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VOL. VI

HEIMSKRINGLA

VOL. IV





THE STORIES OF THE  
KINGS OF NORWAY  
CALLED THE ROUND  
OF THE WORLD

(HEIMSKRINGLA)

BY SNORRI STURLASON

DONE INTO ENGLISH  
OUT OF THE ICELANDIC

BY  
WILLIAM MORRIS  
AND  
EIRÍKR MAGNÚSSON

VOL. IV  
BY  
EIRÍKR MAGNÚSSON

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## PREFACE

At last, ten years after the publication of the third volume of the *Heimskringla*, and nine after the death of the originator of the SAGA LIBRARY, the indexes to Snorri's work see the day. No one can regret the extent of this delay more keenly than I do myself, especially as I do not pretend to be personally free from all blame in the matter. In the main, however, it has been due to causes over which it was not in my power to exercise any control.

The Saga Library was an idea conceived by William Morris, suggested to and taken up by the late Mr. Quaritch. The work on it was divided between Morris and myself in the following manner: Having read together the sagas contained in the first three volumes, Morris wrote out the translation and I collated his MS. with the original. For the last two volumes of the *Heimskringla* the process was reversed, I doing the translation, he the collation; the style, too, he emended throughout in accordance with his own ideal. Morris wrote pp. v-xii<sub>15</sub> of the preface to vol. i; the rest of it was drawn up by me, as was also the preface to the second volume and submitted to Morris' revision. Indexes, notes, genealogical tables I took in hand, also the drawing of the maps which Morris had printed in his own way.

As to the *style* of Morris little need be said except this that it is a strange misunderstanding to describe all terms in his translations which are not familiar to the reading public as 'pseudo-Middle-English.'<sup>1</sup> Anyone in a position to collate the Icelandic text with the translation will see at a glance that in the overwhelming majority of cases these terms are literal trans-

<sup>1</sup> *Corpus poet. Boreale* I, cxv. I will not attempt an analysis of the breathless eloquence of the anathema of the *Corpus*, for the good reason that I fail to make out the sense of it. Middle-English scholars who in the 3rd plur. pres. *done* (faciunt) detect Icel. *dóni* = clown, cad (*Dictionary* s.v. *dóni*) are apt to have strange M. E. visions.

lations of the Icel. originals, *e.g.*, by-men—byjar-menn = town's people; cheaping—kaupangr = trading station; earth-burg—jarð-borg = earth-work; shoe-swain—skó-sveinn = page; out-bidding—út-boð = call to arms, etc. It is a strange piece of impertinence to hint at 'pseudo-Middle-English' scholarship in a man who, in a sense, might be said to be a living edition of all that was best in M.-E. literature. The question is simply this: is it worth while to carry closeness of translation to this length, albeit that it is an interesting and amusing experiment? That is a matter of taste; therefore not of dispute. But when the terms complained of are indexed and explained as they now are the inconvenience to the reader, real or imaginary, is reduced to a minimum.

A subject of great difficulty was the question how to deal with the proper names of places. We took the course of translating them wholly, when practical, or else, partly, or not at all; in which case the vernacular form is retained shorn of its inflective termination if it had one. This method, we were quite aware, was not satisfactory; but unless all attempt at translation was given up and the names were retained in their vernacular form, it seemed to be the only one open to us. To follow the latter alternative would serve two ends: it would present to the reader at first sight the native forms of the names, and it would ensure self-consistency throughout. But in an English translation the names in their native dress would jar on the reader's feelings; to get out of them anglicized forms (without translating them) after the manner in which they are swedized and danized by modern Scandinavians is, I think, impossible on account of the more distant speech affinity. In the 'Origines Islandicæ' I see that a method almost identical with ours has been adopted.

In respect of the present volume I have but a few remarks to make. Indexes I and II are meant to be complete as to matter and exhaustive as to references. Some people may find the former full to a fault; I hope, however, not to the extent of materially interfering with its usefulness. For the benefit of those who are interested in the study of that extraordinary lore, the by- and nicknames of the Scandinavians, I have added to this index a list in alphabetical order of the vernacular forms. Presumably it adds a not unwelcome supplement to similar lists in Flatey book iii. 657-663 and Sturlunga ii. 467-468. With

regard to Index III, I must observe that a register or a dictionary of terms illustrative of the culture of the life of the ancient Scandinavians (and Icelanders) has been for a long time a keenly felt desideratum. This want, so far as the *Heimskringla* is concerned, ought now, approximately at least, to have been supplied; for I trust that nothing of real importance has been overlooked, nor any item included of no importance at all. General dictionaries do not supply this want. They are concerned with the meanings of words; not with the relations in which the things signified by the words stand to the environment of life, or with the functions they perform in its organism. For the student of the history of human culture they are therefore always insufficient guides, always, naturally, deficient in copiousness of references to the sources. In order to make this index still more useful I have added to it a complete list of the vernacular terms in alphabetical order.

To these prefatory remarks I will add the following notices, illustrative of Morris' relation to Icelandic literature, as a supplement to the Memorial at the end.

It will, no doubt, be remarked, how, in a great number of cases the rendering of the verses of *Heimskringla* presents a certain stiffness that was altogether foreign to Morris' fluent versification. The reason of this is twofold: In the verses he wanted to be as honestly literal as in the prose: This principle involved a literal rendering, as far as possible, of the various links that served to make up the 'Kennings,' or poetical periphrases, all the less obvious forms of which will be found explained in the notes appended to vols. i.-iii. The quaint vividness of fancy that manifests itself in these 'kennings' appealed greatly to Morris' imaginative mind, and he would on no account slur over them by giving in the translation only *what they meant*, instead of *what they said*. This, of course, renders it necessary to read the verses with some closeness of attention by the aid of the notes. A very similar treatment to the verses has been given by Dr. Hildebrand and Professor Storm in their translations of *Heimskringla*. Morris was so taken with the workmanship of the 'kenning' that once—we were doing the verses of the *Eredwellers' saga*—he said it was a task we must address ourselves to to bring together a corpus of the kennings with a commentary on their poetical, mythical, legendary, and

antiquarian significance, when we should find leisure for it. Through his manner of dealing with the 'kennings' in this saga, it is easy to see that his own version meant to be a fore-runner to such a work, for it is both a translation and a sort of commentary throwing out their picturesque points to the fullest extent; hence his choice of the long metre in order to have a freer play with this element in the verses.

Morris has described in an admirable manner his appreciation of Icelandic literature in the preface to the first volume of the Saga Library. Through him more than anyone else interest for it has spread into wider circles, in this country, and will continue still to do so, for the 'Lovers of Gudrun' and 'Sigurd the Volsung' will long continue to be read by Englishmen who delight in grand stories told with consummate skill. He always maintained that the realism of the Icelandic sagas would secure for them a perennial popularity in England and that here a much wider interest would always be taken in them than in romantic Germany, though the scientific study of the language would probably never be carried so far here as there. Personal feeling, however, may have unduly affected his judgement on this point.

That the Icelandic saga was such a constant source of pleasure to Morris was in a large measure owing to the *vividness and retentiveness of his memory*. This I will take the opportunity of illustrating here with a story from our travels in Iceland in 1871. The plan of our journey required going west to the extremity of Snæfells-ness along the southern shore of Broadfirth. Hearing thus our host in Stykkisholm let fall words to the effect that he hoped none of us suffered from giddiness standing on the verge of a precipice, overhanging the sea, at an elevation of some 350 feet. Morris felt nervous. He resolved at first to go with me a long circuit round so as to avoid the perilous place; but afterwards made up his mind to run the risk. The place in question was the notorious headland of Búlandshöfði, which is only passable in summer. Along the ledge of the precipice runs a very narrow bridle-path. Above it is a scree, reaching up to the top of the mountain, only a few degrees out of the perpendicular, composed of disintegrated loose conglomerate. We passed the perilous place and rejoicingly celebrated the event in a grassy dene on the side of safety and Morris was very merry



and full of good talk. We reached late at night the churchstead of Ingjaldshóll and made ourselves snug in the Church. After the day's excitement Morris was not inclined to sleep and proposed to tell us a story, and we were all ears at one. He began the short Saga of Björn, the champion of the Hitdale-men, and went on with it to the end, only once hesitating about a personal name. This was to me the more wonderful that we had only once read the saga together and he was not at all taken with it as a piece of literature.

In the following obituary notice<sup>1</sup> on Morris I find nothing to alter. I give it a place here as a special Memorial on William Morris :

I shall not attempt to assign to this truly great man his place in the literary and artistic life of England at the close of the nineteenth century. Others, far more competent than I am, have been, are still, and will yet for a while be busy on that problem. Mine shall be the more congenial task of recording a few facts illustrative of such phases of W. Morris' life as I had an opportunity of observing during a period of close intimacy extending over seven-and-twenty years.

When I opened the paper on Monday, the 5th of October, and learnt that Morris' eye of ever-sparkling life was closed in death, I felt with Burnt Nial, when bereft of a dear relative, as if the 'sweetest light of my eyes had gone out.' I had lost in him a friend 'true as the loadstar'; an instructor whose mind was a mine of information on the most heterogeneous subjects; a fellow-worker as utterly regardless of self as he was cheerfully congenial, untiring, considerate, and communicative of the most varied lore as we sped industriously on at our labour of love.

I went up to see him after his relapse on the return from Norway, and found the stout and sturdy form of former days reclining on an easy chair in his beloved library, sadly reduced in body, but with a face the emaciation of which, it seemed to me, had added a still loftier grandeur to the expression of his always noble forehead. Now for the first time I heard him utter in a hollowly feeble voice the familiar greeting, 'How are you, old chap?' I tried my best to be cheery. In an inexpressibly sad tone he sighed: 'But this is such a *wearry* work! My left

<sup>1</sup> Printed in the "Cambridge Review" of November 26, 1896.

lung is gone and we are now trying to stop the mischief there by drying it up.' 'But,' he added, as by way of self-comfort, 'many a man lives comfortably enough with only one lung to breathe with.' His voyage to Norway had done him no good; he had even lost flesh on it. Still he was feeling better, he said, and seemed to cheer up when I remarked how very slight a change his illness had wrought in the features and expression of his face. He could not resist giving me some impressions of his journey, and especially graphic was his description of the forbidding grimness of the black wall of precipices that hems in, in places, the waters of Sognefjord. I took the opportunity of congratulating him on the Kelmscott Press edition of Chaucer; and for the last time I saw a flash of enthusiasm fire the whole frame of my dying friend. He lifted his right hand and let it fall heavily on his knee, and said in a voice faltering with emotion: 'It is not only the finest book in the world, but an undertaking that was an absolutely unchecked success from beginning to end. On the day we went to press I came down in the morning and said to the chaps waiting: "I feel as if I had proposed a coach and four-in-hand journey to Norwich, and found on starting but four-and-twenty mice in the traces."' He rose from his chair, as if he wanted to have a walk round in the old fashion, when the topic ran on an interesting subject, and went with his right hand through the still copious crop of his gray-besprinkled hair, a familiar habit of his when in an exhilarated mood, but he only stood still for a moment, then sank down again on his couch uttering in a whisper, as if talking to himself, a northern proverb that once greatly took his fancy: 'Youth romps, said the Carline, she sprang over a "haulm-straw."' My allowed time was up. We talked business for a while on the 'Saga Library,' and shook hands for the last time in life.

Our acquaintance began first in August, 1869, through the medium of one of his partners whom I had accidentally met out at a party. I made my appearance on the day appointed, and met in the hall of 26 Bloomsbury Square my new acquaintance who, with a cordial 'come upstairs,' was off at a bound, I following, until his study on the second floor was reached. I had before me a ruddy-complexioned, sturdily-framed, brawn-necked, shock-headed, plainly dressed gentleman of middle

stature, with somewhat small but exceedingly keen and sparkling eyes; his volubility of speech struck me no less than the extensive information he displayed about Iceland and Icelandic literature generally, acquired, of course, at second hand. Altogether, what with his personal appearance, his peculiarly frank manner, his insatiable curiosity, exuberant hilarity and transparent serious-mindedness, I felt I had never come across a more attractive personality.

At dinner I had the first glimpse of Morris' family life, and wondered not how in all his ways he betrayed the air of a supremely happy man. The one unchanging life-long delight of his inmost heart were his truly charming wife, in the first instance, and his very clever two daughters in the second. This reminds me of a touching incident from our travels in Iceland. We were the cooks of the expedition, Morris head-cook, of course. Once as we were engaged in preparing dinner in the kitchen of a farmhouse, I observed my robust-minded friend so entranced in thought as not to heed what he was doing; on my asking what was the matter, he answered, with that inexpressibly sweet smile that transfigured his face when he was intensely delighted, 'I was dreaming of my love-nest at home.' In the presence of Mrs. Morris' dignified calm and gentle demeanour the Thor of the study and the workshop, where, at times, thundering was not unknown, was always the tender, devoted, worshipping husband. His attachment to home and family was a passion, not a routine observance with him. And here among his treasures of art and literature he spent the happiest hours of his busy and almost abstemious life; for as to food and drink he was a man of strict moderation.

His first taste of Icelandic literature was the story of 'Gunnlung the Snaketongue.' I suggested we had better start with some grammar. 'No, I can't be bothered with grammar; have no time for it. You be my grammar as we translate. I want the literature, I must have the story. I mean to amuse myself.' I read out to him some opening passages of the saga, in order to give him an idea of the modern pronunciation of the language. He repeated the passus as well as could be expected of a first beginner at five-and-thirty, naturally endowed with not a very flexible organ. But immediately he flew back to the beginning, saying: 'But, look here, I see through it

all, let me try and translate.' Off he started, translated, blundered, laughed; but still, he saw through it all with an intuition that fairly took me aback. Henceforth no time must be wasted on reading out the original. He must have the story as quickly as possible. The dialect of our translation was not the Queen's English, but it was helpful towards penetrating into the thought of the old language. Thus, to give an example, leiðtogi, a guide, became load-tugger (load = way, in load-star, load-stone; togi from toga to tug (on), one who leads on with a rope); kvænask (= kvæna sik from kván = queen, woman) to bequeen one's self = to take a wife, etc. That such a method of acquiring the language should be a constant source of merriment, goes without saying. In this way the best of the sagas were run through, at daily sittings, generally covering three hours, already before I left London for Cambridge in 1871. And even after that much work was still done, when I found time to come and stay with him. During the seven-and-twenty years over which our work on Icelandic literature extended never a high word was uttered; our differences, what few there were, found always a speedy settlement in appeals to grammatical logic, to adducible illustrative passages or other linguistic evidence of mutually acknowledged weight. To real cruxes we both respectfully bowed and passed on, leaving uncertain guess-work alone.

What charmed Morris most was the directness with which a saga-man would deal with the relations of man to man; the dramatic way in which he arranged the material of his story; his graphic descriptions of the personal appearance of the actors, and of the tumultuous fray of battle; the defiant spirit that as unflinchingly faced wrong-doing as open danger, overwhelming odds, or inevitable death. In fact, he found on every page an echo of his own buoyant, somewhat masterful mind, a marked characteristic of which was a passionate intolerance of all interference with natural right and rational freedom, and especially of any contradictory attitude towards a subject of the reality or truth of which he felt convinced himself.

Much delight as he took in the Sagas, the work that fetched Morris most was the Elder Edda, especially the cyclus of heroic lays that deals with the grim tragedy of the Volsungs and Gjukungs. In the death-fain sorrow of Brynhild, in Sigrun's death-ignoring love of Helgi, in Gudrun's lofty grief for Sigurd

and gruesome hate of Atli, passion measures on a scale that only the highest poetical genius knows how to handle so as, in spite of its enormity, to preserve an intensely human character. Many a time as we were struggling through these old lays Morris would rise and pace his room, discoursing on the high art these old poets possessed, in never allowing the description of these volcanic passions to pass into mere grandiose platitudes, although clearly the temptation lay near, seeing that hard and fast Fate, concealed in the background, was the real author of the huge-featured tragedy.

From the very first day that I began work with William Morris on Icelandic literature the thing that struck me most was this, that he entered into the spirit of it not with the pre-occupied mind of a foreigner, but with the intuition of an uncommonly wide-awake native. I therefore soon made up my mind to persuade him to give to certain subjects of the literature his own poetical treatment. When we had done the 'Story of the men of Salmon-river-dale' (Laxdœla), and when the lays on the Volsungs and Gjukungs were finished, I gave it him as my impression, that the life of Gudrun Osvifr's daughter, and the life of Sigurd Fafner's slayer were dealt with, in the old records, so fragmentarily and, at the same time, so suggestively, as to leave a poet like himself, steeped in the lore of the Middle Ages and possessed, at first hand, of full mastery of these subjects, a wide field open for poetical treatment after the manner of the tales of the Earthly Paradise. He was then too full of first impressions to entertain the idea. He even went so far as to say that these matters were too sacred, too venerable, to be touched by a modern hand. The matter dropped in each case, after some argument on either side, by my suggesting that he might think it over. After a month, or perhaps more, in either case, I had the pleasure of finding the poet, one day, unexpectedly, in a state of fervid enthusiasm, declaring that he had made up his mind to write a new poem: 'The Lovers of Gudrun' — 'Sigurd the Volsung.' In each case the subject-matter had taken such a clearly definite shape in his mind, as he told me, that it only remained to write it down. This illustrates the poet's method of working and accounts for the fact, that the MS. of all his work shows such a slight amount of correction or alteration. In both these noble monuments to Morris' poet-

ical genius, when critically compared with the original sources, there are many points of excellence yet undiscovered by his reviewers.

I have already proceeded to such a length that I must pass over our travels in Iceland in 1871. Those travels are best described in Morris' own yet unpublished diary of them.

By his life's labour William Morris secured for himself a unique position in the whole Anglican world; and about his labour he did not go after the ways of ordinary men. Of free choice he never spent time on any thing but what he embraced with interest. But taking interest in a matter meant with him throwing himself heart and soul into a subject and doing it altogether in his own way. Thus, in order to secure the highest excellence in the way of fast colours to his textile fabrics, he studied the subject of dyeing scientifically to the very bottom. One of the most interesting discourses he ever treated me to was one on dyeing-stuffs, delivered among dye-vats in the cellars of his old house in Bloomsbury Square. On heavy sabots of French make, aproned from the armpits, with tucked-up shirt-sleeves, his fore-arms dyed up to the elbow, the great man lectured most brilliantly on the high art of dyeing, illustrating his lecture with experiments in the various dyes he wanted for his silks and wools. In the afternoon of the same day I found him busy on illuminating a MS. he intended as a present for a friend, for he was a first-rate calligraphist; and at night 'I must leave him alone' with his Sigurd the Volsung! He could never be idle, yet he always proclaimed himself as the most idle of men. But his work must be '*amusing*': it must have the character of artistic beauty. And the key-note of Morris' life was 'amusement': enjoyment of what the world had to show in the way of beauty in the arts, in literature, life and nature. To some extent this accounts for the purity and guilelessness of his character, his broad-minded fairness towards adversaries—enemies *he* could have had none, for he knew not how to hate—his knightly frankness and conciliatory disposition which never deserted him, not even when he felt compelled to thunder down an unreasonable opponent.

EIRÍKR MAGNÚSSON.

CAMBRIDGE,  
October, 1905.

# SNORRI STURLASON

## I—THE CHIEF

SNORRI STURLASON, statesman, poet, scholar and, above all, historian, was the youngest son of Sturla Thordson of Hvamm in Hvammsfirth, western Iceland, and his second wife, Gudny, the daughter of Bodvar Thordson, who was the ninth lineal descendant of Kveldulf the grandfather of Egil Skallagrimson. Sturla himself was also a man of good birth, and could claim relationship to the important family of the Thorsnessings, being sixth in descent from the 'deep' magnate Snorri godi,<sup>1</sup> some of whose less recommendable traits of character had descended in an accentuated form on the aggressive lord of Hvamm. One incident in Sturla's life, at once illustrative of his character and explanatory of the event that was to determine the future destiny of Snorri, may be briefly touched upon.

Sturla had taken sides with his father-in-law, Bodvar Thordson, of Bæ in Borgfirth, in a case of inheritance against the priest, Paul Solvison of Reykholt, who was married to Thorbiorg, the daughter of Biorn and sister to Helga the wife of Brand Sæmundson, Bishop of Holar. After several futile attempts at settling the dispute the parties agreed to have a meeting at Reykholt, after Michael mass, 1180, for the purpose of peacefully coming to terms. Sturla was present at the meeting and stubbornly supported his father-in-law although he had the law against him. Thorbiorg, a savage-tempered virago, losing patience over the slow progress of the proceedings, rushed at Sturla with a dagger, crying she would make him like to the one he wanted

<sup>1</sup> For the secular sovereign chiefs of the country we retain this vernacular title, or else 'chief,' the translation priest in the christian age being misleading.

most to resemble—Odinn (one eyed), and wounded him in the face. Priest Paul was forced to agree to leaving it to Sturla to make his own award for the injury done. Sturla's terms, however, proved so exorbitant, that the priest did not see his way to complying with them.<sup>1</sup> He took his case to the mightiest and most influential chief of the country, Jon Loptson of Oddi, and asked for his protection and award, to which Sturla, however reluctantly, had to consent. To smooth the way of the negotiation the diplomatic lord of Oddi offered to Sturla to take into fostering his youngest son SNORRI. From such a chief as Jon this was an offer most highly flattering to the vanity of the father, for in the ordinance of social precedence the common say held good in Iceland still, that 'he who fosters a child acknowledges himself the father's inferior.'<sup>2</sup> Jon further invited Sturla to a banquet on the "Church-day," or anniversary of the consecration of the church of Oddi (July 8th, 1181), requesting him to bring his son with him, an invitation which Sturla seems to have accepted readily; so that from this date begins the period of Snorri's sojourn at Oddi.<sup>3</sup> Jon awarded Sturla but one twelfth part of his claim, and how the latter bore the humiliation came out when he heard the news of the death of Thorbiorg. As was his wont, when he took matters very sorely to heart, he went to bed, suffering with painful disappointment because the chief excuse for wreaking revenge on Thorbiorg's sons had now been removed.<sup>4</sup>

By common consent Sturla was a man of unscrupulous character, masterful, vindictive, unfair, and grasping.<sup>5</sup> With his wife he had three sons, the famous 'Sturlusons,' Thord, born 1165, Sighvat, 1170, and Snorri, 1178.

Three years of age, then, Snorri went, on the 8th of July, 1181, into fostering at Oddi, a place made famous in the annals of Iceland by Sæmund Sigfusson the Learned, 'who has been the best clerk in Iceland.'<sup>6</sup> The school of Oddi, under Sæmund and his son Eyolf was perhaps the most popular centre of learn-

<sup>1</sup> He claimed  $2 \times 120 \times 120 = 28,800$  ells' worth which, if an ells' worth, at a low estimate, is calculated to equal 1s. 6d. in present money, would amount to £2160.—Sturlunga, Vigfússon's ed. i. 76-82.

<sup>2</sup> Cf. *Heimskringla*, i. 140<sup>2</sup> § 27.

<sup>3</sup> *Sturl.*, i. 84, 195.

<sup>4</sup> *Ibid.*, i. 84-85.

*Ibid.*, i. 83.

<sup>5</sup> *Kristni Saga*, Bisk. Sogur, i. 28.



ing in the land, and is called the 'highest head-stead' by the author of Thorlak the Holy's saga,<sup>1</sup> a title that indicates both the wealth of the house and its educational illustriousness. That the tradition of the school was kept up by Jon Loptson is clear from what is stated about his bastard son, Bishop Paul, who was brought up at Oddi: 'He was of nimble mind and well educated (*lærðr*) already in the age of youth.'<sup>2</sup> That Snorri went here through a course of education is clearly to be inferred from his preface to the *Heimskringla*, where he says he has been 'taught' (besides other things, of course) ancient genealogical lore.<sup>3</sup> Critics have speculated a good deal as to whether he knew Latin. Taking into account the fact that hours were said and sung in Latin daily in the church, that Latin must have been the principal subject of instruction at the school of Oddi as at any other mediæval school; that the rich library at Oddi must have been principally in Latin, it would seem to be simply a foregone conclusion that such a brilliantly gifted boy as Snorri could not help learning Latin.

Of Snorri's life during his *status pupillaris* we know absolutely nothing beyond the fact that, in 1183 when he was five years of age, he lost his father; that his portion of the inheritance was left in the charge of his mother, a gay widow and a thriftless manager;<sup>4</sup> and that his stay at Oddi covered the last sixteen years of his fosterfather's life, who died on the 1st of November, 1197, when Snorri was nineteen.<sup>5</sup>

From that time the sources of the story of Snorri's life flow abundantly; chiefly from the *Islendinga Saga* (*Sturlunga Saga*, vol. i., Vigfusson's edition), a most important record due to the great talent and industry of Snorri's own nephew, the justiciary (*logmaðr*) Sturla Thordson; and to some extent from *Hákonar Saga* (*Icelandic Sagas*, Rolls Series, vol. i.) ed. by Gudbrand Vigfusson, also due to the pen of Sturla Thordson, as well as from *Biskupa Sögur* (*Stories of the early bishops of Iceland*), vol. i. Space precludes that anything beyond a mere sketch of Snorri's life should here be attempted.

After his fosterfather's death Snorri remained with his foster-brother Sæmund, Jon Loptson's son, for another year or two until Sæmund in company with Thord, Snorri's eldest brother,

<sup>1</sup> Bisk. Sogur, i. 90.      <sup>2</sup> *Ibid.*, i. 127.      <sup>3</sup> *Heimskringla*, i. 31, 2  
<sup>4</sup> *Sturl.*, i., 165.      <sup>5</sup> *Ibid.*, i. 202.

had successfully arranged a marriage between him and Herdis, the very rich daughter of Bersi the Wealthy, a priest of Borg,<sup>1</sup> the well-known manorial seat of the descendants of Skallagrim. Snorri himself was left without means, as his mother had dissipated all his inheritance; but in return she now settled on him towards his marriage the land of the family manor of Hvamm. The wedding took place at Hvamm in 1199 and an understanding was arrived at to the effect that Snorri should keep house at Hvamm conjointly with his mother. In the autumn following the wedding the newly married couple went on a visit south to Oddi where they tarried probably till 1201.<sup>2</sup>

This year (1199) Snorri, now twenty years of age, got mixed up in public business for the first time. The east-country chief Sigurd Ormson of Swinefell had taken in hand the case of certain of his liegemen who were the lawful heirs of a person named Glædir. This Glædir had settled his property on Jon Loptson, and to that bequest Sæmund succeeded at his father's death and laid claim to it. On Glædir's death, on the other hand, Sigurd had appointed as steward of the property a person named Kari, and relying on promises of support from Snorri's brother Sighvat, and his brother-in-law, the powerful north country chief, Kolbein Thumison, he refused at the Althing to accede to Sæmund's proposal to submit the case to arbitration. Late in the winter of 1200 therefore, Sæmund, accompanied by Snorri, went with thirty men to the east, slew Sigurd's steward and appropriated the property in dispute. In the spring Snorri summoned Sigurd Ormson to the local Thing (court) of Thinghalls (Þingskálar) on the eastern side of the river Ranga the Westernmost, where Sigurd lost his case through the failure of support from his friends and through Snorri's energy in whipping up throughout Borgfirch the liegemen of Sæmund, and marshalling them to the Thing. In execution of the judgement Sæmund marched to the east at the head of a band of 700 men-at-arms, but Sigurd mustered only 200 to oppose to him. Through the prompt intercession of men of good will the end of the matter was that Sæmund's brother, bishop Paul, by mutual consent, settled the case by arbitration, and in such a manner that his brother had the honour of it, but Sigurd was 'contented.'<sup>3</sup>

<sup>1</sup> Sturl., i. 195, 202.

<sup>2</sup> *Ibid.*, i. 202.

<sup>3</sup> *Ibid.*, i. 202-203; Biskupa Sogur, i. 458.

Priest Berse, Snorri's father-in-law, died 1201, and Snorri through his wife stepped into all his wealth and set up house at Borg, where he remained for some winters. At that time there lived at Gardar on Akraness, the southern boundary of Borgfirth, Thord, son of Bodvar, of Bæ, brother to Gudny, the mother of the Sturlusons. He had many liegemen about the countrysides neighbouring on his nephew Thord Sturluson's godord of Snæfellsness, and realized that Thord's influence on them had the effect of rendering them neglectful of debts owing and services due to their liege-lord, so he handed one half of his godord<sup>1</sup> (the godord of the Lund-men) to Snorri Sturlason on condition that he should protect his liegemen against Thord his brother. But when Snorri had taken this charge over, Thord deemed his liegemen were still more ill-used than ever they were before by Snorri's brother.<sup>2</sup>

While Snorri dwelt at Borg it happened that a merchant-man from Orkney, commanded by Thorkel Walrus, a son of Kolbein Carle and nephew of the Orkney Bishop, Biarni, a famous poet, hove into Whitewater-haven, in Borgfirth, and wintered in Iceland. The Captain took quarters for the winter with Snorri, most likely at the latter's request, but failed to get on with his host. In the course of the winter Snorri seized a certain quantity of flour belonging to Thorkel and, in his capacity of godi, exercised the right of fixing the price of the article; but Thorkel claimed for himself the privilege of selling his own wares at his own price. The flour was taken from the store-house (at Borg) where it had been kept, and Thorkel stood by, making as if he knew naught of what was going on. Snorri's half-brother Svein, lying then on his deathbed, deprecated this proceeding severely, saying that such a thing would not have been done if he had been on his legs and adding that no honour would accrue to Snorri from this seizure. Next summer Thorkel Walrus slew the deacon Gudmund, who had been the most active executor of Snorri's orders. The outraged godi answered by summoning to him his brothers Thord and Sighvat and urging them to set on the disrespectful Orkneyings who, in the meantime, had gone

<sup>1</sup> We use this vernacular technical term rather than attempting any English translation of it, when the domain and jurisdiction of a secular chief, godi, is in question.

<sup>2</sup> Sturlunga, i. 209-210; Bisk. S., i. 486.

on board their ship and lay ready to depart in mid stream in Whitewater. The attack failed, and the Sturlungs retired discomfited. Thorkel set sail for the main, but was driven by stress of weather in autumn back to Eyrar in Olfus, in the south of Iceland, an easy day's journey to the west of Oddi. Immediately on landing Thorkel rode to Oddi, praying for Sæmund's protection, which was readily granted, chiefly on account of Sæmund's friendship for Thorkel's uncle, Bishop Biarni. Three hired assassins sent out by Snorri failed of their errand and Thorkel escaped from the country in the course of the next summer.<sup>1</sup>

After some years' sojourn at Borg Snorri, having taken great fancy to the church-stead of Reykholt, the family seat of priest Magnus, the son of the above-mentioned Paul Solvison, managed to obtain the consent of the heirs to the property to his securing the freehold of it. This he effected by persuading the ageing priest Magnus with his wife to become his pensioners, and by promising to help their sons to become men of such quality as circumstances should favour.<sup>2</sup>

With his wife, Herdis, Snorri had two children who reached years of maturity: Hallbera, the eldest, and Jon Murtr (Small Fry) the youngest.<sup>3</sup> The marriage was not a success; they lived in a state of separation possibly from the time that Snorri removed to Reykholt, as Herdis is never mentioned in connection with that house. Snorri's biographer observes discreet silence on the subject. But in describing the unhappy Hallbera's movements in 1229 he states that she, having come from the north, probably in company with her husband Kolbein the Young, of Willow-moor (Vífðimýrr), stayed in her father's booth at the Althing, and accompanied him to Reykholt, when her husband rode away and deserted her. After a while Snorri had her escorted to the north country and she stayed a short while at her home at Willow-moor and then left the North *for Borg to live with her mother*. This shows that at that time, at any rate, they had separated.<sup>4</sup>

Snorri must have removed to Reykholt before 1209, because that year Bishop Gudmund, of Holar, spent the winter there with him.<sup>5</sup> 'He now became a great chieftain with ample means.

<sup>1</sup> Sturl., i. 210-211.

<sup>2</sup> *Ibid.*, 211.

<sup>3</sup> *Ibid.*, i. 211.

<sup>4</sup> *Ibid.*, i. 293.

<sup>5</sup> *Ibid.*, 222-223.

He was the greatest man of business (*fjárgeymslumaðr*). He was fickle of mind in respect of women, and had children with other women besides Herdis: a son, named 'Orækia by Thurid, daughter of Hall, son of Orækia; several children by Gudrun, daughter of Hrein Hermundson, of whom Ingibjorg alone reached years of maturity; Thordis, by a woman named Oddny.<sup>1</sup>

About 1205 the chieftainship of Snorri was further increased by his receiving as a gift from Thorstein Ivarson his share in the so-called Avellings' godord, or chieftainship of Willowdale and Midfirth, in the north country. About 1214 Snorri was called upon to settle a silly quarrel between his liegemen (the Avellings) of Midfirth and of Willowdale, but so little account did they make of the authority of their godi that before his very face they fell to fighting, and some of his men heaped reproaches on him for not striking in and settling matters by force of weapons. However, his wary attitude resulted in his succeeding in awarding justice to offenders and settling peace between the angry factions of the godord.<sup>2</sup>

In 1215 Snorri was elected speaker-at-law, at the early age of thirty-seven, for the usual term of three years. It was possibly during his first year of office, while attending to his duties at the Althing, that the following incident happened. Some of his men went to a heap of wood which belonged to Magnus the Good, a sister's son of Sæmund of Oddi, and cut for themselves clubs, 'which then it was customary to carry in going to the courts.' The cook of Magnus objected to their making so free with his master's fuel, and a scuffle ensued. Magnus went to stay the brawl and was wounded. Sæmund, his uncle, now called upon his men to interfere, while, on the other hand, Snorri summoned his brothers to his support, and presently the whole assembly was in a state of great excitement, taking sides according to allegiances, but Sæmund showed as by far the most numerously attended chief. Thorvald Gizur's son of Hruni went between these madcaps and brought about a truce to last while the contending sides should call out a muster of men-at-arms from the country! The end, however, of the silly affair was that it was agreed that Sæmund should award fines on the misdemeanants,

<sup>1</sup> Sturl., i. 211-212; Bisk. S., i. 487.

<sup>2</sup> Sturl., i. 229-231.

outlawry being excluded. 'These brothers (the Sturlungs),' said Sæmund, when the matter was over, 'are so overweening that scarcely any man is able fully to hold his own against them.'<sup>1</sup>

In 1216 Snorri took an opportunity of revenging himself on Magnus the Good. Jorun the Wealthy, a widow who lived at Gufuness, in the neighbourhood of Reykiavik, died intestate, and there were 'no men of account' lawfully entitled to her property as heirs. She had dwelt within the godord of Magnus, and he proposed to appropriate to himself the bulk of her property, but to leave the rest to such of her helpless heirs as he chose. On hearing of this, Snorri sent one Starkad Snorrison south into the neighbourhood of Gufuness to find an heir to Jorun, and he returned with a certain vagabond called Kodran, 'whom Snorri called the heir of Jorun,' and who handselled Snorri his case in respect to his claim to Jorun's wealth. Coming with a band of eighty men suddenly upon Magnus, Snorri summoned him, declaring a guilt of full outlawry (*skóggangs sok*) against him and charging him to take his trial at the Thing (local court) of Thvera, in Borgfirch, within Snorri's godord. At this Thing Magnus was condemned to full outlawry, but he appealed to the Althing, where Snorri himself appeared at the head of a band of six hundred armed men, eighty of whom were 'all-shielded,' and where he was supported by his brothers with a large following. The bishop of Skalholt, Magnus Einarson, came forward to bring about peace between the parties, which was effected by Magnus the Good's giving up a property to which he had no right. With something like a sigh of relief Snorri's historian, his nephew, Sturla Thordson, remarks here: 'Snorri reaped honour from this affair, and through this matter increased most the esteem he was held in here in the land.'<sup>2</sup>

'Snorri,' remarks the historian further, 'now became a good Skald. He was also deft at anything he put his hand to, and gave the best direction about anything that had to be done.' About this time he made a poem on the earl Hakon Galinn, and the earl sent gifts in return: a sword, a shield, and a byrny. The earl wrote to Snorri asking him to come abroad, and gave him to understand that he would do great honour to him if he

<sup>1</sup> Sturl., i. 234-235.

<sup>2</sup> *Ibid.*, i. 235.

came. Snorri liked the idea very much, but just at the same time the earl died, and Snorri's journey abroad was deferred for some time.<sup>1</sup>

In the summer of 1218 Snorri went abroad to Norway, leaving his house of Reykholt to his mother to manage, and all his property and his godord in the charge of his eldest brother Thord. The year before he had married his daughter Hallbera to Arni Unready ('Oreiða'), the son of Magnus Amundison, the newly married couple taking up their abode at Reykholt, as Hallbera would live nowhere else. They separated after seven years of unhappiness.<sup>2</sup>

In Norway Snorri was received with open arms by Earl (later Duke) Skuli, and he remained with the Earl through the winter. In the spring following he went east to Gautland to Lawman Askel and Christina his wife, who had been formerly the wife of Hakon Galinn. At the request of Hakon, Snorri had wrought a poem on lady Christina, which he called 'Andvaka,' and the lady received Snorri very cordially, bestowing on him many gifts, amongst others the standard which once upon a time had belonged to the Swedish king, Eric Knutson. In the autumn Snorri returned to Earl Skuli and tarried another winter with him. During this stay the sovereign Icelandic 'godi' allowed himself to be appointed a page or gentleman in waiting at the tables of Earl Skuli and King Hakon,<sup>3</sup> apparently accounting the promotion a great distinction.

In order to understand more clearly the attitude of Snorri at the court of Norway we must give a short account of incidents which brought the family of Oddi into a hostile relation with the commercial community of Biorgvin in particular. In the year 1215 Sæmund of Oddi and Thorvald Gúzuron of Hrúni had, according to law, set up a fixed price list for the wares that certain Norwegian traders from Biorgvin had brought to Eyrar. The merchants must have had some ground of complaint, for the matter roused much indignation in Biorgvin. Next year (1216) Paul, the son of Sæmund, went to Norway. In Biorgvin he was received with much insulting mockery. The Biorgvinians reproached him with aiming at becoming Earl, or even King, of Norway, and some of them assumed a threatening

<sup>1</sup> Sturl., i. 235.

<sup>2</sup> *Ibid.*, i. 237, 266.

<sup>3</sup> *Ibid.*, 237-238, 243.

attitude, maintaining that it was unwise to wait in quiet until he should have got up one more revolutionary band in Norway.<sup>1</sup> Of course, the young man was quite innocent of any such intention, but the reproaches stung him the more keenly that it was a well-known fact that he was the great-grandson of Thora, a daughter of Magnus Barefoot, King of Norway.

In order to escape further insults from the Borgvinians, Paul took berth in a ship of burden for Thrandheim, where he proposed to pay his respects to King Ingi Bardson. Overtaken by storm off the Cape of Stad the ship was lost with all hands on board. When Sæmund heard the news of his son's treatment and tragic end he was excessively grieved and incensed, and would have it that the men of Biorgvin had been instrumental in the fate of his son. At the time it so happened that some merchants from Biorgvin again were engaged in business at Eyrar. So Sæmund, at the head of a large gathering of armed men, peremptorily demanded of these innocent tradesmen that they should by way of atonement pay him as high a fine as he himself should fix. Many men of moderation and good-will interceded on behalf of the merchants, in particular, Sæmund's noble-minded brother, Orm, 'the fairest minded of all the men of Oddi.' This was of no avail, and Sæmund seized by force a large quantity of goods from the traders in compensation for his son.<sup>2</sup> In the year 1218 there hove into the Westmen's isles a large ocean-goer from Hardanger, in Norway, the masters of which were named Grimar and Sorli. 'On these as on others' (*i.e.*, from Norway) Sæmund levied a fine that suited his lust for revenge and wealth. Sorli was a winter guest of Sæmund's brother Orm, who dwelt at Breiðabólstað (Broadlairstead) in the Fleet-lithe. He had bought from these men timber for church repairs, and when he went out to the islands to fetch his purchase, Grimar seized the opportunity of wreaking his revenge on the Oddi family, and slew Orm and his son, both not only perfectly innocent, but Orm noted for his intercession with his brother in favour of the Norwegians.<sup>3</sup> Grimar's misdeed natur-

<sup>1</sup> Sturl., i. 236.

<sup>2</sup> The goods confiscated amounted to the value of three-hundred hundreds of ells =  $3 \times 120 \text{ ells} \times 120 = 43,200$  ells, making in present currency, if the value of an ell of wadmál was 1s. 6d., the exorbitant fine of £3,240.

<sup>3</sup> Sturl., i. 236-237; Hakon's Saga, pp. 49-50.



ally served to add fuel to a fire which before was burning high enough. In revenge for Orm, his son-in-law, Biorn Thorvaldson, of Hruni, had a Norwegian who had sought asylum in the church of Bjarg, in Midfirth, dragged out of it and slaughtered.<sup>1</sup>

Snorri Sturlason knew nothing of the slaying of Orm till he came to Norway. In that country opinion was as severely condemnatory of Sæmund's outrageous proceedings as those in authority were unwilling to make an atonement for Orm. The rulers of Norway now were Earl Skuli and his young son-in-law, Hakon Hakonson, the King (1217-1263). Indignation in Norway went so high that an armed naval expedition to Iceland was decided on by Skuli. But many of the wisest men in Norway were unfavourable to such an undertaking, and advanced many reasons against it; Snorri himself in particular. He maintained that a wiser course would be to secure the friendship of the best men in Iceland, and added that he would be able to persuade the Icelanders that the best thing to do would be to yield obedience to the lords (rulers) of Norway. With the exception of Sæmund, he averred, there were in Iceland no men of greater influence than his brothers, and they would readily follow his counsel when he came upon the scene. Earl Skuli's militant ardour was lulled by Snorri's persuasive language, and the Earl suggested that the Icelanders should ask King Hakon to pray him, on their behalf, to give up the expedition. The King was young, and Dagfinn, his chief counsellor, the greatest friend of the Icelanders, was got by Snorri and other Icelanders to persuade Skuli to desist from the proposed raid. A meeting between Skuli and the King was arranged, at which Hakon pleaded the cause of peace so earnestly that Skuli gave up his plan. The Earl and the King made Snorri their 'landed-man,' and 'that was,' says the historian, his nephew, 'chiefly arranged between Snorri and the Earl.' 'Now *for the first time* was it suggested by the Earl that Snorri should bring about the subjection of Iceland to Norway,' and Snorri was charged with trying to bring the Icelanders into the obedience the Norwegian rulers wanted of them; he was also to send to Norway his son, Jon Small Fry (Murtr), to be a hostage with Skuli 'until that which was bespoken should come to an issue.'<sup>2</sup>

<sup>1</sup> Sturl., i. 237.

<sup>2</sup> *Ibid.*, i. 243-244; Hakon's Saga, pp. 51-52.

The statement that Snorri was created a *landed-man* (cf. index, iii, s. v.) at the same time that it was proposed to him 'to bring about the subjection of Iceland to Norway' is much more significant than critics of the history of this period seem to be aware of. The bearer of the title was the highest administrative official in the state, and his principal duty was to watch over the political interests of the Kingdom (of course, he had other duties—fiscal, military, etc.—to attend to). Snorri's appointment had nothing to do with Norway. The title seems never to have meant a mere honorary distinction with no official duties attached to it. The bestowal of it must have been closely connected with the political plan unfolded by Skuli and Hakon; for how, from their point of view, could such an undertaking be embarked upon with a prospect of success but by one who was raised by the King himself to a state of dignity above the level of his fellow commoners? We know what happened when a landed-man was created. He took the landed-man's oath to the King, and in return for yielding the King certain services he received at his hands lands for his maintenance. In Snorri's case, where were the lands? To this there seems to be only one answer: his own lands in Borgfirch in Iceland, which, 'merely as a matter of form,' he gave up to the King who again instantly conferred them on Snorri, *as a royal grant*, all in strict analogy with the precedence of Harald Fairhair's treatment of hersirs and kinglets who gave themselves up to him and became his landed-men. This would naturally explain both why Hakon accounted it a *treason* in Snorri to go to Iceland, 1239, in spite of the King's prohibition, and also why, after Snorri's death, he claimed as his Snorri's lands in Borgfirch and elsewhere. If this explanation of an hitherto entirely neglected incident in Snorri's life is true, it must be confessed that he committed something more than a blunder—he forged his own fate.

Snorri set sail for Iceland (1220) in a ship, the gift of Earl Skuli, who had honoured him with fifteen great gifts in all. In his ship, unmasted by stress of weather, he arrived in the Westmen's Isles late in the season. When the news spread of his arrival, and all the honours that had been heaped upon him in Norway, the men of the south country, especially the allies of Sæmund, received him with much ill-will, suspecting that he was commissioned to oppose all endeavours on the part of the

kinsmen of Orm to obtain atonement for him. The southlanders made much mockery of the poems he had wrought in honour of Skuli, a parody of one stanza being still preserved. Snorri landed with twelve men all bearing fine ornamented shields and went on his journey to Skalholt where he was a guest of Bishop Magnus Gizurson. Here he was overtaken by Biorn Thorvaldson, Orm Jonsson's son-in-law, who went straight up to Snorri asking if he meant to debar his relatives from obtaining honourable atonement for Orm. Snorri disavowed any such intention; but Biorn, not being satisfied with the answer, assumed a threatening attitude, whereat the Bishop interceded and averted acts of violence; their parting greetings were curt and Snorri proceeded to his manor of Reykholt.<sup>1</sup>

It was a custom of Sæmund's to give a banquet every year on the day of the Patron Saint of the church of Oddi, St. Nicholas, December 6th, to the more notable men of the neighbourhood who were in friendship with him. Such a feast he also gave 1221 and invited to it, among others, Lopt, his nephew, the son of Bishop Paul, and Biorn, son of Thorvald, the son-in-law of Sæmund's brother Orm. The drinking was hard, and the tongue was loose; and between Lopt and Biorn there arose utterances and repartees of exasperating character, so much so, that they parted the greatest of foes. Lopt sent men to Snorri to complain of his case 'and it is the say of some men that Snorri letted Lopt but little from rising up against Biorn.' In the following spring Snorri sent his man Valgard, the son of Styrmir, south to Lopt where he tarried for a while. At that time Lopt sent a man to Biorn at Breiðabólstað to announce to him that he intended to pay him a visit in the second week of summer, when he proposed that an end should be put to their quarrel. Lopt kept his word, though not punctually as to time, fought with Biorn and slew him, June 17th. After this meeting Lopt went to see Snorri Sturlason who promised him his support in the blood-suit, *if* Sæmund, who was Lopt's uncle, and other chiefs should side with him. The reason for Snorri's attitude was that the family of Orm, the men of Oddi, in common with the majority of the Southlanders, were hated of him ever since their unfriendly reception of him on his return from Nor-

<sup>1</sup> Sturl., i. 244-245.

way. Snorri's action was, perhaps, also prompted by a desire to be able to report to Earl Skuli that he had effected revenge for the innocent Norwegian whom Biorn had killed north in Mid-firth, which would be taken as a proof of his looking after the interests of Norway in Iceland. But although Snorri had given his promise of support to Lopt, his brother Sighvat managed to persuade him to leave him in the lurch, and the end of the matter was that Lopt had to hand over to Thorvald Gizurson, Biorn's father, self-judgement in the case.<sup>1</sup> This fickleness on Snorri's part was evidently a topic of conversation and was looked upon as evidence of weakness of character, as his brother Sighvat even hinted afterwards to his friends: 'When we met, Snorri had an axe aloft over his shoulder so keen that it looked as if it would cut everything through; then I took forth from my pouch a hone and drew it along the edge, and so blunt was the axe that it smiled on me before we parted.'<sup>2</sup>

This same year (1221) Snorri sent his son Jon Small Fry to Earl Skuli according to the compact of the preceding year. Jon was accompanied by Arni Unready, Snorri's son-in-law, and he proceeded to the court of King Hakon who was a bosom friend of Arni's.<sup>3</sup>

In 1222 Snorri was elected Speaker a second time and was re-elected three times successively, if not four, which shows in how high an esteem he was held for his knowledge of the law, and the impartiality of his decisions.

In the autumn of this year, on the 7th November, Sæmund Jonson died at Oddi, and declared as his last will that his daughter Solveig should take an equal share with his sons in his property. Solveig went to her mother, Valgerd of Keldur, and mother and daughter placed themselves under the guardianship of Thorvald Gizurson in respect of Solveig's heirship, while the many sons of Sæmund agreed to ask Snorri Sturluson to share the property among them, binding themselves to abide by his decisions. He went to the south accompanied by a brave following, and on his way put up at Keldur, where he was lovingly entertained by mother and daughter. Solveig accompanied him to Oddi, and Snorri took much delight in conversing with her. On their way they met a woman, accompanied

<sup>1</sup> Sturl., i. 245-250.

<sup>2</sup> *Ibid.*, i. 249.

<sup>3</sup> *Ibid.*, i. 244, 251.

by a single male attendant; she had on a felt cloak, the felt being 'sewed to her head' and serving for a hood. This woman was Hallveig, the daughter of Orm Jonson, a niece of Sæmund of Oddi, and widow of Biorn Thorvaldson, who, as we have seen, was slain by Lopt Paulson; she was accounted of as the wealthiest woman in Iceland. Snorri made merry over her odd way of travelling; but later on, Hallveig's wealth taught him to turn towards her more sympathetic regards. At Oddi Snorri treated Solveig with such favour that he allowed her to have whatever she chose of the inheritance within the limits of her share.

The same year Solveig married Sturla, son of Sighvat, Snorri's nephew. 'And when Snorri heard of the marriage,' says the historian, 'he was unpleasantly surprised (*varð fár um*), and men would have it that his intentions had pointed in another direction,' a hint that Snorri had intended to marry the fascinating girl himself, perhaps *more Danico*.<sup>1</sup>

This same year (1223) Snorri brought forward against the turbulent chief Thorvald Snorrison of Waterfirth a charge for brigandage. Snorri's son Orækia, a lad of fourteen, prosecuted the case with such effect, that Thorvald was sentenced to outlawry with forfeiture of all his property and his godord to boot. This, says the historian, was regarded as news of the gravest import, and likely to lead to the greatest trouble. Snorri's nephew, Sturla Sighvatson had entered upon the most intimate friendship with Thorvald, and now besought his father to intercede for the condemned brigand chief with Snorri, and have the sentence altogether annulled. In this Sighvat succeeded so well, that Snorri consented to full reprieve in respect of the outlawry, and to a private understanding with his brother, that Thorvald should neither pay fine nor forfeit his godord.—Shortly afterwards (1224) Thorvald sent friendly words to Snorri to the effect that his desire was to become allied to him by marriage, and thus bound to him by firm bonds of friendship. To this Snorri returned such a favourable answer that Thorvald deemed he understood that Snorri would be ready to advance his honours in every way, provided he would bind himself to do whatever Snorri demanded of him, no matter with whom they should

<sup>1</sup> Sturl., i. 262-263.

have to deal. In the spring Thorvald went south to Borgfirth, Snorri's own country, and wooed formally Snorri's daughter Thordis, to which Snorri readily consented, and their marriage was celebrated with due pomp in the autumn of the same year.<sup>1</sup>

In the spring of this same year Snorri had ridden from Borgfirth into the south country, in which journey he paid a visit to Thorvald Gizurson of Hruni, 'and much the two had to talk of.' Shortly before this had died the very wealthy magnate Kolskegg Ericson from Dale 'below the Isles'-Fells' (undir Eyjafjöllum); his sister and heiress was Thora who had been a concubine of the above-mentioned Orm Jonson, and with whom she had had a son, Jon, and the daughter Hallveig, whom Snorri had met the year before and made some fun of. Hallveig was to inherit her due portion of her mother's great property. The two chiefs bound themselves in mutual friendship, by Snorri promising his base-born daughter Ingibiorg in marriage to Gizur Thorvald's son, while Thorvald bound himself to persuade his widowed daughter-in-law, Hallveig, to join Snorri and become his house-keeper (*fara til búis með hönum*). It was bespoken that the wedding of Gizur and Ingibiorg should take place at Reykholt in the autumn (1224). The wedding feast was a most glorious one. Just before the wedding took place Snorri brought to his house Hallveig and made a contract with her that each should own one half of their joint property. He also undertook to manage the property of her sons Klæng and Orm. Thord, Snorri's brother, was heavy of heart about this matter, prophesying that from it Snorri would come to the end of his days, as indeed in a way came true.<sup>2</sup>

Lopt, who at the instigation of Snorri had set upon and slain Biorn Thorvaldson, and had consequently been banished from the country for three years, now came back again before having served his full term of exile; and finding the country-sides of his own kindred in the south too unsafe for him, still an outlaw, to sojourn in, he went to Snorri, who so managed Lopt's affairs as to find him an estate in the west country, and a purchaser to his own manor, Skard, in the South-land.<sup>3</sup>

At this time some estrangement prevailed between the brothers Thord and Snorri, the cause being their maternal inheritance.

<sup>1</sup> Sturl., i. 263-264.

<sup>2</sup> *Ibid.*, i. 266.

<sup>3</sup> *Ibid.*, i. 265.

Gudny, their mother, who died in Snorri's house, had bequeathed all her chattels to her grandson, Sturla Thord's son (the author of *Islendinga Saga*), but the whole of it, which was of great value, Snorri had appropriated to himself.

Snorri, knowing the peaceful ways of Thord, invited him to a feast after the Althing (1224), and told him he wanted to drop all estrangement and take up loving brotherhood, adding that they would never come to quarrel over money matters. But he hinted that his nephew Sturla Sighvatson stood in the way of their honour, in that Sighvat, who had kept to himself, ever since the death of their father, the godord of the 'Snorrungs' (Snorri godi's kin), had now given it to his son Sturla as a marriage settlement.<sup>1</sup> The formal claim to the godord was made at the Althing, 1225, by Snorri, who demanded his nephew's consent to his deciding the case in question alone. Besides by others, Snorri was supported by his brother Thord in this matter; but Sturla answered that he would not concede sole decision to his uncle, the less so that it came to his father to answer the claim, for from him he had received the godord.<sup>2</sup> Out of this great enmity arose between all these kinsmen. In 1227 Thord Sturluson formally 'took up' the ancestral godord of the Snorrungs, retaining one third of it for himself, but the other two thirds of it were appropriated by Jon Snorrison, his nephew. Thord's honest meaning was that he, with his two brothers Sighvat and Snorri, should share it equally. As he purposed not to ride to the Althing so as to be present at the beginning of it, he sent his son Sturla to his brother Snorri 'with his godords,' *i.e.*, leaving his thing- (or liege-) men in his brother's hands. On 24th June Sturla Sighvatson went with an armed band to the house of Thord, committing murderous outrages on the household, but sternly enjoining respect for his uncle's person. Sturla, according to his own men, seemed heartily ashamed of his performance, and instead of carrying further his deeds of outrage he sent a proposal of truce to his uncle which was accepted and fixed to last till midsummer. Immediately after this Thord rode to the Thing and told his brother Snorri how he had been treated. Snorri offered him to proceed with an armed host at once against his turbulent nephew, but Thord declined the service while the truce was

<sup>1</sup> Sturl., i. 265.

<sup>2</sup> *Ibid.*, i. 271-272.

still in force.<sup>1</sup> The affair was submitted to arbitration and Sturla had to pay heavy damages for what he himself even called 'a foolish outrage' (1228).<sup>2</sup>

In 1228 a new alliance by marriage gave fresh increase to Snorri's already wellnigh peerless power and influence. Kolbein the young, son of Arnor Tumison, a great chieftain in Skaga-firth in the north country, wooed for wife Snorri's daughter Hallbera, the divorced wife of Arni Unready, and they were married immediately after the betrothals. Hallbera went to the north with her husband and died after three years of another unhappy marriage. This year, Snorri, who had been a second time Speaker-at-law since 1222, and continued in office till 1231, rode 'as usual' to the Althing. It was generally supposed that he and Sighvat would discuss the sore matter of the godord, but nothing happened, although Thorvald of Waterfirth, Snorri's son-in-law, made an attempt to bring the matter to a head. A story is told of Snorri, after his return to Reykholt how, when sitting with his favourites in his bath, he was congratulated on being a peerless chieftain in the land, no lord therein being in a position to contend with him on account of his powerful marriage alliances. Snorri accepted the compliment, saying that his kinsmen-in-law were no puppets. But when the priest, Sturla Bardson, who had kept watch at the bath, led Snorri home, he sang so that Snorri might hear:

You have but such alliance  
As had in ancient story  
The famous lord of Hleidra—  
Iniquity breeds evil.<sup>3</sup>

This summer Snorri made earnest of settling the affair of the godord and went to see his brother Thord and told him he purposed to march with a band into the Dales (up from Broad-firth), where Sturla Sighvatson held sway, and Thord agreed to join him in order 'to mend matters between them.' Snorri went with some 360 men, but Thord sent word to Sturla who the year before had paid Thord the visit described above, to warn him not to be in his uncle's (Snorri's) way. Sturla took the hint

<sup>1</sup> Sturl., i. 276-277.

<sup>2</sup> *Ibid.*, i. 278-279.

<sup>3</sup> Sturl., i. 279-280.—'Lord of Hleidra': Rolf Kraki, King of Denmark, betrayed by his vassal-King Hjorvarð, through the machination of his wife Skuld, Hrolf's half-elfin sister, Fornaldarsogur, i. 96-109.



and left his manor of Saudafell in good time. But Snorri summoned together a meeting of Sturla's Thingmen, and took oaths of them whereby they all declared themselves liegemen of Snorri.<sup>1</sup>

Thorvald Snorrison of Waterfirth, Snorri Sturluson's son-in-law, was about the vilest character in the Sturlung drama. His neighbouring godi, Hrafn Sveinbjornson of Eyr, in the west of Iceland, was without exception the noblest type of man in Iceland at the same time. He was exceedingly popular, and very powerful through the multitude of his liegemen. Thorvald bore him implacable hatred for no other cause than his goodness and greatness, and after a long series of insulting acts, and attempts on Hrafn's life, succeeded at last to surround him in his house and slay him, 1213. For fifteen years the sons of Hrafn maintained themselves in spite of Thorvald's ceaseless endeavours to put an end to their existence, and this year, 1228, they succeeded at last in ridding themselves of him by burning him to death within the homestead of Gillistead. After the deed they set speedily off, throwing themselves under the protection first of Sturla Sighvatson, and then of Sighvat his father, in the north country. In revenge for this act of Sturla's, the sons of Thorvald, Thord and Snorri, went with an armed band to Saudafell, Sturla's manor in the Dales, where, in his absence, they committed the most brutal excesses, robbery, maiming, and manslaughters. Sturla suspected his uncle of Reykholt to have had a hand in the dreadful deed, and Snorri's own and other poets' utterances on the event would tend to show that Snorri was not an utter stranger to the expedition from the beginning, though he must be acquitted of all responsibility for the execution of it. The sons of Hrafn were prosecuted under Snorri's auspices by his son Jon Small Fry and were sentenced guilty. The sons of Thorvald of Waterfirth were also proceeded against and sentenced guilty of brigandage. Execution courts were to finish these affairs, but were not called into action.<sup>2</sup>

The hostilities between the sons of Thorvald and Sturla concluded nominally by his inflicting heavy fines on them, under conceded self-award, at Holt in Onundfirth, 1230.<sup>3</sup>

During the winter, 1229-1230, Sturla kept quiet and sat at home, and now the bitterest enmity between him and his uncle

<sup>1</sup> Sturl., i. 280-281.    <sup>2</sup> *Ibid.*, i. 181-186, 285-292.    <sup>3</sup> *Ibid.*, i. 297-298.

Snorri 'began somewhat to abate.' That summer Snorri did not ride to the Thing, but sent as deputy with the speakership-at-law, priest Styrmir the son of Kari, historian and friend of Snorri, and perhaps an inmate of his house at this time. 'Now,' says the historian, Sturla Thordson, 'matters began to amend between Snorri and Sturla, and Sturla was frequently at Reykholt and took great interest in having Saga-copies taken of the books which Snorri composed.'<sup>1</sup>

In 1229 Snorri's son, Jon Small Fry, having had some disagreement with his father respecting a marriage settlement for him, for he had purposed to woo him for wife Helga the daughter of Sæmund Jonson, decided to go to Norway. His father gave in on the point of dispute, but Jon went abroad as he had purposed, and repaired to Earl Skuli, who received him in a right friendly wise, appointing him one of his body-guard and page-in-waiting at his table, thus distinguishing the young man of little worth in the same manner as his illustrious father some years before. Whether Jon acted under his father's advice or not, we cannot tell; if he did, his reception at Skuli's court would seem to indicate that the good understanding between Snorri and Skuli still held on, though the 'landed-man' of Reykholt had done nothing in redemption of his pledge. This youth of intemperate habits had already before spent three years (1221-1224) at the court of Earl Skuli, under the contract made by his father, 1220 (p. xxv). Jon and Gizur Thorvaldson, Snorri's son-in-law, spent the festive Yule season with King Hakon, and one evening, as they were going to bed, Jon, being drunk and disorderly, came to words with Olaf Black-Poet, who was living on what alms Jon, himself pinched for money, could afford him. Jon seized a stick and struck Olaf, whereupon Gizur laid hands on him and held him while Olaf, catching up a 'hand-axe,' drove it into the head of Jon, and gave him a wound, 'apparently not a great one.' Jon turned swiftly, asking Gizur 'why he held him under blow.' Olaf escaped into the darkness of night. Heedless of himself Jon went on drinking, and wound

<sup>1</sup> 'At láta rita sogubækur eptir bókum þeim er Snorri setti saman,' literally: to have writ Saga-books after the books that Snorri put together. I do not see that this means anything more than that Sturla laid himself out for securing for his library copies of his uncle's historical (and other?) writings.—Sturl., i. 298-299.

up the day's doings by taking a bath; thereupon the wound inflamed, and he died shortly afterwards. Gizur went to Iceland the next summer with the story of Jon's death and what things of value he left behind. He did not himself in person bring the news to the bereaved father, but sent a messenger to tell him the story. On hearing the messenger's tale reported again, Gizur considered it altogether unfair to himself. Rumour was busy with scandal, and when Thorvald heard thereof he arranged a meeting between Snorri and Gizur at which Gizur swore the so-called 'fifth-court oath' (*Grágás* Ia, 78), to the effect that he had concerted no plan with Olaf against Jon, nor connived with him in any way. And Snorri was perfectly satisfied with Gizur's declaration.

Ingibiorg and Gizur now went to live together. Their matrimonial life was always a troublous one, and, according to rumour, more through her faults than his. Snorri and Thorvald did all they could to right matters between them, but to no avail.<sup>1</sup>

At the Althing in 1231 there was, at last, a brotherly entente between Sighvat and Snorri, and between Sturla and Snorri there was 'dear friendship' (*all-kært*). At this Thing all three kinsmen made alliance against Orm Jonson, surnamed 'Swine-felling,' who had caused to be slain by a hired assassin an outlaw named Dagstyggur (*Dayshy*), to whom Snorri had extended his protection. The matter ended by Sighvat persuading Orm to handsel sole judgement to Snorri, who inflicted on Orm a fine of 4,000 ells' worth (by a low estimate = £300).<sup>2</sup>

This same year Snorri entertained his brother Thord with his son Bodvar at a splendid feast, to which also Sturla Sighvatson was invited. He wanted to bind trusty friendship with Thord and Bodvar, because he had now a dispute with Kolbein the Young relating to the estate of Hallbera and the godord in the north country. Behind the invitation to Sturla was the desire to ensure safety to the sons of Thorvald of Waterfirth, whom he wanted to see in the Lent season; for though Sturla was formally at peace with them after their having paid him the fines he imposed on them at Holt in Onundfirth, 1230, for their outrageous raid on Saudafell,<sup>3</sup> Snorri knew his nephew's temper well enough to misdoubt how far he thought full satisfaction

<sup>1</sup> Sturl., i. 299-300, 302.

<sup>2</sup> *Ibid.*, i. 300-301.

<sup>3</sup> *Ibid.*, i. 298.

had been given to his pride and lust of revenge. Therefore Snorri wanted him to give him fresh assurance that he would not set upon them in their journey to him as arranged. Sturla replied that Snorri knew well enough they were at peace; but Snorri objected that all sorts of rumours were floating to the effect that Sturla did not consider the peace of Holt holden to carefully in all points. 'I see,' answered Sturla, 'that it is your own conviction that they have not kept the peace in all things—well, I will let you now see to the truce, and I give you my hand thereon.' So Snorri pronounced the formulary of truce and afterwards Thord, who was present at Snorri's pronouncement, said to his brother: 'I did not think our kinsman Sturla's expression was very satisfactory while the truce was being concluded.' 'He will hold the truce, sure enough,' was the answer, and on the strength of the truce Snorri invited the Thorvaldsons to him, with the result that in their journey Sturla slew them both.<sup>1</sup>

For this breach of faith Sturla sent word to Snorri offering peace and asking for truce in return. Snorri gave truce as far as he himself and his heirs were concerned, but said he would not come to peaceful arrangement on behalf of the Waterfirth family until he knew their views. They put their case into the hands of Snorri for arbitration with a view to peace, and he spoke favourably about making terms of peace between them, for he was anxious to retain the support of Sturla in view of the coming contest with Kolbein at the next Althing. In the spring the peace settlement was agreed upon, Snorri and Sighvat, his brother, being appointed arbitrators for either side.<sup>2</sup>

The case of Kolbein terminated on the whole in Snorri's favour. Snorri was to possess one half of such godord in the north as Kolbein was rightly owner of, but Kolbein should retain rule over them and yield his support to Snorri at Things; he should also pay at his ease money to Snorri if he claimed it. Further, Kolbein was to consent to giving his sister Arnbiorg in marriage to Snorri's son Orækia, etc. As to this settlement it was remarked that, while Kolbein's assent to Snorri's terms was being sought by Thorvald Gizurson and Thord Sturluson, he was utterly unamenable to any terms, but suddenly came round

<sup>1</sup> Sturl., i. 303-312.

<sup>2</sup> *Ibid.*, i. 312-313.

when these peacemakers, hopeless of bringing about an agreement, had withdrawn from the case. Thorvald then asked Thord what his opinion was on this sudden change in the disposition of Kolbein. 'I know not surely,' said Thord, 'but it misdoubts me that brother Snorri has now made an exchange of friends and has sold the friendship of Sighvat and Sturla for that of Kolbein, from whom I fear we kinsmen will have to sustain the heaviest brunt ere all be over.' Thorvald answered: 'That seems a wonder to me that Kolbein is willing to give his sister of legitimate birth to the bastard son of Snorri, but true is the saw: Owners know best what kind of goods they sell.'<sup>1</sup>

After this Thing Snorri went west to Waterfirth, and all the goodmen through Icefirth became his liegemen. Olaf of Eiderisle came to Snorri to atone for misconduct with his daughter Thordis, resulting in the birth of a child; and for the disgrace inflicted on the family of a godi he had to pay as penalty his island property.<sup>2</sup>

In the autumn of this year (1232) Kolbein the Young was busy preparing the wedding feast of his sister and Orækia, counting for certain on Snorri's attendance. But instead of putting in an appearance, he sent two deputies on his behalf, and omitted to confer on Orækia the godord in Midfirth, which had been stipulated for at the peace-meeting in the last Althing. Kolbein was incensed at what he called betrayal all round on the part of Snorri; but Thorleif of Gardar, one of Snorri's deputies, handselled Kolbein on Snorri's behalf 'two hundred hundreds' and the manor of Stafholt, declaring that he had in commission from Snorri to make this offer in case Kolbein should complain of Snorri's pledges being broken. Kolbein agreed and the wedding took place.<sup>3</sup>

This same autumn letters arrived from the new Archbishop of Nidoyce, Sigurd 'Tafsi,' son of Eindridi Peini, summoning Sighvat and Sturla to his presence to answer for their high-handed dealings with the Bishop of Holar Gudmund Arison. This prelate had now for nearly thirty years been at constant feud with the chieftains of the land from various causes, chief among which being the immunity from the jurisdiction of secular courts which he claimed for his clergy, after the example of St.

<sup>1</sup> Sturl., i. 313-314.

<sup>2</sup> *Ibid.*, i. 314.

<sup>3</sup> *Ibid.*, i. 314.

Thomas of Canterbury.<sup>1</sup> This claim was in direct conflict with the constitution of the land, according to which all breaches of the law must be dealt with by the judicial authority of the courts of the Althing. The chiefs who regarded themselves rightly as the guardians of the constitution opposed the prelate's pretences not only by argument, but, when he remained obdurate, with armed force as well. Bp. Gudmund was a man of singularly narrow mind and an ideal bigot. He had a singular fancy for the class of people he called 'God's alms,' meaning alms people, and they flocked to him in most embarrassing numbers wheresoever he was and went. They were received by him without discrimination, and when they had devoured his own substance, made unceremoniously free with the means of his neighbours, for, indeed, a large proportion of them consisted of vagrants and vagabonds. Such treatment of their liegemen the neighbouring chiefs could not tolerate. But on remonstrating with the prelate and demanding the dismissal and dispersion of the 'alms,' they were answered with instant excommunication. This punishment the prelate dealt out so mechanically and with so lavish a hand that its value sank to nothing; it was disregarded and laughed at by priest and laic alike. The exasperated lords of the north country had fights with him and his men repeatedly, drove him from his see, and as a fugitive he wandered, accompanied by his 'alms,' through the land, and sought the hospitality, now of one, now of another chieftain within the diocese of Skalholt, and always met with sympathy from Snorri Sturluson. This deadlock between the authority of state and church in the northern diocese suggested a mutual appeal to the archbishop of the province at Nidoyce, in Norway, who eagerly availed himself of the opportunity to further King Hakon's political plans in Iceland, which aimed at the subversion of the constitution of the commonwealth and the submission of the island to the crown of Norway.<sup>2</sup>

While Sturla, in obedience to the archbishop's summons, was making arrangements for his journey abroad, which did not take place till the summer of 1233, Snorri was busy in settling affairs with his son Orækia in respect of his matrimony. Orækia desired above all things that his father should settle on him the

<sup>1</sup> See Thomas Saga (Rolls Series), ii. xxiv ff.

<sup>2</sup> Sturl., i. *passim*, Biskupasogur, i. 488-558.

Manor of Stafholt, but Snorri ordered him to go to Waterfirth and to take possession of that property and the godord of the Waterfirth chiefs, to which Einar, son of Thorvald and Thordis, yet a minor, was the heir. And 'as Snorri willed so things had to be.' Orækia went with his wife to Waterfirth, forcing his half sister Thordis to quit the place. He gathered round him a multitude of retainers far beyond his means, and, as was usual in the house of Waterfirth, household provisions had soon to be procured by harsh methods.<sup>1</sup>

Snorri rode this year to the Thing as usual, 'for he had the speakership-at-law.' After the Thing he invited to a feast his brother Sighvat with his son, Thord Kakali, and others. At this feast Snorri and Sighvat made a final award in Sturla Sighvatson's affairs with the Waterfirthers and 'were well agreed,' and Snorri saw Sighvat off with the gift of a gold-adorned spear.<sup>2</sup>

This summer Sturla Sighvatson sailed for Norway, and on making land went first to the haven of Borgund, near where now is the port of Aalesund. Here he met Earl Skuli's brother-in-law, Alf of Thornberg, who urged him much to go see the Earl: he would make him the most of men, seeing how greatly he excelled all other men, the Earl, moreover, being the greatest friend of the Icelanders, and of the Sturlungs in particular. Sturla, knowing that severely strained relations now existed between the King and the Earl, took his party and went to the King. After staying on in Bergen till the beginning of winter he went south to Rome, where he received absolution himself and procured the same for his father, having to undergo severe penances; for he was led from church to church in Rome and flogged before the door of most parish churches. He bore himself manly. Most people flocked out wondering, smiting their breasts and sorrowing that so goodly a man was so grievously dealt with. Returning to Norway Sturla met King Hakon in Biorgvin and accompanied him to Tunsberg; he was very well received by the King and he tarried here long; the second winter he spent in Norway (1234) he and K. Hakon were always conferring.<sup>3</sup> The King was much troubled on hearing from Sturla the account of the great disturbances that prevailed in Iceland. The King asked what obstacles there would be in

<sup>1</sup> Sturl., i. 315.

<sup>2</sup> *Ibid.*, i. 316.

<sup>3</sup> *Ibid.*, i. 318.

the way of introducing a monarchical form of government in the island, for it seemed to him that there would be a more peaceful state of things in the land if there was one supreme ruler over it. The rash and reckless Sturla took the matter lightly, and said the difficulty would be slight, if he who undertook the charge was a man of resource and unsparing of hard dealings. The King then asked if he was ready to undertake the task. Sturla answered that he would risk it under the King's advice and direction, in the hope that in return he should be the recipient of such honours as the King deemed him worthy of in case of success. The King laid down that he should not attempt the subjection of the land by manslaughters; he should rather secure the person of the chiefs and send them abroad or get hold of their godord in some other way, if that could be brought about. Sturla was often with the King discussing this matter.<sup>1</sup>

Sturla returned to Iceland in the summer of 1235. In his absence the turbulent Orækia had in various ways oppressed and mishandled his liegemen, and when at last he gave himself time to think of his day of reckoning, he saw it his wisest course to try to secure for himself peace from Sighvat. To this the latter was not adverse, but he made it an express condition that whatever Orækia had done to offend Sturla should await settlement until he came back from Norway. Sighvat got secret news of the sudden arrival of his son and persuaded Orækia to be off by a route where he should not meet Sturla. For Snorri Sturluson these two years had been a season of anxiety and worry. He had taken in two fugitives from Kolbein the Young's domain whose death Kolbein had decided on, and at the Althing of 1234 Kolbein would have settled matters with Snorri by the sword, if the bishop of Skalholt and other men of moderation and influence had not interceded and extracted from Kolbein a promise to keep peace at the Althing.<sup>2</sup> The affair thus stood open for further treatment. In the course of this summer Kolbein and Sighvat, by the advice of mutual friends, agreed, at a meeting in Horgardale, to make up their differences and to desist from worrying each others' liegemen wherein Kolbein particularly had been busy of late. Sighvat was to declare the award in this case, but deferred it to another time. But this

<sup>1</sup> Hakon's Saga (Rolls ed.), p. 158.

<sup>2</sup> Sturl., i. 326-328.



was not all. The two agreed that Kolbein, in company with Kolbein the son of Sighvat, should go with a band of more than 120 to the south country, and quarter themselves upon the manors owned by Snorri Sturluson at Dale 'neath the Isles'fells' and at Leira-bank, and elsewhere. 'They sat in the summer for a very long time at Leira-bank and behaved riotously in many ways and robbed far and wide.'—This was the first outcome of Sturla's compact with King Hakon, and shows clearly that Snorri, in the first instance, was to be the special victim of Hakon's unscrupulous policy towards Iceland. As summer advanced Snorri sent for Orækia to join him with as many men as he could muster, for he intended to march against the 'Northlanders,' who had quartered themselves upon his properties. He gathered himself a force of 600 men and went into the disturbed parts. Before Orækia and other allies of Snorri had time to join their forces with his, a word came from him to say the two Kolbeins had left and gone to the north, after having inflicted very severe losses on Snorri and damage to his properties.<sup>1</sup>

After the session of the Althing, 1235, the two brothers Thord and Snorri had a very brotherly meeting at the place called Hraun in the district of Mýrar; they talked together all day, and vowed to each other lifelong friendship, and this bond was made still firmer by an arrangement whereby Thord's son Sturla, the future historian of the family, now twenty-one years of age, should go to live with his uncle Snorri.<sup>2</sup>

Snorri Sturluson must have suspected Sturla Sighvatson of having entered into some ominous alliance with King Hakon who, Snorri was well aware, meant to effect the subjection of Iceland to Norway by any means, fair or foul. He knew Sturla's impulsive and reckless character, his overweening ambition. He knew how brutally his son Orækia had treated Sturla's liegemen while he was abroad, and that he himself would also have to pay the penalty for Orækia's misdeeds. He was also conscious of having done nothing towards the fulfilment of the compact of 1220 with the rulers of Norway. So in the autumn of the year that Sturla returned Snorri sent word to his nephew Bodvar Thordson of Stad, requesting him to stay at Reykholt

<sup>1</sup> Sturl., i. 328, 329.

<sup>2</sup> *Ibid.*, i. 338.

during the ensuing winter. He came to Reykholt with eleven men and took up his quarters there. After Christmas, 1236, Sighvat and Sturla sent orders to their liegemen of Willowdale to shoe their horses and to be ready to take the field whenever the word of command should come to them. The Willowdale liegemen of Snorri sent him word of warning of what was going on. Then Snorri sent word to Orækia in Waterfirth to say that Sighvat and Sturla were calling out a muster of men in the north; they had better bestir themselves lest each of them should be penned up by himself. Orækia whipped up 600 men and went to his father's assistance, who had already been joined by his brother Thord and his cousin Thorleif of Gardar. At a counsel held by all these kinsmen Orækia advocated an immediate march to the north, but Snorri 'was not prepared to march against his own brother in the season of the high festivals which were at hand' (Easter).<sup>1</sup>

In Palm-Sunday week news came from the north to the effect that all the country there was up in arms. Snorri now desisted from calling out a levy of his men, but left Reykholt and went south to Bessastead on Alptaness leaving Reykholt in the charge of his brother Thord. Sighvat and Sturla came down on Borgfirth at the head of an army of 1,000 men. Thord went out from Reykholt to try to mediate peace. He was in an indignant temper and upbraided Sighvat severely for setting on his own brother with an armed force in the midst of the festive season of the church; he, an old man, would surely have to yield sore penalties to God for such things.—Sighvat: 'Neither of us need taunt the other with old age, or art thou turning out a prophet, kinsman?'—Thord: 'I am not a prophet, but to thee I shall be one. So great as thou vauntest thyself now, trusting in the might of thyself and thy sons, there shall yet pass not many winters before it will be said that in your case a collapse of the greatest has befallen.'—Sighvat: 'Wroth art thou, kinsman; angry words go for naught; perhaps we shall get better on anon when we are both in a better temper.' Thord went away. Sturla went to Reykholt and behaved *as if the whole property was his own*; he made his own the whole district of Borgfirth and Thorleif of Gardar assented to every order issued by Sturla.<sup>2</sup>

<sup>1</sup> Sturl., i. 340-341.

<sup>2</sup> *Ibid.*, i. 341-342, Hakon's Saga, 158.

This unceremonious confiscation by Sturla of all his uncle's landed property in Borgfirth seems incomprehensible except on the ground that King Hakon explained to him that these lands he had conferred as a *royal grant* on Snorri when he accepted the position of the King's 'landed-man' in 1220. At any rate, after Snorri's death Hakon 'maintained that the former's heritage had come to him together with all lands that he possessed on his dying day, and he charged Snorri's grand-nephew, Thorgils Skardi, to prosecute the case and to settle it in accordance with what the law should provide in respect of the management of that property.'<sup>1</sup> If Snorri held his lands of Hakon as a royal grant, the King's claim was legitimate. In no other case did he, while he was subduing the godar of Iceland, advance a claim of this nature. But possibly this was Hakon's own construction of the significance of the act of grace; it is scarcely conceivable, if it was frankly explained to Snorri that this was the meaning of the conference on him of the title, how he could ever have been vain and weak enough to consent to accepting it. If he did, then surely the dreadful penalty he incurred was in a measure his own fault.

When Snorri heard that Sturla had appropriated the whole Borgfirth district he left Bessastead and went first to his manors in the south country and then east to Orm Swinefelling, who dwelt at Skal, in what now is called western Skaptafells-sýsla, and here Snorri spent the summer. In Snorri's absence Sturla dealt with men and matters in Western Iceland just as he pleased. Orækia he forced to go abroad, 1236, after having dealt in a most masterful manner with him, though the story related of the mutilation inflicted on Orækia at his behest must be a fiction.<sup>2</sup>

When Snorri heard, while he was still at Skal, that between Sturla and Thorleif of Gardar friendship was waning in consequence of the arduous services exacted by Sturla, he opened secret communications with Thorleif and with other relatives in the west. He himself left Skal first for his manor of Dale and then for Reykir in Olfus, the home of Gizur, his son-in-law; he further extended his journey even west to Bessastead. But later he returned to Gizur and remained with him through Lent, 1237.<sup>3</sup>

<sup>1</sup> Sturl., ii. 116.

<sup>2</sup> *Ibid.*, i. 345-346.

<sup>3</sup> *Ibid.*, i. 347.

Sturla Sighvatson, suspicious of Snorri and Thorleif planning an up-rising against him, called a muster of his liegemen through the Westfirths and got together a band of 600 strong. During Passion-Week Snorri came from the south from Reykir, and he and Thorleif gathered men from all the Nesses south of Borgfirth, and had a force of 480. At Mid-Thwaites (Miðfitjar) in Borgfirth they held a counsel of war and Snorri was now all for a surprise night attack on Sturla. Thorleif feared that the great odds against them would tell disastrously. Then Snorri advocated turning back, which Thorleif deprecated; and when Snorri further asked him what plan he favoured, he suggested they should push up farther inland and there build them a fort, and defend themselves or attack as opportunity should serve. Snorri answered that he would take care not to fall into the power of Sturla, or of any other of his enemies whatever else might betide him. After much talk he parted from Thorleif and went south to the Nesses.<sup>1</sup>

All of a sudden he now resolved to go to Norway, and embarked at Eyrar in the south of Iceland. It seems obvious that this resolve was taken because Snorri felt nowhere safe for Sturla. He may also have speculated in the chances that would open in Norway for supplanting Sturla whose course of violence was distasteful to King Hakon.<sup>2</sup> He remained through the ensuing winter at Nidoyce with Peter the son of Duke Skuli, while the Duke together with King Hakon spent the winter in Oslo; but Orækia dwelt the same winter in the house of Duke Skuli.<sup>3</sup>

After Snorri's departure Sturla Sighvatson had a busy time in Iceland, but we must pass over most of his doings, noticing briefly only those which in particular concern the man he now most feared in Iceland—Gizur Thorvaldson, hitherto particularly noted for his inscrutable neutral attitude in his father-in-law's contests at the Althing. In the early winter of 1237 Sturla managed to get himself mixed up in affairs in which the still influential family of Oddi were interested. The actual case concerned a man named Kol the wealthy. He had promised Orm Swinefelling a considerable sum of money for having Dagstyggur Jonsson slain by a hired assassin (p. xxxv), but when the deed was done he refused to pay. Orm appealed to Sturla for help,

Sturl., i. 352-353.

<sup>2</sup> Hakon's Saga, p. 167.<sup>3</sup> Sturl., i. 356.

but Kol threw himself under the protection of Biorn, son of Sæmund (of Oddi), who sent men with friendly messages and goodly gifts to Sturla asking him not to undertake the case against Kol. Sturla refused the gifts and sent an angry and threatening answer. In the spring of the next year, 1238, he sent messages to Gizur to notify that he intended to come to the south country to exact from Kol the promised payment (for the assassination of Dagstygr). His father, Sighvat, warned him seriously against this plan and said: 'Thou hast an evil errand on hand, for here there is money in question from which great harm will befall many a man.' In due time, however, he set out with a band of 360 armed men, but when he came to Ravenbergs (Hrafnabjorg), east of Thingvellir, a messenger from Gizur brought him the information that the Kol affair was settled in a peaceful manner, and Sturla might therefore return, if it seemed good to him. Evidently Gizur was apprehensive lest sinister things might lurk behind Sturla's journey. Sturla said the Southlanders should not drive him about like a herd to pasture, and sent word to Gizur to meet him at Apewater. Sturla asked what news there were. 'Peace,' said Gizur, 'and no need of going with a band of armed men to where there is no warlike gathering' But Sturla pretended to have misgivings as to the trustiness of the Southlanders, and at last, after much deceitful talk on his part, he had Gizur laid hands on and his forty followers disarmed. On Gizur's wondering at this treatment in the circumstances, Sturla bade him have no doubt that he intended for himself a share of power greater than that of any other man in Iceland, 'and I deem when thou art overcome all the rest is, for thou art the only man in Iceland I fear if matters go not smoothly between us.' Then a book (a plenary, probably) was handed to Gizur, and Sturla ordered him to swear an oath that he would go abroad and remain faithful to him. Said Gizur: 'Shall I swear a Norwegian or an Icelandic oath?' Sturla said he might choose. 'Then *I swear the Norwegian*, since to Norway I must go; but with this promise I will preface my oath that, not being in drink, I shall *never speak a disparaging word of you*.<sup>1</sup> The Norwegian oath-formulary was not law in Iceland, so that in strict law no oath was sworn. What Gizur said about words slyly *excluded deeds*, as time proved.

<sup>1</sup> Sturl., i. 357-361.

Sturla handed Gizur over to Orm Swinefelling to keep him as a prisoner until he should go abroad. But Gizur managed to send letters to faithful friends that they should come and meet him if his kinsmen should be able to gather together any considerable force. They got together a company of eighteen who rode east to Orm Swinefelling and persuaded him to let Gizur off, once more a free man he departed with his friends riding west until he came to Beitwalls (Beitvellir, east of Thingvellir) where he joined the forces of his kinsmen and those of Kolbein the Young who now was recruiting in the south country, open hostility having broken out between him and Sturla in the north. After various futile attempts at coming to blows with Sturla, Kolbein and his ally Gizur succeeded in drawing together an army of some sixteen hundred fighters with which they marched against the combined forces of Sighvat and Sturla stationed at the homestead of Willow-walls in Skagafirth, and fought on 21st August, 1238, with them the memorable engagement of Orlygstead in which Sighvat and Sturla, besides three more of Sighvat's sons were slain and the dominion of these able, even popular, but reckless men was destroyed for ever.<sup>1</sup>

When the news of this event came to Norway it created a great impression. King Hakon was foiled once more in his attempt at subduing Iceland. But for so astute a politician as he was the experience gained by Sturla's failure was anything but discouraging. He could not mistake the fact that a wave of reckless ambition swept over the 'godar' of the land. Left to themselves they would go on fighting, confiscating each other's properties and 'godord,' until the most successful of them should find himself one day in possession of all the 'godords' in the land, and in the position of supreme ruler. Even the sequel to the fight of Orlygstead gave an unmistakable hint in this direction. Kolbein the Young, now the most powerful chief in the north, 'laid under him' the whole of the North Quarter of the island;<sup>2</sup> and had there been no Hakon Hakonson in Norway there is no telling how far Kolbein might have carried his conquest. Hakon saw the trend of the chiefs' aims and took his measures accordingly.

On hearing the news Snorri took sorely and sincerely to heart

<sup>1</sup> Sturl., i. 362-381.

<sup>2</sup> *Ibid.*, i. 381.

the loss of his brother and four nephews, and in a verse he sent to Thord Kakali, Sighvat's son, he gives expression to his sympathy, and to his sorrow at the fatality that besets his family.<sup>1</sup>

During the winter, 1238-1239, Snorri, Orækia and Thorleif of Gardar remained with Duke Skuli, while Thord Kakali stayed with King Hakon. The relations between the Duke and Snorri seem to have been as cordial as ever.<sup>2</sup> In the spring, by the Duke's advice, his guests chartered a ship for Iceland. But when they were ready and had gone from Nidoyce out to Monkholm in the bay of Thrandheim messengers came from the south with a letter from the King wherein it was written that he forbade all Icelanders to leave Norway that summer. They showed the letter to Snorri and received the laconic answer: 'I will out!' When they were 'allboun' the Duke invited them to a farewell banquet; and few men were present at the conversation of Snorri with the Duke. Arnfinn Thiofson, afterwards Skuli's marshal, and Olaf White-Poet, Snorri's nephew, were with the Duke, while with Snorri there were Orækia and Thorleif. According to Arnfinn's relation, the Duke conferred the title of *Earl* on Snorri.<sup>3</sup> But Snorri's biographer, his nephew Sturla Thordson, the singularly accurate and impartial author of *Islendingasaga* (Sturl.), says: 'However, none of those Icelanders confirmed that to me.'<sup>4</sup> There is only one historical evidence which, in some way, seems to support the statement of Arnfinn. Sturla says that, in putting down the obituary of Snorri, Styrmir the historian, Snorri's friend, entered him as 'Snorri Fólgsnarjarl,' which, by the spelling of the word, should mean 'Secret Earl;' but Vigfusson (Sturl., i. 384, footnote 4) takes Fólgsnar to be the genitive of the name of the island of Folksn (Folkn, Folsn), now Stor-Fosen, outside the mouth of Drontheim Firth. Skuli should accordingly have made Snorri an earl of this small island, which, of course, is impossible. This story about Snorri's earldom tells of a most improbable if not an impossible act. No one could appoint an earl for Iceland except the King himself. Of course, Skuli could have given Snorri a promise of an earldom when he should be in a position to confer it on him, *i.e.*, when he should have succeeded in wresting the crown from Hakon. In such a case those in the secret might have given Snorri the

<sup>1</sup> Sturl., i. 381.

<sup>2</sup> Hakon's Saga, pp. 171, 172-173.

<sup>3</sup> Sturl., i. 384; Hakon's Saga, 173.

<sup>4</sup> Sturl., i. 384-385.

title 'Secret Earl.' But is it likely that Skuli should have given an outsider such a sure key to his harbouring treason against his king, and to one, moreover, who the next moment would be entirely beyond his control? On the whole this story seems deserving of no credit.

Snorri with his companions set sail for Iceland and arrived in the Westmen's isles in due time. He next went to Breiðabólstað in Fleetlithe and met there his partner Hallveig; they went together west to Reykholt and set up house there once more. The rest of this year Snorri spent in legal business arising out of Sturla's raids in the west country, and particularly out of an armed encounter which took place at By in Borgfirth, 1237, in which Thorleif of Gardar, Snorri's faithful friend, had been defeated by Sturla. In these matters Snorri delivered his award in the spring of 1240.<sup>1</sup> After the Althing of this year he helped Solveig, the widow of Sturla, to arrange her affairs in view of a journey abroad on which she had decided.<sup>2</sup>

This year Eyvind Bratt and Arni Unready came from Norway to Iceland, being bearers of a letter from King Hakon. At first 'this letter was held little aloft.' They also told the news of the turmoil there had been through the winter, and how Duke Skuli had been slain in his attempt to seize the crown of Norway.<sup>3</sup>

Before the Althing of 1241 words went between Snorri and Gizur Thorvaldson to the effect that Snorri should bring with him to the Thing Tumi the son of Sighvat and settle peace for him and award him atonement for his father. Snorri came to the Thing with a retinue of 120 men, but on the following day Kolbein the Young appeared suddenly at the Thing with a following 600 strong. Of this Snorri and Tumi had had no warning. They went forthwith into the church and spoke from the inside whatever they had to say; but Snorri's men stood in a crowd outside the church. Kolbein's men flew madly hither and thither about the thing-meadows, and behaved in a most riotous manner. Kolbein and Gizur had a long privy talk together, but nothing was said about peace. Kolbein's band did not unsaddle, and departed from the Thing the same evening. Thereupon Gizur went into the church and he and Snorri

<sup>1</sup> Sturl., i. 386.

<sup>2</sup> *Ibid.*, 387.

<sup>3</sup> *Ibid.*



held a long converse together, and everything went right orderly between them.<sup>1</sup>

Hallveig, Snorri's partner, died on the 25th of July this year and Snorri took his loss greatly to heart, 'as well he might,' adds his nephew. When her sons Klæng and Orm heard of her death they repaired to Reykholt with a suite of retainers; but when the talk came on the division of the property, divergences arose between them and Snorri. They held that one half of the whole property belonged to them in virtue of the settlement of 1224 (p. xxx); but Snorri maintained, apparently unfairly, that Bluewood-heath (mountain ridge running S. and N. to the east of Thingvellir) should form the dividing boundary of the property (*i.e.*, they should have all estates to the east, he all to the west of Bluewood-heath); other reservations to the disadvantage of the young men Snorri carried through, taking advantage of his position and power. But books and trinkets they divided equally. Returning to their homesteads in the south country they called on Gizur and told him how things stood between them and Snorri. He said he considered it 'unbecoming' (*ófallit*) that they should not have their fair share of Snorri, and gave them to understand that he would be ready to lend them his support in the matter.<sup>2</sup>

Tumi Sighvatson took up his abode at Saudafell, formerly his father's, latterly his brother Sturla's manorial seat, in the Dales, and in the course of the summer, 1241, Snorri Sturlason rode west thither on a visit to his nephew. He sent word to Orækia, who then happened to be east away in Ramfirth, not far from Saudafell, that he desired to have talk of him. Coming to the place Orækia found his father in a merry mood. Snorri told them how matters had fared between him and the sons of Hallveig; he also brought with him a letter he had received from Odd Sveinbjornson of Alptaness, written in the character called 'Staff-carles' letters' which they could not make out, though they felt sure that it conveyed a warning of some kind. Snorri said he greatly distrusted the Southlanders (Gizur), 'yet now I will ride south to see to my manors, and then I shall return to the west and stay alternately at Holar and Saurby.' And south he rode, but, apparently, no farther than Reykholt.

<sup>1</sup> Sturl., i. 390.

<sup>2</sup> *Ibid.*, 391.

Kolbein the Young and Gizur had a meeting about this time (late summer, 1241), in the upland wilderness called Keel, and there concerted their counsels, 'even as shortly became manifest.' For when Gizur came down from the Keel he summoned his liegemen to him, and among those who obeyed the summons were his nephews, the sons of Hallveig, Orm and Klæng. Now he held up the letter which Eyvind and Arni Unready had brought from King Hakon. In this letter the King ordered that Gizur should send Snorri abroad willing nilling, or else slay him, since he had presumed to leave Norway in spite of his prohibition; and the King described Snorri as traitor towards him. Gizur declared that on no account could he think of breaking the written orders of the King, but said he felt sure that Snorri would not go abroad of his free will. Thereupon Gizur gave it out that he meant to go 'and seize the person of Snorri,' his own father-in-law! Orm would have nothing to do with these counsels and rode away to his home at Breiðabólstað. Gizur whipped up men and sent spies west to Borgfirth, and rode off with a band of seventy men-at-arms.

He arrived at Reykholt during the night following Mauritius mass (22-23 September, 1241). They broke up the bower where Snorri was sleeping. He sprang to his feet and got out of the bower into 'Little-Houses' which communicated with the bower. Here he met priest Arnbiorn and had word with him and they agreed that Snorri had better go into the cellar which was under the floor of those houses. Gizur and his men went through the houses searching for him. Meeting priest Arnbiorn Gizur asked where Snorri was; he said he knew not; Gizur said they could not come to terms of peace if they did not personally meet. The priest said that possibly he could be found if truce was promised him. Just about this nick of time they got to know where Snorri was hidden and entered the cellar, five together of Gizur's assassins: Markus, son of Mord, Simon Knout, Arni Bitter, Thorstein Gudinason, Thorarin Asgrimson. Simon charged Arni to strike him down. 'Strike not!' said Snorri. 'Strike!' said Simon. 'Strike not!' said Snorri. Thereupon Arni dealt him his death-wound, yea both of them, he and Thorstein, did for him.<sup>1</sup>

<sup>1</sup> Sturl., i. 392-393, Hakon's Saga, p. 237.

Such, in brief, is this terrible story, as written by Snorri's nephew, the justiciary, Sturla Thordson. To carry it further here answers no purpose, nor does space allow it.

This martyr to treachery was the unfortunate child of an evil age. Right was superseded by might. Success by any means, fair or foul, was honour. Laxity of morals, blind lust for wealth, power, and revenge, were qualities that made a mighty godi. The very constitution of the 'godar-doom' (*sit venia verbo*) contained from the beginning the germs of the fatal disease that brought the so-called 'free commonwealth' into its grave in the thirteenth century; and would have done it anyhow, even if there had been no perfidious Hakon Hakonson of Norway. Personal rivalry among thirty-nine independent local chieftlets, not devotion to law and order, was now the animating principle of that commonwealth. Patriotism had ceased to exist; family aggrandizement had taken its place. Purely insular, however, the process of dissolution was not. 'In this land all men deemed it a proper thing to follow the example set by Norway,' says the author of the Saga of St. Thorlak, in dealing with Jon Loptson's opposition, in the matter of *jus patronatus*, to the good bishop, whose own sister was one of Jon's sundry concubines.<sup>1</sup> It is not a pure accident that the social disorganization in Norway, brought about by the lawless factions with which one pretender after the other infested that unhappy land for a century, falls within the same period as the somewhat similar state of things in Iceland. It is not an accident that the concubinage of Norwegian Kings finds such a ready imitation among the little sovereign chiefs of Iceland.—This state of social and moral decomposition was not a soil likely to bring forth healthy produce.

Though a man of business, Snorri was not a man of action. There is nothing in him of the rowdy brutality that characterizes so many chiefs of his time. Circumstances, rather than choice, drew him into the vortex of political strife. Appeals to arms he avoided as much as he could, employing methods of arbitration and compromise instead. He was altogether a man of peaceful disposition. He was lacking in firmness at decisive movements. Vanity and adulation, coupled with weakness, seem to be the causes that underlie his fatal attitude to the Court of Norway.

<sup>1</sup> Bisk. Sogur, i. 284.

The bestowal of the hand of his young daughter Thordis on the infamous Thorvald of Waterfirth just after Snorri had had him condemned for brigandage to full outlawry, and forfeiture of all his possessions together with his godord,—a sentence which Snorri speedily remitted altogether as soon as Thorvald hinted at marriage alliance—would be most reprehensible but for one reason: Snorri probably wanted to get rid of Thordis; for her after conduct proved that she was, even in her years of discretion, by no means a very heedful guardian of her own honour. Still the alliance does little credit to Snorri's sense of propriety in choosing means for the increase of his power and influence. Of the cause of the separation from the heiress Herdis nothing is known. Snorri's known relations to other women were a matter of aristocratic fashion at the time. His dealing with Thorkel Walrus was within the law. He had killed one of Snorri's men. Though not formally sentenced he was, *ipso facto* a woodman (outlaw) of forfeit life, whom any one was free to kill. That Snorri from love of money sometimes could act in a mean manner we have seen in his dealing with his mother's bequest in favour of Sturla Thordson, but he never enriched himself by the viking methods of raiding and plundering. Though not blameless as a citizen, he really compares very favourably with the leading contemporary godar of the land, exceptionally so in respect of his sympathy for the luckless bishop Gudmund of Holar. The great fault of his life, his countrymen maintain, was his promise to bring Iceland into subservience to Norway. He rued the mistake and did nothing. He paid the penalty with his life.

## II—THE AUTHOR

SNORRI, as a writer, no less than as a chief, was a child—but an exceptionally brilliant one—of his age.

He was born in the first century of the lettered era of Iceland—the twelfth—which, in respect of mental culture, stood, as we shall see, in a peculiar relation to the preceding—the eleventh, which was a really illiterate period, though runes were known and used for lapidary inscriptions, and sometimes, as we learn

from Egilssaga,<sup>1</sup> for memorial songs cut on logs of wood. However, the illiterate eleventh century forms a period the most remarkable in the history of Icelandic literature; for, in the course of it the art of truthfully and attractively *telling* a story is so carefully cultivated as to be raised to a classical standard. A few words in explanation of this statement are in place here. The colonists of the country settled in it without any plan, except so far that the ultimate abode was reared on the nearest habitable spot to that where the sacred high-seat pillars, when such were on board, were washed ashore. A dreadful solitude prevailed throughout the land for a long time while the process of colonization was going on which lasted for two-thirds of a century.<sup>2</sup> The result was an unquenchable curiosity for news from without,<sup>3</sup> which grew into a national characteristic and remains so in the sparsely inhabited land to this day. The chief settlers were men of high birth, who had seen better days. They left behind lands, homes, kindred, environment; they took with them family traditions, family pride, martial mettle, uncurbed ambition. In the widely-scattered homes the family circle became the centre of orally rehearsed family stories during the evenings of the long winter. These stories were easily learnt by heart by numbleminded listeners. They were the first *nuclei* of the Saga of Iceland. They were recited at religious festivals which were presided over and conducted by the temple godi; at wedding-feasts, and at Thing-motes and other popular gatherings. In course of time the nucleus expanded into a complex saga recording the acts of the colonists themselves and their dealings, hostile or friendly, with one another. Ultimately the Althing at Thingvellir, where the *élite* of the little nation congregated yearly, became the great centre for the display of the story-teller's

<sup>1</sup> F. Jónsson's ed., p. 286.

<sup>2</sup> Ari, *Islendingabók*, ch. 3.

<sup>3</sup> Out of a great number of notices in the sources illustrative of this statement let me adduce one: Magnus Einarson consecrated Bishop of Skalholt, 1134, came back to Iceland, 1135, and rode straight-way to the Althing. A contested case at law was being argued before the court. 'Then some one came up to the court and said that now came Bishop Magnus riding up to the Thing. At this news all men were so glad that they went home (*i.e.*, left the court). The Bishop stepped forth unto the pavement in front of the church and told all the people the tidings which had befallen in Norway while he was abroad and all the people marvelled much at his eloquence and lordliness.' Hungrvaka, ch. 13, Bisk. Sogur, i. p. 77.

art, and from there the saga travelled into every part of the country, more or less faithfully remembered and recited to curious listeners.<sup>1</sup> The interesting part of this business was that the teller of the story was, in most cases, placed face to face with critical audiences. The chiefs themselves, their children

<sup>1</sup> In illustration of the above review we may introduce here the remarkable story of the Icelandic Saga teller and Harald Hardready, Morkinskinna, p. 72-73: So it befell, one summer, that a man of Iceland, young and brisk of gait, came to the King and prayed for his favour. The King asked if he knew any lore, and he said he knew some sagas. Then the King said he would take him in, but he must be ready to entertain (skemta) always whosoever should ask him. And this he does, and is befriended by the court-folk, who gave him raiments while the King furnished him with weapons for his hand. Thus time wears away until Yule. Then sadness fell on the Icelander, and the King asked him how that came about. He said it rose from his changeable temper. 'That will not be it,' said the King. 'I will make a guess. I ween,' says he, 'that now thy sagas are at an end; thou hast always entertained this winter any one who has asked thee, and thou art troubled of mind to think that they should give out just at Yule-tide.' 'The matter is even as thou guessest,' said he. 'There is left yet only one more saga, but that I dare not tell here, for it is the story of thy journey abroad.' The King said: 'That, of all sagas, is the one I most should like to hear; and now you shall give no more entertainment until Yule; besides now the men have much work on hand. But on Christmas day thou shalt begin this saga, and tell some part of it; but together with thee I shall see to it, that the saga shall hold out as long as the Yule-tide lasts. Now through Yule there are great drinkings going on, and people have but short time to sit listening to an entertainment; but while thou art telling thou wilt not be able to find out whether I like it well or ill.' And now it comes to pass that the Icelander tells the story, beginning on Christmas day and goes on for a while until the King presently tells him to stop. The men fall to drinking and many of them make it a matter of talk that at any rate it is an overboldness in the Icelander to tell this story, or, what would the King think about it? Some of them thought the Icelander told the story well, others were less easily won over; and thus the thing goes on through Yule-tide. The King saw to it carefully that the men should give heedful hearing (to the saga) and by the King's watchfulness it so happened that the saga and the Yule-tide came to an end together. And Twelfth-night evening, the saga having been finished while it was daylight, the King said: 'Art thou, Icelander, not curious to know how I like the saga?' 'I fear me of it, Lord,' said the Icelander. 'I like it right well,' said the King, 'it is in no case worse than the deeds warrant; or, who taught thee the saga?' He answers: 'It was a wont of mine out in Iceland to go every summer to the Althing, and I learnt by heart each summer a part of the saga from Halldor Snorrison.' 'Then it is no wonder,' said the King, 'that thou knowest it well; this will make thy good luck; and be thou with me and be welcome; that offer thou avail thyself of whenever thou chooseth.' The King fetched him a good store of trading goods and he became a man of substance.

and relatives would in most cases be numbered among the crowd of interested listeners, and would be certain, if necessary, to interrupt and correct the reciter, whenever his delivery failed in veracity as to facts, or offended against fairness. In fact, the story-teller was here at a school which enforced upon him the principle of impartiality and the duty of carefully collecting facts; for to them must be left the task of showing which side to a story was in the right, which in the wrong, and to what extent. In this manner it came about, that to tell a story fairly, *i.e.*, truthfully, was a moral duty and the highest matter of honour, while telling a 'leaning story' (*halla sogu*) was regarded as the meanest of actions, and more than once cost the perpetrator his life.<sup>1</sup> In the relation existing between reciters and their audiences lies hidden the cause of the faithfulness of the oral saga tradition of Iceland. In the fact that, in a martial age, the *home* was the cradle of this tradition, we have the explanation of so many Icelandic women being mentioned as sources of historical information.

In the year 1056 the Christian Church, organized under a bishop, landed, *pen* in hand, in Iceland, and set to teaching the use of it to its illiterate children with such a success, that in the beginning of the twelfth century writing in Roman characters seems to have become a common item of culture. And now is manifested the peculiar relation, alluded to above, in which the twelfth stands to the eleventh century: the twelfth copies down the polished oral tradition of its predecessor, and produces the great bulk of the saga literature of Iceland. It did more. It produced brilliant scholars in the science of history, the earliest of whom, Sæmund Sigfusson the Learned, and Ari Thorgilson the Learned stand out in their high appreciation of accurate chronology, as disciples of the oral tradition school, imbued with its enthusiasm for the accurate preservation of the memorials of the past.

SÆMUND, son of Sigfus Lodmundson, a priest of Oddi, was born in 1056 and died 1133; in early youth he went abroad and was lost sight of for a long time, until he was discovered, in 1076, at Paris, studying under a great master of astronomy.<sup>2</sup> In referring to this event the Benedictine monk of Thingeyrar

<sup>1</sup> Njála, 1875, ch. 155, 23, Olaf Holy's Saga, Heimskr., ii. 222<sub>14-29</sub>

<sup>2</sup> Jon's saga, Bisk. Sogur, i. 227-230.

Gunnlaug Leifson observes, that Sæmund was 'one of the most profitable of men to the church of God in this land,'<sup>1</sup> while the author of *Hungrvaka* describes him 'as exceeding wise and of all men the most learned';<sup>2</sup> and Odd Snorrison as: 'illustrious for wisdom' ('ágetr at speki').<sup>3</sup> That Sæmund must have been a great authority on the history of Iceland as well as that of Norway is clear from the fact that Ari submits to his inspection the first edition of his '*Islendingabók*' and relies on his chronology in respect of the death of Olaf Tryggvison.<sup>4</sup> That Sæmund wrote a *book*, is attested to by Odd Snorrison: 'So has Sæmund *written* in his *book* (svá hefir Sæmundr ritað . . . í sinni bók),'<sup>5</sup> but we are in possession of but few particulars as to the contents of that book. It can hardly be doubted, however, that it was an historical account of kings of Norway up to Magnus the Good, paying close attention to chronology. This would seem to be borne out by the panegyric poem '*Noregs konunga tal*' addressed to Jon Loptson, Sæmund's grandson, in which the poet enumerates the rulers of Norway with their regnal years, and declares in the fortieth stanza that for the regnal years of the first ten of them, Harald Hairfair—Magnus the Good, both inclusive, he depends upon the authority of Sæmund.<sup>6</sup> That this book of Sæmund's was in Latin may be inferred from Snorri's preface to *Heimskringla*, where he states that Ari the Learned was the '*first man of this land, who wrote down lore, both old and new, in the speech of the North.*'<sup>7</sup> This statement gains all the more weight when we consider that a copy of Sæmund's book must have been found in the Library of Oddi, and Snorri must have been aware of its existence, nay, must have studied it there. This we infer from Snorri's own words, where he says of Ari: 'I deem his lore altogether *most noteworthy* (pykki mér hans sogn öll merkilegust).'<sup>8</sup> In the period of the preface to *Heimskringla* where these words occur, Snorri is dealing with Ari's historical (chronological) criticism. Before Snorri, only the two men Ari and Sæmund are mentioned

<sup>1</sup> Jon's Saga, Bisk. Sögur, i. 156-157.

<sup>2</sup> *Hungrvaka*, Bisk. Sögur, i. 67.

<sup>3</sup> Saga Ol. Tryggv. s. ch. 32, Fornm. Sögur, x. 289.

<sup>4</sup> *Islendingabók*, preface and ch. 7.

<sup>5</sup> Fornm. Sögur, x. 422-427, Corpus poet. ii. 310-315.

<sup>6</sup> *Heimskringla*, i. 5.

<sup>7</sup> *l. c.*



as in a special sense historical critics. Both were cited as historical authorities in sources which Snorri himself made use of, and Sæmund especially by Ari himself, as we have seen. It would then seem an obvious conclusion that by the superlative 'most noteworthy' Snorri gives inferentially to understand that he rejects Sæmund, as an historical guide, in favour of Ari, where their chronological calculations do not coincide. And, as a matter of fact, strange as it may seem, he never mentions Sæmund in *Heimskringla*. The statement here in question seems to point to Snorri's having understood Latin. In the reverse case he would hardly have laid himself publicly open to the retort that he acted discreetly in discarding authorities he did not understand. The statement may also point another way. It may be a veiled, unkind hint of Snorri's to his family-proud foster-brother, that great as people may consider the authority of his great-grandfather, he is not to be compared with Ari. In that case the preface to *Heimskringla* would be written down after 1220, when the relations between Snorri and the kindred of Sæmund Jonsson took such a hostile turn, but hardly after 1222, when they were all at peace again. And it is agreed on all hands that first after his return from Norway in 1220 Snorri must have set to work on the composition of *Heimskringla*. However, although Snorri did not use Sæmund as a guide in writing his history, it by no means follows that the perusal of Sæmund's book in his studious days at Oddi did not exercise a permanent influence upon him as historian.

ARI THORGILSON the *Learned* (1067-1148) preceded Snorri by only thirty years.<sup>1</sup> For this, the most careful of all historians, Snorri professes the highest admiration. Ari's method was to ascertain facts from the highest authorities he had access to: old men and wise, of faithful memory, and who themselves or their informants were separated in time by the shortest distance from the events they attested to. This, no doubt, was a method inherited from the oral tradition school, to which all Ari's authorities belonged with the exception, perhaps, of

<sup>1</sup> For the scanty information relating to his life we refer to Vigfusson's ed. of *Sturlunga*, I. xxvii-xxviii. Vigfusson knows, as he says, the name of his wife and that of a daughter's of his, but gives neither name, nor a reference to any source which has supplied him with the information. Diligent research by scholars has failed to this day in unravelling this mystery.

Sæmund. We are here concerned only with his 'Islendingabók,' of which only the second edition is still in existence, a tiny book of ten chapters besides preface and two genealogical appendixes of a later date than the rest. He tells in his severely concise manner the history of the origin of both editions as follows: 'I wrought, for our bishops Thorlak and Ketil, Islendingabók, and I showed it to them and to priest Sæmund. And according as they were pleased to leave the matter as it was,<sup>1</sup> or to add thereto, I wrote this one for the same period,<sup>2</sup> leaving out genealogy and lives of Kings, and added what since (I wrote the first book) I came to know better, and which is now more fully set forth in this (book) than in that (other).'<sup>3</sup>

It was the older edition, containing genealogy, in a collective sense, and lives of Kings, which Snorri depended upon when he wrote *Heimskringla*. When he says that he has written in this book besides tales of rulers in the north, 'also certain of their lines of kindred according *as they have been taught to me,*'<sup>4</sup> we may conclude that it is Ari's 'genealogy' he is referring to, and that *Islendingabók* I was used as a text-book at the school of Oddi. Here a question arises. In saying that he wrought this book for the bishops Thorlak of Skalholt and Ketil of Holar, does Ari not plainly indicate that he wrote it to their order? The answer must be in the affirmative. We have not to deal with an author's spontaneous product which, as a matter of literary curiosity he submits to interested friends in order to have their opinion about it. On the contrary, he shows it to the Bishops in order to know if it may stand as he has written it. They recommend excision of certain matters of *foreign* history, and Ari, in order that his book may the more properly answer the purpose for which it was required, undertakes the trouble of writing it over again on the lines indicated by the prelates. In a spontaneous product the excised matter would have been a most valuable addition to the information contained in the book, but in this instance it was not so, because

<sup>1</sup> 'Svá at hafa' = so to have = to let what was written stand as it was.

<sup>2</sup> 'Of et sama far' = over, (covering) the same course (of events), cf. 'aldarfar,' *ratio temporum*.

<sup>3</sup> 'Isl.-bók, pref.—*Libellus Islandorum in Origines Islandicæ*, i. 287.—The translation of this passage in *Orig.* does not tally with the text.

<sup>4</sup> *Heimskringla*, i. p. 5.

it did not answer the purpose for which the Bishops wanted the book. And what was that purpose? Obviously the Bishops commissioned the writing of the book in order to supply the need they felt of providing the youth at the cathedral schools with a primer in the history of their own land; and a primer, in the true sense, the book is throughout. For this purpose it was ordered; corrected; rewritten. Even its strange title *Libellus Islandorum*, with no indication of subject matter, points in the same direction. Lastly the list of chapters with contents indicated following the preface stamps the book formally as a *school-book*.—The purpose this book was meant to serve must be allowed to account, to some extent, at least, for its accuracy, which is unsurpassed by any other literary monument from the classic era.

Dr. Finsen, the great authority on the laws of the Icel. commonwealth, drew in 1887 Vigfusson's attention to the untechnical nature of law-terms in this book, which no man familiar with the legal vocabulary could possibly have used. On grounds which deserve attention and further examination, Vigfusson came to the conclusion that Ari wrote his book originally in Latin (which seems also to have been Finsen's idea), and that the translator was ignorant of law.<sup>1</sup>

Snorri's indebtedness to this author may be gleaned both from the preface to *Heimskringla* and from the references to his name in the body of the work. (*See* Index I, Ari Thorgilson.) To trace the actual amount of material Snorri may have fetched from Ari must be left unattempted here on account of want of space.

Besides these two great historians of the twelfth century, four more older than Snorri are known by name, not as authorities on chronological criticism, which was regarded as settled for ever by Sæmund and Ari, but as simply composers of historical narratives. Of these the earliest seems to be:

ERIC ODDSON, a younger contemporary of Ari; for aught we know he may have been his disciple; as an historian, at any rate, he is a rigid adherent to Ari's method. Snorri calls him 'a wise man' (the author of *Morkinskinna*: 'a wise man and sagacious') and avers that 'he was a long time in Norway'

<sup>1</sup> Origines, i. 282-286.

during the reign of the sons of Harald Gilli (1136-1161). He wrote a book called *Hryggjarstykki* (Backbone-piece), containing the history of Harald, his two sons, Sigurd and Ingi, besides that of Magnus the Blind and Sigurd Slembi-Deacon, 'some . . . from the telling of Hakon Maw, a landed-man of the sons of Harald; and Hakon and his sons took part in all their strifes and counsellings'; some from 'wise men and proven true who were anigh, so that they heard or saw the things that happened, but some he wrote down from his own sight or hearing.' Here we see the method of Ari ideally realized in favourable circumstances. For references to this source of Snorri's history, see Eric Oddson, *Index I*, p. 39; cf. also *Morkinskinna*, p. 210.

KARL JÓNSSON, twice abbot of the Benedictine monastery of Thingeyrar in the north of Iceland (1169-1181 and again after the death of abbot Kári 1187, perhaps with a year's interval, till 1207, when he finally resigned the office and lived in retirement till his death, 1213, having been for thirty-five years a contemporary of Snorri). He went to Norway in 1185 and remained there, until he returned to his monastery, engaged in composing the saga of King Sverrir (1184-1202), the whole of which probably is due to his pen. The first part was indited to him by the King himself, while the second was gathered 'from persons who remembered having themselves seen and heard the things that happened, while some of them had been present at the very battles described.'<sup>1</sup>—That Snorri must have known this peculiarly interesting saga is proved by the reference to Sverrir, *Heimskr.* III, 396; but the recension he knew of Sverrir's saga seems to have differed from the present; he had no occasion, however, to draw on it for the *Heimskringla* which terminates in 1177 on the very eve of Sverrir's appearance as claimant to the crown of Norway. Whether it served him as a source of inspiration for his lost song or songs on Sverrir we cannot tell; it is by no means improbable.

Contemporary with abbot Karl was a monk of Thingeyrar ODD SNÖRRISON, about whose life but little is known, except that he was descended from a settler named Steingrim who gave name to Steingrimsfirth in the Strands in north-western Iceland and made his own all the lands thereof. Odd wrote a

<sup>1</sup> Sverrir's Saga, *Fms.* viii. 5; *Konunga sogur*, ed. Unger, 1873, p. 1.

saga of Olaf Tryggvison in Latin, the original of which is lost, but an Icelandic translation of it in three recensions still exists; of these recensions the two are defective, the third a mere fragment of two leaves.<sup>1</sup> He has made use of Ari and Sæmund for chronological purposes. But the historical stuff he probably had from the same persons who told a story of Olaf Tryggvison to a fellow 'brother' at Thingeyrar, Gunnlaug Leifsson. Those informants, again, must have known how to father their narratives on contemporary tellers of episodes in Olaf's life; of such Odd names several as witnesses to Olaf's sudden disappearance from his ship at the battle of Svold: Skuli Thorsteinson, Einar Thambarskelfir and Kolbiorn the Marshal;<sup>2</sup> others, in support of the incredible stories that went about of Olaf's escape from death and sojourn as monk in Greece, Palestine, and Syria; stories which Odd says he believes himself, though he knows that *some old men* (= sound historians of the old school) discredit them; of these witnesses he names the two Astrids, wives of Erling of Soli and Earl Sigvaldi, besides (Upsala fragment) 'a wise man called Soti the Skald.'<sup>3</sup> The fact of the matter is, that monastic studies in legendary and miraculous lore warp the historical judgement of Odd throughout. As an historical critic he is therefore as worthless as the purely historical matter (the real tradition) in his book is valuable. Odd is one of the authorities whom Snorri makes use of for his history, borrowing even some of his fantastic legends, but omitting the overwhelming mass of them, and in one instance giving plainly to understand that he does not regard them as history.<sup>4</sup> An analysis of Snorri's indebtedness to, and treatment of, this author would require much more space than is left at our disposal.

GUNNLAUG LEIFSSON, who died in 1218 or 1219, was a man of learning and, as it would seem, a churchman of liberal views, as he advised the clergy in the diocese of Holar to disregard Bp. Gudmund's senseless excommunications and ana-

<sup>1</sup> They are all on vellum, Arnam. 310 4°, Islandica, Royal Lib. Stockholm, 20 4° Coll. Delagard. Upsala, 4-7 fol. (2 leaves).

<sup>2</sup> A. M. 310, Fms. x. p. 365-366, Stockholm, 20, Olaf Tryggvisöns Saga, ed. Munch, 1853, p. 61, Upsala fragm., *ib.*, p. 69 (where Styrkarr a Gimsom is substituted for Einar Thambarskelfir).

<sup>3</sup> A. M. 310, *l.c.*, p. 370, Stockholm 20, *l.c.*, p. 63, Upsala fragm., *ib.*, p. 70-71.

<sup>4</sup> Heimsk., vol. i., 334.

themas. He wrote a saga of Jón Bp. of Hólar, 1106-1121, a 'nova historia Sancti Ambrosii,' and translated into Icelandic verse the prophesy of Merlin.<sup>1</sup> He also wrote a saga of Olaf Tryggvison in Latin. Of that work only fragments in Icelandic translation now exist, inserted in the great Olaf's saga in Fornmannasögur (i-iii), and the recension of that saga in Flatey-book. Both recensions state that 'the brothers' Gunnlaug and Odd aver that 'these persons have told them most of what they have put together and set forth in story about Olaf Tryggvison'; namely: Gellir Þorgilsson, Asgrímr Vetrliðason, Biarni Bergþórsson Ingunn Arnórsdóttir, Herdís Daðadóttir, Þorgerðr Þorsteinsdóttir.<sup>2</sup> In the A.M. recension of Odd's saga, ch. 73 winds up with: 'Here now comes to an end the saga of Olaf Tryggvison.' Nevertheless there follow four more chapters, in the third of which we read: 'This saga was told to me by abbot Asgrim Vetrliðason and,' etc. (exactly the same persons as above). Originally this never belonged to Odd's saga, nor have these four additional chapters ever been comprised in the recension represented by the Upsala fragment which exhibits the oldest text. This statement in A.M. 310 is therefore spurious, though it has found its way into MSS. of Odd's work already long before the sagas of Olaf in Flat. b. and Fornm. s. were compiled. It follows therefore that the above catalogue of informants is due to Gunnlaug only. It stands to reason, however, that two authors living at one and the same time under one roof engaged in one and the same literary pursuit should, each in his turn, draw information from the same body of authorities which stood at the other's disposal. Besides these authorities, Gunnlaug professes to have in particular made a careful use of the 'books' of Ari.<sup>3</sup> He also says that he showed his book to Gizur Hallson who kept it for two years; on being returned to Gunnlaug he emended it in accordance with Gizur's suggestions.<sup>4</sup>

Like Odd, Gunnlaug is too absorbed in legendary lore and belief in the miraculous and incredible to be able to realize that in the history of such a champion of Christianity as Olaf, the

<sup>1</sup> Bisk. Sögur, i. 151-212, 215-260, 502, ii. 77, Corpus Poet. Bor., ii. 372-379.

<sup>2</sup> Fms., iii. 173, Flat. b., i. 517.

<sup>3</sup> Fms., iii. 163.

<sup>4</sup> Fms., iii. 173, Flat. b., i. 517.

dry, scientific method of Ari and Sæmund could do proper justice to his hero. He copied the inditement of his authorities probably faithfully enough; but of criticism he was incapable, for he was writing not exactly in the interest of history, but especially in that of the victoriously aggressive Christian cult.—Snorri must, in all probability, have known Gunnlaug's work, which hardly could have added much of historical value to that of Odd; whether he really made any extensive use of it for *Heimskringla* is a matter of uncertainty.

There is no need for us here to enter into any special consideration of the vast body of anonymous saga-literature relating to Iceland itself, which had found its way into writing before Snorri, or was committed to writing during his life-time; of the whole mass of these Sagas there is only one, the Egil's Saga, that claims consideration in connection with *Heimskringla*. It will be most conveniently dealt with among the other anonymous sources of that work, to which we draw attention further on.

Of the works of Snorri, the first to be considered is the

EDDA. The name as well as the authorship is attested to by old MS. authority. The codex Upsaliensis,<sup>1</sup> from ab. 1325, has the following heading to the whole work: 'This book is called Edda; it is put together by Snorri Sturlason after the manner herein set forth: First there is told of the Asfolk and Ymir, next comes *Skaldskapar-mál* (Language of poetry), and appellatives of many things, and last (the poem) 'Key to metres' which Snorri wrought on King Hakon and Duke Skuli.'

The meaning of the name Edda, as title of this book, is much disputed. Professor Konrad Gislason argued in 'Aarboger for nordisk Oldkyndighed,' 1884, that it was derivable from 'óðr,' song, and meant 'poetik,' a derivation tacitly accepted by profs. A. Noreen, Finnur Jónsson, etc. I have shown<sup>2</sup> that such a derivation is untenable, because no *genuiue* Icelandic root 'óðr' can go into 'edd-,' and have proposed, instead, a derivation from Oddi, according to which Edda must mean the book of Oddi, as, e.g., *Vatns-hyrna* meant the book of Vatns-horn, a homestead so called. This derivation has found favour with such authorities as profs. Sijmons of Groningen, E. Mogk of Leipzig, and the late profound scholar, Dr. Jón Þorkelson, whose view of

<sup>1</sup> Edited in *Edda Snorra Sturlusonar*, Hafniae, 1848-87, vol. ii., 250-396.

<sup>2</sup> *Saga-book of the Viking Club*, 1896, vol. i., 2, pp. 230-232.

the matter I subjoin.<sup>1</sup> The derivation from Old High Germ. 'Erda' (Corpus Poet. Bor., ii, 514) cannot be taken seriously.<sup>2</sup> It is objected to my derivation that the ancient sources afford no evidence to show that the book ever was at Oddi, or was associated with that place. But these very sources state nothing to the contrary either; and at any rate show clearly enough that the nimble-minded author lived at that place from infancy until he was of age. We do not want to be told in so many words that during this period Snorri conceived the idea, and laid the foundation of his future literary labours. It is an historical fact that he did so, though history does not expressly state it. In support of the 'óðr' derivation it is advanced that three poets of the fourteenth century, Eystein Asgrimson, canon regular of

<sup>1</sup> In a letter, d. 'Reykjavík. 1. júní, 1896' he says: 'Eg sé ekkert því til fyrirstöðu frá mállegu sjónarmiði, að orðið (Edda) sé myndað af Oddi. Hvort bredda er komið af broddr læt eg ósagt. Frá málsins hlið er ekkert á móti því. Mér finst spurningin hér vera, hvort o á undan tveföldum samhljóðanda geti með i-hljóðvarpi breytst í e. Það finst mér þú hafa sann- að með þeim dæmum, er þú hefir tilfoert, og fleiri dæmi má tilfoera, t.d. þokki, þekkr, þekkilegr; boðslottr, m., boðsletta, f., hrollr, hrella. Að kenna bók við þann bæ, þar sem hún átti heima, var alment. Þar af eru nofnin Belgsdalsbók, Bœjarbók, Kálfalækjarbók, Staðarhólsbók, Þingeyra- bók Ekkert er því eðlilegra, enn að kenna þá bók, sem átti heima í Odda við þenna bæ. Oddabók hefði mátt kalla hana, enn nafnið 'Edda' er styttra og handhægra, eins og þú hefir tekið fram. Af 'óðr' getr 'Edda' eigi verið komin, það er móti öllum málreglum. Mig furðar á því, að Konráð Gís- lason, sem venjulega er gloggsýnn maðr, skyldi geta látið séi detta í hug að koma fram með þá derivation.' I.e.:—From the etymological point of view I see nothing standing in the way of the word 'Edda' being formed from 'Oddi'. Whether 'bredda' (big knife) comes from 'broddr' (goad) I leave undecided. Etymologically there is nothing against it. To me the question here seems to be, whether before a double consonant can, by *z*-umlaut, change into *e*. This, it seems to me, you have proved by the examples you have adduced, and more such can be added, e.g., 'þokki' (favour), 'þekkr' (favoured), 'þekkilegr' (acceptable); 'boðslottr,' m., 'boðsletta,' f. (a self-invited guest); 'hrollr' (shudder), 'hrella' (to grieve). To name a book after the house which was its home, was common; whence the names Belgsdalsbók, etc. Nothing is more natural, therefore, than to name a book that had its home at Oddi after that house. It could have been called 'Oddabók,' but the name 'Edda' is shorter and more convenient, as you have observed. From 'óðr' Edda cannot be derived: it is contrary to all rules of language (etymological principles). I wonder how Konrad Gís- lason, usually such a clear-sighted man, could ever take it into his head to bring forward such a derivation.

<sup>2</sup> Saga-book of the Viking Club, *ib.*, pp. 223-226.



Thykkvibær in eastern Iceland, † 1361, Arngrim, abbot of Thingeyrar, in northern Iceland, † 1361 and Arni Jónsson, abbot of Munkaþverá, northern Iceland, † 1379, renounce respectively obedience to 'Eddu regla,' rule of Edda; 'reglur Eddu,' rules of Edda; 'Eddu list,' art of Edda. We must first observe here that 'regla,' 'reglur,' 'list,' are synonymous terms for 'kenning,' poetical periphrasis, the principles of which are taught in a portion of the second section of Edda, the 'Skaldskaparmál' But the 'regla,' 'reglur,' 'list,' *exclude* the third section of the Edda, the 'Háttatal,' with its commentary, which is really the section that properly can be called 'poetics,' because it deals with the intricate details of Icelandic metre. This section the poets never dreamt of disavowing any more than of giving up breathing the native air. Nor, after all, did they declare against the teaching of the 'Skaldskaparmál,' except so far that they, being Christian bards, were disinclined to make use of 'kennings' made up of heathen elements.<sup>1</sup> It is for their abandonment, only to this extent, of Edda rules or Edda art that they apologize to their readers. And as the terms 'Edda rules,' 'Edda art,' only apply to certain details of one section of a book which for more than a century previous to these poets had gone under the name of Edda, it is an evident thing that by these terms the poets only mean rules, etc., found in the book called Edda.

Snorri's Edda, as already indicated, falls into three parts: Gylfaginning (The Deception of Gylfi), Skaldskaparmál (Language of poetry), Háttatal (Key to metres), with an elaborate commentary.

GYLFAGINNING (The Deception of Gylfi) is the first section of this book, and is so called because Gylfi, a king in Sweden, 'a wise man and of manifold knowledge,' hearing of the wondrous cunning of the Asfolk, went, in the guise of an old man, to their city, Asgarth, in order to find out the cause of the irresistible success that attended this folk in all their undertakings. Coming to the city he gave himself the name of Gangleri (Wayworn); but the Asfolk were so cunningwise that they knew beforehand all about his plan and dealt with him accordingly. He was shown into a great palace, Háva-holl (High's-Hall), where he saw before him three high seats, in each of which a

<sup>1</sup> This was a tendency which already in the days of Olaf the Holy began to manifest itself. The quotation from Skaldskaparmál, below, shows that Snorri also was familiar with it (p. lxx).

person was seated; he who sat in the lowest seat being called Hárr (High), the next Jafn-hárr (Even-high), and he of the highest seat þriði (Third). Having asked if there was any man of knowledge inside, Gangleri gets the answer from High that he will not get out of the place but the wiser for coming. Then Gangleri starts his questioning. He is mostly answered by High; and the whole of the book consists of questions by Gangleri, and answers from the occupants of the high seats.

Formally, therefore, *Gylfaginning* is framed on the pattern of the mediæval schoolbook, and is evidently intended to serve the purpose of a text-book in northern mythology. And, as a matter of fact, the overwhelming mass of northern myths, mythic allusions and names are to be found in this singularly rich primer.

Broadly speaking, the connecting thread on which are strung the stories that make up the contents of this work is somewhat the same as that which runs through the *Völuspá* from beginning to end: chaos—origin of things created—giants—gods—man—dwarfs—elves—*Yggdrasill*—catalogue of gods and goddesses—origin of evil (Loki)—*Valhall* and *Einherjar* (Deathless champions) [*Sleipnir* (Odin's horse)—*Síkðblaðnir* (Frey's ship)—Thor's journey to *Outgarth-Loki*, to giant *Hymir*—the *Baldr* tragedy—Loki's punishment—*Ragnarok* (end of the gods)].

The primer ends by Gangleri, like Thor at *Outgarth-Loki's*, being suddenly undeceived, standing in the midst of broad plains and seeing no hall nor any of the surroundings he had been facing during his deception. Whereupon he returned home to his Swedish realm, telling of his experience a tale that spread thenceforth from man to man.

Snorri's sources have been for the most part written records, notably mythic songs such as we find in the collection currently known as the 'Elder' or 'Poetical Edda'; we meet here with copious quotations from *Völuspá*, *Grímnismál* and *Vafþrúðnismál*, besides single references to four more Older Edda poems; in one case the author has from memory made up a single verse out of verses 21, 29 and 47 of *Lokasenna*. In many cases he has told his stories without mentioning his authorities, some of which are verifiable in the still existing Edda songs, others in court poetry or mythic songs not found in the now existing

Edda collection. One, an otherwise unknown poem, he mentions, *Heimdallargaldr* (song or incantation of *Heimdall*), but tantalizingly supplies only two lines of it; however they are lines of importance, conveying *Heimdall's* own statement as to his maternity:

I am nine mothers' child,  
I am nine sisters' son.

Of importance it is to notice that *Snorri*, in *Chap. I* quotes from *Thiodolf* of *Hvin* lines which, when he wrote *Heimskringla*, he had come to know were really by *Thorbiorn Hornklofi*. This shows that, at any rate, this first part of *Snorri's* Edda was written down before *Heimskringla*, the *Harald Hair-fair's* story of which was penned when *Snorri* had learnt the truth about the authorship of the poem *Hrafnsmál*, from which the quotation in question is derived. It would also seem a result of later and fuller information that *Snorri*, in his *Ynglinga Saga* has so much more to tell than in *Gylfaginning* about the war between the *Vanir* and the *As-folk*, about the mutual hostages exchanged at the end of that war, in particular *Hoenir* and *Mimir*, and, above all, about *Odin* and his divine attributes.

As a literary product the *Gylfaginning* is a veritable masterpiece, not only as regards the author's command of the confused mass of material he had to reduce to order and system, in which, for a thirteenth century writer, he had eminently succeeded, but also as concerns his command of the language in which he wrote. His style is one of dignified simplicity throughout, direct and crisp; and in the long story of *Thor's* bewildering and exasperating failures at *Outgarth-Loki's* rises to a point of inimitable perfection in descriptive power and subdued delicate humour.

2. *SKALDSKAPARMÁL* (Language of Poetry). The aim of this primer is best expressed in the words of the author himself: 'This I have now to impress on young poets who desire to learn the language of poetry, and to gather in a store of archaic terms, or are anxious to know how to unravel what is sung with a hidden sense, that they master this book for the improvement of their mind and for amusement. But it behoves not to unlearn or give the lie to these tales, in order to remove from poetry the ancient 'kennings' which the great poets have

been pleased to make use of; not that therefore Christian men should believe in heathen gods or in the truth of these tales in any other way than the one indicated in the beginning of this 'book'<sup>1</sup> (*i.e.*, the Preface to Gylfaginning where Snorri appears as a sincerely professing Christian).

This primer, as the foregoing, begins by taking the form of question and answer. Ægir goes on a visit to Asgarth, and meets there, at a banquet given to him by the As-folk, Odin's twelve Diar, or supreme judges, and eight of the goddesses. Among the Diar Bragi the poet undertakes to entertain Ægir with many tales of adventures which had befallen the As-folk, winding up with a long account of the events which lead up to the *drink of poetry* being robbed by Odinn from the giant Suttung for the everlasting benefit of the As-folk.

Questioned Ægir: In how many ways do ye vary expressions in poetry, or how many kinds of poetry are there?—Answers Bragi: There are two kinds by which poetry divides.—Ægir: What two?—Bragi: Language and metre.—Ægir: What kind of language is employed in poetry?—Bragi: There is a threefold distinction applicable to the language of poetry.—Which?—First: calling things by their *own name*; the second distinction is that which is called 'fornófn,' *vicarious names, pronominations*; <sup>2</sup> the third is that which is called 'kenning' periphrasis . . . as when we say sig-Tyr (Tyr of victory) or hanga-Tyr (Tyr of men hanged), and mean by it Odin (having given to him the name of another god associated with his own attributes or predicates).

The whole primer, consisting of three divisions, is a collection of illustrations of these distinctions of poetical diction. The first and longest deals with 'kennings' for certain personalities and a great variety of objects besides. We have kennings for Odinn, and other gods and goddesses, for man, kings, Christ, poetry, heaven, earth, sea, sun, summer, wind, fire, winter, gold, battle, weapons, etc.—Secondly follows the section on *ökend heiti*, poetical appellatives, terms used in poetry for objects which commonly are called by other names, corresponding to Bragi's first distinction of the language of poetry. Such, *e.g.*,

<sup>1</sup> Snorri's Edda, ed. Finnur Jónsson, p. 74.

<sup>2</sup> As is, *e.g.*, faðir, sonr, bróðir, frændi, standing for the actual names of the persons thus designated.

are the terms 'bragr,' 'hróðr,' 'óðr,' 'mærð,' 'lof,' synonymous with the common prose term 'skaldskapr,' poetry. A large number of examples are adduced in illustration of this synonymy. Thirdly follow the pronominations with no illustrations from poetry but plenty from prose.

Snorri illustrates the 'kennings' and the poetical appellatives with no less than 335 quotations, longer or shorter, from some seventy poets, which shows how well the library he had at his disposal was stocked with poetical literature, and how carefully he used it for a scholarly purpose. As a guide to young poets, this handbook must have admirably served the twofold purpose of stimulating their interest in collecting and preserving the old poetry, and of inspiring them with a desire to master the principles of the great corypheus from the age of court-minstrelsy, the golden period of which already now was on the wane.

3. HÁTTATAL (literally 'Tale of metres'). This is a poem (or rather three poems) by Snorri Sturlason himself, consisting of 102 stanzas in as many different variations of metre, the most extraordinary poetical *tour de force* from the classic time. It is accompanied by a commentary very elaborate up to the 70th stanza, less so for the rest of the poem. This poem forms a direct continuation of the subject of Skaldskaparmál, and illustrates the second point of Bragi's second answer to Ægir (above p. lxx), namely, the formal side of poetry—Metre (háttir, pl. hættir).

The poem falls into the following three sections:

1. Stanzas 1-30, an encomium on the young King of Norway, Hakon Hakonson.

2. St. 31-67, an encomium on Earl Skuli Bardson (1189-1240), Hákon's father-in-law. This section winds up with a reference to the fall of Gunnar, son of Asa, whom Skuli overcame in a fight at Apaldrssetr (Appletree-seat), in Vetta-district of Ranrealm, in late autumn 1221;<sup>1</sup> so this poem could have been composed not before the summer of 1222, when the news of Skuli's victory first could have reached Iceland.

3. St. 68-102, a panegyric on both lords.

In the 69th stanza Snorri says: 'I wrought *three* poems, well known to people, on the brother of a king (*i.e.*, on Skuli, brother

<sup>1</sup> Hakon's Saga, p. 64.

to K. Ingi Bardson); now shall 'wade' forth the fourth song of praise on the [fight-merry disturber of the peace of the water's fiery sheen] = valiant scatterer of gold = bounteous lord = Earl Skuli. The *third* of his poems to which Snorri refers here as 'known to people,' must be that which makes the second section of Háttatal. For already on his return from Norway in 1220, we have it on the authority of his nephew, Sturla Thordson, that he had wrought *two* poems in praise of Earl Skuli.<sup>1</sup> And again, towards the end of the third section of Háttatal, Snorri himself says: 'In bringing the lord of the Mere-folk (Skuli), *four* poems, I was mindful of the bounteous lord's fifteen great gifts.'<sup>2</sup> Thus the evidence is clear that Snorri wrought on Skuli two poems (lost except the 'split-refrain' Klofa-stef, of one)<sup>3</sup> before 1220, and two more (Háttatal, sections 2 and 3) after that date. We have seen that the first and second poems of Háttatal cannot have been composed before the summer of 1222. The nearer limit for the composition of these poems may possibly be fixed by the fact that no allusion is made to the capitulation of Sigurd Ribbung to Skuli in the early spring of 1223. This was looked upon as 'the fairest victory won by Earl Skuli, as it established peace throughout all Norway.'<sup>4</sup> Had Snorri been aware of this laudable deed of his much-lauded patron when he wrote Hátt. 2, he would certainly not have passed it over in silence. To do so would have amounted to an insult in a protégé so tightly gift-bound to Skuli as Snorri was. The news of this event must have reached Iceland during the sailing season (summer + early autumn), of 1223. Accordingly Háttatal 2 must have been composed in the course of the months that covered the summer and winter of 1222, and the winter, spring and early summer of 1223. But as to his fourth poem on Skuli, Hátt. 3, we have the author's own statement, in the beginning of it, stanza 69, that he 'wrought on the king's brother (Skuli) three poems known to "the public"' (kunn þjóð). The third of these three must be Hátt. 2. That by the time Snorri begins his fourth song on Skuli he should state that the third was already known to people (generally), can have no other meaning than that between the composition of the third (Hátt. 2) and fourth (Hátt. 3) poems some considerable time had intervened.

<sup>1</sup> Sturl., i. 244.<sup>2</sup> Cf. Sturl., *ibid.*<sup>3</sup> *Ibid.*<sup>4</sup> Hakon's Saga, pp. 73-74, cf. Mobius, Háttatal I, pp. 33-34.

We cannot see how, in the face of this evidence, the opinion can be held that the *whole* of Háttatal was written at one sitting, as it were, in 1222 or 1223. We have no means of ascertaining when the fourth poem was wrought; we can only say with certainty that its composition must have taken place before 1237, when Skuli was created Duke, for in the Háttatal he is only referred to as earl, several times so in Hátt. 3, which winds up in these words:

Abide hail age,  
In halls of plenty,  
King and Earl!  
So close my song!

From Háttatal, as a poem, we learn what a peerless master of the technique of Icelandic poetry Snorri must have been; from his commentary to it, what a training he has in exposing the prosodic intricacies of the interminable varieties of metres in which that poetry could be expressed. But it is not an easy matter to deal with the technical terms of this commentary so as to make them understood by foreigners. Like Skaldskaparmál, this is a work of the first importance, not only as a primer for the use of the generation of poets contemporary with Snorri, who looked upon his enunciations as law,<sup>1</sup> but really for all time, on account of the insight it affords the student of the ancient poetry into the amazing wealth of technical detail with which the laboratory of the old 'song-smiths' was furnished.

In Skaldatal (Tale of Skalds), or catalogue of poets who in song commemorated the deeds of Princes, titled lords, and lesser Magnates in and out of Scandinavia down to the thirteenth century,<sup>2</sup> Snorri enters as a court poet of the Kings Sverrir

<sup>1</sup> Cf. Snorr. Edda, Hafniae, 1848-87, II. 8: 'We may well follow them (the old poets) in using 'kennings' no further spun-out (reknar) than Snorri allows.' Cf. also Snorri's rule, Háttatal, comm. to str. 8.: 'the ninth (poetical licence) is to spin out a kenning to the fifth link (or constituent), but to carry it further is out of order; which, even if it be found in works of ancient poets we now regard as of no worth' Sn. Edda, F. Jónsson, p. 153.

<sup>2</sup> Found in A. M. 761 4°, copied by Arni Magnússon out of 'Codex Academicus primus' as he called the MS. 'Kringla, the best of the Heimskringla MSS. (orig. lost); also in the Upsala Cod. of Snorri's Edda. Edited in 'Snorra Edda,' Hafniae, 1848-87, Vol. III., pp. 251-286, and Mobius' Catalogus librorum Islandicorum et Norvegicorum ætatis mediæ, Lipsiæ, 1856, pp. 169-194.

(1184-1202) and Ingi Bardson (1203-1217) and of Earl Hakon Galinn (besides, of course, of King Hakon and Earl Skuli). Of his encomia on the first three lords no vestige is now preserved, nor of the poem 'Andvaka' he addressed to the wife of Hakon Galinn, the Lady Christina. Occasional verses by him still surviving, and two slight fragments from longer poems are collected by Professors Mobius<sup>1</sup> and Finnur Jónsson.<sup>2</sup>

HEIMSKRINGLA, 'The Round World,' is the title under which Snorri's great history of the Scandinavian races, the Norwegian in particular, has passed since about 1682. The most genuine text was preserved in a MS. to which in modern times were given the names KRINGLA (Round), and 'Codex Academicus primus' (being the property of the University of Copenhagen), or 'Heimskringla.' On internal evidence it can be proved that this MS. was written only some twenty years after the death of the author, between 1258 and 1263.<sup>3</sup> To Copenhagen this MS. had come from Norway at the end of the seventeenth century, and there it perished in the great fire of Copenhagen, 1728. Before that time, however, two transcripts had been made of it. The Icelandic calligraphist, Helgi Ólafson, had copied the MS. on quarto foldings, from the beginning down to the end of the saga of Harald Hairfair, while the well-known scribe, Jon Eggertsson, had finished the rest by January 27th, 1682, in Copenhagen. The first scribe gave his copy the title of 'Heimskringla.' His and Eggertsson's transcripts served as printer's copy for the *editio princeps* by the Swede, Johan Peringskiöld, entitled 'Heims Kringla, eller Snorri Sturlusons Nordlundske Konunga Sagor,' Stockholmiae, 1697. This transcript is still preserved in No. 18 fol. among Icel. MSS. in the Royal Library at Stockholm.<sup>4</sup> The other copy was taken by the indefatigable and careful scribe, Asgeir Jónsson, and is now preserved in the Arnemagnæan Library at Copenhagen in three folio vols. Nos. 35, 36, 63. Strange to say, Prof. Finn. Jónsson's edition of Heimskringla, 1893-1901, is the first which recognizes

<sup>1</sup> Håttatal Sn. Sturl., Halle, 1879, i. 27-30.

<sup>2</sup> Snorri Sturluson Edda, København, 1900, pp. 212-213.

<sup>3</sup> Gustav Storm, Snorri Sturlusons Historieskrivning, 206. Prof. Storm in this work, and Prof. Finnur Jónsson in his preface to Heimskringla, give the best accounts of the MSS. of Snorri's work.

<sup>4</sup> Storm, *l.c.* F. Jónsson, Heimskr. I. x-xii.



the exclusive right of this MS. to represent Snorri's own text.<sup>1</sup> Unger's edition, 1868, from which our translation was made, is based on 'Kringla,' but has added from other MSS. certain chapters to the sagas of Olaf the Quiet, Magnus Barefoot and Sigurd Jerusalemfarer.

In the old MSS. the title of the work varies between 'Noregs Konunga sogur,' 'Konungasogur,' and 'Konungabók' (Codex Frisianus).

Other MSS. containing Snorri's text, but added to and interpolated, are:

JÓFRASKINNA (Kings' skin), so called by Torfæus because the MS. was illuminated by figures of Olaf the Holy and his son Magnus the Good. The original MS. came into the possession of the University Library of Copenhagen in 1655, but perished in the fire, 1728. Fortunately, a copy of it had been taken by the head master of Oslo Grammar School, Jens Nielson, 1567, which is now in the Arnamagnæan Library, No. 37 folio; and another copy by Asgeir Jónsson in 1698.<sup>2</sup>

GULLINSKINNA (Goldenskin), defective, contained Snorri's work only from Chapter 103 in Harald Hardredy's saga to the end, continuing with a fragment of Sverrir's saga, and the greater part of Sturla Thordson's Hakonar saga. As this latter saga was composed in 1265, Gullinskinna must date from a time posterior to that limit, Storm guesses at 1270-1280.<sup>3</sup> The MS. met the same fate, 1728, as the preceding ones, but is preserved in a paper copy taken by Asgeir Jónsson, which is now No. 42 fol. in the Arnamagnæan library.

EIRSPENNILL (Brazenclasp), defective, contains Heimskringla from ch. 252 of the Saga of Olaf the Holy to the end, and besides the sagas of Sverrir and his successors till 1263, in abbreviated form. These abbreviated sagas are published by Unger, Christiana, 1873. The MS. is now in the Arnamagn. collection, No. 47 fol. and is supposed, by Dr. Kålund, to date from the first part of the fourteenth century, by Gustav Storm, from c. 1280.<sup>4</sup>

CODEX FRISIANUS, so called from having once belonged

<sup>1</sup> F. Jónsson, *l.c.*, vi, cf. ii-iv, xlviii.

<sup>2</sup> Storm, 207-208, F. Jónsson, *l.c.*, xxiv-xxv.

<sup>3</sup> Storm, 209, cf. F. Jónsson, *l.c.*, xxxii.

<sup>4</sup> *Ibid.*, 209-210, F. Jónsson, *l.c.*, xxxii.

to a Danish nobleman Otto Friis of Astrup (ob. 1699), but more properly named, according to its heading: 'Konungabók' is a MS. of *Heimskringla* from about 1300, preserved in the Arnarnagæan library under No. 45 fol. It omits Ol. Holy's saga, but contains, at the end, the saga of King Hakon Hakonson. From the saga of Harald Hardredy, the *Heimskringla* text is largely fused with that of *Morkinskinna*, so that that portion of the MS. cannot properly be regarded as at all a text of *Heimskringla*. The whole MS. was edited by Unger, Christiania, 1871.<sup>1</sup>

HULDA, a fourteenth century MS., A. M. 66 fol., beginning in the sixteenth chapter of the saga of Magnus the Good, and

HROKKINSKINNA (*Shrunkenskin*), a fifteenth century codex, No. 1010 fol., in the 'Old Collection' of the 'Royal Library' of Copenhagen, beginning with the saga of Magnus the Good, are really in no other sense *Heimskringla* texts than that they use the text as a source with which they mix stuff from other sources and thus produce a new variation of history on the period they cover.<sup>2</sup>

This brief review of *Heimskringla* texts will presumably not be unwelcome to readers of the Saga Library, though it may be regarded as not very intimately connected with Snorri in his capacity of author of *Heimskringla*.

Above we have indicated (pp. lvii-lxv) the works by known authors that served Snorri as sources for this great work of his. We shall now, as briefly as possible, notice the anonymous works which served him in the same manner.

HISTORIA NORVEGIAE is the name of a Latin chronicle dating from the latter end of the twelfth (Storm) or the beginning of the thirteenth century, which deals with the history of Norway under her early kings down to the introduction of Christianity. It depends partly on older written records, partly on tradition. We mention it here because Professor Gustav Storm has shown that between this chronicle and the *Yngling* saga in *Heimskringla* there are such points of affinity as in his opinion to warrant the conclusion that Snorri has borrowed from this source the information that goes beyond the contents of Thiodolf's verses (the *Ynglingatal*).<sup>3</sup> This becomes doubtful in face

<sup>1</sup> Storm, *l.c.*, 210, F. Jónsson, *l.c.*, xxi-xxiv.      <sup>2</sup> Storm, *l.c.*, 69-71.

<sup>3</sup> Storm, *l.c.*, 22-25.

of Snorri's own words in the 'Prologus': 'After Thiodolf's tale are the lives of the Ynglings first written, and matters added thereto from the *tales* of men of lore,' as it is uncertain whether by *tales*, sogn in the second instance, he means oral tradition or written record. It may even refer to information he drew from

SKIÖLDUNGASAGA (Story of the Skioldungs, or early rulers of Denmark). This is a saga which but for small fragments (A. M. 1, e,  $\beta$ , i,<sup>1</sup> and 20, 6, i, in folio) is now lost, but existed in Iceland even in the days of Arngrim Jónsson the Learned (*lærði*) (1568-1648), who drew upon it for a work which he called 'Supplementum historiae Norvegicae,'<sup>2</sup> at least for that part of it which treated of the mythic and legendary kings of Denmark.—In his account of the great battle on the ice of Lake Vener between King Adils of Sweden and Ali the Uplander,<sup>3</sup> Snorri says: 'Concerning this battle is much told in the Story of the Skioldungs and also how Rolf Kraki came to Upsala,' etc.<sup>4</sup> This saga therefore has been one of his sources at least for the Ynglinga saga, but to what further extent cannot be stated with certainty. Both Storm and Jónsson agree that the episodes of Huggleik, Starkad and Haki, as well as the account of Ingjald Evilheart and Ivar Widefathom owe their origin to Skioldunga saga.<sup>5</sup> That the story of Rolf Kraki, both here and in Snorri's Edda, must come from the same source is pretty well proved by Snorri's own words cited above. The story of Sigurd Hart Snorri tells evidently on the authority of a written record: 'So tells the tale,' 'and long is the tale of him,' which most likely was the Skioldunga saga.<sup>6</sup> On this source of Snorri's work I refer for further information to Storm<sup>7</sup> and F. Jónsson.<sup>8</sup>

ÁGRIP af Noregs Konunga sogum, epitome of the sagas of the kings of Norway is a work preserved only in one MS., A.M. 325, ii. 4°, dating from the first half of the thirteenth

<sup>1</sup> Edited as 'Sögubrot' in *Fornaldarsögur Norðurlanda*, i. p. 363-388.

<sup>2</sup> Edited by Axel Olrik in *Aarbøger for nordisk Oldkyndighed og Historie*, 1894.

<sup>3</sup> Also told of in Snorri's Edda, Jónsson's ed., 108.

<sup>4</sup> *Story of the Ynglings*, *Heimskringla*, i, 50.

<sup>5</sup> *Ibid.*, i, 37-38, 39-40, 55-64.

<sup>6</sup> *Story of Halfdan the Black*, *Heimskringla*, i, 81.

<sup>7</sup> Storm, *l.c.*, 66-67, 109-111.

<sup>8</sup> *Den oldnord. og oldisl. litteraturs historie*, ii. 2, 665-6.

century, defective in capite et calce. It was first edited by Finn Magnússon in *Fornmanna Sögur*, x, 376-421, 1835,<sup>1</sup> and diplomatically by Verner Dahlerup, København, 1880. This epitome, as we have it now, begins in the last chapter of the Saga of Halfdan the Black, and goes down to the account of the sons of Harald Gilli, thus, in a way, covering the whole historical period of *Heimskringla*. The MS. is of Icelandic origin, a copy, according to Storm, of a Norse original; the author, according to Storm, was a Norwegian; according to Finnur Jónsson, indubitably an Icelander. In that case he must have been a resident in Norway for a long time, for his work shows clearly that he was particularly conversant with local Norwegian traditions, specially such as were current in Thrandheim. For every saga contained in *Heimskringla* from Halfdan the Black down to Harald Gilli's sons, Snorri has made use of this source of information.<sup>2</sup>

MORKINSKINNA (*Rottenskin*), a vellum thus called by Torfæus on account of its decayed state, is now preserved in the 'Old Collection' of the Royal Library of Copenhagen, No. 1009 fol.; it dates from the close of the thirteenth century, and contains sagas of the kings of Norway from the accession of Magnus the Good, 1035, to the death of Eystein Haraldson, 1157.<sup>3</sup> This work depends for its contents upon older records, such as Agrip and Eric Oddson's *Hryggjarstykki*, besides a rich store of verses, the tenor, however, of which the author has not always been able to master. This is the first of the historical works relating to Norway which interlards the text with anecdotal matter mostly of a biographical character, the insertions sometimes going to a length which interrupts the historical nexus to a tantalizing degree. This is one of the sources on which Snorri has drawn for all the sagas of *Heimskringla*, from that of Magnus the Good to that of Ingi Haraldson and his brethren.<sup>4</sup>

JARLASÖGUR (*Earl-tales*<sup>5</sup>), or the sagas of the Earls of

<sup>1</sup> Translated into Latin by Egilsson in *Scripta historia Islandorum*, x, 350-392.

<sup>2</sup> See Storm, *l.c.*, 25-28; Finnur Jónsson, *Litt. hist.*, ii, 2, 618-625.

<sup>3</sup> Edited by C. R. Unger, Christiania, 1867.

<sup>4</sup> Storm, *l.c.*, 21-31; Finnur Jónsson, *Litt. hist.*, 625-630.

<sup>5</sup> Olaf the Holy's saga, *Heimskringla*, ii, 188.

Orkney, commonly known as Orkneyinga saga, is yet a work which has served Snorri with historical material. He has drawn on it for the sagas of Harald Hairfair, Hakon the Good, Olaf Tryggvison, largely for that of Olaf the Holy, less for Harald Hardredy, Magnus Barefoot, Harald Gilli and Magnus Erlingsson. About the authorship of the work nothing is known beyond the obvious fact that it must have been put together before Snorri began writing *Heimskringla*. It covers the whole period dealt with in *Heimskringla*, from Harald Hairfair to the year 1158, the death of Earl Rognvald Kali. It is of Icelandic origin, and is best edited by Vigfusson.<sup>1</sup>

FÆREYINGA SAGA, which now is found split up into chronologically suitable sections in the Flatey book, but must, of course, have existed as a whole saga in Snorri's time, has been utilized by him for illustrating the uneven struggle that went on between K. Olaf the Holy and the Faro people in respect of the subjection of the islands to the Norwegian crown, 1024-1026. It was edited by C. C. Rafn, Kjöbenhavn, 1832.<sup>2</sup>

FAGRSKINNA (Fairskin) is a name by loose usage given to a work on the history of Norway, two recensions of which are now preserved in paper transcripts, A.M. 51 fol. 302, 4° (B) and 52 fol. 301 and 303, 4° (A.); to the second of the two recensions (A) Torfæus applied this title on account of its fine binding; but the real title of the work was 'Nóregs Konunga tal' (B), or perhaps rather Ættartal Noregs Konunga (A). The B recension, of which one vellum leaf still remains, is of the thirteenth century, the A one of the fourteenth.<sup>3</sup> The work has covered the time from Halfdan the Black to the reign of Magnus Erlingsson, the same period as the historical Sagas of *Heimskringla*. There is much divergence of opinion as to whether this work has been a source for *Heimskringla* or the reverse. Storm came to the conclusion that the former was the case;<sup>4</sup> while Maurer held that *Fagrskinna* borrowed from *Heimskringla*, at least from

<sup>1</sup> Storm, *l.c.*, 61-64—*Icelandic Sagas (Rolls Series)*, i. 1887—Finnur Jónsson, *Litt. hist.*, ii. 2, 653-659.

<sup>2</sup> Cf. Storm, *l.c.*, 64-65, Finnur Jónsson, *Litt. hist.*, ii. 649-653.

<sup>3</sup> The work has been twice edited: 1, on the basis of A by Munch and Unger, Christiania, 1847. 2, on the basis of B by Finnur Jónsson, Kjöbenhavn, 1902-1903.

<sup>4</sup> Storm, *l.c.*, 43-45.

the saga of Har. Hardredy and onward. Finnur Jónsson is of opinion that Fagrskinna could not have been written much before 1240,<sup>1</sup> and there are certain chronological facts which point in that direction. Knut, son of Hakon, is called 'Earl,' which he was created 1239-1240; Skuli is called a Duke, which title was conferred on him 1237. Valdimar, Valdimar's son, K. of Denmark, is mentioned in this way: 'The children of K. Valdimar and Suffia *were* . . . King Valdimar,' which, in genealogical language, generally means that children so referred to were dead at the time they were thus entered in a genealogy. This King Valdimar died in 1241, the same year as Snorri. The chronological evidence must therefore be regarded as clearly against the theory of Professor Storm. The close affinity between the texts of Heimskr. and Fagrsk. must consequently be accounted for by the latter being the borrower, or being independent of Heimskringla and depending on a common source.<sup>2</sup> One point we must regard as of striking significance. If Snorri, with his strong sense of the paramount importance of contemporaneous poems, made use of Fagrskinna, how could he have omitted from his text the magnificent Eiríksmál, especially when he was so badly off for poetical evidence for Eric Bloodaxe's exploits, and, moreover, honoured his brother Hakon with the whole of Eyvind's Hakonarmál, admittedly an imitation of Eiríksmál?

To the foregoing sources may still be added the JOMSVÍKINGA SAGA, which originally took shape from the various narratives brought to Iceland by Icelanders who had taken part in the fight of Hiorungwick. Snorri has made use of this saga only for Earl Hakon's history.<sup>3</sup>

EGILSSAGA, commonly called EGLA has, till but very lately, been counted among the sources of Heimskringla. Now opinion in this respect has undergone a decided change. It was Dr. Vigfusson who first suggested the idea that this saga might be due to the pen of Snorri: 'The style is bold and vigorous, well suiting the subject, and resembling in a marked degree that of Snorri, who may well have felt an interest in the hero in whose home, Borg, he himself had dwelt, wielding the chieftain-

<sup>1</sup> Ueber die Ausdrücke altnordische . . . Sprache, etc., Munchen, 1867, 4<sup>o</sup>, Anm. 29.

<sup>2</sup> Litt. hist., ii. 2, 630-639.

<sup>3</sup> Cf. Storm, *l.c.*, 67-68; Litt. hist., ii. 2, 659-665.

ship of the district as Egil's political descendant.<sup>1</sup> Since Vigfusson wrote scholars have been half inclined to his idea (A. Gjessing, Finnur Jónsson); but it was reserved for the profound scholarship of Dr. Bjorn M. Olsen to find what probably will remain a lasting solution of the question.<sup>2</sup> He comes to the conclusion that Snorri himself is the author of Egilssaga. Egilssaga, he shows, on comparison with the texts of Landnama, gives to Skalla-Grim wider lands and lordship than, on critical examination the Landnama, in its oldest form, warrants. In the same manner Egilssaga deals with the lordship of Tongue-Odd as compared with Landnama. Of both these chiefs Snorri was the 'political descendant,' having acquired the former's and his descendants' manorial seat, Borg, by marriage, and the latter's godord by the purchase of Reykholt. Historically enhancing the importance of the chieftainship of these his predecessors could have interested no one at the time that Egilssaga was written, Snorri's own life-time, more than Snorri himself. Style, interest for antiquarian subjects, method of using verses in support of historical statements, fondness for the members of the family of the Mere-men, especially those from whom Snorri traced his descent, striking parallels between the texts of Eg. s. and Heimskr., exactness of topographical knowledge of Borgfirth and the countrysides round Oddi, as well as of the geography of Norway, etc.—all these matters, Dr. Olsen shows in detail, combine strongly in support of Snorri's authorship of Egla. A telling positive proof, too, he adduces from the Saga of Gunnlaug the Wormtongue; So say 'fróðir' (learned men) that many in the kin of the Meremen have been the goodliest of men, etc. The whole passage is borrowed from Egilssaga (Ch. 87, p. 321, F. Jónsson's ed.). An exactly analogous case is found in Landnama (Sturla's recension, F. Jónsson's ed., ch. 90): 'so say "fróðir" men that this summer xxv ships went to Greenland,' which in Hauk's book and Melabok texts, Landn., ch. 78, reads: 'So says Ari Thorgilsson (hinn fróði) etc.' The author of Egil's saga, then, was called 'hinn fróði'; so even was Snorri called.—Henceforward the Egilssaga will cease to be counted among outside sources supplying Heimskringla with historical material.

<sup>1</sup> Sturl., Prolegomena, xlvi.

<sup>2</sup> In a contribution to *Aarbøger for nordisk Oldkyndighed* 1904, pp. 167-247.

It is necessary to add here some few remarks on the peculiar position occupied by the Saga of Olaf the Holy (O. H.) alone among all the sagas of *Heimskringla*. From the manner in which certain events, already dealt with in the Sagas of Hairfair, Hakon the Good, and Tryggvison, are again treated in O. H., it seems to us that the conclusion is obvious that O. H. was written down before the historical sagas that precede it.

In Hairfair's Saga we have the account of Earl Turf-Einar's dealings with Hakon Highleg and of Hairfair's treatment, in consequence, of the Earl and the Orkney people (i. 122-123, 125-127). In O. H. (ii, 168) we have the same events rehearsed more briefly, but without any saga cross-reference which in such a case is commonly employed, such as: 'as is written before,' or the like.

In Hakon the Good's Saga (i. 152) we have the story told how Eric Bloodaxe with wife and children fled to Orkney before Hakon. The same event is put on record in O. H. (ii. 169) but without any allusion whatever to a previous mention of it.

In Olaf Tryggvison's Saga (i. 241) and in O. H. (ii. 169), the second flight of Gunnhild and her family to the Orkneys is told of, but without any hint in the latter record to a previous mention thereof.

Again in Tryggvison's Saga there is (i. 290-291) a lengthy account of his call at the Orkneys on his way to Norway from the west, and of his enforcement of Christianity on Earl Sigurd Hlodvirsson and his people. This account is derived from a source which has been identical with that vellum of the Orkney saga which Vigfússon calls A,<sup>1</sup> which was rendered into Danish about 1570 by a Norweigan whose translation still survives in a transcript from 1615. The passage here in question will be found in Vigfússon's re-translation into Icelandic of the Danish text in his edition of *Orkneyinga saga*, ch. 12 (p. 14). This same matter is put on record in O. H. (ii. 169<sub>12-23</sub>), not only without any reference to its having been recorded already, but from a source different from the one already described. The two disagree in certain details. If the Sagas of O. T. and O. H. were written consecutively, surely Snorri would have drawn information about one and the same event from one and the same

<sup>1</sup> A very fragmentary transcript by Asgeir Jónsson, A. M. 332 4<sup>o</sup>, is the only remaining evidence of a former existence of this vellum.



source in both sagas, for the sake of self-consistency, unless he saw reason, on critical grounds, for modifying or altering in the second saga what, on insufficient knowledge, he had put down in the first. In this case the statement of the preceding saga shows itself to be an expression of a fuller, more accurate knowledge than that of the succeeding, which therefore presumably was the first written down.

In O. Tryggvison's Saga (i. 335<sup>13-15</sup>), Thorarinn Nefulfson comes into the story as if he had been mentioned before. And in O. H. (ii. 133) he is introduced to the reader with the full saga ceremonial adopted when a new person makes his first appearance: 'There was a man named Thorarinn son of Nefiof, etc.,' with no hint to the fact that he had been brought on the stage before.

A telling case is that of Ketil Iamti, whose tale is told in the Saga of Hakon the Good (H. G.) and O. H.

H. G. (i. 162<sub>19</sub>.—).

After describing Eystein the Evil-minded's war in, and ignominious treatment of the people of, Thrandheim, setting up his dog Saur for their king, the story goes on:

'Ketil Iamti, the son of Earl Onund of the Spar-biders, went east away over the Keel, and a great company of men with him, who had their households with them. They cleared the woods. and peopled great countrysides there, and that was called sithence Iamtland.'

(O. H. (ii. 276<sub>8</sub>.—).

'Ketil Iamti hight a man, the son of Earl Onund of Spareby, in Thrandheim. He had fled before King Eystein the Evil-minded east over the Keel. He cleared the woods and built there, whereas it is now hight Iamtland. Eastway thither fled also crowds of folk from Thrandheim before that unpeace; for King Eystein made the Thrandheim folk yield him scat and set up for a king there his own hound hight Saur.'

In H. G. Ketil comes in as if he had been mentioned before; while in regular saga fashion he is in O. H. brought on the stage as appearing there for the first time, with no hint whatever to the fact that the story had already been told in H. G. It seems difficult to account for this except on the supposition that O. H. was written before H. G.

The most striking evidence in support of our theory is afforded by the story of Harek of Thiotta in Olaf Tryggvison's Saga (O. T.) as compared with that presented by O.H.

O. T.

(i. 309<sub>19</sub>—) 'King Olaf . . . stood north along the land, being minded for Halogaland to christen folk there. But when he came north to Beareres, then heard he of Halogaland that they had an host out there and were minded to defend the land against the king. And there were captains of that host Harek of Thiotta . . .' (324-329) A long account of the kidnapping of Harek at Tryggvison's behest; how he enters into Olaf's service and how they become the best of friends.

O. H.

(ii. 189<sub>20</sub> —) 'Now there was a man named Harek, son of Eyvind Skaldspiller, who dwelt in the island of Thiotta, which lies in Halogaland.' Then the story goes on describing his land-grabbing in the island (189<sub>24-32</sub>), his wisdom and energy (189<sub>32-1901</sub>), his honours and high descent—age—preferments—friendly relations with Olaf the Holy (1901-191<sub>18</sub>).

Here it is perfectly evident that in O. T. Harek comes in as a person already properly introduced to the reader. That introduction took place when the author wrote O. H., the composition of which, therefore, must precede in time that of O. T.

On the other hand, the following passages from O. H. and the Saga of Magnus the Good (M. G.), would seem to yield an additional proof of the correctness of the theory here advanced:

O. H. (ii. 267).

'He (Knut the Mighty) set up behind him in Denmark Hordaknut his son, and with him Wolf the Earl, the son of Thorgils Sprakalegg. Wolf was wedded to Astrid, the daughter of King Svein and sister of King Knut, and their son was that Svein who was sithence King in Denmark.'

M. G. (iii. 29).

'A man is named Svein, the son of Earl Wolf, the son of Thorgils Sprakalegg. The mother of Svein was Astrid, the daughter of King Svein Twibeard. She was the sister of Knut the Rich, etc.'

If M. G. was written straightway on the conclusion of O. H., it does not seem in Snorri's style to repeat himself as he does here, introducing Svein as if he had never been mentioned before, which, as a matter of fact, he had been not only in the passage quoted, but also as intercessor for his father with King Knut (ii. 319). The natural explanation seems to be that when the passage in M. G. was penned, the author had forgotten, for the moment, what he had written in O. H., which was natural if a considerable period divided the composition of the two sagas, but scarcely explainable if M. G. was composed consecutively on O. H.

On the whole the conclusion seems warrantable, that the Saga of Olaf the Holy was the first penned instalment to Heimskringla. Its relation to the larger Olaf's Saga<sup>1</sup> is far too wide a subject to be taken up to discussion here. Our own opinion is that this larger Olaf's Saga is Snorri's first edition, and that it was incorporated in Heimskringla revised and shorn of matters which were dealt with in the other sagas of that collection. But, even if it were an expanded edition of O. H. in Heimskringla, it would not affect the theory suggested above.

When Snorri sets about writing the history of Norway, it presents to his mind the aspect of two great tableaux. the first, filled in with the progeny of Halfdan the Black down to Sigurd Jerusalemfarer, 1130; the second made up of that of Harald Gilli down to Eystein Maiden, 1177. These tableaux are foreshadowed in dreams: the first, in dreams dreamt by Queen Ragnhild and her husband, Halfdan the Black; hers indicating the greatness of her descendants in general; his pointing in particular to Olaf the Holy as the most glorious scion of the stock. The second tableau is unfolded in a dream of Sigurd Jerusalemfarer's: darkness scudding up from the main Norwayward showing, on nearer approach, a tree, the roots of which wade through the deep, while the branches overshadow it, breaking, on landing, into pieces which drift into every creek along the shore, '*most small*, but some bigger.' Snorri's business is pragmatically to unravel the relations in which the characters that fill both tableaux stand severally to each other.

<sup>1</sup> Edited by Munch and Unger, Christiania, 1853.

The materials at Snorri's disposal were: oral tradition;<sup>1</sup> written genealogical records;<sup>2</sup> old songs or story lays such as Thiodolf's Tale of the Ynglings and Eyvind's Haloga Tale;<sup>3</sup> poems of court poets, *i.e.*, historic songs, which people knew by heart all from the days of Hairfair down to Snorri's own time. 'And most store,' he says, 'we set by that which is said in such songs as were sung *before the chiefs themselves or the sons of them*; and we hold all that for true which is found in these songs concerning their wayfarings and their battles.'<sup>4</sup> Of the written prose sources he drew upon he only mentions Ari the Learned's 'book,' *i.e.*, the first edition of 'Islendingabók,' probably, as it seems to us, because in the statements of that work he had as implicit a faith as in the other sources he mentions, and found reason to alter nothing therein, while the sources he does *not* mention he silently criticises throughout, rejecting or altering them according as his critical faculty dictated.

Before Snorri's time there existed only biographies, separate, disjointed biographical monographs, on Norwegian kings, written on the model of the family sagas of Iceland. Snorri's was a more ambitious task. Discerning that the course of life is determined by cause and effect, and that in the lives of kings widely ramified interests, national and dynastic, come into play, he conceived a new idea of saga-writing: the seed of cause sown in the preceding must yield its crop of effect in the succeeding reign. This the writer of lives of kings must bear in mind. And so Snorri addresses himself to writing the *first pragmatic* history ever penned in any Teutonic vernacular—the *Heimskringla*.

In illustration of what we have now said we may begin by drawing attention to the reigns of Hairfair and his son Eric Bloodaxe. Harald had his sons fostered away from home mostly with their mothers and their kindred. They knew, therefore, one another not as brothers do who are brought up at

<sup>1</sup> Preface, i. 3: 'tales' . . . 'even as I have heard men of lore tell the same'; matters added to the lives of the Ynglings by Thiodolf 'from the tales of men of lore'; *ibid.*, 4. Cf., however, p. lxxvii.

<sup>2</sup> *Ibid.*: Telling up of Forefathers wherein Kings and other men of high degree have traced their kin.

<sup>3</sup> *Ibid.*, 3-4.

<sup>4</sup> *Ibid.*, 4-5.

home. What they knew well, and what their mothers and other fostering guardians did not fail to impress upon them, was that they were heirs to the great conqueror's power and possessions, each one considering his own birthright as good as that of any of his brothers. Most of them inherited the father's overweening ambition and physical prowess, and with irrepressible recklessness broke their father's laws as he had himself in youth ruthlessly broken the constitutional system of his nation. Enfeebled by age he must pacify the unruly crowd and divide his realm among them. This caused a fratricidal state of things, with the effect that Eric, offending his brothers' kindred in every direction, loses all hold on the loyalty of the people and must seek safety in exile, when his youngest brother comes forward to claim the crown that Eric knew not how to wear with propriety.

Throughout the story of the sons of Eric we can see that the cause of their misfortunes is their mother Gunnhild, as she had been indeed to a large extent of those of her husband. At length she finds her match in Earl Hakon. Through her instigation her sons had murdered his father. For seven years he broods over his revenge and effects it in the end. That was the effect of Gunnhild's state-craft.

Olaf Tryggvison slaps a dowager queen in the face with his glove. The result is a triple alliance against him and his fall in the battle of Svold. His saga forms the introduction to that of his kinsman and namesake Olaf the Holy, who becomes Norway's national saint merely by the accident that the body of Olaf Tryggvison was never found. At the horrible death of Earl Hakon of Ladir Snorri takes the opportunity of enunciating beforehand the text of both sagas in this way: 'Most evil had such a lord in his death-day. And this brought it most about that so it was, that the day was come, when foredoomed was blood-offering and the men of blood-offerings and the holy faith come in their stead and the true worship.' On this text hinge both sagas of the Olafs, in which Snorri unfolds his highest qualities both as stylist and narrator. Olaf Tryggvison's is the proudest figure drawn in *Heimskringla*; Olaf Haraldson's the most carefully and sympathetically worked out. One feels that Snorri has greater admiration for Olaf the Holy than for any other character he depicts. It may very well be on religious

grounds, although he makes no great parade of religious sentiments, the passage quoted above being about the only one that can be pointed out in that sense. Perhaps Olaf's unswervingly evenhanded justice without regard of person was after all what the Icelandic lawyer and speaker-at-law admired most in his favourite hero. In his personal descriptions Snorri takes care to let the descendants of Hairfair present features of body or traits of character that remind of the ancestor—Magnus the Blind, a drunkard even in youth, does not come into consideration. They are goodly of aspect, martial, energetic, and masterful, with, as a rule, great capacity for government, and some of them for legislation and reform. Harald Hardredy adds to the family traits the gift of poetry, and Olaf, his son, a strong taste for art and refinement. He patronizes architecture, reforms the arrangements of the hall, introduces luxurious fashions in dress, and takes great interest in fostering sociability by means of guilds and Scot-houses. He is the only one of Hairfair's successors who on principle is opposed to war, and favours popular freedom: 'Your freedom is my gladness' are the proud words by which he enunciates the principles of his wise government.

When the Gillungs, or race of Harald Gilli, come in, there comes also a change over Snorri's personal descriptions. No more do we find him alluding to kingly traits of character, nor even to any striking features of physical goodliness. With the exception of the cripple Ingi, for whom Snorri entertains sympathetic feelings, these Gillungs are mostly unprincipled rowdies and unkingly of conduct, with the result that as kings in the land they are a signal failure, and come to an end after an inglorious run of seven and forty years.

All students of Icelandic unite in admiration of Snorri's style. All through it is pervaded by an air of aristocratic dignity and that quietude and ease which result from supreme mastery of the subject. Yet with these qualities there goes a classic vigour unrivalled in the literature, except by the Nial's saga. The language is simple, but its simplicity is really due to clearness of thought and vividness of imagination. The periods are short; no involution is indulged in; they are graphic, pellucid. Speeches are abundant, after the fashion of the sources Snorri made use of, and are striking specimens of conciseness of argument and concentration of point. Dialogue, too, is a device

frequently made use of for the purpose of exhibiting a situation in stronger relief. This form of style Snorri handles with great skill, which especially shows itself in his tactful resistance against the temptation of out-running classical conciseness. We refer the reader to the masterpiece, vol. iii. 279-283. One noticeable point in Snorri's art of writing history is the employment of *silence*, where the piquancy of a situation cannot fail to rouse the reader's reflection as to what really took place. A telling example is the story of Harek's kidnapping,<sup>1</sup> and the mysterious loss of two ships sent to Faro by Olaf the Holy,<sup>2</sup> for the purpose of persuading the people to give up their traditional independence. For humorous situations, too, Snorri has a keen taste, witness: Thorleif's advice to King Halfdan the Black how to procure a dream;<sup>3</sup> the story of the tongue-bound bonders at the Thing in Rogaland, intending to vindicate their old faith against Olaf Tryggvison;<sup>4</sup> Hallfred's conversion to Christianity;<sup>5</sup> the anecdote of the propensities of Olaf the Holy's half-brethren;<sup>6</sup> Thorarinn Nefiolfson's wager anent the ugliness of his foot;<sup>7</sup> the interview between Lawman Edmund and Olaf the Swede;<sup>8</sup> Thorarin Nefiolfson's tricks on Olaf the Holy for the purpose of saving the life of Asbiorn Sealsbane;<sup>9</sup> Harald Hardredy's casting of lots with Gyrgir;<sup>10</sup> Harald's girding at Earl Finn Arnison, where, by the way, Snorri shows his refinement of feeling, by making an excuse for repeating a clever but coarse repartee of the Earl;<sup>11</sup> Olaf the Quiet and the sooth-sayer;<sup>12</sup> Sveinki and Sigurd Woolstring;<sup>13</sup> King Magnus' negotiations for peace with Sveinki;<sup>14</sup> Gifford the Welsh knight;<sup>15</sup> the man-matching between Kings Eystein and Sigurd;<sup>16</sup> King Eystein's comforting of love-lorn Ivar Ingimundson;<sup>17</sup> Thorarin Curtfell at King Sigurd's court;<sup>18</sup> Harald Gilli's and Queen Ingrid's gifts to Bishop Magnus Einarson.<sup>19</sup>—In dreams and wizardry Snorri seems to be an avowed believer (see Index III), as we must expect of a thirteenth-century author; as a

<sup>1</sup> Heimsk., i. 324-326.

<sup>2</sup> *Ibid.*, ii. 246-7, 249<sub>30</sub>-250<sub>7</sub>, 269<sub>3</sub>-274<sub>12</sub>.

<sup>3</sup> *Ibid.*, i. 84.

<sup>4</sup> *Ibid.*, i. 305.

<sup>5</sup> *Ibid.*, i. 337-339.

<sup>6</sup> *Ibid.*, ii. 110-111.

<sup>7</sup> *Ibid.*, ii. 133-134.

<sup>8</sup> *Ibid.*, ii. 155-160.

<sup>9</sup> *Ibid.*, ii. 225-227.

<sup>10</sup> *Ibid.*, iii. 60-62.

<sup>11</sup> *Ibid.*, iii. 141.

<sup>12</sup> *Ibid.*, iii. 199-201.

<sup>13</sup> *Ibid.*, iii. 214-217.

<sup>14</sup> *Ibid.*, iii. 217-220.

<sup>15</sup> *Ibid.*, iii. 228-230.

<sup>16</sup> *Ibid.*, iii. 279-282.

<sup>17</sup> *Ibid.*, iii. 265-267.

<sup>18</sup> *Ibid.*, iii. 286-288.

<sup>19</sup> *Ibid.*, iii. 334-335.

good churchman, too, he believes in miracles when they are authenticated to his satisfaction.

One striking quality of Snorri's style is impartiality. Absolutely faithful to the tenets of the school of oral tradition, he lets facts deliver the verdict in each case, keeping his own judgment for himself. In one solitary instance, however, he could not resist speaking out in decided condemnation of an act performed, namely the sentence passed at a Thing with all due formality of law on Earl Sigund of Reyr.<sup>1</sup> Even his unmistakable patriotism does not lead him astray in this respect. But we can see that in his strikingly eloquent account of the successful resistance of the Icelanders to the political plans of Olaf the Holy, he wanted to read his countrymen a useful lesson in face of the aggressive attitude of King Hakon.

But free from blemishes our historian is not. He has lacked chronicles both English, Francish, and others of still more distant lands, and therefore makes several mistakes in English, Norman, German, and Sicilian history, attention to which is called in the indexes. Want of space precludes any attempt at giving a comprehensive account of the shortcomings of Snorri; the wonder is that in so voluminous a work a thirteenth-century writer should escape with so few.

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#### KINGS AND EARLS OF NORWAY.

Harald Hairfair	860—933
Eric Bloodaxe	930—935
Hakon the Good	934—961
Harald Greycloak	961—970
Hakon, Earl of Ladir	970—995
Olaf Tryggvison	995—1000
Eric and Svein, Earls, sons of Hakon	1000—1015
Olaf the Holy	1015—1030
Svein Knutson (Alfivason)	1030—1035
Magnus the Good	1035—1047

<sup>1</sup> Heimsk., iii. 449-450.



Kings and Earls of Norway, *continued.*

Harald Hardredy	1045—1066
Magnus Haraldson	1066—1068
Olaf Haraldson, the Quiet	1067—1093
Magnus Barefoot	1093—1103
Triple reign:	
Olaf	1103—1116
Eystein	1103—1122
Sigurd	1103—1130
Magnus the Blind	1130—1135
Harald Gilli	1130—1136
Triple reign:	
Sigurd Mouth	1136—1155
Eystein	1142—1157
Ingi	1136—1161
Hakon Shoulderbroad	1161—1162
Magnus Erlingson	1162—1184
Sverrir Sigurdson	1184—1202

KINGS OF DENMARK.

Gorm the Old	† ab. 940
Harald Gormson	ab. 940—986
Svein Twibeard	986—1014
Knut the Mighty	1014—1035
Horda-Knut	1035—1042
Magnus the Good	1042—1047
Svein Wolfson	1047—1076
Harald Hone	1076—1080
Knut the Holy	1080—1086
Olaf Hunger	1086—1095
Eric the Good	1095—1103
Nicolas	1103—1134
Eric Everminded	1134—1137
Eric Lamb	1137—1147
Svein Ericson, 'Grathe' }	1147—1157
Knut Magnusson }	
Valdimar I	1154—1182

## KINGS OF SWEDEN.

Eric Emundson, died when Harald Hairfair had ruled in Norway for ten years	882?
Biorn, said to have reigned for fifty years	† ab. 932
Olaf Biornson (no dates)	
Eric Biornson, the Victorious	† ab. 994
Olaf the Swede	ab. 994—1022
(James) Onund Olafson	ab. 1020?—1050
Emund Olafson	ab. 1050—1060
Steinkel Rognvaldson	1060—1066
Hallstein Steinkelson expelled. [Onund from Russia expelled. Hakon the Red, king for thirteen years; dates in both cases unknown.]	
Hallstein Steinkelson again and Ingi I, his brother, who was deposed. (Dates in both cases uncertain.)	
Blot-Svein, for three years.	
Ingi Steinkelson again.	† ab. 1110
[Eric the Yearseely, said to have been king in Swede-realm proper.]	
Philip Hallsteinson	1110—1118
Ingi II, Hallsteinson	1110—1125
Rognvald 'Knaphöfdi,' slain ab.	1130
Magnus Nicolasson, slain	1134
Sorkvir, in Gautland only, after 1150?	ab. 1133—1155
Karl Sorkvirson, in Gautland only till	1161
Eric the Holy, in Swede-realm proper	1150—1160
Magnus, son of Henry the Halt	1160—1161
Karl Sorkvirson, for the whole of Sweden	1161—1167
Knut Ericson	1167—1195

# INDEX I

## NAMES OF PERSONS AND PEOPLES

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Latin life of Olaf Tryggvison, one of the early Icelandic translations of which Snorri has used for his Olaf's saga. Whether Vladimir (Valdimar), ruler in Novgorod, 970-977, and afterwards in Kiev, 980-1015, had among his many wives one named Olga is not known, but his grandmother's name was Olga, a very famous queen, ob. 969, who, during part of the reign of her son, Swjatoslav, 945-973, played a most important part in the government of the State. If Olaf was born in 963, he could in his tenth year (as Odd avers) have come to the court of Vladimir in Novgorod; but as to the queen the northern tradition may have made of a famous grandmother a famous wife of Vladimir.

ALOF ('Alof), daughter of Asbiorn, and wife of Hersir Klypp, entertains King Sigurd Slaver, and is dishonoured by him against her will, i. 215<sup>22-25</sup> 30-32

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ALOF ('A.), daughter of K. Olaf the Farsighted, wife of K. Algaut and mother to Gauthild, wife of Ingiald Evil-heart, i. 56<sup>5</sup> 65<sup>27</sup>

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- ANDREAS, son of Simon son of Thorberg, fosterbrother of  
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- ARNI STOUR ('A. sturla), son of Seabear, a supporter of King Eystein, son of Harald Gilli, iii. 368<sub>8-14</sub>—undertakes, on behalf of K. Eystein, a disastrous mission to K. Ingi, 393<sub>14-28</sub>
- ARNKEL (Arnkell), son of Turf-Einar, Earl of Orkney, which he held as feof of Eric Bloodaxe, joins Eric Bloodaxe's expedition against Edmund, K. of England, and falls in battle in the south of England, i. 153<sub>20</sub>-154<sub>18</sub>—*cf.* ii. 168<sub>26-30</sub>
- ARNLIOT GELLINI (Arnljótr Gellni), a Swede, brother to Vikar of Tenthland, i. 353<sub>2</sub>—an outlaw in Iamtland together with his brother-in-law and sister, ii. 298<sub>32</sub>-299<sub>14</sub>—helps Thorod Snorrison to escape from his pursuers by a marvellous feat of snow-shoeing, 299<sub>17-32</sub>—a legend of him and a cannibal ogress (troll-wife), 299<sub>38</sub>-301<sub>18</sub>—his message to King Olaf Haraldson and present to him of a silver dish, 301<sub>27-38</sub> 302<sub>5-12</sub> 415<sub>26</sub>—comes to K. Olaf at Sticklestead—personal description—conversion to Christianity, 415<sub>8</sub>-416<sub>15</sub>—falls at Sticklestead, 428<sub>32</sub>
- ARNMOD (Arnmóðr), ancestor of the family of the Arnmodlings, ii. 198<sub>15</sub>
- ARNOR the Mereman (Arnórr mcerski), stationed in the forehold on board the Long-Worm, i. 353<sub>15-16</sub>
- ARNOR Earls' skald (A. jarlaskald), son of Thord, author of a drapa on Earl Thorfin of Caithness, Sutherland and Orkney, ii. 170<sub>17-22</sub> 188<sub>16-20</sub> 234<sub>18</sub>—sings, in his Magnus drapa, of K.

- Magnus the Good's departure from Holmgarth to Aldeigja-burg, iii. 37<sub>16</sub>—also of his journey to Sweden, 319<sub>44</sub>—of his arrival in Helsingland, 6<sub>17-25</sub>—tells of the flight of King Svein on his arrival at Throndheim, 7<sub>2-11</sub>—of King Magnus's intention to conquer Denmark, 26<sub>15-24</sub>—of King Magnus's stately sailing from Norway, 27<sub>16-35</sub>—tells of the setting out of Magnus against the Wends, 32<sub>10-19</sub>—and of his deeds of war at Jomsburg, 32<sub>24-38</sub>—of the battle on Lyrshaw-heath, 36<sub>15-22</sub>—of the battle at Re, 38<sub>20-24</sub>—the battle at Holy-ness, 46<sub>11-19</sub> 47<sub>11-15</sub>—of the fighting at Falster, 49<sub>81-506</sub>—at Fion, 50<sub>9-17</sub>—of Magnus's battles in Denmark, 51<sub>1-8</sub>—of King Harald's war deeds in Fion, 121<sub>3-7</sub>—of the battle of Niz, 136<sub>28-1372</sub>—of the battle of Stamford Bridge, 176<sub>28-1774</sub>—of the death of Harald Sigurdson, 178<sub>2-10</sub>
- ARNVID, King of South-Mere, fights, in alliance with Audbiorn, King of Firthfolk, against Harald Hairfair at Solskel, and is defeated and slain, i. 101<sub>11-10219</sub>
- ARNVID, son of Thorfinn Skullcleaver, Earl of Orkney, i. 241<sub>25</sub>—*see* Arnfin.
- ARNWITH the Blind (Arnviðr blindi), a counsellor of King Olaf the Swede; his comments on his king's dealings with Olaf of Norway in the matter of the betrothal to him of his daughter Ingigerd, ii. 160<sub>12-29</sub>—his eyesight and mental capacity, 160<sub>30-38</sub>—condition and quality, 161<sub>4-6</sub>—his advice to King Olaf the Swede, when his subjects were on the point of revolting against him, 162<sub>20-1634</sub>—joins his brother Freywith in frustrating a revolt against King Olaf by having his (Olaf's) son James (Onund) elected king, 163<sub>16-16523</sub>
- ASA EVIL-HEART ('Asa hin illráða), daughter to King Ingjald of Sweden, married to Gudrod, King of Scania (Sconen), whom she caused to be killed, i. 62<sub>30-6316</sub>—whereupon she fled to her father, and with him burned herself to death and all the court, in a banqueting hall, 63<sub>22-6420</sub>
- ASA, daughter of Eystein the Terrible, King of the Uplands, married to King Halfdan Whiteleg, i. 67<sub>17-21</sub>
- ASA, daughter of Earl Hakon Griotgarth's son, married to King Harald Hairfair (his first wife), i. 98<sub>21-22</sub> 110<sub>26</sub>
- ASA, daughter of King Harald Redlip of Agdir, second wife of Gudrod, the Hunter-king, who seized her, after having slain her father for refusing him her in marriage, i. 71<sub>3-17</sub>—causes

- her foot-page to slay her husband, 71<sub>21</sub>-72<sub>12</sub>—retires, after the murder of her husband, with her son, Halfdan the Black, to Agdir, which kingdom she ruled after her father's death, 77<sub>6-12</sub>
- ASA the Light ('A. hin ljósa), the mother of two base-born sons (Finn and Sigurd) of Erling Askew, iii. 474<sub>7-8</sub>
- ASBIORN ('Asbjörn), stationed in the forehold on board the Long-Worm, i. 353<sub>14</sub>
- ASBIORN, one of King Magnus the Blind's landed-men, cast into the Sarp waterfall by order of King Harald Gilli, iii. 319<sub>18</sub>
- ASBIORN, an earl of King Harald Hairfair's, slain in the second battle of Solskel, i. 102<sub>20</sub>
- ASBIORN of Forland, of King Hakon Shoulderbroad's host in his last battle, iii. 441<sub>14</sub>
- ASBIORN MARE ('A. jalda), of Hakon Shoulderbroad's following, 'the greatest viking,' slain at Saur-Byes, iii. 419<sub>17-24</sub>
- ASBIORN of Middlehouse opposes King Hakon the Good's attempt at Frosta-Thing to convert the people to Christianity, i. 167<sub>11</sub>-168<sub>10</sub> 170<sub>18</sub>
- ASBIORN, nicknamed Seal's-bane (Selsbani), ii. 230<sub>21</sub> son of Sigurd of Thrandness, and of his wife, Sigrid, a sister to Erling Skialgson, 214<sub>18-22</sub>—comes, eighteen years old, into his patrimony, when hard seasons and dearth set in in Halogaland, in spite of which, and in defiance of his mother's advice, he would keep up the great feasts of his father, 215<sub>7-30</sub>—his case rendered still worse by King Olaf Haraldson's prohibition against exportation of corn from southern Norway, where it was plentiful, 215<sub>30</sub>-216<sub>1</sub> cf. 211<sub>4-8</sub>—his journey to the south in quest of corn and ruinous dealings with Thorir Seal, 216<sub>1</sub>-220<sub>11</sub>—his sorry plight on his return home, 220<sub>12-38</sub>—takes revenge on Thorir Seal by slaying him standing before the King, 221<sub>3</sub>-223<sub>4</sub>—his rescue by the interference of his kinsmen, Skialg and Erling his father, 223<sub>7</sub>-229<sub>29</sub>—accepts from the King the stewardship of the manor of Ogvaldsness, on condition of being allowed to arrange his affairs at home first, 229<sub>30</sub>-230<sub>8</sub>—his journey to the north and breach of the covenant with the King, 230<sub>10</sub>-231<sub>14</sub>—slain on board his ship by the King's bailiff Asmund Grankelson, his body being brought north to Thrandness, 238<sub>14</sub>-239<sub>14</sub>—his mother's egging-on of Thorir Hound to avenge him, 239<sub>14</sub>-240<sub>4</sub>—Thorir Hound advised as to who

- was the slayer of Asbiorn, 240<sup>14-27</sup>—slays King Olaf's partner Karli in revenge, 265<sup>12-28</sup>—and completes his revenge at Sticklestead, 420<sup>81</sup> 431<sup>80-433</sup><sup>11</sup>
- ASBIORN SNARE (A. snari), brother of Archbishop Absalon, sent by K. Valdimar of Denmark to Norway as hostage in return for Erling Askew, who gave himself as hostage to K. Valdimar on behalf of the King of Norway, iii. 472<sup>83-473</sup><sub>2</sub>
- ASBIORN THORBERGSON of Varness, threatened by Olaf Tryggvison with being sacrificed to the gods, i. 319<sup>7</sup>
- ASBIORN of Yriar, father of Aloh, the wife of Klypp the Hersir, i. 215<sup>25-27</sup>
- AS-FOLK (Æsir), Odin's divine tribe, i. 13<sup>12 28</sup> 14<sup>2 13 15 24 28</sup> 16<sup>18 20 24</sup>—called Lay-smiths, as being authors of poetry, 17<sup>24</sup>—also called smiths of wizardry, 18<sup>27</sup>—their ancient laws re-enacted on their coming to Sweden, 20<sup>8-28</sup>—represented in carven images at the Hippodrome in Micklegarth, iii. 260<sup>17</sup>
- ASGAUT ('Asgautr), an earl of King Harald Hairfair's, slain in the second battle of Solskel, i. 102<sup>29</sup>
- ASGAUT BAILIFF ('A. ármaðr), brother to Thorgaut Harelip and leader with him of a mission, from King Olaf the Swede, to Norway to gather the taxes K. Olaf the Swede laid claim to there, ii. 69<sup>24-70</sup><sub>15</sub>—refuses to follow his brother's advice to return to Sweden when the 'bonders' would not comply with their commands, but takes the mission to King Olaf Haraldson's presence, effecting however nothing, 70<sup>16-72</sup><sub>12</sub>—he parts from Thorgaut, and starts for Mere to push on the Swede's business, is pursued by King Olaf Haraldson's guests and hanged together with his followers, 72<sup>14-27</sup>
- ASHILD ('Ashildir), daughter of Ring Dayson of Ringrick, one of Harald Hairfair's wives, i. 114<sup>18-21</sup>
- AS-HOST, *see* As-folk.
- ASKEL ('Askell), a forecastle man of King Eric Everminded, shot by Thioistolf Alison, iii. 35<sup>225-30</sup>
- ASKEL, son of Olmod, the son of Horda-Kari, and father to Aslak Pate a- (Skull o') Fitiar, i. 303<sup>81</sup> ii. 212<sup>14</sup>
- ASLAK ('Aslákr) of Aurland, iii. 209<sup>20</sup>
- ASLAK COCK ('A. hani), chides K. Sigurd Jerusalem-farer for breaking the law of the fast, and for his outspokenness is rewarded with three manors by the King, iii. 292<sup>27-294</sup><sub>18</sub>
- ASLAK ERLENDSON, commander on the side of K. Ingi,

- son of K. Harald Gilli, in his last fight with his brother, K. Sigurd Mouth, iii. 389<sub>8</sub>
- ASLAK, son of Erling Skialgson of Soli and of Astrid, d. of Tryggvi Olafson, ii. 24<sub>25</sub>—married (not Gunnhild, which is Snorri's mistake, 33<sub>14-15</sub> but) Sigrid, d. of Earl Svein, the son of Hakon the Mighty, 255<sub>28</sub>, iii. 106<sub>28-27</sub>—two daughters of his became mothers respectively of Hakon Pungelta and Hakon Maw, iii. 356<sub>7-10</sub>—he receives at the hands of his father-in-law and his co-regent Earl Hakon Ericson the same grants that Olaf Tryggvison had conferred on his father Erling, ii. 33<sub>12-18</sub>—goes to K. Knut in England and gets into great favour at court, 255<sub>25-32</sub>—lives at Soli in the days of Harald Hardredy, iii. 106<sub>24</sub>
- ASLAK of Finn-isle ('A. af Finneyju), oath-sworn to King Knut to take the life of K. Olaf Haraldson, ii. 390<sub>10-15</sub>—falls at the battle of Sticklestead, 434<sub>8</sub>
- ASLAK Pate a-Fitiar, Skull o' Fitiar ('A. Fitjaskalli), son of Askel, the son of Olmod, the son of Horda-Kari, i. 303<sub>31</sub>—a favourite of K. Olaf Haraldson, who enfeoffed him in South-Hordland to counteract the great power of his cousin Erling Skialgson (Family relation: Horda-Kari—Ogmund—Thorolf Skialg—Erling: Horda-Kari—Olmod—Askel—Aslak), ii. 212<sub>12-19</sub>—after an unavailing struggle he has to clear out of his bailiwick, and put himself under K. Olaf's protection, 212<sub>19-28</sub> 213<sub>3-11</sub> 17-19—kills Erling Skialgson, 358<sub>27</sub> 30—K. Olaf's real or pretended anger at the deed, 358<sub>31-33</sub>—Aslak's reply, 358<sub>34</sub>-359<sub>8</sub>—Sigvat's song on the act, 359<sub>28</sub>-360<sub>14</sub>—takes his ship into Borgund, 362<sub>7-9</sub>—is slain by Vigeik there, 362<sub>9-18</sub>
- ASLAK HAKONSON, joins K. Magnus the Blind on being set free from the monastery of Monk-holm, iii. 349<sub>8</sub>
- ASLAK HOLM-PILLPATE ('A. Hólmskalli), 'foster-son of Bui,' killed by an anvil in the battle of Hiorungbay, i. 280<sub>9-15</sub>
- ASLAK THE YOUNG ('A. ungi), son of Jon, sent on a disastrous mission by King Eystein Haraldson to his brother King Ingi, iii. 393<sub>14-23</sub>
- ASLAUG ('Aslaug), daughter of Sigurd Worm-in-Eye, wife of Helgi the Keen, and mother to King Sigurd Hart, i. 81<sub>4-9</sub>
- ASMUND ('Asmundr) [son of Biorn], fosterson and nephew of K. Svein Wolfson (not the son of his sister, as Heimskringla has it, but of his brother Biorn, as Flat. iii. 370<sub>16</sub> correctly states it)

- an unprincipled flibuster, and great trouble to his fosterfather, iii. 117-118<sub>2</sub>—yielding to the people's complaints K. Svein charges his 'warden of the land,' Earl Hakon Ivarson, to put Asmund down, 118<sub>9-12</sub>—Hakon attacks Asmund and slays him, and brings the King his head, for which deed he is dismissed the King's service, 118<sub>18-81</sub>
- ASMUND, son of Grankel, ii. 191<sub>96-81</sub>—K. Olaf Haraldson's man and favourite, 192<sub>5-11</sub>—appointed by K. Olaf to the one half of the bailiwick of Halogaland that Thorir Hound held already, 237<sub>6-25</sub>—visits his father, 237<sub>26-28</sub>—his connection with the brothers Gunnstein and Karli of Longisle, 237<sub>28-240</sub><sub>27</sub>—by Karli's aid he slays Asbiorn Seal's-bane, 238<sub>14-239</sub><sub>12</sub>—announces the fact to K. Olaf and is overheard by Asbiorn's friends, who bring the news to the latter's family, 240<sub>14-27</sub>—has a quarrel with Harek of Thiotta over an outlying island rich in fishing, seal-catch and eggs, and mishandles the housecarles of Thorir for clearing it, 292-293<sub>24</sub>—peace made by King Olaf between him and Thorir: the island being adjudged Asmund's property, and Thorir's housecarles left unatoned, 293<sub>25-294</sub><sub>8</sub>—revenging his father, he slays Harek of Thiotta with an axe handed to him for the purpose by K. Magnus the Good, iii. 17<sub>21-18</sub><sub>10</sub>—is given domain and bailiwick in Halogaland by K. Magnus, 18<sub>16-19</sub>
- ASMUND, son of Sæmund Housewife, ruler at Kings' Rock, iii. 325<sub>4</sub>—in the battle at Kings' Rock, 330<sub>18-20</sub> 331<sub>1-3</sub>
- ASOLF ('Asólfr) of Reinir, son of Skuli King's fosterer and Gudrun Nefstein's daughter, married to Thora, the daughter of Skopti Ogmundson, iii. 184<sub>10-11</sub>
- ASTA ('Ásta), daughter of Gudbrand Kula, married to King Harald the Grenlander, i. 284<sub>7-9</sub> 285<sub>28</sub>—on hearing of Harald's death she went to stay with her father, where she gave birth to a son, Olaf the Holy, 287<sub>8-19</sub>—marries Sigurd Syr, King of Ringrealm, and with him and her son Olaf becomes a Christian at the instance of Olaf Tryggvison, 311<sub>8-17</sub>—brings up her son Olaf at her second husband's house, ii. 35-7—fits Olaf out on his first viking cruise, 55-8—her and Sigurd's children, 35<sub>26-28</sub> 248<sub>15</sub>—her festive reception of Olaf on his return to Norway, 346-378—partakes in a family counsel, where Olaf discloses his plans to fight for the kingdom of Norway, 372<sub>1-4</sub> 12—her speech on that occasion, 41-12—

- widow a second time, 109<sub>27</sub>—makes a great banquet for her son after his overthrow of five Upland kings, 109<sub>28-29</sub>—she shows her children of second marriage to the King, 110<sub>3</sub>-111<sub>23</sub>
- ASTRID ('Astríðr), daughter of Burislaf, King in Wendland, i. 252<sub>10</sub>—married to Earl Sigvaldi, captain of the Jomsburg vikings, 271<sub>4-5</sub> 360<sub>18-19</sub> 375<sub>28</sub>—was a great friend of her brother-in-law Olaf Tryggvison (formerly a husband of her sister Geira), 360<sub>18-22</sub>—sent a war-galley to the battle of Svoldr, on board which some will have it that she took Olaf Tryggvison when defeated, 375<sub>22-23</sub> 37-376<sub>5</sub>
- ASTRID, daughter of Eric Biodaskalli, married to K. Tryggvi Olafson, i. 223<sub>5-8</sub> ii. 89<sub>6-7</sub>—fled from home after the murder of her husband, and gave birth to a son, Olaf, in a small island in an unnamed lake, i. 223<sub>8-11</sub> 16-21—betakes her, under cover of lengthening nights, to her father, where she is well cared for and her child, 223<sub>22</sub>-224<sub>18</sub>—Queen Gunnhild makes inquiries about her and learns that she, with her son, is living with her father, 224<sub>15-30</sub> 225<sub>8-10</sub>—Astrid eludes Gunnhild's spies, and, by her father's counsel, gets away from Norway to Hakon the Old in Sweden, 225<sub>11</sub>-227<sub>20</sub>—going across the sea to her brother Sigurd in Garthrealm she is captured by Wendish vikings and sold into slavery, 228<sub>26</sub>-229<sub>8</sub>—she and her son separated, 229<sub>8-9</sub> 230<sub>1</sub>—found by Lodin in a slave-market in Esthonia and taken by him to Norway, where he marries her, 300<sub>17</sub>-301<sub>6</sub>—her children, 301<sub>6-9</sub>
- ASTRID, daughter of Ogmund, the mother of Earl Karl Sonason, iii. 351<sub>7-8</sub>
- ASTRID, natural daughter of King Olaf the Swede, by Edla, a daughter of a Wendish earl, ii. 139<sub>3-7</sub> 160<sub>19-22</sub>—brought up with Egill, a noble lord in West-Gautland, personal description and character, 139<sub>19-25</sub>—visits Earl Rognvald at Skarar at the time that Sigvat arrives there to find out what is to become of the betrothal of Olaf of Norway to Princess Ingigerd of Sweden, 148<sub>24-26</sub>—gives Sigvat and the Earl to understand that she is ready to marry Olaf of Norway without her father's consent, 148<sub>26</sub>-149<sub>4</sub>—by Sigvat's counsel Olaf Haraldson decides on marrying her, 150<sub>34</sub>-151<sub>9</sub>—married to K. Olaf Haraldson at Sarpsburg, 151<sub>25</sub>-153<sub>5</sub>—an act for which all those responsible for it incurred her father's wrath, 155<sub>17-19</sub>—her goodwill towards Biorn the Steward, 338<sub>17-22</sub> 341<sub>2</sub>—accom-

panies the King on his flight from Norway to Sweden, 368<sub>31</sub>-369<sub>1</sub>—left in Sweden while K. Olaf proceeds to Holmgarth, 369<sub>28-30</sub>—meets the King at Riveroyce returning from the east on his attempted reconquest of Norway, 387<sub>11-14</sub>—she stays behind in Sweden, 391<sub>25-27</sub>—interests herself much on behalf of her husband's son Magnus, iii. 4<sub>5</sub>-5<sub>85</sub>—goes to live at the court of Magnus in Norway: rivalry between her and Alfhild his mother, 111<sub>16</sub>-12<sub>2</sub>—Sigvat, on their squabbles,

15<sub>28-34</sub>

ASTRID, daughter of King Svein Twibeard and Sigrid the Highminded, half-sister of King Knut the Mighty and K. Olaf the Swede, married to Earl Wolf, the son of Thorgils Sprakaleg, their son being Svein Ulfson, King of Denmark, ii. 267<sub>28-26</sub> iii. 29<sub>8-10</sub> 77<sub>22-23</sub>

ASTRID, daughter of K. Tryggvi Olafson and Astrid, i. 301<sub>9</sub>—given in marriage by her brother Olaf Tryggvison to Erling Skialgson, 306<sub>26</sub>-308<sub>5</sub>—her children, ii. 24<sub>24-27</sub>

ATHELSTANE (Aðalsteinn), Æthelstane, 'called the Victorious (hinn sigrsæli) or Faithful (hinn trúfasti),' King of England (925-940), i. 138<sub>27-30</sub>—his attempted ruse to make Harald Hairfair his vassal, 138<sub>31</sub>-139<sub>23</sub>—is tricked, in return, by Harald into fostering his son Hakon, to whom he gives a Christian and a princely education, and a precious sword, 139<sub>30</sub>-141<sub>19</sub>—fits Hakon out to claim the throne of Norway, 149<sub>5-10</sub>—on Eric Bloodaxe fleeing his country before Hakon and invading Northumberland Athelstane made peace with him, appointing him his vassal King of Northumberland, converting him and his following to Christianity at the same time, 152<sub>8-28</sub>—died in his bed when he had been king for 'fourteen years eight weeks and three days,' 153<sub>11-13</sub>

ATLI [Hoskuldson, cf. Sturl. ii. 276<sub>18-21</sub>], the father of Bard the Black of Selwaterdale, present at the battle on Lyrshaw-heath, apparently selected by K. Magnus to a surgeon's duty after the battle; his progeny talented leeches, iii. 37<sub>23-25</sub>

ATLI THE SLENDER (A. hinn mjóvi) [son of Earl Hundolf, Landnama, 1900, p. 114<sub>28</sub>], Earl of Gaular, appointed viceroy over the folk of Sogn by Halfdan the Black, i. 79<sub>28</sub>-80<sub>8</sub>—resists Earl Hakon Griotgarthson's attempt to oust him out of Sogn, and fights with him in Staffness-bay, where he received wounds of which he died in Atli's-isle, 104<sub>9-21</sub>



- ATTI THE FOOL (A. hinn doelski), a fictitious personage, of Vermland, his hunt, as told by lawman Emund, ii. 156<sup>17</sup>-157<sup>9</sup>—the moral of it, ii. 161<sup>7</sup>-162<sup>2</sup>
- AUDBIORN (Auðbjörn), King of Firthfolk, enters, on Solfi Klofi's persuasion, into alliance with King Arnvid of South-Mere against Harald Hairfair, and fights Harald at Solskel, where he fell, i. 101<sup>17</sup>-102<sup>20</sup>
- AUD the Deeply-wealthy (Auðr djúpauðga, so the ed., but all the Heimskringla MSS., with the exception of one, A. M. 38 fol., where avdgu is a scribal mistake, favour the reading djúpúðga = the Deepminded), queen of Olaf the White, King of Dublin, i. 116<sup>20</sup>
- AUDE the Wealthy (Auði hinn auðgi), K. Visbur's father-in-law, i. 28<sup>5</sup>
- AUDUN (Auðunn), personal name that Snorri, playing at etymology, derives from the name of Odin, i. 19<sup>24</sup>
- AUDUN, son of Hall, and father of Hall, the banner-bearer of Gregory Dayson, iii. 401<sup>13</sup>
- AUDUN the Red, with Erling Askew on his Jerusalem journey, distinguishes himself in a fight with pirates, iii. 372<sup>18-22</sup>
- AUN, son of King Jorund, King of the Swedes, first for 25 years, an outlaw in West Gautland for the same length of time, again King of the Swedes for 25 years, and again an outlaw in West Gautland for 25 years; once more he returned to his realm and ruled it for 25 years, and, in addition, ten years for each of his eight remaining sons, whom he sacrificed for that purpose to Odin, attaining altogether an age of 200 years, but, by the statements of the story, ruling for 205 years! i. 41<sup>29</sup>-44<sup>6</sup>
- BALDER (Baldr), one of Odin's 'Diar,' abode, on coming to Sweden, at Broadbeam, i. 16<sup>29</sup>—in kennings, 173<sup>15</sup> iii. 213<sup>25</sup>
- BALDWIN (Baldvini), B. I., King of Jerusalem, 1100-1118, welcomes K. Sigurd at Jerusalem, and accompanies him to the Jordan, iii. 256<sup>18</sup>-257<sup>8</sup>—makes a goodly banquet for King Sigurd, and gives him many holy relics, and amongst them a splinter of the Holy Cross, 257<sup>12-27</sup>—arrays his host for Sidon, which town he and Sigurd take, 257<sup>28-30</sup>—Sigurd gives Baldwin the town, 258<sup>4</sup>
- BARD (Bárðr), a priest from the Westfirths in Iceland, so ignorant of the ritual that he would consent to performing

- a baptismal ceremony only on condition that Stein Skaptison should help him, ii. 280<sup>18-31</sup>
- BARD the Black (B. svarti) of Sel-waterdale, the son of Atli, iii. 37<sup>23-24</sup>
- BARD COCKTAIL (B. standhali or standali), son of Bryniolf, transfers his allegiance from K. Eystein Haraldson to his brother K. Ingi, iii. 392<sup>30-32</sup>—charged with treason by Erling Askew, 469<sup>1-24</sup>
- BARD, son of Guthorm of Reinir, and father to K. Ingi, Duke Skuli and Sigrid, iii. 184<sup>18</sup> 336<sup>26-27</sup>
- BARD, son of Jokul of Waterdale in Iceland, ii. 373<sub>1</sub>
- BARD STANDTAIL. *See* Bard Cocktail.
- BARD the White (B. hvíti), a steward of Earl Hakon Ericson's manor of Angrar, ii. 48<sup>18-20</sup>
- BARELEG (Berbeinn), one of the nicknames of King Magnus Barefoot, iii. 233<sup>21</sup>
- BAUGEID (Baugerð), daughter of Day, and sister of Gregory Dayson, abbess of Gimsey, iii. 42<sup>1-29-30</sup>
- BENEDICT, a follower of Sigurd Slembi-Deacon, iii. 349<sub>9</sub>
- BENTEIN (Benteinn), son of Kolbein, a courtman of King Ingi Haraldson, slain by Sigurd Slembi-Deacon and Magnus the Blind at Listi, iii. 355<sup>11-31</sup>—his brothers Sigurd and Gyrd execute fearful revenge for him, 363<sup>18-22</sup> 366<sup>4-8</sup>
- BERA, wife of K. Alf of Sweden, i. 36<sup>15-37</sup><sub>23</sub>
- BERG (Bergr), a companion of Sigvat the poet in a trading trip to Rouen, ii. 31<sup>381-32</sup> 314<sup>3-6</sup>
- BERGLIOT (Bergljót), daughter of Hakon, Earl of Ladir, and Thora, the daughter of Skagi Skoptison, i. 247<sub>7</sub>—wedded to Einar Thambarskelfir, 247<sub>7-8</sub> ii. 22<sup>24-27</sup> iii. 106<sup>8-9</sup>—her dowry restored to Einar on his return from voluntary exile in Sweden, ii. 211<sup>27-28</sup>—her revengeful grief after the slaying of her husband and son by K. Harald Sigurdson, iii. 110<sup>15-24</sup>—she buries them in Olaf's Church, in Nidoyce, beside the tomb of K. Magnus the Good, 110<sup>25-28</sup>—her appeal to Hakon Ivarson frustrated by K. Harald's diplomacy, 112<sup>18-114</sup>.
- BERGLIOT, daughter of Halfdan, the son of Sigurd Sow, and sister to King Harald Sigurdson, married to Finn Arnison, iii. 111<sup>5-7</sup>
- BERGLIOT (Bergljótr), son of Ivar of Elda, fights on the side of K. Ingi in the battle of the Elf against Hakon Shoulder-broad,

- and on his way home to Thrandheim slays Nicolas Beard, Hakon's rentmaster in Biorgvin, 415<sup>21-25</sup>—is slain by K. Hakon's orders by Alf Ruffian, 416<sup>1-9</sup>
- BERGLIOT (Bergljót), daughter of Earl Thorir the Silent and of Alof Year's-heal, married to Earl Sigurd of Ladir, i. 137<sup>24-26</sup>—gives birth, on the first night of Yule, to Hakon, afterwards the Mighty, Earl of Ladir, 161<sup>5-11</sup>
- BERGTHOR BESTILL (Bergþórr bestill), stationed in the forehold on board the Long-Worm, i. 353<sup>17</sup>
- BERGTHOR BUCK (B. bukkr), iii. 424<sup>29</sup>
- BERGTHOR of Lund (Groves, Map), father to Gudrun one of Earl Hakon's minions, i. 292<sup>8</sup>
- BERGTHOR, the son of Mar (B. Másson), iii. 362<sup>29-30</sup>
- BERGTHOR, son of Svein Bridgefoot, an accusing witness against Sigurd Hranison in his contest at law with King Sigurd Jerusalem-farer, iii. 275<sup>21-24</sup>
- BERSI, the son of Skald-Torfa (Bersi Skaldtorfuson), Icel. poet, fought in the forehold of Earl Svein's ship in the battle of Nesiari, ii. 60<sup>32-38</sup>—Interchange of greetings between him and King Olaf Haraldson, 60<sup>33</sup>-61<sup>15</sup>—his song when he came into King Olaf's power and abode in fetters on board of a war-galley, 61<sup>5-81</sup>—served as court-poet to K. Knut the Mighty, 254<sup>8-20</sup>
- BERSI the Strong (B. hinn sterki), a fore-castle man on the Long-Worm, i. 353<sup>4</sup>
- BIADAK (Bjaðok), mother of Eystein, son of Harald Gilli, accompanies him from Scotland to Norway, iii. 368<sup>20 21</sup>
- BIADMYNIA, daughter of Myrkiartan, an Irish king, taken to wife by Sigurd, the son of Magnus Barefoot, iii. 225<sup>19-22</sup>
- BIARMS (Bjarmar), the Perms, inhabitants of the country round the White Sea, i. 215<sup>14</sup> ii. 261<sup>28</sup> 262<sup>29</sup> 263<sup>8 10</sup>—their customs relating to inheritance, 260<sup>28-29</sup>
- BIARNI the Evil (Bjarni hinn illi), he and others rob and slay the friends of Erling Askew, iii. 459<sup>5-11</sup>—hanged by order of Erling, 460<sup>28-30</sup>—Thorbiorn Skald-Askew's commemorative verse on the deed, 461<sup>1-8</sup>
- BIARNI GOLDBROW'S-SKALD (B. Gullbrár-skáld), Icel. poet—his laudatory verses on Kalf, the son of Arni, ii. 361<sup>10</sup>. 375<sup>21-30</sup> 376<sup>15-23</sup> 433<sup>17-26</sup> iii. 10<sup>11-20</sup> 21<sup>8-13</sup>

- BIARNI SIGURDSON (B. Sigurðarson), father of the priest Jon Tapard, iii. 385<sup>23-24</sup>
- BIORGVIN (The men of) (Björgynjarmenn), iii. 359<sup>13</sup> 441<sup>24</sup>
- BIORN the Buck (Björn bukk), son of Nicolas and Asa the sister of Erling Askew, Fsk. 145<sup>23</sup> married to Margaret, daughter of Arni of Stodreim by Queen Ingrid, iii. 370<sup>25</sup> 417<sup>26-27</sup>—his fight with Haldor Brynjolfson on the bridges at Biorgvin, 416<sup>29</sup>-418<sup>28</sup>
- BIORN CHAPMAN (B. kaupmaðr) or Biorn the Sea-farer (B. farmaðr), son of Harald Hairfair and Swanhild, daughter of King Eystein of Heathmark, i. 114<sup>17</sup>—raised to kingship over Westfold by his father, 131<sup>18</sup> 134<sup>17-18</sup>—resided at Tunsberg, was peaceful, and encouraged trade, 134<sup>19-30</sup>—wedded well and meetly (wife not named), had a son Gudrod, 134<sup>30-31</sup>—had a dispute with his brother Eric for refusing to pay to him the dues owing to their father, and was slain by Eric, 135<sup>1-19</sup>—buried in Sea-farer's Mound at Seaham, 135<sup>24</sup>
- BIORN CRIPPLEHAND (B. krepphendí), Icel. poet, author of a drapa on Magnus Barefoot, in which he sings of his warfare and great deeds of valour in Halland, iii. 208<sup>19-27</sup>—of the hanging of Steig-Thorir, 213<sup>4-13</sup>—of the punishments of the Thrandheim folk, 213<sup>20-28</sup>—of K. Magnus' harrying in the South-isles and Ireland, 221<sup>27</sup>-223<sup>28</sup>—of Magnus' warfare in Bretland and of the death of Hugh the Valiant, 224<sup>10-24</sup>
- BIORN EGILSON, a follower of Magnus the Blind, iii. 349<sup>7</sup>—falls at the battle of Mouth, 349<sup>21</sup>-350<sup>1</sup>
- BIORN, son of Eric Eymundson, King of Sweden after his father for fifty years, i. 124<sup>5-6</sup>—contemporary of Lawman Thorgnyr's father, ii. 120<sup>31</sup>-121<sup>2</sup>—a powerful ruler and mild to his people, 121<sup>2-5</sup>
- BIORN POISON-SORE (B. eitrkveisa), refuses to harbour overnight Astrid with her infant son, Olaf Tryggvison, but entertains Hakon her pursuer, i. 225<sup>30-32</sup> 226<sup>18-14</sup> 30
- BIORN'S BROTHER=King Hakon the Good, brother of Biorn Chapman, q. v., i. 189<sup>11</sup>
- BIORN the Steward (B. ármaðr), a Gautlander, distant relative and friend of Queen Astrid, who presented him with stewardship in the Upper Heathmark, ii. 338<sup>15-22</sup>—not liked of King Olaf, 338<sup>23-24</sup>—found out to be guilty of thefts with which he

charged others, 338<sub>24</sub>-340<sub>33</sub>—dismissed the King's service and exiled, 340<sub>81</sub>-341<sub>2</sub>

BIORN of Studla, stationed in the forehold of the Long-Worm, i. 353<sub>12</sub>

BIORN THE THICK (B. digri), Marshal at the Court of King Olaf Haraldson, occupied the high seat (öndvegi) opposite to the King's in his hall, ii. 67<sub>22-24</sub>—the spokesman of his King, 76<sub>12-15</sub> 78<sub>5-6</sub> 88<sub>81-83</sub>—enters into friendship with Hialti Skeggison, 85<sub>19-25</sub>—pleads on behalf of the people with King Olaf to take measures to bring about peace with Sweden, 85<sub>5</sub>-86<sub>18</sub>—is sent by King Olaf on a mission to Sweden for the purpose, 86<sub>19-27</sub> 101<sub>24</sub>—engages Hialti Skeggison to go with him, 86<sub>81</sub>-87<sub>16</sub>—as well as Sigvat Thordson, 92<sub>28</sub>-94<sub>15</sub>—receives the King's instructions and parting gift, and a ring for present and tokens to Earl Rognvald of West Gautland, 87<sub>19</sub>-88<sub>15</sub>—his journey to Skarar described by Sigvat, 92<sub>28</sub>-94<sub>15</sub>—well received at Earl Rognvald's court, 88<sub>27-33</sub> 89<sub>10</sub>—he lays his plans before the Earl, who, through the urging of his wife, promises in the end to back him, 89<sub>10</sub>-91<sub>5</sub>—tarries very long with the Earl, and getting weary of waiting takes counsel with the Lady Ingibjorg, 91<sub>3-5</sub> 9<sub>13</sub>—accepts the proposal of Hialti who volunteers to go by himself to Sweden to find out the disposition of the Swede king towards Norway, 91<sub>14-28</sub>—learns from Earl Rognvald that the mission from Norway was not likely to speed, yet urges the Earl to stand by his promise to go and meet the Swede king, 114<sub>16-21</sub>—he goes in Earl Rognvald's company to Sweden, visits Upsala, Ulleracre, is the guest of Lawman Thorgnyr and takes counsel with him, accompanies him to the Thing of Upsala and delivers the message he was the bearer of, 114<sub>21</sub>-119<sub>13</sub>—after the Thing he returns back to Gautland with Earl Rognvald and proceeds to Norway, telling King Olaf the result of his mission, 122<sub>23-31</sub>—his speech at Olaf's court council on the relations of the realm of Norway to Sweden in general and West Gautland in particular, 142<sub>26</sub>-143<sub>15</sub>—leaves K. Olaf as he flees from Norway, and goes home, 369<sub>5-8</sub>—accepting a bribe pressed upon him he swears fealty to King Knut and Earl Hakon, 377<sub>23</sub>-379<sub>21</sub>—hears of the death of Hakon and repents him of his broken faith to Olaf, 379<sub>24-31</sub>—journeys to Olaf, confesses his treachery and swears him fealty to death, 380<sub>1-24</sub>—Olaf

- makes peace with him, 380<sup>25-31</sup>—fights and falls at the battle of Sticklestead, 432<sup>25</sup>-433<sup>1</sup>—Sigvat's song on him, 433<sup>27-35</sup>
- BIRCHISLE MEN** (Bjarkeyingar), the family of Birchisle whose chief representative was Thorir Hound, ii. 265<sup>19-20</sup>
- BIRCHLEGS** (Birkibeinar), the name given by the Norwegians to the followers of Eystein, son of K. Eystein Haraldson, who, to protect themselves against the cold, wrapped their legs in birch-bark, iii. 479<sup>15 24 26</sup> 480<sup>12 19</sup> 482<sup>1 26</sup> 483<sup>1 4 7 10 14</sup> 484<sup>8 11 19</sup> 485<sup>8 10 28</sup> 486<sup>4 13</sup>
- BIRGIR**, a bailiff of K. Harald Gormson of Denmark, libelled by the Icelanders for inhuman treatment of a shipwrecked Icelandic crew in Denmark, i. 268<sup>8-10</sup>
- BIRGIR BROSA** [s. of Bengt, the son of Folke], a Swedish Earl, ob. 1202, the fourth husband of Brigida, daughter of King Harald Gilli, iii. 378<sup>31</sup>-379<sup>3</sup>—his children by her, 379<sup>4-9</sup>—abets the pretender to the Norwegian kingdom, Eystein, son of King Eystein Haraldson, 478<sup>20</sup>-479<sup>3</sup>
- BLOOD-AXE** (Blóðöx), i. 181<sup>25</sup> ii. 169<sup>5</sup>—*see* Eric Blood-axe.
- BLOT SVEIN**, King of Sweden, an upholder of blood-offerings, iii. 285<sup>2</sup>
- BLUEMEN** (Blámen), Moors, iii. 254<sup>1</sup> 282<sup>14</sup>
- BODVAR THE HERSIR** (Boðvarr hersir), son of Viking-Kari and father of Alof, the mother of Gizur the White, i. 334<sup>28-29</sup> ii. 89<sup>8-9</sup>
- BOLLI**, son of Thorleik [the son of Hoskuld, the son of Dale-Koll, *see* Laxdælasaga], christened in Norway at the command of King Olaf Tryggvison, i. 337<sup>17-22</sup>
- BOLVERK** (Bolverkr), son of Arnor, Icelandic poet, tells of Harald the Hardredy's meeting with King Jarisleif, iii. 58<sup>19-26</sup>—and of his arrival at Micklegarth, 59<sup>14-21</sup>—of the precious gifts given by Harald to King Magnus, 87<sup>5-14</sup>—of Harald's war on Denmark the next year after the death of King Magnus, 95<sup>8-10</sup>
- BORGHILD** (Borghildr), daughter of Day Eilifson, married to Kari King's-brother; her sons Sigurd of Eastort and Day, iii. 336<sup>22</sup>
- BORGHILD**, daughter of Olaf o' Dale, a very fair woman, wise and full of lore and admired of K. Eystein Magnusson, iii. 277<sup>18-27</sup>—hearing that men speak evil of her and King Eystein she clears herself by a successful ordeal at Burg,

- 278<sub>14-19</sub>—King Sigurd Jerusalem-farer takes her as his concubine, 278<sub>20-24</sub>—their son Magnus the Blind, 278<sub>25</sub>
- BORK (Börkr) of the Firths, stationed in the forehold on board the Long-Worm, i. 353<sub>13</sub>
- BOTOLF (Bótólfr) of Olvirshowe, one of eight lords of Thrandheim combined to force Hakon the Good to join in the customs of heathen feasts, i. 170<sub>18</sub>
- BOVI (Bófi), fosterfather of Gauthild, queen of K. Ingiald, gave fostering to her son, Olaf Tree-shaver, i. 63<sub>1-5</sub>
- BRAGI, Odin's son, one of the gods, i. 166<sub>1</sub> 192<sub>12 28</sub>
- BRAND the Bountiful (Brandr hinn orvi) [son of Vermund the Slender], i. 335<sub>14-15</sub>
- BRAND, son of Sæmund, Bishop of Hólar in Iceland, 1162-1201, his consecration, iii. 461<sub>20-21</sub>
- BRAND [son of Thorgrim the priest], father of Thorleik, i. 335<sub>15</sub>
- BRETLANDERS (Bretar), Welshmen, iii. 224<sub>10</sub>
- BRIGIDA, daughter of King Harald Gilli, given in marriage to Ingi, son of Hallstein the Swede King—afterwards to Earl Karl Sonason—then to Magnus the Swede King—finally to Earl Birgir-Brosa, iii. 378<sub>31</sub>-379<sub>9</sub>
- BRIGIDA, daughter of Wolf Uspakson and Jorun daughter of Thorberg, her son Sheep-Wolf, iii. 104<sub>11</sub>
- BRIMILSKIAR, a missionary earl sent by Harald Gormson to Norway, i. 301<sub>25-30</sub>
- BRISTLE (Bursti), a thrall in the household of Hakon the Old, in Sweden, insults the legate of Queen Gunnhild sent to secure the person of the infant Olaf Tryggvison, i. 228<sub>20-22</sub>
- BRODD-HELGI [son of Thorgils], a chief in Weaponfirth in eastern Iceland, i. 269<sub>22-28</sub>
- BRUNI, the father of Priest Andres, iii. 325<sub>2</sub>
- BRUSI (Brúsi) (add after the name: at the place called Mere, ii. 363<sub>25</sub>), his differences with K. Olaf Haraldson on the practicability of passing across Skerf-scrée up from Walldale to Lesiar in Gudbrandsdale, ii. 363<sub>25</sub>-366<sub>14</sub>
- BRUSI, son of Sigurd the Thick, Earl of Orkney together with his brothers Summerlid and Einar Wrongmouth, ii. 169<sub>30 31</sub>-170<sub>1 3-6</sub>—personal character, 170<sub>25-27 29-30</sub>—refuses to dispute his half-brother Thorfin's title to the third part of Orkney, which the latter claimed after the death of Summer-

- lid, 171<sub>1-10</sub>—a wise and well-beloved ruler, 171<sub>22-24</sub>—makes peace between his brothers, Einar and Thorfin, whereby Thorfin obtained the third part of Orkney he claimed, 173<sub>31-174</sub>—leaves his dominion to the rule of Einar on condition that the longest-lived should inherit the other, 174<sub>5-11</sub>—makes again peace between his brothers, bound by oaths, 176<sub>22-25</sub>—possesses himself of two-thirds of the Orkneys, according to covenant, on the death of his brother Einar, 178<sub>23-27</sub>—refuses his brother Thorfin's proposal to share by halves with him the dominion in Orkney, 178<sub>28-179</sub><sub>18</sub>—seeks protection of King Olaf Haraldson in Norway, which he obtains on condition of holding his lands in feof of the king, and being his liegeman, 179<sub>19-181</sub><sub>2</sub> 199<sub>13</sub>—his and his brother Thorfin's further dealing with King Olaf, 181<sub>5-183</sub>—their case, including weregild for their brother Einar, publicly settled by the king, 184<sub>4-31</sub>—on parting, King Olaf confers on him two-thirds of the earldom of Orkney, and retains his son Rognvald as hostage, 186<sub>11-187</sub><sub>17</sub>—his joint rule with Thorfin of the Islands, and death 'a little after the fall of K. Olaf the Holy,' 187<sub>20-188</sub><sub>26</sub>
- BRUSI, son of Thormod, a fore-castle man of Sigurd Slembi, falls in the battle at Holm-the-Gray, iii. 362<sub>19-20</sub>
- BRYNIOLF (Brynjólfr), one whose wife had been a victim of Earl Hakon's immorality, i. 292<sub>32-293</sub><sub>8</sub>
- BRYNIOLF CAMEL, Elephant, iii. 186<sub>7-8</sub> (B. úlfaldi), of Ran-realm; his speech in favour of the provinces claimed by King Olaf Haraldson owing allegiance rather to Norway than Sweden, ii. 76<sub>15-77</sub><sub>4</sub>—his statement in respect of the old boundaries between Norway and Sweden, 76<sub>16-23</sub>—becomes a favourite with the King, 77<sub>5-8</sub>—receives for a Yule-gift from him a gold-wrought sword and the manor of Vettland, 79<sub>28-80</sub><sub>1</sub>—King Olaf confers on him the title of landed-man, and he becomes a great friend of the King, 80<sub>5-7</sub>
- BRYNIOLF CAMEL, the younger, father to Skialdvor, iii. 272<sub>25-26</sub> 481<sub>10-13</sub>
- BUDLI (Buðli), father of K. Atli and Brynhild, who was married to Gunnar, the son of Giuki. Atli, 'son of Budli,' invited to him Gunnar and his brother Hogni, both of whom he treacherously slew. Hence 'sons-in-law' in the lines here cited should read 'brothers-in-law.' The lines form a refrain



- in Illugi's lay of the kind called 'ancient memories' (forn minni), iii. 63<sub>20-21</sub>
- BUDLI, a legendary sea-king, iii. 98<sub>5</sub>
- BUI the Thick (Búi digri), son of Veseti of Borgundholm, a lord among the Jomsburg-vikings, i. 270<sub>27-28</sub> 271<sub>27-28</sub>—his vow at his father's and Harald Gormson's grave-ale, 272<sub>28-30</sub>—raids the island of Hod and brings to the Jomsburg fleet news of Earl Hakon's whereabouts, 276<sub>16-19</sub>—his fight in the battle of the Jomsvikings, 277<sub>12-15</sub> 279<sub>11-17</sub> 280<sub>8-31</sub>—jumps overboard with his chests of gold, 280<sub>24-31</sub>
- BULGARS (Bolgarar), Bulgarians, iii. 57<sub>13</sub>
- BURIZ, son of Henry the Halt and Queen Ingrid, d. of Rognvald, 'brother of King Ingi,' iii. 437<sub>26-27</sub>
- BURISLAF (Burisleifr), King in Wendland, father to Geira, who married Olaf Tryggvison, i. 252<sub>9-10</sub>—joins Emperor Otho's expedition against Denmark, 255<sub>14</sub>—returns to Wendland, 260<sub>11</sub>—causes his captain Sigvaldi to kidnap Svein Twibeard of Denmark, who is forced to accept the Wendking's daughter Gunnhild in marriage, and to promise Burislafr his sister Thyri for wife, and to release Burislafr from paying any tribute to Denmark, 270<sub>81</sub>-271<sub>14</sub> cf. 348<sub>24-26</sub>—Thyri refusing the arrangement, Burislafr sends Sigvaldi for her, marries her against her will, with the result that she runs away from him after a few days, 349<sub>3</sub>-350<sub>5</sub>—negotiations between him and Olaf Tryggvison in respect of Thyri's possessions in Wendland, 358<sub>15-21</sub> (This Burislafr must be meant for Mieczyzlaw, Duke of Poland, 964-992, born 931. Neither Dlugosz nor Kadlubek, the Polish chroniclers, nor Ditmar of Merseburg know the names of his daughters. The story of his marriage with Thyri is chronologically impossible as the tale is told by Snorri, as 'Burislafr' had been dead for four years when Olaf came to Norway. Mieczyzlaw was succeeded by his son Boleslaw I., King of Poland, 992-1025, who indeed married Thyri.)
- BURNING-FLOSI (Brennu-Flosi), son of Thord Frey's priest, his name being derived from his having burnt in his house Nial, the hero of Nial's saga, i. 334<sub>22</sub>
- CALF, *see* also Kalf.
- CALF CRINGLE-EYE (Kálfr kringluauga), slain by Sigurd Slembi-Deacon, iii. 358<sub>5-6</sub>

- CALF THE WRONG (K. hinn rangi), father to Jon Cake and Ivar Gaudhank, iii. 358<sub>10-11</sub> 362<sub>81-82</sub>
- CECILIA, daughter of a mighty man, married to King Sigurd Jerusalem-farer, whilst Queen Malmfrid was still alive, iii. 307<sub>1</sub>-309<sub>6</sub>
- CECILIA, daughter of Gyrd Bardson, and wife of Jon Kauda, iii. 363<sub>8</sub>
- CHRIST (Kistr), 'the son of Mary,' i. 166<sub>28-29</sub>—by northern heathens also called *White Christ* (Hvítakristr), probably because those baptized into His service wore white clothes, *alba*, on first taking that service, and frequently fought behind a white shield with the Holy Cross marked upon it—cup drunk to Christ at commemoration feasts, 272<sub>15-16</sub> cf. cup—Christ, refused belief in by Eyvind Rentcheek, 328<sub>18-15</sub>—blasphemed by Raud the Strong, 332<sub>27-30</sub>—things told about Him found past belief by K. Rœrek, ii. 131<sub>10-21</sub>—Gowk-Thorir refuses to exchange belief in his 'own might and main' for that of Christ, 395<sub>4-13</sub> but later sees not 'why it should be worse to trow in him than in any other god,' 399<sub>20-22</sub>—Arnljot Gellini takes Olaf Haraldson's word for it that Christ is such as Olaf describes him, 416<sub>8-11</sub>—Christ and K. Olaf's holiness, 458<sub>28-29</sub> 459<sub>12</sub>—Magnus the Good owes to Christ and his stepmother the recovery of his father's patrimony, iii. 525<sub>27</sub>—Sigvat's imprecation to Christ on being charged with desertion from K. Olaf, 1381<sub>84</sub>—Christ's men (kristsmenn), K. Olaf's watchword to his army at Sticklestead, ii. 400<sub>32</sub>
- CLEMENT, son of Ari, an Icelander, slain in the battle at Holm-the-Gray, iii. 362<sub>30</sub>
- CONSTANTINE MONOMACHUS, King of the Greeks, *i.e.* Emperor of the East, 1042-1054, imprisons Harald the Hardredy, iii. 73<sub>10-12</sub>—escape of Harald to the Værings, who are enraged with the King, and lay hold on him and put out his eyes, ii. 73<sub>81</sub>-74<sub>19</sub>  
(Here Snorri ascribes to Constantine the fate that befell his predecessor, Michael V., Kalaphates, whom Zoe, as her adopted son, raised to the purple in 1041, and who was deposed again in 1042, and blinded in a popular rising, April 21st.)
- COURLANDERS, iii. 30<sub>16</sub> 116<sub>24</sub>

- DALE-DWELLERS, Dale-folk (Dales, ii. 203<sub>26</sub> should read, Dale-folk) (Dœlir), inhabitants of the Eastern-Dales, Norway, ii. 201<sub>5</sub> 339<sub>18</sub> iii. 258<sub>11</sub>
- DAN THE PROUD (Danr hinn mikilláti), King of the Danes, the first king in Denmark buried with precious things and wealth, i. 423-27—Denmark named after him, 31<sub>24-25-42</sub><sub>8</sub>
- DANES, Danefolk, Danehost, Danemen, Dane-people (Danir, etc.), i. 42<sub>8</sub> 42<sub>2</sub> 45<sub>22</sub> 24 47<sub>9</sub> 48<sub>4</sub> 8 19 51<sub>80</sub> 53<sub>12</sub> 18 83<sub>11</sub> 116<sub>30</sub> 152<sub>19</sub> 29 156<sub>9</sub> 157<sub>17</sub> 158<sub>8</sub> 14 174<sub>19</sub> 178<sub>8</sub> 182<sub>28</sub> 236<sub>8</sub> 241<sub>14</sub> 268<sub>8</sub> 271<sub>18</sub> 347<sub>26</sub> 33 367<sub>8</sub> 5 12—ii. 11<sub>26</sub> 12<sub>21</sub> 28 13<sub>11</sub> 18 17 16<sub>28</sub> 29 18<sub>1</sub> 28<sub>4</sub> 14 42<sub>5</sub> 75<sub>23</sub> 127<sub>9</sub> 157<sub>16</sub> 30 187<sub>27</sub> 313<sub>18</sub> 316<sub>28</sub> 80 320<sub>1</sub> 330<sub>5</sub> 12 449<sub>25</sub>—iii. 28<sub>20</sub> 22 30<sub>18</sub> 38<sub>4</sub> 39<sub>9</sub> 47<sub>24</sub> 49<sub>88</sub> 78<sub>21</sub> 79<sub>10</sub> 92<sub>12</sub> 94<sub>1</sub> 95<sub>8</sub> 21 97<sub>4</sub> 11 98<sub>17</sub> 100<sub>7</sub> 15 25 101<sub>15</sub> 120<sub>28</sub> 127<sub>8</sub> 22 128<sub>22</sub> 131<sub>84</sub> 132<sub>8</sub> 17 134<sub>9</sub> 22 136<sub>7</sub> 8 11 18 24 137<sub>18</sub> 25 144<sub>20</sub> 146<sub>30</sub> 147<sub>24</sub> 29 161<sub>12</sub> 187<sub>18</sub> 19 198<sub>80</sub> 199<sub>1</sub> 268<sub>4</sub> 285<sub>10</sub> 338<sub>2</sub> 352<sub>7</sub> 361<sub>27</sub> 362<sub>8</sub> 463<sub>81</sub> 465<sub>19</sub> 21 470<sub>5</sub> 471<sub>9</sub> 14 16 19 473<sub>10</sub> 477<sub>28</sub>
- DANP, son of Rig, who was the first who in the tongue of the Danes was titled King, i. 31<sub>14-15</sub>
- DAVID, King of Scotland, D. I. (1124-1153), entertains Sigurd Slembi-Deacon and holds him of great account, iii. 337<sub>18-20</sub>
- DAY (Dagr), King of Westmere, i. 70<sub>6</sub>
- DAY EILIFSON, a landed-man of the Wick in K. Magnus Barefoot's service, iii. 214<sub>22</sub>—joins King Magnus Barefoot in his expedition to Ireland, 238<sub>28-29</sub>—one of the last to flee after the King's death, 242<sub>19-22</sub>—referred to as a great swimmer, 300<sub>1-2</sub>—his children: Borghild, 336<sub>22-23</sub> Gregory, Water-Worm, 352<sub>6</sub> Sigrid, 419<sub>82</sub> 420<sub>1</sub> Gyrid, 420<sub>3-4</sub> Baugeid, 421<sub>29</sub>
- DAY, son of Harald Hairfair and Ashild, the daughter of Ring Dayson, i. 114<sub>18-20</sub>—proclaimed king by his father, 131<sub>19</sub>
- DAY, son of Kari Kingsbrother, and Borghild, the daughter of Day Eihfson, iii. 336<sub>24</sub>
- DAY, son of Red, ii. 339<sub>10</sub>—Biorn the Steward's speech against him, 339<sub>16-18</sub>—summoned to King Olaf, who frees him of the charges brought against him by Biorn, 339<sub>25-28</sub>—knows how to read a person's character and to bring home crime, as in the case of Biorn Steward, 340<sub>14-34</sub>—joins the King's company, 340<sub>81</sub>—at a feast given by Thorir Olivirson Day instructs the King how to find out that Thorir was a traitor, proof of which the King discovers, and has Thorir slain, 342<sub>5</sub>-343<sub>24</sub>
- DAY, son of King Ring whom K. Olaf Haraldson drove away

- from his kingdom in the Uplands, ii. 108<sup>22-24</sup>—domiciled with his father in Sweden, 392<sup>18-26</sup>—King Olaf sends him word to join him and promises him dominion in Norway if successful—he goes to meet Olaf with twelve hundred men, 392<sup>26</sup>—393<sup>12</sup>—his character, 393<sup>6-10</sup>—appointed by Olaf to be on the right hand of his banner, 400<sup>18-20</sup>—sets up his banner at the battle of Sticklestead, 431<sup>12-14</sup>—Day's brunt, 434<sup>1-14</sup>—he is himself set upon and, being overborne by sheer might, turns to flight back to Sweden, 434<sup>14-16</sup> 437<sup>19-24</sup> 443<sup>8</sup>
- DAY THE WISE (D. hinn spaki), or the Mighty (hinn ríki), son of K. Dyggvi, succeeded him in the rule of the Swedes, i. 31<sup>27-28</sup>—so wise that he 'knew the speech of fowl,' died by mischance on an expedition in revenge for a pet sparrow, 31<sup>30</sup>—32<sup>21</sup>—father of Daybright and ancestor of the Daylings, 36<sup>18-14</sup>
- DAYBRIGHT (Dageiðr), d. of K. Day the Wise, wife of K. Alrek of Sweden, and mother to King Alf, i. 36<sup>12-14</sup>
- DAYLINGS (Doglingar), descendants of K. Day the Wise of Sweden, i. 36<sup>18-14</sup>
- DIXIN, the chief counsellor of Geira, brings about a friendly meeting between Olaf Tryggvison and her, resulting in their marriage, i. 25<sup>21-25</sup>
- DOMALD (Dómaldi), son of Visbur by his first (unnamed) wife, 'and his stepmother let sing unluck at him,' i. 28<sup>10-11</sup>—succeeded his father in the rule of the Swedes, who, holding him guilty of the prevailing scarcity, slew him in the third year of his reign, 29<sup>8-33</sup>
- DOMAR (Dómarr), son of Domald, had for wife Drott, the daughter of K. Danp, i. 31<sup>13-15</sup>—succeeded his father in the rule of the Swedes, reigned in peace and plenty, and died in his bed at Upsala, and was burnt in the meads of Fyri, 30<sup>7-26</sup>
- DOTTA, d. of Thorkel Gusher, punished by K. Harald Sigurdson for making fun of his naval power, iii. 95<sup>13-96</sup><sub>3</sub>
- DRIFT (Drífa), daughter of Snow the Old, K. of Finland, wife of Vanland, K. of the Swedes, i. 26<sup>26-27</sup><sub>18</sub>
- DROTT (Drótt), d. of Danp the son of Ríg, wife of Domar and mother to Dyggvi, K. of the Swedes, i. 31<sup>13</sup>—she was sister of K. Dan the Proud, 31<sup>24-25</sup>
- DUNGAD, Earl of Caithness, married to Groa, d. of Thorstein the Red, their daughter Grelad, ii. 169<sub>13</sub>

- DUNIMIZ, sister's son of Rettibur the Wend King, in company with whom he makes a descent on Kings' Rock, iii. 326<sub>30</sub>—rows with some of his uncle's host round Hising, and so comes down upon the town, 327<sub>1-8</sub>—priest Andres gives him a finger-ring, 332<sub>10</sub>
- DURNIR, a dwarf, i. 26<sub>14</sub>
- DYGGVI, son of Domar and his successor in the rule of the Swedes, i. 30<sub>29-32</sub>—was the first of the rulers of the Swedes who bore the title of King (cf. Drottmar), which descended to him from his maternal great-grandfather Rig, i. 31<sub>18-15</sub>
- EADRIC STREONA (Heinrekr Strjóna), kills King Edmund Ironside at Oxford, A.D. 1016, ii. 27<sub>17-13</sub>
- EAST-COUNTRIES (Men of the) (Austrvegmenn), inhabitants of the eastern and southern littoral of the Baltic, i. 53<sub>12</sub> iii. 30<sub>17</sub>  
116<sub>24-25</sub>
- EASTFIRTH (austfirzkr), of a person hailing from the quarter of the Eastfirths in Iceland, ii. 177<sub>17</sub>
- EASTMEN (Norwegians), iii. 101<sub>18</sub> 339<sub>3 6 9</sub>
- EAST-WAYS (folk of the) = East-countries (Men of the).
- EAST-WENDS, *see* Wends.
- EDGAR (Eatgeirr), son of Ethelred II. and Qu. Ælflæd, ii. 21<sub>29</sub>
- EDLA, daughter of an earl in Wendland, King Olaf the Swede's 'bond-maiden' and concubine, mother of Edmund, Astrid and Holmfrid, ii. 139<sub>3-8</sub>
- EDMUND (Saint), King of East Angla, 855-870, ii. 12<sub>29-31</sub>
- EDMUND (Játmundr), brother to K. Athelstan, King of England, 940-946, an enemy of Northmen, his dealings with Eric Bloodaxe, i. 153<sub>13-154</sub><sub>17</sub>
- EDMUND (Eadmundr) IRONSIDE, son of Ethelred II. and Queen Ælflæd, ii. 21<sub>26-29</sub>—succeeds his father 'jointly with his brother Edward the Confessor,' Snorri's mistake, ii. 18<sub>20-22</sub>—makes peace with King Knut on the terms of ruling over one half of England, 27<sub>15-16</sub>—slain by Eadric Streona (at Oxford, A.D. 1016), 27<sub>17-18</sub>
- EDWARD THE GOOD (Játvarðr hinn góði), *i.e.* E. the Confessor, K. of England, 1042-1066, son of Ethelred II. and Queen Emma, succeeds 'jointly with his brother Edmund Ironside to the kingdom' of their father, ii. 18<sub>21-22</sub> 21<sub>29</sub> iii. 25<sub>14</sub> 155<sub>11-15</sub>—married Gyda, daughter of Earl Godwin by his wife Gyda, daughter of Thorgils Sprakalegg, ii. 326<sub>10-14</sub> iii.

- 155<sup>18-19</sup>—his attitude towards Magnus the Good when claiming, on treaty grounds, Hordaknut's share in the kingdom of England, iii. 51<sup>28</sup> 53<sup>10</sup> 161<sup>1-4</sup> 23—William Bastard founds his claim to England on his relationship to Edward, 180<sup>7-10</sup>
- EDWY (Eatvígr), son of Ethelred II. and Qu. Ælflæd, ii. 21<sup>29</sup>
- EGIL (Egill), a noble of West Gautland, fosterfather to Astrid, the daughter of K. Olaf of Sweden, ii. 139<sup>19-21</sup>
- EGIL, son of Aslak of Aurland, a landed-man, married to Ingi-biorg, daughter of Ogmund Thorbergson, and sister to Skopti of Gizki, joins Steig-Thorir and Svein Haraldson in rebellion in the Uplands in Norway against K. Magnus Barefoot, iii. 209<sup>20</sup> 27—the band, after marauding through Raumsdale and South-Mere (210<sup>3-5</sup>), held for Thrandheim, where they had a successful engagement with Sigurd Woolstring (210<sup>5-20</sup>), but K. Magnus taking up the pursuit they fled to Halogaland, where Thorir and Egill were overtaken at Hesiatown and hanged, 210<sup>21</sup> 213<sup>13</sup>
- EGIL, the Foe of Tunni (E. Tunnadólg), son of Aun, K. of the Swedes; his contests with the thrall Tunni, alliance with K. Frodi the Bold of Denmark, and death by being gored by a wild bull, i. 44<sup>9-46</sup>
- EGIL, son of Hall o' Side, goes, in obedience to a message from King Olaf Haraldson by Thorarin Nefiolfson, to Norway and stays with King Olaf, ii. 249<sup>19-29</sup>—is refused return to Iceland the next season by King Olaf, until the result of Gellir Thorkelson's mission to the island should be known, and is detained in a manner that 'savoured of unfreedom,' 274<sup>15</sup> 275<sup>2</sup>—incurs K. Olaf's wrath by setting free distressed prisoners of war, but ultimately regains the King's favour, 328<sup>8-27</sup>
- EGIL, son of Skallagrim, father to [Thorgerd] the mother of Kiartan Olafson, i. 334<sup>17</sup>
- EGIL, brother of Volund, a famous archer, i. 220<sup>4</sup>
- EGIL WOOLSARK (E. ullserkr), a yeoman, once upon a time the standard-bearer of K. Harald Hairfair; his stout-hearted speech at K. Hakon the Good's council of war, i. 175<sup>26</sup> 176<sup>11</sup>—his speech, prophetic of his death, 176<sup>18-23</sup>—his stratagem at the battle of Frædisberg or Rast-Kalf, 177<sup>9-12</sup> 18<sup>32</sup> cf. 178<sup>2-5</sup>—leading Hakon's men he got into hand-to-hand fight with Gamli Eric's son, wounded him sorely, but fell himself, 178<sup>29</sup>—

- 179<sub>4</sub>—laid, with all his men, in a ship taken from the enemy and buried in a howe (at Frædisberg) by K. Hakon's orders, 180<sub>5-8</sub>
- EILIF (Eilífr), Earl in Sleswick, gives a great banquet to King Sigurd arriving at Sleswick on his return journey from Jerusalem, iii. 262<sub>14-16</sub>
- EILIF, married to Ragnhild, d. of Earl Hakon the Mighty, their s. Earl Worm (for Orm), married to Sigrid, d. of Earl Finn Arnison, iii. 35<sub>15-6</sub> 37<sub>18-11</sub>
- EILIF THE GAUTLANDER (E. gauzki), a bailiff appointed by King Olaf the Swede over the northern part of Ranrealm, ii. 76<sub>2-8</sub>—keeps spying on King Olaf Haraldson's movements in the Wick, and has a band of thirty men hovering about the edge of the Marklands, 77<sub>9-13</sub>—comes with a large following to meet King Olaf at a palaver at which he is betrayed by Brynjolf Camel, and slain by the Captain of K. Olaf's Guests, Thorir the Long, 77<sub>16</sub> 78<sub>9</sub>
- EILIF, Earl, s. of Rognvald Earl of West-Gautland and Ingi-biorg, the d. of Tryggvi, ii. 154<sub>32</sub>—captain over the 'land-war-ders' of King Jarisleif, iii. 58<sub>27-80</sub> 59<sub>1-4</sub>
- EINAR (Einarr), *see* Turf-Einar.
- EINAR, married to Helga, daughter of Priest Andres, iii. 325<sub>11</sub>—brings to Castle Church, Kings' Rock, the news of the Wend King Rettibur's descent on the town, 327<sub>8-14</sub>
- EINAR, son of Ari of Reek-knolls, iii. 356<sub>29</sub>
- EINAR, son of Eyolf, and brother to Gudmund the Mighty of Maddermead, prevents by a great speech his own brother and his followers from complying with King Olaf Haraldson's request to the Icel. Althing, to cede him the island of Grimsey, ii. 243<sub>28</sub>-244<sub>30</sub>—his speech the cause why the chiefs of Iceland, invited to go to Norway to meet King Olaf, did not deem it safe to act on that invitation, 245<sub>26-30</sub>
- EINAR, son of Guthorm Graybeard, and brother to Thora, the mother of K. Sigurd, s. of Harald Gilli, a well-born and wealthy Uplander, iii. 381<sub>11-16</sub>—his and his brother Andres' dealings with the priest Richard 381<sub>17</sub>-385<sub>16</sub>
- EINAR of Hordland (E. hörðski), stationed in the forehold on board the Long-Worm, i. 353<sub>19</sub>
- EINAR JINGLES-SCALE (E. skálaglamm), the son of Helgi, an Icel. poet, author of the poem called Gold-lack, i. 206<sub>81</sub>-

- 207<sup>88</sup> 216<sup>29</sup>-217<sup>6</sup> 241<sup>29</sup>-242<sup>2</sup> 8-27 245<sup>18-29</sup> 246<sup>4-12</sup> 18-27 255<sup>21</sup>-  
256<sup>4</sup> 15-28 80-257<sup>4</sup>-259<sup>6-80</sup>
- EINAR, son of Laxe-Paul, his home rifled during his absence by Sigurd Slembi-Deacon, iii. 358<sup>20-30</sup>—tells himself to Eric Oddson, the historian, the story of Sigurd's robberies and manslaughters, 359<sup>3-5</sup>—falls with his master, K. Sigurd Haraldson, in Biorgvin, 1155, 389<sup>14-15</sup>
- EINAR, son of Ogmund of Sand, in Halogaland, provides Sigurd Slembi-Deacon with provisions, while in hiding in Halogaland from K. Ingi Haraldson, iii. 356<sup>26-28</sup>
- EINAR SKULISON (E. Skúlason), Icelandic poet, cited as authority on events that happened in K. Sigurd Jerusalemfarer's journey to the East: his stay in England, iii. 249<sup>10-18</sup>—his stay at Galizialand, 249<sup>24-32</sup>—his arrival in Jerusalem, 256<sup>21</sup>-257<sup>8</sup>—his handing over of Sidon to King Baldwin of Jerusalem, 258<sup>10-18</sup>—on the cruelty of Thora, mother of King Sigurd, to Kolbein, 302<sup>17-26</sup>—on King Magnus the Blind's dilemma at Biorgvin, 323<sup>3-7</sup>—on King Harald Gilli's battles in Denmark, 334<sup>11-22</sup>—on King Magnus, fourth son of Harald Gilli, 368<sup>26</sup>-369<sup>8</sup>—on King Eystein's victory at Leikberg over the people of Ranrealm, and the dwellers of Hising, 374<sup>6-22</sup>—on the defeat of Earl Harald, the son of Maddad, by King Eystein Haraldson, 375<sup>4-12</sup>—on Eystein's victories at Apar-dion, Hartlepool, Whitby, Skarpskerries, Pulwyke and Lang-ton, 375<sup>16</sup>-376<sup>28</sup>—on the character of King Sigurd Haraldson, 378<sup>6-15</sup>—on the slaying of King Eystein, 396<sup>8-18</sup>—on the defeat of Hakon Shoulderbrood by K. Ingi at the battle in the Elf, 414<sup>18-35</sup>—his flock on Gregory Dayson called Elf-staves, 415<sup>1</sup> 2—on the ultimate whereabouts of Olaf's sword, Hneitir, 429<sup>22</sup>
- EINAR THAMBARSKELFIR (E. þambarskelfir), son of Eindrid Styrkarson, i. 215<sup>29</sup> ii. 22<sup>14-16</sup>—married to Bergliot, the daughter of Hakon, Earl of Ladir, i. 247<sup>8</sup> ii. 22<sup>24-26</sup> iii. 106<sup>9-10</sup>—stationed in the main hold on board the Long-Worm, in the battle of Svold, i. 353<sup>21-23</sup>—his feats of shooting, 371<sup>3-30</sup> ii. 22<sup>17-21</sup>—his famous repartee to the King, on his bow being shot in sunder, i. 371<sup>21-23</sup>—receives truce of life from Earl Eric after the battle of Svold, and accompanies the Earl to Norway, ii. 22<sup>13-17</sup>—his prowess and lordly condition, 22<sup>17-24</sup>—his wealth and power in consequence of his alliance by mar-



riage with the Earls Eric and Svein, 22<sub>24-31</sub>—left by Earl Eric, on his departure for England, in charge of his son Hakon, as ruler of Norway, 26<sub>17-22</sub>—summons a war-levee from Earl Hakon's dominion, to resist the advance of Olaf Haraldson, 46<sub>14-28</sub>—hearing that Orkdale had fallen into Olaf's power, he sends messengers to Earl Svein, to warn him of Olaf's approach, 48<sub>27-49</sub>—sent for by Earl Svein, Einar holds a council of war with him in Frosta, and lays down plans for attacking Olaf, 49<sub>27-50</sub> 51<sub>1-2</sub>—marches together with Earl Svein, at the head of a large host on Nidoyce, which place he burns to the ground, Olaf seeking safety in flight, 53<sub>2-27</sub>—joins Earl Svein's expedition against Olaf, which terminated in the engagement off Nesiar, 55<sub>5-19</sub> 60<sub>26-31</sub>—after the loss of that battle he counsels Earl Svein to flee from Norway to Sweden, and joins the Earl in the flight, 62<sub>11-20</sub>—is friendly received by King Olaf the Swede, 66<sub>18-21</sub>—remains with the Swede, well-beholden, till the latter's death, when he makes overtures for peace with Olaf of Norway, who reinstates Einar in all his possessions in Thrandheim, including Bergliot's dowry, 211<sub>15-31</sub>—his journey to England, meeting with Hakon Ericson, his brother- (or, rather, nephew-) in-law, and King Knut the Mighty, 235<sub>8-8</sub>—his pilgrimage to Rome, and return home, 235<sub>8-11</sub>—sits in quiet at home in great state, yielding no service to King Olaf Haraldson, 310<sub>11-17</sub>—on K. Knut appointing Hakon Ericson Earl of Norway, Einar becomes the Earl's chief adviser, being loaded with gifts and honours, Knut promising him even a high dignity (earldom of Norway, 452<sub>22-24</sub>) in the future, 349<sub>25</sub> 350<sub>8</sub>—denounced as traitor to K. Olaf by Biorn the Marshal, 381<sub>2</sub>—has the chief rule of Outer Thrandheim after Earl Hakon's death, 388<sub>14-19</sub>—mindful of Knut's promises, he goes west to England to claim fulfilment of them, 388<sub>19</sub> 389<sub>1</sub>—the King's disappointing answer, 389<sub>2-11</sub>—sails back to Norway, where he arrives after the fall of K. Olaf, 389<sub>12-24</sub> 452<sub>15-22</sub>—he is the first of Norw. chiefs to uphold the holiness of King Olaf, 452<sub>24-26</sub>—visited by Bp. Grimkel in connection with that matter, 454<sub>18</sub> 455<sub>15</sub>—his discourtesy to Alfiva for slighting certain tokens of K. Olaf's holiness, 456<sub>24-27</sub>—he and Kalf Arnison combine to set up as king of Norway Magnus, son of Olaf the Holy, 466<sub>4</sub> 467<sub>4</sub>—gains, while Kalf Arnison loses,

favour with K. Magnus, iii. 19<sub>24</sub>-20<sub>8</sub>—disapproves, much to the King's resentment, of Magnus appointing Svein Wolfson Earl of Denmark, 30<sub>27-32</sub>—refuses to aid Harald Hardredy towards possessing himself of the kingdom of Denmark (knowing, no doubt, that Magnus had bequeathed it to Svein Wolfson), 92<sub>8-28</sub>—brings the body of Magnus to Nidoyce, 92<sub>20</sub>-93<sub>7</sub>—his might, wealth, family relations, 106<sub>8-18</sub>—his strained relations with K. Harald, 106<sub>5-6</sub>—his advocacy of the cause of the people against Harald's masterfulness, 107<sub>22</sub>-108<sub>28</sub>—slain by Harald's men in his council chamber, 109<sub>8</sub>-110<sub>2</sub>—buried in Olaf's church, beside the tomb of K. Magnus, 110<sub>25-28</sub>—Hakon Ivarson's intention to avenge his death defeated by Harald's diplomacy, 113-114<sub>28</sub>

**EINAR WRONGMOUTH** (E. rangmunnr), son of Sigurd the . Thick, Earl of Orkney, *ob.* 1020; set to rule with his brothers over Orkney when his father went to his last war, ii. 169<sub>38</sub>-170<sub>6</sub>—personal description, 170<sub>25-29</sub>—refuses, on his father's death, to give up to Thorfin, his brother, one third of the islands of which he possesses himself, 171<sub>1-12</sub>—his war raids and unpopular rule, 171<sub>12-22</sub> 174<sub>18-15</sub>—his dealings with the spokesmen of his subjects, Amundi and Thorkel, 171<sub>27</sub>-173<sub>10</sub>—his tyranny drives many of his subjects away, 173<sub>17-22</sub>—Thorfin renews, and follows up with an armed host, his claim to one third of Orkney, which he obtains by the aid of Brusi, 173<sub>22</sub>-174<sub>4</sub>—obtains rule over his brother Brusi's share on condition that the longest lived of the two inherit as his own the other's share, 174<sub>5-11</sub>—his defeat in Ulfreksfirth at the hands of the Erse King Konofogor, ii. 137<sub>12-23</sub> 174<sub>18-22</sub>—slays Eyvind Urochs-horn, King Olaf's friend, 174<sub>28</sub>-175<sub>7</sub>—drives from the islands Thorfin's tax-gatherer, renewing enmity with his brother, 175<sub>8</sub>-176<sub>2</sub>—peace again settled between Einar and Thorfin, 176<sub>19-29</sub>—murder of Einar by Thorkel Fosterfather at Sandwick, 176<sub>80</sub>-178<sub>12</sub> 192<sub>24</sub>—his dominion, one third of Orkney, appropriated after his death by K. Olaf of Norway, 184<sub>15-20</sub>

**EINDRID**, son of Einar Thambarskelfir and Bergliot, daughter of Earl Hakon of Ladir, ii. 22<sub>27</sub>—K. Knut holds out a promise to him of being made Earl of Norway, on the strength of which promise father and son laid claim to the earldom on Hakon Ericson's death, ii. 350<sub>4-6</sub> 388<sub>18-19</sub>—has to

- wife Sigrid, daughter of Ketil Kalf and Gunnhild—his character, iii. 106<sub>10-18</sub>—is stationed by Einar outside K. Har. Sigurdson's council chamber at a folk-mote in order to defend him, 109<sub>24</sub>—is slain by K. Harald's men, 110<sub>1</sub>—buried in Olaf's church beside the tomb of King Magnus, 110<sub>26-28</sub>—Hakon Ivarson's intention to avenge him defeated by Harald's diplomacy, 114<sub>1-28</sub>
- EINDRID of Gautdale, iii. 356<sub>12</sub>
- EINDRID of Gimsar, son of Styrkar, and father of Einar Thambarskelfir, i. 215<sub>28</sub> ii. 22<sub>15-16</sub>—commands his own ship in Olaf Tryggvison's expedition to Wendland, i. 363<sub>4-5</sub>
- EINDRID HEATHFILLY (E. heiðafyllja), coming upon K. Sigurd, son of K. Sigurd Haraldson, and Markus o' Shaw, he delivers them for execution, iii. 458<sub>27</sub>
- EINDRID, son of Jon Suetneb, saves King Eystein on board his ship from the pursuit of his brother, K. Ingi, iii. 394<sub>15-18</sub>—fights on the side of K. Hakon Shoulderbroad in the battle of the Elf, 407<sub>8-9</sub> 408<sub>5</sub> 414<sub>5</sub>—when King Ingi is on the point of granting him pardon a son of Howard Butterbread gives him his death-wound, 415<sub>6-14</sub>
- EINDRID THE YOUNG (E. ungi), goes to Jerusalem with Erling Askew, iii. 371<sub>16-18</sub>—after sailing through Norfinsound, he parts company with Erling, 371<sub>26-28</sub>—told, on his return to Norway, the story as to what ultimately became of K. Olaf's sword Hnetir, 428<sub>8</sub>-429<sub>22</sub>—allies himself with King Hakon Shoulderbroad against Erling Askew, 441<sub>11</sub>—fights in the battle of Ve-isle, 444<sub>22</sub>-446<sub>6</sub>—takes in hand, with other chiefs, the lead of Hakon's partisans after his fall, leaving the ships and going to the Uplands, 447<sub>15-19</sub>—slain by Erling's men after the fall of Earl Sigurd Havaradson, 455<sub>14-16</sub>
- ELDIARN, an Icelander, sings in dispraising humour of the valour of Gifford the Welshman, iii. 229<sub>31</sub>-230<sub>8</sub> 16-24
- ELFBIDERS (Elfarbyggjar), inhabitants of lands by the Gautelf, iii. 215<sub>1</sub>
- ELFGEIR ('Alfgeirr), seizes the whole of Vingulmark (one half of which Elfhild, wife of Gudrod the Hunter-king, and mother of Olaf Geirstead-Elf, had brought her husband as a marriage dowry), 'and set thereover King Gandalf his son.' He and Gandalf seize the most part of Raumrick from Olaf Geirstead-Elf, i. 72<sub>18-28</sub>

ELFGRIMS (Elfagrímar), inhabitants of lands on the Gautelf, iii. 215<sup>15-28</sup> 220<sup>38</sup> 321<sup>11</sup> 480<sup>18</sup> (= Elfbiders).

ELFHILD ('Alfildr), daughter of Alfarin, King of Elfhome, the first wife of Gudrod the Hunter-king, i. 70<sup>27-28</sup>—her death, 70<sup>32</sup>

ELFSI, *see* Alfing.

ELIZABETH, daughter of King Jarisleif, iii. 76<sup>23-24</sup>—*see* Ellisif.

ELLA, King of Northumberland, vanquisher of Ragnar Lodbrok (F.A.S., i. 280-283), his kindred: Englishmen, ii. 16<sup>18</sup>.

ELLISIF, daughter of Jarisleif, King of Holmgarth, and Ingigerd, d. of K. Olaf of Sweden, scorns Harald Sigurdson's love, iii. 75<sup>38</sup>-76<sup>1</sup>—given in marriage to him on his return from Greece, 76<sup>22-29</sup> 77<sup>20-22</sup>—her children, 96<sup>23-25</sup>—accompanies Harald on his expedition to England, 165<sup>21</sup>—is left in the Orkneys, 166<sup>4</sup>—returns from the west to Norway with her stepson Olaf and Ingigerd her daughter, 183<sup>6-8</sup>.

EMMA, daughter of Richard I., Duke of Normandy, married 1., Ethelred II., King of England, whom she bore four (!) sons, ii. 21<sup>26-29</sup> iii. 25<sup>15-16</sup> 155<sup>14-15</sup>—2., Knut the Mighty, their children, ii. 27<sup>12-14</sup> iii. 25<sup>17-20</sup>—she issues forged letters under royal seal authorizing Earl Wolf, son of Sprakalegg, to have her son Hordaknut elected King of Denmark, ii. 316<sup>21</sup>-317<sup>20</sup>—interceeds in vain with King Knut for her son and Earl Wolf, 318<sup>1-19</sup>—advises her son to leave his case unconditionally in his father's hands, 318<sup>20-24</sup>.

(Snorri's statement, ii. 21<sup>24-26</sup> that Emma was 'the sister' of two Earls of Normandy, 'William and Robert,' is incorrect, her brothers being Richard II. (996-1026) and Robert Abp of Rouen, 990-1037.)

EMUND of Skarar, lawman in West-Gautland, his quality and character, ii. 155<sup>8-11</sup>—undertakes to plead the cause of his people before King Olaf the Swede, 155<sup>11-31</sup>—goes to East-Gautland, where he draws to his side many mighty kindred, 155<sup>31</sup>-156<sup>5</sup>—proceeds to Swede-realm, and comes to Upsala, where he meets the King, 156<sup>6-15</sup>—tells the King some enigmatic news from Gautland, 156<sup>17</sup>-157<sup>33</sup>—lures by a fictitious case at law a judgment from the King whereby he condemns his own conduct to the King of Norway, 158<sup>1-31</sup>—departs suddenly from the King's court, 158<sup>32</sup>-159<sup>27</sup>—has to leave with the Up-Swedes, instead of the people of Gautland,

- the election of a king of Swede-realm, 164<sub>21</sub>-165<sub>10</sub>—predicts that the succession of kings in Sweden will pass out of the old line of the Ynglings, 165<sub>10-16</sub>
- EMUND, natural son of King Olaf the Swede with Edla, daughter of a Wendish earl, ii. 139<sub>3-8</sub>—brought up in Wendland among his mother's kin, 139<sub>16-19</sub>—King in Sweden, when Magnus the Good set out from Garthrealm on the conquest of Norway, iii. 4<sub>8</sub>—lends aid to his kinsman Svein Wolfson, K. of Denmark, against Magnus the Good, 33<sub>16-27</sub>
- ENGLISH (The), Englishmen (Englar), i. 118<sub>29</sub> 261<sub>31</sub> ii. 12<sub>29</sub> 15<sub>31</sub> 25<sub>24</sub> 44<sub>31</sub> iii. 167<sub>28</sub> 171<sub>31</sub> 176<sub>3</sub> 6 10 17 177<sub>31</sub> 178<sub>19</sub> 27
- ERIC (Erikr), son of Agnar, King of Westfold, father of Hild, the wife of Eystein King of Raumrick and Westfold, i. 68<sub>17-20</sub>
- ERIC, son of K. Agni, King of the Swedes together with his brother Alrek, i. 35<sub>1-80</sub>
- ERIC ARNISON, husband of Skialdvor, daughter of Nicolas, the son of Sigurd Hranison, iii. 481<sub>19-21</sub>—warns Nicolas his father-in-law in vain of an imminent attack by the Birchlegs, 481<sub>24-482</sub> 22
- ERIC BIODASKALLI [Bioda-skull, ii. 89<sub>6</sub>] (E. bjóðaskalli), son of Sigurd, the son of Viking-Kari, i. 334<sub>29-31</sub> (but, son of Viking-Kari, ii. 89<sub>5-6</sub>; cf. Olaf's saga Helga, ed. 1853, p. 53<sub>28-80</sub> Fms. iv. 131<sub>10-15</sub> Flat. i. 65<sub>30-31</sub> ii. 59<sub>2,5</sub> Saga Ol. Tryggvasonar, Fms. i. 251<sub>13-14</sub> Melabók of Landnáma, F. Jónsson's ed. 249<sub>14-16</sub>), father to Astrid, the mother of Olaf Tryggvison, i. 223<sub>5-8</sub> 224<sub>4-5</sub> 225<sub>15</sub> 228<sub>26-27</sub> 230<sub>1</sub> 300<sub>20</sub>—hides his daughter with her new-born son, Olaf, from her pursuers, Gunnhild and her sons, 224<sub>3-13</sub>—sends her with her child privily out of Norway to Hakon the Old in Sweden, 225<sub>11-24</sub> 226<sub>8</sub>—his sons, 228<sub>26</sub> 229<sub>23</sub> 301<sub>9-10</sub>
- ERIC BLOOD-AXE (E. Blóðöx), King of Norway (930)-934, son of Harald Hairfair and Ragnhild, d. of Eric, King of Jutland, i. 114<sub>12-15</sub>—lost his mother when three years old and was fostered by Thorir, the son of Roald, a hersir in the Firths, 119<sub>1-3</sub> 128<sub>18-20</sub>—K. Harald's favourite son, 128<sub>20-21</sub>—fitted out by his father, when twelve years of age, with five longships for the wars, he harries for eight years Baltic lands, British dominions, finally going to Finland and the country of the Perms, 128<sub>22</sub>-129<sub>2</sub>—his marriage with Gunnhild, the daughter of Osur Tot, 129<sub>8</sub>-130—abode always with his father, 131<sub>80</sub>

—appointed King over Halogaland, Northmere and Raumsdale, 131<sub>80-81</sub>—aspired himself and was destined by his father to the head-kingship over his brethren, 133<sub>8-6</sub>—burnt in his house, together with eighty wizards, at his father's behest, his brother Rognvald Straightleg, 133<sub>21-25</sub>—coming to Tunsberg from the Eastlands with his warships in need of provisions, which his brother Biorn Chapman refused to supply, he set upon Biorn and slew him at Seaham, 135<sub>1-21</sub>—guesting at Solvi in Northmere he is attacked by night by his brother Halfdan the Black, and barely escapes being burnt in the house, 136<sub>8-12</sub>—led by his father into the seat of supreme kingship over Norway, 141<sub>25-27</sub> 142<sub>24</sub>—opposition by his brothers to the measure, 141<sub>27-142</sub><sub>18</sub>—a son of his and Gunnhild's baptized by Har. Hairfair to his own name, namely, Harald Greycloak, afterwards King of Norway, 142<sub>27-30</sub>—Eric's contest with his brothers for the supreme power in Norway, 144<sub>8-30</sub> 149<sub>12-14</sub>—personal description, 144<sub>31-145</sub><sub>1</sub>—his children, 145<sub>5-8</sub>—loses hold on and control of his subjects when Hakon, his brother, comes from England claiming the crown, and abolishing the feudal tenure of land introduced by his father, 150-151<sub>18</sub>—finding that his people would not respond to his call to arms, he flees west-over-sea to England, 152<sub>1-6</sub> 155<sub>27-32</sub> 180<sub>29-30</sub>—he goes first to Orkney, and gathers a host to him there; sets off for England, harrying Scotland on the way, and then invades north England, 152<sub>6-11</sub>—comes to terms with K. Athelstan on agreeing to becoming his vassal over Northumberland and being baptized to Christianity with all his people, 152<sub>11-28</sub>—resided at York, 152<sub>25</sub>—having about him a host too numerous for his land to support, he eked out his income by making war every summer on Scotland, Sodor, Ireland or Wales, 153<sub>8-10</sub>—in view of K. Edmund's hostility he quits Northumberland and makes war in the west, joined by the forces of the sons of Turf-Einar of Orkney, and by viking hosts in Sodor, with which he harried Ireland, Wales, and southern England, where he fell in a great battle against a vassal king of Edmund's called Olaf, 153<sub>11-154</sub><sub>17</sub> (cf. 156<sub>5-6</sub>) cf. ii. 168<sub>28-30</sub> 180<sub>8-4</sub>—all his sons dead by A.D. 999, i. 342<sub>29-30</sub> ERIC, son of Emund or Eymund (E. Emundarson or Eymundarson), King of Upsala, †882(?), i. 93<sub>29-30</sub> 94<sub>15</sub>—his contests

- with Harald Hairfair about the possession of Vermland, West Gautland, and the eastern Wick, resulting in the conquest by Harald of all the disputed territories, i. 105<sup>12</sup>-110<sup>21</sup>—his dealings with Aki the Wealthy, goodman of Vermland, 106<sup>20</sup>-108<sup>8</sup>—dies when King Harald had reigned for ten years, 123<sup>30</sup>-124<sup>2</sup>—contemporary of Lawman Thorgnyr's grandfather, ii. 120<sup>22-28</sup>—his conquests about the southern and eastern littoral of the Baltic, 120<sup>23-29</sup>—ready to listen to those who had errands with him, 120<sup>29-31</sup>
- ERIC EVERMINDED (E. *eymuni*), King of Denmark, 1134-1137, son of Eric the Good, K. of Denmark, his son Svein, iii. 271<sup>9</sup>—sends a shrine to King Sigurd Jerusalem-farer, which was placed in Castle Church at Kings' Rock, iii. 309<sup>31</sup>-310<sup>1</sup>—receives King Harald Gilli after his defeat at the battle of Fyrleif, and gives him presents, 317<sup>25-32</sup>—sends word to the folk of Kings' Rock to be on their guard against the Wends, 326<sup>17-21</sup>—yet is mistaken for their commander for a moment, 327<sup>14-16</sup>—is visited by Magnus the Blind, who persuades him to attempt the conquest of Norway, which country he invades with six hundred (6 × 120) ships, 351<sup>24-32</sup>—arriving at Tunsberg he is stoutly opposed by the landed-men of King Ingi, and makes for Oslo, where he burns Hallward's Church and the town, 352<sup>4</sup>-353<sup>6</sup>—puts off with his host on the approach of Thiostolf Alison, 353<sup>8</sup>—turns back to Denmark after a most humiliating attempt to conquer Norway, 353<sup>15-24</sup>
- ERIC THE GOOD (E. *hinn góði*), King of Denmark, 1095-1103, son of Svein Wolfson, iii. 194<sup>26</sup> 271<sup>6-7</sup>—present at the meeting between King Magnus Barefoot and King Ingi at Kings' Rock, 232<sup>6-10</sup>—the goodliest of looks of the three monarchs, 232<sup>27-28</sup>—His sons, Eric Everminded, Knut the Lord and Harald Kesia, 271<sup>5-7</sup> 9 283<sup>15-16</sup>
- ERIC, natural son of Hakon the Mighty of Ladir by a low-born woman of the Uplands; Earl over a large part of Norway, 1000-1014, ob. 1016—his fostering by Thorleif the Sage, goodliness, great promise, and early relations to his father, i. 209<sup>18-26</sup>—his quarrel with, and slaying of Skopti of-the-Tidings, 247<sup>22</sup>-249<sup>11</sup>—visits K. Harald Gormson, who appoints him to an earldom over Vingulmark and Raumrealm, 249<sup>18-28</sup>—hears of the conspiracy of the Jomsvikings against his father, and joins him in calling northern Norway up to arms, and

unites his own with his father's fleet in Hallkel's-wick, 273<sup>17</sup>-274<sup>15</sup> 276<sup>28-29</sup>—commands one wing of the fleet in the 'battle of the Jomsburgers,' and fights valiantly, 277<sup>18</sup>-281<sup>7</sup> ii. 26<sup>1-7</sup>—his noble conduct to the prisoners, 281<sup>30</sup>-282<sup>28</sup>—his kindness to Vagn Akison, 283<sup>30</sup>-284<sup>2</sup>—on his father's death, and Olaf Tryggvison's becoming King of Norway, he flies to Sweden, where he is well received by K. Olaf, 299<sup>16-19</sup> 300<sup>1-2</sup> 345<sup>6-80</sup>—gathers round him followers from Norway, and goes warring to Gothland, Wendland and Garthrealm, where he won Aldeigia-burg and harried the country for five summers running, next going to Adalsysla and Isle-sysla, and winning the day everywhere, 345<sup>81</sup>-348<sup>10</sup>—goes to Denmark and weds Gyda, the daughter of Svein Twibeard, 348<sup>12-18</sup>—becomes a close ally of the kings of Sweden and Denmark, 348<sup>31-38</sup>—at Svein Twibeard's request he joins his force to Svein's in order to meet Olaf Tryggvison in battle, 359<sup>12</sup>-360<sup>6</sup>—watches with the kings of Sweden and Denmark Olaf Tryggvison's ships sailing up to Svold, 362<sup>24</sup>-364<sup>21</sup>—settles terms with the kings as to the spoils in case of victory, 364<sup>22-28</sup>—commands a great iron-beaked war galley, 364<sup>29-38</sup>—his part in the battle of Svold, 367<sup>12-16</sup> 28-24 368<sup>32</sup>-369<sup>7</sup> 10-18 27-29 370<sup>6-23</sup> 371<sup>3-18</sup> 372<sup>27</sup>-375<sup>16</sup>—Norway being partitioned between the conquerors of Svold, he receives for his share four folklands in Thrandheim, Halogaland, Naumdale, Firths and Fialir, Sogn, Hordland, Rogaland, and North-Agdir to Lidandisness, 377<sup>32</sup>-378<sup>2</sup>—and besides from Svein Twibeard out of his allotment: Raumrealm and Heathmark, 378<sup>21-22</sup> ii. 250<sup>19-22</sup>—lets himself be christened, but leaves perfect freedom of worship to his subjects, observes laws and customs and 'is well beloved,' 378<sup>25-31</sup>—makes Ladir his capital and leaves Nidoyce to go into decay, ii. 50<sup>19-28</sup>—rules over Norway conjointly with his brother Svein, ii. 21<sup>19-21</sup> 250<sup>22-28</sup>—he and his brother give their sister Bergliot in marriage to Einar Thambarskelfir, 22<sup>24-26</sup>—his strained relations with Erling Skialgson of Soli, i. 378<sup>4-6</sup> ii. 23<sup>12</sup>-25<sup>2</sup> cf. 74<sup>20-24</sup>—summoned by King Knut, he goes to England, leaving his son Hakon in the rule of Norway, and meets Knut when he won London, and west of London he met Wolfkel Snilling in battle and felled him, 25<sup>27</sup>-26<sup>84</sup> 250<sup>19-27</sup>—died from blood-letting when he had been one winter in England, and was preparing for a pilgrimage to Rome, 27<sup>1-5</sup>



- shared with his brother Svein, while in rule of Norway, one-half of all revenues, including land-dues or sailing-fees, from Iceland ships, 52<sup>19-22</sup>
- ERIC HEEL (E. hæll), son of Eindrid of Gautdale, a follower of Sigurd Slembi-Deacon, iii. 356<sup>18</sup>
- ERIC, King of Hordaland, father to Gyda, wife of Har. Hairfair, i. 93<sup>16-17</sup>—joins the kings of Rogaland, Agdir and Thelmark against Harald Hairfair and fights with him in Hafursfirth, where he fell, 111<sup>8-27</sup>
- ERIC, son of Ivar Gaudhank, Archbishop of Nidoyce, iii. 362<sup>83</sup>
- ERIC, King of Jutland, father to Ragnhild the Mighty, a wife of Harald Hairfair, i. 114<sup>12-13</sup>
- ERIC ODDSON (E. Oddsson), Icelandic historian, quoted as authority on an episode in Sigurd Slembi-Deacon's life, taken down from the mouth of Einar, son of Lax-Paul, iii. 359<sup>8</sup>—tells the story of the battle at Holm-the-Gray on the authority of Gudrid, Birgir's daughter, who averred she had it from Bishop Ivar, who himself was in the battle, 363<sup>27-29</sup>—relates the story of the end of Sigurd Slembi-Deacon on the authority of Hall, son of Thorgeir Leech, an eye-witness of what happened to Sigurd, 365<sup>10-14</sup>—author of the historical work called 'Backbone-Piece' (Hryggjarstykki), which tells the story of Harald Gilli, Magnus the Blind and Sigurd 'Slembi,' 365<sup>14-18</sup>—further account of his authorities and method of writing history, 365<sup>18-27</sup>—on the authority of Dean Ketil of St. Mary's Church, Alaburg, Eric states that Sig. Slembi-Deacon was buried there, 367<sup>28-25</sup>
- ERIC'S SONS (Eiríks synir, synir Eiríks), otherwise also called Gunnhild's sons, the sons of Eric Bloodaxe and his wife Gunnhild (cf. i. 145<sup>5,8</sup>), leave England with their mother after the fall of their father, and make themselves masters of Orkney and Shetland, residing in Orkney in winter and harrying Scotland and Ireland in summer, i. 154<sup>20-155</sup>—their diminished strength in the west leaves Hakon the Good free to operate where needful with his armed host, 155<sup>80-156</sup>—hearing that K. Hakon was embroiled in war with K. Harald Gormson, they go to Denmark, where they are hospitably cared for, 159<sup>6-28</sup>—some of them, age allowing, went on war raids in the East-lands, 159<sup>28-160</sup>, 174<sup>9-10</sup>—

personal prowess, 159<sup>81-82</sup>—their raids on Norway, 160<sup>11-16</sup> 174<sup>10-11</sup>—they defeat the governor of the Wick, King Tryggvi, at Sotaness, 171<sup>28</sup>-172<sup>5</sup>—are defeated in turn by Hakon in the battle of Ogvaldsness, 172<sup>5</sup>-173<sup>19</sup>—‘Eric’s sons abode again in Denmark for a long time,’ 173<sup>21-22</sup>—invade Norway with a large force supported by Denmark, and suffer a severe defeat by Hakon the Good at Rast-Kalf on the island of Frædi, 174<sup>14</sup>-180<sup>5</sup>—again they invade Hakon’s dominion, and are defeated in the battle of Stord, at which Hakon lost his life, 180<sup>27</sup>-188<sup>21</sup>—they take possession of the kingdom of Norway, 197<sup>8-9</sup>—offer to Tryggvi Olafson and Gudrod Biornson to hold of them such share of the realm as they had held of K. Hakon, 197<sup>19-24</sup>—from fear of the men of Thrandheim and of the Wick, who were most devoted to K. Hakon, Eric’s sons keep to the middle of the country, 199<sup>9-14</sup>—peace, ‘in words at least,’ made between them and Earl Sigurd of Ladir, 199<sup>15-28</sup>—all brothers were noted for miserliness, 199<sup>24</sup>-200<sup>9</sup>—their characteristics as rulers and men, 201<sup>12</sup>-202<sup>4</sup>—they compass, with the aid of his own brother, Griotgarth, the death of Earl Sigurd of Ladir, 202<sup>7</sup>-205<sup>22</sup>—they find in Hakon, the son of Earl Sigurd, such a foe that they are fain to make terms of peace with him all in his favour, whereon follows great, but sometimes guile-blended, intimacy between Queen Gunnhild and Hakon, 205<sup>26</sup>-208<sup>12</sup>—the brothers, hearing that Hakon has allied himself with Tryggvi and Gudrod and Gudbrand a’ Dale, 210<sup>3-14</sup> gather a host together against Hakon, 213<sup>12-17</sup> and, on his escape, take full possession of Thrandheim, 213<sup>18</sup>-214<sup>11</sup> cf. 232<sup>2-4</sup>—they evacuate Thrandheim on Earl Hakon’s reappearance there, and are kept at bay south of Stad, 214<sup>14-31</sup>—their governor of Mere, Griotgarth, slain by his nephew, Earl Hakon, 216<sup>17</sup>-217<sup>6</sup>—the rule of Eric’s sons signalized by great famine, 218<sup>11-22</sup>—their plots for the purpose of securing Olaf, the infant son of K. Tryggvi, 224<sup>15</sup>-228<sup>24</sup>—Earl Hakon tells Harald Gormson plainly what reward he has received from Gunnhild’s sons for all his support, 235<sup>22-25</sup>—on Ari the Learned’s authority the sons of Gunnhild and Earl Hakon were at war for the last six years of K. Harald Graycloak’s reign, 239<sup>28-34</sup>—the exiles of the sons of Gunnhild return to Norway in the train of K. Harald Gormson,

- 240<sup>14-20</sup>—Earl Hakon being appointed to the rule of Norway by K. Harald Gormson, the sons of Gunnhild with their mother flee once again from Norway to Orkney, 241<sup>17-28</sup>—the cost of now defending Norway against the sons of Gunnhild defrayed by the tribute Earl Hakon was to pay to Denmark, 253<sup>10-15</sup>—the rule of Gunnhild's sons described by the Upland King Rørek, ii. 42<sup>16-20</sup>—their relations to Harald Gormson described by Olaf the Swede, 97<sup>29-81</sup>
- ERIC THE RED (E. Rauði), [son of Thorvald,] the discoverer of Greenland, i. 341<sup>16-17</sup>—displeased with his son Leif for bringing a Christian missionary to his abode, 355<sup>13-17</sup>
- ERIC THE VICTORIOUS (E. sigrsæli), son of Biorn, King of Sweden, i. 124<sup>6-7</sup>—married Sigrid the Highminded, d. of Skogul-Tosti; their son Olaf the Swede, King of Sweden, 213<sup>8-8</sup> 284<sup>12-14</sup>—his dealings with Hakon, Gunnhild's messenger, sent to secure the person of Olaf Tryggvison, 227<sup>28</sup>—228<sup>24</sup>—overcomes and slays (in the battle of Fyri's meads) his nephew Styrbiorn, ii. 98<sup>8-5</sup> (cf. Flateybook, ii. 72<sup>11-732</sup>)—contemporary of Lawman Thorgnyr, went on many a war-faring, and increased the realm of Sweden, but was easy of access to his people, 121<sup>6-10</sup>—died at Upsala 'ten winters after Styrbiorn fell,' i. 213<sup>8-9</sup>
- ERIC THE YEAR-SEELY (E. hinn ársæli), son of Blot-Svein, King of Sweden, an upholder of blood-offerings, iii. 285<sup>3</sup>
- ERIC, son of K. Yngvi Alrekson, with his brother Jorund he overcame K. Gudlaug of Halogaland; he was slain by the usurping King Haki of Sweden in battle at Fyri's meads, i. 39<sup>8-40</sup><sup>11</sup>
- ERLAND, *see* Erlend.
- ERLEND (Erlendr) of Garth (iii. 371<sup>6</sup>), *see* Erlend of Gerdi.
- ERLEND of Gerdi, paternal great-great-grandfather of Erling Askew, iii. 371<sup>8-6</sup>—traitor to Olaf the Holy in King Knut's pay, ii. 390<sup>10-15</sup>—falls at Sticklestead, 434<sup>8</sup>
- ERLEND, son of Earl Hakon of Ladir, commander of his ships at Vig, i. 293<sup>10-13</sup> 18 cf. 292<sup>4-5</sup>—going by his father's orders down Thrandheim Firth towards Mere, he encounters Olaf Tryggvison coming up the firth, and, turning to flight, is slain by Olaf, 293<sup>18-19</sup> 295<sup>3-20</sup>

ERLEND HOMEBRED, *see* Erlend Sloven.

ERLEND SLOVEN (E. hímaldi), son of Joan the Strong and father of Eystein, Archbishop of Thrandheim, iii. 104<sub>18-14</sub> 456<sub>13</sub>

ERLEND, Earl of Orkney, son of Earl Thorfinn Sigurdson, holds the islands in feof of the King of Norway, iii. 248<sub>14-20</sub>—joins in King Harald Sigurdson's invasion of England, 166<sub>8</sub>—left behind to guard the ships while Harald marched on York, 170<sub>20</sub>—arrested by King Magnus Barefoot and sent east to Norway, 221<sub>17</sub>—dies of sickness in Nidoyce and is buried there, 225<sub>24</sub>—relations of his sons Magnus and Erling to K. Magnus Barefoot, 239<sub>2-9</sub>—his son Erling falls with K. Magnus in Ireland, 242<sub>28-29</sub>

ERLEND, son of Turf Einar, Earl of Orkney, which, with his brothers, he held in feof of Eric Bloodaxe, joins Eric's expedition against Edmund, K. of England, and falls in battle in the south of England, i. 153<sub>20-154</sub><sub>13</sub> cf. ii. 168<sub>26-80</sub>

ERLING ASKEW (Erlingr skakki), son of Kyrping-Worm and Ragnhild, daughter of Sveinki, the son of Steinar, iii. 371<sub>1</sub>—a wise man and a great friend of King Ingi Haraldson, by whose interest Erling obtains in marriage Kristin, the daughter of King Sigurd Jerusalem-farer and Queen Malmfrid, 371<sub>11-14</sub>—has a house at Studla in South-Hordland, 371<sub>15</sub> 391<sub>6-7</sub>—his pilgrimage to Jerusalem, 371<sub>15</sub>-372<sub>34</sub>—held of less account than his brother Ogmund Hammerer, 377<sub>13-15</sub>—takes prominent part in the battle of the Elf between K. Ingi and Hakon Shoulderbread, 403<sub>18-415</sub><sub>20</sub>—plans off and on during the following winter an expedition to Thrandheim to secure the person of Hakon, but it comes to nought, 416<sub>13-21</sub>—takes part in the fray on the bridges at Biorgvin, 417<sub>26</sub>-418<sub>20</sub>—warned by his wife not to trust Hakon Shoulderbread, 427<sub>15-26</sub>—Erling's part in the election of a successor to K. Ingi, which falls on his son Magnus, 435<sub>5</sub>-437<sub>13</sub>—fares south to Denmark with his son K. Magnus, and secures for him the support of Waldimar on acknowledging the whole of the Wick north of Rygiarbit as Danish territory, 437<sub>16</sub>-438<sub>18</sub>—returning from Denmark he goes on to Biorgvin—slays Arni Fickleskull, King Hakon's bailiff—goes east to meet Hakon, 438<sub>13</sub>-439<sub>6</sub>—engagement with Hakon Shoulderbread at Tunsberg, 439<sub>7</sub>-440<sub>22</sub>—takes all King Hakon's ships in

Tunsberg and lays all the Wick under the sway of King Magnus—stays the winter in Biorgvin—has Ingibiorn Sip l, a landed-man of K. Hakon's, slain, 440<sub>20</sub>-441<sub>6</sub>—King Hakon arrays himself to move south to engage Erling, 441<sub>6-9</sub>—his last encounter with Hakon Shoulderbroad, who is slain on board Erling's own ship, 441<sub>18</sub>-447<sub>12</sub>—he and Magnus fare with their host north to Nidoyce, and lay all the land under them, 447<sub>19-21</sub>—summons the Thing of Eres, where Magnus is taken for king over all the land, 447<sub>22-24</sub>—mistrusts the Thrandheimers, 447<sub>24-26</sub>—after a short stay in Biorgvin he sets up in Tunsberg and winters there, 448<sub>23-28</sub> 449<sub>14-16</sub>—organizes in the Wick a strong combination against the party of Sigurd, the brother of Hakon Shoulderbroad, led by Earl Sigurd of Reyr, 449<sub>16</sub>-450<sub>2</sub>—feasts folk through Yule at Tunsberg, 450<sub>5-7</sub>—accepts, on his own terms, the surrender of some of the partisans of Earl Sigurd of Reyr, 450<sub>14-23</sub>—Philippus, son of Gyrd, makes peace with him, 450<sub>28</sub>—his victory at Re over Earl Sigurd of Reyr, 451<sub>8</sub>-455<sub>16</sub>—ousts Markus o' Shaw and his foster-son Sigurd (brother of Hakon Shoulderbroad) at Hising, 455<sub>10</sub>-456<sub>10</sub>—hearing that Markus and Sigurd had gone north to Thrandheim, he sets off with a fleet in pursuit, but falls in with contrary winds, 458<sub>6-12</sub>—advised that his captains in Biorgvin had slain Sigurd and Markus, he gives home-leave to the special levy, but holds east across the Fold with his own force, being informed that Markus's men are on the east of the firth, 459<sub>11-15</sub>—stays through the autumn at Kings' Rock, 459<sub>15-17</sub>—punishes the people of Hising-isle for siding with Marcus and his party, 459<sub>17</sub>-460<sub>11</sub>—leaves Kings' Rock in pursuit of Markus's followers Frirek Cockboat and Biarni the Evil, and slays both, 460<sub>15</sub>-461<sub>8</sub>—rests at Tunsberg for a while, and then goes on to Biorgvin, 461<sub>14-18</sub>—on mutual concessions he prevails with Archbishop Eystein to have his son crowned King of Norway, 461<sub>18</sub>-464<sub>31</sub>—with twelve landed-men he swears oath to the laws together with his son, 464<sub>23-24</sub>—with his son he gives to the Archbishop, the Legate of Rome, five suffragans, etc., a glorious banquet on the occasion, 464<sub>24-28</sub>—Erling breaks his covenant with Valdimar, King of Denmark, 465-466<sub>24</sub>—the Danes, incensed at Erling's conduct, threaten war on Norway in the spring, 466<sub>3-30</sub>—Erling winters

- in Biorgvin, 466<sub>81</sub>-467<sub>2</sub>—lays a snare for the Thrandheimers to test their loyalty to his son, into which, when they had fallen, he visits them with severe penalties, 467<sub>5</sub>-469<sub>24</sub>—returns to Biorgvin, 469<sub>24-25</sub>—King Valdimar having made an abortive raid on Norway, resulting, however, in extensive robberies on outlying islands, Erling retaliates by an armed expedition to Jutland, where he falls on the Danish fleet, drives the Danes into flight, and plunders the ships of their booty, and the port of Deersriver as well, 469<sub>28</sub>-471<sub>22</sub>—by a clever move of his wife Kristin, 'King's daughter,' Erling gets again into King Valdimar's good graces, he remaining as a hostage with the Dane-king, and the Danish noble Asbiorn Snare with King Magnus of Norway, 471<sub>26</sub>-473<sub>2</sub>—by persuasive talk he becomes King Valdimar's earl over the Wick in Norway, in which capacity he continued till his death, 473<sub>5</sub>-474<sub>5</sub>—his base-born sons, 474<sub>5-8</sub>—his daughter Ragnhild, 474<sub>9-11</sub>—his dealings with the band which Sigurd Bait-hat and Olaf the Unlucky raised in the Uplands, 474<sub>27</sub>-476<sub>28</sub>—goes into the Wick to his ships and stays the summer there, 477<sub>4-6</sub>—victorious engagement with Olaf's band at Stangs, 477<sub>10-17</sub>—his dealing with Harald, the reputed son of Sigurd, son of Harald Gilliand Kristin Erling's wife, 477<sub>26</sub>-478<sub>17</sub>—sits in Biorgvin whilst the Birchlegs sail past unawares, 480<sub>18-20</sub>—his person, character, and attire, 480<sub>20</sub>-481<sub>2</sub>—keeps in Biorgvin in readiness to oppose the Birchlegs should they fare west, 484<sub>6</sub>—the Birchlegs, after being defeated by K. Magnus at Re, harbour but slight hope of mercy from Erling, 487<sub>1-2</sub>—Erling deemed by all his people to have been breast and ward for himself and his son Magnus, 487<sub>7-9</sub>
- ERLING, son of Eric Bloodaxe and Gunnhild, i. 145<sub>7</sub> 203<sub>10</sub>—in company with Harald Graycloak, and Griotgarth, the brother of Earl Sigurd, he burns the latter in his house, 205<sub>8-20</sub>—his rule over Thrandheim so oppressive that the people rose in rebellion and slew him, 218<sub>1-9</sub> 232<sub>7-18</sub>
- ERLING, son of Earl Erlend Thorfinson, accompanies King Magnus Barefoot from Orkney on his Irish expedition, iii. 239<sub>5</sub>—falls in Ireland with the King, 242<sub>28</sub>
- ERLING, son of Hakon Earl of Ladir, said by some to have been offered up by his father to Odin for victory in the battle of Hiorungwick, i. 283<sub>26-29</sub>

ERLING of Jadar, *see* Erling of Soli.

ERLING, son of Joan Arnison and Ranveig, daughter of Sigurd, the son of Thorir Hound, iii. 17<sub>14</sub>

ERLING THE OLD, one of King Sigurd Slaverer's men, slays 'hersir' Klyp in revenge for his liege-lord, i. 216<sub>11-14</sub>

ERLING OF SOLI (Erlingr af Sola), son of Thorolf Skialg the grandson of Horda Kari, usually called Erling Skialgson, i. 303<sub>28</sub>—obtains in marriage Astrid, the sister of Olaf Tryggvison, 306<sub>26</sub>-308<sub>5</sub>—in might and power like to Gudbrand a-Dales, ii. 200<sub>21-32</sub>—refuses the dignity of Earl, but is invested by Olaf Tryggvison with dominion over Hordland and Rogaland, between Sognsea and Lidandisness, i. 308<sub>6-15</sub> ii. 233<sub>7</sub> 74<sub>14-17</sub>—joins Olaf Tryggvison's expedition to Wendland, commanding his own ship, 358<sub>7-10</sub> 363<sub>11-12</sub>—after the partition of Norway between the victors of Svold, Earl Eric grudged Erling his dominion and the moiety of the King's revenues which Olaf had granted him of that dominion, whence arose strained relations between him and the Earls Eric and Svein, ii. 231<sub>2-4</sub> 244 74<sub>22-24</sub>—he goes a-warring in summer-tide to eke out his means, 244-9—his prowess and lordly ways, 249-24—his children, 242<sub>24-27</sub>—his domestic ways—body-guard, in peaceful and unpeaceful circumstances—war galley, 242<sub>28</sub>-256—his ways of dealing with thralls and freedmen, 259-25—Earls Svein and Hakon make peace and family alliance with him, 331<sub>2-20</sub> 74<sub>16-17</sub>—he joins Earl Svein's expedition against Olaf Haraldson, which terminated in the battle of Nesiar, 551<sub>2-19</sub>—advises in vain Earl Svein, after the loss of that battle, to go north again, and levy fresh hosts against King Olaf Haraldson, 62<sub>8-11</sub>—parts from the Earl, and goes to his dominion in Rogaland, 62<sub>20-24</sub>—surrounds himself with a large company of men, 62<sub>23-24</sub> 64<sub>17-19</sub>—arranges terms of peace with King Olaf in Whiting-isle, 74<sub>7</sub>-75<sub>16</sub>—enjoys of royal grants less than before, but has undisputed authority over the commonalty from Sognsea to Lidandisness, and hence was called 'King of the Rogalanders,' 212<sub>3-11</sub> 217<sub>21</sub>—his cousin, Aslak Skull o' Fitiar (they were second cousins and great-grandsons of Horda-Kari), being set up by King Olaf Haraldson to counteract his power, he drives Aslak out of his bailliffry, 212<sub>12-23</sub>—meets the King at Tunsberg, and defends his action in this and other matters connected there-

with, 212<sub>29</sub>-213<sub>28</sub>—peace made between Erling and the King by friendly mediators, 213<sub>29</sub>-214<sub>18</sub>—his action on behalf of his nephew Asbiorn Seal's-bane, which brought on him the full enmity of the King, 217<sub>17</sub>-219<sub>5</sub>, 224<sub>6-27</sub>, 227<sub>19</sub>-229<sub>29</sub>, 231<sub>17-20</sub>—kept, as rumour would have it, great gathering round him, in case the King might come upon him unawares, 268<sub>10-12</sub>; a rumour made fun of by Haldor Brynjolfson, 268<sub>19-22</sub>—at the request of his daughter Ragnhild, he lends his son-in-law, Thorberg Arnison, prompt aid against King Olaf in the affair of Stein Skaptison, 283<sub>28</sub>-284<sub>8</sub>—leaves Norway, with four or five ships, and goes with his sons to join King Knut in England, 311<sub>2-7</sub>, 335<sub>6-8</sub>—returns to Norway director of Knut's bribing operations, 335<sub>17-20</sub>—joins Knut at Eikund-sound, 348<sub>19-22</sub>—Knut promises him the rule of all the land between Stad and Rygsbit, 348<sub>22-25</sub>—his host on Jadar, 354<sub>11</sub>—sails after King Olaf, 355<sub>8-24</sub>—is defeated and slain, 356<sub>8</sub>-358<sub>30</sub>—his body is brought to Soli, 359<sub>24</sub>—Sigvat's song on the fall of Erling, 359<sub>30</sub>-360<sub>4</sub>—his sons take a leading part in the opposition against Olaf the Holy, 381<sub>1</sub>—his son Aslak, owner of the family seat in Harald Hardredy's reign, iii. 106<sub>24</sub>

ERSE-FOLK, *see* Irish.

ESTHONIAN FOLK, Estlanders (Eistr), i. 53<sub>17</sub>, 229<sub>6</sub>

ETHELRED (The sons of), their dealings with Knut the Mighty, ii. 27<sub>8-11</sub>, 19-24—their flight to Normandy and alliance with Olaf Haraldson, futile attempt to reconquer England, retirement to Rouen and parting from Olaf, 27<sub>27</sub>-29<sub>2</sub>

ETHELRED (Aðalráðr) (the Unready), son of Edgar, King of England, 979-1016; married Emma, daughter of Richard I., Duke of Normandy, ii. 21<sub>26-28</sub>—his deposition or death vowed by Svein Twibeard of Denmark, i. 27<sub>25-11</sub>—flies away from England before Svein Twibeard into Valland (Normandy), ii. 12<sub>22-26</sub>—on Twibeard's death he returns to England, gathers together an army, and is joined by Olaf Haraldson and his Norwegians, 13<sub>1-8</sub>—attack on and victory over the Danes in Southwark, 13<sub>9</sub>-15<sub>4</sub>—London subdued to his sway, 15<sub>5-35</sub>—victory over Wolfkel Snilling, and further extension of his sway over England, 16—conquest of Kent, 17<sub>8-24</sub>—further extension of his authority through Olaf's victories, 17<sub>25</sub>-18<sub>15</sub>—his death, 18<sub>20-21</sub>, 27<sub>11-12</sub>



- EYJOLF DADASKALD (Eyjólfur Daðaskald), Icel. poet, wrought the song *Banda-Drapa* on Earl Eric Hakonson, i. 248<sub>28</sub>-249<sub>12 20-28</sub> 346<sub>8 16 21-29</sub> 347<sub>14-22</sub> 27-348<sub>11</sub>
- EYOLF VALGERDSON, father to Gudmund the Mighty of Maddermead, i. 269<sub>23</sub> iii. 153<sub>4</sub>
- EYSTEIN (Eysteinn), a king, father of Swanhild, one of Harald Hairfair's wives, i. 114<sub>15-16</sub>
- EYSTEIN, son of K. Adils, King of the Swede-realm, burnt with all his court by Solvi, King of Jutland, i. 51<sub>26</sub> 52<sub>3-11</sub>
- EYSTEIN, Archbishop of Nidoyce, 1157-1188, son of Erlend Sloven, the son of John the Strong, the son of Wolf Uspakson, the Marshal of Har. Hardredy, iii. 104<sub>3-15</sub>—builds (*i.e.* extends) the cathedral of Nidoyce, and sets up the high altar where the tomb of King Olaf the Holy had been, ii. 457<sub>13-15</sub>—takes down Mary's church upon the Mel, 105<sub>1-6</sub>—chosen archbishop after the death of Archbishop Jon, 456<sub>13-16</sub>—his popularity in Thrandheim, 456<sub>16-23</sub>—obtains the consent of the people in his archdiocese to pay fines, etc., to the cathedral, not in the debased coin then current, which was 50 pr. c. below par, but in pure silver, 456<sub>23</sub>-457<sub>10</sub> 461<sub>23</sub>-462<sub>4</sub>—negotiations with Erling Askew in reference to the coronation of K. Magnus Erlingson, 461<sub>18</sub>-464<sub>11</sub>—performs the coronation amidst much festivity, 464<sub>14-31</sub>
- EYSTEIN BLACKCOCK, *see* Eystein Heathcock.
- EYSTEIN, son of Eystein the Terrible, King of Heathmark, invades Raumrealm, newly conquered by Halfdan the Black, i. 78<sub>6-11</sub>—thrice defeated by Halfdan, he makes peace with him, retaining half Heathmark for his dominion, 78<sub>14</sub>-79<sub>4</sub>
- EYSTEIN GLUMRA (E. glumra), son of Ivar, father to Rognvald the Mere-Earl, i. 100<sub>21</sub>—and Sigurd, Earl of Orkney, 116<sub>15-16</sub> ii. 168<sub>6-8</sub>
- EYSTEIN, son of Halfdan Whiteleg, King of Raumrick and Westfold, married to Hild, d. of Eric, King of Westfold, the son of Agnar. On the death of K. Eric, Halfdan and Eystein 'took to them all Westfold,' which Eystein ruled to his death, i. 68<sub>17-26</sub>—Eystein's war-raid upon King Skiold of Varna, in which he came by his death, brought about by King Skiold's witchcraft, 68<sub>26</sub>-69<sub>26</sub>
- EYSTEIN, King of Norway, 1142-1157, son of Harald Gill and Biadak, an Irish woman, married to Ragna, d. of Nicolas

Mew, iii. 378<sub>20-21</sub>—comes from Scotland to Throndheim, where, without an ordeal to prove his legitimacy, he is made king of one-third of Norway, his brothers, Sigurd and Ingi, consenting, 368<sub>8-21</sub>—informed of the slaying of Ottar Brightling, he gathers a force to avenge the deed, but comes to terms with K. Sigurd his brother on his promising to prove by ordeal his innocence of the murder, 370<sub>8-18</sub>—quells a revolt against him in Ranrealm and Hising by defeating the rebels at Leikberg, 373<sub>27</sub>-374<sub>22</sub>—expedition to the west and warfare in Scotland and England, 374<sub>25</sub>-376<sub>80</sub>—return to Norway, 376<sub>81-88</sub>—has a court for himself, being of full age, while his brothers, being minors, have a joint court, 377<sub>6-9</sub>—his character and person, 377<sub>29</sub>-378<sub>2 16-20</sub>—his marriage, 378<sub>20-21</sub> 426<sub>25-27</sub>—differences with his brother Sigurd, 385<sub>19-26</sub>—which they make up over a plan to depose their crippled brother Ingi, a plan frustrated by the latter, 385<sub>27</sub>-386<sub>25</sub>—Ingi's men having slain Sigurd in an affray at Biorgvin, Eystein makes a futile attempt to avenge brother on brother, 390<sub>11-24</sub>—his raid on Gregory Dayson's home, 390<sub>27</sub>-391<sub>16 28-24</sub>—suspected of having set fire to the great shipbuilding yard at Nidoyce, 391<sub>24-31</sub>—comes to forced terms of peace with Ingi in Sealisles, 392<sub>1-22</sub>—continuance of strained relations between the brothers, 392<sub>28</sub>-393<sub>2</sub>—deserted by his following when preparing for a naval encounter with Ingi, he abandons his ships in Sogn and marches over-land to the Wick, 393<sub>5-18</sub>—pursued by Ingi, he is caught and executed by Simon Sheath, 394<sub>19</sub>-396<sub>18</sub>—buried at the church of Force; believed to be a holy man, as springs were discovered where he fell and where his body was waked, and miracles happened at his tomb until the broth of a sodden dog poured over it dispelled the charm, 395<sub>20</sub>-396<sub>2</sub>—his followers make Hakon, his nephew, their chief, 399<sub>5-8</sub>—his cause ardently espoused by Earl Sigurd of Reyr, 409<sub>5-15</sub>—King Ingi's estimate of Eystein, 425<sub>16-20</sub>—his putative son, Eystein Maiden, 478<sub>20-22</sub>

EYSTEIN HEATHCOCK (E. orri), son of Thorberg Arnison by Ragnhild, daughter of Erling Skialgson, ii. 281<sub>10-18</sub>—threatens to leave his father unless he accedes to his mother's request to save Stein Skaptison from K. Olaf Haraldson's revenge, 281<sub>31-33</sub>—left, with others, to guard the ships of K. Harald Sigurdson at the battle of Stamford Bridge, iii. 170<sub>18-21</sub>

- in exceeding great favour with K. Harald, who at this time had promised him in marriage his daughter Maria, 170<sup>21-24</sup>—‘Heathcock’s brunt,’ 178<sup>13</sup>-179<sup>4</sup>
- EYSTEIN MAIDEN (E. Meyla), thus named from his small features (iii. 480<sup>15-17</sup>), ‘called’ the son of K. Eystein, the son of Harald, his paternal aunt, Brigida, being the wife of Earl Birgir Brosa in Sweden, iii. 478<sup>20-22 25-27</sup>—turns up in Sweden, and requests the Earl to avail him towards obtaining the kingdom of Norway, a request readily, though insufficiently, responded to, 478<sup>28</sup>-479<sup>8</sup>—he goes into Norway, and gathers a strong band in the Wick, who proclaim him king, 479<sup>8-8</sup>—short of means he plunders, and short of raiment his followers dress their legs in birch-bark, whence their name Birch-legs, 479<sup>8-15</sup>—his mode of warfare in the Wick for two years, 479<sup>8-27</sup>—the third year he takes to ships, and sails round up to Thrandheim with a numerous and well-armed following, eluding Erling Askew’s vigilance, 480<sup>6-20</sup>—he carries the town of Nidoyce by storm, killing Nicolas Ranison, 481<sup>24</sup>-483<sup>15</sup>—taken to king in Thrandheim, he stays there for a year, and then marches over-land into Ringrealm with upwards of two thousand followers, 483<sup>18-30</sup>—he and K. Magnus Erlingson meet in battle at Re, where Eystein is slain, 484-485<sup>17</sup>
- EYSTEIN, King of Norway, 1103-1122, baseborn son of K. Magnus Barefoot, his mother ‘of little kin,’ iii. 233<sup>8-9</sup>—married to Ingibiorg, d. of Guthorm, the son of Steig-Thorir, their daughter Maria, 265<sup>1-8</sup>—after the fall of his father, he shares the kingdom of Norway by thirds with his brothers, Olaf and Sigurd, 247<sup>6-9</sup>—has, with Sigurd, the trusteeship of Olaf’s share during the latter’s minority, 247<sup>10-12</sup>—remains at home in charge of the kingdom during Sigurd’s journey to Jerusalem, 247<sup>22</sup>-248<sup>11</sup>—rules the land profitably in Sigurd’s absence, 263<sup>2-17</sup>—wins Jamtland ‘by wisdom,’ 263<sup>25</sup>-264<sup>22</sup>—his person and character, 264<sup>24</sup>-265<sup>1</sup>—a reformer and student of law, 265<sup>7-11</sup>—his interest in Ivar Ingimundson’s love-affair, 265<sup>11</sup>-267<sup>22</sup>—interprets to Sigurd his brother his dream, 268<sup>10</sup>-270<sup>25</sup>—his advocacy of Sigurd Hranison’s case against K. Sigurd, 272<sup>12</sup>-276<sup>28</sup>—scandal talked about him and Borghild, Olaf o’ Dale’s daughter, proved by ordeal to be groundless, 277<sup>15</sup>-278<sup>19</sup>—‘manmatching’ between him and

- Sigurd, followed by estrangement between the brothers, 279-283<sub>8</sub>—has a large ship built in the fashion of the 'Long-Worm,' 283<sub>20-27</sub> 393<sub>10-11</sub>—builds great ship-sheds (dock-yards) at Nidoyce, 283<sub>27-284</sub> 391<sub>24-27</sub>—his death and burial, 284<sub>8-16</sub>—praised for his kindness to 'us Icelanders,' 421<sub>25-26</sub>
- EYSTEIN THE TERRIBLE (E. harðráði) (i. 67<sub>19</sub>), the Mighty (inn ríki) (72<sub>23-24</sub> 161<sub>17</sub>), the Evil (inn illi) (161<sub>18</sub>), the Evil-minded (illráði) (ii. 276<sub>6</sub>), 'King of the Uplands who ruled over Heathmark,' i. 67<sub>19-20</sub> 72<sub>23-24</sub> 77<sub>28</sub> 78<sub>6</sub> 91<sub>17</sub> 92<sub>15</sub>—his conquests in Upper Thrandheim and ignominious treatment of the conquered for killing his son, 161<sub>16-162</sub> 16 ii. 276<sub>8-12</sub>
- EYSTEIN TRAVAIL (E. trafah), iii. 387<sub>20</sub>
- EYVIND BRAGGART (E. skreyja), brother to Gunnhild, the wife of Eric Bloodaxe, fought and fell in the battle of Stord, i. 183<sub>11-14</sub> 185<sub>28-186</sub> 28
- EYVIND ELBOW (E. ólbogi), Marshal to King Magnus Barefoot—accompanies the King on his warfare in Ireland, iii. 238<sub>29</sub>—warns him to be on his guard against possible treachery of the Irish, 240<sub>16-20</sub>—marches with the king in front of the line of battle drawn up to meet the Irish in ambush, 240<sub>21-24</sub>—description of him, 240<sub>32-241</sub> 2—falls fighting with his king, 241<sub>5-242</sub> 28
- EYVIND RENT-CHEEK (E. kinnrifa), a leader of revolted Halogaland against Olaf Tryggvison's project to christen the people, i. 309<sub>19-24</sub>—entrapped by his friend, Harek of Thiotta, and sent to Olaf Tryggvison who, on Eyvind's steadfast refusal to be christened, tortures him to death, 327<sub>7-328</sub> 20
- EYVIND THE SKALD-SPILLER (E. skáldaspillir), son of Finn and Gunnhild the daughter of Earl Halfdan, author of the poem called Haloga-Tale, i. 48 39<sub>12-29</sub> 104<sub>21-105</sub> 5 15-22 277<sub>32-278</sub> 12—his way of breaking the news of an impending attack to K. Hakon the Good, 181<sub>12-182</sub> 1—his urging of K. Hakon the Good to make a stand against the attack of the sons of Eric at Fitiar, in which battle he fought, 182 18-24—author of Hakon's song, Hákonar mál, verses of which are interspersed throughout the saga of Hakon the Good, to the end of which the whole poem is subjoined, 185<sub>28-27</sub> 183<sub>22-184</sub> 16 185<sub>3-20</sub> 186<sub>4-15 20-28</sub> 189-193—gets into disgrace with

- Harald Greycloak for a song in praise of Hakon the Good's victory over the sons of Eric; but is restored to favour again by mutual friends, 180<sub>12-22</sub> 198<sub>11</sub>-199<sub>8</sub>—his song on the miserliness of Eric's sons, 199<sub>24</sub>-200<sub>9</sub>—his punishment by Harald Greycloak and final parting of the two, 200<sub>10</sub> 201<sub>8</sub>—his commemoration of Earl Sigurd of Ladur's death, 206<sub>9-25</sub>—of hard season in Halogaland, 218<sub>18-28</sub>—composed a song on 'all the men of Iceland,' who rewarded it by a clasp worth fifty marks, 219<sub>4-18</sub>—commemorates in song how he had to sell his clasp, and even his arrows, for fish to stave off hunger, 219<sub>13</sub>-220<sub>6</sub>—he dwelt in the island of Thiotta in Halogaland in poverty, but boasted high descent (he was by the distaff-line a great-grandson of Harald Hairfair), ii. 189<sub>21-24</sub>
- EYVIND THE SNAKE (E. snákr), stationed in the forehold on board the Long-Worm, i. 353<sub>17</sub>
- EYVIND UROCHSHORN (E. úrarhorn) of Agdir, a friend of King Olaf Haraldson, and a sea-rover, ii. 79<sub>16-28</sub>—by order of King Olaf, he kills the Swedish steward, Roi Squinteye, in Howesound, 81<sub>5-19</sub>—goes sea-roving into the East-ways, 81<sub>19-20</sub>—overtakes Thorgaut Harelip and slays him, and secures for King Olaf all the goods Thorgaut had plundered from Gudleik the Gautlander, 83<sub>8-15</sub>—goes to Ireland on viking raid and gets into friendly relations with the the Erse-king Konofogor, and fights with him against Einar, Earl of Orkney, 137<sub>10-28</sub>—next summer, putting into Asmund-bay in Orkney, on his return to Norway, he is attacked and slain by Einar, 174<sub>28</sub>-175<sub>2</sub>—King Olaf of Norway seizes, as atonement for Eyvind, the third part of Orkney that belonged to Earl Einar, 184<sub>15-20</sub>
- EYVIND WELLSRING (E. kelda), son's son of Rognvald Straightleg, the son of Harald Hairfair, a wizard and spell-worker, escapes from a hall to which Olaf Tryggvison let set fire, and wherein he burnt a number of sorcerers, i. 312<sub>18</sub>-313<sub>14</sub>—fails in working spells at Olaf Tryggvison on Easter-feast at Ogvaldsness in Kormt-isle, and is taken with his fellows and tied to a tide-washed skerry, where they all perished, 313<sub>28</sub>-314<sub>25</sub>
- FALSTER (The folk of) (Falstrbyggvar), inhabitants of the Danish island of Falster, iii. 50<sub>2</sub>
- FAROE-MEN (Færeyingar), ii. 246<sub>24</sub> 247<sub>2</sub> 7 20 26 271(12)<sub>24</sub>

- FASTI, an earl of Denmark, defeats and slays Ottar Vendilcrow, aided by Earl Vat, i. 47<sub>28</sub>-48<sub>31</sub>
- FENIA (Fenja), one of K. Frodi's gold-grinding bondmaids, cf. Grott. pros., Nor. Fornkvæði, 324-325, ii. 44<sub>12</sub>
- FENRIR and Fenrir's Wolf (Fenris-úlfr), Loki's son in the shape of a wolf, i. 180<sub>16</sub> 193<sub>21</sub> 198<sub>15</sub>
- FINN (Finnr), stationed in the forehold of the Long-Worm, i. 353<sub>19</sub>
- FINN, an archer on board Earl Eric's ship in the battle of Svold, i. 37<sub>14-21</sub>
- FINN, a Finnish wizard, ill-treated by Halfdan the Black, and befriended by Harald his son (Hairfair), i. 85<sub>19-27</sub>
- FINN, son of Arni Arnmodson, married to Bergliot, daughter of Halfdan, son of Sigurd Sow, and niece to Harald Hardredy, ii. 198<sub>18</sub> iii. 111<sub>5-7</sub>—of King Olaf Haraldson's following, and much honoured, 198<sub>23-24</sub>—refuses to aid his brother Thorberg in protecting Stein Skaptison in the King's despite, 282<sub>28</sub>-283<sub>3</sub>—but changes his mind, and takes a foremost part in bringing about peace and pardon for his brother and Stein, threatening that unless listened to he and his brothers would join King Knut, 284<sub>4</sub>-286<sub>13</sub>—swears an oath of faith and fealty to King Olaf, 285<sub>14-20</sub> 286<sub>11-13</sub>—he enters the King's service, 286<sub>19-20</sub> 28-29—commissioned by the King to go to Halogaland and to raise there a general levy of men and ships, also to bring to justice Thorir Hound for his dealings with Karli, 286<sub>29</sub>-287<sub>13</sub>—his proceedings in respect of the first part of his commission, 287<sub>18</sub>-288<sub>13</sub>—failure of his dealings with Thorir Hound, 288<sub>14</sub>-291<sub>8</sub>—returns to King Olaf and reports his journey to him, 291<sub>21-28</sub>—accompanies King Olaf in his flight from Norway, 369<sub>4</sub>—his advice at K. Olaf's council of war at Staffmoor, 401<sub>30</sub>-402<sub>15</sub>—the King, resting his head on Finn's knee at Sticklestead, has a dream which Finn disturbs by awaking him on the approach of the enemy, much to Olaf's regret, 414<sub>1-32</sub>—Finn's opinion on Kalf Arnison's sincerity, 426<sub>27-28</sub>—fells Thorstein Shipwright at the battle of Sticklestead, 433<sub>5</sub>—taken home wounded by his brother Kalf, whom Finn dislikes for his treachery to K. Olaf, 435<sub>28</sub>-436<sub>5</sub> 453<sub>8-13</sub>—takes truce of K. Svein, and settles down at home in quiet, 453<sub>16-18</sub>—K. Knut, breaking all his promises to Kalf Arnison, he changes his mind, and a rapprochement

- with Finn is effected, 462<sup>18-29</sup>—his estate, official position, marriage relations, and great favour with K. Harald, 111<sup>8-11</sup>—viking raids in the West, 111<sup>11-15</sup>—Finn's outspoken estimate of Harald Hardredy's character on hearing of the murder of Einar and Eindrid, 111<sup>16-26</sup>—his diplomatic action on Harald's behalf averts a general rising against the King, 111<sup>27-114</sup><sub>29</sub>—Harald refusing to carry out the engagements on which Finn's diplomacy was based, the latter told the King in plain anger that he did not keep his word, 115-116<sub>13</sub>—Finn arranges terms of peace between his brother Kalf and King Harald, 119<sub>21</sub>-120<sub>10</sub>—misdoubting him that Harald had compassed Kalf's death, he takes the matter so to heart that he leaves Norway and takes service with K. Svein of Denmark, who creates him his earl, 121<sub>10</sub>-122<sub>11</sub> 473<sub>18-19</sub>—will not flee at the battle of Niz, and is captured, 137<sub>21-81</sub>—King Harald, after being most grossly insulted by Finn, gives him life and lets him go free back into K. Svein's service, 141<sub>2</sub>-142<sub>8</sub>—his daughter Sigrid given in marriage to Earl Orm Eilifson, 351<sub>5-6</sub> 37<sup>18-9</sup>
- FINN, base-born son of Erling Askew by Asa the Light, iii. 474<sub>7</sub>
- FINN THE LITTLE (F. litli), a former servant of King Roerek, who, when his master became prisoner, served him on the sly in plotting against King Olaf's men, and rescuing the blind King from his imprisonment, ii. 126<sub>9</sub>-130<sub>20</sub>—slays Thorir the Long, 130<sub>16-19</sub>
- FINN-FOLK (Finnlendingar) = Finns, ii. 10<sub>30</sub>
- FINNS (Finnar), inhabitants of Finland, i. 27<sub>10</sub> 33<sub>13</sub> ii. 10<sub>15</sub> 18<sub>24</sub> 26<sub>30</sub>
- FINNS, inhabitants of Finmark, i. 85<sub>21</sub> 86<sub>4</sub> (Swasi and Snow-fair), 119<sub>6</sub>-120; 218<sub>26</sub> 328<sub>16</sub> 329<sub>14</sub>—ii. 387<sub>25</sub> 432<sub>6</sub>—iii. 136<sub>8</sub> 255<sub>8</sub> 356<sub>30</sub> 357<sub>1</sub> 2 19
- FINN, son of Sheep-Wolf, and brother to Peter Burdenswain, hanged by Sigurd Slembi-Deacon, iii. 359<sub>7</sub>—avenged by his brother, 366<sub>8-10</sub>
- FINN, son of Skopti, the son of Ogmund, iii. 225<sub>31</sub>—one of King Magnus Barefoot's captains in the fortress on Kvaldins-isle, 227<sub>6</sub>—King Magnus having a contest with Skopti on a matter of heritage, Finn proceeds to the King pleading his father's case in vain, 235<sub>8</sub>-236<sub>12</sub>—accompanies his father on a pilgrimage to Rome, and dies on the journey, 237<sub>8-15</sub>

- FINN-WIFE, i. 121<sub>4,6</sub> = Snowfair.
- FIOLNIR (Fjolnir), one of Odin's names, Odin, i. 278<sub>24</sub> iii.
- <sup>250<sub>22</sub></sup>  
 FIOLNIR, son of Yngvi Frey and Gerd, ancestor of the race of the Ynglings of Sweden, i. 4<sub>4</sub> 23<sub>8</sub>—succeeded his father in the rule over the Swedes and the Wealth of Upsala, 24<sub>18-20</sub>—his death at Hleithra, when on a visit to King Frodi, by drowning in a vat of mead, described, 24<sub>24</sub>-25<sub>20</sub>
- FION-DWELLERS (Fjónbúar, byggvar), inhabitants of the island of Fion, Denmark, iii. 38<sub>9</sub> 121<sub>6</sub>
- FIRTHS (Men of the) (Firðir), inhabitants of the Norwegian Folkland, the Firths, i. 308<sub>21</sub> ii. 423<sub>19</sub>
- FLEMINGS (Flæmingjar), inhabitants of Flanders, i. 261<sub>11</sub> iii. 430<sub>15</sub>
- FLOSI, *see* Burning-Flosi.
- FOLI, the father of Thord, whose daughter Gudrun was the wife of Skopti, the son of Ogmund, iii. 225<sub>30</sub>
- FOLKI, one of the four sons of Earl Birgir Brosa and Brigida, daughter of King Harald Gilli, iii. 379<sub>5</sub>
- FRANKMEN, Franks (Frakkar), *i.e.* Franconians, i. 256<sub>22</sub>; Normans, iii. 181<sub>83</sub>; West-Europeans, 430<sub>15</sub> 431<sub>20</sub>
- FREDERICK (Friðrekr) Barbarossa, Roman Emperor, 1152-1190, iii. 256<sub>5</sub>
- FREDERICK II., grandson of the preceding, Emperor, 1215-1250, iii. 256<sub>6</sub>
- FREY (Freyr), also called Yngvi-Frey, i. 4<sub>4</sub> and Yngvi, 23<sub>9</sub> son of Niord the Wealthy, of the Vanir tribe, given as hostage to the Asfolk, 132<sub>5-28</sub>—appointed by Odin temple-priest among the Asfolk, 16<sub>27</sub>—succeeded Niord in the rule of the Swedes, 22<sub>22-23</sub>—reared a great temple at Upsala and endowed it richly, 22<sub>26-28</sub>—his reign one of great prosperity and plenty, 22<sub>25</sub> 23<sub>2-7</sub>—married Gerd, Gymir's daughter, 23<sub>7-8</sub>—his death concealed for three years, during which great offerings in gold, silver, and copper poured into the mound made for him, 23<sub>13-22</sub>—worshipped as a god by the Swedes, 45-6 24<sub>9-15</sub>—not burnt at his death, 24<sub>12-13</sub>—called by the Swedes the God of the World, 24<sub>13</sub>—the 'kenning' Frey's game (Freys leikr), 109<sub>6</sub> is generally supposed to signify warfare (see also note, p. 388<sub>81</sub>), but seeing that Yule was especially Frey's great festivity, and Hornklofi connects closely 'Yule-drink-



- ing' and 'Frey's game,' but refers to no act of war, it may fairly be questioned whether 'Frey's leikr' does not refer to festive celebrations connected with Frey's special feast, considering that part at least of the winter here referred to was spent in Ranrealm, a district fairly within the sway of the cult of Frey,—Frey in other 'kenning,' i. 155<sup>19</sup>, 245<sup>18</sup> ii. 430<sup>81</sup>
- FREYA (Freyja), daughter of Niord, and wife of Odr, a temple priestess among the Asfolk, and the first to teach them wizardry, i. 14<sup>21-24</sup> 24<sup>5</sup>—last survivor of the gods, 23<sup>28</sup>—her great fame, 23<sup>29</sup>-24<sup>8</sup>—shifty of mood, 24<sup>4</sup>—mother of Hnoss and Gersemi, 24<sup>6-3</sup>
- FREYWITH THE DEAF (Freyviðr daufi), a counsellor of King Olaf the Swede; description, ii. 161<sup>8-6</sup>—his outspoken condemnation of the King's dealings with Olaf of Norway and with his own subjects in Sweden, ii. 161<sup>18</sup>-162<sup>19</sup>—by dexterously manœuvring the revolted people he, in company with his brother Arnwith, persuades them to elect James (Onund), Olaf's son, for king, 163<sup>18</sup>-165<sup>28</sup>
- FRIGG, the wife of Odin, married his two brothers when Odin was supposed to have vanished utterly, i. 13<sup>14-16</sup>
- FRIDLEIF (Friðleifr), son of Frodi the Proud or the Peaceful, i. 42<sup>5-6</sup> and father to Ali the Bold, 42<sup>28</sup>
- FRIREK (Firekr), the bearer of the banner Landwaster in the battle of Stamford Bridge, iii. 172<sup>6</sup>
- FRIREK COCK-BOAT (F. kœna), one of the notable followers of K. Hakon Shoulderbroad, who fought with him in his last encounter with Erling Askew, iii. 441<sup>14</sup>—joins with other partisans of Hakon to keep his band together after his fall, leaving their ships in Raumsdal, and marching overland east to the Uplands, 447<sup>16-19</sup>—robs and slays the friends of Erling, 459<sup>5-11</sup>—caught by Erling and cast overboard tied to an anchor, a deed much resented in Thrandheim, where Firek's was a prominent family, 460<sup>21-28</sup>
- FRISIANS (Frisar), i. 256<sup>21</sup> 261<sup>8</sup> 367<sup>28</sup>
- FRODI (Fróði), a mythic King of Denmark, i. 199<sup>84</sup> (perhaps the same who figures as a sea-king in S. E., i. 546<sup>7</sup>) 259<sup>28</sup> ii. 332<sup>34</sup>
- FRODI THE BOLD (F. hinn frækni), King of Denmark, lends K. Egil of Sweden armed assistance against Tunni, stipulating tribute from Sweden in return, which, not being paid by Egil's

- successor, Frodi invades Sweden and plunders it far and wide, i. 45<sup>18-25</sup> 47<sup>5-17</sup>—while on a war raid in the Baltic his land was invaded by K. Ottar of Sweden, 47<sup>17-48</sup>
- FRODI, son of King Eystein of Heathmark, joins Hogni his brother in war against Harald Hairfair, 91<sup>18-17</sup>—both brothers slain at Ringsacre in Heathmark, 92<sup>14-19</sup> 22<sup>932</sup>
- FRODI, son of Harald Hairfair and Gyda, daughter of King Eric of Hordaland, i. 114<sup>10</sup>—proclaimed King by his father, 131<sup>18</sup>—warred in the West with his brother Thorgils, and was killed by poison, 132<sup>21-26</sup>
- FRODI THE PROUD or the Peaceful (*hinn mikilláti eða hinn friðsami*), son of Dan the Proud, i. 42<sup>4-5</sup> [but according to S. E., i. 374, he was son of Fridleif, the son of Skiold, the son of Odin], King of Denmark, creator of the universal profound peace, called 'the Peace of Frodi (*Fróðafriðr*),' which began in the days when Frey ruled at Upsala, i. 23<sup>1</sup>—had his seat at Hleithra, 24<sup>22</sup> cf. 16<sup>2</sup>—was a great friend of Fiolnir, King of Sweden, who lost his life on a visit to him, 24<sup>22-25</sup> 11<sup>14</sup>
- FROSTV (Frosti), King of the Finns, felled in battle by Agni, K. of the Swedes, i. 33<sup>14-17</sup>
- FULLA (Fulla), one of the goddesses, i. 200<sup>3</sup>
- GAMAL (Gamall), one of King Harald Sigurdson's followers in his punitive raid on Earl Hakon Ivarson, succeeds in sending the Earl timely warning of the King's intention to slay him for having helped K. Svein Wolfson to escape alive from the battle of Niz, iii. 145<sup>8-15</sup>
- GAMLI, the oldest son of Eric Bloodaxe and Gunnhild, i. 145<sup>6</sup>—goes with his mother from Orkney to Denmark, 159<sup>18-25</sup>—his fight against K. Hakon the Good at Rast-Kalf in the island of Frædi, and fall in that battle, 178<sup>2-179</sup> 25 180<sup>17</sup> 183<sup>9</sup> 198<sup>5</sup>
- GANDALF (Gandálfr), King of Vingulmark, son of Elfgeir (King of Elfhome ?), i. 72<sup>20</sup>—loses one half of Vingulmark in a war with Halfdan the Black, 77<sup>15-20</sup>—his sons take up the feud with Halfdan, 80<sup>7-26</sup>—made a war raid across the Föld-firth into Harald Hairfair's realm at Westfold, and was routed by Harald and his general Guthorm, 91<sup>15</sup> 22<sup>24</sup> 92<sup>7-14</sup>
- GAUT (Gautr), 'after whom is Gautland named,' i. 56<sup>7</sup>
- GAUT-FOLK, *see* Gauts.

- GAUT THE RED (G. hinn rauði), a foster-son of Thrand o' Gate, in Faroe, joins in Sigurd Thorlakson's journey to Norway in pursuit of Thoralf of Dimon, ii. 269<sup>26-27</sup> 270<sup>1-274</sup><sub>12</sub>—hoots Karl o' Mere for refusing to accept his foster-father's bad money in payment of taxes, 307<sup>81-308</sup><sub>8</sub>—slays Karl, aided by Thord the Low, 309<sup>10-19</sup>—is outlawed for the deed, 309<sup>20-26</sup>
- GAUTHILD (Gauthildr), daughter of Algaut, King of West-gautland, and Aloh, daughter of Olaf the Farsighted, King of Nerick, married Ingiald Evil-heart, King of Sweden, i. 56<sup>3-12</sup> 65<sup>26-28</sup>—her children, Asa Evil-heart and Olaf Tree-shaver, 62<sup>30-63</sup><sub>5</sub> 65<sup>26-27</sup>
- GAUTI, son of Tovi (Gauti Tóvason), his fight with some Danish merchantmen, ii. 157<sup>12-33</sup>
- GAUTLANDERS, *see* Gauts.
- GAUTLAND-FOLK, *see* Gauts.
- GAUTLAND-MEN, *see* Gauts.
- GAUTREK THE BOUNTEOUS (Gautrekr hinn mildi), son of Gaut 'after whom is Gautland named,' i. 56<sup>6-7</sup>
- GAUTS (Gautar), inhabitants of East- and West-Gautland, in Sweden, i. 109<sup>11 16 30</sup> 110<sup>7</sup> 158<sup>8 14</sup> 259<sup>14</sup> 348<sup>4</sup>—ii. 77<sup>2</sup> 78<sup>11</sup> 79<sup>10</sup> 84<sup>10</sup> 86<sup>11</sup> 117<sup>11</sup> 119<sup>17 20</sup> 142<sup>12</sup> 155<sup>12 22</sup> 156<sup>18</sup> 164<sup>12</sup>—iii. 146<sup>11</sup> 149<sup>81</sup> 150<sup>16 22</sup> 151<sup>8 15</sup> 228<sup>81</sup> 231<sup>9 18 24 30</sup> 350<sup>32</sup> 351<sup>15</sup>
- GAUTVID (Gautviðr), son of Swipdag the Blind and foster-brother of Ingiald Evil-heart, i. 55<sup>22-27</sup> 61<sup>23-24</sup>
- GEFION (Gefjon), according to 'Gylfaginning,' S. E., i. 30, of the race of the Asfolk (and in 'Lokasenna,' 21, Odin declares her to know the fate of mankind as clearly as himself), sent by Odin to King Gylfi to seek new lands, and by aid of her giant-begotten four sons, four oxen, she ploughed out of Gylfi's land the island of Selund, i. 152<sup>4-16</sup><sub>14</sub>
- GEFN = Freyja (S. E., i. 114<sup>23</sup> 350<sup>8 10</sup> 557<sup>3</sup>), i. 186<sup>7</sup>
- GEIGAD (Geigaðr), the greatest of champions, i. 38<sup>11 18</sup>
- GEIRA, daughter of King Burislaf in Wendland, ruling, in her own right, over a dominion in that country, the first wife of Olaf Tryggvison, i. 252<sup>10-81</sup> 254<sup>12</sup> 360<sup>21-22</sup>—her death, 260<sup>19-21</sup>
- GEIRFIN (Geirfinnr), an earl who commanded in the town of Gunvaldsburg, defeated and made prisoner by K. Olaf Haraldson, from whom the town ransomed him for twelve thousand gold shillings, ii. 192<sup>4-8</sup> 207<sup>8</sup>

- GEIRI, an Icelander, father of Thorkel, who was at the battle on Lyrshaw-heath, iii. 37<sup>22</sup>
- GEIRMUND (Geirmundr), brings news to Earl Hakon of the approach of the fleet of the Jomsburgers, i. 274<sup>25</sup>-275<sup>8</sup>
- GEIRTHIOF (Geirþjófr), a king in Saxland, married to Alof the Mighty—his country raided by Adils, K. of the Swedes, i. 49<sup>7-17</sup>
- GEITIR, a legendary sea-king, i. 134<sup>6</sup>
- GELLIR, son of Thorkel, grandfather of Ari the Learned, i. 51<sup>8</sup>—goes, in obedience to a message from King Olaf Haraldson, by Thorarin Nefiofson, to Norway, and stays with King Olaf, ii. 249<sup>19-29</sup>—is sent by the King in the following summer to Iceland in order to negotiate with the Icelanders, by cajolery and threats, the subjection of Iceland to Norway, 274<sup>17</sup>-275<sup>14</sup> cf 294<sup>11-14</sup>—the Icelanders having with one accord rejected King Olaf's proposals unconditionally, Gellir goes back to Norway and meets King Olaf as he returns to Norway after the defeat at the Holy River, 275<sup>14-22</sup> 333<sup>19-21</sup>
- GERD (Gerðr), d. of the giant Gymir, wife of Frey, i. 237<sup>8</sup>—in 'kennings' for women, 278<sup>21-23</sup> iii. 75<sup>38</sup> 94<sup>20</sup> 234<sup>25</sup>
- GERSEMI, daughter of Odr and Freyja, i. 24<sup>6</sup>
- GIFFORD (Gíparðr), a Welshman, offers his services to K. Magnus Barefoot and is well received, iii. 228<sup>22-28</sup>—putting in an appearance at the fight of Foxern first when it was all over, he becomes an object of unflattering raillery, 229<sup>10-28</sup>—Eldiarn the Icelandic poet's fun with him, 229<sup>28</sup>-230<sup>29</sup>
- GILCHRIST, *see* Harald Gilli.
- GILL BACKRIFT (Gilli bakrauf), iii. 216<sup>32</sup>
- GILLI, Speaker-at-law of the Faroes, goes to Norway in obedience to an order of King Olaf Haraldson, together with many other representatives of the Faroe folk; becomes a member of the King's household and bodyguard, and with the rest promises that the islands shall become an integral part of the Norwegian realm, ii. 246<sup>17</sup>-247<sup>24</sup>—summoned again to Norway by King Olaf, he agrees with other chiefs of Faroe to leave the mission to Thoralf of Dimon, 269<sup>7-18</sup>—his participation in the affair resulting from Karl o' Mere's mission to the Faroes, 304<sup>21-25</sup> 29-305<sup>8</sup>—takes up, together with Leif Ozurson, the bloodsuit after Karl, 309<sup>21-26</sup>
- GISL, son of Visbur and a daughter of Aude the Wealthy, i.

- 28<sub>5,7</sub>—disinherited together with his brother Ondur by their father, wherefore the brothers lay on him a spell of evil power, 28<sub>8-19</sub>
- GIUKUNGS, the family of the mythic King Giuki, represented in works of art at the Hippodrome in Micklegarth, iii. 260<sub>18</sub>
- GIZUR GOLDBROW (Gizurr gullbrá), fosterfather of Templegarth-Ref, an Icelandic poet, called Gizur the Swart at the court of Olaf the Swede-king, ii. 91<sub>19-20</sub> 40<sub>420</sub>—receives Hialti Skeggison in a friendly manner, 92<sub>7-22</sub> 94<sub>18-19</sub>—introduces Hialti to the Princess Ingigerd, 95<sub>16-24</sub>—is let by Hialti into the secret of his mission to the Swedish court, 101<sub>4-6</sub>—is with K. Olaf Haraldson at the battle of Sticklestead, 40<sub>420</sub>—his song of encouragement before the battle, 405<sub>10-19</sub>—slain in the battle, 430<sub>22-34</sub>
- GIZUR THE SWART (G. svarti), the same as Gizur Goldbrow ii. 91<sub>19-20</sub>
- GIZUR OF VALDRES, a captain in Earl Hakon's host in the battle of Hiorungwick, slain by the Jomsviking Howard Hewer, i. 282<sub>26-2835</sub>
- GIZUR THE WHITE (G. hvíti), son of Teit, the son of Ketilbiorn, an Icelandic noble, favourite with Olaf Tryggvison and chiefly instrumental in introducing Christianity in Iceland, i. 334<sub>25-28</sub> (ii. 89<sub>9</sub>) 335<sub>8-6</sub> 339<sub>27-340</sub><sub>12</sub> 354<sub>13-15</sub> 20<sub>25</sub>
- GLAMMI, a sea-king of fame, i. 239<sub>16</sub> iii. 38<sub>22</sub>
- GLUM (Glúmr), son of Geiri, an Icelandic poet, i. 155<sub>6-22</sub> 160<sub>1-10</sub> 180<sub>12-13</sub> 198<sub>1-10</sub> 201<sub>28-31</sub> 215<sub>9-18</sub> 239<sub>4-22</sub> 243<sub>7-16</sub>
- GODGUEST (Goðgestr), King of Halogaland, died through fall from the horse Raven, a gift-horse from King Adils of Sweden, i. 50<sub>26-31</sub>
- GODWIN (Guðini), Earl, son of Wolfnoth, married to Gyda, the daughter of Thorgils Sprakalegg, their children, ii. 326<sub>10-14</sub>—his daughter, Gyda, married to K. Edward the Confessor, iii. 155<sub>13-19</sub>—his sons, 157<sub>25-1634</sub>
- GOLD-HARALD (Gullharaldr), son of Knut Gormson, and nephew of K. Harald Gormson, a great warrior, and deemed entitled to kingdom in Denmark, i. 217<sub>12-18</sub>—becomes great friend of Hakon the Earl of Ladir, and confides to him his aspirations to kingly dominion in Denmark, wherein he is encouraged by Hakon, 232<sub>14-25</sub>—broaching the matter to his uncle he receives an angry reply, 232<sub>26-2337</sub> 234<sub>1-7</sub>—imparts

- to Earl Hakon his intention to carry out his plan by force of arms, 233<sup>9-80</sup>—enters into Earl Hakon's wily plan of becoming a candidate for the throne of Norway, 236<sup>10-28</sup> cf. 234<sup>28</sup>-236<sup>15</sup>—goes to attack Harald Greycloak, K. of Norway, coming to Denmark on an invitation from Harald Gormson, and slays him in battle at the Neck in Limbfrith, 237<sup>81</sup>-238<sup>2</sup><sub>24</sub>-239<sup>22</sup>—is himself attacked in turn by Earl Hakon and hanged on a gallows, 240<sup>3-11</sup> cf. 238<sup>5-28</sup>
- GONDUL (Göndul), a 'Valkyrja,' i. 187<sup>88</sup> 189<sup>5</sup> 191<sup>18</sup>—ii. 59<sup>18</sup> 109<sup>19</sup>—iii. 254<sup>11</sup>
- GORM THE OLD (Gormr hinn gamli), son of Horda-Knut [the son of Arnfinn], sole King of Denmark, i. 83<sup>10-11</sup> 93<sup>29</sup> 94<sup>15</sup> ii. 253<sup>17-20</sup>; father of Knut and Harald, 217<sup>18</sup> 233<sup>3</sup> 234<sup>17</sup>—Gorm's son, better G.'s descendant (áttungr), a kenning for Knut the Mighty, his great-grandson, 314<sup>20</sup>
- GOTH-GOD (Gauta-Týr), the 'Goths' avail,' Odin, i. 189<sup>6</sup>
- GOTLANDERS (Gotar), inhabitants of the island of Gotland, ii. 8<sup>29</sup>
- GOWK-THÖRIR (Gauka-þórir), a waylayer; he and Afrafasti go with their company and offer K. Olaf Haraldson their service, ii. 394<sup>8-30</sup>—their offer being rejected on religious grounds, they follow the King's host on their own account, 394<sup>31</sup>-395<sup>27</sup>—Gowk-Thorir, with his company, is christened, 399<sup>5-31</sup>—he falls in the first brunt at the battle of Sticklestead, 428<sup>82</sup>
- GRAM (gramr), in ancient days the name of a lord that went a-warring, i. 32<sup>22-23</sup>—the warriors bore collectively the plural name 'gramir,' *ib.*
- GRANI, an Icelandic poet, sings of the ransoming of the daughters of Thorkel Gusher, iii. 96<sup>4-11</sup>
- GRANKEL or Granketil (Grankell eða Granketil), a goodman of Halogaland, personal description, ii. 191<sup>21-26</sup>—gives a goodly banquet to K. Olaf Haraldson on his visit to Halogaland, 192<sup>3-5</sup>—owner of an island rich in produce, over the possession of which he and his son Asmund come to quarrel with Harek of Thiotta, and gain their case, 292<sup>4</sup>-294<sup>8</sup>—burnt in his house by Harek, 347<sup>11-27</sup> 420<sup>10-18</sup>
- GRANMAR (Granmarr), King of Southmanland in Sweden, escaped being burned at Upsala with other kinglets of Sweden, i. 58<sup>6-7</sup>—hears of the burning and takes his counsel, 59<sup>10-13</sup>

—his entertainment of, and alliance with, the viking King Hiorvard, 59<sub>13</sub>-60—his wars with Ingiald, and death through the latter's treachery, 61-62<sub>22</sub>

GREEKS (Grikkir, Girkir), iii 61<sub>13</sub> 62<sub>28</sub> 30 71<sub>28</sub> 260<sub>8</sub> 430<sub>8</sub> 12 10 431<sub>20</sub>

GREGORY, son of Day Elifson and of Ragnhild, the d. of Skopti Ogmundson, iii. 352<sub>6</sub>—takes service with King Ingi Haraldson and becomes his great favourite, 377<sub>16-24</sub>—K. Sigurd Haraldson forming a plan with his brother Eystein to depose their crippled brother Ingi, Gregory defeats the plot, and puts an end to Sigurd's consequent policy of provocation by slaying him at Biorgvin, 385<sub>27</sub>-390<sub>10</sub>—is prevented by the people from falling upon Eystein, 390<sub>11-21</sub>—escapes from an attack by King Eystein on his manor of Bentberg, which Eystein destroys, live stock and all, 390<sub>27</sub>-391<sub>24</sub>—he is awarded fifteen marks from K. Eystein for the destruction of his property, 392<sub>17-18</sub>—he and Ingi win over from Eystein many of his supporters, 392<sub>30</sub>-393<sub>2</sub>—he takes command of the strong place of Kings' Rock on behalf of Ingi, 399<sub>18-19</sub>—his dealings with Hakon Shoulderbroad at Kings' Rock, 399<sub>21</sub>-401<sub>20</sub>—his estimate of Icelanders as soldiers, 401<sub>30</sub>-402<sub>2</sub>—keeps with K. Ingi in the Wick watching an opportunity to fall on Hakon Shoulderbroad, 402<sub>12-15</sub>—with K. Ingi in Biorgvin, where Hakon eludes his vigilance, 403<sub>1-16</sub>—his part in the battle of the Elf against Hakon Shoulderbroad, 403<sub>18</sub>-415<sub>17</sub>—goes from the battle north into the Wick and winters there, 415<sub>18-20</sub>—takes pledge of King Ingi that Sigurd of Rey, his near relative, shall retain all his possessions, 415<sub>27-29</sub>—dissatisfied with Erling Askew's inactivity at Biorgvin in face of Hakon's uncompromising attitude in Thrandheim, 416<sub>16-21</sub>—goes with K. Ingi to Biorgvin, 416<sub>24</sub> 25—accidentally drawn into a fight, on the bridges in Biorgvin, between his brother-in-law Haldor and Biorn, the nephew of Erling Askew, 416<sub>29</sub>-418<sub>28</sub>—goes with K. Ingi east into the Wick in pursuit of Hakon, and takes up his station at Kings' Rock, 418<sub>28-28</sub>—his onset on Hakon at Saur-Byes, 419<sub>3-26</sub>—in seeking to avenge on Hakon Shoulderbroad the slaying of his brother-in-law Haldor Bryniolfson, he is shot down crossing the river Befia, 1161, 419<sub>27</sub>-421<sub>28</sub>—his character, 421<sub>21-26</sub>—next to Eystein the elder, the greatest friend of Icelanders in Norway,

- 421<sub>26-27</sub>—his body taken to Hofund and buried at Gimsey at the nuns' seat there, 421<sub>27-30</sub>—King Ingi's grief at his fall, and devotion to his memory, 422<sub>3-31</sub> 423<sub>27</sub> 424<sub>4</sub> 425<sub>9-10</sub>—Gregory's house-carles make common cause with Erling Askew against Hakon Shoulderbrood, 435<sub>5-12</sub> 437<sub>28-25</sub>
- GRELAD (Grelóð), daughter of Dungad, Earl of Caithness, married to Thorfin Skull-cleaver, ii. 168<sub>27</sub> 169<sub>2</sub>
- GRIMKEL (Grímkell), the court bishop of King Olaf Haraldson, his and his clerks' seats in the King's hall, ii. 67<sub>20-21</sub>—by his and other clerks' counsel, Olaf Haraldson draws up canon-law for Norway, 68<sub>18-20</sub>—remained, at K. Olaf's request, at his missionary duty in the Uplands during the King's flight to Russia, 454<sub>4-10</sub>—at the request of the people of Thrandheim he goes to Nidoyce to look after matters in connection with K. Olaf's holiness, 454<sub>4-6</sub> 10-15—his conduct in the affair until, with K. Svein Alfiva's son's consent, he declares K. Olaf to be a verily holy man, 454<sub>18</sub> 457<sub>2</sub>
- GRIM RAKE (Grímr rusli), goes off to Micklegarth with Kristin, the wife of Earl Erling Askew, where they have sundry children together, iii. 474<sub>11-14</sub>
- GRIM, son of Thorgils the son of Halma, aids his father in securing the body of K. Olaf Haraldson, ii. 444-445, 447<sub>5</sub> 449<sub>7</sub> 454<sub>27</sub> 455<sub>4</sub>
- GRIM from Vist, father to Andres, a partisan of Sigurd Slembi-Deacon, iii. 356<sub>14</sub>
- GRIOTGARD, *read* Griotgarth.
- GRIOTGARTH THE BRISK (G. roskvi), stationed in the forehold on board the Long-Worm, i. 353<sub>20</sub>
- GRIOTGARTH (Grjótgarðr) the elder, son of Earl Hakon Griotgarthson, of Ladir, slain in Harald Hairfair's second battle of Solskel, i. 102<sub>30-32</sub>
- GRIOTGARTH the younger, son of Earl Hakon Griotgarthson, and younger brother to Earl Sigurd of Ladir; having no title of honour he went in summer on viking raids, i. 203<sub>17-22</sub>—plots with Gunnhild and Harald Graycloak against the life of his brother, 204<sub>4-28</sub>—in company with Harald and Erling he burns Earl Sigurd in his house at Oglo, 205<sub>10-20</sub>—appointed by Harald Graycloak governor of North-Mere, and is slain in battle there by his nephew Hakon Sigurdson, Earl of Ladir, 216<sub>20</sub> 217<sub>6</sub>



- GRIOTGARTH, son of Olvir of Eggja, rises in rebellion against K. Olaf Haraldson in order to avenge the death of his brother Thorir, 344<sup>7-11</sup>—K. Olaf, hearing of it, attacks him in his house and slays him, 344<sup>18</sup>-345<sup>4</sup>
- GRIOTGARTH of Yrjar, father to Hakon, Earl of Ladir, i. 96<sup>24</sup>
- GRITGARTH, *read* Griotgarth, the father of Hreidar, who was killed in the battle at Holm-the-Gray, iii. 362<sup>7</sup>
- GROA (Gróa), daughter of Thorstein the Red, married to Dungal, Earl of Caithness, their daughter Grelad, wife of Thorfin Skull-cleaver, Earl of Orkney, ii. 168<sup>27</sup>-169<sup>3</sup>
- GRYTING (Grýtingr), King of Orkdale, fights with Harald Hairfair, and, being defeated, swears fealty to him, i. 95<sup>21-29</sup>
- GUDBRAND (Guðbrandr), a 'hersir' of the Dales, lends armed aid to Eystein, King of Heathmark, against Halfdan the Black, i. 78<sup>22-24</sup>—enters an alliance with Hogni and Frodi, sons of King Eystein of Heathmark, and with Hogni Karason at Ringsacre, against Harald Hairfair, who burns Gudbrand in his house there, 92<sup>14-30</sup>
- GUDBRAND A-DALE (Dala-Guðbrandr), makes an alliance with Earl Hakon Sigurdson of Ladir, Tryggvi Olafson, and Gudrod Biomsson against Gunnhild's sons, i. 210<sup>8-11</sup>
- GUDBRAND A-DALES (Dala-Guðbrandr), a 'hersir' over 'the Dales,' *i.e.* over Gudbrandsdale, over which he bore sway like a king, ii. 200<sup>19-32</sup>—in might and wide lands a peer of Erling Skjalgson, 200<sup>22-32</sup>—his unavailing struggle against K. Olaf Haraldson's missionary campaign in his dominion, 201<sup>2</sup>-208<sup>31</sup>—converted to Christianity and baptized by the court bishop Sigurd, 208<sup>31</sup>-209<sup>2</sup>—builds the first church in Gudbrandsdale, 209<sup>2-3</sup>
- GUDBRAND KÚLA (G. kúla), father of Asta the wife of K. Harald the Grenlander, i. 284<sup>9</sup> 311<sup>1</sup> and of Isrid, wife of Thord Bigbelly, ii. 249<sup>2</sup>—fosters Olaf, son of Harald the Grenlander (O. Holy), his grandson, i. 287<sup>14-19</sup>
- GUDBRAND, son of Shavehew, married to Maria, daughter of K. Eystein Magnusson and Ingibjorg, d. of Guthorm, son of Steig-Thorir, iii. 265<sup>4</sup>—falls on the side of King Ingi Haraldson in the battle of Oslo against Hakon Shoulderbread, 426<sup>18</sup>—his son, Olaf Unlucky, 374<sup>17-19</sup>
- GUDBRAND THE WHITE (G. hvíti), a captain in Earl

- Eric's division of Earl Hakon's fleet in the battle of Hiorungwick, i. 277<sub>15</sub>
- GUDLAUG (Guðlaugr), King of Halogaland, defeated and hanged by the sons of Yngvi Alrekson, i. 39<sub>6-29</sub>—avenged by his son, Gylaug, 41<sub>2-26</sub>
- GUDLEIK THE GARTHREALMER (Guðleikr gerzki), a great trader in Russian goods, whence his by-name, enters partnership with King Olaf Haraldson, and takes his commission for procuring costly stuffs for the King's robes of state. On the return voyage he is slain by Thorgaut Harelip, who robbed all the goods for the benefit of King Olaf of Sweden, ii. 81<sub>28-832</sub>
- GUDMUND (Guðmundr), son of Ari Thorgeirson, Bishop of Holar in Iceland, 1203-1237, iii. 476<sub>22</sub>
- GUDMUND THE MIGHTY (G. hinn ríki) of Maddermead, son of Eyolf, i. 334<sub>20</sub>—alternately singled out by King Olaf Haraldson as keeper of the blinded Upland King Rørek, ii. 135<sub>24-25</sub>—Rørek not feeling at home with Thorgils Arison requests to be taken to Gudmund, who entertains him for one year, and then rids himself of him by lodging him at the small tenement of Calfskin, 136<sub>16-27</sub>—his aid sought by King Olaf for obtaining possession of the island of Grimsey, 242<sub>29-2435</sub>—Gudmund and his followers' compliance thwarted by his brother Einar's intervention, 243<sub>9-24430</sub>—invited, together with other chiefs of Iceland, by Thorarn Nefiolfson, in the name of King Olaf, to come to Norway to meet the King, an invitation of which G. did not avail himself, 245-246<sub>8</sub>—his death (1025), 249<sub>24-25</sub>—genealogical reference to, iii. 153<sub>8-6</sub>
- GUDRID (Guðríðr), daughter of Birgir and sister to Jon, Archbishop of Nidoyce, Eric Oddson's authority for his account of Ivar Dint's execution, iii. 363<sub>27</sub>
- GUDRID, daughter of Guthorm Steig-Thorirson, avers that she saw in her father's possession the mazer-bowl which Harald the Hardredy gave to Steig-Thorir, iii. 86<sub>27-29</sub> 87<sub>3-6</sub>
- GUDROD (Guðroðr), son of King Biorn the Chapman, i. 134<sub>31</sub>—fostered, after his father's death, by his uncle Olaf, 142<sub>5</sub>—flies, with his foster-brother, Tryggvi Olafson, to the Uplands after the fall of K. Olaf at Tunsberg in battle against Eric Bloodaxe, 144<sub>29-30</sub>—joins Hakon the Good against Eric Bloodaxe, 151<sub>7-11</sub>—receives from Hakon the Good the title

of king, together with the dominion of Westfold, 15<sup>14-18</sup>—confirmed in his title and dominion on the accession of Eric's sons to power, 197<sup>15-24</sup> 202<sup>16-18</sup>—makes an alliance against Gunnhild's sons with Earl Hakon, Gudbrand a-Dale, and Tryggvi Olafson, 210<sup>3-11</sup>—while guesting up-country in the neighbourhood of Tunsberg he is set upon, at night, by Harald Greycloak and killed, 211<sup>24</sup>-212<sup>2</sup>—(Of Gudrod, as of his father, Snorri says 'he married well and meetly' without mentioning the wife's name); he left a son, Harald the Grenlander, 212<sup>7-9</sup>

GUDROD (Goðroðr), son of Eric Bloodaxe and Gunnhild, i. 145<sup>7</sup>—hearing of Earl Hakon Sigurdson's alliance with the Upland lords, he gives out that next spring he will go on a war-voyage, 210<sup>11-18</sup>—at the ale of parting he and Harald, who was to join in the expedition, nearly came to blows over the drinking game 'man-likening,' and parted company, 210<sup>18</sup>-211<sup>4</sup>—sailing east to the Wick and across the Fold, he arranges with K. Tryggvi Olafson a tryst at Walls, east of Sotanes, and with his men falls treacherously on Tryggvi and slays him there, 211<sup>4-21</sup>—searches for Tryggvi's widow, 224<sup>15-19</sup>—with his brother, Sigurd Slaver, he is left in governorship of Thrandheim by Harald Greycloak, 214<sup>4-8</sup>—clears, with his brother, out of Thrandheim on Earl Hakon's return in autumn, and abides in the Mere, 214<sup>14-24</sup>—gathers with Harald his brother fresh host for Thrandheim, which they occupy first when Earl Hakon leaves the country for Denmark, 216<sup>17-22</sup> 217<sup>21-29</sup>—flies with his mother and Ragnfrod, his brother, to Orkney, on Hakon being appointed Harald Gormson's viceroy, 241<sup>17-28</sup> cf. 243<sup>5</sup>—leads a warfaring life in western countries until Olaf Tryggvison has been king in Norway for four years (999), when he returns with many ships to the Wick, where he is slain by the King's brothers-in-law Hyrning and Thorgeir, 341<sup>28</sup>-342<sup>30</sup>

GUDROD GLEAM (G. ljómi), son of Harald Hairfair and Snowfair, daughter of Swasi, i. 120<sup>3</sup>—repudiated by his father, 121<sup>5-6</sup>—restored to favour at the instance of Thiodolf of Hvin, 121<sup>7-122</sup><sup>3</sup> with whom, at Harald's behest, he takes up his abode, 122<sup>1-8</sup>—revolts against his father, and in company with his brother Halfdan Highleg burns in his house Rognvald the Mere-earl, and seizes the rule over his

- dominion, 124<sup>15-29</sup>—expelled by King Harald east to Agdir, 125<sup>1-5</sup>—appointed king by his father, 131<sup>20-22</sup>—perished by shipwreck off the Jadar, sailing from Agdir to Rogaland, 133<sup>28</sup>—134<sup>14</sup>
- GUDROD, a king of Gudbrandsdale, ii. 41<sup>25</sup>—joins the other Upland kinglets in supporting Olaf Haraldson's struggle for the crown of Norway, 41<sup>18</sup> 44<sup>24</sup>—joins in a conspiracy with other four Upland kings against Olaf for his cruelty to heathen Uplanders, 103<sup>11</sup>—106—seized at Ringacre with his fellow-conspirators by King Olaf, who has his tongue cut out, 108<sup>3-22</sup>
- GUDROD, son of Halfdan Whiteleg, i. 67<sup>20-21</sup>
- GUDROD the Hunter-King, or the Proud (G. *veiðikonungr eða hinn mikilláti*), son of Halfdan Eysteinson the Bounteous and the Meatgrudging, King of Raumrick and Westfold, and one half of Vingulmark, married, first, Elfhild, d. of King Alfarin of Elfhome; secondly, Asa, daughter of K. Harald Redlip of Agdir, whom Gudrod slew, he being in turn slain by Asa's foot-page, in Stiflasound, i. 70<sup>24</sup>—72<sup>12</sup>—his sons lose a great part of the realm he left them, 72<sup>18-28</sup>
- GUDROD, son of Olaf Butterbread, King of the South Isles, in the host of King Ingi before Oslo, iii. 424<sup>26-27</sup>—flees before King Hakon's men, 425<sup>1-5</sup>
- GUDROD, King of Scania (*i.e.* of Skaney), married to Asa Evil-heart, who encompassed his death, i. 63<sup>9-16</sup>
- GUDROD SKIRJA (G. *skirja*), son of Harald Hairfair and Ashild, daughter of Ring Dayson, i. 114<sup>20-21</sup>—kept at his father's court, but was endowed with large grants about (Hordland(?) and) Sogn, 131<sup>27-29</sup>
- GUDRUN (Guðrún), daughter of Einar son of Ari of Reekknolls, married to Ogmund of Sand in Tentisle in Halogaland, iii. 35<sup>6</sup>—28<sup>-30</sup>
- GUDRUN, daughter of Jarnskeggi or Iron Skeggi of Uphowe in Yriar, chosen in marriage by Olaf Tryggvison in atonement for her father's death, attempts his life the first night of the bridal and parts from him for ever, i. 322<sup>6-19</sup>
- GUDRUN, d. of Nefstein and of Ingrid (Ingigerd is a misprint), the d. of K. Sigurd Sow and Asta, the parents of Harald Hardredy, Gudrun being thus a niece of Olaf the Holy, given by K. Olaf the Quiet in marriage to Skuli Tosti's son, 'king's fosterer,' iii. 184<sup>4-9</sup>

- GUDRUN of Saltness, mother of John Kitten, Sigurd and William, all of whom joined the band of Eystein, 'King' of the Birchlegs, iii. 48<sup>3</sup><sub>25</sub>
- GUDRUN, Sun of Lund, should read Sun of the Groves (Map), (G. Lundasól), the daughter of Bergthor and wife of Worm Lyrgia, sent for by Earl Hakon of Ladir that he might dishonour her—her reproachful reply, i. 29<sup>27</sup><sub>20</sub>
- GUDRUN, daughter of Thord the son of Foli, the wife of Skopti, son of Ogmund, her children, iii. 225<sup>29</sup><sub>31</sub>
- GUNN (Gunnr), a Valkyrja, ii. 11<sup>20</sup><sub>36</sub><sup>32</sup>
- GUNNAR of Gelmin (Gunnarr af Gelmini), supporter of K. Olaf Haraldson in his strife for the kingdom of Norway, ii. 48<sup>15</sup>
- GUNNAR of Gimsar joins the following of Sigurd Slembi-Deacon and Magnus the Blind, iii. 349<sup>7</sup>—falls in the battle at Mouth, 349<sup>21</sup><sub>35</sub><sup>01</sup>
- GUNNAR RENTMASTER, iii. 44<sup>1</sup><sub>15</sub>
- GUNNHILD (Gunnhildr), the daughter of Burislaf, King in Wendland, i. 25<sup>2</sup><sub>10</sub>—married to Svein Twibeard, King of Denmark, their sons: Knut the Mighty (Great) and Harald, 27<sup>1</sup><sub>11</sub> 15-17 348<sup>24</sup><sub>26</sub>—her death, 348<sup>26</sup><sub>27</sub> [According to Dittmar of Merseburg Svein put her away and sent her to Wendland, and at his death her sons, Knut and Harald, restored her to her rights in Denmark.]
- GUNNHILD, daughter of Earl Halfdan and Ingibiorg, a daughter of Harald Hairfair, mother to Eyvind Skaldspiller, i. 198<sup>27</sup><sub>28</sub> ii. 190<sup>5</sup><sub>7</sub>
- GUNNHILD, daughter of Knut the Mighty and Emma, ii. 27<sup>14</sup>—wedded to Kaiser Henry (III.) of Saxland, iii. 25<sup>18</sup><sub>28</sub>—died three years afterwards (1040), 25<sup>28</sup>
- GUNNHILD, the reputed daughter of Ozur Tot, a lord in Halogaland, i. 129<sup>5</sup><sub>8</sub>—found in a Finmark cot studying wizardry she is brought to Eric Bloodaxe, who, struck with her great beauty, obtains her in marriage, i. 129<sup>8</sup><sub>130</sub>—held by common rumour guilty of having caused K. Halfdan the Black of Thrandheim to be killed by poison, 142<sup>14</sup><sub>18</sub>—personal description, children, 145<sup>2</sup><sub>8</sub>—flees with her sons, after the fall of her husband, to Orkney, where she resides with them for a time, 154<sup>20</sup><sub>155</sub><sup>22</sup>—on hearing that war had broken out between Norway and Denmark, she quits the

Orkneys and goes to K. Harald Gormson with all her family, and is received hospitably and provided with lands for her support, 159<sup>12-15</sup> 21-26—when her sons succeeded, after the death of Hakon the Good, to power in Norway, she meddles much in affairs of state and acquires the title 'Kings' Mother,' 197<sup>8-14</sup>—she urges her sons to rid them of Earl Sigurd of Ladir, 202<sup>7</sup>-203<sup>12</sup>—her plotting with Griotgarth against the life of his brother, Earl Sigurd, 204<sup>4-28</sup>—her guileful love for Earl Hakon of Ladir, 208<sup>8-10</sup>—takes counsel with her sons on hearing of Hakon the Ladir-Earl's alliance with Gudbrand a-Dale and the Wick Kings, Tryggvi and Gudrod, 210<sup>11-14</sup>—concerts plans with her sons for the kidnapping of Olaf Tryggvison, 224<sup>19-26</sup>—sends spies to find out the whereabouts of Astrid, Olaf's mother, and her infant son, 225<sup>8-10</sup>—sends Hakon, who fails, to secure the person of Olaf Tryggvison, 225<sup>11</sup>-227<sup>16</sup>—sends Hakon again on the same errand, with a request to the King of Sweden to further her purpose, 227<sup>28</sup>-228<sup>4</sup>—Hakon reports to her again his failure, 228<sup>5-24</sup>—Her son K. Harald Greycloak consults her as to the advisability of accepting Harald Gormson's invitation to Denmark, 237<sup>4-6</sup>—Har. Greycloak having been treacherously slain in Denmark, Gunnhild leaves Norway again for Orkney,

241<sup>17-23</sup>

GUNNHILD, daughter of King Sigurd Syr (Sow) and Asta the daughter of Gudbrand Kula, ii. 35<sup>27</sup>—given in marriage by her half-brother, King Olaf Haraldson, to Ketil Calf (Kalf) of Ringness, 248<sup>13-27</sup>—her daughter Sigrid, iii. 106<sup>10-18</sup>—her son, Guthorm, IIII<sup>14</sup>

GUNNHILD, daughter of Earl Svein, son of Earl Hakon the Mighty, married (second time) to Svein Wolfson, K. of Denmark, iii. 106<sup>25-28</sup> (The statement, ii. 33<sup>12-15</sup> that she was married to Aslak, son of Erling Skialgson, is contradicted, iii. 106<sup>24-26</sup> where, in agreement with all other sources, Aslak's wife is said to have been Sigrid, Gunnhild's sister, *see* Sigrid, daughter of Earl Svein.)

GUNNHILD, wife of Simon, son of Thorberg, foster-mother to K. Hakon Shoulderbroad, iii. 373<sup>20</sup>—causes a witch-woman 'to sit out' in order to find by what magic means victory can be secured to the arms of her foster-son, 424<sup>5-12</sup>

GUNNHILD'S SONS. *See* Eric's sons.

- GUNNI FISS, son of Sæmund Housewife and Ingibiorg daughter of priest Andres Brunison, iii. 325<sub>3</sub>
- GUNNSTEIN (Gunnsteinn) of Longisle in Halogaland, an older brother to Karli, a man of great account and busy in husbandry, ii. 237<sub>28</sub>-238<sub>2</sub>—joins his brother in a trading voyage to Biarmland, and takes command of their ship after Karli's death, 258<sub>16</sub>-266<sub>10</sub>—overtaken by Thorir Hound at Longwick, he and his crew desert the ship, and Gunnstein escapes death by the aid of a wizard woman, 266<sub>10-18</sub>—he eludes in disguise Thorir's pursuit, reaches his home in Longisle, from whence he sets out to meet King Olaf, to whom he tells the story of the expedition, the King taking him under his protection, 266<sub>24</sub>-267<sub>6</sub> 288<sub>23-24</sub> 289<sub>15</sub>
- GUTHORM (Guthormr), a king who fell with Eric Bloodaxe, i. 154<sub>10</sub>
- GUTHORM, son of Asolf of Remir and Thora daughter of Skopti Ogmundson, father of Bard the father of K. Ingi and Duke Skuli, iii. 184<sub>9-13</sub>—with his brother Ottar Balli he joins many Thrandheim chiefs in proclaiming as king Sigurd, son of K. Harald Gilli, 348<sub>4</sub>
- GUTHORM CINDER (G. sindri), of noble kin, and a famous poet both at Harald Hairfair's and his son Halfdan the Black's court, brings about peace between father and son when they were on the point of going into battle, i. 136<sub>18-31</sub>—wrought a song on K. Hakon the Good called Hakon's-drapa, 156<sub>25-33</sub> 157<sub>10-18</sub> 26-30 158<sub>6-10</sub> 26-159<sub>3</sub> 172<sub>31</sub>-173<sub>6</sub> 11-19 179<sub>8-17</sub>
- GUTHORM, son of Eric Bloodaxe and Gunnhild, i. 145<sub>6</sub>—falls at Ogvaldsness fighting against K. Hakon the Good, 172<sub>19-27</sub>
- GUTHORM GREYBEARD (G. grábarði), father to Thora the mother of K. Sigurd natural son of K. Harald Gilli, iii. 314<sub>23</sub>—the story of his sons Einar and Andreas, and another daughter not named, 381<sub>11</sub>-385<sub>15</sub>
- GUTHORM, son of Gudbrand hersir of Gudbrandsdale, falls in battle against Halfdan the Black in Mickle-isle (Eyin mikla) in the lake Miors, i. 78<sub>25-29</sub>
- GUTHORM, son of Harald Fletcher, a commander at Kings' Rock, iii. 324<sub>30</sub>
- GUTHORM, 'eldest' son of Harald Hairfair and Asa, daughter of Earl Hakon Griotgarth's son, i. 110<sub>26-27</sub>—sprinkled with

water by Duke Guthorm, who gave him his own name and brought him up east in the Wick, 114<sub>92</sub>-115<sub>5</sub>—appointed by his father governor over the dominion which Duke Guthorm had ruled over (Wick and Uplands), 124<sub>10-12</sub>—and afterwards made King of Ranrealm, 131<sub>22-25</sub>—falls in battle with Solvi Klofi in the mouth of the Elf, 128<sub>6-11</sub>, 132<sub>16-17</sub>

GUTHORM, son of Ketil Kalf of Ringness and Gunnhild, sister of K. Harald Hardredy, his character and relations with K. Harald, iii. 122<sub>14-20</sub>—his warfare in the west, and dealings with Margath, K. of Dublin, in Bretland, 122<sub>21</sub>-124<sub>16</sub>—he bestows one tenth of the war-booty taken from Margath on Olaf's church at Nidoyce, in the shape of a huge rood of silver, 124<sub>6-10</sub> 16-28

GUTHORM, son of Sigurd, Earl of Orkney, succeeded his father and, in a year, died, leaving no issue, i. 116<sub>28-30</sub> ii. 168<sub>9-10</sub>

GUTHORM, son of King Sigurd Hart and of Thorny, daughter of Klack-Harald King of Jutland, i. 81<sub>17</sub> 83<sub>7-9</sub>—seized by the viking Haki of Hadaland, 81<sub>29</sub>-82<sub>8</sub>—rescued from Haki by Harek Wolf, and brought to the court of Halfdan the Black, 82<sub>19</sub>-83<sub>7</sub>—becomes captain of Harald Hairfair's body-guard, head of his government, and commander-in-chief of his army, 91<sub>8-12</sub>—defeats the first combination of Hairfair's enemies: Haki Gandalfson, 92<sub>1-7</sub>—King Gandalf of Vingulmark, 92<sub>7-14</sub>—the four upland lords, Hogni and Frodi, sons of King Eystein of Heathmark, Hogni Karason and 'hersir' Gudbrand, 92<sub>14</sub>-93<sub>7</sub>—approves strongly of Hairfair's vow to conquer all Norway, 95<sub>7-9</sub>—his expedition with Harald north over Dofrafell into the basin of Drontheim, and victory in Orkdale, 95<sub>11-29</sub>—appointed governor by Harald Hairfair over Vermland, 110<sub>20-21</sub>—sprinkles with water and gives his name to Harald Hairfair's oldest son, and brings him up, i. 114<sub>92</sub>-115<sub>5</sub>—had rule over the Wick, Ranrealm apparently included (cf. 131<sub>22-25</sub>), and the Uplands, when Harald was absent, 115<sub>5-7</sub>—and as governor of these parts resided in Tunsberg, 123<sub>24-28</sub>—died in his bed at Tunsberg, 124<sub>9</sub>

GUTHORM, son of King Sigurd Syr (Sow) and Asta the daughter of Gudbrand Kula, ii. 35<sub>26-27</sub>—his faintheartedness as a child, 110<sub>6-10</sub>—cornfields his great wish in childhood,

111<sub>1-5</sub>

GUTHORM STEIG-THORIRSON, father to Gudrid, and



- Ingibjorg the queen of K. Eystein Magnuson, iii. 87<sub>8-4</sub> 265<sub>1-2</sub>  
 —his daughter Gudrid saw in his possession the mazer-bowl  
 which Harald the Hardredy had given to Steig-Thorir, iii.  
 87<sub>3-5</sub>
- GYDA 'the English' (Gyða in enska), daughter of Olaf Kuaran,  
 King of Dublin (i. 265<sub>18-19</sub>), a widow whose husband had  
 been an earl, chooses at an assembly summoned by herself,  
 Olaf Tryggvison for her husband, i. 264<sub>19</sub>-265 266<sub>20-21</sub>—  
 their son Tryggvi, ii 463<sub>3-8</sub>
- GYDA, daughter of King Eric of Hordaland, fostered by a rich  
 bonder of Valdres, personal description, i. 93<sub>15-18</sub>—the wooing  
 of her by Harald Hairfair, and her answer, 93<sub>18</sub>-94<sub>17</sub>—married  
 to Harald Hairfair; her children, 114<sub>4-10</sub>
- GYDA, daughter of Earl Godwin and his wife Gyda the  
 daughter of Thorgils Sprakaleg, married to Edward the  
 Confessor, ii. 326<sub>10-14</sub> iii. 155<sub>18-19</sub>
- GYDA THE OLD (G. gamla), daughter of K. Harald God-  
 winson, married to K. Valdemar of Holmgarth, their son  
 Harald the father-in-law of K. Sigurd Jerusalem-farer, iii.  
 270<sub>28</sub>-271<sub>2</sub>
- GYDA, daughter of King Svein Twibeard, and sister to Knut  
 the Great, married to Earl Eric, son of Hakon, i. 348<sub>12-18</sub>
- GYDA, daughter of Thorgils Sprakaleg, married to Earl God-  
 win, the son of Wolfnoth, mother to King Harald and Earl  
 Tosti, etc., ii. 326<sub>9-12</sub> iii. 159<sub>16-17</sub>
- GYLAUG (Gýlaugr), King of Halogaland, son of Gudlaug,  
 avenges his father on Jorund, K. of Sweden, i. 41<sub>2-26</sub> cf.  
 39<sub>8-29</sub>
- GYLFI (according to 'Gylfaginning' of the younger Edda, i.  
 30, a king of Sweden), his dealings with Gefion, i. 15<sub>25</sub> 16<sub>7-14</sub>  
 —his dealings with Odin, 16<sub>15-21</sub>
- GYMIR, a giant, father of Gerd, the wife of Frey, i. 23<sub>7</sub> = Ægir,  
 the god of the sea, 54<sub>8</sub>
- GYRD (Gyrðr), aboard King Harald Hardredy's ship in the  
 Solund Isles—his dream, 163<sub>22</sub>-164<sub>8</sub>
- GYRD, son of Amundi, K. Ingi Haraldson's foster-brother,  
 married to Gyrid Day's daughter, sister of Gregory Dayson,  
 iii. 403<sub>8-11</sub>—joins Gregory to attack Hakon Shoulderbroad at  
 Kings' Rock, iii. 400<sub>11</sub>—is slain by Hakon Shoulderbroad,  
 403<sub>5-18</sub>—Hakon's dealings with his son Amundi, 420<sub>2-6</sub>

- GYRD BARDSON, father to Cecilia, the wife of Jon Kauda, iii. 363<sub>8</sub>
- GYRD GODWINSON, Earl, brother of K. Harald Godwinson, falls with his brother at the battle of Helsingport, iii. 181<sub>11-17</sub>
- GYRD, son of King Harald Redlip, dies fighting with his father against Gudrod the Hunter-king, i. 71<sub>18-14</sub>
- GYRD, son of Kolbein, brother to Bentein, whom Sigurd Slembi-Deacon slew, iii. 356<sub>4</sub>—refuses ransom for Ivar Dint as having taken part in the slaying of his brother Bentein, 363<sub>18-22</sub>—one of the chiefs who insisted on Sigurd Slembi-Deacon being tortured to death, 366<sub>6-8</sub>
- GYRD the Lawman, son of Gunnhild, a follower of K. Ingi Haraldson, made prisoner of war by K. Hakon Shoulder-broad, iii. 403<sub>11-16</sub>
- GYRD, son of Law-Bersi, father to Amundi, the foster-father of K. Ingi Haraldson, iii. 347<sub>17</sub>
- GYRGIR (Georgios Maniakes), military commander under the Emperor Michael 'Katalaktus,' iii. 59<sub>24-88</sub>—he and Harald Sigurdson engaged in putting down piracy in the Greek Archipelago, 60<sub>1-7</sub>—his quarrels with the Værings concerning certain privileges at encampments settled by Harald's sharp practice, 60<sub>1-7</sub>-62<sub>5</sub>—comparison of his and Harald's successes in war, 62<sub>8</sub>-63<sub>28</sub>
- GYRID, the daughter of Day and sister of Gregory Dayson, married to Gyrd, the son of Amundi, iii. 403<sub>8-11</sub>—their son Amundi, 420<sub>2-6</sub>
- HADD the Hardy (Haddr inn harði), fought, together with his brother, Roald Rig, against Harald Hairfair in Hafursfirth, and, apparently, escaped by flight, i. 111<sub>12</sub>-112<sub>2</sub>
- HADDING, a legendary hero, son of Gram, K. in Denmark, his followers, called Haddings (Haddingjar)—Haddingja valr, would be better translated 'fallen Haddings' than 'Hadding's chosen,' i. 206<sub>14</sub>
- HAFTHOR (Hafþórr) and Steinthor (Steinþórr), examples of personal names derived from Thor (þórr), i. 19<sub>27-28</sub>
- HAGBARD, a sea-king, i. 38<sub>3-5</sub> 256<sub>4</sub> iii. 319<sub>28</sub> (Sigar's foe).
- HAKI, a sea-king, and, after having slain K. Huggleik in battle, King of the Swedes, i. 38<sub>8-27</sub>—overcome by wounds in battle with the sons of K. Yngvi Alreksson, Jorund and Eric, he had balefire arrayed on board ship whereon he was laid, the

- craft, with rudder shipped and sails set, going all ablaze into the main, 39<sub>31</sub>-40<sub>24</sub>
- HAKI, one of the sons of Gandalf, King of Vingulmark, defeated by Halfdan the Black at the battle of Eid, he saves himself by flight, i. 80<sub>23-26</sub>—makes, with his father, a combined front and flank attack on Harald Hairfair in Westfold, 91<sub>18-22</sub>—defeated, and slain at Hakisdale, 92<sub>27</sub>
- HAKI, bareserk of Hadaland, kills King Sigurd Hart and seizes his children, Ragnhild and Guthorm, and brings them to his seat in Hadaland, i. 81<sub>25</sub>-82<sub>8</sub>—prevented by his wounds from wedding Ragnhild, 82<sub>3-8</sub>—is attacked by order of Halfdan the Black by Harek Wolf, who burns down his house and brings Ragnhild and Guthorm to Halfdan the Black, while Haki, having to give up the pursuit of him, falls on his sword and kills himself, 82<sub>9-31</sub>
- HAKON (Hákon), an agent of Gunnhild the Kings' mother, employed to try to get into her power the infant Olaf Trygvison; his mission an utter failure, i. 225<sub>11</sub>-228<sub>24</sub>
- HAKON, King of Sweden after King Steinkel, iii. 226<sub>7-9</sub> [by the oldest authority, a series of Kings of Sweden attached to the West-Gautland code of laws, this King, under the name of Hakon rod, precedes Steinkel].
- HAKON, son of Earl Eric the son of Hakon by his wife Gyda, i. 348<sub>17-18</sub> ii. 21<sub>22-23</sub> 255<sub>29-30</sub>—rules Norway, after the departure for England of his father, conjointly with his uncle Svein, (1014-15), ii. 21<sub>21-22</sub> 250<sub>25-27</sub>—Einar Thambarskelfir commissioned by his father to be his guardian and counsellor, 26<sub>17-22</sub>—capture of him in Saudungsund by Olaf Haraldson, 30<sub>30</sub>-31<sub>20</sub> 250<sub>27-30</sub>—his parley with Olaf and release on parole, 31<sub>21</sub>-32<sub>34</sub>—he gives up to Olaf his dominion in Norway, 32<sub>15-16</sub> 39<sub>15-19</sub> 47<sub>19-29</sub> 250<sub>27-30</sub>—leaves Norway and joins King Knut, by whom he is held in much esteem and appointed to a great dominion, 33<sub>9-11</sub> 250<sub>30</sub>-251<sub>1</sub>—visited by his kinsman-in-law, Einar Thambarskelfir, 235<sub>3-6</sub>—lays against his uncle, King Knut, claim to a portion of Norway, 251<sub>10-12</sub>—many fugitives from Norway assure him that the Norwegians were ready to revolt against King Olaf in favour of him and King Knut, 252<sub>6-12</sub>—urges King Knut to take action for ousting Olaf from Norway, 252<sub>12-17</sub>—holds the second command in the fleet with which Knut sets out to meet the invasion of

Denmark by Olaf of Norway and Onund of Sweden, 313<sup>25-28</sup>—his dragon galley described, 315<sup>18-23</sup>—Erling Skialgson and his sons join Hakon's command in K. Knut's expedition, 335<sup>6-9</sup>—incurs general blame for breaking his oath never to fight against K. Olaf Haraldson, 336<sup>21-24</sup>—Poet Sigvat a great friend of his, 336<sup>24-34</sup>—appointed Earl of Norway by K. Knut, 349<sup>18-16 25-29</sup> 417<sup>18-16</sup>—some of Erling's sons with Hakon when their father was slain, 360<sup>17-18</sup>—leads out of Thrandheim an overwhelming force before which K. Olaf takes to flight, 361<sup>29</sup>-363<sup>21</sup>—short reign in Norway prophesied to him by K. Olaf, 368<sup>20-25</sup>—his popularity in Norway, 372<sup>11-15</sup>—follows up the flight of K. Olaf and takes all his abandoned ships, 372<sup>18-30</sup>—favours conferred by him on Kalf Arnison, 374-375<sup>11</sup>—K. Knut's view of his uprightness, 376<sup>5-9</sup>—he and K. Knut succeed in winning over Biorn the Marshal by bribes, 377<sup>28</sup>-379<sup>21</sup>—his death (lost at sea, 1029), 376<sup>28</sup>-377<sup>20</sup> 386<sup>30</sup>-387<sup>2</sup> 388<sup>14-17</sup> 389<sup>1</sup>

HAKON FAUK (H. faukr), son of Olaf o' Dale, and brother to Borghild, the concubine of K. Sigurd Jerusalem-farer and mother of K. Magnus the Blind, iii. 277<sup>21 28-24</sup>—slain by order of K. Harald Gilli, 323<sup>27</sup>

HAKON the Good (H. góði), King of Norway, 934-961, son of K. Har. Hairfair and Thora Most-Staff, afterwards called 'Athelstan's fosterling,' or 'The Good;' kindred, birth, baptism, personal description, and early rearing, i. 138<sup>1-24</sup> cf. ii. 191<sup>28</sup>-192<sup>1</sup>—sent by his father to King Athelstane in England to be fostered by him, 139<sup>29</sup>-140<sup>21</sup>—his life at the court of King Athelstane; gift by the latter of the sword 'Quern-biter,' 141<sup>4-19</sup>—hearing of the death of his father he fits out, by the aid of K. Athelstane, an expedition to Norway, 149<sup>5-11</sup>—landing there he hears of the battle of Tunsberg and the fall of his brethren, Olaf, K. of the Wick, and Sigrod, K. of Thrandheim, and that his brother Eric was east in the Wick, 149<sup>10-14</sup>—at the age of fifteen he is proclaimed by the Thrandheim folk King of all Norway on having declared that his father's feudal oppression should be abolished, 149<sup>14</sup>-150<sup>18</sup>—the Uplands declare for him, 150<sup>14</sup>-151<sup>7</sup>—the Wick likewise, and Tryggvi and Gudrod are reinstated in their kingdoms, 151<sup>7-24</sup> cf. 197<sup>19-24</sup>—in face of Hakon's popularity Eric Blood-axe quits the country and goes to Orkney, 151<sup>27</sup>-152<sup>6</sup>—all Nor-

way subdued after Eric's flight, but an army of observation maintained about the middle of the realm until the fall of Eric came to be known, 155<sub>25</sub>-156<sub>9</sub>—confers on his friend Earl Sigurd the dominion of Thrandheim, 156<sub>1-4</sub> cf. 199<sub>20-22</sub> 203<sub>25-27</sub> 208<sub>5-7</sub>—victorious war with Denmark, 156<sub>9</sub>-158<sub>8</sub> cf. 235<sub>16-20</sub>—raid into Sweden and return to the Wick, 158<sub>4-15</sub> cf. ii. 97<sub>24-26</sub>—Tryggvi Olafson appointed commander of the Wick forces to beat back attacks from Denmark, 158<sub>17</sub>-159<sub>8</sub>—Hakon's happy reign (cf. 174<sub>11-14</sub>) and wise legislation (cf. 173<sub>25</sub>-174<sub>7</sub>): Gulathing's laws—Frostathing's laws (Heidsævis laws already codified by Halfdan the Black, his grandfather, cf. 84<sub>29</sub>-85<sub>2</sub>), 160<sub>19-32</sub> cf. 201<sub>23-24</sub> ii. 68<sub>14-16</sub> iii. 21<sub>28-30</sub>—baptizes to his own name a son of Earl Sigurd, 161<sub>8-10</sub>—makes Jamtland a tributary province of Norway, 163<sub>8-20</sub>—Jamtlanders and the Norwegian population of Helsingland acknowledge him their king, 163<sub>21-22</sub> ii. 276<sub>21-31</sub> iii. 264<sub>2-5</sub>—his Christian ways, 163<sub>26</sub>-164<sub>10</sub>—measures adopted by him towards converting his people to Christianity, 164<sub>11</sub>-165<sub>8</sub>—the heathendom of Norway too strong for him to cope with, 166<sub>20</sub>-171<sub>25</sub> cf. 316<sub>26</sub>-317<sub>5</sub> 318<sub>25-30</sub>—defeats Eric's sons at Ogvaldsness, 171<sub>28</sub>-173<sub>22</sub>—his ordinances in respect of ship-raths and war-beacons, 173<sub>25</sub>-174<sub>7</sub> 27<sub>30</sub>—defeats Eric's sons at Frædisberg, 174<sub>9</sub>-179—again at Fitiar, where he is mortally wounded, 180<sub>27</sub>-187—his last will, 188<sub>8-19</sub>—his death and burial, 188<sub>8-30</sub> cf. 206<sub>7-8</sub>—mourned by friends and foes alike, 188<sub>22-24</sub>—he is succeeded by the sons of Eric, 197<sub>8-9</sub>—date of his death, 239<sub>25-26</sub> cf. 206<sub>7-8</sub>—Eyvind's song on him: 'Hakonarmál,' 189-193—Glum Geirison's and Eyvind Finson's memorial verses on him, 198<sub>1-20</sub>—his reign gratefully remembered, ii. 42<sub>14-15</sub> iii. 23<sub>2-9</sub>

**HAKON**, son of Griotgarth of Yrjar, allies himself with Har. Hairfair on his invading Thrandheim, i. 96<sub>24-27</sub>—after the victory in Gauldale he receives from Harald the lordship of Strindfolk (earldom of Ladir), 96<sub>27</sub>-97<sub>2</sub>—gives his daughter, Asa, in marriage to Harald Hairfair, and is favoured by the King beyond all men, 98<sub>21-23</sub> 137<sub>12-16</sub>—ruled over all Thrandheim in Har.'s absence, 137<sub>12-15</sub> cf. 156<sub>1-4</sub>—lost two of his sons in the second battle of Solskel, i. 102<sub>30-32</sub>—appointed governor over Firthfolk by Harald, 104<sub>8-9</sub>—his quarrel with Earl Atli the Slender over the governorship of Sogn, fight with him in Staffness-bay and death, 104<sub>10-19</sub> 137<sub>16-17</sub> 138<sub>20</sub>

HAKON, Earl, son of Ivar the White who was a daughter's son of Earl Hakon the Mighty, described, iii. 105<sup>19-25</sup>—married to Ragnhild, d. of K. Magnus the Good, 119<sup>9-12</sup>—his grand-aunt Bergliot's estimate of his character, 110<sup>21-24</sup>—his viking cruises in the west in company with Finn Arnison, 111<sup>14-15</sup>—Finn Arnison's mission to him on behalf of K. Harald Sigurdson after the murder of Bergliot's husband and son, 111<sup>80-82</sup> 112<sup>18-24</sup> 113<sup>26</sup>—114<sup>28</sup>—he makes it a condition of peace with Harald that he should give him in marriage his grand-niece Ragnhild, d. of K. Magnus the Good, 114<sup>15-23</sup>—Harald breaks his promise in the matter, 115-116<sup>8</sup>—Hakon goes to Denmark and takes service with K. Svein Wolfson, his 'kinsman-in-law' (Svein was married to Gunnhild, grand-daughter of Earl Hakon the Mighty, while Hakon Ivarson was great-grandson of the Earl), 116<sup>16-26</sup> 473<sup>16-19</sup>—slays in battle K. Svein's turbulent nephew, Asmund, 117-118<sup>27</sup>—leaves the King's service, 118<sup>28-31</sup>—is created Earl by K. Harald, and marries, 119<sup>8-15</sup>—his doings at the battle of Niz, 133<sup>29-31</sup> 136<sup>5-22</sup> 143<sup>24-29</sup> 144<sup>1-3</sup>—he saves the life of Vandrad, *i.e.*, of K. Svein Wolfson, 138-140<sup>6</sup>—K. Harald's wrath in consequence, and Hakon's flight, 144<sup>6</sup>—145<sup>24</sup>—continued feud between them, 146<sup>8-24</sup>—Hakon's last encounter with K. Harald, 149<sup>13</sup>—152<sup>11</sup>

HAKON, King of Norway, 1093-1094, son of K. Magnus Harald Hardredy's son, and first cousin to K. Magnus Barefoot, commonly called Thorir's fosterling, because he was fostered by Steig-Thorir, iii. 187<sup>9-10</sup>—on the death of Olaf the Quiet the Uplanders take him for their king, 205<sup>8-10</sup>—the Thrandheimers at Ere-Thing proclaim him king of that moiety of the land over which his father had ruled, 205<sup>10-16</sup>—he gains popularity by relieving his subjects of certain imposts dating from Svein Alfvason's reign, and by reforming the laws, 205<sup>10</sup>—206<sup>10</sup>—Magnus Barefoot's consequent rancour towards his cousin, 206<sup>18</sup>—207<sup>18</sup>—Hakon's journey over Dovrafell towards the Wick, and sudden death on the way, 207<sup>18-33</sup>—his body brought to Nidoyce and buried at Christchurch, 207<sup>38</sup>—208<sup>6</sup>—his age, popularity, and Biarmland war, 208<sup>6-10</sup>—effect of his death on the fortunes of Svein, son of Harald Fletcher, and Steig-Thorir, 209<sup>2</sup>—212<sup>16</sup>

HAKON the Mighty (H. hinn ríki), ruler of Norway, 975-995, on of Earl Sigurd and Bergliot, d. of Earl Thorir; born Earl

of Ladir, i. 4<sub>9</sub> 6<sub>9-9</sub>—derived his descent from Sæming, the son of Odin by Skadi, 21<sub>13-14</sub>—birth, baptism, etc., 161<sub>3-11</sub>—is appointed their chief and earl by the Thrandheim people after the murder of his father, 205<sub>26</sub>-206<sub>3</sub>—drives Harald Greycloak and his brother Erling out of Thrandheim, 206<sub>3-6</sub>—holds Thrandheim for three years, in spite of Gunnhild's sons, paying no taxes; has many battles with them, with varying success, 206<sub>26</sub>-207<sub>33</sub>—friends of either party arrange peace between them on such terms that they should share the dominion in Thrandheim as had Hakon the Good and Earl Sigurd aforetime; and great love arose between Hakon and Gunnhild, 207<sub>34</sub>-208<sub>12</sub>—has a son, Eric, with a low-born woman of the Uplands, 209<sub>13-22</sub>—personal description, 209<sub>26-29</sub>—goes to the Uplands and makes a secret alliance against Gunnhild's sons with four lords of the land, 210<sub>3-11</sub>—on learning that Harald Greycloak and his brothers were drawing together an overwhelming war-host against him, he starts from Thrandheim, and visits Northmere, Raumsdale and Southmere with fire and sword, and while Harald lay weatherbound south of Stad, Hakon sailed off into the main and came to Denmark, and harried summerlong in the Eastlands, 213<sub>12</sub>-214<sub>3</sub>—in autumn he goes to Helsingland, where he laid up his ships, marching west through Helsingland and Jamtland, and over the Keel into Thrandheim, 214<sub>14-18</sub>—thereupon Gunnhild's sons, Sigurd Slaver and Gudrod, leave Thrandheim for the Mere, and Hakon sways over Thrandheim alone, residing there in winter, in summer going to his ships in Helsingland and warring in the east, or else having his host out in Thrandheim and keeping Gunnhild's sons at bay south of Stad, 214<sub>19-31</sub>—he anticipates a fresh expedition to Thrandheim by Harald Greycloak and his brothers by carrying war into Mere, where he slays his own uncle Griotgarth, 216<sub>17</sub>-217<sub>6</sub>—whereupon he sails away to Denmark and stays through the winter with King Harald Gormson, 217<sub>7-11</sub>—from Denmark he stirs up revolt in Thrandheim against Gunnhild's sons, 232<sub>2-13</sub>—encourages Gold-Harald to lay open claim to kingly dominion in Denmark against his uncle Harald Gormson, 232<sub>14-25</sub>—but dissuades him from stirring up a rebellion against him, 233<sub>9-30</sub>—pleads with Harald Gormson not to go to extremes with his nephew, who, in such a case, would find plenteous support from the Danes, 233<sub>31</sub>-234<sub>24</sub>

—counsels Harald Gormson to invite his fosterson Harald Greycloak to Denmark and betray him, and in the meanwhile to put Gold-Harald on the throne of Norway, 234<sub>28</sub>-236<sub>7</sub>—persuades Gold-Harald to acquiesce in the plan of winning for himself the kingdom of Norway, and promises his support thereto, 236<sub>10-28</sub>—Harald Greycloak, having accepted Harald Gormson's invitation, and come to the Limbfirth in Denmark, Gold-Harald goes with nine ships, arrayed for war, to attack him, whereupon Hakon discloses all the treasonable plans of Gold-Harald to his uncle, and prays for permission to go and attack and slay Gold-Harald, promising to Harald Gormson the kingdom of Norway, where he would be his loyal earl; and shortly after Gold-Harald had slain Harald Greycloak, Hakon attacked him, won the day, and had him hanged, 237<sub>24</sub>-238<sub>28</sub> 240<sub>3-11</sub>—had, on Ari Thorgilson's authority, ruled over his dominion in Thrandheim thirteen years when Greycloak died, 239<sub>27-81</sub>—is appointed by Harald Gormson earl over seven maritime folklands of Norway from Rogaland to Northmere, and invested with revenues from them on the rules that Harald Hairfair followed when he shared Norway with his sons; other privileges being added, 240<sub>21</sub>-241<sub>5</sub>, ii. 250<sub>15-19</sub>—he goes with a war-host north along the land, and Gunnhild and her sons flee the land to Orkney, 241<sub>17-28</sub> cf. 341<sub>23-26</sub>—orders, on his progress north, temples and blood-offerings to be sustained, and takes up his residence in Thrandheim, 241<sub>27</sub>-242<sub>27</sub>—his accession to power signalized by good year, both as to sea and land, 242<sub>28-34</sub>—his dealings with Ragnfrod, son of Gunnhild, 243<sub>4</sub>-246—Hakon marries Thora, d. of Skagi Skoptison, 247<sub>3-4</sub>—their children, 247<sub>5-8</sub> cf. ii. 22<sub>24-26</sub> iii. 106<sub>8-15</sub> 371<sub>9-11</sub>—his relations with Skopti of the Tidings, i. 247<sub>9</sub>-248<sub>17</sub>—pays to Harald Gormson no taxes of Norway, 253<sub>10-15</sub>—joins King Harald Gormson against the Emperor Otto II. with a great war-host from Norway, 253<sub>26</sub>-254<sub>8</sub>—is charged by K. Harald to hold the rampart of Dane-work against the Emperor, and defends it so stoutly that the Emperor is repulsed, 255<sub>19</sub>-256<sub>30</sub>—Hakon retires to his ships awaiting wind for Norway, 257<sub>5-8</sub>—is christened at the instance of K. Harald against his will, 257<sub>29</sub>-258<sub>7</sub>—departs from Denmark, casts aland all Christian missionaries, wars in Denmark and Sweden, and goes back



to heathen sacrifices, 258<sub>14</sub>-259<sub>2</sub>—fights his way through Sweden to Norway up to Thrandheim, 259<sub>2-30</sub>—for his apostasy and war on Harald Gormson's kingdom, the latter carries fire and sword into Norway as far as Sogn, 267<sub>19-29</sub>—Hakon let build the land again, but paid no tribute to Denmark, 269<sub>26-29</sub>, cf. ii. 42<sub>28-30</sub>—fresh attack threatened by Harald's son, Svein Twibeard, 271<sub>18-21</sub>—invasion of Norway avowed by the Jomsburgers at Harald Gormson's grave-ale, 271<sub>28-273</sub><sub>14</sub>—informed of the conspiracy by his son Eric, Hakon gathers a fleet from all northern Norway, and assembles it in Hallkelswick, from whence, on hearing that the vikings were at western Hod, he rowed the whole fleet of nearly two hundred ships north into Hiorund-firth, 273<sub>17-274</sub><sub>15</sub>, 276<sub>10-277</sub><sub>2</sub>—fights and wins the famous 'battle of the Jomsvikings,' 277<sub>8-281</sub><sub>7</sub> ii. 26<sub>5-6</sub> 42<sub>28-25</sub>—returns to Thrandheim, 283<sub>22-25</sub>—alleged to have sacrificed his son to Odin for victory over the Jomsvikings, 283<sub>26-29</sub>—his might and power, 287<sub>21-288</sub><sub>4</sub>—his luck in good years and his peaceful rule, 288<sub>5-8</sub>—his reckless sensuality, 288<sub>9-19</sub>—he sends Thorir Klakka to the west to find out if Oli Garthrealmer be indeed Olaf Tryggvison, and, in that case, to betray him, 288<sub>28-289</sub><sub>16</sub>—his great unpopularity in Thrandheim, 288<sub>16-19</sub> 291<sub>22-28</sub> ii. 42<sub>30-43</sub>—his immoral conduct brings about the revolt of Worm Lyrgia with a host of neighbours, 292<sub>5-293</sub><sub>6</sub>—Hakon is obliged to go into hiding: into Earl's-dale, in Earl's-cave, and, at last, in a hole made for him under a swine-sty at Rimul, 293<sub>5-294</sub><sub>29</sub> 295<sub>28-26</sub>—hidden here with his thrall, Kark, he hears the news of Olaf Tryggvison's having arrived in Thrandheim and slain his son Erland, and next he hears Olaf come to Rimul in search of him, and, standing on a big stone beside the sty, put a price upon his head, 294<sub>22-24</sub> 296<sub>7-19</sub>—his last night, the murder of him by the thrall Kark, 296<sub>20-297</sub><sub>21</sub> cf. 299<sub>21-28</sub>—his head, together with his thrall's, stoned in Nid-holm, 297<sub>26-298</sub><sub>7</sub>—his corpse dragged away (mutilated), 298<sub>8-9</sub>—the byname of 'Evil' given to him, 298<sub>10-18</sub>—Snorri's estimate of his character, 298<sub>18-24</sub>—his sons flee from the land after his fall, 345<sub>6-9</sub>

HAKON MAW (H. magi), first cousin of Hakon Pungelta, their mothers being sisters, daughters of Aslak Erlingson of Soli, iii. 356<sub>7-10</sub>—one of Eric Oddson's authorities for the history of Harald Gilli, 365<sub>19-22</sub>—his son Ivar, 412<sub>15-26</sub>

- HAKON THE OLD (H. hinn gamli), a man of might in Sweden, and friend of Eric Biodaskalli, who sends to him for ward and protection Astrid, his daughter, with her infant son Olaf Tryggvison, i. 225<sub>21-25</sub>—he receives Astrid and Olaf, who dwell with him for a long while, 227<sub>17-20</sub>—he refuses to give Olaf up to Gunnhild's agent, Hakon, 228<sub>5-10</sub> 12-22
- HAKON, son of Earl Paul, Earl of Orkney, receives earldom and lordship in the Orkneys from Kings Sigurd, Eystein and Olaf, the sons of Magnus Barefoot—goes west to the Orkneys, iii. 248<sub>14-21</sub>
- HAKON PUNGELTA, son of Laxe-Paul and a daughter of Aslak Erlingson of Soli, first cousin of Hakon magi, their mothers being sisters, punished by K. Ingi Haraldson for siding with Sigurd Slembi-Deacon, iii 356<sub>5-11</sub>
- HAKON SHOULDERBROAD (H. herðibreiðr), King of Norway, 1161-1162, son of K. Sigurd Mouth, the son of Harald Gilli and of Thora, a workwoman of Simon Thorbergson, brought up by Simon together with his sons Onund and Andreas, 373<sub>8-24</sub> 399<sub>11-12</sub>—in his uncle, K. Eystein's, following when his father was slain at Biorgvin, 390<sub>11-13</sub>—after the death of K. Eystein his party appoint Hakon, ten years old, their chief, and confer on him title of king, 399<sub>5,18</sub>—(in consequence K. Ingi confiscates their property and makes them outlaws, 399<sub>14-16</sub>)—after a winter's sojourn in Gautland, he comes down on Kings' Rock with a numerous host, where he is defeated by Gregory Dayson, commanding K. Ingi's army, 399<sub>21-4027</sub>—Hakon flees to Gautland, whence he went next winter to Thrandheim, where the people proclaimed him king over his father's heritage, one-third of the kingdom of Norway, 402<sub>7-12</sub>—his war-raid from Thrandheim along either Mere, and expedition east to the Elf, 402<sub>18-40381</sub>—defeated in the battle of the Elf, from which he escapes by flight, making his way to Thrandheim, where he winters, 404-416<sub>21</sub>—next, heard of in the Wick, whither his uncle Ingi goes in pursuit of him, he taking to flight again, 418<sub>24-27</sub>—suffers severe beating at the hands of Gregory at Saur-Byes, but escapes, 419<sub>8-25</sub>—slays Haldor of Vettland, the brother-in-law of Gregory Dayson, and burns the homestead, 419<sub>27-4206</sub>—his fight with Gregory on the river Befia, 420<sub>9-42128</sub>—K. Ingi prepares to avenge his favourite, Gregory—battle between him

- and Hakon at Oslo, where Hakon gained the day, 422-426<sub>24</sub>  
427<sub>7-12</sub>—after K. Ingi's fall Hakon sets up as sole king in the  
land, 427<sub>15-17</sub>—Hakon's plans for dealing with Erling Askew,  
found out by Erling's wife, 427<sub>17-26</sub>—his relations to Erling,  
435<sub>5-15</sub>—Hak. defeated and turned to flight by Erling in the  
battle at Tunsberg, 438<sub>17-44</sub>—Hak. retires to Throndheim  
and prepares an expedition against Erling, 440<sub>23-27</sub> 441<sub>6-15</sub>—  
Erling makes his counter-preparations, 441<sub>18-44</sub> 445<sub>8</sub>—Hakon's  
last battle and fall, 445<sub>8-447</sub>—the burial of his body, 447<sub>8-12</sub>  
—personal description, 447<sub>28-448</sub><sub>5</sub>
- HAKON SUET-NECK (H. morstrútr), son of Serk, his rela-  
tions to Arni Foreshore-skew and the Icelandic poet Thorarin  
Curtfell, iii. 286<sub>25-288</sub><sub>5</sub>
- HALDOR (Halldórr), obtains speech and health by a miracle  
of King Olaf's, iii. 380<sub>26-381</sub><sub>8</sub>
- HALDOR, son of Bryniolf Camel the elder, his humorous  
counsel to King Olaf Haraldson how, in doubtful weather,  
to sail about Jadar, ii. 268<sub>18-22</sub>—his comparison of the char-  
acters of Olaf the Holy and Harald Sigurdson, iii. 186<sub>7-31</sub>
- HALDOR, son of Bryniolf Camel the younger, iii. 481<sub>10-12</sub>—  
married to Sigrid Day's daughter, the sister of Gregory, 419<sub>29-</sub>  
420<sub>2</sub>—goes over to the side of King Ingi in opposition to  
King Eystein, 393<sub>1</sub>—joins Gregory Dayson to fight K. Hakon  
Shoulderbrood at Kings' Rock, 400<sub>10</sub>—dissension with Biorn  
Nicolasson at Biorgvin, which results in a general fight on the  
bridges, 416<sub>30-418</sub><sub>20</sub>—King Hakon and Sigurd of Reyr go to  
his manor and burn the houses—he and his house-carles are  
slain, 419<sub>27-31</sub> 422<sub>14</sub>
- HALDOR GABBLER (H. skvaldri), an Icel. poet, his com-  
memorative verses on Sigurd Jerusalem-farer's victories: over  
vikings off the Spanish coast, iii. 250<sub>18-27</sub>—at Cintra Castle,  
251<sub>1-8</sub>—at Lisbon and Alcasce, 251<sub>17-21</sub> 29-252<sub>5</sub>—at Norvi-  
sound, 252<sub>12-17</sub>—at Forminterra, 253<sub>29-254</sub><sub>18</sub>—at Iviza, 254<sub>28-33</sub>  
—at Minorca, 255<sub>8-8</sub>—on Sidon being given to King Baldwin  
by Sigurd, 258<sub>5-9</sub>—on the battle at Fyrileif between K. Mag-  
nus the Blind and Harald Gilli, 316<sub>28-32</sub>—on the casting into  
the Sarp of Asbiorn and the hanging of Nereid by K. Harald  
Gilli, 319<sub>16-24</sub>
- HALDOR, son of Gudmund of Maddermead, one of the Ice-  
landers christened at Nidoyce by Olaf Tryggvison, i. 334<sub>20</sub>

- 337<sup>17-18</sup>—kept with other nobles of Iceland by Olaf Tryggvison as hostage to ensure the conversion to Christianity of Iceland, 354<sup>21</sup>
- HALDOR SIGURDSON, a follower of Sigurd Slembi-Deacon, iii. 349<sup>8</sup>—falls in the battle at Mouth, 349<sup>88</sup> 350<sup>1</sup>
- HALDOR of Skerding-Stithy, joins Worm Lyrgia in revolt against Earl Hakon the Mighty, i. 292<sup>29-31</sup>—threatened by Olaf Tryggvison with being sacrificed to the gods, 319<sup>8</sup>
- HALDOR, son of Snorri the Priest, served under Harald Sigurdson when he commanded the Varangian host in the Greek army, quoted as authority on the history of Harald, iii. 67<sup>11-18</sup> 74<sup>25</sup>—taunts Harald with cowardice, 68<sup>18-19</sup>—wounded and disfigured for life, 68<sup>23-25</sup>—imprisoned with Harald in Micklegarth, 73<sup>28</sup>—his character, etc., 103<sup>9-27</sup>—returns to Iceland and sets up a house at Herdholt, 103<sup>25-28</sup>
- HALDOR the Unchristened (H. úkristni), Icel. poet, author of a song on Earl Eric, son of Hakon, celebrating his deeds in the battle of Svold, i. 359<sup>27-360<sup>8</sup></sup> 362<sup>10-18</sup> 369<sup>18-21</sup> 29<sup>370<sup>4</sup></sup> 373<sup>26-35</sup> 375<sup>28-36</sup> 377<sup>12-20</sup>
- HALF (Halfr), (King of Hordland), a famous legendary sea-king, iii. 154<sup>21</sup>
- HALFDAN (Hálfðan), an Earl, married to Ingibiorg, a daughter of Har. Hairfair, their daughter Gunnhild the mother of Eyvind Skaldspiller, i. 198<sup>27-30</sup> ii. 190<sup>5-7</sup>
- HALFDAN, brother to King Gudrod of Scania, and father of Ivar Wide-fathom, slain by his brother at the instigation of Asa Evil-heart, i. 63<sup>11-14</sup>
- HALFDAN THE BLACK (H. svarti), ob. 860, son of Gudrod the Hunter-King, i. 4<sup>1</sup> and of his second wife, Asa, the daughter of Harald Redlip, King of Agdir, 71<sup>3-17</sup>—loses his father when one year old, 71<sup>17-25</sup> 77<sup>5-6</sup>—brought up by his mother in Agdir, 77<sup>6-11</sup>—when he was eighteen years old he became King of Agdir, and shared the father's kingdom of Westfold with his half-brother, Olaf Geirstead-Elf, 72<sup>28-32</sup> 77<sup>11-14</sup>—at that age he made war on Gandalf of Vingulmark, and got the half of that dominion, 77<sup>15-20</sup>—made war on Sigtrygg, the son of King Eystein, and won to him Raumrick and slew Sigtrygg, 77<sup>21</sup>-78<sup>5</sup>—Eystein, the brother of Sigtrygg, seized on Raumrick again, and a war broke out between him and Halfdan which ended by Halfdan becoming lord of Raumrick,

Thotn, Hadaland, Land, and one half of Heathmark, 78<sub>6</sub>-79<sub>7</sub>—married first, Ragnhild, d. of Harald Goldbeard, King of Sogn, and had a son with her, Harald, who was reared in Sogn, and to whom the grandfather gave his kingdom shortly before his death; the mother dying shortly afterwards, and the young king when he was ten years of age, Halfdan laid successfully claim to the kingdom of Sogn, 79<sub>10-18</sub>—and as Vice-roy (jarl) over this kingdom he appointed Atli the Slender, Earl of Gaular, 79<sub>28</sub>-80<sub>9</sub>—his fights with the sons of Gandalf, 80<sub>6-26</sub>—married, second time, Ragnhild, the daughter of King Sigurd Hart and Thorny d. of Klack-Harald, 82<sub>9</sub>-83<sub>7</sub>—his dream presaging the greatness of his race, 84<sub>3-27</sub>—his wise laws referred to 160<sub>81</sub> as Heidsævis laws, q.v.; he institutes the system of weregild by law, 84<sub>28</sub>-85<sub>2</sub>—his son with Ragnhild, Harald Hairfair, 85<sub>8-9</sub>—the loss from his table of all his Yule-fare, 85<sub>12</sub>-86<sub>4</sub>—his death, 86<sub>11-22</sub>—so beloved of his people that each of the four folklands he ruled over must have a portion of his body, 86<sub>28</sub>-87<sub>5</sub>—his head was laid in mound at Stone in Ringrick, 87<sub>1-2</sub>—all the mounds where the four parts of his body were separately buried called Halfdan's mounds, 87<sub>4-5</sub>.

HALFDAN THE BLACK (H. svarti), son of King Harald Hairfair and Asa, the daughter of Earl Hakon Griotgard's son, i. 110<sub>27</sub>—fostered by his uncle, Earl Sigurd of Ladir, 137<sub>20</sub>—followed the profession of a viking in the 'Eastlands,' 128<sub>12-14</sub>—fought a great battle in Esthonia, in which his brother Halfdan the White lost his life, 128<sub>14-15</sub>—made king by his father, 131<sub>32</sub>-132<sub>1</sub>—attacks at Solvi his brother, Eric Blood-axe, who barely escapes being burnt in the house, which was reduced to ashes, 136<sub>9-11</sub>—Eric, complaining thereof to his father, the latter gathered a host against Halfdan, and both were on the point of battle, when atonement between them was effected by their mutual friend, the poet Guthorm Cinder, 136<sub>11</sub>-137<sub>9</sub>—on hearing that his brother Eric was appointed supreme King of Norway, he assumed the same dignity in Throndheim, 141<sub>27</sub>-142<sub>2</sub>—died suddenly at a feast in Throndheim, and it was the common talk that Gunnhild the Queen had caused poison to be given to him, 142<sub>14-18</sub>.

HALFDAN the Bounteous and the Meat-grudging (H. hinn mildi ok hinn matarilli), the son of Eystein, King of Raumrick

- and Westfold, gave in war-pay as many gold-pennies as other kings gave silver-pennies; a great warrior; married to Hlif, d. of King Day of Westmere; died at his manor, Holtar, in Westfold; was laid in mound at Borro, i. 69<sub>80</sub>-70<sub>21</sub>
- HALFDAN, son of Frodi the Proud, or the Peaceful, K. of Denmark, conquered the realm of the Swedes from K. Aun, and ruled for five-and-twenty years at Upsala; died in his bed and was laid in mound, i. 42<sub>5-16</sub>
- HALFDAN GOLD-TOOTH (H. gulltonn), son of Solvi, father of Solveig, the wife of Olaf Tree-shaver, i. 65<sub>22-25</sub>
- HALFDAN HIGHLEG (H. háleggr), son of Harald Hairfair and Snowfair, Swasi's daughter, i. 120<sub>2</sub>—repudiated by the father after Snowfair's death, 121<sub>3-6</sub>—restored to favour through Thiodolf of Hvin, and assigned residence in Ringrealm, 121<sub>28</sub>-122<sub>4</sub>—made King of Ringrealm by his father, 122<sub>3</sub> 131<sub>20-22</sub>—revolts, in company with his brother Gudrod Gleam, against his father, and slays his earl, Rognvald o' Mere, and departs to the West, 124<sub>15-28</sub>—his war with Turf-Einar in Orkney, defeat and death by torture at Einar's hands, 125<sub>12</sub>-126<sub>11</sub> 132<sub>19-20</sub> ii. 168<sub>12-16</sub>
- HALFDAN, son of Sigurd a-Bush the son of Harald Hairfair, father of Sigurd Syr (or Sow), i. 311<sub>6-7</sub>
- HALFDAN, son of King Sigurd Syr (Sow) and Asta, the daughter of Gudbrand Kula, ii. 35<sub>27</sub>—his faintheartedness as a child, 110<sub>6-10</sub>—his childish propensity all for possessing many cows, 111<sub>8-13</sub>
- HALFDAN THE WHITE (H. hvíti), son of King Harald Hairfair and Asa, the daughter of Earl Hakon Griotgard's son, i. 110<sub>27-28</sub>—followed the profession of a viking in the 'Eastlands,' 128<sub>12-13</sub>—fell in battle in Esthonia, 128<sub>14-15</sub> 132<sub>18-19</sub>
- HALFDAN WHITE-LEG (H. hvítbeinn), son of Olaf Tree-shaver, reared in Solisles with Solvi, his mother's brother, i. 65<sub>29-31</sub>—taken to king by the Swedish subjects of Olaf, he conquered Solisles and Raumrick, much of Heathmark and Thotn, and Hadaland, and part of Westfold; died in Thotn, but was laid in mound in Skæreid at Skiringsal, 67<sub>13</sub>-68<sub>8</sub>—had been King of Vermland from the death of his brother Ingiald, 68<sub>12-14</sub>
- HALF (Hálfr), a sea-king of fame, iii. 201<sub>28</sub>
- HALL (Hallr), son of Audun the son of Hall, an Icelander,

- Gregory Dayson's banner-bearer in the battle with K. Hakon Shoulderbroad, at Kings' Rock, iii. 401<sub>13-17</sub>—praised by Gregory for valour, 401<sub>30</sub>-402<sub>2</sub>
- HALL KODRANS-BANE, son of Utrygg, killed Kodran Gudmundson, first cousin of Jorun, the mother of Thormod Eindridson, when Thormod was one year old, is slain in revenge by Thormod, on first hearing Hall's by-name Kodransbane uttered, iii. 153<sub>1,8</sub>
- HALL, son of Thorarin, the sage of Hawkdale, fosterfather of Ari the Learned and Teit son of bp Isleif, trading partner of King Olaf the Holy, born 995, set up house in Hawkdale (1025), died ninety-four years of age (1089), i. 6<sub>18-31</sub>
- HALL, son of Thorgier Leech, a courtman of King Ingi, present at the capture and torture of Sigurd Slembi-Deacon, the account of which he dictated to Eric Oddson, iii. 365<sub>10</sub>-367<sub>12</sub>
- HALL of the Side, son of Thorstein (Hallr af Síðu Þorsteinson), i. 6<sub>5-6</sub>—baptized by Thangbrand, 323<sub>15-19</sub> (Hall simply, ii. 245<sub>9</sub> Hall o' Side, ii. 249<sub>28</sub>)
- HALLAD (Hallaðr), son of Rognvald the Mere-Earl and a concubine, i. 117<sub>22</sub>—sent by his father to take up the earldom of Orkney on the death of Earl Sigurd, the brother of Rognvald, he got so weary of viking-raids that he resigned the earldom, became an ordinary franklin, and returned to Norway, i. 122<sub>11-22</sub>
- HALLANDERS (Hallandsfarar), inhabitants of the province of Halland (men of Halland, iii. 38<sub>8</sub>), 142<sub>7</sub>
- HALLFRED the Troublous-skald (Hallfreðr vandræðaskald), son of Ottar, Icelandic poet, 252<sub>31</sub>-253<sub>1</sub>—forbidden by Olaf Tryggvison to sail away to Iceland, 335<sub>14, 28</sub>—his bargain with Olaf Tryggvison for allowing himself to be christened, 337<sub>25</sub>-339<sub>18</sub>—sues, on behalf of Earl Rognvald of West-Gautland, for the hand of Ingibiorg, the sister of Olaf Tryggvison, 356<sub>18</sub>-357<sub>6</sub>—his drapas on Olaf Tryggvison quoted, 252<sub>31</sub>-253<sub>6</sub> 254<sub>30</sub>-255<sub>8</sub> 260<sub>18-18</sub> 26<sup>2</sup>61<sub>12</sub> 29<sup>2</sup>26<sub>12</sub> 365<sub>25-38</sub> 368<sub>5-18</sub> 370<sub>28-32</sub> 375<sub>2-16</sub> 376<sub>7-15</sub> 20<sup>3</sup>377<sub>8</sub>
- HALLKEL of Fialir (Hallkell af Fjolum), stationed in the forehold on board the Long-Worm, i. 353<sub>17-18</sub>
- HALLKEL HUNCH (H. húkr), son of Joan Butter-Bear, and father to Simon Sheath and Jon, a landed-man in Mere, meets, in the Southisles, Gilchrist (Harald Gilli), and brings

- him together with his mother to Norway, iii. 295<sup>16-26</sup> 379<sup>11</sup> 392<sup>23</sup> 393<sup>2</sup> 29-30 402<sup>28-24</sup> 28-29—renounces the cause of K. Eysteinn Haraldson, 393<sup>29</sup>-394<sup>2</sup>
- HALLSTEIN of the Firths (Hallsteinn or Fjörðum), stationed in the forehold on board the Long-Worm, i. 353<sup>16</sup>
- HALLSTEIN, son of K. Steinkel [son of Rognvald], father of Ingi [the younger], King of Sweden, iii. 378<sup>33</sup>
- HALLWARD (Hallvarðr) Gunnarson, one of K. Sigurd Haraldson's body-guard, slays Sigurd Gaud-axe, one of K. Ingi's body-guard, iii. 387<sup>14-19</sup>—falls in the fight at Biorgvin between Kings Sigurd and Ingi, 389<sup>14-17</sup>
- HALLWARD HAREKSBLESI, an Icelandic poet, celebrates K. Knut the Mighty in a song, ii. 353<sup>13-23</sup>
- HALLWARD HITCH (H. hikri), falls at Thralls' Berg in the battle of Oslo between K. Ingi Haraldson and Hakon Shoulderbrood, iii. 426<sup>19-23</sup>
- HALLWARD the Holy (H. inn helgi), shrine of, at Oslo, iii. 352<sup>12</sup> 18-19 81
- HALLWARD (Hallvarðr), an Icelander, accomplice of Thor- kel in the murder of Earl Einar Wrongmouth, ii. 177<sup>15-28</sup>
- HALWARD the Polisher (H. fægir), slain in the battle at Holm-the-Gray, iii. 362<sup>18-22</sup>
- HALLWARD RASCAL (H. skalkr), a kinsman of King Eysteinn the son of King Eysteinn the Mighty of the Uplands, brings about a treaty of peace between K. Eysteinn Eysteinson and Halfdan the Black, i. 78<sup>81</sup>-79<sup>6</sup>
- HALOGALANDERS, Halogaland folk (Háleygir), inhabitants of Halogaland, Norway, i. 184<sup>1</sup> 189<sup>18</sup> 326<sup>21-22</sup> 353<sup>6-7</sup> ii. 193<sup>15</sup> 217<sup>10</sup> 218<sup>17</sup> 220<sup>3</sup> 423<sup>15</sup> iii. 274<sup>25</sup>
- HAMDIR, son of Jonakr and Gudrun d. of Giuki, in kennings = a famed hero, i. 250<sup>15</sup>
- HANGI, the hanged one, Odin (doubtful), i. 278<sup>27</sup>
- HARALD FLETCHER (Haraldr flettr), father of Svein and Guthorm, iii. 209<sup>8</sup> 324<sup>81</sup>
- HARALD GILLI (called Gilchrist while in Ireland, iii. 295<sup>20</sup>), K. of Norway (1130-1136), gave himself out for a son of K. Magnús Barefoot, 295<sup>20-28</sup>—married Ingrid, d. of Rognvald, iii. 314<sup>23-25</sup>—their son Ingi, 347<sup>15</sup>—his natural children: by Thora, d. of Guthorm Graybeard, Sigurd, 314<sup>23-28</sup>—by Biadak, an Irishwoman, Eysteinn, 368<sup>4-6</sup> 20—by women not named:



Magnus, 368<sub>22</sub>; Brigida, 378<sub>81</sub>; Maria, 379<sub>9</sub>; Margaret, 379<sub>18</sub>—meets Hallkel Hunch in the Southisles, and discloses to him his descent, 295<sub>16-28</sub>—Hallkel brings him and his mother to Norway, 295<sub>28-27</sub>—Sigurd Jerusalem-farer accepts him as a claimant for kingship in Norway after a successful ordeal, but not during his and his son's, Magnus's life, 295<sub>27</sub>—296<sub>19</sub>—disliked by Magnus Sigurd's son, 296<sub>20-28</sub>—description of him, 297<sub>8-10</sub> 313<sub>17-24</sub>—his skill in running, 297<sub>10</sub>—299<sub>8</sub>—his narrow escape from being hanged, 300<sub>17</sub>—302<sub>5</sub>—breaks the covenant made with K. Sigurd when he hears of his death, and is proclaimed king over one half of Norway, 313<sub>25</sub>—314<sub>7</sub>—his popularity forces K. Magnus to come to terms with him, 314<sub>8-21</sub>—K. Magnus breaks the peace with Harald and defeats him in the battle of Fyrileif, 315—317<sub>24</sub>—Harald flies to Denmark, and accepts from King Eric Halland to rule over, and eight unrigged longships, 317<sub>25</sub>—318<sub>7</sub>—he gathers forces and comes to amiable terms with the men of Kings' Rock, marches north into the Wick punishing K. Magnus's adherents severely, 318<sub>8</sub>—319<sub>27</sub>—K. Magnus's perplexity how to oppose Harald, 319<sub>29</sub>—321<sub>22</sub>—battle between them in Biorgvin, defeat, deposition, and maiming of K. Magnus, 321<sub>25</sub>—323<sub>27</sub>—Harald causes Reinald, bp of Stavanger, to be hanged, 324<sub>3-24</sub>—Harald now sole King of Norway, 324<sub>24-25</sub>—makes peace with K. Magnus's party, 334<sub>8-11</sub>—warfare in Denmark attested to by Einar Skulison, 334<sub>11-22</sub>—his and Queen Ingrid's kindness to Magnus Einarson, bp of Skalaholt, in Iceland, 334<sub>25</sub>—336<sub>14</sub>—his treacherous dealings with Sigurd Slembi-Deacon, 340<sub>8</sub>—341<sub>25</sub>—slain by Sigurd and his conspirators, 341<sub>28</sub>—344<sub>21</sub> 362<sub>22-24</sub>—buried at Christchurch the Old, 344<sub>22-28</sub>—the saga of K. Harald, written by Eric Oddson, 365<sub>12-18</sub>—measures taken for the reigning in Norway of his sons, 347—348<sub>11</sub>

HARALD, son of Earl Godwin by his wife Gyda, King of England for nine months, ob. Oct. 14th, 1066, ii. 326<sub>10-11</sub>—brought up at the court of K. Edward the Confessor, iii. 155<sub>22-26</sub>—his stay at Rouen and relations with the wife of William the Conqueror, 156<sub>3-27</sub>—asks the daughter of William in marriage, and is betrothed to her, 156<sub>27</sub>—157<sub>11</sub>—returns to England and never came back for his bride, 157<sub>14-18</sub> 180<sub>10-12</sub>—ever at the court of K. Edward, being guardian of

his treasures, 158<sub>1-8</sub>—the manner of his nomination to the throne of England, 158<sub>7-9</sub>—accepted king by a meeting of the lords of the land, and crowned at Paul's Church, 158<sub>11-19</sub>—his relations with Tosti, 158<sub>19-29</sub> 159<sub>8-10</sub> 173<sub>28</sub>-174<sub>27</sub>—meets Harald Sigurdson at York with an overwhelming force, and defeats him at Stamford Bridge, 173<sub>8</sub>-179<sub>4</sub>—gives leave to Olaf, Harald's son, and the remnant of Harald's army, to return back to Norway, 181<sub>8,7</sub>—marches to the south of England and fights and falls in the battle of Helsingport (Hastings), 181<sub>7-15</sub>—his daughter Gyda married to K. Valdemar of Holmgarth, 270<sub>28</sub>-271<sub>2</sub>

**HARALD GOLDBEARD** (H. Gullskæggr), King of Sogn, father of Ragnhild, the first wife of Halfdan the Black, bequeathed, in old age, his kingdom to his grandson Harald, the son of Halfdan the Black, i. 79<sub>11-19</sub>

**HARALD GORMSON** (H. Gormsson), King of Denmark (940-986), at enmity with K. Hakon the Good for his victorious raid upon Denmark, i. 159<sub>6-11</sub>—receives Gunnhild and the sons of Eric, and furnishes them with lands ample for their support, and takes Harald Eric's son into fostering, 'setting him on his knee,' 159<sub>12-15</sub> 21-28—supplies the sons of Eric with Danish levies for the invasion of Norway, 174<sub>14-20</sub>—gives a good welcome to Hakon the Mighty, Earl of Ladir, a fugitive from Norway, 217<sub>7-11</sub> 232<sub>2-5</sub>—resists his nephew Gold-Harald's claim to kingly dominion in Denmark, 232<sub>27</sub>-233<sub>7</sub>—confers with Earl Hakon on Gold-Harald's claim, declaring his readiness to slay him rather than yield, which resolve Hakon deprecates, 233<sub>81</sub>-234<sub>18</sub>—his consultations with Hakon, 234<sub>19</sub>-236<sub>7</sub>—invites, at Hakon's suggestion, his foster-son, Harald Greycloak, to Denmark to receive from him the fiefs he and his brothers had formerly held there, 235<sub>12</sub>-236<sub>7</sub> 24-237<sub>8</sub>—connives at Gold-Harald's attacking Harald of Norway, whom he slays, 236<sub>10-28</sub> 237<sub>81</sub>-238<sub>4</sub> 26-239<sub>22</sub>—obtains, without any struggle, the kingdom of Norway, and appoints Hakon earl over the west and north, and Harald the Grenlander king over the south of Norway, 240<sub>14</sub>-241<sub>11</sub> ii. 250<sub>15-19</sub>—invests Eric, the son of Hakon, with earldom over Vingulmark and Raumrealm, i. 249<sub>18-28</sub>—receives no tribute of Norway from Earl Hakon, 253<sub>10-15</sub>—ignoring a demand from the Emperor Otto to become a Christian together with his people,

his kingdom is invaded by the 'Keisar,' the national rampart of Danework turned, and he himself with his army driven up to Mars-isle in North Jutland, 253<sup>18-25</sup> 255<sup>11</sup>-257<sup>10</sup>—is converted to Christianity together with all the host of the Danes by the Emperor and his bishop Poppo, 257<sup>20-28</sup>—causes Earl Hakon and all his men to be christened at the same time, 257<sup>29</sup>-258<sup>7</sup>—kept faithfully to and propagated Christian faith, 260<sup>9-10</sup> 301<sup>19-30</sup>—goes on a punitive expedition to Norway on hearing of Earl Hakon's apostacy, 267<sup>19-29</sup> cf. ii. 97<sup>31-33</sup>—plans a similar expedition to Iceland for some atrociously insulting rhymes on him, i. 267<sup>30</sup>-268<sup>19</sup>—sends a wizard in the shape of a whale to find out how far feasible such an expedition might be, and on receiving the wizard's report, abandons the plan, 268<sup>22</sup>-269<sup>21</sup> 26-27—Hakon of Norway paid no more tribute to Denmark after Harald's armed invasion than before, 269<sup>28-29</sup> ii. 42<sup>23-24</sup> 28-30—on refusing to share the kingdom of Denmark with his son Svein, the latter raises a rebellion and gives battle to his father in Icefirth in the island of Sealand, where Harald was mortally wounded, i. 270<sup>2-19</sup>—ruled over the whole of the Wick in Norway west to Rygsbit, iii. 438<sup>10</sup>

**HARALD GREYCLOAK** (H. gráfeldr), K. of Norway, 961-965, son of Eric Bloodaxe and Gunnhild, i. 145<sup>6</sup>—how he got his nickname, 208<sup>14</sup>-209<sup>10</sup>—(for his sojourn in the west, see Eric Bloodaxe, Gunnhild, Eric's sons)—comes with his mother from the Orkneys to Denmark, and is taken into fostering and 'set on his knee' by K. Harald Gormson, at whose court he grows up, 159<sup>21-28</sup>—takes the lead of his brethren after the fall of his brother Gamli, 183<sup>8-9</sup>—invades Norway with a great host, and is defeated in a great battle with Hakon the Good at Fitiar in the island of Stord, 181<sup>3</sup>-187<sup>35</sup>—after the fall of Hakon, he, with his brothers, becomes King of the middle part of Norway (but is generally in his saga dealt with by Snorri as simply one of Gunnhild's sons, because Gunnhild, his mother, is the virtual ruler, though Harald is the actual sovereign of the country. For convenience' sake we group under Harald the events that Snorri connects with 'the sons of Gunnhild,' who, in Harald Greycloak's saga, except in the very beginning, no longer figure as 'the sons of Eric'), and makes peace with K. Tryggvi in the Wick and K. Gudrod of Westfold, leaving to them the title and dominion they had

held under Hakon the Good, 197<sub>8-11</sub> 18-24 199<sub>9-14</sub>—his pique against Eyvind Skaldspiller for lauding in a song K. Hakon the Good's defeat of Harald and his brothers, 198<sub>12-23</sub>—they were appeased on condition that Eyvind should become his court poet, 198<sub>23</sub>-199<sub>8</sub>—terms of peace arranged between Harald (Gunnhild's sons) and Earl Sigurd of Ladir, 199<sub>15-28</sub>—miserliness of Harald and Gunnhild's sons, 199<sub>24</sub>-201<sub>9</sub>—being Christians, the sons of Gunnhild broke down temples, but advanced Christianity in no wise, 201<sub>12-18</sub>—their reign signalized by famine, 201<sub>18</sub> 23—and by upsetting of K. Hakon's laws when it suited them, 201<sub>23-24</sub>—personal description of Gunnhild's sons, 201<sub>25</sub>-202<sub>4</sub>—the plot of Gunnhild and her sons against the life of Earl Sigurd of Ladir; the burning of the earl at Oglo by Harald and Erling his brother, 202<sub>7</sub>-205<sub>22</sub>—on the Thrandheimers rising up as one man and appointing Hakon, son of the Earl Sigurd, their lord, Harald (Gunnhild's sons) retires to Raumsdale and Southmere, 205<sub>26</sub>-206<sub>8</sub>—Harald (Gunnhild's sons) gets no dues paid him from Thrandheim for three years after Earl Sigurd's fall, 206<sub>26-29</sub>—long feuds between Harald and Earl Hakon till they came to peace on the *status quo* under Hakon the Good, 207<sub>34</sub>-208<sub>7</sub>—this peace lasted for three years, 208<sub>10-12</sub>—by wiser men's intervention Harald and Gudrod are prevented from coming to blows, both being drunk, in consequence of the provocative game of personal comparison, 210<sub>22</sub>-211<sub>4</sub>—Harald kills K. Gudrod, the son of K. Biorn the Chapman, 211<sub>24</sub>-212<sub>2</sub>—he and Gudrod his brother possess themselves of the Wick, 212<sub>2-4</sub>—keeps a close watch, with his brothers, on their enemies, 212<sub>17-20</sub>—Harald's (Gunnhild's sons') expedition against Earl Hakon of Ladir; his escape to Denmark, 213<sub>12</sub>-214<sub>2</sub>—Harald and his brothers make themselves masters of Thrandheim, from where Harald departs to the East Country, 214<sub>4-11</sub>—Harald (Gunnhild's sons) kept at bay by Earl Hakon, 214<sub>14-31</sub>—Harald makes war on Biarmland, 215<sub>3-18</sub>—at a Thing in Vors as the bonders fall on him he barely escapes away to Hardanger, 215<sub>32</sub>-216<sub>5</sub>—Harald gathers a great host to go to Thrandheim against Earl Hakon, who escapes, 216<sub>17-22</sub>—but Harald and his brothers make themselves at home in Thrandheim, 217<sub>21-29</sub>—Harald leaves in autumn for the South Country, 217<sub>30-31</sub>—in Harald's (Gunnhild's sons') reign sea-

sons of scarcity and famine prevailed, 218<sub>11-28</sub>—with his brother Gudrod, when he had slain Tryggvi Olafson, he searches the manors that had belonged to Tryggvi for Astrid his widow, 224<sub>15-19</sub>—concerts plans with his mother for the kidnapping of Olaf Tryggvison, 224<sub>19-26</sub> cf. Gunnhild—his kingdom plotted against by Hakon, Earl of Ladir, and Harald Gormson of Denmark, 234<sub>28</sub>-236<sub>7</sub>—accepts an invitation from his foster-father, Harald Gormson, to come to Denmark and receive again his former fiefs at his hand, 236<sub>24</sub>-237<sub>20</sub>—sails to Neck in Limbfirth in Denmark with three longships, and receives news that Harald will speedily come to see him, 237<sub>24-31</sub>—is attacked by Gold-Harald with nine longships, and slain with the more part of his men, 237<sub>31</sub>-238<sub>2</sub> 26-239<sub>34</sub> ii. 250<sub>15-19</sub>

**HARALD THE GRENLANDER** (H. grenski), son of Gudrod Biornson with a mother not named, sent to Roi the White in Grenland for fostering, i. 212<sub>7-13</sub>—fled after the fall of his father to the Uplands, and dwelt awhile with his kindred, 212<sub>13-17</sub>—quits Norway for Sweden to join vikings there, 212<sub>20-26</sub>—joins the war-host of Skogul-Tosti, and is accounted a doughty warrior, 212<sub>26</sub>-213<sub>3</sub>—joins Harald Gormson's expedition to Norway, 240<sub>16-18</sub>—is appointed by Harald Gormson king over Vingulmark, Westfold and Agdir on the same terms that his forefathers had held these fiefs of former kings, 241<sub>6-12</sub>—married Asta, d. of Gudbrand Kula, 284<sub>7-9</sub>—his courtship to Sigrid the Haughty and death at her behest, 284<sub>15</sub>-286<sub>25</sub> 287<sub>3-18</sub> 311<sub>4-5</sub>—his posthumous son Olaf the Holy, 287<sub>14-16</sub> ii. 580-61

**HARALD GUNNHILDSON** = Harald Greycloak.

**HARALD**, son of Hakon, Earl of Orkney, iii. 337<sub>17</sub>

**HARALD HAIRFAIR** (H. hárfagri), King of Norway, 860-933, son of Halfdan the Black and of Ragnhild, d. of K. Sigurd Hart of Ringrealm, i. 85<sub>3-4</sub>

*Children in marriage.*—(1) by Asa, d. of Earl Hakon Griotgarth's son, 98<sub>21-22</sub> sons: Guthorm, Halfdan the Black, Halfdan the White, Sigfrod, 110<sub>26-28</sub> (2) by Gyda, d. of K. Eric of Hordland, 93<sub>15-17</sub> 114<sub>4-8</sub> sons: Roerek, Sigtrygg, Frodi, Thorgils, daughter: Alof Years-heal, 114<sub>8-10</sub> (3) by Ragnhild the Mighty, d. of K. Eric of Jutland, son: Eric Bloodaxe, 114<sub>12-15</sub> (4) by Swanhild, d. of K. Eystein, sons: Olaf Geirstead-elf, Biorn, Ragnar Ryckil, 114<sub>15-18</sub> (5) by Ashild, d. of

Ring, sons: Day, Ring, Gudrod Skiria, daughter: Ingigerd, 114<sub>18-21</sub> (6) by Snowfair, sons: Sigurd a-Bush, Halfdan Highleg, Gudrod Gleam, Rognvald, Straightleg, 119<sub>29</sub>-120<sub>8</sub>

*Natural Children.*—By Thora Most-staff: Hakon Athelstane's fosterson, 138<sub>1-24</sub> his very image, 149<sub>28-25</sub> 150<sub>15-17</sub>; by a woman not named, Ingibiorg (?), 198<sub>28-30</sub> ii. 190<sub>7</sub>

Had for court skald Thiodolf of Hvin (amongst others), i. 3<sub>20</sub>—Iceland settled in his reign, 4<sub>81</sub>—described as child, 85<sub>4-9</sub> 91<sub>5-9</sub>—intercedes with his father on behalf of a tormented Finn wizard, 85<sub>19-27</sub>—runs away with the wizard and stays away till his father dies, 85<sub>28</sub>-86<sub>8</sub>—succeeds his father at the age of ten, 91<sub>5-7</sub>—appoints maternal uncle, Guthorm, head of body-guard, first counsellor and commander of his forces, 91<sub>9-12</sub>—wars with Gandalf, the sons of Eystein, Haki Gandalfson and Hogni Karason, 91<sub>15</sub>-93<sub>10</sub>—Harald's wooing of Gyda, and vow, 93<sub>15</sub>-95<sub>9</sub>

*Conquest of Thrandheim.*—Occupation of Orkdale, 95<sub>11-29</sub> cf. 99<sub>7-26</sub>—Earl Hakon Griotgarthson of Yriar joins Harald in alliance, 96<sub>24-27</sub>—conquest of Gauldale and Strindfolk, 96<sub>27-80</sub>—battle in and occupation of Stiordale, 97<sub>2-4</sub>—defeat of the combined forces of the Kings of Verdale, Skaun, Sparebiders' folk and Isles' folk and annexation of these territories, 97<sub>4-18</sub>—all Thrandheim won after the eight kings thereof had been slain, 97<sub>18-16</sub>—these conquests of Harald's bring about the colonization of Iamtland, ii. 276<sub>14-18</sub>

*Conquest of Naumdale.*—King Herlaug buries himself alive in a stately mound, while his brother Hrollaug degrades himself to an earl's degree and becomes Harald's man, retaining earlship over Naumdale, 97<sub>19</sub>-98<sub>18</sub>—Harald makes the manor of Ladir his residence, 98<sub>16-20</sub>

*Naval conquests*—Har. builds a dragon-galley, 98<sub>24</sub>-99<sub>5</sub>—defeats and slays in his first battle at Solskel K. Hunthiof of Mere and K. Nockvi of Raumsdale, 99<sub>15</sub> 100<sub>17</sub>—appoints Rognvald the Mighty his earl over Northmere and Raumsdale, 100<sub>17-29</sub>—defeats in a second battle at Solskel the combined forces of K. Arnvid of Southmere, K. Audbiorn of the Firths and Solvi Klofi, slaying Arnvid and Audbiorn and annexing Southmere, 101<sub>8</sub>-103<sub>6</sub>—retires to Thrandheim for the winter, 103<sub>9-15</sub>—Kari of Berdla becomes his man, 103<sub>28-80</sub>—goes with a fleet south to the Firths and annexes that folk-

land, 104<sup>4-6</sup> 8-9—takes up his residence at Tunsberg in the Wick after four years' absence, 104<sup>6-8</sup> 105<sup>8-12</sup>

*Contest with Sweden.*—Harald learns how King Eric Ey-mundson of Sweden had annexed Vermland (but cf. 72<sup>26-28</sup>) and extended the territorial dominion of Gautland north to Swinesound, 105<sup>12-21</sup>—also that disaffection in favour of Sweden was rife in Westfold, Raumrealm, and Vingulmark, and that the Swede King contemplated the conquest of these territories, 105<sup>22-30</sup>—he promptly puts an end to the sedition at home, 105<sup>30</sup>-106<sup>7</sup>—he and King Eric in Vermland, 106<sup>7</sup>-108<sup>19</sup>—annexes Vermland to his realm, 108<sup>19</sup> 22—deals with disaffection in Ranrealm and Vingulmark, 108<sup>28</sup>-109<sup>1</sup>—his war in Gautland and annexation of all the territory north of Gautelf and Vener-lake, of which he appoints Duke Guthorm governor, 109<sup>11</sup>-110<sup>21</sup>

*Final Conquests and Consolidation of the Kingdom.*—Proceeds through the Uplands and over Dofra mountains to Thrandheim, 110<sup>21-24</sup>—battle of Hafursfirth and the consequences of the crushing defeat of Harald's opponents there, 111<sup>8</sup>-113<sup>32</sup>—expedition to the west, 115<sup>10</sup>-116<sup>12</sup> ii. 168<sup>24-25</sup>—he annexes Orkney and Shetland, making one earldom of both groups of islands, 116<sup>12-14</sup>—haircutting and surname, 117<sup>2-18</sup>—Harald's dealings with Rolf Wend-afoot, 117<sup>16</sup>-118<sup>19</sup>—marriage with Snowfair and bewitched state of mind, 119<sup>7</sup>-120<sup>21</sup>—Harald's disenchantment, 120<sup>22-33</sup>—Harald's dealings with the sons of Snowfair and Thiodolf of Hvin's intercession, 121<sup>3</sup>-122<sup>8</sup>—his dealings with Halfdan Highleg and Gudrod Glean after the murder by them of Rognvald the Mere-Earl, 124<sup>15</sup>-125<sup>9</sup>—he bestows the Earldom of Mere on Thorir, the son of Rognvald, 125<sup>9</sup>—on hearing that Turf-Einar, Earl of Orkney, had slain Halfdan Highleg, King Harald went west with an armed force and took, in atonement for his son, sixty marks of gold and made peace with Earl Einar, 125<sup>13</sup>-127<sup>26</sup> cf. ii. 168<sup>16-25</sup> 179<sup>82</sup> 180<sup>2</sup>

*Harald shares the realm with his sons, etc.*—When Harald was fifty, and his sons were growing more and more troublesome and dangerous to the peace of the land, he called a Thing together in southern Norway and sanctioned a law whereby all his kin on the sword-side should be kings, but his descendants on the distaff side should be earls, 131<sup>3-15</sup> cf.

ii. 38<sub>28-33</sub>—he divides the kingdom, bestowing on his sons one half of the revenue of their dominions, reserving the other half for himself, 131<sub>16</sub>-132<sub>3</sub> which arrangement was resorted to by later rulers, cf. 151<sub>14-15</sub> 20-22 241<sub>6-11</sub> 308<sub>11-15</sub>—each kinglest should sit in the high seat, but a step lower than the over-king, while a step lower than the kinglests' should be the seat of each earl, 132<sub>3-5</sub>—the over-kingship after him he intended for Eric, 132<sub>5-8</sub> 133<sub>3-5</sub>—unsatisfactory consequences of this arrangement, 132<sub>8-14</sub>—instead of landed dominion Har. gave warships to his sons Thorgils and Frodi, who harried in the west, 132<sub>21-28</sub>—Harald's detestation of wizardry, 133<sub>6-25</sub>—his interference in the quarrel of his sons Eric and Halfdan the Black, 136<sub>8</sub>-137<sub>9</sub>—when seventy years of age Harald has a son, Hakon, with Thora Most-staff, and maintains both at his manors, 138<sub>1-24</sub>—King Athelstane sends a sword of honour to Harald, 138<sub>27</sub>-139<sub>28</sub>—Harald sends his son, Hakon, to be fostered by King Athelstane, 139<sub>26</sub>-141<sub>19</sub>—Harald appoints his son Eric over-king over Norway, 141<sub>25-27</sub>—Harald's last years and death, 142<sub>28</sub>-143<sub>4</sub> 149<sub>6-7</sub>—his burial place, 143<sub>4-16</sub>—description of his person and character, 143<sub>17-33</sub>—Egil Wool-sark's estimate of him as a military commander, 175<sub>80</sub>-176<sub>11</sub>—Olaf the Swede's estimate of him as king, ii. 97<sub>17-24</sub>

*Legislation and administration.*—He made all free lands his own, and caused all bonders (franklins) to pay land dues to him, 96<sub>3-7</sub>—a highly unpopular policy, 150<sub>17-22</sub>—in each county or folk-land he appointed an earl who should maintain law and right, collect fines and land dues, and have one-third of the royal revenues and the land dues for his board and costs, 96<sub>7-11</sub> 287<sub>23-26</sub>—each earl was to have under him four hersirs or more, each of which was to have a salary of twenty marks, 96<sub>11-13</sub>—each earl was to supply at his own cost sixty men-at-arms to the army, each hersir twenty, 96<sub>13-15</sub>—his regulations in respect of sub-kings, earls, etc., followed as precedents in after reigns, 151<sub>14-16</sub> 156<sub>2-4</sub> 240<sub>25-241</sub> 308<sub>12-15</sub>—by Harald's fiscal law the state revenue was so increased that earls had more income than the dispossessed kings had had, 96<sub>15-18</sub>—his ceremonial at the investiture of one who from a former kingly state descended to the grade of an earl: girding him with a sword, hanging a shield round his neck, naming him an earl, and leading him to the earl's



settle in the high seat, 98<sub>9-12</sub>—at the division of the realm he ordained that the over-king should occupy the first, the under-kings or folk-kings the second, the earls the third grade or step in the high seat, 132<sub>2-5</sub>—his ordinances in respect of selecting his body-guard and manning his war-galley, 98<sub>26-99</sub><sub>5</sub> 184<sub>17-19</sub>—his division of the realm among his sons, 131-132—he appoints Eric Bloodaxe over-king in Norway, 141<sub>25-27</sub>—his strenuous maintenance of peace in the land, 115<sub>10-16</sub> 118<sub>3-7</sub>—popular attachment to his family, 290<sub>2-6</sub>—his name a watchword in the family, 202<sub>24-27</sub> ii. 352<sub>9</sub>-36<sub>2</sub> 38<sub>9</sub> 18 31 40<sub>7-8</sub> 41<sub>20-23</sub> 42<sub>10-13</sub>

HARALD HALBERD, *see* Harald Kesia.

HARALD HARDREDY (H inn harðráði), King of Norway, 1045-1066, son of King Sigurd Sow and Asta, d. of Gudbrand Kula, ii. 35<sub>28</sub>—married (1) Ellisif, d. of K. Jarisleif of Holmgarth, iii. 76<sub>22-24</sub>; their children: Mary and Ingigerd, iii. 96<sub>24-25</sub>; (2) Thora, d. of Thorberg Arnison; their children: Magnus and Olaf, 96<sub>19-23</sub>—his dauntlessness and warlike propensities already in childhood, ii. 110<sub>10-17</sub> 24-30 111<sub>15-22</sub> (188<sub>24</sub>)—Arnor Earls'-skald on him, 234<sub>13-23</sub>—goes to meet his brother, K. Olaf Haraldson, in Sweden, 390<sub>18-31</sub>—fights in the battle of Sticklestead and is wounded, 410<sub>5-25</sub> 438<sub>3-7</sub> iii. 57<sub>5-13</sub> 185<sub>23-26</sub>—healed of his wounds he makes his way out of Norway to K. Jarisleif in Garthrealm, 438<sub>7-12</sub> iii. 57<sub>19</sub>-58<sub>26</sub>—takes service with Jarisleif, 58<sub>27</sub>-59<sub>10</sub>—leaves Garthrealm and enters the service of Queen Zoe and the Emperor Michael Katalaktus, 59<sub>10-31</sub>—of him and Gyrgir, 59<sub>31</sub>-63<sub>1</sub>—his African and Sicilian campaigns, 63-67<sub>8</sub> 67<sub>19</sub>-70<sub>26</sub>—Haldor, son of Snorri the priest, served under Harald, and told in Iceland the saga of him, 67<sub>11-18</sub>—journey to Jerusalem, 70<sub>26</sub>-72<sub>12</sub>—imprisonment in Micklegarth and escape, 72<sub>16</sub>-76<sub>2</sub>—return to Holmgarth and first marriage, 76<sub>5-29</sub>—alliance with Svein Wolfson against his nephew Magnus the Good, 77-79<sub>16</sub>—breaks faith with Svein through Magnus' adroit diplomacy, and receives kingship over one-half of Norway, which Magnus confers upon him according to ancient custom, 79<sub>19</sub>-84<sub>18</sub> 88<sub>3-8</sub>—this act confirmed at a public assembly followed by a feast given by Harald, 84<sub>21</sub>-87<sub>14</sub>—relations between nephew and uncle, 87<sub>17-32</sub> 88<sub>16</sub>-90<sub>18</sub>—Harald's attitude at K. Magnus' death, 90<sub>21</sub>-93<sub>7</sub>—Harald formally acknowledged sole King of

Norway, 92<sub>30</sub>-93<sub>2</sub> 94<sub>8-10</sub>—Harald and Svein Wolfson, 94<sub>10</sub>-96<sub>18</sub> 96<sub>26</sub>-97<sub>4</sub> 98<sub>18</sub> 21-102<sub>4</sub> 120<sub>18</sub>-121<sub>7</sub> 127<sub>8</sub>-128<sub>26</sub>—War levee and battle at Niz, where Svein is utterly defeated, 129-140—peace made between Harald and Svein, 146<sub>27</sub>-149<sub>10</sub>—Harald's character and attitude towards Iceland and Icelanders, 102<sub>7</sub>-103<sub>6</sub>—Harald and Haldor Snorrison, 103<sub>9-28</sub>—Harald and Wolf Uspakson, 104<sub>8-9</sub>—his church building, 104<sub>21</sub>-105<sub>12</sub>—strained relations with Einar Thambarskelfir and murder of him and his son, 92<sub>18-30</sub> 106<sub>3-18</sub> 107<sub>5</sub>-110<sub>84</sub>—Harald averts rebellion for this misdeed by promising to give in marriage to Hakon Ivarson his grand-niece Ragnhild, 111-114—the promise at first broken by Harald but afterwards carried out, 115-116<sub>18</sub> 119<sub>8-15</sub>—Harald's persecution of Hakon in consequence of saving the life of Svein Wolfson at the battle of Niz, 133<sub>29-31</sub> 136<sub>5-22</sub> 138<sub>2</sub>-140<sub>6</sub> 143<sub>14</sub>-146<sub>24</sub> 149<sub>18</sub>-152<sub>11</sub>—Harald and Kalf Arnison, 119<sub>18</sub>-121<sub>7</sub>—his relations to Finn Arnison, 111<sub>8</sub>-114 115<sub>22-27</sub> 116<sub>10-18</sub> 119<sub>21-26</sub> 121<sub>10</sub>-122<sub>11</sub> 134<sub>8</sub> 137<sub>21-31</sub> 141<sub>2</sub>-142<sub>8</sub>—Harald founds a town at Oslo, 127<sub>8-10</sub>—his method of dowsing for water in an arid island, 127<sub>28</sub>-128<sub>6</sub>—Harald and Thormod son of Eindrid, the slayer of Hall Kodran's-bane, 152<sub>14</sub>-153<sub>20</sub>—Harald's punitive dealings with the adherents of Earl Hakon Ivarson, 153<sub>22</sub>-155<sub>8</sub>—Harald, urged by Earl Tosti, prepares an expedition to England, and collects his fleet at the Solund isles, 160<sub>19</sub>-163<sub>21</sub>—before starting he opens the shrine of Olaf the Holy, cuts his hair and nails, and locks the shrine and throws the keys into the river Nid, 163<sub>8-14</sub>—leaves his son Magnus behind as King of Norway and his one wife Thora, and takes with him his other wife, Ellisif, and the rest of his children, 165<sub>17-24</sub>—Harald's dream, 165<sub>8-14</sub>—his journey west, 165<sub>27</sub>-166—fights in Yorkshire, 167<sub>8</sub>-168<sub>38</sub>—the battle of Stamford Bridge and fall of Harald, 169<sub>2</sub>-179<sub>4</sub> 198<sub>14-28</sub> cf. i. 6<sub>8</sub>—the same day and hour that he fell his daughter Maria (Mary) died in Orkney, 183<sub>1-8</sub>—his body brought to Nidoyce and buried at Marychurch, 184<sub>16-20</sub>—description of him, 184<sub>20</sub>-186<sub>4</sub>—Haldor Bryniolfson's comparison of the brothers Harald and Olaf the Holy, 186<sub>7-31</sub>—Harald's and the earlier kings' manner of drinking in hall, 193<sub>16-19</sub>—the height of his stature marked on the wall of Marychurch in Nidoyce, which he had built, 233<sub>25-31</sub>

HARALD GUNNHILDSON, *see* Harald Greycloak.

- HARALD, son of Harald Kesia and Ragnhild, daughter of King Magnus Barefoot, iii. 28<sup>314-17</sup>
- HARALD HONE (H. hein), King of Denmark, 1076-1080, son of Svêin Wolfson, iii. 194<sup>21-28</sup>
- HARALD KESIA, or Halberd, son of Eric the Good, King of Denmark, marries Ragnhild, daughter of King Magnus Barefoot—their sons: Magnus, Olaf, Knut, Harald, 283<sup>14-17</sup> 354<sup>10</sup>
- HARALD, King of England, 1035-1040, son of Knut the Mighty and Emma, ii. 27<sup>14</sup>—becomes King of England on the death of his father, iii. 9<sup>30-31</sup>—dies five years after his father and is buried in Winchester, 25<sup>5-8</sup> 52<sup>23-24</sup>
- HARALD, son of Knut, *see* Gold-Harald.
- HARALD, Earl, son of Maddad, surprised and captured by King Eystein Haraldson at Thurso, ransoms himself and departs, iii. 374<sup>25</sup>-375<sup>12</sup>
- HARALD, son of K. Olaf Tryggvison with Thyri, d. of Harald Gormson, i. 355<sup>22-30</sup>
- HARALD REDLIP (H. hinn granrauði), King of Agdir, refuses to give his daughter, Asa, in marriage to Gudrod the Hunter-king, i. 71<sup>1-5</sup>—attacked by night by King Gudrod, and slain, 71<sup>5-14</sup>—his kingdom taken over by Asa his daughter, 77<sup>6-8</sup>
- HARALD, said to be the son of King Sigurd Mouth, the son of Harald Gilli and Kristin King's-daughter, handed over by Nicolas Periwinkle to Erling Askew, who has him executed on Northness by Biorgvin, iii. 477<sup>26</sup>-478<sup>17</sup>
- HARALD, the son of Svein Twibeard and Gunnhild, the daughter of K. Burislaf of Wendland, i. 271<sup>16</sup>
- HARALD, son of Thorkel the High, receives an earldom in Denmark from Knut the Mighty, ii. 375<sup>17-18</sup>—joins K. Svein, the son of K. Knut the Mighty and Alfiva, on mother and son going to Norway, 449<sup>20</sup>
- HARALD (his Slavonic name was Mstislav), son of Valdimar (*i.e.* Wladimir Monomachus), prince in Holmgarth, 1095-1125 [Grand Prince of Kiev, 1125-1132], iii. 270<sup>28</sup>-271<sup>2</sup>—father to Ingibjorg, the mother of K. Valdemar of Denmark, and Malmfrid, queen of Sigurd Jerusalem-farer, whose daughter Kristin was mother of K. Magnus Erlingson, 437<sup>28</sup>-438<sup>2</sup>
- HARALD OF THE WICK, body-guard of K. Eystein, slain by Eystein's brother, K. Sigurd Mouth, iii. 385<sup>20-21</sup>

- HARALD THE YOUNG (H. ungi), son of Halfdan the Black by his first wife Ragnhild, the daughter of Harald Goldbeard, King of Sogn, inherited from his grandfather the kingdom of Sogn, but died when ten years old, i. 79<sub>10-22</sub>
- HAREK (Hárekr), son of a King Guthorm, fell with Eric Bloodaxe in England, i. 154<sub>11</sub>
- HAREK THE KEEN (H. hvassi), of Halogaland, a forecastle man on board the Long-Worm, i. 353<sub>8-9</sub>
- HAREK OF THIOTTA (H. ór þjóttu), son of Eyvind the Skaldspiller, ii. 189<sub>20-23</sub>—married to Ragnhild, d. of Arni, son of Arnmod, ii. 198<sub>19-20</sub>—captain of a rising in Halogaland against Olaf Tryggvison's project to christen the people, i. 309<sub>19-23</sub>—takes in the brothers Sigurd and Hawk, escaped prisoners of Olaf Tryggvison's, who, when occasion served, kidnapped Harek and brought him to Olaf, 324<sub>8</sub>-326<sub>10</sub>—he persistently refuses Olaf to become a Christian, yet is set free with much honour, and furnished by the king with a ship well found and thirty men, 326<sub>10-29</sub>—returned home, he entraps, by means of the King's men, Eyvind Rentcheek, 327<sub>7-80</sub>—entertains King Olaf on coming to christen Halogaland, lets himself be baptized and becomes the king's man, 329<sub>8-7</sub>—his landgrabbing in Thiotta, ii. 189<sub>20</sub>-190<sub>1</sub>—his connections and social position, 190<sub>1-14</sub>—his relations to King Olaf Haraldson, 190<sub>14-22</sub>—favours received at King Olaf's hands, 191<sub>13-18</sub> is deprived by King Olaf of one half of his bailiwick of Halogaland in favour of Asmund Grankelson, at which Harek, though obeying the King's order, is deeply offended, 237<sub>6-25</sub>—his dispute with Asmund over an island rich in produce settled by King Olaf in his disfavour, 292-294<sub>8</sub>—his veiled threat to Asmund, 294<sub>5-8</sub>—parts company with K. Olaf after the battle of the Holy River and sails home, beginning to side with Knut, 330<sub>28</sub>-333<sub>8</sub>—he burns in his house Grankel, the father of Asmund, 347<sub>11-31</sub>—becomes Knut's landed-man, receives grants and the Finn-fare from the King, 349<sub>1-5</sub>—reported to K. Olaf by Biorn the Marshal as one of the chief rebels against him in Norway, 381<sub>8</sub>—recruits a host of warriors to oppose Olaf's return to Norway, 388<sub>5-11</sub>—declines, on the ground of old age, the chief command at Sticklestead, 420<sub>7</sub>-421<sub>2</sub>—follows the banner of Kalf Arnison, 422<sub>21-24</sub> 423<sub>8</sub>—in the vanguard of the battle, 425<sub>17</sub>—makes an onslaught on

- Day, son of Ring, at the battle of Sticklestead, 434<sub>18</sub>—slain by Asmund Grankelson, iii. 17<sub>17</sub>-18<sub>15</sub>
- HAREK WOLF (H. gandr), King Halfdan the Black's man, seizes from Haki the Bareserk the children of Sigurd Hart, Ragnhild and Guthorm, and brings them home to his master, i. 82<sub>9</sub>-83<sub>7</sub>
- HAWK (Haukr), a Halogalander imprisoned with his brother Sigurd by Olaf Tryggvison for refusing to be christened, vanishes from prison, turns up at Harek's in Thiotta, whom he betrays into the King's power, i. 324<sub>3</sub>-326<sub>10</sub>—thereupon he is baptized and becomes the King's servant, 327<sub>4-6</sub>
- HAWK OF THE FIRTHS (H. ór Fjorðum), stationed in the forehold on board the Long-Worm, i. 353<sub>16</sub>
- HAWK HIGH-BREECH (H. hábrók), sent to King Athelstane by K. Harald Hairfair with his youngest son Hakon, to 'knee-set' him on Athelstane's lap, *i.e.*, to make K. Athelstane thereby his fosterfather, 'for men ever account the fosterer less noble than him whose child he fostereth,' a ruse which succeeded, i. 139<sub>26</sub>-140<sub>32</sub>
- HEATHMARKERS (Heinir), inhabitants of the folkland of Heathmark, ii. 64<sub>1</sub> iii. 154<sub>17</sub>
- HEDIN (Heðinn), a legendary sea-king, i. 245<sub>18</sub> 27 259<sub>9</sub> ii. 40<sub>517</sub>
- HEDIN HARDMAW (H. harðmági), iii. 358<sub>5</sub>
- HEIMDALL (Heimdallr), one of Odin's Diar, abode at Heavenberg on coming to Sweden, i. 16<sub>28</sub>
- HELGA, daughter of Priest Andres, and wife of Einar, 325<sub>10-11</sub>
- HELGI, son of Halfdan, King in Denmark, invades Sweden, and ousts King Adils, robs his queen Yrsa, who was Helgi's own daughter, though he knew it not, marries her, and begat with her Rolf Kraki; fell in battle when Rolf was eight winters old, i. 49<sub>27</sub> 50<sub>12</sub>
- HELGI THE KEEN (H. hinn hvassi), married to Aslaug, d. of Sigurd Worm-in-Eye, their son, King Sigurd Hart, i. 81<sub>4-9</sub>
- HELGI, son of Stari, iii. 363<sub>9</sub>
- HELING (Helsingr), son of King Gandalf of Vingulmark, fell with his brother Hysing in battle fighting against K. Halfdan the Black at Eid by the lake Eyir in S. Raumrealm, i. 80<sub>6-26</sub>
- HELINGS, Helsinglanders, folk of: they of Helsingland

- (Helsingjar), the inhabitants of Helsingland, i. 163<sub>6</sub> 21 ii. 276<sub>80</sub> 277<sub>8</sub>
- HEMING (Hemingr), son of Hakon, Earl of Ladir, and Thora, the daughter of Skagi Skoptison, i. 247<sub>6</sub> 377<sub>19</sub>
- HEMING, son of Strut-Harald, i. 270<sub>23-25</sub>
- HENRY THE HALT (Heinrekr halti), son of the Danish King Svein, the son of Svein Wolfson, the first husband of Ingrid, d. of Rognvald, their sons: Magnus, K. of Sweden, Rognvald and Buriz, iii. 426<sub>29</sub> 427<sub>2</sub> 437<sub>26-27</sub>
- HENRY THE BOUNTEOUS (H. hinn mildi), *i.e.* H. III., German Emperor, 1039-1056, married Gunnhild, the daughter of Knut the Mighty, iii. 25<sub>20</sub>
- HENRY, son of Frederick Barbarossa, *i.e.* H. VI., Emperor, 1190-1197, marries one of the daughters of William, K. of Sicily, the son of Roger 'the Rich,' K. of the same dominion, iii. 256<sub>5</sub>—slays the Duke of Cyprus and Margrit, 'the lord of corsairs,' 256<sub>7-10</sub> [The wife of Henry VI. was Constance, d. of Duke Roger II. of Sicily, afterwards R. I., King of Sicily and Naples, 1131-1154, not, as Snorri has it, of William I., 1154-1160, his son.]
- HERDIS, the mother of Stein, the composer of Wolf's Flock, iii. 104<sub>18</sub>
- HERLAUG (Herlaugr), son of Hakon, Earl of Ladir, slain in the second battle of Solskel, i. 102<sub>30-32</sub>
- HERLAUG, King of Naumdale, on hearing of Hairfair's conquest of Thrandheim, buries himself alive with eleven men in a howe he and his brother Hrollaug had been building for three summers, i. 97<sub>19 29</sub>
- HERMOD (Hermóðr), one of the gods, son of Odin, i. 192<sub>12</sub>
- HIALTÍ (Hjalti), son of Skeggi, married to Vilborg, the daughter of Gizur the White, converted to Christianity by Thangbrand, a favourite of Olaf Tryggvison, i. 335<sub>1-6</sub>—joins with other Icelanders in Nidoyce to promise the King that Iceland should be converted to Christianity, 339<sub>23</sub>-340<sub>12</sub>—sent together with his father-in-law by Olaf Tryggvison to convert the Icelanders, which mission they accomplished, 354<sub>13-25</sub>—has sent to him 'words and tokens' from King Olaf Haraldson to come and meet him, ii. 73<sub>8-9</sub>—he comes and has a good welcome of King Olaf, who invites him to stay with him; having a seat at court appointed to him be-

side Biorn the Marshal they become speedily friends, 85<sup>19-25</sup>—arranges to go with Biorn the Marshal on a mission of peace to Sweden, 86<sup>31</sup>-87<sup>16</sup>—takes leave of the King and starts on his journey, 88<sup>16-26</sup>—receives a loving greeting from Ingibiorg, the wife of Earl Rognvald of Gautland, she having known Hialti at the court of her brother, K. Olaf Tryggvison, and being a cousin of his wife: Viking-Kari· Eric Biodaskull—Astrid—Ingibiorg; Bodvar—Olof—Gizur White—Vilborg, 88<sup>33</sup>-89<sup>4</sup>—volunteers to go alone without Biorn to meet the King of Sweden, and to find out how matters stand at his court, 91<sup>9-25</sup>—his journey to Sweden and reception at the court of King Olaf, 91<sup>26</sup>-92<sup>25</sup>—gets into great favour with the King for pretending to have journeyed all the way to Sweden to pay him the land-dues that Icelanders had to pay to the ruler of Norway, 94<sup>18</sup>-95<sup>15</sup>—he gets him introduced to Ingigerd, King Olaf the Swede's daughter, and delivers to her message and tokens from Ingibiorg, Tryggvi's daughter, recommending him to the protection and friendship of Ingigerd, to whom he tells that Marshal Biorn's mission is purposed for settling peace if possible between the two kingdoms, 95<sup>16</sup>-96<sup>10</sup>—he broaches the matter of peace and family alliance between the two kings to the Swede, who returns an answer of stern refusal, 96<sup>11</sup>-98<sup>25</sup>—next he persuades Ingigerd to try to soften her father's mind in the matter, 98<sup>26</sup>-99<sup>2</sup>—watching his opportunity he gives Ingigerd a glowing description of Olaf of Norway and his ways, and ascertains from her that she would be willing to become his queen if he should woo her, 100<sup>3</sup>-101<sup>3</sup>—he confides the secret to two Icelandic poets at the court, and together with them converses at all times with her on the subject, 101<sup>4-12</sup>—having thus far ascertained how matters stood in Sweden, he sends his attendants with letters to the lady Ingibiorg in Gautland, 101<sup>12-21</sup> 114<sup>5-8</sup>—his ride with princess Ingigerd to Ulleracre to meet Earl Rognvald of Gautland, his exchange of civilities with the Swede King on the occasion, 115<sup>1-17</sup>—returns to Iceland and is seen off by Olaf Haraldson with friendly gifts, 137<sup>6-9</sup>.

HIGH-ONE (Hár) = Odin, i. 207<sup>38</sup> ii. 430<sup>29</sup> iii. 334<sup>19</sup>

HIGH, the hard-gripping (H harðgreipi), ii. 407<sup>27</sup>

HILD (Hildir), daughter of Eric Agnar's son King of Westfold, married to Eystein, son of Halfdan Whiteleg, i. 68<sup>17-20</sup>

- HILD, daughter of Hogni, King of East-Gautland, i. 61<sub>12-18</sub>—  
 married to Granmar, King of Southmanland, 60<sub>20-21</sub>
- HILD, daughter of Rolf Nefia, married to Rognvald Mere-  
 Earl, i. 117<sub>18-20</sub>—pleads, in vain, with King Harald Hairfair  
 for mercy to her son, Rolf Wend-afoot, 118<sub>7-19</sub>
- HILDA, HILD, a Valkyrja, i. 249<sub>27</sub> ii. 407<sub>34</sub> iii. 63<sub>15</sub> 175<sub>23</sub>
- HILDIBRAND (Hildibrandr), a bareserk slain by King Sigurd  
 Hart, i. 81<sub>10-13</sub>
- HILDIGUNNA (Hildigunnr), daughter of King Granmar of  
 Southmanland and of his wife Hild: bears ale to her father's  
 viking-guests, and toasts them, i. 60<sub>1-8</sub>—sits, against viking  
 custom, and drinks with King Hiorvard, and becomes his  
 wife, 60<sub>9-26</sub>
- HILDIR, son of King Hogni of East-Gautland, i. 61<sub>11</sub> 62<sub>22-26</sub>
- HIORVARD (Hjorvarðr), called the Ylfing (Ylfingr), a sea-  
 king, comes with his host to Sweden and allies himself with  
 King Granmar, whose daughter Hildigunna he marries, i.  
 59<sub>13-60</sub>—fights in company with his father-in-law against  
 Ingiald Evil-heart and makes peace with him, 61<sub>5-62</sub>—slain  
 through treachery by Ingiald Evil-heart, 62<sub>14-20</sub>
- HISING-DWELLERS (Hísings-búar), the inhabitants of the  
 island of Hising, iii. 373<sub>30</sub> 455<sub>26</sub> 456<sub>1</sub> 459<sub>19</sub> 460<sub>4</sub>
- HLIF (Hlíf), daughter of King Day of Westmere, wife of King  
 Halfdan the Bounteous and the Meatgrudging, i. 70<sub>6</sub>
- HLODVER, LODVER (Hloðver), son of Thorfinn Skull-  
 cleaver Earl of Orkney and Grelad, daughter of Dungad Earl  
 of Caithness, i. 128<sub>1</sub> 241<sub>25</sub> ii. 168<sub>31-169</sub>—was the longest-lived  
 of his brothers, ruling the earldom alone when his brothers  
 were no more, ii. 169<sub>10-12</sub>—his son Sigurd the Thick, ii.  
 169<sub>12-13</sub>
- HLOKK (Hlokk), a Valkyrja, i. 207<sub>13</sub> 242<sub>16</sub> iii. 51<sub>3</sub> 96<sub>4</sub> 175<sub>27</sub>
- HLOORID (Hlórríði) = Thor, i. 242<sub>12</sub>
- HNOSS, daughter of Odr and Freya, i. 24<sub>6</sub>
- HŒENIR, a chief among the Asfolk, given in hostage to the  
 Vanir, as one meet to be a lord, i. 13<sub>28-14</sub>—made lord in  
 Vanhome, he proved a failure, wherefor his counsellor Mimir  
 must pay with his head, 14<sub>5-15</sub>
- HOGNI (Högni), a legendary sea-king, iii. 234<sub>10</sub> 287<sub>35</sub>
- HOGNI, King of East-Gautland, father to Hild, the queen of  
 King Granmar, i. 61<sub>11-13</sub>—his dealings with K. Ingiald as the



- ally of Granmar, 61<sub>10-29</sub>—his raids into Swede-realm in revenge for Granmar, 62<sub>22-29</sub>
- HOGNI, son of Eystein the Mighty, King of the Uplands, conquered 'all Heathmark, Thotn and Hadaland' from Olaf Geirstead-Elf, i. 72<sub>23-26</sub>—plans, with his brother Frodi, an invasion of Hairfair's dominions, 91<sub>13-17</sub>—the brothers make an alliance with Hogni Karason and Hersir Gudbrand, 92<sub>14-19</sub>—Harald makes a night attack on them and slays them, 92<sub>22-93</sub>
- HOGNI KARASON (H. Karuson), invaded Ringrick, a portion of Harald Hairfair's kingdom, and made an alliance at Ringsacre in Heathmark with the sons of King Eystein of Heathmark and Hersir Gudbrand against King Harald, who burnt Hogni in his house at Ringsacre, i. 91<sub>17-18</sub> 92<sub>14-93</sub>
- HOGNI, of Niord's-isle, i. 52<sub>4</sub>
- HOLMFRID (Hólmfríðr), natural daughter of King Olaf the Swede with Edla, daughter of a Wendish Earl, ii. 139<sub>4-7</sub>—married to Earl Svein, the son of Earl Hakon, i. 377<sub>21-22</sub>
- HOLMROGA PEOPLE (Holmrygir), such of the Rogaland people as dwelt in the islands belonging to the folk-land of Rogaland (cf. Holmfolk, i. 114<sub>27</sub>), i. 184<sub>2</sub>—a poetical *pars-pro-toto* expression for Norwegians, 189<sub>19</sub>
- HOLTI THE NIMBLE (Holti hinn frækni), son of Jarisleif, King of Holmgarth, and Ingigerd, daughter of Olaf, the Swede King, ii. 154<sub>27</sub>
- HOODSWAINS (Hettusveinar), the followers of Olaf the Unlucky, iii. 477<sub>3</sub>
- HORDA-KARI (Hörðakári), a great hersir of Hordland, i. 215<sub>21</sub>—his descendants, 303<sub>24-31</sub>
- HORDA-KNUT (Hörðaknútr) [son of Earl Arnfinn], King in Denmark, father to Gorm the Old, i. 233<sub>4-5</sub>
- HORDAKNUT, King of Denmark, 1035-1042, of England, 1040-1042, son of Knut the Mighty and Emma, ii. 27<sub>14</sub>—appointed by his father viceroy of Denmark, under the guardianship of Earl Wolf, the son of Thorgils Sprakaleg, 267<sub>21-23</sub> 316<sub>16-21</sub>—by authority of letters forged by his mother under the royal seal, he is elected King of Denmark, Earl Wolf being the queen's agent in the affair, 316<sub>21</sub> 317<sub>20</sub>—with the aid of Earl Wolf he levies forces by land and water to meet the invasion of the allied Kings of Norway

- and Sweden, 317<sup>21-33</sup>—finding that his father resented deeply his treasonable act of setting up as King of Denmark, he follows his mother's advice to lay his case in his father's hands, who quietly relegates him to his former position, 318-319<sup>7</sup>—appointed King of Denmark by his father, 349<sup>16-19</sup>—offers rule in Denmark to his brother, Svein Alfiva's son, when he was turned out of Norway, iii. 9<sup>14-16</sup>—peace made between him and Magnus the Good, each settling, in case of death without male issue, on the longest-lived of them his kingdom, 10<sup>28-11</sup> 14<sup>26</sup> 26<sup>3-24</sup> 51<sup>29-33</sup> 52<sup>1-2</sup> 161<sup>1-6</sup>—King of England for two years, buried at Winchester, 25<sup>8-13</sup> 26<sup>8-4</sup> 155<sup>12</sup>
- HORDS, Hordfolk, Hordlanders, Hordmen, men of Hordland (Hörðar), i. 111<sup>4</sup> 142<sup>10</sup> 250<sup>12</sup> 255<sup>27</sup> 303<sup>14</sup> ii. 360<sup>7</sup> 423<sup>18</sup> 431<sup>19</sup> iii. 315 36<sup>17</sup> 154<sup>30</sup> 208<sup>23</sup> 224<sup>22</sup> 344<sup>16</sup>
- HORN (Horn), one of Freya's names, Freya, iii. 302<sup>19</sup>
- HORNKLOFI, *see* Thorbiorn Hornklofi.
- HOSKULD (Höskuldr), son of Koll o' Dales and father to Olaf Peacock, i. 334<sup>15-16</sup>
- HOUND (Hundi), variant of Whelp, the name of a son of Sigurd the Thick, Earl of Orkney, i. 291<sup>7</sup>
- HOWARD BUTTERBREAD (Hávarðr klíningr, the translation of 'klíningr' is a guess-work based on the fact that the word is used in the sense in the East of Iceland still; less likely seemed the sense 'dab of cow's dung' dried for fuel), a captain in K. Ingi Haraldson's fleet, iii. 403<sup>12</sup>—slain by Hakon Shoulderbread, 403<sup>14</sup>—his son kills Eindrid Jonson because he had ruled it that his father was slain, 415<sup>9-18</sup>
- HOWARD HEWER (H. höggvandi), a Jomsviking, i. 280<sup>16</sup>—shoots Gizur of Valdres dead, and is killed in turn, 282<sup>20-283</sup>
- HOWARD, of Orkdale, a forecastleman on board the Long-Worm, i. 353<sup>10-11</sup>
- HOWARD, son of Thorfinn Skull-cleaver, Earl of Orkney, and of Grelad, the daughter of Dungad, Earl of Caithness, ii. 168<sup>32-169</sup>
- HRAMMI, a legendary sea-king, iii. 42<sup>13</sup>
- HRANI, *see* Rani.
- HREIDAR (Hreiðarr), father of Stykar, the father of Eindrid, the father of Einar Thambarskelfir, i. 215<sup>27-29</sup>
- HREIDAR, son of Erling Askew, *see* Reidar.

- HREIDAR, son of Gritgarth, *read* Griotgarth, slain in the attempt of rescuing K. Magnus the Blind, in the battle at Holm-the-Gray, iii. 362<sup>7-16</sup>
- HRIST, a Valkyrja, iii. 258<sup>14</sup>
- HROLLAUG (Hrollaugr), King of Naumdale, on hearing of Hairfair's conquest of Thrandheim, degrades himself from the dignity of king to that of earl, by the ceremony of arraying on the top of the family howe a kingly throne, and beneath it a pillowed foot-pace whereon earls were wont to sit, and to let himself roll from the upper unto the lower seat; whereupon he went to King Harald and became his earl, i. 97<sup>19-98<sup>18</sup></sup>
- HROLLAUG, son of Rognvald the Mere-Earl and a concubine, i. 117<sup>28</sup> 125<sup>80</sup>
- HUGH THE THICK (Hugi hinn digri), of Avranches, Earl of Chester, ob. 1101, defeated in Anglesey Sound by K. Magnus Barefoot, iii. 223<sup>27-31</sup> 224<sup>25</sup>
- HUGH THE VALIANT (H. príúði), of Montgomery, Earl of Shrewsbury and Arundel, ob. 1098, shot dead through the eye by K. Magnus Barefoot in a battle in Anglesey Sound, where Magnus won the victory, iii. 223<sup>27-224<sup>25</sup></sup>
- HUGLEIK (Hugleíkr), son of K. Alf, and King of the Swedes, a man fond of peace, music, jugglery and witchcraft, i. 37<sup>25-38</sup>
- HULD THE WITCHWIFE (Huldr seiðkona, vólva), employed by Drift to kill her husband, K. Vanland, i. 27<sup>2-33</sup> and by the sons of Visbur (Gisl and Ondur) to give them power to slay their father, whereto she added the spell that parricide should ever go with the blood of the Ynglings, i. 28<sup>17-26</sup>
- HULVID (Hulviðr), son of Swipdag the Blind, i. 61<sup>24</sup>
- HUNTHIOF (Húnþjófr), King of Northmere, married to the daughter of Nockvi, King of Raumsdale; these two allied themselves against Harald Hairfair when he set out on the conquest of the coast kingdoms of Mid- and South-Norway, and had a battle with him at the island of Solskel, where both fell, i. 99<sup>80-100<sup>17</sup></sup>
- HYRNING (Hyrningr), a Lord of the Wick, married Ingigerd, the d. of Lodin and Astrid, Ol. Tryggvison's mother, i. 301<sup>14-16</sup>—aids Olaf Tryggvison in christening the Wick, 302<sup>12-303<sup>2</sup></sup>—with the combined forces of himself and his brother Thorgeir

he slays K. Gudrod, son of Eric Bloodaxe, 341<sub>28</sub>-342—joins Olaf Tryggvison's expedition to Wendland, 358<sub>10-12</sub>—repels Earl Eric's boarding of the Long-Worm in the battle of Svold, 372<sub>27</sub>-373<sub>12</sub>

**HYSING** (Hýsingr), son of Gandalf, King of Vingulmark, attacks, together with his brother Helsing, King Halfdan the Black by night and routs him, but having brought together a fresh host Halfdan gave the brothers a battle at Eid and slew both, i. 80<sub>7-26</sub>

**ICELANDER**, Icelanders, Iceland men, men of Iceland ('Islendingr, 'Islendingar), i. 219<sub>4-5</sub> 268<sub>2</sub> 334<sub>11</sub> 335<sub>7</sub> 17 336<sub>25</sub> 29 339<sub>20</sub> 25 ii. 69<sub>2</sub> 177<sub>17</sub> 24 241<sub>19</sub> 242<sub>1</sub> 245<sub>2</sub> 80 249<sub>17</sub> 26 274<sub>13</sub> 25-26 275<sub>8</sub> 409<sub>20</sub> 25 iii. 102<sub>23</sub> 299<sub>21</sub> 26 28 300<sub>9</sub> 401<sub>82</sub> 421<sub>26</sub>

**ILLUGI**, Bryndalers' skald, an Icel. poet, on Harald Hardredy's deeds in Greek service, iii. 63<sub>17-21</sub>

**INGI**, son of Arni of Stodreim and Queen Ingirid, iii. 370<sub>24</sub>

**INGI**, the son of Bard, King of Norway, 1203-1217, iii. 184<sub>18</sub> 336<sub>27</sub>

**INGI**, son of K. Hallstein, King of Sweden, ob. 1125, first husband of Brigida, the daughter of King Harald Gilli, iii.

378<sub>81-83</sub>

**INGI**, son of K. Harald Gilli and of Queen Ingirid d. of Rognvald, King of Norway, 1136-1161, jointly with his half-brothers, Sigurd, Eystein, and Magnus; fostered in the Wick by Amundi, the son of Gyrd, iii. 347<sub>15-17</sub>—taken for king on the death of his father, 347<sub>19</sub>—defeats Magnus the Blind and Sigurd Slembi-Deacon at Mouth, 349<sub>21</sub>-350<sub>12</sub>—Earl Karl Sonason of Gautland's projected invasion of Norway defeated by Ingi at Crookshaw, 350<sub>28</sub>-351<sub>20</sub>—his successful defence of Norway against Eric, K. of Denmark, 351<sub>28</sub>-353<sub>24</sub>—his dealings with Sigurd Slembi-Deacon, 353<sub>27</sub>-359<sub>10</sub> 361<sub>24</sub>-367—his letter to K. Sigurd his brother, calling on him to take his due share in the cost of defending the realm, 359<sub>18</sub>-360<sub>18</sub>—Ingi's terms accepted by Sigurd, 360<sub>21</sub>-361<sub>21</sub>—with K. Sigurd he concedes Eystein, his brother's, claim to a due share in the kingdom, a similar concession extended to the infirm brother, Magnus, 368<sub>8</sub>-369<sub>8</sub>—Ingi's kind stepfather, Ottar Brightling, murdered at the instigation of K. Sigurd, 369<sub>6</sub>-370<sub>15</sub>—Ingi's relations to Erling Askew, 371<sub>11-14</sub>—Ingi and Sigurd set up a separate court, each for himself, Gregory Dayson becoming Ingi's first

counsellor, 377<sub>8-24</sub>—Ingi's personal characteristics, 378<sub>21-31</sub>—a great favourite with Card. Nicolas (Breakspere), 379<sub>26-28</sub>—at his and his brothers' request the Card. raises Nidoeye to an archbishopric, 379<sub>28-380<sub>4</sub></sub>—Ingi defeats his brothers' plot to depose him, 385<sub>19-386<sub>25</sub></sub>—after repeated provocations K. Ingi consents to fighting his brother Sigurd, who is slain, 386<sub>28-390<sub>10</sub></sub>—Eystein, arriving too late to afford any aid to Sigurd, makes a hollow peace with K. Ingi, 390<sub>11-24</sub>—Eystein commits various deeds of violence against his brother, who forces him to accept his own terms of peace at Seal-isles, 391<sub>19-392<sub>20</sub></sub>—their last encounter and fall of Eystein, 393<sub>5-396<sub>18</sub></sub>—Ingi and the partizans of Hakon Shoulderbroad, 399<sub>5-19</sub>—he and Gregory Dayson put Hakon to flight at Kings' Rock, 399<sub>21-402<sub>15</sub></sub>—King Ingi's men suffer severely at Hakon's hands, 402<sub>18-403<sub>16</sub></sub>—battle with Hakon in the Gautelf, 403<sub>18-415<sub>20</sub></sub>—K. Ingi and Sigurd of Reyr, 415<sub>27-29</sub>—Ingi's dealings with Erling Askew and Gregory in the Biorgvin riot, 416<sub>24-418<sub>28</sub></sub>—Ingi's sorrow at the fall of Gregory, 422-423<sub>15</sub>—last encounter with Hakon and fall, 423<sub>17-427<sub>12</sub></sub> 456<sub>16</sub>—his party advocate the cause of Erling and his son Magnus, 435<sub>5-437<sub>18</sub></sub>—his fleet in Hakon's hands, 438<sub>17-20</sub>—lost to Erling at the battle of Tunsberg, 440<sub>24-27</sub>—his death avenged by Erling, 446<sub>18-25</sub> 452<sub>2-455<sub>4</sub></sub>—his popularity the main cause of Erling's favour with the public, 449<sub>10-14</sub>

INGI, King of Sweden, 1080-*c.* 1110, son of K. Steinkel, father of Margaret Frithpoll, queen of Magnus Barefoot, iii. 232<sub>19-21</sub> and of Kristin, queen of K. Harald Valdemarson of Holmgarth, 270<sub>28-271<sub>4</sub></sub> and of Rognvald, the father of Ingrid, the queen of K. Harald Gilli, 314<sub>23-25</sub>—his strife with Magnus Barefoot about the boundary between Norway and Sweden, 226<sub>9-228<sub>19</sub></sub> 236<sub>2-10</sub>—battles at Foxern, 228<sub>29-229<sub>26</sub></sub> 231<sub>2-232<sub>8</sub></sub>—peace made and family alliance arranged between them, 232<sub>6-21</sub> 233<sub>3-6</sub>

INGIALD EVIL-HEART (I. illráði), son of K. Road-Onund, King of Sweden, fostered by Swipdag the Blind, a kinglet of Tenthland, who, in order to increase the boy's pith, gives him to eat the roasted heart of a wolf, wherefrom he grew the most cruel-hearted of men, i. 55<sub>8-56<sub>2</sub></sub>—he married Gauthild, daughter of King Algaut of West Gautland, 56<sub>8-12</sub>—had burned in one hall at Upsala six kinglets of Sweden and

- seized their lands, 57<sub>9</sub>-59<sub>7</sub>—his war with Granmar and Hiorvard, 61<sub>5</sub>-62<sub>6</sub>—his treachery to these kings, 62<sub>14-22</sub>—his dealings with King Hogni, 62<sub>22-29</sub>—his children, 62<sub>30</sub>-63<sub>5</sub>—slew twelve kings through treachery, whence his by-name, 63<sub>6-9</sub>—burned himself with all his men to death, 63<sub>19</sub>-64<sub>20</sub>
- INGIALD (Ingjaldr), son of Olaf Tree-shaver, i. 65<sub>29</sub>—King of Vermland, 68<sub>11-12</sub>
- INGIBIORG (Ingibjorg), daughter of Priest Andres the son of Bruni, wife of Sæmund Housewife, iii. 325<sub>1</sub>
- INGIBIORG, daughter of Guthorm the son of Steig-Thorir, married to K. Eystein Magnusson, their d. Maria married to Gudbrand, son of Shavehew, iii. 265<sub>1-4</sub>
- INGIBIORG, d. of Harald Hairfair, married to Earl Halfdan, their d. Gunnhild mother to Eyvind Skaldspiller, i. 198<sub>28-30</sub>  
ii. 190<sub>5-7</sub>
- INGIBIORG, daughter of Harald (Mtzislav) Valdimarson of Holmgarth and sister of Malmfrid, whom Sigurd Jerusalemfarer had to wife, married to Knut the Lord, iii. 271<sub>4-5</sub>
- INGIBIORG, daughter of Ogmund, son of Thorberg, wife of Egil, the son of Aslak of Aurland, iii. 209<sub>22</sub>
- INGIBIORG, daughter of Thorkel Leira, i. 273<sub>3-4</sub>—given by Earl Eric in marriage to Vagn Akison, 283<sub>32-33</sub>
- INGIBIORG, daughter of K. Tryggvi Olafson and Astrid, i. 301<sub>8</sub> ii. 83<sub>24</sub>—personal description, i. 356<sub>3-7</sub>—her fondness for Icelanders, especially Kiartan Olafson, 356<sub>7-12</sub>—her betrothal to Earl Rognvald of West-Gautland bespoken, 356<sub>18</sub>-357<sub>28</sub>—their wedding spoken of as effected in King Olaf's lifetime, ii. 237<sub>10</sub>—brings about friendship between her husband and King Olaf Haraldson of Norway in spite of the Swede-king's hostility to Olaf, 83<sub>22</sub>-84<sub>16</sub>—gives good cheer to Olaf Haraldson's messengers of peace, Biorn the Marshal, Hialti Skeggison (Sigvat Thordson, etc.), 88<sub>27</sub>-91<sub>5</sub>—urges her husband to be of avail to Olaf's messengers, 89<sub>10-14</sub> 90<sub>4-20</sub>—agrees to Hialti's proposal to go by himself and find out how matters stand at the court of Sweden, and fits him becomingly out for his journey with tokens to Ingigerd of Sweden to speed his errand, 91<sub>9</sub>-92<sub>6</sub>—receives messages from Hialti Skeggison and the princess Ingigerd of Sweden relating to prospects of peace and family alliance between the Kings of Norway and Sweden, 114<sub>5-16</sub>—her sons, 154<sub>81-82</sub>

- INGIBIORN SIPIL (Ingibjorn sipill), a landed-man of King Hakon Shoulderbrood, slain by command of Erling Askew, iii. 44<sub>15</sub>
- INGIGERD (Ingigerðr), iii. 184<sub>0-7</sub>—*read* Ingrid.
- INGIGERD, daughter of Earl Birgir Brosa and Brigida, daughter of King Harald Gilli, iii. 379<sub>6</sub>—married to Sorkvir, the Swede-king, 379<sub>7</sub>
- INGIGERD, daughter of Harald Hairfair and Ashild, the daughter of Ring Dayson, i. 114<sub>13-21</sub>
- INGIGERD, daughter of Harald Hardredy and Queen Ellisif, iii. 96<sub>23-25</sub>—accompanies the King on his expedition to England, 165<sub>22</sub>—left behind in the Orkneys, 166<sub>5</sub>—leaves the west with Queen Ellisif, her mother, 183<sub>8</sub>—married to K. Olaf of Denmark, the son of Svein Wolfson, 194<sub>28-1952</sub>
- INGIGERD, daughter of Lodin and Astrid, the mother of Olaf Tryggvison, i. 301<sub>7</sub>—married to Hyrning, a wealthy man in the Wick, 301<sub>14-16</sub>
- INGIGERD, daughter of Olaf, King of Sweden, married to Jarisleif, K. of Holmgarth, her children: Valdimar, Vissivald, Holti the Nimble, ii. 154<sub>26-27</sub> and Ellisif, iii. 76<sub>23 24</sub> 77<sub>20-21</sub>—receives from Ingebiorg Tryggvi's daughter message and tokens to speed Hialti Skeggison's mission of peace to Sweden, ii. 92<sub>2-6</sub>—receives Hialti in audience and their acquaintance soon develops into intimate friendship, 95<sub>16</sub> 96<sub>10</sub>—at Hialti's suggestion she pleads for peace with her father and receives a stern rebuke, 98<sub>26-1002</sub>—her account to Hialti of the interview, 100<sub>3-9</sub>—her converse with Hialti and the court poets on the question of being wooed by King Olaf Haraldson, 100<sub>10-10111</sub>—she sends, by Hialti's messengers to West-Gautland, letters to Earl Rognvald and Ingebiorg his wife concerning the proposed wooing on behalf of Olaf of Norway, 101<sub>15-20</sub>—at the request of Earl Rognvald she receives him at Ulleracre to talk over matters relating to peace and especially to family alliance between the Kings of Norway and Sweden, 114<sub>25-11614</sub>—her father, yielding to pressure by Lawman Thorgnyr, promises her in marriage to Olaf of Norway, entrusting Earl Rognvald with the betrothal arrangements, 121<sub>19-22</sub> 122<sub>1-20</sub>—she sends Olaf of Norway costly gifts, 122<sub>20-22</sub>—the appointed wedding-feast of her and King Olaf comes to nought, 123<sub>8-18</sub> 137<sub>26</sub> 138 139<sub>26-1408</sub>—whereat many

- people grew dissatisfied and Ingigerd particularly troubled in mind, 140<sub>4-25</sub>—her father refuses her peremptorily his consent to her marriage with Olaf of Norway, 140<sub>28</sub>-142<sub>2</sub>—she sends messengers to Earl Rognvald to tell him the truth about her father's change of mind, 142<sub>5-13</sub>—she informs Earl Rognvald that she is being wooed by King Jarisleif of Holmgarth, and that her father is all in favour of the match, 148<sub>18-24</sub> (150<sub>25-28</sub>)—she is formally wooed by and betrothed to King Jarisleif; her consent being granted on condition that Earl Rognvald accompany her to Garthrealm, and receive there the earldom of Aldeigia-burg, 153<sub>12</sub>-154<sub>20</sub>—she goes in company with Earl Rognvald to Russia, and marries King Jarisleif, 154<sub>20-26</sub>—she confers on Earl Rognvald Aldeigia-burg and the earldom appertaining thereto, 154<sub>27-29</sub>—receives K. Olaf of Norway a fugitive in Russia, 369<sub>25-28</sub>—urges him to accept K. Jarisleif's offer of Bulgaria as a dominion for him, 381<sub>9-12</sub>—a similar offer repeated in vain, 385<sub>24</sub>-386<sub>11</sub>
- INGIMAR (Ingimarr), of Ask, son of Svein, gets his bane-wound at the battle of Fyrileif, iii. 317<sub>20-22</sub>
- INGIRID (Ingiríðr), daughter of Lodin and Astrid, the mother of Olaf Tryggvison, i. 301<sub>7</sub>—married Thorgeir, a wealthy man of the Wick, 301<sub>12-15</sub>
- INGIRID, d. of Rognvald, the son of Ingi Steinkelson K. of Sweden, iii. 314<sub>28-25</sub>—married: 1. to Henry the Halt, issue: Magnus, K. of Sweden, Rognvald, 'an earl there,' 426<sub>29-31</sub> and Buriz, 437<sub>26-27</sub>—2. to K. Harald Gilli, issue: Ingi, K. of Norway, 314<sub>23-25</sub> 342<sub>16</sub> 347<sub>14-15</sub>—3. to Ottar Brightling, 369<sub>6-7</sub>—4. to Arni of Stodreim, issue: Ingi, Nicolas, Philippus, Margaret, 370<sub>22-27</sub>—has a son, Worm King's brother, with Ivar Skewer, 370<sub>18-20</sub>—her measures for securing the succession in Norway to the sons of Harald Gilli, 347-348<sub>11</sub>—incites her son Ingi to put down his brother Sigurd's repeated acts of provocation, 387<sub>14-25</sub>—betakes her to Denmark in company with Erling Askew, 437<sub>16-27</sub>
- INGIRID, daughter of King Sigurd Syr (Sow) and Asta, the daughter of Gudbrand Kula, ii. 35<sub>28</sub>—married to Nefstein; their daughter Gudrun, wife of Skuli King's fosterer, iii. 184<sub>4-7</sub>
- INGIRID, daughter of Svein Wolfson, K. of Denmark, married to King Olaf the Quiet of Norway, iii. 194<sub>27</sub>



- IRISH, Erse-folk (Irar), i. 132<sup>27</sup> 155<sup>17</sup> 262<sub>6</sub> ii. 174<sup>21</sup> iii. 240<sup>13</sup> 19  
<sup>241<sub>8</sub> 13 28 242<sup>26</sup></sup>  
 IRON SKEGGI, *see* Jarn Skeggi.  
 ISLE-DANES (Eydanir), Danes from the islands of Denmark,  
 Danes generally, i. 189<sup>25</sup>  
 ISLE-FOLK (Eynir), the inhabitants of the folkland Eynafylki  
 (Isle-folk) in Thrandheim, i. 362<sup>11</sup> ii. 196<sup>31</sup>  
 ISLEIF ('Isleifr), son of Gizur, the first bishop of Iceland, born  
 1006, bishop 1056-1080, i. 6<sup>19</sup> 28<sup>29</sup>  
 ISLE-SYSLINGS (Eysýslir), inhabitants of Isle-sýsla, ii. 9<sup>5</sup> 18  
 ISRID ('Isrǫðr), daughter of Gudbrand Kula, married to Thord  
 Bigbelly, ii. 249<sup>1-6</sup>  
 IVAR DINT ('Ivarr dynta), son of Stari, in the battle of Holm-  
 the-Gray, iii. 363<sub>8</sub>—his execution, 363<sup>18-27</sup>  
 IVAR OF ELDA, father to Bergliot and Ogmund, iii. 415<sup>22-28</sup>  
<sup>416<sup>6-7</sup></sup>  
 IVAR GAUDHANK ('I. skrauthanki), son of Calf the Wrong,  
 bishop of Nidoyce after 1139, iii. 358<sup>11</sup> 362<sup>31-38</sup>—his peril  
 at the battle of Holm-the-Gray, 362<sup>31</sup>-363<sup>18</sup>—tells to Gudrun  
 Birgir's daughter, and she again to Eric Oddson the story of  
 the execution of Ivar Dint, 363<sup>18-28</sup>  
 IVAR, son of a king Guthorm, fell with Eric Bloodaxe in Eng-  
 land, i. 154<sup>11</sup>  
 IVAR, son of Hakon Maw, a captain in Hakon Shoulderbroad's  
 host, at the battle of the Gautelf, against Ingi Haraldson,  
 1159, iii. 412<sup>15</sup>-413<sup>5</sup>  
 IVAR INGIMUNDSON, an Icelandic poet at the court of K.  
 Eystein Magnusson, and much beloved of the King, iii. 265  
<sup>15-18</sup>—is cured of love sickness by the King, 265<sup>18</sup>-267<sup>22</sup>—  
 sings in the poem called Sigurd-balk of the trial by ordeal of  
 Sigurd Slembi-Deacon for his paternity, 337<sup>25-38</sup>—and of his  
 acceptance as king by Hordlanders and Sogners, 344<sup>18-21</sup>  
 IVAR, son of Kolbein, one of the slayers of Harald Gilli, iii.  
 343<sub>6</sub> 362<sup>22-24</sup>—falls in the battle at Holm-the-Gray, iii. 362<sup>18-22</sup>  
 IVAR, son of Ozur, a follower of Magnus the Blind, captured  
 at Biorgvin by K. Harald Gilli's men and blinded, iii.  
<sup>323<sup>18</sup> 26-27</sup>  
 IVAR, son of Rognvald the Mere-Earl, fell in Harald Hair-  
 fair's warfare in the Scottish isles, i. 116<sup>11-12</sup>  
 IVAR, son of Sigtrygg, of Nerick, ii. 369<sup>21</sup>

- IVAR SKEWER ('I. sneis), by Queen Ingrid Rognvald's daughter the father of Worm King's Brother, iii. 370<sup>18-20</sup>
- IVAR SMETTA ('I. smetta), stationed in the mainhold of the Long-Worm, i. 353<sup>24</sup>
- IVAR WIDFATHOM ('I. Vífafaðmi), son of Halfdan of Scania, i. 63<sup>13-14</sup>—went to Sweden to avenge the death of his father and uncle, and pressed so hard on King Ingiald that he burned himself with all his court in a banqueting hall, 63<sup>19</sup>-64<sup>20</sup>—his conquests, 64<sup>23-26</sup>—of his kin are all who since his day have been kings in Denmark, and all who have been sole kings of Sweden, 64<sup>26-29</sup>—many people fled his realm of Sweden and joined Olaf Tree-shaver in Vermland, 66<sup>3-5</sup>
- IVAR THE WHITE ('I. hvíti), a Norwegian, slays Earl Wolf at the behest of King Knut the Mighty, ii. 327<sup>7-15</sup>
- IVAR THE WHITE, daughter's son of Hakon the Mighty, a landed-man of the Uplands, father to Earl Hakon (the White), personal description, iii. 105<sup>15-19</sup>
- JADAR (The folk of) (Jadarbyggjar), ii. 268<sup>11</sup>; men of J., specially alluding to the family of Erling Skialgson, 285<sup>5</sup>
- JALFAD, one of Odin's names, Odin, ii. 440<sup>0</sup>
- JALK, one of Odin's names, but Jalk of snowshoes = Uller, i. 246<sup>11</sup>—Odin, ii. 200<sup>25</sup>
- JAMES (Jakob), King of Sweden, son of K. Olaf the Swede, born on the vigil of St. James, ii. 139<sup>8-11</sup> which name he retained until he was elected king, 163<sup>10</sup> 18 165<sup>1</sup> 7<sup>8</sup> 18 when he was renamed by the Swedes Onund, 165<sup>20</sup>, q.v.
- JAMTLAND-DWELLERS, *see* Jamts.
- JAMTLANDERS, *see* Jamts.
- JAMTS (Jamtr), inhabitants of Jamtland, i. 254<sup>25</sup> 255<sup>2</sup> ii. 276<sup>24</sup> 277<sup>3</sup> 18 23 25 294<sup>25</sup> 296<sup>20</sup> iii. 263<sup>35</sup> 264<sup>3</sup> 11 14
- JARISLEIF (Jarizleifr), Jaroslav, King of Holmgarth, *i.e.*, Grand Prince of Kief, 1016-1054, sues for the hand of Ingigerd, K. Olaf the Swede's daughter, ii. 148<sup>18-24</sup> 150<sup>27-28</sup>—sends an ambassade for her and marries her in due course, 153<sup>12</sup>-154<sup>26</sup>—their children, 154<sup>26-27</sup> iii. 76<sup>24</sup> 77<sup>20-21</sup>—gives a hearty welcome to K. Olaf Haraldson on coming to Russia a fugitive from his kingdom, 369<sup>23-28</sup> 370<sup>4</sup>—presses King Olaf in vain to take up his abode in Russia, and become ruler of Bulgaria or some other suitable dominion, 381<sup>6-17</sup> 385<sup>24</sup>-386<sup>5</sup>—gives

- K. Olaf a most kindly send-off, 386<sup>5-11</sup> 15-21—on K. Olaf's departure he retains at his court Magnus his son, 386<sup>22</sup>—his negotiations with Einar Thambarskelfir and Kalf Arnison with a view to putting Magnus Olafson on the throne of Norway, 466<sup>19</sup>-467<sup>24</sup>—receives Harald Sigurdson, K. Ol. Haraldson's half-brother, and appoints him to command in his land forces, 438<sup>10-12</sup> iii. 58<sup>15</sup>-59<sup>10</sup>—takes care of the wealth Harald sends him during his service with the Greek Emperor, 632<sup>4</sup>-642 76<sup>5-12</sup>—receives Harald most kindly on his return from Greece, and gives him in marriage his daughter Ellisif, 76<sup>5-7</sup> 22-29
- JARNSKEGGI (Járnskeggi), son of Asbiorn, from Uphowe in Yriar, i. 215<sup>26</sup>—commands in Svein Hakonson's division of Earl Hakon's fleet in the battle of Hiorungwick, 277<sup>21</sup>—opposes Olaf Tryggvison at Frostathing on behalf of the bonders on the question of Christianity, 317<sup>26-31</sup>—leads the opposition against Olaf at the Thing of Mere, and is slain by the king's men, 320<sup>6-14</sup> 30-321<sup>3</sup> 7-9—in atonement for the slaying of him, Olaf Tryggvison weds his daughter Gudrun, 322<sup>8-9</sup>—his body, brought out to Yriar, lies buried in Skeggi's-howe by Eastairt, 322<sup>30</sup> 323<sup>2</sup>
- JARTRUD (Jarðprúðr), daughter of John Arnison and Ranveig, daughter of Sigurd, the son of Thorir Hound, iii. 17<sup>10-14</sup>
- JESUS CHRIST, *see* Christ.
- JOAN, *see under* John.
- JOHN (Jón), son of Arni, wedded to Ranveig, the daughter of Sigurd, the son of Thorir Hound, iii. 17<sup>11</sup>—flees from Birchisle with his son Vidkunn from Steig-Thorir, and seeks the protection of K. Magnus Barefoot, 211<sup>1-20</sup>
- JOHN BUTTER-BEAR (J. smjörbalti), the father of Hallkell Hunch, iii. 295<sup>17</sup>
- JOHN BYRGISON, first Archbishop of Nidoyce 1152-1157, iii. 363<sup>28</sup> 379<sup>30</sup> 456<sup>15</sup>
- JOHN of Eastort, son of Sigurd of Eastort, the son of Kari King's-brother, had to wife Sigrid, daughter of Bard, sister of King Ingi and Duke Skuli, iii. 336<sup>25-26</sup>
- JOHN, son of Hallkel Hunch, married to Margaret, daughter of King Harald Gilli, iii. 379<sup>13</sup>—goes over to the side of King Ingi in opposition to King Eystein, 393<sup>2</sup> 30—gathers a bonder host and sets upon Hakon Shoulderbroad's men—takes Kolbein the Woode, 402<sup>28-25</sup>—wounded in a further pursuit

- of Hakon's men, 402<sub>31</sub>—declines the proposal of Erling Askew to set his nephew, Nicolas, son of Simon Sheath and Maria d. of Har. Gilli, on the throne of Norway, 435<sub>16-21</sub>—Erling Askew seizes Nicolas out of John's house, and secures his person, 443<sub>25-31</sub>—is given truce by Nicolas, son of Sigurd, 458<sub>26</sub>
- JOHN KAUDA (J. kauða), son of Calf the Wrong, brother to bishop Ivar Gaudhank, sent by K. Sigurd, son of Harald Gilli, in search of Sigurd Slembi-Deacon, an errand of which he acquitted himself ignominiously, iii. 358<sub>7-18</sub>—married to Cecilia, d. of Gyrd Bardson, 363<sub>3</sub>—ransoms his brother Ivar and Arnbiorn Ambi from the hands of the victors at Holm-the-Gray, 363<sub>15-18</sub>
- JOHN KITTEN (J. ketlingr), son of Gudrun of Saltness, joins the band of Eystein Maiden, iii. 483<sub>13-25</sub>
- JOHN, son of Lopt the son of Sæmund and Thora the daughter of Magnus Barefoot, fostered by Priest Andres at Kings' Rock, iii. 325<sub>7</sub>—his royal descent acknowledged at Biorgvin, 1162, by K. Magnus Erlingson and other relatives, 461<sub>20-25</sub>
- JOHN KUTIZA, son of Sigurd Stork, journeys with Erling Askew and K. Magnus to Denmark to meet King Waldimar, iii. 437<sub>21</sub>
- JOHN, Swedish King, 1216-1222, son of Sorkvir, King of Sweden, and Ingigerd, d. of Earl Birgir Brosa by Brigida, d. of K. Harald Gilli, iii. 378<sub>81-379</sub>
- JOHN THE STRONG (J. sterki), of Rasmead, son of Wolf Uspakson and Jorun, d. of Thorberg Arnison, iii. 104<sub>6-10</sub>—father of Erlend Homebred, who was the father of Abp. Eystein, 104<sub>13-14</sub>
- JOHN SPARROWHAWK (J. smyrill), Priest, delegated by K. Sigurd, son of Harald Gilli, to give chase to Sigurd Slembi-Deacon in company with Jon Kauda, iii. 358<sub>12-18</sub>
- JOHN SUETNEB (J. mórnefr), iii. 394<sub>16</sub>
- JOHN, the son of Svein, the son of Bergthor Buck, on the side of K. Ingi before the beginning of the battle of Oslo; he afterwards deserts him and joins the army of Hakon Shoulder-broad, iii. 424<sub>28-29</sub> 425<sub>6-10</sub> 426<sub>3-6</sub>—fights on the side of Hakon in his last battle, 441<sub>9-10</sub>—falls with Earl Sigurd Hallwardson of Reyf in the battle of Re, 455<sub>2-3</sub>

JOHN TABARD (J. taparðr), Priest, son of Biarni Sigurdson, slain by King Sigurd, son of King Harald Gilli, iii.

<sup>385</sup><sub>19-24</sub>  
JOHN, son of Thorberg from Randberg, wedded to Ragnhild, daughter of Erling Askew and Kristin King's-daughter, iii.

<sup>474</sup><sub>9-11</sub>  
JOKUL (Jokull), son of Bard Jokulson, out of Waterdale, an Ice-lander in Earl Hakon Ericson's host when pursuing K. Olaf Haraldson, ii. 372<sub>81</sub>-373<sub>2</sub>—appointed captain of K. Olaf's captured warship the Bison, 373<sub>8-13</sub>—falls in with Olaf's host in Gotland, on Olaf's return from Garthrealm, 1030, and is laid hands on, and by the King's orders lead to execution, but receives from the executioner only a mortal wound, and sings of his dying state, 373<sub>13-33</sub>

JOMALI, god of the Biarns, placed within a fenced clearing in a wood, six men being charged with watching the place at night; on his lap a silver-bowl full of silver money, round his neck a great necklace; robbed and destroyed by Thorir Hound and Karl of Long-isle, ii. 261<sub>9</sub>-262<sub>22</sub>

JOMSBURGERS, Jomsburg vikings, etc. (Jómsvíkingar), the celibate band of vikings who held Jomsburg, the castle of Jom, and more particularly the captains of them, Palnatoki, Sigvaldi and his brethren, the sons of Strut-Harald, Bui and Sigurd, the sons of Veseti, and Vagn, the son of Aki, put Svein Twibeard on the throne of Denmark, i. 270<sub>9-21</sub>—their intervention between K. Svein and K. Burislaf of Wendland, 270<sub>81</sub>-271<sub>17</sub>—at the grave-ale after Strut-Harald and Veseti and Harald Gormson vows were made from which followed the invasion of Norway by these vikings, and of England by K. Svein, 271<sub>23</sub>-273<sub>14</sub>—the Jomsburgers collect in Limbfirth a host of sixty ships and set out for Norway, ravaging and wasting the country till they meet Earl Hakon in Hiorund-firth, 274<sub>18</sub>-276<sub>25</sub>—the battle of the Jomsburgers, 276<sub>28</sub>-282<sub>23</sub>  
361<sub>20</sub> ii. 26<sub>5</sub> 6 42<sub>23-28</sub>

JON, *see under* John.

JORUN (Jórunn), daughter of Valgerd the sister of Gudmund the Mighty of Maddermead, Iceland, married to Eindridi; their son Thormod, iii. 153<sub>5</sub>

JORUN the Skald-maiden (J. skáldmær), author of a poem called Sentbit (Sendibitr), i. 137<sub>4-9</sub>

- JORUN, daughter of Thorberg Arnison, and sister of Thora the wife of Harald Hardredy, given in marriage by Harald to Wolf Uspakson, iii. 104<sup>7-9</sup>—her children, 104<sup>9-15</sup>
- JORUND (Jorundr), son of K. Yngvi Alrekson, overcame, in company with his brother Eric, King Gudlaug of Halogaland and hanged him at Streamisle-ness in Denmark, i. 39<sup>8-20</sup>—became King at Upsala, having defeated K. Hakı at Fyris-mead; is defeated in Jutland by K. Gylaug of Halogaland and hanged there, 39<sup>31-41</sup> 26
- JOSTEIN (Jósteinn), son of Eric Biodaskalli, i. 301<sup>10</sup>—is in command with his brother, Thorkel Dydril, on the Crane in the battle of Svold, 354<sup>2-3</sup>
- JULIAN the Apostate, Eastern Emperor, A.D. 361-363, ii. 12<sup>31</sup>
- JUTE-FOLK, Jutes (Jótar), i. 52<sup>26</sup> 156<sup>18 28</sup> iii. 38<sup>10</sup> 136<sup>34</sup> (cf. Jute- in Jute-lord, ii. 314<sup>18</sup> 323<sup>21</sup>).
- KALF (Kálfr), *see also* Calf.
- KALF, son of Arnfinn Arnmodson, stationed beside his uncle Kalf Arnison at the battle of Sticklestead, ii. 43<sup>125-29</sup>
- KALF, son of Arni Arnmodson, ii. 198<sup>18</sup>—a much honoured henchman of King Olaf Haraldson, 198<sup>22-24</sup>—obtains in marriage through the King's power Sigrid, d. of Thorir, the wealthy widow of Olvir of Eggja, 198<sup>25</sup>-199<sup>3</sup>—is made a landed-man by the King and appointed administrator of Upper Thrandheim, 199<sup>4-7</sup>—renders his brother Thorberg prompt aid against K. Olaf in the affair of Stein Skaptison, and brings about terms of peace for both, 283<sup>28</sup>-286<sup>21</sup>—intercedes on behalf of his stepson, Thorir Olvirson, 341<sup>6</sup> 343<sup>18-30</sup>—celebrated in song by Biarni, son of Goldbrow, 361<sup>10-28</sup>—his counsel to Olaf Haraldson to fight Earl Hakon Ericson overruled, 361<sup>32</sup>-363<sup>21</sup>—abandons Olaf Haraldson and goes over to Earl Hakon, 363<sup>18-16</sup> 372<sup>20-25</sup>—goes to Thrandheim and by the insistence of his wife becomes Earl Hakon's liegeman, 374-375<sup>11</sup>—goes to meet K. Knut in England, and, on Knut's promising to make him an earl of Norway, he engages to raise a general revolt against K. Olaf, 375<sup>12</sup>-376<sup>25</sup> 380<sup>32</sup>-381<sup>3</sup>—proposes in vain that Harek of Thiotta should take the chief command of the army levied against K. Olaf, 420<sup>7-15</sup>—assumes the chief command at Sticklestead, 421<sup>28</sup>-423<sup>3</sup>—his disposition of the forces, 423<sup>6-19</sup>—his harangue to the peasant army, 424<sup>27</sup>-425<sup>11</sup>—altercation between him and K. Olaf on the

field of battle, 426<sub>14</sub>-427<sub>6</sub>—gives Olaf one of his death-wounds, 433<sub>11-26</sub>—repulses Day's brunt, 434<sub>12-16</sub>—his dealings with his wounded brothers, 435<sub>23</sub>-436<sub>5</sub>—settles down in quiet under King Svein Alfiva's son, 453<sub>3-18</sub>—finds it soon out what a mistake he had made in listening to K. Knut's persuasions, all of whose promises were broken, 462<sub>18-29</sub>—refuses to lend armed aid to Svein Alfiva's son, 463<sub>13</sub>-464<sub>6</sub>—his reply to K. Knut's request for a supply of axes, 466<sub>4-15</sub>—leaves Norway for Garthrealm and places himself at the service of Magnus Olafson, 466<sub>19</sub>-467<sub>24</sub>—strained relations with K. Magnus, iii. 18<sub>21-19</sub><sub>20</sub>—forced by the King to go to Sticklestead and to confess where he stood at K. Olaf's fall, he swiftly takes his departure from Norway and goes on a viking raid in the west, 19<sub>23-21</sub><sub>13</sub>—peace made between him and K. Harald Hardredy, whose service he enters, 119<sub>18</sub>-120<sub>10</sub>—betrayed by Harald, he falls in battle in the island of Fion in Denmark, 120<sub>13</sub>-

121<sub>7</sub>

**KALF SCURVY** (K. skurfa), a viking defeated and slain by Turf-Einar, Earl of Orkney, i. 123<sub>4-13</sub>

**KAR** (Kárr) of Griting, offended at K. Hakon the Good's reluctance to join in the customs of heathen feasts, i. 169<sub>18</sub>—joins seven other lords of Thrandheim to force him to it, 170<sub>15-16</sub>—threatened by Olaf Tryggvison with being sacrificed to his own heathen gods, 319<sub>4-7</sub>

**KARI OF BERDLA** (Berðlu-Kári), joins Earl Rognvald after the burning of King Vemund of Firthfolk, and goes north to Thrandheim and becomes King Harald Hairfair's man, i.

103<sub>23-30</sub>

**KARI KINGSBROTHER**, son of Sigrid, the d. of Saxi in Wick, and brother to K. Olaf, son of Magnus Barefoot, married Borghild, d. of Day Eilifson; their sons, Sigurd of Eastort and Day, iii. 336<sub>20-24</sub>

**KARK**, a thrall of Earl Hakon of Ladir, i. 293<sub>21-22</sub> (born on the same day as the Earl, 296<sub>25-27</sub>), the sole attendant on the Earl in his last days, and his murderer, 293<sub>21</sub>-294, 296<sub>20</sub>-297<sub>21</sub>—beheaded by Olaf Tryggvison's order, 297<sub>22-23</sub>—his head stoned on Nidholm, 297<sub>26</sub>-298<sub>7</sub>

**KARL**, a goodman of Halland, friend of Earl Hakon Ivarson, at whose request he helps Vandrad, *i.e.* K. Svein Wolfson of Denmark, to save his life after the battle of Niz, iii. 138<sub>6</sub>-140<sub>6</sub>

—is sent for by King Svein, who rewards him royally for his avail, 142<sup>15</sup>-143<sup>10</sup>

**KARL**, King of Sweden, ob. 1167, son of Sorkvir, marries Kristin, the daughter of Stig Whiteleather by Margret daughter of Knut the Lord and sister of Waldimar I of Denmark, 11. 271<sup>11</sup>

**KARL O' MERE** (Karl mærski), volunteers to King Olaf Haraldson to go to Faroe to gather in the King's taxes of the islands, 11. 303<sup>8</sup>-304<sup>8</sup>—personal description, 304<sup>11-16</sup>—journeys to the Faroes and is slain at the instigation of Thrand o' Gate, 304<sup>17</sup>-309<sup>19</sup>—the unsatisfactory result of the blood-suit after him, 309<sup>21-26</sup>—that case re-opened later on, 310<sup>1-5</sup>

**KARL**, the son of Soni by Astrid, d. of Ogmund Ormson, 111. 351<sup>8-8</sup>—Earl in Gautland, is persuaded by King Magnus the Blind to attempt the conquest of Norway, and goes into the Wick, 350<sup>9-27</sup>—is met and opposed in Crookshaw by King Ingi and defeated, 350<sup>28</sup>-351<sup>1</sup>—marries Brigida, d. of Harald Gilli, 378<sup>31</sup>-379<sup>1</sup>

**KARLI** of Longisle in Halogaland, brother of Gunstein, personal description of, 11. 237<sup>31</sup>-238<sup>4</sup>—his fellowship with Asmund Grankelson, by whose recommendation Karli becomes one of King Olaf's body-guard, 238<sup>7</sup>-240<sup>27</sup>—goes on a trading journey to Biarmland in even partnership with King Olaf Haraldson, takes his brother Gunstein with him and agrees to Thorir Hound in a ship of his own going on the trading journey with him, 258<sup>8</sup>-260<sup>2</sup>—his successful marketing, 260<sup>3-9</sup>—his share in the robbing of the holy place of Jomali, the god of the Perms, 260<sup>10</sup>-263<sup>17</sup>—his homeward journey and dealings with Thorir, who slays Karli at Geirsver, 263<sup>18</sup>-265<sup>28</sup>—Finn Arnison's attempt to obtain atonement for him, 288<sup>14</sup>-290<sup>32</sup>

**KATRIN**, daughter of Knut the Lord and Ingibiorg, the daughter of K. Harald Valdemarson of Holmgarth, 111. 271<sup>10</sup>

**KETIL** (Ketill), Provost, ward of Mary-church, Alaburg, tells Eric Oddson that Sigurd Slembi-Deacon was buried at his church, 111. 367<sup>23</sup>

**KETIL CROOK** (K. krókr) [son of Earl Tosti Godwinson], brother to Skuli King's-fosterer, accompanies K. Olaf, son of Harald Hardredy, from the west—a noble man, and dear to the King—fares north into Halogaland, where Olaf gets him a good wedding, 183<sup>8-17</sup>



KETIL THE HIGH (K. háfi), of Inner-Thrandheim, a fore-castle man on board the Long-Worm, i. 353<sup>9-10</sup>

KETIL JAMTI (K. Jamti), son of Earl Onund of the Spar-biders, fled from King Eystein of the Uplands east over the Keel and cleared woods there with a large following, which countryside was afterwards called Jamtland, i. 162<sup>19-24</sup> ii. 276<sup>3-8</sup>—his grandson Thorir Helsing colonizes Helsingland, 276<sup>12-14</sup>

KETIL KALF (K. kálfr), of Ringness, married to a half-sister of Olaf the Holy, Gunnhild, d. of K. Sigurd Sow and Asta, ii. 248<sup>13-27</sup>—their children, Sigrid, wife of Emdrid, son of Einar Thambarskelfir, iii. 106<sup>10-13</sup> and Guthorm, 122<sup>14-16</sup>—joins King Olaf Haraldson against Earl Svein and Einar Thambarskelfir, ii. 54<sup>9-10</sup>—partakes in the battle of Nesiar and is handsomely rewarded by Olaf, 647-10—betrays the five Upland kings who had conspired to fall on King Olaf, and assists in taking them by surprise at Ringacre, 1073-108<sup>17</sup>

KETIL of Rogaland (K. rygski), stationed in the forehold of the Long-Worm, i. 353<sup>19-20</sup>

KETILBIORN THE OLD (Ketilbjorn hinn gamli), an Icelandic settler, grandfather of Gizur the White, i. 334<sup>27-28</sup>

KIARTAN (Kjartan), son of Olaf Peacock, the son of Hoskuld and of Thorgerd, the daughter of Egil Skallagrimson, i. 334<sup>14-19</sup>—his swimming strife with Olaf Tryggvison, 335<sup>25-336<sup>24</sup></sup>—he and his fosterbrother Bolli let themselves be christened at the King's request, 336<sup>27-337<sup>22</sup></sup>—opposes Thangbrand's account of the heathen stubbornness of the Icelanders, and with other chiefs of Iceland undertakes to bring about the conversion of the country, 339<sup>17-340<sup>12</sup></sup>—kept with other nobles of Iceland as hostage, by Olaf Tryggvison, to ensure the conversion to Christianity of the island, 354<sup>17-20</sup>

KIMBI, of the rebels against K. Olaf the Holy, his and Thor-mod Coalbrowskald's dealings after the battle of Sticklestead,

439<sup>4-80</sup>

KINGS' MOTHER (Konungamóðir), a by-name given to Gunnhild, the widow of Eric Bloodaxe, after her and her sons' return to Norway on the death of Hakon the Good, i. 202<sup>7</sup>

KING'S STEPFATHER, by-name given to Arni of Stodreim after his marriage with Queen Ingrid, d. of Rognvald, K. Harald Gilli's widow, iii. 370<sup>23</sup>

- KIOTVI THE WEALTHY (Kjotvi hinn auðgi), King of Agdir, joined the alliance of the Kings of Hordland, Rogaland and Thelmark against Harald Hairfair, and fought against him in the battle of Hafursfirth, and fled to a certain holm where there was vantage ground (his ultimate fate is not told), i. 111<sub>9</sub>-112<sub>18</sub>
- KIRIALAX, *i.e.* Alexis I., Comnenus, Eastern Emperor, 1081-1118, his and K. Sigurd Jerusalem-farer's mutual festive entertainments, iii. 259<sub>12</sub>-261<sub>23</sub>—provides K. Sigurd with horses and guide for his overland journey to the north and receives in exchange all his ships, 261<sub>26-28</sub>—has K. Olaf's sword Hneitir placed in Olaf's Church in Micklegarth, 429<sub>14-20</sub>—his campaign against the Vlaken and battle of Petzina won by Varangian valour, 429<sub>27</sub>-431
- KIRIALAX, *i.e.* Alexis II., Comnenus, Eastern Emperor, 1180-1183, son of Kaiser Manuel (*i.e.* Manuel I., Comnenus) in Micklegarth and 'a daughter of Roger, King of Sicily' [mistake; his mother was Maria, daughter of Raymund of Poitou, Prince of Antioch], iii. 256<sub>11</sub>
- KISPING, (an English? or Scotch?) foot-page of Queen Gunnhild, supposed to have given K. Hakon the Good his death-wound in the battle of Fitjar, i. 187<sub>2-8</sub>
- KLACK-HARALD, King of Jutland, father of Thorny the grandmother of Harald Hairfair and of Thyri Denmark's Weal, i. 83<sub>7-9</sub>
- KLÆNG (Klængr), son of Brus, ii. 53<sub>22-23</sub>
- KLERK (Klerkr), an Esthonian who buys for slaves Olaf Tryggvison and Thorgils Thorolfson, paying a goodly he-goat for them, i. 229<sub>14-15</sub>
- KLERKON, an Esthonian, buys Olaf Tryggvison for slave, together with Thorolf, his mother's fosterfather, and Thorolf's son Thorgils, i. 229<sub>5-18</sub>—sells Olaf and Thorgils to Klerk for a good he-goat, 229<sub>14-15</sub>—killed in Holmgarth by Olaf Tryggvison, 230<sub>12-20</sub>
- KLYPP (Klyppr), a 'hersir,' son of Thord, the son of Hordakari, i. 215<sub>20-21</sub> 300<sub>24-29</sub>—revenge on K. Sigurd Slaver the dishonour done to his wife and slays him at Alrekstead, 215<sub>19-24</sub> 300-216<sub>14</sub> 303<sub>29</sub> and is himself slain on the spot, 216<sub>12-14</sub>
- KNUT (Knútr) [known as K. Danaást, Danes' Darling], son of K. Gorm the Old, and father to Gold-Harald, i. 217<sub>12-14</sub>

- KNUT, Earl, son of Earl Birgir Brosa and Brigida, daughter of King Harald Gilli, iii. 379<sub>5</sub>
- KNUT, son of Harald Kesia and Ragnhild, daughter of King Magnus Barefoot, iii. 283<sub>17</sub>
- KNUT, son of Knut the Old. *See* Hordaknut.
- KNUT LORD (K. lávarðr), †1131, son of Eric the Good King of Denmark, married to Ingibiorg, d. of K. Harald Valdimarson of Novgorod, iii. 271<sub>4-5</sub>—their children, 271<sub>7-10</sub>—his daughter Margret married to Stig Whiteleather, 271<sub>10</sub>—another daughter, Kristin, married to K. Magnus the Blind, 314<sub>25-27</sub>
- KNUT, son of Svein of Jadar, married to Rimhild; their son, Svein, iii. 299<sub>16-17</sub>
- KNUT THE MIGHTY, or the Rich, the Old, or the Ancient (Knútr hinn ríki, King of Denmark 1014-1035, England 1014, 1016-1035, and Norway 1028-1035, son of Svein Twibeard and Gunnhild, d. of Burislaf, King of the Wends, i. 271<sub>17</sub> (ii. 21<sub>23</sub> 25<sub>10-14</sub>)—summons his brother-in-law, Earl Eric of Norway, to join him in an expedition against England, ii. 25<sub>27-261</sub> cf. iii. 159<sub>26</sub> 160<sub>6</sub>—he wins London, ii. 26<sub>22-24</sub>—comes to England the year that Ethelred died, and married Emma, his widow; their children, 27<sub>11-14</sub>—had many battles with the sons of Ethelred, 27<sub>8-11</sub>—made peace with Edmund Ironside that each should have one half of England for dominion—drives, after the murder of Edmund, all the sons of Ethelred out of the land, 27<sub>15-24</sub> cf. iii. 52<sub>21-23</sub>—repels an invasion from Normandy by the sons of Ethelred in company with Olaf Haraldson, 28<sub>27-291</sub>—receives honourably and advances his nephew, Earl Hakon of Norway, 33<sub>811</sub>—his enmity to Olaf Haraldson urged by K. Sigurd Syr on the latter as of formidable import, 40<sub>22-26</sub>—resides mostly in England and rules Denmark by means of chieftains (viceroys), 167<sub>26-30</sub> (188<sub>8</sub> 25 250<sub>10-12</sub> iii. 30<sub>24-26</sub>)—receives kindly, and speeds with good gifts on departure, Einar Thambarskelfir, 235<sub>7-8</sub>—having conquered England after many battles and secured his position there, he turns his attention to Norway, claiming as his own the whole of it, though his nephew Hakon Ericson considered he had a just title to some of it, 251<sub>2-12</sub>—abstained from giving effect to his claim while King Olaf's popularity and power were in the ascendant, 251<sub>12-18</sub>—lavished gifts on disaffected fugitives from Norway, and thus won much popularity in that kingdom,

251<sub>18</sub>-252<sub>6</sub>—his lordliness and wealth much famed, 251<sub>26-30</sub>—a masterful but just ruler, 252<sub>2-5</sub>—receives assurances from Norwegian fugitives to the effect that the Norwegians were ready to transfer their allegiance to him, 252<sub>6-17</sub>—sends an embassy to Norway to propose to King Olaf the alternative of giving up his kingship altogether or to hold Norway as fief of the English King, 252<sub>20</sub>-253<sub>16</sub>—at King Olaf's peremptory refusal, the embassy returns to England, and gives K. Knut a report of its journey, 253<sub>17</sub>-254<sub>5</sub> 255<sub>18-18</sub>—his generous disposition towards those who submitted to him, 254<sub>26</sub>-255<sub>8</sub>—avows determined enmity to Olaf, 255<sub>19-24</sub>—gives lordly welcome to the sons of Erling, 255<sub>25-32</sub>—alliance, offensive and defensive, against him between the Kings of Norway and Sweden, 256-257<sub>5</sub>—goes to Denmark and makes a futile attempt to undo the Swedish alliance with Olaf of Norway, 257<sub>9-30</sub>—goes back to England, leaving Horda-Knut regent in Denmark, 267<sub>19-21</sub>—defection to him openly threatened by the sons of Arni to bring pressure to bear on Olaf of Norway in the affair of Stein, 285<sub>10-13</sub>—receives in his service Stein Skaptison, 286<sub>22-25</sub>—gives welcome to Thorir Hound, 291<sub>5-28</sub>—is joined by Erling Skialgson and his sons, 311<sub>2-7</sub> 335<sub>17-19</sub>—his realm of Denmark invaded by the allies, Kings Olaf of Norway and Onund of Sweden, 310<sub>8</sub>-311<sub>26</sub> 312<sub>3</sub>-313<sub>18</sub>—hearing this, King Knut gathers a war-host in England, second in command of which he placed Earl Hakon, 313<sub>21-28</sub>—Knut's Dragon and great muster of warships, 315<sub>18-24</sub>—he brings his whole fleet safe to Limfirth in Denmark, 316<sub>9-18</sub>—his way of dealing with his brother-in-law Earl Wolf, whom he causes to be murdered in the church of St. Lucius in Roiswell, for having, in secret concert with Queen Emma, had elected King of Denmark his son Hordaknut, whom he promptly deposes, 316<sub>16</sub>-319<sub>16</sub> 325<sub>29</sub>-326<sub>9</sub> 327<sub>15</sub>—on his coming to Denmark his people renounce allegiance to the Kings of Norway and Sweden, 319<sub>18</sub>-320<sub>4</sub>—his fight with the allies off the Holy River, 321-323<sub>26</sub>—his spies keep watch on the movements of the allies, while he himself returns to Denmark, 325<sub>19-31</sub> 327<sub>24-25</sub> 28-30—in atonement for the murder of Earl Wolf he endows richly St. Lucius' church, 327<sub>16-28</sub>—his far-reaching bribery of K. Olaf's subjects, 329<sub>8-22</sub> 335<sub>17</sub>-336<sub>6</sub> 342<sub>20</sub>-343<sub>17</sub> 372<sub>9</sub>—Knut's attitude towards Harek of Thiotta and Thorir

- Hound, 331<sup>32</sup>-332<sup>24</sup> 349<sup>1-5</sup>—Knut and Sigvat the Skald, 313<sup>29</sup>-315<sup>10</sup> 333<sup>24</sup>-334<sup>31</sup> iii. 131<sup>4-15</sup>—Olaf deserted by Sweden, having to abandon his ships and retreat to Norway, Knut goes into winter quarters, 335<sup>10-16</sup>—Knut prepares for invading Norway, 345<sup>19-24</sup> 346-347<sup>8</sup>—Knut in Norway, Hakon Ericson appointed Earl, Hordaknut made King of Denmark, etc., 348-353<sup>23</sup> cf. 372<sup>11-15</sup>—the chiefs of Norway hoodwinked by his promises, 372<sup>9-11</sup>—confers an earldom in Denmark on Harald, son of Thorkel the High, 375<sup>17-19</sup>—promises an earldom to Kalf Arnison for undertaking to organize a rising in Norway should Olaf Haraldson attempt a reconquest of it, 375<sup>12</sup>-376<sup>23</sup>—Knut breaks his promises to Einar Thambarskelfir, 388<sup>14</sup>-389<sup>24</sup> 452<sup>22-24</sup>—chieftains of Norway bound by oath to Knut to take the life of K. Olaf, 389<sup>27</sup>-390<sup>15</sup> 420<sup>24-31</sup>—bishop Sigurd's way of pleading the cause of Knut in Norway, 417<sup>16</sup>-419<sup>26</sup> 454<sup>1-4</sup>—Knut appoints his son Svein King of Norway, 449<sup>10</sup>-450<sup>8</sup>—Knut's popularity speedily dwindles in Norway, 461<sup>21</sup>-462<sup>29</sup>—Kalf Arnison refuses Knut's request for a supply of axes, 466<sup>7-15</sup>—Knut dies, is buried at Winchester, iii. 9<sup>23-30</sup>—family relations, 25<sup>5-24</sup> 29<sup>3-15</sup>
- KNUT THE HOLY, King of Denmark, 1080-1086, son of Svein Wolfson, King of Denmark, iii. 194<sup>23-24</sup>—friendship with Olaf the Quiet—meets him in the Elf—suggests an avenging expedition to England, which Olaf declines to lead, though he supplies sixty ships well fitted out, 197<sup>27</sup>-198<sup>23</sup>—how the expedition came to nought, 198<sup>27</sup>-199<sup>2</sup>
- KNUTLINGS or Knytlings, the kinsmen of Knut the Mighty, their unpopularity in Norway, ii. 451<sup>10-19</sup> 463<sup>31</sup>-464<sup>2</sup>
- KODRAN (Koðrán), son of Gudmund Eyolfson the Mighty of Maddermead, iii. 153<sup>3-8</sup>
- KOL, son of Hall of the Side (Kollr Sifðu-Halls son), i. 6<sup>5-6</sup>
- KOLBEIN (Kolbeinn), a young man whose tongue Thora, the mother of King Sigurd Jerusalem-farer, had had cut out, miraculously healed by King Olaf the Holy, iii. 302<sup>9</sup>-303<sup>6</sup>
- KOLBEIN HEAP (K. hrúga), an Orkney noble, and follower of Eystein, son of Harald Gilli, iii. 368<sup>7</sup>
- KOLBEIN THE STRONG (K. sterki), one of King Olaf Haraldson's following; description of his arrayal, ii. 206<sup>6-10</sup>—his iconoclastic service in the King's missionary campaign through Gudbrundsdales, 207<sup>14-19</sup> 30-208<sup>6</sup>

- KOLBEIN, son of Thord Frey's priest, an Icelander converted to Christianity in Nidoyce by Olaf Tryggvison, i. 334<sup>21</sup>—kept a hostage with other Icelanders by Olaf Tryggvison to ensure the conversion to Christianity of Iceland, 354<sup>17-20</sup>
- KOLBEIN THORLIOTSON of Batald, lost from Sigurd Slembi-Deacon's ship, iii. 355<sup>7</sup>
- KOLBEIN THE WOODS (K. hinn óði), a partisan of Hakon Shoulder-broad, seized by Jon, son of Hallkel Hunch, iii. 402<sup>23-26</sup>
- KOLBIORN (Kolbjorn), son of Arni Arnmodson, ii. 198<sup>18-19</sup>
- KOLBIORN KLAKK (K. klakki), a chieftain of the Wick, iii. 214<sup>22</sup>—speech at a Thing summoned by Sigurd Wool-string, 218<sup>5-10</sup> 19-25 219<sup>7-20</sup>—invites King Magnus Barefoot to a feast, 220<sup>22-23</sup>—manages as royal property the lands K. Magnus forced Sveinki Steinaron to give up, 220<sup>24-29</sup>
- KOLBIORN THE MARSHAL (K. stallari), one of Olaf Tryggvison's captains on board the Long-Worm, i. 352<sup>80</sup>—jumps overboard, at the same time as Olaf Tryggvison, from the Long-Worm, is caught and pardoned by Earl Eric, 374<sup>3-6</sup> 14-21
- KOLLI, an Icelandic poet, celebrates in song the battles at Mouth, iii. 350<sup>8-12</sup>—and at Crookshaw, 351<sup>12-20</sup>
- KONOFOTOR (Conochbhar), an Irish King, gives a severe defeat to Earl Einar Sigurdson of Orkney in Ulfreksfirth in Ireland, ii. 137<sup>12-23</sup> 174<sup>18-22</sup>
- KORMAK (Kórmakr), son of Ogmund, Icel. poet, i. 166<sup>7-17</sup>
- KRAKI, ~al. Rolf Kraki, *see* below, p. 173, his scattering of gold over Fyris-mead a frequent element of kennings, iii. 96<sup>4-5</sup>—*cf.* note, p. 497.
- KRISTIN, daughter of Earl Birgir Brosa by Brigida, daughter of King Harald Gilli, iii. 379<sup>9</sup>
- KRISTIN, daughter of Ingi (the elder) King of Sweden, m. to Harald (Mstislav), son of Valdemar, Grand Prince of Kief, their daughter Malmfrid whom Sigurd Jerusalem-farer married, iii. 271<sup>2</sup>
- KRISTIN, daughter of Knut the Lord and Ingibiorg, d. of K. Harald Valdemarson of Holmgarth, iii. 271<sup>9</sup>—the wife of King Magnus the Blind, 314<sup>26-29</sup>
- KRISTIN, called 'King's-daughter,' d. of King Sigurd Jerusalem-farer and Queen Malmfrid, married to Erling Askew, iii.

- 37<sup>13-14</sup>—gives a good welcome to Gregory Dayson at Studla,  
 39<sup>18-16</sup>—is minded to leave Oslo, but persuaded by King  
 Ingi to remain there, 42<sup>32-15</sup>—lays out the body of King Ingi,  
 427<sup>3-4</sup>—sends word to her husband, Erling Askew, not to trust  
 King Hakon and his men, 427<sup>20-25</sup>—goes to Denmark and  
 prepares peace between her husband and King Valdemar,  
 471<sup>26</sup>-472<sup>5</sup>—leaves Norway with a paramour, Grim Rake,  
 lives and has children with him in Constantinople, 474<sup>9-14</sup>—  
 said to have had a son, Harald, with K. Sigurd Mouth, son  
 of Harald, 477<sup>38</sup>-478<sup>2</sup>
- KRISTIN, daughter of Stig Whiteleather by Margret, the  
 daughter of Knut Lord and sister to Valdemar I. of Den-  
 mark, iii. 271<sup>11</sup>—married to Karl, the son of Sorkvir, King of  
 Sweden, 271<sup>11-12</sup>
- KRISTROD, brother to King Harald Gilli by the same mother,  
 iii. 315<sup>27</sup>—fights without a byrny in the battle at Fyrileif,  
 where he is slain by a bonder, 316<sup>22-24</sup> 317<sup>4 18</sup>
- KYRPING-WORM (Kyrpinga-Ormr), son of Svein Sveinson  
 and Ragna, whose parents were Earl Worm Eilifson and  
 Sigrid, d. of Earl Finn Arnison; Kyrp.-Worm's wife: Ragn-  
 hild, d. of Sveinki, son of Steinar; their son Erling Askew, iii.  
 371<sup>8-9</sup>—he gives fostering to Magnus, the fourth son of  
 Harald Gilli, 368<sup>22-28</sup>
- LATINS (Látinumenn), men of Romance nationalities, iii. 62<sup>27</sup>
- LAW-BERSI (Log-Bersi), the father of Gyrd, whose son  
 Amundi was the fosterer of King Ingi, son of King Harald  
 Gilli, iii. 347<sup>15 17</sup>
- LAWMAN (Lögmaðr), son of Gudrod, King of the South Isles,  
 or Sodor, charged with the defence of the northern group of  
 the islands, flees from one place to another before King  
 Magnus Barefoot, but is finally taken and put in irons, iii.  
 223<sup>10-28</sup>
- LAXE-PAUL (Laxa-Páll), father of Einar, iii. 358<sup>21</sup> 389<sup>15</sup>
- LEIF THE LUCKY (Leifr hinn heppni), son of Eric the Red,  
 christened by Olaf Tryggvison, i. 341<sup>16-20</sup>—sent to Greenland  
 accompanied by a priest to christen the country, in which  
 journey he saved a shipwrecked crew, and discovered Vine-  
 land the Good (North-America), 355<sup>8-18</sup>—to him King Olaf  
 Haraldson wanted to send his kinsman, the blinded King  
 Røerek, so as safely to get rid of him, ii. 134<sup>30-32</sup>

- LEIF (Leifr), son of Ozur, of Faroe, summoned by King Olaf Haraldson, goes to Norway with many representatives of the islanders; becomes a member of King Olaf Haraldson's household and bodyguard, and agrees to the subjection of the islands to Norwegian rule, ii. 246<sub>17</sub>-247<sub>24</sub>—is summoned again to Norway by King Olaf, but, in concert with other chiefs of Faroe, he leaves the mission to Thoralf of Dimon, 269<sub>4-18</sub>—receives Karl o' Mere at King Olaf's request, and entertains him through the winter, gathering in for him the taxes of the Southern Feroes, 304<sub>21</sub>-305<sub>33</sub>—his dealings with Thrand o' Gate over the bad money the latter wanted to palm off on Karl o' Mere as payment of the King's taxes, 306-308—Thrand's people having slain Karl o' Mere while Leif was temporarily absent, he takes up the bloodsuit, and, refusing settlement by weregild, outlaws the perpetrators, 309<sub>1-23</sub>
- LESIAR (the folk of) (Læsir), inhabitants of part of the upper reaches of Gudbrand's dale, ii. 204<sub>18</sub>
- LESIARS (Læsir), the Liachs (Poles), iii. 59<sub>7</sub>
- LEWIS, son of Thorfinn Skull-cleaver, *see* Hlodver.
- LEYFI, a sea-king of fame, i. 376<sub>11</sub>
- LIOT (Ljótr), son of Thorfinn Skull-cleaver, Earl of Orkney, by Grelad, daughter of Dungad, Earl of Caithness, i. 241<sub>25</sub>  
ii. 168<sub>32</sub>-169<sub>2</sub>
- LODBRÖK'S SONS (Loðbrókar synir), the sons of Ragnar Lodbrok, *see* Ragnar Lodbrok.
- LODIN (Loðinn), 'a wealthy man of the Wick and of good kin,' finds, in a merchant journey to Estland, Astrid, the mother of Olaf Tryggvison, in a slave-market, buys her (at her request), brings her home to Norway and marries her; their children, i. 300<sub>7</sub>-301<sub>6</sub>—aids Olaf Tryggvison in christening the Wick, 302<sub>12</sub>-303<sub>2</sub>
- LODIN, son of Erling Skialgson of Soli and Astrid, daughter of King Tryggvi Olafson, ii. 24<sub>26</sub>
- LODIN SUP-PROUD (L. saupprúðr), of Linstead, falls in the battle at Holm-the-Gray, iii. 362<sub>18</sub>—his body brought to Tunsberg, 367<sub>28</sub>
- LODIN of Vigg (L. af Viggjum), a supporter of Olaf Haraldson in his strife for the kingdom of Norway, ii. 48<sub>16-17</sub>—his son, Sigurd Wool-String, iii. 210<sub>9-11</sub>



LODIN VIGG-SKULL (Lodinn Viggjar-Skalli), *see* Lodin of Vigg.

LODVER, son of Thorfinn Skull-cleaver, *see* Hlodver.

LODVIR THE LONG (Hloðvir langi), from Saltwick in Halogaland, a forecastle man on board the Long-Worm, i.

353<sub>8</sub>  
LOFT (Loptr), one of the names of Loki, his friend = Odin, i.

217<sub>2</sub>  
LOGI, son of Frosty, lord of the Finns, i. 33<sub>21</sub>

LOPT, Priest, son of Sæmund, staying at Kings' Rock with his son Jon when the wonders there befell, iii. 325<sub>7-9</sub>—goes to Biorgvin with all his belongings, 326<sub>13-15</sub>

LOTHAIRE (Lozarius), Duke of Saxony, 1106, afterwards Roman Emperor, the second of the name, 1125-1137, welcomes and treats most hospitably Sigurd Jerusalem-farer, iii.

262<sub>9-14</sub>  
LUCIUS (Saint), 21st Bishop of Rome (25 Sept. A.D. 252—4th or 5th March, 253), patron saint of the church of Roiswell (Roiskelda), in Sealand, ii. 327<sub>6</sub>

MADDAD (Maddaðr), the father of Earl Harald, who was captured by King Eystein at Thurso, iii. 374<sub>28</sub>

MAGNI, Bishop of Biorgvin, intercedes with King Sigurd Jerusalem-farer on behalf of Sigurd Hranison, iii. 276<sub>16-19</sub>—remonstrates with the King against marrying Cecilia, whilst Queen Malmfrid was still alive, 307<sub>9-26</sub>—goes home happy in mind because he has done a sacred duty, 308<sub>1-14</sub>

MAGNUS BAREFOOT (M. berføettr), King of Norway, 1093-1103, son of K. Olaf the Quiet and Thora, d. of Joan, iii. 195<sub>2-6</sub>—also called Bareleg (berbeinn), or the High (hávi), or Stour-whiles-Magnus (Styrjaldar-Magnús), 233<sub>20-22</sub>—married to Margaret Frithpoll, d. of Ingi, K. of Sweden, 232<sub>19-21</sub> 233<sub>3-6</sub> 284<sub>21-22</sub>—their daughter Ragnhild m. to Harald Kesia, 283<sub>14-15</sub> 354<sub>11-12</sub>—his natural sons, Eystein, Olaf, Sigurd Jerusalem-farer, Harald Gilli, 233<sub>8-14</sub> 295<sub>19-27</sub>—and Sigurd Slembi-Deacon, 336<sub>17-20</sub> 337<sub>7-8</sub> 365<sub>5-7</sub>—taken to king over all Norway after the death of his father, 205<sub>5-7</sub>—strained relations between him and K. Hakon Magnusson, his cousin, 206<sub>18</sub>-207<sub>23</sub>—his warfare in Halland, burning of Viskdale, return with much booty, 208<sub>13-27</sub>—he punishes Steig-Thorir and Egil for raising up a rebellion against him by having both hanged in Wamb-

holme, 209<sub>2</sub>-213<sub>18</sub>—stamps out treason with ruthless punishments, 213<sub>16-28</sub>—maintains his power with great vigour, 214<sub>8-8</sub>—K. Magnus and Sveinki Steinarson, 214<sub>10</sub>-221<sub>9</sub>—K. Magnus' expedition to the West. Orkney, 221<sub>12-19</sub>—South-Isles, 221<sub>10</sub>-222<sub>12</sub>—Holy Isle, Islay, Cantyre, Man, 222<sub>15</sub>-223<sub>28</sub>—Anglesea, 223<sub>26</sub>-224<sub>29</sub>—peace with Malcolm, K. of Scotland, 224<sub>29</sub>-225<sub>12</sub>—the whole of Sodor incorporated in the dominion of Norway, 225<sub>15-19</sub>—gets to his son Sigurd for wife Biadmynia, d. of Myrkiartan, K. of Connaught, 225<sub>19-22</sub>—return to Norway, 225<sub>23-24</sub>—strife with Ingi, K. of Sweden—occupation of Kvaldins-isle, resulting in disaster, night attack at Foxern, battle of Foxern, 226<sub>9</sub>-232<sub>8</sub>—peace and family alliance between Magnus and K. Ingi of Sweden, 232<sub>6-21</sub> 233<sub>3-6</sub>—his height marked on the stone wall of Mary's Church in Nidoyce, 233<sub>28-32</sub>—love songs to the Kaisar's daughter attributed to him, 234—his dealings with Skopti Ogmundson and his sons, 235-237<sub>17</sub>—his second expedition to the West and fall in Ireland, 238<sub>22</sub>-242 247<sub>6</sub> 248<sub>14-15</sub> 24—personal description, and relations to Vidkunn Jonson, 243

MAGNUS THE BLIND, King of Norway, 1130-1135, son of King Sigurd Jerusalem-farer and his concubine Borghild, daughter of Olaf o' Dale, iii. 278<sub>20-25</sub>—married to Kristin, d. of Knut Lord, 314<sub>25-27</sub>—sent for fostering into Halogaland to Vidkunn, son of Jon, 278<sub>25-29</sub>—Harald Gilli bound by treaty not to claim the kingdom while Magnus lives, 296<sub>4-7</sub>—his wager with Harald Gilli, 297<sub>10</sub>-299<sub>8</sub>—being in Oslo on his father's death he takes to himself all the king's treasures, 310<sub>12-14</sub>—taken to king at Oslo; his description and character, 313<sub>6-16</sub>—agrees to share the land with Harald Gilli, 314<sub>8-18</sub>—retains to himself the ships, chattels, etc., of Sigurd his father, 314<sub>18-21</sub>—discards his wife and sends her back to Denmark, 314<sub>25-31</sub>—he and Harald Gilli always on the point of open breach, 315<sub>3-7</sub>—gathers a host to drive Harald Gilli from his kingship, 315<sub>8-16</sub>—battle between him and Harald at Fyrileif, 315<sub>31</sub>-317<sub>24</sub>—becomes sole lord of the kingdom, 318<sub>2-4</sub>—against the advice of his counsellors he leaves the Wick open to Harald's operations and goes into winter quarters in Biorgvin, 318<sub>8-16</sub>—hearing that the Wick had rallied to the standard of Harald he takes counsel with his advisers and, refusing them all, abides Harald in Biorgvin, 319<sub>29</sub>-321<sub>22</sub>—he is de-

- feated, captured, maimed and deposed, 321<sup>25</sup>-323<sup>26</sup>—his friends are searched for his treasure and hardly dealt with, 323<sup>29</sup>-324<sup>21</sup>—Magnus retires to a monastery, 334<sup>37</sup>—he is taken out of the monastery of Holme by Sigurd Slembi-Deacon, 348<sup>28</sup>-349<sup>3</sup>—goes into the Uplands and gets followers there, 349<sup>16-20</sup>—King Ingi defeats him in the battle at Mouth, 349<sup>21</sup>-350<sup>12</sup>—he flees to Gautland and so to Denmark; persuades Karl Sonison, Earl in Gautland, to invade Norway, 350<sup>13-27</sup>—prevails with K. Eric Everminded of Denmark to attack Norway, himself joining in the ill-starred expedition, 351<sup>28</sup>-353<sup>31</sup>—joins Sigurd Slembi-Deacon in a fresh raid on Norway from Denmark, 355<sup>11-32</sup>—flees with Sigurd to Halogaland, wintering in Birch Isle, 356<sup>1-18</sup>—proceeding south along the coast from Halogaland he and Sigurd commit a series of cruel outrages and go to Denmark, 357<sup>18</sup>-359<sup>10</sup>—leaves Denmark with Sigurd on a fresh raid on Norway, and is killed in the battle of Holm-the-Gray, 361<sup>24</sup>-362<sup>14</sup>—his life, written by Eric Oddson, 365<sup>14-17</sup>—his body taken by Thiostolf Alison to Oslo and buried beside his father's, 367<sup>26-28</sup>
- MAGNUS, son of Earl Birgr Brosa and Brigda, daughter of King Harald Gilli, iii. 379<sup>6</sup>
- MAGNUS EINARSON, Bishop of Skalaholt in Iceland, 1134-1148, well received and honoured by Harald Gilli on his coming from Iceland for bishop's consecration, 334<sup>26</sup>-335<sup>8</sup>—his conversation with the King and Queen and their presents to him, 335<sup>4-27</sup>—goes back to Iceland to his chair, 335<sup>28</sup>—has a chalice made from the beaker, and copes made from the pall which the King and Queen gave him, 336<sup>1-11</sup>
- MAGNUS, son of Earl Erlend of Orkney, forced into his service by K. Magnus Barefoot, iii. 239<sup>4-5</sup>—escapes by night from the King's ship to the court of the King of the Scotch, 239<sup>6-9</sup>
- MAGNUS, King of Norway, 1162-(1184), son of Erling Askew and Kristin, d. of Sigurd Jerusalem-farer, taken for king, iii. 436<sup>6</sup>-437<sup>18</sup>—goes with Erling into Denmark to meet King Valdimar, who undertakes to support Magnus in the kingdom of Norway on Denmark's old dominion in the Wick being restored to him in return, 437<sup>16</sup>-438<sup>18</sup>—leaves Denmark and sails out from Vendilskagi, 438<sup>13-15</sup>—with Erling his father in the battle of Ve-isle, where Hakon Shoulder-broad fell, 443<sup>19</sup>-447<sup>7</sup>

—he and Erling go with the host north to Cheaping (Nidoyce) and lay all the land under them, Magnus being proclaimed king of all the land, 447<sup>19-27</sup>—always kept in his father's company; goes with him to Biorgvin and thence to Tunsberg, exercising royal sway over the Wick, 448<sup>28-28</sup>—the men of Wick his friends, 449<sup>10-14</sup>—crowned by Abp Eystein, 463<sup>2</sup>-464<sup>81</sup>—King Valdimar demands fulfilment of the promises given to him in respect of dominion over the Wick, but the people refuse it utterly, 465<sup>8</sup>-467<sup>2</sup>—pleads in vain with his father for the life of Harald, the reputed son of King Sigurd and Kristin King's-daughter, 478<sup>11-15</sup>—K. Magnus and the Birchlegs, 478<sup>20</sup>-480<sup>20</sup> 484-486<sup>11</sup> (battle at Re), 486<sup>18</sup>-487<sup>2</sup>—much renowned for his victory over the Birchlegs, 487<sup>5-14</sup>—personal description, 481<sup>5-7</sup>

MAGNUS THE GOOD (M. hunn góði), King of Norway, 1035-1047, and of Denmark, 1042-1047, natural son of K. Olaf Haraldson by Alfhild King's-bondmaid, ii. 235<sup>25</sup>—his only child a daughter named Ragnhild (baseborn), iii. 114<sup>19-20</sup>—baptized by the order of Sigvat the Skald, who stood gossip and named the apparently dying child after Karla-Magnus ('Carlus Magnus'), ii. 235<sup>14</sup>-236<sup>9</sup> 24-28—soon a hopeful child, 237<sup>2-8</sup>—taken by his father to Holmgarth when he had to flee from Norway, 369<sup>2</sup> 29-30—left behind in Holmgarth when his father sets out for the re-conquest of Norway, 386<sup>22</sup>—Einar Thambarskelfir and Kalf Arnison invite him to assert his kingship over Norway, which invitation he accepts on their becoming his liegemen, Kalf undertaking his fostering, 466<sup>19</sup>-467<sup>24</sup> iii. 10<sup>11-20</sup>—his journey to Norway, iii. 1-7<sup>11</sup>—proclaimed king, 7<sup>14-28</sup>—straightway he gathers a host to fall on Svein Alfiva's son, who speedily fled to Denmark, 7<sup>28</sup>-9<sup>16</sup> 10<sup>2-10</sup>—he is confirmed in the kingdom all over the land, 9<sup>19-28</sup>—peace with Hordaknut of Denmark to the effect that the realm of him who should die without male issue before the other should be the survivor's lawful inheritance, 10<sup>18</sup>-11<sup>14</sup>—his stepmother, Queen Astrid, went with him from Sweden to live with him in Norway, 11<sup>16-19</sup> 15<sup>15</sup>—Sigvat enters into service with K. Magnus, 14<sup>21-32</sup> 15<sup>3-28</sup>—K. Magnus enshrines his father and institutes Olaf's mass, 16-17<sup>4</sup>—K. Magnus and Harek of Thiotta, 17<sup>17</sup>-18<sup>19</sup>—K. Magnus and Kalf Arnison, 18<sup>21-2</sup> 19—he proceeds with relentless severity against his

father's enemies, and disaffection becomes widespread, 21<sub>16</sub>-22<sub>15</sub>—he relents through Sigvat's 'Staves of naked says,' and becomes universally popular and styled Magnus the Good, 22<sub>18</sub>-25<sub>2</sub>—causes the law-code called 'Greygoose' to be written, 24<sub>33-35</sub>—becomes King of Denmark in virtue of the peace treaty with Hordaknut, 26-28—Svein Wolfson, later King of Denmark, becomes K. Magnus's man and is appointed by him earl over Denmark, 29<sub>23</sub>-31<sub>25</sub>—his successful punitive expedition to Jomsburg, 31<sub>25</sub>-33<sub>6</sub>—his great victory over the Wends at Lyrshawheath, 34<sub>6</sub>-37<sub>32</sub>—his victorious dealings with his rebel earl, Svein Wolfson, 33<sub>9</sub>-34<sub>3</sub> 38-51<sub>18</sub>—K. Magnus' claim to the kingdom of England sternly refused by Edward the Confessor, 51<sub>22</sub>-53<sub>16</sub> cf. 160<sub>31</sub>-161<sub>6</sub>—on hearing of the alliance of his uncle Harald Sigurdson with Svein Wolfson he prepares an armed expedition to Denmark, 77<sub>23-25</sub> 79<sub>19-32</sub>—he breaks up their alliance and makes peace with Harald, 80<sub>16</sub>-83<sub>18</sub>—gives the half of Norway to Harald and receives gifts from him, 83<sub>16</sub>-87<sub>14</sub>—K. Magnus guarded and kept the keys of his father's shrine and clipped the saint's nails and hair every twelve months, 87<sub>23-28</sub>—strained relations between nephew and uncle, 87<sub>30-32</sub> 88<sub>17</sub> 90<sub>18</sub>—they go a joint expedition to Denmark against Svein Wolfson, 88<sub>17-18</sub> 90<sub>21-27</sub>—K. Magnus' death, 90<sub>28</sub>-91<sub>28</sub>—his funeral, 92<sub>13</sub>-93<sub>7</sub> 21-24 94<sub>8-10</sub> 95<sub>1</sub> 97<sub>6-7</sub> 154<sub>24-25</sub> 284<sub>9-18</sub>—personal description, 93<sub>8-14</sub>—on his dying day he bequeathed Denmark to Svein Wolfson, sending his brother Thorir with his last will to Svein, 91<sub>10-15</sub> cf. 93<sub>17</sub>-94<sub>6</sub>—his building undertakings, 104<sub>21-30</sub>—K. Magnus' appointments in respect of Einar Thambarskelfir adhered to by Harald Sigurdson, 106<sub>8,8</sub>—Einar and his son buried beside K. Magnus, 110<sub>26-28</sub>—his daughter's lament at being bereft of his protection, 115<sub>14-21</sub>—his banners come into the possession of his son-in-law, Earl Hakon Ivarson, 150<sub>20-21</sub>

MAGNUS, son of Harald Gilli, taken to king has his share of the realm, diseased in his feet, dies, iii. 368<sub>22</sub>-369<sub>3</sub>

MAGNUS, King of Norway, 1066-1069, son of King Harald Hardredy by Thora, daughter of Thorberg Arnison, iii. 96<sub>10-23</sub> 141<sub>15-16</sub>—commands one of Harald's ships at the battle of Niz, 141<sub>16-18</sub>—and in the fight of Vener-water against Earl Hakon Ivarson, 152<sub>20-83</sub>—is made King of Norway by his father before

- he himself sets out for England, 165<sub>17-20</sub>—rules over Norway, first by himself and then jointly with King Olaf his brother, 183<sub>4,6</sub> 187<sub>3,8</sub>—they make peace with King Svein of Denmark, 187<sub>10</sub>-188<sub>8</sub>—Magnus dies of the ringworm plague at Nidoyce, 188<sub>9-12</sub>
- MAGNUS, son of Harald Kesia the son of K. Eric the Good of Denmark and Ragnhild, daughter of King Magnus Barefoot, iii. 283<sub>17</sub>
- MAGNUS, King of Sweden, 1160-1161, son of Henry the Halt and Ingirid, the d. of Rognvald; M was the third husband of Brigida, daughter of K. Harald Gilli, iii. 378<sub>31</sub>-379<sub>1</sub> 426<sub>29-31</sub>
- MAGNUS THE STRONG (M. inn sterki), son of the Danish K. Nicolas, the son of Svein Wolfson and Margaret Frithpoll, daughter of Ingi Steinkelson, whose former husband was King Magnus Barefoot, iii. 284<sub>19-24</sub>
- MALCOLM (Melkólmr) II., King of Scotland, 1005-1034, father-in-law of Sigurd the Thick, Earl of Orkney, ii. 169<sub>28</sub>
- MALCOLM (Melkólmr) III., King of Scotland, 1058-1093, made peace with King Magnus Barefoot, iii. 224<sub>31</sub>-225<sub>8</sub>
- MALMFRID, daughter of King Harald (Mstislav), son of Valdemar of Holmgarth (Kief), marries K. Sigurd Jerusalemfarer, iii. 270<sub>28</sub>—their daughter Kristin, mother of K. Magnus Erlingson, 371<sub>18</sub> 438<sub>2</sub>—intercedes with her husband for Sigurd Hranison, 276<sub>17</sub>
- MAN-FOLK (Manverjar), inhabitants of the Isle of Man, iii. 223<sub>6</sub>
- MANI (Máni), son of Mundilfoeri, a giant, i. 179<sub>15</sub>
- MANUEL, Kaiser, in Micklegarth (1143-1180) [son of Kalo-Johannes], married to the 'daughter of Roger, King of Sicily,' iii. 256<sub>10</sub> (a mistake; his second wife was Maria, d. of Raymond of Poitou, Prince of Antioch, cf. Kirialax).
- MARGARET, daughter of Arni of Stodreim by Queen Ingirid d. of Rognvald, iii. 370<sub>25</sub>—married first to Biorn the Buck, 370<sub>25-26</sub>—and afterwards to Simon, the son of Kari, 370<sub>26-27</sub>
- MARGARET FRITHPOLL (M. friðkolla), daughter of King Ingi, son of K. Steinkel of Sweden, and wife, first, of King Magnus Barefoot, iii. 232<sub>19-21</sub> 233<sub>3-6</sub>—their daughter Ragnhild, wife of Harald Kesia, 283<sub>14-17</sub>—secondly, of Nicolas, K. of Denmark, 284<sub>19-24</sub>

- MARGARET, daughter of King Harald Gilli, married to Jon son of Hallkel Hunch, iii. 379<sup>18-15</sup>
- MARGATH, King of Dublin, 1035-1038, 1046-1052, allows Guthorm, the son of Ketil Kalf, 'a land of peace' in Dublin, and has him in great favour, iii. 122<sup>28 25</sup>—in a joint war-raid into Anglesea they come to blows over the division of their booty, in which affray Margath falls, 123<sup>4</sup>-124
- MARGRET, daughter of Earl Birgir Brosa and Brigida, daughter of King Harald Gilli, iii. 379<sup>9</sup>
- MARGRET, daughter of Knut the Lord and Ingibiorg, d. of King Harald (Mstislav) Valdemarson of Holmgarth, married to Stig Whiteleather, iii. 271<sup>9-10</sup>
- MARGRIT, the lord of corsairs, marries one of King William of Sicily's daughters, iii. 256<sup>8</sup>—slain by Kaiser Henry, 256<sup>9</sup>
- MARIA, daughter of a brother to Queen Zoe who refuses to consent to her marrying Harald the Hardredy, iii. 72<sup>29</sup>-73<sup>8</sup>—is taken away by Harald at night to Seawood-sound, and sent back with an escort to Queen Zoe, 74<sup>29</sup>-75<sup>21</sup>
- MARIA, daughter of King Eystein Magnusson and Ingibiorg, the daughter of Guthorm the son of Steig-Thorir, married to Gudbrand the son of Shavehew, iii. 265<sup>3 4</sup>—her son Olaf the Unlucky, 474<sup>17-19</sup>
- MARIA, daughter of King Harald Gilli, and wife of Simon Sheath, iii. 379<sup>9-11</sup>—her son Nicolas, 443<sup>28-29</sup>
- MARK-MEN, men of the Marklands, Woodland men (Marka menn), the inhabitants of the Marches between Sweden and Norway, ii. 395<sup>27</sup> 419<sup>7</sup> iii. 226<sup>28</sup> 228<sup>16</sup> 480<sup>13</sup>
- MARKUS O' SHAW, a kinsman of Earl Sigurd Hallwardson of Reyri, fosters Sigurd, the son of K. Sigurd Haraldson, whom the Uplanders take for king, iii. 448<sup>8-14</sup>—his and his foster-son's contests with Erling Askew, 455<sup>19</sup>-458<sup>24</sup>—are both caught in the island of Skarpa and executed, 458<sup>27-31</sup>
- MARY, the mother of Christ, i. 166<sup>29</sup>
- MARY al. Maria, daughter of King Harald Sigurdson and Queen Ellisif, iii. 96<sup>24</sup>—accompanies Harald on his expedition to England, 165<sup>22</sup>—left in the Orkneys, 166<sup>5</sup>—dies the same day and hour that her father falls, 183<sup>1-3</sup>
- MATILD (Mathildr), Mathildis, a Kaiser's daughter, iii. 234<sup>8</sup>
- MEITI, a legendary sea-king of fame, i. 245<sup>23</sup> 248<sup>31</sup>
- MELBRIGÐA, *see* Tusk-Melbrigða.

- MERCURY (St), ii. 12<sub>31</sub> For the legend referred to *see* Ælfric's Lives of Saints, ed. W. W. Skeat, iii. 241-276.
- MERE (They of) (Mærir), inhabitants of the folkland of Mere, i. 164<sub>27</sub>—but Meres (in a verse), iii. 46<sub>28</sub>
- MICHAEL (Mikjáll), Archangel, i. 272<sub>19</sub>
- MICHAEL (Mikjáll) IV., Katalactus (Money-changer), otherwise: the Paphlagonian, Eastern Emperor, 1034-1041, rules over Greekland with Zoe the Rich, iii. 59<sub>25</sub> 63<sub>18-28</sub>
- MIMIR, the wisest of men, sent with Hœnir as hostage from the Asfolk to the Vanir, i. 14<sub>2-8</sub>—taught all good counsel to Hœnir, 14<sub>5-12</sub>—beheaded by the Vanir and his head sent back to the Asfolk, 14<sub>14-15</sub>—his head, embalmed and enchanted by Odin, told him many hidden things, 14<sub>15-19</sub> 18<sub>16-18</sub>
- MORKAR (Mörukári), Morcere, Earl, son of Earl Godwin by his wife Gyda, ii. 326<sub>10-12</sub> iii. 155<sub>21</sub>—comes down upon King Harald Sigurdson when lying in the Ouse with a great host, 167<sub>5-9</sub>—a battle ensues in which his army is defeated and he is slain, 167<sub>23-24</sub> 168<sub>1-17</sub>—(Morcere was son of Ælfgar, an Earl in Mercia, 1057; and was Earl of Northumberland 1065; died after 1087).
- MULL-FOLK (mýlsk þjóð), the inhabitants of the island of Mull, Scotland, iii. 222<sub>11</sub>
- MUNAN, son of Ali the Un-Skauned, slain at Saur-Byes by Gregory Dayson, iii. 419<sub>12-16</sub>
- MUNAN OGMUNDSON, brother to the mother of Earl Karl Sonison, falls in the battle at Crookshaw, iii. 351<sub>2</sub>
- MYRKIARTAN (Myrkjartan), son of Thialfi, *i.e.* Muirkertach, son of Tirdelvagh, Irish king, 1086-1119, not of Connaught, as Snorri states, but of Munster; father of Biadmynia, the first wife of Sigurd Jerusalem-farer, iii. 225<sub>19-22</sub>—his and K. Magnus Barefoot's warfare as allies in Ireland, 239<sub>10-20</sub>—he betrays K. Magnus, 239<sub>28-242-18</sub>
- NANNA, one of the goddesses, Balder's wife, ii. 148<sub>18</sub>
- NARFI of Staff, one of eight lords of Thrandheim who combined to force Hakon the Good to join in heathen festivals, i. 170<sub>19</sub>
- NARVI, son of Loki, i. 246<sub>9</sub>
- NAUMDALE-FOLK, Men of Naumdale (Naumdælir), i. 163<sub>4</sub> ii. 190<sub>30</sub> 276<sub>17</sub> iii. 274<sub>25</sub>
- NEREID THE OLD (Nereiðr hinn gamli), an Earl (called



- in one recension of Landnáma 'the Old and the Miserly;' in Fagrskinna, 10<sub>14</sub> 'the Redewise,' hinn ráðspaki, and a kinsman of Harald Hairfair), ii. 36<sub>8</sub>
- NEREID, of the landed-men of King Magnus the Blind, hanged by King Harald Gilli, iii. 319<sub>10-24</sub>
- NICOLAS (Nikolás), son of Arni of Stodreim and Queen Ingrid, d. of Rognvald, iii. 370<sub>24</sub>
- NICOLAS BEARD (N. skegg), slain by Bergliot and his brethren, the sons of Ivar of Elda, iii. 415<sub>21-25</sub>
- NICOLAS (Breakespeare), Cardinal, afterwards Pope Adrian IV., sent by the Pope into Norway, 1152, iii. 379<sub>21-24</sub>—his attitude towards the sons of Harald Gilli, Sigurd, Eystein and Ingi, 379<sub>24-28</sub>—consents to the consecration of Jon Byrgison, Abp of Thrandheim, 379<sub>30</sub>—380<sub>4</sub>—his reforms and personal character gained immense popularity for him, 380<sub>5-12</sub>—his election as Pope, and fondness for the people of Norway, 380<sub>12-23</sub>—landed in Norway half a month before the latter Olaf's mass, *i.e.* July 20, 381<sub>6-8</sub>
- NICOLAS MEW (N. Mási), the father of Ragna, wife of King Eystein, son of Harald Gilli, iii. 378<sub>21</sub> 426<sub>25-26</sub>
- NICOLAS, son of the Danish King Nicolas Sveinson and of Margaret Frithpoll, whose former husband was King Magnus Barefoot, iii. 284<sub>28</sub>
- NICOLAS PERIWINKLE (N. kúfungr), son of Paul, the son of Skopti, a landed-man of K. Magnus Erlingson, lays hands on Harald, who was said to be the son of King Sigurd Haraldson and Kristin King's-daughter—brings him to Biorgvin and hands him over to Earl Erling, who has him beheaded in Northness by Biorgvin, iii. 477<sub>26</sub>—478<sub>17</sub>
- NICOLAS, son of Sigurd, the son of Rani, by Skialdvor, the daughter of Bryniolf Camel and Thora Joan's daughter (the mother of K. Magnus Barefoot), a follower of Hakon Shoulderbroad, iii. 407<sub>7-8</sub>—commands a ship in Hakon's fleet in the battle of the Elf, 408<sub>4</sub>—after the battle he is pardoned by King Ingi, under whom he served for the rest of his life, 415<sub>3-6</sub>—is one of the captains charged with the defence of Biorgvin, 457<sub>26</sub>—declines to put up for the kingdom of Norway, 435<sub>21</sub>—436<sub>2</sub>—scatters the fleet of Markus o' Shaw and King Sigurd off Biorgvin, seizing their ships, 458<sub>16-25</sub>—his dealings with Markus and his followers, 458<sub>25-31</sub>—his family connec-

- tions, wealth and influence, 481<sub>9-18</sub>—of him and Eric Arnison, his son-in-law, 481<sub>24</sub>-482<sub>22</sub>—surprised and slain by the Birch-legs, 482<sub>24</sub>-483<sub>14</sub>
- NICOLAS, son of Simon Sheath and Maria, daughter of King Harald Gilli, iii. 379<sub>9-12</sub>—taken from home by Erling Askew and secured on board his ship the Beechboard, 443<sub>28-31</sub>—slain by Erling's men on board the Beechboard, 446<sub>4-6</sub> (He had the same title to the kingdom of Norway as Magnus Erlingson)
- NICOLAS SKIALDVORSON, or son of Skialdvor, 'sister's son to King Magnus Barefoot' = Nicolas, son of Sigurd, the son of Rani, q.v.
- NICOLAS, King of Denmark 1103-1134, son of K. Svein Wolfson of Denmark, married to Margaret Frithpoll, d. of K. Ingi Steinkelson of Sweden, the former wife of K. Magnus Barefoot; their sons: Nicolas and Magnus the Strong, iii. 284<sub>19-24</sub>—welcomes K. Sigurd Jerusalem-farer at Heathby, 262<sub>14-20</sub>—invokes K. Sigurd's aid towards converting the people of the Small-lands in Sweden to Christianity, 284<sub>24</sub>-285<sub>8</sub>—cause of K. Nicolas giving up the enterprise, 285<sub>4-19</sub>
- NIORD THE WEALTHY (Njorðr hinn auðgi), one of high degree among the Vanir, given as hostage to the As-folk, i. 13<sub>27</sub>—made by Odin a temple priest and 'Dii' among the As-folk, 14<sub>20-21</sub>—was, while among his tribe, the Vanir, married to his sister, 14<sub>25-26</sub>—abode, on coming to Sweden, in Noatown, 16<sub>27</sub>—wedded Skadi and was deserted by her for Odin, 20<sub>26</sub>—ruled the Swedes after Odin, and was worshipped by the Swedes as the giver of plenty of the year and the wealth-hap of mankind, 22<sub>14-15</sub>—in his day died the more part of the Diar, 22<sub>15-16</sub>—he died in his bed, marked himself unto Odin, and the Swedes bewailed him sorely, 22<sub>18-20</sub>—his name in 'kennings,' 173<sub>8-5</sub> 182<sub>15</sub> 187<sub>33</sub> 256<sub>8</sub> 339<sub>1</sub> 348<sub>8</sub> ii. 21<sub>10</sub> 52<sub>11</sub>
- NOCKVI (Nokkvi), King of Raumsdale, allied with King Hunthiof of Northmere against Harald Hairfair, when he first invaded the mid-Norway kingdoms, fought against H. at the island of Solskel, and fell, i. 99<sub>38</sub>-100<sub>17</sub>
- NOKKVI, son of Paul, one of the warders of Biorgvin, iii. 457<sub>26</sub>
- NORN (norn, pl. nornir), fairy dispensers of fate, i. 126<sub>16</sub>
- NORTHLANDERS (Norðlendingar), the inhabitants of the North Quarter of Iceland, cf. Saga Lib. i. xxxiii-xxxiv, ii. 243<sub>1</sub> 19

**NORTHMEN** (Norðmenn, Norðmeðr), Norwegians, Norsemen, Norway men, i. 4<sub>30</sub> 5<sub>130</sub> 11<sub>318</sub> 11<sub>631</sub> 11<sub>824</sub> 15<sub>228 29</sub> 15<sub>34 15</sub> 15<sub>48 14</sub> 16<sub>318</sub> 17<sub>87</sub> 18<sub>45 33</sub> 18<sub>514</sub> 23<sub>127</sub> 36<sub>716</sub> 11. 13<sub>8</sub> 14<sub>21</sub> 22<sub>56</sub> 99<sub>10</sub> 137<sub>22</sub> 160<sub>25</sub> 187<sub>27</sub> 296<sub>4</sub> 321<sub>25</sub> 330<sub>14</sub> 335<sub>15</sub> 391<sub>16</sub> 394<sub>3</sub> 451<sub>9</sub> 467<sub>8 12</sub> iii. 4<sub>19</sub> 13<sub>7</sub> 38<sub>10</sub> 39<sub>8</sub> 45<sub>12</sub> 48<sub>9</sub> 76<sub>24</sub> 92<sub>11 23</sub> 93<sub>25</sub> 100<sub>16 29</sub> 101<sub>26</sub> 120<sub>28</sub> 122<sub>11</sub> 125<sub>15</sub> 130<sub>20</sub> 132<sub>4 18</sub> 138<sub>32</sub> 139<sub>18</sub> 141<sub>8 11</sub> 146<sub>30</sub> 150<sub>28</sub> 151<sub>2 8 18</sub> 159<sub>32</sub> 160<sub>20</sub> 161<sub>18</sub> 166<sub>17</sub> 167<sub>19 22</sub> 168<sub>7 27</sub> 170<sub>7</sub> 173<sub>12 22</sub> 174<sub>14</sub> 176<sub>4 6 10 18</sub> 177<sub>28</sub> 178<sub>30</sub> 179<sub>18 20</sub> 187<sub>13 21</sub> 227<sub>14 20</sub> 228<sub>1 12</sub> 230<sub>10</sub> 231<sub>10 24</sub> 237<sub>16</sub> 241<sub>14 27</sub> 242<sub>25 26</sub> 247<sub>24</sub> 252<sub>30 31</sub> 253<sub>1 5 26 27</sub> 285<sub>11</sub> 361<sub>27</sub> 372<sub>10</sub> 380<sub>14 22</sub> 466<sub>27</sub>

**NORTHUMBRIANS** (not, as in the text: 'Northumbria') (Norðimbrar), i. 261<sub>33</sub>

**ODD** (Oddr), Kikina-skald, an Icelandic poet, sings of the battles of K. Magnus the Good in Denmark, iii. 50<sub>23-32</sub>—of the death of Magnus, 91<sub>19-28</sub>

**ODD**, son of Kol (O. Kollsson), a grandson of Hall of the Side, a saga-teller; after his telling Ari the Learned wrote the lives of the kings of Norway, which Odd himself had learnt from the Norwegian Thorgeir Afradskoll of Nidness, i. 6<sub>3-9</sub>

**ODIN** ('Oðinn), after his death called Odin the Old ('Oðinn hinn gamli), i. 25<sub>24</sub>—Odin of the As-folk ('Asaðóinn), i. 17<sub>3</sub>—sire of As-folk ('Asa niðr), 21<sub>2</sub>—chief of Asgarth, which he ruled by twelve 'Diar,' 12<sub>11-21</sub>—his divine nature and qualities, 12<sub>21</sub>-13<sub>6</sub>—he lays hands upon and gives blessing to his warriors, 12<sub>27-30</sub>—his fondness for wandering, 13<sub>4-16</sub>—his dealings with the Vanir, 13<sub>19-14-19</sub>—he and Mimir's head, 14<sub>15</sub> 18<sub>16</sub>—made Niord and Frey temple priests, 14<sub>20</sub>—was wise in wizardry, 15<sub>13</sub>—migrates with his Diar to the North, leaving his brothers Ve and Vili in charge of Asgarth, 15<sub>12-16</sub><sub>30</sub>—his dealings with Gylfi, 15<sub>24</sub>-16<sub>21</sub>—being the source and author of the useful arts, he and his Diar teach them to mankind, 17<sub>3-9</sub>—beautiful in peace, terrible in war, 17<sub>12-15</sub>—could change shape at will, 17<sub>15</sub> 18<sub>5-10</sub>—he and the Diar spoke in verse and brought the art of skald-craft first to the North, 17<sub>21-26</sub>—his magic powers, 17<sub>26</sub> 18<sub>11-19</sub>—Bareserksgang due to his spell-working, 17<sub>29</sub>-18<sub>3</sub>—his converse with the dead, 18<sub>18-21</sub>—his ravens, 18<sub>22-24</sub>—his mastery in runes, wizard songs and spell-craft, 18<sub>25</sub>-19<sub>8</sub>—the power of his enchantments, 19<sub>8-23</sub>—children named after Odin, 19<sub>24</sub>—his legislation, 20<sub>3-23</sub>—his military and pontifical expenditure defrayed by a polltax on all

- Swedes, 20<sup>20-23</sup>—had many sons with Skadi, 20<sup>26</sup>-21<sup>12</sup>—died in his bed in Sweden, 21<sup>20</sup>—let himself, at point of death, be marked with a spear-point and claimed as his all men dead by weapons, said he would go to Godhome and welcome his friends there, 21<sup>22-25</sup>—believed to have gone to ‘Asgarth of old days,’ 21<sup>25</sup>—then began anew the worship of Odin, 21<sup>28</sup>—often seen in visions by the Swedes, 21<sup>29-33</sup>—was burned in the seemliest wise, 22<sup>1</sup>—unto him Niord marked himself before his death, 22<sup>10</sup>—K. Swegdir with twelve men goes on a pilgrimage to Odin the Old in Godhome, 25<sup>22-24</sup>—human sacrifices made to him, 42<sup>18-21, 81-4310</sup>—King Olaf Treeshaver sacrificed by his subjects to him for plenty of the year, 66<sup>16-20</sup>—sword-smitten hosts sent to him, 155<sup>11-14</sup> 207<sup>28-29</sup> 259<sup>26</sup> 298<sup>25-26</sup>—Odin’s cup drunk at sacrificial feasts for victory to the king and increase of his power, 165<sup>28-29</sup> 169<sup>14-16</sup>—Odin as lord of his Elect (valr), and host in the Hall of the Elect (Val-holl), 189<sup>5-17</sup> 191<sup>13</sup>-193<sup>12</sup>—Odin’s acceptance of a sacrifice for victory signified by the appearance of two croaking ravens, 258<sup>21-27</sup>—Earl Hakon the Mighty of Ladir alleged to have sacrificed his son to Odin, 283<sup>26-29</sup>—Odin’s attempt to beguile Olaf Tryggvison, 314<sup>28</sup>-316<sup>14</sup>—worshipped in Gautland still in the days of Olaf the Holy, ii. 146<sup>17-19</sup>—Odin in ‘kennings,’ i. 191<sup>2</sup> 207<sup>4</sup> 249<sup>23</sup> iii. 40<sup>13</sup>
- ODR (Óðr), Freya’s husband, i. 24<sup>5</sup>
- OGMUND (Ogmundr), baseborn son of Erling Askew, iii. 474<sup>6</sup>
- OGMUND, son of Foli, ii. 413<sup>1</sup>
- OGMUND HAMMERER (O. dengir), brother of Erling Askew (presumably, therefore, son of Kyrping-Worm and Ragnhild, d. of Sveinki, cf. iii. 371<sup>3-5</sup>), so much superior to his brother that he was held of little account while Ogmund lived, 377<sup>13-15</sup>
- OGMUND, son of Horda Kari, i. 303<sup>26</sup>
- OGMUND IVARSON, slain at Elda, iii. 416<sup>7</sup>
- OGMUND SANDY (O. sandi) of Halogaland, a forecastle man on board the Long-Worm, i. 353<sup>7-8</sup>
- OGMUND, son of Skopti the son of Ogmund Thorbergson, his marriage and children, iii. 225<sup>27-81</sup>—his act of devotion towards K. Magnus Barefoot, 231<sup>17</sup>-232<sup>2</sup>—in the dispute of Skopti with K. Magnus he goes to the King to plead for his father, and, offended at the King’s obstinacy, he leaves his

- service and goes south to Rome, and dies on the journey, 236<sup>15</sup>-237<sup>17</sup>
- OGMUND SWEEP (O. sviptir), one of the counsellors of K. Sigurd son of Harald Gilli, iii. 359<sup>23</sup>, 377<sup>13</sup>
- OGMUND, son of Thorberg Arnison, father of Skopti of Gizki, and of Ingibiorg, wife of Egil, s. of Aslak, iii. 184<sup>11</sup>, 209<sup>22</sup>, 225<sup>27</sup>
- OGMUND, son of Earl Worm the son of Eilif, and Sigrid, the d. of Earl Finn Arnison; his children Munan and Astrid, the mother of Earl Karl Sonison, iii. 351<sup>3-8</sup>
- OGVALD (Ogvaldr), a mythic king after whom Ogvaldsness was named, worshipped a certain cow which he took with him wheresoever he went, and of whose milk he always would drink for his health (the tale told by Odin), i. 315<sup>5-18</sup> cf. 316<sup>10-14</sup>
- OLAF ('Olaf), bonder. *See* Olaf the Quiet.
- OLAF, a king, 'whom Edmund had set there (in the South of England) for the warding of the land,' defeats Eric Bloodaxe in a great battle, i. 153<sup>32</sup>-154<sup>15</sup>
- OLAF [son of Arnfinn Arnmodson, and brother to Kalf Arnfinnson], stationed by the side of Kalf Arnison his kinsman, *i.e.*, first cousin, in the battle of Sticklestead, ii. 431<sup>25</sup>—receives his death-wound from King Olaf, 432<sup>32</sup>
- OLAF, son of the Swedish king Biorn, brother to K. Eric the Victorious, and father to Styrbjorn, i. 124<sup>7</sup>
- OLAF BUTTERBREAD ('O. klíngr), father to Gudrod King of the South-isles, iii. 424<sup>27</sup>
- OLAF THE FARSIGHTED ('O. hinn skygni [second-sighted?]), King of Nerick, father of Alof, the mother of Gauthild wife of Ingiald Evil-heart, i. 65<sup>27-28</sup>
- OLAF O' DALE ('O. í Dali), a wealthy goodman dwelling in Aumord in Mickle-dale, iii. 277<sup>18-21</sup>—his children Hakon Fauk, son, and Borghild, daughter, 277<sup>21-22</sup>—his stay in wintertide at Burg with his children leads to his becoming maternal grandfather of Magnus the Blind, 277<sup>24</sup>-278<sup>25</sup>
- OLAF GEIRSTEDELFF ('O. Geirstaðálf), son of Gudrod the Hunter-king and his first wife Elfhild, i. 323 70<sup>24-30</sup>—half-brother to Halfdan the Black, 70<sup>32</sup>-71<sup>17</sup>—father to Rognvald Higher-than-the-Hills, 328-41—succeeds his father and shares the kingdom with Halfdan, 72<sup>15-31</sup>—his death, 73<sup>1-19</sup> cf. 77<sup>11-14</sup>
- OLAF GEIRSTEDELFF ('O. Geirstaðálf), son of Harald

- Hairfair and Swanhild, the daughter of King Eystein (Eysteinson of Heathmark?), i. 114<sup>17</sup>—proclaimed king by his father, 131<sup>18</sup>—succeeded to the kingdom of Guthrod his brother, 132<sup>17-18</sup>—threatens vengeance on his brother Eric for the murder of their brother Biorn Chapman, 135<sup>21-23</sup>—after whose fall he possessed himself of his dominion in Westfold, and took his son Gudrod into fostering, 142<sup>3-5</sup>—made sovereign king by the Wick-men when they heard of Eric Bloodaxe's elevation to that dignity, 142<sup>9-18</sup>—his contest with Eric and fall in the battle of Tunsberg, 144<sup>6-26</sup>—his howe on the brent east of Tunsberg, where he fell, 144<sup>25-26</sup>.
- OLAF, son of Harald Kesia and Ragnhild, daughter of King Magnus Barefoot, and sister to Sigurd Slembi-deacon, iii. 283<sup>17</sup>—Sigurd Slembi-deacon defeats him in the Elf, 354<sup>10-13</sup>
- OLAF KUARAN ('O. kvaran), †980, king of Dublin, father (not brother, as Snorri has it) of Gyda, who married Olaf Tryggvison, i. 264<sup>22-23</sup>—entertains at his court Olaf Tryggvison (266<sup>20-21</sup>) 289<sup>(9-13)</sup> 19-22—This is impossible, as Olaf left Wendland for Britain not till about 986.
- OLAF THE LAD ('O. dreng), stationed in the forehold of the Long-Worm, i. 353<sup>18</sup>
- OLAF, King of Norway 1103-1115, son of King Magnus Barefoot and of Sigrîd, the daughter of Saxi in Wick, iii. 233<sup>11-13</sup> 336<sup>20-21</sup>—shares with his brothers Eystein and Sigurd the kingdom of Norway after the death of Magnus, and, being a minor, his share of the realm is looked after by his brothers, 247<sup>7-12</sup> cf. 262<sup>26-27</sup>—personal description, 268<sup>1-3</sup>—his short life foreshadowed in a dream to his brother Sigurd, 269<sup>23</sup> 270<sup>3-8</sup>—falls sick and dies, 277<sup>3-12</sup>
- OLAF (Peacock) ('O. pái), son of Hoskuld, and father of Kiartan, i. 334<sup>15-16</sup>
- OLAF THE QUIET ('Olafur hinn Kyrri), King of Norway 1067-1093, son of King Harald Sigurdson by Thora, daughter of Thorberg Arnison, surnamed 'Quiet' or 'Bonder,' married to Ingrid, d. of K. Svein Wolfson of Denmark, no issue; had a son, Magnus (Barefoot), by Thora, d. of Joan, iii. 96<sup>19-23</sup> 194<sup>27</sup> 195<sup>6</sup>—accompanies his father on his expedition to England, 165<sup>22-24</sup>—with him at the battle on the Ouse, 168<sup>18-29</sup>—one of those left behind to guard the ships when his father landed his army at Stamford Bridge, 170<sup>18-19</sup>—allowed by

- King Harald Godwinson to go on his way after the battle at Stamford Bridge, 181<sub>3-7</sub>—brings his host away from England and arrives in the Orkneys, where he stays through the winter, 182<sub>27</sub>-183<sub>4</sub>—in the summer he goes east to Norway and is taken to king with Magnus his brother, 183<sub>4-6</sub>—gets Ketil Crook a good wedding in Halogaland, 183<sub>14-16</sub>—his relations with Skuli the King's fosterer, 183<sub>8</sub>-184<sub>4</sub>—gives Skuli in marriage Gudrun, daughter of Nefstein, 184<sub>4-6</sub>—rules over Norway jointly with Magnus his brother for three years, 187<sub>8-8</sub>—K. Svein Wolfson's threatened breach of peace and invasion of Norway averted and secure peace arranged, 187<sub>11</sub>-188<sub>8</sub>—sole king of Norway after the death of Magnus his brother, 188<sub>9</sub>, 191<sub>4-5</sub>—personal description, 191<sub>5-22</sub>—first to move the high-seat from the middle of the side-bench of the hall to the dais at the end of it: to introduce stoves in halls, and to lay floors with straw in winter as well as in summer, 192<sub>3,9</sub>—founds the mercantile port of Biorgvin, 192<sub>12-18</sub>—builds churches, 192<sub>15-18</sub>, 195<sub>9-17</sub>—promoter of Guilds and Scot-houses, 192<sub>18-26</sub>—encourages new fashions, 192<sub>26</sub>-193<sub>8</sub>—his courtly life and body-guard, 193<sub>6</sub>-194<sub>16</sub>—his peaceful ways, wise and sympathetic rule, 196<sub>20</sub>-197<sub>24</sub>—his relations to his brother-in-law, K. Knut the Holy of Denmark, 197<sub>27</sub>-199<sub>2</sub>—K. Olaf and the soothsayer, 199<sub>4</sub>-201—his death and burial, 202.
- OLAF [Hunger], King of Denmark 1086-1095, son of Svein Wolfson, King of Denmark, iii. 194<sub>25</sub>—married to Ingigerd, daughter of K. Harald Hardredy, 194<sub>28,29</sub>
- OLAF THE SWEDE ('O. scenski), K. of Sweden, ob. 1024, son of K. Eric the Victorious and of Sigrid the Highminded, d. of Skogul Tosti, i. 213<sub>8-9</sub>, 284<sub>12-14</sub>, 356<sub>28-24</sub> ii. 23<sub>11-12</sub> iii. 298—tenth King of Upsala of them that have taken that kingdom one after the other, ii. 97<sub>10-11</sub>—his children; in wedlock: James (Jacob, afterwards called Onund, 139<sub>8-13</sub>) and Ingigerd; by Edla, a concubine: Emund, Astrid, Holmfrid, 139<sub>7-8</sub>—gives harbour to the sons of Earl Hakon of Ladir when Olaf Tryggvison sets up for king of Norway, i. 299<sub>16-19</sub> cf. 300<sub>1-2</sub>, 345<sub>6-30</sub>—on his mother marrying King Svein Twibeard of Denmark, close political relations follow between Sweden and Denmark, 348<sub>28-32</sub>—at K. Svein's request he allies himself with him against K. Olaf Tryggvison, 359<sub>12</sub>-360<sub>6</sub>—watches with Svein Twibeard and Earl Eric the

fleet of Olaf Tryggvison sailing out to Svold, 362<sup>24</sup>-364<sup>21</sup>—arranges terms with King Svein and Earl Eric for the spoils of war in case of victory, 364<sup>22-28</sup>—takes part in the battle of Svold, 367<sup>21-28</sup> 368<sup>27-31</sup> 369<sup>8-10</sup>—gives his daughter Holmfrid in marriage to Earl Svein, son of Earl Hakon the Mighty, 377<sup>21-22</sup>—confers, on tributary terms, on Earl Svein the share of Norway that fell to him after the fall of Olaf Tryggvison, 377<sup>25-31</sup>—his defensive measures against Olaf Haraldson (the Holy) on his viking invasion of Sweden, ii. 7<sup>6</sup>-8<sup>26</sup>—his enmity to Olaf Haraldson urged by K. Sigurd Syr as a formidable obstacle to Olaf's gaining the kingdom of Norway, 40<sup>22-24</sup>—he receives Earl Svein, his son-in-law, after his defeat at Nesiar, and promises to restore him to his dominion in Norway, 65<sup>11-23</sup>—receives Einar Thambarskelfir as fugitive from Norway and entertains him at his court, 66<sup>18-21</sup> 211<sup>15-20</sup>—is deeply offended at Olaf Haraldson's appropriation of Earl Svein's dominion which the latter held as fief of his father-in-law, 66<sup>21</sup>-67<sup>1</sup>—sends a mission to Norway to gather the taxes he laid claim to there, which ends in failure, 69<sup>24</sup>-72<sup>33</sup>—moreover, by King Olaf Haraldson's conquest of the seaboard and islands of Ranrealm (1017), 78<sup>22-25</sup>—by the complete loss of that province to Norway through Eyvind Urochshorn's victory over Roi Squinteye, 81<sup>10-19</sup>—and by Thorgaut Harelip's discomfiture at the hands of Eyvind Urochshorn, 83<sup>8-11</sup>—the Swede King was so enraged that no man durst mention Olaf of Norway as king to him, 84<sup>23-28</sup> 96<sup>7-10</sup> 97<sup>6-7</sup>—King Olaf Haraldson, pressed by his own people, 85<sup>3-18</sup> 26<sup>86</sup>—having sent a mission to Sweden to open negotiations for peace between the two realms, 86<sup>19</sup>-91<sup>5</sup>—receives an angry reply in return from the Swede king, and an equally decided refusal of marriage alliance, 96<sup>11</sup>-98<sup>22</sup> 99<sup>3</sup>-100<sup>2</sup>—his relations to Hialti Skeggison of Iceland, and to his Icelandic court poets, 91<sup>14-20</sup> 92<sup>7-25</sup> 94<sup>18</sup>-95<sup>15</sup> 96<sup>11</sup>-98<sup>25</sup>—his bombastic account of the relations between Sweden and Norway from the reign of Harald Hairfair to that of Olaf Haraldson, 97<sup>17</sup>-98<sup>22</sup>—his angry refusal to his daughter Ingigerd to listen to counsels of peace with Norway, threat to invade Norway, 99<sup>28</sup>-100<sup>2</sup>—his attendance in state at Upsala-Thing, 118<sup>14-16</sup>—his insolence to King Olaf Haraldson's messengers of peace, 119<sup>10-12</sup> 29<sup>120</sup>—cowed by Lawman Thorgnyr's



threatening speech, he agrees to settlement of peace between the two realms and promises his daughter Ingigerd in marriage to Olaf of Norway, charging Earl Rognvald with the execution of all the affairs relating to the betrothal, 122<sup>1-18</sup>—breach of the covenant as to Ingigerd's marriage, 138<sup>9-26</sup> 139<sup>30</sup>-140<sup>25</sup> 141<sup>11</sup>-144<sup>5</sup>

His character, 139<sup>26-30</sup>—a successful fowling sport made light of by Ingigerd as compared with Olaf Haraldson's capture of five Upland kings at one swoop, whereto the father's answer was blank refusal to marry her to Olaf of Norway, 140<sup>28</sup>-142<sup>2</sup>—receives in a friendly manner a message from King Jarisleif of Holmgarth soliciting in marriage his daughter Ingigerd, 148<sup>18-24</sup>—he formally engages Ingigerd to K. Jarisleif and consents to her conditions including the transfer of Earl Rognvald of West-Gautland to the Earldom of Aldeigiaburg, 153<sup>12</sup>-154<sup>31</sup>—disaffection in West-Gautland after the departure of Earl Rognvald, 155<sup>11-30</sup>—his dealings with Emund lawman of West-Gautland, 156<sup>12</sup>-159<sup>27</sup>—customs at his court, 159<sup>6-9</sup>—his councillors, 159<sup>17-19</sup>—his zeal for justice, 159<sup>19-22</sup>—explanation of Lawman Emund's enigmatic law cases which the king unwarily had decided against himself, 159<sup>27</sup>-162<sup>2</sup>—his three faithful advisers, Arnwith, Thorwith and Freywith allay disaffection in the realm and save him his crown, 160<sup>30</sup>-166<sup>7</sup>—his son James proclaimed king and co-regent by Freywith's prudent diplomacy, 164-166<sup>7</sup>—Olaf to remain king on condition of keeping on friendly terms with Norway, 165<sup>31</sup>-166<sup>2</sup>—peace settled at last between the two Olafs at Kings' Rock, 166<sup>11</sup>-167<sup>3</sup>—his death, 210<sup>11</sup>

**OLAF THE THICK**, the Holy ('O. hinn digri, hinn helgi), King of Norway, 1015-1030, son of Harald the Grenlander and Asta, d. of Gudbrand Kula, i. 6<sup>20-21</sup> 84<sup>26-27</sup> 287<sup>14-19</sup>—married to Astrid, natural d. of K. Olaf the Swede, ii. 153<sup>4-5</sup> iii. 4<sup>9-10</sup>—their daughter Ulfhild, ii. 369<sup>1</sup> iii. 34<sup>11-12</sup>—has by Alfild, king's bondmaid, a son, Magnus (the Good), ii. 235<sup>25</sup>

His future greatness taken to have been revealed to his ancestor Halfdan the Black, i. 84<sup>11-19</sup> 25<sup>27</sup>—christened, when three years of age, Olaf Tryggvison being gossip to him, 311<sup>14-17</sup>—lives in childhood first with his grandfather, Gudbrand Kula and then with K. Sigurd Syr, his stepfather, 311<sup>9-12</sup> ii. 35<sup>7</sup>—his foster-father being Rani the Widefaring,

37-9—personal description, 30-12 414-31—deals contemptuously with his stepfather, 319-411—takes to the profession of Vikings at twelve years of age, with Rani for captain, himself being king of the host, 53-16—wars in Denmark, 517-27—harries Sweden, in revenge of his father whom Sigrid the Haughty had caused to be slain, victory in Sotisker, warfare in the Low and escape by Agnithwaite; submission of Gotland, 528-98 cf. 98<sub>15-20</sub>—war and victory in Islesysla, 95-31—his warfare in Finland, 10-114—his raid on Denmark and victory in Southwick, 117-26—attack on Frisland, 123-15—goes to England, 1218-28—allies himself with Ethelred against the Danes, breaks down London Bridge, and carries the Danish positions in Southwark, 1218-154 10-35—his victory on Ringmar-heath, 163-25—capture and burning of Canterbury, 173-24—commands the fleet and gains victory over the Thingmen (Danes) at Newmouth, 1725-184—collects Ethelred's tribute, 185-15—his wars and victories in France, 1820-2018 27-2 118—has a dream that designates him King of Norway, so he turns northward to Rouen in Normandy, 2018-24 2727-281—he undertakes to reinstate the sons of Ethelred on the throne of England and, on failing to oust the Danes, parts company with the princes, sailing to Northumberland and fighting victoriously at Wald, 281-297

Sails from Northumberland to Norway and lands at the island of Sele, 2910-3017—sails south to Saudungssund and overcomes Earl Hakon, son of Eric, and gives him pardon on oath that he will never again bear weapons against him, 3018-3384—visit to, and reception by, his mother and stepfather, 3322-3718—he discloses his plans at a family council, 3721-4117—the kings of the Uplands, at his stepfather's counsel, declare for him and give him the title of King of Norway, 4120-459—Olaf's progress through the Uplands, Gudbrandsdale and north over the mountains into Middledale in Thrandheim, where a meeting of the franklins accepts him as king, 4512-469—coming to Orkdale he takes, after some trouble, oaths of allegiance from the liegemen of Earl Hakon Ericson in four folklands of Thrandheim, 4626-4810—goes down to the sea, where he gets together a small fleet of three longships and four or five cutters, and starts up Thrandheim firth for Steinker, where Earl Svein Hakonson was banqueting, 4813-4921—

finding the earl gone from Steinker Olaf plunders the place and repairs for Nidoyce, which, neglected by the earls, he sets to restoring, in order to spend Yule there, 50<sub>14</sub>-51<sub>1</sub>—King Olaf and the poets Thord Sigvaldi's skald, and Sigvat his son, 51<sub>6</sub>-52—Olaf's flight before Earl Svein and Einar Thambarskelfir from Thrandheim south over the mountains to the Dales, 53—he gathers a host from the Uplands and arrays a fleet in the Wick, 54<sub>2-18</sub>—Olaf's victory in the battle of Nesiar, Earl Svein's and Einar Thambarskelfir's flight, 55<sub>21</sub>-64<sub>10</sub> 105<sub>5-6</sub>—lets himself be proclaimed king at Things all through the western Wick unto Lidandisness, and proceeds to Thrandheim, where the people, except Earl Svein's legemen, submit to his sway, and he sets about rebuilding Nidoyce which Earl Svein had burnt, 64<sub>12</sub>-65<sub>7</sub>—on the death of Earl Svein all Thrandheim yields fealty to King Olaf, whence sprang great enmity from Olaf the Swede king, 66<sub>18</sub>-67<sub>18</sub>—King Olaf's court arrangements, 67<sub>16</sub>-68<sub>5</sub>—daily habits, 68<sub>8-14</sub>—his manners and character, 68<sub>29-31</sub>—his interest in legislation secular and ecclesiastical, 68<sub>14-28</sub>—his concern for Christianity in the Norwegian colonies, 69<sub>1-19</sub>—his dealings with the messengers of Olaf the Swede king claiming suzerainty over Norway, 69<sub>24</sub>-72—his messages to Hialti Skeggison and Skapti the speaker-at-law, and to the people of Iceland concerning amendments of Christian law there, 73<sub>4-15</sub>—he journeys south along the land promulgating Christian law to his subjects, 73<sub>16</sub>-74<sub>3</sub>—he is proclaimed king at every 'Law-Thing,' 74<sub>4-6</sub>—he makes peace with Erling Skialgson, 74<sub>7</sub>-75<sub>15</sub> cf. 55<sub>12-19</sub> 62<sub>8-11</sub>—he sails to the Wick and brings under his sway all the eastern part thereof from Swinesound south to the Gautelf, 75<sub>17</sub>-78<sub>25</sub> he founds the fortified town of Sarpsburg and forbids exports from the Wick to Gautland, 78<sub>26</sub>-79<sub>18</sub>—King Olaf's bounty to Eyvind Urochshorn and Bryniolf Camel, 79<sub>16</sub>-80<sub>7</sub>—highly offended with the Swedes for slaying his tax-gatherer in Jamtland, and confiscating the tribute, 80<sub>10-17</sub>—canon law promulgated through the Wick, 80<sub>20</sub>-81<sub>5</sub>—commissions Eyvind Urochshorn to slay Roi Squinteye, an encroaching tax-gatherer from Sweden, 81<sub>5-19</sub>—procures from Russia robes of State and costly table-service, 81<sub>28</sub>-83<sub>15</sub>—settles with Earl Rognvald of Gautland peace between his dominion and Norway, 83<sub>19</sub>-84<sub>16</sub>—becomes master of the whole of Norway south to Gautelf,

84<sup>20-23</sup>—incurs the implacable hatred of Olaf of Sweden, 84<sup>23-28</sup>—accedes to a proposal of Biorn the Marshal to make overtures for peace to the King of Sweden, 85<sup>3</sup>-86<sup>27</sup>—sends Biorn and his companions with messages of peace to Sweden, 87<sup>19</sup>-88<sup>26</sup>—goes through the Uplands enforcing Christian law with severe cruelty where he meets resistance, 101<sup>24</sup>-102—conspiracy by five Upland kings detected and cruelly punished by Olaf, 103-109<sup>26</sup>—on the death of Sigurd, his stepfather, Olaf alone bears the title of king in Norway, 109<sup>27-30</sup>—King Olaf entertained by his mother: his converse with her sons, 109<sup>28</sup>-111<sup>28</sup>—Biorn the Marshal returns from his mission to Sweden, which had been so successful through the adroitness of Hialti Skeggison, the backing up of Earl Rognvald and the masterfulness of Lawman Thorgnyr, that peace was established between the two kingdoms, and Ingigerd the daughter of the Swede king was promised Olaf of Norway in marriage, 88<sup>27</sup>-101<sup>21</sup> 113<sup>17</sup>-122—King Olaf, on receiving the news, summons to him a great and noble company to go east to Gautelf, where, in autumn of the year, he was to be married to Ingigerd of Sweden, 123<sup>8-18</sup>—King Olaf's dealings with King Roerek the blind, 123<sup>14</sup>-137<sup>1</sup>—King Olaf and Thorarin Nefiolfson, 133<sup>8</sup>-137<sup>8</sup>—King Olaf sees Hialti Skeggison off with friendly gifts, 137<sup>7-9</sup>—he goes with a brave company to Kings' Rock for his bridal, but learns there, after a long tarrying, that the King of Sweden has broken his covenant, advised by his counsellors not to avenge the snub with war, he goes back to the Wick and takes up winter quarters at Sarpsburg, 137<sup>26</sup>-138<sup>26</sup> 139<sup>26</sup>-140<sup>25</sup> 141<sup>11</sup>-144<sup>5</sup>—he accedes to Sigvat the Skald's offer to go to Earl Rognvald to find out what the intention of the King of Sweden was, 144<sup>15-21</sup>—on Sigvat's return Olaf learns that his bride, Ingigerd, has been betrothed to King Jarisleif of Holmgarth, 148<sup>18-24</sup> 150<sup>25-29</sup>—but hearing that her sister, Astrid, who was staying at the court of Earl Rognvald, was in every way an equal to her sister, Olaf, encouraged by Earl Rognvald, married her without asking the father's consent, 150<sup>32</sup>-153<sup>9</sup>—Olaf of Sweden's anger hereat, 154<sup>6-12</sup> 155<sup>15-19</sup>—peace settled between the two Olafs at Kings' Rock, 166<sup>11</sup>-167<sup>8</sup>—Olaf of Norway goes back to Tunsberg and thence to Throndheim, wintering in Nidoyce, and now bore as King of Norway as extensive a sway as Harald Hairfair ever did,

167<sup>11-30</sup>-189<sup>8-11</sup>—King Olaf avenges the death of Eyvind Urochshorn on Earl Einar Wrongmouth of Orkney, 174<sup>28</sup>-178<sup>20</sup>—his dealings with the brothers of Einar, Brusi and Thorfinn, who both acknowledge him liege lord of Orkney, 178<sup>28</sup>-187<sup>17</sup>—his journey to Halogaland and enforcement of Christian law there, return to, and wintering in Nidoyce, 189-192—King Olaf's dealings with the heathen worshippers of Upper-Thrandheim, slaying of Olvir of Eggja, 193-198<sup>12</sup>—he gives the widow of Olvir in marriage to Kalf, son of Arni, 198<sup>15</sup>-199<sup>7</sup>—missionary expedition to Lesjar, Dovrar, Lora-dale, and other countrysides in the upper Uplands, 199<sup>10</sup>-200<sup>16</sup>—King Olaf brings about Gudbrand a-Dales' conversion to Christianity, 200<sup>19</sup>-209<sup>8</sup>—christening of Heathmark, 209<sup>6,15</sup>: of Thotn and Hathaland, 209<sup>15-17</sup>: of Ringrealm, 209<sup>17-19</sup>: of Raumrealm, 209<sup>19</sup>-210<sup>5</sup>: of Solisles, 210<sup>7-8</sup>.

K. Olaf sets up the legislative assembly of Heidsævi for all the Uplands, 210<sup>15-21</sup>—thereupon he betakes himself out to Tunsberg in the Wick, whence he issues an order forbidding export of cereals from Agdir, Rogaland and Hordland, and then goes east to the land's end, 210<sup>22</sup>-211<sup>14</sup>—makes peace with Einar Thambarskelfir, 211<sup>15-28</sup>—K. Olaf goes to Sarpsburg and resides there into the early part of winter, 211<sup>28-31</sup>—K. Olaf rebukes Erling Skialgson for his masterfulness, 212-214<sup>18</sup>—K. Olaf's dealings with Asbiorn, son of Sigurd, and his uncle Erling Skialgson anent the murder of Thorir Seal, 222<sup>6</sup>-230<sup>15</sup>—full enmity between K. Olaf and Erling, 231<sup>17-20</sup>—K. Olaf christens Vors, 231<sup>21</sup>-232<sup>4</sup>—christens Valdres after wasting it with fire and sword, 232<sup>18</sup>-234<sup>28</sup>—hence he goes north through the Dales unto Thrandheim, and spends the winter (10th regnal year) in Nidoyce, 234<sup>24-29</sup>—to K. Olaf is born a natural son baptized without his leave by Sigvat the Skald, 235<sup>14</sup>-237<sup>8</sup>—K. Olaf appoints Asmund, son of Grankel, to the half of the bailiwick of Halogaland against Harek of Thiotta, the real object being that Asmund should slay, as he did, Asbiorn Sealsbane for having broken the covenant of Ogvaldsness, 237<sup>6</sup>-240<sup>27</sup>—in the spring of this year he goes along the land atoning litigants and mending the religious ways of his people all the way to the lands' end (Gautelf), 241<sup>2-10</sup>—cultivates friendship with Iceland for a deep-laid political purpose, 241<sup>18</sup>-242<sup>2</sup>—sends a message to Iceland

praying that the island of Grimsey should be given to him—the Icelanders' cautious reply, 242<sub>7</sub>-246<sub>14</sub>—having made friends in Faroe (241<sub>13-15</sub>) chiefs from those islands go to King Olaf at his request and give the islands into his power, 246<sub>17</sub>-247<sub>20</sub>—but a ship sent with the king's tax-gatherers on board never reached its destination, 247<sub>20-32</sub>—from the eastern land's end (241<sub>8</sub>) K. Olaf went, in the autumn, to the Upper Wick and the Uplands settling law and right among the people and amending Christian law, 248<sub>3-13</sub>—he marries Gunnhild, his half-sister, to Ketil Calf, and Isrid, his aunt, to Thord Guthorm's son, 248<sub>13</sub>-249<sub>9</sub>—thereupon he goes south over Thotn, Hathaland, Ringrealm, to the Wick, and, in the spring, tarries long in the market-town of Tunsberg, 249<sub>10-14</sub>—in the summer several sons of Icelandic chiefs enter the king's service, 249<sub>19-29</sub>—that summer King Olaf heard of the loss of his first tax-gathering ship sent to Faroe—another sent, on receipt of the news, had the same fate as the first, and much misgiving this caused in Norway, 249<sub>30</sub>-250<sub>7</sub>—King Olaf's masterfulness drives many out of the land to King Knut of England, 251<sub>12-25</sub> 252<sub>6-12</sub>—Olaf repels in bold language King Knut's claim to the crown of Norway, 252<sub>20</sub>-254<sub>6</sub> 255<sub>13-24</sub>—King Olaf concludes in autumn an alliance with K. Onund of Sweden, 256-257<sub>5</sub>—he spends the winter following in Sarpsburg, 258<sub>3-4</sub>—sends Karli the Halogalander to the north country with his errands and on a trading trip to Biarmland, which Thorir Hound brought to a disastrous end, 258<sub>4</sub>-267<sub>6</sub>—Kings Olaf and Onund of Sweden meet at Kings' Rock, taking privy counsels together, whereupon Olaf goes back to the Wick, then west to Agdir and north to Hordland, 267<sub>9-19</sub> 268-268—King Olaf and the misdoers of Faroe, 269-274<sub>12</sub>—failure of attempt to get himself acknowledged king over Iceland, 274<sub>15</sub>-275<sub>28</sub>—this winter, the thirteenth year of his kingdom, he spends in Nidoyce, 275<sub>24-29</sub>—Olaf's relations to Sweden concerning the possession of Jamtland, 276-277—King Olaf's dealings with Stein the son of Skapti, and Thorberg Arnison, 278-286<sub>25</sub>—Olaf sends Finn Arnison to Halogaland to call out a muster for next spring, and to punish Thorir Hound for the slaying of Karli and the robbery of the king's goods, 286<sub>28</sub>-291—King Olaf's adjudication of a dispute between Harek of Thiotta and Asmund son of Grankel, 292-294<sub>8</sub>—he sends Thorod, the son

of Snorri, to gather taxes from Jamtland, with the result that the mission failed utterly, 294<sup>11</sup>-302<sup>16</sup>—King Olaf sends Karl o' Mere to the Faroes to claim tribute thereof, but at Thrand o' Gate's instigation he is slain, and King Olaf never lived to avenge him of this wrong, 302<sup>30</sup>-310<sup>1</sup>

King Olaf sets out on his expedition against Knut the Mighty, gathering forces from Thrandheim and the country north thereof, as well as North-Mere, Raumsdale and South-Mere, awaiting the concentration of the northern fleet at Herisles, 302<sup>19-27</sup>—every landed man from the North-Country joined him except Einar Thambarskelfir, 310<sup>8-17</sup>—the King commanded a new built war-galley, the Bison, the greatest of all ships, and made with his fleet south past Stad into Hordland, 310<sup>18-32</sup> cf. iii. 27<sup>12</sup>—learns that Erling Skialgson and his sons had left the land and gone to join Knut in England, 311<sup>1-7</sup>—being informed that Knut is still in England, but preparing for war, he sends home the less fightworthy part of his host and makes for Denmark with the rest, 311<sup>7-32</sup>—harries Sealand in Denmark, and hearing that K. Onund of Sweden, according to the covenant of Kings' Rock (pp. 267-268) was warring on Skaney, he takes his fleet to the east and joins Onund, whereupon they proclaim their intention of subduing Denmark to their sway, 312<sup>3</sup>-313<sup>18</sup>—on hearing that Knut had arrived from the west with an overwhelmingly strong fleet, Olaf and Onund turn their war eastward and ravage Skaney on their way till they come to the Holy River, where they make a halt, 319<sup>18</sup>-320<sup>7</sup>—the battle of the Holy River and retreat of Kings Olaf and Onund, 320<sup>7</sup>-323<sup>26</sup>—they sail along the coast of Sweden to Barwick, where, at a council of war, Onund declares that he has given up all idea of continuing the war, and Olaf decides to wait and watch King Knut's movements, 323<sup>29</sup>-325<sup>16</sup>—learning that King Knut had gone back by the Eresound to Denmark, King Onund steered home with all his host, K. Olaf abiding behind, 327<sup>28</sup>-328<sup>6</sup>—decides to go back to Norway overland through Sweden, and to leave his ships in charge of his brother-in-law, 329<sup>25</sup>-330<sup>25</sup>—his arrayal for the journey, 331<sup>16-19</sup>—his ships hauled ashore in Kalmar, 331<sup>19-22</sup>—Olaf's journey, arrival at Sarpsburg in the Wick, furlough given to many of his host, 333<sup>6-21</sup>—Olaf and Sigvat his marshal, 333<sup>24</sup>-335<sup>3</sup> 337<sup>3-28</sup>

—King Olaf receives from many sources news how, with Erling Skialgson returning to his estates, messengers from K. Knut loaded with money came into the land and went wide about bribing, 335<sub>17</sub>-336<sub>20</sub>—after Yule he breaks up on a journey through the Uplands to Thrandheim from where no dues had yet been paid him this year, 337<sub>29</sub>-338<sub>14</sub>—Olaf's dealings with Biorn, the steward of Queen Astrid, and Red of Eastern Dales and his sons, 338<sub>17</sub>-341<sub>2</sub>—finding out that Thorir the son of Olvir of Eggja had received a bribe of Knut to take his life King Olaf has him executed, 341<sub>5</sub>-343<sub>30</sub>—Griotgard, the brother of Thorir, set upon by King Olaf and slain, 344-345<sub>5</sub>—Olaf gives up the journey to Thrandheim, goes back to Tunsberg in the Wick and calls out a host, but speeds slowly with that muster and finds that he cannot avail himself of the ships left in Sweden on account of King Knut's fleet, 345<sub>8-24</sub>—on hearing that K. Knut was preparing an invasion of Norway, Olaf takes counsel with his diminishing followers and Sigvat advises flight, 346-347<sub>8</sub>—while Knut invades Norway and sails for Agdir and the northern folklands, K. Olaf awaits in Tunsberg the arrival of his ships which followed in the wake of the Danish fleet going to the north, and with these ships K. Olaf sailed through Oslo firth into Drafn and lay there till Knut had gone south again to Denmark, 348<sub>15-16</sub> 352<sub>21</sub>-353<sub>4</sub>—learning that Knut had gone to Denmark he sails down to Tunsberg with thirteen ships and thence along the coast towards the north, staying a long while in the Seal-ises and some while in Eikund-sound, 353<sub>26</sub>-354<sub>16</sub>—from here he sails for the north past Jadar, pursued by Erling Skialgson unto Bokn, where he defeats Erling, who is slain by mishap, 354<sub>20</sub>-359<sub>8</sub>—hence he sailed north past Stad unto Her-ises and learnt that Earl Hakon was out with a great host, he goes on to Stonebight, thence to Nyrfi, past Houndham, Borgund, and in through Waysound and Skot, holding on till he came to a place called Sult in Todarfirth, where he landed and beached his ships, 360<sub>26-28</sub> 361<sub>29-32</sub> 362<sub>6</sub>-363<sub>21</sub>—from Sult he causes a road to be opened through Skerf-skree and gets over the mountains to Lesiar, 363<sub>21</sub>-367<sub>24</sub>—he goes unto Gudbrandsdale and Heathmark and finds all people turned away from him by reason of the slaying of Thorir the son of Olvir of Eggja, 367<sub>27</sub>-368<sub>6</sub>—he gives furlough to his



following who were anxious about the fate of their homes and families, 368<sub>7-11</sub>—he breaks up with a chosen company and his queen and children and leaves Norway by the Eidwood, goes through Vermland and Nerick, where he tarried through the spring and, when it was summer, sailed to King Jarisleif in Garthrealm, where he was well entertained, with his company, 368<sub>12</sub>-470<sub>4</sub>—his religious devotion in adversity, and plans to right his own and his country's cause, 370<sub>4-18</sub>—maintenance of evenhanded justice the cause of K. Olaf's downfall, 370<sub>22</sub>-372<sub>15</sub>—Bjorn the Marshal's defection from and return to the allegiance of Olaf, 377<sub>23</sub>-381<sub>4</sub>—by the advice of his counsellors Olaf declines the offer by Jarisleif of vice-royalty over Bulgaria, 381<sub>6-17</sub>—he halts between the alternative of going back to Norway, or into some monastery, 381<sub>17</sub>-382<sub>11</sub>—he has a dream (cf. 20<sub>11-24</sub>) on which he decides to win his kingdom of Norway again, 382<sub>14</sub>-383<sub>24</sub>—King Olaf's healing powers, 383<sub>27</sub>-385<sub>2</sub>—his self-inflicted penance for not heeding holy hours, 385<sub>5-22</sub>—when he makes his resolve to regain mastery over Norway known to King Jarisleif, every assistance is promised him, 385<sub>24</sub>-386<sub>11</sub>—he leaves Garthrealm after Yule and sails to Gotland, and then to the Low and to Riveroyce, and meets his brother-in-law and Queen Astrid, 386<sub>15</sub>-387<sub>16</sub>—on hearing that Olaf had come to Sweden the chiefs of Norway called out a war-levy throughout the land, to oppose him, 389<sub>27</sub>-390<sub>15</sub> 416<sub>20</sub>-417<sub>10</sub>—at the same time Olaf's faithful men to the number of 720 join the standard of his brother Harald Sigurdson and go to meet him in Sweden, 390<sub>18-31</sub>—King Olaf tarries through the spring in Sweden, is supplied with 480 picked men by King Onund, 391<sub>8-24</sub>—he meets in Ironstone-land his auxiliaries from Norway and then had a host of 1,440 strong, 392<sub>8-15</sub>—Day son of Ring joins King Olaf's standard with another 1,440 men, 392<sub>18</sub>-393<sub>19</sub>—he sends out invitations to mercenaries to join him, and makes his way to Jamtland, marching in three columns, himself with his Northmen, Day with his band, and the Swedes by themselves, 393<sub>15</sub>-394<sub>5</sub>—King Olaf refuses the help of non-Christian auxiliaries, 394<sub>8</sub>-395<sub>25</sub>—his vision when from the Keel mountain Upper-Thrandheim opened to the view, 396—King Olaf's arrival down from the mountain to Sula in Upper Veradale, and his dealings with Thorgeir Fleck

and his sons, 397-398<sub>15</sub>—he marches from Sula to Staff (Stave) and musters his forces and christens heathen auxiliaries and sends away such as would not become Christians, 398<sub>18</sub>-399—his address to the army, 400-401<sub>10</sub>—he holds a council of war and decides, against his men, not to burn and plunder the country, 401<sub>16</sub>-404<sub>5</sub>—King Olaf charges his skalds to stand next to him in the battle, in order that they may sing of coming events as eye-witnesses and not from hearsay, 404<sub>8</sub>-406<sub>5</sub>—King Olaf's offering for the repose of the souls of his enemies, 406<sub>8</sub>-407<sub>3</sub>—King Olaf calls on Thormod Coalbrowskald to sing at the dawn of the day of the battle of Sticklestead, 407<sub>6</sub>-408<sub>28</sub>—King Olaf charges the Icelanders in his host to slay Ram of Vigg and his band of spies, 409<sub>3</sub>-28—he arrives at Sticklestead and makes a halt, awaiting the company of Day, 409<sub>29</sub>-410<sub>4</sub> 425<sub>29</sub>-426<sub>11</sub>—he orders the Uplanders to carry his banners and his young brother Harald to withdraw, which he refuses to do, 410<sub>4</sub>-25—King Olaf's behest to the goodman of Sticklestead to look after the wounded, 410<sub>28</sub>-411<sub>11</sub>—his charge to the troops and explanation of his tactics, 411<sub>14</sub>-412<sub>20</sub>—his standard borne by Thord son of Foli, 412<sub>28</sub>-413<sub>4</sub>—his armour and weapons in the battle, 413<sub>7</sub>-24—King Olaf has yet a dream, which Finn Arnison aredes as betokening the king's death, 413<sub>27</sub>-414—Olaf accepts the war service of Arnliot Gellini after having christened him, 415-416<sub>17</sub>—altercation between Olaf and Kalf son of Arni, 426<sub>14</sub>-427<sub>6</sub>—the battle of STICKLESTEAD, fall of OLAF, 427<sub>10</sub>-434 442<sub>25</sub>-31—Thorir Hound gives him lyke-help and is healed by his blood, 435<sub>3</sub>-20—his body is hidden away in an outhouse at Sticklestead by Thorgils son of Halma and his son Grim, 444<sub>3</sub>-14—then, lest it should be discovered, they hide it away in a neighbouring meadow, 445<sub>24</sub>-31—they next make a chest for it and carry it on board a boat, hiding it below deck, placing a dummy coffin on deck filled with straw and stones, 447<sub>5</sub>-448<sub>8</sub>—at Nidoyce they hand the false chest to K. Olaf's enemies, who sink it into the deep of the Firth, while Thorgils and his son take the chest with the king's body up the river Nid and land it at the spot called Saurlithe, and wake it in a lonely outhouse, 448<sub>8</sub>-28—failing to persuade friends of the dead king to take charge of his body, they bring it further up the river and bury it by night in a sandhill on the bank, and go back to

Sticklestead, 448<sup>29</sup>-449<sup>7</sup>—the holiness of K. Olaf begins to take hold of peoples' minds, 45<sup>23-12</sup> 24<sup>26</sup> 453<sup>21-27</sup> 454<sup>4-15</sup>—King Olaf's body is unearthed and 'buried in earth at Clement's Church,' 455<sup>4-17</sup>—'and when twelve months and five nights were worn from the death' of the king 'his holy relic was taken up' (translatio) and his body was placed over the high altar in Clement's Church, 455<sup>17</sup>-457<sup>2</sup> iii. 93<sup>5-7</sup>—churches reared on sites where the body of the king had been placed, 457<sup>5-25</sup>—miracles reported by Thorarin Praisetongue, 458<sup>14</sup>-460<sup>14</sup>—calculation of Olaf's regnal years, 460<sup>17</sup>-461<sup>2</sup>—his miracles to be written in chronological order (not in a bulk), 461<sup>10-18</sup>—Queen Astrid's devotion to his memory, iii. 418<sup>5-35</sup>—Swedes disintegrated at the result of their alliance with Olaf, 431<sup>33</sup>—Sigvat's lament on the fall of Olaf, 12<sup>5-14</sup>—enshrinement, many miracles at the shrine, 16<sup>3</sup>-17<sup>4</sup>—Thorgeir Fleck's reflections on Olaf's death, 19<sup>5-15</sup>—Olaf's traitors punished, 21<sup>16-26</sup>—Olaf's holiness and miracles known over all lands (A.D. 1042), 28<sup>14-16</sup>—'Glad,' a bell given by K. Olaf to St. Clement's Church in Nidoyce, 35<sup>24-26</sup>—K. Olaf's axe 'Hell' borne by Magnus, his son, 36<sup>19</sup>—K. Magnus' trust in the power of his father as intercessor, 39<sup>24-26</sup>—appears to Harald Hardredy when taken to prison in Constantinople, promising his help, 73<sup>15-17</sup>—a chapel built and hallowed to Olaf, in the street where he appeared to Harald, 73<sup>17-20</sup>—gave his son Magnus a ring for a parting gift, 86<sup>18-20</sup>—his hair and nails clipped by K. Magnus, 87<sup>23-28</sup>—foreshadows in a dream King Magnus' death, 90<sup>28</sup>-91<sup>7</sup>—K. Magnus' dead body brought to his father, 92<sup>13-18</sup> 93<sup>3-7</sup>—K. Olaf's relic kept in Olaf's church while Mary church was building, 105<sup>6-8</sup>—the evil resulting from the treason against Olaf held out as a warning to people driven to despair by Harald Hardredy's tyranny, 113<sup>10-12</sup>—K. Olaf's rule to have only one earl in the country followed as a principle by K. Harald, 116<sup>3-5</sup>—Olaf's wake, 124<sup>2</sup> 467<sup>7-8</sup>—miracle at the battle between K. Margath and Guthorm Gunnhild's son, 124<sup>3-28</sup>—a certain count in Denmark struck blind by a miracle of Olaf's, 125<sup>1-30</sup>—Olaf's mass in Denmark, 125<sup>31</sup>—a cripple of Valland healed by going, at Olaf's behest, to a church consecrated to him in London, 126<sup>1-30</sup>—Olaf's shrine never opened after A.D. 1066, when Harald Hardredy threw the keys of it into the river Nid,

163<sub>10-14</sub>—Olaf's age when he died, 163<sub>15-16</sub>—Haldor Bryniolfson's estimate of Olaf's character, 186<sub>7-81</sub>—Olaf's shrine removed to Christ's Church, miracles, 195<sub>14</sub>—196<sub>17</sub> 380<sub>1-3</sub>—miracle on a disbelieving scoffer, 237<sub>20</sub>—238<sub>4</sub>—on a crippled woman, 238<sub>7-19</sub>—splinter of the Holy Cross given to K. Sigurd Jerusalem-farer, to be placed where K. Olaf rested, 257<sub>14-27</sub>—K. Olaf appears to K. Sigurd Jerusalem-farer in a dream, 269<sub>17</sub>—270<sub>24</sub>—miracle on Kolbein, whose tongue had been cut out, 302<sub>9</sub>—303<sub>6</sub>—miracle on a Danish captive in Wendland, 303<sub>6</sub>—306—vow made to K. Olaf by Harald Gilli, 322<sub>12-15</sub>—miracle on Haldor mutilated by Wends, 380<sub>26</sub>—381<sub>8</sub>—miracle on priest Richard, 381<sub>11</sub>—385<sub>16</sub>—miracle, whereby K. Olaf's sword 'Hneitir' came to be hung up in Olaf's Church in Constantinople, 428<sub>3</sub>—429<sub>24</sub>—K. Olaf gives a miraculous victory to the Værings on the fields of Pezina, 429<sub>27</sub>—431—K. Olaf's canon law debated by Abp Eystein and Erling Askew, 461<sub>25</sub>—462<sub>12</sub>

OLAF TREE-SHAVER ('O. trételgia), son of K. Ingiald of Sweden, sent by his mother into fostering at Bove, her foster-father's, in West Gautland, i. 62<sub>30</sub>—63<sub>5</sub>—was refused succession to his father's kingdom by the Swedes, and so became the colonizing King of Vermland by clearing the wild-woods and was nicknamed Tree-shaver for his trouble, 65<sub>9-21</sub>—married Solveig, daughter of Halfdan Goldtooth of Solisles, 65<sub>22-25</sub>—his children, 65<sub>28-31</sub>—his death, 66<sub>8-32</sub>

OLAF TRYGGVISON ('O. Tryggvason), King of Norway, 995—1000, son of Tryggvi the son of Olaf Geirsteðelf and of Astrid, d. of Eric Biodaskalli, i. 223<sub>5-7</sub> 16-21 ii. 89<sub>7</sub>—married, 1, Geira, d. of K. Burislaf in Wendland, 252<sub>25-31</sub>—2, Gyda the English, 266<sub>20-21</sub>; their son Tryggvi, ii. 463<sub>7-8</sub>—3, Gudrun, d. of Jarnskeggi, 322<sub>6-19</sub>—4, Thyri, d. of K. Harald Gormson, 350<sub>27-30</sub>—their son Harald, died in childhood, 355<sub>28-80</sub>—founder of the town of Nidoyce, 6<sub>10</sub>—fell wellnigh eighty years before the death (1080) of bp Isleif, 6<sub>24</sub>

Born on a holm in a certain water where his mother kept in hiding from Gunnhild's sons after the murder of her husband, 223<sub>16-21</sub>—lives his first year in hiding with his mother at his grandfather's, 223<sub>28</sub>—224<sub>18</sub>—adventurous flight out of Norway to Sweden to Hakon the Old, where Olaf was welcomed and where he sojourned for a time, 225<sub>21</sub>—227<sub>20</sub>—

failure of Gunnhild's plan to fetch Olaf from Sweden in order to be fostered by her, 227<sub>23</sub>-228<sub>24</sub>—taken captive on a journey to Russia and sold for a slave when three years old, in which condition he lived for six years, 228<sub>26</sub>-229<sub>20</sub>—he is ransomed from slavery by Sigurd, his mother's brother, and brought to Holmgarth, 229<sub>23</sub>-230<sub>9</sub>—he slays Klerkon, the murderer of his foster-father, and is protected by the queen of Holmgarth, Allogia, who atones the manslaughter and brings it about that King Valdimar entertains Olaf at his court for nine years, till he was eighteen years old, 230<sub>12</sub>-231<sub>24</sub>—personal description, 231<sub>25-27</sub>—youth and manhood: held in high favour at court, he was appointed captain of the king's forces, had some battles and his command was successful, 250<sub>4-19</sub>—his free living and bounty to his men, 250<sub>18-23</sub>—slandered to the King, he loses favour and leaves Russia, dropping his proper name and calling himself Oli the Garth-realmner, 250<sub>23-33</sub>-251<sub>22</sub> 262<sub>29-31</sub>—makes a raid on Borgundholm and gains a battle there, 251<sub>23-27</sub>—driven from Borgundholm by storms he sails to Wendland and in the winter weds Geira, the daughter of K. Burislaf, 252<sub>3</sub>-253<sub>6</sub>—he subdues certain countries in Wendland that had broken away from the rule of his wife, 254<sub>9-18</sub>—next spring he carried war into Skaney and came off victorious, 254<sub>19-23</sub>—thence he sailed east to the island of Gothland and gained the day in two engagements, 254<sub>24</sub>-255<sub>8</sub>—Olaf joins the Emperor Otto II. on an expedition against Denmark, 255<sub>11-15</sub> 260<sub>11-12</sub>—when he had been three winters in Wendland Geira, his wife, died and Olaf took to his ships, warfaring in Friesland, Saxland and Flanders, 260<sub>21</sub>-261<sub>12</sub>

Olaf in the West.—From Flanders he sailed to England, northward to Northumberland, thence to Scotland, to the Southern Isles, to Man, to sundry parts of Ireland, to Wales, to Cumberland, to Valland (N.W. of France), and carried war into all these lands for four years, 261<sub>15-26</sub>—sails back to England and comes to the Scilly Islands, where he falls in with a soothsayer who converts him to Christianity, 261<sub>26</sub>-264<sub>12</sub>—leaves the Scillies and goes to the mainland of England, where he meets Gyda, a daughter of K. Olaf Kuaran of Dublin, to whom, after a successful duel with a rival, Alfwin, he is married, and they abide in turn in England and

Ireland, 264<sub>15</sub>-266<sub>21</sub>—Olaf purchases the dog *Vigi* for a golden ring in a foraging raid in Ireland, 266<sub>24</sub>-267<sub>15</sub>—Earl Hakon commissions Thorir Klakka to betray Olaf, 288<sub>23</sub>-289<sub>16</sub>—Olaf Tryggvison and Thorir Klakka, 289<sub>19</sub>-291

Olaf, King of Norway. From information received from Thorir Klakka, Olaf broke up from Dublin and set sail for the east, touching Sodor, the Orkneys, where he christened Earl Sigurd Hlodverson, and making Mostisle, off South-Hordland in Norway, 289<sub>24</sub>-291<sub>13</sub> cf. ii. 169<sub>15-27</sub> 180<sub>5-10</sub>—keeping his identity and errand secret, he sailed north day and night till he hove into Thrandheim-firth and encountered and slew Erland the son of Earl Hakon, 291<sub>14-21</sub> 295<sub>3-26</sub>—Olaf proclaimed king provisionally by the yeomen of Thrandheim flocking to him, 296<sub>3-6</sub>—goes to Rimul in Gauldale, where Earl Hakon was hiding in a hole beneath a swine-sty, and from a stone close by that sty harangues his following, and sets prize on Hakon's head, 296<sub>7-19</sub>—has Hakon's thrall Kark beheaded at Ladir for the murder of his master, the Earl, 297<sub>8-23</sub>—Olaf proclaimed legally at Ere-Thing king over all Norway, 299<sub>3-8</sub>—went that winter and the next summer through the land receiving the allegiance of the people, 299<sub>9</sub>-300<sub>4</sub>—he christens the people of the Wick, dreadfully mishandling those who opposed him, 302<sub>6</sub>-303<sub>13</sub>—thence he went west to Agdir, and christened the people there, 303<sub>16-23</sub>—from Agdir he went north into Rogaland, and had a meeting with the 'bonders' whose pre-concerted opposition failed, and all those who attended the meeting were christened, 304<sub>16</sub>-305<sub>27</sub>—next he proceeded to the Gulathing in Hordland to meet the mighty kindred of Hordakari, who had made among themselves a plan to resist all forced conversion, but accorded to the king's will when he consented to marry his sister Astrid to Erling of Soli, the great-grandson of Hordakari, 303<sub>16</sub>-304<sub>13</sub> 306<sub>8</sub>-307<sub>30</sub>—he confers on Erling dominion from Sogn to Lidandisness on Harald Hairfair's terms, 308<sub>6-15</sub> ii. 23<sub>3-7</sub>—in the same autumn Olaf summons to a meeting at Drageid on the peninsula of Stad, the representatives of Sogn, the Firths, Southmere and Raumsdale, and awes them into conversion to Christianity by superiority of force, 308<sub>18</sub>-309<sub>4</sub>—then he christens the folk of North-Mere, 309<sub>5-6</sub>—he breaks down and burns the temple of Ladir, and appropriates all

the wealth thereof, and burns the ruin, 309<sub>6-12</sub>—rebellion threatened in Thrandheim, 309<sub>13-15</sub>—Olaf sets sail out of Thrandheim for Halogaland to christen people there, and on hearing that a war-host was out there to meet him he turns south along the land all the way to the Wick, 309<sub>16-29</sub>—Olaf and Queen Sigrid the Haughty of Sweden become betrothed, 310<sub>3-9</sub>—Olaf sends her the great gold ring he had taken from the temple door of Ladir, and, to Sigrid's great indignation, it proves all brass inside, 310<sub>9-29</sub>—betrothal violently broken off, 311<sub>24-312</sub><sub>12</sub>—Ringrealm christened, King Sigurd Syr and his family converted, Olaf Haraldson (the Holy) baptized, 310<sub>30-311</sub><sub>17</sub>—from Ringrealm Olaf goes into residence at Tunsberg in the Wick, 311<sub>17-20</sub>—his dealings there with wizards and spellworkers, 312<sub>18-313</sub><sub>14</sub>—he levies a war-host out from the Wick to go into the north country (*i.e.*, Thrandheim), and, passing through Agdir, proceeds, late in Lent, to Rogaland, and arrives at Ogvaldsness for his Easter-feast, with nigh 360 men, 313<sub>17-26</sub>—his dealings with his kinsman the wizard Eyvind Wellspring (they were both great-grandsons of Harald Hairfair), 312<sub>18-313</sub><sub>14</sub> 28-314<sub>25</sub>—King Olaf and Odin (a legend), 314<sub>28-316</sub><sub>14</sub>—he draws a host together against the Thrandheimers, but being faced at Frosta-Thing by an overwhelming armed multitude, and stoutly opposed, especially by Iron-Skeggi, he temporizes with the franklins, putting matters off till the midsummer sacrifice at Mere, 316<sub>17-318</sub><sub>8</sub>—gives a great feast at Ladir to the mightiest men of Thrandheim, and at a husting declares that at the forthcoming sacrifice at Mere he will have eleven (or rather twelve) chiefs of Thrandheim sacrificed to the gods, so all the assembled guests took Christianity on oath, and gave hostages in security of their good faith, 318<sub>5-319</sub><sub>22</sub>—At the Thing of Mere the bonders through Iron-Skeggi declared they would not be christened; so Olaf agreed to go with them into the temple, where he and his men smote down the images, slew Iron-Skeggi, and made ready to fight, whereupon all the heathen congregation let itself be christened, giving hostages to the king, and in a short time all Thrandheim was converted to Christianity, 319<sub>25-321</sub><sub>18</sub>—Olaf founds the town of Nidoyce, 6<sub>9-11</sub> 321<sub>21-29</sub> ii. 50<sub>19-22</sub>—atones the slaying of Iron-Skeggi by marrying his daughter Gudrun, who

makes an attempt on his life the first night of their bridal and never joined the king again, 322<sub>3-19</sub>—Olaf causes a great war galley, 'The Crane,' to be built, 322<sub>22-29</sub>—Olaf sends Thangbrand to Iceland to christen the people, 323<sub>5-26</sub>—King Olaf's way of kidnapping Harek of Thiotta and Eyvind Rentcheek, 324-328<sub>20</sub>—Olaf christens Halogaland, 328<sub>28</sub>-329<sub>7</sub> 331<sub>3-5</sub> 333<sub>27</sub>-334<sub>3</sub>—his dealings with Thorir Hart and Raud the Strong, 329<sub>10</sub>-330<sub>26</sub> 331<sub>5</sub>-333<sub>26</sub>—returns from Halogaland in autumn, and spends the winter in Nidoyce, 333<sub>31</sub>-334<sub>9</sub>—King Olaf and the Icelanders in Nidoyce, 334<sub>10</sub>-340<sub>12</sub>—King Olaf's accomplishments and character, 340<sub>15</sub>-341<sub>13</sub> cf. ii. 191<sub>28</sub>-192<sub>2</sub>—Olaf christens Leif the son of Eric the Red, 341<sub>16-20</sub>—causes the Long-Worm to be built, 343<sub>4</sub>-345<sub>3</sub> cf. iii. 283<sub>20-23</sub>—Olaf marries Thyri the sister of K. Svein Twibeard, the runaway queen of K. Burislaf, 350<sub>3</sub>-31— is urged by Thyri to claim her dominions in Wendland, to which he reluctantly consents, 350<sub>32</sub>-351<sub>33</sub>—his levy for the Wendland expedition, 352<sub>3</sub>-354<sub>7</sub>—sends Gizur the White and Hialti Skeggison to christen Iceland, and Leif Ericson the Lucky on the same errand to Greenland, 354<sub>10-25</sub> 355<sub>3-17</sub>—his son Harald dies a year old, 355<sub>20-30</sub>—he arranges for the betrothal of his sister Ingibiorg to Earl Rognvald of West-Gautland, 356<sub>18</sub>-357<sub>29</sub>—marriage effected in his lifetime, ii. 237<sub>10</sub>—he goes with sixty longships to Wendland and settles his claims with King Burislaf, and spends much of the summer there, i. 358<sub>3-23</sub>—alliance against Olaf, at the instigation of Sigrid the Haughty, arranged between Sweden and Denmark, joined by Earl Eric the son of Hakon, 358<sub>26</sub>-360<sub>6</sub> 364<sub>22-28</sub> cf. ii. 98<sub>5-8</sub>—Olaf led into a trap by Earl Sigvaldi of Jomsburg, 360<sub>9</sub>-362<sub>10</sub>—his enemies' comments on the appearance of his fleet, 362<sub>24</sub>-364<sub>21</sub>—King Olaf scorns flying away for overwhelming odds, 365<sub>15-33</sub>—the battle of Svoldr, 366-374<sub>14</sub> ii. 26<sub>6-7</sub>—King Olaf jumps overboard, various theories about his end, 374<sub>14</sub>-377<sub>8</sub> cf. ii. 21<sub>19</sub> 22<sub>13</sub> 98<sub>5-8</sub>—his example urged as a warning to Olaf Haraldson by K. Sigurd Syr 40<sub>30-33</sub> as an encouragement by his mother Asta 41<sub>7-10</sub>—adverse comments on his reign by Rørek King of Heathmark, 43<sub>2-17</sub>—his policy copied by Olaf Haraldson, 47<sub>29-31</sub> cf. 87<sub>26-31</sub>—but his example serves him as a warning not to engage too rashly in a fight, 330<sub>9-12</sub>—he counsels Olaf the Holy in a dream to reconquer Norway, 382<sub>14</sub>-



- 383<sup>11</sup>—Sigvat presses his example on K. Magnus the Good, iii. 23<sup>10-17</sup>
- OLAF THE UNLUCKY ('O. ógæfa, lit. Ill-luck), son of Gudbrand the son of Shavehew and Maria, d. of K. Eystein the son of K. Magnus Barefoot, fostered by Sigurd Bait-hat in the Uplands, iii. 474<sup>17-20</sup>—Olaf and Gudbrand raise the standard of revolt against Erling Askew and his son K. Magnus, Olaf being proclaimed king by the Uplanders, 474<sup>20-24</sup>—his dealings with Erling, fights at Rydiokul and Stangs, in both of which Olaf is worsted, 474<sup>24</sup>-477<sup>20</sup>—his death and burial-place, 477<sup>20-23</sup>
- OLAF THE WHITE ('O. hvíti) (King of Dublin), i. 116<sup>19-20</sup>
- OLI GARTHREALMER ('Oli gerzki), an incognito name assumed by Olaf Tryggvison, i. 262<sup>31</sup> 265<sup>11</sup> 288<sup>25</sup> 29 289<sup>12</sup> 20
- 23 25
- OLMOD (Olmóðr), son of Horda Kari, i. 303<sup>30</sup>—treats with Olaf Tryggvison to have Hordland converted to Christianity on condition of his grand-nephew Erling Skialgson obtaining in marriage Astrid, the king's sister, 304<sup>8-13</sup> 306<sup>3</sup>-307<sup>30</sup>
- OLVER (Olvir), the name of three goodmen in West-Gautland, who, each in his turn, refused night quarters to Sigvat, ii. 146<sup>24-34</sup>
- OLVIR MICKLEMOUTH (Ö. mikilmunnr), his deed of valour at the siege of Kings' Rock by the Wend King Rettibur, iii. 328<sup>25</sup>-329<sup>32</sup>
- OLVIR OF EGGJA (O. á Eggju, nom. Egg, a form which for obvious reasons was discarded), son of Thrand o' Chin, married to Sigrid d. of Thorir, ii. 198<sup>25-26</sup>; their sons: Thorir, 341<sup>5</sup> and Griotgarth, 344<sup>3</sup>—heads a number of goodmen summoned from Upper-Thrandheim to answer charges of performances of heathen sacrifices brought against them by King Olaf Haraldson, 193<sup>3</sup>-194<sup>9</sup>—meets the King again on similar charges, 194<sup>13</sup>-195<sup>20</sup>—set upon at Mere by King Olaf and killed, 196<sup>32</sup>-197<sup>4</sup> 15-18—the King judges that he shall not be atoned for, and confiscates all his property, 198<sup>5-7</sup>—his widow, Sigrid, given by the King in marriage to Kalf, son of Arni Arnmodson, 198<sup>25</sup>-199<sup>3</sup>—his slaying made use of by Sigrid for turning Kalf into a traitor to K. Olaf, ii. 374<sup>2</sup>-376<sup>14</sup>
- OLVIR THE SAGE (Ö. hinn spaki), King Halfdan the Black's foster-father, falls in fight with the sons of Gandalf, i. 80<sup>19</sup>

- ONAR ('Onarr), the father of Earth (therefore a giant), i. 158<sub>29</sub>, cf. S.E., i 320<sub>13</sub>
- ONUND (Onundr), earl of the Sparbiders and father of Ketil Jamti, i. 162<sub>19-20</sub>, ii. 276<sub>4</sub>
- ONUND, son of Eystein the Mighty or the Evil, set ruler over Isles'-folk and Spar-biders-folk, when they were subdued by Eystein, slain by the Thrandheimers, i. 161<sub>16-21</sub>
- ONUND, a name given to James or Jacob, son of K. Olaf the Swede, on the day he was elected king when ten or twelve years old, ii. 165<sub>17-28</sub> (cf. James)—surrounds himself with a bodyguard, appoints captains, etc., 165<sub>24-28</sub>—remained joint king of Sweden with his father till the latter's death, 165<sub>29</sub>-166<sub>7</sub>, 210<sub>11</sub>—enters an alliance with Olaf Haraldson of Norway, offensive and defensive, against Knut the Mighty, 256<sub>4</sub>-257<sub>5</sub>—resists King Knut's attempts to draw him from that alliance, 257<sub>9-30</sub>—his progress with 3,000 men over West-Gautland and arrangement with Olaf of Norway to have a tryst next spring at Kings'-Rock, 267<sub>11-16</sub>—cordial meeting with Norway's king at Kings'-Rock—secret treaty of alliance in view of King Knut of Denmark's attitude, 267<sub>16-21</sub> 28-268<sub>6</sub>—return into West Gautland, 268<sub>6-7</sub>—harries the east coast of Skaney with a large fleet at the same time that Olaf of Norway invades Sealand, 312<sub>12-15</sub>—he and Olaf join forces, declare their intention to take Denmark, and subdue wide tracts of that realm, 312<sub>15</sub>-313<sub>18</sub>—hearing of Knut's arrival from the west they harry Skaney, 319<sub>18</sub>-320<sub>4</sub>—battle at the Holy River, 320<sub>5</sub>-323<sub>26</sub>—he retires from the war with Knut after being deserted by the main body of his fleet, 323<sub>29</sub>-325<sub>16</sub> 327<sub>28</sub>-328<sub>6</sub>—meets K. Olaf on his return from Russia and gives him cordial welcome, 387<sub>4-16</sub>—his somewhat tardy aid to his brother-in-law for the re-conquest of Norway, 391<sub>11-25</sub>
- ONUND, by-named ROAD-ONUND (Braut-Onundr), King of Sweden, son of K. Yngvar, and father of Ingiald Evil-heart, avenged his father on the Esthonians, caused wild woodlands to be colonized, made roads throughout the country, whence his by-name, and built royal manors in every shire, i. 54<sub>7-32</sub>-55<sub>1</sub>—ruled over many shire or district kings, 55<sub>7-9</sub>—his death, 56<sub>15</sub>-57<sub>6</sub>
- ONUND, son of Simon the son of Thorberg, iii. 373<sub>22</sub>—a foster-brother and follower of Hakon Shoulderbread, 399<sub>9-12</sub>

- with Hakon when defeated in the battle of Tunsberg, 439<sup>32</sup>-440<sup>12</sup>—takes an active part in Hakon's last expedition against Erling Askew, 441<sup>6-11</sup> 442<sup>25 28</sup> 444<sup>15-17</sup>—is one of the chiefs who keep together the following of Hakon after his fall, 447<sup>15-19</sup>—(he joins the party of Markus o' Shaw and Sigurd, the brother of Hakon Shoulderbroad, and on its dispersion by Erling) took to the main sea, but turned to land when opportunity offered, and robbed and slew Erling's men, 459<sup>5-11</sup>—entrapped by Erling in a certain haven, he escapes and flies to Denmark, 460<sup>21</sup>-461<sup>11</sup>
- ORKDALERS, Orkdale folk, men of Orkdale (Orkndœlir, Orkdœlir), inhabitants of Orkdale, in Throndheim, Norway, i. 99<sup>9</sup> ii. 47<sup>24</sup> 48<sup>28</sup>
- ORKNEYINGS (Orkneyingar), ii. 168<sup>18</sup>
- ORM, the son of Eilif, iii. 351<sup>5</sup>; *see* Worm, son of Eilif.
- ORM King's-brother, iii. 475<sup>2</sup> 476<sup>26</sup>; *see* Worm King's-brother.
- ORNOLF RIND (Ornólfr skorpa), he and others rob and slay the friends of Erling Askew, iii. 459<sup>6-10</sup>—caught by Erling in a certain harbour in the Wick he escapes and flees to Denmark, 460<sup>22</sup> 461<sup>9-10</sup>
- OSPAK, *see* Uspak.
- OTTA (Otta), *i.e.*, Ordulf, Duke of Saxland, *i.e.*, of Brunswick, 1062-1073, married to Ulfhild, d. of K. Olaf the Holy, joins K. Magnus the Good, his brother-in-law, with a large following, to fight the Wends at Lyrshaw-heath, iii. 34<sup>10-14</sup>—urges the King to fight the Wends in spite of their overwhelming odds, 34<sup>28-29</sup>
- OTTAR BALLI ('Ottarr balli), the son of Asolf of Rein and Thora d. of Skopti, joins other chiefs of Throndheim in proclaiming Sigurd, the son of Harald Gilli, king, iii. 347<sup>28</sup>-348<sup>5</sup>
- OTTAR BRIGHTLING ('O. birtingr), a bonder's son, and a candleswain at the court of K. Sigurd Jerusalem-farer, receives high reward from the King for fearlessly rebuking him and unflinchingly braving a threatened punishment for it, iii. 288<sup>17</sup>-291<sup>6</sup>—joins other chiefs in Throndheim in proclaiming king Sigurd the son of Harald Gilli, 347<sup>28</sup>-348<sup>2</sup>—his conciliatory reply to K. Ingi's appeal to his brother to share with him in due measure the cost of safe-guarding the peace of the realm, 359<sup>22</sup>-361<sup>8</sup>—married Queen Ingirid, the widow of Harald Gilli, 369<sup>6-7</sup>—disliked by K. Sigurd for his leanings towards
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- his brother, K. Ingi, 369<sub>8-12</sub>—his fall, 369<sub>18-19</sub> 377<sub>12</sub>—his son, Alf the Ruffian, 369<sub>19</sub>
- OTTAR SWART ('O. svarti), or the Black, the son of a sister of Sigvat Thordson, ii. 148<sub>29-30</sub>—an Icel. poet, sang a song on King Olaf the Holy (Hofuðlausn, head-ransome), ii. 5<sub>18-27</sub> 6<sub>1-14</sub> 8<sub>32-98</sub> 15<sub>9-26</sub> 16<sub>17-25</sub> 17<sub>7-15</sub> 18<sub>7-15</sub> 20<sub>30-214</sub> 29<sub>18-26</sub> 28<sub>304</sub> 31<sub>12-20</sub>—a favoured court poet to Olaf, King of Sweden, 91<sub>16-20</sub> 148<sub>29-32</sub>—receives Hialti Skeggison with great kindness, and together with Gizur the Swart introduces him to the King, 92<sub>7-22</sub> 94<sub>18-19</sub> as well as to Ingigerd, the king's daughter, 95<sub>16-24</sub>—backs eagerly Hialti's suit for the hand of Ingigerd on behalf of the King of Norway, 101<sub>4-10</sub>—he was bold of speech and fond of great lords, 101<sub>6-7</sub>—his song on the overthrow of the conspiring Upland kings by Olaf Haraldson, 108<sub>28</sub>-109<sub>20</sub>—in the year following on the death of King Olaf of Sweden he comes to King Olaf of Norway praying to be allowed to become his henchman, 210<sub>9-11</sub>—his drapa on Knut the Mighty quoted, 323<sub>7-16</sub>
- OTTAR VENDILCROW ('O. Vendilkráka), son of K. Egil, King of Sweden—his dealings with K. Frodi, invasion of Denmark, and ignominious end, i. 47<sub>8-17</sub> 19<sub>48</sub>
- OTTAR, Earl of East-Gautland, falls in a battle with Earl Hakon of Ladir, i. 258<sub>20</sub>-259<sub>2</sub>
- OTTO ('Otta), Bishop, (half-) brother of William the Bastard, accompanies William on his expedition to England, iii. 180<sub>28</sub>
- OTTO ('Otta) II., Roman emperor (973-983), invades Denmark to force Christianity on that kingdom, i. 253<sub>18-28</sub> 255<sub>11-18</sub> 256<sub>5-2574</sub> 12<sub>19</sub>—peace concluded and the Danes and Earl Hakon of Ladir's host christened, 257<sub>20</sub>-258<sub>9</sub>—reported to have been gossip to Svein, the son of Harald, from whom he parted friends, 260<sub>3-8</sub>
- OTTO SVEIN, the name that some people say was given by Kaisar Otto to Svein Twibeard at his baptism, i. 260<sub>8</sub>
- OUTER-THRANDHEIMERS ('Ut-þrandir), i. 170<sub>28</sub> (15 22)
- OZUR (Ozur), Archbishop of Lund in Skaney, sends word to the people of Kings'-Rock to be on their guard against the Wends, iii. 326<sub>17-21</sub>
- OZUR, a rich bonder of Hising, speaks up for the Hising-dwellers at a Thing held by Erling Askew, iii. 459<sub>22-24</sub>—Erling sets fire to his house and burns him therein, iii. 460<sub>7</sub>

- OZUR, son of Agi, the foster-father of Thyri, sister of Svein Twibeard, accompanies her to her forced marriage with King Burislaw in Wendland, and aids her in running away from her husband, i. 349<sub>19</sub>-350<sub>13</sub>
- OZUR, the father of Ivar who was taken prisoner by King Harald Gilli's men, iii. 323<sub>14</sub> 26
- OZUR TOT (O. toti), of Halogaland, the father of Gunnhild Kings'-mother, i. 129<sub>6-8</sub> 130<sub>25-28</sub>
- PALNATOKI (*i.e.* Tóki son of Pálni), a lord among the vikings of Jomsburg, aids Svein Twibeard, son of Harald Gormson in his rebellion against his father, and fights with him the battle in which Harald came by his death, i. 270<sub>7-17</sub>
- PAUL (Páll), son of Andreas, charged with treason by Erling Askew, iii. 469<sub>1-4</sub>
- PAUL, married to a daughter of Aslak the son of Erling of Soli, father of Hakon Pungelta, iii. 356<sub>7</sub>
- PAUL FLIP (P. flípr), son of Sæmund Housewife and of Ingbiorg, d. of priest Andres, iii. 325<sub>2</sub>
- PAUL, son of Skopti, father of Nicoal Periwinkle, iii. 477<sub>27</sub>
- PAUL, son of Thorfin, Earl of Orkney, father to Hakon his successor in the earldom, when Sigurd Jerusalem-farer succeeded to the kingdom in Norway, iii. 248<sub>14-20</sub>—joins King Harald Hardredy's expedition to England, 166<sub>2-4</sub>—one of those left behind to guard the ships at Stamford Bridge when Harald marched out for York, 170<sub>18-20</sub>—arrested by King Magnus Barefoot and sent east to Norway, 221<sub>16-17</sub>—buried in Biorgvin, 225<sub>25</sub>
- PEACE-FRODI (Friðfróði), *see* Frodi.
- PERMS, inhabitants of lands round the White Sea, *see* Biarms.
- PETER (Pétr), the Apostle, iii. 307<sub>26</sub>
- PETER BURDENSWAIN (P. burðarsveinn, for the origin of his nickname, cf. iii. 361<sub>9-11</sub>), son of Sheep-Wolf, father of Wolf Fly and Sigrid, iii. 104<sub>12-18</sub>—one of the chiefs in Thrandheim who combined to proclaim Sigurd, the son of King Harald Gilli, king on the death of his father, 347<sub>23</sub>-348<sub>8</sub>—carries the Child-King Sigurd Haraldson to a Thingmote at Nidoyce, 361<sub>9-11</sub>—one of the torturers of Sigurd Slembi-Deacon, 366<sub>8-9</sub>
- PHILIPPUS, the son of Seed-Gyrd, iii. 329<sub>88</sub>-330<sub>1</sub> foster-brother of K. Sigurd Mouth, son of Harald, 391<sub>30-31</sub>—outlawed for having abetted King Eystein, son of Harald, in acts of arson,

- 392<sup>10-18</sup>—fights on the side of Hakon Shoulderbrood in his last battle with Erling Askew, 441<sup>12-18</sup>—makes peace with Erling Askew, but is afterwards slain by the men of Earl Sigurd of Rey, 450<sup>23-26</sup>
- PHILIP, Earl, son of Earl Birgir Brosa and Brigida, d. of King Harald Gilli, iii. 379<sup>4-5</sup>
- PHILIPPUS IN HERDLA, son of Arni of Stodreim and Queen Ingrid, iii. 370<sup>25</sup>
- PHILIPPUS, the son of Peter, fights on the side of Hakon Shoulderbrood in his last battle with Erling Askew, iii. 441<sup>12</sup>
- POPPO, missionary bishop, converts Harald Gormson to Christianity under the ægis of the Roman Emperor, i. 257<sup>22-28</sup>
- QUASIR (Kvásir), the wisest of the Vanir, given in hostage to the Asfolk, i. 14<sup>5</sup>
- RAGNA, daughter of Nicolas Mew, the wife of King Eystein, s. of Harald Gilli, iii. 378<sup>20-21</sup>—after Eystein's death betrothed to Worm King's-Brother, the son of Ivar, 426<sup>25</sup>
- RAGNA, daughter of Earl Worm Eilifson and Sigrid, the daughter of Earl Finn Arnison, married to Svein, the son of Svein who was a son of Erlend of Garth; the son of Svein and Ragna: Kyrping-Worm, the father of Erling Askew, iii. 371<sup>3-9</sup>
- RAGNAR LODBROK (R. Loðbrók), i. 81<sup>9</sup>—son of Sigurd Ring, 105<sup>24-25</sup>—his sons, conquerors of Northumberland, 152<sup>25-29</sup> 233<sup>5-6</sup>
- RAGNAR RYCKIL (R. ryckill), son of Harald Hairfair and Swanhild, daughter of Eystein, King of Heathmark, i. 114<sup>17-18</sup>—proclaimed king by his father, 131<sup>20</sup>
- RAGNFRID, i. 247<sup>10</sup> *read* Ragnhild.
- RAGNFROD (Ragnfróðr), son of Eric Bloodaxe and Gunnhild, i. 145<sup>6</sup>—flies, together with his mother and Gudrod his brother, to the Orkneys, when Hakon, the Earl of Ladir, becomes Harald Gormson's viceroy of Western and Northern Norway, 240<sup>21-24</sup> 15<sup>17-23</sup> 243<sup>4-7</sup>—after one winter's stay he goes back with a war-host to Norway and has an indecisive battle with Earl Hakon in South-Mere, 243<sup>17-244</sup> 20—goes south beyond Stad and makes himself master of Firthland, Sogn, Hordland and Rogaland, 244<sup>21-31</sup>—loses a battle with Hakon at Thingness in Sogn, and flies away from Norway, 245<sup>4-246</sup>

- RAGNHILD (Ragnhildr), daughter to Arni Arnmodson, married to Harek of Thiotta, ii. 198<sup>19-20</sup>
- RAGNHILD, d. of Day and sister to 'K. Ring the son of Day,' who had fled his land in Norway before Olaf Harald son, consequently was one of the five dispossessed Upland kings, and had taken up his abode in Sweden, from where Red, Ragnhild's husband, states he had run away with her. ii. 339<sup>8-10</sup> 340<sup>4-7</sup> cf 392<sup>18-26</sup>
- RAGNHILD, daughter of Eric Bloodaxe and Gunnhild, i. 145; —given in marriage to Arnfinn Thorfinson, Earl of Orkney. 159<sup>14-15</sup>
- RAGNHILD, daughter of Erling Askew and Kristin King's daughter, wedded to Jon, the son of Thorberg, 474<sup>9-11</sup>
- RAGNHILD, daughter of Erling Skialgson of Soli and Astrid daughter of King Tryggvi Olafson, married to Thorberg, sor of Arni, ii. 24<sup>26-27</sup> 280<sup>3-4</sup>—receives with open arms Steir Skaptison seeking refuge at her home after slaying one of King Ol. Haraldson's stewards, 280<sup>4</sup>-281<sup>13</sup>—threatens her husband to leave him unless he protect Stein from the king's wrath, 281<sup>14</sup>-282<sup>15</sup>—sends messengers to her father to come to her husband's aid with his folk, a request promptly complied with, 283<sup>28</sup>-284<sup>1</sup>
- RAGNHILD, a natural daughter of Earl Hakon the Mighty of Ladir, married to Skopti, the son of Skagi, i. 247<sup>10-12</sup>—mother to Earl Worm Eilifson, iii. 106<sup>21</sup> 37<sup>19-11</sup>
- RAGNHILD, daughter of Harald Goldbeard, King of Sogn first wife of Halfdan the Black, with whom she had a son Harald; she died nine years after her marriage, i. 79<sup>10-22</sup>
- RAGNHILD, daughter of K. Magnus Barefoot, given in marriage to Harald Kesia, son of Eric the Good, K. of Denmark; their children, iii. 283<sup>14-17</sup> 354<sup>11-12</sup>
- RAGNHILD, daughter of K. Magnus the Good, asked for in marriage by Hakon Ivarson as a condition of peace with Harald Hardredy, iii. 114<sup>15-21</sup>—she refuses to marry an untitled man, 115<sup>10-21</sup>—on the death of Earl Worm Hakon is made earl and she becomes his wife, 119<sup>7-13</sup>
- RAGNHILD THE MIGHTY (R. hin rika), daughter of Eric, King of Jutland, one of Harald Hairfair's wives, i. 114<sup>12-15</sup> 2; —lived for three years after she came to Norway, 118<sup>33</sup>-119;
- RAGNHILD, d. of K. Sigurd Hart and of Thorny, d. of Klack

- Harald, K. of Jutland, seized by the bareserk Haki when he had slain her father; marriage with her put off pending the healing of Haki's wounds; but in the meantime she is robbed from Haki by the order of K. Halfdan the Black, who straightway marries her, i. 81<sub>15</sub>-83<sub>9</sub>—her dream, 83<sub>14-31</sub>—her son Harald Hairfair, 85<sub>3-9</sub>
- RAGNHILD, daughter of Skopti Ogmundson, married to Eilif, their son Day father to Gregory, iii. 377<sub>16-18</sub>
- RAGNHILD, daughter of Sveinki the son of Steinar, married to Kyrping-Worm, their sons Erling Askew and Ogmund Hammerer, iii. 371<sub>3-5</sub>
- RAGNIR (Rognir), one of Odin's names, i. 256<sub>18</sub> iii. 99<sub>4</sub>
- RAKNI, a legended sea-king, i. 182<sub>21</sub> iii. 97<sub>28</sub>
- RAM OF VIGG (Hrútr af Viggju), approaching the host of K. Olaf at Sticklestead, is slain by Olaf's orders by the Guests, 409<sub>16-28</sub>
- RAN (Rán), a goddess, wife of the sea-god Ægir, i. 298<sub>23</sub>
- RANFOLK (Rænir), inhabitants of Ranrealm, iii. 374<sub>19</sub>
- RANI THE GAUTLANDER (Hrani gauzki), an earl of the Swedish King Eric the son of Eymund, appointed to rule over the lands between Swinesound and Gaut-elf (the Elf), which Eric incorporated in West Gautland, i. 105<sub>19-21</sub>—falls in battle against Harald Hairfair, 110<sub>13-17</sub>
- RANI THIN-NEB (H. mjónefr), father of the mother of King Sigurd Syr (Sow), ii. 36<sub>2,3</sub>
- RANI THE WIDE-FARING (H. hinn víðforli), also called King's fosterer (konungs fóstri), ii. 5<sub>8</sub>—the son of Roi the White, and foster-brother of Harald the Grenlander, with whom he flees from Grenland to the Uplands to (Harald's) kin, i. 212<sub>11-17</sub>—left in command of the ships of Harald, when he was murdered by Sigrid the Haughty, Rani brings the survivors and the ships to Norway and tells Harald's wife Asta the news of his death, 286<sub>81</sub>-287<sub>8</sub>—he gives fostering to Olaf, son of Harald, ii. 37<sub>9</sub>—commands Olaf's force when he sets out on his viking warfare, 55<sub>8</sub> 13<sub>16</sub>—sent from Normandy by Olaf with the charge of securing in England the support of the people for the sons of Ethelred against Knut the Mighty, 285<sub>16</sub>—his witty interpretation of King Olaf's stumble on landing in Norway, 30<sub>15-16</sub>
- RANVEIG, daughter of Sigurd son of Thorir Hound, married



- to Joan son of Arni, their children Vidkunn of Birchisle, Sigurd Hound, Erling, and Jartrud, iii. 17<sub>11-14</sub>
- RAUD, *see also* Red.
- RAUD THE STRONG (Rauðr hinn rammi), of God-isle in Salpt-firth in Halogaland, a wizard who had wind at will wherever he wanted to sail, defeated by Olaf Tryggvison in a great sea-battle in Halogaland, whence he fled to his home in God-isle, i. 329<sub>10</sub>-330<sub>7</sub>—cruelly put to death by Olaf Tryggvison for refusing to be a Christian, 331<sub>14</sub>-333<sub>10</sub>—his property confiscated by Olaf, 333<sub>11-26</sub>
- RAUMSDALE (The folk, they, of) (Raumsdœlir), inhabitants of the folkland of Raumsdale, Norway, i. 164<sub>27</sub> 308<sub>22</sub>
- RAUMFOLK, Raumrealm folk (Raumar), the inhabitants of Raumrealm, ii. 209<sub>19</sub> iii. 154<sub>2</sub> 378<sub>13</sub>
- RAUMI, father of Vakr of the Elf, i. 353<sub>4</sub>
- RAZ-BARD (Raza-Bárðr), a disaffected Thrandheimer charged with treason by Erling Askew, and heavily fined on being brought to book, iii. 469<sub>1-24</sub>
- REAS, an Esthonian, buys Olaf Tryggvison as slave for a good coat, i. 229<sub>15-16</sub>—sells Olaf and Thorgils Thorolfson to Olaf's uncle Sigurd, son of Eric Biodaskalli, 230<sub>5-7</sub>
- RED (Rauðr), a Swede of high degree, a dweller in the Eastern Dales, married to Ragnhild the daughter of Day, their sons Day and Sigurd, ii. 339<sub>8</sub>-340<sub>7</sub>—receives visit from K. Olaf Haraldson, 339<sub>29-31</sub>—gives the king a stately feast and relates his history, 340<sub>1-7</sub>—sees the king off with great gifts, 340<sub>29-31</sub>
- REIDAR (Hreiðarr), base-born son of Erling Askew, iii. 474<sub>6</sub>
- REINALD, Bishop of Stavanger, an Englishman, charged by Harald Gilli with having in his keep much wealth which had belonged to K. Magnus the Blind; denying the charge Harald fines him heavily and on his refusing to pay the fine, has him hanged, iii. 324<sub>5-24</sub>
- REKON, wife of Reas the Esthonian, i. 229<sub>16-17</sub>
- REKONI, son of Reas and his wife Rekon, Esthonians, i. 229<sub>17</sub>
- RETTIBUR, King of the Wends, *i.e.*, Ratibor, son of Mistevin, Duke of Citerior Pomerania, ob. 1151, his expedition to, and siege of, Kings' Rock, iii. 326<sub>27</sub>-333.
- RICHARD (Ríkarðr), a priest, fearfully mutilated and miraculously healed by Olaf the Holy, iii. 381<sub>11</sub>-385<sub>16</sub>
- RICHARD I., Duke of Normandy, 942-996, son of William I.,

- Duke of Normandy, 927-942, i. 118<sub>27</sub> ii. 21<sub>30-31</sub>—father to Queen Emma, iii. 155<sub>15</sub>
- RICHARD II., son of the preceding, Duke of Normandy, 996-1026, i. 118<sub>27</sub> ii. 21<sub>25</sub> 30—the 'father' of Queen Emma, who 'was the mother of King Edward,' is a mistaken statement by Snorri; he was the brother, not the father of the Queen, iii. 155<sub>15</sub>
- RIG (Rigr), father to Danp, the first who bore the title of king in the tongue of the Danes, i. 31<sub>14-15</sub>
- RIMHILD, married to Knut, son of Svein of Jadar, and mother to Svein, iii. 299<sub>16-17</sub>
- RING (Hringr), son of Day, who was the son of Ring, the son of Harald Hairfair, ii. 340<sub>6-7</sub> 392<sub>20-23</sub> brother to K. Rœrek, whom Olaf the Holy blinded, both of the kin of Harald Hairfair, joint kings of Heathmark, ii. 41<sub>20-24</sub>—declares in favour of Olaf Haraldson, whom he urges the other Upland kings to aid towards obtaining the over-kingship of Norway, 43<sub>28</sub> 44<sub>18</sub>—joins the other four Upland kings in a conspiracy against Olaf for his cruelty to heathen Uplanders, 103<sub>18</sub>-106—  
—is laid hands on together with his fellow-conspirators at Ringacre by King Olaf, who banished him from the land together with two of the Upland kings, 108<sub>8-24</sub>—he goes to Sweden and secures for himself dominion there, 392<sub>24-26</sub>—  
—after taking up his abode in Sweden, his sister Ragnhild runs away from him with Red of the Eastern Dales, 339<sub>9-10</sub> 340<sub>6-7</sub>
- RING DAYSON of Ringrealm, father to Ashild, one of Harald Hairfair's wives, i. 114<sub>19</sub>
- RING, son of Harald Hairfair and Ashild daughter of Ring Dayson, i. 114<sub>20</sub>—made king by his father, 131<sub>20</sub>—father to Day, whose son was King Ring of Heathmark, whom K. Olaf Haraldson drove away, ii. 392<sub>18-23</sub>
- RINGFOLK (Hringar), the inhabitants of Ringrealm, ii. 413<sub>4</sub> iii. 154<sub>19</sub>
- ROAD-ONUND, *see* Onund.
- ROALD (Hróaldr), father of Thorir 'hersir' the foster-father of Eric Blood-axe, i. 119<sub>3</sub> 128<sub>19</sub>
- ROALD LONGTALK (H. langtala), Priest, sent by the people of Tunsberg to obtain a truce for them from Erling Askew, iii. 439<sub>24-28</sub>—urges the condemnation of Earl Sigurd of Reyr, 450<sub>2-5</sub>

ROALD RIG (Roald and Rig, i. 111<sub>11</sub> is a misprint), (H. hryggr), lord of Thelmark, joined the kings of Hordland, Rogaland and Agdir, and fought against Harald Hairfair in the battle of Hafursfirth, from which he apparently escaped by flight, i.

111<sub>11</sub>-112<sub>2</sub>

ROBERT LONGSWORD (Roðbert longumspaði), *i.e.* R.I., the 'Magnificent' or 'le Diable,' duke of Normandy, 1027-1035, son of Richard II., 996-1026, nephew to Queen Emma and father of William the Conqueror, i. 118<sub>28</sub> ii. 21<sub>24-25</sub> iii. 155<sub>14-16</sub>

The by-name 'longumspaði' (longspade), a mistranslation of 'Longa spatha' (longsword) Snorri transfers from duke William I. to his great-grandson. The statement ii. 21<sub>23-26</sub> that while the Earls Eric and Svein sons of Hakon, and Hakon Ericson ruled in Norway, *i.e.* 1000-1015, there reigned in Normandy 'two Earls, William and Robert,' is incorrect, during that period there ruled in Normandy Richard II. alone, 996-1026. His brother Robert was Abp of Rouen, 990-1037.

RODI (Róði), a legendary sea-king, ii. 57<sub>28</sub>

RØEREK (Hrøerek), (son of Day, who was the son of Ring, the son of Harald Hairfair), brother to K. Ring, 'both of the kin of Harald Hairfair,' and joint kings over Heathmark, ii. 41<sub>20-24</sub>—refuses to join the four kings of the Uplands in lending his kinsman, Olaf Haraldson, his aid towards obtaining the over-kingship of Norway, 42<sub>10</sub>-43<sub>27</sub>—roused by Olaf's mis-handling of heathen Uplanders, he joins the other four Upland kings in a conspiracy to slay Olaf, for which purpose they kept assembled at Ringacre in Heathmark, 103-106—betrayed by Ketil of Ringness, and laid hands on at Ringacre together with his fellow-conspirators by King Olaf, who had him blinded and kept a prisoner at his court, 107-108<sub>21</sub> 123<sub>14-19</sub>—his unhappy stay at Olaf's court and plottings against Olaf's men and his life, 123<sub>14</sub>-126<sub>8</sub> 9-132—his journey to Iceland, stay at Thorgils Arison's, at Gudmund of Maddermeads', at Calfskin, where he died, 134<sub>30</sub>-136<sub>33</sub>—'the only king that rests in Iceland,' 136<sub>33</sub> 137<sub>1</sub>

RØEREK, son of Harald Hairfair and, apparently, Gyda, the daughter of King Eric of Hordland, i. 114<sub>9</sub>—was kept at his father's court, but had large bailiwicks about Hordland (and Sogn ?) 131<sub>27-29</sub>

ROGALANDERS, men of Rogaland (Rygir), inhabitants of the district of Rogaland, i. 1114 ii. 217<sub>21</sub> 218<sub>18</sub> 423<sub>18</sub> 431<sub>19</sub> iii. 301<sub>21</sub>

ROGER, King of Sicily, gives King Sigurd Jerusalem-farer a hearty welcome on his arrival in Sicily—is given the title of King of Sicily by Sigurd, 255<sub>12-24</sub>—wins all Apulia and many other islands in the Greekland main—called Roger the Rich, 255<sub>27-30</sub>

Roger II. bore the title of Count of Sicily, 1101-1130; he was crowned King of Sicily in 1130 by the Antipope Anacletus II., he reigned, as K. Roger I., till 1154. On the death of his cousin William, Roger secured the possession of the dukedom of Apulia, 1127. At the time of K. Sigurd's visit in Sicily, 1109, Roger was only twelve years of age and a ward of the regent Count Robert of Burgundy. This is the Roger to which our text refers by mistake. But the Roger that entertained K. Sigurd and by him was proclaimed king on New Year's Day 1110, was Roger Bursa, son of Rob. Guscard by a second wife, Duke of Apulia, who died 1111. In the 'Man-matching' between Kgs. Sigurd and Eystein the Cod. Frisianus, 294<sub>10-12</sub> makes Sigurd say: 'I went to Jerusalem and touched at Apulia . . . I gave the title of king to Earl Roger the Mighty;' Morkinskinna (187<sub>2</sub>) and Hulda (Fms. vii. 123<sub>5-6</sub>) have: 'I went to Jerusalem and touched at Apulia,' no mention being made of Sicily. Cf. Munch, N.F.H., ii. 579, note 4.

ROGNVALD (Rögnvaldr), one of 'five' kings who fell with Eric Bloodaxe, i. 154<sub>12</sub>

ROGNVALD of Ærwick, commands in Svein Hakonson's division of Earl Hakon's fleet in the battle of Hiorungwick against the Jomsvikings, i. 277<sub>21</sub>

ROGNVALD, son of Brusi, Earl of Orkney 1012-1045, ii. 174<sub>10</sub>—goes with his father to Norway, 179<sub>24-25</sub>—left at the court of K. Olaf Haraldson when Brusi became the King's Earl over Orkney, 186<sub>21-26</sub> 187<sub>1-2</sub>—personal description, 187<sub>2-7</sub>—accompanies K. Olaf in his flight out of Norway, 369<sub>8</sub>—removes Harald Sigurdson wounded from the battlefield of Sticklestead to a 'bonder' to tend his wounds, 438<sub>1-11</sub> iii. 57<sub>19-21</sub>—sojourned in Sweden for a time after the battle of Sticklestead, 58<sub>9</sub>

ROGNVALD, son of Henry Halt and Queen Ingrid, brother

- of Worm King's Brother and of K. Magnus of Sweden, iii. 426<sup>20-32</sup>
- ROGNVALD HIGHER-THAN-THE-HILLS (R. Heiðum-hæri), King of Westfold, son of Olaf Geirstead-Elf, i. 321-22
- 73<sup>22-34</sup>
- ROGNVALD, son of K. Ingi of Sweden, the son of Steinkel, father to Ingrid the Queen of Harald Gilli, iii. 314<sup>24-25</sup>
- ROGNVALD KALI, son of Kol [by Gunnhild d. of the Orkney Earl Erlend Thorfinson], Earl of Orkney, 1135-1158, joins Erling Askew on his pilgrimage to Jerusalem, iii. 371<sup>20-373</sup><sup>28</sup>
- ROGNVALD KUNTA, fights on the side of Hakon Shoulder-broad in his last encounter with Erling Askew, and loses his life, iii. 441<sup>18</sup> 447<sup>5</sup>
- ROGNVALD MERE-EARL (R. Mærajarl), called the Mighty (hinn ríki), or the keen-counselled (hinn ráðsvinni), son of Eystein Glumra, i. 100<sup>21-29</sup> ii. 168<sup>7-8</sup>—appointed King's Earl over North-Mere and Raumsdale after Har. Fairhair's first victory at Solskel, i. 100<sup>21-29</sup>—whereto was added Southmere after Harald's second naval victory at Solskel (*see* Arnwid), 103<sup>11-12</sup>—his winter expedition against, and burning in his house of, King Vemund of the Firths, 103<sup>16-23</sup>—receives from Harald Hairfair as a gift the Orkneys and Shetland, which he again gives to his brother Sigurd, 116<sup>11-16</sup> cf. ii. 168<sup>6-8</sup>—a most beloved and honoured friend of King Harald, 117<sup>16-18</sup>—married Hild, daughter of Rolf Nefia and had with her two sons, Rolf and Thorir, 117<sup>18-20</sup> cf. ii. 21<sup>33-22</sup><sup>1</sup>—had three sons, Hallad, Einar, Hrollaug, by concubines before marrying, 117<sup>20-25</sup>—confers on Hallad the Earldom of Orkney on the death of Sigurd, 122<sup>18-16</sup>—Hallad failing to maintain himself in the earldom Rognvald gives it to Einar, whom he fits out with a longship, 122<sup>20-123</sup><sup>6</sup>—burnt in his house with sixty men by Halfdan Highleg and Gudrod Gleam, sons of Harald Hairfair, 124<sup>22-27</sup>
- ROGNVALD, son of Wolf who was the brother of Sigrid the Haughty, foster-son of Thorgnyr, the famous lawman of Tenthland, ii. 23<sup>8-12</sup> 113<sup>25</sup> 117<sup>20</sup>—Earl of West Gautland for a long time, ii. 23<sup>9</sup>—sues for the hand of Ingibiorg, sister of Olaf Tryggvison, i. 356<sup>18</sup> 357<sup>28</sup>—their wedding effected in Olaf's lifetime, ii. 237<sup>10</sup>—sides with King Olaf Haraldson against

the Swede King, through the pleading of his wife Ingibiorg, King Olaf's cousin, 83-22 84-4—has a friendly meeting with King Olaf, from which they part with mutual gifts, Rognvald presenting the king with a sword, 84-4-16—which sword King Olaf gave to Marshal Biorn next summer, 88-8-9—gives good welcome to Biorn as King Olaf's messenger of peace to Sweden, who brings him for gift a ring from Olaf, 88-9-15 27-29 89-10—holds a family council with King Olaf's messengers and through his wife's insistance promises to back them up, 89-10-9 13—receives messengers from Hialti Skeggison and Ingigerd, King Olaf the Swede's daughter, with letters informing him how matters relating to peace stood at the court of Sweden, 101-12-21 114-5-10—the Earl imparts the news to Marshal Biorn, 114-16-21—he goes with Biorn the Marshal and a following of sixty men to Sweden and at Ulleracre meets Princess Ingigerd who lays the matter of her betrothal to King Olaf of Norway in his hands, 114-21-116-12—goes to meet lawman Thorgnyr, who gives the Earl a good welcome and, after a while, promises to stand by him so that he may give a fearless utterance in the face of the King to his pleading of Olaf Haraldson's cause, 116-18-118-11—his attendance at the Upsala-Thing and dealings there with King Olaf of Sweden, 118-7-11 16-20 119-14-120-9—through lawman Thorgnyr's intervention he settles peace between Norway and Sweden, and is charged by the Swede King to arrange the betrothals of the Princess Ingigerd and Olaf of Norway, 122-8-18—returns to his dominion of Gautland, 122-23-24—arranges with Olaf of Norway, through Marshal Biorn, to come east to the Elf in autumn after the Upsala-Thing to marry Ingigerd of Sweden, 122-23-123-13—his explanation of the King of Sweden's default in that matter, 137-26-138—he incurs heavy ill-will of the Swede King for the disrespectful treatment he received at the Upsala-Thing, 139-28-30—he is informed by Ingigerd of Sweden that her father has broken off the intended match with Olaf of Norway, 142-5-13—Earl Rognvald warns his people of Gautland of the unsettled state of affairs, and opens negotiations for peaceful relations with Olaf of Norway, 142-14-22—the Earl's sincerity towards King Olaf Haraldson called in question in Norway, 144-8-14—but Sigvat the Skald would reassure the King of the Earl's fidelity, and goes as the King's ambassador

to the Earl, with whom he tarries long, and learns true tidings from the Swedish Court, 144<sup>15</sup>-148<sup>24</sup> 151<sup>10-21</sup>—the Earl receives a visit from Astrid, the daughter of the Swedish King, and entertains her in a grand manner and, with her consent, resolves to give her in marriage to King Olaf, with which plan he sends Sigvat back to Norway, 148<sup>24</sup>-149<sup>7</sup>—on knowing that King Olaf accepted the match, Earl Rognvald, accompanied by one hundred and twenty men, brings the bride to Sarpsburg, where he gives her away under the terms of the marriage contract of her sister Ingigerd, and then returns to Gautland with great gifts from King Olaf, 151<sup>25</sup>-153<sup>1</sup>—he leaves Sweden, in attendance on Queen Ingigerd, for Novgorod, and receives for his maintenance Aldeigia-burg and the earldom thereto appertaining, 153<sup>19-22</sup> 24-154<sup>31</sup> 155<sup>11-12</sup>—his sons,

154<sup>31-32</sup> iii. 58<sup>29-30</sup>

**ROGNVALD STRAIGHTLEG** (R. réttilbeini), son of Harald Hairfair and Snowfair, the daughter of Swasi, i. 120<sup>3</sup> 312<sup>27-28</sup>—repudiated by the father after Snowfair's death, 121<sup>3-6</sup>—restored to favour by Thiodolf of Hvin, 121<sup>28</sup>-122<sup>4</sup>—appointed King of Hadaland, 122<sup>4</sup> 131<sup>20-22</sup>—became a great wizard and was burnt in his house, together with eighty wizards, by his brother, Eric Bloodaxe, 133<sup>6-8</sup> 17<sup>25</sup>

**ROI SQUINT-EYE** (Hrói skialgi) a bailiff of King Olaf the Swede over the southern portion of Ranrealm, a man of high degree and much wealth, ii. 76<sup>3,7</sup>—goes with a band of armed men about Ranrealm, gathering in taxes on behalf of Olaf the Swede King, and is attacked and slain by Eyvind Urochshorn in Howesound, 81<sup>10-19</sup>

**ROI THE WHITE** (Hrói hvíti), ii. 81<sup>17</sup> = Roi Squinteye.

**ROI THE WHITE** (H. hinn hvíti), a 'landed man' of Grenland, foster-father of Harald the Grenlander, i. 212<sup>9-11</sup>

**ROLF KRAKI** (Hrólfkr Kraki) son of Helgi, K. in Denmark by his daughter Yrsa, i. 50<sup>1-4</sup>—was proclaimed a king at Hleithra when eight winters old, 50<sup>11-13</sup>—his journey to Upsala alluded to, 50<sup>19-21</sup>—(told at length in S. E. i. 394-398)—fell at Hleithra in the days of Eystein the son of Adils, 51<sup>28</sup>—a toast to his memory drunk by Hildigunna, daughter of King Granmar, 60<sup>6-7</sup>

**ROLF NEFIA** (H. nefja), father to Hild who wedded Rognvald the Mere-Earl, i. 117<sup>19</sup> 118<sup>12</sup>

- ROLF OF THE SHOOTING (H. skjótandi), ii. 407<sup>28</sup>
- ROLF WEND-AFOOT (Gongu-hrólf), Duke of Normandy, †931—son of Rognvald Mere-earl and his lawful wife Hild, Rolf Nefia's daughter, called Wend-afoot because 'no horse might bear him,' a great Viking who harried much in the Eastlands, i. 117<sup>20</sup> 26-30 cf. ii. 21<sup>32</sup> 22<sup>1</sup>—makes a raid on the Wick, for which Harald Hairfair made him an outlaw from Norway notwithstanding the intercession of his mother, 117<sup>30</sup> 118<sup>19</sup>—went west-over-sea to the South-isles, thence to Val-land, where he won a great earldom and peopled the land with Northmen, whence its name Normandy, 118<sup>20-25</sup>—of his kin are come the earls of Normandy and kings of England, 118<sup>26-32</sup> ii. 22<sup>1-7</sup>
- ROMAN FOLK (Rúmverjar), i. 159
- RUNOLF THE PRIEST (Runólfr goði), son of Wolf, a mighty chief in the south of Iceland when Christianity was introduced, i. 334<sup>23</sup>
- SÆMING (Sæmingr), son of Odin and Skadi, i. 20<sup>29</sup>—back to him Earl Hakon the Mighty traced his descent, 21<sup>13</sup>
- SÆMING, son of Yngvi-Frey, i. 4<sup>11</sup>—identical with the preceding.
- SÆMUND HOUSEWIFE (Sæmundr húsfreyja), ruler at King's Rock, married to Ingibjorg, d. of priest Andres Brunison, their sons Paul flíp and Gunní físs, iii. 324<sup>29</sup> 325<sup>3</sup>—has a baseborn son Asmund, 325<sup>3-4</sup> 330<sup>13-20</sup>—fights and falls in the siege of Kings' Rock by Rettibur, 1135, 330<sup>13-16</sup> 331<sup>32</sup>
- SAXI; in the phrase of Sigvat: 'The son of mighty Saxi Nought found I,' which means: I did not find the son of mighty Wolf = I did not find Earl Rognvald, who was the son of Wolf, the son of Skogul-Tosti, seems to be either a by-name that Wolf bore, or to be meant for a poetical synonym for Wolf, ii. 147<sup>17-18</sup>
- SAXI THE SPLITTER (Saxi flettir, perhaps Fletcher, maker of flint arrows), son of Bovi of West-Gautland, i. 63<sup>4-5</sup>
- SAXE, or Saxe of Wick, father to Sigrid, concubine of Magnus Barefoot, iii. 233<sup>11-13</sup> and to Thora the mother of Sigurd Slembi-Deacon, iii. 336<sup>20</sup>
- SAXOLF (Söxolfr), an Icelander, iii. 354<sup>18</sup>
- SAXONS (Saxar, North-Germans), i. 257<sup>2</sup> 261<sup>4</sup> ii. 127<sup>8</sup> iii. 30<sup>17</sup>



- SCANINGS, SKANINGS (Skánungar), inhabitants of Skaney,  
i. 362<sub>17</sub> ii. 323<sub>23</sub> iii. 31<sub>15</sub> 43<sub>32</sub> 45<sub>32</sub> 47<sub>12</sub> 48<sub>22</sub>
- SCOTCH (The), Scotchmen, Scot-folk, Scot-host (Skotar),  
i. 116<sub>7</sub> 262<sub>2</sub> ii. 169<sub>28</sub> iii. 222<sub>12</sub> 239<sub>9</sub>
- SEABEAR (Sæbjorn), father of Arni Stour, who was a partisan  
of King Eystein Haraldson, iii. 393<sub>16</sub>
- SEAL-THORIR, *see* Thorir Seal.
- SEED-GYRD (Sáða-Gyrðr), son of Bard, fosterer of Sigurd the  
son of King Harald Gilli, iii. 347<sub>18</sub>—fails in having Sigurd  
Slembi-Deacon caught, 358<sub>7-18</sub>—King Ingi addresses a letter  
to him amongst others, requesting that his brother should  
pay his share of the cost of the defence of the realm, 359<sub>22</sub>  
360<sub>18</sub>—unwholesome relations arise between the Kings Ingi  
and Sigurd (Harald's sons) after the death of Gyrð, 377<sub>3-16</sub>
- SERK OF SOGN (Serkir or Sogni), one of the followers of King  
Magnus Barefoot on his warfare in Ireland, iii. 238<sub>29</sub> 286<sub>31</sub>  
287<sub>7</sub>
- SERKMEN (Serkir), inhabitants of Serkland = North-Africa,  
Saracens, iii. 63<sub>14</sub> 254<sub>6</sub>
- SHAVEHEW (Skafhogg), father of Gudbrand who married  
Maria, d. of K. Eystein Magnuson, iii. 265<sub>4</sub> 426<sub>18</sub> 474<sub>18</sub>
- SHEEP-WOLF (Sauða Ulfr), son of Brigida the daughter of  
Wolf, the son of Uspak, iii. 104<sub>11-12</sub>—Sheep-Wolf's son Peter  
Burden-Swain, 104<sub>12</sub> 361<sub>9-10</sub>
- SHETLANDERS (Hjaltlendingar), ii. 187<sub>10</sub>
- SHIELDING (Skjóldungr) descendant of Skiold, King of Den-  
mark (Saxo Gramm. i. 23-26), hence used by the poets as a  
synonym for prince, ii. 357<sub>16</sub> iii. 337<sub>27</sub>
- SHOCK-HEAD (Lúfa), Harald Fairhair's by-name, i. 112<sub>31</sub>  
117<sub>9-10</sub>
- SHOULDER-BROAD, the nickname of King Hakon, its  
origin, iii. 447<sub>31</sub>
- SIGAR (Sigarr), legendary king who hanged Hagbard for  
seducing his daughter, iii. 319<sub>23</sub>
- SIGARD (Sigarðr), a landed man, goes to Skurbaga with two  
hundred men to fight the Wends besieging King's Rock, and  
is slain with all his men, iii. 330<sub>1-7</sub>
- SIGAR'S FOE, *see* Hagbard.
- SIGFROD (Sigfröðr) or Sigrod (Sigröðr), son of K. Harald  
Hairfair and Asa, the daughter of Hakon Griotgard's son, i.

- 110<sub>28</sub>—fostered first by his grandfather, Earl Hakon, and, after his death, by his son, Sigurd, Earl of Hladir, 137<sub>21-23</sub>—made king by his father in the Thrandheim district, 131<sub>32</sub>—132<sub>2</sub>—proclaimed supreme king by the Thrandheim people on the death of his brother Halfdan the Black, 142<sub>18-20</sub>—his contest with Eric Bloodaxe for the supreme power in Thrandheim, alliance with K. Olaf of the Wick, fight at Tunsberg and fall, 144<sub>7-25</sub>—his howe on the brent east of Tunsberg, 144<sub>25-26</sub>
- SIGRID (Sigríðr), daughter of Bard, sister to K. Ingi Bardson and Duke Skuli, married to Jon Sigurdson of Eastort, iii. 336<sub>25-27</sub>
- SIGRID, daughter of Day, and sister to Gregory Dayson, wife of Haldor Bryniolfson, illtreated by Hakon Shoulderbrood, iii. 419<sub>32</sub>—420<sub>2</sub>
- SIGRID, daughter of Earl Finn Arnison, married to Earl Worm Eilifson, iii. 113<sub>21-23</sub> 351<sub>5-6</sub> 371<sub>8-9</sub>
- SIGRID THE HIGHMINDED, THE HAUGHTY (S. stórráða), daughter of Skogul-Tosti, married to Eric Victorious, King of Sweden, their son Olaf King of Sweden, i. 213<sub>3-8</sub> 284<sub>12-14</sub> ii. 23<sub>11-12</sub>—her dealings with, and murder of, Harald the Grenlander, i. 284<sub>15</sub>—286<sub>25</sub> 287<sub>5-18</sub>—accepts Olaf Tryggvison's suit, but resents his present of a ring supposed to be all gold, but found to be but brass inside, 310<sub>3-29</sub>—the suit broken off in an insulting manner by Olaf on her refusing to become a Christian, 311<sub>24</sub>—312<sub>15</sub>—marries King Svein Twibeard, their daughter Astrid mother of K. Svein Wolfson of Denmark, 348<sub>28-31</sub> 358<sub>26-27</sub> iii. 29<sub>3-10</sub>—her implacable hatred of Olaf Tryggvison, i. 312<sub>11-12</sub> 358<sub>28</sub>—359<sub>1</sub>—eggs King Svein on to avenge him on Olaf for having married his sister Thyri unlawfully, and brings about his alliance with Olaf of Sweden and Eric the Earl against Tryggvison, 359<sub>1-21</sub>
- SIGRID, daughter of Ketil Kalf and Gunnhild d. of K. Sigurd Syr (Sow), (ii. 35<sub>27</sub>), wife of Eindrid, the son of Einar Thambarskelfir, iii. 106<sub>11</sub>
- SIGRID, daughter of Peter Burden-Swain, iii. 104<sub>13</sub>
- SIGRID SÆTA, entertained at drink in her house K. Sigurd, son of Harald Gilli, when he was attacked and slain, iii. 389<sub>3-31</sub>
- SIGRID, daughter of Saxi of Wick, 'a noble man in Thrand-

- heim, ' concubine of K. Magnus Barefoot, mother of K. Olaf Magnusson, iii. 233<sup>11-14</sup> 336<sup>21</sup>; and of Kari King's-brother, 336<sup>22</sup>
- SIGRID SKIALG'S daughter, *see* Sigrid d. of Thorolf Skialg.
- SIGRID, daughter of Earl Svein, the son of Hakon, married to Aslak, son of Erlung Skialgson, ii. 33<sup>14-15</sup> (Gunnhild is a mistake) 255<sup>28</sup> iii. 106<sup>24-26</sup>
- SIGRID, daughter of Thorir, and sister to Thorir Hound, first married to Olvir of Eggia, whom K. Olaf had slain, as well as their sons Thorir and Griotgarth, ii. 198<sup>25-29</sup> 341<sup>5-9</sup> 344<sup>3-5</sup>—secondly wedded to Kalf Arnison, 198<sup>29</sup>-199<sup>3</sup>—bewailing the troubles she had had to endure at K. Olaf's hands, she prevails upon her husband to join K. Olaf's enemies, Earl Hakon Ericson and K. Knut, under certain conditions, and informs Hakon of her endeavours, 374<sup>3-31</sup>
- SIGRID (Sigríðr), daughter of Thorolf Skialg and sister to Erling Skialgson of Soli, married to Sigurd Thorison, brother of Thorir Hound, their son Asbiorn Seal's-Bane, ii. 214<sup>13-22</sup> 217<sup>18-19</sup>—her vain endeavours to bring her son to saving habits in seasons of distress, 215<sup>19-20</sup> 27-28—her egging on of Thorir Hound, her brother-in-law, to avenge the slaying of her son, Asbiorn, 239<sup>13-24</sup> 4
- SIGTRYGG (Sigtryggr), a noble of Nerick in Sweden, befriends K. Olaf Haraldson in his flight from Norway, ii. 369<sup>20-23</sup>
- SIGTRYGG, son of King Eystein the Terrible of the Uplands, King of Heathmark and Raumrealm, i. 77<sup>22-24</sup>—on hearing of Halfdan the Black having conquered Raumrealm, he goes out to fight him, and is defeated and slain, 77<sup>21</sup>-78<sup>4</sup>
- SIGTRYGG, son of Harald Hairfair and, apparently, Gyda, daughter of Eric King of Hordland, i. 114<sup>10</sup>—proclaimed king by his father, 131<sup>18</sup>
- SIGTRYGG, King of Vendil, father of Agnar, the father of Eric King of Westfold, i. 68<sup>21</sup>
- SIGURD (Sigurðr), Olaf Tryggvison's court bishop (who had come with him from England), with the king at Ogvaldsness, i. 315<sup>21-23</sup>—accompanies Olaf on his missionary expedition to Halogaland, 328<sup>3</sup>-334<sup>9</sup>—his way of defeating Raud the Strong's witchcraft, 331<sup>25</sup>-332<sup>13</sup>
- SIGURD, court bishop of K. Olaf Haraldson, accompanies the king on his missionary journey through Gudbrandsdale, ii.

- 202<sub>4-8</sub> 205<sub>22-206<sub>3</sub></sub> 208<sub>31-209<sub>1</sub></sub>—commands King Olaf to make peace with Erling Skialgson in the affair of Asbiorn Seal's-bane, and dictates the terms, 229<sub>15-29</sub>
- SIGURD, a bishop appointed to Earl Hakon Ericson's court by his uncle K. Knut, a great enemy of K. Olaf the Holy, ii. 417<sub>16-24</sub>—his inflammatory speech against K. Olaf, 418<sub>3-4</sub> 19<sub>24</sub>—Thorgils of Sticklestead delivers to him the coffin containing the body of Olaf the Holy—which body, however, was but a collection of stones—and by the bishop's orders the coffin is sunk into deep water in Thrandheim firth, 448<sub>11-21</sub>—as the belief in Olaf's holiness takes hold of the people, the bishop's unpopularity increases so that he must leave Norway, 453<sub>19-454<sub>4</sub></sub>
- SIGURD, a priest, afterwards bishop in Biorgvin, present with Bishop Magni when he forbade King Sigurd Jerusalem-farer to contract marriage with the lady Cecilia, his queen being yet alive, iii. 307<sub>11-12</sub> 20-32 308<sub>5-8</sub>
- SIGURD, one of 'five' kings who fell with Eric Bloodaxe, i. 154<sub>12</sub>
- SIGURD BAITHAT (S. agnhotr), the fosterer of Olaf Unlucky, gathers with his foster-son a band in the Uplands against K. Magnus Erlingson, iii. 474<sub>17-27</sub>—Erling Askew goes in search of them, 474<sub>27-475<sub>4</sub></sub>—Sigurd falls in the battle at Stangs, 477<sub>17</sub>
- SIGURD, son of Bergthor, a priest from Iceland, falls in the battle at Holm-the-Grey, iii. 362<sub>29</sub>
- SIGURD BILL (S. bildr), stationed in the forehold on board the Long-Worm, i. 353<sub>18-19</sub>
- SIGURD, base-born son of Bui the Thick, i. 281<sub>30-282<sub>9</sub></sub>
- SIGURD A-BUSH (S. hrísi), son of Harald Hairfair and Snowfair, Swasi's daughter, i. 120<sub>2</sub>—repudiated by his father after Snowfair's death, 121<sub>3-6</sub>—restored to favour through Thiodolf of Hvin and assigned residence in Ringrealm, 121<sub>28-122<sub>4</sub></sub>—proclaimed King of Ringrealm by his father, 122<sub>3</sub> 131<sub>20-22</sub>—his son Halfdan father to Sigurd Syr, 311<sub>6-7</sub>
- SIGURD CAPE (S. kápa), a follower of Hakon Shoulderbroad, iii. 441<sub>13</sub>—slain, 447<sub>5</sub>
- SIGURD, son of Eric Biodaskalli, and brother to Astrid, the mother of Olaf Tryggvison, long in King Valdimar's service in Garthrealm, i. 228<sub>26-31</sub>—finds, on a taxgathering expedition

- in Estland, Olaf Tryggvison in a slave market, and buys him and his companion Thorgils from their master Reas and brings them with him to Holmgarth, 229<sub>23</sub>-230<sub>6</sub>—saves Olaf Tryggvison from the penalty of his first manslaughter, 230<sub>12</sub>-231<sub>21</sub>—a noble man and a wealthy, 301<sub>9-12</sub>—the by-name in the text, 'Carlshead' (Karlshöfuð), is a mistake; it was a name borne by one of Sigurd's brothers. Cf. Olaf's saga by Odd, Fms. and Flat.
- SIGURD CAUL (S. hjúpa), a follower of Hakon Shoulder-broad, iii. 441<sub>13</sub>—slain, 447<sub>5</sub>
- SIGURD of Eastort, son of Kari King's-brother and Borghild daughter of Day Eilifson; Sigurd's sons: Jon of Eastort, Thorstein and Andres, iii. 336<sub>22-27</sub>
- SIGURD, base-born son of Erling Askew by Asa the Light, iii. 474<sub>7-8</sub>
- SIGURD, son of Erling Skialgson of Soli and Astrid, daughter of King Tryggvi Olafson, ii. 24<sub>26</sub>—goes in a craft of twenty benches to aid his brother-in-law Thorberg against Olaf Haraldson, in the affair of Stein Skaptison, 283<sub>28</sub>-284<sub>3</sub> 18-20 286<sub>21-22</sub>
- SIGURD, son of Eystein Glumra, and brother to Rognvald Mere-Earl, receives Orkney and Shetland as gift from his brother, and is confirmed in the Earldom of Orkney by Harald Hairfair, i. 116<sub>14-18</sub> cf. ii. 168<sub>6-8</sub>—harries Scotland in company with Thorstein the Red, 116<sub>18-22</sub>—his death and burial-place, 116<sub>22-28</sub> (122<sub>12</sub>).
- SIGURD, son of Eystein Travail, one of the slayers of Sigurd Gaud-axe of King Ingi's bodyguard, iii. 387<sub>20</sub>
- SIGURD GAUD-AXE (S. skruðhyrna), one of K. Ingi Haraldson's bodyguard, slain by two of K. Sigurd his brother's bodyguards, iii. 387<sub>16</sub>
- SIGURD, son of Gudrun of Saltness, joins the band raised by K. Eystein Maiden the son of Eystein, iii. 483<sub>26</sub>
- SIGURD Gyrdson, a landed man, goes to Skurbaga with six hundred men to fight the Wends besieging Kings' Rock, but returns without venturing a battle, iii. 329<sub>33</sub>-330<sub>4</sub>
- SIGURD, son of Earl Hakon Griotgardson, after his father Earl of Ladir, i. 137<sub>16-19</sub>—was from his father's death the fosterer of Halfdan the Black, and of Sigfrod, sons of K. Har. Hairfair, 137<sub>19-23</sub>—married Bergliot, the daughter of

Earl Thorir the Silent, and of Alof Year's-heal, d. of Har. Hairfair, and was the wisest of men, 137<sup>24-27</sup> 149<sup>15-16</sup>—as he is bringing on board his ship to King Hairfair Thora Most-staff, she gives birth to a son, Hairfair's youngest child, whom Sigurd baptizes to the name of his own father, Hakon, 138<sup>15-20</sup>—he adopts K. Hakon's cause, when he comes back from England to claim the throne of Norway, 149<sup>14</sup>-150<sup>7</sup>—appointed by K. Hakon earl over all Thrandheim, 156<sup>1-3</sup>—assists K. Hakon in framing the Frosta-Thing's Law, 160<sup>28-30</sup>—was King Hakon's dearest friend, 161<sup>12-13</sup>—a man much given to blood-offerings, 165<sup>5-9</sup>—entertained at his own cost all worshippers at a sacrificial feast at Ladr, 166<sup>4-17</sup>—mediates peace between K. Hakon the Good and the assembled men of Frosta-Thing, who refused to be converted to Christianity, 168<sup>11-17</sup> 18-29—acts in a like manner between the king and his heathen subjects in the matter of blood-offerings, 169<sup>4</sup>-171<sup>10</sup>—fights with K. Hakon the Good against Eric's sons at Ogvaldsness, 172<sup>5-30</sup>—terms of peace arranged between him and Eric's sons after the fall of Hakon the Good, 199<sup>15-23</sup>—his rule over Thrandheim the cause of deadly hatred on the part of Gunnhild and her sons, 202<sup>18</sup>-203<sup>12</sup>—receives friendly gifts from, and a kind invitation to come on a visit to, Harald Greycloak, but declines the invitation, 203<sup>23</sup>-204<sup>4</sup>—his life plotted against by K. Harald Greycloak and Griotgarth, Sigurd's own brother, 204<sup>4-28</sup>—burnt in his house at Oglo by Harald and Erling, in company with Griotgarth, two winters after the fall of Hakon the Good, 205<sup>3-20</sup> 206<sup>7-8</sup>—date of his death, 239<sup>25-27</sup>

SIGURD, Earl, son of Hallward Freeholder of Reyr, a follower of Hakon Shoulder-Broad, iii. 399<sup>10</sup> 400<sup>17</sup> 407<sup>6</sup>—speech to Hakon's host before the battle in the Elf, 408<sup>10</sup>-409<sup>21</sup>—Hakon, being defeated, Gregory Dayson obtains King Ingi's pardon for Sigurd, 415<sup>26-29</sup>—escapes with Hakon from Gregory's attack on them at Saur-Byes, 419<sup>3-25</sup>—he and Hakon burn Vettland, slaying Haldor Bryniolfson and mishandling the household, 419<sup>27</sup>-420<sup>5</sup>—created Earl by Hakon, 438<sup>22-23</sup>—sent to Kings' Rock by Hakon to defend it against Erling, 438<sup>26</sup>-439<sup>4</sup>—envied by Hakon's followers, 439<sup>32</sup>-440<sup>2</sup>—sails by the deep sea course to meet King Hakon at Thrandheim, 440<sup>24-26</sup>—goes south with him to fight Erling Askew, 441<sup>10</sup>—sent by King Hakon into Raumsdale to gather up men and

- ships, 442<sup>26-28</sup>—keeps the band of Hakon together after his death; leaves his ships in Raumsdale and fares to the Uplands, 447<sup>15-18</sup>—his means run short, 448<sup>29</sup>-449<sup>2</sup>—condemned 'to the devil' at a formal Thing, 449<sup>19</sup>-450<sup>5</sup>—goes with the flower of his host about the Wick; some of his men seek truce privily from Erling, 450<sup>9-15</sup>—his men slay Philippus the son of Gyrd who had made peace with Erling, 450<sup>23-26</sup>—goes with his host to Re, where he is set upon and slain by Erling, 451<sup>12</sup>-455<sup>12</sup>
- SIGURD, a Halogalander, imprisoned together with his brother Hawk by Olaf Tryggvison, for refusing to be christened; they vanish from prison, and turn up at Harek's in Thiotta, whom, by a ruse, they kidnap and bring into Olaf's power, i. 324<sup>3</sup>-326<sup>10</sup>—thereupon Sigurd is christened and becomes the king's servant, 327<sup>4-6</sup>
- SIGURD HART (S. hjörtr), King of Ringrealm, son of Helgi the Keen and Aslaug, daughter of Sigurd Worm-in-Eye—slew Hildibrand with other twelve bareserks, when twelve years of age, i. 81<sup>4-14</sup>—had two children, Ragnhild and Guthorm, 81<sup>14-18</sup>—his fight with the bareserk Haki, and death, 81<sup>18-29</sup>
- SIGURD MOUTH (S. munnr), King of Norway, 1136-1155, baseborn son of Harald Gilli by Thora, daughter of Guthorm Greybeard, iii. 314<sup>22-23</sup>—fostered north in Thrandheim with Seed-Gyrd, son of Bard, 347<sup>13</sup>—proclaimed king at the request of Queen Ingirid, 347<sup>6-11</sup> 348<sup>1-11</sup>—he and Seed-Gyrd fail to catch Sigurd Slembi-Deacon, 358<sup>7-18</sup>—receives formal request from his brother Ingi to bear his share of the cost of defending the realm, 359<sup>22</sup>-360<sup>18</sup>—he accedes to the request and they join company, 361<sup>11-21</sup>—both brothers defeat Sigurd Slembi-Deacon at Holm-the-Gray, where Magnus the Blind is slain, 361<sup>28</sup>-363<sup>15</sup>—after ruling jointly for six years, he and Ingi share the kingdom with their brother Eystein, 368<sup>8-17</sup>—hates Ottar Brightling for his kindness towards K. Ingi; is suspected of having caused Ottar's death, of which charge he promises to clear himself by ordeal, which he never performs, 369<sup>10-12</sup> 370<sup>7-15</sup>—has a son, Hakon (Shoulderbroad), by Thora, a workwoman of Simon Thorbergson, 373<sup>3-24</sup>—he and Ingi set up separate court each for himself, 377<sup>6-16</sup>—Sigurd's character and appearance, 377<sup>27</sup>-378<sup>15</sup>—Sigurd's violence gets him into trouble with Eystein, his brother, but

they make up their quarrel by agreeing to depose their crippled brother Ingi, 385<sub>19</sub>-386<sub>4</sub>—failure of the plan, K. Sigurd's fall, 386<sub>5</sub>-390<sub>7</sub>—his burial place, 390<sub>7-8</sub>

SIGURD HOUND (hundr), son of Joan the son of Arni and Ranveig the daughter of Sigurd son of Thorir Hound, iii. 17<sub>10-14</sub>—outlawed by Magnus Barefoot, 242<sub>9-10</sub>

SIGURD HRANISON, married to Skialdvor, the daughter of Bryniolf Camel and Thora the mother of K. Magnus Barefoot, their son Nicolas, iii. 481<sub>9-18</sub>—a follower of King Magnus Barefoot in his warfare in Ireland, 238<sub>28</sub>—one of the last to flee after the fall of the king, 242<sub>22</sub>—his contest at law with K. Sigurd Jerusalem-farer (brother of his wife), or 'the Tale of the Things,' 271<sub>15</sub>-276

SIGURD JERUSALEM-FARER (Crusader) (S. jórsalafari), King of Norway, 1103-1130, natural s. of K. Magnus Barefoot and Thora, iii. 233<sub>9-11</sub>—marries. 1. Biadmynia, d. of K. Myrkiartan of Connaught, 225<sub>20-21</sub>: 2. Malmfrid, d. of K. Harald Valdemarson of Holmgarth and Kristin, d. of Ingi, K. of Sweden, 270<sub>28-30</sub>, 271<sub>2-4</sub>; their daughter Kristin, wife of Erling Askew, 371<sub>18</sub>: 3. Cecilia, 307-309<sub>6</sub>—has by Borghild, d. of Olaf O'Dale, a son, Magnus (the Blind), 278<sub>20-25</sub>

Is appointed lord of the Orkneys by his father, 221<sub>16-19</sub>—hearing of his father's death, he leaves the Orkneys for his kingdom in Norway, 242<sub>29-38</sub>—he succeeds, at the age of thirteen or fourteen, to one third of the realm against his brothers Eystein and Olaf, 247<sub>6-14</sub>—he leaves Biadmynia behind in the west, 247<sub>14-16</sub>—puts himself at the head of a company of Norwegian adventurers bound for Jerusalem, 247<sub>22</sub>-248<sub>11</sub>—the expedition, consisting of sixty ships, starts four years after the fall of K. Magnus Barefoot, 248<sub>24</sub>-249<sub>8</sub>—the story of the crusade, 249<sub>7</sub>-261<sub>28</sub>—the return journey, 261<sub>26</sub>-262<sub>27</sub>—K. Sigurd's person and character, 267<sub>24-31</sub>—with his brothers he removes many of the burdens which K. Svein, 'son of Alfiva,' had imposed upon the people, 268<sub>3-7</sub>—his dream foretelling the duration of the reign of each of the three brothers interpreted to him by K. Eystein, 268<sub>10</sub>-270<sub>25</sub>—his contest at law with Sigurd Hranison, 'the Tale of the Things,' 271<sub>15</sub>-276<sub>25</sub>—coolness between him and his brother Eystein in consequence of the latter's advocacy of Sigurd Hranison's cause, 276<sub>26-28</sub>—on the death of K. Olaf, Ks. Sigurd



and Eystein share the kingdom by halves, 277<sub>8-12</sub>—they reside alternately in the north or in the south, 277<sub>15-30</sub>—K. Sigurd takes great interest in making Kings' Rock a strong and wealthy place, 278<sub>1-13</sub> 309<sub>10-310</sub><sub>3</sub>—his dealings with Borg-hild, d. of Olaf o'Dale, 278<sub>14-29</sub>—'Man-matching' between him and Eystein, 279<sub>8-283</sub><sub>3</sub>—having a bath at a feast in the Uplands, he shows symptoms of mental derangement, 283<sub>8-13</sub>—after the death of K. Eystein, Sigurd sole king in the land, 284<sub>14-16</sub>—his negotiations with K. Nicolas of Denmark in respect of conversion to Christianity of the Smalands in Sweden, the 'Kalmar Hosing,' 284<sub>19-285</sub>—K. Sigurd and Thorarin Curtfell, 286-288<sub>14</sub>—K. Sigurd's fit of madness one Whitsunday, 288<sub>17-289</sub><sub>12</sub>—how the King rewarded the candle page Ottar Brightling for bringing him to his senses, 289<sub>18-291</sub><sub>6</sub>—his dream foreboding the arrival of the pretender, Harald Gilli, and the founding of his dynasty, 291<sub>9-292</sub><sub>16</sub>—K. Sigurd in a fit of mental derangement corrected by Aslak Cock, 292<sub>18-294</sub><sub>18</sub>—another fit on Yule Eve, 294<sub>21-295</sub><sub>13</sub>—K. Sigurd allows Harald Gilli to prove by ordeal that he was the son of Magnus Barefoot, 295<sub>16-296</sub><sub>19</sub>—the ordeal being a success, K. Sigurd acknowledges Harald as his brother, 296<sub>20-21</sub>—causes his son, Magnus, to be sworn king in succession to himself, 296<sub>23-27</sub>—rebukes Magnus for his animosity against Harald, 298<sub>80-299</sub><sub>8</sub>—K. Sigurd's swimming contest with an Icelander, 299<sub>11-300</sub><sub>14</sub>—his dealings with his landed man Sigurd Sigurdson, 299<sub>80-300</sub><sub>14</sub> 301<sub>12-302</sub><sub>5</sub>—saves Har. Gilli from the gallows, and outlaws his would-be executioner, Svein Rimhildson, 301<sub>19-302</sub><sub>2</sub>—in defiance of the Church he marries the lady Cecilia without his marriage with queen Malmfrid being dissolved, 307-309<sub>6</sub>—he takes much interest in strengthening and enriching the town of King's Rock, 309<sub>10-310</sub><sub>8</sub>—his death, burial place, length of reign, etc.,

310<sub>6-18</sub>

SIGURD KOLBEINSON, brother to Bentein who was slain by Sigurd Slembi-Deacon, iii. 356<sub>4</sub>—tortures Sigurd Slembi-Deacon to death, 366<sub>8-28</sub>

SIGURD, son of Red in the Eastern Dales, ii. 339<sub>10</sub>—is accused by Biorn the Steward of theft, 338<sub>24-339</sub><sub>25</sub>—summoned to King Olaf and declared free of the charges brought against him by Biorn, 339<sub>25-28</sub>—declares his accomplishments to the

King, who tests them and finds Sigurd's declaration to be correct, 340<sup>10-14</sup>—informs the king that Biorn himself is the person guilty of the crime he charges on others, which turns out to be true, 340<sup>20-33</sup>

SIGURD RING (S. hringr), father to Ragnar Lodbrok, King of Raumrealm and Westfold, Vingulmark 'and thenceaway south,' i. 105<sup>24-27</sup>

SIGURD SCRIP (S. hit), a whilom banner-bearer of K. Rœrek the son of Day, rescues him from imprisonment at King Olaf's court, ii. 128<sup>8-9</sup> but being overtaken by Olaf's men, leaves the blind Rœrek to his fate and saves himself with his followers by flight, 130<sup>6-20</sup>

SIGURD SIGURDSON, a landed man of K. Sigurd Jerusalem-farer, rescues from the king a swimmer and forfeits the king's favour, iii. 299<sup>30-300</sup><sup>14</sup>—regains the king's favour by giving him a timely warning that Harald Gilli was in imminent peril of being hanged, 301<sup>11-302</sup><sup>5</sup>—advises King Magnus the Blind in vain to keep his war host in the Wick after the battle of Fyrileif, 318<sup>8-12</sup>—King Magnus refusing to listen to all his proposals as to how to deal with Harald Gilli, he leaves him to his own devices, 320<sup>1-321</sup><sup>22</sup>

SIGURD, son of King Sigurd the son of Harald Gilli, and brother to K. Hakon Shoulderbroad, fostered by Markus O'Shaw, taken to king by the Uplanders, iii. 448<sup>8-14</sup>—is supported by a large following led by Markus and Earl Sigurd of Reyr, 448<sup>14-19</sup> 29-449<sup>2</sup>—he and Markus are attacked by Erling Askew at Kings' Rock and Hisingisle and driven off into the upland forests, 455<sup>19-456</sup><sup>10</sup>—from there they march overland to Thrandheim, where Sigurd is taken for king at the Eres' Thing, 457<sup>13-19</sup>—they gather a fleet, go south to Mere, where they lay hold of all the king's dues, then proceed south unto Listi, where they turn northward again on hearing that Erling had a strong naval force in the Wick, 457<sup>20-24</sup> 29-458<sup>15</sup>—making for Biorgvin they are attacked by Erling's lieutenants and slain, 458<sup>16-459</sup><sup>2</sup>

SIGURD SLAVER (S. slefa), son of Eric Bloodaxe and Gunnhild, i. 145<sup>7</sup>—together with his brother Gudrod he was left by Harald Greyfell in occupation of Thrandheim, when Earl Hakon was ousted therefrom, 214<sup>4-8</sup>—but in autumn they had to clear out of Thrandheim before Hakon; spent the

winter in the Mere, 214<sub>14-23</sub>—dishonours the wife of Klypp the Hersir, wherefore the hersir slays him at Alrekstead,

215<sub>19-24</sub> 30-216<sub>13</sub> 303<sub>29</sub>  
 SIGURD SLEMBI-DEACON (S. slembidjåkn), 'called the son of Priest Adalbrikt,' but declared by his mother, Thora the d. of Saxi of Wick, to be the son of K. Magnus Barefoot, iii. 336<sub>17-21</sub> 337<sub>7-8</sub>—he and his followers averred that he had proved by ordeal in Denmark that he was the son of K. Magnus Barefoot, a discredited story, 337<sub>20-33</sub> 338<sub>1-2</sub>—his person and character, 336<sub>27</sub>-337<sub>6</sub>—his foreign travels, 337<sub>9-20</sub>—his stay and doings in Iceland, 338<sub>4</sub>-339—escapes treason laid against his life by Harald Gilli, 340-341<sub>23</sub>—organizes a conspiracy against K. Harald and slays him in his bed, 341<sub>23</sub>-343<sub>14</sub>—his demand to be proclaimed king angrily refused, he and his followers declared outlaws, 343<sub>14</sub>-344<sub>4</sub>—he is proclaimed king by the bonders of North-Hordland and those of Sogn and the Firths, 344<sub>5-21</sub>—he is repudiated by Northmere and Thrandheim, takes the maimed and blinded King Magnus out of his monastery and goes with his following south to Northmere and Raumsdale and there parts from Magnus and goes west over sea, 348<sub>14</sub>-349<sub>16</sub>—returns from the west to Norway, whence speedily he makes for Denmark, where he has some successful fighting with Wendish vikings, 353<sub>27</sub>-354<sub>7</sub>—his adventures in the Elf, at Kings' Rock and about the Wick, 354<sub>7-33</sub>—goes to Denmark, 355<sub>5-11</sub>—raids the district of Listi in company with Magnus the Blind, and is chased away by K. Ingi Haraldson and flees to Halogaland, where he winters, 355<sub>11</sub>-357<sub>17</sub>—marauding in Halogaland and Northmere, 357<sub>18</sub>-358<sub>18</sub>—robs in Hordland and drifts south along the land into the Wick, working havoc on K. Ingi's folk, and sets thence once more out for Denmark, 358<sub>18</sub>-359<sub>10</sub>—returns to Norway next spring in company with K. Magnus and, with a fleet of thirty sail, fights with Kings Ingi and Sigurd at Holm-the-Gray, where he is defeated, laid hands on and tormented to death, 361<sub>24</sub>-367—his body fetched by Danish friends of his and buried at Mary Church in Alaburg in Jutland, 367<sub>20-25</sub>

SIGURD STORK (S. storkr), son of Eindrid of Gautdale, a partisan of Sigurd Slembi-deacon, iii. 356<sub>12</sub>—has a son, Jon Kutiza, 437<sub>21-22</sub>

SIGURD SYR, or Sow (S. sýr), King of Ringrealm, son of Halfdan the son of Sigurd a-Bush the son of Harald Hairfair, i. 6<sub>3</sub>—married Asta the widow of Harald the Grenlander and mother to Olaf the Holy, i. 311<sub>8</sub>—lets himself with wife and Olaf his stepson be christened by Olaf Tryggvison, 311<sub>12-17</sub>—he brings up Olaf the Thick, his stepson, ii. 35-7—<sup>is held of little account by Olaf, 319-411—his household ways, 312-16—his ordinary arrayal and business relating to husbandry, 358-25—his children, 352<sub>6</sub> 28 248<sub>15</sub>—his reception of Olaf Haraldson on his return to Norway from his viking raids abroad, 34-37<sub>18</sub>—his state arrayal, 36<sub>21-29</sub>—partakes in a family council together with his wife at which Olaf declares his intention to fight for the kingdom of Norway, 37<sub>21-41</sub><sub>12</sub>—his speech on the occasion, 39<sub>24</sub>-40<sub>33</sub>—his manner of entertaining Olaf and his company, 41<sub>14-17</sub>—his pleading on behalf of Olaf to the folk-kings of the Uplands, 41<sub>20</sub>-42<sub>10</sub>—joins Olaf with a large following against Earl Svein and Einar Thambarskelfir, 54<sub>12-13</sub>—partakes in the battle off Nesiar and unavailingly advises King Olaf, on the flight of Earl Svein, to follow up his victory and undo the Earl utterly, 62<sub>27</sub>-63<sub>8</sub>—receives good gifts from Olaf at their parting, 64<sub>5-6</sub>—his death (1018), 109<sub>27</sub></sup>

SIGURD THE THICK (S. digri), son of Hlodver, earl of Orkney, restored to the people of Orkney the 'odal' rights they had given up to Turf-Einar, i. 127<sub>21</sub>-128<sub>1</sub> cf. ii. 169<sub>12-14</sub>—made prisoner by Olaf Tryggvison in Rognvaldsey; set free on allowing himself to be christened; becomes Olaf's man and gives his son Hound or Whelp as hostage to Olaf, i. 290<sub>21</sub>-291<sub>8</sub> ii. 169<sub>15-23</sub>—did no homage to Olaf after his son's death, ii. 169<sub>24-27</sub>—married the daughter of Malcolm (II.), king of the Scotch, and had with her a son, Thorfin, his older sons being Summerlid, Brusi, Einar Wrongmouth, 169<sub>27-31</sub>—went on a war-raid to Ireland, leaving his elder sons in rule over Orkney, but placing Thorfin with the Scottish king, and fell in the Brian battle (battle of Clontarf, 1014), 169<sub>31</sub>-170<sub>3</sub>.

SIGURD, son of Thorir ('and brother to Thorir Hound of Birchisle'), married to Sigrid, daughter of Thorolf Skialg and sister to Erling Skialgson, ii. 214<sub>16-19</sub>—abode at Thrandness in Omt on Hinnisle in Halogaland, not doing homage (as his brother had done) to K. Olaf Haraldson, 214<sub>22-24</sub>—his

character and lordly household ways, 214<sup>22-24</sup> 27-28—on becoming Christian he held the custom Christianwise to have three great feasts a year at the same time at which he had observed the heathen feasts, 214<sup>25</sup>-215<sup>6</sup>—died 'of sickness,'

215<sup>7</sup>

SIGURD, son of Thorir Hound, father to Rauveig the wife of Jon, son of Arni, iii. 17<sup>10-12</sup>

SIGURD, son of Thorlak who was brother to Thrand O'Gate in Eastisle in the Faroes, ii. 269<sup>25-29</sup>—is sent by Thrand after Thoralf of Dimon, who sails for Norway at the summons of K. Olaf Haraldson, in order to see that Thoralf should not inform the king too clearly of the fate of the two disastrous political missions he had sent already to Faroe, 270<sup>1-12</sup>—Sigurd keeps Thoralf sailing company across the sea and makes land at the island of Herna, a short distance from where Thoralf came to anchor, 270<sup>13-26</sup>—here Thoralf is slain, and Sigurd, suspected of the deed, denies it on oath, offering to clear himself by ordeal, to which K. Olaf agrees admitting him to bail, but under cover of night he sails forthwith back to Faroe, 270<sup>27</sup>-273<sup>30</sup>—Thrand feigns displeasure with the journey, 273<sup>31</sup>-274<sup>2</sup>—heavy suspicion now fell on Sigurd and his mates, who, however, escaped unpunished, 274<sup>2-13</sup>—made an outlaw for wounding a liege-man of Gilli the speaker-at-law of Faroe, 309<sup>1-5</sup> 23-25

SIGURD, son of Veseti and brother to Bui, a lord among the Jomsvikings, i. 270<sup>28-29</sup> 271<sup>28</sup>—his vow at the funeral feast after his father and Harald Gormson, 272<sup>31-33</sup>—commands, with his brother Bui the Thick, one wing of the Jomsburg fleet in the Battle of Hiorung-wick, 277<sup>12-13</sup>

SIGURD, son of Viking-Kari and father to Eric Biodaskalli, i. 334<sup>30</sup> (but ii. 89<sup>6</sup> Eric Biodaskalli is, in accordance with other records, stated to be the son of Viking-Kari, *see* Eric Biodaskalli).

SIGURD WOOL-STRING, son of Lodin Viggskull, a landed man of K. Magnus Barefoot, foiled in his attempt to quell the rebellion against K. Magnus which was led by Svein, son of Harald Fletcher and Steig-Thorir, iii. 210<sup>9-17</sup>—his mission to Sveinki son of Steinar, 214<sup>16</sup>-217<sup>22</sup>—his defence of the castle on Kvaldin's-isle, 227<sup>7</sup>-228<sup>19</sup>

SIGURD WORM-IN-EYE (S. ormr-f-auga), son of Ragnar

- Lodbrok and father to Aslaug, the mother of Sigurd Hart, i. 81<sub>8-9</sub>—King in Denmark, 233<sub>5</sub>
- SIGVALDI, son of Strut-Harald, brother to Heming and Thorkel the High, married to Astrid, d. of K. Burislaf in Wendland, i. 270<sub>22-26</sub> (cf. ii. 111<sub>8-9</sub>) 271<sub>4-5</sub> cf. 360<sub>18-19</sub> 375<sub>28</sub>—captain over Jomsburg in Wendland, 270<sub>22-28</sub>—kidnaps K. Svein Twibeard of Denmark, and forces him to make peace with K. Burislaf, whose daughter he should marry, and to whom Svein in return should give in marriage his sister Thyri, 270<sub>31</sub>-271<sub>14</sub>—he and K. Svein hold jointly a funeral feast after their fathers, at which the Jomsvikings bound them by vows to drive Earl Hakon the Mighty out of Norway, 271<sub>26</sub>-272<sub>4</sub> 20-24—he leads the famous raid of the Jomsvikings on Norway, and is utterly defeated by Earl Hakon in Hiorungwick, 274<sub>18</sub>-279—fetches from Denmark Princess Thyri against her will to be married to K. Burislaf, 349<sub>3-29</sub>—makes a compact with Svein to betray Olaf Tryggvison into the power of him and his allies, 360<sub>9-14</sub>—his guiles towards and betrayal of Olaf, 360<sub>14</sub>-362<sub>21</sub> 365<sub>3-18</sub> 375<sub>19-21</sub> 24-27—his court poet Thord, 'Sigvaldi's skald,' ii. 51<sub>6-8</sub>
- SIGVAT (Sigvatr), King of Eighth-land, burned in a banquetting hall at Upsala by Ingiald Evilheart, i. 58<sub>5-10</sub> 29-59<sub>7</sub>
- SIGVAT, son of Thord, by-named 'Sigvaldi's skald,' like his father an Icelandic poet; fostered at Apewater in southern Iceland, he went young abroad and joined his father at the court of K. Olaf Haraldson, ii. 51<sub>14-24</sub>—his songs on Olaf's various exploits before he became King of Norway, ii. 6<sub>27-74</sub> 9<sub>23-31</sub> 10<sub>27-114</sub> 18-26 12<sub>7-15</sub> 15<sub>27-35</sub> 16<sub>7-16</sub> 17<sub>16-24</sub> 30-18<sub>4</sub> 26-34 19<sub>6-14</sub> 16-20 80-20<sub>8</sub> 21<sub>5-13</sub>—on Olaf Tryggvison, Erling Skialgson and Earl Rognvald Wolfson, 23<sub>28-31</sub>—on Erling, 24<sub>14-22</sub>—on Knut, 27<sub>20-24</sub>—on Earl Hakon's disaster in Saudung-sound, 32<sub>20-34</sub>—his first acquaintance with and song to K. Olaf Haraldson, 51<sub>24</sub>-52<sub>6</sub>—his song-reward and appointment as body-guard, 52<sub>7-18</sub>—prays the K. to remit half the sailing fees due from the craft he came in to Norway, 52<sub>25-35</sub>—his song on the battle of Nesar, 57<sub>24-32</sub> 58<sub>1-9</sub> 13-21 26-34 59<sub>10-18</sub> 21-29 31-60<sub>6</sub> 17-25 63<sub>13</sub>-64<sub>4</sub>—on K. Olaf's legislation, 68<sub>24-28</sub>—informs K. Olaf of the state of Christianity in Iceland, 69<sub>1-12</sub>—his journey to Sweden with Biorn the Marshal commemorated, 92<sub>28</sub>-94<sub>15</sub>—his device how to break important news to the king in the

middle of the night contrary to express prohibition, 128<sup>10</sup>-129<sup>32</sup>—his mission to Earl Rognvald, and report thereof to K. Olaf, 144<sup>15</sup>-151<sup>21</sup>—the result of the mission, 151<sup>25</sup>-152<sup>10</sup>—his comparative estimate of Gudbrand a-Dales and Erling Skialgson, 200<sup>19-32</sup>—baptizes K. Olaf's son Magnus, 235<sup>20</sup>-237<sup>1</sup>—with Knut in England, from whom he receives good gifts, 254<sup>6</sup>-255<sup>12</sup>—his song on the figureheads of the great war-galleys, Ol. Tryggvison's Longworm and Ol. Haraldson's Bison, 310<sup>24-32</sup>—commemorates in Knut's Drapa the warfare in Denmark of Kings Olaf and Onund, 312<sup>32</sup>-313<sup>18</sup>—his west-faring and second meeting with Knut, 313<sup>29</sup>-314<sup>28</sup>—his song about Knut's expedition against K. Olaf of Norway, 314<sup>24</sup>-316<sup>8</sup> 319<sup>27</sup>-320<sup>4</sup> 27-35—on the point of falling into disfavour with K. Olaf on account of having been well received by Knut, Sigvat puts matters right with a song, 333<sup>24</sup>-335<sup>8</sup>—his songs on the growing disloyalty of K. Olaf's subjects, 336<sup>6-34</sup>—song on K. Olaf's yule-gift to Sigvat of a gold-hilted sword, 337<sup>7-28</sup>—sings of K. Olaf's waning forces, 346<sup>12-20</sup> 347<sup>1-8</sup>—his song on Erling Skialgson's fight and fall, 356<sup>14-27</sup> 31-357<sup>6</sup> 13-21 31-358<sup>6</sup> 11-20 359<sup>28</sup>-360<sup>14</sup>—sings of K. Olaf's unswerving stern maintenance of justice, 371<sup>8-28</sup>—his absence from the battle of Sticklestead provokes adverse remarks from Thormod Coalbrowskald, 404<sup>21</sup>-405<sup>6</sup> 408<sup>15-19</sup>—incidents of the battle of Sticklestead recorded in Sigvat's songs: the king's standard-bearer, 412<sup>28</sup>-413<sup>4</sup>; K. Olaf's dauntlessness, 413<sup>15-24</sup>; K. Olaf's inferiority in numbers, 426<sup>8-11</sup>; fierceness of the landed men's attack, 428<sup>10-24</sup>; K. Olaf's rushing out of the shield-burg to head the attack, 429<sup>10</sup>-430<sup>6</sup>; total eclipse of the sun, 431<sup>8-11</sup>; the fall of K. Olaf, 432<sup>8-24</sup>; the fall of Biorn the Marshal, 433<sup>27-35</sup>; Day's brunt, 443<sup>1-17</sup>—commemorates the growth of the dead king's hair, 457<sup>26</sup>-458<sup>2</sup>—sings of the duration of Olaf's reign, and of his battles and Christian zeal, 460<sup>21</sup>-461<sup>11</sup>—praises Queen Astrid's kindness towards Magnus the Good, iii. 511-35—his return from Rome: memorial verses on Olaf, 124<sup>4</sup>-141<sup>4</sup>—goes to Sweden and joins company with Magnus, and becomes his man, 141<sup>15</sup>-152<sup>4</sup>—commemorates miracles at the shrine of Olaf and the feast-day in his memory, 161<sup>15</sup>-174<sup>4</sup>—his pleading with K. Magnus for milder treatment of his subjects, boldly censuring the king in his 'Staves of naked Says,' 224<sup>4</sup>-242<sup>8</sup>

- SIMON (Simon), the son of Kari, married to Margaret, the daughter of Queen Ingrid d. of Rognvald, and Arni of Stodreim, iii. 370<sup>22-27</sup>
- SIMON, son of Thorberg, a mighty man, the owner of a stead in Wick, married to Gunnhild, their sons Onund and Andreas, 'the sons of Simon,' iii. 407<sub>7</sub>—brings up Hakon Shoulderbroad, 373<sup>5-24</sup>
- SIMON SHEATH (S. skálpr), son of Hallkel Hunch, married to Maria, daughter of King Harald Gilli, their son Nicolas, iii. 379<sup>9-12</sup>—goes over to the side of King Ingi, 392<sup>32</sup>—hits upon King Eystein Haraldson in his hiding place, and has him cruelly slain, 394<sup>30</sup>-395<sup>20</sup>—becomes most unpopular for the deed, 396<sup>3-13</sup>—joins Gregory Dayson going in pursuit of Hakon Shoulderbroad east unto Kings'-Rock, 400<sup>10</sup>—Sigurd of Reyr's opinion of his title to kingship in Norway, 409<sup>5-9</sup>—fights on the side of K. Ingi in the battle of Oslo, and falls, 424<sup>13-15</sup> 24-25 426<sup>15-23</sup>
- SKADI (Skaði), giantess of kin, i. 21<sub>4</sub>—married to Niord, whom she left for Odin, with whom she had many sons, 20<sup>26</sup> 21<sub>8</sub>
- SKAGI, the son of Skopti, Earl Hakon the Mighty's father-in-law, i. 247<sub>4</sub>
- SKANINGS (Skánungar), inhabitants of the province of Skaney, i. 362<sub>17</sub> ii. 323<sub>23</sub> iii. 31<sub>15</sub> 33<sub>23</sub> 38<sub>8</sub> 43<sub>32</sub> 45<sub>32</sub> 47<sub>12</sub> 48<sub>22</sub>
- SKAPTÍ, son of Thorod, Speaker-at-law in Iceland, 1004-1030, ii. 69<sup>11-12</sup>—receives, together with those who bore most rule in Iceland, a message from King Olaf Haraldson, enjoining amendment of the Christian law of the land (cf. 69<sup>1-9</sup>), 73<sup>9-15</sup>—designated by King Olaf Haraldson as keeper of the troublesome Upland king Røerek in case of need, 135<sup>24-26</sup>—invited, together with other chiefs of Iceland, by Thorarin Nefolfson, to go to Norway to meet King Olaf, an invitation on which S. did not act, 245-246<sub>8</sub> 249<sup>21</sup>—makes a drapa on King Olaf Haraldson which he teaches to his son Stein, charging him to recite it to the king, but the latter refused to hear, 278<sup>9-12</sup> 20-32
- SKARDI (Skarði), a Jomsviking, i. 282<sub>13-16</sub>
- SKAUN-FOLK (Skeynir), inhabitants of the district of Skaun in Throndheim, Norway, ii 196<sup>32</sup>
- SKEGGI, *see* Jarnskeggi, son of Asbiorn.



SKEGGI of Uphowe, *see* Jarnskeggi.

SKEGGI (son of Thorgeir), father of Hialti, i. 335<sub>1</sub>

SKIALDVOR (Skjaldvor), daughter of Bryniolf Camel and Thora (d. of Joan), the mother of Magnus Barefoot, had for husband Sigurd son of Hrani (Rani), their son Nicolas, iii. 272<sub>25-26</sub> 481<sub>9-13</sub>

SKIALDVOR, daughter of Nicolas, the son of Sigurd Hranison, wife of Eric Arnison, iii. 481<sub>19-21</sub>

SKIALF (Skjálfr), daughter of Frosti, lord of Finland, taken in war by Agni, K. of the Swedes, and wedded by him, whom, however, she hanged by the fatal necklace of Visbur, i. 332<sub>0</sub>

34<sub>29</sub>  
SKIALG (Skjálgr), *see* Thorolf Skialg.

SKIALG, son of Erling Skialgson of Soli and Astrid, daughter of King Tryggvi Olafson, ii. 24<sub>26</sub>—enters (apparently as a sort of hostage), King Olaf Haraldson's household, ii. 214<sub>8,9</sub>—his efforts to save his cousin Asbiorn Seals'-bane's life after the murder of Thorir Seal, 223<sub>7</sub>-224 227<sub>19</sub>-228<sub>8</sub>—goes to England into the service of King Knut, where he is handsomely advanced, 255<sub>25-32</sub>

SKIALG, a mighty and wealthy man who joined the revolt of Steighthorir and Svein, son of Harald Fletcher, against K. Magnus Barefoot, iii. 209<sub>23</sub>-210<sub>2</sub>

SKIOLD (Skjöldr), son of Odin, King of Selund, married to Gefion, and had his seat in Hleithra, i. 16<sub>1-2</sub>

SKIOLD, King of Varna, a mighty wizard; his dealings with Eystein, King of Westfold, i. 68<sub>26</sub>-69<sub>26</sub>

SKIOLDUNGS, descendants of K. Skiold, saga of them (Skjoldunga saga), i. 50<sub>18</sub>

SKOGUL, or Geir-Skogul (Skögul), a 'Valkyrja,' i. 102<sub>28</sub> 189<sub>5</sub> 190<sub>29</sub> 191<sub>27</sub> 192<sub>1</sub> 6 ii. 440<sub>30</sub>

SKOGUL-TOSTI, or simply Tosti (Skoglar-Tosti), a mighty yet untitled lord in Sweden, a great warrior, receives into his fellowship Harald the Grenlander, i. 212<sub>26</sub>-213<sub>8</sub>—his daughter Sigrid the Haughty, 213<sub>8-5</sub> 356<sub>22-23</sub>—his son Wolf, Earl of West Gautland, 356<sub>20-23</sub>

SKOPTI, the father of Skagi, i. 247<sub>4</sub>

SKOPTI of Gizki, son of Ogmund, married Gudrun, d. of Thord Folison; their children: Ogmund, Finn, Thord, Thora, wife of Asolf Skulison of Rein, and Ragnhild, wife of Eilif,

- iii. 184<sub>11</sub> 209<sub>23</sub> 225<sub>27</sub>-226<sub>3</sub> 377<sub>17-18</sub>—his and his sons' dispute with K. Magnus Barefoot about a heritage, 235<sub>1</sub>-236—he and his sons all die on a pilgrimage to Rome, 237<sub>3-15</sub>—said to be the first Norwegian to sail through Norvisound, 337<sub>15-17</sub>
- SKOPTI OF-THE-TIDINGS (Tíðinda-Skopti), son of Skagi Skoptison, married to Ragnhild, the daughter of Hakon, Earl of Ladir, i. 247<sub>10-12</sub>—held in great favour by Hakon, who gave him great fiefs in Mere, and ordered his ship always to be berthed next to his own, 247<sub>12-19</sub>—he was ever to be the bearer of the latest news to Hakon, whence his byname, 248<sub>14-17</sub>—his quarrel with Eric, Hakon's son, about the berth privilege, 247<sub>22</sub>-248<sub>18</sub>—slain by Eric, 248<sub>18</sub>-249<sub>11</sub>
- SKULI (Skúli), Duke, the son of Bard, the son of Guthorm the son of Asolf of Rein and Thora d. of Skopti Ogmundson, iii. 184<sub>13</sub> 336<sub>27</sub>
- SKULI, the King's fosterer (S. konungsfóstr) [son of Earl Tosti Godwinson, Fms. vi. 428<sub>17-19</sub>] accompanies K. Olaf the Quiet from England to Norway, great favourite of the king, marries his first cousin, Gudrun, d. of Nefstein, their son Asolf of Rein, iii. 183<sub>9</sub>-184<sub>10</sub>
- SKULI, Earl of Orkney, son of Thorfinn Skull-cleaver and of Grelad, daughter of Dungad, Earl of Caithness, i. 241<sub>26</sub> ii. 168<sub>30</sub>-169<sub>8</sub>
- SKULI, son of Thorstein the son of Egil Skallagrimson, an Icelandic poet, author of a poem on the great fight with the Jomsburg vikings, i. 367<sub>26</sub>-368<sub>4</sub>
- SKYLFINGS, better SKILFINGS (Skilfingar), name of a royal line in 'Eastern ways' from K. Skelfir (cf. Snorra Edda, i. 522<sub>17-19</sub>), hence princely race, i. 46<sub>34</sub>
- SLAYING GLUM (Víga Glúmr), i. 280<sub>6</sub>
- SLEMBI, or Slembi-Deacon (=bad Deacon), nickname of Sigurd, reputed son of King Magnus Barefoot, iii. 337<sub>4</sub> 339<sub>24</sub> 26
- SMALLAND FOLK (Smálendingar), inhabitants of the Swedish province of Smaland, iii. 285<sub>25</sub>
- SNORRI THE PRIEST, son of Thorgrim (Snorri Þorgrímsson goði), near thirty-five when Christ's faith came to Iceland (1000), and died one winter after the fall of King Olaf the Holy (1031) (cf. Eredwellers' Saga), i. 71<sub>5</sub>—receives by Thorarin Nefiofson a pressing invitation from K. Olaf Haraldson to go to Norway to meet the King, an invitation

- viewed with suspicion and not acted upon by Snorri, ii. 245-  
246<sub>8</sub> 249<sub>22</sub>
- SNOW THE OLD (Snjár hinn gamli), mythic K. of Finland,  
i. 26<sub>30</sub>
- SNOWFAIR (Snæfríðr), daughter of Swasi, a Finnish wizard,  
brews to Harald Hairfair a love-potion, 'a cup full of honey-  
mead,' and he makes her his wedded wife, loving her so much  
that he neglects all his kingly duties, i. 119<sub>21</sub>-120<sub>1</sub>—her  
children, and disenchanting removal for burial, 120.
- SOGNERS, Sognfolk, folk of, men of Sogn (Sýgnir), inhabi-  
tants of the folkland of Sogn, Norway, i. 308<sub>21</sub> ii. 147<sub>25</sub> 423<sub>18</sub>  
iii. 22<sub>24</sub> 27<sub>31</sub> 213<sub>6</sub> 344<sub>16</sub>
- SOKMIMIR (Sokmímir), a giant (= Sökkmímir, Grm. 49), i. 26<sub>28</sub>
- SOLVA (Solva), *see* Solveig.
- SOLVAR (Solvarr), son of Solvi the Old, i. 65<sub>24</sub>
- SOLVEIG (Sólveig), wife of Andres Brunison, a Priest of Christ's  
Church at Kings' Rock, iii. 325<sub>4-6</sub>—flees away from Kings'  
Rock up country unto the stead of Sunberg with tidings of  
the Wendish sack of Kings' Rock, 328<sub>21</sub>
- SOLVEIG or Solva, d. of Halfdan Gold-tooth, married to K.  
Olaf Tree-shaver, i. 65<sub>22-28</sub>—their sons Ingiald and Halfdan,  
i. 65<sub>28-29</sub>
- SOLVI (Solvi), son of Halfdan Gold-tooth, King of Sol-isles,  
slain by Swedish invaders, i. 65<sub>30</sub> 67<sub>7-9</sub>
- SOLVI, son of Hogni of Niord's-isle, a sea-king, and also pos-  
sessed of a realm in Jutland; burnt King Eystein of Sweden  
in his house; became King of the Swedes, who ultimately  
betrayed him, i. 52<sub>8-534</sub>
- SOLVI KLOFI, son of King Hunthiof of Northmere, fights  
together with his father against Harald Hairfair in his first  
battle at Solskel, and saves himself by flight, i. 99<sub>30</sub>-100<sub>15</sub>  
—keeps up viking-raids during the next winter throughout  
Northmere, and stays at times with his kinsman King Arnvid  
in Southmere, 101<sub>6-13</sub>—brings about an alliance between K.  
Arnvid of Southmere and K. Audbiorn of Firthfolk against  
Harald, with whom they fight at Solskel, where they fell, and  
Solvi saved himself by flight, 101<sub>17</sub>-102<sub>20</sub>—thereafter Solvi  
was a viking for a long time, and did much harm to Harald's  
realm, 102<sub>38</sub> 103<sub>2</sub>—slays in battle, at the mouth of the Elf,  
Guthorm, son of K. Har. Hairfair, 128<sub>9-11</sub> 132<sub>16-17</sub>

- SOLVI THE OLD (S. hinn gamli), who first cleared the district of Sol-isles, i. 65<sup>25</sup>
- SOLVI, the son of Solvar, father to Halfdan Gold-tooth, i. 65<sup>24</sup>
- SORKVIR (Sorkvir, Swed. Sverker) II., King of Sweden, ob. 1210, son of Karl (the son of Sorkvir I), iii. 271<sub>12</sub>—married to Ingigerd daughter of Earl Birgir Brosa and Brigida, daughter of King Harald Gilli, 379<sub>7</sub>
- SORLI (Sorli), son of Jonakr, a mythic hero, i. 259<sub>18</sub> 278<sub>20</sub>
- SOTI (Sóti), captain of a viking-band with whom Olaf the Holy had his first battle amidst the islands afterwards called Sotsker, ii. 610<sub>74</sub>
- SOTI, an earl, brother to Sulki King of Rogaland, fought against Harald Hairfair, and fell in the battle of Hafursfirth, i. 111<sub>8</sub> 28
- SORLHMERE (the folk of) (Sunnmærir), inhabitants of the folkland of S. M., i. 308<sub>21</sub>
- SPAREBIDERS (Sparbyggjar), inhabitants of Spareby, one of the folklands of Thrandheim, ii. 196<sub>31</sub>
- SPORSNIALLR (Sporsnjallr), King of Nerick, burned in a banqueting hall at Upsala by Ingiald Evilheart, i. 58<sub>5-10</sub> 29<sub>597</sub>
- STARKAD THE OLD (Starkaðr hinn gamli), one of the champions of K. Haki, i. 38<sub>13-15</sub>—slew Ali the Bold at Upsala, 42<sub>27-29</sub>
- STEIG-THORIR, *see* Thorir of Steig.
- STEIN (Steinn), son of Herdis, an Icel. poet, author of a 'flock,' or a short drapa on Wolf, K. Harald Hardredy's marshal, iii. 104<sub>19</sub>—lines on the meeting of Harald's and Svein's hosts in Lofa-firth, when Harald's men wished to flee, 132<sub>14-31</sub>—on board Wolf the Marshal's ship in the battle of Niz, 133<sub>20</sub> 28—song on the host of King Svein in that battle, 134<sub>19-28</sub>—on the battle of Niz, 135<sub>5-25</sub>—his drapa on K. Olaf the Quiet quoted, 168<sub>9-20</sub> 187<sub>29</sub> 188<sub>6</sub> 191<sub>15-23</sub> 201<sub>5-30</sub>
- STEIN, son of Skapti Thoroddson, goes in obedience to King Olaf Haraldson's message by Thorarin Nefiolfson, to Norway, and stays with the king, ii. 249<sub>19-29</sub>—is refused return to Iceland next season by King Olaf, until the result of Gellir Thorkelson's mission to the island should be known, and is detained in a manner that 'savoured of unfreedom,' 274<sub>15</sub>-275<sub>2</sub>—his discontent at this treatment given vent to in

- speech and song, 278<sub>8,5</sub> 12-19—personal description, 278<sub>6,9</sub>—  
K. Olaf refuses to listen to a laudatory poem by Stein's father,  
on account of the son's refractory conduct, 278<sub>9,12</sub> 20-23—he  
runs away from the court of the king, slays a steward of his  
in Orkdale, and seizes a horse and sleigh and makes for the  
south, 279<sub>1,33</sub>—arrives at Giski, where Ragnhild, daughter of  
Erling Skialgson, in the absence of her husband Thorberg  
Arnison, gives him the best of cheers out of gratitude for  
former kind service, 280<sub>1</sub>-281<sub>13</sub>—by the aid of Thorberg and  
the family of Erling, Stein is delivered from the king's wrath  
and leaves Norway for England, where he remains for a long  
time in King Knut's service, 281<sub>14</sub>-286<sub>25</sub>
- STEINAR, the father of Sveinki, iii. 214<sub>10</sub>
- STEINKEL [son of Rognvald], King of Sweden, ob. c. 1066;  
receives Earl Hakon Ivarson flying away from K. Harald  
Hardredy's persecution, and appoints him ruler of Vermland,  
iii. 145<sub>21-24</sub> 146<sub>7-10</sub>—gives support to him in his contest with  
Harald (Vener campaign), 150<sub>26-27</sub> 152<sub>4-7</sub>—dies near the time  
of the fall of the two Haralds (Godwinson and Hardredy), 226<sub>6</sub>
- STEPHANUS, legate from Romeburg, at Biorgvin with Abp  
Eystein and other bishops, iii. 461<sub>18</sub>
- STEPHEN (Stefnir), King of England, iii. 376<sub>12</sub>
- STIG WHITELEATHER (S. hvítaleðr), married to Margret,  
daughter of Knut the Lord and Ingibiorg the d. of K. Harald  
Valdemarson of Holmgarth; his and Margret's daughter  
Kristin, wife of the Swedish K. Karl, s. of Sorkvir, iii. 270<sub>28</sub>-  
271<sub>12</sub>
- STONEGARTH, i. 104<sub>32</sub> = Griotgard, q.v.
- STOUR-WHILES MAGNUS (Styrjaldar Magnús), one of the  
nick-names of King Magnus Barefoot, iii. 233<sub>22</sub>
- STRADBIARNI, follower of K. Hakon Shoulderbread, iii.  
441<sub>15</sub>
- STRUT-HARALD (Strút-Haraldr), King of Skaney, father to  
Earl Sigvaldi, Heming and Thorkel the High, i. 270<sub>24</sub>—  
grave-ale feast after him, 271<sub>26</sub>-273<sub>6</sub>
- STUF THE SKALD, son of Thord, sings of Harald Hardredy's  
doings in Palestine, iii. 71<sub>17-27</sub> 72<sub>4-12</sub>—of Harald's warring,  
summer after summer, to Denmark, 97<sub>1-4</sub>—on Harald's war-  
raid on Vendil-Skagi and Thioda, 98<sub>20-24</sub>—on the kind recep-  
tion given to himself by Harald at Howe, 193<sub>20-28</sub>

- STYRBIORN (Styrbjorn), son of Olaf the son of the Swedish king Biorn (son of Eric), i. 124<sub>8</sub> 213<sub>9</sub>—subdued Harald Gormson of Denmark so that he became Styrbjorn's man, ii. 97<sub>32</sub>-98<sub>2</sub>—overcome and slain by his father's brother, King Eric the Victorious, 98<sub>8,5</sub> (cf. Flatey book, ii. 72<sub>11</sub>-73<sub>2</sub>)—his conquests in the East-lands (the southern and eastern littoral of the Baltic) referred to, 99<sub>18-21</sub>
- STYRKAR (Styrkár), marshal of King Harald Sigurdson, his adventure after the battle of Stamfordbridge, iii. 179<sub>7-29</sub>
- STYRKAR OF GIMSAR, son of Hreidar and grandfather of Einar Thambarskelfir, i. 215<sub>28</sub>—commands in the centre of Earl Hakon's fleet in the battle of Hiorungwick, 277<sub>6-11</sub>—threatened by Olaf Tryggvison to be sacrificed to the heathen gods, 319<sub>4,6</sub>
- STYRKAR GLOSSY-TAIL (S. glæsirófa), slain by Sigurd Slembi-Deacon, iii. 357<sub>28</sub>-358<sub>1</sub>
- SULKI (Súlki), King of Rogaland, joins the kings of Hordland, Agdir and Thelmark, against Harald Hairfair, and fights against him in the battle of Hafursfirth, where he falls, i. 111<sub>18-27</sub>
- SUMMERLID (Sumarliði), son of Sigurd the Thick, Earl of Orkney, ii. 169<sub>30</sub>—rules over the Orkneys after his father's death as co-Earl with his two brothers, 169<sub>33</sub>-170<sub>1</sub> 3-6—his death, 170<sub>29</sub>-171<sub>1</sub>
- SVEIDI (Sveiði), a sea-king of fame, i. 273<sub>28</sub>
- SVEIN (Sveinn), an attendant on the blinded Upland King Røerek, at whose instigation he attempts the life of King Olaf, but failing, was caught and allowed by Olaf to leave the land in peace, ii. 123<sub>28</sub>-125<sub>16</sub>
- SVEIN, son of Bergthor Buck, iii. 424<sub>28</sub>
- SVEIN BRIDGEFOOT (S. bryggjufótr), a landed man of the Wick, assists Sigurd Woolstring in his mission to obtain the allegiance to K. Magnus Barefoot of Sveinki Steinarson, iii. 214<sub>21</sub> 217<sub>12</sub>—his son Bergthor a witness in the law-case of Sigurd Hranison, 275<sub>21-24</sub>
- SVEIN, son of Eric Everminded, King in Denmark 1152-1157, iii. 271<sub>9</sub>
- SVEIN, son of Earl Eric Hakonson, rules Norway after the death of his father conjointly with Hakon his brother, ii. 21<sub>21-22</sub>—Snorri's, or probably rather a scribe's, mistake; Earl Eric had no such son.

- SVEIN, son of Erlend of Garth and father of Svein the father of Kyrping-Worm, iii. 371<sub>6</sub>
- SVEIN, Earl, son of Earl Godwin by his wife Gyda, ii. 326<sub>10-12</sub>  
iii. 155<sub>18-22</sub>—with King Harald his brother at the battle of Helsingport, 181<sub>12</sub>
- SVEIN OF JADAR, son of Aslak the son of Erling Skialgson of Soli, iii. 299<sub>17</sub>
- SVEIN, Olaf the Swede king's Earl in Norway, 1000-1015; son of Earl Hakon of Ladir and Thora, the daughter of Skagi Skoptison, i. 247<sub>8-6</sub>—commands a division of his father's fleet in the battle of Hiorungwick, 277<sub>18-22</sub> 279<sub>5,8</sub>—flies, with his brother Eric, to Sweden, when Olaf Tryggvison becomes king of Norway, 299<sub>18-19</sub> 345<sub>6-9</sub>—married to Holmfrid, daughter of King Olaf the Swede, 377<sub>21-22</sub>—receives, on tributary terms, at the partition of Norway, after the fall of Olaf Tryggvison, his father-in-law's share, and holds that dominion as an Earl of Sweden, 377<sub>25-31</sub> 378<sub>23-24</sub>—proves a liberal, enlightened and a popular ruler, 378<sub>25-31</sub>—rules Norway conjointly with his brother, Eric, ii. 21<sub>19-21</sub> 250<sub>22-24</sub>—gives his sister Bergljot in marriage to Einar Thambar-skelfir, 22<sub>24-26</sub>—weds his daughter Sigrid to Aslak, son of Erling Skialgson, and confers on him the same grants as Olaf Tryggvison had conferred on Erling, 33<sub>12-18</sub> cf. 255<sub>28-29</sub> iii. 106<sub>23-26</sub>—his kindred opposed King Olaf Haraldson on coming to Norway, 33<sub>25-27</sub>—Olaf's estimate of him as antagonist, 39<sub>19-23</sub>—flies from his residence at Steinker on hearing of Olaf's approach, and escapes detection by hiding his ship under the branches of trees that grew by the water's edge, 48<sub>25-49</sub>—council of war with Einar Thambar-skelfir in Frosta; the Earl goes to Stiordale, 49<sub>27-50</sub> 51<sub>1-2</sub>—Earl Svein and the Icelanders' sailing-fees, 52<sub>19-22</sub>—having gathered a large host, the Earl and Einar Thambar-skelfir march on Nidoyce, whence Olaf had to flee while they burn the place to the ground, 53<sub>2-27</sub>—after Yule he calls out a muster of men and ships from Thrandheim, and has a large host, which he still recruits, going south along the land, joined by Einar Thambar-skelfir and Erling Skialgson, and towards the end of Lent arrives with his fleet off Nesiari, 54<sub>21-55</sub>—the battle of Nesiari and Svein's defeat, 57<sub>3-60</sub> cf. 105<sub>5-7</sub> 150<sub>13-16</sub>—he resolves, against Erling Skialgson's advice, to flee the land and resort to the avail of his father-in-law, King Olaf of

Sweden, 62<sub>5-29</sub> cf. 418<sub>20-21</sub>—having collected the remnant of his fleet outside the firth where he fought, King Sigurd Sow advises King Olaf, his stepson, to make a fresh attack on the Earl, which counsel Olaf did not follow, and so Earl Svein escaped, 62<sub>27-63</sub> 9-10—he goes to King Olaf of Sweden, who promises to supply him with men and means to reconquer Norway from Olaf, 65<sub>11-23</sub>—he plans an invasion of Thrandheim next year and goes in the meantime warring about the Baltic, 65<sub>24-30</sub>—returning in autumn to Sweden, he dies of sickness, and his company of Norwegians make their way over Jamtland to Thrandheim and bring the news of his death, 66<sub>8-15</sub> 211<sub>16-17</sub>—chronology of his and K. Olaf Haraldson's reigns, 367<sub>8</sub> 19 23 460<sub>18-20</sub>

SVEIN, son of Harald Fletcher, a Dane, raises, together with Steig-Thorir, after the death of K. Hakon Magnusson, the standard of revolt against K. Magnus Barefoot, iii. 209<sub>2</sub>-210<sub>6</sub>—they defeat K. Magnus' commander, Sigurd Woolstring, at Vigg, 210<sub>9-20</sub>—pursued by K. Magnus, they go north to Halogaland, plundering and burning, 210<sub>21</sub>-211<sub>16</sub>—turning south in the same manner, they encounter K. Magnus in the firth called Harm, where Svein escapes by flight, 211<sub>19-25</sub>—Svein flees to Denmark, and ultimately gets into peace and favour with King Eystein, son of Magnus, 213<sub>29</sub>-214<sub>2</sub>

SVEIN, King of Norway, 1030-1035; son of K. Knut the Mighty by his concubine Alfiva, designated ruler over Norway by Knut while K. Olaf Haraldson was yet alive, ii. 389<sub>3-6</sub>—receives, as ruler over Wendland, an order from his father to be king over Norway, 449<sub>10-18</sub>—repairs to Norway in company with his mother and Earl Harald, son of Thorkel the High, 449<sub>18-33</sub>—proclaimed king in Norway at every Law-Thing, 450<sub>1-8</sub>—his unpopular laws, 450<sub>11</sub>-451<sub>26</sub> cf. iii. 268<sub>3-6</sub>—he, and in particular his mother, generally disliked, 451<sub>26-30</sub>—the sons of Arni make terms of peace with K. Svein, and go into private life, 453<sub>3-18</sub>—K. Svein gives leave to bp Grimkel to take the body of K. Olaf out of the grave, and is present at the translation, 455<sub>4</sub>-456<sub>30</sub>—K. Svein's deeds sung by Thorarin Praisetongue, 458<sub>3</sub>-459<sub>36</sub>—Svein's growing unpopularity, 461<sub>21</sub>-462—his successful expedition against Tryggvi, 463-465<sub>25</sub>—reigns thereafter in peace, 465<sub>26-28</sub>—his officials, on hearing of the arrival in Norway of Magnus the Good,



- take to flight everywhere, iii. 6<sub>20-711</sub>—Svein flies away from Norway, and accepts from his brother Hordaknut dominion in Denmark, 8-9<sub>16</sub> 10<sub>7-10</sub> 15-16—he dies in Denmark, 9<sub>31</sub> 10<sub>1</sub>—his relations to Sigvat the Skald, 1<sub>312-16</sub>
- SVEIN, son of Knut Sveinson of Jadar by Rimhild, commands a galley in K. Sigurd Jerusalem-farer's fleet, iii. 299<sub>15-17</sub>—his quarrel with Harald Gill, 300<sub>17-302</sub>
- SVEIN, a Priest, slain together with his two sons by Sigurd Slembi-Deacon and King Magnus the Blind, iii. 357<sub>31</sub>
- SVEIN, son of Rimhild, *see* Svein son of Knut Sveinson of Jadar.
- SVEIN, the son of Svein the son of Erlend of Garth, iii. 37<sub>18</sub>
- SVEIN, 'King of Denmark,' son of K. Svein Wolfson, iii. 427<sub>1-2</sub>
- SVEIN TWIBEARD (S. tjúguskegg), King of Denmark, 986-1014, son of K. Harald Gormson, said to have been baptized to the name of Otto Svein, given him by his gossip, the Emperor Otto II., i. 260<sub>5-8</sub> cf. ii. 250<sub>12-15</sub>—married, 1, Gunnhild, d. of K. Burislaf of Wendland, i. 271<sub>10-11</sub> 15-16; their sons Harald and K. Knut the Mighty, 271<sub>16-17</sub> ii. 250<sub>12-14</sub>; 2, Sigrid the Haughty, 348<sub>28-31</sub>, their daughter Astrid, wife of Earl Wolf, s. of Thorgils Sprakalegg, ii. 267<sub>23-25</sub> iii. 29<sub>3-10</sub>—father to Gyda (by what mother not stated), the wife of Earl Eric Hakonson, i. 348<sub>12-18</sub>
- Svein demands of his father a share in the kingdom, and on refusal rises in rebellion, giving his father battle in Icefirth in Sealand, where K. Harald is mortally wounded, i. 270<sub>3-19</sub>—Svein becomes K. of Denmark, 270<sub>20-21</sub>—kidnapped by Earl Sigvaldi he is forced to marry Gunnhild d. of K. Burislaf of Wendland, and to betroth to him his sister Thyri, 270<sub>31</sub>-271<sub>14</sub> 348<sub>24-26</sub>—vows, at the famous grave-ale after his father, to conquer England, 271<sub>28</sub>-272<sub>12</sub>—marriage alliances, 348<sub>19-33</sub> 358<sub>26-27</sub>—forced by Earl Sigvaldi to hand over to him his sister Thyri to be married to K. Burislaf, 349<sub>3-21</sub> cf. 350<sub>3-10</sub>—settles on Thyri the domains in Wendland that had belonged to his deceased (in reality repudiated) queen, Gunnhild, 349<sub>21-25</sub>—at the instigation of his queen, Sigrid the Haughty, he summons his allies, King Olaf the Swede and Earl Eric, to join battle with Olaf Tryggvison when going to Wendland, 359<sub>1-21</sub> ii. 98<sub>7-8</sub>—they join their forces with him when Olaf had already sailed by to Wendland, 359<sub>22</sub>-360<sub>6</sub>—he employs Earl Sigvaldi to lead Olaf Trygg-

vison into a trap, where he and his allies should be ready to attack him, 360<sub>9-14</sub>—awaits King Olaf at the 'island' of Svoldr, where the latter is defeated and drowned, 362<sub>24</sub>-374<sub>21</sub> cf. ii. 98<sub>5,8</sub>—Svein treats with his allies for the spoils of eventual victory, 364<sub>22-28</sub>—his poor share in the battle as Olaf Tryggvison had guessed, 367<sub>15</sub> 19-21 368<sub>18-20</sub>—receives, for his share of Norway after the fall of Olaf Tryggvison: the Wick, Raum-realm and Heathmark, but bestows the latter two folklands on Earl Eric, 378<sub>20-22</sub> ii. 250<sub>19-22</sub> cf. iii. 438<sub>8-12</sub>—his presence in England; K. Æthelred flies to Normandy, ii. 12<sub>19-26</sub>—his sudden, legendarily accounted for, death, 12<sub>20-31</sub>—praised by King Røerek of Heathmark for his mild and liberal rule in Norway, 43<sub>17-22</sub>

SVEIN WOLFSON, King of Denmark, 1047-1076, son of Earl Wolf the son of Thorgils Sprakalegg by Astrid, d. of Svein Twibeard and Sigrid the Haughty (Svein's mother being thus half-sister of Knut the Mighty and aunt of K. Onund of Sweden), ii. 267<sub>28-28</sub> 319<sub>8,9</sub> iii 29<sub>8-10</sub>—married Gunnhild, d. of Earl Svein Hakonson, iii. 106<sub>26-28</sub>—his children, 194<sub>21-29</sub> 271<sub>6</sub> 284<sub>19-20</sub>

His father having offended K. Knut, Svein intercedes and offers himself a hostage for him, ii. 319<sub>7-16</sub>—K. Knut having murdered his father, Svein betook himself to his cousin Onund, K. of Sweden, and dwelt with him for a long time, iii. 29<sub>10-16</sub>—personal description, 29<sub>17-22</sub>—becomes K. Magnus the Good's man and is appointed by him Earl of Denmark, 29<sub>23</sub>-31<sub>25</sub>—breaks his allegiance to K. M. and sets up as King of Denmark, 33<sub>9,14</sub>—hearing that K. Magnus was coming with a host from Norway he flees to Sweden, collects an army and goes to Denmark to oppose Magnus, 33<sub>14</sub>-34<sub>3</sub>—severely defeated by K. Magnus off the island of Re (Rugen) he flees to Skaney, gathers a fresh host and takes it to Riveroyce in Jutland, where he suffers an overwhelming defeat, being chased by Magnus through Denmark, 38-44<sub>27</sub>—Svein flees to Sweden, gathers an army once more and goes to Denmark, where he is defeated once again by Magnus at Holiness and driven to Sweden, 44<sub>30</sub>-45<sub>1</sub> 80-49<sub>28</sub>—Thiodolf's commemoration of the three battles Svein fought with Magnus, 51<sub>10-18</sub>—Svein makes acquaintance with Harald Sigurdson (Hardredy) and enters an alliance with him for reconquering Denmark

- and ousting K. Magnus the Good out of Norway, 77<sub>17</sub>-80<sub>12</sub>—sudden end of the alliance with Harald, 81<sub>7</sub>-83<sub>2</sub> 88<sub>3-5</sub>—puts himself in possession of Denmark once more, 88<sub>14</sub>—flees away from Denmark once again before the combined forces of Kings Magnus and Harald, 90<sub>21 23</sub>—receives by Thorir the last will of K. Magnus, whereby he confers on Svein the kingdom of Denmark, 91<sub>10-17</sub> 93<sub>17</sub>-94<sub>6</sub>—Svein's relations to K. Harald Hardredy, 94<sub>10-16</sub> 97<sub>6</sub>-102<sub>4</sub> 120<sub>18</sub>-121<sub>7</sub> 127-128—receives into his service Hakon Ivarson, 116<sub>16-26</sub> 473<sub>16 19</sub>—likewise Finn Arnison, whom he creates Earl, 122<sub>3-11</sub> 473<sub>16-19</sub>—battle with Harald off the Niz (river) in Lofafirth, Svein signally defeated, 129<sub>14-19</sub> 132<sub>3</sub>-137—escapes under the name of Vandrady by the aid of Hakon Ivarson, 138-140<sub>6 11 15 20-25</sub> 144<sub>15</sub>-145<sub>12</sub>—Svein and Karl the goodman who aided him in escaping, 139<sub>5-10 38</sub>-140<sub>4</sub> 142<sub>18</sub>-143<sub>11</sub>—peace made between Svein and Harald, 146<sub>27</sub>-149<sub>10</sub>—K. Svein and his cousin, earl Tosti, 159<sub>14</sub>-160<sub>16</sub>—after the death of Harald, Svein breaks the peace with Norway, but comes to terms with the sons of Harald, 187<sub>11</sub>-188<sub>8</sub>—his death, offspring and family connections, 194<sub>19</sub>-195<sub>4</sub> 463<sub>23-25</sub>
- SVEINKI, son of Steinar, father to Ragnhild the mother of Erling Askew, iii. 371<sub>3-5</sub>—fosterer of Hakon the son of Magnus the son of Harald Hardredy, before Thorir of Steig took over his fostering, 214<sub>10-14</sub>—his contest and peace with K. Magnus Barefoot, 214<sub>16</sub>-221<sub>8</sub>
- SVERRIR, King of Norway (reputed son of K. Sigurd Mouth s. of Harald Gilli), quoted as an authority for one account of the death of King Eystein, s. of Harald Gilli, iii. 396<sub>8</sub>—takes the body of King Hakon Shoulderbroad, his 'brother,' to Cheaping, *i.e.* Nidoyce, and laid it in the stone-wall in Christ's church, 447<sub>9-12</sub>
- SVERTING (Svertingr), son of Runolf the priest, an Icelander converted to Christianity by Olaf Tryggvison in Nidoyce, i. 334<sub>22-28</sub>—kept as hostage with other nobles of Iceland by Olaf Tryggvison, to insure the conversion to Christianity of Iceland, 354<sub>17-20</sub>
- SWANHILD (Svanhildr), daughter of King Eystein of Heathmark, one of Harald Hairfair's wives, i. 114<sub>15-18</sub>
- SWASI (Svasi), a Finnish wizard, father of Snowfair, inveigles Harald Hairfair into his daughter's power, i. 119<sub>7-29</sub>

- SWEDES (Svíar), properly the name of the race that ruled in the middle part of modern Sweden especially round the Malar lake, and were distinguished from the Gauts their southern and western neighbours. With the extension of the sway of the Upsalakings the term Svíar underwent a similarly extended application, i. 4<sub>5</sub> 30 21<sub>25</sub> 30 22<sub>9</sub> 10 13 19 23 23<sub>8</sub> 18 24<sub>9</sub> 19 27<sub>18</sub> 29<sub>10</sub> 11 17 37<sub>26</sub> 38<sub>22</sub> 24 40<sub>8</sub> 41<sub>30</sub> 43<sub>16</sub> 45<sub>17</sub> 47<sub>8</sub> 48<sub>2</sub> 12 51<sub>6</sub> 52<sub>14</sub> 19 25 53<sub>20</sub> 23 55<sub>11</sub> 65<sub>6</sub> 10 66<sub>14</sub> 67<sub>8</sub> 163<sub>7</sub> 367<sub>8</sub> 9 369<sub>8</sub> 18 18—ii. 53<sub>1</sub> 7<sub>10</sub> 8<sub>17</sub> 20 24 42<sub>5</sub> 76<sub>24</sub> 88<sub>4</sub> 91<sub>16</sub> 98<sub>20</sub> 99<sub>28</sub> 112<sub>2</sub> 10 32 313<sub>17</sub> 321<sub>24</sub> 323<sub>10</sub> 324<sub>1</sub> 326<sub>27</sub> 328<sub>8</sub> 391<sub>14</sub> 394<sub>4</sub> 413<sub>20</sub>—iii. 418 31 521 615 19 4919 77<sub>25</sub> 27 78<sub>1</sub>
- SWEGDIR, son of Fíolnir, and his successor in the rule of the Swedes, i. 25<sub>22</sub> 23—spent five years in a journey to Godhome, came to Turkland and Sweden the Great (Magna Scythia), found there friends and kindred, and married Vana of Vanhome, 25<sub>24-31</sub>—went again to visit Godhome, and in that journey was inveigled by a dwarf to enter his hollow rock in which he was shut up and he never came back again, 25<sub>32-26</sub> 24—cf. 159<sub>1</sub> and 391<sub>35-38</sub>—see also K. Gíslason's Udalvaf oldnordiske Skjaldekvad, 64<sub>29-35</sub>
- SWINE-GRIM (Svína-Grímr), maimed by Sigurd Slembi-Deacon, iii. 358<sub>2-3</sub>
- SWIPDAG (Svipdagr), the greatest of champions, i. 38<sub>10-12</sub> 18
- SWIPDAG THE BLIND (S. blindi), a kinglet who ruled over Tenthland, fosterer of Ingjald Evilheart, i. 55<sub>9</sub> 56<sub>2</sub>—his sons, 58<sub>30</sub> 59<sub>4</sub> 6—his death, 61<sub>28-24</sub>
- SWOLNIR (Svolnir), one of Odin's names, Odin, i. 218<sub>25</sub>
- TEIT, son of Isleif (Teitr 'Isleifsson), fostered by Hall of Hawkdale, where he lived after his fosterer's death, was the teacher of Ari the Historian, and told him manifold lore, i. 6<sub>29-33</sub>
- TEIT (Teitr), an Icelandic noble, son of Ketilbiorn, father to Gizur the White, i. 334<sub>27-28</sub>
- TEMPLEGARTH-REF, foster-son of Gizur Goldbrow, an Icelandic poet, stationed, together with the other poets at his court, by the side of K. Olaf Haraldson within his shield-burgh in the battle of Sticklestead, so that they might be eye-witnesses of the events they would sing of afterwards, ii. 404<sub>14-21</sub>—sings of the fall of his foster-father in the battle of Sticklestead, 430<sub>21-33</sub>
- THANGBRAND (þangbrandr) 'Dankbrand,' a Saxon (German) priest in Olaf Tryggvison's service, sent by the king to

- convert Iceland to Christianity, i. 6<sub>15</sub>, 323<sub>5-12</sub>—stayed three winters in Iceland, converted many chieftains and slew three men, 323<sub>12-26</sub>—comes back to Norway and assures Olaf Tryggvason that the country will never be converted to Christianity, 339<sub>17-23</sub>—but the Icelanders in the king's confidence convince him that Thangbrand's failure was owing to the violence of his missionary method, 340<sub>7-10</sub>
- THELMARK (They of) (*þilir*), inhabitants of the folkland of Norway now called Telemarken, i. 111<sub>5</sub>
- THIAZI (*þjazi*), a giant, i. 166<sub>11</sub>
- THICK MAN (*Hinn digri maðr*), mocking name by which only King Olaf Haraldson might be named at the court of King Olaf of Sweden, ii. 84<sub>27</sub>, 97<sub>6</sub>, 98<sub>15</sub>
- THIODOLF, son of Arnor, called 'Earls' skald' (*jarla-skald*), an Icelandic poet at the court of K. Magnus the Good and K. Harald Sigurdson—his songs on events of K. Magnus's reign: iii. 6<sub>1-10</sub>, 17-25, 72-11, 102-10, 26<sub>15-24</sub>, 27<sub>2-10</sub>, 16-25, 27-35, 31<sub>10-18</sub>, 32<sub>10-19</sub>, 24, 33, 36<sub>14-22</sub>, 30-37<sub>6</sub>, 38<sub>20-24</sub>, 40<sub>7-15</sub>, 22-4<sub>14</sub>, 14-18, 28-4<sub>28</sub>, 10-18, 20-24, 26-33, 43-13, 22-44<sub>6</sub>, 11-27, 45-4-20, 46<sub>11-19</sub>, 22-31, 47<sub>2-15</sub>, 17-26, 31-4<sub>8</sub>, 8-16, 15-49<sub>7</sub>, 11-19, 51<sub>10-18</sub>—his songs on events of Harald's reign: 57<sub>10-18</sub>, 63<sub>7-16</sub>, 71<sub>2-10</sub>, 74<sub>11-19</sub>, 77<sub>29-78</sub>, 80<sub>4-12</sub>, 83<sub>1-10</sub>, 107<sub>10-18</sub>, 129<sub>27-130</sub>, 10-34, 131<sub>4-12</sub>, 14-23, 20-34, 133<sub>2-6</sub>, 8-16, 135<sub>25-136</sub>, 137<sub>13-17</sub>, 24-31, 147<sub>0-24</sub>, 28-35, 148<sub>8-23</sub>, 149<sub>1-8</sub>, 152<sub>8-11</sub>, 154<sub>1</sub>, 8, 13-22, 27-31, 155<sub>1-8</sub>, 175<sub>28-33</sub>, 177<sub>16-24</sub>, 184<sub>28-30</sub>, 185<sub>6-14</sub>, 18-22
- THOR (*þórr*), one of Odin's 'Díar,' dwelt, on coming to Sweden, at Thundermead, i. 16<sub>28-29</sub>—his name given to children, 19<sub>25-26</sub>—making the sign of his hammer (*hamars-mark*) over a cup before drinking it, done only by such as trust in their own might and main, i. 169<sub>20-22</sub>—regarded as the chief god of the Norwegian people by the poet Einar Jingle-scale, a court poet to Earl Hakon, when he says that Earl Hakon left all templelands of *Einriði* (= Thor) and the other gods, once harried, free for the people's religious exercises, 24<sub>28-11</sub> cf. 201<sub>17-18</sub>—in the temple of Mere he sat 'the most honoured of all the gods, adorned with gold and silver,' which image Olaf Tryggvason smote down, his men doing the same to the images of other gods, 320<sub>28-30</sub>—a temple consecrated to him at Hof in northern Gudbrandsdale, ii. 201<sub>19-23</sub>, 32—his image there and daily cult described, 205<sub>7-15</sub>—destruction of image and worship together, 207<sub>30</sub>-208<sub>6</sub>, 12-22
- THORA (*þóra*), has by K. Magnus Barefoot a son, Sigurd

- Jerusalem-farer, iii. 233<sub>10-11</sub>—her cruelty to the serving lad Kolbein, 302<sub>9, 26</sub>
- THORA, a workwoman of Simon, son of Thorberg, becomes, by K. Sigurd s. of Harald Gilli, mother to K. Hakon Shoulder-broad, iii. 373<sub>6, 19</sub>
- THORA, daughter of Guthorm Greybeard, becomes by K. Harald Gilli mother to K. Sigurd Mouth, iii. 314<sub>22, 23</sub>
- THORA (þóra), daughter of K. Hakon the Good, i. 188<sub>11</sub>
- THORA, daughter of Joan, had by K. Olaf the Quiet a son, Magnus Barefoot, iii. 195<sub>8, 5</sub>—married (?) Bryniolf Camel, and with him had issue, Skialdvor and Haldor, 481<sub>10, 13</sub>
- THORA MOST-STAFF (þ. mostrstong), of the kin of Hordakari, a native of the island of Most, and a serving maid at K. Har. Hairfair's court, mother of Hakon, afterwards K. H. the Good of Norway, i. 138<sub>1-20</sub>
- THORA OF RIMUL, 'a wealthy dame,' one of Earl Hakon's greatest favourites, i. 292<sub>19, 21</sub>—hides Earl Hakon from his enemies at her manor of Rimul in a hole dug out under a pigsty, 294<sub>7-29</sub>
- THORA, daughter of Saxi in Wick, the mother, on her own evidence, by K. Magnus Barefoot of Sigurd Slembi-Deacon, iii. 336<sub>19-20</sub> 337<sub>7-8</sub>
- THORA, a daughter of Skagi Skoptison, married to Hakon, the Earl of Ladir, i. 247<sub>8, 6</sub>
- THORA, daughter of Skopti Ogmundson, wife of Asolf of Rein, iii. 184<sub>10-11</sub> 225<sub>81</sub>
- THORA, daughter of Thorberg the son of Arni and of Ragnhild daughter of Erling Skialgson, baptized by Bard, and held at the font by Stein Skaptison, who gave her a finger-ring, ii. 280<sub>6-81</sub>—married to Harald Sigurdson, their sons, iii. 96<sub>19-23</sub>—remains in Norway on Harald's going on the expedition to England, 165<sub>20</sub>
- THORA, daughter of Thorstein Gallows, married to Arni, son of Arnmod, ii. 198<sub>15-17</sub>
- THORALD (þóraldi), a king's steward at the manor of Howe, his report to K. Olaf Haraldson, as to the heathen life of the men of Upper-Thrandheim, ii. 195<sub>80-1974</sub>
- THORALD CHAPS (þ. keptr), slain by Sigurd Slembi-Deacon, iii. 357<sub>27</sub>
- THORALF (þóralfr), [son of Sigmund Brestison], of Dimon

goes, summoned by Olaf Haraldson, with many representatives of the Faroe people to Norway and becomes one of the king's household and bodyguard, and with the rest agrees to the subjection of Faroe to Norwegian rule, ii. 246<sub>17</sub>-247<sub>24</sub>—goes again at the summons of the king to Norway, followed by the foster-sons of Thrand o' Gate in another ship; both ships landing, at a short distance from each other, at the island of Herna in Norway, Thoralf is slain there, after nightfall, the suspicion falling on Thrand o' Gate's foster-son Sigurd Thorlakson, 269<sub>8</sub>-272<sub>2</sub>

THORALF SKOLMSON THE STRONG (þ. hinn sterki Skolmsson), (his father's full name was Þorbjorn Skolmr), fought beside K. Hakon the Good in the battle of Fitjar, i.

184<sub>19-33</sub> 185<sub>1-3</sub> 186<sub>14-16, 19</sub>

THORAR (þórar), a 'lawman' in Jamtland, ii. 295<sub>1-2</sub>—his dealings with Thorod Snorrison and his following, 295<sub>2</sub>-298<sub>8</sub>

THORARIN (þórarinn), the origin of the name, i. 19<sub>25-26</sub>

THORARIN CURTFELL (þ. stutfeldr), an Icelandic poet, sings of K. Sigurd Jerusalem-farer's departure for Palestine, iii. 248<sub>26</sub>-249<sub>6</sub>—of the king's successful stratagem before a cave in the island of Forminterra occupied by Africans, 254<sub>14-22</sub>—the origin of his nickname, 286<sub>7-14</sub>—his adventures at the court of K. Sigurd, 286<sub>7</sub>-288<sub>5</sub>—gets into K. Sigurd's favour for a 'drapa' on him, 288<sub>8-14</sub>

THORARIN, son of Nefiolf, one of the captains of Icelandic ships whom Olaf Tryggvison christened together with Kiartan Olafson, i. 335<sub>18-20</sub> 337<sub>15-18</sub>—personal description and character, ii. 133<sub>3-12</sub>—his stay at Tunsberg with King Olaf Haraldson, a wager laid by the king and taken by Thorarin, on the ugliness of the latter's foot, 133<sub>13</sub>-134<sub>29</sub>—losing his wager he has to bring the blind King Rœrek to Greenland or Iceland as chance might decide, and hands him over to Thorgils Arison of Reek-knolls in Iceland, 134<sub>30</sub>-136<sub>16</sub>—appointed one of King Olaf's bodyguard, 135<sub>7-14</sub>—abets the family of Erling Skialgson in saving Asbiorn Seal's-bane from King Olaf's wrath, 224<sub>8</sub>-227<sub>12</sub>—sent by King Olaf on a political mission to Iceland, with the object of incorporating the island in the realm of Norway, a plan which, though favoured by Gudmund the Mighty, was foiled by the opposition of Einar Eyolfson, Gudmund's brother, 242<sub>7</sub>-244—again Th. brings

forth another message from King Olaf to the effect, that certain chief men of the island should go abroad to meet King Olaf, an invitation to which no effect was given by the suspicious chieftains of Iceland, 245<sub>8</sub>-246<sub>14</sub>

**THORARIN PRAISETOUNGE** (*Þ loftunga*), an Icelandic poet, spent long time with kings and other lords (as their court poet), and comes to K. Knut the Mighty, whom he offends by composing a short poem on him, a fault he makes amends for by composing 'Head-ransom,' a longer poem, ii. 35<sub>11-22</sub>—wrought on Knut's expedition from Denmark to Norway the song called *Togdrapa*, 35<sub>29</sub>-35<sub>218</sub>—wrought on Svein Alfiva's son the song called 'Seacalm's-lay,' wherein he also celebrates the miracles taking place at Holy Olaf's tomb, 449<sub>21-28</sub> 458<sub>3</sub>-460<sub>14</sub>

**THORARIN SKEGGISON**, Icelandic skald, author of a drapa on K. Harald the Hardredy, iii. 74<sub>5-10</sub>

**THORBERG** (*Þórbergr*), son of Arni Arnmodson, married to Ragnhild, d. of Erling Skialgson of Soli, ii. 24<sub>20-27</sub> 198<sub>18</sub>—their children: Thora, queen of Harald Hardredy, iii. 96<sub>19-22</sub> and Eystein Heathcock, 170<sub>20-21</sub>—in his absence from his home in the isle of Giski Stein Skaptison, K. Olaf's criminal, turns up and receives promise of protection from Ragnhild which it cost Thorberg much trouble to fulfil, ii. 280<sub>1-2</sub> 281<sub>9-10</sub> 14-286<sub>17</sub>—obtains, by the aid of his brothers, pardon for Stein and himself and swears an oath of faith and fealty to the king, 284<sub>4</sub>-286<sub>21</sub>—accompanies K. Olaf on his flight from Norway, 369<sub>3-4</sub>—wounded in the battle of Sticklestead and taken care of by his br. Arni at Eggja, 435<sub>28</sub>-436<sub>5</sub>—convalescent, he returns home and makes peace with K. Svein Alfiva's son, 453<sub>8-18</sub>—joins his brothers in covert opposition to K. Svein, 462<sub>16-29</sub>—assembled at Giski they take counsel together for the future, 463<sub>20-24</sub>

**THORBERG SHAVE-HEWER** (*Þ skafhogg*), a master shipwright, the builder of the Long-Worm, Olaf Tryggvison's great war galley, i. 343<sub>9</sub>-344<sub>25</sub>

**THORBERG** of Varness (*Þ af Varnesi*), one of eight lords of Thrandheim who conspired to force K. Hakon the Good to join in heathen sacrifice, i. 170<sub>16</sub> 17

**THORBIORN** (*Þorbjorn*), son of Gunnar Rentmaster, a follower of K. Hakon Shoulderbroad, iii. 441<sub>14-15</sub>



- THORBIORN HORNKLOFI, one of King Harald Fairhair's court poets, author of Glymdrapa, i. 99<sub>7-21</sub> 100<sub>6-14</sub> 109<sub>1-10</sub> 21-20  
110<sub>2-10</sub> 112<sub>4-11</sub> 113<sub>6</sub> 114<sub>24-30</sub> 116<sub>2-10</sub>
- THORBIORN RENTMASTER (gjaldkeri), in command of K. Magnus Erlingson's forces at Biorgvin, iii. 457<sub>28</sub>
- THORBIORN SKALD-ASKEW (þ. Skakka skald), or rather Askew's skald, author of a drapa on Erling Askew, iii. 372<sub>8</sub> 17  
440<sub>14-22</sub> 460<sub>30-46</sub> 1<sub>8</sub>
- THORD (þórðr), on board a ship in Harald Hardredy's fleet lying bound for England, his dream, iii. 164<sub>11-33</sub>
- THORD BIGBELLY (þ. ístrumagi), a captain of the folk of Gudbrandsdale in their strife against King Olaf Haraldson's missionary activity, ii. 203<sub>24-27</sub> 205<sub>27-206</sub><sub>3</sub>
- THORD, son of Bork (son of Thorstein Codbiter, *see* Eredwellers' saga, Saga Library, 2 Genealogies, i.), for some time a member of King Olaf Haraldson's household, ii. 241<sub>22-26</sub>
- THORD, son of Fóli (þ. Fólason), King Olaf Haraldson's banner-bearer, ii. 128<sub>28-130</sub> 141<sub>23-4</sub> 134<sub>4</sub> 29<sub>48</sub>—his fall, 430<sub>18-21</sub>—father of Gudrun, who was married to Skopti, son of Ogmund, iii. 225<sub>20</sub>
- THORD FREY'S priest (þ. Freysgoði), father of Kolbein and Burning-Flosi, i. 334<sub>21-22</sub>
- THORD, son of Guthorm, of Steig in northern Gudbrandsdale, the mightiest man of those parts, woos and obtains in marriage Isrid, d. of Gudbrand, K. Olaf's aunt, and becomes K. Olaf's dearest friend, ii. 248<sub>29-249</sub>, [same as Th. Bigbelly?]
- THORD, son of Horda-Kari, father of Klypp the Hersir, i. 215<sub>20-21</sub> 303<sub>28</sub>
- THORD HOUSEWIFE, courtman of King Sigurd son of Harald Gilli, slain at Biorgvin in an affray between Kings Sigurd and Ingi, iii. 389<sub>27-31</sub>
- THORD, son of Kolbein, an Icel. poet, author of Eric's drapa, i. 273<sub>23-30</sub> 274<sub>4-12</sub> 275<sub>14-22</sub> 277<sub>23-31</sub> 299<sub>20-300</sub><sub>4</sub> 345<sub>14</sub> 30 373<sub>5-13</sub> 378<sub>2-19</sub>—ii. 26<sub>7-15</sub> 23-24—spends some time in the household (bodyguard) of K. Olaf Haraldson, 241<sub>22-26</sub>
- THORD THE LOW (þ. hinn lági), son of Thorlak the brother of Thrand o' Gate, personal description, ii. 269<sub>25-32</sub>—goes with his brother Sigurd, at Thrand's egging-on, to Norway in pursuit of Thoralf of Dimon, who on landing in Norway is mysteriously murdered, 270<sub>1-274</sub><sub>12</sub>—aids Gaut the Red in taking

- the life of Karl o' Mere, 309<sub>10-10</sub>—is outlawed for the misdeed, 309<sub>20-20</sub>
- THORD of Niordlow, stationed in the fore-hold of the Long-Worm, i. 353<sub>14</sub>
- THORD SIAREKSON (þ. Sjáreksson), Icel. poet, author of a drapa on Thoralf Skolmson, i. 184<sub>23-33</sub> 187<sub>19-25</sub> and of a death-song on King Olaf Haraldson, ii. 323<sub>17-20</sub>
- THORD SIGVALDI'S SKALD (þ. Sigvaldaskáld), an Icelandic poet, father to Sigvat the poet and trusted counsellor of K. Olaf Haraldson, spent a long time with Earl Sigvaldi of Jomsburg and later with his brother Thorkel, fell in with K. Olaf Haraldson in his western warfare and remained with him ever afterwards, ii. 51<sub>0-24</sub> iii. 12<sub>16</sub>
- THORD, son of Skopti Ogmundson and Gudrun d. of Thord the son of Foli, iii. 225<sub>27-31</sub>—accompanies his father on his pilgrimage to Rome and dies in Sicily, 237<sub>7-15</sub>
- THORD SKOTAKOLL (skotakollr), a sister's son of Sigvat the Skald, sent on a secret mission to Earl Rognvald to advise him of King Olaf Haraldson's acceptance of the Earl's proposal to take Astrid, d. of K. Olaf of Sweden, for wife, ii. 151<sub>25-152</sub>
- THORD THE YELLER (þ. gellir, son of Olaf Feilan), a chief of Broadfirth in Iceland, i. 269<sub>24</sub>
- THORDIS SKEGGJA (þórdís skeggja), a sorceress, got by Gunnhild, K. Hakon Shoulderbroad's fostermother, to 'sit out' in order to find out, how Hakon might come off victorious in his contest with K. Ingi, iii. 424<sub>5-12</sub>
- THORFIN EISLI (þorfinnr eisli) of Inner-Thrandheim, a forecastle man on board the Long-Worm, i. 353<sub>10</sub>
- THORFIN MOUTH (þ. munnr), an Icelandic poet with K. Olaf Haraldson at the battle of Sticklestead, ii. 404<sub>21</sub>—sings a stave, 405<sub>20-28</sub>—slain in the battle, 430<sub>22</sub>
- THORFIN, Earl of Caithness, Sutherland and Orkney, †1064, son of Sigurd the Thick, Earl of Orkney, by his second wife, a daughter of Malcolm II., King of Scotland, ii. 169<sub>27-29</sub>—[married Ingibiorg, d. of Finn Arnison, called 'Earls' mother,' niece of Kalf Arnison, their sons] Paul and Erlend, iii. 166<sub>3-4</sub> cf. 119<sub>18-21</sub>—placed, five years old, with his grandfather, when Earl Sigurd went on his ill-starred expedition to Ireland, ii. 170<sub>1-2</sub>—made by his grandfather Earl of Caithness and Sunderland, 170<sub>8-12</sub>—personal description, 170<sub>12-22</sub>—on the death of his

brother, Summerlid, Thorfin lays claim to his share, one third, of Orkney, but Einar, his brother, possesses himself thereof with a high hand, 171<sub>1-11</sub>—bestirs himself with an armed force to follow up his claim to his share in Orkney, which by Brusi's intervention, is peaceably covenanted to him, 173<sub>17</sub>-174<sub>18</sub>—feud renewed between Thorfin and Einar on the latter's driving away from the islands Thorfin's tax-gatherer, 175<sub>8,20</sub>—Thorfin brings the matter to the cognisance of, and goes himself to see, the King of Norway, 175<sub>20</sub>-176<sub>19</sub>—returning to Orkney he comes, by Brusi's intervention, again to peaceful terms with Einar, 176<sub>19,25</sub>—Thorfin's and Brusi's dispute over the sharing of Orkney after the death of Earl Einar, settled by Olaf of Norway, so that both held their respective shares in fief of Norway's king, 178<sub>23</sub>-185<sub>2</sub> 199<sub>11-13</sub>—Thorfin forgives Thorkel Amundson the murder of his brother, Earl Einar, and appoints him commander of his forces, 185<sub>3</sub>-186<sub>8</sub>—Thorfin undertakes the defence of Orkney against vikings by Brusi ceding to him one half of his dominion, 187<sub>20</sub>-188<sub>10</sub>—his character, length of his reign, his death, 188<sub>11-24</sub>—Kalf Arnison with him in the Orkneys, iii. 119<sub>18,21</sub>

THORFIN SKULL-CLEAVER (*Þ. hausakljúfr*), earl of Orkney, son of Turf-Einar, dispossessed by the sons of Eric Blood-axe, i. 154<sub>29</sub>-155<sub>5</sub> ii. 169<sub>4,7</sub>—resumes the earldom of Orkney on Gunnhild, with her sons, leaving the isles for Denmark, 159<sub>16-18</sub> cf. ii. 168<sub>27-31</sub>—died of sickness, his sons ruling over the land after him, i. 241<sub>24-26</sub> ii. 169<sub>8,9</sub>

THORFIN THE SWART (*Þ. svarti*), of Snos, a partisan of Eystein the son of K. Eystein the son of Harald Gilli, iii. 483<sub>22</sub>—falls at Re, 486<sub>9,10</sub>

THORGAUT HARELIP (*Þorgautr skarði*), a joint leader with his brother, Asgaut Bailiff, of a mission of four-and-twenty men sent by K. Olaf the Swede to gather the taxes he laid claim to in Norway, ii. 69<sub>24-28</sub>—failure of their negotiations with the Thrandheimers, 69<sub>28</sub>-70<sub>15</sub>—unavailing interview with King Olaf, 70<sub>16</sub>-72<sub>4</sub>—refused further interviews by King Olaf, 72<sub>5-12</sub>—Thorgaut returns with some of his following back to Sweden, 72<sub>13-17</sub>—hears, before he quits Thrandheim how his brother with his following was hanged by K. Olaf's Guests and brings the news east to King Olaf the Swede, 72<sub>27-31</sub>—attacks Gudleik the Garthrealmer and slays him and robs his

- and King Olaf Haraldson's goods, 82<sub>28-32</sub>—but is attacked in turn by Eyvind Urochshorn and slain, and the robbed property is restored to Olaf Haraldson, 82<sub>21-8315</sub>
- THORGEIR AFRADSKOLL (*þorgeirr afráðskollr*), lived at Nidness, 995, Odd Kolson's source for the history of the Kings of Norway, Odd being, in turn, the source of Ari the Learned's 'Lives' of Norw. Kings, i. 6<sub>6,9</sub>
- THORGEIR, a lord of the Wick, married Ingrid the d. of Lodin and Astrid K. Olaf Tryggvison's mother, i. 30<sub>112-15</sub>—aids Olaf Tryggvison in christening the Wick, 30<sub>212-3032</sub>—joins Olaf Tryggvison's expedition to Wendland, 35<sub>810-12</sub>
- THORGEIR, chaplain of John's Church, Nidoyce, iii. 48<sub>117</sub>
- THORGEIR, a steward of a royal manor in Orkdale, witnesses how King Olaf Haraldson rebuked Stein Skaptison for his disloyalty, ii. 278<sub>20-2795</sub>—slain by Stein for refusing him means of travelling on running away from the King's court, 279<sub>6-28</sub>
- THORGEIR FLECK (*þ. flekkr*), a goodman of Sula in Verdale, devoted to the cause of K. Olaf Haraldson, ii. 397<sub>3-39815</sub>—exposes the traitors at K. Magnus Olafson's court, and receives the King's friendship in return, iii. 18<sub>21-1920</sub>
- THORGEIR, son of Havar, for a while a member of king Olaf Haraldson's household, ii. 24<sub>122-27</sub>
- THORGEIR of Kviststead, a landed-man, his altercation with K. Olaf Haraldson at Sticklestead, ii. 426<sub>31-4276</sub>—slain by K. Olaf in the battle, 430<sub>10-17</sub>—his lands confiscated by K. Magnus the Good, iii. 21<sub>17-18</sub>
- THORGEIR LEECH, the son of Stone, iii. 36<sub>510</sub>
- THORGILS (*þorgils*), son of Ari, a renowned lord [of Reekknolls] on the northern side of Broadfirth in Iceland, keeps the blinded king Rørek for one winter, as King Olaf Haraldson's prisoner, ii. 136<sub>9-22</sub>
- THORGILS, son of Gellir (*þ. Gellisson*), father to Ari the Learned, i. 51<sub>7-18</sub>
- THORGILS, son of Halma, the goodman of Sticklestead, offers to fight on the side of Olaf Haraldson, but is requested by him to help the wounded rather and, in case of his falling, to do the needful service to his dead body, ii. 410<sub>29-41111</sub>—he and his son remove the body from the battlefield to a little out-house, wash it, swathe it in linen, and cover it up

- with wood (faggots), 444<sub>3</sub><sup>14</sup>—again, in consequence of an accident which they feared might lead to the discovery of it by the king's enemies, they remove it into the meadow and hide it there, 445<sub>31-31</sub>—they make a coffin to the body, and a dummy coffin as well, filled with stones and straw, the weight of a man, 447<sub>22</sub><sup>20</sup>—they take both coffins down to Nidoyce on board a boat, and deliver the dummy chest to bishop Sigurd's men, but under cover of the darkness of night, they rowed up the river Nid to Saurlithe, and bore the chest into a waste shed there, and waked over the body through the night, 447<sub>30</sub>-448<sub>28</sub>—next they took the body still further up the river and buried it in a sand-hill near the bank, and went back to Sticklestead, 448<sub>29</sub>-449<sub>7</sub>—at bishop Grimkel's request, they give evidence as to what happened to the body while in their charge, 454<sub>27</sub>-455<sub>4</sub>
- THORGILS, son of Harald Hairfair and, apparently, Gyda, daughter of Eric, King of Hordland, i. 114<sub>10</sub>—proclaimed king by his father, 131<sub>18</sub>—furnished with warships by his father, he warred in Scotland, Wales and Ireland, and won Dublin, and became king thereover, and was betrayed by the Irish, 132<sub>21-28</sub>
- THORGILS ÖDDISON of Saurby in Western Iceland, his relations to Sigurd Slembi-Deacon, iii. 338<sub>1</sub>-339<sub>28</sub>
- THORGILS, son of Snorri, 'said that he saw the altar-cloth which was made' of a cloak that Harald Hardredy gave to Steig-Thorir, iii. 86<sub>31</sub>-87<sub>3</sub>
- THORGILS SPRAKALEGG, father of Earl Wolf, the brother-in-law of King Knut the Mighty, ii. 267<sub>22-25</sub>
- THORGILS, son of Thorolf Lousebeard, six winters old when Olaf Tryggvison was born, i. 224<sub>11-12</sub>—seized by vikings, and sold into slavery in Esthonia, together with Olaf Tryggvison, 229<sub>5-16</sub>—bought, together with Olaf, by the latter's uncle, Sigurd Ericson, and brought to Holmgarth, 230<sub>5-7</sub>
- THORGNYR (Þorgnýr), a lawman of Tenthland, grandfather of Thorgnyr the famous lawman, ii. 113<sub>19</sub>
- THORGNYR, son of Thorgnyr, lawman of Tenthland, father to the following, ii. 113<sub>19</sub>
- THORGNYR, son of Thorgnyr, a mighty lawman of Tenthland in Sweden, an old man, surrounded by a court, the wisest man in Sweden, akin to and foster-father of Earl

- Rognvald of West-Gautland, ii. 113<sub>17-25</sub>—description of his manorial residence, household ways and person, 116<sub>17-31</sub>—his reception of Earl Rognvald and Biorn the Marshal, 116<sub>17-22</sub> 29-31—conference on the question of peace between Norway and Sweden, Thorgnyr giving the Earl his word that the Swede-king shall listen to their pleadings, 117<sub>8</sub>-118<sub>6</sub>—he rides to Upsala-Thing, where he sits opposite to the King, surrounded by his house-carles, and supported by the throng of the bonders, 118<sub>7-28</sub>—his famous speech to his king, which resulted in Olaf the Swede's giving way, so as to consent to peace being established between the two countries, and his daughter Ingigerd being betrothed to Olaf of Norway, 120<sub>15</sub>-122<sub>18</sub>
- THORGRIM SKINHOOD (*þorgrímur skinnhúfa*), one of King Magnus Barefoot's landed men, runs away from the king in his last and fatal action with the Irish, iii. 241<sub>27</sub>-242<sub>10</sub>
- THORGRIM, son of Thiodolf of Hvin, stationed in the forehold on board the Long-Worm, i. 353<sub>18</sub>
- THORGUNNA (*Þorgunnr*, daughter of Veseti of Borgundholm), married to Aki Palnatoki's son, their son Vagn, i. 270<sub>80</sub>
- THORIR (*þórir*), origin of the name, i. 19<sub>25-26</sub>
- THORIR, an outlaw in Jamtland, married to the sister of Arnljót Gellini, befriends Thorod Snorrison when flying for his life from Thorar, lawman of Jamtland, ii. 298<sub>18</sub>-299<sub>16</sub>
- THORIR, (half-)brother of King Magnus the Good, sent by Magnus with his last will to Svein Wolfson conferring on him the kingdom of Denmark, iii. 91<sub>10-15</sub> 94<sub>1-6</sub>
- THORIR BARNACLE (*þ. helsingr*), captain of the Værings in Constantinople, iii. 430<sub>26-80</sub>
- THORIR BEARD (*þ. skegg*), one of eight lords of Thrandheim combined to force K. Hakon the Good to join in heathen festivals, i. 170<sub>20</sub>
- THORIR, son of Erling Skialgson of Soli and Astrid, daughter of King Tryggvi Olafson, ii. 24<sub>26</sub>—goes in a craft of twenty benches to aid his brother-in-law, Thorberg, against Olaf Haraldson in the affair of Stein Skaptison, 283<sub>28</sub>-284<sub>8</sub> 286<sub>21-22</sub>
- THORIR FAXI (*þ. faxi*), a thrall of King Eystein the Mighty, or the Evil, i. 161<sub>25</sub>
- THORIR, son of Gudbrand, sent by King Olaf Haraldson with

- a message of peace to the franklins assembled from Orkdale and Gauldale to oppose his advance into Thrandheim, ii. 47<sup>7-15</sup>
- THORIR HART (*þ. hjortr*), of Vogar, of Halogaland, commands in the centre of the fleet in the battle of Hiorungwick, i. 277<sup>10</sup>—leads a revolt in Halogaland against Olaf Tryggvison's project to christen the people, 309<sup>17-23</sup>—fights Olaf on coming into Halogaland, is arrested in his flight by the dog *Vigi*, and slain by the king, 329<sup>16-330<sup>23</sup></sup>
- THORIR HELSING (*þ. helsingr*), a son's son of Ketil Jamti, fled to the east from Jamtland on account of manslaughters, and was the first to colonize the countrysides afterwards called Helsingland, i. 162<sup>25-30</sup> ii. 276<sup>12-14</sup>
- THORIR HOUND (*þ. hundr*), son of Thorir (cf. 'Sigurd, son of Thorir and brother to Thorir Hound,' ii. 214<sup>10-17</sup>), a landed man of Birchisle in Halogaland, ii. 192<sup>15-17</sup> 214<sup>17-18</sup>—father of Sigurd, the father of Ranveig, wife of Joan Arnison; their children Vidkum, Sigurd Hound, Erling, Jartrud, iii. 17<sup>10-14</sup>—Thorir's sister Sigríð married to Olvir of Eggja, ii. 34<sup>15-7</sup>—more accounted of than his brother (Sigurd) because he was the king's landed man, 214<sup>25-26</sup>—jeers his nephew Asbiorn for the outrageous treatment he received at the hands of Seal-Thorir, 220<sup>13-23</sup>—persuades Asbiorn to break covenant with King Olaf Haraldson, 230<sup>21-231<sup>14</sup></sup>—has to give up, by order of the king, one half of his bailiwick over Halogaland into the hands of Asmund Grankelson, 237<sup>6-25</sup>—egged on by Sigríð, his sister-in-law, to avenge the slaying of her son Asbiorn, 239<sup>13-240<sup>4</sup></sup>—learns in time that Asbiorn's slayer was the king's bailiff, Asmund Grankelson, 240<sup>14-27</sup>—awaiting his chance of revenge, when he hears of Karli's trading voyage to Biarm-land in partnership with the king, Thorir joins him unbidden with a longship manned with some eighty men, 258<sup>22-259<sup>6</sup></sup>—incidents of the journey until he slays the king's partner, 259<sup>7-265<sup>23</sup></sup>—his dealings with Gunnstein, Karli's brother, after the slaying of the latter, 265<sup>24-266<sup>23</sup></sup>—his dealings with Finn Arnison when brought to justice by him in the king's name, 287<sup>29-291<sup>3</sup></sup>—he leaves Norway with all the proceeds of his journey to Biarm-land, and joins King Knut in England, 291<sup>4-28</sup>—with Knut in England in much favour, 335<sup>9-10</sup> 19-20—accompanies K. Knut in his expedition to Norway, is present when he is proclaimed king in Thrandheim, and be-

- comes Knut's landed man, 348-349<sub>3</sub>—reported by Biorn the Marshal to King Olaf as a leader of the general revolt in Norway, 381<sub>3</sub>—gathers measureless wealth by his 'Finn-journey,' 387<sub>19-24</sub>—his reindeer coats wrought with wizardry, 387<sub>25-28</sub>—brings a great muster of men out of Halogaland against K. Olaf, 387<sub>29</sub>-388<sub>4,8,11</sub>—refuses to take the chief command in the battle of Sticklestead, 420<sub>24</sub>-421<sub>20</sub>—ranges himself and his men under the standard of Kalf Arnison, his brother-in-law, 422<sub>21-24</sub> 423<sub>9-13</sub>—Thorir and Thorstein Shipwright, 424<sub>1-12</sub>—marches in the rear to the battle in order to prevent desertions, 425<sub>22-26</sub>—marches to the front and leads the attack at Sticklestead, 427<sub>10-14</sub>—Thorir's fight with King Olaf and his guards, deals the king his death wound, 431<sub>30</sub>-433<sub>15</sub>—takes part in the fight with Day Ring's son, 434<sub>12-14</sub>—deals reverently with the dead body of K. Olaf, whose blood heals a wound Thorir had received, 435<sub>3-15</sub>—the first of K. Olaf's foes to uphold his holiness, 435<sub>16-20</sub>—his pursuit, at the request of the Verdalers, of the Swedish fugitives from the battle, 436<sub>24</sub>-437<sub>27</sub>—he returns to his ships, 437<sub>27-29</sub> 446<sub>81-32</sub>—inquires in vain for K. Olaf's body, 446—goes on a pilgrimage to Jerusalem, from which he never returned, iii. 17<sub>6-9</sub>—his descendants, 17<sub>10-14</sub>.
- THORIR HVINANTORDI, defeated by Sigurd Slembi-Deacon, iii. 354<sub>7-11</sub>
- THORIR, son of Ingirid, counsels K. Magnus the Blind in vain to keep his force in the Wick to observe the movements of Harald Gilli after the battle of Fyrileif, iii. 318<sub>9-16</sub>
- THORIR KLAKKA, sent by Earl Hakon to the West to ascertain who Oli the Garthrealmer might be, and to betray him in case he was Olaf Tryggvison, i. 289<sub>6-16</sub>—finds Olaf out, persuades him to go to Norway, and joins his company, but finds, on his return, Hakon gone into hiding, and all Thrandheim in revolt against the Earl, 289<sub>19</sub>-291<sub>33</sub>
- THORIR THE LONG (*þ. langi*), the captain of King Olaf Haraldson's constabulary, the Guests, assassinates, at the King's bidding, Eilif the Gautlander, ii. 77<sub>25</sub>-78<sub>9</sub>—is despatched in pursuit of the escaped blind king Røerek, whom he captures, losing his life at the same time, 130<sub>6-23</sub>
- THORIR LONGCHIN (*þ. haklangr*), fought against Harald Hairfair in the battle of Hafursfirth, and fell there, i. 111<sub>10-31</sub>



THORIR, son of Olvir of Eggja and of Sigrid, d. of Thorir, and sister to Thorir Hound, a man of great promise and popularity, ii. 341<sup>5-12</sup>—entertains King Olaf at a great feast, 341<sup>12-22</sup>—the King inquires of Day, son of Red, concerning Thorir, who declares him to be a traitor to the King, which is proved by a massive ring of gold on his arm, given him, as he confesses, by Knut, and a prompt execution follows, 342<sup>3-</sup>

343<sup>24</sup>

THORIR, son of Roald, a 'hersir' in the Firthfolk, fosters Eric Blood-axe from three years old, i. 119<sup>1,4</sup> 128<sup>1c,29</sup>

THORIR SEAL (*þ. selr*), or Seal-Thorir (*Sel-þórr*), a steward of King Olaf Haraldson over his manor of Ogvaldsness, description of his personal characteristics, ii. 213<sup>24-25</sup>; 216<sup>15-22</sup>—his masterful dealings with Asbiorn Seal's-bane, 216<sup>1,13</sup> 23<sup>28</sup>-220<sup>11</sup>—slain by Asbiorn before the face of the king, 221-223<sup>1</sup>

THORIR, father to Sigurd, Thorir Hound and Sigrid of Eggja, ii. 214<sup>16-17</sup> 374<sup>5,8</sup>

THORIR THE SILENT (*þ. þegjandi*), son of Rognvald Mere-Earl and his lawful wife, Hild, daughter of Rolf Nefia, i. 117<sup>20</sup>—married Alof Year's-heal, d. of Har. Hairfair, 125<sup>7</sup> 137<sup>25-26</sup> appointed Earl of Mere after the death of his father, 125<sup>5-9</sup>

THORIR of Steig (son of Thord Guthormson), father of Guthorm, the father of Gudrid, iii. 87<sup>3-4</sup>—gives the King's name to Harald the Hardredy at a Thing summoned by King Magnus, iii. 84<sup>25-26</sup>—receives many presents from Harald, 86<sup>27,33</sup>—brings up Hakon Magnusson, K. Harald's grandson, 187<sup>9-10</sup>—after the death of Olaf the Quiet, the Uplanders proclaim Hakon king, and Thorir goes with him to Thrandheim, where he is proclaimed king at Ere-Thing, 205<sup>8,17</sup> 206<sup>6</sup>—K. Magnus Barefoot, disliking the liberal laws of his cousin, throws the blame on Thorir, 206<sup>31</sup>-207<sup>5</sup>—Thorir, after the death of Hakon, raises the standard of revolt against K. Magnus, is defeated and hanged, 209-212<sup>17</sup>

THORIR WOODBEARD (*þ. tréskegg*), a viking defeated and slain by Turf-Einar Earl of Orkney, i. 123<sup>6,11</sup>

THORKEL (*þorkell*), a goodman of Apewater, in Iceland, gave fostering to Sigvat, the poet, till he was well-nigh a full grown man, ii. 51<sup>14-17</sup>

THORKEL DYDRIL (*þ. dyðrill*), son of Eric Biodaskalli, i. 301<sup>10</sup>—commands the Crane in Olaf Tryggvison's expedition

to Wendland and the battle of Svoldr, 354<sup>2-3</sup> 363<sup>30-33</sup> 364<sup>15-17</sup>  
365<sup>5</sup> 366<sup>5-7</sup> 368<sup>20-25</sup>

THORKEI, FOSTER-FATHER (*þ. fóstri*), son of Amundi of Sandwick, of all men the doughtiest in Orkney, ii. 171<sup>27-31</sup>—advocates the cause of the oppressed subjects of Einar Wromg-mouth, Earl of Orkney, 172<sup>15</sup>-173<sup>6</sup>—flies from Orkney to Earl Thorfin of Caithness to escape Einar's persecution, 173<sup>7-10</sup>—gets so fond of Earl Thorfin that therefrom he was by-named Foster-father, 173<sup>10-14</sup>—sent by Thorfin to collect revenue of the third part he claimed of Orkney, Thorkel has to fly for safety from Earl Einar's wrath, 175<sup>8-15</sup>—goes to Norway and lays the state of things in Orkney before K. Olaf Haraldson, 175<sup>16</sup>-176<sup>2</sup> 189<sup>12-13</sup>—goes back to Orkney, and by Earl Brusi's intervention makes peace with Earl Einar, 176<sup>15-18</sup> 25-26—gives a feast to Earl Einar at which he murders him, 176<sup>30</sup>-178<sup>12</sup>—goes forthwith to Norway, and King Olaf was 'well pleased' with what he had done, 178<sup>13-20</sup> 192<sup>22-24</sup>—sends word privily to Earl Thorfin, who had come to Norway to settle his dispute with his brother Brusi, not to attempt leaving Norway without coming to terms with Olaf, 182<sup>30</sup>-183<sup>3</sup>—King Olaf, having received homage from Thorfin and Brusi, demands of them to desist from avenging on Thorkel the slaying of their brother, Earl Einar, 184<sup>20-28</sup>—Thorkel places his head in Earl Thorfin's lap and receives his pardon, 185<sup>3</sup>-186<sup>8</sup>

THORKEI FOSTERLING (*þ. fóstri*), son of Summerlid, slain in the presence of Harald Hakonson, Earl of Orkney, Sigurd Slembi-Deacon being accused of the deed, iii. 337<sup>17-18</sup> 340<sup>11-19</sup>

THORKEI, son of Eyolf (the Gray, son of Olaf Feilan, son of Thorstein the Red, son of Olaf White, King of Dublin, *see* Laxdæla Saga), for a while one of King Olaf Haraldson's household, ii. 241<sup>24-25</sup>—invited, together with other chiefs of Iceland, by Thorarin Nefiolfson, to go to Norway to meet King Olaf, an invitation on which Th. did not act, 245-246<sup>8</sup> 249<sup>23</sup>

THORKEI, son of Geiri of Lings, an Icelander, at the battle on Lyrshaw-heath, apparently selected by K. Magnus to do a surgeon's duty, his progeny talented leeches, iii. 37<sup>22-25</sup>

THORKEI GUSHER (*þ. geysa*), a Danish chief, whose house K. Harald Hardredy burns down and whose daughters he

- takes captive on board, setting them free for enormous ransom, iii. 95<sup>13</sup>-96<sup>11</sup>
- THORKEL HAMMERSKALD (*þ. hamarskald*), an Icelandic poet, author of a drapa on K. Magnus Barefoot, iii. 209<sup>25</sup>-210<sup>2</sup>
- THORKEL THE HIGH (*þ. hinn háfi*), son of Strut-Harald, i. 270<sup>23-26</sup>—his vow at his father's and Harald Gormson's grave-ale, 272<sup>25</sup> 27—his war-raid in Denmark in company with King Olaf the Holy, ii. 117<sup>13</sup>—his son Harald receives an earldom from Knut, 375<sup>16-19</sup>
- THORKEL LEIRA (*þ. leira*), a lord of the Wick, i. 273<sup>1-4</sup>—one of the captains in Eric's division of the fleet in the battle of Hiorung-wick, 277<sup>16-17</sup> 281<sup>10</sup>—slain by Vagn Akison while engaged in executing the prisoners after the battle, 281<sup>7</sup>-282<sup>17</sup>
- THORKEL NEFIA, or Nosy (*þ. nefja*), son of Lodin and Astrid, the mother of Olaf Tryggvison, i. 301<sup>5</sup> 7—was captain of the Short-Worm in Olaf Tryggvison's expedition to Wendland and the battle of Svoldr, 354<sup>1-2</sup> 363<sup>30-33</sup> 364<sup>15-17</sup> 365<sup>11-13</sup> 366<sup>5-6</sup> 368<sup>18-25</sup>—jumps last of all overboard from the Long-Worm, 375<sup>2-3</sup> 14
- THORKEL NOSY, *see* THORKEL NEFIA.
- THORKEL SKALLISON (*þ. Skallason*), an Icelandic poet, author of 'Walthiof's-flock,' iii. 181<sup>25-33</sup> 182<sup>12-20</sup>
- THORKETIL, i. 375<sup>14</sup>—the unsynocopated form of the name Thorkel: *see* Thorkel Nefja.
- THORLEIF (*þorleifr*), son of (Asgeir) Redfell, Icel. poet, author of a laudatory poem on Earl Hakon the Mighty, i. 298<sup>20-28</sup>
- THORLEIF, son of Bryniolf, a follower of Eystein son of Harald Gili, iii. 368<sup>8</sup>
- THORLEIF THE SAGE (*þ. hinn spaki*), son of Hordakari, i. 303<sup>26</sup>—cures King Halfdan the Black of dreamlessness, 84<sup>6-10</sup>—aredes a dream of his, 84<sup>20-25</sup>—cures Harald Hairfair of his infatuated mourning for Snowfair, 120<sup>10-35</sup>—assists K. Hakon the Good in framing the Laws of Gula-Thing, 160<sup>27-28</sup>
- THORLEIF THE SAGE, fosters, at his house of Middledale, Eric the son of Earl Hakon of Ladir, 209<sup>20-28</sup>—his dealings with Skopti-of-the-Tidings, 247<sup>21</sup>-248<sup>13</sup>—fits out his foster-son, Eric, son of Earl Hakon, against Skopti, 248<sup>13-21</sup>

- THORLEIF SKEP (þ. skjappa), a follower of Sigurd Slembi-Deacon, iii. 356<sup>15-27</sup>
- THORLEIK (þorleikr), son of Bolli (cf. i. 337<sup>17-20</sup>) and Gudrun Osvífrsdaughter (*see* Laxdæla, ed. 1891), for a time a member of King Olaf Haraldson's household, ii. 241<sup>25</sup>
- THORLEIK, son of Brand [the son of Thorgrim the priest], i. 335<sup>15</sup>
- THORLEIK THE FAIR (þ. hinn fagri), author of a 'flock' on K. Svein Wolfson of Denmark, iii. 97<sup>20-32</sup> 98<sup>1-0</sup> 99<sup>1-11</sup> 23-32  
101<sup>16-24</sup> 30<sup>1024</sup>
- THORLIOT BRUSHSKULL (þorljótr skaufuskalli), at the head of King Hakon Shoulder-Broad's host aboard the merchant ships off Kings'-Rock, iii. 400<sup>22-25</sup>—Gregory Dayson's ships drifting down upon him he springs overboard, 401<sup>3-8</sup>
- THORMOD (þormóðr), a priest sent by Olaf Tryggvison with Gizur the White and Hialti Skeggison to christen the Icelanders, i. 354<sup>15-16</sup>
- THORMOD COALBROWSKALD (þ. Kolbrúnarskald), the son of Bersi, an Icelandic poet, in the body-guard of K. Olaf Haraldson, ii. 241<sup>22-27</sup>—backs Finn Arnison's advice at K. Olaf's council of war in Veradale to visit the rebellious Thrandheimers with fire, sword, and plunder, 402<sup>22-30</sup>—gives vent to his envy of Sigvat, the king's favourite, 404<sup>19</sup>-405<sup>6</sup> 408<sup>15-23</sup>—joins the king's other poets in encouraging the army with a song of his own, 405<sup>20</sup>-406<sup>4</sup>—early in the morning of the day of the battle of Sticklestead, in answer to the king's request, 'Tell us some song,' he sings 'out right high' 'Bark-lay the Ancient,' receiving thanks from the army and gifts from the king, which he acknowledges with much devotion, 407<sup>15</sup>-408<sup>14</sup> 19-23—his fighting in the battle, wounds, death, 440<sup>15</sup>-442<sup>22</sup>
- THORMOD, son of Eindridi and of Jorun the d. of Valgerd the sister of Gudmund the Mighty, slays Hall son of Utrygg, who, when Thormod was one year old, had killed his mother's first cousin Kodran, the son of Gudmund, iii. 153<sup>1-3</sup>
- THORNY, daughter of Klack-Harald and sister to Thyri Denmark's-Weal, wife of King Sigurd Hart and mother to Ragnhild the mother of Harald Hairfair, i. 83<sup>7-8</sup>
- THOROD (þóroddr) [son of Eyvind], a chief of Olfus in southern Iceland, i. 269<sup>24-25</sup>

- THOROD, son of Snorri the Priest, goes, in obedience to King Olaf Haraldson's message by Thorarin Nefiolfson, to Norway, and stays with the king, ii. 249<sub>10</sub> <sup>ii.</sup>—is refused return to Iceland the next season by King Olaf, and detained in a manner that 'savoured of unfreedom,' until the result of Gellir Thorkelson's mission to the island should be known, 274<sub>15</sub>-275<sub>2</sub>—his chafing under this treatment, 278<sub>2-5</sub> 15-19 294<sub>11-17</sub>—in order to obtain release from his constraint at court, he undertakes to go, with a following of twelve men, to Jamtland to collect the taxes claimed by King Olaf, 294<sub>26-30</sub>—his adventurous journey, miraculous escapes, and safe return to King Olaf, 294<sub>31</sub>-302<sub>12</sub>—return to Iceland, 302<sub>13</sub> 16
- THOROLF (þórólfr), stationed in the main hold on board the Long-Worm, i. 353<sub>24</sub>
- THOROLF DRYLLR, captain of a company of soldiers garrisoned by Erling Askew in Biorgvin, iii. 457<sub>27</sub>
- THOROLF LOUSE-BEARD (þ. lúsarskegg), the foster-father and faithful servant of Astrid, the mother of Olaf Tryggvison, i. 223<sub>11</sub>-224<sub>18</sub>—caught by vikings and sold into slavery, and killed off as a useless mouth, 229<sub>5-13</sub>
- THOROLF SKIALG [SQUINTER] (þ. skjalgr), son of Ogmund, the son of Horda-Kari, father to Erling of Soli, i. 303<sub>27</sub> ii. 212<sub>13</sub> 214<sub>13-19</sub>
- THORSTEIN (þorsteinn), goodman of Attwood, harbours and entertains Astrid and her child, Olaf Tryggvison, and saves them from being caught by Gunnhild's emissaries, i. 225<sub>32-227</sub> 15
- THORSTEIN OF AUDSHOLT, in Iceland, a daughter of his married to Armbiorn Ambi, iii. 363<sub>6-7</sub>
- THORSTEIN GALLOWS (þ. galgi), father to Thora, the wife of Arni Arnmodson, ii. 198<sub>15-17</sub>
- THORSTEIN, son of Hall of the Side, invited, together with other chiefs of Iceland, by Thorarin Nefiolfson to go to Norway to meet King Olaf Haraldson, an invitation on which Th. did not act, ii. 245-246<sub>8</sub> 249<sub>24</sub>
- THORSTEIN HLIFARSON (þ. Hlifarsson), stationed in the main hold on board the Long-Worm, i. 353<sub>24</sub>
- THORSTEIN THE LEARNED (þ. fróði), cited as authority for a tale of miraculous dice-play between K. Olaf Haraldson and K. Olaf of Sweden, ii. 166<sub>23</sub>-167<sub>8</sub>

THORSTEIN MIDLANG (þ. miðlangr), one of Earl Eric's men in the battle of Hiorung-wick, smitten asunder in the midst by Bui, i. 280<sub>18-23</sub>

THORSTEIN OXFOOT (þ. uxafótr) [son of 'Ivar Ljómi], an Icel. champion on board the Long-Worm, i. 352<sub>30</sub>-353<sub>1</sub>

THORSTEIN THE RED (þ. rauðr), son of Olaf the White (King of Dublin) and Aud the Deeply-wealthy, joins Sigurd, Earl of Orkney in a war-raid on Scotland, i. 116<sub>18-22</sub>—his daughter Groa m. Dungad Earl of Caithness, ii. 169<sub>2-3</sub>

THORSTEIN SHIPWRIGHT (þ. knarrarsmiðr), enemy of K. Olaf Haraldson, joins Thorir Hound's ranks in the battle of Sticklestead, ii. 423<sub>22</sub>-424<sub>12</sub>—wounds K. Olaf severely with an axe, and is himself laid low by Finn Arnison, 433<sub>3-6</sub>

THORSTEIN, son of Sigurd of Eastort, iii. 336<sub>25</sub>

THORSTEIN THE WHITE (þ. hvíti), of Oprustead, stationed in the forehold of the Long-Worm, i. 353<sub>15</sub>

THORVITH (þorviðr), lawman of the Gauts, delivers a brave harangue to Earl Hakon Ivarson's Swedish auxiliaries before the engagement with K. Harald Hardredy near the Vener-water, and speedily runs away, iii. 150<sub>22-33</sub> 151<sub>4-9</sub>

THORWITH THE STAMMERER (þ. stami), a counsellor of King Olaf the Swede; description, ii. 160<sub>33</sub>-161<sub>6</sub>—his interpretation of lawman Edmund's tale of Atti the fool's hunt, ii. 161<sub>10-13</sub>—remains at the king's side while his brothers ally a revolt against him, 163<sub>9-13</sub>

THRANDERS, Thrands, Thrand-folk, Thrandheimers, Thrandheim-folk, Thrandheim men, Thrand-men, they, the men, of Thrandheim, (þrandir, þrandr, þrænda her, þrænzkr drótt), i. 132<sub>9</sub> 137<sub>16</sub> 142<sub>1</sub> 19 150<sub>11</sub> 16 160<sub>30</sub> 161<sub>20</sub> 23-24 162<sub>13</sub> 163<sub>8</sub> 164<sub>28</sub> 171<sub>15</sub> 24-25 172<sub>10-11</sub> 199<sub>11</sub> 203<sub>3</sub> 7 213<sub>23</sub> 232<sub>12</sub> 288<sub>18</sub> 298<sub>11</sub> 300<sub>1</sub>—ii. 201 432 65<sub>4</sub> 67<sub>1</sub> 193<sub>31</sub> 276<sub>10</sub> 17 405<sub>27</sub> 421<sub>6</sub> 423<sub>14-15</sub> 428<sub>22</sub> 454<sub>4</sub> 461<sub>30</sub> 462<sub>4</sub> 7 10—iii. 40<sub>81</sub> 44<sub>20</sub> 51<sub>15</sub> 92<sub>23</sub> 93<sub>5</sub> 112<sub>3</sub> 134<sub>1</sub> 191<sub>16</sub> 205<sub>17</sub> 208<sub>24</sub> 213<sub>22</sub> 223<sub>18</sub> 287<sub>4</sub> 347<sub>11</sub> 368<sub>10</sub> 402<sub>10</sub> 447<sub>25</sub> 456<sub>20</sub> 462<sub>19</sub> 467<sub>11</sub> 18 24-25 469<sub>2</sub>

THRAND O' CHIN (þrandr haka), one of eight lords of Thrandheim combined to force Hakon the Good to join in heathen festivals, i. 170<sub>19</sub>

THRAND O' GATE (þ. í Götú) [son of Thorbiorn Beard-o'-Gate] summoned by King Olaf Haraldson to Norway, together with many other representatives of the people of Faroe,

- but falls (conveniently) ill, and goes nowhere, ii. 246<sub>17-21</sub>—his egging-on of his foster-sons to undo Thoralf of Dimon's mission to Norway (conveyed to them in Thrand's own mysterious way), 269<sub>21</sub>-270<sub>12</sub>—his treacherous dealings with Karl o' Mere, 304<sub>27</sub>-309<sub>19</sub>—escapes due penalty at the hands of King Olaf by reason of the revolt against him in Norway, 309<sub>20-32</sub>
- THRAND RENT-MASTER (þ. gjaldkeri), commanding a ship in K. Ingi Haraldson's fleet at the battle of Holm-the-Gray, receives the captured Sigurd Slembi-Deacon, and hands him over to his tormentors, iii. 364<sub>3-30</sub>
- THRAND SQUINT-EYE (þ. skjalgi), of Halogaland, a fore-castle man on board the Long-Worm, i. 353<sub>6-7</sub>
- THRAND THE STOUT (þ. rammi), of Thelmark, a fore-castle man on board the Long-Worm, i. 353<sub>5-6</sub>
- THRAND THE WHITE (þ. hvíti), King Olaf Haraldson's taxgatherer in Jamtland, slain, together with his company of twelve, by the men of King Olaf the Swede, ii. 80<sub>10-17</sub> 294<sub>21-24</sub>
- THRIDI (þriði = Third-one), one of Odin's names, Odin, i. 256<sub>31</sub>
- THRÓTT (þrótt), one of Odin's names, Odin, i. 257<sub>1</sub> ii. 31<sub>17</sub> 43<sub>221</sub> iii. 254<sub>10</sub>
- THUND (þundr), one of Odin's names, Odin, ii. 405<sub>27</sub>
- THURID, daughter of Snorri the Priest (þuríðr Snorradóttir goða), a wise woman, who told Ari much saga lore, i. 71<sub>3</sub>
- THYRI (þyri), daughter of King Harald Gormson, promised by her brother Svein Twibear in marriage to King Burislaf in Wendland, i. 271<sub>12-13</sub>—fulfilment of the promise deferred through her refusal to consent, 349<sub>3-14</sub>—on Burislaf's claiming her through Earl Sigvaldi, she is delivered against her will to the Earl, who takes her to Wendland, where she is married to Burislaf, but from whom she runs away after a few days, first to Denmark, and then to Norway, where she marries Olaf Tryggvison, 349<sub>15</sub>-350<sub>31</sub>—the dominions which Gunnhild Svein Twibear's first wife owned in Wendland, Svein had settled on Thyri, and these same she urged Olaf Tryggvison to claim, for which purpose he, yielding unwillingly, fitted out a great expedition to Wendland, 350<sub>32</sub>-354<sub>7</sub> 358<sub>3-23</sub>—her only child with Olaf Tryggvison, called Harald, died within a year of his birth, 355<sub>22-30</sub>

- THYRI DENMARK'S WEAL (*Þ.* Danmarkar bót), daughter of Klack-Harald, King of Jutland, and queen to Gorm the Old, King of Denmark, i. 83<sup>10</sup>
- TIND (*Tindr*), son of Hallkel, an Icel. poet, i. 278<sup>20-32</sup> 283<sup>12 21</sup>
- TOSTI (*Earl*), son of Earl Godwin by his wife Gyda, and brother to Harald, afterwards K. of England, ii. 326<sup>10-12</sup> iii. 155<sup>20</sup>—commander-in-chief of the land forces in England and ranking above all other earls, 157<sup>26</sup>—158<sup>1</sup>—disputes his brother's title, to the exclusion of himself, to the kingdom, 158<sup>19-20</sup>—Harald removes him from the command of the army, whereupon he goes abroad to solicit alliances against Harald, and failing in Denmark, secures one at length in Harald Hardredy, K. of Norway, 159-162<sup>9</sup>—goes from Norway to meet his English followers in Flanders, 163<sup>1-4</sup>—joins his forces with Harald Hardredy when he lands in England, and fights in all his battles, including that of Stamfordbridge, refusing to make peace with his brother, 169<sup>2-27</sup> 170<sup>11</sup>—178<sup>10</sup>
- TOVI VALGAUTSON, his humane act to prisoners of war viewed by K. Olaf Haraldson as a capital offence, but is condoned through the intervention of his father, ii. 328<sup>8-31</sup>
- TRYGGVI, calling himself son of Olaf Tryggvison and of Gyda Olaf's English wife, invades Norway while Svein Alfiva's son was king and is defeated and slain in a great battle at Bokn in Sokensound, ii. 463<sup>8</sup>—465<sup>25</sup>
- TRYGGVI, son of Olaf the son of K. Harald Hairfair, i. 142<sup>5-9</sup>—flies, together with his foster-brother Gudrod (son of K. Biorn the Chapman), to the Uplands after the fall, in battle against Eric Bloodaxe at Tunsberg, of his father, 144<sup>29-30</sup>—joins Hakon the Good against Eric Bloodaxe, 151<sup>8-11</sup>—receives from Hakon the title of King, with the dominion of Ranrealm and Vingulmark, 151<sup>14-17</sup>—goes on warfare in Ireland and Scotland, 158<sup>17-20</sup>—appointed commander of K. Hakon the Good's forces in the Wick against incursions from Denmark, and for the purpose of collecting tribute from Danish lands conquered by Hakon, 158<sup>20</sup>—159<sup>8</sup>—his dealings with the sons of Eric raiding the Wick, 160<sup>11-16</sup>—ousted by the sons of Eric at Sotanes, 172<sup>3</sup>—comes to terms with Eric's sons as to his share in the realm after the death of Hakon the Good, 197<sup>14-16</sup> 19-24 202<sup>15-18</sup>—allies himself against Gunnhild's sons with Hakon, Earl of Ladir, Gudbrand a-Dale and Gudrod



- Biornson, 210<sub>3-11</sub>—coming at the invitation of Gudrod Gunnhild's son to a tryst with him at Walls, east of Sotanes, he is treacherously slain by Gudrod, 211<sub>11,20</sub> 224<sub>15,16</sub>—lies in the place 'now called' Tryggvi's Cairn, 211<sub>1,9-21</sub>
- TUNNI, treasurer of K. Aun the Old, relegated to other thralls by K. Egil; his theft of K. Aun's treasure, fights with K. Egil and falls, i. 44<sub>19-45</sub><sub>27</sub>
- TURF-EINAR (Torf-Einarr), son of Rognvald Mere-Earl by a concubine, i. 117<sub>22</sub> cf. ii. 168<sub>10-12</sub>—becomes Earl of Orkney, defeats vikings and teaches the islanders how to use turf for fuel, 122<sub>26</sub>-123<sub>17</sub>—his personal appearance, 123<sub>11,21</sub>—his feud with, defeat and torture of Halfdan Highleg in Rinan's isle, 125<sub>12</sub>-126<sub>11</sub> cf. ii. 168<sub>12-16</sub>—his songs, 125<sub>29</sub>-126<sub>5, 13, 20, 23, 37</sub> 127<sub>1,14</sub>—his flight from Orkney before K. Harald Hairfair's punitive expedition, 127<sub>3,7</sub> ii. 168<sub>16-17</sub>—pays for the people of Orkney the fine of sixty marks of gold imposed by K. Harald as atonement for the slaughter of Halfdan, 127<sub>17-25</sub> cf. ii. 168<sub>19,21</sub>—takes, as security for the refunding to him of the fine, all 'odal' lands in Orkney, 127<sub>23-29</sub> but cf. ii. 168<sub>18,19</sub>—the fate of his sons, Arnkel and Erland, 153<sub>18</sub>-154<sub>13</sub>—and of his third son, Thorfinn Skull-cleaver, 154<sub>29</sub>-155<sub>5</sub> cf. ii. 168<sub>26</sub>-169<sub>3</sub>
- TUSK-MELBRIGDA = Gael. Maelbrighde (Melbrigði tonn), a Scottish earl slain by Sigurd, Earl of Orkney, i. 116<sub>22,24</sub>
- TYR (Týr), one of the Æsir, counted as ancestor of K. Egil of Sweden, i. 46<sub>20</sub>—and of the Earls of Ladir, 206<sub>25</sub>—used in kennings to signify a man, a warrior, 185<sub>16</sub> (190<sub>14</sub>) 259<sub>18</sub> 262<sub>7</sub> 378<sub>7</sub>—Burden-Tyr (Farma-Týr), a periphrastic name for Odin, 206<sub>12</sub>
- ULFHILD (Ulfhildr), daughter of King Olaf Haraldson and Queen Astrid, with the King and Queen at Eidwood, ii. 369<sub>1</sub>—left with the Queen in Sweden when the King fares to Holmgarth, 369<sub>28</sub> 391<sub>25-27</sub>—married to Duke Otta (Ordulf) of Saxland, iii. 34<sub>10-13</sub>
- ULLER (Ullr), one of the gods, a son of Sif and stepson of Thor, used only in kennings, i. 199<sub>28</sub> 200<sub>4</sub> 245<sub>20</sub>
- ULLI, a pet name for Erland (Erlendr, *i.e.*, Erli, Elli, Ulli), i. 293<sub>81</sub>
- UNIBUR, a commander of Wendish forces at the siege of Kings'-Rock, iii. 326<sub>81</sub>-327<sub>7</sub>—his speech to his men on attacking the castle, 331<sub>10-20</sub>

- UPLANDERS, Upland-men (Upplendingar), i. 131<sub>11</sub> 132<sub>11</sub>—  
 ii. 63<sub>32</sub> 107<sub>2</sub> 132<sub>20</sub> 210<sub>18</sub> 368<sub>5</sub> 410<sub>4</sub> 460<sub>21</sub>—iii. 112<sub>3</sub> 144<sub>0</sub> 146<sub>18</sub>  
 19 155<sub>3</sub> 205<sub>3</sub> 448<sub>12</sub> 474<sub>22</sub>
- UP-SWEDES (Uppsviar), the Swedes, as it appears, inhabiting  
 the old realm of Upsala, or Tenthland, ii. 160<sub>17</sub> 164<sub>7</sub> (9 19) 31  
 165<sub>9-10</sub>
- UP-THRANDEHEIMERS, Up-Thrandfolk, dwellers of Upper-  
 Thrandheim, they from Inner-Thrandheim, men of Upper-  
 Thrandheim (Inn-þrandir), the inhabitants of the folklands  
 round the head of Thrandheim-Bay, i. 170<sub>17-18</sub> 353<sub>9</sub>—ii. 65<sub>6</sub>  
 71<sub>1</sub> 194<sub>5-6</sub> 14 402<sub>29</sub> 430<sub>6</sub> 451<sub>14</sub>—iii. 97<sub>26</sub>
- URGUTHRIOT (Urguþrjótr), an Earl sent as Christian mis-  
 sionary to Norway by Harald Gormson, i. 301<sub>25-30</sub>
- USPAK ('Uspakr), son of Usvif the Wise, the father of Wolf  
 King Harald Hardredy's marshal, iii. 67<sub>15</sub>
- USVIF THE WISE (Usvífr spaki) [son of Helgi], grandfather  
 of Wolf Harald Hardredy's trusted marshal, iii. 67<sub>15</sub>
- UTHYRMIR ('Uþyrmir), brother to Thrand the Stout, a fore-  
 castleman on board the Long-Worm, i. 353<sub>6</sub>
- VÆRINGS, foreign, chiefly northern mercenaries, in the ser-  
 vice of Byzantine emperors, iii. 60<sub>2</sub> 5 12 19 27 61<sub>13</sub> 62<sub>1</sub> 27 63<sub>4</sub> 65<sub>28</sub>  
 31 66<sub>21</sub> 67<sub>23</sub> 68<sub>1</sub> 69<sub>23</sub>-70<sub>21</sub> 30 73<sub>1</sub> 74<sub>1</sub> 32 76<sub>15</sub> 428<sub>18</sub> 21 429<sub>19</sub> 430<sub>26</sub>  
 33 431<sub>5</sub> 15 18 22 25—nicknamed by the Greeks the Emperor's  
 'Wineskins' (vinbelgir), iii. 430<sub>21-22</sub>
- VAFAD (Váfaðr), the waverer, the shifty god, Odin, i. 185<sub>7</sub>  
 190<sub>5</sub>
- VAGN, the son of Aki (Palnatoki's son) and Thorgunna, the  
 sister of Bui the Thick, a Jomsviking, i. 270<sub>29</sub> 30—his vow at  
 the grave-ale after Harald Gormson, Strut Harald and Veseti,  
 273<sub>1-4</sub>—commands one wing of the Jomsburg fleet in the  
 battle of Hiorung-wick, 277<sub>13-19</sub>—his fight in the battle, 279<sub>5-10</sub>  
 21-25—taken prisoner by Earl Eric and fettered with thirty of  
 his men, 281<sub>3-16</sub>—escapes being executed by Thorkel Leira,  
 whom he slays; is pardoned by Earl Eric, 282<sub>10-20</sub>—goes to  
 the Uplands with Earl Eric, who gives him in marriage  
 Ingibiorg, the daughter of Thorkel Leira, whereupon he goes  
 to his estates in Denmark, well found in all things by the  
 Earl, 283<sub>30</sub>-284<sub>4</sub>
- VAKR OF THE ELF (Vakr elfski), son of Raumi, a forecastle  
 man on the Long-Worm, i. 353<sub>3-4</sub>

VALDIMAR (Valdamarr, Vladimir), Prince of Holmgarth, 1036-1052, son of King Jarisleif and Ingigerd, daughter of Olaf the Swede-king, ii. 154<sup>27</sup> iii. 437<sup>30-31</sup>—possibly the same (born 1020) to whom Sigvat refers as having been healed by Olaf the Holy, ii. 458<sup>1,2</sup>

VALDIMAR, Vladimir the Great, Prince of Novgorod, 970-977, of Kiev, 980-1015—resides at Holmgarth, i. 228<sup>27-29</sup> 229<sup>24</sup>—contrary to the law of the land, he allows weregild to be paid for Olaf Tryggvison's manslaughter of Klerkon, and takes him up and treats him as a royal prince (Nestor expressly states that Vladimir abolished the 'vira' or weregild), 230<sup>26</sup>-231<sup>24</sup> 289<sup>1,2</sup>—appointed Olaf to the command of his land forces, and bestowed much favour upon him, 250<sup>1,17</sup>—withdrew his favour through slander, and Olaf departed the realm, 250<sup>23</sup>-251<sup>22</sup>—his land invaded and harried by Earl Eric Hakonson, 347<sup>6,22</sup>

VALDIMAR THE GREAT, King of Denmark, 1157-1182, son of Knut Lord and Ingibiorg, d. of Harald Valdimarson of Holmgarth (Novgorod), iii. 270<sup>28</sup>-271<sup>5</sup> brother-in-law of K. Magnus the Blind, 314<sup>25</sup> 27 and Stig Whiteleather, 271<sup>7-10</sup> first cousin to Kristin, the mother of K. Magnus Erlingson, 270<sup>28-30</sup> 271<sup>4</sup> 7-9 371<sup>11-14</sup> 437<sup>31</sup>-438<sup>2</sup> 471<sup>28-29</sup>—treaty of alliance between him and K. Magnus Erlingson, 437<sup>14</sup>-438<sup>15</sup>—the treaty broken by Erling wilfully failing to persuade the men of the Wick to become Danish subjects, 465-467<sup>2</sup>—Erling forges letters in the name of K. Valdimar in order to try the loyalty of the Thrandheimers to his son, 467<sup>5</sup>-469<sup>25</sup>—K. Valdimar's abortive expedition to Norway, 469<sup>28</sup>-470—suffers defeat at the hands of Erling at Deersriver in Jutland, 471<sup>3-28</sup>—peace made with Erling on condition that he hold the Wick in Norway as an earldom of K. Valdimar, 471<sup>26</sup>-474<sup>5</sup>

VALGARD OF THE MEAD (Valgarðr af Velli), Icelandic poet, commemorates the journey of Harald the Hardredy from Holmgarth to Sweden, iii. 77<sup>5-14</sup>—tells of the journey of Harald and Svein from Sweden to Denmark, 78<sup>14</sup>-79<sup>16</sup>

VALGAUT (Valgautr), the father of Tovi, intercedes with King Olaf on behalf of his son, is christened by the king, and dies immediately afterwards, ii. 328<sup>28-31</sup>

VALGERD (Valgerðr), daughter of Eyolf, sister of Gudmund

- the Mighty of Maddermead, and mother of Jorun, the mother of Thormod, iii. 153<sup>4-6</sup>
- VALI (Váli), a sea-king, or, according to others, a son of Odin and Rind, i. 346<sup>13</sup>
- VALKYR (Valkyrja, from val, stem of valr, a collective term for those fallen in battle, but meaning the 'elects,' *i.e.*, Odin's collective choice, and kyrja, from stem kur- in kurum I. pl. pret. of kjósa, to choose, a she-chooser, she who chooses), 'elect-choosers,' Odin's maidens, who out of the fallen host in battle, the 'Elect,' chose the worthy, *i.e.*, the *bravely fallen*, for the joys of Valhall, i. 155<sup>16</sup> 172<sup>32</sup> 189<sup>5-10</sup>—they ride on horseback in helmet, wield a spear, and carry shield before them, 191<sup>14</sup> 20-24
- VANA, a woman out of Vanhome, married to Svegdir, K. of the Swedes, i. 25<sup>30-31</sup>
- VANDRAD (Vandráðr, *i.e.*, he who is in trouble for counsel, embarrassed), name assumed by K. Svein Wolfson, and under which he managed to save his life by the aid of Earl Hakon Ivarson after the battle of Niz, iii. 138-140<sup>6</sup>
- VANIR, the people of Vanland, their dealings with Odin, i. 13<sup>13</sup>-14<sup>19</sup>—authors of the art of wizardry, 14<sup>22-24</sup>
- VANLAND (Vanlandi), son of Svegdir and Vana, i. 25<sup>31</sup>—took rule over the Swedes after his father, warred far and wide, abode in Finland with Snow the Old, and wedded his daughter Drift, whom he deserted, and who, in turn, caused him to be trodden to death by a night-mare at Upsala, 26<sup>26</sup>-27<sup>33</sup>
- VARIN (Varinn), a legendary king, i. 315<sup>12-18</sup>
- VATT (Vótr), an earl of Denmark, i. 47<sup>28</sup>-48<sup>31</sup>
- VE (Vé), brother of Odin; he and his brother Vili marry Frigg, Odin's wife, during the latter's absence from home so prolonged that all hope of his return had been given up, i. 13<sup>8-15</sup>—left in rule over Asgarth when Odin and his migrated to the north, 15<sup>15</sup>
- VEMUND (Vémundr), brother to Audbiorn, king of Firthfolk, succeeded to his brother's kingdom after the latter's fall at the second battle of Solskel, i. 103<sup>6-7</sup>—burnt in his house whilst feasting at Naustdale, by Earl Rognvald of Mere, 103<sup>16-23</sup>—his ships and chattels confiscated, 103<sup>25-27</sup>
- VEMUND KNUCKLE-BREAKER (V. völubrjótr), captain

- of the band collected by Klypp the Hersir to slay King Sigurd Slaver, i. 216<sup>7-11</sup>
- VENDS. *See* Wends.
- VERDALERS, folk of, they of, Verdale (Verdælir), dwellers in Verdale, Upper-Thrandheim, ii. 196<sup>31</sup> 405<sup>28</sup> 437<sup>18</sup>
- VESETI, a lord in Borgundholm, i. 271<sup>27-28</sup>
- VIDKUNN OF BIRCHISLE (Viðkunnr í Bjarkey), son of Joan Arnison and Ranveig, d. of Sigurd, s. of Thorir Hound, iii. 17<sup>10-13</sup>—attacked and robbed by Steig-Thorir, father and son flee to K. Magnus Barefoot for protection, 211<sup>1-20</sup>—joins K. Magnus Barefoot's expedition to Ireland, 238<sup>35</sup>—one of the last to flee from the fallen king, whose sword 'Legbiter' and banner he saves on board ship, 242<sup>19-21</sup>—slays in the battle the man who killed K. Magnus, for which he got into great favour with his sons, 243<sup>14-18</sup>—Magnus, s. of K. Sigurd Jerusalem-farer fostered by him in Birchisle, 278<sup>25-27</sup>—he shelters for one winter Magnus (already deposed, maimed and blinded) from the sons of Harald Gilli, 356<sup>17-18</sup>
- VIDUR (Viðr), one of Odin's names, Odin, i. 207<sup>30</sup> 256<sup>20</sup> 278<sup>25</sup>
- VIGFUS (Vigfúss), son of Slaying Glum, fights on board Earl Hakon's ship in the battle of Hiorung-wick, i. 280<sup>5-12</sup>
- VIGLEIK (Vigleikr), son of Arni, slays Aslak Skull o' Fitjar, ii. 362<sup>7-13</sup> 363<sup>5-10</sup>
- VIKAR (Vikarr), of Tenthland, a champion on board the Long-Worm, i. 353<sup>1</sup>
- VIKING-KARI (Vikingakári), father of Sigurd, the father of Eric Biodaskalli, i. 334<sup>29-31</sup> (but *see* Sigurd, son of Viking-kari)—a landed man of Vors, in Norway, ii. 89<sup>5-6</sup>
- VILBORG, daughter of Gizur the White, second cousin of Olaf Tryggvison, married to Hialti, the son of Skeggi, i. 335<sup>1-3</sup> ii. 89<sup>4-9</sup>
- VILI, brother to Odin, i. 139<sup>15</sup> 151<sup>15</sup>—*see* Ve.
- VIRVIL (Virvill), a sea-king, i. 346<sup>14</sup>
- VISBUR (Vísbur), son of Vanland and Drift his Finnish wife, i. 27<sup>3</sup>—wedded an unnamed daughter of Aude the Wealthy, and deserted her, having had two sons with her, Gisl and Ondur, and took to him another, also unnamed, with whom he had a son, Domald; was burned in his house by his sons of first marriage, 28<sup>3-29<sup>5</sup></sup>
- VISSIVALD (Vissivaldr), *i.e.*, Vsevolod, Grand Prince of Kief,

- 1078-1093, son of Jarisleif, King of Holmgarth and Ingigerd daughter of Olaf the Swede-king, ii. 154<sub>27</sub>
- VISSAVALD (Vissavaldr), Vsevolod, a 'king' from Garthrealm, comes to Sweden to woo Sigrid the Haughty, who burns him alive together with Harald the Grenlander, 995, i. 286<sub>9-25</sub> (? son of Vladimir the Great, who died 995).
- VITGEIR (Vitgeirr), a wizard of Hordland, i. 133<sub>9,20</sub>
- VOLSUNGS (Volsungar), the family of Volsung, the grandfather of Sigurd the Slayer of Fafnir, represented in carven images at the Hippodrome in Constantinople, iii. 260<sub>16-20</sub>
- VORS-FOLK (Vorsar), inhabitants of the district of North-Hordland called Vors, iii. 208<sub>20</sub>
- WALDEMAR, *see* Valdimar.
- WALTHEOW, also WALTHIOF (Valþjófr), 1066, Earl, son of Earl Godwin by his wife Gyda, ii. 326<sub>10-12</sub> iii. 155<sub>21</sub>—with Morcar on the Ouse in opposition to King Harald Sigurdson, 167<sub>6-9</sub>—flees into York, 168<sub>30</sub>—with his brother K. Harald Godwinson at the battle of Helsingport, 181<sub>11-12</sub>—gets away by flight, but coming upon a company of a hundred Normans, he burns them to death in an oak forest, 181<sub>18-33</sub>—William, now King of England, sends word to him to come to terms of peace, and gives him a safe conduct to the meeting, 182<sub>46</sub>—he goes to the meeting with a small following, is met on his way by two king's bailiffs and a company of men, who put him in fetters and slay him, 182<sub>7-11</sub>—held for holy by Englishmen, 182<sub>11 12</sub>  
(Waltheow was not, as Snorri has it, a son of Godwin and brother to Harald, but the son, in first marriage, of Earl Siward of Deira, who died 1055. By order of the Conqueror, Waltheow was executed 31 May, 1076, at Winchester. Steenstrup, *Normannerne*, iii. 437-440, makes it clear that Siward, father of Waltheow, and Wolf, father to K. Svein of Denmark, were first cousins.)
- WATERWORM (Vatnormr), son of Day Eilifson by Ragnhild, d. of Skopti Ogmundson, commands in Tunsberg under K. Ingi, and repels a Danish attack on the town, iii. 352<sub>3-8</sub>—his misadventure at Portyria, 354<sub>24</sub>-355<sub>2</sub>
- WENDS, Wend-folk, Wendland-folk (Vindr), inhabitants of Wendland, i. 157<sub>29</sub> 158<sub>3</sub> 255<sub>3</sub> 256<sub>22</sub> 271<sub>6 8</sub> 347<sub>26</sub>—ii. 171<sub>8</sub>—iii. 30<sub>16</sub> 32<sub>2 19</sub> 34<sub>7 15 21 27</sub> 35<sub>2 14 17</sub> 36<sub>5 25</sub> 37<sub>8 9</sub> 50<sub>26</sub> 59<sub>5</sub> 116<sub>23</sub> 326<sub>19</sub> 327<sub>22 26</sub> 328<sub>3-333</sub> 354<sub>7</sub> 380<sub>28</sub>

- WEST-GAUTLANDERS (Vestrgautar), ii. 117<sub>11</sub> 119<sub>17,20</sub> 142<sub>11-12</sub>  
 155<sub>22</sub> 164<sub>12</sub> iii. 229<sub>1</sub>
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- WHITE-CHRIST, *see* Christ.
- WICK-DWELLERS, -folk, -men, -wights, folk, men of the Wick (Vikverjar), inhabitants of the Wick in Norway i. 132<sub>10</sub>  
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- WILLIAM (Viljálmr), the V. Earl of Poitiers and III. Duke of Aquitaine, 994-1030, ii. 19<sub>11-14</sub>
- WILLIAM, 'son of Richard,' earl of Normandy during the thirteen winters that had worn from the fall of Olaf Tryggvison, *i.e.* A.D. 1000-1013, has no existence, ii. 21<sub>18-24</sub>
- WILLIAM THE BASTARD (V. bastarðr), son of Robert 'Long-sword' (!) Duke of Normandy, afterwards K. of England, 1066-87, i. 118<sub>29</sub>—receives as chance visitor, Harald Godwinson, to whom he promises his daughter in marriage, iii. 156-157<sub>11</sub>—incensed at Harald's breaking off the betrothal, and claiming that his title to the crown of England was superior to Harald's, he invades and conquers England, 180-182<sub>28</sub>—his dealings with Earl Walthiof, 181<sub>18</sub> 182<sub>20</sub>
- WILLIAM, Bishop of the Orkneys, accompanies Erling Askew on his Jerusalem journey, iii. 371<sub>18-21</sub>
- WILLIAM, son of Gudrun of Saltness, iii. 483<sub>26</sub>
- WILLIAM LONGSPEAR, *see* the following.
- WILLIAM LONGSWORD (V. langaspjót, mistranslation of 'longa spatha'), son of Rolf Wend-a-foot, Duke of Normandy, 927-942, i. 118<sub>24</sub> ii. 21<sub>31</sub>
- WILLIAM, King of Sicily, son of K. Roger the Rich, had war with Micklegarth's Kaiser, iii. 256<sub>1-3</sub>—had three daughters and no son, the daughters married to Kaiser Henry, to a Duke of Cyprus, and to Margrit, lord of Corsairs, 256<sub>29</sub>  
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- Margarito were daughters of William I., 1154-1166. The William who waged war with Greece was his son, William II., 1166-1189.)
- WILLIAM THE SKINNER (V. skinnari), slain by Sigurd Slembi-Deacon, iii. 357<sup>25</sup>.
- WINTERLID THE SKALD (Vetrliði skald), slain by Thangbrand the missionary for an insulting lampoon, i. 323<sup>22-24</sup>.
- WOLF FLY ('Ulfr flý), son of Peter Burden-Swain, iii. 104<sup>12</sup>.
- WOLF HRANISON, accompanies King Magnus Barefoot on his warfare in Ireland, iii. 238<sup>27</sup>-239<sup>1</sup>—falls with the king, 242<sup>23-24</sup>.
- WOLF THE RED ('U. hinn rauði), the bearer of K. Olaf Tryggvison's banner on board the Long-Worm, i. 352<sup>27-29</sup>—altercation between him and Olaf Tryggvison before the battle of Svoldr, 366<sup>12, 24</sup>.
- WOLF, son of Rognvald Earl of West-Gautland and Ingibiorg the daughter of Tryggvi, ii. 23<sup>31</sup> 154<sup>32</sup>.
- WOLF, son of Skogul-Tosti and brother to Sigrid the Haughty, father to Rognvald Earl of West-Gautland, i. 356<sup>20-24</sup> ii. 239-12 154<sup>5</sup>.
- WOLF, an earl in Denmark, son of Thorgils Sprakalegg, married to Astrid, sister of King Knut the Mighty, who set him, together with his son, Hordaknut, to rule over Denmark in his absence in England, ii. 267<sup>21-27</sup> 316<sup>16-21</sup> iii. 30<sup>24-26</sup> 31<sup>5</sup>—by virtue of letters forged by Queen Emma under royal seal, of the spuriousness of which Earl Wolf was aware, he causes Hordaknut to be elected King of Denmark at a public Thing, ii. 316<sup>21</sup>-317<sup>20</sup>—levies forces by land and sea to meet invasion by Sweden and Norway combined, 317<sup>21-33</sup>—fearing Knut's anger he sends messengers to Queen Emma to ascertain the king's mind, 318<sup>1, 5</sup>—deserted by the influential people of Denmark, 318<sup>24</sup>-319<sup>1</sup>—he leaves his case in the king's hands, sending his son, Svein, to intercede for him, and to offer himself an hostage to the king on his father's behalf, King Knut answering that Wolf should go on levying forces, afterwards they could talk about peace, 319<sup>7-16</sup>—commands in the battle of the Holy River, where he fights valiantly, 322<sup>17-19</sup>—his endeavour to appease the king, 325<sup>29</sup>-326<sup>9</sup>—his fatal chess-play with King Knut, 326<sup>5-9</sup> 17-81—the murder of him in the church of Roiswell, 327<sup>1-15</sup> iii. 29<sup>14-15</sup>—the atonement for the murder and sacrilege, 327<sup>16-23</sup>.

- WOLF, son of Uspak, the son of Usvif the Wise, K. Harald Hardredy's marshal, married Jorun d. of Thorberg Arnison (and sister to K. Harald Hardredy's Queen Thora), their children and descendants, iii. 104<sub>3-15</sub>—with K. Harald while in Greek service, 67<sub>14-17</sub> 73<sub>22 31</sub>—his character and favour with Harald, 67<sub>15-17</sub> 104<sub>3-6 15-19</sub>—commands a ship in the battle off Niz, 133<sub>17-28</sub>—in favour of Harald's expedition to England, 162<sub>19-28</sub>—his death and Harald's parting words at his grave, 162<sub>29-33</sub>
- WOLFHEDIN, son of Saxolf, an Icelander, falls at Kings' Rock, iii. 354<sub>18</sub>
- WOLFKEI SNILLING ('Ulfkell snillingr), earl in East Anglia, ob. 1016, defeated in battle by Ethelred and Olaf Haraldson, ii. 16<sub>4-25</sub>—slain by Earl Eric of Norway in battle to the west of London, 26<sub>24-34</sub>
- WOLFNOTH, misprinted Wolfroth ('Ulfnaðr), father to Earl Godwin, ii. 326<sub>10-11</sub>
- WORM (Ormr), stationed in the forehold of the Long-Worm, i. 353<sub>14</sub>
- WORM (mispr. Orm, iii. 351<sub>4</sub>), Earl of the Uplands, son of Eilif and Ragnhild, d. of Hakon the Mighty, married to Sigrid, d. of Earl Finn Arnison, their children: Ogmund and Ragna; created Earl by Harald Sigurdson, iii. 106<sub>20-23</sub> 113<sub>21-23</sub> 116<sub>3-8</sub> 119<sub>5-6 12-13</sub> 351<sub>3-5</sub> 371<sub>7-11</sub>
- WORM LYGRA (O. lygra), of Middlehouse, on the river Gaul in lower Gauldal, threatened by Olaf Tryggvison with being sacrificed to the heathen gods, i. 319<sub>4-6</sub>
- WORM LYRGIA (O. lyrgja), a wealthy goodman of Bunes, married to Gudrun, daughter of Bergthor of Lund, raises the standard of revolt against Earl Hakon on account of his insult to the honour of his wife, i. 292<sub>5-293</sub> 10
- WORM, of Lioxa, one of eight lords of Thrandheim bound together to force Hakon the Good to join in the customs of heathen festivals, i. 170<sub>17</sub>—threatened by Olaf Tryggvison with being sacrificed to the gods, 319<sub>4-8</sub>
- WORM (mispr. Orm, iii. 475<sub>2</sub> 476<sub>26</sub>) KING'S-BROTHER (O. konungsbróðir), son of Ivar Skewer and Queen Ingrid, d. of Rognvald and mother of K. Ingi Harald Gilli's son (whence the by-name), iii. 370<sub>18-22</sub>—his valiant fight at the battle of Oslo, 1161, in which his half-brother, K. Ingi Haraldson

- fell, 426<sub>10-15</sub> 23-24—betrothed the winter before to Ragna, d. of Nicolas Mew, the widow of K. Eystein Haraldson, 426<sub>23-28</sub>—flees from Oslo to his brother K. Magnus of Sweden, 426<sub>23-24</sub> 29-31—with Erling Askew in Biorgvin, 443<sub>15-16</sub>—with Erling again in search of the band of Olaf Unlucky, 474<sub>27</sub> 475<sub>2</sub>—severely wounded in the fight at Rydiokul with Olaf Unlucky, 476<sub>27</sub>—fights with K. Magnus Erlingson in the battle of Re against Eystein Eysteinson, 484-486<sub>3</sub>
- WORM SHAWNEB (O. skógarnef), stationed in the main-hold on board the Long-Worm, i. 353<sub>24-25</sub>
- YGG (Yggr, the Terrifier), Odin, ii. 15<sub>11</sub> 31 60<sub>24</sub> iii. 7<sub>4</sub> 18<sub>1</sub> 26
- YLFING (Ylfingr), *see* Hiorvard the sea-king.
- YLFINGS (Ylfingar), the followers of Hiorvard, who was called Ylfing, i. 60<sub>8</sub> cf. 59<sub>15</sub>
- YINGLINGS (Ynglingar), the earliest race of the kings of Sweden, descendants of Frey, who was also called Yngvi, i. 46<sub>14</sub> 18 23<sub>4-12</sub> 31<sub>23</sub> 40<sub>3</sub> (cf. ii. 160<sub>11-10</sub> 26-29)—Huld, the Finnish witch, lays the spell on the race, that parricide should be for ever a besetting curse of their blood, 28<sub>10-23</sub>—after Ingiald Evil-heart, the dominion of Upsala fell from the direct line of descent in the Yngling race, 64<sub>20-32</sub>
- YNGVAR (Yngvarr), King of Fiadrundaland, i. 55<sub>4-7</sub> 15 27—burned in a banqueting hall at Upsala by Ingiald Evil-heart, 58<sub>3-10</sub> 29-59<sub>7</sub>
- YNGVAR, son of K. Eystein, King of the Swedes, had war with Denmark and Esthonia, and fell in battle with the Esthonians, i. 53<sub>7-54</sub>
- YNGUNI = Yngvi, i. 31<sub>21</sub>
- YNGVI, another name by which Frey was called, i. 23<sub>8-9</sub>—Yngvi's people, the Swedes, 31<sub>10</sub>; Yngvi's kindred = Ynglings = the Norwegian branch from Olaf Treeshaver, 189<sub>8</sub>—synonymous for king, 23<sub>9-11</sub> 30<sub>18</sub> 31<sub>21-23</sub> iii. 78<sub>14</sub>
- YNGVI, son of K. Alrek, King of the Swedes, together with his brother Alf, i. 36<sub>1-37</sub> 23
- YNGVI-FREY (Yngvi-Freyr), *see* Frey.
- YRSA, d. of Helgi, King of Denmark, by Alof the Mighty, apparently before her marriage with K. Gerthiof of Saxland; left in her mother's charge, she grows up with shepherds (in Saxland), and in a war raid on that dominion by K. Adils of Sweden, is carried off captive, and in the end is married

to K. Adils. K. Helgi makes war on Adils, carries off his queen, not knowing she was his daughter, and marries her; their son: Rolf Kraki. Yrsa's mother, coming to Denmark, discloses her paternity, whereupon she joins her former husband, i. 49-50<sup>11</sup>

ZOE THE RICH, Eastern Empress, 1028-1052, 'rules over Greekland' with Michael Katalaktus, iii. 59<sup>25</sup>—engages for war-service Harald the Hardredy, 59<sup>26-27</sup>—enraged at the idea of Harald leaving the service of the King of the Greeks, she brings false accusations against him, as she had wished to have him for her husband, 72<sup>21</sup>-74<sup>4</sup>—Harald sends her a derisive message by Maria, the maid whom he had wooed and taken by force from the palace, 72<sup>29</sup>-73<sup>1</sup> 75<sup>17-21</sup>

THE VERNACULAR BY-NAMES IN ALPHABETICAL ORDER.

Afráðskollr (Thorgeir)  
 Agnhotr (Sigurd)  
 Ambi (Arnbjorn)  
 'Arbót (Alof)  
 'Armaðr (Asgaut)  
 — (Biorn)  
 — (Thorgeir)  
 'Arsæli (Eric)  
 Askmaðr (Alf)  
 'A Skógi (Marcus)  
 Auðgi (Auði)  
 — (Kiotvi)  
 Bakrauf (Gilli)  
 Balli (Ottar)  
 Bastarðr (William)  
 Berfættr (Magnus)  
 Bestill (Bergthor)  
 Bfldr (Sigurd)  
 Birtingr (Ottar)  
 Bjóðaskalli (Eric)

Blinði (Arnvid)  
 — (Magnus)  
 — (Stuf)  
 — (Svipdag)  
 Blóðox (Eric)  
 Brigðarskalli (Arni)  
 Brosa (Birgir)  
 Bryggjufótr (Svein)  
 Bryndaelaskald (Illugi)  
 Bukkr (Biorn)  
 Byrðarsveinn (Peter)  
 Daðaskald (Eyolf)  
 Danmarkarbót (Thyri)  
 Daufi (Andres)  
 — (Freywith)  
 Dengir (Ogmund)  
 Digri (Biorn)  
 — (Bui)  
 — (Hugh)  
 — (Olaf)

Digri (Sigurd)  
 Djúpauðga (Aud)  
 Drengur (Olaf)  
 Dryllr (Thorolf)  
 Dynta (Ivar)  
 Dyðrill (Thorkel)  
 Dælski (Atti)  
 Eimuni (Eric)  
 Eisli (Thorfinn)  
 Eitrkveisa (Biorn)  
 Elfski (Vakr)  
 Fagri (Thorleik)  
 Faukr (Hakon)  
 Faxi (Thorir)  
 Fiss (Gunni)  
 Fitjaskalli (Aslak)  
 Fjoruskeifr (Arni)  
 Flekkur (Thorgeir)  
 Flettur (Harald)  
 — (Saxi)  
 Flípr (Paul)  
 Flý (Wolf)  
 Frey's priest (Thord)  
 Friðkolla (Margret)  
 Friðsami (Fróði)  
 Fróði (Arí)  
 — (Thorstein)  
 Frœkni (Ali)  
 — (Frodi)  
 — (Holti)  
 Fægir (Hallward)  
 Galgi (Thorstein)  
 Gamla (Gyda)  
 Gamli (Bragi)  
 — (Erling)  
 — (Gorm)  
 — (Hakon)  
 — (Knut the Mighty)  
 — (Olmod)  
 — (Snow)

Gamli (Solvi)  
 Gandr (Harek)  
 Gauzki (Eilif)  
 — (Hrani)  
 Geirstaðaálfr (Olaf s. o. Gudrod)  
 — (Olaf s. o. Harald)  
 Gellini (Arnhot)  
 Gellir (Thord)  
 Gerzki (Gudleik)  
 Geysa (Thorkel)  
 Gilli (Harald)  
 Gjaldkeri (Thorbiorn)  
 Glumra (Eystein)  
 Glæsirófa (Styrkar)  
 Góði (Edward)  
 — (Eric)  
 — (Grim)  
 — (Hakon)  
 — (Magnus)  
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- Hareksblesi (Hallward)  
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DANE-WORK or, shorter, Work (Danavirki), now Danevirke in South-Jutland, a great rampart wall along the borderline from Sleswickfirth to Eiderfirth, i. 253<sub>24 25</sub> 255<sub>10 21</sub> 256<sub>5-13 24-29</sub> 257<sub>1</sub>

DEERSRIVER (Dyrsá), now Diursaa, Jutland, Denmark, iii. 471<sub>1</sub>

DENMARK, Dane-realm (Danmork, Danaveldi), i. 4<sub>29</sub> 5<sub>29</sub> 3<sub>1 25</sub>

39<sub>9</sub> 49<sub>20</sub> 45<sub>11</sub> 47<sub>21 31</sub> 50<sub>6</sub> 64<sub>24</sub> 83<sub>11</sub> 93<sub>20</sub> 94<sub>16</sub> 128<sub>24</sub> 134<sub>23</sub> 157<sub>20</sub>

159<sub>7 15 21</sub> 174<sub>16</sub> 175<sub>5</sub> 179<sub>27</sub> 183<sub>11</sub> 214<sub>2</sub> 217<sub>9 18</sub> 232<sub>32</sub> 233<sub>4</sub> 235<sub>10 20</sub>

236<sub>28</sub> 237<sub>2 13 14 25</sub> 249<sub>14</sub> 254<sub>2</sub> 255<sub>25 29</sub> 260<sub>18</sub> 268<sub>7</sub> 269<sub>27</sub> 270<sub>7 21</sub>

271<sub>1</sub> 274<sub>27</sub> 277<sub>27</sub> 284<sub>2</sub> 348<sub>12 19</sub> 349<sub>18</sub> 350<sub>7</sub> 358<sub>14</sub> 359<sub>25</sub> 361<sub>1</sub>—

ii. 51<sub>1 22</sub> 6<sub>2</sub> 11<sub>7</sub> 40<sub>26</sub> 75<sub>25</sub> 81<sub>1</sub> 97<sub>27</sub> 167<sub>27 29</sub> 250<sub>19 15</sub> 253<sub>20 23</sub>

256<sub>1</sub> 257<sub>11</sub> 267<sub>21 21 24</sub> 311<sub>10</sub> 312<sub>3 22</sub> 316<sub>11 17 25 32</sub> 317<sub>1 25</sub> 319<sub>29</sub>

324<sub>10</sub> 326<sub>1</sub> 335<sub>13</sub> 345<sub>21 23</sub> 346<sub>5</sub> 348<sub>31</sub> 351<sub>2</sub> 352<sub>12</sub> 353<sub>12 18 28</sub>

375<sub>10 16</sub> 389<sub>1</sub> 449<sub>11 15</sub> 450<sub>13</sub>—iii. 9<sub>12 16 27 28</sub> 10<sub>1 16</sub> 26<sub>5 11 13 24</sub> 28<sub>3 9</sub>

29<sub>6</sub> 30<sub>23 25</sub> 31<sub>5 19</sub> 32<sub>1 8</sub> 33<sub>2 10 20</sub> 39<sub>0</sub> 45<sub>21 24</sub> 46<sub>5</sub> 48<sub>4 20 33</sub>

50<sub>20 22</sub> 51<sub>1 24</sub> 52<sub>1 3 7 26 28</sub> 72<sub>21</sub> 78<sub>12</sub> 79<sub>26 30</sub> 80<sub>25</sub> 90<sub>22 25</sub> 91<sub>15 17</sub>

92<sub>7</sub> 93<sub>21 25 31 31</sub> 95<sub>1 3 2</sub> 96<sub>13 15 28</sub> 97<sub>6 12</sub> 116<sub>18 28</sub> 119<sub>3</sub> 120<sub>14</sub> 122<sub>5</sub>

125<sub>5 32</sub> 127<sub>0</sub> 128<sub>21</sub> 129<sub>15</sub> 142<sub>14</sub> 146<sub>28</sub> 148<sub>27 29</sub> 159<sub>15 20 31 32</sub> 161<sub>4</sub>

18<sub>31</sub> 194<sub>22</sub> 213<sub>30</sub> 221<sub>0</sub> 262<sub>15</sub> 271<sub>8</sub> 314<sub>20</sub> 317<sub>26</sub> 318<sub>21</sub> 334<sub>12</sub> 337<sub>20</sub>

350<sub>11</sub> 351<sub>2</sub> 353<sub>15</sub> 354<sub>1</sub> 355<sub>6</sub> 359<sub>10</sub> 361<sub>26</sub> 367<sub>21</sub> 437<sub>25</sub> 438<sub>14</sub>

461<sub>10</sub> 463<sub>21</sub> 466<sub>25</sub> 469<sub>29</sub> 470<sub>25</sub> 471<sub>10 23</sub> 473<sub>12</sub> 474<sub>21</sub> 477<sub>19</sub>

DIMON, the 'Great Diamond,' an island in the southern group of the Faeroes, between Sando to the north, and Sudero to the south, ii. 246<sub>20</sub> 269<sub>8</sub> 270<sub>0</sub>

DOFRAR, now the parish of Dovre, on the southern incline of Mid-Dofrafell in northern Gudbrandsdale, i. 255<sub>26</sub> ii. 199<sub>19</sub> iii. 113<sub>20</sub>

DOVRAFELL (Dofrafjall), a mountain range running S. W. to N. E. dividing, amongst other districts, that of Dofrar in Gudbrandsdale, from Updale in the Orkdalefolk of Throndheim, Norway, i. 95<sub>14</sub> 110<sub>23</sub> iii. 113<sub>20</sub> 206<sub>20</sub> 207<sub>29</sub>

DRAFN (Drofn), now Drammensfjord, S. Norway, ii. 353<sub>3</sub>

DRAGSEID, an isthmus on the peninsula of Stad, in South-Mere, i. 308<sub>19-20</sub>



- DUBLIN (Dyflinn), first conquered of Norsemen by Thorgils and Frodi, sons of K. Har.-Hairfair, i. 132<sup>25-26</sup> 264<sup>23</sup> 289<sup>11 20</sup>  
 ii. 188<sup>18</sup> iii. 122<sup>24</sup> 239<sup>13 26</sup>
- DUBLINSHIRE, iii. 239<sup>13</sup>
- DWINA, VINA (Vína), the great river Dvina that runs into the bay of Archangel, i. 215<sup>6 18</sup> ii. 260<sup>11</sup>
- EARL'S-CAVE (Jarlshellir), apparently a cave west of the river Gaul, in Gauldale, in the neighbourhood of Rimul, i. 293<sup>26</sup>
- EARL'S-DALE (Jarlsdalr), a spot somewhere in the neighbourhood of Middlehouse, in Gauldale, to the east of the river Gaul, one of Earl Hakon's hiding-places in his last days, i. 293<sup>8</sup> (cf. Hakon's movements till he passes the Gaul and gets to Rimul on its western side, 293<sup>9-294</sup>)
- EARL'S-ISLE (Jarlsey), now Jerse in the Christiania-firth, outside the town of Tonsberg, i. 69<sup>7</sup>
- EASTERN DALES (Eystridalir), now Osterdalen, to the east of, and running parallel with, the Gudbrands-dale, ii. 338<sup>22</sup>  
 339<sup>1 9</sup>
- EAST-AGDIR, *see* Agdir.
- EASTAIRT, *see* Eastort.
- EAST-COUNTRIES, *see* Eastway, Eastways.
- EASTFIRTHS (Austfirðir), a collective term for the indented eastern seaboard of Iceland from Langanes in the north to Starmýrartangi, on the southern side of Swanfirth, in the south, i. 323<sup>14-15</sup>
- EASTISLE (Austrey), one of the middle group of the Faroes, ii. 269<sup>23</sup> 305<sup>25</sup>
- EASTLANDS (Auðrönd), *see* Eastway.
- EAST-REALM (Austrríki), a general term for dominions bordering on the eastern Baltic, i. 64<sup>26</sup>—specially the east of Europe, vaguely comprising what now is understood by Russia in Europe, iii. 75<sup>23</sup>
- EASTORT (Auðrátt), now Österaat, a manor on the eastern side of Yrjar (Orlandet) on the northern side of the mouth of Thrandheimfirth, i. 323<sup>2</sup> iii. 111<sup>4 17</sup> 336<sup>24 25</sup>
- EAST-SALT, Eastsalt-sea (Eýstrasalt), the Baltic Sea, i. 251<sup>22</sup>  
 ii. 6<sup>4</sup>
- EASTWAY—ways (Auðrönd, Austrvegr, Austrvegar), generally lands to the east of the Baltic Sea, exceptionally including even Sweden, i. 32<sup>34</sup> (Sweden) 47<sup>18</sup> 52<sup>5</sup> (Sweden)

- 53<sub>12</sub> 11 117<sub>30</sub> 118<sub>1</sub> 128<sub>13</sub> 135<sub>1</sub> 159<sub>31</sub> 160<sub>8</sub> 174<sub>0</sub> 210<sub>17</sub> 211<sub>18</sub>  
 214<sub>3</sub> 25 284<sub>11</sub> 285<sub>21</sub> (Sweden) —ii. 65<sub>31</sub> 79<sub>20</sub> 81<sub>19</sub> 82<sub>0</sub> 15 99<sub>18</sub>  
 120<sub>7</sub> 121<sub>20</sub> 151<sub>21</sub> (Sweden) iii. 30<sub>17</sub> 59<sub>10</sub> 77<sub>9</sub> 32
- EDNI (Eðni), now Etne, a country-side in South-Hordland, on the boundary of Rogaland, iii. 391<sub>6</sub>
- EGGIA (Egg, gen. Eggjar, dat. Eggju), now Egge, in Sparebidersfolk at the head of Throndheim-firth, a short distance north of Steinker, the seat of Thrond o' Chin, i. 170<sub>20</sub>—and (of his son?) Olver, ii. 193<sub>21</sub> 198<sub>25</sub> 286<sub>19</sub> 341<sub>5</sub> 374<sub>5</sub> 453<sub>4</sub> 463<sub>15</sub> 464<sub>4</sub> iii. 20<sub>11</sub> 21<sub>14</sub>
- EID (Eið), ii. 109<sub>17</sub> = Eidshaw.
  - EID, a manor situated a short distance south of the Lake Miors on the western side of its river outlet, the Verma (Vormen), near the present Eidsvold, ii. 107<sub>17</sub>—here was the meeting-place of the 'Heidsævis-Thing,' first established by Halfdan the Black, i. 160<sub>30-32</sub>—under Olaf the Holy the meeting-place was moved to the Eidswalls or Eids-plains, 'Eidsvold,' on the east side of the river (cf. summoned a thronged Thing in the place where, *ever since*, the Heidsævis Thing has been holden), ii. 210<sub>15</sub> 17
  - EID, or the Inner-Eid, the upper part of the isthmus which connects the peninsula of Stad, q.v., with the mainland on the northern side of Nordfjord in Firthfolk, now called Mandseid, i. 103<sub>17</sub> 175<sub>15</sub> 275<sub>12</sub>
  - EID, better than Eydi. a country-side east of Vingulmark and south of the lake Eyjir (Oieren), now called Askim, i. 80<sub>22</sub>
  - EII (Eiðar), possibly what now is known as 'Stora Ed,' below Vanersborg on the Gøtaelf (Hildebrand), ii. 145<sub>18</sub> 17 28
- EIDSHAW, EIDWOOD (Eiðaskógr), i. a wooded heathland rise, forming a part boundary between Vermland to the east and Solisles to the west, i. 67<sub>8</sub> 106<sub>18</sub> ii. 76<sub>22</sub> 109<sub>17</sub> 277<sub>4-5</sub> 368<sub>38</sub> 369<sub>17</sub> 390<sub>25</sub>
- A woodland tract east of Eid below Vanersborg, ii. 145<sub>24</sub> 147<sub>14</sub> 33
- EIGHTH-LAND ('Attundaland), now the south-eastern part of the Swedish province of Upland, i. 58<sub>6</sub> 61<sub>19</sub> ii 112<sub>25</sub>
- EIKUNDSOUND (Eikundasund), now Egersund, in southern Rogaland, ii. 268<sub>10</sub> 348<sub>19</sub> 351<sub>24</sub> 354<sub>15</sub>
- ELDA, now Elden, a manor on the isthmus called Eldueið, which is formed by the Lyngenfjord from the north in Naum-

dale and the northernmost inlet from Beitstadfjord in Throndheim, iii. 415<sub>23</sub> 416<sub>1</sub>

ELF, *see* Gautelf.

ELFHOM (Alfheimar), the maritime district on the east side of the Wick, the northern boundary of which was the Raumelf, and the southern the Gautelf, i. 70<sub>28</sub> 31 80<sub>24</sub>

ELLIPALTA, uncertain, perhaps Kerson Bay, from where an inland waterway much frequented by the 'Pōc or Russian Scandinavians led by the Dnieper up to their northern dominions, iii. 75<sub>22</sub>—Munch, 'Samlede Afhandlinger,' ii. 221, shows that Ellipalta is a corruption of *Ele palus* ('ελην paludem) Jordanes, ch. 23, stating that "Ελη alone = Palus Mæotis, the sea of Azof, which, however, cannot be meant by our text.

ENE, another name for Europe, i. 11<sub>14</sub>

ENGLAND, i. 5<sub>29</sub> 64<sub>26</sub> 138<sub>27</sub> 139<sub>27</sub> 31 149<sub>6</sub> 152<sub>8</sub> 11 25 153<sub>14</sub> 27 154<sub>29</sub> 156<sub>7</sub> 164<sub>23</sub> 201<sub>13</sub> 261<sub>15</sub> 27 264<sub>16</sub> 17 24 266<sub>4</sub> 20 272<sub>10</sub> 30<sub>2</sub> 324<sub>7</sub> 341<sub>29</sub>—ii. 12<sub>18</sub> 20 23 27 132 172<sub>6</sub> 189 26<sub>1</sub> 23 271 5 9 11 19 28<sub>4</sub> 5 10 21 29<sub>8</sub> 33<sub>5</sub> 40<sub>25</sub> 81<sub>1</sub> 167<sub>27</sub> 28 235 250<sub>12</sub> 24 251<sub>2</sub> 252<sub>21</sub> 253<sub>23</sub> 255<sub>21</sub> 256<sub>8</sub> 11 267<sub>21</sub> 28 286<sub>23</sub> 291<sub>24</sub> 311<sub>7</sub> 11 313<sub>21</sub> 29 314<sub>7</sub> 316<sub>10</sub> 18 317<sub>9</sub> 334<sub>2</sub> 346<sub>13</sub> 353<sub>18</sub> 375<sub>15</sub> 17 21 376<sub>17</sub> 29 31 377<sub>17</sub> 388<sub>26</sub> 452<sub>16</sub> 454<sub>8</sub>—iii. 9<sub>24</sub> 28 31 259 11 12 30<sub>26</sub> 51<sub>25</sub> 52<sub>8</sub> 4 28 31 539 155<sub>12</sub> 157<sub>17</sub> 19<sub>26</sub> 158<sub>9</sub> 159<sub>23</sub> 27 28 160<sub>1</sub> 24 25 27 161<sub>1</sub> 4 22 24 32 162<sub>6</sub> 14 163<sub>8</sub> 164<sub>15</sub> 166<sub>7</sub> 169<sub>4</sub> 7 174<sub>5</sub> 9 17 19 180<sub>7</sub> 9 23 181<sub>9</sub> 10 14 182<sub>4</sub> 18 21 28 183<sub>12</sub> 184<sub>18</sub> 198<sub>1</sub> 12 229<sub>29</sub> 249<sub>7</sub> 375<sub>33</sub> 376<sub>11</sub> 12 32 463<sub>21</sub> 22

ENGLAND'S-MAIN (Englandshaf), the North-Sea, ii. 291<sub>11</sub>

1. ERES (Eyar), the harbour now known as that of Eyrabakki, on the east side of 'Olfusá,' in Arnessýsla, southern Iceland, 242<sub>13</sub>

2. ERES (Eyar), the shingly shores on the western side of the mouth of the river Nid, by the sea, a short distance below the old town of Nidoyce, a Thingstead, part of which was used as a ship-building yard, iii. 129<sub>5</sub> 207<sub>16</sub> 468<sub>31</sub> (where the rendering of the text should read, 'out to the Eres, for a Thing'), 482<sub>2</sub> 20

ERESOUND (Eyrarsund), *see* Eyre-sound.

ERNENESS (Arnarnes), an unknown locality, and apparently a mistake for Trondness (Þrandarnes), which some other redactions of the Kings' Stories have, iii. 273<sub>13</sub>

ERRI, now Ærø, an island of Denmark, south of the island of Fion, and west of that of Langeland, iii. 354<sub>2</sub>

- ESTHONIA, Estland (Eistland), i. 53<sub>16</sub> 54<sub>11</sub> 128<sub>14</sub> 132<sub>19</sub> 229<sub>20</sub> 23  
 300<sub>14</sub> ii. 120<sub>27</sub>
- ESTLAND, *see* Esthonia.
- EUROPE (Europa), i. 111<sub>13</sub> 129
- EYDI, *see* Eid, 3.
- EYI, the lake Ojer(en) in southern Raumrealm, formed by the Raumelf, i. 80<sub>23</sub> According to the reading of the best MSS. of Heimskringla, this is the form of the name (cf. F. Jónsson's ed., i. 90<sub>2</sub> footnote), but Eyjir seems to be the form warranted by Norw. charters, and on that form depends the modern Öjer.
- EYJAFIRTH (Eyjafjörðr), in the north of Iceland, i. 269<sub>2</sub> 23  
 ii. 243<sub>2</sub>
- EYNA-SKERRIES (i. 80<sub>23</sub>), dele skerries, and for Eyna, *see* Eyi.
- EYRE-SOUND, Eresound (Eyrarsund), the sound between the Danish island of Sealand and the Western coast of Sweden, now Öresund, or Sundet, i. 47<sub>24</sub> 157<sub>6</sub> 258<sub>19</sub> 358<sub>15</sub> ii. 325<sub>27</sub>  
 327<sub>27</sub> 330<sub>4</sub> 331<sub>11</sub> 352<sub>29</sub>, iii. 147<sub>11</sub> 285<sub>5</sub> 354<sub>2</sub>
- FALSTER (Falstr), a Danish island south of Sealand, iii. 49<sub>28</sub>  
 50<sub>2</sub> 97<sub>1</sub>
- FAROE, Faroes (Færeyjar), according to Snorri, discovered and peopled in consequence of Harald's conquests in Norway, i. 113<sub>22</sub> ii. 69<sub>16</sub> 241<sub>15</sub> 246<sub>18</sub> 23 247<sub>17</sub> 26 31 249<sub>31</sub> 250<sub>3</sub> 269<sub>4</sub> 6 9  
 272<sub>19</sub> 273<sub>32</sub> 303<sub>1</sub> 304<sub>22</sub> 26 310<sub>1</sub> 2
- FETTLEFIRTH (Fetlafljörðr), in France, ii. 19<sub>15</sub> 19
- FIADRUNDALAND (Fjaðrundaland), now Fjerdhundra, a part of Upland in Sweden, i. 55<sub>5</sub> 58<sub>3-4</sub> 61<sub>18</sub> ii. 112<sub>28</sub>
- FJALIR (Fjalir), the south-western part of Firthfolk, Norway, i. 104<sub>1</sub> 26 353<sub>1</sub> 377<sub>33</sub> ii. 30<sub>27</sub>
- FIFE (Fifi), 'kingdom' of eastern Scotland, tributary to Knut the Mighty, ii. (253<sub>24</sub>) 254<sub>33</sub>-255<sub>7</sub>
- FINN-ISLE (Finney), an island off the coast of Rogaland, some distance north of the town of Stavanger, Norway, ii. 390<sub>11</sub> 434<sub>8</sub>
- FINLAND (Finnland), i. 26<sub>30</sub> 27<sub>6</sub> 8 33<sub>12</sub> 18-19 ii. 10<sub>2</sub> 120<sub>26</sub>
- FINMARK (Finn-mork), the northernmost part of Norway from Malangfirth, east to the White-sea, boundaries however very uncertain (the Egilsaga says that the eastern (inland) Finmark stretched as far south as did Halogaland in the west), i. 129<sub>3</sub>  
 ii. 76<sub>28</sub> 258<sub>21</sub> 277<sub>6</sub>

- FION (Fjón), now Fyen, Engl. Funen, the next largest island of Denmark, i. 15<sub>23</sub> iii. 34<sub>1</sub> 38<sub>9</sub> 39<sub>1</sub> 44<sub>7</sub> 32 45<sub>2</sub> 46<sub>2</sub> 50<sub>7</sub> 11 78<sub>24</sub> 81 120<sub>16</sub> 121<sub>4</sub> 132<sub>7</sub>
- FIRTH-FOLK, FIRTH-COUNTRY, FIRTHLAND, or FIRTHS (Firðafylki, Firðir), now Nord-og Søndfjord in Bergens-Stift, a petty maritime kingdom of old Norway, i. 101<sub>18</sub> 103<sub>7</sub> 104<sub>6</sub> 213<sub>28</sub> 237<sub>27</sub> 240<sub>27</sub> 244<sub>23</sub> 275<sub>12</sub> 308<sub>21</sub> 353<sub>16</sub> 377<sub>38</sub> ii. 206<sub>7</sub> 423<sub>19</sub> iii. 344<sub>12</sub> 394<sub>8</sub> 441<sub>6</sub> 443<sub>26</sub> 447<sub>7</sub>
- FITIAR (Fitjar), one of K. Har. Hairfair's manors, on the north-western side of Stord, off South Hordaland, i. 137<sub>30</sub> 181<sub>1</sub> 184<sub>29</sub> iii. 23<sub>2</sub>
- FLANDERS (Flæmingjaland), i. 260<sub>28</sub> ii. 13<sub>2</sub> 81<sub>1</sub> iii. 159<sub>18</sub> 163<sub>1</sub> 169<sub>3</sub> 237<sub>9</sub>
- FLORU-BIGHTS (Flóruvágur), now Florevaagen, an inlet on the eastern side of the island anciently called Fenhringr, now Askoen, outside the city of Bergen, Norway, iii. 321<sub>29</sub> 390<sub>14</sub>
- FOLD (Fold, Foldin), now Christiania fjord, with the adjacent litoral, Norway, i. 106<sub>1</sub> 108<sub>30</sub> 211<sub>10</sub> ii. 34<sub>4</sub> 62<sub>19</sub> 75<sub>31</sub> 348<sub>8</sub> 16 353<sub>9</sub> iii. 394<sub>21</sub> 459<sub>14</sub>
- FOLD, short for Westfold, q.v.
- FORCE (Fors), now Foss, in the district of Tunge; at the head of Gullmarsfjard in Bohuslän, Sweden, iii. 315<sub>20</sub> 395<sub>21</sub> 24
- FORCE (Fors), now Fossum, on the river Befja, near to the town of Uddevalla, Bohuslän, S.W. Sweden, iii. 420<sub>13</sub>
- FORLAND, now Folland, a manor on the island of Averö, off the coast of North-Mere, iii. 441<sub>14</sub>
- FORMINTERA, now Formenterra, the most south-westerly of the Balearic islands, iii. 252<sub>20</sub> 253<sub>33</sub>
- FOXERN (Foxerni), a homestead on the eastern bank of the Gautelf, in the countryside called Flundrehärad, Sweden (Hildebrand), iii. 229<sub>11</sub> 230<sub>18</sub> 231<sub>8</sub>
- FRANKLAND (Frakkland), Franconia, i. 255<sub>13</sub>
- FREK-ISLE SOUND (Frekeyjarsund), a sea-strait between Frek-isle (Frekey), now Frökö, and Stim, on the north side of Raumsdale mouth, Norway, ii. 362<sub>15</sub> 18 463<sub>25</sub>
- FRÆDI (Fræði), now Frædö or Fredo, an island off North-mere, Norway, i. 175<sub>17</sub>
- FRÆDISBERG (Fræðarberg), a crag formation in the island of Frædi, abutting on Sheppey-Sound on the east of the island, i. 176<sub>31</sub> 177<sub>8</sub> 180<sub>11</sub>

- FRISLAND, or Friesland (Frísland), i. 128<sub>24-25</sub> 255<sub>13</sub> 260<sub>27</sub> 302<sub>1</sub>  
 ii. 12<sub>3</sub> 79<sub>20</sub> iii. 159<sub>14</sub>
- FROSTA, a peninsula running from the east into Throndheim  
 firch, within the Folkland of Strind, the site of the Frosta-  
 Thing, i. 166<sub>10</sub> 316<sub>22</sub> 318<sub>20</sub> ii. 49<sub>23</sub> iii. 334<sub>6</sub>
- FYRI, now Fyriså, a river running through Upsala into the lake  
 of Malaren, Sweden, i. 30<sub>12</sub>
- FYRILEIF, now Färlof, in the district of Tunge at the head of  
 Gullmarsfjard in Bohuslän, Sweden, iii. 316<sub>1</sub> 317<sub>1</sub> 324<sub>4</sub>
- FYRIS-MEAD (Fyrisvellir), alluvial plains on either side of the  
 Fyri, i. 30<sub>12</sub> 37<sub>6</sub> 38<sub>16</sub> 40<sub>7</sub> 50<sub>21</sub>
- GALIZIALAND, Galicia, Spain, iii. 249<sub>23</sub>
- GARTH (ii. 434.), *read* Gerdi, q.v.
- GARTHREALM, GARTHS (Garðaríki, Garðar), Russia  
 generally, i. 15<sub>14</sub> 228<sub>24</sub> 231<sub>10</sub> 23 250<sub>5</sub> 13 253<sub>5</sub> 262<sub>30</sub> 286<sub>10</sub> 288<sub>30</sub>  
 289<sub>1</sub> 347<sub>13</sub> 22 24—ii. 66<sub>4</sub> 81<sub>27</sub> 82<sub>3</sub> 149<sub>33</sub> 153<sub>22</sub> 24 154<sub>25</sub> 369<sub>26</sub>  
 375<sub>20</sub> 380<sub>6</sub> 381<sub>6</sub> 12 383<sub>28</sub> 389<sub>30</sub> 416<sub>24</sub> 438<sub>11</sub> 454<sub>8</sub> 466<sub>27</sub>—iii. 316  
 4<sub>6</sub> 10<sub>15</sub> 14<sub>27</sub> 15<sub>4</sub> 12 58<sub>16</sub> 23 59<sub>9</sub> 75<sub>34</sub> 77<sub>10</sub> 32 437<sub>29</sub>
- GATE (Gata), the abode of Thrind, on the eastern side of  
 East-isle in the Faroes, ii. 246<sub>21</sub> 269<sub>23</sub> 273<sub>33</sub> 304<sub>29</sub> 306<sub>1</sub> 310<sub>3</sub>
- GAUL, now Gulelven, the main river of Gauldale in Thrind-  
 heim, i. 293<sub>23</sub>
- GAULAR, a countryside round the inner part of Dalesfirch in  
 the folkland of Fialir, part of the present Sondfjord, Norway,  
 i. 79<sub>20</sub> 104<sub>12</sub> 15
- GAULDALE (Gaulardalr), now Gaul- or Gul-dalen, a folkland  
 of Southern Throndheim to the east of Orkdale, i. 95<sub>18</sub> 96<sub>28</sub>  
 167<sub>12</sub> 292<sub>4</sub> 296<sub>9</sub> 298<sub>3</sub> 318<sub>12</sub>—ii. 46<sub>22</sub> 49<sub>27</sub> 53<sub>4</sub> 8 72<sub>18</sub>
- GAULDALE-FOLK, i. 96<sub>30</sub>—ii. 47<sub>24</sub>
- GAULEDGE, Gaulridge (Gaularáss), properly the highland  
 boundary between Gauldale to the west and Strindfolk to the  
 east, but by Snorri only referred to in the narrower sense as  
 the ridge that bounded the township of Nidoyce by W. and  
 N.W., now called Byaasen, ii. 53<sub>7</sub> 72<sub>24</sub> 279<sub>8</sub>
- GAUTELF, or, short, Elf (Gautelfr, Elfr), now Gótaelf, the  
 ancient boundary between Norway and West Gautland, i. 65<sub>18</sub>  
 70<sub>32</sub> 105<sub>21</sub> 109<sub>16</sub> 19 110<sub>15</sub> 18 128<sub>10</sub> 131<sub>23</sub> 132<sub>17</sub> 310<sub>15</sub> 377<sub>27</sub>—ii.  
 76<sub>4</sub> 5 20 78<sub>24</sub> 83<sub>21</sub> 84<sub>6</sub> 22 123<sub>13</sub> 157<sub>15</sub> 211<sub>23</sub> 267<sub>30</sub> 312<sub>17</sub>—iii. 10<sub>25</sub>  
 28<sub>30</sub> 29<sub>24</sub> 31<sub>12</sub> 97<sub>14</sub> 23 99<sub>3</sub> 129<sub>16</sub> 131<sub>25</sub> 28 147<sub>4</sub> 149<sub>23</sub> 197<sub>29</sub> 216<sub>17</sub>  
 226<sub>14</sub> 231<sub>3</sub> 232<sub>8</sub> 354<sub>3</sub> 403<sub>20</sub> 439<sub>4</sub> 457<sub>14</sub>

GAUTLAND, now Gotland, originally a kingdom stretching from the western to the eastern sea, bounded by north by the dominion of the Svíar, Svíþjóð, i. 56<sub>7</sub>—by the lake 'Vettern' it was divided into West- and East-Gautland (Gautland it vestra, it eystra), which distinction is frequently ignored by Snorri, who by Gautland now means the one now the other division. Here they are classed according as the context seems to warrant:

*West-Gautland.*—i. 42<sup>11 13 27</sup> 61<sup>18-10</sup> 63<sub>3</sub> 105<sup>16</sup> 108<sup>14</sup> 110<sup>14</sup> 123<sup>28</sup> 259<sup>3 22</sup> (either Gautland, all Gautland) 356<sup>19 21 32</sup>—ii. 23<sup>10</sup> 79<sup>9</sup> 93<sup>11 29</sup> 96<sup>25</sup> 97<sup>26</sup> 101<sup>25</sup> 112<sup>13</sup> 122<sup>28</sup> 138<sup>16</sup> 139<sup>20</sup> 142<sup>8</sup> 143<sup>12</sup> 144<sup>26</sup> 145<sup>34</sup> 150<sup>33</sup> 151<sup>28</sup> 153<sup>6</sup> 155<sup>4 10 12</sup> 166<sup>25</sup> 257<sup>4</sup> 267<sup>12</sup> 268<sup>7</sup> 275<sup>22</sup> 330<sup>20</sup> 333<sup>8</sup> 345<sup>17</sup> 352<sup>22</sup>—iii. 146<sup>15</sup> 149<sup>19</sup> 226<sup>22 26</sup> 228<sup>30</sup> 350<sup>18 15</sup> 399<sup>14</sup> 399<sup>14</sup> 402<sup>7</sup> 461<sup>11</sup>

*East-Gautland.*—i. 61<sup>12</sup> 158<sup>4</sup> 258<sup>30</sup> (259<sup>2 23</sup>) ii. 112<sup>17</sup> 154<sup>22</sup> 155<sup>31</sup> 156<sup>1</sup>—iii. 33<sup>17</sup> (?) 38<sup>17</sup> (?) 44<sup>34</sup> (?) 49<sup>20</sup> (?). In these queried cases presumably East-Gautland is meant rather than West-Gautland.

GAUT-SKERRIES (Gautasker), the archipelago off the coast of East-Gautland, i. 258<sup>22</sup>

GEIRSTEAD (Geirsstaðir), the seat of King Olaf Geirstead-Elf, in Westfold, now called Gjerstad, on the bay of Laurvik, i. 328 731 3 17

GEIRSVÆR, now Gjesvær (Munch), a fishing station 'N.W. of Magero' (G Storm) which lies on the western side of the mouth of Porsanger Fjord in Western Finmark, ii. 264<sup>28</sup>

GELMIN (Gelmin), now Gjolme, a manor in lower Orkdale on the western side of the Ork river, Throndheim, Norway, ii. 48<sup>15</sup>

GERDI (Gerði), now Gerde, a homestead on a south-east going inlet from the Skoneviksfjord, in the district of Etne, South-Hordland, Norway, ii. 390<sup>11</sup> 434<sup>8</sup>—iii. 371<sup>6</sup>

GIANT-HOME (Jötun-heimar), i. 152<sup>7</sup>

GIANT-ISLES (Þursasker), rocks supposed by some to be in Shetland, by others outside Thurso, or north of Caithness, in Scotland; but perhaps the Giant's Causeway in Ireland is meant, ii. 188<sup>18</sup>

GILLING (Gylling), one of the islands belonging to the group of God-isles, q.v., i. 333<sup>28</sup>

GIMSAR, now Gjemse, a manor on the western bank of the

- Gaulelf in the lower part of Gauldale, i. 277<sub>11</sub> 319<sub>6</sub> 363<sub>5</sub>—iii. 349<sub>8</sub> 350<sub>1</sub>
- GIMSEY, a nuns' seat in Hofund, q.v., S. Norway; situated on a small island below the town of Skida, mod. Skien, and was founded A.D. 1110, iii. 421<sub>29</sub>
- GISKI (Gizki), now Giskó, an island off the coast of Southmere, in Norway, ii. 280<sub>1</sub> 9 463<sub>22</sub> iii. 209<sub>28</sub> 225<sub>29</sub>
- GODHOME (goðheimar) = Sweden the Great, *i.e.*, Scythia, i. 21<sub>16</sub> 25<sub>24</sub> 32—apparently = Valhall, 21<sub>24</sub>
- GOD-ISLE (Goðey, or -ar), in singular the name of the single island, now called Godö, in plural comprising also the surrounding group of lesser isles in the mouth of Salpt-firth, now Saltenfjord, in Halogaland, i. 329<sub>11</sub> 330<sub>7</sub> 332<sub>18</sub> 333<sub>29</sub>
- GOD-ISLES' STREAM (Goðeyja-straumur), a sea-current between Godisles' group and the mainland, i. 333<sub>31</sub>
- GODNFIRTH (Goðnarfjorðr), now Randersfjord, on Eastern Jutland, Denmark, iii. 94<sub>16</sub> 21
- GOLDPORT (Gullvarta), the Golden Port in Constantinople, iii. 259<sub>14</sub> 18
- GOTHLAND, *see* Reith Gothland.
- GOTHLAND, Gotland, the large island Gotland off the S.E. coast of Sweden, i. 254<sub>24</sub> 29 255<sub>6</sub> 346<sub>3</sub> 15 ii. 8<sub>27</sub> 9<sub>2</sub> 82<sub>11</sub> 112<sub>19</sub> 373<sub>15</sub> 386<sub>28</sub>
- GRÆNINGS (Grœningar), now Groning, a homestead up land above Skerf-sceae, q.v., 11. 366<sub>12</sub>
- GRÆNING-SOUND (Grœningjasund), a sea-strait between the island of Sartorö and the Lyderhorn peninsula, S.W. of Bergen, Norway, iii. 393<sub>14</sub>
- GRAVEDALE (Grafdalr), now Gravdal, on the eastern side of Kvarven, the northernmost spur of the Lyderhom, S.W. of Bergen, Norway, iii. 458<sub>30</sub>
- GREECE = Greekland.
- GREEKLAND (Grikkland), Greece, ii. 350<sub>26</sub> iii. 59<sub>11</sub> 24 60<sub>6</sub> 74<sub>8</sub> 258<sub>28</sub> 309<sub>29</sub> 332<sub>16</sub> 429<sub>27</sub>
- GREEKLAND'S MAIN, Greekland's Sea (Grikklandshaf), the eastern Mediterranean, iii. 59<sub>30</sub> 255<sub>30</sub> 256<sub>16</sub>
- GREEKLAND'S SALT-SEA (Griksalt), *id.*, iii. 256<sub>26</sub>
- GREENLAND (Grœnland), i. 341<sub>17</sub> 18 355<sub>4</sub> 10 16—ii. 134<sub>31</sub> 33 135<sub>2</sub> 20 241<sub>15</sub>



- GREENLAND MAIN (Grænlandshaf), the sea between Iceland and Greenland, ii. 136<sub>6</sub>
- GRENLAND, a part of the folkland later called Grœnafylki (*see* Munch's 'Historisk-geographisk Beskrivelse over Kongeriget Norge,' p. 179-180), i. 212<sub>10</sub>—ii. 35—iii. 222<sub>9</sub>
- GRENMAR (Grenmarr), now Langesundsfjorden, in Southern Norway, i. 105<sub>26</sub>—ii. 55<sub>19</sub>
- GRIMSBY (Grímsbœr), not in Northumberland, as Snorri seems to think, but in Lincolnshire, i. 152<sub>32</sub>
- GRIMSEY (Grímsey), an island in the Arctic Ocean some twelve miles north of the mouth of Eyjafirth, Iceland, ii. 243<sub>8</sub> 244<sub>20</sub>—'common property,' according to Gudmund Eyolfson's statement, when, in 1024, K. Olaf Haraldson asked the Icelanders to concede it him, ii. 242<sub>30</sub>-243<sub>5</sub> 10-15
- GRIOTAR (Grjótár), a homestead on the eastern side of the main river of Orkdale, about midway up the valley, ii. 46<sub>29</sub>
- GRISLA-POOL (Gríslupollar), a place apparently in France, ii. 19<sub>4</sub> 9
- GRITING (Grýtingr), a homestead in Orkdale, possibly the same as the above Griotar, q.v., i. 169<sub>18</sub> 170<sub>16</sub> 319<sub>7</sub>
- GUDBRANDSDALE, Dales, (Guðbrandsdalir, Dalir), now Gudbrandsdalen in Norway, i. 78<sub>22</sub> 80 93<sub>5</sub> 95<sub>18</sub> 131<sub>19</sub>—ii. 41<sub>24</sub> 45<sub>16</sub> 53<sub>20</sub> 54<sub>8</sub> 103<sub>12</sub> 105<sub>25</sub> 109<sub>24</sub> 200<sub>16</sub> 20 201<sub>27</sub> 203<sub>26</sub> 209<sub>8</sub> 234<sub>25</sub> 248<sub>28</sub> 367<sub>29</sub>
- GUNVALDSBURG (Gunnvaldsborg), a place in France (?), ii. 19<sub>28</sub> 20<sub>6</sub>
- HADALAND, Hathaland (Haðaland), one of the folks of the Uplands in S.E. Norway, now called Hadeland, i. 67<sub>28</sub> 72<sub>25</sub> 79<sub>6</sub> 81<sub>25</sub> 82<sub>2</sub> 7 13 85<sub>18</sub> 86<sub>12</sub> 93<sub>6</sub> 122<sub>4</sub> 131<sub>21</sub> 133<sub>7</sub> 28—ii. 41<sub>26</sub> 29 45<sub>16</sub> 103<sub>18</sub> 104<sub>10</sub> 109<sub>26</sub> 209<sub>16</sub> 249<sub>11</sub>—iii. 154<sub>12</sub> 483<sub>80</sub>
- HÆRING, one of the islands belonging to the group of God-isles, q.v., i. 333<sub>28</sub>
- HAFURSFIRTH (Hafrsfjorðr), now Hafsford, in Jadar, in Rogaland, Norway, i. 111<sub>28</sub> 112<sub>5</sub> 113<sub>3</sub>
- HAKISDALE (Hakadalr), now Hakedalen, a valley anciently forming a portion of the boundary between south-eastern Hadaland and north-western Raumrick, the locality of King Harald Hairfair's first battle, i. 92<sub>7</sub>
- HAKON'S-CRAG (Hákonarhella), now generally called Hellen, the rock on which King Hakon the Good was born and

- where he died, situate on a promontory of a peninsula S.W. of Bergen, i. 138<sub>17</sub>, where the locality is indicated as on the flat stone, 'á hellunni,' 188<sub>7 20-21</sub>
- HALLAND, a province in the south-west of Sweden, bearing still the same name as of old, i. 156<sub>18</sub> 160<sub>16</sub>—ii. 325<sub>8</sub>—iii. 38<sub>8</sub> 122<sub>10</sub> 132<sub>13</sub> 135<sub>13</sub> 142<sub>15</sub> 208<sub>15 21</sub> 318<sub>1</sub> 473<sub>21</sub>
- HALLKELL'S-WICK (Hallkelsvík), a small inlet into the mainland in Southmere, due south of Hodisle, q.v., i. 276<sub>29</sub>
- HALOGALAND (Hálogaland), now commonly called Helgeland, the northernmost division of Norway, corresponding about to what is now meant by the term 'Nordland(ene),' i. 39<sub>8</sub> 41<sub>3</sub> 50<sub>27 31</sub> 129<sub>7</sub> 130<sub>26</sub> 131<sub>31</sub> 174<sub>7</sub> 218<sub>18</sub> 245<sub>6</sub> 274<sub>2</sub> 277<sub>10</sub> 309<sub>18 20</sub> 328<sub>28</sub> 329<sub>21</sub> 330<sub>1</sub> 343<sub>4</sub> 344<sub>28</sub> 350<sub>30</sub> 355<sub>22</sub> 377<sub>33</sub>—ii. 189<sub>18 22</sub> 190<sub>11 21</sub> 191<sub>13</sub> 192<sub>12 19</sub> 237<sub>8 28</sub> 258<sub>16</sub> 287<sub>11 21 27</sub> 288<sub>4</sub> 292<sub>5</sub> 333<sub>2</sub> 347<sub>12 29</sub> 397<sub>25</sub>—iii. 18<sub>17</sub> 183<sub>15</sub> 210<sub>30</sub> 211<sub>22</sub> 263<sub>17</sub> 274<sub>13 22</sub> 278<sub>26</sub> 356<sub>16</sub> 481<sub>15</sub>
- HAMMERFIRTH (Hamarsfjorðr), the outer part of 'Ostrarfjorðr (now Osterfjord), which bounds by N.W. the large island of Ostero, North-Hordland, Norway, iii. 358<sub>21</sub>
- HANGRAR, a place, uncertain where exactly, in Sweden, iii. 412<sub>517</sub>
- HARDANG, Hardanger (Harðangr), the modern Hardanger, the country along either side of Hardang-firth in Hordland, i. 208<sub>17 20</sub> 216<sub>5</sub>—Snorri's etymology of the name, 237<sub>8-13</sub> iii. 391<sub>5</sub>
- HARM, Harmfirth (Harmr), now called Velfjord, which from N.W. cuts into southernmost Halogaland, iii. 211<sub>28</sub> 213<sub>9</sub>
- HARTLEPOOL, Hiartapool (Hjartapollr), iii. 375<sub>22 28</sub>
- HATHALAND, *see* Hadaland.
- HAWKBY (Haukbær), now Hakeby, in the north of Bohuslan, Sweden, iii. 202<sub>6</sub>
- HAWKDALE (Haukadallr), a homestead within Arnessýsla in southern Iceland, 28 miles N.E. of Thingvellir, i. 612<sub>27 30</sub>
- HAWKFLEET (Hauksfljót) ? i. 152<sub>33</sub>
- HEADEY, Headisle (Hofuðey), now Hovedoen, an island out in the firth, off Christiana, Norway, iii. 352<sub>17</sub> 424<sub>19</sub>
- HEATHBY (Heiðaby, -bær), now Schlesvig, N. Germany, i. 260<sub>18</sub>—iii. 34<sub>18</sub> 98<sub>25 28</sub> 99<sub>7</sub> 262<sub>17</sub>
- HEATHMARK (Heiðmork), petty kingdom on lake Miors, southern Norway, i. 67<sub>20 22</sub> 72<sub>25</sub> 77<sub>24</sub> 78<sub>8 19 20 24</sub> 79<sub>3</sub> 82<sub>10</sub> 86<sub>28</sub>

- 91<sup>17</sup> 92<sup>15 19</sup> 93<sup>5</sup> 131<sup>19</sup> 378<sup>22</sup>—ii. 41<sup>28</sup> 54<sup>4 7</sup> 103<sup>9</sup> 14<sup>17</sup> 105<sup>14 22 26</sup>  
 109<sup>2 25</sup> 209<sup>7 11 18</sup> 248<sup>14</sup> 338<sup>21</sup> 341<sup>10</sup> 344<sup>7</sup> 367<sup>30</sup>—iii. 154<sup>9</sup>
- HEAVENBERG (Himimbjörg), the seat of Heimdall in Sweden,  
 i. 16<sup>28</sup>
- HEAVEN-FELL(S) (Himinfjöll), i. 56<sup>29</sup> = Heavenheath.
- HEAVENHEATH (Himinheiðr), a mountain tract in Sweden,  
 i. 56<sup>18</sup>
- HEDALE (Hedalr), now Hedalen, a valley south of Vagi in  
 northern Gudbrandsdale, Norway, ii. 200<sup>11</sup>
- HEFRING (Hefringr), now Hovringen, a promontory on the  
 north-western side of the bight at the head of which lay the  
 city of Nidoyce, iii. 207<sup>9</sup> 210<sup>25</sup>
- HELSINGLAND (Helsingjaland), now the Swedish province  
 of Helsingland, i. 113<sup>16</sup> 162<sup>29 31</sup> 163<sup>6</sup> 214<sup>15 17 27</sup>—ii. 65<sup>26</sup> 66<sup>10</sup>  
 276<sup>13 19</sup> 277<sup>7</sup> 415<sup>22</sup> 466<sup>25</sup>—iii. 6<sup>16</sup> 14<sup>16</sup> 58<sup>8</sup>
- HELSINGPORT (Helsingjaport), Hastings, iii. 181<sup>14</sup>
- HERDALES (Herdalir), a countryside of Finland, ii. 108<sup>81</sup>
- HERDHOLT (Hjarðarholt), in Salmonriverdale, in the baili-  
 wick of 'Dalasýsla,' western Iceland, iii. 103<sup>27</sup>
- HER-ISLES (Hereyjar), now Hero, a group of small islands  
 situate N. of Gurskö and W. of Hareidland, in South-Mere,  
 Norway, i. 275<sup>28</sup>—ii. 302<sup>27</sup> 361<sup>30</sup>
- HERDLA (Herðla), now Herloen, a small island in the archi-  
 pelago N.W. of Bergen, North-Hordland, Norway, iii. 358<sup>20</sup>  
 370<sup>25</sup>
- HERNA, an island of the group called Hernar, now Hennøer,  
 outside the coast of North-Hordland in Norway, ii. 270<sup>24</sup>
- HERNEWICK (Hegravík), now Sandviken, at Bergen, Nor-  
 way, iii. 322<sup>24</sup>
- HESIATOWN (Hesjutún), now Hestun (al. Estun or Ostun),  
 a homestead on the island now called Havnø, north of the  
 mouth of Harmr, or Velfjorden, in southern Halogaland,  
 Norway, iii. 211<sup>27</sup>
- HJALTLAND, *see* Shetland.
- HILL-ISLE (Hillar), now Hillø, an island off the coast of East-  
 Agdir, a short distance to the S.W. of the present town of  
 Mandal, iii. 13<sup>9</sup>
- HILL-SOUND (Hillarsund), the strait between Hill-isle and  
 the mainland, iii. 13<sup>2</sup>
- HIN (Hinn), now Hinnø, a large island in northern Halogaland

- forming part of the northern sea-board of the large Vestfjord, iii. 356<sub>21</sub>
- HJORNAGLI (Hjornagli), now Tjærnaglen, a place in the southernmost part of South-Hordland (Storm), ii. 351<sub>31</sub>
- HIORUND-FIRTH (Hjorundarfjorðr), a bay that by east divides the island of Hod (Hodisle) from the mainland of middle Southmere, Norway, i. 276<sub>13</sub>
- HIORUNGWICK (Hjorungavágr), an inlet on the north-eastern side of Hodisle, now called Lid-Vaag or Hjoring-Lid-Vaag (Munch), or Liavag (Storm), i. 277<sub>3</sub> 286<sub>80</sub>
- HIPPODROME (Paðreimr), in Constantinople, iii. 260<sub>1</sub> 12
- HISING, a large island in the mouth of the Gautelf, Sweden, ii. 76<sub>8</sub> 81<sub>9</sub> 166<sub>24</sub>—iii. 327<sub>3</sub> 374<sub>4</sub> 403<sub>23</sub> 407<sub>22</sub> 455<sub>25</sub> 456<sub>1</sub> 459<sub>18</sub>
- HLEITHRA (Hleiðr), now Leire, in the Danish island of Sealand, i. 16<sub>2</sub> 24<sub>22</sub> 49<sub>28</sub> 50<sub>3</sub> 18 51<sub>28</sub>—iii. 134<sub>26</sub>
- HLESISLE, *see* Leesisle.
- HODISLE, Hod (Hoð, gen. Haðar), now Hareid-Land, a large island off the southern part of Southmere, on the eastern side of which is Hiorungwick, i. 276<sub>1</sub> 24 277<sub>1</sub>
- HOF, a homestead in West-Gautland, now Stora-Hof, ii. 145<sub>35</sub> 146<sub>4</sub>
- HOF, now Hove, or Thorhoven, a homestead with a Thor's temple, situated in the landscape called Broad, q.v., in northern Gudbrandsdale, ii. 201<sub>32</sub> (cf. 19-27)
- HOFUND (Hofund), now the countryside called Gjerpen about the town of Skien, S. Norway, iii. 390<sub>20</sub> 391<sub>2</sub> 421<sub>28</sub>
- HOLDERNESS (Hellornes), the south-easternmost countryside of the East Riding of Yorkshire, iii. 166<sub>24</sub>
- HOLM, Holme (Hólmr), now called Holmen, by Bergen, Norway, iii. 322<sub>1</sub> 324<sub>17</sub> 386<sub>18</sub> 390<sub>8</sub>
- HOLM, Holme (Hólmr), now Munkholmen, an island one English mile N. of the city of Trondhjem, iii. 276<sub>8</sub> 348<sub>20</sub>
- HOLME = Borgundholm, q.v.
- HOLMGARTH (Holmgarðr), now Novgorod in Russia, i. 229<sub>24</sub> 230<sub>8</sub> 26—ii. 82<sub>16</sub> 148<sub>20</sub> 153<sub>14</sub> 466<sub>29</sub> 467<sub>11</sub>—iii. 35 63<sub>28</sub> 76<sub>2</sub> 5 77<sub>2</sub> 270<sub>30</sub>
- HOLM-THE-GRAY (Hólmr inn grái), an islet southernmost among the Whale-isle archipelago, S.W. of Swinesound, off the northernmost part of Goteborgs och Bohuslan, Sweden, iii. 361<sub>30</sub>

- HOLSETALAND, Holstein, i. 255<sup>17</sup>
- HOLTAR, now Holtan, the manor of King Halfdan the Bounteous and the Meatgrudging on Westfold, i. 70<sup>7</sup> 15
- HOLY ISLE (Eyin helga), Iona, iii. 222<sup>16</sup>
- HOLY-NESS (Helganes), near Riveroyce, on the east coast of Jutland, Denmark, iii. 46<sup>8</sup> 18 24 77<sup>19</sup> 79<sup>21</sup>
- HOLY RIVER ('Ain Helga), now Helgaån, a river in Skaney, in south-western Sweden, ii. 320<sup>7</sup> 12 25 323<sup>12</sup> 325<sup>2</sup> 326<sup>24</sup>
- HORDALAND, Hordland (Hordaland), now Sondre Bergenhusamt, was bounded from N. by Sognfolk, E. and S.E. by Haddingdale, Numdale and Thelmark, S. by Rogaland, i. 93<sup>17</sup> 111<sup>4</sup> 8 131<sup>29</sup> 133<sup>9</sup> 137<sup>29</sup> 142<sup>26</sup> 156<sup>1</sup> 181<sup>1</sup> 188<sup>26</sup> 208<sup>14</sup> 240<sup>27</sup> 244<sup>26</sup> 246<sup>15</sup> 303<sup>24</sup> 304<sup>1</sup> 308<sup>25</sup> 378<sup>1</sup>—ii. 123<sup>8</sup> 211<sup>6</sup> 212<sup>18</sup> 231<sup>22</sup> 268<sup>28</sup> 311<sup>1</sup> 360<sup>28</sup> 390<sup>5</sup> 423<sup>18</sup> 431<sup>19</sup> 464<sup>19</sup>—iii. 8<sup>4</sup> 22<sup>8</sup> 344<sup>7</sup> 358<sup>19</sup> 371<sup>15</sup> 458<sup>16</sup>
- HORNBORUSOUND (Hornborusund), now Hummersund, the strait which divides the island of Hornbora, now Hombergson, from the mainland of Ranrealm, or the present Bohuslan, Sweden, iii. 353<sup>18</sup>
- HORNSHAW (Hornskógr), woodland tract in Jutland, Denmark, iii. 96<sup>7</sup>
- HORSENESS (Hrossanes), the northmost headland on the island of Njótarey, now Notteró, south of Tunsberg, Norway, iii. 439<sup>5</sup>
- HOUNDHAM (Hundsver), a group of small islands on the northern side of the westernmost part of the peninsula of Oxeno, called Borgund, northern South-Mere, Norway, ii. 363<sup>5</sup>
- HOUNDTHORP (Hundþorp), now Hundorp, a homestead on the northern side of Low-water in northern Gudbrandsdale, the seat of the 'hersir' Gudbrand a-Dales, ii. 201<sup>8</sup>
- HOUSEBY (Húsabær), now Hustad, a homestead on the neck of the peninsula called Inner-Isle, now Inderöen, within the Isles'folk of Upper-Thrandheim, i. 170<sup>20</sup>
- HOUSEBY (Húsabær), now Huseby, in the countryside of Skaun, on the eastern side of lower Orkdale, one of Einar Thambarskelfir's mansions, ii. 46<sup>15</sup>
- HOUSE-STEAD (Hústaðir), now Hustad, on the broad peninsula of Stim, just within the northern boundary of Råumsdale, iii. 284<sup>8</sup>

- HOWE (Haugr), a king's manor in Verdale in Upper-Thrandheim, ii. 196<sub>1</sub>—iii. 19<sub>24</sub> 20<sub>28</sub> 57<sub>12</sub> 193<sub>28</sub>
1. HOWE-SOUND (Haugasund), the northern part of Kormt-sound outside the homestead of Howes, Rogaland, i. 143<sub>5</sub>
  2. HOWE-SOUND (Haugasund), now Högasund, a strait near the western branch of the Gautelf, by the coast of the parish of Torsby, in southern Bohuslan, Sweden, ii. 81<sub>14</sub>
- HOWE-THING, *see* Thing.
- HOWES (Haugar), a homestead in Rogaland, on the eastern side of the sound that divides the island of Kormt from the mainland towards the northern inlet to it, the burial-place of King Harald Hairfair, i. 143<sub>4</sub> (Here a memorial column of granite was erected in 1872.)
- HOWES (Haugar), a place now called Møllebakken, in Tunsberg (Storm), iii. 470<sub>9</sub>
- HRAFNISTA, now Ramsö, an island to the north-west of the mouth of Folden-fjord, in the parish of Os in Bjornor (Storm), in Naumdale, Norway, iii. 274<sub>26</sub>
- HUMBER (Humbra), in England, iii. 167<sub>3</sub>
- HUNGARY REALM (Ungarariki), iii. 262<sub>7</sub>
- HVEDN (Hveðn), now Hveen, an island in the Sound, Denmark, iii. 334<sub>12</sub> 17
- HVIN (Hvinir), now Kvinesdalen, a valley formed by the river Hvin, in North-Agdir, i. 320 133<sub>29</sub> 353<sub>14</sub>
- IAMTLAND (Jamtaland), now Jamtland, a province of N.W. Sweden, i. 113<sub>16</sub> 162<sub>24</sub> 26 163<sub>5</sub> 8 11 214<sub>17</sub> 353<sub>5</sub>—ii. 65<sub>26</sub> 66<sub>11</sub> 80<sub>11</sub> 276<sub>8</sub>—277 294<sub>20</sub> 31 393<sub>29</sub> 415<sub>21</sub> 25 416<sub>26</sub> 438<sub>10</sub>—iii. 6<sub>26</sub> 14<sub>16</sub> 58<sub>8</sub> 263<sub>26</sub> 264<sub>20</sub>
- ICEFIRTH (Isafjörðr), a bay running into northern Sealand, Denmark, i. 270<sub>12</sub>
- ICELAND ('Island), i. 48<sub>2</sub> 521<sub>25</sub> 618 74 113<sub>22</sub> 208<sub>18</sub> 268<sub>1</sub> 4 23 323<sub>12</sub> 15 17 25 334<sub>15</sub> 19 25 339<sub>17</sub> 340<sub>5</sub> 6 354<sub>14</sub> 17 22 24—ii. 69<sub>4</sub> 11 73<sub>11</sub> 85<sub>19</sub> 92<sub>25</sub> 94<sub>27</sub> 133<sub>17</sub> 135<sub>20</sub> 24 136<sub>5</sub> 8 19 137<sub>1</sub> 7 8 241<sub>14</sub> 16 23 28 242<sub>7</sub> 14 245<sub>25</sub> 246<sub>18</sub> 249<sub>19</sub> 274<sub>16</sub> 24 27 275<sub>4</sub> 280<sub>7</sub> 294<sub>14</sub> 302<sub>15</sub> 333<sub>20</sub> 409<sub>21</sub> 451<sub>5</sub>—iii. 97<sub>19</sub> 102<sub>26</sub> 28 103<sub>26</sub> 265<sub>15</sub> 266<sub>18</sub> 334<sub>27</sub> 335<sub>29</sub> 338<sub>6</sub> 461<sub>21</sub>
- ILAWALL (Iluvellir), flats between the bend of the Nidelf and the sea, on the western side of Nidoyce, now the suburb Ilen or Ihlen, by Throndhjem, iii. 276<sub>9</sub>
- IN-ISLE (Inney), so the text, but seemingly by mistake, as

- many MSS. give the reading 'inni = homesteads,' and an Inney seems not to be known, ii. 40<sup>24</sup>
- INNER-ISLE (Eyin-innri, or -iðri), now Inderoen, a peninsula in upper Thrandheimfirth within the confines of Isles'-folk, i. 97<sup>9</sup> 162<sup>4</sup> 170<sup>21</sup>
- IRELAND ('Irland), i. 128<sup>27</sup> 132<sup>28</sup> 153<sup>9 24</sup> 155<sup>5</sup> 158<sup>20</sup> 159<sup>2</sup> 261<sup>22</sup> 264<sup>23</sup> 265<sup>19</sup> 266<sup>21 24</sup> 289<sup>19</sup>—ii. 137<sup>12</sup> 169<sup>33</sup> 174<sup>14 19 24</sup> 188<sup>15</sup>—iii. 21<sup>2</sup> 122<sup>24</sup> 221<sup>25</sup> 222<sup>27</sup> 223<sup>13</sup> 239<sup>11</sup> 242<sup>28 30</sup> 295<sup>20</sup> 297<sup>12 13 18 26 29</sup>
- IRONSTONE-LAND (Járnberaland), supposed to have been part of the present province of Dalarne, Sweden, ii. 392<sup>9</sup>
- ISLAY ('Il), an island in Sodor, iii. 222<sup>24</sup> 223<sup>1</sup>
- ISLES'-FOLK (Eynafylki), deriving its name from the localities called the Inner- and the Outer-isle, now Inder og Ytteroen, a petty kingdom on the northern side of Upper Thrandheim-bay, conquered by Harald Hairfair in his fourth battle in Thrandheim, i. 97<sup>10</sup> 161<sup>19</sup> ii. 47<sup>25</sup>
- ISLE-LAND = Isle-sysla.
- ISLE-LAND (Eyland), now Oland, an island on the eastern coast of southern Sweden, ii. 82<sup>23</sup> 83<sup>4</sup> 112<sup>19</sup>
- ISLE-SYSLA (Eysýsla), the island in the Bay of Riga now called Osel, i. 347<sup>25 30</sup> ii. 9<sup>11 17 26</sup>
- IVIZA, now Ibiza, an island of the Mediterranean, iii. 254<sup>26 32</sup>
- JADAR (Jaðarr), the western coast district of Rogaland south of the Boknfirth archipelago, i. 111<sup>22</sup> 112<sup>3</sup> 113<sup>4</sup> 134<sup>11 14</sup> ii. 217<sup>27</sup> 218<sup>18</sup> 220<sup>24</sup> 224<sup>9</sup> 255<sup>27</sup> 268<sup>11 17 21 26</sup> 283<sup>28</sup> 354<sup>11 24 25 31</sup> 357<sup>4</sup> 360<sup>31</sup> 381<sup>1</sup> 390<sup>8</sup> iii. 106<sup>24</sup> 291<sup>27</sup> 299<sup>17</sup>
- JAMES' LAND, poetical 'kenning' for Spain, iii. 249<sup>38</sup>
- ISLE-LAND-SOUND (Eyjasund), a strait by the island of Ösel, i. 347<sup>30</sup> cf. Isle-sysla.
- JERUSALEM, Jerusalem Town (Jórsalir, Jórsalaborg), ii. 381<sup>10</sup>—iii. 17<sup>3</sup> 71<sup>15</sup> 256<sup>17 21</sup> 257<sup>1</sup> 337<sup>12</sup>
- JERUSALEM-LAND, -WORLD (Jórsala-land, -heimr), Palæstine, i. 119<sup>9</sup>—ii. 20<sup>16</sup>—iii. 70<sup>28</sup> 71<sup>14 16 21</sup> 72<sup>1 17</sup> 247<sup>18</sup> 256<sup>16 18</sup> 257<sup>9</sup> 258<sup>20</sup> 337<sup>12</sup> 371<sup>18</sup> 372<sup>24</sup>
- JOM (Jóm), probably the island of Wollin in the mouth of the Stettiner Haff in Pomerania, iii. 32<sup>29</sup>
- JOMSBURG (Jómsborg), a fortress on Jom, reared by Danish kings from the beginning, i. 270<sup>23</sup> 272<sup>3</sup> 360<sup>15</sup>—ii. 449<sup>12</sup>—iii. 32<sup>3 5 21</sup>
- JONSMEADS (Jóansvellir), on Northness, which now forms a

part of the city of Bergen, Norway, deriving their name from a monastery dedicated to St. John, iii. 322<sub>5</sub><sup>21</sup>

JORDAN, the river, iii. 71<sub>30</sub> 72<sub>8</sub> 256<sub>20</sub> 257<sub>7</sub> 282<sub>18</sub> 293<sub>18</sub> 337<sub>18</sub>

372<sub>25</sub>  
JUTLAND (Jótlund), in Denmark, i. 40<sub>81</sub> 47<sub>25</sub> 52<sub>6</sub> 83<sub>9</sub> 114<sub>18</sub>

156<sub>15</sub> 17 173<sub>11</sub> 237<sub>8</sub> 257<sub>15</sub>—ii. 317<sub>24</sub> 30 320<sub>28</sub>—iii. 27<sub>27</sub> 33 33<sub>24</sub>

34<sub>10</sub> 38<sub>18</sub> 39<sub>8</sub> 90<sub>27</sub> 94<sub>14</sub> 98<sub>17</sub> 127<sub>14</sub> 128<sub>20</sub> 262<sub>19</sub> 471<sub>15</sub> 472<sub>8</sub>

477<sub>20</sub>

JUTLAND SEA, -main (Jótlundshaf), now the Kattegat, iii.

99<sub>18</sub> 101<sub>22</sub>

JUTLAND-SIDE (Jótlandsíða), the western coast of Jutland,

ii. 11<sub>12</sub>

KALMAR (Kalmarnir), a seaport in Kalmar lan, on Kalmar-sound, which runs between the island of Oland and the mainland, S.E. Sweden, ii. 331<sub>20</sub> iii. 285<sub>22</sub> 29

KEEL or Keels (Kjolr or Kilir), the mountain ridge forming the boundary between northern Norway and northern Sweden,

i. 214<sub>18</sub> ii. 66<sub>12</sub> 69<sub>29</sub> 76<sub>22</sub> 276<sub>6</sub> 81 277<sub>6</sub> 17 393<sub>80</sub> 395<sub>29</sub> 396<sub>4</sub> 416<sub>27</sub>

466<sub>24</sub> iii. 62<sub>7</sub> 14<sub>16</sub> 57<sub>24</sub>

KINGS'-ROCK (Konungahella, Kings' Slab), now Kungälf, a town on the northern side of the branch of the Gautelf that flows on the N.W. side of the island of Hising, Sweden, i.

311<sub>25</sub> ii. 138<sub>8</sub> 12 166<sub>18</sub> 267<sub>16</sub> 30 iii. 149<sub>21</sub> 183<sub>32</sub> 232<sub>7</sub> 278<sub>15</sub> 309<sub>11</sub>

318<sub>19</sub> 324<sub>29</sub> 325<sub>12</sub> 354<sub>14</sub> 399<sub>18</sub> 22 400<sub>15</sub> 416<sub>17</sub> 418<sub>28</sub> 419<sub>26</sub> 420<sub>11</sub>

438<sub>26</sub> 455<sub>24</sub> 456<sub>5</sub> 459<sub>16</sub> 460<sub>9</sub> 17

KING'S SOUND (Konungssund), name of the dyke which

King Olaf the Holy dug through Agni's-thwaite into the Baltic,

and by which he escaped out of the Low or Malar lake in

Sweden; locality, most probably, where the lake Skarfven

passes by the narrow sound Almare Ståke, generally called

Staket, into the Malar lake, ii. 8<sub>14</sub>

KINNLIM-SIDE, Kinnlimaside (Kinnlimasíða), a coastal district of Friesland, ii. 124<sub>11</sub>

KIRIALALAND, now Karelen, the eastern part of Finland,

ii. 120<sub>26</sub>

KNOLLS (Hólar), a place in 'Ringfirth' in France, ii. 18<sub>24</sub>

KNOLLS (Hólar), locality on the south-westernmost projection

of Skaney, S.W. Sweden, ii. 331<sub>25</sub>

KORMT-ISLE, Kormt (Kormt), now Karm or Karmöen, an

island off Rogaland, on the northern side of the mouth of the



- Boknfirth, due north of Stavanger, i. 137<sub>31</sub> 172<sub>19</sub> 313<sub>25</sub> ii. 216<sub>14</sub> 221<sub>15</sub> 227<sub>30</sub> iii. 414<sub>27</sub>
- KORMTSOUND (Karmtsund), the narrow sound dividing Kormt-isle from the mainland of Rogaland, i. 143<sub>4</sub> ii. 747 216<sub>12</sub> 219<sub>7</sub> 221<sub>32</sub>
- KURLAND (Kurland), Courland, one of the Baltic provinces of Russia, ii. 120<sub>27</sub>
- KVALDINSEY, island in the lake of Venern, Sweden, iii. 227<sub>1</sub> 236<sub>4</sub>
- KVALDIN'S-ISLE, *see* Kvaldinsey.
- KVILDS (Kvildir), a countrysidé on the coast of Bohuslan, Sweden, iii. 359<sub>8</sub>
- KVISTSTEAD (Kviststaðir), now Kvistad, a homestead on the Inner-Isle, Thrandheim, Norway, ii. 426<sub>32</sub> 430<sub>10</sub> iii. 21<sub>17</sub>
- KYMRY (Land of the) (Kumrland), Cumberland, harried by Olaf Tryggvison, i. 261<sub>24</sub>
- LADIR (Hlaðir), seat of the famous 'Earls of Ladir,' now Lade, a short distance N.E. of the city of Thronthjem, i. 98<sub>20</sub> 137<sub>18</sub> 19 149<sub>15</sub> 161<sub>5</sub> 166<sub>6</sub> 169<sub>5</sub> 171<sub>8</sub> 214<sub>22</sub> 297<sub>1</sub> 18 309<sub>7</sub> 310<sub>11</sub> 318<sub>3</sub> 8 11—ii. 50<sub>28</sub>
- LADIR-CLIFFS (Hlaðhamrar), a rocky rise between the manor of Ladir and the sea, i. 343<sub>5</sub>
- LÆRADALE (Læradalr), now Lærdalen, the countryside round the head of Læradale's-firth, an offshoot, in a south-easterly direction, from the upper Sognfirth, i. 267<sub>27</sub>
- LAKTIARN (Laktjarnir), a Norse corruption of the name Blackernæ of a palace in Constantinople, iii. 259<sub>19</sub>
- LAND, a district of Hadaland, round the northern end of Randwater, Norway, i. 79<sub>5</sub>
- LANGTON (Langatun), an unverified place in England, iii. 376<sub>26</sub> 29
- LAUPANDANESS (Hlaupandanes), not Lopness in Sandey, but the peninsula on south-eastern Mainland, Orkney, now called Deerness (Anderson, 'Orkneyinga saga,' p. 5, n. 2), ii. 171<sub>29</sub>
- LAW-BURG (Lögberg), the rock at Thingvellir from which proclamations and enunciations to the Althing, the old Folkmote of Iceland, relating to matters of public concern, legislative, judiciary and administrative, were given out, ii. 242<sub>15</sub> 16 245<sub>4</sub>

- LEESEY (Hlésey), now Læso, an island in the strait of Kattegat, belonging to Denmark, ii. 157<sub>26</sub> iii. 100<sub>1</sub> 101<sub>25</sub> 131<sub>17</sub>  
334<sub>13</sub> 21
- LEIKBERG, a locality apparently in Bohuslän, Sweden, iii.  
374<sub>8</sub> 17
- LESIAR (Lesjar), now Lesje or Leso, a countryside in northern Gudbrandsdale, by the Low-water (Logr), now Logen, which flows N.W. into Raumsdale, ii. 199<sub>18</sub> 19 26 202<sub>1</sub> 204<sub>18</sub> 363<sub>81</sub>  
367<sub>28</sub> (where Nesiär is a misprint).
- LESISLE, *see* Leeseey.
- LEWIS (Ljóðhús), in Sodor, iii. 221<sub>28</sub>
- LIDANDISNESS (Líðandisnes), the most southern point of North-Agdir in Norway, i. 241<sub>7-8</sub> 308<sub>18-14</sub> 378<sub>2</sub> ii. 64<sub>17</sub> 123<sub>7</sub>  
136<sub>2</sub> 212<sub>5</sub> 213<sub>2-8</sub> iii. 392<sub>5</sub> 471<sub>9</sub>
- LIDSTEAD (Líðsstaðir), now Listad, a homestead in the neighbourhood of Gudbrand a Dales' seat, Houndthorp, ii.  
204<sub>18</sub>
- LIMAFIRTH, Limbifirth, *see* Limfirth.
- LIMFIRTH (Limafjorðr), Limfjord, a large bay in the north of Jutland, Denmark, i. 41<sub>1</sub> 18 47<sub>25</sub> 32 237<sub>29</sub> 238<sub>27</sub> 239<sub>18</sub>  
257<sub>8</sub> 19 274<sub>19</sub>—ii. 316<sub>8</sub> 12 317<sub>82</sub> 318<sub>2</sub> 348<sub>4</sub> 351<sub>8</sub>—iii. 39<sub>8</sub>  
127<sub>17</sub> 18
- LIMGARTHSIDE (Limagarðssíða), now Lungaards-siden, the eastern littoral of Agdir, Norway, iii. 354<sub>22</sub>
- LINSTEAD (Línustaðir), now, according to some, Linstad in the parish of Stange, in Heathmark (Aall, Munch, F. Jónsson), according to others, Linnstad, in the parish of Ramnes, in Westfold (Storm), iii. 362<sub>18</sub>
- LINGS (Lyngar), possibly one of two homesteads distinguished now as 'Eystri' and 'Vestri Lyngar' in the commune of Leiðvallarhreppr, West-Skaptafells-sýsla, in Eastern Iceland, iii. 37<sub>28</sub> where, after Thorkel, 'of Lings' has fallen out.
- LIOXA (Ljoxa), now, according to Munch and Unger, Lexdalen in Stjordale-folk, according to G. Storm, Lexviken on the western side of Thrandheim-firth opposite the peninsula of Frosta, i. 170<sub>17</sub> 319<sub>8</sub>
- LISBON (Lizibón), iii. 251<sub>11</sub> 21
- LISTI, now Lister, a district in West-Agdir, north of Hvin, ii.  
93<sub>18</sub> 150<sub>5</sub> (where it stands as *pars pro toto* for Norway) 351<sub>20</sub>  
iii. 355<sub>18</sub> 458<sub>18</sub>

- LITHE (Hlíf), now Lien, a homestead of the parish of Bratsberg in the district of Strind, Thrandheim (Storm), iii. 302<sub>26</sub>
- LOAR (Lóar), now Lom, a countryside on either side of the river Otta in Gudbrandsdale, Norway, ii. 199<sub>30</sub> 200<sub>11</sub> 201<sub>3</sub> 11 202<sub>2</sub> 5 204<sub>18</sub>
- LOFUND, supposed by some to correspond to the island now called Lofö, Farentuna harad, in the Malaren Lake, by others taken to represent 'Laghunda hundari' in Fjadrundaland, in the present Uppland, Sweden, i. 52<sub>9</sub> 24
- LOFA-FIRTH (Lófufjörðr), now Laholmsbugten in the south of Hallands lan, W. Sweden, iii. 132<sub>14</sub>
- LOIRE (Leira), in France, ii. 21<sub>9</sub>
- LONDON (Lundúnir, Lundúnaborg), i. 140<sub>1</sub> ii. 13<sub>9</sub> 26<sub>24</sub> 25 28 376<sub>20</sub> iii. 126<sub>11</sub> 157<sub>20</sub>
- LONDON BRIDGE (Lundúna bryggjur), description of, ii. 13<sub>19-28</sub>—destruction of, by Olaf Haraldson (1009), 146-152 10-13 28-30—iii. 126<sub>14</sub>
- LONGISLE (Langey), now Lango, an island in Halogaland, west of Hinn-isle, ii. 237<sub>29</sub> 259<sub>20</sub> 266<sub>29</sub>
- LONGWICK (Lengjuvík), now Lenviken, running from Malang-firth into the N.E. side of the island of Senia, in northmost Halogaland, ii. 266<sub>12</sub> 288<sub>18</sub>
- LORADALE (Lorodálr), now Lordalen, a valley opening from the south into upper Lesiar in Northern Gudbrandsdale, ii. 199<sub>27</sub>
- LOW (Lögrinn), now the lake Malaren in Sweden, i. 16<sub>3</sub> 4 22 40<sub>5</sub> ii. 77<sub>28</sub> 29 81 98<sub>17</sub> 162<sub>30</sub> 163<sub>15</sub> 387<sub>5</sub>
- LOW (Logr), now Laagen (var. Logen, Lougen), a river having its sources on Drofrafell in northern Gudbrandsdale and flowing southward through the greater length of that valley, emptying itself into the lake of Miors, ii. 201<sub>9</sub>
- LOWSBROAD (Lúsbreið), now the island of Livo, or Livö-bredningen in Limfirth, Denmark, iii. 128<sub>18</sub>
- LUND (Lundar, *i.e.* the Groves), now Lunde, a manor on the eastern side of the Gaul river in lower Gauldale, i. 292<sub>8</sub> 9
- LUND (Lundr, *i.e.* the Grove), now Lund, in Skaney, the southern university town of Sweden, ii. 332<sub>29</sub> iii. 44<sub>2</sub> 48<sub>15</sub> 285<sub>21</sub>
- LYGRA, now Lyren, or Lygren, an island on the coast of North Hordland, Norway, ii. 271<sub>9</sub> 273<sub>8</sub> 11

- LYRSHAW-HEATH (Hlýrskógsheiðr), in the locality about the present Lurschau, north of Sleswick, iii. 34<sup>20</sup>
- MADDERMEADS, MADDERWALLS (Möðruvellir), a manor on the eastern side of the main river that runs into the head of Eyjafirth in northern Iceland, i. 334<sup>20</sup> ii. 136<sup>22</sup> 243<sup>6</sup>
- MANHOME (mannheimar), Sweden proper, as Snorri will have it, i. 21<sup>6</sup> 15
- MAN (Mon), the Isle of Man, harried by Harald Hairfair, i. 115<sup>27</sup> 116<sup>10</sup>—by Olaf Tryggvison, 261<sup>21</sup>—by Magnus Barefoot, iii. 222<sup>28</sup> 225<sup>10</sup>
- MAN (Mön), now Moen, a Danish island off the southern end of the island of Seeland, iii. 354<sup>6</sup>
- MARS-ISLE (Mársey), now Morsö, a large island in the Limfirth in North Jutland, i. 257<sup>19</sup> 28<sup>30</sup>
- MARKLANDS, MARKS (Markir), the marches between Sweden and Norway from the Vener lake north to Eidshaw, ii. 76<sup>21</sup> 112<sup>18</sup> 144<sup>25</sup> 390<sup>80</sup> (Woodlands), iii. 226<sup>20</sup> 456<sup>6</sup> 474<sup>26</sup> 477<sup>8</sup> 480<sup>18</sup> 486<sup>28</sup>
- MASWICK (Masarvík), now Mosviken, a bight on the western side of Thrandheim-firth a short distance down below Skarn-sound, and opposite the northern part of Outer-isle, ii. 49<sup>18</sup>
- MEADS (Vellir), *see* Jonsmeads.
- MERE (Mærin), now Mæren, a homestead with a heathen temple within Sparbiders'-folk, 'a great chief stead and big houses,' Upper Thrandheim, i. 170<sup>11</sup> 29 317<sup>21</sup> 318<sup>10</sup> 30 319<sup>27</sup> ii. 194<sup>15</sup> 195<sup>7</sup> 197<sup>2</sup> 15
- MERE (Mærin), a homestead in Wall-dale on Todarfirth, q. v. ii. 363<sup>25</sup> where the text should read: 'Now there dwelt at Mere a goodman hight Brusi.'
- MERE (Mærr), now Möre, a maritime folkland of Norway stretching from Naumdale, in the north, to Firthfolk in the south, but divided into North and South Mere by the intervening folkland of Raumsdale. Besides signifying the whole folkland the name (Mere) may, according to circumstances, also mean North Mere or South Mere. A few cases admit of doubt as to which is meant. All references to the folkland whole and divided are gathered below:
1. The whole folkland: i. 103<sup>12</sup> 122<sup>11</sup> 125<sup>6</sup> 126<sup>4</sup> 213<sup>25</sup> 247<sup>16</sup> 274<sup>1</sup> 377<sup>26</sup>—ii. 72<sup>19</sup> 199<sup>15</sup>—iii. 402<sup>31</sup> 442<sup>28</sup> 457<sup>22</sup>
  2. NORTH-MERE (Norð-mærr): i. 99<sup>80</sup> 100<sup>24</sup> 101<sup>8</sup> 131<sup>31</sup> 136<sup>4</sup>

- 170<sub>27</sub> 171<sub>21</sub> 175<sub>16</sub> 203<sub>10</sub> 205<sub>22</sub> 213<sub>21</sub> 214<sub>28</sub> 216<sub>22</sub> 240<sub>28</sub> 247<sub>29</sub> (?),  
 248<sub>28</sub> 274<sub>18</sub> 27 293<sub>19</sub>—ii. 242<sub>11</sub> 279<sub>28</sub> 302<sub>24</sub> 372<sub>19</sub>—iii. 112<sub>25</sub>  
 295<sub>17</sub> (?), 348<sub>16</sub> 349<sub>12</sub> 358<sub>4</sub>
3. SOUTH-MERE (Sunnmærr), i. 101<sub>6</sub> 103<sub>5</sub> 25 117<sub>8</sub> 206<sub>5</sub> 240<sub>28</sub>  
 243<sub>28</sub> 29 244<sub>2</sub> 277<sub>28</sub> 308<sub>21</sub>—ii. 302<sub>26</sub> 372<sub>19</sub> 426<sub>17</sub> 463<sub>21</sub>—iii.  
 210<sub>4</sub> 225<sub>29</sub> 295<sub>17</sub> (?), 442<sub>15</sub>
- MICKLE-DALE (Dalr mikli), now Store Dal, a homestead  
 within the district of Aumord, the present Borge, in south-  
 easternmost Norway, iii. 277<sub>20</sub> 278<sub>22</sub>
- MICKLEGARTH (Mikligarðr), Constantinople, iii. 59<sub>18</sub> 19 27  
 62<sub>31</sub> 70<sub>26</sub> 72<sub>18</sub> 16 73<sub>2</sub> 7 75<sub>14</sub> 17 76<sub>9</sub> 14 247<sub>19</sub> 24 256<sub>2</sub> 11 259<sub>8</sub> 18 16  
 260<sub>12</sub> 262<sub>8</sub> 372<sub>25</sub> 428<sub>17</sub> 429<sub>20</sub> 431<sub>2</sub> 474<sub>13</sub>
- [MICKLE-ISLE] (Eyin mikla er liggir í Mjors, 'a great island  
 that lies amidst the lake of Miors'), now called Helgo, i. 78<sub>25</sub>
- MIDDLEDALE (Meðaldalr), a homestead in Orkdale in  
 Thrandheim, i. 209<sub>22</sub> ii. 46<sub>1</sub>
- MIDDLEHOUSE (Meðalhús), now Melhus, a homestead on  
 the eastern side of Gaulriver in lower Gauldale, in Thrand-  
 heim, i. 167<sub>11</sub> 170<sub>16</sub> 292<sub>4</sub> 293<sub>5</sub> 319<sub>6</sub>
- MIDGARTH (Miðgarðr), the mid-earth strong work erected  
 by the gods against assaults from the giants; hence central  
 earthly abode, earth = the world, iii. 99<sub>26</sub>
- MINORCA (Manork), the most north-easterly of the Balearic  
 Islands, iii. 255<sub>2</sub> 7
- MIORS (Mjors), now Mjösen, the next largest lake of Norway,  
 reaching from Gudbrandsdale to Raumrick, i. 78<sub>26</sub> ii. 64<sub>10</sub>  
 (called the Water, 106<sub>12</sub> 107<sub>7</sub> 12 27 32 108<sub>7</sub> and its southern-  
 most end Watersend, 107<sub>14</sub>)
- MIRKFIRTH (Myrkva-fjörðr, Fogfirth), now Morkö-fjard in  
 Södermanland, Sweden, i. 59<sub>16</sub>
- MONKBRIDGE (Munkabryggja), in Bergen, Norway, iii. 322<sub>4</sub>
- MOST, Most-isle (Mostr), now Mosterö, on the western side of  
 the sound called Bommelen (the main inlet from the south-  
 west to Hardangerfirth), South-Hordland, Norway, i. 138<sub>8</sub> 14  
 291<sub>10</sub> iii. 393<sub>18</sub>
- MOUTH (Mynni), now Minne, a place on the western side of  
 the river Varma, where it issues from the southern end of  
 the Miors lake in Raumrealm, Norway, iii. 349<sub>22</sub>-350<sub>6</sub>
- MUCH-HERNES (Hernes mikla), now Store Hernes, an estate  
 on the peninsula of Frosta in Thrandheim, Norway, iii. 334<sub>6</sub>

- MULI-THING (Múla-þing), in this form an unverified locality in Sweden (but 'Múla' seems merely a corruption for 'Mora,' a locality on the highway ab. 12 km. S.E. of the present Upsala, where, in ancient times, Swedish kings used to be elected (and deposed?) by the people in a public assembly, Thing), ii. 121<sup>29</sup>
- NAUMDALE, Naumdale-folk (Naumdalr, Naumdæla-fylki), a maritime folkland of northern Norway, extending from Northmere to Halogaland, now Namdalen, i. 97<sup>19</sup> 98<sup>12</sup> 163<sup>4</sup> 245<sup>7</sup> 377<sup>88</sup> ii. 189<sup>19</sup> 276<sup>17</sup>
- NAUSTDALE (Naustdalr), now Naustdal, in the parish of Eid, in Nordfjord, in the northern parts of Firthfolk, Norway, i. 103<sup>19</sup>
- NECK (Háls), now Hals, a town on the southern side of the mouth of the Limfirth in Jutland, i. 237<sup>29</sup> 238<sup>26</sup> 239<sup>20</sup>
- NERICK (Næríki), now Narike, a province of Sweden, i. 58<sup>5</sup> 61<sup>19</sup> 65<sup>9</sup> 28 ii. 369<sup>19</sup>
- NESIAR, the peninsular formations between the bay of Tunsberg and Grenmar, or mod. Langesundsfjord, in southern Norway, ii. 55<sup>19</sup> 57<sup>2</sup> 79<sup>22</sup> (367<sup>28</sup> misprint for Lesiar, q.v.)
- NESS (Nes), now Sonstenes, a manor in the countryside of Loar in Gudbrandsdale, ii. 200<sup>5</sup>
- NESS (Nes), now Bynæsset, a broad but small peninsula jutting out into Throndheimfirth between Orkdalefirth in the west and the bay of Nidoyce in the east, ii. 48<sup>18</sup> 72<sup>23</sup>
- NESS, *see* Caithness and Streamisle-ness.
- NEWMOUTH (Nyjamóða), a sea-port in England, uncertain which; Newhaven in Sussex? ii. 17<sup>27</sup> 34
- NID (Nið), the main river of Stjordalefolk, running to the north-west and through Strind emptying itself into Throndheim bay, i. 318<sup>5</sup> 322<sup>23</sup> ii. 50<sup>26</sup> 29 53<sup>25</sup> 313<sup>10</sup> 352<sup>6</sup> iii. 109<sup>18</sup> 129<sup>26</sup> 163<sup>18</sup> 206<sup>18</sup> 348<sup>26</sup>
- NIDAROS, *see* Nidoyce.
- NID-BANK (Niðarbakkí), the portion of the bank of the river Nid whereon Olaf Tryggvison founded the town of Nidoyce, i. 321<sup>28</sup>, *see* Nidness.
- NID-HOLM (Niðarhólmr), now Munkholmen, an islet outside the city of Drontheim, i. 297<sup>27</sup> 335<sup>12</sup> ii. 284<sup>16</sup>
- NIDNESS (Niðarnes), a homestead on a ness of the same name by the mouth of the river Nid, where Olaf Tryggvison

- afterwards founded the town of Nidoyce, the present Trondhjem, i. 6<sub>8-11</sub> ii. 50<sub>21</sub>
- NIDOYCE** (Niðaróss)
1. The mouth of the river Nid, i. 316<sub>20</sub> 321<sub>22</sub>
  2. The name of the town founded, on the western side of the river on a peninsula formed by a sharp bend of it on one side and the sea on the other, by Olaf Tryggvison in 996. In the middle of the sixteenth century the old name was replaced by the modern name of Trondhjem, i. 321<sub>22-29</sub> 326<sub>10</sub> 327<sub>30</sub> 334<sub>8 14</sub> 350<sub>31</sub> 354<sub>11</sub> 355<sub>21</sub> 357<sub>1 29</sub>—ii. 48<sub>31</sub> 50<sub>19</sub> 53<sub>5 21</sub> 64<sub>28</sub> 67<sub>11 17</sub> 189<sub>10</sub> 190<sub>17</sub> 192<sub>21</sub> 198<sub>12</sub> 234<sub>27</sub> 258<sub>8</sub> 275<sub>26</sub> 294<sub>19</sub> 302<sub>20</sub> 348<sub>28</sub> 375<sub>8</sub> 448<sub>10</sub>—iii. 172<sub>4</sub> 352<sub>2</sub> 87<sub>28</sub> 93<sub>5</sub> 129<sub>4</sub> 163<sub>10</sub> 165<sub>4</sub> 184<sub>1</sub> 188<sub>10</sub> 192<sub>19 23</sub> 195<sub>10</sub> 196<sub>8</sub> 202<sub>11</sub> 205<sub>12</sub> 225<sub>25</sub> 263<sub>13</sub> 275<sub>6</sub> 277<sub>5</sub> 283<sub>21 28</sub> 302<sub>27</sub> 334<sub>4</sub> 380<sub>2</sub> 481<sub>16</sub> 483<sub>26</sub>
- NIORDLOW** (Njarðarlog), now Tysneso, off South-Hordland, i. 353<sub>14</sub>
- NIORD'S-ISLE** (Niarðey), now Næro, off the coast of Naumdale in the northern part of the governorship of Trondhjem, i. 52<sub>4</sub>
- NIORVI'S SOUND**, *read* NORVISOUND (Niorvasund, Norvasund, better rendered Narrow-sound), the Strait of Gibraltar, i. 11<sub>9</sub> ii. 20<sub>15</sub> iii. 237<sub>11 16</sub> 252<sub>9 15</sub> 371<sub>25</sub>
- NITIA** (Nitja), now Nitelven, an affluent of the Raumelf, ii. 209<sub>20</sub>
- NIZ**, **NIZI** (Niz), the river Nissan joining the sea by Halmstad in Hallands lan, S.W. Sweden, iii. 133<sub>15</sub> 135<sub>2</sub> 143<sub>15 22</sub> 154<sub>25</sub>
- NOATOWN** (Nois, i. 16<sub>27</sub> *read* Noa-, Nóatún, which means really Ships'-Town, Shipton), Niord's Swedish abode, 22<sub>8</sub>
- NORFISOUND**, *see* Niorvi's sound.
- NORMANDY** (Norðmandí), i. 118<sub>25 32</sub>—ii. 21<sub>26</sub> 22<sub>6 8</sub> 28<sub>1</sub>—iii. 155<sub>17</sub> 156<sub>8</sub> 180<sub>14</sub>
- NORTHDALE** (Norðdalr), a district on the western side of Vener Lake, northern Dalsland, Sweden, iii. 226<sub>19</sub>
- NORTH-ISLES** (Norðreyjar), the group of six islands lying E.N.E. of Eastisle, the northernmost part of the Faroe archipelago, ii. 305<sub>25</sub> 306<sub>28</sub> 307<sub>12</sub>
- NORTHERN ISLES** (Norðreyjar), the northern or Lewes group of the Hebrides, iii. 223<sub>9</sub>
- NORTHLANDS**, **NORTH COUNTRIES** (Norðrlónd), Scandinavia and Denmark (England, in one instance, apparently

- included), i. 39 17<sub>4</sub> 26—ii. 26<sub>4</sub> 96<sub>17</sub> 97<sub>15</sub> 160<sub>18</sub> 251<sub>32</sub> 253<sub>28</sub>—  
 iii. 37<sub>8</sub> 72<sub>18</sub> 85<sub>29</sub> 102<sub>10</sub> 161<sub>29</sub>  
 NORTH-MERE, *see* Mere.  
 NORTHNESS (Norðnes), now Nordnæs, on which is built a  
 large part of the town of Bergen, Norway, iii. 263<sub>5</sub> 322<sub>4</sub> 17  
 324<sub>23</sub> 478<sub>16</sub>  
 NORTHUMBERLAND (Norðimbraland), 'accounted the fifth  
 part of England,' i. 152<sub>18</sub> 24 27 153<sub>17</sub> 154<sub>15</sub> 25 261<sub>17</sub> ii. 28<sub>8</sub> 29<sub>8</sub>  
 iii. 173<sub>28</sub>  
 NORWAY (Noregr), Norge, i. 4<sub>31</sub> 5<sub>2</sub> 28 6<sub>4</sub> 50<sub>15</sub> 73<sub>7</sub> 86<sub>8</sub> 93<sub>28</sub>  
 94<sub>14</sub> 95<sub>4</sub> 113<sub>12</sub> 21 24 28 114<sub>5</sub> 118<sub>7</sub> 119<sub>1</sub> 122<sub>22</sub> 31 124<sub>2</sub> 126<sub>23</sub> 138<sub>81</sub>  
 140<sub>25</sub> 141<sub>18</sub> 143<sub>38</sub> 149<sub>11</sub> 16 153<sub>7</sub> 155<sub>26</sub> 159<sub>14</sub> 160<sub>19</sub> 163<sub>27</sub> 164<sub>25</sub>  
 173<sub>20</sub> 174<sub>10</sub> 12 15 180<sub>28</sub> 188<sub>24</sub> 197<sub>9</sub> 201<sub>14</sub> 202<sub>27</sub> 218<sub>12</sub> 228<sub>8</sub> 28  
 232<sub>3</sub> 235<sub>12</sub> 16 25 31 236<sub>14</sub> 16 25 237<sub>10</sub> 238<sub>9</sub> 18 17 240<sub>19</sub> 25 243<sub>19</sub> 21  
 245<sub>26</sub> 246<sub>29</sub> 249<sub>17</sub> 253<sub>10</sub> 18 27 257<sub>6</sub> 258<sub>7</sub> 259<sub>4</sub> 267<sub>28</sub> 271<sub>19</sub> 272<sub>23</sub>  
 28 29 32 273<sub>2</sub> 285<sub>12</sub> 18 287<sub>5</sub> 22 288<sub>5</sub> 289<sub>25</sub> 290<sub>14</sub> 291<sub>7</sub> 11 28 299<sub>10</sub>  
 300<sub>31</sub> 301<sub>5</sub> 26 302<sub>2</sub> 7 20 306<sub>29</sub> 311<sub>20</sub> 323<sub>6</sub> 324<sub>8</sub> 333<sub>25</sub> 334<sub>5</sub> 340<sub>16</sub>  
 341<sub>18</sub> 27 28 342<sub>2</sub> 345<sub>8</sub> 31 350<sub>11</sub> 351<sub>25</sub> 364<sub>25</sub> 371<sub>23</sub> 376<sub>18</sub> 377<sub>23</sub>  
 378<sub>15</sub> 27—ii. 20<sub>21</sub> 21<sub>20</sub> 22<sub>8</sub> 17 18 23<sub>4</sub> 24<sub>24</sub> 25<sub>28</sub> 30<sub>4</sub> 6 10 32<sub>22</sub> 33<sub>12</sub>  
 35<sub>23</sub> 41<sub>9</sub> 42<sub>18</sub> 25 43<sub>31</sub> 44<sub>4</sub> 23 54<sub>24</sub> 55<sub>28</sub> 65<sub>23</sub> 67<sub>3</sub> 71<sub>14</sub> 75<sub>10</sub> 76<sub>15</sub>  
 83<sub>1</sub> 12 16 84<sub>2</sub> 91<sub>15</sub> 94<sub>27</sub> 28 32 95<sub>5</sub> 96<sub>20</sub> 25 97<sub>15</sub> 25 31 98<sub>5</sub> 9 99<sub>12</sub> 13  
 17 30 108<sub>24</sub> 109<sub>30</sub> 117<sub>12</sub> 119<sub>2</sub> 8 21 121<sub>16</sub> 122<sub>25</sub> 135<sub>31</sub> 147<sub>30</sub> 152<sub>9</sub>  
 154<sub>9</sub> 155<sub>19</sub> 166<sub>11</sub> 25 167<sub>30</sub> 168<sub>28</sub> 169<sub>5</sub> 24 173<sub>21</sub> 174<sub>25</sub> 175<sub>1</sub> 21 27  
 176<sub>10</sub> 178<sub>17</sub> 181<sub>15</sub> 188<sub>9</sub> 191<sub>31</sub> 199<sub>11</sub> 243<sub>33</sub> 245<sub>24</sub> 246<sub>17</sub> 250<sub>16</sub> 20  
 25 28 251<sub>9</sub> 10 14 252<sub>7</sub> 10 21 25 253<sub>5</sub> 9 11 33 255<sub>25</sub> 256<sub>19</sub> 21 269<sub>3</sub> 273<sub>28</sub>  
 275<sub>9</sub> 276<sub>22</sub> 294<sub>12</sub> 309<sub>31</sub> 311<sub>18</sub> 30 314<sub>9</sub> 317<sub>28</sub> 324<sub>27</sub> 325<sub>19</sub> 329<sub>10</sub>  
 330<sub>5</sub> 21 30 334<sub>4</sub> 5 335<sub>11</sub> 18 22 346<sub>8</sub> 6 348<sub>6</sub> 31 349<sub>11</sub> 26 350<sub>2</sub> 4 351<sub>2</sub>  
 352<sub>10</sub> 18 28 353<sub>12</sub> 22 358<sub>32</sub> 359<sub>2</sub> 27 367<sub>6</sub> 20 368<sub>20</sub> 22 369<sub>16</sub> 370<sub>22</sub>  
 372<sub>12</sub> 376<sub>5</sub> 24 377<sub>4</sub> 4 20 379<sub>9</sub> 380<sub>9</sub> 12 14 27 381<sub>17</sub> 24 386<sub>6</sub> 30 387<sub>1</sub>  
 20 389<sub>1</sub> 6 22 23 27 390<sub>18</sub> 391<sub>5</sub> 15 393<sub>1</sub> 5 396<sub>19</sub> 23 417<sub>2</sub> 14 449<sub>15</sub>  
 17 18 450<sub>1</sub> 451<sub>7</sub> 452<sub>28</sub> 454<sub>8</sub> 460<sub>18</sub> 461<sub>14</sub> 27 32 462<sub>8</sub> 23 463<sub>4</sub> 467<sub>2</sub>  
 20—iii. 415 32 58 11 929 106 111<sub>7</sub> 30 12<sub>30</sub> 149 151<sub>6</sub> 26 16<sub>24</sub> 27<sub>2</sub> 28<sub>29</sub>  
 30<sub>24</sub> 31<sub>29</sub> 33<sub>6</sub> 16 45<sub>26</sub> 51<sub>28</sub> 52<sub>7</sub> 72<sub>21</sub> 79<sub>20</sub> 26 27 80<sub>32</sub> 84<sub>2</sub> 5 12 85<sub>19</sub>  
 87<sub>18</sub> 88<sub>11</sub> 18 91<sub>16</sub> 92<sub>10</sub> 27 30 93<sub>2</sub> 94<sub>9</sub> 11 96<sub>15</sub> 97<sub>10</sub> 22 103<sub>11</sub> 105<sub>21</sub>  
 106<sub>29</sub> 119<sub>4</sub> 19 25 29 129<sub>28</sub> 131<sub>29</sub> 141<sub>6</sub> 142<sub>9</sub> 143<sub>10</sub> 146<sub>28</sub> 148<sub>27</sub> 28  
 149<sub>9</sub> 160<sub>8</sub> 20 162<sub>8</sub> 165<sub>20</sub> 183<sub>5</sub> 22 187<sub>4</sub> 17 191<sub>4</sub> 192<sub>3</sub> 10 198<sub>16</sub>  
 33 202<sub>8</sub> 13 205<sub>7</sub> 206<sub>8</sub> 208<sub>8</sub> 221<sub>17</sub> 224<sub>27</sub> 225<sub>19</sub> 24 226<sub>12</sub> 227<sub>28</sub>  
 228<sub>16</sub> 233<sub>5</sub> 238<sub>24</sub> 27 239<sub>24</sub> 242<sub>33</sub> 243<sub>3</sub> 247<sub>8</sub> 28 248<sub>26</sub> 262<sub>20</sub>  
 24 263<sub>11</sub> 264<sub>2</sub> 5 7 268<sub>3</sub> 273<sub>22</sub> 274<sub>33</sub> 284<sub>11</sub> 14 285<sub>6</sub> 289<sub>20</sub> 291<sub>5</sub>  
 292<sub>5</sub> 294<sub>24</sub> 295<sub>24</sub> 296<sub>15</sub> 297<sub>19</sub> 309<sub>12</sub> 310<sub>15</sub> 313<sub>12</sub> 324<sub>25</sub> 333<sub>30</sub>



- 336<sup>18</sup> 337<sub>3</sub> 340<sub>3 5 15</sub> 350<sup>17</sup> 351<sup>25 26 27 28 31</sup> 353<sup>28 31</sup> 360<sup>18</sup> 365<sup>19</sup>  
 366<sup>25</sup> 368<sub>3 18 21</sub> 372<sup>28</sup> 376<sup>32</sup> 377<sub>3</sub> 379<sup>22 24</sup> 380<sub>4 9 10</sub> 386<sub>9</sub> 399<sup>15</sup>  
 402<sup>11</sup> 409<sub>4</sub> 421<sup>25</sup> 425<sup>26</sup> 429<sup>22</sup> 436<sub>8</sub> 438<sub>8 9</sub> 462<sup>24</sup> 465<sub>4 13 16 20 22</sub>  
 466<sup>30</sup> 469<sup>31</sup> 471<sup>22 23</sup> 473<sub>1 8 12 19 24</sub> 474<sub>3</sub> 479<sub>4</sub>
- NUNSEAT (Nunnusetr), St. Mary's convent for Cistercian nuns, Bergen, Norway, iii. 322<sup>28</sup>
- NUNS'-SEAT (Nunnusetr), St. Mary's convent for Benedictine nuns, Oslo, Norway, iii. 424<sup>26</sup>
- NYRFI, the island of Nórvo in South-Mere, Norway, ii. 363<sub>4</sub>
- OAK-ISLES (Eikreyjar), a group of islands off the western branch of the Gautelf, now called Ockerø, ii. 81<sub>9</sub> 157<sup>16 29</sup>
- ODDSOUND (Oddasund), a strait between the southern point of the peninsula of Thyholm in the Limfjord and the mainland, Denmark, i. 41<sub>2</sub>
- ODIN'S-ISLE ('Oðinsey, al. 'Oðinsvé = Odin's holy place), now Odense, the chief town of the island of Fion, q.v., formerly apparently an island, i. 15<sup>23 31</sup>
- OFRUSTEAD, OPRUSTEAD (Ofrustaðir, Oprustaðir), according to Aall, Munch and Unger the present Offig- or Offrig-stad, in the parish of Öier in the Gudbrandsdale, but by Storm identified as Obrestad in Jadar, Rogaland, i. 223<sub>8</sub>  
 224<sub>3</sub> 225<sup>15 19</sup> 226<sub>7</sub> 353<sup>15</sup>
- OGLO (Ógló), now Skatval parish in lower Stiordale in Throndheim, i. 205<sub>5 17</sub> 206<sup>17</sup>
- OGVALDSNESS (Ogvaldsnes), one of K. Har. Hairfair's manors, situate on the north-eastern side of the large island of Kormt, the south end of which is watered by the mouth of Boknfirth, i. 137<sup>31</sup> 172<sup>21</sup> 313<sup>24</sup> 314<sup>5 29</sup> (origin of the name, 315<sup>5-18</sup>) ii. 216<sup>13 15</sup> 219<sub>7</sub> 221<sup>32</sup> 222<sub>3</sub> 224<sup>24</sup> 227<sup>30</sup> 230<sub>5</sub>  
 231<sup>18</sup>
- OIKEL-BANK (Ekkjals-bakki), in Sutherlandshire in Scotland, i. 116<sup>22 28</sup>
- OLAF'S BOOTHS ('Oláfs búðir), ii. 393<sup>27</sup>
- OLAF'S CAVE ('Oláfs hellir), a grotto down below the Skerf-sceer, in Walldale, Norway, ii. 366<sub>2</sub>
- OLAF'S-LITHE, ii. 457<sup>20</sup>
- OLFUS (Ólfus), a countryside on the western side of the lower Whitewater (Hvítá), the main river of Arnessýsla in Southern Iceland, i. 269<sup>25</sup>

- OLVIRSHOWE (Ölvishaugr), now Alstahougen or Alstadhaugen in Skaunfolk, Thrandheim, i. 170<sub>18</sub>
- OMD (Ömd), the eastern part of the island Hin, now called Hindo in Halogaland, Norway, i. 50<sub>81</sub> 331<sub>12</sub> ii. 214<sub>22</sub>
- ONEBY (Einbúi), a homestead in the countryside of Lesjar in the northernmost part of Gudbrandsdale, ii. 367<sub>4</sub>
- OPRUSTEAD (Oprustaðir), *see* Ofrustead.
- ORDOST (Orðost), now Orust, a large island in the southern part of Göteborgs och Bohus län in Sweden, ii. 81<sub>11</sub>
- ORKDALE, Orkdalefolk (Orkadals, Orkdølafylki), now Orkedalen, the westernmost of the folklands or petty kingdoms on the south side of Thrandheim-firth, i. 95<sub>18</sub> 22 28 293<sub>16</sub> 318<sub>18</sub> 353<sub>11</sub> ii. 22<sub>28</sub> 46<sub>10</sub> 22 27 47<sub>24</sub> 48<sub>28</sub> 53<sub>17</sub> 19 72<sub>19</sub> 279<sub>2</sub> 9 iii. 113<sub>18</sub> 483<sub>27</sub>
- ORKDALE-FOLK, *see* Orkdale.
- ORKNEY, -S (Orkneyjar), i. 113<sub>27</sub> 116<sub>14</sub> 122<sub>16</sub> 18 123<sub>7</sub> 17 125<sub>18</sub> 126<sub>21</sub> 127<sub>5</sub> 22 31 132<sub>20</sub> 152<sub>7</sub> 153<sub>19</sub> 154<sub>30</sub> 155<sub>8</sub> 159<sub>17</sub> 241<sub>28</sub> 243<sub>18</sub> 290<sub>21</sub>—ii. 69<sub>16</sub> 137<sub>14</sub> 18 168<sub>4</sub> 7 14 17 169<sub>7</sub> 17 22 170<sub>4</sub> 171<sub>2</sub> 6 31 173<sub>18</sub> 21 25 174<sub>12</sub> 175<sub>11</sub> 176<sub>19</sub> 178<sub>24</sub> 29 179<sub>88</sub> 180<sub>4</sub> 25 181<sub>37</sub> 184<sub>8</sub> 10 185<sub>15</sub> 19 25 186<sub>81</sub> 187<sub>21</sub> 28 31 188<sub>13</sub> 14 199<sub>12</sub> 241<sub>12</sub>—iii. 119<sub>20</sub> 165<sub>30</sub> 166<sub>2</sub> 182<sub>30</sub> 221<sub>16</sub> 239<sub>8</sub> 242<sub>30</sub> 248<sub>16</sub> 18 21 337<sub>16</sub> 371<sub>19</sub> 21
- OSLO (Ósló), a 'cheaping-stead,' founded by K. Har. Hardredy, the site of which is now occupied by the eastern portion of Christiania, the present capital of Norway, iii. 127<sub>4</sub> 142<sub>10</sub> 143<sub>14</sub> 146<sub>17</sub> 183<sub>88</sub> 297<sub>32</sub> 310<sub>8</sub> 313<sub>7</sub> 352<sub>10</sub> 28 353<sub>6</sub> 367<sub>27</sub> 418<sub>28</sub> 422<sub>4</sub> 423<sub>8</sub> 474<sub>30</sub>
- OSLOFIRTH (Óslóarfjörðr), the northernmost part of the Christianiafjord, Norway, ii. 353<sub>2</sub>
- OSTERFIRTH ('Ostrarfjörðr), now Osterfjord, a bay in North-Hordland, ii. 232<sub>18</sub>
- OTTA ('Otta), now Ottaelv, an affluent, from west, of the Low (Lógr), now Laagen, the main river of Gudbrandsdale, Norway, ii. 199<sub>29</sub>
- OUSE ('Usa), river of eastern Yorkshire, England, iii. 167<sub>8</sub>
- OUTSTONE ('Utsteinn), one of K. Har. Hairfair's manors, situate on the western, or Boknfirth, end of an island of the same name, now called Utstenø, or sometimes Klosterø, off Rogaland; the modern name of the homestead is Utsten or Utstens Kloster (from having in Catholic times been a con-

- vent of Augustinian regulars); the manor: i. 112<sub>23</sub> 137<sub>30</sub>; the island: ii. 358<sub>19</sub> 361<sub>24</sub>
- PANNONIA, western Hungary, iii. 262<sub>8</sub>
- PEITA, Peita-land, Peita country (Peita, Peituland), Poitou in France, ii. 20<sub>28</sub> 21<sub>2</sub> 18
- PENTLANDFIRTH (Petlandsfjorðr), between Caithness and Orkney, i. 290<sub>27</sub> ii. 377<sub>12</sub>
- PORTYRIA, in Lingarthside on Eastern Agdir, now Portör, a small sea-port in Nedenes Fogderi, Norway, iii. 354<sub>22</sub> 355<sub>2</sub>
- PEITA-LAND, *see* Peita.
- PEZINA (Fields of), in Wallachia, iii. 429<sub>30</sub>
- PULWYKE (Pflavík), probably quite a different place from Pulwyke on Windermere, although K. Eystein 'harried far and wide about England' after burning Whitby. Pulwyke is a mere guess, iii. 376<sub>19</sub> 24
- QUISTSTEAD, *see* Kviststead.
- RÆNING (Ræningr), a royal manor, probably the place Ræninge, which in mediæval records is mentioned on the island now called Toster-on in the Melaren Lake, in Södermanland (Hildebrand), i. 63<sub>25</sub> 64<sub>8</sub>
- RAND, Randwater (Rond), now Randsfjorden, a lake in Haldaland, i. 86<sub>14</sub> iii. 382<sub>11</sub>
- RANDBERG (Randaberg), a manor on the peninsula in which the district of Jadar terminates towards north, situated to the N.W. of Stavanger, iii. 474<sub>11</sub>
- RAND-OYCE (Randaróss), now Randers, on the east coast of Jutland, Denmark, iii. 472<sub>9</sub>
- RAN-REALM (Ránríki), a folkland on the eastern side of the Wick, the northern boundary of which was Swinesound, the southern, at least at one time, the Gautelf, now the Swedish province called Goteborgs och Bohuslän, i. 109<sub>1</sub> 131<sub>24</sub> 151<sub>17</sub> (where Van-realm is a misprint), 377<sub>27</sub>—ii. 76<sub>9</sub>—iii. 202<sub>5</sub>
- 373<sub>30</sub>
- RASMEAD (Rásvöllr), now Rosvold, a homestead of Verdale (Storm), iii. 104<sub>10</sub>
- RAST-KALF (Rastar-kalfr), a locality on the east side of the island of Frædi, i. 177<sub>5</sub> 9
- RAUMELF, Raumriver (Raumelfr), now Glommen, the largest river of Norway, running from north to south into the eastern side of the Christianiafirth, i. 70<sub>32</sub> 93<sub>12</sub> ii. 64<sub>10</sub> 78<sub>27</sub>

RAUMDALE, *see* Raumsdale.

RAUMREALM (Raumariki), now Romerike, Norway, i. 67<sub>18</sub>  
68<sub>18</sub> 72<sub>22</sub> 77<sub>21 24</sub> 78<sub>5, 10 15 16</sub> 86<sub>27</sub> 93<sub>6</sub> 105<sub>25</sub> 106<sub>6</sub> 108<sub>24</sub> 131<sub>17</sub>  
249<sub>18</sub> 273<sub>18</sub> 378<sub>21</sub>—ii. 41<sub>25</sub> 54<sub>11</sub> 102<sub>22</sub> 103<sub>4 15 21 32</sub> 105<sub>38</sub> 106<sub>5</sub>  
107<sub>18</sub> 109<sub>26</sub> 210<sub>18</sub>—iii. 146<sub>11</sub> 153<sub>28</sub> 353<sub>1</sub> 2 425<sub>14</sub>

RAUMRICK, *see* Raumrealm.

RAUMSDALE, Raumdale (Raumsdalr), now Romsdalen,  
Norway, between North-Mere and South-Mere, i. 99<sub>38</sub> 100<sub>24</sub>  
103<sub>12</sub> 131<sub>81</sub> 164<sub>27</sub> 206<sub>5</sub> 213<sub>25</sub> 240<sub>28</sub> 245<sub>10</sub> 274<sub>1</sub> 308<sub>22</sub> 377<sub>26</sub>—  
ii. 199<sub>16</sub> 302<sub>25</sub>—iii. 210<sub>4</sub> 442<sub>26</sub> 447<sub>9 18</sub>

RAVENNESS (Hrafnæsnes), now Ramnæs, a homestead in Re,  
Westfold, Norway, iii. 451<sub>27</sub> 485<sub>17</sub>

RAVEN'S-ERE (Hrafnseyrar), now Ravenseer on Holderness,  
England, iii. 182<sub>29</sub>

1. RE (Ré), now the island of Rugen, off the coast of West  
Pomerania, iii. 38<sub>12 28</sub>

2. RE (Ré), now the parish of Ramnæs, N.W. of Tunsberg,  
Norway, iii. 451<sub>18 26</sub> 484<sub>12 18</sub>

REEK-KNOLLS (Reykjahólar), a homestead on the south-  
eastern peninsula called Reykjanes (Reekness), which be-  
tween þorska-firth in the west and Beru-firth in the east,  
shoots south into Broadfirth, western Iceland, iii. 356<sub>29</sub>

REEKNES (Reykjanes), the south-westernmost promontory  
of Iceland, i. 269<sub>11-12</sub>

REINFIELD (Reinsléttu), a locality in the parish of Rissen,  
within the countryside of Stadsbygden, on the northern side  
of outer Thrandheim-firth, i. 136<sub>17-18</sub>

REINI, Reynir, better Rein (Rein), now Reinskloster, in the  
countryside of Rissen on the northern side of outer Thrand-  
heim-firth, iii. 184<sub>10</sub> 348<sub>4</sub>

REITH-GOTHLAND (Reiðgotaland), this name, which gener-  
ally signifies Jutland in Denmark, must here refer to some  
other country, the island of Gotland? i. 321<sub>9</sub>

REYNIR, *see* Reini.

REYR, now Rör, a homestead in the countryside of Ringsacre,  
Heathmark, Norway, iii. 399<sub>10</sub> 400<sub>17</sub> 407<sub>6</sub> 408<sub>10</sub> 415<sub>27</sub> 438<sub>28</sub>

RIMUL, now Romol, a manor on the river Gaul in lower  
Gauldale, i. 292<sub>19</sub> 294<sub>8</sub>

RINAN'S-ISLE (Rinansej), now North-Ronaldsay, in the  
Orkneys, i. 125<sub>24</sub> ii. 168<sub>16</sub>

RINGACRE (Hringisakr), now Ringsaker, a manor and locality on the eastern side of the western arm of the lake Miors that runs north toward Gudbrandsdale by the west of Heathmark,

ii. 103<sub>18</sub> 105<sub>82</sub> 108<sub>8-9</sub>

RINGFIRTH (Hringsfjorðr), in France, ii. 18<sub>24 29</sub>

RINGMAR-HEATH (Hringmaraheiðr), now Ringmere, in East-Wreatham, Norfolk, ii. 16<sub>5 14 21</sub>

RINGNESS (Hringunes), now Ringnæs, in the countryside of Skaun, now the parish of Stange, in Heathmark, Norway, ii.

54<sub>10</sub> 64<sub>8</sub> 107<sub>8</sub> 248<sub>14</sub>—iii. 122<sub>15</sub>

RINGREALM (Hringaríki), now Ringerike, Norway, i. 81<sub>5</sub> 86<sub>26</sub>

87<sub>2</sub> 91<sub>18</sub> 93<sub>5</sub> 114<sub>19</sub> 122<sub>3</sub> 131<sub>21</sub> 310<sub>31</sub> 311<sub>6 18</sub>—ii. 109<sub>28</sub> 209<sub>18</sub> 249<sub>11</sub>—iii. 154<sub>12</sub> 483<sub>80</sub>

RINGRICK, *see* Ringrealm.

RINGSTEAD (Hringstaðir), now Ringsted, a township in the island of Seeland, Denmark, iii. 43<sub>31</sub>

1. RIVEROYCE ('Aróss), the mouth of the river Fyri, on the lake Mälaren, ii. 162<sub>28</sub> 387<sub>6</sub>

2. RIVEROYCE ('Aróss), now Aarhus, a city on the eastern coast of Jutland, Denmark, iii. 38<sub>25</sub> 39<sub>11</sub> 50<sub>30</sub>

ROGALAND, a folkland of S.W. Norway, bounded by Hordland in the N. and Agdir in the E., and for the rest by the sea, now Stavangeramt, i. 111<sub>3</sub> 134<sub>1</sub> 142<sub>26</sub> 143<sub>8</sub> 156<sub>1</sub> 208<sub>15</sub>

240<sub>27</sub> 244<sub>26</sub> 274<sub>21</sub> 304<sub>17</sub> 308<sub>25</sub> 313<sub>24</sub> 353<sub>20</sub> 378<sub>1</sub> ii. 231<sub>7</sub> 55<sub>18</sub> 211<sub>8</sub> 217<sub>5</sub> 360<sub>23</sub> 390<sub>5</sub> 464<sub>10 21</sub>

ROGNVALDSEY (Rögnvaldsey), South Ronaldsey, Orkney, i. 290<sub>22</sub> ii. 169<sub>17</sub>

ROISWELL, *see* Roskild.

ROME (Rúm, Rúmaborg), Rome, ii. 27<sub>8</sub> 235<sub>9</sub> iii. 12<sub>4</sub> 14<sub>1</sub> 237<sub>12</sub> 256<sub>7</sub> 262<sub>10</sub> 288<sub>12</sub> 379<sub>21</sub> 380<sub>15 20</sub> 461<sub>19</sub>

ROME-BURG, } *see* Rome.

ROME-TOWN, }

ROSKILD (Roiskelda, Hroiskelda), now Roskilde, Cathedral town of Seeland, Denmark, ii. 325<sub>80</sub> iii. 29<sub>15</sub> 79<sub>2</sub>

RYDIOKUL (Ryðjökull), a homestead in Raumrealm, Norway, iii. 475<sub>7</sub> 476<sub>8</sub>

ROSSEY (Hrossey, Horse-isle), now Mainland, Orkney, ii.

171<sub>28</sub>

ROUEN (Rúða, Rúðuborg), the capital of Normandy, ii. 21<sub>25</sub> 27<sub>28</sub> 29<sub>1</sub> 313<sub>80</sub> 314<sub>5</sub> iii. 155<sub>17</sub> 156<sub>9</sub>

VI.

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- RYGIARBIT, now Jernestangen, a district between 'Nedenes og Bratbergs Amter' (Storm), ii. 348<sub>25</sub>—iii. 438<sub>12</sub> 465<sub>12</sub>
- RYGSBIT, *see* Rygiarbit.
- RYKINSWICK (Rykinsvík), now Rokensviken, on the east side of the lake Rand, i. 86<sub>16</sub>
- SACK (Sekkr), now Sækken, an island in the Molde- or Romsdalsfjord, Raumsdale, Norway, iii. 445<sub>13</sub>
- SALLOWHARF (Seljuhverfi), now the parish of Josund, in the lower reaches of Texdal on the N.W. side of the large peninsula of Fosen, North-Mere, Norway, iii. 210<sub>28</sub>
- SALPT (Salpti, or Salfti), now Salten, the inlet to Skjærstadvik in mid Halogaland, Norway, i. 329<sub>11</sub> 331<sub>5</sub> 14
- SALTWICK (Saltvík), a homestead in the present parish of Ofot, in the bay of the same name in Halogaland, Norway, i. 353<sub>8</sub>
- SALTNESS (Saltnes), a homestead on the ness that divides Orkdale-firth into two arms, Norway, iii. 483<sub>25</sub>
- SAND (Sandr), a homestead on Tentisle (Tjaldey) in Halogaland, iii. 356<sub>28</sub>
- SAND-BRIDGE (Sandbrú), in Bergen, Norway, iii. 389<sub>8</sub>
- SANDEY, now Sanda or Sanday, a small island south of Can-tyre, iii. 222<sub>32</sub>
- SANDVER, a fishing station on the northern side of the mouth of Malangfirth, Finmark, ii. 259<sub>9</sub>
- SANDWICK (Sandvík), the homestead of Amundi on the east coast of the peninsula now called Deerness, Mainland, Orkney, ii. 171<sub>29</sub> 176<sub>29</sub>
- SARP (Sarpr), a waterfall in Raumelf, now called Sarp, ii. 78<sub>28</sub> iii. 319<sub>12</sub> 14 19
- SARPSBURG (Sarpsborg), or, short, Burg (Borg), a fort and market town on a ness cutting into the Raumelf from the north, by the great waterfall Sarp, founded by Olaf the Holy ii. 78<sub>28</sub>-79<sub>4</sub> 102<sub>1</sub> 144<sub>2</sub> 25 149<sub>6</sub> 152<sub>9</sub> 211<sub>30</sub> 257<sub>5</sub> 258<sub>8</sub> 267<sub>10</sub> 333<sub>12</sub> 334<sub>6</sub> 353<sub>9</sub> iii. 183<sub>33</sub> 277<sub>18</sub> 24 278<sub>17</sub> 319<sub>8</sub> 466<sub>5</sub>
- SAUDUNGSOUND (Sauðungssund), now Sauesund, the southern inlet to Dalefirth in the district of Fialir, between Atli's isle and the mainland, ii. 30<sub>27</sub> 32<sub>30</sub>.
- SAURBY (Saurbær), a countryside within the bailiwick of Dalasýsla, Western Iceland, iii. 338<sub>7</sub>
- SAURBYES (Saurbæir), now Sorbo, a homestead in the northern

- part of middle Bohuslan, towards its eastern frontier, Sweden,  
iii. 419<sub>5</sub>
- SAURLITHE (Saurhlifð), slope by the river Nid, near the  
southern boundary of Nidoyce as it was in 1030, ii. 448<sub>25</sub>
- SAUR'S HOWE (Saurshaugr), now Saxhougen (Sakshauger)  
on Inner-Isle, Thrandheim, i. 162<sub>5-6</sub>
- SAXLAND, the land inhabited by Saxons, North-western Ger-  
many, i. 151<sub>9</sub> 20 49<sub>7</sub> 64<sub>25</sub> 128<sub>25</sub> 134<sub>24</sub> 253<sub>18</sub> 255<sub>12</sub> 260<sub>4</sub> 28 302<sub>1</sub>  
—ii. 81<sub>1</sub>—iii. 25<sub>22</sub> 34<sub>11</sub>
- SAXON-LAND, *see* Saxland.
- SCILLY, Scillies (Syllingar), the Scilly Islands, i. 261<sub>28</sub> 262<sub>15</sub> 19  
264<sub>15</sub>
- SCANIA, *see* Skaney.
- SCARBOROUGH (Skarðaborg), Yorkshire, iii. 166<sub>11</sub>
- SCOTLAND (Skotland), i. 115<sub>26</sub> 29 116<sub>21</sub> 128<sub>27</sub> 132<sub>23</sub> 152<sub>9</sub> 153<sub>9</sub>  
155<sub>5</sub> 12 158<sub>20</sub> 261<sub>18</sub>—ii. 168<sub>17</sub> 25 174<sub>15</sub> 180<sub>12</sub> 187<sub>24</sub> 188<sub>15</sub> 253<sub>24</sub>  
254<sub>34</sub>—iii. 21<sub>2</sub> 166<sub>6</sub> 222<sub>27</sub> 224<sub>31</sub> 32 225<sub>11</sub> 239<sub>6</sub> 337<sub>18</sub> 368<sub>5</sub>  
375<sub>14</sub>
- SCOTLAND'S-FIRTHS (Skotlandsfirðir), iii. 221<sub>24</sub> 225<sub>17</sub>
- SCRATCH-SKERRY (Skrattasker, from skratti, a sorcerer, a  
fiend, cf. Engl. 'old Scratch'), a tide-washed rock by the isle  
of Kormt, where Olaf Tryggvison caused Eyvind Wellspring  
and his fellow wizards to be engulfed by the tide, i. 314<sub>25</sub>
- SEAHAM (Sæheimr), now Sæm, or, more commonly, Jarls-  
berg, a homestead a short distance to N.W. from Tunsberg,  
Norway, i. 135<sub>18</sub> 15 24
- SEAHAM (Sæheimr), one of K. Har. Hairfair's manors, now  
Seim (or Sæim), on the north side of the Osterfirth (north  
of Bergen), almost opposite Hammer on the island of Osterø,  
i. 137<sub>30</sub> 138<sub>14</sub> 188<sub>25</sub>
- SEAHOME-DERNE (Sæheimruð), uncertain, iii. 383<sub>18</sub>
- SEALAND (Sjælland), the later name for Selund, q.v., of the  
Danish island of Sælland, i. 270<sub>12</sub> ii. 312<sub>4</sub> 12 325<sub>27</sub> 20 iii. 33<sub>30</sub>  
38<sub>8</sub> 39<sub>1</sub> 42<sub>34</sub> 43<sub>17</sub> 24 44<sub>8</sub> 46<sub>1</sub> 78<sub>22</sub> 98<sub>12</sub> 132<sub>8</sub> 142<sub>26</sub> 317<sub>28</sub>
- SEALAND (Sjælland), the littoral on the Bothnian Bay of the  
part of Svíþjóð (Sweden in a narrow sense) called Upland,  
ii. 112<sub>26</sub>
- SEAL-ISLES (Seleyjar), a group of islands N.W. of Lidandis-  
ness, Norway, ii. 354<sub>7</sub> iii. 392<sub>4</sub>
- SEAL-WOUND (Sel-mein), a poet's etymology of the name of

- the Danish island Selund, q.v. (sel = seal, mein = und = wound), i. 157<sub>13</sub>
- SEAWOODSOUND (Sjáviðarsund), the Golden Horn, Constantinople, iii. 75<sub>1</sub>
- SEINEWATER (Signa), now Seine, river in France, ii. 22<sub>9</sub>
- SELE (Sæla), now Sælo (Sælo kloster), on the south side of Cape Stad, Norway, ii. 307<sub>9</sub>
- SELIAPPOOL (Seliupollar), uncertain where in France, ii. 19<sub>21</sub> 20<sub>3</sub>
- SELUND, the oldest name of the Danish island of Sælland (cf. Silund, Sjaland), i. 15<sub>81</sub> 16<sub>5</sub> 24<sub>25</sub> 45<sub>14</sub> 47<sub>23</sub> 157<sub>4</sub> 22 28 160<sub>16</sub>—iii. 78<sub>27</sub>
- SEL-WATERDALE (Selárdalr), a homestead on the western side of Arnarfjörður in the bailiwick of Barðastrandar-sýsla, North-western Iceland, iii. 37<sub>24</sub>
- SERKLAND THE GREAT (Serkland hit mikla), the great land of the Saracens, North Africa, i. 11<sub>16</sub> iii. 63<sub>4</sub> 5 10 70<sub>25</sub> 252<sub>19</sub> 281<sub>32</sub> 282<sub>15</sub> 287<sub>84</sub>
- SHAW (Skógr), now Skog, a homestead on the eastern shore of the western branch of Lake Miors near its northern termination, in the extreme north of Heathmark, Norway, iii. 44<sub>8</sub> 455<sub>19</sub>
- SHEPPEY-SOUND (Féeyjarsund), the sound between the island of Frædi and the island Féey (Sheppey), now Fladsetø, west of the former, i. 176<sub>81</sub>-177<sub>1</sub>
- SHETLAND (Hjaltland), i. 113<sub>24</sub> 115<sub>19</sub> 116<sub>14</sub> 155<sub>3</sub>—ii. 69<sub>16</sub> 184<sub>10</sub> 187<sub>31</sub> 188<sub>18</sub>—iii. 165<sub>29</sub>
- SHIFTSAND (Skiptisandr), on the eastern side of the lake Rand or Randwater, in the district of Land, iii. 382<sub>12</sub>
- SHIP-CROOK (Skipakrókr), a locality by Nidoyce, i. 321<sub>27</sub>
- SHOOTER'S FORD (Skjótansvað), a ford over a river in Jutland, i. 32<sub>15</sub> cf. Weaponford
- SICILY (Sikiley), iii. 63<sub>7</sub> 16 64<sub>5</sub> 75<sub>27</sub> 237<sub>15</sub> 255<sub>11</sub> 27
- SIDON (Sætt), iii. 257<sub>30</sub> 258<sub>12</sub>
- SIGTOWN, SIGTUN (Sigtúnir), name both of the territory Odin secured in Sweden and of the capital thereof (Ancient Sigtown, near the present Signildsberg on the Sigtunafjard, Mälaren), i. 16<sub>22</sub> 26 52<sub>12</sub> ii. 79 iii. 43<sub>7</sub> 6<sub>14</sub> 77<sub>5</sub> 14
- SIL (Sil), now Sel, a small countryside on the north side of Low-water opposite to Vagi, in northern Gudbrandsdale, Norway, ii. 202<sub>6</sub>



- SILI, an island, now possibly Selaon in the Mälaren Lake, i. 62<sub>16</sub>
- SILUND, *see* Selund.
- SILWALLS (Silvellir), plains in the countryside of Sil, ii. 202<sub>12</sub>
- SINHOLMSOUND (Sinholmssund), a strait between 'Senholmen' and the 'mainland in the district of Askvold in northern Bergenhus governorship' (Storm), iii. 282<sub>13</sub>
- SKÆREID (Skæreið), 'at Skiringsal,' i. 67<sub>26</sub> 68<sub>5</sub>—'Where this Skæreid has been located is not known with certainty now. But seeing that one MS. in this passage also has the reading Særeið (*i.e.* Sævar-eið), one is led to think of the homestead Sjáraristra or Sævaristra (now Sorist) in Thjoling. . . . This homestead lies even on the "eid" (= isthmus) between Vigg's-firth and Sand-firth. Not far from there, at the mouth of the Vigg's-firth the port of Skiringsal must have been situated, where even to this day the name of Kaupang (Cheaping) reminds of it.'—Munch, 'Hist.-geogr. Beskrivdse over . . . Norge,' 171.
- SKALHOLT (Skálaholt), the then southern cathedral see of Iceland, in the district of Biskupstungur, within 'Arnessýsla in Southern Iceland, iii. 336<sub>8 11</sub>
- SKANEY (Skáney, Skáni), now Skåne, the southernmost province of Sweden, Danish possession till 1660, i. 63<sub>11 19</sub> 155<sub>10</sub> 157<sub>30</sub> 254<sub>20</sub> 255<sub>3</sub> 270<sub>24</sub> 271<sub>27</sub> 272<sub>4</sub>—ii. 312<sub>15</sub> 319<sub>22</sub> 320<sub>8</sub> 325<sub>7 28</sub> 331<sub>24</sub>—iii. 331<sub>7 27</sub> 38<sub>16</sub> 44<sub>34</sub> 45<sub>31</sub> 47<sub>27</sub> 48<sub>6 14</sub> 49<sub>8 28</sub> 78<sub>18</sub> 90<sub>23</sub> 93<sub>18 29</sub>
- SKANEY-SIDE, side of Skaney (Skáneyjarsíða), the eastward sea-board of Skaney, i. 157<sub>30 31</sub> 258<sub>20</sub> iii. 49<sub>10 16</sub> 88<sub>0</sub>
- SKARAR, now Skara, a city of West Gautland, Sweden, ii. 94<sub>6</sub> 155<sub>4</sub>
- SKARNSOUND (Skarnsund), the sound which divides the Inner-isle in Thrandheim-firth from the western shore, ii. 49<sub>10-11</sub>
- SKARPA, now Skorpo in Korsfjord (the broad north-western outlet from Bjornefjord), a small island east of the southern end of the large isle called Stor Sartor in southern North-Hordland, Norway, iii. 458<sub>24</sub>
- SKARPSKERRIES (Skorpusker), on the east coast of England, apparently; unknown? iii. 376<sub>18 18</sub>
- i. SKAUN, now 'Skogn i Indherred,' Upper Thrandheim, i. 97<sub>8</sub> ii. 70<sub>10</sub>

2. SKAUN, now the parish of Stange, on the eastern side of the lower Miors lake in Heathmark, Norway, i. 225<sup>27</sup>, 226<sup>14</sup>
3. SKAUN, now Skogn or Borse-Skogn, a countryside in lower Orkdale on the eastern side of the valley, ii. 46<sup>10 15</sup>
- SKERDING-STITHY (Skerðingssteðja), a manor on the river Gaul in lower Gauldale, i. 292<sup>30</sup> 319<sup>8</sup>
- SKEGGI'S-HOWE, by Eastairt in Yriar, Outer Thrandheim, i. 323<sup>1,2</sup>
- SKERF-SCREE (Skerfsurð), now Skjers-Urden, in Waldale in Todarfirth, Southmere, Norway, ii. 363<sup>32</sup> 365<sup>21</sup>
- SKIRINGSAL (Skíringssalr), Othere's *Sciringesheal* (cf. Alfred's 'Orosius,' introd.), a trading port in the south of Norway situated in a locality of the same name.—'Properly it was the name of a district in the south-western part of Westfold, now called Thioling-parish, between the mouth of the river Laagen and Sandfjord, but the locality of the trading port is still recognizable by the name Kaupang (Kaupangr = Cheaping) of a farmstead by the firth called Viksfjord, which cuts eastwards out from Larviksfjord.' Cf. Munch, 'Hist.-geogr. Beskrivdse over . . . Norge,' p. 30, and his 'Samlede Afhandlinger,' ii. 352 foll., i. 67<sup>26</sup> 68<sup>6</sup>. Cf. Skæreid.
- SKOT, now Skot, Skottet, a homestead on a promontory where the eastward continuation of Storfjord, the Nordfjord, takes a sharp bend to the south into Slyngsfjord, Southmere, Norway, ii. 363<sup>13</sup>
- SKOTBURG-WATER (Skotborgará), now Kongeaaen, South Jutland, iii. 34<sup>19</sup>
- SKURBAGA (Skúrbágar), a homestead, uncertain which, in the neighbourhood of Kings' Rock, iii. 328<sup>23</sup> 329<sup>30</sup> 330<sup>2</sup>
- SKULP'S-GARTH (Skúlagarðr), a residence in Nidoyce, iii. 206<sup>21</sup>
- SKUTA (Skúta), a river, beside which Vanland was burned, i. 27<sup>20 22</sup>
- SKY (Skíð), the Isle of Skye, Invernesshire, Scotland, iii. 222<sup>7</sup>
- SLESWICK (Slésvík), now Schleswig, N. Germany, iii. 262<sup>14</sup>
- SLESWICK, read rather Sleswickbay (Slé), now Slienfjord, a long narrow inlet running in south-westerly direction in from the southern end of the Broad-Belt up to the town of Sleswick, i. 257<sup>18</sup>
- SMALLANDS (Smáland), now Småland, a province of Sweden on the south of Öster-Götland, ii. 333<sup>7</sup> iii. 284<sup>28</sup> 285<sup>23 24 25</sup>

- SMALSHORN (Smalsarhorn), now Hornelen, a sheer crag at the easternmost point of the island called Brimangrland, now Bremanger, divided by the outer reaches of Nordfjord from the southern extremity of the peninsula of Stad in Firthfolk, i. 340<sub>19</sub>
- SNOS (Snøs), a homestead at the head of a lake of the same name, in north-eastern Thrandheim, the countryside about the lake also bearing the same name; all three now called Snaas(en), ii. 483<sub>22</sub> 486<sub>10</sub>
- SOGN, Sognfolk (Sogn, Sygnafylki), a folkland of Norway extending over the basin of the Sogn-sea (Sogn-firth), i. 79<sub>12</sub> 14  
22 25 31 104<sub>12</sub> 14 15 131<sub>29</sub> 156<sub>1</sub> 240<sub>27</sub> 244<sub>26</sub> 245<sub>17</sub> 246<sub>15</sub> 267<sub>28</sub>  
308<sub>21</sub> 353<sub>18</sub> 378<sub>1</sub>—ii. 30<sub>20</sub> 232<sub>14</sub>—iii. 22<sub>10</sub> 238<sub>29</sub> 344<sub>9</sub> 394<sub>17</sub>
- SOGN-FIRTH, *see* foll.
- SOGN-SEA (Sognsær), the Sognefjord, Norway, i. 245<sub>32</sub> 308<sub>18</sub>  
—ii. 212<sub>5</sub> 213<sub>2</sub>
- SOKENSOUND (Sóknarsund), now Sokenensund (Munch), the sound which bounded on the south by the peninsula of Tungunes, now Tungenes, affords a N.W. passage into Stavanger harbour, ii. 464<sub>25</sub>
- SOLI (Sóli), now Sole, the manor of Erling Skialgson, situate on the isthmus between the head of Hafursfirth and the ocean, in the district of Jadar in Rogaland, Norway, i. 303<sub>28</sub>  
ii. 217<sub>15</sub> 218<sub>11</sub> 268<sub>22</sub> 359<sub>24</sub> iii. 106<sub>24</sub> 356<sub>8</sub>
- SOL-ISLES (Sóleyjar), now Solor, a district of Norway on the north-east of Raumrick, i. 65<sub>28</sub> 25 80 67<sub>9</sub> 12 ii. 210<sub>7</sub>
- SOLSKEL, now Solskeló, in Ædo parish, off the coast of the southern part of Northmere, i. 100<sub>4</sub> 102<sub>5</sub>
- SOLUNDS (Sólundir), now Sulendoer, a group of islands off the mouth of Sognfirth in Norway, i. 267<sub>26</sub> iii. 163<sub>8</sub> 22
- SOLVI (Sölvi), now Selven, a manor south-east from Agdanes on the southern shore of outermost Thrandheim, i. 136<sub>4</sub>
- SORRELDAL (Súrnadalr), now Surendal, a valley in the southern part of Northmere, running N.E. up from Súrnafjörðr (Sorrelfirth) toward Orkdale, ii. 279<sub>27</sub>
- SOTANESS (Sótanes), now Sotenaset, a ness in Ranrick, or the present Goteborgs och Bohuslän, on the east side of the Wick, i. 172<sub>8</sub> 211<sub>17</sub>
- SOTISKER (Sótasker), islands in the Swedish archipelago (Sviasker) off the coast of Southmanland (Sodermanland),

where King Olaf the Holy fought his first battle with the viking Soti, from whom, apparently, the skerries got their name, ii. 6<sub>17</sub> 7<sub>3</sub>

SOUTHDAL (Sunndalr), a district bordering on the Venerlake, southern Dalsland, Sweden, iii. 226<sub>19</sub>

SOUTH-ISLES, Southern isles (Suðreyjar), Sodor, Hebrides, i. 113<sub>27</sub> 115<sub>28</sub> 118<sub>21</sub> 153<sub>21</sub> 261<sub>20</sub> 290<sub>19</sub>—ii. 188<sub>14</sub>—iii. 21<sub>3</sub> 221<sub>20</sub> 223<sub>8</sub> 10 225<sub>9</sub> 16 239<sub>5</sub> 295<sub>19</sub> 371<sub>22</sub> 424<sub>27</sub>

SOUTHLAND (Suðrland), Sutherland in Scotland, i. 116<sub>22</sub>—ii. 170<sub>10</sub> 171<sub>3</sub> in the latter two cases Sunderland is a mistake.

SOUTHLANDS (Suðrlönd), Mediterranean countries, iii. 63<sub>18</sub>

SOUTHMANLAND (Suðrmanland), now Södermanland, a province of Sweden on the south side of the lake Malaren, i. 58<sub>6-7</sub> ii. 112<sub>21</sub>

SOUTH-MERE (Sunnmæri), *see* Mere.

SOUTHROP (Suðarorp), now Suderup, S. Jutland, iii. 91<sub>10</sub>

SOUTHWARK (Suðrvirki), in London, fortified by the Danes, ii. 131<sub>2</sub> 20 152<sub>3</sub> 85

SOUTHWICK (Suðrvík), a bight in the island called Holmen in the bay of Ringkobing on the western coast of Jutland, ii. 11<sub>18</sub> 25

SPAIN (Spánn), iii. 250<sub>12</sub> 18 80 251<sub>2</sub> 11 18 371<sub>26</sub>

SPAREBY, Sparbiders-folk (Sparabú, Sparbyggja-tylki), now Sparbuen, a folkland round the head of Thrandheim-firth, i. 97<sub>9</sub> 161<sub>19</sub> 162<sub>20</sub> ii. 276<sub>4</sub>

SPAREBIDERS, *see* Spareby.

1. STAD (Staðr), now Stadtlandet or Cap Stadt, the westernmost peninsula and promontory of Southmere, i. 103<sub>10</sub> 111<sub>18</sub> 172<sub>17</sub> 175<sub>25</sub> 176<sub>27</sub> 29 213<sub>26</sub> 29 80 214<sub>31</sub> 244<sub>18</sub> 25 245<sub>8</sub> 81 275<sub>28</sub> 277<sub>22</sub> 308<sub>20</sub> 309<sub>27</sub> ii. 307 210<sub>29</sub> 310<sub>19</sub> 348<sub>25</sub> 351<sub>35</sub> 361<sub>80</sub> iii. 348<sub>15</sub>

2. STAD (Staðr), now Stadsbygden, parish in the bailiwick of Fosen, on the northern side of Thrandheim-firth, i. 136<sub>16</sub>

STAFANGER, *see* Stavanger.

STAFF (Stafr), a homestead, now disappeared, in Verdale, i. 170<sub>19</sub> ii. 398<sub>18</sub> 446<sub>21</sub>

STAFFBARENT (Stafabrekka), now Stavebrekke, a mountain pass south-east of Loradale in the northern parts of Gudbrandsdale, ii. 199<sub>28</sub>

STAFFMERE (Stafamýrar), bog-lands at the homestead of Staff in Verdale, Upper Thrandheim, ii. 398<sub>19</sub>

- STAFFNESS-BAY (Stafanessvágr), now Stangfjord, the north-westernmost baylet in the district of Fialir, i. 104<sub>18</sub> 105<sub>8</sub>
- STAMFORD BRIDGE (Stanforða-bryggjur), on the river Derwent, N.E. of York, iii. 169<sub>13</sub>
- STAUR (Staurinn), uncertain; the south-eastern point of the island of Femern (off the north-easternmost point of Wagrien in Holstein), which is called Staver or Staber (huk) has been suggested, as well as the north-easternmost point of Rugen, Stubben-Cammer, i. 346<sub>18</sub>
1. STAVANGER (Stafangr), now Byfjorden, on which is the city of Stavanger, Norway, iii. 27<sub>28</sub>
  2. STAVANGER (Stafangr), the city of Stavanger, on the eastern side of the northernmost peninsula of Jadar, Rogaland, Norway, iii. 308<sub>18</sub> 324<sub>6</sub>
- STEADS (Bies on the map, Bæar), now Bo, cluster of homesteads in Lesiar, Gudbrandsdale, Norway, ii. 199<sub>26</sub>
- STANGS (Stangir), now Stange, homestead and countryside in Vingulmark, now Smaalenene, Norway, iii. 477<sub>16</sub>
1. STEIG, a manor on Angle-isle in Halogaland, iii. 481<sub>15</sub>
  2. STEIG, a manor-house in the southern countryside of Froen on the northern side of the Low-water, Upper Gudbrandsdale, Norway, ii. 248<sub>81</sub> iii. 84<sub>25</sub>
- STEINKER, an ancient trading station at the head of Thrandheim-firth (favoured by the earls Eric and Svein, to the disadvantage of Nidoyce, which Olaf Tryggvison founded), ii. 48<sub>26</sub> 49<sub>2</sub> 50<sub>8</sub> 14
- STICKLESTEAD (Stiklastaðir), now Stiklestad, a homestead in lower Verdale, Upper Thrandheim, Norway, ii. 409<sub>6</sub> 80 410<sub>81</sub> 415<sub>4</sub> 425<sub>15</sub> 428<sub>18</sub> 433<sub>28</sub> 440<sub>7</sub> 446<sub>3</sub> 447<sub>81</sub> 449<sub>7</sub> 450<sub>6</sub> 454<sub>28</sub> 467<sub>16</sub>—iii. 12<sub>5</sub> 18<sub>25</sub> 19<sub>82</sub> 20<sub>6</sub> 14 21<sub>22</sub> 57<sub>7</sub> 58<sub>12</sub> 185<sub>26</sub> 428<sub>3</sub> 429<sub>12</sub>
- STIFLA-SOUND (Stiffusund), some inlet near the royal manor of Geirstead and the old market-place of Skiringsal, on Westfold, i. 71<sub>19</sub> 72<sub>11</sub>
- STIM (Stimr), a peninsula which marks the boundary between Romsdale and Northmere, ii. 352<sub>2</sub> iii. 284<sub>3</sub>
- STIORADALE, *see foll.*
- STIORDALE (Stjóradalr), now Stjördalen, Mid-Thrandheim, i. 97<sub>2</sub> 205<sub>4</sub> ii. 50<sub>18</sub> 70<sub>18</sub>
- STIORNVELTA, an unknown place, but apparently north of, and not far from, Biorgvin, iii. 403<sub>3</sub>

STODREIM (Stoðreimr), a manor situated in the neighbourhood of Naustdal on the northern shore of Eidsfjord, an eastern continuation of Nordfjord, Firthfolk, Norway, iii.

<sup>370</sup><sub>28</sub>  
STOCK-SOUND (Stokksund), supposed to be the narrow outlet from the lake Skarfvén into the Malar Lake, called Staket (or Almare-Staket), i. 33<sub>24</sub> 34<sub>16</sub> ii. 7<sub>15</sub> 19<sub>82</sub>

1. STONE (Steinn), a homestead on the Ness (Bynæsset), in Thrandheim, ii. 7<sub>28</sub>

2. STONE (Steinn, at Steini), a place in Ringrick, Norway, i. 8<sub>72</sub>

3. STONE (Steinn), a place in 'the east parts of Sweden,' *i.e.*, Scythia Magna, Godhome, i. 26<sub>2</sub>

4. STONE (Steinn, at Steini), a district in Esthonia, i. 53<sub>17</sub> 81

STONEBIGHT (Steinavágr), a strait running between the islands of Aspó and Hesò near Aalesund, Norway, ii. 36<sub>26</sub>  
—iii. 44<sub>2</sub>

STONEBERG (Steinbjorg), cliffs in the neighbourhood of Nidoyce, iii. 20<sub>727</sub>

STORD (Storð), an island, now called Stord-öen, off South-Hordland, i. 18<sub>1</sub> 190<sub>26</sub>

STREAMISLE (Straumey) now Strömò, one of the middle group of the Faroe isles, ii. 30<sub>427</sub> 305<sub>82</sub>

STREAMISLE-NESS (Straumeyjar-nes), unknown locality in Denmark, i. 39<sub>10</sub> 24<sub>26</sub>

STRIND, the principal district of Strindfolk, in Thrandheim, east of Nidoyce, i. 318<sub>12</sub> ii. 72<sub>17</sub> 93<sub>16</sub> (where, as *pars pro toto*, it stands for Norway).

STRIND-FOLK (Strindafylki), a petty kingdom on the south side of Thrandheim-firth, i. 96<sub>80</sub> 97<sub>1</sub> ii. 47<sub>25</sub>

STRIND-LAND = Strind.

STUDLA (Stuðla, al. Stóðla), now Stole, a manor in the district of Etne in South-Hordland, i. 353<sub>12</sub> iii. 371<sub>15</sub> 391<sub>6</sub>

SULA (Súla), a homestead in uppermost Verdale, ii. 397<sub>5</sub> 437<sub>20</sub>  
—iii. 18<sub>81</sub>

SULT, now Sylte, at the head, or nearly so, of Todarfjorðr, now Tafjord, the easternmost offshoot of Storfjord, Raumsdale, Norway, ii. 363<sub>22</sub> 373<sub>5</sub>

SUNBERG (Sólbjargir), a homestead apparently a short way to the north-east of the town of Kings' Rock, iii. 328<sub>22</sub> 333<sub>24</sub>

SUNDERLAND, ii. 170<sub>10</sub> 171<sub>3</sub> read Southland, q.v.

SVAVA (Sváfa), Schwaben, Swabia, Germany, iii. 262<sub>8</sub>

SVIMR-OYCE (Svimraróss), now Simrishamn on the east coast of Southern Skaney, Sweden, iii. 285<sub>15</sub>

SVOLD-MOUTH (Svoldrar mynni), the mouth of a river which the poet Skuli Thorsteinson knew by the name of Svold, i. 368<sub>4</sub>

SVOLD (Svold, Svöld), not an island, as Snorri supposes, but a river port (cf. Svold-mouth) a short distance west of the island of Rugen (Storm), i. 361<sub>5</sub> 362<sub>6</sub>

SWANFIRTH the Southmost (Alptafjörðr hinn syðri), the southernmost bay of the bailiwick of South-Múlasýsla in Eastern Iceland, i. 323<sub>15</sub>

SWEDEN (Svíþjóð):

1. SWEDEN the Great or Cold (Svíþjóð hin mikla eða hin kalda), Scythia, Svíþjóð being a mere imitative corruption of Scythia, by means of folk-etymology, qs. Svía þjóð, Scythia Magna of the ancients, i. 111<sub>14</sub>-12<sub>9</sub> 15<sub>5</sub>—also called Godhome, 21<sub>16</sub> 25<sub>22</sub>-26<sub>1</sub>

2. SWEDEN, Swede-realm, in a limited sense (Svíþjóð, Svíaveldi, once Svíaríki; terms mostly synonymous, though of different extent of meaning at different times; anciently the land and dominion of the Svíar, as distinguished chiefly from the Gautar, their neighbours to the south and west; later the land over which the dominion of the master-kings of Upsala extended, when the tribal kingdoms had been turned into tributary earldoms or provinces), i. 20<sub>21</sub> 21<sub>15</sub> 20 24<sub>12</sub> 25<sub>29</sub> 27<sub>4</sub> 32<sub>21</sub> 36<sub>4</sub> 38<sub>8</sub> 39<sub>34</sub> 40<sub>2</sub> 42<sub>9</sub> 24 44<sub>10</sub> 45<sub>18</sub> 28 47<sub>18</sub> 48<sub>12</sub> 49<sub>23</sub> 29 50<sub>9</sub> 51<sub>27</sub> 80 52<sub>7</sub> 18 53<sub>8-9</sub> 11 54<sub>8</sub> 10 15 16 17 27 31 55<sub>8</sub> 56<sub>12</sub> 57<sub>12</sub> 14 15 31 59<sub>15</sub> 63<sub>9</sub> 64<sub>22-34</sub> 66<sub>28</sub> 94<sub>15</sub> 212<sub>22</sub> 26 225<sub>24</sub> 227<sub>18</sub> 25 284<sub>12</sub> 16 285<sub>11</sub> 21 287<sub>12</sub> 299<sub>18</sub> 312<sub>14-15</sub> 345<sub>10-28</sub> 347<sub>8</sub> 348<sub>13</sub> 20 359<sub>24</sub> 31—ii. 529 6<sub>14</sub> 18 76 27 65<sub>11</sub> 66<sub>7</sub> 9 90<sub>16</sub> 97<sub>13</sub> 111<sub>26</sub> 31 112<sub>3</sub> 6 13 20 25 29 113<sub>24</sub> 114<sub>26</sub> 115<sub>23</sub> 119<sub>2</sub> 8 120<sub>21</sub> 149<sub>25</sub> 153<sub>26</sub> 154<sub>16</sub> 17 156<sub>6</sub> 165<sub>13</sub> 210<sub>12</sub> 256<sub>16</sub> 22 257<sub>15</sub> 333<sub>5</sub> 368<sub>14</sub> 369<sub>29</sub> 386<sub>29</sub> 387<sub>4</sub> 389<sub>28</sub> 390<sub>1</sub> 20 30 391<sub>3</sub> 27 392<sub>25</sub> 27 400<sub>28</sub> 416<sub>25</sub> 466<sub>25</sub>—iii. 317 47 8 6<sub>16</sub> 10<sub>4</sub> 14<sub>17</sub> 15<sub>8</sub> 33<sub>18</sub> 25 45<sub>82</sub> 58<sub>9</sub> 77<sub>5</sub> 78<sub>16</sub> 79<sub>28</sub> 93<sub>19</sub> 145<sub>22</sub> 195<sub>28</sub> 226<sub>8</sub> 12 233<sub>5</sub> 284<sub>27</sub> 31 426<sub>29</sub> 428<sub>10</sub> 478<sub>24</sub> 486<sub>31</sub>

SWEDE-SKERRIES (Svíasker), the archipelago to the east of Stockholm, Stockholms skärgård, ii. 83<sub>7</sub>

SWINESOUND (Svínasund), now Svinesund, the narrowest

- part of Hringdals-fjörðr, which cuts into the land from Whaleisles between Vingulmark and Elfhome or Ranrealm, i. 105<sup>17 21</sup> 131<sup>28</sup> 377<sup>27</sup> ii. 76<sup>1 25-26</sup>.
- SYRIA-LAND (Sýrland), Syria, iii. 257<sup>80</sup>
- SYSLA, *see* Adalsýsla.
- TANABRANCH (Tanakvísl) = Tanais, q.v., i. 12<sup>4 11</sup>
- TANAIIS, the river Don of Southern Russia, i. 12<sup>4-9</sup>
- TAUR (Taurr), now Sodertörn, a peninsula south of Stockholm, between Morkofjard to the west and the Baltic to the east, i. 34<sup>16 26</sup>
- TENTHLAND (Tfundaland), O.Sw. Tiohundareland, (?) the land of 'ten hundreds'; Snorri erroneously supposes that the name meant 'Tithe-land': a part of the Swedish province of Upland, i. 43<sup>16</sup> 55<sup>10</sup> 353<sup>1</sup>—ii. 112<sup>24 28</sup> 113<sup>14 17 20</sup>
- TENTSOUND (Tjaldasund), now Tjeldesund, a strait on the eastern side of Hin island in Halogaland, dividing from it the island now called Tjeldo, iii. 356<sup>21</sup>
- THAMES (Temps), ii. 13<sup>10</sup> 15<sup>6</sup>
- THEKSDALE (þeksdalr), now Teksdalen, a valley formed by the river now called Bredes Elv, running north to Jossund through the western parts of the Fosen peninsula, north of Outer Throndheim-firth, iii. 210<sup>28</sup>
- THELMARK (þelamork), now Telemarken, an island folk-land of Norway surrounded by Hordaland N.W., Numdale N.E. and E., Grenland E. and Agdir S. and W., i. 111<sup>5 11</sup> 131<sup>17</sup> 353<sup>6</sup> iii. 391<sup>4</sup> 480<sup>14</sup> 486<sup>29</sup>
- THINGNESS (þinganes), now Dingenes, the ness on which the great folk-mote of Gulathing was held, on the south side of the mouth of the Sognfirth, i. 246<sup>15</sup>
- THINGWALL (þingvollr), name of the lava-plains where the Althing of Iceland congregated yearly from 930-1800, ii. 241<sup>17</sup>
- THIODA (þjóða), now Ty or Tyland, tracts in north-western Jutland, Denmark (not in the east, as Snorri surmises), iii. 98<sup>18 21</sup>
- THIOTANDI (þjótandi), 'a point of the mainland' (the peninsula of Okseno) 'jutting out just opposite Nyrvi' (the island now called Norve) (Munk), north-west of Borgund, in South Mere. 'In the older saga more correctly þrjótshverfi, now Kverven, the westernmost ness on Ellingsoen' (suggests Storm), ii. 363<sup>3</sup>



THIOTTA (þjóttá), now Tjotto, island in Southern Halogaland, i. 309<sub>28</sub> 324<sub>24</sub> 327<sub>8</sub> 8 10 21 329<sub>8</sub>—ii. 189<sub>22</sub> 25 190<sub>18</sub> 191<sub>18</sub> 198<sub>20</sub> 237<sub>8</sub> 292<sub>11</sub> 330<sub>28</sub> 332<sub>17</sub> 333<sub>8</sub> 347<sub>12</sub> 349<sub>1</sub> 381<sub>4</sub> 388<sub>5</sub> 420<sub>8</sub> 423<sub>8</sub> 434<sub>18</sub>—iii. 17<sub>17</sub>

THORSHAVEN (þórshöfn), now Thorshavn, the capital of the Faroe islands, situated on the eastern side of Stromø (Straumei) towards the southern end of it, ii. 304<sub>27</sub>

THORSCLIFF (þórsbjörg), now Thorshaug, in the parish of Stadsbygd in Fosen, on the northern side of Thrandheim-firth, i. 136<sub>16</sub>

THOTN (þótn), a district on the west side of Miorswater, in southern Norway, i. 67<sub>22</sub> 24 68<sub>3</sub> 72<sub>25</sub> 79<sub>4</sub> 93<sub>6</sub> 131<sub>21</sub> ii. 41<sub>26</sub> 209<sub>15</sub> 234<sub>12</sub> 249<sub>10</sub> iii. 483<sub>90</sub>

THRALLS' BERG (þrælaberg), by the town of Oslo, Norway, iii. 424<sub>25</sub> 426<sub>21</sub>

THRANDHEIM (þrandheimr), the basin of Thrandheim-firth, anciently containing eight folklands or petty kingdoms: Islefolk, Spareby, Verdale, Skaun, Strind, Stjordale, Gaudale, and Orkdale, i. 96<sub>19</sub> 97<sub>14</sub> 16 98<sub>17</sub> 99<sub>29</sub> 100<sub>21</sub> 31 101<sub>4</sub> 103<sub>14</sub> 28 105<sub>11</sub> 110<sub>23</sub> 29 131<sub>32</sub> 137<sub>13</sub> 18 141<sub>80</sub> 142<sub>15</sub> 144<sub>7</sub> 149<sub>14</sub> 151<sub>24</sub> 155<sub>29</sub> 156<sub>2</sub> 161<sub>4</sub> 18 22 164<sub>19</sub> 30 167<sub>15</sub> 170<sub>14</sub> 171<sub>10</sub> 15 19 21 197<sub>17</sub> 199<sub>17</sub> 21 202<sub>12</sub> 19 203<sub>28</sub> 205<sub>27</sub> 29 206<sub>8</sub> 26 28 208<sub>4</sub> 213<sub>16</sub> 28 214<sub>6</sub> 18 25 30 216<sub>20</sub> 217<sub>28</sub> 27 232<sub>9</sub> 239<sub>30</sub> 241<sub>8</sub> 28 243<sub>22</sub> 244<sub>23</sub> 259<sub>5</sub> 273<sub>21</sub> 32 283<sub>23</sub> 299<sub>4</sub> 316<sub>19</sub> 25 319<sub>26</sub> 28 321<sub>15</sub> 326<sub>9</sub> 327<sub>29</sub> 334<sub>8</sub> 345<sub>27</sub> 353<sub>9</sub> 354<sub>5</sub> 377<sub>26</sub> 33—ii. 22<sub>30</sub> 47<sub>19</sub> 28 48<sub>25</sub> 51<sub>18</sub> 21 52<sub>22</sub> 54<sub>22</sub> 63<sub>22</sub> 64<sub>21</sub> 25 65<sub>27</sub> 66<sub>12</sub> 67<sub>5</sub> 9 68<sub>16</sub> 72<sub>28</sub> 73<sub>5</sub> 80<sub>11</sub> 167<sub>16</sub> 189<sub>8</sub> 20 192<sub>21</sub> 25 31 193<sub>4</sub> 17 194<sub>20</sub> 198<sub>2</sub> 199<sub>5</sub> 211<sub>26</sub> 234<sub>26</sub> 240<sub>15</sub> 242<sub>10</sub> 266<sub>32</sub> 274<sub>16</sub> 275<sub>25</sub> 276<sub>4</sub> 9 17 28 283<sub>24</sub> 284<sub>12</sub> 287<sub>15</sub> 302<sub>21</sub> 343<sub>27</sub> 347<sub>18</sub> 348<sub>28</sub> 360<sub>18</sub> 361<sub>32</sub> 34 372<sub>19</sub> 374<sub>8</sub> 375<sub>11</sub> 388<sub>15</sub> 396<sub>22</sub> 397<sub>22</sub> 400<sub>17</sub> 402<sub>29</sub> 416<sub>28</sub> 417<sub>8</sub> 430<sub>6</sub> 450<sub>7</sub> 452<sub>4</sub> 10 454<sub>4</sub> 6 458<sub>9</sub> 463<sub>12</sub>—iii. 6<sub>27</sub> 7<sub>5</sub> 24 17<sub>20</sub> 40<sub>32</sub> 87<sub>28</sub> 104<sub>17</sub> 106<sub>4</sub> 107<sub>24</sub> 111<sub>16</sub> 114<sub>3</sub> 24 128<sub>26</sub> 145<sub>26</sub> 165<sub>17</sub> 205<sub>11</sub> 17 206<sub>2</sub> 19 20 210<sub>6</sub> 23 211<sub>1</sub> 213<sub>22</sub> 217<sub>17</sub> 274<sub>16</sub> 321<sub>8</sub> 347<sub>9</sub> 28 348<sub>22</sub> 368<sub>10</sub> 370<sub>4</sub> 390<sub>22</sub> 392<sub>22</sub> 402<sub>0</sub> 407<sub>10</sub> 415<sub>14</sub> 25 416<sub>20</sub> 438<sub>18</sub> 440<sub>24</sub> 441<sub>7</sub> 457<sub>17</sub> 467<sub>8</sub> 28 24 26 480<sub>11</sub> 483<sub>21</sub>

THRANDHEIM-MOUTH (þrandheims-mynni), between Agdirness and Yrjar, iii. 358<sub>4</sub> 359<sub>17</sub>

THRANDNESS (þrandarnes), now Trondenæs, on the N.E. side of the Hinnisle in Halogaland, ii. 214<sub>22</sub> 239<sub>14</sub>

THUMLA, better Thumli (þumli), locality on the island of Hising, iii. 131<sub>31</sub>

- THUNDERMEAD (Þrúðvangr), Thor's Swedish home, i. 16<sub>29</sub>
- THURSO (Þórsá), a town at the mouth of Thursowater, north-western Caithness, Scotland, iii. 374<sub>28</sub>
- TIREY (Tyrvist), Tiree, island west of Mull, Argyleshire, Scotland, iii. 222<sub>8</sub>
- TODAR-FIRTH (Toðarfjórðr), now Tafjord, the innermost part of Norddalsfjord, which, in its turn, is the continuation of Storfjorden, South Mere, Norway, ii. 363<sub>18</sub> 372<sub>27</sub>
- TOFTS (Þoftar), now Tofte (Toftemoen?), in the parish of Dovre, in north Gudbrandsdale, Norway, i. 119<sub>9</sub>
- TONGUES (Tungur), islands off Tungenæs, north-west of Stavanger, ii. 357<sub>2</sub> 17
- TRYGGVI'S CAIRN (Tryggva-hreyr), the mound raised over K. Tryggvi Olafsson on Tryggvi's-isle (Tryggvaey), on the western side of Sotaness, Bohuslan, Sweden, i. 211<sub>20-21</sub>
- TUMATHORP (Tumapörp), now Tommarp, a village a short distance S.W. of Simrishamn (Svimr-oyce), Sweden, iii. 285<sub>20</sub>
- TUNSBURG (Túnsberg), now Tonsberg, the chief trading station in Westfold, i. 105<sub>9</sub> 108<sub>28</sub> 123<sub>25</sub> 124<sub>9</sub> 134<sub>20</sub> 21 144<sub>15</sub> 21 211<sub>26</sub> 240<sub>28</sub> 312<sub>18</sub> ii. 54<sub>18</sub> 75<sub>80</sub> 127<sub>5</sub> 130<sub>28</sub> 133<sub>18</sub> 167<sub>14</sub> 210<sub>24</sub> 212<sub>30</sub> 249<sub>18</sub> 252<sub>25</sub> 345<sub>8</sub> 348<sub>15</sub> 352<sub>81</sub> 353<sub>26</sub> iii. 183<sub>38</sub> 313<sub>25</sub> 319<sub>25</sub> 352<sub>4</sub> 354<sub>24</sub> 367<sub>29</sub> 438<sub>25</sub> 440<sub>17</sub> 80 448<sub>24</sub> 450<sub>6</sub> 455<sub>18</sub> 461<sub>15</sub> 466<sub>4</sub> 470<sub>8</sub> 484<sub>9</sub> 487<sub>6</sub>
- TURKLAND (Tyrkland), the Seldjukian empire of Asia Minor, established 1073, i. 157 25<sub>26</sub>
- TUSKALAND (Túskaland), Touraine in France, ii. 21<sub>4</sub>
- ULFREKSFIRTH (Ulfrefsfjórðr), Lough Larne, in north-eastern Ireland, ii. 137<sub>14</sub> 174<sub>20</sub>
- ULLERACRE (Ullarakr), the seat of Princess Ingigerd, existing no more, was situated near the spot where the present castle of Upsala stands, ii. 114<sub>29</sub> 115<sub>18</sub> 18 163<sub>18</sub>
- ULLERS-ACRE, *see* Ulleracre.
- ULSTER ('Ulaztir), Ireland, iii. 239<sub>18</sub> 19 26
- UNARHEIM, now Onereim, a homestead on the eastern side of Tysnæso in Bjornefjord, South-Hordland, Norway, iii. 467<sub>80</sub>
- UPDALE (Updalr), the uppermost part of Orkdale in Throndheim, Norway, ii. 45<sub>80</sub>
- UPDALE-WOODS (Uppdals-skógr), the woodland of Updale, the highest part of southern Orkdale, i. 99<sub>9</sub>—ii. 45<sub>31</sub>

UPHOWE (Upphaugr), now Ophaug, a manor in Yrjar, i. 277<sub>21</sub>

<sup>317<sub>28</sub></sup>  
 UPLANDS (Uplond), a collective term for the five folklands: Hadaland, Heathmark, Raumrick, Gudbrandsdale and Eastdales, in Norway: i. 67<sub>20</sub> 72<sub>24</sub> 78<sub>29</sub> 80<sub>8</sub> 92<sub>24</sub> 95<sub>12</sub> 110<sub>22</sub> 115<sub>7</sub> 119<sub>8</sub> 121<sub>11</sub> 133<sub>22</sub> 144<sub>30</sub> 150<sub>15</sub> 151<sub>4</sub> 209<sub>14</sub> 210<sub>4</sub> 212<sub>15</sub> 225<sub>4</sub> 273<sub>20</sub> 277<sub>16</sub> 283<sub>30</sub> 287<sub>9</sub> 289<sub>26</sub> 299<sub>11</sub>—ii. 40<sub>10</sub> 41<sub>21</sub> 45<sub>28</sub> 101<sub>26</sub> 28 30 103<sub>2</sub> 126<sub>18</sub> 192<sub>30</sub> 199<sub>17</sub> 210<sub>20</sub> 234<sub>14</sub> 248<sub>5</sub> 7 8 9 258<sub>7</sub> 337<sub>30</sub> 338<sub>8</sub> 343<sub>26</sub> 390<sub>27</sub> 400<sub>16</sub> 418<sub>28</sub> 454<sub>5</sub>—iii. 87<sub>20</sub> 105<sub>17</sub> 106<sub>20</sub> 111<sub>31</sub> 144<sub>7</sub> 146<sub>4</sub> 149<sub>14</sub> 205<sub>22</sub> 210<sub>8</sub> 279<sub>4</sub> 283<sub>6</sub> 315<sub>17</sub> 349<sub>16</sub> 19 381<sub>11</sub> 385<sub>26</sub> 447<sub>19</sub> 448<sub>19</sub> 457<sub>16</sub> 474<sub>20</sub> 25 477<sub>7</sub> 483<sub>29</sub>

UPSALA (Upsalir), now Gamla Upsala, some  $3\frac{1}{2}$  miles to the N.E. of the present university town, i. 420 16<sub>28</sub> 22<sub>26</sub> 29 24<sub>20</sub> 26<sub>28</sub> 27<sub>8</sub> 29<sub>12</sub> 17 30<sub>11</sub> 36<sub>18</sub> 40<sub>6</sub> 28 42<sub>2</sub> 12 14 15 17 22 27 30 43<sub>15</sub> 18 46<sub>17</sub> 50<sub>19</sub> 51<sub>5</sub> 22 55<sub>10</sub> 15 57<sub>10</sub> 11 14 25 27 58<sub>12</sub> 61<sub>25</sub> 62<sub>7</sub> 66<sub>31</sub> 93<sub>30</sub> 213<sub>9</sub>—ii. 97<sub>11</sub> 98<sub>1</sub> 111<sub>28</sub> 112<sub>7</sub> 30 32 38 113<sub>12</sub> 114<sub>27</sub> 156<sub>10</sub>

VADLA (Vaðla), a river, uncertain which, running by Borro, Norway, i. 69<sub>13</sub> 25

VAGA, *see* foll.

VAGAR (Vágar), now Vaagen, on the south of the island now called Ostvaago, on the S.W. side of Hinn isle in Halogaland, Norway, i. 309<sub>28</sub>—ii. 238<sub>15</sub> 288<sub>4</sub>—iii. 263<sub>17</sub> 357<sub>20</sub>

VAGI (Vági), a countryside along the lake Vági (Vaage Vand), formed by the river Otta in northern Gudbrandsdale, ii. 200<sub>10</sub>

<sup>202<sub>2</sub> 5 204<sub>19</sub></sup>  
 VAGI-ROOST (Vágarost), the countryside between the eastern end of the lake Vági (Vaage Vand), and the Low river, through which the lower Otta flows, Upper Gudbrandsdale, Norway, ii. 202<sub>6</sub>

VALDRES (not Valldres), now Valdres or Valdres, a district east of Sognfolk bounded to the north by Gudbrandsdale, to E. by Land and Ringrick, to S. by Haddingdale, i. 93<sub>18</sub> 282<sub>29</sub>—ii. 41<sub>27</sub> 232<sub>17</sub> 233<sub>11</sub>

VALHALL (Valhall), the Hall of Odin's Elect, i. 20<sub>9</sub> 188<sub>80</sub> 189<sub>8</sub> 10

VALLAND, France, chiefly Normandy, i. 118<sub>22</sub> 128<sub>27</sub> 261<sub>25</sub>—ii. 12<sub>26</sub> 21<sub>17</sub> 28 27<sub>28</sub> 29<sub>2</sub> 313<sub>30</sub> 334<sub>1</sub>—iii. 126<sub>8</sub> 157<sub>18</sub> 237<sub>10</sub> 249<sub>22</sub>

<sup>371<sub>28</sub></sup>  
 VALSNESS (Valsnes), a place in the parish of Jösund, lower Theksdale, on the N.W. side of the Fosen peninsula, North-Mere, Norway, iii. 358<sub>2</sub>

- VANABRANCH (Vanakvísl) = Tanais, i. 12<sub>5</sub>
- VANAMOUTHS, the outlets of the river Tanais into the Black Sea, i. 12<sub>6</sub>
- VANG (Vangr), now Vossevangen, a homestead in the district of Vors in North-Hordland, Norway, ii. 231<sub>25</sub>
- VANHOME, *see* Vanland.
- VANLAND (Vanaland), or Vanhome (Vanaheimr), the land of the Vanir, between the mouths of the Tanais, i. 12<sub>7</sub> 14<sub>6</sub> 25<sub>31</sub>
- VARDYNIAR (Varðynjar), now Valbo (harad), a district in Dal or Dalsland, Sweden, iii. 226<sub>19</sub>
- VARNA, now Rygge parish, in the so-called Smaalenene, Norway, i. 68<sub>26 28</sub>
- VARNES (Varnes), now Værnes, a homestead in Stjordale, in Upper Thrandheim, i. 170<sub>17</sub> 319<sub>7</sub>
- VEAR (Véar), now Vedbo harad, on the N.W. boundary of Northdale, in Dalsland, Sweden, iii. 226<sub>19</sub>
- VEBIORG (Vébjörg), now Viborg, a town in central Jutland, Denmark, iii. 28<sub>20</sub> 92<sub>6</sub>
- VEIGA, now Vegeno, an island in southern Halogaland, i. 37<sub>8</sub><sub>9</sub>
- VE-ISLE (Véey), now Veö, in the mouth of the Langfjord, Raumsdale, Norway, iii. 442<sub>25</sub> 445<sub>1 16</sub>
- VENDIL (Vendill and Vindill), now Vendsyssel, a district of North-Jutland, Denmark, i. 47<sub>26</sub> 48<sub>28</sub> 68<sub>22</sub> 174<sub>21</sub>
- VENDILSKAGI, now Skagen, the northernmost part of Jutland, Denmark, iii. 98<sub>18</sub> 99<sub>34</sub> 43<sub>8 15</sub>
- VENER-LAKE, Vener-Water (Vænir), now Venern in Vester-gotland, Sweden, i. 50<sub>16</sub> 65<sub>13</sub> 66<sub>20</sub> 110<sub>18</sub> ii. 76<sub>20</sub> iii. 149<sub>25</sub>  
226<sub>16 18 31</sub> 227<sub>18</sub>
- VERADALE, Verdale (Veradalr), now Værdalen, in Upper Thrandheim, i. 97<sub>7</sub> 170<sub>19</sub> ii. 69<sub>29</sub> 195<sub>30</sub> 397<sub>6</sub> 409<sub>12</sub> 416<sub>30</sub> 436<sub>29</sub>  
437<sub>18</sub> 446<sub>3</sub>
- VERMLAND, Wermland (Vermaland), part of the present Swedish province of Varmland, a petty kingdom colonized out of wild woods by K. Olaf the Tree-shaver, i. 65<sub>18</sub> 66<sub>6</sub>  
68<sub>12 18</sub> 72<sub>26</sub> 105<sub>14</sub> 106<sub>9 14 16</sub> 108<sub>19 20</sub> 110<sub>19</sub>—ii. 112<sub>13</sub> 156<sub>19</sub>  
369<sub>17</sub> 390<sub>29</sub>—iii. 146<sub>7</sub> 226<sub>17</sub>
- VETTLAND (Vettaland), a manor in northern Ranrealm, now Vattlanda, in the northern part of Göteborgs och Bohuslän, i. 79<sub>31</sub> 80<sub>4</sub>—iii. 419<sub>28</sub>

VIGG (Vigg), now Viggen, a homestead on the eastern side of Gaularóss, the small bay that runs S.E. into Gauldale, Outer Throndheim, Norway, i. 292<sub>5</sub>

VIGG, now Viggen, in Borsen parish, on the eastern side of the Orkdale-firth, Outer Throndheim, Norway, ii. 48<sub>17</sub> 409<sub>18</sub>—iii.

<sup>2117</sup>  
VIKARS-SKEID (Vikarsskeið), now Skeið, which a sandy shore stretching westward from the mouth of Olfus-river (Ólfusá) the main river of 'Arness-sýsla in Southern Iceland, is called, i. 269<sub>12</sub>

VIMUR (Vímur), a mythic river, iii. 249<sub>18</sub>

VINA, *see* Dwina.

VINELAND THE GOOD (Vinland hit góða), part of North America, discovered by Leif the Lucky, son of Eric the Red, i. 355<sub>9</sub>

VINGULMARK (Vingulmork), a district round the Oslo- or Christiania-firth, bounded east by the Raumriver, i. 70<sub>29</sub> 72<sub>20</sub> 77<sub>16</sub> 20 80<sub>7</sub> 25 93<sub>7</sub> 105<sub>27</sub> 108<sub>30</sub> 131<sub>16</sub> 151<sub>17</sub> 241<sub>7</sub> 249<sub>18</sub> ii. 102<sub>1</sub>

VISKDALE (Viskardalr), a valley formed by the river Visk, now Viskan, in northern Halland, Sweden, iii. 208<sub>16</sub> 27

VIST ('Ivist), now Uist, in Sodor (the text comprises under the name probably both North and South Uist), iii. 222<sub>2</sub>

VIST, now Viste, a place 'in the northernmost tracts of Jadar' (Storm), Norway. F. Jónsson localizes it in Raumsdale, iii.

<sup>356</sup><sub>14</sub>  
VLAKMEN'S LAND (Blökkumanna-land), Wallachia, iii. 429<sub>29</sub>

VOGAR, *see* Vagar.

VORS (Vors), a part of North-Hordland now called Voss, Norway, i. 216<sub>2</sub> ii. 89<sub>6</sub> 231<sub>22</sub>

VORVI (Vorvi), a place in Reith-Gothland, i. 32<sub>1</sub> 8<sub>10</sub> 29

VULGARIA, Greater Bulgaria, on the Volga, iii. 381<sub>11</sub>

WAINWICKSTRAND (Vagnvíkaströnd), the coastal tract about the place now called Vagnvik in Stadsbygden on the northern side of outer Throndheim-firth, North Mere, Norway, iii. 210<sub>26</sub>

WALD (fyrir Valdi), a sea-port of Northumberland (?), ii. 29<sub>5</sub>  
—'Fyrir Valdi' would seem to point to: 'off the Weald,' or 'off the Wold.' Locality unverified.

WALES, *see* Bretland.

- WALL-DALE (Valldalr), on the northern side of Todarfirth, South Mere, Norway, ii. 363<sub>18</sub> 372<sub>27</sub>
- WALLS (Veggir), now Vagga, on the south (east) side of Sotanness, Sweden, i. 211<sub>17</sub>
- WAMBHOLME (Vambarholmr), now Vomma or Vomba, a small island on the western side of Havnoen off the mouth of the Velfjord, Halogaland, Norway, iii. 212<sub>6</sub>
- WARRAND (Varrandi), a trading town of Poitou, according to the saga, but = Guarande, a landscape in Southern Britany? ii. 20<sub>80</sub> 21<sub>11</sub>
- WATERBY (Vatsbú), now Vadsbo, a district in north-eastern West Gautland, Sweden, ii. 369<sub>18</sub>
- WATERDALE (Vatsdalr), the midmost of three valleys which from south open into the Húnaþjór in Húnavatnssýsla, Northern Iceland, ii. 373<sub>2</sub>
- WEAPONFIRTH (Vápnafjórðr), a firth in north-eastern Iceland, i. 268<sub>29</sub> 269<sub>28</sub>
- WEAPONFORD (Vápnavað), another name for Shooter's-ford, i. 32<sub>16</sub>
- WAY-SOUND (Vegsund), now Vegsund, strait between the islands of Sula (Sulo) and Okseno, in South Mere, Norway, ii. 363<sub>18</sub>
- WEATHER-ISLE (Veðrey), now Vaderóarna, off the district of Kvildir (Qville) in Goteborgs och Bohuslän, Sweden, ii. 332<sub>25-28</sub>
- WENDLAND (Vindland), the southern seaboard of the Baltic, from the river Weichsel west to Holstein, inhabited by the Slavonic race the Northmen called Wends (Vindr), i. 252<sub>6</sub> 9 254<sub>10</sub> 12 255<sub>8</sub> 13 260<sub>11</sub> 22 25 262<sub>14</sub> 270<sub>23</sub> 271<sub>1</sub> 346<sub>17</sub> 349<sub>23</sub> 27 350<sub>10</sub> 351<sub>3</sub> 358<sub>15</sub> 359<sub>16</sub> 360<sub>10</sub> 15 361<sub>4</sub> 10 375<sub>21</sub> 33 376<sub>4</sub>—ii. 139<sub>5</sub> 17 449<sub>12</sub> iii. 32<sub>9</sub> 18 20 84 303<sub>11</sub> 333<sub>27</sub> 29
- WESTFIRTH (Vestfjórðr), in northern Halogaland, ii. 291<sub>6-7</sub>
- WESTFOLD (Vestfold), folkland on the western side of the Fold, q.v., and its western offshoot, the Drafnfirth, i. 67<sub>23</sub> 25 68<sub>18</sub> 20 25 70<sub>7</sub> 72<sub>18</sub> 77<sub>13</sub> 78<sub>9</sub> 86<sub>27</sub> 91<sub>20</sub> 24 92<sub>9</sub> 105<sub>26</sub> 131<sub>17</sub> 134<sub>19</sub> 135<sub>4</sub> 142<sub>4</sub> 151<sub>13</sub> 197<sub>16</sub> 241<sub>7</sub> 284<sub>8</sub> ii. 33<sub>30</sub> 34<sub>4</sub>
- WESTLAND (Vestland), a seaside district on the island of Rugen, iii. 38<sub>12</sub> 24
- WESTLANDS (Vestrlond), generally the British Isles in the widest sense, in a narrower sense the north British isles, i. 115<sub>9</sub> 289<sub>6</sub> 341<sub>24</sub>—iii. 122<sub>22</sub>

- WESTMANLAND (Vestmannaland), a province of Sweden on the west of Upland, ii. 112<sub>22</sub>
- WESTMERE (Vestmarar), seemingly the coast district between Langesundsford in the east and East Agdir in the west, S. Norway, i. 70<sub>6</sub> 73<sub>8</sub>
- WHALEISLES (Hvalir), now Hvaloerne, west of the mouth of Swinesound, belonging to Smaalenene, Norway, iii. 361<sub>80</sub>
- WHARFNESS (Hvarfsnes), now Kvarven, the northern spur of the mountain now called Lyderhorn, west of Bergen, iii. 45<sub>8</sub><sub>81</sub>
- WHITBY (Hvítabyr), in Yorkshire, iii. 376<sub>16</sub>
- WHITING-ISLE (Hvítungsey), now Hvidingso, an island-group in the mouth of the large Bóknarfjórðr, now Bukken-firth, N.W. of Stavanger, Norway, ii. 74<sub>10</sub> 268<sub>27</sub>
- WICK, The Wick (Vík, Víkin), a general territorial term for the folk-lands bordering on the bay of Fold, now Christianiafjord, viz., Grenland, Westfold, Vingulmark and Elfhomes, i. 104<sub>7</sub> 105<sub>9</sub> 12<sub>24</sub> 115<sub>46</sub> 118<sub>13</sub> 123<sub>26</sub> 128<sub>7</sub> 134<sub>22</sub> 142<sub>9</sub> 12 144<sub>6</sub> 15<sub>18</sub> 27 151<sub>8</sub> 156<sub>9</sub> 10 158<sub>18</sub> 22 160<sub>11</sub> 16 172<sub>14</sub> 199<sub>12</sub> 202<sub>15</sub> 211<sub>10</sub> 25 212<sub>4</sub> 213<sub>18</sub> 225<sub>4</sub> 237<sub>28</sub> 240<sub>22</sub> 242<sub>24</sub> 299<sub>12</sub> 300<sub>8</sub> 301<sub>18</sub> 28 302<sub>8</sub> 303<sub>14</sub> 4 13 17 309<sub>29</sub> 311<sub>18</sub> 312<sub>14</sub> 313<sub>18</sub> 20 342<sub>4</sub> 28 378<sub>20</sub>—ii. 33<sub>28</sub> 54<sub>7</sub> 16 55<sub>16</sub> 18 22 64<sub>15</sub> 75<sub>22</sub> 26 80 77<sub>9</sub> 78<sub>27</sub> 79<sub>9</sub> 80<sub>21</sub> 81<sub>8</sub> 84<sub>20</sub> 85<sub>8</sub> 86<sub>8</sub> 126<sub>29</sub> 127<sub>9</sub> 144<sub>2</sub> 167<sub>18</sub> 210<sub>28</sub> 211<sub>18</sub> 29 248<sub>8</sub> 249<sub>12</sub> 256<sub>14</sub> 268<sub>8</sub> 275<sub>21</sub> 333<sub>11</sub> 12 352<sub>80</sub> 353<sub>31</sub> 356<sub>15</sub> 450<sub>4</sub> 464<sub>12</sub>—iii. 93<sub>1</sub> 127<sub>18</sub> 131<sub>2</sub> 145<sub>27</sub> 149<sub>18</sub> 160<sub>21</sub> 205<sub>7</sub> 207<sub>19</sub> 208<sub>14</sub> 214<sub>80</sub> 215<sub>1</sub> 217<sub>24</sub> 220<sub>80</sub> 226<sub>25</sub> 227<sub>9</sub> 232<sub>8</sub> 315<sub>18</sub> 24 317<sub>25</sub> 318<sub>11</sub> 319<sub>4</sub> 320<sub>28</sub> 347<sub>14</sub> 16 18 350<sub>26</sub> 352<sub>2</sub> 354<sub>21</sub> 28 359<sub>7</sub> 18 361<sub>20</sub> 373<sub>4</sub> 28 386<sub>10</sub> 390<sub>22</sub> 391<sub>1</sub> 392<sub>21</sub> 28 394<sub>18</sub> 20 399<sub>17</sub> 400<sub>5</sub> 8 402<sub>18</sub> 403<sub>16</sub> 415<sub>19</sub> 416<sub>27</sub> 28 418<sub>24</sub> 438<sub>11</sub> 25 441<sub>1</sub> 448<sub>19</sub> 24 26 450<sub>10</sub> 455<sub>21</sub> 458<sub>8</sub> 11 15 460<sub>18</sub> 461<sub>11</sub> 465<sub>11</sub> 25 27 466<sub>4</sub> 469<sub>80</sub> 471<sub>4</sub> 11 472<sub>6</sub> 474<sub>1</sub> 25 28 477<sub>5</sub> 6 11 479<sub>5</sub> 7 26 480<sub>9</sub> 484<sub>8</sub>
- WICK (Vík), now Saxvik, in the district of Strind, Throndheim, iii. 233<sub>18</sub> 336<sub>20</sub>
- WICK, better Wicks (Vikar), now Vik, in the district of Brono on the Velfjord in southern Halogaland, iii. 357<sub>24</sub>
- WILLIAM'S-BY (Vilhjalmsbær), a place in France, ii. 19<sub>5</sub> 12-18
- WINCHESTER (Vincestr), iii. 9<sub>28</sub> 25<sub>8</sub> 18
- WITCHWICK (Gandvík), the Whitesea, ii. 263<sub>22</sub>
- WOLFKELSLAND (Ulfkelsland), dominion of Wolfkel Snilling in East Anglia, ii. 16<sub>5</sub> 11

WOLF-SOUND ('Ulfasund), between Vágey, now Vaagsoen, and the mainland, in Northfirth (Nordfjord) in Firthfolk, Norway, i. 175<sub>14</sub>—ii. 30<sub>19</sub>—iii. 23<sub>25</sub>

WORK = Danework, q.v.

WORLD-RIDINGS (heimsþriðjungar), the three parts of which the known world consists, Europe, Asia, Africa, i. 11<sub>12</sub>

YORK (Jórvík), capital of Northumberland, i. 152<sub>25</sub>—iii. 167<sub>5</sub>  
168<sub>81</sub>

YOUNGFORD (Jungufurða), an English town? ii. 28<sub>22</sub>

YRIAR (Yrjar), now Órlandet, a peninsula on the northern side of the mouth of Thrandheim-firth, North Mere, Norway, i. 96<sub>25</sub> 215<sub>26</sub> 277<sub>21</sub> 317<sub>28</sub> 323<sub>1</sub> iii. 111<sub>4</sub>



## INDEX III

### INDEX OF SUBJECTS

All matters relating to *Dress, House, Ships, Weapons*, will be found grouped together, classified where needful, and arranged in alphabetical order, under these headings. In technical matters more or less beyond the reach of the language of the translation, such as certain articles of dress, names of, and terms relating to houses, appellatives for ships, the Icelandic word takes precedence of that of the translation. At the end will be found a complete list of Icelandic terms (phrases mostly omitted) dealt with in the Index, with a cross-reference to the leading word of each particular entry.

ABBESS (abbadís, O.E. abbodessa), of the Benedictine convent of Gimsey, iii. 42<sup>1</sup> 30

ACRE-GARTH (akrgerði), a fenced-in cornfield, iii. 316<sup>21</sup>

ADDER (eðla = viper, or perhaps lizard, lacerta), crawling out of the hollow image of Thor, when smashed to pieces by Olaf the Holy's order at Hof in Gudbrandsdale, ii. 208<sup>1</sup> 16—(naðr, poet. term for ormr) used by the poets to designate the two 'Worms' = Dragonships, the 'Short' and the 'Long' in Olaf Tryggvison's navy, i. 370<sup>26</sup> 375<sup>6</sup> 377<sup>18</sup>

AGE (old)—1. age of burning (brunaöld)—2. age of barrows or howes (hauga-öld). *See* Burials.

ALE (öl), the national drink of the Scandinavians. Borne round to guests even by kings' daughters, i. 60<sup>1-3</sup>—worshippers at the temple of Ladir must bring with them their own ale and victuals, 165<sup>9-14</sup>—ale should be drunk by litten fires at Olaf the Holy's court, ii. 67<sup>26</sup>—and should be carried round the long-fires in the hall to the consumers, i. 165<sup>25-26</sup> iii. 193<sup>19</sup> 329<sup>1</sup>—(mungát), homebrewed, small beer, iii. 357<sup>2</sup>

ALL-BYRNIED (albrynjaðr), in full armour, iii. 173<sup>22</sup> 178<sup>15</sup>  
—of horses, 173<sup>28</sup>

ALL-FOLK-HOSTING (almennings leiðangr), levy of all the force which by law was liable to naval military service (leiðangr), which, by the provision of the Older Gula-Thing Law, ch. 297 ('Norges Gamle Love,' i. 97), amounted to 'every seventh nose,' or 14 per cent. of the population, iii. 129<sup>28</sup> 187<sup>17-18</sup> cf. 471<sup>5-7</sup>—all-men war-muster, id., one half of, iii. 162<sup>8-9</sup>

ALTAR (altari), ii. 131<sup>24</sup> 456<sup>88</sup> 457<sup>10 18 17</sup> 459<sup>10</sup> 460<sup>4</sup> iii. 195<sup>12-16</sup> 309<sup>27</sup> 429<sup>20</sup>—altar-table (tabula) of Byzantine workmanship, 309<sup>28-31</sup>—altar-cloth (altarisklæði), made of a cloak of brown purple given to Steig-Thorir by K. Harald Sigurdson, iii. 872

ALTHING, *see* Thing.

ANGELICA (hvann-njóli), made present of to Queen Thyri by Ol. Tryggvison, i. 351<sup>11-88</sup>. As the story of this gift is told in all sagas relating to Ol. Tryggvison: Odd Snorrison's 'Christiana,' 1853, p. 47<sup>17-80</sup>; Fms. x. 336<sup>28</sup> 337<sup>20</sup> cf. Scripta hist. Islandorum, x. 310<sup>22</sup> 311<sup>16</sup>; Ol. s. Tryggv. Fms. ii. 244<sup>19</sup> 245<sup>12</sup> cf. S. h. I. ii. 228<sup>2</sup> 229<sup>8</sup>; Fris. 155<sup>19</sup> 156<sup>2</sup>; Flat. i. 447<sup>16</sup> 448<sup>2</sup>, the king's act becomes a piece of aimless, puerile civility, and its real historical significance is utterly lost. But through the whole we can see what really must have taken place. The queen considered herself wrongfully deprived of the income which her possessions in Denmark and Wendland should yield her. She urged her husband to get these possessions restored to her. He and his council were utterly disinclined to embark on the adventurous undertaking advocated by the queen, and so resolved to settle on her such a dowry as Norway could afford. This the king offered her, and in accordance with ancient custom observed when landed dominion was conferred on a princely recipient, presented her with the plant which symbolized an irrevocable right of possession, cf. reed. The queen, considering the offer insufficient, spurns the symbol of acceptance, remarking that her father Harald's gifts to her used to be a good deal greater, a remark which cannot possibly refer to the insignificant plant, but must have alluded to the difference between the appanage offered by Olaf and the dowry settled on Thyri by her father in Denmark, in the shape of landed dominion. This seems to be the true historical meaning of this interesting incident of which the Christian admirers of Olaf lost sight, thinking that he

- wanted to show his spouse a signal token of the divine favour which blessed his reign with seasons of miraculous fertility.
- ANGELICA STALK (the hollow part of) (hvann-njóla trumba), used for an instrument of torture, i. 333<sup>8-8</sup>
- ANVIL, *see* Snout-anvil.
- APOSTLES' CHURCH, *see* Church.
- ARCHBISHOP'S CHAIR (erkibiskups stóll), at Upsala, erected 1176, ii. 112<sup>81</sup>—K. Sigurd swears in Jerusalem that he will set up one in Norway, iii. 257<sup>23-24</sup>—which was established first in the reign of K. Ingi Haraldson at Christ's Church in Nidoyce, A.D. 1152, 380<sup>1-3</sup>
- ARCHERY: Einar Thambarskelfir the hardest shooter of men, i. 371<sup>5-6</sup> ii. 22<sup>18-21</sup>—Finn, on board Earl Eric's war-galley the Ironbeak, the greatest of bowmen, i. 371<sup>15-16</sup>—Olaf Haraldson knew well the craft of the bow (kunni vel við boga), ii. 421<sup>22</sup>
- ARROW, *see* Weapons, offensive.
- ARROW-BIDDING (ór-boð), the promulgation of the summons which were attached to a war-arrow, q.v., ii. 46<sup>21-22</sup>
- ARROW-SHEARING (orvar-skurðr), the cutting-out of a war-arrow, q.v., iii. 210<sup>11</sup>
- ARROW-THING, *see* Thing.
- ARSON (brenna), we group under this, for want of a better heading, the burning of human habitations together with the inmates.—The sons of Visbur fall upon their father unawares at night, and burn him in his house, i. 28<sup>11-26</sup>—King Solvi came unawares on (tók hús á) K. Eystein of Sweden, and burnt him in his house, 52<sup>9-11</sup>—K. Ingiöld burned six kings in one hall at Upsala, 57<sup>21-59</sup>, and took the house over (tók hús á), and burnt within it, kings Granmar and Hiorvard, 62<sup>14-20</sup>—the Swedes took the house over (tóku hús á), and burnt in his hall, K. Olaf Treeshaver, 66<sup>16-19</sup>—Solvi Klofi burnt K. Har. Hairfair's men out of house and home in winter warfare, 101<sup>10</sup>—Rognvald Mere-Earl took the house over the head of K. Vemund of Firthfolk, and burnt him within with ninety men, 103<sup>16-23</sup>—two sons of Hairfair took the house over (tóku hús á) Earl Rognvald, and burnt him within with sixty men, 124<sup>22-26</sup>—Eric Bloodaxe burnt in his house, together with eighty wizards, Rognvald his brother, 133<sup>21-25</sup> and took the house over (tók hús á) the head of his

- brother Biorn, 135<sub>16</sub>—Halfdan the Black (s. o. Har. Hairfair) took the house over the head of (tók hús á) his brother Eric, who escaped, while all his men were burnt within, 136<sub>7-11</sub>—Harald Greycloak burns Earl Sigurd and all his men in his house at Oglo, 205<sub>18-20</sub>—the same Harald takes the house over the head of his first cousin, Gudrod, and slays him, 211<sub>24-212</sub>—Harek of Thiotta burns Grankel in his house with thirty men, ii. 347<sub>18-27</sub>—Thorir of Steig burns the house of John in Birchisle, and a longship of his besides, iii. 211<sub>4-5</sub>  
10-16—K. Eystein Haraldson burns down the residence of Gregory Dayson in his absence, 391<sub>23-24</sub> and is accused of having burnt down the fine dockyard at Nidoyce, together with ships belonging to his brother Ingi, 391<sub>24-31</sub>—Gregory Dayson sets fire by night to the manor of Saur-Byes, 419<sub>9</sub>—Erling Askew takes the house on Ozur in Hising and burns him within; burns three homesteads beside, and slays one hundred people, 460<sub>5-10</sub>
- ASCENSION DAY, *see* Feasts.
- ASHES (*aska*), of dead men burnt under Odinic law should be carried out to sea or buried in the earth, i. 20<sub>11-12</sub>—something resembling ashes was kept by Gunnhild in a linen sack and made use of by her for the purpose of leading wizard Finns off their scent, 129<sub>25-32</sub>—the same stuff kept in the same manner by Thorir Hound, and used for the same purpose against pursuing Biarms, ii. 262<sub>81-263</sub>
- ASK (*askr*), a measure for liquids holding 4 ‘bollar’ bowls or 16 ‘justur;’ we have not the means of comparing it with an English measure—ask of honey, iii. 342<sub>15</sub>
- ATONEMENT (*boetr*), *see* Weregild.
- AUN’S SICKNESS (*Anasótt*), painless sickness unto death from old age, i. 43<sub>19-20</sub>
- AXE (*óx*), an executioner’s, in the phrase: to lead under the axe (*leiða undir óxi*), to execute by the axe, iii. 363<sub>25</sub>
- BACKBONE-PIECE (*Hryggjarstykki*), the name of a book written by the historian Eric Oddson, containing the history of Harald Gilli, his sons, Magnus the Blind and Sigurd Slembi-Deacon, iii. 365<sub>14-27</sub>
- BAILIFF (*sýslumaðr*), an official whose business it was to gather in a king’s or an earl’s dues, fines, etc., and to maintain law and justice in his district (*sýsla*), ii. 231<sub>5-21</sub> 76<sub>2</sub> 295<sub>17</sub>

—2. (ármaðr), in England, iii. 182, where, however, the persons in question seem to have been engaged in military service. Cf. Steward.

BAILIFFRY (ármenning), the office executed on the king's behalf by an ármaðr, a bailiff or steward of royal estates, i. 354<sub>18</sub> cf. steward—2. (sýsla), the office of a tax-gatherer and justiciary, ii. 75<sub>28-24</sub> 212<sub>25</sub> 213<sub>14</sub> 237<sub>28</sub>

BAILIWICK (sýsla), the district over which a 'sýslumaðr' is appointed, ii. 78<sub>28</sub> 79<sub>8</sub> 190<sub>10-12</sub> 237<sub>7</sub> 14 17 24 292<sub>5</sub> 338<sub>21</sub> 345<sub>9</sub> 348<sub>18</sub>—iii. 7<sub>23</sub> 18<sub>17</sub> 28<sub>27</sub>—Harek of Thiotta had the b. of Hælogaland part as 'grant' part as 'fief,' ii. 237<sub>9-10</sub>—Bailiwicks, i. 131<sub>29</sub> should rather read grants (veizlur), cf. grant.

BAKE (baka), bread baked in heated ovens, iii. 125<sub>15-29</sub>

BALE (bál), funeral pyre, i. 20<sub>7</sub> 8

BANESMEN (bana-menn), slayers, iii. 110<sub>28</sub>

BANNER (merki), war-standard: King Eric and Jorund's in the battle of Fyris-meads, i. 40<sub>11</sub>—King Egil's, 44<sub>31</sub>—K. Guthorm Ericson's, 172<sub>26</sub>—K. Har. Hairfair's in the stem of his dragon, 98<sub>29</sub>—his banner long borne by Egil Woolsark, 176<sub>2-3</sub>—Hakon the Good's banners in the battle of Rastkalf, 177<sub>9-16</sub> 18 25—and in that of Fitiar, 183<sub>5</sub> 185<sub>2</sub> 189<sub>14</sub>—K. Gamli Ericson's at Rastkalf, 178<sub>6</sub>—Earl Sigvaldi's at the battle of Hiorungwick, 277<sub>3-6</sub>—Olaf Tryggvison's on board the Long Worm, 352<sub>28</sub>—banners set up before captains on board ship, 366<sub>80</sub> 367<sub>1</sub> 6—Olaf Haraldson visits his mother with his banner flying forth, ii. 37<sub>3-4</sub>—his banner in the battle of Nesiar white with a snake drawn on it, 57<sub>9</sub>—set up, on going into fight, 57<sub>20</sub>—borne in front of the king in battle, 59<sub>7-14</sub>—the pole of it gilt, 59<sub>11</sub>—K. Olaf's banner at STICKLESTEAD set up in the centre of the army and supported by the bodyguard and the guests, 399<sub>80</sub> 400<sub>18-18</sub> 424<sub>80</sub> 429<sub>5</sub> 6 433<sub>24</sub> 438<sub>16</sub>—Day Ringson's stationed on the right, 400<sub>17-20</sub> 431<sub>14</sub>—on the left the banner of the Swedish mercenaries, 400<sub>20-24</sub> cf. 410<sub>2</sub> 5 412<sub>28</sub> 416<sub>15</sub>—Kalf Arnison's banner in the centre of the rebels (facing K. Olaf's), 423<sub>6</sub> 10 424<sub>29</sub> 427<sub>12</sub> 428<sub>21</sub>—the banner of the men of Rogaland, Hordland, and Sogn on Kalf's left (facing Day Ringson's), 423<sub>18-19</sub> 434<sub>9</sub>—orders issued by commanders in each army to the rank and file how to heed the banners they served under, 401<sub>6</sub> 424<sub>15-21</sub>—Svein Wolfson's banners, iii. 44<sub>8</sub> 137<sub>8</sub>—K. Magnus the Good's, 48<sub>10</sub>

- 50<sub>11</sub>—got into the possession of his son-in-law, Hakon Ivarson, 150<sub>20-21</sub>—lost into Harald Hardredy's hands in the engagement on Vener Lake, and recaptured by the Earl, 151<sub>15</sub> 20-23 27-31—Harald Hardredy's banners, 68<sub>11-17</sub> 70<sub>4</sub>—the Landwaster, 81<sub>11-20</sub> 110<sub>10</sub>—in the battle of the Humber, 167<sub>16</sub> 168<sub>1</sub>—at Stamfordbridge, 172<sub>6</sub> 17 177<sub>13</sub>—Morcar's banner, 167<sub>28</sub>—Tosti's banner, 172<sub>19</sub>—Magnus Barefoot's banner, 241<sub>19</sub>—saved by Vidkunn when Magnus fell, 242<sub>19-21</sub>—Harald Gilli's at Fyrileif, 316<sub>21</sub>—K. Ingi's at the battles of Mouth, Kings' Rock, and Oslo, 349<sub>25-26</sub> 413<sub>26</sub> 426<sub>9</sub>—Gregory Dayson's at Kings' Rock, 401<sub>11-15</sub>—Hakon Shoulderbroad's at the battle of Kings' Rock, 409<sub>25</sub>—Erling Askew's at the battle of Re, 453<sub>26</sub>—Earl Sigurd of Reyrs in the same fight, 454<sub>26</sub>—Eysteinn Eysteinnar's at the battle of Re, 484<sub>31</sub>
- BANNER-BEARER (merkismaðr), i. 176<sub>2</sub> ii. 128<sub>4</sub> 28 412<sub>23</sub> iii. 68<sub>12</sub> 401<sub>12</sub> 14 15
- BANNER-STAFF (merkistong), ii. 405<sub>2</sub> 413<sub>3</sub> 430<sub>28-29</sub> iii. 68<sub>14</sub> 151<sub>29</sub>
- BANQUETS (veizlur), *see* Feast.
- BARESERK (berserkr), a name given to Odin's own men-at-arms, who, Snorri says, 'went without byrnies' (coats of mail), whence the inference has been drawn that they fought in bare shirts (serks, sarks), and so got this name; this, it would seem, was Snorri's idea of the origin of the name, i. 172<sub>9</sub>-18<sub>3</sub>—noted bareserks: Hildebrand and his company of eleven, 81<sub>10-12</sub>; Haki, 81<sub>25-27</sub> 82<sub>7</sub>; Kari of Berdla, 103<sub>28-31</sub>; Thorir Longchin, 111<sub>30</sub>—Harald Hairfair manned his dragon-ship with bareserks, 98<sub>26-31</sub>—bareserks and wolfcoats (úlfhéðnar), *i.e.*, men who instead of coats-of-mail wore jackets of wolf-skin, are grouped together by Hornklofi, 112<sub>17-19</sub>. It may be noted that BEAR-SERK = Bear(skin)-coat may possibly come nearer to the origin of the name, seeing that the berserks of Harald are called 'Ulfhéðnar = Wolf-jackets in 'Vatnsdœlasaga' (1860), p. 171<sub>18</sub>; moreover the personal name Bjarnhéðinn = Bear-coat seems most likely once upon a time to have been an appellative for a 'berserkr.'
- BARE-SERK'S-GANG (berserksgangr), described, i. 172<sub>9</sub>-18<sub>3</sub>
- BARN, *see* House, 1.
- BARROW (haugr), burial mound, i. 420<sub>21</sub>—*see* also Burial and Howe.

BARS (slár), of red-hot iron to be walked over for an ordeal, iii. 296<sub>g</sub>

BAR-SPEAR, *see* Weapons, Offensive, Spear.

BASTARD, *see* Weapons 2.

BATH (laug), i. 117<sub>6</sub> iii. 283<sub>7</sub> cf. Tub.

BATH-DAY (laugar-dagr), Saturday, iii. 420<sub>17</sub> cf. Wash-day.

BATHING (at lauga sik), in Jordan, 'done after the fashion of other palmers,' by Harald Sigurdson, iii. 71<sub>80-81</sub>—by Sigurd

Jerusalem-farer, 256<sub>20</sub> 257<sub>6-7</sub> 282<sub>18</sub> 293<sub>18-14</sub>

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77<sub>15-20</sub>—with K. Sigtrygg of Heathmar-Raumrealm, 77<sub>21</sub>-78<sub>4</sub>

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sons of Gandalf, 80<sub>6-26</sub>—fight between K. Sigurd Hart and

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Gandalfson, c. 861, 91<sub>18</sub>-92<sub>7</sub>—Harald's with Gandalf in West-

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brand, c. 862, 92<sub>14</sub>-93<sub>2</sub>—Harald's battle with K. Gryting in

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126<sub>20</sub> ii. 168<sub>12-16</sub>—battle in the Elf between Guthorm Harald-

son and Solvi Klofi, i. 128<sub>9-11</sub>—great battle in Esthonia in

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Eric Bloodaxe's viking wars, 908-18, 128<sub>21</sub>-129<sub>2</sub>—fight at

Seaham between the brothers Biorn Chapman and Eric

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152<sub>6-11</sub> 153<sub>14</sub>-154<sub>17</sub>

Hakon the Good's war in Jutland, 952, 156<sub>5-33</sub>—his battle

with Danish vikings in Eresound, 157<sub>3-18</sub>—his further warfare in Denmark, 157<sub>21-158</sub><sub>10</sub>—raid of Eric's sons on Norway, 953, 160<sub>11-16</sub>—Hakon gives battle to them at Ogvaldsness, 171<sub>28-173</sub><sub>19</sub>—Hakon has a battle again with Eric's sons at Frædisberg, 955, 174<sub>14-179</sub><sub>29</sub>—his fight with Eric's sons at Fitjar, 961, 180<sub>27-187</sub>.

Harald Greycloak invades Biarmland and fights a battle on the river Dwina, c. 965, 215<sub>8-18</sub>—Earl Hakon of Ladir fights a battle in Mere with his uncle Grjotgarth, 969, 216<sub>17-217</sub><sub>6</sub>—Harald Greycloak fights a battle and falls at Neck in Jutland, 970, 238<sub>26-239</sub><sub>24</sub>.

Earl Hakon has a battle with Goldharald in Jutland and hangs him, 970, 240<sub>8-11</sub>—Earl Hakon overcomes Ragnfrod Ericson in a battle in South-mere, 971, 244<sub>1-20</sub>—and again in an engagement at Thingness in Sogn, 972, 245<sub>4-246</sub>—the Emperor Otto II. invades Denmark and is repulsed in a battle at the Danework, 974, 253<sub>18-256</sub><sub>30</sub>—renewing the fight he turned the Danish position at Sleswick and routed the Danes, 257<sub>12-19</sub>—Earl Hakon fights a battle with Earl Ottar of Gautland, 258<sub>14-259</sub>—Harald Gormson ravages Norway, 975, 267<sub>19-29</sub>—battle at Icefirth in Denmark between Har. Gormson and his son Svein, 986, 270<sub>8-19</sub>—battle in Hiorungwick between Earl Hakon and the Jomsburg vikings, 986, 271<sub>28-284</sub><sub>4</sub>—Earl Eric's warfare in the Eastlands, 347<sub>8-348</sub><sub>11</sub>.

Olaf Tryggvison's war-raids in Britain, 261<sub>15-262</sub><sub>15</sub>—battle of Svold, 1000, 367<sub>19-375</sub><sub>16</sub>.

Olaf the Holy's viking battles: at Sotisker, ii. 6<sub>16-26</sub>—in Isle-sysla, 910<sub>22</sub>—in Herdales in Finland, 102<sub>2-18</sub>—in Southwick in Denmark, 117<sub>7-26</sub>—off Friesland, 123<sub>8-15</sub>—at London Bridge, 146-153<sub>5</sub>—at Ringmar-heath, 163<sub>8-25</sub>—at Canterbury and Newmouth, 17-18<sub>4</sub>—in Ringfirth in France, 182<sub>22-34</sub>—at Grisla-Pool and Seliapool, 198-208—at Charleswater, 201<sub>11-18</sub>—at Warrant, 202<sub>7-21</sub><sub>13</sub>—at Youngford, 281<sub>9-26</sub>—at Wald, 292<sub>7</sub>—battle off Nesiær, 1016, between Olaf the Holy and Earl Svein Hakonson, 573-61—battle in Ulfreksfirth, 1019, between K. Konofogor and Earl Einar of Orkney, 137<sub>6-93</sub>—Olaf the Holy's and K. Onund of Sweden's war-raid on Denmark, 1027, 312-313<sub>18</sub> 319<sub>18-24</sub>—battle off the Holy River, 1028, 321-323<sub>26</sub>—fight between Olaf the Holy and Erling Skialgson, 1028, 355<sub>27-360</sub><sub>14</sub>—battle of Sticklestead, 1030, 409-434—battle of Soken-



sound between K. Svein Alfvason and Tryggvi Olafson, 1033, 464<sub>17</sub>-465

Magnus the Good's battles: at Jomsburgh, 1043, iii. 31<sub>28</sub>-32<sub>28</sub>—at Lyrshawheath, 28 Sept., 1043, 36-37—at Re, 1043, 38<sub>2-24</sub>—at Riveroyce, 18 Dec., 1043, 38<sub>27</sub>-43<sub>18</sub>—at Holyness, followed up by a punitive raid, 1044, 45<sub>80</sub>-50<sub>17</sub>

Harald Sigurdson's battles: many in Africa, 62<sub>8</sub>-64<sub>2</sub>—four in Sicily, 64<sub>5</sub>-70<sub>21</sub>—his raids on Denmark, 1048, 94<sub>8</sub>-96<sub>16</sub>—1049, 97<sub>12</sub>-102<sub>4</sub>—1051, 120<sub>18</sub>-121<sub>7</sub>—1061, 127<sub>11</sub>-128—battle of Niz, 1062, 135-142<sub>11</sub>—battle by the Vener-water, 1064, 149<sub>18</sub>-152<sub>11</sub>—battles of Scarborough, of the Ouse, and of Stamford-bridge, 1066, 166<sub>10-21</sub> 167<sub>7</sub>-168<sub>17</sub> 176-179<sub>4</sub>

Battle of Anglesey sound, between Guthorm and K. Margath, 1052, 123-124<sub>16</sub>—battle of Hastings, 181<sub>7-88</sub>

Magnus Barefoot's battle in Anglesey, 1098, 223<sub>26</sub>-224<sub>29</sub>—battle in Kvaldinsisle, 1100, 226<sub>6</sub>-228<sub>19</sub>—battle of Foxern, 1101, 231-232<sub>8</sub>—battle near Ulster, in which K. Magnus Barefoot fell, 1103, 239<sub>28</sub>-242<sub>27</sub>

Sigurd Jerusalem-farer's seafight with pirates in Spanish waters, 1109, 250<sub>13-27</sub>—battle at Cintra, 250<sub>28</sub>-251<sub>8</sub>—at Lisbon, 251<sub>10-21</sub>—at Alcasse, 251<sub>22</sub>-252<sub>5</sub>—in Norvi-sound, 252<sub>8-17</sub>—at Forminterra, 252<sub>18</sub>-254<sub>22</sub>—in Iviza and Minorca, 254<sub>25</sub>-255<sub>8</sub>—at Sidon, 1110, 257<sub>28</sub>-258<sub>18</sub>

King Magnus the Blind and Harald Gilli: battle at Fyrileif, 1134, 315<sub>31</sub>-317<sub>24</sub>—battle of Biorgvin, 1135, 321<sub>25</sub>-323<sub>27</sub>—battles at Kings' Rock, 326<sub>8</sub>-328<sub>11</sub> 328<sub>18</sub>-333

King Ingi and his brothers: battle at Mouth, 1137, 349<sub>21</sub>-350<sub>14</sub>—at Crookshaw, 350<sub>28</sub>-351<sub>20</sub>—battle at and burning of Oslo, 352<sub>9</sub>-353<sub>12</sub>—Sigurd Slembi-Deacon's fights at Erri, Man (Denm.), and the Elf, 354<sub>2-18</sub>—battle at Holm the Gray, 1139, 361<sub>24</sub>-363<sub>29</sub>—battle at Leikberg, 1153, 373<sub>27</sub>-374<sub>22</sub>—at Apar-dion, 375<sub>18-20</sub>—at Hiartapoll, 375<sub>21-32</sub>—at Whitby, 375<sub>38</sub>-376<sub>10</sub>—at Skarpskerries, 376<sub>12-18</sub>—at Pulwyke(?), 1153, 376<sub>19-28</sub>—at Langton, 376<sub>29-33</sub>—battle in Biorgvin, fall of K. Sigurd Haraldson, 1155, 389<sub>8</sub>-390<sub>7</sub>—Ingi and Hakon Shoulder-broad: battle at Kings' Rock, 1158, 401<sub>8-29</sub>—battle in the Elf, 1159, 412-414—fight at Saurbyes, 1160, 419<sub>8-26</sub>—battle of Oslo, 1161, 423<sub>17</sub>-427<sub>12</sub>—Hakon and Magnus Erlingson: battle in Tunsberg, 438<sub>17</sub>-440<sub>22</sub>—battle at Ve-isle, 1162, 445<sub>6</sub>-447<sub>7</sub>—battle of Re, 1163, 451<sub>8</sub>-455<sub>16</sub>, 1177, 484<sub>11</sub>-485<sub>21</sub>

- BEACON (viti), lighted fires, on high hills, so that each could be seen from the other, to announce the advent of a hostile invasion, first introduced in Norway by K. Hakon the Good (on English pattern?), i. 174<sub>2-7</sub>—kindling of any such beacons without due cause strictly forbidden, 174<sub>28</sub>-175<sub>11</sub>
- BEARD (skegg), Thorgny's so long that it lay on his knees and was spread out all over his breast, ii. 116<sub>26-28</sub>—growing after death, 456<sub>8</sub> 10-18
- BEAVER-SKINS (bjórr), ii. 260<sub>7</sub> 291<sub>19</sub>
- BEDESMAN (olmusumaðr, alms-man), a beggar, ii. 124<sub>8</sub>
- BEER-CASK (mungáts-bytta), i. 325<sub>20</sub>
- BELIEF (trú), in one's 'might and main' characteristic of certain irreligious heathens, 169<sub>20-28</sub> ii. 395<sub>6-7</sub> 415<sub>30</sub>
- BELIEFS: Odin must gain the victory in every battle, 12<sub>24-26</sub>—Odin's laying hands on people and giving them his blessing, a sure warrant of victory, 12<sub>27-31</sub>—calling on Odin in trouble brought help, 13<sub>1-4</sub>—Odin believed to have gone after his death to Asgarth the Old to live for ever, 21<sub>25-27</sub>—Swedes thought he showed himself in dreams before battles, 21<sub>29-31</sub>—victory specially the gift of Odin, 21<sub>31</sub>—he would appear to favourites, inviting them to come to him (when death was near), 21<sub>32</sub>—the height to which the column of smoke arose, when a dead body was burnt, a sign and measure of that person's exalted state 'in heaven,' i. 22<sub>2-5</sub>—treasure buried with the dead made him correspondingly wealthy in the other world, 22<sub>5-6</sub>—peace and plenty of the year believed to be owing to the ruler of the land, 22<sub>11-15</sub> 24-25 23<sub>1-7</sub> 24<sub>9-15</sub> 20-21—bad harvests and hard times likewise, 29<sub>10-25</sub> 30<sub>1-4</sub>—'wont of the Swedes to lay upon their kings both plenty and famine,' 66<sub>9-12</sub>—Swedes believed that lukewarm interest in blood-offerings brought about hard times, 66<sub>13-16</sub>—the people of Thrandheim see in the failure of harvests the anger of the gods because K. Olaf Haraldson had converted Halogaland to Christianity (1021), ii. 193<sub>8-16</sub>
- BELL (klukka), the sound of bells an attractive novelty for heathen Icelanders at Nidoyce, i. 336<sub>30-31</sub>—a great bell sent by K. Olaf Haraldson to the church of Thingwall in Iceland, which was still in existence when Snorri wrote Olaf's saga, ii. 241<sub>15-19</sub>—bells ring of their own accord round Olaf the Holy, 459<sub>1-9</sub> 460<sub>2-4</sub>—K. Harald Sigurdson sends a bell to the

- church of Thingwall to which Olaf his brother had given the timber, iii. 103<sup>1-3</sup>
- BELL-RINGER (klukkari), ii. 129<sup>24-26</sup>
- BELT-SHAFT (fetilstingr), *see* Weapons 2, Sword.
- BENITHE (níða), to heap abuse upon, iii. 230<sup>10</sup>
- BILLETS (skíð), fuel of wood, ii. 441<sup>8-9</sup>
- BETROTH, betrothal, plighted troth (fastna, festar), i. 119<sup>28 29</sup>  
ii. 122<sup>15-17</sup> 152<sup>28</sup>
- BEWITCH, *see* Wizardry.
- BIARKLAY THE ANCIENT, *see* Poems.
- BIRCH-BARK (næfrar), used for leggings as protection against cold by the Birchlegs, iii. 479<sup>14-15</sup>
- BIRCHISLE-RIGHT (Bjarkeyjarretrr), the law regulating the administrative and judiciary affairs of towns and market-places, especially in respect of trade and commerce, bye-laws, iii. 273<sup>6</sup>
- BISHOP (biskup), the first in Norway called in from England by K. Hakon the Good, i. 164<sup>28-24</sup>—K. Olaf Tryggvison's court bishop, Sigurd, 315<sup>21-28</sup> 331<sup>17</sup>—332<sup>15</sup>—Olaf Haraldson's court bishops: Grimkel, ii. 67<sup>20-21</sup> 131<sup>4-8</sup> 454<sup>4</sup> 456<sup>1</sup>; Sigurd, 202<sup>8-4</sup> 205<sup>22-28</sup> 207<sup>4-7</sup> 229<sup>15-24</sup>—Earl Hakon Ericson's court bishop Sigurd, 417<sup>16</sup>—419 453<sup>30</sup>—454<sup>4</sup>—bishops and bishoprics in Sweden, ii. 112<sup>14-28</sup>—Bishop Magni and K. Sigurd Jerusalem-farer, 307<sup>8</sup>—308<sup>14</sup>—Bishop Reinald of Stavanger and Kings Sigurd Jerusalem-farer and Harald Gilli, 308<sup>17</sup>—309<sup>6</sup> 324<sup>5-25</sup>—Bishop Magnus Einarson of Skalholt specially honoured by K. Harald Gilli, iii. 334<sup>26</sup>—335<sup>29</sup>—Archbishop Eystein of Niðoyce and his relations to the crown of Norway, 461<sup>14</sup>—464
- BISON, *see* Ships.
- BIT (bitull), the rival horse-trainers, Alrek and Eric, sons of K. Agni, killed each other with bridles, i. 35<sup>16</sup>
- BLAZING FIREBRANDS (logandi brandar), used for shooting at a besieged garrison, iii. 228<sup>10-12</sup>
- BLESSING (bjanak, from Gael. bennact, beannachd, Lat. benedictio), ceremoniously given by Odin to his people before starting for the wars or on other business under his orders, i. 12<sup>30</sup>
- BLOOD-BOWLS (blót-bollar, lit. sacrificial bowls), i. 367<sup>9</sup>, cf. Hlaut.
- BLOOD-FEASTS (blótveizlur), religious festivities in Upper

Thrandheim accompanying the great blood-offering ceremonies, ii. 196<sup>33</sup> 197<sup>1-4</sup>

BLOOD-LETTING (blóðlát, láta blóð), fatal to Earl Eric Hakonson, ii. 27<sup>4</sup> iii. 417<sup>4</sup>

BLOOD-OFFERINGS, SACRIFICES (blót):

1. Sweden. Blood-offerings of the 'Æsir' derive their origin from Asgarth (the Ancient), Odin's eastern residence, where his twelve Diar did the service of officiating at sacrifices, i. 12<sup>15-19</sup>—on coming to the end of his northern migration at Old-Sigtoun in Sweden, Odin set up there the sacrificial rite on the old pattern of that of Asgarth, 15<sup>16-17</sup> 16<sup>15-18</sup> 21<sup>27</sup>—blood-offerings were made to all Odin's Diar after their death, and men called them their gods, 19<sup>21-28</sup> 22<sup>16-17</sup>—they were upheld by Niord after Odin's death, 22<sup>9-10</sup>—at Upsala by Frey after Niord's death, 22<sup>26</sup>—by Freya, when all the other Diar had passed away, 23<sup>27-28</sup>—the Swedes sacrificed to Frey (the national god) for a long time after his death, 4<sup>6</sup> 24<sup>14-15</sup>—in his cult the chief ceremony was the 'sónarblót,' the sacrifice of the 'Sónar-goltr,' the largest boar that could be found (Longobard. Sonorpair: verres qui omnes alios verres in grege batuit et vincit, Sievers, 'Beiträge,' xvi. 540-44) cf. Helg. Hjørvarðs., Bugge 176b<sup>1-5</sup>, Hervar. s. ch. 10. The usual translation atonement sacrifice, is etymologically misleading (cf. O.E. sunor, herd of swine), 32<sup>6</sup>—it is to this primitive divinity of the Swedish race that Odin undertakes to sacrifice on behalf of the Swedes, 20<sup>28</sup>—blood-offering festivals ordained by Odin: against winter (in autumn) for good year, 20<sup>17-18</sup>—in midwinter for the growth of the earth, 20<sup>18-19</sup>—at summer=against summer, *i.e.* in spring, for victory (sigrblót), 20<sup>19-20</sup> cf. 62<sup>6-9</sup>; for this seems to be the same festival that Snorri refers to as 'the chief blood-offering' which 'should be at Upsala in the month of Goi (Feb.-March); then should be done blood-offering for peace and victory to the king,' ii. 111<sup>26-30</sup>—blood-offerings in special cases: at Upsala, in the reign of Domald, to avert persistent famine, oxen were sacrificed the first year, human beings the second, the king himself the third, the seats of the gods being reddened with his blood, i. 29<sup>8-33</sup>—K. Aun sacrificed his nine sons for long life to himself, 41<sup>31-32</sup> 42<sup>18</sup> 43<sup>16</sup>—K. Olaf Treeshaver, 'little given to blood-offerings,' *i.e.*, an un-

believer, was in time of famine sacrificed by his own subjects for the year's increase, 66<sub>16-19</sub>—Olaf the Holy's tax-gatherers, as intruders in Swedish Jamtland, are designated for blood-offering, ii. 295<sub>15-16</sub>—blood-offerings still in vogue in Sweden under Blot-Svein and Eric Year-Seely, end of eleventh and beginning of twelfth century, iii. 285<sub>1-3</sub>—only in Sweden are sacrifices to the goddesses, *dísablót*, mentioned, i. 50<sub>32-33</sub>

2. Norway. Here the ancient temple of Mere at the head of Thrandheim-firth is the chief centre of heathen worship (Odinic cult), although Ladir, first built by Hairfair about 868, through the religious zeal of the Earls Hakon Griotgarthson and Sigurd his son, had become a centre of worship for the men of Outer-Thrandheim, already before the reign of Hakon the Good (934-61). For the blood-offerings of Ladir, see i. 165<sub>5</sub>-166<sub>17</sub> 168<sub>18-21</sub> 169-170<sub>7</sub>—at the temple of Mere, in Hakon the Good's time, blood-offerings were carried out under the auspices of eight lords, respectively representing the eight folklands of Thrandheim, i. 170<sub>10</sub>-171<sub>25</sub>. But this statement is in conflict with others relating to the sacerdotal constitution of this temple, the oldest, apparently, in Norway; for in Olaf the Holy's time 'twelve men took upon themselves to carry out the blood-feasts' (*blót-veizla*), (which recalls the temple constitution of Odin, *Diar*), ii. 196<sub>32-33</sub>—the same constitution of the temple service must have prevailed in Ol. Tryggvison's days; for when, at Mere, he threatens to offer the 'noblest of men' in a great sacrifice to the gods, he designates twelve Thrandheimers thereto, seven of whom (acc. to the best MS. authority) Snorri mentions by name, adding that 'other five he named withal,' i. 318<sub>9-10</sub> 29-319<sub>12</sub>—here the seasonable arrangement of blood-offering festivals was the same as in Sweden: at winter-nights (Oct. 14), *i.e.*, in autumn, 'for the booting [bettering] of the year,' 'to welcome the winter,' 'cups signed to the Æsir after ancient wont,' 'neat were slaughtered there and horses, and the stalls reddened with blood,' ii. 193<sub>8-12</sub> 196<sub>27-28</sub>—at midwinter, for peace and good winter-season, 194<sub>13-18</sub> 29-31 196<sub>8</sub> 29—in spring (at *sumri* = towards summer) for the welcoming of summer, 196<sub>30</sub>—the midsummer offering (*miðsumars-blót*) at Mere, i. 317<sub>19-23</sub> 318<sub>10</sub> was obviously to be a sort of show-festival, arranged out of ordinary course, at Ol. Tryggv.

vison's special request—blood-offerings of human beings, frequent in Sweden, are rare in Norway: Olaf Tryggvison refers to sacrifice of thralls and evil-doers as a matter of custom, i. 319<sub>2-4</sub>—Earl Hakon is alleged to have sacrificed his son Erling to Odin, for victory over the Jomsvikings, 283<sub>27</sub>—individual sacrifices: Raud the Strong 'busy in blood-offerings,' 329<sub>16</sub>—Sigurd of Thrandness held the three blood-offering festivals every year, ii. 214<sub>29-31</sub>—blood-offering houses (blót-hús), private temples, 204<sub>18-20</sub>—Ol. the Holy's punishments for blood-offerings, 403<sub>1-7</sub>

**BLOW** (blása), a technical term variously applied to indicate signalling by trumpet: blow up (blása), to give the signal, ii. 362<sub>80</sub>—blow the warblast (blása herblástr), to give signal for attack, i. 178<sub>5-7</sub> ii. 57<sub>13</sub> 32<sub>16</sub> iii. 36<sub>4</sub> 70<sub>7-8</sub> 167<sub>29-30</sub> 241<sub>18</sub> 316<sub>19</sub> 444<sub>26</sub> 451<sub>9</sub>—blow (people) together (bl. mönnum, her, saman), i. 339<sub>24-25</sub> iii. 132<sub>19</sub>—blow for departing (bl. til brottlogu), i. 361<sub>24</sub>—blow up for the gathering together of ships (bl. til samlogu skipum), i. 366<sub>3-4</sub>—blow a gathering for the guard (bl. til hirðstefnu), ii. 130<sub>2-3</sub>—blow to a thronged assembly (bl. til fjölmennrar stefnu), ii. 184<sub>5-6</sub>—blow for a Thing (bl. til þings), ii. 203<sub>28-29</sub> 288<sub>10</sub> iii. 84<sub>21-22</sub> 386<sub>12</sub>—blow the host for the ships (bl. liði til skipa), ii. 354<sub>23</sub> iii. 468<sub>9-10</sub>—blow to landwending (blása til landgongu), iii. 170<sub>12</sub>—blow folk up after (the leader) (blása liði upp eptir . . .), 301<sub>24-25</sub>—blow the host to a husting (blása liði til húsþings), 404<sub>2</sub>—blow the host up (for a muster) (blása liði upp), 423<sub>19-20</sub>—blow folk out (to confront an enemy) (blása liði út), 207<sub>12-13</sub> 482<sub>1-2</sub>

**BOARDING** (of a ship) (uppganga), i. 372<sub>29</sub> ii. 59<sub>6</sub> 60<sub>9</sub>

**BODY-GUARD, COURT, COURTMEN** (hirðmaðr, hirð coll.), the household troops of a king or magnate: Harald Hairfair's, i. 90<sub>10</sub> 98<sub>27</sub> 99<sub>1-5</sub>—Hakon the Good's, 150<sub>14</sub> 183<sub>8</sub>—Earl Hakon Sigurdson's, 338<sub>11</sub>—Olaf Tryggvison's, consisting both of natives and foreigners, 352<sub>21-24</sub>—Olaf Haraldson's, numbering sixty, their service and wages being regulated by special laws, ii. 67<sub>28-29</sub>—their great dormitory within the king's residence, 68<sub>2-3</sub>—many shared dormitory with the king himself, 125<sub>19-20</sub> cf. 133<sub>20-22</sub>—murder of, by blind K. Rörek's plotting, 129<sub>25</sub> 81<sub>32</sub>—signalled to gather on an emergency, 130<sub>8</sub>—Thorarinn Nefjolfson incorporated in K. Olaf's guard, 135<sub>10</sub> 14—

- so also Gowk-Thorir and Afrafasti on being baptized, 399<sup>5-81</sup>—K. Olaf takes frequent counsel with his body-guard when K. Knut threatens invasion, 346<sup>21</sup>-347<sup>8</sup>—K. Olaf's guard in the centre at Sticklestead, 400<sup>14</sup>—K. Olaf the Swede's guard attend him at Upsala Thing, 118<sup>10-11 15-16</sup>—as does Earl Rognvald's him on the same occasion, 118<sup>19</sup>—K. Onund of Sweden, on being elected ten years of age, surrounds himself with a body-guard, 165<sup>24</sup>—he places officers of it at Olaf Haraldson's disposal for the reconquest of Norway, 391<sup>18-21</sup>—K. Magnus the Good, eleven years of age, establishes his body-guard on being proclaimed King of Norway, iii. 7<sup>21</sup>—as Earl of Denmark Svein Wolfson surrounds him with a body-guard, 31<sup>21</sup>—Asmund, a prince of the blood royal, punished for ribaldry by being relegated to the body-guard of K. Svein Wolfson, 117<sup>19</sup>—Harald Sigurdson's in his ill-starred raid on Jutland, 98<sup>14</sup>—Olaf the Quiet's body-guard, commanded by Skuli 'the son of Tosti,' 183<sup>19-20</sup> consisted of one hundred (= 120) persons, 194<sup>8</sup>—K. Hakon Magnuson's body-guard, 205<sup>21</sup>—Harald Gilli's, 314<sup>8</sup>—sixty of whom fell in the battle of Fyrileif, 317<sup>24</sup>—recruited by many of the followers of Magnus the Blind, 334<sup>10</sup>—refuse to acknowledge Sigurd Slembi-Deacon king after the murder of their lord, 344<sup>4</sup>—they settle with Queen Ingirid the succession after Harald's death, 347<sup>7-18</sup>—Magnus the Blind's former body-guard gather round him again on his leaving the monastery of Monkholm, 349<sup>10</sup>—K. Ingi Haraldson's, 355<sup>15</sup> 387<sup>17</sup> 388<sup>8</sup>—K. Sigurd Haraldson's, 187<sup>19</sup> 359<sup>24</sup>—K. Eystein Haraldson's, 385<sup>20-21</sup>
- BOIL OF THE THROAT** (kverkasullr), cured by Olaf the Holy, ii. 383<sup>29</sup>-384<sup>80</sup>
- BONDER, GOODMAN** (búandi, bóndi), a free householder, husbandman; took in Norway rank in the social scale below the 'franklin,' holdr, q.v. The copious references are due to the consideration that in Norway particularly the history of the country is so intimately bound up with the traditional rights and customs of this originally the most powerful class of society, which steadily declines in importance as royal power and hierarchical supremacy gain in ascendancy, i. 68<sup>31</sup> 93<sup>15-18</sup> 96<sup>8-7</sup> 105<sup>81</sup>-106<sup>1 15</sup>-107<sup>5</sup> 32-108<sup>6</sup> 149<sup>19</sup>-150<sup>28</sup> 160<sup>19-28</sup> 164<sup>31</sup> 165<sup>9-14</sup> 166<sup>21-22 25</sup> 167<sup>2 18 29 33</sup> 168<sup>5 12 16 18 24</sup> 169<sup>10 25</sup> 170<sup>80</sup> 171<sup>6 12</sup> 175<sup>19 30</sup> 181<sup>2</sup> 183<sup>4</sup> 207<sup>85</sup> 213<sup>24</sup> 217<sup>25</sup> 218<sup>8-9 14-16</sup>

(219<sub>6</sub> Iceland) (229<sub>19</sub> Esthonia) 242<sub>88</sub> 273<sub>26</sub> 276<sub>5</sub> 7 12 288<sub>17</sub>  
 290<sub>14-15</sub> 291<sub>24</sub> 82 292<sub>6</sub> 293<sub>9-10</sub> 20 294<sub>11</sub> 295<sub>24</sub> 296<sub>8</sub> 7 297<sub>26-27</sub>  
 303<sub>21</sub> 304<sub>18</sub> 26 305<sub>6</sub> 12 16 21 22 309<sub>2</sub> 316<sub>23</sub> 27 81 317<sub>7</sub> 9 17 22 26 80  
 318<sub>2</sub> 26 319<sub>13</sub> 17 80 320<sub>7</sub> 12 17 28 321<sub>5</sub> 8 342<sub>15</sub>—ii. 332<sub>4</sub> 46<sub>2</sub> 8 6 7  
 47<sub>8</sub> 4 8 18 16 88 48<sub>8</sub> 9 11 50<sub>13</sub> 54<sub>9</sub> 55<sub>8</sub> 9 65<sub>1</sub> 68<sub>23</sub> 69<sub>80</sub> 70<sub>9</sub> 14 73<sub>18</sub>  
 75<sub>27</sub> 76<sub>13</sub> 16 77<sub>18</sub> 14 17 25 29 78<sub>11</sub> 15 17 79<sub>12</sub> 85<sub>27</sub> 86<sub>8</sub> 106<sub>8</sub> 108<sub>25</sub>  
 109<sub>23</sub> 113<sub>4</sub> 10 118<sub>1</sub> 22 120<sub>13</sub> 121<sub>19</sub> 152<sub>7</sub> 155<sub>30</sub> 165<sub>23</sub> 171<sub>24</sub> 172<sub>3</sub>  
 20 27 82 83 173<sub>2</sub> 189<sub>25</sub> 29 190<sub>81</sub> 191<sub>11</sub> 22 193<sub>5</sub> 18 24 26 194<sub>8</sub> 21 23 27  
 30 195<sub>1</sub> 8 18 18 25 202<sub>9</sub> 16 204<sub>4</sub> 6 14 205<sub>24</sub> 206<sub>13</sub> 28 24 26 80 207<sub>30</sub>  
 208<sub>1</sub> 7 209<sub>28</sub> 30 226<sub>16</sub> 231<sub>27</sub> 29 232<sub>20</sub> 25 233<sub>4</sub> 6 10 17 23 32 234<sub>4</sub> 8  
 237<sub>20</sub> 287<sub>22</sub> 295<sub>27</sub> 338<sub>12</sub> 24 345<sub>13</sub> 346<sub>10</sub> 348<sub>9</sub> 13 354<sub>12</sub> 359<sub>15-22</sub>  
 363<sub>2</sub> 25 27 364<sub>10</sub> 365<sub>2</sub> 15 366<sub>22</sub> 367<sub>1</sub> 397<sub>9</sub> 13 398<sub>2</sub> 7 21 400<sub>5</sub> 401<sub>10</sub>  
 23 402<sub>5</sub> 18 88 403<sub>16</sub> 404<sub>1</sub> 406<sub>16</sub> 21 31 409<sub>7</sub> 410<sub>29</sub> 411<sub>2</sub> 7 22 26  
 413<sub>28</sub> 414<sub>4</sub> 8 15-16 416<sub>21</sub> 417<sub>6</sub> 23 422<sub>26</sub> 424<sub>15</sub> 425<sub>14</sub> 19 27 426<sub>1</sub> 31  
 427<sub>13</sub> 19 22 428<sub>2</sub> 8 6 7 25 434<sub>7</sub> 436<sub>7</sub> 437<sub>10</sub> 14 28 438<sub>5</sub> 6 439<sub>14</sub> 443<sub>18</sub>  
 446<sub>5</sub> 82 447<sub>10</sub> 80 450<sub>27</sub>—iii. 717 8<sub>7</sub> 12 16 19 26 27 95 21<sub>16-24</sub> 28  
 26<sub>29</sub> 47<sub>81</sub> 57<sub>20</sub> 28 98<sub>18</sub> 16 102<sub>1</sub> 107<sub>23</sub> 29 108<sub>2</sub> 110<sub>4</sub> 11 19 81 83 111<sub>29</sub>  
 115<sub>16</sub> 118<sub>8</sub> 132<sub>11</sub> 138<sub>21</sub> 140<sub>19</sub> 142<sub>16</sub> 145<sub>5</sub> 148<sub>9</sub> 149<sub>16</sub> 153<sub>24</sub> 155<sub>8</sub>  
 179<sub>21</sub> 199<sub>9</sub> 205<sub>15</sub> 222<sub>4</sub> 243<sub>8</sub> 248<sub>8-9</sub> 306<sub>15</sub> 27 317<sub>8</sub> 318<sub>25</sub> 29 319<sub>1</sub>  
 344<sub>8</sub> 10 370<sub>6</sub> 9 373<sub>15</sub> 80 374<sub>4</sub> 400<sub>1</sub> 402<sub>31</sub> 419<sub>19-20</sub> 22 420<sub>29-30</sub> 421<sub>14</sub>  
 449<sub>5</sub> 17 20 456<sub>24</sub> 80 459<sub>25</sub> 27 80 460<sub>1</sub> 10 461<sub>30</sub> 32 479<sub>10</sub> 15 19 23  
 485<sub>15</sub> 16

BONDFOLK (ánauðigt fólk), slaves employed as herds and herdesses, i. 49<sub>13-16</sub>

BONDMAID, *see* Bondwoman.

BOND-SLAVES (state of, ánauð), i. 229<sub>8</sub>

BONDWOMAN (ambátt), i. 49<sub>19</sub>—ii. 160<sub>21</sub>—iii. 125<sub>4-32</sub>

BOOK (bók), all written in golden letters, *i.e.*, the plenary brought from the East to Norway by Sigurd Jerusalem-farer, iii. 288<sub>23-29</sub> 289<sub>2</sub> 9 16-18 310<sub>1-3</sub>

BOOTH (búð), literally a dwelling, but specially a shed generally tilted over (tjölduð) at a 'Thing-stead,' where, during the business of the Thing, *q.v.*, the chief men with their retainers took up their abode, ii. 243<sub>13</sub> 305<sub>1-2</sub> 28 306<sub>19</sub> 307<sub>2</sub> 308<sub>24</sub> 309<sub>8</sub> 18 —booth tilted, 306<sub>5</sub> 9 10 12 —dais (pallr) in a booth, 307<sub>3</sub> 31 308<sub>11</sub>

BOOTH-FELLOWS (búðarlið), attendants on a chief during the session of a Thing, when a booth is his habitation, ii. 309<sub>8</sub>

BOOTH-MAN (búðarmaður), one of such an attendance, ii. 309<sub>8</sub>

BOOTH-MATE (búðunautr), a fellow-inmate of a booth, ii.



- BORROWS (gislar), mutually given and taken on peace being established between the kings of Norway and Denmark, iii. 148<sub>84</sub>-149<sub>8</sub>—given by Hising bonders to Eyst. Haraldson, 374<sub>6</sub> 14—cf. Hostage.
- BOUNDARY disputes between Norway and Sweden: under Harald Hairfair, i. 105<sub>12</sub>-108<sub>22</sub> 109<sub>15</sub>-110<sub>19</sub>—under Hakon the Good, 163<sub>6-22</sub> ii. 276<sub>21-31</sub>—under Olaf the Holy, ii. 76<sub>1</sub>-78<sub>25</sub> 118<sub>29</sub>-119<sub>2</sub> 7-10 276<sub>81</sub>-277<sub>27</sub> cf. iii. 263<sub>25</sub>-264<sub>22</sub>
- BRAGI-CUP (Bragafull), a cup which an heir should empty at a heirship-feast on succeeding to his father's lordship; the ceremony described, i. 58<sub>12-28</sub>
- BRAND (dfl), an indelible mark, Lat. stigma, iii. 161<sub>14</sub>
- BRASS (eir), more correctly copper, iii. 309<sub>20</sub>
- BREAD (brauð), baked in heated ovens, iii. 125<sub>15-20</sub>
- BREAD-BASKET (brauð-kass), i. 325<sub>19</sub>
- BRIBE (múta), ii. 307<sub>20</sub>
- BRIBERY by Knut the Mighty, ii. 329<sub>3-22</sub> 335<sub>21</sub>-336<sub>20</sub> 27-84 342<sub>20</sub>-343<sub>15</sub> 378<sub>27</sub>-379<sub>21</sub>
- BRIDAL ESCORT, described, ii. 152<sub>3-8</sub> 13-24
- BRIDAL FEAST (veizla, brullaup), to drink a (drekka), ii. 153<sub>3-5</sub>
- BRIDGE (brú), across water, iii. 420<sub>28</sub> 453<sub>26</sub>
- BRIDGES (bryggjur):
1. Piers at which ships could be berthed (also, less accurately, translated 'gangways'), i. 138<sub>17-18</sub> 335<sub>22</sub> 24 ii. 195<sub>29</sub> 264<sub>25</sub> 26 iii. 327<sub>19</sub> 29 400<sub>26</sub> 401<sub>9</sub> 18 417<sub>2</sub> 12 19 439<sub>30</sub>
  2. Gangways, movable, carried on board ship, ii. 265<sub>27</sub> iii. 401<sub>10</sub>
- BRIMSTONE (brennisteinn), mixed with wax, used for tinder, iii. 64<sub>17</sub>
- BROTH (soð), of horseflesh drunk at blood-offerings, i. 169<sub>27</sub>—of a sodden dog (hundssóð) cast upon the tomb of King Eystein Haraldson to put a stop to miracles taking place there, iii. 396<sub>1</sub>
- BULL (griðungr), fed up for sacrifice, grew wild and killed many people, King Egil of Upsala the last, i. 45<sub>23</sub>-46<sub>16</sub>—representing the guardian spirit of the family of Thord the Yeller, in Western Iceland, 269<sub>8-10</sub>
- BULL'S-HORN (dýrs horn), drinking horn, used when Bragi's cup was emptied, i. 58<sub>28-28</sub>

**BURG** (borg), a fortress made of turf and timber with a mote round it in Kvaldin's-isle, iii. 227<sup>2-3</sup> cf. Sarpsburg—burgs distinguished from castles, 259<sup>5-6</sup>

**BURIALS**: burning (brenna) the dead, ordained by Odin, i. 20<sup>6</sup>—the dead should be burnt on a bale-fire together with some of their chattels, standing stones being set up for monuments over them, 417-19 20<sup>5-11</sup>—the ashes were carried out to sea, or buried in the earth, a mound being raised over noble lords, and standing stones over men of fame, 20<sup>11-16</sup>—the higher the smoke rose the more exalted 'in heaven' would be the dead, and the richer, the more treasure was buried with him, 22<sup>3-6</sup>—burning the dead on a pyre on board ship, a very famous funeral rite enacted on himself by K. Haki of Sweden, 40<sup>18-24</sup>—burning of Odin, 22<sup>1-6</sup>—of Vanland, 27<sup>19</sup>—of Domar, 30<sup>12-26</sup>—of Agni, 34<sup>14</sup>—**BURNING AGE** (brunaöld) the period during which the dead were disposed of by burning their bodies, 417-22—lasted in Sweden and Norway long after the mound age came into vogue, 429-30—**MOUND AGE** (haugaöld), the era when laying the bodies of the dead in a barrow or mound (haugr) came into fashion, originated in Sweden with Frey being laid in barrow at Upsala, 419-22 23<sup>13-22</sup>—and in Denmark when Dan the Proud was laid in mound with all his kingly raiment, armour, horse and saddle gear, besides plenteous wealth, 428-29—burying one's self alive in a howe with a chosen company and plentiful store of victuals and drink, an alternative preferred by K. Herlaug of Naumdale to giving himself into Hairfair's power, 97<sup>20-29</sup>—Earl Sigurd of Orkney buried in a howe at Oikel-bank in Scotland, 116<sup>28</sup>—fallen warriors buried in ships with mounds heaped over them at Frædisberg, 180<sup>5-11</sup>—Hakon the Good buried in a great howe, all armed with the best of his array, but with no wealth beside, and his men spake such words over his grave as heathen men had custom, wishing him welfare to Valhall, 188<sup>25-30</sup>—Halfdan the Black's body divided and laid in mound in four separate folklands, 86<sup>28-87<sup>5</sup></sup>

**BURIED TREASURE** (jarðfé), where hidden, known by Odin, i. 19<sup>7</sup>

**BUTTER-KEG** (smjor-hlaupr, cf. prov. Engl. leap, basket), i.

325<sup>19</sup>  
**BY-MEN** (býjar-menn), towns-folk, iii. 400<sup>1-2</sup>

- BYRNY (brynja), *see* Weapons, 1, defensive.
- CABLE (kaðall), drawn between two ships, and pulled in when a third craft passed, so as to capsize it, ii. 30<sub>30</sub>—(tengsl) whereby ships were lashed together in action, 60<sub>12</sub>
- CALDRON (ketill), in which the flesh of sacrificed animals was cooked over fires on the floor of the temple, i. 165<sub>22-25</sub>
- CALTROPS, *see* Weapons, 2, offensive.
- CAMP-FOLLOWERS: many staff-carles (stafkarlar), *i.e.*, old men leaning on sticks, followed either army, as well as poor people, who begged their meat, at Sticklestead, ii. 444<sub>15-16</sub>
- CANDLE (kerti), for use in holy worship, i. 331<sub>27</sub>—a large, given by thralls in Jamtland as song-reward to a guarded prisoner, ii. 297<sub>12</sub>—light of a, seen burning over the spot where the body of Olaf the Holy was secreted at Sticklestead, 447<sub>15-20</sub>—candles light of their own accord on the altar where Olaf the Holy was enshrined, 460<sub>3-4</sub> cf. 459<sub>9-12</sub>
- CANDLE-PAGE, CANDLE-SWAIN (kertisveinn), servant in the king's court, whose duty it was to hold a lighted candle before the king's table during meals, and while drinking went on, iii. 193<sub>10</sub> 289<sub>14</sub>
- CANON-LAW (kristinn rétt), for Norway framed by Olaf the Holy, with the assistance of his court bishop Grimkel, ii. 68<sub>18-20</sub>
- CAPITULATION, of a garrison, having to run the gauntlet on evacuating the fort: as they went out each of them was whipped with twigs (er þeir gengu út, þá var hverr þeira sleginn límahogg), iii. 228<sub>12-15</sub>
- CARTING (aka), carting corn, ii. 358 279<sub>14</sub>
- CASK OF MEAD (mjaðar-bytta), ii. 126<sub>4</sub> 127<sub>15</sub>
- CASTING OUT of children (at bera út börn), a heathen usage in Iceland, permitted after the conversion of the island to Christianity, ii. 69<sub>7-8</sub>
- CASTLE (kastali), a great, erected by K. Sigurd Jerusalemfarer at Kings' Rock of turf and stone, with a great dyke (mote, diki) round it, iii. 278<sub>2-4</sub> 327<sub>32</sub> 328<sub>14</sub> 329<sub>12</sub> 330<sub>8</sub> 331<sub>15</sub> 332<sub>7</sub> Cf. Burg.
- CATTLE, neat, oxen (naut) slaughtered for heathen sacrifices, i. 165<sub>15</sub> ii. 193<sub>8-10</sub>
- CAVALRY (riddarar, hestalið), in Kaiser Otto's army invading Denmark, i. 255<sub>18</sub>—in Harald Godwinson's army at Stam-

- ford-bridge, iii. 171<sub>25</sub> 172<sub>19-22</sub> 173<sub>8-5</sub>—in the heathen army at Pezina, 430<sub>1</sub>
- CAVE (hellir), in the island of Forminterra, occupied as a stronghold by Moorish pirates, iii. 252<sub>18</sub>-253<sub>27</sub>—in the precipices on Cleughfirth in Halogaland, winter abode of Sigurd Slembi-Deacon and his band, 356<sub>23-24</sub>
- CENSER (glóðar-ker), used for testing the inflammability of Olaf the Holy's hair cut after death, ii. 456<sub>18-30</sub>
- CHAFFER-FARINGS (kaupferðir), merchant voyages, ii. 80<sub>28</sub> 81<sub>26</sub>-83<sub>11</sub> 258<sub>12</sub>-265 iii. 338<sub>5</sub>
- CHAINS, of gold and silver (viðjar or silfri ok gulli), made for the dog-king Saur, i. 162<sub>1</sub>—of iron (járn), drawn across Stocksound to stop thoroughfare from the lake Malar, ii. 714<sub>15</sub>—of iron (járn-rekendr), across the strait of the Golden Horn at Constantinople in Harald Sigurdson's time, iii. 752<sub>3</sub>—of iron, with wooden spars (sumt með viðum), laid across the bight at Bergen to bar Harald Gilli's approach to the town, 322<sub>1-4</sub> 323<sub>1</sub>
- CHAIR, STOOL (stóll), provided at the open-air Thing of Upsala for the king and the chief men, ii. 118<sub>15 18 21 28</sub>
- CHALICE (kalekr), belonging to the cathedral of Skalaholt, formerly a drinking cup, 'board-beaker' (borðker), in K. Harald Gilli's possession, and presented by him to bishop Magnus Einarson, iii. 335<sub>12-15</sub> 336<sub>1-3</sub>
- CHAMPION-DRINKING, *see* Drinking.
- CHAMPIONS (kappar), warriors peerless in skill of arms, seem to have been the class of men who afterwards, in Harald Hairfair's army, went under the names of Bareserks and Wolf-coats; twelve such in sea-king Haki's company (Harald's bareserks were also twelve), i. 38<sub>10-19 26-27</sub> 40<sub>1</sub> 45<sub>17</sub>
- CHAPEL (kapella), erected to Olaf the Holy in a street in Constantinople where he had appeared to his brother Harald and promised him delivery from prison, iii. 73<sub>18-20</sub>
- CHAPMEN (kaupmenn), i. 229<sub>2</sub> ii. 345<sub>8</sub> 423<sub>23</sub> iii. 192<sub>14</sub> 327<sub>22-25</sub>—merchant men (kaupskip), 299<sub>18</sub> 328<sub>3 6</sub>
- CHARACTER READING, an accomplishment possessed by Dale Redson of Eastern-Dales, Norway, ii. 340<sub>14-29</sub> 31<sub>2</sub>
- CHEAPING, Chippingham, Cheapingstead (kaupangr), *the* market place, *the* trading town, a current term for Nidoyce

- from the days of Olaf Haraldson, ii. 275<sub>28</sub> 302<sub>6</sub> 454<sub>24</sub> 466<sub>7</sub>—  
 iii. 7<sub>15</sub> 35<sub>26</sub> 104<sub>22</sub> 206<sub>14 21</sub> 207<sub>18</sub> 208<sub>1</sub> 210<sub>18</sub> 233<sub>24</sub> 237<sub>20</sub> 238<sub>7</sub>  
 269<sub>20</sub> 275<sub>15</sub> 284<sub>8</sub> 315<sub>5-6</sub> 348<sub>25</sub> 357<sub>30</sub> 359<sub>15 20</sub> 369<sub>14</sub> 370<sub>9</sub> 391<sub>20</sub>  
 25-26 415<sub>30</sub> 416<sub>10</sub> 438<sub>21</sub> 441<sub>21</sub> 447<sub>11 20</sub> 481<sub>18</sub>
- CHEAPING-SHIPS (kaupskip), merchant men, i. 254<sub>25</sub> iii.  
 441<sub>24</sub> 442<sub>5</sub>
- CHEAPING-STEADS (kaupstaðir), rose much in Norway and  
 flourished in the reign of Olaf the Quiet, iii. 192<sub>9-12</sub>
- CHEAPING VOYAGES (kaupferðir), i. 289<sub>8 11</sub> 300<sub>9 11</sub>
- CHECK, v. (skækja), of a move in the game of chess: 'skækði  
 (skákaði) riddara af konungi,' not, as translated, 'checked  
 the king's knight,' but gave check and took the king's (Knut's)  
 knight, ii. 326<sub>18-19</sub>
- CHESS (skák-tafl), played by King Knut and his brother-in-  
 law, Sept. 29th, 1028, ii. 326<sub>5-7 17-21</sub>
- CHESSBOARD (taflborð), ii. 326<sub>6 21</sub>
- CHEST, 1 (arka), an ark, a large chest on feet, ii. 297<sub>20-21</sub>—2.  
 (kista), a portable chest, i. 280<sub>24-26</sub> iii. 394<sub>1</sub>—3. (lík-kista, or,  
 shorter, kista), lyke-chest, a coffin, ii. 447<sub>25 27 29</sub> 448<sub>5 6 21</sub>  
 455<sub>14 16 20 21</sub>
- CHIPS (spænr, sing. spánn), whittled from a wooden pin on  
 a Sunday by Olaf the Holy, burnt by himself in the hollow  
 of his hand for penance, ii. 385<sub>5-20</sub>
- CHOIR (kórr), the chancel in a church, ii. 131<sub>8</sub> 327<sub>10</sub> iii. 310<sub>11</sub>  
 427<sub>5</sub>
- CHOIR-COPE (kantara-kápa), cf. A.S. cantercappa, a bishop's  
 cope, ii. 205<sub>23</sub>
- CHRISTIANITY (kristni), K. Athelstan had Hakon the Good  
 christened in England, and he was a good Christian, i. 141<sub>4-5</sub>  
 13—also Hakon's brother, Eric Bloodaxe, with his wife and  
 children, 152<sub>22-23</sub> 201<sub>12-13</sub>
- Propagation of:
- In Norway. Hakon the Good has to keep secret his  
 Christian observances, all his subjects being heathen, i. 163<sub>26</sub>-  
 164<sub>7</sub>—his endeavours to convert the people of no avail, 164<sub>11</sub>-  
 171<sub>25</sub>  
 The sons of Eric Bloodaxe broke temples and images, but  
 made no converts, i. 201<sub>12-13</sub>
- Harald Gormsson of Denmark, having become King of  
 Norway after Harald Greycloak, takes active interest in con-

verting the Norwegians, but when Svein, his son, succeeded, a general lapse back to paganism followed, i. 301<sub>19</sub>-302<sub>5</sub>

Olaf Tryggvison converts the people of the Wick, i. 302<sub>12</sub>-303<sub>18</sub>—of Rogaland, 304<sub>16</sub>-305<sub>27</sub>—of Hordland, 306<sub>8</sub>-307—of Sogn, Firths, South-Mere, Raumsdale, 308<sub>18</sub>-309<sub>4</sub>—of North-Mere, 309<sub>5-6</sub>—of Ringrealm, 310<sub>30-31</sub> 311<sub>12-17</sub>—of Thrandheim, 318<sub>5</sub>-321<sub>18</sub>—of Halogaland, 324-334<sub>6</sub>

The Earls Eric and Svein Hakonsons, though pagans themselves, let every one do as he liked with regard to Christianity, ii. 73<sub>22-24</sub>

Olaf the Holy has a court bishop and court clergy, ii. 67<sub>20-21</sub>—he frames church law for Norway by the counsel of the bishop and other clerks, 68<sub>18-22</sub>—ultimately the 'bonders' submitted to these laws, 68<sub>22-24</sub>—these laws he has read out at every public assembly in 1017 on his progress south along the land, ii. 73<sub>18-20</sub>—when he began his reign, the maritime folklands were Christian, but ignorant of canon law, while inland the people were all heathen, 73<sub>25</sub>-74<sub>3</sub>—reasons why Christianity sped better in the Wick than elsewhere in Norway, 80<sub>20</sub>-81<sub>2</sub>—Olaf's ways with stubborn heathens, 73<sub>32</sub>-74<sub>3</sub> 102<sub>1-27</sub>—King Røerek's disbelief in the gospel, 131<sub>17-21</sub>—Olaf finds Christianity in a most backward state from Upper Thrandheim to Halogaland, 189<sub>14-20</sub>—has the law of the church promulgated in these parts accompanied by the infliction of severe penalties where called for, 191<sub>1-8</sub>—Halogaland christened again, 192<sub>12-14</sub>—all Thrandheim converted, 197<sub>18</sub>-198<sub>4</sub>—Gudbrandsdale christened, 200<sub>19</sub>-209<sub>3</sub>—Heathmark, Thotn, Hadaland, Ringrealm, Raumrealm, Sol-isles, converted, 209<sub>6</sub>-210<sub>8</sub>—Vors, 231<sub>22</sub>-232<sub>4</sub>—Valdres, 232<sub>15</sub>-234<sub>4</sub>—Olaf ready to accept military service at Sticklestead from robbers and waylayers provided they let themselves be baptized, 394<sub>3-11</sub> 24-395<sub>18</sub> 399<sub>5-31</sub>—he turns away five hundred who refused baptism, 398<sub>28</sub>-399<sub>5</sub>

2. Denmark. Keisar Otto converts, at the point of the sword, K. Harald Gormson and his host to Christianity, A.D. 975, i. 253<sub>18-28</sub> 255<sub>11</sub>-257<sub>28</sub>—Harald's way of converting his subjects, 301<sub>19-25</sub>

3. Sweden. Snorri is silent about propagation of Christianity in Sweden, knowing only the military conversion of the Smallands by K. Sigurd Jerusalem-farer, iii. 284<sub>24</sub>-285<sub>3</sub> 282-285

4. Orkney, Shetland, Faroe: Olaf Tryggvison converts Earl Sigurd, son of Lodver, and his Orkney subjects to Christianity, i. 290<sub>22</sub>-291<sub>8</sub> ii. 169<sub>19-20</sub>—Olaf the Holy keenly interested in the progress of Christianity in all these islands, 69<sub>15-17</sub>
5. Iceland. Olaf Tryggvison's measures for converting the people: mission of Thangbrand, i. 323<sub>5-25</sub> 339<sub>17</sub>-340<sub>10</sub>—Icelanders baptized in Norway, 334<sub>14</sub>-338<sub>8</sub>—Christianity made law in Iceland, 5<sub>25</sub> 6<sub>17</sub> 7<sub>3</sub> 4 354<sub>10-25</sub>—Olaf the Holy earnestly interested in Christianity in Iceland, ii. 69<sub>1-12</sub>
6. Greenland. Leif Ericson, christened by Olaf Tryggvison, undertakes to convert Greenland, i. 341<sub>16-20</sub> 355<sub>3-17</sub>
- CHRIST'S SCATHE (kristni-spell), offence against Christian ordinances, such as eating horseflesh, casting out children, etc., ii. 68<sub>22</sub> 69<sub>6-9</sub>
- CHRIST'S MEN (Krists men), part of the watchword in Olaf the Holy's army at Sticklestead, ii. 400<sub>31</sub> 427<sub>18</sub>
- CHURCHES (kirkjur), first erected in Norway by Hakon the Good, i. 164<sub>28</sub> 29—three of these burnt down in Northmere by the incensed heathens, 170<sub>26-28</sub>—localities where churches are mentioned :
- AGDIRNESS: church erected there by K. Eystein Magnusson, iii. 263<sub>11-12</sub>
- ALBURG, Jutland: Mary's church, burial place of Sigurd Slembi-Deacon, iii. 367<sub>20-25</sub>—and of Olaf the Unlucky, 477<sub>17-28</sub>
- BIORGVIN: Apostles' church, erected within the 'King's garth' by K. Eystein Magnusson, iii. 263<sub>8-9</sub>
- Christ's church 'the Old,' 'Ancient,' 'the Old out on the Holme,' the earliest cathedral, a wooden fabric, completed by K. Olaf the Quiet, iii. 192<sub>17-18</sub>—burial place of K. Harald Gilli and his son, K. Sigurd, 344<sub>22-23</sub> 390<sub>7-8</sub>
- Christ's church, the later cathedral, a great stone church, 'reared from the ground sill by Olaf the Quiet, but little was done of it' in his lifetime, 192<sub>15-17</sub>
- Michael's church on Nordness, burial place of the hanged bishop Reinald, 324<sub>22-23</sub>
- Nicolas church, 418<sub>18</sub>
- Olaf's church, K. Harald Gilli vowed to build a church

- dedicated to Olaf the Holy, if he should gain the day over K. Magnus the Blind, Jan. 7, 1135, 322<sup>12-15</sup>
- CONSTANTINOPLE: Olaf's church, built and maintained by Værings, to which ultimately Olaf the Holy's sword 'Hneitir' found its way, iii. 429<sup>17-24</sup> 43<sup>1-5</sup>
- Olaf's chapel, 73<sup>15-20</sup>
- FORCE, the church of, burial place of K. Eystein Haraldson, iii. 395<sup>21-25</sup>
- GUDBRANDSDALE: Gudbrand-a-Dales being converted by Olaf the Holy, builds a church 'there in the Dales,' ii. 209<sup>2-8</sup>
- IONA: Columbkil church the Little = St. Oran's chapel visited by K. Magnus Barefoot, iii. 222<sup>15-28</sup>
- KINGS'-ROCK: Castle church, *see* the following:  
 Cross church (Kross kirkja), a wooden building erected by K. Sigurd Jerusalem-farer within the castle of the town, consecrated 1127, rich in ornaments and relics, among which was a chip of the Holy Cross, brought by the king from Jerusalem, iii. 278<sup>4-6</sup> 309<sup>20-31</sup> 310<sup>8-7</sup> 325<sup>5</sup> 327<sup>9</sup>—robbed and destroyed by Wends, 332<sup>7-8</sup> 26-31
- LONDON: Olaf's church, iii. 126<sup>10-16</sup> 22<sup>25</sup>
- Paul's church, burial place of Edward the Confessor, iii. 157<sup>21</sup>
- MOST (Island of): Olaf Tryggvison builds there his first church in Norway, i. 291<sup>12</sup>
- NIDOYCE: Christ's church, the Cathedral.—Thorgils Hal-mason and his men, on bringing the body of Olaf the Holy to Nidoyce, waked it night-long in a waste outhouse on Saurlithe, ii. 448<sup>22-29</sup>—before the dawn of next day they had moved further up along the river, and buried it in a sandhill, where it lay from Aug. 1030, till the next summer, when it was dug up and buried at Clement's church—here, on Aug. 3, 1031, the translation of the remains of Olaf to the high altar took place—where the body had first been buried (in the sandhill) a well sprang up and was built over—that building soon gave way to a chapel, the altar of which occupied the spot where the saint's grave had been, 448<sup>28</sup>-449<sup>4</sup> 455<sup>11-15</sup> 457<sup>5-11</sup>—the chapel again gave place to Christ's church 'the Ancient,' erected by Olaf the Quiet, the altar of which stood where the altar of the chapel had



been, 457<sub>16-17</sub> iii. 195<sub>9-14</sub>—on the occasion of the consecration of this church, K. Olaf's shrine was removed thither from Clement's church and placed over the high altar, 195<sub>14-16</sub>—Archbishop Eystein's great minster which now standeth (*i.e.* his extension of the cathedral) left undisturbed the position of the altar, ii. 457<sub>12-16</sub>—the spear with which King Olaf fought at Sticklestead 'now standeth beside the altar of Christ's church,' 413<sub>10-11</sub>—the burial place of Olaf the Quiet, iii. 202<sub>10-12</sub>; of K. Olaf Magnusson, 277<sub>8-12</sub>; of K. Eystein Magnusson, 284<sub>8-9</sub>; of Hakon Shoulderbroad, 447<sub>9-12</sub>

Clement's church, the first church built in Nidoyce by Olaf Tryggvison, restored by Olaf the Holy, ii. 64<sub>29-30</sub>—his body removed from the sandhill where it had been first buried, and laid in earth in Clement's church, 455<sub>11-17</sub>—twelve months and five days after the death of the king, it was translated to the high altar in this church, 455<sub>17-457<sub>2</sub></sub>—(here K. Magnus the Good placed the shrine he made for his father, iii. 16<sub>8-23</sub>)—the bell called Glad given to the church by K. Olaf, 35<sub>24-26</sub>—K. Magnus the Good laid in earth at Clement's church, where then was the shrine of his father, 93<sub>5-7</sub> 206<sub>22</sub>

Gregory's church, built by Harald Hardredy, iii. 105<sub>11-12</sub>

John's church, iii. 48<sub>1-17</sub>

Margaret's church, built of stone by the Drinking Guild in Nidoyce, iii. 192<sub>23-24</sub>

Mary's church, reared by Harald Hardredy on 'the Mel,' nigh where the body of K. Olaf had lain in earth the first winter after his fall, iii. 104<sub>30-105<sub>3</sub></sub>—broken down by Archbishop Eystein, 105<sub>8-6</sub>—the holy relic of K. Olaf removed to this church when it was finished, 105<sub>6-8</sub>—the burial place of Harald Hardredy, 184<sub>18-20</sub>—by the north door of this church were cut in the stone marks showing the height of the three kings, Olaf the Holy, Harald Hardredy his brother, and the latter's grandson, Magnus Barefoot, 233<sub>28-32</sub>

Nicolas church, built by K. Eystein Magnusson within the 'king's garth,' and done with much care, both of carvings and other work, iii. 263<sub>13-16</sub>

Olaf's church, built on the spot where stood the waste out-

- house within which the body of Olaf was waked by Thorgils Halmason and his men the night after it arrived to Nidoyce, ii. 457<sup>17-20</sup>—the building of it begun by Magnus the Good, and completed by Harald Hardredy, iii. 104<sup>21-24</sup> 26-28—to this church was removed from Clement's church the holy relic of St. Olaf, and here it was kept while Mary's church was building, 105<sup>6-8</sup>—probably the body of Magnus the Good was moved here from Clement's church at the same time, for here, beside the tomb of K. Magnus, were buried Einar Thambar-skelfir and Eindrid his son, 1049, 110<sup>25-28</sup>
- OSLO: Hallward's church, burial place of K. Sigurd Jerusalem-farer, iii. 310<sup>10-12</sup>—burnt down by Danes, 353<sup>5</sup>—rebuilt, it received the body of K. Magnus the Blind, 367<sup>26-27</sup> and of K. Ingi Haraldson, 427<sup>3-6</sup>—used for a council-chamber by K. Hakon Shoulderbroad and his party, 427<sup>17-19</sup>
- ROSKILD: Lucius church, richly endowed by K. Knut, in atonement for the murder of his brother-in-law, Earl Wolf, ii. 327<sup>6-28</sup>
- SARPSBURG: Mary's church, reared within the castle by Olaf the Holy, ii. 79<sup>2</sup>
- THINGWALL in Iceland: (Olaf's church), built of timber given for the purpose by Olaf the Holy, wherewith he also sent 'a great bell which is there still,' ii. 241<sup>15-19</sup>—K. Harald Hardredy also presented a bell to this church, iii. 103<sup>1-3</sup>
- VAGAR: church erected by K. Eystein Magnusson, iii. 263<sup>16-17</sup>
- VALDRES: churches built and consecrated about the district by Olaf the Holy, ii. 234<sup>9-10</sup>
- CLEARING WOODS (*ryðja mörk*, r. markir), K. Olaf Tree-shaver's method of colonization, i. 65<sup>14-18</sup>—a task which Erling Skialgson set his freedmen that they might set up a house of their own, ii. 25<sup>22-25</sup>
- CLOISTER (*klaustr*), monastery (at Holme, in Thrandheim bay), iii. 334<sup>5</sup> 348<sup>28 30</sup>
- CLOTH, fit for royal robes of state (*pell*), obtained from Novgorod, ii. 82<sup>16-18</sup>
- CLOTHES, *see* Raiment—Robes.
- CLUB (*klubba*, *rudda*), a weapon of attack, always borne by Kolbein the Strong, K. Olaf the Holy's attendant, ii. 206<sup>9-10</sup>
- COLLAR (men), of precious metal round Jomali's neck, robbed

- by Karli of Longisle, ii. 262<sup>15-22</sup>—claimed by Thorir Hound it becomes the cause of Karli's death and falls into Thorir's possession, 263<sup>31</sup>-264<sup>11</sup> 265<sup>12-23</sup> 289<sup>10-25</sup>
- COLONIZATION:—of wild woodlands in Sweden by K. Road-Onund, i. 54<sup>17-26</sup>—likewise by a number of younger sons of kings of Sweden from the days of Agni to those of Ingiald Evilheart, 57<sup>14-23</sup>—of Vermland, by Olaf Treeshaver, 65<sup>11-21</sup> 66<sup>6</sup>—by Norwegians of Iceland and the Faroes, partly of Shetland, 113<sup>22-24</sup>—of Jamtland, 113<sup>16</sup> 162<sup>19-24</sup> 163<sup>4-5</sup> 8-19 ii. 276<sup>8-12</sup> 14-18 cf. iii. 263<sup>25</sup>-264<sup>22</sup>—of Helsingland, i. 113<sup>16</sup> 162<sup>25-29</sup> cf. 163<sup>6-8</sup> 21-22 ii. 276<sup>12-14</sup> 19-20
- COMBING HAIR (*greiða hár*), the famous act by Rognvald of Mere on Harald Hairfair, whose hair had not been cut or combed for ten years, i. 117<sup>6</sup>
- CONFIRM (biskupa), to perform the ecclesiastical act of confirmation; in the case of K. Olaf's converts to Christianity on the eve of the battle of Sticklestead, confirmation followed immediately on baptism, ii. 399<sup>28</sup>
- CONSECRATE (*vígja*), 'hallow': Jon Byrgison consecrated first Archbp. of Nidoyce, 1152, iii. 379<sup>29-80</sup>—Eystein, his successor, 456<sup>15</sup>—Bishop Brand to Holar, 461<sup>21</sup>—Cross church, Kings' Rock, consecrated, 309<sup>24</sup> 310<sup>6-7</sup>
- COOK (*steikari*), i. 316<sup>1</sup>
- COPPER-PENNIES (*eir-penningar*), current in Sweden in the days of Frey, were poured into his howe through one of the three windows in it, in payment of Frey's scat, i. 23<sup>22</sup>
- CORN (*korn*), grown all over Norway up to Halogaland; great failure of, in the reign of the sons of Gunnhild, i. 218<sup>16-22</sup>—plenteous harvests of, when Earl Hakon succeeded to the rule of Norway, 242<sup>30-34</sup>—cutting of, and harvesting described, ii. 357-10 cf. 279<sup>14-15</sup>—great scarcity of, through northern Norway in Olaf the Holy's reign, 192<sup>25-29</sup> 210<sup>29-30</sup> 211<sup>4-11</sup> 215<sup>12-13</sup> 25-27 30-216<sup>8</sup> 30-32 217<sup>9</sup> 33-219<sup>22</sup>—corn packed in skin (*belgr*), iii. 217<sup>7</sup>
- CORONATION (*konungs vígsla*), Harald Godwinson's in St. Paul's, iii. 158<sup>16-17</sup>—performed for the first time in Norway, 1165, when Archbishop Eystein crowned K. Magnus Erlingson, iii. 462<sup>5</sup>-464.
- CORPSE-FARE (*líkferð*), the journey of Thorgils Halmason

- with the dead body of K. Olaf the Holy from Sticklestead down to Nidoyce, ii. 447<sub>3</sub>-449<sub>7</sub>
- CORSAIRS (kussari, Low Lat. cursarius), pirates of the Mediterranean, iii. 60<sub>7</sub>
- COT-CARLE (kotkarl), a cottier, iii. 289<sub>80</sub>
- COT-STEAD (búkot), a small farmstead, iii. 143<sub>5</sub>
- COUNCIL (ráðuneyti), appointed by K. Magnus Barefoot for his young son Sigurd as Earl of Orkney, iii. 221<sub>10</sub>
- COUNCIL-CHAMBER, thing-house (stofa, þinghús), one of the principal buildings at a king's court, ii. 68<sub>4</sub> 70<sub>30</sub> iii. 109<sub>17-20</sub> 26<sub>29</sub>
- COUNTY (herað), administrative division (undefined) in Denmark, iii. 28<sub>28</sub>
- COUNTY-KINGS (heraðs-konungar), in Sweden under K. Road-Onund, i. 55<sub>7-10</sub>
- COURT (hirð), *see* Body-guard.
- COURT-COUNCILS (stefna, hirðstefna), assemblies of the king's bodyguard summoned by himself and held under his own presidency in the council-chamber, ii. 68<sub>4-5</sub> 225<sub>18</sub> 226<sub>15</sub>
- COURT-CUSTOMS, *see* Court-manners.
- COURT-HALL (hirðstofa), K. Olaf the Holy's, with a door at either end, the king's high-seat being placed up against the middle of one of the long walls of it, and the other (lower) high-seat in the same manner up against the other wall, ii. 67<sub>17-20</sub> 22<sub>23</sub>—free fight and manslaughter in K. Hakon Shoulderbroad's court hall, iii. 415<sub>30-33</sub> Cf. House—höll.
- COURT-MANNERS (hirð-siðir, hirð-venja), Norwegian: under Olaf Haraldson (the Holy): his hall, disposal of seats, ale drunk by lit fires, court appointments, body-guard, 'guests,' a division of the guard subject to special laws, housecarles, thralls, dormitory for body-guard, council-chamber, ii. 67<sub>16</sub>-68<sub>5</sub>—K. Olaf's personal habits: rising, dressing, attendance at church, transaction of public affairs, 68<sub>8-14</sub>—under K. Olaf the Quiet: the high-seat in the hall removed from the middle of the long wall up to the high dais at the upper end; ovens in hall introduced by him, and the custom of covering the floor with rushes in winter as well as in summer, iii. 192<sub>3-9</sub>—K. Olaf interests himself much in the guild life of Norway, and introduces many new fashions in dress, 192<sub>18</sub>-193<sub>3</sub>—in his hall trencher-swains (skutil-sveinar) poured out for the king into board-beakers (borðker), and to all men of high

degree, 193<sub>6-10</sub>—candle-swains (*kertisveinar*) held lighted candles before the king's table as many as men of distinction were present, 193<sub>10-13</sub>—a 'trapeza' was placed on the hall floor, apparently, reserved for washing of hands, 193<sub>18</sub>—the marshal's chair (*stallarastóll*) was so placed that the occupant should turn towards the king's high-seat, 193<sub>14-16</sub>—before K. Olaf's days the kings of Norway drank out of horns, had ale borne round the fires, and toasted whomso they pleased, 193<sub>16-19</sub>—K. Olaf's body-guard numbered one hundred (= 120), the guests sixty, the house-carles sixty, these latter being employed in bringing into court what goods were wanted, and to do whatever the king wanted done, 194<sub>9-7</sub>

Swedish: K. Huggleik had in his court all kinds of minstrels, harp-players, jig-players, fiddlers, spell-workers, and all kind of cunning folk, i. 37<sub>32</sub>-38<sub>2</sub>—Olaf the Swede had attending at dinner in his hall players with harps, gigs, and other musical instruments, and special servants to pour out the drink, ii. 159<sub>6-9</sub>—he also had always at his court twelve counsellors as assistant assessors in adjustments of cases at law, 159<sub>17-22</sub>

Russian: The Queen Allogia, as was the wont in those days, had one half of the expenses of the body-guard to sustain, due amount of the revenue of the state being allowed her for the purpose, 1. 251<sub>1-8</sub>

COURT-MEN (*hirðmenn*), persons of the body-guard, q.v. ii.

<sup>362<sub>14</sub></sup>  
COW (*kýr*), worshipped by King Ogvald and laid in howe near Ogvaldsness, i. 315<sub>7-12</sub> 17-18

CROSS (*kross*), the sign of the Christian cross made over cups at heathen festivals so like unto that of Thor's hammer as to be allowed by jealous heathens to pass for the latter on the plea that such was the sign used by all who believed in nothing but their might and main, i. 169<sub>16-24</sub>—most of Olaf the Holy's men had the holy cross laid in gold on their white shields at the battle off Nesiær, ii. 57<sub>5-6</sub>—a cross was painted in white on the front of the helmets of his warriors in the same battle, 57<sub>7-8</sub>—in Snorri's time two crosses were still standing at Cross-brent where K. Olaf had rested on his way through Wall-dale, ii. 364<sub>21-22</sub>—K. Olaf orders the helmets and shields of his army at Sticklestead to be marked with the Holy Cross in white, 400<sub>27-29</sub>—on his own white shield the

- Holy Cross was done in gold, 413<sub>8-10</sub>—Harald Sigurdson bestowed much wealth on the Holy Cross at Jerusalem, iii. 71<sub>81-721</sub>—a splinter of the Holy Cross at Jerusalem given by K. Baldwin and the Archbishop to K. Sigurd, who swore to place it where Olaf the Holy rested, 257<sub>14-20 24-25</sub>—illadvisedly he placed it in Cross Church, built by himself, at Kings' Rock, 278<sub>5-7 9-13</sub> 309<sub>25-26</sub>—it was borne before Magnus the Blind in the battle of Fyrileif, 317<sub>2-3</sub>—guarded by Magnus until he was deposed, when it was not forthcoming, and he would give no information about its whereabouts, 324<sub>3-5</sub>—but it must have been found again, as it was seized by the Wends in the sack of Kings' Rock, 332<sub>13-14</sub>—who, however, restored it to priest Andreas, 332<sub>25</sub>—being taken on board K. Rettibur's ship, such heat spread through the ship that the crew stood in dread of burning, 333<sub>2-7</sub>—priest Andreas hides it in his bosom on being set free from Rettibur's ship, and directs the boat he was put into to be taken round the ship of Rettibur, an act supposed to be productive of evil luck (cf. Howard the Halt, Saga Lib. i. 27<sub>15-282</sub>), but the cross priest Andreas brought into safe keeping (how or where not stated), 333<sub>23-25</sub>
- CROSS-MEN (*kross-menn*), term signifying K. Olaf's men at Sticklestead, ii. 400<sub>32</sub> 427<sub>18</sub>
- CROW (*kráka*), made of wood and sent by the Danes to Sweden as an ignominious emblem of the fallen Swede-king, Ottar Vendilcrow, i. 48<sub>11-15</sub>—three crows, flying past in succession, indicate to an old interpreter of bird language where stolen property of his is hidden on board Olaf the Quiet's ship, iii. 200<sub>8-2012</sub>
- CRUPPER (*slagálar*), i. 116<sub>24</sub>. Not an exact translation. *Slagálar* were straps attached to the saddle on either side, so as to be behind the rider's legs, and to which were attached objects the rider wanted to carry with him; 'saddle-straps,' for want of a more technical term, would be a closer translation. (Egilson translates it *lora ephippii postica*, 'Scrip. hist. Island.,' i. 224<sub>16-17</sub>)
- CUB (*húnn*), the young of a bear, = *bersi*, the name of the Icelandic poet Bersi Skald-Torva's son, whom Sigvat pettingly calls a 'bear-cub,' ii. 254<sub>13</sub>
- CUDGEL (*refði*). This seems to have been a stick that could be used as a walking stick, with an iron spike at one end of it

- and an axe at the other. Such a stick made of cane with a runic calendar engraved on it we have seen in the National Museum of Stockholm. It may have been, like the *ῥαβδος*, a staff of office, the axe, necessarily a small one, being rather emblematic of authority, than doing the service of an actual weapon. In *Heimskringla* the use of this object is that of a striking rod ('rod gold-wrought'), i. 320<sub>27</sub>—of a cudgel, ii. 308<sub>28</sub> 30-38 309<sub>10-17</sub>—of a (cudgel ? or) staff of authority, iii. 215<sub>16</sub>—of a staff or rod of state, being 'done with silver and gilded,' and treated as a suitable gift to a king, 332<sub>9-10</sub>—(*riðvolr*; *rið*, from *riða* to knit, weave, *völr* a stick) prop. a piece of wood by which the meshes of a net, when being bound, are measured, 300<sub>81</sub>
- CUNNING (kunnusta), knowledge of sorcery, *see* Wizardry.
- CUNNING FOLK (*fjolkunnigt fólk*), wizards, i. 38<sub>2</sub>
- CUP (*ker*), full of honey-mead, a bewitched love-potion, given by Snowfair to Harald Hairfair, i. 119<sub>23</sub>—(full) *see* health-cup—(*minni*) memorial toasts, 'signed to the Æsir after ancient wont,' ii. 193<sub>7-8</sub>
- CURSES: the sons of Visbur imprecate that his gold necklace should be the bane (death) of the best man of his kin, i. 28<sub>15-16</sub>—and the witch Huld undertakes by spell-working to effect that 'slaying of kin by kin should ever follow the blood of the Ynglings,' 28<sub>19-23</sub>
- CURTFELL, *Drapa* by, *see* Poems.
- DAIS (*pallr*) a raised platform on which the two high-seats on either side of a hall were arrayed as well as other seats to left and right of the high-seats, i. 59<sub>29</sub>-60<sub>1</sub>—*daís* in Thorkel Fosterfather's hall at Sandwick, Orkney, ii. 177<sub>28</sub>—in Thrand o' Gate's Thing-booth in Faroe, 307<sub>8</sub> 81 308<sub>11</sub>—Olaf the Quiet moved the high-seat from the side wall of the hall to the high dais athwart it (at the upper end), iii. 192<sub>1</sub>
- DALE (*dalr*): in the allegorical phrase 'dale meets knoll' the meaning is that Earl Thorfin will find out that it will be as vain for him to endeavour to baffle the power of K. Olaf Haraldson as it would be for a knoll to rebel against the valley that encompasses it (cf. *Olaf's saga*, 1853, 97<sub>81</sub> *Flat.* ii. 179<sub>84</sub> *Fms.* iv. 225<sub>20</sub> *Laxd.* 134<sub>2</sub>), ii. 182<sub>19-20</sub>
- DANE-TONGUE, Danish tongue, tongue of the Danes (*donsk tunga*), the tongue spoken by the North-Germanic races before

- the languages of Sweden and Denmark had developed a special form of their own, i. 1<sub>9</sub> 31<sub>15</sub>—used by Sigvat almost as a geographical term for the lands inhabited by those races, ii. 32<sub>84</sub>
- DAYMEAL (dagverðr), breakfast, ii. 30<sub>121</sub> iii. 170<sub>12</sub>
- DEADLY DRINK (bana-drykk), poison; given to Frodi, son of Har. Hairfair, in Ireland, i. 132<sub>25-26</sub>—Queen Gunnhild alleged to have dealt in a similar manner with her brother-in-law, Halfdan the Black, 142<sub>14-18</sub>
- DESERTION by husband of his wedded wife: by Vanland of Drift, i. 26<sub>81-276</sub>—by Visbur of his first wife (not named), 28<sub>8</sub>—of nine wives by Harald Hairfair when he married Ragnhild from Jutland, 114<sub>22-30</sub>—by K. Sigurd Jerusalem-farer of his queen, Malmfrid, iii. 307-309<sub>6</sub>—by K. Magnus the Blind of his queen, Kristin, 314<sub>25-31</sub>—by wife of her husband: Kristin of Earl Erling Askew, iii. 474<sub>11-18</sub>
- DIAR, an Irish word, *día* = god, the name, which only occurs in the plural, is collectively given to the twelve temple priests of Asgarth, who were among Odin's people the highest in sacerdotal and judicial authority, i. 12<sub>14-21</sub>—Niord and Frey of the Vanir were raised to the position of Diar among the Asfolk, 14<sub>20-21</sub>—all the Diar joined Odin in his emigration from Asgarth to the North, 15<sub>17</sub>—the more part of them died in the days of Niord, 22<sub>15-16</sub>
- DIE (teningr), play and miraculous winning at, by Olaf the Holy, ii. 166<sub>28-1677</sub>
- DOMAIN, *see* Fief.
- DOWER (mundr), given by the bridegroom to the bride: Visbur's to his first wife, three 'great towns,' or rather great manors, and a gold necklace, i. 28<sub>6-7 18</sub>—(heiman-fylgja, what follows with the bride from home), the dower bestowed on the bride by her guardian (father, or other nearest relatives), ii. 152<sub>30</sub> 211<sub>27-28</sub> iii. 114<sub>20</sub>
- DOWN-PILLOW (dúnn), or down-bolster, is the meaning of 'á dúni,' on which Thorleif the Sage says King Harald Hairfair honours and worships his dead spouse, i. 120<sub>16</sub>
- DRAKE (dreki), a winged legendary monster, looked upon as a guardian spirit of a family, i. 268<sub>81</sub>—dragons (drekar), wondrous great, in Great Sweden, 12<sub>1</sub>
- DREAMS (draumar), Odin would appear to the Swedes in



dreams before great battles, i. 21<sup>29-33</sup>—dreaming procured by sleeping in a swine-sty, 84<sup>7-10</sup>—Queen Ragnhild's dream, 83<sup>14-31</sup> 143<sup>21-33</sup>—King Halfdan the Black's, 84<sup>3-27</sup>—Thrall Kark's, i. 293<sup>27-32</sup> 294<sup>2-6</sup> 296<sup>30</sup>-297<sup>2</sup>—Earl Hakon's accompanied by violent convulsions, 297<sup>8-12</sup>—K. Olaf the Holy's, ii. 20<sup>16-24</sup> 382<sup>14</sup>-383<sup>11</sup> 386<sup>2-5</sup> 414<sup>9-32</sup>—K. Magnus the Good's, iii. 35<sup>9-19</sup> 90<sup>28</sup>-91<sup>7</sup>—Gyrd's, 163<sup>22</sup>-164<sup>3</sup>—Thord's, 164<sup>11-33</sup>—K. Harald Hardredy's, 165<sup>1-14</sup>—many dreams and forebodings went before K. Harald's expedition to England, 165<sup>15-16</sup>—K. Sigurd Jerusalem-farer's, 269<sup>4</sup>-270<sup>24</sup> 291<sup>9</sup>-292<sup>16</sup>—Erling Eskew's at Rydiokul on point of being betrayed, 475<sup>22-29</sup>—interpretation of dreams a highly esteemed accomplishment, ii. 34<sup>0-10-11</sup>

DRESS : 1. Women's.

SMOCK (serkr), i. 83<sup>18</sup>—night-sark (nátt-serkr), iii. 420<sup>2</sup>

DRESS : 2. Men's.

BOOT (bóti), iii. 324<sup>21</sup>

BREECHES (brækr), linen b., strait-laced to the bone, ii. 308<sup>29-30</sup>—b. with footsole-bands (ilbandabrækr) used in running, iii. 298<sup>4-5</sup>—blue b., 340<sup>27</sup> 341<sup>21-22</sup>

CAP (húfa), silken, gold-embroidered, iii. 365<sup>3-4</sup>

CAPE (kápa), grey, an over-garment, probably with sleeves, seeing that the wearer was engaged in fieldwork, ii. 35<sup>14</sup> iii. 445<sup>25</sup>

CLOAK, for want of more technical terms, serves as translation of:

I. 'FELDR,' a square kind of rug, generally about 2 yards by about 1, of coarse homespun, or of skins, and was thrown over the shoulder like a shawl, or over the body in lying posture like a rug cover, ii. 297<sup>18</sup> 307<sup>82</sup>—Sigvat's phrase: Hideous it is when Thingmen . . . thrust down nose into the cloak' (stinga nósum niðr í feldi), refers to a habit among Norsemen to cover up, partly at least, the face when beset by cares or trouble; in casu it refers to the general discontent of the king's subjects, iii. 24<sup>17-19</sup>—'VARAR-FELDR,' rug for sale, was practically the same thing; we have translated it 'grey cloaks,' because the king's by-name shows that the rugs in question were made of homespun and undyed (grey) wool, black and white mixed, i. 208<sup>19</sup> 23<sup>30</sup> 209<sup>1-2</sup> 4<sup>6-7</sup>—six of these rugs or cloaks + six ells of wadmal (vaðmál), equal in value to half a mark of silver,

constituted proper payment of the 'land-dues' or 'sailing fee' which in Norway every free man, 'in his full right' (*i.e.*, who was entitled to proper atonement for any offence or injury done to his person), landing there from Iceland, had to pay; hence Sigvat's expression, 'If now for the cloaks I pray me,' *i.e.*, if now I pray for the remission of the land-dues,' ii. 52<sub>30</sub>

2. HEKLA, an over-cloak or cape without sleeves, green, ii. 308<sub>29</sub>

3. KÁPA, an over-cloak, with or without sleeves: of scarlet, probably without sleeves, being a raiment of state, ii. 36<sub>26</sub> cf. Cape.

4. LÖÐ-KÁPA, shag-cloak, with the hair or fleece on the outside, i. 265<sub>4</sub> cf. Fleece-cape below.

5. KILTING, not exactly a piece of garment, but an arrangement of the kirtle whereby a receptacle for slipping portable things into was made of it above the belt in front: Thorir Hound poured the spoils of Jomali's wealth into his cloak (kilting), ii. 262<sub>4-7</sub>—Thiostolf Al's son carried the infant king Ingi inside his 'kilting' at the battle of Mouth (where the translation 'kilt' is misleading), iii. 349<sub>24-25</sub>

6. MÖTTULL, cf. mantle, a sleeveless over-garment, i. 69<sub>6</sub> iii. 67<sub>25</sub> 47<sub>214</sub>—short m, 298<sub>5</sub>—Welsh, 481<sub>2</sub>—custom, when men of high degree obeyed nature's errands on board ship, that their attendants should hold out their mantle for a shelter, 341<sub>5-7</sub>

7. SKIKKJA, a sleeveless cape cast over the shoulders, i. 37<sub>2</sub> ii. 365<sub>27</sub>—of purple, lined with white skins, iii. 86<sub>31-32</sub>—red, with tucked-up skirts, 453<sub>30-31</sub>

8. SLÆÐUR, a robe, or gown, a trailing garment of state; one made of pall, much gold-embroidered, sent by Princess Ingigerd of Sweden to Olaf the Holy, ii. 122<sub>20-21</sub>

9. VESL, a sleeveless over-rament, blue v., iii. 216<sub>0-7</sub>

10. YFIRHÖFN, over-cloak, a general term for over-alls, especially those without sleeves, ii. 125<sub>4</sub> 10 131<sub>9</sub> 24 28 iii. 233<sub>20</sub> 340<sub>28</sub>

CLOAK-CLASP, -BUCKLE (*feldar-dálkr*), one worth fifty marks of refined silver presented by the Icelanders to Eyvind the Skaldspiller for a drapa he had composed on the Icelandic people, i. 219<sub>4-18</sub> 81 281<sub>17</sub>

COAT (bjálfi), made by Finns of reindeer skin (hreinbjálfi), which through the thickness of the fur formed a protective kind of armour of great excellence, a quality which Snorri, following Sigvat, attributes to Finn-wizardry, ii. 387<sup>25-28</sup> 432<sup>1-15</sup>—(hjúpr) red, worn over the byrny (sur-coat), iii. 231<sup>15</sup> 19 20 21 27—red, of silk, worn over the shirt (sur-coat), with a lion on it, cut out in silk, on back and breast, gules, 240<sup>29-30</sup> 38—of ordinary skin, *see* Doublet.

COPE (kápa), *see* Fleece-cope.

DOUBLET (kosungr), a jacket without sleeves, lined, iii. 179<sup>16</sup>  
17 = skin-coat (skinn-hjúpr), 179<sup>28</sup>

FLEECE-COPE (loðkápa), a cape of skin with the fleece or hair on, iii. 215<sup>17</sup>

HAT (hottr), i. 121<sup>26</sup>—worn over helmets for disguising purpose, i. 185<sup>27</sup> ii. 77<sup>28</sup> iii. 67<sup>25</sup> 472<sup>14</sup>—wide-brimmed, víðr, grey, grár, ii. 35<sup>15</sup>—slouch, síðr, 221<sup>28</sup> 308<sup>28</sup>—a wide, iii. 138<sup>9</sup> 13—*a* bowl-hat (skál-hattr), peculiarity uncertain, 215<sup>17</sup>—Irish, 298<sup>5</sup>

HOSE (hosur), blue, ii. 35<sup>13</sup>—Cordovan hose (kordúnahosur), 36<sup>23-24</sup>—pride hosen (dramb-hosur), laced to the bone, *i.e.*, quite tight fitting, iii. 192<sup>27-28</sup>

JERKIN, long (langr upphlutr), corset, or waistcoat, instead of jerkin, would better express the original, which means that Erling set the fashion of wearing kirtles with long corsets or waistcoats, and with long sleeves, iii. 481<sup>1</sup>

KIRTLE (kyrtill), short, red, worn over a coat of mail, i. 366<sup>28</sup>—blue, ii. 35<sup>13</sup> 36<sup>25</sup> 239<sup>6-7</sup> iii. 173<sup>14</sup>—red, ii. 303<sup>10</sup>—red-scarlet, iii. 216<sup>7-8</sup>—drag-kirtle (drag-kyrtill), 'laced to the side,' where 'drag' probably refers to these kirtles being laced (drawn) tight with cords provided for the purpose, iii. 192<sup>29</sup> 30—short, 233<sup>19</sup>—browned, *i.e.*, dyed deep blue, 453<sup>30</sup>—kirtles worn over byrnies to disguise warlike intention, ii. 77<sup>28</sup>

MANTLE (mottull), a sleeveless over-garment: m. with cords (mottull á tyglum), otherwise called 'tugla-mottull,' tied round the neck with cords, iii. 340<sup>28</sup> 341<sup>6</sup>

MITTEN (vötr), lined with down, i. 109<sup>10</sup>

RAIMENT (klæði, búnaðr), also translated robes and clothes, general terms, collectively designating dress, especially of persons of high degree and their household company:

- robes of state (tignar-klæði), K. Sigurd Sow's, ii. 34<sup>23</sup>—best raiments (beztr búnaðr), ordered by Asta to be worn by her household on Olaf, her son's, first visit to her after returning from his viking cruises, 34<sup>30</sup>—good clothes (góð klæði) she lent to those who had none, 34<sup>30-31</sup>—costly raiment (pells-klæði), 36<sup>26</sup>—raiment of gold-broidered scarlet (skarlatasklæði búin gull-hloðum), the ordinary wear of the outlaw Arnliot Gellini, 299<sub>2</sub>
- SARK (serkr), apparently only another term for kilting; for Arnliot must have kept the silver dish which he took out of 'his sark' concealed above the belt under the 'gold-broidered garment' he wore, ii. 300<sub>5</sub>
- SEAT-GORE (setgeiri), iii. 34<sup>1,22</sup>
- SHIRT (skyrta), red, silken, worn as an overall by K. Magnus the Good in the battle of Lyrshawheath, iii. 36<sub>9</sub>—the only piece of clothing left on Styrkar's body after the battle of Stamfordbridge, 179<sup>12</sup>—Harald Gilli's only upper garment when racing with Magnus the Blind on horseback, 298<sub>4</sub>—with long sleeves, 48<sup>1,2</sup>
- SHOES (skór, pl. skúar), high, laced to the leg, ii. 35<sup>13-14</sup>—high, 'all sewn with silk and some embroidered in gold,' a fashion in vogue in Norway during Olaf the Quiet's reign, iii. 192<sup>32</sup>—193<sub>2</sub>—of shanks' leather (fit-skúar), 453<sup>31-32</sup>—high-laced (uppháir), 48<sup>1,2</sup>
- SLEEVES (ermar), of the drag-kirtles, five ells long and so tight that they must be drawn by an arm-cord (hand-tygill, dat. hand-tugli) and trussed all up to the shoulder, iii. 192<sup>30-32</sup>—long sleeves to kirtles and shirts, a fashion revived by Erling Askew, iii. 48<sup>1,2</sup>
- SPUR (spori), gilded, ii. 36<sup>24</sup>
- DRINK (drykk), strong, served out to persons destined for betrayal: Olaf Tryggvison invites wizards to a feast, makes them drunk by strong drink, and then burns them all in the banquetting chamber, i. 312<sup>20</sup>—313<sub>3</sub>—the priest at Rydiokul invites Erling Askew to a banquet, giving him strong drink through the evening and right much of it while he warns his enemies to set upon him, iii. 475<sup>7</sup>—476<sup>22</sup>
- DRINKING (drykkja), by measure, customary at Erling Skialgson's day-meal, each participant of the meal receiving a 'measure' (mál) of drink, while at night-meal the drink was not measured out, ii. 24<sup>29-31</sup>

Drinking as social custom : in company (sveitar drykkja); vikings, when invited to feasts, followed the custom of drinking in company by themselves even where 'drinking in pairs' was habitual, i. 59<sup>27-29</sup> 60<sup>10-12</sup>—this custom broken by K. Hiorvard, 60<sup>12-17</sup>—in pairs (tvímenningr), men being paired with women and spending the evening drinking, a custom observed by kings who abode at home (*i.e.* did not go out on viking cruises), i. 59<sup>22-27</sup>—K. Hiorvard and Hildigunna drink paired and become man and wife, 60<sup>10-26</sup>—highborn ladies partake otherwise also in drinking: Hildigunna drinks to toasts of K. Hiorvard and his Ylfings in memory of Rolf Kraki, i. 60<sup>4-7</sup>—Sigrid the Haughty drank through the evening with K. Harald the Grenlander, i. 284<sup>21-28</sup>—Ingigerd, d. of Olaf the Swede, sat in her chamber drinking with many men; Gizur and Ottar are entertained at drink by her, ii. 95<sup>21-22</sup> 80—drinkings turn and turn about, *see* Gilds.

Drinking to excess: drinking a man off his settle (drekka mann af stokki), ii. 125<sup>31-32</sup>—great drinkings going on when season was abundant, 127<sup>11-12</sup>—drinking bouts at winter nights *i.e.* at the great autumn festivals, 193<sup>6</sup>—at Yuletide, 195<sup>2-6</sup>—champion drinking (kapp-drykkja), 296<sup>2</sup>—drinking heavily the ale of departure (brottfærðaröl) before going on a viking cruise, i. 210<sup>20-22</sup>

Personal drunkenness: K. Fjolnir fell dead drunk (dauða-drukkinn) into a vat of mead and was drowned, i. 25<sup>8</sup>—K. Swegdir and his men, very drunk, 26<sup>6-7</sup>—Agni's wedding, a drunken feast, 33<sup>32-34</sup>—K. Yngvi's habit to sit long over drink at night, 36<sup>17-20</sup>—his men very drunk with him, 36<sup>32</sup>—K. Ingjald Evilheart made all his court dead drunk and then burnt them together with himself in his hall, 64<sup>1-20</sup>—K. Gudrod, Hunter king, had great drinkings on board his ships, 71<sup>17-21</sup>—Great drinking by K. Sigurd Slaver and his men, 215<sup>24</sup>—Olaf Tryggvison feasts Thrandheim notables at Ladrir and men were very drunk, 318<sup>16-17</sup>—K. Harald the Grenlander full merry with drink, and exceeding drunk, 285<sup>1-7</sup>—made drunk together with his men by Sigrid the Haughty, who then burnt them all to death, 286<sup>14-21</sup>—Olaf the Swede merry and very drunk, ii. 96<sup>12-18</sup>—Olaf the Quiet a mickle drinker (drykkjumaðr mikill), iii. 191<sup>12-18</sup>—the courtiers of K. Sigurd Jerusalem-farer sing evensong drunk outside a

- church, 286<sub>5,7</sub>—Magnus the Blind a drunkard, 297<sub>20-21</sub> 299<sub>2-6</sub>  
 313<sub>15</sub>—he and Harald Gilli both drunk, 297<sub>20-21</sub>—Harald Gilli  
 slain drunk, 343<sub>8</sub>—Alf Ruffian comes upon Bergliot and  
 Onund, sons of Ivar of Elda, both drunk, and slays them, 416<sub>5</sub>
- DROTT (drótt), the company that formed the host, body-guard,  
 of a dróttinn or ruler of a whole people, i. 31<sub>20-21</sub>
- DROTTNAR (dróttnar, plur. from dróttinn, lord of the host, cf.  
 O.E. dryhten, O.H.G. truhtên), the title appertaining to each  
 of the twelve temple priests of Asland, i. 12<sub>20</sub>—and to the  
 rulers of Sweden from Odin to Domar (Odin—Niord—Frey  
 —Fiolnir—Swegdir—Vanland—Vísbur—Domald—Domar),  
 31<sub>19-21</sub>
- DROTTNING(AR) (plur. of dróttning), the wife of a dróttinn,  
 a lady, queen, i. 31<sub>20</sub>
- DUES (skyldir, tekjur), royal revenues; conferred by halves on  
 his sons on being made kings, by Har. Hairfair, i. 132<sub>2-5</sub>—  
 withheld from Eric's sons throughout Thrandheim by Earl  
 Sigurd, i. 199<sub>15-17</sub> and by Hakon his son, 206<sub>26-29</sub>
- DUKE (hertogi), a title borne only by two persons in Norway:  
 Guthorm, the uncle of Harold Hairfair, i. 92<sub>1 8</sub> 110<sub>20</sub> 114<sub>32</sub>  
 115<sub>5</sub> 124<sub>9</sub> and Skuli Bardson, the fifth in descent from Earl  
 Tosti, iii. 184<sub>18</sub>
- DWARFS (dvergar), found in Scythia, i. 11<sub>24</sub>—a dwarf shuts  
 K. Swegdir up in his hollow rock at Stone in Sweden the  
 Great, or Scythia, 26<sub>3-24</sub>
- EARL (jarl), appointed by Harald Hairfair in every folkland,  
 his duties and rights defined, i. 96<sub>7-18</sub>—investiture of an earl  
 described, 98<sub>9-12</sub> iii. 31<sub>1-10</sub>—the dignity of earls at court  
 lowered by the division of the kingdom among Hairfair's sons,  
 i. 132<sub>2-5</sub>—the policy of Olaf the Holy, Magnus the Good,  
 and Harald Hardredy to have only one earl in the land, iii.  
 116<sub>3-8</sub>
- EARTH-BURG (jarðborg), fort, earth-work, built at Sarps-  
 burg by Olaf the Holy, ii. 78<sub>30-794</sub>—K. Eric Emundson's  
 earth-burgs about the Eastlands, ii. 120<sub>27-29</sub>—one in Kvaldins-  
 isle of turf and timber with a dyke round it, iii. 227<sub>1-3</sub>
- EARTH-HOUSE (jarð-hús), an underground tunnel or mine,  
 carried from the camp of a besieging army into the town be-  
 sieged, iii. 65<sub>9-26</sub>, 'dyke' in line 10 would be better rendered  
 by tunnel (groptr).

- EGG-LAIR (egg-ver), an outlying island or rock where sea-birds, especially eider-ducks, gather in the hatching season, ii. 292<sub>8</sub>
- ELF-WORSHIP (álfa-blót), ii. 146<sub>14</sub> 22
- ELL (oln, alin), 1, a measure of length, 18 inches, iii. 124<sub>24</sub>  
185<sub>4</sub>—2, a unit of value, an ell of wadmal or homespun cloth (alin vaðmáls)—Olaf the Holy, attempting to incorporate Iceland in his realm, proposed that the Icelanders should pay him 'nosegild' or poll-tax, 'for every nose a penny, 10 whereof should go to an ell of wadmal,' *i.e.* equal it in value, ii. 275<sub>9-11</sub>—an ell of wadmal, value 10 pennies, was equal to  $\frac{1}{8}$  of the ounce, eyrir, then (1027) current in Iceland, called the six ells' ounce, sex alna eyrir, which equalled 60 pennies, being  $\frac{1}{8}$  of a mark of silver weighed, which contained 480 pennies. The nose-gild demanded therefore amounted in value to  $\frac{1}{80}$  of the standard currency, the ounce of silver weighed.
- EMMA, a coat of mail, so called, *see* Weapons, defensive.
- ERNE (orn, otherwise blood-eagle, blóðorn), the opening of a man's body from the back in the form of an eagle; a cruel execution of a vanquished foe, described, i. 126<sub>6,10</sub>—an eagle, iii. 163<sub>30</sub>
- EVENSONG (aptan-söngr), vespers, ii. 125<sub>2</sub>—sung in a riotous fashion outside a church by intoxicated courtiers, iii. 286<sub>4,7</sub>  
387<sub>15</sub>
- EXPORT of corn, malt, and meal, from Southern Norway to the north, where dearth prevailed, forbidden by Olaf the Holy in order that his ordinary feasting in the south should not be interfered with, ii. 211<sub>4-11</sub> 215<sub>31</sub>-216<sub>1</sub> 218<sub>2</sub>—this law eluded with impunity by Erling's thralls as being beyond the pale of land's law and right, 218<sub>29</sub>-219<sub>8</sub>
- FAFNIR = dragon, = 'Worm' = The Long Worm, Olaf Trygvason's war-galley, i. 370<sub>8</sub>
- FAGGOT-FENCE, f.-garth (skíðgarðr), wooden fence round the sanctuary of the Biarmland divinity Jomali, ii. 261<sub>10</sub> 10-17  
24 25 262<sub>11</sub>
- FAIR (kaupstefna), held at Upsala for six days in the month of Goi, while Sweden was heathen; after the introduction of Christianity it was moved back to Candlemas, and lasted for three days only in the time of Snorri, ii. 112<sub>2-8</sub> 5-9—at Vagar in Halogaland, 238<sub>15</sub>—at Tunsberg, 210<sub>23-27</sub> 249<sub>14</sub>

FALCONRY, *see* Sports.

FAMINE (hallæri), great in Iceland (1047), generously alleviated by K. Harald Sigurdson, iii. 102<sup>24-22</sup>

FASTING (fasta): Friday fast first introduced in Norway by Hakon the Good, i. 164<sub>2</sub> 166<sub>32</sub>—sanctity of that fast, iii. 292<sub>18</sub>-294<sub>18</sub>—fasting unto iron, preparation for the ordeal of bearing, or walking over, red-hot iron, 278<sub>17-19</sub> 296<sub>18</sub>—fasting observed on Christmas eve in Norway, 294<sub>25</sub>

FEASTS (veizlur), banquets: a great given by K. Frodi at Hleithra in Denmark to entertain K. Fiolnir of Sweden, and to which people were invited from many lands, i. 24<sub>25-27</sub>—great feast given at Upsala by K. Ingiald in celebration of his father's memory, but with the treacherous intent, which was even carried out, of burning seven kings in the feast-chamber, 57<sub>24</sub>-59<sub>4</sub>—Aki, the Vermland magnate, feasts Kings Harald of Norway and Eric of Sweden, 106<sub>15</sub>-107<sub>5</sub>—feast arrayed at Ogvaldsness for Olaf Tryggvison and a company of three hundred, 313<sub>24-27</sub>—Olaf Tryggvison gives heathen notables of Thrandheim a magnificent feast at Ladir, 318<sub>10-18</sub>—Asta gives a most splendid feast of welcome to her son Olaf, ii. 33<sub>22</sub>-37<sub>18</sub>—and another in celebration of his victory over the Upland kings, 109<sub>28-30</sub>—on the kings' progress through the country, feasts were prepared for them by their stewards (ármenn) at the royal manors, 45<sub>12-26</sub>—customary for the kings to appear at such a banqueting (guesting) in the same district once in three years with a retinue of sixty or seventy, never exceeding one hundred, until Ol. the Holy came out with 300 = 360, 101<sub>26-31</sub> 102<sub>20-22</sub>—five Upland kings banquet together at Ringacre, drinking in 'gild-brotherhood,' 105<sub>31-33</sub>—great banquet arrayed to welcome Astrid, d. of K. Olaf the Swede, at the court of Earl Rognvald, 148<sub>25-26</sub>—stately feast at the bridal of Olaf the Holy and Astrid, 152<sub>18</sub>-153<sub>9</sub>—goodman Grankel of Halogaland entertains his king at a noble feast, 192<sub>3-5</sub>—Sigurd of Thrandness as well as his son Asbiorn continue as Christians to celebrate three feasts a year at the customary heathen seasons, 214<sub>31</sub>-215<sub>10</sub>—Olaf the Holy entertained at a three nights' feasting by Red of Eastern Dales, 339<sub>28-29</sub>—Olaf feasted in a brave manner by Thorir Olvirson, 341<sub>12-22</sub>—Magnus the Good entertains his uncle Harald at a banquet of state, which Harald returns



by another the next day, iii. 83<sub>17-27</sub> 84<sub>27</sub>-86<sub>26</sub>—Magnus and Harald visit the Uplands feasting, 87<sub>20</sub>—Magnus Barefoot goes banqueting about his manors in the Wick, and is feasted by Kolbiorn, 220<sub>22-26</sub> 80—great feast given to K. Sigurd Jerusalem-farer by Roger, Duke of Sicily, 255<sub>14-20</sub>—K. Sigurd's feast in entertainment of the Emperor of the East, 260<sub>26</sub>-261<sub>18</sub>—Kings Eystein and Sigurd (Jerusalem-farer) entertain each other turn about, 279<sub>8</sub>-283<sub>8</sub>—banquet of great magnificence given on the occasion of K. Magnus Erlingson's coronation, 464<sub>14-29</sub>—banquet chamber on the occasion described, 464<sub>15-17</sub>

FEASTS (hátiðir), ecclesiastical festivals:

ASCENSION DAY (Uppstigningardagr), ii. 131<sub>3</sub> iii. 325<sub>23</sub> 468<sub>80</sub>

BARTHOLOMEWMASS (Bartholomeusmessa), iii. 240<sub>1</sub>

BLAISEMASS (Blasiusmessa), iii. 423<sub>17</sub> 426<sub>28</sub>

CANDLEMASS (Kyndilmessa), ii. 112<sub>5-9</sub> 152<sub>10</sub> 221<sub>5</sub> iii. 207<sub>6</sub>  
450<sub>7</sub> 475<sub>9</sub>

EASTER (Páskar), ii. 127<sub>6</sub> 195<sub>23</sub> 26<sub>30</sub> 221<sub>16</sub> iii. 339<sub>20</sub> 438<sub>18</sub>—  
Easter-eve (Páska-aptann), i. 313<sub>24</sub>—Easterpeace (Páska-  
friðr), the sanctity of Holy Week, ii. 223<sub>15</sub>—Easter-week  
(Páska-vika), iii. 325<sub>13</sub>

JOHN BAPTIST, mass of (Jóns messa), iii. 390<sub>6</sub>

LAWRENCE WAKE (Lafranzvaka), vigil of St. Lawrence, iii.  
315<sub>32</sub> 326<sub>15-16</sub> 26

LUCIAMASS (Lúciúmessa), iii. 342<sub>11</sub>

MARTINMASS (Marteinsmessa), iii. 361<sub>81</sub>

MARYMASS (Mariúmessa), Annunciation of the Virgin, Mar.  
25, iii. 310<sub>9</sub>—'In autumn' is a mistake in the oldest text;  
other MSS. read: 'in lent,' with which the obituaria prac-  
tically agree.

MARYMASS, the latter (Maríúmessa hin síðari), Nativity of  
the Virgin, Sept. 8th, iii. 481<sub>24</sub>

MATTHEWMASS (Mattheusmessa), iii. 168<sub>98</sub>

MICHAELMASS (Mikjálsmessa), i. 336<sub>27</sub> ii. 325<sub>30</sub> iii. 35<sub>9</sub> 50<sub>26</sub>  
458<sub>81</sub>

OLAF'S MASS (Ólaf's messa), the Nativity of St. Olaf, July 29th  
established by law throughout Norway in the reign of  
Magnus the Good, iii. 162<sub>4</sub>-174—introduced in Denmark,  
1258-82—Olaf's wake (Ólafsvaka), the vigil of Olaf's-mass,  
1242 195<sub>20</sub> 467<sub>8</sub>

- ROGATION-DAYS (gangdagar), iii. 467<sub>80</sub> 468<sub>4</sub> cf. Ganging days.  
 THOMASMESS (Tumásmessa), 'before Yule,' ii. 354<sub>20</sub>
- FEE-BOOT (féboetr), offer of money in atonement for manslaughter, ii. 309<sub>22</sub>
- FELL (feldr), the short or curt of Thorarinn Curtfell, an object of mirth at K. Sigurd Jerusalem-farer's court, iii. 286<sub>7-26</sub> cf. Cloak.
- FETTERS (fjöttrar), ii. 224<sub>23</sub> 225<sub>12 14</sub> 226<sub>6</sub> 227<sub>12</sub> 228<sub>2</sub>
- FIDDLER (fiðlari), much in request at K. Hugleik's court at Upsala, i. 38<sub>1</sub>
- FIEF, Domain (lén), lands conferred by a sovereign as a personal grant on earls or landed men on terms dictated by custom or circumstances, ii. 168<sub>21</sub> 310<sub>16-17</sub> iii. 18<sub>16</sub> 117<sub>10</sub> 122<sub>10</sub>  
 —distinction is drawn between lén and vezla (*see* Grant), ii. 237<sub>9-10</sub>
- FIGUREHEADS, *see* Ships.
- FIGHTING by night looked upon as an infamous mode of warfare: Thordis Skeggja, a wizard woman, advises Hakon Shoulderbroad to fight K. Ingi only by night, iii. 424<sub>5-12</sub>—following the advice he defeats and slays K. Ingi by night, 424<sub>13-426</sub><sub>11</sub>—but manslaughter by night being accounted a foul murder, Hakon's deed was upheld as villainy, for which his party, and notably earl Sigurd of Rey, were legally sentenced to hell, 449<sub>19-450</sub><sub>2</sub> 452<sub>7-14</sub>
- FILLETS, silken (silki-ræmur), possibly 'ribands' would be a better translation; for these silken bands may have been intended to tie the robe of state they accompanied round the neck of the wearer, ii. 122<sub>21-22</sub>
- FINE (gjald), of five and forty marks of gold inflicted by his brother Ingi on K. Eystein Haraldson for arson and cattle-lifting, iii. 392<sub>7-11</sub>—of three hundred (360) head of cattle inflicted by Erling Askew on the farmers of Hising for disloyalty to his son, 459<sub>17-30</sub>—(leiðvíti) which really means: a fine imposed upon a person who fails to respond to summons to a naval expedition (leiðangr). The translation of the passage: 'nú veit ek eigi, nema vér róim leiðangrinn ok gjaldim leiðvítit,' 'Now I see nought but that we are both pressed to row and paying the fine,' is, necessarily, obscure. The meaning is, 'Now I fear we may be rowing (going on) the expedition, and (yet) be paying the penalty (of defaulters none the less).' In

Hakon's thought, 'going on the expedition' meant: furnishing Gold Harald with means to overcome and slay the King of Norway, and thus, according to covenant, becoming King of Norway himself; by 'paying the penalty' as if they were defaulters, Hakon hints at Gold Harald's vow to slay Harald of Denmark, whose life then would be the fine that, after having expedited him to the throne of Norway, Gold Harald would exact as if his uncle had done nothing for him.

FINGER-RING (fingr-gull), ii. 88<sub>6</sub> 14-15 280<sub>81</sub> iii. 332<sub>10</sub> cf. Ring.

FINN-CHEAPING (finn-kaup), trade monopoly in Finnmark, a prerogative of the King of Norway, which he carried out generally in partnership with some Halogaland official (landed man), as did Olaf the Holy with Harek of Thiotta, ii. 190-12—and Thorir Hound, 387<sub>20-25</sub>—and Sigurd Jerusalem-farer and his brothers with Sigurd Ranison, iii. 271<sub>16</sub>—this involved the

FINN-FARE, Finn-journey (finnferð), in the course of which, besides trading, the king's partner called in the royal taxes, Finn-scat, ii. 349<sub>4</sub> 387<sub>21</sub> a lucrative and much envied employment, iii. 271<sub>20-81</sub>

FINN-SCAT (finn-skattr), the income that trade with, and taxation of, Finnmark yielded to the treasury of the Norw. king, ii. 271<sub>24</sub> 275<sub>24</sub>

FINN-WIZARDRY (finngaldr), *see* Wizardry.

FIRES (eldar), made along the midst of the floor of heathen temples, i. 165<sub>23-24</sub>—made in the same manner in kingly and other halls, ii. 177<sub>14-15</sub> cf. i. 165<sub>26</sub> ii. 67<sub>26</sub> iii. 192<sub>5-6</sub> 193<sub>19</sub> 329<sub>1</sub>

FISHING in Norway, great failure of, in the reign of the sons of Gunnhild, i. 218<sub>16-18</sub>—herring fishing, 219<sub>15-29</sub> 242<sub>28-30</sub> ii. 252<sub>22-23</sub>—herring as article of trade, 79<sub>10</sub> 332<sub>1</sub>

FISH-LAIR (fiski-ver), an outlying island where fishermen congregate for the pursuit of their trade, ii. 292<sub>9</sub>

FLAKE-HURDLES (flakar, sing. flaki), of willow twigs (vřđi-tágar), borne up by stout and close-set uprights, made by Olaf the Holy in order to serve his ships as a protecting roof while he was demolishing London Bridge, ii. 146-14

FLAX (hórr), *see* Bowstring under Weapons, 2, offensive.

FLOCK (flokkr)—1. a band, company, party—2. spec. a short poem without a refrain, or burden, also called 'drapling'

(dræpligr), a little 'drapa'; to offer such to a king was regarded as disrespectful, though it might do for an earl or an untitled magnate. Hence K. Knut's anger with Thorarin Praisetongue, ii. 350<sup>14-22</sup>—Sigvat's 'flock' on Erling, 356<sup>17-27</sup> (one strophe out of ten).

FLOCK-MEN (flokksmenn), those of a band, partisans, iii. 399<sub>8</sub>

FOLK-MOTE (mót), *see* Mote.

FOOD. K. Sigurd Sow entertains his stepson Olaf the Holy to fish and milk fare one day, and to flesh meat and ale the next, turn and turn about, ii. 41<sup>15-17</sup>

FOOT (fótr), to clasp the foot of an offended person, a form of praying for pardon, ii. 380<sup>18-24</sup> iii. 276<sup>14</sup>—Thorarin Nefjulfson's misshapen feet, ii. 133<sup>16</sup>—134<sup>27</sup>

FOOT-BROAD (fetbreiðr), *see* Weapons, offensive—Swords in fine.

FOOT-MEN, *see* Infantry.

FOOT-PACE (fótpallr), footstool (fótskor), the low seat in front of a king's-high seat which was occupied by earls awaiting investiture, i. 98<sub>2</sub> iii. 30<sub>5</sub>

FOOT-PAGE, i. 71<sub>27</sub> id. qu.

FOOT-SWAIN (skósveinn), a page, manservant, ii. 123<sub>22</sub> 128<sub>12</sub>  
19-20 129<sub>2</sub> 4 327<sub>2</sub> cf. Shoe-swain.

FORE-MASS (formessa), missa nocturna, matutina, matutinalis, a service immediately following the óttusongr, hora matutina, iii. 443<sub>8</sub>

FORE-SONG COPE (fyrir-songs kápa)?, iii. 436<sub>10</sub>

FOSTER-BROTHERS (fóstbrœðr), Gautvid and Ingiald Evilheart, i. 55<sub>28</sub>—Tryggvi Olafson and Gudrod Bjornson, 142<sub>6</sub>—Rani the Widefaring and Harald the Grenlander, 212<sup>11-18</sup>—spending some time in youth with Skogul Tosti in Sweden, Harald became the foster-brother of Sigrid the Haughty, 212<sup>30</sup>—213<sub>5</sub> 284<sup>16-19</sup>—Sigurd Thorlakson and Thoralf of Dimon (possibly pretended), ii. 272<sup>13-16</sup>—to shelter a foster-brother who had committed a criminal offence from the king's justice, an excusable matter, 283<sup>10-12</sup>—Philip Gyrdson and K. Sigurd Haraldson, iii. 391<sup>30-31</sup>—Andreas and Onund, sons of Simon, foster-brothers of Hakon Shoulder-broad, 399<sup>11-12</sup> 416<sup>11</sup>—Gyrd, son of Amundi, foster-brother of K. Ingi, 400<sup>11-12</sup> 403<sup>9-10</sup>—in the above cases foster-brotherhood existed in virtue of the persons

having been brought up together—ceremonially entered, or sworn brotherhood, is only mentioned in the case of Harald Gilli and K. Eric Everminded of Denmark, 317<sup>25-30</sup>

**FOSTER-FATHER** (fóstr-faðir), he who either of his free will set another's child on his knee, or on whose knee such a child was set without a previously obtained leave; in this latter case, to kill the child was not manslaughter, but murder, 1. 140<sup>18-20</sup>—to bring up the 'knee-set child' was the bounden duty of him on whose knee it had once been set—Swipdag the Blind, foster-father of Ingiald Evilheart, 1. 55<sup>24</sup> 61<sup>23</sup>—Bovi of Gauthild, the wife of Ingiald, 63<sup>1,2</sup>—Duke Guthorm set Harald Hairfair's eldest son on his knee and became his fosterer, 114<sup>32</sup>-115<sup>8</sup>—Thiodolf fosters Gudrod, son of Harald Hairfair, 121<sup>7-8</sup> cf. 11-122<sup>5</sup>—Hawk High-breech set Hakon the Good on Athelstane's knee, saying when the king grew wroth at the affront, 'Thou hast set him on thy knee and mayst murder him if thou wilt,' 140<sup>11-20</sup>—a foster-father, as a rule, looked upon as inferior in rank and position to him whose child he fostered, 140<sup>26-27</sup>—K. Harald Gormson takes into fostering and sets on his knee Harald Greycloak, 159<sup>26-27</sup> 235<sup>20-21</sup>—Thorolf, foster-father of Queen Astrid and her son Olaf Tryggvison, i. 223<sup>11-12</sup> 230<sup>15</sup>—an infamous deed to betray a foster-son, 235<sup>27</sup>-236<sup>2</sup> but cf. 236<sup>30</sup>-239<sup>14</sup>—Thorleif the Sage, Earl Eric's foster-father, 209<sup>21-22</sup> 248<sup>18-19</sup>—Rani Widefaring fosters Olaf Haraldson (the Holy), ii. 38—Lawman Thorgnyr Earl Rognvald's foster-father, 117<sup>20</sup>—Edward Confessor Harald Godwinson's, iii. 155<sup>22-26</sup>

**FOWL** (fugl), of preternatural size, representing a guardian spirit of the land and a family fetch at the same time, i. 269<sup>3-6</sup>—wild sea-birds, the catch of which gives value to outlying rocks and islands, ii. 292<sup>8</sup>—the speech or voice of fowl (fugls rodd) was a language which it was given to but few to understand, and understanding it was a sign of marvellous wisdom. K. Day the Wise (like his ancestor Rig, cf. Rígsþula, O. Edda, Bugge, 44) possessed this wisdom, i. 31<sup>29-30</sup>—and a certain 'bonder'-carle, who made good use of it to convict K. Olaf the Quiet of felony, iii. 199<sup>4</sup>-201<sup>5</sup>

**FOWLER** (fuglari), his services in aid of one of K. Harald Sigurdson's war stratagems, iii. 64<sup>18-27</sup>

**FRANKLIN** (hauldr, hóldr), an untitled person who takes

rank in the social scale above the 'bondi,' and is a freeholder by birth (óðalsmaðr, óðalborinn); the earl's was the next rank above him in Orkney, as is evidenced by Earl Hallad becoming a 'holdr' on renouncing the dignity of earl, i. 122<sup>20-22</sup> 127<sup>18</sup>—in Norway the next grade above höldr was the hersir's, later the landed man's, whose next superior again was the earl.

**FREED-MEN** (frelsingjar, the Icelandic law term, leysingjar, the Norwegian, which Snorri uses promiscuè), men who in a formal manner (generally by drinking their 'ale of freedom,' frelsis-öl) have exchanged the status of slavery for that of conditional or limited freedom; ninety such always in attendance on Erling Skialgson, ii. 24<sup>28-29</sup>—his treatment of them, 25<sup>22-25</sup>—socially the freedman constituted in the scale of werigild the lowest grade of free citizens, while his son ranked one grade higher, next to the 'bóndi.'

**FREE LAND** (óðal), *see* Odal lands.

**FREYA** (freyja), a term for a woman who disposes in her own right over her own, i. 24<sup>1</sup>

**FRIDAY-FAST** (frjádagsfasta), first observed in Norway by Hakon the Good, i. 164<sup>2</sup>—its great sanctity, iii. 292<sup>18-293</sup>

**FRIST** (frestr), delay, stay, respite, iii. 123<sup>28</sup>

**FRUVOR** (plur. of frúva, an older form of frú, from still older frauja), a title derived from the name of the goddess Freyja, and given to ladies of high degree, i. 23<sup>30-31</sup>

**FUNERAL-FEAST**, grave-ale (erfi), held by Agni at the request of his queen Skialf for her father Frosti, i. 33<sup>27-34</sup>—celebrated at Upsala by K. Eystein Evilheart in memory of his father, at which he burnt to death six tributary kings of Sweden, 57<sup>24-58</sup><sub>10</sub> 29-59<sup>4</sup>—the interesting ceremonial of such a feast described, 58<sup>12-28</sup>—joint feast held by K. Svein, the brothers Bui and Sigurd, and Sigvaldi of Jomsburg, in memory of their respective fathers K. Harald Gormson, Veseti of Borgundholm and Strut-Harald of Skaney, 271-273<sup>14</sup>

**FURS** (skinn), costly, obtained from Russia (Novgorod), ii. 82<sup>19</sup> (grávara, 'grey wares') 156<sup>22</sup>

**GAG** (keffi), employed as an instrument of torture by Olaf Tryggvison for effecting the conversion to Christianity of Raud the Strong, i. 33<sup>2</sup><sub>30-33</sub>

**GALLERY** (svalir, loptsvalir, also translated porch; loft-swale, cf.

- 'swale, a shady place,' Halliwell's Dict.), a passage along the side of a house, under roof, but open to the front. It was of two kinds: 1. 'svalir,' in front of the ground-floor, the eaves of the roof being supported by uprights, perhaps joined by arches; to this architectural peculiarity Snorri refers in his description of the shrine of Olaf the Holy when he says that under it there were svalir, or open arches as I take it, iii. 16, —to this kind seems to belong the 'porch,' or laterally open archway, which is mentioned, ii. 125<sub>8</sub> and 225<sub>7</sub>—2. 'loft-svalir,' a laterally open gallery running along the front of the first storey, access to which was obtained by means of a flight of steps (rið) at one end, i. 25<sub>6</sub> 9 iii. 17<sub>24-25</sub> 108<sub>18</sub>
- GALLOWS (galgi), i. 41<sub>12</sub> 240<sub>8</sub> ii. 72<sub>25</sub> iii. 212<sub>9</sub> 18 213<sub>1</sub> 301<sub>27</sub>
- GALLOWS-TREE (galga-tré), natural tree used for gallows, execution taking place either by hauling the victim up by the rope to the branch he was hanged on, i. 349-12 or by bending the branch down, and, when the rope was adjusted, let it spring with the condemned body back to its natural position, iii. 212<sub>13-16</sub>
- GANG under one's hand (ganga á hond einhverjum), to do homage to, ii. 358<sub>21-22</sub>
- GANGING-DAYS' Thing (gangdaga-þing), Rogation days' procession, iii. 358<sub>22</sub> 368<sub>12</sub> 467<sub>30</sub> 468<sub>4</sub>
- GARTH (garðr)—1. an enclosed space, a court, in front of a homestead of the better class, especially in towns, ii. 34<sub>21</sub> 37<sub>2</sub> 8 iii. 109<sub>20</sub> 143<sub>30</sub> 482<sub>31</sub> 483<sub>2</sub>—2. the homestead itself to which such a court belonged, town residence, ii. 64<sub>81</sub> iii. 325<sub>25</sub> 389<sub>8</sub> 6 417<sub>13</sub> 481<sub>16</sub>—3. spec. a., the royal residence (konungsgarðr), iii. 104<sub>25-26</sub> 105<sub>8-10</sub> 108<sub>13</sub> 109<sub>18</sub> 110<sub>18</sub>—b., the royal court as centre of the administrative and fiscal interests, public treasury, ii. 158<sub>27</sub> iii. 21<sub>20</sub>
- GEMSTONES (gimsteinar), precious stones, iii. 309<sub>80-81</sub>
- GHOST (andi), meaning an evil spirit out of the realms of darkness quickened in a man's body by Finnish wizardry: Eyvind Rentcheek's own account of his origin, i. 328<sub>15-18</sub>
- GIANTS (risar), found in Scythia, i. 11<sub>28</sub>
- GIFTS (gjafir), cf. also Yule-gifts, had anciently a far greater significance than in modern times: 'ey sér tñl gildis gjof,' gift always looks to requital, was a maxim always present to the mind of the men of old. Therefore, for the receiver, it was a

matter of honour to return a gift, if not in kind, at least in deed. The acceptance of a gift by an equal in social standing meant insurance of mutual goodwill; acceptance of it by an inferior involved recognition of the duty of paying it off by service rendered, when occasion should demand. It goes without saying that, in certain circumstances, this custom should degenerate into bribery for corrupt purposes: K. Egil of Sweden, breaking his treaty obligation to K. Frodi of Denmark, sends the latter good and great gifts every year in lieu of the covenanted tribute, i. 45<sub>16</sub> 23-25—Aki gave great gifts to Har. Hairfair 'and therewithal they kissed,' 107<sub>18-20</sub>—Aki gives 'good' gifts to K. Eric of Sweden, 107<sub>28</sub>—K. Har. Greycloak sends friendly gifts to Earl Sigurd, 203<sub>24</sub>—and to Griotgarth his brother, 204<sub>7</sub> 26-28—Queen Gunnhild: good gifts to K. Eric of Sweden, 227<sub>27</sub>—Earl Eric: a goodly longship to Vagn Akison, 283<sub>32-34</sub>—Sigrid the Haughty sees her foster-brother Harald Grenlander off with great gifts, 285<sub>17</sub>—gifts and bailiffries offered by K. Ol. Tryggvison to Eyvind for abjuring paganism, all to no purpose, 328<sub>5-6</sub>—Harek of Thiotta: good gifts to K. Ol. Tryggvison, 329<sub>5-6</sub>—K. Ol. Tryggvison gives a cloak to Kiartan Olafson, 336<sub>22-24</sub>—K. Ol. the Holy: a well-wrought sword to Marshal Biorn, ii. 88<sub>8-9</sub>—a finger-ring to Earl Rognvald, 88<sub>6</sub> 14-15—sends Hialti Skeggison off with friendly gifts, 137<sub>9</sub>—Earl Rognvald: a golden ring to Sigvat, 148<sub>5</sub>—Olaf the Holy bestows good gifts and great on Earl Rognvald, 153<sub>7</sub>—gives Earl Thorfinn a longship great and good with all gear, 176<sub>13-15</sub>—Grankel sees Olaf the Holy off with great gifts, 192<sub>4-5</sub>—Erling sees his nephew Asbiorn off with friendly gifts, 219<sub>4-5</sub>—Einar Thambarskelfir got great gifts (bribes) from K. Knut, 235<sub>7-8</sub>—Sigrid of Thrandness sees off with gifts friends who had attended the funeral of her son Asbiorn, 239<sub>17</sub>—Olaf the Holy sent friendly gifts to many chiefs in Iceland, behind which lurked political designs on the island, 241<sub>27</sub> 242<sub>2</sub>—Einar Eyolfson recommends suitable gifts, such as hawks, horses, tilts, sails, to the Norwegian king instead of 'scat,' 244<sub>14-17</sub>—Olaf the Holy gives friendly gifts to chiefs of Faroe who had become his men, 247<sub>21-23</sub>—Knut gives to Sigvat a ring weighing half a mark, 254<sub>6-8</sub> 19—and to Bersi Skald-Torvason two gold rings weighing half a mark each and an ornamented sword, 254<sub>8-11</sub>



17-18 Knut sends great gifts to K. Onund of Sweden (to win him over from the alliance with Olaf of Norway), 257<sub>16</sub>—Kings Onund and Olaf exchange gifts, 268<sub>5</sub>—Stein Skaptison gives gifts to Ragnhild of Giski and her son Eystein, 281<sub>12-13</sub>—Karl o' Mere's interpretation of the meaning of friendly gifts from a king, 303<sub>16</sub>—Red of East-Dales sees K. Olaf off with great friend-gifts, 340<sub>29-31</sub>—K. Knut gives a thick gold ring to Thorir Olverson, 342<sub>25</sub> 343<sub>14-15</sub>—and two thick such to Marshal Biorn, 379<sub>12</sub>—Kalf Arnison receives most honourable gifts (bribes) from K. Knut, 376<sub>14</sub>—K. Olaf gives a gold ring to Thormod for singing 'Biarklay the Ancient,' 408<sub>4-7</sub> 439<sub>19-27</sub>—Thormod dying gives it again to the woman surgeon attending him, 442<sub>11-15</sub>—ten marks of burnt (refined) silver given to Sigvat by K. Onund of Sweden, iii. 14<sub>20-21</sub>—Magnus the Good's gifts to his uncle Harald's following on the occasion of the division of Norway between them, 83<sub>20-27</sub>—Harald's return gifts to Magnus' following in clothes, weapons, and other precious things, 85<sub>4-8</sub>—K. Harald gives Steig-Thorir two gold rings weighing together one mark, 86<sub>30-31</sub>—K. Sigurd Jerusalem-farer gives all his ships to the Emperor of Constantinople, 261<sub>27-28</sub>—K. Nicolas of Denmark gives K. Sigurd a ship to take him to Norway, 262<sub>16-20</sub>—K. Sigurd gives three manors to Aslak Cock for warning him against breaking the Friday fast, 294<sub>18</sub>—K. Eric Everminded gave a shrine to K. Sigurd Jerusalem-farer for Cross Church at Kings'-Rock, 309<sub>81</sub> 310<sub>1</sub>—the Patriarch of Constantinople gave a plenary written in golden letters to K. Sigurd, 310<sub>2-3</sub>—K. Eric Everminded gave to Harald Gilli eight longships, unrigged, 317<sub>32</sub>—Harald Gilli gives to bishop Magnus Einarson a board-beaker which afterwards served as chalice in the Cathedral of Skalaholt, 335<sub>12-15</sub> 30-336<sub>8</sub>—K. Harald and Queen Ingirid give the bishop the bolsters they sat on done over with pall, of which were made fore-song's copes, which were still to be seen in Skalaholt in Snorri's days, 335<sub>22-27</sub> 336<sub>8-11</sub>—K. Ingi Haraldson gives Gregory Dayson a ship his brother K. Sigurd had owned, 390<sub>9-10</sub>—many and great gifts given on K. Magnus Erlingson's coronation day, 464<sub>28-29</sub>

GIG (gígja), fiddle, played at court dinners in Sweden in Olaf the Swede's reign, ii. 159<sub>8</sub>

GILDS (gildi)—i. convivial assemblies, of which drinking was

- the prominent feature. Before the days of K. Olaf the Quiet these assemblies had no fixed meeting place, or club, but apparently met at private houses, being, in Nidoyce at least, called together by the guild bell called 'Town-boon,' iii. 192<sub>21-28</sub>—the gild itself bore the name of 'hvirfingr,' a round, circle, coterie, or club, translated, with a view to the constant changing of meeting place, 'turnabout-drinking,' 192<sub>21</sub>—and the members of it, collectively, were called Gild- or Drinking-Brothers (hvirfingsbræðr), 192<sub>28</sub>—while the act of so meeting together for drinking purposes was called 'drekka hvirfing,' to drink 'Gild-brother-wise,' ii. 105<sub>82-88</sub>—in respect of the manner in which store was supplied to such a drinking mote it was called 'samburðar-öl,' or 'ale brought together,' translated 'gild-ale drinking,' 'gild-drinking,' because each of the partakers of the conviviality brought his own provisions to it, ii. 193<sub>25-29</sub> iii. 328<sub>24</sub> 460<sub>4</sub>—2. a gild-house, guild-hall, first established in Norway during the reign of Olaf the Quiet, who 'set up' in Nidoyce the 'Great Gild' (mikla gildi), which was hallowed or consecrated to Olaf the Holy, 192<sub>19-20</sub> 197<sub>4</sub> 9-11 286<sub>4</sub> 386<sub>17</sub>—these clubs bore the general name of skytningar, 'skot-houses,' 192<sub>25</sub>
- GLAD (gloð), the name of the bell that Olaf the Holy had given to St. Clement's Church in Nidoyce, iii. 35<sub>24</sub>
- GODDESS, -es (dís, dísir), or rather fairies, sacrifice to, i. 50<sub>32</sub>—the hall hallowed to them at Upsala, 50<sub>38-51</sub><sub>5</sub>
- GOI, the eighth month of the heathen year, corresponding to Feb. 8-15—March 10-16, ii. 111<sub>29</sub>
- GOLD (gull), poured through one of the three windows of Frey's mound at Upsala in payment of taxes, i. 23<sub>21</sub>—K. Halfdan Eystein's son paid in war wages as many pennies of gold as other kings paid pennies of silver, 69<sub>30</sub>-70<sub>3</sub>—used for ornamenting idols, ii. 205<sub>8-14</sub> 206<sub>28-26</sub> 208<sub>14</sub> 19—and figure-heads of warships, *see* Ship—much wealth of gold appropriated by Olaf Tryggvison from Raud the Strong after torturing him to death, 333<sub>11-12</sub>
- GOLDENHILT (gullinhjalti), a name sneeringly given by Thormod to the sword K. Olaf the Holy had given to Sigvat as a Christmas present, ii. 408<sub>10</sub> cf. 337<sub>7-28</sub>
- GOLDPORT (Gullvarta, ἡ χρυσῆ πύλη), 'the gate of honour' through which the Emperor had to enter Constantinople when he returned in triumph to the city, iii. 259<sub>14-17</sub>

- GOLD-RING** (gullhringr, for the arm, while a finger-ring is called fingrgull, 'finger-gold'), given by Olaf Tryggvison to an Irish peasant for the dog Vígi, i. 267<sup>12-13</sup>—a golden ring, taken by Olaf Tryggvison from the door of the temple of Ladir, and presented by him to Sigrid the Haughty, found out, much to her indignation, to be all of base metal inside, 309<sup>10-11</sup> 310<sup>9-12</sup> 16-29—Earl Rognvald gives a golden ring to Sigvat, ii. 148<sub>5</sub>—a thick gold ring K. Knut's gift to Thorir Olvirson, 342<sub>25</sub> 343<sup>14-15</sup>—two such, his gifts to Marshal Biorn, 379<sup>12</sup>—two rings weighing together half a mark given by Harald Hardredy to Thorir of Steig, iii. 86<sup>30-31</sup>—Magnus the Blind lays down as a wager against Harald Gilli's head his gold ring, 297<sup>21-24</sup> 299<sup>6-8</sup>—a golden ring of K. Magnus's hidden in bishop Reinald's boot, 324<sup>21</sup>
- GOLDSMITHS** (gullsmiðir), their way of distinguishing between base and precious metals, i. 310<sup>16-27</sup>
- GOOD HANDS** (hendr góðar), 'said about those men who are much endowed with' the art of healing 'that they have good hands,' ii. 384<sup>32-33</sup>
- GOODLY WEB** (guðvefr), the costly stuff which in O.E. is known as godweb, in O. Sax. as goduwebbi, Fris. godwob, O.H.G. gotawebbi, goduweppi, gottweppe, terms which cover a variety of Latin appellatives for costly fabrics, i. 120<sup>16</sup>
- GOODMAN**, *see* Bonder.
- GOSSIP**, to become, to be (gera guðsifjar við, veita guðsifjar, to be sponsor, pater spiritualis, in baptism), Olaf Tryggvison acting as such at the baptism of Olaf the Holy, i. 311<sup>16</sup> and Hallfred the poet, 338<sub>5</sub>
- GRAM** (gramr), name given to leaders of armed followers in old days, while the host they commanded were called 'gramir,' infestus, iratus, sævus, i. 32<sup>22-23</sup>
- GRAITHE** (greiðr), expeditious, iii. 213<sup>12</sup>
- GRANTS** (veizlur)—i. landed properties belonging to the king placed at the disposal of favourites, and as a rule chiefly of the so-called 'landed men,' for their maintenance, in return for which they yielded the king military and other services. Of exceptional character were the large grants conferred by K. Olaf Tryggvison on his brother-in-law Erling Skialgson, the hersir, i. 308<sup>12-15</sup> ii. 74<sup>15</sup> 25 cf. 212<sub>7</sub>—and also the grants conferred by the Earls Eric and Svein on their brother-in-law Einar Thambarskelfir, 22<sup>27-28</sup>—likewise, probably, the 'great grants'

- bestowed on him by King Olaf of Sweden, 211<sub>17-18</sub>—Aslak and Skialg, sons of Erling, received at the hands of K. Knut 'large grants' in England, but of what nature is not stated, 255<sub>30-32</sub>  
 —Harek of Thiotta became Olaf the Holy's landed man, and received from him the same grants as he had held before, 191<sub>15-18</sub> cf. i. 329<sub>6-7</sub>—he, together with Thorir Hound, on becoming Knut's landed men, received 'great grants' from him, and Finnfare besides, 349<sub>1-8</sub>—Kalf Arnison had a landed man's grants and other honours besides, 285<sub>81</sub> iii. 120<sub>8-10</sub>—K. Olaf the Holy conferred on Aslak Skull o' Fitiar 'a large fief (lén) and great grants,' the lén meaning administrative, chiefly fiscal, jurisdiction in addition to the landed property for personal usufruct, ii. 212<sub>16-18</sub>—Magnus the Good made grants to men of might on coming to the throne of Norway, iii. 28<sub>28</sub>  
 —with landed man's right Wolf the Marshal received from K. Harald Sigurdson a grant of twelve marks and half a folkland in Throndheim beside, 104<sub>15-18</sub>—Hakon Ivarson received great grants from Svein Wolfson and took over command of his army, 116<sub>20-23</sub>—Harald Gilli gives fiefs (lén) and grants (increased grants) to landed men in order to secure their services of war, 318<sub>81</sub>-319<sub>1</sub>—2. Of different kinds were the grants, 'veizlur,' which K. Harald of Denmark bestowed on the sons of Eric Bloodaxe, they were appanages, and therefore we have translated, 'veizlur,' by 'lands,' and, less exactly, by 'fiefs,' i. 159<sub>24</sub> 237<sub>1</sub>
- GRAPNEL (stafnlé), perhaps better, 'hook,' Lat. falx, ii. 60<sub>14</sub>  
 iii. 412<sub>17</sub>
- GRASS-GARTH (grasgarðr), an orchard, a garden, i. 83<sub>17</sub>
- GRAVE (gróf), the, of our Lord, *see* St. Sepulchre.
- GRAVE-ALE (erfi), *see* Funeral feast.
- GREVE (greifi), sheriff, iii. 230<sub>11</sub>
- GREYGOOSE (grágás), the name of the code of law which K. Magnus the Good caused to be written, and which was still in Snorri's days in existence in Throndheim, iii. 243<sub>35</sub>
- GREY SKINS (grá skinn) = grey wares.
- GREY-WARES (grá-vara), calabar skins, skins of the squirrel as distinct from beaver and sable, ii. 260<sub>6</sub> 291<sub>18-19</sub>
- GRIPPING-TONGS (spenni-tong), a kind of pair of pincers used in surgery, ii. 442<sub>4</sub> 16
- GROUT (grautr), a mess, porridge, a name given in scorn by

- Thormod the poet, at the point of death, to a decoction of leek and other herbs for medicinal purposes, ii. 442<sub>3</sub>
- GUARD, *see* Body-guard.
- GUARD ON HORSEBACK (hestvorðr), ii. 537
- GUESTS (gestir), a division of the king's household, so called because they were self-bidden guests wheresoever the king chose to send them on his errands, which frequently were of obnoxious and hazardous nature. They were commanded by a 'captain of the guests' (gestahofðingi), ii. 77<sub>26</sub>—they were under special regulations, and had fixed wages, 67<sub>29-30</sub>—Olaf the Holy had thirty of these men at his court, while Olaf the Quiet had sixty, 67<sub>29</sub> iii. 194<sub>4</sub>—Olaf the Holy has Swedish tax-gatherers hanged by his guests, ii. 72<sub>21-27</sub>—he sends six of them to slay Eilif the Gautlander, 77<sub>25-78</sub>—a party of them told off at Sticklestead to slay Ram of Vigg, 409<sub>17-28</sub>—Sigurd Sigurdson's advice to Magnus the Blind to send his guests to slay any landed men that should hang back from coming to the king's aid, iii. 320<sub>25-30</sub>—K. Har. Gilli's guests attempt the life of Sigurd Slembi-Deacon, 340<sub>19-34</sub> 1<sub>25</sub>
- GUILD, *see* Gilds.
- HAILSTONE (hagl-korn), weighing an ounce, i. 279<sub>18-19</sub>
- HAIR (hár), Harald Hairfair's, by vow, left uncombed and uncut for ten years, i. 95<sub>1-4</sub> 117<sub>5-9</sub>—Olaf the Holy's growing after death, ii. 455<sub>31</sub>—regarded by Alfiva a holy relic if it did not burn in fire, especially if unhallowed, 456<sub>14-25</sub>—cut by bishop Grimkel, 457<sub>34</sub>—by K. Magnus the Good, iii. 87<sub>26</sub>—and the last time, six-and-thirty years after death, by K. Harald Sigurdson, 163<sub>11</sub>
- HAIR-DRESSING performed by Earl Rognvald on Harald Hairfair, i. 117<sub>9-13</sub>
- HALL OF THE GODDESSES (dísar salr; dísar, gen. sing., is probably a scribal error, which dísar blót (dísar, gen. plur.) immediately preceding seems to show, apparently a temple where the goddesses, or rather the fairies, female guardian spirits, Norns, or even 'valkyrjur' were worshipped i. 51<sub>1</sub>
- HALLOWED, 'that there it was hallowed' (at þar var heilagt), *i.e.*, that worship of the gods was going on, that it was a 'holy-tide;' the place where this happened was called Hof, Temple, ii. 146<sub>2</sub>
- HALLOWED FIRE (vígðr eldr), set to tinder which was fixed

- to the point of an arrow that was shot at a heathen Wend on whom on account of his sorcery 'no weapon bit,' took such an effect that he fell down dead, iii. 330<sub>81</sub>-331<sub>3</sub>
- HALLOW, *Hallowing*, *see* Consecration and Coronation.
- HALSE (háls), the neck of the stout and aged Thorir Hound torn asunder when 'up-reared the gallows-tree' on which he was hanged, iii. 212<sub>13-16</sub>
- HAMMER (hamarr) of Thor: men who confessed believing in nothing but their 'might and main' were in the habit, before quaffing festive cups, to make over them the sign of Thor's hammer, i. 169<sub>20-23</sub> cf. ii. 395<sub>5-8</sub>—the image of Thor at the temple of Hof in Gudbrandsdale held a hammer in its hand, ii. 205<sub>10</sub>
- HAND-BATH (hand-laugar), washing of hands, a habit of Olaf the Holy as he dressed in the morning, ii. 68<sub>9</sub>
- HANDBASTING (handfestr), taking hands, in the presence of witnesses, for an assurance of faithful execution of a verbal promise, iii. 112<sub>17</sub>
- HANSEL (hand-sal), formally agreeing by joining hands to an oral contract, covenant, or demand (in most cases accompanied by oaths), ii. 47<sub>26-27</sub> 185<sub>33</sub> iii. 431<sub>1</sub> 459<sub>25</sub>
- HAND-SHOT (hand-skot), hurling a cast-weapon, opp. to 'bow-shot,' a feat at which Olaf the Holy excelled all men, ii. 4<sub>23</sub>—his son, Magnus the Good, 'shot hand-shot' all through the night at the battle of Holy-ness, iii. 46<sub>21-22</sub>
- HANGING, *see* Gallows and Gallows-tree.
- HANGINGS (tjöld), of costly web done round the body of Olaf the Holy on the occasion of his translation, ii. 456<sub>33-457<sub>1</sub></sub>
- HARALD'S STICK (Haralds stikki), a short poem on K. Harald Sigurdson of the kind called 'stikkı' (meaning of the term uncertain), iii. 168<sub>21-29</sub>
- HARBOUR (hofn), a fortified, built by K. Eystein Magnusson at Agdirness, iii. 263<sub>12-13</sub>
- HARP (harpa), played at court dinners in Sweden in Olaf the Swede's time, ii. 159<sub>8</sub>
- HARP-PLAYERS (harparar, sing. harpari), at the Swedish court already in the ancient times of the Ynglings, i. 37<sub>33</sub>
- HARP-SHELL (harpa, short for hörpu-skel, in order to give enigmatic brevity to Sveinki's proverbial utterance), the

- scallop, pecten, iii. 215<sub>18</sub>—the point of the saying, 'No need of roller, quoth fox, drew harp-(shell) o'er ice,' as applied by Sveinki to Sigurd Woolstring is this: as the feeble vain fox boasts of wanting no roller to drag a scallop along smooth ice, so you come swaggering hither with the light message of the king; but you are the feeble vain fox all the same.'
- HAUNT (ver, also, for want of a better word, translated 'lair,' the Icelandic term is applied to islands out at sea, where, in consequence of the absence of man, seals congregate and breed, sel-ver, and birds gather and lay their eggs (egg-ver), and where, also, in the season, fishermen take up a temporary abode for the pursuit of their industry (fiski-ver), ii. 292<sub>4-10</sub> 293<sub>8-9</sub>
- HAWK, *see* Sports.
- HAWKS (haukar), considered suitable gifts for kings, ii. 244<sub>16</sub>
- HAYFORK (hey-tjúga), shot by a thrall at K. Day, killing him, i. 32<sub>17</sub>
- HAZELLED FIELD, to pitch a (hasla voll), to stake off a field with hazel poles, and thus mark it off for a field of battle, i. 177<sub>4</sub> 246<sub>1-4</sub>
- HEARTH-INGLE, *see* Arinn under House, B.
- HEALTH-CUP (full), i. 59<sub>22</sub> 60<sub>8,7</sub>—drunk at blood-offerings, signed by the temple lord: Odin's cup for victory and kingly dominion; Niord's and Frey's, for plentiful seasons and peace; Bragi's cup; kinsmen's cup, called 'memories' (minni) to departed noble relatives, i. 165<sub>26</sub>-166<sub>8</sub> 169<sub>14-16</sub> 171<sub>5-6</sub>—Svein Twibeard's memory cup to his departed father, 272<sub>5-8</sub>—the Jomsburg lords' to their deceased fathers Strut Harald of Skaney and Veseti of Borgundholm, 272<sub>18-22</sub>—all cups signed to the Æsir at heathen religious festivals, ii. 193<sub>7-8</sub>—cup to Christ, i. 272<sub>16</sub>—cup to Michael, 272<sub>18-20</sub>
- HEATHCOCK (orri, tetrao tatrix), hunted by hawk, ii. 140<sub>28</sub>-141<sub>5</sub> 20-21
- HEATHCOCK'S BRUNT (orrahrið), the last effort of the Norwegians to retrieve the disaster of Stamfordbridge, lead by Eystein Heathcock, iii. 178<sub>18</sub>-179<sub>8</sub>
- HEATHEN BLUEMEN (heiðnir blámenn), blackamoors, iii. 252<sub>21</sub> 254<sub>1</sub>
- HEATHEN FOLK, MEN (heiðit fólk), the Moors of Spain, iii. 250<sub>30</sub> 251<sub>10</sub> 25 252<sub>8</sub>

HEATHEN SPAIN (Spánn heiðni), the part of Spain occupied by Moors, iii. 25<sup>13-15</sup> 28—Heathen Sidon, by Saracens,

<sup>257<sub>81</sub></sup>  
HE-GOAT (bukkr), saddled as a riding horse by Olaf Haraldson for his stepfather, Sigurd Sow, ii. 319-48

HEIDSÆVI'S LAWCODE, *see* Laws.

HEIDSÆVI'S THING, *see* Thing.

HEIRSHIP FEAST (erfi), *see* Funeral feast.

HELL (hel), the name of Olaf the Holy's battle-axe, used by Magnus the Good at the battle of Lyrshawheath, iii. 36<sup>10</sup> 16 19

HERSIR, the head of a 'her,' *i.e.*, of a hundred (120 families?), whose dominion was a 'herað,' the territory inhabited by his 'her,' or tribe. His dignity was hereditary, cf. Erling's answer on being offered an earldom by his brother-in-law, 'Hersirs have all my kin been,' i. 308<sup>7-8</sup>—the 'hersir' seems to have combined in his person the offices of war-commander and religious head of his tribe, i. 78<sup>28</sup> 28 92<sup>17</sup> ii. 200<sup>19-21</sup> foll.—his position, duties, and rights under Harald Hairfair defined, i. 96<sup>11-15</sup> cf. 207<sup>27</sup> 378<sup>5</sup>—hersirs mentioned: Gudbrand of Gudbrandsdale, i. 78<sup>22</sup> 28—Thorir Roaldson, 128<sup>19</sup>—Klyp, 215<sup>20</sup>—Arinbiorn, 237<sup>26</sup>—Skopti Skagison, 248<sup>32</sup>—Thorolf Skialg and Erling his son, 308<sup>6-10</sup>—Bodvar, 334<sup>29</sup>—Gudbrand a-Dales, ii. 200<sup>21</sup> foll.

HEWING-BLOCK (hoggstokkr), 'block,' ii. 223<sup>19</sup>

HIERARCHY in Norway making itself felt for the first time in bishop Magni's dealings with K. Sigurd Jerusalem-farer, iii. 307-309<sup>6</sup>

HIGH-MASS, *see* Mass.

HIGH-TIDE (hátið, O.E. heāh-tīd), church festival, feast-day, ii. 131<sup>14</sup>

HIPPÓDROME (paðreimr, ἵππόδρομος), at Constantinople, description of the place and the games performed there, iii. 259<sup>28</sup>-260<sup>24</sup>

HLAUT, the blood of animals sacrificed at blood offerings, which was let run into a special bowl or basin, called hlaut-bolli. The word seems to mean 'lot,' that which is allotted to the temple, the altars of the gods and the worshippers, all of which were besprinkled with the hlaut by means of a sprinkler, the hlaut-teinn. This explanation of hlaut is supported by the regular 'ablaut' relation in which it stands to



the verb 'hljóta,' to get by lot, to obtain by allotment, i.

<sup>165</sup><sub>16-24</sub>  
HLAUT-BOWL (hlaut-bolli), *see* Hlaut.

HLAUT-TEIN (hlaut-teinn), made in the shape of a sprinkler (stökkull), *see* Hlaut.

HNEITIR, 'Striker,' the name of the sword—its grip wrapped about with gold—with which Olaf the Holy fought at Sticklestead, and which he threw away on receiving his mortal wound, ii. 413<sub>12-14</sub> 426<sub>7</sub> 432<sub>1-2</sub> 10-11 (in poetry an appellative for sword, iii. 310 478)—Eindrid the Young's account of the history of the sword until it found its way to St. Olaf's church in Constantinople, where it was put up as a trophy, 428-

<sup>429</sup><sub>24</sub>  
HOGMANY NIGHT (hokunótt)· it is, of course, very doubtful how far hokunótt, defined as midwinter night, corresponds to Hogmany night, the last day of the year. Another form is hoggunótt, Fris. 71<sub>31</sub> which comes nearer to the English form. But as midwinter night in Norway was the 9th of January, it is possible that the resemblance between the Engl. and Icel. term is accidental, yet hoku, hoggu defies etymological explanation, and has all the appearance of a loanword, i. 164<sub>8</sub>

HOLM-GANG (hólmganga), lit. 'the going on to the holm or islet,' the standing term for a wager of battle, a duel, fought out under recognized formalities, no matter whether the action took place on a holm or not. These formalities the Kormak saga, ch. x., sets forth in the following manner: "This was the law of holmgang; there was a rug (feldr) five ells between each skirt, with loops in the corners through which should be driven pegs with a (human?) head at one end, the which were called tjösnur (plur. of tjasna). He who made things ready should go to the tjösnur in such a manner that he might see the sky between his legs holding to the lobes of his ears, and should utter the formulary which since (síðan) is imitated in the rite (blót) called "the sacrifice of the tjasna (tjösnublót)." <sup>1</sup> Round the rug there must be three borders,

<sup>1</sup> The wording of the passage: 'He who made things ready,' etc., shows that once upon a time it was the custom, when the tjösnur were adjusted, to utter some sort of a formulary, what it was like is unknown. This formulary, we are told, was *afterwards* imitated in that rite which was called tjösnublót,

each a foot in width, and outside the borders there must be four poles, which are called hazels (höslur).<sup>1</sup> This being done, that is a hazelled field. Each man shall have three shields, and when they are done for they shall step upon the rug, though before they should have happened to leave it. Thenceforth their weapons shall be shield to them. He who is challenged shall have the first blow. If one of them be wounded so that blood falls on the rug, there is no need of further fighting. If either step with one foot outside the hazels, he "fares a-heel," if with both, he "runs" (away). Before each fighter his own man shall hold a shield. He who is the more wounded shall pay as "holm-ransom" (hólmlausn) three marks of silver."

Concerning Egil's holmgang with Liot the Bleak the Egil's saga, ch. LXIV, says: "So they break up and go to the island of Vors. There was a fair field (fagr vollr) a short way up from the sea, where the 'holm-meeting' (hólm stefna) should be. A 'holm-spot' (hólm staðr) = space for duelling, was marked off there, and stones were laid down around it. These were the laws of 'holm-gang' at the time that he, who challenged any man for anything, and should the challenger gain the day, then should he have that as a trophy of victory on which the challenge had been issued, but should he bide defeat, he must ransom himself with as much money as had been settled beforehand; but should he fall on the holm, he had forfeited all his property to him who felled him on the holm." These loci classici on holm-gang show clearly that there is no 'holm' in question. The record from Kormak's saga shows that the law there stated does not apply to

a rite obviously a later outgrowth of an earlier ceremony, and clearly a caricature of it in the form of some popular game, in which the master of the ceremonies went through the clownish performance which never could have formed an item in the serious ritual of real duelling. What the real meaning is of the stem tjas- in tjas-na, is, we believe, unknown. Formally it seems to be identical with tjós- in tjós-ull, Skirn. mál 39, of uncertain meaning. Possibly there is etymological relationship between tjasna (= tjasna?) and Norw. dial. tíst, tístn, 'a little thin splinter,' 'a fibre torn loose on a tree,' 'a small sliver torn up in the skin' (Aasen, cf. Ross).

<sup>1</sup> This shows the foreign (Norwegian) origin of this description. No hazel ever grew in Iceland, so no duelling field could ever be hazelled off in that country, while in Norway and other foreign lands the hazelling-in of a *field of battle*, not of a duelling spot, is common enough.

Iceland at all, where there never grew a hazel from which hazel poles could be made. The Egilssaga holmgang is avowedly a Norwegian performance. A wager of battle being contested somewhere inland on an island did not make it a holm-gang—an island was no more a holm than a mountain was a knoll—though it was a duel. The fact is that hólmganga is a purely Icelandic term, derived from the holm or tiny islet in the Axe river at Thingvellir, where, until the abolition of duels, A.D. 1006, it was lawful and customary to decide certain cases by judicial combats. The public sanction of this spot for the purpose was probably as old as the establishment of the Althing, A.D. 930, which would naturally account for the use Icelandic writers make of holmgang for any formal duel under any local conditions.—From the holmgang mentioned in Heimskringla, i. 264<sub>27</sub> 266<sub>6-17</sub> which took place in England, we gather no information as to the nature of the locality. See Single fight.

HOLY-DAY (helgr), Lat. festum, church festival, ii. 226<sub>82</sub>

HOLY-TIDE (helgr), id., rung in before canonically it began, in order to save a criminal's life, ii. 226<sub>24 30</sub>

HOLY WATER (vígt vatn), sprinkled over things in order to counteract the effects of sorcery on them, i. 331<sub>80-332</sub><sub>1</sub>

HOMAGE (handganga), done in due form when he, whose homage was desired, took by the grip the sword reached him on behalf of him who desired to be his liege lord, i. 138<sub>27-139</sub><sub>15</sub> ii. 182<sub>6</sub> 214<sub>24</sub>

HONEY (hunang), iii. 342<sub>15</sub>

HORN (horn).

1. A drinking vessel: used for infants to drink of, i. 43<sub>12</sub>—ordinary drinking cup, sometimes adorned with gold, 106<sub>29-30</sub> and fair graven and shining as glass, 107<sub>1-2</sub>—used at sacrificial feasts, 169<sub>16</sub>—customary for kings of Norway to drink of deer-horns until the days of Olaf the Quiet (when beakers were introduced), iii. 193<sub>16-17</sub> 286<sub>26</sub>

2. Instrument for blowing signals (lúðr), also translated trumpet: in use among the Biarms, ii. 262<sub>25</sub>—war-signal, 424<sub>22</sub> iii. 35<sub>18</sub> 70<sub>8</sub> 301<sub>80</sub> 344<sub>8</sub> 443<sub>4</sub> 445<sub>17</sub>

HORN-SWAIN (lúðrsveinn), trumpeter, iii. 301<sub>24</sub>

HORSE—1. (hross), occurs in Heimskringla only when the animal is treated as a victim at sacrificial feasts (in one case,

- iii. 199<sup>28, 25, 27, 28</sup> of a mare (merr), 200<sup>84</sup> wantonly cut down at a king's behest, i. 165<sup>15</sup> ii. 193<sup>9-10</sup>
- HORSE**—2. (hestr), always signifies the animal living and active in the service of man—horses fit for presents to a king, ii. 244<sup>17</sup>—horses of Gautland known for swiftness, iii. 298<sup>15-16</sup>—horse-guard (hestvorðr), mounted guard, i. 80<sup>10</sup> iii. 316<sup>1, 3</sup>—horse training for riding purposes (ríða hesta), a kingly feat i. 35<sup>6-10</sup>—horse trappings: forgilded saddle (gyltr soðull), ii. 34<sup>23-24</sup>—bit beset with smalts and done with gold (bitull settr smeltum steinum ok gyltr), 34<sup>24-25</sup>—crupper, or rather saddle-straps, i. 116<sup>24</sup>—girth (gagntak), iii. 298<sup>14</sup>—horses named: Slinger (Slongvir), Raven (Hrafn), the sire of another Raven, all owned by King Adils of Upsala, i. 50<sup>24-28</sup>—black-blazed horse, K. Harald Sigurdson's charger at the battle of Stamfordbridge, iii. 173<sup>8</sup>
- HORSE-FLESH** (hrossa-slátr), with heathen worshippers a favourite repast at sacrificial festivities, to Christians an abomination, as was also the broth (soð) and the dripping (flot) thereof, i. 169<sup>24-1707</sup> 171<sup>3-5</sup> ii. 69<sup>7</sup>—horseliver (hrosslifr), i. 171<sup>5</sup>
- HORSE-WARD**, *see* Horse-guard, Horse, 2.
- HOSPITALITY**. Thorgnyr's servants receive Earl Rognvald, taking charge of his horses and baggage, ii. 116<sup>20-22</sup>—he is welcomed by his host, Thorgnyr, and led to the seat where, while he was at fostering with Thorgnyr, he used to sit, 116<sup>29</sup> 117<sup>2</sup>—Ragnhild, daughter of Erling Skialgson, shelters and entertains the gossip of her daughter Thora, Stein Skaptison, in spite of his being the slayer of a king's official, and in defiance of her own husband, ii. 280<sup>1-286</sup><sup>25</sup>—the outlaw Thorir's hospitality to Thorod Snorrison, 298<sup>18-299</sup><sup>14</sup>—Kristin king's-daughter offers to Gregory Dayson, a fugitive from K. Eystein's revenge, whatever he wishes for, providing him with a longship for his journey, iii. 391<sup>8-15</sup>
- HOST**, *see* Hosting.
- HOSTAGE** (gisl, gislar), exchanged between the As-folk and the Vanir, i. 13<sup>28-145</sup>—Earl Sigurd, on conversion to Christianity, gives his son as hostage to Olaf Tryggvison, 291<sup>6, 8</sup>—Upper Thrandheim chiefs, accepting Christianity, give Olaf Tryggvison in hostage a son, or brother or other near kinsman, i. 319<sup>20-22</sup>—Olaf the Holy takes hostages from newly-con-

verted chiefs about Lesiar and Dofrar, ii. 199<sup>22-24</sup>—K. Knut exacts hostages from Norwegian bonders in pledge of their loyalty, 348<sup>18</sup>—and from landed men and mighty yeomen sons, brothers and near kinsmen, 349<sup>19-23</sup> 451<sup>24</sup>—K. Harald Sigurdson receives hostages from the men of Yorkshire in guaranty of loyal subjection, iii. 169<sup>23-25</sup>—in guaranty of peace between Norway and Denmark Erling Askew abides a hostage with K. Valdimar, who sends Asbiorn Snare in the same capacity to K. Magnus Erlingson of Norway, 472<sup>82</sup> 473<sup>2</sup>  
 HOST-BOUND MEN, hosting-bound folk (*leiðangrsmenn*), men summoned out for a naval expedition, iii. 443<sup>7</sup> 459<sup>13</sup>

471<sup>12</sup>  
 HOSTEL, *see* Sáluhús under House.

HOSTING (*leiðangr*), a levy of the service-bound naval armament of the country, ii. 287<sup>4</sup> iii. 26<sup>25-31</sup> 129<sup>23</sup>—(*lið-samnaðr*), a host of disaffected subjects, iii. 22<sup>5</sup>

HOUND (*hundr*), *see* Saur.

HOURS (*tíðir*), *horae canonicae*, ii. 57<sup>10</sup> 206<sup>20</sup> cf. 205<sup>18-20</sup> 327<sup>19</sup> iii. 475<sup>11</sup>

HOUSE.

I. NAMES.

DYNGJA, 'bower' [the translation (i. 109<sub>9</sub>) should read: Loathed *warm* bower, *varma dyngju*] the women's apartment, which the poet's epithet *varma* indicates as *the* warm house of a homestead. Etymologically it must be connected with M.H.G. *tunc*, 'hypogaeum, textrina, gyneceum,' a term which still survives in southern Germany and Switzerland for 'under-ground weavers' shops.' Already, speaking of the spinning and weaving of flax, Pliny, XIX. 1, 2, avers, In Germania autem defossi atque sub terra id opus agunt; and Tacitus, Germ. 19, 1, says: solent et subterraneos specus aperire eosque multo insuper fimo onerant suffugium hiemi et receptaculum frugibus, a statement which has given rise to the possibly correct etymology that M.H.G. *tunc*, Engl.-Germ. *dung*, and Icel. *dyngja*, are all cognate terms. In Icel. *dyngja* means a heap, not necessarily of dung, representing the shape of a flattened beehive; *dyngju-fjöll* is the name given in Iceland to flatly dome-shaped volcanoes; some of these mountains go under the name of *trolladyngja*, *i.e.* trollwives' bower, which must be of early date. This

form of house seems to come down from times when man had not yet discovered the art of building overground, i. 109<sub>9</sub>. This kind of house is *unknown* to the authors of the Eddic poems.

HERBERGI, 'chamber,' 'lodging' (not a purely Scandinavian term, though it is common to all the Scand. idioms: Norw. her-byrge, O.Sw. hár-bárghe, O.Da. hær-bærghe, O.E. here-beorga, O.H.G. heri-berga) does not indicate any particular room, but merely room or apartment in general, i. 35<sub>17</sub>  
ii. 125<sub>19</sub> 200<sub>8</sub> passim

HIRÐSTOFA, *see* Stofa.

HĻAÐA, KORNĻAÐA, 'barn,' 'cornbarn,' in Jamtland, ii. 298<sub>8-7</sub>—at Sticklestead turned into a temporary hospital for wounded men, ii. 439<sub>8, 81</sub>

HÖLL, 'hall' (O.E. heal, orig. shelter, from helan, to cover) occurs only as a name of palatial residences of kings: K. Alf's at Upsala, i. 36<sub>29</sub>; King Olaf the Holy's at Sarpsburg, ii. 149<sub>8</sub> and K. Eystein Magnusson's great hall erected at Bergen, iii. 263<sub>9-11</sub>

HÚSKYTJA, 'house-cot,' a small outhouse; the body of Olaf the Holy hidden in one such at Sticklestead immediately after his fall, ii. 444<sub>7</sub>

LOFT, 'loft,' an upper storey, the first floor; also a compartment or division of such a storey. In K. Frodi's great homestead at Hleithra, Fiolnir, K. of Sweden, slept in one division or compartment of the first storey, and in the dark of night lost his way by an outside gallery into another division, loft, of the same, and there, falling through an open trap-door, found his death in a great mead-vat, i. 24<sub>27-2520</sub>—Raud the Strong was sleeping in a loft in his house in Godisle when Olaf Tryggvison surprised him, i. 332<sub>17</sub>—at Ness, in Upper Gudbrand's dale, K. Olaf the Holy slept 'in a certain loft . . . which stands yet to-day and nought hath been done to it since,' ii. 200<sub>6, 7</sub>—Erling slept in a loft at his manor of Soli when Skialg his son brought the news of the peril of his nephew Asbiorn at Ogvaldsness, ii. 224<sub>10</sub>—loft on tie-beams in a hostel in the Wilderness, ii. 300<sub>9-10</sub>—Nicolas Skialdvorson chooses the loft in his residence at Nidoyce for a fort wherefrom to defend himself against the Birchlegs, iii. 482<sub>29</sub>-483<sub>7</sub>

- MÁLSTOFA, *see* Stofa.
- NAUST, *see* Boat-shed under Ships, 4.
- OFNSTOFA, *see* Stofa.
- SALERNI, 'privy,' large, on posts, admittance by a flight of steps, ii. 127<sup>23-25</sup>
- SALR, 'hall' (O.H.G. sal, G. saal, O.E. salu, sele, Fr. salle, It. and Sp. sala), a large, palatial building, a royal hall. The typical hall with this name was 'Upsalr,' i. 57<sup>27-28</sup> 58<sup>12</sup> in imitation of which Ingiald Evilheart erected the seven kings' salr at Upsala, 57<sup>20-30</sup> 58<sup>8</sup> 10 33—as a synonym for holl, a king's palace, ii. 149<sup>11</sup>
- SÁLUHÚS, 'hostel,' lit. 'salvation house,' a shanty erected by the roadside in wildernesses to serve as shelter for benighted travellers, ii. 300<sup>1</sup> 9-11 301<sup>3-8</sup>
- SEL, ii 364<sup>26</sup> and
- SETR, 'mountain-bothy,' where, in summer, a part of the family went from the homestead to keep the dairy stock on mountain pasture, and to store up dairy produce, which was flitted home as it accumulated, the bothy being evacuated at the end of the summer season, ii. 366<sup>8</sup> 11 14 24
- SKÁLI, 'hall,' probably from 'skál,' a bowl (upside down), the bowl-shaped house, the dome-formed habitation. If this is right, the name would relegate the original architecture of the skáli to the primitive times, when the dyngja style was in vogue. The original sense of the word seems to imply an unfurnished shed. In Heimskringla the skáli does service chiefly as a large dormitory: that of Haki in Hadaland being the sleeping apartment of his house-carles, i. 82<sup>17-18</sup>—a skáli was also the sleeping accommodation of the house-carles of Raud the Strong in Godisle, i. 332<sup>20-21</sup>—Olaf the Holy built within his residence at Nidoyce a large skáli for a dormitory to his body-guard, ii. 68<sup>8</sup>—on account of its size this skáli could easily on occasion be turned into a banqueting hall or guest-chamber, for which purpose, however, it also seems to have been specially built. To this kind must be referred the great hall of Thorkel Foster-father at Sandwick in Orkney, with doors at either end, and fires burning on the floor, ii. 177<sup>1</sup> 14-20—of this class of halls, were also the two banqueting halls of the wealthy goodman Aki in Vermland, where he entertained the Kings of

- Norway and Sweden, i. 106<sub>21</sub>-107<sub>8</sub>—in one case it is applied, in its more primitive sense, to an almost unfurnished hostel in the wilderness, the above-mentioned *sáluhús*, ii. 301<sub>17</sub>
- SKEMMA, 'bower,' the short house, from *skammr*, short; the reason for the name probably being that, in comparison with the *skáli*, or the *stofa*, this storehouse was always of a much smaller size, even as the case is still in Iceland. Imprisoned in Jämtland in such a *skemma*, with a *gröf*, pit, or cellar in the floor, locked by a door, *i.e.* a trap-door, *glugg*, Thorod Snorrison found there, amongst other household articles, both raiment and reindeer skins, which points to the use this storehouse served, ii. 296<sub>29</sub>-298<sub>4</sub>—at Sticklestead, a *skemma* 'outhouse' with fires on the floor was turned into a temporary military hospital, ii. 440<sub>16-21</sub>—when a house had an upper storey, and the ground floor wholly, or in part, was reserved for other purposes than occupation by the family, it was called *undir-skemma*, under-croft—at K. Frodi's it was a sort of wine-cellar, i. 24<sub>80-81</sub>—in Oslo, in the winter of 1062-3, an *undir-skemma* is mentioned as a sort of tavern, iii. 143<sub>21</sub>—the *úti-skemma*, 'out-bower,' beside other purposes, also served that of a sleeping apartment, i. 136<sub>8</sub>
- STOFA, STUFA, variously translated 'chamber,' 'guest-chamber,' 'hall,' 'house,' 'lodging;' a building, the name of which is found, in various forms, not only throughout the Germanic languages, but far and wide beyond. (Dan. *stuve*, *stue*; Sw. *stobô*, *stuga*; Norw. Faro. *stova*; O.E. *stofa*; cf. E. stove; Duch. *stoof*; O.H.G. *stuba*; M.H.G. *stube*; Low Lat. *stuba*; It. *stufa*; Fr. *étuve*; as a Germ. loanword: Fin. *tupa*; Lith. *stuba*; O. Slov. *istuba*, *izba*; Hung. *szoba*; Turk. *soba*—Kluge.) This was the principal house in the complex of buildings which constituted a homestead in the country; in towns it was the chief apartment in a house, or it was built separately as a *stofa*.
- In general the *stofa* was the sitting and dining-room of the family, i. 351<sub>18</sub> ii. 445<sub>11</sub> iii. 139<sub>8</sub> 485<sub>18</sub>—it also did service as a sleeping apartment, chiefly for guests, i. 92<sub>28</sub> 286<sub>12-13</sub> 19 ii. 344<sub>18</sub> iii. 475<sub>18</sub> 476<sub>10</sub>—from its size it naturally served as the room where occasionally entertainments and banquets were given to invited guests, *veizlu-stofa*—as when Sigrid



the Haughty entertained in her 'old' stofa and burnt with-in it Harald the Grenlander and Vissavald, her two wooers, i. 286<sub>9-21</sub>—and when the common room at K. Sigurd Sow's manor was turned into banqueting hall to receive Olaf the Holy and his company, the decorations, hangings, bankers, etc., being got out and put up for the occasion, ii. 34<sub>12-20</sub> 37<sub>2</sub>—of this description seems also to have been the stofa of the priest at Rydiokul, in which he gave a banquet to Earl Erling Askew, iii. 475<sub>18</sub> 476<sub>10</sub>—likewise that of Rafness, where K. Magnus Erlingson repaired with many men after the battle of Re, iii. 485<sub>18</sub>—specially built for social gatherings were the 'drinking-chambers,' drykkju-stofur, guild-houses, iii. 286<sub>4</sub> 285<sub>26</sub>—and for banqueting purposes, the halls, stofur, of the kings, both those at the royal manors in the country and those in the towns where the kings set up their chief residence. Manorial halls are mentioned at Fitiar in the island of Stord, i. 181<sub>19</sub>—at Ogvaldsness in the isle of Kormt, ii. 222<sub>9</sub> 25—besides one the locality of which is not mentioned, ii. 125<sub>3-5</sub>—lastly, there were the palaces, 'court-halls,' hirðstofur, in the towns where the kings had a more or less constant residence: Olaf the Holy's at Nidoyce, of large dimensions, with a door at either end, which seems to mean, through the side-wall that faced the ordinary approach to the house, near to either gable end, but not through the gables themselves; this hall was built in the old fashion with the two high-seats, the upper (nobler) and the lower (less noble) set up against the middle of the side-walls, and directly facing each other, ii. 67<sub>16-20</sub>—the old arrangement of the 'court-hall' underwent, at the instance of Olaf the Quiet, a radical change, in that the royal high-seat was removed from the middle of the side wall up to the centre of the dais at the further gable end, while the lower high-seat was moved away from the side-wall into the middle of the floor, out from the 'trapeza,' where it acquired the name of Marshals'-stool, stallara-stóll, iii. 192<sub>8,7</sub> 193<sub>13-14</sub>—K. Olaf changing the mode of warming up the hall from fires burning on hearths along the floor to ovens heated for the purpose, halls so warmed were called halls with ovens, ofn-stofur, iii. 192<sub>8</sub>—distinct from the banqueting hall was the málstofa or

council chamber where kings and magnates gave audience and judicial decisions; such was the large hall that Olaf the Holy had built at Nidoyce adjoining his residence, where he used to hold court councils, *hirðstefnur*, ii. 68<sub>3-5</sub>—this is the same hall which further on is called Thing-house, *þinghús*, and where K. Olaf gave audience to emissaries from Sweden, ii. 70<sub>20</sub>—this, too, was probably the same *málstofa*, with a luffer over which a shutter, *fjöl*, could be turned so as to darken the room, in which Harald Hardredy had Einar Thambarskelfir slain, iii. 109<sub>17-22</sub>—Thorgnyr, the great lawman of Tenthland, gave audiences and heard cases in a separate *málstofa*, ii. 117<sub>5-6</sub>—strange enough, the term *stofa* or *stufa* never occurs in the Eddic poems.

*SVEFN-BÚR*, 'sleeping-bower,' the baresark's Haki of Hadal-land, i. 82<sub>18</sub>

## 2. THINGS CONNECTED WITH A HOUSE.

*ARINN*, 'hearth,' name of the oblong rectangular fireplaces which anciently ran along the middle of the floor in northern halls, i. 51<sub>34</sub>—(arins horn), fireplace corner, 'hearth-ingle,' fireside, 1b.

*ÁSS*, 'roof-tree,' 'sooty' because the smoke from the hearth gathered on the rafters of the hall-roof, i. 51<sub>33-34</sub>

*BORÐ*, 'board,' 'table,' (*matborð*), meat-board, iii. 19<sub>25</sub> 118<sub>23</sub> cf. 24—movable, set up for meals, and removed when meals were finished: *setja borð*, to set the table up, lay out the table, i. 83<sub>3</sub> ii. 34<sub>18</sub> iii. 139<sub>9-10</sub> 38—also: *setja borð fram*, iii. 294<sub>22</sub>—*taka ofan borð*, to take away the board, i. 182<sub>3</sub>—*borð eru uppi* (boards are drawn), tables are removed, iii. 20<sub>4</sub> 267<sub>9</sub> cf. ii. 226<sub>21</sub>, where 'the tables still standing' should read 'the tables being removed.' In front of the high-seat was the *hásetis-borð*, high-seat table, ii. 222<sub>13</sub> 27—with the table went the

*BORÐ-BÚNAÐR*, 'board-array,' 'table-gear,' 'table service,' i. 106<sub>28</sub> ii. 222<sub>32</sub> 341<sub>20</sub>—table service of great magnificence secured for Olaf the Holy from Holmgarth (Russia), ii. 82<sub>19-20</sub>—of objects constituting the 'board-array' there are mentioned only

*BORÐ-DÚKR*, 'table-cloth,' ii. 222<sub>38</sub> 32—(*dúkr*) 'towel,' iii. 139<sub>26</sub>—and

*BORÐ-KER*, or simply *KER*, 'board-bowls,' 'board-beakers,' as

- well as (horn) 'horns,' sometimes 'gilt and fairly fashioned,' or 'all done about with gold, fair-graven and shining as clear as glass,' i. 106<sub>28</sub>-107<sub>2</sub>—the 'board beakers' of the king were held, and filled at need by royal pages standing before the high-seat table, ii. 385<sub>11</sub> iii. 193<sub>9</sub> 335<sub>12-13</sub> 30-31 (336<sub>1-8</sub>). On festive occasions the hall, skáli or stofa, as the case might be, was 'dressed up' with the
- BÚNAÐR** or **HÚSBÚNAÐR**, 'gear,' 'house-gear,' which was got out from the household wardrobe and put up in the shape of (tjöld) 'hangings' and bankers or seat-coverings (búnaður um bekki), i. 106<sub>24-25</sub> ii. 34<sub>16</sub>—in the hall of Olaf the Holy at Sarpsburg Sigvat notices as a striking addition to the 'húsbúnaður' that the walls were hung with 'byrnies and helms,' ii. 149<sub>8-17</sub>
- DYRR**. Access to the hall was obtained by the dyrr 'door,' doorway, some halls having a door at either end. This cannot mean that the doors led in through the gable ends of the house, but that they were on the wall which formed the frontage of the house, at either end near to the gables. This is stated to have been the case with the hirðstofa of Olaf the Holy in Nidoyce, ii. 67<sub>17-18</sub>—and with Thorkel Fosterfather's skáli at Sandwick in Orkney, 177<sub>116</sub>—the door was locked by a (hurð) [Goth. haurds, O.E. hyrdel, M.E. hurdel, M.H.G. hurt, G. hürde, Du. horde], ii. 222<sub>12</sub>—the door of a sáluhús, ii. 301<sub>16</sub>—the door of the Temple of Ladir, where the hurð was adorned with what was supposed to be a massive ring of gold, i. 309<sub>10</sub>—the door of a bedroom bolted from within, iii. 343<sub>5</sub>—in houses it was fitted in a door-frame; 'door-posts' (gætti), ii. 301<sub>17</sub>
- ELDAR**, 'fires,' burning on the arinn, the fuel being firewood, skíð ii. 440<sub>19-20</sub> 441<sub>7-10</sub>, by which, 'litten,' ale should be drunk, and round which ale was borne from the high-seat to those whom the occupier of the high-seat wished to toast, 67<sub>26</sub> 177<sub>14-15</sub> iii. 192<sub>5-6</sub> 193<sub>19</sub>—and against which it was customary to 'bake' one's self (bakask), iii. 485<sub>19</sub>
- FJOL**, 'shutter,' by means of which the luffer could be shut and opened, iii. 109<sub>21</sub>
- FORSTOFA**, 'porch,' 'forehall,' mod. Eng. 'hall,' the entrance hall into which admission was obtained through the 'door,' and which in its turn communicated directly with the main-hall, ii. 222<sub>10</sub> 344<sub>22</sub>

GLUGGR, 'window,' originally an opening through which things were dropped into the house—such were the windows (gluggar) of Frey's mound at Upsala, i. 23<sub>16</sub>—later the windows served the purpose of admitting air and light into the building, as probably did the lopt-gluggar, loft-windows, *i.e.* windows on the first floor, mentioned, iii. 389<sub>11-12</sub>—once gluggr stands for a trap-door leading down to a grof, 'pit' or cellar in an out-house, ii. 296<sub>80-81</sub> 297<sub>16 24</sub>

GÓLF, 'floor,' of a hall was covered with halmr 'halm,' straw, ii. 34<sub>16-17</sub>—and the floors of royal halls were 'strawed' in that manner through the winter, but after the mode of heating by open fires was changed to warming by means of stoves by Olaf the Quiet, the floor was straw-covered both winter and summer, iii. 192<sub>9</sub>—gólf is otherwise also used of the floor of an upper storey, ii. 297<sub>20</sub>

GROF, 'pit,' a cellar under a skemma, admission to which was by a trapdoor, cf. gluggr, ii. 296<sub>80</sub> 397<sub>8 9 16 24 38</sub>

HÁSÆTI and ÖNDUGI, high-seat. In Heimskringla the distinction is maintained throughout, that há sæti is the seat of a king, while öndugi is that of untitled persons. Thus, while in the new-built hall of Olaf the Holy his own seat is called a há sæti, the seat of his marshal opposite goes by the name of öndugi (the expression í öðru öndugi, in the other high-seat, indicating that now the há sæti of the king was where formerly the öndvegi on the higher, more noble, bench or dais, öndvegi á æðra bekk, had its place) ii. 67<sub>18-24</sub>—Thorgnyr the great 'lawman's' high-seat is called öndugi, not há sæti, I 16<sub>24</sub>—it seems to have become fashion in the eleventh century to distinguish the seat of a king and an earl by the term há sæti from that of untitled dignitaries, which went under the traditional and time-honoured title of öndugi, cf. Burnt Nial, ii. 121<sub>17-19</sub> where Flosi remonstrates: 'I am neither king nor earl, and there is no need to make a high-seat, há sæti, for me to sit on . . . to make a mock of me.'

The há sæti occupied the place in the hall where the öndugi always had been, and still remained in halls generally after the distinctive term há sæti had been introduced. Its place was the centre of that bench or dais which ran along one of the side-walls of the hall. This old position

of the high-seat was shifted by K. Olaf the Quiet to the dais athwart the hall at its upper end. The lower high-seat, which hitherto had stood opposite to the king's seat, was now moved from the side-dais unto the middle of the floor, and exchanged the name of *annat ondugi* for that of Marshal's stool, *stallara-stóll*, the occupiers of which faced those in the high-seat. This radical change in the disposition of the seats of honour was really due to the adoption of a new method of warming halls, which was effected by means of ovens, built of stones (iii. 389<sup>12-13</sup>), whereby the long-fires (*langeldar*), burning on an oblong hearth (*arinn*) along the middle of the floor, were done away with. High-seats (*hásæti*) in royal halls are mentioned as early as the days of K. Alf, i. 36<sup>30</sup>—seven high-seats in the Seven Kings' Hall built by Ingiald Evilheart, 57<sup>26-30</sup> 58<sup>7-9</sup>—King Granmar shows his guest K. Hiorvard to the high-seat (here called *hásæti*, not *ondvegi*) opposite to his own, 59<sup>29-31</sup>—at blood-offerings the chief or lord of the people occupied the high-seat in the temple, 169<sup>10-14</sup> 170<sup>6</sup>—Olaf the Holy is led to the high-seat in K. Sigurd's *stofa* on returning to Norway to claim the kingdom, ii. 37<sup>14-15</sup>—the high-seat arrangements in his new hall at Nidoyce described, 67<sup>19-24</sup>—he shares his high-seat with his blinded kinsman, K. Rœrek, 123<sup>17</sup>—William of Normandy admits Harald Godwinson to the high-seat occupied by himself and his spouse, iii. 156<sup>15-17</sup>—Olaf the Quiet's alterations of the high-seat arrangement in the hall, 192<sup>3-8</sup> 193<sup>13-16</sup>—K. Sigurd Jerusalem-farer seized with frenzy in the high-seat, 288<sup>16-289</sup> 289<sup>12</sup> 290<sup>7</sup>

The high-seat as a point to which symbolic ceremonies were linked: K. Hrollaug of Naumdale rears a kingly high-seat on the mound where as kings he and his brother used to be sitting, and rolls himself from it unto the cushioned foot-pace whereon earls were in the habit of sitting, where he took his seat and gave himself the name of earl, then volunteered to become K. Harald Hairfair's man, who 'led him into the high-seat' and appointed him his Earl of Naumdale, i. 97<sup>80-98</sup> 98<sup>18</sup>—on the decease of a king or titled lord the high-seat must be left unoccupied until the successor had given his *heirship-feast* and drunk the cup of Bragi, when he was free to take possession of it, i. 58<sup>12-22</sup>

- 272<sub>5-8</sub>—on appointing his son Eric over-king over Norway, K. Har. Hairfair led him into the high-seat in symbolic ratification of the act, 141<sub>25-27</sub> cf. 29-30—on appointing his son Horda-Knut King of Denmark, K. Knut the Mighty observes exactly the same ceremony, ii. 349<sub>17-19</sub>—on investing Svein Wolfson with earldom over Denmark, K. Magnus the Good leads him from the foot-stool into the high-seat beside himself, following a ceremony closely resembling that observed by K. Harald Hairfair in the case of Hrollaug, iii. 30<sub>4-5</sub> 21-26 31<sub>1-10</sub>
- HLID, 'gate,' closed with a door, in a wooden fence round a heathen sanctuary, ii. 261<sub>19</sub> 21
- KER, *see* Bordker.
- HURD, *see* above, under 'Dyrr.'
- HVÍLA, 'bed,' i. 284<sub>25</sub> (where 'chamber' goes out), 322<sub>14</sub> iii. 300<sub>20</sub>
- LJÓRI, 'luffer,' opening in roof to let out smoke, and to let in light, wide enough for a man to creep through, i. 313<sub>4</sub>—provided with a shutter, fjol, which could be turned over it at will to darken the room, iii. 109<sub>21</sub>
- MATBORÐ, 'meat-board,' *see* Borð.
- OFN, 'oven,' introduced in Norway by Olaf the Quiet, iii. 192<sub>8</sub> built of stones, 389<sub>12</sub> 483<sub>6-7</sub>
- ONDUGI, *see* High-seat.
- PALLR, 'dais,' iii. 338<sub>20</sub> 339<sub>10</sub>—(annarr pallr) 'lower bench,' or the less honourable dais, ii. 125<sub>15</sub>—(lang-pallr) 'long-dais,' the elevation running along either side of a hall on which the seats of the hall were arranged, iii. 192<sub>5</sub>—(há-pallr) 'high-dais,' the elevation athwart a hall, at the upper end of it on which, at the instance of K. Olaf the Quiet, the high-seat was set up instead of in the centre of the long dais, 192<sub>7</sub>—(krók-pallr) 'cross-dais,' seems to refer to the angle where high-dais and long-dais joined, 485<sub>22</sub>—(pallstokkr) dais-stock, the stock or plank that formed the outer edge of the pallr, 486<sub>3</sub>
- REKKJA, 'bed' [perhaps connected with rakkr, Sw. rak, straight, stretched, cf. Engl. stretcher], i. 315<sub>34</sub> 322<sub>18</sub> ii. 300<sub>8</sub>—sometimes a rekkja was fronted by a fótaskör 'foot-board' that could serve for a seat, i. 315<sub>25</sub>
- SÆNG, 'bed,' hung with pall (tjolduð, pellum), and arrayed

- with dear-bought clothes, *búin dýrligum klæðum*, i. 284<sup>25-26</sup>
- SET, 'settle,' used for a bed in a wayside hostel in the wilderness, ii. 298<sup>29-31</sup> 300<sup>26</sup>
- SKAPKER, 'a large bowl,' from which drink was poured into drinking vessels and served out to the company, ii. 34<sup>17</sup> 18
- SLAGBRANDR, 'bolt' of a gate in the fence of a rustic sanctuary, ii. 261<sup>23</sup>
- STALLARA-STÓLL, 'marshal's-stool,' the seat which in the royal halls of Norway, from the reign of Olaf the Quiet, was substituted for the old high-seat on the middle lower bench. The Marshal's seat was placed in the middle of the floor further down than the trapeza; it was occupied, besides the Marshal, by those of the court dignitaries who came in rank next after those who sat on either side of the king in his high-seat on the dais at the upper end of the hall, iii. 193<sup>13-16</sup> cf. ii. 67<sup>18-24</sup>
- TJOLD (sg. *tjald*), 'hangings,' ii. 34<sup>16</sup>
- TRAPIZA, *τράπεζα*, 'table,' on which was placed the 'skapker,' or 'great bowl,' and at which washing of hands before and after meals probably also took place (cf. *Fms.* viii. 13<sup>12-15</sup>)—it stood on the floor some way down the hall, and after the changes in the seat arrangements of the hall introduced by Olaf the Quiet, it occupied a position between the king's high-seat and the marshal's chair, ii. 34<sup>17</sup> iii. 193<sup>18</sup>
- ÞEKJA, 'thatch,' of (*reyr*) 'reed' or (*halmr*) 'straw' (in Sicily), iii. 64<sup>21-22</sup>
- ÞVERTRE, cross- or tie-beams, on which, in a wayside hostel, a loft was built for sleeping accommodation, ii. 300<sup>10</sup>
- HOUSE-CARLES (*húskarlar*), r. generally: free-born men in service, attending on their master, often in the capacity of fighting men; Haki's house-carles were provided with his hall for dormitory, i. 82<sup>18</sup>—Eyvind's house-carles and tenants attend him on a 'row-boat' trip in quest of household supplies, 219<sup>17</sup>—Raud the Strong had many house-carles and a numerous retinue of Finns, 329<sup>13-15</sup>—Ketil of Ringness took with him forty of his own house-carles for the surprise of the Upland kings, ii. 107<sup>6</sup> 12-13—Lawman Thorgnyr's house-carles form a sort of body-guard round him at Upsala Thing, ii. 118<sup>20</sup>—Thorir Houndmans a longship of his with wellnigh eighty house-

carles, 259<sub>2-4</sub>—Thrand o' Gate's house-carles, ten or twelve of them, take a ship of his on a risky voyage to Norway, 270<sub>15-21</sub>  
 —Harek of Thiotta sends a row-ferry manned with a dozen of his house-carles to rob an island belonging to Asmund Grankelson, 293<sub>6</sub>-294<sub>5</sub> cf. 292<sub>7-10</sub>—he goes into viking warfare on a cutter of twenty benches manned with his house-carles, 293<sub>25-29</sub>—Thorir Hound mans a longship with his house-carles in order to oppose Olaf the Holy, 387<sub>29-30</sub> 388<sub>8-11</sub>—Olaf the Holy quotes the Icelandic custom of masters giving their house-carles a harvest treat by slaughtering a wether for them, 409<sub>20-23</sub>—Thorir Hound selects a body of eleven of his house-carles to form his guard at the battle of Sticklestead, 421<sub>15-17</sub>—Kalf Arnison ranges his house-carles under his own banner at the battle of Sticklestead, 423<sub>7</sub>—house-carles stand firm in battle with landed men when 'bonders' flee, 428<sub>8-9</sub>—Kalf Arnison mans a twenty-bencher with his house-carles, 463<sub>18</sub>—he flees from Norway, going on viking cruise in a ship manned by his house-carles, iii. 20<sub>11-13</sub> 81-21<sub>13</sub>  
 —Einar Thambarskelfir had more house-carles even than an earl, 108<sub>22-23</sub>—Finn Arnison has a following of wellnigh eighty house-carles of his own, 113<sub>4-5</sub>—K. Sigurd Jerusalem-farer summons to him landed men and their house-carles on the chance of having to give battle to his brother, 274<sub>16-18</sub>—house-carles are referred to, in King Ingi's state-paper to the men of Thrandheim, in respect of political franchise as on the level with 'landed men' and 'court men,' 359<sub>24</sub>—Gregory Dayson treated his house-carles better than other landed men, making them drink with him at gilds, and providing them with helmets when they attended him at Things, 386<sub>16-20</sub> cf. 387<sub>32-33</sub>—feud between the house-carles of Gregory and K. Sigurd Haraldson, 387<sub>9-11</sub>—affray between house-carles at Biorgvin, 417<sub>1</sub>-418<sub>3</sub>—the house-carles of Haldor of Vettland hewn down fighting with their master, 419<sub>81</sub>—after the fall of Gregory Dayson and K. Ingi, Erling Askew appeals to the house-carles of the former to join the party opposed to Hakon Shoulderbrood, 435<sub>11</sub>—they, as well as the house-carles of Erling, join K. Magnus Erlingson going on a state visit to K. Waldimar of Denmark, 437<sub>22-24</sub>—Earl Sigurd of Reyr's war-host in fighting for Hakon Shoulderbrood consisted of his house-carles, 440<sub>9</sub>  
 —2. the lowest section of the king's household of free-born



men, thirty in number at the court of Olaf the Holy, sixty at the court of Olaf the Quiet, engaged in doing 'all needful service' within the royal establishment, and 'at whatso gatherings were needful,' ii. 67<sub>80</sub>-68<sub>1</sub> iii. 194<sub>4-7</sub>—the devotion of the house-carles of Magnus the Good praised in song by Odd Kikina-skald, iii. 91<sub>25-26</sub>

HOUSECARLES'-WHETTING (*húskarla-bvót*), a name given by the army of K. Olaf at Sticklestead to 'Biarklay the Ancient,' when Thormod had sung it out to them at the dawn of the day, ii. 408<sub>4</sub>

HOUSE-FREYA (*húss-freyja*), a lady who rules a household, i. 24<sub>3</sub>

HOUSEWIFE'S TOW (*rykkjartó*; possibly *rykkjar* was meant to stand in the original for 'rukkjar,' gen. of 'rukkj,' a 'rock,' 'spinning-wheel'; but as *rygjar*, gen. of *rygr*, an archaic term for woman, is the reading both in the oldest saga of Olaf the Holy, ed. 1849, p. 60<sub>86</sub> and in the older law of Frosta-Thing, xvi. 2, 3, *Norg. gamle Love*, p. 257-8, we thought it safer to follow the reading *rygjar-tó*, a bundle of undressed flax, as much as might be spanned by the biggest finger, the thumb, and the longest, a tax payable at Yule, imposed by Svein Alfvason on every mistress of a house in Norway, ii. 450<sub>28-26</sub>

HOWE (*haugr*), a burial mound, a barrow; in Snorri's view the historical landmark of a new era, 'the mound-age,' following that of burning, i. 417-80—Frey was the first lord in Sweden, and Dane the Proud in Denmark, to be laid in howe, 419-20—Frey's howe was built with a door and three windows (*gluggar*), through which votive offerings were dropped in gold, silver and copper, 2318-22—K. Gudlaug of Halogaland was laid in mound at Streamisleness, 3910-12—of the Ynglings kings Aun, Egil Foe-of-Tunni and Adils were laid in mound at Upsala, 4318 4617 515-6—Yngvar, in Adalsysla (in Esthonia), 5322-28—Eystein s. of Halfdan, and Halfdan his son at Borro (Westfold), 6912 708 20-21—Olaf Geirsteadelf at Geirstead (Westfold), 732-3 18-19—the howe of K. Herlaug of Naumdale took three years building, being made of stone and lime and roofed with timber, 9720-28—to sit on a howe, an ancient custom of kings (connected with worship of ancestral spirits), 9730-31 1628-4—Earl Sigurd Eysteinson's howe at Oikel Bank, 11628—Bjorn Seafarer's at Seaham above Tuns-

- berg, 135<sub>24</sub>—Harald Hairfair's on Kormt Sound, 143<sub>4</sub>—the howes of Olaf (II.) Geirsteadelf and Sigurd his brother, on the brent east of Tunsberg, 144<sub>25-26</sub>—howes on the island of Frædi heaped over ships with fallen warriors laid in them, 180<sub>8-11</sub>—Hakon the Good laid in a great howe at Seaham in North-Hordland 'all armed with the best of his array,' 188<sub>25-28</sub>—K. Ogvald laid in howe near Ogvaldsness, 315<sub>14-15</sub>—howes at Upsala, ii. 118<sub>28</sub>—howes among the Biarms used for storing in that portion of dead men's property which by law was theirs after death, 260<sub>28-28</sub> 261<sub>25-27</sub>—while Hakon Shoulderbrood, on the eve of his fall, engages in play, his landed men 'sat on a certain howe,' iii. 444<sub>6</sub> (from superstitious motives?).
- HOWE-STEAD (haugstaðr), the place at or near to which a man has been laid in howe (Snorri's statement that the 'howestead' of each of the ancestors of the Ladir Earl Hakon the Mighty is recorded in Eyvind's poem 'The Haloga Tale' is not borne out by the fragments we now possess of that poem), i. 4<sub>18</sub>
- HUNDRED (hundrað), num. = 120, passim.
- HUNTER, HUNTING (veiðrmaðr, veiðr), K. Egil the Foe-of-Tunni, a mighty hunter, who oft rode day-long through the woods hunting wild deer, i. 46<sub>1-8</sub>—Atti the Fool's hunt, ii. 156<sub>18</sub>-157<sub>9</sub>
- HUSBANDRY (búsýsla), K. Sigurd Sow, a great husbandman, gives heed to his workmen, acres, meadows, live stock and smiths, ii. 312-16
- HYLL (hylja), to cover, iii. 37<sub>5</sub>
- ICE-HEWING (íshogg), Harald Hardredy's ice-bound ships in the lake Venern set free by cutting away the ice until open water was reached, iii. 152<sub>15-27</sub> 153<sub>9-10</sub>
- IMMORALITY, even in a popular and illustrious ruler, so resented by the 'bonders' as to count for a capital crime, i. 288<sub>0-10</sub> 292<sub>3</sub>-294<sub>29</sub> 296<sub>28</sub>-297<sub>21</sub> 298<sub>4-7</sub>
- INCENSE (reykelsi, from O.E. *récels*), employed as a counter-magic (beside 'candles' kindled, the 'rood,' 'the gospel,' 'many prayers' and 'holy water') to Raud the Strong's wizardry, i. 33<sub>125-30</sub>
- INCOMINGS (tokur, from taka, now tekjur, sg. tekja), income, revenue, iii. 183<sub>28-24</sub>

INFANTRY (fótgongulið, fótgangandi menn), 'footmen,' 'foot-folk,' the men on foot in the army of Emperor Otto and in that of Harald Godwinson, as distinct from the men on horseback, the 'riders,' cavalry, an arm still unknown in the north, where, consequently, 'fótgongu-' is never prefixed to 'lið' when native levies are in question, i. 255<sup>17</sup> iii. 173<sup>5</sup>

IRON-BEAK, *see* Ships, 2.

IRONS (járn), iron chains into which were cast: heathens refusing to accept Christianity, i. 324<sup>17-18</sup>—great criminals, ii. 125<sup>14</sup> 226<sup>5</sup>—traitors, 343<sup>16-17</sup> iii. 117<sup>27-28</sup> 30—or even lesser offenders, iii. 223<sup>14</sup>

JIG-PLAYERS (gígjarar, sg. gígjari), much in request at the court of K. Huggleik of Sweden, i. 37<sup>33</sup>

JOINTURE (tilgjof), a marriage settlement on the bride made by her father (guardian), in addition to what the bridegroom's dower, mundr, amounted to, ii. 153<sup>2</sup> 21

JUDGMENT (dómr), passed at the instance of Erling Askew at a Thing in Tunsberg which in due form committed Earl Sigurd of Reyri and his following both alive and dead to the devil—severely censured by Snorri, iii. 449<sup>19</sup>-450<sup>7</sup>

KETTLE-BOW (ketil-hadda, the handle of a pot used for cooking sacrificed meat), i. 170<sup>1</sup> 4-5

KILT (kilting), *see* Dress. Cloak, 5.

KING (konungr), the title first used by Kings Danp in Denmark and Dyggvi in Sweden, i. 31<sup>14-19</sup>—the king(s) of Sweden supreme judge(s) in a court of law where twelve judges assisted as assessors, ii. 159<sup>17-19</sup>—king's dues (konungs skyldir), crown revenues, ii. 67<sup>12</sup> 75<sup>29</sup> 78<sup>24-25</sup>—king's berth (konungs lægi) and king's bridge (konungs bryggja), *i.e.* pier, landing-stage or quay, prerogatively provided in harbours where kings with a fleet or otherwise might be calling, iii. 84<sup>9-10</sup> 88<sup>25</sup> cf. iii. 343<sup>22</sup>—the relative right of Magnus the Good and Harald Sigurdson to this prerogative defined, 84<sup>4-10</sup>—Harald's breach and Magnus' firm vindication of this covenant, 88<sup>22</sup>-90<sup>20</sup>—Earl Hakon the Mighty's observance of this right of berth, i. 247<sup>16-19</sup> 26-248<sup>18</sup>—king's fines (konungs sakeyri), that part of fines inflicted for offences against the law which belonged to the king, iii. 146<sup>18</sup>—king's garth (konungs garðr), the royal palace or residence, as a nucleus of a capital with the seat of government, first erected by Olaf Trygvason at Nidoyce

- (A.D. 997), i. 32<sub>126-27</sub> ii. 50<sub>20</sub> (where *konungs garðr* is tr. 'king's house')—neglected during the rule of the Earls Eric and Svein it was found in a tumble-down state and partially restored by Olaf the Holy (A.D. 1015), but shortly afterwards destroyed when Nidoyce was burnt down by Earl Svein and Einar Thambarskelfir, ii. 50<sub>22</sub> 51<sub>1</sub> 53<sub>14-16</sub>—again K. Olaf erected it in a stately manner (1016-17), 67<sub>16-20</sub>—K. Magnus his son built a new one to which K. Harald Hardredy added a stone-hall, which he did not live to complete, 104<sub>25-26</sub> 28-30 105<sub>8-11</sub>—the old, Olaf the Holy's, palace had acquired the name of Skuli's-garth (*Skúla-garðr*) in 1093, when Magnus Barefoot succeeded his father, doubtless because Olaf the Quiet had assigned it for a residence to his great favourite, Skuli son of Tosti, cf. 184<sub>1</sub>—but the palace of Magnus the Good was now, par excellence, the king's palace, 206<sub>15-16</sub> 18 21—king's palace in Biorgvin from the days of K. Eystein Magnusson becomes the most noted royal residence, 263<sub>8-11</sub> 343<sub>19-20</sub> 464<sub>14-15</sub>
- KING'S MEN** (*konungsmenn*), part of the war-cry or watchword in K. Olaf's army at Sticklestead, ii. 400<sub>32</sub> 427<sub>18</sub>
- KIN-HAY** (*frændhagi*), the country or district of one's nativity and kindred, iii. 417<sub>32</sub>
- KISS** (*kyssa*), to kiss, a form of taking a loving farewell, i. 107<sub>19</sub>  
—to kiss a king's hand, a ceremony whereby a pardoned offender or criminal acknowledged the act of grace, ii. 229<sub>24-29</sub>  
iii. 472<sub>28</sub>
- KNAVE** (*knapi*, Germ. *knabe*), a young valet in a king's or nobleman's service, ii. 126<sub>22</sub>
- KNEE-SETTING** (at *knésetja*), a solemn ceremony, whereby he on whose knee a child was set with or without his will, became in honour bound to bring it up, to 'foster' it; in this way Hakon the son of Harald Hairfair became K. Athelstan's fosterson, i. 140<sub>11-12</sub> 18-21—K. Harald Gormson 'took into fostering Harald Ericson, Greycloak, and set him on his knee,' 159<sub>26-27</sub> cf. 235<sub>20-21</sub> 27-32 236<sub>1-2</sub> 31-237<sub>2</sub>
- KNIFE** (*knifr*), carried in a sheath (cf. *brá hon knífi*), the weapon wherewith Gudrun Jarn-Skeggi's daughter was going to slay Olaf Tryggvison in bed on the first night of their nuptials, i. 322<sub>10-14</sub>
- KNIGHT** (*riddari*), in a table game which probably was chess, ii. 326<sub>19</sub>

KNOP-HEAD (knapphofði), name given by Harald Hardredy to a stoup as big as a man's head among his Byzantine treasures, iii. 86<sub>1-6</sub>

KNUT'S DRAPA, *see* Poems.

LAINÉ (leyna), to hide, gainsay, deny, iii. 173<sub>25</sub>

LAND-DUES, 1 (land-skyldir), rent, revenue from land, paid by every owner of land to Har. Hairfair, one-third of which he bestowed as tax-gathering fee on his earls (an arrangement which applied to every kind of revenue collected by them and whereby their income exceeded in amount that of the dispossessed kinglets), i. 96<sub>5-18</sub>—with his sons as sub-kings he shared one half of his own land-dues, 132<sub>3-5</sub> cf. 135<sub>1-6</sub> 144<sub>3-6</sub>—the same arrangement was adopted by Hakon the Good in respect of his nephews Tryggvi Olafson and Gudrod Biornson, 151<sub>20-22</sub>—Earl Svein held on the same terms his dominion in Norway of the King of Sweden after the fall of Olaf Tryggvison, 377<sub>21-31</sub>—Olaf Tryggvison settled on his brother-in-law, Erling Skialgson, his marriage portion on the same basis, 308<sub>11-15</sub> ii. 23<sub>3-7</sub> 12-21—*see* further, 81<sub>12</sub> iii. 146<sub>12-13</sub> 16-24 149<sub>13-18</sub> 199<sub>5-6</sub> 201<sub>5</sub> 215<sub>25-26</sub> 359

LAND-DUES, 2 (landaurar), or 'sailing fees,' an impost levied in Norway on every free and enfranchised man who came from Iceland; it amounted to 'six cloaks' or rugs (feldr), + six ells of homespun, or half a mark of silver, pro persona, cf. 'Grágás,' ed. Finsen, ii. 195, 'Dipl. Isl.,' i. 65-66. Snorri does not mention the amount, his readers knew all about it. The statement that Earl Svein gathered in the half of the sailing fees, in his dominion in Norway, finds its explanation in the fact that the other half went to his suzerain, the King of Sweden (cf. i. 377<sub>25-26</sub>), to which Olaf the Holy put a stop by driving away or slaying the Swedish tax-gatherers, ii. 52<sub>19-25</sub> 69<sub>24-72</sub> 94<sub>26-95</sub><sub>10</sub>

LANDED MEN (lendir menn, sg. lendr maðr, 'lord of land,' i. 282<sub>29</sub> 329<sub>6</sub>): in Snorri's 'Edda' it is stated that the titles hersar or lendir menn in the North correspond to greifar in Saxland and barúnar in England, i. 456<sub>3-11</sub>—'lendir maðr,' therefore, is looked upon in the thirteenth century, in accordance with the traditional view of the case, as a title equivalent to a hersir. The original colonists of Iceland and their descendants knew all about the origin of the 'lendir menn,' and

therefore, without going into any explanation of it, the historians generally refer to these men as to a matter with which all readers are familiar. Before Harald Hairfair's time there were no landed men in Norway, but there was a multitude of petty kings and of hersar, either of whom, within their own dominion, exercised what practically amounted to sovereign authority in matters religious, military, and judicial. When Harald subdued the whole country and concentrated all authority in his own sovereignty, the old independent rulers had before them one of two choices, either to flee the land, as many did, or to deliver themselves, their land and rule, into the hand of the conqueror. In the case of the former, Harald acquired their lands by confiscation, in that of the latter by voluntary cession. These were the men who *came down* in reality to the position of *landed men*, though the degraded king might be allowed the title of earl, and the hersir might retain his old titular dignity. It is to this evolution of the 'landed man' out of the old tribal system that Snorri refers in saying: 'In those times' (*i.e.* ab. A.D. 1015) 'there was in Norway a multitude of landed men, and many of them were mighty men, and of so great kindred that they were sprung from the blood of kings or of earls by but a short tale of forefathers,' ii. 54<sup>24-29</sup>—the other group of landed men consisted of those who by royal pleasure were *raised up* to that position, generally out of the class of the hauldar freeholders, and for whom landed dominion was provided out of the confiscated properties already mentioned. In all cases, however, this dominion was a royal grant, *veizla*, a term derived from *veita*, to bestow on, to grant, whereto, in cases of special favour, was added the *lén feof*, *i.e.*, the plenary fiscal and administrative authority over the *veizla*. The dignity of a landed man was, by strict law, not hereditary, ii. 74<sup>22-29</sup> 75<sup>8-15</sup> (cf. 'Ældste Gulapingslov,' ch. 200, 206, 'Norges gamle Love,' i. 71, 72)—all the trust of the kings or the earls that ruled over the land was in the landed men, for they ruled, in every folkland, over the throng of the bonders, ii. 54<sup>29</sup>-55<sup>0</sup>—the more the power of the king tended to encroach upon the liberties of the commonalty, the more the landed men put themselves forward in defence of the popular cause, iii. 107<sup>22</sup>-108<sup>4</sup>—a case against a landed man could not be decided

except at a Law-Thing, 273<sup>20-24</sup>—in the 'Heimskringla' the landed men mostly figure in their military capacity as commanders by land and sea, and as the most influential class in political matters, ii. 24<sup>15</sup> 79<sup>80-807</sup> 86<sup>7</sup> 106<sup>16 28</sup> 108<sup>25</sup> 109<sup>28</sup> 123<sup>9</sup> 191<sup>16</sup> 192<sup>17</sup> 199<sup>4</sup> 310<sup>11</sup> 311<sup>80</sup> 333<sup>16</sup> 338<sup>12</sup> 349<sup>2 5</sup> 361<sup>9</sup> 362<sup>17</sup> 364<sup>19</sup> 387<sup>17-388</sup><sub>11</sub> 389<sup>8-11</sup> 390<sup>4 12</sup> 397<sup>28</sup> 416<sup>21</sup> 417<sup>5</sup> 418<sup>81</sup> 420<sup>3</sup> 423<sup>4-19</sup> 424<sup>16</sup> 428<sup>8 19</sup> 430<sup>11</sup> 434<sup>7</sup> 463<sup>11</sup>—iii. 7<sup>21</sup> 10<sup>27</sup> 26<sup>28-29</sup> 98<sup>15</sup> 105<sup>16</sup> 106<sup>4</sup> 110<sup>81</sup> 111<sup>4-5</sup> 170<sup>28</sup> 209<sup>21</sup> 210<sup>10</sup> 214<sup>21 26 30-31</sup> 215<sup>10</sup> 216<sup>4</sup> 217<sup>25 81</sup> 218<sup>2</sup> 225<sup>28</sup> 242<sup>8</sup> 248<sup>8</sup> 274<sup>17</sup> 290<sup>11 82</sup> 291<sup>2 8</sup> 294<sup>16</sup> 295<sup>17</sup> 299<sup>17-18</sup> 313<sup>10</sup> 314<sup>8-9</sup> 315<sup>28</sup> 317<sup>28</sup> 318<sup>15 21</sup> 319<sup>1 9</sup> 320<sup>3-4 17 27</sup> 340<sup>20</sup> 344<sup>8</sup> 347<sup>7</sup> 350<sup>20 21</sup> 352<sup>5</sup> 353<sup>10</sup> 357<sup>26</sup> 359<sup>24</sup> 365<sup>20-21</sup> 369<sup>8</sup> 371<sup>17</sup> 388<sup>9 14</sup> 407<sup>11</sup> 410<sup>22</sup> 441<sup>5</sup> 443<sup>24</sup> 444<sup>6</sup> 459<sup>12-18</sup> 468<sup>25-26</sup> 471<sup>18</sup> 477<sup>27-28</sup> 479<sup>9</sup> 481<sup>20</sup>

LAND-PENNY GELD (landaura-gjald), 'Hakon (Magnuson) took off from the Thrandheim folk the land-penny geld,' iii. 205<sup>17-18</sup>—this must refer to that provision in the laws of K. Svein Alfiva's son, whereby 'No man was to fare out of the land but by the leave of the king; but should he go without, his goods were forfeited to the king,' ii. 450<sup>14-17</sup>—although it is not expressly stated that the king's 'leave' was to be paid for, it stands to reason that such must have been the case, considering the penalty attached to the breach of it. Precedent for the provision existed already in Harald Hair-fair's legislation, who imposed the tax of five ounces of silver on every man leaving Norway for Iceland ('Isl. bók,' ch. 1), which payment went, as did that reversely paid by Icelanders in Norway, under the name of land-aurar, iii.

205<sup>17-18</sup>  
LAND-SPIRITS (land-vættir), the guardian spirits of Iceland. The land-vættir that drive Harald Gormson's magic messenger away are clearly indicated by Snorri as the guardian genii of the four leading families in the country at the time, i. 268<sup>27-</sup>

269<sup>25</sup>  
LAND-TENT, *see* Tent.

LAND-WARD (landvarnarmaðr), commander of the forces levied for the defence of a country, iii. 116<sup>22</sup> 157<sup>28</sup>—land-warders (landvarnar menn), probably a corps of Værings in the service of Jaroslav of Novgorod, iii. 58<sup>29</sup>

LAND-TOLL (landvarða), a toll consisting of five fishes paid to the king by every man who rowed out deep-sea fishing; an

impost from Hairfair's days revived by Svein Alfvason, ii.

45<sup>o</sup><sub>81</sub>-45<sup>1</sup><sub>1</sub>

LANDWASTER (landeyða), name of the charmed banner of K. Harald Hardredy, iii. 81<sub>11</sub> 168<sub>1</sub> 172<sub>6</sub> 178<sub>16</sub>

LAND-WENDING (landganga), disembarkation of an army, iii. 170<sub>12</sub>

LANTERN (skriðljós), ii. 127<sub>22</sub> 128<sub>24</sub>

LAWS (log, plur. of lag, meaning fellowship, cf. félag, samlag, etc.), practically a territorial term for a district consisting of so and so many folklands, amenable to one and the same body of public law, a law confederation, ii. 113<sub>2</sub>—Lög, in this sense, enters frequently as a second element into a compound, þrænda-log, meaning the eight folklands of Thrandheim, amenable to the body of law administered by the Frosta-Thing. The difficulty of translating the compound forced the translators into a variety of compromises: Thranderlag, ii. 466<sub>28</sub>: Thrandheim, i. 144<sub>7</sub> 156<sub>2,3</sub> 165<sub>2</sub> 170<sub>14</sub> 202<sub>19</sub> 245<sub>9</sub> 354<sub>12</sub> iii. 125<sub>5</sub>: Thrandheim folk, i. 137<sub>16</sub>: Thrandheim law, iii. 456<sub>21</sub>: Thrandheim laws, 460<sub>27</sub>: Thrandheim parts, i. 273<sub>32</sub>: countryside of Thrandheim, i. 321<sub>17</sub>: folklands of Thrandheim, iii. 407<sub>10</sub>: lands of Thrandheim, 415<sub>14</sub>: laws of Thrandheim, ii. 22<sub>80</sub> Only in this case does lög, in this sense, combine with the name of a people, namely, þrændr, -ir. The Danelag in England is an exact parallel. In two instances lög, in this sense, combines, in the same manner, with the name of Things: Gulapingslög, 'Gula-Thing's parts,' iii. 207<sub>17-18</sub> and Frostapingslög, 'Frosta-Thing's law,' 274<sub>11-12</sub>

LAWS (log, leges, pl. of lag, which, however, does not occur in the singular in the sense of lex), what is laid down; enactment, ordinance, body of law, law-code. Of laws in this sense the following are mentioned:

1. LAWS OF ODIN: Dead men to be burnt; their chattels to be borne to bale with them; the ashes to be cast into the sea, or buried in earth; memorial mounds to be raised over noble men, and standing stones over all men of mark; sacrificial feasts to be celebrated three times a year; a poll-tax of one penny to be paid to him (Odin) from all Swedes, but he should do sacrifice (at his own cost) for good year, i. 20<sub>3-28</sub>

2. OF K. HALFDAN THE BLACK: He systematized the law of



- blood fines (saktal), and settled duly the weregilds (bœtr), for each man after his birth and dignity, i. 84<sub>28</sub>-85<sub>2</sub>. As Halfdan was King of Sogn, and that folkland formed a part of the Gulathing jurisdiction, it is possible the fines and weregild system of the Older Gulathing's law may trace its origin to Halfdan, *see* Older Gulathing's law, ch. 91, 185, 200 Norges gamle Love I—the code of Heidsævi (or Eidsivating), to which Halfdan's hereditary realm of Westfold was amenable, framed by him, 84<sub>20-31</sub> 160<sub>80-82</sub>
3. OF K. HARALD HAIRFAIR: Constitutional (feudal system) and fiscal, i. 96<sub>3-18</sub> 100<sub>17-19</sub>; administrative, 118<sub>4-7</sub>—succession laws: sword-side male issue to be kings, distaff male descendants, earls, whose revenue and rank at court was defined, 131<sub>8-15</sub> 132<sub>2-5</sub>—partition of the realm, 131<sub>15</sub>-132<sub>8</sub> 141<sub>25-27</sub>
  4. OF K. HAKON THE GOOD: He frames, by the assistance of Thorleif the Wise, a body of laws for the district of Gulathing, i. 160<sub>27-28</sub>—and with the counsel of Earl Sigurd of Ladir, and the wisest men in Throndheim, a code for Frostathing, 160<sub>28-30</sub> 167<sub>29-31</sub>—he frames laws, and provides good administration for Jamtland and Helsingland, 163<sub>8-20</sub> ii. 276<sub>21-32</sub>—passes a law dividing the maritime folklands of Norway, as far inland as 'salmon furthest swims,' into 'ship-raths,' q. v., *i.e.* creates a standing fleet, i. 173<sub>25</sub>-174<sub>2</sub>—he ordains a system of war-signalling by means of beacons erected on high mountains, whereby war news could be transmitted from the southernmost to the northernmost Thingstead in Norway in seven days (a distance of about 1,100 miles), 174<sub>2-7</sub>—heavy penalty for creating false alarm by lighting the beacons, 174<sub>24</sub>-175<sub>11</sub>
  5. OF K. OLAF THE HOLY: He revises and amends K. Hakon's Frostathing laws, ii. 68<sub>14-18</sub>—ordains by law that the laws of Heidsævis Thing should extend to the folklands of the Uplands of Norway, 210<sub>15-21</sub>—by 1024 (Snorri says) he had framed laws for all the land, 241<sub>10-11</sub>—by the aid of bishop Grimkel he framed the first church law, or canon right, for Norway, 68<sub>18-28</sub>
  6. UPLAND LAW, the body of enactments prevailing before the days of Olaf the Holy in the five folklands called Uplands, ii. 45<sub>9</sub>

7. SVEIN ALFIVASON'S LAWS: Under penalty of forfeiture of his property, no man was to leave the land without the king's permission; penalty for manslaughter: forfeiture of lands and chattels; an outlaw's inheritance to be the king's property; for every hearth in Norway, the king must receive as a Yule-gift a measure of malt, a thigh of a three-winter ox, and a keg of butter, while every housewife must give housewife's-tow, q.v.; the 'bonders' must build all the houses the king wanted built at his manors; for every seven men above five years of age, one fit person must be returned for naval service; every man going out for deep-sea fishing must each time pay the king five fishes; every ship sailing from the land must reserve for the king's use 'one room'; every man going to Iceland must pay land tax (*i.e.* land-penny geld, q.v.) regardless of nationality; the witness of one Dane should upset that of ten Norwegians, ii. 45<sub>11-19</sub>—some of these imposts were abrogated by K. Hakon Magnusson, iii. 205<sub>17-20 22-23</sub> and many of them by the sons of Magnus Barefoot, 268<sub>3-7</sub>
8. LAWS OF SWEDEN. Each shire of Sweden had its own Law-Thing, and its own laws 'in many matters'; the 'lawman' of each Thing-district having to decide what was law, and what not, ii. 113<sub>1-5</sub>—in cases of discrepancy the provincial laws 'had to yield to the Upsala law' as a standard code, 113<sub>11-12</sub> 158<sub>3-5 29-31</sub>
9. LAWS IN RUSSIA (in Holmgarth), relating to safety of life, and to weregild, and to the residence of foreign princes, i. 230<sub>26-31</sub> 231<sub>10-12</sub>—customary law that the queen should, at her own cost, have at her disposal one half of the royal bodyguard, 251<sub>1-8</sub>
10. LAW, alleged to have been passed at the Althing in Iceland that for every nose in the island a libellous verse should be composed on K. Harald Gormson for inhuman treatment in Denmark of a shipwrecked crew from Iceland, (legendary), i. 268<sub>8-10</sub>
- LAW-BOOT (réttarbót), law-reform, iii. 205<sub>18</sub>
- LAW-COURT (lógrétta), in Norway at a Law-Thing, q.v., a chosen court or committee of, probably, thirty-six members whose duty it was to prepare judgments to submission to the whole Thing, iii. 275<sub>81</sub>

LAW-MAN (logmaðr), 1, in Norway, an expert at law; applied more technically to the members of the law-court at a Law-Thing, iii. 273<sup>19</sup> 274<sup>10</sup> 275<sup>5</sup> 403<sup>11</sup> 14-15

LAW-MAN, 2, in Sweden (lagh-måjer), a justiciary over a province, and at the same time the guardian of the laws and privileges of the commonalty (bonders), ii. 113<sup>1-11</sup> 17 19-21—the lawman of Tenthland (Upsala) highest in dignity and of most authority among the lawmen of Sweden, 113<sup>11-14</sup>—the lawman of West-Gautland delegated by the people under his jurisdiction to plead their hardships to the king, 155<sup>8</sup> 158<sup>38</sup>—Lawman Thorvid of West-Gautland's comical military command, iii. 150<sup>22</sup>-151<sup>9</sup>

1. LAW-THING (lögping), in Norway, a term properly signifying one of the four great judicial folk-assemblies of Norway: that of Frosta, Gula, Heidsævi and Borg (cf. Thing), which presumably is the case, ii. 74<sup>4-6</sup> and 450<sup>1-8</sup>—according to the statement that Sigurd Hranison's case had been brought to naught 'at three Law-Things,' that of 'Erneness' for Halogaland would seem to have held rank with the four named, ii. 275<sup>28-30</sup> cf. 273<sup>12-13</sup>—but this a mistake, *see* under Thing, Erneness-Thing.

2. LAW-THING (laghþing), in Sweden, a legislative and judicial assembly in every district or folkland, ii. 113<sup>1</sup>—called Althing, to indicate that it is a general assembly with jurisdiction over lesser Thing-districts or folkland-Things, ii. 113<sup>10</sup>

LAW-SPEAKER, *see* Speaker-at-Law.

LAYING HANDS on the heads of those going to the wars (leggja hendr í hofuð), a sacred rite of Odin, i. 12<sup>29</sup> cf. Blessing.

LAYING one's head on another's knees (leggja höfuð sitt í kné manni), to surrender to the mercy of an offended (superior) person, ii. 185<sup>4-7</sup>

LAY-SMITHS (ljóða-smiðir), poets, a title given to Odin and his temple priests because they brought with them the art of poetry to the North, i. 17<sup>24</sup>

LĒECH (lækknir), one skilled in the art of healing: Olaf the Holy noted for his proficiency therein, ii. 343<sup>10-11</sup> 383<sup>25</sup>-385<sup>2</sup>—a woman acts as an army surgeon among the wounded after the battle of Sticklestead, 440<sup>18-21</sup> 441<sup>6</sup>-442<sup>15</sup>—scarcity of leeches after the battle of Lyrshawheath, iii. 37<sup>12-14</sup>—K. Magnus

- selects twelve of the softest handed to do surgeon's work, 37<sup>14-21</sup>—many leeches descended from two Icelanders who were present at the battle, 37<sup>21-25</sup>—a 'bonder' heals Harald Sigurdson of the wounds received at Sticklestead, ii. 438<sup>6,7</sup> iii. 57<sup>20-22</sup>—Olvir Micklemouth 'healed whole' of severe wounds, iii. 329<sup>29-31</sup>
- LEECH-CRAFT (læknis-list), binding up wounds, i. 188<sup>4</sup> iii. 140<sup>16-17</sup>—rubbing inflamed parts, ii. 384<sup>20-23</sup>—cleansing wounds with warm water, ii. 440<sup>20-21</sup>—testing whether wounds reached the hollow of the body by dosing the wounded with a mess of leek and other herbs and smelling at the wound, 441<sup>28-442<sub>2</sub></sup>
- LEECH-DOM (lækning), ii. 384<sup>4</sup> 440<sup>26-27</sup>—*see* Leech and Leechcraft.
- LEGATES from Rome, *see* Papal missions.
- LEGBITER, *see* Weapons, offensive—Sword.
- LENT (langafasta), i. 313<sup>28</sup> ii. 55<sup>17</sup> iii. 451<sup>3</sup> 467<sup>20</sup>
- LEOD-BISHOP (ljóðbyskup, O.E. leod-bisceop), a suffragan bp., iii. 380<sup>4</sup>
- LETTERS (bréf), written by Princess Ingigerd of Sweden and Hjalti Skeggison, A.D. 1017, ii. 101<sup>16-18</sup> cf. Writ-sending (rit-sending), 1019, 148<sup>19</sup>—letters under the seal of K. Knut laying claim to Norway, 252<sup>28</sup>-253<sup>16</sup>—letters forged by Queen Emma under K. Knut's seal authorizing the election of Horda-Knut to king in Denmark, 317<sup>10-20</sup>—K. Magnus the Good's letter to K. Edward the Confessor, iii. 51<sup>26</sup>-52<sup>9</sup>—K. Ingi Haraldson's letter to his brother Sigurd and the landed men of Thrandheim, 359<sup>27</sup>-360<sup>18</sup>—letters forged by Erling Askew in the name of the King of Denmark in order to lead the principal men of Thrandheim into a trap of treachery, 467<sup>5</sup>-469<sup>25</sup>
- LEVY (nefnd), called by Olaf Tryggvison from every folkland of men and ships, i. 352<sup>7-8</sup>—(leiðangr) Harald bade out (bauð út), a levy, one-half of the all-men war-muster (almenningr), iii. 162<sup>8</sup>
- LICH-GATE (kirkju-garðs hlið), churchyard gate, iii. 126<sup>26</sup>
- LIEGE-DUTY (lýðskylda), a subject's duty to a liege lord, such as payment of a fixed tax, ii. 244<sup>14</sup>
- LIEGEMAN (lýðskyldr, handgenginn, handgenginn maðr, and simply maðr), he who under the observation of certain form-

- alities (handshake) has entered a lord's, generally a king's, service, i. 107<sub>4</sub> 338<sub>12</sub> ii. 182<sub>7-8</sub> 186<sub>20-21</sub> iii. 437<sub>18</sub>
- LIFTING ON NESSES (nes-nám), vikings' mode of victualling their ships by robbing livestock on outlying nesses when they chose not to give fight in more thickly-peopled parts, i. 122<sub>19</sub> ii. 187<sub>29</sub>
- LIME (lím), used in the building of K. Herlaug's gravemound in Naumdale, i. 97<sub>23</sub>—and in building Mary's church on the Mel, iii. 105<sub>4</sub>
- LING-WORM (lyng-ormr), a snake (legendary) made use of in a peculiar manner by Olaf Tryggvison for torturing Raud the Red, i. 332<sub>33</sub>-333<sub>10</sub>—employed as a dowser by K. Harald Hardreky, iii. 127<sub>26</sub>-128<sub>5</sub>
- LOAF (hleifr) of bread; four loaves, and fleshmeat beside, the daily fare of Thor in Gudbrand a-Dales' temple at Hof, ii. 205<sub>14-15</sub> 208<sub>14</sub>
- LOAF-WARD (lávarðr, O.E. hlāford), lord, sire, iii. 395<sub>2-4</sub>
- LONG-FAST (langafasta), Lent, iii. 45<sub>19</sub>
- LORD'S NIGHT (Drottins nótt), Sunday, iii. 325<sub>12</sub>
1. LOT (hlutr), a thing chosen by two contending agents for the purpose of chance decision; Harald Sigurdson's tricky use of, iii. 61<sub>11</sub>-62<sub>2</sub>
  2. LOT (spánn, plur. spænir), a divining chip of wood, doubtless marked with runes on either side (or one side at least) referring to fate in store for the consulter of the chip. The term 'blót-spánn,' sacred chip, shows that the consultation of it was connected with religious ceremonial. It was let fall down (fella blótspán) from some height and the upper side, when it had fallen, indicated the answer that fate deigned to vouchsafe, i. 62<sub>9-11</sub> (A similar custom may, or, at least, till lately, might be observed in Iceland in connection with the baptism of infants. When the parents could not agree as to whether the child should be named into the family of the father or the mother, they left the decision to chance under the observance of the following ceremony: When the child was brought to the church to be baptized, the parson was requested to settle the dispute of the name. With a piece of paper in his hand, on either side of which the rival names were written, he stepped dressed in his canonicals up to the cross-beam that marked the division of the choir from the

nave, and let the paper drop down from it on the floor. The name on the uppermost side was announced to the gossips and to it the child was baptized. There is an obvious traditional connection between this custom and the ancient of 'fella blótspán').

LUCK, Good, (*gæfa*, *hamingja*), looked upon as an invisible yet personal spiritual agency, genius tutularis, ii. 87<sub>s</sub> 88<sub>25-26</sub>

LYKE-CHEST (*líkkista*), a coffin, iii. 70<sub>3</sub>

LYKE-FARE, -FARING (*líkferð*), funeral procession, iii. 70<sub>2</sub>

<sup>18 92<sub>1</sub></sup>  
LYKE-HELP (*umbúnaðr*), laying out the dead, straightening the body, wiping blood off the face, and spreading a cloth over the person, ii. 411<sub>5-6</sub> 435<sub>5-6</sub>—last rites, 443<sub>23</sub>

MALT (malt), ii. 211<sub>7</sub> 215<sub>83</sub> 216<sub>30</sub> 219<sub>2 18</sub>—a measure of malt to be paid at Yule to K. Svein Alfiva's son for every hearth in Norway, 450<sub>20-22</sub>—iii. 101<sub>7</sub> 145<sub>3</sub>

MAN-MATCHING, MAN-PAIRING (*mann-jafnaðr*), a favourite and mischievous kind of pastime among the old Scandinavians, which in this case (between Kings Eystein and Sigurd) terminated in the usual manner, an estrangement that never healed, iii. 279<sub>1-283</sub> cf. i. 210<sub>22</sub>-211<sub>4</sub> ii. 296<sub>3,4</sub> (iii. 186<sub>5</sub>)

MANNERS: washing hands (*taka laugar*) before meal, iii. 139<sub>10 25</sub>—courteous manner to wipe one's self on the middle of a towel, but deemed 'uplandish' (*þorparalegt*, clownish) by a farmer's wife (in Halland), who out of consideration for saving wanted only the corner used, 139<sub>25 32</sub>—a manner on board ship to hold a mantle in front of persons of quality in certain circumstances so as to shelter them from the gaze of people on board, iii. 341<sub>5-7</sub>

MANORS, Royal (*konungsbú*), in Norway; King Harald Hair-fair's, Alrekstead, Fitiar, Ogvaldsness, Seaham, and Out-stone, i. 137<sub>29-31</sub>—K. Hakon the Good's, Birchstrand, in Northmere, 175<sub>17-18</sub>—K. Olaf the Holy's in Orkdale, name not given, ii. 279<sub>2</sub>—at these manors the kings used to entertain friends and favourites, the householders of the country-sides having to supply the goods necessary for the purpose; hence Olaf the Holy starts on his progress through Norway by having banquets arrayed for him at royal manors, ii. 45<sub>12-14</sub>—and by reason of his too numerous following in comparison with

- earlier kings, 300 instead of sixty or seventy, or, at most, 100, had to curtail the time of the banquets in each place, 45<sup>16-24</sup>—his feasting at his manors in the Uplands made easier by landed men and mighty bonders, 338<sup>8-14</sup>—large manors at Ulleracre belonging to Princess Ingigerd of Sweden, ii. 114<sup>30</sup> 115<sup>18</sup>
- MANSLAYER, or simply slayer (*vegandi*), ii. 225<sup>6</sup> 226<sup>20</sup>—allowed to listen to mass standing outside the church, 227<sup>12-15</sup>
- MAN-TYNE (*manntjón*), loss of life (in battle), iii. 430<sup>18</sup>
- MARCHING through wild woods made practicable for retreating purposes by stripping trees of their bark along the route, ii. 261<sup>7-8</sup>
- MARK (*mörk*, gen. *markar* and *merkr*, pl. *markir* and *merkr*), wild woodland, marches, *see* Index II.
- MARK (*mörk*, gen. *merkr*, pl. *merkr*), orig. a standard of weight, = 8 ounces. In this sense it occurs in connection with the rings which, as song-reward, K. Olaf the Holy presented to Sigvat, ii. 52<sup>7-8</sup>—and K. Knut to Bersi Skald-Torvason and Sigvat, 254<sup>6-11</sup>—each of which weighed (*stóð*, pret. of *standa*) half a mark; but in the overwhelming number of cases it stands for a unit or standard of value: mark = 8 ounces, *aurar*, = 24 *ærtogar* = 480 pennies, *penningar*. This was the so-called 'weighed mark,' *mörk vegin*, and seems to be the mark Snorri has in his mind wherever he uses the term. At any rate he does not distinguish any mark he mentions by the epithet 'counted,' *talin*, told, the value of which, through increased base alloy, had gone down to one half of the weighed mark, in the eleventh and twelfth centuries, as may be inferred from Archbishop Eystein's mode of collecting the revenue of the see of Nidoyce ab. 1162, *see* Ounce. The song of Eyvind Skaldspiller on 'all the men of Iceland' was rewarded by the latter with an ornamental brooch of the value of fifty marks, i. 219<sup>4-18</sup>—Hialti Skeggison brings K. Olaf the Swede ten marks of silver (which possibly may have been of the lighter currency) as land-dues of the ship wherein he came to Norway, on board which, therefore, there must have been twenty enfranchised citizens of Iceland (women and children not counted), ii. 94<sup>18</sup>-95<sup>8</sup>—Ingibiorg, wife of Earl Rognvald, furnished Hialti with pocket money, twenty marks of weighed silver, for a journey from Skara to Upsala, 91<sup>0</sup>-92<sup>2</sup>—many marks of silver were given for the 'soul-

- booting' of his enemies by Olaf the Holy before the battle of Sticklestead, 406<sup>19-31</sup>—Sigvat took song-reward to the amount of ten marks of 'burnt,' *i.e.*, absolutely refined, unalloyed, silver from K. Emund of Sweden, iii. 14<sup>19-21</sup>—A mark of 'burnt,' refined gold as opposed to half a mark of gold + half a mark of clay and rubble = gold ore, ii. 158<sup>16-18</sup>—Harald Hairfair exacts from Orkney sixty marks in gold in atonement for his son Halfdan Highleg, i. 127<sup>21-23</sup> ii. 168<sup>23-24</sup>—for slaying and robbing K. Olaf's commissary, Karli, Thorir Hound is fined by the King's order in thirty marks of gold, 289<sup>2-5</sup>—yet the payment, that part of it which Thorir ever delivered, was in silver, 290<sup>8-18</sup> cf. the story of Karli's and Thorir Hound's expedition to Biarmland, 258-267<sup>6</sup>—a fine of fifteen marks in gold imposed by K. Harald Gilli on bishop Reinald of Stavanger for not divulging the spot where Magnus the Blind's treasures were kept hidden, iii. 324<sup>14</sup>—Earl Maddad pays three marks of gold for his ransom, 375<sup>3-4</sup>
- MARKET (*markaðr*, foreign word), cried by the Icelanders at the bridges or landing stages in Nidoyce, i. 335<sup>21-22</sup>—market and fair at Upsala held in pagan days for a week in the month of Goi (Feb.-March), but at Candlemas for three days after the introduction of Christianity, ii. 112<sup>2-8</sup> 5-9—during the market the Biarms conceded peace to their enemies, the Northmen, and when the market came to an end war broke out again, 260<sup>3-13</sup>—market arranged for K. Sigurd the Crusader's need in Spain during winter, iii. 250<sup>1-3</sup>
- MARKET-PLACE (*torg*, Slav. *torgu*), in Nidoyce as early as A.D. 999, i. 35<sup>1-13</sup>
- MARKING one's self with a spear-point (*marka sik geirs oddi*, cf. *diis se devovere*), a rite whereby a person, by means of self-immolation, or, at least, by an act symbolic of such, gave himself to a god (Odin), i. 21<sup>21</sup> 22<sup>18-20</sup>
- MARKMEN, Woodland-men (*marka-menn*), the somewhat lawless, waylaying inhabitants of the wild woods that formed the land-marches between Norway and Sweden, ii. 393<sup>25</sup> 291 395<sup>27</sup> cf. 394<sup>8</sup> 395—still heathens at the end of Olaf the Holy's reign, 398<sup>28</sup> 399—Bishop Sigurd's characterization of these men, 419<sup>5-26</sup>
- MARRIAGE with a sister lawful among the Vanir, but forbidden among the Asfolk, i. 14<sup>25-28</sup>



- MARSHAL** (stallari, O.E. steallere, Low Lat. stabularius), one of the highest dignitaries at the Norwegian court from the days of Olaf the Holy, who first introduced this degree of rank. The marshal is in evidence chiefly as the spokesman of the king at public assemblies. In the court-hall he occupied the seat straight against the high-seat of the king, and from the days of Olaf the Quiet he sat in the so-called Marshal's stool, q.v., ii. 67<sup>22-24</sup> 76<sup>18</sup> 78<sup>5</sup> 85<sup>10</sup> 28-86<sup>27</sup> 88<sup>81-88</sup>—marshals mentioned: Biorn (see foregoing quotations), Sigvat, 333<sup>26</sup> 334<sup>11 23</sup> and Wolf the son of Uspak (a nephew of Gudrun, the heroine of 'The Lovers of Gudrun'), who received from Harald a landed man's right and other privileges, iii. 104<sup>7 15-18</sup>—marshals at K. Sigurd Crusader's court, 290<sup>11</sup>.
- MARSHAL'S STOOL** (stallara-stóll), the seat which took the place of the old lower high-seat on its being moved from the side wall in the royal hall into the middle of the floor some way down the hall in Olaf the Quiet's reign. This seat was occupied, beside the marshal, by those of the court dignitaries which came in rank next after those who sat on either side the king's high-seat on the dais at the upper end of the hall, iii. 193<sup>13-16</sup> cf. ii. 67<sup>18-24</sup>.
- MASS** (messa, O.E. mæsse), first sung in Norway for Olaf Tryggvison in the island of Most, i. 291<sup>11-12</sup>—performed on St. Michael's feast with great solemnity, 336<sup>23-29</sup>—other references to, ii. 205<sup>19</sup> 225<sup>17</sup> iii. 298<sup>81</sup>—foremass (formessa), missa nocturna, or matutina, or matutinalis, iii. 443<sup>8</sup>—high-mass (hánessa), missa solennis? ii. 86<sup>29</sup> 131<sup>4 22</sup> 225<sup>17</sup> 226<sup>19</sup> 227<sup>6-7 12 16</sup> iii. 326<sup>26-27</sup> 327<sup>10</sup> 482<sup>6-7 14</sup>.
- MASS-ARRAY** (messu skrúði), canonicals, i. 331<sup>25</sup>.
- MASS-DAY** (messudagr), a church festival, saint's day, iii. 475<sup>12</sup>.
- MASS-PRIEST** (prestr, O.E. preost), i. 516 339<sup>18-19</sup>.
- MASTERY** (þrótt), see Sports.
- MATINS**, matinsong (óttusöngr, óttusöngsmál, O.E. ughtid), hora matutina, ii. 107<sup>19</sup> 129<sup>29</sup> 225<sup>16</sup> 226<sup>15</sup> iii. 298<sup>1</sup> 302<sup>28</sup> 420<sup>15</sup> 468<sup>22</sup> 475<sup>20</sup> 476<sup>1-2 8 12</sup> 481<sup>25</sup>.
- MAZER-BOWL** (mósurbolli), a bowl made of the maple tree, the spotted wood; one such brimmed with silver and provided with a handle of silver, a gift from K. Harald Sigurdson to Steig-Thorir, iii. 86<sup>28</sup> 87<sup>5</sup>.

- MEAD (mjöðr, gen. mjaðar), mingled wondrous strong, i. 25<sub>8</sub>  
 —K. Røerek stocks the dormitory he shared with the body-guard of Olaf the Holy with casks of mead in order to make the guards drunk, ii. 126<sub>4</sub>—which mead was spiced (grasaðr, 'grassed,' *i.e.*, drugged with herbs to induce sleep), 127<sub>10</sub>
- MEAD-HORN, better mead-drink (mjoðdrykkja), i. 113<sub>6</sub>
- MEAL (mjol), flour, export of, from provinces where it was plenteous to those parts where distress prevailed, forbidden by Olaf the Holy in order that his banquets should not suffer, ii. 211<sub>7</sub> 215<sub>33</sub> 216<sub>1</sub>; iii. 145<sub>2</sub>
- MEAL (verðr), day-meal, ii. 24<sub>30-31</sub>—night-meal, 24<sub>31</sub> 107<sub>5</sub>
- MEASURE (mæilir), of malt, about a bushel, to be paid at Yule for every hearth to K. Svein Alfivason, ii. 450<sub>20 22</sub>
- MEAT-BOARD (mat-borð), iii. 19<sub>25</sub>
- MEAT-CHEAPING (mat-kaup), iii. 250<sub>3</sub>
- MIDLENT (miðfasta), ii. 282<sub>19</sub>
- MIDWINTER blood-offering, *see* Blood-offering.
- MILE (röst, gen. rastar, Goth. rasta, translation of the Greek *μῖλον*; in 'Heilagra manna sögur,' i. 339<sub>23</sub> we read, 'lengd brúarinnar var hálf röst' = Lat. duo milliaria). It is not quite certain how long the ancients calculated the röst, but modern research goes to show that on an average it probably equalled a geographical mile, 22,842 Parisian feet. By Sigvat's statement the Eidwood where he crossed it was thirteen miles broad, ii. 145<sub>27</sub>
- MILKING-STEAD (stoðull): this is the specially Icelandic sense of stoðull, but in Norway it has a more extended sense: the place up among mountain pastures where domestic animals are kept for dairy purposes through the summer, ii. 366<sub>26 30</sub>—apparently Snorri uses the term in the Icelandic sense.
- MINSTRELS (leikarar, sing. leikari), or rather jugglers, first mentioned at a northern court under K. Huggleik of Sweden, i. 37<sub>33</sub>
- MIRACLES (jartegnir), making the sign of the cross over meat-pots produces (in Olaf the Holy's case) a miraculous yield of meat, ii. 365<sub>10 20</sub> 366<sub>1 2 7 18-24</sub>—at the uttered word of Olaf the Holy an impassable mountain-side becomes easy of crossing for man and beast, 365<sub>27 33</sub>—a spring in which Olaf washes becomes healthgiving to animals, 366<sub>34</sub>—Olaf heals

- a boy of dangerous throat inflammation, 383<sub>27</sub>-385<sub>2</sub>—Olaf restores a field of corn trodden down by his army to its natural state, 397<sub>10</sub>-398<sub>5</sub>—Olaf's blood restores sight to a blind man, 444<sub>20</sub>-445<sub>20</sub>—light shines where his corpse is hidden, 447<sub>14-22</sub>—K. Olaf gives victory to his son at Lyrshawheath, iii. 35<sub>9-26</sub> 37<sub>25</sub> 32—Olaf turns the new-baked bread of a disbeliever in his saintliness into stones, and smites him with blindness, 125<sub>8-31</sub>—a cripple rolls over the threshold of the gate into the churchyard round St. Olave's in London and rises forth with a whole man, 126—a blind man cured at Olaf's shrine, 195<sub>17-20</sub>—a dumb man likewise, 195<sub>20</sub>—a blind woman from Sweden also, 195<sub>26</sub>-196<sub>5</sub>—Olaf's shrine sticks immovable at a spot where, digging being done, a body is found of a murdered child, 196<sub>8-17</sub>—a man, for behaving irreverently at Olaf's shrine, is punished with blindness, 237<sub>20</sub>-238<sub>4</sub>—a crippled woman cured by Olaf, 238<sub>7-19</sub>—Olaf restores the tongue of the servant Kolbein, 302<sub>9</sub>-303<sub>8</sub>—Olaf saves a much-tormented Dane, 303<sub>9</sub>-306—Olaf heals Haldor, a man fearfully mutilated by Wends, 380<sub>26</sub>-381<sub>8</sub>—also Richard, a terribly mishandled English priest, 381<sub>11</sub>-385<sub>16</sub>—Olaf brings it about that his sword Hneitir ultimately is placed over the altar in a church dedicated to him in Constantinople, 428<sub>29</sub>-429<sub>24</sub>—Olaf gives the Værings victory over overwhelming odds, 429<sub>27</sub>-431
- MITRE (mítr), worn by Bishop Sigurd when addressing the heathen assembly led by Gudbrand a Dales, and from the shape of which he earns from Thord Bigbelly the nickname of 'The Horned one' (hyrningr), ii. 205<sub>28</sub> 207<sub>6</sub>
- MONEY, *see* Silver.
- MONK-CLOISTER (munklífi), monastery; the saga's statement, 'he set up a monk-cloister' (hann hóf munklífi), refers to the foundation of St. Michael's monastery on Northness by Biorgvin, iii. 263<sub>4-6</sub>
- MORNIR (mörnir), i. 268<sub>18</sub> seems not to occur as a name for a sea-king; other, and a better reading is Marnar, gen. of Mörn, the river Marne (in France), and hence river generally, the mór = horse (not 'mew'), of which = ship. Sense in either case the same.
- MOTE (mót), a public meeting convened within a town of the burgesses and citizens, under the 'Stadsret' in Denmark, iii.

- 28<sub>5</sub>—and under the Birchisle right, q.v., in Norway, where a clear distinction is drawn between a 'mote' and a 'Thing', cf. 'for the case looks to the land's law' = the jurisdiction of Things in the country, 'not to Birchisle-right' = the jurisdiction of a borough court, 109<sub>3-13</sub> 272<sub>8-10</sub> 273<sub>4-6</sub> 275<sub>30</sub>—in England, apparently, a court of law, where a greve presided as judge, 230<sub>10-12</sub>
- MOULDY (Moldi), a ring, an heirloom in Eyvind Skaldspiller's family, taken from Eyvind by K. Har. Greycloak as a fine for the poet's disrespectful verses, i, 200<sub>26-30</sub>
- MOUND (haugr), raised as a death-monument over kings and noble men, i. 20<sub>12-14</sub> 37<sub>6</sub> 39<sub>12</sub> 51<sub>6</sub> 53<sub>22</sub> 67<sub>26</sub> 69<sub>12</sub> 70<sub>8</sub> 73<sub>8</sub> 87<sub>5</sub> 135<sub>24</sub>—see Howe. Cf. also burials.
- MOUNTAIN BOTHY (see Sel and Setr, under House), ii. 364<sub>26</sub> 366<sub>8</sub> 11 14 17 24
- MOUNTAIN-GIANT (berg-risi, lit. rock-giant, the bergrisar being supposed to have their abodes within precipitous rocks), representing a land- or guardian-spirit of Iceland, i. 269<sub>12-16</sub>
- MOUSE (mús), mice as big as cats jump out of the hollow image of Thor at Hof in Gudbrandsdale when Kolbein smashes it to pieces with his club, ii. 207<sub>31-33</sub> 208<sub>16</sub>
- MURDER (morð-verk), to take human life by night, ii. 225<sub>9-11</sub>
- NAILS (negl, sing. nagl), Olaf the Holy's growing after death, ii. 455<sub>28-33</sub>—cut by Bishop Grimkel, 457<sub>34</sub>—by K. Magnus the Good, iii. 87<sub>26</sub>—and for the last time by K. Harald Sigurdson (1066), 163<sub>11</sub>
- NAME-BOOT (nafnbót), title of dignity, ii. 389, iii. 437<sub>12</sub>
- NAME-GIFT (nafn-festi), a gift accompanying the act of conferring a by- or nick-name on a person, i. 338<sub>24</sub>
- NEAT'S-HIDE (nautshúð), used for a counter whereon to pour the gold K. Harald Sigurdson brought from Byzance and divided with his nephew, Magnus the Good, iii. 85<sub>21-24</sub>
- NEAT-STROKE (naut-hogg), stroke of an axe that cuts off at one blow the head of an ox; metaph., death-blow, received by one who neglects to defend himself, iii. 388<sub>14-15</sub>
- NECKLACE (gull-men), collar of gold given by Visbur to his first wife, but retained by him on deserting her; his sons, Gisl and Ondur, claiming it from him in vain, lay on it the spell that it should be the bane of the best man in his kin, i.

- 28<sup>6-16</sup>—the spell took effect on the fifth direct descendant, Agni, whose Finnish wife hanged him with the necklace, 33<sup>25-34</sup>—an ornament round the neck of Jomali, the god of the Biarms, ii. 262<sup>15-18</sup> 21 263<sup>32</sup> 264<sup>8</sup> 10 289<sup>12-13</sup> 14 16 19 23 24
- NESS-LIFTINGS, *see* Lifting on Nesses.
- NET (nót), long-net, seine, for herring fishery, i. 219<sup>28</sup>
- NIGHT, v. (nátt), to spend a night, iii. 131<sup>29</sup>
- NIGHT-MARE (mara), treads to death K. Vanland of Sweden, i. 27<sup>11-31</sup>
- NIGHT-RIDER (kveldriða), a troll-woman who, mounted on a wolf, chooses darkness for her rides abroad, i. 261<sup>7</sup>
- NITH (níð), abuse, insult, iii. 230<sup>26</sup>
- NOTHING, nithingship (níðingsskapr), iniquitous treatment, ii. 451<sup>10</sup>—dastardly, villainous action to fight and kill people at night, iii. 452<sup>8-14</sup>
- NONES, 1. (nóna gen., nónu fem.), the canonical hour, hora nona, and service thereto appertaining, ii. 227<sup>8</sup>—2. (nón, neut.), the secular time of three o'clock p.m., ii. 442<sup>28</sup> 29 iii. 442<sup>11</sup> 451<sup>10</sup>
- NORTHERN TONGUE, better Norwegian tongue (norræna), difficult for the Kelt, Harald Gilli, to acquire, iii. 297<sup>7-10</sup>
- NORTHUMBERLAND, mostly peopled by Northmen after Lodbrok's sons had conquered it, 1. 152<sup>27-33</sup>
- NOSEGILD (nægildi), a poll or capitation tax demanded by K. Olaf Haraldson of the Icelanders through Gellir Thorkel-son in 1027 amounting to a penny of the value of one-tenth of an ell of 'wadmal,' or homespun cloth, ii. 275<sup>10-11</sup> cf. Ell, 2.
- NUNS' SEAT (nunnusetr), convent for nuns, iii. 421<sup>20</sup>
- OATH (eiðr, fullr trúnaðr, söeri, svardagi), occurs in 'Heimskringla,' even as early as Yngling times, as the most solemn form of promissory declarations, 1, in the case of two parties to a case coming to a mutual understanding; 2, when one of the parties to a case submits to the conditions of the other. It is not employed to establish the truth of a fact, cf. however, ii. 272<sup>22-23</sup>; for that matter the ordeal is the practice resorted to. The passage: 'This oath I make fast and swear before that god,' þess strengi ek heit, ok því skýt ek til guðs . . . i. 951<sup>2</sup> should read: 'Of this I make a strict vow and I take God for witness'; for the solemn declaration of

individual intention was not an oath (which had to be administered) but a vow (closely akin, of course, to an oath). So also the words 'sworn troth,' i. 152<sub>16</sub> should read, 'special agreement,' einkamál; very likely it was accompanied by an oath on one if not on both sides. Peace between Ingiald Granmar and Hiorvard bound by oath and troth (eiðum ok trygðum), i. 62<sub>6</sub>—Gunnhild's sons make peace with Earl Sigurd 'bound with oaths' (bundu swardogum), 199<sub>19 20</sub>—and with his son Hakon with full oath and troth (fullum trúnaði), 208<sub>27</sub>—Harald Hardredy and Svein Wolfson make peace 'bounden by oaths' (sætt eiðum bundin), iii. 148<sub>33</sub> 149<sub>7</sub>—Gryting swears oaths of fealty (trúnaðar eiðar) to Har. Hairfair, i. 95<sub>27</sub>—Hakon promises to bind himself by oath (swardagi) to win Norway for Harald Gormson, 238<sub>16</sub>—Earl Sigurd Hlodverson of Orkney 'swore oath' (svarði eiða) to Olaf Tryggvison and became his man, 291<sub>4-5</sub>—Harek bound himself with oaths (batt swardogum) not to stir from his kidnappers, 326<sub>4-5</sub>—Earl Hakon Ericson swears (winneth) oath (sver þess eiða) never to fight against K. Olaf the Holy, ii. 32<sub>17 20</sub> 39<sub>18</sub> 47<sub>25-29</sub>—for further references, see 108<sub>23 24</sub> 182<sub>11</sub> 183<sub>7-8</sub> 186<sub>3</sub> 247<sub>3-4</sub> 16-17 285<sub>15 29</sub> 349<sub>2-3</sub> 379<sub>13</sub> 380<sub>22</sub>—iii. 119<sub>11</sub> 264<sub>18</sub> 296<sub>7 27-28</sub> 313<sub>3</sub> 437<sub>4</sub>

ODAL-LANDS (óðul, pl. of óðal), freehold properties, lands held by tenants in fee-simple, as were the lands of the great mass of the landowners of Norway before the conquest of Harald Hairfair, 872, and of those of Orkney before the murder of Halfdan Highleg by Earl Turf-Einar, 890. In Norway K. Harald 'made all free lands,' óðul, his own, and caused the bonders to pay land-dues, landskyldir, to him. He was thus the landlord of the whole realm, and every occupier of land his tenant *in capite*, i. 96<sub>3,7</sub>—this lasted for only sixty odd years, as Hakon the Good, usurping the kingdom against his brother Eric Bloodaxe, 934, found in the rescinding of this ordinance the readiest way to the popularity that was indispensable for his success; 'he offered' (in return for being elected king) to make them (the 'bonders') all as free-born bonders (at gera alla bœndr óðalborna), and that they should dwell every man on his free lands (gefa þeim óðul sín er á bjoggu), 150<sub>6-7</sub> 20-22—in Orkney these lands passed under feudal tenure when the landowners, unable to find the blood-

- fine of sixty marks in gold which Harald Hairfair imposed for the killing of his son, gave their lands to Turf-Einar for liquidating the debt, 127<sup>21-30</sup>—the odal rights so lost were restored to the landowners by Earl Sigurd, son of Lodvir, ob. 1014, 127<sup>81</sup>-128<sup>2</sup>—K. Olaf the Holy's commentary on this subject, ii. 179<sup>82</sup>-180<sup>16</sup>
- OLD SONGS (forn kvæði), by contemporary court poets in Snorri's view the most important sources of authentic history, i. 4<sup>92</sup>-5<sup>13</sup> 7<sup>11-18</sup>
- ORDEAL (skirsla), a solemn act, under episcopal control, performed for the purpose of establishing the truth of a statement made by the performer. In 'Heimskringla' we find it in its two principal forms, iron-bearing (járnburðr) and iron-treading. Bishop Poppo 'preached holy faith before K. Harald Gormson and bare glowing iron in his hand' and showed it unhurt afterwards, which proved the superiority of Christianity over heathenism, i. 257<sup>24-25</sup>—Sigurd Thorlakson volunteers to bear iron to prove his innocence of a crime he had really committed, but gets away under cover of darkness, on the ground (stated to his men) that an ordeal might be after all but a piece of trickery, ii. 272<sup>24-26</sup> 273<sup>6-21</sup>—Harald Gilli performed the severest ordeal that has befallen in Norway, walking over nine glowing plough-shares, to prove that he was the son of Magnus Barefoot, 296<sup>1-19</sup>—Bp. Reinald of Stavanger offers to prove by an ordeal (most probably iron-bearing) that he knew naught of K. Magnus the Blind's wealth and precious things, but K. Harald Gilli refused the bishop his appeal to that arbitrament, iii. 324<sup>9-18</sup>—Sigurd Slembi-Deacon and his partisans averred that he had 'fitted ordeal,' *i.e.*, borne iron, in Denmark in the presence of five bishops, and proved that he was the son of K. Magnus Barefoot, which indeed he was, 337<sup>20-28</sup>—K. Sigurd Haraldson offered to undergo an ordeal of iron-bearing to prove his innocence of the murder of Ottar Brightling, but never performed it, 370<sup>7-16</sup>
- OTTER (otr), otter in a gin (otr í kelpu), a phrase = reduced to the last extremity, iii. 217<sup>9</sup>
- OUNCE (eyrir, plur. aurar), one-eighth of a mark, both as to weight and value, in the latter case equalling sixty pennies. Two ounces of silver given as a bribe to a priest to ring in

- service before its fixed hour, ii. 226<sup>22-30</sup>—Archbishop Eystein persuades the 'bonders' of his diocese to pay him their fines in a silver proof ounce, *i.e.*, an ounce of pure silver (silfrmetinn), while heretofore he had contented himself with receiving them in the fine-proof ounce (sakmetinn). This latter ounce was the current one, and in it were paid all fines to the king, *i.e.*, all dues and taxes to the royal treasury. But this was a currency now (1162) so debased that one ounce, silfr-metinn, had the paying and purchasing power of two ounces of the sakmetinn sort. Thus the archbishop doubled the income of his diocese. For further information on the currency of the 'eyrir,' *see* Penny.
- OXEN, or neat (naut), killed, beside horses, for heathen sacrifices, ii. 193<sub>9</sub>
- OXHIDE (uxa-húð, cf. 'neat's-hide'), raw-wet, hanging on a horizontal pole, used by Einar Thambarskelfir as a butt, through which he was in the habit of shooting a blunt arrow, ii. 22<sup>20-21</sup>
- PADDOCKS (poddur, sing. padda), swarming out of the dead body of Snowfair, i. 120<sup>27-28</sup>—inmates of the hollow image of Thor at Gudbrand a' Dales' temple of Hof leaping out in all directions when Kolbein's club smashed it in pieces, ii. 207<sup>31-208</sup><sub>16</sub>
- PALACE-SPOIL (polutasvarf, from poluta or polota, the Russian form of παλάτιον, and Scand. svarf, prop. filing, hence pillage, unless there hides in 'svarf' some corruption connected with σάρον a broom, or σαίρω to sweep up), a privilege alleged to belong to the Constantinople Varangians to pillage the imperial palace on the demise of an emperor, iii. 76<sup>12-19</sup>
- PALE (stafr), the uprights supporting London Bridge, ii. 13<sup>23</sup>
- PALL<sup>14</sup><sub>25-26</sub> (pell, Lat. pallium), a costly stuff; a trailing cloak of, sent by Ingigerd of Sweden to Olaf the Holy, ii. 122<sup>21</sup>—the coffin of Olaf the Holy wrapped in, and placed over the high altar in Clem. Church, 456<sup>31-33</sup>—used by besieged people, by way of stratagem, as incitement to the besiegers to make an attack at the former's convenience, iii. 253<sup>7</sup>—sails set with pall, 258<sup>28</sup>—at the Emperor's order the streets of Constantinople were spread with pall on K. Sigurd Crusader's entry,



- 259<sup>17-20</sup>—the pieces of pall that formed the covers of the bolsters on which K. Harald Gilli and his queen used to sit in the hall made a present of by them to Bishop Magnus Einarson of Skalholt, where they were made into fore-song-copes, which still existed in Snorri's day, 335<sup>21-27</sup> 336<sup>8-11</sup>—at K. Magnus Erlingson's coronation the great hall was hung or tapestried by pall, 464<sup>15-16</sup>
- PALLIUM, a vestment, granted to archbishops by the Pope in evidence of their authority being derived directly from him, iii. 379<sup>31</sup>
- PALM SUNDAY (pálmásunnudagr), ii. 55<sup>24</sup>
- PAPAL MISSIONS to Norway: Card. Nicolas Breakspeare's, iii. 379<sup>21</sup>-380<sup>22</sup>—Card. Stephanus', 461<sup>18</sup>
- PARTING-DRINKS (leiðslu-drykkja); the translation of the word is guesswork, it being uncertain what particular kinds of symposia the leiðslu-drykkjur were, it seems not improbable that they may have been connected with funerals under Christian rite (cf. leiða, to bury: þorsteinn vá hann (Grana) þar . . . Steinarr leiddi hann vppi í holtunum.—'Egilssaga,' 1888, 297<sup>3</sup>), iii. 192<sup>25</sup>
- PARTNERSHIP, *see* Trade partnership.
- PASTURE-TOD (vinjar-toddi, from vin, gen. vinjar, pasture, grazing, and todði, which in a gloss from ab. 1200 is translated crustulum), in the laws of Svein Alfiva's son the term for the thigh of a three-winter ox which, at Christmas, every householder had to present to the king, ii. 450<sup>28</sup>—remitted, for Thrandheim at least, by K. Hakon Magnusson, iii. 205<sup>19</sup>
- PATER-NOSTER sung by Erling Askew's orders before the battle of Re, 1163, iii. 454<sup>14-17</sup>
- PEACE OF FRODI (Fróða-friðr), i. 23,—of this famous peace Snorri has given a more detailed account in his 'Edda,' *see* F. Jónsson's ed., 1900, pp. 106-7.
- PEACE-LAND (friðland), a land in which the ruler allowed an alien to live on the same peace footing as any other citizen enjoying the protection of the law; Normandy was such a land to Norwegian vikings, ii. 22<sup>1,7</sup>—Olaf the Swede confers this and other privileges on Earl Eric when fugitive from Norway after the fall of his father, 345<sup>11-12</sup>
- PELTRIES (skinna-vara), ii. 260, cf. Grey wares.
- PENNY (penningr, etymology uncertain, not from Lat. pecunia,

'usually identified with Du. *pand*, a pawn, pledge, G. *pfand* (Skeat). Ordinarily a penningr was the 480th part of a standard mark of silver, but in the 'Heimskringla' the meaning of it is so vague that it is left quite doubtful what the author has in his mind in the several instances where he uses the term. A penny of some sort was the poll tax paid by the Swedes to Odin, and out of that revenue he was to pay war expenditure and all costs connected with sacrifices for good year, i. 20<sup>20-23</sup>—Halfdan the Bounteous and the Meat-grudging gave in pay to his warriors as many pennies of gold as other kings were wont to give pennies of silver, 70<sup>1-3</sup>—each 'bonder' in Iceland gave to Eyvind Skaldspiller 'a scat-penny of the weight of three silver pennies, and which would cut white,' 219<sup>1, 2</sup>; see Scatpenny. By ab. 1027 depreciated silver pennies, *i.e.*, coin, was largely in circulation in Faroe, ii. 307<sup>11 12 19 30</sup>—Guthorm son of Ketil Kalf devotes every tenth penny of the silver booty he won from K. Margath to the making of a rood for the church where Olaf the Holy's relic was preserved in Nidoyce, iii. 124<sup>19-21</sup>

PERSONAL PROPERTY: among the Biarms a dead person inherited one-half or one-third of his or her personal property, which then was hidden away either in woods, or in howes, or in specially built houses, ii. 260<sup>28-29</sup>

PETER'S CHURCH (Pétrskirkja), at Constantinople, receives for ornament the gold-adorned figure-heads of K. Sigurd's ships, iii. 261<sup>28-31</sup>

PILGRIMAGES: to Jerusalem: Thorir Hound's, iii. 176<sup>9</sup>—K. Sigurd Jerusalem-farer's, 247<sup>17-248</sup><sup>11 21-258</sup> 282<sup>17 18</sup> 293<sup>12 18</sup>—Sigurd Slembi-Deacon's, 337<sup>12-14</sup>—Erling Askew's and Earl Rognvald's, 371<sup>18-372</sup><sup>29</sup> To Rome: Earl Eric's planned but never carried out, ii. 27<sup>8</sup>—Einar Thambarskelfir's, 235<sup>10-16</sup>—Sigvat's in 1030, iii. 124<sup>16</sup> 141—Skopti Ogmundson's and his sons', who all died on the journey, 237<sup>3-15</sup>—the statement that Skopti was the first Norwegian to sail through Norvisound is probably meant to convey that he was the first pilgrim from Norway who passed the straight, the others mentioned before him having gone overland, 237<sup>15-17</sup>

PILGRIMS (K. Sigurd, Erling Askew, and Earl Rognvald) leave their ships at Constantinople and make the return journey overland, iii. 261<sup>26-262</sup> 372<sup>23-24</sup>

PILGRIMS' BADGE, palm in hand, cross on the breast, iii.

<sup>293</sup><sub>14-15</sub>  
PLAYERS (leikarar, sing. leikari), with harps and gigs and 'song-tools,' maintained at the court of Sweden in Olaf the Swede's reign, ii. 159<sub>8-9</sub> cf. i. 37<sub>32</sub>-38<sub>2</sub>

PLAYS (leikar), of the children, K. Olaf the Holy's half-brothers, ii. 110<sub>20-30</sub>

PLENARY (plenarium), a book complete in itself, a book containing complete a section of another larger book, as f. i. the four gospels, out of the whole N. Testament; the plenary, written in golden letters, which the patriarch of Constantino-ple (Nicolous Grammaticus, 1084-1111) gave to K. Sigurd, was probably one containing the gospels, iii. 310<sub>2</sub> 332<sub>25</sub>—it is the same book, written in golden letters, to which reference is made, 288<sub>25-28</sub> 289<sub>1 9-10 16-18</sub>

PLOUGH (plógr), Gefion's magic one, i. 15<sub>29</sub>—plough(share), iii. 155<sub>4</sub>—nine glowing plough-shares walked over for an ordeal, 296<sub>13-19</sub>

PLOUGH-HORSE (arðs-geldingr), generally taken to mean a plough-ox, which cannot be right. 'Thou wast chased out of thy lands as a plough-gelding out of stud,' evidently refers to the well-known habit of a stud stallion to chase every other male horse away from his flock of mares, an ox would be left in perfect peace, iii. 217<sub>8</sub>

PLOUGH-LAND (plógsland), a day's plough-land, Gylvi's gift to Gefion; the context, however, seems to mean that Gylfi gave her of his landed dominion as much as she could furrow off with a plough in one day, i. 15<sub>25-26</sub>

PLUNDER (ræna) the slain, forbidden by Olaf the Holy in the case of Erling Skialgson, ii. 359<sub>11-12</sub>—plundering generally held out by the same king as recruiting inducement when he was planning the reconquest of Norway, 393<sub>15-20</sub>

POCKET-MONEY, spending-silver (skot-silfr), ii. 92<sub>1</sub> 126<sub>1</sub>

POEMS (kvæði): the many poems on which Snorri draws he deals with throughout as historical documents corroborative of the veracity of stated facts, and with lucid precision he renders reason for this mode of writing history (which, however, had been already adopted by his predecessors). Poems, he shows, dealt with history *before* and *after* Harald Hairfair. To the former category belong those 'olden songs or story-

lays' (forn kvæði eða soguljóð) for the truth of the subject-matter of which he will not vouch himself, though he knows 'for a truth that "men of lore" of old time have held "such lore" for true,' i. 3<sub>15-19</sub>. This is the poetry which deals with the prehistoric tradition that terminates in Rognvald Higher than Hills, the last of the Ynglings commemorated in the 'Tale of the Ynglings.'<sup>1</sup> Eyvind's 'Haloga-Tale' Snorri looks upon as within the same category, i. 3<sub>20-4</sub><sub>10</sub>—Bragi the Old's 'Ragnar's-Drapa,' of which one stanza is quoted, i. 16<sub>11</sub>, Snorri, no doubt, regarded in the same light.

Altogether the great interest attaching to poems as corrective or corroborative of stated facts, centres, in Snorri's view, in the *court poetry of the historic age*, which begins with the reign of Har. Hairfair (first cousin of Rognvald). On this matter he expresses himself with a clearness that would do credit to any modern critic. He introduces his criticism on the value of this poetry for historical purposes by the striking, yet undoubtedly true statement, that with King Harald 'were skalds *whose songs folk yet know by heart, yea, and all songs on the kings who have since held sway in Norway,*'<sup>2</sup> i. 4<sub>31-5</sub>. And then he goes on, 'most store we set by that which is said in such songs as were sung before the chiefs (princes) *themselves or the sons of them; and we hold all that for true which is found in these songs concerning their wayfarings and their battles,*' i. 5<sub>2-6</sub>. Here an equal rank of importance is assigned to *Drapas in memoriam*, and to those addressed to the person himself, and Snorri's reason for it is convincing, 'no one would dare to tell (attribute to) the king himself deeds which all who hearkened, yea, and himself withal, wotted well were but vanity (hégómi = cobweb) and lying:' such instead of 'praise would be mockery,' i. 5<sub>9-13</sub>.

This accounts for the extraordinary copiousness of poetical

<sup>1</sup> There are really thirty ancestors of Rognvald whose 'deaths' are commemorated in the poem, Eric, brother of Alrek and Yngvi, brother of Alf, being respectively the eleventh and thirteenth in the order if one starts with Yngvi-Frey as No. 1. The verse, or verses, about Huggleik (No. 14) is (are) lost, and in several instances the burial-places are not mentioned, contrary to Snorri's statement, i. 4<sub>3</sub>.

<sup>2</sup> This statement is not to be taken as exclusive of poems on princes outside Norway, which, as *instar omnium*, was pre-eminently in the author's mind when he wrote his preface.

quotations in 'Heimskringla,' which altogether amount to some 627 (532 whole stanzas, 86 half ditto, and 9 couplets of various kinds), 80 longer or shorter poems, and 122 occasional verses (*lausavísur*) being laid under contribution. The poems, excluding occasional verses, fall into two groups: *Drapa*, a long poem with refrain with which it was customary to honour a king, and 'Flock,'<sup>1</sup> a short poem without refrain, contemptuously called *dræplíng* (*drapling*, the wee-*Drapa*) by Knut the Mighty (ii. 35<sup>o</sup><sub>22</sub>), which it was proper to offer to an earl and magnates of lesser degree. So contrary to propriety it was thought to address a poem of this kind to a king, that Thorarin Praisetongue had nearly lost his life at the court of Knut for such an indiscretion, ii. 35<sup>o</sup><sub>14-26</sub>. The overwhelming majority of the quotations are in the standard court metre, the *drótt-kvæðr hátt*, typically — ∪ ∪ ∪ ∪ ∪; one in the so-called *hrynhenda*, typically — ∪ ∪ ∪ ∪ ∪ ∪ ∪, the stately evolution of the former;<sup>2</sup> some twelve in the so-called lesser metres, see the list below. In the translation the original metres are reproduced in their essential characteristics; their alliteration, assonance, and other metric intricacies could not be reproduced in an English rendering. After much consideration Morris decided to render the 'kennings,' or circumlocutory definitions of persons and objects literally, 'in order to give the reader the poets' own language and way of thinking.' The decision was, like him, honest, fearless, and sound; take an *instar omnium*: which gives the truest insight into the poet's world of imagery, the translation of his very words, 'Reddener of Ygg's sea-mew's feathers' (iii. 7<sub>4</sub> cf. 492<sub>3-11</sub>), or the nearest paraphrase we can think of 'understanded of the people' without giving the faculty of thinking any trouble: 'King, who spillest blood profusely?' No doubt readers will have to turn from the verses in the text frequently to the explanations given in the notes at the end of each volume. But after doing so several times in the first volume, where the kennings are most involved, the oneness, as it were, of the *method* by which the old poets vary their periphrastic definitions, will come home to the thinking reader, enabling

<sup>1</sup> Flokkur eru v menn, five men make a flock.—Sn. Edda, i. 532<sub>15</sub>.

<sup>2</sup> This metre, as to disposition of — and ∪ syllables, is an exact reproduction of that of the Kalevala.

him, if not exactly with ease in all cases, at least with interested curiosity to see through the 'kennings,' and at the same time to obtain a view of the real arrangement of a long-buried laboratory of poetical workmanship.

The poems of 'Heimskringla' we give below in the alphabetical order of their titles, which had to be made up in cases where the sources supply no distinctive ones, and mostly refer to the persons on whom they were made; the occasional verses follow, headed by the anonymous group, and continued in alphabetical order of the reputed authors.

For detailed information about the court poets and court poetry of the North, see 'Sn. Edda,' vol. iii., 'Corpus poet. Boreale,' vol. ii., Finnur Jónsson's 'Den oldnorske og oldislandske litteraturs historie,' vols. i-ii., and vol. iv. of his ed. of 'Heimskringla,' 1893-1901.

1. **ASTRID'S-LAY** (kvæði um 'Astríði), court metre, by Sigvat Thordson, on Astrid, dowager queen of Olaf the Holy, ab. 1036, iii. 5<sup>12-35</sup>  
**BANDA-DRAPA**, see Eric's-Drapa.  
**BELGSKAKA-DRAPA**, see Eric's-Drapa.
2. **BIARKLAY** the Ancient, Bodvar Biarki's exhortation song to the Champions of Rolf Kraki ('Saxo,' i. 90), sung by Thormod in the dawn of the day of the battle of Sticklestead so that it was heard all over K. Olaf's army, who gave it the title of 'Housecarles' Whetting' (húskarlahvot), ii. 407<sup>19-34</sup>  
**CURTFELL'S-DRAPA**, see Sigurd's-Drapa.
3. **EASTFARING DITTIES** (Austrfarar-vísur), by Sigvat Thordson relating to incidents in connection with his mission, 1018, to Earl Rogvald in Gautland, ii. 93<sup>1</sup>-94<sup>15</sup> 144<sup>17</sup>-145<sup>12</sup>  
15-23 25-33 146<sup>3-11</sup> 15-23 26-34 147<sup>4 20 23</sup>-148<sup>4 7-16</sup> 149<sup>7</sup>-150<sup>2 1</sup>
4. **ELF-STAVES** (elfar-vísur), a 'Flock,' in court metre, by Einar Skulison on K. Ingi Haraldson's victory in the Elf, 1159, and the doughty deeds of Gregory Dayson, ab. 1159, iii. 414<sup>18</sup>-415<sup>2</sup>
5. **ERIC'S-DRAPA**, by Glum Geirison on K. Eric Haraldson, Bloodaxe, i. 155<sup>6-14</sup> (In his 'Lit. Hist.,' i. 536 ff. Jónsson brings forward cogent reasons in favour of this stanza belonging to that poem by Glum on Eric to which the author of 'Fagrskinna,' p. 17<sup>30-32</sup> alludes as 'a poem wherein

- mention is made of Eric warring, before K. Harald died, south about Halland, and Skaney, and wide about Denmark,' a warfare to which this stanza clearly refers.)
6. ERIC'S DRAPA (generally called 'Banda'-Drapa, from the word 'banda' = numinum, occurring in the refrain), by Eyolf Dada-skald, on Earl Eric Hakonson, after 1000, i. 248<sup>28</sup>-249<sup>12</sup> 20-28 346<sup>7-16</sup> 20-29 347<sup>14-22</sup> 27-348<sup>11</sup> cf. 402<sup>19-28</sup>
  7. ERIC'S-DRAPA (otherwise called 'Belgskaka'-Drapa, drapa, 'shaken out of a skin?'), by Thord Kolbeinson, on Earl Eric Hakonson, 1007, i. 299<sup>20-28</sup> (repeated, 345<sup>18-20</sup>).
  8. ERIC'S-DRAPA (in memoriam), by Thord Kolbeinson, on Earl Eric Hakonson, ab. 1024? i. 273<sup>22-30</sup> 274<sup>4-12</sup> 275<sup>14-22</sup> 277<sup>22-31</sup> 299<sup>20</sup>-300<sup>4</sup> 373<sup>5-12</sup> 378<sup>2-19</sup> ii. 26<sup>7-15</sup> 26-34
  9. ERIC'S-'FLOCK,' by Haldor the Unchristened, on Earl Eric Hakonson, after 1000, i. 359<sup>27</sup>-360<sup>8</sup> 362<sup>10-18</sup> 369<sup>18-21</sup> 29-370<sup>4</sup> 373<sup>26-35</sup> 375<sup>22-31</sup> 377<sup>12-20</sup>
  10. ERIC'S-'FLOCK' (in memoriam), by Skuli Thorsteinson, on Earl Eric Hakonson, after 1024, i. 367<sup>26</sup>-368<sup>4</sup>
  11. ERLING'S-DRAPA (?), by Sigvat Thordson, on Erling Skialgson, whom he addresses in person, so that the poem, from which comes the one stanza here given, could not have been the following 'Flock,' ii. 200<sup>23-32</sup>
  12. ERLING'S 'FLOCK' (in memoriam), by Sigvat Thordson, on the fall of Erling Skialgson, ii. 23<sup>23</sup> 31 24<sup>14-22</sup> 356<sup>14-27</sup> 31-357<sup>6</sup> 13 21 31-358<sup>6</sup> 11-20 359<sup>28</sup>-360<sup>14</sup>
  13. ERLING'S-DRAPA, by Thorbiorn Skald Askew (or rather Askew's skald) on Erling Askew, iii. 372<sup>8-17</sup> 440<sup>14-22</sup> 460<sup>30</sup>-461<sup>8</sup>
  14. EYSTEIN'S-DRAPA, by Einar Skulison, on K. Eystein Haraldson (in the metre called the lesser 'runhenda,' in which the two lines of every couplet terminate in an end-rhyme), after Eystein's expedition to England, 1153, iii. 374<sup>6-22</sup> 375<sup>16-20</sup> 24-33 376<sup>2-10</sup> 14-18 20-28
  15. EYSTEIN'S DRAPA (in mem.), by Einar Skulison, on K. Eystein Haraldson, after 1157, in court metre, iii. 375<sup>4-12</sup> 396<sup>8-18</sup>
  16. GIZUR'S-DRAPA, by Temple-garth-Ref, on Gizur Goldbrow, probably shortly after his fall at Sticklestead in 1030, ii. 430<sup>24-33</sup>
  17. GLYM-DRAPA (glymr = din, roar), by Thorbiorn Hornklofi,

- on the warlike deeds of Harald Hairfair prior to the battle of Hafursfirth, 872, i. 99<sup>7-26</sup> 100<sup>6-14</sup> 102<sup>20-28</sup> 109<sup>20-29</sup> 110<sup>1-10</sup> 116<sup>2-10</sup>
18. GOLD-LACK (Vellekla), a drapa by Einar Jinglescale on Hakon the Mighty, Earl of Ladir, composed probably after the great battle with the Jomsvikings, 986, i. 206<sup>31-207</sup><sub>33</sub> 216<sup>28-217</sup><sub>6</sub> 241<sup>28-242</sup><sub>2</sub> 7-27 245<sup>18-29</sup> 246<sup>4-12</sup> 18 27 255<sup>21-256</sup><sub>4</sub> 11-23 30-257<sup>4</sup> 259<sup>6-30</sup> 287<sup>27-288</sup><sub>4</sub>
19. GREY-CLOAK'S-DRAPA (Gráfeldar-drápa) (in memoriam), by Glum Geirison, on K. Harald Greyfell, i. 155<sup>11-22</sup> 160<sup>1-10</sup> 201<sup>26-31</sup> 215<sup>9-18</sup> 239<sup>8-22</sup> 243<sup>7-16</sup>
20. HAKON'S-DRAPA (Hákonar-drápa), by Guthorm Cinder, on K. Hakon the Good, after 955, i. 156<sup>25-33</sup> 157<sup>10 18 26 30</sup> 158<sup>6-10</sup> 26-159<sup>3</sup> 172<sup>31-173</sup><sub>6</sub> 11-19 179<sup>8-17</sup>
21. HAKON'S-SONG (Hákonarmál) (in memoriam), by Eyvind Skaldspiller, on the last fight, death, and reception in 'Valhall' of Hakon the Good, after 961, i. (183<sup>23-184</sup><sub>16</sub> 185<sup>3-20</sup> = verses 2-6 of the complete poem, pp.) 189<sup>3-193</sup>. On the time of the composition, and on the genuineness of this poem, cf. Sn. E. iii. 451-453.
22. HAKON'S-DRAPA, by Thorleif Redfellson, on Earl Hakon the Mighty of Ladir, after 986 (Hakon's victory over the Jomsvikings), i. 298<sup>20-28</sup>
23. HAKON'S-DRAPA, by Tind Hallkelson, on Earl Hakon the Mighty of Ladir, after 986 (Hakon's victory over the Jomsvikings), i. 278<sup>20-32</sup> 283<sup>12-21</sup>
24. HALOGA-TALE (Háleygjatal), by Eyvind Skaldspiller, an encomium on the family of the Earls of Ladir, and, in particular, on Hakon the Mighty himself; the reference to his victory over the Jomsvikings proves it to be composed after 986, i. 48-10 20<sup>30-21</sup><sub>12</sub> 39<sup>12 29</sup> 104<sup>21-105</sup><sub>5</sub> 206<sup>4-12</sup> 277<sup>32-278</sup><sub>12</sub>
25. HARALD'S-DRAPA (in memoriam), by Arnor Earl's-skald, on Harald Hardredy, composed, probably, 1066, ii. 234<sup>13-23</sup> iii. 121<sup>3-7</sup> 136<sup>28-137</sup><sub>2</sub> 176<sup>28-177</sup><sub>4</sub> 178<sup>2-10</sup>
26. HARALD'S-DRAPA, by Thorarin Skeggison, on Harald Hardredy, iii. 74<sup>5 10</sup>
27. HARALD'S-DRAPA, by Thiodolf Arnorson, on Harald Hardredy, otherwise called sexstefja, or the drapa of six sections divided by a refrain, composed 1065, iii. 57<sup>10-18</sup>



- 63<sup>7-16</sup> 71<sup>2-10</sup> 74<sup>11-19</sup> 77<sup>29-78</sup> 83<sup>1-10</sup> 107<sup>10-18</sup> 133<sup>2-6</sup> 8-16 135<sup>28-</sup>  
 136<sup>4</sup> 137<sup>13-17</sup> 23 31 153<sup>31</sup> 154<sup>8</sup> 13-21 27-31 33-155<sup>8</sup> 184<sup>26-30</sup> 185<sup>6-14</sup>
28. HARALD'S-DRAPA, by Bolverk Arnorson, the brother of Thiodolf, on Harald Hardredy, after 1047, iii. 58<sup>18-26</sup> 59<sup>18-21</sup> 87<sup>5-14</sup> 94<sup>28-95</sup> 10
29. HARALD'S-DRAPA (in memoriam, generally called Stúfs-Drapa, or Stúfa), by Stuf the Blind, son of Thord, on K. Harald Hardredy, ab. 1067, iii. 71<sup>17-27</sup> 72<sup>4-12</sup> 76<sup>25-29</sup> 96<sup>29-97</sup> 4 98<sup>19-24</sup> 193<sup>19-28</sup>
30. HARALD'S STICK (Haraldsstikki), iii. 168<sup>21-29</sup>
31. HARALD'S-DRAPA, by Haldor Gabbler, on K. Harald Gilli, from ab. 1135, iii. 316<sup>28-32</sup> 319<sup>15-24</sup>
32. HARALD'S-DRAPA (in the metre called togdrápu lag), by Einar Skulison, on K. Harald Gilli, ab. 1135, iii. 323<sup>3-7</sup>
33. HARALD'S-DRAPA, another poem by Einar on K. Harald Gilli, in the ordinary drapa-metre, from about 1134, iii. 334<sup>11-22</sup>
34. HARALD'S SONS' (encomium), by Einar Skulison, from ab. 1142, iii. 368<sup>26-369</sup> 3
35. HEAD-RANSOM (Höfuðlausn, cf. Olaf's saga, 1849, 46<sup>21-37</sup> Fms. v. 173-175), by Ottar the Swart, addressed to Olaf the Holy, ii. 518<sup>27</sup> 61<sup>1-14</sup> 83<sup>2-9</sup> 8 159<sup>26</sup> 16<sup>17-25</sup> 17<sup>7-15</sup> 18<sup>7-15</sup> 20<sup>30-</sup> 21<sup>4</sup> 29<sup>18-30</sup> 4 31<sup>12-20</sup> 108<sup>28-109</sup> 20 187<sup>7-17</sup>
36. HEAD-RANSOM (Höfuðlausn), by Thorarin Praisetongue, addressed to Knut the Mighty, ii. 350<sup>25-26</sup>—only the refrain, two lines, now remains. By these Head-ransoms each poet averted the execution of a death sentence decided on by their respective masters; in Ottar's case, because he had provoked K. Olaf's jealous ire by a poem to his queen Astrid, in Thorarin's, because he had had the presumption to address a 'Flock' to K. Knut. Ottar's poem dates from 1022, Thorarin's from 1027.
37. INGI'S-DRAPA, by Kolli, elsewhere mentioned as Kolli hinn prúði (stately), on K. Ingi Haraldson, from ab. 1137, iii. 350<sup>3-12</sup> 351<sup>10-20</sup>
38. KALF'S-'FLOCK,' by Biarni Goldbrow's-skald (son of Hallbiorn), on the landed magnate Kalf, the son of Arni, from 1051, ii. 361<sup>10-28</sup> 375<sup>21-30</sup> 376<sup>15-23</sup> 433<sup>17-26</sup> iii. 10<sup>11-20</sup> 21<sup>3-13</sup>
39. KLÆNG'S-'FLOCK,' by Thord Siarekson, on Klæng, son

- of Brusi (an otherwise unknown person), from about 1015, ii. 53<sup>20-27</sup>
40. KNUT'S-DRAPA, otherwise generally called 'Togdrapa' (tog = tug, stretch; the two-line refrain being, as it were, stretched, in that its first line begins, its second ends each section (stefjamál) of the poem), by Thorarin Praisetongue, on K. Knut the Mighty, from 1028-29, ii. 35<sup>0-29</sup>-35<sup>2-13</sup>
41. KNUT'S-DRAPA (in memoriam), by Sigvat Thordson, on K. Knut the Mighty, from about 1036, also in the metre called togdrápulag, imitative of the preceding, ii. 27<sup>19-24</sup> 31<sup>2-33</sup>-31<sup>3-18</sup> 31<sup>5-24</sup>-31<sup>6-8</sup> 31<sup>9-27</sup>-32<sup>0-4</sup> 30-35
42. KNUT'S-DRAPA, by Ottar the Swart, on K. Knut the Mighty, from 1027, ii. 32<sup>30-10</sup>
43. KNUT'S-DRAPA, by Hallward Hareksblesi, on K. Knut the Mighty, soon after 1028, ii. 353<sup>18-28</sup>
44. MAGNUS'-DRAPA, more commonly known by the name of its stately metre, Hrynhenda, by Arnor Earls'-skald, on K. Magnus the Good, from 1045-6, iii. 6<sup>17-25</sup> 7<sup>2-11</sup> 27<sup>17-25</sup> 32<sup>10-19</sup> 24-38 50<sup>38</sup>-51<sup>8</sup>
45. MAGNUS'-DRAPA (in memoriam), by Arnor Earls'-skald, on K. Magnus the Good, from 1047, iii. 37<sup>16</sup> 19<sup>-44</sup> 26<sup>15-21</sup> 27<sup>27-35</sup> 36<sup>18-22</sup> 30-37<sup>6</sup> 46<sup>11-19</sup> 49<sup>31</sup>-50<sup>6</sup> 9-17
46. MAGNUS'-FLOCK, by Thiodolf Arnorson, on Magnus the Good, from 1045, iii. 6<sup>1-10</sup> 10<sup>2-10</sup> 27<sup>2-10</sup> 31<sup>10-18</sup> 40<sup>7-15</sup> 22<sup>-41</sup> 14 18 27<sup>4-28</sup> 10-18 20-38 43<sup>22</sup>-44<sup>6</sup> 11-27 46<sup>22-31</sup> 47<sup>2-15</sup> 17<sup>26</sup> 31<sup>-48</sup> 51<sup>10-14</sup>
47. MAGNUS'-DRAPA, by Biorn Cripplehand, on K. Magnus Barefoot, after 1097, iii. 208<sup>18-27</sup> 213<sup>4-18</sup> 20 28 221<sup>27</sup>-222<sup>12</sup> 23<sup>-</sup> 223<sup>6</sup> 14-28 224<sup>10-15</sup>
48. MAGNUS'-DRAPA (in memoriam), by Thorkel Hammer-skald, on K. Magnus Barefoot, after 1103, iii. 209<sup>2</sup>,-210<sup>2</sup> 212<sup>23-30</sup> 224<sup>17-24</sup>
49. NESIAR-DITTIES, a 'Flock' by Sigvat Thordson, on the battle of Nesiari, 1015, ii. 57<sup>24-32</sup> 58<sup>1-9</sup> 13-21 26 34 59<sup>10-18</sup> 21<sup>-60</sup> 63<sup>13</sup>-64<sup>4</sup>
50. NIZ'-STAVES, by Stein Herdisson, on the battle of Niz river, 1062, iii. 132<sup>23-31</sup> 134<sup>19-28</sup> 135<sup>5-14</sup> 16 25
51. OLAF'S-DRAPA, by Hallfred Troublous-skald, on K. Olaf Tryggvison, from 997, i. 250<sup>10-17</sup> (in the original text this strophe is, by scribal slip, attributed to Hallstone [Hallarsteinn]) 253<sup>1-6</sup> 254<sup>30</sup>-255<sup>8</sup> 260<sup>13-18</sup> 261<sup>1-12</sup> 30<sup>-26</sup> 213

52. OLAF'S-DRAPA (in memoriam), by Hallfred Troublous-skald, on Olaf Tryggvison, from 1002, i. 365<sup>24-33</sup> 368<sup>5-13</sup> 370<sup>23-32</sup> 375<sup>2-11</sup> 376<sup>7-15</sup> 19-377<sup>8</sup>
53. OLAF'S CRUISE, or the tale of Olaf's viking-fights, a collection of verses, by Sigvat Thordson, celebrating the battles fought by Olaf the Holy before 1014, when he returned to Norway, ii. 6<sup>27-74</sup> 10<sup>27-114</sup> 18-26 12<sup>7-15</sup> 15<sup>27-35</sup> 16<sup>7-16</sup> 17<sup>16-24</sup> 80-18<sup>4</sup> 25-34 19<sup>6-20</sup> 20<sup>1-8</sup> 21<sup>5-13</sup> 32<sup>26-34</sup>
54. OLAF'S-FLOCK, by Bersi Skald-Torvason, on Olaf the Holy 'which he wrought when he came into King Olaf's power,' and thus has been a sort of Hofuðlausn, ii. 61<sup>5-31</sup>
55. OLAF'S-DRAPA (in memoriam), 'Erfidrápa Olafs konungs,' by Sigvat Thordson, on Olaf the Holy. Snorri states, ii. 412<sup>21-27</sup>, that Sigvat fashioned this drapa after 'the Uprising story,' and the same statement is found in Fornm. sög., v. 64<sup>23-25</sup>, with the further explanation, 210<sup>7-20</sup>, that, at first, it was Sigvat's intention to fashion his drapa after the story of Sigurd Fafner's-slayer, but changed his mind on receiving a message from Olaf through the medium of a woman whose husband he had cured in a miraculous manner. By 'the Uprising story' must be meant the gospel account of the Resurrection. The time of composition would seem to be a year or two after Olaf's death, ii. 310<sup>24-32</sup> 371<sup>3-28</sup> 412<sup>24-4134</sup> 15-24 426<sup>3-11</sup> 428<sup>10-18</sup> 20-24 429<sup>10-14</sup> 19-27 30-43<sup>06</sup> 431<sup>3-11</sup> 432<sup>3-11</sup> 15-24 433<sup>27-35</sup> 442<sup>30</sup>-443<sup>17</sup> 457<sup>26</sup> 458<sup>2</sup> 460<sup>21-30</sup> 461<sup>3-11</sup> iii. 16<sup>14-23</sup> 27-17<sup>4</sup>
56. OLAF'S-DRAPA (in memoriam), otherwise generally called Geisli (Beam or Ray), by Einar Skulison, a poem in seventy-one eight-line stanzas, recited in Nidoyce cathedral in honour of St. Olaf on the occasion of the archiepiscopal see being erected in 1152, iii. 302<sup>17-20</sup> (37th stanza).
57. OLAF'S-DRAPA (in memoriam), 'Erfidrápa Olafs konungs,' also, in other records, called Rood-Drapa, róðu-drápa, by Thord Siarekson, on Olaf the Holy, after 1030, ii. 32<sup>317-26</sup>
58. OLAF'S-DRAPA, by Stein Herdisson, on K. Olaf the Quiet, from ab. 1070, iii. 168<sup>9-17</sup> 187<sup>29</sup>-188<sup>6</sup> 191<sup>15-23</sup> 201<sup>5-30</sup>—this drapa has a 'klofa-stef,' or cleft, split-up refrain of three lines, each of which comes in as the last line in separate stanzas, see iii. 499, note to p. 168, 1.

59. PEACE-LAY (by Halli the Stiff who, by both recensions of the 'Skaldatal,' was a poet at the court of Harald Hardredy and, though not named in our text of 'Heimskringla,' is stated in other records to be the author of the verses we here attribute to him, cf. F. Jónsson in S.E. iii. 606-7), on the peace-meeting at the Elf between Kings Harald Hardredy and Svein Wolfson in the spring of 1064, iii. 147<sup>7-24</sup> 28<sup>25</sup> 148<sup>6-28</sup> 149<sup>1-8</sup>
60. RAGNAR'S-DRAPA, by Bragi the Old (Boddason), descriptive of K. Ragnar (Lodbrok's?) gift of a painted shield: from ab. 850? i. 16<sup>6-14</sup>
61. RAVEN'S-SONG (Hrafnsmál), by Thorbiörn Hornklofi on Harald Hairfair's court-life and, in particular, on the battle of Hafursfirth, 872, i. 109<sup>1-10</sup> 112<sup>3-113</sup>; 114<sup>21-30</sup>
62. SEACALM'S-LAY (Glælognskirða; glælogn = dead calm, probably suggestive of the profound quiet that reigned in Norway immediately after the catastrophe of Sticklestead, cf. F. Jónsson, 'Lit. Hist.,' i. 616), by Thorarin Praisetongue on K. Svein Alfiva's son, from 1032, ii. 449<sup>21-33</sup> 458<sup>3</sup>-459<sup>30</sup>
63. SENTBIT (Sendibitr), by Jorun the Skald-maiden, i. 137<sup>4-9</sup>
64. SIGURD'S-BALK (Sigurðar-balkr), by Ivar Ingimundson, on Sigurd Slembi-Deacon, 1140, iii. 337<sup>21-33</sup> 344<sup>13-21</sup>
65. SIGURD'S-DRAPA, by Kormak Ogmundson, on Sigurd Hakonson, Earl of Ladir, from ab. 959, i. 166<sup>7-17</sup>
66. SIGURD'S-LAY (originally, perhaps, called 'Utfarar-kviða, in the metre of 'Ancient words,' fornyrðislag), by Halldor Gabbler, on K. Sigurd Jerusalem-farer's journey to the Holy Land, iii. 253<sup>26</sup>-254<sup>4</sup>
67. SIGURD'S-DRAPA (called 'Utfarardrápa), by Halldor Gabbler (in common court metre) on the same subject, personally addressed to the king, iii. 250<sup>18-27</sup> 34<sup>25</sup> 18<sup>17</sup> 21<sup>27</sup> 32<sup>25</sup> 21<sup>12-17</sup> 254<sup>5-13</sup> 28<sup>33</sup> 255<sup>3-8</sup> 258<sup>4-9</sup>
68. SIGURD'S-DRAPA, by Einar Skulison, on the same subject, from some time anterior to 1130, the year of the king's death, iii. 249<sup>10-18</sup> 24<sup>32</sup> 256<sup>21-30</sup> 257<sup>1-8</sup> 258<sup>10-18</sup>
69. SIGURD'S-DRAPA (generally called Curtfell's—Stutfeldar—Drapa), by Thorarin Curtfell, on K. Sigurd Jerusalem-farer, in the metre called toglag, ab. 1120, iii. 248<sup>20</sup>-249<sup>8</sup> 254<sup>14-22</sup>

70. SIGURD'S-DRAPA, by Einar Skulison, on K. Sigurd Haraldson (Mouth), from about 1148, iii. 378<sub>6-15</sub>
71. STAVES OF NAKED SAYS (Bersoglisvísur), a 'Flock,' by Sigvat Thordson, censuring the policy of revenge adopted by K. Magnus the Good, from 1038, iii. 22<sub>18</sub>-24<sub>28</sub>
72. SVEIN'S-'FLOCK,' an anonymous poem on K. Svein Alfivason's victory over Tryggvi Olaf's son, 1033, ii. 465<sub>16-25</sub>
73. SVEIN'S-FLOCK, by Thorleik the Fair, on K. Svein Wolfson of Denmark, from 1049-50, iii. 97<sub>24</sub>-98<sub>9</sub> 99<sub>1-11</sub> 23-32  
101<sub>10-24</sub> 30-102<sub>4</sub>
74. THORALF'S-DRAPA, by Thord Siarekson, on Thoralf Skolmson, i. 184<sub>23-38</sub> 187<sub>19-35</sub>
75. THORFIN'S-DRAPA (in memoriam), by Arnor Earls'-skald, on Thorfin Sigurdson, Earl of Orkney, who died 1064, ii. 170<sub>17-22</sub> 188<sub>15-20</sub>
76. TRYGGVI'S-FLOCK (in memoriam), by Sigvat Thordson, on Tryggvi Olafson, who fell 1033, ii. 465<sub>6-15</sub>
77. WALTHIOF'S-FLOCK, by Thorkel, son of (Thord) Skallh, on Earl Walthiof, son of Siward, after 1066, iii. 181<sub>25-38</sub>  
182<sub>12-20</sub>
78. WESTFARING-DITTIES (Vestfararvísur), by Sigvat Thordson, ab. 1027, ii. 254<sub>11-20</sub> 314<sub>1-6</sub> 15-28 27-85 315<sub>1-10</sub> 334<sub>9-17</sub> 28-81
79. WOLF'S-FLOCK (in memoriam), by Stein Herdis' son, on Wolf Uspakson, K. Harald Hardrede's marshal, who died 1066, iii. (104<sub>18-19</sub>) 133<sub>19-28</sub>
80. YNGLING-TALE (Ynglingatal), by Thiodolf of Hvin, i. 2<sub>20-28</sub>  
4<sub>1-3</sub> Ynglings commemorated, in alphabetical order. Adils, 51<sub>7-23</sub>; Agni, 34<sub>17-20</sub>; Alf, 37<sub>7-28</sub>; Alrek, 35<sub>18-30</sub>; Aun, 43<sub>20-44</sub>; Day the Wise, 32<sub>24-33</sub>; Domald, 29<sub>25-30</sub>; Domar, 30<sub>15-26</sub>; Dyggvi, 31<sub>1-19</sub>; Egil, foe of Tunni, 46<sub>17-34</sub>; Eric, 35<sub>19-30</sub>; Eystein Adilsson, 52<sub>20-53</sub>; Eystein Halfdanson, 69<sub>14-28</sub>; Fiolnir, 25<sub>12-20</sub>; Gudrod, 71<sub>29-72</sub>; Halfdan Eysteinson, 70<sub>9-21</sub>; Halfdan Whiteleg, 67<sub>26-68</sub>; Hagleik, verse or verses lost, 37<sub>26-38</sub>; Ingiard Evilheart, 64<sub>5-20</sub>; Jorund, 41<sub>18</sub>; Olaf Geirsteadelf, 73<sub>3-19</sub>; Olaf Treeshaver, 66<sub>20-32</sub>; Ottar Vendilcrow, 48<sub>15-31</sub>; Road-Onund, 56<sub>25-57</sub>; Rognvald Higher-than-the-Hills, 73<sub>25-34</sub>; Swegdir, 26<sub>12-24</sub>; Vanland, 27<sub>21-33</sub>; Visbur, 28<sub>26-29</sub>; Yngvar, 53<sub>24-54</sub>; Yngvi, 37<sub>7-88</sub>

Finally, mention may be made of Eyvind's 'Drapa on all the men of Iceland,' i. 219<sub>4</sub> the highest rewarded poem of

old on record: a cloak-clasp of refined silver, worth fifty marks, being the honorar sent to the author for it. The poem, except, perhaps, one single couplet, is lost.

OCCASIONAL VERSES (Lausavísur), by:

I. ANONYMOUS AUTHORS.

1. on Turf-Einar's fight with Thorir Woodbeard and Kalf Skurvy, i. 123<sub>12-13</sub>
2. on K. Harald Gormson, i. 268<sub>12-19</sub>
3. on Olaf the Holy's sail to Denmark, 1027, ii. 311<sub>21-27</sub>
4. on Thorkel Gusher's daughters, 1048, iii. 95<sub>21-28</sub>
5. on the burning of Heathby by Harald Hardredy, 1049, iii. 98<sub>28-35</sub>
6. on K. Harald Hardredy's escape from the Limbfirth, 1061, iii. 128<sub>21-22</sub>
7. on K. Olaf the Quiet, iii. 187<sub>25-28</sub> 200<sub>27-201</sub>
8. on K. Hakon Magnusson, 1093, iii. 206<sub>3-10</sub>
9. on Thorir Hound's dealings with Vidkunn, 1194, iii. 211<sub>9</sub> 16
10. on K. Ingi Steinkelson, 1100, iii. 227<sub>14-17</sub>
11. on the Welshman Gifford, 1100, iii. 229<sub>17-24</sub>
12. on Waterworm Dayson, 1137, iii. 355<sub>1-2</sub>
13. on 'sinew-bound' craft made by Finns, 1139, iii. 357<sub>14</sub> 17
14. on Onund Simonson's relations to Sigurd of Rey, 1161, iii. 440<sub>6-18</sub>

II. AUTHORS NAMED.

15. BRYNIOLF CAMEL, ab. 1018, ii. 80<sub>1-4</sub>
- 16-17. ELDIARN, satire on Gifford of Wales, iii. 229<sub>37</sub> 230<sub>8</sub> 16 24
18. EYVIND SKALDSPILLER, praise of Hakon the Good, ab. 961, i. 180<sub>12</sub> 22 (198<sub>14-20</sub>)
19. — war-warning to Hakon the Good at Fítar, 961, i. 181<sub>24-32</sub>
20. — advice to K. Hakon, not to flee before the sons of Eric, 961, i. 182<sub>13-22</sub>
21. — on K. Hakon and Eyvind Braggart, 961, i. 186<sub>4</sub> 12
22. — on Thoralf Skolmson and Alf Ashman, 961, i. 186<sub>20-28</sub>
23. — to K. Harald Greycloak, when advised to become his skald, i. 199<sub>1-8</sub>
24. — on K. Harald, charging him with burying money in the earth, i. 199<sub>20</sub> 35
25. — on the same subject, i. 200<sub>2</sub> 9

26. EYVIND SKALDSPILLER: confesses to his love for K. Hakon the Good, and pleads old age for not serving Harald, i. 200<sup>16-24</sup>
27. — to K. Harald Greycloak in bitter irony: 'now you ought to be satisfied having secured my prized heirloom,' i. 200<sup>81-201</sup><sub>6</sub>
28. — on snowstorm in mid-summer, i. 218<sup>22-28</sup>
29. — on a boating expedition for the purchase of herring, i. 219<sup>16-27</sup>
30. — on the price he had to pay for the fish, i. 219<sup>80-220</sup><sub>6</sub>
31. GIZUR GOLDBROW: a stave to cheer up the army of K. Olaf at Sticklestead, 1030, ii. 405<sup>10-19</sup>
32. GLUM GEIRISON: 'Boasting over the fall of K. Hakon the Good,' ab. 961, i. 198<sup>1-10</sup> cf. 180<sup>12-14</sup>
33. GRANI: on Thorkel Gusher's ransoming of his daughters, 1048, iii. 96<sup>3-11</sup>
34. HALLFRED TROUBLOUS-SKALD: on the gift of a sword by Olaf Tryggvison, 999, i. 338<sup>30-339</sup><sub>5</sub>
35. HARALD HAIRFAIR: finding fault with his men for their love of mead, i. 121<sup>17-20</sup>
36. HARALD HARDREDY: refusal to withdraw from fighting at Sticklestead, 1030, ii. 410<sup>17-24</sup>
37. — 'little honoured now, may become famous hereafter,' 1030 or 1031, iii. 58<sup>4-7</sup>
38. — one of his 'merry verses,' sixteen in all, and all ending with a refrain to Ellisif in the Garths, afterwards his wife, iii. 75<sup>24 34</sup>
39. — on coming to anchor in Godnfirth, 1047, iii. 94<sup>16-21</sup>
40. — suspicious of Einar Thambarskelfir aspiring to the crown of Norway, 1049, iii. 108<sup>15-27</sup>
41. — confesses indirectly that he compassed the death of Kalf Arnison, 1051, iii. 121<sup>20-122</sup><sub>2</sub>
42. — charge to his men to follow his example and doff their byrnie at the battle of Stamford bridge, 1066, iii. 175<sup>4-13</sup>
43. — vows to some lady (uncertain which, Ellisif or Thora?) to bear himself boldly in the coming battle, 1066, iii. 175<sup>20-27</sup>
44. HAREK OF THIOTTA: declines to join K. Olaf's retreat

- over-land after the battle of the Holy River, 1028, ii.  
33<sup>17-15</sup>
45. HAREK OF THIOTTA: on his sail in autumn-tide from the south of Sweden (Holy River) north to Halogaland, ii. 33<sup>234-34</sup>
46. HILD, Rolf Nefia's daughter: pleads with Hairfair for peace for her son Rolf Wend-a-foot, i. 118<sup>10-19</sup>
47. ILLUGI BRYNDALERS'-SKALD: on Harald Hardredy in Greek service, iii. 63<sup>17-21</sup>
48. JOKUL BARDSON: on his appointment to the command of K. Olaf's abandoned longship, the Bison, 1029, ii. 373<sup>4-12</sup>
49. — his death song, 1030, ii. 373<sup>25-32</sup>
50. MAGNUS BAREFOOT: on Gifford's failing to answer the roll call, ii. 229<sup>14-15</sup>
51. — love ditties to Mathild the Kaiser's daughter, iii. 234
52. ODD KIKINA-SKALD: on K. Magnus the Good, 1044, iii. 50<sup>28-32</sup>
53. — on the death of K. Magnus, 1046, iii. 91<sup>19-28</sup>
54. OLAF THE HOLY: boasting of the slaughter of Erling Skialgson, 1028, ii. 360<sup>29-1614</sup>
55. — sings through a dream warning to his brother Harald against the expedition to England, 1066, iii. 165<sup>7-14</sup>
56. SIGURD JERUSALEM-FARER: on Thorarin Curtfell, iii. 286<sup>9-11</sup>
57. SIGURD SLEMBI-DEACON: on his stay in the Finn-cot, 1039, iii. 357<sup>8-11</sup>
58. SIGVAT THORDSON: to Olaf the Holy, praying to be allowed to be his skald, 1015, ii. 51<sup>20-526</sup>
59. — on K. Olaf's legislation, ii. 68<sup>21-28</sup>
60. — on Knut's claim to Olaf to become his vassal, 1025, ii. 255<sup>4-12</sup>
61. — on the treason against K. Olaf fostered by K. Knut's bribery, 1027, ii. 336<sup>6-20</sup>
62. — if K. Olaf's men take bribes from Earl Hakon, let them look to it, 1027, ii. 336<sup>25-84</sup>
63. — praying K. Olaf for a sword, 1027, ii. 337<sup>15-23</sup>
64. — on the spreading treason in Norway, 1028, ii. 346<sup>12-20</sup>
65. — to make the best of a bad case, 1028, ii. 346<sup>32-3478</sup>



66. SIGVAT THORDSON: on the first news of K. Olaf's death, 1030, iii. 128-16
67. — on his grief for his departed master, 1030, iii. 121-29
68. — on the same subject, ab. 1030, iii. 138-11
69. — present grief contrasted to past pleasures with Olaf, 1030, iii. 1320-27
70. — repels the charge of having deserted Olaf in his greatest need, 1030, iii. 1380-144
71. — the hills of Norway in mourning for Olaf, 1030, iii. 146-14
72. — on his eagerness for news of Olaf's son, Magnus, before 1035, iii. 1421-32
73. — welcome to Magnus on becoming King of Norway, 1035, iii. 156-14
74. — same subject, iii. 1517-25
75. — advice to Alfhild, Magnus' mother, to be modest in her prosperity (1035?), iii. 1531-34
76. THIODOLF ARNORSON: on the battle of Riveroyce, 1043, iii. 435-13
- 77-78. — on K. Magnus' fire and sword work in Fion, 1043, iii. 454-20
- 79-83. — on K. Magnus' pursuit of K. Svein through Skancy, 1044, iii. 488-491,9
84. — on K. Harald Hardredy's war service in Russia, iii. 5830-598
85. — on K. Magnus the Good's war preparations against the allies Harald Hardredy and Svein Wolfson, 1044, iii. 804-12
86. — capping a verse of Har. Hardredy's on coming to anchor in Godnfirth, iii. 9422-27
- 87-93. — on K. Har. Hardredy's new war-dragon, and sail to meet K. Svein in battle at the Elf, 1061, iii. 12927-1306, 10-34 1314-12 14-23 26-34
94. — on the fight in Gautland between Har. Hardredy and Earl Hakon Ivarson, 1064, iii. 1528-11
95. — declares he will look after K. Harald's sons should he fall, 1066, iii. 17528-36
96. — Harald Hardredy's expedition to England 'needless,' 1066, iii. 17716-24
97. THIODOLF OF HVIN: repartee to Harald Hairfair, i. 121, 21-25

98. THIODOLF OF HVIN: warning his fosterson Gudrod Haraldson not to risk a stormy sea voyage, i. 134<sub>3-11</sub>
99. THORARINN CURTFELL: begging K. Sigurd for a cloak to replace his 'curt fell,' iii. 286<sub>12-20</sub>
100. — on Hakon Serkson, called Suet-Neck, iii. 287<sub>4-11</sub>
101. — on Arni Foreshore-skew, iii. 287<sub>27-33</sub>
102. THORFINN MOUTH: cheering K. Olaf's army at Sticklestead, 1030, ii. 405<sub>20-28</sub>
103. THORGEIR FLECK: points out to K. Magnus the Good the slayers of his father, iii. 19<sub>1-15</sub>
104. THORIR HOUND: a snatch apparently of little meaning. But the 'four fellows' alluded to may point to the four leaders of the faction against K. Magnus: Svein Haraldson who 'took to the steering of the flock' (cf. 'and set one to the rudder'), Thorir himself, Egil Aslakson, and Skialg iii. 212<sub>9-11</sub> (cf. 209<sub>2-25</sub>)
105. THORMOD COALBROW-SKALD: advises wholesale burning of Upper-Thrandheim at K. Olaf the Holy's council of war before the battle of Sticklestead, 1030, ii. 402<sub>22-30</sub>
106. — cheering on the king's army at Sticklestead, 1030, ii. 405<sub>29-406<sub>4</sub></sub>
107. — declares his devotion unto death to K. Olaf, 1030, ii. 408<sub>19-28</sub>
108. — K. Olaf the boldest fighter at Sticklestead, 1030, ii. 440<sub>4-12</sub>
- 109-110. — the reason of his being pale of face after the battle, 1030, ii. 440<sub>27-441<sub>4</sub> 12-21</sub>
111. TROLL-QUEAN I: dreamsong of evil omen to Harald Hardredy, 1066, iii. 163<sub>30-164<sub>8</sub></sub>
112. TROLL-QUEAN II: likewise, iii. 164<sub>24-33</sub>
113. TURF-EINAR: my brothers do naught to avenge on Halfdan Highleg the slaying of our father (Earl Rognvald of Mere), so I must do it, ab. 890, i. 125<sub>27-126<sub>3</sub></sub>
114. — on the revenge taken on Halfdan Highleg, ab. 890, i. 126<sub>12-20</sub>
115. — on the news of Halfdan's brethren threatening to wreak revenge on him, ab. 890, i. 126<sub>20-35</sub>
116. — on hearing of Harald Hairfair's punitive expedition to the Orkneys, 891, i. 127<sub>8-16</sub>

117. VALGARD OF THE MEAD: on Harald Hardredy's departure from Russia, 1044, iii. 77<sup>5-14</sup>

118. — on Harald and Svein's joint fleet sailing from Sweden for Denmark, 1045, iii. 78<sup>13-21</sup>

119-121. — on their harrying in Denmark, 1045, iii. 78<sup>21-79</sup><sub>10</sub>

122. VITCEIR THE WIZARD: refusing to Harald Hairfair to renounce wizardry, since his son Rognvald Straightleg practised it, i. 133<sup>11-20</sup>

POETS (skald). The court poets, who were in a certain sense the historiographers royal during the era of court minstrelsy, enjoyed a position favoured and protected by their master and highly regarded by their fellow-courtiers. Of their privileged existence they made appropriate use. In their songs they duly praise the author of the deeds they celebrate, never deliberately flattering him. The problem their art had to solve was, how to leave historical truth unobscured by professional eulogy, how to be true to this principle and dutiful to their patron at the same time. The school they had to go through for the solution of this problem created them a class of independent, free-spoken, justice-loving men, influencing, when they have the opportunity, the king invariably in favour of justice and humanity. Thiodolf boldly tells Har. Hairfair in a song that though he found his veterans flocking too numerously to the mead drink, he did not complain of their number when they were sacrificing limb and life in his war service, i. 121<sup>21-25</sup>—Hallfred's bargain with Olaf Tryggvison for allowing himself to be christened, i. 337<sup>25-338</sup><sub>10</sub>, is a typical instance of the Icelanders' cool way of taking liberties with kings—Eyvind is the only one among Hakon the Good's courtiers who ventures to disturb the king's banquet at Fitjar by telling him, in a proverbial utterance followed by a song, that war was upon him, i. 181<sup>3-32</sup>—by his bold denunciation of the miserly sons of Eric, and in particular of Harald Greycloak, he ran the risk of his life, and ultimately refused to serve the latter, on the obviously ironical plea that he was too old, although he was first cousin once removed of the king himself, i. 198<sup>31-201</sup><sub>8</sub>—Bersi Skald-Torvason's relations to Olaf the Holy were, on the poet's own showing, frank and almost familiar, i. 60<sup>32-61</sup><sub>31</sub>—Sigvat's answer to Olaf the Holy, in

respect of his unauthorized baptism of the latter's son Magnus, is a model of loyal frankness, ii. 236<sub>10</sub>-237<sub>2</sub>—the poets Gizur and Ottar at the court of Olaf the Swede were noted for boldness of speech, ii. 92<sub>18-22</sub>—Stein Skaptison's behaviour to Olaf the Holy was not far removed from rudeness, ii. 278<sub>12-32</sub>—how these bearers of the highest culture in the north were ever ready to serve the ideal of humanity and high-mindedness is exemplified by the noble conduct of Guthorm Cinder when he succeeded in appeasing the terrible Hairfair and his *infant terrible*, Halfdan the Black, i. 136-137<sub>4</sub>—by Thiodolf's persuading the same ruthless tyrant to desist from repudiating his sons by Snowfair, 'for fain had they been of a better-born mother hadst thou gotten them one,' i. 121<sub>3-30</sub>—and last, but by no means least, by Sigvat's conversion of Magnus Olafson from an avenging scourge of his people to a guardian of law and justice, iii. 21<sub>16-25</sub>

PORCH (svalir), *see* Gallery.

PORPOISE (hnísa), a royal dish, iii. 294<sub>27</sub>

PORT, *see* following:

PORT-REEVES (port-greifar), port-graves, mayoral staff, the mayor and the town authorities, at Canterbury (port in O.E. meaning not only a sea-port, but also generally a town, city, cf. port-geât, a city gate), ii. 17<sub>21</sub>—the 'Port-folk' (ii. 17<sub>22</sub>) and 'Ports' (iii. 376<sub>24</sub>) is a rendering of resp. 'Pörtum' and 'Parta' in the original. In either case, what is referred to can be nothing else but the 'town's-people' (of Canterbury and Pulwyke). Obviously 'Partar,' 'Parta,' 'Pörtum' is a northern popular misgrowth out of the word 'port,' the sound of the *o* of which the viking's ear caught from the Anglo-Saxon mouth as *a*, and the meaning of which he associated with town in general. From it he formed Partar = 'townees' on his own account.

POTS (grýtur, sing. grýta), full of boiling pitch and wood-butter (= oil), used in war by Mediterranean pirates, iii. 372<sub>34</sub>

PRIDE-HOSEN, *see* Hose, under Dress.

PRIEST (prestr, O.E. prēost), also called learned men (lærðir menn), i. 258<sub>6</sub> and teachers (kennimenn), ii. 208<sub>33</sub>—first called into Norway by Hakon the Good, i. 164<sub>23-24</sub>—three such slain by the Thrandheimers, Hakon's most determined opponents, 170<sub>26-29</sub>—given by Harald Gormson to Earl

- Hakon for the purpose of converting the Norwegians; whom Hakon, however, when out of sight, unshipped and drove ashore, i. 258<sub>5-7</sub> 14-17—first priests at Lesjar, ii. 199<sub>26</sub>, in Loar and Vagi, 202<sub>4-5</sub>, with Gudbrand a-Dales, 208<sub>33</sub> and in Valdres, 234<sub>10</sub>—K. Olaf's court chaplain baptizes his son Magnus without leave, 235<sub>22</sub>-236<sub>9</sub>—a priest from Iceland so poor a clerk that he knew not how, without help, to baptize a child, 280<sub>15-31</sub>
- PRISON (dýflissa), in Constantinople, described, iii. 73<sub>12</sub> 20-28
- PRIVY-PLACE (staðr), i. 257 (salerni) standing on posts, access to, by steps, ii. 127<sub>23</sub> 128<sub>12</sub>
- PROCESSION (processfa), on Ascension day round a church at high mass, ii. 131<sub>5</sub>
- PSALTER (psalterium), sung by Sigurd Slembi-Deacon while being tormented, iii. 367<sub>9-10</sub>
- PTARMIGAN (rjúpa), iii. 207<sub>31</sub>
- PURSE (sjóðr), money-bag; Thrand-o-Gate's three purses of bad, indifferent, and good silver, ii. 306<sub>33</sub>-308<sub>22</sub>
- QUERN (kvern), a hand-mill rigged up so high that the grinder had to stand working at it, iii. 373<sub>8-11</sub>
- QUERN-BITER, *see* Weapons, offensive, Sword, *in fine*.
- QUERN-STONE (kvernsteinn), *i.e.*, the upper stone of a hand-mill, the 'eye' (auga) of which is the hole through which the corn is dropped, i. 141<sub>16</sub>
- RAFTS (viðir), with clothes and costly things thrown overboard in order to baffle an enemy's pursuit, iii. 100<sub>4-24</sub>
- RANSOM (útlausn), of captive women, iii. 96<sub>1-11</sub>—Earl Maddad ransoms himself from captivity with K. Eysteinn Haraldson by three marks of gold, 375<sub>2-3</sub>
- RAVEN (Hrafn), a pet horse of K. Adils, i. 50<sub>26</sub>—another Raven (horse), begotten of the former, sent by K. Adils as a gift to K. Godguest of Halogaland, i. 50<sub>26-28</sub>
- RAVENS (two, *i.e.*, Huginn and Muninn), Odin's intelligence department, i. 18<sub>22-24</sub> 258<sub>23-27</sub>
- REED-BANDS (reyr-bönd), rendered 'shaft-binding,' i. 371<sub>8-9</sub> the band or thong whereby an arrow or a spear-point were tied to the shaft, iii. 483<sub>11</sub> (up to within living memory the same term was used in Iceland for the leather thong by which the scythe was tied to the scythe-handle, the term 'léband' being the more prevalent in some places).

REED-WAND (reyr-teinn), given into the hand of K. Harald Hardredy by K. Magnus the Good as an emblem of the kingly dominion of one half of Norway, which he conferred on his uncle in 1045—(an ancient custom already on record in the first Lay of Helgi, slayer of Hunding, v. 7, and most probably underlying the episode of the angelica stalk, q.v., in Olaf Tryggvison's saga), iii. 83<sub>28</sub>-84<sub>3</sub>

REEVE (greifi), king's reeves (konungs greifar), must mean any executive official who by royal command carries out the summary judgment, 'hasty-passed doom' (flaums fellidómr), which Sigvat condemns; this foreign word got into Sigvat's poetical vocabulary when dealing with the Port-reeves of Canterbury, q.v.; it had no existence in the constitutional terminology of Norway at the time (1038), but serves the poet's purpose as a sort of kenning (perhaps even a euphemistic one for the universally detested 'King's Thralls' (konungs þrælar), iii. 24<sub>27</sub>

REINDEER-SKINS (hrein-stökur, pl. of hrein-\*staka, which, though given in the dictionaries as the normal form, seems not to be on record). What stökur really was a technical term for is not certain, but it seems to point specially to the skin that covered the shanks of the animal, the short-haired part, and to include the feet or hoofs, for Thorod and his men cut off from the hreinstökur the 'fitjarnar' (= the hoofs with the membrane uniting them) and tied them 'turned toe-to-heel under their feet;' it seems never to mean 'a reindeer-cloak,' ii. 298<sub>2,3</sub>—the whole statement relating to this point bears on the face of it the stamp of improbability.

RELIC, holy (helgr dómr), ii. 456<sub>15</sub> 457<sub>23</sub> 460<sub>1-2</sub> iii. 16<sub>12</sub> 13 31<sub>6-7</sub> 69<sub>32-70</sub> 87<sub>24</sub> 105<sub>6</sub> 195<sub>22</sub> 257<sub>15</sub> 18<sub>20</sub> 278<sub>12</sub> 309<sub>26</sub> 336<sub>5</sub> 337<sub>18</sub>

RELIGIOUS LIBERTY, the guiding principle of the government of Earls Eric and Svein, the sons of Hakon, i. 378<sub>25-28</sub> ii. 73<sub>22-24</sub>

RENT (leiga), iii. 200<sub>5</sub>

RENTMASTER (gjaldkeri), a royal official, one of whose duties it was to call in, in towns and cities, rents and other dues belonging to the king; of such there are mentioned Nicolas Beard, in Biorgvin, iii. 415<sub>24</sub>; Gunnar, in Nidoyce, 441<sub>15</sub>; Thorbiorn, in Biorgvin, 457<sub>23</sub>

REPTILES (illyrmi, coll. n. = mass of evil worms), worms,

- adders, frogs, and paddocks tumbling out of queen Snow-fair's body when moved, after lying in state for three years, i. 120<sup>26-28</sup> cf. ii. 208<sub>1</sub>
- RICK (hjálmr = helm), corn-rick, ii. 217<sub>1</sub>
- RIDE-REEK (jóreykr, lit. horse-reek), masses of dust whirled up by a cavalcade of riders, iii. 240<sub>12</sub>
- RIDERS (ridðarar), *see* Cavalry.
- RING (hringr), an arm-ring (cf. finger-ring), *see* Gifts.
- RING-WORM (reforma-sótt), the plague of which K. Magnus Haraldson died, iii. 188<sub>9-12</sub>
- RING-TYR (bauga-Týr), the 'Tyr' = god of rings, dispenser of wealth, a bounteous lord, i. 190<sub>14</sub>
- RIVET (hugró, the guard of the hilt); for 'had been a-driving home the rivet of his sword-hilt,' read 'had been rivetting the guard of his sword,' i. 280<sub>8</sub>
- ROAD-MAKING in Sweden through impenetrable woods, leading to opening up of wide lands for human habitation, due to K. Road-Onund, i. 54<sup>27-30</sup>
- ROGATION-DAYS (gang-dagar), iii. 467<sub>30</sub> *See* Ganging Days.
- ROME-ROAD (Rúma-vegr), the road to Rome taken by pilgrims, pilgrimage to Rome, ii. 405<sub>3</sub>
- ROOD (róða, róðukross), a cross, i. 331<sub>28</sub>—made of silver to the stature of Guthorm Ketilson, a votive offering by him to the church of St. Olaf in Nidoyce, iii. 124<sup>22 28</sup>
- ROOST (straumr), current in narrow and shallow seas, ii. 174<sup>20</sup>
- RULE (regla), Lat. regula, the life of a regular, monastic life, ii. 381<sup>20-21</sup>
- RUNES (rúnar), magic mysteries of Odin's invention, i. 18<sub>26</sub>
- RYTNING (rytningr, otherwise rýtingr), a variety of the kind of knives which went by the name of sax-knives (sax-knifr), ii. 131<sup>27</sup> or sax, 132<sub>1</sub>
- SABLE(S) (savali), the skin of the *Mustela zibellina*, ii. 260<sub>7</sub>
- SAFE CONDUCT (grið seld), given to travellers in Russia (1034), ii. 467<sub>10</sub>
- SAILS (segll), of Icelandic manufacture? suitable gifts to a king, ii. 244<sub>17</sub>
- SAINT SEPULCHRE (gröf Drottins), at Jerusalem, richly endowed by K. Har. Hardredy, iii. 71<sub>31-32</sub>

SAND (sandr), dead bodies lying in sand rot more slowly than when buried in mould, ii. 456<sup>3-5</sup>

SAUR (Saurr), a dog, imposed as king on the Thrandheim people by K. Eystein, the Evil, i. 161<sub>21</sub>-162<sub>11</sub> ii. 276<sub>1,2</sub> (Perhaps the source of the legend, which is localized by various writers at various places in the north, is to be sought in the name of the king having been Hundi, or in his by-name having been 'hinn Rakki,' the Rank, Doughty, Stalworth; rakki, as a noun, meaning 'cur').

SAX-KNIFE, *see* Rytning.

SCALES (skáilir, sing. skál), for weighing precious metals, iii.

85<sub>26</sub>

SCARCITY (hallæri), *see* Seasons.

SCAT (skattr), 1. tax, impost, public revenue. Skattr (cf. O.E. sceatt) seems to have been the *name* of that 'penny' which by way of poll-tax all Swedes paid to Odin for defending the land and discharging the duties connected with the national festivals of blood-offering, although Snorri understood the term as meaning only tax, i. 20<sub>20-22</sub>—under Niord and Frey this tax goes by the term of 'free scat,' skattgjafir, which seems to point to the fact that it was not imposed by right of conquest, but was a pre-Odinic fiscal arrangement left undisturbed by him on coming to power in Sweden, 22<sub>11</sub> 24 23<sub>10</sub> 20<sub>22</sub>—Eric's sons, fugitives from Norway, seize for their support the scat (revenue) of Orkney and Shetland, 155<sub>2-4</sub>—Hakon the Good takes scat from (seizes the state revenue of, or incorporates) the Danish possessions in the Wick, 158<sub>23-25</sub>—K. Har. Hardredy and Earl Hakon Ivarson's contest about the scat (revenues) from the latter's earldom in the Uplands (1062-65), iii. 146<sub>12-14</sub> 16-24 149<sub>13-18</sub> 153<sub>22</sub>-155<sub>8</sub>—2. Tribute: promised by K. Egil of Sweden to K. Frodi of Denmark, but paid only in good gifts, i. 45<sub>15-16</sub> 23-25—Halfdan Whiteleg took scat of Vermland in Sweden (which his father had colonized) after the death of his brother Ingiald, i. 68<sub>13-14</sub>—K. Eric of Sweden, in Har. Hairfair's early reign (ab. 870), appropriates the scat both of Vermland and the Wick up to Swinesound, 105<sub>12</sub> 19—Esthoni-ans pay scat to K. Waldemar of Holmgarth, 229<sub>25</sub> 26—Jamtlanders of their own accord pay scat (tribute) to Hakon the Good, 163<sub>14</sub> but after his day yield scat to Sweden, sternly repelling Olaf the Holy's claims, until K. Eystein Magnusson's



- diplomacy united Jamtland again with Norway, ii. 80<sub>10-17</sub> 276-277 iii. 263<sub>25</sub>-264<sub>22</sub>—Har. Hairfair remits to Earl Turf-Einar the scat of Orkney, in consideration of the dominion being so exposed to viking raids, ii. 168<sub>22-23</sub>—Earl Hakon's relation to K. Harald Gormson in respect of scat payment of Norway, i. 240<sub>30</sub>-241<sub>5</sub> 253<sub>10-15</sub> 269<sub>29</sub>—Thorgaut Harelip's way of making Olaf the Holy pay scat to Sweden on account, ii. 82<sub>21</sub>-83<sub>2</sub>—Olaf the Holy's negotiations with the Icelanders, and with the Faroese, anent paying scat to Norway, 242<sub>7</sub>-246<sub>14</sub> 17-247<sub>14</sub> 24-82 249<sub>30</sub>-250<sub>3</sub> 302<sub>30</sub>-310<sub>1</sub>
- SCAT-GIFTS (skatt-gjafir), 1. voluntary tax payments by the subjects of a state to the ruler, cf. scat, 1.—2. tribute demanded of a country that either was required to become, or actually became a dependency, ii. 243<sub>31</sub>—more precisely defined as fixed dues, ákveðnar skuldir, and liege duty (lýð-skylda), 244<sub>13</sub> 14 275<sub>17</sub> iii. 264<sub>2</sub>
- SCAT-LAND (skattland), tributary possession acquired by conquest, such as the portion of Norway that fell to Olaf the Swede's lot after the fall of Olaf Tryggvison, ii. 66<sub>24</sub>—and the dominions won by weapons by Olaf's predecessors on the southern and eastern littoral of the Baltic, 121<sub>14</sub>
- SCAT-PENNY (skattpenningr), each 'bonder' in Iceland gave Eyvind for song-reward a scat-penny 'which would cut white,' *i.e.*, which, when cut, showed so white that it proved to be, at least, approximately, of pure, not of 'grey,' *i.e.*, impure, silver, and this penny was worth 'three silver pennies.' The statement seems suspicious. Scat-penny must be the penny that goes current as medium of payment of public revenues into a king's treasury. What scat-pennies were current in Iceland were of Norwegian importation, and in the days of Gunnhild's sons the currency of Norway was already debased. We suspect the original statement here was to this effect: the Icelanders gave each 'a silver penny which would cut white, and was worth three scat pennies' of currency debased by two-thirds, i. 219<sub>5-8</sub>
- SCISSORS (a pair of) (söx, pl. of sax, not used in this sense in the sing.), for hair-cutting, etc., ii. 456<sub>6</sub> cf. the 'shearing' of Har. Hairfair's hair, i. 117<sub>5-9</sub>
- SCOT-HOUSE (skytningr, also transl. guild-house, iii. 286<sub>4</sub> and 'guild,' 386<sub>17</sub>), originally skytningr was a club of persons

- meeting at arranged intervals for convivial purposes, each member contributing his own share of the food and drink he consumed on the occasion; in course of time skytningr seems chiefly to have signified the house where such convivialities took place. On Snorri's authority these club- or scot-houses arose in the reign of Olaf the Quiet, iii. 192<sup>24-25</sup>
- SCREE (skriða), the confused masses of broken rocks and boulders left in and along the track of an earth-slip, ii. 363<sup>32</sup>  
364<sup>5</sup> 25 365<sup>8</sup>
- SCURVY RIME (níðvísa, libellous insult), according to an old, but, on the face of it, improbable Icelandic tradition, a law was passed (at the Althing) providing that a níðvísa for every nose in the country should be made on the Dane-king Harald Gormson for inhuman treatment of a crew of Iceland shipwrecked in Denmark, i. 268<sup>8-19</sup>
- SEA-KINGS (sækonungar), a title given to such as ruled over armed hosts on board ship but had no lands, i. 51<sup>30-33</sup>—they also bore the title of kings of hosts or war-kings (rather: warrior-kings, her-konungar), because all their subjects were men-at-arms, 153<sup>22</sup> ii. 325<sup>1</sup>—a real sea-king was he who 'never slept under a sooty roof-tree nor ever drank in a hearth-ingle,' 51<sup>32-34</sup>—Olaf the Holy becomes a sea-king at once when at the age of twelve he embarks on a viking cruise, for king-born vikings were styled kings at once going on board their viking ship, although they had no territory to rule over, ii. 58<sup>5</sup> 9-13 11<sup>14-16</sup>—Sea kings of note: Haki and Hagbard, i. 38<sup>8,7</sup>—Jorund and Eric, sons of K. Yngvi of Sweden, 39<sup>4-6</sup>—Solvi, who fought a battle of eleven days' duration with the Swedes, 52<sup>15-17</sup>—Hiorvard the Ylfing, 59<sup>18-28</sup>—besides many who figure as elements in the kenning of the poets.
- SEAL (innsigli), mentioned in connection with Queen Emma's forged letters appointing her son Hordaknut King of Denmark, ii. 317<sup>10</sup> 19-319<sup>4</sup>
- SEAL (selr), foca, a valued catch, ii. 292<sup>8</sup>
- SEALS'-AVENGER (selshefnir), the name given by Thorir Hound to the spear wherewith Asmund Grankelson had slain his (Thorir's) nephew, Asbiorn Sealsbane (ii. 239<sup>1-11</sup>), and wherewith, at his sister Sigrid's egging-on (239<sup>17-240</sup>), Thorir in turn slew Karli, K. Olaf's trading partner, ii. 265<sup>21</sup>

- SEALSKIN BAGS (sel-belgir), drawn over the head of wizards to intercept the sight of the evil eye, i. 130<sup>15-18</sup>
- SEA-MILE (vika sjávar), iii. 390<sup>81</sup>
- SEASONS (see also 'Year'), their plenty or scarcity attributed to the ruler or rulers of the land affected. Lords of good seasons: Niord, i. 22<sup>11-15</sup>—Frey, 22<sup>25-26</sup>—Freya, 24<sup>10-11</sup>—Fiolnir, 24<sup>21</sup>—Domar, 30<sup>9-10</sup>—Road-Onund, 54<sup>15-17</sup>—Halfdan the Black, 86<sup>23-31</sup>—Hakon the Good, 160<sup>19-23</sup> 174<sup>11-13</sup>—Earl Hakon Sigurdson, 242<sup>28-34</sup>—Olaf the Quiet, iii. 196<sup>20-24</sup>—Lords of bad seasons: Domald, i. 29<sup>10-25</sup>—Olaf Treeshaver, 66<sup>6-12</sup> cf. 67<sup>3-7</sup>—Eric's sons, 201<sup>18-23</sup> 218<sup>11-22</sup>—Earl Turf-Einar, ii. 171<sup>20</sup>—Olaf the Holy: dearth of corn in Thrandheim and all Norway north thereof for three seasons (1021-23), i. 192<sup>25-29</sup> cf. 210<sup>29-30</sup> 211<sup>4-11</sup> 215<sup>12-13</sup> 25-27 30-216<sup>3</sup> 30-32
- SEAT (sæti), indicating by its elevation the degree of dignity enjoyed by the occupant: Harald Hairfair occupying the highest seat, assigns to his sons, when he had made them kings, a seat below his own, and below theirs again were ranged the seats of his earls, i. 132<sup>3-5</sup>—K. Knut deposes his son (who by fraud had been made king by his mother), from the king's to his 'former,' lower seat, ii. 319<sup>5-7</sup> and leads him into it again, on conferring on him the kingdom of Denmark, 349<sup>16-19</sup> Cf. High-seat.
- SERVANT OF THE KING (þjónustumaðr konungs), whom if a man slay, the slayer shall, if he be pardoned and it be the king's pleasure, undertake the discharge of the service formerly performed by the slain (quoted by Olaf the Holy as a 'law of the land'), ii. 229<sup>38-230<sup>8</sup></sup>
- SERVING-MAN (þjónustumaðr), personal attendant, ii. 123<sup>20</sup> 27 126<sup>15</sup> 22 146<sup>2</sup>
- SHANKS (fitjar, s. fit, which means the 'web-foot' of an aquatic bird), does hardly convey the sense of the text: the hoofs of a reindeer joined by the skin attached to them, ii. 298<sup>3-4</sup> cf. 11-17
- SHAG-CLOAK, *see* Dress. Cloak.
- SHEARING HAIR (skera hár), i. 117<sup>7</sup> cf. ii. 456<sup>0-8</sup> 457<sup>24</sup> iii. 87<sup>25-26</sup> 163<sup>11</sup>
- SHIELD-BURGH (skjaldborg), a circle of shielded men within which a commander with his staff takes up his position in battle: K. Hugleik's in the battle of Fyrismead, i. 38<sup>20</sup>—K.

Hakon's and Eric's sons' in the battle of Stord, 190<sub>17</sub>—Earl Eric's on board his ship in the battle of Svold, 370<sub>7</sub>—Eilif the Gautlander's, ii. 78<sub>4</sub>—Olaf the Holy's at Sticklestead, 404<sub>10</sub> 429<sub>15-16</sub>—K. Magnus the Good's on board his ship in the battle of Riveroyce, iii. 41<sub>7-8</sub>—K. Har. Hardredy's in the battle of Stamford bridge, 176<sub>16</sub>—K. Magnus Barefoot's in his last fight in Ireland, 241<sub>20</sub>—K. Hakon Shoulderbroad's on board ship in the battle of the Elf, 409<sub>25</sub>

SHILLING (skillingr), French, twelve thousand gold-shillings paid to Olaf the Holy by the citizens of Gunvaldsburgh in ransom for their earl, ii. 19<sub>22-29</sub>

SHIPS. This rich subject seems most conveniently dealt with under the following heads:

1. General references to,
2. Proper names of,
3. Appellatives for,
4. Things connected with, ships.

I. GENERAL REFERENCES TO :

Though it was the custom to beach ships in autumn and make them snug in their shed (ráða til hlunn, búa um) Harald Hairfair set the example of remaining all winter long out in his warships, i. 108<sub>81</sub> 109<sub>8-10</sub> cf. ii. 324<sub>32</sub> 325<sub>1</sub>—ships for sepulchral use: after the battle of Frædisberg, 955, K. Hakon the Good buried Egil Woolsark and his fallen companions in a ship, and let heap over them stones and earth, and let set up yet more ships and bring them to the field of battle, 'and one may see the mounds to-day south of Frædisberg,' i. 180<sub>5-11</sub>—the Wendland-built ships of the Jomsburg vikings were bigger and higher of bulwark than those of Norway, i. 279<sub>3-4</sub>—the same was clearly the case with, at least, some of the English ships in K. Knut's fleet (cf. Dragon), ii. 315<sub>13</sub> 316<sub>8</sub> 322<sub>7</sub> 17—number of on various occasions: Eric Blood-axe at the age of twelve was fitted out for viking cruise by his father with five longships, i. 128<sub>21-23</sub> (at the same age Olaf the Holy took command of a war-ship and went on a viking cruise, ii. 5<sub>3-5</sub>)—Harald Greycloak, invited to a friendly feast by his foster-father, Harald Gormson, goes to Denmark with three longships, is treacherously slain by Gold Harald commanding nine longships, who, in turn, is set upon and

slain by Earl Hakon in command of twelve ships 'all great' (*i.e.*, longships), i. 237<sub>24</sub>-240<sub>11</sub>—Harald Gormson invades Norway with 600, *i.e.*, 720 ships, i. 240<sub>15-16</sub>—the Jomsburg vikings invade Norway with sixty ships, i. 274<sub>18-21</sub>; Earl Hakon and his sons oppose them with a fleet of 180; Earl Hakon opposing with sixty ships Sigvaldi's division of twenty; Eric, with sixty, meeting Bu the Thick and Sigurd his brother with twenty, and Svein Hakonson with sixty encountering Vagn Akison with twenty, 276<sub>28</sub>-277<sub>22</sub>—Sigvaldi takes to flight with five-and-thirty ships, leaving five-and-twenty *hords-de-combat* behind, 279<sub>19-26</sub> 283<sub>11</sub>—Olaf Tryggvison sailed with sixty longships to Wendland, 1000, 358<sub>18</sub>—K. Magnus the Good invades Denmark with seventy longships, iii. 26<sub>27</sub>-27<sub>10</sub>—Harald Hardredy wars in Denmark with sixty big ships, 99<sub>15-16</sub>—he fights the battle of Lofafirth with 150 (= 170) against K. Svein Wolfson with 300 (= 360) ships, 132<sub>12-13</sub> 17—Harald musters for his expedition to England well-nigh 200 (= 240) ships, besides transports and smaller craft, 163<sub>20-21</sub>—K. Sigurd Jerusalem-farer goes with fully 300 (= 360) ships to convert the Smallands of Sweden to Christianity, 285<sub>48</sub>—Sigurd Slembi-Deacon raids Norway with seven ships, 355<sub>12-13</sub>; and afterwards he and Magnus the Blind invade Norway with thirty ships, and are met in battle by Ks. Ingi and Sigurd, sons of Harald, with twenty ships and all big, the Danes deserting Sigurd Slemb. with eighteen ships, 361<sub>21</sub>-362<sub>3</sub>—Kings Ingi and Eystein Haraldsons meet in battle, the former with eighty, the latter with five-and-forty ships, 393<sub>5-6</sub>—dragging ships over land: Harald Hardredy drags his 'light ships' across the isthmus separating the Limbfirth from the North Sea, iii. 128<sub>18-20</sub>—he has his fleet of 'light skiffs' flitted round the waterfalls in the Elf up into the Vener-Water, 149<sub>21-25</sub>—K. Magnus Barefoot has a 'cutter' (*skúta*) dragged across the Tarbet of Cantire, 225<sub>5</sub> 10-12—K. Eystein has his ships dragged over ice the distance of two sea-miles, 390<sub>29</sub>-391<sub>1</sub>—scuttling: Thorir Hound rifles Karli's ship and fills it with stones and scuttles it, ii. 266<sub>18-22</sub>—Sigurd Slembi-Deacon scuttles his own ship before abandoning it, when pursued by K. Ingi, iii. 356<sub>18-20</sub>—Erling Askew overcomes a dromond in the Mediterranean by cutting rifts in it below

as well as above watermark, 372<sub>6,8</sub>—disguised: Harek of Thiotta takes down the mast and the vane and covers his ship with grey hangings above the water, in order to elude the vigilance of his enemies, ii. 331<sub>27,31</sub>—ships soaked (sollin) and waterlogged (sett), ii. 355<sub>11-12</sub> iii. 100<sub>17</sub>; high-byrnied (hábyrnjuð), iii. 201<sub>8</sub>; stained above water-line (steind fyrir ofan sæ), 315<sub>21-22</sub>

2. PROPER NAMES OF:

BEECH-BOARD (Bækisúð), the flagship of K. Ingi in the battle of the Elf, 1159, iii. 411<sub>24</sub>; falls into the hands of Hakon Shoulderbroad after the fall of K. Ingi, 1161, and in turn, at the fall of Hakon, into the power of Erling Askew, 440<sub>24-27</sub> 443<sub>14</sub> 445<sub>14</sub> 30-31 446<sub>4</sub>

BISON (Vísundr), built by order of Olaf the Holy, 1026, 'the greatest of all ships;' on the prow 'there was a bison-head dight in gold,' ii. 310<sub>20,23</sub> 29 32 311<sub>24</sub> It had more than thirty rowing benches, and on the prow thereof was the head of a bison, but aft there was a tail, and the head, the tail, and both beaks were all laid with gold, iii. 27<sub>10-16</sub>—abandoned by Olaf at Walldale in Godarfirth, 1029, 363<sub>14-21</sub> 372<sub>25-27</sub>—seized by Earl Hakon Ericson and the command of it given to Jokul, 373<sub>20</sub>—was the flagship of K. Magnus the Good in his first expedition to Denmark, 1042, iii. 27<sub>10-12</sub>

BEARDLING (Barði), *see* Ironbeak.

CARL'S-HEAD (Karlhófi), 'on the stem whereof was carved the head of a king, and that he (K. Olaf) had carved,' Olaf the Holy's flagship in the battle off Nesiur, 1016, ii. 55<sub>25-27</sub> 58<sub>7</sub>

CRANE (Trani), a longship of thirty benches of the type called 'snekkja'; high in the stem but not broad of beam, built by order of K. Olaf Tryggvison, 998, i. 322<sub>100,200</sub>—served as flagship to the king in his expedition to Hålogaland, 999, 328<sub>23-25</sub> 332<sub>5</sub>—inferior in size and goodness to Raud the Strong's Dragon (Short Worm), 333<sub>16,19</sub>—commanded by Thorkel Dydril and Jostein, K. Olaf's uncles, in his expedition to Wendland and the battle of Svold, 354<sub>2-4</sub> 364<sub>17</sub> 365<sub>5</sub> 366<sub>8</sub> 368<sub>20</sub> 375<sub>5</sub>

DRAGPAY (Draglaun), 'a great longship-buss,' commanded by Eindrid the Young in Hakon Shoulderbroad's fleet, iii. 445<sub>7-9</sub>

- IRONBEAK (Járnbarði), the ship that Earl Eric Hakonson commanded in the battle of Svold, description of (cf. Beak, Ships 4), i. 364<sup>29-33</sup> 368<sup>32</sup> 369<sup>27</sup> 370<sup>2</sup> 373<sup>4</sup>—called Beardling (Barði), 370<sup>2</sup>
- LONG-WORM (Ormr hinn langi), built by order of K. Olaf Tryggvison, on the pattern of the Halogaland dragon-ship which K. Olaf seized from Raud the Strong, the Short-Worm, i. 343<sup>8</sup>-344<sup>2-30</sup>—it was 148 feet long, of 'grass-lying' (graslægr), *i.e.*, straight, keel, 343<sup>8-9</sup>—it was a Dragon, the head and crooked tail of it were done over with gold, 'the bulwarks were as high as in a ship built for sailing the main sea,' and it had thirty-and-four benches of oars, 344<sup>26 31</sup>-345<sup>2</sup>—description of the building of it, 343<sup>3</sup>-344<sup>25</sup>—the slips whereon it was built were 'still left for a token' in Snorri's day (or, at least, in the days of the informants of Odd Snorrison, *ab.* 1180), 343<sup>7-8</sup>—this was K. Olaf's flagship in his expedition to Wendland and the battle of Svold, 1000, and no one older than sixty or younger than twenty (except Einar Thambarskelfir, who was but eighteen, 353<sup>21-23</sup>) was admitted on board it, 352<sup>13-19</sup> 363<sup>1</sup>-364<sup>21</sup> 366<sup>7-11 24-25</sup> 367<sup>8-10 19-21</sup> 368<sup>18-23</sup> 369<sup>24-25 30-31</sup> 370<sup>12-20 29 32</sup> 371<sup>8 4</sup> 372<sup>3-4 22-30</sup> 373<sup>13-26</sup> 374<sup>3-14 32</sup>-375<sup>2</sup>—in the prow (stafn) was the king's standard-bearer with his company: next aft of their station came the forecastle in the prow (rausn á soxum): aft immediately thereof was the mainhold (krapparúm): aft thereof again the forehold (fyrirrúm) immediately in front of the poop (lypting), 352<sup>27</sup>-353<sup>20</sup> (on the position of what we call mainhold, *see* that word, Ships 4)—after the victory of Svold the Long Worm passed as war-trophy into Earl Eric's Hakonson's hands, 364<sup>26 28</sup> 377<sup>10-18</sup> It served as pattern of war-galleys built by Har. Hardredy, *iii.* 129<sup>5-7</sup> and K. Eystein Magnusson, 283<sup>23</sup> Cf. Adder.
- REINDEER (Hreinn), 'of two-and-twenty benches, of all ships the swiftest,' *iii.* 358<sup>13-14</sup>
- SHORT-WORM (Ormr hinn Skammi), 'a mighty Dragon, the head all done with gold, a ship of thirty benches by tale, and great of hull withal for her length'; of Halogaland build, and belonging to Raud the Strong, i. 329<sup>24-26</sup>—when Raud hoisted sail on this dragon, he had—as 'ever' was

the case with him—'wind at will whithersoever he would sail, which thing came from his wizardry.' This remarkable statement obviously discloses the fact that, in the art of navigation, the Halogalanders were far ahead of the more southerly Norwegians, ab. A.D. 1000, 330<sub>2,5</sub>—Returning to the subject of this striking object of naval art, Snorri adds to the description of it that this was 'a far greater and goodlier ship than the king's flagship, "the Crane," and that the stern of it terminated in "a crook fashioned as the tail of a dragon; but either side the neck and all the stem were overlaid with gold." The king called it "the Worm, because when the sail was aloft, then should that be as *the wings of the dragon*." The fairest of all Norway was that ship,' 333<sub>18-26</sub> This was the type from which the family of noted dragons in Norway was descended (*see* Dragon). It bore the name of 'the Worm' simply until the Long-Worm was built, when for the sake of distinction it was called the 'Short-Worm,' 333<sub>23</sub> 344<sub>30</sub>—commanded in Olaf Trygvison's expedition to Wendland, and at the battle of Svold, by K. Olaf's half-brother Thorkel Nosy, 354<sub>1-2</sub> 364<sub>17</sub> 365<sub>11 12</sub> 366<sub>6 8</sub> 368<sub>10</sub>

SKIDBLADNIR (Skíð-blaðnr), a mythical ship belonging to Odin, so cunningly wrought that, though he could fare in it over mighty seas, yet it might be folded together like a very napkin, i. 18<sub>13-16</sub>—in Snorri's Edda it is described as a sailing ship belonging exclusively to Frey, S.E., i. 140<sub>1,7</sub> 342<sub>21</sub>-344<sub>1</sub> cf. also Grimm. m., v. 43 of the Elder Edda. The actual meaning of the name is uncertain. Skíð means ordinarily a log, a splinter, thin piece of wood, board; blað: blade, folium, lamina, palmula, and -nir is a termination suggestive of the object signified by the term it is attached to being prominently present. As the primitive meaning of skíð must have been: the thing separated from (something else), pared off, flaked from, and probably could even mean skin, since the derivative skíði (Hamd. m. 16), a scabbard for a sword, presumably was made rather of skin than any other material, it is perhaps not too rash to suggest that the son of Niord might have improved upon his father's monoxyla (cf. nór below), by inventing a hide-covered boat, a coracle.



## 3. APPELLATIVES FOR SHIPS.

- BARÐI**, 'Beardling,' 'beaked ship'; the ship commanded by Earl Eric Hakonson in the battle of Svold. The probability is, that barði meant the 'bearded one,' since Snorri adds that 'a beard (skegg) there was on either prow. The two stems of this kind of ship were provided with a thick bar of iron going right down into the sea, i. 364<sup>29-33</sup>
- BARKI**, 'bark' (O. Ir. *barc*, Lat. *barca*), a foreign term, as Snorri's own words imply. 'he let take two ships-boats such as be called barks,' speaking of Sig. Jerusalem-farer's stratagem against some Moorish pirates in Formintera; the name never occurs for any kind of northern ship, iii. 253<sub>9</sub> 354<sub>8</sub>
- BÁTR**, 'boat,' a loan-word from O.E. *bāt*; a deckless craft; the largest mentioned: a *sexæringr*, 'sixoarer,' i. 325<sub>9</sub>; the rest: *smábátr*, small boat, ii. 266<sub>25</sub>; a 'boat' which, presumably, was a ship's boat, iii. 138<sub>7</sub>; *eptirbátr*, cock-boat, 355<sub>8</sub>
- BEIT**, n., 'ship,' the real northern name for 'boat,' but so old that, as a prose term, it was gone out of use when northern literature first commenced, and in 'Heimskr.' it is only used by the poets, and in the sense of 'ship' generally, iii. 59<sub>20</sub> 77<sub>7</sub> 375<sub>32</sub>
- BÚZA**, *búzu-skip*, *langskips-búza*, 'buss,' 'buss-ship,' 'long-skip-buss.' The term occurs for the first time in connection with Thorir Hound's trading voyage to Biarmland in 1025 (226 years before the date hitherto given (1251) as that of the first appearance of this nautical term in the North, cf. Icel.-Eng. Dict. sub v. *buza*, Steenstrup, *Normannerne*, iv. 165<sub>13-14</sub> and n. 4). Thorir 'let launch a longship, a huge buss (*langskip*, *búzu mikla*) which he owned and had let array. 'This ship he manned with his house-carles, and aboard the ship were wellnigh eighty men,' ii. 259<sub>1-4</sub> probably the same ship to which reference is made again, 387<sub>29-30</sub>—the next buss-built longship mentioned is the man-of-war built by K. Harald Hardredy at Nidoyce in 1062: 'that was a buss-ship (*búzu-skip*). This craft was fashioned after the waxing of the Long-Worm. . . . There was a drake-head forward and a crooked tail aft, and the bows of her were all adorned with gold. It was of thirty-

five benches and *big thereto*,<sup>3</sup> iii. 129<sub>9-11</sub>—the third and last of this craft mentioned is the Dragpay, commanded by Eindrid the Young in a naval engagement, 1162, 'a great longship-buss,' iii. 445<sub>9</sub>—This type of ship seems to be of foreign origin. In mediæval documents and chronicles the word, as a term for ship, is of frequent occurrence, figuring in various forms: buza, burcia, bussa, bucca, bucia, bucea, butz ('Jal. Archéol. nav.,' ii. 249<sub>14-15</sub>). The foreign buza seems to have been a craft the distinctive peculiarity of which was breadth of beam and largeness of hull. And it is obviously the meaning of the northern storytellers that the longship-buss differed from the slender proportions of the longship proper by larger dimensions of hull, greater lateral displacement, in fact. The early occurrence of this kind of ship in the North lends weight to Prof. Steenstrup's remarks on the Butsecarls, l.c. 164-5.

BYRÐINGR, 'ship of burden,' constructed for carrying cargo. The name is by some scholars taken to be derived from byrðr, burthen, but, without doubt, wrongly. Byrð- in byrðingr is clearly related to borð, board, cf. M.L.G. bordinge, bordinc, and the real meaning of byrðingr must be a craft of considerable free-board. An interesting illustration of the sense of byrðingr is found in P. Vidalin's 'Skýringar yfir fornyrði . . . Jónsbókar' (explanation of old terms in the law-code called Jónsbók, pp. 446-7): 'What byrðingr means is well known, for still to this day the men of the Westfirths make use of them, when they have to fetch (drift) wood across the Icefirth-Deep from the Strands. These byrðingar derive their name from the fact that boarding is fitted to the gunwale all round the ship, and is both nailed and tied (to the gunwale), the interstices being caulked so as to be water-proof. Thereby the boat is rendered much deeper and is loaded so that as high as, or even higher than, the gunwale it is beneath the water-line, but the board intended to meet the waves is all made of the wood of the new boarding.' This method of increasing the draught of cargo boats in Iceland in the seventeenth century may have been an old tradition hailing originally from Norway, though we are left without positive proof of the fact. The ordinary sense of the term is, as

given above: a ship of burden, ii. 50<sub>16</sub>—that these boats were, sometimes, at least, of very considerable size we learn from the description of Asbiorn Seal's-bane's byrðingr: 'A ship sea-worthy for the main, as for its growth (*haffærandi skip at vexti*), and there went with it a sail striped with a bend' (*segl stafat með vendi*), showing that a byrðingr was a sailing as well as a rowing boat, 216<sub>3-8</sub>—again this same boat is described as of painted bows (*hlýr-birt*) and stained with white stone (paint) and red, 238<sub>28-31</sub>—Thoralf of Dimon and Thrand o' Gate's byrðingar were ocean-going ships, sailing over to Norway with crews of ten or twelve each, 269<sub>19-21</sub> 270<sub>7</sub> 17—this kind of boat was also used as a transport, or 'victualling ship of burden' (*vista-byrðingr*), i. 354<sub>7</sub> iii. 468<sub>1-2</sub>

DREKI, 'dragon,' 'drake' (Gr. *δράκων*, Lat. *draco*), seemingly a foreign word, though the thing it indicates: a war vessel with a dragon's head fore and tail aft, seems to be purely Scandinavian, primarily confined to Norway, if not indeed exclusively to Halogaland. The real meaning of dreki seems to have been a flying dragon, as we learn from Snorri's own account of the Halogaland dragon seized by Olaf Tryggvison from Raud the Strong: 'That ship the King called the Worm, because when the sail was aloft then should that be as the wings of the dragon,' i. 333<sub>23-25</sub> There seems to be no evidence on record to show that this kind of war vessels existed anywhere out of the North. The earliest mention of a dragon ship in the North refers to A.D. 868, when Harald Hairfair caused to be built at Nidoyce his dragon galley, which Snorri describes as 'great and arrayed in the secmliest wise,' on the authority of Harald's own court poet, Hornklofi, i. 98<sub>25-27</sub> 99<sub>25</sub>. Strangely enough this stately kind of flagship for a king, in spite of the fashion set by the great conqueror, comes, after 868, in for no mention for a space of 130 years; that is to say, not till Olaf Tryggvison secures the above-mentioned Halogaland dragon, 998, from which his war-dragon, the Long-Worm, was directly copied. The next dragon mentioned is that of K. Knut the Mighty, his flagship during the expedition to Norway, in 1028. The size of the ship was a marvel to the Scandinavians, as it 'told up sixty

benches' (sextogr at rúmatali), or six-and-twenty oars aside more than the Long-Worm, the biggest ship the North had seen as yet; on it were 'heads gold-bedight' (hofuð gullbúin), and 'the sails were banded of blue and red and green' (segl stofuð með blá ok rauðu ok grænu); it was 'all stained above the waterline and all the array of it was of the bravest,' ii. 315<sup>11-23</sup>—another dragon, of forty benches, but otherwise ornamented in the same manner as the king's, was commanded in this expedition by Earl Hakon Ericson, 315<sup>18-23</sup>—the big dragon was 'not easily turned with oars,' but 'being as high of bulwark as might be a castle,' it was a very difficult one to engage with such ships as the Scandinavians had at their disposal, 322<sup>7-17</sup>—there is nothing to show how this type of warship came to be built in England, but the probability is that the pattern of the Long-Worm came to be copied even by the Danes after the battle of Svold: at any rate, it would seem that they had a fleet of dragons with gilt dragon-heads in 1049, when they nearly surprised K. Har. Hardredy under Leese, iii. 100<sup>7-11</sup>—at the same time K. Harald's own flagship is called a 'drake' (= dragon), 100<sup>20-21</sup>—but the next dragon-ship of special note recorded is the so-called buss-ship which K. Harald caused to be built at Nidoyce in the course of the winter of 1061-62; it was, as for length, built on the pattern of the Long-Worm, being larger by one bench. There was a drake-head forward and a crooked tail aft, and the bows (svírnir) were all adorned with gold; all outfit. sail, running tackle, anchors, cables, were of the best quality, 129<sup>11-14</sup> 27 cf. 130<sup>1</sup> 133<sup>1-5</sup>

<sup>14</sup> As for the variation of the Long-Worm pattern brought about by the 'buss' type, see Búza above. Upwards of, probably, fifty years after the building of this buss-dragon the Long-Worm type was revived once more by K. Eystein Magnusson, who let construct at Nidoyce 'a mickle ship, made both as to size and fashion after that of the L.-W.; there was a dragon's head afore, and a crook aft, and either done with gold; it was 'mickle of board,' but stem and stern were deemed somewhat less than had borne the best, 283<sup>20-27</sup> This dragon-ship was still doing war service in 1157 as flagship of K. Eystein Haraldson, and must then,

- even supposing it was built in the last year of Eystein the elder's reign, 1122, have been five-and-thirty years old, the only ship mentioned in 'Heimskr.' besides Erling Skialgson's skeið that throws a light upon the length of life of the ancient longships, 393<sup>10-12</sup> 394<sup>9-12</sup> 19-20
- DRÓMUNDR, 'dromond' (Gr. δρόμων, Lat. dromon), 'a cur-rendo dicitur,' Isid. Or., l. xix. It is mentioned only in connection with the pilgrimage to Jerusalem which Earl Erling Askew and Earl Rognvald of Orkney made, 1152, and is described as of great size and high free-board, which agrees with what from many sources is known of the dromonds of the Mediterranean in the twelfth century, iii. 371<sup>29</sup> 372<sup>22</sup>
- EIK, 'oak,' originally a technical term for a monoxylous craft of oak, but gone, in the saga period, into an appellative for ship in general, and used only in poetry, ii. 332<sup>27</sup> 356<sup>23</sup> iii. 27<sup>9</sup>
- EIKJA (O.Sw. ekia, O.Dan. ege), 'oakie,' a monoxylous craft, made of a hollowed-out trunk of a tree (originally of oak, the invention of this kind of canoe being primitively due to people who lived in oak-growing lands), occurs only in the compound term eikju-karfi, 'an oak dug-out,' a cranky ferry across a river, where karfi seems only to serve the purpose of indicating that the craft was of a wretched quality, ii. 145<sup>13 22</sup>. Cf. Karfi.
- FÉRJA, 'ferry,' but in the sense of boat serving for transport of persons and goods on coastal waters; almost synonymous with 'ships of burden,' cf. 'ships of burden and other ferries,' iii. 468<sup>14-16</sup>—most frequently this kind of open vessel is called róðrar-ferja, róðr-ferja, 'row-boat,' 'rowing-boat,' 'row-ferry,' or róðrar-skip, 'row-boat,' i. 219<sup>17</sup> 11. 107<sup>27</sup> 293<sup>8</sup>—'big rowing-boats,' 354<sup>13-14</sup>—rowing ferry with a deck of some sort, 448<sup>2</sup>
- FLAUST, 'ship,' 'long-ship,' so ancient a term for ship as to be gone entirely out of technical use when Scandinavian literature begins, only employed by the poets as a general term for ship, appears to be related to fley (cf. fljóta-flaut), ii. 6<sup>4</sup> 30<sup>3</sup> 332<sup>31</sup> iii. 83<sup>5</sup> 101<sup>18</sup>
- FLEY, 'ship,' cf. Gr. πλοῖον, just as antiquated a term for a ship as flaust, and only used in poetry, i. 134<sup>5</sup>

- GALEIÐ, f. 'galley,' in the sense of war-galley, first mentioned as the name of the ships manned by Værings (Varangians) in Constantinople; the word finds its way to the north with K. Harald Sigurdson and his following returning from Constantinople, 1042-44; Harald himself had been in command of, at least, a squadron of the Greek fleet, and as one class of the Greek men of war at the time went under the name of τὰ χελάνδια, galeið must be the northern imitation of that Greek term rather than of γαλέα, Lat. galea, iii. 59<sub>29</sub> 74<sub>32</sub> 75<sub>1</sub>—in Sigurd the Jerusalem-farer's time the name comes up again for pirate ships in Spanish waters, 250<sub>15</sub> 18<sub>35</sub>
- HAFSKIP (lit. 'ocean ship'), 'ship of burden,' a term only given to ocean-going merchantmen irrespective of any characteristics of type, i. 208<sub>18</sub>
- HERSKIP, or simply skip in the same sense, 'warship,' 'ship,' a general term not only for actual men of war but also for any ship that at any given time might happen to be doing war service, met with on almost every page.
- HLEYPÍ-SKÚTA, létti-skip, létti-skúta, 'skiff,' 'light skiff,' 'light craft,' apparently synonymous terms for light auxiliary craft employed in naval warfare and otherwise; uncertain whether they differed as to shape and construction; the hleypí-skúta was evidently built for speed (hleypí- from hleypa, to let run, causative from hlaupa, to run), and probably was a kind of dispatch-boat. How light some of this craft must have been may be gathered from the statement that Harald Hardredy had 'light skiffs . . . drawn off the water, where waterfalls were in the way, and flitted the craft into Vener-Water,' which means that these boats were drawn up the steep mountain rise over which the Götaelf tumbles in huge falls out of the lake, iii. 149<sub>31-25</sub> cf. i. 274<sub>26</sub> 327<sub>26</sub> iii. 406<sub>18</sub>
- KARFI, 'a keel of burden,' was in the eleventh century a ship of very considerable size; the one mentioned in our text is stated to have been a craft of fifteen benches, ii. 64<sub>4-9</sub> but seems to have had a carrying capacity for forty persons, 107<sub>7-13</sub> 108<sub>1-2</sub>—but in earlier times a karfi must have been a craft of very small dimensions and of a rickety sort, seeing that from it the language was enriched by a term, karfa-fótr, 'tub-ship's foot,' ii. 128<sub>17</sub> for the legs of one who from

drunkenness was unable to keep his balance. In this earlier sense the word is used in the term *eikju-karfi*, from *eikja*, q.v., and *karfi*, which seems only to serve the purpose of emphasizing the crankiness of the *eikja*, 'an oak dug-out,' and defined by Sigvat as the worst of tubs, ii. 145<sup>13-23</sup>—apparently *karfi* and *karfa*, f., a basket of wicker-work, are etymologically identical. *Karfa*, however, does not occur in the old literature, the term for basket being *vandlaupr*, wicker-box (while *laupr* by itself means a wooden box of boards or laths). But the stem *karf*—being old, the derivative *karfa*, a wicker-basket, must presumably have preceded *karfi*, which originally, we take it, meant wicker-boat, with skin for covering, even if we take it to be a foreign loan-word from 'carabus: parva scapha ex vimine facta, quae contexta crudo corio, genus navigii praebet,' Isidorus, Orig. xix. c. 1, § 26. According to Gregory the Great, this kind of boat did service as a cock-boat in his own lifetime in Sicily: 'Nauta . . . post navem carabum regebat, ruptoque fune cum eodem carabo quem regebat inter undarum cumulos repente disparuit,' Dial. c. 57. As late as A.D. 892 the craft was known in Ireland: 'Occulte de Hibernia fugerunt carabumque qui duobus tantum coriis et dimidio factus erat intraverunt,' Flor. of Worcester. That this wicker-boat covered with hides sewed together was used very early and for a long time in the north would seem to be proved by the fact that when, with a metallic age, nails came in, wherewith in the form of rivets or otherwise the strakes of a boat overlapping each other were made tight and leak-proof, the northern idiom had no word collectively signifying nails so used, but *saumr*, q.v.

**KAUPSKIP**, 'cheaping ship,' 'chapman,' almost synonymous with 'haf-skip,' being an ocean-going craft, broader of beam and higher of free-board than the longships, which were built for service on the island-sheltered waters of Norway and of the quiet sea of the Baltic. Like all ocean-going ships, these were essentially sailing ships, i. 254<sup>26</sup>

ii. 29<sup>24</sup> 157<sup>17</sup> 24 30 423<sup>27</sup> iii. 299<sup>13</sup> 21  
**KNÖRR** (O.E. *cncar*, O.Ian. *knar*), 'round ship,' 'keel,' 'good ship,' 'ship,' a big ocean-going craft mainly used

for trading purposes, and called by Ottar the Swart 'kaupskip,' cheaping ship, ii. 29<sub>24</sub> cf. 51<sub>16-20</sub> 52<sub>31</sub>—this was the ship used in warfare over the high seas, and as a warship it is mostly referred to. knerrir Hornklofi calls the battle-ships that were engaged in the great sea-fight of Hafursfirth, with 'grim gaping heads, and prow-plates fair graven' (með ginundum hófðum ok grofnum tinglum), i. 112<sub>9,12</sub> cf. Thord Kolbeinson's Eric's Drapa, 274<sub>6</sub>,—presumably the 'big ships' in which K. Ragnfrod sailed from Orkney to Norway, i. 243<sub>20</sub> were knerrir—Olaf the Holy leaves his warships behind going from England to Norway and takes to two knerrir for the over-sea voyage, having two hundred and sixty, *i.e.* three hundred men on board, or, presumably, one hundred and fifty on each, ii. 29<sub>11-13</sub> 21—Stein Herdisson witnesses that Olaf the Quiet bestowed on favourites 'stained' knerrir, iii. 201<sub>1</sub>. This seems both as to name and reality to have been a genuine northern craft. The O.Dan. form of the name is the most primitive. The derivation is uncertain. In Latin writers the form went into canardus: 'Quatuor naves magnae quas canardos vocant de Norwegia in Angliam appulsae sunt, quibus Rodbertus et Morellus nepos eius occurrerunt et pacificis mercatoribus quicquid habebant violenter abstulerunt,' Ordericus Vitalis, 'Hist. eccl.,' viii. c. 23, ad an. 1095. Here we have the facts attested to that canardus is a Latinized form of the name by which the Norwegians called the ship; that it was a large ship and a merchant-man. If the syncope kn stands for kan, one might be inclined to connect the root of the name with Germ. kahn, Du. kaan, boat; Icel. kane, a small wooden vessel for liquid food; Norw. kane, a small swan-shaped vessel swimming in a beer bowl, and serving the drinkers as a ladle. Curiously enough, although Icel. kani(e) does not seem to occur in the sense of boat, yet kæna, which seems to stand in formal relation to kani, as does hœna to hani, is a general term in the living language for a dinghy.

LAGNAR-SKIP (logn, gen. lagnar, net, herring-net), a net-boat for herring fishery, ii. 354<sub>13</sub>

LANGSKIP, 'long-ship,' always a term signifying man-of-war, with the exclusion of the knorr, for the reason that the



longships were not really built for voyages across the high seas, at least not in early times. Hence the notice concerning the construction of the Long-Worm, that her 'bulwarks were as high as in a ship built for sailing the main sea,' i. 345, which, in addition to the unprecedented length, constituted her the largest longship ever built up to that time in the north. To the longship group were counted, therefore, generally the skeið and the snekkja, both of which might be dragons, probably also the largest kind of the skútur, and some, at least, of the víkingaskips which did service in the Baltic and the coastal waters of the Scandinavian countries. The late langskíps-buza was in a special sense a longship, being a sort of cross-breed between the longship proper, from which it took the length, and the Mediterranean Buza, from which it got breadth of beam and enlarged proportions of hull. The longships were essentially built for propulsion by means of oars, while the knerrir were properly sailing craft and had, when ready for sea, to wait in harbour for the favourable wind before a start could be made. During the whole process of the colonization of Iceland not a single longship is recorded to have visited the land. The standing phrase in the Norwegian laws for undertaking a naval expedition for warlike purposes is: *róa leiðangr*, to row the expedition, never to 'sail it,' cf. i. 238, where the translation should read: 'row the expedition' (*róa leiðangrinn*). When Olaf the Holy decides to leave England for Norway, he leaves his longships behind, and makes the journey in the ocean-going knerrir, ii. 29<sup>10-13</sup>. When in the early Sagas of *Heimskringla*, i. 123<sup>5</sup> 124<sup>27</sup> 128<sup>21-23</sup> 20-28 290<sup>19</sup> = 295<sup>4</sup>, Snorri talks of ocean-going longships, he probably had in his mind ships of a different type to the ordinary longships, or he made a mistake, which he corrected after he had described the Long-Worm as the first longship with 'bulwarks as high as in a ship built for sailing the main sea,' for he never again refers to longships as ocean-going, except those which, threading their course along the coasts, made their way to the Mediterranean, iii. 237<sup>6</sup> 371<sup>22</sup> after the broad buss-type of longship had been introduced. The smallest longships mentioned, without their type being indicated, are

those of twenty benches or forty oars, i. 354<sub>8</sub> ii. 48<sub>15-17</sub> 221<sub>8</sub> 347<sub>14-15</sub> (cf. 331<sub>1-4</sub> 28-31), and twenty-five benches or fifty oars, iii. 358<sub>23-24</sub> Frequent mention is made of long-ships, besides the ocean-going ones already referred to, without any reference to size or type, i. 103<sub>24</sub> 237<sub>25-26</sub> 238<sub>1</sub> 3-4 247<sub>80</sub>-248<sub>1</sub> 290<sub>28</sub> 295<sub>10</sub> 358<sub>18</sub>—ii. 29<sub>10</sub> 49<sub>15</sub> 82<sub>25-26</sub> 176<sub>14</sub> 453<sub>11</sub>—iii. 26<sub>80</sub> 27<sub>8</sub> 108<sub>10-11</sub> 116<sub>17</sub> 123<sub>25-26</sub> 206<sub>17</sub> 211<sub>5</sub> 299<sub>20</sub> 386<sub>14</sub> 391<sub>11</sub> 408<sub>2</sub> 409<sub>26</sub> 468<sub>18</sub> 481<sub>28</sub>

NOKKVI, 'ship,' in Hornklofi's verse, seems to correspond to 'big ships' of the prose text, i. 99<sub>6</sub> 26—a very ancient name for a kind of ship the type of which is unknown. Baldr's ship, Hringhorni, 'of all ships the greatest,' is called nokkvi, S.E., i. 176<sub>9</sub>—so is also the boat of the giant Ymir, on which he alone used to go out fishing, ib. 168<sub>13</sub>—yet capacious enough to take two whales on board, Hýmeskviða, 21—in the folk-lore this craft figures mostly as a boat on board which there is only one solitary rower, and he mostly of troll kind or giant kin. The word is cognate with O.E. *naca*, O.H.G. *nahho*, M.H.G. *nache*, O.Sax. *nako*, Du. *naak*, all of which seem to point to a small boat. Even in Harald Hairfair's time nokkvi had, apparently, lost its technical sense, and become an appella-tive for ship in general.

NÓR, 'ship,' occurs only in Nóa-tún (*nóa* gen. pl.) (Nois-[read Noa] town), i. 16<sub>27</sub> 22<sub>8</sub>—and, in the dat., in a kenn-ing used by Thiodolf: *brand-nói* = hearth-fire's ship (of a kind identical with *arinkjóll*, hearth-keel, 29<sub>5</sub>), 52<sub>32</sub> Niord dwelt at Nóa-tún, *i.e.*, Ships'-town, a hostage among the As-folk, having come from their antagonists, the Vanir, and brought with him the naval culture of his own people. Nór is closely related to Gr. *ναῦς*, Lat. *navis*. To judge from the still living descendants of the object which *nór* once signified, we are led to infer that it must have been a monoxylous craft. In Norway the name still lives in the forms *no* and *nu*, signifying a mug hollowed out of a solid piece of wood, while in Iceland it has gone into *nói*, *wm.*, a small wooden porringer, holding a portion of rye porridge suitable for children of six years and upwards (east of Iceland, ab. 1840).

RÓÐRARFERJA, *see* Ferja.

RÓÐRARSKIP, *see* Ferja.

RÓÐRAR-SKÚTA, róðr-skúta, f., 'rowing cutter,' as it seems, different from róðrar-ferja, 'rowing-ferry,' but of what kind of construction not stated, ii. 48<sub>81</sub>-49<sub>1</sub> 224<sub>7</sub> 448<sub>16</sub>

SKEIÐ, 'bark,' 'cutter,' 'galley,' 'great keels,' 'keel,' 'longship,' 'ship,' 'swift ship,' 'war-ship.' This was the largest of the so-called longships, and is by far the most frequently mentioned. The size of longships was indicated by the number of rúm = benches, occupied by the rowers. But at what number of oars aside one denomination of longships ceased, and at what the next began is left somewhat vague. The skúta, as a longship, seems to have begun with fifteen oars aside and gone up to twenty; the snekkja with twenty and gone up to thirty (the 'Crane'); the skeið with thirty, going up to thirty-five, that being the bench-tale of Har. Hardredy's longship-bus, which his court minstrel Thiodolf defines as a skeið. Among the warships the skeið is the only one mentioned as 'byrned' or mail protected? iii. 59<sub>16</sub> 131<sub>11</sub> cf. 201<sub>8</sub>—one skeið, Erling Skialgson's (of thirty benches, i. 358<sub>9</sub> but of thirty-two, ii. 25<sub>11</sub>), receives particular notice, from which we gather that Erling had been in possession of it for, at least, twenty-eight years when he fell, ii. 311<sub>5</sub> 354<sub>11</sub> 355<sub>7</sub> 28 356<sub>24</sub> 30 357<sub>8</sub> 11-12 17 In the following further references skeið is the term underlying the various names of the translation: i. 40<sub>16</sub> 157<sub>17</sub> 273<sub>20</sub> 274<sub>6</sub> 283<sub>20</sub> 347<sub>88</sub> 362<sub>12</sub> 375<sub>24</sub> -- ii. 11<sub>2</sub> 12<sub>18</sub> 30<sub>81</sub> 31<sub>5</sub> 6 8 15 59<sub>28</sub> 93<sub>19</sub> 465<sub>28</sub>—iii. 27<sub>20</sub> 42<sub>4</sub> 48<sub>2</sub> 78<sub>4</sub> 20 79<sub>15</sub> 80<sub>8</sub> 95<sub>10</sub> 129<sub>82</sub> 130<sub>16</sub> 131<sub>19</sub> 147<sub>18</sub> After 106<sub>4</sub> the 'Heimskringla' makes no mention by name of this kind of longship. Skeið seems necessarily related to skíð, which again is radically connected with the large family of Indo-Eur. stems which signify cleav-, split-, such as Sansk. chid, Gr. σχιζ-, Lat. scind-, O.E. skêð-, scid-, Mid.E. schīd-, Germ. scheid-. Skeið must therefore originally have meant the craft built of split wood, the board-built, strake-built vessel. Whether the name was chosen in order to distinguish it from other craft *not* board-built, but monoxylous, is a question to which, in the absence of all evidence, no distinct answer can be given. The name is purely northern. O.E. scegd is a Scand. loan-word.

SKÚTA, 'cutter' (scow, iii. 468<sub>1</sub>), a craft much varying in size.

Besides the rowing skútur, mentioned above, 'small' skútur are referred to of uncertain size, ii. 130<sub>8</sub>, iii. 374<sub>20</sub>. Then there are those which carry on board thirty men without the tale of benches being given, ii. 130<sub>6</sub>, 237<sub>10</sub>, 287<sub>19</sub>; and again those, where that indication is supplied: skúta with ten or twelve oars aside, consequently a ten or twelve benched craft, i. 326<sub>25-26</sub> and a fifteen benched skúta, 248<sub>20-21</sub> 25. Further references, i. 133<sub>30</sub> 139<sub>27</sub> 208<sub>28</sub> 211<sub>16</sub>—ii. 354<sub>18</sub>—iii. 225<sub>5</sub> 343<sub>18</sub> 406<sub>18</sub> 29 443<sub>27</sub> 468<sub>15</sub>. Especially interesting are the two skútur built by Finns in course of the winter, 1138-39, which were sinew-bound, with no nails in them (*váru sini bundnar ok engi saumur í*), having withies for knees, and being propelled by twelve oars aside. These cutters were so swift that no ships might overtake them on water, iii. 356<sub>30</sub>-357<sub>13</sub>. As the name indicates the skúta seems to have been par excellence the swift going craft of the North. The name, which is connected with the root skút-, shoot, cf. skjóta, skaut, is a purely northern term, and appears as loan-word in Engl. skute, Du. schuit, Germ. schute.

SNEKKJA, 'cutter,' galley, 'scow,' 'ship,' distinctly defined as a long-ship, the largest mentioned (the Crane) being of thirty benches, i. 322<sub>22-29</sub>—others counted up twenty benches, ii. 79<sub>21</sub> 221<sub>3-4</sub> 293<sub>25-26</sub>—and the smallest fifteen benches, iii. 468<sub>1-2</sub>. Five of these ships carried between them 300 men, sixty each, and must, therefore, probably have been ships of over twenty benches, ii. 197<sub>11-12</sub>. Further references, i. 157<sub>7</sub> 173<sub>17</sub> 274<sub>5</sub>—iii. 59<sub>15</sub> 131<sub>5-10</sub> 136<sub>30</sub> 185<sub>10</sub> 211<sub>8</sub> 372<sub>1</sub>.—As to the origin and meaning of this word, it is formally identical with O.Sw. snæckia, smekkia, O.E. snacca. It occurs frequently in old French writers under the form of *esnac*, besides other variations. Jacques de Vitry, 'Hist. orientale,' tells how 'Daci, Normanni, Franci, Scoti et caeterae gentes,' came forth 'in navibus iocundis (a scribe's mistake for rotundis?) quae Necchiae dicuntur,' where Necchiae is a Frenchman's way of getting over the unpronounceable *snecciae*, an exact Latin reproduction of *snekkja*. As these ships are called *rotundae* they must presumably have been of broader calibre and greater capacity of hull than

the narrow longships. It is acknowledged that *snacca* is a late loan-word in O.E. The name must therefore be northern; and its occurrence in the old provincial laws of Sweden together with such compounds as *snækkiu-bonajer* (outfit), and *snækkiu-bygning* (building), compounds unknown elsewhere, would lead one to the supposition that this was the Swedish type of warship. Perhaps it is not too wild a suggestion, that between *snekkja*, *snækkia* and Swed. *snacka*, shell, cockle, mussel shell, a word not on record in the other Scand. languages, there may be an ancient connection.

It is worthy of note, that the warships of the Wends, a Slavonic people, are nearly always called *snekkjur*, or *Vindasnekkjur*, 'Wend-cutters,' as if warships of this name were peculiar to Wendland. That the Wend-cutters were of about the same capacity as the middle-sized *snekkja* of Norway is evidenced by the recorded fact, that when in 1135 the Wends sacked and burned the town of Kings' Rock, each of their five and a half hundred = 660 *snekkjur* carried 44 (= 29,040) men, besides two (= 1,320) horses. I am not aware, however, that in Wendish specially or in Slavonic generally, there is found a name for ship from which *snekkja* could be derived. Ref. to Wend-cutters, i. 375<sub>12</sub>-376, iii. 326<sub>29-30</sub> 354<sub>3</sub>

#### 4. MATTERS RELATING TO SHIPS.

**ANCHOR** (*akkeri*): cast into an enemy's ships in order to bring the fighters within the reach of blows, i. 368<sub>18-22</sub> ii. 60<sub>27-29</sub>—go to anchor (*leggjast um a.*), 263<sub>28</sub>—anchors carefully made, iii. 129<sub>13</sub>—poet. kennings for: bowed iron (*bjúgt járn*), rod thick fashioned (*digr gaddr*), 131<sub>21 28</sub>—anchors lashed to poles used as an engine of war to pull down a wooden fortress fence, 228<sub>7-10</sub>—anchors used for hauling grounded ships afloat, 412<sub>30</sub>—mock anchors made of cheese to insult Har. Hardredy, iii. 95<sub>10-28</sub>

**BAILING PLACE** (*austr-rúm*), on a man-of-war there was first the stem where the trustiest company, the stem-men, were stationed; aft of that station came the forecastle, and immediately aft of that was the bailing place here in question, i. 98<sub>29 30</sub>

BANNER (merk), the king's, guarded on board a man-of-war, by the stem-men (stafnbúar), *see* Banner, p. 297.

BEAK, 1 (barð), seems to have been that part of the stem-post and stern-post, viewed from outside, which reached from the waterline up to the jointure of the gunwales, i. 364<sup>20</sup> 33. Here the translation should be amended: there was a beard on the upper part of either beak, and a thick bar, sponge, of iron down therefrom, as broad as the beak, and reaching all down to the sea (waterline). Snorri, or some emendator of his work, seems to have misunderstood the tradition here. Barð means originally beard, and so has the part of a ship, already defined, been called of old. The addition: 'there was a beard on the upper part,' etc., is meaningless, and therefore spurious. The original tradition must have been to this effect: Earl Eric had a wondrously big Beak (or Beard); on either beak (or beard) of it was a thick iron bar, as broad as the beak (beard) itself, reaching from the upper part thereof down to the sea. Which, of course, comes to the same thing as saying: the stem-post and stern-post from gunwale point to waterline were lined outside with a stout iron bar as broad as the beams themselves forming either post.—2 (svíri), though we have translated svíri by beak, it is doubtful how far that translation hits the point; besides, a good deal of uncertainty obtains as to what the svíri really was. In M.H.G. swir means a pole, especially a pale driven into the ground on the sea-shore for the purpose of mooring ships to it. In O.E. sweor, swer = pole, and swæora, swira, neck. In Norweg.-Icelandic, outside the ship, svíri means generally neck. But in the Eastfirths of Iceland the term in the plural, svírar, refers, in a technical manner, to the prominent muscular development that flanks either side of the neck of oxen or horses from the shoulders up to the nape. Hence, svíramikill, of a horse in which this development shows in a marked manner, stout-necked. Hals = neck is a term, ancient and modern alike, for the whole forepart of a ship from where it perceptibly narrows towards the stem. When the figure-head of a ship was, as in the case of our reference, the head of an ox of the largest kind of the bovine species, it followed, as a matter of course, that the flanks

of the neck, háls, of such a ship should be called svírar. And the most natural way of interpreting the passage is to translate svírar by flanks of the neck, or the bows: the literal translation of var höfuðit ok sporðrim ok báðir svírarinnir alt gulli lagt would then be: was the head and the tail and both flanks of the bows all laid with gold, cf. Bows, 6. The idea that svíri meant both tapering ends of a ship, stem and stern alike, presupposes that the ancients had an idea that a neck could terminate in a tail! The interpretation that takes svírar for upright timbers on board ship for the purpose of winding cables, mooring, etc., round them, is, I think, inadmissible. No extravagance could go to the senseless length of gilding such posts, ii. 27<sup>14-16</sup>—3, beaks (skeiðar kylfur): these pieces of timber were some uprights, perhaps of the kind called kevels by sailors, in or about the prow of a ship, round which were cast the tengsl, lashings, or cables, that held ships together in a pitched battle at sea. That these timbers were in the prow is proved by the Earl, in the passage our reference deals with, calling on the fore-castle-men (frambyggja) first to cut the cables and then the kylfur afterwards, i. 60<sup>14 16 19</sup>

BEARD (skegg), probably but a mistake, *see* Beak above.

BED (hvíla), on board ship, made every day, iii. 300<sup>20</sup>

BENCH (sess, lit. seat). In dealing with such naval terms as fimtán-sessa, tvítug-sessa, meaning a craft with fifteen or twenty rowers seated aside; and in the case of a ship being said to be, e.g. þrítugt at rúmatali = of thirty by the tale of rooms = having thirty rowers' berths, meaning again, having accommodation for thirty rowers seated a-side, the sense of the narrative seemed best secured by 'benches' or 'banks' in the sense of thwarts, for that is what sess and rúm practically amount to. Hence the bench, in each case, represents two oars. This was a standard of measurement by which the size of a ship could easily be conveyed to the listeners' mind, it being generally understood that each rower's 'room' occupied about  $3\frac{1}{2}$  feet. Ship of fifteen benches, i. 248<sup>20-21 25</sup>; of twenty: 354<sup>6</sup> ii. 252 48<sup>15 16 17 221<sub>8</sub> 283<sub>31</sub> 284<sub>2 6-7 14-15</sub> 293<sup>25-26</sup> 311<sup>6</sup>; of thirty: i. 322<sup>26-27</sup> 358<sup>9</sup>; of more than thirty: iii. 27<sup>18-14</sup>; of two and thirty, ii. 258<sup>-4</sup>; of four and thirty, i. 344<sup>31-32</sup>; of five and thirty, iii. 129<sup>10</sup>; of forty: ii. 315<sup>19</sup>; of sixty: ii. 315<sup>17</sup></sup>

**BERTH**, 1 (rekka), a bed on board ship, iii. 362<sub>7</sub>—2 (rúm), place, station on board ship occupied by rowers and fighters: to array one's berth (búa rúm sitt)=get ready, clear for action, iii. 40<sub>2</sub>—3 (lægi), ship's berth in harbour. Berths for ships seem to have had an order of rank similar to that which prevailed in respect of seats in the hall. The king's berth was the noblest, and the earl's, when there was no king. How prized this honour of berth was is illustrated by the contest of Earl Eric and Skopti of the Tidings, who had to pay with his life for occupying a berth which Eric claimed was his by right of birth, notwithstanding that Skopti acted under the peremptory order of the ruler of the land, Earl Hakon, Eric's father, i. 247<sub>10</sub>—248<sub>28</sub>—For the covenant relating to king's berth between Magnus the Good and Harald Sigurdson, Harald's breach, and Magnus' uncompromising vindication of the same, *see* King's berth, under King.

**BOARD** (to) (ganga uppá), **BOARDING** (uppganga), the storming of a ship which took place when the fore-part of it had been sufficiently cleared of the bravest defenders, i. 372<sub>29</sub> ii. 59<sub>6</sub> 60<sub>9</sub> 356<sub>30</sub>

**BOAT-SHED**, boat-house, ship-house, shipshed, shed (naust = nóauist through nóuist—nóyst—naust? cf. foruista—forysta—forusta); these terms, besides referring to boat-houses of an ordinary kind, where a boat, a ship of burden, etc., were made snug and the outfit was kept, i. 325<sub>10</sub> ii. 107<sub>10</sub> 270<sub>8</sub> 18, also imply even a ship-building yard such as K. Eystein Magnusson built in Cheaping at a great cost, and K. Eystein Haraldson was charged with having burnt down, iii. 283<sub>27</sub>—284<sub>2</sub> 391<sub>24-31</sub> 392<sub>10-11</sub>

**Bows**, 1 (sóx, pl. of sax, cf. prow), the sox seem to mean both the railing of the vessel from where it takes a clear bend towards the stem, and also the space on board included between such part of the railing on either side. The real meaning of sox is unknown. Perhaps the term has some connection with the saxboard of English open boats, the strake running immediately under the gunwale, iii. 41<sub>21</sub>—2 (brandr), which would be more literally translated stem. The brand, technically, was the upper end of the stem-post projecting over the gunwale, corresponding to, but more



- elongated than, what is called the 'nose' in English boats, iii. 59<sub>15</sub>—3 (barð), *see* Beak, 1, iii. 59<sub>18</sub> 131<sub>16</sub>—4 (stafn), 1. 366<sub>18</sub>—5 (hlýr), which means cheek and, in a ship, is another term for kinnungr, from kinn, cheek, and signifies the flank, the bows exposed to the beating of the waves; hlýr is mostly a poetical word, as in ii. 12<sub>10</sub> but hlýrbirtr 'cheek-brightened = painted of bows, Snorri uses as a prosaic term, 238<sub>30</sub>—6 (svírar), *see* Beak, 2, iii. 129<sub>9-10</sub>
- BULWARKS** (borð), i. 279<sub>3</sub> 283<sub>2</sub> 343<sub>14</sub> 370<sub>17</sub> 372<sub>26</sub> 373<sub>22</sub> The statement that the bulwarks of the Long-Worm were as high as in a ship built for sailing the main sea (svá váru há borðin sem á hafskipum) points indirectly to the fact that longships, up to the beginning of the eleventh century, at any rate, were not ocean-going craft, 344<sub>38</sub>-345<sub>2</sub>
- CABLE**, 1 (streng), anchor cable, ii. 264<sub>16</sub> iii 129<sub>14</sub>; tackle, 131<sub>10</sub>—2 (tengsl), lashing rope, ii. 60<sub>12</sub>; slip c. (let the lashing go, leggja úr tengslum), i. 248<sub>11</sub>
- CASTLE** (kastali), in the prow, different from the forecastle, mentioned as a peculiarity of the so-called Eastfaring keels which turn up first in the twelfth century, cf. masthead castle, iii. 403<sub>30-31</sub>
- CHIP** (telgja), shipbuilding term for the edge-work required for strakes and scantling, i. 343<sub>11</sub>
- CHEST OF THE HIGH-SEAT** (hásætiskista), containing store of weapons, swords in particular, required on board a man-of-war to supply the fighters with when necessary; it stood in the forehold in front of the commander's station, the poop; cf. 'then went the King down into the forehold and unlocked the chest of the high seat; and took thence many sharp swords and gave them to his men,' i. 372<sub>14-16</sub> Of the same kind seems to have been the chest aft on which Sigurd Slembi-Deacon sat on board a cutter (skúta) when Harald Gilli's men were going to kill him, iii. 340<sub>25</sub>
- CLEAR** a ship (hrjóða), frequently also translated 'to rid,' by boarding to cut down her remaining defenders or drive them over-board, or into other ships, the most thorough execution of the operation being called 'clearing from stem to stern' (hrjóða skip með stófnum), i. 39<sub>9</sub> 41<sub>9</sub> 111<sub>31</sub> 280<sub>20-30</sub> ii. 6<sub>25</sub> iii. 41<sub>20-25</sub> 42<sub>22</sub> 46<sub>15</sub> 47<sub>1-2</sub> 136<sub>8-20</sub> 137<sub>15</sub> 362<sub>4-6</sub> 364<sub>9</sub>

CROOK (krókr), a carved decorative contrivance attached to the stern of a dragon ship, in the form of a twisted or coiled dragon's tail, a fashion which came in with Raud the Strong's dragon, captured by Olaf Tryggvison, and was possibly of genuine Halogaland origin, i. 333<sub>20-21</sub> 344<sub>82-83</sub> iii. 129<sub>8-9</sub> 283<sub>24-25</sub>

DECK (píljur), a movable flooring in the ordinary longships, ii. 195<sub>27</sub> 347<sub>15-16</sub> 357<sub>1</sub>—the sess-píljur, 'deck,' in Hornklofi's song, meaning literally seat-decks, seems to signify only the thwarts, since the slain men fell beneath them, i.

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FORE-CASTLE (raun, the same as fore-castle in the prow, raun í soxum), a station on board of a man-of-war, especially a dragon longship, extending from the stem (stafn) aft as far as the bailing place (austr-rúm), q.v., i. 98<sub>25-31</sub> 102<sub>18</sub> 353<sub>8</sub> (102<sub>25</sub> raun is poetically rendered 'Work').

FORECASTLE-MEN, forward fighting-folk, those of the fore-castle (frambyggjar, stafnbúar, stafnsveit), two divisions of picked fighters that always bore the chief brunt of fighting in a naval engagement. In the translation these two divisions are, with one exception, comprised under the above terms. 'Stem-men' is the rendering for stafn-búar, i. 98<sub>28</sub> and that word underlies the translation, 280<sub>15</sub> 366<sub>16</sub> 372<sub>24</sub> 373<sub>18</sub> ii. 60<sub>16</sub> iii. 352<sub>25</sub> 354<sub>19-20</sub> 362<sub>20</sub> 372<sub>18</sub> 445<sub>31</sub> 446<sub>1</sub> while frambyggjar underlies it, i. 368<sub>18</sub> ii. 60<sub>11-12</sub> In the 'Egil's saga' a distinction, which does not as clearly show in 'Heimskringla,' seems to be drawn between stem-men (stafnbúar) and 'other fore-castlemen' (frambyggjar) ('Eg. s.,' ed. F. Jónsson, p. 25<sub>28</sub>). A similar distinction is perhaps intended in the following statement: 'the Earl . . . called upon his fore-castle-men (frambyggja) to cut the cables . . . Then the King's men caught the beaks of the (Earl's) ships with grapnels and thus held them fast. Then the Earl cried out that the fore-castle-men (stafnbúar) should hew off the beaks,' ii. 60<sub>11-16</sub> The 'beaks' were upright timbers at the very stem, round which the 'cables' were twisted. That one set of fighters about the prow should be called upon to cut the cables, and another to cut off the uprights, is possible. Distinction seems to be drawn

between stem and forecastle, *see* Stem. A clear distinction between frambyggjar and stafnbúar seems to have been present to the mind of the author of 'Olafs saga Tryggvasonar,' Flat. i. 483<sup>18-20</sup>: 'frambyggjar on the Long Worm and stafnbúar on the Short Worm and on the Crane brought anchors and grapnels on to the ships of K. Svein.' For as the King had ordered the Long Worm to be laid forward by so much as she was longer than other ships, the stems of the Short Worm and the Crane would just have been in about a line with the forecastle of the Long Worm.

FOREHOLD, foreroom (fyrirrum), on a longship, the division of the ship immediately in front of the poop, cf. 'Then went the king down (from the poop) into the forehold, i. 370<sup>6</sup> 372<sup>14</sup> 374<sup>7</sup> ii. 60<sup>32-33</sup> 357<sup>23</sup> 358<sup>7 25</sup> iii. 138<sup>11</sup> 211<sup>1 31</sup> 299<sup>14</sup> 301<sup>5</sup>—on the Long Worm this 'room' was occupied by thirty fighting-men, i. 353<sup>12 28-29</sup>—here was placed the 'high-seat chest,' the arsenal of the ship, 372<sup>15</sup> iii. 323<sup>10-11</sup> as well as the commander's mess table ('meat-board'), iii. 276<sup>11-15</sup>. In some cases, it would seem, there was a station called 'fyrirrum' in front of the mast immediately behind the stem-station: 'They fought over the stems and they only might come to hewing who were in the prows (stems); but they who were in the foreroom *thrust with spears* . . . but those aft of the mast shot with bows,' iii. 40<sup>16-22</sup>

FORE-ROOM-MAN (fyrirrúmsmaðr), a fighter in the forehold, iii. 362<sup>21-22</sup>

FORE-STEM (framstafn) = stem, q.v.

GANGWAY (bryggja), better pier or jetty in the following instances: 'Thora brought forth a child on the cliff's side hard by the gangway head' (bryggju-sporðr), evidently the pier head, i. 138<sup>16-18</sup>—so say the Swedes that there be still the stone-heaps which Olaf let be made under his gangway-ends (bryggju-sporða) = pier heads, ii. 7<sup>11</sup>—he let the ships float thus arrayed by the gangways = pier heads, 195<sup>28-29</sup>—his ships lay all dight at the gangways = pier heads, iii. 20<sup>30</sup>—a movable sort of bridge between a ship and the landing stage: 'they cast off the gangways (brugðu bryggjum) and thrust out from the land,' ii. 265<sup>27 28</sup>

GAPING HEADS (gínandi hofuð), description of the figure-

- heads of monsters wherewith the prows of warships were decorated, i. 112<sup>11</sup>
- GEAR (*reiði*, *búnaðr*), *reiði*, includes all the rigging out-fit of a ship that was set up and made fast during a sea voyage, and removed when the craft returned to harbour, i. 248<sup>21</sup> 325<sup>10</sup> ii. 107<sup>9</sup> 221<sup>6</sup> 270<sup>19</sup> 293<sup>28</sup>—when distinction is drawn between *reiði* and *búnaðr* (lit. apparel), the latter term refers specially to the tent and such other items as served the purpose of show and comfort, 453<sup>12</sup> cf. Rigging.
- GRAPPLE (*binda*), of ships lashed together for a pitched battle at sea, ii. 56<sup>24</sup>—the same translation serving for *tengja*, iii. 136<sup>8</sup> 445<sup>22</sup>
- GROUND-HOLDING (*grunn-færi*), the anchor with its tackle, iii. 131<sup>15</sup>
- GRAPPLING-HOOKS, grapplings, grapnels (*stafn-lé*, lit. stem-scythe, Lat. *falx*), implements used in naval warfare for the purpose of holding an enemy's vessel close within striking distance, i. 368<sup>20</sup> ii. 6<sup>23</sup> 60<sup>14</sup> iii. 412<sup>17</sup>
- GRAVEN prow plates, *see* Prow-plates.
- GUNWALE (*borð*), ii. 59<sup>3-6</sup>
- HALF-BERTH (*half-rými*); from what is explained in respect of *rúm*, under 'bench,' it follows that 'half-berth' is half a thwart = one rower's seat. In a man-of-war the thwarts or rowing benches did not go right across the vessel, which would have seriously interfered with the freedom of action of the fighting force. The oarsmen, therefore, sat on benches long enough to serve as a seat for them while rowing, and these benches seem to have been called *sess-piljur*, seat boards (transl. 'decks,' in *Hornklofi's* song, i. 112<sup>33</sup>). The statement that 'eight men there were to a half-berth,' that is to say, serving each oar, must be a scribal mistake, there could neither have been room in a half-berth for such a number of men nor accommodation at the oar for their hands, i. 353<sup>27</sup>
- HALLIARD, tackle (*stag*), the rope by which was hoisted the yard to which the square sail, the only one in use through the 'Heimskringla' period, was attached. The yard itself held firmly to the mast by means of the *parrel* (*rakki*). The sail hoisted was said to be topped, *hýnt* (vv. *hýna*, -d-, from *húnn*, mast-top), while its straining at the halliard

- was (poetically) described as wrangling (rýndu) with the 'tackle,' ii. 265<sub>32</sub> iii. 27<sub>8</sub>
- HAVEN (höfn), i. 321<sub>81</sub> iii. 131<sub>3</sub> 282<sub>10</sub>
- HAWSERS (festar), cables whereby ships were secured while berthed in harbour, iii. 89<sub>8</sub> cf. lay out hawsers (tengja skip), tying ships together on going into action, ii. 321<sub>10</sub>
- HEAD-BOARD, staying-board (hofða-fjol), a plank at the back of the seat of the helmsman on board ship, against which he could steady himself in handling the tiller, i. 371<sub>12-13</sub> ii. 239<sub>11</sub>
- HEADS GILT (gylt höfuð), when Snorri does not mention the animal the carved image of whose head was used as figure-head on ships, he uses the plural, 'heads,' for some unknown reason, ii. 315<sub>20</sub> iii. 261<sub>28-29</sub> (where the sing. should be changed to plur.); otherwise he uses invariably the singular, dragon's head, drake head, i. 333<sub>20</sub> iii. 129<sub>8</sub> 283<sub>24</sub> —head of a bison, iii. 27<sub>14-16</sub>
- HULL (súð), about the nearest Engl. expression for the original, the literal sense of which is suture, Lat. sutura, the actual meaning being the overlapping verges of two strakes made tightly secure by rivets. In an extended sense súð means the whole collection of strakes which on either side form the covering of the framework of the ship = hull. Hence it also enters as a second element into compound names of ships, in the meaning 'ship,' cf. Bækisúð, beech-ship. Súð is a technical ship-building term come down from times prior to the metallic age, when ships were *sewed* together, *see* Nails, ii. 352<sub>1</sub> iii. 130<sub>1</sub> 14
- KEEL (kjölr), i. 112<sub>30</sub> 343<sub>9</sub>
- KNEE (kné), in ship-building the crooked pieces of timber with two arms used to connect the beams of a ship with her sides or timbers; in the sinew-bound cutters built by Finns for Sigurd Slembi-Deacon these knees, Snorri states, were made of withies (viðjar), which probably means of naturally grown wood, perhaps of some kind of salix. The earliest kind of knees known (Nydham boat, from third or fourth century) seem to have been chosen from branches forking at such angles as suited the purpose of the boat builder, iii. 356<sub>30-33</sub>
- LARBOARD (for lar- cf. Dan. laar-ing, Swed. lår-ing = old

Scand. lær, 'thigh,' Eng. buttock, of a ship; bakhorði, which has given the French bâbord), the board or side at the back of the helmsman, *i.e.* to the left of him, the port side of a vessel, iii. 212<sub>8</sub> 225<sub>8</sub>

LASH TOGETHER (tengja, tengja saman, festa saman), on going into action the ships were lashed together, and thus the fight came to resemble an engagement in the field, cf. 'in those days the wont was, when men fought a-ship-board, to bind the ships together and fight from the fore-castle' (or, lit., over the stems), i. 102<sub>6-8</sub> 366<sub>7-8</sub> ii. 56<sub>20</sub> 57<sub>19</sub> 20  
81-82 iii. 40<sub>5-6</sub> 134<sub>11</sub> 137<sub>5</sub> 11 407<sub>32</sub> 408<sub>1</sub> 412<sub>5</sub> 445<sub>15</sub>

LASHINGS (tengls), the cables wherewith the lashing together of ships was effected, i. 279<sub>13</sub> 20 369<sub>2</sub> 6

LAY A-BOARD a ship (síbyrða), to join broadsides, i. 279<sub>14-15</sub>

LEE-BOARD (hlé-borð), the side of the ship opposite to that exposed to the wind, iii. 27<sub>29</sub> 78<sub>5</sub>

MAINHOLD (krapparúm), the division on a man-of-war which was immediately in front of the forehold or foreroom, q.v.; it was thus the second division to the fore of the poop, and practically amidships, or there where the ship was broadest. The first element in the name is generally supposed to be the definite form of the adj. krappr, 'cramped,' 'narrow,' krappa = hit krappa = the narrow. This cannot be the case. Krappa can also be gen. pl. of krappi, 'a knee,' and seeing that the strongest knees were required midships for the strengthening of the hull which bore the most strain, we do not doubt the literal meaning of the term was the knees'-room, the room of the great and strong knees. It must be an accident that krappi does not occur by itself in the old records, since in the boat-building vocabulary of Iceland it is the exclusive term for 'knee,' and does not seem to be a loan-word, i. 353<sub>21</sub> 371<sub>4</sub> 18

MAST (sigla), i. 102<sub>15</sub> iii. 40<sub>22</sub>—(viða): raise the mast (reisa viðu), ii. 323<sub>6</sub> 332<sub>7</sub> iii. 444<sub>32</sub> 468<sub>9-10</sub>—strike mast (leggja ofan viðu), ii. 331<sub>27</sub> The real Scandinavian names for mast, sigla, viða, viðr, laukr, vöndr, tré, all mean a pole, with the implied notion of pliability. Mastr, which in modern times has become the exclusive term, Dan. Nor. Swed. mast, never occurs in the old records.

MAST-HEAD CASTLE (hún-kastali), a protected fighting stand

at the top of the mast, from which those stationed within it could hurl down upon an attacking enemy stones and shot. The ships provided with these war arrangements were the so-called East-faring ships or keels (austrfarar skip, or knerrir), which turn up first by ab. 1135 (iii. 327<sup>20-21</sup>), though the castled craft is not mentioned till 1159, iii.

403<sup>30</sup> 410<sup>19</sup>

MOOR (festa), make fast, iii. 472<sup>12</sup> by way of

MOORINGS (festar): cast off m. (slá festum), ii. 263<sup>15</sup>; cut, hew m. (hoggva festar, tengsl), ii. 322<sup>6</sup> iii. 407<sup>16</sup>

NAILS, RIVETS (saumr), the word saumr, used in connection with ships, means really seam, but in the sense of sewing material. The term carries with it the history of ship-building from a bygone age, when it was really the custom to sew together the hides that formed the outer covering of the frame of craft built in coracle fashion, cf. Karfi. When the metallic age, with manufactured nails, came in, the water-tight covering of a boat's frame-work changed, in course of time, from one of skin to one of wood, and the boat-builders had no name for the new article by means of which they now riveted the board strakes, except that which they had been in the habit of giving to the sinews' thread by means of which they had been used to sew together the old skin-covering. The term saumr is not only used for nails employed in ship-building, but is a common commercial name, not only in Icelandic but in Danish (som) and partly also Swedish (sóm) to this day, which shows how entirely the ship-building interest of old must have absorbed the nail production for a long time after the invention of the article, i. 343<sup>12</sup> iii. 356<sup>30 33</sup>

OAR (ár), the oar was mainly the propulsive contrivance on board war-ships and their build—slenderness and lowness of free-board—was altogether determined on the principle of their being rowing ships. The service of the sail was of a secondary importance. Hence the standing expression, róa leiðangr, to row an expedition, never to 'sail' it (cf. i. 238<sup>7</sup>), i. 156<sup>27</sup> ii. 6<sup>8 9</sup> 195<sup>27</sup> 311<sup>24</sup> 322<sup>10</sup> iii. 100<sup>16</sup> 130<sup>17 21</sup> 138<sup>26</sup> 444<sup>32</sup>—steering with oars, ii. 8<sup>6 7</sup>—oars, i. 275<sup>19</sup> is a slightly free rendering of hlumr, the 'loom' of the oar; read, there many a loom was shaken—oar-blades (blöð

- ára), i. 275<sub>21</sub>—oar-stroke (araburðr), iii. 130<sub>22</sub>—oar (ræði), the rowing instrument, iii. 130<sub>20</sub>
- PIER (bryggja), the one in Geirsver the first in Norway, where, coming from the north, there was a berth for ships (bryggjulægi), ii. 264<sub>24-26</sub>
- POOP (lypting), the place at the stern where the commander of a man-of-war had his station, i. 365<sub>20</sub> 366<sub>17</sub> 372<sub>4</sub> ii. 130<sub>14</sub> 356<sub>11</sub> 357<sub>21</sub> iii. 27<sub>19</sub> 138<sub>8</sub> 412<sub>16</sub> As the word indicates, it was a room with a floor above the ordinary deck from where a view was open over the whole ship: King Olaf stood on the poop of the Worm and showed high up aloft, i. 366<sub>24-25</sub>—Kolbiorn the Marshal went up on to the poop, 374<sub>3-4</sub>—the roomy poop of Erling's skeið towered much high above the other ships, ii. 357<sub>23-25</sub>—in some cases at least, perhaps generally, this habitation was open to the top and tilted over, iii. 82<sub>15-16</sub>—it served as a dormitory for the captain, 82<sub>4-5</sub> 16<sub>18</sub>—it was so close to the rudder that the occupant could have his hand on the tiller, 225<sub>6-7</sub>
- PROW (stafn), *see* also stem; stafn seems to include the extreme space in the fore of a ship, when it does not signify the prow looked at from the outside, i. 275<sub>17</sub> 331<sub>20</sub> 352<sub>21</sub> iii. 40<sub>17</sub> 411<sub>21</sub> 147<sub>10</sub> 22—(framstafn) ii. 60<sub>28</sub> iii. 407<sub>31</sub>—(söx) i. 353<sub>8</sub>—(brandr) prop. the end of the stem post which shot above the gunwales to varying extent, and by the poets is used as *pars pro toto*, signifying ship, iii. 131<sub>8</sub> 147<sub>13</sub>—(svírar) cf. beak, 130<sub>6</sub>
- PROWPLATES (tingl), the exact form and fashion of these ornaments is nowhere described; they seem to have been the primitive adornments which later took the form of gilding of the prow, i. 112<sub>12</sub> 157<sub>14</sub>
- RAFTS (viðir), thrown overboard with clothes and precious things heaped on the top of them in order, by attracting the cupidity of a pursuing host, to escape an unequal fight, i. 100<sub>23-24</sub>
- REEF (hand-rif, hefill, hefla segl). In the pursuit of Olaf the Holy by Erling, ii. 355<sub>8-9</sub> Snorri states that Erling's skeið (cutter) went much faster than the rest of his ships. 'Then he let reef the sail and waited for his host' (þá lét hann hefla seglit . . .). The sense of hefla here seems certainly to be 'to furl,' 355<sub>8</sub> and the passage: 'then he let



- fly the sail from the reefs' (lét hann þá hleypa úr heflunum segli . . .) should read: then he let unfurl the sail, 355<sup>22,23</sup>  
 But 'then he let . . . take one reef out of them,' the sails of his various ships (þá lét hann . . . svifta af handrifi) evidently refers to the ordinary act of unreefing, 355<sup>17</sup>
- RIGGING (reiði) included mast, sail, shrouds, and running tackle, ii. 195<sup>27</sup> 453<sup>11</sup> iii. 59<sup>17</sup> 130<sup>9</sup>
- RIVET (saumur), *see* Nails.
- ROLLER (hlunnr), a round log on which ships were drawn aland or run out to sea, i. 273<sup>29</sup> iii. 32<sup>15</sup>
- ROWING (róa, róðr), the chief mode of propelling open craft and warships intended for service in Scandinavian waters, i. 172<sup>29</sup> 173<sup>7</sup> *passim*.
- ROWLOCK (hamla), a strap by means of which the oar was kept in position against the thole pin and prevented from slipping along the gunwale in rowing, iii. 133<sup>12</sup>
- RUDDER (stýri, stjórni), i. 326<sup>6</sup> iii. 27<sup>20</sup>—ship rudder (leggja stýri í lag), i. 325<sup>13-14</sup> ii. 6<sup>8</sup> iii. 225<sup>5-6</sup>—to unship rudders (leggja stýri or lagi), ii. 8<sup>4</sup>—The rudder, about the arrangement of which Snorri is silent, was placed on the starboard side 'buttock' of the ship, in certain cases at least, in the following manner: the round top of it was secured to the gunwale by means of a loop, the rudder-lock or rudder-strap (stýrihamla); at a proper distance down a cone-shaped piece of wood was nailed to the side of the boat, the top of the cone being plumb with the outside of the gunwale. Through the rudder, where it took the form of a broad oarblade, a hole was made corresponding to one through the cone-shaped piece of wood which went right through the side of the boat. A cord drawn through the hole in the rudder and the conic piece of wood and made fast within-board, gave to the rudder a fixed position. By loosening the cord the rudder could be lifted at will and taken inboard. Through the neck of the rudder a square hole was made, into which fitted the end of the tiller (hjálmunvölr, helm-pin), by means of which the helmsman moving it towards his person starboarded the rudder, and ported it by the reverse action.
- SAIL (sagl, O.E., G., Sw. segel, Dan. sejl, Dutch zeil), by some modern scholars plausibly connected with the root sek, Lat.

seco, secula, cf. segmentum, with a primitive sense of 'cut off piece,' 'snip.' The art of sailing seems to have come in, in the North, some time during the period that lies between the date of the building of the so-called Nydam boat, say fourth cent., and the commencement of the Viking age, eighth cent. Sail mentioned, i. 69<sub>4</sub> 325<sub>10</sub> ii. 6<sub>7</sub> iii. 129<sub>18</sub> 445<sub>6</sub>; (poet. vefr, woof), 78<sub>6</sub>—sail striped with a bend (s. stafat með vendi), ii. 216<sub>8</sub> 238<sub>81</sub>—sails banded of blue and red and green (segl stofut með blá ok rauðu ok grænu), 315<sub>20-21</sub>—sail white as snowdrift done with red and blue bends (hvítt sem drift ok stafat rauðu ok blá með vendi), 332<sub>8-9</sub>. All the sails on the ships of K. Sigurd Jerusalem-farer were set with pall, both fore and aft (oll segl hans váru sett pllum, bæði þat er fram vissi ok apr), iii. 258<sub>28-29</sub>. Service in connection with the sail: draw up sail (draga segl upp), ii. 263<sub>16</sub>—get up sail (draga segl), 266<sub>2</sub>—haul up sail (draga segl), 265<sub>81-82</sub>—hoist sail (draga segl), i. 330<sub>8</sub> 361<sub>25</sub> ii. 264<sub>18-19</sub> 265<sub>29</sub> 332<sub>7</sub> iii. 468<sub>10</sub>—hoist sail topmast high (draga segl víð hún), ii. 8<sub>5</sub>—to up sail (vinda segl), 273<sub>23</sub>—set sail (setja upp segl), 273<sub>30</sub> 323<sub>6</sub>—set sails endlong of a ship (aka seglum at endilongu skipi), *i.e.*, by means of the sheets attached to the clews of the sail (each ship had only one square sail) to stretch them so as to catch full a sidewind, iii. 258<sub>27-28</sub>—sails coming down athwartship (fara ofan þverskipa) by reason of the halliards being cut by an attacking enemy, 445<sub>23-24</sub>—to lower sail (láta segl síga), ii. 355<sub>16</sub>—strike sail (hlaða seglum), i. 362<sub>9</sub> 365<sub>14</sub> iii. 89<sub>1</sub>—(hleypa ofan segli), ii. 356<sub>6</sub>—(láta ofan segl), i. 365<sub>20-21</sub>—(leggja segl), ii. 263<sub>26</sub>—(leggja ofan segl), 331<sub>27</sub>—reef sail (hefla segl), 355<sub>8</sub>—let sail fly from the reefs (hleypa heflum úr segli, *lit.*, to let loose the furling lines of a s.), 355<sub>22-23</sub>—topped sails (hýnd segl), iii.

27<sub>8</sub>SHED, *see* Boathouse.

SHIPBUILDING: details thereof supplied only in the case of the 'Long Worm:' slips (bakka-stokkar) on which the keel was laid, i. 343<sub>7</sub>—smiths employed: for joining (fella), for chipping (telgja), for smiting rivets (slá saum), for flitting timbers (flytja víðu), 343<sub>11-12</sub>. A distinction, which does not appear in the translation, is drawn in the original

between stafna-smiðr, which literally means : smith of the stems, and hofuðsmiðr : master-smith. The former was clearly a shipwright, to whom was assigned the charge of constructing the whole framework of the ship, firmly attaching the stem and stern posts to the keel by means of the all-important dead-woods, and securely fixing the rib-arrangement to the keel ; the latter, judging from the incident through which Thorberg Shave-hewer advanced to the position, seems to have been, practically, a general superintendent, 343<sup>9-10</sup> 21-344<sup>25</sup>. In this connection we have to amend the words: 'But now when they were gotten to the free-board' to : 'But now when they came to the planking of the ship (enn er þeir báru skipit borði). The point is important in so far as it shows that the stafna-smiðr was independent of the hofuðsmiðr. For, when the planking, or putting on the skin, began, Thorberg, having done his allotted work, could absent himself for a long time, 343<sup>10-19</sup>.

SHROUDS (reiði), ii. 331<sup>21</sup> should rather read rigging, q.v.

SINEW (sin, n., material of sinew, sinew-thread, dat. sini), the material by means of which some Finns, *i.e.*, Lapps, riveted together the boards of two cutters which they built for Sigurd Slembi-Deacon up in the extreme north of Halogaland, 1138, apparently the last instance on record in Scandinavia of the survival of the coracle-building method, iii. 356<sup>30-33</sup>—these cutters, tradition will have it, beat all other ships in speed, 357<sup>12-17</sup>.

STARBOARD, in the phrase 'More to starboard' (meir á stjórn, short for meir á stjórnbörða), stjórn meaning both steering and rudder, and the rudder being fixed to the right-hand side buttock of the stern, that side of the ship was called stjórnbörði, lit. star-boarder, iii. 211<sup>7</sup>.

STAYING-BOARD (hófða-fjol), a piece of panelling at the back of the helmsman, i. 371<sup>12-13</sup> cf. Head-board.

STEERING with oars (stýra með úrum), *see* Oar.

STEM (stafn, but plur. STAFNAR, stems = stem and stern, iii. 253<sup>12</sup>), the extreme part of the prow, q.v., i. 98<sup>80</sup> iii. 40<sup>16</sup> 131<sup>5</sup>. A more definite term is 'fore-stem' (framstafn), 4<sup>1</sup><sub>30</sub>.

STEM-MEN (stafn-búar), the warriors that occupied the ex-

- treme space in the stem or prow as well as those who had their station on the fore-castle, and who were the most valiant of the fighting force on board, i. 98<sup>27-29</sup>
- STERN (skut-stafn), iii. 403<sup>27</sup>
- STERN-MOORINGS (skutfestar), iii. (403<sup>27</sup>) 407<sup>30</sup>
- STRAIT-HOLD, *see* Mainhold.
- TACKLE (strengir), in the kenning: steed of tackle = ship, ii. 59<sup>15</sup> (stag) iii. 27<sup>8</sup>
- TAR (bráð), boiled pitch, ii. 270<sup>10</sup>
- TENT (tjald), the awning which was rigged over a certain part, or over the whole of a ship, when in harbour, and was struck on the ship's going to sea or into action, i. 248<sup>21</sup> ii. 321<sup>7</sup> cf. iii. 88<sup>25-26</sup> *See* Tilt.
- THOLE (hár), the thole-pin, hence THOLE-MAN (háseti, one seated by the thole-pin or rowlock), oarsman, rower, ii. 51<sup>15</sup> iii. 130<sup>27</sup>
- THWARTS (innviðir, lit. inside timbers, possibly referring to ribs and cross-beams (bitar) as well as to the thwarts), iii. 253<sup>11</sup>
- TILLER (hjalmunvolr, lit. helm-pin), stuck into a square hole in the neck or stock of the rudder, and moved by the right hand of the helmsman away from or towards his person, according as porting or star-boarding the rudder was required, i. 295<sup>18</sup> iii. 225<sup>7</sup> We have used it somewhat loosely for stýri = rudder, i. 69<sup>7</sup> 279<sup>25</sup> ii. 239<sup>11</sup>
- TILLER, ii. 51<sup>4</sup> not an exact rendering of stýrihamla, which was the loop round the neck of the rudder, which kept it in a fixed position to the gunwale. *See* Rudder.
- TILLER-HEAD, or rather RUDDER-NECK (stýrishnakki), the stock of the rudder, i. 371<sup>7</sup>
- TILT (tjald) = Tent, above. Long tilt (langt tjald), a tilt rigged along the whole or the greater part of the ship, iii. 130<sup>12</sup>—cast, sweep off tilts (kasta af sér tjöldum), ii. 217<sup>22</sup> 263<sup>17</sup>—strike tilts (bregða tjöldum), 265<sup>26-27</sup>—(reka af sér tjöld), 265<sup>30</sup>—(reka af tjöld), i. 364<sup>9-10</sup>—(láta af tjöld), ii. 268<sup>23-24</sup>—(færa af tjöld), iii. 276<sup>7</sup>—unship the tilt (taka af tjöld), i. 332<sup>1</sup>—(tjöld fara af skipum), ii. 362<sup>30-31</sup>—suitable gift for a king, ii. 244<sup>17</sup>—tilts used for roofing in booths at a Thing in Thorshaven, 305<sup>1</sup>
- VANE (veðr-viti = wind-pointer), ii. 331<sup>23</sup>; gilded vane, 332<sup>8</sup>

VAT (fat), a cask containing such necessaries, fluid and solid, as were needed by the crew of a ship, iii. 20<sub>12</sub>  
 WORK (rausn) = forecastle, q.v.

- SHIP-FUNERAL, King Haki's, described, i. 40<sub>15-24</sub>  
 SHIPPING in Tunsberg of great importance already in Harald Hairfair's days, i. 105<sub>9-11</sub> 134<sub>20-24</sub> and continued so even through the reign of Olaf the Holy, ii. 127<sub>7-12</sub> 210<sub>23-29</sub> 249<sub>12-14</sub>  
 SHIP-RATH, -RATHE (skipreiða, lit. ship-outfit), a name for each of the about 260 maritime districts of Norway, on the householders of which, by a law promulgated by Hakon the Good, it was incumbent to fit out a man-of-war for the king's service when he called out a leiðangr or naval levee, i. 173<sub>25</sub> 174<sub>2</sub> ii. 288<sub>18</sub>  
 SHOE-SWAIN (skósveinn), a page, a valet, iii. 82<sub>5</sub>  
 SHOOTING from the bow with great precision, i. 37<sub>19-22</sub> iii. 224<sub>1-9</sub> 330<sub>13-20</sub>—s. spears with both hands at once, ii. 464<sub>23-29</sub>  
 SHOOTING FIRE (skoteldr), explosive fire-works, used at the Hippodrome in Constantinople, ab. 1100, iii. 260<sub>22</sub>  
 SHRIVE (skripta), a ceremony to which a condemned criminal must submit before being allowed to listen to high mass from outside of the church, ii. 227<sub>4-7</sub> 12-15  
 SHRINE (skrín), done with gold and silver, containing the holy relic of K. Olaf Haraldson, described, iii. 16<sub>3-11</sub>—guarded and the keys of it kept by K. Magnus the Good, 87<sub>23-28</sub>—kept in Clement's church, 93<sub>6-7</sub>—later in Olaf's church, while Mary's church was building, 105<sub>6-8</sub>—locked for the last time by K. Harald Sigurdson in 1066, and the keys thrown into the river Nid, 163<sub>10-14</sub>—from Mary's church it was moved by K. Olaf the Quiet to Christ's Church and placed over the altar, 195<sub>14-16</sub> 21 22 196<sub>8 10 11</sub> 237<sub>23 25</sub> 303<sub>5</sub>—Svein Wolfson, being invested with earldom over Denmark by K. Magnus the Good, delivers his oath of fealty with hands laid on a shrine containing holy relics, 31<sub>6-8</sub> 12-16—shrines carried in funeral processions, 69<sub>32</sub> 70<sub>1</sub>—shrine given by K. Eric Ever-minded to Cross Church, Kings' Rock, 309<sub>31</sub> 310<sub>1</sub>—the shrine of Hallward the Holy in Oslo miraculously heavy and light, 352<sub>11 19</sub>—brought to Raumrealm, to save it from capture by the Danes, and kept there for three months (1137), 352<sub>31</sub> 353<sub>1</sub>  
 VI.

- SHROUDS (skruð), accoutrement, armour, 'byrnies,' iii. 175<sub>12</sub> cf. the statement in the prose narrative: 'the men left their byrnies,' *i.e.*, on board ship, 170<sub>26</sub>
- SIDE (síðr), of articles of dress, long, reaching far down the body, iii. 294<sub>31</sub>
- SILVER (silfr), as currency: poured in through one of the three windows of Frey's mound as 'scat,' i. 23<sub>21</sub>—weighed (vegit), good in quality, ii. 92<sub>2</sub> while the burnt (brent) was refined, iii. 14<sub>20</sub>—ten marks of s. (perhaps weighed), paid as land-dues, q.v., for one ship arriving in Norway from Iceland, ii. 95<sub>2</sub>—great wealth of s. (probably mostly weighed), appropriated by Olaf Tryggvison from Raud the Strong, i. 333<sub>11-12</sub>—silver plundered in western viking-raids, iii. 124<sub>10-24</sub>—relation of weighed (current) silver money to refined ditto as 3 : 1 in Iceland in the ninth century, *see* Scatpenny. But even this silver must be refined before an ornamental personal present could be made of it, cf. 'men took counsel to get smiths to refine the silver' (réðu menn þat af at fá smiða til at skíra silfrit), 219<sub>9-10</sub>—silver enormously debased in common circulation in Faroe ab. 1027, ii. 306<sub>33-30730</sub> From Archbishop Eystein's arrangement in 1157 with the people of his diocese that payments of archiepiscopal dues should be made in 'silver-proof' ounce (silfr-metinn eyrir), and not in a 'fine-proof' one (sakmetinn eyrir), on the ground that the latter, although it was a legal payment to the king's treasury, amounted to only one half of the value of the former, shows that at that time the currency of the country was debased to the amount of fifty per cent, iii. 456<sub>23-45710</sub> 461<sub>28-4624</sub>—silver, as pocket money, ii. 92<sub>1-2</sub> 126<sub>1</sub>—as ornament for idols, ii. 205<sub>8-14</sub> 206<sub>23-26</sub> 208<sub>14-19</sub>—adorning an altar-piece of Byzantine workmanship, iii. 309<sub>20</sub>
- SILVER-BOWL (silfr-kálkr), a cup used at drinking by pairs (man and woman together), i. 59<sub>22-27</sub> 60<sub>4-17</sub>—(silfr-bolli) a basin on the lap of Jomali, the god of the Biarms, filled with silver-pennies, ii. 262<sub>5-9 14-15</sub>
- SILVER-DISH (silfr-diskr), carried on his person by the highwayman Arnliot Gellini, and made present of by him to K. Olaf the Holy, ii. 300<sub>5</sub> 301<sub>31-33</sub> 302<sub>9</sub> 415<sub>26-27</sub>
- SILVER-PENNIES (silfr-penningar), *see* Penny.
- SINGLE COMBAT (einvígi), a literal translation, but meaning

- that one man alone fought with twelve and slew them all, i. 81<sub>12</sub>
- SINGING PSALMS, *i.e.*, the psalter, while journeying on horseback (Olaf the Holy), ii. 232<sub>5-6</sub>—singing over water (benedictio fontis) on Washday (Saturday) before Easter (in Iceland), iii. 339<sub>20</sub> cf. Water—singing by a servant maid at her handmill so fair as to catch a king's heart, 373<sub>7-8</sub>
- SITTING OUT (sitja úti), to spend a night out on cross-ways amidst invocations to the powers of darkness to reveal secrets or tender counsel, iii. 424<sub>5-12</sub>
- SKALDS (skald), *see* Poets.
- SKIN-CHANGING JOURNEY (hamfor), journey undertaken by a wizard who by magic art could change his shape into that best suited to the purpose, i. 268<sub>22-269</sub><sub>21</sub>
- SKINS, white (hvít skinn), ermune lining for a king's robes of state, iii. 86<sub>32</sub>
- SKINKERS (skenkingar), not quite an exact translation, skinker meaning the cup-bearer, but skenking the act of cup-bearing and pouring out, ii. 159<sub>9</sub>
- SKIRT (skaut), of a cloth, meaning really the cloth itself, in the technical phrase, to bear lots into skirt (bera hluti í skaut), to throw lots, which are to be drawn, into a cloth held in the hand like a purse, iii. 61<sub>11-12</sub> 16 22
- SLAUGHTER-WETHER (slag-sauðr), a sheep slaughtered for regaling Icelandic households in autumn when all hay-making work has come to an end (while the toðugjöld is a domestic feast, of similar kind, when the haymaking of the cultivated homefields is finished), ii. 409<sub>20-24</sub>
- SLAVES, bond-folk (ánauðigt folk), do shepherds' duty, i. 49<sub>13-15</sub>—Olaf Tryggvison and Thorgils Thorolfson sold for slaves for 'a right good he-goat,' 229<sub>13-15</sub>—and later on Olaf was disposed of for the price of a good cloak, 229<sub>15</sub> 16 *See* Thrall.
- SLAVE TRADING in Estland, i. 229<sub>5-17</sub> 300<sub>15-29</sub>
- SLEDGE-ROAD (akbraut), along which winter-travelling was effected in Jamtland, ii. 301<sub>23</sub>
- SLEIGH (sleði and skíðsleði, *i.e.*, a sleigh, the beams of which turn up in front like snow-shoes, skíð), used by hunters for carrying the proceeds of the chase, ii. 156<sub>23</sub> 27 157<sub>7</sub>—a larger kind, used for carting corn and for travelling purposes, 279<sub>14</sub> 25

- SLEUTH-HOUNDS (spor-hundar, spoor-hounds, blood-hounds), ii. 296<sub>27</sub>—quaint idea of their intelligence, 298<sub>11-17</sub>—  
iii. 304<sub>3-5</sub>
- SLINGER (Slöngvir), a pet horse of King Adils of Upsala, i. 50<sub>24</sub>
- SMALTS (smelt), sort of enamel, iii. 309<sub>30</sub>
- SMITH'S WORK (smíð), K. Olaf the Holy deft and skilful in all kinds of, ii. 4<sub>24</sub>
- SNOOT-ANVIL (nef-steði), an anvil one arm of which tapers into a round prolongation, i. 280<sub>6-9-12</sub>
- SNOW-SHOES (skíð), Einar Thambarskelfir better skilled at snow-shoeing (skíðfœrr) than any man, ii. 22<sub>21-22</sub>—Finn the Little best skilled of men on snow-shoes (kunna víð skíð), 126<sub>14</sub>—skíð used in winter-hunting, 156<sub>20</sub>—Arnliot Gellini's snow-shoeing, 299<sub>21-32</sub>—(andri or ondurr, pl. andrar, this seems to have been the name that Norwegians gave to the snow-shoes of the Finns, *i.e.*, the Lapps, and may be a Lapp word) occurs only in the phrase, 'Snowsome it sniffeth, lads, quoth Finns, had snow-shoes for sale,' by which Sveinki probably meant to convey to his following a warning to this effect: the outlook is stormy, get ready for it, iii. 216<sub>1</sub> The interpretation in the Dict. misses the point.
- SONG (söngr), probably = chant, i. 336<sub>30</sub>
- SONG-HOUSE (songhús), the choir or chancel in a church, iii. 369<sub>24</sub>
- SOOTH-SAYER (spámaðr), a hermit in the Scilly islands endowed with the gift of prophecy, who converted Olaf Trygvíson to Christianity, i. 262<sub>19-264</sub><sub>12</sub>
- SORCERY (fjölkyngi, lit. manifold knowledge), i. 19<sub>3</sub>—spread into the world from the As-folk, 19<sub>18-20</sub> Cf. Wizardry.
- SOUL-BOOTING GIFT (sálu-gjöf, sálu-bót), offering for masses to be said for the repose of souls (honorarium missae); many marks of silver given for the purpose in favour of his enemies just before the battle of Sticklestead by Olaf the Holy, ii. 406<sub>19-407</sub><sub>1</sub>
- SPAEDOM (spá), foretelling, prophesy, iii. 94<sub>24</sub>
- SPARROW (sporr), a pet of K. Day the Wise, who understood the 'speech of fowl' (fugls rodd); it told the king many tidings, and flew from land to land; the killing of it signally avenged by the king, i. 31<sub>30-32</sub><sub>32</sub>



SPARTH, *see* Stake.

SPEAKER-AT-LAW (*logsögumaðr*), the highest office-bearing person in the Icelandic commonwealth; his principal duty was to 'say up,' *i.e.*, publicly to recite, the whole body of the law during his triennial tenure of office. A chronologically arranged series of these office-bearers in Iceland first composed by Ari the Learned, i. 5<sub>23</sub> References to, ii. 69<sub>11-12</sub>

73<sub>10</sub> 135<sub>26</sub> 245<sub>9</sub> 249<sub>21</sub> In Faroe, 246<sub>19</sub> 269<sub>8</sub> 304<sub>24</sub> 309<sub>8</sub>

SPEAR-POINT (*geirs oddr*), to mark one's self with, when dying, a ceremony instituted by Odin, i. 21<sub>22</sub>—in that manner Niord devoted himself to Odin, 22<sub>18-20</sub>

SPELL, SPELL-CRAFT (*seiðr*), incantation, enchantment, a 'mystery' or ceremony accompanied by chanting (*galdr*, from *gala* to crow, chant) for the purpose of working harm to man in a preternatural manner. Spell-craft originated with the Vanir, and Freya, the daughter of Niord, was the first to teach this magic art to the Asfolk according to the fashion of the Vanir, i. 14<sub>21-24</sub>—Odin was a master of this art, 18<sub>27</sub> 19<sub>8</sub> 7-12—but the performance of 'spells' was accompanied by so much 'lewdness' (*ergi*=obscenity) that it was considered disgraceful for men to practice the ceremony, and therefore it was taught to the temple priestesses, 19<sub>8,7</sub>—Witchwife Huld's spell-work on K. Vanland and his descendants, 27<sub>2</sub>-28<sub>26</sub> cf. the fate of K. Agni, 33<sub>8</sub>-34<sub>29</sub> *See* also Sorcery and Wizardry.

SPELL-WORKERS (*seiðmenn*, s. *seiðmaðr*), i. 38<sub>1</sub> 133<sub>8</sub>

SPORTS and masteries (*leikar*, *íþróttir*): Alf, son of K. Yngvar, and Ingiald, son of Road-Onund, had a *sveina-leik*, boys' play, with two sides pitted against each other, but no details are given beyond a hint that it was a game of strength, i. 55 18-22—climbing mountain-precipices, i. 340<sub>18-25</sub>—walking along the oars of a ship while being rowed, 340<sub>20-27</sub>—playing with three hand-saxes (small swords) so that one was ever in the air while one hilt was ever in the hand, 340<sub>28-29</sub>—striking with a sword equally deftly with either hand, 340<sub>30</sub>—shooting with two spears at once, 340<sub>30-31</sub> ii. 464<sub>27-29</sub>—swimming, 335<sub>25</sub>-336<sub>21</sub> ii. 4<sub>28</sub> iii. 280<sub>6-10</sub> 299<sub>18</sub>-300<sub>8</sub> 341<sub>10</sub> 18-16 364<sub>8-11</sub> 444<sub>4-6</sub>—swiftness of foot such that no horse could overtake the runner, ii. 126<sub>11-18</sub> iii. 297<sub>18-14</sub> 17-19 20-299<sub>8</sub>—skating on ice-bones (*isleggir*, leg-bones of animals on which, by pushing

one's self forward by means of an iron-spiked stick, one may slide over ice at a very quick pace), 280<sub>10-13</sub>—skill in managing the bow, i. 371<sub>4-9</sub> ii. 22<sub>17-21</sub> iii. 280<sub>14-20</sub>—snow-shoeing, q.v., 280<sub>20-22</sub>—hunting with hawks and hounds, ii.

140<sub>28-141</sub>

**SPRINKLING** a new-born child with water (ausa vatni) on giving a name to it: Queen Ragnhild bore a son (ab. A.D. 849), and he was sprinkled with water and named 'Harald' (Hair-fair), i. 85<sub>3-5</sub>—Duke Guthorm sprinkled the eldest son of King Harald (Hairfair) with water and gave him his own name, 114<sub>32-115</sub>—'now the wont it was then (ab. A.D. 919) concerning the children of noble men, to seek carefully one who should sprinkle the child with water and give it a name,' 138<sub>8-11</sub> 18-20—K. Harald Hairfair sprinkles a grandson with water and gives him his own name, Harald (Greycloak), 142<sub>27-30</sub>—K. Hakon the Good performs the same ceremony on the son of Earl Sigurd of Ladir, 161<sub>5-9</sub>—Eric, son of Earl Hakon, was sprinkled with water and given name immediately after birth, 209<sub>17-18</sub>—Astrid, with few people about her, gives birth to Olaf (Tryggvison) in a holm in a lake and the child is sprinkled with water and named, 223<sub>20-21</sub>—Hrani the Wide-faring sprinkled Olaf (the Holy) with water immediately after birth, 287<sub>16-17</sub>

**SQUIRREL** (fkorni), hunting of, ii. 156<sub>25-157</sub>

**STAFF** (stafr), walking-stick: K. Sigurd Sow's, with a forgilded knob of silver and a silver ring in it, ii. 35<sub>16-17</sub>—(bagall, Lat. baculus) a bishop's crosier, 205<sub>23</sub> 28-30—(geisl) a stock used by travellers on snowshoes for steadying and pushing one's self forward, 299<sub>25</sub>—(refði) elsewhere translated 'cudgel' and 'rod,' see Cudgel.

**STAFF-CARLES** (staf-karlar), beggars, ii. 444<sub>15</sub>

**STAKE** (stik), a stake or pale used for staking (stika) a river so as to make it impassable for ships, i. 109<sub>16</sub> 29 iii. 403<sub>27</sub> 28  
406<sub>21</sub>

**STAKE OF WOOD** (rudda), 'which some men call a club,'  
ii. 206<sub>9-10</sub>

**STAKE** (sparða), really an Irish war-axe (with a curved blade?), a 'sparth,' ii. 177<sub>27</sub> iii. 242<sub>18</sub>

**STALL** (hjallr), the stand on which stood the image of Thor in Gudbrand a Dale's Temple, ii. 205<sub>13</sub>

STANDING STONES, *see* Stones.

STEWARD (ármaðr), over a royal manor whose duty it was, amongst others, to provide banquets at such manors for the king when travelling through the land, i. 195<sub>31</sub> 213<sub>14-16</sub> 26 216<sub>16</sub> 279<sub>1</sub> 283 iii. 291<sub>14</sub> 422<sub>3</sub>

STEWARDSHIP (ármenning), the office of such a steward, i. 354<sub>13</sub> ii. 230<sub>1</sub> 338<sub>20</sub> iii. 7<sub>22</sub> The 'stewardship' (umboð) with which K. Olaf the Holy invested Kalf Arnison in Upper Thrandheim was probably an administrative and fiscal office, ii. 199<sub>6</sub> as was also the sýsla which so frequently is mentioned in connection with ármenning, and we have generally translated by bailiffry, q.v.

STONE-KETTLE (steinketill), used for making in it a decoction of medicinal plants, ii. 441<sub>20</sub>

STONES (steinar), when of the size of rocks, habitations of dwarfs, i. 26<sub>0-21</sub>—standing stones (bauta-steinar), raised over men of mark (inscribed, generally, with a short obituary notice in runes), i. 419<sub>22</sub> 201<sub>5</sub> 27<sub>20</sub> 30<sub>13-14</sub> 180<sub>28-24</sub>—Odin informs Olaf Tryggvison that the standing stones in the neighbourhood of Ogvaldsness were raised in memory of the mythic King Ogvald, 315<sub>15</sub> cf. Stones under Weapons, 2.

STORY-LAYS (sogukvæði), dealing with persons and events, which tradition regarded as truthful records of history, used by Snorri as sources for his narrative, i. 316-19

STORY OF THE SKIOLDUNGS (Skjoldungasaga), a lost Saga of the 'Scyldings,' an early Danish race of kings, quoted in support of Snorri's statements in regard to the battle on the ice of the Lake Vener between Adils and Ali, and adduced as the source of the story of Rolf Kraki's visit to Upsala, i. 50<sub>15-21</sub>

STRAND-HEW, *see* the following.

STRAND-SLAUGHTERING (strandhogg, strandarhogg), killing on the strand of live stock robbed for the purpose of provisioning a viking ship or fleet, i. 49<sub>13</sub> 118<sub>2</sub> 122<sub>19-20</sub> 266<sub>26</sub> iii. 43<sub>5</sub> 10 239<sub>28</sub> 30 240<sub>6</sub> 15 241<sub>7</sub>

STRATAGEMS: Egil Wooolsark's at the battle of Rast-kalf, i. 177<sub>9-38</sub>—Olaf the Holy's when penned up in the Malar water by iron chains across its outlet, the Stocksound, ii. 7<sub>12-8</sub> 8 10-26—also when he prepared to destroy London Bridge, 14-6 15<sub>2</sub>; and when he caused Earl Hakon Ericson's cutter to

capsize in Saudungssound, 30<sub>28</sub>-31<sub>20</sub>—Earl Svein Hakonson's, to elude K. Olaf, 49<sub>11</sub> 24—Olaf the Holy's at the Holy river against K. Knut, 320<sub>13</sub>-322<sub>7</sub>—Harald Sigurdson's various war stratagems, iii. 64<sub>5</sub>-65<sub>2</sub> 65<sub>5</sub>-66<sub>7</sub> 66<sub>10</sub>-67<sub>8</sub> 19-70<sub>21</sub> 100<sub>21</sub>-101<sub>24</sub>—K. Sigurd Jerusalem-farer's against the Moors in Forminterra, 252<sub>18</sub>-254<sub>22</sub>—Erling Askew's against Hakon Shoulderbrood in Tunsberg, 439<sub>7-28</sub>

STRAW (*strá*), used for covering of floors in Norwegian halls, winter and summer, from K. Olaf the Quiet's days, ii. 192<sub>8,9</sub>

STRAW-BED (*pall-strá*, lit. *dais'-straw*, or *bench-straw*), a common sort of bedding in early times; to die on such a bed, instead of falling in battle, a dreaded matter, i. 176<sub>19,28</sub>

SUNDAY (*sunnudagr*, O.E. *sunnandæg*), first observed as a Sabbath day in Norway by K. Hakon the Good, i. 164<sub>2</sub>

SUICIDE: Haki the berserk falls on his own sword on being robbed of Ragnhild, d. of K. Sigurd Hart, i. 82<sub>26,30</sub>

SUN darkened in the clear heavens at the battle of Sticklestead.

In the year 1030 there was an eclipse which in the latitude of Sticklestead was nearly a total one. It happened on Monday, the 31st of August, which therefore must be the day of the battle, and not Wednesday the 29th July, as the sagas aver, if the eclipse happened indeed during the battle. But it is possible that the Norwegian ecclesiastical tradition arbitrarily transferred the eclipse to the date of the battle in order to enhance the solemnity of the martyr's last hours. This is made probable by the stanza, ii. 431<sub>4-12</sub> adduced from the memorial drapa on Olaf, which Sigvat composed some fifteen years after the battle, where he distinctly states he heard *iz the east, i.e.*, in Norway, that the portent of the darkened sky happened on the day of the battle. Munch, 'Det norske Folks Historie,' i. 2, p. 786 and n. 2, supports the view that the battle was fought 31st August, but his arguments are not convincing. When, in connection with this point, Munch takes *natalitium* in 'Breviar. Nidrosiense' to mean Olaf's earthly birthday, and *festivitas* (Adam of Bremen, ii. 59) in 'agitur festivitas ejus 4 Kal. Aug.' to mean not death-feast, but, presumably, birthday feast, it may be observed that *natalitium festum* is the birthday feast of a saint, *i.e.*, his death day, on which he was born to his heavenly life, and *festivitas* is the ecclesiastical celebration of that birthday.

- SURETY (*fasta*), bail accepted as a guarantee for an accused person's appearance at, and performance of, a decreed ordeal, ii. 273<sub>7</sub>
- SWAIN (*sveinn*), a personal attendant, a valet, iii. 20<sub>10</sub> cf. Shoe-swain.
- SWIMMING (*sund*), *see* Sports.
- SWINE (*svín*), ii. 338<sub>26</sub>
- SWINE-FLESH (*flesk*), bacon, an article of fare on board a man-of-war, iii. 101<sub>7</sub>
- SWINE-STY (*svína-bæli*): Thorleif the Sage cures Halfdan the Black of dreamlessness by persuading him to sleep one night in a swine-sty, i. 84<sub>7-10</sub>—a swine-sty at Rimul Earl Hakon's last hiding-place, 294<sub>17-19</sub> 296<sub>10</sub>-297<sub>21</sub>
- TABLE (*borð*), *see* Borð, under main heading 'House.'
- TABLE-ARRAY, table service, table-cloth. *See* Borðbúnaðr, borðdúkr, under main heading 'House.'
- TABLES, playing at (*teffa*), the game may possibly have been chess, q.v., iii. 339<sub>3-16</sub>
- TABLE-SWAIN (*skutilsveinn*), well-born man in waiting at the king's table, iii. 290<sub>11</sub>
- TACTICS: Emperor Otto's, in turning the Danish position at the Danework, i. 257<sub>12-19</sub>—Harald Sigurdson's at Stamford-bridge, iii. 172<sub>10-30</sub>
- TAILLAGE (*álogur*, lit. imposts), state or imperial taxes, ii. 275<sub>17</sub>
- TARWOOD (*tyrviðr*), pitch-pine, i. 40<sub>18-19</sub>
- TELLING UP OF FOREFATHERS (*langfeðgatal*), genealogy of kings or other people of high birth going back to antiquity, which Snorri says he drew upon for his work; it seems probable that he had in his mind chiefly the genealogies of the three great races of rulers in the north: the Skioldungs in Denmark, Ynglings in Sweden and Norway (*Ynglingatal*), and the Haloga race, or Earls of Ladir descended from Sæming, Odin's son (*Haleygjatal*), i. 318
- TEMPLE, GODHOUSE (*hof*), reared by Odin at Ancient Sigtown, i. 16<sub>23</sub>—Frey raised a great temple at Upsala, endowing it with all his wealth, 22<sub>20,28</sub>—temple of Ladir, 165<sub>12</sub> 166<sub>6</sub> 169<sub>5</sub>—destroyed by Olaf Tryggvison, 309<sub>6,12</sub>—temple of Mere in Upper Thrandheim, 170<sub>11-29</sub>—its idols destroyed by the same king, 320<sub>21</sub>-321<sub>8</sub>—the sons of Eric Bloodaxe destroy

- temples and break up feasts of blood-offerings, 201<sub>17-18</sub>—but Earl Hakon ordered temples and blood-offerings to be restored and maintained throughout Norway, 242<sub>5-23</sub>—temple rites, i. 12<sub>15-21</sub> 20<sub>17-20</sub> 165<sub>9</sub>-166<sub>17</sub> 169<sub>14</sub>-170<sub>7</sub>
- TEMPLE PRIESTS (hof-goðar), cf. Diar, i. 12<sub>16-21</sub> 14<sub>20</sub> 16<sub>26</sub>—called Lay-smiths (ljóðasmiðir), because they brought to the North the art of poetry, 17<sub>24-26</sub>—taught by Odin himself, they were next to him in all wisdom and cunning, 19<sub>16</sub>
- TEMPLE PRIESTESS (blót-gyðja, lit. sacrifice priestess, and simply gyðja, id.), appointed under the Odinic rite to officiate at the temple service; the temple priestesses are chiefly noted by Snorri for practising wizardry and sorcery, and for indulging in such lewdness in the performance of the religious mysteries that it was thought 'a shame for men to deal therein,' i. 14<sub>21-24</sub> 19<sub>3-7</sub>
- TENANT (landsbúi), i. 219<sub>18</sub>
- TENT (land-tjald), land-tent, land-tilt, in contradistinction to the ship tent or awning, i. 33<sub>24</sub> 34<sub>5</sub> ii. 364<sub>28</sub> 365<sub>1</sub> iii. 69<sub>3</sub> 68<sub>317</sub> 84<sub>29</sub>—Harald Sigurdson's and Gyrd's dispute about the right of choosing the place for pitching tents when campaigning, iii. 60<sub>10</sub>-62<sub>2</sub>—tent serving for a booth at a public Thing, ii. 309<sub>4</sub>
- TENT-POLE (tjald-stong), i. 34<sub>9</sub>
- THANE (þegn, O.E. þegen, þegn, Germ. degen), a 'liege-man,' a free subject. From the story describing how Harald Hair-fair was unwittingly tricked (not knowing Anglo-Saxon court ceremonial) into committing an act which made him, as it was claimed, a þegn of K. Athelstan, it would seem that a man taking by the hilt a sword reached forth by, or on the behalf of, a king, or a lord of power, thereby declared himself the thane, or 'liege man,' of such a king or lord (this ceremony, if it ever was a ceremony, is just the reverse of what from of old has been the custom, when a monarch finds himself under the necessity of capitulating to the conqueror, or when sword-homage is done to a sovereign, in which cases the sword is handed to the acknowledged superior), i. 138<sub>31</sub>-139<sub>13</sub>—otherwise thane has in 'Heimskringla' the twofold sense of a king's subject generally, embracing all classes of society, 163<sub>1, 19</sub> ii. 242<sub>19-26</sub> iii. 11<sub>9</sub> 23<sub>35</sub> 24<sub>20</sub> 24 191<sub>22</sub> and of a free man, emphasized in the alliterative phrase: thane and thrall (þegn

ok þræll), in respect of general risings of the people for the defence of their rights and liberties, i. 316<sup>24-25</sup> ii. 46<sup>19</sup> 233<sup>13-14</sup>

416<sup>30</sup>

THANE-GILD (þegngildi), the fine which, in the case of manslaughter, was paid to the king's treasury in Norway, þegn, consequently, meaning subject. In Iceland such fines, weregild (manngjöld, bætr) were paid to the relatives of the slain according to an elaborate set of rules. Hence the refusal of the Icelandic Althing, 1027, to pay weregilds to the King of Norway, as Olaf the Holy requested, which would have meant subversion of the constitution of the commonwealth and subjection to the crown of Norway, ii. 275<sup>10-18</sup>

THANE'S WEREGILD, ii. 423<sup>20</sup>-424<sup>1</sup> id.

THING (þing, O.E. þing, O.H.G. dinc, Longob. dinx; origin doubtful). An assembly existing in virtue of traditional custom and law, for the purpose of discharging public business, chiefly of judicial character, within a certain district (folkland), or within a complex of such folklands. When held for one folkland, it was a fylkis-þing, when for a complex of folklands it was a law-Thing, q.v. Both kinds of Things had their fixed meeting-places, which, however, in the case of the folkland Things are seldom mentioned. For the sake of convenience, we group the larger Things first and the lesser *en suite*, in alphabetical order of countries.

#### DENMARK.

THING OF VERBORG, at which, according to ancient custom, the kings of Denmark were elected; as were Hordaknut, ii. 317<sup>14-16</sup> and Magnus the Good, iii. 28<sup>19-23</sup> cf. 92<sup>3-7</sup> Other Things not mentioned.

#### ENGLAND.

Gyda, d. of Olaf Quaran, summons a Thing at which she chooses for husband Olaf Tryggvison, ii. 264<sup>19</sup>-265<sup>26</sup>—Harald Sigurdson has a Thing with the people of York, iii. 169<sup>19-27</sup>

#### FAROE.

THING OF THORSHAVEN, ii. 304<sup>25</sup>-305<sup>30</sup> 306-309<sup>26</sup>; others not mentioned.

#### ICELAND.

ALTHING (alþing): the legislative assembly and supreme court of judicature for the whole country during the common-

wealth, A.D. 930-1264, was held at Thingwall (Þingvellir), some thirty English miles east of Reykjavik, ii. 241<sub>18</sub> It accepted Christianity as state religion, A.D. 1000, i. 354<sub>23-25</sub>—declined K. Olaf the Holy's overtures for a political union of Iceland with Norway, 1024, ii. 242<sub>14</sub>-244<sub>30</sub> cf. 245<sub>3</sub>-246<sub>14</sub>—refused, 1027, to pay to K. Olaf any scat-gift or taillages, such as his ambassador Gellir Thorkelson demanded in his name, 275<sub>6-18</sub> No other Things mentioned.

## NORWAY.

BORG-THING (Borgarþing), held at Borg or Sarpsborg, a fortified market town, founded by Olaf the Holy in 1017 on the northern side of the great river Raumelf by the Sarp fall (ii. 78<sub>28</sub>-79<sub>4</sub>); it was instituted by Olaf the Holy in 1021, and was made up of the four folklands of Grenland, Westfold, Vingulmark, and Ranrealm, which formerly had belonged to Heidsævisting, whence it is called Four-Folks'-Thing, iii. 466<sub>6</sub>—here 'land was sworn' to K. Knut in 1028, as elsewhere, ii. 353<sub>8-11</sub>—it must have been this Thing which Sigurd Woolstring called together 'throughout the Wick' to deal with the case of Sveinki, iii. 214<sub>29</sub>-217<sub>15</sub>—Ingi, son of Harald Gilli, was elected king here, 1136, 347<sub>17-20</sub>

ERE- or ERES'-THING (Eyrarþing), held on the shingly plains on the western side of the mouth of the river Nid, below the ancient Nidoyce. It is chiefly mentioned in connection with elections of the kings of Norway and with legal cases immediately concerning imperial and crown affairs. When fully convoked it represented the eight folklands of Thrandheim, even as did Frostathing for judicial purposes. It is called 'a Thing of all the people' (alsherjarþing), i. 299<sub>4</sub> because in virtue of its purpose and functions, its resolutions carried with them authority over the whole land. It would seem that this was the Thing summoned to elect K. Hakon the Good, 934, i. 149<sub>19</sub>-150<sub>13</sub> 167<sub>18-14</sub>—here Olaf Tryggvison was elected king, 995, 299<sub>8</sub>—Olaf the Holy, although the Thing is not expressly named, 1016, ii. 64<sub>25-26</sub>—Knut the Mighty, ii. 348<sub>29-31</sub>—Magnus the Good, 1035, iii. 71<sub>4-20</sub>—Hakon Magnusson, 1093, iii. 205<sub>10-17</sub>—at this Thing, probably, it was decided that K. Sigurd Haraldson should share equally with his brother Ingi the cost of de-



- fending the realm, 359<sup>18</sup>-361<sup>21</sup>—Eystein Haraldson elected king here, 1142, 368<sup>10-14</sup>—Hakon Shoulderbrood, 1161, 438<sup>20-22</sup>—Magnus Erlingson, 1162, 447<sup>22-24</sup>—Sigurd, son of K. Sigurd Haraldson, 1163, 457<sup>18-19</sup>—here kings' suits and crown affairs were dealt with, iii. 275<sup>5</sup>-276<sup>5</sup>, 359<sup>18</sup>-361<sup>21</sup>, 468<sup>30</sup>-469<sup>25</sup>
- ERNENESS-THING (Arnarnessþing), in Halogaland, doubtful, iii. 273<sup>18</sup>
- FROSTA-THING (Frostuþing), held on the peninsula of Frosta in Strindfolk, on the southern side of Thrandheim-bay. Besides the eight folklands of Thrandheim, its judicial authority also extended over those of Naumdale, Northmere, and Raumsdale, which complex of districts generally went under the title of Frosta-Thing laws (Frostapings lög), iii. 274<sup>10-13</sup>—the law code of Frostathing framed by Hakon the Good, i. 160<sup>29-30</sup>—convened by K. Hakon the Good in order to consider his project of converting Norway to Christianity, 164<sup>30</sup>-165<sup>3</sup>, 166<sup>20</sup>-168<sup>20</sup>—summoned for the same purpose by Olaf Tryggvison, 316<sup>20</sup>-318<sup>3</sup>
- GULA-THING (Gulaþing), held on the shore of the bay of Gula, or rather of its off-shoot inlet Eyvind-wick, which cut into the southern side of the broad peninsula which bounds from the south the mouth of Sognfirth. It represented the folklands of South Mere, Firthfolk, Sognfolk, Valdres, Haddingdale, Hordfolk, Rogaland, and Agdir; and all these districts, when collectively spoken of, went under the territorial designation of Gula-Thing laws (parts) (Gulaþings lög), iii. 207<sup>17-18</sup>—the law code of Gula Thing framed by Hakon the Good, i. 160<sup>27-28</sup>—K. Olaf Tryggvison and the family of Hordakari come to terms at Gula Thing on the adoption of Christianity by the Hordlanders, i. 303<sup>24</sup>-304<sup>13</sup>, 306<sup>3-82</sup>—K. Sigurd Jerusalem-farer's suit against Sigurd Ranison taken to Gula Thing, iii. 274<sup>6-15</sup>
- HEIDSÆVIS-THING (Heiðsævisþing, the Thing beside the 'sea' (lake) of Heathmark, *i.e.*, the lake Miors), held, as Snorri gives to understand, up to the days of Olaf the Holy at a place different from that at which 'ever since' (ii. 210<sup>15-17</sup>) 'it has been holden,' which was Eid, now Eidsvold, a short distance south of the Miors, on the western side of its river outlet, the Verma (Vormen). It

represented the folklands of Gudbrandsdale, Eastern-Dales, Heathmark, Hadaland, Raumrealm and, until Borg-Thing was established, Grenland, Westfold, Vingulmark, and Ranrealm besides. The body of the laws of this Thing was first framed by Halfdan the Black, i. 84<sub>20</sub>-85<sub>2</sub>—such, at least, Snorri gives to understand is his meaning, when he says that K. Halfdan 'set forth the laws of' this Thing, 'as it is written afore,' 160<sub>30-32</sub>—K. Olaf the Holy revised, in 1021, the constitution of this Thing, and sliced out of it the four folklands out of which Borg-Thing was created, ii. 210<sub>15-21</sub>—this probably was the 'Thing in the south-country' at which Harald Hairfair promulgated the division of the realm among his sons, i. 131<sub>8-15</sub>.

HOWE-THING (Haugaping), in Tunsberg, a provincial or folkland Thing for Westfold. It was held on a hillrise immediately to the east of the town, and probably derived its name from the howes which were raised there over Olaf and Sigrod, Harald's sons, whom their brother Eric slew (i. 144<sub>20-26</sub>). This seems to have been the Thing summoned by Olaf Tryggvison in 998 for the purpose of dealing with wizardry, i. 312<sub>18-22</sub>—here, in 1130, Harald Gilli was elected king over half the land, iii. 313<sub>25</sub>-314<sub>7</sub>—at this Thing, it would seem, Erling Askew carried through a solemn judgment in 1162, which condemned Sigurd of Reyf and his followers to the devil, 448<sub>22</sub>-450<sub>5</sub>—summoned, in vain, by K. Valdimar of Denmark, 1165 (with a view to being elected King of Norway), 470<sub>8-10</sub>.

STEIG-THING (Steigarping), the Thing for Halogaland, is probably meant by that Thing which Olaf the Holy's commissary called in Halogaland for a general war-muster, ii. 287<sub>18</sub>-288<sub>8</sub>.

Many Things are mentioned as having been convened and held in this or that folkland, without the meeting-place being mentioned. Some of these may even have been one or the other of those already mentioned; or, like Howe-Thing, have been Folkland Things or even Things of lesser description, such as were Half-Things (hálfu-þ.), Farthing Things (fjórðungs-þ.), Riding-Things (þriðjungs-þ.), *i.e.*, Things for one half, one fourth, one third of a Folkland which, no doubt, had their own appointed meeting-places.

Of these non-localized Things the following were concerned with:

**ELECTION OF KINGS:** Things about the Uplands elect Hakon the Good, i. 151<sub>3-7</sub>—in response to Gudrod Ericson's request to be received as king the 'bonders' of the Wick convene a Thing to elect him (viðtaka = acceptance, reception, not guesting), 342<sub>6-19</sub>—the Upland kings resolve at a Thing in Hadaland to support Olaf Haraldson's claim to the crown, ii. 44<sub>37-45</sub>, 104<sub>9</sub>—he is elected at Things in the Wick, 64<sub>15-17</sub> 75<sub>26-30</sub>—at Things in Upper Thrandheim, 67<sub>8-11</sub>—at Things in Ranrealm, 76<sub>8-77</sub> 81<sub>6-7</sub> 82<sub>5</sub>—at every Thing throughout Naumdale, 190<sub>29-191</sub>—Knut the Mighty is elected at Things about Agdir, 348<sub>8-12</sub>—at Things in every Folkland on his way north to Thrandheim, 353<sub>5-8</sub> cf. Borg-Thing and Ere-Thing—Harald Hardredy chosen king at Things in every Folkland of Norway, iii. 92<sub>30-93</sub>—Sigurd Slembi-Deacon was elected king at a Thing in Hordland, 344<sub>5-9</sub>—Magnus Erlingson elected king at a Thing in Oslo, which may have gone under the name of Oslo-Thing, and have been the Folkland-Thing for Vingulmark, 437<sub>7-10</sub>

The following Things are mentioned as dealing with:

**CHRISTIANITY.** A Thing in Thrandheim called by Hakon the Good, which, probably, was a Folkland Thing, as the bonders referred the business to the Lawthing of Frosta, i. 164<sub>30-165</sub>—Things called by Olaf Tryggvison in the Wick and Agdir, i. 303<sub>16-23</sub>—in Rogaland, 304<sub>16-305</sub> 27<sub>7</sub>—at Drageid in Southmere, 308<sub>18-309</sub> 4<sub>4</sub>—at Mere in Upper-Thrandheim, 319<sub>25-321</sub> 18<sub>18</sub>—about Halogaland, 328<sub>26-329</sub> 2<sub>2</sub>—summoned by Olaf the Holy in every Folkland from Thrandheim south to Kormt in Rogaland, ii. 73<sub>18-74</sub> 3<sub>3</sub>—about Naumdale, 190<sub>29-191</sub> 5<sub>5</sub>—in every Thing-round in Halogaland, 192<sub>12-14</sub>—in Upper-Thrandheim, 197<sub>20-198</sub> 4<sub>4</sub> cf. 196<sub>23-197</sub> 28<sub>28</sub>—in Upper Gudbrandsdale, 200<sub>8-16</sub>—Gudbrand a-Dales calls his people to a Thing to oppose Olaf the Holy's missionary progress, 201<sub>2-27</sub>—The Dales' men blow together a Thing to the same purpose, 203<sub>28-209</sub> 3<sub>3</sub>—K. Olaf calls a Thing at Vang in Vors, 231<sub>21-232</sub> 4<sub>4</sub>—in Valdres, 232<sub>15-234</sub> 4<sub>4</sub>—he calls Things to mend the religious state of the people, as he proceeds south along the land in 1024, 241<sub>3-6</sub>

## THINGS FOR VARIOUS PURPOSES:

Harald Hairfair calls a Thing to make Rolf Wend-a-foot outlaw for all Norway, i. 118<sub>5-7</sub>—Harald Greycloak summons the bonders to a Thing in Vors. As Vors formed one of the four quarters of Hordland, this must have been a Quarter-Thing, 216<sub>1-5</sub>—Olaf the Swede's tax-gatherers summon bonders to sundry Things, ii. 69<sub>98</sub>-70<sub>15</sub>—Bjorn the Marshal was the king's (Olaf the Holy's) spokesman at Things, 88<sub>81-88</sub>—Thing called by a king's steward to inquire into suspected cases of cattle lifting, 338<sub>24</sub>-339<sub>19</sub>—Svein Alfiva's son calls out a general muster at a Thing in Hordland, iii. 8<sub>8-24</sub>—Einar Thambarskelfir advocates at Things the cause of the 'bonders' against the aggressiveness of the king, 107<sub>22</sub>-108<sub>5</sub> cf. 109<sub>8</sub>-110<sub>2</sub>—Finn Arnison calls a Thing of the citizens of Nidoyce in order to allay rebellious commotion against K. Harald Hardredy for the slaughter of Einar Thambarskelfir, 113<sub>8-18</sub>—Skuli the King's Fosterer was Olaf the Quiet's spokesman at Things, 183<sub>19-21</sub>—Gregory Dayson calls a Thing at Kings' Rock, 399<sub>24</sub>-400<sub>4</sub>—Hakon Shoulderbroad at a Thing at Kings' Rock, 400<sub>14-16</sub>—Erling Askew calls a Thing in Hising, at which he punishes with heavy penalties disloyalty to his son, 459<sub>17</sub>-460<sub>11</sub>

ARROW-THING (*orvarping*), a Thing (court) summoned together by the king for inquiring into, and passing sentence in, cases of manslaughter committed on subjects in his personal service (bodyguards, stewards, guests, etc.), ii. 271<sub>9</sub>-273<sub>11</sub> 281<sub>18-22</sub>—the case here in question was the slaying of Thoralf of Dimon, in Faroe, who was of the king's bodyguard, 247<sub>14-16</sub>—and of Thorgeir, a king's steward, 279<sub>22-28</sub>

HOUSE-THING, HUSTING (*húsping*), an assembly called together by the blowing of a trumpet, instead of sending out summons (*þingboð*), to more or less extended countrysides, as was the general custom in the case of other Things. The attendance at such a Thing was chiefly confined to the leader's or commander's following. Generally this Thing had to deal with matters of sudden emergency, and partook more or less of the character of a council of war. Olaf Tryggvison 'let blow up for a House-Thing at Ladir

and all his men went from the ships . . . to the Thing,' in order to over-awe refractory heathens, i. 318<sub>21</sub>-319<sub>22</sub>—Olaf the Holy holds a House-Thing with his host to decide on war or peace with Sweden, in consequence of ignominious treatment by the Swedish king, ii. 142<sub>26</sub>-143<sub>28</sub>—Finn Arnison 'let blow all the mustered host to a House-Thing' at Vagar in Halogaland, in order to inspect weapons and ransack the muster roll of a force called out, ii. 288<sub>10-13</sub>—K. Olaf the Holy's House-Things in the Herisles, 1027, 302<sub>25</sub>-303<sub>8</sub>—K. Onund of Sweden blows to a House-Thing at Barwick to announce the termination of the alliance with Olaf the Holy (1028), 324<sub>5</sub>-325<sub>16</sub>—at another House-Thing the parting of the respective forces of Sweden and Norway was decided upon, 327<sub>28</sub>-328<sub>6</sub>—Olaf the Holy takes council at meetings with his body-guard, and at Hustings with the whole host (of his remaining followers), concerning K. Knut's threatened invasion of Norway, 346<sub>21</sub>-347<sub>8</sub>—Bishop Sigurd's harangue at a House-Thing against Olaf the Holy, 418<sub>3</sub>-419<sub>24</sub>—Magnus the Good blows his host to a Thing (which must have been a House-Thing) to announce his partition of the kingdom in favour of K. Har. Sigurdson, iii. 84<sub>21-26</sub>—K. Har. Sigurdson has a Thing (House-Thing) with his host in Denmark after the death of Magnus the Good, proposing to march to Vebjorg and have himself elected there K. of Denmark, 92<sub>3-25</sub>—K. Sigurd Jerusalem-farer calls a Thing of the men on board his ships lying by the Holm in Thrandheim-firth, announcing his intention to fight with his brother Eystein next morning, 276<sub>6-10</sub>—K. Ingi Haraldson lets blow for a Thing (House-Thing) in the Holme by Bjorgvin, where he exposes the plot of his brothers to depose him, 386<sub>12</sub>-387<sub>8</sub>—K. Eystein Haraldson holds a Husting of his host in Græningsound with a view to preparing for battle with his brother Ingi, 393<sub>23</sub>-394<sub>2</sub>—K. Ingi lets blow all his host for a Husting in the isle of Hising to concert plans for an impending battle with Hakon Shoulder-broad, 404<sub>1</sub>-406<sub>10</sub>—Erling Askew has the king's trumpet blown, and the host he commanded summoned to a Husting, where measures were taken for an attack on Hakon Shoulder-broad, 443<sub>4-15</sub>

Rogation-days' Thing, *see* Ganging-days' Thing, p. 339

ORKNEY.

Thing summoned by Earl Einar Wrongmouth, probably at Þingavollr (Dingwall), in Mainland, ii. 172<sup>19</sup>-173<sup>6</sup>—Things on disputed lordship over Orkney, 179<sub>3</sub>

SWEDEN.

UPSALA-THING (Uppsalaping), a general parliament for all Swedes, held about midwinter, 1. 55<sup>10-11</sup> ii. 99<sup>27-32</sup>—elsewhere Snorri fixes the time of its session to the month of Goe (*i.e.*, Feb. 8-14 to March 9-15, old style), 111<sup>26</sup>-112<sup>2</sup><sub>19-11</sub>—famous proceedings at, in 1019, 118<sub>3</sub>-122<sup>22</sup> 139<sup>27-30</sup>—alluded to as All-Folks' Thing (alsherjarþing), 158<sup>13</sup> *cf.* 160<sup>6-7</sup>

THING OF MULI (Múlaping), according to the statement put in Lawman Thorgnyr's mouth, this Thing was, once upon a time, the scene of the drowning of five kings in a ditch by revolted subjects, ii. 121<sup>28-32</sup>—modern research has failed to verify this name and locality; the prevailing opinion inclines to take 'Múla' for a mistake for 'Mora' (pron. Moora [oo=oo in fool]), a place in the neighbourhood of Upsala, where of old it was customary to elect Swedish kings.

THING OF ESCHEAT (refsiþing, so also Ol. s. helga, 1853. p. 88<sup>10</sup> and A.M. 75, 4° and A.M. 325, 4°, while the Flat. b. ii. 172<sub>1</sub> has refsingarþing, A.M. 61 F° = Fms., iv. 206<sub>1</sub>, refsing, which is an obvious blunder. The Flat. b. reading must be regarded as the genuine as it closely reproduces the Swedish name of the Thing in question, which was ræfsingaþing), 'a Thing held for the purpose of bringing criminals to punishment; by this name was called a Thing which was held twice a year in West-Gautland, and where, probably, the judge of the supreme court of the land executed judgment on behalf of the king.'—Schlyter, 'Gloss. ad Cor. jur. Sveo.-Goth.,' 519<sub>a</sub>. The Thing in question could hardly have been convened within the sphere of the laws of Upland or Swede-realm proper, to the law-code of which the term ræfsingaþing is unknown. It seems probable from the question put to Lawman Emund of West-Gautland by Freywith, ii. 164<sup>25-27</sup>: 'What mind have ye hereover if Olaf Ericson be bereft of life, etc.,' that a

ræfsinga-ping had been summoned for West-Gautland, where the trade of the people suffered ruinous losses from K. Olaf's obstinacy, for the purpose of declaring him of forfeit life and realm. That a war-arrow was employed to accompany the summons to this Thing shows that the intention was to make a formal declaration of revolt. Thing of Escheat is perhaps not a satisfactory rendering of 'refsi-ping,' but it would be difficult to find an English equivalent for it, 162<sub>8-10</sub>

In Jamtland, under Swedish dominion, mention is made of a Thing summoned for the purpose of answering Olaf the Holy's claim to taxes from that province, but no place is mentioned, ii. 294<sub>31</sub>-295<sub>25</sub>—revolutionary bonders hold Things for the purpose of deposing K. Olaf of Sweden, locality not stated, 163<sub>19-21</sub>—discontented Gautlanders convene a Thing (perhaps at Skara) at which they delegate Lawman Emund to plead their cause at the Swedish court at Upsala, 155<sub>11-31</sub>—Queen Astrid convenes a Thing at Hangrar, in the neighbourhood of Sigtuna, which may have been an official meeting-place for a provincial assembly, iii. 410-5<sub>35</sub>

THINGBIDDING (þingboð), a halberd-fashioned instrument cut out of wood, to which was attached a summons to the dwellers of the district to meet in a public assembly. Hence the phrase 'to shear up a Th.' (skera upp þ.) = to cut out, for the purpose of carrying through a countryside according to a defined route (boðleið) this wooden emblem of authority, ii. 200<sub>9-10</sub> 232<sub>22</sub> 295<sub>8</sub>

THINGHOUSE (þinghús), see Council-chamber, p. 320.

THINGLAND (þinghá), the territory over which the authority of a Thing established by custom or law extended, ii. 388<sub>1</sub>

THINGMEN, 1. (þingmenn, þingamannalið), the corps of the body-guard of the Danish kings in England, renowned for valour, ii. 16<sub>27</sub> 17<sub>28</sub> 26<sub>33</sub> iii. 162<sub>17 26</sub> 173<sub>21</sub>—2. (þingmenn), franchized citizens, bonders, 24<sub>17</sub>

THINGMOTE (þingmót), the assembly met at a Thing, iii.

215<sub>16</sub>

THORP (þorp), a village, iii. 259<sub>6</sub>

THORP-DWELLER (þorpari), a villager, villain, peasant. King Olaf's statement that this class of men 'shall know

what is to do both in Skaney and Halland,' refers to the havoc wrought by plunder and destruction of property during the past summer, the repairing of which would give the land population enough to do at home and prevent it answering K. Knut's call to arms, ii. 325<sup>5-8</sup>.

THRALL (þræll, man), FIELD-THRALL (verk-þræll), a slave, a person deprived of the privileges of free men, and treated as a piece of saleable chattel, but, in the case of Norway and Sweden, never occupying the position of a serf, i. 32<sup>16</sup> 44<sup>12</sup> 17-19 228<sup>20-22</sup> 229<sup>12</sup> ii. 160<sup>14</sup>—thralls alluded to as being sacrificed at blood-offerings, i. 319<sup>3-4</sup>—thrall and beasts (man ok bú), a phrase indicative of clean sweep in plundering raids, i. 276<sup>2-8</sup>—Olaf the Holy had many slaves in his household, ii. 68<sup>1-2</sup>—Erling Skialgson's wise and humane treatment of his slaves laid great stress upon as something out of the common, ii. 25<sup>9-21</sup>—his thralls, circumventing a royal ordinance, sell to Asbiorn, Erling's nephew, a shipload of corn and malt, 218<sup>29</sup> 219<sup>3</sup>—the slave being the irresponsible instrument of his master was entrusted with the execution of tasks detested by free men; they were the king's executioners, ii. 226<sup>28-29</sup> iii. 212<sup>17-20</sup>—executors of torture, 323<sup>23-26</sup>—performers of other hateful business, i. 292<sup>9-25</sup> 293<sup>21</sup> 294<sup>20</sup>—hence the opprobrious term, 'king's thralls' (konungs þrælar) for free men who yielded up to the king their inherited traditional privileges, i. 101<sup>28</sup> or who did steward's service under him, ii. 218<sup>13</sup> 231<sup>5</sup> 279<sup>22</sup>—in preference to a thrall offered them for king by Eystein the Evil, the Thrandheimers prefer his dog for the post, i. 161<sup>23-28</sup>.

THRALL-BORN (þrælborinn), of slave descent, of one so born nothing much could be expected, i. 123<sup>2-4</sup>—royal officials so born held in the greatest contempt, ii. 213<sup>21-23</sup>.

THRALL-CHEAPING (mansal), slave-trade in vogue in Wendland, i. 229<sup>5-16</sup> 28-230<sup>9</sup> 300<sup>15</sup> 301<sup>5</sup>.

THRONG-WINTER (múgavetr), the winter 1134-35, when men flocked from the standard of Magnus the Blind in crowds (múgar) to that of Harald Gilli, iii. 321<sup>29</sup> cf. 322<sup>9-10</sup>.

TIME-KEEPING: Sigurd, son of Red, possesses the secret art of knowing the hours of day and night, though no heavenly luminary be seen, ii. 340<sup>11-13</sup>.

TINDER (tundr), lighted by hallowed fire and attached to the



- point of an arrow avails to kill a wizard who was proof to all other weapons, iii. 330<sup>26</sup>-331<sup>8</sup>
- TINDERBOX (eldvirki, lit. firework), made of walnut-shell, with touchwood inside and outwardly done about with wax, iii. 364<sup>21-23</sup>
- TITHE (tíund), K. Sigurd the Crusader swears in Jerusalem to introduce tithes in Norway, iii. 257<sup>26-27</sup>—and carries out his oath, 278<sup>7-8</sup>
- TOFT (tóft), a measured-off piece of ground for a house to be built on, i. 321<sup>25</sup> ii. 64<sup>31</sup> 79<sup>3</sup>
- TOKEN (jartegn), an object passing between sender and receiver of such a nature that the latter recognizes it as a truthful corroboration of the oral message accompanying it, i. 150<sup>26</sup> ii. 89<sup>13</sup> 92<sup>3</sup> 95<sup>17</sup> 27 135<sup>28</sup> 136<sup>12</sup> 151<sup>31</sup> 152<sup>2</sup> 237<sup>15</sup> 292<sup>17</sup> 304<sup>25</sup> 305<sup>4</sup> 389<sup>4</sup>—evidence, i. 275<sup>2</sup> ii. 459<sup>38</sup> iii. 138<sup>22</sup>
- TONGS (tong), gripping tongs (spenni-tong), instrument used in surgery, ii. 442<sup>4</sup> 9 16
- TOOTH (tönn), in the head of a dead man, which must have been a dog-tooth, piercing through the clothes and scratching the skin of a living person, causes death, i. 116<sup>24-28</sup>
- TORMENTS, and other kindred methods of punishment, are particularly noticeable as means employed for the conversion of heathens to Christianity. Olaf Tryggvison mishandled sorely those who gainsaid him in the matter, some he slew, some he maimed, some he drove away from the land, i. 303<sup>5-7</sup>—Queen Sigrid the Haughty he smites in the face and treats with abusive language, 312<sup>0-10</sup>—heathen wizards he invites to a banquet, makes them drunk, and then burns them alive in the banqueting hall, 312<sup>23</sup>-313<sup>8</sup>—Eyvind Well-spring and his company he ties to a rock to be engulfed by the tide, 313<sup>28</sup>-314<sup>25</sup>—he threatens to make human sacrifice of the best men in Thrandheim if they refuse conversion, 318<sup>81</sup>-319<sup>12</sup>—Eyvind Rent-check he puts to death by roasting his abdomen with a hand-basin full of glowing coals, 328<sup>9-20</sup>—on Thorir Hart the king set his dog Vigi and then slew him, 330<sup>15-22</sup>—Raud the Red he tied face upmost to a beam, gagged him, and forced a snake down his throat, etc., 332<sup>80</sup>-333<sup>10</sup>—marvellous pains he laid upon his foes, etc., 341<sup>5-9</sup>—Olaf the Holy's methods followed a similar course: some he drove away from the land, some he let maim of hand or foot,

- or sting their eyes out, some he let hang or hew down, and none did he let go unpunished who would not serve God, ii. 102<sub>11-15</sub>—these proceedings caused early his unpopularity, 103<sub>20-27</sub>—Olvir of Eggja, with very many men, he slew for sacrificing to heathen gods, other men he put in irons, and all the feast-arrayal at Mere he confiscated, 197<sub>15-28</sub>—at Lesiar and Dofrar the best men were laid hands on and given the choice of life or death, according as they should accept conversion or not, 199<sub>18-24</sub>—the men of Vagi, Loar, and Hedale he gave the choice between fighting and abiding fire at his hand or turning Christians, 200<sub>8-14</sub>—obeying the king's summons to meet him at a Thing, the bonders find that in the course of the night the king has taken care to scuttle the boats of those who came by water, and to drive away the yoke beasts of those who came by land, in order to make escape impossible and conversion the surer, 206<sub>12-16</sub>, 208<sub>1-4</sub>—in Valdres he converted the people by burning and plundering their dwellings while they were away from home at a Thing he had summoned them to, 233<sub>17-33</sub>—K. Olaf's own view of his methods of enforcing and maintaining Christianity, 402<sub>32</sub>-403<sub>7</sub>—torments in other cases: Turf-Einar's excruciation of Halfdan High-Leg, i. 126<sub>6-11</sub>—Olaf the Holy's punishments for treason: blinding, cutting out the tongue, maiming, ii. 108<sub>20-22</sub>, 27, 109<sub>11</sub>—putting to death Thorir and Griotgarth, sons of Olvir, 342<sub>30</sub>-343<sub>24</sub>, 344-345<sub>4</sub>—Thora, the widow of K. Magnus Barefoot, cuts out the tongue of a youth for tasting a morsel of her food, iii. 302<sub>10-15</sub>—horrible mutilation of Magnus the Blind, 323<sub>23-26</sub>—and tormenting unto death of Sigurd Slembi-Deacon, 366<sub>12-23</sub>—and Richard the priest, 382<sub>24</sub>-383<sub>12</sub>
- TOUCH-WOOD** (fnjóskr), for lighting fire kept in a walnut shell done about with wax, iii. 364<sub>22</sub>
- TOWN-BOON** (Bæjarbót), the great bell of the Turn-about Drinking Gild in Nidoyce, iii. 192<sub>22</sub>
- TRADE** (kauperðir) to Russia the means of obtaining through the market of Holmgarth costly stuffs, furs, and table service fit for a king's palace, ii. 81<sub>27</sub>-82<sub>20</sub>
- TRADE PARTNERSHIP** (félag), Hall Thorarinson's, Gudleik the Garthrealmers, Karli of Longile's with K. Olaf the Holy, i. 620-21 ii. 81<sub>23</sub>-82<sub>29</sub>, 258<sub>8-15</sub>

TRAP (gildra), for mice, iii. 217<sub>5</sub>

TRAPEZA, *see* under House.

TREATIES: Kings Magnus the Good and Hordaknut swear with twelve the best men of either realm, to a treaty providing that the realm of him who dies first, leaving no male issue, shall be the survivor's lawful inheritance, iii. 112-12—after the battle of Niz Harald Sigurdson and Svein Wolfson come to terms on a treaty of peace to last while both lived, 148<sub>24</sub>-149<sub>8</sub>—Magnus Barefoot's treaty with Malcolm, K. of Scotland, dishonestly interpreted by the former, 224<sub>31</sub>-225<sub>12</sub>—treaty between Sigurd Jerusalem-farer and Harald Gilli, respecting the latter's right to succession in Norway, 296<sub>27</sub> 314<sub>4-7</sub>—treaty between Waldemar of Denmark and Erling Askew, 438<sub>8-13</sub> 465-466<sub>26</sub>

TRENCHER-SWAINS (skutilsveinar), men-in-waiting at the king's table, iii. 193<sub>8</sub> 214<sub>1</sub>

TRIBUTE (gjald), paid by the people of Gotland to Olaf the Holy as sea-king, ii. 8<sub>27-32</sub> 91-2

TROLL-QUEAN, TROLL-WIFE (trollkona), a man-devouring ogress, ii. 300<sub>27</sub>-301<sub>18</sub> iii. 163<sub>20-31</sub> 164<sub>19</sub>—a giantess, in poet. kennings (flagð), 181<sub>31</sub> (gýgr), 193<sub>23</sub>

TROLLS (troll), evil beings, regarded as supernatural agencies of heathenism, annoy Olaf Tryggvison in his missionary journey to Halogaland, i. 334<sub>1-3</sub>—expelled by Olaf the Holy's prayers from their old haunts at the mountain bothies of the Grænings, ii. 366<sub>12-14</sub> 24<sub>30</sub>

TRUMPET (lúðr), *see* Horn.

TUB (ker), for bathing purposes, tilted over (tjaldat yfir), iii. 283<sub>0</sub>

TUN (tunna), a large barrel so made as at one end to contain drink between two bottoms a little apart, the body of it being stuffed full of costly furs, ii. 289<sub>80</sub> 291<sub>16-20</sub>

TURF (torf), used for fuel in Orkney first at the instance of Earl Turf-Einar, i. 123<sub>14-17</sub>

TURN-ABOUT DRINKINGS (hvirfings-drykkjur), *see* Gilds.

TWELVE (tólf), a frequently recurring number in various connections. Twelve ruled supreme as priests and judges in Odin's city, Asgarth, i. 121<sub>6-19</sub>—Svegdir goes with twelve men to seek Godhome and Odin the Old, 25<sub>23-25</sub>—twelve chiefs, according to the best MS., the 'Kringla,' were at the head of

heathen religious rites at Mere in Upper-Thrandheim, A.D. 998 (Worm, Stykar, Kar, Asbiorn, Thorberg, Worm of Lioxa, Haldor + other five; our text makes one person of Asbiorn and Thorberg), i. 319<sub>8-9</sub>—three-and-twenty years later, Thorald informs Olaf the Holy that twelve men have charge of the same affairs up at Mere, ii. 196<sub>32-33</sub>—twelve men always sat in council and judgment with the King of Sweden (Olaf Ericson), 159<sub>17-19</sub>—Gudbrand-a-Dales, the greatest heathen magnate of Gudbrandsdale and adjacent parts, delegates twelve men to accompany his son to Olaf the Holy in order to arrange for a Thing on the religious question of the hour, 203<sub>38-2046</sub>—Olaf the Holy's tax-gathering missions to Jamtland, each consisting of twelve men, 80<sub>15</sub> 294<sub>20-30</sub>—twelve the best men of Norway and Denmark respectively swear to maintaining the treaty of peace made between Magnus the Good and Hordaknut, iii. 11<sub>2-12</sub>—Erling Askew with the King and twelve landed men swears on the day his son was crowned king to keep the law of the land, iii. 464<sub>23-24</sub>

TYNE (týna), to lose, iii. 436<sub>23</sub>

UGSOME (illilegr), savage, ii. 263<sub>5</sub>

UNGILDSOME (úgildr), a person who has committed such crimes as to forfeit the right to wergild when slain, iii.

469<sub>23-24</sub>

UPLAND LAW (upplenzk log), *see* Law.

UPSALA LAW (Upsala log), *see* Law.

UPSALA THING, *see* Thing.

UPSALA WEALTH (Uppsala auðr), began by Frey endowing the temple he had reared there with all his property, real and personal, i. 22<sub>28-231</sub> 26<sub>28</sub>—'so call the Swedes the king's wealth,' *i.e.*, the public treasury, ref. to the days of K. Olaf the Swede, ii. 112<sub>32-33</sub>

VÆRINGS (Væringjar), bodyguard of Byzantine emperors; their manner of keeping watch at night when doing the duty of bodyguard to the emperor in a campaign, iii. 428<sub>27, 29</sub>—Olaf's church in Constantinople upheld by the Værings, 429<sub>17-20</sub> 431<sub>1-5</sub>—miraculous victory won by the Værings over the Wallachians on the fields of Pezina, 429<sub>27</sub> 431<sub>27</sub>—nicknamed by the Greeks the emperor's 'wine-skins,' 430<sub>21-22</sub>

VAGAR-FLEET (Vágaflofi), the fleet of merchant vessels which, in the season, assembled in the harbour of Vagar on the

- south-eastern side of Vágey, in the Lofoden group, for the yearly fishmarket, ii. 238<sup>21</sup>
- VALHALL (Valholl), Odin's great hall into which he gathered those of the fallen in battle whom his Valkyrjur deemed worthy of election to the state of Einherjar, i. 189<sup>10</sup> 191<sup>12</sup>
- VALKYR (Valkyrja, from valr, a collective term for all the fallen in battle, meaning literally, 'the choice,' 'the chosen ones,' by Odin as Valfoðr, father, lord of the elect, the slain host, and kyrja, female chooser—kyr- from kur- the stem of the plur. pret. of kjósa, to choose). Literally, therefore, a Valkyrja is the chooser of the chosen ones. There is probably good reason for the tautology apparently involved in the name. Not all who fell in battle were entitled to the glorious state of the Einherjar; to choose such as were entitled thereto seems to have been the Valkyrjas' business, and in respect of the discrimination they had to exercise, the poet acknowledges that 'wise ways they had' (hygglega létu). With helmet on head, spear in hand and a shield before them, they performed their lord's errands on horseback, riding through the air, i. 191<sup>13-24</sup>
- VAT (ker), for mead, many ells high, at the royal hall of Hleithra in Denmark, in which K. Fiolnir was drowned, i. 242<sup>9</sup> 251<sup>2</sup>—the statement that this vat was 'okat með stórum timbrstokkum' must be understood to mean what the translation says, seeing that oki, pl. okar, are to this day, in the domestic language of Iceland, the cross-fitted beams on which stand large vats containing liquids, the okar serving to protect the bottom of them from rotting by standing in a damp soil.
- VENDETTA. The Icelander Thormod, doing duty on board Magnus Haraldson's ship in the Vener expedition, 1064, on hearing casually mentioned the name of Hall 'Kodran's-bane,' or 'slayer' of Kodran, whose second cousin was Thormod, and the killing of whom happened when Thormod was but one year old, rushes suddenly forth and deals Hall his death-blow, iii. 153<sup>1-8</sup>
- VICTUAL-FINE (vistagjald), forced contribution levied on a subdued country, in the case in question amounting to fifteen hundred ( $15 \times 120 = 1,800$ ) head of cattle, delivered by the inhabitants of the Small-lands of Sweden to Sigurd Jerusalemfarer, iii. 285<sup>23-25</sup>

VIGI, Olaf Tryggvison's favourite dog, bought of an Irish peasant on account of its rare sagacity, i. 267<sub>1-15</sub>—Vigi, take the hart! 330<sub>14-24</sub>

VIKING (víking = viking cruise): we have used this Icelandic feminine term in certain cases for freebooting expeditions undertaken by Northern vikings. According to their objective these sea-rovings were:

WEST-VIKINGS, to the British isles, i. 128<sub>26-27</sub> 132<sub>22</sub> 152<sub>4-11</sub>  
261<sub>15</sub>-262<sub>15</sub> ii. 121<sub>8</sub>-18<sub>17</sub> 79<sub>19</sub> 187<sub>24-29</sub> iii. 111<sub>12</sub> 119<sub>18</sub> 122<sub>21-25</sub>  
123-124 221<sub>12</sub>-225<sub>22</sub>

EAST-VIKINGS, to the littoral of the Baltic, i. 128<sub>21-25</sub> 345<sub>38</sub>-  
348<sub>21</sub> ii. 5-11<sub>4</sub> 65<sub>80</sub>-66<sub>8</sub> 79<sub>20</sub>

SOUTH-VIKINGS, to the continental littoral of the North Sea and the Channel, i. 128<sub>23-26</sub> ii. 117-12<sub>15</sub> 18<sub>20</sub>-21<sub>13</sub>—when these expeditions were planned for only one season, the custom was to return in autumn and rest at home for the winter, i. 36<sub>17-18</sub>

VIKING (víkingr = sea-rover; the latest etymology accounts for vík, from víg, fight; but there is reason to doubt that the termination can ever indicate a man as the -ingr of his occasional work or activity. The older derivation from vík, a sea-inlet (cf. Icel. Breiðvíkingr, Njarðvíkingr), the prowler of sea-inlets, narrow and shallow bays, rivers, etc., seems natural in itself, and to satisfy the sense), freebooter, sea-rover, pirate. Vikings winter out on board their ships (Solvi Klófi), i. 101<sub>6-7</sub> (K. Harald Hairfair), 108<sub>81</sub>-109<sub>10</sub>—even Olaf the Holy proposes to do so, 1028, ii. 324<sub>33</sub>-325<sub>1</sub>—dispossessed magnates in Norway turned vikings and so harassed Harald's kingdom of Norway that he must go west over sea and clear them out, i. 115<sub>10</sub>-116<sub>10</sub>—two of K. Harald's sons 'lie out,' *i.e.*, are away for more than one season, in the Eastlands, 128<sub>13</sub>—Eric Bloodaxe went, at the age of twelve, on an east-south-and-west viking cruise lasting eight years, 128<sub>22-24</sub>—Thorgils and Frodi obtain warships from their father Harald Hairfair, and go to the west and win dominion in Ireland, i. 132<sub>21-25</sub>—vikings and kings of hosts swarmed about Sodor when Eric Bloodaxe went out on his last war-raid, 153<sub>22</sub>—Esthonian vikings infest the Baltic, 229<sub>1</sub>—Earl Eric Hakonson takes to viking life after the fall of his father, and in the course of five years visits various places in and about the

- Baltic, harrying Garthrealm severely, 345<sub>38</sub>-348<sub>21</sub>—Erling Skjalgson habitually went on viking cruises in the summer season, ii. 24<sub>4-5</sub> 25<sub>4</sub>—vikings habitually took up their winter quarters in Christian lands, 81<sub>2-3</sub>—Olaf the Holy put down with stern severity viking habits within his own realm, ii. 370<sub>22</sub>-372<sub>8</sub>—vikings from Wendland, Courland, and elsewhere infest Denmark much in K. Svein Wolfson's reign, iii. 116<sub>21-25</sub>—from the days of Magnus Barefoot, say 1100, the name viking becomes synonymous for evil-doer, iii. 214<sub>5</sub> 250<sub>14-27</sub> 252<sub>10</sub> 400<sub>24-25</sub> 419<sub>18-19</sub>
- VILLEINS (*þorparar*), cottiers, country folk, of but little avail as soldiers, formed the main part of the host gathered against Olaf the Holy at Sticklestead, ii. 417<sub>7</sub> 436<sub>18-21</sub> cf. Thorpdweller.
- VISION (*vitran, sýn*), Olaf the Holy's, ii. 20<sub>16-28</sub> 396<sub>10-32</sub>—Harald Hardredy's, iii. 73<sub>15-17</sub> 28-31
- VOW, 1. (*áheit*), votive offering to a god or a saint, i. 21<sub>28</sub> iii. 124<sub>10-11</sub> 19-28—2. (*heitstrenging*), solemn declaration, accompanied by certain rites, and uttered when the cup of Bragi was drunk, that the vower would perform some daring or desperate deed or else pay with his life for his rashness. Ingiald Evilheart's at Upsala, i. 58<sub>13-28</sub>—Harald Hairfair's, i. 95<sub>1-2</sub>—Svein Twibeard's, 272<sub>5-12</sub>—Earl Sigvaldi's, 272<sub>20-24</sub>—Thorkel High's, 272<sub>25-27</sub>—Bui the Thick's, 272<sub>28-30</sub>—Sigurd Vesetison's, 272<sub>31-33</sub>—Vagn Akison's, 273<sub>1-4</sub>
- WAGER (*veð*), to lay a wager (*veðja*): Thorarin Nefiolfson's against Olaf the Holy's on the ugliness of the former's foot, ii. 134<sub>8-32</sub>—K. Magnus the Blind's against K. Harald Gill's on the latter's swiftness of foot, iii. 297<sub>20</sub>-299<sub>8</sub>—two bodyguards of Harald Gilli lay a wager as to the bedroom he would be occupying on a certain night (the one, namely, in the course of which he was murdered), 342<sub>13-21</sub>
- WAIN (*vagn*), tilted over, a sort of improvised state-carriage for bringing a bride to her future husband, i. 82<sub>23</sub>-83<sub>1</sub>—large wains with battlements used in war by the Wallachians and disposed round their camp as a breast-work, iii. 430<sub>2-11</sub>—this kind of fortification was called wainburg (*vagnborg*), 430<sub>9</sub>
- 431<sub>23-27</sub>
- WAIN-CARLE (*vagnkarl*), a carter, iii. 179<sub>15</sub>
- WAKE (*vaka*), Lat. *vigilia*—1. a vigil, devotional watching and

- praying, iii. 467<sub>8</sub> 468<sub>15</sub>—2. the vigil or eve of a saint's festival, the eve of such a wake, is the evening before the saint's-day itself; eve of Lawrence wake (Lafransvöku aptann) = the vigil of St. Lawrence, or Aug. 9th, iii. 315<sub>30-32</sub>—the eve of Olaf's wake (Olafsvöku aptann), 124<sub>2</sub> 195<sub>19-20</sub> July 29th—wake-day (vokudagr) seems to mean the same as vaka 2: wake-day of James, July 24th—second vigil of Olaf (Olafs vokudag síðara) = the vigil of the later feast, *i.e.*, the translation, of St. Olaf, Aug. 3rd, 302<sub>20</sub>
- WAKE, vb (vaka), (1) to congregate for the purpose of watching and praying, iii. 302<sub>28</sub> 467<sub>8</sub>—(2) to wake, watch over, a dead body nightlong (náttseta), ii. 271<sub>8</sub> iii. 395<sub>22-23</sub>
- WALNUT (valhnót), used as fuel by K. Sigurd Jerusalem-farer in order to make a show of his lordliness, iii. 261<sub>7-21</sub>—walnut shell (valhnótar-skurn) made into a tinder-box, 354<sub>2</sub>
- WALRUS-HIDE WHIP (svarð-svipa), a whip made (plaited) out of the hide of a walrus (or other kinds of skin), iii. 366<sub>17</sub>
- WAR-ARROW (her-or), 1. an arrow, made of iron for circulation on the national or king's highways, but of wood for conveyance along by-ways, sent out by the commander of the forces, or by loyal leaders of men, or by captains of revolts, when a sudden emergency made speedy action necessary, calling people to arms by means of summons of some sort attached to it, which act was called 'to shear up the war-arrow' (skera upp her-or), i. 176<sub>15-17</sub> 243<sub>30</sub> 273<sub>31-32</sub> 292<sub>36-31</sub> 293<sub>4</sub> 309<sub>14</sub> 316<sub>24</sub> ii. 46<sub>17</sub> 162<sub>13-14</sub> 32-33 201<sub>1-5</sub> 233<sub>13</sub> 317<sub>25</sub> iii. 8<sub>6</sub> 328<sub>23</sub>—the circulation of such a war arrow was called arrow-bidding (orboð), ii. 46<sub>23</sub>—2. (vígör), *see* Weapons, offensive.
- WAR-BIDDING (herboð), general call to arms, ii. 390<sub>2</sub>
- WAR-BLAST (her-blástr), the war-trumpet's sound, rallying the fighters to a stand or renewed attack, i. 178<sub>5,6</sub>—a signal to clear for, and go into, action (blása til brautlögu), ii. 56<sub>13</sub> 57<sub>13</sub> 321<sub>6</sub>—signal for attack, iii. 167<sub>20-30</sub>—for forming up in a shieldburg (forming a square), 241<sub>13</sub>
- WAR-BOOTHS (her-búðir), 'castra,' camp, iii. 428<sub>20</sub>
- WARD (vorðr), a watch of sentinels: Erling Askew sets a ward of twelve men (soldiers) to watch the town of Tunsberg against surprise by night, iii. 449<sub>14-16</sub>



- WARDER (varðmaðr), a watch, a sentinel, i. 181<sub>4</sub> ii. 108<sub>9</sub>
- WAR-DUKE (hertogi), a general, commander in chief: Guthorm Sigurdson, of Harald Hairfair's army, i. 91<sub>11-12</sub>—Gyrgir, of a division of the Byzantine host, iii. 62<sub>21</sub>—Harald Sigurdson, of the Værings and volunteer troops in Constantinople, 63<sub>2</sub>
- WAR-HURDLES (víg-gyrðlar), wooden fences set up along the gunwales of ships for protection in battle, attached to posts which were secured by means of loops to the inside of the railing, iii. 101<sub>9</sub>
- WAR-CATCH, -gains, -gettings, -plunder, -spoils (fengi, her-fang), sharing of, ii. 264<sub>12-14</sub> 265<sub>2-11</sub> iii. 123<sub>4-124</sub> 140<sub>19-20</sub>—a tithe of, promised and given to St. Olaf as a votive gift, 124<sub>6-10</sub> 19 28 250<sub>10, 15</sub>
- WAR-KINGS (herkonungar), *see* Sea-kings.
- WAR-SERVICE (máli, lit. covenant), to take war-service (ganga á mála) in Constantinople, said of mercenary troops, notably the Værings, enlisting for military duty, iii. 59<sub>27</sub>
- WAR-SHIELD (herskjoldr), a shield that shows the wearer to be a foe. The supposition that war-shields were always red, and peace-shields (frið-, friðar-skjoldr) white, iii. 218<sub>3</sub>, must be modified in face of Hornklofi's evidence, that Hairfair's enemies came with 'white shields' to the battle of Hafursfirth, i. 112<sub>14</sub> and of the detailed account of the white shield borne by Olaf the Holy's body-guard in the battle off Nesar, ii. 57<sub>5-9</sub> 59<sub>31</sub>, as well as of the statement that Olaf the Holy bore a white shield in the battle of Sticklestead, 413<sub>8-9</sub> which must mean that shields of his body-guard were white as well, for the king would not be likely to form a solitary exception, and thus make a mark of himself for his enemies. It may be fairly questioned whether there ever was such a thing as a white shield of peace, corresponding to the modern white flag of truce. The Laxdæla saga (ed. Kålund, 1889-91, p. 293<sub>24-26</sub>) points probably to the true solution: Thorvald Hialtison advises his guilty protégé Thorolf: 'Have this for a mark, that I shall turn the hollow of my shield towards you, if you have peace, and then you may come forth. The shield *is white* inside . . . He then turned round the shield, the hollow of it away from himself, and when Thorolf sees that, he comes forth.' This passage, confronted with O.Dan.

avugskiold, which, when the talk is of armed revolt against constituted authority, means the same as herskjöldr, goes far to warrant the conclusion that an ordinary shield was one of peace or war according to which of its differently coloured sides was turned out. The element avug- is the oldest form of the current O.Scand. ofug-r, ofigr (Eng. awk- in awk-ward), meaning turned round, inside out, upside down, etc., and avugskiold therefore is the common shield turned round, showing the side indicative of hostility instead of that of peace, the case of the Laxdæla merely conversed; in 'Heimskringla' war-shield enters chiefly into the phrase, 'to fare, warshield aloft' (with other slight variations) = to be on the war-path, to harry, i. 33<sub>18</sub> 259<sub>8</sub> 348<sub>7</sub> iii. 44<sub>17</sub> 48<sub>7</sub> 12 33 222<sub>28</sub>

470<sub>14</sub>

WAR-TAKEN MEN (herteknir menn), captives thrown overboard by Harald Sigurdson to lighten his ships and delay pursuit (by the Danes), iii. 101<sub>11</sub>

WAR-TOKEN (her-kumbl), an emblem painted on shields and helmets: in the battle off Nesiar K. Olaf the Holy's men had the Holy Cross laid in gold on their white shields, while others had it painted on them with red stone and blue; the cross was also drawn in white (með bleiku) on the brow (front) of all helmets, ii. 57<sub>5-8</sub>—in the battle of Sticklestead all K. Olaf's host had the Holy Cross marked in white (með bleiku) on shields and helmets, 400<sub>27-29</sub>

WAR-WHOOP (her-óp), raised as a signal of a storming attack, ii. 202<sub>20</sub> 427<sub>14</sub> iii. 151<sub>2 4 6 11 14</sub> 177<sub>31</sub>-178<sub>1</sub> 412<sub>5</sub> 424<sub>14-15</sub> 31 446<sub>23</sub> 454<sub>22</sub> 476<sub>10-11 13</sub>

WASH-DAY before Easter (þváttdagr fyrir páska), Saturday before Easter, Holy Saturday, Sanctum Sabbatum, iii. 339<sub>20</sub> cf. Bath-day and Water.

WATCH (vorðr), kept before the chamber where the king slept at night, iii. 342<sub>23-26</sub>

WATCH-WORD (orðtak), for K. Olaf's army at Sticklestead: 'Forth, forth, Christ's men, Cross men, King's men!' ii. 400<sub>31-32</sub> 427<sub>18</sub>—for the army of his enemies: 'Forth, forth, Bondermen!' 425<sub>28</sub> 427<sub>12-13</sub>

WATER (vatn): K. Harald Sigurdson's device for finding it in a desert place, iii. 127<sub>36</sub>-128<sub>6</sub>—holy water for baptism, consecrated on Saturday before Easter (benedictio fontis in

Sancto Sabbato), at the Church of Saurby in Iceland, Sigurd Slembi-Deacon performing, or at least taking part in the ceremony, and thereby betraying his clerical status, 339<sup>19-20</sup>

WAX (*vax*) and brimstone (*brennisteinn*) blended together, used as inflammable material for incendiary purposes by K. Harald Sigurdson, iii. 64<sup>17</sup>

WAYLAYERS (*stígamaðr*, *útilegumaðr*, lit. highway-man, outlaw), ii. 419<sup>7</sup>; iii. 214<sup>5</sup>—crowd to K. Olaf the Holy's standard on his way to reconquer Norway, ii. 393<sup>25-26</sup>—those of them that were heathen agreed at length to being christened and confirmed, whereupon they were incorporated in the king's body-guard, 394<sup>3</sup>-395<sup>27</sup> 398<sup>18</sup>-399 415-416<sup>17</sup>

WAY-LAYING (*sát*), ambush, ii. 177<sup>5-7</sup>

WEAPONS (*vápn*).

I. DEFENSIVE (*hlífar*).

BYRNY (*brynja*), coat of mail, of two sorts: 1. plate-byrny (*spanga-brynja*), a coat probably of leather, on to which were sewed spangles or plates of metal, which, overlapping each other, covered it like a coating of scales; this was the cheaper and less weapon-proof coat of mail, iii. 412<sup>23</sup>—2. ring-byrny (*hringa-brynja*), the ring-woven coat of mail, much the more costly of the two, chiefly worn by kings, earls, and wealthy magnates. Of this kind were, of course, the white 'byrnies' of Harald Godwinson's cavalry at Stamfordbridge, iii. 171<sup>1-2</sup>—so also was undoubtedly K. Hakon the Good's byrny, i. 182<sup>33</sup> 183<sup>21</sup> 184<sup>10</sup> 189<sup>12 27</sup> 191<sup>8</sup> 193<sup>4</sup>—also the byrny worn by Earl Hakon in the battle of Hiorungwick, as testifies the kenning used by Tind Hallkelson: 'ring-bright clattering warsark of Hangi,' 278<sup>19 25-27</sup>—and doubtless Olaf Tryggvison's in the battle of Svold, 366<sup>28</sup>—ring-byrnies were worn by one hundred (= 120) of Olaf the Holy's body-guard in the battle off Nesiar, ii. 57<sup>4</sup> 58<sup>23 27</sup>—probably also by his 'Guests' in their attack on Eilif the Gautlander, 77<sup>28</sup>—of this description must have been the byrnies used for the decoration of the walls in a royal hall, 149<sup>12</sup>—Olaf the Holy had on a ring-byrny at the battle of Sticklestead, 413<sup>14</sup> 433<sup>10</sup>—Amliot Gellini likewise, though a highway-man, 415<sup>13-14</sup>—Hugh the Valiant's must have been of ringed mail, iii. 223<sup>33</sup>—Harald Gilli affords a solitary example of a warrior fighting in two

(ring) byrnies, while, as Snorri slyly remarks, his valiant brother Kristrod 'had never a byrny,' 316<sup>22-23</sup>—the ring-byrny seems to have been a piece of armour which the Norsemen had adopted from foreigners, and did not find suitable to their nimble and shiftful manner of fighting; otherwise it would be difficult to account for the fact that, when a hot fight was looked for, or was going on, they threw away their byrnies, as did Hakon the Good in the battle of Fitjar, i. 183<sup>21</sup> 189<sup>28</sup>—Magnus the Good at the battle of Lyrshawheath, iii. 36<sup>8-9</sup> 18—Harald Hardredy and his men at Stamfordbridge, 170<sup>26</sup>—Eystein Heathcock and his band of followers in the Heathcock's Brunt, 178<sup>26</sup>—byrnies not specified, i. 191<sup>8</sup> 193<sup>4</sup> 199<sup>8</sup> ii. 345<sup>1</sup> iii. 36<sup>18</sup> 47<sup>20</sup> 176<sup>26</sup> 201<sup>2-4</sup> 224<sup>17</sup>—Harald Hardredy's byrny was called *Emma*, and was so long that it reached down to the middle of his leg, and so strong that never had weapon fastened on it, 175<sup>14-16</sup> cf. 151<sup>88</sup>

Here we may mention a peculiar kind of armour made by Finns out of reindeer-skin, doing the service of an ordinary byrny. These reindeer-skin coats were called hreinbjalfar (sing. h—i). Thorir Hound had caused a dozen such to be made for him, and with 'so mickle wizardry that no weapon could bite on them, yea, mickle less than on a ring-byrny.' Of course, the wizardry in this case was the extraordinary thickness of the fur of the Arctic animal, which will withstand the blow probably of most swords,

ii. 387<sup>25-28</sup> 431<sup>81</sup> 432<sup>12</sup>

HELM, HELMET (hjalnr), apparently only of metal. Hakon the Good's foregilded (gullroðinn), i. 183<sup>12</sup> 185<sup>24-25</sup> 189<sup>24</sup> 190<sup>2</sup>, where 'árhjalnr,' 'metallic helm,' must mean golden helmet—Olaf Tryggvison's goldwrought (gullroðinn), 366<sup>26-27</sup>—Olaf the Holy's all gilded (gyltr), ii. 413<sup>8</sup>—Arnliot Gellini's full fair (all-fríðr), meaning, probably, gilt, 415<sup>18</sup>—Harald Hardredy's goodly (fagr), undoubtedly gilt, iii. 173<sup>14</sup>—Gregory Dayson's gold-reddened (gullroðinn), 386<sup>19</sup>—helm cleft by an exceptionally fine tempered sword, i. 186<sup>18-19</sup>—Welsh (valskr), *i.e.*, foreign, from the land of the 'Valir,' northern France, ii. 57<sup>4</sup> 58<sup>32</sup>—with a white cross painted on the front, 57<sup>8</sup>—helms used for decorating the walls of a royal hall, 149<sup>12</sup>—helmet used for pouring into it weighed

money for sorting, 308<sub>25</sub>—the ceremony of the investiture of an earl required that the king should put a helmet on the former's head; this, though not stated, must have been the case at Har. Hairfar's investiture of Hrollaug, i. 98<sub>9-12</sub>—this also the poet Eyolf Dadaskald must be referring to in saying that Harald Gormson appointed Earl Eric ruler of Norway, 'helm-coifed' (hjálmfi-faldinn), i. 249<sub>26</sub> cf.—it was therefore in accordance with established precedent that Magnus the Good placed a helmet on the head of Svein Wolfson on investing him with earldom over Denmark, iii. 31<sub>3-4</sub>—helmet with a nose-guard: Bui's, i. 280<sub>20</sub> Thorgeir or Kviststead's, ii. 430<sub>12</sub> Hugh the Valiant's, iii. 224<sub>5</sub>—noticed as a thing out of the common, that Gregory Dayson went himself in helmet, and with a helmeted following, to a Thing, 386<sub>18-20</sub>—putting hats over helmets a device for disguising the person, i. 185<sub>26-27</sub> ii. 77<sub>28-29</sub> iii. 67<sub>25</sub> 472<sub>14</sub>—further references, i. 184<sub>21</sub> 193<sub>4</sub> 249<sub>26</sub> 368<sub>3</sub> 370<sub>4</sub> ii. 141<sub>18</sub> 303<sub>10</sub> 356<sub>11-12</sub> 358<sub>28</sub> iii. 47<sub>25</sub> (where shield is a misprint for helm) 78<sub>32</sub> 136<sub>32</sub> 170<sub>27</sub> 176<sub>25</sub> 179<sub>12</sub> 201<sub>21</sub> 224<sub>20</sub> 328<sub>27</sub> 350<sub>5</sub> 355<sub>23</sub> 414<sub>33</sub>

**SHIELD** (skjoldr, rønd, rít, hlíf), shields distinguished by colour and ornamentation: 'fair' (fagr), *i.e.*, beautifully ornamented, of the shields of the English cavalry of Harald Godwinson, iii. 171<sub>1</sub>—'forgilded' (gyltr), Olaf Tryggvason's in the battle of Svold, i. 366<sub>25-26</sub>—Gautish (gauzkr), of Gautland (Swedish) manufacture, apparently a distinct variety, iii. 47<sub>19</sub>—'gold-reddened' (gullroðinn), K. Sigurd Haraldson's, iii. 389<sub>21-22</sub>—red (rauðr), 'red-board' (rauðbrík), a kenning for shield in general, i. 242<sub>18</sub>—red shields (rauðar randir), of the shields of Magnus the Good's host marching on Norway through Sweden, iii. 6<sub>18</sub>—Harald Hardredy's shields in general described as red (rauð rønd) by Thorleik the Fair, 98<sub>3</sub>—and again, by another authority, 164<sub>28</sub>—Sigurd Slembi-Deacon's, a red, 364<sub>11</sub> 17—red, with a golden lion laid on it, Magnus Barefoot's, 240<sub>25-26</sub>—red, with gilt nails therein and starred with William's girth, Nicolas Skialdvorson's, 483<sub>9-10</sub>—white (hvítr), 'shields white shining,' in the fight of Hafursfirth, i. 112<sub>14</sub>—white, with the holy cross laid thereon in gold or in red stone (paint) or blue, K. Olaf the Holy's and his body-guard's in

the battle off Nesar, ii. 57<sup>5-7</sup> 59<sup>31</sup>—at Sticklestead the king had a shield, 'white with the Holy Cross done thereon,' which means that his body-guard had a similarly ornamented shield, as otherwise the king would have made of himself too conspicuous a mark for his enemies, 413<sup>8-10</sup>—in the battle of Niz Thiodolf testifies that the shields (*hlífr*) of the Danes were white, iii. 135<sup>32</sup>—stained shield (*steind rond*) of the shields of Olaf the Holy's host in his raid on Touraine in 1013, ii. 21<sup>5</sup>—shields, which must have been more or less highly ornamented, though no mention is made of the fact: Hakon the Good's, i. 183<sup>3</sup>—Thoralf Skolmson's, 184<sup>21</sup> 186<sup>15</sup>—Einar Thambarskelfir's, 371<sup>20</sup>—Leif Ozurson's (once used as a sort of counter for sorting money), ii. 307<sup>4-7</sup>—Erling Skialgson's, 224<sup>14</sup> 356<sup>12</sup> 358<sup>24</sup>—Griotgarth Olvirson's, ii. 344<sup>29-30</sup>—Olvir Micklemouth's, iii. 328<sup>25-27</sup>—Bentein Kolbeinson's, 355<sup>22</sup>—Gregory Dayson's, 401<sup>17</sup>—lying nightlong under shields for cover: Olaf the Holy's army, marching down Verdale towards Sticklestead, ii. 406<sup>10-11</sup>—Magnus the Good's, bivouacking on Lyrshawheath, iii. 34<sup>21</sup> 35<sup>1</sup>—sitting 'under' shields, *i.e.*, behind them, within the hollow of them, for a shelter against snow-drift, 150<sup>15-16</sup>—to beat shields with weapons, a signal for attack, ii. 202<sup>21</sup> iii. 151<sup>2-3</sup> 454<sup>18</sup>—shooting right through shields noted as an evidence of the efficiency reached by the Jomsburgers in spear-throwing and archery, i. 278<sup>17</sup>—shields (of superior make, of course) given by kings to favourites, iii. 83<sup>25</sup>—at the investiture of an earl the ceremony required, in Harald Hairfair's day, that the king should hang a shield round the former's neck, i. 98<sup>10 11</sup>—and in Magnus the Good's day that the shield should be done on the earl's shoulder, iii. 31<sup>2-3</sup>—the shield was one of the items which constituted the armour of Odin's Valkyrjur, i. 191<sup>24</sup>—phrase: to cast shield on one's back = to turn to flight, iii. 242<sup>5</sup>—the two names almost exclusively used for shield, *rond* and *skjöldr*, are originally names for two varieties, corresponding respectively to Lat. *clipeus* and *scutum*, round and oblong shield. *Rönd* is the older term, and only used by the poets. Snorra Edda (F. Jónson, 1900), p. 115<sup>22</sup> says: 'On ancient shields it was customary to paint a border (*rond*) which was called ring (*baugr*), and

by that ring shields are designated.' Rond, therefore, was the ancient, skjoldr the less ancient of the two objects. But in 'Heimskringla' we cannot be certain when the poets mean rond to stand in its original special sense and when in the general, which is expressed by skjoldr. Besides the references already given, 'rond' underlies shield in the following instances, i. 245<sub>25</sub> 256<sub>38</sub> 259<sub>19</sub> 274<sub>12</sub> ii. 6<sub>5</sub> 59<sub>25</sub> 405<sub>22</sub> 410<sub>19</sub> iii. 40<sub>9</sub> 44<sub>21</sub> 46<sub>18</sub> 51<sub>5</sub> 63<sub>19</sub>—and 'skjoldr' in these, i. 190<sub>8</sub> 274<sub>5</sub> ii. 14<sub>18</sub> 15<sub>14</sub> 443<sub>3</sub> iii. 40<sub>25</sub> 43<sub>25</sub> 48<sub>12</sub> 51<sub>17</sub> 63<sub>15</sub> 136<sub>4</sub> 170<sub>27</sub> 175<sub>20</sub> 330<sub>16</sub> 17 18 364<sub>15</sub> 368<sub>20</sub>

TARGE (*targa*), foreign word, O.E. *targe*, O.Fr. *targe*, O.H.G. *targa*, a small round shield; poet. a shield in general, i 190<sub>11</sub>

## 2. OFFENSIVE.

ARROW, SHAFT (*ör*, gen. *orvar*, in one case *hremsa*, iii. 135<sub>31</sub>), secured to a shaft (*skapt*) by means of shaft-binding (*reyrbond*), i. 371<sub>7-9</sub> 19 (rendered literally, reedbands, iii. 483<sub>11</sub>) cf. arrow-shaft (*orvarskapt*), ii. 439<sub>1</sub>—only in one case is there a mention made of arrow with barbs (*krókar*, lit. 'crooks'), ii. 442<sub>17</sub>—whether the war-arrow (*víg-or*), which seems to have been a hand-shot weapon, was otherwise a distinct species of arrow, remains an open question, iii. 40<sub>20</sub>—arrow-head (*örvar-oddr*) once occurs in connection with the feat otherwise so frequently recorded of exceptionally strong archers, of drawing a bow over the arrow-head, illustrating the difference in strength between Olaf Tryggvison and the youth of eighteen, Einar Thambarskelfir, i. 371<sub>26-29</sub>—fixing tinder lighted with hallowed fire to the point of an arrow to be shot at a shot-proof wizard, a sure method of making such a shot take effect, iii. 330<sub>38-331</sub>—general references, i. 78<sub>3</sub> 207<sub>11</sub> 219<sub>29-30</sub> 282<sub>29</sub> 366<sub>20</sub> 370<sub>14</sub> 371<sub>7</sub> 11 19 ii. 130<sub>17</sub> 156<sub>32</sub> 428<sub>29</sub> 438<sub>30</sub> 441<sub>16</sub> iii. 40<sub>28</sub> 51<sub>6</sub> 135<sub>22</sub> 224<sub>2</sub> 4 330<sub>12</sub> 18 33-331<sub>2</sub> cf. Dart.

AXE (*ox*, gen. *oxar*, pl. *oxar*), kinds of, mentioned: a little axe (*lítil ox*), the weapon with which Olaf Tryggvison committed his first manslaughter at nine years of age, i. 230<sub>16</sub>—broad-axe (*breiðöx*), iii. 17<sub>28-29</sub> 18<sub>14</sub> 36<sub>16</sub>—a wedge-beaten thick axe (*vegglegin*, *þykk*), 18<sub>1</sub> 4 9 12—hand-axe (*handox*), apparently such an one as might be carried in one hand, its handle serving as a walking stick, consequently a lighter

- one than the ordinary heavy battle axe, which was carried over the shoulder, ii. 309<sub>11</sub> 15-16 iii. 301<sub>5</sub>—but in the battle of Sticklestead this kind of axe served for a shot-weapon, ii. 428<sub>29</sub>—executioner's axe, i. 281<sub>12</sub> 26 29 282<sub>13</sub> 16—to lead under the axe (*leiða undir ðxi*), take out to execution, iii. 363<sub>25</sub>—axe-hammer (*óxar-hamarr*), the back of the axe, ii. 309<sub>15-16</sub> iii. 366<sub>12</sub>—the horn of an axe (*oxarhyrna*), ii. 358<sub>25-26</sub> 428<sub>29</sub>—K. Knut orders Kalf Arnison to send him three dozen axes 'heedfully' made, 466<sub>7-15</sub>—general references: i. 110<sub>8</sub> ii. 261<sub>17</sub> 262<sub>17</sub> 358<sub>28</sub> 433<sub>4</sub> iii. 202<sub>23-24</sub> 82<sub>17</sub> 20 108<sub>27</sub> 328<sub>27</sub> 329<sub>15</sub> 20 372<sub>12</sub> 382<sub>32</sub> 485<sub>25</sub> 28 29 31 486<sub>8</sub>
- BARBED SHAFTS**, *see* Shaft.
- BEAM** (*staurr*), K. Sigurd Jerusalem-farer ordered every man of nine years and upwards to bring, in the course of a year, 'five weapon-stones,' or else 'five beams' (*staurar*), sharp at one end, and five ells in length, to the castle of Kings' Rock, obviously for the purpose of serving as weapons, iii. 309<sub>18-20</sub>—the 'logs' (*staurar*) which the defenders of the castle shot at the besieging Wends in 1135 were clearly the 'beams' in question here, 328<sub>18</sub>—as were also the 'sticks' (*keffivölr*, pl. *keffivelir*) which K. Rettibur complains of having been battered by, 331<sub>18</sub> 21
- BILL** (*hoggsjót*), a weapon, as the name indicates, which served at once the purpose of cutting and thrusting. Only two men are mentioned as possessors of this kind of weapon, and both are high-way men and outlaws. Arnliot Gellini's bill had a gold-driven socket (*falr gullrekinn*), and the shaft of it was so high that the hand could but reach the socket of it when it stood upright, ii. 300<sub>12</sub> 11 301<sub>11</sub> 24—Karl o' Mere's bill is only described as 'mickle,' *i.e.*, out of the common as to size, 303<sub>11</sub>
- Bow** (*bogi*): only one kind, the ordinary hand-bow, is mentioned, i. 207<sub>18</sub> 283<sub>8</sub> 366<sub>19</sub> 370<sub>11</sub> 371<sub>20</sub> 26 27 29 372<sub>5</sub> iii. 40<sub>22</sub> 135<sub>28</sub> 170<sub>28</sub> 330<sub>11</sub>—terms for a bow denoting the material it was made of are: (*almr*, elm, bow of elm-wood), i. 173<sub>18</sub> 199<sub>4</sub> ii. 428<sub>15</sub> iii. 135<sub>30</sub> 224<sub>20</sub> 414<sub>31</sub> 440<sub>22</sub>—(*y'r*, yew, bow of yew-tree), ii. 373<sub>10</sub>—bowstring (*boga-strengr*, made of twisted flax, cf. 'tugged flax,' *toginn hörr*, iii. 40<sub>23</sub>), i. 282<sub>27</sub> 366<sub>20</sub>
- BRAND** (*brandr*), technically the blade of the sword, i. 141<sub>13</sub>



- poetically, a term for sword in general (and in two instances so translated, *see* Sword), i. 186<sub>28</sub> 215<sub>12</sub> ii. 17<sub>33</sub> 59<sub>25</sub> 109<sub>7</sub> iii. 38<sub>24</sub> 40<sub>10</sub> 47<sub>9</sub> 51<sub>15</sub> 135<sub>23</sub>
- CALTROP (*herspori*), iii. 322<sub>4</sub> 22
- DART (*fleinn*, O.E. *flān*), perhaps radically related to flint, seems to have been a barbed, hand-shot weapon; Snorri calls it also an arrow, 'shaft,' i. 187<sub>2-3</sub> 8 190<sub>25</sub> ii. 58<sub>32</sub>
- GAVELOCK, *see* Javelin.
- GLAIVE (*mækir*, Goth. *meki*, O.E. *mece*), a kind of sword, i. 37<sub>4</sub>
- JAVELIN (*gaflak*, O.E. *gaflac*), a foreign shot weapon, i. 372<sub>6</sub> transl. 'barbed shaft,' ii. 464<sub>28</sub> and 'gavelock,' iii. 40<sub>20</sub> Snorri mentions it as a noteworthy fact that Olaf Tryggvason and his reputed son Tryggvi knew how to shoot two javelins at once, one with each hand, i. 372<sub>6</sub> ii. 464<sub>27-30</sub>
- SHORT-SWORD (*skalm*), the particular weapon of troll-women, iii. 163<sub>27</sub>
- SLAUGHTER-SLING (*val-slöngva*), a catapult, Lat. *ballista*, iii. 322<sub>1</sub>—used for gallows, 324<sub>17</sub>
- SPARTH (*sparða*), an Irish war-axe, iii. 242<sub>18</sub>—rendered, 'a stake,' ii. 177<sub>27</sub>
- SPEAR (*spjót*, most commonly, but with many other names besides, denoting, no doubt, several varieties which, in most cases, we have no means of distinguishing), used both for thrusting and shooting. *Spjót* noted for quality and ornamentation: the Sealsbane (*Selsbani*) was a gold-socketed *mála-spjót*, which we have rendered 'bar-spear,' in reliance on the locus classicus, *Gisli saga*, p. 11<sub>18</sub> where the use the *mála-spjót* was put to demonstrably required that the *mál* should be a cross-bar on the socket,<sup>1</sup> ii. 239<sub>8</sub> 26 27 33 240<sub>10-11</sub> 265<sub>17</sub> 21—the spear that Olaf the Holy

<sup>1</sup> The *saga* (ed. K. Gíslason, 1849) describing the ceremony of sworn-brotherhood, says, 'They (the four friends to be sworn in) cut there out of the ground a strip of sward in such a manner that both ends of it remained attached to the ground, and they set thereunder a *mála-spjót* so high that a man might reach with his hand to the spear-nail' (*geirnagli*, by which the spear-head was fixed to the spear-shaft). The strip being, as it were, a mat of herbaceous root-fibres, could be stretched beyond its natural length the more the longer it was, but no spear but one with a cross-bar could hold it lifted six to seven feet over the ground during the performance of the ceremony under it.'

- fought with at Sticklestead, and in Snorri's time was kept beside the altar in Christ's Church at Nidoyce, must have been ornamented, though accidentally no mention is made of it, 413<sub>10-11</sub>—Arnljót Gellini's spjót was great and gold-inlaid, and so thick that a good handful it was, 415<sub>15 17</sub> perhaps a different weapon from his 'bill,' q.v.—spjót not referred to as ornamented, i. 46<sub>9</sub> 185<sub>1</sub> 187<sub>10</sub> 279<sub>24</sub> ii. 202<sub>23</sub> 410<sub>22</sub> 413<sub>10</sub> 428<sub>27 28</sub> iii. 40<sub>26</sub> 176<sub>18</sub> 331<sub>16</sub> 362<sub>11 18</sub>—spears with other names than spjót: (broddr), 'dart,' 'point' (by a slip, 'sword-point,' i. 185<sub>9</sub> 190<sub>7</sub>), a vague poetical term, but it seems everywhere to point to spear rather than arrow, iii. 224<sub>15 17</sub> 440<sub>20</sub>—(darr, pl. dorr) 'dart,' i. 125<sub>31</sub> iii. 44<sub>6</sub> 46<sub>31</sub>—(darraðr) 'shaft,' i. 183<sub>29</sub> 189<sub>16</sub>—(geirr) 'spear,' i. 21<sub>22</sub> 102<sub>21</sub> 158<sub>10</sub> 180<sub>21</sub> 191<sub>14</sub> 193<sub>6</sub> 215<sub>15</sub> 255<sub>8</sub> ii. 358<sub>3</sub> 406<sub>2</sub> iii. 98<sub>8</sub>—(kesja, a foreign word, cf. Lat. *gaesum*, Gr. *γαίος*, -ος, the long heavy spear of the Celts of Gaul), i. 330<sub>19 21</sub> 370<sub>10 14</sub> iii. 46<sub>26</sub> 133<sub>22</sub> 170<sub>27</sub> 240<sub>28</sub> 242<sub>11</sub> 317<sub>10</sub> 375<sub>26</sub> 413<sub>31</sub>—(spjor, plur.) i. 110<sub>4</sub> 367<sub>30</sub> 369<sub>17</sub>—(vigr) i. 110<sub>9</sub> 112<sub>15</sub> iii. 136<sub>3</sub>—the 'twirl-spear,' 'sling-spear' (snæri-dorr, snærispjót), was a spear with a sling of twisted cord fixed to the end of the handle in order to give the flight of it the greater velocity, *hasta amentata*, iii. 40<sub>19-20</sub> 41<sub>2</sub> 46<sub>20</sub>
- STONES (grjót), apparently not submitted to any process of manufacture, i. 112<sub>27</sub> ii. 428<sub>29</sub> iii. 40<sub>21 29</sub> 437 135<sub>22</sub> 408<sub>7</sub> 410<sub>19</sub> 414<sub>1-2</sub>—ovenstones (ofnsteinar), 389<sub>12</sub> 483<sub>17</sub>—subject, probably, to some process of manufacture were the weapon-stones (vápn-steinar), five of which, by an order of K. Sigurd, every man within the borough of Kings' Rock, nine winters old and upwards, had to deliver in the course of every twelvemonth to the castle of that place, 309<sub>14-18</sub> cf. 328<sub>18</sub> 330<sub>29</sub> 331<sub>17 23 25</sub>—with this kind of weapon must be classed the shaft-flint (skepti-fletta; fletta = flint, cf. flettu-grjót, flint-stones), a spear the head of which was made of flint secured to a wooden handle or shaft (see E. Magnússon, Proc. of the Camb. Philol. Society, 1900, p. 10), ii. 428<sub>29-30</sub> iii. 40<sub>21 25</sub>
- SWORD (sverð): this is the weapon most frequently mentioned, and indicated by the greatest variety of terms by the poets. They fall naturally into two classes: those which are indicated as of foreign manufacture, and in the

translation are called Welsh (*volsk*, from *valskr*, foreign, *i.e.*, French), and those which are not so distinguished. There are but few mentioned of the former class. The freebooting enemies of Har. Hairfair seem to have had mainly foreign swords in the battle of Hafursfirth, 872, i. 112<sub>16</sub>—Welsh swords seem to have been used by both sides in Olaf the Holy's attack on London Bridge and Southwark, 1008, ii. 15<sub>32</sub>—they also seem to have been the kind of swords chiefly used by Magnus the Good's men in the battle at Re, iii. 38<sub>21</sub>—all the rest fall into two groups, those which are ornamented or of superior workmanship, and those which are not so described or indicated—black-gleaming (*svartskygð*), *i.e.*, most highly polished, according to the contemporary Hornklofi, were the swords of Har. Hairfair's army in his Gautland expedition, i. 110<sub>5</sub>—the sword sent by Athelstane to Har. Hairfair was done with gold about the hilts and the grip, and all its array was wrought with gold and silver and set with precious gems, 139<sub>2-10</sub>—K. Athelstane gave to Hakon the Good the sword Quernbiter, whose hilts and grip were all of gold, and the brand so keen that with it Hakon cut a quern-stone to the eye (!), the best sword that ever came to Norway, 141<sub>13-19</sub> 182<sub>33</sub>—183<sub>1</sub> 186<sub>17</sub> 190<sub>3</sub>—the same referred to as golden-hilted (*gull-hjaltaðr*), 186<sub>28</sub>—gold-wrought (*gullbúi*) sword, Olaf the Holy's Yule-gift to Bryniolf Camel, ii. 79<sub>29-30</sub>—a store of such swords in that king's arsenal intended for the same purpose; the one selected for Sigvat had the grip wound and the hilts inlaid with gold, 337<sub>8-27</sub>—a gift that roused the unconcealed envy of Thormod, who mockingly named it 'Goldenhilt,' cf. 404<sub>21</sub>-405<sub>6</sub> 408<sub>15-19</sub>—K. Olaf the Holy's sword, 'Hneitir,' referred to by Sigvat as red-brown (*rauðbrúnn*), 430<sub>4</sub> had the grip wound round with gold, 413<sub>12-14</sub> 426<sub>7</sub> 432<sub>10</sub>—Arnljot Gellini's sword was fair-wrought (*búi*), *i.e.*, handsomely ornamented, 415<sub>14-15</sub>—Magnus Barefoot's sword, the 'Lagbiter,' was tooth-hilted (*tannhjalat*), *i.e.*, had hilts made of walrus tooth, and the grip gold-wrapped, iii. 240<sub>26-28</sub>—to this class also must have belonged the sword of state which a king, performing the ceremony of investiture of an earl, fastened to the belt of the latter, i. 98<sub>9-10</sub> iii. 31<sub>1-2</sub>—representative of *sverð* in

the original is sword in the following instances: i. 29<sup>27</sup>  
 36<sup>31</sup> 46<sup>13</sup> 185<sup>15</sup> 186<sup>14</sup> 190<sup>8 21 24</sup> 191<sup>6</sup> 207<sup>14</sup> 283<sup>15</sup> 338<sup>31</sup> 339<sup>5</sup>  
 346<sup>28</sup> 369<sup>14</sup> 372<sup>8 16</sup> ii. 16<sup>10</sup> 52<sup>12</sup> 60<sup>2</sup> 78<sup>8</sup> 206<sup>9</sup> 221<sup>29</sup> 224<sup>14</sup>  
 279<sup>22</sup> 300<sup>15</sup> 303<sup>10-11</sup> 344<sup>30</sup> 356<sup>12 27</sup> 358<sup>24</sup> 429<sup>32</sup> 439<sup>4</sup> iii. 47<sup>22</sup>  
 83<sup>24</sup> 170<sup>28</sup> 179<sup>13</sup> 213<sup>7</sup> 242<sup>20</sup> 330<sup>28</sup> 355<sup>22</sup> 376<sup>21</sup> 472<sup>14</sup>—of  
 brandr. i. 173<sup>6</sup> iii. 376<sup>27</sup>—of hjörr, i. 102<sup>27</sup> 179<sup>11</sup> 184<sup>26</sup> 198<sup>5</sup>  
 373<sup>10</sup> ii. 58<sup>30</sup> 371<sup>9</sup> 402<sup>25</sup> 430<sup>4</sup> iii. 36<sup>16</sup> 177<sup>1</sup> 375<sup>25</sup> 376<sup>4</sup>—  
 of hringr: i. 377<sup>15</sup> iii. 22<sup>29</sup>—of langbarði, i. 190<sup>21</sup>—of  
 laufi, iii. 224<sup>12</sup>—of logðir, i. 116<sup>10</sup>—of mækir, iii. 58<sup>19</sup>—  
 of sax, ii. 125<sup>8 11</sup>—of skjómi, i. 207<sup>25</sup>—swords with proper  
 names:

BASTARD (bastaðr), Earl Sigurd of Rey's sword, iii. 454<sup>1 8</sup>

FOOTBROAD (fótbreiðr), Thoralf Skolmson's, i. 184<sup>22</sup>

HNEITIR, 'Striker,' Olaf the Holy's sword, with a grip wrapped  
 about with gold, thrown away by the king on receiving his  
 mortal wound in the battle of Sticklestead, ii. 413<sup>12-14</sup> 426<sup>7</sup>  
 432<sup>1-2 10-11</sup>—Eindrid the Young's account of the fate of this  
 sword until it found its way to St. Olaf's Church in Con-  
 stantinople, where it was put up as a trophy, iii. 428<sup>3</sup> 429<sup>24</sup>

QUERNBITER (kvernbitr), hilts and grip all of gold, with a  
 brand so keen that it cut a quernstone to the eye (!), K.

Athelstane's gift to Hakon the Good, the best sword that  
 ever came to Norway, i. 141<sup>18-19</sup> 182<sup>38</sup> 183<sup>1</sup> 186<sup>17</sup> 190<sup>3</sup>

WEDDING, WEDDING-FEAST (brúðlaup, *i.e.*, brúðhlaup,  
 lit. 'bride-leap' = 'bride-rush,' 'bride-raid,' a term which has  
 come down from primitive colonization times, when a tribe  
 of pioneers occasionally found itself compelled to make a  
 bride-lifting raid on a neighbouring tribe, in order to safe-  
 guard social morality and ensure due increase of population.  
 Before the days of Harald Hairfair we meet with somewhat  
 similar proceedings, though without the same provocative  
 cause. Agni kills K. Frosty of Finland and takes his daughter  
 Skialf, i. 33<sup>11-22</sup>—Gudrod Hunterking deals in the same  
 manner with K. Harald Redlip and his daughter Asa, i.  
 70<sup>32</sup> 71<sup>15</sup>—the Berserk Haki slays K. Sigurd Hart and  
 seizes his daughter Ragnhild, 81<sup>23</sup> 82<sup>6</sup> who again is robbed  
 from Haki by Halfdan the Black, 82<sup>9</sup> 83<sup>7</sup>—in course of  
 time, when society became more settled, the term was used  
 chiefly in reference to the process of bringing the bride to  
 her new home, and ultimately brúðlaup came to mean mar-

- riage festivity in general; but it was the marriage festivity of bride and bridegroom, while in relation to the guests the feast was a boð, party, company, and in relation to host or hosts a vezla, entertainment, treat). Weddings described: Halfdan the Black's and queen Ragnhild's, i. 83<sub>3-7</sub>—Olaf the Holy's and queen Astrid's, ii. 123<sub>8-13</sub> 152<sub>13-15</sub> 153<sub>4</sub>
- WEIGHING of silver money (reiða, reizla = act of weighing), ii. 308<sub>19-25</sub>
- WEIGHTS (met), wherewith to weigh gold in scales, iii. 85<sub>25-26</sub>
- WELL (brunnr) of healing water made its appearance in the sand-hill where the body of Olaf the Holy was first buried, ii. 457<sub>5-8</sub>—another such sprang up where the blood of K. Eystein Haraldson fell on earth, and still another where his body was waked, iii. 395<sub>27-31</sub>
- WENDISH treatment of prisoners of war, iii. 332<sub>4-6</sub>
- WEREGILD (bætr, plur. of bót, lit. amendment, satisfaction, atonement), paid by Queen Allogia, according to the finding of the King of Holmgarth, for the slaughter of Klerkon by her protégé, Olaf Tryggvison, nine years old, i. 231<sub>6-7</sub>—Olaf the Holy awards himself one-third of the earldom of Orkney in atonement for his body-guard, Eyvind Urochshorn, ii. 184<sub>15-19</sub>—for Earl Einar Wrongmouth he awards weregild equal to that for three landed men, 184<sub>28-30</sub>—Snorri does not give any account of the weregild paid in Norway or elsewhere for representatives of the various classes into which society was divided. The Older Gula-Thing's Law, c. 200 ('Norgesgamle Love,' i. 74), gives the scale as follows: for a freed-man, leysingi, 6 ounces; for his son 1 mark (8 ounces); for a boandi (bonder, rural householder), 12 ounces (= 1½ mark); for a hauldr, 3 marks (= 24 ounces); for a landed man and a marshal, lendr maðr ok stallari, 6 marks (= 48 ounces); for an earl and a bishop, 12 marks (= 96 ounces). The law of Frosta-Thing, x. 31 ('N. g. L.,' i. 255) provides that for a hauldr the weregild be 3 marks, which shall decrease for the classes below him and increase for those above him at the rate of one-third in each individual case. Thus the hauldr, the representative of the old freeholders' class, constituted in either law the unit from which the valuation of each citizen class started downwards and upwards.
- WHEAT (hveiti), iii. 101<sub>7</sub>

- WHITE WEEDS (hvíta-váðir), Lat. albae (vestes), the white garments worn for eight days after baptism, i. 337<sup>20</sup>
- WHITSUNDAY (hvítasunnudagr, O.E. in D. of A.-S. Chronicle hwita sunnandæg), origin of the name uncertain. It has been suggested that the name might be a translation of dominica in albis, the first Sunday after Easter, and at the same time the last day on which those who were brought to the font on Easter Day wore the white baptismal weeds. But Whitsunday being the great confirmation festivity in the North it stands to reason that those who had been baptized at Easter should, on confirming their baptismal oath, wear again their white weeds, which would naturally account for the name, iii. 288<sup>17</sup> 325<sup>31</sup>
- WIGHT (vettr, f.), an evil spirit, from a Christian point of view, inhabiting localities possessed by heathens, a guardian spirit, ii. 366<sup>27</sup>
- WILLIAM'S-GIRTH (Vilhjalmsgjörð), apparently a ring on a round shield made of star-shaped (stirndr) ornaments; origin of the term unknown to us, iii. 483<sup>10</sup>
- WIND-BOARD (vind-borði), the side of a ship exposed to the wind; hence, to be on the wind-board, to expose one's self, to bear the brunt, iii. 448<sup>16</sup>
- WINDLASS (vindáss, but the English form comes from vindiláss), lit. turning beam, a capstan, ii. 31<sup>5</sup>
- WINDOW (gluggr), a hole, opening; three such made on the howe of Frey at Upsala, i. 23<sup>21</sup> See Gluggr under House.
- WINTER (vetr), the standing term for a year of twelve calendar months, exceedingly frequent.
- WINTER-NIGHTS (vetrnætr), see Saga Library, i. 182. Thorkel Fosterfather's sail from Orkney to Norway after winter-nights unusually late in the season; hence the notice that all the same he arrived at his destination 'safe and sound,' ii. 178<sup>14-17</sup>—blood-offerings for the bettering of the year attended by multitudes of people at Winternights in Inner Thrandheim, i.e., chiefly at the temple of Mere, 193<sup>4-12</sup>—Magnus the Blind and Sigurd Slembi-Deacon make their fatal raid on Norway from Denmark, 1139, near to Winternights, iii. 361<sup>28</sup>
- WITCHCRAFT, see Wizardry.
- WITCH-WIFE (seiðkona, volva), see Wizardry.
- WIZARDRY (fjólkyngi, galdr, seiðr), sorcery, witchcraft, spell-

craft, etc. The primary source of this 'art' (íþrótt) is fjölkyngi, manifold knowledge out of the common and miraculous to the multitude, put into practice on the elements of nature or on the concerns of life. It is of divine, specially Odinic, origin, for Odin was pre-eminently wise in wizardry (fjólkunn-ugr), i. 15<sub>13</sub>—all the craft (íþrótt) of his wizardry proceeded from his knowledge of runes (rúnar), magic emblems, with the secret power of an agent, and from his knowledge of the songs which are called galdrar (from galdr, chant), enchantment, wizard songs (verb: gala, gól, galinn, to chant; to bewitch; galinn as ad. bewitched), 18<sub>25-26</sub>—putting this knowledge into use he became the head and fountain of the practical sorcery of all later times: over Mimir's head he sang words of wizardry (kvað þar yfir galdra), and gave it such might (magnaði svá) that it spake to him and told him many hidden matters, 14<sub>15-19</sub>—he waked up dead men from the earth, 18<sub>18-19</sub>—he knew lays (ljóð = 'songs of wizardry') whereby the earth opened before him, and sheer rocks (bjorg) and mounds (haugar, burial mounds), and he knew how to bind with words alone (með orðum einum) whose might be found dwelling therein, 19<sub>16-17</sub>—Odin knew how by his magic art to bring about optic illusions (sjón-hverfing, 'cunning tricks'), which he practised much in his dealings with Gylvi in Sweden, 16<sub>19-20</sub>—a kindred development of the art was his knowing how to change shape and hue (hann skipti líkjum ok litum) in any wise that he would, 17<sub>15-18</sub>—and a similar though not identical act was that of changing skin (skipta homum, from hamr, the whole skin of an animal showing in a somewhat veiled manner its form) in such a way that his body lay as in sleep, or in death, while he himself was a fowl, or a four-footed beast, a fish, or a worm, going anywhere he pleased in the twinkling of an eye, 18<sub>5-9</sub>—on his enemies he could effect somewhat similar changes, making them, in the midst of a battle, blind or deaf, or smitten by fear, and their weapons dull as sticks of wood (vendir, wands), 17<sub>20-29</sub>—by enchantment he had taught his two ravens speech (tamit við mál), and, of course, imbued them with reason, so that they could tell him many news from the various countries they flew into at his behest, 18<sub>23-24</sub>—the highest pitch to which the art of galdr could be carried was the seiðr, 'spell-craft' (a

weird kind of chant performed seemingly under cover of nightly darkness). In this art, 'wherewith went most might,' Odin was wise and practised; *through* it he got to know the fate of men, and the secrets of things not yet come to pass; *by* it he knew how to work for men bane, or ill-hap, or ill-heal, and to take wit or strength from men and give them to others, 18<sub>27</sub>-19<sub>8</sub>—all these magic arts, or, at least, 'the more part of his cunning,' Odin taught to the temple priests, 19<sub>16-17</sub>—wherefore are the As-folk called smiths of wizardry (galdrasmiðir), 18<sub>26-27</sub>—and thence has sorcery (fjolkyngi) spread far and wide and endured long, 19<sub>19-20</sub>—as to the seiðr, Snorri says that Freya, of the tribe of the Vanir, was the first to teach it among the As-folk, but he adds 'according to the wont of the Vanir,' which seems to mean that the Vanir knew a kind of spell-craft peculiar to themselves, 14<sub>23-24</sub>—that would be a seiðr connected with the cult of Frey, the deity of productiveness and fertility, and explain Snorri's statement that with 'this sorcery goes so much lewdness that it was not thought to be without shame for menfolk to deal therein, so that cunning (íþrótt) was taught to the temple priestesses,' 19<sub>8,7</sub>—Wizardry practised by man: in 'Heimskringla,' as in the saga literature throughout, wizardry, especially the seiðr, figures as a national accomplishment of the Finns (Lapps), and in nearly every case mentioned a Finnish origin can be traced. Huld, a Finnish sorceress, seiðkona, is bought by queen Drift to bring her (Drift's) faithless husband, Vanlandi, by means of spell-agency, to Finland, or else to kill him. On Huld's setting about the spell-work (er seiðr var framiðr), Vanland fell into great yearning to go to Finland, and, being prevented by his counsellors, he was seized with irresistible sleepiness, and in his sleep a nightmare (mara) of Huld's creation trod him to death, i. 27<sub>2-18</sub>—probably by the aid of Huld the stepmother of Vanlandi's grandson, Domald, caused a spell of evil luck to be launched against the latter (lét síða at honum ógæfu), 28<sub>10-11</sub>—Huld, too, was the means of imparting some of her own spell-power to Gisl and Ondur, Visbur's sons, whose uttered threat to their father that their mother's golden necklace should be the bane of the best man of his kin took effect on his descendant Agni, 28<sub>11-17</sub> 34<sub>7-12</sub>—by further spell-



work she imbued these youths of twelve and thirteen with power to slay their father, and declared unto them, at the same time, that she would make her spells so effective as to make parricidal fatality a mark of the Yngling race, all which came true, 28<sub>17-26</sub>—Finnish wizardry plays a great part in the reigns of Halfdan the Black, Harald Hairfair, and Eric Bloodaxe: a wizard (*margfróðr*) Finn, probably Swasi, removed all the Yule fare and drink withal from the feast table of Halfdan the Black, 85<sub>13-17</sub> 20-21 86<sub>2-4</sub>—Swasi and his daughter Snowfair's bewitchment of Harald Hairfair (love-potion), 119<sub>9</sub>-120—Gunnhild, Eric Bloodaxe's queen, learns the art (*kunnusta*) of sorcery from two Finns up in the wilderness, who were so mighty wizards that their angry glance would turn the earth's inside out, kill everything quick it fell on, and in their hour of death did bring about thunder and lightning, 129<sub>9-10</sub> 18-21 130<sub>21-23</sub>—by some magic dust, however, Gunnhild knew how to lead these wizards off their scent and render people invisible to them, 129<sub>25-33</sub>—this, the only magic charm mentioned in 'Heimskringla,' was also used by Thorir Hound in his retreat from the plundered sanctuary of Jomali in Biarmland, ii. 262<sub>30</sub>-263<sub>10</sub>—Gunnhild remained addicted to wizardry all her life, 145<sub>3</sub>—Queen Snowfair's son, Rognvald Straightleg, learnt wizardry, and became a spell-worker, 133<sub>7-8</sub>—but the deception practised by Snowfair on Harald set him sternly against wizards, and by his order Eric Bloodaxe burnt Rognvald, with eighty spell-workers, in his house, 133<sub>8-25</sub>—Vitgeir, the wizard of Hordland, was apparently of the Finnish school, 133<sub>9-20</sub>—Queen Snowfair's great-grandson, Eyvind Wellspring, was the most prominent wizard in Olaf Tryggvison's reign; he made for himself and his fellow-wizards a *huliðs-hjálmr*, lit. 'hiding helmet,' a 'wrapping of dimness' and thick fog, so that they might not be seen, evidently a device akin to Gunnhild's and Thorir Hound's dust-bewilderment, 313<sub>28</sub>-314<sub>3</sub>—Olaf Tryggvison's dealings with Eyvind and his gang, 312<sub>18</sub>-314<sub>25</sub>—Eyvind Rentcheek declared that he was a ghost (*andi*), quickened in a man's body by cunning of the Finns, 'and my father and mother might have no child before that,' 328<sub>15-18</sub>—Raud the Strong, a Halogalander, was a great wizard, his knowledge of the art being evidently derived from Finns, who always attended him in

great number whenever he wanted, 329<sup>12-17</sup>—he always ‘had wind at will whithersoever he would sail, which thing came from his wizardry,’ 330<sup>4-5</sup>—he knew how to raise and to keep up as long as he wanted a storm to keep pursuers at bay, but was beaten at that game by Bishop Sigurd’s application of certain elements made use of in the Christian cult, 331<sup>5-332</sup><sup>13</sup>—Finns with their sorcery made in the night wild weather and storm at sea against Olaf the Holy, but his good luck prevailed against their wizardry, ii. 10<sup>18-24</sup>—the wizard (kunngǫr maðr) whom Harald Gormson engaged to go ‘shape-changed’ (í hamforum) to Iceland, turned into a whale (while his own body remained behind as dead in the meanwhile, cf. Odin’s wizardry above), was, doubtless, by Snorri looked upon as a Finn, i. 268<sup>22-269</sup><sup>21</sup>—story-tellers must also have taken for granted that the Thrandheimers engaged a Finnish agent for such a supreme effort of spell-craft as to bewitch ‘three man-wits’ into their king, the dog Saur, which, however, resulted in only every third of his utterances being an articulate word, the other two being barks, 161<sup>28, 80</sup>—presumably also the woman skilled in wizardry who hid Gunnstein in Longwick from Thorir Hound’s search had learnt her art from her close neighbours the Finns, or was a Finnwoman herself (cf. Gunnhild’s and Thorir Hound’s dust-bags and Eyvind’s ‘hiding-helmet’ above), ii. 266<sup>16-18</sup>—independent, apparently, of Finnish influence was the wizardry of K. Skiold of Varna in south-eastern Norway, who by waving his mantle over his head and blowing at the same time, charmed up a storm, i. 68<sup>26-27</sup> 69<sup>5-6</sup>—more Odinic, it would seem, than Finnish in its origin was the wizard custom of sitting out (sitja úti), which must be mentioned at some length because ‘Heimskringla’s’ reference to it is the earliest on record, and the dictionaries have overlooked the phrase, nor is the passage in Hkr. referred to either by Arnason in ‘Isl. Þjóðsögur,’ nor by Maurer in his ‘Isl. Volkssagen der Gegenwart.’ Gunnhild, the fostermother of Hakon Shoulder-broad let ‘Sit Out’ for victory to Hakon; but ‘It’ (þat) showed out (vitraði) that they should fight with King Ingi ‘by night’ and never by day. . . . ‘Thordis Skeggja (i.e. Axe) is named the woman’ who ‘Sat Out,’ iii. 424<sup>5-11</sup>—to sit out meant to spend a whole night in conjuring up what our text

calls *It*, that is, some agent of darkness in order to obtain information of things beyond the ken of those on whose behalf the sitting out was undertaken. The sitting out reminds of Odin's habit 'to wake up dead men from the earth'—always associated with night time—and 'to sit under men hanged,' or having converse with the dead (i. 18<sub>19-20</sub>). The act itself was called *úti-seta*. The ceremony of it as it has maintained itself in Icelandic folk-lore is described in Arnason's 'Isl. Þjóðsögur,' i. 436. The intending sitter-out must take with him a grey cat (Freya's attribute), a grey sheepskin, the hide of a walrus or an old ox, and an axe. He must cover himself carefully up with the hide and stare fixedly in the edge of the axe, and look neither to right nor left whatever happens. If he makes no mistake his end is gained. Here the axe, in an unaccountable way, drives the cat out of the ceremony, and is made to serve a purpose it cannot serve, for no eye can see the edge of it in the dark, while the eyes of the cat are visible enough.—To the notice quoted above Snorri adds, that people tell (that Thordis skeggja sat out), 'but a proof thereof I know not.' Snorri, or his authority, therefore, heard the story as a current folk-lore tale, but did not adopt it from any authentic historical source. We draw the conclusion that the modern folklore attribute of a Sitter-Out, the axe, a translation of *skeggja*, is the last that still remains of the old tale of Thordis as current in the thirteenth century in Iceland.

WOLF (*vargr*), the roasted heart of a wolf, when eaten, makes a man cruel-hearted and evil-minded, i. 55<sub>28-56</sub><sub>2</sub>

WOMAN (*kona*), in medical charge of wounded warriors, *see* Leech.

WONDERS (*undr*), at Kings' Rock from the Lord's night (Sunday) next after Easter week, *i.e.*, April 14th, unto Ascension day, May 16th, 1135, iii. 325<sub>12-23</sub>

WOOD-BUTTER (*viðsmjör*), vegetable oil, iii. 372<sub>3-4</sub>

WOODLAND-MEN (*markamenn*), outlaws living in wild woods beyond the pale of the law, ii. 419<sub>7</sub>; rendered 'markmen,' 393<sub>25-26</sub> 395<sub>27</sub>—different from the 'men of the Marklands' or inhabitants of Marks or Marches, the boundary districts between south-eastern Norway and Sweden, iii. 226<sub>23</sub>

WORD-CRY (*orðtak*), watchword, q. v.

- WORM (ormr), i. a maggot, i. 120<sub>27</sub> ii. 208<sub>16</sub>—2, snake, i. 268<sub>81</sub>  
 —3, a dragon, specially a flying dragon, a name given to a certain class of warships, *see* Ships, 2.
- WORDS (urtir), herbs, used by Odin for embalming, i. 14<sub>18</sub>
- WRIT-SENDING (ritsending), *see* Letters.
- WYTE (víta), to blame, ii. 336<sub>20</sub>
- YARD (garðr), enclosed space where the privy was erected:  
 go into the yard (ganga til garðs), to go nature's errand,  
 ii. 127<sub>21 28</sub> 129<sub>7</sub>
- YEAR (ár), excepting in one instance, i. 5<sub>24</sub> where 'year,' a period of twelve calendar months, depends on a foreign source, the term signifies invariably in 'Heimskringla,' annona, the year's yield, season in respect of plenty or scarcity, harvest, while year = annus is invariably expressed by winter (vetr). As ár simply meant good harvest, though sometimes epithets such as gott, mikít, are added, so hallæri and óáran signified bad harvest, famine season. 'Ar, the season's yield, was in the heathen North regarded as the response of a god or the gods to the blood offerings which at the yearly festivals were made for it (cf. Blood-offerings and Seasons). The nature of this response was attributed in primitive paganism to the good or bad favour in which the ruler of the people stood with the gods, which, beside other proofs, shows that the lord of the people was the High Priest at blood-offering ceremonies and, as such, the agent to whom the divine will was directly signified by the harvest of the season.—Generally ár means good season, good yield, good harvest: autumn sacrifices were made for 'good year' (blóta í móti vetri til árs), i. 20<sub>18</sub>—in Niord's days were years of all kinds of plenty so great that the Swedes trowed that Niord swayed the plenty of the year (á hans dogum var allskonar ár svá mikít, at Svíar trúðu því, at Njorðr réði fyrir ári), 22<sub>11-14</sub>—Frey was happy in good years (hann var ársæll), 22<sub>25</sub>—in his days were plenteous years throughout all lands (þá var ok ár um oll lönd), 23<sub>2</sub>—the strength of a belief in a direct relation between a ruler whose reign was blessed with good harvests and the gods is interestingly evidenced in the case of K. Halfdan the Black. 'He had been of all others a king of plenteous years' (allra konunga ársælastr), and when he dies, goes to Odin, to the gods, the four folklands of his kingdom, after

earnest striving, secured a fourth part each of his body for burial, deeming that they who got it (his body) might look to have plenteous years therewith (þótti þat vera árvænt þeim er næði), 86<sub>28-31</sub>—a notable case of belief in intercession—plenteous season (ár mikít), 160<sub>22-23</sub> (árferð góð), 122<sub>8</sub> 174<sub>12</sub>—right good year (mikít ár), iii. 196<sub>20-21</sub>—good increase (ár), 310<sub>17</sub>—a direct consequence of the immediate relations between the high priest and the divinity was the sacrificing by a suffering people, for propitiatory purposes, the lord to whom the gods denied their harvest favours: Domald, 29<sub>10-30</sub> Olaf Treeshaver, 66<sub>8-28</sub>—this was especially the case among the agriculturing Swedes who, Snorri says: 'are wont to lay upon their kings both plenty and famine' (Svíar eru vanir at kenna konungi bæði ár ok hallæri), 66<sub>8-11</sub> and only to Sweden are confined the cases of kings sacrificed for the bettering of bad harvests. However, the fate of Treeshaver set the Swedes thinking, and they came to the conclusion that the king had nothing to do with the year's harvest, 67<sub>8-7</sub>—no king after Treeshaver's day shares his fate.

YULE, YULE-TIDE (jóla, plur., O.E. gēol, geoh(h)ol, Mod. Scand. jul, by Falk and Torp, 'Etym. Ordbog,' 339, connected through prim. Germ. \*jehwla- and \*je(g)wla = Indo.-Germ. \*jegelo- with Lat. jocus. 'In that case the word has indicated the feast as a kind of Saturnalia'), the great heathen festivity of the winter season, i. 85<sub>13</sub> 109<sub>5</sub> 119<sub>3-9</sub> 161<sub>3</sub> 7—held at Midwinter-night, Jan. 12th, for three days, and thus identical with the feast of the midwinter sacrifice, 164<sub>7-10</sub>—Hakon the Good ordained by law that it should be held at the same time the Christians celebrated their Yule, 164<sub>8-7</sub> cf. 170<sub>10-17</sub> 171<sub>7</sub>—Yule Eve (jóla-aptann, jólakveld), Dec. 24th, stated to have been observed as a day of fast in Norway, iii. 294<sub>24-25</sub>—outgoing, the last, day of Yule (affara-dagr jóla), the 7th of Jan., iii. 322<sub>7-8</sub> 420<sub>15</sub> where the proof that Jan. 7th, not Jan. 13th, *i.e.*, 'the 20th day of Yule,' is meant is conclusive: Gregory arrived at Force on the thirteenth day of Yule = Jan. 6th; he stayed there the night and went to matins on the last day of Yule; this was on a bath-day, *i.e.*, Saturday, on which, in the year 1161, the year in question, the 7th of January fell—the sociable observation of the high tide was called Yule-

bidding (jólaboð), ii. 79<sub>11</sub> 195<sub>2-5</sub> or Yule-feast (jólaboð, jóla-veizla), i. 170<sub>10</sub> ii. 48<sub>25-27</sub> 79<sub>11</sub> 215<sub>8</sub> 220<sub>14</sub> 337<sub>8</sub> iii. 183<sub>81</sub>—from the most prominent feature of the celebration the feast took the name of Yule-drinking (jóla-drykkja), ii. 295<sub>24</sub>-296<sub>15</sub> iii. 422<sub>18</sub>—for the eighth day of the festivity, Jan. 1st, were reserved Olaf the Holy's Yule-gifts (jóla-gjafir, sing. jóla-gjof), ii. 79<sub>39</sub> 337<sub>8-28</sub>—on account of the sanctity of the feast, fighting was shunned and work abstained from during the holiest days of it, iii. 321<sub>29-30</sub> 322<sub>6</sub>—useful references to Yule as a chronological landmark are frequently made, ii. 50<sub>8</sub> 51<sub>1</sub> 54<sub>31</sub> 101<sub>21</sub> 149<sub>6</sub> 151<sub>25</sub> 282<sub>17</sub> iii. 321<sub>30</sub> 322<sub>9</sub> 415<sub>81</sub> 420<sub>12</sub> 450<sub>6</sub> 460<sub>5</sub> 484<sub>10</sub>

Yule-tax of a special kind imposed by K. Svein Alfvason, called Yule-gifts, iii. 183<sub>81</sub> 205<sub>18</sub> is described under its official name: Pasture tod, q.v.

ICELANDIC TERMS DEALT WITH IN THE  
PRECEDING INDEX.

- Abbadís, *see* Abbess.  
 Affaradagr jóla—Yule.  
 'Aheit—Vow.  
 Aka—Carting.  
 Akbraut—Sledge-road.  
 Akkeri—Anchor; Ships 4.  
 Akrgerði—Acre-garth.  
 Albrynjaðr—All-byrnied.  
 Alfa-blót—Elf worship.  
 Alin—Ell.  
 Almennings leiðangr — All-  
   folk-hosting.  
 Almr—Bow; Weapons 2.  
 Altari—Altar.  
 Altarisklæði—Altar cloth.  
 Alþing—Things, Iceland.  
 'Alogur—Taillage.  
 Ambátt—Bondwoman.  
 'Anasótt—Aun's sickness.  
 'Anauð — Bond-slaves (state  
   of).  
 'Anauðigt folk—Bondfolk,  
   Slaves.  
 Andi—Ghost.  
 Andri—Snowshoes.  
 Aptansöngr—Evensong.  
 'Ar—Oar; Ships 4.  
 'Ar—Year.  
 'Arablöð—Oar.
- 'Araburðr, *see* Oar.  
 Arðsgeldingr—Ploughhorse.  
 'Arferð—Year.  
 Arinn—Hearth; House 2.  
 Arka—Chest.  
 'Armaðr—Bailiff, Steward.  
 'Armenning—Bailiffry, Stew-  
   ardship.  
 'Arsæll—Year.  
 'Arvænt—Year.  
 Aska—Ashes.  
 Askr—Ask.  
 'Ass—Roof-tree; House 2.  
 Ausa vatni—Sprinkling.  
 Austrfarar skip. Mast-head  
   castle.  
 Austrrúm — Bailing place;  
   Ships 4.  
 Bagall—Staff.  
 Baka—Bake.  
 Bakask—Eldar; House 2.  
 Bakborði—Larboard; Ships 4.  
 Bakkastokkar—Slips; Ships 4.  
 Bál—Bale.  
 Banadrykk—Deadly drink.  
 Banamenn—Banemen.  
 Barð—Beak, Bows; Ships 4.  
 Barði—Beardling, Beaked-  
   ship; Ships 4.

- Barki, *see* Bark; Ships 3.  
 Bátr—Boat; Ships 3.  
 Bauga-Týr—Ring-Tyr.  
 Bautasteinar—Stones.  
 Beit—Boat; Ships 3.  
 Bera skip borði—Shipbuilding; Ships 4.  
 Bera út born—Casting out of children.  
 Bergisi—Mountain giant.  
 Berserkr—Bareserk.  
 Berserksgangr — Bareserks-gang.  
 Binda—Grapple; Ships 4.  
 Binda svardogum—Oath.  
 Biskup—Bishop.  
 Biskupa—Confirm.  
 Bitull—Bit.  
 Bjalfi—Coat; Dress, 2.  
 Bjanak—Blessing.  
 Bjarkeyjarrétr — Birchisle-right.  
 Bjarkamál—Bjarklay; Poems.  
 Bjarnheðinn—Bareserk.  
 Bjórr—Beaverskin.  
 Blása—Blow.  
 Blóðlát—Bloodletting.  
 Blóðorn—Erne.  
 Blót — Blood-offerings, Sacrifice.  
 Blót-bollar—Blood-bowls.  
 Blótgyðja—Temple priestess.  
 Blóthús—Blood-offerings 2.  
 Blótspánn—Lot.  
 Blótveizlur—Bloodfeasts, cf. Blood-offerings 2.  
 Bogastrengr—Bow; Weapons 2.  
 Bogi—Bow; Weapons 2.  
 Bók—Book.  
 Bondi, *see* Bonder, Franklin.  
 Borð—Board, Table; House 2.  
 „ —Bulwarks; Ships 4.  
 „ —Gunwale; Ships 4.  
 Borðbúnaðr — Board-array; House, 2.  
 Borðdúkr — Table-cloth; House 2.  
 Borðker—Board-bowls; House 2.  
 Borg—Burg.  
 Bóti—Boot; Dress 2.  
 Bráð—Tar; Ships 4.  
 Bragafull—Bragi cup.  
 Brand-nór—Nór; Ships 3.  
 Brandr—Bows, Prow; Ships 4.  
 „ —Brand; Weapons 2.  
 Brauð—Bread.  
 Brauðkass—Bread-basket.  
 Bréf—Letters.  
 Breiðox—Axe; Weapons 2.  
 Brenna—Arson, Burials.  
 Brennisteinn—Brimstone.  
 Broddr—Spear; Weapons 2.  
 Brottfærðarol—Drinking.  
 Brú—Bridge.  
 Brúðhlaup, Brullaup—Bridal-feast, Wedding.  
 Brunaold—Age, Burials.  
 Brunnr—Well.  
 Bryggja—Bridge.  
 „ —Pier, Ships 4.  
 „ —Gangway; Ships 4.  
 Bryggjulægi—Pier; Ships 4.  
 Bryggjusporðr — Pierhead; Ships 4.  
 Brynja—Byrny; Weapons 1.  
 Brœkr—Breeches; Dress.  
 Búandi—Bonder.  
 Búð—Booth.



- Búðarlið, *see* Booth-fellows.  
 Búðarmaðr—Booth-man.  
 Búðunautr—Booth-mate.  
 Bukkr—He-goat.  
 Búkot—Cot-stead.  
 Búnaðr—Raiment; Dress 2.  
   „ — Gear, House-gear;  
       House 2.  
   „ — Gear; Ships 4.  
 Búsýsla—Husbandry.  
 Búza—Buss; Ships 3.  
 Búzuskip—Buss ship; Ships 3.  
 Býjarmenn—By-men.  
 Byrðingr—Ship of burden;  
   Ships 3.  
 Bœjarbót—Town-boon.  
 Bœkisúð—Beech-board; Ships  
   2.  
 Bœtr—Atonement, Weregild.  
 Dagverðr—Daymeal.  
 Dalr—Dale.  
 Darr—Spear; Weapons 2.  
 Darraðr—Spear; Weapons 2.  
 Dauða - drukkinn — Dead -  
   drunk; Drinking.  
 Díki—Mote; Castle.  
 Díll—Brand.  
 Dís—Goddess.  
 Dísablót—Blood-offerings 1.  
 Dísarsalr—Hall of goddesses.  
 Dómr—Judgment.  
 Dragkyrtill—Kirtle; Dress 2.  
 Draglaun—Dragpay; Ships 2.  
 Drambhosur—Hose; Dress 2.  
 Draumr—Dream.  
 Dreki—Drake, Dragon; Ships 3.  
 Drekkva hvirfing — To drink  
   ‘Gildbrotherwise’; Gilds.  
 Drekkva mann af stokki—  
   Drinking.
- Drótt, *see* Drott.  
 Drottins nótt—Lord’s night.  
 Drykkja—Drinking.  
 Drykkur—Drink.  
 Dræplingr—Flock.  
 Dún—Down pillow.  
 Dvergar—Dwarfs.  
 Dyfliza—Prison.  
 Dyngja—Bower; House 1.  
 Dyr—Door; House 2.  
 Dýrshorn—Bull’s horn.  
 Donsk tunga—Dane tongue.  
 Eðla—Adder.  
 Eggver—Egg lair, Haunt.  
 Eiðr—Oath.  
 Eik—Oak; Ships 3.  
 Eikja—Oakie; Ships 3.  
 Einkamál—Oath.  
 Einvígi—Single combat.  
 Eir—Brass.  
 Eirpenningr—Copper penny.  
 Eldar—Fires; House 2.  
 Eldvirki—Tinderbox.  
 Eptirbátr—Bátr; Ships 3.  
 Erfi—Funeral feast, Grave ale,  
   Heirship feast.  
 Ergi—Spell.  
 Erkbiskups stóll — Arch-  
   bishop’s chair.  
 Ermar—Sleeves; Dress 2.  
 Eyir—Ounce.  
 Fafnir—Dragon.  
 Fasta—Fasting.  
 Fastna—Betroth.  
 Fat—Vat; Ships 4.  
 Fébætr—Fee-boot.  
 Félag—Trade partnership.  
 Feldardalr — Cloak clasp;  
   Dress 2.  
 Feldr—Cloak, Fell; Dress 2.

- Fella, *see* Shipbuilding; Ships 4.  
 Fella blótspán—Lot.  
 Fengi—War catch.  
 Ferja—Ferry; Ships 3.  
 Festa—Moor, Lash; Ships 4.  
 Festa—Surety.  
 Festar—Betrothal.  
 Festar—Hawsers, moorings; Ships 4.  
 Fetbreiðr—Swords; Weapons 2.  
 Fetlingr — Sword; Weapons 4.  
 Fetters—Fjötrar.  
 Fiðlari—Fiddler.  
 Fingrgull—Finger-ring.  
 Finnferð—Finnfare.  
 Finnaldr—Finn wizardry.  
 Finnkaup—Finn cheaping.  
 Finnskattr—Finn scat.  
 Fiskiver—Fish lair, Haunt.  
 Fit—Shanks.  
 Fit-skúar—Shoes; Dress, 2.  
 Fjol—Shutter; House 2.  
 Fjolkunnigt fólk — Cunning folk.  
 Fjolyngi—Sorcery, Wizardry.  
 Fjotrar—Fetters.  
 Flagð—Troll-quean.  
 Flaki—Flake hurdle  
 Flaust—Ship; Ships 3.  
 Fleinn—Dart; Weapons 2.  
 Flesk—Swineflesh.  
 Fley—Ship; Ships 3.  
 Flokk—Flock.  
 Flokksmenn—Flock men.  
 Flot—Dripping; Horse-flesh.  
 Flytja við — Shipbuilding; Ships 4.
- Fnjóskr, *see* Touchwood.  
 Formessa—Foremass.  
 Forn kvæði—Old songs.  
 Forstofa — Porch, Forehall; House 2.  
 Fóstbræðr—Fosterbrothers.  
 Fóstfaðir—Fosterfather.  
 Fótaskor—Rekkja; House 2.  
 Fótgangandi menn—Infantry.  
 Fótgongulið—Infantry  
 Fótpallr—Footpace.  
 Fótr—Foot.  
 Fótskor—Footpace.  
 Frambyggj — Forecastleman; Ships 4.  
 Framstafr — Forestem; Ships 4.  
 Frelsingi—Freedman.  
 Frelsisol—Freedman.  
 Frestr—Frist.  
 Friðland—Peace land.  
 Frið-skjoldr — Peace shield; Warshield.  
 Frjádagsfasta—Friday fast.  
 Fróðafriðr—Peace of Froði.  
 Frændhagi—Kin-hay.  
 Fugl—Fowl.  
 Fuglari—Fowler.  
 Fuglsrodd—Fowl.  
 Full—Health cup.  
 Fullr trúnaðr—Oath.  
 Fyrrúm—Forehold, Ships 4.  
 Fyrrúmsmaðr — Foreroomsman; Ships 4.  
 Fyrrsongs-kápa — Foresong cope.  
 Gaffak—Javelin; Weapons 2.  
 Galdr—Wizardry.  
 Galdrasmiðir—Wizardry.  
 Galeið—Galley; Ships 3.

- Galgatré, *see* Gallows tree.  
 Galgi—Gallows.  
 Ganga á hönd e-m—Gang under one's hand.  
 Ganga til garðs—Yard.  
 Ganga upp á—To board; Ships 4.  
 Gangdagar—Rogation days.  
 Gangdaga-þing—Ganging-days' Thing.  
 Garðr—Garth, Yard.  
 Geirr—Spear; Weapons 2.  
 Geirsoddr—Spearpoint.  
 Geisl—Staff.  
 Gestir—Guests.  
 Gígja—Gig.  
 Gíggjari—Gigplayer.  
 Gildi—Gilds.  
 Gildra—Trap.  
 Gimsteinar—Gemstones.  
 Gínandi hófuð—Gaping heads; Ships 4.  
 Gisl—Hostage.  
 Gislar—Borrow.  
 Gjafir—Gifts.  
 Gjald—Fine, Tribute.  
 Gjaldkeri—Rentmaster.  
 Glóðarker—Censer.  
 Gluggur—Window; House 2.  
 Gloð—Glad.  
 Góðar hendr—Good hands.  
 Góð klæði—Raiment; Dress 2.  
 Golf—Floor; House 2.  
 Grágás—Grey goose.  
 Gramr—Gram.  
 Grasgarðr—Grassgarth.  
 Grá skinn—Grey skins.  
 Grautr—Grout.  
 Grávara—Furs, Grey wares.  
 Greiða hár—Combing hair.  
 Greiðr, *see* Graithe.  
 Greifi—Greve, Reeve.  
 Grið seld—Safe conduct.  
 Griðungr—Bull.  
 Grjót—Stones; Weapons 2.  
 Grunnfæri—Ground holding, Ships 4.  
 Grýta—Pot.  
 Gróf—Pit; House 2.  
 Gróf Drottins—St. Sepulchre.  
 Gröptr—Tunnel; Earth-house.  
 Guðsifjar—Gossip.  
 Guðvefr—Goodly web.  
 Gull—Gold.  
 Gullhringr—Gold ring.  
 Gullinhjalti—Golden hilt.  
 Gullmen—Necklace  
 Gullsmiðr—Goldsmith.  
 Gyðja—Temple priestess.  
 Gygr—Troll-quean.  
 Gylt hófuð—Heads gilt; Ships 4.  
 Gyltr soðull—Horse.  
 Gæfa—Luck.  
 Gætti—Dyrr; House 2.  
 Hábrynjaðr—High-byrnied.  
 Hafskip—Ship of burden; Ships 3.  
 Haglkorn—Hailstone.  
 Halfrými—Half berth; Ships 4.  
 Hallæri—Famine, Scarcity.  
 Halmr—Golf; House 2.  
 Hals—Halse; Beak, Ships 4.  
 Hamarr—Hammer.  
 Hámessá—Mass.  
 Hamfor—Skin-changing journey.  
 Hamingja—Luck.  
 Hamla—Rowlock; Ships 4.

- Handfestr, *see* Handfasting.  
 Handganga—Homage.  
 Handgenginn maðr—Liege-  
 man.  
 Handlaugar—Handbath.  
 Handrif—Reef; Ships 4.  
 Handsal—Handsel.  
 Handskot—Hand shot.  
 Handtygill—Sleeves; Dress 2.  
 Handóx—Axe; Weapons 2.  
 Háballr—High-dais; House 2.  
 Hár—Hair.  
 Hár—Tholepin; Ships 4.  
 Harpa—Harp, Harpsell.  
 Harparar—Harp players.  
 Hasla—Holmgang.  
 Hasla völlum—Hazelled field; ib.  
 Hásæti—High seat.  
 Hásætisborð—Borð; House 2.  
 Hásætiskista—Chest of the  
 high seat; Ships 4.  
 Hátið—Feast, High tide.  
 Haugaöld—Age, Burials.  
 Haugr—Barrow, Howe,  
 Mound, Burials.  
 Haugstaðr—Howe-stead.  
 Haukar—Hawks.  
 Hauldr—Franklin.  
 Hefill—Reef; Ships 4.  
 Heiðit folk—Heathen folk.  
 Heiðnir Blámennt—Heathen  
 Blumen.  
 Heilagt—Hallowed.  
 Heitstrenging—Vow.  
 Hekla—Cloak; Dress 2.  
 Hel—Hell.  
 Helgr—Holy day, Holy tide.  
 Helgr dómr—Relic.  
 Hellir—Cave.  
 Herað—County.
- Heraðs-konungr, *see* County  
 king.  
 Herbergi—Chamber; House 1.  
 Herblástr—War blast.  
 Herboð—War bidding.  
 Herbúðir—War booths.  
 Herfang—War catch.  
 Herkonungar—Warkings;  
 Sea-kings.  
 Herkumbl—War token.  
 Heróp—War whoop.  
 Herskip—Warship, Ships 3.  
 Herskjoldr—War shield.  
 Herspori—Caltrap; Weapons  
 2.  
 Herteknir menn—Wartaken  
 men.  
 Hertogi—Duke, War-duke.  
 Heror—War arrow.  
 Hestalið—Cavalry.  
 Hestr—Horse.  
 Hestvörðr—Guard on horse-  
 back.  
 Heytjúga—Hayfork.  
 Hirð—Body-guard, Court.  
 Hirðmaðr—Body-guard,  
 Court men.  
 Hirðsiðir—Court manners.  
 Hirðstefnur—Court Councils.  
 Hirðstofa—Court hall; House  
 1.  
 Hirðvenja—Court manners.  
 Hjallr—Stall.  
 Hjalmr—Rick.  
 Hjalmr—Helm(et); Weapons  
 1.  
 Hjalmunvolr—Helm-pin, Til-  
 ler; Ships, 4.  
 Hjúpr—Coat; Dress, 2.  
 Hjorr—Sword; Weapons 2.

- Hlaða, *see* Barn; House 1.  
 Hléborð—Leeboard; Ships 4.  
 Hleifr—Loaf.  
 Hleypiskúta—Skiff; Ships 3.  
 Hlið—Gate; House 2.  
 Hlíf—Shield; Weapons 1.  
 Hlumr—Oar; Ships 4.  
 Hlunnr—Roller; Ships 4.  
 Hlutr—Lot.  
 Hlýr—Bows; Ships 4.  
 Hlýrbirtr—Bows; Ships 4.  
 Hnísa—Porpoise.  
 Hof—Godhouse, Temple.  
 Hofgoðar—Temple priests.  
 Holmr—Holm; Holmgang.  
 Holmganga—ib.  
 Horn—Horn.  
 Hosur—Hose; Dress 2.  
 Hrafn—Raven.  
 Hreinbjálfi—Coat; Dress, 2.  
     *cf.* Byrny in fine; Weapons  
     1.  
 Hreinn—Reindeer.  
 Hreinstokur—Reindeer-skins.  
 Hremsa—Arrow; Weapons 2.  
 Hringabrynja—Byrny; Wea-  
     pons 1.  
 Hringr—Ring; Sword, Wea-  
     pons 2.  
 Hríjóða—Clear a ship; Ships  
     4.  
 Hross—Horse.  
 Hrossa-slátr—Horseflesh.  
 Hross-lifr—Horse-liver.  
 Hryggjarstykki—Backbone-  
     piece.  
 Húfa—Cap; Dress 2.  
 Hugró—Rivet.  
 Hunang—Honey.  
 Hundr—Hound.
- Hundrað, *see* Hundred.  
 Hundsoð—Broth.  
 Húnkastali—Masthead castle;  
     Ships 4.  
 Húnn—Cub.  
 Hurð—Dyrr; House 2.  
 Hús—House.  
 Húsfreyja—House-freya.  
 Húskarlar—Housecarles.  
 Húskarlahvot—Housecarles'  
     whetting.  
 Húskytja—Housecot; House  
     1.  
 Húsping—House Thing;  
     Thing.  
 Hvann-njóli—Angelica.  
 Hvann-njóla trumba—Angeli-  
     ca stalk.  
 Hventi—Wheat.  
 Hvíla—Bed; House 2, Ships  
     4.  
 Hvirfingsbrœðr—Drinking  
     Brothers, Gilds.  
 Hvirfingsdrykkjur—Gilds.  
 Hvítasunnudagr—Whitsun-  
     day.  
 Hvítaváðir—White weeds.  
 Hvít skinn—Skins, white.  
 Hylja—Hyll.  
 Hyrningr—Mitre.  
 Hofðafjöl—Headboard; Ships  
     4.  
 Hófn—Haven, Harbour;  
     Ships 4.  
 Hofuðsmiðr—Shipbuilding;  
     Ships 4.  
 Hoggspjót—Bill; Weapons 2.  
 Hoggstokkr—Hewing block.  
 Hoggunótt—Hogmany night.  
 Hokunótt—ib.

- Hóldr, *see* Hauldr.  
 Holl—Hall; House 1.  
 Horr—Flax.  
 Hottr—Hat; Dress 2.  
 'Ikorni—Squirrel.  
 Ibanda-brækr — Breeches ;  
 Dress 2.  
 Illiligr—Ugsome.  
 Illyrmi—Reptiles.  
 Innsigli—Seal.  
 Innviðir—Thwarts ; Ships 4.  
 'Ishogg—Ice-hewing.  
 'Iþrótt—Mastery, Sports, Wizar-  
 dry.  
 Jarðborg—Earth-burg.  
 Jarðfé—Buried Treasure.  
 Jarðhús—Earth house.  
 Jarl—Earl.  
 Járn—Chains, Irons.  
 Járnbarði—Ironbeak ; Ships  
 2.  
 Járnrekendr—Chains.  
 Jartegnir—Miracles, Tokens.  
 Jól—Yule.  
 Jóla-aptann—Yule.  
 Jólaboð—Yule.  
 Jóladykkja—Yule.  
 Jólagjafir—Yule.  
 Jólaveizla—Yule.  
 Jóreykr—Ride reek.  
 Kaðall—Cable; Ships 4.  
 Kalekr—Chalice.  
 Kantara-kápa—Choir-cope.  
 Kápa—Cape, cloak, coat ;  
 Dress 2.  
 Kapella—Chapel.  
 Kappar—Champions.  
 Kapp-drykkja—Drinking.  
 Karfi—Ship of burden ; Ships  
 3.
- Kastali, *see* Castle, cf. castle,  
 Ships, 4.  
 Karlhofði—Carl's Head.  
 Kaupangr—Cheaping.  
 Kaupferðir — Chaffer faring,  
 Cheaping voyages, Trade.  
 Kaupmenn—Chapmen.  
 Kaupskip — Cheaping ships ;  
 Ships 3.  
 Kaupstaðir—Cheapingsteads.  
 Kaupstefna—Fair.  
 Keffi—Gag.  
 Keffivolt—Beam ; Weapons, 2.  
 Kelpa—Otter.  
 Kennimenn—Priests.  
 Ker—Cup, Tub, Vat.  
 Kerti—Candle.  
 Kertisveinn—Candle page.  
 Kesja—Spear ; Weapons 2.  
 Ketilhadda—Kettlebow.  
 Ketill—Caldron.  
 Kilding—Kilt.  
 Kirkja—Church.  
 Kirkjugarðs-hlið—Lichgate.  
 Kista—Chest.  
 Kjolr—Keel ; Ships 4.  
 Klaustr—Cloister.  
 Klubba—Club.  
 Klukka—Bell.  
 Klukkari—Bellringer.  
 Klæði — Raiment, Robes ;  
 Dress.  
 Knapi—Knave.  
 Knapphofði—Knophead.  
 Kné—Knee ; Ships 4.  
 Knésetja—Knee-setting.  
 Knífr—Knife.  
 Knorr — Round ship, etc. ;  
 Ships 3.  
 Kona—Woman.

- Konungr, *see* King.  
 Konungs-bryggja—King.  
 Konungs-bú — King, Royal manors.  
 Konungs-garðr—King.  
 Konungs-lægi—King.  
 Konungs-menn—King's men.  
 Konungs sakeyrir—King.  
 Konungs skyldir—King.  
 Konungs þrælar—Thrall.  
 Konungs vígsla—Coronation.  
 Korduna hosur—Hose; Dress.  
 Korn—Corn.  
 Kornhlaða—Barn; House 1.  
 Kórr—Choir.  
 Kotkarl—Cotcarle.  
 Kráka—Crow.  
 Krapparúm—Mainhold; Ships 4.  
 Kristinn rétrr—Canon Law.  
 Kristni—Christianity.  
 Kristni-spell—Christ's scathe.  
 Krists menn—Christ's men.  
 Krókpallr—Cross dais; House 2.  
 Krókr—Crook; Ships 4; Barb, Arrow; Weapons 2.  
 Kross—Cross.  
 Krossmenn—Crossmen.  
 Kunna vel við boga—Archery.  
 Kunna við skíð—Snowshoes.  
 Kunnusta — Cunning; Wizardry.  
 Kussari—Corsair.  
 Kveldriða—Nightrider.  
 Kverkasullr—Boil of the throat.  
 Kvern—Quern.  
 Kvernsteinn—Quernstone.  
 Kvæði—Poems.  
 Kýr—Cow.
- Kyrtil, *see* Kirtle; Dress 2.  
 Kyssa—Kiss.  
 Kosungr—Doublet; Dress 2.  
 Lagnarskip—Net-boat; Ships 3.  
 Landaurar—Land dues.  
 Landauragjald — Landpenny geld.  
 Landeyða—Landwaster.  
 Landganga—Land-wending.  
 Landsbúi—Tenant.  
 Landskyldir—Land dues.  
 Landtjald—Land tent, Tent.  
 Landvarða—Landtoll.  
 Landvarnarmaður—Landward.  
 Landvættir—Land spirits  
 Langafasta—Lent, Longfast.  
 Langbarði—Sword; Weapons 2.  
 Langfeðgatal—Telling up of forefathers.  
 Langskip—Longship; Ships 3.  
 Langskips búza — Longship buss; Ships 3.  
 Laufi—Sword; Weapons 2.  
 Laug—Bath.  
 Laugardagr—Bath day.  
 Lauga sik—Bathing.  
 Taka laugar—Manners.  
 Lávarður—Loaf ward.  
 Leggja hendr í höfuð—Laying hands on.  
 Leggja hofuð í kné—Laying one's head on another's knee.  
 Leiðangr—Hosting.  
 Leiðangrsmenn—Hostbound men.  
 Leiðsludrykkja — Parting drink.  
 Leiðvíti—Fine.

- Leiga, *see* Rent.  
 Leikar—Plays, Sports.  
 Leikarar—Minstrels, Players.  
 Lén—Fief, Grants.  
 Lendir menn—Landed men.  
 Leyna—Laine.  
 Leysingi—Freedman.  
 Liðsamnaðr—Hosting.  
 Líkferð—Corpse fare, Lykefare.  
 Líkkista—Chest, Lyke Chest.  
 Lím—Lime.  
 Ljóða-smiðir—Lay-smiths.  
 Ljóðbyskup—Leodbishop.  
 Ljóri—Luffer; House 2.  
 Loðkápa—Cloak, Fleece-cope, Shag-cloak; Dress 2.  
 Logandi brandar—Blazing firebrands.  
 Lopt—Loft; House 2.  
 Loptsvallir—Gallery.  
 Lúðr—Horn, Trumpet.  
 Lúðrsveinn—Hornswain.  
 Lýðskylda—Liege duty.  
 Lýðskyldr—Liegeman.  
 Lyngormr—Lingworm.  
 Lypting—Poop; Ships 4.  
 Lægi—Berth; Ships 4.  
 Lækning—Leechdom.  
 Lækni—Leech.  
 Læknislist—Leechcraft.  
 Lærðir menn—Priests.  
 Log—Laws.  
 Logðir—Sword; Weapons 2.  
 Logmaðr—Lawman.  
 Logn—Lagnarskip; Ships 3.  
 Logréttá—Lawcourt.  
 Logsogumaðr—Speaker-at-law.  
 Logþing—Law Thing, Thing.
- Maðr, *see* Liegeman.  
 Mál—Measure; Drinking.  
 Málaspjót—Bar-spear, Spear; Weapons 2.  
 Máli—War-service.  
 Málstofa—Council chamber.  
 Malt—Malt.  
 Man—Thrall.  
 Manngjöld—Thanegild.  
 Mannjafnaðr—Man matching.  
 Manntjón—Mantyne.  
 Mansal—Thrall cheaping.  
 Mara—Night-mare.  
 Markaðr—Market.  
 Markamenn—Markmen, Woodland men.  
 Marka sik geirsoddi—Spear-point.  
 Matborð—Borð, meat-board; House 2.  
 Matkaup—Meat cheaping.  
 Men—Collar, Necklace.  
 Merki—Banner. *cf.* Banner; Ships 4.  
 Merkismaðr—Banner-bearer.  
 Merkistong—Bannerstaff.  
 Merr—Horse.  
 Messa—Mass.  
 Messudagr—Mass day.  
 Messu skruði—Mass array.  
 Met—Weights.  
 Miðfasta—Midlent.  
 Miðsumarsblót—Blood-offering 2.  
 Mikla gildi—Gilds.  
 Minni—Health cup.  
 Mitr—Mitre.  
 Mjaðarbytta—Cask of mead.  
 Mjóðdrykkja—Mead-horn.  
 Mjóðr—Mead.



- Mjöl, *see* Meal.  
 Moldi—Mouldy.  
 Mór—Mornir.  
 Morðverk—Murder.  
 Mót—Mote.  
 Múgavetr—Throngwinter.  
 Mundr—Dower. cf. Tilgjóf.  
 Mungát—Ale.  
 Mungátsbytta—Beer cask.  
 Munklífi—Monk cloister.  
 Mús—Mouse.  
 Múta—Bribe.  
 Mækir—Glaive; Weapons 2.  
 Mælir—Measure.  
 Mork—Mark.  
 Morn—Mornir.  
 Mornir—Mornir.  
 Mosurbolli—Mazerbowl.  
 Mottull — Cloak, Mantle ;  
     Dress 2.  
 Mottull á tyglum — Mantle ;  
     Dress 2.  
 Naðr—Adder.  
 Nafnbót—Name-boot.  
 Nafnfesti—Namegift.  
 Náttá—(to)night.  
 Náttserkr—Night sark; Dress.  
 Naust—Boatshed; Ships 4.  
 Naut—Cattle, Oxen.  
 Nauthógg—Neat-stroke.  
 Nautshúð—Neat's hide.  
 Nefgildi—Nosegild.  
 Nefnd—Levy.  
 Nefsteði—Snout anvil.  
 Negl—Nails.  
 Nesnám—Lifting on nesses.  
 Níð—Nith.  
 Níð—Nithe, Scurvy rhyme.  
 Níða—Benithe.  
 Níðingskapr—Nithingship.  
 Níðvísa, *see* Scurvy rime.  
 Nón—Nones.  
 Nóna—Nones.  
 Nór—Ships; Ships 3.  
 Norrœna—Northern tongue.  
 Nót—Net.  
 Nunnusetr—Nuns' seat.  
 Næfrar—Birchbark.  
 Nokkvi—Ship; Ships 3.  
 'Oðal—Free land, Ódal lands.  
 'Oðalborinn—Franklin.  
 'Oðalsmaðr—Franklin.  
 Ofn—Oven; House 2.  
 Ofnsteinar—Stones; Weapons  
     2.  
 Ofnstofa — Hall with oven ;  
     House 1.  
 Orðtak—Watch-word, Word-  
     cry.  
 Ormr — Dragon, Maggot,  
     Snake, Worm.  
 Ormr hinn langi—Long Worm ;  
     Ships 2.  
 Ormr hinn skammi — Short  
     Worm; Ships 2.  
 Orrahríð—Heathcock's brunt.  
 Orri—Heathcock.  
 Otr—Otter.  
 'Ottusongr—Matins.  
 'Ottusöngmál—Matins.  
 Paðreimr—Hippodrome.  
 Pallr—Dais; Booth, House 2.  
 Pallstokkr—Dais; House 2.  
 Pallstrá—Strawbed.  
 Pell—Cloth, Pall.  
 Pellsklæði—Raiment; Dress 2.  
 Penningr—Penny.  
 Plógr—Plough.  
 Plógsland—Ploughland.  
 Polutasvarf—Palace spoil.

- Portgreifar, *see* Port reves.  
 Prestr—Masspriest, Priest.  
 Þöddur—Paddocks.  
 Ráðuneyti—Council.  
 Rausn — Forecastle, work;  
     Ships 4.  
 Refði—Cudgel, Staff.  
 Reformasótt — Ringworm  
     plague.  
 Refsiþing—Thing of Escheat;  
     Thing.  
 Regla—Rule.  
 Reiða—Weighing.  
 Reiði — Gear, Rigging,  
     Shrouds; Ships 4.  
 Rekkja—Bed; House 2, Ships  
     4.  
 Réttarbót—Lawboot.  
 Reykelsi—Incense.  
 Reyrbond — Reedbands,  
     Arrow; Weapons 2.  
 Reyrtéinn—Reed wand.  
 Ríða hesta—Horse.  
 Riddarar—Cavalry, Riders.  
 Riddari—Knight.  
 Ríðvölr—Cudgel.  
 Risar—Giants.  
 Rít—Shield; Weapons 1.  
 Ritsending—Writ-sending.  
 Rjúpa—Ptarmigan.  
 Róa—Rowing; Ships 4.  
 Róða—Rood.  
 Róðr—Rowing; Ships 4.  
 Róðrarferja — Rowing ferry;  
     Ships 3.  
 Róðrar-skip—Ships 3.  
 Róðrar-skúta—Rowing cutter;  
     Ships 3.  
 Róðukross—Rood.  
 Rudda—Club, Stake of wood.
- Rúm, *see* Berth; Ships 4.  
 Rúnar—Runes.  
 Ryðja mork—Clearing woods.  
 Rygiartó—Housewife's tow.  
 Rykkjartó—ib.  
 Rytningr—Rytning.  
 Ræna—Plunder.  
 Rœði—Oar; Ships 4.  
 Rond—Shield; Weapons 1.  
 Rost—Mile.  
 Salerni—Privy; House 1.  
 Salr—Hall; House 1.  
 Sálubót—Soulbooting gift.  
 Sálugjof—ib.  
 Sáluhús—Hostel; House 1.  
 Samburðar-öl—Gild drinking;  
     Gilds.  
 Sandr—Sand.  
 Sát—Waylaying.  
 Saumr—Nails, Rivets; Ships  
     4.  
 Saurr—Saur.  
 Savali—Sable.  
 Sax—Sword; Weapons 2.  
 Segl—Sail; Ships 4.  
 Seiðkona—Wizardry.  
 Seiðmenn—Spell workers.  
 Seiðr—Spell; Wizardry.  
 Selbelgir—Sealskin bags.  
 Selr—Seal.  
 Selshefnir—Seals' avenger.  
 Selver—Haunt.  
 Serkr—Smock, Sark; Dress 1, 2.  
 Sess—Bench; Ships 4.  
 Set—Settle; House 2.  
 Setgeiri—Seat-gore; Dress 2.  
 Setr—Mountain bothy; House  
     1.  
 Sett (skip) — Waterlogged;  
     Ships 1.

- Sexœringr, *see* Báttr; Ships 3.  
 Síbyrða—(Lay aboard) Ships;  
 Ships 4.  
 Síðr—Side.  
 Sigla—Mast; Ships 4.  
 Sigrblót—Blood-offerings 1.  
 Silfr—Silver.  
 Silfr-bolli—Silver bowl.  
 Silfrdiskr—Silver dish.  
 Silfrkálkr—Silver bowl.  
 Silkiræmur—Fillets.  
 Sin—Sinew; Ships 4.  
 Sitja úti—Sitting out; Wiz-  
 ardry.  
 Sjóðr—Purse.  
 Sjónhverfing—Wizardry.  
 Skáktafl—Chess.  
 Skál—Scales.  
 Skald—Poets.  
 Skálhattr—Hat; Dress 2.  
 Skáli—Hall; House 1.  
 Skálin—Scales.  
 Skalm—Short sword; Wea-  
 pons 2.  
 Skapker—Large bowl; House  
 2.  
 Skapt—Shaft, Arrow; Wea-  
 pons 2.  
 Skarlats klæði—Raiment;  
 Dress 2.  
 Skattgjafir—Scatgifts.  
 Skattland—Scatland.  
 Skattpenningr—Scatpenny.  
 Skattr—Scat.  
 Skaut—Skirt.  
 Skegg—Beard; also Beard,  
 Ships 4.  
 Skeið—Bark, etc.; Ships 3.  
 Skeiðarkylfur—Beak; Ships 4.  
 Skemma—Bower; House 1.  
 Skenkingar, *see* Skinkers.  
 Skeptifletta—Stones; Wea-  
 pons 2.  
 Skera hár—Shearing hair.  
 Skíð—Billets, Snowshoes.  
 Skíðblaðnir—Ships 2.  
 Skíðfærr—Snowshoes.  
 Skíðgarðr—Faggot fence.  
 Skíðsleði—Sledge.  
 Skikkja—Sleeveless cape;  
 Dress 2.  
 Skillingr—Shilling.  
 Skinn—Furs.  
 Skinn-hjúpr—Doublet; Dress  
 2.  
 Skinnavara—Peltries.  
 Skip—Ships.  
 Skipreiða—Shiprath.  
 Skipta hómum—Wizardry.  
 Skipta líkjum—Wizardry.  
 Skírsla—Ordeal.  
 Skjaldborg—Shieldburgh.  
 Skjómi—Sword; Weapons 2.  
 Skjöldr—Shield; Weapons 1.  
 Skjoldungasaga—Story of the  
 Skioldungs.  
 Skór—Shoes; Dress 2.  
 Skósveinn—Footpage, Foot-  
 swain, Shoe-swain.  
 Skoteldr—Shooting fire.  
 Skotsilfr—Pocket money.  
 Skriða—Scree.  
 Skriðljós—Lantern.  
 Skrín—Shrine.  
 Skripta—Shrive.  
 Skrúð—Shrouds.  
 Skúar—Shoes; Dress 2.  
 Skúta—Cutter, scow; Ships 3.  
 Skutfestar—Stern moorings;  
 Ships 4.

- Skutilsveinn, *see* Table swain,  
Trencher swain.  
Skutstafn—Stern; Ships 4.  
Skyldir—Dues.  
Skyrta—Shirt; Dress 2.  
Skytningr—Scotthouse.  
Skækja—(to) check.  
Slagálar—Crupper.  
Slagbrandr—Bolt; House 2.  
Slagsauðr—Slaughter wether.  
Slár—Bars.  
Slá saum—Rivets, Shipbuilding; Ships 4.  
Sleði—Sleigh.  
Slæður—Robe; Dress 2.  
Slóngvir—Slinger.  
Smábátr—Bátr; Ships 3.  
Smelt—Smalts.  
Smíð—Smith's work.  
Smjörhlaupr—Butterkeg.  
Snekkja—Cutter, etc.; Ships 3.  
Sneridorr — Twirlspears;  
Spear, Weapons 2.  
Snerisþjót—ib.  
Soð—Broth.  
Sollin (skip)—Soaked; Ships 1.  
Sónarblót—Blood offerings, 1.  
Sónargoltr—Blood offerings, 1.  
Spá—Spaedom.  
Spámaðr—Soothsayer.  
Spanga-brynja—Byrny; Weapons 1.  
Spánn—Lot.  
Sparða—Stake, Sparth; Weapons 2.  
Spennitong—Gripping tongs.  
Spjót—Spear; Weapons 2.
- Spjorr, *see* Spear; Weapons 2.  
Sporhundr—Sleuth-hound.  
Spori—Spur; Dress 2.  
Spænicr—Chips.  
Spong—Beak; Ships 4.  
Sporr—Sparrow.  
Staðr—Privy place.  
Stafkarl—Camp follower, Staff-carle.  
Stafn—Prow, Stem; Ships 4.  
Stafna-smiðr — Shipbuilding; Ships 4.  
Stafnbúar — Forecastle-men, Stem-men; Ships 4.  
Stafnlé—Grapnel, Grappling hooks; Ships 4.  
Stafnsveit — Forecastlemen; Ships 4.  
Stafr—Pale, Staff.  
Stag—Halliard; Ships 4.  
Stallara-stóll—Marshal's stool; House 2.  
Stallari—Marshal.  
Staurr—Beam; Weapons 2.  
Steikari—Cook.  
Steinar—Stones; cf. Stones, Weapons 2.  
Steind(skip)—Stained; Ships 1.  
Steinketill—Stone kettle.  
Stigamaðr—Waylayer.  
Stik—Stake.  
Stjórn—Rudder; Ships 4.  
á stjórn—Starboard; Ships 4.  
Stjórnborði—ib.  
Stofa—Hall; House 1.  
Stóll—Chair, Stool.  
Strá—Straw.  
Strandarhógg — Strand-hew, -slaughtering.

- Strandhögg, *see* *ib.*  
 Straumr—Roost.  
 Strengir—Tackle; Ships 4.  
 Strengja heit—Oath, Vow.  
 Strengr—Cable; Ships 4.  
 Stufa = stofa, q.v.  
 Stýri—Rudder; Ships 4.  
 Stýrishamla—Tiller; Ships 4.  
 Stýrishnakki — Tillerhead;  
   Ships 4.  
 Stoðull—Milkingstead.  
 Súð—Hull; Ships 4.  
 Sund—Swimming; Sports.  
 Sunnudagr—Sunday.  
 Svalir—Gallery, Porch.  
 Svardagi—Oath.  
 Svarðsvipa—Walrushide whip.  
 Svefnbúr — Sleeping bower;  
   House 1.  
 Sveinn—Swain.  
 Sveitardrykkja—Drinking.  
 Sverð—Sword; Weapons 2.  
 Svín—Swine.  
 Svínabœli—Swinesty.  
 Svíri—Beak, Bows, Prow;  
   Ships 4.  
 Sýn—Vision.  
 Sýsla — Bailiffy, Bailiwick,  
   Stewardship.  
 Sýslumaðr—Bailiff.  
 Sækonungr—Seaking.  
 Sæng—Bed; House 2.  
 Særi—Oath.  
 Sæti—Seat.  
 Sætt eiðum bundin—Oath.  
 Sögukvæði—Story Lays.  
 Sönghús—Songhouse.  
 Songr—Song.  
 Sóx—Scissors; Prow, Ships 4.  
 Taflborð—Chessboard.
- Taka hús á . . . *see* Arson.  
 Taka laugar—Manners.  
 Targa—Targe; Weapons 1.  
 Tefla—Tables (playing at).  
 Tekjur—Dues.  
 Telgja—Chip; Shipbuilding,  
   Ships 4.  
 Tengja—Grapple, Lash; Ships  
   4.  
 Tengsl — Cable, Lashings;  
   Ships 4.  
 Teningr—Dice.  
 Tíðir—Hours.  
 Tilgjof—Jointure.  
 Tingl—Prow plates; Ships 4.  
 Tíund—Tithe.  
 Tjald—Tent, Tilt; Ships 4.  
 Tjaldstóng—Tent pole.  
 Tjasna—Holmgang.  
 Tjöld—Hangings; House 2.  
 Tjosnublót—Holmgang.  
 Tolf—Twelve.  
 Topt—Toft.  
 Torf—Turf.  
 Torg—Market place.  
 Trani—Crane; Ships 2.  
 Trapiza—Trapesa; House 2.  
 Troll—Trolls.  
 Trollkona—Troll-quean, -wife.  
 Trú—Belief.  
 Trúnaðareiðr—Oath.  
 Trygð—Oath.  
 Tuglamottull—Mantle; Dress  
   2.  
 Tundur—Tinder.  
 Tunna—Tun.  
 Tvímennigr—Drinking.  
 Týna—Tyne.  
 Tyrviðr—Tarwood.  
 Tökur—Incomings.

- Töng, *see* Tongs.  
 Tönn—Tooth.  
 'Ugildr—Ungildsome.  
 'Ulfhéðnar—Bareserk.  
 Umboð—Stewardship.  
 Umbúnaðr—Lykehelp.  
 Undr—Wonders.  
 Uppganga—Board; Ships 4.  
 Upphlutr—Jerkin; Dress 2.  
 Urtir—Worts.  
 'Utilegumaðr—Waylayer.  
 'Utlausn—Ransom.  
 Uxahúð—Oxhide.  
 Vágafloði—Vagar-fleet.  
 Vagn—Wain.  
 Vagnkarl—Waincarle.  
 Vaka—Wake.  
 Valhnot—Walnut.  
 Valholl—Valhall.  
 Valkyrja—Valkyr.  
 Valslongva—Slaughter sling;  
     Weapons 2.  
 Vápn—Weapons.  
 Vápnsteinar—Weapon stones;  
     Weapons 2.  
 Vararfeldr—Cloak; Dress 2.  
 Varðmaðr—Warder.  
 Vargr—Wolf.  
 Vatn—Water.  
 Vax—Wax.  
 Veð, Veðja—Wager.  
 Veðrviti—Vane; Ships 4.  
 Vegandi—Manslayer.  
 Veidimaðr—Hunter.  
 Veidr—Hunting.  
 Veizla—Banquets, Bridal feast,  
     Feast, Grants.  
 Ver—Haunt, Lair.  
 Verðr—Meal.  
 Verk-þræll—Thrall.  
 Vesl, *see* Sleeveless over-rai-  
     ment; Dress.  
 Vetr—Winter, Year.  
 Vetrnætr—Winternights.  
 Vетtr—Wight.  
 Viða—Mast; Ships 4.  
 Viðir—Rafts; Ships 4.  
 Viðjar—Chains.  
 Viðsmjör—Woodbutter.  
 Víðr eldr—Hallowed Fire.  
 Viggýðlar—War hurdles;  
     Ships 4.  
 Vígja—Consecrate.  
 Vigr—Spear; Weapon 2.  
 Vígt vatn—Holy Water.  
 Vígor—War arrow; Weapons  
     2.  
 Vika sjávar—Sea mile.  
 Víking, víkingr—Viking.  
 Vilhjálmsgjörð—Williams-  
     girth.  
 Vindáss—Windlass.  
 Vindborði—Windboard.  
 Vinjartoddi—Pasture tod.  
 Vistagjald—Victual fine.  
 Vísundr—Bison; Ships 2.  
 Víta—Wyte.  
 Viti—Beacon.  
 Vitra—Wizardry.  
 Vitran—Vision.  
 Væringjar—Væring's.  
 Vólva—Wizardry.  
 Vörðr—Ward, Watch.  
 Vöttr—Mitten.  
 Yfirhofn—Overcloak; Dress 2.  
 'Yr—Bow; Weapons 2.  
 Þegn—Thane.  
 Þegnildi—Thanegild.  
 Þekja—Thatch; House 2.  
 Þiljur—Deck; Ships 4.

- þing, *see* Thing.  
 þingamannalið—Thingmen.  
 þingamenn—ib.  
 þingboð—Thing bidding.  
 þinghá—Thingland.  
 þinghús—Council Chamber,  
 Thinghouse.  
 þingmót—Thingmote.  
 þjónustumaðr—Servant, Ser-  
 ving man.  
 þorp—Thorp.  
 þorparalegr—Clownish; Man-  
 ners.  
 þorparar—Villeins.  
 þorpari—Thorpdweller.  
 þrælborinn—Thrallborn.  
 þræll—Thrall.  
 þváttdagr—Washday.  
 þvertré—Crossbeams; House  
 2.  
 Öl—Ale.
- Óld, *see* Age.  
 Ölmusumaðr—Bedesman.  
 Öln—Ell.  
 Ondugi—High seat; House 2.  
 Ondurr—Snowshoes.  
 Or—Arrow, Shaft; Weapons 2.  
 Orboð—Arrow bidding.  
 Orn—Erne.  
 Orvaroddr—Arrow; Weapons  
 2.  
 Örvarskurðr—Arrow shearing.  
 Orvarþing — Arrow - Thing;  
 Thing.  
 Öx—Axe; Weapons 2.  
 Öxarhamarr—Axe; Weapons  
 2.  
 Oxarhyrna—Axe; Weapons 2.







## *Corrections, etc.*

- VOL. II, 28<sup>14</sup> *after* great *add* in England  
— 50<sup>22</sup> *for* King *read* Earl  
— 62<sup>14</sup> (65<sup>19</sup>) *for* brother-in-law *read* father, etc., for Snorri makes Holmfrid, Svein's wife, a daughter of K. Olaf; in reality she must however, have been his sister (Index and General., III).  
— 70<sup>8</sup> *for* dales *read* dale  
— 73<sup>7</sup> *for* Thrandheim *read* Nidoyce  
— 240<sup>6</sup> *for* though he *read* to  
— 291<sup>11</sup> *after* main *add* and turned up in England  
— 342<sup>16</sup> fee-lustful = avaricious.  
— 348<sup>29</sup> *after* Thing *add* in Thrandheim  
— 363<sup>25</sup> *after* Brusi *add* at the place called Mere  
— 367<sup>28</sup> *for* Nesiar *read* Lesiar
- VOL. III, 10<sup>20</sup> *after* the verse *add* That winter King Magnus was ruler over Norway, but Horda-Knut over Denmark  
— 37<sup>22</sup> *after* Thorkel *add* of Lings  
— 86<sup>28</sup> *for* bowl *read* handle  
— 193<sup>18</sup> *for* across *read* round  
— 278<sup>26</sup> *after* Halogaland *add* into Birchisle  
— 315<sup>27</sup> *for* very mother's brother *read* brother by the same mother  
— 325<sup>5</sup> *for* Christ's *read* Cross

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# GENEALOGIES

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