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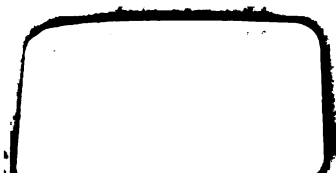
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STURLUNGA SAGA

GUDBRAND VIGFUSSON

VOL. I.

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London

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PUBLISHERS TO THE UNIVERSITY OF

Oxford

STURLUNGA SAGA

INCLUDING

THE ISLENDINGA SAGA

OF

LAWMAN STURLA THORDSSON

AND OTHER WORKS

EDITED

WITH PROLEGOMENA

APPENDICES, TABLES, INDICES, AND MAPS

BY

DR. GUDBRAND VIGFUSSON

VOL. I.

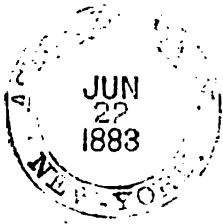
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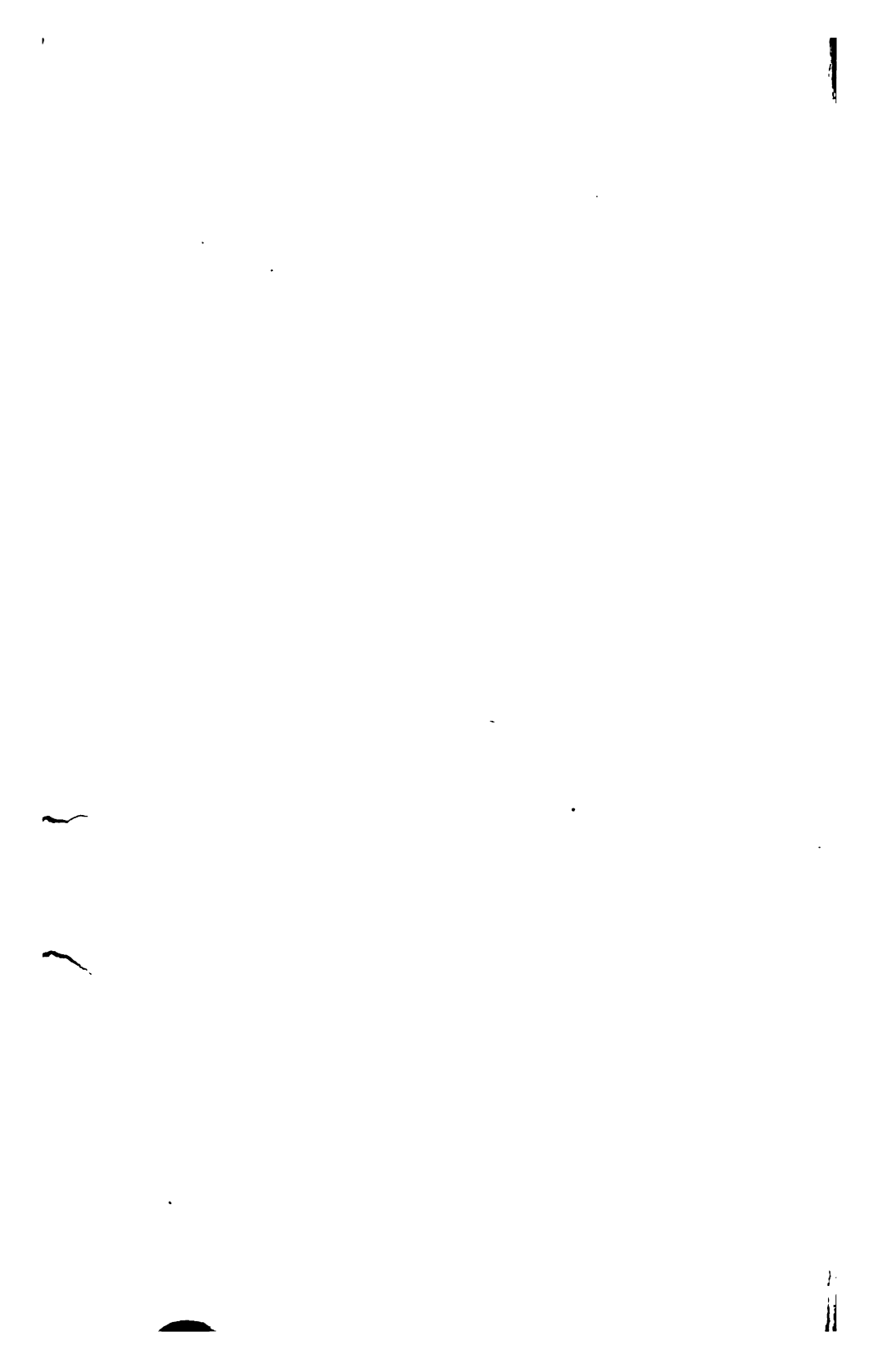
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TO
THE UNIVERSITY
OF
UPSALA.



P R E F A C E.

THE information as to the editing of this work has, to the best of my ability, been given in the Prolegomena, and need not here be repeated. It now remains for me to beg the Librarians at Copenhagen, Stockholm, and Upsala to receive my sincere thanks for their many kindnesses and courtesies to me whilst copying the vellum texts for the present volumes, and at the same time for two (or three) volumes of the Rolls' Series, which, being long since ready, may soon, we hope, follow in the wake of the Sturlunga.

As to the Prolegomena, I am under great obligation to my friend Mr. Frederick York Powell, Law-lecturer of Christ Church, without whose generous and ever-ready help and sympathy they would hardly have appeared. Suffice it to say, that we have day after day sat closeted together, he taking down across the table my thoughts and theories, one talking, one writing and putting into shape. Thus, though the substance and drift of arguments are mine, the English, with the exception of bits and phrases here and there, is Mr. Powell's throughout. Many improvements also bear his marks, such as the application to English Law in § 35, besides many touches, especially in § 3 (the Saga Characteristics). But even more than this, the constant exchange of thought, and the sympathetic conversation on every kind of subject, has been a great benefit to me, calling forth and unlocking many thoughts and things hidden away and half forgotten, besides relieving me of the irksome solitary task of writing. The theories

here set forth have, one by one, been growing upon the Editor's mind these twenty years, and very glad he is to see them at last safely put on paper, no longer subject to shifts and chances. I had hoped some years ago to accompany my *Lexicon*, as lexicographers do, with an introduction on the ancient language and literature; but this was not to be. However, now the one half of that task is performed, though the second still remains undone.

It is a source of pleasure to the Editor to associate this work as a token of respect and piety with the name of Upsala, the cradle once, time out of mind, of the gods and the heroes of our old Northern race, and the *Alma Mater* of so many wise and worthy sons.

GUDBRAND VIGFUSSON.

OXFORD,
December 4, 1878.

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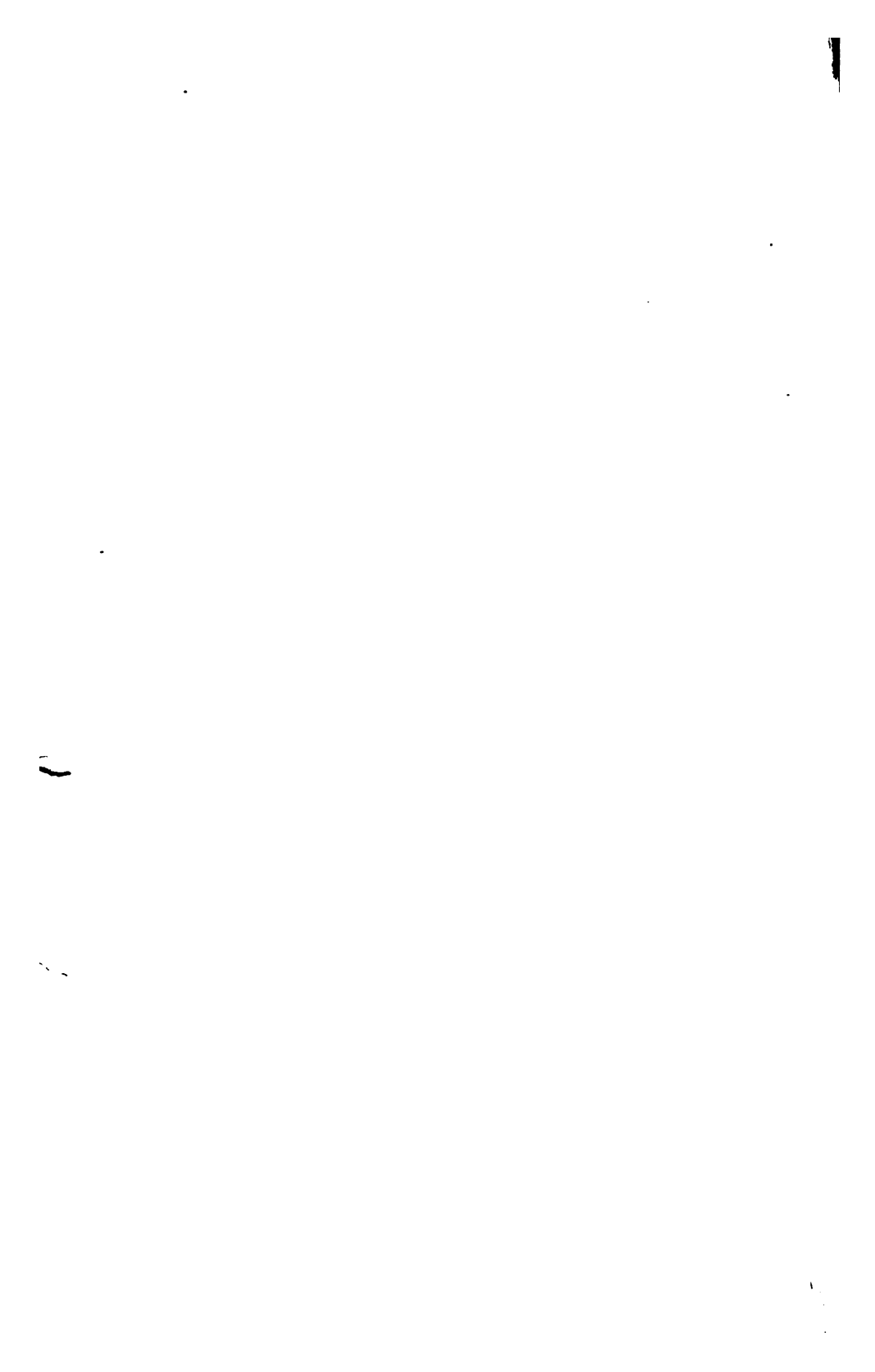
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A MAP OF ICELAND to illustrate STURLUNGA and PROLEGOMENA is enclosed in a pocket at the end of vol. ii.



PROLEGOMENA.



PROLEGOMENA.

§ I. THE SETTLEMENT OF ICELAND.

THE Settlement of Iceland was part of the great Scandinavian emigration which closed the era that had begun with the eruption of the Goths. Wave after wave, the Teutonic nations had pressed westward, overrunning the civilized world, transforming the Roman Empire, metamorphosing society, and changing the destiny of mankind; and this their last movement, for many a century, was no less important than any one that preceded it. But although it is the latest in point of time, and in some respects the one with which we are best acquainted, there are many points connected with the Scandinavian Exodus which are still obscure. Of the very causes that brought it about we are not clearly informed, though the increase of population beyond the point at which the Northern lands could afford it sustenance, a series of bad seasons, the advance of society which was breaking down the old tribal system, and last, not least, the love of freedom and adventure, were all no doubt concerned. Like the English migration it lasted many years, and flowed in distinct streams Westward. (It is unnecessary for our purpose to notice here the Swedish movement Eastward and the Russian state which sprung therefrom.)

The Southern stream, flowing from the South of Norway and Denmark to the Low Countries, and thence to the river-basins of the Seine and the Loire, though all important in its results, has left few traces of its progress in Northern tradition, and for any adequate account of it we must search through foreign annals. With regard to the Midmost current from Denmark to the East and North of England we are but little better off, the English authorities alone giving trustworthy details of this great settlement, which changed the local nomenclature of half England, and has had no small influence on its later history. But it is only when the new Danish dynasty comes in, in much later times, that the Lives of the Kings of Norway and the Skioldunga Saga begin to give better support to the English chroniclers than the vague

thirteenth-century traditions, which centre round Gorm and Ragnar and the sons of Lodbrok, can supply.

But with the Northern movement the case is different. We have, beside stray notices in Irish and English Annals, Saints' Lives, &c., the firm ground of the Landnama-bók to stand on; and we can therefore form some adequate conception of its character and some idea of the causes which led to the creation of a new European state with a native literature, which for originality, richness, and artistic and historical worth, stands unrivalled in Modern Europe. It is important for our purpose to look into the phenomena which meet us here a little more closely, especially with regard to the Settlement of Iceland; and the result of the Editor's examination of the authorities may be briefly stated thus:—There was a migration from Norway Westward, which began before King Harald Fairhair's days, and resulted in the peopling of the Western Islands and especially the Orkneys with Vikings, a few settlers even getting as far as Iceland. When Harald's policy of putting down the small tribal kings, breaking down the great families, and uniting the land under one man's sway began to be successful, the resistance of the Norwegians at home was supplemented by the efforts of the emigrants, who were not at all inclined to favour a king who was the stern friend of order and centralization, and the foe of piracy and the great houses, or to reverence a monarch who had seized their kinsmen's estates, estates to which they had by no means given up their interest, and whose power threatened to convert their own migration into exile. They were continually making raids on the old country, plundering and ravaging, and keeping alive an irritating resistance to the King; whose rule, but for their interference, would probably have been far sooner acquiesced in. The crisis of this resistance, the ranks of which were being continually augmented by the disaffected, came at the great sea-fight of Hafursfiord¹ (c. 885), when, as Hornklofi sings, 'The high-born King fought with Kiotvi the Wealthy; ships came from the West with gaping dragons' heads and carved beaks. They were laden with warriors and white shields, *Western* spears and *Welsh* swords. The Bear-

¹ The Editor surmises that the battle of Hafursfiord was fought against the Vikings of the West, returning and making their last effort. In the song of Hornklofi we accordingly propose to read *vestan* for *austan*, which reading is proven by the following *Western* spears (*vigra Vestrænna*) and *Welsh* swords, as also by the Norse king being called *allvaldr Austmanna*, for in the West, and hence in Iceland, the Norsemen got the name of Easterlings (*Austmenn*, and *Austkylfir* later in the poem). Then followed the raid of King Harald to the West (cp. Magnus Bareleg two centuries later), which we presume was the chief cause of the Settlement of Iceland. For the Western Isles being the stepping-stone between Norway and Iceland see the Editor's Essay on the Chronology of the Icelandic Sagas (written 1854-5), where this view is for the first time set forth and expounded. It became known in England through the Chronicon Manniae of Munch (1859), who adopted it in that work, though writing from memory at Rome, far from books, he of course does not give quotations.

sarks yelled, with war in their hearts. They joined battle with the valiant King of the *Eastmen*, who put them to flight,' &c. The fight was fiercely contested, but at length the Vikings turned their war-ships and fled across the North Sea. The King, not content with this crushing blow, followed it up relentlessly, and made a great expedition to the Orkneys, then the focus of the Wiking movement, to strike at the very roots of the influence which he dreaded. There was now no further choice; the Norsemen in the Western Islands were forced to bow to the King or to fly again to lands beyond his sway. This latter alternative some of them had already taken; among the settlers in Landnama many a man is recorded as having fought at Hafursfiord, and of these no doubt a goodly number had already entered on their second Exodus; an example which was largely followed by those whom other causes beside the 'overbearing rule of Harald Fairhair' induced to leave the lands they had at first chosen to dwell in. We also hear dimly of conflicts with the Kelts, in which the Norsemen took sides, of intestine troubles and difficulties, and it was such causes as these which drove northward many of those well-born men that followed in the train of the sorrow-smitten Queen Aud to the Western dales of Iceland.

Queen Aud's Settlement deserves separate mention. She was the widow of Olaf the White, King of Dublin, the founder of a dynasty which long ruled there; after his decease and the death of their son Thorstein, slain in what appears to have been a rising of the Irish against their conquerors, she left Ireland, taking with her one grandson and six granddaughters, marrying one after another on her journey. She was followed by a large company of kinsfolk, friends, and dependents, Norse and Irish. After staying a while at the Færeys on her way, where she gave one of her daughters in marriage, from whom the house of the Götuskeggs sprung (from which the famous chief Thrand and many other great men in the islands were descended), she went to Iceland, and 'settled' Broadfirth in the best part of the new country. Her brother-in-law, Helgi the Lean, went to the North and occupied large 'claims' in Eyiafirth, while Ketil Fífiski, her sister's son, settled in the East; her brother Helgi Biolan in the South; Biorn, another brother, in the West. From this mighty kindred of Queen Aud sprung the most distinguished Icelandic families, indeed in one way or another whatever was good and noble. Queen Aud was the 'daughter of Ketil Flatnose, son of Biorn Buna, son of Grim hersi (lord) of Sogn,'—the favourite burden of many a genealogy. They are the three Patriarchs as it were of the Icelandic people. How the Norse Exodus to the Western Isles, especially in this family, set in before the reign or even birth of Harald Fairhair, a fact which the comparison of parallel pedigrees yields abundant proof of, has been fully put forth in Timatal, and is noticed above. Next in importance is the great

fellowship of Wikings, brothers in arms, who fought and were defeated at Hafursford,—Sæmund o' the Sudreys, Anund Woodleg (he lost his own leg in the battle), Thronð the Swift Sailor, Geirmund Hellskin, and many others. The close connection of Queen Aud and her kindred with Ireland is notable in relation to the prominent place which members of it take in Icelandic history and literature.

Beside these great settlements, which formed the most important constituents of the new colony, there was a smaller and later emigration direct from Norway, which must be taken into account. But the fact remains, that the bulk of the settlers were men who for at least one generation had dwelt among a Keltic population, and undergone the influence which an old and strongly marked civilization invariably exercises upon those brought under it, an attraction which in this particular case was of so potent a kind, that three centuries later it metamorphosed the Norman knights of the foremost European kingdom, with startling rapidity and completeness, into Irish chieftains. Moreover we find among the emigrants of all ranks men and women of pure Irish and Scottish blood, as well as many sprung from mixed marriages, and traces of this crossing survive in the Irish names borne by some of the foremost characters of the Heroic Age of Iceland, especially the poets, of most of whom it is also recorded that they were dark men. And surely it is not wholly visionary to suppose that this close intercourse with the Kelts may have had something to do with heightening and colouring the strong but somewhat prosaic Teutonic imagination into the finer and more artistic spirit which is manifested in the Icelandic Saga. So it may not be trifling to notice that it is precisely in the West of the Island, the classic land of Icelandic letters, that the proportion of foreign blood was probably the strongest.

What effect the Keltic spirit had upon the Norsemen who still remained in the West subject to its attraction is a matter which must be touched on later; but it was in our opinion even more powerful and effective. Only when it is possible to judge fairly of the remains of the Keltic literature of the ninth, tenth, and eleventh centuries can any definite conception of the influence it exerted on Icelandic, Norse, and English writers be properly estimated.

As to the character of this great Exodus from the Western Island northwards, which ran its course for sixty years, we have pretty full information in Landnama, besides the later traditions of the Sagas, and know that the settlers brought over not only their wives, children, and kinsmen, but also their tenants and thralls, and even their cattle, horses, and sheep.

The men who had come to Iceland were in some respects the flower of the North, 'a race of giants,' such as the old Californian days alone supply some parallel to. They had most of them

passed through a stern training, holding their own by sheer strength of head and hand, in a stirring age through a life of adventure by sea and land, and all their feelings and faculties seem to have been strengthened and expanded in the process. The Heroic Age of Iceland, which was to the Saga-men what the Wiking-tide was to the poets of the West, was still an age of transition; individual character was as strongly marked as of old; family pride and policy were as strong as ever; heathendom had still its votaries, and the great growing ideas of the age, Unity, Christendom, and Feudalism (though their influence was widely felt), were not yet strong enough to level to one plane the characters and thoughts of those who were most swayed by them; the foreign influence now exerted by the greatest kings that ever ruled in Scandinavia was not oppressive but stimulating; while the internal political condition of the country was not highly developed enough to permit of the feuds which later split up the whole island into factions and exalted party spirit to the rank of patriotism.

§ 2. SAGA-TELLING.

The state which grew up from such beginnings as this resulted in a form of life and social habit peculiar to the Island. The geographical characteristics of the new land precluded centralization or town life, while the spirit of independence, the circumstances of the freeholders were far too strong to permit the growth of a feudalism of the English or French type. The power of the Chiefs was great, but it depended on Custom and Law, which rigidly defined its influence; and though in later times the increased wealth and family alliances of the great men, and the influence of the Ecclesiastical Power, brought many changes, these had as yet affected but little the state of things with which we are here concerned. Each cluster of dales opening on a separate bay, nay, each dale itself possessed an individuality and life of its own, within the circle of which a man's days were mainly passed; and the more so as nearly every firth had been originally the 'claim' of a single settler, who had divided it out by gift or sale among his kinsmen or dependents, later comers being obliged to buy of the earlier settlers where and how they could. Thus a series of almost 'family' groups was formed, each living its own life amid its own interests, cares, and politics.

But for all this isolation, there were for every Icelandic yeoman two great outlets—the one, the Althing; the other, the Sea. The former strengthening the bonds which made the Island one state, by bringing together men from every quarter yearly at regular intervals, and exercising much the same sort of influence on Iceland as the feasts, fairs, and games of Tara, Ohud, and the Isthmus had on the scattered tribes of Ireland, Arabia, and Hellas;

keeping up the ties which made them one in civilization if not in polity. The second, the sea, beside being the field for adventure and trade in which every young chief proved himself, was also the road that led to the mother-lands of Scandinavia, and the only path by which the arts, sciences, and fashions might reach these 'dwellers at the gates of the world.' The importance of the foreign trade alone is amply illustrated by its effect on the literature and even vocabulary of Iceland. In the old days the inhabitants of each homestead passed their lives in a varying round of labour. In spring the fishing, in summer the hay-harvest, and in a few farmed localities the grain-harvest also; in autumn killing and salting meat for the winter furnished constant occupation; while in winter, after the wood cutting and stump grubbing had supplied a store of fuel, the indoor occupations of weaving and spinning, boat building and making or mending the farm implements filled up the time. The only breaks in the year of labour in the heathen times, when time was still counted by pentads and neither Sunday nor Saint's day gave a partial holiday, were the three or four great feasts of the year, which were kept in greater state and with more exact observance in consequence. The High Summer Festival was passed by the chiefs and their families at the Althing, held yearly at midsummer, the time of the old heathen festival of the sun; the Althing lasted about a fortnight, and all the chiefs and a certain number of the freeman of each district were expected to attend. This meeting was at once a court, a council, and a merry-making, and probably in the 'old days' a religious feast; it decided all matters concerning the commonweal and such cases as concerned several districts and could not be therefore settled at the local moots. We have, above, noticed the kind of influence it exercised on the life of the people and the opportunities for social intercourse it afforded; we hear of games of hurling and foot ball, of match making, of feasting, and above all of the recital of stories by those who could tell best the legends and traditions of their several districts, a feature which is highly noteworthy with respect to the origin and development of the Saga in Iceland. We hear also of spring and autumn sacrifices, which no doubt coincided with and were held at the district Things. But the greatest holiday of all was Yule-tide, which sometimes lasted a fortnight, when friends, neighbours, and kinsmen would assemble at some farm in the dale and pass the time eating, drinking, and merry-making. The homely life of those days, while it kept every man in his own place, yet tolerated no formal separation of ranks, and the meanest thrall shared with the highest chief in the hospitality and relaxation of the season. In early times religious solemnities were celebrated at this time, and the fitting sacrifices always concluded with a feast. Weddings and Arval-feasts too were opportunities for great gatherings of guests down to much later times, and often lasted many days.

It was amid such scenes that the Saga came into being.

There was no music, no dancing, no drama in the old times in Iceland, so that hearing and telling stories, and repeating verses, formed (besides athletic sports) the staple amusement of the assembled guests. The local heroes and the local traditions furnished the chief topics, for the Icelanders were a practical rather than a religious people, and though they had legends of a superstitious character they preferred truth to fiction, and so the plain unvarnished tale of some great local chief's career abroad and adventures at home was woven into the permanent shape of the Saga.

Thus we frequently hear of story-telling as a recognised amusement. At the Yule-tide feasts, as in Erik the Red's Saga in Greenland, where the household sat playing at tables and telling stories (*töfl ok sagna-skemtan*)¹. At the Althing, where Halldor Snorrison sat by his booth and told so truthfully the wonderful life and adventures of his old master Harald Hardradi (Hulda) and when Thorgrim tells the tale of his own exploits in slaying Thorgeir (Fostb. S.) At great feasts, of which we have a vivid picture in Sturlunga (i. p. 19) Saga of the banquet of Reykholar. On sea voyages, as in the pretty passage in Hauks-bók, where the crew land for the night, and one of them tells the story of King Vikar as they sit beside his howe, for which the grateful ghost appears to him and bids him, as his fee, take for himself the buried treasures of his cairn.

We have the names of men and women renowned for their skill in story-telling and vast memory—and thus of Ingimund the priest,—Ingimundr var fræðimaðr mikill, ok fór mjök með sögur, ok skemti vel kvæðum. . . . Hann var hinn mesti gleðimaðr, ok fékk mart til skemtunar (Sturlunga i. pp. 8, 16). Styrkár Sigmundson of Greenland,—var hann sagna-maðr mikill ok sannfróðr (Sturlunga i. p. 87). So also Thurid, Teit, Thorkel, Odd Kolsson, &c. See the § on Ari.

And not only in the island but also at the courts of Norway, though the Icelanders shine pre-eminently here as the best tellers of tales, we find numerous instances of the same kind. The scene in Niala, in Stuf's Patr, and, best of all, the account in the last chapter of Sturlunga of Sturla's own enthralling skill as a story-teller and the consequences thereof, will readily occur to the reader. Even when the Sagas had passed out of oral tradition and had

¹ The technical word for story-telling is 'skemtan' or 'sagna-skemtan,' exactly Shakespeare's abridgment:—

'Say, what abridgment have you for this evening?

What mask? what musick? How shall we beguile

The lazy time, if not with some delight?'—M. N. D., Act V. Sc. 1.

The form 'skemta' is either an iterative or derived from the neuter participle of 'skemma,' to shorten, which again comes from skamr, as in the phrase 'Þessi saga var skemt Sverri konungi,' King Sverri was entertained with this story. See Dict. sub voce skemta. Engl. *scant* is a kindred word.

been committed to writing we hear of the reading of stories, as on that Sunday, 1258, when Thorgils Skardi was killed they were reading the story of Thomas à Becket. The language itself in such words as *skemmta*, to shorten, to kill time, bears witness to the practice, which is still in full force in Iceland; where the long winter evenings are whiled away in the big room, where the household work is going on and all are gathered together, in hearing the same tales read, the recital of which had charmed so many generations of their forefathers.

§ 3. THE SAGA CHARACTERISTICS.

The Saga proper is a kind of prose Epic. In has its fixed laws, its set phrases, its regular epithets and terms of expression, and though there is, as in all high literary form, an endless diversity of interest and style, yet there are also bounds which are never overstepped, confining the Saga as closely as the employment and restrictions of verse could do. It will be best to take, as the type, the smaller Icelandic Saga, from which indeed all the later forms of composition have sprung. This is, in its original form, the story of the life of an Icelandic gentleman, living sometime in the tenth or eleventh centuries. It will tell first of his kin, going back to the 'settler' from whom he sprung, then of his youth and early promise before he left his father's house to set forth on that foreign career which was the fitting education of the young Northern chief. These 'wander-jahre' passed in trading voyages and pirate cruises, or in the service of one of the Scandinavian kings, as poet or henchman, the hero returns to Iceland a proved man, and the main part of the story thus precluded begins. It recounts in fuller detail and in order of time his life in Iceland, his loves and feuds, his chieftainship and lawsuits, his friendships and his enmities, his exploits and renown, and finally his death; usually concluding with the revenge taken for him by his kinsmen, which fitly winds up the whole. This tale is told in an earnest straightforward way, as by a man talking, in short simple sentences, changing when the interest grows high into the historic present, with here and there an 'aside' of explanation put in. There is no analysis of character, the actors 'present themselves' in their action and speech. The dialogue, which is crisp and laconic, full of pithy saws and abounding in quiet grim humour or homely pathos, expressed in three or four brief words, is never needlessly used, and therefore all the more significant and forcible. If the hero is a poet we find most aptly interwoven many of his extemporary verses. The whole composition, grouped round a single man and a single place, is so well balanced and so naturally unfolded piece by piece, that the great art shown therein often at first escapes the reader. A considerable choice of words, a richness of alliteration, and a delicate use of syntax are always met with in the best Sagas. The story-

teller is absorbed in his subject, no description of scenery, no reflections of his own ever break the flow of the story. He is a heathen with the heathen, a wrathful man with the avenger, and a sorrowful man with the mourner, as his style reflects the varied feelings of his *dramatis personae*. The plot is nearly always a tragedy, and the humour dark and gloomy (the hearty buffoonery of Bandamanna is the marked exception), but this is relieved by the brighter and more idyllic home and farm scenes and by the pathos and naïveté which are ever present.

The constant epic allusions to the 'old days,' the continual reference to Law, the powerful use and vivid reality of the supernatural element, the moral stand-point of the story-teller himself appreciating so fully the pride of birth, the high sense of honour, the quick sharp wit, ready hand and dauntless heart of his heroes, and last and most important the constant presence of women in the story, which give it that variety and interest we admire so much in Homer, are all noteworthy characteristics of the Saga.

Just as every regular form of composition, whether dramatic, lyric, or what not, has its special beauties and advantages, so also there will be inherent deficiencies and imperfections. It is of course so with the Saga, the monotony of the subject which turns so frequently on bloodshed and revenge or points of law, the bald prolixity at times of the style, nay, the very qualities which fit the story for oral recitation, such as the broken succession of incident, and the prolongation of the action, will often weary the *reader* who will miss the artistic balance of the literary schools with which he is most familiar, and all these must be acknowledged as salient defects. But while fully admitting this, it must be remembered that the only true test to which the Saga should be put, is to consider and treat it from the position of *listener*, when alone one can fitly appreciate the reason for much that jars the solitary student. Thus the necessity of keeping the *hearers'* attention alive by a succession of small shocks is obvious, and the need for a simple conventional style was felt just as much by the Saga-teller as it is by the Arab reciter of to-day, for so only was he able to devote himself to his subject without needlessly oppressing the memory, which must be kept free to deal with the matter. Again war, whether public or private, was the ideal circumstance to an Icelander of the tenth century, and excited more interest than any other save Law, which if less romantic was perhaps more intellectually enthralling: while the local feuds, which to us are but imaginatively striking, affected his every interest, political and social. The aristocratic pride of family, the hereditary enmities and friendships which inspire the Sagas, were still living motives in the lives of the men who listened to these stories, which gave them the history of their district, and enshrined its heroes and villains in their memory in a way which we may best picture to ourselves by

remembering the popularity of the 'Histories' of the Elizabethan drama. And as the mere student can never fitly enter into the spirit of these plays by the most careful perusal only, so to appreciate rightly the peculiar excellences and idiosyncracies of the Sagas we must never forget the circumstances under which they were produced, and the fact that by the *ear* only can they be properly enjoyed.

The period during which the Sagas were *making* was but brief, nor could it have been otherwise; the combination of circumstances which will produce such a literature is rare and transitory. The Sagas of Iceland, like the Elizabethan drama, are the outward expression of the innermost heart of a great Age, the passion-flower, as it were, which blooms and fades in a day. Just as the discovery of America, the Reformation, the struggle with Spain, the spread of Classical Literature, metamorphosed the Englishmen of the sixteenth century and drew them up into a higher region of mental life, so the discovery of the Western Lands (as new and strange to the Norsemen as Mexico and Peru to the Conquistadores), the sudden outburst of the Wiking Life (like the free career of the half-pirate adventurers of the Spanish Main) with all its adventure and danger on sea and land, the close contact in peace and war with the Kelts, whose ancient civilization was, as far as we can tell, in many points superior to that of the invaders, and therefore the stronger in its influence, all seem to have deeply affected the Northern mind and wrought it to a higher pitch than it had ever before attained. So soon as the right note is struck, the right form of expression hit on, the Saga, the Heroic Lay, or the Drama starts into life 'full-armed' as it were, lasts a few years in full beauty and power, and sinks quickly back into decay. We have indeed the Epigonic poetry and pseudo-Sagas of the Decadence in Iceland, but we could almost regret that the change had not come sooner and snapped the thread of continuity before their birth.

Nothing can be further from the truth than to imagine that Iceland is still the land of Saga-telling, or that the Icelander of to-day belongs to the Saga Age; it is as if we were to talk of the English dramatist of the nineteenth century as the best playwrights of the world because the noblest of all dramatic schools once existed in England. There has been a complete breach in both countries between the past and present, a 'great gulf fixed' which can never be bridged again. We can never revive the Drama of Marlowe, Shakespeare, and Webster, and for an Icelander of to-day to write modern history in Saga-style is a ludicrous absurdity. Nor can he pretend to exclude the Western emigrants from whom he sprung from their share in the glories of the past; surely when all is told the debt owed to Iceland is heavy enough and the rank which must be accorded to its Literature of the highest, as perfectly representative of the noblest and

most characteristic qualities of the Teutonic mind. Qualities which had lain dormant as it were in continental Scandinavia, till the awakening came, and the Norseman came forth as 'a giant refreshed to run his race.' With the Saga, as the main subject of our work, we must deal first, but we hope to devote a few lines to the so-called 'Eddic Poetry,' which cannot be disregarded or passed over in a survey of this nature.

To sum up the matter, we have first to distinguish the *Heroic Age* or *Sögu-öld* of Iceland (890-1030) covering first the sixty years of the Settlement, then the stirring and important epoch centring round the lives of the two great Olaves, the age when the events which are recorded in the Sagas took place. The last act of this age ends somewhat abruptly at the year 1030, marked by the death of St. Olaf in Norway, and of Skapti (the Lawman) and Snorri (the Chief) in Iceland. Next the Age of Growth of the Saga, the *Story-telling Age*, when it was gradually working into definite shape in the mouths of men, through the more or less peaceful years which succeeded the 'Sturm und Drang' period of Icelandic history. Then comes the *Age of Writing* or *Rit-öld* following on the literary labours of Ari and his school, which gave them their definite literary clothing and form. This division of time begins towards the close of Ari's life, and lasts till the time of the Sturlungs; it is succeeded by a series of periods of strictly *literary* development, which are affected by the various new interests that successively prevail in the Island. These we must consider separately, each in its own peculiar aspect¹.

§ 4. ARI THE HISTORIAN.

[1067-1148.]

ARI, called the Historian (*fróði*), was born in 1067, of a noble family sprung from Queen Aud and King Olaf the White, from whom he was eighth in descent. Of his lineal ancestors five were born in Iceland, two in the heathen days, three in the Christian times, but only one died a heathen; his sixth lineal ancestor, the Settler Olaf Feilan, was born in the Western Islands (probably in Dublin), but died in Iceland. On his father's side Ari was the great-grandson of Gudrun the heroine of the *Laxdæla Saga*; on his mother's he was sprung from Hall o' Side, up to whom it is remarkable that the three great Icelandic historians trace their descent on the mother's side; Thorey Sæmund's mother being Hall's granddaughter, and Joreid, Ari's mother, his great-granddaughter, Gudny Snorri's mother standing to him both in the sixth and seventh degree of descent. It was from the noble family

¹ See the Editor's Essay on *Timatal*, p. 187 sqq., where this division is first proposed.

of the Reyknesings, into which his grandfather had married, that the historian got his name Ari, the Eagle. His father Thorgils was drowned in the child's infancy, hence he was brought up at Helgafell (Holyfell), the house of his grandfather Gelli, who died at Roskild on his journey back from a pilgrimage to Rome, 1073. 'There,' says the *Heimskringla* preface, 'the child came at the age of seven to Hawkdale to Hall Thorarinsson and was there fourteen years, when Hall died ninety-four years old. Hall was a man of good parts and clear memory; he could remember priest Thangbrand baptizing him when he was but three winters old.' Hall was a very distinguished man, and had been much abroad; he was even for some time a partner in trade with King Olaf the Saint, as we learn from the same authority. 'Teit, son of Bishop Isleif' (whose father Gizur the White is often mentioned in the Sagas), 'was with Hall at Hawkdale in fosterage, and dwelt there afterwards. He taught priest Ari and told him much history, which Ari afterwards wrote of. Ari also got a great deal of historical knowledge from Thurid the daughter of Snorri the Chief; she was a woman of a good understanding, she could remember Snorri her father.' 'It was not wonderful that Ari should be so truly informed of what happened in old days both here and abroad, for he had gathered his knowledge from old and wise men, and he himself was always eager to learn and a man of good memory.' We know from *Kristni Saga* that Ari at twelve was present at the burial of Bishop Isleif.

Of Ari's life till he was twenty-one we know so much, but of his subsequent career, long and laborious as it was, nothing, save the names of his wife and two children, a son and daughter. He was a *Godi*, for there were *godords* in his family, and he himself is once, in the year 1118, recorded among the Chiefs of Iceland who were in holy orders: as such he must often have been at the *Althing*, where we take it he gathered much of his information. We do not even know his abode. The family seat was Helgafell, and there his uncle Thorkel (the elder brother) dwelt till old age, and probably his son Brand the priest after him, so that Ari must have lived elsewhere; and as we find his son Thorgils living at Stað in Snowfellsness, where also lived long after Ari's great-granddaughter Helga, the wife of Thord Sturlasson (father of Sturla the Historian), we may conclude that to have been his home.

Ari died 1148 (as we learn from the *Annals*), on Nov. 9, so says the *Obituarium*, aged eighty-one, or even in his eighty-second year.

THE WORKS OF ARI. Snorri in the *Life* expressly states that 'Ari was the first man, here in this land, who wrote in the Norse tongue histories relating to times ancient and modern.' To begin with the evidence on this head, waiving non-essential points and stating the facts of the case in order, three works of Ari are distinctly men-

tioned: 1. KONUNGA-BÓK, or Book of Kings; 2. LANDNAMA-BÓK, or Book of Settlements; and 3. ISLENDINGA-BÓK, or Book of the Icelanders. The very use of the word 'bók' is distinctive of Ari; for, when he wrote, all preceding histories were 'Sagas' in the true sense of the word, *vivā voce* tradition; and it would seem that he thus distinguishes his own *written* work, perhaps as a clerk, borrowing the idea from the *Books of Scripture*.

1. AS to KONUNGA-BÓK, we have the distinct testimony of the superscription to Cod. Fris. (whence that MS. was afterwards known as the 'Book of Kings'), 'Here beginneth the Book of Kings according to the records of Priest Ari the Historian; opening from the threefold division of the World, which is followed by the History of all the Kings of Norway.' To this statement a short introduction containing a Life of Ari is prefixed. These words can only mean either that the following Sagas are Ari's 'Book of Kings,' or that they are derived therefrom. And the Ynglinga we take to be the very work of Ari, abridged here and there, but still preserving in many chapters (especially those which depict the life and rites of the heathen days) his characteristic style and words. The discrepancy between the mythology of the Ynglinga and the Prose-Edda may be noted as some slight confirmation of this view.

Towards the end of St. Olaf's Saga we find, 'Priest Ari Thorgilsson the Historian first wrote these records (*grein*) of the King's reign, a man both wise and of truthful speech, having a good memory, being also of such age that he could remember and draw information from men old enough to have well remembered these tidings, as he himself has written in his books, naming those men from whom he had gotten his information.' Although this sentence is awkwardly placed in the midst of a passage bearing on chronology, we take it to be a general acknowledgment of the author's (Snorri) obligation to Ari, upon whose Book of Kings he had founded his own Lives of the Kings. The word '*grein*' must here be translated 'records'.¹ It is not solely for information as to the question of the precise length of St. Olaf's reign, fifteen or fifteen and a half or sixteen years, but for the whole life of the King, that we are indebted to Ari's book and researches. This is corroborated by the Life in the preface to Heimskringla, 'Ari, as he has told us himself, wrote the Lives of the Kings of Norway as told him by Odd Kolsson, the grandson of Hall o' Side. Odd again had learnt the story from Thorgeir, who was a wise man and of good memory, and so old that he lived at Nidarnes (in Throndeim) when Earl Hakon was slain.'

Ari is indeed cited in various other instances with clear reference to mere chronological points, as twice in the great O. T. Saga; and Odd the Monk spends a whole chapter on the respective chrono-

¹ See the Editor's article on this word in the Dictionary.

logical systems of Ari and Sæmund. Ari's Konunga-bók probably ended with the death of King Harald Sigurdsson, as far as we can judge from the style of the 'Kings-Lives' and from divers scattered indications. It has perished, except so far as it is embodied in Snorri's work, in which we can detect some fragments of it apparently verbally cited, e. g. the preface, 'á bók þessi . . .,' which certainly cannot be ascribed to Snorri, as Gisli Brynjulfsson long ago maintained. This is clearly borne out by the wording. The writer repeatedly speaks of *við voce* sources, never of books—'as I have heard wise men say,' 'as I have been told,' 'old traditions' (fornar frásagnir), 'poems' (kvæði), 'epic lays (sögu-ljóð) used for entertainment'—these are his sources. He also speaks of *Langfjöðatal*, by which we take him to mean genealogical lays, which indeed were specially styled *tal* (Ynglinga-tal, Haleygjatal). All this is in good keeping with Ari and his age; when Snorri wrote a century later, a whole cycle of written Sagas had sprung up; whilst tradition had at the same rate died away, or was becoming extinct.

2. LANDNAMA-BÓK (as it is entitled in the two editions of Sturla and Hauk and cited in Floamanna Saga), in accordance with the usual MSS. custom, does not contain its author's name. But Lawman Hauk, at the end of his recension, says that he had compiled his book 'according as former historians (fróðir menn) have written it, first priest Ari the Historian, and Kolskegg the Wise.' He says further that he compiled his book from two copies, Sturla's and Styrmí's, and that these two books agreed with each other in the main¹. The evidence of the book itself is, 'Now I have taken one by one all the Icelandic settlements that we have heard of,' which surely points to oral tradition. The suggestion that Ari only *began* the work is idle, for the whole book is of one cast, and the conception of such an undertaking, unique in the whole field of literature as it is, must be due to a single mind. Moreover, the interpolations of Sturla and Styrmí, the later editors, mainly consist in bringing certain pedigrees (the bulk of the genealogies ceasing at the beginning of the twelfth century) down to their own times; Sturla tracing them to his grandmother Gudny and his grandfather Sturla of Hvamm, and Hauk to himself. Styrmí's text, possibly the best, is unfortunately lost, except so far as it is represented in Hauk's edition. Both editions, that of Sturla and Styrmí, we take to have been independently taken from Ari's work; and as in Hauk's days both were mainly identical, Sturla

¹ The words of Hauk run thus:—'Nú er yfir farit um landnám þau er verit hafa á Íslandi, eptir því sem hafa skrifat, fyrst Ari prestur hinn Fróði Þorgils son, ok Kolskeggr hinn vitri. En þessa bók ritaða ek Haukr Erlendz sun eptir þeirri bók sem ritað hafði Herra Sturla Lögmaðr, hinn fróðasti maðr, ok eptir þeirri bók annarri, er ritað hafði Styrmir hinn Fróði. Ok hafða ek þat ór hverri sem framar greindi; en mikill þori var þat, er þær sögðu eins báðar; ok því er þat ekki at undra þó þessi Landnáma-bók sé lengri en nokkur önnur.'

at least could not be the author, for when Styrmi died (1245) Sturla was only thirty years of age, which would not give him time to have written any considerable part of such a work. On the other hand Landnama is often cited (though not by name) in the Sagas, being the groundwork or matrix to them as it were; and in style and character lying behind and beyond all other Icelandic literature.

We have therefore no hesitation in ascribing to Ari and his contemporary, Kolskegg, the sole authorship of this peerless work, an opinion entirely in consonance with all existing tradition on the subject; e. g. an early editor of Gunnlaug's Saga (Snorri? the style is very like that of Egla and the Kings' Lives), who has interpolated the text largely with quotations from lost works of Ari, chiefly *Islendinga-bók*, bears witness to Ari as the greatest Icelandic authority on the traditions of the Settlement and the history of old days, 'er mestr fræði-maðr hefir verit á Islandi á Landnáms-sögur ok forna fræði.'

With reference to Kolskegg's share of the work in the text of Landnama-bók (IV. ch. 5) itself, speaking of the Settlement on the East coast, we find, 'Nú hefir Kolskeggr sagt héðan frá um landnám,' and for a while the style has a peculiarity of its own, stating, for instance, in reference to each 'claim,' 'from hence came such a family' and so forth, a peculiarity less marked elsewhere; but though we can fairly guess, we have no actual notice of the extent of Kolskegg's collaboration. As to the two editions they are chiefly at variance in the first chapters (the order in which the three discoverers reached the island, &c.) How is this discrepancy to be accounted for? Did Ari revise his earlier work by the light of later and as he judged better information, or have later editors used independent authorities (Sæmund?) to correct the original text? We prefer the former alternative, as entirely consonant to Ari's habit of mind, which we know was ever open to fresh information and eager to get at the exact truth.

3. *ISLENDINGA-BÓK*. This book itself is lost, but we have a partial revision of it, called 'Libellus,' by Ari himself, in the brief preface to which he says, 'The Book of the Icelanders I first made for our bishops Thorlak and Ketil, and showed it both to them and to Sæmund the priest. But according as it liked them so to have it or to add thereto (svá at hafa eða þar vípr auca), I afterwards wrote this one of the same purport, without (fyr utan) the Genealogies and the Kings-Lives,' &c. The prefaces of old authors are proverbially difficult to understand, and this is true of Ari no less than of Livy. Moreover, we have constantly to bear in mind that the technical language of authors and editors of our own days is a recent creation, and here in especial Ari has to give expression to ideas which had never before been expressed in speech or writing in his native tongue. Thus the phrase above

quoted must be taken to refer to two of the ordinary forms of criticism, 'svá at hafa,' *alteration*, and 'þar við at auca,' *addition*. No one would be likely to suggest any *omissions* or *compressions* to one who was essentially, as Arni Magnússon justly says, 'auctor brevis.' Upon the words 'fyrir utan' there have been two constructions put, one of Arni Magnússon's, one by the present Editor.

Here the reader will find it convenient to have by his side a text of the *Libellus*, which has been printed several times, and latterly edited by Möbius, whose correct and handy edition may easily be procured. Chapter 10 closes with the words, 'Here endeth this Book,' upon which in chapter 11 follows the pedigrees of the two 'present bishops' of Iceland, and in chapter 12 the genealogy of the author himself traced up to Odin through several early kings, and concluding with 'father of Thorgils, father of mine, but I am named Ari.' These two final chapters Arni took to be the 'Ættar-tolur' and 'Konunga-Æfi,' which Ari had *added* to his new revision 'fyr utan,' meaning 'besides.' Our text would thus be an *enlargement* of the older 'Islendinga-bók.' But why then should Ari style his former work 'Liber' and the present one 'Libellus?' Or how can a mere pedigree be referred to as 'Life of Kings?' Moreover, in chapter 11, Ari says, 'Thorlak who is *now* Bishop in Skalholt next after Gizur;' but we know from internal evidence that Thorlak was already dead (died 1st Feb. 1133) when the *Libellus* was written, hence these two chapters must have formed part of the original work, from which they have been transferred to this new one. The explanation seems to be that these two chapters stand really in the place of a *dedication* and *title-page*. Our modern devices for this end were of course unknown till some time after the invention of printing, and many are the ways taken by classic and mediæval authors to effect the purposes for which we utilise the first pages of our books. Ari's is certainly one of the most ingenious and reasonable, especially when we consider the habit of Icelandic scribes in later times of omitting all such superfluities (in their eyes) as prefaces, titles, and authors' names when they copied out a book. These two chapters were important enough to be allowed to remain untouched, while the compliment they convey was one which would be most highly appreciated in an age when oral genealogies were the title deeds as it were to consideration and social position. We must therefore take the words 'fyrir utan' in their natural sense of 'excepting,' and believe that they referred to something which the *Islendinga-bók* contained, but which was *omitted* in the *Libellus*. Again, Snorri's short *Life of Ari*, in the preface to the *Kings' Lives*, tells of a 'book' of Ari, which besides containing 'records of Iceland' included 'Lives of Kings' and a section on 'Íslands byggð ok Laga-setning,' the Settlement of Iceland and the Constitution thereof, which

last item is just what we do find in Libellus whilst the others are omitted¹.

Ample corroboration of this view is afforded by other sources. In the Sagas we often find paragraphs, sometimes whole chapters, inserted from Ari's *Islendinga-bók*, though the authority is not always given; as, for instance, *Sturl.* VII. chaps. 12-15 (vol. i. pp. 203-6), the scattered interpolations in *Gunnlaug's Saga*; the great extracts in *Hænsap.* (*Vatzhyrna* text); the important chapters in *Eyrbyggja*, and the account of the oath and old heathen rites noticed by Maurer. In all these cases it is from the *Liber* that the insertion comes, *never* from our *Libellus*. The *Liber* therefore contained a fuller text where it ran parallel to the *Libellus*, as well as an abridgment of the *Lives of Kings* and of *Landnama-bók*, a fragment of which last is, we believe, preserved in the extracts from the lost *Mela-bók*.

In an unpublished Essay on Ari, written in Icelandic some seventeen years ago, the Editor, besides setting forth his present views on the connection between *Liber* and *Libellus*, strove to establish the theory that Ari had written *one* book only, an *Islendinga-bók*, of which our *Landnama-bók* and the *Lives of Kings* had once formed an integral part. This latter opinion he has long since given up as unjust to the memory of Ari and lacking in probability, for the following reasons:—*Landnama-bók* we have, and it is too large a work to have ever formed only part of a book, moreover the introduction of *Fris-bók* is, as we have tried to show above, conclusively favourable to our present theory. In the next place Ari must have been about sixty years of age when he wrote the *Liber* (c. 1127), and seventy when he partly revised it in *Libellus* (in the days when *Rafn* was *Lawman*, 1135-9), and it is most unlikely that he wrote his first book at such an advanced age. In fact the negative evidence is almost conclusive: Ari himself gives us the names of eight persons from whom he derived information for much of his work. Of these, five died towards the beginning of the century—*Thurid* the *Wise*, in 1112, aged 88; *Teit*, in 1111 (who was brought up with Ari); *Lawman Marcus*, in 1108; *Ulfhedin*, in 1118. As to Ari's uncle *Thorkel*, his death is not recorded, but it cannot have taken place much after 1100, as he was the eldest son of a man born in 1008. Lastly, *Odd Kolsson*, who was a grandson of *Hall o' Side*, and Ari's second and fourth cousins. We have therefore to imagine the *young* Ari listening to the *old* *Odd Kolsson*. Ari himself, as well as *Snorri*, states that the

¹ The preface to *St. Olaf's Saga* says: 'He wrote most in the beginning of his book of the Settlement and Constitution of Iceland, then of the Law Speakers, how long each had been Speaker, and fixed the chronology first up to the coming of Christianity to Iceland and then right down to his own day. He also treated many other questions, both of the *Lives of the Kings* in Norway and Sweden, and in England as well, and also the great events that had happened here in this land; and all he has written carries with us the greatest weight.'

Islendinga-bók contained a brief life of all the Law-speakers from the oral records of Markus Skeggjason, and the loss of these Lives is indeed a great one, especially as regards the legal and constitutional history of the country. Ari's literary life must therefore have begun early, and we should put the composition of the Book of Kings and the Landnama-bók about 1110, certainly not after 1120.

What we take to have been the case is this. Ari having already written two distinct works, the Book of Kings and the Book of the Settlement (the Icelandic 'Joshua'), undertook, at the Bishop's instance, the Book on Iceland, in which, besides fresh matter, he, as it were, summed up and epitomised his two former books, working them into the new one, but again eliminating them in the Libellus, his last work on the subject.

KRISTNI SAGA, the history of the Christian missions to Iceland and finally of the introduction of the New Faith, which is suffixed to one of our MSS. of Landnama-bók (Hauks-bók), seems to be an appendix to the Landnama. Part of it is actually quoted in Bishop Paul's Saga as Ari's, in the style and frame of whose works it is entirely moulded, so that although it has not come down to us altogether untouched by the hand of a later editor (Odd the Monk?), we take it to be clearly his.

Besides these works Ari seems to have written something on the life of his friend the good Bishop Ketil, who died while on a visit to Skalholt in 1145, 'about sunset on Friday, in the octave of SS. Peter and Paul, as Bp. Magnus, who was himself present at his death, told Ari the Historian' (see vol. ii. p. 502). Ari outlived him three years and four months.

Snorri sums up Ari's character in the words *sann-sogull, vitr ok minnigr*, 'a man of truthfulness, wisdom, and good memory,' and assures us of the high importance attached to all his work. And indeed, truthfulness, the foundation of all real knowledge, is certainly the distinguishing quality of his works, and gives him a very high place among the great historians of the world. His sagacity, his careful and orderly method, and plain, straightforward, but pure and dignified style enhance the value of the immense amount of information which he carefully gathered from the best sources, the relative worth of which he gauges minutely. Neither was he a mere antiquarian; on the contrary, his view of history is both poetical and scientific, and differs in every respect from the narrow and distorted vision of the ordinary mediæval writer, with whom indeed he has nothing in common. His greatest work is undeniably Landnama-bók, which is truly the creation of a master mind, when we consider the excellence of plan, the enormous difficulties to be encountered in its prosecution, and the success with which it was accomplished. This book, at once the Domesday and Golden Book of Iceland, is worthy to be ranked with the Bible of Ulphilas, the Saxon Chronicle, and the Norman Survey, among the foremost monuments of the

history of our race. Opening with a brief sketch of the Settlement, it proceeds to give a notice of each settler (some 400 in all), his pedigree and descendants, and his claim, in geographical order (beginning with the South Firths and going completely round the island from West to East). This plan is filled in with a great mass of interesting detail, short accounts of famous men and women, notices of old customs, laws, rites, and nomenclature, &c., verses and sayings, references to events which took place abroad in England, Ireland, Scotland, and the eastern Scandinavian countries. Arngrim¹, who mentions it (1594) for the first time after the Reformation, when the author's name was still unknown, writes of it as containing some 2000 names of homesteads, nesses, hillocks, brooks, rivers, dales, firths, creeks, mountains, and islands, besides some 4000 names of real persons (of whom about one-third are women). Indeed it would hardly be an exaggeration to say that whatever we know for certain of life, religion, and constitution of the old days in the Scandinavian States is in one way or other due to Ari. And it is well for us that he lived when he did, like Herodotus, just in time to gather up and garner for us traditions that were dying or being driven out of men's minds by new interests and new ideas, and not in vain does Snorri, perhaps half regretfully, notice his age and the opportunities it gave him, advantages which he himself was denied.

In our complete ignorance of this great historian's life after the age of twenty-one, we cannot tell how all this information was brought together. Did Ari travel over Iceland, making his enquiries in every dale, or did he learn it, like a Socrates of history, from questioning the men from all quarters whom he met at the Althing? which latter hypothesis we should rather incline to. Was Ari ever out of Iceland? Did he know Norway? Had he, who has preserved the lives of so many kings for us, ever beheld a king's face? We believe not². There is an air of romance

¹ 'Hi plures quam 400 cum cognatis et agnatis et præterea numerosâ familiâ nominatim in annalibus nostris recensentur: nec illorum tantum numerus describitur, sed quas oras, quae littora, et quae loca mediterranea singuli occupaverint et incoluerint, et quomodo primi inhabitatores, fretis, sinibus, portibus, isthmis, porthmis, promontariis, rupibus, scopulis, montibus, collibus, vallibus tesquis, fontibus, fluminibus, rivis, et denique villis seu domiciliis sua nomina dederint, quorum hodie pleraque retinentur et in usu sunt, aperte narratur.' Brevis Commentarius, p. 57. This quaint passage of Arngrim's is worth inserting for comparison with a statement of Peter Claussen, which has, rashly we think, been taken as proof of that writer having had access to a copy of the lost 'Liber Islandorum.' A comparison will however show that there is nothing in his words but what could have been arrived at from acquaintance with Arngrim's works, and especially the passage before us.

² At the decline of Ari's life royalty was at her lowest in the North. In Norway the old line of Harald Fairhair became extinct (in 1130), and the Gaelic Gilchrist ruled in the land. In Denmark the last of the famous sons of Svein Ulfsson was slain, and small men for a time held the throne. The bright star of future days, King Waldimar, was a boy. In Sweden there were kings of little mark. The future national saint of Sweden, King Eric, belongs to the next generation.

breathed through the Kings' Lives, a lack of precise detail in the scene and circumstances, the private life, the law, &c., and a meagre geographical knowledge, which is very striking in comparison with the minute accuracy of the Landnama-bók. It is only in the Sagas which follow Sigurd the Crusader, and especially Sverri's, the Boplungs', and Hakon's, that we find a rich and correct topography certifying to personal knowledge and eye-witness.

Ari, like other great men, has suffered at the hands of his commentators, and notably from the dry formal criticism of the last century writers, who looked on him chiefly as a chronologist, and held his chief merit to lie in the care with which he discusses the exact length of a reign, &c. To us, after all, his chronology appears his weakest point, and this by no means implies any disrespect to his memory, for it could hardly have been otherwise. It was no easy thing in Ari's day to find out from oral tradition the exact sequence of events which took place many years before one's own time, and still harder was it to assign a precise date to each. The notation of years from A. D. was unusual if not quite unknown in Iceland at Ari's time. The very effort of calculation was very great, and the system of notation confusing and clumsy (see the Editor's collectanea in Dict. s. v. tigr, þúsund, &c.) We see, for instance, what hard work Ari had to fix the death year of his contemporary Bishop Gizur. Sometimes he has gone altogether wrong; thus our Annals, on his authority no doubt, put Sweyn Twy-beard's death and Cnut's accession six years too soon. Here the Saxon Chronicle helps us to the right date. So the battle of Clontarf (1014) was placed by him 1004. The very year of the Settlement of Iceland will, we take it, never be made out. Ari at all events put it too early. But when it is no longer a matter of a particular year, we may follow him more surely; thus, though we may not blindly accept his conclusions as to the year of Ingolf's coming to Iceland (and he is never dogmatic on such points), we should be ready to believe his statement that the 'settlement' ran its course in about sixty years.

To Ari's wise choice of his native tongue for his books we owe the classic style in which the masterpieces of the Icelandic historical writers are composed. In the rich simplicity of Egla and Laxdæla, the poetic boldness of Snorri, and the vivid colouring of Sturla his influence may be distinctly traced. The truth of this may be felt by any one who will read the first few chapters of Landnama or those relating to the Thorsness Settlement, in which all those peculiar excellencies and well-marked qualities with which we are familiar in their full development by Snorri and Sturla may be found, qualities which are totally distinct from those which characterise the local Sagas or the unique style which marks out a Njala as a thing apart.

The true father of Icelandic letters, as well as the first prose writer and the first historian, Ari's influence and example kindled the flame which burns with no uncertain light in many a noble story, and shines fairest and brightest in the works of his true spiritual sons the Sturlungs.

§ 5. ARI'S CONTEMPORARIES.

SÆMUND SIGFUSSON of Oddi (b. 1056, d. 1133), surnamed Frodi, an elder contemporary of Ari. He studied in Saxland (Westphalia), or, as some say, Paris. There it was that Bishop John found him absorbed in the study of the black art under a great magician: the legend of his escape is well known. See St. John the Bishop's Saga. From this in later days arose the traditions which made him the Vergil of Iceland. The Ann. Reg. record his return at the age of twenty to Iceland, 1076. In the Sagas he appears as the greatest churchman of his day, as an historian, and as the founder of a great family, the Oddverjar. His cognomen attests his learning. He wrote a brief 'Kings-book,' whether in Latin or in Icelandic one cannot tell, containing lives of the ten rulers of Norway from Harald Fairhair to Magnus the Good (850-1047), fixing the chronology of each reign. Odd the Benedictine quotes this book once, and once refers to it on a point of chronology. In the Flateyar-bók, ii. 520-8, Konungatal, a poem composed in honour of Jón Loptsson, Sæmund's great-grandson, these lives are mentioned as the foundation of the singer's verses. 'Now I have counted ten rulers, each of whom sprung from Harald, I narrated their lives according to the words of Sæmund the Wise.' Sæmund is also cited in one vellum, AM. 510 of Jomsvikinga. He was consulted by Ari, as the Islendinga-bók tells us. It is not till the revival of Icelandic literature that his name is mentioned by a confusion of words in connection with the Poetic Edda, a conclusion which is not supported by the slightest scrap of evidence.

BRAND, surnamed Fródi, a contemporary of Ari, is quoted in Landnama as author of 'Breiðfirðinga-Kynslóð,' which, like 'Ölfusínga-Kyn,' the author of which is unknown, was one of the sources of Ari's work. Both works, we take it, were genealogical. He is called 'prior' (perhaps a mistake for 'prestr'). His name is found nowhere else.

KOLSKEGG ASBIORNSSON, also called Frodi, and also the 'Wise,' of a good family in the East of Iceland, was Ari's fellow-worker in the Landnama. His co-operation was probably limited to supplying the genealogies of his district. It is told of Kolskegg that he saw the horn which King Harald Fairhair gave to Earl Hrollaug the Settler. It had in all likelihood perished by the 'Sturlunga' time.

§ 6. THORODD THE GRAMMARIAN.

The famous Codex Wormianus, or, as it might be better called, Codex Arngrimi, contains besides Snorri's Edda a collection of small grammatical treatises, which, as this MS. was early known (it was in Arngrim's possession in 1609 when priest Magnus Olafsson compiled from it his recension of the Edda), are mentioned by Biorn of Skardsá, who, without a shadow of reason, attributed them, under the name of 'Skalda,' to Gunnlaug the monk. Later on it was observed that Olaf Hvítaskald is mentioned as the writer of one of them, whereupon the whole were attributed to him, an opinion held by Eggert Olafsson in 1762. When Rask edited them for the first time in 1818 he observed the great difference between the separate pieces, and concluded that they must be the work of several authors. Dr. Egilsson, in his editions 1849 and 1852, upholds the same hypothesis, but with little further progress. The following theory identifying Thorodd as author of the First Treatise was worked out by the present Editor in 1860, in an unpublished Essay, which was communicated to Dr. Maurer of Munich at that date.

'Skalda' consists of three short Essays preceded by a prologue, and completed by an epilogue, which latter, to judge from the verses therein quoted, must be the work of a man writing about 1330. The prologue is plainly by the same hand, possibly that of the editor or collector of the whole Codex. In it we find the following statement:—Skal yðr sýna hinn fyrsta letrs-hátt, svá ritinn eptir sextán stafa stafrófi í Danskri tungu, eptir því sem Þóroddr Rúna-meistari ok Ari prestur hinn Fróði hafa sett í móti Látinu-manna stafrófi, er meistari Priscianus hefir sett, 'I will place before you the first alphabetical system . . . according as Thorodd the grammarian and priest Ari the historian have ordered it, in comparison with the alphabet which Master Priscian had ordered.'

This can only mean that the editor intends to copy out first an account of the alphabet according to Thorodd and Ari, a description which entirely suits the First Treatise, in the first chapter of which the author declares himself the contemporary of Ari, and says that his work is the first on the subject in the Norse tongue. That the prologue had in view the next following Essay is proved by his own words, Skal yðr sýna hinn fyrsta letrs-hátt, and by the following words: The prologue says, Hafa þeir því fleiri hljóðs-greinir með hverjum raddar-staf, sem þessi er tungan fá-talaðri, 'and they [viz. Thorodd and Ari] had [in their alphabet] as many more vowel symbols to each vowel [of the Latin] in proportion as that tongue [Latin] has fewer vowels.' While in the Essay the author says that he has made an alphabet for the Icelanders, using the Latin alphabet as his foundation: 'As to the Latin consonants, I have added some and left out some; but

as to the vowels, I have left out none, but added very many, for our tongue has by far the most vowels.' The identity between the words of the prologue and the First Treatise is clear and incontrovertible. The mention of Ari as collaborateur we take to be the guess of the collector from the mention of Ari's name.

The words which we have omitted above, 'as it is written according to the sixteen-letter alphabet in the Danish tongue,' are, if taken literally, in absolute contradiction to the statement below, as to the comparative richness of the two alphabets, and if they are not a mere flourish of the prologue writer, must be a confused allusion to the Runic chapter of the Third Treatise, or even a clumsy interpolation.

Runes were little known to the Icelanders of those days, and the epithet of Runa-meistari here applied to Thorodd, which is very possibly of later coinage (as in Saxo's case, whose real nickname was Longus), perhaps an ornamental addition of the collector's, must be translated 'Grammaticus' in the sense in which Snorri in Hattatal uses Runes as equivalent to characters, Homer's *Γράμμαρα*. Indeed the first account of the real Runes seems to be that by Olaf Hvítaskald, who got his knowledge of them from King Waldimar of Denmark, as he tells us in his Runic chapter in the Third of these Skalda Treatises.

We have external evidence as to Thorodd's age and identity from an entirely independent source. John the first Bishop of Holar, 1106-1121, built a new cathedral church of timber. His architect was Thorodd (Gunnlaug the Benedictine here adds 'Gamlason'), who was held to be the best craftsman in all Iceland. Now the bishop had set up a school-house or seminary wherein the young scholars were being trained up as priests, and we are told that this Thorodd, while engaged on his building, listened to the teaching of grammar, and held it so well in his memory that he afterwards became a great master 'in that art.'

We also find in Sturlunga (i. p. 41) a certain Thorodd Gamlason, styled 'a good yeoman,' mentioned as living at a time which tallies with his being a contemporary of Ari's. If we suppose the cathedral to have been built about 1115, Thorodd could not have been very young to have already gained at his craft the high respect in which he was then held; nor, had he been very old, would he have been so apt a scholar or indeed likely to have been attracted at all to the new and difficult pursuit of book learning: his work too is fresh and original. We may therefore fix his birth about 1085, which would make Ari his elder by some eighteen years. Thorodd is rather a rare name (occurring indeed only four times in the Landnámabók), and Gamli still rarer, so that the coincidence of these in the case of a man who was also famed as a 'grammarian,' leaves hardly any doubt as to the identity of our author, who would then, according to the pedigree in Sturlunga (ii. p. 492), be the uncle of Odd the Benedictine historian, and the great-grandson of Gretti

the Strong's sister, of the old and famous family of Anund Woodleg, a settler in the North-west of Iceland.

Turning to the internal evidence afforded by the First Treatise we find the author speaking of writing in the vernacular as a new thing, mentioning only 'the laws, homilies, and the wise historical works (spaklegu fræði) of Ari Thorgilsson the priest,' whom he speaks of as contemporary, omitting also the universal epithet 'fróði.' The language is archaic (kannk-a, sekka-a, vilja subj.) and the style simple; the only verse quoted is one of King Harald Sigurdsson's time, and the only work cited is Cato's *Moralia*. The author knows the 'English' handwriting. Moreover, the peculiar alphabet which he invented, though never adopted in its entirety, is partly used in most of the early Icelandic MSS. (*Islendinga-bók*, *Rímbegla*, the *Laws*, the *Eddas*, &c.); all indications which tally with what from other sources we know of Thorodd.

Thorodd's work shows great sagacity, apart from the delicate and exhaustive phonetic analysis and ingenious practical suggestions which alone would give it a high value; thus we find him holding the hypothesis of the development or 'branching' of languages from a common stem. He was acquainted with the Hebrew and Greek alphabets, and knew something of the Latin tongue. He has preserved to us many important philological facts; for instance, the nasality of the vowels in certain cases, a phenomenon which has left no later traces and which was perhaps disappearing even in his days. If the time and circumstances of his life be considered, Thorodd may with justice be ranked among the foremost in genius as in time he was perhaps the earliest of Teutonic grammarians. He especially reminds one of Jacob Grimm, whose keen observation and homely language, full of images drawn from carpentry, &c., denote a man of kindred spirit and character. The edition of 1852 (*Edda* ii. 10-42) leaves much to be desired; even in the first few lines an important word 'þegar' is omitted, and in the alphabet the lines of the vellum are reversed.

ANONYMOUS GRAMMARIAN. The Second Treatise in the *Skalda* is the work of a man of considerable power of observation and scientific habit of thought, who also possessed a somewhat poetical imagination. He is later than Thorodd, whose work he knew, but cannot be dated much after 1180. He was a clerk, if we may judge from the pious tone and allusions of the Treatise. The strong point of this writer is phonology, and he evidently had a musical ear; his analysis of letter position appears to be derived from the Hebrew Grammar. He invented several useful phonetic terms. In his day vowel nasality had already vanished, and the mediæval handwriting was coming in.

There is an abridgment of his treatise in the *Upsala Prose-Edda*, in which the curious tables omitted in *Cod. Worm.* are given.

For the Third Treatise by Olaf the White Poet see § 20.

§ 7. THE ISLENDINGA SAGAS.

These we might arrange into five great groups (see the map). The North-western, which comprises some of the oldest Sagas. Those of the North-east and East, which are of distinctly local character, dealing little with events which touch the rest of Iceland. Those grouped round the 'Neck' which unites the North-western headlands to the continent and those of the 'Dales,' rich in varied interest and scene. Those of the South-west, the most complete and perfect, are usually in a late and *complex* form (containing each one the substance of a small set of Sagas), and of widest and most universal interest, as the frequent mention of the Althing would alone suffice to prove.

The *smaller* Icelandic Sagas are distinctly local in character and simple in plot and interest, representing more or less completely the original oral tradition as it was first committed to writing. The *greater* Sagas are wider in interest, dealing with more than one generation or more than one locality, broader in scene, and more intricate in plot. They are the productions of literary men, working up existing scattered material into an artistic story. They do not sway loosely, following the fortunes of their hero, but proceed in obedience to literary law with a certain consistency of purpose and balance of execution, subordinating less important incidents, leaving out less important detail, rounding off their somewhat chaotic material into strict and finished shape. Whether love, law, politics, or aristocratic feeling be the hinges on which the story turns, whether it be as artfully constructed as *Laxdæla* or as loosely strung as *Eyrbyggja*, whether it be in the style of the Sturlungs or of the unknown author of *Njala*, these characteristics run through them all. These Sagas we owe in their present shape to the thirteenth century. They are the fruit not the blossom of Icelandic literature, consonant to the age of Sturlungs and the Kings' Lives. Such evidence as we have with respect to their composition in their present shape (which we have considered in the heading prefixed to each Saga) points to the same conclusion. They bear the same artistic relation to the earlier Sagas of which they are compounded as the revisions of Shakespeare do to the earlier plays on which he worked, and in both instances, the earlier works which were thus used have perished almost completely, so that we find a blank area round the district treated of in any great Saga. Thus *Njala* covers the south coast from Markfleet to Ingolf's-head, even *Hall o' Side's Saga* having perished. The Sagas included in the greater one were neglected, those not so included were eclipsed and forgotten by its side. The *complex* Sagas, with the exception of *Njala*, we take to have been worked up in that Icelandic Ionia, the classic country of the West. We have instances among the smaller Sagas of the materials out of which these greater stories are woven, as the

Weaponfirth cycle, and even incomplete realisation of these later artistic processes in distinction to the living growth of tradition in earlier times, as in Floamanna Saga. Gretti's Saga demands a special notice to itself, as differing from the other four great Sagas in important respects, though in size, date of composition, complex character, singleness of purpose, and extent of locale, it is fully entitled to rank with them.

§ 8. THE GREATER ICELANDIC SAGAS.

NIALS SAGA.

[South of Iceland—c. 970-993, 1000-1024.]

This Saga has always, and justly, been placed foremost of all. In many respects it stands alone, belonging to no school, and peculiar in matter, style, and spirit. In area the widest, in interest the most universal, having the Althing, the focus of Icelandic political life, for its centre, but noticing men and places throughout the whole Scandinavian empire. The Saga of Law, *par excellence*, it is based on that most important element of early society, and the lesson it teaches is of a Divine retribution, and that evil brings its own reward in spite of all that human wisdom and courage, even innocence, can do to oppose it. Hence, while inspiring the deepest interest and the warmest pleasure, it has almost the character of a sacred book, and is read with reverence. The very spirit indeed of Early Law seems to breathe through its pages, showing the modern English reader the high ideal which his kinsmen strove long ago to attain. To judge of this work fairly it must be read in the original, for much of the subtle beauty of its style, the admirable play of its dialogue, and at times the very technical peculiarity of its matter, must of necessity be lost in any translation, however faithful.

The subject, like a Greek trilogy, falls into three divisions, each containing its own plot and *dramatis personae*; all three loosely connected in one Saga by the weaker and later parts of the work. (1) The first plot (founded we believe on a now lost 'Gunnar's Saga') tells of the friendship between Gunnar, the simple-minded brave chief, the ideal hero of his age, and the wise lawyer Nial, a man of good counsel and peace who never bore weapons. The cold envious heart of Hallgerda, which is here contrasted with the proud honesty of Bergthora, has caused the death of her two former husbands, and at length, though she is unable to break the tie that binds Gunnar to his trusted counsellor, Hrut's prophecy and Nial's forebodings are finally fulfilled, and after a brave defence the Lithend chief is slain in his own house by his half-regretful foes. His son and Nial's avenge his death. Then comes an episode

abroad which is merely a link to connect the second and most important of the three dramas with the foregoing one, and to introduce fresh characters on the scene. (2) Nial is now the central figure, his character is heightened, he is almost a sage and prophet; the writer's highest skill is lavished on this part of the Saga. The death of Thrain, slain by the sons of Nial, at length brings down on himself and his house the fate which he is powerless to avert. The adoption of Hoskuld, his foeman's son, by which he strives to heal the feud, is but a step to this end. And when, to further his foster-son's interest by a great marriage, he obtains for him one of the new 'Priesthoods,' which were set up in consequence of the great Constitutional Reform he had carried, the hatred of the old aristocracy whose position he had thus assailed, while the change of Faith was threatening it from another side, broke out in the guile of Valgard and his cunning son, Mord, who sowed hatred between the Whiteness Priest and his foster-brethren. A fancied slight at last rouses these latter to murder the innocent Hoskuld. Nial, cut to the heart, still strives for peace, but a few bitter words undo all his work, and the end he has foretold is near. The scenes at the Althing, which relieve the story, by introducing portraits of every great chief of that day in Iceland, boldly and humorously depicted, are very noteworthy. Flosi, the widow's kinsman, driven unwillingly to action, now takes up the holy duty of blood-revenge, and by his means Nial and his wife and sons perish in the smoke of their burning homestead. This awful catastrophe closes the second part. (3) Of the concluding drama Flosi is the hero, and the plot tells of the Burners' fate. The great suit against them at the Althing fails by a legal technicality, and the ensuing battle is stayed by Hall and Snorri, by whose award they are exiled. But Kari, Nial's son-in-law, who alone escaped from the fire, pursues them with unrelenting vengeance, one by one they fall by various fates, and when in the great battle of Clontarf, 1014, those of them who have hitherto evaded their destiny perish, fighting against the new Faith, by the swords of the Irish, his revenge is at length complete, and Flosi and he are reconciled.

This story is, from internal evidence, the work of a lawyer, well acquainted with Icelandic history and genealogies (the pedigrees do not come from the Landnama, but point to a different tradition), and living in the far East of Iceland—he makes mistakes in the geography of the West and South: for instance, he never names the 'Þverá' which runs by Gunnar's homestead, whereas the river Rangá is ubiquitous throughout the Saga, and Gunnar is continually introduced riding by it. Of course if we had the old Gunnar's Saga this confusion of the two rivers would be proved to be the later editor's. Again later on in the Saga the distance between Kirkiubær and Bergthorshvol is miscalculated, and the site given to Fiskivatn is much out of place. He also confounds

Bjarneyjar on Hvammfirth over against Thorwald's farm with the better known fishing station of the same name on Broadfirth off Reykjaness. He deals freely with his facts; thus we find the death of Gunnar told in a less romantic way elsewhere (see *Landnama V.* ch. 5), and his sons mentioned in a different connection. His age it is less easy to fix. The Saga is certainly to be taken as a whole and ascribed to one man, who cannot have composed it earlier than 1230, nor later than 1280, for though it is risky to argue from genealogies, yet all the MSS. name the Sturlungs, and trace (ch. 25) to Kolbein the Young (1209-45), who married Snorri's daughter, and we know that the Sturlungs flourished in the earlier half of the thirteenth century, to which date our Saga cannot therefore be antecedent. A few forms and words, such as 'aðila' from 'aðili,' and 'justa,' a foreign word (though such an argument must be cautiously used), support this opinion. The weakest parts of the Saga are chaps. 28-31, 83-87, 154, 159, where the diction sinks to a common level, and it will be seen that this takes place especially at the junction of parts 1 and 2 of the trilogy. The whole has undergone a final recension about 1300, when a number of spurious verses were inserted. Those, about thirty in all, which occur in the early part of the Saga (chaps. 7-99) are worthless, not in all MSS., and should never be printed in the text. The later verses, nine in number (ch. 131 ff.), are poetical but not genuine; they are of the same school as those in *Droplaug*. There are genuine verses in ch. 103, as are also the historical verses in ch. 78, though of a late date, early in the fourteenth century, and found only in the later MSS. Genuine also the Lay of Darrad, and a few extemporised bits in chaps. 34, 126, 146.

The stories, whether written or not, of Thorstein Hall o' Side's son, Gauk Trandilsson, Thorkel Fullmouth, the Men of Light-water, Brian Boroimhe, the Christening of Iceland, were known to the writer, though most of them have since been lost. He also knew St. Olaf's Saga, for the episode (ch. cliv), when Kari strikes off Gunnar Lambi's son's head before the King and Earls, copies the very words of Snorri (*O. H.* ch. 105), and perhaps Sturlunga, for the death of Kol (ch. clvii) may be taken from the death of Skidi (1235), although a similar incident occurs elsewhere. (See Sturlunga, ch. 113.) The earlier episodes abroad after Gunnar's death are copied probably from scenes in other Sagas, and are full of epic common-places. Orkneyinga was also known in some shape to our author. Finally, all the long pleadings so characteristic of this Saga are clearly drawn from written law scrolls and law manuals, such as were used in the twelfth and thirteenth centuries, and form no part of the oral story as told. These all point to a literary man writing when tradition was fast dying.

There are accounts preserved elsewhere of several of the events

mentioned in this Saga besides those relating to Gunnar. As Nial's burning, the battles at Hof and Knafa-holar, the founding of the Fifth Court, &c.

We have about fifteen vellums of this Saga, seven of which are in a more or less complete state, the rest mere fragments. The oldest are of the end of the thirteenth century, and the earlier of the fourteenth, a few of the fifteenth, and one of the sixteenth century. As for the name, the vellums (AM. 468) give 'Brennu-Nial's Saga.' In the Saga of Thorstein, son of Hall o' Side, where only it is cited, it is called Nial's Saga. The modern use is *Níala* as a feminine, an abridged form.

The classical edition is that of Copenhagen, 1772. Dr. Dasent's *Burnt Njál* contains a full translation of this Saga.

EYRBYGGIA SAGA.

[West of Iceland—c. 890, 920, 1010–1031.]

This is the Saga of Politics, as *Níala* of Law, and is of the highest importance for the numerous notices it preserves to us of the institutions and manners of the heathen times, most of which are no doubt derived, if not inserted bodily, from the lost works of Ari. It consists of a set of stories loosely connected, and covering about 140 years. The early days of the Settlement and the naming of the Land, the story of Thorarin, the adventures of Erik the Red, the discoverer of Greenland, the career of Biorn, the Broadwick champion, and fullest of all, the life of Snorri, the greatest chief of his time, are successively told in an unequal style, sometimes vigorous and pointed, at others weak and inferior. It has always been a favourite, especially in later days, and indeed it is, as one MS. calls it, 'a good Saga.' ('Her hefr Eyrbyggju ok er góð saga,' AM. 309.)

It is cited once in *Hauks-bók*, and named in the list on the fly-leaf of *St. Olaf's Saga*, No. 2, at Stockholm. But the most important indication of its age is derived from itself, ch. 65, in which the moving of the church of Tunga and consequent translation of Snorri's bones are mentioned, 'And there stood by then Gudny Bodvar's daughter, the mother of the Sturlungs, Snorri, Thord, and Sighvat, and she *used to say*,' &c. Gudny died in 1221. The whole tone also of the Saga forbids it being later than 1260. We should therefore fix it as between 1230–60, in the days of Sturla the Lawman (d. 1284), to whom the Editor is inclined to ascribe the editorship of the whole, and the authorship of at least ch. 56 and the last chapters. The subject, a peculiarly interesting one to his family, and the topographical accuracy displayed, which could only be acquired on the spot, strengthen this view. The composite character of the Saga is strongly marked by its title, which the text declares to be 'Saga Þórsnesinga, Eyrbyggja, ok Alptfirðinga.' It

has been also called 'Kjalleklinga' and 'Bjarnar Saga Breidvfk-
 inga-kappa.' The various localities and interests touched on are
 strongly illustrated by this variety. It, however, was early known
 as 'Eyrbyggja,' for so it is called in Hauks-bók and on the fly-leaf
 of the Stockholm O. H. That it is made up of many smaller sepa-
 rate Sagas, each giving its own local story, is very evident, and
 supplies strong proof of the origin of the other greater Sagas. The
 verses inserted in this Saga are genuine. Vatzhyrna is no doubt
 the best foundation for an edition. There are five MSS. or frag-
 ments in existence. It was edited by Vigfusson in 1864, Leipzig.

LAXDÆLA SAGA.

[West of Iceland—c. 910, 982, 1003-1026.]

This, the second only in size of the Icelandic Sagas, is perhaps
 also the second in beauty. It is the most romantic of all, full of
 pathetic sentiment, which, like that of Euripides, is almost modern,
 and brings it closer to the thoughts and feelings of our day than
 any other story of Icelandic life. The characters of the plot, the
 varying situations, the fine dialogue, and the clear sunny atmo-
 sphere which forms the background to the quickly moving incidents
 of the subject, all confirm to strengthen this impression. The style
 is remarkably rich and flowing, and skilfully adapted to the
 changing emotions on which the story touches in rapid succession.
 It evidently belongs to the School of the Sturlungs, though it is
 neither the vigour of Snorri nor the detail and precision of Sturla,
 but rather a peculiarly dramatic word-painting, which strikes the
 reader as the leading characteristic of the unknown author. It is
 worthy of notice that this Saga seems to reflect the tone of mind
 of the later Eddic poetry; and especially to catch reminiscences
 of the later lays of the Volsung cycle. Nay, the very fact that
 the heroines of the poet and the prose writer bear the same
 name strikes one as something more than a coincidence, and often
 throws light upon the development of Gudrun's character in our
 Saga. Besides the customary but always interesting introduction,
 the story falls into two parts. First, the early love of Kiartan
 and Gudrun, the hero and heroine, and the poet's career in
 Norway. The second part goes on with the story after Kiartan's
 return to Iceland, relating his death at his rival Bolli's hand, Bolli's
 death no long while after, and the vengeance taken for them both.

To fix the age of the Saga we have but few indications. On the
 one hand, the mention of the priest who built the church at Husa-
 fell late in the twelfth century; the allusion to the cloister of
 Helgafell (1184). On the other, the quotations from it in Gretla,
 Eyrbyggja, and the great Olaf Tryggvason's Saga, which latter
 was put into its present shape about the end of the thirteenth cen-
 tury, would lead us to fix the Saga about 1230-40, a date which
 the internal evidence of style and thought most certainly confirm.

While admitting that age for the Saga in its present shape, we can of course offer no conjectures as to the original form of the story, for it is evident that it was well known in an earlier stage, before the handling of the artist had wrought it to its present shape. The scene of the story, we may notice, was one well known to the Sturlungs. The curious chronological difficulty which so long puzzled all commentators may be here referred to as a proof, if any indeed were needed, that the author used his materials freely. Helgi, as he wiped his bloody sword on Gudrun's cloak after the slaying of her husband Bolli, prophesies that the child she should shortly bear would avenge his father on him. Helgi is accordingly slain by the child twelve years after, whereon Gudrun marries Thorkel. This has been a crux to all Icelandic chronologists; for we know from other sources that Gelli, the son of Thorkel and Gudrun, was a hostage at King Olaf's court in 1025, and returned to Iceland charged with a mission from him in 1026, whilst Bolli was slain in 1005 or 1006. The riddle was, we hope, unravelled by the present Editor in Timatal, 1855; where it is shown, that in fact Gelli was born in 1008; the marriage of Gudrun and Thorkel accordingly took place not later than 1007; and the blood-revenge was wreaked on Helgi c. 1007, only one year or so intervening between that event and the death of Bolli. From which it follows that the posthumous son Bolli the younger was quite unconcerned in that event. We are thus beholden for this, one of the most powerful scenes in the whole Saga, to the strong dramatic instinct of the author, who has seized, just as an Elizabethan dramatist would have, on the facts—Helgi's wanton outrage and Gudrun's remaining a widow till her husband was revenged, to add the prophecy and thus create a powerful and lifelike situation.

Five more or less complete vellums of this Saga exist, the chief vellum being the great vellum 132; the last third part of which however is but a poor version, and comprises the spurious story of Bolli. This blemish however is made good by the vellum fragment AM. 309, a fifteenth-century MS. in bad condition, which contains the best text of the latter part. A new edition of the whole Saga is much needed. Mr. Morris' poem, 'The Lovers of Gudrun,' part of the Earthly Paradise, is founded on this story.

EGILS SAGA.

[Norway, England, and West of Iceland—c. 870-980.]

This story is the most complete embodiment of the aristocratic spirit of the great Norse families in the early Middle Ages. The proud independence and fierce hatred of royal encroachment, above all of personal subordination or feudal innovations which drove so many great men from the continent to the Western Isles and Iceland, is singularly well shown therein. The whole story

is but, as it were, the history of the deadly feud between a noble family and Harald Fairhair and his descendants, carried through three generations. The origin of the quarrel is the wrongful slaying of Kveldulf's son by the tyrant king, whereupon the aged father, who had always been against his son's forming any connection with the new royal system, resolves in despair of vengeance to seek freedom at least. On the voyage to Iceland he dies. But his son Skallagrim settles and becomes lord over broad lands of the best in the new country. But it is with the career of his son Egil, the greatest chief and most famous warrior of his kin, that the main part of the tale is concerned. In his life and character, as in his person, he seems to unite extremes which make him a type of the age in which he lived. Steadfast in love and hate, cool and passionate to madness, crafty and reckless, grasping and generous, he passes through a chequered life as poet and pirate, chief and champion, the henchman of Æthelstan and the hereditary foe of Eirik, now an honoured guest at court, now a helpless prisoner, now a mighty lord, in such fashion as fits the typical Northman of our traditions. The Saga is especially interesting to English students from the numerous notices it preserves of the days of the Danish invasions, the settlements, the piracy, the great fight at Brunanburh, &c., though the late date and the epic character of the work, as we have it, of course forbids too literal credence to its vague traditions. 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 chieftainship of the district as Egil's political descendant. He quotes Egil's poems six or seven times in the Prose-Edda. The verse in this Saga is partly genuine (Sona-torrek Höfuð-lausn, &c.) and of great philological and literary interest, and partly the work of a thirteenth-century editor (for instance, the stanzas relating to the Brunanburh battle are certainly not genuine). In the best MSS. a blank is, in many places, left for the verses, which have been partly filled up in another hand.

The Saga has always been popular, and none, save Niala, has survived in so many MSS., twelve or fourteen, only two or three of which are more or less complete, the rest being mere shred and fragments. One of these fragments is old, not much later than c. 1240, and yet it belongs to class B. The old edition (Copenhagen, 1809, reprint of which 1856) is too ponderous and scholastic, and a new one is needed.

GRETTIS SAGA.

Grettis Saga (North of Iceland and Norway, 1010-31), though complex in structure, differs by the nature of its components from the other greater Icelandic Sagas. Three separate parts may be

clearly distinguished. (1) Historical, founded, we can hardly doubt, on an early Grettis Saga, which narrated the real life of the great outlaw. (2) The Mythical portion (chaps. 32-36, 64-67), which is the most interesting to us as containing a late version of the famous Beowulf Legend¹. Gretti's fight with Glam, and afterwards with the troll-wife and the monster below the water-fall, is thus the Icelandic version of the Gothic hero's struggle with Grendel and his witch-mother. (3) The Fabulous and Romantic parts of the story are of twofold origin, derived, on the one hand, from Icelandic folk-tales of the half-trolls dwelling in hidden dales of the uninhabited deserts which cover the centre of the land, &c. (chaps. 54, 61, 62) : on the other hand, from literary and foreign sources, Tristram and Isoult (the last chapters, 88-94), such as form the basis of *Skrök-sögur*; or by amplification of hints in *Landnama* (Sturla's edition) and *Heiðarvíga Saga*, and copying incidents in *Konunga-bók*, *Fostbræðra Saga* (chapters 1-10, 22-25, 59, 60 are mainly fabricated in this way). The Saga must have been put together into its present shape no long time after the death of Sturla the Historian, as the compiler speaks of the later days of his as 'lying within the memory of still living men.' Sturla is also alluded to in the epilogue as if he had something to do with the composition of the story, and more ambiguously in chapter 49, where it is told that Gretti's spear-head, which was lost at the slaying of Thorbiorn Oxmain, was found 'eigi fyrr enn í þeirra manna minnum, er nú lifa; þat spjót fannz á ofanverðum dögum Sturlu lögmennz Þórðar sonar.' We may even conjecture the mythical part to be Sturla's own addition, and the Saga as we have it now to have been finally edited c. 1300-10.

Looking at the story as a whole, though singularly unequal in style and matter, it is not unworthy of its popularity. Some parts, for instance, the slaying of the Bearsarks, the wrestling with Glam, the stay of Gretti in the hidden valley (Thorisdale), are well-nigh peerless in old Sagas, and are told in a way worthy of Lawman Sturla. On the other hand, the additions in (3) are of a commonplace order, wordy and diluted, poor and weak, and often coarse and gross. The hero Gretti is a man of good birth, great gifts, and dauntless courage, none of which could avail against the fate that brought down on him one after the other, misfortune, outlawry, and death. The Icelandic proverb, that 'good parts

¹ This was noticed by the Editor in the spring of 1873, when he first read Beowulf in the original. It gives the clue to Grettis Saga, which is otherwise obscure. The old legend shot forth from its ancient Scandinavian home into two branches, one to England, where it was turned into an epic, and one to Iceland, where it was domesticated and embodied in a popular Saga, tacked to the name of an outlaw and hero. One remark more.—Where everything else is transformed, one word still remains as a memorial of its origin, viz. in the English epic *heft-méce* and in the Icelandic Saga *hefti-ax*, both occurring in the same place of the legend, and both *ἀπὸ λέγόμενα* in their respective literatures.

and good luck are very different things,' well expresses the motive of the Saga. Its general tone is gloomy, but it is relieved by light and even humorous passages, and the clever dialogue is full of old saws. The verses, with the exception of two stanzas and a half taken from Landnama and Edda, are spurious, and show very little true poetic spirit¹.

There are five vellum MSS. of this popular story, all of the fifteenth century, A.M. 551 (or perhaps 556) is the best; it is taken as the groundwork of Gisli Magnusson's edition, Nord. Old., Copenh. 1853. Mr. Morris has Englished the story in his 'Gretti the Strong.'

§ 9. THE MINOR ICELANDIC SAGAS (arranged geographically).

SOUTH-WEST.

HARDAR OF HOLMVERIA SAGA (South-west of Iceland, c. 980), one of the older Sagas, containing, amid much of interest, a curious account of a band of outlaws living, Robin Hood fashion, on a holm in Whalesfirth; a feature of the early state of things in Iceland, which, though single outlaws and their deeds are often told of, is not elsewhere illustrated. The hero, named Hord, the ringleader of the band, is a man of great gifts, good family, but evil fortune. The epilogue to the story is noteworthy for the chronological evidence it supplies. The verse is entirely spurious. We have but one vellum, A.M. 556, of the whole Saga, which yields a very 'stuffed-out' text, but a leaf of Vatzhyrna shows the primitive form of the story. Vatzhyrna, as well as Landnama, entitles it 'Harðar Saga,' while A.M. 556 twice calls it 'Holmveria Saga.' Published by Jón Sigurdsson in *Islendinga Sögur*, 2nd series, vol. ii, Copenh. 1847.

HÆNSA-ÞORIS SAGA, the story of Hen-Thori (South-west of Iceland, c. 993), a very old Saga, preserves perhaps the best picture of the Icelandic chief of the old days, illustrating his rights, duties, and authority. The story narrates how the worthy and humane chief Blund-Ketil, after whom, rather than his despicable foe, the Saga should have been called, is wickedly attacked and burnt in his house. The lawsuit that arose from this outrage led to Thord Gelli's Constitutional Reforms, about c. 964. Our Saga, after the manner of a true, local, old story, is wholly unaware of and unconcerned about the political and constitutional sequel. But Vatzhyrna, our sole authority for the whole Saga, contains an

¹ This is the judgment of Arni Magnusson—'Grettis Saga gengr nær fabulæ en historiae; er full með fabulæ, parachronismos; er interpolerud úr einhverju opere Sturlu, og hans ætla eg vísurar sé. Grettis Saga sú er vér höfum, er interpolerud úr þeirri er Sturla Þórðarson hefir ritad, og það kannske seint á tímum. Interpolator mun hafa sett fabulæ þar inn. Eg miunist mig að hafa séð gamalt fragment úr þessari Grettis sögu. Annars er eigi óvist að Grettis Saga Sturlu hafi og fabulosa verið, og líkara þykir mér að Sturla hafi komið við vísurar, er standa í þeirri sem vér nú höfum. Þessi Saga er fabulæ plena.'—*MS. Nye Kgl. Saml.* 1836.

interpolation from Ari's *Liber Islandorum* in a mangled text and oddly inserted. Of another text two vellum leaves, AM. 162, only are left; from which the present Editor has been able to calculate—from the volume of the text intervening between the two leaves, making exactly four leaves, not counting the interpolation from *Liber*, for which there is no room—that it could not have contained this insertion. Published in *Isleendinga Sögur*, 2nd series, vol. ii, Copenh. 1847.

WEST.

BIARNAR SAGA (South-west of Iceland, 1010–24), telling of the rivalry in love, hatred, and song between Biorn and Thord, the two greatest men in Hitdale, which ended in the death of the former. This Saga is mentioned by name in *Gretla*, and has been preserved in a single defective vellum, now lost save two leaves in AM. 162, but extant in a paper transcript of the seventeenth century; a blank in the middle cannot be filled up, whilst the beginning, lost in the vellum, is bodily inserted in one copy of *St. Olaf's Saga* (*Bæjarbók*), though something curtailed. Both the rival heroes, Biorn and Thord, were brought up in the same neighbourhood; even there brawls and quarrels arose between the two youths, 'which we however,' says the editor of *St. Olaf's Saga*, 'leave mentioning, as not concerning this Saga.' One would wish he had *not*. The only edition is by Haldor Fridriksson, *Nord. Old.*, Copenh. 1848.

GUNNLAUGS SAGA ORMSTUNGU, which the vellums call more aptly 'the Saga of Hrafn and Gunnlaug' (West of Iceland, England, and Norway, 980–1008), is a pure love-story, simply and delicately told, neither falling into the gross frankness of *Kormak's* nor the unromantic realism of *Hallfred's Saga*, though the subject, a poet's luckless love, is the same in all. Gunnlaug's rival Hrafn, a poet also, who betrays him twice, taking first his mistress, Helga the Fair, and lastly his life, though he himself wounded to the death in the 'holm-gang' or judicial combat. The contrast between the two rival poets and lovers, Hrafn, with his dark, fierce, Norse nature, and Gunnlaug, the hot, explosive man of the south (cf. *Kiartan* and *Bolli*), is boldly worked out. As a poet Hrafn (in *Landnama* surnamed *Skald-Hrafn*) bears the palm, judging from the verses in the Saga. The pathos of the plot, the adventures of Gunnlaug, especially his poetical circuit round the courts of the Princes of the North, and the pure style in which the Saga is told make it one of the best of the smaller Sagas. Poems of Gunnlaug are quoted in the *Prose-Edda*, and both his and Hrafn's verses in the Saga are genuine. The plot of the story is referred to in the *Landnama*; and in the *Rimur*. The reference to Ari in this Saga is discussed in our account of that Historian. The text survives in two vellums, of which one, the famed Stockholm MS. 18, brought from Iceland in 1682, is much the better. The second vellum is AM. 557, of which the two last chapters were already lost in Biorn of Skardsa's time; whilst the Stockholm vellum is

complete. This story has been edited by Jón Sigurdsson, *Isl. Sög.*, 2nd series, vol. ii, Copenh. 1847. There is an English translation of this Saga in Mr. Morris' 'Three Northern Love Stories.'

GULL-PORIS SAGA, or ÞORSKFIRÐINGA SAGA (Norway, Finland, and West of Iceland, c. 930), is a curious story, containing several interesting notices of the heathen days in Iceland. The hero's adventures abroad are mythical, but his later career in Iceland is historical. In subject this is the earliest Saga we possess, which accounts for tradition having seized upon the life of Pori at so early a date. It should be noticed that our present text is rather a late recension. The story is cited as Þorskfirðinga Saga, from the scene of the Icelandic part of it, in *Landnama*. We owe our text to one MS., AM. 561 (which gives the present title 'Gull-Þoris Saga'). The outsides of the four sheets of this vellum have been washed out, and even in 1720 Arní Magnússon was unable to read more than a few lines of the last; and the end of the Saga was consequently so completely lost that a false local tradition on the subject grew up in Iceland. In 1860 the present Editor succeeded in deciphering the whole of the last page and restoring the hitherto unknown ending; which disposes of the false tradition, as well as of an apocryphal ending lately fabricated, but in full credit until then. (See *Ný Félagsrit*, 1861.) But there are yet three pages left to be read, two in the middle and the last but one. Dr. Maurer's edition, Leipzig, 1857, is the editio princeps of this Saga.

GISLA SAGA SURS SONAR (West of Iceland, 960-80), a fine story of a somewhat gloomy cast, recounting the weary restless life of the famous outlaw Gisli under the unmerited curse that lay upon him and pursued him to the death. It is well told, the dialogue is terse and good, and the imaginative parts of the Saga beautiful and appropriate, especially the introduction of the two Dream-Ladies that foretel by their appearance the hero's fate, till at last the white one leaves him, and the dark one alone fills the dreams of the doomed man (like the good and the bad angel in Marlowe's *Faustus*). The thirteenth-century editor, to whom our recension is due, was a writer of the first class, and no mean poet, if the verses, of which the Saga contains many, be his (Gisli's they cannot be; we do not even know that he was a poet at all), and they are certainly by a thirteenth-century Icelander. The text rests on two vellums, each containing a different recension: one late, wordy, and amplified, especially the beginning, which is quite rewritten and stuffed up by a person ignorant of the topography of Norway; after the arrival in Iceland the two texts mainly agree, though the one is somewhat wordier, presenting also a few interpolations from *Landnama* and *Egils Saga*. The other one, in our opinion the truer text, is that of AM. 556, simpler and earlier. A fragment of a third vellum of the Saga exists (four leaves together with a fragment of *Gluma*, in AM. 162). Konrad Gislason has edited both texts in

Nord. Old., Copenh. 1849. Dr. Dasent has given English readers a spirited version of this Saga, in his *Gisli the Outlaw*.

HAVARDAR SAGA ISFIRDINGS (West of Iceland, 997–1002), a tragic tale; the cruelty of the powerful chief Thorbiorn, the innocence of the murdered Olaf, and the terrible grief of his old father Havard, strung at last to unflinching vengeance, are conceived in the true Æschylean vein. For the text we depend on paper copies from a single vellum now entirely lost. The latter part of the Saga, following upon the death of Thorbiorn (chaps. 11–23), seems to be stuffed out with added matter by a later hand. Thus the matter of one chapter is taken from *Landnama*, but in a vilified state. These aimless and ill-told scenes of slaughter of all the brothers of the slain chief Thorbiorn are both absurd and ill-considered, besides being impossible, considering time and circumstances. They weaken the impression left by the early genuine part of the story. The verses are so hopelessly corrupt throughout that it is hard to tell whether they are entirely genuine. Edited in Nord. Old. 1860.

NORTH.

BANDAMANNA SAGA (North of Iceland, 1050–60) stands apart from all the rest, both in plot and matter. They are tragedies, telling of the lives, loves, and deaths of noble gentlemen and ladies. This is a comedy, with a man of low estate for hero, and a successful intrigue for subject. Odd, a small farmer's son, gets rich by smuggling voyages to Finland, comes home and takes a chieftaincy. Seven chiefs of the jealous old families enter into a league or bond (whence the name 'The Story of the Bond-men, or Confederates') to ruin him, and contrive to bring him into great straits; so that he is well-nigh lost, when he is rescued by the cunning of his old father, whom he had treated coldly in his prosperity, and who now manages to hoodwink and outwit the seven chiefs, by detaching two of their number; then follows the banter between Egil and the crest-fallen chiefs. An essentially plebeian story. The style is dryly humorous, full of pithy saws and broad homely jesting. Ölkofri's þátr is evidently closely connected with this Saga, from which its plot is indeed borrowed; both cannot be true, and we have other evidence to the fact of Odd's existence and character¹. The *Bandamanna Saga* is cited in *Gretla*, and one of the hero's smuggling adventures is told in the *Saga of Harald Hardradi*, in *Hulda*. He is also mentioned in *Heming's þátr*. We thus find that he traded with England, whence he brought certain relics of St. Stephen, which were long preserved in Iceland. The *Roy. Lib.*, Copenh. 2845, 4to, though a late vellum, contains the old text. It was edited by Dr. Cederschiöld of Lund, 1874. The other MS., AM. 132, gives a late enlarged and far inferior text,

¹ Arni says—'Bandamanna Saga sýnist að vera fabula, dictuð ad imitationem et methodum Ölkofra-þáttis. Þar í er öll önnur jurisdictio eða methodus juris en Grágásar-lög fyrir skipa, og þó eru res gestae manifeste um þá tíð er Grágás var lög. Verðr þessu ekki vel saman komið.'—*MS. Nye Kgl. Saml.* 1836.

adorned with spurious verses; it was published by Haldor Fridriksson, Nord. Old., Copenh. 1850. An adjunct to this Saga is—

ÖLKOFRA-PATTR (South of Iceland, early in the eleventh century). The hero of this comical tale is Thorhall, nicknamed Ale-hood, who brewed the beer at the Althing. It is a clever composition, and interesting from the rough banter and broad humour which runs through it. It is given in AM. 132, and is now being edited by Dr. Gering of Halle.

HEIDARVIGA SAGA, the story of the *Battle on the Heath* (the Heath connecting the North and West of Iceland, 990-1014), a celebrated story which, if perfect, would be perhaps the best specimen of an antique Saga we have, with a plot of the true old type centring round a famous blood-feud, and a style incoherent through the writer's lack of skill in prose composition, which was as yet a new art. This story is quoted in Eyrbyggja, and was known to the composer of Gretla. The text is found in one vellum, the oldest Icelandic Saga MS. we possess, of which the beginning was lost ere it came to Stockholm in 1682. Half of the remainder (twelve leaves) was lent to Arni Magnusson at Copenhagen in 1724, and perished in the fire 1728. To complete this misfortune Jón Olafsson's transcript of it (the only one ever taken) was also destroyed, so that all we know of this portion is derived from his recollections, written down a year after, and a few phrases which he had copied out separately. The principal contents are the exploits and death of Viga-Styr, and Snorri's foray to Borgarfjord, the slaying in Norway of Hall Gudmundson, which was the cause of the Heath slaughter. The Lykewake scene must have been very striking, and is referred to in Eyrbyggja. The vellum came from the North of Iceland, and was once in the hands of Magnus Olafsson, but no copy seems to have been taken. This Saga was edited by Jón Sigurdsson in Isl. Sög., 2nd series, vol. ii, Copenh. 1847.

KORMAKS SAGA (North of Iceland, 930-60), the most primitive piece of Icelandic prose writing that has come down to us. The style is so rough and broken that it is at times hardly intelligible, from the sudden transitions and want of connection which occur not only in its wording, but even in the matter. It is a coarse rough story of coarse rough life. The subject is the unfortunate love of Kormak (note his dark eyes and Gaelic name), a wild roving poet, for Steingerda. The hero's generous passionate character shines out through the obscurity of the story, in which many of his verses are inserted somewhat at haphazard, rendering confusion worse confounded. Others are to be found in the Prose-Edda. To this Saga we are indebted for the best and earliest account of the 'holmgang' and its rules. The legend of the magic sword Skofnung points back to very early myths, cf. Mitford's Tales of Old Japan, p. 78. The text is founded on AM. 132, which was here transcribed from a very old vellum. Two small leaves in AM. 162 are the sole remains of a lost MS., which also contained Biarnar Saga.

A new edition is much needed; it has only been printed once, by the Arna-Magnæan Fund, Copenh. 1832, with a Latin translation.

VATZDÆLA SAGA, the story of the Waterdale Men (North of Iceland and Raumsdale, 890-980), one of the oldest Sagas in point of subject, telling the lives of Ingimund the old and his sons at the time of the Settlement; how Ingimund's coming to Iceland was foretold, how the prophecy was fulfilled, and how he settled and gave names to the new home. All this is recounted after the manner of Herodotus, and the mainspring of the whole is one of his most characteristic maxims, to wit, no man may withstand his fate. The calm steadfastness of the hero, his death, and the revenge are nobly drawn; and there are several interesting incidents in the story, the account of the Volva (Sibyl), the spirit journey of the Finns, &c. Vatzhyrna is the foundation of the text. After Ingimund's death and revenge (chaps. 28-47) the story flags; and the latter part of the Saga is greatly inferior, and has evidently been worked up in a weak and confused manner by a late hand, while the early part (chaps. 1-27), though somewhat wordy and diffuse in style, probably preserves the plain original work. No verses occur in this Saga. It was published by Vigfusson in Fornsgur, Leipzig, 1860.

PORVALDZ SAGA VIDFORLA (North of Iceland, 980-4) belongs to the same class of Sagas as Kristni Saga, telling how Thorwald Kodransson the Far-travelled, fellow-missionary and companion of the Saxon Bishop Frederick, preached the New Faith to the Icelanders during four years, but in vain. Thorwald's Viking spirit and the Bishop's Christian meekness are well contrasted. The text is preserved in Olaf Tryggvason's Saga, and published in Biskupa Sögur, pp. 35-50.

SVARFDÆLA SAGA (North of Iceland, tenth century), the coarsest and worst of the Islendinga Sagas, told in a rough confused way, seldom rising to a higher level, but preserving to us some few notices of the old heathen life and manners. Thus the slain Bearsark Klaufi walks again; and so we have the battle between Karl the Red and Ljotulf Godi, and the episode of Skidi and Yngvild Faircheek (The Taming of the Shrew), cruel and brutal scenes. The tale of Thorleif Earl's poet quotes the Saga. The story mentioned in Landnama is not our Saga, but a better one, which may never have been written down. The text depends on paper transcripts from one lost vellum (either that part of AM. 561 which has perished, or rather the Liosvetninga Saga vellum). One leaf of another MS. exists. The beginning (ch. 1 to the middle of ch. 10) is an undoubted forgery of the sixteenth or seventeenth century. Islendinga Sögur, 1st series, vol. ii, Copenh. 1830.

LIOSVETNINGA SAGA, or story of the Lightwater Men (North of Iceland, 1009-24, 1050-60), treats first of the feuds between Gudmund the Mighty and the men of Espihol (whence this part of the Saga is once, in a later chapter, called 'Esp hælinga Saga'), and

between the same great chief and the men of Liosavatn, concluding with the death of Thorkel Hake. In the second part of the story the feud is carried on by Gudmund's sons, and results in the slaying of the innocent Kodran. The whole tale is a series of loosely-strung episodes, and affords perhaps the earliest example of the process of consolidation of the traditions of a district, which long afterwards results in such artistic Sagas as *Laxdæla*: it gives a lively picture of law and local politics in early times. The text is founded on paper transcripts of a lost vellum, of the end of the fourteenth century, of which three black and mangled leaves (in AM. 162) remain; it gives a good example of a pure early text in a late MS. There are also fragments of another vellum, AM. 561, but this MS. probably never contained the later half of the Saga, and certainly omitted some of the episodes of the earlier part, e. g. Sorli and Vödu-Brand; it also bears traces of abridgment. The title of the Saga is authentic. A new edition is much wanted. It has only been once published, *Islendinga Sögur*, 1st series, vol. ii, Copenh. 1830.

VALLA-LJÓTZ SAGA (North of Iceland, c. 1010) belongs to the Lightwater cycle, and tells of the feuds of Ljót o' Vall, in a light sketchy style. We have it in paper copies of one lost vellum MS. (probably the lost *Liosvetninga vellum*). Published in *Islendinga Sögur*, 1st series, vol. ii, Copenh. 1830.

VIGA-GLUMS SAGA (North of Iceland, middle and end of tenth century), a popular story, of which the hero is a man of fierce, dark, unscrupulous character. The style in consonance with the subject is rough and bold, the verses inserted are doubtless genuine. The Saga is named on the Stockholm O. H. fly-leaf. The text is given in very early and pure form in AM. 132. Fragments of *Vatzhyrna* exist which contained a later recension somewhat expanded in style and including the story of Ogmund Dytt in an abridged form, see *Olaf Tryggvason's Saga*. There is another vellum fragment in AM. 162, a few leaves also containing *Gisli Saga*. This Saga was edited in *Islendinga Sögur*, 1st series, vol. ii, Copenh. 1830: it is known to many English readers through the plain and vigorous translation of the late Sir Edmund Head.

REYKDÆLA SAGA (North of Iceland, c. 990), a disconnected story falling into two divisions, the first narrating the feud between the good chief Askel and the evil *Vemund Kögr*, the second connected with *Gluma*, telling of the career, outlawry, and death of Askel's son *Viga-Skuta*. The text rests on paper transcripts of a single lost MS. (probably the *Liosvetninga vellum*), but lacking the end, which is preserved in another vellum, AM. 561. At the junction of the two vellum texts there is a small blank, from a page in the MS. 561 being here washed out (see *Gull-Þoris Saga* above). The present Editor however succeeded in ascertaining the extent of the blank (fifteen and a half MS. lines, answering to about twenty-four lines of the printed edition), and partly in reading it. It contains the preparations for the slaughter of *Skuta*, and the slaying of

his faithful hound just before his own death, an incident common to several Sagas and notably occurring in Niala. The Saga is contained in *Isleendinga Sögur*, 1st series, vol. ii, Copenh. 1830.

EAST.

VAPNFIRDINGA SAGA (East of Iceland, latter part of tenth century), one of the older Sagas, telling of the feuds between the men of Hof in Weaponfirth (whence the name of the Saga) and the men of Crosswick. It falls into two parts, the feuds of Brodd-Helgi and Geiti, ending with their deaths, and afterward the continuance of the quarrel by their sons, concluding with a reconciliation brought about by Jorun the wife of Thorkeil Geitison. The story is simply, straightforwardly told. It is cited in *Olaf Tryggvason Saga* and its contents noticed in *Isleendinga Drapa*. The text comes from paper copies of a single vellum, of which but one leaf remains; but this luckily preserves a part of the Saga, namely, a whole vellum leaf, the right hand side of which the seventeenth-century transcriber was unable to read. He read the left hand page imperfectly, but did not even attempt the first side, which has been partly deciphered by the present Editor, who printed what could be read of it in *Ný Félagsrit*, 1861. The Saga appeared in *Nord. Old.*, Copenh. 1848.

Forsteins Saga hvíta (East of Iceland, c. 900). This slight sketch is really an introduction to the greater *Vapnfirdinga Saga*. The hero is the grandfather of the celebrated Brodd-Helgi. It is derived from copies of a lost vellum (no doubt the one which also preserved *Vapnfirdinga Saga*), and has been published in the same volume of *Nord. Old.* as the larger Saga.

Forsteins Saga Stangarhöggs (East of Iceland, c. 985) also belongs to the Weaponfirth cycle. It is a touching little story, relating an episode in the life of the famous chief Biarni Brodd-Helgi-son of Hof. It is given in paper copies of one vellum (the *Liosvetninga* and *Vapnfirdinga* vellum) and was published with *Vapnfirdinga Saga*.

HRAFNKELS SAGA FREYSGODA (East of Iceland, c. 960), a small Saga admirably composed and skilfully told, and almost idyllic in character. Hrafnkel, in his great devotion to his god Frey, who had prospered all his undertakings, makes a reckless oath, the keeping of which leads him into manslaying against his will, whence trouble and disaster come upon him. This theme is lightened by charming scenes of farm life. It is preserved in paper transcripts of one lost vellum (the *Liosvetninga* vellum). One leaf however of a second somewhat inferior MS. exists, which the word 'miskviðalaust' above proves not to be ours. Edited by Thorsen and Gíslason in 1839, and again by the latter in *Nord. Old.*, Copenh. 1847.

DROPLAUGARSONA SAGA (East of Iceland, 997-1007), a very old Saga in the uncouth broken style of early Icelandic prose. It recounts the deeds of two brothers, Grim and Helgi, the sons of the lady Droplaug, concluding with the revenge taken by Grim

for Helgi's death. This story is remarkable as nearly the only one which contains any statement as to its authorship. 'Þorvaldr [or Þorkell] átti son er Ingialdr hét, hans son hét Þorvaldr, er sagði sögu þessa.' This would be clear enough, and would give about 1110 as the date of the original, if the reading 'Þorvaldr' were certain, as he was son of Grim; and it certainly is the likeliest (being the grandfather's and the grandson's name). But if we read 'Þorkell' we must suppose a blank in the text which we cannot fill up or explain, and no chronological conclusion could be drawn. There are verses in this Saga, alone of all the Sagas of the East of Iceland, which bear a remarkable resemblance to those in the latter part of the Njala, and may be by the same hand; they are of course in both cases later insertions of the thirteenth century. AM. 132, perhaps a copy of an old incomplete original, is the foundation for the text of this Saga. One leaf exists of a late and rather illegible vellum (the Liosvetninga vellum), containing a more wordy and enlarged recension. Edited by K. Gislason in Nord. Old., Copenh. 1847.

Brandkrossa-þáttur, the beginning historical, the rest fabulous. It is a kind of adjunct to the preceding Saga. Published in Nord. Old. 1848 from paper copies taken perhaps from the lost Liosv. vellum.

Gunnars Saga Þiðranda-bana (East of Iceland, 1000-8), also a small Saga of the Weaponfirth cycle, mentioned however in Landnama as '**Njarðvíkinga Saga**,' and noticed as to matter in Islendinga Drapa. It tells of the slaying of Thidrandi, the son of the chief Ketil Thrym, by Gunnar the Easterling, whereby Gunnar fell into outlawry, and, hardly avoiding death at the hands of the avengers of blood, by the help of his friend Sveinung, at last escaped to Norway. Paper copies of a single lost vellum supply the text, which is printed as an appendix to Laxdæla in the Copenhagen (1826) edition of that Saga.

ÞORSTEINS SAGA SIDU-HALLZ SONAR (East of Iceland, c. 1014), a tale of bloodshed and violence, preserved in a very imperfect shape, narrating Thorstein's feuds with Thorhall and others, and his adventures at home and abroad. This Saga is preserved in paper copies of a lost vellum once belonging to the Royal Library at Copenhagen (whither it was brought by Torfaeus in 1662) which also contained Gísla and Fostbræðra Sagas: the beginning and end are wanting, so that we only know of Thorstein's death from an episode preserved elsewhere; a copy of the text was supplied by Vigfusson to Möbius for his *Analecta*, Leipzig, 1860. There is beside an episode of Thorstein in Hulda (King Magnus the Good's Saga), and the account of his death in Vatzhyrna.

Þiðranda Saga (East of Iceland, c. 996), another tale relating to the family of Hall o' Side, of whose lost Saga it may be a fragment. It is a pathetic little story, with a weird power about it that strongly impresses the reader. Hall is about to become a Christian, and forsake his old gods, but they will not depart

without a victim; and his young son Thidrandi is accordingly slain by the nine dark goddesses, Woden's shield-mays, before the white angels can come to his aid. It was known to the author of Niala. We have it as an insertion in Olaf Tryggvason's Saga, into which it is fitly woven as part of the History of the Change of Faith.

SAGAS CHIEFLY RELATING TO GREENLAND AND WINELAND.

FLOAMANNA SAGA (South of Iceland and the deserts of Greenland, 985-90), depicting the roving adventurous life of Thorgils, surnamed the step-son of Scarleg, in Iceland as well as abroad. The character of the sturdy, gruff, unbending Wiking Thorgils is well sketched. Its most interesting part is that which tells of the terrible life of a shipwrecked band of colonists on the wild shores of Greenland. This graphic narrative is interesting for comparison with recent accounts of the same regions. The incidental matter and the introductory chapters which give the traditional history of the Floe-men are also noteworthy. The whole Saga is in Vatzhyrna; and in AM. 445 there is a good vellum fragment; both included in Fornisögur, Leipzig, 1860.

EIRIKS SAGA RAUDA, thus inscribed in the vellum, but now often called *Porfinns Saga Karlsefnis* (Greenland, Wineland, and the North of Iceland, 990-1000). This celebrated story, after the opening scenes in Iceland, relates mainly to the Greenland colony and the discovery of America. It is clearly and well told in both texts, for this Saga presents the unique phenomenon of two entirely different recensions, which, though corresponding on the whole, are both separately derived from oral tradition. The one we should ascribe to the *West*, to Broadfirth, from whence the colonization of Greenland chiefly took place; the other belongs, we believe, to the *North* of the Island, where Thorfin's family dwelt, and is ruder in style and manner. The correspondence of these distinct versions throws great light on the vitality and the faithfulness of tradition, and is a strong confirmation of the credibility in main points of a Saga which is especially important for historic reasons. The version of the North is preserved in the Flatey-bók (i. 429-432 and 538-549); that of the West in two vellums, Hauks-bók and AM. 557. The better title for this story would be the Saga of Eirik the Red, in fact it is styled so in AM. 557 (Eirik's Saga Rauða). The text in Antiq. Americanae is mainly from Hauks-bók.

FOSTRÆDRA SAGA (West of Iceland and Greenland, 1015-30) tells of the lives and foster-brotherhood of the murderous and reckless Thorgeir and the poet Thormod Kolbrunarskald. Thorgeir is slain by a chief from Greenland, and Thormod goes there in disguise to revenge him. The scenes of life among the Norse colonists in Greenland are especially interesting. The style of the Saga is romantic, almost euphuistic; and we evidently possess the later edition only (c. 1230) of a much earlier composition.

We have several MSS. of this Saga, AM. 132 and Flatey-bók are perhaps the best, Hauks-bók is inferior. Of the lost Cod. Reg. text a paper copy remains. The name 'Fostbrædra Saga' is not authentic; the ancients seem to have called it the Saga of Thormod and Thorgeir, or the like. K. Gislason edited this Saga in Nord. Old., Copenh. 1852 (two fragments). The whole text is published in the Flatey-bók, scattered throughout the second volume.

We may put with the above *Grænlandinga-páttir* (c. 1125), preserved in the Flatey-bók (iii. 445-454), which tells of Bishop Arnald and his friend Einar Sockisson, who according to his oath avenges an insult done to the Bishop, and is slain in revenge therefore. A list of the churches (twelve in the East, three in the West) and bishops of Greenland (nine) is appended by the scribe. Published in the Flatey-bók, vol. iii, Christiania, 1868.

These four Sagas, with a few scattered notices (as in *Speculum Regale* and the fictitious *Króka-Ref's Saga*), and the *Greenland Lays* comprise nearly all that relates to the most northern of European colonies. For the geography of Greenland the Memorial of the Norseman *Ivar Bardson* of c. 1340 is of paramount importance; published in *Antiq. Americanae*.

§ 10. ÞÆTTIR.

There are besides the Sagas a number of small tales or episodes which have received the name of *Páttir* ('*tait*' or *morsel*). These are found inserted more or less loosely in the *Kings' Lives*. They are of diverse origin; some being fragments of larger stories once existing in a perfect shape, treated just as we find *Orkneyinga*, *Færeyinga*, *Laxdæla*, and others have been, by the editors of the collections of the *Kings' Sagas*, who cut them into pieces and fitted them into the main story in rough chronological order. But the most of them are little stories, too small to be called *Saga*, relating some single incidents of the hero's life at the king's court in Norway or elsewhere. It is indeed difficult to draw the line between a *Saga* and a *Páttir*; some here given above as *Saga*, as *Thorstein the White*, *Thorstein Stangarhögg*, *Þiðrandi*, being rather *Páttir* than *Saga*. They belong to every age of literature in Iceland, from the *Saga* time till the death of tradition and the introduction into Iceland of mediæval learning and the consequent eponymous legends.

The following rough classification will give some idea of the matter and nature of the chief *Þættir*, for which *Olaf Tryggvason's Saga*, *Hulda*, *Hrokkinskinna*, and *Flatey-bók* (Fb.) are the chief repositories.

Of Icelanders:

Inserted in *King Olaf Tryggvason's Saga*, in AM. 61, 53, 54;

Ogmund dytt and *Gunnar helming*, ch. 173.

Orm Storolfsson, half fabulous, Fb. i. 521-523.

Svaði and Arnor Kerlingar-nef, chaps. 225-227.

Thorstein Oxfoot, Fb. i. 249-263.

Thorvald Tasaldi, ch. 200.

In Magnus the Good and Harald Hardradi's Sagas, all in Hulda and Hrokkinskinna ;

Audunn o' Westfirth and his White Bear, chaps. 72-75.

Brand the Open-handed, ch. 96.

Hreidar Heimski, chaps. 26-29.

Hrafn of Hrutafjord, chaps. 46 51.

Odd Ofeigson, an adventure of the hero of Bandam. S., chaps. 106, 107.

Sneglu-Halli, the king's fool, chaps. 101-105.

Stuf, the blind minstrel, ch. 100.

Thorstein, the inquisitor.

Thorvard Krákunef, ch. 110.

The Icelandic story-teller, ch. 99.

Þorstein, son of Hall o' Side, ch. 45.

In Magnus Bareleg's Saga, in Hulda and Hrokkinskinna ;

Gisli Illugisson, the poet, chaps. 15-19.

In Sigurd the Crusader's Saga, in Hulda and Hrokkinskinnã ;

Ivar, the love-sick poet, ch. 19.

Gull-Æsu-Thord, chaps. 24, 25.

In Gilli's Sons' Saga, in Morkinskinna ;

Einar Skúlason, the poet, pp. 226-228.

In Magnus Erlingsson's Saga, in AM. 327 ;

Mani, the poet, Sv. S., ch. 85.

Of Norsemen :

In Olaf Tryggvason's Saga ;

Finna and Svein, chaps. 201-203.

Rognvald and Rauð, the origin of the family of Hörda-Kari, chaps. 144-148.

In St. Olaf's Saga ;

Olaf Geirstada-Alf, a half-mythical episode telling the story of St. Olaf's birth, Fb. ii. 6-9.

Eindridi and Erling, Fb. ii. 193-197.

Sigurd Hranason or Þinga-Saga, really an integral part of Sigurd and Eysteins Saga ; Hulda and Hrokkinskinna, chaps. 27-35. It has been edited separately by G. Storm ; Christiana, 1876.

Sveinki, the burly chief of the Elfar-Grimar, chaps. 9-13.

Hakon Ivarsson, lately edited by G. Storm, is plainly a fifteenth-century forgery.

In Magnus the Good and Harald's Sagas, in Hulda ;

Thronð of Upland, ch. 21.

Karl vesali, chaps. 4-9.

Ulf the Wealthy, chaps. 92-95.

Of Swedes :

Hauk hábrok, the champion of King Harald Fairhair against the Swedes, half fabulous, Fb. i. 577-583.

Styrbiorn and the battle of Fyrisvalla, Fb. ii. 70-73.

Eymund Hringason, a curious account of the adventures of a Norse chief in Russia, Fb. ii. 118-134.

Of **Danes**:

In St. Knut's days;

Blood-Egil, a fragment of Skioldunga, from the Saga of St. Knut;
Knytlinga Saga, chaps. 33-40.

Of the **Orkneys**:

Helgi and Ulf, Fb. iii. 457-460.

The burning of Bishop Adam, Fb. App. to Orkn. S., Rolls' edition.

Of a *semi-scientific* nature:

Raudulf, the astrologer, Fb. ii. 292-301.

Stjörnu-Oddi, the star-gazer, Vatzhyrna, the Nord. Old. 1860.

Relating to *legendary* and *mythical* subjects:

Bergbua-þáttur, Vatzhyrna, the Nord. Old. 1860.

Eindridi Ilbreid, the archer, O. T. ch. 235.

Helgi Thorisson, referring to Gudmund of Glæsisvoll, Fb. i. 359-362.

Heming the Archer, containing some curious adventures of the hero in England, the legend of Harald Godwinson's escape after the battle of Hastings, &c.; printed in Appendix to Orkneyinga, Rolls' edition, i. 347-387.

Hroi the Fool, of eastern origin; it has been translated by Mr. Morris; Fb. ii. 73-80.

Sörli, referring to the Everlasting Fight between Hedin and Hogni, Fb. i. 275-283.

Thorstein Bæzar-magn, told by Saxo in a different form under other names; it refers to Gudmund of Glæsisvoll, &c.; AM. 343 and 510, in Fms. vol. iii.

Thorstein Skelk, Fb. i. 416-418.

Toki the Archer, to be compared with Norna-Gests Saga; it contains the Tell legend; Fb. ii. 135-138.

Volsa-þáttur, Fb. ii. 331-336.

Hakon Hareksson (a similar legend to that of Schiller's Ballad, Der Treue Fridolin), published in Fms. xi. 422-439.

The story of King Harald Fairhair's three poets, founded on a 'fabliau' of Eastern origin.

Of *clerical* origin:

Eirik the Far-traveller, who set out to find the Land of Everlasting Life (Odain-sakr), Fb. i. 29-36.

Albanus and Sunniva or the Men of Selja, O. T. chaps. 106-108.

§ II. SPURIOUS ICELANDIC SAGAS (SKRÖK-SÖGUR).

We meet with these pretty early, some even belonging, from the evidence of the MSS., to the thirteenth century, most are of the fourteenth. They are interesting, not for their style or matter, which are very poor, but from the evidence they yield as to the literary spirit of the age in which they were written, proving, as they do, that all Tradition of the old Heroic Age was dead by the end of the thirteenth century, and that Taste was already declining. They also preserve indications, which we are glad to have, of the genuine Sagas' existence, &c. They are (1) partly made up, by a process similar to that which embellishes genuine Sagas with phrases, episodes, and verses, on the genuine foundation of hints in Landnama and other Sagas, such as the fabricated

part of *Gretla*; (2) partly pure fabrications, such, for instance, as *Viglund's Saga*, when the very dregs of tradition had been used up. A poverty of diction and most plentiful lack of true fancy or imagination, with few traces of the fresh vigour which the poorest genuine Sagas possess, mark the whole tribe. We may notice the names of the chief Sagas here.

Of those included in *Vatzhyrna*: **Kjalnesinga Saga**, a fabrication, in the first chapter of which *Landnama* and *Libellus* are used to give credit to the Saga, which is one of the earlier (c. 1300), as the last few lines prove. **Bárðar Saga Snæfells-áss** (the most popular of the lot); its hero is one of the 'half-trolls' which are so prominent in the later Icelandic folk-tales. Scraps of *Landnama* are also put in here to give a genuine air. **Króka-Refs Saga**: this Saga, like the next we shall notice, refers to Greenland, but shows real local knowledge on the part of the author, so that Dr. Maurer has even believed it possible to identify a firth which he describes as the lately-discovered Franz-Joseph's fiord. The Saga of **Thord Hreda**, a real personage of whom nothing is known, is a little better told in parts than most of its type. We have two recensions of it, the worst extant in several vellums, and often edited; of the better but a fragment exists, the beginning and end (the pedigree) in a single vellum, viz. the *Vatzhyrna*, which text also is the older. *Bard's* and *Thord's* Sagas (from *Vatzhyrna*) were edited in Nord. Old. 1860; *Kjalnesinga* in *Isl. Sög.* 1847; and *Króka-Ref's* by Sveinsson, Copenh. 1866.

In other vellums: **Finnboga Saga**, the name and genealogy of the hero taken from *Landnama*, the subject from *Vatzdæla* (chaps. 31-35) are the only foundation for this Saga, which occurs in AM. 132, and is certainly of the thirteenth century. It is now being edited by Dr. Hugo Gering of Halle. **Bolla-páttur**, tacked to *Laxdæla* in AM. 132, and printed at the end of the Copenh. edition of that Saga. **Viglundar Saga** is a feebly told love-story, imitated from *Frithjof's Saga*, *Gunnlaug*, &c. It contains, what we rarely find even in these tales, a distinct statement as to its authorship.

There is yet a later class of stories which are entirely *apocryphal*, and were chiefly composed after the Revival in Iceland, though we can trace them, through stories of intermediate date, up to those of the thirteenth and fourteenth centuries, noticed above. They may be said to begin with the *third hand* of *Flatey-bók*, who spins out the tale of *Þorstein Tjaldstæding* from hints in *Hauks-bók*, and gives *Snæglu-Halla-páttur* in an enlarged and vulgar form. To this connection belongs the **Páttur of Hakon Ivarsson**, which was made out of *Heimskringla*, and is found in a vellum of about 1500.

The Saga of **Jokull Buason** is a forgery of still later date and inferior worth, fabricated as an appendix to the fabulous *Kjalnesinga Saga*, but omitted in the oldest vellums of that Saga. The story of **Gunnar Keldugnups-fifi**, of about the same date, exists

in paper copies of the seventeenth century; it is purely fabulous. The beginning of *Svarfdæla* (pp. 115-136 of the Copenhagen edition) is a forgery of the same kind by a man who was not even acquainted with *Landnama*. He left a blank, perhaps designedly, in his edition, which was filled out by a later fabricator. **Droplaugar Saga Major**, existing in paper copy of about 1630 (AM. 551), is founded on the text of AM. 132, and filled up from many sources. It has unfortunately been used in the *Lexicon Poëticum*. Jón Thorlaksson, in the East of Iceland (died 1712), a contemporary of Arni, a man of good family (son of Bishop Thorlak), treated Egla in the same way. This is attested by Arni himself. Snorri Biorrnson, priest of Husafell (died 1803), a poet, wrote a **Starkaðs Saga** on the basis of the traditions and verses preserved by Saxo. **Ármans Saga**, another of these, is printed in the edition, 1778, of Egla. The Editor has traced this story to Haldor Jacobsson, who died early in the present century. It is the most readable of all its class. **Pátrr Egils illgiarna of Vendilakaga**, published in Copenhagen in 1820 as a University Program, contains an account of King Magnus' death, brought about by means of an enchanted horse, for the hint of which the author was indebted to Saxo, Lib. x. Later still is the false ending of *Gull-Þoris Saga* (already referred to), composed in the earlier part of the present century, with which in point of date we may couple the story of **Thori Hast and Bard birta** and **Hrani hring**. To Gísli Konradsson (born 1787, died 1876) we may ascribe the Saga of **Harald Hrings-bani**. Others might be mentioned, but we have noticed the best specimens of the class, which may still be augmented; for the notion that the Saga is a form of literature equally suitable to every writer still holds in Iceland.

§ 12. AGE OF THE ISLENDINGA SAGAS.

The singular silence as to authorship which runs throughout the early Icelandic literature, as it does through the Dramatic literature of Elizabeth, gives us no information and little means of tracing single Sagas. Of course in both cases the explanation is the same; the very objectivity of the epic style and feeling, which made the writer careless as to recording his name, made the scribe pass it over where it was recorded; a habit against which at a later date we find the pathetic appeal of Berg the monk, to the future copyists of his work, not to omit his name, since he was desirous of the prayers of those that should read it. As to the more general determination of the age of the Sagas, we are forced to have recourse to scattered threads of evidence in order to arrive at some broad conclusion on this subject. Let us first try to fix the earliest date at which the Sagas can have been written down, and afterwards examine the evidence as to the latest date it is possible this could have taken place.

Beginning with the internal evidence. At first sight, so frankly

are the stories told, so little trace is there of Christian influence, so local is the interest, and so minute the circumstances, we might conclude that they could not have been written long after the events told of in them took place. But a closer examination leads one quite another way; thus we find traces of local change since the old days, e. g. in *Liosvetninga Saga*, 'It was well wooded at that time;' *Gluma*, 'There was then a ford;' *Laxdæla*, 'This is now a waste;' *Hoensa Þoris Saga*, 'The farm-buildings stood higher up than they do now;' *Hardar Saga*, 'There are now sheep-sheds' (where the dwelling-houses stood); *Fostbrædra Saga*, 'The Homestead lay lower down on the Tongue than it does now;' *Eyrbyggja*, 'The mark of the wall can still be seen;' *Liosvetninga*, 'There was a moot there which is now held at Kaupang;' *Biarnar Saga*, 'It was the fashion in those days to use garterings;' *Eyrbyggja*, 'It was the custom then of chapmen . . .;' *Egla*, 'The mouth of the river was then narrower and much deeper than it is now'—and so on.

If we look to Snorri's words on this point, 'that it was more than two hundred years twelve-right (240) from the Settlement (which Ari fixed at c. 870) before Sagas began to be written,' and that 'Ari was the first man who wrote in the vernacular stories of things old and new,' they must be accepted. It is of course possible that a few Sagas might have been written without Ari's knowledge; but it is not likely; and Thorodd only speaks of 'Laws, Genealogies (the very kind of works which are first *written* down in all early literatures), Homilies, and the most wise *Historical Works* of priest Ari Thorgilsson' as written before the date at which he is writing. Now we are told that the laws were first put on paper in 1096 and 1116, so that the weight of proof is entirely against any Saga being written down before c. 1110.

As to the evidence supplied by genealogies it must be received with caution, from its being the habit of the scribes to bring the pedigrees down to their own times; still it is satisfactory proof that the Saga is not likely to be later than the person to whom the pedigree is brought down. To take particular instances of this class of indication:—The mention of Bishops Magnus and Brand the *first* presupposes a knowledge of Bishop Magnus the second (1217-37) and Brand the second (1262-4), and the naming of Gizur the *Earl* (1258) or the Sturlungs (1200-50), i. e. the three brothers and their nephews, gives a definite date on one side. And we find Hauk, in his edition of the *Landnama* (*Hauks-bók*), brings the pedigrees down to himself or his mother; Sturla, in his edition, to Hvam-Sturla and to Gudny the mother of the Sturlungs (also *Landnama* text); the editor of *Mela-bók* to the Melamenn; while the scribes of *Vatzyrna* draw them to Jón Hákonsson their patron, and the editor of *Hrafn Sveinbjörnsson's Saga* to his hero's descendants, for whom he was working. Again the same phenomena occur in the biographies: in *Bishop Arni's Saga*, Thord the *Lawman* is recorded among the children of Egil of Reykholt (died

1297); in this case the title 'Lawman' is plainly due to the transcriber of our single vellum (c. 1350); for Thord, though he was a grown up man when the Saga was written, was not a Lawman till 1341, and the Saga is clearly twenty-five years older than that date. In *Liosvetninga Saga* we are told of a man who was the father of Gudmund, that 'stabbed Bishop Ketil in the eye.' Ketil was the friend and contemporary of Ari, and died an old man in 1145; the accident long preceding his consecration as Bishop, about the year 1100, see *Sturlunga*, II. ch. 29. In *Vapnfríðinga Saga*, a pedigree is brought down to Jón Arnorrson, a chief of the beginning of the thirteenth century. But one inclines to take this rather as evidence of the age of the now lost vellum, from which only one copy was taken in the fourteenth century, than as any proof of the Saga's age, which we hold to be much earlier.

The custom of transferring the bones from the old churchyard to the new when a new church was built, on the removal of the old one, is noticed in several Sagas. In *Egla* such an event is noticed as taking place during the priesthood and under the eyes of Skapti Thorarinsson, who was alive and in orders in 1143. (See ii. 502.) In *Eyrbyggja* when Snorri's bones and those of his mother Thordis and his uncle Bork were moved, Gudny was present, and her eldest son Thord is appealed to as the authority for the circumstances. In *Biarnar Saga*, Runolf Dalksson the priest (in holy orders 1143) is mentioned; he was yet alive in 1173. In his days the bones of Biorn were moved from Vellir to Husafell at the end of the twelfth century (c. 1170-80). Thorarin Brandsson the priest, the founder of the new church, is also mentioned in the last chapter of *Laxdæla*.

In *Floamanna Saga* the lady Thorey dreams of the leek with five shoots, one of which is golden, and rises far above the rest, which refers to her descendant Bishop Thorlak the saint, who died 1193, and was canonized by popular vote five years later. This would point to the earlier years of the thirteenth century, but *Floamanna Saga* is surely one of the latest Icelandic Sagas, and has passed through clerical hands. So in *Laxdæla*, ch. 66, allusion is made to the existence of a cloister at Helgafell (1184): 'Sá staðr mun verða mestr hér á landi, þangat hefi ek opt ljós sét.' Again, one vellum of *Fostbrædra Saga* (*Hauks-bók*), c. 1310-20, says that a wooden hall, built early in the eleventh century, was standing in the days of Bishop Arni the second (1304-20), which of course means 'at the present day,' as is shown by the other MS. (AM. 132) reading 'Magnus Gizurarson,' who was bishop eighty years earlier (1217-37); the scribe here we surmise copying from a vellum of Bishop Magnus' time. The Saga therefore cannot anyhow be put later than 1230, and judging from its euphuistic tone and style it is evidently among the most modern. See also the notice in *Kristni Saga*, ch. 3, from which we infer that Lawman Hauk wrote from a copy of Bishop Botolf's time (1238-46).

Interquotations (one Saga quoting another) do not yield much information as to the age of the individual Sagas. We must first set the Landnama references aside, as plainly speaking of Sagas existing in oral tradition and not yet written down, though some of them, as Isfirðinga and Svarfdæla, were actually put on parchment at a later date. But only the great complex Sagas quote at all, viz. Olaf Tryggvason, Gretla, Laxdæla, Eyrbyggja (in which from ten to twelve references occur to Vapnfirðinga, Biarnar Saga, &c.), and their evidence goes no further back than the time when they themselves were composed in their present shape. The small Sagas being purely local, move inside their own little circle, without heeding or knowing the Sagas of other districts; and in the only exception known to us—Thorstein Hall o' Side-son's Saga, where Nials Saga is named—it is far easier to suppose either that this is an interpolation in the single vellum we possess, or even that a simple older Nials Saga is meant, than to rely on the solitary citation to prove that our present Niala is older than Thorstein Hall o' Side-son's Saga. So in Vatzdæla the 'Story of the Earls' is cited, which certainly cannot refer to our present complex Orkney-inga, edited in the later half of the thirteenth century, but to one of its component parts, the old 'Jarla Saga.'

Turning from these indications to the external evidence afforded by the words of the well-known statement by the editor of our present Sturlunga, hitherto cited in the false reading of Cod. B, but here given in its true shape, 'Well nigh all Sagas that have taken place in Iceland up to the death of Bishop Brand Sæmundsson (1201) had been written down; whereas those Sagas which took place after this were not written down till Lawman Sturla dictated (*sagði fyrir*) the *Isleendinga Saga*.' These words plainly bear on the earlier detached Sagas which now form part of our present Sturlunga (see § 19). But granting, as we perhaps may, that they have at the same time a wider bearing on the old Sagas in general, our conclusion must be somewhat to this effect—that all the ancient Sagas had been committed to writing before Sturla's time, say before 1240, a date which we are inclined to put back some twenty years.

If we consider the age of the MSS. we get little or no *direct* help, the oldest 'generation' of MSS. being lost. But *indirectly* they do throw great light on the question. Our oldest extant collection of *Isleendinga Sagas* is of the end of the thirteenth century, the AM. 132. That it contains Gluma, Droplaug, Kormak's Saga indeed does not aid us, but rather the fact that besides these, genuine both in form and matter, this MS. comprises fictitious Pseudo-Sagas, such as Finnbogi; and that it gives us true Sagas in a bad retouched text, as Bandamanna (the genuine recension of which is only preserved in a much later vellum of the fifteenth century). Hence it follows that even at the end of the thirteenth century, by which date these fabulous stories, bearing no trace whatever of true

tradition, had been some years in existence, the old Saga time was past. And that the text of Finnbogi in AM. 132 is by no means the original is shown by comparison with other extant vellums of that Saga, which still further pushes back the time of its fabrication. This is corroborated by Kjalnesinga, a story of the Finnbogi type, composed at the end of the thirteenth century; and further by our text of Gretla, put into its present shape about the same time. Of the components of this Saga, the Historical, the Mythical, and the Fabricated parts, the last is the editor's work (consisting chiefly of chaps. 1-10, 21-25, 59, 60, 88-95), besides many smaller sections which may be easily recognised (drawn from *written* sources such as Landnama in Sturla's recensions, B of our editions), the Early Lives of the Kings of Norway from our Konunga-bók (Kringla), Tristram's Saga besides Heidarviga and Fostbrædra Saga. Of living tradition other than folk-tales of a late type there is no trace; on the contrary, every page of the Saga bears witness to the entire absence thereof. Such works as these mark the close of a literary period, and the prevalence of influences which are absolutely foreign to the style, the tone, and the matter of the first Islendinga Sagas.

Only in *one single* instance are we told from whose dictation a Saga was written down, viz. at the end of Droplaug, one of the very oldest. Thorvald was a son of Grim Droplaugson, and born about 1006. He had a son Ingiald, who again had a son named Thorvald, 'he who told this Saga.' Unfortunately there is a corruption in the name (the son of Grim being first called Thorkel and then Thorvald), and the Saga is only preserved in one single vellum. However, we prefer thinking that no link has been left out, and that the Saga was written down from the narrative of the great grandson of one of the heroes of the tale, which answers to a date early in the twelfth century and during the lifetime of Ari.

The period to which they would thus be assigned, c. 1140-1220, is one which would appear probable on mere *à priori* grounds. The impulse given by Ari and his school, the greater facilities for writing, the interest, fitting the distance of time, felt in the old days by men who are neither repulsed by heathendom as contemporaries nor forgetful of the feelings of their ancestors, as would have been the case in another generation. It was also a time of peace, a period in which neither foreign influence nor party violence were all-absorbing and colouring everything as in the Sturlung days.

In times undisturbed by any great shocks from without or convulsions from within, traditions of an heroic Past will live, grow, and develop. But just as on some highland road, when the traveller's path turns, and a great mountain suddenly as it were draws a curtain between him and the country he has left behind, while strange new landscapes open out before his eyes, so in history there comes ever and anon a sudden change which shuts out the

Past as though it had never been, and spreads new vistas of hopes and interests before a nation, which in their turn too will disappear as inexorable progress shall decree.

Such a change as this came upon Norway in the days of Sverri, breaking old traditions and treading out the old families; and a generation later a similar crisis overtook Iceland in the Sturlunga age. The whole tone of the later biographies and the Sturlunga itself clearly shows it. Sturla was the 'last minstrel' of the Saga time, his birth and early youth falling within it, while his old age is outside it, and he is left alone, like Ossian, with the dead.

Only in broad outline can we hope to fix the age of the Sagas, to settle the problem in each particular case would be indeed vain. And we can but guess at the date at which any one was composed or first put down on parchment. Even words are not a safe criterion here, and it is often a mere chance whether a Saga has been handed down in a genuine or adulterated shape. Thus Gluma preserves the true type of an old Saga, but it is a pure accident that the vellum AM. 132 has survived, whereas if it had perished we should have had to depend on the Vatzhyrna text, in which the Saga has been slightly retouched with an insertion (Ogmund dytt) abridged from Olaf Tryggvason's Saga. So on the other hand the Holmveria of AM. 556 is edited and retouched; but we have a single leaf of Vatzhyrna, the remains of an earlier and truer text. The best we can do is to look at the tone and character of a Saga, which even in a late adulterated form is never quite effaced; even the worst, Svarfdæla, shows marks of antiquity. No furbishing can hide the antique grace of a true Saga, such as Kormak's or Havard's, neither can any affectation of spurious age make Kjalnesinga or Viglund's Saga look ancient. And the evil was not wholly unmixed. No doubt some Sagas have profited by the finishing touch of a master-hand; else surely the component parts of Niala, Egla, Laxdæla, and Eyrbyggja would not, as works of art, be what the finished Sagas are now; and where perhaps history has lost, art has certainly gained much. We believe that when once the first Saga was written down, the others were in quick succession committed to parchment, some still keeping their original form through a succession of copies, others changed. The Saga time was short and transitory, as has been the case with the highest literary periods of every nation, whether we look at the age of Pericles in Athens, or of our own Elizabeth in England, and that which was not written down quickly, in due time, was lost and forgotten for ever.

The *verses in the Sagas*, though hardly affording indications of the age of composition, since they are mostly mere adjuncts to the tale itself, yet are valuable as evidence of these processes of editing, and embellishing, and adulterating by foisting in incidents and narratives of a more or less fictitious character. We find genuine early verses in Kormak's Saga, Gluma, Gunnlaug's Saga,

Hallfred's Saga, Sighvat's Saga, Eyrbyggja, Landnama, Kristni Saga, and throughout the historical works, Kings' Lives, &c. At least half of the verses in Egla and Biarnar Saga are also authentic. Of a somewhat doubtful character are the verses in Havard's Saga, Droplaug, and the latter half of Niala. (In these last two Sagas, by the same hand—a proof of Niala being probably composed in the East.) False, but of a poetical character, are those in Gisli and many in Egla. While those in Niala (chaps. 7-113), in Gretla (excepting 2½ verses quoted from Edda and Landnama), in Bandamanna, in Hardar Saga, and in the fabulous Sagas are both false and worthless. In the Sagas of the North and East it is noticeable that no verses occur, nor in Laxdæla of the West. Besides the philological and metrical tests, which are very trustworthy here, we have in the Prose-Edda (about 450 quotations), in the work of Olaf Hvitaskald (about 120 quotations), and in the earlier Kings' Lives a very fair means of comparison and of ascertaining what poets and what kind of poetry were known in the days of Snorri.

§ 13. HISTORIANS BETWEEN ARI AND SNORRI.

Historians of the end of the twelfth century, writing Lives of Kings, for the time intervening between Ari and Snorri:

Eirik Oddsson wrote lives of King Sigurd Slembidjakk and the Sons of King Harald Gille, in a book called **Hryggjar-stykki**, parts of which are preserved in Morkinskinna, and in an inferior form in Hulda and Hrokkinskinna. He lived about the middle of the twelfth century.

Karl Jonsson, the Benedictine abbot of Thingeyri, is the author of **Sverris Saga**, or the Life of King Sverri, which was in great part derived from the King himself, who 'sat over him and told him what he should write.' The result is an interesting work, which has come down to us unchanged. Abbot Karl went to Norway 1184, and was there for a year or two, just as the crisis of the King's fortunes was over, and his success assured. The quaint racy style of Sverri's Saga, which is entirely distinct from that of the other Kings' Lives, and has a marked individuality of its own, must be our best authority for the Abbot's character and culture.

As to the authorship, the vellums are as usual silent. But there is a preface prefixed to the story¹; the current interpretation of which has been that Abbot Karl (d. 1211) wrote but the first part, which does not go very far, and that the whole later part was

¹ 'Her hefir upp ok segir frá þeim tíðendum er nú hafa verit um hríð, ok í þeirra manna minnum er fyrir þessi bók hafa sagt, en þat er at segja frá Sverri konungi. . . En þat er upphaf bókarinnar, er ritað er eptir þeirri bók er fyrst ritaði Karl ábóti Jónsson, en yfir sat sjalfr Sverrir konungr, ok réð fyrir hvat rita skyldi; er sú frásögn eigi langt fram komin. . . . Kölluðu þeir þann hlut bókar fyrir því Grylu. Hinn síðari hlutr bókar er ritaðr eptir þeirra manna frásögn er minni höfðu til svá at þeir höfðu sjalfr sét ok heyr't þessi tíðindi, ok þeir menn sumir höfðu verit í

written by Styrmí (d. 1245). We take the bearing of the passage to be quite another. The 'key words' are the sentence, 'er sú frásögn eigi langt fram komin.' The writer has told how the first part was written from the lips of the King himself ('en yfir sat sjalfr Sverrir konungr, ok réð fyrir hvat ríta skyldi'); he then adds—'this tale is not come from far,' i. e. 'tis on the first hand, no mere hearsay information; or, as the copyist of the Flatey-book puts it, 'This narrative can therefore not have changed in men's mouths.' Again, the latter part of the Saga was taken down from men who had seen and heard themselves the tidings told there. The text in Flatey-book was, we take it, written from a copy in Styrmí's own handwriting—'ríta' has a double sense; it is here the penman, not the author, that is meant. The whole Saga is of one cast, precluding any reasonable thought of a double authorship, least of all by men so far removed as were Karl and Styrmí. And Sverri's Saga is the last one would try to imitate. Here, as elsewhere, in Ari and Thorodd, all depends on a true interpretation, bearing in mind that the technical terms of our bookmakers were unknown to the ancients, who had to coin a new phrase for what they had to say, the word in question often in consequence being *ἁπαξ λεγόμενον*.

Sverri's Saga is remarkable, alike for subject and style, standing alone among the Kings' Lives, as indeed it was most meet it should. For it may almost be considered the autobiography of the man who swept away the Old Norway, with its royalty, its nobility, its old customs and life, and cleared the ground for the mediæval kingdom which was to come. Like Olaf Tryggvason he made history, and impressed his personality upon the nation in a way which it is granted to few kings in many generations to do. In this work we have fresh from Sverri's own lips, often preserving the very idioms which smack of his Færey birthplace¹, and the ideas which his priestly education had characterised, the authentic history of his strange career. His strong unbending will, his faith in his mission and belief in his destiny, his curious trust in dreams

orrostum með Sverri konungi. Sum þessi tíðindi vóru svá í minni fest, at menn ritaðu þegar eptir er ný-örðin vóru, ok hafa þau ekki breyzt síðan.—AM. 327.

The Flatey-book says—'Her heft upp at segja frá þeim t. er gürzt hafa í þeirra manna minnum sjalfra er þessa bók hafa í fyrstu saman sett, ok eptir þeirri bók (er) ritaði Karl ábóti Jónsson með fullu vitorði sjalfs Sverris konunga, ok hann fyrir sagði hve ríta skyldi eðr hvernig setja skyldi. En eptir þeirri bók akrifáði Styrmir prestur hinn Fróði. En þessa Sverris sögu ritaði eptir þeirri bók Magnús prestur Þórhallsson (*the copier of Flatey-book*); má því eigi þetta mál í munni gengir hafa.'

¹ The King in one place cites a half-verse from Fafnismal, the earliest known quotation from this school of poetry. His foreign education in the *Western Isles* would on our hypothesis (see the paragraph on the *Édda*) account for this. The Icelanders often refer to Sverri's judgment on men and even books: 'Sverri was entertained with this story, and he said that these Fables were very amusing,' Sturl. i. 19. So Sverri attests the unexampled valour shown by Olaf Tryggvason at Svold, Odd the Monk, ch. 69. 'King Sverri, a man of wise speech and good understanding, used to say' . . . The Author of Hungrvaða.

and forebodings, his sober Puritan life (he seldom touched strong drink and ate but once a day), all tinged with a mixture of half-conscious, half-instinctive hypocrisy; the stern discipline which turned the ragged band of Birch-legs into veterans, for whom victory was certain; the eloquence, hard, stirring, and ever appealing with an assured confidence to the strongest and lowest passions of human nature, which contributed almost as much to bring about his designs; the cunning which turned the very Decretals into a weapon against the Pope himself; the knowledge of mankind which secured the steadfast adherence of his partisans through the most difficult and dangerous passages of his fortunes, when their political and even religious sympathies were appealing most powerfully against him; even his person, the thick-set burly form, red beard, and strong features—all these are set before us in the boldest relief. The lives of Cromwell and Napoleon alone perhaps supply parallels to such a character as this. And we can hardly regret his success: the times were ripe for change; the old Wiking spirit had fled; the Norse nobles, like the English of the days of Ethelred and the Confessor, were sunk in gross material sloth, 'mead-paunches,' as Sverri calls them, 'whose god was their belly;' so though the resistance was bitter, it was fitful and sporadic; and one by one they fell, often in the midst of their feasting, by the ever-wakeful sword of the great adventurer; bravery they showed indeed, but the qualities which would enable those reckless 'cavaliers' to hold their own against 'men who had the fear of the Lord before their eyes' were totally absent among them. And so the old order of things gave way; and to Norway, as to Iceland afterwards, there came a new life, which ran its course too in time in its own appointed way.

Sverri's Saga has come to us in three vellums, besides abridgments (see § 15) and fragments (some twelve leaves). One or more were burnt in the Copenhagen fire, 1728; of the remaining, the Flatey-book on the whole gives the best text. Edited in Fms. vol. viii. and Flatey-book, vol. ii.

After Sverri's death, in March 1202, Norway for a time relapsed into a state of anarchy, two kings, one in the South-east, one in the North-west. This is depicted in the *Böglunga-Sögur*, the story of the Croziers, the political party opposed to the Birch-legs, which bridges over the gap between the two great Sagas of Sverri and Hakon.

Among other Lives of Kings beside the series above noticed, we may mention here the Life of **King Olaf Tryggvason** by **Odd Snorrason**, a Benedictine monk of Thingeyri, written in Latin between 1160-80, which we only possess in a free and paraphrastic translation, which appears to be abridged in places. Odd knew of Ari's work, and discusses his and Sæmund's chronology as above noticed. The passage which refers to his authorities, Gelli Thorgilsson, Asgrim Vestlidason, the Priest Biarni Berg-

thorsson, Ingunn Arnor's daughter, Herdis Daði's daughter, Thorgerd Thorstein's daughter, and to his showing his book to Gizur Hallsson, is also given elsewhere of Gunnlaug. The balance of probability perhaps favours Odd. The original Latin evidently followed the Saga style, even including verses, one of which is preserved in this extraordinary guise. The clerical element is by no means intrusive. It is doubtful whether Snorri was acquainted with Odd's book, the loss of the Latin original precluding a full comparison. Odd's text exists in three separate recensions, of which the AM. vellum (No. 310) is the best (Fms. x. 216-376); the Stockholm MS. (No. 18), with the fragment, was edited by Munch, Christiania, 1853.

Gunnlaug the Monk, died 1219, a fellow Benedictine of Odd's; he wrote a life of St. Olaf, which is lost; it was no doubt in Latin. Excerpts from it are translated and inserted in Flatey-book. He also wrote a life of St. John, bishop of Holar (1106-21), of which a thirteenth-century translation exists, published in *Biskupa Sögur*, vol. i. 215-260. Among the disciples of Bishop John's Grammar School at Holar, whom as he says, 'I saw with my own eyes,' were Bishop Kloeng (died 1176), Bishop Biorn of Holar (died 1162), Priest Biarni the Arithmetician (died 1173), and Abbot Vilmund of Thingeyri, who died in 1148. Therefore at his death in 1219 Gunnlaug must have been a very old man.

A Legendary Life of St. OLAF, written in Latin by a contemporary of Odd, of which a translation alone survives. This Life has evidently come through Norse hands, and is partly of Norse origin. Our only vellum is the *De la Gardie Cod.* Upsala, published in 1849 by Munch and Unger (marked O. H. L., i. e. The Legendary St. Olaf's Saga).

§ 14. SNORRI STURLASON THE HISTORIAN.

SNORRI STURLASON (born 1178, died 1241) was a man of good family; his father, a hard, ambitious, and successful man, had married when fifty years old his second wife, a girl of about eighteen; Gudny, 'the mother of the Sturlungs,' as she was proudly called in after days, was a remarkable woman, inheriting the great gifts and deep passions of her race (the Myra-men of the blood of Egil Skalla-Grimsson), and it was to her that her sons owed the fame they gained and the talents they transmitted, in one case at least, to another generation. In Snorri the good and evil qualities of both parents were present; and his famous career, his wonderful gifts, and his untimely and violent death were the outcome of this heritage.

Snorri's early life partly explains the estrangement which to some degree existed between him and his brothers, and may even have given him the opportunity of turning to those studies which he was so successfully to pursue. When three years old he was sent into fosterage to Oddi, the house of the mighty chief Jón

Loptsson, the most influential man of his day in Iceland, great-grandson of Sæmund the Historian, and grandson of King Magnus Bareleg, as the Genealogical Poem in the Flatey-book proudly boasts. Here Snorri stayed till 1197 (when Jón died at the age of seventy-three); two years afterwards he made a wealthy marriage. He now lived at Borg, the seat of his mother's mighty forefathers, till 1205, when by means of an arrangement with the priest and chief Magnus and Hallfrid his wife (a great-granddaughter of Ari the Historian), who were now both stricken in years, he moved to Reykjaholt, where, with the exception of his two visits to Norway, the rest of his life was spent. He was Lawman from 1215-18. In the latter year he paid his long-deferred visit to Norway, at a more advanced period in life than was usual. He arrived there at a critical moment. The young King Hakon and his adviser Earl Skuli were preparing a fleet to harry Iceland, in order to avenge an outrage which one of the chiefs there had inflicted on some Norwegian merchants. Snorri interposed, and his advice to the King was to use fair means with the great men, and thus bring the island into subjection without the need of violence, professing his willingness to engage himself and his family in the furtherance of this project. Whether this advice was merely intended to induce the King to forego his project, as would seem not unlikely, or part of a deeper scheme we know not, but had Snorri really wished to bring about the union, it does not follow that he was merely selfish in his desires; nothing could be worse than the feuds and petty tyranny of the Icelandic chiefs, out of which there was apparently no other means of escape but Norwegian intervention; and though he might individually profit by it, Iceland at all events could not suffer. And it is useless to brand him as a traitor on such slight evidence as we possess either of his acts or intentions. At all events things went no further on Snorri's return, and his promises to the King of assistance from himself and his family were apparently put off or forgotten. He was a second time Lawman, from 1222-32. In 1237, civil war forced Snorri to flee to Norway, where the enmity between the King and Duke Skuli was just breaking out; unfortunately he took the wrong side, against the King, in open defiance of whose orders he went home to Iceland in 1239. Skuli's fall in the spring 1240 decided his fate, for the King sent out secret orders in the summer to slay Snorri or take him alive. They were at first but whispered about, and it was not till the autumn of 1241 that they were obeyed, and Snorri slain on the night of the 22nd Sept. The leaders of the murderers were Earl Gizur and Arni his sons-in-law.

In comparison with his contemporaries, Snorri's broader views and keen statesmanlike tact are certainly remarkable, and every page of his historical works attests his sympathy with the political life and his possession of the peculiar qualities necessary for a

ruler of men. Able to value at its real worth the careful truth-seeking of Ari, he yet takes his own path as an historian; seizing on character and situation with the truest dramatic feeling; letting his heroes speak for themselves; working boldly and vigorously but with the surest skill; and so creating works which for deep political insight, truth of conception, vividness of colour and knowledge of mankind, must ever retain their place beside the masterpieces of the greatest historians.

It may be noticed that the name Snorri is of rare occurrence, and never met with out of Iceland. The account given of its origin and application to Snorri Goði, from whence our author derived it, is doubtful, since the first person of the name was the son of Thord of Head and grandson of Kiarval the Irish King, and this man's grandson Thorfinn Karlsefni flourished c. 1000, which would certainly make him an old man at the time of Snorri Goði's birth. If the name be of Northern origin, it is probably the diminutive form of some nickname, but it may be the corruption of an Irish appellation. It is now very common in Iceland.

In giving a short account of SNORRI'S WRITINGS, it will be convenient first to set down in order the scanty proofs of his authorship preserved to us in the MSS. He has always been known as a poet and as the author of the Prose-Edda, which is indeed ascribed to him in the Upsala MS., while in the Annals of 1580 we find him noticed (1241) as the author of 'Edda and many historical works (fræði) and Icelandic stories.' The compiler of these Annals certainly knew the Sturlunga and Bishop Arni's Saga, and his testimony may therefore not be very weighty with respect to the 'historical works.' The name Edda was, we believe, in the last instance derived from the old Lay of Rig, preserved in one of our Edda MSS. Another vellum (AM. 748) also bears witness, as we shall see, to Snorri's authorship of the Skaldskaparmál.

The Sturlunga (i. 299) tells us that Snorri wrote *Sagas*, and he is twice (ii. 84, 399) called 'fróði,' the historian's special epithet in a genealogy. He is referred to in the Great Olaf Tryggvason's Saga, ch. 256, as an authority on King Olaf's end. It should be noticed that the peculiar wording of the phrase, 'so says Snorri Sturlason,' by no means excludes the hypothesis of that Saga being Snorri's very work. Again, in St. Magnus' Saga he is cited with reference to Earl Erlend's death. This passage tallies with the record in Hulda, and Hrokkinskinna, and Heimskringla.

But there is another piece of evidence of a clearer kind. In the Norse translation of the Heimskringla by the Norseman Lauritz Hansen in 1550, these words occur, 'Her enddes fortalen Snorris Sturlasenns udi Konunghe Boghen, som staae i samme fortalen Snorris Sturllis historiographi Norwag.' The MS. Hansen used, as we can tell by an error occurring in the second line, was the Konunga-bók, the very Fris-bók which we still possess, wherein not a

single mention of Snorri is found. But Hansen had besides another MS. at his disposal, from which this statement may have been taken. It is impossible that the statement should be a forgery, for not even in Iceland, still less in Norway, had any one at that day the slightest notion that Snorri had ever written historical works. His very name could not have been known out of Iceland at that time, and even in Iceland itself not two men perhaps knew that such a person had existed. Moreover the first leaf from the Kringla, a MS. of Heimskringla known to have been in Norway at that time, is missing, which may well have contained the notice quoted by Hansen, especially as he says that he made use of *two* MSS.¹ The statement was repeated by Peter Clausen, from whom, through Ole Worm's edition of 1630, it was brought to Iceland, at which date the Sturlunga was totally unknown, no copy of it having been taken for about 300 years. It would be important to know whether Clausen's testimony is independent or simply a repetition of Hansen's earlier statement. We have had no opportunity of examining Clausen's autograph MS., which is said to be in the Guelphian Library at Hanover, an inspection of the wording of which would probably settle the question.

We have to dismiss every thought of living traditions in Iceland at that time. Snorri, as author of *Lives of Kings* (though, perhaps, not as the writer of *Edda*), was *dead* to them. This is proven by the absence of any allusions in the earlier writings of men like Arngrim, as well as by positive statements when, in 1630, the Danish edition of Worm appeared. Thus Arngrim, in a letter to Worm of Aug. 18, 1632, says, 'Nec quod ad Snorronem, nostrum an *vestrum* potius, quibus lucem et se ipsum profundâ oblivionis nocte erutum debeat, continuandum puto apud nos repertum iri.' And if Arngrim, the most learned man of his generation, knew not, how should others? Magnus Olafsson of Laufás, returning thanks for a received copy, writes Aug. 29, 1634, 'Operae pretium fecisse judico clarissimum Wormium in hujus operis editione, quâ Norwegiae et nostri Snorronis nomina multum reviviscunt.' As the compiler of Laufás-*Edda*, he knew Snorri as the author of the work he copied, and his low-toned words here seem to hint that he, an essentially poetical man, did not much relish the Danish Translation of the Kings' Lives.

Having thus gone through the external evidence on this head we must confess that our case is so far weaker than that for Thorodd's authorship for instance; but if we add the collateral internal considerations, which furnish entirely independent proof, we may consider Snorri's authorship of the *Lives*, in their best and fullest form, as conclusively supported. We have here actually

¹ This leaf was already lost in 1569, but may for all that have existed in 1550. Of course Hansen may have used some other MS. now lost.

handed down in ancient vellums a series of Lives of Kings by some unknown great historian, whose full classical style if compared with Egla and Laxdæla, works of a date known within certain limits, must be allowed to correspond with that of some man living in Snorri's days. We have also in the Prose-Edda, a work of Snorri's—the clear positive statement of the MSS. leaves no doubt on that head—containing mythical Tales told in a manner which for its grand simplicity, humour, and flexibility has never been approached, till the brothers Grimm wrote their beautiful Märchen. If the Edda stories be compared with the Kings' Lives it is impossible not to be struck with the similarity of mind and conception displayed in works of such different character, almost amounting to coincidence in such passages as the famous tale of Utgard-Loki, and the story of Asbiorn Selsbane, where the words of the dialogue between the two kinsmen recall the very spirit which inspired the dialogue of the Giant King and Thor¹. It is not possible to imagine that we have here two separate contemporary writers of such eminence, and yet so like, and knowing as we do that Snorri wrote *Sagas*, we shall not be wrong in assuming that by those Sagas were meant the *Lives of Kings* of which we are now speaking.

Were it worth while other minor considerations might be urged, of which we may perhaps mention one: the verses in the Kings' Lives, especially St. Olaf's Saga, are remarkably well chosen and well preserved, always scanning correctly, and thoroughly satisfying the ear, the most necessary quality of Icelandic poetry. This points to a poet's hand, and certainly Snorri's literary fame among his contemporaries rested on his eminence as a poet, an opinion which, as the Prose-Edda will show, was based on strong grounds. Again, the author of the Kings' Lives is above all things epic, and of course all personality as such is absent from his work; but the dramatic instinct for situation, the splendid speeches in which he delights, as affording him the opportunity for his political tastes to revel in unchecked, now pleading with patriotic zeal the cause of local independence, now persuasively setting forth the advantages of a strong government, but equally at home in both sides of the question—but, above all, the infinite variety and delicate manipulation of a style which never fails to charm—afford the strongest confirmation of the fact that to no one in all Icelandic literature but Snorri could such masterpieces of historical composition as the Sagas of Olaf Tryggvason and St. Olaf be fitly or properly ascribed.

Between Ari and Snorri there is this difference: Ari is a master

¹ For instance, 'Asbjörn mælti: "Seint er satt at spyrja, mér hefir kennt verit á unga aldri at móðir mín væri frjáls-borin í allar halfur. . . Erlingr sá til hans, ok glotti við tönn ok mælti"' (p. 114, Ed. 1853); and Edda, 'Hann (Útgarda-Loki) leit seint til þeirra, ok glotti um tönn ok mælti: "Seint er um langan veg at spyrja tíðinda. Eða er annan veg en ek hygg, at þessi svein-stauli se Öku-þórr?"'

of *facts*, and his truthful research has laid the foundations of history; Snorri is a political historian, a man of the world, a poet and artist. We must not fancy him stooping, pen in hand, over volumes of Odd, Gunnlaug, or Ágrip, probing for facts, selecting now this, now that, ever questioning himself, Can this be true? Is this so? an historical 'Lord of Doubts.' Far from this, we have his word for it, that he implicitly relied on Ari as to facts, attracted by the wisdom and sagacity of the old historian. Besides, Ari's informants lay in their graves these hundred years, the wise truthful Lady Thurid, the Sagaman Odd, all dead and silent, and tradition was fast dying out in Iceland. But in the meantime there had sprung up a host of written Sagas to supplement the works of Ari. Especially in the case of St. Olaf's life, many stories and episodes, new for the most part, seem to have been used up; for instance, a Saga of Hialti Skeggiason, and the message to Upsala; a Saga of Sighvat, the friend, poet, and wise counsellor of King Olaf; besides Færeyinga, Orkney Saga, and smaller tales, such as those of Thorodd Snorrason, Stein Skaptason, Thorarin the great sailor, and many others. Out of all this the great Sagaman worked, not writing, but dictating (whether he was a penman at all may be doubted; as a great chief in an age and circumstances in which correspondence by writing had become necessary, and as lay rector of several churches he would naturally have clerks always about him, and the Maldagi would seem to imply that two priests at least formed part of his regular household), and ever moulding all into his own style, far unlike the mechanical compilers and scribes of the Skioldunga, or Flatey-book. The speeches throughout, like those of Thucydides, we take to be his own. Such are those of Lawman Thorgny, Einar of Thwera, the Debates at the Battle of Stiklestad, and many others. So also the dialogues. For instance, that between King Olaf and the young captive Earl (given by Mr. Carlyle in his *Early Kings of Norway*). On the other hand as to facts, when Ari went wrong, so too we believe did Snorri. Versions of facts which differed from those of Ari have mostly perished (and few may have deserved to survive); but some we can still check. For instance, the death of King Tryggvi, slain, not by treason of the sons of Gunhild, but by his own subjects for his harshness; the last moments of Erling Skialgsson, relieving St. Olaf of the odium which must stick to his name if the story as told in his Saga were true. (See for this Ágrip.) So the journey of Tosti to Norway, discredited (fairly, we think) by Mr. Freeman; the true incidents being preserved in an inserted clause in *Morkinskinna*. In chronology, the length of the reign of the sons of Gunhild, where the calculations of Sæmund remain to us in the poem *Konungatal*; the mistakes in the date of Knut the Great's Life, of the Battle of Clontarf, &c. As to geography, he makes the Swold an island, instead of what it is, a strait or

current, for in Hallfred's song we must read 'á víðu sundi Heðins-eyjar' (Hiddense), and 'Heðins rekka' (from a Slavonic word for stream). So the Saga of Sighvat is at variance with his own verses (Austrfarar-visur), which tell of his journey to Russia, and the Earls there, out of which the Saga makes a journey to Upsala. Some, perhaps most of these errors must be ascribed to Ari; but then if Ari did misdate Harald Greyfell's reign, he was the fountain-head of all true knowledge as to the ancient heathen rites, customs, temple-worship, constitution, and law. This goes for much with a man of Snorri's mind, who would and did readily accept Ari's authority on every point. And we may perhaps venture to guess that it was owing to Snorri's complete incorporation of his predecessor's work that Ari's Konunga Ævi has disappeared.

To notice one thing more. It has been said that Snorri was the first man who introduced the old poems as sources of history. This is founded on the erroneous supposition that he and not Ari is the author of the Preface (á bók þessi). On the face of it, it would seem strange that a man of Ari's sagacity should fail to notice the importance of the Drapas, as evidence of facts having actually occurred, and as to their sequel. The grain of truth in this assumption we take to be, that Snorri was the first man who for artistic and ornamental purposes introduced the songs in the Sagas. Hundreds of verses are inserted in our present Lives, but many more were actually used by the historian. He knew the whole songs, but only inserted such verses here and there as fitted his story.

There sprung up in the last century a fancy, started probably by some Icelandic student at Copenhagen, that from Snorri were descended many of the most distinguished Icelanders of modern times. The Editor has even heard it suggested that Thorwaldsen's talents might be regarded as to some extent an atavism, reverting to the skill in wood-carving which Olaf Pá is recorded to have possessed! This of course is a *reductio ad absurdum* of the theory, but the grave pedigrees which adorn many modern works, tracing Arni Magnusson (who was entirely innocent of such dreams) and Finn Magnusson back to Snorri, are just as true. This idea seems to rest on an induction from an entry in the Annals in 1343, respecting the death of Lady Wilborg, the mother of Einar. In obedience to a custom often followed, it was imagined that her father's name must also have been Einar (as a fact from a neglected passage in the Annals we know that his name was Sigurd), and if Einar, who so fit a person to identify him with as Einar, the son of Thordis the daughter of Snorri? See Genealogies, vol. ii. p. 481. Considering the character borne by Snorri's children, one would hardly wish to draw one's pedigree through them. If any man was ever blessed by fate in his gifts and cursed by destiny in his children, it was Snorri. We have indeed little doubt that but for their wretchedness and misdeeds, which crossed his path at every

turn, his own great abilities would have brought him at last through a successful life to a peaceful ending.

As a matter of fact, but one family pedigree in Iceland can be traced through the dark ages of the island's history back to the thirteenth century.

With reference to Snorri's historical writings, we believe the Kings' Lives, down to and including that of King Sigurd the Crusader, as they now exist in the fuller forms, to be his very work (parts 1-4 as we have numbered them in our discussion of them in § 15). The Ynglinga and the earlier Lives down to Olaf Tryggvason we consider to be substantially Ari's, little altered save by abridgment, though even here there are traces of his handiwork. For further criticism on the Kings' Lives see §§ 15, 16, 17.

The Prose-EDDA is a poetical Handbook in three parts, comprising: 1. A *mythological* compendium from which most of our knowledge of the Scandinavian theogony is derived; 2. A *poetic* Dictionary, which is a perfect treasury of the older words of the language; and 3. A treatise on *metric*. Prologues and epilogues are affixed which are clearly not Snorri's, but the work of some one who was 'book-learned' and had shared in the ordinary mediæval culture. Neither is a list, known as *Þulur*, of poetic words in verse for convenience of memory, to be ascribed to Snorri; it would rather seem to be the work of some poet of the Western Isles, to judge from the mention of many English and Scottish river-names.

The Mythology, called *Gylfa-ginning*¹, consists of a series of stories told by Woden in answer to the questions of Gylfi, a Swedish King, who has heard of the gods' fame, and comes in disguise to spy out the truth. The stories are illustrated by quotations from nine old Lays (eight of which we still possess in the Poetic Edda), and a verse or two of Bragi's and Thiodulf's. After a short dialogue on the origin of songcraft between Bragi and Ægir, there follows the Dictionary, *Skaldskapar-mál*², also in catechetical form, containing lists of synonyms and epithets arranged under heads, and illustrated by over 240 quotations from sixty-five named poets, and eight or ten anonymous lays. The *Þulur* are inserted here. The third division of the book, called *Hátta-tal*³, was written for King Hakon and Earl Skuli (about 1222). It contains examples, a few of which are quotations, arranged in order so as to make a complete poem of every kind of metre known to the writer, and should be compared with the similar *Hátta-lykil* composed some eighty years earlier by Earl Rognvald of Orkney and the poet Hall.

We have no information as to the date of the two former parts

¹ 'Her hefr *Gylva ginning* frá því er Gylfi sótti heim Alfǫður í Asgarð með fjólkyngi, ok frá villu Ása ok frá spurningu Gylva.'—*Cod. Upsal.*

² 'Her hefr *Skaldskapar mál* ok heiti margra hluta.'—*Cod. Upsal.*

³ '*Háttatal*, er Snorri Sturlo son orti um Hákon konung ok Skula.'—*Cod. Upsal.*

of this Edda, but they are, one would guess, later than the third. Could it be in connection with his lately finished work that about the years 1228 sqq. he occupied a booth at the Althing, which he called Walhall, and close to another called Valhallar-dilk or Little Walhall? About 1230 would be a likely date.

The text of this work rests on three MSS.: 1. *Codex Regius*, an interpolated text of the end of the thirteenth century. An abridgment of the Saga of Sigurd and the Volsungs, and the unique copy of the Grotta Song are also contained in this vellum. 2. *Codex Wormianus* or Orms-bók, the best and most accurate of the three, a fine large MS. written by a scholar about 1330. Its later history is known. Arngrim the learned (died 1648) gave it to Ole Worm (died 1651), whose grandson, Christian Worm, in 1706, parted with it to Arni Magnusson. In 1609 the Priest Magnus Olafsson compiled from it his Poetical Handbook, since called Laufás-Edda. *Codex Wormianus* contains the only copy of Rígsmaal and Thoroðd. 3. *Codex Upsalensis* belongs to another type of MS. than the two former, which are related, and hence deserves more attention than it has hitherto received. The verse is utterly corrupt, by passing through a Norwegian copy as one would think (peculiarities in the spelling indicate as much), and the contents are differently arranged. This vellum alone contains the full title and the author's name, 'This book is called Edda, and is composed by Snorri Sturlason,' &c.¹ An abridgment of the Second Skalda Treatise, containing the Tables of the Anonymous Grammarian, is affixed to the Edda text. The Arna-Magnæan vellums 748, 757 contain an abridgment of the second part of Edda joined to the Third Grammatical Treatise of Olaf Hvitaskald, to be used by poets as a Gradus or Poetic Handbook. AM. 748 expressly names Snorri as the author².

A new edition is much needed, which should take *Codex Wormianus* as its basis. The former editions are those of Dr. Egilsson, Reykv. 1848, and the AM. edition, Copenh. 1848 and 1852.

STYRMIR KARASON THE HISTORIAN (fróði), priest, and prior, filled the high office of Lawman twice (1210-15 and 1232), and died an old man in 1245. He must have written a Life of St. Olaf, now lost, but cited in Flatey-book. He made a recension of Landnama

¹ 'Bók þessi heitir Edda, hana hefir saman setta Snorri Sturlu sonr eptir þeim hætti sem her er skipat: Er fyrst frá Ásum ok Gylfa (Ym, *Cod.*) þar næst Skaldskapar mál ok heiti margra hluta. Síðast Háttatal er Snorri hefir ort um Hakon konung ok Skúla hertoga.'—*Inscription to Cod. Upsal.*, Edda (1852), ii. 250.

² 'Hér er lykt þeim hlut bókar er Óláfr Þórðarson hefir saman sett, ok upp hefir Skáldskapar mál ok kenningar eptir því sem fyrr fundit var í kvæðum höfuð skálda, ok Snorri hefir síðan saman færa látið.'—Edda, ii. 427, 428.

That Snorri himself was the author of the Prose Commentary to the poem Háttatal is proven by a citation of Olaf Hvitaskald, as well as by words in the commentary itself.

which Hauk Erlendson had before him. He also copied out King Sverri's Saga. He is mentioned once or twice in Sturlunga in connection with Snorri. The epilogue to Holmveria Saga speaks of him as an authority on Icelandic Sagas, but this latter quotation may well be spurious, and copied from the Gretla epilogue.

§ 15. THE LIVES OF THE KINGS OF NORWAY.

The process which the Kings' Sagas underwent in the thirteenth century is precisely the reverse of that applied to the *Islendinga Sögur*. They were dressed up and filled out, while these were mercilessly cut down.

Taking first, for instance, the Lives of King Hakon and Sverri, we have indeed good store of vellums, but they are in a sad plight; for upon examination it will be found that each contains a separate abridgment executed in a separate way. But none of them is well done; sentences are curtailed and transposed; the transcriber, for he is nothing more, skipping, as it were, from full stop to full stop; entire chapters are omitted in a completely arbitrary fashion; and the whole process shows little historical skill and scant veneration for the text, but such mechanical execution that the framework of words and of style are retained. Thus we have one abridgment in *Fris-bók*, omitting Sverri's Saga; another in *Eirspennill* containing Sverri's Saga, Hakon's Saga, and those of the preceding Kings from Magnus the Good; *Jofraskinna* includes both Sverri's and Hakon's Sagas; and *Gullinskinna* the same, preceded by the Kings' Lives from Harald Hardrada's time. In Christiana and Stockholm there are fragments of a lost vellum which contained St. Olaf's Saga in full and that of Hakon in an abridged form, and perhaps the Sagas between. There are even fragments of editions still more curtailed—a chaotic state of things, were it not that one or two mutilated MSS. of the true Saga remain, from which we are able to piece it together. It will at once strike the observer that the worst and most mutilated texts of these two Sagas are those afforded by the so-called Heimskringla vellums, of which the *Kringla* aloné ends as the editions do in 1177.

This bodes badly for the Heimskringla text of the previous Kings' Lives, and when we come to examine into the fact, it will most clearly appear, if these texts are placed for a minute in juxtaposition with other and better MSS., that they too have been dealt with in the like way¹.

We may take as an example here the death of Earl Hakon and the accession of Olaf Tryggvason, which is in the Great O. T. Saga, a piece of the most beautiful dramatic style, and is well

¹ In the following paragraphs we have selected a few specimens—for to run through the whole of Heimskringla would be out of the question here—which will be printed (in the good text) in the Icelandic Reader now in the Press, enabling the student to compare and judge for himself.

worthy of Snorri. But if we turn to the Heimskringla version of the same events, instead of the delicate contrivance and inimitable phrasing of our text, in which every word tells and every syllable is significant, we find only a dull skeleton-like abridgment, which, like a pirated quarto of Shakespeare, defaces the beauty which it cannot hide. Thus that the thrall Kark and the Earl were born on the same day, and that the former had been given to the latter as his 'tooth-fee' (a usage which survives in our christening gift), is entirely omitted by Heimskringla; while the story of the wily Earl's attempt to mislead his pursuers is half told. We hear indeed how Hakon, hard pressed, thrusts his horse into a hole in the ice, leaving his cloak at the edge, but the point of the story, which comes a little further on, the effect of this ruse on the pursuers, is left out by the forgetful abridgment-maker.

Again, in the same story, when the fugitives have reached the cave and are asleep there, the scene changes, and we are told of the fight between King Olaf and Hakon's son Erlend, and of the latter's fall; whereupon we are brought back to Hakon and Kark's flight to the house of Thora of Rimul, whose first greeting to the Earl is the news of his son's death. Not so in the abridgment; there the chapter on the death of Erlend is put *after* the meeting with Thora, who nevertheless tells the Earl the news of which the reader has been kept ignorant; a clumsy arrangement which manifestly spoils the dramatic fitness of the original plot. The diction too throughout the abridgment is poor and meagre beside the rich full style of the rightful text.

So in the splendid 'Passing of the Ships' before Svold, the name of the captain of the leading vessel is wrongly given, and the two or three next ships (and one of the writer's most significant touches to boot) omitted altogether.

But perhaps the most striking instance of the lack of poetic feeling in the abridgment-maker is the omission of the blind Yeoman of Moster's prophecy, and its accomplishment. He had foretold that the four most precious things in Norway should perish, and his words were fulfilled in the fall of King Olaf Tryggvason, and the death of the Queen Thyra and the hound Vigi for grief at his loss, and, lastly, in the breaking up of the famous war-ship the 'Long Snake,' which no man but Olaf could steer (chaps. 257-259). Many pious legends of the King's were stored up, especially from his last days. Thorkel, the King's mother's brother, and who survived him by some forty years, used to tell how he had seen him in conversation with angels. This and many of King Olaf's great feats are already related in the poem Rekstefja, but omitted in the Heimskringla.

The objection which might be raised to our theory that the Great Olaf Tryggvason's Saga is the original work, from the occurrence of the phrases, 'Snorri Sturlason segir svá' (ch. 256), and 'þær frásagnir er Snorri Sturluson vátar,' may be met in several ways. The

writer would speak thus of Snorri even if he were copying his original work, or if he wished to give the authority for a particular theory (cf. 'en svá es sagt frá orðum sjalfs Kolbjarnar,' &c.), which Snorri himself preferred, and need not be understood as introducing a separate work, of which we have no traces.

Such are a few striking specimens of the character of the Heimskringla compendia, but the careful reader will notice like instances in almost every chapter.

In St. Olaf's Saga the original prologue (chaps. 1-18, middle, in the edition of 1853) and epilogue (chaps. 252-278) are altogether omitted, though otherwise *this* Saga is unscathed.

In Harald Hardradi's Saga, to take two of the more striking instances, the former of which Mr. Freeman has noticed, Heimskringla omits altogether the death of Tosti (ch. 119, by the scribe's skipping from one stop to another), and the advice of Gurth (ch. 121).

King Magnus Bareleg's Saga has suffered in like manner, e. g. chaps. 20-38, which are sorely mangled by transposition and abridgment.

In Sigurd Crusader's Saga observe the worthless abridgment of the all-important Þinga Saga (absent in Kringla).

Now though the many vellums which give these curtailed texts are all in Icelandic handwriting, the weight of evidence points to their having been written in Norway. The white parchment¹, so different from the smoke-tinted rugged Icelandic MSS.; the marginal scrawls in Norse hands and idioms of the fourteenth and following centuries; the history of the vellums, all of which came from Norway to Denmark in the sixteenth century, some earlier, some later. While on the other hand all the MSS. which give the fuller texts, the five or six vellums of Olaf Tryggvason, Hulda, Hrokkinskinna, even Morkinskinna, the Skalholt-book, and the Flatey-book, are of true Icelandic origin, and were unknown out of the Island till they were taken to Denmark, most of them in Arni Magnusson's time, Flatey-book and Bergs-book a little earlier. Again in the abridgments Olaf Tryggvason's Saga is invariably badly treated, while in the Icelandic Kings' Lives he is the central figure round whom all contemporary Sagas are grouped as the typical Hero King, even St. Olaf being second to him, which state of things reflects very truly the Icelandic tradition. On the contrary, in the Heimskringla texts St. Olaf's is the only Saga left untouched in its original condition. All which points to Norse influence of the time of King Hakon Hákonsson and his son King Magnus, when St. Olaf's fame had quite supplanted the earlier glory of the former Olaf.

¹ The Kringla and Jöfraskinna were magnificent vellums. Gullsk. and Fagrsk. mean *Golden-skin* and *Fair-skin*, 'membrana vetustissima et venustissima,' says Torfaeus, who gave the names. They were the drawing-room books of that day, to look at rather than to read. Of these *show copies* now only Fris-bók and Eirspennil remain, the fire of Copenhagen destroyed the rest.

The clue to all these phenomena would seem to be something of this kind:—About the time of the Union, twenty years after Snorri's death, Icelanders staying in Norway (of which we know many instances) for a winter or two, were engaged by the Norwegian chiefs to write a compendia of Lives of the Kings, from Icelandic sources; of these works our present *Heimskringla* is the most prominent. These MSS. being kept in Norway soon became known to the Danish historians, even early in the sixteenth century (Christiern Pedersen). Translations begin to be made from them (c. 1550); these are edited in part in 1594, completely translated in 1599, and published by the celebrated Ole Worm in 1630. Thus brought into notice, the Icelandic text is printed at Stockholm towards the end of the seventeenth century, and again a hundred years later in Copenhagen, with a Latin translation affixed. The name of Snorri attached to them by Hansen, Clausen, Worm, &c., their intrinsic value even in their mutilated condition, nay, even their sterility of style and baldness of diction, and the rationalistic shape which they assumed under the inartistic hands of their transcribers, suited the Voltairean taste of the latter half of the eighteenth century and ensured their popularity and authority.

On the other hand, the dark begrimed vellums in which the good texts were preserved were lying unknown, hidden away in a corner of Iceland, till Arni brought them to Denmark. True the Great Olaf Tryggvason's Saga was printed at Skalholt in 1689 in black-letter from the Flatey-book text, but this edition was unnoticed abroad, partly no doubt for lack of a translation. As to the Hulda and Hrokkinskinna texts, they were first published in Fornmanna Sögur, some fifty years ago. They too were neglected abroad, but were eagerly read in Iceland. It is one of the most vivid recollections of the present Editor's boyhood, having at the age of nine or ten, in winter evenings, listened to Olaf Tryggvason's Saga, which was much admired by men and women alike. No one of that household knew the *Heimskringla* abridgment even by name, nor had it been known would it have been received on account of its scanty and unappreciative treatment of their much-beloved hero Olaf Tryggvason.

The practical results of our examination, with regard to the form which a definite edition of the Kings' Lives should assume, may be briefly given here.

1. The Lives of the earlier Kings down to Olaf Tryggvason, including the *Ynglinga*, are only to be found in the *Heimskringla* school of vellum, which must therefore furnish our groundwork here. Whether the *Ynglinga* itself is abridged or not is a different problem; we incline to the view that it has been so treated in parts at least. This section may be most fitly entitled '*Konunga-bók*,' according to the heading in *Fris-bók* which (with *Kringla* as the authority of the verses) yields the best basis for an edition.

2. Though Olaf Tryggvason's Saga is in a sorely mutilated shape

in *Heimskringla*, yet the curtailer worked on a good uninterpolated text. On the other hand, we have the Great Olaf Tryggvason's Saga containing the full text indeed, which however is interlarded with many Sagas and 'þættir' bearing upon the great King or his missionary work. These later additions of the end of the thirteenth century we should ascribe to a clerk, from the toning down or omission of allusions to heathen rites and customs and the introduction of a few legends and edifying remarks. For in Iceland, where we find even the fictitious Sagas in filled-out forms, the tendency had been more and more to overload and bear down the originals with added matter, in obedience to a taste which is best exemplified in the full and detailed style of Sturla. Fortunately most of the additions to this grand Herodotean work are pure in style and congenial in spirit to Snorri's masterpiece. The MSS. vellums AM. 53, 54, and 61 are the best. The earliest of which go back to the beginning of the fourteenth century. The brief introduction (containing a sketch of the previous history), prologue and epilogue all belong to the original, and should of course be preserved in a definite edition.

3. St. Olaf's Saga; here, though omitting introduction and epilogue, *Heimskringla* preserves, as we have noticed, the pure text, which we have also in its original form. The basis of an edition must be the Stockholm No. 2, which was written perhaps within fifteen years of Snorri's death. A few blanks are common to the *Heimskringla* MSS. and the Stockholm vellum; thus both belong to one family.

4. The Sagas of 1035-1135 are always abridged, often badly, in the *Heimskringla* vellums, and they are much confused in the MSS. We must turn to Hulda and Hrókkinna for a true text, though even in them many easily separable episodes, some of which are good and some of inferior worth, have been attached to the main work.

5. For the following Sagas till Sverri (1135-77), Morkinna and Fagrskinna contain the best and fullest text, even Hulda and Hrókkinna being somewhat abridged here, and *Heimskringla* even more so. Eirik Oddsson's Hryggjarstykki is the foundation for this series.

6. Abbot Karl's Sverri's Saga (1177-1202), for which Flatey-book (a copy of a copy of the original) is the best authority; AM. 327 is occasionally useful.

7. The Böglunga or Inga Saga (1202-17) now only exists in two abridged versions, Eirspennil and Skalholt-book, but a few fragments of the original remaining. However the Norse translator, Peter Clausen (1599), worked from a complete copy, and from his Danish version the original may be partly recovered, as Dr. Egilsson's clever retranslation (Fms. ix) sufficiently proves. This Saga is quoted by name in the extract from King Hakon's Saga in *Gullinnskinna*.

§ 16. OTHER RECENSIONS OF LIVES OF KINGS. lxxxvii

8. Sturla's Hakon's Saga (1217-63) is preserved in Skalholt-book and Flatey-book, the end however is fuller in the Stockholm vellum. All the MSS. of this Saga have now been used for the first time by the present Editor for the Rolls' Series. The old editions all followed the inferior abridged text of Fris-bók, which gets worse and worse towards the end. Of King Magnus Hákons-son's Saga (1263-80) only a fragment on two vellum leaves remains and a few extracts in the Annals. These are all printed in the Rolls' edition.

We may notice here, that the further multiplication of the abridged texts, *Heimskringla* &c., is very much to be deplored, and that the use of them for teaching purposes is especially to be deprecated. The style of any abridgment, however good, must always be cramped and broken, and the beauty and fancy of the original plot and style greatly obscured when not wholly destroyed by such mutilation. Again, any true historical treatment of the Kings' Lives has been greatly hindered, as will be seen by the instances given above, by the acceptance of these late and revised compendia as the pure sources of Northern History, whereas their true place is by the side of *Egla* and *Laxdæla* rather than *Kormak's Saga* or *Liosvetninga*. Snorri was no dry rationalistic historian of the eighteenth-century type, but a great prose-poet who instinctively felt the real value of the legends which modern critics, basing themselves on *Heimskringla*, have in the true euemerist vein praised him for omitting. An historian like Mr. Carlyle seizes at once on such a story as that of Thor's appearance to King Olaf, as the expression of the highest historic truth and deepest poetic feeling; while we find the wooden scholarship of Scandinavian critics rejecting it with scorn, as a worthless tale rightly passed over by Snorri—the author of *Edda* slighting Myths and Legends!

§ 16. OTHER RECENSIONS OF LIVES OF KINGS.

Of the many abridged collections of Kings' Lives, two are certainly worthy of a separate mention. *Agrip*, the modern name for a *Konunga-tal*, which comprises short Lives of the Kings of Norway, from Harald Fairhair to King Sverri, 1180. It is a very early work, and closely connected with *Sæmund* and *Ari*, from whose *Konungatal* in the lost *Liber Islandorum* it may be partly copied. As the only example of an *Icelandic* abridgment it is interesting. A single vellum (AM. 325, fasc. 2) of the end of the twelfth century gives the text which has been published in Fms. x. 375-421 (defect in capite et calce). Its quaint style is interesting. The spelling of the vellum is very regular and good, a facsimile edition would therefore be useful.

Fagrskinna; a modern name for *ÆTTARTAL NOREGS KONUNGA* (as it is inscribed in Cod. A) or *NOREGS KONUNGATAL* (as inscribed in Cod. B), an independent compendium of the Kings' Lives from Halfdan the Black to Sverri, to which later Saga it was apparently

intended to serve as introduction. It was preserved only in Norse vellums (destroyed in 1728), and must have been compiled by a Norseman from Icelandic sources. The style in many places resembles that of Barlaam and Josaphat in the days of Hakon the Old. Moreover we can identify it with the work read to that King as he lay dying (Hakon's Saga, ch. 329), both by its place of beginning in which it is paralleled by no other compendium, by its name, and also by the time it took to read through, which corresponds exactly with Fagrskinna. We might almost suppose from the pious and didactic tone of the whole book, shown especially in such passages as refer to Harald Fairhair, who is 'Christianized,' in the fine speeches of Edward the Confessor and the conduct of his kinsman Magnus, &c., that it was written *in usum Delphini* or as a nobler Telemaque by a greater Fenelon. It is of great value, as it has preserved the Lay of Harald Fairhair, part of the magnificent Eiriks-mál, the oldest draft of Jomsvikinga Saga, which differs from our later recensions, the *Arnæðlingatal*, and several interesting episodes, none of which are found elsewhere. There is altogether an originality and raciness about Fagrskinna which place it above the Heimskringla school of abridgments, although it is by no means implicitly to be trusted as an historical document. The original vellum B has now many blanks, but was existing in a more perfect state in the sixteenth century, when Arild Hvidfeld, the Danish historian, took several genealogies from it, from which one lacunae at least in our copies may be filled up. An edition in which the Norse spelling of the vellum should be preserved is still a desideratum.

Morkinskinna, an ancient vellum, contains the Lives from King Magnus the Good to Sverri; it mainly resembles the Hulda text. Its chief value is for having preserved the lost Hryggjarstykki of Erik Oddsson in a better form than elsewhere found. Edited by Unger.

§ 17. SKIOLDUNGA SAGA, OR SÖGUR DANA-KONUNGA.

KNYTLINGA SAGA, the modern name for the Lives of the Kings of Denmark, from Harald Blue-tooth to King Waldimar and his son, comes down to us in one vellum of the fifteenth century, AM. 180, which contains a selection of Lives of distinguished Christian heroes, saints, or knights, Konrad, Bæring, St. Vitus, Dunstan, Katharine, Bishop Laurence of Holar. Our Saga is there preserved in two parts in a somewhat curious way—first, between two other 'Biographies,' come the Lives of St. Knut, King Eirik the Crusader, and Waldimar the conqueror of the Wends (chaps. 28—end of the editions); then, in a later part of the MS., the Life of Harald Blue-tooth, the first Christian King, and the following Kings till the death of King Svein II. (chaps. 1—27); but from the very text we can see that this is not the whole of the original work, but that what we have must have

been preceded at least by the life of Gorm his father¹. The continuity and right order of the two portions which survive is proved by a fragment of nine leaves, AM. 20, which luckily begins with ch. 27, and goes on without a break through ch. 28, &c.² While the Editor was at Copenhagen in 1877, and began to make a transcript of this fragment (which yields a little better text than AM. 180) for the Oxford Icelandic Reader, he was at once struck with the similarity of the handwriting with that of AM. 1 e β, a fragment of the Skioldunga Saga, usually known as 'Sogu-brot.' On putting the two side by side the identity was manifest (the number of lines, the size, the incisions in the back, &c.), and it was evident that they were parts of the same MS. But this is not apparent on first sight, the leaves in 1 e β being black and shorn or cut close to the margin, the unwritten parchment having been used for other purposes, whilst fragment AM. 20 is white, with the broad margins still remaining. This is perhaps the cause why Arni Magnusson, though he for years was engaged on an 'Edition of Knytlinga,' and even took a correct copy of 1 e β, never observed this. Neither did the Editor ever notice it during his connection with the A.M. Library in 1856-64. But the coincidence once established, the key to the whole matter lay before him. Skioldunga, of which we now only possess fragments, is frequently quoted in other Sagas, in several of which insertions from it occur; for instance, the death of King Gorm in our text of Jomsvikinga, and we know that it contained Lives of the Kings of Denmark from the earliest times. Among others we have here to mourn the loss of the Icelandic Saga of Hamlet (Amloði), Hagbard and Signy, King Frodi, &c., which we take all to have been included in the mythical part. The Skioldunga is mentioned as late as 1462 in the inventory of the church of Modrvalla. The scribe then of AM. 180, probably a clerk, had before him a complete copy of this Saga; from which he first took the part most consonant with his design, the compilation of an edifying work containing typical lives of Christian heroes,—the Life of St. Knut, &c. He afterwards resolved, either from a sense of the incompleteness of his former extract, which without introduction plunged the reader *in medias res*, at once to complete it, as it were, by the life of Harald Blue-tooth, who was the first baptized Danish King; further back he would not go, as Gorm was a heathen. To his scruples therefore we owe the loss of the early part of Skioldunga, though certainly his pious zeal has preserved the rest for us. Besides the six leaves of 1 e β, the extracts and quotations noticed above, we have an account of the death of King Sigurd Ring, in a short Latin epitome of

¹ It begins thus:—'Haraldr Gormsson var tekinn til konungs eptir foður sinn,' exactly as in the middle of the Norse Kings' Lives in Heimskringla. But never did Saga begin in this fashion.

² Another fragment of but three leaves in folio likewise begins in ch. 22 and goes on till 27.

Arngrim¹, taken evidently from another MS. of *Skioldunga* than that from which $\alpha e \beta$ comes, as we can tell from the fact that the portion he epitomizes begins in the last page of our $\alpha e \beta$, taking in a few lines contained there. But as these leaves still hang together in the back with the preceding leaves, Arngrim if he had them in hand, would have known more, and certainly inserted more into his Supplements. It may well be that his MS. was the folio vellum, of which we have three leaves left also in AM. 20, the sole other fragment of this Saga which we possess.

The *Skioldunga* was evidently a complex work, put together by some Icelander of the thirteenth century out of three distinct pieces.

1. The **mythical part** contains traditions relating to the early Kings (woven into a connected narrative parallel to the *Ynglinga* which quotes it), and may have been derived from Ari's *Æfi Dana-konunga* or '*Skioldunga-bók*,' as the work is styled in the O. H. fly-leaf; the very name '*bók*' is suggestive of some connection with Ari. This must have been the *Skioldunga* proper, the name being afterwards extended to the whole series.

2. **Knutz Saga**, or the Lives of St. Knut and his brethren of a later and separate origin, and parallel to the Lives of the

¹ The story told by Arngrim runs thus in full:—'Ex Alfhildâ Sigvardus Ring filium habuit Ragnerum Lodbrok, de quo mox. Defunctâ autem Alfhildâ Sigvardus ad secunda vota transire decrevit. Cum enim peragrata pro more Vetro-Gotiâ regni sui provinciâ in Vichiam Norvegiæ provinciam ad faciendâ sacra ethnica in Sciringsal, quæ sollempnia ibi erant, diverteret, vidit virginem formosissimam Alfsol, Alfi regis de Vindli filiam, visamque cupit, potirique cupita etiam invitâ diis omnino voluit. Hæc fratres habuit, Alfum patri cognominem, et Inguonem alterum. Ab his Sigvardus sororem nuptum petit. Illi juvenulam formosissimam rugoso seni daturus negant. Quo succensens Rex se tantum monarcham a reguli filii repudiatum iri, bellum cruentum minatur; non licuit enim in presentia ob sacrorum sollemnitate ferro decernere. Ad bellum igitur paulo post dictos fratres provocat. Illi quamvis per se et manibus et animis promptissimi, tamen Sigvardi numerosissimum exercitum noscentes priusquam ad bellum proficiscerentur, sorori venenum propinant, ne victori prædâ foret. Hinc post acerrimam pugnam fortiter occumbentibus Alfo cum Ingvone fratre, Sigvardus etiam male vulneratus est. Qui Alfsolæ funere allato, magnam navim, mortuorum cadaveribus oneratam solus vivorum conscendit, seque et mortuam Alfsolam in puppi collocans, navim pice bitumine et sulphure incendi jubet, atque sublatis velis, in altum, validis a continente impellentibus ventis, proram dirigit; simulque manus sibi violenter intulit, sese tot facinorum patratores, tantorum regnorum possessores, more majorum suorum regali pompâ Odinum regem (id est Inferos) invisere malle, quam inertis senectutis infirmitatem perpeti, alacri animo ad socios in litore antea relictos præfatus (quidam narrant eum antequam littus relinqueret, propriâ se confodisse manu). Bustum tamen in litore more sui seculi congeri fecit, quod *Ringshaug* appellari jussit. Ipse vero tempestatibus raturum (l) gubernantibus Stygiis sine more tranavit undas.'—From *Regum Danicorum fragmenta ex vetustissimis Norvegorum commentariis historicis, sive mavis Islandorum, translata Anno Dni Jesu M.DIVC. (1596)*, by Arngrim Jonsson; in MSS. Bartholiniana, No. 25, folio, not published. How delighted Marlowe would have been to have known this story, penned only three years after his death, for his *Tamberlaine the Great*. Alfsol (Elsun) shines brighter than Zenocrate: and there are the grand obsequies to boot! Of course legends of this kind were the creation of the Wiking time.

great Norwegian Kings. A 'Saga Knútz' is cited in the Life of Olaf the Quiet of Norway.

3. Finally we have, to complete the series, the **Lives of King Waldimar the Great** and his son **Knut**, by a later hand; probably, judging from the style, a contemporary to the author of Sverri's Saga, a further proof of which is that the work breaks off abruptly in 1185, halfway through Knut's reign. The last chapter mentions the name of Olaf Hvitaskald, and his staying at King Waldimar II's court. We know by his own account that he had been in Denmark and that he was a friend of this King, and observing the similarity of the style with that of Sturlung School of Historians, especially at the junctions of the component parts, and the frequent reference and quotations of the 'Lives of the Kings of Norway,' it may not be impertinent to hazard the guess that he is the editor of the whole series.

It is interesting to compare the traditions &c. of the Skioldunga with those preserved by Saxo the Danish monk, who amongst his authorities notices the information given him by Icelanders. In Ragnar Lodbrok's Saga and one or two of the other half-mythical Sagas, which we only have in a late fourteenth or fifteenth-century shape, we also have the faint remains of early traditions relating to Danish Kings.

Lastly, the Skioldunga was known to the author or forger of the story of Göngu-Hrolf, who has hence, we believe, borrowed the names for his pseudo-battles (from the wars of Knut the Great); he has also inserted the geographical chapter of Denmark, though abridged, and besides this a short geographical notice of England, which we take to have belonged to some lost part of Skioldunga.

A new edition of the whole Skioldunga, in which it should be treated in accordance with the hypothesis set forth above, is needed.

JOMSVIKINGA SAGA, which forms an appendix, as it were, to the Lives of the Kings of Denmark, tells the story of the rise and fall of the pirate community of Jom (Julin Wolin) on the Wendish coast. It is only second to Orkneyinga in the vivid pictures it has preserved of Life in the Wiking Age. The 'Laws' of the Jomvikings should be very interesting to English students, as they formed the basis of the Code of Rules by which the famous 'Thingmannalid' or Guard of Knut was governed (see Dr. Steenstrup's learned work). Thorkel the Tall, who commanded part of this force, was the brother of Sigvald, who was ruler in Jomsburg. The style is euphuistic and the incidents romantic.

The Saga survives in four vellums, the expected age, worth, &c. of which present a difficult problem. 1. A *complex* text in AM. 291 of the later half of the thirteenth century (this is followed in Fornm. S., vol. xi); Flateyar-bók, a parallel text; the Stockholm MS., a *short* recension, edited by Dr. Cederschiöld. 2. A *single* text in

AM. 510, of which an edition is now in preparation by Dr. Petersén of Lund, a fuller text of the *short* type. It will easily be granted that the first thirteen chapters of the Fornm. S. edition are extraneous detached pieces of the lost Skioldunga Saga, and that the original Saga must, like AM. 510, have begun with Toki in ch. 14, the ancestor of the founder of the Colony. But as regards the enlarged and the short text, it is difficult to determine which must now be followed; on the whole the Editor inclines to the Stockholm MS. There are many strange and rare phrases and words embedded in the somewhat ornate style of this Saga, most if not all of which occur in this MS., though the shorter and more concise of the two. But the best test is probably afforded by the section which tells of the 'Laws,' where the larger version is plainly wordy and inferior, diluted from the simplicity of the original (see Oxford Icelandic Reader, where this chapter is given for comparison). There is a Latin translation or rather paraphrase of Jomsvikinga by Arngrim the Learned (lately edited by Dr. Gjessing of Christiana), which contains several new incidents in the first part of the Saga, but we believe that these are all derived from the lost Skioldunga, of which Arngrim possessed mere fragments that have come down to us, while we have no reason to suppose that his copy of Jomsvikinga differed in any respect from our own. One curious epithet of Hakon 'Urna-Jarl' occurs only here and in Ágrip (where spelt hvrna). It is such an one as would not come readily to the pen of a writer of the thirteenth century, but would admirably fit into a phrase of Ari's Æfi Konunga, or Skioldunga Saga.

§ 18. ORKNEYINGA SAGA. THE LIVES OF THE EARLS OF ORKNEY.

The name is modern, the true old name being JARLA SAGA, from one of its component parts, and in the copies of the seventeenth century it is inscribed thus. Our present Saga is undoubtedly a complex work, and it is still possible to separate it into the component parts of diverse age and origin of which it is made up. We may take them one by one.

1. **Fundinn Noregr**, chaps. 1-3. There are extant two independent epitomes of a lost original, containing an account of the origin of the Norwegian Empire by sea and land, viz. our text and **Hversu Noregr byggðist** preserved in Flatey-book. To fix its age and place, we may notice that it is *eponymous* and of a piece with the scholastic introduction to the Prose-Edda and other mediæval works of the kind; that it must have been written at a time when the Scandinavian power was at its height, and wide spread; that it is evidently not the work of a Norseman or Icelander, but would seem to be written by one living in the Western Isles. That it cannot be earlier than the end of the eleventh century is proved by the dragging the ships across the neck of Elda, a legend

drawn from the famous feat of King Magnus at the Tarbert of Cantyre in 1098. The philological test points the same way, for the eponymy Norway=Nors way, the way of King Nor, marks a time when the *ð* was lost, whilst the *w* remained, Nor-vegr. King Ælfred in 890 has it Norðwæg; but a century later, on the Dellinge Runic stone, we read Nurwiag. The myth therefore cannot be of high antiquity. On the other hand, *Nor* is among the Sea Kings of the Fúlar, and is mentioned by Odd. To date it from the reign of Sigurd the Crusader would seem to be not wide of the mark.

2. **Jarla Saga**, chaps. 4-38, which has given the name to the whole complex Saga, gives the Lives of the first Earls, centring round Torf-Einar and Thorfinn the Great, the Heroic Age of the Orkneys, where men lived in the old Wiking way longer than in any other part of the North. We have little doubt but that this is the 'Jarla Saga' of the quotations. The Jarla Saga is often cited, and extracts given in the Lives of the Early Kings of Norway, but we never find any citations in the Sagas referring to things which took place after Magnus Bareleg's time, and the authors of the Kings' Lives know nothing of the Sagas of Earl Rognvald and Sweyn, with the exception of a short abridged account of the Crusade which is given in Hulda. But this is not from Orkneyinga, as the discrepancies in the two stories prove; thus—Hulda makes the Earl sail down the Irish Channel (probably the truth), whereas Orkneyinga brings him through the North Sea.

3. **St. Magnus Saga**, chaps. 39-59. This again in style and matter differs from the rest of the Saga. It also exists separately in a double recension. 1. A *longer* recension of it in the lost Bæjar-bók (preserved in a paper copy), a complex work made up of a Norse or Icelandic life of St. Magnus, and a translation of a Latin biography of him by **Abbot Robert**, of whom nothing else is known, but who would seem to have been an Orkneyman of Earl Rognvald's days. The Norse Life quotes Snorri, and must therefore have been written not earlier than 1230. The book of Robert has left its traces in the rhetorical scholastic style of the text, extending over many chapters. 2. There is also a *short* Life of Earl Magnus, agreeing in the main with the second Saga, preserved in AM. 235, so that we can eliminate Robert's work from the rest. Both Sagas are published in the Master of Rolls' edition.

4. **The Miracles of St. Magnus**, chap. 60, an ecclesiastical work of the same type as the Miracle-book of St. Olaf, &c. It must have existed in an independent form, and has afterwards been attached to the Saga.

5. **The Saga of Earl Rognvald and Swein**, chaps. 61-117, the principal part of the whole; a Saga of great merit, the last manifestation of the Wiking spirit, which inspires the whole work. Swein is the last of the great Wikings of old, and the one whose

life and exploits have been handed down by a skilful dramatic hand. This Saga, as we have noticed above, must have also existed separately, and it bears in style little resemblance to the earlier 'Jarla Saga.'

6. Addenda only found in Flatey-book, such as the **Burning of Bishop Adam**. This must be of the thirteenth century.

The whole Saga is found in Flatey-book, where in the scribe's usual fashion it is cut up into sections, and chronologically distributed into the Lives of Kings. The text is hastily written, and in many instances corrupted, sentences skipped in a slipshod manner, and the verses mangled. It is therefore of great use, that fragments of the detached Saga have been preserved.—1. A vellum fragment of eighteen leaves in AM. 325, of about the year 1300. 2. A vellum fragment destroyed in the old University Library in 1728, but preserved in a copy of Asgeir Jonsson's, now in AM. 132. A Danish Translation of c. 1570, preserved in a transcript of 1615, yields the whole Saga, evidently from this very vellum when complete (save one blank), and is of great value, supplying lost sentences, skipped in the Flatey-book, and giving the means of mending false readings. But most remarkable of all—3. A vellum fragment of two leaves, hard to read (pp. 110-118 and 148-156 in the new edition), used for binding, marked *ð* in the Rolls' edition, and preserved in AM. 325, acquired by Arni Magnusson, 'Í Reykholti 1707 úr Austfjörðum.' Moreover, in Magnus Olafsson's Icelandic Glossary, collected in 1630-36, but edited by Ole Worm as *Lexicon Runicum*, there are upwards of a hundred references from 'Jarla Saga' from a better text, which we can clearly identify as taken from this vellum, when complete, only the end wanting. There are some six references from the fishing episode, and some eight from the still existing two leaves, by which the identity can be proven. Besides this, there is a complete list extant of the verses of the Saga, accompanied by an abridgment of the scenes centring round this verse, and last of all, the 'Fishing Chapter' completely given, all compiled by Magnus Olafsson in the year 1632, and now preserved in the Library at Upsala;—a most valuable contribution to the final edition of the Saga.

Respecting the fishing episode and several other verses and incidents only preserved here—Are we to put the omission of this down to the slovenliness and hurry of the Flatey-book scribe? We think not, for this reason: Besides the Flatey-book we have the Translation representing a fair and good text of the complex Saga, where these things are equally absent. The true clue to the matter we take to be this—The scribe of our *ð* (living about A. D. 1300 or even earlier) had at hand, besides the complex text, also a copy of the original Earl Rognvald's and Swein's Saga, from which he drew this incident omitted by the compiler of the complex Saga. We have analogies in the Flatey-book, in the Færeyinga, and Hallfred Saga. Excerpts from Færeyinga had been

long ago inserted in the Great Olaf's Saga, which he had before him, but instead of copying that Saga here, the scribe, fortunately for us, had recourse to the detached original Færeyinga Saga, now lost, which has thus been preserved to us.—From this chequered material, the Rolls' edition has been made out by the present Editor.

The whole tone of the Orkneyinga Saga differs from Sagas of known Icelandic origin, the vivid pictures of the Viking Age which recall the spirit of the Lays of Helgi and the almost complete absence of the Law element, for instance, are quite a contrast to Sagas depicting contemporary life in Iceland or Norway. The English reader will find a faithful translation of the Flatey-book text in Mr. J. Hjaltalin's 'Orkneyinga Saga,' edited with an excellent introduction by Mr. Joseph Anderson, Edinb. 1873.

Færeyinga Saga, in many respects a parallel to Orkneyinga, is preserved in the Flatey-book in detached parcels. No fragments of the detached Saga are left. It is none of the smallest merits of this great volume to have preserved the Saga of these worthy Islanders. As to the age, the last chapter mentions 'Einar, lately a king's steward in the Isles.' He lived c. 1200 (see Orkney Saga, Rolls' edition, p. 233), which would place our Saga at c. 1230 (like Laxdæla). The scribe of the Flatey-book evidently had before him a complete work, compiled in the thirteenth century by an Icelander (the absence of local knowledge and colour testify against it being by a Fære man, the Islands Skufey and Dimun changing place, &c.), from the separate Sagas of Sigmund and Leif. The episodes, the artistic plot and classic style are sufficient to prove its late date. Parts of the Saga have also been used by the writers of the Great Olaf Tryggvason's Saga and the Saga of St. Olaf. The story turns on the conversion of the Islands to Christianity, and the bringing of them under the rule of the Norwegian Kings. The two heroes of the Saga are well contrasted; the brave, fiery Sigmund, the champion of the Christian Faith, and the henchman of the Norse King. And on the other side, the wary, crafty Thrand, the champion of the old Faith, and defender of the independence of his native Island. Thrand is one of the most typical characters of the Sagas, a man who in many respects resembles Louis XI; even his 'Creed' would have suited that King. Thrand lives to the end of the Saga; at last the boy Sigmund, who was the only being he ever seems to have loved, was kidnapped from him, and this broke his old 'vixen' heart. Some of the scenes are most beautifully told. There are several Faroese ballads extant, which refer to Sigmund Brestisson, Leif and Thrand, the heroes of the Saga. The Saga was separately edited by Rafn, Copenh. 1832.

§ 19. STURLA THE HISTORIAN AND HIS WORKS.

We now come to Sturla, the fourth and last great name in the Classic Literature of Iceland. He belonged to the famous family of which we have already spoken in the short account of Snorri. Sturla's father Thord, the elder of Gudny's three sons, was of a very different character to either of his brothers, though he had no less marked talents of his own. A man of great sagacity and foresight, with something of the Seer about him, loving to dwell in peace, ready to give wise counsel if he were asked for it. Thord had married Helga the great-granddaughter of Ari the Historian, but 'they did not get on as well as they might have done,' and in the end they separated, and it is not from her, but from Thora Thord's beloved mistress, that Sturla and his elder brother Olaf sprung. Neither the year nor the place of Sturla's birth are known, it may be guessed that it was at Stad, where Ari had once dwelt. He died, we are told at the end of Sturlunga, on the next day after his birthday, aged seventy (sjautögr), or as a various reading has it (the vellum-leaf being lost, we have but the paper transcripts) 'near seventy.' He was accordingly born on the 29th July 1214 or 1215.

When Sturla was born his father was almost fifty years of age (born 1165); that Olaf (well known as the White Poet) was the elder, appears from the invariable usage of the MSS. which name him first in all the genealogies. Of Thora nothing is known; she belonged to none of the great families, but that she must have been a woman of a character which in many points resembled that of Thord would seem likely from the way in which Thord's finest qualities are intensified in his sons. Sturla was called after his grandfather, who had derived his name from the first of that name we know of, Sturla Thiodrek's son, founder of Staðarhol, who is spoken of in Havard's Saga. The word, which is never met with out of Iceland, is curious; it is a diminutive such as are frequently found in the Gothic, e.g. Wulfila, 'little wolf,' and stands for Sturila, 'little steer;' it is declined as a feminine; a masculine form has since been made, Sturli.

The first time we hear of him is when his grandmother Gudny dies in November 1221. She had outlived her first husband by more than thirty-eight years; married again a grandson of Ari Frodi, named Ari the Strong; went abroad and squandered her infant son Snorri's patrimony, insomuch that he started in life as a 'poor man.' In 1188 she was widowed a second time, returned to Iceland, and now lived at Hvamm, till at last she went to Reykholt, where she died at her son Snorri's house. She had given her jewels and paraphernalia to her little grandson (Sturla Thordsson), but Snorri seized them in total disregard of her wishes.

The next time we hear of Sturla is in 1227, when his father took him and Olaf with him to a great Yule banquet at Reykholt, which Snorri gave in the Norwegian fashion.

In 1231 Bishop Gudmund, for whom Thord, a pious man, had a very great regard, in his wanderings about the country followed by a train of vagabonds and beggars who lived upon the alms which the sanctity of their patron procured for them, came to Hvamm (the ancestral seat of the Sturlungs, whither Thord had moved from Eyri), and was well received with as many as the house would contain. Sturla and his brother were sent round to the neighbouring yeomen's houses to find quarters for the rest of the ragged troop.

Sturla's youth was passed in peaceful days when the Sturlung family were at the height of their power, but the civil disturbances, which desolated Iceland for about a quarter of a century, began with his manhood, and occupied the best period of his life. He was, like his father, a man who as far as possible seems to have kept aloof from politics and strife, but he could not wholly keep himself aloof at a time when the fortunes of his family were at stake, and was dragged for a time into the very vortex of the struggle. On the 21st August 1238, a year after his father's death, he was captured at the fight of Orlygstad, and spared, while his uncle Sighvat and his cousins were put to death. We next find him married to Helga Thord's daughter, and settled at Tunga, the seat of Gudrun and Snorri Goði. The murder of his uncle Snorri Sturlason in 1241 completed the overthrow of the family. In July 1242 Sturla was captured again; this time by treachery, his enemies intending to send him out of the country, but the intercession of his friends prevailed, and he was let go unharmed. Soon after, when his cousin Thord Kakali came to Iceland, and the old adherents of the Sturlungs rallied round him, Sturla was again forced to take part in the feud. One of the consequences of this was that, in April 1244, a raid was made by his enemies upon his house at Tunga; luckily he had news of their plan, and fled in time to save his life, but his wife with her little month-old son Snorri Sturlason the second in her arms was forced to take refuge in the church. The slenderness of the thread on which history often hangs appears when we think that in such a miserable midnight 'bicker' the last historian of Iceland might have perished, and no work of his ever seen the light to tell the history of his time, and of the family who did so much for their country's fame. Next year the tiger-like Kolbein, a deadly foe of Sturla's house, died, and Thord Kakali soon made himself supreme in Iceland, so for a while all went well for the historian. But Thord's work was overthrown by the folly of the King, who sent for him out to Norway, and, mistrusting his talents, kept him there in honourable exile till he died, Oct. 11, 1256.

With the arrival of Thorgils Skarði his nephew (in 1252), whom the king sent out to Iceland, it seemed as if matters would again turn ill for Sturla, but after the surprise of Stafholt, when Thorgils was captured by Hrafn Oddzson and Sturla, there came a reconciliation, and Sturla's gentleness and Thorgils' generosity laid the

foundation for a friendship which lasted till the nephew's death, and is marked by the sympathetic and affectionate biography which his uncle consecrated to him. Sturla now gets mixed up with Earl Gizur, the evil genius of this part of the story, who first got him to marry his daughter Ingibiorg to Hall Gizur's son. The marriage feast ended in the fearful tragedy of Flugumyri (Oct. 22, 1253). Sturla had just ridden away, when at nightfall the house was beset by Eyjolf and Kolbein, the avengers of Snorri Sturlason; the besieged held the hall till Eyjolf, fearful lest the neighbourhood should be roused, set fire to the buildings, and though Gizur himself escaped, and the young bride and a few others were saved, Gizur's wife and all his sons, Hall among them, perished by the sword or in the flames. Gizur left the country not long after this fearful blow, and Thorgils was left supreme. Till his murder, January 22, 1258, Sturla was in a good position, and enjoyed a brief rest from the deadly struggle, into which he had been drawn against his will. Gizur came out and took Thorgils' place; this was a change for the worse, and Sturla was hoodwinked and cheated by his fair promises and profession of friendship.

In 1263 Sturla, who had come to be looked on by the 'patriotic party' as a prominent opponent of Norwegian rule, was forced, by a private quarrel, to fly abroad. Helpless, penniless, and alone he had no course left but to throw himself upon the mercy of the King, who had been the bitterest foe of his house. So he went to Bergen; the old King was away, which was perhaps the best for Sturla, but the young King at first looked coldly on him, till the talents of Sturla, his enchanting power of Saga-telling, and his poetic gifts won him over, and he acceded to the requests of Gaut and the Queen to admit him to his proper position at court, and promised to speak in his favour to his father on his return. But King Hakon never came back, and Sturla undertook to write his life, as historiographer royal to the young King. This work he must have begun in the spring of 1264, when (in the middle of March) the news of the old King's death reached him, and a passage in chapter 275 authorizes us to believe that the whole Saga was nearly finished in 1265. There is now a blank in the history of the time (1263-71), which can only be filled up from the Annals, which however, though scanty, are exact and careful; and as they never mention Sturla's return from Norway till 1271, when they notice his coming out to Iceland with the Book of the Law (*Jarnsiða*), we cannot suppose two entries to have slipped out. The Annals of the day are extremely particular in this point, and never forget to register the turns and returns of the chiefs to and from Norway. And as we hear of his wife joining him in Norway, we must believe that he passed eight years in Norway, engaged, partly, no doubt, in literary work, perhaps in the preparation of the Law Book he took with him to Iceland. Occupying

a second time the office of Lawman, to which he had been appointed by the King, whose favour he enjoyed, Sturla was now in a better position than he had ever reached before; but as we learn from Arni's Saga (ch. 20)¹, the only time that he is ever mentioned save in Sturlunga Saga, his administration was not a very energetic one, and he took no more real interest in politics than before. In 1277 he went out to Norway again for the last time, returning the next year to Iceland.

We know from *Islendinga* (ch. 331, p. 272) that, on Sturla's *second* voyage to Norway, King Magnus charged him to write his own life for him as he had done his father's. It is hardly likely that this could refer to the year 1264 or have been before 1277. At Sturla's earlier stay in Norway, there would have been little for him to write. King Magnus was young, beginning what should have been a long reign, active and energetic, and full of promise, by twenty-four years the younger of the historian; whereas now, when Sturla saw him again, he had been broken down by a severe illness in Jan. 1272, the effects of which he had never shaken off, his health was weak, and he must have felt that the end was approaching. It was natural that he should ask his old friend to make a record of what he had been able to accomplish, when it was no longer improbable that Sturla should, as indeed he did, outlive him. This book, of which we only have fragments, we take therefore to have been a work of Sturla's later days, finished after the King's death in May 9th, 1280, Sturla surviving him four years and three months, dying 30th July 1284, the day after his birthday. Of his three children, Thord the younger, a man of gentle disposition like his father, became a clerk, and died before his father, 4th March 1283. Snorri the elder, called after his grand-uncle, was a man of action, kept a band of armed retainers, and was turbulent and quarrelsome, getting his father into trouble; he died in 1306. Ingibjorg, the bride of Flugumyri, was married again to a chief, Thord of Madervalla.

Sturla lived first at Tunga, when he left his father's house, then he fitted to Staðarhol, moving thence to Fairdale, and finally died in Fairey off Thorsness in Broadfirth. It was at the latter two places that we must suppose his chief works to have been written.

THE WORKS OF STURLA.

The *Sturlunga Saga* as we have it in two MSS. of the fourteenth century, written within a few years of Sturla's death, is evidently a complex work. Keeping there the title '*Sturlunga*' as a convenient name for the whole mass of Sagas, we must first endeavour to discover the evidence upon which Sturla's authorship

¹ 'En af Sturlu stóð minna gagn en þörf stóð til, ok þar þurfti ráð fyrir at sjá,' as the Bishop reports to the King, telling how the two Lawmen, of whom Sturla was one, went on.

of any part of it rests, and to which part it will be right to affix his name. Beginning with the *prae-Sturlæan* part of the work :

First of all, *Hrafn Sveinbjornsson's Saga* may be separated from the rest, as we have it in two separate distinct vellums, one of which has fortunately retained the preface which the other and the Sturlunga text have dropped. From this we learn, what might have been concluded on *à priori* grounds, that the author was a friend of the hero, in pious memory of whom he composed his Saga. The minuteness and personal knowledge of the man spoken of, which one remarks in many parts of this Saga, are quite incompatible with the authorship being attributed to Sturla or any one of his generation ; for Hrafn died in 1213, before Sturla was born.

With *Priest Gudmund's Saga*, ending still earlier in the year 1203, the case is the same, though the facts are a little more confusing, one of the vellums, *Codex Resenianus*, using other parts of the *Islendinga*, which it weaves into Gudmund's Saga in exactly the same way as the compiler of Sturlunga has therein used the Gudmund's Saga to fill up his compilation ; insomuch that we should have to argue in a circle, were it not that another vellum has come down to us, in AM. 657, in pure shape, although it gives in some respects an inferior text, and by its test one can at once separate this Saga also from the mass.

With regard to *Sturla's Saga* and *Önundar-Brennu* or *Gudmund Dyri's Saga*, that they once existed separately we know from the Stockholm O.H. fly-leaf, and it cannot be doubted that they are the same as those there mentioned, and the distinctness of style and subject would at once enable us to pick them out from the rest, although the second is, as we have seen, cut in pieces and mixed up with other works.

That *Thorgils and Hafliði's Saga*, which stands by itself in Sturlunga, is an old and distinct work cannot be reasonably doubted. It ends in 1121, and in one passage we find 'minnir mik,' either the words of the scribe or the person from whose lips he was writing the story. The realism and the commonplace character of the story utterly exclude a later origin.

But in addition to the external evidence, thus briefly noted in the case of each Saga by itself, that there is an immense difference between these separate Sagas in fundamental points of method, style, and diction, must be apparent to the most casual reader. Equally plain is the gulf between all of them and the *rest* of the Sturlunga (we reserve the *Svinfellinga Saga*, which will be touched on below), for which we shall keep the title **Islendinga Saga**, and treat as Sturla's work.

Coming next to the *evidence of Sturla's authorship of the Islendinga*, we shall first take the internal proof afforded by the MSS. themselves, where the compiler's preface (vol. i. p. 86) is of the highest importance ; and here we would beg the reader to keep the

Icelandic text before him. It is placed after Sturla's Saga, because down to this point he had been copying out *separate* Sagas (Geirmund, Thorgils-Hafidi, and Sturla's), one after another. Now in order to make his history easier and more straightforward according to his notions (and it should be remembered that such modern devices as parallel-printing, as notes, appendices, &c. were unknown) he is going to cut up two Sagas, which run parallel, and weave into them Sturla's *Íslendinga*, so that a kind of twist is formed, of which *Íslendinga* is the longest strand, so to speak, and hangs clear out of the plait into which the other two have been completely woven. So he stops and tells the reader, just before he begins his operations, that several Sagas now run *side by side*; and loyally anxious that Sturla's name should be preserved, he goes on to say that, though the history of Iceland down to Bishop Brand's death (in 1201) was already committed to writing, it is to Sturla we owe most of our knowledge of Icelandic History since that event, for before he wrote, very little of it was written down at all. He concludes with a eulogium on Sturla, praising the fidelity of his work, and praying for his soul, for 'we *knew him* as a very wise and judicious man.' This preface, which is here for the first time restored to its proper text and interpretation, is a 'locus classicus' for all writers on Icelandic literature, as it is interesting in itself, and one of the few statements on authorship &c. which the carelessness of scribes and the ravages of time has spared us. The old interpretation founded on the B text (printed in note 3, p. 86) may be traced to the following marginal note, scribbled by Biorn of Skardsa, on p. 26 of his autograph, AM. 439, 'Anno 1201 dó Brandr Biskup, hann hefir látið saman skrifa meðan til endizt sögurnar, en Sturla hinn fróði þær síðari,' i. e. 'he had the Sagas composed as far as his life reached, but Sturla the wise the later ones.' From henceforward Brand, the old gouty Bishop, known to us from Thorlak Saga and Gudmund Dyri, was set down as the author of all Sturlunga till 1201, Sturla finishing the work which he had begun. This statement was copied and recopied, e. g. in Hist. Ecclesiastica, till P. E. Müller started a new interpretation in his Saga Bibliothek, 1817. He held that 'flestar allar sögur' &c. referred to the general literary history of Iceland, to Niala, Gretla, Egla, &c., and that it proved all such works to be older than 1201. This again was copied by Finn Magnusen and all writers on the subject, including the Editor in 1855, and is the received theory.

But in 1861 another theory came to the mind of the Editor whilst he still only knew the B text, viz. there was a *transposition* in this important phrase, which he endeavoured to amend in the plain sense given above. We have printed below¹ the Editor's notes as,

¹ Þessi orð eru mjög tví-ræð, og verða að skiljast in contextu.—Á undan hefir compilator, sem síðast setti saman bókina gjört grein fyrir og talið upp sögur sem sum-part finnast í fyrra hluta Sturlungu, en sem ekki eru frum-ritaðar af Sturlu.

in 1861, they were hastily put down on a rough slip just as they rose to his mind. When some time afterwards he came to examine the black vellum shreds of Sturlunga, his conjecture was, as the reader can see, almost verbally confirmed.

That the *Islendinga Sögur*, which the preface ascribes to Sturla, are identical with our present work there can be little doubt; both our vellum MSS. have lost their first leaves, but the best transcripts are headed 'Islendinga Saga;' to which Biorn of Skardsa added the title *hin Mikla* to distinguish it from all other *Islendinga Sögur*. By this name the whole work went till the days of Arni

Eg held að orðin eigi svo að skilja—'Flest það af Sturlungu sem gjörðist fyrir 1200 var ritað fyrir dag Sturlu, það er því ekki frum-ritað af honum. Það sem síðar gjörðist á Íslandi um 13^{da} öld, megin-hluti Sturlungu eðr Sturlunga öld, var lítt ritað eðr en Sturla tók að rita. Það er því að mestu frum-ritað af Sturlu.'—Ef svo er skilið, þá er rétt hermt, því Prest saga Guðmundar, og Guðmundar saga dýra, Rafns Saga (Heidarvígs Saga?), Páls Saga, Þorlaks Saga, vóru allar ritaðar (sem sannað verður) í byrjun 13^{da} aldar, og síðan líðaðar inn í Sturlungu, óvíst hvort af Sturlu sjálfum, eða, sem mér þykir líkara, af hinum síðara Redactori (Þórði & Skarði um 1308?). Að ætla að með orðunum 'Flestar sögur,' etc., se lítið til Njálu, Eyrbyggju, o. s. fr. er óhugsanda, því, 1. Kæmi það sem deus ex machinâ & þessum stað, þar sem um samsetning Sturlungu er að ræða, og þá sögu-þætti sem hún saman stendr af. 2. Kæmi það í bera mót-sögu við það sem vér vitum af sögum, að gull-öld sagna & Íslandi byrjaði fyrst eptir 1200; og það er degi ljósara að Njála, Landn., Laxd., Eyrbyggja o. s. fr. eru allar ritaðar eptir 1200, að eg ekki nefni sögur sem Flóamanna S., sem bera með sér, að þær eru ritaðar í lok 13^{da} aldar. Setningin sem hún nú stendr í handritum Sturlungu er því vixluð. Orðin 'vóru ritaðar' standa á röngum stað, og setti að setjast framarr, og lesast þannig:— 'Flestar sögur vóru [aðr] ritadar er her hafa gjörzt á Íslandi eðr Brandr biskup Sæmundar son andaðizt (i. e. Guðm. S., Þorl. S., Guðm. dýra), en þær sögur er síðan hafa gjörzt (i. e. post 1201) vóru lítt ritadar,' etc. Þá er rétt mál og hugsan, en varla rétt hugsan einsog stendr. Líklegt þyki mér að compiler hafði fundið eptir Sturlu notata, sem hann hafi víkið afséiðis, ef þessi villa, sem mér þykkir líkast, er ekki afskrifurum að kenna. Summa rerum er því þessi: Hinir fyrstu þrjú þættir Sturlungu (in the old edition), i-iii B, Bls. 1-227, eru að miklum eðr mestum hluta ritadur af ymsum höfundum fyrir dag Sturlu, en síðan inn-limaðir í Sturlungu, annað-hvort í heilu líki eðr ágríp þar af. Allr megin-hluti sögunnar (þættir iv-x) er þar á móti frum-ritað af Sturlu; en öll þessi tíðindi gjörðust um hans dag eðr skömmu fyrir fæðing hans (fæddr 1214). Þess má geta, að það mun sannast, að Sturla hafi andast frá sögu sinni óbúinni; hefir svo annar, að honum öndudum, fám vetrum eptir 1300, sett allt saman eptir handritum hans, sem bezt hann gat; sett upphaf og nokkurs-konar niðrslag um daða Sturlu. Öll handrit vor eru frá þessari compilatione komin en engin frá frum-riti Sturlu, sem líklega aldrei hefir komist út í almenning. Það gefur hverjum að skilja sem söguna les, að höfundur heannar hefir ekki lagt á hana síðustu hönd. Sögu-þráðinn er víða sundr-sliinn; frá sumu sagt tvisvar. Margt látið ósagt sem höfundrinn mundi varla hafa sleppt, t. d. bókvísi & Íslandi & 13^{da} öld; sumt orð-lengt sem fánytt er. Yfir höfund er sagan fremr auðugt safni Sturlu til *Islendinga Sögu* & 13^{da} öld en sagan sjálf. . . Sögu-þráðinn vantar; því er torveldt að muna Söguna í samfellu. Þó menn lesi hana optar en einu sinni. Þessa verður að gæta, ef menn réttvíslega vilja dæma um sagna-hagleik Sturlu og kunnáttu að rita sögur. Að Sturla hafi ekki byrjað & sögu sinni fyr en eptir 1266, eptir að friðr var kominn að nokkru í landi, má ráða af orðunum, að hann hafi haft vísindi af fræði-mönnum, sem vóru & ofan-verðum dögum hans. En hann andaðist 70 ára.—The reader, having read the preceding sections, will see that at this time the theory of distinguishing between *single* and *complex* Sagas, and, as it were, the double authorship of the latter had not as yet ripened in the Editor's mind. The notices above were dotted down, at the spur of the moment, as a first thought.

Magnusson, when the title *Sturlunga Saga* was applied to it, which, being more convenient and distinctive, ousted the former title.

Next, giving the *external* evidences on the question, which are not likely to be very numerous, considering that Sturla himself was one of the latest Icelandic historians—still some do occur, proving that, early in the fourteenth century, our text was known and ascribed to Sturla: 1. In Bishop Gudmund's *Miracle-book*, compiled c. 1320, 'Svá sem Sturla Þórðarson segir í Íslendinga Sögu, Biskupa Sögur, vol. i. p. 589, referring to *Íslendinga*, ch. 50; and again, 'Fór hann (the Bishop) þá víða um sýslu sína, ok enn víða annarsstaðar um landit, sem Stulla sagði í *Íslendinga Sögu*,' Biskupa Sögur, vol. i. p. 591, referring to ch. 67. 2. Arngrim, the Benedictine, in his *Life*, and 'Hefir þessi sami Sturla skrifat marga merkiliga hluti af Herra G. biskupi,' Biskupa Sögur, vol. ii. p. 162, referring to the scene in ch. 123 (þann vetr . . .); and 'Sem Sturla vátar er þessa sögu sam setti,' Biskupa Sögur, vol. ii. p. 78, referring to the episode of the ogress Selkolla, *Íslendinga*, ch. 30.

The epic character of the work forbids any direct evidence which might support the arguments drawn from external sources; but by a curious slip, which has been preserved, in one place, vol. i. p. 407, l. 30, the words 'eigi vissi ek' betray the personality of the writer, who was at that moment in the hands of his enemies, who were deliberating as to his fate. Moreover, though Sturla will relate circumstances which none but those concerned in them could have known, and which it was impossible that he should be acquainted with, yet it is noticeable that scenes, at which he actually was present or could have heard accounts of from persons in intimate relations with him, are related with the most wonderful minuteness and reality of detail, such as the battle of Orlygstad (1238), the outrage at Saudafell in 1229, the raid to the South in Dec. 1241, the surprisal at Stafholt in 1252, and the death of Thorgils Skarði, his great friend, in 1258.

The next question to be answered concerns the *editing* or *compiling* of the whole as we have it. It is evident that the work is posthumous, the last chapter is conclusive on that head. Are there any traces in the work itself which would enable one to come to any definite conclusions as to the personality and date of this anonymous editor? We think that there are, and would beg the reader first to turn to vol. i. p. 126, in the introductory pedigree to Gudmund Dyri's *Saga* these words occur: 'Priest Ketil Thorlaksson my mother's father, *item* mother's father to the sons of *Narfi*.' They are only found in the paper copies of Cod. A, of which this part has perished, and are omitted in Cod. B. The late Finn Magnussen, reading 'eirnin' for 'item' in this passage, cleverly

¹ 'Eirinn' for 'item' is the reading of the *Vallna-bók*, a mending of the scribe, priest Eyjolf, a purist scholar, who did not like the Latin gloss.

guessed that a *cousin* to the Narfasons must be meant; but he could only find one man who would fit at all, Thorstein, abbot of Helgafell, son of Snorri Markusson of Melar. For the relationship see the pedigree, vol. ii. pp. 485 and 489, where of two sisters, one, Valgerd, married Narfi, one, Helga, Snorri of Melar. But on closer inspection Finn Magnussen's theory breaks down, for Thorstein Snorrason could hardly be a contemporary; and the preface, which is clearly the editor's work, speaks of Sturla as of a *personal acquaintance*, whereas Thorstein died in 1351. And certainly the tone of the whole Saga, which must have passed under the editor's hands, bears no trace of *clerical* leaning or feeling. On the other hand, if we read 'item' (for which perhaps A had *id. = id est*, which has been filled out into *item*) one of the Narfasons must be meant. That is to say, the editor, instead of giving his own name, as Ari in a similar case does, describes himself by a periphrasis as 'one of the sons of Narfi.' What he says is, '*He was mother's brother of mine, that is to say, of the sons of Narfi, of whom I am one.*'

Which of the three brothers (for three they were, see the pedigree) was it? They are all distinguished persons, Lawmen, and of good position. The use of pedigrees as title-pages and dedications has been referred to in a previous case; here we find prefixed to the whole work, with which it has absolutely no connection, the story of Geirmund Hellskin, a distinguished settler, whose 'claim' was Skard, the legend attached to this story also refers to Skard. The genealogies (vol. i. pp. 5, 6) all trace down to 'Skard-Snorri,' the grandfather of the Narfasons, and back to Geirmund's daughter Yr., *none* to the cousin-line of Melar.

Now, of the three brothers, *one* dwelt at Skard (which also was the seat of their ancestors), the very place with which all these associations are bound up, Thord, a personal friend of Sturla's, the very man whom one would for other reasons have been inclined to pitch upon. For instance, in the last chapter of the *Islendinga*, which is certainly the compiler's work, he is referred to,—Sturla turns to him, and asks him for his writing tablets—an incident of that familiar kind which none but an eye-witness would have recorded. Thord seems to have been a sort of pupil of his; his words, p. 86, 'Hann vissum vér (*or visse ek*) albeztan ok hófsamastan,' call to mind nearly literally Plato's words on Socrates in the end of the *Phaedo*, ἀνδρὸς τῶν τότε ἐπιεικῶτατος ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου; but though Thord was as true as Plato to his master's memory, his simplicity falls behind the other's skill of composition. Thord and Sturla were related, inasmuch as the Narfasons were second cousins to the historian's wife, Helga (ii. 482). It has accordingly long been the Editor's opinion (since 1858) that it was *Thord Narfason* who, after Sturla's death, came into the possession of his perhaps unfinished MSS., and compiled from them and other sources that *corpus historicum* of

the twelfth and thirteenth centuries which now bears the name of *Sturlunga*. Lawman Thord died at Skard on May 12, 1308, thus outliving his friend and master by nearly twenty-four years.

ISLENDINGA SAGA. This work as it stands may be perceived to fall into two separate parts, the *first* of which comprises forty years, 1202-42 (chaps. 1-163). In it the *dramatis personæ* are the three Sturlung brothers, Bishop Gudmund, Thorwald Gizursson, though it just touches an earlier generation, naming Sæmund of Oddi (died 1221) and his brother Orm (died 1218), and Hrafn Sveinbjornsson (died 1213), but of the later second generation only Sturla Sig-hvatsson is prominent. This part is wound up by the death of all the chief persons who are told of in it, within the space of a few years (1236-41).

With the *second* half of the Saga, 1242-62, entirely new characters are introduced. It opens with Thord Kakali's coming to Iceland, and tells of him, of Kolbein Ungi (born 1210), of Earl Gizur (born 1209), of Hrafn Oddsson (born 1226), and of Sturla's great favourite Thorgils Skardi (born 1226). This division of the work is told with very great minuteness, so that its twenty years fill more space than the forty years of the other. The Saga breaks off abruptly in June 1262, just before a crisis in his life, and there is then a blank of eight or nine years, which nothing but the Annals can help to fill up till Bishop Arni's Saga comes in (see Bs. i. 677 sqq.) This blank is very much to be deplored, as the history of these very years was both interesting and important. Then a little episode, in Sept. 1264, vol. ii. pp. 261-265, not, we think, written by Sturla, and the final chapters in one of which Sturla's hand can be traced, but which are substantially the work of the compiler.

These two halves of the Saga, which the volumes of the present edition are divided to show, would seem to have been written as almost separate works. The second part the Editor would place the earlier. It is more biographical, one part of it was certainly once a separate Saga, *Thorgils Skardi's Life* by Sturla, of which fragments exist yielding a fuller text, and it is from this separate work that the part of *Isleendinga*, which refers to the hero, is clearly taken. This may serve as a hint to the origin of the whole Chronicle. We may fancy Sturla's first work on Icelandic subjects to have been this *Life* of his friend Thorgils. He may there have proposed to write other biographies, but finding that a great part of the history would be common to all these, he determines to write a Chronicle of his own days, which is the second part of the *Isleendinga*. With such an intention the first part evidently begins as the opening paragraphs profess. The editor seems to have cut out the chapters which touched briefly on Thorgils, and have put in their stead an abridgment of the fuller separate Saga, thus a little destroying the balance of Sturla's work.

We may then go on to fancy Sturla determining, as Tacitus and Saxo both did, to write the history of those times which led

up to and determined the events he had already treated on; this first part is more orderly arranged, in better proportion, and more terse and condensed in those chapters of it which act as links and introductions to the stirring scenes of the Saga. There are a few slight discrepancies also between the last chapter of this part and the first of the second part, which would be likely to happen if our guess-work theory were true.

That *Islendinga Saga* was the work of Sturla's later days, there are slight indications which seem to hint: thus once in each half he speaks of the law '*that was then in Iceland*' (at þeim lögum er þá voru á landi hér, vol. i. p. 394, ch. 157, and sem þá voru lög til, vol. ii. p. 177, ch. 266 beg.); this phrase anyhow was written after 1271, and some time afterwards too, or the remark would have been hardly necessary. There is also, if we compare it with *Hakon's Life*, a far greater power of diction and ripeness of style in *Islendinga Saga*.

Of *Hakon* and *Magnus Sagas*, their dates, MSS., &c., something has been said above and in § 15. But though all those works belong, we believe, to the latter years of Sturla, we need not suppose that he was not engaged in literary work long before. He certainly made an edition of *Landnama-bók*, and it is the Editor's conviction that we owe the finest parts of *Grettis Saga* (which surely no one else could have written) and our present editions of *Eyrbyggja* and the Great O. T. Saga to his pen. With regard to Sturla's style, it is from the *Islendinga* alone that he should be judged; *Hakon Saga* was a task, and *Magnus Saga* we take it has come down to us as a fragment in an abridged form from a fuller original text.

In *Hakon Saga*, beyond a few anecdotes of the King's childhood, and an impressive scene, when the King first hears of the rebellion of his father-in-law, Duke Skuli, late one night, and the Queen is roused, there is little that rises to his usual excellence. A very minute account of the King's journey to Wermland forty years before his death is so minutely told that it must have come from an eye-witness; there is a courtier-like description of the Cardinal's landing, but there is no drawing of character; and when he is writing of the King, his heart is clearly with Skuli. But even in this Saga, as well as in the almost annalistic *Life of Magnus*, he is not writing from documents (to suppose that he even did so, is to misinterpret his whole character and misread Thord's preface), but telling a tale from word-of-mouth accounts; and he writes baldly because he does not feel much interest in his story, or felt constrained as a royal historiographer, or because his informants are not able to tell their stories well to him.

In the *Islendinga* his full power is seen: the simplicity of a style, of which no archaism or crabbed expression ever stops the even but ever-varied flow; the realism of his descriptions, which set a scene before his hearer's eyes absolutely as it occurred with such force and fidelity, as Defoe and Carlyle alone of

English authors have attained to. In the *Surprise of Staffholt*, you are startled by the tramping of the horses' hoofs as they rattle through the night; in the *Burning of Flygumyri*, you can feel the choking smoke and heat, and hear the roar of the flame in the hall and the clash of the spears in the porches. This realism is sometimes appalling, so pitiless is its faithfulness to fact, as in the horrid butchery of Kolbein and the scenes in which the miserable Orækia is introduced. Again, though Sturla's narrative is nearly always picturesque and interesting, a mass of detail is occasionally lavished on an insignificant incident, and, as with Defoe, there are 'dulnesses' which are indeed 'of Nature,' but which Art should pass by; the catalogues of persons counted up on the fingers, as it were, the details of uninteresting transactions will at times weary the reader; and it must be confessed that Sturla is far the most unequal of all the great Icelandic writers. The humour and boldness with which Snorri disregards all useless facts and simply takes what suits his purpose are qualities which Sturla does not possess.

Accordingly, especially in what we take to be his earlier work, there is often a long desert track between the green oases, but in the first part of the *Islendinga* there is a greater skill shown in the composition of the whole. But in spite of such mistakes, which it would have been difficult for him to avoid altogether when treating of the subjects he had determined to write on, there is also running all through Sturla's work an undercurrent of patience, of gentleness, and of pathos which are all the more felt because they are never openly expressed. The epic structure of the *Saga* forbade this; but then so many delicate and loving touches in his narrative, when he is describing the appearance or the actions of those he loves, that our sympathy is roused to the very highest, and we feel as warmly towards them as he does.

Sturla is a true poet: his love of a legend, such as that of Gizur's childhood (ch. 55), which he has instinctively chosen to tell, though he must have known that it was inconsistent with true chronology, his delight in his own gift of foreseeing events, his firm belief in dreams presages omens, the prophecies of his father, the dialogue between Sighvat and his son Sturla, the naive pleasure he has in his own verses, are all distinctly marks of the poetic temperament which enabled him to paint scenes equal in truth and beauty to the finest word-pictures of the greatest poets.

Sturla presents at once a curious parallel and contrast to Ari. Ari lived in the past; Sturla in the present. Ari was an historian at heart; Sturla was in soul a teller of stories, by accident an historian. Ari was the first and Sturla the last of the great Icelandic writers. Ari laid the foundation for all the Sagas that were written since his day, and Sturla was the last who wrote them. Ari was the first Icelander that wrote the lives of kings, and Sturla (though not quite of his own free will) was the last.

In a word, to Ari we can trace the beginning of the rich and

The Codex Resenianus, a beautifully written MS. (AM. 399) from which the text of the Saga of Priest Gudmund in *Biskupa Sögur* is derived, is a most curious instance of the mechanical kind of work done by the compilers. It contains insertions from the *Islendinga*, from *Áron's Saga*; and even into the piece of *Áron's Saga* which it borrows, it 'super-inserts,' so to say, stuffing in scraps of chapters 47 and 49 of the *Islendinga*, besides various Annals. It is, however, lucky that this compilation was made, for it has preserved part of *Áron's Saga* which has perished in the separate copies of that work. The following stray chapters, or bits of chapters, of the *Islendinga* are embodied in Codex Resenianus—chapters 18; 20-22; 24-30; 32-36; 41, 42; 48, 60, 67, 81, 86, 87, 93, 97, 102, 103, where the vellum breaks off (see foot-note, vol. i. p. 326).

Further on in *Islendinga Saga* the latter part of *Hrafn's Saga* (vi), in an abridged form, was inserted after chapter 36 of *Islendinga* (see foot-note, vol. i. p. 228). This has been taken out and printed separately (vi), while the unabridged text of it which exists separately has been printed as an appendix. When such insertions as this were made, the chapters of the original work, which covered the same ground, were cut out and disappear. And so it has been here. But the scribe of Codex Resenianus must have had a copy of *Islendinga Saga* before him in which this insertion had *not* been made, for he has kept a little chapter which exactly fills up the place now taken by *Hrafn's Saga*. It has been accordingly printed here in its proper order (as ch. 37, see foot-note, vol. i. p. 228).

Unfortunately in the next place in which an insertion is made when *Svinfellinga Saga* (ch. 215) is put in, the blank cannot be so filled up. It has therefore been retained as ch. 215 (ii. 83-99), but this chapter has been numbered into sub-chapters, by which it may be quoted.

Thorgils Skardi's Saga (τ. s.), which begins in ch. 221 and goes on at intervals till the last piece which occurs in 323¹, was by Sturla himself, unlike the former works, and therefore does not clash in style with the rest, while it preserves a more minute account (though abridged in places) than the original *Islendinga* probably gave. It is only found in vellum A. It has therefore been retained in the text, but in the foot-notes will be found references to the MSS. on this head.

As to the *end* of the *Saga*, the only alteration of any signification that we have made from the text, as in the transcripts of the A class (the vellums being here wanting), is the transposition of the episodes in chaps. 328, 329. In the MSS. they stand immediately before ch. 332, breaking off the story of Sturla. This episode was,

¹ The following chapters of the *Islendinga* belong to Þorgils Saga, and are accordingly absent in Cod. B—chaps. 221-251, 264, 269, 272, 277-289, 293-315, 318. In ch. 319 (ii. 252) Cod. B breaks off, and the paper transcripts of A and B alike are a fusion of both texts; but the context clearly shows that chaps. 320-323 wind up Þorgils Saga, and cannot have been in B.

we think, for remarks of Biorn of Skardsa indicate so much, only found in vellum B, from where it was inserted, and in a wrong place, into the transcripts of A. Probably it is not written by Sturla, but by some partisan of Earl Gizur. For other extraneous episodes, see the dream-stories, ii. 219-221, foot-note; as also i. 381-382, foot-note; both only found in B. Further, the letter in ch. 31. Sturla seems not to have had any great leaning for deeds or charters; see also the strange episode in ii. 242, foot-note.

In vol. ii. p. 397 will be found a chapter which has always in the paper copies been annexed to Sturlunga. There are only two texts of Sturlunga, A and B, and their two versions of the incidents related in this chapter may be distinguished. From whom then could this third independent account be derived? On comparing it with Hakon's Saga, ch. 318, in the abridged text of Fris-bók, and with Flatey-book, vol. iii. pp. 214-215, the Editor inferred that an early copyist of Sturlunga must have had Hakon's Saga before him, and also that the Hakon's Saga he knew was the *original full text* from which the Flatey-book and Fris-bók abridgments were derived. When the full text of the Saga was found and examined at Stockholm (in July-Aug. 1874), this conjecture was proved true. To complete this edition and enable readers to compare it for themselves with the other versions, the chapter has been printed as an appendix.

One more alteration has been made. The Genealogies have been put in their proper place at the head of the Islendinga Saga, the whole being now arranged thus:—

I	II	III		p	IV	V	VI	g	CH. 215	T.S.	APP. I	A.S.	

									VII				

The History of the Sturlunga text in after times begins with the statement of Sturla's editor in the preface. Next in order come the quotations embodied in the Codex Resenianus c. 1300, and the citations of the Miracle-book c. 1320, and of Arngrim c. 1345, given above. After this time, with a single exception, there is unbroken darkness covering Sturla and his work for 300 years. Ari had been clean forgotten, Snorri had become a mere name, and now Sturla too sunk into oblivion. Einar Fostri (c. 1450), the author of *Skiða-Rima*, does indeed know *Sturlu Saga*, but this we take for several reasons to have been the separate and unabridged copy, not the one now included in Sturlunga.

It is in one of the many sets of Annals, that marked L and M in the big edition, that we find citations and notices from the *Islendinga* (referring to the battle of Orlygstad, quoting the ditty 'Loptr er í Eyium'), ch. 44, &c. The very vellum, which the compiler of the Annals had before him, may be identified, for he quotes from Bishop Arni's Saga, which is only found in vellum A. If this be

so, the *end* of Bishop Arni's Saga was still, in the compiler's days, to be found in A, from which it is now missing, for there are one or two entries in the Annals that must come from the lost part of Arni's Saga. One of these is printed here (vol. ii. p. 475), and refers to the eruption and earthquakes of 1294, noticing the appearance of new Geysers in the South of Iceland, and the disappearance of ones that previously existed. The second refers to the destruction of the cathedral of Skalholt in 1309¹.

With the exception of this anonymous annalist, writing c. 1580, no one had heard of the Sturlunga till the two copies, A and B, were unearthed and copied c. 1640. For instance, Jón Egilsson, writing Lives of Bishops under the eye of the learned and antiquarian Bishop Odd in 1606, knows nothing about Bishop Arni the First, 'um hann ekki parit.'

In the Crymogæa, 1609, the learned Arngrim, whose industry and ingenuity are alike remarkable, where he gives a list of Lawmen, puts to the year 1251 'Sturla Sighvatsson,' thus confounding Sturla the Historian with his cousin, and giving the speakership to one who had then been in his grave for thirteen years. Magnus Olafsson again, who died in 1636, gives negative evidence by omitting all mention of Sturla or his verses in his list of poets and collections of poetry. Biorn of Skardsa, too, in his earlier essays (1626-40), makes not the slightest allusion to any part or parcel of Sturlunga. And even when the vellums A and B were being copied, Jón Gizursson (died 1647), though an historian himself, and other copyists mistake the names of such well-known characters as Sighvat Sturlason, the great favourite of all readers of Sturlunga, turning the vellum abbreviation 'Sgh.' or 'Sh.' into 'Sighurd' (i. e. Sigurd), the Norse form then in fashion.

§ 20. STURLA'S CONTEMPORARIES.

OLAF ÞORDARSON HVITASKALD (the *White Poet*), so called to distinguish him from a contemporary of the same name, also a poet, a dark man, surnamed Olaf the *Black Poet*. He was the elder brother of Sturla, and appears to have been a quiet, studious man, of mild and gentle character and weak health: of his life something is told in the *Islendinga*, from which we also gather that he was in orders, and that he went abroad or stayed at King Waldimar II's court, a visit to which he himself alludes in his grammatical work (*Third of the Skalda Treatises*), where he speaks of

¹ 1309. Brann kirkja í Skálholti, er Herra Arni biskup þorlaksson hafði góra látið, að miklum hlut um nóttina fyrir Páls-messu; hana bar á Laugardag. Og að leyndum Guðz dómi laust reið stöpulinn með eldingum þá stjarna var í austri með svá miklu megni, að kirkjan, húfan, stöpullinn, var albrunnit áðr stjarna var í land-suðri. Þar brunnu bækr flestar nema átjan beztu höklar (sic). Þar brunnu bækr (bríkr?), baglar, ok messuklæði, klukkur, ok kistur, kantara-kápur, tjöld öll, með-bekkjarklæðum; mikit í rekkju-búnaði, salun ok blæjur. Þar týnduz 14 silfr-bollar, ok margir dýrgripir, bæði í gulli ok brendu silfri, ok margra manna eignir. Um vátit var beðit um allt Ísland til uppreistar kirkjunn; stóðu þar margir vel undir. Herra Jörundr biskup gaf öll episcopalia.

the mnemonic words which the Danish King invented for the Runes. He is the only Icelander known to have written about Runes, having, as he says, received his information from his 'Master, King Waldimar.' In one of our vellums of the Third Treatise (AM. 557) the Runic chapter has been left out. It might therefore be supposed that Olaf had only interpolated the work of an older grammarian, and that the text of 557 were the original treatise and not his. This theory however is inadmissible. Both texts, AM. 557 as well as 748 and Cod. Worm., contain the verses cited from Snorri. Olaf must therefore have interpolated the work of a contemporary; but the identity in style and diction preclude any thought of this being the case. We take the fact to be, either that the chapter on the Runes was written separately, and later inserted by himself, or that the scribe of 557 simply omitted the chapter on account of the strange matter, for the Icelanders seem to have taken but a scant interest in Runes. Olaf's home was Stafholt, Snorri's second estate, and where he often resided. He was therefore much with Snorri. He was Lawman 1248-50 and again in 1252. (See especially *Islendinga*, chaps. 256, 257.) Besides the work above mentioned, which is principally founded on Priscian and Donatus, an account of the figures of speech and illustrated by Icelandic verses, of which he quotes about 140 specimens, those of his uncle Snorri being the latest, he is known to have composed poetry, of which the Skalda epilogue-writer has preserved several specimens¹. We may perhaps also fancy him to have edited the Prose-Edda, furnishing the prologues and epilogues thereto, which are certainly the work of a book-learned man, such as we know him to have been. The Third Skalda Appendix, however, is the work of a still later hand. The final editing and compiling of *Skioldunga* may also be his work. His intimate acquaintance with Snorri and probable knowledge of what part of Ari's Danish Kings' Lives was in Snorri's possession perhaps strengthen this conjecture. He died at Stafholt in 1259, aged about fifty years. It was for his poetical gift that he, like his kinsmen Snorri and Sturla, was chiefly famous in his own time.

§ 21. BIOGRAPHIES.

The works treated in this chapter assume a new and distinct form, that of Biographies; though it is still in the Saga form that they are written, their contents and spirit are very different. They are far more mediæval in type and thought, and nearly all of them are by clerks. They are very interesting as exact portraits of the time drawn from life, and give much valuable material to the historian and the sociologist, from their fidelity in describing contemporary events, and even their faults are on the right side, their

¹ All the three Treatises as collected in Cod. Worm. are published as the second part of *Edda*, Copenhagen, 1852, and are in the Icelandic Dictionary cited by the name *Skalda*.

occasional prosiness and the absence of poetry, of legend, and tradition, the supernatural element being merely the belief of the day, recorded as it manifested itself to the biographer. There is not a vestige of archæology about them; they are always 'franchement de leur siècle.'

They fall naturally into two groups—the *Lives of Bishops* and the *Lives of Champions*—but the line between them is more one of subject than spirit (Hrafn is as much a saint as Gudmund himself), and the only true champion of the old Saga type treated of, though even he is a faithful soldier of orthodoxy, is Aron.

Most of these stories, both of Bishops and Laymen, came to pass before the time of Sturla, between the years 1118–1213, beginning a century after the true Saga-time, and ending at the birth of Sturla. Two are contemporary with Sturla: *Aron's Saga* and *Svinfellinga*; two are later, the *Lives of Arni* and *Lawrence*. It was of course of the first group that the preface writer is thinking when he talks of the Sagas which happened before Bishop Brand's death having been committed to writing before Sturla began to write.

Of these works, the *Life of Bishop Paul* is a model biography, in which the book charms us even more than the subject, as in the *Life of John Stirling*; that of *Bishop Arni* is of the greatest historical importance; the *Saga of the Svinfellinga* is the most pathetic; and the biography of *Bishop Lawrence*, the 'last of the Sagas,' the most entertaining of all.

We shall take first the secular *Lives*, which are the older, noticing them one by one, as has been done above with the older *Sagas* of the heroic days (§ 9).

GEIRMUND HELLSKIN'S SAGA (I. vol. i. pp. 1–7) does not really belong to this series at all. It is merely a family legend of the old type, put down at a later period by Thord of Skard, as has been stated above.

THE SAGA OF THORGILS AND HAFLIDI (II. vol. i. pp. 7–21 of this edition), 1118–21. This little story is only found in Sturlunga, in an abridged state there can be little doubt, as we know how the Sturlunga editor acted towards Hrafn and Gudmund's Sagas, where we have the full text to compare with his contracted form, but it has not apparently suffered much from the process. If the words, before alluded to, on p. 38, l. 9, 'at því sem mik minnir,' be relied on, as it is reasonable to suppose they may, this Saga, which is of a more archaic type than the rest, should be of the first quarter of the twelfth century. The passage in ch. 20, p. 28, l. 33, which would make it as late as Bishop Magnus, who died 1237, must be an interpolation, and is simply an indication of the age of the M.S. which the Sturlunga compiler used. Analogous instances occur in *Kristni Saga* and *Fostbrædra Saga*. The story is concerned with the quarrels between two great chiefs, Thorgils of the West and Hafliði of the North, which grow more and more bitter,

till they nearly end in a civil war. The interposition of good priest Ketil and the chivalry of Haffidi at last brought about a reconciliation, with which the story ends. Ketil's touching story (ch. 29) where he pleads for peace, the account of the Banquet of Reyk-holar (ch. 10), the introduction of such historical persons as Bishop Thorlak, Ari's friend, and Sæmund the Historian, and the great scene on the Althing, which may be compared with the finer account of similar events in Nial's Saga, are the chief points which make the Saga worthy of attention.

STURLA SAGA (III. vol. i. pp. 40-85), 1150-83. After a break of about thirty years, the history of part of the next generation is told in the biography of Sturla, the founder of the great family which was to play such an important part in Icelandic History. The first part of the story tells of the rise of Sturla and his rivalry with Einar Thorgilsson, whom he had, as it were, supplanted, taking away his clients and becoming the greatest man in the district. Einar was a worthless son of a worthy father, securing his ends by violence and brutality; but his rival was a man of a very different kind—cool, ambitious, scheming, cunning, and self-seeking, with all the qualities which were necessary to command success in the path he had marked out for himself; a good judge of men, of admirable self-control, ready decision, quick humour, and untiring perseverance¹. And so little by little Sturla, who, though of a fair family, was not one of the aristocracy of the island, raised himself step by step till he became rich and powerful, and was able to ally himself with the greatest chief and to marry into the best family in Iceland.

The contest with Einar ends in the fight on the Heath (1171), in which he completely crushes his adversary. The second part of the story deals with the most famous case of the time of the *Deildartungu-mal*, a 'cause célèbre.' Sturla was talking over a matter of dispute with priest Paul of Reykjaholt, when Paul's wife, enraged at—what she considered—his chicanery and double-dealing, rushed upon him and stabbed him in the face. He kept his temper and passed it over lightly, but Paul was frightened and gave him self-doom, i. e. the right of himself appointing the compensation he considered due to him for the insult and injury. But generosity was not part of Sturla's character, and his demands were so extravagant, that after awhile a second arbitration was agreed on, and Sturla gave up his right to Jón Loptzson, the greatest chief in Iceland, who gave a fair award (1181), and to please Sturla took his son Snorri into fosterage with him. Sturla died two years after, at the age of sixty-eight. The Saga is very unequal, parts of the first half are repulsive and monotonous, but the last half is very good, and with more of humour in it than any other Saga of the Silver Age. That it is the same story as the Stock-

¹ The 'bon mot' of Bishop Brand, vol. i. p. 84, l. 17, *Einginn maðr frýr þér vitz en meirr ertú grunaðr um gæzku*, 'thy head is good enough, but thy heart!' paints the man—a Machiavel.

holm fly-leaf mentions is undoubted; the letters 'Sturla .saga.' can stand for nothing else,—the only possible ultimate, 'Sturlaug' being a modern form for 'Styrlaug'.¹ From the fact that the author of *Skíðarima* knew the anonymous beggar's name (ch. 24), one would contend that he had known an unabridged text of the Saga. Our unique one in *Sturlunga* is evidently a little cut down in places. That the author was a man who lived not long after the events he recounts is clear: he probably wrote it about the end of the century.

GUDMUND DYRI'S SAGA (V. vol. i. pp. 126–74), 1185–1200. A rough bloody story of the same type as *Jomsvikinga*, telling of the life and feuds of a great chief in *Eyjafirth*. A dispute about an inheritance begun the strife with which the whole Saga is taken up. Teit, a rich man, goes abroad for a far journey. One night at a great feast, while his wife is serving her guests, she sees him sitting Banquo-like in his seat in the hall; but he was visible to no one else; she was so troubled that she could not go on with her work, and now feeling convinced that her husband was dead, she gets divorced from him, and his goods were divided. At last the news came that he had died the day and hour when his ghost had appeared to her. The law questions arising out of this complication and the division of property, bring on all the trouble. There is a dreadful case of fire-raising (May 7th, 1197), in which Onund perishes; this central incident gave the title by which the whole Saga is quoted on the oft-mentioned Stockholm fly-leaf by the name of **Önundar-brönnu Saga**. Jón Loftzson acts as umpire for the last time in this case at the Althing, dying Nov. 1 that same year. Another scene of brutality and heroism, the slaughter at *Laufás*, occurs in 1198. The close of the Saga is abrupt, Gudmund retires into a cloister, but his end is not told. The *Annals* record his death in 1212. The Saga is, we think, abridged in its present shape; there is unhappily no other text.

Hrafn Sveinbjornsson Saga (VI. vol. ii. pp. 275, 311, and vol. i. pp. 175–87), 1190–1213. The biography of a very remarkable man, a chief in the West, by a friend who wished, as he says, to pay a pious tribute to the memory of one who was not rightly honoured in his life, and who had fallen unavenged at a traitor's hands. Hrafn's accomplishments are recounted; his skill in arms and archery; his knowledge of surgery and leechcraft 'for which he would take no fee'; his acquaintance with the practical crafts, carpentering, building, smithing, wood carving, and the like; his excellent seamanship; his skill in song; and his noble qualities of mind, forbearance, courage, hospitality, and, above all, the generosity and greatness of soul, which cost him his life, are as lovingly set forth. Telling first of Hrafn's travels, his friendship with Gudmund, and especially his pilgrimage to Canterbury, where

¹ Genitives in *w. i. e. g.*, as *Savgw.*, are very frequent in MSS. of that time, the beginning of the fourteenth century. The 'dots' before and after words are also frequent in MS. spelling (see p. cxxxi).

he presented to St. Thomas' shrine a carven narwhale's tusk, which he had vowed if the saint would help him to secure the fish. The whole Saga has been preserved in two separate vellums, Codex Academicus, lost in 1728, but preserved in paper transcripts, and AM. 557 (the preface only in the latter); the latter part is also in an abridged form, as already noticed, inserted in *Islendinga*. The feuds between Hrafn and the base Thorwald of Vatzfiord occupy the whole of this half. Twice Hrafn foils Thorwald in attempts on his life, gets him into his power and forgives him; the third time Thorwald captures Hrafn, and slays him without pity, March 4, 1213, and the story ends in 1215. As the writer deploras the 'prosperity of the wicked,' we may be certain that he wrote his book before the nemesis overtook Thorwald and his family in 1228, when he was burnt to death on a journey by his enemies, who had indeed little cause to show pity to one who never felt it himself. The tragedy of Hrafn's death and the loving veneration of his biographer give this Saga, which has a distinct style of its own, a very living interest. It was first published in *Biskupa Sögur* by the present Editor. It is now given in App. I. in a little emended and corrected form¹.

Aron Hjörleifsson's Saga (App. II. vol. ii. pp. 312-47). A fine dashing story of a dauntless champion and outlaw, a man who in his strength, recklessness, and generosity recalls the heroes of the old days, Gisli Sursson, and the like. He was of the band of Bishop Gudmund in his exile and misfortune in Malmey; and with his kinsman Eyjolf, the most chivalrous of men, led the famous raid to Holar, crossing the sea in a gale during the night of the 4th of Febr. 1222, surprising the homestead, slaying Tumi, Sighvat's eldest son, and returning in triumph to the bishop. But the vengeance of the Sturlungs burst upon the bishop and his adherents. Sighvat and Sturla attacked them in Grimsey, where they had sought a safer refuge than Malmey. Eyjolf and Aron make a splendid fight of it, but the latter falls, is left for dead by his enemies, and only saved by the self-sacrifice of his kinsman Eyjolf, who loses his own life. Now Aron's life as an outlaw begins, his numerous hair-breadth escapes are thrillingly told, especially at Walshamri. At last Aron goes abroad, is well received everywhere, travels far and wide (to Palestine even), and at last ends his life in Norway, no outlaw now, but a favourite and henchman of King Hakon, who himself spoke these words over his grave, which sum up his character and life in a very perfect way: 'This man Aron, our henchman, was a great traveller, very well tried in all manner of danger, and one that hath often stood in peril of his life; and we will give our judgment on him

¹ One chapter of our Saga has been inserted in the *Miracle-book* of Bishop Gudmund, in *Biskupa Sögur*, and has furnished help in fixing the present text. A few emendations have been made to the edition of 1858, e.g. the saying in p. 276, l. 21. The saying in p. 282, l. 14, we have not as yet been able to clear up.

in a word,' says the king, 'that in losing him we have lost the best swordsman of all our Thanes.'

In the seventeenth century there was one very illegible vellum, with a blank in it, from which a poor copy was taken. Of this vellum only five leaves reached Arni Magnússon (AM. 551); on these, as far as they go, our text is founded (ch. 12, p. 332 to the end). For the rest the paper copies, and *Codex Resenianus*, which is of the greatest use, for it supplies the blank which was in the vellum. As noted above, however, the Codex text is interpolated with insertions from *Islendinga*, most of which are removed in the text (see the foot-note to pp. 314-20). There is one point to mention, which may be useful to future editors. The text as printed, following here mainly *Resenianus*, puts 'Fær ok . . . fundi lúki,' p. 321, ll. 7, 8, wrongly as a *reflexion of the writer*. From what one can see in the confused paper copies they are right in putting it as a *speech of Eyjolf* haranguing his men, to which it should have been altered in our text. We cannot guess at the author of this Saga; Aron's younger brother Olaf, the Augustine Abbot of Helgafell, who outlived his brother forty-five years, dying in 1302, may have had something to do with it.

Svinfellinga Saga, or the story of the sons of Orm (ch. 215, vol. ii. pp. 83-99), 1248-52. Orm Jónson was a noted chief of the famous Svinfell family, the brother of Brand, the Augustine Abbot of Thykkvabæ (see pedigree, ii. 495), and afterwards Bishop of Holar, known as the author of *Gyðinga Sögur*. Their sister Steinun was married to Ogmund, a neighbouring wealthy franklin. Orm died on his return from the Althing, Sept. 5, 1241, leaving three sons, Sæmund, Gudmund the younger, whom Ogmund and Steinun took in fosterage, and Orm, born after his father's death. As the brothers grew up, Ogmund, an ambitious man, seems to have been wishing to get the family chieftaincy into his own hand, but they resisted this, and a fierce quarrel arose. Sæmund was a proud, reckless young fellow, and at last he made a raid upon Ogmund, and carried off his cattle and furniture, which stung Ogmund the deeper, as he was a careful and notable husbandman. Other insults followed, but by the influence of Steinun and Brand the matter was patched up. And Steinun obtained from God by her prayers that there should no bloodshed happen in her life. When she died (30th March, 1252) it was as if his good angel had left Ogmund, his fierce and gloomy temper overpowered him, and a fortnight after (13th April) the sight of the brothers' riding by goaded him to relentless wrath; he laid an ambush for them, captured them, and in spite of the poor boy's, his foster-son's, appeal for mercy slew them both. When the deed was done, Ogmund repented, and by Brand's intervention the blood-revenge was stayed, heavy penalties were imposed on Ogmund, and he was driven from the district. The posthumous son of Orm, who bore his father's name, succeeded to the chieftaincy of the family, and

became, when he grew up, a great man in the East of Iceland. The Saga is especially interesting, as it furnishes us with some account of the East, genealogies, &c., of which, as the political interests of the Sturlung times lie wholly in the other quarters, little would otherwise be known. The text is only found in *Islendinga*. If there be any abridgment it is very slight¹.

THORGILS SKARDI (vol. ii. pp. 104 sqq., chaps. 221 sqq., see above), 1252-61. Something has been said already about this Saga, but as it distinctly belongs to the class of which we are now treating, a brief account of it must be given here. It is a highly romantic story of the too brief career of the greatest hero of the third generation of the Sturlungs, the son of Bodvar, Sturla's half-brother. It opens with scenes from his youth, and tells of his stay in Norway, which is the more noteworthy, as we find therein pictures of private life in that country (as the Yule feast in the homestead at Sogn, some notices of town life, &c.), such as the Kings' Lives do not give, concerning themselves, as they do, only with court life. Thorgils attracts the notice of the king, who admired his high courage, his proud bearing, and chivalrous behaviour, and at last, in August 1252, he was sent to Iceland as his commissioner to administer that part of the country where Snorri had but lately ruled. This at once threw him into opposition to his family, and the surprise of Stafholt (Dec. 1252) and his capture, when he was only let go on taking an oath to abjure the king's party. However his duty to the king overrode this enforced obligation; but a reconciliation was brought about, and a *modus vivendi* agreed on. On 19th July, 1255, at the battle of Thverá, he crushed the Burners, who, not content with their success at Flugumyri, had slain Gizur's locum tenens, Odd Thorarinson. It was at the instigation of Thorward Odd's brother that Thorgils took up the case. After this he moved to the North, and was acknowledged for the rest of his life as practically ruler of Iceland. Thorward now began to hate him as overshadowing his own power in the East, and at last slew the young hero by treason, Jan. 22, 1258. With the suit that follows the Saga ends. It is most minutely told, and the character of Thorgils is evidently one that his biographer greatly loved and admired. Sturla's simplicity of style and avoidance of archaism has been noticed; it is curious however that in this one Saga several archaisms occur (*balldraz*; *sallaðr*, Fr. *sallade*, here used of a hayrick; *heljunarmaðr*, a patron saint, &c.) This may be due to Sturla's informant having used them in telling him part of the story, for they are all in that portion of it which Sturla himself could not as eye-witness

¹ Steinun and her brother Orm, the father of the two brothers, were the children of Thora the elder of the marriage dialogue (*Islend.* ch. 16, see the *Icelandic Reader*, p. 219). And so this tragedy too, one may think, was looming in the dark future, and ruling the two sisters' fate. The elder Thora became the mother of Earl Gizur, of hapless memory. How different the fate of Iceland might have been if the husbands had been reversed, and Thora the 'younger' had married John, no one can tell.

have supplied. There is also a lack of artistic balance in the construction, which would lead one to think that we have here an early work of Sturla. The Editor's belief is, that Sturla first wrote a biography of Thorgils as a separate work, and that it was not till afterwards that he formed his plan of making a general chronicle, as it were, of his own days. In Cod. B of Sturlunga Thorgils *Saga* is absent, and he plays only a subordinate part, the main thread of the story being bound up with Gizur. The Sturlunga editor, when he put the whole together after Sturla's death, cut up Thorgils' Life and wove it in among the contemporary chapters of *Islandinga*, as giving a fuller account of many events there slightly touched on. And so we have it in Cod. A. It would be almost possible to reconstruct the separate *Saga* of Thorgils. But as it would weaken that part of *Islandinga* very much, it has been left in the text in this edition. Two leaves of the separate *Thorgils Saga* have lately turned up in Norway in a bad state; they have been collated, though the text they give is a little inferior to the one we have. These are from an Icelandic vellum of the fourteenth century (see vol. ii. pp. 118-21, the foot-notes).

THE BIOGRAPHIES OF THE BISHOPS are of two kinds, of entirely distinct origin. The first the **Miracle-books**, which we find in the MSS., as in the case of St. Olaf of Norway and St. Magnus of Orkney, tacked on to the large Lives of the Saints who are the subjects of them. They were used as lessons in the Service of the Saint's day, and were continually added to as fresh miracles were performed. The first in Iceland is of course that of **Bishop Thorlak** of Skalholt, the earliest Icelandic saint, the oldest MS. of which (AM. 645) dates from c. 1200. There are other less excellent recensions (see preface to *Biskupa Sögur*, vol. i, Copenh. 1858, by the present Editor, where they are all printed). Those of **John of Holar** are only found in the MSS. which also contain his Life, of which something will be said below. The miracles of these two bishops took place after their death, but in the case of the third Icelandic saint, Gudmund of Holar, very few wonders happened when he was dead, his mighty works and sanctity were acknowledged during his life-time. Indeed, till about eighty years after his death, when there was a kind of revival of his cult, his memory was not a very blessed one, for the continual strifes in which he was mixed up had still left their traces in many men's minds; but at this date all these feelings were forgotten, and a collection of his miracles was made with the view of getting his sanctity officially recognised in Norway (the other two saints had received their honours by a kind of universal suffrage at the *Althing* per unanimatam populi in 1198 and 1200 respectively). The composer laments the written collectanea, made by the bishop's friends, which perished in the fire that destroyed *Laufás'* church in 1258. This **Miracle-book** of about 1320 is preserved in AM. 657 (printed

in *Biskupa Sögur*, vol. i. pp. 559–618); here is found the famous ghost story of Sealhead (Selkolla), a sort of ‘Grendel’ monster which haunted Steingrim’s firth and was laid by the bishop.

Of the Biographers proper of the Bishops, first comes *the anonymous author of Hungrvaka*, or the Lives of the first five Bishops of Skalholt (1056–1176). The author, whose name we should be glad to know, was evidently a pious and truthful man, a clerk and a resident at Skalholt, well read in the scriptures, and knowing Ari’s *Islendinga-bók*. He tells us that he learned much from Gizur Hallson, whose life had been bound up with this see of Skalholt, and we must suppose it to have been written after Gizur’s death (July 27th, 1206). The title ‘Hunger-waker,’ which he gives to his work, shows his intent, by telling what he knew of the holy men he writes of, that people should be stirred up by their example and seek to know more of them.

To the same author we owe the Biography of **Bishop Paul (Páls Saga)**, (bishop 1195–1211, died Nov. 29, 1211,) a model biography of a model bishop; it contains many idyllic scenes of home life. Having been, as he hints to us, of the bishop’s household, his personal knowledge of his hero assures the fidelity of his descriptions and anecdotes. Both this and *Hungrvaka* came down to us in one vellum, which turned up about the end of the sixteenth century. Its influence was very remarkable, for it roused Bishop Odd (of Skalholt, 1589–1630) and Jón Egilson the priest to try and complete and continue the history of the subsequent bishops in the same style, taking *Hungrvaka* as a model. To it therefore we owe our knowledge of the days of the Reformation and of the Lives of Odd Gottskalksson and many other men of worth and mark.

Bishop Thorlaks Saga (born 1133, bishop 1178, died Dec. 23, 1193), an entirely separate work though by that same author, spoken of in the preface of *Sturlunga*, is well worthy to be set beside the other two Sagas. Thorlak was indeed a very saintly man, of a gentle womanly disposition, but very strict in his discipline, and ever ready to resist what he believed to be wrong. His early life was passed abroad; he studied in Paris, and Lincoln in England, which he left in 1161. This was of course before any idea of Thomas-à-Becket’s sanctity had arisen, and destroys the idea that Thorlak could have brought any traditions relating to him to Iceland. This Saga was, we take it, written in Bishop Paul’s lifetime, and after the sanctity of Thorlak was declared. It exists in two MSS., in each of which the Miracle-book (founded on that which Bishop Paul read out to the Althing as proof of Thorlak’s supernatural power) is affixed. But in one, AM. 382, which is based on a better text than the other one, there is a curious insertion, by a man living some fifty years later, who writes in a vigorous style, resembling that of Arni’s Saga, with a preface. In the middle of the Saga there is inserted an ‘*Oddaverja pátttr*’ (*Biskupa Sögur*, vol. i. pp. 280–93), containing an account of a part of Bishop Thorlak’s life,

which he complained the old biographer had overlooked, namely, his political contests and troubles. When Thorlak first became bishop, his heart was set upon the plan which Bishop Arni took up nearly a century later, the desecularizing of the glebes. Here he was brought face to face with the chiefs, Sigurd Ormsson of the East, and Jón Loptzson of the South; and hating strife, and willing if possible to live in charity with all men, he turned his attention to the mental and moral condition of his diocese, the concubinage, the besetting sin of the time, and the like. But even here he had to encounter the redoubtable chief Jón Loptzson, whose much-loved mistress Ragneið was Bishop Thorlak's own sister; and when the bishop bade him put her away, the chief threatened to quit the community of Christian men altogether, and take up his abode in Thorsmark, if he and Ragneið were not left in peace. Here too Thorlak gave way protesting. The fruit of this forbidden union was Paul the Bishop (see above). There are therefore very evident and excellent reasons why the old biographer, writing at the house and in the life-time of Bishop Paul his friend and patron, should glide lightly over such matters, in the treatment of which he must blame his father Jón and his mother Ragneið, or else excuse them at his uncle Thorlak's expense. The other MS. is Stockholm, No. 5.

Bishop John's Life (born 1052, bishop 1106, died April 22, 1121). This biography with the slight early part of the *Hungvaka* gives the first view of Icelandic life after the blank of fifty years which followed the old Saga-times. It testifies to great changes; and its hero, Bishop John himself, was at the head of the progressive movement, striving however to turn it into what he considered the right channel, building the school at Holar, c. 1116; laying the foundation to the famous Benedictine cloister of Thingore; introducing the best ecclesiastical music, of which he was very fond; building new churches (it was so that he employed Thorodd the grammarian); changing the heathen names of the days; but setting his face against such innovations as dancing, which had been lately introduced, and was a perfect rage for a time, much to the endangering of good morals, and encouragement of light living. The bishop had travelled abroad in his youth with his mother, and the legend which tells how he saved his great friend Sæmund from his wizard master occurs among his adventures abroad. Once in Norway he saved the Icelandic colony by his 'wise speech' from the anger of King Magnus Barefoot, which had been roused by Gisli Illugisson, the poet, slaying a henchman of the king's in revenge for his father's murder. The Icelanders had violently rescued him from prison, and the King had determined to make an example of them all.

The North quarter of Iceland wished for a bishop of their own, and Gizur was willing that it should be so; hence a see was set up at Holar, and John was elected; he went to the newly set up arch-

bishop-stool in Lund to be consecrated by Ozur. The friendship of John with Sæmund and all the best men of his day, the excellent influence he had over his disciples, several of whom, as Klæng (afterwards Bishop), Biarni the Arithmetician, and Abbot Vilmund, became distinguished men, inspire much veneration for the 'musical schoolmaster;' and if a man is ever justified in his works, surely he was. When the South had got their saint in 1198, the North cast about for one also, and who so fit as John? So nearly eighty years after his death he too was made saint 'consensu populi' at the Althing in 1200. There are two MSS. of this Saga containing different recensions: Stock. 5 and AM. 234, fragments (see *Biskupa Sögur*, vol. i. pp. 150-260, where both texts are printed). A work of Gunnlaug the Benedictine, written in Latin, was the origin of those two Lives, pp. 215-60. The chronology of all the Bishops' Lives above mentioned follow the 'Thingore System.'

Of the succeeding Bishops of Holar, Ketil¹ (bishop 1122-45), the pious and noble friend of Ari (see *Hafliði's Saga*), Biorn Gils-son (bishop 1145-56), also a pupil of John's School, and Brand Sæmundsson (bishop 1163-1201), the shrewd old man who had something to do with the religious Revival which made Thorlak and John saints, a movement which Paul, his fellow-bishop, was not nearly so eager about,—of none of these are Lives found. In Ketil's case this is a real loss; one would wish for a 'Hungrvaka' telling of him.

Gudmund the Priest's Saga (born Sept. 26, 1160, bishop 1202, died March 16, 1237) tells the life of Gudmund Arason up to his election as bishop. This extraordinary man is one of the foremost characters of the Sturlung times, and he is mixed up with every event of importance that took place in Iceland during his life. He came of a noble family (see pedigree, vol. ii. p. 493), famous for long-lived, handsome, and gallant men, and fair women. His father Ari met death like a hero in Norway, to save the life of Earl Erling, whose henchman he was. His father's sister Ingibjorg, the first wife of Sturla of Hvamm, was the most beautiful woman in Iceland. His father's brother Ingimund, a great traveller and sailor, and a devoted scholar to boot, brought up the boy Gudmund after his father's death. The turning-point of his life came when he was on a voyage with his uncle Ingimund,—the ship was wrecked near the Horn, and though Gudmund was saved, his legs were so terribly crushed that he was lamed for life. The scene is well told in our Saga; the account after the storm of Ingimund's anxious solicitude for the safety of his book-box, rushing to it when it was found, and spreading out the books on the rocks to dry, is very amusing, for 'his heart was with his books.' Other voyages of this Ingimund are mentioned, especially his trading to England. His end was terrible; he was wrecked

¹ Bishop Ketil was a great-grandson of Gudmund Riki, of *Liosvetninga*, and a son-in-law of Bishop Gizur (pedigrees, vol. ii. p. 492).

on the deserts of Greenland (in 1189), and nothing was heard of him till fourteen years after, when his ship and the frozen corpses of himself and his companions were found by accident.

According to the notions of his day, Gudmund being crippled was only fit for the priesthood, and he accordingly took orders; but he threw himself into his new career with the whole zeal of his nature, and lived and died as a true Wiking; and although he was fighting under the Rood of the church, instead of the heathen Raven, he struggled as fiercely in total disregard of odds, and was as incapable of giving way an inch as any Jomswiking of old. Openhanded was he even in his straitest poverty, cheerful in the face of the worst dangers, a born leader of men, who could attract to him such very different natures, as Aron's, Thord's, and Hrafn's, with a faith of the most ardent kind, amounting to actual superstition, and with a natural generosity of soul, both qualities which he shared with the man he most resembled, St. Thomas of Canterbury; but Gudmund also possessed what Thomas entirely lacked, a vivid and poetic imagination.

The asceticism, the fervour in prayer, the charity of the young priest soon began to give him the reputation of a very holy man; his curious consecrations of wells and springs, for which he was soon very famous, and the raptures (probably epilepsy) into which he was occasionally cast, when it was said that his spirit appeared to people many miles away from the place where his empty body lay (on one occasion saving a man from the clutch of a giantess), increased this impression. He made circuits of the country, hallowing the waters and relieving the sick; it was on one of these that he visited Hvamm, and sat a guest at Snorri's bridal (1200).

Kolbein Tumason, a great chief in the North, who had married his first cousin, entertained a high regard for him; and when the bishopric of Holar fell vacant, managed to get it conferred on him. Being an ambitious man, there is also said to have been in Kolbein's mind some idea that the new bishop, owing so much to him, would be under his thumb, and prove a useful friend. But if he thought this, as Henry II is said to have done, like Henry he was mistaken, as was very soon proved. Gudmund at first resisted the proposal to raise him to the episcopal stool with great earnestness, but his scruples were overruled, and he set out to Norway for his consecration. The letters passing between the chiefs in these negotiations are given in our Saga, which ends here.

The MSS., Codex Resenianus and AM. 657, and the way in which the Saga has been inserted into Sturlunga in bits have all been touched on above. The style is striking and peculiar, which is seen even in the Sturlunga abridgment. The author is not known; the Editor has guessed at *Lambkar* Gunsteinsson, later Abbot of Helgafell (died 1248). It must anyhow have been written during Gudmund's bishopric by one who was with him in Iceland in his circuits when priest, but who did not go abroad with him.

For this and other questions connected with the Saga, see preface to *Biskupa Sögur*.

The second part of Gudmund's life must be gathered from *Islendinga* and from the curious collections of stories which we have spoken of above. It will be perhaps as well to sketch the end of his career, as it is one of the distinct threads of *Islendinga*, and to take it here will prevent the short analysis which must be given of that great work from becoming too complicated.

After a terrible voyage, in which his friend Hrafn's skill as a seaman saves the whole crew, he is consecrated and comes back to Iceland. His notorious lack of all sense of economy led to the appointment of a curator of the property of the see, and Sigurd Ormsson, an old friend of the bishop, was given this stewardship. But they did not pull well together, and troubles arose. But what brought matters to a crisis was the bishop claiming sole right of jurisdiction and punishment over a priest who had committed some atrocious crime. Kolbein, his old patron, upheld the common law; both were right according to their several views, and neither would give way, and when Kolbein came to Holar to hold an executive court, he was slain by the blow of a stone (Sept. 9, 1208), a manifest judgment of God, as the bishop's men thought. This death led directly or indirectly to most of the disorders of the *Sturlunga* time. A great league of eight chiefs was formed against the bishop, Sighvat and Snorri among them (neither Hrafn nor Thord would join it). They went to Holar and arrested Gudmund, Snorri's politic craft covering the violence under colour of an invitation to his own house. The following winter (1209-10) he stayed at Reykjaholt as Snorri's honorary guest, and a line is preserved of a drapa composed by Snorri, in the fashion of the old time, in honour of the bishop. The bishop's years of wandering now begin, the enmity of Sighvat, whose wife Haldora was Kolbein's sister, pursuing him from place to place, while a band of sworn adherents gathered round him in his exile, and repaid violence by violence. Twice Gudmund went abroad, but he did not get on any better with the Archbishop than with the chiefs. Sighvat had now moved to Grund in Eyjafirth, and became the greatest man in the North. He and Arnor, Kolbein's brother, came down upon the bishop and his band as they lay at Helgastad, captured him, and carried him away across the whole island to Hvitá in the West, where he kept him waiting for a fair wind to send him in exile to Norway. But now Eyjolf Karsson plans and carries out the gallant rescue, which is so well told in *Islendinga* (ch. 41). Then follow the events that have already been related, the slaying of Tumi, the Grimsey fight, and the bishop's capture and exile to Norway for four years. In 1226 he came back broken in health, but as implacable as ever; hunted about by Kolbein the young, with short intervals of peace, when he was allowed to live at Holar. At last he fell blind, and after a year or two more of restlessness and

unquiet, his last illness came upon him. He would not die on his back, saying, like Hofer, that one should meet death standing, so he bade them lift him out of bed and set him on his feet when he felt the end was near, and sinking from their arms on to a hurdle strewn with ashes, he breathed his last. Gudmund was given the title of 'Good' by the solemn act of the Bishop and Chapter in the fourteenth century, but he was never rightly sainted as Thorlak and John had been.

Bishop Arni's Saga. Sturla's work, as we have seen, breaks off in 1262, two subsequent episodes alone occurring in 1263 and 1264, so that for the later period of Icelandic History we must look elsewhere. The deficiency is partly supplied by Bishop Arni's Saga, which, as a continuous story, begins in 1271. For the blank between, comprising several of the most important years of the island's history, we have unfortunately nothing except the dry notices of the Annals.

During Bishop Arni's episcopate (bishop 1269, died April 17, 1298) arose the question of the ownership and management of the glebes and other ecclesiastical endowments, which was fiercely fought over by the lay patrons and great churchmen of the time. Bishop Arni was the leader on the clerical side in this struggle, his foremost antagonist being Hrafn Oddsson, a daughter's son of Hrafn Sveinbjornsson. Born in 1237, Arni died in Norway in 1298, leaving behind him the memory of the greatest Hierarch that had ever worn the bishop's mitre in Iceland. This Life of the bishop stands alone among the other Icelandic biographies, resembling much more a modern historical work than a Saga, comprising letters, secret correspondence, documents, &c. It is the work of a cleric, a near relation of the bishop's, but one who, though a decided churchman, is yet frank and fair in his dealings with party questions. In its present state the story is imperfect, ending abruptly with the year 1291, omitting the last seven years of its hero's life; though, owing to a modern transcriber having wound up the story by tacking some annalistic notes to the end, covering the last years of the Life, this has been little noticed.

Our text is derived from Cod. A, in which it was placed after Sturlunga. Of this two and a half leaves are still remaining. By a curious incident we can prove conclusively that all our paper transcripts are derived directly from this single vellum. One of our three extant leaves is mutilated, the first and fourth columns being intact, while of the second and third the most is gone, yet leaving stumps of the lines. (See the facsimile of Cod. A, third hand, where this piece has been selected on purpose.) From the transcripts we see that in c. 1640 this leaf was but partly mangled, and that a slanting segment had been cut off, maiming only the nine lines at the bottom. At a later date the whole vellum was destroyed by a Vandal's knife, and this leaf left as it now stands. All our paper copies are here confused, getting worse and worse,

some even skipping altogether the maimed lines, of which however the stumps still remain. The best transcript is the modern vellum, now in Stockholm, No. 8, taken by Bishop Thorlak Skulason. (See *Biskupa Sögur*, vol. i. pp. 714, 715, chaps. 25, 26 of the Saga.) This was the *only blank* or mutilation (besides the lost end) in the vellum at that time, and a good luck has left us just this leaf, with the stumps remaining, so as to make the evidence complete and conclusive, for no two vellums could ever be alike as are two copies of the same printed editions. The text following after the last leaf that is left answers to four leaves and a half in the vellum; owing, we think, to the last page being, when in 1640 the copies were taken, blurred and unreadable. The sheet containing the end of the Saga was at that date also lost; but it appears to have been extant in 1580, from which time dates a modern Annal compilation (marked L and M in the edition of 1849). The compiler, as many entries show, knew Sturlunga and Bishop Arni's Saga. We take it to have been this very vellum that he had in hand. For besides entries well known to us from the preserved text (such as the Ballad ditties, A. D. 1218), there are two entire, highly interesting, now found nowhere, viz. the entry of the eruption and earthquake in the South in 1294, and the appearance of new Geysirs near Haukadal (see vol. ii. p. 475, see also the Editor's article on Geysir in the Dictionary). The second entry in question is the detailed account of the sudden destruction by lightning of the cathedral in Skalholt in 1309. Both entries we take to have been derived from the lost end of Bishop Arni's Saga, in this our very vellum, then complete. There are two leaves of another 'barren' vellum which yield a little better text for the portion they contain; they have been used in the Editor's *Biskupa Sögur*, to which we may refer the reader for the text of this Saga (pp. 679-786), which was deserving of a somewhat minute notice here, as it is so intimately connected with our *Islendinga Saga*, and because it is the last historical work of the Classic Age of Icelandic letters. The Editor has guessed that Bishop Arni Helgason II, the nephew and successor of Bishop Arni I, may be the author of this Life of his predecessor, which most probably was composed c. 1315.

Bishop Lawrence's Life (born 1266, bishop 1324, died April 16, 1331). The last of all the Icelandic biographers faithfully described by his favourite disciple **Einar Hafliðason**, who wrote down the bishop's recollections from his own lips. It is a very charming and interesting Saga, giving the picturesque and chequered career of a good and gifted man. It is of value to the Historian of Norway, as it gives a glimpse of the condition of the Norse church at the end of the thirteenth century. For it was in that century, in the service of the Archbishop, that Lawrence first came into prominence; his faithfulness and boldness led him into great adversity when his patron, through illness, became incapable of helping him, and at last he was banished to Iceland, forbidden to preach,

and suspended from his functions. But his meek and lowly bearing vanquished even his enemies, and like Abbot Sampson, to whose life-story, as told by Mr. Carlyle, that of Lawrence bears much resemblance, after years of patient endurance he was at last by his very enemies raised to a position which it had seemed hopeless that he should ever attain. The end of the Saga, containing the last few days of the bishop's life, is lost in both of the MSS. (AM. 406 and 180) on which the text rests, but the gap may be filled up from the Annals. The Saga was published in *Biskupa Sögur* (pp. 787-914). That Einar Hafliðason was the author of it, was guessed by Bishop Finn, but again put forth by the Editor (see preface, *Biskupa Sögur*), who was at the time ignorant of the bishop's remark in *Hist. Eccl.*

A collection of the Lives of Bishops, from Hungrvaka to Lawrence, was published by the Icelandic Literary Society, Copenh. 1858, in one volume, together with an Introduction, under the present Editor's care.

ABBOT ARNGRIM OF THINGEYRI (BORN c. 1280, DIED 1361). The author of a life of Gudmund, written (1345-50) as a *pièce justificative*, to be used as evidence of that bishop's sanctity. We knew something of Arngrim from the Annals and from Bishop Lawrence's Saga; for the Editor inclines to identify Arngrim with the monk of Thykkvabær and the priest of Oddi of the same name. He therein appears as a man of wild, loose character. He was a musician, and when he was sent to Norway to represent the cloister in a suit with the bishop, whose agent was Egil (afterwards bishop of Holar), he is described as neglecting his business, and passing his time in playing on the organ. He had something of genius in him evidently, and his literary character may suffer from the accounts of his moral shortcomings furnished by the annalist. Bishop Gudmund's Saga, which is compiled from older sources, contains little new about the bishop, but tells a great deal about Iceland, as it was intended to be read abroad, and Arngrim was desirous of making all necessary explanations. Its style is pompous and magniloquent, recalling that unrivalled patchwork of grand phrases, Saxo's Danish History. It is printed in *Biskupa Sögur*, as a first fasciculus to vol. ii, which winds up the second series.

§ 22. ANNALS AND OBITUARIES.

There is still one kind of historical work to notice—**The Annals**. They make their appearance comparatively late in Icelandic Literature, and outlive every other class of composition, getting fuller and fuller as the Saga dwindles, and finally almost reaching the rank of Chronicles. They are the jackdaws of the old literature, the fatter the Saga the leaner the Annals, and *vice versa*.

There are no Annals dating before 1150. The earliest notices, bald and short, are merely drawn from the works of Ari and

Sæmund. The first eruption (the favourite topic of the Annals) recorded is that of 1104. The greatest and most important Annal collection are those called *Annales Regii*, ending in 1306, though continued by a later hand. These Annals (given here in the old spelling and from the unique vellum, in vol. ii. pp. 348-391) are a mere 'register,' though highly valuable as an index to Sturlunga and the Lives, furnishing the dates. For the time of the Commonwealth (till 1262) they are almost paramount, so full and accurate, that one may well-nigh dispense with all the rest. From notices e. g. under year 1259, one would think that our collection was mainly founded on dottings or memoranda of Lawman Sturla. After 1262-1331, the other Annals, brief though they be, furnish new matter. For instance, those of Lawman Hauk in AM. 315, covering years 1271-1315, and others. In 1331 the last Saga ends, and henceforth the Annals are our main source, (of deeds and charters there are but few.)

From this time till 1392 we look first to the Annals of *Einar Hafliðason*, the author of Lawrence Saga. The main events of his long life, as recorded in the Annals and the Saga, are as follows:— He was born Sept. 16, 1304 or 5—the entry under 1307 in Flatey Annals must be wrong. Tonsured ('vígðr krúnu-vígslu') when nine years old; entered the school at Thingore as a pupil of monk Lawrence (later bishop), whence he went to the cathedral school at Holar; his father died 1319; the private secretary to Bishop Lawrence, 'night and day about his person,' 1324-31, and wrote his Life; ordained priest in 1331; received the prebend of Hoskuldstad in 1334; steward to Holar, 1340; administered the last unction to Bishop Egil, Aug. 12, 1341; 'officialis' (locum tenens during a bishop's absence or death), 1341; got the prebend of Breidabolstad in Vesterhoop, which he kept for forty-nine years, 1344; went abroad to Norway, 1345; his mother died 1348; 'officialis' second time, 1370 sqq.; had a great lawsuit, 1388-90, and won it by the aid of his son Sira Arni; 'officialis' third time, 1391; died Sept. 22, 1393, aged eighty-nine, having outlived his master and friend the bishop by sixty-two years and five months. Beyond the Life and the Annals he is not known to have written anything. Of the Life, see above. The Annals compassing the fourteenth century, down to his death, are preserved in AM. 420, under the name of 'Lögmans Annal,' the MS. having once been the property of a Lawman; his work is, for the fourteenth century, the main groundwork for the Annal compilation in the Flatey-book.

The largest collection existing is that in the Flatey-book (vol. iii. pp. 473-83, *Flateyjar Annal*), the earlier part of which is founded on a *sister* MS. to *Annales Regii*, but in a very confused state, always being in the wrong when the two disagree. But for the fourteenth century these Annals are of great value, though still confused and displacing dates.

The *New Annals* close the list, covering some thirty or forty

years. They end abruptly in 1430, after which there is a total blank for above a century. Of all the Annals these are the best, Chronicle-like, even Saga-like, approaching in style the last two writers of the Saxon Chronicle. They are preserved in one vellum, a copy of the sixteenth century, and form our chief authentic information of the Great Plague in 1402 (confounded by later tradition with the Black Death, which never touched Iceland), and the beginning of the *English Trade* in Iceland in 1413. They are on this account printed in full in the Rolls' edition of *Hakon Saga*, Append. pp. 409-426. After the close of these Annals an absolute blank of nearly a century falls on Iceland and its history, till the Revival under Bishop Odd and his friend and scribe Jón Egilsson, to whom we owe the scanty scraps of information which we have relating to this dark period.

A collection of Icelandic Annals was issued by the Arn-Magnæan trustees in 1847.

The OBITUARIES, calendars in which the deaths of people of note are entered, often give interesting information. Two of these have been preserved (though the vellum originals are lost): *one* of the thirteenth century, printed in vol. ii. p. 392, is very useful for the chronology of the Sturlunga period. The *other* of c. 1330 (here printed in vol. ii. p. 472) relates to the *eníyovoi*, and mentions several people of whom we know nothing, as they belong to the generation which succeeded the great age of which Sturla wrote. It also comes from a lost vellum. The entries in both have been as far as possible identified by the Editor, and years, so far as known, added. One or two errata may be corrected here. Under March 6, the person meant is certainly Sigurd Tafsi, the Archbishop, who died on this day in 1254 (see *Hakon Saga*, ch. 276); under May 8, Bishop Nicholas, or whoever it be, cannot be the great antagonist of Sverri, who died in *Nov.* 1225. It is one of the few entries added by a later hand, like the preceding one, referring to the year 1420.

LISTS. 1. **Personal**: a list of *Poets* (*Skálda-tal*), preserved in *Kringla* and *Upsala-Edda*, published by Worm and Möbius; of *Kings* of Norway (Series *Regum*), in *Fb.* i. 26-28 and elsewhere; of *Bishops* of the ten Nidarosian dioceses; of *Abbots* of Iceland, in *Stockholm* 5 and elsewhere, often confused and inaccurate; of *Priests*, in No. 1812 (see ii. 503); of *Logsofumenn*, in *Mela-bók* and *Upsala-bók*. 2. **Geographical**: a list of *Fjords* in Iceland in a stray mangled leaf in *Hauks-bók* (see *Sturl.* ii. 474); of *Islands* in Norway and of *North British Rivers*, &c., both in *Fulur* (*Edda*); of *Churches* in Greenland, *Fb.* iii. 454.

GENEALOGICAL SCROLLS. Fragments of *separate* scrolls, of which many must be lost, are preserved in *Mela-bók* and in *AM.* 162, fol. (printed in vol. ii. pp. 497-500). One or two are found *affixed* to vellums at the end; one of these, important for our purpose, was attached to our vellum of *Hrafn's Saga*, vol. ii. p. 311. Others are printed in vol. ii. pp. 501, 502.

§ 23. LOST SAGAS.

There is ample evidence that many Sagas have been lost. In order to form even an approximate idea of how many, it is not sufficient to set down the names of Sagas which are positively recorded, for many have perished, leaving no traces, not even the name. That such is the case we can safely conclude from the still extant Sagas, of which not more than the third part is cited. Thus, if the vellum, often a single one, of a Kormak, a Gunnlaug had by mischance been destroyed, say in the sixteenth or the fifteenth century, no trace of such Saga having ever existed would now remain. Even Egils Saga is never quoted in old writings. How chary they were of citations we have had many opportunities of seeing. Our way of enquiry would be to mark down the proportion between Sagas *quoted* which *still exist* and their ratio to the whole number of actually existing Sagas. Then to mark down Sagas *quoted* but *lost*, presuming the lost Sagas not cited to stand in the same ratio as the former ones.

We shall now name Sagas *cited* and *existing*:—*Laxdæla* (cited in Gretla and Olaf Tryggvason); *Eyrbyggja* (Hauks-bók); *Nials Saga* (Thorstein Sidu Hallson Saga); *Bandamanna Saga* (Gretla); *Biarnar Saga* (Gretla); *Heidarviga Saga* (Eyrbyggja); *Vafn-firdinga Saga* (Olaf Tryggvason Saga); *Niardvikinga Saga* (Laxdæla); *Hallfredar Saga* (Vatzdæla); *Svarfdæla* (Porleif Jarlaskald). Thus of the existing *thirty-five* Islendinga Sagas about *ten* are quoted or mentioned, such important Sagas as Eglá, Gisli, and Gunnlaug's Saga being never mentioned even by name.

Lost Sagas cited are:—*Thorgils Höllu son's Saga* (Laxdæla); *King Brian Boru's Saga* or *Brians Saga* (Thorstein Sidu Hallson Saga); the concluding chapters of *Niala* also are no doubt borrowed from it. *Gauk Trandilsson's Saga* (see above). *Gauk* is mentioned in *Niala*; he is also mentioned in one of the *Mæshowe* inscriptions; an echo of this old and once, as it seems, popular Saga is in Maurer's *Volksagen*, 'Þá er Gaukr bjó í Stöng, þá var eigi til Steina-staða leiðin löng.' *Skald-Helgi's Saga*, on which story we have ballads, *Skald-Heiða Rímur*.

The quotations from the *Landnama* should be kept apart, referring, as they do, to *vivâ voce* Sagas, *told*, but not as yet *written*. There is a whole cluster of plots of Sagas scattered through that work. Sometimes they are cited by name, 'As is *told* in N. M. Saga,' or, 'Hence arose the Saga of N. M.' Of these, many are lost: *Thord Gelli*, *Grimolf and Gerpi*, *Vebjörn Sygna-kappi*, *Hroar Tungu-godi*, and many others. Some have been preserved, not always, we should think, just as told in the days of Ari, for instance, *Thorskfirdinga*, *Isfirdinga*, *Svarfdæla*, *Erik the Red*. Certainly too, some Sagas, which we only have in 'þættir,' were once complete and separate works, as *Sighvat's Saga*.

Another piece of evidence is left:—On a fragmentary vellum of the

thirteenth century, a poem, *Islendinga Drapa*, is preserved, which contains short accounts of the subjects of many Icelandic Sagas. The poet, we take it, lived in the East of Iceland, in the latter part of the thirteenth century, for he starts with two small minor Sagas of the far East, spending three verses upon each. His list of the East and the North seems to be the most complete. In the existing part the following occur: *Vapnfirdinga*, verses 3-5; *Droplaug*, 6-8; *Egla*, 9, 10; *Glum Geirason's Saga* (lost), 11; *Hallfred's Saga*, 12; *Thorolf Skolmsson* (lost), 13; *Finnbogi* (an early instance of a fabricated Saga), 14; *Orm Storolfsson* (apparently from a better text than *Flatey-book*), 15; *Biarni the Poet* (lost), 16; *Grella* (probably an old draft), 17; *Thorleif the Earl's Poet* and *Svarfdæla*, 18; *Orm Skogarnef* and *Gauk Trandilsson Saga* (lost), 19; *Gunnar's Saga* (probably the separate Saga which we only know as part of *Niala*), 20; *Midfirth Skeggi's Saga* (lost), 21; *Hall ó Side's Saga* (perhaps *Thidrandi's þattr* is a part of this, and there may be scenes from it incorporated in *Niala*), 22; *Thorstein Hall ó Side's son's Saga*, 23; *Holmgang-Bersi's Saga* (perhaps from a separate Saga, of which we only have a part in *Kormak*) and *Kormak's Saga*, 24 and 25; *Thorarinn Steinarsson's Saga* (lost), 26; *Holmgang-Starri's Saga* (lost). Of these twenty-two some ten exist, and it may be presumed that at least an equal number have perished, if we remember that we probably have only half the poem.

Again, on the fly-leaf of the *St. Olaf's Saga* at Stockholm, No. 2, in a hand of c. 1300, this list is written:—

skioöldunga .b. rumverja .s. ii. bekr. eyrbygia .saga. A/unudar. breðu saga.
Sturla .saga. drauma saga. viga Glums .saga.

Of these *Sturla* and *Onundar-brenna* are the originals, no doubt, of the abridgment of *Sturla* of *Hvamm* and *Gudmund Dýri*, preserved in *Sturlunga*; *Drauma Saga* is unknown; *Skiöldunga* is called 'bók,' and distinguished from the Sagas, and evidently refers to the *Book of Danish Kings' Lives* of which we have part.

It must be remembered that our Sagas, especially the local ones, are derived from very few MSS. (one or two in most cases); hence the chances that many are lost is on this ground alone very great, as may be seen from the following table. We must here go back to 1630-40, when there were as yet no paper copies. Of the figures, the units represent a vellum surviving at that date and now still extant, either in body or in paper transcripts, for many of the vellums have since perished; the fractions represent fragments of another vellum, in most cases the shreds of one or two leaves, the sole remnants of *barren* vellums of which no paper transcripts were taken:—

Gullþoris S. 1.	Biarnar S. 1.	Njarðvík. 1.
Havardar S. 1.	Heiðarv. 1.	Erik Red (North) 1.
Vapnf. 1.	Valla Ljót 1.	Ölkofri 1.
Þorst. hvíti 1.	Þorst. Síðu H. 1.	Harðar S. 1½.

Hænsa þ. 1½.
Kormak 1½.
Vatzdæla 1½.
Svarfdæla 1½.
Glum 1½.
Hrafikel 1½.

Droplaug 1½.
Floamanna S. 1½.
Liosvetn. S. 1½.
Færeyinga S. 1½.
Gisla Surs S. 2½.

Reykðæla 2.
Gunnlaug 2.
Bandam. 2.
Hallfred 2.
Eirik Red (West) 2.

Add to this list, *Kristni Saga* 1, *Islendinga-bók* (Libellus) 1, *Landnama* 2, *Sturlunga* 2; and of the Lives and Biographies, *Arna Saga* 1½, *Laurentius Saga* 2, *Aron* 1, *Páls Saga* 1, *Hungrvaka* 1, *Hrafn Sveinbjornson's Saga* 2. The great complex Sagas fared better: *Njala* some 15, *Egla* 13, *Eyrbyggja*, *Laxdæla*, and *Gretla* 5 each (mostly however bare shreds of what once was a vellum). These are sad statistics, when we consider that the worthless fabrications in 2nd and 3rd vols. of *Fas*. (*Bósi*, *Ketil hæng*, *Egil One-handed*, *Gongu-Hrolf*, &c.) exist in three or four MSS., where one or even *none* would have sufficed. Yet after all, we must be thankful that a work of art has been preserved at all, though it be but in one scorched and mangled copy. The damp climate, the chances of fire, &c. are especial dangers in Iceland, and the small vellums on which the lesser Sagas were first written would be more exposed to risk than the more costly MSS. of the greater Sagas, which belong to a later time, when books were more widely read and cared for. On the whole we may guess that at least one third, if not one half, of the Icelandic Sagas have totally perished.

Two Sagas, lost as separate stories, we have reserved for a last notice.

Skáld-Helga Saga, the story of Helgi the Poet and his unfortunate love, preserved in *Rímur* (Ballads) of the fifteenth century. Three verses of the Saga are preserved in a fifteenth-century handwriting on the fly-leaf of Cod. Upsal. of the *Edda*, and other fragments are cited by Snorri. The hero was born in Borgarfjord, but the scene lies chiefly in Greenland—a rough, gross love-story. One beautiful touch there is, viz. the poet goes in quest of his lost sweetheart, and at last, after travels of toil and danger, finds her in Greenland, when, by a step-mother (or the like), he is allowed an interview with her, but they may only be together as long as ‘three fires burn out.’

Sighvat the Poet, a purer and nobler life than Helgi's. He is the friend and companion of St. Olaf; a black-eyed man, stammering of speech in prose, but in verse his utterances were as fluent as those of others in talking. A great traveller, he visited Russia, lived at the court of Cnut the Great; went to Normandy; and even made a pilgrimage to Rome in the year when the battle of Stiklestad was fought. Afterwards he became the friend and counsellor of the young King Magnus, whose godfather he was. He died c. 1040, for the story in *Hulda* (Fms. vi. 108) is surely apocryphal; moreover, his last verses are of c. 1038; and Sighvat

§ 24. RELIGIOUS WORKS, LIVES OF SAINTS. cxxxiii

was a true songster, and let no year pass without its due burden of song. He was buried at Christ Church in Nidaros.

Of no poet are there so many verses left as of Sighvat, about 150, many extemporised. The Great Life of St. Olaf is dotted with them. His Saga is lost as a whole, but scattered fragments are preserved in Flatøy-book, and it was used by Ari and Snorri in their Life of St. Olaf.

§ 24. RELIGIOUS WORKS, LIVES OF SAINTS.

These are preserved in some of our oldest MSS., which having been kept in cloisters and church libraries, have been better preserved than secular works, exposed to the risks of fire, damp, and ill-usage in Icelandic farms and Norwegian halls. As giving early examples of spelling and style, both Norse and Icelandic, they are often of high philological importance. These compositions, especially those of the thirteenth and fourteenth centuries, are mostly diluted, embellished paraphrases. The technical words for this last were '*glósan*' and '*glósa*' (to gloss), a plain *rendering* being thought too simple (see the Priest Grim Holmsteinsson's preface to the Life of St. John). Accordingly these works are, on the whole, in style and manner inferior to the old English or Anglo-Saxon of the same kind. *Dikta* and *dikt* are the technical words for any prose *composition* in Latin, such as the Lives of Bishop John and Olaf Tryggvason by Odd and Gunnlaug; *snara* is to translate.

HELGRA MANNA SÖGUR, or Lives of Saints. The shorter recensions of these are among the oldest works in the literature, but the bulk, enlarged and paraphrased, are of the thirteenth and fourteenth centuries. The following are in existence (those marked * being of known authorship):—

Life of St. Agatha.	*Dunstan.	*Nicholas of Bari.
Agnes.	Edward Confessor. Fb.	Oswald.
Alexis.	Erasmus.	Paul the Hermit.
Ambrose.	Gregory.	Placidus.
Antony.	Lawrence.	Remy.
*Austin.	Lucy.	Sebastian.
Barbara.	Malchus.	Seven Sleepers.
Benedict.	Margaret.	Stephen.
Blaise.	Martha.	Sylvester.
Brandan.	Martin.	Theodore.
Catherine.	Mary of Egypt.	Vincent.
Cecilia.	Maur.	Vitus.
Cross (legends of).	Maurice.	And the Vitae Patrum of
Denis.	*Michael the Archangel.	St. Jerome, or Lives
Dorothy.	*Nicodemus the Evange-	of the Fathers.
Duggal (trance of).	list.	

The bulk of these works are preserved in three collections—AM. 234, mutilated in Iceland; AM. 235; and the great Stockholm, No. 2, fol. of the end of the fourteenth century, containing twenty-five Sagas. For the older series we have fragments of similar collections in AM. 623, AM. 645, AM. 656, &c., dating from before

1220, and may be even of the later part of the twelfth century. Some fragments of MSS. of Saints' Lives are contained in AM. 655. These Saints' Lives have all been edited in two vols., under the name of *Helgra Manna Sögur* (including the Legends of the Cross, the Dialogues of St. Gregory, the Legend of Michael the Archangel), by Dr. C. Unger, Christiania, 1877.

The Life of the Virgin Mary, or *Mártu Saga*, founded on the apocryphal mediæval legends, including a large collection of legends or miracles, *Theophilus*, *Romanus*, and several others, in many recensions, all now edited by Unger, Christiania, 1872, in one volume.

The *Lives of the Apostles* belong to the same category as the above, though perhaps not quite so early. These *Postula Sögur*, including the Lives of St. Clement, the Four Evangelists, and John the Baptist, have been edited by Unger in one great volume, Christiania, 1874.

The *Níðrstigningar Saga*, or Harrowing of Hell, a rendering of the last part of the Pseudo-Gospel of Nicodemus, a most popular mediæval work, deserves a special notice here. It is contained in AM. 645 and 623, the latter a very old vellum. Edited in Unger's great collection.

These works are all from Latin originals, and Saints' Lives in Latin are mentioned in Sturl. vii. ch. 123, and in Norse in Hak. S. ch. 329.

The HOMILIES rank next in order; of these there are three collections. (1) The *Icelandic Homilies* of the famous old Stockholm MS., No. 15, one of the oldest Icelandic vellums, bound in sealskin; brought to the continent by Jón Eggertson, who bought it for five marks in 1682. It has been most accurately edited by Professor Wisén of Lund, 1872, and largely made use of by the late Swedish philologist, Rydquist, in his great work, *Svenska Språkets Lagar*. (2) The *Norse Homilies*, of which, though other fragments exist, the only complete text is AM. 619. This twelfth-century vellum also contains the best text of St. Olaf's Miracles, showing the early date at which St. Olaf became the chief object of veneration in Norway. (3) The *Sermons and Homilies of Pope Gregory* (AM. 677, a twelfth-century vellum) are chiefly interesting for the numerous citations from the Gospels, the only vernacular translation till the Reformation. The Norse Homilies were edited by Unger, 1864. Those of Pope Gregory (a fragment, about ten in number) are being edited at Copenhagen by Mr. Thorvald Bjarnarson, 1878. There is little doubt that by Thorodd's 'Þýðingar helgar' are meant Homilies, not Lives of Saints.

Elucidarius, famed in the Middle Ages, exists in three vellums, one (AM. 674), exceedingly old, has been photographically edited, Copenh. 1874.

The Lives of *King Edward* (edited in the Rolls' Series, vol. i. pp. 388-400) and *King Oswald* (edited in Ann. for Nord. Oldk. 1852) and *Dunstan* (edited as Appendix to Hakonar Saga, Rolls'

Series, pp. 385-408), like the Saints' Lives, are from Latin originals written in England.

The compilers of some of these religious works are known; among them are—

Bishop-elect *Kygri-Björn* (died 1237), the author of a Life of the Virgin; of him much is told in the Saga of Bishop Gudmund, whose secretary he had been, though it is as his opponent that he appears later.

Priest *Berg Gunnsteinsson* (died 1211), of a Western family, compiled a short Life of St. Thomas of Canterbury.

Jón Holt, priest of Hitardale, known from Arni Bishop's Saga (died 1302), compiled a Life of Thomas-à-Becket, probably that now contained in the Thomas-skinna. There is besides a Norwegian translation of the *Quadrilogus*, contained in a vellum at Stockholm. Both have been accurately edited by Unger, Christiania, 1869. The Rolls' edition of *Thomas Saga* is a reproduction of Unger's printed text.

Prince Hakon (1232-57) was the author (or rather, the work was executed under the King's patronage, as *in usum Delphini*) of a good Norwegian version of John of Damascus' story of *Barlaam* and *Josaphat*, the best and foremost of this whole series of Sagas. It was ascribed by an old writer (Arngrim the Abbot) to King Hakon Sverrison, who died 1204, but, as the Latin original of the legend was not in existence in 1200, this must be a confusion. The work was edited by Unger and Keyser, Christiania, 1851.

Bishop *Brand Jónsson* of Holar (died May 26, 1264) left behind him a book called *Gyðinga Sögur*, an account of the Jewish Wars, &c., from the Historical Books of the Vulgate. When King Hakon V (1299-1319) ordered a paraphrase of the Bible to be made, the author (c. 1310) got no further in his task (which he performed in regular mediæval fashion, making use of Vincent of Beauvais' Encyclopædia, the *Speculum Historiale*, and of Petrus Comestor's work) than ch. xix of Exodus, p. 300 of Unger's edition. The unfinished book was completed by affixing the rest of the Bible history, taken bodily from Bishop Brand's work, to this fragment, so that the bulk of the *Gyðinga Sögur* has been thus preserved to us. The whole work goes by the name of *Stjórn*. It is curious as the only work till the Reformation by which an unlearned man could gain any knowledge of the Old Testament. It is preserved in several Icelandic vellums, and was edited by Unger at Christiania, 1862. The above theory was set forth by the present Editor in *Ný Félags-rit*, Copenh. 1863, pp. 132-151.

Grím Holmsteinsson, a priest (died 1298), wrote a Life of John the Baptist (preserved in AM. 625) at the request of the well-known Abbot *Runólf Sigmundsson* of Ver (died 1307), of whom we hear in Bishop Arni's Saga. Runólf himself was the author of a Life of St. Austin (*Augustinus Saga*).

Bishop Lawrence's bastard son *Arni*, a Benedictine of Thingeyri

(born c. 1296), was the author of a Life of *St. Dunstan* (see above) and of poems, some of which remain. We are told somewhat of his birth in Norway, and his younger days, in his father's life. Though he was clearly a youth of great gifts, his wild behaviour and drunkenness caused great grief to his father, whose remonstrances with him are set down in his Saga. But these were apparently of little effect, for an ominous silence covers his career from the death of the Bishop, 1330.

Berg Sokkason, Benedictine Abbot of Thwera (1320-50), the author of Lives of the Archangel *Michael* and *St. Nicholas of Bari*, and no doubt of many other Lives of Saints. His style is lauded by Einar Hafidason, the author of *Laurentius Saga*, who tells us that his paraphrases of the Saints' Lives will last as long as the country herself. Such was the taste and fashion of the fourteenth century. He has been supposed, on the authority of the Stockholm MSS. (*Bergs-bók*), to have been the author of the Great Olaf Tryggvason. But the word 'snaraði' is either a misreading of the writer or a mistake. It is however extremely likely that Berg wrote or had written the copy of Olaf Tryggvason, which the scribe of the great Stockholm vellum had then before him.

Jón Halldórsson, of Norse birth, a Dominican Friar, and last bishop of Skalholt, in Iceland (1325-39), studied in Paris and Bononia. He used to entertain people, in sermons and in table-talk, with legends and stories, which were since collected by his friends, and have come to us, though in a fragmentary state, in several vellums, AM. 624, 657, 764; a complete edition is contemplated by Dr. Gering of Halle. These stories are mostly of monkish type; some, however, are interesting. Best of all is 'Archbishop Absalom and the Peasant,' see Oxford Icelandic Reader, p. 234. The story of *Mors* (the same as Grimm's 'Der Gevatter Tod,' No. 44). Bishop John was a colleague of Lawrence of Holar, and is often spoken of in his Life; by charge of the dying Bishop Lawrence he in 1331 ordained Einar Hafidason the priest. For a brief account of his studies abroad in Paris and Bologna &c. and of his death (March 25, 1339), see *Biskupa Sögur*, vol. ii. pp. 221-230.

§ 25. ROMANTIC SAGAS (*Riddara Sögur*).

These are either Norse versions of stories from the great Mediæval Cycles, preserved, with one exception only, *Elis Saga*, in Icelandic copies from the Norwegian translations, or else fictitious Sagas composed by Icelanders out of incidents occurring in the Romances, bearing the same relation to these as the *Skrok-Sögur* do to the genuine *Islendinga Sögur*.

The first Romantic Sagas date from the reign of King Hakon Hakonsson (1217-63), when the longest and best were composed, and they appear to cease at the death of King Hakon the Fifth

(1319), who, we are expressly told, commanded many translations to be made. They in no way represent Northern life or manners, but are merely a Court Literature of purely exotic character. They became very popular in Iceland when the close connection with Norway and other causes had brought about a complete change of taste, which allowed the true Sagas to lapse into almost complete neglect, as is witnessed to by the *Rímur*.

For further information on the subject the reader is referred to Dr. E. Kölbing's instructive préface to *Riddara Sögur*, Strasburg, 1872, in which collection many of these Romances will be found.

A collection of eight or ten of the best and most ancient is in the press, under the editorship of Dr. Gustaf Cederschiöld of Lund.

A list of the chief of them is appended. Those marked *, and perhaps more, are pure fabrications:—

Romances of—

Adonius.	Jarlman (AM. 589).
Amilius. Kölbing.	Jvent (Ewaine). Kölbing.
Bæring. Cederschiöld.	Kirjalax (Emp. Alexios). Gislason.
Bevus (Bevis of Hampton). Cederschiöld.	Magus (Sons of Aymon). Cederschiöld.
Blaus and Victor.	Mirman. Kölbing.
Clarus. Cederschiöld.	Möttul (Boy and Mantle story). Cederschiöld and Wulff.
Conrad. Cederschiöld.	Niculus the Juggler.
Damusta.	Nitida Fræga.
Dinus Drambláti.	Pamphytus and Galathea. Kölbing.
Elis. Kölbing.	Parceval (St. Graal). Kölbing.
Errek and Enid (Arthur cycle). Cederschiöld.	Partalopi. Klockhoff, Upsala, 1877.
Falentin (Valentine and Orson).	Remund.
Flores and Blancheffúr. Ann. Nord. Oldk.	Saulus and Nicanor.
Flovent. Cederschiöld.	*Sigurd Foot.
Gibbon.	*Sigurd the Jouster.
Hector.	Tristan and Isoult (AM. 543). Kölbing, 1878.
*Hring and Tryggvi (AM. 589).	Valvent (Gawain). Kölbing.

Two perhaps merit a separate mention for their size and from the circumstance that they are derived from Latin originals:—

The **Alexander Saga**, written by Bishop Brand Jónsson (died 1264), founded on the *Alexandreis* of Philip Gautier. The translator intended Alexander to fill up the gap between the old historical books of the Old Testament and the *Maccabees*; hence it is that Alexander is found along with *Stjórn*. Published by Dr. Unger, Christiania, 1848, from AM. 519.

The great **Karlamagnus Saga ok Kappa hans**, made up of several books, such as *Agulandus*, *Geirard*, *Olger*, *Otwell*, *Geipunar þattr*, *Runceval*, *Landres*, &c. It is derived partly from French originals, partly from the chronicles of the *Pseudo-Turpin*, and would be of about the same date as Bishop Brand's work. Edited by Dr. Unger, Christiania, 1860.

These Sagas are chiefly to be found in three great collections contained in the vellums, Stockholm 6 and 7, 4to, and the oldest

(c. 1300), 7, fol. Part of Stock. 7, 4to, is at Copenhagen as AM. 580. Most of those collections date from the fourteenth century. In AM. 598 is a collection of fragments of MSS. of Romances, Pseudo-Sagas, &c.

Besides stories of Knight-Errantry, Mary of Brittany's Lays were also, by King Hakon Hakonsson's orders, translated from French into Norse. They are known as **Streng-leikar** or Harpings and **Ljóða-bók** or Book of Lays, and survive in a single Norse vellum of the thirteenth century, edited in 1860 by Dr. Unger.

There is a Norse version of the Story of Troy and the Brut legend, based on Geoffrey of Monmouth and Dares Phrygius, called **Breta Sögur**, the first part of which is known as **Trojumanna Sögur**. Published in Ann. for Nord. Oldk., Copenh. 1848, 49.

Rómverja Saga may perhaps be fitly noticed here; it is a paraphrase of Sallust's Jugurthine War and Lucan's Pharsalia, and curious as the only version of any portion of classical literature which, as far as we know, was ever attempted in Norway or Iceland. It was edited by Dr. Gislason in *Prøver*, Copenh. 1860.

A brief thirteenth-century History of the World (*Sex Aetates Mundi*) in AM. 625, also edited by Dr. Gislason in *Prøver*, Copenh. 1860 (a fragment of a fuller recension published in *Rímbegla*, 1780).

Of the *Rímur* or Ballads, founded on written stories beginning with Olafs Ríma in Flatey-book and continuing through the fifteenth century, the very metre points to foreign influence, while the subjects show the decadence of taste. Of the *Rímur* many were founded on the worst Sagas, which contain the very smallest grain of tradition and the largest amount of false matter; while the better mythical stories, the Kings' Lives and the Icelandic Sagas, are scarcely touched on. Of the latter indeed only three are cited. A list of these Ballads will exemplify this¹:—

From foreign Romances:

Bærings Rímur.	Hektors Rímur.	Magus Rímur.
Blaus Rímur.	Herberts Rímur (lost Saga).	*Ormars Rímur (lost Saga).
Dinus Rímur.	Jallmans Rímur.	Reinalls Rímur (lost Saga).
Filpo Rímur (lost Saga).	Kappa Ríma.	Rollants Rímur.
Gedraunir or Hrings ok Tryggva Rímur.	Klerka Rímur (lost Saga).	Saulus and Nicanor Rímur.
*Geiplur.	Konrads Rímur.	*Skikkju Rímur.
Geirards Rímur.	Landres Rímur.	Vilmundar Rímur (lost Saga).
*Glettu Diktr (lost Saga).	Mabils Rímur (lost Saga).	Þjofa Rímur (lost Saga).
*Grimlur.		

From late half-fictitious Sagas:

Andra Rímur (lost Saga).	Harald Hrings bana Rímur (lost Saga).	Sigurdar fótur Rímur.
Áns Rímur (Fas. ii).	Hjalmtér Rímur (Fas. iii).	Sigurdar þogla (lost Saga).
Bodvars Biarka R. (Fas. i).	Ogmundar akraspillis (lost Saga).	Sturlaug's Rímur (Fas. iit).
Bosa Rímur (Fas. iii).	Olvis Rímur (lost Saga).	Söría Rímur (Fas. iii).
Bronu Rímur (Fas. iii).		Þoris hálegg (lost Saga).
Egils einhenda (Fas. iii).		Þorsteins Rímur (Fas. ii).

¹ Those marked * have been published.

From mythical Sagas :

Friðþjófs Rímur (Fas. ii). Griplur.	Hemings Rímur. Lokrur.	*Völsungs Rímur. *Þrymlur.
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From historical and Icelandic Sagas :

Grettis Rímur.	Rauðulfs Rímur (O. H.)	Þrænur (from Færeyinga Saga).
Óláfs Tryggvason's Rímur. *Óláfs Ríma (Fb.)	*Skáld-Helga Rímur (lost Saga).	

*Skiða Ríma (edited by Maurer, a mock-heroic poem, especially interesting).

We also find the following heroes alluded to in the Rímur, where a list of lovers is introduced :

Elida (lost Saga).	Mirmann.	Samson.
Erekk.	Partalopi.	Skáld-Helgi (lost Saga).
Floris.	Priamus (lost Saga).	Sörli.
Gudjon.	Rollant.	Tristran.
Gunnlaug and Hrafn.		

§ 26. LEARNED WORKS.

Some works of the preceding chapter might, but for being translations or paraphrases, count under this head. We shall therefore restrict our notice to *original* compositions.

The **Konungs Skuggsjá**—the author himself calls it by that name—of which *Speculum Regale* is the Latin rendering ; *King's Mirror*, the name evidently borrowed from one of the many *Mirrors* of the twelfth and thirteenth centuries. The anonymous author describes himself as a *Norseman* living in the far north of Norway, Hálogaland, the county of King Alfred's henchman Othere. A dialogue between father and son, the one asking, the other answering questions, just in the scholastic fashion of the time. At the beginning the author draws up a plan in *four* sections : 1. on Chapmen, 2. on Court Manners, 3. on Learned Men, 4. on Bonders or the Common People. Only Nos. 1 and 2 were ever executed ; and even of these, all the latter half is taken up by an excursus on Bible history, the story of Esther, and sundry other things, better known from elsewhere ; of the second section, a long digression on weapons and warfare, on court manners, dress, &c., though interesting, is chiefly drawn, not as one should have wished from old Norse life, but from foreign fashions, of the Plantagenet days. The chief value of our work is a digression in section 1, chaps. 8–23, on the Physical History not only of Ireland, but of Greenland and Iceland, the Whales and Seals, the Icebergs, the Northern Lights, the Icelandic Volcanoes and Springs, and so on ; all unique in its kind and greatly interesting. All the rest we might afford to miss, but not this. The style is somewhat stilted and ornamental, like in Saxo, but for all that, bald and prosaic, though full of good Norse common sense, and even humour—but it is no classical work to be set off against the Icelandic Sagas. It has however made a great stir in the literary world, greater than even

Niafa and Laxdæla did. Its date (the author's name cannot now be guessed at) formerly put as high up as possible, to Sverri's days, to whom it has even been ascribed, is now agreed upon on all hands to be the thirteenth century, King Hakon's classic time, c. 1230-50. The state of the MSS. is a curious one: there is a Norse vellum (though defective and without the preface) of c. 1270, not much younger than the lost original, and a few leaves, also Norse, of the same time. Then all is blank, and the work would now be defective, but for the chance that there are some ten or twelve Icelandic vellums all of the sixteenth century. It appears that about the year 1500, a stray copy from Norway came to Iceland (there are no traces of the work being known there ere that), where it was much thought of, and numerous copies taken. It has twice been edited, once in 1768 with learned notes, again in Christiania in 1848, the text, but in an Icelandic normalised spelling; a new edition in the *Norse* spelling of the old vellum is required.

MATHEMATICAL:—Turning to Iceland, we find uppermost learned works of a *calendary* and *arithmetical* kind. A 'Star-gazer' named **Stjörnu-Oddi** (Star-Oddi) is named as authority for a system of reckoning the time¹ (called *Odda-tal*, the Reckoning of Odd); he lived in the North of Iceland, but when we do not know; the dream or vision called the Dream of Star-Oddi (published along with *Rímbegla*, 1780) is a fable. Next to him is a Priest **Bjarni Bergþórsson tölvisi**, or the 'Number-wise,' the Arithmetician, a pupil of Bishop John's school at Holar, died in 1173; a computistic treatise founded on his writings and those of Star-Oddi has come down to us under the name of *Rímbegla*² (*rím* being the mediæval term for *almanack*, *computation*), in an old vellum of the twelfth century, in No. 1812, a quire of twelve leaves³, now being edited by Dr. Piehl of Upsala. Since many other calendary essays were added, and at last, in the fifteenth century, collected into a miscellaneous volume called *Blanda*⁴, in AM. 624. A collection was published by Stefan Björnsson, Copenh. 1780, under the name of *Rímbegla*, extending the name to the whole, though of right it only belongs to the old essay. A little essay called *Bókar-bót*, also preserved in No. 1812, is a kind of old *appendix* to the *Rímbegla*.

Purely arithmetical:—An essay called *Algorismus*, preserved in *Hauks-bók*, probably by the pen of Lawman **Hauk Erlendsson** (died 1334), the great penman, collector, and annalist; treats of

¹ 'Svá talði Stjornu Oddi, er glöggvastr manna var í allri tolu um himin-tungla gongu, hve bar at sýn, allra þeirra manna, er á vóru landi hafa verit, at. . .'.—*The Author of Rímbegla*.

² The *Preface* says, 'Tekr bókinu nafn þaðan ok heitir *Rímbegla*, því at hón man svá þykkja sæma mega hjá góðu rímtali, sem "begla" hjá fögru smíði.'

³ The whole volume, No. 1812, is a collection of sundries, of various dates, loosely stitched together.

⁴ 'Skal sjá bók þaðan af nafn taka ok heita *Blanda*, fyrir því at saman er "blandat" skyldu tali ok óskyldu.'—*Preface*.

the Four Rules, and the Square and Cube Roots. Hauk is also the first man who employs Arabic *figures* instead of the Roman numeral letters. The *Algorismus* is published in *Ann. for Nord. Oldk.*, Copenh. 1848.

GEOGRAPHICAL:—An essay called *Guide to the Holy Land* (Leiðarvísir ok borga-skipan), Nikulas (died 1158), a Benedictine Abbot of Thvera in the North of Iceland. Published under the name of *Symbolae ad Geogr. medii aevi*, by Werlauff, Copenh. 1820. Similar tracts are found scattered in the *Hauks-bók*, all in a scholastic and skeleton-like fashion. A little essay from AM. 1 e β, published in Fms. xi, is worth special notice, as it mentions Wineland, gives the number of the Orkneys, the Faroes, the Hebrides, &c. The *Flos Peregrinationis* of Gizur Hallzson is mentioned in p. ccxiv.

Small and insignificant essays or rather translations, sorting under *Physica*, are scattered about in collections of miscellanea, such as *Hauks-bók*, AM. 624; or even *medical*, as in AM. 194. The *natural-historical* section of the King's Mirror already mentioned is here of course of paramount interest, as are the lists in the *Þulur*. Observe also the chapter in *Arngrim's Life of Gudmund*, describing the nature of Iceland.

Of *Glosses*, such as abound in the A. S. (the *Ælfric Glosses*), the Icelandic is very poor. A small collection of about one hundred and fifty words, on a stray blank page in the old vellum, No. 1812, lately published in *Zacher's Zeitschr.* by Dr. Gering of Halle, is about all. But a rich crop of synonyms and word-collections (giants, dwarfs, sea-kings, gods, battles, weapons, ships, rigging, parts of ships, rivers, islands, sea, earth, besides trees, fishes, whales, birds, &c.) is contained in our *Þulur*,—a motley mythic geographical-physical collection, in alliterative gaberdine, memorial-verses, for learning by heart one would think. The chief collection, fullest and best, is found at the end of the famous *Edda MS.* AM. 748. The *Grammatical Essays* of Thorodd and Olaf Hvítaskald, the *Commentary* to *Hattatal* are treated separately, §§ 6, 20.

§ 27. THE REVIVAL OF THE OLD LEARNING IN ICELAND.

For some time before the Reformation, owing to the revolution of taste and manners, an almost complete ignorance of the older Literature had prevailed in Iceland, but hardly was the stir of the second change of Faith over when, as elsewhere, the feeling for antiquarian research began to arise, side by side with the spirit of the new Literature. It is with the former result that we now have to do.

The first man of any note in this field was *Arngrim Jónsson* (1567–1648), whose *Brevis Commentarius* appeared in 1593, and his *Crymogæa*, an interesting epitome of Icelandic history, in 1609, when *Islendinga-bók*, *Sturlunga*, and *Bishop Arni's Saga* were all unknown. He does not appear to have made any copies of the

old MSS. Vatzhyrna (and a few Sagas) was the storehouse from which he drew the constitutional history of Iceland.

Magnus Olafsson, a priest (1574-1636), headed the revival of poetry in Iceland by the compilation of his handbook, the *Laufás Edda*. We have but few copies of his, but he left an abridgment of a lost Orkneyinga Saga, and the first glossary of the Icelandic tongue, the *Lexicon Runicum*.

Biörn Jónsson, of Skardsa, in the North of Iceland (born 1574, died blind 1655), judge, franklin, and client of Bishop Thorlak Skulason, began writing about the year 1625, at the age of fifty, and became one of the foremost antiquarians of his day. His speculations are often rash and hyper-patriotic, but it is impossible not to admire his zeal and industry. He wrote *Annals*, composed an account of Greenland, and took a few copies, but they are not very accurate. He notices the terrible state of the MSS. in his days.

Bishop *Odd*, of Skalholt (bishop 1589-1630), made the great collection of Deeds and Inventories (*Maldagar*) which rescued for us what was left of Icelandic church history outside the Sagas. The Bishops, as the better educated men of the Island, indeed were the centres of this literary revival.

*Jón Gísursson*¹ (1589-1648), half-brother to Bishop Brynjolf, and a Chief in the West, was the first great *copyist*, and Bishop Paul's Saga is only preserved in his copy, which was taken most probably in his last years, about 1640. Many folios in his hand are preserved in the AM. collection.

Bishop *Thorlak Skúlason*, of Holar (bishop 1628-56), had the ancient lives of the Icelandic Bishops collected; to him also we owe the preservation of the *Sturlunga* and Bishop Arni's Saga in paper transcripts taken about 1640-45. The names of his copyists are not known, but their handwriting is familiar to the Editor.

In the South the learned and venerable Bishop *Brynjolf*, of Skalholt (1639-75), collected a great library. He employed *Jón Erlends-son*, priest (1638-72) of Vallaholt, the best and most accurate of scribes, who has left behind him whole folios of beautiful and correct penmanship. To his labours we are most highly indebted.

Another famous scribe of the Copying Age, as it may be called, was *Ketil Jorundsson*, priest of Hvamm (1638-70), in the West, mother's father of Arni Magnusson. To him we owe *Sona-Torrek*, which existed only in one vellum of Egla copied by him, now lost.

¹ From his *Life*, written by his son Sira Torfi, we insert—'Hann var og einnig svó mikill bók-ritari, að fáir eru hér á landi sem samtíðis eður um þessa daga hafa svó mikil starfað í rit-verki og bóka-skrifi. Hann skrifaði ei að eins heilar Postillur og margar heilagar bækur og bæklinga, heldr og einnig þar að auki margar fornar fræði-bækur af allra-handa landa og þjóða fornsögum og sögu-þáttum, landnánum og Annálum, Rímna-flokkum og ymsum kvæðingum, drápum ok ljóðum, og öðru þess-háttar, af hverju hann hefir eptir sig látið margar bæði inn-bundnar og óinn-bundnar bækur, og jafn-vel heila og stóra Foliaanta. Svó til þessara hans menja er að leita svó sem í annan fjöl-hæfan handræða, um allt það eður flest sem maðr gírnist að heyra eður skynja og merkja um allra handa fyrri manna háttar-lag, forn-síði, fram-kvæmdir og ípróttir.'

From 1650—1700, beginning even in the lifetime of these men, the destruction and mutilation of MSS. was very great. Thus Bishop Brynjolf's heirs (died 1675) neglected and destroyed many of his fine collection of vellums¹.

The Saga copies of the ancient time, even those few that exist of the sixteenth century, were all on *vellum*; these from the revival period, all (the few exceptions of Bishop Thorlak are mere curiosities) on *paper*. This is why we distinguish between the vellum and the paper MSS. and talk of the Paper Age².

The history of some of the more notable MSS. may be worth tracing, to show how the destruction of vellums went on in the time next preceding Arni Magnusson, 1640—1700:—Of *Islandinga-bók* and Sturla's edition of *Landnama*, copied by Jón Erlendsson in 1650 and 1651, not a leaf remained when Arni Magnusson made enquiries for them. The *Landnama* of Hauks-bók, copied by the same scribe, was cut up for binding by a priest, and Arni could only secure a few loose leaves, all that were left.

As to *Orkneyinga*, Magnus Olafsson's Lexicon cites phrases from a *Jarla Saga*, and especially from a fishing scene, which are not to be found in our recensions. His abridgment of the *Orkneyinga Saga*, made 1632, now at Upsala, contains this scene and two more verses than our text gives, as well as a whole list and a better text of the other verses of the *Saga*. Among the AM. fragments are two leaves of a lost vellum, once used for binding, which give eight of the references found in *Lexicon Runicum*, with precisely the same mistakes as the citations therein contained.

¹ From the Bishop's Life in MS. we take the following:—'Magister Brynjolf lagði stóra ástundan á og þyrmdi engum kostnaði til að fá hina beztu skrifara til að upp skrifa, optast með stórt settletr, allar gamlar sögur, Annála, ok hvers-kyns Íslenzkar Fræði-bækr, sem hann upp spurði í ymsum stöðum þessa lands. Svó hann og Biskupinn Þorlákr svó sem keptust við að koma Antiquiteter á sót aptr, þá víðast undir lok liðnum; og að þeirra dæmum skrifuðu þá margir upp aptr gamlar Sögur og Fræði-bækr. Og eigi hafa lærdóms-mentir framar staðið í blóma en á þeirra dögum. . . . Jón bóndi í Flatey, sonr Sira Torfa Fiuns sonar, átti stóra og þykkva Pergamentz-bók með gamla Munka-skript, inni haldandi Noregs-konga Sögur og mart fleira; og hér fyrir var hun almennilega kölluð Flateyjar-bók. Hana faladi Mag. Brynjolf til kaups, fyrst fyrir peninga, síðan fyrir fimm hundruð í jörðu. Fekk hana þó ekki að heldr. En er Jón fylgði honum til skips úr Eyjunni, gaf hann honum bókina; og meinast að Biskup hafi hana fullu launað. Síðan sendi og skenkti Mag. Brynjolf hana Kgl. Majestati.'

² As to the sad plight in which the old vellums were even in 1640, see Biorn of Skarðsa, Preface to his *Annals*. He says:—'Þat votta þær bækr og skræður sem þeir skráð hafa; sem þó nú tekr að sjázt litil örmull af á meðal vór. Þvíáð þessar bækr hinar gömlu eru nú allar feygðar og forðiarfaðar, svó að á þessum fámm skræðum sem eptir eru, finzt hvorki upphaf né endir; . . . and, 'Nú fyrir það sem ádr á veik, að þær fræði-bækr sem þessir menn hafa saman tekið um Ísland og tilburði hér, eru nú for-rotnaðar að mesta parti, þá hefir þeim Heiðarlega Herra Biskupi Þorláki Skúla syni ósamilegt sýnzt sem og óvitirlegt, að af félli, svó að einginn sæi eðr vissi eptir oss, hvernig í landinu til gengið hefir, hverir því hafi stiórnað, hvenær það kom undir útlanda herra, Staðirnir undir Kenni-valdið, og annað fleira slíkt. Og hefir því látið upp teikna og saman skrifa það sem náðzt hefir, fyrst þann fróða *Landnám*, og síðan þá miklu *Islandinga Sögu*, í hverri mart má um slíkt greinilega sjá. Því hverr skal segja vorum eptirkomendum frá slíku, ef einginn heldr því uppi?'

It was evidently from this MS. that Magnus Olafsson worked; it was in his days complete, all but the end, for we have no reference of his to the latter part or to the last verse of the Saga, no notice of which is contained in the list. But another vellum of this Saga, which was in Norway in the sixteenth century, has perished completely, as may be thus shown. We have a Danish translation of the Orkneyinga, 1615 (which G. Storm believes to be a copy from an older translation made about 1570), from a far better text than the Flatey-book, but with a blank. Asgeir Jónsson (of whom below) made a copy from a fragment of the same Saga in the old University Library, destroyed in 1728. This transcript is now in AM. 332. On the other hand, there is the Danish translation existing of the whole Orkney Saga of 1615. A blank, common to both the translation and AM. 332, helps us to identify the vellum fragment as the original from which the translation was taken. The vellum itself was destroyed save a small fragment, which was incorporated in the University Library, where, ere its destruction in the great fire, it was copied by Asgeir Jónsson.

Again, to take the case of King Hakon Hakonsson's Saga. Our copies of it are nearly all abridgments, especially *Fris-bók*, the only full texts are in *Skalholt-book* and *Flatey-book*, although the latter is cut down a good deal towards the end, while the former lacks the end, as it already did in the middle of the seventeenth century, as can be told from the copies then taken. The true unabridged end of the Saga would now be lost but for a rare and happy accident. In Stockholm there is an Icelandic vellum of the fourteenth century, representing a text of no remarkable worth. But in the sixteenth century this vellum had become mutilated, the end was lost, which a scribe supplied from another vellum, in the true, unabridged form. This late transcript is now our sole copy of the full text. Of the vellum from which the transcript was taken no traces are left. Even the Stockholm vellum has since been mutilated, and the passages referring to the battle of Largs must be supplied from a fragment in AM. 325 and from *Flatey-book*, which has been little altered in that part.

Of MSS. which left the island before the Copying Age, say 1640, we have as a rule no paper transcripts, but of nearly all brought to the continent after that date copies were taken, which in many cases we may compare with the transcripts made in Denmark from the same vellum at a later date by Asgeir Jónsson (1680-1700) for Torfaeus, and by others for Arni, &c.

The history of the *Sturlunga MSS.* will be told in § 31.

Thus to form a correct idea of our materials we must go back to about 1640, and see how matters stood then, tracing downwards. For if this be not done, no true idea of the value of the paper transcripts can be arrived at, and the real basis of our texts must remain a matter of guess-work.

ICELANDIC MSS.-COLLECTIONS IN LIBRARIES.

It is about 1630 that the exportation of vellums from Iceland begins; most of those which left the country earliest being sent as presents from Icelanders to men of note or learning in Denmark. Thus even two years before this date, Arngrim had sent a MS. of the Edda as a gift to Ole Worm, by whose name it has gone ever since. This, as far as is known to the Editor, is the first instance of the kind. The next seems to be Vatzhyrna, also sent over by Arngrim, but to whom or in what year we know not. The Codex Upsalensis of Edda followed shortly after.

The chief collectors at that time in Denmark were Stephanus (died 1650), the learned editor of Saxo, and Bishop Resenius, whose collection of Icelandic vellums was incorporated in the University Library in 1685.

The chief exporter was, as we shall see below, Bishop Brynjolf.

The whole of our Icelandic MSS. are contained in the following Collections, which are here taken in order.

Royal Library of Copenhagen, founded by King Frederic the Third (1660-70), as his private Library, but now become national property. For an excellent account of its origin and genesis see the present Librarian Christ. Bruun's Kong. Bibl. Stiftelse, Copenh. 1873.

The Icelandic vellums are all in the Gamle Kongelige Samling (Old Royal Collection). The paper MSS. in the New Collections are worthless. The following list drawn up by an amanuensis of Torfaeus will be the best notice of the former. The last three in this list came over in 1656. The other portion (twelve vellums) was procured by Torfaeus himself or presented by Bishop Brynjolf to the King in 1662. This list is here printed for the first time from a loose paper unearthed by the Editor in 1862.

Manuscriptorum in Pergamina Catalogus.

[a] Cla. episcopus Schalholtiae hos misit:—

1. Codex Legum modernarum in Islandiâ; folio [Jóns-bók, No. 3270].
2. Regum quorundam Norvegorum historia; folio [Morkinskinna, No. 1009].
3. Njali cujusdam historia mutila; quarto [Gráskinna, No. 2868].
4. Gislavi Súr, et Thormodi Kolbrunnarscaldi; quarto [lost].
5. Mathematica quaedam; quarto [Rímegla, No. 1812].
6. Edda Saemundi; quarto [Cod. Reg., No. 2365].
7. Edda Snorronis; quarto [Cod. Reg., No. 2367].

[b] Reliqua haec comparavi:—

1. Historia Regum Norvegiae a Magno cognomine Bono, usque ad Svererem Magnum juxta seriem continuata; folio [Hrokkinskinna, No. 1010].
2. Sanctae Thomae Archiepiscopi Cantabregiensis, et Sancti Olavi Regis Norvegiae Historia; folio [Thomasskinna, No. 1008].
3. Njali Historia mutila; quarto [frag., Nos. 2869-70].
4. Annales quidam vetustissimi; quarto [Annales Regii, No. 2087].
5. Halfreki [sic] Territorii cujusdam Norvegici Regis ante Pulchricomi tempus historia. Item Heidreki Cimbriae Regis vetustissimi et multa alia; octavo [2845].

Habentur praeter superiores manuscriptos in Bibliothecâ Regiâ:—

1. Flateyar-bók in folio, quem transtuli; [Flatey-bók, Nos. 1005-6.]

2. Gragas, folio, transferendus; [Cod. Reg., No. 1157.]

[Torfaeus has here forgotten to mention the Volsunga 'Saga, which was mislaid for many years, during which time only paper copies were known, and only found in 1821. It is now in the New Royal Coll., No. 1824. b.]

Dette forskrefne er skreven efter Mons. Thormod Torvesons egen haand 1713 i Octobri. [There are pencil marks on this list in Arni Magnæus' hand.]

University Library, Copenhagen. This Library was completely destroyed by the great fire of 1728; but this deplorable accident has done less harm than was to be looked for, owing to the collection of paper copies made by the learned Torfaeus, who has preserved fair texts of nearly all that was valuable. The nucleus of the Library were the Codices Reseniani. The whole collection is most commonly quoted under the title *Codices Academici*. Among which were the Kringla, Jöfra-skinna, Gullin-skinna, which were brought from Norway to Copenhagen in the sixteenth century, the two Fagrskinnas, A and B (we have by chance a leaf which exactly fits into the blank left in the paper copies, it had been used for binding in Norway, where it was found), three or four vellums of Sverri's Saga, and a few important fragments of Orkneyinga. There were also the greater part of Yatzhyrna (the heaviest loss of all), of which we gather some information from Arngrim's Crymogæa; Hrafn Sveinbjornsson's Saga; the 'Annales Reseniani;' the great Codex Bergensis, a diplomatarium of deeds, letters, and charters, of which Arni's copies contain no doubt the best part; and many old Norse and old Danish MSS. One book of this collection alone escaped, the Codex Resenianus of Priest Gudmund's Saga (now numbered AM. 399), which had been lent out of the Library to Arni Magnusson.

Upsala. Stephanus, the learned editor of Saxo, had made a collection of Icelandic MSS., which were on his death (in 1649) sold by his widow to the Swedish nobleman, Magnus de la Gardie¹ in 1651, at whose death in 1686 they were presented to the University Library. We can identify these from the old catalogue; and only one is lost, a MS. of the Kings' Lives. They are a very important collection, though few in number. The 'Upsala Edda,' Gretla, the unique MS. of the Legendary Life of St. Olaf, Odd Monk's Life of Olaf Tryggvason, Strengleikar, and Elis Saga are among them.

Stockholm. The greatest collection next to that of Arni Magnusson is that of Stockholm, at the Royal Library. In 1658, during the war of King Charles X, an Icelandic ship with a young Icelandic student, named Jón Rugman (born 1636), from Rugstaðir in the North, on board, was taken and brought to Gottenburg. There he was well received by Count Peter Brahe, the King's

¹ For the many ups and downs in the life of this remarkable man during the reigns of Queen Christina, King Charles X Gustaf (to whose sister Count Magnus was married), and Charles XI, see Andreas Fryxell's charming work, *Berättelser ur Svenska Historien*.

trusted friend and Sweden's first man, and settled in Sweden. A few years later (1660-62) he was despatched to Iceland in quest of MSS. He reaped a rich harvest there—a collection of MSS., obtained principally from the north of the island. In the meantime more Icelanders had settled in Sweden, and in 1682 Jón Eggertson brought over a second collection from the same quarter, of which we have a list specifying the cost of every volume.

The vellums of Heidarviga Saga, Gunnlaug, the Bergs-bók, and Thidrek's Sagas, the Homily-book, and the collections of Saints' Lives, Romances, &c. are the most important of this collection. The vellum copies amount to about thirty, not counting the small and insignificant ones. There is, besides, a great collection (about two hundred) of paper MSS., but with few exceptions (e.g. the Danish Translation of Orkney Saga) these are of little worth. Two vellums, with the O. H. No. 2, and a MS. of Thidrek of Bern's Saga, had been at Stockholm from the fourteenth century.

Wolfenbüttel. The Library here contains two MSS. bought at a sale in the seventeenth century. One of these contains Egla and Eyrbyggja. The other a great collection of Rímur.

Christiansa. Beyond the slips and fragments which had been used for binding the ledgers of an up-country sheriff in Norway, 1624, which were discovered in 1847, and contain pieces of Fagrskinna (as noticed above), of Norse Law, of Thorgils Skardi's Saga, of the Life of S. Brandan, this Library contains no Icelandic MSS.

There were, when Arni Magnusson began to collect, some sixty and odd vellums already enlisted into foreign libraries.

Arni Magnusson's Collection. ARNI MAGNUSSON was born at Kvonnabrekka, in the West of Iceland, in 1663, but his youth was spent at the famous farmstead of Hvamm, where his mother's father, Ketil the priest, lived, a well-known copyist of MSS. At Ketil's death (1670) his son Paul succeeded to his cure. Arni came to Copenhagen in 1683 as a poor student, but soon became acquainted with Bartholin, who employed him in writing and copying. Even at this time Arni began to collect MSS. The first he acquired was Hulda, which had come a few years earlier to Norway, and had just arrived thence in Denmark, where it fell into Arni's hands in 1687. The second purchase made was the great AM. 132, which had been sent by an Icelander, Biorn Magnusson, to Denmark with his son as a credential and recommendation to the Danish scholar Bartholin (died 1690), and it was at his sale that Arni bought it in 1691. At the same sale Arni bought another great Icelandic vellum, namely, the present AM. 61, containing both the Olafs' Sagas. This vellum had been presented by Magnus Biorsson to the Danish governor Heidemann, from whom it came to Bartholin. The third was the Fris-bók, so called from the name of its owner and Eirspennil. These vellums had come to Denmark from Norway (where they were written) in the sixteenth century; Arni bought

both in 1696 at the sale of Jens Rosencrandz, the possessor of a second folio of Shakespeare (acquired by the Royal Library for 1 dollar 2 mark 8 skilling, about 5 shillings), the only complete edition of his works which Mr. Bruun, the Royal Librarian, has noticed in more than seventy Danish catalogues of private collections of the seventeenth century. Fourthly, the vellum B of Sturlunga (AM. 122 A), acquired about the year 1700.

But the bulk of his collection was the fruits of his stay in Iceland from 1702-12, when he was employed on the Royal Survey; these MSS. came from all parts of Iceland, but chiefly from the west. Although Arni, having left Iceland for good in 1712, never returned to Iceland, he left many friends behind him, and from them he received the 'gleanings' or 'aftermath' of his harvest, and less important MSS., fragments, &c. came over at intervals till his death. In 1719 Torfaeus died at his distant house in Norway, and Arni bought his whole library from the widow. Thus he got the important copies which Torfaeus had had taken of Icelandic vellums in the University Library by his kinsman and amanuensis *Asgeir Jónsson* (1680-1702, died in Norway in 1716), which included many early MSS. of importance in the collection of the University. After this date no MSS. of any importance except a paper transcript of Sturlunga have been discovered in Iceland. The folio copies of *Asgeir Jón Erlendsson*, of *Jón Gizursson*, &c.; the quartos of *Ketil Jorundsson*, of *Bishop Thorlak*, *Biorn of Skardsa*, &c., all went into *Arna Magnusson's* collection, and were there saved from destruction.

Arni has carefully traced the history of each MS. or fragment, as far as he knew it, in his scholarlike way, thus preserving much useful information which we lack with regard to the other collections. In October, 1728, came the great fire of Copenhagen, lasting many days, and on the 6th of January, 1730, Arni died; he had never recovered the shock, nor had the heart to find out in the ruin of his library what he had really lost. What the loss was we have the means of judging from Arni's catalogue of vellums (AM. 435 in his own hand) for the years 1707-27, which was checked through by the Editor (in about 1861), and from the numerous cross-references on Arni's slips in the MSS. themselves, from which it appears that far from *Bishop Finn's* well-known statement in *Hist. Eccles.* (made indeed nearly fifty years after the event), that only one-third had survived the fire, being substantiated, the truth is that hardly one MS. of any account has perished¹. Paper copies and some MSS. of little worth, as well as many printed books of printed literature, must

¹ 'Mirantur multi, quae supersunt, reliquias; quid autem fecissent, si integram illam congeriem ante incendium Havniense vidissent? Cum jam vix tertia pars supersit, quod eo majore fiducia scribo et pronuncio, quod multoties eandem his meis oculis lustravi, hisque manibus reliquias, quae supersunt, ex flammis exportavi, ultimusque omnium ex domo, flammis jam jam chartas lambentibus egressus sum.

have formed almost the whole of that portion of the Library which then perished there. Of vellums we miss: two vellum copies of Thidrek of Bern's Saga, three or four of Karlamagnus, Bæjarbók (containing St. Olaf's Saga, the only copy of the Great Earl Magnus Saga, and the beginning of Björn Hitdælakappi's Saga, which is not found elsewhere), and two or three MSS. of Lives of the Saints, Romances, &c. The one great irreparable loss was that of the twelve leaves of Heidarviga Saga. With respect to the Poetic Edda we have perhaps some cause to regret the paper copies of the seventeenth century (1643-1700), all of which were then destroyed. The following list, from a slip in Arni Magnæus' own hand (inserted in AM. 739, 4to), will give some idea of them:—

Sæmundar Eddur geysi-margar.
 Með hendi Jóns Gíslasonar; 4to.
 Magnúss Sigurdssonar; fol.
 Arna Álfssonar; fol.
 Með hendi Sera Óláfs Jónssonar; 4to.
 Með hendi Mag. Brynjólfs framan af frá Oddi Sigurdssyni; fol.
 Með hendi Björns á Skarðsá; 4to; gaudröng.
 Með hendi Sera Jóns í Villingaholti; fol.
 Með hendi Sera J.; 8vo.
 Sera Þorkels Arngrimsonar; 8vo; ónýt.
 Sera Arna í Gerði; 8vo; ónýt.
 Sera Einaris í Görðum; 4to; ónýt.
 Sera Halldors í Reykholti; 4to.
 Sigurðar Björnssonar lögmans; fol. Báðar eins rangar með tvöfaldri Völuspá.
 Í Magister Brynjólfs var fleira en í membranis.
 Jóns í Oddgeirsholum; 4to.
 Með minni eigin hendi; fol. Þaraf hafa copíur Sera Jón í Hitardal og Páll lögmadr.

If we had these copies we should probably be able to ascertain with certainty the origin and contents of the other Edda fragments which once existed, and to fix the authenticity of the additions which the paper MSS. supply in a few places. About the middle of the century (about 1650), a few more leaves may have been extant of AM. 748 than were fifty years later, when Arni rescued the remaining six leaves; hence may be derived the half verses Völuspá 64, and Hávam. 134 (Möbius), as surely were the final verses of the Runic Song of Sigdrífa.

It is difficult to overrate the services which Arni rendered to Northern Literature; but for him the bulk of the works which form its chief glory would have perished slowly but surely, the change of taste had already restricted the love of the old masterpieces of the past to a learned few, whose labours were as liable to loss, decay, and neglect as the MSS. they laboured to preserve, and the ungrateful tradition which declares that Arni robbed his country of her precious manuscripts—bringing them over only to perish by

Nullam autem jacturam ægrius tulit, quam eorum, quæ propria manu excerpserat; scrinium enim, in quod talia infercierat, inter alia remanserat, cum ultimus qui averheret currus, omnium non capax esset.—*Hist. Eccl. Isl.* iii. p. 576.

fire at Copenhagen—is but another instance of the reward which popular ignorance too commonly metes out to merit and true patriotism¹.

Arni's distinguishing attribute is a steadfast earnest character, and a shrewd and careful sagacity, which stood him in good stead in the career which he had so wisely marked out for himself and so successfully carried out—that of a great collector.

The slips in his marked handwriting, containing as much as he knew of the history of the MSS. to which they are attached, are even affixed to fragments, and prove the care and thought which he was willing to expend on the meanest shred of the Literature he had done so much to preserve. They are unfortunately all that survives of the collection which he had been forming for many years towards a Literary History of Iceland. Arni's faithful friend and client Jón Olafsson, the humbler Boswell of a gentler Johnson, came to him a youth of twenty in 1725, from his foster-father and Arni's friend Paul Vidalin, and lived with him day by night all the remaining years of his life, nursing him on his death-bed, Jan. 7, 1730. He outlived him by well-nigh fifty years, a living index of the memories of the life and sayings of Arni and Paul Vidalin. He has recorded for us many good remarks and humorous sayings of his patron.

Like Johnson, his taste was practical; above all, he delighted in Annals, Charters, Deeds, &c., and was especially fond of Libellus, which he considered to be the only surviving work of Ari's (whose authorship of Landnama &c. he left unheeded), while he considered the *Islendinga Sögur* as in some sense unworthy the serious consideration of the historian. A specimen of his criticism is given below, which will give some idea of his literary standpoint, and the curious patchwork style of his memoranda².

We have noticed elsewhere the results of the Benefaction which, though it was long before it took effect, has yet been of great use in stimulating the interest felt in Iceland for the older literature.

¹ Many of the chief vellums Arni bought, not in Iceland at all, but in Denmark, such as AM. 61, 66 (Hulda), 132 (the great vellum), Edda Worm., Njala 468, &c., not to speak of Fris-bók, Eirspennil, and others that had never been in Iceland. In fact, in 1702, at Arni's arrival, there were few vellums of note in whole condition left in Iceland.

² Of the Sagas, he says:—'Flestar af vorum Íslenzku sögum eru skrifaðar af hominibus historiae penitus ignaris et chronologiae imperitis; eru þar í mestan part scitu indigna amplificeruð með ærnum orða-fjölda; item res confutissime trakteraðir, og mæt aukið og ósatt. Íslenzkir stulte eveheraðir. Flestar eru og skrifaðar svó seint, að auiores kunnu eigi vel vita veritatem gestorum. Í Íslenzkum sögum eveherað stulte Islandi, og þeirra meriter, einsog þeir væri öllum nationibus fremr. Framar öðrum hefir Njáls sögu autor verið blygðunarlaus þar í mörgum stöðum. Og er það eitt argument til að Sæmundr Fróði sé ei hennar autor, því af honum er að vænta meiri greindar.'—*MS. Nye Kgl. Saml.* 1836.

Arni wrote no books. 'There are too many books,' he used to say, but he collected all his life towards some *Opus Magnum*. All these papers were stowed away in the ill-fated 'scrinium' he left behind him unawares in the burning house, and the loss broke his heart.

In these six collections are contained the whole of the Icelandic MSS. now extant of original value. None but late and inferior copies from MSS. in these collections exist elsewhere.

After Arní's days Icelanders continued to take copies, for use in the island, from their originals on the continent, many of those have been brought from Iceland in later times. Thus Finn Magnúsen collected and sold many of these; hence the paper MSS. in the Bodleian, the British Museum, and the Advocates' Library. Sir Joseph Banks brought over some such MSS. in 1772. As far as they touch on the old literature, they are (with one exception, of which later) entirely valueless.

The Danish historian Suhm (died 1798) had many paper transcripts taken by Icelanders, for use in his works. These are now, with others, in the New Royal Collection at Copenhagen, but, like all copies taken after Arní's days, they are completely worthless. The single exception is the Sturlunga paper text in the British Museum and Advocates' Library. The habit of making such copies has survived to the present day in Iceland, but their sole interest lies in the beautiful penmanship of the scribes.

It is perhaps worthy of mention that Cardinal Mazarin, in 1648, formed the project of collecting Icelandic MSS., and tried to induce Stefan Olafsson the poet (died 1688) to come to Paris as Librarian and Translator, but he was dissuaded by his parents and Bishop Brynjolf from accepting the invitation. Though the Cardinal did get several vellums, he acquired none of any value. A MS. of *Jóns-bók* is the best of the collection.

As to the *outward appearance* of Icelandic vellums,—those of the Royal Library are not now in the dress they were when they came from Iceland, having been bound in 1780–87, bearing the royal arms of Christian VII, not unscathed by the binder's knife. Thus in Cod. Reg. of the Poetic Edda the index to the dialogue is often written far in the edge of the margin, in order not to disfigure the page, this has in one or more instances been touched by the binder's knife. The Flatey-book, a colossal vellum, is now parted into two volumes. Few remain in their natural savage state—No. 2845 in plugged oaken boards; the Gráskinna and 1812 in sealskin with hair on, the fitting gabardine, we take it, of small vellums, indeed, the 'limp cloth' of those old days. The Arna-Magn. vellums are plain binding of Arní Magnússon's own time, all uncut, the shreds in pasteboard cases. A few still in their old bare thong-plugged oak-boards, such as Hulda, Níala 468, AM. 132. Best of all are the vellums in Stockholm, each volume, bound or unbound, encased in a separate case. One strange custom of Arní's must be mentioned,—the paper folios of Jón Erlendsson, Asgeir, and others, containing each a whole collection of Sagas, are all cut up and distributed according to the class of the Sagas throughout the Library, *dissecta membra*, the odds and ends being filled up by Arní's scribes.

§ 28. CHANCES OF RECOVERING MSS.

We may add a few words as to what possibility there may yet be of recovering MSS. either in or out of the island itself. As to the latter contingency. During the fourteenth and fifteenth centuries, which were really the Dark Ages of its spiritual and literary life, there was little communication between Iceland and other countries with the exception of England, with whose western ports, especially Bristol, there was considerable trade between the years 1413-1520. But although Englishmen frequently wintered in Iceland, there are no traces of their bringing anything, save fish and eider-down, home with them. We must regret this, for there were no doubt at that time twice as many vellums in existence as ultimately survived until the Revival, two centuries later; and many Sagas must have utterly perished since, which might then have been saved.

In the Færeys or Faroes, inhabited by the Icelanders' nearest of kin, there was in the Middle Ages, if we may believe the somewhat mysterious hints of the Ballads, one great book at least said to have come from Iceland, the contents of which may be guessed at from the Ballads themselves (as in the similar case of the Icelandic Rímur)¹. These are chiefly of a fabulous or romantic character, but one or two of the *Islendinga Sögur* must have been among them. The following list of the subjects of these lays is fairly complete:—

The Ballads of—

The Fosterbrethren.	Jallgrim.
The Laxdælafolk.	Half.
The Færeysfolk.	Hervar and Arrow-odd.
Gunnar.	Finn and Halfdan.
Orm Storolfsson and Brusi.	Gongo Hrolf.
The Jomsvikings.	Illugi Gridarfostra.
Heming.	Sigurð Fafni's bane and his cycle.
King Olaf and the Troll.	Norna-Gest.
The Lady Margaret and King Magnus.	Loki.

But of the original MSS. not a vestige remains.

In Norway there were, besides their own, a great many Icelandic vellums in early times. Fragments of some of these are preserved at Christiania, in Denmark, and Sweden, beside stray books which came through Norway, as Olaf's Saga in Stockholm and some others. Hopes had been entertained that the Vatican might (even if there were no Icelandic MSS. among its treasures) possess one

¹ The Ballads, says Mr. Hammershaimb, often begin saying—

Ain er ríman ur Íslandi komin skrivad í bok so breida.

Or, Fróidid er komid ur Íslandi skrivad í bok so breida.

And, Hafid tær hoyrt um kongin tann id skrivadur stendur í bok?

Svaboe's Ballad collection of 1781-82 is still in MS. in the Royal Libr. Copenh. in phonetic Faroe spelling. Printed are *Sturar kvæði* by *Lyngbye*, in 1822, and the collection of *Hammershaimb*, in Nord. Oldsk., Copenh. 1851-55, in Icelandicised spelling. The Ballad in *Antiq. Americanae* gives a fair specimen of the whole kind.

or two of the lost *Latin* Sagas, as King Olaf's Life by Odd, and Bishop John's Life by Gunnlaug, and the Life of the Kings by Sæmund; but Munch's unsuccessful search augurs ill for this chance.

In Iceland itself, damp and rot, smoke and dirt, in farm-houses built of turf and imperfectly weather-tight and warmed with fires of sheep's dung, were, after all, the greatest enemies of MSS. None but religious works, homilies, lives of saints and the like, seem to have been preserved in the monasteries, where they met with more care than fell to the lot of secular works in private dwellings. But there are a few homesteads, the seats of great families, which seem to have possessed and preserved collections of MSS. These lay mostly in the west, e.g. Skard in Medalfellstrand, Reykjaholar, Ögr, Stadarhol, and others, and the vellums would be some of them no doubt heirlooms, as it were, in the very places where Ari, Snorri, and Sturla had lived. Great havoc was wrought by the binders in the seventeenth century, cutting up fragments and sometimes mutilating complete MSS. We know how many clippings of this sort were saved by Arni Magnusson (e.g. in the cases AM. 162, 325, 655, 698, noticed elsewhere), but even now all books from Iceland, especially those from the east, should be carefully examined for such scraps, though there is not much hope of any great finds, as owing to the causes noticed above, few bindings of the seventeenth century (and those of later date are hopeless) have survived to the present day. But as in the old style of book-covers, and even in old printed Bibles, &c., when the backs were loosed by use or decay, the leaves got loose and frequently fell out altogether (for instance, two folds of the Eddic Lays are thus lost), a scrap or two of such lost sheets might still be forthcoming; and even a shred of an Icelandic MS., owing to the condensed style and close writing, full of abbreviations, is often of great value. Thus of the lays in AM. 748 only six leaves are left, but these contain three poems in full and portions of other three.

To speculate still more boldly. Greenland was of all the Norse settlements in the closest relation to Iceland. Judging from the number of churches and parishes, the names of which are on record, the colony at its best must have had a population of about three thousand souls, nor were these people entirely uncultured. Two of our Eddic Lays, those of Atli, are inscribed 'Greenlandish,' and the internal evidence confirms it; for reasons noted elsewhere we should add a third (that of Hymi) to this category.

Several of the Icelandic Sagas are closely connected with Greenland in scene and characters; this was also the case with some that are lost, notably Skald-Helgi. Nay, the Greenlanders most likely had Sagas of their own. All these, as well as the Icelandic MSS. which we may fancy them to have possessed, are lost by the entire extinction of the colony, which was brought about as it

is supposed by famine and plague, caused by the breach of communication with the mainland, and, if any belief may be given to the legends of the Eskimos, by the assault of that people on the enfeebled European settlement. This great catastrophe seems to have happened about 1400 and the following years. When Greenland was re-discovered two centuries later, not a trace was left of the former colony; they had died, like Franklin and his crew, leaving barely a sign of their existence. Whether the MSS. which they may have possessed in the twelfth century perished with their owners or are still hidden in the deserted dwellings, the very site of which is as yet unknown to us, we cannot tell. For we must not too hastily accept all the conclusions of the learned editors of the *Gronl. Hist. Mind. or Antiq. Americanae*. The massive upstanding stone buildings they depict fit badly with what we know of Icelandic dwellings, whose turf walls and sod roof will have sunk together in a heap, so that the explorer would have to seek for relics below rather than above ground. Still a search could hardly be wholly unproductive, and household appliances and utensils might at all events repay the toil which is little likely to be rewarded by the discovery of MSS. or wood-carvings.

In Iceland itself the search may be more hopefully attempted, and we may conclude with a pious hope that some one of the hidden homesteads lying beneath the ashes of that volcanic land may yet yield the harvest with which the insulae of Pompeii and Herculaneum have enriched the explorer. The fourteenth century was especially marked by violent volcanic convulsions. In 1362 the greatest eruption ever recorded destroyed two parishes, a whole little county. A deed of an earlier date which we still possess (ii. 503), names some twenty farms which now lie buried beneath the ashes. Swinefell, Flosi's house, alone escaped. This district is one where the stories of Nial, of Hall o' Side, and of Thord Frey's priest would be well known, and no doubt reproduced on more than one vellum, but as there is some reason to fear that the glacier streams have completed the work of destruction begun by the ashes, we cannot hope for much here. In 1390 (see *Sturl.* ii. 477) two great homesteads near Hekla were destroyed by an eruption, one of which, Skard, is a famous place in Icelandic history, as the dwelling-place of many worthies, and the chief estate in the district. Here were preserved two crosses, one marking the height of King Olaf Tryggvason and the other that of Hialti Skeggisson the missionary (see *Kristni Saga*); and here, if anywhere, we might certainly expect to find MSS. of value, such as Ari's *Liber* and Sæmund's *Book of Kings*. The other farm is Tjaldastadir, which got its name from the tents which were set up as a field hospital by that heathen Samaritan Thorstein, for a plague-stricken Norwegian crew who had come there. It was also a notable place, and one where MSS. may perhaps be awaiting the spade and pickaxe of a new Schliemann.

§ 29. COLLECTIONS OF THE THIRTEENTH AND FOURTEENTH CENTURIES.

In the time of the Commonwealth, while the creative instinct was still at work, we may fancy the written literature as circulating in pamphlet-form, small-sized vellum books roughly copied, like the quartos of our early playwrights, such as the *Libellus* gives us an example of. But all these have perished, and it is from the collection of the following centuries, fine large books well written on large parchments, that we derive our texts. It was not till all original power had died away, that this work of collecting began, that nobles paid clerks to copy out for them what MSS. they wished to have. But we owe a debt of gratitude to the men who did this work; if they could not write themselves, they at least took care of the works of those that could; if they had no imagination or much scholarship, they gave faithful copies and good clean texts, so that, though we should have liked to have their scholia on the stories they have handed down, we have every reason to be content with their honest work. The popular taste was at this time very low, caring for little but French Romances (in prose translations) and fictitious Sagas; only the collectors, few of whose names are known, remained faithful to the older literature. Of the collections (under which we include all MSS. which contain several distinct works) we can seldom give the exact date, but they begin in the thirteenth century; the bulk are of the early fourteenth century. Their numbers dwindling away in the fifteenth century (to a fourth of the number of the preceding century), in the sixteenth they disappear, leaving a gap of c. 130 years before 1630. The earliest collections made were those of the *Laws*, see § 35.

Of the collections of **Historical Works** made by Icelanders in Norway, we have spoken already, see § 15.

The collections of *Islendinga Sögur* may be roughly arranged as follows:—

a. A.M. 132 once contained three greater, seven minor *Islendinga Sögur*, and two fictitious Sagas. It is of the end of the thirteenth century. A model MS., important for its spelling, of beautiful penmanship, and in fair preservation. The facsimile in the old edition of *Egla* is bad.

b. Vatshyrna, a century later. In a complete state it seems to have held two greater, two minor, four fabulous Sagas, and three or four *Þættir* fabulous also. See *Forn sögur* and *Bardar Saga* (Nord. Lit. Samfund, 1860) prefaces. It once belonged to Arngrim the Learned, and formed the staple of his material for *Crymogæa*. It has had a curious fate, one part (known as *Cod. Resenianus*) came into the University Library in 1685, and is mentioned by Arni as *Vatshyrna*, but when we come to compare Arngrim's quotations from it, only one of his three refers to a

Saga contained in this portion, we therefore conclude part to have been separated. That this is so, a set of fragments of a folio in beautiful writing, preserved in AM. Library, shows. For putting these fragmentary eight leaves and what we know of Codex Resenianus (which itself perished in the fire, though paper copies have survived) side by side, the size, writing, and contents tally, while a genealogy in one of the fragments and another in the Codex agree in drawing pedigrees down to Jón Hakonsson (the nobleman for whom Flatey-book was written). Moreover, in these fragments we find the two quotations which Arngrim gives, but which are missing in Codex Resenianus, correct to a misspelling. We may therefore conclude with absolute certainty that these fragments are part of that smaller half of Vatzhyrna which got separated from the bulk of the book (Cod. Res.) after Arngrim's days. Resenius, into whose hands the greater part fell, was a Danish bishop, who made the fine collections which perished with the University Library. Facsimile in second volume of *Isl. Sög.*, Copenh. 1847, Tab. II.

c. The *Liosvetninga vellum*, which, from our *Liosvetninga* and *Vapnfirdinga Sagas* being derived from it, we have called *Liosvetninga*. A large folio of the later fourteenth century in a gross thick hand, but correctly copied; seven leaves only remain in very bad condition (three *Liosv.*, one *Vapnf.*, one *Dropl.*, one *Finnbogi*, one *Thorstein Stangarhögg*). But the vellum must have contained more matter, and we are inclined to think that several Sagas (*Reykðæla*, *Valla-Liót*, *Havard*, and perhaps *Svarfðæla*), which we cannot father to any other MS. or fragment, may be derived from the lost part of it. A facsimile of it would be welcome. The fragments have been used for the Oxford Icelandic Reader (*Liosv.* and *Vapnf.* extracts).

d. *AM.* 309 comprised *Laxdæla* (best text of part used in Oxford Icelandic Reader), *Niala*, *Eyrbyggja* (only bits of these left), and *Olaf Tryggvason Saga* (a copy from Flatey-book, a rare instance of one old MS. copying from another that survives). Dated 1498. No facsimile; part of *Laxdæla* should be taken.

e. *AM.* 556 of the fifteenth century: *Gretti*, *Gisli*, and *Hardar Saga*, all these perfect. Facsimile in *Isl. Sög.*, Copenh. 1847, Tab. I.

f. *AM.* 557 of the fifteenth century contains, among other things, *Gunnlaug's Saga*, the *Saga of Erik the Red* (on which the text in Oxford Icelandic Reader is chiefly based), and *Hrafn Sveinbjornsson's Saga*. Facsimile in *Antiq. Americanae*, Tab. V.

g. *Stockholm*, No. 18. A most valuable MS. of the thirteenth century, containing *Heidarviga* (see p. liv) and *Gunnlaug's Saga*. Its fate has been curious. The Editor was able to examine it in 1874 (the first person who opened it since Jón Sigurdsson had read it thirty years before), and compare its *Heidarviga* text with that of editions, finding two small mistakes in the latter (ch. 15, p. 321, l. 3, giving *sva nökví mikinn* for the accepted *sva næsta mikinn*, and ch. 16, p. 321, l. 9, where it gives *verksnuð* for *verksmið*).

Dict. s. v., p. 698, should be corrected here, we suspect the reading *verksmiðar-maðr* in *Bandam*. ch. 1, AM. 132 to be also a misreading for 'verksnúðar-maðr'). The first hand of *Heidarviga* appeared to the Editor to be part of a still older unfinished MS., the oldest written *Islendinga Saga* left to us, completed by two later hands at a later date. Facsimile in *Isl. Sög.*, vol. ii, Copenh. 1847, Tabs. IV (the old hand), V, VI.

h. AM. 561, fourteenth century: *Liosv.*, *Vapnf.*, *Gullþoris Saga*. See § 9 for account of this MS.

i. Cod. Reg., see p. cxlv above, early fourteenth century, contained *Gisli*, *Fostbrædra*, *Thorstein's Hall o' Side son's Saga*. This MS. has vanished in some way, as the Editor first found out; we hope it may yet turn up.

j. Mela-bók, an early fifteenth-century vellum; two or three leaves remaining, containing genealogies (printed here in App. II) and pieces out of the *Landnama* in *Liber*. See *Oxford Icelandic Reader*, p. 17. Facsimile in *Isl. Sög.*, vol. i, Copenh. 1843, Tab. II.

k. Among the fragments in AM. 162 are three leaves of a fine, well written little MS. of the early fourteenth century, which once contained *Biorn* and *Kormak's Sagas*. It is the mother text for *Biorn's Saga*. A facsimile would be worth taking.

l. Codex Wolphenbuttelensis contains *Eyrbyggja* and *Egla*. A fourteenth-century MS. The texts are both of B class. Facsimile in *Antiq. Russes*, vol. ii, Tab. III.

m. In AM. 445 b are nine leaves of a folio vellum, fourteenth century, which contained *Eyrbyggja*, *Floamanna*, and *Vatzdæla*. A barren MS. The fragments are printed in the Appendix to the Editor's edition of *Fornsögur* and *Eyrbyggja*. Facsimile in *Antiq. Americanae*, Tab. VI.

n. AM. 20 Add.: fragments of the end of the thirteenth century of a vellum which contained *Eyrb.* and *Laxd.* (which usually occur together in MSS.), written in a very fine and regular handwriting, which occurs in the Stock. No. 18 of *Odd Monk*, and in certain fragments of *Njala*. Facsimile in *Munch's Odd Monk*, *Christiania*, 1853.

o. Pieces in AM. 162 of a roughly written MS. (*Gisli* and *Gluma*); not used in the editions.

p. Hauks-bók, amid much miscellaneous matter, contains *Fostbrædra* and *Erik the Red (West)*, also *Landnama* and *Kristni Saga*. We shall recur to this MS.

q, &c. In the *capsae* which hold these additamenta are many other fragments of *Islendinga Sögur* vellums, mostly copies of single Sagas.

Of collections of the **Kings' Lives** :—

a. The giant *Flatsý-book*, written for *Jón Hakonsson* (1370–80) of *Viðidals-tunga* in the North. A full account of this MS. will be found in the preface to the published edition. The old book is in two hands; a third hand inserted three sheets, *King Harald Hardrada (Morkinskinna type)*, a hundred years later. How it

came into Bishop Brynjolf's possession is told in a foot-note (p. cxliii, note r.) Edited by Vigfusson and Unger, *Christiania*, 3 vols., 1868. Facsimile of first hand in *Antiq. Americanae*, *Tab. I, II*; of second, executed for the first time for *Rolls' edition*, *Orkney Saga*.

b. *Skalhólts-book*, AM. 81 (*Sverri, Boglunga, Hakon's Sagas*), a fifteenth-century MS. Belonged to Bishop Thorlak Skulason. End wanting. No facsimile yet taken.

c. *Hulda*, AM. 66, an early fourteenth-century MS. Facsimile in *Formn. Sög.*, vol. vi, *Tab. I*.

As an example, both of the various fates which a MS. may undergo, and of the patient care with which Arni Magnusson traced out wherever he was able the history of the treasures he acquired, we have affixed a note¹ of his on this, the most

¹ Noregs konunga Sögur (incipere debent in Jaroslao Russiae rege) folio minore. Bókina hefi eg fengið af Arna Hákonarsyni, en hann af föður sínum Hákon Arna syni á Vatzhorni. Hákon eignaðist hana (sem mér er sagt), frá Staðarhóli. Á spáziunni stendr á einum stað "Jón Steinþórs son 1624." Þessa bók kölluðu þeir í Borgarfirði fyrrum Huldu. Noregs konunga sögurnar (Huldu) fékk Hákon Arna son á Vatzhorni til eignar frá Staðarhóli; léði þær síðan S^{ra} Þórði í Hitardal. S^{ra} Þórðr léði út af sér Sigurði Jónssyni Lögmanni, hverr bókinni eigi vildi aprt skila, hvorki Hákon né S^{ra} Þórði. Relatio Jóns Hákonar sonar. Anno 1671 þá þormóðr Torfason var síðast á Íslandi, sá hann Kalfskinnz-bók hjá Sigurði Jónssyni Lögmanni, hver eð hana kallaði Huldu. Kannast og einn nokkrir í Borgarfirði við þetta bókarinnar nafn. Seint á dögum Sigurðar Lögmans kom bókinn aprt í hönd Hákoní Arna syni, og var þá víða skemd og fúin. Í mínu (Arna Magnussonar) ungdæmi var huu til láns í Hvammi í Hvamms-sveit. Síðan léði Hákon Arna son þessa bók til Noregs syni sínum Arna Hákonar syni, sem þá var Ammannuensis þormóðar Torfasonar. Arni færði með sér frá Noregi bókina til Kaupinhafnar, og seldi mér 1687. Þessa bók Huldu hafði fyrrum átt Gísli Þórðar son Lögmadr. Jóns Steindórs sonar nafn stendr á henni, og mun hann hafa þottzt hana eiga eptir Steindór Gíslason. Gísli Magnússon á Hlíðarenda vildi ná til bókarinnar ex jure Guðrúnar Gísla dóttur móður sinnar. Bjarni Petrusson mun hafa orðit handhafi að bókinni undir Jökli þá hann hafði Stapa-umboð. Hér um Anno 1663 útvegadi þessa bók S^{ra} Hannes Björnsson þá prestur á Mýrum, ok léði hana Halldóri Jónssyni í Reykholti; hann S^{ra} Helga Grimssyni á Húsafelli, hver hana upp skrifadi 1664. Eptir exemplari S^{ra} Helga skrifadi S^{ra} Halldór í Reykholti annað exemplar 1666. Allt þetta um bókar-láanin var í pukri, og átti serið hljótt að fara. Mag. Brynjolfir hefir látið S^{ra} Jón í Villingaholti af skrifa þessa bók, og á eg það exemplar in folio. Jón Hákonarson skrifadi og eitt exemplar af bókinni ádr hún sigidi. Það eignadist Guðrún Hákonar dóttir (Páll Amundason) og af Guðrúnu fékk eg Arni Magnusson bókina. Er in 4to.—AM. 435. *And again in slips*—Noregs konunga sögurnar in 4to (1) léði Bjarni Petrusson Sigurði Jónssyni Lögmanni; S^{ra} Hannes Björnsson þá prestur í Borgar-þingum náði bókinni í Einarssnesi (volente vel inscio Sigurdo), og léði hana S^{ra} Halldóri í Reykholti. S^{ra} Halldór fékk hana í hendr S^{ra} Helga í Húsafelli, og kölluðu þeir bókina út úr þessu Huldu. S^{ra} Helgi skrifadi bókina upp fyrir sig (það exemplar var in 4to, og á eg það nú, fengið af Guðrúnu Stephans dóttur), eg eptir því exemplari skrifadi S^{ra} Halldór fyrir sig annað exemplar (er in 4to, og á það nú 1711 S^{ra} Hannes Halldórsou). Guðmundr Jónsson bróðir Sigurðar lögmans, skrifadi og eitt exemplar fyrir sig (er óvist hvort hann skrifad hafí eptir Kalfskinnz bókinni, eða bók S^{ra} Helga). Þegar S^{ra} Helgi bókina afskrifad hafði var henni aprt skilað til Einarssness, og tandem tók Hákon á Vatzhorni hana þar (í Einarssnesi meinar S^{ra} Hannes) aprt vegna Bjarna Petrussonar. Relatio S^{ra} Hannesar í Reykholti 1711. Exemplar Guðmundar segir S^{ra} Hannes gaub-rangt verid hafa, og það er svo í sannleika. Eptir því skrifadi Magnús í Hvammi sitt exemplar in 4to, og er það eins ónytt. Exemplar Guðmundar er í Saurbæ & Kjalarnesi. Eg lét Ásgeir

important MS. for the Lives of Harald Hardrada and the following kings of his blood.

d. Hrokkinskinna (wrinkle skin), a sister MS. of the fifteenth century, with slightly better text in places. Facsimile in Fornm. Sög., vol. vi, Tab. III.

e. AM. 61, early fourteenth century, contains both the Olafs' Sagas: used for extracts as the best text in the Oxford Icelandic Reader. Facsimile in Fornm. Sög., vol. iv.

f. Bergs-bók in Stockholm contains both the Olafs' Sagas and some poems, Lilja, Rekstefja, Geisli, &c., c. 1400. Facsimile in Dr. Cederschiöld's edition of the poem.

g. Fragments of a lost vellum, AM. 325, eleven leaves, which once contained Sverri's, Hakon's, and Magnus' Sagas. Abridged texts. Important for Magnus Saga. See Rolls' edition. It has been in the hands of an annalist, and (as Munch suggested) from lost leaves of this MS. insertions have been made in one of our Annal collections.

h. Fragment of a vellum at Stockholm (Sverri and Hakon's Sagas), important for the end of Hakon's Saga, which is in later hand than the bulk of the book. There are one or two interesting marginalia in this vellum¹: 'In the year 1644, 20th June, at Gellingholt, this Saga was read by Sigurd Thorfinnsson' (a late notice of the practise of Saga-reading). 'John Magnusson has learnt on me' (reminding one of Ælfred's learning his A B C on the beautiful MS.): a ditty—

'Many love the summer, for the fair birds' song;
But I like the winter best, for the nights are long.'

Jónsson upp skrifa Pergamentz bókins í Kaupinhafn með öllum böndunum eins og þar stendr og gaf eg síðan það exemplar S^{ra} Þórði & Staðarstað. Er in folio. Copiu af þessu S^{ra} Þórðar exemplari & Lögmaðr Páll Jónsson Vídalín, með hendi Ögmundar Ögmundssonar. Er og in folio.—Af Noregs konunga Sögunum, er Borgfirðingar kölluðu Huldu, & Lögmaðrinn Sigurðr Björnsson copiu, skrifaða með hendi Guðmundar Sál. Jónssonar. Er in 4to. Vidi 1703 í Saurbæ & Kjalarnesi. Er víða rangt skrifuð, og stundum aflagislega órétt in nominibus propriis. Eptir þessu Sigurðar Lögmannz hefir skrifað S^{ra} Magnús Magnússon í Hvammi, er það hans exemplar og in 4to (vidi) ócorrect einsog hitt, og líkast nokkuru verra. S^{ra} Magnúss exemplar eignaðist eptir hann dauðan Jón sonr hans. Haec ultima scripsi 1723.'

'Annað-hvort Hulda, eða copian S^{ra} Helga sem úr henni derivaðist, mun vera uppruni til Húsafellz-bókar-nafnsins, og svo allt vera í villu um þessa nafn-gipt, sem fyrst er komin frá Svíum.'

¹ *On the margin of leaf 12*—'Anno 1644 20^{to} Junii í Gellingaholtti var þessi Saga lesin af Sughorde Thorfinnz synce.'

On leaf 16—'Jón Magnusson hefur lærtt a mig.'

And the Ballad ditty—

'Margr þrísar sumarið fyrir fagran fugla-söng;
En eg hæli vetrinum því nóttin er löng.'

And the ditty extemporised—

'Blekið lekur bókfell á, bítr lítið penni;
Heldur veldur höndin smá, henni eg um kenni.'

And the verse—

'The ink is leaking on the leaf, badly bites the pen;
Nay, the hand is much too small. Well, I'll blame that then!'

Used after trying a pen on paper or parchment.

Collections of **Biographies**:—

a. The *Sturlunga* MSS. will be noticed below.

b. The great Stockholm, No. 5, fourteenth century. (Lives of Jón, Thorlak, Bishop Gudmund, and Edward the Confessor, lists of Bishops, &c.)

Collections of **Saints' Lives** and **Romances** are referred to elsewhere.

Prose-Edda. Codex Wormianus (Snorra-Edda, Skalda Treatise, Epilogues, Appendices, Rigsmal), AM. 748. (Eddic Poems, Skaldskaparmal, Olaf Hvitaskald's Treatise, Pulur.) Facsimiles to be published in the imperfect vol. iii of the Copenhagen Snorra-Edda.

Collections of **Miscellanea**. The most famous of all such is **Hauks-bók**, a quarto of 200 leaves when entire (about the largest size ever reached by an Icelandic vellum). An extraordinary 'omnium gatherum,' as the contents' list will show. *Islandica*: Landnama (imp.), Kristni Saga (imp.), Erik the Red (West), Fostbrædra (imp.) *Legendaria* and *Mythica*: Heming's Pátr (imp.), Heidrek's (imp.), Ragnar's (imp.) Sagas. The Story of Harald Fairhair's Poets, the Brute Story, and Merlin's Prophecy. *Theologica*: Debate of Body and Soul, Homiletic pieces from St. Augustine, &c., The History of the Cross, Portraiture of Jerusalem, Lucidarium. *Scientifica*: Geographical and Physical pieces, treatises on Astronomy, Arithmetic (Algorismus), on Gems, and lastly, the Völuspá [the second text of this famous poem]. The texts are not always the best; but we are glad to have them, and to know that a man in the fourteenth century was able to gather such a varied and, on the whole, excellent choice of works together for his personal use and pleasure. The book is now split up into three MSS., numbered AM. 371 (Landnama and Kristni Saga), 544 (the bulk of the book which now keeps the name of the whole), and 675 (Elucidarius). There are also fourteen leaves (Geographica, Astronomica, &c.) in Iceland, whither they were taken after 1821, for Werlauff certainly used them for his *Symbolae ad Geographiam Medii aevi*. Several leaves are, as we have seen above, lost. See preface to Biskupa Sögur for full account of the history of this MS.

Hauk Erlendsson, the begetter of this work, in whose fair and regular handwriting the greater part is (two Icelandic clerks of his come in alternately now and again), was a man of note in his day, though hardly sufficiently prominent to justify the conflict which has been waged over his nationality, his parentage, and his life. The best account of him is that by Munch, where his handwriting is identified, his career in Norway set forth, and what claim he has to

fact shown by the publication of his *Algorismus*: for it is as an arithmetician that Hauk was really in front of his fellow-countrymen.

We may epitomise Hauk's life here. Although his genealogy is well known, as we have it drawn by his own hand in his copy of *Landnama*, and we know who his mother, father, and grandmother were, his birth-year is not known. Judging from his own style, which never shakes off the Icelandic idioms entirely, though he usually spells Norse fashion, and the character of his penmanship is Norse, he was born and brought up in Iceland. A son of Lawman Erlend the Strong, by Jorun, and base born (he himself says that Erlend's wife's name was Irongerd), he would not be unlikely to go abroad early, for that he owes his whole education to Norway we must certainly believe. He is first spoken of in 1294 as Lawman of Iceland. He was also, we know, Lawman of Gulating in Norway (several deeds in his autograph were unearthed by Munch), and though he married an Icelandic lady, great-granddaughter of Hrafn Sveinbjornsson, he seems to have passed most of his life abroad. He died in 1334.

Besides Hauks-bók we have an arithmetical treatise, a small set of brief annals of his day, 'Hauk's Annals,' and a handbook of Norse Land Law copied by himself for his own use. And it is not improbable, since Hauk was the first and almost the only Icelander who used the Arabic figures, that the beautiful contemporary vellum of Niala, AM. 133, one of the few MSS. in which they occur, may be in some way connected with him, perhaps executed under his supervision. There are also one or two MSS. in which we can recognise the hands of one or other of Hauk's two amanuenses. The facsimiles of Hauk's hand in *Antiq. Americ.*, Tab. III, at the bottom (Tab. IV and Tab. III at the top are his two amanuenses), are most beautifully done, as indeed are all those executed for that work.

e. One other MS. of a like kind deserves notice—the small thick AM. 624, still in the old oak boards and thongs of its primitive binding. Of this 171 leaves are left; when complete it must have gone up to about 200. It is full of *varia, sacra, romances, &c.*, but its special feature is the *Blanda*, a corpus of computistic treatises of different origins; the legends are also noteworthy, e.g. that of Archbishop Absalon (given in the Oxford Icelandic Reader), one of Jón Halldorson's stories. There are also poems, &c. For full notice see Jón Sigurdsson's *Diplom. Isl.*, p. 238.

Among later collections, which are mingled masses of true, false, and legendary Sagas, we need only take two as specimens.

a. Royal Lib. 2845, of the fifteenth century, containing *Gongu-Hrolf*, *Havard*, *Bandamanna* (best text), *Ingvar Vidförl*, and *Half's Sagas*. A thick vellum.

b. AM. 152, folio: a huge book, including the *Romances of Magus*, *Konrad*, *Gretti's Saga*, and four or five worthless Sagas, such as *Gongu-Hrolf*.

The change of taste, very clearly shown in the varying contents of these Saga collections, which reflect fairly enough the inclinations of the more cultivated minds of the times when they were made, at length manifests itself openly in a new form of composition, the *Rímur*, which were made in profusion at the end of the fourteenth and fifteenth centuries. At length they also are thought worthy of collection, and the thick little quartos, of which AM. 604, the biggest of all, and the Wolfenbüttel book may serve as the best types, close the era of the classic literature of which they present the very faintest possible reflection.

Collections of *Sacred Poems* of a similar type—Drapur, often called 'Diktr,' as Ceciliu-diktr—are also found; AM. 713 and other vellums contain such works.

When the Paper Age comes, it is curious to see how the copyists choose out certain vellums to copy, leaving the rest entirely without notice. They, of course, care nothing for the MS., and are only anxious to secure the Saga. But they have as a rule been lucky in their selection. Thus the standard Egla, Eyrbyggja, and Niala copies are from the best text. In a few instances, as Hardar Saga, they were less fortunate. When they had once got a copy of a Saga, they did not care about taking another MS. and making a fresh copy from it.

Thus even of the most popular Sagas, of which many vellums were at their disposal, only two or three are taken: all the rest are left *barren*, e. g. of Egla only three out of thirteen are taken, and of Niala about the same proportion. So constant is this rule of theirs, that it is almost possible to tell in what order the great MSS. became known. Thus AM. 132 and the Vatzhyrna were among the first copied, and we can see that there must have been some system about it, for in the Liosvetninga vellum, where Vapnfirdinga and Droplaug are side by side on the same sheet, Vapnf. is copied and Dropl. neglected; they had got the Saga from AM. 132 already. So in the case of the Biorn and Kormak vellum, Biorn is taken and Kormak left, for the same reason. Again, there were two vellums of Reykdæla: one has been copied, the other only so as to fill up a blank in the first. This is the more tantalising as the fruitful vellums have been in most cases preserved, while the fragments represent barren MSS. which we should often be glad to have.

But the early copyists were very careful not to let a Saga slip altogether, and we can only find two notable instances in which they have done so. Heidarviga left the country in 1682. We ought therefore to have copies of it, but there are none. It was even then imperfect, hard to read, and therefore not attractive to a copyist, but we should suppose the real reason for its barrenness to be that it lay hid away in the North, and never fell into the hands of any literary man. Gullþoris Saga is the second example. All the paper copies of it were taken after Arni Magnusson had secured the MS.

We may notice here, as a caution to travellers and collectors,

§ 30. SUMMARY OF THE ISLENDINGA SAGA. cxliii

that no paper copies, save those now in the A.M. collection, have the slightest value, and that it is absolutely certain that any paper copy of a Saga which turns up in Iceland must be itself derived from some MS. in that Library, usually through a generation of paper copies, the increasing corruptions of which sometimes make the text look different at first sight. The penmanship indeed of the modern copies is usually very good, but it is only as curiosities that any one would care to possess them.

§ 30. A SUMMARY OF THE ISLENDINGA SAGA.

ISLENDINGA SAGA. It will be well to give a brief summary of the contents of those parts of Sturla's work which have not yet been treated, so that the main threads of the story may be put within the reader's grasp. It was not necessary to add long chronological tables, as by the full indices and the year-headings on any page one can easily find one's way about the book, which keeps luckily to pretty exact order of time.

Beginning then with the first part of *Isleendinga* (really the main work of Sturla)—after the seven or eight genealogical trees, which give a complete survey of the Icelandic nobility, a table of 'Dramatis Personae' to the 'Historie' that follows—the Saga opens with a few introductory chapters, briefly setting forth the scenes and introducing the characters. We cannot help thinking that something is missing, a prologue or a few words of the author as to the purport of his work, before the present chapter 2, which begins with noting Sturla of Hvamm's death. In these opening chapters (2-24) we are told of the youth of the three Sturlung brothers, the dialogue of Gudmund's daughters, and a few words about Snorri's early career.

There is also imbedded in the midst of this matter (chaps. 12-14) what seems to be an extract from the lost *Liber of Ari*, partly in his very words, telling of Bishops Isleif and Gizur, and of Teit, his friend, and Gizur, Teit's grandson.

It is with the return of Bishop Gudmund, to whose agency much that followed may be traced, that the action of the drama begins with the troubles which preceded the foul murder of Hrafn Sveinbjornsson, a crime which avenged itself very surely and bitterly. Most of these matters we have noticed elsewhere (§ 21). But in chaps. 33-37 we come to the death of Hall, the Eyjafjord chief, and the migration of Sighvat Sturlason to the North, an important event upon which much hinges.

After a short episode touching Snorri (ch. 39) and his voyage abroad, &c., comes the story of the quarrel between the Norwegian merchants and Sæmund, Orm's slaughter at their hands in revenge (ch. 40), and the King of Norway's wrath when he heard the Norwegian version of the quarrel (here Snorri gives the well-known piece of advice which has been so often quoted to his detriment); finally, his return is told. And now Snorri's political career

begins in earnest, when, after the brawl at Breidabolstad, in which Biorn is killed (ch. 44, where the ditty, 'Loptr er í Eyjum,' the first Ballad ditty known, is quoted), he marries his widow, Hallveig, Orm's daughter, the richest woman in Iceland,—a political match, and one that ultimately fulfilled Thord's boding words when he heard of it, but still a happy one while both lived.

Chaps. 47 and 49 recount the raid at Holar and the return foray to Grimsey, which, as we have seen, is told in full in Aron's Saga. Snorri now strengthens himself still more by giving his daughters to the most influential men in the country—one to Gizur Thorwaldsson (of whose childhood a striking story is told, ch. 55), one to Thorwald, the murderer of Hrafn, and a third to Kolbein the Young—men whom he wished to make use of, connecting the third still closer to him by getting his sister for the wife of his bastard son Orækia. Thord, between whom and Snorri a quarrel arose about this time, prophesied evil also of these matches, and his forebodings were strikingly fulfilled, for it was Snorri's sons-in-law that were the leaders in the attack upon him in which he was slain, nor did the matches turn out well (two of the three ladies were divorced, and none of them seem to have led pleasant lives).

Sturla Sighvatsson, the darling hero of his cousin and namesake the historian, now comes into the story, a handsome, strong, brave young hero, but a brainless man, as his actions and the way in which he dragged his father, a far finer character, into disaster and death sufficiently prove. But his brilliant qualities are just those which fascinate the mind of such a thoughtful poetic lad as Sturla the Historian must have been in the heyday of his namesake's brief life, though we might perhaps wish he had rather lavished his care upon the greater figure of Snorri the Historian. The Althing scenes interspersed in this part of the story may be mentioned.

In chapters 71, 72 a notable deed was done, of which the consequences were serious indeed. The sons of Hrafn caught Thorwald on an outlying farm (Aug. 6, 1228), attacked the house, set fire to it, and burnt their enemy like a fox in his earth.

The sons of Thorwald, reckless, brutal young men, believed that Sturla Sighvatsson had been cognisant of and abettor in the death of their father. They therefore surprised Saudafell in the night, Jan. 1229 (chaps. 75–78). Sturla had luckily ridden away on business to a neighbouring farm; they were therefore foiled of their intent, and manifested their disappointment by destroying everything they could lay their hands on, wounding the women, letting the ale run out, and spoiling the food, entirely disregarding the presence of Sturla's young wife Solveig, who had just been delivered of her first child. This Saudafell foray is one of the best-told chapters of all the *Islendinga*, so fresh and true that it brings the whole scene before the reader's eye in the most lively way. The coolness with which Sturla receives the news in his bath, merely asking if his wife was safe, and the mocking verses of Snorri, fitly wind

up the incident. A reconciliation is patched up, but the defying haughty behaviour of the young sons of Thorwald rouses Sturla to wrath, and he breaks the truce and puts them to death. This tragedy, like the preceding one, happened (March 8, 1232) within a few miles of Hvamm, the home of the historian, then a youth of seventeen. It is touchingly told and most minutely (chaps. 88-90). So the crime which had rested on their house since Hrafn's murder was finally expiated. The pages of the Saga are now defiled by the deeds of Snorri's wicked son Orækia and his band (chaps. 91-99). Sturla Sighvatsson now starts on a pilgrimage, going first to Norway, then to Rome, where he does penance, being flogged from church to church, while the people wept at seeing such a fine man so cruelly used. But now that he was absolved from his sins, his luck left him; he falls under the fatal influence of the King of Norway, too strong for his weak head, and comes home to raise a party. It was his actions that ultimately set the civil war a-flame.

Now follow the cruelties and wickedness of Kolbein the Young, of whose crimes one is very pathetically told in ch. 101; a few notices of Olaf and Thord (ch. 107), and more of the wretched Orækia.

The death of Thord (April 10, 1237), who had warned Sighvat of the end that must needs overtake him in the path he had chosen to take (unwelcome advice which Sighvat took ill, charmed as he was by the persuasiveness of his son, though in his heart he must have felt that Thord was right), the deaths of Bishops Gudmund and Magnus, all take place this year (1237, chaps. 124-25). Thorwald, Gizur's father, had died two years before. Snorri now leaves Iceland, hard pressed, and goes to Norway, and with the field thus cleared the fight begins in earnest. The Apavatn raid is fitly ushered in by the dialogues between Sighvat and his son, the common sense of the old man coming out finely as he banters his son on his high ambition and aims in a quiet laconic way (chaps. 130-31). Another talk of Sighvat with Mew, an old friend of his, in which the coming storm is foreshadowed, is given in the following chapter.

The raid itself is very well told; the folly of Sturla, which rouses Gizur, who has been quiet and gentle up to this point, and having waked the tiger at last, neglects to crush him altogether, now quickly brings on the end. Sturla himself was in the raid, as he tells us, which accounts for the remarkable minuteness of his narrative (ch. 134). Gizur's behaviour is wonderfully painted; his hesitation till his mind is made up, and his laughing coolness when he had decided, is like Louis XI's behaviour to Charles at Peronne.

Now are set forth the gathering of the forces of both parties in the North, Gizur's alliance with Kolbein, and all the omens and dreams which ever precede an important event. Then comes the fight at Örlygstad (Aug. 21, 1238), a fearful blow to the Sturlungs, for Sighvat and four of his sons are made prisoners and slain in cold blood, one of the family (Tumi) alone escaping. To Sturla

the Historian, who had loyally followed his cousin, quarter was given (chaps. 137-44).

Of course such an event as this, told by an eye-witness, could hardly fail to be impressive; but the narrative is well worthy of the occasion, and most moving and vivid it is.

Ch. 147 goes back to Snorri, the head of the falling family, who got the evil news in Norway at an unlucky moment for him, when the King and Duke Skuli had begun to quarrel. He had espoused what looked like the winning side (Skuli's); he therefore left Norway against the King's express command ('I will go,' he says when he gets the letter), having accepted the title of Earl from Skuli. The Duke's death, the King's secret orders (he seems to have been roused to fury by something he had found out at Skuli's death), the plot against Snorri, the Historian's last interview with him, and the brief but striking account of his death (chaps. 148-56), complete the real action of the tragedy.

All the incidents which follow Snorri's death, though less important, are most minutely told by Sturla, who took part in them all, and the realism of his narrative is very marked. Orækia now endeavours to revenge his father, and hunts after Gizur to slay him, coming upon him at Skalholt, where the Bishop arranges a peaceful settlement, which is to be completed next year. But at the Bridge-meeting (on a natural bridge, now destroyed, over Hvitá in Borgarfjord), Gizur treacherously captures Orækia and Sturla. Orækia is banished, and Sturla is released at his friends' intercession (chaps. 157-63).

Here ends the first part of *Islendinga*, and with it the History of the Commonwealth may in truth be held to close.

Down to this date the character of the heroes themselves, their objects, and methods of carrying them out, are nearly the continuation of what had been going on ever since Nial and Mord and Gunnar and Flosi had fought and taken counsel and carried on suits in the old days. But now old Iceland really expires with the three Sturlung brothers: and when Snorri, the last of them, is dead, one feels a void which is never filled by the subsequent history.

The student of political institutions will find much to repay him in the first part of *Islendinga*, which he will vainly seek in the second, wherein, though the form of the old Common Law is kept up, the spirit is manifestly dead. The very crudenesses and blemishes of the style in the first part are of a piece with the older Sagas and purely Icelandic, for in the second half, where there are passages which perhaps excel any in the former, they are such as always relate to pathetic or dreadful subjects (the Burning of Flugumyri, for instance), while the love of law, the homely wit, the rough pungent dialogue, and the little idyllic incidents of every-day life which we have noticed as so characteristic of the Icelandic Saga, are almost totally absent. We may perhaps sum up the matter by saying that the first part of *Islendinga* is the last

Isleendinga Saga, while the second part is really a collection of Biographies—that the one is wholly Icelandic, the other tinged with foreign and Norse influence; that the one tells of heroes whom we long to know more of, the other of men and matters for which, though they interest us as long as we are actually under the charm of the author's words, we care little when the sound of his voice has ceased to ring in our ears.

The *second part* of Isleendinga opens with the return of Thord Kakali, the avenger of the Sturlungs. He had been many years in Norway, of which we told somewhat in Aron's Saga. He was the fourth of Sighvat's sons, and far the most talented of them. He is a man of order and discipline, good-hearted and generous—altogether the finest character of the epigonic generation. His antagonist is Kolbein, who had since Snorri's death ruled unquestioned, and forced the West country-men to take oaths to be faithful to him. (The story of Gisli's equivocating oath is amusing, ch. 164.) When Thord appeared the friends of the old family rally round him, and the feud begins anew, and lasts with the usual alternations during his life. By one of the sudden surprises so frequent in this part of Isleendinga, Kolbein nearly captures Thord. Kolbein is overtaken by a snow-storm, but makes his men wrestle to keep themselves warm. His men now lie waiting for Thord to pass by. However, all their patience is in vain, for Thord's quickness saves him, and he escapes after all. The chase across the snow is very realistic, as indeed is the whole incident. Hrafn Oddsson was present at this affair, and it is from him, we believe, that Sturla got the story (chaps. 164-74).

A little later Kolbein again sends out two bands, one to surprise Tumi, the brother of Thord, at Reykjaholar, which they accomplished (April 18, 1244), slaying Tumi; the other to capture Sturla, who got away, as was noticed in his life, being warned in time (chaps. 186-88).

The famous sea-fight, Flóa bardagi, is the next event of note, fought in fishing-boats under the midnight sun (June 24), in the highest latitude in which perhaps a naval engagement ever took place. It is told by Sturla in most grand and impressive style, as the very Trafalgar or Salamis of his day (chaps. 191-97).

Kolbein dies in his bed, July 22, 1245, aged only thirty-five, and Brand, his kinsman, takes up his position. He is overthrown by Thord at Haugsnes fight, April 19, 1246. This is briefly told, though it was the greatest battle that had ever taken place in Iceland, 100 being slain (it was long used as a chronological landmark, just as Waterloo often is), but then Sturla himself was not present (chaps. 204-5).

Thord is now supreme, and unopposed for four years, when he goes abroad. After a short stay in Norway he came back, but soon sailed again thither, never to return again. The King was too jealous of him to let him go back, and foolishly kept him in a

kind of honourable captivity in Norway, where, at his post of Sheriff, he died like a caged lion, Oct. 11, 1256.

It is here that the story of the *Svinfellingss* (ch. 215) comes in. An account of this Saga has already been given (§ 21).

Thorgils Skardi now comes on the scene. His career has also been roughly sketched. We shall therefore confine ourselves to pointing out the chief incidents which occur during the last years of this period. The Burning of Flugumyri, Sept. 22, 1253 (chaps. 252-60), Sturla's masterpiece, the Slaughter of the Burners, Jan. 25, 1254 (ch. 262), various notices of the old Norwegian Bishop Henry, who was now sitting in the seat which Gudmund had filled, and the going abroad of Gizur, are first to be noted. Gizur leaves Odd, a young man whom he used as a cat's-paw, to fill his place while he was away, but he soon showed himself unequal to the task. Escaping a terrible snow-storm in the middle deserts of Iceland (ch. 274), which raged in the beginning of Jan. 1255, he falls in a surprisal a few days later at Gellingaholt, Jan. 14, 1255 (chaps. 275-76). This story is also excellently well told. The career of Thorgils now fills much space, but this section of the work is relieved by several scenes of merry-making, dancing, &c., the bright side of the Icelandic life, of which we see too little in the midst of the slaughter and discord. The Battle of Thverá, at which Sturla was present, July 19, 1255, is minutely and dramatically told (chaps. 285-93), with all proper accompaniment of dreams and omens. Three years after Thorgils also fell by treachery, Jan. 22, 1258 (chaps. 312-15), aged thirty-two.

Gizur now came back with the title of Earl (ch. 317). The final submission of Iceland to the King took place 1262, two quarters and a half swearing fealty, promising to pay scot to the King, and take an Earl (chaps. 324-27).

A little episode contains the death of Thord Andrésson (the last scion of the great house of the Oddverjar), by treason at Gizur's hands, Sept. 27, 1264 (chaps. 328-29). Chapters 330-31 relate Sturla's going abroad, and give his adventures in Norway, the first of which has been already touched on in his Life.

There seems to be a break here: whether Sturla ever wrote more we know not. Finally, in ch. 332, Sturla's death is recorded, and the *Islendinga* ends. It is curious that there is no mention of the evil Earl's death, Jan. 12, 1268¹.

¹ It must not be supposed that in the above hasty sketch all that is interesting or worthy of attention in the *Islendinga* has been pointed out. There are touches in every chapter of which the sociologist, the historian, and the philosopher will see the value. But if the reader were to be brought face to face with such a bulky work without some clue to guide him, he might easily be repulsed by the multitude of characters, the number of streams of action, and the minuteness of the treatment, and give up the task of mastering it as hopeless. To any one attacking the *Sturlunga* for the first time, we would recommend the reading of the latter part of Sturla's Saga, the full text of *Hrafn's Saga* (App. I), and perhaps *Aron's Saga*, before reading the first part of the *Islendinga*. He will thus be better able to see

A few words on the real significance of the whole story may not be out of place. The fall of the Commonwealth and the destruction of the old Houses is what it really means. For some years the chiefs had been one by one giving up their Godords to the King of Norway; and the Oath taken in 1262, 1263, 1264, by Quarter after Quarter, till the whole island had sworn fealty and agreed (for the first time then) to pay scot, was but a public ratification, as it were, of what had gone before. Up to this point the chiefs, we think, had acted wisely; and if Norway had been a rising instead of a sinking power at the time, much good might have come of it. But other changes followed quickly. Snorri's confiscated estates became 'royal demesne;' the Althing and Quarter Courts disappear, and a kind of Curia Regis takes its place, the Logretta, exercising a restricted legislative power which withers away, and full judicial powers as a High Court; the Logsgumaðr shrinks into the Logmaðr, Justitarius Regis (of which there are two, one for the North and West, one for the South and East Quarters); a Viceroy is appointed, at first called Earl, but afterwards named 'Hirðstjori,' Magister Aulae, like our Justitarius capitalis domini Regis in Ireland; the place of the Goðar with their clients was filled by Sýslumen (King's Sheriffs, who collected the taxes, kept the peace, and performed many of the functions of our J. P.'s), with defined districts (Sýslur), a new thing in Iceland, where the ties of Clientela were not affected by locality. In a word, the old Common Law was swept away in 1271, when a Code, and that of foreign origin, was first introduced into Iceland. And we cannot but regret this: dreadful as were the disorders, unsettled as was the condition of the country, the sacrifice of the public life of the old days, with all the ennobling influences, was a high price, too high surely to pay even for peace. Our experience of the New Monarchy in England, which did not attempt a quarter of the change, shows how dangerous a thing it is for a nation to give up the smallest jot of its power of self-government to secure the greatest advantages. Peace was secured, but the island sunk into a torpor and inaction which it has never since completely shaken off.

The decay of the great Houses went on side by side with this process; the civil wars and feuds, though the number of those that fell was, to English notions, ludicrously small¹, had cut off the

the way the history of the age is going, and understand bit by bit the circumstances in which the great drama of the Islendinga takes place.

¹ The Editor has calculated that in the fifty years' feuds, from Sept. 1208 to Jan. 1258, the death of Kolbein Tumason to the death of Thorgils Skarði, only 370 men in all fell, not so many possibly as perished in shipwrecks, when eighty or ninety men often died at once, and fording rivers during the same time. The explanation of course is that the chiefs alone fought to the death; the common people were always given quarter, and had little interest in continuing a desperate conflict which they could get little good or harm from. The nobles, who could only look for death at the hands of their foemen, had every motive for fighting hard.

flower of the nobility, the wisest, the bravest, the most vigorous, just as happened in our Wars of the Roses. Many of the great families too had begun to show signs of physical exhaustion, the demoniac character of Gizur, with its startling contrasts, manifests such a complex and peculiar organisation as is seldom to be met with save in the last generations of an old and failing family. The miserable children of Snorri are another case in point. Those that lingered on were cut off from a free political career after 1271, while in Ecclesiastical matters Iceland had been subordinate to the King and the Niðaros Chapter ever since 1237—Bishops Gudmund and Magnus, who both died in 1237, were the last bishops elected by the Icelandic people,—so that when the darkness of the fourteenth century falls over Icelandic History, the few descendants of the old Houses, whose names we know, are mostly in insignificant positions, not even (as we learn from a petition made when the oaths were taken to a new King in 1302) allowed to occupy the office of Sheriff in the Sýslur that replaced the Godords, so long the inheritances of their families, while the decay of trade in Norway itself (Norway, the mother of the sea-kings of old, now became the bondwoman of the Hanseatic towns, who drew the natives off the seas altogether), and the misfortunes of the fourteenth and fifteenth centuries in Iceland (earthquakes, eruptions, bad seasons, famines, epidemics), prevented them from opening out a fresh career in trade or commerce.

The last of the Oddverjar we know of dies in 1310; the last of the Narvasons in 1332; of the Melamen (Abbot Thorstein) in 1351; of the Hitardale family, Ketil the Viceroy, in 1342; of the Svinfellings, Odd, in 1306.

Of the greatest family of all, the Sturlungs, Snorri Sturlason the second dies in 1302, and the line of Snorri the elder (as we learn from a fly-leaf entry only, vol. ii. p. 399) dwindles down to a few insignificant names of a bastard line, and the only man who is worth notice is Egil of Reykjaholt (the good husbandman of Thorgils Skardi's Saga), the son of Solmund, a Norseman, who had married Snorri's sister, Helga. He dwelt at Reykjaholt forty years, and he or one of his children is connected with the Upsala vellum of the Edda, perhaps also with *1 e β*. He died Aug. 13, 1297, and his son John Murt (out of respect, seemingly, to his cousin, four of Egil's children are named after Snorri's) is the last of the line mentioned. As was noticed above, p. lxxx, only one family, that of Hrafn Sveinbjornsson, is known to have continued through the Middle Ages to the present day, but only on the spindle side¹.

¹ After Erik herra in the Seldælir family (see Genealogical Tables, I. 3, vol. ii. p. 483) came Einar, his son, who begat Biorn the Crusader (died after 1415), who begat Kristina of Vatzfiord (a very famous lady, of whom legends survive). Her son was Biorn (killed by English traders, 1467, and avenged by the Lady Olofa, his widow), from whom the pedigree goes on to the present day. This family held the old seats, Skarð, Reykjaholar, and Vatzfiord, and we are beholden to a member of it, Jón Finnsson of Flatey (also a family estate), for the Flatey-book, which he gave to

§ 31. THE STURLUNGA MSS.

THE STURLUNGA MSS.:—Much has been already said of the Revival of Letters, the Paper Age, the Copyists, and the like, so that what remains to be told of these MSS. of Sturlunga may be briefly dealt with.

In the AM. collection are parts of *two vellums* from which we, like the copyists of the seventeenth century, derive our knowledge of the text of our Saga. One of these, 'B' of our edition, AM. 122 a, is, as we shall see, in a partly perfect condition. But the other, 'A,' remains only in a packet of thirty grimy and discoloured shreds (twenty-four of Sturlunga, three of Arni's Saga, and three of Bishop Gudmund) enclosed in one of Arni Magnusson's rough cartridge-paper envelopes or 'capsae' (122 b). These fragments are of varied size and shape; some have been used as slips for binding, some as tailors' patterns, and the like; some are still leaves, but half-torn and mutilated in all sorts of ways. The difficulty of reading them was so great that the expenditure of time and eyesight would not have been justified had not the work been one of such high worth¹. But a close inspection of them revealed the fact that they were all parts of *one* great vellum (as indeed Arni Magnusson knew, see his note, p. clxxiv, 'the book'). The incisions at the back of the leaves (where the back is left), the number of lines in the pages, but above all the fact that every calculation of the *blanks* that should be filled by the text intervening between the different fragments, always squares with *whole* leaves, prove this beyond doubt. There was in this capsae only one shred which the Editor recognised as foreign to the rest (amongst which it had slipped by mistake), it proved to be the upper part of leaf 7 of a lost sheet in B, in which MS. it is now replaced.

We owe the preservation of these two vellums to the pious care of Thorlak Skulason, the learned and excellent Bishop of Holar, to whom we are also beholden for Biskupa Sögur, &c. This we know from Biorn of Skardsa's express words (see § 27, p. cxliii, n. 2), in which, when talking about the miserable state of the MSS. relating the history of the old times, he tells how 'the worshipful Bishop drew up and wrote down all that he could lay hands on; first the learned Settlement [Landnama-bók], and then the Great Islendinga Saga, in which you may see many such matters laid

Bishop Brynjolf; and perhaps for Sturlunga and more MSS. to other branches of the same family.

¹ In the summer of 1874, at Copenhagen, I met my worthy friend the Rev. J. Fritzner, the well-known Norse Lexicographer, and took him over the Arn-Magnæan collection, this being his first visit to Copenhagen. He being a learned man, I did not get him the 'show copies' of the collection, but taking down the shreds of the A vellum, I gave them into his hands, saying, 'You must see Sturlunga.' He looked at the blackened pieces carefully, but made no remark at the time. However, a few weeks later, when I was staying with him in Norway, he said, 'What you showed me at Copenhagen was extremely interesting; but one thing fairly surprised me, I must own, to find Sturlunga looking like that!'—Ed.

down distinctly in order. For who should there be to tell them that come after us of such things, if we were not to preserve them ?'

This is clear enough, but does it refer to our Sturlunga MSS. ? It must in the case of B. All the copies lead back to the right date, and the best of them (AM. 437-38), from which all the others are transcribed, is in a hand which the Editor was able at once to identify with that of one of Bishop Thorlak's scribes.

In the case of A, the answer is equally satisfying—because, first, all the copies of either class contain Thorgils Skardi's Saga, which has never been in B. Therefore the copyists must have known A as well as B. Next, the oldest extant copy of the A class, the British Museum MS., has an apparatus of marginalia, chronology, references, &c. These are derived from a little abridgment of Sturlunga made by Biorn's own hand, containing these marginalia word for word (see p. clxxvii, foot-note). This little volume actually belonged to the Bishop, for in it he has himself written 'this Book I Thorlak Skulason own.' The notes are therefore Biorn's, and the Brit. Mus. MS. writer must either have had Biorn's copy AM. 439 or a copy of the original MS. (a* we call it) which contained these notes. Lastly, Arni's Saga has come down to us in a copy made direct from A (Stockholm, No. 8, a vellum for Bishop Thorlak), as the scraps of Arni to the three remaining leaves in the capsae show beyond a doubt (see the following page).

It was necessary to prove this step by step, because a* being lost (doubtless if we had it, it would be found to be by one of the Bishop's scribes), it is only by induction we can prove that the Bishop knew A.

Having thus settled that the two vellums, from which all our knowledge of Sturlunga comes, first emerged and were first copied under Bishop Thorlak's auspices, c. 1640, we may proceed to notice the exact state of the MSS.

B now comprises 110 leaves (including the half-leaf rescued from the capsae), and lacks 32 or 34, namely, one sheet at the beginning (see vol. i. p. 1 to p. 33, n. 6); two leaves (vol. i. p. 316, n. 3, to p. 324, n. 1); a sheet (vol. i. p. 336, n. 2, to p. 362, n. 2); another sheet (vol. ii. p. 7, n. 3, to p. 39, n. 1); two leaves (vol. ii. p. 51, n. 7, to p. 57, n. 2); one leaf lacerated (vol. ii. p. 78, n. 1, this was already torn in Thorlak's day); half a leaf (vol. ii. p. 192, n. 3, mutilated in Thorlak's time also); and the end lost (vol. ii. p. 252, n. 4. Biorn's note tells that it ended later in his day at our p. 265, l. 26). That the first sheet existed in the Bishop's day can be seen from the interpolated pedigree (vol. i. p. 6, n. 3), which is not in A. Again, in vol. i. p. 317, there is an interpolation not found in A, which shows that the blank of two leaves in B was then filled up. B in complete state would therefore have held 144 leaves.

Cod. A seems to have been entirely complete save the end of Bishop Arni's Saga and the mutilated leaf referred to already under the notice of that work (p. cxxv), part of which we have still. The following list of fragments will complete the notice of A :—

Úr Sturlunga Sögu 4 blöð circiter komin til mín 1701 frá Sira Halldori Páls syni í Selárdal. Eru eigi úr þeirra sem Þórðr Steindórs son átti, og nú er hjá mér.

[Sturl., þorgils skarði.]

Þetta blað er 1703 komið frá Bildudal til Magnúsar Ara sonar, en frá honum til mín. Fengið af einum bónda á Barðaströnd 1703. [Sturl.]

Þetta blað hefi eg 1703 fengið frá Magnúsi Ara syni í Haga. [Sturl.]

Frá Magnúsi Jóns syni í Snoksdal 1704. [Sturl.]

Sturlunga Sögu blöð þessi eru frá Magn. Ara syni til mín komin, en hann hefir þau fengið í Bildudal hjá Arna Guðmunds syni. Og er þar ekkert meira. [Sturl.]

Frá Sigurði Sigurðs syni á Firði 1707. [Sturl.]

Frá Eggert Snæbjornus syni 1708. [Sturl.]

Frá Eggert Snæbjornus syni á Múla 1708. [Arna S.]

Þenna dalk úr Guðmundar Sögu fékk eg 1710 af Þórði Bjornssyni Ásgeirs sonar.

Er úr Guðmundar Sögu sem fyrrum átti Ásgeir Einarus son. [Guðm. S.]

Halft annað blað úr Arna biskups Sögu þorlaks sonar, fengið 1715 frá Mons. Ormi Dada syni, með hans brefi dateruðu 1714. [Arna S.]

Þetta blað úr Sturlunga Sögu fékk eg í Svefneyjum í Breiðafirði um vetrinn skamt fyrir Jól 1723, meinast frá Flatey komið ásamt bókinni sem það var utan um fyrir saur-blað. Frá Mons. Ormi Dada syni 1724. [Sturl.]

Frá Capteini Magnúsi Ara syni 1724. [Sturl.]

AGE AND PENMANSHIP OF MSS.

The older of the two is codex B. It is written after 1306, for in an interpolation (vol. i. p. 108, n. 2) Bishop Arni II is mentioned. About 1320 would not be far wrong.

It is in three hands (facsimiles of which are annexed); the *first* (leaves 1 to 62 of the vellum) is a loose shifty hand, which alters its character gradually till it becomes very like the *second hand* (from which however it is certainly distinct); the spelling is irregular¹. The whole impression it conveys is that of the work of a weak, or a young person. The hand is remarkably like one of Hauk's amanuenses.

The *second hand* (leaves 63 to 69, and 95, ch. 215, to the end) is that of the scribe of Codex Resenianus, which the Editor, not knowing this fact, once put to 1280, too early perhaps, though Cod. Res. certainly preceded ours. A good hand, and rather antique spelling,—þ in the middle of words. This scribe also wrote a copy of Jóns-bók, now in AM. collection; it contains a statute of 1310, which helps to fix his date. It stops in a lost sheet, and resumes the work again in ch. 215 (Svinfellinga), and goes on to the end.

The *third hand* (leaves 70 to 94), bold dashing penmanship, with curious spelling, worthy of attention for its half-Norse doubling of consonants, as 'nng' for 'ng,' 'nnd' for 'nd,' &c.; and 'aa' for

¹ Instances are—Oxlg = öxl, aux = oxn, gongn = gogn, saungn = sögn, segktar = sektar, stafseiliona = stafseigiuna, hugspæi = hugspeki, gudroð = godorð, Sigrirðr = Sigríðr, iofra = iðfra, silfr = silfr, auðil = Vaðil, boigo = bioggo, skoitt = skiott, biorn = börn, skild = skiold, Ins = Jóns, Irunn = Jórunn, Laga = Lauga, lagr = lagðr, kzeiti = keypti, Kafir = Kalfr, heyðu = heyrðu, noðr = norðr, fæla = fæzla, stanum = staðnum, scrita = scripta, Manus = Magnus, Sklængr = Klængr, hen = hné, hev = hve, þva = þau, sor = svor, seit = sveit, nuaquad = naquat (i. e. nokkut), fyllði = fylgði, andaiz = andaðiz, steinum = steininum, konungins = konungsins, nú bioz sveinarnir = nu biogguz . . . ; z = ð, rezuz = réðuz; æi = æ, tæikiz, sæikia, xærnir, læigi, Uræikia, allhæg. Later new forms — Sturlu = Sturla, Stafholt = Stafaholt. New word—ðeging = dagan. Further—haofðgiañt = hofuðgjarnt or hafuð-grannt (?).

'á;' once we find the spelling 'haana,' in full, for 'hana,' which is elsewhere invariably abbreviated¹. This scribe was also, the Editor believes, concerned in part of Stockholm, No. 5.

Codex A we take to be of c. 1350; Thord Egilsson is called 'Lawman' (Arni's Saga, ch. 12), which office he held in 1341-45. There are three distinct hands, about which there can be no mistake². It was difficult to give facsimiles because it is hard to pin legible lines together. Two are chosen to show pieces of the characteristic parts of the vellum which do not occur elsewhere, Thorgils Skardi's and Arni's Sagas. The complete A, comprising those and Bishop Gudmund's Saga in addition too, with fuller text than B of Sturlunga, probably contained about 170 leaves.

The early history of these two vellums we have no means of knowing, but in B there is a marginal scrawl on leaf 70 recording a phrase of Sturla's, which mentions a farm in the parish of Reykjaholar in the West³. And Arni Magnusson received what he got of both vellums from the 'neck' of the West. The vellums of Olaf Tryggvason's Saga, which resemble A in handwriting, are also from the West.

The difference of the A and B texts. B, besides the oft-noted omission of Thorgils Saga, bears the character on the whole of an abridgment. Whole chapters are omitted, especially in the former part of Sturlunga, e.g. in Gudmund Dyri's Saga, chaps. 7 and 8. In Islendinga, on the whole, the case is better; but even here, as will be seen from the text foot-notes, it is occasionally curtailed, e.g. ch. 164. Occasionally there are corruptions, e.g. the famous passage in the preface. Cod. A must have been a very fine vellum, accurately and carefully written, so that even the copies are wonderfully correct in the many names of persons (c. 4000) and places (c. 2000) which occur in the course of the book. The spelling is also very good, and the Editor would now keep rather to it in such cases as the reflexive 'z' for 'sk' than change it to the older form here adopted.

How the MSS. came into Arni's hands we know from his careful annotation:—

The vellum A [= AM. 122, caps a b].

¹ Tabulae naufragii Magni Chronici Islandiae, Sturlunga Sögu, quod maximo historiae Islandiae damno, paulo ante nostra tempora, imo in pueritiâ nostra, in occidentali Islandiâ discriptum est et dissipatum.' [On a loose sheet of paper.]

² Islendinga Sögunnar Miklu, alias Sturlunga Sögu fragmenta varia komin til mín af Vestfirðum hvar bókin nýlega í sundr rifin er: scilicet hjá Árna Guðmunds syni í Bíldudal.' [AM. 435 a.]

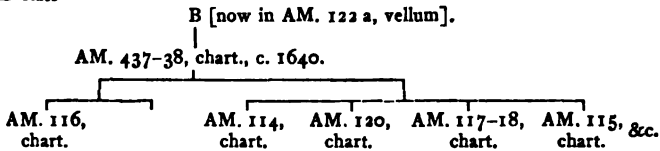
¹ Instances of his spelling are—Kaalfr, Aaron, siaalf, Haalfdan, Hiaalmar, Lambkaar, kaami or kaain (Cain used as a nickname), Vegglaagr (nickname), raabiti. Observe, that while the third hand has the old form Dufgus, the first hand has Dugfus (late Norwegianised form).

² Some of these hands the Editor fancies he can identify with those of certain copies of O. T. S.

³ 'Þat var til tidinda þetta sumar aa Islandi at Pall Markus son keypti Guðrunu dottur Einars huaps i bio [Bæ] i Krox-firdi ok gaf henni hest lios bleikan i tilgöf ok var gelldr audru eista.'

- e. New Royal Collection, Copenh. 1234, fol., 358 pp. (of c. 1740): 'Mér gaf bókina Þorvaldr Gottskalks son [Thorwaldsen's grandfather]; hann hafði þegit hana af hendi S^{ra} Jóns Halldors sonar & Tjorn frá S^{ra} Eyjólf Jóns syni & Völlum. Eitt hið allra besta exemplar. Videyjar klaustri 9 Aug. 1771. vitnar Skúli Magnússon.' Inscribed 'Íslendinga Saga.'
- f. A copy in the Collection of the Icelandic Literary Society in the hand of Priest Þorstein Ketilsson in Eyjafjord, c. 1750, fol., with indices, chronology. Copy of the preceding.

The B class—



Of these paper transcripts we especially note:—

- a. Cod. Arna-Magn. 437-38, 4to, chart., in two vols., signed E in the old edition, is the best of all the B class, in the hand of one of Bishop Thorlak's scribes. In the margin notices in the hand of Ketil Jorundson.
- b. AM. 115, fol., in the hand of Jón Erlendsson, once owned by Bishop Brynjolf, and with marginal notes in his hand. Inscribed 'Íslendinga Saga.'
- c. AM. 114, fol., in the hand of Jón Gizurar son. On the fly-leaf verses by Priest Jón Ara son of Vatzfjord, referring to the great war then raging in Europe¹.
- d. AM. 117-18, fol., with chronology and marginal notes in Arni Magnússon's handwriting.
- e. AM. 116, in the hand of Priest Jón Olafsson of Redsand.
- f. AM. 120, fol. (of the commonest type). And we note several others in and out of Iceland.

¹ We print these, hitherto unpublished verses, as worthy of the historian's notice, exhibiting contemporary opinions on the events of a great epoch. A few words are illegible; their places are marked by dots.

The first, alluding to the Barbary pirates' incursion in 1627 and the Thirty Years' War, runs—

'Lof er að lesa og skrifa, og lýðum birta síðan,
sagnir af seggjum tignum og sögur á fyrri dögum:
Góðr Gizurs niðji gáði Jón þeirra ráða,
all-víða ormr á gulli ibyggj skal þó liggja.
Þakka eg lau og lukku lundz beðs nöðru grundar
út eg las þó lítið loði í minni skoðað.
Var stríð ærs og órar áðr & þessu láði,
enn nú að ófrið linnir eingin vopn sjást lengr.
Sem loki yfir akra lýðr gengr hinn bráði,
ganga nú vist víkingar vort yfir landið, skortir
vörn og verjur eirnig; vía um haðið Svíar.
Guð gæti við váða, og gegn Tyrkja oss styrki.'

And further—

'Svenskir halda slag við Danska til sjós og lands á við þá kjósa,
Skáney eyða, skemma ræna, skaða folki, & borgir váða;
Hertoga-dæmin Holstein firtu með herskildi frið og Ditmarsken,
unnu Jótland allt í rennu, að Eyja-fólkið . . . stríð heyja.
Lénarðr ferr líkr ljóni um landið allt til beggja handa,
slær og stingr, högg, herjar, hlífir ongum, sáttir rýfr:
Hæstr veiti Herran Christe hreldu styrk nú Dana-veldi
Kongi vorum líf og langa lukku gefi í þessum hrukum.
Skrifað þann 12ta Aug. Anno 1645. J(ón) A(ra) S(ón) Vatzf(irði).'

- g. Cod. Stockholm, No. 3, 'Islandinga sagan mikla byriast hér; skrifuð með mesta fýrtir að Möðruvöllum í Hörgárdal, Anno 1683' (of the common type).
- h. Dr. George Stephens, amongst his many treasures, possesses a good copy of the B class, with various readings from A: 'Skrifuð á ný á Hvallátrum í Breiðafirði af Petri Jonssyni, Anno Domini 1723. Minum hjartans náunga Seig' Joni Hakonar syni líe eg þessa bók næst-komandi vetr. Datum Skarði, Biarni Petursson' (born 1681, died 1768), of whom Bogi Benediktssen in Fædga-xfi, 'Skrifari var hann góðr einkum á breytta stafi', p. 38, foot-note.

Next comes—

- i. Biorn of Skarðsa's autograph compendium, AM. 439, 4to, with copious marginal notes¹, chronology, &c. On the fly-leaf, in Bishop Thorlak's hand,

And a year later a favourite Ballad metre—

Úr Danmörk höfum vér fengið fregn um friðar höndlan nýja
við Svía.

Dönnum gjörðist dýr-keypt bú, daprir miðu löndin þrjú,
því mart vill mygja.

Í Þýskalandi þreytir stríð það íð Svenska mengi
svo lengi.

Lénarðr^a er óðr og ær, ymsa bítr hann og slær,
svo dýra drengi.

Landið allt er eytt og spillt af því langa stríði,
um síðir.

Franskir líka fljúga að, falla yfir borg og stað;
því Keisarinn kvíðir.

Föðurlandið fátækt vort með friði Drottinn geymi
í heimi.

Daglegt hann vort blessi brauð bevari fyrir hungrs nauð,
svo sótt ei sveimi.

Drottning Svía drambar nú, og digr er . . . arna
svo gjarna.

Hollenzkir það hafa gjört að hlupu skip um hafit hvert
oss vegar að varna.

Fái þeir sín forþent laun fall . . . m . . .
. . . naðra.

Kristnir vilja kallast þó, kastist þeir í djúpan sjó,
. . . flaðra.

4^d Julii, 1646. J(ón) A(ra) S(on).¹

¹ *Etymologies*.—Folgsnar jarl: folginn eðr falinn.—Stafkarla letr: mjog bundnar Rúnir.—Bakiarla, bak: arla.—Puss eða posi: lítill pungr.—Hræljós: glæringar af hræjum dauðra manna.—Vetvangr, vett: víg, vangr: jörð.—Hjúkolftr: öl-kró: hjuk: öl.—Hamföng: förum ekki í annan ham.—Á berlum er borit, á leiglum er löggr, er hið sama.—Fes-rökr: ferækinn eðr fé sinkr.—Andæpta eðr mótsvara.

Varia.—Ólar-reiði af húðum þá á Islandz hafskipum.—Gæt að merkilegu dæmi settar-blóðsins.—Spásaga þórðar.—Hugspá Sighvatz.—Spakmæli þorvaldz og Sig-hvatz.—Korku danz þórðar teikn fyrir dauða hans.—Hér vantar við sögu Gizurs jarls (to vol. ii. p. 265).

Literary historical notices.—Oddi prestur kallaðr Stjörnu-Oddi. Anno 1201 dó Brandr bp., hann hefir látið saman-skrifa meðan til endist sögurnar, en Sturla hinn fróði þær síðari.—Það hefir verið Noregs konunga bók og um Islandinga eptir það Sæmundr fróði og Ari fróði dóu (vol. i. p. 299).—Af Sveini Ásleifar syni les í Orkn-eyja ij. sögu.—Býst Sturla um í Geirshólmi sem Holmverjar fyrr.—Veginn Snorri Sturluson hinn fróði.—Þessi kvæði standa í sögum Hákonar konungs og Magnúss.

Patriotic, laudator temporis acti.—Hér koma eigi útlenzkir öllum kjörum við Islandinga, sem nú gjörst.—Hákon konungr er sök til ofsa Sturlu.—Ofrar á konungs ríki á Islandi.—Ekki þórði þórðr að ríða í Skagafjörð með hundrað manna upp á

• Lennart Torstenson, the great Swedish captain.

'Þessa bok á eg Þorlákur Skúla son A° 1646.' Inscribed by Biorn as 'Íslendinga Sagan Mikla í stutt mál saman tekin.' Hence are copies AM. 121, fol., in the hand of S^r Þorstein of Útakala, and AM. 119, fol., in the hand of Aageir Jónsson.

The old Edition. The first work undertaken by the Icelandic Literary Society was to publish Sturlunga. Their edition is in four volumes (three Sturl., one Arni), and took four years (1816–20). The men who, at a time of great gloom and distress, devoted their time, money, and labour, for pure love of the task, to editing and publishing this book deserve both gratitude and respect. They begun with the best paper copy they knew of (a B-class MS. with various readings in its margin from the A-class copies). When they got to Bishop Gudmund's Saga, the Advocates' Library MS. came from Iceland and passed into Finn Magnúsen's hands; on it the rest of their work is based, but they kept the false division into books, and gave a terrible list of various readings from worthless paper copies. To the vellums or to any classification of MSS. they paid no heed whatever. An index of persons was given (it is very inaccurate), but no index of places, a great desideratum. But in spite of these defects it is a very creditable work for the time, unpretentious and useful.

The Vice-President of the Society, under whose auspices the first volume appeared (Rask the founder was away preparing for his voyage to the East), the venerable Bjarni Thorsteinsson, lived to a high age, c. 95, and though blind for thirty years, he retained his faculties to the last, dying Dec. 1876. He possessed a great store of information respecting the Iceland of his day, her law and constitution, was a good English scholar, and a man of most amiable and kindly nature. Dr. Egilsson (then a student at Copenhagen) and Dr. Gisli Brynjúlfsson (a gifted man, whose early death cut short a career of great promise) were also members of the Society when the work appeared.

The present Edition. It had long been the Editor's wish to undertake an edition of Sturlunga, and when his work on the Biskupa Sögur, so intimately connected with it in every way, was over, he began in 1861–62 to make preparations for that end, going through the MSS. at Copenhagen and deciphering the fragments. But his design was broken off by his coming to England in 1864, and turning for seven years to a very different and all-absorbing subject. Still the plan of an edition—the relation of the vellums, and of the various paper MSS. to each other and

Kolbein. Nú vilja Íslendinga víkja til konungs málnum.—Leggja til konungs málin; með því kemst laundið undir konunginn.—Tekr að aukast konungs vald á Íslandi.—Snorri fyrstr landráða-maðr átti að vera.—Tekr konungr til að skipa yfir stjórn.—Tekr konungr að skikka fjórdungum Íslands.

Geographica, touching Biorn's native place, Skagaford.—Það hygg eg Vatznes út frá Völlum.—Renna vötn fyrir vestan Valla-laug.—Sturlunga reitr heitir í kirkju-garði á Múka-þverá (to vol. i. p. 379).—Ari hefir verit njósuar-maðr og legið í Glóðarfeykir á þriðja daginn, og því segir (*unreadable*).—Merk að vötn hafa runnið vestan Langamýri.

their respective values—had already been settled in his mind, so that when he first saw the Brit. Mus. MS. in 1865 he could at once recognise its worth and character. In 1873, when he was at length able to propose to the Delegates of the University Press the undertaking, of which the present volumes are the outcome, his long-deferred project was realised. As some excuse for the time which has elapsed since then, it may be urged that various causes of delay unconnected with the book have from time to time arisen and put off the completion of the work.

The plan of the present Edition is to follow A, basing the text on the Brit. Mus. paper MS. (Br., Cd., and Cod.), corrected by the Advocates' Library MS. (V) and in a few instances by the Stockholm copy (H). Of course wherever the twenty-four vellum fragments come in, they are the basis of the text (the 'vellum' of the notes, where the place of their beginning and ending is duly noted). In a few of the latter chapters of the Saga, B is used, (B for vellum, B* for paper copies where vellum is defective,) all useless paper copies (A, B, C, E, G, R, P of the old edition) being entirely disregarded.

In one place (the preparations for the sea-fight of Floi) there were certain difficulties which almost led the Editor to believe that there were in the paper copies traces of a third text; though there is nothing else that would at all point to the existence of such a one, but it is possible that a* may have had a double text from a fragment now lost in this place.

All changes of order &c. have been already noted in § 19, and are marked in the foot-notes. All obvious interpolations are given in Italics. The Indices, in which references are (as should be the invariable rule in editions) to chapter, *not* page, have been made anew, and are as complete as the Editor could make them. The collection of nicknames &c. is also new.

§ 32. PRINTING.

The *Copying Age* was succeeded by an *Age of Printing*. We have traced the history of the former to its beginning under Bishop Thorlak. It is to another, Bishop Gudbrand, that Iceland owes the printing press: for a long time the efforts of the printers of the island were directed to furnishing a supply of Religious Books, and it was not till later that they turned to secular literature. Some account of their masterpieces, the noble Icelandic New Testament of Odd Gottskalkson, and the translation of the whole Bible under the supervision of Bishop Gudbrand, will be found in the Oxford Icelandic Reader, where we have been able to reprint the Gospel of St. Matthew from Odd's text.

In the mean time, in 1664, the first Saga was printed at Upsala, that of Hrolf Gautreksson. It was followed by several more Sagas of the kind, for the Swedish scholars of that day believed that in these late and legendary productions the early history of their country lay.

The editio princeps of Edda, Copenhagen 1665, hardly deserves the name, it is so badly arranged, and gives such a miserably corrupt text.

It is to Bishop Thord, son of Bishop Thorlak and great-grandson of Bishop Gudbrand, that we owe the first Icelandic edition of Icelandic Sagas. They were issued from the old press with the old types, some of which Bishop Gudbrand had cut with his own hands; but from Skalholt, whither the establishment had been moved for a while from Holar. Bishop Thorlak had had thoughts of printing Sagas, but he and Bishop Brynjolf had quarrelled over the right of printing and the ownership of the press, so nothing was done. Thord's taste and wisdom was shown by the choice of Landnama, Kristni Saga, Libellus, and the Great O. T. S. (Flatey-book text), which appeared in 1688–89, having passed through the press in two years. We have printed the preface to the latter work¹ to show the spirit and sagacity of the good bishop.

Nothing further was done for the Sagas in Iceland (it was a poor country, and paper copies largely supplied the place of printed books) till 1756, when a 4to and an 8vo of *Islendinga Sögur* appeared from the Holm press. About this date another little press was set up in the Island of Hrapppsey, whence in 1782 the editio prima of *Egla* issued. There, too, were several other useful books printed, Biorn of Skardsa's Annals, &c. Since that date, nothing of the classic literature but reprints has been put in type in Iceland.

Though Arni Magnusson devoted his life to collecting and

¹ *Epilogue to Skalholt Edition of Ol. Tr. (1688)*:—'Þessa Olafs Sögu hefi eg með ómaki ekki líflu ok kostnaði á prent út ganga látið, einkum þar eg hefi merkt á margir Landmenn vorir mundi hana gírnastr, veit eg heldr eigi aðra sögu sem mér þykkir henni fram taka, bæði til fróðleiks og dægra-styttingar, ok kemr hun víða við Föðurland vort, einkum þar getr um Christni-þóðun hér á landi. Víst er þat satt at ekkert ber meir at meta en Guðs orð; þó er þat eigi bannat þess í miðli at skemta sér at góðum fróðleiks-bókum. "Saga þess Hálöflega Herra Olafs Tryggva sonar Noregs konungs."'

And from the Prologue to the Landnama Skalholt, April 18, 1688:—'En með því eg merki að landsmenn minir sumir gírnastr líka að fá gamlar Historíur ok fræðibækur, einkum þær sem vort Föðurland ok nálæg lönd ok ríki, Danmork ok Noreg etc. snerta, þá hefi ek þeim til þénustu ok þóknunar á prent út ganga látið þessa gömlu Sögu-bók, sem nefnist LANDNAMA, hljóðandi um fyrstu bygging þessa landz einkum af Norðmönnum. Er þetta at minni hyggju ein sú besta fróðleiks-bók, ok svo sem fundament ok grundvöllr til at skilja aðrar gamlar Íslenzkar ok Norzkar Sögu-bækur, ok Antiquitet. . . Hvar fyrir þú góði Lesari mátt ei ókuanigr við bregðast, þótt þessi bók sé nokkuð öðruvis orðuð ok stöfuð, en nú er venjulegt eðr almennt vordit her hjá oss í þessu landi. Óskandi væri þess að vér héldum við vort gamla móður-mál, sem forieðr vorir brúkað hafa, og brjáluðum því ekki, því sjaldan fer betr þegar breytt er, segir gamall máls-háttur. Mætti það oss heldr til hróðrs horfa, að vér heldum óumbreyttu því gamla ok víðfræga Norrænu-máli, sem brúkað hefir verið að fornu í miklum parti Norðr-halfunnar, einkum Noregi, Danmörk, Svíaríki, etc. Hefi eg hugað, Lofi Guð, að láta fylgja þessari bók mappam Geographicam Islandiae. En eigi hefi ek áformet að leggjast svo í Sagna-prent, að þess vegna hindrist Guðs Orð, kvað ætíð á ok skal mest metast meðan eg og mínir höfum ráð á þessu prentverki.'

working towards his projected edition of *Libellus* and *Skioldunga*, he never published any *Saga*. By a curious accident, however, his unfinished edition of *Libellus* was printed at Oxford. Christian Worm, grandson of the great Danish scholar and physicist Ole Worm (a man who gave a great impulse to historical and philological studies in Denmark and abroad), came, when quite a young man, to England, and as he wished to get something 'Runick' printed here, having a copy of Arni's notes with him, he got them printed about 1692, though as they lay by many years before publication, the book is dated 1716. Arni was very wrath at this surreptitious production, and made Worm to give him what the *Sagas* would call 'self-doom,' and thereby got, as damages, several MSS. which had descended to Worm from his grandfather's collection, *Codex Wormianus* of *Edda*, and *Codex Runicus* of the *Laws* among them; and lucky it is that he did so, for afterwards, when Worm had been raised to the bishopric and was getting on in years, a fire broke out in Worm's house and destroyed the whole of his library.

Arni, whose end was hastened by grief and despair caused by his losses in a more terrible conflagration, left all his property in trust to the University Library to form a fund for the benefit of Icelandic scholarship, and especially for the purpose of printing Icelandic classics. For forty years this was inoperative, owing to vexatious treasury claims, which were at length waived, and the bequest took effect. The first work which appeared in connection with the fund, was the *Njala* of 1772, a work which has never been surpassed, among the numerous editions of Icelandic *Sagas*, for its artistic beauty, and rarely equalled for its good, sensible editing, the model of what an edition of such a work should be. *Kristni's Saga* in 1775, and *Hungr-vaka* in 1778, and several other volumes followed with Latin translations affixed. The *Poetic Edda* among them in 1778 sqq. Since then the fund has put forth, *Egla* 1809, *Laxdæla* 1826, *Grágás* 1829, and *Kormaks Saga* 1832. All in the same place, and others of less note. The Danish Historian *Suhm* had several *Sagas* published at his own expense, fine 'tall copies, broad margins,' but bad texts: *Orkn.*, *Gluma*, *Rymbegla*, &c.

The conscientious but heavy scholarship of the end of the last century, which had been gradually getting duller and blinder, was now pushed out of the way by the New Learning of a knot of young men, of whom the leader and inspirer was *RASK*. He founded the Icelandic Literary Society in 1816. One of its objects was the publication of classic Icelandic works. They began, as noticed above, with the *Sturlunga*. The Society also made the large map of Iceland, a work of great accuracy and care. Under their auspices *Jón Sigurdsson* has edited the Icelandic *Diplomatarium*, and the Editor printed *Biskupa Sögur*.

In 1825 *Rafn* founded the '*Norræna Fornfræða Félag*,' better

known as the Société des Antiquités du Nord. The most useful work done by this Society is the Series of Kings' Lives, Fornmannna Sögur (Fms.), xii vols., 1825-37. Less notable and not so well executed are the Fornaldar Sögur (Fas.), a collection of mythical and fictitious works, 1829-30. It was Fms. that Dr. Egilsson, the last of the long list of Icelandic Latinists, used for his Latin translations in Scripta Historica. From them was also made a Danish translation. Two series of Islendinga Sögur (two vols. each)—the first 1830, with Icelandic prefaces and apparatus; the latter 1843-47, with Danish introductions, &c.—followed. The activity of the Society in these its early years was evidenced by the production of seventeen volumes in twelve years. The gigantic Antiquitates Russes and the luxurious Antiquitates Americanae, chiefly useful for their beautiful facsimiles, are due to the new Danish management.

In 1846 a little Society, Nordiske Literatur Samfund (often quoted as Nord. Oldsk.), was set on foot, under the auspices of the late Professor *Westergaard* (whose lamented death has so lately taken place). It has published several Sagas—*Gisli*, *Hrafinkel* (ed. princ.), *Vapnfirdinga* (ed. princ.), and chief of all '*Grágás*,' i. e. Cod. Reg., edited by *W. Finsen*, all in a handy, useful form, with Danish translation.

The Independence of Norway, secured by the constitution of 1814, produced astonishing results in that country, which awoke, as it were, from a long sleep, and a race of men appeared, whose freshness of view and wonderful energy mark a new era in Scandinavian learning. The publications of *Munch* and *Keyser*, the Norse Laws and the Norse Diplomatarium, &c., were the first-fruits of this movement; but we are chiefly here concerned with the long series of works which *Dr. Unger* has edited. For the last thirty years this indefatigable scholar has been printing MSS. (nearly all of which had never hitherto been touched),—the huge Corpus of Saints' Lives, the *Mariu-Sögur*, *Postula-Sögur*, *Stjórn*, &c. (the remains of the Cloister Libraries), Romantic Sagas (*Karlamagnus*, *Thiodrek S.*, &c.), Historical MSS. of high importance (*Morkinskinna*, *Fris-bók*, *Olaf's Saga*, *O. H. L.*, &c.), will remain as marks of his colossal industry.

In Germany, of late years, *K. Maurer's* edition of *Gull-Þori*, the Editor's *Eyrbyggja*, *Fornsögur*, and *Dr. Kölbing's* *Riddara Sögur* and now (1878) *Tristram* have appeared.

The Swedish Text Society (*Fornskrift-Sällskapet*), under the leadership of *Klemming*, has long been engaged with the remains of their own old literature. But recently several scholars have turned to Icelandic studies, and *Cederschiöld's* *Bandamanna*, *Jomsvikinga*, and several Romances, and, most important, the valuable Homily-book of *Dr. Wisén* are editions of permanent merit.

The study of Icelandic also appears to have taken root in England, and the Northern Sagas for the Rolls' Series, the Oxford Icelandic Dictionary (begun in 1866 and finished in 1873), together

with the present two volumes, mark the serious interest felt in the subject.

§ 33. THE EDDIC POEMS.

It is not our purpose to deal fully with these poems, but merely to point out, as briefly and clearly as we can, certain points connected with their origin and history which may serve as suggestions for future investigation.

To begin with the *Name*: the word 'Edda,' now applied to a collection of Lays of various authorship and age, though occasionally convenient, is misleading and historically false, and should be as little used as possible. It is a word only met with in Rigs-pula, a Lay, part of which is lost, only found in a stray leaf of one MS., where it is used in the sense of *Atava*, great-grandmother. It never occurs in the Laws, and is not found in any other Teutonic language. *Primâ facie*, it is highly unlikely that we should have in any tongue for great-grandmother a simple uncompounded word; and when the word used in the same poem for great-grandfather is looked into, it turns out to be the word 'ái,' which we take to mean simply ancestor. Whence then can the poet have got the word? He must either have invented it, or, as in other cases, borrowed a word of kindred meaning from some neighbouring tongue, very possibly Gaelic, just as he does 'Righ' in the same poem¹.

The history of the name begins with the occurrence of the word in Cod. Upsalensis (see p. lxxx), and in a fragment of Snorri's work. *It is always used in connection with Snorri's work*, and especially with reference to Skaldskaparmal. So the Rímur over and over again used the 'art of Edda' as equivalent to 'ars metrica,' the complicated system of synonyms which were regarded as the chief beauty of Icelandic poems—for instance, an untaught poet who called a spade a spade, instead of describing it by a mythological circumlocution, would be scouted as 'Eddaless.' At the Revival the first mention of the word is by the annalist of 1580 in the before-quoted phrase referring to Snorri (p. lxxx). In Crymogæa, 1609, Arngrim calls Snorri 'Auctor Eddæ.'

We now come to the *confusion* in the use of the title. In a commentary to Jóns-bók, 1626, Biorn of Skardsa several times uses the word with reference to vocabulary in the later part of Snorri's Edda; but as he knew this work from Codex Wormianus and took the whole of the varied contents of that vellum as one book, he often gets confused, and seems to have some theory as to Sæmund's having begun the work which Snorri finished. Sometimes too he speaks of Gunnlaug as if he fancied he had written part of this Corpus.

¹ We can fancy that in accordance with a common and ingenious Icelandic custom, which reached a height in Snorri and Sturla's days, the word Edda in Rigs-pula, which pleased the hearer's ear, was first applied to the Codex which contained it, and much beside, especially Snorri's Edda. If so, it would easily become the specific name of Snorri's work.

Arngrim fell into the same habit in his later works, and when Ole Worm asked him how it was that he once called Snorri the author of Edda, and now talked of Sæmund, &c., Arngrim put him off with an ambiguous reply: 'We find it in our *monumenta*,' [observe the omission of *antiqua*, for it is but a statement of Biorn's,] 'that Sæmund began and Snorri finished the book.'

So matters stood when Bishop Brynjolf, accepting Biorn's theory, writes to one of his learned Danish friends and speaks of the 'original Edda' of his fancy thus, 'Ingentes Thesauri totius humanæ sapientiae conscripti a Sæmundo sapiente,' we have, he goes on, 'vix millesimam partem' of what is lost. And in this latter statement he is correct, for the lists of names in the *Þulur* are the last dry bones of once living legends, the ossa coccygis of gods and sea-kings and heroes, of whose bodies all the rest has long since mouldered in the dust.

Up to this time the word Edda has been consistently used for Snorri's Edda, and before 1643 there is no trace of any one knowing the Poetic Edda at all. An Essay of Biorn still in MS., written 1641, and a composition of Jón Gudmundsson, penned in 1642, both treating exhaustively mythological subjects, yield not the faintest allusion to the poems we know as 'Edda.'

But now the Cod. Regius of the Lays turned up, and Brynjolf at once accepted it as proof positive of his own theory: 'Illa genuina rhythmica Sæmundi,' he says; boldly writes EDDA SÆMUNDI on the back of the newly-discovered book, and henceforward the 'two Eddas' become a standing phrase among the *learned*; Snorri's Edda being distinguished as Prose-Edda, the Book of Lays as Sæmund's Edda.

Whence the bishop got this Book of Lays we do not know for certain. About this he says nothing, but we believe that it was in the East of Iceland, which was almost a terra incognita, where things might lurk in silence for scores of years, for there were no great copyists in the East, it was so far from the real centres of intellectual life, Holar, Skalholt, and Broadfrith. One reason for this hypothesis rests on the fact that with Cod. Regius came a fragment (A of editions, AM. 748) which contained *Vegtamskiða*. Now there is a poem of the fifteenth or sixteenth century, *Hrafnagaldr*, which was composed to serve as introduction and be affixed to *Vegtamskiða*. In it there is a word borrowed from the *Völuspá* of Cod. Regius, so that it is clear the author knew both these two MSS. But this poem is, we take it, by an East countryman, the word 'endr-rjoða' (see Dict. s. v.) being a provincialism only used in that quarter, as far as we know. Again, the handwriting of the two vellums is quite unlike any handwriting known to the Editor. This would, at all events, be hardly the case if they were of Western origin, from a part of the country where there had been a regular school of scribes with a marked character of handwriting, &c.

From what has been said before, the reader will see that to imagine any 'Eddic tradition' to have existed in Iceland would be idle. In fact, if these two MSS. had not emerged we should not have known that such poems as the Lays of Helgi, Havamal, Hymiskviða, the Atli Lays, or the Gudrun Lays ever existed. All we should have been able to say when we read parts of Volsunga Saga is, what we say now with regard to parts of Skioldunga, 'this curious prose must be founded on ancient Lays.'

In the absence therefore of all direct allusion, we must seek back for traces of them through Icelandic literature. In the fifteenth century we have, besides Hrafnagaldr quoted above, the two Thrymlur (printed in Möbius' edition of Edda), Ballads founded on the Lay Thrymskviða. Next we come to the fourteenth-century paraphrase of the Lays of Helgi and the Wolsungs in Volsunga Saga, clearly drawn from a sister copy of our Cod. Regius. In the thirteenth century, Snorri's Edda quotes from three Lays, which he knew, we think, in the shape of *single* Lays on separate scrolls. About the beginning of the same century, in Monk Gunnlaug's Poem, 'Merlinus Spá,' a paraphrase of Geoffrey's prophecy of Merlin, there are phrases and cadences which prove that author to have known and sometimes imitated the Lays of Helgi. In Fostbrædra Saga is a phrase of Havamal quoted as a ditty. That part of Havamal which relates to Charms &c. was also known to the author of Ynglinga (Ari). In no other Icelandic composition do we see any trace of 'Eddic' influence, save in Laxdæla only, where the character of Gudrun, to our mind, especially in the scene where she eggs on her sons to revenge Bolli, is affected by a reflection from the Lays. See Oxford Icelandic Reader, where the passages are given and pointed out. King Sverri, as we have noticed, once quotes a piece of Fafnismal.

We are thus thrown back on the poems themselves, and must examine them to try and find out, if we can, whence and where they arose.

Looking at the mass of separate poems of different styles, ages, and subject, as a whole, we shall at once perceive that they are all inferior in age to the period when the Scandinavian language broke off from the other Teutonic tongues, and took upon itself a character of its own, both in vocabulary, in the development of new grammatical peculiarities (e. g. the reflexive), and in the great morphological changes (e. g. very great contractions and apheresis). A very early origin is therefore impossible, and the ninth century must be our upward limit.

We may also note that foreign words are found in these Lays of Latin, even Gaelic and English origin (a point we shall recur to later). That the finest of these Lays breathe the very spirit of the Viking Age is clear: there could be no better exponents of the roving life or daring recklessness and wild adventure of that Age than the Lays of Helgi. It is also evident that these Lays

differ from the *Icelandic* poetry of known poets in style, diction, metre, and subject.

Again, the ancient myths have been localised in a strange way in the *West*. The Magic Mill is sunk in the Pentland frith, the Everlasting Fight takes place at Hoy. Moreover, curious Gaelic words occur in the first chapters of *Ynglinga*, referring to Odin and the Ases, which looks as if Ari's mythology at all events had come down to him through folks whose ancestors had once been in the Western Islands.

It was moved by these considerations, which a minuter examination of the *Lays* confirmed, that the Editor, some ten years ago, came to the conclusion that but one solution was possible—that these poems (with one or two exceptions, to be noticed below) owe their origin to Norse poets in the 'Western Islands'—that the *Lays* are, in fact, to these Islands what the *Saga* was to Iceland—that they date from a time subsequent to the settlement of Iceland from those Islands, though perhaps the work of the first generations after that event.

It is obvious that the only way to settle such a question as this is to take the poems one by one, and argue from one to another where they are connected, classifying them in the process.

Let us begin with *Rigs-pula*, which, indeed, first suggested the above theory to the Editor. Here is an Hesiodic poem: the author is giving his idea of the origin of Society, how each class arose, and how Kings came to be. It has not at all the look of a very early poem, and must not be used as authority for the fifth and sixth centuries (an appendix to the *Germania*, as it were), but rather belongs to a philosophical and euemerist class of work. There is an explanation needed to the poet's mind for the existence of a King, and he is obliged to go beyond the sea (to Dublin or Denmark?) for him, and his normal idea of a state is that in which an Earl is the highest degree:—this does not point to a Norwegian origin. Next we notice that he describes a society the grades of which are very distinct—the thrall, a loathed and ugly person, is quite another being to the ceorl or franklin, whose physical characteristics are very different. This is what we should expect where two races are in contact, and where serfs of the conquered race live on under their conquerors; but it suits neither Iceland nor Norway. Then we find *carts* employed, non-Icelandic, *peat dug*, not Norwegian, but, as we see from *Orkneyinga*, a Gaelic custom, taught the Norsemen in Orkney by Turf Einar¹. Coming to words, *cart* is Gaelic; *calk* is Latin; *Edda* is foreign (as we noticed above); the names of several thralls look foreign; and lastly, *Rigs-pula* itself is, we believe, simply the *King's Lay*, a fanciful title, for which the poet has borrowed the Gaelic *Righ*, or King.

Taking *Grimmsmal*, several of the *river names* are, we think, to

¹ Peat pits in Caithness are mentioned in *Orkneyinga Saga*, p. 224, Rolls' edition.

be identified with Gaelic streams. Even 'Kerlaugar tvær' strikes us as remarkably like a Scottish or English Kerlock or the like. The Kjar seems to point to some such root as appears in *Cher*, *Cher-well*, *Char*, &c., all Celtic names.

In one of the *Lays of Sigurd* (an important instance, because the Lay in question belongs to a group, all of which must go together) we find the phrase 'suðr á Fifi' [southwards on Fife]. This the Volsunga paraphrast has changed to 'suðr á Fioni,' putting a place he knew for one he had never heard of. But against his reading we may urge that Funen is never used with a mark of direction, whereas Fife, which only occurs thrice, always has such a mark attached to it, the other two instances being a verse of Sighvat's, composed in England at Cnut's Court 'ur Fivi norðan,' and in Orkneyinga 'suðr á Fifi,' p. 34, Rolls' edition.

We may now turn to those compositions which present the closest analogy to the Lays of which we are speaking. Many of these we know the origin of, and they seem to support the foregoing conclusions, for most of them are associated with the Western Isles.

The grand dirge *Eiriksmal*, perhaps of all these the most consonant in feeling and style to the finest of the Eddic Lays, was composed on the King of Northumberland for his widow Gunnhild, while she was yet in exile, at some time between Eirik's death (950) and Hakon's death (c. 969), for it was then imitated by Eyvind Skaldaspiller. It should therefore be the work of a Western poet.

The *Hafurfirih Lay*, ascribed to Hornklofi, calls the King of Norway 'King of the Easterlings' and the Norwegians 'Eastmen,' which no Northman would have done, but which would be true in the mouth of a Western man.

In *Biarkamal* occurs the name 'Aðils,' a form which, like that in Ynglingatal, is a worn-down form of 'Eadgils' and Norse and Swedish 'Audgils.' It is found only¹ in these poems, in myths founded on such poems, and on the Manx Rune stones—that is to say, the poems are the work of men who pronounced the name in this way, and the only men we know to have done so are from the West. In the second fragment of the same poem a river name, 'Orun,' occurs, which looks to us like the name of some Gaelic stream.

Darraðar-lyoð is historically a Western song, and it is very valuable to us, as it gives us a date; it is after 1014, in the days of King Cnut, and of Thorfinn the most powerful of all the Orkney Earls whose realm extended to part of Ireland (died c. 1064).

With regard to *Sólar-lyoð*, the Sun's Lay, we have a strong opinion that it too belongs to the West, the purity of its diction, the peculiar religious tone which pervades it, and reminds us strongly of the compositions and ideas of the early church of the West, the sweetness and meekness of the Columbian church. The Vision is

¹ The Wordingborg stone has, we are aware, been read so as to give the word *apisl*, but the letters are very indistinct and the reading of the whole uncertain.

quite consonant to the early Irish Saints' Lives, and the whole poem bears the imprint of a time when heathendom was yet a power in the land. The morals too, drawn from stories hinted at as well known, do not refer to Icelandic personages or history. We should place this Lay in the latter part of the eleventh century.

Coming to a later or epigonic school of poetry, the poetry of *Ragnar's Lays*, the *Rune Lay*, the *Song of Proverbs*, and still later *Krakumal*, we can confidently mark these down in the West; the wording of the last poem is quite conclusive ('h' omitted, &c.)

When the stream of poetry has run dry, the *Gradus ad Parnasum* is needed. The *Pulur* lists of classified words drawn up in verse, for poets' use, therefore fitly close the poetic period. That they must be ascribed to the Western Islands was first forced upon the Editor's conviction when, coming for the first time into the Oxford City Library in 1866, and musing over a big English map, he noticed that among the Northern *river-names* there were many which he knew from the *Pulur*—Spey, Nith, Oykill, &c.; and upon examination he found that of 120 *Pulur* river-names one might identify at least 100 as North British streams ranging from the Wash to Pentland, and there is little doubt that where a name such as Nith occurs, common to Norway and Scotland, that the latter is meant. The list of *birds* also, when examined for the Dictionary, comprised a large number of species which do not inhabit Scandinavia or Iceland, but are to be found in Bewick, &c., as birds of the British Islands.

In the list of *shipping terms*, parts of the ship, rigging, spars, &c., there are many terms never met with in Icelandic literature or talk, and unknown in Norway. This would be just what we should expect in the case of a place where the ship was a home, and the Wiking-tide lasted longer than in any other land,—the very focus of the Northmen's Empire of the Sea!

That these *Pulur* are late, the occurrence of modern Greek words—*fengari*, *φειγγάριον*, the moon; *nis*, *νύξ*, the night (as Bugge noticed); *Kipr*, *Κίπρος*, Cyprus, such as may have been brought back by Rognvald's crusading crews; and of Latin words, *korvuss*, &c.—prove pretty conclusively.

Coming back once more to the mass of Eddic poetry we may feel our way to a rough classification of the single Lays into *groups*¹, which may serve as a basis for further research. Many of them are

¹ Some such grouping of the Lays as is here attempted for the first time (though the Editor had already made this rough classification long before this present theory of their Western origin was taken up) is quite necessary to a right understanding of the Lays themselves. The absence of any such attempt has had a good deal to do with the backward state of 'Eddic' studies (save as regards textual criticism). If it had been done earlier it would have prevented many misunderstandings of the subject. It is hoped that in future editions of the Eddic songs the old arbitrary and unhistorical order of the MSS. will be at last departed from, and the Lays themselves treated as a part of a great school of song, in which Eireksmal and the Waking of Anganty, and even the *Pulur* have as much right to stand as *Völuspá* itself.

single, many only pieces of lost Lays, but some of them are complex (*Völuspá*, *Havamal*), and in some we find distinct interpolations (*Grimnismal*).

Taking the **Helgi Lays** first, they seem to be the two former parts of an epic trilogy, Helgi and Swafa, Helgi and Sigrun, Helgi and Kara—the third is lost. Judging from the subject and style, and lastly, and most conclusively, we think, by ear from the ring and flow of the verses—and having known these Lays by heart for some twenty-five years, the Editor is entitled to speak with some confidence on this head—we should also attribute to the Helgi-poet the *Raising of Anganty* and *Hialmar's Death* (found now in *Hervarar Saga*), as well as the few fragments now interpolated into the older *Fafnismal* and *Sigurdarkviða II*.

To a poet of the same school and period the Editor would also give *Völuspá*, *Vegtamskviða*, *Thrymskviða*, perhaps the finest ballad in the world, and happily preserved complete, *Grotta-song*, and *Volundarkviða* (these last two have many resemblances). The serenity and calm of this group mark them off from the bright vigour of the Helgi group, but the ring and beauty of expression and matter common to the two sets of poems would rather incline one to attribute them to the youth and riper years of the same great unknown poet, than to imagine that two such masters of metre and passion were alive at the same time. The contrast is not so great as between the Goethe of *Wilhelm Meister* and the Goethe of *Faust* and *Werther's Leiden* or the Shakespeare of *King Lear* and the *Midsummer Night's Dream*. Inferior poems of the same school are several of the *Wolsung Lays*.

Leaving these, we come to an equally well defined group, marked out by a peculiar metre and a different spirit and mode of expression, the **Dramatic Poems**—The *Flyting of Loki*, *Skirmi's Lay*, *Harbard's Lay* (some of which seem by the change of scene and the number of characters, six in *Skirmi's Lay*, sixteen in *Loki's Flyting*, to mark an actual drama of an early type, in which several reciters could take part). They are the work of an unknown Western Aristophanes, full of humour, not respecting even the gods in his mirth. His conception of Thor, a favourite character of his, admirably contrasted and set off against Loki (e. g. *Harbard's Lay*, where Bergmann's theory is certainly right), is like the Athenian's Herakles in some points. The Lay which underlies the prose of *Skioldunga* (whose compiler was acquainted with *Starkad's Lay* and *Biarkamal*) telling of *Ivar Vidfadme's death* may well be his also. See Oxford Icelandic Reader for passage. Further, the *Lay on Skaði and Niörd*, and the *Lay on Thor's Travel to Geirrod*, of which fragments (two stanzas of each) are left in *Snorra-Edda*.

The **Learned Poems** *Grimnismal*, *Vafthrudnismal*, *Alvismal*, and the little 'Stattu fram' fragment in *Gylfaginning* seem to belong to the same school, as their dramatic form and metre is akin to the

former poems, though their matter and intent is more didactic, yet there is humour in them too.

The **Greenland Group** is discussed below.

The **Genealogical Poems**, Lays of a Pindaric cast, of which many must be lost, three however survive—*Ynglinga-tal*, by Thiodulf of Hvin (in *Ynglinga Saga*), telling of the lineage of the early kings of Sweden down to Harald Fairhair's uncle; *Haleygia-tal*, a later composition (fragments preserved), end of the tenth century, by Eyvind, on the genealogy of the great Earl Hakon and the Lathe-Earls; lastly, the *Lay of Hyndla*, perhaps the earliest of the three, written for Ottar Heimski, a scion of the great house of Haurda-kari¹, from whom Saint Magnus and his nephew Earl Rognvald are sprung (see pedigree, Tab. IV. A, Orkneyinga, Rolls' edition), and most likely therefore to have been preserved in the Western Islands. It has only reached us in a hopelessly corrupt state, especially where the poet leaves the gods and heroes, and comes to the human members of the lineage. An epigonic *Lay* of A. D. 1184-97 is found in *Flatey-book*, ii. 520.

In the **Dirges and Songs of Praise** of the early known poets we have other means of information, and they can always be treated under the names of their different authors.

It will be noticed that there are yet three poems in the 'Edda' MSS. to be taken into account, *Havamal*, the *Great Wolsung Lay*, and *Hamdismal*. The first, the *Lay of the High One*, a complex piece as it stands, may be dealt with in two parts, one of which again is interpolated. It is a gnomic poem, like the *Works and Days*, and bears marks of high antiquity, having for its chief characteristics a sturdy common sense and practical sagacity, without any of the enthusiasm and 'boiling of the heart' of the *Helgi Lays*. In it the Editor believes we have a specimen of the **Præ-Wiking Poetry** of Norway. The *Great Wolsung Lay* (which the editions falsely break up into three—Second Sigurd, Fafnis' Lay, Sigdrifa's Lay) is also an antique poem of the like cast of thought, and likely to be anterior to the *Helgi Lays*, as we might gather from its being interpolated with fragments of that group². All the similes in this long poem, as in *Havamal*, belong to *continental* Norway, and are permeated by an older mythology than the *Helgi Group*, or even the *Dramatic Group* (which is later than the *Helgi Lays* to our mind, and belongs to a different order of thought). A third and beautiful fragment, *Hamdismal*, belongs also, we believe, to the *Præ-Wiking Age*. It is interpolated from a later poem of the

¹ An opinion first propounded by the Editor in *Timatal*, 1855, long ere the present theory on the 'Eddic' Lays dawned upon him. The curious and rare names Klypp and Ketil, the former only found in the Haurda-kari family, and both alternating in the same way in the pedigree of this family and our *Lay*, are very striking.

² For the purposes of reference we append a list of them—Sig. ii. 5, 11, 13-18, 23, 26; Fafn. 32, 33, 35, 36, 40-44; Sigdrif. 1, 5. The interpolation is most plainly marked in the songs of the birds to Sigurd, where the original *three* of the older Lays and the *chorus* of the *Helgi* poet may be clearly distinguished.

Great Wolsung-Lay type. The gloomy weird cast of thought that pervades Hamdismal is most alien to the Lays which we have attributed to the Western Islands. It is certainly by a higher poet than the authors of Havamal and the long Wolsung Lay. We may add to this group the *verses on the Runic stones* of the Continent, (chiefly found in Sweden.)

And, which we think worth remark, it is to this group, and not to the Western poems, that we should trace the stream of Icelandic poetry; the bits in Landnama and the songs of the older Icelandic poets being entirely of the same cast. Icelandic verse is artificial or bald, marvellous in the intricacy of its metrical form, perfect indeed in its effect on the ear (thus supplying in some degree the absence of music, which has been noticed as a curious feature of the Island's life in early times), but overloaded and obscured with mythological allusions, and totally lacking in the rich poetic instinct which breathes through the Western Lays. The Saga, not the Lay, is the true Icelandic poem.

We now turn to an Icelandic colony wide away. It would not on the face of it seem likely that Greenland should have contributed to our Eddic Songs, yet there is clear evidence that so it was. Two of the old Lays are in the only vellum in which they are preserved, called 'Greenlandish,' viz. the two Lays on Atli; whatever may be the case with the former and older one, *Atlakviða*, the *Attamal* was plainly composed in Greenland; the dream about the white bear is conclusive, where the verses are of the same cast as the rest of the poem, so as to preclude any thought of interpolation. The whole tone and air of these poems is harsh and terrible. There is one more Lay which we have long since been bent on attributing to the **Greenland Group**, viz. the *Lay of Hymir*—the whale-fishing of the frost-giant who dwells east of the *Eli-vágar*, 'at the world's end.' About the whole poem there is an air of frost and snow and high latitude. Observe also the Broddnagian cauldron, only to be got there. From the geographical description of Greenland, by Ivar Bardson (*Antiq. Americanae*, p. 312), we learn, that in one of the Greenland islands, close to the bishop's see, there was a quarry of soft stone, out of which were scooped huge vessels that could stand heat, even cauldrons holding ten or twelve tuns.

For the *chronology* of the Eddic Songs it is indeed of great importance that a few are to be traced to Greenland, for the age of this colony is well settled. Thorkel, the uncle of Ari, had spoken to one man of the crew that followed Eirik the Red in his first voyage, when he gave its name to the colony. The date of those songs would then be about the earliest part of the eleventh century; hardly later, there is no prominent trace of Christianity in them. But these songs are, we think, later than the Lays of Helgi, and the bulk of the other songs; so that we have thus a downward limit, below which the *Eddic Poems* cannot fall.

Another consideration, which may bring us even closer to the real date of the Western Lays, is the remembrance how little trace there is in Icelandic literature of any knowledge of them, which could hardly have happened had the Settlers brought them with them; so we should be disposed to believe that they belong to the first generations in the Western Isles *after* the Icelandic emigration had finished; that is, they are of about the time of Alfred and his son Edward. A date which would exactly suit the tone of such poems as the Helgi Lays.

We must add a paragraph on another point. When and where were these Lays *collected*? In the absence of all specific evidence, and the paucity of allusions, we are forced again to draw our conclusions from the evidence of the MSS. themselves. Here is a collection of Lays, huddled together in two heaps¹, orderless and noteless (but happily untouched by any *übergearbeitung* whatever), often fragmentary, and with the missing verses replaced by pieces of prose. These bits of prose are worthy of attention, they are rude and rough and primitive beyond the oldest Icelandic Sagas, Kormak for instance, they are as lapidary as Runic inscriptions, and resemble most nearly the Ceolwulf story of the Saxon Chronicle. Their vocabulary too is peculiar, and contains words not found in Icelandic works.

How is this? If the poems had been taken down by Icelanders early, they would surely have been better known. If they were taken down in the twelfth or thirteenth century, it is curious that the prose should be of so archaic and simple a character, when we find Ari and Thorodd capable of treating historical and scientific subjects of some intricacy in a mature style. To imagine them to have been written by Icelanders in Snorri's day, is out of the question. We must therefore either suppose them to have been taken down from an Orkneyman's lips, in Iceland or in the Orkneys²; or conclude that an Orkneyman took them down in his own land (it may be at an Icelander's instance), which latter alternative we prefer.

There was a continual intercourse between the Orkneys and Iceland; and Icelanders often wintered abroad (as Orkney men also did in Iceland), when they would have many opportunities (at Arvals, bridal, Yule feasts, and the like) of listening to such

¹ That they were originally collected in two bundles (each perhaps in a separate vellum)—one containing songs relating to the gods roughly arranged, with the encyclopædic *Völuspá* first; the other, the songs about heroes—appears probable from the arrangement of Cod. Reg. That AM. 748 was more perfect in the seventeenth century than it is at present appears from the end of *Sigrdrifumal* given in some of the paper copies; for this is not taken from the lost part of Cod. Reg. (for if it were so, owing to size of leaves, &c., more would have been preserved), but, as Professor Bugge pointed out, from a curious peculiarity in the way the scribe writes the verses, from AM. 748.

² We use Orkneys for convenience, as the best representation of the Western Islands.

songs as those which, as we know,—for the epilogues in Atli I, Gudrun III, Sigurd III, the prologues in Hamdismal and Gudrun's Egging are quite conclusive on this head,—were used for purposes of entertainment. That such an entranced listener, recognising the beauty of the songs, should procure copies, is not a forced supposition¹.

That the Lays were taken down during Earl Rognvald and Bishop Biarni's time appears from there being no trace of any uncertainty as to the 'hl,' 'hr,' &c., which rapidly fall out after that date. Again, 'var' and 'er' point to an Orkney rather than an Icelandic collection, as the *s* was changed for *r* in the West first. If we allow the prose to be Orkney prose, all will be clear. The Orkneys are not a *literary* centre. Their 'spiritual manifestation' was in verse, not in prose. They did not tell tales for amusement, but recited songs.

We may therefore take the Lays to be a *parallel* development in the Western Isles to the Saga in Iceland, composed for the same purpose, popular entertainments, after the initiative of some great poet who arose among the Norse emigrants somewhere in the West (Ireland, Man, Northumberland or Scotland, we know not which), and inspired a school of poetry, just as Ari in Iceland inspired a school of Saga-men. The same causes, which in Iceland produced the Saga, were at work here; there was an Heroic Age, the remembrance of which was fresh in every man's ears, to furnish the subject-matter; an adventurous life to give colour and incident; great gatherings at Yule feasts and moots, on cruises and at wapentakes, and the like, where a delighted audience would always be found.

That this school of poetry did not last long, we should *à priori* conclude from the analogies of the Dorian poetry of early Greece, and of the Saga in Iceland; the passion flower of Song, to repeat a simile we used of the Saga, bloomed and withered in a little

¹ The first instances of the influence of the Eddic Lays on modern Icelandic poetry are found in the *Passion Hymns* of Hallgrim Peturson, a contemporary of Milton, and the only real poet which the island has produced since the Reformation. We know that Hallgrim and Bishop Brynjolf were in constant communication (one of the first persons to whom the poet sent a copy of his work (in 1660) was Ragnheid, the bishop's daughter), and it was no doubt through the bishop that he received a copy of the Edda. It is curious that all the allusions of Hallgrim may be traced to one poem, Havamal, the wisdom and thoughtfulness of which were consonant to his own habit of mind. That he should have passed over the Helgi Lays and gone back as it were to the fountain-head seems to argue for the more completely Northern spirit of the older poem, which he could at once assimilate. We can however hardly believe that Sólar-ljóð, had he known it, would have fallen unheeded on his ear or left his verses uncoloured; and probably he never saw a copy of this Lay, which is not in the Codex Regius.

The following are the passages in the *Passion Hymns*:—

'Huggun er manni mönnum að,' 2. 10 = Hm. 46.

'Opt má af máli þekkjja manninn hver helzt hann er,' 14. 19 = Hm. 56.

'Andvana lík til einskis neytt,' 4. 23 = Hm. 70.

'Ókendum þér þó aumr sé . . .,' 14. 19 = Hm. 133.

space of time, and the weedy flowerless growth of epigonic verse followed it as usual.

The differences between these Lays and the Sagas are well marked. For instance, the Songs draw a good deal, like the early Greek poetry, on mythology; the Sagas hardly ever contain a mythological allusion (the change to a new country without the old religious associations of the old land, and the practical homely every-day life which the first generations of Settlers had to lead, would account for this). The Songs are like the best of our English ballads in the vigour and freshness of their colouring, in their powerful and sparing use of metaphor, in the terrible force of the words which cut right to the heart like steel blades. The Songs never aim at drawing *character*, they simply depict *incident* in the most impressive way. The Songs are untouched with the legal spirit which is at its highest in Njala, the best of the Icelandic Sagas. In short the Songs are essentially Lyrical and Dramatic, in the truest sense, while the Sagas are Epic, and belong to a wholly different, perhaps more distinctively Northern, life and spirit.

There are two names which must not be passed over in connection with this subject, those of Bergmann and Bugge. The former, the Nestor of Eddic studies, whose fresh and sagacious 'Poèmes Islandais' (an essay on Völuspá, Vafthrudnismal, Lokasenna), which appeared in 1838, mark a new start from the stagnation in which the subject had long remained. The latter, whose edition of 'Edda' is far the best ever published, has done for the 'Eddic Poems' what Madvig, on a greater field, did for the classics, throwing light on many obscure places, by the happy and *certain* emendations which, by some 'gift of divination,' he has the secret of making.

§ 34. MYTHICAL SAGAS.

These fall into two groups—*worthy* and *worthless*,—the latter hardly deserving the epithet of mythical, so distorted and disfigured are they.

Taking the *former group* :—

Volsunga Saga is in close connection with the Eddic Lays. There was once a Saga of Sigurd Fafnisbani, cited in Sagas, but now lost, though in one MS. of the Prose-Edda there is an epitome of it. The composer of Volsunga Saga had this whole before him, and gives it in a diluted form, but into this version (having, we should think, lit on them in the midst of his job) he inserts paraphrases of many Eddic Lays referring to his subject. One cannot but wonder at the perversity which could use such poems as material for such miserable prose, and our estimate of the paraphrast falls lower when we see that he has known and neglected such a Lay as the Second Song of Helgi and Gudrun, in which to his mind there was not sufficient action.

But even what he gives is useful for text-criticism, and also because it helps us to find out something about the size and contents of the missing portion of the Cod. Reg., a sister of which was used for the paraphrase. A sheet has certainly fallen out in the middle of that MS.; but is that all? After a calculation based upon the space taken by the paraprast over Lays which exist; upon the number of Lays we have which were known to, but omitted by him; and upon the fragments embedded in his prose, we find that more lost Lays must have existed than could have been contained in *one* sheet, and therefore suppose *two* to have been lost. These would have contained about 500 stanzas, or twelve Lays of average forty stanza length.

We may even guess that some of these lost poems were by the poet of the Lays of Helgi; such a phrase, to give one instance, as 'Hun svarar af áhyggju af sínu sæti *sem ást af báru*, ok hefir sverð í hendi ok hjálm á höfði ok var í brynju' is surely unmistakable. And a lost Wolsung Lay of the same poet seems to underlie the account of the Burning of Siggeir, 'Skal ek nú deyrja með Siggeiri konungi lostig, er ek átta hann nauðig.'

Norna-Gest's Þátr. Only found in Flatey-book, which (see § 10, Thættir) contains a few other small mythical tales. Sigurds Saga Fafnisbana is quoted in this story.

Of the *better class* besides the above is one set consisting of—

Halfs Saga, in No. 2845. Songs in the earlier chapters genuine, those of the later spurious and low-toned.

Heiðreks Saga ok Hervarar, in No. 2845 and in Hauks-bók. Powerful and beautiful Songs noticed in § 33.

Ragnars Saga, in No. 1824 b, the Volsunga vellum. Songs noticed above. A Palimpsest of part of the end of this Saga in a different text has been found underneath a text of Jóns-bók in the AM. collection.

Ragnars sons Þátr, in Hauks-bók. The Lawman's own autograph.

There is an antique broken, meagre look about the prose of these Sagas which does not quite give the idea of abridgment, but would rather seem to point towards their not having passed through the crucible of an Icelandic story-teller's mouth. We have guessed that their skeletons may have been preserved in the Western Islands, and thence carried off by some wandering Ice-lander. In accordance with this idea we should expect to find them diluted and stuffed out by collectors who could not tolerate their bare frames.

In such state, but not so well-treated, are—

Örvar-Odds Saga, in many vellums. Verses fabricated.

Asmundar Saga Kappabana. Best text in Stockholm vellum. A fragment of genuine Lay.

Frithiofs Saga, in two vellums. Brought into notice from Tegnér's well-known poem.

Gautreks Saga, in an old MS., contains bits of good tradition, and a few ditty-like verses.

But there are two Sagas which have received very indecent treatment, as they contain matters of very high interest.

Hrolf Kraki's Saga. Only seventeenth-century paper copies of one vellum. Whether corruption is due to transcribers or is earlier we know not. There is a part of Biarkamal paraphrased in it (with a little better treatment than Helgi's Lays received from the Volsung composer), and it contains traditions such as must have existed in the lost part of Skioldunga, whence indeed it may have been taken. False stuffings and fictitious episodes.

Hromund Grips sons Saga. In same state as to MSS. as Hrolf-Kraki's. It contains the story of the lost Lays of Kara. There was once a better text, which may be guessed at from the 'Griplur' ballads. It is mentioned in Thorgils and Hafidi's Saga, as told at the Banquet of Reykjaholar.

Lost Sagas of this type are those of **Olaf Liðmanna-konung**, told also at Reykjaholar; **Huldar Saga**, a mythical tale of a giantess, told by Sturla before the King. There must also have been tales of **King Asmund**, the owner of the famous ship 'Gnoð' (wave-crusher), alluded to in the end line of the *Saga of Egil Einhendi*, whose author knew the tale. Other lost Sagas of this class were known to the Rímur writers. See § 25.

The better mythical Sagas are collected in Forn. i. ii; but a few (Volsunga, Hervarar, Half) have lately been edited by Professor Bugge, Christiana.

The *worthless mythical Sagas* are the lowest and most miserable productions of Icelandic pens. They, however, contain a few things worth noticing—the Magic Dance in Bosi's Saga, the Polypheme story in Egil Einhandi's Saga (not known to W. Grimm, it is also found in Mariu Sögur), besides a few echoes of older traditions, such as of Gnoð, and the bits from Skioldunga in Göngu-Hrolf (§ 17). They are found in collections AM. 152, 586, 343, 589, 471, 577, and interspersed with better Sagas in AM. 510 and No. 2845. They formed the favourite reading of the fifteenth century, Rímur were made out of them (§ 25), and in Sweden many were printed in the seventeenth century. Their names are—

Án Bogsveigr.	Herraud and Bosi.	Ketil Hæng.
Egil One-hand.	Hjalmtér and Olvi.	Sturlaug Starfsami.
Grim Löbin-kinni.	Hrolf Gautreks son.	Sörli.
Göngu-hrolf (Rolf-ganger).	Illugi Griðar fostri.	Þorstein Vikings son.
Halfdan Bronufostri.	Ingvar víðförli (Swedish	And see list of Thættir,
Halfdan Eysteins son.	hero of Runic stones).	§ 10.

All but one will be found in Fornaldar Sögur, vols. ii. iii. Ingvar víðförli was published by Brocman, 1762, and again in Antiq. Russes¹.

¹ Several of these Sagas were published in Sweden at the end of the seventeenth century; and it is told that Charles XII, when yet a boy, took great pleasure

§ 35. LAW, ICELANDIC AND NORWEGIAN.

Any notice of the Literature of such 'law-abiding and legal-minded' folks as the Icelanders would be incomplete without a brief mention of their legal remains. And this should be the more interesting to Englishmen, who may see in them so much that is analogous in spirit and matter to their own Constitution and Common Law. And it is, we think, precisely because Continental jurists have rather chosen to draw analogies from their own systems, than from the state of things which prevails even at present in England, that they have sometimes formed false conceptions of early Norse and Icelandic Law. Thus, in their very use of the words Law and Laws, they seldom seem to get quite free from the notions of a 'Code' and 'Book Law' with which the Roman law, ancient or modern, has so thoroughly leavened their legal conceptions. The idea of Custom Law and Common Law, in our English sense of the words, they seem unable to grasp; yet it is under just such a Common Law and Customary Law that Iceland stood till 1271. That Law has a growth of its own, so to speak, and that it may change, silently and slowly and noiselessly, but still continually, without new legislative enactment, is a notion that is familiar to us English from our Case Law, but strange on the Continent.

Again, that acts of legislation are and must be rare in early times, and that as a rule they only affect a very few points of law (particularly procedure and penal law, in which owing to some

in reading 'Gamla Kämpa Sagor,' old stories of champions and heroes (these very Sagas, which were early published in Sweden), and that his tutor Lindskiöld rebuked him for poring over such books as mere waste of time. But the spirit which had led the King when a child to wish that he had a brother to whom to leave his realm, while he might go forth with his champions and conquer like a sea-king of old, found in these old tales matter which fitted his fancy well, and he never lost his delight in them. Just before Pultawa, when he was lying wounded on his bed, an irksome weary while for a man of his energy, he made Hultman his servant sit by him and tell him stories, and one which he heard with peculiar pleasure was that of Hrolf Gautreksson, how he slew the *Russian* giant in the Isle of *Retusari* (the holm on which Cronstadt was built) and won Denmark and got great worldly fame and honour. The good Hultman evidently told the tale his own way, and gave the giant a fitting nationality and dwelling, for the Saga says nothing about this. Hultman was with Charles to the end of his life, and has left a diary which gives many interesting particulars of the King. Before he went out to the fatal rampart, as he finished his hasty supper, which he took standing, Charles turned to Hultman and promoted him to a higher post.

There are many traits about Charles which recall the heroes of the olden time—his stubbornness, his love of fighting for its own sake, his thirst for fame in song and saga, his simplicity of life and earnestness of purpose, so that it is not mere pedantry or fancifulness when Charles picks out a band of berserks, 'Drabanter,' to follow him on his wiking expeditions; and when he makes light of a wound, showing no signs of pain, or rushes recklessly into a hand-to-hand fight, we feel he is doing as befits such a man, and that he is far nearer to the old warriors whose deeds he emulates than was the Macedonian King to his pattern the 'glorious son of Thetis.'—See *Fryxell's Berättelser ur Svenska Historien*, passim.

particular case popular interest is roused), seems to be forgotten or not understood even by writers whose application and industry English students must not hope to rival.

With so much of preface, which is necessary as a caution to the English reader, who must turn for fuller information, on matters of which in such a hasty sketch as the present very little can be said, to foreign sources, we may begin by giving such a resumé of the little that is known of Icelandic Law of an earlier date than the famous Law Collection of the thirteenth century which is known by the misnomer Grágás.

We get our first information from Ari, who tells of the Constitution of Ulflíot which replaced the anarchical state of things among the early settlers (see Oxford Icelandic Reader, p. 17); the reforms of Thord Gelli and of Skapti¹ (the Fifth Court so closely connected with the name of Nial); the altering of the time for the Great Moot (Althing); the adoption of Christianity by the whole community at the Great Moot; the abolition of Wager of Battle; the new rule as to the succession of the duty of seeking satisfaction for a kinsman's death (Eyrbyggja, but like other notions of this kind to be traced, as we believe, to the lost Liber of Ari).

To Ari, too, we owe the first mention of writing being applied to the preservation and recording of Law. Referring to 1116 he tells² that 'in the first summer of Bergthor's Speakership, a statute was passed [ný-mæli, the technical Icelandic word for *statute* or *amendment* of the Common Law, answering to Norse réttar-boetr] that our laws should be written in a book at Hafliði Marson's house during the following winter, according to the oral testimony [sogo, the technical word used for the Law-Speaker's rulings] and counsel of Bergthor and other learned [spakra of *law* wisdom especially, as fróðra would be of *historical* learning] men who were chosen thereto.' This committee received powers to make 'amendments' when they thought they could better the old law. These [the amendments only, we take it] were to be proclaimed the next summer in the Court of Laws [Logrettu], and those of them were to hold which the majority approved. 'And the end of the

¹ Skapti was a most distinguished man, and one of the fathers of Icelandic Law. He was speaker from 1003 to 1030, when he died. 'Skapti hafði logsogo xxvii sumor. Hann setti Fimtarðóms log, ok þat at engi vegandi skyldi lýsa víg á hendr öðrum veganda an sér; en áðr voro hér slík log of þat sem í Norvegi. Á hans dogum urðu margir höfðingjar ok ríkis-menn sekir eða landflóttá of víg eða barsmíðir of ríkis sokom hans ok landstiorn. En hann andaðisk á eno sama ári ok Oláfr enn Digri fell Haraldz son.'—*Libellus*, ch. 8.

² 'Et fyrsta sumar en Bergþór sagði log upp vas nýmæli þat gort at log ór skyldi skrifa á bók at Hafliða Más sonar of vetrinn eptir at sogo ok umráði þeirra Bergþórs ok annarra spakra manna þeirra es til þess voro teknir. Skyldo þeir gorva nýmæli þau oll í logom es þeim litisk þau betri an en forno log. Skyldi þau segja upp et næsta sumar eptir í Logrettu, ok oll þau halda es enn meiri hlutr manna mælti þá eigi gegn. En þat varð at fram fara at þá vas skrifaðr Vigslóði ok mart annat í logom ok sagt upp í Logrettu af kennimonom of sumarit eptir; en þat líkaði ollum vel, ok mælti því manngi í gegn.'—*Libellus*.

matter was that *Vígslóði* [the section which relates to *Weregild*, &c.] and much else in the laws [amendments in other parts] was then written down,' afterwards in due course to be proclaimed and accepted. This passage cannot, we hold, be pressed into the formation of an Icelandic Code in the modern sense of the words. It surely goes no further than a desire that part of the Common Law should be put into writing so that it might not be lost, and that what was written might be correctly recorded; a committee is appointed to aid the Speaker who, like an English Judge of to-day, was supposed to have the whole Common Law in gremio; and as the opportunity was good it was provided that if the committee should, in the course of their labours, find anything that they could better in the old Common Law, they were to propose amendments thereon next year to the Court of Laws. That *Vígslóði* should be the first part of the law written down, is, of course, what analogy would lead us to expect; the amendments 'elsewhere,' we take it, referred to kindred matters.

Ari tells, too, of the Tithe Law¹ that was made [i log leitt] 'for love of Bishop *Gizur*, through the persuasion of *Sæmund*, and by the counsel of *Markus* the Law-speaker.' We may suppose it to have been substantially preserved in *Grágás*.

Next comes the description of the 'setting' of the 'Christian Law'² [between 1122 and 1132] by 'Bishop *Ketil* [named first as proposer perhaps] and Bishop *Thorlak*, according to the counsel of Archbishop *Ozur* [of Lund, first Norwegian archbishop] and *Sæmund* [the historian] and many clerks, as it was now gathered in order [tínt, a technical word] and proclaimed.' This little Code, in the true sense, touching the duties owed by all Christian citizens to the church, is found in *Grágás*, in what we take to be substantially its primitive form and arrangement.

Besides these secular Christian 'Dooms' we have regular Penitentiaries (such as our *Theodore's*) by *Thorlak* and others of a later date. And the Canon Law takes its place in mediæval Iceland, as in England, side by side with the Common Law.

We have, besides the above, notices of Customary Law and Law of Procedure in several Sagas (which in many cases we should also attribute to *Ari's* authority),—such are the Oath of Peace (*Gretla*), the Oath of Brotherhood (*Gisli*, *Fostb.*), the Wager of Battle (*Kormak*), the Ordeal (*Laxdæla*), various cases of Outlawry, and part of the *Jomsvikings' Articles of War*, which probably formed the basis of the 'Thingmanna lagu' in England.

¹ Tithe law of 1096.—'Af ástsælb hans ok af tolom þeira *Sæmundar* með umb-raði *Markuss* Logsgomanns vas þat í log leitt at allir menn tolðu ok virðu allt fé sítt ok sóro at rétt virt væri, hvárt sem vas í londom eða í lausa-aurom ok gordo tíund af síðan.'—*Libellus*.

² 'Svá settu þeir *Ketil*l byskop ok *Thorlakr* byskop at ráði *Ozorar* erkibyskops ok *Sæmundar* ok margra kennimanna *Kristinna laga þátt* sem nú var tínt ok upp sagt.'—*Libellus*.

Beyond Thorodd's important statement that Laws had begun to be written down in his day [see extract in Oxford Icelandic Reader], for further information we must turn to the Collection of the Laws themselves. As the Laws were (if our opinion be correct) put on parchment before the Sagas, it is reasonable to suppose that when the Collecting Era begun the Laws would be the first to be collected. We have only two MSS. of Law Collections, Codex Regius, which we should date c. 1235, and Stadarhols-book 1271 (according to Munch's happy hypothesis, Hist. iv. 1, p. 627). These MSS. bear every appearance of being first-hand copies of the separate scrolls out of which we believe they were composed. An examination is sufficient to show that these Collections were not 'Codes' at all, but merely 'Bractons' or Blackstones compiled by private individuals for private use. The whole tone of them, we think, proves this—they are just such books as a great Law-Speaker would be likely to write or have written for him. Their substratum and bulk is old Common Law, to this are added: 1. Decisions of Law-Speakers—Case Law, 'thus said Markus,' &c.¹ (three Speakers as thus noted, Markus², Ulfhedinn, and Gudmund who went out 1135); 2. Amendments—Statute Law [*nýmæli* is placed in the margin of the codices over against eight paragraphs in Cod. Reg. and eighty-seven in Stadh. See list in *Islandske Love í Fristatstíden*, pp. 126–32, Copenh. 1873, an Essay by the learned W. Finsen]. Two of these amendments, appended in Cod. Reg. to the 'Christian Law,' have a name affixed, that of Magnus (bishop 1216–37³), whence the MS. must be after 1216; but, on the other hand, he is not likely to have been thus mentioned long after his death, so that some time during his bishopric would be the likeliest date. [To the theory that the occurrence of the word Earl⁴ must place Cod. Reg. after 1258, we would prefer to consider the passage a mere alliterative fossil of older law, the MS. itself forbids so late a date.]

That the collector had access to a Scroll of Procedure, giving the duties and formal speeches to be used by the Law-Speaker, appears from the way in which the section on that subject has kept

¹ 'þat sagði Markus lög.'—*Kb.* ch. 221.

'þat sagði Ulfhedinn lög and Ulfhedinn sagði þat lög . . .,' etc.—*Kb.* ch. 73.

'þat sagði Guðmundur lög.'—*Kb.* chaps. 108 and 143.

² 'þá tók Markus Skeggja son logsogo. Hann hefir vitrastr verit log(þogu) manna á Islandi annarr en Skapti.'—*Kristni Saga*, ch. 12.

It is a great pity that the 'Æfi allra Lögsögumanna' which Ari wrote from Markus' dictation, concerning all the Law-Speakers that preceded him, is lost with the Liber of which it formed part.—See *Libellus*, ch. 10.

³ 'þat var nýmæli gort þá er Magnús Gizorar son var byscop orðinn, at . . . þat var annat nýmæli at . . .,'—*Cod. Reg.* in an appendix chapter to the Christian Law of Ketil and Thorlac.

⁴ The whole passage stands, 'Halfan rett skal hann taca er hann komr á iarl's iorb. en þa allan oc fullan er hann komr á konungs iorb.'—*Cod. Reg.* ch. 112.

the speeches of the Speaker in the first person¹, which would confirm the guess above.

But a most important passage, with reference to the scrolls and to what has been said above as to the character of Icelandic Law, is one² which gives the *Regula Praxis*, or Rule of the Court, as to the relative authority of the different scrolls³. It mentions a collection at Skalaholt, and names the *Hafidi* Scroll as a final authority, 'except where there has been a change made since.' Then turning to Oral Law and its authority, 'But of the decisions of other Lawmen that alone shall have weight which does not run counter to it [the law-witness of the Scrolls], provided that where it touches matters left out [in the Scrolls] or is clearer it shall prevail.' This certainly is no more than a rule such as all courts have found necessary, and does not even give *Hafidi* the authority which the Emperors gave to *Papinian*, but simply provides for a case that might easily occur when two private scrolls should be produced as evidence as to what was law, the theory still remaining that the Speaker 'spoke the Law,' of which he was the ultimate repository.

Of regular and consistent Legislation we cannot find a trace in what remains of Icelandic Law. Of something analogous to Case Law we believe much of the *nymæli* to be witness; and it is evident that such an assembly as the *Althing* and such a court as *Logretta* were unfitted for such a purpose, which indeed they were never designed to meet⁴.

¹ A few instances:—

'*Hér á þingi*,' vol. i. pp. 68, 77, 83, vol. ii. p. 14.

'*Es ek talða nú*,' ch. 97.

'*Es áðr talða ek*,' ch. 122.

'*Es nú hefi ek talið*,' ch. 98.

'*Hygg ek at rett sé*,' ch. 77.

And—'*Menn skolu í dag ok á morgin . . .*' vol. i. p. 39. *Or*—

'*Dómar skolo í dag vesa nefndir*,' p. 38, &c.

'*Vér skolom fara til Logbergs á morgin*,' vol. i. p. 45.

² '*Þat es ok, at log skolo vesa á landi her sem á skróum standa. En ef skrór skilr á, ok skal þat hafa es stendr á skróum þeim es byskopar eigo. Nú skilr enn þeirra skrór á, þá skal sú hafa sitt mál er lengra segir þeim orðom es máli skipta með monnom. En ef þær segia eigi iafu-langt, ok þó sitt hvór, þá skal sú hafa sitt mál es í Skálaholti es. Þat skal allt hafa es sínz á skró þeirri er Hafidi gorbí, nema þokat sé síðan. En þat eitt af annara Logmanna fyrirsogn es eigi mælr því í gegn, ok hafa þat allt es hitzog leifr eða gloggra es.*'—*Cod. Reg. i. 213, Lögrétta þátr.*

³ Of such scrolls as those above mentioned, each containing a separate and distinct portion of the law (*separate* Law-Scrolls were opposed to the *collections* *Cod. Reg. and Stad.*), we have two fragments, *AM. 315 d*, twelfth century, and *AM. 315 c*, thirteenth century, printed as *App. ii. 219-26* to *W. Finsen's* excellent and handy edition of *Cod. Reg. Cod. Stadarhol. (Stadardóls-bók)*, by the same editor, will appear in 1879.

⁴ A passage in *Sir Roland K. Wilson's* clever and philosophical little handbook, '*Modern English Law*,' exactly illustrates this:—

'In the Middle Ages the direct law-making power of Parliament was, as we should consider, very sparingly used. The Commons "felt themselves better qualified to state a grievance than to propose a remedy;" they sat only for a short time,

The cry of the Icelandic nation was not for a Code,—their own law was excellent in many respects, well suited to the state of society that prevailed; nor for a Constitution,—the one they had was calculated in a great measure to foster noble political qualities; but for Order¹, the due enforcement of the Laws and Constitution, which they by their violence had too often made of none effect. But, like other peoples, they asked for bread and they got a stone; they needed the strong hand of the King and they got a bad Code, for in 1271² the whole of the old Common Law was ruthlessly swept away by a real Code from Norway, 'Ironsides.'

The evil results of this change³, which completely cut the old life to the root, have been noted elsewhere (p. clxix). To conclude the story of Law in Iceland, we need only say, that Ironsides, a mere compilation of Norse Law, was soon replaced by a second and ultimate Code, Norse mainly, *Jóns-bók* still the law of the land.

Ironsides is only found at the end of the *Stadarhols-bók*, after 'Grágás.' A blank of two leaves therein may be filled up from the *Frosta Thing Law*. Of *Jóns-bók* there are some forty or fifty MSS.: the editio princeps is 1578. About fifteen Ordinances of the kings of Norway, supplementing *Jóns-bók*, will be found in the appendices to the editions of that work.

The *Historia Ecclesiastica Islandiæ* of Bishop Finn Jónsson (born 1704, bishop 1753, died 1789), pupil of Arni Magnússon (see foot-note, p. cxlviii), and son of the biographer of the later post-classical Icelandic Bishops (see foot-note, p. cxliii), is a rich repository of *Charters, Deeds, and Letters*, which are scattered through its four volumes. It is from them indeed that this, the

had not much literary skill among them, and had not, what is now the chief motive power in legislation, a ministry united in policy, resting on the support of a parliamentary majority, and placed in office on the express understanding that particular measures are to be pushed through. Moreover, there was a disposition to look upon the common law as something self-existent and quasi-sacred. It was considered an almost fatal objection to any proposed reform to say, "This cannot be done without making a new law."

¹ It is on this subject old Bishop Widalin (died 1720) makes an eloquent allusion to the Sturlunga in his Tribute-money Sermon:—'Og hvað viljum vér langt leita? vér höfum eptirdæmin hjá oss, þegar þetta vesala land flaut í sínu eigin blóði, áðr en Guð gaf oss konung, svo að einginn mátti óhultr leggjast í rekkju sína. Hversu ágætlega leið oss þá? Hversu fór þá fram í landi voru? Mundu menn þá ekki allz hugar fegnir verða að játa konungi og ganga undir hann, til að halda lífi og limum, friði og frelsi? Svo er því háttað, Bræðr Mínlir, fyrir oss syndugum mönnum; vér hljótum laganna þrælur að vera, upp á það vér kunnim frelsi að halda.'

² The Life of Gudmund, Bs. ii. 162, makes Arngrim say that the Ironsides lasted 'xv' years, but 1271–80 makes but nine years, and the Annals are positive on this head; the Code was not heard of till then. Either Arngrim, writing seventy-four years after, made a slip of hand or of memory, or rather the scribe (for this part of the Saga has only come down in one MS.) wrote 'xv' for 'ix.'

³ 1271. 'Kömu Norræn lög í land.'—*Laur. S.*, Bisk. S. i. 792. Elsewhere called *Laga-skipti* & *Island*, 'the Change-of-Law in Iceland,' a weighty, fatal word.

For the name *Járnsíða*: 1271. 'Sturla kom út með lög-bók *Járnsíðu*.'—One vellum of the Annals.

1281. 'Lögtekin *Jóns-bók* & *Islandi* & *Alþingi*.'—*Annals*, cp. Fb. i. 28.

most learned work that has proceeded from an Icelandic pen since the Reformation, now derives its chief value.

Iceland is especially rich in deeds, **Maldagi**, in the vernacular tongue. Most of them are gifts in mortmain, such as the famous 'Reykjaholts Maldagi' (printed as a specimen, vol. ii. p. 503). Such conveyances were like our 'fines' *proclaimed* (Grágás, Krist. Lag. Þattr. Cod. Reg. p. 15), 'Taken to the Moot, and proclaimed at the Hill of Laws.' (Such a deed proclaimed before Snorri the Lawman is printed in vol. ii. p. 400.) They were nearly always preserved in duplicate; the original at the church or cloister, the copy at the cathedral. Reykjaholts Maldagi is the only one, however, that has been preserved in both, the vellum original and the copy. Nearly all such vellums are destroyed, and we have only two collections of paper copies, taken by Bishop Odd of Skalholt's orders, c. 1600. One is in Denmark, AM. 263; the second collection is in Iceland, Reykjavik Libr., D 12. The originals of these probably perished in the fire at Skalholt in 1630.

A collective edition of Maldagar is much required.

An *Icelandic Diplomatarium*, edited by the learned Jón Sigurdson, is in progress, vol. i (all that has yet appeared) contains what is left of **Charters, Deeds, &c.**, down to 1262, including about sixty Maldagar. But the mass of Icelandic Deeds are of the fourteenth and especially the fifteenth century, where they furnish all that we know of public and private history.

The student of Icelandic Law may be referred for a fuller notice of the subject to the works of the greatest living authority on this subject, Konrad Maurer, whose Beiträge cleared away so many errors of the past, and is so full of suggestive and valuable matter.

LAW IN NORWAY. For the early history of Norwegian Law, we must, as in the case above, trust to statements which may all, we believe, be more or less traced back to Ari¹. In examining this

¹ From the Book of Kings:—

a. *Odin*.—'Odinn setti lög í landi sínu þau er gengit höfðu fyrr með Ásum.'—*Ynglinga*, ch. 8, Fris-bók, p. 7.

b. *Halfdan Black*.—'Halfdan konungr var vizku-maðr mikill ok sannynda ok íafnaðar, ok setti lög ok gætti sialfr, ok þrýsti ollom til at gæta. ok at eigi mætti ofsi steypa lögunum, gördi hann sialfr *Saktal*, ok skipaði hann bótom hverjum eptir sínum burð ok metnaði.'—*Book of Kings*, Fris-bók, p. 37.

c. *Hakon Adalsteins fóstri*.—'Hákon konungr var stór-vitr, ok lagði mikinn hug á laga-setning. Hann setti *Gula-þings-lög* með ráði þorleifs spaka; ok hann setti *Frosta-þings-lög* með ráði Sigurðar jarls ok annarra þrændra þeirra er vitraztir vóru. En Heiðsævis-lög hafði sett Halfdan svartí, sem fyrr var ritað.'—*Book of Kings*, Fris-bók, p. 70. *And*—

'Hann setti *Gula-þings-lög* ok *Frosta-þings-lög* ok Heiðsævis-lög fyrst at upphafi, en ádr höfðu sér hverir fylkis-menn lög.'—*O. H.* ch. 10.

d. *St. Olaf*.—'Oláfr setti lög þau er heita Sefs-lög; þau standa síðan um Upplond ok Vikina austr.'—*O. H.* ch. 31. *And*—

'Þá stefndi Oláfr konungr þing fiolment í stað þeim er síðan hefir verit Heiðsævis-þing. Setti hann þá þat í logom at til þess þings skyldo sækia Upplendingar, ok Heiðsævis-lög skyldu ganga um öll fylki á Upplöndum ok víða annar-staðar, sem síðan hafa þau gengit.'—*O. H.* ch. 101. *Again*—

series of statements we see that, though treating of various times, they all agree in naming some king as a 'law-setter,' and are always disposed to consider the whole older law as the work of some special king in the past, the last great law-giver's fame eclipsing and driving into oblivion all the great law-givers who had gone before him; just as in England, the Laws of Ælfred, meaning the whole body of the old Common and Constitutional Law of the Land, were looked back to in Eadgar's time; so in Eadweard the Confessor's time, Edgar had replaced Ælfred, and his Laws were talked of, while a step farther 'Eadweard the Confessor's Laws' were to be noticed by the Red King and Henry the First.

In Norway the era of legal memory shifts in precisely the same way. Odin is succeeded by Halfdan, whose fame is great in Hakon's day, Halfdan is replaced by Hakon, and Hakon by the two Olafs; and, finally, such was the fame of St. Olaf, tradition is seen to have rested upon him and his son Magnus, to whom in the Norse Laws we shall find numerous references.

This shifting can be seen because Ari has got together traditions and facts of various age and origin, some brought by the Settlers, some by old travellers, some by men he had known. It is not of course meant that Olaf and Hakon and Halfdan did not make laws: we believe they did, and that this is precisely the reason why they are pitched on as the embodiment of all law-making kings that had gone before them, and the authors of the constitutions of their country; just as Ælfred was popularly believed to have invented trial by jury and divided England into hundreds and counties, because he took the trouble to collect dooms of Ethelbert, Ina, and Offa, and kept good justice. So in Norway we need not actually believe that every old Law ascribed to St. Olaf, or to Magnus, is no earlier or even later than their day, or beyond all dispute their work; though we may believe from the statements preserved, supported by other reasons, that the constitutional growth of Norway began in the East with Eiðsifia or Heiðsævis Lög [Law here as in Dane-lagu, the community living under one system of Common Law], the *Halfdan tradition*: that it went on at a later date with the organization of

'Hann (St. Olaf) lét upp telja fyrir sér log þau er Hakon Aðalsteins-fóstri hafði sett í Þróndheimi. Hann skipaði lögnum með ráði enna vitrostu manna, tók af eða lagði við þar er honum sýndiz þat. En *Kristin retti* setti hann við ráð Grimkels byskops ok annarra kenninganna.'—*O. H.* ch. 43 (Oxford Icelandic Reader, p. 175).
And—

'Þat er nú því næst, at ver skolom kirkjom þeim ollom upp halda ok Kristnom domi er Olafur hinn Helghi ok Grimkell byskup setti a Monstrar-þingi, ok þeim ollom er síðan voro giorvar.'—*Gulaf. Law.* ch. 10.

e. 'Eysteinn konungr hafði í marga staði bætt rétt landzmannna, ok hélt hann vel upp lögnum. Hann gerði sér kunnig öll lög í Noregi. Var hann spekingr mikill at viti.' See Oxford Icelandic Reader, p. 144.—*Hulda*, Fms. vii. He is also called *Lög-Eysteinn*, and *Oystein loghspake*, N. G. L. i. 393; and in the Dialogue between the Brothers, 'Skipaða ek lögnum, bróðir, at hverr mætti hafa réttendi við annan; ok ef þau eru haldin þá mun betr fara landz-stjórnin.'—*Hulda*, Fms. vii. 122.

Gula-Pings Lög, in connection with which *Thorleif the Wise* is mentioned, and Frosta-Pings Lög, which is ascribed to *Earl Sigurd, the Hakon tradition*: that still later a fourth Lög was organized and a Christian-Law set up by St. Olaf, where at last we seem to be on pretty firm ground. When we get to statements about Eystein we may take what is said even literally.

Let us now see what is left of these 'Four Laws' (we had Three in England). There are no remains from the two Southern 'Things' save a 'Christian-Law.' But we have something from the Western Things.

And of *Frosta Thing* first—it is said in two places that the Throndeim Laws were written down and preserved in a book called *Grágás*, Gray-goose, just as the canons and decrees of the church authorities were kept in *Gull-flöðr*, Gold-feather. St. Olaf's Saga attributes Gray-goose to his son, King Magnus the Good¹. This is confirmed by *Sverris Saga*, which also tells us that Archbishop Eystein wrote Gold-feather².

This Gray-goose is still, we take it, preserved with a few alterations in the Frosta Things Law of our single MS., but with the addition of the *New Law* which Sturla, in his Life of Hakon Hakonson³, says was put into *the Book* [Gray-goose of course], to whom also our single MS. gives it. Unluckily we cannot tell exactly where this New Law ends, as the MS. has a blank in the midst, at the end of which we are plunged into the older stock, the original Gray-goose. If we had the missing portion, there might well be some prologue to confirm Sturla and Karl's assertion as to King Magnus, St. Olaf's son, being its compiler.

We may here explain how it was that the name of *Grágás* was transferred from Frosta Things Law to the Icelandic Law Collection. In the sixteenth century all remembrance of the old Commonwealth and the old Law had died out entirely in Iceland, so that the only name they knew of to which any tradition of Law clung was St. Olaf. In petitions to the Norwegian King they would ask for 'our old Laws—the Laws of St. Olaf!' while the old Common Law and Constitution was entirely faded from memory. (See a telling instance of this, *Isl. Dipl. i. p. 711*.)

About 1600 the *Stadarhol vellum* turned up; they found in it two Codes, one their own 'Ironsides'—this they called *Interim* (i. e. between St. Olaf's Law and *Jóns-book*). The other, evidently older,

¹ 'Síðan lét Magnús konungr rita lögbók þá er enn er í þrondeimi er kölluð er *Grágás*, var hann fyrir þá sök kallaðr Magnús Góði.'—*Olaf's S.*, ch. 261 (pp. 239, 240, edit. 1853).

² 'Skaut konungr (i. e. Sverri) jafnan sínu máli til landz laga er sett hafði hinn Heilagi Oláfr konungr ok til Lög-bókar þrænda þeirrar er kölluð var *Grágás*, er skrifa hafði látið Magnús konungr hinn Góði sun Olafs konungs. Er kibyskup bauð fram þá bók er *Gullflöðr* var kölluð ok rita lét Eysteinn erkibyskup. Þar með bauð hann Guðs lög Rumversk. . . .'—*Sverr. S.*, ch. 117, Fb. ii. 636.

³ 'Hann (King Hakon) lét þat setja í Bókina er nú er kölluð hin Nýju Lög.'—*Hák. S.*, ch. 333, Rolls' edition.

must belong to the Golden Age, the Age of St. Olaf, and with dim memories or misreadings of Sverris Saga it was dubbed Gray-goose. Forty years after Cod. Regius was found, and when a little later Bishop Brynjolf sends it with two other MSS. to the King, in the accompanying letter, dated July 10, 1656, he talks of 'tertium itidem membranaceum codicem qui Grágás appellatur.' The name has stuck, and, as in Edda's case, it is, we fear, too late to change it now.

Returning to King Olaf and Magnus his son, and the second Western 'Law,' *Gula Things Law* (which has come down in one or two vellums), there is good evidence that the tradition ascribing all older Law to St. Olaf and all emendations to his son is in full force; such statements as 'Olaf imposed but Magnus took off,' 'both the Olafs and Magnus did so and so,' 'Olaf alone held (mælti) this,' and even 'Olaf and Magnus' affixed to sentences, are continually occurring in the text. Magnus thus being clearly *later* of the two. We are aware that the 'Magnus' of the text, which we have so constantly in relation and alternation with Olaf (by whom all acknowledge St. Olaf to be meant), has been held to mean Magnus Erlingsson, surely the most unlikely King who could be pitched on as a legislator, a young man who, as far as we know him, cared for nothing but play, wine, and women, who is hardly once¹ mentioned in connection with law or council or any serious business of kingship, brought up too under the guardianship of his father Erling, a brutal, coarse kind of man, who sunk into drunkenness, till both fell by the sword of Sverri. Of course there may be pieces of *later* legislation put down to 'Magnus,' as the type of the Law-making King, in *Gula Things Law*. But this is what we should expect; and our view, that Magnus the Good and none other can be meant, is supported by external evidence. Besides the clear mention of Magnus the Good once in *Gula Things Law* as a maker of ordinances (Réttar-boetr)² there is a certain Atli mentioned in *Gula Things Law*³ in connection with a famous protest made, in the reign of the same king, at Gula in the name of the whole body of Franklins belonging to the moot. In Ágrip⁴ we get the popular version of this story, but misplaced to the Throned folks of Frosta Thing. Thus it is evident that tradition

¹ The Boy-King and the Earl, his father, are merely Archbishop Eysteinn's dupes in the passage, *Old Gula Things Law*, § 2.

² 'Her ero Rettar boetr þær er Magnus konongr Góði gaf í Langeyjar-sundi. En sumar gaf Hakon Þóris-fóstri.'—*Old Gula Things Law*, § 148, N. G. L. i. 58.

³ 'Nú hafum ver landvorn vára á skrá setta, ok vitom eigi hvart þat er rett eða ragnt (i. e. rangt). En þó at ragnt sé, þá skolom ver þat logmal hava um utgerðir várar er fyrr hevur verit, ok Atli talði fyrir monnum í Gula, nema konungr várr villi oss óðrom iatta ok verðim vér á þat sáttir allir saman.'—*O. G. L.*, § 314.

⁴ 'Hann átti þing í Niðarósi (sic) ok reisti með freko sakar-gipt við þröendr allra, ok stungu allir nefi í skinn-feld, ok veittu allir þögn en engi andsvör. Stóð upp þá maðr Atli at nafni, ok mælti eigi fleiri orð en þessar: Svá scornpar scor at fotti mer at ek má eigi or stað komask. En Sighvatr kvað þar þegar víso þessa :

Hætt er þat er allir *Atla*, etc. . . .

ok raufsk þing þar með þeima hætti at. . . .—*Ágrip*, ch. 29.

supports the claims of Magnus as a legislator. Sighvat seems to allude to the same incident in Bersöglis-vísur. See Dict. p. 760 a, s. v. 'ætla.'

Coming to later specific branches of Law, a curious legal tradition may be mentioned in connection with Sigurd the Crusader, respecting the creation of the Archbishopric and the imposition of a Tithe Law, both of which institutions are said to be owing to an oath sworn to King Baldwin in return for a piece of the true cross, which Sigurd had received from him. Although the statement occurs so late in the history, and is not a tradition of Ari's, we must suspect that in the older Christian-Laws some arrangement for tithes was made, though it may have fallen into partial disuse. Of course tradition must have a tangible reason and person, and the stricter Christian-Law of Sigurd is accounted for by this story¹.

Bjarkeyiar Lög or **Bétr**, our Law-Merchant or Law of the Towns, is a later section of Norse Law. We begin to hear of Towns first in Olaf Kyrre's days; and under the peaceful reign of Eystein they flourish, and we might guess that part of Eystein's fame as Law-maker may be owing to his having set Laws for these new communities that were springing up in his kingdom. This Biarkey-law is found in an old and a new (after 1260) form.

Law-Bersi is the name of a Norse Lawman in eastern Norway, in Olaf the Quiet's reign; a grandson of his was living in 1138².

Hird-akrá, answering to our Thingmanna-laga, is also preserved in a late form.

The name of Biarni Mardarson, a Norwegian noble, c. 1200, is connected with the new Procedure section, **Saktal**³, in Gula Law.

We have now come down to a period at which the Norwegian Common Law, like the Icelandic, gives way to what resembles our modern idea of a Code. King Magnus Lagabœtir, c. 1264-80, gives a new 'Land's Law' to the whole country, addressing copies to each Thing identical in all save the title. A step toward unity of this kind had been taken when King Sverri set Lawmen over the country, bearing the same title indeed as the time-honoured Speakers, but really approaching rather the Justiciarii and Vicecomites of England as representatives of central royal authority (see Hakon's Saga, chaps. 86-96, Rolls' edition). The law now being fossilized in a code, regular alterations became necessary, and we have a collection of about one hundred Royal Ordinances, stretching over a century,

¹ 'Þat var ok skilt undir eiðstaf Sigurðar konungs at hann skyldi fremja ok styrkja Kristinn dom í sínu ríki með öllum mætti sínum, ok koma erkibyskups stól í Noreg ef hann mætti, ok láta vera at hins Heilaga Óláfs bæði ok helgan dóm krossins. Hann skyldi ok bjóða tíundar-gjald í sínu landi, ok gera sjálf.'—*Sigurd Crusaders' Saga, Hulda*, Fms. vii. p. 91.

² 'Um Bassa logh, þau er hann gerði,' and 'Þá gerði Bessi þar logh til, oc þau hafa æ verit síðan.'—*Borgarlings Krist. ret.* § 4. He is called 'Lög-Bersi,' Morkinsk. 210, where a grandson of his is named, s. a. 1138.

³ 'Hér hefir upp *Saktal hit Nijja* þat er Biarni Mardar son skipaði.'—*Old Gula Things Law*, § 316.

1280-1384. These Ordinances are called **Réttar-bótr**, which originally signified a Charter of Liberties¹, granted by the King, but is now used in a new sense for Ordinances of the King in Council. Many also of the **Statuta**, as the Ordinances of the Bishops are called, Decrees of Synods, &c. are preserved.

The three vols. of the 'Norges Gamle Love' (vol. i. Old Law, ii. New Land's Law, iii. Ordinances, Statuta, &c.), edited by Munch and Keyser, Christ. 1846-47, contain all that has survived of Norwegian Law. To this we may refer for account of MSS. &c.²

There are beside the Law over ten thousand documents, charters, deeds, inventories, &c., published in a huge collection, the **Norse Diplomatarium**, edited at Christiania by Unger and Lange, which is still in progress, but nearly finished.

Of **Terriers** containing accounts of the landed possessions of various churches, cloisters, &c., four collections exist, of great importance of course for early and mediæval geography of Norway, &c. Of these, the **Bergen Calfakin Book**, **Aslak Boldt's Terrier**, and **Munka-Lif** have been published by Munch. M. Hvitfeldt, the present Royal Archivist, is now publishing the most important, Archbishop **Eystein's Red Book**.

An interesting little document may find a place here. The Plea of King Sverri against the Pope and Clergy who took part against him; published first by Werlauff, under the curious title **Aneodoton Sværreri**, and later as App. (pp. 176-90) to Christiania edition of **Skuggsiá**. It is preserved in one Norse Law vellum of c. 1325.

In the **ORKNEYS**, the history of Law must be similar to that of Iceland and Norway. The traditions point to a struggle between the Earls and the Franklins; and to Earl Thorfinn, the mightiest of all, as the great law-making ruler³. Into the intricate and troubled history of these islands, however, we cannot enter here.

SWEDEN. *Dr. Schlyter's* 'Sweriges Gamla Lagar,' 12 vols., Lund, 1827-77, contains the whole corpus of old Swedish Law. It is a great national work, worthily accomplished by one man's life-labour.

DENMARK. We are yet awaiting such a collection of the Danish Law-remains.

§ 36. EDITING.

With regard to the future editing and printing of the various works of Icelandic Literature, it is clear that for a certain number of them there will always be a demand. These are the golden nucleus of the whole, and will never lack admirers and readers.

¹ So used, e. g. 'Þessa réttar-bót gaf Haraldr konungr ok Magnús þrændum ok öllum lögunautum,' N. G. L. i. 258.

² A fourth volume (facsimiles, indices, &c.), the publication of which was stopped by the lamented death of Munch, may be expected shortly.

³ Of him it is said, 'Lét hann þá af herferðum; lagði þá hug á stjórn lýðs ok landz ok á laga-setning.'—*Orkn.* ch. 37, Rolls' edition. These last twenty years of his long reign (1014-64) were the Golden Age of Orkney, and he is the *Great Earl* *kar' ἑτοχην*.

It is with just these works, as artistic and historical monuments of a very high order, that we are chiefly concerned here. The rest, which are now secured from fate by print, may be safely left to specialists.

What is practically wanted now is a small series of the real masterpieces of Icelandic literature giving *standard* texts in good normal spelling, freed from the pedantry of needless and useless apparatus which encumber and disfigure many of the former editions, and fairly and clearly printed in a handy form.

Such a series should contain—

- a. The *Icelandic Sagas* in five volumes:
 1. Landnama and *Krístni Saga*.
 2. *Njala*; this might be printed in a more luxurious way than the rest, standing alone as it does in style and beauty.
 3. The Four Greater Icelandic Sagas.
 - 4, 5. The whole of the Minor Icelandic Sagas.

b. The *Prose-Edda* in a volume by itself.

c. A *Book of Kings*, which should contain the whole series of Kings' Lives, down to and including Sigurd the Crusader. A moderate sized quarto in double columns, or two such volumes as our vol. ii of Sturlunga would hold them and what is left of *Skioldunga* as well.

d. A *Corpus Poeticum*, a much-needed work, which besides the Lays of the Edda collection should contain the other remains of the Classic Poetry arranged and properly classified. One volume.

These with the present Sturlunga (two vols.) and the *Biskupa Sögur* (one vol.), which have already appeared, would form a set of twelve volumes, in which everything that is really important or beautiful in Icelandic literature might be found in a readily accessible form, which would undoubtedly become the *textus receptus* of the future¹. No prefaces or long excursus would be needed; the texts would speak for themselves; and it is hoped that the present Prolegomena may some day serve as a General Introduction to such a Series, when, as must happen, it is undertaken. To this end indications have been furnished in many instances, during the course of this Sketch of the Classic Literature, as to the way in which the editor of such a collection should proceed².

¹ The pagination of the editions used in the Dictionary should, for sake of reference, be placed in the margin.

² The state of Icelandic MSS. is such that it forbids a *compound* text: and the only plan for an editor to work on is to take the best MS., and form his edition on that, correcting errors from other MSS. (but taking care not to swamp his text with indifferent various readings). Full Indices, Maps, &c. should always be added. Landnama in especial should be accompanied by a Map, giving claims of First Settlers, &c. (indications of importance to students of Teutonic history).

	Poetry and Eddas.	Icelandic Sagas.	Biographies.	History of Norway and Denmark.
930	Thiodulf's Ynglingatal. Völuspá [Ork.], Egill. Lays of Helgi [Ork.], Kormak, Eyvind, Lay of Eric. Greenland Lays, of Atli, after 985.	Heroic Age of Iceland. The deeds related in the Sagas take place, 900-1030. End of Saga time, 1030.		Many Icelanders, poets and Henchmen at the Danish, Norwegian, English, and Orkney Courts.
1030	Darradarljóð [Ork.] E. Thorfinn [Ork.] Sigvat, d. 1040. Arnor, d. c. 1080.	Story-telling. Sagas shaped in tradition, 1030-1100.		
1090	Sólarljóð [Ork.], c. 1100. Last Eddic Lays. Lays of Ragnar. Lay of Starkad.	ARI, d. 1148, Sæmund, d. 1133, Kolskegg, Brand,	Saga of Thorgils and Hafliði. Annals compiled.	Ari, Konunga-bók. Sæmundr. Eirik Oddsson, Hryggjarstykkji, 1150. Odd Mk. Lat., c. 1190. Karl Ab., Sverri's Saga begun 1184. Ágrip. Gunnlaug Mk. Lat.
1130	Collection of Eddic Lays, c. 1150 [in Orkneys?]. Earl Rognvald's Hattalykill, c. 1150. Þulur [Ork.], c. 1200.	Sagas first written, the Minor Islendinga Sögur, 1140-1220.		
1220	Snorri, Prose-Edda, Httl. 1222, Sksk. 1230.	SNORRI, d. 1241. Styrmi, d. 1245. The greater Sagas composed into the present shape. Egla, c. 1220. Niala, c. 1230. Niala, c. 1240. Eyrbyggja, c. 1260.	Sturlu Saga. Bp. John's Life, Hrafn's Saga. Gudmund Dyra S. Bp. Gudmunds S. Anon. author of Hungrvaka, and the Thorlak and Paul.	Böglunga Saga, c. 1220. Snorri, Konunga Sögur or Kings' Lives, c. 1230. Ættartal Noregs Konunga (Fsk.), c. 1250. Morkinskinna. Skioldunga edited. Hakon's Saga, 1265. Magnus Saga, c. 1280.
1255	Olaf Hvitaskáld. Mythical Traditions worked up in the late Saga form.	STURLA, d. 1284. Islendinga Saga, wr. c. 1270-1284. Icelandic Sagas touched up. False Sagas begin to be fabricated.	Arons Saga. Svinfellinga S.	
1284		Gretla, c. 1300. Wholly fabricated Sagas, as Finnbogi. Sturlunga edited c. 1300.	Anon. author of Bp. Arni's Life, c. 1320.	Great O. T. edited. Great Har. Harðr. in Hulda and Hrokkinskinna edited. Færeyinga edited. Orkneyinga edited. Kings' Lives collected as in Fb., 1380.
1320	Lilia. Gudmundar drapa. Volsunga S. compiled c. 1350.	Sagas collected. Skalda collected. Vatzh. and Fb. 1370-1380.	Einar, the last Icelandic biographer, d. 1393, Annals.	
1400	Rímur begin.		Last Annals.	
1430				

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	<p>First Mission, 981.</p> <p>Christianity accepted, 1000.</p>	<p>Ulfiot's constit. Laws, c. 930.</p> <p>Thord Gelli's reform, c. 964.</p> <p>Nial's reforms, c. 1004.</p> <p>Skapti the Lawman, d. 1030.</p> <p>St. Olaf, Norway, 1015-1030.</p>	
<p>Adam of Bremen, c. 1080.</p>	<p>Bishops' sees erected, at Skalholt, 1056,</p>	<p>Markus the Lawman, d. 1108,</p>	
<p>Norse Thiodrek Mk. L., 1185.</p> <p>Den. Svein Aakason Lat., 1185.</p> <p>Den. Saxo Mk. Lat., 1210.</p>	<p>and at Holum, 1106. School there, c. 1110.</p> <p>Homilies in Iceland and Norway. Archbp. in Nidaros, c. 1152.</p> <p>Bened. cloister at Thingore, 1133.</p> <p>Early Lives of Saints translated.</p>	<p>Tithe Law, 1096.</p> <p>Hafidi's Skrá, 1116.</p> <p>Ecclesiastical Law, c. 1125. Thorlak and Ketil.</p> <p>Law 'Scrolls' written.</p> <p>Laws written in Norway, c. 1120.</p> <p>Goldfeather Norway. Eccl. Code.</p>	<p>THORODD, born c. 1085.</p> <p>Stjórnú-Oddi, c. 1100 (?).</p> <p>Bjarni Tölvisi, d. 1173.</p> <p>Rimbegla, c. 1180.</p> <p>Anon. Grammarian, c. 1170.</p> <p>Nicholas Ab. Leidar-visir, c. 1150.</p> <p>Gizur's Flos Peregrinationis, c. 1180.</p>
<p>French Romances translated at the Norse Court. Robert Ab. 1226-1250.</p> <p>Konung's Skuggsjá, c. 1230. N.</p> <p>Thidreks S., composed c. 1250. N.</p> <p>Norwegian abridgment of Kings' Lives, in Heimskringla, c. 1260.</p> <p>Eirspennill, c. 1280.</p>	<p>Barlaam and Josaphat, 1250. N.</p> <p>Bp. Brand, Gyðinga Saga, c. 1260.</p>	<p>Law Scrolls collected in Konungs-bók, 1230-1240.</p> <p>Act of Union, 1262.</p> <p>Staðarhóls-bók, 1271.</p> <p>Change of Law in Icel., Norse Law introduced, 1271.</p> <p>Jarnsída, 1271.</p> <p>Jóns-bók, 1280.</p> <p>Law Revision in Norway, 1270-1280.</p>	<p>Olaf's Grammar, c. 1250.</p>
<p>Second series of French Romances at the Norse Court, 1300-1320.</p>	<p>Stjórn compiled in Norway, c. 1310.</p> <p>Paraphrases of Saints, 1330-1350.</p> <p>Arngrim Ab., d. 1360.</p> <p>Bergsokkason Ab., c. 1350.</p>	<p>Statutes (Réttarboetr), 1280-1384.</p>	<p>Hauk Erlendsson, died 1334. Algorismus.</p> <p>Blanda collected.</p>

I. ICELANDIC VELLUMS.

Age.	Sagas.	Edda.	Kings' Lives.	Law.	Sacra, &c.	Romances, Fables.
1100	Libellus, c. 1150.			Law Scrolls (Skrtúr).	Elucidarius, 1130. Homilies, Stockh. 15, 1140-1150. Physiologus, AM. 673, 1150. Gregory's AM. 677, 1180. Saints' Lives, AM. 623- 645, c. 1200. Rímbergia, 1812: 1180.	
1200	Heiðarviga, Stockh. c. 1250. Njal, AM. 468, c. 1200. Isl. Sög., AM. 132, 1300. Annales Reg. 2087, 1290 -1306. Hauks-bók, AM. 544 371, 1310. Njal, AM. 133, 1320. Cod. B, Suril., 1320. Cod. A, Suril., 1350. Bishops' Sagas, Stockh. 5, 1360. *Vatzhyrna, c. 1380.	Ágrip, 1180-1190. O. H., Stockh. c. 1250. Morkinikinna, 1260. Jonsvikinga, AM. 291. Skjoldunga, AM. 20, 1 c B. Hulda, AM. 66, c. 1320.	Grág. Cod. Reg., 1230. Grág. Stadar- hols-bók, 1271.	Saints' Lives, Stockh. 1390.	Romances, Stockh. 1380. Fables, Stockh. c. 1450. Pseudo-Sagas in AM. 152, 343, 510, 589, 471, 577. Rímur, AM. 604, 603, Cod. Wolf. &c., c. 1500.	
1300		Cod. Reg. Poet. Edda, c. 1250. Edda Fræg., AM. 748, c. 1280. Cod. Reg. & Ups. Edda, 1290. Cod. Worm., Edda & Skalda, 1330- 1340.	Flateyar-bók, 1370-1380. Berge-bók, c. 1400. Skalhólts-bók, AM. 81, 1430. Hrókkininna, 1450. Flateyar-bók last hand, 1480. Knyttlinga, AM. 180, 1480.			
1400	Cod. Reg. 2845. Isl. Sög., AM. 556, 1440. Gretla, four vell., 1450. Isl. Sög., AM. 180, 1480. Isl. Sög., AM. 309, 1498. Laur. S. Cod. A, AM. 406.					

1630-1640. Revival. Paper transcripts begin.

2. NORSE VELLUMS.

a. Written in Norway by Norwegians.

Homilies, AM. 619	c. 1170	Edited by Unger, 1864.
Leg. Life of St. Olaf (O. H. L.), Upsala 8	} c. 1230	Unger, 1849.
Þidrek's Saga, Stockh. 4		
Strengl., Upsala 47	c. 1250	Unger, 1850.
Barlaam and Josaphat, Stockh. 6	c. 1250 ...	} Unger, 1851. This MS. bears much resemblance to the Ormulum.
*Fagrskinna, Cod. B.	c. 1250	
Laws, AM. 137	c. 1250	} Munch and Keyser, 1846-47 (in 3 vols.)
*Laws, Cod. Resenianus.	c. 1260	
Speculum Regale, AM. 243 ..	c. 1270	} Unger, but in normalised ortho- graphy.
*Fagrskinna, Cod. A.	c. 1280	
Thomas Saga, Stockh. 17 ...	c. 1300	Unger, 1869.
Anecdoton Sverreri, AM. 114	c. 1325	Unger, 1848 (with the Skuggsiá).
*Cod. Bergensis	c. 1340	N. G. L. and Norse Dipl. passim.
Bergen's Kalvskinn, AM. 329	c. 1360-1370	Munch, 1845.
The Red Book, AM. 328 ..	c. 1388-1401	Being edited by Hvitfeldt.
Aslak Boldt	c. 1428	Munch.

b. MSS. written in Norway by Icelanders in the latter half of the 13th century for Norwegian nobles.

*Kringla	c. 1266	Unger, 1868.
*Jofraskinna	c. 1270	
Fris-bók, AM. 45	c. 1270	Unger, 1871.
*Gullinskinna	c. 1300	
Eirspennil, AM. 47	c. 1280	Unger, 1873.
Sverris Saga, AM. 327	c. 1290	

The * denotes the loss of the MS. in the fire of 1728.

Supplement to § 21, p. CXX.

GIZUR HALLSSON:—

'TEIT my fosterer,' as Ari calls him, is noted in *Islendinga-bók* as the authority for several statements, especially those relating to the establishment of Christianity in Iceland, which were derived no doubt from his great-grandfather Gizur the White, one of the two missionaries who brought about the Change of Faith at the Althing. Son of one Bishop, Isleif, and brother of another, he would be in the best position to know what could be known of Icelandic history, and to tell it to his young foster-brother Ari. Teit was adopted by Hall of Hawkdale, and succeeded to his estate like a real son (an extraordinary circumstance, as of course adoption was unknown to Icelandic Law), taking up a new position, so that the Hawkdale men, as his descendants are called, almost seem to belong more to Hall than to Isleif. By a marriage with a great-granddaughter of Hall o' Side (from whom so many distinguished men sprung), he had a son *Hall*, named after Hall of Hawkdale. He was also a man of note in his day, a great traveller, and so good a linguist that it is said of him by the author of *Hungrvaka* (who got it no doubt from Gizur, Hall's son), that in every land he came to he spoke the tongue as if he had been born there. He was elected Bishop of Skalholt, and died at Utrecht 1150, on his way back from Rome, whither he had gone to get confirmed.

His son was GIZUR HALLSSON, born c. 1125 in Hawkdale. He was brought up at Skalholt by Bishop Thorlak I (Ari's friend); when of full age he lived at Hawkdale, but he was much abroad travelling in the 'Southern Lands' (Italy, &c.) before 1152. In Norway the King made him 'Marshal,' and in Iceland he filled the more honourable post of Law-Speaker for twenty-two years. In his latter days he was much at Skalholt. The last notice we have of him is in Reykholt's *Maldagi* (ii. 502), which he signs along with Snorri in the spring of 1205. He died July 27, 1206.

There are two or three interesting allusions to him. Odd the Benedictine sends him a copy of his *Life of King Olaf I* for revision (as Ari sent *Liber to Sæmund*). In the *Life of Edward the Confessor*, where the saint sees a king's death by second sight, Gizur's theory, that the drowned king meant was Swayn, Alfgifu's son, is given (see *Rolls' edition*, vol. i. p. 390). So much we know of his repute as a literary man, beside the fact that he wrote '*Flos Peregrinationis*,' a record of his travels (probably in Latin), as Sturla tells in ch. 13 of *Islendinga*. But it is as a Sagaman, telling the author of *Hungrvaka* the lives of the bishops, that he is of special importance to Icelandic letters. 'Wherefore I have made this little book, that what I heard that wise (froða) man Gizur Hallsson tell on this head might not altogether fall out of my mind,' says the bishops' biographer. Of Gizur's personal character and position in the Church and State, there are several notices scattered through the *Bishops' Lives*. Sæmund, Bishop Paul's brother, said of him, that he was the 'very king (lit. 'castle,' met. taken from chess) of good company and pleasure wherever he was.' He was an eloquent man, and fond of speaking; and two of his funeral orations are noticed, one over an aged nun, Ketilbiorg; one over the holy Bishop Thorlak, bits of which are preserved to us. In it he says that, as was the custom abroad, he wished to speak over the grave (Dec. 1193), and tells of the Bishop's good life, and of the assurance they had that he was now reaping his reward: noticing also that he himself had already seen four bishops (Thorlak, Feb. 1133; Magnus, Oct. 1149; Ketil of Holar, July, 1145; Klæng, March, 1176) buried. His words on this occasion were in after days taken as a foreboding of the canonization of Thorlak.

Gizur left many children, some of whom were men of note in their generation. Magnus the Bishop (died 1237); Hall, Law-Speaker and Abbot of the Austin minster at Holyfell (died 1230); and Thorwald, well known to us from *Islendinga*, the father of the evil Earl, our Gizur's namesake, with whom, sadly enough, ends the right line of a race which ever kept in the forefront of Icelandic life, whether as Settlers, Missionaries, Prelates, Speakers, or Chiefs, and to whom we are indebted for much that is of high worth.

Hawkdale, Gizur's home, now fallen from its high estate, is well known to all travellers that visit the Geysirs.

STURLUNGA SAGA.

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First hand, vol. i, p. 8, ll. 4-10.

odda u þingulldað · alþ þi dauļu · yng
 ulldi hapsi att þuallda emgodi steigi
 unss · e nā steingus · þ · z bio s traulla
 tūgu · Sia hyns þattu þigul odda son
 e sumu obunari en reyknestuga · hall
 þa h · mod þs · d · ara ap reyka uok · kol
 þna bona þigul · d · hal þ sturms · þigent
 s · þ asgeir · a · þer suert u þrollvgsar z
 god hende þ þna rima · þð gul · s · bio ·

Second hand, vol. ii, Islend. ch. 261.

Þandi aboti sendi u þna t þigul ar
 þ skaldi þa uð · t hola at þekia skpt
 þna t þeun þps · Þeud þgl · uð þ iola þgl
 to · þ þau 6 · a þvgo myri t gdi þ w mes
 ra letta þgd t s · Þeud þgl t hola z skpta
 di þp þu þ · vni vlg valgsar z þer us þ

Third hand, Bisk. S., vol. i. p. 713, ll. 14-23, and p. 714, ll. 18-24.

þ þoung iadar mlesko þa z uacuru t lago þn halpa
 msh z þ t þuð mlesko þi remigi t a þilo ar i andas
 þna aboti at þgeþv vny · þl · januaru · þ
 em nou sidar en a · þp ko t bioz bad oþ þe
 þ koa · vt a godi malkopp · Gerk þ þagar m
 þerko z þvgo þu þangat þva nþi þp · z e þu þop
 so þama þvns þeud þa þvny m z tokia þpe þnd
 þga z unittz t þl z bad þ godi velkom
 z ep þela · þvnd getk þvny vt

vili þ
 a þma
 vi acta
 se þai
 þi tok
 þ þollka
 v tavv
 legm
 emdi



First hand, vol. i, p. 80, ll. 21-29.

heru t' sint malf oc vō sem lyctin.
 orbiōg aa patē v' gmdōg.
 i kap: i licada stōe illa þof þra. þ
 þop þm nulli m. z þafdi kmp iherid
 Oc lagdi til s. oc stefdi iagat. oc m. þra v.
 þvur þ et ē gā þic þm licetan ē þv vill licæ
 stt vā. en þ ē apū. Eū lagit kō ikonūna.
 z vō þ mikar lar. Siþ þopu vþ m. s. ok

Second hand, vol. i, p. 329, ll. 18-26.

þis. Bgrate. z t' op v' þei allū z v' þe þar.
 At a hōmu sūm sendi snortu
 st. l. oed. v' l. l. sūv at h' skýfste kōa fide
 þanis m' þiolme. z vill sū þara at þ nozdlen
 dngū er ibūū h' lato. samnade h' þa lide v' al
 la vestþeōdu. z þafde a þiōda hūndrade māna
 z þeo lide a fvert. ey er hōf dratr v' v' rōda lāð
 z þarda stōnd. þa sente hōkr þ þguf. l. tomū

Third hand, vol. i, p. 356, ll. 12-18.

þ hafa þa m' se ek yōla þar ē loþtr
 þp. f. z þanduar i bæ. Eñgi vāy ē m' þes
 þa seþ sturla at allur m' þronit mīy z er
 tilke þarþ lausv tal þvo ē z þait mānski
 þay ep' þ ē þuk all mikal nauð sūy t' vā
 sagð sūh Eū þa m' þarþtu ē hapi at dea
 tu z þari i kaup steþnur z t' skipa skulū
 la z lōota i við lragði z kump nel þ mū



STURLUNGA SAGA.

I.

ÞATTR AF GEIRMUNDI HELJAR-SKINNI.

A. D. CIRCA 850-900.

1. GEIRMUNDR HELJAR-SKINN var sonr Hjörs konungs Hálfssonar, er Hálfssonar eru við kenndir, Hjörleifssonar konungs; annarr sonr Hjörs konungs var Hámundur, er enn var kallaðr Heljar-skin. Þeir voru tvíburar. En þessi er frásögn til þess er þeir voru Heljar-skin kallaðir—At þat var í þann tíma er Hjör konungr skyldi sækja konunga-stefnu, at dróttning var eigi heil; ok verðr hön léttari meðan konungr var ór landi, ok fæddi hön tvá sveina; þeir voru báðir ákaflega miklir vöxtum, ok báðir furðulega ljótir ásýnis, en þó réð stærstum ófríðleikr¹ þeirra á at sjá, at einginn maðr þóttisk sét hafa dökkra skin en á þeim sveinum var. Dróttning felldi lítinn hug til sveinanna, ok sýndisk henni þeir óástúðlegir. Loðhöttir hét þræll sá er var fyrir stjórn annarra þræla. Þessi þræll var kvángaðr; ok ól kona hans son jafn-framt því sem dróttning varð léttari; ok þessi sveinn var svá undarlega fagr, er þræls-konan átti, at dróttning þóttisk ekki lýti sjá á sveininum, ok sýnisk henni nú þessi sveinn ástúðlegri enn sínir sveinar. Síðan ræðir dróttning til kaups um sveinana við ambáttina; en ambáttinni sýndisk svá sem dróttningu, at henni þótti snn sonr tígulegri, en þorði þó eigi at synja at kaupa við dróttningu um sveinana. Ok tekr nú dróttning við ambáttar-syni, ok lætr gefa nafn, ok kalla sveininn Leif; ok segir dróttning þenna svein snn son; en ambáttin tekr við þeim dróttningar-sonum, ok fæðask þeir upp í hálmum sem önnur þræla-börn, þar til at þeir voru þrjú-vetrir. En Leifr leikr á lófum, ok hefir virðing, sem ván var at konungs-barn mundi hafa. En svá sem aldr færisk á sveinana alla jafnt, þá

¹ en þó—ófríðleikr] emend.; en þó réð stærstu um ófríðleik þeirra, Cd. (see Dict. stórr IV). Better, en þó bar stærstum . . .

[I. 2, 3: i. 2.]

gagnar Leifr; en þeir Hámundr ok Geirmundr gangask því meirr við sem þeir eru ellri, ok bregzk því meirr hverr til síns ætternis.

2. Þess er við getið eitt sinn, at Bragi skáld sótti heimboð til Hjör's konungs, ok var hann með konungi nökkura hrfð. Ok einhvern dag er þat sagt, at konungr fór á dýra-veiði með hirð sína; ok verðr mann-fátt heima í höllinni. Bragi skáld var heima ok sat í öndugi ok hafði reyr-sprota einn í hendi sér, ok leikr at, ok þulði í feld sínn. Dróttning lá í þverpalli¹ innar² í höllinni, ok var hulin klæðum, svá at eigi mátti vita hvárt hon var þar, nema þeir er áðr vissu nánari. Leifr sat í hásæti ok lék sér at gulli; en þeir Hámundr ok Geirmundr, bræðrnir, sátu í hálmi, ok hugðu at er Leifr lék sér at gullinu. Þeir sá ok ekki manna í höllinni. Þá mælti Geirmundr til bróður síns—'Viltú at vit farim til Leifs, ok takim af hónum gullið; ok leikum okkr at nökkura hrfð?'—'Búinn em ek þess,' segir Hámundr. Síðan hljópu sveinarnir innar at hásætinu ok tóku gullit af Leifi; en hann glúpnaði eptir. Þeir mæltu—'Heyr á³,' sögðu þeir, 'hvat konungs-son tekr til, ok æpir eptir einum gullbaugi; ok er þat satt at segja, at þat er slla komit er þú ferr með.' Þrifa nú sveinarnir til Leifs, ok ráku hann ór hásætinu, ok hlæja at. Þá stendr Bragi skáld upp, ok gengr at þar dróttning lá í pallinum, ok styðr á hana reyrsprotanum, ok kvað vísu þessa—

Tveir 'ro inni, trúik báðum vel,
Hámundr ok Geirmundr Hjörvi bornir,
en Leifr þriði Loðhattar sonr;
fátt fríðir⁴ þann; fær mun in⁵ verri.

Dróttning stendr nú upp, ok gengr í brott með sveinana, ok skiptir nú aprt við ambáttina í annat sinn. Sýnisk dróttningu nú sem er, at þeir gørdusk mannvænlegir sem glfkindi eru á, ok þeir áttu tilbrigði. En um kveldit, er konungr kom heim ok hafði sezkt í hásæti sítt, þá gengr dróttning fyrir konunginn, ok leiðir sveinana með sér, ok segir konungi allt sem við nemr, ok hverju hón hafi keypt við ambáttina, ok biðr konung af sér reiði. Konungr leit á sveinana ok mælti,—'At vísu ætla ek at þessir sveinar sé mfnnar ættar, en þó hefi ek eigi sét slík heljar-skinnt fyrr, sem þessir sveinar eru.'—Ok af því vóru þeir síðan Heljar-skinnt kallaðir. Ok þegar

¹ þverpalli] emend.; þilpalli (= þópalli), Cd. ² innar] emend.; utar (vtar), Cd. ³ heyr á] should be, heyrri? or heyr á endemi? ⁴ fríðir] Br.; prýdir, H. ⁵ in] enn, Cd. (see Dict. en temp. 2. β).

[I. 3, 4 : i. 2.]

er þeir vóru frumvaxta, fóru þeir ór landi at herja, ok öfluðu brátt bæði fjár ok frægðar, ok stýrðu lengi miklum skipa-stóli, at því sem segir í sumum frásögum, ok nökkuð vísar til í¹ enum efra hlut sögu Hróks² ins svarta, er þeir bræðr vóru þar kallaðir inir mestu hermenn af sækunungum í þann tíma.

3. Ok þat var eitt sumar, er þeir héldu í vestr-víking, at þeir fengu svá miklu meira herfang en önnur sumar, at því er frá hefir sagt verit. Enn fyrr enn þeir kæmi heim, skiptu þeir herfangi sínu um sumarit, þá hlaut annarr þeirra tuttugu pund silfrs en tvau pund gullz. Ok á þessu sama sumri rufu þeir hernaðinn, ok leystu hvern sína manna með góðum skot-penningum á brott. Þeir bræðr héldu samfloti tveim skipum í Noregs-konungs-ríki. Þá réð fyrir Noregi Haraldr konungr Hárfagri; ok ætluðu þeir bræðr at hafa þar frið-land, ok skildu þá samflot sitt ok félag. Ok er konungr frétti þat, þá líkar hónum eigi þarvist þeirra; ok þykkir eigi örvænt, at þeir muni þar eflask ætla til mótz við sik. Ok þat vilja sumir menn segja, at Geirmundr færi fyrir ofríki Haraldz konungs til Íslandz. En ek hefi þat heyrt, at í þann tíma, er þeir bræðr kómu ór vestr-víking, væri sem mest orð á, at engin þætti vera frægðar-för meiri en fara til Íslandz; ok af því inu sama vildi Geirmundr sigla út þegar um sumarit er þeir kómu við Noreg, því at þá væri hallað sumri; en Hámundr vildi þat eigi; ok fór Hámundr til mótz við Helga inn magra, ok fóru þeir báðir samt út til Íslandz.

4. En Geirmundr fór þá þegar út, ok kom skipi sínu í Breiða-fjörð, ok var í Búðardal inn fyrsta vetr er hann var á Íslandi. En um várit nam hann land frá Búðardals-á ok til Fábeins-ár, ok setti þar bústað sinn er nú heitir á Geirmundarstöðum. Geirmundr bóndi var stórmenni mikit, ok hélt aldri færri menn en átta tigi vígra karla með sér á Geirmundarstöðum. Hann átti ok fjögur bú önnur; var eitt bú hans í Aðalvík í Ísafirði, annat í Kjarans-vík; þar var Kjaran þræll Geirmundar, ok hafði Kjaran tólf þræla undir sér. It þriðja bú átti Geirmundr í almenningum enum vestrum; þat varð-veitti Björn, þræll hans. Björn varð síðan sekr um sauða-töku, ok urðu almenningar sekðar-fé hans. It fjórða bú Geirmundar varð-veitti Atli, þræll hans, ok hafði hann ok tólf þræla undir sér sem Kjaran, ok þjónuðu þessi öll búin undir þat er hann sjálfir hélt kostnað af á Geirmundarstöðum.

¹ f] emend.; á, Cd.² Hróks] Hrólfs, H.

[I. 4. 5: i. 3.]

5. Geirr hét maðr ríkr ok ágætr í Sogni; hann var blótmaðr mikill; var hann af því kallaðr Vé-geirr. Hann átti sjau börn eðr fleiri. Vébjörn hét son hans ok Végestr, Vémundr ok Vésteinn, Véleifr ok Véörn, en Védís dóttir. En er Végeirr andaðisk, þá tók Vébjörn forráð bæði fjár ok metorða. Hann hélt óvini Hákonar [jarls] Grjótgarðssonar, ok fóru þau systkyn af því öll til Íslandz. Þau velkti lengi úti um sumarit í hafinu, ok tóku at lyktum Hlöðuvík of haustið fyrir vestan Horn. Þá gékk Vébjörn at blóti¹; en bræðr hans eggjuðu brottfarar, svá at hann gáði eigi blótzins; ok létu þau út ok brutu inn sama dag undir háfum hömrum í miklu flviðri; ok kómusk þar upp, er nú heitir síðan Sygnakleif. Þá tók við þeim öllum skipverjum ok vetrinn Atli, þræll Geirmundar Heljar-skinnz. Atli var ódæll ok hamramr mjök. En er Geirmundr vissi þessa órlausn þrælsins, þá frétti hann þrælinn,—‘Hvat kom þér til þess, er þú tókzk svá mikit á hendr við Vébjörn ok fönunauta hans?’ Þrællinn svarar: ‘Þat kom mér til þess, at ek vilda þann veg² sýna hversu mikit göfugmennni ok stórmenni sá maðr var er þann þræl átti er slíkr stórræði þorði á hendr at takask.’ Geirmundr bað þrælinn hafa þökk fyrir sítt órræði, ok gaf hönun fyrir þessa sök frelsi ok búland.—Mörgum mönnum gaf Geirmundr stórar eignir, bæði í löndum ok lausum eyri. Hann gaf Hrólfi Kjarlakssyni bústað at Ballará. Hann var vinr Geirmundar, ok var mikill ættbogi af hönun; hans son var Íllugi inn rauði, ok Sölfi, faðir Þórðar, föður Magnúss, föður Sölva, föður Páls prestz.

6. Geirmundr bjó á Geirmundarstöðum til elli æfi sínar. En sá var einn hvammr í landi Geirmundar, at hann kvazk vildu kjósa á brott ór landinu, ef hann mætti ráða; ok mest fyrir því, ‘At sá er einn staðr í hvamminun, at ávalt er ek lít þangat, þá skræmir³ þat ljós fyrir augu mér er mér verðr eigi at skapi; ok þat ljós er ávalt yfir reyni-lundi þeim er þar er vaxinn einn samt undir brekkunni.’ Ok þat fylgði, ef nökkuru sinni varð búfé hans staðt í hvamminun, þá lét hann ónýta nyt undan á þeim degi. Ok eitt sinn er frá því sagt, at búsmali hans hafði þar komit niðr um nótt eina. Ok er smalamaðr reis upp ok sá féit í hvamminun, varð hann ákaflega hræddr, ok hleypr sem hann má ok eltir féit ór hvamminun; ok rýfr ór reyni-runninun vönd einn ok keyrir féit með,

¹ blóti] emend.; at blóta, Cd. ² sýna] here begins the first vellum leaf.

³ Thus the vellum, not skrámir, as the paper transcripts and the edition.

[I. 5, 6: i. 3, 4.]

ok rekr féit heim til Geirmundarstaða. En Geirmundr var út genginn ór hvflu sínni um morguninn, ok sér hvar smalamaðrinn eltir féit ofan ór hvamminum; ok verðr hónum ekki vel at skapi er féit hefir þar verit, ok snýr í móti smalamanninum, ok þekkir brátt, at hann hefir reyni-vöndinn í hendi ok keyrir féit með. Ok hér verðr hónum svá íllz-kallt¹ við hvárt-tveggja samt, at hann hleypr at smalamanninum ok berr hann ákafliga mjök; ok bað hann aldregi göra þat optarr, at berja fé hans með þeim viði er í þeim hvammi er vaxinn, en þó einna sízt ór reyni-runninum. En Geirmundr mátti því auðvellega kenna viðinn² at þar at eins var þá reyni-viðr vaxinn í hans landeign í þeim sama stað er nú stendr kirkja at Skarði, at því er vér höfum heyrt sannfróða menn frá segja. Geirmundr lét taka vöndinn ok brenna hann í eldi, en búfé sítt lét hann reka í haga ok ónýta nyt undan á þeim degi.

ÆTTAR-TÖLUR.

7. Dóttir Geirmundar var Ýr, móðir Þóroddz, föður Brodda³, föður Hallberu er átti Börkr son Þormóðar Þjóstarssonar.—Steinólfr inn lági, son Hrólfis hersis af Ögðum, nam land milli Búðardals-ár ok Tjaldaness, ok bjó í Fagradal; hans dóttir var Helga, móðir Hymnings Ólafz⁴, er átti Arndís, dóttur Geirmundar Heljar-skinnz; þeirra dóttir var Friðgerðr, móðir Sneris⁵ Þóroddzsonar, föður Odda, föður Þorgils Oddasonar. Önnur dóttir Steinólfs ins lága ór Fagradal var Arndís, móðir Þórðar, föður Þorgerðar, móður Hrafns, föður Snartar, föður Védísar⁶, móður Höllu, móður Yngvildar, er átti Snorri lögsögu-maðr, faðir Narfa, föður Skarð-Snorra.

Ingólfr [Arnar]son hann staðfestisk fyrstr á Íslandi landnáms-manna, svá at menn kunnir ættir sínar til at telja. Ingólfr var faðir Þorsteins, föður Þorkels mána lögsögu-mannz; Þórhildr var dóttir Þorsteins Ingólfssonar, móðir Þorkels, föður Ketils, föður Hauks, föður Yngvildar, móður Snorra, föður Narfa, föður Skarð-Snorra.

Hrollaugr hét sonr Rögnvaldz jarls á Mæri. Frá hónum eru

¹ íllz-kallt] thus the vellum; íllt ok kallt, the paper transcripts. ² viðinn] vöndinn, H. ³ Brodda] Odda, H. ⁴ Thus Br.; read Ólafssonar? in the vellum the name is cut off. ⁵ Sneris] thus the vellum as it seems, not Sueris. ⁶ Suartar—Védísar] thus the vellum, not Svartar—Eydísar as the paper transcripts.

[I. 6: i. 4.]

Síðu-menn komnir. Hans sonr var Özurr, faðir Þórdísar, móður Hallz á Síðu. Egill, sonr Hallz, var faðir Þorgerðar, móður Jóans biskups. Yngvildr Hallzdóttir var móðir Þóreyjar móður Sæmundar ins Fróða. Þorvarðr Hallzson var faðir Þórdísar, móður Jóreiðar, móður Hallz prestz í Haukadal, Teitzsonar. Þorsteinn Hallzson var faðir Magnúss, föður Einars, föður Magnúss biskups. Ljóttr Hallzson var faðir Guðrúnar, móður Einars Arasonar, ok Steinunnar, móður Guðmundar ok Hallberu, móður Þorgils, föður Húnboga, föður Snorra, föður Narfa, föður Skarð-Snorra. Móðir Skarð-Snorra var Guðrún Þórðar dóttir, Oddleifssonar, Þórðarsonar kráku-nefs. Þessi voru systkin Skarð-Snorra: Þórðr, er átti Jóreiði Hallzdóttur; þeirra dóttir var Helga, er Sturla átti Þórðarson Lögmaðr. Þorbjörn var laun-getinn ok Halldís. Yngvildi, systur Snorra, átti Gunnsteinn Hallzson; hon var móðir Vígfúss ok þeirra systkina. Guðríðr, systir Snorra, var móðir Guðmundar prestz Ólafssonar ok þeirra systkina. Hallgerði, systur Snorra, hana átti Þórðr undir Felli; hún var móðir Snorra ok Guðmundar ok Yngvildar, móður Pétrs í Skógarnesi, Snorra sonar.

Björn sonr Ketils Flatnefs var faðir Kjallaks, föður¹ Þorgríms, föður Vermundar, föður Yngvildar, móður Þórðar, föður Yngvildar, móður Snorra Húnbogasonar.

Dálkr var bróðir Þorgils Hafliðasonar; hann var faðir Bersa, föður Dálks, föður Halldórs prestz í Saurbæ², föður Þorsteins, er átti Ingigerði Philippusdóttur, Sæmundarsonar³.

¹ föður] emend.; s., i. e. son, vellum (badly). ² prestz í Saurbæ] om. the vellum leaf; add. the paper transcripts (from vellum B when whole).

³ Here all the paper transcripts add—¹ þeirra dóttir var Guðrún en Benedikt átti fyrr, en síðarr Herra Kolbeinn (Auðkýlingr). Hallbera abbadís var önnur dóttir Þorsteins bónda ok Ingigerðar. This pedigree is not in the vellum leaf; but only in the paper transcripts, where it was probably inserted from the vellum B when whole.

II.

ÞORGILS SAGA OK HAFLIÐA.

A. D. 1117-1121.

[I. 7, 8: i. 5, 6.]

1. HAFLIÐI hét maðr; hann var Másson, Húnröðarsonar, Véfröðarsonar¹, Ævarssonar. Þórir hét kona hans, dóttir Þórðar, sonar Sturlu Þjóðrekssonar; ok áttu þau mart barna. Síðan átti hann Rannveigu, systur Hallz Teitzsonar; þeirra dóttir var Sigríðr, er átti Þórðr í Vatzírði. Snorri hét son þeirra. Hafliði bjó at Breiðabólstað í Vestrhópi, ok var bæði forvitri ok góðgjarn ok inn mesti höfðingi. Bergþórr hét bróðir Hafliða Mássonar; hann átti Kolþernu, dóttur Eyjólfz halta; þeirra son var Guðmundr, faðir Mús prestz. Son Bergþórs var Már; hann var óvinsæll ok illa skapi farinn, ok ólíkr góðum frændum sínum; hafði nakkvat fé ok hélt illa á. Hann var opt með Hafliða frænda sínum á vetrinn, ok var hönunum óskapuð². Þat var sagt eitt vár, at hann keypti sér skip ok ferr á Strandir norðr. Hann var maðr mikill ok beinstórr, skarpvaxinn, svartr, ok ósélegr. Hann kemr niðr á Ströndum norðr þar sem heitir í Ávík til þess bónda er Hneitir hét; hann var skilgóðr bóndi ok vinsæll. Kona hans hét Björg; þau áttu tvá sonu, Steinþór ok Finnþoga; Rannveig ok Hergerðr voru dætr þeirra. Hneitir var þingmaðr Hafliða, ok annaðisk reka hans³. Þorsteinn hét maðr, vinsæll ok rólyndr; hann var kallaðr allra manna veiðnastr; hann annaðisk móður sína ok börn sín; fór jafnan með skipi Hneitis, ok skapaði hann hönunum góðan hlut fyrir starf sítt.

2. Í þenna tíma bjó Þorgils Oddason á Staðarhóli í Saurbæ; hann hafði mann-mart með sér, ok rausn mikil var þar í mörgum hlutum. Hann var stórfengr ok auðigr. Þorgils var sonr Odda

¹ Véfröðars.] om. vellum (inserted from B?). ² óskapuð] thus Br., and perh. corrupted from 'ó-skapglíkr' or the like. ³ ok annaðisk reka hans] om. vellum; in the paper transcripts this sentence was prob. taken from the lost part of vellum B.

[I. 9: i. 6.]

Snerissonar¹, Þóroddzsonar: Móðir Sneris¹ var Friðgerðr Hymningsdóttir. Hyrningr átti Arndsi dóttur Geirmundar Heljar-skinnz. Móðir Odda Snerissonar var Álof dóttir Bitru-Odda, Þorbjarnarsonar. Móðir Bitru-Odda var Yngvildr dóttir Álfs í Döllum. Yngvildi hafði átt Þorvaldr eyrgoði, Steingrims son er nam Steingrimsfjörð, ok bjó í Trollatungu. Sjá kyns-páttir Þorgils Oddasonar er sumum ókunnari enn Reyknesinga. Hallbera hét móðir hans, dóttir Ara af Reykjanesi². Kolfinna [hét] kona Þorgils, dóttir Hallz Styrmis sonar, Þorgeirs sonar frá Ásgeirsá. Þær sveitir voru fjölbygðar, ok góðir bændr í þenna tíma. Þórðr Gilsson bjó undir Felli inu iðra³. Húnbogi Þorgilsson bjó at Skarði, faðir Snorra lögsögumannz. Már prestur Þormóðsson bjó í Sælingsdals-tungu; hann var frændi náinn Hafliða Mássonar. Halldóra hét móðir hans, dóttir Védísar Másdóttur, en Védís var systir Hafliða Mássonar. Þorsteinn Kvistzson átti Védísi, dóttur Þorgerðar, dóttur Védísar Másdóttur. Guðmundr prestur Brandzson bjó í Hjarðarholti; hann var náfrændi Þorgils Oddasonar ok alda-vinr. Örnólfr Þorgilsson bjó at Kvennabrekku. Arnórr Kollzson bjó at Kleifum í Gilsfirði. Þórálfr Bjarnarson bjó at Skriðins-enni; hann var félltill, ok var þó vinr ok þingmaðr Hafliða Mássonar.

3. Ingimundr prestur Einarsson Arasonar, hann bjó á ættleifð sinni á Reykjahólum. Hann var vinsæll maðr ok þó nökkut févani; en var þó bæði örr af penn[in]gum, ok ið mesta stórmenni í skapi⁴, sem ætterni hans var til. Hann var skáld gótt, ok at mörgu inn mesti mætis-maðr. Hann var enn frændi Þorgils Oddasonar; ok hann hafði gefit hönnum⁵ Reyknesinga-goðorð, ok var þeirra frændsemi allgóð. Ingimundr var fræðimaðr mikill, ok fór mjök með sögur, ok skemti vel kvæðum; ok orti góð kvæði⁶; ok þá laun fyrir útanlandz. Hann var ok góðr viðtakna er vinir hans sendu hönnum vandræðamenn, ok seldi⁷ jafnan vel sér af hendi. Hrólfr hét maðr er bjó á Skálmarnesi undir Múla; hann var vinr góðr Þorgils, ok var þingmaðr hans, lögmaðr mikill, ok fór mjök með sakir. Hann var ok sagna-maðr ok orti skipuliga; vel fjár-eigandi, ok átti gótt bú. Þórðr hét maðr, hann bjó í Hvammsdal⁸, ok átti þat land Þorgils Oddason. Þórðr var félltill, ok var kallaðr Rufeyja-

¹ Sneris and Sngis, vellum.² Reykjanesi] thus Cd.³ iðra] thus vellum.⁴ Here ends the first vellum leaf.⁵ hönnum] til, add. H.⁶ After 'góð kvæði,'

add. Br.—ok görði hann sjálf.

⁷ seldi] emend.; sendi, Cd.⁸ Hvammsdal]

thus Br.; Gardsdal, i. e. Garpadal, H.

[I. 10, 11 : i. 7.]

skáld, af því at hann hafði þar lengi verið áðr. Skip þat stóð uppi í Dögurðarnesi, er átti Bergþórr Mátsson; hann seldi Má son sinn til fósturs Þórði, ok óx Már þar upp, ok þá slla góðan viðgörning; ok at nestlokum vinnr Már á Þórði fósttra sínum mjök, ok hleypr síðan til Hafliða Mátssonar frænda síns, ok tók hann við hönnum. En Þorgils ferr með eptirmálit. Ok er þar löng frásögn um málaferli þessi ok tilganga. Ok er þetta sagt upphaf mála þeirra Þorgils ok Hafliða Mátssonar.

4. Maðr sá fæddisk upp í Breiðafirði er Óláfr hét ok var Hildisson. Faðir hans varð sekr skógarmaðr; en sveinninn var færðr til feralsdóms ok görðisk¹ at fjórðungs-ómaga ok héraðs-fara um Breiðafjörð; ok ferr svá fram unz hann var tólf vetra. Hann var heldr óvænn maðr ok nökkut kjötvaxinn, hærðr vel, ok féll mjök hárit í lokka. Þá var hann talinn af þessi vist, ok var þá löngum með Þorgils á Staðarhóli. Hann átti fátt í fémunum, ok hross nökkur átti hann, ok var óhraklegr at klæðum; eina fata-kistu ok öxi mjök góða. Hann leitar þá við Þorgils hvert ráð hann sæi helzt fyrir hönnum liggja. Hann svarar; kvað þat vænst, at hann færi norðr á Strandir ok aflaði þar fjár; sagði þat margra manna síðvenju. Síðan fór hann norðr á Strandir með gagn sítt, ok kemr niðr í Ávík til Hneitis. Þess er við getið, at Már Bergþórsson vekr til við Þorstein, ef hann mundi vera á skipi með hönnum: 'Þú ert' [segir hann] 'maðr hægr viðreignar, en þyrfta ek þess mannz mest.' Hann sagði: 'Ek hefi lengi verið með Hneiti, ok hefir mér gótt til hags orðit, ok er mér nauðbreytt² um þat.' Már segir, kvazk ok ætla, at hann mundi vel við hann lúka; ok sækir mjök eptir. Ok þar kemr, at Þorsteinn neitar eigi skipvist með Mávi. Þá skorar hann³ til mjök, ef Hneitir legði leyfi til, at Þorsteinn réðisk frá skipi hans ok í sveit með hönnum. Hneitir sagði: 'Þykkir hönnum einsætt at skilja við mik?' Már segir: 'Þat lætr hann⁴ nú at hönnum þykki þat ekki síðr⁵ hent.' Hneitir segir hann ráða mundu. Ok skilja at því. Óláfr Hildisson vekr til við Hneiti, ef hann mætti veita hönnum skipun. Hann sagði, at hann hefði ráðit menn til skips síns, en sagði [at] Már hefði enn eigi ráðit fulla skipun. Óláfr svarar: 'Þat sem okkr hefir at orðum orðit, þá verðr mér sá maðr torsótt; vilda ek nú at þú vekðir til fyrir mína hönd.' Hann hét því; ok vekr síðan til við Má ef hann vildi taka

¹ görðisk] read görr? ² nauðbreytt] H.; vandbreytt, Br. (better?). ³ 'hann', i. e. Már. ⁴ hann] Br.; fim, H. ⁵ síðr] Br.; sizt nú, H.

[I. 11, 12: i. 7, 8.]

við Óláfi. Már lézk vilja tala við manninn áðr hann hétu hönun skipun. Síðan kemr Hneitir máli þeirra saman, ok ræðr Ólaf til skipunar við Má. Már frétti: 'Hvar eru veiðarfæri þín eðr vistir? er þat síðr manna at fá sér slíka hluti¹ áðr sér taka skipun.' Hann sagðisk ekki hafa þeirra hluta. Már sagðisk eigi mundu við þeim mönnum taka er svá fólslaga hafa búit sína ferð; kvazk ok þann veg á hann lítask sem hann mundi glæpamaðr nökkurr vera. Hneitir átti nú hlut í, at hann varni hönun eigi skipunar, en hann ráði mjök sjálfir fyrir kostum. Már segir, at hann mundi eigi við hönun taka, nema hann ynni hönun allt, ok hann réði kaupi hans. Ok þann kost tekr Óláfr upp; ok rézk hann í skip með Mávi. Þat er eitt sinn um sumarit, at Óláfr er óslyngr við þat er hann skyldi göra; enda þiggir Már illa. Verðr opt þeirra í millum at standa um sumarit; kemr þar svá, at Óláfr svarar illa; en þó fá þeir mikit fang; ok koma í Ávfk at hausti til Hneitis. Þá vekr Óláfr til hvat hann skuli kaups hafa. Már sagði hann ekki hafa munu, ok kvað hann einskis verðan. Óláfr svarar, kvazk opt hafa góða menn heim sótt, ok kvað öllum vel hafa til sín orðit öðrum enn hönun; ok kvað hann í mesta lagi ór sínni ætt; sagði öngan mundu við sik jafn-illa lokit hafa. 'Heyr á endemi!' segir Már, 'ok eru þat mikil firm ef ek skal taka af þér ill orð. Síðan tekr Már allt upp fyrir Óláfi er hann átti í fémunum, bæði kistu hans ok klæði, ok svá vápn hans sem annat. Óláfr sagði Hneiti til svá búins. Hann segir [at] Már mundi þat eigi göra vilja; ok ræðir Hneitir til við Má, at hann láti rakna fémunu hans ok kistu; segir þó hlut hans yfrit harðan, þó [at] hann missti kaupsins. Már kvað eigi tjá hans umræðu um þenna hlut. Hneiti þótti verr; ok skilja við þat. Litlu síðarr sagði Hneitir Mávi, at vistir hans mundu þar eigi verða lengr at hans leyfi. En þat var raunar², at Hneiti þótti Már göra of marg-talat við dóttur sína. Már kvezk eigi hirða hvat þeir búkarlar ræddu þar á Ströndum um vistir hans, ok lézk þar mundu öngan gaum at gefa.

5. Óláfr Hildisson ferr á brott ór Ávfk ok hefir misst alls fjárs síns. Hann kemr í Saurbæ á Staðarhól; ok var þat kveldit, er hann kom á Staðarhól, ósvást veðr; ok sitr Þorgils bóndi við eld ok húskarlar hans. Kemr hann inn Óláfr; ok sér hann Þorgils

¹ slíka hluti] Br.; slíkar vistir til hluta, H.
raunar, H; en þ. var s. (sök?) raunar, Br.

² en þat var raunar] en þat varð

[I. 12, 13: i. 8.]

manninn ok kennir, ok býðr hönun þar at vera. Lætr 'fiarun' vita, er hann selt hefir vápn sín ok klæði¹. 'Munu vér eigi annarsstaðar,' segir Þorgils, 'þurfa veiðiskap at kaupa, en at þér.' 'Verr er en því sæti,' segir Óláfr. Hann er þar um nóttina, ok segir Þorgils vandræði sín, ok biðr hann ásjá. Þorgils lætr hann þar vera; ok biðr hann húsfreyju at fá hönun klæði nökkur. Ok þá leitar Óláfr eptir, hvert ráð Þorgils legði helzt til með hönun. Hann sagði, [at] hönun hæfði at leita eptir við Máu at hann næði fé sínu. Óláfr sagðisk þess ófúss;—'ok vænti ek þar síla orða.' 'Þetta er þó mítt ráð, at þú leitir eptir sæmð þínni; en þat sé ek, at þik skortir vápn,'—ok fékk Þorgils mikla öxi í hönd hönun, ok sagði: 'Eigi værir þú óflugumannlegr,' sagði hann. Ok skilja at því. Ok ferr Óláfr norðr, unz hann kemr í Ávsk. Þat var ekki síð dags. Hneitir var eigi heima, en húsfreyja sat á palli; ok gengr Óláfr á pallinn til húsfreyju. Hón frétti tíðenda. Máu lá útar í bekk, ok hafði lagt höfuð sítt í kné Rannveigar dóttur Hneitis bónda. Hann settisk þá upp er hann heyrði til Óláfs, ok hafði annan fótinn niðr fyrir bekkinn; hann var í loðkápu; en Óláfr snýr at pallinum útar fyrir hann Máu, ok spyr: 'Hversu máttú, Máu, eðr hve líkar þér?' Hann sagði: 'Hvat mun þik² undir vera? fyrir þat mun þér ganga sem ek mega síla ok mér líki ok síla.' Síðan mælti Óláfr linlega til, ef hann mundi vilja bæta hönun fyrir fjár-upptökuna; ok mælti til vel. Máu svarar síla, ok sagði eigi mundu tjá um orð³ eðr tillögur Þorgils Oddasonar. Síðan höggur Óláfr til Máu, ok verðr þat svöðu-sár ok eigi beinhögg. Síðan gengr Óláfr út; en Máu vill hlaupa eptir hönun; Þorsteinn hleypr upp ok heldr Mávi, ok þægir hönun í bekkinn. Máu verðr ákaflega óðr við, ok lézk Þorstein mundu vilja slíkan kost af hönun⁴, ef hann bannaði hönun at hefna sín. En Þorsteinn gaf öngan gaum at orðum hans. Þá eggjaði Máu sonu Hneitis útgöngu⁵, ok hefna sín; en sveinarnir hljópu út; en móðir þeirra eptir þeim, ok bað, [at] þeir hlypi eigi í þetta vandræði. Óláfr ferr nú leiðar sínnar. En konur bundu sár Máu. Hann þiggir þat síla. Ok litlu síðarr sprettr upp Máu, ok at hönun Þorsteini, ok vegr hann; ok hneig

¹ Thus H, 'lætr fiarun' or 'fiar nu' etc. The whole passage is corrupt. ² þik] thus (þr), H, rather than þar or þer, cp. hvat er mik at því, Skv. I. 28. ³ un orð] read umræður? ⁴ ok lézk—af hönun] thus H, ok liest Þorsteinn mundu vilja s. k. a. h.; should perhaps be—ok lézt Þorsteini mundu velja slíkan kost, etc. ⁵ sonu—útgöngu] emend.; son Hn. at út ganga, H.

[I. 14: i. 9.]

Þorsteinn í faðm móður sinnar. Ok [litlu síðarr] kom Hneitir heim ok rak þegar Mál á brott, ok kvað mart illt af hólum standa. 'Þat mun nú ok vera at sinni,' sagði Mál, 'en lítinn gaum væntir mik at ek göra at orðum þínum um þat.' Síðan fór Mál á fund Hafliða frænda síns, ok sagði hólum víg Þorsteins, ok þar at allan atburð eptir því sem mála-vöxtr stóð til. Hafliði lét illa yfir verkinu, ok kvað Mál lengi hafa verit mikinn ónytjung, ok kallaði slíka menn helzt mega heita frænda-skömm.

6. Nú er þar til máls at taka, at Hneitir bóndi ór Ávík ferr til fundar við Hafliða Málsson. Hafliði tók vel við Hneiti, ok sagði at hann vildi bæta óhapp bróður-sonar síns, ok lézk gjalda mundu fyrir víg Þorsteins tíu hundruð þriggja álna aura; 'Eðr ella fylgi mér til handa líði hans, ok mun ek annask; eðr at öðrum kosti taktú við fé ok ómegð.' Hneiti líkar vel ummæli Hafliða; ok dvelzk þar nökkurar nætr. Í annan stað er at segja frá því, at sá maðr kom til fundar við Mál, er Hrafn hét, ok var kenndr við móður sína, ok kallaðr Finngerðarson, mikill ok sterkr, ódæll, ok mesti landz-ofringi. Þeir bera ráð sín saman, ok mælti hann Mál: 'Hvar vildir þú helzt fyrir þínu ráði sjá?' Hrafn mælti: 'Þat væri mér skapfellzt, at vera með þeim mönnum er ódællir menn væri ok kynstórir, ok veita þeim eptirgöngu.' Mál mælti: 'Sliskir menn væri mér vel hentir sem þú ert.' Hrafn sagði: 'Þat verðr yðr stundum, at þér látið mikillega; en þá er ríkra manna orð koma til yðar, þá eru þér þegar limhlaupa.' Mál sagði: 'Vel er slíkt mælt, en eigi ætla ek þat enn heldr fyrir mér.' Þeir fara nú til Ávíkr báðir saman, ok bjoggu þar búi Hneitis meðan hann var heiman; ok göra þat ráð, at Mál leggsk með dóttur bónda, en Hrafn með húsfreyju. Hneitir frétti nú hvat þeir hafa til tekit. Hann bregðr við skjótt, ok ferr heimleiðis, snúðigt ok þó leynilega, ok vill stræta þá árdegis. Vóru þar saman¹ nökkurir menn. En þá er Mál veit, at Hneitir mundi heim koma, þá hefir hann vörðu á sér; ok biðr þann sama morgun, er Hneitis var heim ván, at þeir skyldu standa upp, ok bíða hans eigi heima. Ganga síðan til árinna; hól var opin ofan eptir miðju en höfuð-ísar at útan. Hann Mál hleypr yfir ána, þvíat hann var bæði knár ok fótmyjúkr; ok jafnt í því er hann Hrafn vill eptir hólum hlaupa, koma þeir Hneitir at, ok högggr hann Hrafn framan á þjóknappana, ok fellr

¹ kallaðir add. Br. above the line.

[I. 15: i. 10.]

hann við sárit áfram. Síðan taka þeir hann ok flytja til lækningar. Már ferr nú leiðar sínar til þess er hann kemr til Jörundar í Oddbjarnar-eyjar, ok lætr góðvettlega; biðr Jörund þar viðtöku, ok hann tekr við hönunum. Ok þá beiðir Már at þeir skyldu sækja eptir gagni hans í Ávík. Jörundr kvazk önga óþektar-för vilja fara til Hneitis. Már sagði, at þeir væri sáttir. Síðan ferr Jörundr með Mávi, ok koma til Ávíkr snemma um morguninn. Már mælti til Jörundar: 'Nú mun ek ganga inn, en þú bið mín úti.' Gengr þá Már inn. Hneitir hvíldi, ok spyrr hverr þar gengi. Ok eptir málinu högggr hann Már. Hneitir sprettr upp ok tók í hönd sér tré-kefli, ok hleypr á gólfít; en Már högggr í tréit; ok kippask þeir um lengi. Þá kallaði hann Már: 'Skömm er þér þat, Jörundr, at fara svá með manni, at standa hjá, en menn vinna á mér.' Síðan hleypr Jörundr inn, ok högggr Hneiti þegar bana-högg. Eptir þat ganga þeir út. Ok þá mælti Már: 'Þú ert glæpamaðr mikill, ok óhappa-fullr, drepit¹ saklausan mann, góðan bónda; göri ek betr enn vert [er]; er ek drep þik eigi; ok vertú á brott sem skjótast; en ek mun sækja á fund Hafliða frænda míns.' Jörundr fór til skips síns. Ok er þat frá hönunum sagt, at veðr kemr at hönunum, ok týnisk hann. Már ferr á fund Hafliða, ok segir hönunum hvat í hafði görzt. Hann lætr mart illt af hönunum standa, ok kallar hann mjök segjask ór sínni ætt. En fyrir frændsemis sakir þykkisk hann eigi mega við hans mál² skiljask.

7. Þorgils Oddason átti för norðr á Strandir, sem opt var vanði hans til. Björg ok synir hennar fara á fund Þorgils ok biðja hann líta á sín mál. Nenna nú eigi at sækja á fund Hafliða, mest fyrir því, at Már var þar fyrir, ok þótti sér vera skapraun í því. Þorgils kvað sér eigi vera skylt at sjá á þat mál, er hlut áttu í þingmenn Hafliða. Hón sækir eptir mjök. Ok er Þorgils sér þat, þá segir hann, at henni muni harðir eins kostir³ á görvir, 'Þvíat eigi mun auðsótt þykkja, at sækja Hafliða málum. Ek mun gjalda tólf hundruð vaðmála fyrir víg Hneitis, en ek mun þat hafa er af fæsk af málinu við þá Hafliða.' Ok á þat sættask þau. En þá er Hafliði fréttir þetta, þá þykkir hönunum málit verr snúisk hafa enn hann vænti; sagði þetta öngva sæmð fyrir víg Hneitis, ok kallar þau gört hafa vanda-laust til sín; ok kvazk ætla, at meiri sæmð mundi hann hafa fyrir hugat. Þorgils býr mál þetta til Alþingis.

¹ drepit] emend.; drepr, H, Br.

² við hans mál] emend.; mál við hann, H,

Br. ³ eins kostir] thus H.

[I. 16: i. 11.]

Hafliði býr ok mál á hendr Óláfi Hildissyni; hann var þá með Þorgilsi á Staðarhóli. Ok ríða þeir Hafliði ok Þorgils til þings báðir með þenna mála-tilbúnað. En áðr Þorgils ríðr heiman, sendir hann Ólaf suðr á Eyrar til handa þeim manni er Árni hét, ok var kallaðr fjöruskeifr; hann hafði verit heima-maðr Þorgils um vetrinn; hann átti þar skip uppi standanda, ok sá maðr annarr er Hermundr hét Þorvaldzson, bróðir Þórðar í Vatzfirði. Þeir höfðu báðir verit í útförum með Jørsala-Sigurði, ok vóru þeir síðan félagar. Ok sendir Þorgils Árna orð, at hann flytti Ólaf útan. 'Ek þykkist glöggt sjá,' sagði Þorgils, 'hversu mál þetta mun fara; þú munt verða sekr, en ek mun leita um sættir, ok bjóða fé til farningar þér.'

8. Snorri hét maðr, er kallaðr var Mág-Snorri; hann bjó í Saurbæ fyrir Múla'num neðra; hann átti Hallberu dóttur Snorra Þórðarsonar, Sturlusonar, bróður-dóttur Þóríðar er átti Hafliði Mátsson. Grímr hét son þeirra, ungr ok seinlegr. Snorri átti vel fé, ok hafði selför í Svinadal þar sem nú heita Snorrastaðir. Hann druknaði í Sælingsdals-á þar sem [nú] heitir Snorra-vað. Þá fór Sighvatr Úlfsson, mágr hans, at leita líksins ok þeir fimm saman; ok tók þá snæ-skriða, ok fórusk þeir þar allir. En er Óláfr fór af Staðarhóli ok suðr til Eyra, þá tók hann hest fyrir Snorra frá Múla, þvát hann nennti flla at ganga; ok ríðr unz hann kemr til fundar við Árna; ok tekr hann við hönnum, ok lætr hann vera þar á laun. Nú eru menn Þorgils komnir [til þings] ok er leitað um sættir millum þeirra höfðingjanna, ok segir Þorgils, at hann vill¹ þessu máli eigi með kappi fylgja, ok kvazk meira hasa gört fyrir órlausna sakir ok bæna-stað frændanna. Hafliði tekr ok svá á um málit, sem eigi mundi varnað bótanna; ok dregr þó hvárr-tveggi mjök stítt mál fram,—Þorgils um vígit Hneitis, góðs bónda ok frænda síns, en Hafliði um áverkana við Má. En þó verða þessi mála-lok, at í sætt var slegit; ok skulu þar gjaldask þrír tígir hundraða fyrir víg Hneitis, en ix hundruð fyrir áverka við Má; ok sekð Óláfs lík, at hann skal leita við útanför þrjú sumur, ok varða eigi bjargir hans. Hann skyldi vera sykn í förum með Þorgilsi, ok í landeign hans, en sekr fullri sekð annarstaðar. Hafliði greiddi Þorgilsi fé sem ákveðit var, vígs-gjöld eptir Hneiti. Þá² vóru kveðnar vísur þessar:—

¹ vill] vili, H, Br.² þá] þó, H; þar um, Br.

[I. 17, 18: i. 12.]

Varð Hafliði hundruð happvísium þorgísi
(sá var-a¹ vegs né vægðar valdr) þrjá tigi gjalda:
Sátt var sögð á sumri slík meðal göfgra ýta;
hlaut Odda-sonr aura ítr at Stranda-Hneiti.

Varð Hafliði af höndum hring-baldr tögu gjalda
(djarfr sásk Odda-arfi enn Hafliði²) þrenna:
Játti slíkum sáttum sveit eptir Stranda-Hneiti;
afreks kunní at unna allvísium þorgísi.

Lét Hafliði af höndum Hneitis gjöld á Ströndum;
drótt varð Odda-arfi áðr at miklu hvarfi:
Reyndisk seggrinn svinni (slíkt hefir öld í minni;
óð göri'g opt með sanni) at ágætis-manni.

9. Nú er at segja frá því, at þeir kaupmenninir bjöggusk á Eyrum, ok Óláfr Hildisson var þar á laun með Árna fjöruskeif. Þeir báru nú út um daginn vöru sína. Óláfr gengr út á skip, ok hafði hött síðan á höfði. Hermundr stýrimaðr görir at líta manninn, ok snýr at hónum ok spýrr: 'Hverr ertú?' sagði hann. Hónum verðr staðr at svara. [Hermundr segir]: 'Hvært ertú eigi Óláfr Hildisson?' ok hleypr at hónum, ok hrindr hónum af bryggjunní á kaf, ok verða aðrir menn at bjarga hónum, ok fyrir-kveðr hónum farningina; ok verðr þeim stýri-mönnum þetta at sundr-þykki; en þeygi rjúfa þeir skipun sína; ok sigla á haf; en Óláfr sitr eptir, ok fór vestr til Þorgils; ok tekr hann við hónum. Þetta spyrsk nú um héruðin at Óláfr er með Þorgísi ok sitr at Staðarhóli. Már Bergþórsson sitr nú at Hafliða. Hann ferr heiman vestr til Saurbæjar, ok slæsk í ferð með þeim mönnum er fóru til sölva-kaupa, ok hefir Már frétt af um athafnir Óláfs, ok sitr um ef fund þeirra bæri saman. Þorgils fréttir til ferða Má, ok skipar fyrir sér örendum hans, ok mælti síðan til Óláfs: 'Hvert ráð muntú taka nú, Óláfr? ek hefi spurt at Már fór norðan með þessum mönnum, en hann er hvergi til bæja komin, ok mun hann sitja til hefnda við þik.' Óláfr mælti: 'Ek mun þínum ráðum fram fara,' sagði hann. Þorgils mælti: 'Hér eru blautar mýrar hjá garði, sem þú veizt; þangat sendi ek þik með ljá at rísta torf; ok er þeir sjá þik, munu þeir þykkjask hafa ráð þítt í hendi; en verða má at leiðin verði eigi svá greið sem þeir ætla.' Óláfr görir svá. En Þorgils sendir alla karla af bæ, eðr nær svá; ok lætr þat spyrjask, ok svá athöfn Óláfs; ok egndi þann veg veiðina fyrir þeim Mávi. Nú fréttu þeir

¹ var-a] emend.; var, H, Br. ² djarfr—Hafliði] thus Cd.; read, djarfr Hafliði sásk Odda-arfa?

[I. 19, 20: i. 13.]

Már þetta, at ekki var karla heima á Staðarhóli; en Óláfr væri á leið þeirra. Þá mælti Már: 'Vera má, at oss gefi nú veiðina;' ok ríða þeir nú á mýrina at Óláfi; ok liggja hestarnir drjúgt í mýrinni; ok fersk þeim seint ok ógreitt. Óláfr vkr heim til bæjarins; en þeir vildu eptir renna. Í því kemr heiman af Staðarhóli fjöldi kvenna gyrðar í brækr, ok höfðu sverð í hendi. Þeir Már fóru þá af baki, ok ætluðu at henda Ólaf á hlaupi, er hestunum mátti eigi við koma. Ok þá er kómu heiman konurnar, snúa þeir undan ok vildu til hesta sínna, ok náðu eigi; kómusk á hlaupi undan, ok áttu fótum fjör at launa. Þorgils lætr gefa at þeim öngan gaum þaðan frá; ok fara þeir unz þeir kómu norðr til Hafliða, ok líft örendi fegnir. Hafliði lét illa yfir för þeirra; ok kvæð þess ván, at Már mundi eigi hafa gæfu við Þorgils:—'Ok gör þína för aldri heiman slíka síðan.' Líða nú af misserin ok kemr annat sumar; ok er eigi getið at Óláfr leiti til útanferðar.

10. Yngvildr Þórðardóttir bjó í þenna tíma vestr í Ísafirði; hón var auðig at fé ok virðinga-kona; var andaðr bóndi hennar; ok áttu þau tvær dætr; hét önnur Helga en önnur Hallfríðr. Þetta vár it sama rézk hón vestan á Reykjahóla til Ingimundar prestz, ok göra þau félag sítt. Ingimundr var sonr Einars Arasonar, systrungr Þorgils Oddasonar. Ingimundr var it mesta göfugmenni, —skáld gótt; ofláti mikill, bæði í skapferði ok annari kurteisi; hinn mesti gleði-maðr, ok fékk mart til skemtunar. Hann var inn vitrasti maðr, ok hélt sér mjök til vinsælða við alþýðu. Hann var ok mikils virðr af mörgum mönnum göfgum. Ok þá er Einnarr faðir Ingimundar andaðisk, þá gaf Ingimundr Þorgils frænda sínum Reyknesinga-goðorð, sem fyrr var ritað; ok var þeirra frændsemi allar stundir góð meðan þeir lifðu báðir. Um sumarit biðr sá maðr Helgu dóttur Yngvildar, er Óláfr hét; ok skyldu þau ráð takask; skyldi veizlan vera á Hólum um Óláfsmessu-skeið um sumarit. Ingimundr ok Yngvildr vildu bjóða fyrstum til þessarar veizlu Þorgils Oddasyni. Síðan bauð Yngvildr Þórði Þorvalldzsyni ór Vatzfirði. Hrólfr af Skálmarnesi var ok svá at þessari veizlu, ok mart annat gótt mannval¹; en þó vóru [þeir] Þorgils ok Þórðr mestir virðinga-menn komnir. Nú er mönnum í sæti skipat, ok sitr Þorgils á annan bekk með sveit sína, ok Ingimundr prestur; en Þórðr á annan bekk gagnvart Þorgils. Þórðr mælti við föru-nauta

¹ mannval] Br.; manna, H.

[I. 20: i. 13.]

sína: 'Þann veg segir mér hugt, at nökkut verði þess at þessi veizlu, at ek mynda mik nú heldr annars-staðar kjósa, at þessari manna-skipun sem hér er fyrir; ok gjarna vilda ek heldr sitja heima í Vatzfirði, ef ek hefða tvau ráðit ór einu¹; ok kann ek eigi at vita, nema hér sé nökkurir fyrir óvinir várir; ok þætti mér allt betra undir mér at eiga en þeim.' Förunautar hans sögðu: 'Miklu eru hér fleiri góðir menn saman komnir, en hér muni né ein stærð eðr svæla² til nökkurs mannz gör; mun ok eigi annarr maðr meiri virðingar-för hingat eiga en þú, annarr enn Þorgils Oddason³; eru ok⁴ fyrir-menn þessarar veizlu eigi annars mannz vinir meiri en þínir.' Þórðr kvað þat svá vera; ok görrir sik glaðan. Eptir þat fara borð fram; ok er setið þröngt á bekkjum ok forsætum. Þar vóru bæði tilföng góð ok [g]nóglig, ok gengu ósparlega; skorti ok eigi drykk góðan. Þá ræddi Ingimundr prestur, at Þorgils skyldi mæla fyrir minnum. En hann veik til Þórðar, ok bað hann ráða hvert minni fyrst væri drukkit. Þórðr var þá kátr vel; ok mælti við Ingimund prest, at nökkurr vilðis-manna ætti at hefja gildit; en kvazk undir mundu standa með þeim um hverja gleði er þeir vildu fram hafa. Drekkja þeir nú glaðir; ok rekkir þá brátt drykkrinn. Þórðr var eigi mikill drykkju-maðr, nökkut vangæft um fæzluna, sem at opt kann verða þeim er vanheilsu kenna; þvíat maðrinn var þá á öfra aldri, ok var þó enn hraustr, en kenndi nökkut innan-meins, ok var því eigi mjök svá matheill, ok nökkut vandblætr⁵ at éta slátr, þvíat hann blés svá af sem hann hefði vélendis-gang, ok varð þá nökkut andramr. Þórðr var mikil-úðligr maðr; eygðr vel, ok lágu vel augun, fram-snoðinn, ok strýhærðr, sá upp mjök, ok riðaði líttat. Þeir drekkja nú ákaft, ok fær á þá alla nökkut; görask nú málgir; ok má kalla, at hverr styngi annan nökkurum hnæfil-yrðum; ok er þó fátt hermt af⁶ þeirra keski-yrðum í þessari frásögn. Þess er getið, at Ingimundr prestur laut at sessu-naut sínum, ok mælti við hann svá sem hinn spyrði:—

'Hvaðan kennir þef þenna?' 'Þórðr andar nú handan.'

Ok verðr at hlátr mikill; ok er næsta görr a[t] þessu gyss mikill. Ok er því léttir, þá kveðr Þórðr í mót:—

'Andi er Ingimundar, ekki góðr á bekkinn.'

¹ tvau—einu] thus Br.; so radid ur einu, H (doubtful). ² svæla] thus H, Br.
³ annarr—Oddason] om. H. ⁴ eru ok] eigi, add. H, Br. ⁵ vandblætr] thus emend.; vandblæst, H, Br. (cp. Bs. i. 394; Dict. 666). ⁶ af] í, H.

[I. 21: i. 13.]

Ok af þessum áköstum tekr heldr at grána¹ gamanit, ok koma kviðlingar við svá. Þá var þetta kveðit til Þórðar:—

Rýrir² í barka ríkis-manni;
glítar skallian við á goða yðrum.

Hér hlær Þórðr mjök at þessum kviðlingi, ok kveðr þegar í mót:—

Vaxa blástrar á þann bekk þaðra³;
raun-íllr görisk þefr af ropum⁴ yðrum.

Þorgils brosti nú at, en lagði aldri til um áköstin. Ingimundr mælti, at nökkurr þeirra bekkju-nauta skyldi sjá vísu⁵ í mót við Þórð. Þá var þetta kveðit:—

Þat er vá-lítið þótt vér reptim
búðu-nautar⁶ af bola-kjötví,
reptir Þórðr þorvalds son
Kjartans-sonar of kana⁷ sínum.

Þórðr lítr⁸ eptir kviðlingi þessum, ok þótti hönnum mjök bera hljóðit þar yfir sem maðr sat á forsætum mjök þreklegr ok allvel hærðr. Þórðr heimtir þá húsfreyju á tal við sik, ok spyrr hverr sá sé lokka-maðrinn, sem sitr á forsæti á bekk Þorgils; ok vísar henni til. Hón segir: 'Þar er Óláfr Hildisson.' Þórðr mælti: 'Eigi munu vit hér báðir sitja at veizlu þessi lengi; ok sentú hann í brott á annan bæ, eðr ellegar munu vér ríða á brott.' Hón svaraði seint, ok mælti svá: 'Sæmð þykkir oss at hérvist þínni; ok⁹ eigi kann ek þat at mínu ráði at sjá, at kveðja á brott förunauta Þorgils; ok mun Óláfr önga skapraun yðr göra í orðum sínum.' Nú verða aðrir menn nökkut áheyrsla hjals þeirra; ok spyrr Þorgils eptir hvat þau eigi at hjala; en hón segir hönnum; ok biðr Þorgils með vægð, at hann láti Ólaf á brott fara, svá eigi yrði beina-spjöll. Þá svaraði Þorgils: 'Svá var Ólafi sykn mælt, at hann skal sykn meðr mér, en sekr ef væri annars-staðar; því mun ek öngan senda mínna manna til bana; en Þórðr göri um brottreið sína sem hann vill; en Óláfr mun hvergi fara; ok munu vér láta vel vært við Þórð.' Þá

¹ grána] gráðna, H, Br. ² rýrir] rýrar, H, Br.; better rærir, i. e. it roars, rattles. ³ þaðra] emend.; þaðan, Cd. ⁴ raun-íllr—ropum] thus H; hrúill—hrópum, Br., V. badly. ⁵ vísu] add. by conjecture; cp. sjá eíða at e-m (Dict. sjá A. II). ⁶ búðu-nautar] búðu annað, H. ⁷ of kana] thus by a slight emendation; af kana sínum, H, Br.; kani or kanni means a cup, can, tankard, and occurs, besides here, in Band. MS., where it is however misspelt tani (t = c). ⁸ lítr] emend.; sitr, H, Br. ⁹ ok] thus; en?

[I. 22: i. 13.]

stígr Þórðr undan borði, ok blés við mæðilega, en mælti ekki. Þá var þetta kveðit:—

Æsti¹ upp ór brjósti atfang um dag langan
 beðju² Bössa³ niðja billings hviðu illa.
 Allr⁴ tók sér, þá er særir sótt-linna⁵ blés innan,
 (þjóð óx þeir í búðum) þingheimr of nef fingrum.

Ekki er þess getið, at Þórðr andæfti þessari vísu. Ok gengr hann ok allir hans menn á brott; ok er þeim greidd vápn sín ok klæði; ok ríða þeir á brott, ok á annan bæ um nóttina. En þá er Þórðr gékk út, þá var þetta kveðit:—

Goðinn repti svá, at vér gengumak hjá—
 stóð á hnakka hý—hvert maðr kvað, fý!

Er svá sagt, at Þórðr væri með þessum kvíðlingi út leyst. En ekki er getið, at neitt yrði at gjöfum við hann. En Þorgils sitr nú eptir ok förunautar hans, ok svá brúðgumi ok boðsmenn; ok þykkir þeim förunautum Þorgils næsta sbrozlegt⁶ um brott-reiðina þeirra Þórðar. Þar var nú glaumur ok gleði mikil ok skemtan góð, ok margs-konar leikar, bæði danzleikar⁷, glímur ok sagna-skemtan. Þar var sjau nætr fastar ok fullar setið at boðinu; af því at þar skyldi vera hvert sumar Óláfs-gildi,—ef korn gæti at kaupa, tvau mjöl-sáld, á Þórness-þingi,—ok vóru þar margir gildis-bræðr⁸. Á Reykjahólum vóru svá góðir landz-kostir í þann tíma, at þar vóru aldri ófrævir akrarnir. En þat var jafnan vani, at þar var nýtt mjöl haft til beina-bótar ok ágætis at þeirri veizlu, ok var gildit at Óláfs-messu hvert sumar. Frá því er nokkut sagt, er þó er lítil tilkváma⁹, hverir þar skemtu eðr hverju skemt var. Þat er í frásögn haft, er nú mæla margir í mót, ok látask eigi vitað hafa, þvíat margir ganga dulðir ins sanna, ok hyggja þat satt er skrökvað er, en þat logit sem satt er: Hrólfr af Skálmarnesi sagði sögu frá Hröngviði víkingi ok frá Óláfi Liðsmanna-konungi, ok haugbroti Þráins berserks, ok Hrómundi Gripssyni, ok margar vísur meðr. En þessari sögu var skemt Sverri konungi; ok kallaði hann slíkar lygi-sögur skemtilegastar. Ok þó kunnu menn at telja ættir sínar til Hrómundar Gripssonar. Þessa sögu hafði Hrólfr sjálfr saman-

¹ sæti] sætu, Br. ² beðju] emend.; bríðu, Br. ³ Bössa] i. e. Börs; Bersa, Cd. ⁴ allr] emend.; allt, Cd. ⁵ Thus Br., doubtful. ⁶ sbrozlegt] i. e. sbrotsligt, thus H; sbrotligt, Br.; i. e. *abrupt*. This word is an *æ. ley.* ⁷ bæði danzleikar] om. H. ⁸ bræðr] bbr., i. e. bræðr, Br.; gildir bændr, H. ⁹ er þó er lítil tilkváma] thus by conj. *although it be a small incident* (see Dict., s. v. tilkváma 2, Fbr. 140); er þó er lítið til koma, H; er þott lítið til koma, Br.

[I. 23, 24 : i. 14.]

setta. Ingimundr prestur sagði sögu Orms Barreyjar-skáldz, ok vísur margar; ok flokk góðan við enda sögunnar, er Ingimundr hafði ortan. Ok hafa því¹ margir fróðir menn þessa sögu fyrir satt.

11. Á því hausti [inu] sama keypti Þorgils Oddason Múla-land at Grími Snorrasyni ok móður hans. Ok með því fé kaupa þau Tungu-land í Svínadal, ok búa þó í sama stað þessi misseri. Nú takask leikar upp í Saurbæ², ok sækir Grímr leik á Staðarhól; ok eigask þeir leika við opt, Óláfr Hildisson ok Grímr Snorrason. Óláfr er góðr leikmaðr ok harðleikinn ok kappsamr; en Grímr var [eigi] afmikill ok linr, ok þó ákaflega sækinn; ok verðr hann því opt vanhluti ok hraklegr fyrir Óláfi; ok leggja þeir á ofan gár ok gys. Grímr ræðir, at þeim væri þat lítil-menska, at göra hann at athafnar-manni, ok göra leika til hans. Þeim þótti þess at brosligra, ok réðusk öngar bætr á at heldr. Þá ferr Grímr heiman ok suðr yfir heiði í Sælingsdals-tungu. Þar bjó Már prestur Þormóðarson frændi Hafliða Mássonar; ok sagði Grímr hönnum hvat títt var. Már bauð Grími með sér at vera um Jólin, ok mælti: 'Ek mun fara norðr á bak Jólum til Hafliða frænda míns, ok far þú þá með mér norðr þangat, ok seg þú hönnum þá til vandræða þínna.' Þetta þekkisk Grímr, ok er hann þar fram um Jól. Ok fara síðan norðr á bak Jólum. Ok koma nú til Hafliða, ok eru þar góðar við-tökur. Var þar mannsjölði mikill ok gleði góð. Þeir áttu opt hjal sín í milli, Hafliði ok Már prestur. Ok þá er þeir bjöggusk í brott, þá leiddi Hafliði þá á götu, ok mælti vel við þá at skilnaði. Ok þá spurði Már Grím, hversu hönnum hefði þar hugnat. Hann lét vel yfir—'Ok hér hefi ek svá verit,' segir Grímr, 'at mér hefir bezt þótt; ok vel væri sá maðr kominn er hér skyldi lengi vera; en fleira ætlaða ek at mæla við Hafliða en orðit hefir.' 'Hverf þú apr þá,' segir Már, 'ok mæl við Hafliða slíkt er þér sýnisk; af því at hann tók ávallt vel þínu máli.' Grímr hvarf þá apr; ok kallar hann þá á Hafliða; ok veik hann apr í móti hönnum ok fagnar hönnum; ok segir Grímr at hann vill ræða við hann. Ok setjask niðr; ok sagði Grímr hvat þeir ætti um at vera vestr þar í sveitunum, ok þat með at hönnum hugnaðisk eigi; kvazk því hafa þangat sótt er viðliga um langan veg, at hann vænti fyrir frændsemis sakir þar nokkurrar ásjá; sagði öngan veita sér slíkan ágang

¹ því] Bm.; þó, H, Br.² Saurbæ] Bm.; bænum, H, Br.

[I. 25: i. 14.]

sem Ólaf Hildisson. 'Skil ek hvat þú segir,' sagði Hafliði, 'en eigi vil ek eggja þik fram til ónýtra hluta; en halda mun ek þik sem son mín, hvat sem þér bersk á hendr.' Síðan stógr Grímr á hest sínn, ok biðr Hafliða vel lifa. Kemr nú Grímr heim vestr í Saurbæ. Ok nú taka þeir at gabba hann; ok segja nú, at hann hafi hlaupit undan leikum ok þorat eigi við at verða. Hann gefr at því öngan gaum; ok lýr svá áfram á Langa-föstu. Þorgils átti heiman-för; ok ræðir við Ólaf; segir svá, at hann vill at Óláfr sé jafnan heima, 'Því at þat¹ mun þá nökkut vandara [en] þá (er) ek em heima. Þú skalt ok einnig geyma hrossa mínna.' Hann sagði ok sína heim-ván í efstu viku Föstu. Lýr nú stundin, ok kemr Þorgils eigi heim. Óláfr vinnr heima á bænum þat sem hónum var boðit. Þat er sagt, þá er kemr at Dimbil-dögum, þá sækja menn þangat fjölmennt tíðir. Skírdags-morgin þá var Grímr kominn, ok gékk at hónum Óláfi eptir nátt-söng ok mælti, 'Skaltú nökkut geyma hrossa Þorgils? nú eru þau í vóru landi, ok er enginn gaumr at gefinn.' Óláfr svaraði: 'Við mik mun þat metið, ok ek skal ok eptir fara.' Ganga síðan báðir saman, ok hefir Óláfr öxi í hendi en Grímr staf. Þá mælti Óláfr: 'Óvarlega ferr ek nú, er ek geng einn saman úti á nóttum með þér; en með okkr er heldr ótítt; ok veit eigi hvar manni mætir, eðr hverju heilli út gengr.' Grímr svaraði: 'Ekki er nú hættilegt um, ek hefi sprota í hendi, en þú hefir öxi; ok þat hefi ek á fundit, þótt vit værim jafnbúnir, at þér mundi vit eigi líkt víglegir þykkja.' Óláfr segir: 'Vit skulum þat nú niðr leggja, er menn eigu saman í leikum, ok eru nú þær tíðir, at eigi þarf á slíkt at minnask.' Fara nú báðir saman til Laxár; ok hefir þar fjölði hrossa gengit um vetrinn á mýrunum. Vill Óláfr henda hross Þorgils, ok vill slá beisli við hestinn; en Grímr samnar at hrossunum öðrum, ok á götuna. Hestrinn görisk órór er hann sér önnur hrossin, ok fær Óláfr varla haldit hestinum. Ok í sveiðum² hestzins fellr niðr öxin ór hendi hónum. Þá gengr Grímr þangat at, ok þríftr upp öxina, ok veitir Óláfi bana-sár; ok ríðr heim síðan; ok þykkisk þó þat fyrir sjá, at eigi muni þar vist hans vera mega tölu-verðar stundir; ok ferr hann þegar af skyndingu norðr yfir heiði til Bitru, ok svá inn til Hrutafjarðar, ok kemr Þváttdaginn fyrir Páska til fundar við Hafliða, ok tekr hann við hónum vel. Ok eptir Páska-viku sendir Hafliði Grím austr

¹ þat] read þér? ² sveiðum] thus H, Br. The word is an *äv. ley.*; sveiðum perh, being = sveifum or svifum = *swingings*.

[I. 26: i. 15, 16.]

í Fjörðu, í Hofsteig til Finnz Hallzsonar lögsögu-mannz. Hann hafði átt Halldsi dóttur Bergþórs Mátssonar bróður Hafliða. Ok kemr Finnur honum útan. Ok þá er Grímr kemr út, staðfestisk hann austr þar í Fjörðunum, ok þótti vera mannhafnar-maðr; ok varð veginn af húskarli sínum.

12. Nú er þat sagt, at lík Óláfs var heim flutt, ok tjaldat yfir í kirkju-garði. Ok um daginn ríðr Þorgils sunnan um heiði, ok tekr ái-fanga at Þórðar Rufeija-skáldz í Hvammsdal. Þórðr hafði ort kvæði um Þorgils, ok var eigi launat. Þorgils hafði gefin verit öx góð, ok tekr hann Þórðr til öxarinnar ok lífr á, ok spyrr hvers þeim þætti verð öxin; en þeir urpu á tvær merkr. Þórðr kvað vísu:—

Metin marka tveggja mér þætti Svart-leggja

góð ef grunlaus væri; getr vilðri¹ mér færi:

Ok fagr-slegin fála fastlegs virðir tála

sæmði² sjá fyrir kvæði; sleppr mörgum fullræði.

Þorgils mælti, at Þórðr skyldi taka landz-leigu undir sjálfum sér, en hann sagðisk eigi eiga lög til öxarinnar³. Ok um daginn kemr Þorgils heim; ok eru honum sögð þessi tíðendi; ok lætr hann grafa lík Óláfs at kirkju.

13. Þat er sagt: at um várit kom sá maðr til Þorgils er Ketill hét; ok skorar á hann til viðtöku ok ásjá. Hann var Vestfirzkr ok sekr. Þorgils mælti: 'Þú munt verða fátt undir höfuð at leggjask ef ek skal við þér taka,' segir Þorgils. Ketill mælti: 'Ef ek kveð nei við því er þú villt fyrir mik leggja, þá seg þú mik þér afhendan; en engi em ek⁴ giptu-maðr, ok mun opt verða þínar gæfu við at njóta, ef vel skal takask.' Nú er hann með Þorgils um várit. Ok einn dag um várit mælti Þorgils til Ketils: 'Ek vil senda þik norðr í Vestrhóp, ok far eigi örindeysu;' ok setti Þorgils ráð fyrir hann, at hann skyldi drepa einhvern mann fyrir Hafliða Mátssyni. Ketill mælti: 'Fara mun ek, en eigi em ek sigr-strangligr,' sagði hann. Ok þá var búin för hans. Ok er eigi getið nátt-staða hans, fyrr en hann kemr í Vestrhóp til Hafliða Mátssonar, ok berr upp örendi sín ok vankvæði öll; ok segisk hann vera sekr, ok hefði Þorgils eptir-mál, ok beiddi Hafliða ásjá ok viðtöku; ok var hann þar; ok hugnar mönnum vel til hans.

¹ vilðri] emend.; vildir, H, Br. ² sæmði] semdi, H, Br. ³ eigi eiga lög t. ö.] thus emend.; eiga lög, H, Br.; i. e. hann vildi ekki lóga öxinni = *he would not part with the axe*; cp. lög, Dict. 398, bottom. ⁴ Here begins the second vellum leaf.

[I. 27, 28: i. 16.]

14. Maðr er nefndr Steinólfr; hann var Austfirzkr at kyni, ok hafði verit görr sekr fyrir nökkurs-konar flvirki austr þar í Fjörð-unum. Síðan strauk hann í brott ok fór á fund Hafliða, ok tektr hann við hönnum Steinólfi ok görir hann sinn heima-mann. Ok einn dag um várit er þeim Steinólfi ok Katli skipat til verks báðum saman, ok skyldu göra upp stekka. Ok fara snemma dags heiman, ok hjala mart, ok varask hvárrgi annan; en verðr þó skilnaðr þeirra, at Ketill vegr Steinólfr, ok fellir á hann stekks-garðinn. Ok ferr á brott síðan, ok lýsir vígi á hendr sér, þar (er) hönnum var óhætt. Ok ferr síðan unz hann kemr á Staðar-hól, ok segir örendi sín; ok lætr Þorgils vel yfir hans örendi, ok kvað hann hafa vel farit.

15. Nú ferr tveim sögunum fram:—Þá þykkir þeim í Vestrhópi frestask heimkváma þeirra Ketils ok Steinólfs um kveldit. Ok er þeirra farit at leita. Þá mælti Hafliði: 'Ef svá flia bersk at, at þér finnit annan-hvárn þeirra andaðan af manna-völdum, þá göri þér ekki at hönnum fyrr en ek kem til; ok kann mart í mörgu at verða.' Ok er nú fyrst farit at leita til stekkanna; ok finnsk Steinólfr þar, en eigi Ketill, sem líklegt var. Nú er sagt Hafliða; ok ferr hann skjótt til stekkanna, ok lítr hann á, ok menn með hönnum; ok sjá, at kemr höndin ber fram undan torfunni fram frá úlflið. Ok þar leiðir Hafliði at vátta, at eigi sé hræit hulið; ok býr þetta mál til Alþingis, ef nökkut skortir áðr á fulla sekð Ketils. Þorgils býr ok málit um vígit Óláfs Hildissonar, svá sem hann væri sykn maðr; ok færir þat til, at hönnum væri sú sykna mælt, at hann skyldi sykn í förum með Þorgils ok í hans landeign. Ok eptir þat fjölmenna nú mjök hvárir-tveggju til þingsins, ok var leitað um sættir; en Hafliði kallar Ólaf sekjan hafa fallit, ok drepinn í annari landeign en hönnum var sykna mælt. Þá innti Þorgils til þess, hvárt eigi væri sú sykna Óláfi mælt, at hann skyldi 'sykn í förum meðr mér, ok í landeign mínni.' Ok svá er þá borit. Þá mælti Þorgils: 'Hvat megu þér at því kalla Ólaf sekjan? ek kalla mína landeign allt þar sem ek á lönd.' Hafliði mælti: 'Ek mun gefa Þorgils átta kúgildi fyrir metnoð hans ok virðing, ok kalla ek gjöf en allz ekki gjald.' Ok skilir þat með þeim, at öðrum þótti fyrir ekki at gjalda, en öðrum þótti betra lítið gjald fyrir sökina en eiga gjöf at launa; ok þótti þar hvárum sín virðing við liggja, hvárt heldr væri þat kallat; ok stóð þat í milli at eigi urðu sættirnar. Ok skilðusk með því, at þá þótti hvárum verr enn áðr.

16. Þat er sagt: at Pétrs-messu-dags-morgin um þingit géngu flokkarnir allir til kirkju um messu um Guðspjall, ok stóðu meðr vápnum fyrir framán kirkjuna; ok stóðu sfnum-megin kirkju-duranna hvárir. Hafliða flokkur stoð fyrir norðan kirkju-dyrr, ok þar var hjá Hallr Fáluson; en fyrir sunnan kirkju-dyrr Þórðr ór Vatzfirði ok hans sveitungar; ok þar suðr frá Hallr Teitzson ok margir menn með hónum. En fyrir vestan kirkju, gegnt kirkju-durum, stóðu þeir Þorgils Oddason ok Böðvarr Ásbjarnarson, ok þar vóru margir flokkar hjá þeim. Þá mælti Þorgils Oddason til Böðvars Ásbjarnarsonar: 'Taka mun nú öx mín til Hafliða Mássonar,' sagði hann, 'ok mun þá um meira at mæla en um átta kúgildi.' Böðvarr mælti: 'Ærr ertú,' sagði hann; ok fékk nökkut svá til hans; ok mælti harðlega til hans. Þorgils mælti: 'Ekki em ek ærr,' sagði hann. 'Þetta er satt,' segir Böðvarr. 'Fyrir hvat?' sagði Þorgils. Böðvarr mælti: 'Eigi lítr þú rétt á; Hygg at þú hvar vær erum komnir, at þetta skal vera sáttar-fundr við Guð, er vér höfum á kirkju-helgi sótt, ok biðjum oss miskunnar. Nú er í þessu ok kirkju-frið raskat; ok er þetta fyrir þá sök ódæma-verk. Hitt er ok annat, at yfir stendr dags-helgrin, er vær höfum alla hjálp af hlotið, ok sjálf Guð almáttigr lét sína mildi ok miskunn svá mikla skína ok birta á þessum deginum. Þat er ok til at telja, at grið ok friðr er settr um þingit, ok þing-helgrin stendr yfir, ok er þetta fyrir því it mesta laga-brot.' Ok er þeir höfðu þetta við mælk, þá heptisk hann at því, Þorgils; ok réð hann eigi til Hafliða. Ok er þeir géngu heim til búða, þá mælti Þorgils til Böðvars: 'Þat mæla menn, at þú sér trúlauss, mágr, ok meðal-lagi góðgjarn; en eigi lýstir þú nú því.' Böðvarr mælti: 'Þat er ok satt, er þú segir, ok ekki gékk mér trúa til þess er ek latta þik tilræðis við Hafliða, heldr hugða ek að fleiru en at hjali okkru; ok sá ek, at flokkarnir stóðu á tvær hendr okkr, en vær vórum í kvínni; ok sá ek þat, ef þetta færi fram, at þegar mundi slá í bardaga, ok myndi hverr várr féлага dreppinn vera á fætr öðrum. En því sagða ek þér þat eigi til, at ek kunna skap þítt at því, at þú myndir öngan gaum at gefa, ef ek fynda þat til. En ef eigi væri þat, þá hirta ek aldregi þótt þú dræpir hann í kirkju-friði eðr þinghelginni.' Nú biðja þeir hvárir-tveggju liðs til dóma, ok fjölmenna mjök hvárir-tveggju eðr söngum. Þá tekr Hafliði öxi í hönd sér, áðr hann gengr frá búð

¹ Böðvarr mælti] om. Cd.

[I. 30: i. 18.]

sfnni til dóma; en þat hafði ekki verit vanði hans fyrr, at göra þat; þvíat hann réð nálega einn jafnan fyrir öllum málum við hverja sem at skipta var; þvíat Hafliði var bæði fjölmennr ok frændgöfugr. Þá mælti kona hans Rannveig: 'Hvat er í þessu, Hafliði,' sagði hún, 'at bera nú vápn, heldr en fyrr ertú vanr at göra; ok hallt þú háttum þínum.' Hún var vitr kona, ok vel at sér um mart. Hann svaraði nökkut stygglega, ok kvað þat ekki til hennar koma, ok kastaði at henni nökkurum orðum. Þorgils gékk at dómum meðr miklu fjölmenni, ok hafði fram sökina um víg Óláfs Hildissonar. Þorgils var svá búinn, at hann var í selskinnz-kofli yfir brynjunni útan, ok var gyrðr í brækr, ok hafði öxi sína í hendi sér.

17. Þess er við getið, at Þórð Magnússon í Reykjaholti dreymði draum um þingit; var hann þá heima í Reykjaholti. Hónum þótti sem maðr kæmi at hónum, ok þóttisk spyrja hvaðan hann væri kominn. Hann sagðisk vera kominn af þingi. Þórðr þóttisk spyrja tíðenda. Hann sagði þing-kvitt¹. Þórðr þóttisk spyrja ef nökkur deilu-mál² væri framm höfð á þinginu. 'Þat er helzt ný-tíðenda,' sagði draum-maðrinn, 'at einn maðr hefir tekizk á hendr at vinna í öllum búðum; sá er heitir Þórðr dritloki.' Þórðr réð svá drauminn, at eigi myndi þar öll mál vel lúkask áðr sliti þinginu.

18. Þat er nú sagt þessu næst:—at Hafliði gékk nú at dómnum með fjölmenni miklu, ok vildi hleypa upp dómnum; en þeir Þorgils vóru komnir þar í þröng mikla³; reiðir ýmist aprt eða fram þröngina. Ok þá er svá hefir gengit mjök langa stund dags, þá ræða margir vitrir menn um, at enn skyldi leita um sættir; ok býðr Hafliði in sömu boð sem fyrr hafði hann boðit. Ok vildu menn nú til hlýða hvat mælt var; ok rýmir nú heldr nökkut um þröngina. Þorgils lézk eigi nema orð Hafliða; ok lætr hann reiðask þangat at, er fáir menn vóru í millum þeirra Hafliða. Ok sér hann Þorgils, hvar upp kemr öxin Hafliða; ok þá höggv Þorgils yfir öxl manni, ok kemr höggit á hönd Hafliða Mássonar við öxar-skaptinu, ok af inn lengsta fingrinn með öllu, en í sundr köggulinn í inum minnzta fingri ok þeim er þar er í millum. Ok þá hlaupa menn í millum þeirra; ok varð Þorgilsi laus öxin þá er menn þröngðusk at Hafliða. Þorgils þrífir þegar öxi mikla ór hendi manni einum í

¹ Thus vellum. Þing-kvitttr perh. means *Thing-news*; it is an *ἀν. λεγ.* ² deilu-mál] deiluvænlígr mál, H. ³ ok er hón bæði löng ok þröng, add. vellum as it seems.

[I. 31, 32 : l. 18.]

flokki Hafliða; sá hét Þormóðr, ok var kallaðr læknir. Sá inn sami Þormóðr batt hönd Hafliða Mátssonar, ok græddi hann svá, at fingnir tveir lágu upp í lófann; en hann græddi fyrir stúf ens þriðja fingrarins¹. En þá er Hafliði hafði fengit áverkana, þá sleit þrönginni², ok gékk allr flokkur Hafliða heim til búðar. Ok þá er hann gékk inn í búðina³ ok þar at sem sat Rannveig kona hans, ok mælti svá: 'Opt hefi ek þat reynt at ek em vel kvángaðr, ok enn hefir þá raun á gefit, at þú ert all-vitr kona, ok hefir þú nær forspá verit; af því, at eigi munda ek fyrir þessum vansa orðit hafa, ef ek hefða þín ráð haft.' Síðan var bundin höndin, ok gengit síðan til Lögbergis. Eptir þat var lýst áverkunum; ok beiddu þeir Hafliði, at síðan skyldi færa dóma út í annat sinn. Ok náðu eigi fleirum dómundum en í þeirra flokki höfðu verit; ok settu þeir þrygvar niðr dómendr sína í dóm-staðnum⁴, ok mátti aldri dómrinn setjask. Ok þá nefndi Hafliði vátta at því, at hann mátti eigi dómimum fram koma fyrir ofrki Þorgils. Ok þá færðu þeir dóminn austr í hraunit hjá Byrgis-búð. Þar gæta gjár þrim-megin, en virkis-garðr einum-megin. Ok í þeim dómi verðr Þorgils Oddason görr sekr skógarmaðr; ok þetta eitt mál nýttisk þar þat er í dóm var lagt. Ok þá eptir þat var gengit til Lögbergis ok sagt til sekðar hans. Ok er menn kómu heim til búða, þá var frétt hverja Hafliði hafði hlotið áverkana; af því at alþýðan vissi enn þá eigi víst hvat at hafði orðit, eðr hversu mikit at hefði orðit. Þá var sendr til Böövarr Ásbjarnarson ok Ingimundr prestur Einarsson at skynja um áverkana; ok menn fóru ok aðrir með þeim til fundar við Þorgeir Hallason, er átti Hallberu Einarsdóttur systur Ingimundar prestz; en Böövarr hafði búðar-vist með Þórólfi Sigmundarsyni, ok hafði meiri ráð yfir þingmönnum ok búðar-liði en Þórólfr. Svá skipuðu menn til í orðtaki sínu, sem Böövarr riði at baki Þórólfi, ok héldi þó í taumana, ok stýrði hvert fara skyldi. Ok þá er þeir kómu heim til búðar Þorgeirs, þá vóru þeir spurðir tíðenda, ok eptir örendum sínum. Þá kvað Ingimundr prestur vísu:—

Fingr eru þrír af þeiri (þó skyldu mun fleiri)

sundr & sælings⁵ hendi (slíkt er Böggvir⁶) mjök höggvir.

¹ fingers, the vellum. ² þrönginni] þinginu, vellum as it seems, but erroneously. ³ Here ends the second vellum leaf. ⁴ dóm-staðnum] thus Br.; 'dómsteinum' of the edition is a bad reading. ⁵ sælings] emend.; svalings, H; svalnings, B; sjálings, edition. ⁶ slíkt er Böggvir] thus Br. (uncertain if slíkr or slíkt); slíkt er böggv mykill, H.

[I. 33 : i. 18.]

Síðan var kvatt féréns-dóms. Ok ríða menn heim til héraða ; ok sitr Þorgils eigi at síðr í búi sínu. Ok nú þegar at dregr féréns-dómum, samnar Þorgils at sér mönnum, ok verða saman nær fjögur hundruð manna. Hafliði hafði norðan nær tvau hundruð manna, ok einvala lið, bæði at búningi ok mann-virðingu. En í þriðja stað samnask saman héraðs-menn til meðal-ferða meðr góðgirnð. Var þar fyrirmaðr Þórðr Gilsson, ok Húnbogi Þorgilsson frá Skarði, ok meðr þeim aðrir góðgjarnir menn, Guðmundr Brandzson, Örnólfr Þorgilsson frá Kvænna-brekku, ok höfðu tvau hundruð manna til meðal-göngu ; en Þorgils ætlaði at verja vígi allt héraðit, ok skyldi þeir Hafliði eigi ná bæjar-reiðinni ; ok ætlaði Þorgils at verja Heiðar-brekkurnar, ef þeir riði Sælingsdal, en Mjósyndi ef Svínadal væri riðit. Þar megu fáir einir menn ríða jafn-framt, þvíat þar eru fjöll brött á báðar hendir.

10. Nú er at segja :—at Hafliði ok hans flokkur ríða um kveldit til féréns-dómanna til gistingar til Más prestz í Sælingsdals-tungu ; ok hafði hann fyrir fjóra tigi manna til liðs meðr Hafliða. Þá ríðr Guðmundr Brandzson, systrungr Þorgils, son Steinunnar Aradóttur ; ok var hann inn mesti mætis-maðr, ok var hann opt mikils metinn í stórmælum ; ok hann var mest hafðr í orðstefi, þá er um biskupa skyldi kosningar vera í Vestfirðinga-fjórðungi, annarr manna en Klængr. Guðmundr var vinr Hafliða góðr. Ok þá ríðr hann á milli ok menn með hónum, ok vildi miðla mál með þeim ; ok spurði Hafliða, hverja tilætlan hann hefði um sör sína ;—‘ Ok gör svá vel, at þú far varlega, ok gæt virðingar þínar ; af því at svá er mikit fjölmenni fyrir, at þú hefir ekki liðs við ; ok eigu menn mikit í hættu, ef eigi gengr allvel til ; ok er þér engin svívirðing í, at búa þar mál til er þú kemr framast at lögum ok yðr er óhætt. Mun ek ok með [þeim] ykkrum at snúa, at mín orð virðir meira, með þá menn alla sem ek fæ til. Haf þú nú við ráð vina þinna, at þú fylgir svá at eins málum þessum, at þú gætir vel sóma þíns.’ Hafliði mælti : ‘ Sannlega er slíkt mælt ok vingjarnlega, ok mun ek mjök þat hafa er slíkir mæla, er bæði eru heilráðir ok vitrir ok eigu mikils kosti.’ Ok þá ríðr Guðmundr á fund Þorgils, ok spurði hverja tilætlan hann hefði á sínni ráða-görð, svá mikit fjölmenni sem þar væri saman komit, ok búit sem til bardaga bæði at vápnum ok öðrum viðbúningi. Þorgils kvezk þat ætla vænst, at hann myndi við leita at verja þeim Hafliða ok mönnum hans bæjar-reiðina, annat-tveggja Heiðar-brekkurnar við Sælingsdal, eðr Mjósyndi ef

[l. 34: i. 19.]

þeir riði Svínadal. Þá sagði Guðmundr: 'Eigi er slíkt at mæla; en at því er at hyggja við hversu göfgan mann þú átt málaferlum at skipta; ok mun þó sá orðrómr á falla, at þú hafir þó all-mikil-mannlega farit, þóat þú takisk eigi meira á hendr, en þú verir bæ þínn, ok þar sem féréns-dómrinn ætti at vera, eðr landeign þína it mesta. En ef þú ferr með þann ofsa, sem í einskis mannz dæmi er, þá uggi ek, at þú mætir ofsanum ok ofrkappinu áðr lýkr málum ykkrum Hafliða; þvíat ek hefi hvergi heyrt dæmi til, at nökkurr maðr hafi með slíku ofrkappi farit eðr fram komizt. Ok fylg eigi slíku svá þrátt; þigg heldr ráð af vinum þínum, er þú þó mátt eigi sjá satt mál fyrir ofrkappi þínu; ok vill Hafliði fara með vægð ok stilling; ok er várkunn at hann vili halda máli sínu til þrautar; ok muntú vilja virða orð vár vina þínna, ok stýra eigi mörgum mönnum í mikil vandræði.' Ok hér fær hann heitorð af Þorgilsi um þetta. Ok í því bili koma þeir menn ríðandi er Þorgils hafði til sett at njósna um ferðir þeirra Hafliða; ok kunnu þeir þat at segja, at hann mundi ríða Sælingsdal. Ok þá eptir þat biðr Þorgils flokkinn ríða á móti þeim Hafliða. Ok ríðu sðan allt þar til er þeir kómu upp um Steins-hyl at Þverdals-á. Þá bíða þeir þeirra Hafliða; ok koma¹ þar héraðs-menn þeir er í millum gengu. Þar eru hamrar háfir fyrir austan ána, en melar brattir fyrir vestan; ok má þar eigi hjá ríða, ef fjölmenni er mikit; ok verðr þetta nær at einstigi. Ok ríða þeir Hafliði at fram, ok stíga af baki; en nefnir hann vátta, at þeir megí eigi komask óhætt lengra; ok heyja þar féréns-dóminn; ok er þat eigi í Staðarhóls-landi; ok ráða hvárigir á aðra. Reið Hafliði heim norðr; en Þorgils sitr í búi sínu með átta tigi vígra karla; ok höfðu hvárir-tveggju vörðu á sér um sumarit.

20. Skip hafði staðit uppi í Hrutafirði um vetrinn, ok hafði Þorgils keypt marga viðu til skála-görðar, ok heim flutta, nema eitt hundrað víðar hafði eptir orðit. Ok þat eitt fékk Hafliði af sekðar-fjám við Þorgils. Þau misseri var skálinn görr er Þorgils var í sekðinni.—Ok sá skáli var þá óhrörligr er Magnúss biskup andaðisk Gizurarson.—Ok þau misseri var Einarr Þorgilsson fæddr er hann var í sekðinni. Eptir þat sendir Hafliði orð í allar sveitir, at biðja sér liðs ok fulltingis, bæði stærri menn ok smærri. En um haustið stefndu þeir samfund sín í miðli, Hafliði ok Hall

¹ koma] add. Bm.

[l. 35 : i. 19.]

Teitzson ok Þórðr Þorvaldzson Vatzfirðingr. Ok var þetta þar um kveðit :—

Amb-höfði kom norðan, en Orkn-höfði sunnan,
Hjart-höfði kom vestan; höfðu ráð und skauti :
Tóku mart at mæla er menn spakir fundusk ;
þó var ulbúð ærin í Amb-höfða brjósti.

Ok nú liðu af misserin ; ok er flest seinna en segir.

21. Ok um várit eptir fór Hafliði Másson suðr yfir heiði í Haukadal til kirkju-dags, Tveggja-Postula-messu Philippi ok Jacobi, til Hallz mágs síns ; ok dvalðisk þar í góðu yfirlæti. Ok talaði þar langt örendi um málin þeirra Þorgils Oddasonar eptir allar tíðir um daginn ; ok sagði, at hónum þótti sér ervitt veita at skipta málum við hann fyrir sakir ofrkapps ok fjölmennis. Ok talaði þar um langt örendi ok snjallt, ok bað liðsinnis til þingreiðar, ok fjölmennis ór héraðinu ; ok bað Hall mág sinn liðs ok styrkðar ; ok hann bað liðs lærða menn, at biðja skyldi fyrir þeim til Guðs, ok þess, at mál þessi lykisk með góðu ; ok svá yrði nökkurs-háttar, sem bezt gegndi öllu landz-búinu, en hann héldi þó sæmð sínni. Þá svarar sá maðr er Þorsteinn hét af Drumb-Oddstöðum : ‘ Nauðsyn sýnisk mér mikil, at styðja orð þín ; þvíat þú hefir lengi borit skarðan hlut fyrir Þorgilsi, ok setið hónum mikinn vansa.’ Þá svarar Hallr Teitzson : ‘ Þorsteinn félagi, verum vit hljóðir ; ok ertú vesall máls ; eigi kunnu vit betr en hlýða til ; þú vill vel en mátt illa ; Hafliði hefir hónum aldri vansa setið ; en þó er hónum þetta nauðsynja-mál ; ok sá einn er mín vinr, er þessum málum fylgir síðr¹.’ Ok nú um sumarit fjölmenntu hvárir-tveggju til Alþingis eptir föngum. Ok riðu menn á þing inn næsta dag fyrir Jóns messu [Baptistæ], ok þeir Hafliði mágar ok Hallr Teitzson ok nökkurir flokkar með þeim. Ríða snemma dags á þingit ; ok snýr Hafliði at búð Þorgils ; ok brjóta niðr alla til jarðar ; ok síðan eggjar Hallr, at þeir Hafliði skuli ríða á móti Þorgilsi með því liði er þeir fá til ; ok kallar þat ósóma mikinn ok lögleysu, at sekr maðr ríðr á helgat þing ;—‘ Ok minnumsk nú þess, at hann lét eigi ná at heyja féráns-dóminn, þar sem vera átti at lögum, nema menn berðisk².’ Ok þá ríða þeir upp á Völlu, ok göra þar fyrir-sát ; ok var allt um seinna en segir af ; þvíat þar lögðu margir menn orð til ok löttu fyrir-sátarinnar ; kvóðusk þá ætla at hvárir-tveggju mundu þá heldr láta leiðask til sátta, er

¹ síðr] thus.² berðisk] edition ; beiddist, H, Br.

[I. 36, 37: i. 20.]

margir góðgjarnir menn áttu hlut at; en svá margra mundi við kostur ef menn sættask¹ eigi. Ok mart varð til dvala; ok er af því eigi ríðit lengra; ok stíga menn af baki. Þá gengr at Ketill prestur Þorsteinsson, ok spurði: 'Ræðr þú Hafliði fyrir-sátinni?' 'Svá er víst,' sagði Hafliði. Ketill mælti: 'Þessi fyrir-ætlan er óráðleg; mætti vera, at Þorgils tæki þat ráð, at ríða í nótt, eðr eigi alþýðuveg, ef þó vill hann með kappi fara.' Ok þá gengr at Þorlákr biskup, er þeir ræddu þetta; ok bað Hafliða, at hann færi heim til búða; ok væri leitað um sættir. Hann svarar: 'Þetta mál er mér miklu nauðsynlegra ok nær-kvæmara en þetta megi í nökkura umræðu leggja, at² sekir menn ríði á helgat þing, ok brjóti³ svá landz-lög. Ok þá raun mun enn á bera af stundu, at eptir þessu munu margir glækja, ef þessum hlýðir.' Þá mælti biskup: 'Þat er satt sem þú mælir; en hvárt er þat satt sem komit er fyrir oss, at þessi misseri hafir þú þér liðs beðit í allar sveitir, höfðingja ok minni menn, ok svá fátækja menn, ok hverja karar-kerling?' 'Þat er víst satt,' sagði Hafliði. Biskup sagði: 'Þat var lítiláttigt, slíks mannz sem þú ert, er þú vildir at allir menn [væri] í huga sínum ok bænum þér í sinni. En þó mun þat um mælt, at vitrum manni missýnisk slíkt í meira lagi, ef þú vill alla ina herfilegustu menn með þér í sinni; en þenna inn dýrliga mann í móti þér, er messu-daginn á á morgin, ok gófgastr er nær einn af öllum Guðs helgum mönnum, at vitni sjálfs Guðs; ok mun hans reiði á liggja, ok muntú hana hafa ef þú vill svá margs mannz blóði út hella um þessa sök. En líkast, ef þú lætr fyrir-farask þetta á þessari háttíð um friðinn, at Guð muni þér, ok sá kappi Jón Baptista, sóma-hlutarins unna í málunum. En hitt annat, er þetta er einskis-vert hjá, at þér mun í öðrum heimi goldit þat er nú görir þú fyrir Guðs sakir ok Jóns Baptista.' Þá svarar Hafliði: 'Sannlega er slíkt mælt; en þó nennu vér eigi at heyja þingit í svá mikilli lögleysu, at sekir menn ríði á þingit.' Ok svá lauk, at Hafliði fyrir-kvað⁴ þat sem biskup beiddi. Þá voru þar í fyrir-sátinni tólf hundruð manna.

22. En þá fyrir-býðr biskup öllum lærðum mönnum at ganga í flokk með hönnum; en biðr alla alþýðu til meðal-göngu með sér. Þess létusk margir búnir mundu. En þá er Þorgils var fyrir-kveðin þingreiðin af Hafliða, þá hleypðu menn at móti flokkinum Þorgils, ok sögðu hvar komit var, ok hittu flokkinn fyrir norðan

¹ sættask] thus V.; hittask, H, Br. ² at] Br.; ok, H. ³ brjóta, H. ⁴ kvað] kvaddi, H.

[I. 38: i. 21.]

Sandvatn. Þar var þá sjau hundruð manna. Þar var beðit Styrmis Hreinssonar af Gilsbakka, mágs Þorgils. Þar voru þá allir goðorðsmenn með Þorgilsi fyrir vestan Bláskóga-heiði, nema Þórðr ór Vatzfirði. Ok síðan tóku menn hjal með sér ok umræður, ok löttu flestir þingreiðarinnar við svá mikinn liðs-mun. Ok þá mælti Þorgils: 'Þat veit ek glögg, ef þar er svá mikitt fjölmenni sem sagt er, at þar munu þeir margir, er í mínum flokki mundu sik kjósa heldr ef þeir þyrði; ok munu þeir lítt berjask með Hafliða. En þeir munu ok þar margir er fagna mundu því ef annarr-tveggi okkarr létisk; en hirða mundi þeir aldri hvár á brott kæmisk. En ek veit, at ek hefi svá trausta menn í mínu fíruneyti ok mjök örugga, at hverr mun heldr vilja falla um þveran annan, en mér verði né eitt. Ok munu vér af því fram halda ferðinni.' Þá var Styrmir kominn með hundruð manna. Ok þá mælti Styrmir: 'Þat vitu vér, hversu þat er nær öllum gefit, at öngum þykkir sér lið veitt með fullu nema vígs-gengi sé veitt'; nú megu vér ok þat sjá, at Þorgilsi þykkir sér eigi lið veitt með fullu nema honum sé vígs-gengi veitt. Nú þeir sem hér eru saman-komnir, bindisk í því, at skiljask eigi við málin fyrr enn þau lúkask á nökkura leið, þeir er nú vilja sjálfir sik leggja í svá mikla hættu.' [Styrmir svarar²): 'En vita vil ek til hvers þú villt á þingit fara annars en sýna ofrkapp þitt, ok stýra svá mörgum mönnum í svá mikinn vanda.' Þorgils segir: 'Þat er örendi mætt til þings, at bjóða Hafliða allgóðar sættir til sæmðar honum; en ef því er neitað, njóta þá margra ok góðgra vina³, ok mikils brautar-gengis.'—'At þessu er öllum veitanda vöskum vinum þínum,' sagði Styrmir.

23. Þá var fenginn til Bárðr inn svarti, ok Áron sonr hans, ok nökkurir menn með þeim, at ríða fyrir⁴, ok bera njósn, áðr en saman lysti flokkunum. En megin-liðit reið í fylkingu ór Vífðikjörnum, ok ofan yfir háls at Sandvatni, ok töluðu mart um ráðagörðir; ok var farit heldr tómliga. Reið Þorgils í framan-verðri fylkingu sinni. Þá kvað Ingimundr vísu:—

Hallr vill-at⁵ frið fullan; ferr Hafliði at verja
breiðan völl, ok búðir banna skógar-manni:
þar ríðr mætr⁶ at móti (málm-rýri tel ek skýran)
orðinn allrar ferðar Odda-sonr í broddi.

¹ veitt—veitt] thus Br.; öngum þykkir sér lið vera veitt með fullu vísgengi, H.
² Styrmir svarar] add. Bm. ³ vina] manna, H. ⁴ fyrir] þeim, add. Br.
⁵ vill-at] emend.; vill áðr, H, Br. ⁶ mætr] maðr, Br.

[I. 39: i. 21.]

Þá kom þar at Þórðr prestur ríðandi, er kallaðr var Lundar-skalli, ok nökkurir menn með hónum. Hann var auðkýfingr mikill, ok vinnr Þorgils, tilkvæmða-maðr¹ ok skilgóðr. Hann spyrr, þó hann vissi áðr, um hvat þeir ætti at ræða, eðr hvar þá væri hverju komit, eðr hvat menn vissu síðast til flokksins Hafiða. Hónum var sagt innilega, at flokkur Hafiða væri kominn á Völlu'na efri, ok ætluðu at ríða, ok verja vígi alla þinghelgina; en biskup ok margir aðrir góðgjarnir menn löttu fyrir-sátar ok mótreiðar. En vissu eigi lengra; ok menn vóru sendir fyrir, at vita hvat tíðenda væri. Þórðr mælti: 'Eigi kann ek þér, Þorgils, ráð at kenna; en á því er mér bæna-staðr, at þú þiggir at mér heimboð. En fyrir lítilæpti þftt ok fyrir öfusu mína skal þat vera um mælt, at þú hafir eigi til matar eins aptr horfit. En þat er líklegast, at Hafiði haldi eigi fyrir-sátina lengr en í dag eðr í nótt², ok muntú þá mega ríða hlutlaust; ok svá vel má verða, at góðir menn komi sáttum á með ykkur eðr griðum; ok er þá gótt at ríða, en hafa marga menn firða vand-ræðum, svá sem nú horfisk til.' En þá er Þórðr lauk sínu máli, þá þökkðu hónum margir vel ummæli sín, svá ok fýstu at sjá³ væri upp tekinn.

24. Nú er at segja nökkut frá ferðum þeirra feðga Bárðar ok Árons:—at þeir koma ofan um Klyptir, ok sjá niðr undir Ármannz-felli fjölða mikinn hrossa ok manna. Ok hugsa nökkut fyrir sér ráðit, ok þykkir eigi ólíklegt at þeir Hafiði myndi þar fyrir sitja, ok gæta svá hvárrar-tveggju leiðarinnar, er önnur liggir fram undir Ármannz-fell ok hjá Sleða-ási; en önnur liggir leiðin austr yfir hraun undir Hrafna-björg, ok undir Reyðar-múla til Gjá-bakka, ok svá austan um hraun til búða. Þeir Áron góra þat ráð með sér at ríða, ok hitta þessa menn, 'Ok veit ek oss í öngum sökum við menn. En nökkurir förunautar vóru skulu ríða síðarr, ok hugleiða um, hvat í hverju⁴ verðr, ok segja Þorgils hvat sem í görisk, ef nökkut er tálmat um för vára; ok felmtið eigi all-mjök, ok vitið með sannleik áðr hvat þér skulut segja.' Ok nú ríða þeir Bárðr inn svartir, ok Áron sonr hans ok nökkurir förunautar þeirra, þar at fram er flokkurinn var fyrir. Ok hinir standa á fætr, er fyrir vóru, með vápnum; ok síns vegar hvárr þeirra leiddr; ok þar þröng mikil at gör, svá at hinir máttu eigi sjá fyrir þrönginni hvat um sik var; ok höfðu þat fyrir satt, at þeir væri allir görvir handteknir;

¹ tilkvæða-maðr, H. ² eðr í nótt] Bm.; eðr ríða í nótt, Br. ³ sjá] sú, H; svo, Br. ⁴ hvat í hverju] Bm.; hvat hvoru, H.

[l. 40: i. 22.]

ok bundu eigi lengi síðan byrðarnar¹, ok riðu síðan aprt skyndilega til fundar við Þorgils, ok sögðu . . .² mikla at eigi mun tíðenda-laust vera. Þorgils mælti: 'Frá hverjum er tíðendum at segja?' 'Vér kunnum frá öngum tíðendum at segja víslega, en sögðu þó frá því hvar þeir Bárðr skilðusk: 'Ok þar var mikill fjöldi manna fyrir ofan Sleða-ás, ok þangat riðu þeir Bárðr; ok þat þóttumsk vér sjá, at menn spruttu upp í flokkinum meðr vápnum ok görðu þá handtekna alla at minnzta kosti.' Þorgils mælti: 'Þóttusk þér nökkut vita hvat³ flokki þat mundi vera, eðr kenndu þér nökkut menn eðr búning þeirra eðr farar-skjóta?' Sendimenn mæltu⁴: 'Eigi vilju vér þat víst segja; en þat hugsuðum vér, at flokkr Hafliða mundi vera, ok kenna þóttumk vér⁵ Kinn-skjóna fóstura þín er þú gaft Böðvari mági þínum í fyrra sumar á Alþingi; ok eigi kunnu vér⁶ at kenna, ef eigi var þar spjótið þat it gullrekna er þú gaft hönnum.' Margir tóku undir at þetta mundi víst tíðendum gegna; ok einsætt væri at þiggja heldr virðingar-heimboð at Þórði, heldr en at leggja sjálfan sik í slíka mann-hættu ok menn sína, at ganga til bardaga í móti svá miklu ofrefli; ok sýna svá mikinn ofsa, at gæta eigi sómans; fyrir því at hættu-laust mundi at ríða um morguninn, eðr á tveggja náttu fresti. Ok tóku upp allt hjal Þórðar.

25. Þorgils hlýddi til meðan aðrir mæltu slíkt, ok lagði ekki til, ok hugsaði fyrir sér málit. Ok þá er aðrir spurðu hvert ráð taka skyldi, mælti Þorgils: 'Ef þetta er svá sem sagt er, at menn várir inir vöskustu ok skilbeztu sé görvir handteknir, ok klandaðir eðr meiddir eða drepnir, þá mun oss ámælis-samt verða ef vér ríðum svá á brott at vér vitim öngan hlut görr enn vér getum til. Hitt er í öðru lagi⁶, at þeir þóttusk kenna þá tvá gripi, hest ok spjót, er ek gaf Böðvari mági mínum, er hann myndi hvárngan lausan láta at vilja sínum. Ok ef hönnum er orðit nökkut til meins, þá vil ek ríða, ok vita ef ek mega nökkurum hefna. En ef svá er,

¹ bundu—byrðarnar] conject.; ok bundu eigi lengi síðan 'byr við,' H; 'byr md,' Br.; biðu þeir nú eigi lengi byrjarins, Bm. ² . . .] we are unable to restore the preceding words; ok sögðu 'snara sögu ok' mykla, H; ok sögðu 'snora sög' mykla, Br.; ok sögðu hönnum ok snara sögu mikla, Bm. In which 'sög' or 'sögu' may be hidden either sögð, i. e. 'soguru,' or 'svági.' ³ hvat] emend.; hverra flokk, H, Br. ⁴ sendimenn mæltu] add. H. ⁵ þóttumk vér—kunnu vér] emend.; þóttist ek . . . kann ek, Br., H. None of the messengers is named in the preceding, except Bard and Aron. The returning messengers are here represented speaking as a body. ⁶ lagi] here begins the vellum B (Arna-Magn. 122 a. in folio).

[I. 41. 42: i. 23.]

sem ek vænti at vera muni, at hann sé heill maðr ok fylgi sjálfr gripum sínum til fulltings við oss með flokki miklum, en vær ríðim á brott, en látim hann eptir í háska, þá man enn eigi látið orðalaust við oss. Ok er þat sem ek sagða; at ek vil ríða til þingsins, hvat sem annars er, með þá menn sem mér vilja fylgja; en þeir hverfi aprt er þat sýnisk drengilegra.' Ok snýr áleiðis. Ok ríða menn ofan um Sand-klyptir. En enginn vildi aprt hverfa, þegar þeir sjá at hann tjáði eigi at letja; ok vóru allir skeleggir í því at skilja eigi við hann hvat sem á aðra hönd bæri.

26. Nú er at segja nökkut frá þeim Bárði ok Ároni:—at þeir ríða fram at flokkinum, ok menn standa upp í móti, ok fagna þar hvárir öðrum vel, af því at þar var vina-fundr. Þar var fyrir Böðvarr Ásbjarnarson, ok Guðmundr Þorgeirsson mágr Þorgils; ok höfðu þeir með sér vel hundrað manna; ok var þar hvárum-tveggjum mikill hugr á, at spyrja aðra tíðenda¹. Böðvarr fréttir Bárð at fyrir-ætlan Þorgils; en Bárðr fréttir Böðvar tíðenda af þinginu. Ok var þar þröngzt at öllu-megin, er margir vildu heyra hvat sagt var. Ok er þeir hafa við talask um hríð, þá ríða þeir Bárðr enn lengra, ok allt þar til er þeir koma ofan á Völlu at flokkinum Hafliða; ok var þeim vel fagnat, af því at margir vissu á þeim feðgum mikil deili, þvíat þeir vóru skilgóðir menn ok margra göfgra manna vinir. Ok eru þeir fréttir hvat þeir kunnu at segja af ferðum Þorgils eðr fjölmenni. Þeir segja at Þorgils væri kominn suðr á heiðina frá Reykjadal með mikit fjölmenni. 'Ok þá kómu menn á móti flokkinum ok sögðu Þorgils, at hónum væri bönnað þingreiðin; ok þat með, ef hann ætlaði at ríða eigi at síðr, at Hafliði ætlaði at verja hónum alla þinghelgina. En Þorgils kvað Hafliða mundu hafa kastað því fram við öngan aloga; en hinir sögðu at öruggu, at satt væri, ok at Hafliði væri kominn á ferð með tólf hundruð manna, þá er þeir vissu síðast. Ok við þetta nam flokkr Þorgils staðar, ok tóku ráða-görð með sér hvern upp skyldi taka.—Ok í því stóð þá er vær vissum síðast.'

27. Eptir þetta ríða þeir heim til búða, ok fara til fundar við Þorlák biskup. Biskup fagnar þeim feðgum vel. Ok þar segja hvárir öðrum allan trúnað, ok hvar komit var öllu jafnt-saman. Síðan senda þeir feðgar Þorgils njósn af skyndingu, ok láta segja hónum svá skapat² sem var, ok þeir höfðu vísir orðit. Njósnar-menn kómu til fundar við Þorgils undir Ármannz-felli fyrir ofan Sleða-ás, þar

¹ ok var—tíðenda] om. B.² skapat] B; skipat, Cð.

[I. 43: i. 24.]

sem þeir Böðvarr¹ höfðu beðit, ok segja Þorgilsi allt sem vaxit var. Þeir segja þat ok, at búðin Þorgils var öll brotin at jörðu. Þá mælti Böðvarr: 'Þat er sýnt í slíku, at Hafliði sparir lítt hendr várar at hefna; enda væri þat ok eigi fjarri at hann reyndi, hvárt vér kunnim nökkut fleira at vinna en göra upp búðina Þorgils; þvfat nú klæja oss lófarnir mjök.' Ok tók at berja vápnum á hlffarnar. Þá tóku margir undir, at þat væri líklegast, at Þorgils mundi ráða at sinni athöfnum þeirra. Þá kvað Þorgils vísu:—

Mun-at óss-vita Ásum arm-sprengjandi² lengi

(þat segi'k gulls ins gjalla Gerðr) þinglogi verða.

'Ok munu vær ráða,' sagði Þorgils, 'eigi at síðr; ok verðr för sem má.'

28. Nú ferr tveimr sögnum fram:—Þá er biskup hefir til sín kallat lærða menn, þá gengr hann í annat sinn á fund þeirra Hafliða ok mælti: 'Ertú nú, Hafliði, ráðinn til, at virða hér einskis mannz orð né vilja til heim-göngunnar?' 'Svá verðr nú fyrst at sinni³,' sagði Hafliði. Biskup mælti: 'Þá munu vér ganga heim til kirkju. Ok af því valdi er Guð gaf Pétri Postula at binda ok leysa allt á jörðu ok himni; en hann gaf Clementi páfa, ok hvárir af⁴ öðrum tóku þat veldi, en Ötzurr erkibiskup gaf mér; ok fyrir þat atkvæði mun ek banna yðr hér at sitja, ok neita sættunum en sílta friðinn. Eru þau mér orð komin af Þorgils hendi, at hann vill sæmileg boð bjóða fyrir sik.' Ok endir biskup svá málit: 'At af þessi röksemð allri jafnt-saman, ef mítt mál má nökkut standask við Guð ok várar bænic, at hann sé þér svá bæna á dóms-degi, sem þú ert mér nú bæna.' Þá mælti Hafliði: 'Verðr þat at lyktum mála-ferlis okkars Þorgils sem auðit verðr, ok slíka virðing hverr á leggja sem sýnisk. En við þessa umræðu þína mun ek eigi berjask daglangt⁵, ef aðrir ráða eigi fyrri á oss⁶, ef þessir menn heita at skiljask eigi við mál mín fyrr en þau lúkask nökkurn veg til sóma. 'Ok náir⁷ þú einn at göra,' sagði Hallr Teitzson. Ok því játuðu menn. Þá mælti Einarr Gilsson: 'Þigg þú Hafliði þetta heilræði, er biskup kennir þér; en slíkt veitu vér þér eptir helgina sem vér höfum söng á.' Ok síðan ganga þeir Hafliði heim til

¹ Böðvarr] B; bræðr, Cd. ² -andi] B; -anda, H, Br. ³ fyrst at sinni] sem þat quæði, B. ⁴ af] at, B. ⁵ daglangt] B; í dag, H, Br. ⁶ ef aðrir—oss] thus emend.; in Cd. this sentence has been displaced and put after Hallr Teitzson; B om. ⁷ náir] B; vær, Cd. In B the whole passage runs thus, ... til sóma, ok náir þú einn at göra. Þá svarar Hallr Teitzson. Ok því játtu menn (!).

[I. 44: i. 25.] .

búða. En í annan stað ríða þeir Þorgils til búðar hans á völinn, ok sjá þar vega um merki, at búðir hans vóru niðr brotnar. Ok bjóða hönnum margir sínar búðir at tjalda; en hann neitti því, ok vildi ekki annat en láta upp göra sína búð. Ok þá gékk til Sæmundr inn Fróði við nökkura menn. Ok var tekit til at göra upp búðina um aptaninn, ok varð lokit fyrir óttu-söng um nóttina öllu starfinu.—Ok nú er leitað um sættir með þeim Þorgilsi ok Hafliða; ok vill Hafliði öngar sættir nema sjálfðæmi. Ok þess varnaði Þorgils eigi, at Hafliði görði fé slíkt¹ til sæmðar sér sem hann vildi, en undan væri skilðar mann-šekðir allar ok goðorð ok staðfesta. Ok stóð í því um helgina, at Hafliði vill einn ráða óskorat. Ok þykkir þá beggja vinum vant á milli at ganga. Ok eptir messu-daginn inn næsta dag síð um aptaninn þá er flestir menn höfðu lagzt til svefns, þá gékk Ketill Þorsteinsson til búðar Hafliða með nökkura menn; ok var hönnum þar vel fagnað, ok mælti hann til Hafliða: ‘Stór mein þykkja vinum yðrum á því, ef eigi skulu sættir takask ok lúkask mál þessi með góðu, ok þykkir mörgum fyrir ván komit, eðr nær því. Nú kann ek þér eigi ráð at kenna. En dæmi-sögu vil ek segja þér:—

29. ‘Vér óxum þar upp í Eyjafirði; ok var þat mælt at þat lið væri efnilegt. Ek gat ok þann kost er beztr þótti vera, Gró dóttur Gitzorar biskups. En þat var mælt, at hön léti² mik eigi einhlítan. Þat þótti mér illa er þat var mælt, ok tilraunir vóru görvar, ok gengu þær vel. En eigi at síðr þá þótti mér illr orðrómr sá er á lagðisk. Ok fyrir þat lagða ek fjándskap á manninn. Ok eitt-hvert sinn, er vit hittumk á förnnum vegi, þá veitta ek hönnum athlaup, ok vilda ek vinna á hönnum; en hann rann undir höggit, ok varð ek undir. Síðan brá hann knífi, ok stakk í auga mér, ok mista ek sjónar at auganu. Þá lét [hann] Guðmundr Grímsson mik upp standa; ok var þat nökkut með ólkindum, at því sem ek virða; ek hafða tvau megin hans, enda þótti mér vera mundu okkarr slíkr munr í öðru. Ok þessa vilda ek greypilega³ hefna með frænda afla, ok göra manninn sekjan; ok bjoggu vér mál til. En þó urðu til nökkurir afla-miklir menn með hönnum at veita at málum, ok ónyttusk svá mín mál.’—Ok nú má ok vera, at til verði nökkurir at veita Þorgilsi þó at þín málefni sé réttilegri.—‘Ok þá er svá var komit, þá buðu þeir fé fyrir málit. Ok þá hugða ek at, hvat mér

¹ fé slíkt] fésekt, B. ² léti] gerði, B. ³ greypilega] B; greiðliga, H, Br.

[l. 45: i. 26.]

hefði at borizk, eðr hversu allt hefði tekizk þunglega; ok neitta ek fébótunum. Ok sá ek þá, at þat var eitt hjálp-ráðit, at skjóta málinu á Guðs miskunn, þvfat áðr tóksk allt þá ðöru þunglegar til mannvirðingar um mítt ráð; ok ek legða ofrkapp við ofmetnað Möðruvellinga, hve þung-keypt mér mundi vera¹. Fann ek þá þat, allz² ek hugða at mannvirðingu, at ekki mundi þær bætr fyrir koma at mér mundi þat at mann-sóma verða. Görða ek þá fyrir Guðs sakir, at gefa hönnum upp allt málit. Vissa ek þat, at þá munda ek þat fyrir taka, at mér væri halld-kvæmst. Ok þá bauð ek hönnum til mín; ok var hann með mér lengi síðan. Ok þá snerisk þegar orðrómrinn, ok þar með virðing manna; ok lagðisk mér hverr hlutr síðan meirr til gæfu ok virðingar en áðr.—Ok vænti ek af Guði, at svá muni þér fara. Ok haf þú nú af hjali mínu þat er þér þykkir nýtanda, sagði Ketill.

30. Þá þakkaði Hafliði hönnum vel ok mælti: 'Þat mál hefir hér verit at ræða á þingi, er mikils er vert³; hvern vér Norðlendingar skyldim til biskups kjósa í stað Jóns biskups; en til mín skjörs hafa flestir vikit. En fyrir málum þessum hefir eigi svá skjótr dómr á fallit. En nú þarf eigi lengr at líta á þá kosning, at ek verð eigi á annat sáttir sumar-langt, en þú sér til biskups kosinn; ok þat er mítt vit, at þá sé fyrir landz-mönnum bezt⁴ hugat, at þvfi mann-vali sem nú er, ef þú verðr biskup.' Ok fékk hönnum Hafliða mikils við-hjal⁵ þeirra. Ok þaðan í frá var hann meirr snúinn til sátta en áðr, ok miklu auðmjúkari. Ok þá mælti Ketill: 'Ek em ósæmilegr slíks örendis. Þat megu allir sjá⁶ hver stór-lýti á mér eru fyrir manna augum; en miklu eru þó meiri lýti á mínum hag í Guðs augliti, at ek em ófallinn til biskups-tignar.' Ok þar kom at nest-lokum málsins, at Ketill mælti: 'Ef þá væri nær um sættir yðrar en áðr, þá kviðjumsk⁷ ek eigi þenna vanda, ef til þess er annarra vili slíkr sem þinn.' Eptir þenna atburð var leitað um sættir enn á nýja-leik af góðgjörnum mönnum, ok var heldr torsótt; ok var Hallr tregari í öllu málinu en Hafliði. En þó varð sú sætt þeirra, at Hafliði skyldi göra fé svá mikit sem hann vildi fyrir áverkana, en frá vóru skilðar sekðir allar ok goðorð ok staðfesta, sem boðit var

¹ ok ek legða—vera] thus we have tried to restore this passage; ok ek sagða ofrkapp væri ok metnað Möðruvellinga, hve þung heipt mér mundi vera, Cd.; B omits the whole passage. ² allz] þá, add. H, Br. ³ vert] ok, add. Cd.

⁴ bezt] B; mest, Cd. ⁵ viðhjal] viðhjalli, Cd.; viðtal, B. ⁶ sjá] B; líta, Cd.

⁷ kviðjumsk] B; kveðjumst, H, Br.

[I. 46, 47: i. 27.]

í fyrstunni. Ok þat fylgði, at hverr þeirra manna þriggja, er til handsala gengu, unnu Fimtardóms-eið¹ Hafliða, at gjalda slíkt fé sem górt væri. En þessir menn gengu til handsala: Þorsteinn Gellisson frá Fróðá, auðmaðr mikill en mágr Þorgils; hann átti Steinvöru dóttur Þorsteins Arasonar. Annarr Styrmir Hreinsson af Gilsbakka, mágr Þorgils; Þórsðr dóttir Þorgeirs Gallasonar var móðir Styrmis; en Styrmir Þorgeirsson var faðir Hallz, föður Kolfinnu. Þriði maðr gékk til handsala Þorsteinn ranglátr,—at því sem mik minnir². Ok þá er lokit var málum þessum þá var sjá vísa kve`in :—

Máttið³ seigum sáttum sandkorn fyrir standa;
þó latti mjök mága mál at greiða táli:
Barr⁴ kvað hlym-bjóðr hjörva hyr-míldr at þá skyldi
til egg-þrimu ósa⁵ al-þjóð⁶ fara bráðla.
Máttið mága sáttum (mál dragask ljót til bóta)
(geigr varð við svað) seigum sandkorn fyrir standa:
Hrað-slöngvir það hringa hug-stríðr fara síðan
alla þjóð hinn er⁷ olli all-skjótt⁸ megin-þrjózku.

81. Þess hafði á kennt í meðal-göngu manna, þá er um sættirnar var leitað, at Halli þótti eigi þurfa at draga allmiklit lið saman, nema Hafliði neytti þess um sinn-sakir um nauðsynja-mál sín, eðr réði einn ella óskorat; ok lét Hafliða ærit fé hafa á gamals-aldri, ef hann héldi⁹ virðing sínni. Enn þriðja dag fyrir þinglausnir gengu menn fjölmennir til hvárir-tveggju, er sættin skyldi vera upp sögð. Hafliði görði fyrir áverkana átta tigu hundraða þriggja álna aura, vöru-virt fé; lönd¹⁰ norðr í Norðlendinga-fjórðungi, gull ok silfr, Norænna¹¹ varning, járnsmíði, rífligir gripir þeir sem ekki væri minna fé en kúgildi, geldir hestar; því at einu graðr hestr, at merr fylgir; ok því at einu merhross ef hestr fylgði, ok ekki hross ellra enn tólf vetra ok eigi yngra enn þré-vett; gjalddagi á féinu skyldi vera fyrir búðar-durum Hafliða, eðr færa honum heim gjaldit á sumu fénu; en hann virða sjálf féit. Þá er Hafliði sagði upp vöxt fjárens, þá svaraði Skapti Þórarinsson: 'Dýrr mundi Hafliði allr'¹², ef svá skyldi vera hverr limr.' Þá sagði Hafliði: 'Eigi mundi sjá tunga þá eptir mæla ef [þess] þyrfti við; ok ferr þetta

¹ at hverr—unnu Fimtardóms-eið] at hverr þeirra fimtardóms manna þriggja er til hansala gengu unnu eið, B (badly). ² at því sem mik minnir] om. B.
³ máttið] B. ⁴ barr] B; bæt, Cd. ⁵ ósa] thus B. ⁶ al-þjóð] thus B.
⁷ hinn er] þá er, B. ⁸ all-skjótt] B; auðskjot um, Cd. ⁹ héldi] B; heldr, Cd.
¹⁰ lönd] add. B. ¹¹ austrænna, B. ¹² vera, add. Cod., but om. B.

[I. 47, 48: i. 27.]

meirr eptir því sem vilja mundi Böðvarr Ásbjarnarson eðr aðrir óvinir várir er¹ ek skal fé taka á mér, heldr en ek hefða mér þenna hlut ætlað; ok meirr hefi ek þessa sætt látið vera eptir bæn vina várra, heldr en eptir féginri einni saman.' Böðvarr mælti: 'Af því at þessu er meirr á mik vikit en aðra, þá verð ek at svara; ek mun eigi þetta ósanna², af því at vanhlutarins unna ek þér slíks eðr meira en fjárens eigi.' Þat hafði Böðvarr mælt þá er Hafliði sagði upp sáttina: 'Þar reis at undir króki,' ok því kvaddi Hafliði Böðvar at; enda var ávalt óttt³ með þeim. Þorgils mælti: 'Gefi menn vel hljóð máli Hafliða, því at hér hefir hvárr okkarr þat er vel má við una.'

32. Ok eptir þetta þökkudu hvárir-tveggju vel sínum liðveizlumönnum fylgð ok föruneysi ok allan sóma. Ok fyrr en Þorgils kæmi heim af þingi, þá hafði hann eigi minna fé þegit af vinum sínum ok frændum, en átta tigi hundraða: En margir buðu hönnum heim ór öllum sveitum, bæði norðan, ok sunnan, austan ok vestan, þeirra⁴ er hann vitjaði síðan; ok leystu þeir hann með stórkostlegum gjöfum á braut. Ok farit var víða at krefja fjár um Vestfirðinga-fjórðung. En at öllu fénu upp luktu, því sem gört hafði verit, þá gaf Þorgils Hafliða virðulegar gjafar, stóðhross fimm saman, fingr-gull, ok feld hlaðbúinn, er hönnum hafði gefit Sigríðr, dóttir Eyjólfis Snorra sonar Goða austan frá Höfðabrekku, er átt hafði Jón Kálfsson. Þangat sótti Þorgils heimboð, ok þá gaf hönnum þessa gripi alla⁵. Hafliði mælti: 'Nú sé ek, at þú vill heilar sættir okkrar, ok skulu [vit] nú betr við sjá deilum en áðr.' Ok þat efndu þeir, ok stóðu einu-megin at málum ávalt síðan meðan þeir lifðu.

¹ er] add. B. ² ek mun eigi—ósanna] emend.; ok mun ek þetta ósanna, H; ok mun ekki þetta ósanna, Br.; B om. 'ekki.' ³ óttitt] opykt, B. ⁴ þeirra] þeir, B. ⁵ þangat—alla] add. B.

III.

STURLU SAGA, ALSO CALLED HEIÐARVÍGS SAGA.

A. D. 1148—1183.

[I. 53, 54: ii. 8, 9.]

1. ÞORGILS hét maðr Oddason; hann var höfðingi mikill; hann bjó á Staðarhóli í Saurbæ. Sá sami Þorgils átti deilu við Hafliða Másson sem fyrr segir¹. Hallbera hét móðir hans, Ara dóttir af Reykjanesi². Hann átti Kolfinnu dóttur Hallz Styrmis sonar norðan ór Víðidal frá Ásgeirs-á. Þessi voru börn þeirra þau er kómusk ór barnæsku:—Oddi ok Einarr; ok dætr: Hallbera er átti Gunnsteinn Þórisson er bjó norðr í Reykjardal á Einarsstöðum; önnur var Valgerðr, er átti Þórhallr Finnzson austr í Fljótzdals-héraði; þriðja Álöf, er átti Snorri Kálfsson er bjó á Mel í Miðfirði; fjórða Aldís³ er átti Örnólfr Kollason frá Snjófjöllum ór Ísafirði; fimmta Gunnhildr er átti Halldórr Bergsson; sétta Ingi-björg er átti Böðvarr Barkarson; sjaunda Guðrún er átti Halldórr slakkafótr⁴ Þórarinsson er bjó í Fagradal. Oddi Þorgilsson var at fóstri með Sæmundi Sigfússyni í Odda; ok var hann prest⁵. Einarr Þorgilsson var at fóstri með Þorgeiri Sveinssyni at Brunná; Viðarr⁶ hét sonr Þorgeirs. Vermundr inn auðgi bjó á Hóli í Saurbæ; hann átti Þóríði Starradóttur; Þorbjörn hét son þeirra, en Þóra dóttir; önnur Þorbjörg, er átti Ari Einars son, Ara sonar. Þóru átti Þorgils Simonarson; þeirra synir, Gunnlaugr⁷ ok Jón, Jörundr⁸, Þorgeirr. Þá bjó á Stað í Hrítafirði Skeljungr Helgason; hann átti Þorgerði, dóttur Ásbjarnar ins daufa; börn þeirra voru, Helgi prest⁹, Narfi ok Þorlaug, er átti Jón Þorgilsson.

¹ Sá sami—segir] om. B. ² Reykjanesi] Reykjahólum, B. ³ Aldís] Aldís, B. ⁴ slakkafótr] s'atr fótr, B. ⁵ ok var hann prest] thus Cd.; ok varð hann fór (i. e. fróðr), B (badly). ⁶ Viðarr] Gunnarr, B. ⁷ prest⁹, add. B. ⁸ Jörundr] Vermundr, B.

[I. 55: ii. 10.]

2. Snorri lögsögu-maðr Húnbogason bjó at Skarði á Nerðri Strönd; hans móðir var Yngvildr Hauksdóttir; hennar móðir hét Þorgerðr; hennar móðir Yngvildr; hennar móðir Þorbjörg dóttir Óláfs Höskullz sonar. Móðir Höskullz var Þorgerðr, dóttir Þorsteins [rauðs], Óláfs sonar ins Hvíta, Ingjaldz sonar. Móðir Ingjaldz var Álöf, dóttir Sigurðar Orms-fauga. Snorri lögsögu-maðr átti Yngvildi Atladóttur. Synir þeirra voru þeir Þorgils ok Narfi, faðir Snorra prestz er þar bjó sðan. Álfr Örnólfsson bjó í Fagradal öðrum¹. Birningr Steinarsson bjó í Tjaldanesi; hann átti Helgu dóttur Þorgeirs langhöfða; dóttir þeirra hét Sigríðr. Móðir Birnings var Hallfríðr Birnings dóttir, Halldórs sonar, Snorra sonar Goða. Undir Felli á Syðri Strönd bjó Þórðr Gilsson; móðir Þórðar var Þórdís, dóttir Guðlaugs² ór Straumfirði ok Þórkötlu, Halldórs dóttur, Snorra sonar Goða. Þórðr Gilsson tók við goðorði Snorrunga eptir Mána-Ljót. Þórðr átti Vigdís dóttur Svertings Grímssonar. Börn þeirra voru, Sturla ok Snorri, Þórdís ok Guðrún. Hallr son Þórðar gufu var húskarl³ undir Felli; ok græddi fé þar til er hann keypti land ok görði bú⁴ í Flekkudal. Hann elskaði Sturlu er hann var ungr, ok görðisk fóstri hans. Hallr átti þá konu er Guðbjörg hét; þeirra synir voru þeir Grímr, Snorri, Ingjaldr. Erlendr hét maðr er bjó í Svínaskógi; hann átti Álöfu, dóttur Þorsteins⁵ Kuggasonar; þeirra dóttir var Guðleif. Erlendr andaðisk en Álöf bjó þar eptir, ok þótti vera kvenna fríðust ok górvilegust. Sturla Þórðarson tók þar til ráðs, ok hafði hana heim [við sér], ok áttu þau fimm börn: Helga, Valgerðr; Sveinn ok Þórför voru jafn-gömul; Sigríðr, hón var ein⁶.

3. Skeggi hét maðr er bjó á Skarfsstöðum, sonr Gamla Skeggja-sonar skamm-höndungs; hann var sonr Þórdísar⁷, systur Grettis Ásmundarsonar. Skeggi var vitr maðr ok gildir bóndi. Þóroddr hét annarr son Gamla er bjó í Þórólfs-höfn⁸; hann var góðr bóndi; son hans hét Vilmundur. Einarr hét inn þriði son Gamla er bjó í Miðfirði; hann átti Sigríði Kálfisdóttur, systur Snorra. Helga hét dóttir Gamla er átti Þórarinn Króksfjörðr; þeirra synir voru þeir, Jón, Þorsteinn, Oddi; þeir voru miklir menn ok sterkir. Þá bjó í Hvammi Þorkell prestur, góðr bóndi; hann átti Þórunni Ormsdóttur;

¹ öðrum] add. B. ² Gunnlaugs, B. ³ var húskarl] thus B; bjó, Cd. (H, Br.), which may be the truer reading. ⁴ ok görði bú] om. B. ⁵ Þorsteins] emend.; Þorgeirs, Cd. and B. ⁶ Helga or Valgerðr voru jafngamlar. Sveinn ok Þórför voro ok jafngaml. Sigríðr (!) hét einn, B (badly) ⁷ Herdísar skeggja, B (badly). ⁸ Þjóðólfshöfn, B.

[I. 56: ii. 11.]

þeirra synir voru þeir Guðmundr prestur ok Bjarni. Þeir voru görflegir menn. En er Þorkell andaðisk, þá eyddusk fé fyrir þeim bræðrum, ok seldu þeir landit Bøðvari Barkarsyni. Gunnvarðr¹ hét prestur útlendr; þessi voru börn hans: Ásólftr, Óðalrikr², Margrét; þau voru görflegir menn ok fóru með verka-kaup um sumrum³.

4. Nú er frá því sagt, at Óðalrikr fékk sér vist með Skeggja Gamlasyni. Þat bar um sumarit til tíðenda at sex álnar lérepts hurfu Arnóru konu Skeggja. En hann Skeggi þóttisk þat spurt hafa, at Vigdís fylgju-kona Óðalriks myndi hafa; hón var skilftil kona, ok var þá vestr í sólva-fjöru í Saurbæ; hón var at herbergi í sauða-húsum fyrir Hvítadal. Skeggi heimti Óðalrikr á mál, ok kvað [svá at orði]: 'Svá er nú mál með vexti, at lérept nökkut er horfit; ok býðr hugr mín helzt⁴, at þit munit handhafa⁵ at orðit, ok vilda ek at þú segðir mér í trúnaði, ok mun þá létt falla.' Hann svarar, ok kvezk eigi ætla slík orð Skeggja fyrir sítt starf, er hann vann fyrir hönnum. Skeggi mælti: 'Vili þit festa járnburð?' Óðalrikr kvazk þat gjarna vilja. Ok Skeggi lét þat fram fara; ok lézk þó eigi vilja hann í vistinni þar til [er] hann hefði hrundit málinu. Óðalrikr kvað sér þó eigi tíft at bera járn, ef hann skyldi láta vistina. Skeggi sagði: 'Svá er at varask ill ráð, at þat er jafnan, at þau lúkask opt eigi vel.' En með því at Skeggi var maðr ok vinsæll, ok haldsamr á sínu máli, þótt stórmenni ætti hlut at, þá varð þat öfundsamnt, þvíat öllum tengða-mönnum Þorgils Odda-sonar þóttu skylðir til at vægja fyrir þeim, en Óðalrikr var þeim á hendi bundinn⁶. Ok nú fór hann at hitta Odda Þorgilsson, ok sagði hönnum hver ósæmð hönnum var gör, ok bað hann ásjá. Oddi segir, ok kvazt ógörla vita hvat manni⁷ hann var í trúlyndi eðr í öðrum hlutum, hvárt þat væri eptir ásýnd hans ok görvileika eðr eigi. Óðalrikr kvazk þat eigi vita, hversu þat vildi verða. Oddi mælti líft af hendi um ásjána⁸. Ok í þenna tíma hafði Oddi í bú sezkt at Skarði á Nörðri Strönd, en Einarrr bróðir hans bjó í Sælingsdals-tungu. Þat sama sumar hittusk þeir á þingi

¹ Gunnfðr, B. ² The vellum B spells indiscriminately Oðal- and Aðal-
³ Thus B. ⁴ ok hefir hugr mín þar helzt á, B. ⁵ handhafa] B; handhafandi,
H. ⁶ þvíat öllum—bundinn] thus according to B; því öllum göfugum mönnum
Þorgils Odda-sonar þótti allir skyldugir at vægja fyrir Skeggja, en Óðalrikr var
heima-maðr hans ey orðinn (or ný-orðinn), H, Br. (corrupt). ⁷ hvat manni]
emend.; hveminn maðr, H; hverr maðr, B. ⁸ veik þá eigi af hendi . . ., B.

[I. 57, 58: ii. 11.]

Þorgeirr Hallason, ok Sturla Þórðarson, ok hafði hann fram bónorð fyrir sína hönd, ok það Ingibjargar dóttur hans. Þorgeirr svarar þeim málum vel, ok átti ráð við vini sína. Hann hafði ok spurdaga af Sturlu, at hann var mikil-menni ok ætt-stórr ok líklegt til höfðingja; ok rézk þat ór málum þeirra, at Sturla fastnar sér Ingibjörgu á því þingi, þá konu er vænst var kölluð¹ á Íslandi; hana hafði átt Helgi Eireksson, ok hét Einarr son þeirra; hann var þá þré-vefr. Móðir Ingibjargar var Hallbera Einars dóttir, Ara sonar, Þorgils sonar. Þorgeirr bjó þá í Kristznesi í Eyjafirði, ok var mikill höfðingi. Sturla sækir norðr þangat brúðkaup sítt; ok fóru þeir Þorgils Oddason ok Einarr son hans, ok Magnús prestur, ok vóru þrír tigr manna, ok höfðu frítt lið. Faðir hans² var hrumaðr af elli, ok fór hann eigi. Ingibjörg fór norðan með Sturlu, ok vóru þau undir Felli inu Vestra³. En um haustið um Matheus-messu var gildis-fundr⁴ í Hvammi, ok kom þar fjölmenn. Oddi Þorgilsson var þar kominn á kynnis-leit. En um daginn milli tíða skyldi mæla samkvámu-málum, ok var stofan skipuð. Oddi sat í öndugi en Skeggi Gamlason sat í innan-verðri stofu á inn æðra⁵ bekk. Menn biðu Böðvars Barkarsonar, en hann kom eigi inn; en Óðalríkr var [þar] kominn ok reikaði á gólfi. En er hann kom fyrir Skeggja, þá brá hann öxi undan skikkju, ok hjó í höfuð hönnum, svá at öxin sökk; ok mælti við: 'Svá kann ek járn bera.' Skeggi hljóp upp við höggit, ok settisk þegar niðr aptr; en Óðalríkr hljóp þegar til dura ok fram; en Böðvarr Barkarson hafði staðit fyrir framan hurðina, ok lauk aptr eptir hönnum hurðina er hann hljóp út. Hann hljóp á fjall upp ok svá austr⁶ um heiði. Þá mælti Oddi Þorgilsson: 'Þetta er slr atburðr.' Skeggi svarar: 'Eigi fjarri því sem þér munduð vilja.' Ok er eigi getið fleiri orða hans. Ok varð þat þegar at vígi. En fyrir þat at Skeggi var þingmaðr [þeirra] Þórðar ok Sturlu ok vin, þá tók Sturla eptir-málit; ok kvað slíkt slla at berask, er flugumenn hljópu í höfuð mönnum. En til Óðalríks fréttisk ekki í bráð.

5. En um vetrinn⁷ eptir Jól var skinnleikr undir Felli. Þar var kominn Norðlenzkr maðr; hann mælti, ok kvað þat á máli haft norðr þar um Öxarfjörð, at 'vestr hér mundi vera góðir leikmenn,

¹ í þann tíð, add. B. ² hans] i. e. Sturlu; var 'þá' hrumaðr af elli, B. ³ inu Vestra] thus H, Br.; om. B. ⁴ gildis-fundr] hrepp-fundr, B (better?). ⁵ á inn æðra] B; á neðra, H, Br. ⁶ austr] vestr, B (badly). ⁷ annan vetr, B.

[I. 59: ii. 11.]

þvíat þar var kominn . . . forgangs-maðr er þar var at leikum¹, ok fór um várit austr í Fjörðu.' Sturla frétti hvat nafn hans væri. Gestrinn kvað hann undarlega heita, ok svá föður hans. Þá nefndi Sturla Óðalrik Gunnfarsson. Gestrinn kvað hann svá nefnask. Ok kvað Brand prest Úlfhéðinsson hafa sent sik austr í Fjörðu til Þórhallz Finnzsonar. [Sturla] kvað nú hægra um at leitask. Ok um várit eptir Páska fór Sturla norðr til Óxarfjarðar at fjár-reiðum sínum. En er hann var í Skagafirði at Valla-laug, þá kom þar Brandr prest Úlfhéðinsson; ok heimti Sturla hann á mál; ok spurði, ef hann væri sannr at björg við manninn eðr hverja meðferð hann hyggi at hafa; 'Vilju vér leita eptir með stillingu við þik.' Hann kvað þat satt vera; 'En nú er svá komit, at ek vil at þú vitir allt um ferðir hans; en ek vil [at] þú ráðir einn² um málit með okkr.' Sturla segir: 'Síft hefir þú allt³; en görla skil ek hvat þik hefir til rekit; ok mun verit hafa í ráði Oddi Þorgilsson, ok margir aðrir þótt ek nefna eigi.' Hann þóttisk nú glögglegar vita enn áðr, hverir í ráðum eðr björgum höfðu verit með Óðalriki. Ok nú tóku at rísa úfar á vinfengi þeirra Odda; en þó var þetta mál í deilð lag[i]t, ok fram haft á Alþingi um sumarit; ok varð Óðalrikr sekr, ok stóðu menn því ekki í móti. En hönum varð útan komit austr í Fjörðum. Síðan var eptir leitað hvat menn vildi bjóða fyrir bjargir eðr fjörráð. En þar kom við umtölur góðra manna, at goldit var fyrir bjargir eðr fjörráð þrír tigur hundraða. Þat sama sumar létu þeir Þorsteinn Ásbjarnarson ok Einarr⁴ son hans sækja Gils Þormóðar son⁵ ok Guðrúnar Gilsdóttur, systur Þórðar Gilssonar, um þat er hann átti börn við Ásnýju knarrarbringu systur Þorsteins titlings. Hámundr ok Sigmundr⁶ voru synir Gils ok Ásnýjar. Sturla beiddi at fé væri tekit fyrir frænda hans. En því var eigi játað; ok fóru sakir í dóm. Þá bað Sturla sér liðs; ok kvað nauðsyn á, at frændr hans væri eigi vanhaldnir; ok hétu þeir⁷ hönum liði. Ok eptir þat gékk hann at dómi; ok gékk upp dómrinn. Síðan mælti hann: 'Nú eru enn sömu⁸ boð, at fé mun fram lagt fyrir frænda várn til góðrar sæmðar, þvíat hér vilju vér eigi sýna⁹ ójafnað.' Þá var því játað. En¹⁰ dómr var eigi settr fyrr enn sætzk var á málit ok tekit fé sekða-laust.

¹ Thus; sá er forgang (I) maðr var leikanna, B. ² ráðir einn] ráðir j um málið, Br.; gerir einn um málið, B. ³ allt] doubtful; allt, Br.; att, H (= of allt?); B omits the passage. ⁴ Einarr] Eiríkr, B. ⁵ Þormóðs-son, B. ⁶ Sigurðr, B. ⁷ þeir] menn, B. ⁸ sömu] söm, B. ⁹ sýna] B; þenna, H. ¹⁰ en] at, H.

[l. 60: ii. 12, 13.]

Þessi mál voru fyrst, er Sturla átti á þingi¹ málum at skipta við menn.

6. Nú er at segja frá er menn kómu heim at þingi, hitti Sturla Bøðvar Barkarson ok kvezk vilja kaupa land at hónum, ok kvezk þar [helzt] hafa til felt hug sínn. Bøðvarr görði á því kosti, ok sömðu þeir þat með sér. Eptir þetta görði Sturla bú í Hvammi, því² er hann hélt til elli; en Bøðvarr fór þá til Sælingsdals-tungu. Ok í þenna tíma fór Þorgils Oddason norðr til Þingeyra, en synir hans tóku við búi á Staðarhóli ok goðorði. En um vetrinn eptir var sótt mikil. Þá andaðisk Oddi Þorgilsson; ok þótti þat mikill mannskaði, þvíat hann var vitr maðr ok manna snjallastr í máli. Hann andaðisk barnlauss. Þá andaðisk ok Alfdís systir hans³. Ok þat sama vár andaðisk Þorgils faðir þeirra. Einarr tók þá fé sítt ok goðorð; ok görðisk hann höfðingi, því margar stoðar⁴ runnu undir hann: frændr ok mágar⁵ ok vinir, er Þorgils faðir hans hafði fengit sér; hann skorti ok eigi kapp né áræði. Enginn var hann laga-maðr, ok blestr maðr í máli. Frá því er sagt, at Vermundr inn auðgi andaðisk, en Þorbjörn son hans tók arf eptir hann. Hann var kvenna-maðr mikill, ok átti mart barna, ok urðu flest lítt at þroska. Hann átti Helgu Þórólfsdóttur. Óláfr hét son þeirra, ok var prestur.

7. Yngvildr Þorgilsdóttir varð eigi unnandi Halldóri bónda sínum; ok varð með nökkurum hæfingum meðan Þorgils faðir hennar var við; en síðan nýttu þau ekki af. Rézk þá Halldórr til útan-ferðar ok með hónum Þorbjörn Vermundarson. Ok er þeir kómu um haf, réðusk þeir til suðr-ferðar ok önduðusk báðir. En er þat spurðisk út hingat, þá tóku þau Þorgils ok Þóra til varðveizlu fé barna Þorbjarnar ok bjöggu at Hváli. Þá rézk þangat til vistar Helgi prestur Skeljungsson; hann var vitr maðr ok góðr kenni-maðr, ok margs vel kunnandi, ok lækni góðr⁶. Þá gékk Jón Þorgilsson at eiga Þorlaugu systur Helga prestz; en hann fékk þá Þorgerðar dóttur Halldórs Slakka-fótz, ok Guðrúnar Þorgilsdóttur; tók þá Jón við búi at Hváli, þvíat (þau) Þorgils ok Þóra eldusk mjök. Helgi prestur átti bú með Jóni mági sínum. Þóroddr Grettisson hét bóndi, mikill ok sterkr; hann gat son við Þorgerði⁷ inni lygnu; hón var göngu-kona; sá sveinn hét Geirr,

¹ þessi voru af Sturlu upp laup (!) fyrst er h. setti . . . , B. ² því] þat, B.
³ þá—hans] add. B; om. Cd. ⁴ stoðar] B; stoðir, Cd. ⁵ ok mágar] B;
margir, Cd. ⁶ ok inn besti (!) lækni, B. ⁷ Þorgerði] Þórdísi, B.

[I. 61: li. 13.]

ok var inn mesti óaldar-maðr, stulða-maðr ok útilegu-þjófr; hann var skjótr á fæti, svá at engi hestr tók hann. Viðkuðr hét annarr maðr, hann var Galmans son ok Stutt-Línu¹; hann görðisk ok óreiðu-maðr mikill; hann var lítill maðr vexti ok inn hvatasti. Þórir hét maðr Norðlenzkr, fóstri Þorgríms assa, lítill vexti; hann var í föruneysi með Geiri, ok görðu mart slt. Þess er við getið, at húskarlar frá Hváli höfðu farit í eyjar út; ok er þeir kómu útan at fjöru sævar, þá festu þeir skip sítt við Salt-hól, en báru upp fót sín á land; ok fóru heim um kveldit. En um nóttina kómu þeir Geirr, ok tóku brott vistirnar ok klæði, ok allt þat er þar var hirt. Ok um morguninn er Hvál-menn kómu, þá mistu þeir þar vinar í stað, ok þótti þeim sín för slt. Um haustið nökkuru síðarr þóttisk Helgi prestr hafa njósn af, at Þorgeirr at Brunná, ok Viðarr son hans mundi herbergja útilegu-menn. Ok öndverðan vetr, er mýrar vóru lagðar, þá fóru þeir tfu saman frá Hváli öndverða nótt, þvfat nýlýsi var á. Þeir fóru ofan til Brunn-ár; ok er þeir kómu mjök at garði þá fóru móti þeim tveir menn þar var Viðarr ok Þórir inn fjölkunngi; ok fundu þeir eigi fyrr, enn Hvál-menn kómu at þeim, þvfat þeir áttu at sjá í gegn tunglinu. Þeir hljópu á eitt enni-svell ok höfðu vápnin fyrir sér; en Hvál-menn slá um þá hring, ok sóttu at í glett², ok kastask á orðum. Jón kallar maklegan fund þeirra; ok kvað Þóri eigi hafa farit kurteislega um byggðir; ok lét þeim flá sama er þóttusk miklir, at stela bilingum. Þórir kvazk áviljaðr stundum at skera stærrum segum. Hann hafði öxi snag-hyrnda, er átt hafði Víga-Steinn. Hann lagði öxinni til Jóns, ok kom á kviðinn. Þat var mikit sár. Síðan tóku þeir Þóri höndum. En Viðarr komsk í brott, ok fór hann á Staðarhól til³ Einars fóstbróður síns, ok sagði hönnum svá búit; ok kvezk ætla at hann mundi vilja rétta hlut sinn⁴, þá er þeir léku saman barnleikum. Einarr lézk svá göra mundu, ok kvað hann eigi skyldu rekask um Strandir. En Þórir fór í böndum til Hváls ok var ætlaðr til dráps. Snemma um morguninn kom Einarr til Hváls með fimmtánda mann, ok gengu til stofu, ok köstuðusk menn orðum á. Einarr spurði, ef þeir vildi manninn lausan láta. Helgi prestr kvað eigi þat efni í, at láta hann lausan, 'þjóf ok fjölkunngan, en unnit nú

¹ Galmans son ok Stutt-Línu] thus B; misnamed in Br. 'Gellisson' and 'sturb-inn.' ² í glett] B; glettnei, Br., H. ³ Einars] here begins the fourth vellum leaf. ⁴ sinn] hans, B.

til ólffis¹ sér.' Einarr segir mart munu mega tína² um³ hann sem aðra menn; ok lét hönnum karlmennsku í því, at hann verði hendr sínar. Prestr kvað þat [mundu] mál manna vera, at of frekt væri at gengit ef þeir tæki hann á brott; ok segir meðal-lagi ráðlegt, at hefja svá virðing sína um vændismenn⁴, at göra góða menn sér at óvinum. Einarr kvazk mundu manninn í brott hafa. Ok þat varð at lyktum, at Einarr gékk at Þóri, ok skar af hönnum böndin, ok hafði hann með sér. En upp frá þessu varð Helgi prestr aldri vinr Einars slíkr sem áðr. En Jón lá um hrið í sárum ok andaðisk ór. En Þórir úti ok var í ymsum stöðum, ok höfðu þeir þá sveit ok Viðkuðr Línuson. Vigfúss hét maðr ok var Austfirzkr. Geirr var ok þar aðra lotu; ok var þat kvittað, at þeir væri hriðum á Staðarhóli eðr at Brunná eðr í Tjaldanesi. Um vetrinn fyrir Föstu er þess getið, at Hvál-menn kómu þar, ok vóru fimtán eðr sextán, ok sóttu þegar at þeim; en þeir vörðusk ór húsum. En Hvál-menn þóttusk vita⁵, at ójafnt yrði skipt ef Einarr yrði við varr, þá hurfu þeir frá. Birningr talði at, er hús hans vóru rofin; en Hvál-menn kváðu ærna sök til þess, er hann hafði hýst óaldar-menn. Ok varð af slíku lítt milli manna. En um várit tók Helgi prestr Geir í sauða-húsi þeirra frá Brunná, ok hafði hann upp til Hváls, ok bað nú ekki fresta at hann væri upp festr, áðr⁶ menn görðisk til at draga hann af þeim. Ok svá görðu þeir; ok festu hann upp í Kopps-tröð þar at hús-baki. En um sumarit eptir var lagt hestaþing á Staðarhóli. Þá var þar Viðkuðr Línuson. Þeim varð at orðum ok Birni Gilssyni ok talði Viðkuðr at við hann um þat er hann hafði farit í Tjaldanes með Hvál-mönnum, ok beiddi bóta fyrir. Björn kvað hann sýna mikinn ósóma, er hann fór á manna-fundi, þjófr ok stulða-maðr. Síðan heitaðisk hvárr við annan. Björn sagði, at Viðkuðr mundi eigi þora at ráða framan á hann. Þá mælti Viðkuðr: 'Sé þú nú við þá;' ok lagði framan öxinni Steins-naut í kviðinn; ok féll Björn þar. En Viðkuðr gékk heim á Staðarhól, ok inn í suðr-búr. Þar var ok þá Þórir fyrir, ok var lokit búr í lás. Björn andaðisk um nóttina. Síðan kom Einarr þeim⁷ útan; en vígin vóru bóta-laus. Viðkuðr var í ymsum stöðum. En menn höfðu á höndum Einari, at hann væri í ráðum⁸ um víg

¹ ólffis] óhelgi, B. ² tína] B; tia, Br. ³ um] of, B; við, Br. ⁴ um vændismenn] add. B; om. Br., H. ⁵ þóttusk vita] B; treystust, vellum leaf (as also Br., H.) ⁶ eðr, the vellum and B; read 'áðr?' ⁷ þeim] Þóri, B. ⁸ at--ráðum] add. B.

[I. 63, 64: ii. 14.]

Bjarnar; en hann færðisk undan með eiðum, ok varð þat aldri uma-laust¹.

8. Þat barsk at í Króksfirði þar er at Kambi heitir,—þar bjó Einar² Kjartansson,—at þangat höfðu sótt dagskemtan³ Jón ok Þorsteinn synir Þórarins Króksfjarðar⁴, en Þorsteinn var inni; hann átti þar fylgju-konu. En Jón stóð úti undir vegg, ok talaði við Steinunni húsfreyju. Þá ríða fram fyrir húsit⁵, Viðkuðr Lfnuson, ok Vigfúss; hann hafði öxina Steins-naut; en Viðkuðr hafði sviðu ok silfr-rekinn leggrinn á, ok allra vápna bitrast, ok vafit járn skaptið. Þeir hljópu þegar báðir at Jóni; ok sögðu, at þá skyldi þeir launa hönnum atferðir ok eltingar; ok lagði Viðkuðr til hans sviðunni, en Steinunn rann á Vigfús ok hélt hönnum. Jón hafði öxi víða, ok lágt skaptið í; hann laust af sér lagit ok greip sviðuna, ok las at höndum hönnum. Þá vildi Viðkuðr bregða undan⁶; en Jón tók hann; ok þá kenndi afis-munar, ok hörvaði Viðkuðr undan. Þá kom Þorsteinn út, ok varð ekki af tilræði hans. Ok er Jón sá þat, þá hratt hann Viðkunni frá sér svá hart, at hönnum var við fall. Síðan hjó hann til hans, ok kom í ennit þvert; ok var þat ærit bana-sár. Þessi áverki var mjök lofaðr af flestum mönnum. Eptir þessa atburði lagðisk orðrómr á, at mjök þótti annarr háttr á um héraðs-stjornina en þá er Þorgils hafði. Ok tóku þá margir menn, þeir er mikit þóttusk at sér eiga, at ráða sér til eigna í aðra staði, þar sem þeim þótti sér helzt traustz at ván.

9. Nú skal þar til máls taka, er Böðvarr bjó í Tungu í Sælingsdal. Þá rézk til búlags með hönnum Yngvildr Þorgilsdóttir; hón var þá ekkja. Þá var ok þat tíðenda, at þeir synir Þorgeirs vóru í Hvammi, Þorvarðr ok Ari, með Sturlu mági sínum. Þeir görðu sér títt um fundi við Tungu-menn, ok hittusk optast at laugu. Þat var um vetrinn er Þorvarðr hafði farit til laugar í Sælingsdal; [ok] er hann skyldi heim fara, féll hann af baki, ok skeinði sik á fæti; ok mæddi hann blóðrás; ok fóru þeir í Tungu, ok var hann þar eptir, ok batt Yngvildr um fót hönnum. Hann var í Tungu mjök lengi at lækningu; ok um várit var hann ýmist þar eðr í Hvammi. Mönnum fundusk orð um þat, at þau Þorvarðr ok Yngvildr mæltusk fleira við en aðrir menn; en vinir þeirra synjuðu þess. En um

¹ uma-laust] thus Cd. and B (vmalaust); see Dict. s. v. umi; ummáls laust, Br., H; the true form however may be 'umles-laust.' ² Eirikr, B. ³ dagskemtan] add. B. ⁴ synir Þórarins Króksfjarðar] add. B. ⁵ menn fyrir húsín, B. ⁶ undan] saxi, B.

várit eptir rézk Þorvarðr norðr til Eyjafjarðar; en Yngvildr fór þá út á Meðalfellz-strönd, ok görði bú at Ballará. Hón lét sér búa svefnhús, ok var þar löngum. Hón hafði fótar-mein um sumarit, ok gékk lítt um sýslur. En um haustið kom þar kona at sex vikum¹ sú er hét Þórdís, ok var Leifsdóttir; hón var ór Eyjafirði. Ok er hón hafði skamma stund dvalizt, þá ól hón barn; þat var nefnt Sigríðr; en faðir hennar hét Þorsteinn Þorleifsson, Norðlenzkr maðr. Hón fór um haustið með barnit norðr til Eyjafjarðar. En eigi at síðr grunuðu menn, ok görðu mörg orð á² um ráð þeirra Þorvarðz ok Yngvildar. Ok er Einarr verðr þessa varr, leitar hann eptir um málit við Þorvarð; ok kvað hann mundu hér um vilja sönnu svara. En þau svör kómu hér í mót af hendi Þorvarðz, at synjað var máls; ok festr fyrir járnburðr; ok skyldi Klængr biskup göra um hversu sem skírslan gengi. Grímr hét sá maðr Norðlenzkr er járnit bar. En er höndin var leyst, þá var þat atkvæði biskups, at hann væri skírr. Ok eptir þat sneri biskup í görð, ok görði fé á hendr Einari. Ok sleit svá því þingi. Þat sumar bjósk Þorvarðr til útan-ferðar í Eyjafirði. Þá seldi ok Yngvildr fjárheimtur sínar allar Sturlu; ok tók hann sókn ok vörn allra mála hennar, sem hann væri aðili. Eptir þat rézk Yngvildr til ferðar á laun norðr til Eyjafjarðar, ok skar sér skör ok karl-klæði, ok með henni Steingrímur kumbaldi Másson. Ok er kaupmenn lögðu út eptir firðinum, hlóðu þeir segli ok skutu báti, ok röru yfir á Galmars-strönd³; ok gékk Yngvildr þar á skip, ok fór í brott með Þorvarði; ok kómu við Noreg. Þá var Ingi konungr Haraldzson, ok rézk Þorvarðr þá til hans. En Gregorius Dagsson tók við haldi Yngvildar. En er þetta fréttisk, þá hófsk af nýju sá orðrómr, at Sigríðr mundi vera dóttir Þorvarðz ok Yngvildar; ok þat með, at skírsla hefði villt verit, ok svá at Sturla ok Ingibjörg hefði þessi ráð ráðit⁴ með Þorvarði. Ok snýsk nú Einarr með fjánskap á hendr Sturlu; ok kvað hann hafa sik vaðan í miklu vandræði⁵. Ok næsta sumar kvað Einarr þat upp fyrir vinum sínum, at hann myndi málinu fram halda á hendr Sturlu um þenna óhæfu-hlut. Ok svá görði hann, ok fjölmennit mjök. Ok sótti þau mál í dóm, at hann hefði ráðit þau ráð Þorvarði, at hann skyldi segja, at Þorsteinn væri faðir Sigríðar, þar sem Þorvarðr var Þorgeirsson; ok gört í því mannvillu ok kristni-spjöll⁶; ok lét varða fjörbaugs-garð. En Sturla

¹ at sex vikum] add. B. ² mörg orð á] margort, B. ³ Thus Cd.; Galmars strönd, B. ⁴ ráðit] vitat, B. ⁵ vandræði, B. ⁶ spjöll] spell, B.

[I. 66: ii. 14.]

kvazk mundu fyrir þetta [mál] vinna eiða, at hann hefði eigi í þeim ráðum verit. Einnarr mælti: 'Fá þú tólf menn með þér at sanna eið þínn, ok mun ek eigi þá málum fram halda.' Ok er eiða skyldi vinna, þá skilði Sturla svá undir eiðstaf, at hann hefði eigi ráðit þorvarði at göra mannvillu. Þá innti Einnarr svá¹ málit, at hann hefði eigi vitað með hönnum². Þá sagði Sturla: 'Eigi hugða ek mik um þat mundu sekjan verða, þótt ek segða eigi óhapp eptir tengða-mönnum mínum meðan ek var eigi [at] spurðr.' Þá sagði Einnarr: 'Mundi nú þat mega heyra, hvárt Sturla hefir vitað mannvilluna.' Ok svá lagðisk orðrómr á, sem hann mundi vitað hafa. Var þá ok lokit sættinni. En með því sætt sú var ógoldin er biskup hafði gört á hendr Einari, þá stefndi Sturla eindaga um Alþingis-sættar-hald, ok lét varða fjörbaugs-garð, ok fóru hvár-tveggi málin í dóm. Hvárir-tveggju höfðu mikit fjölmenni, ok gengu hvár-tveggi málin³ fram, ok varð hvárr-tveggi sekr fjörbaugs-maðr, Sturla ok Einnarr. Eptir þingit söfnuðu þeir báðir liði til féréns-dóms. Ok þá fór Einnarr í Hvamm með hundrað manna⁴, en hann lét eptir í Saurbæ Hrólfr Gunnólfsson með hundrað manna. Þar var með Einari Snorri Kálfsson, Þorleifr beiskaldi or Hitárdal, sonr Þorleiks auðga, ok Hermundur Koðrannson, Halldórr Egilsson, ok mart annarra virðinga-manna. Sturla hafði ok mikit lið: þar var Böðvarr Þórðarson, Páll Bjarnason. Sturla reið vestr til Saurbæjar með sex tigi manna, ok reið upp Þverdal⁵ en ofan Traðar-dal ok svá í Saurbæ, ok háði féréns-dóm á Staðarhóli. Ok reið aprt um Sælings-dal, ok útan reiðgötu at Hvammi. En flokk Einnars sat fyrir ofan götuna milli túngarðz ok Stekks-múla⁶. Síðan gengu þeir Böðvarr heiman af bænum með flokkinn ok mót Sturlu; en Einnarr hljóp upp ok eggjaði atgöngu; en Þorleifr beiskaldi bað hann eigi stýra mönnum í svá mikinn⁷ váða, at aldri leystisk, sem ván var á, ef svá mikit fjölmenni skyldi þar berjask. Ok urðu margir góðir menn til með hönnum⁸ at eiga hlut í. Ok skilðu menn óhappa-laust. En er þeir fundusk, Sturla ok Böðvarr, sagði Böðvarr, at Sturla hafði mjök hætt til um málit, riðit frá mönnum sínum. Sturla kvað eigi mundu þykkja haldit til jafns við Einar,

¹ svá] undir, add. B. ² at hann—hönnum] 'ok eigi vitað með hönnum,' B.
³ málin] B; vel, Cd. ⁴ hundrað manna] thus (c. manna) vellum; halft c, B.
⁵ Þverdal] B; þúardal, Cd., H, as also below ch. 18. ⁶ Stekks-múla] stekka múla, B.
⁷ mikinn váða] here ends the fourth and begins the fifth vellum leaf. ⁸ með hönnum] add. B.

[I. 67: ii. 15.]

ef hann sæti heima ok heyði¹ eigi féráns-dóm; en kvað vant at vita hvár þar bæri hærra hlut.

10. Nú sátu hvárir-tveggju í sekt² þau messeri. En at sumri búask þeir báðir til þing-reiðar; ok reið Sturla Langa-vatzdal, en Einarr Bratta-brekku. Ok er hann kemr suðr í Norðrár-dal³, þá skipti hann liði sínu ok mælti: 'Nú er á þá leið, at vér munum breyta ráðum um ferðir várar, ok snúa aptr til héraðs; en við goðorði mfnu skal taka Álfr sonr Þóroddz jarls.' Mörgum mönnum kom þetta mjök á óvart, ok þóttusk skilja at nökkut mundi stórt undir búa. Einarr sneri þá aptr með hálfan þriðja tug manna. Þar var með hönnum Gunnsteinn Þórisson, Eyjólf, Oddr Bassason⁴, ok Viðarr Þorgeirsson. Þeir höfðu náttverð at Sauðafelli, ok riðu um nóttina inn í Hvamm. Þá mælti Einarr, áðr þeir riðu at bænum: 'Nú væra ek á þat viljaðr at vér eldim ósparlega í Hvammi í nótt, ok mætti þeir minnask⁵ kvámu várrar.' Þeir voru ok flestir með hönnum er eigi löttu þessa mjök. Ok er þeir kómu í Hvamm, þá færðu þeir alla menn í kirkju; en ruddu⁶ fé öllu, ok brenndu allan bæinn; ok fluttu fé allt vestr til Saurbæjar, ok tölðust at sínu ganga. Einarr reið þá til þings með nfunda⁷ mann. Ok er menn kómu á fund Sturlu ok sögðu hönnum tíðendin: Hann svarar ok kvað Einar myndu allt hafa frýju-laust eina nótt. Síðan var leitað um sættir af vinum beggja þeirra ok stefnur til lagðar; ok þótti mönnum til vandræða horfa. Síðan var at sótrr Klængur biskup at hann myndi göra um málit. Sturla játaði þessu ok Einarr, ok þeir mundu hafa þat er biskup gerði⁸; ok kalla hann líklegan at göra til jafnaðar. Ok á því þingi var sætzk á öll mál at þessu. En áðr til loks væri lyktum á snúit, kvezk Sturla vilja at biskup ynni fimtardóms-eið, at hann görði jafn-sætti. Síðan var fundr í Bóndakirkju-garði allfjöldmennr. Þá mælti biskup: 'Ek göri fyrir brennu ok bæjar-skaða sex tigi hundraða, en fyrir sakir við Sturlu af Einari⁹ göri ek fimm tigi hundraða; rán skulu gjaldask aptr.' Eptir þat vann biskup fimtardóms-eið. Þá mælti Sturla: 'Svá virði ek eið biskups sem Páska-messu; má ek þat eigi til fjár meta; en sómi er oss þat. En flestir munu eigi kalla gjöldin mikil, ok

¹ heyði] hæði, B. ² í sekt] B; a sett, Cd. ³ Norðrár-dal] Kalsdal B.

⁴ Bassason, B. ⁵ minnask] reka minni til, B. ⁶ ruddu] thus vellum; ræntu, B.

⁷ ix^a, B; in vellum uncertain (x mannz?). ⁸ Hann svarar ok kvað—gerði]

emend. The vellum being here almost illegible, the paper transcripts (Br., H) are all faulty. In the illegible words we have therefore had recourse to B. ⁹ Sturlu af Einari] en fyrir sakir við Einar, B (better?).

[I. 68, 69: ii. 16.]

görðir eigi fésamar.' Síðan fóru menn heim af þingi, ok vóru sáttir at kalla; ok réttusk rán flest, ok eigi görsamlega. Sturla setti húsa-bæ¹ sínn um sumarit; ok var alhýst fyrir vetr, eigi verr en áðr. Þau Sturla ok Ingibjörg áttu tvær dætr, Þórdísi ok Steinunni. Ingibjörg tók sótt ok andaðisk áðr mála-lok þessi urðu. Síðan átti Steinunni Jón Brandzson; ok bjoggu þau á Reykjahólum. Þeirra synir vóru þeir Bergþórr, ok Brandr ok Ívarr ok Ingimundr. En Þórdísi átti Bárðr² Snorra son, Bárðar sonar ins svarta ór Selárdal; ok vóru þeirra synir, Snorri ok Pétr ok Sturla, Nökkuru síðarr átti Sturla son við Guðfinnu Steinsdóttur, þann er Björn hét. Ok litlu síðarr fékk hann Guðnýjar Böðvarsdóttur, ok var þat brúllaup³ í Hvammi. Ok átti hana til eili.

11. Þá var Einar Helgason stjúpsonr Sturlu í Hvammi; hann görðisk þá roskinn maðr. Þá galt Sturla út fé hans; þat var land í Sælingsdals-tungu, ok þar búit með. Hann settisk þá í bú ok kvangaðisk, ok fékk Guðrúnar Brandzdóttur systur Jóns með tilstilli Sturlu, með þat fé er henni fylgði heiman; þat var land í Króksfjarðar-nesi ok Króksfjarðar-eyjar. En þat hafði verit nökkura hríð, at Brandr hafði léð Einari Þorgilssyni at færa í ær um haustum til skurðar; en þá var svá komit, at Einarr Þorgilsson þóttisk eiga mála á, at hafa meðan hann bjöggi á Staðarhóli. Síðan lét Einarr Ingibjargarson færa út ær sínar um haustit, ok kvezk ætla at hann skyldi eigi vera ræningi fyrir Einari Þorgilssyni. En er þetta frétti Einarr Þorgilsson, kvað hann þat líklegra at hann mundi halda réttu fyrir nafna sínum, ok kvað þeim enn eigi leiðask at leita á sik. Hann sendi síðan Ljúfina prest at færa út sínar ær ok hinar útan. Ok er þeir kóma í Króksfjarðar-nes til Eyjólfis Hallgrímssonar; hann var gamall maðr ok góðr bóndi. Þeir báðu hann skips. Hann kvezk eigi mundu ljá. Þá mælti prest: 'Firn mikil tekr þú til;'—ok laust hann með öxar-hamri; ok varð þat sýnn áverki. Þeir tóku skip hans ok færðu út ærnar, en hinar útan; ok fara heim eptir þat. En er Einarr Ingibjargarson spurði þetta, kvað hann Einar Þorgilsson enn sýna rangyndi, ok fylgja at vándum mála-efnum sem fyrr. Hann lét fara eptir ám sínum ok reka heim. Síðan finnr hann Sturlu, ok segir (at) hónum líkaði illa við nafna sínn. Sturla segir: 'Þat munu flestir ætla, at ek muna fyrir láta vinnask málaferli við Einar; en eigi vil ek enn sitja hónum óhæfu-hlut við

¹ setti húsa-bæ] thus vellum (and H, 440); lét húsa, B. ² Bárðr] B; Brandr, Cd. (wrongly). ³ brúðkaup, B.

[I. 70: ii. 17.]

mik eðr mfna vini.' Litlu síðarr fóru þeir Sturla ok Einarr með tólfta mann vestr í Gufudals-fjörð at heimboði. Ok er þeir fóru vestan, fóru þeir út í Króksfjarðar-eyjar, ok hjoggu allar ær Einars Þorgilssonar, ok báru saman í einn köst. Eptir þat fóru þeir heim. Þá var Einarr Þorgilsson at brúðhlaupi á Reykjahólum, er Böðvarr Barkarson gipti Valgerði, dóttur sína, Þórhalli Brandzsyni. Þá spurði Einarr á-höggit; ok svarar svá: 'Ekki leiðisk þeim enn at [vér] eigimsk við glettni.' Um vetrinn eptir Jól fór Einarr Ingibjargarson norðr til Eyjafjarðar. En er Einarr Þorgilsson frétti þat, þá fór hann um daginn við átta mann suðr í Tungu. Hann kvaddi til sín Þorgeir Grímsson, ok kvezk vilja at hann ynni á Lopti fóstbróður Guðnýjar Brandzdóttur, ok lézk vilja gðra þeim nökkura ákenning og sína verka. Þá er þeir kómu í Tungu, gengu þeir í stofu; ok var þeim heilsað ok spurðir tíðenda, ok settusk þeir niðr. En er Einarr sá, at ekki varð tilræði Þorgeirs, þá stóð hann upp, ok gékk útar á gólfitt. Hann var nærsýnn, ok þekti hann eigi hvar Loptr sat. Hann sneri at þeim manni er Þorólfr hét, ok lagði spjóti í lær hönnum svá at skar út ór; ok var þat svöðu-sár¹. Þá hlaupa upp menn þeir er inni vóru ok hélt hverr á öðrum. Þar var Guðfinna Sveinsdóttir, ok hélt hön Einari. Þau skutu konu einni út í Hvamm at segja Sturlu; en konur ok karlar þeir er þar vóru héldu þeim Einari. Ok mundu þeir eigi á brott komask ef Svertingr Starrason veitti þeim eigi; hann lét þá lausa; ok kvað eigi hæfa at þar yrði meiri vandræði; ok kom hann þeim í brott; hann var þar heima-maðr. Þeir Einarr fóru þegar brott, ok gengu upp á Múla ok norðr eptir fjalli, þar til er þeir kómu heim. En er Sturla kom í Tungu, lét hann lýsa áverkum. Hann gékk síðan at Svertingi ok reiddi öxar-hamar at höfði hönnum, ok kvað hann þess verðan at hann væri drepinn; ok var við sjálft at þat færi fram; en þat barg hönnum er hann var heima-maðr Einars Ingibjargarsonar. Nú þóttusk þeir Einarr Þorgilsson hafa hefnt nökkvat á-höggisins.

12. Nú er þat sagt um haustið, at Þorgrímr prestur brotamaðr² kom norðan ór héraði ok með hönnum Álöf kona hans; hön var kvenna vænst, en hann var gamall. Þau kómu á Staðarhól. Hallr Þjóðólfrson var heima-maðr Einars. Hann kvað þat aldri skyldu vera lengr, at gamall maðr flakkaði með³ svá væna konu; ok tók hana af hönnum, ok svá hest hans er Máni hét, allra hesta beztr.

¹ söðu sár. B.
(flakkaði?).

² brotamaðr] add. B.

³ flakkaði með] flekkaði, B

[I. 71: ii. 18.]

Þorgrímr fór brott af Staðarhóli ok unði illa við. Hann fór í Hvamm, ok sagði Sturlu at hónum var gör svfirðing, ok bað hann ásja. Sturla segir eigi vera mikil-mennsku í slíku; en kvað Einar þat illa göra, at veita vendis-mönnum á leið fram, ok leggja þar við virðing sína. Um haustið hafði brotið skip norðr við Horn, ok kómu menn þaðan félausir til Sturlu ok báðu Sturlu ásja. Hann tók við þeim um vetrinn. Einn þeirra hét Gjafvaldr. Sturla mælti við hann: 'Ek þykkjumk hafa ráðit vel mjök við þik. Nú vil ek senda þik vestr til Saurbæjar til Helga prestz til haldz, at hann sé þér at liði ok heima-menn hans; en þú skalt sitja um Hall Þjóðólfsson.' Hann kvezk til þess skyldr at göra sem Sturla vildi. Hann fór, ok kom til Hváls, ok segir Helga presti. Hann kvazk mundu við hónum taka. Ok var hann þar um hríð. Ok litlu síðarr kom þangat Hallr Þjóðólfsson um farinn veg, ok stefndi þaðan ofan til Máskeldu; en húskarlar Helga prests slógusk á leiði-orð við hann. En er þeir kómu út ór garði, kom Gjafvaldr eptir þeim, ok hjó þegar til Hallz, ok kom á hægri öxl, ok renndi ofan eptir armlegginum mjök at ölnboga, ok varð mikit sár. Gjafvaldr tók þá hlaup, ok ferr til þess er hann kom í Hvamm. En er Einarr [Þorgilsson] spurði þetta, heimtur hann at sér vini sína, ok kvað sér illa hugna svá búit. Sumir mæltu, at eigi væri mótráð góð¹. Eptir þat fór Álöf brott af Staðarhóli, ok suðr í Hvamm, ok tók Þorgrímr við henni. Þá bað Sturla Þorgrímr fara til Saurbæjar, ok vita ef hann næði hesti sínum. Síðan fór hann í Saurbæ, ok sat um hestinn, ok gat tekit í drífu-éli, ok komsk brott með. Einarr Ingibjargarson kom norðan um vetrinn, ok líkaði illa er húskarl hans var særðr.

13. Sigurðr hét maðr kerlingar-nef; hann bjó at Laugum í Sælingsdal; hann var þingmaðr Einars Þorgilssonar. Hónum fylgði at lagi Arngerðr dóttir Ásólfz Gunnfarz-sonar; hón var væn kona. Þat var eitt hvert sinn, at Einarr Ingibjargarson reið yfir til laugar ok kom til húss; ok batt hest sínn við dyrr; en hann gékk til stofu ok talaði við Arngerði. En er Sigurðr varð þessa varr, hleypði hann beisli af hestinum; ok hljóp hann brott; en konur kómu í stofu, ok kváðu Einar mundu verða ganga heim ef hann tekr eigi hest sínn. Einarr gengr út ok hitti Sigurð, ok spurði hví hann görði hónum slíkan² farar-tálma. Sigurðr var stór-orðr, ok kvað

¹ at—góð] at þat væri úráðligt, B.² Here ends the fifth vellum leaf.

[I. 72: ii. 19.]

hann vera vel til hlaups búinn at elta hest sínn. 'Heyr á,' sagði Einarr, 'at þú görir mér afar-kosti.' Ok laust til hans öxar-hamri fyrir ofan eyrat, svá at þegar horfðu upp fætrnir. Þá spurði Einarr ef hann vildi annat¹. Sigurðr stóð á fætr ok skauzt inn í dyrnar²; en konur grípa Einar, ok báðu hann heim fara; ok hann görði svá. Síðan sendi hann í Hvamm at hitta Sturlu. Einarr Þorgilsson var at gistingu í Ásgarði at Erlendz prestz. Sigurðr fór þegar á fund Einars, ok sagði honum hver ósæmð honum væri gör, ok bað hann ásja. Einarr lézk þat vilja, at eigi ynni þeir opt á þingmönnum hans. Sturla fór í Tungu ok stefndi til sín bóndum; ok vóru þeir nær þrír tigur manna. Einarr Þorgilsson sendi þá Styr Gilsson at beiða bændr, at þeir kæmi í Ásgarð. Ok er Sturla varð þess varr, þá kvað hann þess skyldu eigi kost. Síðan reið Einarr í Tungu við nfunda mann; en þeir Sturla gengu mót þeim Einari. Þá segir Sturla: 'Saddir eru vér nú³ á heimsóknum yðrum, ok mjök virðu vér til ágangs yðrar tiltektir, ok sýnu meirr þykkjumk vér undan æra⁴; ok veldr þat, at vér þykkjumk meirr sjá við vandræðum⁵; en kost mun nú á at rétta hlut sínn við þik, Einarr.' Hann segir: 'Svá at eins skal sú heimsókn, at yðr skal engi ósæmð at vera,' ok mælti allfagrt. Ok var þat mál svá lukt, at Sturla skyldi einn göra⁶. Sturla kvezk þá mundu görð upp segja, 'At ek mun göra rétt mannzins, ok skal hér nú gjalda féit.' Þat var yxn þré-vett ok hestr⁷. Ok skilðusk við þat. Hallr Þjóðólfsson var at lækningu at Hváli þar til hann var heill. Þá mælti Helgi prestur: 'Nú ræð ek þat, at þú farir í Hvamm ok skjótir þínu máli undir Sturlu; ok ætla ek þér þat vænst til leiðréttu.' Hallr ferr ok hittir Sturlu, ok kvezk vilja leggja á hans dóm sítt mál. Sturla sagði, at hann vill leggja Halli sæmð til fyrir áverkann.

14. Halldórr hét maðr, er kallaðr var hvirfill; hans son hét Kjartan; hann var húskarl Óspaks í Holti. Guðbjörg hét kona hans; hón var dóttir Skáld-Þórðar; hón hafði fylgt Viðari Þorgeirsyni, ok vóru þau þá skilð; hón var þá heima-kona í Holti. Þat var þá mál manna, at Kjartan væri at hjali við hana. Svá bar at eitt sinn, er þau fóru frá tíðum, at Viðarr hitti þau á leið. Hann hljóp at Kjartani ok rak hann niðr; ok kvað mikil firm, er auvirði

¹ Einarr mælti 'villtu enn annat,' B. ² dyrrin, B. ³ staddir eroþ er nú, B (erron.) ⁴ æra] B; eira (ei = æ), Cd. ⁵ veudræðum, B. ⁶ einn göra] göra með þeim, B (wrongly). ⁷ Sturla kvezk—hestr] Sturla sagði ec geri fyrir áverkann hest ok uxa iii vetran ok gialdi nú þegar, B.

[I. 73, 74: ii. 20.]

þat lagðisk at konum; ok fór við hann illa. En er bóta var beitt fyrir þetta, þá sagði hann: 'Ef ek skal bæta, þá vil ek eiga fyrir nökkut at bæta.' Ok enn í annat sinn hittir hann þau Kjartan ok Guðbjörgu á förnnum vegi, ok rekr hann niðr ok ferr með hann illa, ok berr svá á hönnum, ok mælti við hann svívirðlega. Ok er Óspakr varð þessa varr, þá beiðisk hann bóta, 'Ok virð mik til í þessu máli um húskafl mín, ok þar er tengða-maðr mín sem þú ert.'—Þeir vóru bræðr, Oddr faðir Óspaks, ok Þorgeirr faðir Viðars.—Hann kvazk mundu einu¹ bæta, kvað Kjartan hafa verit lengi sér til óþyrftar². Ok féksk af ekki. Þat var um vetrinn Magnús-messu fyrir Jól at þeir fóru báðir til Hváls til tíða³; ok er lokit var [tíðum] gengu menn í brott. Viðarr gékk ór kirkju-garði, ok fór heim; en Kjartan gékk þegar eptir hönnum ok hjó í höfuð hönnum; ok leiddi þat sár Viðar til bana. Kjartan hljóp þaðan suðr yfir Heiði, ok kom í Hvamm, ok sagði Sturlu áverkann. Sturla kvað hönnum nauðsyn á hafa verit, ok skaut yfir hann nökkurum skildi⁴. Kjartan var skyldr þeim bræðrum Þorgils ok Narfa frá Skarði, ok sendi Sturla hann þangat, ok tóku þeir við hönnum ok kómu hönnum útan, ok gáfu fé til farningar hönnum.

15. Gils hét maðr, er bjó á Meðalfellz-strönd; hann átti lítið fé ok mannhéill. Özur hét sonr hans, hann var í förum; ok var fyrst lest-reki Guðlaugs auðga, Noræns mannz. Hann græddi af fé til þess er hann var maðr auðigr. Hann keypti land á Nörðri Strönd í Búðardal, ok görði sér bú, ok görðisk nýtr bóndi ok gagnsamr, ok þó illa heill löngum. Þorgils hét maðr er bjó í Króksfirði⁵; hann var lítill fyrir sér; hans synir vóru þeir Grímr ok Skapti⁶. Grímr var kominn á framfærslu Álfs⁷ Örnólfssonar í Fagradal; en Skapti bjó í Króksfirði, ok átti ómegð mikla en fé lítið, ok hann sjálf var lítils-háttar. Þeir bræðr vóru talðir til arftöku eptir Özur inn auðga; þvíat Þorkatla Svartzdóttir þótti eigi hafa vit til at varðveita féit; en hön var þá skyldust Özuri. Josep hét maðr, hann var Grettisson, Skeggja sonar Skamm-höndungs; hann var góðr bóndi; kona hans hét Álf, ok var Tryggva dóttir; börn þeirra vóru þau Oddr, Heimlaug ok Þórdís. Oddr Jósepson var jafn-skyldr Özuri sem þeir Skapti ok Grímr. Oddr var snjall

¹ einu] ængu, B. ² kvað Kjartan hafa verr haft í saurum (!) ok tilgerðum, B. ³ þat var—tíða] B; en er menn fóru til tíða, Br., H. ⁴ nokkoro skjóli, B. ⁵ í Króksfirði] B; á Skarði, Br., H. ⁶ Skopti, B (and below). ⁷ Álfs] B and 440; Ólaf, Cd.

[I. 75: ii. 20.]

maðr ok vel mæltr¹, ok þótti Özuri þar vel komit fé sítt er Oddr tæki við. Oddr var ok löngum í Búðardal, ok svá þá er sótt féll at hónum². Þá bjó Erlendr prestr Hallason³ í Ásgarði; hann var þingmaðr Einars Þorgilssonar ok alda-vin hans, ok sat fyrir gisting hans hvárt sem hann var fjölmennari eðr fámennari; hann var gildr bóndi; hónum fylgði Jórunn Grettisdóttir. Snorri son Gufu-Hallz hafði ráðit sik at vistar-fari vestr í Saurbæ, þvfat hann var í tðleikum við Kolfinnu Þorgrímsdóttur konu Sigurðar á Bjarnar-stöðum Höskullz-sonar, ok gөрðisk hann vin Einars Þorgilssonar. En er um var vandat vistir hans í Saurbæ, þá lagði hann búlag við Erlend prest í Ásgarði; var hann hallr undir Einar í málaferlum þeirra Sturlu. Þá lagði Sturla óþokka á þá Erlend ok Snorra; ok kvað sýnask sem þeir vildi mótgöngu-menn hans gөрsk. Þat var eitt sinn, at hross þeirra Erlendz⁴ höfðu gengit yfir ána; en Már Álfsson gætti smala í Hvammi. Hann tók hrossin ok bindr; en Þorleifr Ketilsson, húskarl Erlendz prestz, ferr til, ok rak hann af baki, ok barði hann svá at hann var bæði blár ok blóðugr. Sturla var riðinn á Strönd út, ok kom heim annan dag viku. Hónum var sagt af sameign þeirra Más ok Þorleifs. Sturla kvað slíkt vera ósóma mikinn at berja á mönnum saklausum, ok kvað eigi góðu mundu reifa. Síðan lét hann gөрa njósn um hvat þeir höfðusk⁵ at í Ásgarði; ok varð þess varr, at þeir Erlendr ætluðu til laugar Dróttinsdag eptir dagverð. Um daginn fór Sturla heiman, ok Sveinn sonr hans, til laugar. Ok er þeir kómu þar, var prestr í laugu, en Snorri gékk ór lauginni; en Þorleifr sat, ok farinn⁶ ór klæðunum ok ætlaði í laug. Þeir unnu þegar á Snorra, en vögu Þorleif. Þá mælti Sturla við Svein, at hann skyldi vinna á Erlendi presti⁷. Sveinn sagði: 'Þat hæfir eigi, þvfat hann er skfri-faðir mín.' Síðan fara þeir Sturla heim. Ketill prestr faðir Þorleifs var þingmaðr Einars Þorgilssonar. Þeir Einarr fóru ok lýstu vígi ok áverkum⁸. Þeir kváðu mjök sýnask ofsa ok fjándskap ok sllsku; ok kváðu Sturlu opt vekja óvísu⁹. Ok um várit eptir var fundr lagðr í Sælingsdal ofanverðum; ok urðu menn þar eigi sáttir. Nökkuru síðarr kom norðan Snorri Einarsson¹⁰. Ok var þá [enn] fundr lagðr í Sælingsdal; ok átti hann raikinn hlut í sættum, ok

¹ mæltr] B; mentr, Br., H. ² ok svá þá er hann andaðiz, B. ³ Hallason] add. B. ⁴ þeirra Erlendz] þeirra ór Ásgarði, B. ⁵ hefðitz, B. ⁶ fór, B. ⁷ við Svein—presti] add. B. ⁸ ok áverkum] B; fyrir öðrum, Cd. ⁹ optaz fyrr vekja úvísu, B. ¹⁰ Einarsson] thus B; read 'Kalfsson' (?). In Br., H, the name is abridged and uncertain.

[I. 76: ii. 21, 22.]

kvað einsætt at eigi aukisk¹ vandræði manna, ok kvað ymsa valda. Þá varð sátt; ok tók sfnm mann hvárr til görðar. Eptir þat brá Erlendr búi sfnu, en Snorri fór á Skarfstaði.

16. Þá er Einarr Þorgilsson frétti² andlát Özurar ins auðga, þá fór hann út í Fagradal til Álfs. Ok er hann kom þar, þá sagði hann Grími eyrendi sítt: 'Ek vil at þú farir heim með mér; en ek vil eiga³ fjár-heimtu þá er þú átt í Búðardal.' Grímr var leiddr ór kirkju, ok fór með Einari. En Álfr kvað þat eigi at sfnum vilja gört, 'Þvfat ek hefi,' sagði hann, 'áðr lagt fé fyrir hann; þvfat Özurr var eigi skilgetinn; ok sat ek því fyrir ómegðum; ok þykkjumk ek því til kominn at nökkurum hluta um fjár-tökuna.' Einarr kvezk eigi hirða hvat hann mælti. Ok tók í hönd Kirkju-Grími, er þá var kallaðr, ok nefndi váttá⁴; ok skilði svá fyrir hand-sali, at hann tók handsölum ok heimilðum á fé því öllu er var í Búðardal ok Grímr var þá arfi at orðinn; 'En ek handsala⁵ hónum vist á móti ok framsærslu.' Eptir þat fór Einarr á fund Skapta, ok tók af hónum handsöl með slskum hætti. Síðan fór hann í Búðardal á fund Oddz; ok sagði hónum, at hann vildi leysa hann frá fé því öllu, er þar var, með sex tígum hundraða⁶. Oddr kvazk þat eigi vilja, þótt hann tæki af mönnum nauðgum slskar klengingar⁷. Þá mælti Einarr: 'Þat hefi ek heyrt menn mæla, at þú munir eigi vera skilgetinn, ok mun þat vera réttara at þú hafir ekki af.' Síðan skilðu þeir með slskum orða-áköstum; ok fór Einarr heim; en Oddr ferr þegar ok hittir Sturlu, ok sótti hann at máli. Sturla kvazk mundu á líta með hónum. Síðan lét Oddr þau orð fara til Einars, at hann mundi bera járn, at hann væri arfgengr⁸, heldr en láta laust fyrir lög fram. Ok þá var kominn til Einars Már Guðmundarson, Vilmundr Snorrason, Ívarr Özurar-son, Grímr ok Ásbjörn Ljótz-synir. Þeir urðu sekir um víg Karls Konráðssonar ok Bððvars Grímssonar. Þeir vóru kallaðir Skógungar. Þeir höfðu áðr verit í Flatey með Þorsteini Gyðusyni.

17. Um várit eptir Páska fór Einarr Þorgilsson út í Búðardal, ok tók upp búiit allt mat ok⁹ vöru ok ganganda fé, þat er þeir máttu með komask; en Oddi var haldit meðan, ok bað Einarr hann kyrran vera; ok gékk at hónum, ok greip af hendi hónum silfr-hring; ok fór heim síðan. Þá var gört virki um bæinn á Staðar-

¹ aukisk] iæykez, B. ² frétti] frá, B. ³ eiga] taka, B. ⁴ Grími ok nefndi váttá, B. ⁵ hansala, B (here and often). ⁶ nio tige hundrað (!), B. ⁷ þótt hann tæki af sér nauðgum, B. ⁸ arfgengr] lögligr arfi, B. ⁹ mat ok] add. B.

[I. 77: ii. 23.]

hóli, ok vóru þar byrgð nautin um nætr ok vakat yfir, en setið at um daga undir fjallinu gegnt Staðarhóli. Oddr Josepsson fór þegar eptir ránit í Hvamm, ok bað Sturlu liðs, ok kvazk mjök þurfa hans fulltings, 'Ok vil ek,' segir hann, 'gefa þér fé til liðveizlu.' Sturla kvezk eigi nenna at deila um slíkt mál við Einar, 'En hitta máttú Einar Ingibjargarson, ok vita ef hann vill¹ rétta hlut þinn.' Nú hitti Oddr Einar, ok sótti hann at trausti, ok kvezk vera mjök van-haldinn; 'Nú vil ek gefa þér fé til liðs.' Einar kvezk vilja hitta Sturlu. Ok nú fara þeir báðir á fund Sturlu; ok sagði Einar, at hann mun til seilask²; 'Sýnisk mér at ójafnaði ganga at soguru. Eðr hverju viltú þér af skipta?' Sturla sagði: 'Veiztú þat, mágr, at ek mun eigi við þik skilja í málaferlum.' Síðan fór Sturla ok Einar með Oddi í Búðardal, ok görðu þar setur; sömnuðu at sér búfé því er eptir hafði orðit, ok svá höfðu þeir fong or eyjum, egg ok sela³. Síðan fór Sturla heim; en þeir Einar ok Oddr vóru fyrir setunni. Einar hafði skipkost betri enn Búðdælir, ok urðu hans menn þar opt fengi-sælli.

18. Einar Ingibjargarson fór eitthvert sinn með nökkura menn í Tjaldanes, ok kvezk vilja göra Saurbæingum nökkut íllt. Ok er þeir kómu í Tjaldanes, hjöggu þeir í sundr skip ok skútur Einars, ok vóru þau þrjú, ok kvað þat⁴ mega jafnask með þeim. Ok sneri heim aprt it neðra um fjöru. Þá fóru þeir Árni Gilsson ok Björn⁵ Kálfsson útan í mót þeim it efra um mýrarnar; ok fundu þeir Einar eigi fyrr en þeir kómu um fram; ok sneru þegar eptir þeim, ok eltu langt; en þá dró undan. Ok skildu at því. En er Einar Þorgilsson varð þessa varr, kvezk hann vilja hitta Búðdæli. Ok svá var gört. En er bændr urðu þessa varir, þá sömnuðusk þeir saman, ok gengu á milli, ok var hvárigum kostr at göra öðrum mein. Einar stefndi síðan um skipa-höggit. Ok fóru heim eptir þat. Einar reið síðan til þings. Ok Þriðju-nótt [ena] næstu fyrir þingit, fóru þeir Einar [Ingibjargarson] norðr⁶ it efra yfir fjall ofan Traðardal upp frá Staðarhóli; en þeir görðu tvá menn sína ofan í Melárdal⁷, ok einn ofan Ásólfsgötu⁸ til njósnar, at vita um naut þau er ór Búðardal væri komin. En þeir kómu á móti þeim Einari í Þverárdal, ok sögðu þeim at nautin væri nær túni á Staðarhóli. Síðan fóru þeir til nautanna; ok þekti Oddr þar með

¹ vill] vili, B. ² selaz, B. ³ egg ok sela] B; egg setunni ok sela, Br.⁴ þat] þá, B. ⁵ Björn] Bjarni, B. ⁶ norðr] emend.; suðr it efra, Cd.; om. B. ⁷ mel ar dal, B. ⁸ Cp. Skíða R.

[I. 78: ii. 23.]

graðung þann er kominn var ór Búðardal. Ok fyrir því hugðu þeir, at þau myndu vera nautin. En þat vóru þó heima-naut af Staðarhóli. Þeir reka nautin beint yfir ána, ok stefna til Tjaldaness. Þá er Einarr reið til þings, setti hann eptir Má Gilsson ok Vilmund. Sturla reið [ok] til þings: Vilmundr ok þeir félagar vóru heima báðir, ok vóru gengnir til borða, en Már fastaði um daginn. Þá kom maðr inn í stofuna, ok sagði þá vera mundi til önnur sýsla en matask lengi; ok segir [at] naut Einars væri brott rekin, ok Búðælir mundi komnir. Þeir Vilmundr hljópu þá til vápna, ok fóru eptir þeim, ok nökkurir menn af næstum bæjum, er sá¹ fór hvárra-veggju. Þeir fundusk fyrir útan ána upp frá Hleypilæk, ok vóru þeir Oddr xv eðr xvi, en þeir Vilmundr vóru fjórtán. En er þeir finnask, slósk þar þegar í bardaga. Ok snemma dagsins hjó Ívarr prestur Einar um þverar herðar, ok varð þat mikit sár; en Oddr hjó Ívarr prest bana-högg. Oddr Josepsson vá Leif húskarl Einars Þorgilssonar. Síðan hjó Oddr til Ásbjarnar Finnzsonar á öxlina, ok klauf niðr í síðuna svá at sá inn í hólit. Þá hjó hann til Þorsteins Álfssonar², ok klauf andlitið; ok féll hann þar. Ásbjörn Finnzson lagði spjóti til Gríms; ok féll hann eigi, ok gékk³ upp á lagit, svá at oddrinn nam staðar í hrygginum. Hann snörisk⁴ við, ok hljóp spjótíð út á milli rifjanna, ok gékk hann þá upp á skaptið, ok hjó með handöxi á hönd Ásbjarnar; ok var þat mikit sár. Þar féll Grímr ok Auðunn Tostason⁵. Steinólfr af Kverngrjóti⁶, Einarr Sigurðarson⁷ af Bjarnarstöðum. Þeir höfðu hlaupit til ór torf-skurði. Bjarni Finnzson fékk ok mikit sár á síðu, ok Sigurðr Ingimundarson fékk áverka stóran. Vilmundr Snorrason varð ok staddr nauðulega; ok hörfaði fram at ánni, ok stakk spjót-skaptinu á bak sér aprt yfir ána, ok komsk svá með hlaupi í brott. Ok nú lauk bardaganum. Ok er þeir vóru skilðir, urðu Búðælir þess varir, at Einarr Ingibjargarson var sárr orðinn. Ok vildu þá sumir fara eptir þeim ok drepa þá; en hitt var ráðs tekit, at þeir snöru yfir til Hváls til Helga prestz, þvíat Einarr fýsti þess; ok kvað mikit at orðit; ok var hann borinn af fundinum á skildi⁸. Halr inn rauði fór til Hváls ok sagði presti tíðendin. Síðan ferr hann í móti þeim, ok batt um sár Einars, ok flutti hann heim til Hváls. 'En þat er mftt ráð,' sagði hann, 'at nökkurir fari á Staðarhól,

¹ er sá] B; Einarr sá, Cd. ² Álfssonar] emend.; Ólafss., B and Cd. ³ gékk] B; féll, Cd. ⁴ snörisk] snaraðiz, B. ⁵ Tostason] B; Josteins synir, Cd. ⁶ Kvern-grjóti] thus B; kvernbrjótir, Br. (badly). ⁷ Sigvatsson, B. ⁸ á skildi] add. H.

[I. 79, 80: ii. 24.]

þvíat miklu þarf nú um stærra at tala, allz þó hefir mistekizk til nautanna.' Ok þat vildi Oddr. Vóru þá nautin rekin á Staðarhól. Síðan fóru þeir Oddr í Búðardal; ok sendu þegar til Sturlu, ok var þá hestr búinn, ok reið Óláfr Þorgeirsson þeim¹ í Lækjarskóg. Þá var tekinn annarr hestr; hónum reið hann á Glystaði². Þá inn þriði til þings til búðar Sturlu; ok sagði hónum tíðendin. Þá heimti Sturla at sér vini sína, ok sagði hvat at hefði orðit. Ok litlu síðarr kom Sigmundr, er Herðfs hafði sendan af Staðarhóli at segja tíðendin Einari Þorgilssyni.

19. Síðan görðisk ópokki mikill milli manna ok liðs-drátt. Klængr biskup var með Einari frænda sínum, Gizurr Hallzson, ok Þorleifr beiskaldi, Snorri Kálfsson³ ok margir aðrir. En Brandr biskup veitti Sturlu frænda sínum. Sæmundr faðir biskups var föður-bróðir Vigðfsar móður Sturlu. Böðvarr Þórðarson veitti Sturlu mági sínum, Þorvarðr Þorgeirsson, ok margir aðrir. En sumir leituðu um sættir. Ok varð ekki af því; ok fór málit í dóm, ok görðu hvárir aðra sekja. En er leið at þinglausnum, þótti mönnum ófriðlegt, ef svá búin færi mál til héraðs. Ok áttu menn þá hlut at; ok var þá sætzk á málin, ok skyldi Klængr biskup göra ok Böðvarr Þórðarson. Ok var þá þegar upp lokit; ok þótti Sturlu verða görðir skakkar ok óhagar; ok vóru þá fram færðar syknur manna. Sturla reið fyrri af þingi en Einarr. Ok er hann kom heim, þá var Einarr Ingibjargarson þar kominn ok Helgi prestur með hónum. Ok litlu síðarr kom Oddr⁴ Josepsson at hitta Sturlu; en Sturla kvað eigi mundu annat vænna⁵ en þeir görði félags-bú. Oddr kvezk þess búinn. Ok var þat ráðit, at hann skyldi eiga bú⁶ í Hvammi. Síðan settisk Sturla fyrir mál þeirra öll. Einarr Ingibjargarson ok Oddr ok aðrir Búððælir vóru í Hvammi þau misseri, ok vóru þar xviii menn sekir um vetrinn. Einarr Þorgilsson hafði ok mart setu-manna um vetrinn: Þar var Hallr Gilsson frændi hans, ok Ásbjörn Hafliðason, Árni Bassason ok Þorgils Sighvatsson, Hallr Þórðarson, Þorgrímr Kolbeinsson⁷. Þeir vóru allir frálegir menn⁸, svá at þeir þóttusk öruggir fyrir jafn-mörgum; ok eigi kvóðu þeir sítt óvænna þótt þeir hittu hálfu fleiri Búððæli.

¹ þeim] add. B. ² Glystaði] thus B, cp. Bs. i. 591; now called Gliistaðir.³ Snorri Kálfsson] add. B. ⁴ Oddr] B; Helgi, Cd. ⁵ kvað—vænna] B; kvaz eigi nenna annat, Cd. ⁶ eiga bú] eiga í bú, B. ⁷ þorgils—Kolbeinsson] þorgils Sighvatsson, Hallr Þorgrimsson (I), B. ⁸ frálegir menn] fylgðar menn Ein. Þorg., B.

[I. 80, 81: ii. 25.]

Margr fór orða-sveimr, en ekki varð af fundum. Sturla lét ok engin gjöld um sumarit, þvíat hætt var kallat milli þeirra. Hann hafði látið göra virki um húsin í Hvammi. Einarr Ingibjargarson fór optlega um vetrinn til laugar með fimm menn eðr sex. Einarr Þorgilsson hélt njósnum til um ferðir hans. Hann fréttir þá, at Einarr Ingibjargarson ætlar annan dag til laugar. Hann fór þá vestan með þrjá tigi manna. Þann sama dag bjósk Einarr Ingibjargarson til laugar við fimmta mann; en Sturla lattí hann, 'Ok þykki mér flar hleypi-farir slíkar.' Einarr kvezk fara vilja jafnt sem áðr. Síðan bjósk Sturla til ferðar, ok vóru þeir á þriðja tigi, alvápnáðir. Gils Styrmisson bjó þá at Laugum. Ok er hann varð varr við at þeir Einarr Þorgilsson sátu við laugina fjölmennir, þá leysti hann út kýr snar ok rak þær ofan í Hóla, þvíat hann vissi at Hvamms-menn ætluðu til laugar. Hann kallar, at þeir Sturla skyldi apr hverfa; en annat skeið æpti hann á nautin til ólfskenda. Þeir Sturla fóru um fjall, ok kómu til laugar, ok vóru þeir Einarr Þorgilsson þar fyrir; ok réðu hvárigir á aðra. Ok nú fór Einarr heim; en Sturla litlu síðarr. Sturla lézk ætla, at Einarr Ingibjargarson mundi eigi þykkjask of fjölmennr verit hafa, ef hann hefði farit með fimmta mann, sem hann ætlaði. Hann sagði: 'Mágr, opt ertú vitrari en ek.' Síðan vóru þeir varari um laugar-farar en áðr. Þann kölluðu Hvamms-menn Búðdæla-vefr.

20. Um sumarit ríða hvárir-tveggju til þings. Þá sótti Einarr Sturlu um sáttar-haldit; ok áttu þá enn vinir þeirra hlut í at sætta þá; ok var þá enn málum komit til lykta. Ok gengu til handsala fyrir Sturlu, Snorri bróðir hans, ok Ingjaldr sonr Gufu-Hallz; hann átti Þórsði dóttur Sturlu ok bjó á Skarfstöðum. Þá var gört fé á hendr Sturlu fyrir sáttar-haldit; en allar inar fyrri görðir stóðu. Þá vóru bornar fram syknur hvárra-tveggju. Þat sumar var Þorvarðr Þorgeirsson á þingi. Hann hafði þat á máli, at Einarr systur-sonr hans var¹ hafðr at forhleypis-manni ok at eggjanar-fíflí vestr þar. Hann lét sér þá ekki annat líka, en hann fari norðr með hönum af þinginu². Ok þat var. Ok síðan fór hann útan, ok var með Magnúsi konungi Erlingssyni, ok var vel metinn³ ok þótti kurteis maðr. En hann féll á Íluvöllum. En er Sturla kom heim af þingi þá líkuðu hönum görðir eigi betr en it fyrra sumarit. Hann lét ok Ingjaldr mág sínn engin gjöld gjalda, ok bauð hönum at vera

¹ var] veri, B.² af þinginu] add. B.³ ok var vel metinn] um vetrinn, B (l).

[I. 82: ii. 25.]

hjá sér, ok kvaz þat varlegra þykkja. Ingjaldr kvezk sitja vilja í búi sínu. Snorri Þórðarson galt ok ekki fé; þvíat hónum þótti sem¹ eigi mundi af sættum verða; þótt hann gyldi sumt en sumt væri ógoldit. Hann seldi af höndum bú sttt undir Fjalli², ok tók við Oddr Króksfjarðarson; en Snorri fór til Ballar-ár til Álfs³ Snorrasonar, ok var þar um sumarit. Þá var illt þerri-sumar, ok spilltusk hey manna. Ok Dróttinsdag at vetr-nóttum kom Ingjaldr til tíða í Hvamm. Þá mælti Sturla við hann: 'Ek vilda kaupa at þér geldinga til slátr; þvíat mér þykkir eigi varlegt, at þú farir með mart geldinga; hefi ek þat spurt, at þeir Saurbæingar heitask jafnan við þik ok fé þítt.' Ingjaldr gékk undan ok þagði. Ok þriðja dag eptir⁴ kom Óláfr Þorgeirsson í Hvamm; hann var heima-maðr á Bjarnarstöðum. Sturla leiddi hann á götu, ok spurði hvert hann skyldi fara. Hann kvezk eiga örendi upp á Kúgaldastaði. Hann hafði verit heima-maðr Sturlu. En þá var þar í Hvammi Ásbjörn prestur bróðir hans, ok Kolfinna Gilsdóttir móðir hans, ok Cecelia systir hans; hón fylgði þá Sveini Sturlusyni. Þá var fátt karla í Hvammi. Oddr Jóseppson var farinn norðr⁵ til héraðs at smíðis-kaupum. Sveinn ok Prest-Oddr⁶ vóru farnir yfir í Dali. Sturla mælti um kveldit er hann kom inn: 'Eigi þótti mér Óláfr, fóstri várr, í dag aloglegr, ok veit ek eigi hvat verit mun hafa undir för hans.' Um kveldit kom Sveinn heim ok Prest-Oddr, ok mart búi-manna. Ok um kveldit eptir nátt-verð mælti Sturla við Guðnýju húsfreyju, at vera skyldi hringleikr⁷. Ok fór til alþýða heima-manna ok gestir. Sturla mælti, at sjá skyldi út at öðru-hváru, ok bað menn hlýðask um; þvíat þá var kyrt veðr. Ok var vakat til miðrar nætr eðr meirr; ok varð ekki vart við manna-farir. Óláfr Þorgeirsson kom vestr á Staðarhól, ok sagði Einari öll tíðendi ór Hvammi; ok svá þat, at þar var fátt karla. Einarr kvað hann vel segja. Ok annan aptan eptir bjósk Einarr til ferðar. Þeir vóru fjórtán eðr fimtán. Þar var Hallr Gilsson, Ásbjörn Hafliðason, Árni Bassason, Óláfr Klökkuson, Hallr Þórðarson⁸, Þorsteinn Tjörfason, Þjóstólfir Starrason. Þeir Einarr fóru vestan um nóttina, ok suðr at brúninni fyrir austan gils-botn þann er austr er frá reið-götunni; en skafi ok nýfenni var lagt í brúnina, ok brutu þeir þar slóð í gegnum. Þeir fóru ofan eptir Sælingsdal, ok út fyrir Hvamm ok allt á Skarfstaði; ok fóru

¹ sem] B; at, Cd. ² undir Fjalli] add. B. ³ Álfr] B; Óláfr, Cd. ⁴ eptir tíðir, B (1). ⁵ norðr] B; áðr, Cd. ⁶ Prest-Oddr] called Kirkju-Oddr, above ch. 16. ⁷ at slá skyldi hringleik, B. ⁸ Þorgils ss., add. B.

[I. 83: ii. 26.]

sumir til húsa heim, ok leystu út naut ór fjósi þrettán. Sumir fóru til sauða-húss ofan í nes, ok sömnuðu sauðfé öllu því er þeir fundu. Þar var Einarr sjálfir í för. Hann reið í gryfju nökkura ok féll hestrinn undir hónum; en hann af baki, ok varð hónum meint við. Þeir ráku allt fé er þeir fundu; ok fóru útan¹ um nóttina; ok kómu, er lýsti, í Sælingsdal.

21. Nú er þat tíðenda á Skarfstöðum,—at kona ein stóð upp í dagan²; ok gékk til bæna-húss. Hón gékk til fjóss, því at hón heyrði at naut beljaði. Hón sá at nautin voru í brottu, nema ein kvíga var eptir. Hón gékk inn ok sagði Ingjaldi. Síðan fóru menn í klæði sín, ok tóku sér hross ok riðu inn til Hvamms. Þar var Ingjaldr, Þorsteinn Gunnarsson, Þórðr Böðvarsson. Þeir kómu á far nautanna, ok sá mikla manna-slóð. Sturla hafði risit upp þegar lýsti, ok gékk til töðu-garðz. Þar voru fyrir húskarlar, ok rufu hey-des er drepit hafði um haustið. Vindr var á norðan, ok frjósanda. Þeir sá, at þrír menn hleypðu handan frá Akri sem fara máttu. Ok er þeir kómu á túnvöllinn, þá kenndu þeir at þar var Ingjaldr. Þá mælti Sturla: 'Svá lízk mér á Ingjald mág mfn, sem hann muni nú í dag selja mér geldingana.' Ingjaldr kom nú ok sagði þeim ránit. Sturla svaraði öngu. Gékk heim þegjandi, ok inn í skála til rúms síns ok tók ofan skjöld ok öxi. Guðný húsfreyja var vöknuð, ok spurði hvat tíðenda væri. Hann svaraði: 'Ekki enna³, annat en þeir Einarr Þorgilsson hafa ræntan Ingjald öllu ganganda fé.' Ok hljóp þegar fram á gólfrit ok þaðan⁴ út. Guðný stóð upp skjótt, ok gékk útar á gólfrit, ok mælti: 'Standi menn upp skjótt, Sturla er brott genginn með vörn sín, en Ingjaldr rænt.' Menn brugðu við skjótt ok klæddusk, ok bjöggusk af hrapaði mjök. Árni Bjarnason tók skjöld af þili, en eigi⁵ fleiri menn; ok þeir höfðu tvau ein spjót. Ok fór þá hverr sem búinn var út ór garði⁶ með hlífinni, ok tóku tveir hross saman. Ok er þeir kómu til Krosshóla, voru þeir níttján saman. Sá þeir þá er þeir Einarr fóru upp um Ránar-völlu. Sturla sagði: 'Þat vil ek, at menn beri svá öxar-sköpt sín, at eigi leggi jökul á;' en bað þá duga sem bezt. Sagði þess ván, at nú mundi annat-hvárt fásik mikil sæmð eðr bani góðum drengjum. Ok fleiri studdu hans mál. Ok sóttu nú leiðina sem ákafast. Síðan sá þeir Einarr [eptir]-reiðina. Þá mælti Hallr Gilsson: 'Þat sýnisk mér ráðlegast,

¹ ok fóru útan] add. B. ² dagan] dægning, B. ³ enna] so also B. ⁴ þaðan] því næst, B. ⁵ en eigi] ok enn, B. ⁶ ór garði] add. B.

[I. 84: ii. 26.]

frændi, at láta eptir ungféit, en reka undan þat [it] hraðfærra; þvíat mér segir svá hugr um sem við liðs-mun muni at etja, ef vér finnumk [hér] fyrir sunnan heiðina.' Þá mælti Árni Bassason, ok nökkurir fleiri þeir er ákafastir vóru: 'Eigi sjám vér þá fleiri en vér erum, heldr nökkuru færi; ok víst eigi vilju vér renna fyrir jafn-mörgum.' Þá segir Óláfr Klökkuson: 'Ek em maðr skygn, ok sýnisk mér sem flestir hafi tví-mennt þeir er éptir ríða¹.' Einarr sagði: 'Hafa skal hvert lamb meðan halda² má.' Þeim varð nú sein förin upp yfir ána, þvíat féit var heimfúst. Þá er þeir Einarr kómu upp yfir Snorra-vað, þá fóru þeir Sturla um Ránar-völlu. Þeim Einari varð seint upp um brekkurnar, þvíat þar var snjór í driptum. Þá mælti Einarr til Arngeirs Auðunnarsonar: 'Þú skalt fara vestr um Heiði at samna liði.' Ok svá görði hann. Þeir Einarr fóru [allt] upp á heiðar-brúnina³, ok fóru reiðgötu. Ok er þeir vóru komnir [á] upp, þá hljópu þeir af hestum ok tóku sér stöðu á framan-verðri brekkunni⁴. Ok þá vóru þeir Sturla komnir at inni efstu brekkunni, ok hlaupa af hestum sínum. Ok hljóp Sveinn Sturluson ok Þorsteinn Gunnarsson; ok verðr Sveinn fyrstr upp, ok snöri⁵ til þeirrar slóðar er þeir Einarr höfðu farit um nóttina vestan, ok öngir vóru menn fyrir. Árni Bassason skaut af boga nökkurum örum, ok geigaði þat⁶, ok kom á öngan mann. En er þeir Einarr sá hvert þeir stefndu, þá runnu þeir á móti þeim fyrir gilsbotninn; en Sturla sneri þar upp eptir, er þeir Einarr⁷ höfðu áðr farit upp. Ok er þeir kómu upp á brekkurnar⁸, þá snúa þeir Einarr aprt móti þeim. Þá mælti Sturla: 'Viltú, Einarr, laust láta féit!' Einarr mælti: 'Aldri, meðan vær megum á halda.' Ok því næst hlaupask þeir at. Ok gékk Ingjaldr hart fram með reidda öxina; en Óláfr Klökkuson hjó þegar til hans, ok kom á öxlina vinstri, ok hljóp þegar á hol, ok var þat banvænt sár. Ásbjörn Hafliða son⁹ hjó þegar til Sturlu ok ofan í skjöldinn, ok klauf niðr at mundriða; þá fékk hann lög tvau, ok kom hvárt-tveggja í skjöldinn. Ok í því bili var högginn hönd af Bersa Ljótzsyni. Því næst fékk sár Þorgrímr Kolbeinsson; Sveinn Sturluson ok Þorsteinn Gunnarsson særðu hann; ok var hann högginn á höndina tve-falda ok sundr handlegginn bæði fyrir ofan ölbogann ok

¹ ríða] B; eru, Cd. ² halda] ganga, B. ³ brúnina] brúna, B. ⁴ brekkunni] brúninni, B, and again in the next line. ⁵ snöri] sneru, B. ⁶ ok geigaði þat] emend.; ok gagnaði þat ekki, Cd.; om. B. ⁷ Einarr] add. B. ⁸ brekkurnar] brúnina, B. ⁹ Hefiab. s. (I), B, and again below.

[I. 85: ii. 26.]

framan; hann hafði ok herða-sár mikit. Síðan lagði maðr til Óláfs Klökkusonar, ok kom á miðjan hann. Tvað hafði hann lög, ok stór sár önnur, ok gékk hann frá í hallinn upp ok settisk þar niðr. Þá fékk Snorri Hallzson sár á hendi. Þeir Árni Bassason ok Árni Bjarnason stóðu í þot¹, ok reiða upp vápnin. Þá mælti Árni Bassason: 'Nafni, eigumk vit eigi vit, þvfat vit höfum mælt til vináttu.' Lét þá Árni Bjarnason síga niðr skjöldinn frá andliti sér. En er þat sá Árni Bassason, þá reiddi hann upp öxina tveim höndum, ok hjó til hans; en hann brásk undan, ok hjó hann niðr öxinni, ok steypðisk eptir. Þá hjöggu þeir Árni ok Prest-Oddr² báðir til hans, ok kom annat í höfuðit en annat um þverar herðarnar í gegnum brjóstið; ok lét Árni þar líf sttt. Í því bili hafði Ásbjörn Hafliðason höggit niðr öxinni, ok varð hönnum laus öxin, ok renndi frá hönnum; ok er hann vildi taka hana, þá hörvaði³ hann, þvfat þar var hallr⁴, ok féll hann flatr. Þá hjó Sveinn Sturluson til hans, ok kom á hann miðjan, ok brast við. Ásbjörn var gyrðr saxi, ok kom höggit í hjaltið ofan; en oddrinn saxins nam mundiðann⁵. Hann stóð þegar upp, ok var eigi sárr orðinn. Þá fékk Einarr lag af spjóti á síðu, ok rann hönnum mjök blóð. Þorsteinn Tjörvason krækði mann Sturlu at sér með öxinni, ok svá undir fætr sér; ok fékk hann komit sér ofan í gilit undir holfenni⁶. Nokkurir fleiri menn urðu sárir í hvárum-tveggja flokki en hér eru nefndir. Þá mælti Einarr við Svein Sturluson: 'Þat vildu vér, at þú gæfir oss grið, þvfat þú átt jafnan þann hlut í með oss, er þá er betr en áðr.' Sveinn mælti: 'Faðir mín ræðr griðum.' Þá settisk Einarr niðr, ok mæddi hann blóðrás. Þá mælti Hallr Gilsson til Sturlu: 'Grið vildu vér nú hafa.' Sturla mælti: 'Leggit nú vápnin niðr.' Þeir vildu þat eigi⁷: Þá mælti Sturla: 'Grið skulu þér nú fá.' Þá vóru þeim grið seld, ok mælti enginn í móti, þóat fé mundi aptr fara. Þessir menn vóru nefndir með Sturlu á heiðinni: Sveinn sonr hans, Ingjaldr mágr hans, ok húskarlar hans tveir, Snorri bróðir hans, [Prest-Oddr,] Þorgeirr Bassason, Þórðr Eindriðason⁸, Ásbjörn Ljótzson⁹,

¹ stóðu í þot] thus B (dubious), which H in the margin comments by 'þutu upp,' which in 440 is received into the text. ² Prest-Oddr] Þórðr, B. ³ read hrasaði (?).

⁴ hallr] hallent, B. ⁵ nam við jörðunni, B. ⁶ ok svá—holfenni] ok söxudu þeir hann undir fætr sér ofan í gilit undir holfenne nacquat, B. ⁷ þeir vildu þat eigi] thus; one would expect, 'þeir görðu svá;'

⁸ B abridged—Sturla svarar, Leggit þá vápnin. þá vóru þeim grið gefin. ⁹ B; Nichulasson, Cd.

⁹ conj.; Hjortzson, Cd.; om. B.

[I. 86, 87: ii. 27, 28.]

Þóroddr¹ Sveinsson, Bersi² Ljótsson ok Ingimundr bróðir hans, Árni Bjarnason, Hallr Gíllsson, ok Atli Þormóðarson. Ingjaldr, mágr Sturlu, var þegar örendr; ok Árni Bassason af liði Einars, en Óláfr Klökkuson ok Þorgrímr Kolbeinsson fengu þjónustu ok önduðuz báðir. Þorsteinn Tjörfason lá allan vetrinn í sárum, ok varð græddr at kalla. Græddir urðu ok aðrir menn allir. En Snorri Hallzson ok Bersi [Ljótsson] urðu eigi örkymla-lausir, þvíat Bersi lét hönd sína, en Snorri nýtti ekki af hendi³.

22. Þá er Sturla fór heim af fundinum hafði hann með sér lík Ingjallz ok fé allt þat er rænt hafði verit. Þeir Einarr fluttusk ok heim; kómu menn í móti þeim í Hvammsdal. Eptir fund þenna sátu hvárir-tveggju í búum [sfnum] um vetrinn; ok var þat mál flestra manna, at á þeim fundi skipti um mann-virðingar með þeim Sturlu ok Einari. Um vart eptir vóru málin búin til Alþingis, ok riðu hvárir-tveggju til þings, ok héldu fram málunum. Var enn sem fyrr, at vinir þeirra gengu í milli; ok var snúit til sátta; ok skyldi Jón Loptzson göra um ok Gizurr Hallzson. Var þeim gördum svá farit sem líklegast þótti, at helzt mundi sættirnar haldask; en ekki með því líkum stafna-burð⁴ sem fyrr vóru görvir. Ok skilðusk menn sáttir á því þingi á öll þau mál er milli höfðu verit; ok fóru við þat heim. Ok vóru nú⁵ sáttir.

23. Tanni hét maðr, er bjó í Galtardals-tungu; hann átti Gunnhildi Bersadóttur⁶ systur Þórðar. Þórðs hét önnur dóttir Bersa; henni fylgði at lagi sá maðr er Þorgeirr hét; hann var kenndr við móður sína ok kallaðr Arnóruson; Böðvarr hét faðir hans. Þórðs var óskapvær. Þórðs fór eitt sinn á kynnis-leit í Tungu til systur sinnar. En er Þorgeiri þótti hón seint koma heim, þá fór hann eptir henni; en hón var traud⁷ heimfarar. Þá lagði Tanni þau orð til; kvezk hann eigi vilja at hón fari nauðig ór sínum⁸ hýbýlum. Þorgeirr sagði, at hann mundi eigi því ráða. Ok greindi þá á, þar til er Þorgeirr hjó til Tanna, ok var þat bana-sár. Eptir þetta fór Þorgeirr þegar á fund Sturlu, ok bað hann ásjá; en Sturla kvað slíkt líl verk vera; en lézk eigi kunna um⁹ þingmenn sína at reka þá frá sér. En Tanni hafði verit þingmaðr Þorleifs

¹ Oddr, B. ² Bersi] Brúsi, B. ³ ok Árni Bassason—af hendi] this whole passage is here restored in accordance with B; in Br. the names are wholly displaced and thrown into confusion. ⁴ Should either be 'stafna-burðum' (plur.) or 'var görr' for 'vóru görvir'; B omits the whole passage. ⁵ nú] B; við þat, Cd. ⁶ Brúadóttur, B. ⁷ traud] B; nauðig, Cd. ⁸ sínum] hans, B. ⁹ um] B; við, Cd.

[I. 88 : ii. 28.]

beiskalda ok frændi. Þorleifr tók við máli eptir Tanna ok sótti Þorgeir til sekðar fullrar á Alþingi; ok sýndisk Sturlu eigi at verja þat mál; ok varð Þorgeirr sekr skógar-maðr, en Sturla kom hómum útan um sumarit norðr í Eyjafirði. Ófeigr hét maðr Salgerðarson, en Bergr hét faðir hans; hann var vinr Sturlu ok heima-maðr hans; hann fór norðr með Þorgeiri ok fór útan. Annat sumar eptir kom Ófeigr út, ok fór þá til Sturlu, ok var þar um vetrinn. Þorleifr varð þessa viss; ok sagði mikla ósæmð í slíku sýnask af Sturlu, er hann vildi sitja fyrir sæmð höfðingja. Þorleifr görir um várit¹ lið-samnað, ok ferr í Dali ok gisti í Ásgarði at Bjarna² Steinsonar. Þar kom Einarr Þorgilsson til liðs við hann, ok höfðu þrjú hundruð manna, ok fór stefnu-för í Hvamm. En er Sturla spurði liðs-drátt þeirra, þá samnar hann liði at sér³, ok hafði þó fjölmenni miklu minna. Síðan stefnir Þorleifr Ófeigi um þat, er hann hafði orðit samfara með⁴ Þorgeiri. Sturla kvað Þorleif jafnan hafa stórræði fyrir hendi, þótt ekki mætti við þat jafnask, er hann brenndi inni Magnús biskup í Hitardal; 'En vart sjálfr dreginn grátandi ór eldinum.' Þorleifr sagði: 'Öngum munu þau tíðendi verri þykkja enn mér; en eigi eru vit þaðan komnir⁵, at þat sé víst at sá hafi betr er einskis þykkir⁶ um þau tíðendi vert. En ekki görla mantú þat nú, at þú mundir drepinn hjá garði þínum, sem melrakki hjá greni, ef ek stæða eigi fyrir þér. En þess vilnumsk ek⁷ at færi gangi höfuðlausir á dóms-degi fyrir mik en fyrir þik, er þú leikr þér⁸ nú at glæpum þínum.' Síðan riðu þeir Þorleifr brott, ok í Ásgarð um kveldit; vóru þar aðra nótt með allan flokkinn. En at morni skilðusk þeir Einarr þar, ok fóru hvárir-tveggju heimleiðis. Ok litlu síðarr kom Sturla við sétta mann í Ásgarð; ok var Bjarni bóndi heima við annan mann í smiðju. Síðan kvaddi Sturla hann út ok mælti: 'Þat ætla ek,' sagði hann, 'at vit munum nú skilja verða sambúðina;' ok kvezk eigi vilja, at optarr ætti óvinir hans heimilan gistingar-stað í Ásgarði, 'þá er þeir fara slíkar óspekðar-farir;' ok kvað annan-hvárn þeirra færa mundu verða bústaðinn. Síðan reið Sturla heim. En Bjarni seldi landit Erlendi presti Hallasyni. Síðan reið Þorleifr beiskaldi til þings, ok hafði frammi málit um sumarit.

¹ um várit] add. B. ² Bjarna] B; Brandz, Cd. ³ at sér] B; fyrr, Cd.⁴ í förum við Þorgeiri, B.⁵ Thus Cd.; en erom við enn þaðan komnir, B.⁶ þykkir] B; er, Cd.⁷ thus: vilnumsk ek, B; vitumst vér, Cd.; viljumsk ek, H,440 (from B). ⁸ leikr þér] lærr = hlærr, B.

[I. 89: ii. 29.]

Ok gengu menn á meðal ok sættu þá; ok tóku sinn mann til görðar hvárir. Sturla tók til Böðvar Þórðarson; en Þorleifr Einar Þorgilsson; ok urðu þeir á ekki sáttir um görðina. Þá mælti Böðvarr: 'Þat þykki mér ráð, at vit hlutim um hvárr [okkarr] göra skal.' Ok því játti Einarr. Síðan hlutuðu þeir, ok hlaut Böðvarr at göra. Hann görði lítil fégjöld á hendr Sturlu.

24. Nökkuru síðarr fór sótt mikil um héröð¹. Þess er getið, at einhvern aptan kom í Hvamm sá maðr er kominn var útan af Snæfellz-nesi, en áðr ór Borgarfirði. Hann var umrenningr². En Sturla settisk á tal við hann ok spurði margs. Hann spurði fyrst um ferðir hans. En hinn sagði. Þá mælti Sturla: 'Er sótt mikil suðr um héraðit?' Hann sagði at svá var. 'Komtú í Hitardal?' sagði Sturla. 'Já,' sagði hann ferða-maðrinn. 'Hversu mátti Þorleifr?' sagði Sturla. 'Því³ var betr, at hann mátti vel,' segir ferða-maðrinn. 'Já,' sagði Sturla, 'svá mun vera; þvíat allar kvalar munu hónum sparðar⁴ til annars heims.' Nú skilja þeir talit. Ok ferr hinn um morguninn, ok allt um haustið vestr í Fjörðu, ok vestan nær vetri. Ok þegar lítið er af vetri, kemr hann í Hitardal. Þorleifr beiskaldi⁵ var spurull við hann, ok frétti⁶: 'Komtú ór Fjörðum vestan?' Ferða-maðr sagði svá vera. Þorleifr spurði: 'Hversu [er] þangat⁷ ært?' Hann segir þar gott ár, 'Nema⁸ sótt görðisk þar [nú] mikil.' Þorleifr mælti: 'Komtú í Hvamm?' 'Já,' sagði hann, 'Hversu mátti Sturla bóndi?' 'Vel mátti hann,' sagði ferða-maðr, 'er ek fór vestr; en nú lá hann, er ek fór vestan⁹, ok var mjök tekinn.' 'Svá mun vera,' sagði Þorleifr; 'hann mun nú hafa flt, en hálfu verra síðarr.'

25. Maðr hét Bjarni, ok var Þorsteinsson, hann átti Helgu Gellisdóttur¹⁰; þeirra son hét Þorsteinn drettingr. Þorhallr hét bóndi, hann var Surtzson, hann bjó á Hólmlátri á Skógar-strönd. Hann átti Æsu Þorbergs dóttur¹¹. Hann var auðmaðr mikill ok sterkr ok ódæll ok mikilmenni. Hann var þingmaðr Þorleifs beiskalda, ok farmaðr, ok gjafvin. Þau áttu þrjár dætr, hétu Þórdís, Þórný ok Helga. Þórnýjar fékk Þorsteinn drettingr; hann átti þá göðan fjárhlut, ok rézk hann í Hólmlátr með fé sítt. Þat kom þá

¹ yfir hérað, B. ² umrenningr] sumrungr, B. ³ því] B; þat, Cd.
⁴ sparðar] sparadar, B. ⁵ bóndi, B. ⁶ frétti] margs, add. B. ⁷ þangat] þannig, B.
⁸ nema] útan, B. ⁹ er ek—vestan] add. B. ¹⁰ Gellisdóttur] thus B; Cd.—hon var Surtz dóttir, hann bjó á Hólmlátri, no doubt a repetition from the line below. ¹¹ Þorkels dóttur, B.

[I. 90: ii. 29.]

upp, at Þórný hefði verit gefin ólétt, ok átti barn við henni sá maðr er Þórðr hét, ok var all-skillfúll. Þorsteinn drettingr átti ok barn í vánum, ok var því leynt. Guðrún¹ Ásbjarnar-dóttir sagði ok þá, at Þorsteinn væri faðir at barni hennar þat er þá var nökkurra vetra gamalt. Ok er þat kom upp allt saman, þá lét Þórhallr kenna manna-munar² ok dró fjárhloti Þorsteins alla undir sik, en hélt hönum til verknaðar; en ef hann legði orð í, þá var hann hrakðr í orðum eða barðr. Ekki var Þorsteinn vinsælðar-maðr. Þorvarðr hét maðr bjó út í Eskigrasey³, gildir bóndi. Þat var eitthvert sinn at vetr-nóttum, at Sveinn Sturluson ferr út þangat ok keypti mjöl at hönum til handa Sturlu. En er mjölin kómu heim, reyndusk þau verr en ætlað var. Nú þykkir Sturlu flá ok [þótti] Þorvarðr hafa sik falsat. Sveinn⁴ fór suðr skömmu eptir, hittir Þorvarð, ok segir hönum svá: 'Tveir eru kostir af mínni hendi: sá annarr, at ek mun stefna þér, eðr þú takir við syni mínum er Halldórr heitir.' Þorvarðr kvazk þat mundu kjósa, [heldr] en hafa óvingan þeirra feðga. Ok fór Halldórr þangat. Þorvarðr var alda-vin Þorhalla at Hólmlátri. Ok er hann spurði þetta, þá fór hann til⁵ ok færði í brott sveininn, ok at Horni⁶ frændum móðurinnar þar sem áðr hafði verit, ok kvezk eigi vilja slíkan ágang. Þorvaldr kvað hann sýna vináttu við sik, en kvað þó betra at sýna lítlmennsku hér um 'en koma sjálfum mér í vandræði.' Þórhallr kvað svá [búit] vera skyldu. En er Sveinn spurði þetta, þá mælti hann: 'Vera kann, at Þórhallr vili sitja yfir várum hlut, en kost-gæfr vil ek vera at leggja hér slíkt í móti.' Sturla kvað þat auðséð vera, at slíkir menn vildu flt við þá eiga. En Guðný bað þá vera láta kyrt; þvíat vel var með þeim Þórhalli. Síðan var þat af ráðit, at menn vóru sendir á Hólmlátr, at fala þrjár vættir matar at hönum; ok vóru til sögð orð Guðnýjar. En Þórhallr sagðisk öngan mat mundu láta falan. Æsa fýsti at selja, en Þórhallr vildi eigi selja; ok réð hann. Sendimenn kómu heim í Hvamm ok sögðu Sturlu orð hans. Sturla bað Guðnýju at reyna vini sína. Litlu síðarr hittask þeir Sveinn Sturluson ok Þorsteinn drettingr við Kambsnes⁷, ok sátu á tali um hrið; ok var þat í hjali með þeim, at Sveinn skyldi ráða af⁸ Þórhall, en Þor-

¹ Gurun (I), B. ² B; mann raunar, Cd. ³ Thus also B (Eski grass ey).
⁴ Sveinn] emend.; Sturla, Cd. and B. ⁵ til] þangat, B. ⁶ ok at Horni] thus Cd., i. e. Vatshorni in Haukdale (?); á hendr móður frændum, B, omitting the name.
⁷ á Kamnesi, B. ⁸ af] B; at, Cd.

[L. 91: ii. 29.]

steinn skyldi gefa honum til sex tigi hundraða; skyldi þat kaup á laun fara. Ok um várit eptir Páska görði Sveinn ferð sína [út] á Hólmátr við tífunda mann; ok fóru á skipi, ok lendu út hjá steknum Þórhallz. Síðan mælti Sveinn við menn sína: 'Vita skulu þér nú örendi mítt, at vér munum stefna Þórhalli.' Síðan ganga þeir til húss. Hafþórr Naddzson¹ var húskarl Þórhallz, en vinr Sveins, ok ætluðu þeir at kalla hann út ok láta hann heyra stefnuna. Þeir gengu heim² til dura, Þóroddr ok Þórðr Bessason³, ok drápu á dyrr; en Þórhallr gékk sjálf út til dura ok lauk upp, ok stóð í durum inni. Þá gengu þeir Sveinn at durum; ok nefndi hann sér vátta, ok stefndi Þórhalli um þat at hann hefði leynt fjórðungi fjár síns ok eigi gört tífund af; hann stefndi annari stefnu um þat, at hann hefði tvá pundara, ok hefði á inn meira keypt en selt á inn minna, ok væri hvárr-tveggi rangr. Ok lét varða fjórbaugs-garð. Hann stefndi enn um þat, at hann hefði álnar rangar, ok lét varða fjórbaugs-garð, ok jamnan sex merkr. Því næst stefndi hann Þorleifi Þormóðarsyni fjórum stefnum, sínni um hvern fjórðung tífundar, ok lét jafnan varða sex merkr. Þórhallr mælti þá til Sveins: 'Kaupa muntú vilja fé mítt svá sem þú hefir virt tífundir⁴.' Sveinn svarar, ok kvað hann mundu eigi vilja selja honum þrjú hundruð hundraða [á] frest, ef hann vildi eigi eiga at honum á frest verð þriggja vætta matar. Ok með þat fóru þeir Sveinn í brott. En Þórhallr fór á fund Þorleifs beiskalda, ok sótti hann at ráðum. Þorleifr segir at tveir væri kostir til: 'Sá er annarr, at selja land sítt ok ráðask brott vestan þaðan, eða sættask við Hvammverja, ok selja þeim sjálfðæmi.' Þórhallr mælti: 'Viltú þá fá mér lönd suðr hér?' Þorleifr kvezk ætla, at honum mundi þat eigi fullgöra; ok eggjaði hann, at hann réðisk lengra í brott. Þórhallr fór heim; ok litlu síðarr inn í Hvamm, ok hitti Sturlu, ok seldi honum sjálfðæmi, ok kvazk þetta mál eigi til þrætu leggja. Sturla kvezk ætla, at þetta mundi honum betr gegna. Síðan frétti Sturla Svein eptir hvat göra skyldi; en Sveinn kvezk vilja, at hann görði eigi minna en sex tigi hundraða⁵, ok kvað hann þess maklegan. 'Nei,' sagði Sturla, 'tú hundruð⁶ skal göra lengr, þó hefir hann undir mik lagit málit.' Ok þá görð sagði Sturla upp. En Þórhallr kvað sér vel líka. Ok svá kom,

¹ Naddzson] B; Pálsson, Cd. ² heim] fyrst, B. ³ Brúsason, B.
⁴ tífundir] til tífundar, B. ⁵ c. hundraða, B. ⁶ títu hundruð] B (x h.); ek, Cd. (reading x h. = ek).

[I. 92: ii. 30.]

at hann galt land, Langeyjar-hólma¹, ok þrjú hundruð í slátrum. Maðr hét Þorsteinn; hann var Þórisson²; hann hafði verit heima-maðr Sturlu; hann var þá á vist með Þórhalli, ok fór með þeim heldr illa, ok Þórhallr stefndi hönnum um hross-reið. Síðan [fór Þorsteinn] á fund Sturlu ok bað hann ásjá. En Þórhallr sótti hann á þingi til fullra sekða; en Sturla gékk við heimilis-fangi hans, ok réð því Þórhallr eigi til at ferals-dómr væri háðr. Síðan sendi Sturla Þorstein norðr um land, ok varðaði eigi um bjargir hans. Nú líkaði hvárum-tveggjum heldr verr en áðr; Sturlu þótti Þórhallr þat einskis meta er hann hafði hönnum á hendi verit; en Þórhalli þótti enn hafðr ójafnaðr við sik. Nú er Þórhallr þóttisk spyrja kaup þeirra Sturlu ok Þorsteins, þá hitti hann Þorleif beiskalda ok Einar Þorgilsson eitt sumar á þingi; ok sagði þeim svá, at hann þóttisk við mikil vandræði³ kominn vera. [Einarr mælti]: 'Þætti þér eigi þat til liggja, at við Þorleifr réðim Sturlu af, ef vit mættim, en þú héldir⁴ uppi fé-bótum.' Hann kvezk glaðlega vilja undir þat ganga. En Helgi prestur Skeljungsson varð varr við ráða-görð þeirra, ok sagði þeim feðgum. Kálfr hét maðr, er bjó á Gunnarsstöðum inn frá Hólmlátri, it næsta; hann átti þrjá sonu; hét Börkr⁵ inn yngsti. En er Kálfr faðir þeirra andask, þá seldu þeir landit, enir ellri⁶ synir hans, Þórhalli. En er Börkr var nokkuð á legg⁷ kominn, þá kallar hann í hendr Þórhalli til landzins á Gunnarsstöðum; en Þórhallr kvezk eigi mundu laust láta landit fyrir hönnum, ok svarar heldr stutt. Börkr var ok eigi orðstilltr. Hann var þingmaðr Sturlu.

26. Kárr⁸ hét maðr, er þar bjó í Dölum⁹; hann var óspekðar-maðr. Þenna sótti Þórhallr til fullrar sekðar; en Kárr hafðisk þar þó við í Dölunum. Ok eitt sinn hittusk þeir Sturla; ok bar Kárr upp fyrir hönnum vandræði sín, ok kvask eigi vel við látinn. Sturla kvað þat satt vera, ok kvað margan eigi mundu slíkt sitja. Maðr hét Álfur; hann var lífill bóndi; [hann] hafði fastnað sér konu þá er Valgerðr hét, ok skyldi brúðkaup þeirra vera á Ketilsstöðum viku eptir miðsumar¹⁰. Ok fór Þórhallr til boðs, kona hans ok dóttir. En Dróttins-daginn reið hann inn í Leiðar-hólm til hestaþings. Þar var þá kominn Sveinn Sturluson, ok höfðu þeir aðra sveit, ok var Þórhallr fjölmennari, þvíat hann gékk um daginn

¹ í Langeyjarnesi, B. ² Þl. son, B. ³ vandræði, B. ⁴ ráðim—haldir, B. ⁵ Börkr] Haukr, B here, but Borkr below. ⁶ ellri] B; eldstu, Cd. ⁷ nokkuð á legg] B; heim, Cd. ⁸ Kárr] Már, B. ⁹ Dölum] B; dalnum, Cd. ¹⁰ miðsumar] so also B.

með þrjá tigi manna. Ok um aptaninn reið hann út á Ketilsstaði, ok var þar um nóttina. Þeir Sveinn riðu ok svá út á Skógar-strönd ok fóru-nautar hans; þar var Börkr Kálfsson, ok Bergþórr ok Torfi Snartarsynir¹, Kárr inn seki. Þeir ríða á Gunnarsstaði um kveldit til Héðins Bergþórssonar. En um morguninn eptir reið Börkr inn á Ketilsstaði á njósn, ok kallar enn til landsins við Þórhall; ok var þar deila mikil. Ok síðan fór hann út apr til þeirra [Sveins]. Ok um daginn reið Þórhallr heimleiðis ok Æsa kona hans, ok Helga dóttir hans með hönun, Halldór Guðbrandzson mágr hans. Kolbrandr hét maðr, er þar var með þeim. Þau ríða it neðra með sjó. Ok er þeir Sveinn sjá ferð þeirra, þá ríða þeir á móti þeim; ok hittask þeir við sjóinn gegnt Gunnarsstöðum. En er þeir Þórhallr sjá ferð þeirra Sveins, þá stigu þau af baki. Ok er þau hittask, hlaupa þeir Sveinn af baki ok fóru-nautar hans, ok hélt Börkr Halldóri, en Sveinn varðveitti Kolbrand. Kárr ok Bergþórr vágú Þórhall. Ok eptir þat riðu þeir Sveinn inn í Hvamm; ok tók Sturla við þeim öllum nema Kári; hann var í ymsum stöðum. Þorleifr beiskaldi tók við eptir-máli um víg Þórhallz, ok sótti þá á þingi; ok varð Bergþórr sekr skógar-maðr. Tjörvi var ok brott görr af landi; ok skyldi vera útan þrjá vetr. Bergþórr var ok ferjandi; en féggjöld kómu fyrir Svein ok Börk. En féráns-dómr var² í Hvammi, ok sóttu þeir heim til Sturlu, Þorleifr ok Einarr Þorgilsson; ok höfðu³ hundrað manna. Þar var ok fjölmennt fyrir. Þá bauð Sturla Þorleifi heim til dagverðar með flokk sinn. Þorleifr sagði: 'Öðru sinni mun ek hingat kynnis leita.' En skylt var með þeim Þorleifi ok Guðnýju. Sturla mælti: 'Þiggja máttú af því boðit, at hér eru þeir Bergþórr ok Tjörvi⁴; ok skulu þegar í brott ef þér vilit hingat.' Síðan riðu þeir Þorleifr í brott. Ok létti þar þessu máli.

27. Clemet hét maðr; hann var Karlsefnis-son; hann var bóndi; hann átti þá konu er Helga hét; hún var dóttir Vincentius Eyjólfssonar. Bárðr hét maðr, Álfs son, Örnólfs sonar. Þat lék orð á, at hann sífði Helgu konu Clemetz. Maðr hét Kjartan, ok var Þórvalldzson, ok var frændi Clemetz. Þat var eitt sinn á hestaþingi at⁵ Kleifum í Gilsfirði, at Bárðr var á tali við Helgu; ok þar kemr at Kjartan veitti⁶ Bárði áverka. Eptir þat sótti Álfr at

¹ Svartar., Cd.; B drops the whole passage from ok fóru-nautar to um kveldit.

² féráns-dómar voru, B. ³ nær, add. B. ⁴ Tjörvi] B; Torfi, Cd. ⁵ at]

B; á, Cd. ⁶ þar kom at Kjartan ok veitti, B.

[I. 94: ii. 32, 33.]

liðveizlu Einar Þorgilsson; en hann talðisk undan; þvfat hann var meirr hallr undir þá Kjartan ok Þórvald feðga; þeir vóru vinir hans ok þingmenn. Síðan sótti Álfr at Sturlu; ok tók hann við haldi þeirra Bárðar ok Álfs, ok mælti eptir Bárð. Ok var þá sæzk á málit, ok görði Sturla hálfan þriðja tög hundraða; ok rézk Álfr þá at þingfesti undir Sturlu.

28. Birningr Steinarsson ok Helga kona hans, dóttir Þorgeirs langhöfða, urðu eigi mjök samskapa; ok var görr skilnaðr þeirra, ok áttu þau þó dóttur eina er Sigríðr hét. Þá gékk Birningr at eiga Guðbjörgu Álfadóttur¹, en Helga giptisk Þorsteini Þorvarzsyni; ok áttu þau börn saman, Þorgeir prest ok Ingimund. Þau Guðbjörg ok Birningr áttu þann son er Þorleikr hét. Nú kallar Birningr Þorleik arfa sínn; en Sigríðr [dóttir hans] varð líft at þroska; henni fylgði at lagi Hjaltr nökkurr² er Eiríkr hét. Einarr Þorgilsson keypti at henni arfván eptir Birning; ok kallar ekki verit hafa laga-kvánfang, er hann hafði fengit Guðbjargar. Síðan beiddisk Einarr, at Birningr færi heim til hans með fé sítt; en hann kvezk mundu skipta af nökkuru Guðbjörgu til handa ok syni hennar, slíku sem hann ræðr³. En Birningr vildi þat eigi. Hann bjó þá at Heinabergi, ok hafði mikit fé. Ok um haustið sendi Einarr húskarla sína út á heiðar at samna saman geld-fé Birnings. Þeir fóru, ok ráku heim á Staðarhól sjau tigi geldinga; ok lét Einarr alla skera. Síðan fór Birningr í Hvamm, ok hitti Sturlu, ok sótti hann at ráðum; ok kvezk vilja handsala hönnum fé sítt allt. Ok þat var nú af ráðit, at Birningr fór í Hvamm, ok var þar meðan hann lifði; en Guðbjörg varð-veitti búit at Heinabergi. Ok lauk svá þessum málum, at Sturla sótti eigi Einarr um ránit, enda sagði eigi Einarr ósætt sína á handsali þeirra Sturlu ok Birnings. Sátu þeir þá hvárir um þat er fengit höfðu.

29. Í þenna tíma bjöggu þeir í Vatzfirði, Snorri ok Páll, synir Þórðar Þorvaldzonar ok Sigríðar, dóttur Hafiða Mássonar, ok Rannveigar Teitz dóttur, Ísleifs sonar biskups. Þeir bræðr vóru miklir⁴ höfðingjar. Var Páll allra manna vænstr ok görvilegastr, en Snorri var líftill maðr ok vænn, forvitri, ok skörungur mikill. Þá bjó at Helgafelli Óláfr prestur Sölvason, bróðir Páls prestz í⁵ Reykjaholti. Þar var á vist göfigr kenni-maðr, Rúnólfr⁶ prestur

¹ Álfadóttur] B; Óláfs, Cd.² Hjaltr nökkurr] B; hjal. nokkurum, Cd.³ ræðr] réði, B.⁴ miklir] mestu, B.⁵ í] B; at, Cd.⁶ B spells Ronolfr here and often.

[I. 95 : ii. 33.]

Dálks son, Þorsteins sonar, bróður-son Ketils biskups¹; ok var inn mesti lærdóms-maðr, ok höfuð-klerkr². Hans dóttir var Hallgerðr, er átti Óláfr prestr; hón var kvenna vænst ok merkilegust ok mestr skörungr at hvervetna. Þat er sagt, at Páll kom at máli við Snorra bróður sínn; ok kvezk vilja fara suðr til Helgafellz, ok nema brott Hallgerði, ok kvezk vilja þar til hafa hans liðsinni. Snorri sagði þat illa sama, at göra slíkt við góða kenni-menn ok göfga; ok lét³ þá eiga sæmðar-menn nærri sér, þá er eigi mundu slíku vel una. Páll kvezk vilja á þat hættu. Síðan fóru þeir eigi allfáir saman suðr yfir heiði, ok yfir Breiðafjörð, ok kómu um nótt⁴ til Helgafellz; ok gengu þegar inn í skála; ok var Hallgerðr tekin upp ór hvílu sírni, ok borin út; en Óláfi var haldit ok svá Rúnólfi. Hann var mikill ok sterkr. Þá var þar at Helgafelli Jórunn Hafiðadóttir, móður-systir þeirra Vatzfirðinga; hana hafði átta Brandr Gellison er búit hafði at Helgafelli. Síðan fóru Vatzfirðingar brott. Þetta fréttisk víða; ok þótti mönnum sýndr í slíku mikill ósómi. Ok um sumarit eptir, er menn kómu til Alþingis, þá var at sótt Jón Loptzson þessum málum; hann var mikill vin þeirra bræðra Páls ok Óláfs, en frændi Rúnólfs ok þeirra Möðruvellinga: Dóttir Eyjólfss ins halta var Þórey, móðir Sæmundar prestz, föður Loptz, föður Jóns. Rúnólfr [prestr] var son Dálks, Þorsteins sonar, Eyjólfss sonar. Þeir vóru á þingi Vatzfirðingar ok svá Hallgerðr. Vóru þá sem mestar virðingar Jóns; ok var þangat skotið öllum stór-málum sem hann var. Þeir Páll, Rúnólfr, ok Óláfr, hittu Jón á þinginu, ok sögðu hónum hver ósæmð þeim var gör, ok beiddu Jón ásjá. Hann svarar, ok kvað víst í slíku sýnask mikinn ósóma ok ágang. Hann bað þangat kalla Hallgerði. Ok svá var gört; ok tóku þau Jón tal með sér; ok tjáði hann fyrir henni, hversu illa sómði⁵, ok bað hana hug sínn frá leggja þessu [ó]ráði. 'Hefir með oss,' sagði hann, 'lengi vel verit; vilda ek at þú sæmðir vel við bónda þínn. En þó at þér þykki vera manna-munr, þá er þó miklu meiri munr um ábyrgð þá er á liggir; ok mun þetta óráð illa út seljask; ok samir þér betr, at þú ráðir þik sjálfviljandi frá, en nauð-skilnaðr verði; þvfat eigi mun þat betr falla⁶. En ekki mun

¹ Þor. s. Ketils. bps, B, which the paper transcripts have misrendered into 'Herþors sonar Ketils sonar,' see the old edition. ² emend.; lærdóms maðr hans (!) ok höfuð prestr, Cd.; hann var inn mesti klerkr, B. ³ lét] lest, Cd.; ok lét at hann setti, B. ⁴ um nótt] B. ⁵ sómði] samði, B. ⁶ því at eigi man þar lengi nytja af auðit, B.

[I. 96: ii. 34.]

ek at sinni þröngva þér um þetta; en segi ek þér hvat á muni¹ liggja. En ef þú virðir orð mín, ok ferr heim með bónda þínum at þínum vilja, þá skal þat fram ganga. En því mun ek þér heita, ef þú þarft í nökkuru sinni² minnar ásjá, at ek skal þér heimill³ til liðveizlu, ef þú lætr nú eptir mér minn vilja. En ef þú vill eigi þetta, mun ek þér aldri ásjá veita.' Hallgerðr svarar: 'Þat mun vera kjör mítt við þik, Jón, at kjósa þik eigi frá ásjá við mik⁴.' Síðan lagði Jón orð til, at Óláfr prestur tæki við konu sinni. Ok var síðan sætzk á málit. Litlu síðarr dreymdi Pál Þórðarson: at hann þóttisk [vera í] skygðum⁵ línkyrtli. Ok eptir þat druknaði hann í Ísafirði, ok nökkurir menn með hönum. Ok var þá svá ráðinn draumrinn, at línkyrtill sá væri báruv stórar ok ljósar er gengu at hönum⁶. Eptir þat tók Snorri⁷ bróðir hans mannvirðing í Vatzfirði; ok voru hans synir: Hafði, [Þórðr,] ok Þorvaldr, ok Bárðr. Valgerðr hét dóttir Hallgerðar; hana nam Sveinn Sturluson í Hvamm; ok görðusk þar af myklar ósáttir. Þá sótti Hallgerðr Jón at málum, ok kvazk þá vilja taka til þess er hann hafði heitið henni. Hann kvað þat heimolt vera. Ok síðan sendi hann vestr Sæmund son sinn ok nökkura menn með hönum. Þeir fóru vestr til Borgarfjarðar; ok kómu þar til liðs við þá, Þorleifr beiskaldi ok Einarr Þorgilsson; ok fóru síðan stefnu-för í Hvamm. Þá mælti Sturla, er hann kenndi mennina: 'Er Sæmundr þar?' segir hann. 'Ek þykkjumk hér vera,' segir Sæmundr. Sturla mælti: 'Miklu muntu vera maðr vitrari en eigi mynir þú⁸ vita, hvárt þú ert eðr aðrir menn.' Síðan stefndu þeir Sveini Sturlusyni. Ok kómu þessi mál öll á þingi undir Jón Loftzson; ok réð hann einn sem hann vildi, ok skipaði svá at flestum líkaði vel.

30. Páll Sölvason bjó þá í Reykjaholti; hann átti Þorbjörgu Bjarnardóttur systur Helgu⁹ er átti Brandr biskup. Börn þeirra Páls voru þau: Brandr ok Magnús, Þórlaug ok Arndís. Þórir hét maðr, ok var Þorsteinsson; hann var prestur; hann bjó í Deildartungu í Reykjadal enum neðra; hann var auðigr maðr at fé. Hann átti tíu bygða bólstaði; hann átti auðigt bú; hann átti eigi minna fé á leigu-stöðum en hundrað kúgilda. Hönum fylgði at

¹ muni] man, B. ² sinni] add. B. ³ heimill] heill (I), B. ⁴ þat man ek kjósa, at þú sér mér í vinar húsi, B. ⁵ skygðum] skyckðum, B (?). ⁶ ok var þá—hönum] om. B. ⁷ Snorri] emend.; Þórðr, Cd. and B. ⁸ mynir þú] B; muntu, Cd. ⁹ Auð-Helgu, B.

lagi Ásny Halldórsdóttir; synir þeirra voru þeir Leggr ok Liðr subdjákn, er úti varð á Bláskóga-heiði. Vigdís hét systir Þóris skilgetin, er átti Kleppr prestur Þorvarðsson; en börn þeirra voru þau Þorvarðr prestur ok Kolfinna¹ er átti Hámundur Gilsson frændi Sturlu Þórðarsonar. Þorvarðr prestur átti Oddnýju Torfadóttur. Þau Þorvarðr prestur ok Oddný áttu mörg börn: Árni prestur, faðir Ara at Lundi, faðir Lundar-Bjarna²; Snorri prestur, faðir Játgeirs prestz; Torfi prestur, faðir Leggs prestz ok Oddnýjar; Gunnarr, Guðbrandr³. Þórir inn auðgi bað Þórlaugar Pálsdóttur. Páli kvazk vera kunnigt um fjárhagi Þóris; 'En því at manna-munr mun þykkja mikill, þá mun ek ráða fyrir máldaga.' Síðan tókusk ráð þessi með þeim máldögum, at Þórlaug skyldi hafa heiman þrjá tigi hundraða. Ok var þat þó⁴ mál manna, at Þórir legði fram í gjöfum við Pál ok staðinn í Reykjaholti eigi minna [fé] en hón hafði heiman. En eptir samlag þeirra, þá skyldi eiga hálf t fé hvárt við annat, fengit ok ófengit. Ok eptir þenna ráða-hag bjoggu þau þar í Tungu sjau vetr eðr átta; ok áttu börn, ok önduðusk öll. En eptir þat beiddisk Þórlaug at fara í brott af landi, ok kvezk hafa heitið Róm-ferð í vanmætti sínum; en Þórir kvað þat eigi ráðlegt at skiljask við svá mikil⁵ hægindi, ok kvezk ófúss vera ráða-breytni. En hón bað hann mjök. Ok fyrir ástar sakir við hana, lét hann leiðask til, ok var þó tregr til. Hann seldi fjár-varðveizlu sína Páli mági sínum meðan þau væri útan. Ok var þat kallat fjögur hundruð hundraða. Þórir kom af hafi norðr við Þróndheim; ok var þar um vetrinn; ok um sumarit eptir fóru þau suðr til Björgynjar, ok voru þar annan vetr; ok ól Þórlaug svein þann er Björn hét. Ok eptir um várit⁶ bjöggusk þau til suðr-ferðar, ok seldu sveininn eptir til fóstrs. Hann var at Mjólka⁷ skamt frá bænum. Síðan fóru þau til Róms; ok kom hvártki þeirra apr. Ok um sumarit eptir andaðisk sveinninn Björn nær Selju-manna-messu. Jón hét prestur Íslenzkr, hann var Þórallezson, réttorðr, ok Breiðfirzkr at ætt. Hann hafði þenna vetr inn sama verit í Suðrgöngu. Hann sagði svá frá, at Þórir prestur inn auðgi hefði andask í Lukku-borg, Föstu-dag í Ymburu-dögum um Langa-föstu; en Þórlaug hefði fram haldit ferðinni til Róma-borgar; ok hafði hann hitt hana á veginum er hann fór sunnan; ok var þat eptir Páska; ok var þá snauð ok sjúk. Þórir kráka hét maðr

¹ Kolþerna, B.² Lundar-sveina, B.³ Gunnarr, Guðbrandr] add. B.⁴ þó] add. B.⁵ mikið, Cd.⁶ sumarit, B.⁷ Mjólka] thus; om. B.

[I. 98, 99: ii. 34.]

Norænn er þá var á Suðrvegum; hann kvazk hitt hafa Þórlaugu um sumarit, eptir andlát Þóris, um Máriu-messu-skeið. Ok er þau tífendi kómu til Noregs, þá var Þorlákr biskup inn helgi¹ kominn frá vígslu til skips, ok fór þat sumar til Íslandz, ok sagði þessi tífendi út. Þá sagði Páll Sölvason eptir sögn Þóris kráku um misdauða þeirra, at Þórir hefði fyrst andask, en þar næst sveinn hans², ok þá væri Þórlaug dóttir hans arfi hans ok sonar síns³; en hann kvezk vera réttir arfi hennar. Ok tók hann allt féit undir sik. Böðvarr Þórðarson var náfrændi Þóris ok Vigdísar er þá lifði; ok talði Vigdís vera þá réttan arföku-mann Þóris; þvíat hón var skyldust at ætterni skilgetinna manna. Böðvarr sendi menn til fundar við Pál um vetrinn, ok beiddisk landz [þess] er tæki fjóra tigi hundraða fyrir hennar hönd, ok kvað betr sóma, at hón væri nokkurn-veginn frá leyst. Páll lézk ætla, at lögum mundu hónum bera féin, ok kvezk eigi vilja láta þat er hann átti at réttu. Sonum Þóris þótti sem þeim myndi bera erfð eptir föður sínn; ok bauzk Eyjólfir Þorgeirsson til liðveizlu við þá; hann bjó í Stafaholti. Ok um várit reið Böðvarr í Tungu inn þriðja dag Páska með sex tigi manna, ok settisk í búit. Ok eptir þat bauð hann Páli at hafa af fénu sex tigi hundraða. En Páll kvað sik eigi mega svá til lokka at gefa þat upp er hann vildi eigi fyrr. Síðan görði Böðvarr orð eptir vinum sínum, Hermundi Koðranssyni, ok sonum hans, Katli ok Koðrani⁴, er þá vóru görvilegastir menn í héraði, Magnús Þorláksson af Melum; Helga Sölvadóttir var móðir Þorláks, systir Þórðar, föður Magnúss, föður Sölva, föður Páls. Magnús Þorláksson átti Valdísi, dóttur Hreins ábóta at Þverá. Brandr Pálsson bað Magnús liðveizlu; ok var Valdís kona hans mjök eggjandi þess at hann veitti hónum. Þórðr Böðvarsson bað ok Magnús liðveizlu; ok kvað hónum þat hent at veita föður sínum, er þeir vóru báðir í einni sveit; ok kvað hónum þungt mjök mundu í móti hónum at standa. Magnús kvazk Páli mundu veita er hann hét fyrri liði. Brandr var maðr knár ok mikill vexti. Magnús bróðir hans var ok ófælinn maðr, ok vóru opt með hónum einhleyppingar frálegir menn. Þórarinn svaði var fóstbróðir hans, inn knálegsti maðr ok all-óðæll. Margir aðrir vóru þá í Reykjaholti hans jafningjar. Þat görðisk þá ráð góðfúsna manna, at auka eigi

¹ inn helgi] om. B. ² sveinninn, B. ³ 'dóttir hans' and 'sonar síns'] add. B. ⁴ Karlli ok Konráði (!), B.

[I. 100: ii. 34.]

vandræði í héraðinu, ok láta bíða þings svá búit. Ok fóru hvárir-tveggju til þings um sumarit; ok vóru áttar stefnur at málinu. Talði Páll upp skaða sinn, at Böðvarr hefði eytt upp í Tungu miklu fé, ok þóttisk þar verðr fyrir yfirbóta, svá ranglega sem hónum þótti Böðvarr ganga á hendr sér. En Böðvari þótti Vigdís eiga at heimta viðtöku ok varðveizlu þess hluta fjár er Þórir bróðir hennar hafði átt í félagi við Þórlaugu. En til þess at sætzk væri á málit, þá vildi hann at Vigdís hefði þriðjung allz fjár til eigin-orðz við Pál¹. Þá var þvfi máli svá lokit, at hvárir-tveggju játtu umdæmi Jóns Loptzsonar. Ok á þvfi þingi lauk hann upp gördinni, ok kvazk hann göra lönd öll til handa Páli, þau er Þórir hafði átt ok svá lausa-fé; en kvezk vilja at Páll gyldi Vigdísu fjóra tigi hundraða, sem hón² hafði fyrst beitt; ok þótti þat vel, at Páll görði þetta til samþykkis við frændr Þóris, þótt hann ætti féit at lögum. Páll kvað sér hans ummæli vel líka; en Böðvari líkaði ekki af gördinni; ok reið heim í hérað, ok sat í búi í Tungu þau misseri. Páll Sölvason hafði gipt Arndísi dóttur sína Guðmundi inum dýra, ok veitti hann þvfi Páli. Um vart eptir Páska fór til liðveizlu við Pál Brandr biskup ok Guðmundr inn dýri³ með mikla sveit; Þorleifr beiskaldi, Ari inn sterki [Þorgilsson]. Magnús prestur Pálsson átti Hallfríði systur Ara. Þar kom ok Hermundr ór Kalmans-tungu, er átt hafði Hallgerði⁴ Rúnólfs dóttur, ok fjölði héraðs-manna. Þá kom neðan ór Tungu Þórðr Böðvarsson, ok beiddi at Páll ynni sóma-hlutar frændum Vigdísar. Þá svarar Guðmundr inn dýri, ok kvað Pál hafa sett höfðingja yfir sítt mál Jón Loptzson, 'Ok vill nú halda öll hans ummæli, ok göra þat fyrir sakir kennimannskapar síns, at eigi hlytisk stór vandræði [af] í héraðinu; lét þá Tungu-menn lítt hafa í sýnt, at þeir væri sæmðar af verðir. Síðan fóru Reykhyltingar stefnu-för í Tungu. Þá hafði Böðvarr látið göra virki um bæinn í Tungu, ok hafði þar fjölmenni mikit. Þar var þá Sturla Þórðarson mágr hans við marga menn; Þórðr Böðvarsson, Arni Bjarnason⁵ frá Hólmi, Sveinn Sturluson; ok gengu þeir allir á tal um þat, hverja meðferð hafa skyldi ef þeir stefndi þeim. Réðu nökkurir menn, þeir er óðastir⁶ vóru, at vinna skyldi á mönnum. Sturla svarar, ok kvað þat ekki ráða-görð vera, við

¹ ok þóttisk—við Pál] much abridged in B—miklu fé, ok beiddi bóta fyrir, ok þótti hann rangliga í hafa sez. En Böðvari þótti Vigdís eiga þriðjung allz fjár við Pál. ² hón] sem (i. e. Böðvarr), B. ³ ok veitti—dýri] add. B. ⁴ Hallgerði] B; Hallfríði, Cd. ⁵ Borgnýiarson (I), B. ⁶ óðastir, B.

[I. 101: ii. 35.]

svá mikinn afla sem þeir höfðu; en kvað þat heldr ráð, at stefna á móti jafn-mörgum stefnum, ok finna þat til er sýnisk. Ok var þetta af tekit; ok bjöggu hvárir-tveggju mál til. Frá því er sagt, at Sturla gékk at Jóni Þorvaldzsyni bróður Guðmundar ins dýra—móðir þeirra var Þórir dóttir Guðmundar Lögsgö-mannz—Sturla mælti við hann: ‘Heill þú Jón!’ Menn spurðu hví hann kveddi hann en eigi Guðmund. Sturla svarar, ok kvað þenna mann¹ víð-frægestan at endemum. Jón var skáld; hann kvað þetta:—

Karl er staddr hjá Sturlu; stendr hann fyrir² réttendum;
þrumir andskotinn undir orð-slægr goða bægi³.

Síðan riðu menn af þeim fundi. Ok fóru málin um sumarit til Alþingis; lét Páll þá sanna misdauða þeirra Þóris ok Þórlaugar á þinginu at lögum, eptir því sem hann hafði fyrri gört; en hvárigir urðu lögsekir⁴; ok var þá svá komit málinu, at ætlaðr var sættar-fundr í héraði um haustið eptir Michaels-messu í Reykjaholti. Áttu þá margir góðir menn hlut í. Kom þar þá til Böðvarr Þórðarson, ok Sturla mágr hans. Ok sátu menn út á velli fyrir sunnan hús; ok var rætt um sætt manna; ok vildi Böðvarr enn sem fyrr, at þau Vigðs hefði þriðjung fjár; ok talði þat, sem var, þótt búit í Tungu hefði orðit ófésamt, at hann hefði þó mikit sítt⁵ til lagt í mjölum ok slátrum. En Páll var heldr tregr; ok heimti til síns máls; ok varð sein lyktin.

31. Þorbjörg kona Páls var grimmúðig í skapi, ok líkaði henni stór-slla⁶ þóf þetta. Hón hljóp fram milli manna; ok hafði kníf í hendi, ok lagði til Sturlu Þórðarsonar, ok ætlaði at leggja í augat⁷, ok mælti þetta við: ‘Hví skal ek eigi göra þik þeim líkan, er þú vill líkastr vera—Óðinn?’ Ok í því var hón tekin; ok stöðvaðisk lagit, ok kom í kinnina; ok var þat mikit sár. Síðan hljópu upp menn Sturlu ok reiddu upp vápnin. Þá mælti Sturla: ‘Vinnit ekki á mönnum hér fyrr en ek segi hvar niðr skal koma.’ Böðvarr varð ok óðr mjök. Þá mælti Sturla: ‘Setisk menn niðr, ok ræðum um sáttmál; ok þurfu menn eigi hér at lýsa van-stilli⁸ fyrir þessa sök, þvíat konur kunna með ymsu móti at leita eptir ástum; þvíat lengi hefir vinfengi okkat Þorbjargar verit mikit.’ Hann hafði höndina at andlitinu, ok dreifði blóðinu á kinnina, ok mælti:

¹ mann] þá, B. ² fyrir] frá, B. ³ goða bægi] Cd. and B (bægi dat. from bögr). ⁴ en ekki urðu þeir enn sáttir, B (1). ⁵ mikit sítt] B; með sitt, Cd. ⁶ ok stefði (1) í augat, B. ⁷ en þat er Óðinn, B. ⁸ van-stilli] B; vansátt, Cd.

[I. 102: il. 36.]

‘Þess¹ mest ván, at vit Páll munim sættask á okkur mál, ok þurfi menn eigi hér hlut í at eiga. Ok sez² niðr, Páll mágr!’ Þá svarar Páll: ‘Ræða [vil] ek víst um sáttmál okkar Bøðvars; en þó lízk mér þetta umræðu-vert, sem nú hefir í görzk, at snúa nökkut áleiðis.’ Þá svarar Sturla: ‘Ræði menn um sættir fyrst með ykk Bøðvari; einskis má kalla þetta vert; ok munu vit Páll mágr ræða um þetta síðarr.’ Þá ræddu þeir um sáttmál við Bøðvarr; ok lét Páll þá gangask þá hluti er áðr höfðu í milli staðit. Ok var þá lokit málum á þá leið, at Bøðvarr skyldi hafa þriðjung þess fjár er Þórir hafði átt. Eptir þetta bjöggusk menn brott at ríða, ok báðu vinir Páls, at hann skyldi selja Sturlu sjálfðæmi. Hann kvazk þess eigi fúss, ok lét þar ójöfnuð einn mundu fram koma³ er Sturla var, þótt [hann] léti fagrt. Þó gékk hann at Sturlu, við umtölur manna, ok bað hann þökk hafa fyrir stilling sína, er hann hafði þar gört á þeim fundi. Þá svarar Sturla: ‘Þat heyri ek at litlu muni skipta hversu til mín⁴ er gört; ok þykkjumk ek þat á sjá, at⁵ yðr þykkir svá. Páll svarar: ‘Ef þat sýnisk, at hér muni eiga nökkut bót fyrir at koma, þá má ek vel eiga hóf undir þér um þat, at þú görir slíka sæmð til handa þér sem þér líkar sjálfum.’ Sturla mælti: ‘Bústú⁶ svá fyrir, at ek vænti, ef ek skal sjálf meta mik, at yðr muni þykkja óhófs vita, en ekki hófs; mun þat verða annan veg enn mér lízk at verða muni?’ Þá svarar Páll: ‘Eigi hefir fyrir þá sök slík vandræði mér til handa borit, at ek munda þat kjósa, né svá hitt at þú hlytir óvirðing af; ok er því þat vel fallit, at þú ráðir fyrir; ok mun réttara at bæta vel. En biðja vil ek þik,’ sagði Páll, ‘at þú legðir eigi fyrr dóm á málit, en við eru staddir réttlátir menn ok vinir allra vár.’ Eptir þat fóru fram handsöl; ok handsalaði Páll Sturlu sjálfðæmi, en Sturla handsalaði hönnum aprt á mót niðrfall at sökum. Ok skilðusk at því.

32. Nú leið vetrinn. Ok um várit eptir fór Sturla suðr til Borgarfjarðar, ok reið í Tungu til Bøðvars; ok síðan sendi hann orð Páli í Reykjaholt, at hann skyldi koma í Tungu at heyra á sáttargörð. Þat var Kross-messu. En er Páll kom, þá mælti Sturla: ‘Hversu marga menn viltú skilja undir sættir okkrar, svá at þú vilir handsölum uppi halda fyrir?’ Þá mælti Páll: ‘Mik, ok sonu mína, ok konu.’ Þá mælti Sturla: ‘Nökkut fleiri menn?’ Þá

¹ þess] B; þar, Cd. ² setiz, B. ³ ójafnaðar eins at ván, B. ⁴ til mín] B. ⁵ því, add. Cd.; ok finn ek þat eitt á, at, B. ⁶ siaz þú, B. ⁷ Thus; B drops this sentence from ‘en ekki.’ ⁸ B omits ‘fyrir.’

[I. 103: ii. 36.]

mælti Páll: 'Hermund, ok hans sonu, ok Torfa Surtzson.' Þá mælti Sturla: 'Vilir þú þá til skilja, þá vil ek þá frá skilja; þvát nú herr þú sjálfir vitni um, hverir sannir eru at bana-ráðum við mik.' Páll mælti: 'Þat er mín ætlan,' segir hann, 'at þeim ráðum muni öngir menn sik sjálfir hafa vafit, nema sá er til stýrði. En því nefnda ek þessa menn til, at engir menn sýna sik búnari til liðveizlu við mik en þessir. Nú muntú eigi bæði vilja, at skilja menn undan sættum, ok göra þó einn um þér til mann-virðingar.' Síðan kom þar, at Sturla lauk upp görðinni, ok mælti: 'Hvat munu vér breyta um at göra¹ eptir ins vitrasta mannz dæmum, Hafiða Mátssonar, þá er hann fékk vansa í sára-fari?' Nú góri ek þér á hönd, fyrir frumhlaup Þorbjargar konu þínar til mín, tvau hundruð hundraða; þat skal vera vara ok búfé, gull ok brennt silfr, eðr aðrir riflegir aurar.' Páll segir: 'Víst hefir hér² lengi at þrúnað um ójafnaðinn, en þó er nú knútr á riðinn um ósómann;' Ok kvað þess ván, at eigi mundi féit upp goldit at inum fyrstum fardögum eðr skildaga. Eigi fóru þar þann dag ræður mjúklega með mönnum; ok þótti öllum mönnum mikil undr, er hónum kom í hug at kveða slíkt upp. Ok eptir þat fóru menn heim. Páll kvaddi at sér sonu sína; ok spurði hvat þeim leizt af at kjósa; 'Hyggsk mér svá, at ef fé þetta gelzk upp, at þar muni þá fara eiga vár öll. Nú er at kjósa, hvárt þér vilit heldr, at sitja fyrir því vandræði, at verða fyrir ágangi Sturlu ok umsátrum, eða vili þér leita 'traustz á menn með séggjöfum til liðveizlu; þvát flestir munu svá virða, at við þetta sé eigi leitanda.' Þeir kvóðusk aldri vilja sína eigu upp gefa. Síðan sendi Páll Brand son sinn suðr í Odda. Þá fékk hann þar góðar viðtekjur af Jóni. Bar hann þá upp málit fyrir hann, ok sagði alla mála-vöxtu. Jón kvað þat eigi vel sama, at höfðingjar gangi við svá mikinn ójafnað á hendr svá dýrðlegum kenni-manni sem Páll var. Ok kvazk veita mundu hónum lið á þingi eptir því sem hann hefði fong á. Síðan fóru þeir Brandr vestr heim, ok segja svá búit Páli. Ok nú líðr at þinginu. Þá bjósk Páll til þings; þvát hann átti Reykhyllinga-goðorð. Þá vóru viðsjár miklar ok varðhöld með flokkum. Ok er þeir koma til þings, þá reið Páll [til] búðar sinnar; en Jón Loptzson gékk frá búð sínni, ok mótu hónum, ok heilsaði hónum, bað hann vel kominn,

¹ um at göra] add. B.² sára-fari] B; sama fari, Cd.³ hér] hann, B.⁴ Here begins the sixth vellum leaf.

[l. 104: li. 37.]

‘Ok far til búðar með mér.’ Páll bað hann þökk hafa fyrir boðit, ‘En ek mun ríða til búðar mínna; en vér munum drekka allir samt um þingit.’ Ok svá gördu þeir. Ok snemma þingsins kom Bøðvarr Þórðarson á fund Jóns Loptzsonar, ok ræddi við hann; kvað Sturlu hafa sendan sik; ok kvað hann þess vænta, at Jón mundi eigi í mót snúask málinu, þótt þau orð flygi um. Jón kvað með miklum ákafa farit á hendr Páli; en lét þat eigi sama, at etjask við¹ kenni-menn gamla ok göfga, ríkjum höfðingjum. ‘Nú hefi ek heitið Páli ásjá ok liðveizlu.’ Bøðvarr mælti: ‘Svá segir mér hugr um, at höfuð-grannt verði² nökkurum vina Páls ef Sturla er nökkut minnkaðr.’ Jón svarar: ‘Vitu menn þat,’ kvað hann, ‘at Sturla er opt óbilgjarn um manndrápin; en fleiri kunna enn at drepa menn en Sturla einn; ok þat segi ek þér, Bøðvarr; ef Sturla lætr drepa einn mann fyrir Páli, at drepa skal ek láta þrjá fyrir Sturlu.’ Síðan skilðu þeir talit. Nú voru miklar viðsjár um þingit. Sturla sitr í búð sínni, ok gékk óvíða, ok lét skemta sér heima í búð.

33. Páll prestur gékk á fund Þorláks biskups, ok töludusk þeir við. Ok mælti biskup: ‘Eigi þykki mér makleg vera deilan yður Sturlu; þeir eru menn ríkir ok kaldráðir, en þú ert kenni-maðr dýrðleggr. Nú vilda ek, at þú værir varr um þik, ok bærir vápn, ok verir hendr þínar ef þú þarft, þvíat enkis er fyrir þá örvænt.’ Ok svá gördi Páll nú. En þó lágu hönnum opt eptir vápnin þá er hann gékk frá kirkju. Ok sýndisk þat í því, at hann var óvanr vápn at bera.

34. Nú er um sættir leitað. Ok verða þeir Sturla þess varir, at Jón ætlar hér til kapps at halda at veita Páli, at bæn Brandz biskups. Ok ganga menn nú þeirra í millum; ok beiða þess ván, at hönnum mundi í því aukask mestr sæmðar-hlutur; ‘en hitt all-ósýnt, hversu vegnar, at slá í deilur um;’ ok sögðu þá breytt hafa gördum þeim er Jón gördi um Tungu-mál, ok gört í því önga virðing til hans. Létu þeir ok þetta málit eigi síðr mega skipask, er með firnum var upp tekit⁴. Ok einn dag er menn kómu fjölmennastir til Lögbergis, þá gékk Sturla fram á virkit fyrir búð

¹ á við, B. ² höfuð-grannt verði] hoþi úði, vellum; haofuð gíarnt (!), B; the copyist of vellum A dropped the second part of the compound ‘gíarnt’ (or grant?); hofuð varði, Br., V. ³ at Sturla játaði í dóm Jóns um málit, B. ⁴ létu þeir—tekit] om. B.

[I. 105: ii. 38.]

sína¹; þvíat þat var opt háttr hans at göra langar tölur um málaferli sín; ok leiddisk mönnum opt á at heyra². Vildi hann at þat yrði jafnan frá borit, at virðing hans yrði víðfræg. Hann kvað nú svá at orði: 'Kunnigt mun mönnum vera um málaferli vár Páls, ok um þá svívirðing er mér var ætluð at veita, miklu meiri en fram kvæmi³; ok olli því meirr hamingja mín en tilstilli þess er görði. Síðan var sæzt á málit ok selt mér sjálfðæmi af Páli; en nú er svá komit því máli, at settir eru at mér mestu menn hér á landi⁴, at þetta mál skuli nú í görð leggjask er áðr kom í sjálfðæmi. Nú⁵ ef ðæmi fyndisk til þess at menn hefði svá fyrr gört, þá væri á at líta. En þeir menn er sik binda nú við málit—nefni ek fyrst til þess Jón Loptzson, er mestr⁶ maðr er á landi þessu, ok allir skjóta sínum málaferlum til—þá veit ek eigi víst hvárt annat er nú virðingar-vænna, en reyna hvern sóma hann vili⁷ mín gora. Nú kann vera, at ek hafa ekki vit til at sjá mála hlut til handa mér, en vilja munda ek halda mínni sæmð.' Þá svarar Brandr biskup: 'Engi maðr frýr þér vitz, en meirr⁸ ertú grunaðr um gæzku.' Jón kvað Sturlu vitrelega mæla, ok sjá fyrir margra hönd; 'En féggjöld,' sagði Jón, 'af Páls hendi munu til vægðar snúask; þvíat þau vóru með freku reist; ok skal nú við mik um at eiga en eigi við Pál.' Síðan gengu menn frá Lögbergi ok heim til búða. En áðr þinginu lyki, þá bauð Jón Sturlu barnfóstr, ok bauð heim Snorra syni hans ok hönum sjálfum til Kirkju-dags í Odda. Síðan fylgði Sturla suðr sveininum; ok þá síðan virðulegar gjafar af Jóni. En féggjöld svörfuðusk⁹ mjök, ok var þat¹⁰ ákveðit at væri þrír tigir hundraða.

35. Páll prestur bauð heim Jóni Loptzsyni í Reykjaholt; ok var þar góðr drykkur. Ok þar vóru leiddir fram yxn¹¹ þrír, ok var einn sex vetra, ok annarr níu vetra¹². Þá mælti Páll: 'Minni munu laun fram koma en þú værir verðr fyrir liðveizluna; en hér skaltú kjósa, hvárt þú vill heldr hafa þenna uxu inn sex vetra eðr hina báða.' Jón leit á uxana ok mælti: 'Svá sýnisk mér sem eigi muni verða mega stóru meiri uxi ok betri en sjá inn sex vetra

¹ á virkit—sína] om. B. ² ok leiddisk—heyra] om. B, putting instead—þvíat maðrinn var bæði vitr ok tungu mjúkr. ³ ef fram kvæmi, B. ⁴ en nú eru sóttir at inir æztu menn á Íslandi, B. ⁵ nú] B; en, Cd. ⁶ dýrstr, B. ⁷ vili] vill, B. ⁸ meirr] om. B. ⁹ svörfuðusk] thus emend.; suorduz, the vellum leaf, as well as Br., H; en gialld sneyriz miok, B. ¹⁰ helzt, add. B. ¹¹ öxn, B. ¹² Thus both vellum and B.

[I. 106: ii. 38.]

gamli, ok kys ek hann.' Páll mælti: 'Þat er ok vel; fyrir því at jafn-mikit hefir mik kostað sjá, ok hinir tveir.' Síðan dró hann gullhring á horn uxanum, ok kvað því fylgja skyldu ok tíu hundruð vaðmála. Jón þakkaði hönnum vel slíkar vingjafir. Ok skilðusk ölüðar-vinir.

36. Svá er sagt: at þá er Sturla frétti andlát Þorbjargar konu Páls prestz, at hann legðisk í rekkju; ok þat var hönnum opt títt þá er hann var hugsjúkr. Mennt fréttu hann at, hví þat gegndi. Hann svarar: 'Ek hefi nú þau tíðendi frétt¹ er mér þykkja at-huga-verð².' Mennt svöruðu: 'Ekki hugðu vér, at þú mundir stríð um þat bera, þótt Þorbjörg væri önduð.' Sturla svarar: 'Annat berr til, þvíat mér er . . . alheg at³ þvíat ek virði svá, at aldri væri saklaust við sonu Páls ok Þorbjargar meðan hön lifði; en nú samir eigi vel, at veita þeim ágang er hön er önduð.'—Þá bjó Magnús prestr Pálsson at Helgafelli, ok Hallfríðr dóttir Þorgils Ara sonar ins Fróða, ok var hön skörungr mikill.

Sturla andaðisk í elli sínni í Hvammi, ok bjó Guðný þar eptir lengi síðan. Einarr Þorgilsson andaðisk tveimr vetrum eptir þat er Sturla andaðisk. Sem enn mun sagt verða síðarr.

¹ frétt] fregit, B.² áhuga verð, B.

³ þvíat mér er . . . alheg at] this is a very doubtful passage. B has—Sturla svarar: annat berr ok til því at þau (thus as it seems) eru eigi allhæg (1) at því at ek virði svá sem allri veri saka laust við seni Páls ok Þorb. . . . In vellum A, when the paper transcripts were taken in the middle of the 17th century, this passage must, even then, have been faded and hard to read, as the transcripts show. What we now can read is—'því at mér eru . . . | alheg at;' after 'eru,' at the end of the line, one word is blotted out, 'engin' or the like.

MARGAR sögur verða hér samtíða; ok má þó eigi allar senn rita: Saga Thorlaks biskups ins Heilaga¹, ok Guðmundar ins Góða Arasonar, þar til er hann var vígðr til prestz. Saga Guðmundar ins dýra hefst þrem vetrum eptir andlát Sturlu, ok lykkr þá er Brandr biskup er andaðr, en Guðmundr inn Góði er þá vígðr til biskups. Saga Hrafn Sveinbjarnar sonar ok Þorvallz Snorra sonar er samtíða sögu Guðmundar ins Góða, ok lykzt hön eptir andlát Brandz biskups, svá sem Sturla Þórðarson segir í Íslendinga-sögu².—Flestar allar sögur, þær er gerz höfðu á Íslandi áðr Brandr biskup Sæmundarson andaðiz, vóru ritaðar³; en þær sögur, er síðan hafa gerzt, vóru lítt ritaðar, áðr Sturla skáld Þórðarson sagði fyrir Íslendinga sögur⁴. Ok hafði hann þar til vísendi af fróðum mönnum, þeim er vóru á ofanverðum⁵ dögum hans; en sumt eptir bréfum þeim, er þeir rituðu, er þeim vóru samtíða, er sögurnar eru frá. Marga hluti mátti hann sjálf sjá ok heyra⁶ þá er gerðuz á hans dögum til stór-tíðenda. Ok treystum⁷ vér hönnum bæði vel til viz ok einarðar at segja frá; þvíat hann vissum vér⁸ alvitraztan⁹ ok hófsamaztan. Láti Guð hönnum raun lofi betri.

¹ Thus Cd.; helga, B.

² Íslendinga sögum, B.

³ B erroneously transposes the words thus—Flestar allar sogor þær er hér hafa gorz á Íslandi vóru ritaðar áðr Brandr biskup Semundar son andaiz (sic). En þær sögur er síðan hafa gorz voru lítt ritaðar áðr Sturla (I) skáld Þórðar son sagði fyrir Íslendinga sogor . . .

⁴ sögur] thus the vellum (sög[∞]); there is a little hole in the vellum, but the abbreviation above the line (∞) is clear; B has 'sogor.'

⁵ ofanverðum] thus vellum; avndverðum, B (and hence some paper transcripts, even of the A class, such as Br., H). ⁶ ok heyra] om. B. ⁷ treystumz, B.

⁸ vissum vér] vissa ek, B. ⁹ Thus al-, not all-, vellum, B.

IV.

GUÐMUNDAR SAGA GÓÐA,

ALSO CALLED

PRESTZ-SAGA GUÐMUNDAR.

A. D. 1161 — 1202.

[I. 107: ii. 39.]

1. ÞORGEIR HALLASON bjó undir Hvassafelli í Eyjafirði. Hann átti Hallberu Einars dóttur af Reykjanesi, Ara sonar, Þorgils sonar, Ara sonar, Más sonar. Þau Þorgeirr ok Hallbera áttu tíu börn, er ór barnæsku kómusk; sonu fimm ok dætr fimm. Þeirra sonr var Einarr; hann átti ekki barn. Hann fékk líflát á Grænlandi í óbygðum. Ok eru tvennar frásagnir: Sú er önnur sögn Styrkårs Sigmundar sonar af Grænlandi,—ok var hann sagna-maðr mikill ok sannfróðr,—at skip þeirra færisk í óbygðum; en lið þeirra hafði gengit í tvá staði; ok bærisk svá um þat, at aðra þraut fyrr vistir en aðra; ok komsk Einarr í brott með rétta mann, ok vildi leita bygðar, ok gékk á jökla upp, ok létu þeir lífi¹, er dagleið var til bygða; ok fundusk vetri síðarr; ok var lík Einars heilt ok ósakat; ok hvílir hann á Herjólfss-nesi. Annarr son Þorgeirs var Þorvarðr. Hann fór útan þá er hann var átján vetra. Ok þegar er hann sté á land fótum í Björgyn, þá laust hann hirðmann Inga konungs, þann er Jón hét, svá at hann varð aldri heill síðan, ok dó um vetrinn eptir. En þat var fyrir þá sök, er þessi maðr sigldi frá hónum í Eyjafirði, en Þorvarðr rézk þegar til annars skips; ok kómu þeir þrim nóttum síðarr [til Björgynjar] en Jóns skip. Þá sótti Þorvarðr fund Ketils Kálfssonar, ok hafði í sinni hvárri hendi öxina ok skeptið, er brotnað hafði þá er hann laust Jón. En því máli lauk svá, at Þorvarðr görðisk hirðmaðr Inga konungs ok varð hónum kær. Nú er hætt frásögn um athafnir Þorvarðz; þvíat

¹ lífi] B, Gms.; líf, Cd.

[L. 103: ii. 39.]

þar eru meiri efni í, en ek vilja í þessa sögu ríta. Hann kvángaðisk þá er hann lét af siglingum, ok fékk Herðsjar Sighvatzdóttur. Hann átti fimm dætr, þær er ór barnæsku kómusk: Guðrún var ein, er átti Þorgeirr sonr Brandz biskups, en síðarr Eirekr Hákonarson ór Orkneyjum dóttur-son Sigurðar slembis; önnur Gyrðr, er átti Kolbeinn Tumason; en þriðja Guðrún, er átti Klængr Kleppjárnsson; fjórða Hallbera, er átti Þórðr Örnólfs-son ór Önundarfirði¹; fimta Ingibjörg, er átti Brandr. En áðr Þorvarðr kvángaðisk, átti hann dóttur við Yngvildi dóttur Þorgils Oddasonar; hún var gipt Hjálmi Ásbjarnarsyni. Aðra dóttur átti hann við Herðsi Klængsdóttur, ok sú hét Helga; hún var gipt Teiti Oddszyni í Austfjörðum. Þorvarðr átti son, er Ögmundr hét, við þeirri konu er Helga² hét. Ögmundr þessi fékk Sigríðar Eldjárnsdóttur af Espihóli. En í elli sinni átti Þorvarðr dóttur, er Berghildr hét, við Birnu Brandzdóttur. Hón var gipt Eldjárni í Fljótzdals-héraði. Þriði son Þorgeirs hét Þórðr³; hann var munkr at Þverá, ok andaðisk þar, ok átti ekki barn; hann var prestur ok mikít göfug-menni. Ari hét inn fimti son Þorgeirs; hann var mikill maðr ok sterkr. Þóru Þorgeirsdóttur átti Héðinn Eyjólfsson er bjó at Hólum í Eyjafirði; en síðan átti hana Eyjólf Einarsson. Önnur dóttir Þorgeirs var Ingibjörg; hana átti fyrst Helgi Eiriksson ór Langa-hlíð, en síðan Hvamm-Sturla. Þriðja hét Þórny; hana átti Grímr Snorrason at Hofi í Skagafirði á Höfða-strönd. Fjórða dóttir Þorgeirs hét Gríma; hana átti Brandr Tjörvason á Víðivöllum. Fimta dóttir Þorgeirs hét Oddny; hana átti Þórir Þorvarðz son. Gunnarr hét maðr, er kallaðr var Sleggju-Gunnarr; hann var Helga son, Þórðar sonar, Þóris sonar, Arngeirs sonar, Böðvars sonar. Gunnarr átti Rannveigu Úlfhéðins dóttur, Kolla sonar, Þórmóðs sonar, Kolla sonar, Þorláks sonar, bróður Steinþórs á Eyri, er Örbyggjar eru frá komnir. Þórmóðr Kollason átti Þórnyju Ara dóttur af Reykjanesi. Þau Gunnarr ok Rannveig áttu dóttur er Úlfeidr hét; hon var gipt nauðig; en síðan lagði þokka á hana Ari Þorgeirsson, ok átti með henni börn fjögur: Clemet hét son þeirra, ok andaðisk ungr. Þau áttu son annan, er Guðmundr hét; hann var fæddr at Grjóta í Hörgárdal. Þar var þá Steinunn Þorsteinsdóttir, ok dóttir Sigríðar Úlfhéðinsdóttur; hún var systrungr Úlfeidar, ok var ástúðugt með

¹ Þórðr Önundarson, B.
Þórir, Gms.² Here ends the sixth vellum leaf.³ Þórðr]

[I. 109, 110: ii. 40.]

þeim. Þat var þrim nóttum fyrir Michaels-messu; er sveinninn var fæddr. Þar var vitr maðr ok fróðr, Guðmundr kar-höfði¹. Ok er sagt frá orða-tiltekju hans þá er sveinninn kvað við ný-fæddr, at hann lézk einskis barns rödd slíka heyrð hafa; ok kvaz víst vita, at þat barn mundi afbragð verða annarra manna, 'ef lífi heldr;' ok kallaði sér bjóða ótta mikinn, er hann heyrði til. Þau áttu dóttur er Guðrún hét, ok son er Gunnarr hét, ok andaðisk ungr. En þá er til tók lag þeirra Ara ok Úlfeidar, þá lét hón í hendr hönnum fimtán hundruð þriggja álna aura til forráða ok meðferðar; ok hafði hón þá eptir gullhring ok marga gripi aðra. En fyrir því at Ari var maðr stórlýndr, þá lagðisk þeim fé skjótt í lóg.

2. Nú er þar til máls at taka: at Þorvarðr Þorgeirsson kom út eptir fall Inga konungs; ok lýsti því, at hann vildi öngum konungi þjóna jarðneskum eptir Inga konung; þvíat hönnum þótti sem einginn mundi verða jafningi hans. Ok þess bað hann Ara bróður sinn, ef hann kæmi útan-lendis, at hann skyldi eigi við þann flokk bindask, er fellt hafði Inga konung. Kallaði ván, at flokkr mundi hefjask í Vík austr, at leita eptir hefndum; ok bað hann at ráðask í þann flokk, ok setjask í rúm sítt. Nú ferr Ari útan, en Úlfeidr sitr eptir með son sinn Guðmund. Sótti Ari á fund Erlings, ok hitti hann í Vík austr um várit eptir. Ok áttu þeir síðan bardaga í Túnsbergi, Hákon herði-breiðr ok Erlingr jarl. Fær Hákon ósigr ok flýði. En litlu síðarr börðusk þeir fyrir Hrafna-björgum; ok lagðisk Hákon enn á flóttu. Inn þriðja bardaga áttu þeir þat sumar undir Sekk fyrir Raumsdal; ok þar féll Hákon konungr, ok mart göfgra manna með hönnum. En Erlingr jarl lagði miklar virðingar á Ara fyrir fylgð sína. Um vetrinn fór jarl ok Magnús konungr um Upplönd ok Ari með þeim, ok mart hirðmanna; ok áttu þeir þar bardaga á Reyri skamt frá Hamar-kaupangi², ok börðusk við Sigurð jarl; ok féll hann þar, ok mart lið með hönnum. En er tíðendi þessi kómu til Íslandz, ok þat, hverja virðing Ari fékk af konungi ok jarli, þá kvað Þorgeirr visu:—

Endr lét sýnt³ á sumri snar-fingr með Erlingi
bróðir mín und breiðar brand-éls staðit randir:
Vig-garðz hefir varðat veðr-eggjandi beggja
okkat rúm þar er ámir ungr böð-koflar sprungu.

¹ Thus also B.² Hamar-kaupangi] B; Hakaupangi, Cd.³ sýnt] sunnr, B.

Ok um v́́́́́t eptir f́́́́́stisk Ari út hingat; ok gaf jarl h́́́́́num kń́́́́orr með rá ok reiða¹. Hann varð vel reiðfari, ok kom skipi sínu at Gásum í Eyjafjörð. Skipit átti hálf t með h́́́́́num Ámundi Konráðsson². Þat sumar var kallat Grjótflaugar-sumar. Þá var barizt í Lögrétu á Alþingi³, ok varð mart manna sárt; ok þar fékk líflát Halldórr prestr Snorrason; ok þar var sárr Þorvarðr Þorgeirsson. En er þessi tíðendi vóru orðin, þá þótti höfðingjum nauðsyn at auka þingit; ok væri mál þessi þá þegar sótt, ok sættir menn er höfðu beðit vansa af grjót-flaug ok vápnum; þvat þar varð með svá miklum ólíkindum grjóti kastað, ok sannorðir menn sögðu þat, þeir er þar vóru, at eptir bardagann fengu menn þeim steinum trautt af jörðu lypt er kastað var í bardaganum. Ok er þetta mál mjök knát⁴ at þing væri aukit. Þá verðr til svara Þorgeirr Hallason, ok sagði svá: 'Þat er víst, at þessu máli verð ek eigi samþykkr, at göra öllum mönnum svá mikit mein ok vanhag, at auka þingit; ok uggi ek, at við þat muni aukask vandræði ok ófriðr en þverra eigi. Nú hafa þat kennt enir vitrustu menn, at lægja skuli öll vandræði en æsa eigi. Nú hefir mín sonr orðit fyrir áverka; ok þykki mér hann gildir maðr fyrir sér; ok vil ek eigi þann hlut sjá til handa h́́́́́num ok mér, at göra almúganum vandræði; ok heldr mun ek biða, ok leita mér ráðs, ok fara heim at sinni.' Ok er hann hafði þetta upp kveðit, þá svara allir höfðingjar, at þiggja vildu þetta ráð. Var þá slitið þinginu. Um haustið fór Ari til Hvassa-fellz til föður síns; ok þangat fór með h́́́́́num Úlfeidr; ok vóru þau þar tvá vetr. En þangat var kominn Guðmundr son þeirra. En er Ari hafði hér verit tvá vetr, ferr hann útan ok Ingimundr bróðir hans. Ok er þeir kómu um haf, fara þeir til hirðvistar með Erlingi jarli, ok eru með h́́́́́num um vetrinn. Á þeim vetri hófsk flokkr Óláfs Guðbrandzsonar, dóttur-sonar Haraldz gilla. Ari bjó skip sítt um v́́́́́t til Íslandz, ok vóru albúnir til hafs. En þeir er helzt vóru öfundar-menn Ara, lögðu h́́́́́num til ámælis, at hann legði svá fylgð sína við Erling jarl, at fara þá frá h́́́́́num er hann þyrfti mest manna við, ok ófriðar at ván. En er Ari varð varr þessarar umræðu, þá lætr hann þegar bera fót sín af skipi, ok rézk þá enn til hirðvistar með konungi ok jarli. En Ingimundr, svá ok aðrir

¹ reiði, B.
í þingfór, Cð.

² Thus also B; Kóðrannson, Gms.
⁴ knát] B, Gms.; kolat, Cð.

³ Lögrétu & Alþingi] B;

[I. 112 : ii. 40.]

Íslenzkir menn, héldu til Íslandz, ok urðu vel reiðfara þat sumar. Fylgði Ari jarli um haustið austr í Vík. En um nóttina eptir Allra-heilagra-messu var jarl staddr á bæ þeim er á Ryðjökli heitir með lið sftt ; ok reis upp um nóttina at venju sínni til óttu-söngs ; ok gékk til kirkju, ok þeir menn með hönunum, er hönunum voru kærastir. En er lokit var óttu-söng, sat jarl ok saung psalma. Þá heyrðu þeir lúðra-söng, ok þóttusk þat vita at ófriðr myndi fylgja. Jarl lýkr psalmum sínum, ok gengr út síðan ; ok verða þess varir, at lið er komit at bænum, svá at bærinn var fullr af mönnum. Ok vildi jarl leita heim til stofu sínna ok til liðs ok vápna. Þá tók til orða Björn bukk, at jarli væri einsætt undan at halda ; ok¹ þeir höfðu ekki vápna, ok máttu eigi verja jarl þótt þeir vildi. Ari svarar : ‘ Hér erum vér þó ; ok fylgjum jarli at betr, at eingi sé vápnin.’ Þá taka þeir undan, en ófriðar-menn eptir. Jarli fylgði Björn bukk ok Ívarr gilli², lendir menn, Björn stallari ok Ari. Er þeir kómu at skíðgarði nökkurum, þá hljópu þeir yfir garðinn Björn bukk ok Ívarr ; en jarl fékk eigi yfir hlaupit, þvíat hann var þungr maðr á sér ; ok tóku þeir Björn ok Ívarr á móti hönunum ; an Ari hljóp á milli jarls ok ófriðar-manna, sem hann setti sik skjöld fyrir jarl ; ok sneri í móti hernum, ok gaf svá jarli líf, at hann fann sik fyrir ; þvíat Ari var eigi sárr [áðr]. En þá var hann skotinn gaffoki í óstinn, ok nistr svá við garðinn ; ok lét hann þar líf sftt. En jarl komsk undan, ok var skotinn í lærit áðr en hann komsk yfir garðinn. En í þessu athlaupi féllu tíu menn aðrir en Ari. Þessir menn féllu af Erlingi jarli, at sögn Þorkels haga : Ari Þorgeirsson, Einarr opin-sjóðr, Björn skotzki³, Jón fjósi, Ívarr dælski, Gunnarr⁴ tjor-skin⁵, Þóroddr Jórsala-maðr. En er jarl komsk yfir garðinn, ok í nökkut hlé, þá spurði hann hvar Ari væri, Íslendingr. En þeir sögðu, at hann dvalðisk þar eptir við garðinn líflátinn. Jarl mælti : ‘ Þat er víst, at þar fór sá maðr, er oss hefir best fylgt ; ok höfum vér öngan jafn-hvatan eptir ; ok varð hann einn búinn fyrstr at gefa sjálf-viljandi sftt líf fyrir mítt líf. Nú mun ek hans frændum eigi launat fá þann skaða er þeir hafa beðit fyrir mínar sakar.’ Nú kemr jarl til liðs síns, ok samnar saman flokki sínum, ok lætr greftra menn sína þá er fallit höfðu.

¹ ok] þvíat, Gms. ² gilli] thus also B, Gms. ³ skotzki] sterki, B, Gms.
⁴ sámr, B. ⁵ tjor-skinu] Cd. and B ; tiorströnd, Gms.

[I. 113: iii. 1.]

Tíðendi þessi kómu til Íslandz um sumarit eptir. Þá yrkir Þorvarðr, bróðir hans, erfi-flokk um Ara; ok þóttisk hann þann veg helzt hyggja af lífláti Ara, at láta hreysti hans koma í kvæði þau er víða væri borin.

3. ¹Nú tek ek þar til frásagnar:—er Guðmundr, son Ara, var fæddr at Grjóta. Þat var allt á einum misserum ok fall Inga konungs, ok þat at brendr var bær Sturlu í Hvammi. Þá var Björn biskup at Hólum, en Klængr í Skála-holti. Víðr Eysteinn erkibiskup einum vetri áðr. Þá var liðit frá burði várs Herra Ω. c. lxi.² ár. Annat sumar eptir fór Björn biskup norðr til Þverár, at vígja [til], abóta Björn bróður sinn; ok í þessari fór biskupaði hann Guðmund Arason á Möðru-völlum; ok var þat um vár eptir Páska. Þat sumar ætlaði Björn biskup til þings; en þá tók hann sótt, svá at hann mátti eigi til þings ríða. Hann stefnir þá at sér frændum sínum ok vinum, ok skipar þeim hlutum er hónum þótti mest þurfa; svá at þat fansk þá, er síðarr kom fram, at hann vissi hann skyldi við bana sínum búask. Hann gefr hundrað hundraða af staðnum til Munka-Þverár; ok sýndi þat tvennt í því, at hann þóttisk hafa verit of óveitull³ af staðar-fjánnum; en hann trúði þat mesta styrking Kristinnar, at styrkja munklífi; ok handsalaði Brandi frænda sínum til heimtu, er næstr var biskup eptir hann. En þat var forsjálegt, at hann handsalaði þeim er sjálfr hlaut at gjalda. En síðan ferr hann heim til Hóla; ok liggir allt sumarit; ok andaðisk um haustið næsta dag fyrir⁴ Kolnis-meyjamessu. Þá bauð Þorgeirr Hallason heim til fóstrs Guðmundi Arasyni. Ok var sá annarr vetr aldrs hans. Þau misseri féll Hákon konungr herði-breiðr [undir Sekk]; en hófsk Magnús konungr. Þau misseri andaðisk Ásgrímr abóti ok Þorvarðr auðgi; ok þau misseri börðusk menn at réttum í Flóa suðr. Ok var víðr Hrói biskup til Færeyja. On þriðju misseri kom út Ari Þorgeirsson. Ok þat sumar var Lögréttu-bardagi, sem fyrr var sagt. Þat sumar var víðr til biskups Brandr Sæmundarson, ok fór útan. In fjórðu misseri fjölmennu þeir mjök til þings, Þorgeirr ok synir hans; ok

¹ Here is a large initial letter and a little blank space left in B (Arna-Magn. 122. A). The paper transcripts, especially those of the B class, start here a fresh section or 'þátr' (the third out of ten). ² Thus V.; m. c. lx., Cd.; 'M. l. ij.,' B; 'þúsund vetra ok c. ok l. ok iiij.,' Gms.; see the foot-note in Bisk. Sögur i. 414. ³ B; of örr, Cd. ⁴ næsta dag fyrir] Gms.; við, Cd.; fyrir, B.

[I. 114: iii. 1.]

hefir Ari Austmenn marga í flokki með sér, nær þrjá tigi; ok var þat kallat Skjalda-sumar. Þá mæltu þeir feðgar eptir áverkum við Þorvarð við Vatzfirðinga; ok fylgðu því máli svá, at sá varð sekr, er vann; en Vatzfirðingar, Páll ok Snorri, seldu Þorvarði sjálf-dæmi; en Þorkell Flosason, er sekr var görr um sumarit, færði Þorvarði höfuð sítt Skírdags-kveld, ok lagði á borð fyrir hann. Ok hann gaf hönnum höfuð sítt, ok bað hann fara í friði hvert er hann vildi; ok gaf hönnum hest eptir Páska-viku; ok skyldi hann þess njóta er hann kom á þeim tíðum. In fimtu misseri kom Brandr biskup út. Ok urðu land-skjálptar í Grímsnesi [ok fórusk átján menn]. Þá var Karls-hríð Gregorius-messu. In séttu misseri féll Ari Þorgeirsson. Þá kom blóð [Christz] í Níðarós. Ok þann vetr andaðisk Jón Sigmundarson inn fyrri. Hreinn ábóti vígðr.

4. En fyrir þat, at fé þat er Ari hafði átt, bar undan Guðmundi syni hans, þá þótti frændum hans ráð fyrir hönnum at sjá, at setja hann til bókar; ok tekr Ingimundr prestr við hönnum at kenna hönnum. Ok fékk hann þat þá fyrst í föður-bætr, ok erfð, at hann var barðr til bókar. Hann var ólatr mjök; ok þótti þat þegar þá auð sýnt á athöfn hans, at hönnum myndi í kyn kippa um ódælleika; þvíat hann vildi ráða við hvern sem hann átti. En fyrir þat var fóstri hans við hann harðr. Sá vetr var kallaðr Kynja-vefr; þvíat þá urðu margir undarlegir hlutir; þá vóru sénar tvær¹ sólar í senn; þá vóru sénir álfar ok aðrir kynja-menn ríða saman í flokki í Skagafirði. [Þat] sá Ari Böðvarsson. Þat var í Hegrnesi, at þar hljóp gyldr ein ór húsi sínu um nótt, ok braut upp hurðir, ok hljóp at hvílu einni er kona hvíldi í með barni; ok greip gyldrinn barnit, ok beit til bana, ok hljóp út síðan; en barnit lá eptir dautt; en gyldrinn hlóp í hús sítt. Önnur misseri eptir selr Þorgeirr Hvassafell, ok rézk til Munka-Þverár; en Þorvarðr ok Ingimundr prestr tóku við búinu. Þau misseri eptir brann kirkja í Laufási. Guðmundr var þá átta vetra. Þá fóru þeir Ingimundr prestr, fóstri hans, norðr á Háls til Brandz [Tjörvasonar] er átti Guðrúnu Þorgeirsdóttur; ok vóru með hönnum á vist þau misseri. Þá fór Þorgeirr til Ljósa-vatz at búa; en Guðmundr var níu vetra. Þá átti Ingimundr bú við Brand mág sinn á Hálsi; ok vóru þeir þar vetr annan. En á því ári vá Þorgeirr Höskuld Hérason. Ok þá var víg Kárs Koðráns-sonar². Ok þá var Karl ábóti vígðr til

¹ tvær] tvenar, B. ² var—sonar] emend., from Ann. Reg. and Gms.; vóru víg þeirra Koðranssona, Cd.

[I. 115: iii. 1.]

Þingeyra. Þá var Guðmundr tfu vetr. Þá fór Ingimundr, fóstri hans, á Vagla at búa. Ok er þeir bræðr byggja svá í stoðrenni, þá áttu þeir Guðmundr ok Ögmundr barnleika saman, ok mörg önnur ungmenni með þeim. En til ins sama kom jafnan um atferli þeirra ok leika at nest-lokum¹, hvat sem fyrst var upp [tekit], at Guðmundi var gört mítr ok bagall ok messu-föt, kirkja ok altari; ok skyldi hann vera biskup í leiknum; en Ögmundi öx ok skjöldr ok vápn; ok skyldi hann vera hermaðr. Þótti þat mönnum vera fyrirspá mikil, þá er þat kom fram um hváru þeirra er ætlað var. Þau misseri fórusk átta tigr manna í skriðum; ok var kallaðr Bysnavetr. Þau misseri féll Thomas erkibiskup á Englandi. Ok þá andaðisk Þorgeirr munkr Hallason. Þat sumar börðusk þeir Einarr Helgason, ok Skógungar, Vilmundr Snorra son Kálfs sonar, í Saurbæ; ok féllu sjau menn af Vilmundi; en Einarr varð sárr, ok var borinn á skildi í brott; ok nökkurir menn urðu sárir af liði hans. Um várit eptir fór Ingimundr búi sínu á Møðruvöllu iðri, ok leigði landit tfu hundruðum. Þau misseri fékk Ingimundr Sigríðar Tumadóttur. Ok þat haust börðusk þeir Sturla Þórðarson ok Einarr Þorgilsson á Sælingsdals-heiði, um þat er Einarr hafði ræntan Ingjald mág Sturlu. Þá er Guðmundr var tólf vetr, brá Ingimundr búi. Ok reið vestr til Áss í Skagafjörð til Tuma mágs hans með Sigríði konu sínni; þvíat samfarar þeirra vóru eigi með værdum. Þá fór Guðmundr á Háls til Þorgeirs. Þat vár andaðisk Grundar-Ketill. Um haustið fór Ingimundr brott ór Asi, þvíat þau Sigríðr nýttu eigi af samförum; ok buðu margir göfgir menn hónum heim; en hann fór á Grenjaðarstaði til Hrafn Hallzsonar. Þá rézk þangat Guðmundr, frændi hans. Sá var kallaðr inn Góði vetr. Þá brann Björgyn um vetrinn. Þá var in heilaga Sunnifa færð ór Selju áðr um sumarit; ok stöðvaði þat eldz-ganginn, er skrín hennar var á móti borit. Veginn Einarr Grímsson; ok brendr bær Einars Skaptasonar í Saurbæ á Kjalarnesi. Tók lög-sögu Styrkarr Oddason.

5. Nú vóru þeir Ingimundr ok Guðmundr á Grenjaðarstöðum. Var hann þá tólf² vetr. Þá tók hann vígslur af Brandi biskupi til *acolutatem*. Vetri síðarr vígði Brandr biskup hann til subdjákns; en þrettán vetr til djákns. En in fyrstu misseri varð þat til tíðenda, at þá var veginn Ingimundr Jónsson, bróðir Karls ábóta. Ok þau

¹ at nest-lokum] add. Gms.² tólf] þrettán, B.

[L. 116, 117: iii. 2.]

misseri fór Páll Þórðarson ór Vatzfirði, ok Sveinn Sturluson með hönnum, með fjölmenni miklu til Helga-fellz. Námu þeir Hallgerði Rúnólfsdóttur ok Valgerði dóttur hennar þaðan. En önnur misseri var veginn Helgi Skaptason á Alþingi fyrir þat er hann brendi kaupskip fyrir Páli Austmanni, er kallaðr var Brennu-Páll; en eptir vígít mælti Þorvarðr Þorgeirsson; ok fékk sjálfðæmi af Austmanni, ok fékk af því virðing mikla. Þau misseri andaðisk Snorri Kálfs-son á Mel. In þriðju misseri andaðisk Klængr biskup. Þá féll Eysteinn konungr, ok Nicholas Sigurðarson. Þá vóru skæru þeirra Arnórs Tumasonar ok Sveins Sturlusonar; ok hafði Sveinn riðit at hitta konu Arnórs þá er Arnórr meinaði; ok reið Arnórr eptir hönnum við sjaunda mann ok barðisk við hann Máriu-messu- dag inn síðara¹ hjá Svína-vatni; en þeir Sveinn vóru tveir fyrir; ok var förunautr hans tekinn ok haldinn; en Sveinn hljóp at Arnóri, ok hjó á hönd hönnum svá at hann varð óvigr. En þeir sóttu at Sveini sex saman; ok þóttusk þeir ganga af hönnum dauðum; en Sveinn varð heill sára sínna; en Arnórr lifði við örkymsl síðan. Af þessum atburðum má skilja, at Kolbeini var ætt-gengt, at stilla eigi reiði sína ok ákefð fyrir hátsðar sakir Máriu dróttningar. In fjórðu misseri var vígðr til biskups Þorlákr inn helgi. Ok tók Sverrir konungs-nafn. Var Guðmundr þá sjautján vetra.

6. Þá réðusk þeir Ingimundr brott af Grenjaðarstöðum, ok fór Ingimundr til Staðar í Köldu-kinn at búi til Þórarins, ok bjó þar tvá vetr. En Guðmundr fór inn í Saurbæ í Eyjafjörð til Óláfs Þorsteinssonar, ok var hann þar þá tvá vetr er Ingimundr fóstri hans var á Stað. En þann inn þriðja vetr fékk Guðmundr karhöfði vātran. Þann vetr sat fyrstan at stóli Þorlákr biskup. Þa féll Erlingr jarl um várit eptir. Þá vóru í lög teknar Ambrosius-messa ok Ceceliu-messa ok Agnesar-messa; en af teknir tveir dagar Hvítasunnu-viku. Þau misseri eptir andaðisk Hallbera Einar- dóttir. Ok þá var gipt Guðrún Þorgeirsdóttir Þorgeiri biskups- syni; ok var boð þeirra á Hálsi; ok vóru fimm hundruð manna boðnir. Þau misseri var bardagi á Íluvöllum með Sverri ok Magnúsi. Um várit er Guðmundr var níttján vetra, þá bregðr Ingi- mundr prestur til útan-ferðar ok Guðmundr fóstri hans með hönnum. Þeir réðu sér far at Gásum með Hallsteini kúlu-bak; ok létu út inn

¹ eptir hönnum—síðara] add. Gms.

[I. 118: iii. 2.]

næsta dag fyrir Michaels-messu. Þat var Dróttinsdag, ok leiddi veðr þá norðr fyrir Núpa til Melrakka-sléttu; [þá kom andviðri] ok leggja þeir Ingimundr í rétt, ok velkir svá viku, ok rekr þá at Horn-ströndum. Á einum aptni, er þeir sátu yfir mat, sprettr tjaldskör. Sá maðr er Ásmundr hét, hann var Austmaðr, ok sér út, verðr þetta at munni: 'Hviss þiss! af tjöldin! upp menninir hart ok títt! boðar eru allt fyrir, hrindi boðunum, hirði eigi um matinn!¹' Þá spretta menn upp allir saman, ok kasta af sér tjöldum. Hallvarðr stýrimaðr kallar: 'Hvar er skips-prestr!' 'Skamt er hans at leita;' sagði Ingimundr, 'eða hvat vili þér hönun?'—'Vér viljum ganga til skripta,' sögðu þeir. Hann svarar: 'Eigi er nú betra til skripta at ganga en í haust, er ek hefi hvern Dróttinsdag boðit yðr til fyrir Guðs sakir, en þér vildut því aldri hlýða. Nú verð ek biðja Guð at skripta ykk, þvíat ekki er mér sær nær² en yðr; verit nú hraustir ok óhræddir.' Þeir sögðu: 'Þá muntú vilja, prestr, heita með oss suðrgöngu eðr öðrum stór-heitum; þvíat nú mun eigi annat stoða.' 'Víst eigi,' segir prestr, 'ok mun [ek heita], ef ek ræð hverju heita skal. En eilla mun ek taka máli fyrir alla Íslenzka menn er á skipi eru, at allz eingi mun í heitum með yðr vera; þvíat ek vil nú eigi heldr yðra forsjá yfir mér en þér hafit viljat mína forsjá í haust.'—'Hverju viltú heita þá, prestr?' sögðu þeir.—'Ek vil heita á Allz-valdanda Guð ok helgan Kross, Frú Sanctam Máriam, ok alla Heilaga, at gefa tíunda hlut af öllu því er á land kemsk til kirkna eðr fátækum mönnum, eptir ráði biskups.' Þeir svöruðu: 'Þú skalt ráða, prestr; þvíat eigi megum vér nú missa þína forsjá.' Þá ferr handtak um skip þeirra at þessu heiti. Ok eru þeir þá komnir mjök svá allt at boðunum. Er þá á þræta mikil hvert ráð skal taka; vill sítt hverr; sumir vilja láta vinda segl upp; ok er til þess þrifit. Þá ræðir Hallvarðr stýrimaðr við prest; ef hann kynni nafn Guðs it hæsta. Hann svarar: 'Kann ek nökkur nöfn Guðs; ok trúi ek þat, er segir Páll postuli, at eigi sé annat nafn Guðs æðra ok helgara en Jesus; en hitt veit ek eigi hvat þú kallar hæst.' Hann svarar: 'Eigi kalla ek slíkt vera presta, er eigi kunna nafn Guðs.' Þá kallar hann á Hallvarð, ok spyrr hann: 'Kantú nafn it hæsta?' Hann segir: 'Veit Guð, at ek ætla mik nú eigi muna

¹ hirði eigi um matinn] Gms.; hirði menn eigi matinn, Cd.
Gms.; slíkt fjærri, Cd.

² sær nær]

[I. 119: iii. 2.]

þegar; ok er þat þó flá. Ok mun kunna Þórðr kráka.—‘Þórðr kráka! kantú nafnit?’ Hann segir: ‘Því er verr, félagi, at mér er ór minni liðit; en ek veit annarr kunna mun; Þorbjörn humla mun kunna!’—‘Já, já! vel, vel! Þorbjörn humla! nefn nafnit, ef þú kannt.’ Hann segir: ‘Ek vilda gjarna kunna; en ek ætla, ek muna aldri heyrt hafa þat nafn; en vísa mun ek þér til mannz er ek ætla at muni kunna, Einarr næpa¹.’ Þá var reynt við hann; ok nefnir hann nafnit. En er þeir höfðu segl af búlka upp varla mann-hátt, þá kemr áfall mikit fyrir framan búlka ok aptan, ok dreif yfir búlkann. ²En þá hélt maðr á reipi hverju, ok þreif Ingimundr prestur hefil-skapt, ok vildi kippa ofan. En Guðmundr fóstri hans átti bygð í báti, ok stóð í milli bátzins ok seglsins; ok skyldi greiða seglit. En í því kemr áfall annat, svá mikit, at yfir gékk þegar skipit, ok ofan drap flaugina, ok af vígin bæði; ok útan-borðz allt þat er laust var á búlkanum, nema menn; ok lestisk mjök skipit ok svá bátrinn. Þá hrindr þeim fram af boðunum; ok fá þeir áfall it þriðja; ok var þat minnzt. Þá var hlaupit til austrar, bæði fram ok apr; en segl var undit upp. Þá sjá þeir land; ok ræða um hvar þeir mundi kommir; sögðu sumir, at þeir mundu vera komnir at Málmey; en Þórarinn rosti, Íslenzkr maðr, kvað þá seint rekit hafa at því. Þá segir Márr Eyjólfsson, ok lézt kenna at þeir vóru komnir vestr at Ströndum at Skjaldabjarnar-vík, ok kvazk þar hafa verit áðr um sumarit. Báðu þeir þá, at hann myndi segja þeim leið til hafnar, ok vildu norðr fyrir til Þaralátr-sjarðar; þvíat þar var örugg höfn. Þá var leitað um hvat til skaða væri orðit; ok kemr Ingimundr at Guðmundi frænda sínum. ‘En áfallit hafði drepit hann inn í bátinn; en fótrinn hægri hékk út af bátz-borðinu, ok var fastr í seglinu. Ingimundr spurði hví hann stæði eigi upp. En hann kvað svá höfugt á sér, at hann mátti eigi hrærask eða upp komask. Þá var rótað af hönun; ok mátti hann eigi upp standa. Ok spurði Ingimundr hví hann mátti eigi upp standa. Hann kvað sér svá höfgan fótinn, at hann mátti hvergi hræra. ‘Mun fótrinn eigi brotinn?’ kvað Ingimundr. ‘Eigi veit ek,’ segir hann, ‘ekki kenni ek til.’ Þá var at hugat; ok var fótrinn brotinn á bátz-borðinu svá smátt sem skelja-moli; ok horfðu þangat tær sem hæll skyldi. Þá bjoggu þeir þar um hann í bátinum. Þá saknaði Ingimundr prestur bóka-kistu sinnar; ok var hón fyrir borð dottin.

¹ næpa] emend., as below; vippa, Cd.; nípa, B.
vellum leaf.

² Here begins the seventh

[I. 120: iii. 2.]

Þá þótti hónum hart um höggva; þvíat þar var ynði hans sem bækrnar vóru; en maðr sá meiddr er hann unni bezt. Ok þakkaði hann þat allt Guði; ok þótti skjótt hafa ræst draum þann er hann dreymði áðr um nóttina:—at hann þóttisk koma til Eysteins erki-biskups; ok þótti hann fagna sér vel. En Guðmundr fóstri hans réð svá drauminn, at þar myndi koma erki-bysn¹ yfir þá. En um daginn, áðr þeir sigldu í boðana, tekr til orða Magnús Ámundason, ok spyrr hvárt þeir vissi hvar boðar þeir væri er Þúfu-boðar heita. En þeir sögðu hónum, at þeir vóru fyrir Ströndum. ‘Svá hefir mik dreymt til,’ segir hann, ‘at þar nær myndim vér komnir.’ En litlu síðarr er þeir höfðu þetta talat, þá urðu þeir varir við boðana. Nú hefir þá norðr fyrir Reykja-fjörð. Þá gengr eigi lengra; ok leggja segl, ok kasta akkeri; ok hrífr við lnu-akkeri eitt um síðir; ok liggja þar við um nóttina. En at morni flytjask þeir til landz með viðum af skipinu; ok höggva tré sítt ok strengi á borði, ok létu reka upp. Þá var um rætt hversu fara skyldi með Guðmund. Ok tekr til orða sá maðr er Bersi hét, ok var kallaðr valbráð,—þvíat kinn hans önnur var kolblá—‘Hví munum vér fara með sjúkan mann ok fót-brotinn, þar sem vér megum eigi bjarga sjálfum oss? —Ok skjóti fyrir borð!’ Þórarinn rosti svarar: ‘Mæl þú allra manna armastr; ok skyldi þér fyrir borð skjóta, ef vel væri; en hér munum vér leita annars ráðs.’ Hann hleypr þegar fyrir borð, ok Einarr næpa. Þá víkr skipit svá, at þeir stóðu grunn; ok láta síga Guðmund ofan í vaðmáli fyrir borð; en Þórarinn ok Einarr taka við hónum; ok hélt um sítt lær hvárr þeirra; en hann hélt sínni hendi um háls hverjum þeirra. Þá gengu sumir eptir, ok hlífðu þeim við áföllum. Ok drógu[sk] svá til landz, at út vildi draga at útsoginu; en þá skreið á, er brimit hratt þeim at upp. Ok kómusk at landi með hann. Þá hallar skipinu frá landi, ok skolar til hafs út allt ór skipinu. Ok braut skipit allt í spán; en lítið kemr á land af fjár-hlutinum. Þar býr fyrir sá maðr er Snorri hét, ok var Arngeirsson; hann var læknir. Hann tekr við Guðmundi, ok færir hann heim til sín, ok görir við hann sem hann kunni bezt; en hann var þó félltill, ok vildi vel. Margir menn kómu þangat ór næstum bygðum, ok vildu duga þeim ok fé þeirra. Þá hét Ingi-mundr, at bóka-kista hans skyldi koma á land ok bækr. En fám nóttum síðarr spurðisk, at kistan væri á land komin at Dröngum;

¹ erki-bysn] thus Gms. (a pun on the words); bysn, Cd.

[I. 121: iii. 2.]

ok allt þat er ván var; ok hélt ein hespa; en tvær vóru af brotnar; en allar aðrar kistur vóru upp brotnar, þær er á land kómu, ok allt ór þat er í var. Þá fór Ingimundr þangat, at þurka bækr sínar; ok var hann þar til Marteins-messu. Þá fór hann norðr aptr at finna fósttra sínn, ok vildi vita hvat liði um fót hans. En þá var festr fóttr hans.

7. Þá rézk Ingimundr norðan, ok til Breiðabólstaðar í Steingrímsfjörð. Þar bjó þá Jón Brandzson. Hann átti Steinunni Sturlu dóttur ok Ingibjargar Þorgeirsdóttur, systur-dóttur Ingimundar. Ok taka þau við hónum báðum höndum. Ok er hann þar um vetrinn. Ok er þrjár vikur vóru til Páska, þá kom norðan Guðmundr við þat, at úti stóði leggja-brotin; ok gékk við þat norðan, ok kom til Breiðabólstaðar *in Passione Domini*¹. Ok varð Ingimundr fósttri hans hónum allfeginn. Þar er hann fram yfir Páska-viku. En þá þótti eigi lengr vera mega svá gört um fót hans. Þá fór hann suðr til Hóla á Reykjanesi til Helga prestz Skeljungssonar. Hann var ágætr maðr, ok inn mesti læknir. Hann tekr við Guðmundi báðum höndum; ok er hann þar til lækninga fram um Fardaga. En brátt er hann kemr þangat, þá bakar Helgi fótinn mjök; ok drógu tveir karlar beinit með töngu áðr brott gengi; en þá græðir hann eptir; ok verðr Guðmundr heill nær Fardögum. Eptir Fardaga ferr hann norðr á Breiða-bólstað. En vetr sá, er hann var á Ströndum, var kallaðr Sóttar-vefr. Þá önduðusk margir menn, þeir er mikill skaði var at: Björn ábóti at Þverá, ok Styrkár Lög[sögu] maðr, Oddr Gizurarson, ok Arnórr Kolbeinsson. Þá tók Gizurr Hallzson lögsögu. Þá vóru Deildar-tungu-mál. Ok er Guðmundr nú tvítögr. Um sumarit eptir ferr Jón Brandzson norðr til gildis til Þingeyra; ok ferr þá með þeim Guðmundr Arason; þvíat Ingimundr prestur vildi at hann særi á Háls til vistar til Þorvarðz; ok var svá, at hann var þar um vetrinn. Þá fýstist hann vestr aptr til fósttra síns; ok ferr hann til þings norðan með Þorvarði. Þat sumar var kallat Grasleysu-sumar. Þá um vetrinn áðr andaðisk Valdimarr konungr í Danmörk, sonr Knútr konungs. Ok þann vetr urðu land-skjálptar miklir, ok týndusk ellifu menn af því. Þá hafði Guðmundr vetr ok tuttugu. En af þingi um sumarit fylgði hann vestr Jóni Brandzsyni. Þat sumar fór inn helgi Þorlákr biskup fyrsta sinn um Vest-fjörðu. En er hann kemr í Steingrímsfjörð þá hefir hann gistingar-stað í Kálfanesi;

¹ in Passione Domini] om. vellum; add. B, Gms.

[I. 122: iii. 3.]

þvíat þar var kirkja óvígð ok ný-gör. Þar kemr gótt mann-val; þar var Ögmundr ábóti, Þorsteinn Tumason, er síðarr var ábóti. Þar var þá Ingimundr prestur ok Guðmundr fóstri hans. En Guðmundi þótti skemtilegra at eiga tal við klerka biskups, en vera at tíðum eðr kirkju-vígslu. Þá gengr Ingimundr prestur eptir Guðmundi fóstura sínum, ok mælti við hann: 'Far þú til tíða ok kirkju-vígslu, ok hygg at vandlega; þvíat eigi veit til hvers þarf at taka; en ek hygg, sá er nema þarf, at eigi muni færi á gefa, at nema at betra manni en þeim sem nú skal þetta embætti fremja hér.' Ok var þetta tví-falldr spáleikr; þvíat hvárt-tveggja kom fram síðan, þat er í hans orðum bjó, at Þorlákr biskup var sann-heilagur maðr, en Guðmundr þurfti sjálfir þetta embætti at fremja síðarr.

8. Um haustið eptir fór Ingimundr prestur til Hvítár til skips, at kaupa varning til sölu ok ávaxtar; þvíat jafnan bjósk hann við útan-ferð, sem síðarr kom fram. Nú skilðusk þeir frændr í Dölum; ok fékk Sturla Guðmundi föruneysi norðr á Háls; þvíat Ingimundr prestur sendi hann enn þá þangat. En þar unði hann eigi lengr en hálfan mánuð; ok ferr vestr aþr þegar, ok er á Breiðabólstað um vetrinn. Þenna vetr var veginn Guðmundr Bjarnarson at Kleifum í Gilsfirði; hann var vinr Jóns Brandzsonar; ok fór hann til at mæla eptir víginu.

9. Nú stefnir Guðmundr Koll-Oddi, ok sækir hann til sekðar. Ok er hann var sekr orðinn, þá tekr við honum Jón Húnröðarson. Guðmundr ferr af þingi vestr í Saurbæ at heyja férans-dóma á Staðarhóli eptir Odd. Þaðan ferr hann á Breiðabólstað at finna Jón frænda sínn; ok er þar á kynnis-vist. Hann ferr þaðan; ok kemr í Hvamm; ok beiðir Sturlu mág sínn at leita eptir skógar-manni sínum. En þat var þá til tíðenda, at Sturla lá í bana-sótt; ok lifði tvær nætr þaðan frá er Guðmundr kom þangat. Ok biðr hann þar til er Sturla var grafinn. Ok var þá farit þat traust er þar var ván. En kapp hans var eigi farit. Ok leitaðisk hann þá um í huga sér, hvert hann skyldi leita til fram-göngu síns máls, þess er honum yrði eigi at svívirðu, er hann hafði mann sekðan; enda legði hann eigi á sik þá ábyrgð, at hann týndi fyrir því vígslum sínum ok kennimannskap. Ok gefr sá honum ráðit er honum veitti flest, er almáttigr Guð er. Ok snýr honum því í skap, at heita á almátkan Guð; ok heitr hann því, at gefa Guði allt þat fé er hann tekr á sekðinni Oddz, ok yrði sæzt á mál hans, at honum yrði eigi at sálu-háska.

[1. 123: iii. 3.]

Nú er þar komit þessi sögu sem frá var horfit Heiðarvígs-sögu; ok hafa þær lengi gengit jafn-fram.

Þessi misseri urðu Bæjar-Högná-mál, er hann gipti Snælaugu dóttur sína Þórði Bøðvarssyni með tví-földum meinum. Þann ráða-hag bannaði inn heilagi Þorlákr biskup með svá miklu Guðs trausti, at hann gékk til Lögbergs með klerka-sveit sína, ok lét vinna eiða, at sá ráða-hagr var í móti Guðs lögum. Þá nefnir hann vátta at, ok segir í sundr ráða-hagnum, ok forboðar þá alla er ráðit höfðu þessu. Þetta sumar týndusk fimm hafskip; ok var kallat Ófara-sumar. Þessi misseri átti Sverrir konungr enn bardaga á Íluvöllum. Nú hefir Guðmundr tuttugu ok tvá vetr. Eptir andlát Sturlu ferr Guðmundr til Þingeyra. Þá var þar fyrir Þorgrímr alikarl, vinr hans ok fóstbróðir. Hann biðr Guðmund fara¹ með sér til hesta-þings vestr til Vatzenda í Vestrhóp. En hann svarar: 'Ek veit eigi, hvat vel þat mun hæfa; þvát þar munu koma þeir menn er mér er lítið um, Oddr skógar-maðr mín ok þeir er halda hann; en mér er þat skapraun, at sjá þá; en þó skal ek fara ef þú vill; en Guð mun til gæta.' Þeir fara nú, ok eru á manna-móti. Þar kemr Jón Húnröðarson með mikla ræinga² sveit ok gems mikit. Þar var Koll-Oddr inn seki. Þar kemr ok Þórðr Másson frá Þorkels-hváli, ok með hönum margir menn. Þar kom Bjarni Kálfsson ok margir Miðfirðingar með hönum. Þá skilr á, Koll-Odd ok Húnröð, systur son Jóns, ok hlaupask þeir í móti; ok höggv Húnröðr til Oddz, ok verðr hann sárr á hendi. Þá verðr Jón óðr við, ok vill vinna á Húnröði frænda sínum. Þá verðr þröng mikil; ok höggv Húnröðr þá annat sinn til Oddz, ok verðr at mis-höggum son Jóns er Eyjólf hét, ok fékk þar bana. Ok þar vann Jón á húskarli Þórðar Ívarssonar er Þóroddr hét. Mart annarra manna varð þar sárr. Nú fór Guðmundr við þat af manna-móti, at Guð hefndi óvinum hans, ok lét Jón þar son sínn fyrir Oddz sakir; en Oddr varð sárr mjök; ok hlutusk þessi vandræði öll af Oddi. En Guð gætti svá Guðmundar, at hann hafði til þessa hvárki lagt orð né verk. Hann ferr síðan norðr til Staðar til Þorgeirs biskups-sonar, ok er með hönum um vetrinn í góðu yfirlæti; svá at hann váttaði þat síðan, at hönum hefði einginn óskyldr maðr jafn-góðr þótt sem Þorgeirr. Um várit eptir vóru borin mál á hendr Jóni Húnröðarsyni um

¹ fara] here ends the seventh vellum leaf.² ræinga] reinga, Cd.

[I. 124: iii. 4.]

áverka af Þórði Ívarssyni; ok verðr Jón sekr um sumarit. En at málum veita þeir Þórði, Brandr biskup ok Þorgeirr son hans, frændr hans ok vinir; ok fjölmenna þeir norðan til séráns-dóma; ok urðu þau mál lögð undir görð Brandz biskups. En Þorgeirr biskups-son kvað þat skyldu fyrir sættum standa at eigi fylgði þar mál Guðmundar um sekð Koll-Oddz ok bjargir; ok sýndi svá mikla ást ok einörð við hann í þessu, at einginn kostur var sætta ellar. Ok var þá sætt á þat mál undir dóm biskups ok Þorgeirs. Á þessum misserum var þat tíðenda, at þá féll Magnús konungur í Sogni Erlingsson, ok þá andaðisk Tumi Kolbeinsson. Þá brann bærinn á Möðruvöllum ok á Bakka í Miðfirði. Þá hafði Guðmundr xxiii vetr. Þetta sumar fór Guðmundr Arason til Alþingis, ok af því þingi suðr á Nes, til Magnúss Ámundasonar ok Þórfinnz er síðarr varð ábóti, at heimboðum, ok með hönum Gellir prestur Höskullsson; ok var hann því eigi staddr við sáttar-fundinn [at Ásgeirs-á]. En er hann hafði verit [at] kynnis-vist suðr þar, þá ferr hann norðr til Staðar til Þorgeirs, ok er þar þau misseri, ok svá Ingimundr prestur fóstri hans. Um várit eptir bregðr Þorgeirr búí sínu, ok snýr til útan-ferðar; ok rézk til skips í Eyjafirði. Þat skip átti Ögmundr raða-kollr; hann var faðir Helga [prestz] er síðan var biskup á Grænlandi. Þar ferr til skips með hönum Þórólfr prestur Snorrason, Þorsteinn ok Þorkell Eireks-synir, ok mart annat Íslenzkra manna. Þá átti bú at Stað sá maðr er Hesthöfði hét, Gunnars son, ok son Guðrúnar Sæmundar dóttur systur Brandz biskups. Þat sumar fór útan í Eyjafirði á öðru skipi Karl ábóti ok Ingimundr prestur Þorgeirsson ok Ögmundr Þorvarðsson, ok mart annat Íslenzkra manna. Þenna vetr áðr andaðisk Einarr Þorgilsson at Staðarhóli. Þessi misseri hófusk Kuflungar. Týndisk Einarr kati ok mart góðra drengja með hönum Allra-Heilagra-messu-dag. Ok þann vetr hljóp skriða austr í Geitdal; ok létusk átján menn. Ok hefir Guðmundr nú xxiv vetr.

10. Þetta vár um Langa-föstu var Guðmundr vígðr til prestz af Brandi biskupi fjórum nóttum eptir Gregorius-messu. En Ingimundr prestur gaf hönum bækr þær allar, er hann átti beztar ok fróðastar, ok messu-föt, at skilnaði þeirra. Ok skilðisk svá við hann, at hann var prestur, ok fullkominn í góðum siðum. Ok fóru þá í brott þeir menn tveir er hann unni mest, Ingimundr ok Þorgeirr. Nú fara skip þessi útan í Eyjafirði, ok taka Nóreg, ok eru í Þrándheimi um vetrinn. Þorgeirr biskups-son er með

[l. 125, 126: iii. 5.]

Eysteini erkibiskupi; en Ingimundr prestur hafði bæjar-setu; ok er hönunum gefin Jóns-stúka at Kristz-kirkju til söngs; en var hátíðir, um Jól ok Páska, með erkibiskupi, ok hafði góða virðing af hönunum. Um vart eptir fór Þorgeirr til Íslandz ok félagar hans. En Ingimundr prestur er eptir í Noregi, ok tekr Márfu-kirkju til söngs á staði¹, ok er þar tvá vetr. Ok er þat til marks, hve vel erkibiskupi reyndisk hans klerkdómur, at þá er Jón biskup inn fyrri, er Knútr var kallaðr, andaðisk á Grænlandi, þá vildi Eysteinn erkibiskup vígja hann þangat til biskups; ok í því mátti metnaðarleysi hans vita ok varúð, at þat fékkisk eigi af hönunum. Þann vetr inn fyrsta, er Ingimundr prestur er útan, var Guðmundr vistum at Hofi hjá Grími mági sínum, þinga-prestr þar. Þenna vetr andaðisk Bóðvarr Þórðarson ok Þorvarðr auðgi. Nú er Guðmundr hálf-prítögr. Um sumarit í hafi tekr sótt Þorgeirr biskups-son, ok liggir þar til er þeir vóru landfastir. Þá vex sótt hans, er hann kemr á land, ok andaðisk tveim nóttum fyrir Márfu-messu fyrri; ok var lík hans fært til Hóla. Ok spyr biskup eigi fyrr andlát hans, en þeir kómu þar með líkinu. Þau tíðendi þóttu mikil frændum hans ok vinum, ok þó biskupi mest. Ok svá [segir] Guðmundr Arason, at hann hefði einskis mannz þess misst er hönunum þætti jafn-mikit at missa; ok féll þat hönunum svá nær, at nálega mátti kalla, at hann skiptisk í allan annan mann. Hann var þá enn at Hofi².

11. Guðmundr prestur görðisk þá svá mikill trúmaðr í tíða-haldi ok bæna-görð, örlæti ok harðlífi, at sumum mönnum þótti halda við vanstilli; ok ætluðu, at hann myndi eigi bera mega allt-saman, harðlífi sítt, ok óyndi af andláti Þorgeirs. Hann tók heim til kenslu prestlinga; ok var þat athöfn hans hversdaglega tíða í millum, at kenna ok at rita. Hann var ok at kirkju mikinn hlut náttu, bæði öndverðar nætr ok ofanverðar; en gékk til skripta jafnan er hann náði kennimönnum. Hann skoðaði ok rannsakaði bækr manna, þar sem hann kom; ok hendi af hvers bókum þat er hann hafði eigi áðr³. Öllum mönnum þótti mikils vert um trú hans, ok þeim öllum mest er vitrastir vóru. Marga hluti tók hann þá upp til trúar sér, at eingi maðr vissi áðr, at né einn maðr

¹ so also B, Gms. (or 'at staði').

virðuliga at Hólum, add. B (and edition).

hann skoðaði—áðr] thus Gms.; hann ranns. bækr manna ok hvers manns hendur & þeim þar sem hann kemr slíkt er hann hafði eigi áðr, Cd.

² lík Þorgeirs biskups sonar var grafit³ hann skoðaði—áðr] thus Gms.;

[I. 126, 127: iii. 6.]

hefði nennt¹ áðr hér á landi. En í annat sinn þóttusk menn hafa mestan mun á fundit, at skap hans hefði skipask vetr þann er hann lá eptir skipbrotið á Ströndum; þvíat þá unði hann sér hvergi nótt né dag, þar til er hann hiti fóstura sínn; ok kom þaðan frá við nökkut á hverjum misserum til siðbótar hönun; ok þar kom, at nær þótti hann vera allr annarr maðr í atferð sínni, en fyrst þótti til horfask er hann var ungr. Þat fylgði ok þessu, at mörg merki urðu at vatz-vígslum hans ok yfirsöngum, svá at mönnum þótti þá þegar mikils um vert; ok þat mátti at finnask, at Guði líkaði atferð hans. En alþýðu manna sýndisk þat í því, hvers efni í þótti vera um athöfn hans, at hönun var þat gefit kenningar-nafn, at hann var kallaðr Guðmundr inn Góði. En þat varð, sem jafnan er vant, at eigi lagði jafnt í þökk við alla, þótt góðu væri til varit. Sumir þökkudu [Guði] þeir er þurfendr vóru, ok bæði höfðu gagn af hönun andlegt ok líkamlegt; en sumir öfunduðu þat er þeir vóru minni nytja-menn af meirum efnum en hann var. Ok þat fór fram hvert ár, at eytt var kaupi því öllu er hann tók á vetrinn; ok gaf hann þat til matar ok klæða fátækum mönnum ok frændum sínum; ok vóru þat sjau ómagar er hann fæddi með þessu. Nú var bæði þess leitað, at hönun væri þat óhægt, ok mætti hann minna at hafask til þurftar öðrum, af þeim er hann öfunduðu, at skipt var þingum við hann, ok skyldi hann þau hafa er fé-minni væri. Ok þá kallaði Brandr biskup til bóka ok messa-fata í hendr hönun, ok kallaði staðinn eiga at Hólum arf eptir Ingimund prest. En þeir fenga hvárigu hnekkt, örlætum hans né meinlætum; þvíat nökkut bar til þess jafnan, af tilstuðningi góðra manna, at hann fékk því haldit er hann hafði upp tekit. Þessi misseri varð mart tíðenda: Þá var Jórsala-borg unnin af Serkjum; svá at allir Kristnir menn sem þar vóru áðr, þá var annat-veggja, er þeir urðu at flýja, ella vóru drepnir; ok allr Kristinn dómr niðr brotinn. Þá dró myrkr fyrir sól um miðdegi, svá at margir vitrir menn ætluðu at verða mundu heims-slit. Þá var kallaðr Felli-vefr. Kom grasleysa mikil ok óáran um várit, ok kom ekki skip til Íslandz af Noregi. Þá hafði Guðmundr xxvi vetr.

12. Um várit eptir fór Guðmundr á Miklabæ at vista-fari til Bjarnar, er Auð-Björn var kallaðr; ok var þar tvá vetr. Ok in fyrri misseri er hann var þar, andaðisk Eysteinn erkibiskup; þá hafði hann áðr vígðan Jón til biskups Sverris-fóstura til Grænlandz.

¹ nennt] kent, B (and edition).

[I. 128: iii. 6.]

Þá hafði Guðmundr xxvii vetr. En in síðari andaðisk Heinrekr konungr á Englandi. Þann vetr var Jón Grænleendinga-biskup á Íslandi í Austfjörðum. Þá druknaði Ögmundr ábóti um vátit. Ok þá andaðisk Kári ábóti. Þessi misseri var Ingimundr prestur í Björgyn; ok reyndisk inum vitrustum mönnum ok göfgum þess merkilegri hans atferð er hann varð kunnari; ok fékk hann þar virðing mikla af Jóni kuflungi ok hans mönnum. Þat bar ok svá til, at þar var þá fyrir Ögmundr Þorvarðzson, ok hafði þar virðing mikla; ok tekr hann báðum höndum við Ingimundi föður-bróður sínum; ok bauð hönnum allt sítt fullting þat er hann mætti til leggja. En um vátit áðr, þá hafði Ingimundr prestur farit vestr til Englandz kaupferð, ok kom vestan um haustið til Björgynjar. En er þeir koma með mikil gæði af Englandi, víns ok hunangs, hveitis ok klæða, ok margs annars, þá vilja menn Jóns kuflungs taka upp fyrir þeim ok ræna þá. Þá gengr Ögmundr fyrir Jón kuflung ok mælti svá: 'Þat mundi satt vera, ef Ingi konungr væri á lífi, þá mundi hann eigi ræna láta bróður Þorvarðz Þorgeirssonar, ef hann kæmi á vald þeirra, ok svá Magnús konungr fyrir sakir Ara. Nú vænti ek þess af yðr, at þér munit göra fyrir þeirra sakir ok mínar bænir, at láta fé hans frið hafa.' Jón svarar: 'Vel segir þú; ok skal þat satt vera, at hverr penningr skal sá frið hafa sem hann á; ok gakk til sjálfr með frænda þínum; ok skal hann Guði vel kominn ok oss.' Nú gengr Ögmundr til skips, ok segir ummæli Jóns. Þá gengu menn Jóns at sex vín-tunnum stórum, er kaupmenn áttu, ok spurðu hverr ætti tunnurnar. En Ingimundr prestur kenndi sér fimm eðr fjórar, ok svá annat mart er þeir spurðu eptir; þar til er þá grunaði, at hann mundi eigi svá auðigr maðr vera sem hann sagði; ok mæltu við hann: 'Nú sjám vér, prestur, at þú munt kenna þér þat er aðrir eigu; ok nenum vér eigi at missa allz.' Ok taka þeir síðan tunnu eina; ok hlauzk svá til, at þá átti Ingimundr prestur. Ok enn tóku þeir sextán álnar klæðis rauð-brúnað er hann átti; þat var allgótt klæði. En þat vildi hann eigi segja; ok vildi heldr missa en þá skildi á. Eptir þetta leitar Ingimundr prestur sér herbergis; ok er þar um vetrinn. En er á leið, þá berr þat við, at hann kennir klæði þat í kyrtlum sumra hirð-manna er hann hafði rænt[r verit] um haustið. Hönnum verðr rætt um fyrir Ögmundi, at hann kennir klæðit; ok bað hann þó láta vera kyrrt; ok kvazk eigi vilja at nökkut hark görðizk af því; ok kvað at sik mundi eigi fé skorta. Björn brskar-nef gesta-

[I. 129: iii. 7.]

höfðingi hafði ráðit fyrir ráni við Ingimund prest, þá er hirðmenn vildu upp gefa.

18. Þat bar til einn dag, at Ögmundi berr fyrir augu menn þá er gengu í kyrtlum þeim er görvir voru af klæði Ingimundar; ok sagði hann frá vinum sínum, Bárði sálu ok Pétri glufsu¹ ok Eindriða, ok mælti við þá: 'Eigi eru nú góð efni í; mér bar þat fyrir augu, at Björn brfkar-nef ok sveitungar hans gengu í klæðum þeim er ræntr var Ingimundr frændi mfn á hausti.' Eindriði svarar: 'Hví léztú þat kyrrt vera, ok kallaðir eigi til?' Ögmundr svarar: 'Eigi vill hann sjálfr heimta láta; ok vill hann at ekki silt görisk af.' Eindriði sagði: 'Þat skal aldri verða, at svá vándir menn gangi yfir oss, ok göri vinum várum slfkar skapraunir; ok skulum vér víst til leita, þótt hann vili eigi þat, frændi þinn.' Spretta upp þegar, ok taka öxar í hönd sér, þeir Austmenninir; ganga til drykkju-stofu, ok Ögmundr með þeim, þar er Björn brfkar-nef drakk inni, ok gesta-sveit með hönnum, nær fjórir tigur manna. Ok vildi Eindriði ganga inn þegar at þeim; en Bárðr kvað þat eigi hæfa, þar sem fyrir voru fjórir tigur manna, en þeir fjórir einir, ok bað þá bíða þess er þeir gengu út. Ok hefir þat svá til hæfis, at þeir ganga út fjórir, sem þeir væri valðir til, sem klæðin höfðu þessi. Ok höggv Eindriði Björn þegar bana-högg, en þeir Bárðr ok Ögmundr vógu² þá þrjá, svá at eigi varð víðr-nám. Þá kvað við gesta-lúðr, ok samnask saman nærri fjögur hundruð. Þá koma þessi tíðendi fyrir Jón kufung; ok kvað þá við hirðmanna-lúðr; ok sögðu hvárir-tveggju Jóni kufungi sögu sína. En þeir Bárðr ok Pétr voru ná-frændr erkibiskups. Ok virði Jón þá [svá] mikils í þessu máli, at hann görir í brott sveit þá alla frá fylgd við sik. En þeir Ögmundr tóku klæði til sín. Ok er kyrt um mál þetta héðan í frá. Um vart eptir rézk Ingimundr prest til skips þess, er kallat var Stangar-fofi³, ok bjósk til Íslandz. Þar var á skipi Bergþórr, son Þórðar Einarssonar⁴, ok mart Íslenzkra manna ok Norænna, góðra drengja. Skip þetta kemr í óbygdir á Grænlandi. Ok lýkr því máli svá, at þar tynask menn allir. En þat verðr svá víst, at fjórtán árum síðarr fansk skip þeirra, ok þá fundusk menn sjau í hellis-skúta einum. Þar var Ingimundr prest. Hann var heill ok ófúinn, ok svá klæði hans; en sex manna bein voru þar hjá hönnum. Vax var ok hjá þeim ok rúnar

¹ glufsu] Gms.; glipalu, Cd.; glyfsu, B. ² B; en þeir Bárðr ok Ögmundr ok vógu, Cd. ³ Stangar bolli, B. ⁴ Ívarssonar, B.

[I. 130, 182: iii. 8, 32.]

þær er sögðu atburð um lífát þeirra. En þetta þótti mönnum mikil merki, hve Guði hafði líkat atferð Ingimundar prestz, er hann skyldi svá lengi legit hafa úti með heilum líkama ok ósköddum. Þat sumar er týndisk Stangar-fohi kom af Grænlandi Ásmundr kastan-razi. Nú hefir Guðmundr xxviii vetr.

14. Þá er Guðmundr prestur var á Miklabæ þá átti hann brott-söng á þann bæ er á Marbæli heitir. Þangat söng hann einn hátíðar-dag. Þar var á vist góð kona ok skynsöm er Hallfríðr hét, ok var Ófeigsdóttir. Hón var stödd hjá messo Guðmundar prestz, ok hugði at sér vel um messuna, sem jafnan var hón vön; ok horfði hón jafnan á hann um messuna. En er lesit var Guðspjall, ok hann snerisk útarr ok sagði: *Dominus vobiscum*, þá sá hón eld fram ór munnni hans fara í lopt upp bjartara miklu en hón hafði fyrir slíkan séð. Eptir þetta ferr hann af Miklabæ ok í Viðvík; ok er hann þar um vetrinn með Mávi Finnz-syni. Þat var eitt sinn, þá er Guðmundr prestur var í kirkju úti at bæn sínni, þá kemr Már bóndi í kirkju. En er hann kemr í kirkju-dyrr, þá sá hann, at fugl lítill fló upp af öxlum Guðmundar í loptið, ok hverfr þar. Þau misseri týndisk skip Ásmundar kastan-raza, ok fórusk þar margir Íslendzkir menn, þeir er mikill var skaði at. Þá andaðisk Hallr ábóti ok Eirekr jarl. Ok þá var bardagi í Vík austr. Nú er Guðmundr vetri miðr en þrítögr.

15. ¹ Þá er Guðmundr prestur inn góði Arason var á Miklabæ, ok var vetri miðr en þrítögr at aldri, þá rézk hann á Völlu í Svarfaðar-dal, þvíat þess beiddisk Arnþrúðr Fornadóttir er þar bjó, frænd-kona hans; hón var ekkja; bóndi hennar hét Eyjúlfr, sá er hón átti síðarr, ok áttu þau sonu tvá, Brand ok Klæng. Sá hét Snorri er hana átti fyrr. Þau áttu ok tvá sonu, Þorstein ok Snorra. En Austmaðr vá Snorra bóanda ² hennar, er hann vildi eigi lúka skuld ³ fyrir húskarl sínn; en húskarl hafði ekki til. Þá tók við Austmanninum Önundr Þorkelsson, ok kom hónum útan. Ok var þetta upphaf saka þeirra er Arnþrúðarsynir vóru at brennu Önundar. Ok önnur misseri er Guðmundr prestur var á Völlum, um haustið, var veginn at tjöldum Sumarliði Önundarsson; en völd vígs þess vóru kennd Snorra Grímssyni, bræðrungi Guðmundar prestz Arasonar. En til liðveizlu um eptir-málit görisk Brandr

¹ This and the following chapter are contained in the ninth vellum leaf.

² bóanda] bróður, vellum (badly). ³ skuld] skyld, B.

[I. 183: iii. 32, 33.]

biskup, ok vildi láta bera kviðu á Snorra á Alþingi um fjórráð ok vetvangs-björg við Brand er vá vígit. En af orðum Guðmundar Arasonar ok margra annarra merkra manna, þeirra er Snorra veittu lið, þá lét Þorlákr biskup bera kvið¹ af Snorra um fjórráð. Nú hefir Guðmundr vetr um þrjá tigi. Ok þá er Guðmundr hafði tvá vetr um þrjá tigi, annan vetrinn tveim nóttum fyrir Jól, andaðisk Þorlákr biskup inn Heilagi í Skálaholti. Hafði hann nökkuru áðr boðit þangat til vistar Gizuri Hallzsyni, þá er hónum tók ráða-hagr sínn at þyngjask. Ok var Gizurr þar meðan hann lifði.—Þrjá menn virði Þorlákr biskup mest, ok hafa þeir trautt orðit all-líkir öðrum mönnum vel-flestum: Einn var Páll systur-son hans, er síðan var inn næsti biskup eptir hann í Skálaholti. Annarr var Þorvaldr Gizurarson, er síðan var inn mesti höfðingi; ok vóru hónum flestir hlutir betr gefnir en þeim öðrum er hónum vóru samtíða. Enn þriði var Guðmundr gríss, er fleira veitti fyrir Guðs sakir en flestir menn aðrir; en görði síðan eptir Guðspjalla boð-orðum, skilðisk við á einum degi allt fé sftt ok ástmenn, ok gékk þá í munklífi². Alla virði Þorlákr biskup mikils sonu Gizurar; hann veitti ástsamlegt fóstr Magnúsi meðan hann vildi þar verit hafa. Hafði inn sæli Þorlákr biskup mjök tírar-hendi³ á hónum tekít; af þvíat hann var bæði forvitri ok vel lærðr ok inn mál-snjallasti. Þorlákr biskup vígði þá til presta, Þorvald ok Magnús. Þorlákr biskup réð ok staðfestu undir Orm, systur-son sínn, Jónsson, [á] Breiða-bólstað í Fljótz-hlíð, þá staðfestu er hónum þótti bezt þeirra er hann ætti forráð. Þat sumar eptir er Þorlákr biskup andaðisk um vetrinn áðr, andaðisk Snorri Þórðarson Vatzfirðingr Remigius-messu.

16. Nú er at segja frá Guðmundi Arasyni:—at þá er hann hafði verit á Völlum nökkura vetr, ok Arnþrúðr húsfreyja var komin til Sökku í Svarfáðardal, ok synir hennar, Brandr ok Klængtr, þá

¹ kvið] kviðu, B.

² ok hafa—munklífi] abridged in B—var einn Pall systur son hans er síðan varð bp. annarr Þorvaldr G. s. þriði Guðmundr gríss. After which B adds the following passage:—

‘Sun Guðmundar gríss var Magnús góði; annarr Þorlákr, faðir Árna biskups hins fyrra, er einnhverr hefir mestr merkiss-maðr verit á Íslandi. Þessir vóru enn synir Þorláks Guðmundar sonar, Ormr prestr kann[oki] í Þykkvabæ, ok Magnús er andaðiz kann[oki] í Viðey. Dætr Þorláks vóru þær Ásbjörg nunna, móðir Árna biskups hins síðara ok Agathu abbadísar; Þorgerðr ok Guðrún systr í Kirkjubæ.’—The paper transcripts of the A as well as those of the B class have all copied this passage from B.

³ tírar-hendi] thus both, vellum and B.

[I. 184 : iii. 33.]

var þat eitt sumar á þingi, at Halldóra abbadís Eyjólfsdóttir ór Kirkjubæ bað Guðmund prest, at hann skyldi ráðask austr þangat til forvistu með henni. Ok játti hann því, ok skyldi hón senda menn í móti hönunum um sumarit. En eptir Óláfs-messu kom skip út at Gásunum, ok var þar á Páll biskup. Þá reið Brandr biskup á Grund; ok fundusk þeir Páll biskup þar. Þar kom ok Guðmundr prestr; ok tók þá leyfi af þeim báðum biskupunum at ráðask í Kirkjubæ. En er sveitar-menn urðu þessa varir, þá fara þeir til fundar við Brand biskup, ok biðja, at hann banni Guðmundi presti í brott at ráðask. Ok hann görði svá. Ok er sveitar-menn fundu Guðmund, ok segja hönunum orð biskups, þá hittir hann biskup þegar, ok segir biskup at hann bannaði hönunum í brott at fara. Reið Guðmundr þá á Völlu, ok var þar um vetrinn. Þenna atburð virði Brandr biskup svá mikils, at hönunum þótti þat fara líkt ok um Gregorium páfa. Um vetrinn eptir görisk þverúð mikil milli Guðmundar prestz ok Þorsteins Þraslaugarsonar er bjó á Völlum, þvíat sveitar-menn báru fé þeirra í hendr Guðmundi, er þeir hétu á helga menn. En þat fé kallaði Þorsteinn at hann tæki. Þat var vanði Guðmundar prestz, at opt um hátsðir láta menn kyssa á helga dóma; en Þorsteinn kvazk eigi vita, hvárt þat vóru heilagra manna bein eðr hrossa-bein. Nú görðisk af þessu óþykt mikil með þeim, svá at Þorsteinn sótti at því Brand biskup, at hann skyldi koma Guðmundi presti á brott þaðan. Um várit eptir ferr Brandr biskup norðr á Völlu; ok kannaðisk þat af alþýðu manna norðr þar, at þeir vildu Guðmund prest fyrir öngan mun í brott. Þá býðr biskup hönunum staðinn á Völlum til varðveizlu; en hann vildi þat eigi. Þá réð biskup annan prest þangat. Þá stefnir Guðmundr prestr Þorsteini tveim stefnum um várit; annarri, er hann kendi hönunum stulð um heit-fé manna; en annarri um guðlastan, er hann kallaði bein helgra manna hrossa-bein. Ok reið í brott at Fardögum ok til Upsa. Ok um sumarit ríðr Guðmundr til þings; ok var um mál hans selt hönunum sjálfðæmi. Af þingi býðr hönunum heim Sigurðr Ormsson til Svína-fellz; ok ferr hann af þingi suðr í Haukadal, ok svá austr yfir til Svína-fellz. Þaðan austr í Fjörðu. Svá í Fljótzdals-hérað ok til Vápnafjarðar, ok til Öxarfjarðar, ok svá norðan til Eyjafjarðar; ok komr heim til Upsa nær vetr-náttum. En á farlengð hans þessi urðu fleiri hlutir merkilegir, en ek kunna telja, af yfirsöngum hans ok vatz-víglum.

17. It næsta vár áðr er þeir vóru vegnir um haustit í Laufási

[I. 187, 188: iii. 35.]

Þórðar-synir ok Arnþrúðar-synir, fór Guðmundr prestur Arason til vistar til Staðar í Skagafjörð, þvfat Kolbeinn Arnórsson bauð hönunum þangat. Ok eptir þing sendi Páll biskup menn sunnan eptir Brandi biskupi ok Guðmundi presti Arasyni, at þeir skyldi koma suðr í Skálaholt þegar eptir þingit. En þat hafði ráðit verit á þinginu, at taka upp helgan dóm Þorláks biskups ór jörðu. Ok fara þeir eptir þingit, ok koma í Skálaholt Margrétar-messu. En í þjónostu þeirri, er þar var gör Guði til dýrðar ok inum sæla Þorláki biskupi, þá setti Páll biskup Guðmund prest Arason næsta þeim biskupum í allri þeirri þjónostu; ok létu hann þerra¹ kistunni með sér, er hön var í kirkju borin; ok hann réð mjök fyrir hvat sungit var er heilagur dómrinn var upp tekinn.

18. Eptir þetta fór Guðmundr heim; ok var at Stað með Kolbeini þau misseri. En um várit eptir rézk hann á Víðimýri til Kolbeins Tumasonar. Þat sumar fór Guðmundr prestur til þings; en af þingi ferr hann vestr til Borgarfjarðar; ok bjóða hönunum þá heim margir menn um allt hérað. Þaðan fór hann vestr í Hvamm; ok var þar at brullaupi Snorra Sturlusonar. Þaðan fór hann í Fagradal, ok þaðan til Hóla²; ok vígði þar brunn þann er þeir migu í síðan, ok görðu þat til háðs við hann; ok batnaði þá eigi síðr en áðr við þat vatn. Þaðan fór hann til Steingrímsfjarðar, ok svá til Miðfjarðar; ok svá heim um haustið á Víðimýri; ok var þar um vetrinn í góðu yfiræti. Ok lagði Kolbeinn svá mikla virðing á hann ok ástúð, at hann kallaði hann sann-helgan mann; ok sagði sjálfan sik margar raunir á því hafa. Um sumarit áðr var Þorláks-messa í lög leidd.—Þann vetr er biskup var á Víðimýri, var vetr mikill, ok horfði mörgum mönnum þunglega. Þá berr í drauma um helgi Jóns biskups; at hann vitraði þat, at veðrátta mundi batna, ef heilagur dómr hans mundi upp tekinn. Þá var þat ráðit af Brandi biskupi, ok sendi hann orð Guðmundi presti, at hann skyldi til koma, ok vera forráðs-maðr fyrir þeirri þjónostu; þvfat biskup lá í rekkju sjálfr. Stefnir biskup at sér mönnum; ok vóru svá hörð veðr, at Guðmundr prestur kom nótt síðarr en ákveðit var; ok var hans þó beðit. En er hann kom, þá var upp tekinn helgr dómr Jóns biskups með stór-jarteignir, sjau nóttum eptir Mathias-messu.

Um várit fór Guðmundr prestur norðr í Eyjafjörð. En meðan

¹ þerra] thus both Cd. and B.² Reykjahóla, B.

[L. 189: iii. 3 6

hann var heiman, andaðizk Úlfeðr, móðir hans; ok var líki hennar fylgt til Hóla; ok tók biskup við líki hennar með ástúð. Nú kemr Guðmundr heim, ok . . .¹ enn heiman. Hann ferr til þings um sumarit. Þá var leidd í lög Jóns messa biskups af bæn Brandz biskups, ok af tölu Guðmundar prestz er hann talaði í Lögréttu. Af þingi buðu hónum heim Vestfirðingar; ok fór hann fyrst til Borgarfjarðar, ok þaðan til Breiðafjarðar. Af Reykjanesi var hann fluttr til Flateyjar, ok gistu á leiðinni². Þorgils Gunnsteinsson lét sonu sína fylgja Guðmundi presti ok einn húskarl. Hann bað Guðmund prest at gefa sveinunum byr er þeir særi aptr; 'þvíat þeir eru ókröptulegir,' segir hann³.—'Biðja skal ek Guð,' sagði prestur, 'at hann gefi þeim byr.' Þá var logn er þeir kómu í Flatey. Nú búask synir Þorgils þegar í brott; ok gengu til skips, ok búa til segl-reiða sínn, ok báðu prest efna við sik um byrinn. En hann gékk til kirkju. En er þeir vóru búnir draga þeir upp segl, ok kastar þegar vindi eptir þeim; ok leggja eigi fyrr segl en heima. Ok höfðu því betra byr er þeir höfðu lengra sigit.

19. Nú ferr Guðmundr prestur vestr í Fjörðu. Ok er hann var í Sauðlaus-dal, þá vígði hann vatn [er] kona [bar] heim í húfu sínni. Þaðan fór hann norðr í Fjörðu, þar til er hann kemr í Keldudal til Þórðar Arasonar; hann hafði hönd visnaða, ok lá verkr í⁴ svá at hann mátti eigi skera mat fyrir sik. En um nóttina, er hann þóttisk eigi mega liggja, gékk hann út. En er hann kom inn, sá hann á rekkju Guðmundar prestz ljós mikit, sem skini ofan geisli. Hann rétti höndina þá ina van-megnu í ljósit, ok var þá ljósit jafn-bjart á höndinni sem áðr. En eptir þat var hón orðin heil ok verklaus; ok líðr þá af ljósit. Þaðan fór hann í Haukadál til Árna rauðskeggs. Ok um kveldit, er hann var kominn í hvílu, var fengin til kona at klá hónum fót sínn. Hón var handhölt, svá at fjórir fingr lágu í lófa. En er hónum þótti klegit of kyrrt þá spyrnir hann við fætinum ok mjök hart, ok kemr hællinn í bug fingranna þeirra er kreptir vóru; ok spyrnir hann þar í, svá at henni verðr sárt við nökkut. En fám nóttum síðarr kom hón á fund hans, ok sýndi hón hönd sína heila. Ok þökkuðu allir Guði þeir er sá. Þá fór hann til Ísafjarðar; ok kemr at Matheus-messu í Súðavík, ok gefr hann þrjá tigi hundraða vöru Bárði frænda sínum til kvánar-

¹ Here is a blank for a word; B omits the passage.
l. c. in Bisk. s. i. 460. ³ er þeir—segir hann] add. B.
ok lá veikr, Cd.

² Thus Cd., cp. Gms.
⁴ ok lá verkr f] B;

[I. 190: iii. 36.]

mundar, ok var hönnum fest dóttir Steinþórs prestz Bjarnarsonar. Ok kemr kona sú hlaupandi er Þórir hét, er fylgt hafði Árna rauðskegg áðr í banni Páls biskups; ok fékk hann eigi skilit þau. En er hön heyrði sagðar kenningar Guðmundar prestz, þá görðizk hön einskis jafn-fús sem at finna hann; ok verðr at leynask í brott frá Árna, þvát hann unni henni mikit. Áttu þau ok barn saman. Hön var fríð sýnum. Hön komsk nú á fund Guðmundar prestz Matheus-messu, ok bað hann með iðranar-gráti sér miskunnar ok viðtöku, at hön mætti skiljask við vandræði sín. Ok hlaut hön svá mikit gótt af fundi hans, at hön vitjaði aldri aprt til ins sama vandræðis; ok fylgði hönnum jafnan síðan, þá er þau skilði eigi ófriðr manna. Þaðan fór hann til Vatzfjarðar, ok svá til Steingrímsfjarðar til Jóns Brandzsonar; ok var þar lið mikit í för með hönnum; ok var mælt, at sendir mundu menn fyrir at segja, at þeir kæmi eigi á óvart. En hann kveðr eigi þurfa mundu, 'Ok mun guð gefa fyrir oss, ok senda þeim hval, áðr vér farim á brott.' En þessi orð hans fylldusk svá, at þenna sama dag kom reyðr á reka Jóns, þar er hann einn átti, ok var sögð hval-kváman um myrgininn eptir. Jón gaf Guðmundi presti bók þá, er gersemi var í, ok Páll biskup hafði gefit Jóni. Þaðan ferr hann á Broddanes, ok svá norðr um Flóa til Miðfjarðar, ok svá til Vatzdals.—Ok er hann var at Hofi þetta haust, bar svá til, at hann söng yfir sjúkum karar-manni, ok bar yfir hann helga dóma sína. Hann lá í bekk hjá inum sjúka manni, ok sofnaði hann á bæninni; at því er þeim þótti er við vóru. Djákn hans lá í bekk hjá hönnum, ok hné Guðmundr prestr á hann ofan, djákninn, er hann sofnaði. En er hann hafði skamma stund legit, þá kenndi djákninn eigi, at hann legi á hönnum; en hann sá, ok svá aðrir, at hann lá þar. Þat var mjök langa stund. En er hann vaknaði, spurði djákninn, hví hann kenndi hans eigi, er hann lá á brjóst hönnum. En hann vildi eigi frá segja.—Þá kemr sú saga vestan ór Fjörðum um vetrinn, at maðr sá er Snorri hét, austr í Skálavík, hann var leikinn af flagði einu; ok sótti hann trollkona mjök, svá at hann hugðisk eigi mundu undan komask. En þessa nótt ina sömu, er fyrr var frá sagt,—þat var Laugar-nótt,—þá fór hann Snorri einn saman til tíða, ok var mjök langt at fara. Þá kemr at hönnum trollkonan, ok sækir hann, ok bægir hönnum til fjallz. Þá biðr hann, at Guðmundr prestr skyldi duga hönnum, ef hann væri svá mikils ráðandi við Guð, sem hann hygði, ok leysa hann af flagði þessu. En í því sýndisk hönnum sem ljós kæmi yfir hann; en

[I. 191, 208: iii. 36, *iii. 8.]

ljósinu fylgði maðr í kór-kápu¹, ok hafði vatz-stökkul í hendi, ok stökði á hana. En þá hvarf [hón] trollkonan sem hón sykki niðr. En hónum fylgði ljósit heim til bæjar, ok þóttisk hann görla kenna at ljósinu fylgði Guðmundr prestur Arason. Nú bar þat saman, at á einni stundu vitraðisk hann Snorra, ok djákninn kenndi eigi þunga af hónum. Sá inn sami djákn hafði sull í höfði sér. Ok eitt sinn er hann stóð undir [höndum] Guðmundi presti í messu, ok lá ölnbogi hans á sullinum, ok varð hónum sárt við mjök. En er lokit var messunni kenndi hann hvergi sullzins. Síðan fóru þeir til Þingeyra, ok kom þangat fyrir Allra-heilagra-messu. Þar var fyrir Karl ábóti ok Gunnlaugr munkr. Þeir görðu processio í mótt hónum um daginn; ok var hann þá prestur, ok sungu þeir í mótt hónum R[esponsorium], *Vir iste in populo suo misissimus apparuit sanctitate et gratiâ plenus*. Nú bar þetta [allt] saman mikitt vitni um, hvíslks menn virðu hans ráð, áðr þeir urðu af metnaði blindir. Þá predicaði hann lengi Allra-heilagra-messu. Þaðan ferr hann út á Blöndu-bakka; ok er hann þar mjök lengi. Þá var hann ekinn þaðan upp eptir Langadal; ok vóru menn sendir eptir hesti þeim er styrkvastr var í dalnum ok feitastr; ok var eigi léð. En um nóttina gengr hestrinn í heima-brunn, ok dó þar. Nú ferr Guðmundr prestur þar til er hann kemr heim á Vísímyri [at] Nicholaus-messu; ok varð Kolbeinn hónum allz-hugar-feginn. Ok er hann heima um vetrinn í góðu yfirlæti; en fór um várit norðr at heimboðum um hérað, um Eyjafjörð ok í Flatey; ok norðan at Alþingi; ok reið til þings. Af þingi buðu hónum margir menn heim, Sunnlendingar ok Austfirðingar. Sem enn mun síðarr sagt verða.

20. Þetta sumar fór Guðmundr prestur inn góði til þings. En af þingi buðu hónum heim Sunnlendingar ok Austfirðingar, ok fór hann af þinginu suðr í Skálaholt. Þá nótt er hann var þar, andaðisk Ketilbjörg nunna, ok lét Páll biskup Guðmund prest syngja yfir líki hennar; en biskup stóð yfir, ok Gizurr Hallzson; ok var sú þjónosta svá merkileg, at Gizurr váttaði þat í tölu sínni yfir greptrinum, at þeir þóttusk eigi slíkan líksöng heyrtr hafa; ok virði henni til heilagleiks, er henni [skyldi] slíks líksöngs auðit verða.—Þaðan ferr hann austr yfir ár. Þá býðr hónum heim Árni prestur á Skúmsstöðum. Þar var fall mikitt, svá at sjau menn vóru fallnir, ok bæði naut ok hross. Hann gistir þar, ok vígir vatn, ok stökkvir

¹ kápu dökkri, B.

[I. 209: * iii. 8.]

sjálfir vatninu um akra hans ok tún, ok víða um engjar. Ok tók af síðan fall allt. Þaðan fór hann austr undir Eyjafjöll, ok svá austr á Síðu, ok í Ver austr. Ok þá komr hann á þann bæ er á Lómagnúpi heitir. Þar var þá hlaup í ánni Lómagnúps-á, svá mikit, at Árni¹ bóndi komsk við slan leik af; ok druknaði maðr fyrir hónum af hlaupi árinna; ok braut hón land víða. Menn sátu við ána fyrir austan, ok máttu eigi yfir komask, þvíat áin var berlega ófær. En er Guðmundr prestr kom til árinna, þá stíga þeir af baki. Þá sjá þeir, at áin fellr fram. En er þeir höfðu langa stund setið við ána, ok treystusk eigi á at riða, þá sá þeir er fyrir austan sátu, at áin féll fram; ok ráða til at riða. Þá riðu þeir Guðmundr prestr ok sveit hans á ána; ok hittask á ánni nær miðri ok þeir er austan kómu at, ok fórsk hvárum-tveggjum vel. En er hvárir-tveggju kómu yfir ána, þá vex hón þegar, ok var ófær nokkora daga² eptir.

21. Þaðan ferr Guðmundr prestr til Svínafjallz til Sigurðar Ormssonar. Þar var þá kominn Kolbeinn Tumason til heimboðs. Ok vóru þeir þar allir samt þrjár nætr. Þá ferr Kolbeinn í brott; ok riða þeir Sigurðr ok Guðmundr prestr á leið með hónum. En er þeir vóru skilðir, þá riða þeir Guðmundr prestr ok Sigurðr tveir saman; þvíat Sigurðr vildi tala við hann einslega um vandræði sín þau er leiddi af málum þeirra Sæmundar, at hann lézk varla þola mega vansa þann ok ámæli er leiddi af málum þeirra; ok leitaði ráðs undir Guðmund prest; kvazt einskis jafn-fúss en leita til hefnda við Sæmund. En Guðmundr prestr bað hann þat varask mest, 'Þvíat þú mátt við þat vel una, at þú hafir af því ámæli er þú hefir vel gört. Nú mun ek biðja Guð, at hann styrki þik ok gæti þín.' 'Hins vil ek þik biðja,' segir Sigurðr, 'at þú beiðir þess Guð, at hann láti þik þess ráðanda, at þú mættir sýsla mér nokkura staðfestu norðr þar í sveitum, þá er höfuð-burðr væri at; þvíat mér sýnisk svá mikit yfir þér, at mér býðr þat í skap, at þú verðir meira ráðandi en nú ertú ráðandi. En ek vilda þessa staðfestu selja í hendr Jóni Sigmundarsyni, frænda mínum. Nú man ek annat-hvært leita undan, ef þú vilt mér þessu heita; eðr ella mun ek eptir leita við Sæmund hvern veg sem ferr.' En Guðmundr prestr kvezk heldr vilja þessu heita, at biðja, at Guð léti hann þessa verða ráðanda. Ok þann inn sama dag er þeir rædduzk þetta við, þá

¹ Árni] Örn, Gms.² nokkora daga] B, Gms.; nóttina, Cd.

[I. 210: *iii. 9.]

andaðisk Brandr biskup. Ok fylldusk nú beggja þeirra orð um yfirbragð þat er Sigurðr þóttisk sjá á hönun, ok góðvilja-heit þat, er Guðmundr prestr hét Sigurði, ef hann mætti stöðva missætti þeirra Sæmundar, at sýsla hönun staðfestu; en penna dag bar undir hann ráð biskupsdæmis, þótt hann vissi þat eigi.

22. Sá atburðr varð þar, at Steinn prestr bað Guðmund prest gefa sér helga dóma; ok svá görði hann. Ok er hann gaf hönun af beini Jóns biskups, segir Steinn prestr, at sér þætti eigi vel litt beinit ok óheilaglegt. En Guðmundr prestr spyrr mjúklega hvárt hann trýði eigi. Steinn prestr svarar, ok kvað sér eigi þykkja Jón biskup taka Þorláki biskupi hæra en í miðjar síður. Guðmundr prestr mælti þá: 'Biðjum vér allir Guð ok inn helga Jón biskup, at hann sýni helgi sína í nökkuri jartein¹.' Þá féllu allir menn á kné með Guðmundi presti; en eptir þat lét hann alla menn kyssa á beinit. Þar kenndu þá allir svá sætan ilm af beininu sem reykelisi væri, nema Steinn prestr, hann kenndi engan ilm. Þá skammaðisk hann sín, ok sá þá reiði Guðs ok ins heilaga Jóns biskups við sik, er hann var nú görr frá-skila þessari dýrð; ok bað þá Guð, ok inn heilaga Jón biskup [með tárnum sér] fyrirgefningar. Þá bað Guðmundr prestr at gefa Steini presti af beini Jóns biskups, ef hann vildi af öllu hjarta dýrka hann. Hann kvazk vilja feginn, ok var hræddr um hvárt Jón biskup vildi þiggja dyrkun hans. Þá segir Guðmundr prestr, at allir skyldi biðja fyrir hönun; ok svá var gört. Ok þá kenndi hann svá sætan ilm, sem aðrir. Þá þökkuðu allir Guði ok inum heilaga Jóni biskupi. Var þá hringt öllum klokkum ok sungit *Te Deum laudamus*. Ok lýsa svá þessari jartegn.

Sá atburðr varð enn þar, at hlaup kom í á þá er þar fellr við bæinn, ok braut akr ok tún, svá at stórum sköðum gegndi. Þá bað Sigurðr Guðmund prest fara til ok syngja yfir ánni. Hann fór með helga dóma sína ok klerka, ok söng lengi yfir ánni. En um morguninn eptir, þá var hön horfin ór þeim farveg, ok hafði brotið sér nýjan farveg austr um sandana.

Kerling ein var þar at Svínafelli, ok svá sem komin at bana. Hön hafði sjau nætr mállaus verit, ok öngum mat bergt, ok ekki hrært á sér nema framan-verða fingr ok tær; en þó skilðisk eigi önd við hana. En þó hafði henni gör verit öll þjónosta; hön var góðmenni. En er Guðmundr prestr var brott búinn frá Svínafelli

¹ at svefja ótrú Steins prests, add. B.

[I. 211: *iii. 10.]

ok kominn til bestz síns, mælti hann: 'Þat er satt,' segir hann, 'at ek hefði eigi gáð¹ að kveðja kerlinguna sælu² inni; þat skal þó eigi,' segir hann. Ok svá gengr hann inn, ok alþýða manna með hönnum. Hann kemr í stofu þar sem kerling liggr. Þá var hön nær andlátí. Hann [kysti hana ok] mælti: 'Ver nú heil ok sæl, kerling mfn, ok mantú nú fara til Guðs³, ok heilsa frá mér Márfu Guðs móður ok Michaeli [yfir]-engli, Jóni Baptista, Pétro ok Páli postula, [Óláfi konungi] ok Ambrosio biskupi vin mínum.' Þá segir kerling, svá hátt at jafnel heyrðu þeir er langt vóru fram frá: 'Já, já!' sagði hön. Sagði hön þetta at miðdegi, en andaðisk at nóni þann sama dag.

23. Þá ferr Guðmundr prestur til Austfjarða ok föru-neyti hans; ok kemr at Bartholomeus-messu til Stafafellz. Þar spyrr hann þau tíðendi um öttu-söng, andlát Brandz biskups Sæmundarsonar. En við tíðendi þessi varð hönnum svá ósvipt sem hann væri stein[i] lostinn. Þá lét hann þegar syngja sálu-messu; en um daginn eptir sálu-tíðir ok líksöng með allri vandvirkt ok ást. Síðan fóru þeir ok kómu í Fljótzdals-hérað til Valþjófsstaðar til Jóns Sigmundarsonar at Egídius-messu; þá var þar kirkju-dagr; þar vóru viðtökur góðar. En er Jón leiddi Guðmund prest inn frá kirkju um kveldit, þá spyrr Guðmundr hann tíðenda. Jón segir: 'Tíðendi mikil ok góð, héraðs-menn í Skagafirði eigu fund á morgin, ok kjósa biskup, ok mantú kosinn vera; þvfat Guð mun þat vilja.' En þaðan frá var hönnum svá mikil hræzla í brjósti, at hann mátti hvárkis með hallkvæmð njóta, svefns né matar, fyrir ugg ok ótta slíkra hluta. En aptaninn fyrir Kross-messu kom Guðmundr á þann bæ er í Hlíð heitir í Fljótzdals-héraði. Þá dreyndi hann um nóttina, at hann þóttisk koma í kirkju á Völlum í Svarfaðardal; ok þótti hönnum altarit falla í fang sér, ok vera skrytt inum bezta skrúða. Um daginn eptir fara þeir norðr yfir heiði til Vápnafjarðar, ok koma í Krossavík um aptaninn. En er þeir vóru undir borði, þá koma þar sendimenn Kolbeins Tumasonar; ok gengr Einarr forkr innar fyrir Guðmund prest, ok kvaddi hann vel. Hann spurði tíðenda. Einarr svarar: 'Góð tíðendi; þú ert kosinn til biskups af Kolbeini ok öllum héraðs-mönnum; nú ferr ek með bréfum ok þeirri orðsendingu, at þú skulir sem fljótast heim koma.'

¹ þat er—gáð] B; at hann hefði eigi, Cd.; þat er sattna, Gms. ² sælu] Gms.; sjúku, Cd. ³ ok mantú—Guðs] add. B.

[I. 212, 213: *iii. 11, 12.]

En við þessi tíðendi varð honum svá ósvipt, at hann mátti langa stund ekki mæla. Þá bað hann Guð, at láta þat upp koma er öllum gegndi bezt.

24. Um daginn eptir ferr Guðmundr prestr til Hofa til Teitz Oddzsonar. Þar var þá vistum Halldórr prestr Hallvarðzson. Þá ræzk Guðmundr prestr [um] við Halldór prest, ef nökkur ván væri á, at hann leysti hann ór þessum vanda, ok gengi sjálfr undir. En hann talðisk undan, ok kvazk mjök aldri farinn, ok þó at öðru eigi til felldr; kvazk vita þikkjask, at honum mun eigi tjóa undan at maelask, 'Mun þat bæði Guðs vili ok manna, at þú sér biskup; en ek vil beina til með þér bænum mínum, ok öllu því er ek má, þér til fulltings.' Þaðan ferr hann norðr í Óxarfjörð um Möðrudalsheiði; ok kemr á fyrir þeim veðr mikit ok hart, ok kafa-hríð; ok skilzk lið þeirra, þar til er Guðmundr prestr raknar við at þeir mundu eigi rétt fara. Kemr hann fyrst til húss, ok með honum djáknar tveir, Sturla Bárðarson, ok Lambkár Þorgilsson; ok fleiri aðrir kómu miklu síðarr. Nú fara þeir norðan, ok koma á Grenjaðarstað. Þar bjó þá Eyjólf Hallzson. Þá talar Guðmundr prestr við Eyjólf, ef hann vildi gangast undir ok verða biskup. En hann kvað eigi þar um at leitask; kvað Skagfirðinga ok Eyfirðinga öngan annan vilja en Guðmund. Nú fara þeir norðan, ok koma á Háls at Michaelis-messu til Ögmundar Þorvarðzsonar; ok spyrr Ögmundr hvárt þat sé satt at hann telisk undan at vera biskup. Hann kvað þat satt vera. 'Hví sætir þat,' segir Ögmundr. Hann svarar: 'Þvíat mér þykkir vandi mikill at eiga við marga menn óhlýðna ok öfundfulla ok rískja; Eða mantú, frændi, vera oss hlýðinn ef vér vöndum um ráðit þítt!' Ögmundr svarar: 'Hvers vandræði skaltú heldr ábyrgjask en mín; en svá sem ek em þér óhlýðinn, þá man ek mörgum öðrum [óhlýðnari]; ok öngum mun stoða um at vanda. Ok þér mun eigi tjóa undan at teljask; þvíat þér mun fara sem Ambrosio biskupi; þvíat þér spáðu barnleikar fyrir sem honum, at þú mundir biskup verða. Nú tjáði honum eigi undan at teljask, enda mun þér svá; ok viljum vér öngan annan biskup en þik.' Nú ferr Guðmundr prestr vestr ok heim á Víðimýri, ok er þar at vetr-náttum; ok urðu allir menn fegnir heimkvámu hans.

25. Laugardaginn gengr Þorvarðr Þorgeirsson til máls við Guðmund prest einn saman; ok spyrr hvárt þat væri satt, at hann vildi górásk einhverf í því at teljask undan biskups-vígslu, ok hlíta eigi

[I. 214: *iii. 12.]

hans forsjá ok annarra vitra manna. En hann kvað þat vera. Þorvarðr svarar: 'Ek þikkjumk eiga at vera forsjá-maðr yðarr; ok vil ek ráða.' Guðmundr svarar: 'Hví man þat sæta, at ek muna [eigi] eiga at ráða fyrir mér!' Þá mælti Þorvarðr: 'Veiztú þat, frændi, at ek hefir verit höfðingi fyrir ætt varri, ok mínn faðir fyrir mik. Nú hlftti þinn faðir mínni forsjá; svá ok aðrir frændr mínr; enda ræð ek þér þat. Nú man þér ætlaðr höfðingskapr eptir mik.' Guðmundr svarar: 'Eigi bauðtú mér at taka fé eptir föður mínn; ok lítillar virðingar hefir þú mér leitað hér til, nema láta berja mik til bækr; enda sýnisk mér sem þú vilir heldr koma mér í vanda en í virðing.' Þorvarðr svarar: 'Hvat¹ hefir ek slíkt heyrtr! at drepa hendi við virðingu sínni; enda man ekki stoða; þvíat þú munt biskup verða, ok mik hefir svá dreymt.' 'Hvat hefir þik dreymt?' segir Guðmundr. 'Mik dreymði,' segir Þorvarðr, 'at ek skylda ganga inn í hús mikit ok hátt; en ek hafða eigi jafn-mikit sét; ok svá miklar dyrr á, at þat var eigi með minna móti. En er höfuð mítt kom inn í dyrrin, þá nam við herðunum, ok gékk eigi lengra. En ek ræð þann draum svá, at vegr þinn mun verða svá mikill, at öll Kristni mun eigi hyggja mega svá mikla virðing þína sem verða mun. Þá dreymði mik enn annan draum; at ek þóttumk vera kominn norðr í Níðarós í höll Óláfs konungs, ok þótti mér hann sitja í hásæti, ok alskipuð höll hans. Mér þótti hann standa upp í mót mér, ok breiða² faðminn, ok kveðja mik: "Kom þú heill ok sæll, Þorvarðr mínn, þú mant blezaðr um öll Norðrlönd." Nú veit ek at þú átt þessa drauma. Vili Guð at þú sér vígðr í höll Óláfs konungs, þat er í Kristz-kirkju; þar mantú vígðr til biskups. Nú man þetta fram ganga hvárt er þú vll eðr eigi.' Þá skilr með þeim; ok segir Þorvarðr Kolbeini viðtal þeirra; ok gengr Kolbeinn til hans, ok segir hónum, at þeir áttu fund Egidí-messu á Vífivöllum; 'Ok þar vóru á fundinum ábótar frá Þingeyrum ok frá Þverá; ok þar var Gizurr Hallzson ok Guðmundr inn dýri, ok mart héraðs-manna; ok var látinn í kosningi þú ok Magnús Gizurason; ok dró Gizurr fram mál sonar síns; ok þóttu meiri stoðar rísa³ at með hónum til fulltings, ok meirr reynd fjár-varðveizla hans en þín; en ek lét mér vel líka hvárr ykkarr til væri kórin. En þá segir Hjálmr Ásbjarnarson, at sér væri lítuð um at

¹ hvat] B, Gms.; hvar, Cd.
Gms.; renna, Cd.

² breiða] B, Gms.; bjóða, Cd.

³ rísa] B,

[l. 215: *iii. 13.]

ór öðrum fjórðungi væri maðr kōrinn¹. Slíkt sagði ok Hafr, ok margir aðrir; enda þótti þetta öllum svá vel, at eingi varð til mót-mæla, ok samþykta þat því þá allir; ok ertú því nú kōrinn fastlega at Guðs kōri ok manna. Nú væntum vér, at þú munir bæði vilja göra Guðs vilja ok várn, ok skorask eigi undan.' Hann svarar: 'Þat vil ek vita ok heyra, hvárt svá er öðrum héraðs-mönnum gefit sem þér; þvíat mér þykkir stórr vandi við liggja; ok em ek því tregt undir at játtask.'

26. Þá var stefndr fundr Dróttinsdag á Vísímyri, ok kómu þar þá héraðs-menn, ok lögðu þá af nýju til umræðu; ok kom þar þá í sama stað niðr. Senda þá eptir Guðmundi presti; ok segir Kolbeinn hōnum, at þeir biðja hann til samþykkis ok jáyrðis, at ganga undir vanda þann er þeir höfðu hann til kōrit, at vera biskup. En er hann sá hve horfði af Kolbeini, at hann vildi ekki annat, ok hugði sér verða mundu þetta dælst, þá svarar hann: 'Heldr vil ek hætta á Guðs miskunn um þat, at játa þessum vanda, en ábyrgjask þat, at enginn sé til kōrinn, ok þykki yðr eigi öllum eitt.' Þá svarar Kolbeinn: 'Mæl þú allra manna heilastr.' Þökkuðu hōnum þá allir af nýju; ok fara menn heim. Ok um kveldit er hōnum þar búit borð ok hásæti, ok bar Kolbeinn sjálf mat fyrir hann, ok breiddi dúk á borð. En er skjótt þurfti til at taka, þá var dúkrinn slitinn mjök, ok ræddi Kolbeinn um: 'Mjök kennir nú dælleiks af várri hendi, meirr en verðleiks yðvars, er svá vándr dúkr er á borði yðru.' Hann svarar: 'Ekki sakar um dúkinn; þar eptir mun fara biskups-dómr mínn; svá mun hann slitinn vera sem dúkrinn.' Kolbeinn roðnaði við, ok svaraði öngu. Um morguninn eptir riðu þeir til Hóla með biskups-efni, Kolbeinn ok Þorvarðr ok klerkar hans sjálfs. Kolbeinn gaf hōnum uxu gamlan um morguninn er þeir fóru, ok kvazk vilja hefja upp gjafar við hann². Fara síðan um daginn út til Hóla; ok kómu út um aptaninn fyrir Kolnis-meyja-messu; ok er þá gör processio í mót hōnum. En er þeir eru þar komnir, þá tekr Kolbeinn þegar öll ráð undir sik ok bús-far, at öngu loforði biskups-efnis. Þá var þar fyrir Kygri-Björn at Hólum. En áðr þeir kæmi til Hóla, þá hafði Lambkár djákn rita-görðir Kolbeins allar jafnlega þá er hann var heima. En þegar er hann kom til Hóla, þá var hann at viðsjá hafðr um rita-görð alla, en Kygri-Björn er tekinn til bréfa-görðar í staðinn; ok görði Kolbeinn

¹ kōrinn] B; kosinn, Cd.² en hann cackaði (1) him vel, add. B.

[I. 216: *iii. 14.]

[sér við] öngan mann kærta en Björn. En Björn sló þegar fæð á við biskups-efni; þvíat hann þóttisk of lítils metinn af hönnum. Ok spáði þat þegar fyrir, er síðar fram kom um Björn; þvíat sjá öfund fæddisk með hönnum, ok var þess meiri sem hön hafði lengr staðit. Nú ferr þat fram um vetrinn, at Kolbeinn réð þar einn öllu, en biskups-efni var svá ráðum borinn, at hann skyldi eigi ná, at þar væri bróður-synir hans; ok görði hann þeim bú á Kálfsstöðum af því er hönnum var gefit um sumarit. En Kolbeinn görði sér heimolt at setjask við sjaunda mann á staðinn. Biskups-efni vildi ok láta fá fátækum mönnum mat í tvau mál; en Kolbeinn rak þá í gesta-hús, ok lét gefa í eitt mál¹. En er Jól liðu af höndum, þá kom Þórarinn bryti Geisladags-aptan til máls við biskups-efni, ok segir svá: 'Eigi ertú forvitinn um búfar þat er vær höfum með höndum.' Guðmundr svarar: 'Eigi þykki mér sá beztr, at hlutask til, ok ráða öngu.' 'Ek vil þó segja þér deili á,' segir Þórarinn, 'ek hefi slíkan örkost ætlað til Jóla-vistar mönnum sem hér hefir lengi vant verit; ok hvern vetr fyrr, krepti² at sjóða til Jóla; en nú hefir endzt viku lengr; ok hefir aldri verit fjölmennara um Jólin en nú.' 'Þat er sýnt,' segir biskups-efni, 'at Mártu þykkir betra at veitt sé en Kolbeini.' Kolbeinn sat hjá, ok þagði. Þá gékk bryti í brott; ok kemr nauta-maðr þegar, at segja frá fjár-fóðri því er hann hafði hendr yfir; at þat hafði aldri orðit jafn-drjúgt sem þá. En biskups-efni svaraði inu sama: 'Hverr veit, nema Mártu þykki betr at veitt er en Kolbeini.'

27. Eptir Jólin sendir biskups-efni mann, Þórð Vermundarson, at stefna Hrafini Sveinbjarnarsyni á fund við sik í Miðfjörð; ok vildi biskups-efni krefja hann til útan-ferðar með sér. Eu þá er at þeirri stundu líðr, bjósk biskups-efni heiman. En er hann var kominn í kerru sína³, þá gengr Kolbeinn at hönnum, ok mælti við hann: 'Nú vil ek, at vit leggim niðr fæð þá er í hefir verit í vetr með oss, þvíat þat eitt er til; ok skulum vér þat einskis virða hvárigir við aðra.' Biskups-efni svarar: 'Ekki köllumsk ek til saka hafa gört; er ok vel ef þér hafit svá gört; en ábyrgisk sjálfir ef öðru-vís er en yðr þykkir.' Kolbeinn svarar: 'Hvárir-tveggju munu vér valda; svá verðr optast. Nú er líklegt at vér valdim meira af; viljum vér af því biðja yðr fyrir-gefnigar; viljum vér ok

¹ í eitt mál] Gms.; ein mælt, B; í mál, Cd.² thus, or krafti, Cd.; hefirenzt, Gms. ³ í kerru sína] thus Cd. and B; til hestz síns, Gms. (Res.); but 'at kerru sínni,' v. l.

[I. 217, 218: *iii. 14.]

fyrir-gefa yðr ef þér haft í nökkuru oftekjur haft.' Hann svarar: 'Góð eru góð orð, ok munu þar nú hvárir at sínum görningi dulðir, þvfat ek dyljumsk við, at ek hafa við nökkut hér oftekjur hafðar í vetr, þvfat ek hefi ekki kosti átt.' Nú ferr hann vestr í sveitir, ok gistir at Þingeyrum. Þar var ein nunna, góð ok skynsöm einsetu-kona, er Úlfrún hét; hón var móðir Símonar prestz ins mikla. Hón hélt svá ríkt einsetuna, at hón vildi eigi sjá son sinn er hann sótti hana heim. Hón segir biskups-efni svá, at Mária dróttning hefði þat vitrað henni, að Guð ok hón vildi, at hann væri biskup, 'Ok skaltú eigi undan teljask, ef þú vilt Guðs vilja göra, sem þú munt vilja; þvfat þér mun ætlat.' Þessi sögn þótti hönun merkileg, ok nam¹ á trúnað. Ferr síðan vestr í Miðfjörð; ok kemr á nefndum degi á Staðarbakka. Ok þenna sama aptan kom þar Hrafn ór Fjörðum vestan, sem á kveðit var. Þá talaði biskups-efni langa tölu ok merkilega á Dróttinsdag; ok lýsti því, ef nökkurr maðr væri þar kominn, er þess mannz vissi vánir, at undir þenna vanda vildi ganga er hönun var ætlaðr, eðr sá er hönun vildi hnekkja, 'Þá vil ek feginn upp gefa, ef þat mætti verða með samþykki manna.' En þess treystisk eingi, at vera hnekkingar-maðr. Ok því var á þeim fundi ráðin útan-ferð Hrafnis Sveinbjarnarsonar ok biskups-efnis. Af fundi þeim fara hvárir heim, biskups-efni til Hóla en Hrafn vestr í Fjörðu.

28. Um vetrinn hafði biskups-efni sent mann með bréfi austr til Svínafellz. Þat mælir svá:—

'Guðs kveðju ok sína sendir Guðmundr, er kallaðr er biskups-efni, Sigurði ok Þórlíði:—Guð hefir miklar jartegnir gört, at vér skyldim heit vart efna mega sem vér erum skyldir til við yðr, at fá yðr² staðfestu. Nú em ek þurftugr³ þíns fulltings; þvfat ek hefir meira vanda játt á mik, en ek sjá til færri at bera. Nú býð ek ykkir til staðar-forráða ok fjár-varðveizlu með mér. Ok komit sem fyrst má; því at þat gegnir betr staðnum ok öllum oss. *Valete*⁴.'

Nú ferr hann austan eptir Jól; ok hittask þeir biskups-efni á leiðinni er hann ferr heim norðr. Ok ferr Sigurðr fyrir skjótara norðr til Hóla. En er biskups-efni kom til Hóla, þá var lagt í umræðu hverja kosti Sigurðr skal hafa. Hann kvezk eigi vildu til

¹ vann, Cd. ² yðr] Gms.; oss, Cd.
and B. ⁴ valete] vel, Cd.; vt., B.

³ þurftugr] Gms.; skyldugr, Cd.

[I. 218, 219: *iii. 15.]

ráðask nema hónum væri handsöluð staðar-forráð. En biskups-efni var lengi tregur at handsala; en kvazk gefa mundu staðar-forráð í hendr Sigurði. Nú báðu vitrir menn, Kolbeinn Tumason ok Hafr Brandzson, ok margir aðrir, at biskups-efni skyldi heldr handsala Sigurði staðinn til forráða, en hnekkja slíkum manni frá sem var Sigurðr. Ok þótti mörgum mönnum eigi mega betr fyrir sjá staðar-forráðum en selja í hendr Sigurði ok Þóriði. Ok ræzk þat ór, at hann handsalar Sigurði staðar-forráð. Síðan ferr Sigurðr með bréf biskups-efnis í Skálaholt til Páls biskups, þat er svá mælti :—

29. ‘Páli biskupi sendir kveðju Guðs ok sína Guðmundr prestur, er nú er kallaðr biskups-efni :—Ek hefi játzk undir meira vanda en ek seá til færri at bera, ok haft eigi yðart ráð til eðr lof, sem vera átti. Nú vil ek biðja yðr álfta af Guðs hálfu, sem þér eruð skyldir til, at segja hvat yðr er næst skapi. Vili þér annan mann kjósa til þessa vanda¹ ok vegs, er ek hefi ómaklegr undir játask, þá vil ek feginn upp gefa ok frá fara, þvíat ek verð þess af nökkurum varr, at þeir þykkjask af mælt hafa; ok hefi ek því ráðit Sigurð Ormsson til fjár-forráða með mér, at menn kvíddu fjár-forráðum mínum. Nú kjósit skjótt annat-hvært, þat sem Guð kennir yðr, ok sendit mér² bréf sem fyrst, hvárt þér kjósit mik til eðr frá. *Vale.*’

30. En er Sigurðr færir Páli biskupi bréf þetta, þá sendir hann mann þegar með bréfi austr í Odda til Sæmundar, þat er svá mælti :—

‘Páll biskup sendir kveðju Guðs ok sína Sæmundi bróður sínum :—Bréf biskups-efnis kom til mín, at ek skula kjósa annan mann til biskups, ef ek vil; en³ hann lézt búinn upp at gefa kosningina. Hann hefir ráðit til Sigurð Ormsson til staðar-forráða; þvíat menn hugðu þat helzt áðr, at fjár-varðveizla hans myndi eigi með forsjá. Ek þykkjumk þess kenna á bréfi [hans], at hann mun ætla útan í sumar, ef hann er eigi frá kórin; þvíat hann bað mik skjótt at kveða, hvárt ek vilda kjósa hann til eðr frá. Nú vil ek, at þú segir, hvárt ek skal at kveða.’

31. Sæmundr sendi bréf í móti, ok mælti svá :—

‘Páli biskupi sendir Sæmundr kveðju Guðs ok sína :—Veiztu, bróðir, at Guðmundr biskups-efni hefir eigi mikill vinr verit í

¹ vanda] valldz, Gms.² mér] Gms.; með, Cd.³ en] add. Gms.

[l. 219, 220: *iii. 16.]

málum várum Sigurðar; en þó er hann mjök leyfðr af mönnum, ok líklegt at því muni kosningr undir hann kominn, at þat muni Guðs vili vera. Spyr ek, at hann muni fyrir margs sakir vel til fallinn, bæði gæzku sínna ok siðvendi, ok hreinlífis¹, er mest um varðar. En ef nökkut er annat í, þá takðu eigi² vanda af Norðlendingum at þeir ábyrgist kör sítt. En þat er ráð mítt, kjós hann heldr til en frá, þvíat eigi [er] víst hverr líklegri er til at Guði líski betr³ en sjá. Ok er vánu bezt at hætta; óráðit at sá finnisk at eigi megi at finna. Einhltítr görðusk Norðlendingar at um kör sítt; beri þeir nú ábyrgð fyrir hve verðr. *Vale*.⁴

32. Nú kemr bréf í Skálaholt. Þá sendir biskup boð Þorvaldi Gizorarsyni ok Halli, ok Magnúsi bróður hans, ok Sigurði Ormsyni. Ok eiga þeir fund. Ok lýsir biskup yfir því fyrir þeim, at kosningi var orpit undir hann; ok hann hafði ráðit fyrir, at kjósa hann til en [eigi]⁴ frá. Binda þeir þá allir með fast-mæli þetta með sér. Sendi þá ok biskup Sigurð Ormsson með bréfum norðr til Guðmundar biskups-efnis. Þat mælti svá:—

‘Páll biskup sendir kveðju Guðs ok sína Guðmundi biskups-efni:—Guð hefir kosit þik til biskups ok vær; ok ertú fastlega kosinn at Guðs lögum ok manna, svá sem á þessu landi má fullegast. Nú er Guð ok góðir menn hafa þenna vanda á þik lagt, þá berr oss nauðsyn til, at finna þik sem bráðast; þvíat ek kennda þess í bréfi yðru, at þú munt ætla útan í sumar, ef sá vill sem þú mundir kjósa⁵. Nú vil ek koma til mótz við þik þar er þú vill; en kunna þökk, at þú sækir mik heim; en skylda þik eigi til; þvíat ek á mörg nauðsynja-ðrendi til erkibiskups, þau er ek vil at þú komir á mínn fund áðr þú farir útan. *Vale*.⁶

33. Nú líðr vetrinn af höndum, ok ferr biskups-efni eptir Hvíta-daga suðr í Skálaholt at hitta Pál biskup, ok tekr við bréfum hans þeim er hann sendi erkibiskupi. Ferr síðan heim til Hóla. Þá kemr Sigurðr austan ok þau Þórför. Göra þann kost biskups-efni, at fé þeirra skyldi eigi þverra; ok kölluðu tvau hundruð hundraða. En þat var allz-konar fé, bæði frítt ok ófrítt. Ok var því játað. Guðmundr var búinn til skips með tífunda-vöru sína. En er hann var til skips kominn, þá kom Hrafn vestan Sveinbjarnarson, ok var búinn með hönnum til farar, sem þeir höfðu ætlað. Þar var ok

¹ hreinlífis] Gms.; meinleysis, Cd.² takðu eigi] Gms., B; fyrir, Cd.; takiþer, B. ³ betr] Gms.; vel, Cd.⁴ eigi] add.⁵ Thus; ef svá ferr sem þúætlar, Gms.; om. B. ⁶ Vale] add. B.

[I. 221 : *iii. 17.]

Thomas Ragneiðarson ok Ívarr Jónsson, Grímr munkr, Eyjólfur Snorrason. Fimtán vóru [þar] Íslenzkir menn.

34. Þeir létu út Dróttinsdag, fyrir¹ *Divisio Apostolorum*. Biskups-efni hafði sendan Kollsvein Bjarnarson frá skipi norðr [um fjörð], at sækja vatz-keröld þeirra; ok kemr hann norðan at firði þá er skipit siglir út; ok er orðinn strandar-glópr. Þar koma þá at í þessu menn róandi, Narfi ór Brekku, ok vóru komnir með fiska austan ór Flatey. Kollsveinn sagði þeim til vandræða sínna, ok skorar á þá til flutningar. 'Ílla ertú kominn,' kvað Narfi, 'ok er þetta bæði nauðsyn þín ok biskups-efnis, ok skal at vísu við þér² verða.' Þeir kasta þegar föngum af skipi; taka við Kollsveini ok föngum hans, ok róa út undir segli eptir firðinum. Tekr vindr at vaxa; ok gengr kaupskipit undan. Tekr hann til orða Narfi: þá er hann sér at undan berr hafskipit: 'Hversu lengi róum vér nú eptir kaupskipinu áðr þér þykki klækis-laust eptir sótt várrar handar?' Hann svarar: 'Út í fjarðar-kjapta³, þar til er haf tekr við.' 'Svá er jafnt,' kvað Narfi, 'ok skal svá vera.' En er kaupskip kemr út at Hrisey, tekr biskups-efni til orða: 'Nú skal leggja segl; ok vil ek eigi sigla frá manni mínum þeim er á landi er; enda vil ek hafa messu í dag í eyunni.' Austmenn mæltu, at öllum væri þetta mjök í móti skapi, at ónýta góðan byr. En hann sagði, at þeim mundi hefna; 'Ok mun Guð láta verða meiri⁴ seinkan farar þessarar várrar en þetta.' En er þeir sjá, at hönnum mislfskar, þá var lægt⁵ segl ok kastað akkeri. Gékk biskups-efni á land, at syngja messu. Nú þurftu þeir Narfi eigi lengra at róa⁶, ok stígr Kollsveinn þar á skip. En um morguninn eptir þá var byrr, ok vilja þeir heimta upp akkeri sítt; ok er þat fast; ok ganga þar til aðrir at öðrum, ok leita þess er þeim kemr í hug, ok gengr eigi upp. Þá er sagt biskups-efni; ok gengr hann til, ok blézaði ok mælti: 'Dróttinn mín, leystu akkerit!'—ok tekr í strenginn. Þá losnar akkerit; ok taka þeir til segls, ok sigla til Grímseyjar, ok liggja þar viku. Þá kemr á byrr, ok sigla þá norðr fyrir Gnúpa. Þá kemr andviðri á, ok rekr þá aprt allt vestr til⁷ Skaga. Þá léttir þeim rétti; ok komask þeir annat sinn norðr fyrir Langanes; ok kemr enn andviðri, ok rekr þá enn vestr í haf. Þá dreymdi konu

¹ fyrir] added, for in 1202 Div. App. or 15th of July fell on Monday; consequently it was on the 14th they started. ² þér] add. B and Gms. ³ kjapta] B, Gms.; kjöptu (!), Cd. ⁴ meiri] B, Gms.; minni, Cd. ⁵ lægt] fellt, Gms. ⁶ at róa] add. Gms. ⁷ til] fyrir, B.

[I. 222: *iii. 18.]

um nótt á skipi þeirra, at maðr í biskups-búningi gengi¹ eptir skipinu, ok þar at, er biskups-efni hvíldi ok blezaði yfir hann. Hón þóttizk vita, at þar var Jón biskup. Um daginn eptir ræðir biskups-efni: 'Þat væri ráð mítt at taka til segls, ok sigla vestr fyrir landit, þvíat ganga á land-nyrðingar, ok mun eigi ganga vilja fyrir norðan landit.' Þetta er ráðs tekit. Ok sigla vestr um landit; ok svá fyrir Vest-fjörðu ok suðr fyrir Snæfellznes, ok svá suðr fyrir Reykjanes. Þá fyrir Eyjafjöll. Þá ganga á land-nyrðingar. Ok rekr þá suðr í haf, ok verða varir við Suðreyjar, ok bera kensl á; ok eru komnir við Eyjar þær er Hirtir heita. Þar spurðu þeir andlát Sverris konungs. Þá berr þá suðr í Írlandz-haf ok suðr fyrir Írland, ok hafa storm veðrs², ok heyra grunn föll alla vega fyrir sér. Þá ræðir biskups-efni, at allir menn skuli ganga til skripta, ok kenni-menn allir skuli göra krúnur sínar, ok skyldi stofna heit. Ok svá var gört sem hann bað. Þeir heita at gefa alin af sekk hverjum, ok göra [mann] til Róms, ok gefa hálfu mörk vax maðr hverr til kirkna. Þá féll þegar veðrit, ok fengu þegar byr til Nóregs. Ok fann biskups-efni Hákon konung í Björgyn; ok tók hann allvel við hönun. Fór biskups-efni norðr til Níðaróss. Ok vígði Eirekr erkibiskup hann til biskups.

¹ at—gengi] B; mann—ok gengr, Cd.
andveðr, Cd.

² storm veðrs] B, Gms.; stor

V.

GUÐMUNDAR SAGA DÝRA,

ALSO CALLED

ÖNUNDAR-BRENNU SAGA.

A. D. 1184 - 1200.

[l. 130: iii. 9.]

Nú tek ek þar til frásagnar er tvönnum ferr sögum fram at:—

GUÐMUNDR hefir maðr heitið. Hann var Eyjólfsson, ok bjó á bæ þeim er heitir á Helgastöðum í héraði því er Reykjardalr heitir. Hann var auðigr maðr at fjárlutum ok vinsæll; heldr var hann sinkr kallaðr. Hann átti son þann er Teitr hét; hann var vænn maðr ok vinsæll¹. Guðmundr átti bræðr tvá; hét annarr Halldórr en annarr Björn; þeir voru féminni enn Guðmundr, ok voru þó bændr báðir í dalnum. Þar var þá gótt bónda-val í dalnum. Þá bjó í Fellz-múla Sigurðr Styrkárson lögsögu-mannz, en á Grenjaðarstað Eyjólfir son Hallz Hrafns sonar lög[sögu]-mannz², Úlfhéðins sonar, Gunnars sonar, lög[sögu]mannz. Sigríðr dóttir Hallz Hrafns sonar var móðir Guðlaugar, móður Ketils prestz Þorláks sonar, *móður-föður míns, ítem móður-föður Narfa-sona*³. En er Teitr óx upp, þá var hönnum ráðs leitað. Þórólfir hét bóndi; hann var Sigmundarson; hann bjó í Eyjafirði á bæ þeim er heitir [f] Möðru-felli; hann var í góðra bónda virðingu; hann var dóttur-

¹ B begins thus—Guðmundr hét maðr hann bjó á Helgastöðum í Reykjardal; hann var auðigr ok vinsæll. Hann átti son er Teitr hét. Guðmundr átti bræðr ij. etc. The whole chapter being here much abridged and curtailed.

² Styrkárson lögsögo mannz Úlfhéðins sonar lögmennz Gunnars sonar lögmennz (l), B. ³ móður-föður—Narfa-sona] thus Cd. (Br.); móður föður Narfa-sona, B, dropping 'móður föður míns ítem,'—a homoteleton, 'móður-föður' being repeated in A.

[I. 131: iii. 9.]

son Hafliða Mátssonar. Þórólfr átti konu þá er Steinunn hét, dóttir Þorsteins ranglátz; þau áttu þrjá sonu; ok er þeirra eigi hér við getið. Dóttur áttu þau eina, er Oddkatla¹ hét; hón var væn kona, ok kunni sér allt vel. Þeirrar konu var beðit til handa Teiti. Þat þótti jafn-ræði; hann var kyn-stærri; [en] hón var fémeiri, en hvár-tveggi it vinsælasta. Nú er hón föstnuð Teiti. Eptir þat fór hón heim til bús þess er þau áttu. Tók hón þegar til búsfórða; en áðr höfðu þar ymsar matseljur verit síðan er kona Guðmundar andaðisk. Þat varð öllum vel at skapi. En eptir þat, vánu bráðara, þá seldi Guðmundr af hendi búit ok alla fjár-hluti, ok tóku þau við; en Guðmundr rézk í brott með þat er hann þurfti til forlags-eyris; ok rézk til Þverár; ok tók munks-vígslu; en þar var þá Hallr Hrafnsson ábóti. Brátt sneri fjár-haginum fyrir Teiti, er Guðmundr var í brottu. Eitt sumar kom skip í Eyjafirði, ok stóðu þar uppi þrjú skip um vetrinn; en þá var hallæri mikit. Þá var Kolbeinn Tumason höfðingi í Skagafirði; ok [hafði] hann fundi² at því, at bæendr skyldi eigi taka minni forgipt þar í héraðinu en hann kvað á; ok lagði fé við. En Austmönnum þóttu þegar heldr miklar forgiptir, ok vistuðusk því eigi vestr um Heiði. Teitr Guðmundarson tók við þremr Austmönnum; hét einn Grímr, er kallaðr var rauðr, Erlingr ok Rafn. Þat var þann vetr, er bæjar-bruni var á Möðru-völlum í Eyjafirði ok á Bakka í Miðfirði, ok enn fleiri aðrir. Teiti líkaði vel við vetrtaksmenn sína, ok þótti fýsilegt á brott at fara með þeim. Hann hafði eigi áðr af landi farit; ok rézk hann til skips með þeim. Þá fóru ok útan fleiri menn. Teitr hét ok maðr; hann hafði búit at Keldum ok í Gunnarsholti; ok átti Vilborgu, dóttur Gizurar Hallssonar. Ok þat sumar fór útan Þorgeirr son Brandz biskups, ok sá maðr er Guðmundr³ hét af Auðkúlu-stað. Annat sumar áðr hafði farit Þorvarðr Ásgrímsson inn auðgi. Ok um hvern þeirra í sinni sveit, þá þótti at öngum meiri skaði [þeim] er eptir vóru; en engi þeirra kom [aptr] hingat til landz. Þat var þá siðvani, at Brandr biskup fór hvert sumar um fjórðung [sínn], ok gisti annat-hvært sumar at flestum kirkjum⁴, ok átti þá at gista at Helgastöðum at búi Teitz. Þá hafði Oddkatla þar boð inni, ok bauð þangat frændum sínum ok vinum, Þórólfi⁵ [móður]-föður sínum ok Óláfi Þorsteins-

¹ Otkatla, B. ² fundi] emend.; fundid, Cd. ³ Gunnarr, B. ⁴ ok gisti at annarri hvárrí kirkju, B. ⁵ Þorsteini, B (badly).

[I. 132: iii. 9.]

syni móður-bróður sínum, ok Eyjólf Hallzsyni, er átti Guðrúnu Óláfsdóttur systrung¹ Oddkötlu.—Þann dag er hann sat þar, þá urðu þar nökkurir kynlegleikar: Þá er konur gengu um beina um dagverð, þá sýndisk Oddkötlu Teitr bóndi sinn sitja í millum manna nökkurum sinnum. En þá er hón hugði at, þá sá hón öngan hónum líkan. Ok mátti hón² eigi ganga um beina fyrir þeim sökum. Ok áðr menn færi brott, þá heimti Oddkatla til föður sinn ok trúnaðar-menn sína; ok beiddi, at skipta skyldi fé með þeim Teiti bónda hennar. En þat þótti kynlegt; þvíat þau unnusk vel meðan þau vóru ásamt. En þá er hón sagði þeim þetta, þá vóru þeir ótrauðari. En hón átti at hafa mund sinn ok heimanfylgju; ok er ákveðit hvat hón skyldi hafa í löndum eðr lausum aurum. En hón kvazk hvártki mundu skilja við Teit bónda sínn fjár-hlut né samvistu, ef hann kæmi til. En þat sumar it sama, er skip kómu, þá var sagt út lát Teitz; ok hafði hann andask um várit í Noregi. Þau áttu engi börn. Ok þá tóksk umræða hvern erfingi Teitz var; þótti þar veiði-vefjan³ mikil. Var þat margra manna álit, at faðir hans myndi erfa hann⁴; en bræðr Guðmundar, Björn ok Halldórr, kölluðu at Guðmundr ætti ekki fé at taka, né annask, er hann hafði munks-vígslu. Þar gengu menn at sveitum, ok vóru margir hvárir-tveggju. En Eyjólf Hallzson á Grenjaðarstað lét sýnna, at bera mundi undir Guðmund. Eyjólf átti sonu tvá, ok vildi fá hvárum-tveggja staðfestu; ok fór til Þverár, ok falaði at Guðmundi löndin ok erfðina; ok keypti síðan litlu betr en hálf-virði; ok skyli sjálfr ábyrgjask hvat⁵ lög bæri. Ok er þeir Halldórr ok Björn fregna þetta, þá þolðu þeir illa við, ok þótti sín eign vera; unnu Eyjólf illa at njóta; en þeir mjök fé-þurfa. Eyjólf keypti féit milli Jóla ok Föstu. En í Páska-viku fóru þeir bræðr inn til Eyjafjarðar til Hörgár-dals til fundar við goðorðsmenn sína,—annarr þeirra var í þingi með Þorvarði Þorgeirssyni, hann bjó á Möðruvöllum í Hörgárdal, en annarr með Önundi Þorkelssyni á Laugalandi,—ok báru fyrir þá vandræði sín, ok báðu þá ásjá. Ok þar kom, at hvárr þeirra handsalaði sínum goðorðsmanni heimting fjárins, hvergi [er] þeirra hlutr verðr af sjálfrá. Ok fóru þeir við þat í brott. Ok spurðusk þessi tíðendi. En um várit eptir Páska skipar Oddkatla lönd sín; ok tók þá til þess fjár-

¹ systrungu, B. ² hón] add. B. ³ veiði-vefjan] thus Br. and 440 (veiðar-efni? or veiðr ok féván? or the like); B omits the passage. ⁴ myndi arf eiga at taka eptir hann, B. ⁵ hvat] hvárt, B.

[I. 133: iii. 10, 11.]

skiptis er verit hafði it fyrra sumarit. Ok síðan fór hún af Helgastöðum með allt stítt inn til Möðrufellz til föður síns. Ok er hún ör þessi sögu.

2. Eptir þetta hittask þeir höfðingjarnir, Þorvarðr ok Önundr; ok réðu þat með sér, at hverfa at báðir samt; ok fóru heiman ok norðr til Reykjardals, ok höfðu nær fimm tigi manna; ok settusk í bú á Helgastöðum. En þat frétti Eyjólfur brátt; þvíat hann átti skamt at spyrja; ok samnaði at sér mönnum; ok rézk þar til með hönnum Sigurðr, búi hans, Styrkársson, ok Ísleifr ok Ásbjörn bræðr¹ Eyjólfs. Þar rézk [ok] til með þeim Kleppjárn Klængsson; hann átti Ingigerði² systur Sigurðar. Þangat rézk ok með Eyjólfu Hjálmr Ásbjarnarson frá Vestrhópi, ok Ásgrímr Gilsson í Vatzdal, er átti Jámgerði systur-dóttur Eyjólfs; Már Guðmundarson náfrænda Eyjólfs; hann átti Helgu, dóttur Snorra Kálfssonar. En með Önundi var Einarr Hallzson frá Möðruvöllum. Þeir áttu bæði saman goðorð ok frændsemi. Þá höfðu hvárir-tveggju setur fjölmennar. Þá fór Eyjólfur til Helgastaða, ok máttu þeir eigi sættask, þvíat hvárir-tveggju kölluðusk allt³ eiga þat er þeir deilðu⁴ um; ok urðu eingi miðlunar-mál með þeim; þvíat hvárigir vildu láta né eitt af sínu máli. Ok varð þat síðan at stefnu-för⁵; ok stefndi Önundur Eyjólfu um afneyzlu fjáris, ok kallar síns neytt vera. Þorvarðr stefndi Mávi Guðmundarsyni; ok stefnt var sonum Önundar tveimr, Hámundi ok Vigfúsi, ok þeim manni er Valgarðr hét. Þeir bjoggu þetta mál til Vöðla-þings.

3. Maðr hét Guðmundr, ok var Þorvallzson; hann var kallaðr inn dýri. Hann bjó í Öxnadal á bæ þeim er á Bakka heitir; hann var bróðir Ásgríms, föður Þorvarðz ins auðga, ok Álfeidar er átti Gizurr Hallzson, ok Vigðfsar er átti Fornr Sökkólfsson, er Fornungar eru við kenndir; ok var hann sam-mæðri við Þórð Þórarinsson at Laufási. Guðmundr hafði goðorð at meðför, er átt hafði Ásgrímr bróðir hans, ok Þorvarðr auðgi. Hann var með hvárigum at þessum málum. Hann samnaði at sér mönnum, bæði sínum þingmönnum ok annarra, ok fór við þat til vár-þings. En er menn voru komnir til þings⁶, þá var ekki um sættir at leita, þvíat hvárigir vildu né eitt af sínum málum leggja, ok⁷ hvárir-tveggju kölluðusk allt eiga einir, þat er um var deilt. Þeir Þorvarðr ok

¹ bræðr] bróðir, B. ² Ingirði, B. ³ allt] V., 440; mart, Cd. ⁴ deilðu] V.; vildu, Cd. ⁵ Helgastaða—stefnu-för] om. B. ⁶ en er menn kómu til vár-þings, B. ⁷ hvárigir—ok] add. B.

[I. 134: iii. 11.]

Önundr heituðusk þess, at leita eigi lög-varna fyrir sik, ok verja mál með bardaga; en Guðmundr gékk svá milli með flokk sinn, at hvárki varð bardagi né saksóknir. En þeir er saksókn höfðu til búit, nefndu at því váttu, sem lög stóðu¹, at taka svá búin mál upp á Alþingi, sem til vár-þings vóru búin, er þar mátti eigi sækja at lögum. Ok sleit við þat þinginu. Þá bjoggusk menn til Alþingis, er at því kom; ok ferr hvárrgi þeirra til þings, Önundr né Þorvarðr; ok fór Einarr Hallzson með goðorð Önundar; en með goðorð Þorvarðz sá maðr er Snorri hét, ok var Grímsson, frændi Þorvarðz. Þeir beiddu þá eigi svara fyrir sik, eðr leggja þar hlut sinn við, ok sögðusk mundu klappa um eptir, er mál kæmi heim í hérað. Óláfr Þorsteinsson bauð Kleppjárn, hvárt hann vildi heldr veita Eyjólf, ok fara til þings, eðr vera heima ok gæta héraðs. Kleppjárn fór til þings, en Óláfr var heima. En þeir Önundr ok Þorvarðr sátu í búum² snum um þingit, ok hlífðu svá setunni, ok görðu öngum manni mein. Ok er menn kómu heim af þingi, þá vóru þeir kallaðir sekir, Önundr ok Þorvarðr. Ok fóru þá í setu hvárir-tveggju, ok sömnuðu mönnum at hváru³ sem þeir fengu. En er dró at féréans-dómum,—ok sóttu menn langt til,—þá kom austan ór Fjörðum Teitr Oddzson, mágr Þorvarðz, at veita hónum. Þá var kominn til ráða í Skagafjörð Sigurðr Ormsson með Þórtíði Gizurardóttur, er átt hafði Tumi Kolbeinsson; en Kolbeinn Tumason var útan farinn, ok skyldi Sigurðr hafa manna-forráð eptir. Guðmundr sendi Sigurði orð, at hann skyldi fá hónum nökkut lið; ok fékk Sigurðr hónum fjóra tigi manna, alla vel búna. Ok þann dag er féréans-dómr⁴ skyldi vera, fór Guðmundr heiman með tvau hundruð manna⁵ ok fór á hálsa millum Hörgárdals-ár ok Kræklinga-hlíðar, ok mætti þar flokki Eyjólfis. En féréans-dómar vóru nefndir, annarr á Möðruvöllum, en annarr á Laugalandi. Nú fara þeir Önundr ok Þorvarðr með flokki sínum á móti flokki Eyjólfis. En er Guðmundr hafði stöðvat flokk Eyjólfis⁶, þá snei hann aþr þar til er hann mætti flokki þeirra Önundar ok Þorvarðz, ok stöðvaði þá⁷, þvíat Eyjólfir kallaði lög til þess, at þeir heyði⁸ þar

¹ Thus emend.; sem lög stóðu at því, Cd.; en þeir er með sóknir fóru, buðu svá búin málin til Alþingis, er eigi mátti at lögum sækja á várþingi, ok sleit, B.
² búum, B. ³ Emend.; at hvárum, Cd. ⁴ féréans-dómar, B. ⁵ hálf annat c. manna, B. ⁶ en féréans-dómar—flokk Eyjólfis] add. B; in Br. here is a homoteleuton. ⁷ hann gékk þar í milli, add. B (a repetition from the following).
⁸ heyði] hæði, B.

[I. 135: iii. 11.]

féráns-dóma í liði¹ sínu, er þeim væri óhætt framast at koma. En þeir Þorvarðr ok Önundr hétu því, at þegar skyldi bardagi vera. Þá gengr Guðmundr milli; ok sagði, at hann mundi þeim í móti er eigi vildu hlýða því er hann mælti. Ok varð enginn féráns-dómr, ok einginn bardagi. Ok fóru menn við þat brott, þá er á dag var liðit; þvíat þat var mælt í lögum, at féráns[dóms]-gögn² skyldi fram komin er sól væri í suðri. Ok fóru menn svá í brott, ok í setur hvárir-tveggju. En þeir menn til héraða sínna, er lengst vóru at komnir. Sátu þá hvárir-tveggju með fjölmenni. Vist var miklu betri at búnaði á Helgastöðum; ok varð þar betra til einhleypinga; en fór um tilföng sem verða mátti, þá er búit stóðsk eigi. En at Eyjólfri var borinn hvalr ok egg, ok neytti allz þess er ætt var, ok haft þat eitt er Eyjólfri átti. Þá er fættask tóku föng á Helgastöðum, þá urðu rán; ok ræntr sá maðr er Þorgeirr hét, ok var kallaðr Hlífason, ok bjó á þeim bæ er í Nesi heitir; ok annarr sá [maðr] er Hallr hét, ok var Ísleifsson; ok hann vildu þeir taka sjálfan; en hann komsk út um glugg á húsum sínum, ok reið í brott þeim hesti er þeir áttu; en þeir báru í brott þaðan mat, ok tóku fé. En er þeir fóru aptr, þá áðu þeir í túni á Grenjaðarstöðum; ok eggjuðu menn ofan ór virki, þvíat hvárir-tveggju höfðu virki um bæ sínn. Ísleifr Hallzson vildi ofan ganga ok berjask við þá; ok náði eigi fyrir sínum mönnum. Ok fóru þeir Þorvarðr ok Önundr til Helgastaða með föng sín. Þá þótti Eyjólfri of lið-fátt, ok fékk eigi menn í nánd sér. Þá ferr Ísleifr vestr til Skagafjarðar³, því at hann átti bú í Geldinga-holti. Ok er hann kom vestr, þá fór til hans maðr sá er Grímr hét, ok var Snorrason, ok bjó at Hofi út á Ströndinni frá Hjaltadal, er átti Þórnýju Þorgeirsdóttur systur Þorvarðz, ok var hann eigi í setunni með þeim. Hann gördi heiman för sína, ok fór á Bakka til Guðmundar ins dýra. Ok þaðan fór hann⁴ með hönunum, ok vóru fimtán saman, norðr til Reykjadal til Helgastaða ok til Grenjaðarstaða; ok hitta hváratveggju; ok leita um sættir; ok sögðu þeim þat, at eigi mundi setan haldask mega, svá at eigi görðisk rán ok annarr ófriðr með þeim. En Grímr var maðr ráðleitinn ok vitr, ok kom á sættum með þeim, ok þeir Guðmundr. Þar fylgði bónorð; ok kom Grímr því upp; ok bað Klængr sér konu, sonr Kleppjárns,

¹ liði] thus also B. ² féráns-gögn, Cd.; féráns. ds. gongn (l), B. ³ at afa liða, add. B. ⁴ hann] Guðmundr, B.

[I. 136: iii. 12.]

Guðrúnar dóttur Þorvarðz Þorgeirssonar. Þat rézk allt saman, sætt þeirra ok þetta ráð. Þar vóru engir menn til görðar¹ teknir; var þar allt á kveðit. Skyldi hvárigir þeirra hafa þau lönd er þeir deildu um, en búfé allt var upp etið. Skyldu þeir hafa lönd feðgar, Klængr ok Kleppjárn; ok þótti Þorvarði þá bera undir sik með mægðum; skyldu þeir þá verð fyrir inna þeim er lög bæri. Gengu menn til handsala fyrir rán þau er verit höfðu. Eru nú sáttir, ok rufu seturnar; ok vistuðusk menn þeir er þeim höfðu fylgt; ok fóru við þat í brott, ok höfðu hvárigir metorð af þessum málum, þeir er um deildu. Hurfu þá til Guðmundar². Ok lýkr þar þessum málum, áðr Ísleifr kemr apr, ok þóttisk Eyjólfur þá at öngu þurfa manna, en hverjum þeirra var heitið vetr-vist er teknir vóru frá sumar-björg sínni. Skildi þá at því³ bræðr, Ísleif ok Eyjólf. Síðan leysti Ísleifr þá alla af hendi, ok gékk í hval-grafir Eyjólfis, ok reiddi hverjum þrjár vættir, ok fóru þeir við þat í brott⁴. En ráða-hagr sá tekzk um haustið, ok var boð á Möðru-völlum. Fór Guðrún þegar til Hrafnagils með Klængi. Þá var Ásbjörn Hallzson, bróðir Eyjólfis, staðfestu-lauss, ok falaði hann Helgastaði; en þeim feðgum Klængi ok Kleppjárnri var jafnan bú-skyflt, ok seldu þeir fyrir þat landit Ásbirni. Ok er Þorvarð frétti þat, þótti hónum verr er undir þá Hallz-sonu var komit; en þeir kölluðusk heimilt eiga at selja þat⁵ fé sítt sem aðra eign sína; ok fór Ásbjörn búi sínu á Helgastaði. Ok lýkr þar þessum deildum. Hafði Guðmundr inn dýri mesta virðing of málum þessum⁶.

4. Björn hét maðr; hann var Gestzson; hann bjó í Óláfsfirði þar er á Sandi heitir; hann var fylgðar-maðr Önundar ok þing-maðr; hann var mikil-menni ok óeirinn um allt, bæði menn ok fjár-hluti, ok drósk opt þá menn á hendr⁷, er óskilamenn vóru. Hann hafði þat sumar allt fylgt Önundi; ok kom svá fremi⁸ til bús síns er lokit var þessum málum; ok var lítið forverk orðit; en hann átti ómegð ok fjár-hlut lítinn. Þann vetr görðusk ill tíðendi í héraðinu, at menn héldu flla kvikfé, ok svá vóru búr brotin í Fljótum ok svá í Óláfsfirði. En þá hafði þar manna-forráð Jón

¹ görðar] emend.; at gorðar, Cd. ² Thus Cd. (1) ³ því] emend.; þat, Cd.
⁴ ok vistuðusk—brott] B om. the whole passage. ⁵ selja þat] B; setja þar, Cd.
⁶ hafði—þessum] add. B, yet omitting the preceding passage, 'ok lýkr þar þessum deildum.'
⁷ ok drósk opt þá menn á hendr] B; ok drógusk opt þeir menn á hendr hónum, Cd. ⁸ fremi] B; förinne, Cd.

[I. 137: iil. 12.]

Ketilsson bróðir Asgríms skáldz; ok Jón átti bú, at bæ þeim er í Holti hét; en hann var vistum at Hólum með Brandi biskupi. Þá urðu menn við varir, at slræða-menn vóru í húsum Bjarnar. Þá fóru heiman ór Fljótum tveir bændr;—hét annarr Már, ok var Rúnólfsson, en annarr Þorvarðr, ok var Sunnólfsson,—inn til Hóla, at hitta Jón; ok sögðu hönnum til vandræða sína. En hann leitaði ráðs við Brand biskup. En hann kallaði þat ráð margra manna, at hreinsa héruð; ok væri þeir menn af teknir er lengi hefði reynzk at óskila-mönnum; en þat var þar er Björn var. Síðan fór Björn út í Fljót með þeim Mávi ok Þorvarði, ok þaðan fóru Fljóta-menn með hönnum; ok vóru nær fimm tigur manna; ok fóru til Óláfs-fjarðar; ok kómu á Sand, ok var Björn róinn [á fiski]. Þeir tóku skip tvau, ok röru at leita þeirra; ok hittask á sjó; ok var búit, at hann mundi eigi tekinn verða. Eyjólfur hét maðr, er á skipi var með hönnum. Þeir tóku Björn ok bundu hann á skipi, ok fóru svá til landz með hann¹. Ok mælti Björn við prest². Valdi hét maðr, hann var Másson; hann var slræðis-maðr; hann höfðu Fljóta-menn tekit á óráðum, ok höfðu hann með sér; hann veitti Birni atvígi, ok skyldi vinna þat til lífs sér; ok vannsk illa at. Ok síðan kösuðu þeir Björn. Nú fréttu þeir Önundur af-töku Bjarnar, ok kallaði sér mjök misboðit í þessu; þvíat hann virði menn eptir því er hönnum þóttu sér fylgja, en miðr at vinsældum við aðra menn; ok kallaði fullt eptir-mál um víg Bjarnar; ok kallaði hann á öngum óskilum hafa staðinn verit er þeir tóku hann. Nú leið vetr sá til Langa-föstu. Ok Miðviku-dag í Sælu-dögum kom sá maðr út í Fljót er Sölvi hét, ok var Þórarinsson; hann kom á þann bæ er á Gili heitir; þar bjó Þorvarðr Bjarnarson er kallaðr var Skerja-Björn. Þorvarðr hafði verit at vígi³ Bjarnar, ok var Sölvi sendr til at veiða Þorvarð. En er menn fóru heiman til nón-tíða, þá rézk Sölvi í brott ok vildi eigi verða staðinn þar, ok þóttisk vera fáliðr. Síðan fór hann í sauða-hús Jóns í Holti, ok sat þar um aptaninn. Glúmr hét sá maðr er gætti sauða. Ok um kveldit er hann kom til sauða-hússins, vá Sölvi hann. Eptir þetta hljóp Sölvi um nóttina inn til Svarfaðar-dals; ok kól hann á fætr mjök; ok komsk hann inn á strönd frá Svarfaðar-dal; en þá var hönnum fylgt hús frá húsi, unz hann kom

¹ ok fóru svá til landz með hann] add. B.
Cd. ² at vígi] til vigs, Cd.; við víg, B.

³ ok mælti Björn við prest] thus

[I. 138: iii. 13.]

á Laugaland til Önundar; ok var hann þar síðan. Ok eptir um vart heitask Önundur at fara út í Fljót, ok búa mál til um víg Bjarnar á hendr þeim öllum, er verit höfðu at aftöku Bjarnar; þvfat þeir vóru¹ allir vel fjár-eigendr, ok þóttu málin fé-vænleg. En eptir víg Glúms áttu at mæla þeir bræðr, Jón ok Ásgrímr; ok hafði sá einn til farit, er þeim þótti ekki undir, hvárt sekr var eðr eigi; ok þóttusk Fljóta-menn sjá, at þeir mundi eigi hafa fullnað ór málum við Önund, ef eigi nyti þeir við annarra; ok fóru til fundar við Brand biskup, ok leituðu ráða undir hann. En biskup kallar um þau mál, er verit hefði mikillegust it fyrra sumarit, at þar hefði Guðmundr fengit öll in beztu ráð til, ok bað þá [fara] til fundar við hann, ok vera fyrir málum þeirra². Nú fóru þeir bræðr til fundar við Guðmund, ok báðu hann at vera fyrir málum með sér. En Guðmundr kvað sik ekki til skylda, ok kvað sér at hvárigum langt. Sjá þeir nú, at þeir munu ekki af hönum fá um þetta mál. Þá gáfu þeir Guðmundi Fljótamanna-goðorð;—þat var bæði fjölmennt ok vel skipat.—Þessa gjöf þá Guðmundr at þeim; ok urðu nú hans þingmenn allir þeir er sakirnar horfðu³ til. Ok síðan settu þeir sáttar-fund með þeim Guðmundi ok Önundi; ok sættusk á mál sín; ok vóru menn teknir til görðar, Hallr prestr Gunnarsson af Möðruvöllum, ok Björn prestr Steinmóðsson af Öxnahváli; ok görðu þeir jafn-mikla sekð fyrir víg Glúms ok aftöku Bjarnar; ok kölluðu þat því fé-vænna málit eptir Björn sem þar vóru við feiri; ok kölluðu hann þó öngra bóta verðan. Ok skildu at því, at hvárir-tveggju skyldi bæta sínum mönnum⁴.

5. Guðrún hét kona ok var Þórðar dóttir; hún átti bú á þeim bæ er heitir í Arnarnesi, út á Strönd frá Hörgárdal⁵; hún var bæði væn ok kurteisleg; hún átti þar bæði lönd ok bú. Hón var ung kona ok hafði tekit við föður-leið sínni; hún þótti þar beztr kostur jafn-borinna kvenna. Hennar bað sá maðr er Símun hét son Þorvarðz er kallaðr var kamphundur; hann var vinsæll maðr, ok þótti þetta jafnræði með henni. Nú var þat ráð ór gört⁶. Ok eptir þetta fór Símun í bú með henni. Eigi var samlag þeirra hægt; ok svá görðisk brátt, at Guðrún fór stundum frá búinu en stundum heim; en Símun var inn hógværosti maðr. Þau vóru

¹ vóru] væri, Cd. ² ef eigi nyti—málum þeirra] om. B. ³ horfðu] B; höfðu, Cd. ⁴ This whole chapter is very unskillfully abridged in B. ⁵ Hörgárdal] Svarfáðardal, B (badly); in that case there should be 'inná.' ⁶ ráð ór gört] thus Cd.; at ráði gört?

[I. 139: iii. 13.]

saman tvá vetr, ok var inn síðara vetrinn hægra með þeim. Var hón þá heima. Þá var Föstu-matar-fátt. Ok er Langa-fasta kom, mælti hón við hann, at hann skyldi sækja Föstu-mat út á Siglunes er hann átti at fœður síns. Þá fór hann, ok sigldi út eptir firði; ok sigldi á stein upp, er kallaðr er Svarthöfða-steinn. Þar drukknaði Símon ok húskarlar hans tveir; ok var þá Guðrún ekkja eptir. Þat sama sumar bað hennar sá maðr er Hrafn hét, ok var Brandzson; hann var vestan ór Skagafirði ór sveit Gríms Snorrasonar; ok hann gékk með þessu máli; en Þorvarðr Þorgeirsson var at umsjá með henni; ok færðu þeir mágár þau mál saman, at Guðrún var föstnuð Hrafini; ok var brúðkaup at Gríms. Ok var þat sagt, at hón hljóp ór hvílu ena fyrstu nótt er Hrafn var innar leiddr. Þá fóru þau norðr til Arnarness til búss síns, ok tók Hrafn til umsýslu. En Guðrún var eigi enn all-skapvær við bónda sínn; hljóp hón brott um sumar-dag vestr til Hofis; ok tók Grímr vel við henni, ok var hón þar um hríð. Þá varð hón vör við at þeir Grímr ætluðu til skips, er komit var í Eyjafirði, með Guðrúnu; en hón vildi eigi þat. Hón hljóp þaðan í brott á laun, ok varð eptir farar-skjóti hennar. Hón nam eigi staðar fyrr enn hón kom út til Sigluness til Þórðar kamphundz; kom þar grátandi, ok kvazk þar unna hvívetna af Simoni. Þorvarðr tók vel við henni; ok var hón þar lengi. Þorvarðr var því vanr hvert sumar at færa Föstu-mat inn til Eyjafjarðar, ok selja bóndum. Ok enn görði hann svá, at hann sigldi inn eptir firði, ok hafði Guðrúnu með sér. Hann fór til Gása, þar vóru¹ kaupskip. Þorvarðr tjaldaði þar, ok var Guðrún í tjaldi með hönunum. Þeir menn vóru þar fyrir, er nökkut er getið við,—Þórðr Þórarinsson undir² Laufási, ok synir hans: Hákon, Hildibrandr ok Dagstyggr. Eitt sinn bar saman fund þeirra Hákonar ok Guðrúnar svá [at] þeim varð at máls-endum³; en opt höfðu þau sézk; en af því tali gékk Hákon hvern dag til máls við hana meðan þau vóru þar. En er Þorvarðr hafði keypt slíkt er hann vildi, bjósk hann í brott ok hafði Guðrúnu með sér. Ok er hann kom á⁴ Arnarnes, gékk hann þar á land, ok fylgði Guðrúnu til húss ok til búss ok til bónda⁵. Síðan fór hann heim. Ok er hann ór sögunni. En þaðan frá vöndusk á kvámur Hákonar til Arnarness; ok fór svá fram allan þenna vetr. Einn dag mælti

¹ vóru] var, B. ² undan, B. ³ máls-endum] 440, H; máls-eyrendum, Cð.⁴ á] til, B. ⁵ til húss—bónda] til bónda síns ok búnaðar, B.

[I. 140, 141: iii. 13.]

Guðrún til Hákonar, kvazk eigi vilja kvámur hans meðan Hrafn væri á lífi, 'En gör sem þér sýnisk síðan.' Þess er getið, at þau sátu á þver-palli þau Hákon ok Hildibrandr bróðir hans, ok Guðrún í milli þeirra, ok töluðu mart. En Hrafn sat í bekk ok reist¹ spán, þvíat hann var hagr. Síðan rísa þeir upp bræðr. Ok er þeir gengu útar eptir gólfinu, þá lagði Hákon til Hrafns með spjóti lágskeptu, ok kom lagit fyrir brjóst honum. Ok í annat sinn lagði Hákon til Hrafns; ok varð þat svöðu-sár. Síðan gengu þeir út bræðr. En Hrafn tók til öxar er hjá honum var, ok reis upp; en Guðrún tók til hans, ok bað hann eigi fram ganga. Hann svarar: 'Skamt mun nú farit verða, þó bröstulega sé látið.' Þá spurði hún hve mjök hann var sárr. Hann svarar: 'Grunn verða svöðu-sárin; en sviða gét ek bringspala-díflann um stund.' Hrafn lá þrjár nætr í sárum; ok fékk alla reiðu; ok andaðisk síðan; ok var færðr á Möðruvöllu.

6. Nú þótti höfðingjum ærinn uppgangr Guðmundar; görðisk hann þá fjölmennr. Hann hafði tekit af Voðla-þing², skyldi þat³ eigi sóknar-þing heita; þótti honum þar verða stór-deildir⁴ svá sem á Alþingi. Höfðingjar hugðu gótt til, at taka eptir-mál um Hrafn. Guðmundr var fyrir málum, þvíat Hákon var bróður-son hans. Þá leitaði Guðmundr sér ráðs; ok sendi mann, er Valgarðr hét, vestr til Skagafjarðar á fund Erlendz; hann var Brandzson bróðir Hrafns, ok átti eptir-mál ok fébætr at taka eptir Hrafn. Guðmundr lét bjóða honum til sín; ok bað hann svá segja, at [hann] mundi þann veg mestar bætr taka eptir bróður sínn. Erlendr fór vestan með Valgarði, ok tveir prestar aðrir, Flosi prestur Þoroddzson er bjó á Silfrastöðum ok Björn prestur Óláfsson er bjó undir Felli í Skagafirði; ok kómu þeir á fund Guðmundar; ok tók hann vel við þeim; ok sendi eptir Þórði ok sonum hans; ok þeir fóru til Steinastaða⁵, þar átti Guðmundr bú. Þat er þar öðru-megin ár. Síðan leitaði Guðmundr um sættir, en Þórðr kvezk eigi bæta Hrafn fé, nema Guðrún bætti at helmingi; kallaði hana ráðbana⁶ Hrafns. Guðmundr vildi þat eigi ofrask láta. Ok sættusk á þat, at þeir Guðmundr ok Flosi görðu; ok görðu þeir

¹ reist] emend.; risti, Cd.; reisti, B.² hann hafði af tekit Voðla-þing, B;

Cd. inadvertently drops the particle 'af,' for in the margin the scribe has noted down —'Guðmundr dýri tók "af" Voðlaþing.' Both H and V. retain the particle.

³ þat] þar, B.⁴ deildir] stórdelur, B.⁵ Thus Cd.; now called Steinstaðir;

B om. the passage.

⁶ ráðbana] B; ráða bana, Cd.

[I. 141: iii. 14.]

fimtán hundruð um víg Hrafnis, þriggja álna aura; ok galt Guðmundr þá þegar hvern eyri. Hann galt lönd tvau fyrir vestan Heiði, annat heitir í Hálfðanar-tungu, en annat at Uppsölum, it næsta Silfra-stöðum. Síðan gaf Guðmundr þeim öllum gjafir prestunum¹; vóru þá ok veittar trygðir eptir víg Hrafnis; ok urðu höfðingjar eigi varir fyrr en þessu var lokit. Síðan fékk Hákon Guðrúnar, ok var við hana harðr; ok kvað sér skyldu eigi þat verða, at hennar menn stæði yfir höfuð-svörðum hans. Ok verðr þar nú frá at hverfa.

7. ²Helgi hét prestur; hann var Halldórsson. Hann bjó á bæ þeim er heitir á Árskógi inn á Strönd frá Svarfaðardal; hann bjó þá við konu þá er Herdís hét, er átt hafði Brandr Gellisson, er þar hafði búit, ok þar hafði verit veginn í kirkju-durum. Þórdís hét kona sú, er Helgi prestur átti; en Þorgerðr hét móðir hennar, ok var Þorgeirsdóttir. Þorgerðr bjó á þeim bæ er á Bratta-velli heitir, öðru-megin ár, þar er Þorvaldzdalr var kallaðr. Hón átti land þat er hón bjó á, ok vildi hón láta göra upp stofu sína. Helgi prestur sýslaði um með henni, ok dró viðu at henni, ok annat þat er hón þurfti. Sá maðr var þar í sveit, er Ingimundr hét; hann var einhleypingr ok hagr; hann rézk þangat til stofu-smíðar; hann górdi stofuna, ok dvalðisk þar um vetrinn; ok síðan var hann þar mjök lengi; ok var þat mælt, at hjal væri á með þeim. Talði einginn at því; þvíat meina-laust var; ok var þá liðlegra hans ráð, ok svá bú hennar. Þar kom svá, at hónum endisk eigi gæfa til þess; ok elskaði hann þá aðra konu er Ásgerðr hét; ok var hón at vistum á Kálfskinni; ok fór Ingimundr þangat opt; ok varð þeim Þorgerði þat at sundrþykki; ok stökk Þorgerðr í brott stundum af því, ok ofan í Árskóg. Ok Föstudaginn næstan eptir Jól fór Ingimundr at hitta Ásgerði. Ok er hann kom heim, urðu þau Þorgerðr sundr-orða, ok hljóp hón í brott um kveldit ok ofan í Árskóg, ok var þar um nóttina. Ok um aptaninn er menn sátu yfir náttverði, þá kom Ingimundr þar ok vildi hafa Þorgerði í brott með sér; en hón vildi eigi fara. Þá spurði Ingimundr Helga [prest] ef hann vildi sér nökkut af skipta um þetta ráð. Hann sagði: 'Þat vilda ek, at Þorgerðr sé aldri nauðig hér dregin í milli húsa; ok skal vist hennar heimil hvert hón vill heldr vera.' Ok

¹ ok reifði þá alla gjöfum, B.
(7 and 8).

² B omits the following two chapters

[I. 142: iii. 14.]

vóru þau bæði þar um nóttina. Þar var karl-fátt heima, ok hvíldu allir menn í stofu¹. Ok er menn vóru sofnaðir, þá gekk Ingimundr út. Hann hvíldi í langbekk; en konur í þver-palli. Ljós brann í stofunni, ok var dregit upp. Ok er Ingimundr kom inn, gekk hann at Helga ok hjó í höfuð á hönnum með öxi, ok vaknaði hann eigi hingat í heim, svá at menn vissi. Síðan hljóp Ingimundr brott; ok kom í Árskóg inn ytra ok kallaði á Sumarliða er þar bjó; ok mælti, at hann skyldi biðja fyrir Helga presti. Síðan fór hann til þess er hann kom vestr til Hóla ok hiti Brand biskup, ok bar upp fyrir hönnum vandræði sín. En biskup vildi eigi skripta hönnum; kallar hann þess verðan, at hann væri tekinn af lífi; en kvað þat eigi sítt at göra²; en talðisk eigi til færri at skripta hönnum; en lézk mundu leggja til um ráð með hönnum. Sumarliði hét maðr ok var Ásmundarson, er bjó at Tjörn í Svarfaðardal; hann var frændi Ingimundar; ok sendi biskup hann þangat; ok tók Sumarliði við hönnum. Helgi prestur var frændi Þorvarðz [Þorgeirssonar] en þingmaðr Öundur Þorkelssonar, ok fékk sínn mann hvárr þeirra til at sitja í búinu at Þorgerðar; ok skyldi þeir vinna fyrir búu hennar; ok sitja fyrir, at Ingimundr væri þar eigi; ok veiða hann, ef þeir mæti. Maðr hét Þórarinn, ok kallaðr ofláti, er Öundur fékk til; annarr maðr hét Már, ok var Ólafsson, er kallaðr var skolpa; hann fékk Þorvarðr til. Nú sátu þeir í búinu. En er váraði, þá eigi Ingimundr svá vistina at Sumarliða sem vera átti; ok hljóp hann inn á Strönd at hitta Ásgerði, ok hafði hana brott ok út til Svarfaðardals á bæ þann er heitir at Reykjar-hamri; þar bjó sá maðr er Eyjólfir hét ok var kallaðr sopi. Nú urðu þeir við varir í Hörgárdal hvar Ásgerðr var niðr komin; ok fóru heiman átta menn; ok kómu á Bratta-völl. Þeir fóru þá þaðan, Þórarinn ok Jón; ok vóru þá tfu; ok kómu á Reykjar-hamar snemma um morguninn; ok urðu varir við, at Ingimundr var þar í úti-húsi einu, ok eggjuðu hann útgöngu. Hann svarar, ok kvað vera liðs-mun mikinn. En Jón Ólafsson segir, at hann skyldi af hönnum einum eiga ófriðar-ván en ekki af öðrum mönnum. Þá görði Ingimundr skeið at durunum; ok hugðisk mundu sæta áverkum við Jón, þvfat hann var beint fyrir durum; ok hljóp hann út síðan. En Jón vá hann [þegar] er hann kom út. Síðan grófu þeir hann í skafi, áðr þeir gengu frá. Eyjólfir hljóp í brott af

¹ þar var—stofu, V.; om. Br.² göra] V.; vera, Cd.

[L. 143, 144: iii. 15.]

bænum ok til Tjarnar, ok sagði Sumarliða svá búit. En hann fékk sér menn, ok fór eptir þeim við fimmiánda mann; ok hittusk eigi. Ok var þat vel. Ok urðu þessar einar bætr eptir Helga prest, ok þat er þeir fengu á björgum Ingimundar. En þeir fengu ekki af Sumarliða; ok talði hann sér mjök misboðit í vgi Ingimundar; ok hafði hann ætlað at gefa fé til útan-ferðar hónum. Þat sama vár¹ var bónorð í Svarfaðardal, ok bað maðr konu sá er Tjörvi² hét ok var Grímsson vestan ór Skagafirði frá Hofi; hann bað þeirrar konu er Þórför hét, systir Sumarliða; ok var hann fyrir svörunum með systur sínni, ok móðir [þeirra]³. Grímr var maðr vitr ok lítill vexti, ok var kallaðr Ref-grímr. Sumarliði svarar svívirðilega, at því er þeim þótti; kvazk eigi mundu gefa systur sína þeim Refingum; ok bar í sundr. Guðmundr Arason var þá staðar-prestr á Völlum í Svarfaðardal; hann lét bera Ingimund brott upp í Oxadal⁴, ok lá hann þar til þess er menn kómu af þingi; þá lét Guðmundr prestr hann upp taka ok færa heim á Völlu.

8. Örnólfr⁵ hét maðr, er bjó á bæ þeim er heitir í Garðzhorni skamt frá Tjörn; hans son hét Brandr; hann var ungr maðr ok frálegtr. Þar var milli húsa ekki mart⁶. Ok einn dag helgan fór Brandr til tíða þangat, ok reið ótömu hrossi; ok varð laust hrossit um hámessuna; ok gengr í tún; ok fór hann til, Brandr, ok tók hrossit, ok mátti eigi ríða; ok fór þat víðara en áðr. Þá hljóp Sumarliði at með lurk, ok barði bæði Brand ok hrossit; ok komsk hann með slan leik í brott, svá at hann var trautt einfærr. Þá vóru enn skip at Gásum; ok var þar mikil kaupstefna. Þá bar kirkjudag á Öxnahóli á annan dag viku; ok kómu menn Dróttinsdag til boðsins; kom þar Guðmundr inn dýri ok Önundr; ok vóru hross manna færð til gæzlu; en Önundr lét hafa hesta sína í höptum við bæ heima. Mánadag var rúm-heilagtr annars-staðar. En þar at skipunum var fjölmenntr; bjósk þá annarr í brott er aðrir kómu. Sá maðr bjósk í brott er Flosi hét, ok var prestr, af Silfra-stöðum; ok hófu menn upp klyfjar með hónum; ok var þar at Sumarliði frá Tjörn ok studdi klyfina. Þá reið maðr at hónum á folaldi, ok var í feldi grám ok hafði grímu fyrir andliti; ok steig af baki ok lypði af grímunni; var þar Brandr Örnólfsson.

¹ vár] H; a blank in Br. ² Tjörvi] H; Stiori, 440; Snorri, Ed. ³ perhaps read, 'ok móður.'

⁴ Oxadal] conject.; Ófsadal (?), Cd.

⁵ Runólfr, V.

⁶ mart] ma, Cd.

[I. 145: iii. 16.]

Hann mælti, at Sumarliði skyldi þá við horfa eigi verr en um sumarit er hann rak hann ór túninu. Ok þá hjó Brandr á herðar hónum með breiðöxi; ok varð þat all-mikit sár. Þar var hjá Þorsteinn Eyjólfsson Urða-steinn, ok vildi taka Brand; ok þar var hjá Snorri Grímsson, ok tók hann Þorstein, ok annarr maðr sá er Björn hét ok var Ólafsson. Þeir héldu Þorsteini báðir. Þóroddr hét prestr; hann var Grímsson, heima-maðr Önundar ok frændi Brandz; hann skaut hesti undir hann; ok reið hann í brott. Síðan ríða menn eptir hónum; ok varð hann eigi tekinn. En tíðendi þessi kómu á Öxnahól þá er menn fóru til aptan-söngs. En er hann var sunginn, þá vóru söðlaðir hestar þeirra Önundar. Hann lézk fregnat hafa, at prestr hans var við riðinn; ok reið hann til skips. En er hann kom apr, spurði Guðmundr tíðenda frá skipum; en Önundr sagði lífát¹ Sumarliða, ok kvað hann skammælegan. Guðmundr spurði at Brandi; en Önundr sagði, at Kolbeinn Tumason hefði gengit út á skip ok mart manna með hónum; kvað sagt vera, at Brandr hefði þar verit í hans flokki. Síðan reið Guðmundr til skips; ok var þar um nóttina; ok mælti þar um slíkt er þurfti, þvfat Sumarliði var þingmaðr hans ok frændi. Sumarliði lifði til jafn-lengðar annars dags; ok andaðisk þá; ok var færðr á Völlu í Svarfaðardal. En Björn Ólafsson fylgði Brandi á Víðimýri til Kolbeins Tumasonar; en Kolbeinn lét fylgja hónum austr til Svínafellz; en Sigurðr Ormsson kom hónum útan, ok andaðisk hann á Suðrvegi. Ok um várit eptir bjó Guðmundr mál til á hendr Brandi um víg Sumarliða, en á hendr Snorra Grímssyni um fjörráð ok um veffangs-bjargir. Ok fóru mál þessi öll til þings; ok veitti Önundr Guðmundi þá at málum. Ok var sætzk á málin, nema á víg Sumarliða. Þar svarar enginn fyrir Brand, ok varð hann sekr. Snorri galt tólf hundruð; ok var brott görr ór Skagafirði; ok fór hann suðr í Odda. Björn galt sex hundruð, ok [skyldi] vera héraðs-sekr. Þóroddr prestr galt þrjú hundruð, ok skyldi vera þar er hann vildi.

Ø. ²Nú hefir fleira orðit senn en einn hlutr; ok verðr þó frá einum senn at segja fyrst:—Þá varð bónorð í Hörgárdal, ok bað Þorfinnr konu, Önundar son,—Ingibjargar dóttur Guðmundar ins Dýra. Hón var laun-getin, ok hét Valdís móðir hennar. Guð-

¹ lífát] 440; líf, Cd.; særðan, edition.

² Here B resumes the story, but in an abridged state.

[I. 146: iii. 16.]

mundr talði henni fullkosta þar sem Þorfinnr var, ef þat væri at Guðs lögum gört. En þar var frændsemi með þeim; ok kallar Guðmundr þat eigi sítt ráð at gefa hana Þorfinni, þar er hvárki vóru til þess Guðs lög né landz. Þeir feðgar mátu¹ svör þessi til svívirðingar; ok mátu þat einskis hvat Guðmundi gékk til². Sá skaps-annmarki lagðisk á fyrir Guðmundi, at hann elskaði konur fleiri en þá er hann átti. Hann átti Arndísi dóttur Páls Sölvasonar ór Reykjaholti. Guðmundr átti fjölða þingmanna úti um³ Svarfaðardal ok ná-frændr; ok fór hann þangat, bæði haust ok vár, at heimboðum. Eitt vár var þat þar, at heimboði, at hónum bar fyrir augu konu þá, at hónum leizk bæði væn ok oflátleg, er Þorgerðr hét, ok var Ásbjarnar dóttir, er kallaðr var Valfrekr; hann var bróðir Eyjólfis ofláta. Guðmundr tekr hana, ok hefir með sér, ok setr hana niðr í Myrkárdal. Þat sumar kom skip; ok kómu menn út. Þar var sá maðr er Bergr hét, ok var Þorsteinsson; annarr Íllugi, ok var Jósepsson, ok var kallaðr Hallfrekr; þriði Þormóðr Einarsson; ok vóru þar allir sveitar-menn. Fóru þeir Bergr ok Íllugi til Guðmundar at vistar-fari. En Þormóðr til Hrafnagils til Kleppjárns. En þeir skilðusk eigi sáttir; ok segir Þormóðr sér horfit lérept ok annan varning; ok kenndi þat Ílluga, at⁴ hann mundi annat-tveggja vita, eðr valda ella sjálfir. Þat haust fór Guðmundr út í Svarfaðardal. Þar var sá maðr er Þorsteinn hét ok var Skeggjason; hann var skrímsiðr, ok hverjum manni hagari, ok tók mikit kaup í skamri stundu. Hónum varðisk þat svá, at hann hafði mat ok klæði, ok ekki um þat fram. Hann hafði áðr talat við Þorgerði, en Guðmundr tæki hana til sín. Þá fór Guðmundr til fundar við Þorstein, ok bauð hónum til vistar með sér ok öðrum [manni] með hónum; ok hét Þorsteinn Skeggjason, ok var kallaðr Skáld-steinn. Þeir vóru þar allir senn, ok þessir menn er áðr kómu út. Þorfinnr fór þangat jafnlega ok talaði við Ingibjörgu. Þann vetrinn um várit reið Íllugi til Hrafnagils; ok hitti Þormóð, ok spurði ef hann vildi halda á því er hann hefði mælt um haustið, eðr vildi hann þat aprt mæla. En Þormóðr kvezk ætla, ef hann væri valdr eðr vitandi um haustið, at þat mundi ekki hafa skipask um várit. Þá hjó Íllugi til Þormóðar af hross-baki; ok kom á herðar hónum; ok var þat mikill

¹ mátu] B; möttu, Cd. (a modern form).² hvat Guðmundr fékk til, B.³ um] add. B. ⁴ at] B; en, Cd.

[I. 147: iii. 16.]

áverki. Síðan reið Íllugi í brott; ok hljópu menn eptir þónum allt til bæjar þess er á Kroppi heitir. Þar vóru þeir fyrir, Urða-Steinn, ok annarr Þorsteinn Arnþrúðarson; ok höfðu þeir hans þá ekki er eptir fóru. Þormóðr varð græddr, ok aldri af heilu¹. Síðan var sæzk á málit; ok skyldi Íllugi bera járn, ok færask undan sli-mæli; ok skyldi Brandr biskup göra skírslu ok svá sáttina eptir. Ok fór þat fram, at Íllugi bar járn; ok varð hann skírr mjök. En sætt var lítil gör; ok þótti mikils² vert sli-mælit; þvíat hann hafði aldri verit við þat kenndr, hvárki áðr né síðan. Íllugi fór útan þat sumar, ok kom út um haustið þat sama, ok rézk hann á Möðruvöllu í Hörgárdal; ok bjó þar þá Þorgrímr Vigfússon, er kallaðr var ali-karl; hann átti Guðrúnu dóttur Önundar Þorkelssonar; ok var Íllugi með Þorgrími þann vetr. Ok um várit kvángaðisk Íllugi, ok fékk þeirrar³ konu er Finna hét, er þar bjó er á⁴ Hlöðum heitir. Þann vetr vóru skip at Gásum. Ok um sumarit var kaup-stefna mikil. Þar vóru þeir Fornungar, ok áttu sér einir tjald tengða-menn, Söxólfr Fornason ok Haustkollr⁵. Þar var Þórdís er Söxólfr átti; dóttir Daða Ílugasonar vestan ór Skagafirði, ok Práendr Daðason⁶; hann átti Signýju dóttur Guðmundar⁷; ok þar var Ingibjörg systir hennar ok þar var Guðmundr jafnan er hann var við skip. Þá fór Guðmundr inn í Fjörð. Ok er hann var í brott, þá kom Þorfinnr um dag í tjald þeirra, ok sat á tali við Ingibjörgu; ok gékk eigi fyrr í brott en at nátturðar-máli. Ok er þeir bjoggusk til rekkna, þá kom þar Þorfinnr ok þeir þrír saman, ok töluðu við Ingibjörgu; ok var þeim þat við⁸ búðar-dvöl. Þá mælti Söxólfr: 'Biðja vildu vér þik Þorfinnr, at þú hefðir eigi hingat kvámur eðr náttfarir til tjaldz várs meðan Guðmundr er eigi hér; en þá munu vér oss öngu af skipta er hann er hér.' Þorfinnr svarar: 'Ekki mein man þér at kvánum mínum, ef þú vill þér ekki mein at göra.' Þorfinnr reis upp síðan; ok tók í hönd Ingibjörgu, ok vildi leiða hana í brott. Söxólfr seildisk til, ok hnykði henni aprt í tjaldit. Þá brá Þorfinnr sverði, ok vildi höggva til Söxólfs; ok hjó hann í tjaldz-tranarnar⁹ er milli þeirra vóru, ok hjó í sundr buklara-fetil er þar hékk á; ok féll hann ofan, ok tók Söxólfr hann ok hlífði sér með. En

¹ af heilu] emend.; af heill, Cd. ² mikils] B; lítils, Cd. ³ þeirrar] B; þá, Cd. ⁴ á] at, B. ⁵ Thus Cd.; Hösculldr, B. ⁶ ok Práendr Daðason] ok Brandr bróðir hennar (I), B. ⁷ dýra, add. B. ⁸ við] thus; B om. the whole passage. ⁹ tronornar, B.

[I. 148: iii. 17.]

Þorfinnr ok föru-nautar hans hörfuðu út ór tjaldinu, ok hjöggusk þar til um tjaldz-tranarnar; ok skeiðusk þeir báðir nökkut, ok hvárrgi svá at þat mælti áverki heita. Ok fór við þat í brott. En eptir vóru buklarar þeirra þrír¹, ok sótti þá Þóroddr prestur, ok mælti til vel, ok vóru hónum í hendr seldir. En annan dag eptir kom Guðmundr til skips, ok hafði Ingibjörgu heim með sér. Hvárrigir lögðu orð til um þetta heldr en ekki hefði í orðit. Á þeirri viku fóru þeir heiman, Þorfinnr ok Önundr; ok vóru fimtán saman; ok riðu upp á Bakka. Guðmundr var heima, ok fátt annarra manna; ok vóru húskarlar á verki ok unnu langt í brott. Eigi veit ek viðmæli þeirra; en frá örendis-lokum er at segja; þar var² föstnuð Ingibjörg áðr þeir fóru í brott, ok kveðit á brullaups-stefna, ok svá á fé, hvat hann skyldi hafa með henni. Síðan tókusk ráð þeirra, ok hafði Guðmundr boð inni; ok þá fór hón í brott með Þorfinni; ok vóru samfarar þeirra haglegar. En annat sumar eptir lýsti biskup því, at börn þeirra skyldi eigi vera skírgetin³. Önundr tók upp bú þess mannz er Þórir hét, ok var Bárðarson, á bæ þeim er heitir í Löngu-hlíð; ok kallaðisk Önundr þar eiga mála á landi; ok var sá ríkis-munr þeirra, at Þórir varð í brott at fara nauðugr. Þá fór Önundr bústað sínum í Löngu-hlíð, en Þorfinnr bjó á Laugalandi.

10. Í þenna tíma kom út sá maðr, er geta verðr við, er Ögmundr hét, ok var Þorvarðzson, er kallaðr var Sneis. Hann hafði útan verit lengi. Hann kom út í Austfjörðum, ok var með Teiti mági sínum um vetrinn. Þá þóttisk Teitr hann ærit lengi haft hafa í lotu. Þá fór Ögmundr í Hnjóskadal⁴, ok bauð hónum heim sá maðr er Brandr hét; hann bjó á Drafastöðum; hann átti Ingibjörgu Þorvarðz dóttur; ok var hann með Brandi um vetrinn. Þar var kona sú í vist með Brandi er Þórirðr hét; hón var systir Brandz, ok var væn kona ok garpr mikill í skapi. Hana lagði Ögmundr í sæng hjá sér um vetrinn; ok kom þat þá⁵ illa við, þvíat sá maðr átti hana er Björn hét, Hallz son, Ásbjarnar sonar, er búit hafði á Fornastöðum, ok höfðu þeir verit fylgðar-menn ok vinir Þorvarðz, Hallr ok synir hans. Þau Ögmundr ok Þórirðr vóru óþokkulega samt⁶, þvíat hvárt-veggja var óskaps-maðr; ok görði Ögmundr henni barn. En Björn, bóndi Þórirðar, var eigi hér á

¹ þrír] B; þriggja, Cd. ² ok, add. Cd. ³ skilgetin, B. ⁴ nioskadal, B.⁵ þá] read þó? ⁶ óþokkulega samt] thus Cd.; B om. the passage.

[I. 149: iii. 17.]

landi. En at vár-dögum þóttisk Brandr full-lengi haft hafa Ögmund með sér. Þá bauð hönnum heim Þórðr Þórarinsson í Laufási; ok hafði Þórðr verit fylgðar-maðr ok vin Þorvarðz föður hans. Fór Ögmundr til Þórðar; ok hafði þar eigi lengi verit, áðr kallat var, at hjal væri á með þeim Margrétu, konu Þórðar, dóttur Oddz Gizurarsonar. Þat sumar kom út Björn Hallzson, ok færði Ögmundr hönnum Þórfíði konu sína, ok bauð hönnum sjálfðæmi; ok sættask at því. Ögmundr var með Þórfíði [þau misseri]. En at vári fór hann í brott; ok tók enn Brandr við hönnum; ok skyldi Ögmundr eiga þá helming í búí; ok hafði hann opt kvámur¹ í Laufási; ok varð þeim þat at sundr-þykki hjónum, Þórfíði ok Margrétu. Ok fór hön austr í Fjörðu til Teitz bróður síns; ok var þar. Þá var Hákon Þórðarson í Laufási; þvfat Þórðr bað hann þess. Eitt sinn átti Ögmundr för út í Höfða-hverfi; ok lá leið hans opt um garð í Laufási; ok fylgði hönnum sá maðr er Þorsteinn hét, ok var Ketilsson; þeir vóru tveir saman. En er þeir vóru út farnir, kvöddu þeir Þórðar-synir húskarla sína með sér, ok kvóðusk vilja fara í skóg til viðar. Maðr hét Gizurr, ok var Halldórsson, mikill ok knár; annarr hét Bergr; þriði Sölvi, ok var Þóroddzson. Síðan gengu þeir upp til dals á brekku þá er síðan var kölluð Ögmundar-brekka; ok varð ekki ór viðar-verki. Þá sagði Hákon þeim deili á, húskörlunum, at þeir ætluðu þar fyrir Ögmundi at sitja, ok taka hann af lífi; ok spurði Hákon hvárt lið at þeir myndi veita. Gizurr svarar: 'Eigi mun ek vinna á Ögmundi; en dvelja má ek fyrir föru-naut hans.' Bergr veitti engi órslit. En Sölvi lézk eigi vera mundu á móti Ögmundi ef hann veitti hönnum eigi; kvezk hönnum eigi eiga verr í [at] launa en þeim. Nú sjá þeir at Ögmundr ferr útan. Síðan spretta þeir upp ór sátinni; en þeir hlaupa af baki. Ok tók Gizurr föru-naut Ögmundar, ok hélt hönnum aptan um hann; en Bergr hélt um herðar hönnum; ok hörfuðu þeir þann veg um hrísin. En þeir sóttu at Ögmundi þrfr Þórðar-synir. Sölvi sat hjá. Ögmundr varðisk vel, þvfat hann var vígfimr ok vel við búinn. Þá lagði Dagstygg til hans undir höndina með spjóti; ok ætluðu þeir at hann mundi sárr til ólífis. En þat var þó lítið sár, þvfat hann hafði panzara öruggan. Ögmundr var ok sárr í andliti; ok blæddi í augun; ok mátti hann eigi vega. Þá settisk Ögmundr niðr; ok

¹ kvámur] B; komit, Cd.

[I. 150: iii. 17.]

bað at hann mætti ná prestz-fundi, ef þeir vildi hann af lífi taka. Þeir Hildibrandz ok Dagstyggz vildu drepa Ögmund; en Hákon vildi þat eigi. Þá kvezk Sölvi til mundu fara, ef þeir hætti eigi, at veita Ögmundi. Þá bauð Hákon at binda sár Ögmundar, ok ætluðu [þeir] hann særðan til ólísis; en Ögmundr vildi þat eigi þiggja. Síðan fóru þeir heim. Þórðr var úti, ok spurði hvat þeir hefði at sýslu. En þeir sögðu áverka við Ögmund ok líf[lát]. 'En hann vildi prestz-fund.' Þórðr kvað þat ekki útan slægð hans; ok kvezk mundu gengit [hafa] milli bols ok höfuðs ef hann hefði við verit. Síðan fór prestzr þaðan heiman, sá er Erpr hét, ok maðr með hónum. Ok er þeir kómu þar er fundrinn hafði verit, þá var Ögmundr í brott; ok hafði hann sár óhættleg; enda fylgði hónum sá maðr er heill var. Ok fluttusk þeir með þat heim á Draflastaði; ok fór kona sú at græða hann er Álfeidr hét, er átt hafði Hallr Ásbjarnarson á Fornastöðum. Þorvarðr Þorgeirsson var þá á Víðimýri með Kolbeini Tumasyni. Ok þegar er hann frétti þessi tíðendi, þá lætr hann söðla sér hest; ok reið hann þat á nótt er hann mátti eigi á dag, allt þar til er¹ hann kom á Draflastaði; ok hafði hann eigi verit snærri². En þá er Ögmundr var heill sára, þá var lagðr sáttar-fundr með þeim; ok sættusk þeir at kalla; ok var þat at öngu haldit. Ok ortusk þeir um síðan. Þetta kvað Ögmundr um Dagstyggz:—

Mér réð á bak bróðir böðvar-styrkr í myrkri
(hæg raun var þat hánú) Hildibrandz at standa:
þá [er] læ-brigðir³ lagði (liðinn stormr var þá orma;
áðr var'k fellðr til foldar fót-hrumr) á mér spjóti.

Þá kvað Dagstyggz:—

Því em ek hljóðr, er hríðar hyr-sveigir fékk eigi
endr af órum fundi aldr-tjón roðins skjaldar:
En því glaðr, at gæði⁴ geir-hríðar sá ek skríða
sæki sára ríka⁵ sunnan lágt meðal runna.

Þann vetr andaðisk Dagstyggz ór sótt. En er þat endisk eigi, er þeir höfðu sætzk á, þá bjó Ögmundr mál til við þá sem eptir lifðu. Ok fóru mál til þings; ok veitti þá Ögmundi at málum Jón Loptzson ok Sæmundr son hans. Var þá enn sætzk; vóru gör

¹ unz er, B. ² snærri] i. e. snæfri; snære, Cd., 'ære' being filled up afterwards; B om. the passage. ³ læ-brigðir] B; liebrigður, Cd. ⁴ gæði] B; græði, i. e. giseði, Cd. ⁵ særi sára tíra, B.

[I. 151, 152: iii. 18.]

tölf hundruð til handa Ögmundi, en þrjú hundruð til handa Þorsteini, fyrir þat er hann var haldinn. Síðan tóku Laufæsingar þann máls-hátt, at þeir sögðu, þá er maðr hefði haldinn veri— 'Stattú kyrr! hafa skaltú þrjú hundruðin!' Guðmundr inn dýri handsalaði sættina; ok skyldi goldinn þriðjungr er menn kæmi heim af þingi, en annarr á Þverár-leið í Eyjafirði. Ögmundr kom á fund Guðmundar, þá er menn kómu heim af þingi, ok galt hann ekki. En til Þverár-leiðar kom Ögmundr eigi; ok verðr þar ok ekki goldit. Þá nefndi Ögmundr sér vátta, ok segir í sundr sáttinni allri. Ok verðr þar staðar at nema.

11. Á þeim bæ er í Brekku heitir í Óláfsfirði bjó sá maðr, er Þorsteinn hét, ok var Halldórsson. En á annari Brekku bjó Eyvindr Bjarnarson ok Sigríðr móðir hans. Þat var mælt, at Þorsteinn kæmi opt at tali við Sigríði. Þá var Sighvatr inn mikli út kominn, bróðir Eyvindar; hann hafði verið útan nökkura vetr. Ok verið í víkingum; ok var hann þar á Brekku. Þeir gátu fyrr lokit hey-verki sínu bræðr; en Þorsteinn átti úti nökkut, ok hafði hann fært heim á tún¹ þat er úti var. En mey-staulpa² var at fénu þeirra bræðra. Ok einn dag rak hún naut at túni Þorsteins; en hann fór á móti henni, ok bað hana þangat eigi reka at heyinu; ok vísaði brott fénu. En hún kvezk skyldu fara heim, ok segja at hann ræki bæði nautin ok hana í brott. Ok svá görði hún. En síðan gengu þeir bræðr á Brekku til Þorsteins; en hann leiddi hross ór garði. Þeir fundusk þar; ok ræddu um, at hann hefði meyna látið fara skyndilega. En Þorsteinn kvað ekki þat³, ok kvað ærna hoga annars-staðar en í túni þar er hann átti hey. Þeir kvóðu svá komit sumri, at fé sætti heimolt at ganga þangat er þat vildi. Sighvatr hafði öxi í hendi, ok lustr til Þorsteins; en hrossit var í milli þeirra, er hann Þorsteinn hélt á; ok lagðisk hann niðr hjá hrossinu öðrum-megin; ok kom öxar-skaptið á herðatoppinn, ok brotnaði þat í sundr; en refðis-munnrinn⁴ kom á herðar-blað Þorsteini, ok varð hónum ekki mein at því. En hann skauzk öðrum-megin hjá hrossinu, ok at Sighvati; ok hjó til hans bolöxi; ok kom á höndina; ok var þat mikill áverki, svá at hónum varð höndin ónýt síðan; ok skilðusk við þat. Síðan stókk Þorsteinn í brott, ok mátti þar eigi við vera. En þeir vóru bræðr, ok

¹ & tún] í tún, B. ² mey-stelpa, B. ³ en þorsteinn kvað ekki þat] B; en þat kvað hann ekki, Cd. ⁴ Thus Cd.; öxin, B.

[I. 153: iii. 19.]

Arnoddr inn mikli, er bjó at Kvía-bekk. Nú fór Þorsteinn til Guðmundar ins Dýra; hann var hans þingmaðr; ok var hann þar um vetrinn. En Þórðr, húskarl hans, annaðisk búit eptir. Þeir Bjarnar-synir kvóðu ekki fé þaðan mundu rakna¹. En um várit fóru þeir út þangat, Söxólfir Fornason, er bjó í Myrkár-dal, ok Urða-Steinn, ok Arnþrúðar-synir, ok tóku upp eign Þorsteins alla, ok höfðu til Guðmundar; ok varð engi forstaða veitt. Síðan býr Guðmundr mál til á hendr Sighvati um frumhlaup við Þorstein. En Önundr Þorkelsson bjó til um áverka við Sighvat á hönd Þorsteini, þvfat þeir Bjarnar-synir² vóru hans þingmenn. Síðan fóru þau mál til þings, ok var leitað um sættir. Ok gékk Þorfinnr Önundarson, ok það Guðmund at sættask, ok bauzk til görða; ok hét þvfi, at göra Guðmundar hlut góðan. Ok lét hann leiðask at þvfi; ok sættusk þar. Þau vóru mál öll senn³ á þingi ok Ögmundar-mál. Síðan fóru menn heim af þingi. Ok á manna-móti um sumarit á Skeið-hólmum í Hörgár-dal, þá görði Þorfinnr þessa sátt:—tólf hundruð til handa Sighvati um áverkann, en ekki til handa Þorsteini. Ok varð sú sáttar-görð óvinsæl; en þó galzk þetta fé at mestum hluta.

12. Annat sumar í Fljótum út skyldi vera hesta-þing, þar er heitir at Hamri. Hét hvárr-tveggi Nichulas þeirra er etja skyldi hestunum; var annarr Rúnólfsson; hann var féllstill, ok heldr kynsmár; hann átti þrjá sonu; hét inn ellzti Rúnólfir, Leifr ok Halli. Þeir vóru allir full-tíða menn. Annarr Nichulas var son Skratta-Bjarnar Þorvaldz sonar; hann átti vel fé, ok var í góðri bónda-virðingu. Þeir áttu báðir grá hesta at lit. Nú vóru hestarnir saman leiddir, ok beizk hvárr-tveggi vel, meðan þeir áttu með sér at skipta. Þá þótti Nichulasi frá Mjóva-felli ójafnt keyrðir hestarnir, ok þótti gört at mann-virðing; hann hafði staf mikinn í hendi, ok vildi ljósta hest nafna síns. En Nichulas Bjarnarson hljóp undir höggit; ok kom á hann stafrinn. En hann gat fengit sér handöxi af manni, ok hjó í höfuð nafna síns, ok var þat lítill áverki. Þá var slegit í þröng. Þar var Rúnólfir son Nichulass frá Mjóva-felli,—ok var hónum haldit heldr lauslega; ok gat hann fengit sér öxi at manni,—ok hjó milli herða Nichulasi Bjarnarsyni mikinn áverka. Ok var þá skilit manna-mótið. Nichulas frá Mjóva-felli hafði lítinn áverka; ok mælti er hann reið heim: 'Eigi veit ek hvat ek

¹ rakna] B; færa, Cd.² bb., i. e. bræðr, B.³ senn] B; sætt, Cd.

[l. 154: líi. 19.]

munda snúa þá er mér var á léttasta skeiði en höggva í höfuð á sextögum manni, ok ríði sá með handlaust¹ höfuð í brott.' Eptir þetta stökk Rúnólfr í brott; en Nichulas Bjarnarson var græddr; hann var ná-frændi Kolbeins Tumasonar en þingmaðr Guðmundar ins Dýra. Ok var sætzk á málit; var þat jafnt látið, er þeir höfðu við átzk nafnar; en Rúnólfr varð héraðs-sekr, ok skyldi hvergi vera þar er þeir áttu manna-forráð, Guðmundr ok Kolbeinn. En um sumarit eptir kom Rúnólfr sunnan yfir heiði. Maðr hét Böðvarr, ok var Þorbjarnarson, er bjó á þeim bæ í Felli heitir í Skagafirði. Böðvarr var lítill maðr vexti ok kurteiss, ok var kallaðr lítil-skeita²; hann tók við Rúnólfi, ok var [hann] þar um sumarit, til þess at Kolbeinn Tumason fór at heimboði til Hofis til Gríms Snorrasonar. Þá sendir Kolbeinn orð Böðvari, at hann skyldi þangat koma. Ok hann kom. Síðan varð hann at láta lausan Rúnólfr; ok fór hann þá inn í hérað á bæ þann er Þverá heitir, til þess manns er Dálkr hét ok var Þorgeirsson; ok tekr hann vel við hönun; ok var hann þar um vetrinn. En um várit leitaði Rúnólfr við Dálk, hvat hann skyldi³ ráðs taka. Dálkr mælti, at hann skyldi fyrst fara til fundar við Kolbein Tumason, ok bjóða hönun bætr fyrir þat er hann hafði verit þar ólofat. Nú ferr Dálkr með hönun, ok er þeir kómu á Víðimýri⁴ vildi Kolbeinn eigi út ganga. Þá gékk Dálkr inn ok beiddi Kolbein, at hann vildi út ganga. Hann kvezk ekki málparfa⁵ við Rúnólfr. Dálkr segir: 'Þá muntú þykkjask meiri maðr fyrir þér en faðir þínn. Meðr mér var skógar-maðr hans um vetr; ok reið ek í tún hans um várit með hönun, ok gékk hann út; ok reið ek með þann syknan í brott svá sem þá mátti verða.' Kolbeinn segir: 'Þykkir þér þat ráð, at ek ganga til fundar við Rúnólfr?' 'Já,' segir Dálkr⁶, 'þat þykki mér ráð, at hafa af Rúnólfi, at betr er at hafa en eigi.' Nú gékk Kolbeinn út, ok bauð hann Rúnólfr hönun stóðhross at þiggja. En Kolbeinn mælti, at hann skyldi fara til fundar við Guðmund, ok bjóða hönun yfir-bætr. Þá sendu þeir Dálkr ok Kolbeinn menn til Guðmundar með Rúnólfi, at hann skyldi þekkjask⁷ bætrnar. Síðan kom Rúnólfr til Guðmundar, ok bauð hönun hross at þiggja. En hann tók við. En Rúnólfr var þar

¹ Thus Cd.; B omits the whole speech. ² lítilskieta, B. ³ skyldi] B; vildi, Cd. ⁴ er þeir—Víðimýri] V.; om. Cd. ⁵ málparfa] emend.; hann kvezk ekki hafa at málparfa við Rúnólfr, Cd.; hann⁶ ein ægi málparfa við Rúnólfr, B. ⁶ já, segir Dálkr] add. B. ⁷ þekkjast] emend.; þiggja, B; eigi þekkjask, Cd.

[I. 155: iii. 19.]

nökkurar nætr. Þá fór hann í brott ok ofan í Langa-hlíð, ok vóru þar komnir bræðr hans, Leifr ok Halli, til Önundar. Nú sagði Halli, at Rúnólfr hafði gefit hrossin. Önundr tók kynlega á hrossa-gjöf þeirri, er hann skyldi þó¹ eigi tekinn í frið greiðlega. En þar kom, at Rúnólfr fór eptir hrossunum, ok tók á brott; þvát hann vissi hvar þau vóru; ok hafði í Langa-hlíð, ok gaf Önundi. Ok tók hann við hváru-tveggja, Rúnólfi ok hrossunum. Ok var Rúnólfr kallaðr snúin-brýni. Guðmundr lét sem hann vissi eigi; ok þurru mjök metorð Guðmundar; ok þótti hann mjök saman² ganga við³ þat er til kom; ok kölluðu menn, at Önundr sæti á friðstóli uppi í Öxna-dal, ok kvóðusk þeir mundu hlaða vegg í dalinn fyrir ofan ok neðan, ok tyrfa yfir síðan, ok kasa þar metorð Guðmundar. Þá fór Guðmundr aldri til manna-móta um sumarit, ok engir hans menn; ok eigi til leika um vetrinn. Enn fyrsta Dróttinsdag eptir Jól⁴ var leikr at Bægisá. Þar bjó sá maðr er Þorvaldr hét, ok var ná-frændi Guðmundar. Fóru þeir þangat Langhlíðingar til leiks; en ekki kom ofan ór Öxnadal. Þar kom sá maðr, er Óláfr hét, til leiks, ok var kallaðr tjør-skinn; ok sat hann þar hjá leik á þver-palli; en hann var vistum vestr í Skagafirði með Kolbeini Tumasyni. En þá er leik var lokit, þá gékk hann fram, ok veitti Rúnólfi áverka er hann gékk útar eptir gólfinu; ok hjó á hönd hönun; var hann einhendr síðan. Þá komsk Óláfr fram ór stofunni en eigi út; ok komask þeir Langhlíðingar fyrir dyrrin; ok hélt þar maðr á manni. Konur urðu þar við riðnar; ok gátu þær komit Óláfi undan í matbúr, ok þar út vindauga; en á var úti fjúk-renningr mikill neðan eptir dalnum. Þá mælti Þorvaldr, at menn skyldi hætta þæfu þessi. En þeir kvóðusk þegar mundu hætta er þeim væri Óláfr fram leiddr, ok kvóðusk vilja leiða hann fyrir Önund um kveldit, ok vita hvert víti hann skapaði hönun. Þorvaldr kvezk eigi hafa færi á þvát selja Ólaf fram; en eigi örvænt, ef brátt væri at snúit, at þeir mundi sjá hann. Þeir kvóðusk eigi framar beiðask. Þorvaldr kvað þá sjálfa valda⁵ ef hann ræki langt undan. Síðan hlaupa þeir út allir; ok sá hvar maðr fór, ok var kominn at Bægisá syðri; ok fór hvatlega. En Langhlíðingar héldu eptir. Fjúkit tók at vaxa; ok görði⁶ veðr flt ok myrkt. Óláfr kom hvergi til húsa í dalnum fyrr en til

¹ þó] B; þá, Cd.² saman] B; sman, Cd.; read 'smám'?³ við] um, B.⁴ eptir Jól] add. B.⁵ sjálfa valda] emend.; taka sjalfvalda, Cd.; B om. all this passage.⁶ görði] B; gerðiz, Cd.

[I. 156: iii. 19.]

sels Guðmundar at Varma-vatni ; ok lagðisk hann þar niðr í selit. Þá er hann hafði sofit svefn, þá stóð hann upp, ok fór brott ór selinu ; ok þá kómu menn Önundar til selsins er Óláfr var í brott farinn. Svá fór þrýsvar um nóttina, er hann flýði ór selinu, at þeir kómu þar hvert sinn er hann var í brottu. Síðan fóru þeir ofan eptir dal, ok ætluðu at hann mundi farinn vestr¹ yfir heiði. En þegar er hann sá at lýsti af degi, þá fór hann, ok kom heill heim á Víðimýri. En Langhlíðingar færðu Rúnólfr til Bægisár innar syðri. Þar bjó Þorsteinn gullsmiðr ; hann átti Sigríði Þjóðólfsdóttur, er þar hafði lengi búit ; ok kom Guðmundr því ráði í hendr Þorsteini ok svá landinu. Þorsteinn tók við Rúnólfi, ok batt um sár hans. Þá bjó Björn prestur á Öxnahóli, Steinmóðsson ; hann átti konu þá er Birna hét, ok var Guðmundardóttir ; hann görði skilit við konu sína, ok fékk henni bústað í Efri-Lönguhlíð² þau áttu ok dóttur ok hét hón ok Birna. Hvár-tveggi þeira var oflátí ok væn. Þorvaldr frá Bægisá kom þangat stundum, ok talaði við Birnu ina yngri ; hann hafði húskarl þann er Guðmundr hét, ok var Tassason ; hónum þótti ok gaman at tala við Birnu ina ellri. Ok fóru þeir báðir saman þangat. Þat var hálfum mánaði síðarr en³ Rúnólfr hafði fengit áverkann, at þeir gengu enn í Langahlíð, ok sátu enn á tali við konurnar sem þeir áttu vanða til. Þar kómu um daginn þeir Nicholas-synir, Leifr ok Halli, ok sátu þar inni. En við rökr kom þar Þorfinnr Önundarson ok maðr með hónum sá er Tjörvi hét ; hann bjó at Rauða-læk ; ok var hann lengst af með Önundi. En er þeir kómu í stofu, þá spratt Halli upp, ok hjó til Þorvaldz, ok kom í fangit, ok varð þat svöðu-sár. En þeir Leifr ok Tjörvi héldu Guðmundi. Síðan fóru þeir Þorfinnr í brott ; en Birna in ellri batt um sár Þorvaldz ; en Guðmundr fór heim. En er Guðmundr spurði þetta, fór hann heiman frá Bakka ok ofan til Löngu-hlíðar ennar Efri, ok vildi vita ef Þorvaldr væri færandi⁴ upp þangat til hans ; ok vóru fjórtán saman. Önundr fór ok heiman til Bægisár, ok vildi hann vita hvat liði um hönd Rúnólfs ; ok var þat einn dag, ok hitt er Guðmundr fór ; ok vissu hvárigir búning annarra. Þeir Önundr vóru fimmtán. Þeir farask í mót⁵, ok kenna hvárir aðra. Hakón Þórðarson var í ferð með Guðmundi, ok tók til orða : ‘ Þat er vel,’ segir hann, ‘ at hér skal fund várn

¹ suðr, B.
í mót, B.² Langahlíð, B.³ en] B ; at, Cd.⁴ rærandi, B.⁵ fóros

[I. 157: iii. 20.]

saman bera; ok er nú einsætt at láta sverfa til stáls með okkr; ok eigi víst hvárt færi man óðindælla verða¹ en svá; þvíat skamt mun at bíða.' Guðmundr svarar: 'Eigi er sá liðs-munr er ek munda kjósa.' Hákon svarar: 'Slíkan vilda ek helzt liðs-muninn; þvíat nú má ganga allt sem auðit verðr; þótt þeir sé tveimr mönnum fleiri.' Guðmundr svarar: 'Eigi vil ek vekja láta ór mínum flokki orða-lag né áhlaup; en taka við, sem menn hafa færi á, ef þeir vekja.' En auðsýnt var á Hákonni at hann sparir eigi at vekja. Þeir Önundr námu staðar á hæð lítilli; en þeir Guðmundr gengu fram hjá; ok áttu hvárigir við aðra. Síðan fór Guðmundr í Lönguhlíð ina Efri, ok hafði Þorvald heim með sér um kveldit; ok hittusk þeir þá eigi. En Þorvaldr varð heill.

13. Erlendr hét maðr, ok var Þorgeirs son, er kallaðr var ógæfungr². Hann hafði verit útan með Þorvarði inum auða Ásgríms syni. Hann bjó at Myrká; hann var vinsell maðr, mikill maðr ok sterkr; hann var fylgðar-maðr Önundar, ok var þó vistum at búi sínu. Þat var um várit snemma, at Erlendr fór í Langahlíð³ at finna Önund; ok kvezk verða varr við, at menn Guðmundar fóru flokkum hvar sem þeir fóru. Hann kvezk ok vita, at Söxólfr Fornason í Myrkárdal hafði jafnan fjölmenn; ok bað hann Önund at hafa á sér meiri vörðu en áðr. Þeir Leifr ok Halli voru hjá ok svöruðu: 'Fyrir skömmu gengu vit um allan Öxnadal, ok könnuðum haga allt it efra, ok fundum ekki sauða, nema eina á kollótta, ok var af fallin ullin öll; ok man hón óvísða ganga í óárum⁴; ok ætlu vér at Guðmundr siti fast á frið-stóli sínum.' Önundr svarar, at þat má vera at hann siti um stund, 'En ef hann ríss upp, þá er eigi víst hve lítt hann stígr fram.' Síðan fór Erlendr heim. Þat var um várit, at húskarlar kómu inn í Langahlíð um ljósan dag, ok vildu hitta Önund, at því er þeir þurftu. Þá sá þeir hann eigi. Ok fór svá tysvar eðr þrysvar; ok sat hann þó í rúmi sínu. At Sökku í Svarfaðardal bjó þá Arnþrúðr Fornadóttir ok synir hennar. Þat var til tíðenda um morgun, er menn hvíldu í skála, at öxar tvær þutu hátt á öxa-tré. Þá voru þær ofan teknar; ok áttu þeir bræðr, Snorri ok Þorsteinn Arnþrúðar-synir. Þær þutu eigi at síðr þótt á þeim væri haldit. Þá var farit eptir Guðmundi presti Arasyni; ok þá þögnuðu þær er

¹ óðindælla verða] thus slightly emended; hvört færi manna óðindælla verðr, Cd.; ok er eigi víst at færum mönnum tynir til (l), B. ² ógæfungr] óhæfu-Geirr, B.

³ Lönguhlíð, B. ⁴ óárum] í vár, B.

[I. 158: iii. 20.]

hann stöðði á þær vígðu vatni. Þat var viku síðarr er Erlendr kom í Langahlíð, at hann þóttisk verða varr við samnað¹ manna, ok fór hann þá heiman; en þat var þriðja aptan² viku fyrir Gagn-dag. Sá maðr fór með hönnum, er Haukr hét ok [var] stjúpson hans. Þeir fóru til ár þeirrar er Barka heitir. Þá vóru þar menn fyrir; var þar Söxólfr Fornason, ok þeir átta saman. Hann spurði hvert Erlendr ætlaði at fara. Hann svarar: 'Í Langahlíð.' Söxólfr mælti: 'Þat ráð vilda ek eiga með þér, at þú farir eigi lengra en nú ertú kominn; ok ætla ek þetta heilræði.' Erlendr svarar: 'Eigi veit ek, at þær torfærur sé á götunni, at ek mega eigi fara leið mína.' Söxólfr kvað þat vera sem til tækizk. Erlendr fór leiðar sínar; ok kom á Öxnahól, ok dvalðisk þar um stund; ok fóru þaðan, ok vóru átta saman. Ok er þeir kómu út um Hallfríðar-staði, þá var þar fyrir þeim Söxólfr í annat sinn; vóru þeir fimtán saman; ok ræddi Söxólfr enn, at hann vildi at Erlendr færi eigi lengra; 'Ok veit ek,' segir Söxólfr, 'at þú þykkisk varr orðinn við, at mann-sömmuðr dragisk at Önundi, ok ótti nökkurr; ok er þat þó þín³ drengilegt, at þú vilir hann göra varan við; en þat mun nú þó fyrir ekki koma; en vera má, at þú hafir þik í veði; ok er nú ekki þess at dylja, at nú munu várir fundar verða; máttu nú ok sjá yfir fyrir Öxnadal⁴ hjá Grana-brú, at þar kemr fram lið. Ok er sól skínn í hamra ofan, máttú⁵ sjá at skildir blika við; ok eru þeir þar útan ór Svarfaðardal; ok mun þetta lið allt hittask, ok sækja Önund heim í nótt⁶.' Erlendi þótti eigi at minni þörf at fara. Ok keyrði hestinn sporum; en Söxólfr tók í taumana. Þá hljóp Erlendr af baki, ok vildi hlaupa. Þá hjó Snorri til hans Arnórsson; en Haukr, stjúpsonr hans, brá fyrir hann buklara; ok varð þat enginn áverki; en Erlendr hjó í móti; ok brá Brandr buklara fyrir, ok varð þat ok enginn áverki. Þá hljóp at Sighvatr Sökkólfsson, ok lagði spjóti til Erlendz í lær hönnum ofarlega, ok skar ór lærinu innan⁷; ok varð þat svöðu-sár. Ok urðu þeir Erlendr við þat aprt at hverfa til Öxnahóls. Síðan kom flokkur þeirra Guðmundar saman á eyrunum fyrir ofan Langahlíð; ok var Kolbeinn Tumason kominn vestan með fimm tigi manna, ok höfðu þeir Guðmundr nær tju tígum manna. Þeir sjá nú, Lang-hlíðingar, flokkinn; ok þóttusk vita, at ófriðr mundi

¹ samnað] B; saman sofnuð, Cd.² þriðja aptan, B.³ þín] B; því, Cd.⁴ Öxnadals-minni, B.⁵ máttú, Cd.⁶ í nótt] B; í móti, Cd.⁷ innan]

inn, Cd.

[I. 159, 160: iii. 21.]

vera. Þeir höfðu þar fyrir nær fimm tigi manna. Nú ræddu þeir um, at þeim þótti ráðlegt at búask um úti til varnar. Þar var virki nökkut á húsum, ok kölluðu þeir at lengi mundi vörmin deilask af úti; Önundr kvezk þess opt¹ vita dæmi, at flla sóttisk þar er menn vóru inn sóttir í hús. Þeir svara, ok kvóðusk ætla, at þá myndi eldr at borinn. Önundr lét sér ekki þat í eyrum falla; ok vildi ráða. Ok gengu menn inn allir, ok bjoggust til varnar².

14. En flokkar stigu af hestum útan-garðz; ok gengu síðan til húss allir; ok skiptu flokkinum; ok gengu sumir á bak húsum, ok ætluðu tveim megin at at ganga, ef þeir verðisk úti. En er þeir kómu fyrir dyrrin, vóru allir menn inn gengnir, en einar dyrr opnar. Þá spurði Önundr hverr fyrir flokkinum réði. Guðmundr svarar: 'Lítill er forvistan; hér er nú komin ærin kollótta, gengin ór dal ofan, ok þó af ullin harðla mjök; ok er eigi forystu-sauðrinn fengilegri en svá; en þó ætlar hón nú, at annat-hvært skal vera, at hón skal láta af sér allt reyfit, eðr ganga með fullu reyfi heim.' Önundr spurði, ef nökkut skyldi sáttum við koma fyrir menn þar. Guðmundr svarar: 'Lengi hefir nú ekki orðit af sáttum, þótt svá sé látið; mun nú ok ekki af því verða.' 'Ekki skal þess þá leita,' sagði Önundr. Síðan skutu þeir inn í dyrrin menn Guðmundar; ok var þá lokit apr hurðinni. Þat þóttusk þeir Guðmundr sjá, at húsin mundi seint sækjask, ef eldr væri eigi at borinn. Þá vóru margir menn inni vel vápnaðir. En eldr féksk einginn heima þar. Þá fóru þeir á þann bæ er á Grund heitir, ok náðisk þar á öðrum bæ en eigi á öðrum. En sumir brutu hús, fjós ok hlöðu, ok náðu heyvi ok viði³ ok báru at húsum heyin. Ok er eldr kom, gátu þeir eigi kveykt fyrir durunum. Þá gengu þeir á húsin upp, Þórðr Laufæsingr ok þeir menn er með hónum vóru, ok rufu⁴ þakit af húsunum ok görðu eldana á ráfrinu⁵. En þurr var viðrinn undir; ok var þat eigi hægt at verja innan ór húsunum. Heyvi var troðit í gluggana. Þá var beitt útgöngu bæði konum ok körlum, ok þeim er eigi vóru í sökunum⁶. Þá lét Guðmundr brjóta vegginn hjá durunum við stafn-gluggana⁷, ok gengu menn þar út allir er leyfð var útganga; þvíat þeir vóru þar margir inni, er þeir vildu eigi grand

¹ opt] B; og, Cd. ² ok bjoggust til varnar] add. V.; om. Cd. ³ ok náðu —við] add. V. ⁴ rufu] rifu, Cd. ⁵ á ráfinu, B. ⁶ er eigi vóru sakar við, B. ⁷ við stafnlæiliona (I), B.

[I. 161: iii. 21.]

göra. Þá görðisk reykr mikill; ok sjá þeir óglöggt. Þar var sá maðr er Þóroddr hét, ok var kallaðr lang-nefr¹; hann hafði vápn mörg í fangi sér² ok vildi út bera. En Hákon Þorðarson stóð þar úti fyrir, ok hjó Þórodd þegar bana-högg; ok mis-kenndisk hann ekki, þvíat þeir höfðu hönnum ætlat líflát. Hann lézk þar fyrstr manna. Þar var sá maðr er Galmr³ hét, ok var bóndi góðr; hann var Grímsson, ok bjó þar er heitir á Dynhaga; hann var vin þeirra allra, ok einskis meirr en Kolbeins Tumasonar. Hann gékk at durum, at mæla við þá, ok var þá enn eigi svá sótt⁴ af eldi, at eigi myndi borgit verða öllu. Hann bað þá Guðmund ok Kolbein, at þeir skyldu frá hverfa at því sinni; ok bauð þeim til þess öll fé sín—en hann var vell-auðigr maðr, ok átti it bezta bú. Kolbeinn svarar, ok kvezk gefa mundu Galmi svá mikit fé sem hann vildi til þess at hann gengi út. Galmr svarar: 'Lengi hafið ér hlegit at því, at mér hafi þótt bað gótt, ok ek hafa opt drukkit mjöð⁵. Nú mun kostr baðs, en mér þykkir ósýnt hversu um mjöð-drykkinn ferr.' Ok gékk hann eigi út. Þá áttusk þeir við orð, Guðmundr ok Þorfinnr. Hann sagði þat illa, at eigi var þar Ingibjörg dóttir hans. Guðmundr svarar: 'Þat er vel, at hön væri eigi þar inni; en þó mundi þat fyrir öngu standa þótt hön væri þar inni.' Þá hljóp út Halli Nichulasson, ok var þá mjök kostaðr⁶ af hita; ok leggsk hann í læk ofan er þar var fyrir durum. En ætlaðr var til áverka við hann Snorri Arnþrúðarson; ok hann hljóp at, ok vá Halla þar í læknum⁷. Síðan gékk út Tjörvi, ok var þar til ætlaðr Þorvaldr frá Bægisá; ok lagði Tjörva í gegn með sverði. Síðan gékk Tjörvi ofan á völinn, ok at þar er Guðmundr stóð. Guðmundr mælti, ok hafði eigi sét er hann fékk áverkann: 'Gefa skal Tjörva grið,' sagði hann, 'ok ertú ómaklegr.' Tjörvi mælti: 'Vettka⁸ ek um griðin,' segir hann. Ok féll hann þá niðr, ok var þegar örendr. Þá hljóp Leifr Nichulasson út; ok var ætlaðr til áverka við hann Guðmundr Tassason; Leifr var vápnlauss; ok þrífir hann upp mann þann er Sveinn hét, ok var Jónsson, ok hlífði sér með hönnum. Þat sá Hákon Þorðarson, ok hjó á öxl Leifi, ok frá alla öxlina ofan; ok komsk hann til kirkju með áverka sínn. Vindr var á um nóttina, ok þótti þeim við því búit at leggja mundi at kirkjunni eldinn. Þá hét Guðmundr at

¹ laugarnef, B. ² í fangi sér] add. B. ³ Galmr] B; Galmar, 440; Galinn, Cd.

⁴ svá sótt] B; sótttr, Cd. ⁵ mjöð] emend.; mjog, Cd.; micit, B.

⁶ kostaðr] cumlaðr, B. ⁷ læknum] B; læknum, Cd. ⁸ vettka] vætka, B.

[I. 162: iii. 22.]

gefa kú¹ kirkjunni, ef hana sakaði ekki. Þá féll þegar veðrit í logu; ok því næst kom gustr inn af kirkjunni²; ok lagði í brott eldinn allan. Þá mátti hvergi í nánd koma eldinum, ok kastaði upp ór húsunum³ svá hátt, at hvar fjarri kom niðr er húsín tóku at losna⁴. En þar er skarð var á komit, þá sá þeir at út kastaði nökkuru, ok sá eigi víst hvat var. En þá sá þeir at hrærðisk; ok spurðu hvat þat væri. Hann svarar, ok segir at Þorfinnr var. En ætlaðr var til áverka við hann Urða-Steinn. En hann var eigi til búinn fyrir því, at allt logaði á hönnum bæði hár ok klæði. Síðan hlaupa þeir til Arnþrúðar-synir, Þorsteinn ok Snorri, ok unnu á hönnum. Þorfinnr mælti, at þeir skyldi höggva bæði stórt ok mart; ok kvað eigi mundu þeim óþarfara mann⁵ til en sik, ef hann lifði. Þorfinnr komsk í kirkju með áverkann; of lifði þrjár nætr síðan. Þat var mál⁶ manna, þar er Þorfinnr var, at hann mundi eigi lifa þótt hann hefði önga áverka; svá var hann mjök kostaðr af eldi. Þar brann Önundr inni ok Galmr. En lokit var brennuni fyrir dagmál. Þeir Þórðar-synir fóru, ok stönguðu atgeirum allt þar er þeim þótti ván at þau fylgsmi væri at menn hefði verit. Eptir þat fóru þeir í brott, ok höfðu dagverð at Bakka. Ok er þeir fóru frá brennuni, kvað Kolbeinn vísu:—

Lágu lymsku-drjúgir lund-rökkum⁷ Guðmundi
 hjörva-éls á hálsi herðendr um skapferði:
 Nú hafa rand-viðir reyndan (rík-mennit veldr brennu)
 æsi-runn um annat egg-þeys en⁸ kjarkeleysi.

Inn sama dag fór Kolbeinn vestr ok heim; ok svörðu þeir allir, at hvárr þeirra skyldi hefna annars ef ávænir⁹ sótt um þessa sök, nema einn maðr skarsk undan, þat var Bessi Vermundarson frá Móbergi; hann kvezk eigi mundu leggja hlut sinn við, at hefna hvers flmennis, þótt þar væri í för með þeim.

15. Nú þótu Guðmundi ærnir mótstöðu-menn sínir; ok sendi orð Ögmundi Þorvarðszyni, at hann skyldi koma á vit fjár þess er haldit hafði verit fyrir hönnum; ok sagði þá mundu verða góldit ef á vit væri komit. En þá var svá komit, at eigi þótti sýnt hvat Guðmundr léti ógört við þá menn er hönnum þótti ábóta-vant við.

¹ kú] add. B, 440. ² ef hana—kirkjunni] add. V. and B; a homoteleuton in Cd. ³ húsunum] B; eldinum, Br. ⁴ losna] B; loga, Cd. ⁵ mann] manna, Cd. ⁶ mál] fleiri, add. Cd. ⁷ Emend.; lund-rokum, Cd.; lund-rackir, B. ⁸ en] B; ok, Cd. ⁹ ávænir] thus Cd. (?); ef á væri sótt, edition; B om. the word as well as the whole passage.

[I. 163: iii. 22.]

Ögmundur hafði þá sett bú saman of líflum efnum þar er heitir at Hálsi. Hann þótti eigi til færri¹, at hafa svá marga menn með sér, at hann ætti eigi minna undir sér enn Guðmundr; ok fór því eigi. Síðan tók Guðmundr sjálf; ok virði fé til gjaldz, tólf hundruð, sem á var kveðit, ok lagði við þrjú hundruð; ok lét færa [hónum] heim; ok sendi þau orð með, at Ögmundur skyldi eigi hans mótstöðu-maðr vera um þessi mál, er nú hafa görzk. Þeir færðu hónum féit, en hann tók því vel². Þeir Hörgdælir höfðu orðit svá lim-hlaupa við Guðmund, at þeir sendu menn vestr til Hóla á fund Brandz biskups; ok báðu, at hann kæmi vestan, ok kæmi griðum³ á með þeim. Biskup fór þegar upp til heiðar; ok höfðu þeir með sér húð ok reip, ok ætluðu at setja biskup þar á, ef hann mæddisk í göngu. Ok er hann kom norðr, gat hann komit á griðum ok nökkurri sættar-nefnu⁴ þeirri, at Jón Loptzson skyldi göra á Alþingi⁵. Þá sendi Þorgrímr ali-karl orð Sæmundi Jóns-syni; þvíat börn Sæmundar, Páll ok Margrét, vóru systur-börn⁶ Þorgríms. Þá samnaði Sæmundr mönnum, ok fjölmennti mjök til þings⁷, ok var allmikil þingreið, ok var þingheimr í tveim stöðum. Með þeim Guðmundi ok Kolbeini var Þorvaldr Gizurarson ok þeir allir bræðr, ok með þeim var Sigurðr Ormsson. En með Sæmundi vóru Sturlu-synir allir. En Eyjólfur Hallzson af Grenjaðarstað reið suðr til Keldna, ok hitti þar Jón Loptzson. Hann ætlaði eigi til þings at fara, áðr Eyjólfur sagði hónum, at þar var helzt til sætta stofnat, at hann görði um mál þessi. Jón svarar: 'Eigi em ek til þessa færri,' segir hann, 'þvíat ek hefi aldri fyrr átt um þetta at mæla.' Eyjólfur svarar: 'Þat mun þó til liggja, at leita við at menn sættisk; ok eigi sýnt, hverr þá má göra, ef þú þykkisk eigi til færri.' Þá bað Eyjólfur fyrir Guðs sakir, at hann skyldi eigi undan skorask. En þat varð um síðir, at Jón fór til þings. Um þingit var veðrátta fll ok ofan-föll. Jón fór til þings, ok leitaði um sættir, ok biskupar báðir, Páll ok Brandr. Ok varð sáttum á komit; ok skyldi Jón einn göra óskorat allar sáttir. Ok nú vóru trygðir veittar. Ok nú lauk Jón upp görðinni þar á þinginu, ok görði hann fyrir brennu Önundar, með þeim atburðum sem orðnir vóru, sex tigi hundraða þriggja álna aura. En fyrir víg Þóroddz fimtan⁸ hundruð þriggja

¹ færri] fangaðr, B. ² þeir færðu—vel] add. V.; om. Cd. ³ griðum] B; friði, Cd. ⁴ -nefnu] -stefnu, B. ⁵ á Alþingi] add. V. ⁶ systur-börn] B, 440; systkina börn, Cd. ⁷ ok—þings] thus B and V.; ok fjölmentu margir menn mag (l), Cd. ⁸ fimtan] B; xii (= xu), Cd.

[I. 164: iii. 23.]

álna aura, ok fyrir hvern mann annan görði hann xv hundruð þriggja álna aura¹, ok varð þat hundrað hundraða þriggja álna aura² með því er gört var fyrir víg Þorfinnz. Þá vóru virðar gagnsakir; ok þóttu sumir hafa unnit sér til óhelgi, þeir er þar létusk. Þeir Guðmundr ok Kolbeinn kvóðusk eigi fé mundu bæta Galm, þvíat þeir hefði boðit hönnum fé til útgöngu. Guðmundr skyldi kaupá landit í Langahlíð, þvíásku verði sem óbrunnit væri. Þar skyldi Guðmundr bæta fjár-hlut þann allan er inni hafði brunnt ok Önundr hafði áttan. Hann skyldi bæta xl hundraða þriggja álna aura. En þann fjár-hlut, er aðrir höfðu inni átt, þá var þat mælt, at þeir menn sem inni áttu til fimm hundraða eðr minna, skyldi bæta hálfu meira; en sá er átt hafði til tíu hundraða, skyldi bæta jafn-mikit³. Þar vóru ok görvar mann-sekðir nökkurar:—Þeir skyldi fara útan Arnþrúðar-synir, Snorri ok Þorsteinn; ok vera útan, þrjá vetr annarr, en annarr koma eigi út; ok skyldi þeir kjósa hvárr þat skyldi. Þórðar-synir skyldi ok útan vera, annarr þrjá vetr, en annarr koma ekki út⁴; ok skyldi þeir ráða hvárt hvárr görði. Þat var ok mælt, at Þórðr Laufæsingr skyldi ok útan fara, ok vera útan þrjá vetr, eðr gjalda fimtán hundruð. Ok kvezk hann mundu hvárki göra. Þá skyldi ok reiða eitt hundrað fyrir hvern mann er til brennu höfðu verit; ok vóru tíu tigur hundraða; ok skyldi þat Kolbeinn greiða at helmingi, ok bæta Önund at helmingi. Þeir Kolbeinn ok Guðmundr skyldi vera brott ór búum sínum þrjá vetr, ef hann vildi, ok fella niðr fimm hundruð⁵ í hverjum vetri. Eptir þetta fóru menn heim af þingi; ok tók Guðmundr þegar til at gjalda féit, allt þat er hann mátti, ór búi sínu. Hann galt bæði hross ok aðra gripi, allt þat sumar í gegnum, svá sem hann mátti af miðla. Þann vetr öndverðan næsta eptir andaðisk Jón Loptzson. Þá mátti kalla at kyrrt væri í héruðum.

16. Erlendr⁶ hét maðr er kallaðr var inn rauði; hann var vistum í Skjaldarvík. Eitt sinn bar saman fundum þeirra Ílluga frá Hlöðum. Þat varð þeim at tali, at þeir tóku mann-jafnað, kvað Erlendr öngan mann jafn-kurteisan sem Kálf Guthormsson, ok vaskan at sér. Hann var þá ný-kominn út. En Íllugi kallaði

¹ görði—aura] add. B. ² þriggja álna aura] add. B. ³ Önundr hafði áttan—jafn-mikit] om. B.

⁴ ok skyldi—út] add. according to B; in Br. here is a homoteleuton. ⁵ fimm hundruð] c. h. (i. e. hundrað hundraða), B. ⁶ Erlendr] B. edition; Önundr, Cd., but Erlendr below.

[I. 165: iii. 24.]

Þorgrím ali-karl öngu óvaskara at sér. Svá lauk tali þeirra, at Erlendr vá Ílluga; ok varð ekki annat til en þetta. Síðan hljóp Erlendr til þeirra Kálfs ok Guðmundar. En um várit eptir sendu þeir hann suðr til Þorvaldz í Runa, ok skyldi hann koma hónum útan. Þorvaldr tók Erlendi far á Eyrum, ok varð hann þar strandar-glópr; en vígs-mál tók á hendr sá maðr er Sigurðr hét, ok var kallaðr Grikkir; hann var Oddzson; ok varð þat ónýtt fyrir hónum, ok urðu öngar bætr eptir Ílluga. Þá tók Þorvaldr Erlendi far í annat sinn á Eyrum með Hjöltum; en þeim gaf eigi byr brott um haustið. Þá nennti Þorvaldr eigi at hafa Erlend suðr þar lengr fyrir skaps-hafnar-sakir, ok fór hann aprt til Guðmundar. Ok tók þá Erlendr at ferja farma milli landz ok Grímseyjar, þar til er sá maðr hitti hann í Grímseyju er Brandr hét, ok var bróðir Ílluga; hann var eigi allz tvíftögr. Brandr vann á Erlendi mikinn áverka; ok bað hverr maðr hónum góðs fyrir þat. Erlendr varð aldri alheill. Þá fór hann til fundar við Brand biskup; ok leitaði ráðs við hann; hversu hann skyldi með fara. En biskup mælti, at hann skyldi fara í fjár-bón, ok ráðask til munklífis. Þá fór Erlendr í fjár-bón um sumarit; ok rifnuðu aprt sár hans, ok urðu seint grædd. Síðan var hann vígðr til munks at Þingeyrum. En þeir þóttusk eigi mega hafa hann þar lengi fyrir skaps sakir; ok fór hann yfir hérað víða.

17. Brennu-sumarit, ok annat eptir, kómu eingi skip í Norðlendinga-fjórðung; ok dvölðusk útan-ferðir þeirra manna er til vóru ætlaðir. Þá bjó Þorgrímr ali-karl á Möðruvöllum í Hörgárdal; hann átti Guðrúnu dóttur Önundar. Guðmundr inn Dýri fór at féföngum alla vega. Hann fór á Sléttu norðr ok til Grímseyjar, með ferju þá at hann átti, at fá í bú sítt, ok til gjalda. Hann fór ok víða í fjár-bón, ok svá lét hann aðra fara. Kolbeinn Tumason var í brott ór búi sínu enn fyrsta vetr, ok var at Þingeyrum. Þá görði Þorgrímr flugu-mann; ok kom sá öngu fram. En Kolbeinn galt engin fé síðan. Um haustið þá er liðit var frá brennunni tvau sumur, vóru komnir menn á Möðruvöllum, þeir Önundar-synir allir¹, Vigfúss, Hámundr ok Þórðr; hónum höfðu verit gefin grið í brennunni; ok var barn at aldri, en ný-vígðr til prestz. Vigfúss var ok prestur; ok hafði eigi til sætta gengit, ok látið sem hónum væri ekki at langt. Þar var ok á búi Fálki Dálksson, ok sá sekr maðr með hónum er Starkaðr hét. En at dagverðar-máli um daginn

¹ vóru—allir] vóru þeir Önundar ss. kynnis vist á Möðru völlum, B.

[I. 166, 167: iii. 24.]

kómu fram fyrir þá diskar; en þar ekki annat á, en höfuð-sviður ok færtr af fé því er slátrað hafði verit um haustið¹. Þorgrímr spurði: 'Hví sætir,' segir hann, 'harka-geta² sjá. Þætti mér nú heldr til hins um vart fyrir manna sakir, at vel væri fengit.' Guðrún svarar: 'Ekki verðr mér jafn-drjúgdeilt sem sviðin.' Vigfúss svarar bróðir hennar: 'Ekki er þat, at þú minnir oss eigi á hvat vér eigum þar er sviðin eru.' Ok þann sama dag fóru þeir Þorgrímr tfu saman út í Arnarnes, þar átti Hákon Þórðarson [bú]. Þeir fóru á beggja vit³, fjár eðr mann-veiða. En er þeir kómu þar, var Hákon eigi heima. Þeir rændu þar, ok tóku brott tólf hundruð vöru mórendrar, er Hákon hafði valit til útan-ferðar sér; en þar var forstaða eingi önnur, en Guðrún mælti mart hrapplega⁴ við þá, kona Hákonar. En er þeir kómu á Möðruvöllu, þá stóð Guðrún í durum Önundardóttir, ok kvazk eigi vilja láta bera þar inn um sæti þat er ráns-fé væri⁵. Ok þeir færa þat á Laugaland. Þeir bjoggu þar þá Bjarnar-synir, Sighvatr ok Eyvindr. Þeir menn er í Arnarnesi vöru, vissu hvar Hákon var, þótt þeir hefði eigi til hans sagt, ok var hann á skipi út við Hjalta-eyri, ok þeir fimm saman, Hildibrandr bróðir hans, Þorsteinn Urða-Steinn, Arnþrúðar synir, Þorsteinn ok Snorri. Síðan var þeim gör njósn um farir Þorgríms. Ok er þeir urðu þess varir, fóru þeir út með landi til Svarfaðardals; ok lendu þar við ósinn, ok drógu upp skip stít. Ok fóru þaðan upp til Sökku, ok fóru þaðan með þeim Klængr ok Brandr Arnþrúðar-synir. Fóru síðan upp eptir dal um nóttina, ok æthuðu til fundar við Kolbein, þvíat þeim þótti þat auðvellra en finna Guðmund; er hann var norðr á Melrakka-sléttu. Fara nú þar til er þeir koma þar er heitir Lítla-Skarð í ofanverðum dal; þar hnekkja þeir sör sínni, ok snúa þá ofan eptir dal, ok höfðu dagverð at Urðum; þar bjó þá Grímr⁶ prestur Fornason; ok þaðan til Sökku; var Klængr þar eptir. Fóru nú til skips síns sex saman, ok röru austr um Hrísey þar er kallaðr er Laugar-kambr, ok lögðusk þar til svefns á skipinu. En er Brandr vaknaði, þá vöru þeir svá hámmeltir, at hónum þótti sér meirr annars hugar við verða. Þeir töluðu um þat, at Þórði mundi eigi fritt⁷ at Laufási, ok þeir mundu fara þangat ok hafa hann norðr með sér. Lenda nú skipi sínu í poll þann er þar gengr norðan at túni. Gengu til

¹ svið af fé ok eigi neitt annat, B. ² harka-fæla (f), B. ³ beggja á vit, B.⁴ hrappaligt, B. ⁵ ok—væri] ok kvaz eigi vilja innhýsa ránsfé, B. ⁶ Ormr, B.⁷ at þórðr mundi eigi fritt, B.

[I. 168: iii. 25.]

húss, ok höfðu þar nátt-verð. Síðan var búit um þá í stofu; ok lögðusk niðr til svefnis; ok var hón lukt innan síðan. En þóðr bóndi var eigi heima.

18. Nú er at segja frá þeim Þorgrími öðrum-megin fjarðarins. Þeir fóru til skips tólf saman; þar var annarr maðr Vigfúss Önundarson prestur, þriði Hámundur bróðir hans, fjórði Sighvatr inn mikli, fimti Eyvindr bróðir hans, sétti Fálki Dálksson, sjaundi Starkaðr inn seki; átti Ásmundur, níundi Eyjólfur son Eilífs ristarbains, tíundi Sölvi Þóroddz-son [laugar-nefs], ellefti Sigurðr Grikkr; tólfti Þorgrímr bróðir hans. Síðan röru þeir yfir fjörð til Laufáss, ok lendu hjá skipi þeirra Hákonar; ok kenndu skip; ok gengu til húss, ok fyrst í skála, ok fundu þar önga bú-i-menn. Þá vildu þeir í stofu, ok var hón lukt. Þá fóru þeir á skjána ok rufu¹ af stofunni. Þá vaknaði Brandr við ókyrrleik; ok hljóp hann upp, ok spurði hverir þar væri, 'Eðr hvat vili þér?' Þorgrímr heyrði mál hans, ok kallaði á föru-nauta sína ok mælti: 'Hér eru þeir inni sjáandrnir, Arnþrúðar-synir.' Síðan köstuðu þeir grjóti inn í skjá-vindaugun; ok varð þeim at því ekki mein er inni vóru. Nú spurði Hákon, hve mart þeir hefði manna. Þorgrímr svarar: 'Vart hundrað.' Hákon beiddi þeim þá útgöngu. Ok var þeim eigi leyfð. Þá tóku þeir Þorgrímr eld, ok báru at stofu-durum, ok kveykðu í arkar-skrifi því, er þeir máttu þegar í brott kippa er þeir vildu. En er þeir kenndu reykjarins sem í stofunni vóru; þá báðu þeir, at eigi skyldi brenna bæinn; ok þá bað Hákon þeim griða; en Þorgrímr hét griðum Hákonu ok Hildibrandi. Síðan brutu þeir stofuna um skjána, ok drógu þá út þar alla í festi, nema Þorstein Urða-stein; hann kvezk aldri mundu láta sik þar út draga, þótt þar væri allr bærinn brenndr til hans. Ok er þeir kómu út, þá vóru þeir allir haldnir, nema Hákon; hann var lauss, ok var hann úti þar. En er Erpr prestur kom út, mælti hann, at Hákon skyldi fara í kirkju ok forða sér. Hákon mælti: 'Eigi þarf ek þess, þvíat mér er griðum heitið.' Prestur svarar: 'Þat munu þeir eigi efna er þeir heita góðu.' Hákon mælti: 'Eigi er mér heitið² í kirkju at ganga.' Prestur svarar: 'Ek mun þat ábyrgjask, þóttú forðir lífi þínu þangat.' Hákon svarar: 'Eigi mun ek í kirkju fara, þvíat mér er eigi lofuð kirkju-gangan. En ef þeir göra nökkut sltt, þá er þat þeirra³.' Þá lauk prestur upp kirkju, ok lét

¹ rufu] B; rifu, Cd. ² heitið] lofat, B. ³ en ef—þeirra] B; en ef ek göri nökkut þá er þat þetta, Cd.

[I. 169: iii. 25.]

opna standa. Þeir Arnþrúðar-synir þrír höfðu prestz-fund. Þá þóttisk Brandr vita, at hann var laust haldinn; ok vazk¹ við, ok varð lauss ok komsk í kirkju; en þeir hljópu eptir hónum allt at kirkjunni. En þeir bræðr, Þorsteinn ok Snorri, bjoggusk við lífláti, þógu sér ok kembðu², ok bjoggusk sem til fagnaðar væri at fara. Þá mælti Snorri: 'Þat vilda ek,' segir hann, 'at ek væra fyrr af lífi tekinn en Þorsteinn, þvíat ek treystumk hónum betr at hann mundi fyrir-gefa, þótt hann sæi mik af lífi tekinn.' Þá mæltu menn Þorgríms, at festa skyldi fyrir augu þeim nökkut. En þeir svöruðu, ok kvóðusk eigi þurfa at láta binda fyrir augu sér sem þjófum; kvóðusk opt hafa vápn sét. Nú var Snorri fyrr högginn; ok vá hann Hámundr Öundurson. Vigfús Öundurson kvað þat maklegast at hann vægi at Þorsteini; en talðisk illa til fallinn, af því at hann var prestur. Fálki Dálksson kvezk fá mundu mann til þess; ok vá Starkaðr hann inn seki. Sighvatr inn mikli gékk þá at fast, ok bað at þeir væri drepnir Þórðar-synir; kvað enga mundu Þorgrími verri³. Síðan bað Þorgrímr taka þá bræðr. Hildibrandr komsk at kirkju, ok gat fengit kirkju-stoðina; ok slitu þeir hann af stoðinni⁴; ok síðan vá Sölvi hann. Þá bað Hákon at höggva skyldi af hónum hönd ok fót, ok fara útan við þat ok bæta fyrir sér ok öðrum, ok ganga suðr. Þorgrímr kvezk eigi vilja þína hann svá. Hákon bað, at þeir skyldi stanga hann til bana, en höggva hann eigi. Þorgrímr vildi þat eigi. Þá varð eingi maðr til at vega at Hákoni, þvíat Sölvi vildi eigi vega hann⁵, þvíat hann hafði veitt Hákoni trygðir fyrir víg Þóroddz. Þá svarar Sigurðr Grikkur: 'Ek mun ór því vandræði ráða at vega at Hákoni.' Hákon svarar: 'Þat munda ek ok helzt kjósa; þvíat frá þér em ek ómaklegastr þeirra manna er hér eru. Ek tók við þér félausum er þú komt út, ok veitta ek þér vist; en ek stóð þik þrygvar í hvílu hjá konu mínni Guðrúnu.' Hákon gaf upp vápn sín öll Sölva Þóroddzsyni. Síðan vá Sigurðr Hákon. Síðan réðu þeir inn í stofuna menn Þorgríms, ok brutu upp til Þorsteins ok sóttu hann þaðan; en hann varðisk vel. Þar var innan-gengt ór stofunni í matar-búr; ok stökk upp hurðin fyrir Þorsteini, er hann kom at; ok hörfaði hann þangat undan; ok var hann særðr til ólífis. Þá gékk út kona til kirkju, ok hafði svein-barn í faðmi sér, þat

¹ vazk] bratz, B. ² kembðu, B. ³ drepnir—verri] B; om. Cd. ⁴ stoðni, B.⁵ þá—hann] V.; om. Cd.

[l. 170: iii. 25.]

er Hildibrandr var faðir at. Sighvatr tók til, ok bað þat höggva. Þá hljóp Þorgrímr at ok mælti: 'Hvarki skal hér vinna á konum né börnum, þótt sjá sveinn verði oss öllum at bana.' Síðan fóru þeir Þorgrímr í brott. En Þórðr kom heim þá er þeir vóru í brottu, ok sá hvat þar var syst, ok mælti: 'Ný slátr eru hér nú at höndla.' Síðan var búit um lík þeirra, [ok vóru þeir] greptraðir¹ heima þar, Þórðar-synir; en þeir Snorri ok Þorsteinn vóru færðir á Völlu í Svarfaðardal. En er þeir Þorgrímr kómu yfir fjörð, fengu þeir sér hesta; ok ríða á Bakka til Guðmundar, ok ræntu þar; tóku vápn öll ok hlífur ok báru í brott; en þeir fundu eigi skjöldu þá er Guðmundr átti bezta. Síðan tóku þeir Valgarð Starkaðarson² húskarl hans ok vildu³ nauðga hönnum til sagna; ok vann Sighvatr inn mikli á hönnum, ok hjó á hönd hönnum, svá at hann mátti kalla einhendana síðan. En þeir fengu ekki af hönnum, ok fóru við þat í brott ofan í Skeiðs-hólma, ok reistu þar tjald; þvíat þeim var ván, at Guðmundr mundi koma norðan; ok ætluðu þeir at sitja fyrir hönnum er hann riði frá skipi. Þá fóru heiman frá Bakka tveir menn, Sighvatr Söxólfsson ok Gízurrr son Höskollz Fornasonar; þeir fóru Skjálgsdals-heiði til Eyjafjarðar, ok svá norðr; taka annat hross er annat þraut, ok námu eigi fyrr staðar en norðr á Sléttu; ok hitta Guðmund, ok segja hönnum svá skapat. Guðmundr fékk þar menn at fylgja skipi sínu; en hann fór norðan landveg ok þeir fjórir saman; ok fóru sem þeir máttu skjótast; ok urðu þeir Þorgrímr eigi fyrr varir við Guðmund, en hann var heima, ok hafði mart manna. Síðan fóru þeir Þorgrímr á Laugaland, ok sömnuðusk þar saman margir; ok lögðu þá til þingmenn þangat, ok sátu þá fjölmennir hvárir-tveggju; ok görðu hvárigir til annarra. Þá kom Brandr biskup vestan, ok fýsti þá at hafa eigi setur. Nú fóru þeir Þorgrímr brott at ráði biskups inn til Eyjafjarðar, ok suðr um heiði, til þess er þeir kómu á Rangárvöllu þar er í Klofa heitir. Þar bjó Einarr Bárðarson, er átti Guðrúnu Gísladóttur, systur Þorgríms ali-karls. Þar vóru þeir um hríð. Síðan fylgði Einarr þeim ofan í Odda; ok tók Sæmundr vel við þeim, ok vóru þar hálfan mánuð. Þaðan fóru þeir upp í Skarð it Eystra til þeirra bræðra, Eyjólfz ins óða ok Hallz prestz Þorsteins sona. En þeir vóru systkina-synir, Hallr prestur ok Önundur Þorkelsson.

¹ greptir, B. ² Starkaðarson] emend.; Hjartarson, Cd. and B. ³ ok vildu] here begins the eighth vellum leaf.

[I. 171: iii. 26.]

En er þeir vóru brott farnir ór Odda, þá hittusk þeir bræðr, Sæmundr ok Ormr, ok spurði Ormr vandlega tíðenda; en Sæmundr sagði slíkt er spurt var. Þá spurði Ormr, ef Sæmundr hefði heitið at veita Þorgrími at þessum málum, er nú vóru ný-orðin. Hann talðisk heldr hafa vænt¹ hónum ásjá, 'Eðr hversu lízt þér á, eðr hverju mantú þér af skipta?' Ormr svarar: 'Vita máttú þess ván, at ek mun aldri við þik skiljask; en eigi eru þau mál er mér eru óskapfellri en þessi.' Sæmundr spurði hví þat sætti. Ormr svarar: 'Þat ætla ek, at gangi á metnaðr,' segir hann. 'Vér áttum föður þann, er hafði mikil metorð hér á landi, svá at eigi var sá maðr, er eigi þótti sínu máli vel komit, ef hann skyldi um göra. Nú veit ek eigi hvárt meirr er frá dæmum um mála-efni þau er seld vóru, eðr sættirnar þær er hann görði nú síðast. Nú hafa þeir þat upp goldit,' segir Ormr, 'ofin² þau er gör vóru, er menn hugðu at aldri myndi goldin verða, ok þat mundi at sátta-brigði verða. En þeir er við tóku féinu hafa nú rofit ok bakferlat allt þat er faðir okkarr mælti þar um; ok er mér óskapfellt at veita Þorgrími, en svívirða orð föður várs, ok hann sjálfan, ok alla oss sonu hans.' En þaðan í frá kölluðu menn at dvinaði liðveizla Sæmundar við Þorgrím. Eyjólfir ór Skarði fór til fundar við Sæmund; ok mælti, ef hann mundi nökkut til leggja við hann ok Þorgrím um vetrinn. Ok féksk þar ekki af. Síðan bauð Eyjólfir þeim öllum þar um vetrinn. Hallr var fémaðr mikill, bróðir hans; en Eyjólfir var auðnar-maðr, ok bjó sér hvárr þá þeirra. Sá Hallr, at bú Eyjólfis myndi skamma stund standask; ok kaup-mangaði hann við Þorgrím. Ok því keyptu þeir, at Þorgrímr tók við búu hans svá sem hann hefði við tekit at Fardögum; ok skyldi hann hafa af þurð ok vöxt; ok hafa svá mart manna sem hann vildi um vetrinn; ok var Hallr í vist með Þorgrími, en Hallr veitti Vigfúsi Önundarsyni; en Hámundr var vestr í Stafaholti með Eyjólfri Þorgeirssyni um vetrinn.

19. Nú er at segja frá Guðmundi: Um vetrinn eptir Allra-Heilagra-messu kom saga sú sunnan ok innan ór Eyjafirði, at Þorgrímr væri kominn með hundrað manna, ok væri í Gnúpu-fellz-skógum, ok ætlaði at göra til Guðmundar. Þá sendi Guðmundr menn til Kolbeins, ok bað hann koma vestan með því liði

¹ vænt] B; m. = mælt, vellum. ² ofin] thus vellum and B; in the paper transcripts this passage is much corrupted, 'en hinir "rofit" þau grið,' turning 'ofin' into 'rofit,' and paraphrasing the whole.

[l. 172: iii. 26, 27.]

sem hann fengi til. En Kolbeinn samnaði mönnum þegar, ok fór norðr um leið¹, en Guðmundr fór meðan á Laugaland ok rænti þar, ok tók bú þat er þar var eptir; ok svá fór hann um dalinn, ok tók fé af bóndum þeim er til höfðu lagt um haustið við Þorgrím; ok svá kom hann á Öxnahól til Bjarnar prestz, ok hafði hann í brott með sér, ok svá Guðrúnu Önundardóttur fylgju-konu Bjarnar prestz; ok var þat við orð, at leggja Þórunni í rekkju hjá einhverjum gárungi, en göra þat nökkut við Björn prest, at þat þætti eigi minni svívirðing; þvíat hann hafði til lagit um haustið með Þorgrími, ok þar hafði verit Steinmóðr sonr hans í setunni. Ok þann sama aptan er Guðmundr kom heim, kom Kolbeinn vestan með fimm tigi manna. En er hann vissi, at Þórunn var þar, þá kvezk hann henni ekki skyldu göra til svívirðingar fyrir sakir Brúsa bróður hannar. Þá kvað Kolbeinn vísu:—

Let ek geð-snara gotna (grænisk fríðr) at ræna
 (lítt mun böl at betra) bóand-menn um dal þenna:
 Enn ef aprt koma sunnan unn-dýrs um Kjöl runnar,
 þá er snarræða síðan seggjum þörf at eggja.

En um kveldit er menn fóru í rekkjur þá bygðu sítt set hvárir. Þá hljóp Björn prestr ór seti til Kolbeins; ok bað at hann skyldi veita hónum ásjá, at eigi væri svívirðing gör at hónum; ok bað Kolbeinn hafa fé af sér í mót sem hann vildi. Hann tók við Birni presti; ok þótti þeim Guðmundi þat trautt einn veg; en Kolbeinn þóttisk hafa veitt Guðmundi þvílíkt þótt² hann réði þessu. Ok var svá, at Kolbeinn réð þessu; ok fór Björn prestr heim um morguninn með Þórunni, ok gaf [hann] Kolbeini yxn tvá. Síðan spurðisk þat, at Þorgrímr var eigi sunnan kominn. Kolbeinn var þar nökkura hríð, ok áttusk menn þeirra illt við; þeir bitusk bæði um tafi ok konur³ ok stálusk frá; ok skilðuz við þat, at hvárigum líkaði vel. Síðan fór Kolbeinn um dalinn, ok tók af bóndum slíkt er hónum sýndisk, ok skyldi þeir þá sitja í fríði fyrir Guðmundi er Kolbeinn væri í brott. Eptir þat fór hann vestr heim, ok sleit flokk sínn á Miklabæ⁴.

20. Bœðvarr lítil-skegla⁵ hét maðr, ok Þorvaldr hét bróðir hans. Þeir fóru út eptir Strönd, ok kómu á þann bæ er at Tjörn heitir.

¹ um leið] of leið, B; um leið², vellum as it seems.

² þótt] sem, B.

³ konur] thus vellum as well as B.

⁴ ok sleit—Miklabæ] add. B; om. vellum.

⁵ lítil-skegla] thus vellum; lítil skeita, B.

[I. 173, 174: iii. 27.]

Þar hitta þeir mann á leið er Þorsteinn hét ok var kallaðr Rannveigar-son; hann var sekr maðr; hann hafði kvígur tvær með at fara tvæ-vetra er hann hafði keypt til vetr-bjargar sér. Þorsteinn hafði verit um haustið í setu á Laugalandi; en í öngum förum með þeim. Þeir bræðr leggja at Þorsteini ok vildu drepa hann. Þorsteinn getr tekit Böðvar; hann var maðr lítill; en Þorsteinn sterkr, ok hafði hann Böðvar fyrir sér, ok varðisk með hönnum, ok gat Þorvaldr eigi særðan¹ Þorstein, en Böðvarr skeindisk á vápnum Þorvaldz bróður síns. Þá bað Böðvarr, at þeir skyldu hætta. Ok skildu þeir svá, at Þorsteinn hafði skjöld þeirra; en þeir spjót hans ok kvígur, ok komz Þorsteinn undan á vatnið, ok gékk þar yfir ís ein-nættan; en þeir ráku kvígur heim ok drápu af. En Þorsteinn fór til Hóla, ok hitti Brand biskup, ok segir hönnum at Böðvarr hafði tekit björg frá hönnum. Maðr het Óláfr, ok var Vífilsson; hann bjó í Laxárdal; þat er fyrir vestan Skagafjörð útarlega. Hann var frændi Þorsteins, ok hafði handsalat fyrir hann um sumarit á þingi. En ekki var goldit, ok var hann því eigi sykn. Þat lagði biskup til ráðs, at Þorsteinn færi at hitta Ólaf; ok vita ef hann legði þat til vetr-bjargar sér er eigi hafði goldisk til syknunnar. Þangat fór hann; ok kom inn sama aptan apr til Hóla, ok segir biskupi at þar féksk ekki af. Þá kvezk biskup ekki kunna til at leggja með hönnum; ok vóru hönnum þá fengin vápn, svá at hann var færri fyrir því með öðrum mönnum. Maðr hét Hermundr, góðr bóndi; hann bjó þar er mætisk Fljót ok Skagafjörð er á Heiði heitir. Hann átti dóttur er Gróa hét, er kólluð var Heiðar-Gróa. Hón var væn kona ok kurteisleg. Böðvarr ór Felli fór opt þangat, ok talaði við Gró; ok virðu menn svá, sem henni væri lítið um þat. Maðr hét Beinir; hann var Sigmundar son, Ásólfis sonar, er búið hafði í Næfr-holti á Rangárvöllum; hann var ókvænt maðr ok kurteis; hann var vistum í Haganesi í Fljótum með Íluga syni Árgríms skáldz. Beinir kom stundum á Heiði, ok þótti gaman at tala við Gró; ok virðu menn, at þetta væri henni nær skapi. Þorsteinn inn seki var skyldr Gró; ok kom hann þar er hann fór frá Hólum; ok töluðu þau Gróa stund þá. Þaðan fór hann í Haganes, ok hitti Beini. Síðan fóru þeir á leið þá er ván var at Böðvarr myndi fara, ok sátu þar fyrir hönnum þar til er hann kom, ok Þorvaldr bróðir hans með hönnum. Þá tók Beinir Þorvald, ok hélt hönnum; en Þorsteinn vá

¹ sóttan, B.

[I. 175 : iii. 28.]

Böðvar. Síðan tók Þorsteinn hest þann er Böðvarr hafði riðit; ok reið í brott, ok til Óláfs. Þá tók Þorsteinn stóðhest er Ólaf átti; en lét eptir hinn er hann hafði áðr. Síðan reið hann vestr í Dali til Sveins Sturlusonar; en þeir Hermundur ok Íllugi handsöluðu fyrir Beini tólf hundruð; ok skyldi hann vera þar sem hann vildi.

21. Nú leið vetr sá; ok fóru þeir Þorgrímr sunnan um Kjöl til Skagafjarðar. Drifu þá til þeirra harka-menn þeir er vistlausir voru. Þá fóru þeir upp í Goðdali, ok it efra inn til Eyjafjarðar; ok kómu á bæ þann er í Leyningi heitir; sá maðr hét Bergr¹ er þar bjó. Þar ræntu þeir, ok tóku þaðan mat, ok lérept ok vaðmál til klæða sér. Síðan fóru þeir víða um héraðit, ok tóku bændr við þeim. Ok er þat spurði Eyjólf² norðan af Grenjaðarstað, þá fór hann at hitta Guðmund; ok gat hann komit saman sáttar-fundi með þeim; ok kom Kolbeinn til vestan, ok eigi fjölmennr. Ok er hann kom til Guðmundar, kvað hann :—

Víst er hér með hraustum bróðr-finginn gæðingi,
nýta sér til slátra seggir mart at leggja:
Heimkynni munu hreinni hafa opt verit (þoptu
freyr strýkr fáks³ at áram flóð-bundins) Guðmundar.

Þeir höfðu sáttar-fund við Glerá, ok kómu sínum-megin at hvárir. Þar var brú á ánni, ok gljúfr undir. Eyjólf⁴ gekk þar á milli; ok gat sáttum á komit; ok gengu þá allir menn til sáttar⁴ þeir er við voru, svá Vigfúss sem aðrir; ok skyldi göra um víg Þórðar-sona Teitr Oddzson austan ór Fjörðum; ok svá um rán þat er rænt var í Arnarnesi. En um víg Arnprúðar-sona skyldi göra Þorvaldr Gizurason; ok svá um þat er Guðmundr var rænt; ok um áverka Valgarðz húskarls Guðmundar. Þorsteinn Urða-steinn var þá heill orðinn, ok skyldi Þorvaldr þar um göra. Síðan fóru menn heim af fundinum. Þá fór Þorgrímr á Laugaland, ok hafði þar eigi fleiri kýr um sumarit en tíu. Þat sumar fór Vigfúss útan ok Sölvi, ok urðu þeir eigi við riðnir þessi mál. En um sumarit nær engi-verki, kom Hallr prestur sunnan á Laugaland; ok galt Þorgrímr hónum upp þat er eyzk hafði um vetrinn í búinu. Síðan fór Hallr prestur heim. Ok skilðusk þeir all-vel; ok voru heima nökkura stund⁵.

¹ Bergr] Bersi, B. ² Þóralfr ok Eyjólf (I), B. ³ fáks] thus vellum; fast, B.
⁴ sáttar] hansala, B. ⁵ stund] here ends the eighth vellum leaf.

[I. 176: iii. 29.]

22. ¹Þá er Hallr prestur hafði skamma stund heima verit, fór hann í Odda, ok vissu menn eigi eyrendi hans. En litlu síðarr fór Þorsteinn Jónsson sunnan, ok ætlaði útan, at því er hann sagði, ok Þórdís kona hans, ok eigi allfáir menn voru með hönunum. Hann fór til Eyjafjarðar, ok var fyrst í Mikla-garði með Jóni Örnólfs-syni. En er menn spurðu, at Þorsteinn var í Mikla-garði. Þá drifu Innfirðingar til hans flokkum. En er Þorgrímr spurði þat, þá færði hann inn bú sítt allt, ok slæsk í sveit með Þorsteini; ok fóru þeir út stundum á Laugaland mjök margir saman eðr til skipa; ok voru nótt saman. Þá bjó í Auðbrekku Kálfr Guthorms-son; hann átti Ósk dóttur Þorvarðz ins auðga; ok hafði Guðmundr gefit hana; þvíat Þorvarðr var bróðir hans; ok var Guðmundr ýmist heima á Bakka eðr í Auðbrekku, ok þótti þat varlegra ef í nökkurn vafa slægi. En þat var um helgan dag at þeir Þorsteinn voru á Laugalandi; ok ríða þeir nú til skips. Þá var Guðmundr í Auðbrekku; ok þjoggusk þeir Kálfr með sinn flokk. Þeir Þorsteinn kómu fyrr með sinn flokk, ok stigu af baki, ok stóðu þar öðrum-megin búða. Þá kómu þeir Guðmundr ok Kálfr með flokk sínn, ok stigu þeir af baki ok stóðu gegnt þeim Þorsteini, ok horðusk á. Þá hlógu Austmenn at þeim; [sögðu] at Íslendingar léti bröstulega. Síðan gengu nökkurir menn af hvárum-veggjum at kaupmönnunum, ok tóku sér vetr-taks-menn. Tók Guðmundr þann mann er Ásbjörn hét, ok var kallaðr lýri; en þeir Þorsteinn tóku við þeim manni er Þorbjörn hét, ok var kallaðr Grænendingr. Þá mælti Kálfr við Guðmund: 'Hví skulu vér nú eigi at gangask. Er nú vel á komit; ok meiri ván, at öðrum muni þykkja nökkut undir at eiga nökkurn hlut.' Guðmundr svarar: 'Eigi vil ek vekja láta ór mínum flokki áhlaup né áköst.' Þá stigu þeir á bak, ok riðu milli tjalda ok skipa, ok svá á bak liði Guðmundar, ok keyrðu hart hestana eptir sandinum; en Kálfr skeldi sverð-skapti á skjöld sínn, ok skirpði við, er þeir riðu í brott. Síðan stigu þeir Guðmundr á hesta, ok ríða. Ok er þeir koma á brekkurnar upp, var þar fyrir flokk þeirra Þorsteins. Þá

¹ This chapter is very much curtailed in B; thus—Þá er H. p. hafði skamma stand verit, fór hann í Odda, ok vissu menn eigi eyrendi hans. En litlu síðarr fór Þorsteinn Jóns s. sunnan til Eyja fjarðar, ok eigi all fá mennr. Enn er Þorgrímr ræst hann (1) í flocc með hönunum þá um sumarit kom Þorvalldr at sumian oc gerði séttir þær er hann var til tekinn. Þær kom ok Þorgrímr. Þorvalldr gerði xxx. þriggja alna aura hvern þeirra Arnþþar. ss. (sic), etc., see p. 168, l. 9.

[I. 177: iii. 30.]

mælti Kálfr: 'Nú er einsætt at láta eigi undan líða, at vér eigimsk saman; ok eru vér nú hálfu verr komnir enn áðan.' Guðmundr kvað eigi vekja skyldu ór sínum flokki; en það taka við sem bezt ef þeir vekði. Síðan ríða þeir Guðmundr heim, ok áttusk ekki við. En þeir Þorsteinn höfðu því þar staðar numit, at sumir vildu við taka en sumir eigi. Þá kom Þorvaldr sunnan um sumarit ok görði sáttir þar er hann var til tekinn; ok kom þar Þorgrímr til Þorvaldz; görði hann þrjá tigi hundraða þriggja álna aura fyrir hvern þeirra Arnþrúðar-sona, ok kalla þá jafna við Þorfinn Önundarson. En tuttugu hundruð þriggja álna aura fyrir hvern þeirra¹, ok áverka við Valgarð, ok rán ok heimsókn við Guðmund. Skyldu þeir bera heim allt þat er rænt var, hlífur ok vápn. Hann görir tólf hundruð þriggja álna aura fyrir áverka við Urða-Stein. Þorgrímr ríðr brott af sáttar-fundi. Ok er þeir vóru skamt komnir, hleypði maðr eptir þeim niðr frá Auðbrekku. Sá maðr hét Máni, ok var Grímsson. Víga-Starkaðr var á ferð með Þorgrími. Hann spurði Mána, hví hann ganði svá². Máni kvezk leita hestz síns. Starkaðr svarar: 'Hygg þú hann eigi hér vera í várri ferð?' Máni kvezk eigi mundu leita víðara ef hann vissi hvar væri. Síðan hjó Starkaðr á lær hönum á söðul-reiminni með handöxi; ok var þat mikill áverki. Síðan rak Þorgrímr hann ór föru-neyti sínu³, ok kvezk sjá at hann vildi at þeir yrði aldri til friðs⁴. Þá fór Starkaðr austr í Fjörðu ok suðr um land. Þá kom Teitr austan ór Fjörðum, ok görði þær sættir⁵ er hann skyldi göra. Hann görði þrjá tigi hundraða þriggja álna aura fyrir hvern þeirra Þórðar-sona, ok kallaði þá jafn-menni hinna. En bera apr rán í Arnarnes, er þeir höfðu rænt. Þeir Teitr fóru leið sína, ok gistu Föstu-nótt í Imbru-dögum⁶ at Guðmundar um haustið. Þá létusk þeir Þorvaldr verða varir við kvitt þann, at þeir Innfirðingar ætluðu at göra til hans hratt. Ok fóru þeir þaðan Laugardaginn.

23. En Dróttins-nóttina var Guðmundr at kirkju, sem hann átti vanða til. En er á leið, þóttisk hann heyra, at riðit var yfir ána hjá túni, ok fóru á kaf⁷ hrossin. Veðr var á kyrrt. Þá gekk Guðmundr inn, ok vakði upp húskarla sína. Þá hljópu þeir út, fyrst, Klængr Arnþrúðarson, ok annarr maðr með hönum; þeir hljópu á bæinn upp ok fram á dura-veggina, ok hugðu þeir at

¹ hvern þeirra] thus? ² hví ganar þú svá? B. ³ ór föru-neyti sínu] B; með förunautum sínum, Cd. ⁴ til friðs] í friði, B. ⁵ þær sættir] gerðir þær, B. ⁶ Ymbru-dögum, B. ⁷ á kaf] thus, not ákaft, Cd.; ákaft, 440; om. B.

[l. 178, 179: iii. 30.]

þaðan mundi at sótt. En þar vóru at komnir Innfirðingar, Þorsteinn Jónsson ok Þorgrímr, með þrjá tigi¹ manna. Þá hljópu af liðinu fjórir menn, Sigurðr Grikk, Fálki Dálksson, Þorgeirr Helgason Sunnlenzkr maðr, ok Hallr Þorbjarnarson Skagfirzkr maðr. Hann var sekr. Þeir kómusk upp í virkit allir, ok vildu vitja² laun-dura þeirra er vóru út í virkit; ok fundu eigi. En þá gékk út þær dyrr Guðmundr, ok sá maðr næstr hónum er Þorkell hét. En þá var dagat; ok áttu þeir at sjá í gögn dags-brúninni er til vóru komnir undir húsin. Guðmundr sá mennina vera úti, ok kenndi eigi, þvíat hann var óskygn, ok spurði hverir þar væri. Fálki svarar: 'Gestir eru hér.' Guðmundr svarar: 'Ok munu eigi öfusu-gestir.' Guðmundr hafði skjöld fyrir sér, ok sviðu í hendi, ok var gyrðr sverði. Þá sótti Guðmundr at þeim, en þeir hörfuðu³ undan í einn garðz-krók⁴ í virkinu. Ok þegar urðu þeir Klængr varir við, at ókyrrleikinn var⁵ á bak húsum, ok hljópu þeir þangat til. Þá féll Fálki, ok varð Guðmundr skaða-maðr hans. Þá vá Klængr Hall Þorbjarnarson. Þar féll ok Þorgeirr. Þá mættusk þeir Sigurðr Grikk ok Guðmundr; ok sóttusk um hríð; ok vá hvárrtveggi með sverði; ok varð hvárrgi sárr. Þá drifu út menn Guðmundar; en Sigurðr opaði⁶ út af virkinu. Þá féll ofan af virkinu húskarl Guðmundar í læk er féll undir virkinu; sá hét Grímr. En þeir sá er fyrir útan vóru; ok ætluðu þeir snnn mann hafa ofan fallit. Síðan gékk Grímr til dura, ok vóru konur þar at byrgja dyrrin; ok gékk hann þar inn. Síðan veittu þeir atsókn snarpa er til vóru komnir; ok urðu þeir sárir, Guðmundr ok Klængr, ok nökkurir menn aðrir. En þá er ljóst var orðit, gaf þeim glám-sýni⁷ er til vóru komnir, ok sýndisk þeim sem menn færi hvaðan-æva⁸ at þeim. En þar sá þeir bæði torf-hrauka⁹ ok stakk-garða; þvíat hélu-þoka var um mýrarnar at sýn, ok heiddu¹⁰ upp ór kollarnir. Ok leystusk þeir svá í brott, at þar lágu eptir fóru-nautar þeirra þrír. Síðan riðu þeir ofan eptir dal, ok ætluðu í Langahlíð, ok taka þann mann með sér er Þorgeirr hét; hann var frændi Guðmundar. Þeir riðu hvatlega; ok vissu eigi fyrr en þeir vóru komnir langt um bæinn. Þá görðu þeir þat ráð af, at fara í Auðbrekku ok taka Kálf Guthormsson af lífi. Þá reið frá

¹ x. c. (l), B. ² vitja] leita, B. ³ hörfuðu] opuðu, B. ⁴ eitt garðzbrot, B. ⁵ at hark tokz, B. ⁶ opaði] B; hopaði, Cd. ⁷ glám-sýni] mis-sýni, B. ⁸ hvaðan-æva] alla vega nær, B. ⁹ torf-króka, B. ¹⁰ heiddu] thus emend.; briddu (i. e. bryddu), Cd.; mændu, V.; kómu, B.

[I. 180: iii. 30.]

þeim Sigurðr Grikkur, ok kom Kálfi í kirkju; ok síðan stóð hann fyrir kirkju, ok kvezk verja mundu meðan hann mætti uppi standa. Þá vildi Þorsteinn Jónsson láta brjóta kirkjuna eðr brenna, en Þorgeirr vildi þat eigi. Síðan brutu þeir upp búr, ok tóku hesta; ok klyfjuðu hestana af mat; ok fóru með þat inn í Fjörð. En Guðmundr lét færa Fálka til Bægisár ok jarða þar. En Hallr ok Þorgeirr vóru færðir þangat er Hallz-grafir heita¹ ok jarðaðir þar. Annan morgun er lýsti, kómu þeir í Auðbrekku, ok ætluðu at taka Kálf, en hann var farinn upp til Guðmundar; en þar kom í staðinn Þórðr ór Laufási ok nfu tigur manna; ok vóru allir uppi í virkinu með hesta sína. Þeir veittu þar atsókn er til vóru komnir, ok fengu ekki föng á þeim er [fyrir] vóru. Þeir fóru þá til fjóss, ok leiddu í brottu kýr átta, ok höfðu með sér. Þat máttu þeir eigi banna er í virkinu vóru; þvát þeir höfðu ekki lið til ofan-göngu. Þá fóru þeir upp² á Grund, ok höfðu þar setu. Þá samnaði Guðmundr mönnum þeim er hann fékk. Hann sendi orð Kolbeini, ok þeim öllum er hónum þótti vænlegast. Ok nú ferr hann inn á Grund með lið sítt, ok reisti þar tjald í túni. Sátu þeir fyrir tillöngum öllum þaðan frá er þeir kómu. Þar kom Ögmundr sneis til liðs við Guðmund með fjóra tigi manna. Þeir Guðmundr létu at þeim atsóknum³ þar til er Kolbeinn kom. Þá vóru með Guðmundi nær sex hundruð manna. Þá görðu þeir fleka yfir sér; ok höfðu ljá⁴ í lang-orfum⁵ ok kraka, ok krækðu í virkis-garðana, ok brutu svá virkit, ok þeir brenndu hús eitt eðr tvau af virkinu. En þeir höfðu [fyrir] í virkinu nær hundruð manna ok vel búna. En þat vafði fyrir þeim, at þeir réðu allir jafn-miklu, ok var einginn fyrir þeim annarr heldr en annarr. Þá tóksk atlaga fyrir þeim greiðlega er allir vóru komnir; ok gengu menn þá til skotz er þar til vóru færir. Ok er skot-hrðin tóksk, mælti djákn einn er í virkinu var: at þyrma skyldi hónum Guðmundi. En lítlu síðarr brast hónum ör, djáknnum, er mælt hafði; þat var lás-ör, ok malla í⁶, ok kom í brúnar-beinat⁷, ok hljóp⁸ í gögnum þegar; ok gátu þeir eigi í brott komit áðr þeir hétu á Þorlák biskup. Þá sá þeir, at þeir mundi unnir verða, ok beiddu þá Guðmund at sættask.

¹ þangat—heita] til hvalgrafa (I), B. ² upp] inn, B. ³ thus Cd.; þeir Guðmundr sóttu at þeim um daginn, B. ⁴ ljá] B (líá); ljái, Cd. ⁵ lang-orbum, B. ⁶ ok malla í] add. B (and 440). ⁷ brúnar-beinat] thus 440; orvar-beinit, Cd.; brúnina, B. The edition from V. has thus—þat var lás-ör er maðr hafði, ok malla í, ok kom örvar-bæmið í brúnar beinit, ok hljóp . . . ⁸ hljóp] smíó, B.

[I. 181: iii. 31.]

Guðmundr svarar: 'Eigi stoðar við yðr at sættask, ok öngar munu nú verða nema ek ráða einn.' Síðan sættusk þeir at því, at þeir handsöluðu Guðmundi allir sjálfðæmi. Ok þá er sæzk var, gékk Þorsteinn Jónsson ofan ór virkinu til fundar við Kolbein ok töluðu þeir um stund. Síðan lauk Guðmundr upp gөрðum; ok gөрði sáttir þær allar til gjalda fyrst, er gөрvar vóru um sumarit, ok ekki hafði verit af goldit. En þá gөрði Guðmundr fyrir þat er síðan hafði til gөрzk; ok vóru þá goldnar sakir þær allar; enda var þá Þorgrímr kallaðr félauss. Ok þeir guldu allir nökkut er þar höfðu verit, ok nökkurr mið-mundi var at. Hann gөрði ór héraði brott Þorstein Jónsson ok Þorlák Ketilsson; ok fór hann suðr í Hítardal, þvfat hann átti þar við staðfestu at taka. Síðan fór Þorgrímr vestr til Skagafjarðar, ok var með Ísleifi í Gelding-holti inn næsta vetr.

24. Þórðr kom heim af fundi í Laufás með húskarla sína. Ok þann sama aptan hitti hann Þorvarð hús-karl sínn, úti hjá læk, er kallaðr var kamphundr. Hann hafði hvatt öxi sína ok sýndi Þórði. Hann mælti: 'Bíta mun nú, af þú þorir at neyta.' Þar vóru á vist með Þórði bræðr tveir; hét annarr Sörli, en annarr Þorkell; þeir vóru Bassa synir er kallaðr var handar-Bassi; þeir höfðu verit slla við Þorvarð um sumarit, ok haft hann at athafnar-manni. Þá gékk Þorvarðr inn, ok sátu menn við elda. Þá hjó Þorvarðr Sörla bana-högg. En er Þorvarðr vildi út hlaupa, þá sat Þórðr bóndi á stóli ok rétti¹ sik heldr langt, ok féll Þorvarðr um fætr hönnum. En Þorkell Bassason hljóp at, ok vann á hönnum, ok annarr maðr með hönnum. En Þorvarðr komsk út ok til skips, ok kom því á sjó, ok röri yfir fjörð; ok komsk í Auðbrekku, ok lá þar í sárum; ok varð græddr. Þórðr hét maðr, ok bjó á þeim bæ er heitir í Fagra-skógi; hann hafði kú þá eina, er Guðmundr inn Dýri átti, at búi; en hann hjó um haustið þá kú er Guðmundr átti, en markaði² hönnum aðra fyrir; ok lofaði Guðmundr þat. En um várit sendir hann eptir þann mann er Hafr hét ok var Þorarinsson, ok annan mann er Guðmundr hét, vígðan, ok eigi allz tvítögr. En er þeir kómu í Fagra-skóg, þá vildi Þórðr eigi fara láta þá kúna er mörkuð var, ok bauð fram aðra þá er feng-minni var, ok kallaði þá betri en gjald-fang. En Hafr vildi þá hafa er Guðmundi var mörkuð.

¹ rétti] ok reisti sik fyrir hann, B.
leaf.

² markaði] here begins the ninth vellum

[I. 182, 185: iii. 34.]

Þórðr var maðr mikill ok sterkr, ok ójafnaðar-maðr í skapi. Síðan kipðusk þeir um kúna, ok náðu eigi. Þá hljóp Guðmundr at, ok vann á Þórði mikinn áverka; ok skilðusk þeir við þat hjá torfgrófum þeim er þar vóru skamt frá húsi. En þeir höfðu kúna með sér, ok sögðu til Þórðar á öðrum bæ, hvers hann þurfti við. Ok lifði Þórðr frá dagmálum til miðs dags. En þeir fóru heim um kveldit til Guðmundar, ok sagði Hafr tíðendin. Guðmundr svarar: 'Þat var auðsætt at þit vilduð eigi örend-laust fara.' Síðan bætti Guðmundr inn Dýri vlg Þórðar.

25. Þeir Arnþrúðar-synir, Brandr ok Klængr, vóru at Sökku í Svarfaðardal; en Eyjólfir faðir þeirra hafði búit á Völlum; ok hafði svá tekit handsölum staðinn, at í erfð skyldi hverfa. En þá er Eyjólfir andaðisk, kallaði Brandr biskup sonu hans ekki til færa; ok bygði hann þá Þorsteini Þraslaugar-syni; hann átti frændkonu biskups. Nú kalla Arnþrúðar-synir til staðarins; en Þorsteinn vill eigi lausan láta. Þat var Dróttinsdag einn á Völlum, at hvárr þeirra hljóp til annars, Brandr ok Þorsteinn; ok gættu menn svá til, at hvárrgi varð fyrir áverkum. Síðan fór Þorsteinn vestr til Hóla ok sagði biskupi til; en biskup bað hann fara heim, ok fékk hónum mann til fylgðar þann er Snorri hét, ok var Þórðarson; en hann var systur-son Vígga-Starkaðar; en Starkaðr hafði vegit Þorstein Arnþrúðarson. Þá áttu þeir hrepp-stefnu, Kross-messu um haustið, á Hálsi í Svarfaðardal. Ok um daginn er menn sátu í stofu, hjó Klængr fót undan Snorra fyrir ofan kné. Þá vann á Snorra annarr maðr sá er Grímr hét; ok lét Snorri þar líf. Þá fór Þorsteinn enn vestr til Hóla, ok sagði biskupi hvat í görðisk. En Arnþrúðar-synir fóru til fundar við Guðmund inn Dýra, ok báðu hann fara til at sitja með þeim á staðnum; en hann kvezk eigi mundu til fara, ok bað at þeir skoraði Ögmundi sneis¹, því at hann var þeim jafn-skyldr; en hann lézk mundu fá til Þorvald son sínn með hónum. Þá fóru þeir fundar við Ögmund; ok hann fór með þeim, ok lét bera ór húsum allt þat er fémætt var í kirkju; ok í kirkju-garðinn, þat er eigi mátti í kirkjunni vera. Kirkju-garðrinn var bæði góðr ok mikill, ok eigi svá nær húsum, at þaðan mætti sækja. Síðan víg-gyrðluðu² þeir kirkju-garðinn með röptum, ok bjoggusk þaðan til varnar³. Síðan skiptu þeir garðinum með sér,

¹ Ögmundi sneis] thus (dat.) vellum as well as B. ² víg-gyrðluðu] B; víggýrðu, vellum. ³ viðr náms, B.

[I. 186: iii. 34.]

hvar hvárir skyldu verja, ef þyrfti, ok vóru þar þrír tígir manna; ok hafði Ögmundur forráð fyrir þeim. En Brandr biskup lét safna mönnum í öðrum stað, ok var Hjálmr Ásbjarnarson lengst vestan, þeirra manna er nökkut merki var at. Biskup ætlaði at fara með þeim sjálf. En þá nótt er þeir vóru þar at Hólum, þá laust verk í andlit hónum, ok var hann eigi fær. Síðan fóru þeir þaðan nær hálfu öðru hundraði manna; var Kolbeinn Arnórsson, kalda-ljós, fyrir liði því ok Hafr Brandzson, fóstri hans. Þeir kómu á Völlu, ok áttu tal við Ögmund; hann kallaði þar ván viðnáms af þeim er fyrir vóru, ok kölluðusk eigi mundu ganga af staðnum. Hafri sýndisk ok ekki efnilegt at sækja kirkju-garðinn; ok talði til þeirra koma¹, er til sóttu, þótt saurgaðisk kirkju-garðrinn, en eigi til þeirra er hendr sínar ætti at verja. Þeir vóru þar við tvær nætr; ok fengu sér eigi gistingar, þvíat héraðs-menn allir vóru meirr með Ögmundi. Þá gaf Ögmundur þeim kú til slátrs, ok fengu þeir sér eigi katla² til at sjóða, ok steikðu þeir kúna við elda. En þeir sýstu þat eitt at, at þeir sættusk á víg Snorra; ok var hann fé bætr; ok fóru við þat í brott. Síðan fór Guðmundr inn Dýri til, ok tók brott Arnþrúðar-sonu af staðnum; ok fór til fundar við biskup; ok sættusk þeir á þat, at biskup skyldi fá mann til at varðveita staðinn meðan hann lifði, en þá skyldu þeir við taka Arnþrúðar-synir. En Þorsteinn skyldi ok eigi hafa stað. Þá rézk til staðarins sá maðr er Þorkell³ hét ok var Bergðórsson, ok bjó hann [þar] meðan biskup lifði. Síðan tóku þeir við Arnþrúðar-synir.

26. Sá maðr varð enn fyrir áverka er Skæringr hét, ok var Hróallzson, djákn at vígslu ok frændi Guðmundar ins Dýra; ok hjoggu Austmenn af hónum hönd. Síðan veitti Guðmundr eptirmál, ok var hónum selt sjálfðæmi fyrir áverkann; en þeir Hafr Brandzson, ok Guðmundr inn Dýri gördu þrjá tigi hundraða, ok skyldi þá þegar gjaldaz. Síðan reið Guðmundr brott frá skipi, en Austmenn settuzk at Hafri eptir, ok þótti gört of mikit; báðu hann góra annat-hvárt at minnka sættina⁴, eðr vinna eið. En Hafr gördi hvárki. Þá var riðit eptir Guðmundi, ok sagt hónum til svá görs. Þá snðri hann þegar aprt til skips, ok spurði, hvat þá væri um. En Hafr segir hónum hvar þá var komit. Guðmundr mælti:

¹ ok talði—koma] kallar þeirra völd, B. ² kætla, B. ³ Þorkell] Þórarinn, B.
⁴ sektina, B.

‘Vinn þú eið, en ek mun elligar, ok skulu þeir þá gjalda sex tigi hundraða; skal jafn-dýrt vera, eiðr annars hvárs okkars sem hönd Skærings.’ En Austmenn vildu þat eigi. Guðmundr mælti: ‘Þá skal göra yðr kost annan: at ek mun gjalda þrjá tigi hundraða Skæringi er görvir eru, en ek skal velja mann til¹ af liði yðru, þann er mér þykkir jafn-menntr Skæringi, ok höggva af hönnum hönd, ok bæti þér þá svá lítlu sem þér vilit.’ En Austmenn vildu þat eigi; ok guldu upp þegar féit. En Guðmundr hafði í brott Skæring með sér frá skipi.

Síðan bjó Guðmundr eigi lengi á Bakka, áðr hann rézk vestr til Þingeyra til munk-lífis, ok andaðisk þar, ok lagði svá metorð sín. Hann var maðr vel vaxinn, hrokkin-hærr, fagr-eygr, mikill ok sterkr, ok inn mesti höfðingi².—*Ok hverf ek þar frá þessi sögu.*

¹ Here ends the ninth vellum leaf.

² hann var—höfðingi] om. B.

VI.

HRAFNS SAGA OK ÞORVALDZ.

(The latter part, chapters 11 sqq., of that Saga.)

A. D. 1203 — 1213.

[II. 20: iv. 12.]

11. *Nú er þar til at taka er fyrr var frá horfit at:*—Þá er þeir Guðmundr biskup ok Hrafn Sveinbjarnarson kómu út, ok þeir höfðu áðr einn vetr verit í Noregi, fór Hrafn vestr í Arnarfjörð á Eyri til bús síns. Ok áðr þeir skilðu, gaf biskup Hrafni stóðhross góð ok sólar-stein. En er Hrafn hafði eigi lengi heima verit, fór hann í Vatzfjörð at heimboði til Þorvalldz Snorrasonar, ok þá at hónum stóðhross góð, ok mæltu þá af nýju til vináttu. Lítlu síðarr fór Þorvaldr at heimboði á Eyri, ok þá at Hrafni góðar gjafar.

12. Ragneiðr hét kona, dóttir Árons Bárðar sonar ins svarta. Hón bjó í Selárdal. Þar kom reyðar-hvalr¹. Ok er Þorvaldr frétti þat, þá fór hann, ok bað Ragneiði selja sér hval. En hón lét hann hafa tólf vættir; ok mælti, at hann skyldi gjalda henni jafn-mikinn, þá er ræki á fjörur hans. Þann hval galt Þorvaldr aldri síðan. Ok er hann fór brott ór Selárdal, gisti hann á þeim bæ er heitir í Lokin-hömrum. Þar var stolinn í brott sumr hvalrinn. Sá stulðr reyndisk² síðan á hendr þingmanni Hrafns þeim er bjó út á Slétta-nesi. Ok er Hrafn var þess varr, þá bauð hann Þorvaldi, at gjalda fyrir þingmann sinn slíkt er Þorvaldr vildi göra fyrir tókuna. En Þorvaldr vildi eigi þiggja af Hrafni fébætr, ok rændi hann þann mann er hvalinn tók. Ok gékk hann þá á hendr þingmönnum Hrafns at öðru-hváru.

¹ reyðr, B.

² reyndisk] B, Rafns S.; ræmdisk, Cd.

[II. 21, 22: iv. 13.]

13. Maðr hét Haukr, er kallaðr var Víga-Haukr, son Orms Fornasonar; hann var Norðlenzkr at kyni. Hann kvángaðisk vestr á Rauða-sand, ok fékk Hallberu dóttur Markúss Gíslasonar; ok fór þangat vista-fari til Loptz. Þá er Gísli var fulltíða Markússon, þá beiddi hann Lopt bróður sinn [at] gjalda fé þau er þeir Magnús bræðr áttu. Loptr greiddi, sem Gísli beiddi, bæði lönd ok lausa aura, þvfat Loptr var laungetinn. Nú er Loptr var staðfestu-lauss, þá fór hann norðr í Dýrafjörð á Mýrar. Þar bjó sá maðr er Mögr hét, ok var þingmaðr Hrafnis; ok átti hann mála á Mýra-landi. Loptr keypti landit, svá at hann spurði eigi Hrafn at, ok fór þangat búi sínu. Víga-Haukr rézk á Mýrar með Lopti. Hrafn mislíkaði landa-kaupit ok búgörd, þvfat Loptr var hávaðamaðr ok ódæll. Loptr hafði orð rýgileg¹ við Hrafn ok þingmenn hans; kvazk aldri hirða hvárt [þeim] þætti vel eðr illa hans bygð. Þá fór Hrafn á Mýrar með fjölmenni. Þá kom þar Þorvaldr Snorrason með setta mann, ok bauð Hrafn lið sítt, ok gékk í flokk hans. Síðan var leitað um sættir, ok var Loptr tegr. Þá fóru þeir Hrafn til, [ok] veittu á brott læk þann² er féll í húsin á Mýrum. Þá grunaði Lopt, at þeir mundi bera eld at húsunum, ok brenna bæinn. Þá leitaði Haukr um sættir; ok varð þat, at þeir sættusk á þat, at Sighvatr Sturluson skyldi göra. Eptir þenna fund ýfðusk þeir Loptr ok Haukr við Þorvald, fyrir þat er hann hafði görzt berr í liðveizlu við Hrafn. Um sumarit eptir á Alþingi hljóp Haukr til Þorvaldz ok hjó milli herða hónum; en Þorvaldr skeindisk eigi, þvfat hann var í brynju. Þá hjó Haukr til förunautz Þorvaldz þess er Teitr hét; hann var son Árna Rauðskeggs. Þat högg kom á hönd Teiti; ok var kallat í fyrstu eigi mikit sárit; en höndin féll af hónum síðan í hreifanum. Fyrir þau mál var sætz þar á þinginu. En þat kom síðan svá, at þeir Loptr ok Gísli hefði verit í fjörráðum við Þorvald, ok þeir hefði heitið at halda upp fé-bótum fyrir Hauk, ef hann ynni á Þorvaldi. En er Loptr vissi, at Þorvald hafði eigi sakat, þá vildi hann eigi gjöldum uppi halda; en Hauki þótti þeir gjöldum eiga uppi at halda þar sem hann réð til Þorvaldz. Nú sýndisk Lopti sér vera óvarlegt at sitja í Dýrafirði fyrir ófriði Þorvaldz. Því fór hann suðr um land, er menn kómu af þingi, til Eyjólfis ins óða³ Þorsteinssonar, mágs

¹ tygilig, B' (badly). ² á brott læk þann] B; einn frá læk þeim, Cd. ³ ins óða] goða, Hrafn S.; ins auðga, B.

[II. 22, 23: iv. 13.]

síns, söður Aldísar konu hans; ok var þar um sumarit, ok öndverðan vetr. Þetta sumar fór Þorvaldr vestr í Dýrafjörð til leiðar, at vitja gjalda þeirra, er gjaldask skyldu fyrir Hauk. En féit kom eigi fram. Þá beiddi Þorvaldr Hrafn, at hann skyldi fara með hönnum á Mýrar, ok ræna þar. En Hrafn vildi eigi í þeirri för vera; kvazk veita mundu Þorvaldi til laga; mælti, at Þorvaldr skyldi sækja Lopt at lögum eðr Gísla um fjörráð eðr fjár-hald; lézk mundu veita hönnum lið til þess. Eptir þat fór Þorvaldr á Mýrar, ok rænti þar mörgu; ok lagði á mæli til við Hrafn. Þá var þetta kveðit:—

Rekkar frá ek at ræki (ráð var þat mikit dáða)
 (kynnisk kapp-girnd manna) kýr tuttugu af Mýrum:
 Nú hefir hryn-birkis hvárki hlynr (veit ek á því skynjar;
 lífr man kostur hans kallaðr) kýr né land á Mýrum.

Um vetrinn eptir Jól fór Loptr vestr á Mýrar með ráði Sighvatz Sturlusonar ok Eyjólfis mágs síns. Ok er Þorvaldr frétti þat, fór hann á Mýrar með fjölmenni. Vinir Loptr spurðu til fara Þorvaldz, ok sömnuðu liði, ok kómu á Mýrar, er Þorvaldr var nýkominn; ok leituðu um sættir. Ok er Þorvaldr sá, at Loptr hafði þar fleiri fulltings-menn, en hann vætti, þá sættisk hann við Lopt. Ok fór í brott síðan. Ok er Þorvaldr var í brott farinn, treystisk Loptr eigi at vera á Mýrum. Fór hann þá til Hrafnis á Eyri, ok kvað Sighvat hafa orð til sent ásjá við sik. En þá var Sighvatr kallaðr vinr Hrafnis. Tekr hann þá við Lopti. Þetta líkaði Þorvaldi illa. Eptir þat sendir hann Hrafn orð, at hann skyldi koma til fundar við hann í Dýrafjörð, á þann bæ er á Granda heitir. Þar kom Hrafn við inn þriðja mann fyrr en Þorvaldr, ok beið hans þar inni. Þorvaldr kom með marga menn, ok bað Hrafn út ganga. Ok er Hrafn gékk út ok hans föru-nautar, Thomas Ragneiðarson ok Sturla Bárðarson, þá höfðu menn Þorvaldz skipask fyrir durum ok brugðit sverði í miðjar sliðrir. En þeir Hrafn gengu eptir kvínni at Þorvaldi; ok heilsaði Hrafn hönnum, ok seilðisk til hans. Þorvaldr tók kveðju hans. Þorvaldi varð nær ekki at orðum við Hrafn; ok þat þótti Hrafn undarlegt; ok ekki sá hann örendi við sik í þat sinn. Loptr keypti síðan bæ þann á Rauða-sandi er at Stokkum heitir, ok gördju þar bú. Víga-Haukr ok Hallbera kona hans fór brott af landi fyrst til Noregs ok þaðan til Grænlandz, ok þótti hann mikill mann-hafnarmaðr vera, hvargi er hann kom. Magnús Markússon fór ok til Grænlandz, ok kom ekki þeirra aptr síðan. Guðmundr hét maðr;

[II. 24: iv. 14.]

hann var Hallzson, einhleypingr, ok hávaða-maðr. Hann görðisk fylgðar-maðr Gísla Markússonar. Galti hét vinr Loptz; hann átti hest góðan; hann söluðu þeir Gísli ok Guðmundr; en hann vildi eigi þeim selja, ok gaf Lopti; en er þeir Guðmundr ok Gísli vissu, þá ætlaði hann at taka brott hestinn. Loptr sá, at Guðmundr tók hestinn hjá garði, ok fór eptir hónum við fjórða mann. Þeir Loptr vógu Guðmund. Þat vígs-mál var lagt undir görð Sighvatz Sturlusonar; görði hann fyrir Guðmund Loptr brott ór Vestfirðinga-fjórðingi ok föru-nauta hans, þá er til vígsins vóru; ok þar með mikil féggöld. Þá fór Loptr brott ór Vestfirðum, ok suðr um land til handa Eyjólfí mági sínum; ok var lengi síðan undir trausti Oddaverja.

14. Þann tíð tók at vaxa sundr-þykki mjök með þeim Hrafní ok Þorvaldi; af þeim ágangi, er Þorvaldr tók at hafa á hendr þingmönnum Hrafnis. Þorvaldr færði ómaga þingmanni Hrafnis. Sá fór at finna Hrafn, ok bað hann af sér flytja ómagann. Þá samnar Hrafn liði, ok fór með átta tigi manna norðr til Ísafjarðar, ok færði ómagann þeim manni er Jósep hét; hann bjó í Súðavík. Þorvaldr varð varr við ferð þeirra Hrafnis, ok tók hann skútu þar í Súðavík, or lagðisk í einn leyni-vág, ok vóru þar meðan Hrafn var í Súðavík. Eptir þat fór Hrafn heim þá er hann hafði látið þar eptir ómagann. Þetta kvað föru-nautr hans:—

Færum góðan grepp Jóseppi,
sá skal ráða ríkr reikum, til Súðavíkr¹.

Þá urðu í Vestfirðum mörg kyn í draumum ok sýnum:—Einu sinni þá er Hrafn hafði verit á kynnis-leitum í Selárdal, fór hann brott snemma um morgin, ok tveir menn með hónum. Þá sjá þeir ljós mikit fara ór austri í mót sér frá bænum á Eyri. Hrafn sá í ljósinu þrjá menn. Þar þóttisk hann kenna sik í ljósinu ok tvá menn aðra. Þessa sýn sagði hann fám mönnum.—Þórðr hét maðr; hann var heima-maðr í Selárdal. Hann dreymði at maðr kæmi at hónum, svartr ok flilegr. Þórðr þóttisk spyrja hvern hann væri. Hann kvað:—

Faraldr ek heiti, ferr ek of aldar kyn,
emkað ek sættir svika:
Döprum dauða ek mun drengi veða,
ok nýta náí.

Guðmundr hét maðr. Hann dreymði, at maðr kom at hónum,

¹ þá er hann—Súðavíkr] om. Br.; sá skal ráða ríkr Súðavík, Hs.

[II. 25, 26: iv. 14.]

mikill ok svartir ok flilegr. Hann þóttisk spyrja hvat manna hann væri. Sá svarar: 'Hér er nú kominn Ingólfr¹, sá er þér vitraðisk fyrir vígi Markúss.' Guðmundr spurði: 'Ferr þú nú með jafnflum tíðendum sem þá?' Hann kvað:—

Fagna ek því er ógnir² (ymr þjóða böll) glymja,
allr tektr svarmr at svella, svell þat er manu-fólk hrellir:
Fara man ek suðr it syðra snák-rannz um lið manna;
verit hefik norðr it nyrðra ná-valdr um far aldar.

Eyjólfr hét maðr; hann var Snorrason. Hann dreymði, at hann þóttisk út koma. Hann þóttisk sjá tungl svá mörg á himni sem stjörnur væri; hónum sýndizk vera sum full, sum hálf, sum meiri eðr minni, vaxandi eðr þverrandi. Ok er hann undraðisk þessa sýn, þóttisk hann sjá mann standa hjá hónum. Sá kvað:—

Sé þú hve hvarfa heima í miðli
sýnd-audigra sálar manna:
Kveljask andir í Orms gini;
skelfr ramr röðull. Ræð ek þér at vakna.

Hann mundi vísuna er hann vaknaði.

Jón hét maðr; hann var Þorsteinsson; hann var heima-maðr á þeim bæ er á Kúlu heitir. Þar bjó sá maðr er Kjartan hét. Símon hét maðr; hann var Bjarnason, heima-maðr Hrafn's. Símon átti friðlu ok barn á Kúlu. Jón sífdisk á þeiri konu. Einn helgan dag fór Símon til fundar við friðlu sína; en Jón gekk at hónum; ok bjó hann bana-högg. Fyrir þat víg görði Hrafn Jón sekjan skógar-mann. Nökkuru síðarr færði Jón Hrafn höfuð sttt; en hann gaf hónum höfuðit. Jón varð flú höfði feginn, ok þakkaði Hrafn gjöfina. Hrafn bætti síðan fé fyrir víg Símonar frændum hans, ok færði sjálfr fram syknu hans.

15. Þat var eitt vár, at Þorvaldr fór með fjölmenni til Arnarfjarðar. Ok er þeir koma ofan í heiðar-brún í Arnarfjarðar-botn, þá sá ferð þeirra kona sú er Ástríðr hét; hón var dóttir Gunnars, Bárðar sonar ins svarta³; hann bjó á einum litlum bæ. Ok er hón sá mann-förina, sendi hón son sinn á Eyri, at segja Hrafn. Ok þegar hann spurði, sendi hann [menn] í Selárdal sonum Ragneiðar, Eyvindi ok Thomasi, at þeir kæmi til fulltings við hann með þá menn er þeir fengi. Þeir sömnuðu þegar mönnum, ok flotuðu skipum. Þorvaldr kom lítlu síðarr á Eyri með flokki miklum. Hrafn skipaði mönnum fyrir í húsum inni með vápnum; ok lét

¹ Ingólfr] B, Hs.; Vigólfr, Cd.

² egnir, Cd.

³ Bárðar sonar—svarta] B, Hs.; Halldórs sonar, Cd.

[II. 27, 28: iv. 14.]

vera opnar dyrr allar, ok skaut slám fyrir innan. Hrafn hafði boga ok skaut. Þorvaldr bar eld at húsum, ok kveykði fyrir þeim durum, er honum þótti minzt vörn fyrir vera, ok í þekjumni víða. En þeir er inni vóru, báru vatn ok síru í eldinn, ok slökðu sem þeir máttu. Hrafn spurði hvern fyrir eldinum réði. Þorvaldr svarar, ok sagði at hann réð. Hrafn spurði at sökum er Þorvaldr bar eld at húsum hans. Þorvaldr kvað Hrafn hafa verit í fjörráðum við sik þá er hann færði ómagann í Súðavík. Hrafn kvað þat eigi satt vera. 'Þvíat ek víska hvar skipit var, eðr þú, er ek var í Súðavík; ok hafða ek svá mikit fjölmenni, at ek áttu allz kosti við þik, þess er ek vilda. Svá víska ek ok, er þú vart í Holti í Önundarfirði; ok hafða ek þá enn gnógt fjölmenni, at göra þínn hlut sem ek vilda. Nú er á hitt at líta, hvat vér skulum til þess vinna, at þú brennir eigi bæinn.' Þorvaldr svarar: 'Þú skalt handsala mér sjálfðæmi fyrir þá hluti alla er ek vil gört hafa þér á hendr.' Hrafn sagðisk eigi mundu Þorvaldi sjálfðæmi handsala, 'Því mik mun eigi skorta menn af stundu.' Þeir háðusk við um stund; ok gátu þeir Þorvaldr eigi bæinn brennt, fyrir varnar sakir. Þá sjá þeir hvar skip fóru útan eptir Arnarfirði, skipuð mönnum ok vápnum. Þorvaldr spurði þá Hrafn, ef hann vildi þeirra málaferli í nökkurs manns görð leggja. En Hrafn görðisk til þess tregr, þvíat hann vissi sér liðs ván. Þá áttu margir menn hlut, at þeir sættisk, ok hefði Hrafn þá nefnu um þeirra mál er honum þætti góð. Þorvaldr var þá fúss til sætta. Þau urðu mála-lok, at Þórðr Sturluson skyldi göra um öll þeirra mál. Eptir þetta fór Þorvaldr brott með skyndingu. Dreif þá lið at Hrafn, bæði Seldælir ok margir aðrir. Þeir vóru sumir er fýstu, at þá skyldi riða eptir Þorvaldi ok drepa hann, svá berr sem hann varð at fjörráðum við Hrafn. Þat vildi Hrafn eigi. Hér af fékk hann mikit árnæli, svá sem Guðmundr Galtason svarar Guðrúnu, systur hans, er hún spurði hvat hann heyrði rætt um mála-ferli Hrafns:—

Heyrða ek Hrafn fjóra hyr-tælendr árnæla,
 (þjóð er til lymak á láði lín-spöng) of atgöngu:
 Raun man segja sína seim-hrjóðandi góða;
 vígs er Ullr at öllu eitv-þrengs fyrir-leitinn.

Þá er Þorvaldr kom til Ísafjarðar, sagði hann allt annat frá fundi [þeirra] Hrafns en verit hafði.

16. Um sumarit eptir riðu þeir Hrafn ok Þorvaldr til Alþingis

með fjölmenni. Á þingi vóru töluð mál þeirra; ok vóru í fyrstu borin öll vitni í hag Hrafni; en Þorvaldz-menn báru með hónum allir, nema einn maðr; sá hét Vermundur; hann bar með Hrafni. Þá varð eigi gört um mál þeirra á því þingi. Um vetrinn eptir kom hvalr norðr á Strandir á land þat er Hrafn átti. En sá maðr er fann hvalinn, segði Þorvaldi hval-kvámuna. Þá gærði Þorvaldr ráð, at sá er fundit hefði skyldi segja, at hvalrinn hefði komit á Almenningar; ok hefði hann þær fest lög-festi. Þá fór Þorvaldr til, ok lét skera hvalinn, ok flytja heim. Nú er Hrafn spurði þetta, sendi hann menn suðr um land til Hallz lög[sögu]-mannz, mágs síns, ok Þorvaldz Gizurarsonar, bróður Hallz; ok hafði hann ráð við þá, hversu hann skyldi þetta mál leiðrétta við Þorvald. En þeir lögðu þat til, at hann bjöggi mál til á hendr Þorvaldi, ok þeim mönnum er neytt höfðu af hvalnum, til Dýrafjarðar-þings, ok sæki þar at lögum. Sendimenn kvómu apr, ok sögðu Hrafni þessi tillög.

17. Um várit eptir bjó Hrafn mál til á hendr Þorvaldi ok þeim mönnum öðrum er neytt höfðu hvalsins. Sturla son Bárðar Snorrasonar ok Þórdísar Sturludóttur hafði mál á hönd Þorvaldi. Á því þingi varð Þorvaldr sekr skógar-maðr ok nfu menn aðrir þeir er at hval-tökunni höfðu verit. Um sumarit eptir riðu [þeir] Þorvaldr til Alþingis með fjölmenni. Þat sumar fór Hrafn eigi til þings. Sturla Bárðarson fór til þings fyrir hönd Hrafns, ok í flokk Þórðar Sturlusonar. Sturla sagði til sekðar Þorvaldz ok þeirra manna er sekir höfðu orðit of hval-mál. Þat sumar fór Hrafn norðr til Ísafjarðar, ok tók upp sekðar-fé fyrir þeim mönnum er sekir vóru. Ok er Þorvaldr kom heim af þingi, samnar hann brátt mönnum um allan Ísafjörð, ok fékk hundrað manna. Margir fóru nauðgir í þá fær. Kolbeinn hét fylgðar-maðr Þorvaldz. Þorvaldr sendi hann til fundar við einn fátækan bónda er Ámundi hét; hann var ómaga-maðr ok þingmaðr Hrafns. Hann mælti svá við Kolbein ok hans föru-nauta, at þeir skyldu biðja Ámunda at fara með þeim, ok vera í heimsókn með Þorvaldi til fundar við Hrafn; en ef hann vildi þat eigi, þá mælti Þorvaldr, at þeir skyldi taka hann af lífi. Þeir Kolbeinn finna Ámunda á hey-teig þar er hann sló; en kona hans rakaði ljá eptir hónum, ok bar reyfa-barn á baki sér, þat er hón fæddi á brjósti. Þeir Kolbeinn beiddu Ámunda, at hann færi með Þorvaldi á Eyri til Hrafns. Ámundi kvazk í öngri för vera mundu þeirri, er Hrafni vera mundi til

[II. 30: iv. 15.]

óþekðar. Þá vágu þeir Kolbeinn Ámunda, ok fóru til fundar við Þorvald, ok sögðu honum vígit. Þá er Þorvaldr fór í Dýrafjörð, þá fór kona nökkur af skyndingu til Hrafn ok sagði honum til farar Þorvaldz. Ok þegar sendi Hrafn menn Eyvindi í Selárdal, ok bað hann koma til liðs við sik. Hrafn sendi ok menn á Barðaströnd Eyjólfu prestu Ljótzsyni ok Gelli Þorsteinssyni. Þeir kómu með þá menn er þeir fengu. Hrafn hafði látið göra virki ór grjóti kríng um bæinn. Síðan kom Þorvaldr á Eyri með hundrað manna. Ok er hann sér umbúning Hrafn, leizk honum torsóttlegt. Settisk hann þá niðr með flokk sinn á brekku einni skamt frá virkinu. Eyvindr Þórarinsson hafði samnað liði um Tálknafjörð ok Dali í Arnarfirði, ok fór skipa-leiði til. Nú er Þorvaldr sér hvar skipin fara, ferr hann til sævar með flokk sinn. Eyvindr sá hvar flokk Þorvaldz var í vörnum fyrir; ok mælti við sína menn, at þeir skyldi eigi at landi leggja. Þorvaldr spurði hvern fyrir skipum réði; en honum var sagt, at Eyvindr Þórarinsson réð fyrir. Þorvaldr kallaði á Eyvind, ok bað hann leggja skipum at landi, 'Ok vil ek tala við þik.' Eyvindr bað hann þaðan tala, ef hann ætti nökkut van-mællt, 'En eigi á ek við þik van-talat.' Þorvaldr svarar þá öngu. Ok er þeir sjá, er í virkinu voru, flokk Þorvaldz ok skipa-menn, þá ganga brædr Eyvindar, Thomas ok Halldórr, ór virkinu með mikinn flokk móti Eyvindi. Ok er Þorvaldr sér þessa för, gengr hann brott ór fjörinni. Þá leggja þeir Eyvindr at landi, ok ganga í flokk þeirra Thomas, ok fara með þeim í virkit til Hrafn. Hafði hann þá þrjú hundruð manna. Þá mæltu nökkurir við Hrafn, at þeir skyldi ganga at þeim Þorvaldi, ok drepa hann; kvóðu eigi komask mundu í betra færi. En Hrafn kvazk virða vilja inn heilaga Jacobum postola til, at berjask eigi við Þorvald. Þetta var um aptaninn fyrir Jacobs-messu. Þá kallaði Þorvaldr á Steinólf prest, at hann skyldi koma til hans. Hann fór til fundar við Þorvald, ok töluðu þeir lengi hljótt. Síðan fór Steinólfr í virkit, ok leitaði þaðan frá um sættir. Um morguninn eftir kom Áli Oddzson inn auðgi, ok leitaði um sættir með Steinólfi; ok þá sættusk þeir Hrafn ok Þorvaldr. Sú var sætt þeirra, at göra skyldu um öll mála-ferli þeirra Þorvaldr Gizurarson ok Þórðr Sturluson. Þorvaldr þakkaði þá öllum mönnum þeim er um sættir höfðu leitað. 'Ek em,' segir Þorvaldr, 'feginn orðinn, at vit erum sáttir; sýnisk mér sem vit munim eigi upp næmir fyrir einum höfðingja, ef vit erum báðir at einu ráði.' Þeir Þorvaldr höfðu þar allir dags-

verð at boði Hrafns. Hann fékk hönnum ok farar-skjóta norðr yfir heiði til Dýrafjarðar. Þorvaldr mintisk til Hrafns áðr þeir skildu. Þá vóru mála-ferli þeirra kyrr um sumarit ok vetrinn eptir.

18. Um várit eptir fór Hrafn suðr til Borgarfjarðar í Reykjaholt til sættar-fundar þess, er þeir Þorvaldr höfðu á kveðit með sér. Til þess fundar kom Þorvaldr eigi. Þar kom Þorvaldr Gizorarson ok Þórðr Sturluson, er göra skyldi um mál þeirra Hrafns ok Þorvaldz. En þeim sýndisk sem eigi myndi stoða at göra um þeirra mál, er Þorvaldr var eigi við staddr; sýndisk þeim Þorvaldr rjúfa sætt, er hann kom eigi sem á kveðit var. Um haustið eptir sendi Þórðr Sturluson þeim orð Hrafn ok Þorvaldi, at þeir skyldu koma á Skarðz-strönd¹ í Fagradal, ef þeir vildi sættask. Til þess fundar kom Hrafn, en Þorvaldr eigi. Þá fór Hrafn á Barðaströnd til brúðlaups þess, er Haukr Þorgilsson gékk at eiga Oddnýju dóttur Steinólfs prestz. Þar var ok Eyvindr prestur Þórarinsson. Eyvindr fór frá boðinu út yfir heiði til Arnarfjarðar. Ok er þeir fóru með Forsheiði, sjá þeir eld brenna ór sævar-bökkum, svá víðr sem stakkgarðz-vídd. Þeir sjá lengi, ok ætluðu til at fara; en flóð var í ánni niðri. Fara þeir síðan upp með ánni, ok sjá jafnan eldinn. Þetta var um kveld, ok var fjúkviðri, ok áin upp gengin. En er þeir kómu yfir ána, þá var eldrinn horfinn. Menn vóru rónir á sæ í Selárdal; þeir sá eld til hafs á sænum. En litlu eptir þetta sjá þeir blóð á klæðum sínum, ok vissu eigi hvaðan at var komit. Blóð sásk víða þar sem vissi önga ván til.

Þorbjörn hét maðr; hann var Magnússon; hann bjó í Valþjófsdal. Hann gékk út um nótt fyrir Ambrosii-messu, þann vetr er Hrafn lézk. Hann sá í land-suðr í loptinu hvar eldr fór ór land-suðri í vestr; en eptir eldinum sá hann manna ríða hvítum hesti í stann-söðli; hann hafði skjöld hvítan ok hjálm á höfði, högg-spjót mikit í hendi, ok lagði spjótið fram milli eyrna hestinum; ok sá hann, at spjótið tók lengra fram en hestrinn, ok svá apr. Ok þar eptir sá [hann] annan mann ríða; sá hafði [rauðan] hest ok hálf-litan skjöld, hálfan rauðan en hálfan hvítan; sá hafði ok hjálm á höfði, ok gyrðr sverði, ok spjót mikit í hendi; ok fór svá með sínu spjóti sem inn fyrri. Hann sá ríða inn þriðja mann með slíkum hætti sem ina fyrri, útan hann hafði brúnan hest ok svartan skjöld ok öll klæði kolmerkt; hann hafði á höfði semi

¹ Skarðz-strönd] Cd.; Meðalfells-strönd, Hs. (Cd. A, Cd. B, Skarðsströnd).

[II. 32: iv. 17.]

biskups-mítr væri. Þenna atburð sá Þorbjörn svá gërla, at hann sá allan sóta-burð hestanna, ok svá þat, at menninir stóðu í stigreip.—Þann vetr inn sama varð sá atburð á Eyri átta aptan Jóla, at sá maðr, er Þórarinn hét, sá mann standa fyrir matborði Hrafnis; hann var mikill, ok hafði hjálm á höfði ok sverð í hendi, ok studdi niðr blóðrefinum í borðit fyrir Hrafn. Hann stóð þar um stund, ok gékk brott síðan. Þórarinn sat it næsta Hrafn, þá er hann sá þenna atburð.—Hallkatla Einarsdóttir sá ok ljós eitt sinn, er hún var í kirkju, undir virki heim.—Jón hét maðr er þar sá ok ljós; ok enn fleiri menn sá þar ljós þenna sama vetr.—Um vetrinn eptir Jól fóru þeir Pétr ok Sturla Bárðarson norðr í Súðavík, ok tóku þar höndum bónda þann er Josepr hét, ok Einar son hans; þeir höfðu sekir orðit um hval-mál. Þeir Sturla færðu þá Hrafn; en hann gaf þeim báðum grið; ok kunni önga þökk er þeir höfðu þangat færðir verit.

19. Um Langa-föstu um várit fór Þorvaldr norðan ór Ísafirði með tvá menn ins fjórða tigar. Þeir fóru Glámu-heiði til Arnarfjarðar. Ok er þeir kómu ofan í Arnarfjarðar-botn til bygða, þá bundu þeir menn alla á bæjum þar sem þeir kómu, at eigi særi njósn undan þeim Þorvaldi til Eyrar. En þeir báru síla sítt meinlæti, börn grétu, en mæðr eðr feðr máttu þeim eigi bjarga, þvíat allir vóru bundnir. Á einum bæ hétu þeir er bundnir vóru á heilagan Þorlák biskup, at þeir skyldu lausir verða, lögum nökkurum. Ok er þeir höfðu fest heitið, þá spruttu bönd af einum þeirra er bundnir vóru. Sá leysti aðra. Ok síðan fóru þeir á aðra bæi, ok leystu alla ór böndum. Hrafn var vanr, at láta halda vörð hverja nótt. Ok þann aptan er þeir Hrafn kómu af heiðinni, spurði Hrafn heima-menn sína hverir þá héldi vörð. En þeir kvóðu eigi þurfa mundu þá at halda, er fjúk var ok vánt veðr; sögðu öngum manni fært milli héraða í því slviðri er þá var úti; sögðu ok, at menn mundu eigi til þeirra göra um Langa-föstu. Hrafn kvazk sýnask at haldinn væri. Þessa nótt var eigi vörð haldinn; en allar þangat til. Þá er Hrafn var kominn í rekkju, mátti hann eigi sofa. Hann bað þann mann er Steingrímur hét, kveða Andreas-drápu; ok eptir hvert stef ræddi Hrafn mart um þá atburði, er görzk höfðu í þísl heilags Andreæ postola. Þá sömu nótt dreymði Thomas í Selárdal, at hann sæi þísl Andreæ postola. Þat sama dreymði hann alla nótt jafnan er hann sofnaði. Þá sömu nótt kom Þorvaldr á Eyri. Ok er þeir kómu at virkinu, þá settu

[II. 33: iv. 17.]

þeir mann, þann er Bárðr hét, á skjöld, ok lyptu skildinum upp á spjóta-oddum, svá at hann mátti klífa af skildinum upp í virkit. Síðan fór Bárðr til virkis-dura, ok rennir frá lokum. Þeir Þorvaldr gengu þá í virkit. Í því reis Hrafn upp, þvíat hann mátti eigi sofa, ok sá út. Ok er hann lauk upp hurðina, sá hann, at menn vóru komnir með vápnum í virkit. Hrafn lauk aptr hurðu, ok gékk inn; ok sagði mönnum til, at menn vóru komnir í virkit margir með vápnum; 'Ok hafi þér eigi vel vörðinn haldit í nótt.' Þeir Þorvaldr viððu fyrir dyrr öll, ok lögdu eld í, ok svá víða í þekjuna. Ok er menn Hrafns vóru komnir í klæði, þá gengu þeir til dura; ok spurði Hrafn hverr fyrir eldi réði. En hönur var svarat, at þeir réðu fyrir er kveykðu; en Þorvaldr var höfðingi þeirra. Hrafn spurði, ef Þorvaldr vildi taka nökkurar sættir af þeim; kvað Þorvald skyldu ráða sjálfan fyrir sættum, ef hann vildi gefa mönnum grið öllum þeim er þar vóru inni. Menn Þorvaldz svörðu, sögðu Hrafn ómaklegan griða ok hans menn. Þorvaldr svaraði öngu; en menn Þorvaldz höfðu mörg orð heimskleg um þetta mál þeirra. Hrafn spurði hvar Þorvaldr væri, eðr hví hann svaraði öngu, 'Vænti ek,' segir Hrafn, 'af Þorvaldi bezt yðvar; þvíat ek þikkjumk frá hönur góðs verðr vera.' Þorvaldr svarar öngu. Þá mælti Hrafn við prest sínn, þann er Valdi hét, ok klerka þá er með hönur vóru, at þeir skyldi ganga í stofu ok syngja óttu-söng. Ok þá söng Hrafn óttu-söng með þeim. Ok er sungit var, görðisk reykr mikill í húsunum. Þá gékk Hrafn til dura, ok beiddi Þorvald gefa grið konum ok börnum til útgöngu, 'En ek vil bjóða þér, Þorvaldr, fyrir mik slíka sætt sem þú vilt gört hafa; mun ek þér handsala, at fara í brott af landi, ok ganga suðr til Róms til hjálpar báðum okkr, ok koma aldri til Íslandz, ef þér þikkir þá þínn sómi meiri en áðr.' Þorvaldr svarar: 'Ek mun lofa hér öllum mönnum út at ganga, ef þér selit af höndum vápn yður, ok leggit á mstt vald, ok göra ek slíkt af hverjum yðar sem ek vil.' Þá seldu þeir Hrafn af hendi öll vápn; ok gengu síðan út karlar ok konur. Ok er Hrafn kom út, var hann þegar tekinn ok haldinn. Sturla Bárðarson, systur-son Sturlu-sona, var ok haldinn; þriði maðr Þórðr Vífilsson; en aðrir menn allir, karlar ok konur, vóru leiddir í kirkju, ok byrgðir þar. Þá lýsti Þorvaldr yfir því, at Hrafn skyldi taka af lífi. Ok er Hrafn heyrði þann dóm, þá beiddisk hann at ganga til skriptar, ok taka þjónustu; ok hann gékk til skripta við Valda prest, ok mælti trú-orð í skriptar-gang, ok tók *Corpus Domini*,

[II. 34, 35 : iv. 18.]

ok féll til bænar, ok felldi tár með mikilli iðran. Þá kvaddi Þorvaldr Kolbein Bergsson at vega at Hrafini; en hann vildi eigi. Þá mælti Þorvaldr við Bárð Bárðarson, at hann skyldi vega at Hrafini. Lagðisk Hrafn þá niðr á ölnbogana, ok lagði hálsinn á eitt rekatré. En Bárðr hjó af hónum höfuðit þar við trénu. Sá atburðr varð þar undir virkinu, er ljósit hafði sézk opt um vetrinn áðr. Þorvaldr lét höggva fót undan Sturlu Bárðarsyni ok svá Þórði Vífilssyni. Þessir atburðir urðu annan dag viku í annarri viku Langa-föstu, átta nóttum eptir Mathias-messu, allan einn vetr ok veginn var Hallr Kleppjárnsson á Jóla-föstu. Þá er Hrafn var veginn, rændu þeir Þorvaldr bæinn á Eyri öllu lausa-fé því er innan veggja var, vápnum ok klæðum, hús-búningi ok mat. Í því ráni tóku þeir sólar-steininn er Guðmundr biskup hafði gefit Hrafini. Þeir tóku ok skip, er kirkjan átti á Eyri, ok báru þar á þann fjárlut er þeir höfðu rænt. Ok er þeir vóru brott farnir, fundu heima-menn á Eyri sólar-steininn við sjó niðri, þann er þeir höfðu tekit, þá er þeir höfðu skipit fengit. Þann atburð virðu margir menn svá, ok Þorvaldr ok hans föru-nautar mætti því eigi sólar-steininn með sér hafa, at Guðmundr biskup hafði áttan.

20. Um várit eptir Páska fór Þorvaldr annat sinn til Arnarfjarðar, ok rændi þar marga þingmenn sona Hrafns. Þátr Bárðarson lét drepa þingmann Þorvaldz þann er Hermundr hét; sá hafði opt verit í andskota-flokki Hrafns. Þorvaldr sendi orð Kár munki, at hann skyldi leita um sættir við frændr Hrafns. Þá var lagðr sættar-fundr, at ráði Þórðar Sturlusonar ok Kárs munks, á Þingeyri í Dýrafirði. Þar var sæzt á þessi mál, at Þórðr skyldi göra á þann veg sem hann vildi. Tólf menn handsöluðu fyrir Þorvald féggjöld slík at gjalda sem Þórðr vildi göra, ok til þeirrar syknu Þorvaldz sem Þórðr vildi vera láta. Annat sumar á Alþingi lauk Þórðr upp görðum. Sá var sættar-görð Þórðar Sturlusonar á hendr Þorvaldi Snorrasyni, at hann skyldi fara útan þá sam-sumars, ok vera útan fimm vetr, nema hann færi á fund Páva, ok sættisk við hann, ok fengi af hónum lausn, þá skyldi hann þrjá vetr útan vera. En ef hann kæmi út, ok hefði svá í brott verit, þá væri vist hans heimil í Vatzfirði, bústaðr ok þingmanna-varðveizla. En Þorvaldr skyldi jafnan vera óheilagr milli Vatzfjarðar í Breiðafirði¹, ok Stiga í Ísafirði, ok allir þeir menn er með hónum fóru til aftöku Hrafns.

¹ Vatzfjarðar í Breiðafirði] thus Hs.; Vatzfjarðar ok í Breiðafirði, Cd. and B.

[II. 35, 36: iv. 18.]

Þeir skyldi aldri koma í þetta takmark; nema þeir yrði sæhafa nauðgir, þá skyldi þeir sem fyrst fara á brott með spekð fullum dagleiðum. Allir menn skyldu vera ór þingi frá Þorvaldi¹ þeir er byggðu í því takmarki. Þessir menn skyldu fara brott af landi ok koma aldri út: Þorgils Austmaðr, Steingrímur Ásgeirsson, Þórður Gunnarsson, ok Bárður Bárðarson, ok vera brott ór Vestfirðinga-fjórðungi á inum næstum hálfum mánuði þaðan frá er þeir spurðu. Bjarni djákn skyldi vera sekr um allt land, ok brott ór Vestfirðinga-fjórðungi. Ormr Skeggjason skyldi hvárki vera í Arnarfirði né í Ísafirði, ok svá Þórður Steinsson; en allir menn aðrir héraðs-sekir þeir sem fóru með Þorvaldi, án útan-farar; en gjalda þó fé fyrir alla, þrjú hundruð fyrir hvern mann til þess at þeir ætti landvært. Meðr þessum mann-sekðum görði Þórður Sturluson hundrað hundraða fyrir víg Hrafns; þat fé skyldi gjalda í vöru eða gulli ok brennu silfri; ok því at eins annat fé er þeim er við skyldi taka, þætti þat eigi verra en annat fé. Fyrir afhögg við Sturlu vöru görvir sex tigur hundraða. Fyrir afhögg Þórðar Víflssonar þrír tigur hundraða. Fyrir aðild vígsakar eptir Hrafn vöru görvir þrír tigur hundraða til handa Magnúsi Þórðarsyni, systur-syni Hrafns, er vígsakar-aðili var eptir Hrafn; þvíat synir Hrafns vöru svá ungir, at þeir vöru eigi vígsakar-aðilar. *En þó mun sagt verða nökkut frá þeim störr.* Þessi tvau hundruð hundraða guldusk eptir því sem gört var. Rán þau er Þorvaldr hafði rænt á Eyri, ok annars-staðar í Arnarfirði, vöru aptr goldin, svá sem Þórður skilði fyrir.

Þorvaldr fór útan ok gékk suðr til Róms, ok var útan þrjá vetr. Meðan Þorvaldr var útan, lét Pétr Bárðarson drepa Má Þorkelsson ok höggva fót af Jóni Þorsteinssyni fyrir þat er þeir höfðu farit með Þorvaldi til aftöku Hrafns, ok höfðu ekki fé fyrir sik goldit. Þorvaldr kom út, þá er hann hafði þrjá vetr útan verit, ok bjó í Vatzfirði.

¹ Ór þingi frá Þorvaldi] Hs.; þingi því er Þvaldr hafði átt, Cd.; ór þingi frá Þorvaldi þá er hann hafði átt, B.



VII.

ÍSLENDINGA SAGA

(A. D. 1196-1262)

BY THE HISTORIAN

STURLA ÞÓRÐARSON

(Also named *Sturla Lögmaðr* or *Sturla Skáld*),

BORN 1214, DIED 1284.

ÆTTAR-TÖLUR.

[I. 48: ii. 1.]

1. ¹SÆMUNDR inn Fróði átti Guðrúnu, dóttur Kolbeins Flosasonar; þeirra börn voru þau Eyjólfur prestur, ok Loptr prestur, ok Loðmundr, ok Þórey er átti Þorvarðr Ólafsson. Þeirra son var Ólafur prestur. Loptr Sæmundarson fór útan, ok fékk í Noregi Þóru; en þat reyndisk síðan at hón var dóttir Magnúss konungs berfættz. Jón var son þeirra, er mestr höfðingi ok vinsælastr hefir verit á Íslandi; hann átti Halldóru dóttur Skegg-Brandz. Þeirra börn voru þau Sæmundr, ok Sólveig er átti Guðmundr gríse. Synir Ragneiðar ok Jóns voru þeir Páll biskup ok Ormr Breiðbælingr; Ragneiðr var Þórhallz-dóttir systir Þorláks biskups ins Helga. Son Jóns Loptz sonar ok Æsu Þorgeirs dóttur var Þorsteinn; hans synir voru þeir: Andreas ok Ámundi, Þorgeirr ok Gunnarr. Enn voru synir Jóns Loptz sonar ok Helgu Þóris dóttur: Einarr; hann átti mörg börn: Svart, Hrafn, Chríströð. Enn voru synir Jóns Loptz sonar ok Valgerðar Loptz-dóttur: Hallbjörn prestur, ok Sigurðr er átti Salgerði Erlindz-dóttur. Loðmundr Sæmundarson átti Þórunni dóttur Þórarins Fornasonar; þeirra son Jón er átti ²Aldsi Halldórs dóttur; þeirra börn Valgerðr ok

¹ Here begins the third vellum leaf with a large initial letter.

² átti] add. B.

[I. 49: ii. 2.]

Eyjólfr. Son¹ Eyjólfis ok Valgerðar Gamladóttur var Guðlaug[r]. Enn voru börn Eyjólfis ok Hildar Skeggja dóttur, Skútu sonar: Jón, Loðmundr, Álfeidr². Ragnhildr var dóttir Valgerðar ok Sæmundar Jónssonar, ok Solveig³.

Þórðr, sonr Gils Snorra sonar, Jörundar sonar, var samtíða við Gizur biskup; móðir Gils var Ásný, dóttir Sturlu Þjóðreks sonar⁴. Móðir Þórðar var Þórdís Guðlaugsdóttir. Móðir Þórdísar var Þórkatla, dóttir Halldórs Snorra sonar Goða. Þórðr Gilsson átti Vigdís dóttur Svertings Grímssonar. Móðir Vigdísar var Þórdís, dóttir Guðmundar, Guðmundar sonar⁵, Eyjólfis sonar ens halta. Sturla hét son þeirra Þórðar ok Vigdísar, en annarr Snorri; Þórdís dóttir ok Guðrún. Sturlu fylgði fyrst Álöf Viljálmsdóttir; þeirra börn: Sveinn ok Þórir⁶, Helga, ok Valgerðr, Sigríðr. Síðan fékk hann Ingibjargar dóttur Þorgeirs Hallasonar; Steinunn hét dóttir þeirra, er átti Jón Brandzson. Þeirra synir: Bergþórr ok Ívarr, Brandr, Ingimundr. En Þórdísi dóttur þeirra Sturlu ok Ingibjargar, hana átti Bárðr, son Snorra Bárðar sonar ins svarta; Pétur hét son þeirra, Sturla ok Snorri. Björn hét son Sturlu ok Guðfinnu.—Sturla átti síðarr Guðnýju, dóttur Böðvars Þórðarsonar. Móðir Böðvars var Valgerðr, dóttir Markúss Lögsögu-mannz. Móðir Guðnýjar var Helga, dóttir Þórðar Magnússonar ór Reykjaholti. Börn þeirra Sturlu ok Guðnýjar voru þau: Þórðr, ok Sighvatr, Snorri, ok Helga er átti Sölmundr Austmaðr, ok Vigdís er Gellir Þorsteinsson átti.—Þórðr Sturluson átti fyrst Helgu, dóttur Ara ins Sterka; ekki áttu þau barna. Síðan átti hann Guðrúnu dóttur Bjarna Bjarnasonar; Böðvarr var son þeirra, en Halla dóttir er átti Thomas prestur Þórarinsson. Þórðr átti frillu er Þóra hét; þeirra börn: Óláfr, Sturla, Guthormr, Þórðr, Valgerðr, ok Guðrún.—Sighvatr Sturluson átti Halldóru Tumadóttur; þeirra börn: Tumi ok Sturla, Kolbeinn, Þórðr kakali, Markús, Þórðr krókr, Tumi; Steinvör er átti Hálfðan Sæmundarson; Valgerðr hét dóttir Sighvatz, er átti Bárðr Hjörleifsson⁷. Sigríðr hét enn dóttir Sighvatz ok Helgu Bjarnadóttur; hana átti Styrmir Þórisson.—Snorri Sturluson átti Herdís Bersadóttur; þeirra börn: Jón murtr, ok Hallbera er Kolbeinn Arnórs son átti. Síðarr átti Snorri Hall-

¹ son] B; ss. (i. e. synir), vellum. ² B; Alfríðr, vellum. ³ var—Solveig] om. B. ⁴ Þiorecs sonar] B. ⁵ thus vellum and B. ⁶ Þórir, B. ⁷ Hjörleifsson] emend.; Þorkelsson, vellum as well as B.

[I. 50, 51: ii. 3, 4.]

veigu, dóttur Orms Jónssonar; ekki lifði barn þeirra. Snorri átti son er Órækja hét; Þórir¹ Hallzdóttir var hans móðir. Ingibjörg var dóttir Snorra ok Guðrúnar Hreinsdóttur. Ingibjörg var gipt Gizuri Þorvaldzsyni. Þórðs var dóttir Snorra, er Þorvaldr átti Vatzfirðingr; Oddný hét hennar móðir.

Ásbjörn Arnórsson átti Ingunni dóttur Þorsteins Snorra sonar Goða; börn þeirra voru þau: Arnórr, Þorsteinn ok Böðvarr, Sigríð. Arnórr átti Guðrúnu, dóttur Daða Starkaðarsonar; þeirra son var Kolbeinn; hans son var Tumi, ok var hann eigi skilgetinn. Tumi átti fyrr Guðrúnu, dóttur Þóris Steinmóðssonar; Þórir² hét dóttir þeirra, er átti Sigurðr Ormsson. Síðarr átti Tumi Þóriði Gitzurar-dóttur; þeirra börn voru þau: Kolbeinn ok Arnórr, Halldóra er átti Sighvatr Sturluson, ok Álfeidr er átti Ingimundr Grímsson. Þorsteinn hét son³ Tuma laungetinn; hann var faðir Ívars munks ok Tuma, ok Guðrúnar er fylgði Sveinbirni Hrafn-syni, ok Steinunnar er Kráki⁴ fylgði, ok Sigríðar. Arnórr hét dóttir Tuma laungetin, er átti Steingrímur Þorvaldzson. Arnórr Tumason átti Aldísi⁵ Sigmundardóttur; þeirra börn: Kolbeinn ungi, ok Sigríðr er átti Böðvarr at Stað, ok Herðis er átti Böðvarr í Bæ, ok Arnbjörg er átti Órækja Snorrason. Dóttir Arnórs laungetin var Þjóðbjörg er Broddi átti Þorleifsson⁶. Arnórr, Ásbjarnar son, Arnórs sonar, átti Herðísi dóttur Þorkels Steinólfssonar; þeirra son Arnórr, er átti Guðrúnu, dóttur Brandz biskups; þeirra son Kolbeinn kalda-ljós, ok Halldóra er átti Jón Sigmundarson; þeirra son Brandr biskup inn síðari. Kolbeinn kalda-ljós átti Margrétu, dóttur Sæmundar Jónssonar; þeirra börn: Brandr, Páll, Valgerðr.

Sigmundur Þorgilsson átti Halldóru dóttur Skeggja Bjarnarsonar⁷; Jón var son þeirra; hann átti Þórnýju, dóttur Gils Einarssonar; þeirra son var Ormr, er átti Helgu, dóttur Árna Grímssonar; þeirra son var Sigmundur, er átti Arnbjörgu, dóttur Oddz Gizorarsonar; þeirra son Jón, er fyrr átti Þóru, dóttur Guðmundar gríss; þeirra börn: Ormr Svínfellingr, ok Steinunn⁸, ok Solveig. Jón átti síðarr Halldóru Arnórsdóttur; þeirra son var Brandr biskup.

¹ Þyrið, B. ² Þórirðr] emend.; Sigríð, vellum as well as B. ³ þeirra, add. B. ⁴ Sveinbirni—Kráki] thus B. ⁵ Ásdísi, B. ⁶ Þorleifsson] emend.; Kolbeinnsson, vellum and B. ⁷ Biarnasonar, B. ⁸ ok Steinunn] om. vellum; add. B. In Br. this name is written above the line (from B).

[I. 51, 52: ii. 5, 6.]

Sonr Jóns laungetinn var Þórarinn, er átti Helgu, dóttur Digr-Helga; þeirra synir voru þeir Þorvarðr ok Oddr. Sigurðr munkr var enn sonr Orms, bróðir Sigmundar; hann átti Þórfíði Gitzurar-dóttur síðarr, en fyrr Sigríði Tumadóttur. Ormr Svínfellingr átti Álfheiði Njáladóttur; þeirra börn: Sæmundr, ok Guðmundr, Ormr, ok Þóra er Krákr átti Thomasson¹. Oddný var laungetin dóttir Orms, er Finnbjörn átti. Móðir Skarð-Snorra hét Guðrún; hennar móðir Halldóra, dóttir Jóns Sigmundar sonar, Þorgils sonar, Þorgeirs sonar, Þórðar sonar Freys-goða.

Bárðr inn svartí hét göfugr bóndi í Selárdal; hann var Atlason; Bárðr átti Birnu, dóttur Árons Snorrasonar; þeirra börn: Sveinbjörn, Atli, Áron, Snorri, Ingólfr, Styrbjörn, Gunnarr, Höskollr², Rögnvaldr, Markús, Hallbera, Oddgerðr, Salgerðr, Úlfrún. Sveinbjörn átti Steinunni, dóttur Þórðar Oddleifs sonar; Hrafn var son þeirra, er átti Hallkötlu Einars dóttur. Sveinbjörn, ok Krákr, Einarr ok Grímr, Steinunn ok Herðs, Þórey, Þórfðr, ok Hallgerðr voru börn þeirra. Markús prestur inn sterki var [enn] sonr Sveinbjarnar. En ðætr hans voru þær: Herðs er Hallr Gizurarson átti, ok Helga er Brandr átti, ok Guðrún er Sámr Símonarson átti, ok Birna, ok Halla³. Áron Bárðarson átti Sigríði Þorleiks dóttur, systur Þorleifs beiskalda ór Hitardal; þeirra börn voru: Hafþórr, Yngvildr, ok Ragneiðr er Ámundi átti; þeirra börn: Þórðr, Tófa, Margrét, Hallbera⁴, Birna. Ragneiði átti síðarr Þórarinn Þorkelsson⁵; þeirra börn: Krákr, Halldórr, Eyvindr, Thomas⁶ er átti Höllu dóttur Þórðar Sturlusonar; þeirra börn: Krákr, Þórarinn, Auðunn, Snórtr, Guðrún, Ragneiðr, Guðfinna, Guðríðr⁷, Hallbera. Guðfinna var dóttir Þórarins, er Skúli undir Hrauni átti. Snorri Bárðarson átti Ceceliu Ásgeirs dóttur; þeirra son var Bárðr er átti Þórdísi Sturlu dóttur. Snorri átti síðarr Ceceliu Hafþóris dóttur⁸; þeirra ðætr voru þær: Þórlaug, [ok] Ursula er átti Sveinn Sturluson. Þessi voru laungetin börn Snorra Bárðarsonar: Eilífr, ok Tófa; hún var móðir Sæunnar, er Skarð-Snorri átti.

Þórðr í Vatzfirði var son Þorvaldz Kjartans sonar ok Þórdísar

¹ Thomasson] add. B. ² Höskollr, B. ³ ok Halla] add. B. ⁴ Hallbera] om. vellum; cp. Bs. i. 654. ⁵ Þorkelsson] Þorleicsson, B (badly); cp. Hrafn S. ch. 10. ⁶ Krákr, Þórarinn, Hafþórr, Eyvindr, Thomas, B, but erroneously; cp. Hrafn S. ch. 10. ⁷ Guðfinna, Guðríðr] add. B. ⁸ B; Halldóra dóttur, vellum.

[I. 52, 53: ii. 7.]

Hámundar dóttur¹. Móðir Þorvallz var Guðrún, dóttir Halldórs Snorra sonar Goða. Þórðr átti Sigríði, dóttur Hafðiða Mátssonar; Páll var son þeirra, ok Snorri, Teitr, ok Ívarr. Páll átti Guðrúnu, dóttur Brandz biskups. Þessi vóru börn Páls ok Hallveigar Ásmundar dóttur: Vigfúss ok Oddný; hana átti Kálfr Snorrason²; þeirra börn: Vigfúss, ok Snorri, Eyrný er fylgði Þórði Jörundarsyni á Hitarnesi. Þessi vóru börn Oddnýjar ok Þorbjarnar Bergssonar: Snorri, Teitr, Valgerðr, Margrét er Ásgrímr átti Bergþórsson. Snorri var faðir Hafðiða, er týndisk með Ásmundi kaptand-raza³. Snorri Þórðarson var faðir Þórðar⁴, ok Þorvaldz, ok Bárðar. Móðir Þorvaldz var Jóriðr Oddleifs dóttir, Þórðar sonar, Þorvaldz sonar, Þórðar sonar, Þorkels sonar ins auðga ór Alviðru. Þorvaldr átti Kolfinnu, dóttur Einars Þorgilssonar; þeirra börn: Einarr er druknaði á Breiðafirði⁵, ok Jóriðr er Halldórr⁶ Hafþórisson átti. Þórðr hét son Þorvaldz ok Helgu Orms dóttur. Snorri hét enn son Þorvaldz. Íllugi var son Þorvaldz ok Þórdísar Ásgeirs dóttur. Ketill var son Þorvaldz ok Lofneiðar. Páll var son Þorvaldz ok Halldóru dóttur Sveins Helgasonar⁷. Þorvaldr átti síðarr Þórdísi, dóttur Snorra Sturlusonar; þeirra börn: Snorri⁸, Einarr ok Kolfinna.

Þorsteinn, er kallaðr var Ranglátr, bjó á Grund í Eyjafirði; hann var Einars son, Ketils sonar, Þorvaldz sonar króks, Þóris sonar af Espihóli, Hámundar sonar Heljar-skinnz. Móðir Þorsteins var Steinunn, Bergs dóttir, Vigfúss sonar, Víga-Glúms sonar. Þessi eru⁹ börn Þorsteins, ok Steinunnar, dóttur Bjarnar, Karlsefnis-sonar: Ketill¹⁰, hann átti Álfeiði dóttur Þorleifs beiskalda, Þorleiks sonar ins auðga ór Hitardal; þessi eru börn þeirra: Þorleikr, Árni, Herdís. Þessi laungetin: Jón, Herdís¹¹. Börn Þorleiks Ketils-sonar, ok Guðlaugar, Eyjólfis dóttur, Guðmundar sonar gazi-mannz, Þorsteins sonar, Eyjólfis sonar ins Halta: Ketill prestur Lögsgöumaðr¹², Steinunn, Ingunn. Þessar dætr laungetnar: Þóra ok Þor-

¹ Hermundar, B. ² hana átti Kálfr Snorrason] hannar-b. (there is a blank for a word) f. Kalfs Snorra s. á Mel, B (badly). ³ Thus vellum; kastan raza, B.

⁴ Here ends the third vellum leaf. ⁵ Ísafirði, B. ⁶ Hafþórr Halldórs s., B (wrongly). ⁷ B in inverse order—Þrið er Hafþorr Halldórs s. átti. Þorðr var s. Þorvaldz ok Þórdísar Ásgeirs d. Ketill h. ok s. Þorvaldz. Íllugi var oc hans s. ok Halldóru d. Sveins Helga s. Páll var s. Lofneiðar ok Þ. (!), no doubt erroneously.

⁸ Snorri] add. B. ⁹ eru] vóru, B. ¹⁰ kals efnis s. Ketils, B (badly). ¹¹ Þórdís, B.

¹² Ketils s. logsogo manz, B (badly).

[I. 53: ii. 7.]

björg. Björn var son Þorsteins Ranglátz, ok Óláfr, Einarr, Guðrún, ok Steinunn, Helga. Börn Óláfs Þorsteinssonar¹: Einarr, Guðrún. Börn² Guðrúnar ok Eyjólfis Hallz sonar: Jón í Møðrufelli. Björn Þorsteinsson átti Ingibjörgu, dóttur Þorleifs beiskalda; þeirra son, Sæbjörn. Dætr Guðrúnar Þorsteinsdóttur, ok Jörundar Gunnarssonar: Halla, Kolfinna, Hallfríðr, Hallóttu. Börn Höllu: Flosi, Einarr, Guðrún³. Börn Kolfinnu: Jón, Kárr. Börn Jóns: Þorsteinn í Hvammi, Guðrún, Einarr. Börn Hallóttu: Styrmir, Steinunn, Þórfíðr⁴. Börn Steinunnar Þorsteinsdóttur: Vilmundur, Þorsteinn, Hafliði. Börn Helgu Þorsteinsdóttur, ok Ásgríms Þórðarsonar: Hafliði, Þórfíðr, Halldóra. Móðir Ketils prestz Þorláks sonar⁵ var Guðlaug, Eyjólfis dóttir, Guðmundar sonar gazi-mannz, Þorsteins sonar, Eyjólfis sonar ins halta, Guðmundar sonar⁶ ins ríka, Eyjólfis sonar, Einars sonar, Auðunnar sonar. Móðir Einars Eyjólfis sonar var Valgerðr; hennar móðir Vilborg Ósvaldz dóttir; hennar móðir Úlfínú Játmundar dóttir Engla-konungs. Móðir Guðlaugar var Sigríðr⁷ Hallz dóttir, Hrafnis sonar Lög[sögu]-mannz, Úlfhéðins sonar Lög[sögu]-mannz, Gunnars sonar Lög[sögu]-mannz. En móðir Sigríðar var Valgerðr, Þorsteins dóttir, Ásbjarnar sonar, Arnórs sonar, Arngeirs sonar, Spak-Böðvars sonar, Öndóttz sonar kráku.

¹ Helga—sonar] Helga var Olafs d. Þorsteins s. B (badly). ² Biörn (f), B.
³ Helga, Guðrun, add. B. ⁴ Þyriðr, B. ⁵ Þorleifs sonar, B. ⁶ Guðmundar sonar] om. B. ⁷ var Sigríðr] om. B.

2. STURLA SON ÞÓRÐAR Gilssonar bjó í Hvammi vel þrjá tigi vetra. Hann andaðisk þá er hann hafði átta vetr ins sjaunda tigar. Þá var lokit deilum þeirra Páls prestz í Reykjaholti. Hafði Jón Loptzson sætta þá, ok boðit til fósturs Snorra Sturlusyni; var hann þá fimm vetra er Sturla andaðisk, Sighvatr þrettán vetra, en Þórðr átján vetra; vóru þeir heima báðir. Þá höfðu enn eigi lokizk mál þau er þeir Einarr Þorgilsson deilðu um fé Birnings Steinarssonar; var hann þá í Hvammi, en Guðbjörg ok Þorleikr son þeirra bjoggu at Heinabergi. Eptir andlát¹ Sturlu vanði Ari inn sterki ferðir sínar í Hvamm, ok görðusk með þeim Guðnýju kærleikar miklir. Ari bjó at Stað á Snæfellznesi; hann átti Kolfinnu dóttur Gizurar Hallzsonar. Helga hét dóttir þeirra. Einum vetri eptir andlát Sturlu andaðisk Tumi Kolbeinsson í Skagafirði, mikill höfðingi; hann átti þá Þoríði Gizurar dóttur. Tveim vetrum eptir andlát Sturlu reið Einarr Þorgilsson út til Heinabergs með sjaunda mann, ok kallaði þar til fjár við Guðbjörgu; en hón synjaði þess þverlega. Eptir þat riðu þeir Einarr till fjárens, ok ætluðu at reka brott. Þá hljópu konur heiman ok sveinninn Þorleikr²; hann var eigi allz tvítógr, ok lítill vexti; annarr hét Snorri, fóstri þeirra; var hann yngri. Hljópu konur til fjóssins, ok vilja elta ór höndum þeim; en Guðbjörg ok sveinarnir snúa at Einari. Tók Guðbjörg tveim höndum í kápuna, ok hélt hönnum á baki; en sveinarnir hjoggu til hans báðir senn. Kom annat höggit á þunn-vangann fyrir ofan eyra; en annat á kinnina, ok var þat meira ásyndum. Eptir þat hljópu menn til; en sveinarnir í brott. Þar var unnit á konu þeirri er Valgerðr hét, dóttur Brandz læknis. Þeir Einarr fóru heim, en láta eptir féit. Þetta var um haustið nær Matheus-messu. Einarr lá í sárum, ok var Helgi prestur Skeljungsson at græða hann. Gröru fyrst sárin. En fyrir Jóla-föstu sló verkjum í, ok rifnuðu aptr sárin. Hann andaðisk tveim nóttum eptir Magnús-messu. Þá var Ásbjörg Ketilsdóttir fyrir búit at³ Staðarhóli; ok var búit fengit í hendr Þorsteini Gyðusyni um vetrinn. Ok lögðusk þá Akreyjar í búit. Steinvör Ingjaldz dóttir var þar fyrir búit. Eptir áverkann við Einar fóru þeir Þorleikr⁴ ok Snorri út til Skarðz

¹ andlag, B.² Þorleifr, B (here).³ at] á, B.⁴ Þorleifr, B.

[I. 193: iii. 38.]

ok vóru þar um nóttina; var Þorleikr orðinn sárr nökkut. Um myrgininn eptir láta þeir bræðr, synir Snorra Húnboga-sonar Lög-sögu-mannz, Narfi ok Þorgils, fylgja þeim suðr yfir sjall í Hvamm. Þá var Ari þar; ok tóku þau Guðný við þeim. Vóru þeir stundum í Hvammi, en hríðum at Stað.

3. Eptir Einar Þorgilsson áttu at taka arf systr hans. Þá hafði Þorvaldr Gizurarson fengit Jóru, dóttur Klængs biskups ok Yngvildar Þorgils dóttur; þeim var meinuð samvista af kennimönnum. Fór Þorvaldr útan nökkuru síðarr, ok leyfði erkibiskup at þau skyldi ásamt vera tíu vetr þaðan frá. En at liðnum tíu vetrum skyldi þau skilja, hvárt sem þeim væri þat þá blíft eðr strítt; en þau unnusk all-mikit. Ok þó játar hann þessu. Yngvildr var með Þorvaldi þá er Einarr var veginn; ok sótti hón hann at eptir-máli. Þorvaldr fór á fund Jóns Loptzsonar ok leitaði ráða ok liðveizlu undir hann. Jón svarar svá: 'Þat eitt var vinfengi okkat Einars, at mér er fyrir þá sök engi vandi á þessu máli. En þó' þykki mér í óvænt efni komit, ef þat skal eigi rétta, er skil-litlir menn drepa niðr höfðingja; ok vil ek því heita þér, at vera at veitandi um þetta mál þá er til þings kemr.' Um várit þá riðu þeir Þorvaldr ok Magnús bróðir hans vestr í sveitir². Ok er þeir kómu í Breiða-fjörð, kom norðan ór Miðfirði Kálfr Snorrason til mótz við þá. Þeir fóru vestr í Saurbæ, ok bjoggu til vís-g-málit. Þá færðu þeir Ásbjörgu³ nauðga brott af Staðarhóli. Þorgils Gunnsteinsson tók þá þar við staðnum ok ómögum. Þeir Þorvaldr fóru þá í Hvamm, ok stefndu þar nökkurum mönnum um bjargir. Þar var Böðvarr fyrir, ok bauð þeim til dagverðar; þvíat þá var silt til matar í héraði. Þat var it 'Ílla vár' kallat. Þorvaldr þakkaði hönnum boðit; ok lézk vita bú-risnu hans; en kvazk þó eigi vilja þar mat hafa. Þeir Þorvaldr vóru átján saman, ok gengu allir suðr ok sunnan. Þessi mál fóru til þings, ok var Ari [inn sterki] fyrir svörum; en þeir veittu hönnum, Þorleifr beiskaldi ok Böðvarr. Urðu þeir Þorleikr ok Snorri sekir; ok var gefit fé til farningar þeim. Þar var sætzk á öll mál þau er til vóru búin; ok gékk Þorleifr beiskaldi til handsala fyrir Ara, ok greiddi upp fé mikit. Þat sumar brá Ari til útan-ferðar, ok seldi staðinn í hendr Þórði Sturlusyni, ok gipti hönnum Helgu dóttur sína. Tók Þórðr þá við búi ok manna-forráði. Guðný seldi bú í Hvammi til handa þeim

¹ þó] B; þá, Cd.² sveitir] Fjörðu, B.³ emend.; Saibjörgu, B and Cd.

[I. 194, 195: iii. 38, 39.]

manni er Oddr dignari hét. En þau Ari bæði réðusk til skips vestr í Vaðil, ok fóru þar útan. Þar fóru þeir ok útan Þorleikr ok Snorri. Ari andaðisk í Noregi; gékk hann til með mönnum at bera langskips-rá. En með því, at þeir vissu, at hann var sterkari en aðrir menn, þá hljópu þeir undan ránni; en Ari lét eigi niðr falla [at heldr]. Eptir þat tók hann sótt þá er hann andaðisk af. Eptir þat fór Guðný til Íslandz, ok tók við búi sínu í Hvammi. Þórðr Sturluson tók arf eptir Ara, ok þau Helga dóttir hans. Þórðr bar eigi auðnu til, at fella svá mikla ást við Helgu¹ sem vera átti; ok kom því² svá, at skilnaðr þeirra var görr. En Þórðr tók þá til sín Hróðnýju Þórðar dóttur, er átti³ Bersi inn auðgi Vermundarson; ok hélzk þeirra vinátta lengi.

4. Þat var sex vetrum⁴ eptir andlát Einars Þorgilssonar, er Sighvatr Sturluson görði bú á Staðarhóli ok Oddr dignari með hónum. Sighvatr nam þar eigi ynði; fór hann út til Staðar, þvíat þá var svá ástúðlegt⁵ með þeim bræðrum, at nær þóttisk hvárrgi mega af öðrum sjá. Þann vetr vágu þeir Þorgfrmr Ingimundarson ok Bassi⁶ Óspaksson, Jón Bjarnason inn óða á Staðarhóli eptir messu í stofu inni. Þeir voru systra-synir, Jón inn óði ok Björn Sturluson, ok vinir góðir. Þá sótti Björn Þórðr bróður sinn at eptirmáli um víg Jóns. Þeir fóru fjórir bræðr, synir Sturlu, ok nökkurir menn aðrir vestr til Saurbæjar. Þeir gistu í Hvammi at Guðnýjar⁷, ok fóru þau öll samt til laugar í Sælingsdal. Þá bjó Hallr Arason á Höskullz-stöðum; hann var þar kominn ok synir hans. Þeir fönautar Þórðar höfðu þar tekit þjóf, ok ætluðu at festa upp; en Hallr ok synir hans skutu hónum í brott. Við þat varð Þórðr svá reiðr, at hann bað ganga at þeim. Guðný móðir hans hélt hónum ok fleiri konur. Þá eggjaði hann bræðr sína, Svein ok Sighvat. Þeir Hallr hlaupa á hey-des, ok vörðusk þaðan. Þar vá Ámundi Bergsson þann mann er Þórhallr hét. En er Þórðr vissi þat, þá bað hann þá Svein⁸ hætta atsókninni. Ok var svá gört. Fóru þeir þá vestr til Saurbæjar, ok sættusk á víg Jóns. Þórðr bætti ok þat víg er Ámundi hafði vegit; ok settu⁹ því máli öllu. Þórðr Sturluson fékk Guðrúnar¹⁰, dóttur Bjarna Bjarnasonar, er átt hafði

¹ svá—Helgu] þvílíka ast til Helgu, B. ² því] B; þat, Cd. ³ átti] thus also B; read 'átt hafði.' ⁴ sex vetrum] thus B; einn vetr, Cd. (which, considering the age of Sighvat, can hardly be right). ⁵ ástugt, B. ⁶ Bassi] so also B. ⁷ at Guðnýjar] B; hjá Guðnýjar, Cd. ⁸ þá Svein] om. B. ⁹ settu] B; sætti at, Cd. ¹⁰ Guðrúnar] B; Guðnýju, Cd.

[I. 196: iii. 39.]

Þorvarðr inn auðgi; tók hann með henni fé mikit. Görðisk Þórðr þá höfðingi. Sighvatr bróðir hans var með hönnum lengstum.

5. At Lundi í Reykjadal bjó þá sá maðr er Hámundr hét, Gils-son; hann átti Kolðernu Kleppsdóttur¹, systur Þorvaldz prestz. Þeir bjoggu báðir saman, ok var Hámundr þingmaðr Þórðar Sturlusonar. Þórðr rauðr hét maðr, hann bjó á Oddz-stöðum upp frá Lundi, gildir bóndi. Finnr hét son hans. Þeir vóru þingmenn Kolbeins Tumasonar, ok var Finnr löngum með hönnum. Þorsteinn brá-steinn² bjó at Reykjum í Reykjadal³; hans synir vóru þeir Guðmundr ok Steinn. Þá Þórð rauð ok Hámundr skilði á um viðar-rif⁴ á fjalli uppi, ok mart varð þeim til óþyktar⁵. Þorgils Skeggjason var frændi Hámundar; hann bjó í Tungu; Þórðís hét dóttir hans; hana leiddi Guðmundr brá-steinn⁶ á götu frá tíðum. Þorgils hljóp eptir þeim. Ok er hann bar at⁷, stakk Guðmundr öxi á bak sér, svá at hann leit eigi til; kom í auga Þorgilsi, ok varð hann einsýnn. Þetta mál hlut-deilði Hámundr; ok varð á sætz⁸; en Guðmundr var í vingan við Þórð rauð; ok vóru þá dylgjur miklar millum þeirra allra. Öndverðan vetr átti Guðmundr för á Hvítár-völlu; hann bað Finn Þórðarson at fara með sér. Gunnar⁹ Erlingsson fór inn þriði. Þeir gengu um garð at Lundi; þá kom inn sauða-maðr Hámundar, er Finnbogi hét; ok sagði, at þeir Guðmundr þrfr gengu þar um garð. Þeir Hámundr hljópu eptir þeim, ok Hafgrímr Kolbeinsson, ok Þorgils. Þeir Guðmundr námu staðar er þeir sjá eptir-förina. Þeir mættusk fyrir útan garð; ok hlaupask þegar at. Hafgrímr hjó á öxl¹⁰ Finni mikit sár. Guðmundr lagði til Hafgríms í gegnum buklara-bólu ok höndina. Þá hljópu þeir Hámundr ok Þorgils báðir at Guðmundi. Hann lagði at móti í lær Hámundi, ok renndi í smá-þarmana; en hann hjó á hönd Guðmundi, ok í sundr tvá fingr við spjót-skapti[nu]. Grímr stóð hjá. Þá kom Þorvarðr ok heima-lið ok skilði þá. Þeir Grímr vóru fluttir til Skarðz; en Hámundr lá lengi í sárum. Hann sendi mann til Staðar, at leita ráða við Þórð. Snorri sendi Sighvat bróður sinn ok Halldór son Oddz Jóseps sonar suðr þangat¹¹; ok höfðu þeir um vetrinn mann-fleira en at vanða. Um várit var sætzk við Reykja-menn. En áverkar Finnz ok Hámundar

¹ Klæns d. (!), B.² brattsteinn, B.³ Reykiardal, B.⁴ viðirif, B.⁵ óþykkio, B.⁶ brá-steinn] Steinsson, B.⁷ bar at] B; kom eptir þeim, Cd.

(repetition).

⁸ ok varð 'eigl' á sætz, B.⁹ Grímr, B.¹⁰ öxlg, B (sic).¹¹ þannig, B.

[L. 197: iii. 41.]

vóru búnir til Alþingis. Högni prestur inn auðgi bjó í Bæ; hann var tengðar-maðr Lunda-Reykjar-manna¹ ok vin Þórðar Sturlusonar. Högni bað Þórð til liðs við þá Hámund. Ok fyrir þá sök fjölmennti Þórðr til Alþingis. En á þingi var sveitar-dráttur mikill. Veitti Kolbeinn Tumason Þórði rauð; en Þorvaldr Gizorarson veitti Kolbeini, ok allir Haukdælir ok Svínfellingar², ok Guðmundr inn Dýri. En Oddaverjar veittu Sturlungum, ok Önundur Þorkelsson, ok mágur Þórðar, Einarr brúðr³ ok Flosi ok Ögmundur sneis, Þórðr Böðvarsson, ok margir aðrir. Jón Loftz son var at búð, en Sæmundr fór með flokkinum. At dómum varð þröng mikil. Þá slósk Þórðr rauðr á bak Þórði Sturlusyni, ok hjó meðal herða hönnum með breið-öxi, sem hönnum var hægst⁴; ok beit ekki, ok hafði hann hvárki brynju né treyju. En er Sighvatr bróðir hans sá höggit, hljóp hann fram at Þorvaldi Gizurarsyni, ok hjó til hans; en Halldórr, fylgðar-maðr hans, hljóp fyrir hann, ok hjó Sighvatr undan hönnum fótinn, ok var þat bana-sár. Eptir þat tókusk athlaupin. Þá særðu þeir Þórðr Sturluson ok Einarr brúðr Finn Þórðarson til ólfsis. Fleiri menn urðu þar sárir, áðr meðal var gengit svá at þeir skilðusk. Mágur Þórðar [Sturlusonar] særðu Þórð rauð; en Eyjólf Oddzson vann á Beini ór Næfrholti⁵. Urða-Steinn vann á Jóni lág ór flokki Sæmundar. Varð þá griðum á komit; en öngar urðu settir á því þingi. En Páll biskup átti þar mestan hlut at skirra vandræðum þeirra. Þessi misseri eptir vóru dylgjur miklar með mönnum ok ófriðr á landi. Um haustið var veginn Markús á Rauða-sandi; en um várit eptir var brenna Önundar í Langa-hlíð⁶. En sætzk var á brennu-málit um sumarit á þingi; ok görði Jón Loftz son. Þá var ok sætzk á Rauðs-mál, ok hélt Þórðr bótum upp fyrir Sighvatr bróður sinn. Vóru mælt gjöld á Þingvelli, at miðju sumri⁷. Færði af hendi gjöldin Halldórr Oddzson, en við tók Leiðar-Ormr.

6. Þat vár it sama, er Önundar-brenna var, görði Sighvatr Sturluson bú í Hjarðarholti; fékk Magnús prestur Guðmundarson staðinn í hendr hönnum. En hann hafði áðr handsalat Sturlu föður hans staðinn eptir sinn dag. Sighvatr hafði til bús-efna föður-arf sinn, fjóra tigi hundraða. Hann tók fyrst Galtardalstungu ok seldi hana, ok keypti Staðarhól hálfan. Síðan seldi hann Staðarhól til lausa-fjár, ok hafði þat fé á vöxtum áðr hann

¹ Lunda manna, B. ² Fosfellingar (!), B. ³ brúv, B, but brúðr below.
⁴ hægaz, B. ⁵ en—holti] om. B. ⁶ thus B, not Löngu-hlíð. ⁷ vóru—
sumri] om. B.

[I. 198: iii. 42.]

görði búit. Þorleifr skeifa ok Þórirðr systir hans¹ réðusk til bús með hönnum með fé sítt, ok vóru fyrir búinu. En um sumarit á þingi, þá er sætzk var á Rauðs-mál, hóf Sighvatr bónonrð stú, ok bað Halldóru Tuma dóttur; var þar fyrir svörum Sigurðr Ormsson ok Þórirðr Gizurar dóttir, móðir hennar. Halldóra var með þeim at Svínafelli. Kolbeinn Tumason, bróðir hennar, ok aðrir ágætir menn frændr hennar². Þorvaldr Gizurarson átti öngan hlut at þvfat hann var eingi vin Sturlu-sona í þann tíma. Þórirðr Gizurar dóttir svarar svá, at hón unni Halldóru dóttur sínni því hæra en Álfeiði, at hón mundi hana þeim einum manni gefa, ef þat þætti frændum jafnaðr; en Álfeiði lézk hón gefa mundu, ef eigi þætti ósæmilega fyrir henni sét. En öllum forsjá-mönnum Halldóru þótti þetta forlag sæmilegt; ok var Sighvati heitið konunni³. Sturlu-sonum þótti torvelt at sækja brullaup til Svínafellz; ok var þá við leitað, at koma niðr annars-staðar. Magnús prestur Gizurarson bjó í Tungu upp frá Skálaholti; hann bauð Sigurði mági sínum at hafa inni brúðlaupit⁴. Ok sóttu þangat hvárir-tveggju til; kom þar saman allgótt mann-val. Fór Halldóra til bús með Sighvati í Hjarðarholt; ok vóru þeirra samfarar góðar. Taka þau um vart við búi sínu, ok réðu ein fyrir; varð þeim gótt til fjár ok manna-orðz. Þorgils prestur, son Snorra lög[sögu]-mannz, fékk Þórði Sturlusyni Þórnesinga-góðorð⁵ hálf, en hálf hafði Ari átt. En Sighvatr tók þá⁶ erfða-góðorð þeirra er Sturla hafði átt. Sighvatr átti vináttu við Helgu Gyðu dóttur; hón bjó at Brjáns-læk. Helga hafði tekitt arf eptir Þorstein Gyðuson; en Gellir, son Þorsteins, hafði Flatey af arfinum; ok bjó hann þar, ok átti Vigðisi Sturludóttur. Helga hafði búfé fátt, en lendur góðar. Sighvatr réð jafnan stór-fé til bús hennar; en tók slíkt í mót af löndum sem hann vildi; ok drósk með því móti stór-fé undir Sighvat.

7. Maðr hét Ketill⁷ Eyjólfsson, en Ljótr hét sonr hans. Þeir bjoggu á Eyri í Kjós; var Ketill⁷ bróðir Kols ins auðga á Möðruvöllum. Markús Skeggjason bjó þar hjá þeim; hann var frændi Þórðar Böðvarssonar, kominn af ætt Markúss Lögso-gu-mannz⁸. Þá skilði á um búsisfar sínar; ok dreittu þeir feðgar Markús inni.

¹ hans] i. e. Sighvatz. ² hennar—hennar] om. B. ³ Þórirðr—konunni] en þó lauz svá at Sighvati heitið konunni, B. ⁴ hann bauð—brúðlaupit] add. B; om. Cd. ⁵ Þórnesinga góðorð (!), B. ⁶ þá] B; þau, Cd. ⁷ Ketill] B; Þorkell, Cd., but else 'Ketill.' ⁸ kominn—mannz] om. B.

[l. 199: iii. 43, 44.]

Eptir þat fór hann á fund Þórðar Böðvarssonar frænda síns. Ok er hann kom apr, vá hann Ketil¹ en særði Ljót. Markús var þingmaðr Sæmundar Jónssonar ok vin. Sighvatr Sturluson fór um várit suðr í Kjós með sjau menn. Sóttu frændr Ketils hann at málum; ok bjó hann mál þessi til Alþingis. Var um mál þessi all-tíðrætt; þvíat mönnum þótti þat in mesta nýjung, ef nökkurir menn vildi deila þingdeildum við Oddaverja í þann tíma. Kolbeinn Tumason ok Sigurðr Ormsson veittu Sighvati at málum þessum; ok höfðu þeir fjölmenni mikit. Þórðr Sturluson var í vináttu við Sæmund, ok hlftti mjök hans fortölum um þessi mál. Þótti Sæmundi ok lítil slægja² til Markúss; ok urðu þær sættir á þinginu, at Markúss skyldi fara útan ok koma aldri út. Fékk Sighvatr af þessum málum mikla sæmð; ok vóru Kjósverjar jafnan vinir hans síðan.

8. Maðr hét Þórðr, ok var Kolla son, Dala-maðr, er vá Þórð Þórhallz son³ ok Helgu Erlendz dóttur, bróður Brandz Þórhallzsonar frá Fellz-enda, er þeir [fóru ór Snóksdal frá leik. Eptir þat hljóp Þórðr vestr í Fjörðu; ok tók við hönum Þorvaldr Vatzfirðingr; ok var hann með hönum at vfgi Ljótz Sela-Eireks sonar. En um sumarit eptir reið Þorvaldr til þings, ok var í búð með Þorvaldi Gizurarsyni frænda sínum; ok var með hönum Þórðr Kollason; hann hafði gengit í búð Skarðverja, er Austmenn höfðu tjaldat. Hann sat á kistu. Þá kom í búðina Brandr Þórhallzson; ok hjó á háls Þórði, svá at nær tók af höfuðit; ok hefndi svá bróður síns. Eptir þat hljóp Brandr í búð Sighvatz Sturlusonar ok sagði hönum tíðendin. Sighvatr lét kalla á Pál⁴ þingmann sínn, bróður Þórðar; hann var aðili málsins; ok sætti Sighvatr þá Brand fyrr en Þorvaldr varð þess varr; ok þóttisk hann mjök óvirðr í þessi sætt. Ok var lengi fæð á með þeim Sighvati.

9. Þau Sighvatr ok Halldóra áttu son er Tumi hét. Hann var fæddr um sumarit, er þau höfðu vetr⁵ ásamt verit. En annan vetr eptr gékk Halldóra með barni; ok lausk seint um hag hennar. Guðný Böðvardsdóttir bjó þá í Hvammi, ok leiddi mjök at fréttir⁶ um mátt Halldóru. Ok eina nótt dreymði hana, at maðr kæmi ór Hjarðarholti; ok þóttisk hön spyrja at mætti Hall-

¹ Thus Cd. here.² lítill slægr, B.³ er vá—Þórhallz son] hann vá ÞórðÞrágiarns s., B. ⁴ Pál] Kollason, add. B.⁵ vetr] einn vetr, B.⁶ fréttum, B.

[I. 200: iii. 45.]

dóru. Hann kvað hana hafa barn fætt; ok kvað vera svein-barn. Guðný spurði hvat hét. 'Hann heitir Vígsterkr,' segir hann. En um myrgininn eptir kom maðr ór Hjarðarholti; ok sagði at Hall-dóra var léttari orðin. Guðný spurði hvárt þat var sveinn eðr mæ. Hann kvað vera svein, ok heita Sturlu.

10. Snorri Sturluson fæddisk upp í Odda með Jóni Loptz syni meðan hann lifði. Var Snorri þá níttján vetrar er Jón andaðisk. Var hann þá með Sæmundi, fóstbróður sínum, þar til er þeir Þórðr Sturluson báðu til handa hónum Herdísar, dóttur Bersa ins auðga frá Borg á Mýrum. Hann átti átta hundruð hundraða. En Snorri var þá félauss; þvfat móðir hans hafði eytt fjórum tígum hundraða [þeim] er hann tók eptir föður sínn. Lagði Guðný þá Hvammsland til kvánar-mundar Snorra. Ok var brullaup¹ þeirra í Hvammi. Var mælt at Snorri skyldi eiga bú við móður sína. En þau Herdís fóru um haustið suðr í Odda, ok fóru þar um vetrinn.

11. Eptir andlát Jóns Loptz sonar tóku til deilur þeirra Sæmundar ok Sigurðar Ormssonar. Þeir deilðu um arf þess mannz er Glæðir hét; hafði Jón Loptz son haft handsöl á fjám hans; en erfingjar fóru austr í sveit Sigurðar; ok tók hann féit undir sik, ok setti í þann mann er Kári hét. Fóru þar um deilur á þingi. Bauð Sæmundr á görd Þorvaldz Gizurarsonar, er þá átti Þóru, dóttur Guðmundar gríss, ok Solveigar dóttur Jóns Loptz sonar, systur Sæmundar, ok þar með Páls biskups. En Sigurðr vildi þat eigi; þvfat þeir Sighvatr Sturluson ok Kolbeinn Tumason löttu hann sætta, ok hétu hónum öllum sínum styrk. Ok urðu þessi mál eigi greidd á þingi. En um vetrinn, er á leið, þann er Snorri Sturluson hafði kvángask um sumarit áðr, fóru þeir Sæmundr með þrjá tigi manna austr á Síðu; ok lét Sæmundr drepa Kára, er hann sat í fjám þeim er Glæðir hafði átt. En um várit stefnir Snorri Sturluson Sigurði til vár-þings at þingskálum. Sigurðr sendi snemma um várit Arnór Tumason, stjúpson sínn, á fund þeirra Sighvatz ok Kolbeins Tumasonar, ok bað þá koma til sín með allan afla þann er þeir fengi; þvfat hann þóttisk vita um mála-tilbúnaðinn. Sæmundr sendi Snorra Sturluson til Borgarfjarðar, at kveðja upp þingmenn sína, er Jón faðir hans hafði átt, bæði marga ok góða bændr. Fékk hann þar gótt mann-val. Þá er Snorri kom í Skálaholt með föru-neyti sítt, var Arnór Tumason

¹ brúðkaup, B.

[I. 201, 202; *iii. 1.]

þar fyrir kominn ór liðs-bón frá þeirra Sighvatz ok Kolbeins¹, ok þóttusk eigi fá dregit flokka um vár-dag svá mikit torleiði. Þá var Snorri tvíðögr, en Arnórr átján vetra. Sigurðr varð sekr á þinginu. Ok eptir þat samna hvárir-tveggju liði at nýju; varð Sæmundr miklu fjölmennari. Sigurðr fékk tvau hundruð manna; en Sæmundr hefir sjau hundruð manna. Ferr hann² upp á eyna Há með stítt lið, ok býsk þar fyrir. En við þenna váða ferr til Páll biskup ok Þorvaldr Gizurarson, ok leita um sættir. En við þenna afla-mun gördisk Sigurði sá einn kostur at láta síga til samþykkis við Sæmund. Eru þá grið sett; ok fundusk við Fors-á hjá Skógum. Ok varð þar sú sætt, at Páll biskup skyldi göra á þingi. Fara þeir nú til þings hvárir-tveggju; ok lýkr biskup gördum upp at ráðum inna beztu manna. Görir hann eignir allar til handa Sæmundi; en stillir svá gördum at hvárir-tveggju máttu vel við una, en Sæmundr hafði virðing af málum þessum. Kolbeini líkuðu illa þessar mála-lyktir, en Sighvati verr.

12. Ketilbjörn Ketilsson, maðr Norænn ok³ frægr, fór til Íslandz þá er landit var víða byggt með sjó. Móðir hans hét Æsa Grjótgarðz-dóttir, systir Hákonar Hlaða-jarls. Hann átti Helgu, dóttur Þórðar Skeggja, Hrapps sonar. Ok var með hönnum inn fyrsta vetr á Íslandi fyrir neðan Bláskóga-heiði; ok fór upp í landaleitan um várit eptir. Svá segir Teitr. En þeir gördu sér skála þar er þeir höfðu nátt-ból, ok kölluðu þat af því Skála-brekku. En er þeir vóru þaðan skamt farnir, þá kómu þeir á ár-ís, ok hjoggu þar á vök, ok felldu í öxi sína. Ok kölluðu hana af því Öxar-á. Sú á var síðan veitt í Almanna-gjá, [ok] fellr nú eptir Þingvelli. Þá fóru þeir þar til er nú er kallaðr Reyðar-múli. Þar urðu þeim eptir reyðar þær er þeir fóru með. Ok kölluðu þar af því Reyðar-múla. Ketilbjörn gördi bú undir Mosfelli; ok nam þar land um-hverfis svá vítt sem hann vildi átt hafa. Frá þeim Ketilberni ok Helgu eru Mosfellingar komnir.

Son þeirra Ketilbjarnar ok Helgu var Teitr, faðir Gizorar hvíta; ok faðir Jórunnar, móður Ásgríms Elliða-Grímssonar, ok Sigfúss, föður Þorgerðar í Odda, móður þeirra Gríms ok Sigfúss, föður Sæmundar prestz ins Fróða⁴. Fleiri vóru börn Teitz en

¹ frá þeirra Sighvatz ok Kolbeins] B; cp. Hak. S. passim; frá þeim Sighvati . . . , Cd. ² hann] i. e. Sigurð. ³ ok] om. B. ⁴ Cp. Njála, ch. 26.

[I. 203: *iii. 2, 3.]

hér eru nefnd. Gizurr inn hvíti var faðir Ísleifs biskups. Ok er frá honum mikil saga. Sem getr í sögu Óláfs Tryggva sonar¹; ok svá frá því er hann fór út hingat með Kristni-boð til Íslandz, ok þeir Hjalti Skeggja son ór Þjórsárdali².

13. Ísleifr biskup var vígðr til biskups á dögum Haraldz Sigurðar sonar. En er þat sá höfðingjar, at Ísleifr biskup var miklu meiri nytja-maðr, en aðrir kennimenn hér á landi, þá seldu margir honum sonu sína til læringar, ok létu vígja til presta. Þeir vóru síðan vígðir til biskupa: Kolr er var í Vík austr, ok Jóan inn helgi er síðan var at Hólum. Ísleifr var vígðr til biskups þá er hann var fimtögr. Þá var Leo pávi, sá er inn náfundi hefir verit með því nafni. En hann var inn næsta vetr í Noregi³, ok fór síðan til Íslandz. En hann andaðisk í Skálaholti þá er hann hafði verit allz biskup fjóra vetr ok tuttugu. Ok þat var á Dróttins dag, sjau nóttum eptir Pétrs messu ok Páls, átta tigu[m] vetra eptir fall Óláfs Tryggva sonar.

14. Gizurr, son Ísleifs biskups, var vígðr til biskups á dögum Óláfs konungs ins Kyrra, at bæn landz-manna, tveimr vetrum eptir þat er Ísleifr biskup andaðisk. Þann var hann annan á Íslandi, en annan á Gautlandi. En þat var nafn hans rétt, at hann hét Giströðr. Svá sagði hann Ara presti⁴. Gizurr biskup var betr þokkaðr af öllum landz-mönnum en aðrir menn á Íslandi. Af ástsælð hans, ok af tölum⁵ þeirra Sæmundar prestz, ok umráði Markúss Lögsögu-mannz ok fleiri spakra manna, var þat í lög tekit, at allir menn á landi hér, þeir er eigi vóru frá numnir, tölðu ok virðu allt, fé sítt, ok sóru at rétt virt væri, hvárt sem væri í landi eðr lausum eyri, ok görðu af tfund síðan. Þat var með miklum jarteinum, hve hlýðit allt fólk var honum, er hann kom því fram, at fé allt var virt með swardögum, þat er hér á landi var, ok landit sjálf, ok tfund af gör; ok lög á lögð, at svá skal vera meðan Ísland er byggt. Gizurr biskup lét ok leggja lög á, at stóll biskups þess, er á Íslandi væri, skyldi vera í Skálaholti; ok gaf hann til þess Skálaholtz-land ok mörg önnur auðæfi, bæði í löndum ok lausum aurum. En þá er honum þótti sá staðr vel þröask at auðæfum,

¹ Tryggva sonar] emend.; ins Helga, Cd. and B. ² -dali] thus B; -dal, Cd. (this piece is taken from Ari's Íslendinga-bók, whence the ancient form 'dali').

³ Noregi] Níðarósi, B. ⁴ en þat var nafn hans rétt—Giströðr] thus Cd.; B omits this passage, which in the Íslendinga-bók is thus miswritten,—'en þá var nafn hans rétt . . .' ⁵ af ástsemð við hann ok fortölum, B.

[I. 204: * iii. 4.]

Þá gaf hann meirr en fjórðung biskups-dóms síns til at heldr væri tveir biskups-stólar á Íslandi en einn. En hann hafði áðr látið telja bændr á Íslandi. Vóru í Austfirðinga-fjórðungi sjau hundruð; en í Rangæinga-fjórðungi tju hundruð; en í Breiðfirðinga-fjórðungi nfu hundruð; en í Eyfirðinga-fjórðungi tólf hundruð. En þeir vóru ótalðir er eigi áttu þingfarar-kaupi at gegna. Úlfhéðinn Gunnarsson tók lögsögu eptir Markús; ok hafði nfu sumur. Þá hafði Bergþórr Hrafnsson sex sumur. It fyrsta sumar er Bergþórr sagði lög, var Gizurr biskup eigi þing-færr. Þá sendi hann orð til Alþingis vinum sínum at biðja skyldi Þorlák Rúnólfsson, bróður Hallz í Haukadal¹, at hann skyldi láta vígjask til biskups. Ok þat görðu allir, svá sem orð hans kómu til. Ok fór hann útan þat sumar. En kom út it næsta eptir; ok var þá vígðr til biskups. Gizurr var vígðr til biskups þá er hann var fertögr. Þá var Gregorius pávi, sá er inn sjaundi hefir verit með því nafni. En síðan var hann inn næsta vetr í Danmörku; ok kom um sumarit eptir til Íslandz. En þá er hann hafði verit tuttugu ok fjóra vetr biskup, sem faðir hans, þá var Jóan vígðr til biskups. Þá var hann fjórum vetrum meirr en fimtögr. En tólf vetrum síðarr, þá er Gizurr hafði verit allz biskup þrjá tigi ok sex vetr, þá var Þorlákr vígðr til biskups í Skálaholti at Gizuri biskupi lifanda. En Gizurr biskup andaðisk í Skálaholti. Á því ári enu sama andaðisk Paschalis papa, fyrr en Gizurr biskup, ok Baldvini Jórsala-konungr, ok Arnaldr patriarchi í Hierusalem², ok Philippus Frakka-konungr³, ok Alexius Grikkja-konungr. Þat var hundrað ok áttján vetr⁴ eptir fall Óláfs Tryggva sonar; en tvau hundruð ok fimm tigi, eðr nær því, eptir þat er Ingólfr landnáms-maðr kom til Íslandz.

Ísleifr biskup átti sonu þrjá—þeir vóru allir höfðingjar—Gizurr biskup, ok Þorvaldr. Teitr hét inn þriði; hann fæddisk upp í Haukadal með Halli inum milda. Ek⁵ kom til hans sjau vetra gamall, vetri eptir þat er Gellir Þorkelsson andaðisk. En Hallr sagði svá Ara presti inum Fróða, at hann kvezk muna þá er hann var skírðr þre-vetr. En þat var vetri fyrr enn Kristni væri lögtekin á Íslandi. En hann görði bú þrítögr, ok bjó í Haukadal sex tigi [vetra] ok fjóra vetr; en hafði fjóra⁶ vetr ins tífunda tigar er

¹ bróður—Haukadal] add. B. ² Thus Ísleendinga-bók, l. c.; til Jerusalem, Cd.³ Frakka-konungr] om. B.⁴ vetr] vetrum, B.⁵ ek] thus emend., both Aand B having 'ok' (l), ('z,' B). This passage is simply copied out of the Ísleendinga-bók of Ari (the lost recension thereof). ⁶ fjóra] B; sjau, Cd.

[I. 205, 206: *iii. 5, 6.]

[hann] andaðisk. Þat var Marteins-messu, tíu vetrum eptir andlát Ísleifs biskups. Eptir Hall bjó í Haukadal Teitr prestur, fóstri hans, sonr Ísleifs biskups, ok var mikill merkis-maðr. Frá honum er mart manna komit. Þat er Haukdæla-ætt kölluð. Hann andaðisk m. c. x. ok einum vetri eptir burð Christi, en fimm vetrum fyrr en Hvamms-Sturla veri¹ fæddr. Sonr Teitz var Hallr prestur, biskups-efni, mikill höfðingi; hann bjó í Haukadal eptir föður sinn Teit. Ok andaðisk² þá er liðnir vóru frá burði³ várs Herra Jesu Christi m. c. l. [vetr].

15. Hallr Teitzson átti Þórfíði, dóttur Þorgeirs á Mýri. Gizurr Lögsögu-maðr var son þeirra; hann bjó í Haukadal eptir föður sinn; hann var bæði vitr ok mál-snjallr; hann var stallari Sigurðar konungs föður Sverris konungs. Hann var ok inn bezti klerkr, þeirra er hér á landi hefir⁴ verit. Opt fór hann af landi í brott; ok var betr metinn í Róma, en nökkurr annarr Íslenzkr maðr hafði verit fyrir hann, af ment sínni ok framkvæmð. Hónum varð víða kunnigt um Suðr-löndin. Ok þar af görði hann bók þá, er heitir *Flos Peregrinationis*. Hann átti Álfeíði dóttur Þorvarðz ins Auðga, Guðmundar sonar. Börn þeirra vóru þau: Þorvaldr, ok Hallr ábóti, ok Magnús biskup, Þórfíðr er átti Tumi Kolbeinsson, Kolfinna er átti Ari inn sterki en síðarr Garða-Snorri. Halldóra var dóttir Gizurar ok Þórfíðar Árna dóttur, er átti Bersi Halldórsson; þeirra⁵ börn vóru þau Teitr biskups-efni ok Þorgerðr. Vilborg var dóttir Gizurar ok Þorbjargar Hreinsdóttur, er átti Teitr Súgandason. Valgerðr var dóttir Gizurar ok Þórnýjar Vigfússdóttur, er átti Teitr Ásláksson; Þórdís var enn dóttir Gizurar ok Þórnýjar; þessa átti Þorsteinn Jónsson⁶. Hallr Gizurarson átti Herðísi Sveinbjarnardóttur; þeirra dóttir Hallfríðr. Magnús var son Hallz laungetinn; hann átti Steinvöru Sámsdóttur; Sámr var sonr þeirra. Magnús biskup átti Halldóru Hjaltadóttur; Hjalti ok Gizurr vóru synir þeirra. Þorvaldr Gizurarson bjó í Hruna; hann átti Jóru biskups-dóttur; þeirra synir vóru þeir: Guðmundr, Klængr, Björn, Einarr, Teitr.

16. Í þenna tíma bjó Guðmundr gríss á Þingvelli; hann átti Sólveigu, dóttur Jóns Loptz sonar. Þau áttu tvær dætr, er Þóra hétu hvár-tveggi; ok vóru svá skilin nöfn með þeim, at önnur var

¹ veri] B; var, Cd. ² ok andaðisk] add. B. ³ burði] burð, B. ⁴ hefir] hafa, B. ⁵ þeirra, viz. of Bersi and Halldóra. ⁶ Teitr Súgandason—Þorsteinn Jónsson] thus B, and partly V. (perhaps from B). Cod. A, however, seems to have known but 'one' Teit, the son of Aslac.

[I. 206, 207: *iii. 6.]

kölluð Þóra in ellri en önnur Þóra in yngri¹. Þær vóru báðar inar górflegstu konur; ok vel menntar. Þær þóttu þá kven-kostir vænstir af ógiptum konum. Þær fóru jafnan upp í Almanna-gjá², til ár þeirra er þar fellr, með lerépt sín. Ok er sagt einhvern dag, er þær vóru þar staddar at skemta sér við ána, þá tók Þóra in ellri svá til orða: 'Hvat ætlar þú, systir, hversu lengi þetta muni³ vera, at eigi verði menn til at biðja okkar? eðr hvat ætlar þú at fyrir okkr muni liggja?' 'Þar ber ek litla hugsan fyrir,' segir in yngri Þóra, 'þvíat ek uni allvel við meðan svá er búíð.' 'Svá er ok,' segir in ellri Þóra, 'at hér er sæmilegt at vera með föður ok móður; en eigi er hér glaðværi eðr svá unaðsamlegt at vera fyrir þat.' 'Svá er víst,' segir in yngri Þóra; 'en eigi er víst, at þú unir þá betr er þessu bregðr.' 'Nú er vel þá,' segir in ellri Þóra; 'göru vit okkr hér af gaman, ok reynum nú hugspeki⁴ okkra,—segðú mér, hvat þú mundir kjósa hvern maðr helzt bæði þín; þvíat þat þykkjunkt ek vita, at eigi munu vit allan aldr ógiptar heima sitja.' 'Önga þörf ætla ek á þessu,' segir in yngri Þóra; 'þvíat allt mun þat ætlað fyrir; ok mun því ekki göra hugsan fyrir slíku at bera, eðr geipa þar um nökkut.' 'Nú er þat víst,' segir in ellri Þóra, 'at þat er á kveðit er minna háttar er, en eru forlög manna. En þó vil ek eigi at síðr, at þú segir mér hvat þú hyggir hvat fyrir þér muni liggja, eðr hvat þú mundir kjósa.' 'Hitt ræð ek,' segir in yngri Þóra, 'at vit látim þetta tal hér niðr falla; þvíat "þegar ferr orð er um munn líðr." 'Ekki þykkir mér undir,' segir in ellri Þóra, 'þótt hér görizk nökkut sögulegt af; ok mun ek segja þér fyrri, hvat ek vilda mér kjósa, ef þú vill þá síðan segja mér.' 'Þú ert fyrir okkr,' segir in yngri Þóra; 'ok skaltú nú þá fyrri segja víst, með því at þú vill [þó] at hér falli eigi niðr geipan sjá.' 'Þat vilda ek,' segir in ellri Þóra, 'at Jón Sigmundarson riði hingat ok bæði mín, ok væra ek hónum gefin.' In yngri Þóra svarar: 'Víst hefir þú at því hugat, at láta þann eigi undan ganga er nú þykkir beztr karl-kostr vera; ok vildir þú því⁵ fyrr kjósa, at þú sátt, at þá vandaðisk mér kórit. Nú er miklu torvellegra ok ólíklegra er ek vilda at væri. Þat vilda ek, at Jóra biskups-dóttir andaðisk; en Þorvaldr Gizurarson færi hingat ok bæði mín.' 'Hættum þessu

¹ 'en yngri þóra,' and 'en ellri þóra,' B, which we have kept throughout the dialogue; A has now and then 'þóra en ellri . . . þóra en yngri,' which is somewhat more stiff.

² upp í Almanna-gjá] B and edition; til Almanna-gjár, Cd.

³ muni] man, B.

⁴ hugspeki, B.

⁵ því] B; þat, Cd.

[I. 207, 208: *iii. 7.]

tali, segir in ellri Þóra, 'ok getum eigi um.' Síðan gengu þær heim.—Nú voru liðnir þeir tíu vetr frá því¹ er Guthormr erki-biskup hafði leyft þeim Jóru ok Þorvaldi saman at vera; ok sagði hann svá, at aldri hefði hann henni meira unnt en þá; ok hann vissi eigi víst hvárt hann fengi af sér at skilja við hana, eptir því sem hann hafði heitið erkibiskupi². En þau sömu misseri andaðisk Jóra. Ok um várit eptir áttu þeir Þorvaldr ok Jón báðir örendi vestr til Borgarfjarðar. Þeir riðu ok báðir samt, ok gistu á Þingvelli. Ok um daginn er þeir ríða vestr, varð þeim mart talat til þeirra Guðmundar-dætra. Þær systir lágu jafnan í einni rekkju, ok hvíði in ellri Þóra jafnan við stökk. Ok er þeir kómu vestan, Þorvaldr ok Jón, þá gistu þeir enn á Þingvelli. Þá mælti in ellri Þóra til systur sínnar: 'Nú mun ek skipa þeim í hvílu okkra í kveld, Þorvaldi ok Jóni. En³ með því [at] þeir biði okkar nú, þá skal ek þann eiga er í mínni hvílu ligg; en þú þann er við þili⁴ ligr.'—Þat vissi hón, at Þorvaldr var jafnan vanr at hvíla⁵ við stökk, ok vildi þá hvár-tveggi hann heldr eiga.—'Hví muntú eigi þessu ráða,' segir in yngri Þóra, 'hversu þú skiptir⁶ hvílum? En þat mun verða [um] forlög okkur sem áðr er fyrir ætlað.'—Ok um kveldit er þeir Þorvaldr ok Jón kómu til hvílu, þá spurði Jón: 'Þorvaldr bóndi, hvárt viltú hvíla⁷ við stökk eðr þili?' Þorvaldr svarar: 'Jafnan em ek vanr at hvíla⁷ við stökk; en þó skaltú nú kjósa.' 'Þá mun ek við stökk hvíla nú,' segir Jón. Ok svá var. Ok um myrgininn höfðu þeir uppi bónorð sín. Ok fór þat fram, at Þóra in ellri var gipt Jóni Sigmundar syni, en in yngri Þóra Þorvaldi.—Þessi voru börn þeirra Þorvaldz Gizurar sonar ok Þóru innar yngri: Halldóra var ellzt barna þeirra, þá Gizurr⁸, þá Kolfinna. Halldóru Þorvaldz dóttur átti Ketill prestur Þorláksson Lögsögu-maðr.

17. ⁹ Einum vetri eptir deilur þeirra Sæmundar Jónssonar ok Sigurðar Ormssonar, andaðisk Brandr biskup at Hólum. En þá réð Kolbeinn Tumason einn öllu fyrir norðan land. Hann kaus við ráð vina síinna Guðmund prest enn góða Arason til biskups, er þá var prestur á Víðimýri með Kolbeini. Þau voru bræðra-börn, Gyrfi Þorvarðz dóttir, kona Kolbeins, ok Guðmundr prestur inn góði. Var

¹ frá því] om. B. ² ok hann—biskupi] om. B. ³ en] ok, B. ⁴ við þili] í þinni, B. ⁵ hvíla] B; liggja, Cd. ⁶ skiptir] skipar, B. ⁷ hvíla] B; liggja, Cd. ⁸ jarl, add. B. ⁹ Here is a large initial letter in Cd.

hann maðr vinsæll ok hógværr; ok vóru þau orðtök margra manna, at Kolbeinn vildi því Guðmund til biskups kjósa, at hann þóttisk þá ráða bæði leik-mönnum ok kenni-mönnum fyrir norðan land.

18. Þann vetr er Guðmundr biskups-efni var fyrir kenni-mönnum at Hólum, sendi Kolbeinn orð Sigurði mági sínum ok Þórfði móður sínni, jafn-fram sem biskups-efni sendir sína menn austr til Svínafellz. Bað hann þau ok til at ráðask með biskups-efni til fjárforráða ok staðar. Hann sagði þeirra sæmðir mundu miklu meiri fyrir norðan land en austr þar. Seldu þau þá Svínafellz-land ok manna-forráð Jóni Sigmundar syni, bróður-syni Sigurðar. Hann átti Þóru ina ellri, dóttur Guðmundar gríss ok Solveigar Jóns dóttur, ok vóru þeirra börn: Ormr, ok Solveig er átti Skeggi í Skógum, ok Steinunn er átti Ögmundr Helgason. Þau Jón bjoggu á Valþjófsstað, ok seldu þau þat land Teiti Oddz syni, Gizurar sonar; hann átti Helgu Þorvarðz dóttur, bræðrungr¹ Guðmundar biskups. Ok þá er Jón reið brott af Valþjófsstað ok suðr á Öxar-heiði², snýr hann apr hestinum ok mælti: 'Hér skiljumsk ek nú við Fljótzdals-hérað; ok á ek hér nú ekki eptir.' Þá svarar Þóra kona hans: 'Þú átt eptir, en ek á ekki eptir.' Ok þetta spámæli³ birtisk með því⁴, at sveinn sá var kenndr Jóni, er Þórarinn hét í Fljótzdals-héraði. Hann varð síðan mikill maðr [fyrir sér], sem enn mun frá sagt verða. Þetta sama sumar, er kaup þessi vóru, réðusk þau Sigurðr ok Þórfðr til Hóla, ok vóru þar tvá vetr. Þá buðu þau til fóstrs Tuma, syni Sighvatz.

19. Þá er Guðmundr var vígðr til biskups, ok hann hafði verit einn vetr í Noregi, fór hann til Íslandz, ok heim til stóls síns. Vóru þeir þar Sigurðr, báðir, um vetrinn eptir. Um vart eptir bað Guðmundr biskup Sigurð, at hann skyldi ráðask norðr til Munka-Þverár; ok hressa staðinn, er mjök var af sér kominn at húsum. Ormr, faðir Sigurðar, var systur-son Bjarnar biskups, er staðinn hafði sett at⁵ Þverá; ok andaðisk Ormr þar munkr; ok hafði Sigurðr því elsku mikla á staðnum; ok fór til við bæn biskups ok Orms ábóta frænda síns; ok snöri hann áleiðis staðnum at húsum ok ganganda fé.

20. Bersi prestur inn auðgi andaðisk á því ári sem Brandr biskup. Þá var liðit frá burði Krists, tólf hundruð ok einn vetr. Tók

¹ bræðrungr, B. ² Eyra heiði, Cd. and B (for Eyxar). ³ þetta spámæli] B; ok, Cd. ⁴ nokkurum vetrum síðarr, add. B. ⁵ at] á, B. ⁶ þá var liðit—vetr] add. V.; om. B and Cd.

[I. 224: *iii. 20.]

Snorri Sturluson arf eptir hann; rézk hann þá til búis til Borgar, ok bjó þar nokkura vetr. Þá bjó Þórðr Bøðvarsson, móður-bróðir hans, í Görðum, ok átti hann þingmenn um Akranes, ok marga upp um hérað. Hónum þótti Þórðr Sturluson, systur-son sínn, göra þá skuld-seigja¹ þá er hónum vóru næst; gaf hann þá Snorra hálf Lundarmanna-goðorð², ok skyldi hann halda þingmenn fyrir Þórði ok öðrum þeim er á leitaði. En er Snorri hafði tekit við þingmönnum, þá þótti Þórði Bøðvarssyni hann meirr leita á vini sína en áðr hafði Þórðr bróðir hans á leitað.

Þá er Snorri Sturluson bjó at Borg, kom skip í Hvítá, Orkneyjar, ok var stýri-maðr Þorkell rostungr, son Kolbeins karls, bróður³ Bjarna biskups. Hann fór til Borgar um vetrinn, ok lagðisk lítt á með þeim Snorra. Lét Snorri taka mjöl fyrir hónum um vetrinn, ok lézk vilja sjálfr ráða lagi á; en Þorkell vildi ráða hve hann seldi varning sínn. Vóru mjölin tekin ór úti-búri; en Þorkell stóð ok sá á, ok lét sem hann vissi eigi. En sá maðr hét Guðmundr er mest gékk at; ok var djákn at Borg, ok átti bú í Þingnesi, ok þeir tveir bræðr, ok Guðmundr inn ungi er síðan átti Halldóru dóttur Snorra Ófeigs-sonar⁴. Sveinn Sturluson lá þá í bana-sótt sínni, er mjölin vóru tekin, ok tók illa [á] er hónum var sagt; kvað eigi mundu tekin, ef hann væri á fótum; ok kvað Snorra⁵ eigi mundu at sæmð verða þessa upptekju. En um sumarit eptir, er Orkneyingar vóru búnir til hafs, vann Þorkell á Guðmundi djákn, ok særði hann til ólffis. En er Snorri spurði þetta, sendi hann mann bræðrum sínum, Þórði ok Sighvati; ok koma þeir til Borgar báðir. Eggjaði Snorri þá, at þeir skyldi leggja at kaupmönnum. Var Sighvatr auðveldr í því, en Þórðr latti heldr. En þó sendu þeir upp í Hvítá er Rosmhvelingar⁶ áttu þar ferjur tvær; ok fleiri drógu þeir skip at sér; ok sömnuðu liði. En kaupmenn vóru út við Selja-eyri⁷, ok höfðu hvert fat á skipi; ok lögðu út á⁸ álinn, ok lágu þar um strengi. Sturlu-synir lögðu at ferjunum, ok vildu höggva strengina; en kaupmenn höfðu reyrt járn við strengina, ok vörðusk drengilega með skotum ok grjóti; ok fengu Sturlu-synir ekki at gört; ok urðu við þat frá at snúa. En þeir Þorkell siglðu á haf, ok urðu aprt-reka um haustið á Eyrar⁹. En þá er þeir urðu

¹ göra þá skuld-seigja] leggja þingmenn undir sik, B. ² Landmanna-goðorð (I), B. ³ bróður] emend.; bróðir, B and Cd. ⁴ er síðan—sonar] om. B. ⁵ Snorra] add. B. ⁶ Rosmelingar, B and Cd. ⁷ Seleyri, B. ⁸ á] í, B. ⁹ Eyrar] B; Eyrum, Cd.

[I. 225: *iii. 20.]

landfastir, reið Þorkell frá skipi suðr¹ í Odda, ok hét á Sæmund til viðtöku; ok tók hann við Þorkatli ok mest fyrir vináttu-sakir við Bjarna biskup, föður-bróður hans. Snorri sendi flugu-menn þrjá saman. Ok kómu þeir öngu fram. Fór Þorkell útan sumarit eptir.

21. Þá er Snorri bjó at Borg, bjó Magnús prestur í Reykjaholti. Hann átti Hallfríði, dóttur Þorgils prestz frá Stað. Brandr prestur ok Ari prestur voru synir þeirra. Magnús prestur var son Páls prestz Sólvasonar, ok var Páll² ekki skilgetinn. Því þóttisk Þórðr Böðvars son ok Helgu Þórðar dóttur ór Reykjaholti vera næst erfðum um staðar-forráð í Reykjaholti; en tveir aðrir voru jafnt komnir til sem Þórðr. En Magnúsi prestu eyddusk fé; en hann tók at eldask; en synir hans þóttusk eigi færir til staðar-forráða. Snorri Sturluson felldi mikinn hug til staðarins, ok fékk³ heimildir af Þórði ok öðrum þeim er erfðum voru næstir á staðnum. Síðan átti hann við Magnús prest, at hann gæfi upp staðinn. Ok sömdu þeir með því móti⁴, at Snorri skyldi taka við staðnum ok við þeim hjónum, ok koma sonum þeirra til þroska þess sem auðit yrði.

Maðr hét Egill Halldórsson; hann var af Mýra-manna langfeðgum⁵; hann var heima-maðr Snorra. Þá er hann var í þessum ráða-brotum, dreymdi Egil: at Egill Skalla-Grímsson kæmi at hönnum, ok var mjök ófrýnlegr. Hann mælti: 'Ætlar Snorri, frændi várr, í brott héðan nú?' 'Þat er mælt⁶,' segir Egill. 'Brott ætlar hann,' segir draum-maðrinn, 'ok görir hann þat illa, þvíat lítt hafa menn setið yfir hlut várum Mýra-manna, þá er oss títmgæðisk; ok þurftu hann eigi of-sjónum yfir þessu landi at sjá. En þó er svá sem ek segi þér, at:—

Seggr sparir sverði at höggva, snjó-hvitt er blóð líta⁷;
Skæru-öld getum⁸ skýra; skarpr brandr fékk mér⁹ lands.

Ok snéri þá í brott. En Egill vaknaði.

Þau Herðís ok Snorri áttu tvau börn þau er ór barnæsku kómusk: Hallbera var ellzt barna Snorra; þá Jón, hann var fjórum vetrum yngri en Sturla Sighvatsson. Hann var lítill í barnæsku;

¹ suðr] austr, B. ² var Páll] om. B; making 'eigi sk.' to refer to 'Magnús,' but erroneously; see Sturlu Saga, ch. 30, where it is stated that Magnus was born in wedlock. ³ fékk] B; fær, Cd. ⁴ með því móti] B (and edition); með sér, Cd. ⁵ Halldórsson—feðgum] om. B. ⁶ mælt] satt, B. ⁷ snjó-hvitt er blóð líta] B; snjóhvít á blóð líta, Cd. ⁸ getum] B and Cd. (read gátum?). ⁹ mér] þar, B.

[I. 226: *iii. 21, 22.]

því var hann murtr kallaðr. Snorri Sturluson fór búi sínu til Reykjaholtz eptir samning þeirra Magnúss prestz. Görðisk hann þá höfðingi mikill; þvfat eigi skorti fé at¹. Var hann inn mesti fjárgæzlu-maðr; fjöllyndr, ok átti börn við fleirum konum en Herðsi. Son átti hann er Órækja hét; Þórið dóttir Hallz Órækjasonar var móðir hans. Hann átti ok börn við Guðrúnu, dóttur Hreins Hermundarsonar, ok komsk Ingibjörg ein ór barnæsku þeirra barna. Þórdís var [enn] dóttir Snorra; Oddný var hennar móðir.

22. Sæmundr þótti gófgastr maðr á Íslandi í þenna tíma. Hann hafði í Odda rausnar-bú mikit; en átti mörg bú önnur. Eigi var Sæmundr eigin-kvænder; ok fóru orð milli þeirra Haraldz [jarls] Maddaðarsonar at hann mundi gipta hönnum Langlíf dóttur sína; ok var [þat] í milli, at Sæmundr vildi eigi sækja brúðlaup² í Orkneyjar, en jarlinn vildi eigi senda hana út hingat. Þau vóru ellzt barna Sæmundar: Margrét er átti Kolbeinn kalda-ljós, ok Páll; vóru þau systur-börn³ Þorgríns alikarls. Sæmundr átti dóttur er Solveig hét; ok var Valgerðr, dóttir Jóns Loðmundarsonar, móðir hennar; hön varðveitti bú á Keldum; var þar ok it mesta rausnar-bú. Vilhjálmr, ok Haraldr, Andreas, ok Philippus, vóru synir Sæmundar; Yngvildr Eindriðadóttir var móðir þeirra. Hálf-dán, ok Björn, ok Helga, vóru sér um móður; Þorbjörg var þeirra móðir. Öll vóru börn hans fríð ok vel mennt.

Ormr Jónsson bjó á Breiða-bólstað í Fljótzhlíð, bróðir Sæmundar; hann var spekingr mikill at viti ok it mesta gófugmenni. Hann hafði fyrst þá frilla er Þóra hét Eireksdóttir, systir Kolskeggs ins auðga í Dal⁴. Jón hét son þeirra, ok Hallveig dóttir. Ormr var vellauðigr at fé; þvfat hann hafði af fé Kolskeggs slíkt er hann vildi; þvfat Þóra var arfi Kolskeggs, en börn hennar eptir hana. Borghildr var enn frilla Orms; ok vóru synir þeirra: Sigurðr ok Andreas; ok margar dætr, er enn mun getið verða sumra.

Í Skarði inu Vestra bjó Loptr, son Páls biskups, inn fríðasti-maðr, ok þótti vænn, til höfðingja. Ketill var yngri sona biskups, ok inn vinsælli. Svá sagði Þorvaldr Gizorarson, at sonum biskups væri ólíkt farit, kvað Ketil vilja mönnum hvatvetna gótt, en Loptr kvað hann mæla til manna hvatvetna gótt⁵.

23. Sighvatr Sturluson bjó í Hjarðar-holti nokkura vetr. Síðan

¹ at] om. B.² brúðkaup, B.³ systur-börn] B, Res.; systra börn, Cd.⁴ Dal] Dali, B, Res.⁵ svá sagði—gótt] om. B.

[I. 227, II. 1: *iii. 22, iv. 1.]

keypti hann Sauðafell, ok fór þangat Nautfellis-vegr, ok bjó þar¹. Hann görðisk mikill höfðingi ok vinsæll við sína menn. Með þeim Kolbeini Tumasyni var in mesta vinátta með tengðum. Kolbeinn réð þá mestu fyrir norðan land, ok hafði öll goðorð fyrir vestan Öxnadals-heiði til mótz við Ávellinga-goðorð²; en Þorsteinn Ívarsson gaf Snorra Sturlusyni Ávellinga-goðorð, þat er hann átti. En Mel-menn áttu sínn hluta goðorðz. Fyrir norðan Öxnadals-heiði áttu þeir goðorð, Ögmundur sneis, ok Hallr Kleppjárnsson. Þorvaldr son Guðmundar ins Dýra fékk Sigurði Ormsyni þau goðorð er hann hafði átt. Sigurðr gaf þau goðorð Tuma, syni Sighvatz; ok komzk Sighvatr³ svá at þeim síðan.

24. ⁴ Þá er Guðmundr biskup kom út, ok hann tók forráð kennimanna ok stjórn Kristni fyrir norðan land, urðu margar greinir með þeim Kolbeini Tumasyni, þær er sínn veg þótti hvarum þeirra; ok varð með þeim mikit sundr-þykki. Var biskup minni leiðinga-maðr ok allt ráðgjarnari en svá sem Kolbeinn ætlaði. Sigurðr Ormsson var skamma hríð at þverá áðr Guðmundr biskup skipaði hónum staðinn at Möðruvöllum. Var þá skipulega með þeim í fyrstu, en greindisk⁵ brátt. Tumi Sighvatzson var jafnan með Sigurði ok dætr Arnórs Tumasonar tvær.

25. Meðr því upphafi reis deila með [þeim] Guðmundi biskupi ok Kolbeini Tumasyni, ok hans venzla-mönnum:—

Ásbjörn hét prestur, sá er Kolbeinn hafði fyrir sökum um fornt fémál; ok kölluðu sumir menn þá fjár-heimtu eigi réttilega. Nú sækir prestur biskup at sínu máli; en biskup þóttisk eiga dóm⁶ á prestinum, ok kallaði hann frjálsan fyrir Kolbeini. Nú sækir Kolbeinn prestinn til dauða ok⁷ útleghar; þvíat þat var þá eigi fyrir-boðit, ef þeir fyrir-næmdisk⁸ rétt at göra. En er þeir væltu um dóminn á Alþingi; þá gékk biskup til dóms með staf ok stolu, ok fyrir-bauð þeim at dæma prestinn. En þeir dæmdu eigi at síðr. En annan dag eptir fyrir-bauð biskup Kolbeini, ok öllum þeim er í þessum dómi hafa verit, ok þar höfðu eiða unnit, eðr vætti borit, allá

¹ ok fór—þar] om. B; naut fellis-vár it mikla, Res. ² Eyvellinga-goðorð, B, in both places; in Res. here is a homoteleuton—fire vestan Öxnadals heiði til mótz við Möðruvellinga godorð (sic); Mela menn . . . ³ Sighvatr] add. B, Res.
⁴ There is no distinction or division here either in B or in Cd. (The paper transcripts of the B class, however, begin here a new book or 'þátr,' the fourth out of ten.) ⁵ greindisk] thus Cd.; grændiz, B. ⁶ dóm] Cd., Res.; mál, B. ⁷ ok] add. B. ⁸ -næmdisk] -næmiz, B.

Guðs þjónustu. En eptir þetta tekr biskup prest til sín; en kona prestzins gaf Kolbeini fé til at bú þeirra væri í friði. Um haustið eptir veitir Kolbeinn biskupi heim-sókn, ok stefnir húskörlum hans skóggangs-stefnu um samneyti við prestinn. Varð við þetta biskup svá styggr, at hann bannfærir Kolbein. Nú koma til vinir þeirra ok vilja sætta þá. Ok verða sættir með því móti, at Kolbeinn festi biskupi eindæmi, bæði til skripta ok féggjalda; en bændr festu Kolbeini, at halda upp fé-gjöldum sílkum sem biskup vildi gört hafa. Um sumarit eptir á þingi görði biskup görð þessa við ráð Páls biskups ok Sæmundar ór Odda, tólf hundruð vaðmála á hendr Kolbeini. Þat fé galzk hálf, en hálf eigi; þvíat Kolbeinn vildi, at biskup heimti at bóndum þeim er fest höfðu gjaldit; en biskup vildi heimta at sjálfum Kolbeini er til festu gékk við hann¹.

Þetta sumar it sama hafði Guðmundr biskup í stórmælum tvá höfðingja, Sigurð Ormsson ok Hall Kleppjárnsson, fyrir þat er þeir höfðu tekit mann ór munku-klaustri til meiðinga ok lima-látz. Þeir höfðu kúgat mikit fé af einum bónda, ok kölluðu þat höfuð-mund hans, ok höfðu þat fé allt. Hallr sættisk við prest, ok vildi eigi biskups-dóm á þessu máli. Ok vóru þeir nú í stórmælum. Kolbeinn varask fyrst samneyti við þá. En þó kom svá, at hann, ok öll alþýða, sam-neytti við þá²; ok svá bönnuðu þeir kaup öll til staðarins ok sölur. En þessi mál lukusk svá, at um haustið Mauritius-messu³ sættusk þeir Sigurðr við biskup, ok lögðu sítt mál allt á biskups dóm. Kolbeinn sitr hjá þessi sætt; þvíat hann vildi eigi fé gjalda; en biskup vildi þvífka sátt af hönum sem hinum. Nú kallar biskup Kolbein í banni af samneyti við þá Sigurð; en Kolbeinn ok öll alþýða metr þat einskis. En um vetrinn fyrir Jól, þá bannfærir biskup Kolbein, af þeim tveimr⁴ sökum, er hann hafði sam-neytt bannsettum mönnum, ok er hann hélt því fé hálfu, er biskup hafði gört á hendr hönum. Ok um várit eptir Páska, veitir Kolbeinn aðra heimreið á staðinn með átta tigi manna, ok stefnir til Hegraness-þings skóggangs-stefnu, heima-mönnum biskups, prestum ok djáknum ok leikmönnum, ok flestum fyrir lítlar sakir. Biskup ok hans menn vóru á húsum uppi, ok var hann skrýddr; ok las hann bannsetning á Norena tungu, svá at þeir skyldi skilja. Ok ef Kolbeinn væri þá verr stilltr

¹ er til hansala gékk við hann sjalfan, B. ² við þá] þeim, B. ³ Mauritius-messu] B, Res.; Marteins-messu, Cd. ⁴ tveinum (I), B.

[II. 3. 4: iv. 2.]

í því sinni, þá hefði þar bardagi orðit. Kolbeinn ferr þá í brott ok kvað vísu:—

Báls kveðr hlynr at Hólum, hvern mann vera í banu,
Gylfa-láða, þann er greiðir, geð-rakkr, fyrir mér nakkvat:
Trautt kann hóf sá er háttar hodd-lestir vel flestu
(meðr eru af því aðrir ósælir) stór-mæla.

Ok enn þessa:—

Bannar biskup mönnum (berr stríð af því víða
lýða-kind á láði löngum) kirkju-göngur:
Geyst mun gegn at flestu Guðmundr fara um stundir;
trautt má ek enn fyr annan enda sjá hvar lendir.

Um várit dregr Kolbeinn lið saman um öll héröð¹ til vár-þings. Þá kom sunnan Þorvaldr Gizurason; ok höfðu þeir mál fram á hendr mönnum biskups. En² Guðmundr biskup kallaði Þorvald³ undir-rót allz ófriðar er Kolbeinn görði hönnum ok hans mönnum. En þau voru orð á, at þeir mundi fara af þinginu at biskupi með öllum flokkum þessum, ok taka menn þá er þeir höfðu sótta⁴. Þá fóru til vinir þeirra ok leituðu um sættir. Ok urðu sættir með því móti, at öll mál skyldi vera undir erkibiskupi. Gáfu þeir Kolbeinn þá upp sekðir allar, en biskup tók þá alla menn ór banni. Biskup hafði jafnan menn Kolbeins fyrir sökum um ymsa hluti, tífunda-mál eðr kirkju-fjárhald, ok viðtöku við fátæka frændr sína. Bændr tóku því þunglega; ok virðu, sem öngir mætti vera í friði fyrir biskupi.

Nú berr svá til, at klerkr einn sá er Skæringr hét, *acolutus* at vígslu ok ósiðvandr at vápna-burði ok klæðnaði. Hann var einhendr,—þenna höfðu Austmenn handhöggit at Gásum þá er Guðmundr inn Dýri mælti eptir hann: Þessi gat barn við konu; en bræðr konunnar sóttu Kolbein at þessu máli. Klerkinn sótti biskup at sínu máli; en Kolbeinn kallar eptir, ok vill eigi biskups dóm. Biskup býðr at gjalda sex hundruð fyrir málit, ok kallar þat meirr en tvá lög-rétta⁵. En Kolbeinn neitar því, ok kvað eigi tjóa at sættask við biskup; kallaði hann rjúfa hverja sætt. Lætr Kolbeinn sækja klerkinn til sekðar; en biskup for-boðar Kolbein ok alla þá er at dómi höfðu verit. En hálfum mánaði síðarr háðu⁶

¹ um öll héröð] add. B, Res.

² en] er, *whom* (viz. Thorvald), B (better).

³ Þorvald] add. by conjecture; Res. om. the whole passage, en—mönnum. ⁴ sótta] Cd., Res.; sekta, B. ⁵ lög-rétta] thus also Res.; lög-rétti, B. ⁶ háðu] hæðu, Res.; höfðu, B.

[II. 5: iv. 3.]

þeir Kolbeinn ok Sigurðr féráns-dóm eptir klerkinn, ok tóku upp féit. En er biskup spyrr þetta, þá bannsetr hann þá báða; þvíat hónum var féit handsalat. Biskup var heima um Alþingi; en þeir Sigurðr ok Kolbeinn sækja þingit; ok samneyta menn þeim, en þeir öðrum. Þeir sækja sex heima-menn biskups um bjargir við klerkinn.

26. Eptir þingit samnar Kolbeinn liði um öll héröð, ok ætlar at heyja féráns-dóma at Hólum eptir þá er sekir vóru kallaðir, ok ætlaði at taka upp fé þeirra. Biskup var fáliðr fyrir á staðnum; ok báðu menn hann undan ríða; ok sögðu ósýnt, hvern friðr gefinn væri mönnum hans. Biskup var þess traúðr; ok görði þó við ráð vina sína; ok fór norðr í sýslu sína. Hann mat einskis sekðir manna þeirra er Kolbeinn sótti; lét þá ganga í kirkjur sem frjálsa menn. Þeir Kolbeinn görðu ok svá, gengu í kirkjur, allir þeir er biskup kallaði bann-setta. Prestar tóku þat upp er þeir héldu lengi síðan, at samneyta þeim er biskup bann-setti, bæði í þjónustu-görð ok öðrum hlutum. Þeir sungu ok eigi [at] síðr messu, at biskup bannaði þeim, ok bann-setti þá fyrir þvífska óhlýðni. En er á leið sumarit, ok biskup vendi apr, þá dreif til hans mart manna; var þar fyrstr manna Ögmundr [sneis], frændi hans, ok margir aðrir rökvir menn vóru með biskupi: Vigfúss kennimaðr Önundarson, Konáll Sökkason, ok margir aðrir. Görðisk hann þá fjölmennr mjök; þvíat þau orð vóru óvina hans, ef hann færi á staðinn með sekja menn, at þeir mundu drepa þá er sekir vóru. En þeir þorðu eigi við hann at skiljask, er sér vissu ekki annat traust. Þá er þeir biskup fóru norðan um Eyjafjörð, hljópu nökkurir óspekðar-menn ór flokki biskups til Gása ok ræntu útlenda menn þá er biskup kallaði í banni af samneyti við þá Kolbein ok Sigurð. En er þeir biskup ok Ögmundr urðu við varir, þá réttu þeir mesta hluta ránsins. Síðan ferr biskup með flokkinn heim á Möðruvöllu, ok hafði í brott skrfn ok helga dóma, ok bækr nökkurar; þvíat hónum þótti ómaklega komnir helgir dómar þeir er bann-settir menn varð-veittu. Arnórr Tumason var þar fyrir með Sigurði, ok mart manna. Nú ríðr biskup brott, en Sigurðr ¹görir orð Kolbeini. Kalla þeir nú biskup hefja rán ok hernað. Nú draga hvárir-tveggju flokka saman, Sigurðr ok Arnórr ok Hallr Kleppjárnsson, en í öðrum stað Kolbeinn; ok ætla allir

¹ görir] here begins the tenth vellum leaf (the upper part, half a leaf).

at biskupi, sem þeir gördðu. Biskup kemr heim á staðinn snemma kirkju-dagsins, ok syngr þar messu. En um daginn eptir var Márðu-messa in síðari, ok vill biskup þar göra þjónustu þann dag; þvíat Márðu er staðrinn helgaðr. Þann dag kemr Kolbeinn með aukin þrjú hundruð manna ok setz um staðinn. Fóru þá menn milli þeirra ok leituðu um sættir. Var þat svá þvert af Kolbeini, at hann vildi ekki annat, en þeir menn, sem sekir vóru, væri fengnir í vald hans; en biskup vill eigi selja menn sína undir öxi, ef þeim væri eigi friði heitið. Ögmundur átti allan hlut í at skirra vandræðum, en draga saman sættina, er hvárr-tveggi var hans venzla-maðr. En með því at Kolbeinn var óleiðinga-samr, þá var þess leitað, at biskup skyldi ríða af staðnum með menn sína í friði. En Kolbeinn játaði því eigi. En þó tóku þeir biskup ok Ögmundur þat ráð; þvíat mönnum þótti sem þannig mundi helzt óhæfa við berask. Márðu-messu-kveld var hringt á staðnum öllum klokkum til aptan-söngs; ok er svá sagt, at þeir Kolbeinn heyrðu eigi klokkna-hljóð. Nú ríðr biskup af staðnum með þrjú hundruð manna. Með hönnum vóru þrjár ábótar ok tveir munkar; nær fjórum tígum presta, ok mart klerka. Þar var ok mart rökra manna; en sumt vóru strákar ok staf-karlar ok göngu-konur. Nú er þeir Kolbeinn sjá, at þeir biskup ríða brott, tók til orða Brúsi prest: 'Kolbeinn, þar ríðr biskup nú í brott með virðing ykkra beggja.' Kolbeinn bað menn taka hesta sína, léz eigi þola at biskup riði í brott með skógar-menn hans. Hann ríðr fyrir á veginn með fjögur hundruð manna, ok fylkir liði sínu. Biskup vísr þá af veginum¹, ok vildi ríða fram annars-staðar. Þeir Kolbeinn snúa þar í mótt. Ok er flokkarnir mættusk, þá lýstr í bardaga. Biskup sat á hesti ok með hönnum ábótar ok nökkurir prestar; ok kallaði, at eigi skyldi berjask. At því gáfu engir gaum. Bersi Vermundar-son frá Móbergi gékk fram fast, ok spurði at Ögmundi. Naddr hét fylgðar-maðr Ögmundar; hann réz í móti Bersa; ok fóru þeirra skipti svá, at Bersi vegr Nadd. Þá tók Ögmundur til orða: 'Fast gengr þú nú fram, Bersi.' 'Þat skaltú finna,' segir Bersi, 'at ek skal ganga enn nær þér.' Þá snýr Ögmundur í móti Bersa, ok höggr hann bana-högg. Biskups-menn börðusk alldjarflega, Konáll Sökkason, Sveinn Jónsson, Vigfúss kennimaðr, ok margir aðrir. En er bardaginn var sem fastastr, fékk Kolbeinn steins-högg í

¹ veginum, B.

[II. 7: iv. 3.]

ennit, ok féll við. Þat var bana-sár; en þó hafði hann vit sítt, ok beiddisk prestz-fundar; ok vildi biskup at hann næði því. Svarði hann þá sáttar-eið; ok var húslaðr¹, ok dó síðan; ok varð eigi víst hverr steinum² hafði kastað. Þar féll með Kolbeini Brúsi prestur, Þórðr prestur Einarsson, ok Bersi, Böðvarr Tannz son, Eyjólfur Halldórsson³, Glúmr, Styrbjörn, Björn Steinþórsson, Starri Sveinsson. En af biskupi féll, Naddr Þórarinsson, ok Einarr Ólafsson. En annat lið Kolbeins allt flýði þat er mátti fyrir sárum; sumir gengu slyppir á vald biskups ok svörðu hónum eiða, ok festu hónum féggjald ok skriptir í hans dóm. Nú sjá biskups-menn hvar ferr flokkur þeirra Sigurðar, ok Arnórs, ok snúa þeir í mótt þeim; höfðu nú vápn Kolbeins-manna. Þeir Sigurðr snúa undan ok apr; en biskups-menn eptir ok heldr tómlega í fyrstu; þvíat sumir löttu en sumir fýstu eptir-reiðar. En aðra nótt eptir, þá er þeir Sigurðr ok Arnórr urðu varir við, at flokkur biskups var mjök eptir þeim kominn, þá leyndusk þeir Sigurðr ok Arnórr fjórir saman frá flokkinum, ok riðu suðr um land⁴, ok voru þar um vetrinn með frændum sínum ok mágum. En Halr Kleppjárnsson ok flokkurinn gengu til sætta við biskup, ok játa með eiðum hans dómi, hverr á sínum málum. Kolbeinn hafði stefnt til mótt við sik ok atfarar við biskup Þorvaldi Gizurar-syni. Hann frá fall Kolbeins á Kili, ok snýr þá apr. Hann fann Snorra Grímsson, frænda þeirra biskups ok Ögmundar, vitran mann ok vinsælan, subdjákn at vígslu. Þorvaldr lét taka hann, ok hafði ætlað mann til áverka við hann; en þeim varð bilt⁵. Þá hljóp at Klængur, son Þorvaldz, messu-djákn, ok höggur hann bana-högg. Nú er biskup at stóli sínum um vetrinn, ok býðr erkibiskups dóm á öllum málum þessum. Því var eigi játað. Ögmundur býðr þá, sem jafnan hafði hann fyrri boðit, sínn fjár-hlut til sætta með þeim, ok margir aðrir. Biskup leggur nú gjald á þá menn er at hónum höfðu farit, þrjú hundruð vaðmála á mann, eðr fim, eðr tíu, svá sem sakbitnir þóttu hónum til. Á einn mann lagði hann tuttugu hundruð. Biskup sendir menn sína at draga saman fé þetta, ok treystusk þeir eigi fámennir at fara. En þeir er fyrir sátu þorðu eigi annat en gjalda slíkt er þeir kröfðu; en kölluðu rán. Nú var illr kurr í bóndum; þóttusk hafa látið höfðingjann, en farit sjálfir sneypu;

¹ hunsiaðr, B. ² steinum, B (stein'num). ³ Hallzson, Res. ⁴ land] Kjöf, B. ⁵ bilt] við, add. Cd.; om. Res., B.

[II. 8, 9: iv. 4, 5.]

látið frændr sína ok vini en sumir limu, en gjalda fé á sogurt¹ ofan. Kalla þeir þetta allt hernað ok rán er þeir láta. Hinir ylmask² því meirr er yfir fara með flokkum; gefa aðrar sakir hjá fram bøndum. Þeir ganga ok yfir bú þeirra Arnórs ok Sigurðar, ok göra marga hluti þá er biskup bauð þeim eigi, heldr bannaði hann þat. Þeir brenndu bæ einn, ok unnu á nökkurum mönnum þeim er þeir þóttusk sakir við eiga, ok þóttu um sítt líf sitja; ok einn mann drápu þeir. Drepinn var ok prestur einn af þeim. En þat sem biskups-menn görðu óspaklegt, þá kenndu bændr þat allt biskupi. Biskup kallar bændr í sama banni sem áðr en þeir sættusk; þvíat þeir vildu eigi halda þat er þeir höfðu fest ok svarit, ok vildu allt í móti hönnum þat er þeir máttu, sem raun gaf á síðan. Þeir vóru margir er stukku norðan í Dala³ til Sighvatz Sturlusonar, ok kærðu mál sín fyrir hönnum.

27. En vetrinn eptir Víðiness-bardaga⁴ fæddi Þóra Guðmundardóttir, kona Þorvaldz í Hruna, sveinbarn. Töluðu menn þá um við Þorvald, at hann skyldi láta kalla eptir Kolbeini. Þorvaldr svarar: 'Eigi mun mín son verða jafnvel mennt sem Kolbeinn. En þó hafa þat vitrir mælt, at menn skyldi eigi kalla sonu sína eptir þeim mönnum, er skjótt verða af heimi kallaðir. Mun ek son mín láta heita Gizur; þvíat lítt hafa þeir aukvisar⁵ verit í Haukdæla-ætt er svá hafa heitið hér til.'

28. Þenna vetr er á leið, fara menn í milli höfðingja með þeim ráða-görðum, at þeir skyldi draga flokka at biskupi. Var þar Þorvaldr Gizurarson, ok Arnórr Tumason, Jón Sigmundarson, Sighvatr ok Snorri Sturlu-synir, Magnús Guðmundarson, Þorvaldr Vatzfirðingr. Sighvatr sendi orð Þórði bróður sínum; ok fundusk þeir í Hitardal; bað Sighvatr Þórð til farar með sér. Þórðr spurði hverju hann skyldi ráða, ef hann færi. 'Hví muntú eigi ráða því er þú vill?' segir Sighvatr, 'eða hve fjölmennr muntú vera?' 'Með fimmta mann,' segir Þórðr. 'Hvat skal mér þú, heldr en annarr maðr, ef þú ert svá fámennr?' 'Þú sér þat,' segir Þórðr. Sighvatr var þá reiðr; ok hljóp á bak, ok skilði þar með þeim. Ok s[agði] Þórðr svá, at síðan þótti hönnum aldrigi hafa orðit frændsemi þeirra slík sem áðr.

Um vetrinn eptir bardagann í Víðinesi vóru dreymðir draumar

¹ sogurt] so Res.; þat, B. ² ylmask] B, Res.; verða ólmari, Cd. ³ Dala] Res.; Dali, B. ⁴ eptir—bardaga] Cd., Res.; eptir Jól, B. ⁵ aukvisar, B.

[II. 10: iv. 6.]

margir. Þat dreyndi mann í Skagafirði, at hann þóttisk koma í hús eitt mikit; þar sátu inni konur tvær blóðgar ok réru áfram. Hónum þótti rigna blóði í ljórana. Önnur konan kvað:—

Róum¹ vit ok róum vit, rignir blóði,
Guðr ok Göndul fyrir gumna-falli:
Vit skulum ráðask í Rapta-hlíð;
þar munum blótaðar ok bölváðar.

En í Vestfjörðum dreyndi mann: at hann þóttisk kominn í litla stofu, ok sátu uppi tveir menn svart-klæddir, ok höfðu grár kollhettur² á höfði; ok tókusk í hendr; sat á sínum bekk hvárr, ok réru. Þeir ráku hendrnar svá fast á³ veggina, at þá reiddi til fallz. Síðan kváðu þeir vísu þessa; ok kvað sítt orð hvárr:—

Höggvask hart seggir, en hallask veggir;
ílla eru vér settir er inn koma⁴ hettir:
Verk munu upp innask, þá er aldri finnask⁵
(eng'inn er á sómi) á efsta dómi.

20. Um vart eptir Páska draga þeir sjau höfðingjar, er áðr eru nefndir, flokka saman, ok fara at biskupi. Þorvaldr Vatzfirðingr var með þrjá tigi manna, ok gengu þeir allir. Hann hafði öxi í hendi, ok studdi eigi niðr skaptinu er hann fór norðr eðr norðan. En er flokkarnir kómu saman, höfðu þeir sjau hundruð manna, er biskupi veittu heimsókn á staðinn. Biskup hafði fyrir fátt lið utan heima-menn sína, þvíat menn gengu mjök undan hónum, ok vilja nálega ekki veita hónum. Ögmundr vildi til ok veita hónum, ok komzk eigi; þvíat flokkur var görr í móti hónum. Ögmundr komzk undan, en þeir tóku skjöldu hans ór kirkju ok hesta hans, svá at hann gat hvergi farit. Þeir Sigurðr ok Hallr voru fyrir þeim flokki.

Þá er flokkarnir ríða á staðinn, voru biskups-menn á húsum uppi, ok höfðu búizk þar til varnar. Var þar mart röskra manna; gengu þeir höfðingjarnir um bæinn, ok hugðu at hvar auðvellegast væri at at sækja. Þórðr Böðvarssön lagði þat til, at þeir skyldu um kveldit æpa heróp, en ganga eigi at fyrr en um morgininn; ok lézk ætla, at þá mundi þunn-skipaðra á húsunum, en um kveldit. Þat fór svá sem hann gat, at margir menn leyndusk frá biskupi, sumir til óvina hans, en sumir á annan veg í brot, svá at fátt var

¹ Róum (bissyllable), Res.; Róm, B. ² grá kollhöttu, Res. ³ á] B, Res.; í, Cd. ⁴ gráir, add. B; om. Cd. and Res. ⁵ þau er aldri finnaz, B and Res.

[II. 11: iv. 6.]

eptir um myrgininn. Þá gengu í kirkju¹ til friðar þeir menn er sér þótti óvænt til griða. En þá er fítt biskups-manna var eptir, þá hljópu þeir á þá til bardaga. Þorkell prestur Bergþórsson er Naddr er kallaðr, varðisk drengilega, ok féll þar í húsum. Þar vóru fleiri menn drepnir, en sumir í húsum inni. Einn drápu þeir í kirkju-garðinum, svá at blóð hraut á kirkjuna. Sex menn létusk þar af biskups-mönnum. Þeir Arnórr létu ok sex menn. Síðan hljópu þeir í húsin inn, ok brutu upp hurðir ok hirzlur, lok ok lása, at² leita manna. Nú göra þeir Arnórr biskupi tvá kosti: annan, at hann skyldi taka þá ór banni, en þeir mundu gefa grið þeim sumum er í kirkju vóru; en biskup skyldi fara af staðnum, ok koma þar aldri síðan, ella mundu þeir drepa þá alla er í kirkju vóru, ok eira öngu vætta, en hafa þó biskup af staðnum svívirðlega. Biskup kaus hvárngan kostinn; sagðisk eigi mega leysa þá. Þat varð við bæn þeirra manna er dauða-menn vóru þá, at biskup vann þat til lífs þeim, at hann saung³ yfir þeim *Miserere*; ok sagði þeim þó, at þá vóru þeir eigi lausari en áðr. Eptir þat býðr Snorri Sturluson biskupi til sín; ok ferr biskup brott með hönnum þann dag. En er biskup var í brott, gengu þeir Arnórr í kirkju með vápnum, ok eggja hina út, er inni vóru, ok þeir þóttusk mestar sakir við eiga, ella kvóðusk þeir mundu sækja þá eðr svelta í kirkjunni. Þá tók Sveinn Jónsson til orða: 'Göra mun ek kost á út at ganga.' Þeir spurðu hverr sá væri. 'Ef þér limit mik at höndum ok fótum, áðr⁴ en þér háls-höggit mik.' En þessu var hönnum játað. Gékk hann þá út ok allir þeir; þvát þeir vildu at kirkjan saurgaðisk eigi af þeim eða þeirra blóði. Allir géngu slyppir út. Var Sveinn þá limaðr, [ok saung] meðan *Ave Maria*. Síðan rétti hann hálsinn undir höggit; ok var all-mjök lofuð hans hreysti⁵. Þar var ok háls-högginn Skæringr klerkr; ok inn þriði sekr maðr. Þessir höfðu áðr látisk af biskupi: Þorkell prestur, Leifr Þorgeirsson, Bárðr ok Steingrímur, Handar-Leifr⁶, Einarr Hallvarðsson, ok Þórarinn, ok er nú talðr sá er í kirkju-garði var drepinn. En af þeim er til sóttu létusk þessir: Bergþórr ok Gizurr, Sigmundur svalr, ok Einarr Birki-beinn, ok Símon prestur. Þeir er sekir vóru, vóru færðir í urð, ok lágu þar tvá mánuðr. En sína menn, þá er þar féllu án iðran ok lausna, þá grófu þeir at

¹ Here ends the tenth vellum leaf. ² at] Res.; ok, Cd. ³ söng] las, B.
⁴ áðr] add. Res., B. ⁵ sem Guð hjálpi hönnum, add. B; om. Res. ⁶ Hnuð-Leifr, Cd.

[II. 12, 13: iv. 7.]

kirkju, ok kölluðusk þeir þat allt líkja eptir biskupi, er hann lét sekja menn í kirkju ganga. Biskup lét ok einn mann, þann er fallit hafði af Kolbeini iðrunar-lauss, eigi at kirkju liggja¹ mánuð. Mörgu var þar rænt ok stólit því er staðrinn átti, ok þat er menn áttu í hestum ok herbúnaði, ok flest þat er útan kirkju var. Þá er mann-drápum var lokit, tóku höfðingjar til sín menn þá er þeim líkaði, ok gáfu grið. Görði þat hverr í þrá öðrum. Sighvatr gaf grið Konali Sokkasyni, en Snorri Vigfúsi kennimanni. Þeir voru flestir af inum stærrum mönnum, er nökkurn mann tóku til sín. En er biskup var riðinn af héraði, görðu þeir Arnórr alla vega orð frá sér, ok létu presta taka alla menn ór banni, ok tíðir syngja, ok göra alla þjónostu, bæði þar at staðnum, ok at öllum kirkjum; ok sögðu þat biskups-leyfi. Alla þá menn, er biskupi höfðu fylgt eðr fullting veitt, ok þar voru eptir, kúguðu þeir til sjálfðæma við sik, svá vígðan sem óvígðan; ok leggja fé-gjöld á ofan: þrjú hundruð, eðr fimm hundruð, eðr tíu hundruð, eðr tuttugu hundruð, eðr þrjá tigi hundraða, eðr fjóra tigi hundraða, eðr sex tigi hundraða. Ögmundr lét hundrað hundraða ok héraðs-vist áðr létu. Fór hann þá austr í Hof-s-teig. Suma menn görðu þeir útlaga bóta-lausa. Fjórir góðir menn, prestar tveir ok leikmenn tveir, voru til járn sferðir um þat at þeir hefði eigi unnit á Kolbeini; ok urðu þeir allir vel skfír um þat mál.

30. Nú setjask þeir Arnórr ok Sigurðr yfir staðinn ok alla staðar-eign, ok skipa menn til at taka tündir biskups ok alla hans eigu. Um várit eptir sendir biskup bréf sín til staðarins, ok bað læsa kirkju, ok kallaði hana saurgaða, bæði af mann-drápi ok grepti bann-settra manna. Var ok svá gört. Þá var tjald reist útan kirkju-garðz, ok þar messur sungnar. Þeir Arnórr ok Sigurðr þola eigi, at kirkja sé tíða-lauss; fara til, ok þröngva prestum til at syngja í kirkju, ok eigi messur fyrst. En þó nökkuru síðarr var þar framin öll þjónosta ok lík jörðuð.—Aumleg ok hörmuleg Kristni var þar þá at sjá. Sumir prestar lögðu messu-saung fyrir hræzlu við Guð; sumir frömðu fyrir hræzlu sakir við höfðingja; sumir at sínum sjálfs-vilja. Höfuð-kirkjan, móðirin, sat í sorg ok sút, ok sumar dærnar með henni; en sumar gugnuðu eigi yfir hennar harmi, [ok lífði] hverr sem lysti; en enginn þorði um at vanda, né satt at mæla². Guðmundr biskup var um vetrinn í

¹ liggja] B, Cd., Res.; leggja, Cd.² aumleg—mæla] this is undoubtedly a clerical interpolation, although now found both in A and B, as well as in Res.

[II. 13, 14: iv. 8.]

Reykjaholti með Snorra. En um várit fór hann norðr til Hrútafjarðar, ok ætlaði á skipi norðr til staðarins eðr allt til Austfjarða. En er þeir Arnórr fregna þat, ok ætla at biskup muni ætla á staðinn, þá draga þeir lið saman, ok setja menn fyrir hjá höfnum þeim er líklegast þótti at hann mundi lenda. En Arnórr ætlar at snúa flokkinum til mótz við biskup, þegar hann fréttir til hans. En er biskup fréttir lið-samnaðinn, vendir hann aptr, ok ferr til skipa til Steingrímsfjarðar; fréttir hann þá meðferð prestanna ok tíða-görð, bæði á staðnum ok annarsstaðar. Biskup bann-settr alla þá presta er messur höfðu sungit í óleyfi hans, ok áttu allt samneyti við bann-setta menn. Biskup ferr um sumarit yfir Vest-fjörðu; en um vetrinn var hann á Breiðabólstað í Steingrímsfirði með Bergþóri Jónssyni. Ok urðu þar margir hlutir, þeir er frásagnar væri verðir, ok jarteignum þótti gegna, þó þat sé eigi ritað¹ í þessa bók; bæði þat er biskup átti við flagð þat, er þeir kölluðu Sel-kollu, ok mart annat. Prestarnir fóru sínu fram um þjónostu-görðina, hvat sem biskup sagði, ok höfðu helzt ráð um sinn vanda við Gunnlaug múnk, er mestr klerkr ok góðvilja-maðr þótti vera þar í sveitum². Um várit eptir var fundr lagðr með þeim biskupi ok Arnóri til sætta, ok bauð Arnórr marga kosti sæmilega; en þó vildi hann eigi at biskup færi á staðinn, svá at hann stýrði fleira en klerkum ok tíðum. Um sumarit eptir fór biskup vestan með tuttugu menn, ok kemr í Eyjafjörð á óvart, til Hallz Kleppjárnssonar; ok tekr hann vel við biskupi; þvát þeir höfðu sæzk áðr. Nú fréttu þeir Arnórr þetta, ok draga lið saman, ok svá þeir Hallr ok biskup í mót; ok finnask þeir. Nú varð svá þó til hagat, at þeir skildu óhappa-laust; en sætt varð engin. Vendu þeir Hallr ok biskup þá undan, ok vildu eigi ófrið. Ok ferr biskup þá norðr í sýslu sína, ok syngr í tjöldum messur, en eigi í kirkjum, meðan eiga var höfuð-kirkjan hreinsuð.

31. Þá kom út bréf Þóris biskups svá mælanda³:—

“Þórir erkibiskup sendir hörmungar-orð ok heilræða Arnóri Tuma-syni, Sigurði Orms-syni, Þorvaldi Gizurar-syni, Jóni Sigmundar-

¹ ritað] þeir ritnir, B. ² ok höfðu—sveitum] om. B. ³ koma—mælandi, B.

⁴ The Res. (see Bs. i. 503) omits the following letter; instead of which there is this brief sentence—Þá koma út bréf Þóris erkibiskups, ok vóru þar á útan-stefningar; ok tekit hart á óvinum biskups. Ok kyrðusk, etc. This is, we believe, the true, original text, such as it came from the hand of Sturla. The letter itself has since been inserted by the compiler of our present Sturlunga text.

syni, Halli Kleppjárns-syni, Snorra Sturlu-syni : Sannlegt þykkir oss, at byrja bréf vart ok örendi af hörmung ok heilræðum ; þvát svá sem vér eigum at fagna yðrum fagnaði, svá eigu vér at ófagna yðrum ófagnaði ; þvát sýsla vár ok Pétr postoli skyldir oss, "*Gaudete cum gaudentibus et flete cum flentibus* : " "Fagna þeirra fögnuði er fagnað göra Guði, en gráta hina er við hann gremjask." En eptir Guðs orðum sjálfs, þá gremsk sá við Guð er við hans örendreka gremsk, þat er biskupa ok presta. Hann segir sínum postolum : "*Qui vos audit, me audit ; qui vos spernit, me spernit* : " "Sá er yðr hlýðir, hann hlýðir mér ; en sá er yðr forsmáir, hann forsmáir mik." Sömu orð taka til vár ; fyrir því at þeir vóru várir forfeðr, en vér þeirra synir, sem *Propheta* segir : "*Pro patribus nati sunt tibi filii*." Þá kenning kennu vér, er þeir létu oss ; ok með sömu ömbun, ef vér flytjum vel ; með sömum gjöldum ok, ef vér flytjum illa. Háleitur er várr vandi, ef vér þegjum ok heptum eigi glæpi ; þvát ef þat göru vér, þá er týnd sálin ins synduga ; en Guð heimtir hana af oss ; ok er ólfr kostur, at falla í nökkura grimd við mennina, hvegi máttkir er þeir eru eðr grimmir, heldr en gremjask við Guð. En héðan spyrsk hörmulegr grimmeikr ok fátíðr, Guði ok öllum Guðs lögum gagnstæðlegr, er Guðmundi biskupi er veittr, ef svá er vöxtr á, er margir segja, at ólærðir menn hafi hann fyrir-dæmdan, þar sem einginn maðr á dóm á hönum nema páfinn ok vér af páfa hendi ; ok hann nú settr af sínu biskups-ríki ; hætt af mörgum sálum til ábyrgða ; menn af hönum drepnir, ok nökkurr prestur í þeirra tölu. En þenna vanda á eingi at leysa nema páfi sjálf, aðrir ok í móti teknir. Nú er þannig komit, at þessi mein verða aldri með orð-sendingum slökt ; vér höfum þat freistað, en yfir-bætr hafa frestask, ok veldr því vansi sumra, ofskap ok þrályndi þeirra er í öllu þrályndask. En þá er vér leitum við at rannsaka, hvaðan þessar sakir rísa, eðr hverir með kappi leita til, heldr at næra þessi mál en slökva, þá vísa sumir sökum í einn stað, sumir í annan ; ok sjám vér fyrir þat eigi annat heilt í þessu máli, en biskup sæki á fund várn, ok þeir með hönum, er hér eru á nefndir. Þat boðum vér yðr til í hlýðni, Guði til þakka, Heilagri Kristni til frelsis, syndum yðrum til lausnar, en öllum landz-lýð til þurftar : at þér sækit á sumri á fund várn ; en vér skulum alla stund á leggja, at ósætt falli, sátt rísi, sálin hjálpist, ok langr friðr standi í þessu landi. Til langra meina mun standa, eptir því [er] Guð kennir oss, ef þetta ráð er fyrir-litið. En þér, Arnórr, ok þeim öðrum er þú hefir yfir Guð

[II. 16, 17: iv. 9.]

eigu ok biskups-stól settu. Þá bjóðu vér þeim af Guðs hálfu fastlega í hlýðni, at þér fáit hönum af staðarins fé svá mikít, at hann megi sæmilega útan fara; ok hvárki kenni hann neisu í útanför né apr-hvarfi. En ef þér afrækist þetta vart boð, þá vitið þat víst at yðarr vandi eyksk margfallega.

32. Nú kyrðusk þeir Arnórr við bréfin. En biskup fór til Hóla um haustið; ok sat þar í friði um vetrinn enn at kalla; ok eigask þeir Arnórr eigi við þann vetr. Þá ganga margir menn til sætta við biskup. Þann vetr er Guðmundr biskup var í Steingrimsfirði, andaðisk Páll biskup, iii kal. Decembris; en kosinn var til biskups Teitr Bessason, systur-son Þorvaldz Gizurarsonar; ok fór Þorvaldr útan með hönum. Teitr andaðisk í Noregi, ok varð eigi biskup. Þá andaðisk Guðmundr inn Dýri ok Jón Sigmundarson.

33. Í þenna tíma bjó Kálfr Guthormsson á Grund í Eyjafirði; hann átti Ósku¹ Þorvarðz dóttur ens auðga. Guthormr hét son þeirra en Jorunn dóttir. Kálfr þótti þá beztr bóndi í Eyjafirði. Þá bjó at Hrafnagili Hallr Kleppjárnsson; hann átti Ingibjörgu dóttur Guðmundar ins Dýra. Einnarr ok Kleppjárn voru synir þeirra. Með þeim Halli ok Kálfi var óþokki mikill, ok varð þeim mart til; hafði Hallr þá manna-forráð mest í Eyjafirði. Þótti Kálfr ekki trúr, at leita eigi² á þingmenn sína. Þeir deildu ok um hval-mál nökkut; ok færðu þat til Alþingis; ok var hvárr-tveggi inn mesti flutnings-maðr síns máls. Þótti þat æ sannara, er sá talaði er þá flutti sítt örendi. En þó fengu þeir eigi samit; þvíat þeim varð mart til. Hrafnagilingar ortu mart um Kálf, ok görðu um hann spott mikít. Þetta var kveðit:—

Vetrungs fæðisk efnit eitt; öllum er þat mönnum leitt;
tvennar³ liggja til þess bætr; tveir einir 'ru undir fætr:
Höllzti hefir þat lengi lifat; láti menn þat höndum þrifat!
eigi er þat sem annarr smali, enginn skapör fyrir arsin⁴ hali.

Ok enn þetta:—

Reið'k fyrir dyrr ok dúða'k dyn há-skutil brynju
(eldr lék⁵ yggs und skildi) óskjálfandi Kálfi:
Mælt vara gött þá er gjöltu⁶ Grundar-menn sem hundar
(þyss var í þrælum Kusla⁷ þeim) í virki heima.

Ok enn var þetta kveðit:—

Hefir um hrepp inn efra (hann er görr at þrotz-manni,
þat er kotmanna hynni) Kálfr mat-gjafir hálfar.

¹ Æsu (I), B. ² eigi] om. B and Res. ³ tvennar, B. ⁴ arðzinn, B. ⁵ lék] B, Res.; ligr, Cd. ⁶ Thus also Res.; við gylltv (I), B. ⁷ kusla] B, Res.; kussa, Cd.

[II. 18: iv. 10.]

34. Í þenna tíma báðu þeir Arnórr Tumason ok Sigurðr Ormsson Sighvat Sturluson, at hann skyldi ráðask þangat norðr í sveitir. Vildi Sigurðr, at Sighvatr tæki við goðorðum þeim, er hann hafði gefit Tuma Sighvatz-syni, syni hans; en Arnórr hafði þá lýst útanferð sinni af málum þeirra biskups. Sigurðr bjó þá á Möðruvöllum í Hörgárdal; ok vóru þau Sighvatr ok Halldóra þar jafnan at kynnis-sókn. Ok eitt sinn er Sighvatr var á Möðruvöllum, kom Kálfr Guttormsson at finna hann, ok kærði fyrir hönnum missætti þeirra Hallz. En Sighvatr lét sér fátt um sinnask; lézk eigi vilja fýsa Kálf vandræða, en lézk vin hans skyldu vera ok varðveizlumaðr, hvat[ki] er hönnum kynni til handa at bera. Ok mæltusk þeir vel við at skilnaði. Þat varð þrim vetrum¹ eptir bardagann á Hólum á Jóla-föstu, er Kálfr varð þess vís, at Hallr Kleppjárns-son átti leið til Munka-Þverár. Þangat fór ok um daginn Jón Eyjólfsson, er átti Valgerði systur Kálfs; hann bjó í Möðrufelli; ok er þat sumra manna sögn, at þat væri ráð þeirra Kálfs beggja. Kálfr fór síðarr um daginn, ok með hönnum Styrbjörn klokku-nef, móður-bróðir hans, er bjó í Gnúpu-felli, ok þeir tveir Steingríms-synir, Eldjárn prestur ok Þorgeirr. Þeir vóru dóttur-synir Tuma Kolbeinssonar². En er þeir kómu til Þverár, gengu þeir Hallr Kleppjárns-son tveir neðan á völinn. Sneri þeir Kálfr þegar í móti þeim, ok sættu áverkum við Hall; en hann hörfaði undan, ok varði sik. Menn vóru úti á bænum; ok talaði Austmaðr einn um, hvárt menn berðisk á vellinum niðri. Jón Eyjólfsson svarar: 'Skylmask menn þar,' segir hann. Ok varð því eigi til hlaupit, er hann tók þann veg á. Þeir Kálfr unnu allir á Halli, ok lét hann þar líf sítt. Sneru þeir Kálfr þá í brott; ok fór hann heim á Grund um kveldit. En heima-menn á Þverá bjoggu um lík Hallz. Kálfr stefnir at sér vinum sínum ok frændum; ok hafði fjölmennt á Grund; ok leið svá fram til Jóla. Synir Hallz vóru ungir, ok var Klængr bróðir hans vígsakar-aðili. Þá er víg Hallz spurðisk vestr í Dali til Sauða-fellz, segja menn at Sighvatr Sturluson kvæði vísu þessa:—

Nú spurðu vér norðan (náir hrafn at því tafni;
heipt hefir herr fyrir giptu) Hall Kleppjárns son fallion:
þar er Eyfirðings orðit all-mart ins for-anjalla
(gunn-máva³ hné grennir geð-hraustr) lokit trausti.

¹ þrim vetrum] emend., see Bs. i. 504, foot-note (viz. from the spring, 1209, till December, 1212); 'v. vetrum,' B, Res.; um vetrinn, Cd. ² dætra ss. Kolb. Tuma s., B (badly). ³ máva] Res.; mána, Cd.

[II. 19, 20: iv. 10, 11.]

Þat var Jóna-dag inn fyrsta, at Kálfr spurði, at Klængr Kleppjárnsson væri kominn á Espihól með flokk mikinn, ok gékk þar til matar. Kálfr sendi þá menn upp til Möðrufellz, ok víðara á bæi, at stefna mönnum at sér. Guthormr Jónsson hljóp þegar ofan til Grundar er orðsendingin kom; ok vóru þeir Klængr þá kommir á bæinn. Guthormr hljóp at virkinu ok langt upp í vegginn, svá at hann náði öxinni upp á virkit; ok las sik svá upp. Þeir Kálfr vóru fyrir í virkinu, ok bjoggusk til varnar, bæði konur ok karlar. Þeir Klængr sóttu at, ok höfðu á öðru hundraði manna. Fengu þeir Kálfr lítt vörn við komit fyrir liðs-fjölða [sakir], ok stukku ór virkinu ok inn í húsinn. Urðu nökkurir menn sárir af Kálfi; einn hljóp í kirkju, ok var sá særðr af Klængs-mönnum innar við reiðustól. Menn áttu þá hlut í at þeir skyldu sættask; ok hlýddisk¹ Klængr á þat. Kom þeir eigi öðru við, enn Kálfr seldi sjálfðæmi fyrir víg Hallz. Ok skilðu þeir við þat. Klængr görði görð þessa um várit, tvau hundruð hundraða fyrir vígit. Kálfr skyldi vera útan þrjá vetr, ok héraðs-sekr or Eyjafirði. Þetta fé allt galt Kálfr, sem gört var; ok fór útan, ok gékk suðr, ok tók lausn allra sinna mála; hélt ok alla sætt vel.

35. Nú um sumarit eptir víg Hallz búask þeir til útan-ferðar Guðmundr biskup ok Arnórr Tumason. Lá biskup til hafs sex vikur, ok siglði út tveim sinnum ok varð aptr-reka, ok var borinn sjúkr af skipi. En tveir menn fóru útan af þeim er erkibiskup hafði útan boðat með biskupi. Arnórr fór útan um sumarit af þeim sex er með hönnum vóru nefndir. Þá fór ok útan Þorvaldr Gizurason ok Teitr biskups-efni. En Guðmundr biskup fór útan vetri síðarr; ok var inn fyrsta vetr í Vík austr; ok lengst var hann meðr Nichulási biskupi.

36. Vetr þann er Hallr Kleppjárnsson var veginn á Jóna-föstu, lét Þorvaldr Snorrason drepa Hrafn Sveinbjarnarson á Eyri í Arnarfirði á Langa-föstu; sem segir í sögu þeirra Þorvaldz ok Hrafnz. Þeir ræntu ok þar mörgu ok góðu í fé-munum áðr þeir fóru í brott. Tveir gripir vóru þeir þar, er Guðmundr biskup hafði gefit Hrafn, er frá er sagt; þat var sólar-steinn ok kven-kyrtill með hlöðum blá-brúnaðr. En er þeir ætluðu hann á brott á taka, þá sýndisk þeim sem þat væri svartr fatz-tötturr; ok köstuðu eptir; en sólar-steininn höfðu þeir til sjóvar. Þá sýndisk þeim hann sem annarr

¹ hlyddi, B and Res.

[II. 36, 37 : iv. 19.]

fjörü-steinn ok köstuðu niðr. Ok er þeir vóru á brott farnir þá fannsk sólar-steinninn¹.

37. Í þenna tíma rézk Sighvatr Sturluson norðr til Eyjafjarðar, ok var inn fyrsta vetr á Möðruvöllum í Hörgárdal með Sigurði Orms-syni²; annan vetr átti hann í búí við hann. Eptir þat keypti hann Grundar-land í Eyjafirði, með því móti, at Rúnólfr prestur, sem síðan var vígðr til ábóta, gékk í borgun fyrir³ Kálf Guthormsson, ok galt fyrir landit. En Sighvatr handsalaði hönum Sauðafell í veð at móti; ok fór hann þangat at búa⁴. En Sighvatr görði þá bú á Grund, ok bjó þar til elli. Kálfr Guthormsson keypti Miklabæ í Skagafirði, ok bjó þar meðan hann lifði. Í þenna tíma vóru í Eyjafirði margir stór-bændr, ok ýfðusk þeir heldr við Sighvati. Þótti þeim hann eiga þar hvárki erfðir né óðul í héraði. Þá bjó Jón⁵ Ornólfsson á Möðruvöllum; en Þorvarðr, bróðir hans, í Miklagarði. Hann átti sverð þat er Brynju-bítr var kallaðr; þat hafði Sigurðr Grikkur ór Miklagarði, en Sveinn Jónsson sveitar-bót hafði þat í Víðinesi, ok hjó stórt með. Synir Sighvatz, Tumi ok Sturla, fóluðu sverðit, ok náðu eigi at kaupa; en Þorvarðr drósk á, at ljá Sturlu sverðit, ok fórsk þat fyrir. Þá var Sturla sjautjan⁶ vetra gamall er hann reið upp í Miklagarð; ok tveir Eyfirzkir menn kómu í för hans. Þeir riðu at durum, ok gékk Sturla inn, en hinir sátu á baki úti. Sturla gékk til rúms bónda, ok tók sverðit, ok gékk í and-dyri, ok ætlaði at sjá ok bregða. Þá kom prestur til, ok þreif sverðit, ok vildi eigi bregða láta, kallaði hann þá á heima-menn. Kom þá at Þorvarðr bóndi, ok bað hann eigi taka sverðit. Sturla bað hann ljá sér. Þorvarðr kvað hann eigi svá með fara, at þess væri ván; ok kvað hann með öngu móti skyldu fá þat. Drifu þá at heima-menn, konur ok karlar, ok vildu allir á sverðinu halda. Reiðir þá þröngina⁷ út ór durunum; var þá snarat af hönum sverðit. Sturla hafði öxina Sveðju í handar-krika; tók hann þá til hennar ok reiddi upp, ok réð til Þorvarðz. Hann gáði eigi hvárt fram vissi öxarinnar; ok kom hamarrinn¹ í höfuð á Þorvarði; ok sprakk mjök fyrir, en haussinn rifnaði. Féll Þorvarðr í óvit, ok lá

¹ This chapter is taken from Res.; whereas A and B here insert the Saga itself, and accordingly omit this chapter, which, we think, represents the original text of the Íslendinga Saga as it came from Sturla's hand.

² með Sigurði magi Halldoro Orms. d. (I), B.

³ skuldina fyrir, B, Res.; í borgun við, Cd.

⁴ en Sighvatr handsalaði—búa] add. Res.; om. A, B; 'hann' probably refers to Runolf.

⁵ Jón] B; Halldórr, Cd.

⁶ xviii, B.

⁷ þvagona, B.

[II. 38: iv. 20.]

lengi sem dauðr væri. Styrmdou heima-menn yfir hönum; en Sturla reið brott ok heim á Grund ok förunautar hans. Sighvatr spurði tíðenda er hann kom heim. Sturla kvazk eingin segja. Föru-nautar hans sögðu Sighvati í hljóði hvat tíft var. En er hann vissi hvat tíðenda var, spurði hann Sturlu hvárt þat væri satt, at hann hefði vegit eðr særðan inn bezta bónda í Eyjafirði. Sturla lézk ætla at því mundi verr, at hann mundi eigi dauðr. Síðan tók Sighvatr á inum mestum hrakningum við Sturlu, ok hét hann¹ brott. Síðan átti Tumi hlut í; ok sagði, at þeir skyldi svá fleiri fara, at þeir væri barðir; sagði reynt, at bændr mátti eigi með góðu tryggja. Snemma um morgininn var Sturla á fótum, ok gékk eptir gölfi. Sighvatr spurði hverr þar færi. Sturla nefndi sik. Sighvatr bað hann ganga í lokrekkju til sín. En er hann kom þar, tók Sighvatr til orða: 'Ekki pykkir mér þetta svá slla sem ek læt; mun ek nú klappa um eptir; en þú lát sem þú vitir ekki.' Síðan sendi hann eptir þorvarði í Saurbæ; ok fékk hann sætta þá, ok vóru görvir þrír tigur hundraða. Kom þat fé seint fram.

38. Þessu næst, eðr líflu fyrr, vóru skærur þeirra vestr í sveitum, Miðfirðinga ok Viðdæla. Þá bjó at Breiða-bólstað í Vatzdal Eyjólfur Kársson, son Kárs munkis ok Arnleifar, dóttur Jóns Húnraðar sonar²; hann var mikill maðr vexti ok allra manna knástr ok vaskastr um alla athöfn sína. Tvá bræðr átti hann sam-mæðra, Jón ok Eyjólf; vóru þeir Ófeigs-synir. Þá bjó Þórðr, móður-bróðir þeirra, at Ásgeirs-á; en Íllugi Bergþórsson at Þorkelshváli; Þorsteinn Hjálmsson á Breiða-bólstað í Vestrhópi, frændi þeirra; ok í hverju húsi vóru þar Húnraðlingar í þann tíma. En á Mel í Miðfirði bjó Þorgils³ Kálfsson; hann átti Þórunni dóttur Magnúss, sonar Óláfs ok Guðrúnar, móður-systur Sturlu-sona. Þar á Mel vóru bræðr Þórunnar: Óláfr, ok Koðrán, ok Egill, miklir menn ok sterkir. Gils Bergþórsson bjó at Reykjum; hans synir vóru þeir: Kálfr, Guðmundr, Steingrímr, Eirekr, Úlfhéðinn; dætr hans: Þórhildr móðir Guðrúnar frilla Bjarnar Sæmundarsonar, ok Vigdís frilla Sturlu Sighvatzsonar. Þorbjörn Bergsson bjó at Ósi, faðir Teitz ok Margrétar. Mart var þá rökra manna í Miðfirði. Þórhildr Gilsdóttir var þá ekkja; ok var þá mælt, at Eyjólfur Kársson slægi á nökkut marglæti við hana; en bræðrum

¹ hann] emend.; hönum, Cd.; hét hann hönum brott för, B; see Dict. (s. v. heita A. I. 2). ² Húnraðar, B. ³ Þorgísl, B.

[II. 39, 40: iv. 20.]

hennar líkaði þat slla; ok var óþykt mikil milli sveitanna. Sá maðr var í Miðfirði er Tannr hét, son Bjarna Kálfssonar; hann var orð-slr; hann orti, ok var nld-skár; eingi var hann sættir manna¹. Vlsa þessi kom upp í Miðfirði, er kveðin var til Gils-sona²:—

Upp hafa eigi heppnir ull-stakks boðar vaxit
fimm³ ok fullir vamma flein-veðrs á bæ einum:
Ólusk erki-dólar⁴ (allr fylgir því galli)
opt er á gumna giptu . . .⁵.

Fyrir þessa vlsu vágu Gils-synir⁶ mann. Eptir þetta hófsk af nýju ófögnuðr ok orða-sveimr⁷. Þá hófu Víðdælir þat spott, at þeir kölluðusk göra meri ór Miðfirðingum, ok var Þorbjörn Bergsson hrygginn í merinni, en Gísl bróðir hans gregrin⁸; en synir Gils⁹ fætrnir, Óláfr Magnússon lærit, en Tannr Bjarnason arsinn; hann sögðu þeir dríta á alla, þá er við hann áttu, af hrópi sínu. En af þessum orða-sveim, ok mörgum öðrum, er á meðal fór, görðisk svá mikill fjándskapr, at eigi var óhætt með þeim. En Snorri Sturluson átti flesta þingmenn í hvárra-tveggju héraði, ok þótti mönnum til hans koma, at sætta þá. Reið Snorri þá til, ok þeir fáir saman; görði hann þá orð til Víðidal, ok stefndi þeim öllum í Miðfjörð á Mel, Eyjólfí Kárssyni, Þorsteini Hjálmsyni, Þórði ok Bergþóri. Þeir riðu til Miðfjarðar, ok vóru nær sjau tigr manna. Miðfirðingar kómu til Mels, ok höfðu þeir fjölmenn. Leitaði Snorri um sættir við þá; en þeir tóku því seinlega. En þá er þeir Víðdælir kómu ok stigu af hestum sínum, gengu þeir heim á völlinn. Þá hlaupa Miðfirðingar á móti þeim, ok slær þar þegar í bardaga; ok vóru hvárir-tveggju all-ákafir. Snorri hét á þá, at þeir skyldi eigi berjask. Einginn hirði hvat [er] hann sagði. Þá gékk Þorljótr frá Breta-læk til Snorra, ok bað hann milli ganga. Snorri kvazk eigi hafa lið til þess, við heimsku þeirra ok ákafa. Þorljótr veitti Snorra hörð orð. En síðan hljóp Þorljótr til hrossanna, ok leysti, ok rak á millum þeirra; ok héldu Víðdælir undan ok ofan eptir vellinum, ok svá fyrir melinn [ofan]. Þeir náðu hestum sínum, ok riðu yfir á¹⁰. Í bardaganum féll Þorbjörn Bergsson. Bergþórr hét sá er hann vá.

¹ manna-sættir, B. ² Gísls ss., B. ³ fins (!), B. ⁴ erki-dólar] conject.;
ecci dala, B; viði til dala, Cd.; eiki dólar, edition. ⁵ Blank for the last half line
in both A and B. ⁶ Gísls ss., B. ⁷ orða-sukk, B. ⁸ en—gregrin] B;
greðgi, Cd. ⁹ Gísls, B. ¹⁰ á] .ona, B.

[II. 41: iv. 20.]

Svá sögðu Víðdælir at merrin eyzi¹, þvíat hrygggrinn væri sundr í henni. Íllugi Bergþórsson lét fót sinn. Sárir urðu menn af hvárum-tveggjum². Þar kalla Miðfirðingar Þorsteins-stig er hann hljóp fyrir melinn, en Girðinefs-götu þar er Þórðr hljóp ofan. Miðfirðingar eggja Snorra til eptir-reiðar; ok veitti Teitr hönum it mesta ámæli, er hann vildi eigi auka vandræði þeirra. Eptir þetta vóru dylgjur miklar millum sveitanna, en atfara-laust þaðan frá. Maðr hét Þórarinn, er bjó í Snóksdal, son Gríms Eldjárns sonar, góðr bóndi; hann átti Steinunni dóttur Brandz frá Fjallz-enda³. Þórarinn var vin ok frændi Gilsunga⁴, ok gaf þeim til setunnar mat mikinn, ok léði þeim vápna, ok görði sik beran í liðveizlu við frændr sína. Snorri fékk sætta Miðfirðinga ok Víðdæli; ok görði um sakar allar þær er görzk höfðu á Mel, ok meðal þeirra vóru, bæði um víg ok áverka. En eptir þat rézk Eyjólfur Kársson vestr í Fjörðu, ok fékk Herðísar, dóttur Hrafns Sveinbjarnar sonar. Henni fylgði heiman land at Stokkum á Rauða-sandi.

Þá er Eyjólfur var á Eyri með mágum sínum, fýstisk hann at fara norðr í Víðidal at örendum sínum. Hann hafði sveit manna. Sveinbjörn Hrafnsson, mágr hans, var með hönum. Þeir fóru norðan Haukadals-skarð, ok dvöldusk fyrir neðan garð í Snóksdal. Þá sendir Eyjólfur heim eptir Gelli presti Höskullz syni er þar saung. Eyjólfur kallaði á tal við sik Þorberg fylgðar-mann sinn, ok talaði við hann einmæli. Síðan bað hann þá fara heim, ok krefja Þórarinn bónda hrossa út á Hólmlátr. Þeir ætluðu at fara út á Eyri, ok þaðan vestr á skipum. Sveinbjörn Hrafnsson fór með honum, ok Ögmundur, Norðlenzkr maðr, ok enn var inn fjórði. Ok er þeir koma, kalla þeir út Þórarinn bónda. Hann gékk út, ok Helgi djákn son Einars Bjarnarsonar⁵ frá Kvenna-brekku. Þorbergr bað Þórarinn hestanna; en hann sagði vera uppi á hálsi. Þorbergr hljóp af baki, ok bað hann vísa sér til hestanna. Þórarinn gékk fyrir veginn, ok hafði öxi í hendi; hann rétti öxina til hestanna. Þorbergr hjó á höndina, ok af fyrir framan ölbogann; hljóp öxin á nárann fyrir ofan mjaðmar-höfuð, ok þar á hol. Þá hljóp djákn til, ok vildi veita bónda; hann hafði sverð ok buklara. Guðmundr Norðlendingr lagði til hans;

¹ eyzi] B; jösi, Cd.² sárir urðu hærir teggio nokkorir menn, B.³ Fellz

enda, B.

⁴ Gislunga, B.⁵ Bjarna s., B.

[II. 42: iv. 20.]

kom þat í buklarann, ok renndi í brjóstið fyrir ofan geir-vörtur. Snöru þeir þá inn. En þeir Þorberg ríðu ofan til þeirra Eyjólfis; ok sögðu presti, at bónda þætti mál at hann kæmi heim. Ríðu þeir Eyjólfir í brott. En þeir Þórarinn höfðu prestz-fund, ok önd-uðusk báðir senn um daginn; ok lifði Þórarinn lengr. Steinunn, kona Þórarins, sótti Þórð Sturluson at eptir-málum um víg Þórarins, ok fál hönunum á hendi alla forsjá fyrir sér; þvát Sighvatr var þá norðr, en Sturla ok Tumi vóru ungir. Dufgus¹ Þorleifsson átti bú at Sauðafelli, ok var slla með þeim Þórami. Þórðr lét búa mál þessi til Alþingis, ok urðu þeir sekir Þorberg ok Guðmundr. Sveinbjörn vann eið, at hann hefði eigi vitað vígit, en Eyjólfir galt fé fyrir þat, at hönunum vóru fjörráð kennð. Sighvatr var heldr and-streymr um eptir-málin; þvát hönunum þótti verr er Þórðr hlut-deildi; ok hann kom Þorbergi útan í Fjörðum austr.

Þetta vár görði Eyjólfir bú at Stokkum á Rauða-sandi. Þá var Guðmundr inn seki fylgðar-maðr hans, ok annarr sekr² maðr Norðlenzkr. Í Saurbæ á Rauða-sandi bjó þá Gísli Markússon, ok lagðisk lítt á með þeim Eyjólfir; varð þeim mart til í bygðar-lagi um fjár-beitir ok annat. Gísli þótti fylgðar-menn Eyjólfis gleþja konur þær er hönunum gazk at, ok görðisk með þeim inn mesti fjándskapr. Þat var á Jólum er Stakka-menn kómu til tíða. Þá var Gísli sagt, at þeir vóru í kirkju. Þá sendi hann at læsa kirkjunni; var Eyjólfir þar, en Guðmundr var í skotinu; hann átti eigi kirkju-gengt. Gísli ok hans menn hlaupa til vápna ok til kirkjunnar, ok bað Eyjólfir griða; en þess var varnað. Guðmundr gékk ór skotinu, ok færði Gísli höfuð sítt; en Gísli lézk þiggja mundu, ok kvaddi til heima-mann sinn, þann er Guðmundr hafði áðr slla leikit ok glapt konu fyrir, at hann skyldi drepa hann. Leiddu þeir hann þá upp um garð, ok var hann þar drepinn. Eyjólfir komsk út um gler-glugg austr ór kirkjunni, ok hljóp út til Stokka í kastala er hann átti þar. Þeir Gísli fóru út þangat, ok sóttu hann í kastalann. Þar var nauta-maðr hans hjá hönunum, er Þorsteinn stamr³ hét, ok Þorbjörg⁴ griðkona hans. Eyjólfir varðisk alldrengiliga, en Þorsteinn spurði hvárt hann skyldi eigi gefa nautum. Eyjólfir bað hann fara ef⁵ hann vildi, ok tók hann þat orlof. Þar um var þessi vísa kveðin:—

¹ Dufgus] i. e. *Duffus*, a Gaelic name; Dufgus (an Icelandized form), B, here and elsewhere.

² ok annarr Uxi Norðlenzkr maðr, B; ok Tanni inn væni Norðlenzkr maðr, Br. ³ stami, B. ⁴ Þorlaug, B. ⁵ hvert er, B.

[II. 43: iv. 21.]

Sendir rann af Sandi sund-hreins frá bör fleina hræddr, svá at hjartað loddí happlaust við þjó-knappa¹: Framar kváðu þar fúra flei-vangs nautum² ganga (sókn var hörð er ek heyrða hrein) láta þorsteini³.

Eyjólfr varð eigi sótt, ok hurfu þeir Gísli frá. Grið fengu menn Eyjólfs þeir er í kirkju vóru. Eptir þetta fór Eyjólfr norðr á Eyri til mága sína, ok vóru þá dylgjur miklar millum þeirra. Var þá leitað um sættir milli þeirra; ok var þá lagðr sættar-fundr með þeim um várit í Tálknafirði, ok vóru grið sett, þar til er hvárir-[tveggju] kæmi heim. En þeir urðu eigi sáttr. Hljópu þeir Gísli upp ok fóru heim; en þeir Eyjólfr fóru eptir þeim út á Sand. Ok er þeir kómu í Saurbæ, höfðu þeir Gísli búisk um á húsum uppi, ok gört sér þar gótt vígi með viðum. Fengu þeir Eyjólfr lítt atsókn við komit, ok settusk þeir um virkit. Kómu menn þá, ok leituðu um sættir með þeim. Þeim Eyjólfr höfðu mat-fát, ok fóru til fjóss, ok ætluðu at taka naut nökkur. Gékk Jón Ófeigsson, bróðir Eyjólfs, fyrst í fjósit; þar var fyrir nauta-maðr Gísla, ok stóð í uxabási; hann hjó í mót Jóni, ok kom á kinnina ok rauf á hváptinum, ok ór jaxlana tvá; féll hann út í fang sínum mönnum; en nauta-maðr hljóp innarr í fjósit, ok út í hlöðu-vindauga ok svá upp í virki. Ok er þat mál manna, at þeir hafi ólfkast borit sik, nauta-menn þeirra Gísla ok Eyjólfs. Eptir þat fékk Steinólfr prestur sætta þá; skyldi Snorri Sturluson göra um málin ok áverka Jóns. En eptir sætt þeirra rézk Eyjólfr brott af Rauða-sandi, ok kaupir Flatey á Breiðafirði, ok ferr þangat at búa. Ok [kom þar] til hans Áron Hjörleifs son ok Sigríðar Hafþóris dóttur, Árons sonar, Bárðar sonar ins Svarta. Herðis, kona Eyjólfs, var Hrafns dóttir, Sveinbjarnar sonar, Bárðar sonar ins Svarta. Áron hafði vaxit upp at fóstri með ágætum manni, Þorláki Ketilssyni í Hitardal. Vóru þeir Sturla Sighvatsson fóst-bræðr, þar til er Sturla fór brott ór Hitardal fimtán vetra gamall til föður síns, en Áron⁴ í Flatey til Eyjólfs. Kómu þá í greinir með þeim nökkurar áðr þeir skilðu. Þeir Áron vóru bræðr ok Óláfr er síðan var abóti at Helga-felli.

39. Nær þessu var þat tíðenda eitt sumar á þingi, at búðir þeirra Snorra Sturlusonar stóðu it næsta ok Allsherjar-búð, er

¹ þionappa, B. ² ni-orun, B. ³ þorsteina, B. ⁴ B spells Aaron here and often with a long vowel, like most foreign names.

[II. 44: iv. 21.]

Magnús Góði¹ átti, son Guðmundar gríss ok Solveigar, dóttur Jóns Loptz sonar, ok tjaldaði². Þeir voru fylgðar-menn Snorra, Valgarðr Styrmisson ok Herburtr, hann var Suðr-maðr, ok kunnir allra manna beztr við buklara. Þeir gengu með nokkura menn til búðar Magnúss, ok hjoggu kylfur ór viðkesti, sem þá var títt at bera til dóma; en sá hét Erlendr bakrauf, Hjalttr einn, er þar var heitu-maðr, ok geymði viðarins. Hann hljóp til, ok vildi eigi láta draga viðinn. Þá var sagt Magnúsi, at þeir héldusk á úti, ok þar var hlaupa-för. Bað hann sná menn út fara, ok hljóp út fyrstr. En er hann kom út, hafði Herburtr brugðit sverði, ok vildi höggva Hjaltinn. Magnús tók sverðit berum höndum, ok stöðvaði höggit; hann skeindisk mjök á höndunum. Þá var sagt Sæmundi, at unnit var á Magnúsi. En Sæmundr lét tómlega við, áðr Páll son hans spurði, hvárt hann mundi sitja³, þótt Magnús systur-son hans væri drepinn úti. Þá bað Sæmundr alla menn taka herklæði sín. Nú var ok sagt Snorra, at menn hans voru barðir úti. Ok hljópu allir til vápna, ok út í búðar-sundit, ok fylktu⁴ þar. Snorri sendi orð bræðrum sínum, Þórði ok Sighvati. Kómu þeir ok báðir með alla sína menn; ok þótti Sighvati Snorri eigi vel haldit hafa stöðunni áðr hann kom til. Dreif nú til allr þingheimrinn, ok veitir hverr sínum vin. Voru hvárir-tveggju mjök fjölmennir; en þó var Sæmundr miklu afa-mestr. Þorvaldr Gizurarson réð til meðal-göngu, ok margir menn með hönunum. En þeir Páll Sæmundarson, ok Loptr biskups-son eggjuðu mest atgöngu; en Þorvaldr fékk komit á gríðum um nokkurra náttu sakir. Senda þá allir höfðingjar heim eptir liði. Þórðr Sturluson sendi Þórð Kolbeinsson⁵ eptir Böðvari syni sínum. Riðu þeir Föstudaginn af Þingvelli út til Staðar; en Böðvarr kom at nóni á Laugardaginn á Eyjar-sanda⁶ með hálftr annat hundrað manna. Kom þá orðsending í móti hönunum, at þeir væri sáttir. En þær urðu mála-lyktir, at Sæmundr skyldi göra fé slíkt er hönunum líkaði; allar sekðir frá skilðar. Bændr gengu til handsala fyrir Snorra af Akranesi. Þá er Sæmundr kom í búð sína, talaði einn hans maðr, at þá færi sem optast, at Sæmundr hefði einn virðing af málum þessum. Sæmundr svarar: 'Hvat tjóir⁷ slíkt at mæla? draga bræðr þessir sik svá

¹ Góði] or Goði, i. e. Allsberjar-goði (?). ² tjaldaði] om. B; we have here inserted 'ok,' or else one of the two verbs 'átti' or 'tjaldaði' is superfluous—or should 'átti' be omitted? ³ sitja kyrr, B. ⁴ fylkti, B. ⁵ Kolbjarnar son, B. ⁶ Thus also B (= the present Löngu-fjörur?). ⁷ tjóir] B; tjáir, Cd.

fram, at nær öngir menn halda sik til fullz við þá.' Eptir þetta fóru menn af þingi, ok líkaði Snorra heldr líft.

Jórunn in auðga hét kona, hón bjó á Gufunesi. Atli hét sá maðr er á búi¹ var með henni. Þeir vóru þrír² bræðr, Svartir ok Eirekr, synir Eyjólfis Óblauðs sonar. Í þenna tíma andaðisk Jórunn; hón átti öngan erfingja þann er skil væri at; en hón var í þingi með Magnúsi, ok ætlaði hann sér fé hennar; en skipta erfingjum af slíkt er hónum líkaði. Hann hafði um haustið af Gufunesi mjöl, slátr ok fé, sem hónum líkaði³. En er Snorri spurði þetta, sendi hann suðr á Nes Starkað Snorrason. En er hann kom sunnan, hafði hann með sér mann þann er Koðran hét, strák einn; þann kallaði Snorri erfingja Jórunnar, ok tók hann þat fémal af Koðrani. En um várit um stefnu-daga fór Snorri suðr á Seltjarnar-nes, ok hafði ferjur tvær af Akranesi, ok fjóra tigi manna á hvárrí. Þeir létu fá eina menn sjá er þeir fóru suðr at Nesinu; ok kómu þeir mjök á óvart Magnúsi; ok stefndi Snorri Magnúsi skóggangs-sök⁴ til Þverár-þings. Magnús kallaðisk þar útan-þings-maðr; en Snorri bað hann þar vörn fram færa. Eptir þat fór Snorri heim. Hann hafði mál fram á Þverár-þingi, ok varð Magnús þar sekr skógar-maðr. Eptir þetta fjölmenna hvárir-veggju til Alþingis. Snorri lét göra búð þá upp frá Lögrétu⁵, er hann kallaði Grýtu⁶. Snorri reið upp með sex hundruð manna, ok vóru átta tigur manna⁷ í liði hans alskjaldaðir. Bræðr hans vóru þar báðir, ok höfðu mikit lið allir. Vóru þeir fyrir vestan á⁸. Dylgjur miklar vóru um þingit. Magnús biskup fékk sætta þá. Ok hann leysti landit á Gufunesi til handa Atla, ok lagði þá mjöl-skuld á landit. Snorri hafði virðing af málum þessum. Ok í þessum málum gékk mest virðing hans við hér á landi. Hann görðisk skáld gótt. Var hann ok hagr á allt þat er hann tók höndum til, ok hafði inar beztu forsagnir á öllu því er göra skyldi. Hann orti kvæði um Hákon jarl Galinn; ok sendi jarlinn gjafir út⁹ á mót: sverð, ok skjöld, ok brynju. Þar um kvað Máni þetta:—

Örr hefir sendar Snorra síklingr gjafir hingat¹⁰;

umí afreks-manni jarl görðsima snarla:

¹ at búi, B. ² þrír] add. B; it should perhaps be—þeir vóru þrír bræðr 'ok' Svartir ok Eirekr, viz. Atli, Svart, and Eyjolf being all three brothers. ³ hann hafði—líkaði] om. B, a homoteleton.

⁴ sök] stefnu, B. ⁵ Lögbergi, B. ⁶ Grýtu (I), B. ⁷ manna] Austmanna, B (better?). ⁸ á] ó, B (i. e. Óxar-á).

⁹ út] add. B. ¹⁰ miklar, B.

[II. 46, 47: iv. 22.]

Gæðingr hlaut, sem gátum, gjöf¹ af tígnum jöfri
(þat² fékk skáld) með skildi (skynjað) sverð ok brynju.

Jarlinn ritaði til Snorra, at hann skyldi útan fara; ok lézk til hans [mundu³] göra miklar sæmðir. Ok var þat mjök í skap⁴ Snorra. En jarlinn andaðisk í þann tíma, ok brá þat för hans um nökkurra vetra sakir. En þó hafði hann ráðit för sína þegar tími væri til.

40. Í þenna tíma fór útan Páll Sæmundarson. Ok er hann kom til Björgynjar, görðu Björgynjar-menn at hónum spott mikit; ok sögðu, at hann mundi ætla at verða konungr eðr jarl yfir Noregi. Sumir létu sem heitask skyldi við hann; ok kölluðu óráð, at bíða þess er hann efdi ófriðar-flokk nökkur⁵. En við sköll þá⁶ er Páli þótti gör at sér, réð hann sik í byrðing er ætlaði norðr til Þrónðheims á fund Inga konungs. Þeir sigldu sjau byrðingum fyrir Stað. Áslákr Hauksson var á Eyri er mest var fyrir þeim⁷. Þessir byrðingar týndusk allir, ok hvert mannz-barn. Lét þar Páll líf sítt. En er þetta spurði Sæmundr faðir hans, varð hann reiðr mjök; ok tók þat⁸ upp, at Páll hefði látisk af völdum Björgynjar-manna. Samnaði at sér liði miklu, ok fór út á Eyrar, ok bar þessar sakir á Björgynjar-menn. Nú var þar einginn kostr annarr, en Austmenn skyldi festa hónum gjöld svá mikil, sem hann vildi á þá leggja. Áttu þar margir menn hlut í, at svefja Sæmund, ok Ormr bróðir hans mestan; ok hónum fór bezt af öllum Oddaverjum; en ekki stoðaði. Tók Sæmundr þar upp þrjú hundruð hundraða fyrir kaupmönnum.

Í Vestmanna-eyjar kom knörr mikill, ok hafði verit Grænlandz-far; vóru þeir stýrimenn, Grímarr⁹ ok Sörli; hann var ór Harðangri; lagði Sæmundr á þá gjöld sem aðra. Sörli var um vetrinn með Ormi; ok þótti þeim Grímari⁹ all-silt fé-lát sítt. Fór Grímarr um várit í Odda, ok þeir eigi all-fáir Austmenninir; ok létu all-tortryggilega¹⁰; höfðu menn þat fyrir satt, at þeir hefði ætlað at ráða á Sæmund, ef þeir þættisk afla til hafa; en þar var mart manna fyrir. Íllir vóru þeir viðskiptis við landz-menn. Ormr keypti við at þeim til þaks á kirkju sína; ok var eigi á land fluttr. Magnús biskup Gizurar-

¹ gofogr, B. ² þat] B; þar, Cd. ³ mundu] add. by emend. ⁴ í skapi, B (better). ⁵ nökkurn, B. ⁶ þá] B; þau, Cd. (sköll is fem.); see Dict., to the references of which add—með sköll mikilli ok skemð, Vitse Patrum. ⁷ Thus Cd.; var þá á Eyrum, edition; Asl. H. s. var á einu fyrir maðr, B. ⁸ þat] svá, B. ⁹ Grímarr, Grímari] thus B and Hák. S. ch. 55; Grímrr, Cd. ¹⁰ B; allt tortryggilega, Cd.

[II. 47, 48: iv. 22.]

son kom út tveim vetrum¹ áðr. En um sumarit er þeir Grímarr bjoggusk útan, fór Ormr Jónsson út í Eyjar, ok ætlaði at sækja við þann, er hann hafði keypt. En er hann kom út, spurði hann Sörla, hvárt hann vildi ljá hönnum bát². En hann lézk ljá mundu, ef þyrfti. Ok um daginn, er Ormr ætlaði at búask, hljóp Grímarr at hönnum, ok hjó hann bana-högg. Þá snöru þeir at Jóni syni hans; ok sögðu, at sá skyldi skemst gráta³ eptir sínn föður, ok vógu hann báðir; ok vóru þeir messu-djákna at vígslu. Skeggi prestur laust til Ívars Sörlasonar, ok hljóp síðan upp á rapta-bolung⁴, ok varðisk þaðan. Ívarr Sörlason vá hann. Þorleifr ór Kollabæ lézk ok þar; hann var djákn, ok átti Gyðu dóttur Einriða prestz Steingríms-sonar. Eptir þetta létu Austmenn eingi skip ór Eyjunum ganga á land ganga, áðr þeir siglðu á haf. Þetta þóttu mikil tíðendi ok ill þá er spurðusk. Fór Sæmundi þat drengilega, at hann gaf allan arf börnum Orms óskilgetnum. Þá hafði Björn, son Þorvaldz Gizurarsonar, fengit Hallveigar, dóttur Orms. Bjoggu þau á Stokkseyri, ok áttu son er Klængr hét. En um várit eptir víg Orms, rézk Björn á Breiða-bólstað, ok tók við búi því er Ormr hafði átt, ok Dalverja-goðorði⁵. Hafði hann vald yfir fé Kolskeggs, ok stór-fé er Ormr hafði átt; görðisk hann rausnar-maðr í búi, ok þótti vænn til höfðingja. Var hann ákafa-maðr í skapi. Reið hann norðr til Miðfjarðar til þeirra Kálfs-sona, frænda hans. Þaðan fór hann til Bjargs, ok dró þar Austmann ór kirkju, ok lét drepa. Sá var hönnum sagðr frændi Sörla. Borghildr, er verit hafði friðla Orms, hafði Valla-land, ok mikit fé annat; hön görði heiman dóttur Orms; en synir [hans] höfðu sumt. Guðrún hét dóttir Orms; hön var ein sér um móður; hön var gipt Hólmsteini Grímssyni; þeirra sön var Grímr prestur. Sæmundr var vel til allra barna Orms.

Sumar þat er Ormr var veginn, rézk Snorri Sturluson til útanferðar; handsalar hann þá Þórði bróður sínum fé sítt allt til varðveizlu; en fyrir búit í Reykjaholti setti hann Guðnýju, móður sína; hön hafði verit áðr fyrir búi Þórðar sonar síns at Stað eðr á Eyri. Þat sumar áðr en Snorri fór útan, gipti hann Hallberu dóttur sína Árna, syni Magnúss Ámundasonar; var brúðkaup þeirra í Reykjaholti. Hafði hann Brautar-holt til félags við hana⁶, ok mikit fé annat. Vóru þau í Reykjaholti lengstum þau misseri.

¹ vetrum] nóttum (I), B. ² bátinn, B, i. e. the ship's boat. ³ eiga at gráta, B. ⁴ bolung] B; buðlung, Cd. (the modern form). ⁵ goðorð, B. ⁶ hann —hana] thus also B (not hön—hann).

[II. 49: iv. 23.]

En ekki nýtti af henni um samvistir¹, ef þau voru eigi þar. Snorri spurði eigi víg Orms fyrr en hann kom í Noreg,—en hann fór útan í Hvítá—ok lagðisk þungt orðrómr á um mál Oddaverja, um fjár-
upptektir þær er verit höfðu á Eyrum. Um víg Orms var þunglega svarat þeim mönnum er þar beiddu bóta fyrir. Þá er Snorri kom útan, voru orðnir höfðingjar í Noregi, Hákon konungur ok Skúli jarl. Tók jarlinn forkunnar-vel við Snorra; ok fór hann til jarls. En þeir menn er útan höfðu farit með hönnum, réðusk til Suðr-ferðar, Ingimundur Jónsson, ok Árni prestur Brandz son Gunnhvatz sonar. Snorri var um vetrinn með jarlinum. En [um] sumarit eptir fór hann austr til Gautlandz á fund Áskels Lögmannz, ok frú Christínar er átt hafði Hákon jarl galinn. Snorri hafði ort um² hana kvæði þat er Andvaka heitir, fyrir Hákon jarl, at bæn hans; ok tók hön allvel við Snorra, ok veitti hönnum margar sæmilegar gjafir. Hön gaf hönnum merki þat, er átti³ Eirekr Svía-konungur Knútzson. Þat hafði hann þá er hann felldi Sörkvi konung í Gestils-reini⁴. Snorri fór um haustið aptr til Skúla jarls; ok var þar annan vetr í allgóðu yfirlæti.

41. Þat sumar⁵ er Snorri fór útan, kom út Guðmundr biskup, ok fór til stóls síns; setti hann þá skóla at Hólum; ok var Þórðr upsi meistari. Dreif þá lið mikit at biskupi, ok horfði til kostnaðar. Arnórr dró þá lið saman, ok kom um nótt til Hóla. Tóku þeir biskup í hvílu [sífnni], ok draga hann ofan eptir húsum. Hann setr hendr eðr fætr í dyri-stafi ok þili, en þeir drógu [hann] þvf harðara, svá at við stórum meizlum var búit. Þeir kómu hönnum um morgininn út ór húsum; lögðu hann þá í vagar⁶ ok óku með hann í Ás til bús Arnórr. Þeir ráku af staðnum allt lið þat er biskupi var hendi-langt, svá meistara ok alla skóla-sveina; en heitask at brenna skólann ok allt lið þat er inni var. Þá fór meistari á Völlu ok Eyjólfur son Valla-Brandz; kenndi hann mörgum sveinum um vetrinn. Þann vetr var biskup í Ási, ok látinn⁷ sem óspekðar-maðr í myrkva stofu⁸. Einn þjónn var hjá hönnum; ok aldri var hann frjáls at ganga at nauðsynjum í brott. Um sumarit eptir báru þeir hann í börum til Hvítár. Í þeirri för þolði hann svá hart, at hélt við beinbrot, at flestra manna sögn⁹. Hestar voru keyrðir undir hönnum, svá at bararnar hrutu í sundr; en biskup dragnaði um grjótt

¹ samvistor, B. ² umb, B. ³ átti] átt hafði, B. ⁴ Getils reyni, B.
⁵ it sama, add. B. ⁶ vagir, B, Res. ⁷ hallðinn, B, Res. ⁸ myrkia stofu, B;
myrkri stofu, Res. ⁹ at flestra manna sögn] add. Res.; at þvf er menn hugðu, B.

[II. 50: iv. 23.]

ok móa, en hafði af öngum hjálpir. Um sumarit eptir tók Arnórr sér far; ok ætlaði, at biskup skyldi fara útan, hvárt er honum líkaði þat vel eðr illa. Sat Arnórr þar um sumarit, ok var biskup þar í geymslu.

Þá bjó Eyjólfur Kársson í Flatey, sem fyrr er sagt. Hónum fannsk mikit um, er biskup var í¹ nökkuru nauð-beygðr, ok sendi suðr svein-pilt þann er hét Skúma inn lítli. Hann var röskr, ok eigi svá ungr sem hann var lítill. Hann var á Hvítár-völlum um sumarit, ok hljóp þangat sem hann var sendr; var hann lengstum í búð Norðlendinga þar sem biskup var. Þær vóru fyrir vestan Hvítá undir Þjóðólfs-holti, þar sem nú eru húsa-kotin²; vóru dyrr á miðri búð, ok horfðu at holtinu; var biskup í þann arm búðar-innar, er vissi at ánni; ok stóð húðfatið við gafinn³; ok vissi höfða-fjölin ofan til Ferju-bakka. Um sumarit⁴ eptir Máriu-messu fór Eyjólfur Kársson ór Flatey ok suðr til Eyrar til Guðrúnar, mágkonu sinnar, ok fékk sér þar hesta; vóru þeir fimm eðr sex, ok riðu suðr um Heiði; ok svá suðr um Mýrar, til þess er þeir kómu í Eski-holt. Þar bjó sá maðr er Guðmundr hét; hann varð-veitti Eyjólf þar í sauða-húsi; ok hann sagði biskupi, at Eyjólfur var kominn. Þat var eina nótt er laust á foraðs-veðri, með regni⁵ ok krapa-dröfu. Þá riðu þeir Eyjólfur á Völlu, ok sendu fyrir einn föru-naut sínn til mótz við Skúmu; ok sagði hann þeim hvat títt var, at sex menn vökðu yfir biskupi. Ok hrukku þeir inn í búðina⁶. Ok þá er þeir Eyjólfur kómu, vóru þeir sofnaðir⁷, ok hrutu mjök, ok var þá veðr all-ósvást⁷. Eyjólfur spretti tjald-skörum at höfði biskupi, ok tók af húðir er tjaldat var [með] bæði útan ok innan. Hann tók biskup í fang sér, ok bar í brott frá búðinni; ok færðu þar í klæði þau er þeir höfðu haft í mótt hónum, kór-kápu, ok kyrtill hvítan. Ok riðu brott með hann, ok út á Mýrar. Ok sögðu þeir svá, at þeir fengu ekki blautt um Valbjarnar-völlu; en hræ-log brunnu af spjótum þeirra, svá at lýsti af. Skúma inn lítli lagðisk í húðfat biskups. Ok sögðu varðmenn, at kampi⁸ svæfi lengi um morgininn. Sumir sögðu at hann mundi vera sjúkr er hann gáði eigi tíða sínna. Gengu menn þá til, ok leituðu orða við hann. Sagði Skúma þá, at biskup var á brottu, ok Eyjólfur Kársson hefði

¹] at, B, Res.
Res.; daginn, B.
yfir, add. Res.

² Thus also Res.; þar sem nú er húsa berinn, B.

³ So also

⁴ bæði hreggi ok, Res.

⁵ búðna, B.

⁶ er tjaldat var

vótt vðr (!), B.

⁷ var þá veðr all-ósvást] thus Res.; var þá vátt veðr, Cd.;

⁸ kanpi, Res.

[II. 51 : iv. 24.]

sóttan hann ; kallaði þá mundu eigi komna skemra en vestr ör Langa-vatzdal. Var þá sagt Arnóri, ok líkaði hönum all-síla. En þó varð eigi eptir-reiðin ; þvíat þeir vissu eigi, hvárt biskup hafði snúit a Mýrar út, eðr í Dala¹ vestr. Arnórr brá útan-för sínni, ok fór til Skagafjarðar, ok var þar um vetrinn. Þeir biskup fóru í hríðinni vestr á Eyri til Guðrúnar Sveinbjarnardóttur ; ok gengu þar á skip, ok fóru vestr til Flateyjar. Þeir vóru þar lítla hríð, áðr þeir fóru inn í Kerlingar-fjörð ; ok lágu þar í skógum þar til er þeir spurðu at engin varð eptir-leitin þeirra Arnórs.

42. Þetta sumar fyrir Márfu-messu ina síðari sendi biskup mann í Múla á Skálmar-nes til Oddleifs prestz, at hann vildi veita þar tíðir Márfu-messu, ok vera þar með nfu menn. En prestr talðisk undan, ok sagðisk eigi mega veita hönum viðtöku. Þá beiddisk biskup at vera við þrjá menn áðr þeir skildu ; en prestr talðisk undan eigi at síðr. Sagði biskup, at hann mundi henda meira misferli á þeim misserum, en þótt hann æli biskup við þriðja mann. En þat gékk svá, at annat² sumar um nóttina fyrir Márfu-messu brann þar upp bærinn allr at köldum kolum. Guðmundr biskup var í Kerlingar-firði um hríð, ok bætti þar mjök at reimeikum þeim, er menn þóttusk þar eigi mega úti búa áðr. En síðan varð öngum manni at því mein. Biskup fór þaðan út í Flatey, ok var þar um vetrinn með [miklu] fjölmenni ; hafði Eyjólfir all-mikinn kostnað, ok fékk skörulega til. En um várit ferr biskup norðr í sveitir, ok með hönum Eyjólfir Kársson, ok Einarr Hrafnsson ; þar var ok Ketill Ingjallzson, Jón Ófeigsson bróðir Eyjólfis. Þeir kómu til Hóla, ok dvöldusk þar um hríð. Síðan fóru þeir norðr til Svarfaðar-dals, ok ætlaði biskup norðr í sýslu sína ; en Eyfirðingar vildu eigi taka flokk biskups á bú sín. Fór biskup yfir fjörð til Höfða ; fór síðan tómlega norðr til Reykjadals. Þar dvalðisk biskup lengi um sumarit. Dreif þá til hans fólk mart. Bergþórr Jónsson var þar með biskupi ; hafði hann þar nær tíu tigi manna ; þótti bóndum þungt undir at búa, ok þolðu um hríð. Ferr biskup í Múla ok tekr Ívarr við hönum liðlega ; var þar sæmleg veizla, þesser sjá mátti, at engin ástsemð var veitt af Ívari. Skilja þeir þó vel ; ok fór biskup í brott, ok sezk á Einarstaði um hríð. Flýr Ögmundr prestr ofan í Múla með mál-nytu sína ; en Höskuldr Gunnarsson, er bjó á halfu landinu, var eptir ; þvíat hann bauð

¹ Dala] Res.² annat] add. B.

[II. 52: iv. 24.]

biskupi þat er hann hafði til. Litlu síðarr gisti biskup á Grenjaðar-stöðum; var þá þat orð á, at hann mundi þaðan í Múla í annat sinn. Ívarr vill nú víst eigi við hönun taka, ok hafði fjóra tigu manna ok búit sem til bardaga, ok skipaði mönnum í stöður. En at þeim við-búningi ríðr biskup í tún. Spyrja þeir Eyjólfir hvat samnaðr sjá skal. En Ívarr segir nú, at þeir skulu at keyptu komask áðr þeir fái eigu hans; ok segir, at nú skuli 'fara allt saman karl ok kýr'.¹ En er biskup heyrði þetta, þá mælti hann: 'Ríðu vér, sveinar! ok eigum ekki við Ívar, þvíat nú er óhreinn andi með hönun.' Biskup ríðr yfir til Kinnar ok gistir at Stað. Búendr fara heim, ok göra orð Sighvati ok Arnóri, at þeir hrindi af þeim ófriði þessum. Þeir bregða við skjótt. Samnar Arnórr mönnum um Dali en Sighvatr um Eyjafjörð. Mánadaginn er biskup var undir Fjalli, ríðr Ívarr ofan í Vala-hrís, ok með hönun Ögmundr prestur af Einars-stöðum, ok Oddr son hans. Finna þeir þar á veginum Þorvarð ór Saurbæ; ok stíga af baki ok talask við. Þá ríðr þar at Höskuldr Gunnarsson. En Ívarr mælti: 'Hví ríðr þú hér, Höskuldr? Ríð ekki í glett við oss; þvíat ósýnt er hversu vér þolum þér þat.'—'Ek hlýt at ráða ferðum mínum,' [segir Höskuldr,] 'en þér munut yðr ráða.' Í því hljóp at Oddr skeiðkollr, ok höggv til Höskullz; stefnir á fótinn. Höskuldr brá undan fætinum ok á hest hálsinum, ok kom á síðu hestzins. Ok í því reið Höskuldr undan; en hestrinn féll niðr dauðr, er hann kom á völlinn undir Felli. Fór hann á fund biskups, en þeir Ívarr heim í Múla. Síðan ferr biskup á Einars-staði, ok þaðan á Helgastaði, ok ætlaði at vígja þar kirkju Jóns-messu um haustið, sem hann görði. Eyjólfir Kársson reið í Múla; ok bauð Ívari, at biskup vígði þar kirkju um daginn eptir; en Ívarr vildi eigi; ok lézk vígi mundu verja ef biskup vildi til koma.

Nú kemr biskupi njónn, at flokkar dragask at öllum-megin; lýkr þó kirkju-vígslu. Síðan búask menn til varnar þar í kirkju-garðinum, ok báru at sér grjótt mart.² Síðan sjá þeir, at flokkurinn ríðr³ ofan at Einars-stöðum; er þá sveit biskups í kirkju ok kirkju-garði, ok Þorljótr bóndi, ok Sigurðr sonr⁴ hans, vóru sér einir ok heima-sveitin. Þá mælti Sigurðr: 'Sé þér nú⁵, sveinar! flokk þeira höfðingjanna, hvar ríðr; enda skellr þar nú láss fyrir búrin

¹ karl ok kýr] thus A, B, Res.² mart] add. Res.³ flokkarnir ríða, B, Res.⁴ sonr] bróðir, B, Res. (better).⁵ sé þér nú] Res.; scait, B.

[II. 53: iv. 24.]

[þeirra] Reykdæla.' Síðan sjá þeir annan flokk ríða neðan eftir Vatzhlíð. Flokkarnir voru mjök jafn-skjóttir. Þá var nón dags. Var þá slegit upp herópi, ok skipat til atgöngu. Gékk Arnórr sunnan at með sína sveit; en Sighvatr at hliðinu, ok ór túninu. Ívarr norðan. Biskup er í kirkju. Gengr nú hörð hríð með grjóti ok lögum. Sturla Sighvatzson fékk þá stein-högg. Þá mælti Sighvatr: 'Öngu eira þeir nú biskups-menn; nú berja þeir sveininn Sturlu sem aðra menn. Eðr hvar ertú, Guðmundr Gilsson? sér þú hvergi Eyjólf Kársson í kirkju-garðinum; eðr mantú eigi bardagann á Mel?' Við þessa eggjan knúðusk Sighvatz menn fast til atgöngu. Féll þá maðr af biskups-mönnum¹ sá er Gísli hét. Líflu síðarr fékk lag í augat af spjóti maðr Arnórs, sá er Hámundr hét Þorvarðsson; hann andaðisk um morgininn. Eptir þetta gékk biskup ór kirkju, ok til sína manna; eru þeir þá ákafr, ok berjask djarflega, ok einginn einn betr en Jón Ófeigsson. En við þetta leggja þeir frá at sinni, ok létusk heldr vilja vinna með ráðum en mann-háska; vildu ok eigi berjask svá, at biskup væri fyrir þat í lífs-háska. Setja þeir menn til, at engir af biskups-mönnum komisk brott án þeirra vilja. Síðan gengu þeir suðr á völlinn fyrir-menninir. Spurði Arnórr Sighvat: 'Þykki þér eigi hörð lota gengit hafa, mágr?'—'Hörð víst,' segir hann. Arnórr mælti: 'Í sumar hefir mér verit kvellinga-samt; en er mér kómu orð Reykdæla, at þeir þyrfti liðs við, þá hóf af mér vámur allar, svá at ek kenni mér hvergi slt.'—'Þat mun þér þykkja jarteign,' segir Sighvatr. Arnórr svarar: 'Slíkt kalla ek atburð, en eigi jarteign.' Síðan setjask þeir um kirkju-garðinn. Ok var leitað um sættir; ok var sem þat görði ekki. Líðr nú af nóttin; var biskup ok hans menn í kirkju; en hinir sátu umhverfis. Einn biskups-maðr komsk ór kirkju ok yfir um á²; sá hét Eyjólf hríðar-efni, óspakr maðr; var hann þar tekinn ok barðr; drógu þeir hann heim hálf-dauðan, ok drápu síðan. Dróttins-morgininn snemma, görðu þeir víg-flaka³ af röptum, ok bera hann at lundi þeim er stóð sunnan á⁴ garðinum; ok grafa þar nú garðinn undir flakanum. Var þat mjök jafn-skjótt at hlið var á garðinum, ok biskups-menn gáfusk upp ok fóru í kirkju. En Ísleifr Hallsson var þar kominn, ok höfðu engir menn hans barizk;—ok bjó þá at

¹ fyrir spjótum, add. Res. ² á, B. ³ víg-flaka] B, Res.; fleka, Cd. ⁴ á at, B (better?).

[II. 54, 55: iv. 25.]

Þverá í Laxárdal;—Ísleifr bauð biskupi heim með sér. Fór hann ok með hönum. En þeir er eptir vóru gengu þá til gríða. Gaf Arnórr gríð Eyjólfu Kárssyni; en Tumi Sighvatsson Jóni Ófeigssyni. Tveir menn vóru drepnir; hét annarr Þorgeirr Háleygr, annarr Þórðr Arason. Reið Sighvatr þá í brott, en Arnórr nótt síðarr. Biskup fór frá Þverá norðr yfir Reykja-heiði, ok allt á Sauðanes; görði þar vígslur á Sælu-dögum. Eptir þat fór hann norðan¹ til Öxarfjarðar, ok svá um Reykja-heiði. En er hann kemr í Reykjardal er hönum sagt, at Eyfirðingar muni við hönum rísa. Fór hann þá til Bárðardals, ok upp Króksdal, svá suðr um Sand; ok létti eigi fyrr en hann kemr í Odda; ok tekr Sæmundr allvel við biskupi; býðr hönum þar at vera meðan hann vill; ok þiggr biskup þat. Er hann þar um vetrinn við nökkura menn; en suma vistaði Sæmundr annars-staðar þar í nánd.

43. Snorri Sturluson var tvá vetr með Skúla, sem fyrr var ritað. Görðu þeir Hákon konungr hann skutil-svein sinn. En um várit ætlaði Snorri til Íslandz. En þá² vóru Noregs-menn miklir óvinir Íslendinga, ok mestir Oddaverja, af ránum þeim er verit höfðu á Eyrum. Kom þar svá, at þat var ráðit, at herja skyldi til Íslandz um sumarit; vóru ráðin til skip ok menn er fyrir skyldi vera. En til þessarar ferðar vóru flestir inir vitrari menn heldr ófúsir, ok töldu margar latar³ á. Guðmundr skáld Oddsson var þá með Skúla jarli. Hann kvað vísu þessa:—

Hvat skal ek fyrir mik hyrjar hregg-míldr jöfurr leggja,
 (gram fregn at því gegnan) geir-netz, sumar þetta?
 Byrjar hafís at herja hyr-sveigir mér eigi
 (sárs viðr jarl) á órar ætt-leifdir (svan reifðan).

Snorri latti mjök ferðarinnar. Ok kallaði þat ráð, at göra sér at vinum ina beztu menn á Íslandi; ok kallaðisk⁴ skjótt svá mega koma sínum orðum, at mönnum mundi sýnask at snúask til hlýðni við Noregs-höfðingja. Hann sagði ok svá, at þá vóru eigi aðrir meiri menn á landinu en bræðr hans, þá er Sæmundr leið; en kallaði þá mjök sínum ráðum hlíta⁵, þá er hann kæmi til. ¹En við slíkar fortölur slævaðisk⁶ skap jarlsins; ok gaf hann þat ráð til, at Íslendingar skyldi biðja Hákon konung, at hann bæði fyrir þeim,

¹ norðan] Res.; norðr, A, B. ² þá] emend.; þó, B and Cd. ³ latar] so also B. ⁴ kallaðisk] thus; kallaðiz, B; kallaði, Cd.; both the context and the grammar require the reflexive; cp. Hák. S. ch. 55. ⁵ eptir sínum orðum víkja, B. ⁶ B; sljofgaðist, Cd.

[II. 56: iv. 25.]

at eigi yrði herförin. Konungrinn var þá ungr; en Dagfinnr Lögmaðr, er þá var ráðgjafi hans, var inn mesti vin Íslendinga. Ok var þá þat ráð af gört, at konungr réð, at eigi varð herförin. En þeir Hákon konungr ok Skúli jarl görðu Snorra lendan mann sínn. Vóru þat mest ráð þeirra Snorra ok jarlsins. En¹ Snorri skyldi leita við Íslendinga, at þeir snörisk til hlýðni við Noregs-höfðingja. Snorri skyldi ok senda útan Jón son sínn; ok skyldi hann vera í gislingu með jarlinum, ok þat² endisk sem mælt var. Snorri varð heldr síð-búinn, ok fékk harða úti-vist; lét tré sítt fyrir Austfjörðum, ok tók Vestmanna-eyjar. Jarlinn hafði gefit hönnum skip þat, er hann hafði út, ok fimtán stór-gjafar. Snorri hafði ort um jarlinn tvau kvæði al-hend; vóru klofa-stef í drápunni:—

Harð-múlaðr var Skúli.

Rambliks frammar miklu.

Gnáp-hjaris skapaðr jarla.

En er Snorri kom í Vestmanna-eyjar, þá spurðisk brátt inn á land útkváma hans, ok svá með hverjum sæmðum hann var út kominn. Ýfðusk Sunnlendingar þá mjök við hönnum ok mest tengða-menn Orms Jónssonar. Þótti þeim sem hann mundi settr til þess af Noregs-mönnum at standa í móti, svá at þeir mætti öngum eptir-málum fram koma um víg Orms. Var mest fyrir því Björn Þorvaldzson, er þá bjó á Breiða-bólstað, ok þótti vænn til mikils höfðingja. Sunnlendingar drógu spott mikit at kvæðum þeim er Snorri hafði ort um jarlinn; ok snöru afleiðis. Þóroddr í Selvági keypti geldingi at manni at þetta kvæði:—

Oss líak lílr at kyssa jarl sá er ræðr fyr hjarli;

vörr er hvöss á barra; harð-múlaðr³ er Skúli:

Hefir fyrir horska jöfra hræ-gamms komit sævar

(þjóð finnr löst á ljóðum) leir alldrigi meira⁴.

Snorri gisti í Skálaholti er hann fór frá skipi, ok þeir tólf saman; höfðu meirr en tylpt skjalda, ok alla mjök vandaða, ok létu all-dræmt⁵ yfir sér. Þá kom þar Björn Þorvaldzson með fylgðar-menn sína, ok vóru all-gemsmiklir, Steingrímur Skinn-grýlu-son⁶ ok aðrir þeir er vóru með hönnum. Ok kom svá at Björn gékk í berhögg við Snorra, ok spurði hvárt hann ætlaði at standa fyrir sæmðum

¹ en] so also B (=at).² ok þat] B (=at þat endizt).³ -múlaðr] B;

-múla, Cd.; see the verse above.

⁴ leir, meira] B; leir, meiri, Cd.⁵ all-dræmt] thus Cd., all-dræmt or all-dreynt, i. e. *triumphantly, in high spirits* (like *dream* in A. S.); all-vænt, B.⁶ Skinn-grýlu-son] B; Skinngræifuson, Cd.

[II. 57: iv. 26.]

þeirra um eptir-mál Orms. En Snorri dulði þess. Björn lét sér þat eigi skiljask, ok hélt þar við heitan. Magnús biskup átti hlut at með þeim; en þó skilðu þeir heldr stuttlega. Snorri fór heim í Reykjaholt; ok var þar um vetrinn eptir.

44. Þenna vetr var Guðmundr biskup í Odda með Sæmundi eptir bardaga á Helga-stöðum. Þenna vetr spratt upp fjándskafr mikill með þeim Birni Þorvaldz-syni ok Lopti biskups-syni. Varð þeim mart til. Skilði þá fyrst á um skóga, Kolskegg inn auðga ok Lopt¹. Kolskeggr átti bú á Leiru-bakka, ok lágu saman skógar þeirra Loptz; ok þótti Lopti húskarlar Kolskeggs hafa höggit skóg sínn; ok beiddi þar bóta fyrir. En Björn Þorvaldzson vildi öngu bæta láta, ok talði Lopt ljúga allt til um skóga-merki. Ok hér með færðu Breiðbælingar Lopt í flimtan, ok gördðu um hann danza marga, ok margs-konar spott annat. Sættar-fundr var settr með þeim í Árnesi; skyldu þeir göra, Þorvaldr Gizurarson ok Sæmundr Jónsson. En er Loptr innti sítt mál, sagði hann at Páll biskup faðir hans sagði þau skóga-mörk sem hann. Kolskeggr svarar: 'Engi þótti faðir þinn jafnaðar-maðr í fyrstu, ok heldr fylginn sínu máli, þótt hann yrði nú góðr maðr er hann varð biskup.'- Loptr hljóp þá upp ok mælti: 'Heyr þar til! þú raz-ragr maðr, mundir bregða föður mínum rangindum! Skal nú aldri sættask.' Sæmundr svarar: 'Ekki, ekki²!' Þorvaldr tók þá til orða: 'Eigi mun nú eitt við þurfa ef duga skal.' Sendu þeir þá eptir Lopti, ok báðu hann halda sættir þær er handseldar vóru. Loptr vildi eigi, nema Þorvaldr ynni eið at görd þeirra. Þeir gördðu skóga til handa Kolskeggi. Bað Sæmundr Lopt gefa upp eiðinn Þorvaldi. En hann vildi þat víst eigi. Þorvaldr vann eið. Ok skilðu þeir við þat, at líkaði hvárum-tveggja verr en áðr. Þat var ok mikil rót undir fjándskafr þeirra Loptz ok Bjarnar, at Oddaverjum þótti þungt at Haukdælir hæfisk þar til ríkis fyrir austan Ás. Vóru mjök í þessu með Lopti synir Sæmundar, Haraldr ok Vilhjálmr, er þá vóru mest á fætr³ komnir.—Þat var háttir Sæmundar, at hann hafði hvern vetr veizlu-dag Nichulas-messu, ok bauð til öllu stórmenni þar í sveit. Sæmundr sat jafnan á miðjan lang-bekk⁴, en skipaði Lopti frænda sínum it næsta sér útar í frá, en Björn sat í öndugi öðrum-megin⁵ gegnt Sæmundi. Þar var drukkit fast, ok talat mart við drykkinn.

¹ Kolskeggs ins auðga ok Loptz, B, omitting the following passage.

ekki] thus also B.

² fætr] legg, B.

⁴ lang-bekk] bekk, B.

³ ekki,

⁵ á annan

bekk í öndvegi, B.

[II. 58: iv. 26.]

Sló þá í orða-hendingar¹ með þeim Lopti ok Birni, ok vinum hans. Var mest fyrir því Steingrímur Ísfróingr. Fór þá upp² sumr kveðskaprinn, ok skildu þeir með ínum mesta fjándskap. Ok hér eptir sendi Loptr menn til Snorra ok kærði sítt mál fyrir hónum; ok er³ þat sumra mál, at Snorri letti lítt Lopt uppreistar í móti Birni. Um várit eptir Far-daga sendi Snorri Valgarð Styrmisson fylgðar-mann sínn suðr til Loptz, ok dvalðisk hann þar um hríð. Þá sendi Loptr mann á Breiða-bólstað at segja Birni, at hann mundi þar koma í annarri viku; ok bað hann svá við búask, at hann ætlaði at þá skyldi endir verða á deilum þeirra. Eptir þetta höfðu hvárir-tveggju [mikinn] viðbúnað um vápn ok herklæði. Einarr Gíslason var á Breiða-bólstað, ok bjó vápn þeirra Bjarnar nökkurar nætr; hann var vin Loptz, ok sagðizk⁴ hann mundu þar koma með Lopti at ákveðnum tíma, ok vera þeim þat óparfr sem hann mælti.

Ok nú er at dró stefnu-dagi, sömnuðu hvárir-tveggju liði; vóru með Lopti þrír synir Sæmundar: Haraldr, Vilhjálmr, ok Andreas; þrír synir Þorsteins Jónssonar: Andreas, Ámundi, Gunnarr. Þar var ok Guðlaugr af Þingvelli, son Eyjólfis Jónssonar, bróður Keldna-Valgerðar, ok Ingibjörn bróðir hans, ok Finnur Þorgeirsson frændi hans. Guðlaugr var mest fyrir með Lopti af öllum mönnum hans; en hann hafði þó it bezta mann-val, ok eigi færa en tíu tigi manna. Björn hafði sjau tigi manna fyrir. Þar var Markús Marðarson útan frá Gnúpi, ok Páll ór Steinsholti. Árni Magnússon var þar kominn til gistingar. Þeir Björn höfðu búisk um fyrir sunnan kirkju; höfðu lagt stór-viðu frá stoðum þeim er vóru við húsa-mótin forkirkjunnar ok aðal-kirkju; ok aðra þar er mættusk saung-hús ok kirkjan, ok⁵ suðr á kirkju-garðinn, ok skipuðu sér þar í milli, ok horfðu sumir austr en sumir vestr. Þá er Loptr reið í túnit, kvað hann þetta:—

Hér ferr Gryla í garð ofan,
ok hefir á sér hala fimmtán.

Þá hringði til messu er þeir kómu á bæinn. Sæmundr ór Odda var þar kominn, ok sátu þeir á hestum; hafði hann tvau hundruð manna. Hann görði menn heim til kirkju-garðzins; ok sagði svá, at þeir menn skyldi allir gríð hafa er ganga vildi í flokk hans, hvárt

¹ Emend.; orða-hendingar, Cd.; orða-heimtingar, B. ² upp] add. B. ³ var, B. ⁴ B; sagði Birni hann, Cd. ⁵ ok] add. B.

[II. 59, 60: iv. 26.]

er þeir vildi til þess taka fyrir eðr síðarr. Hann lét ok bjóða Árna grið einslega. En hann lézk með Birni hafa mat etið um kveldit, ok sagðisk þar vera mundu um daginn. Loptr spurði ok, áðr þeir veittu atgöngu, hvárt þar væri nökkurir vinir eða tengða-menn Orms Svínfellings eðr Snorra Sturlusonar; sagðisk þeim vilja öllum grið gefa. Þá svarar Árni óreiða: 'Hér kenni ek mítt mark á þessu; en þó mun ek eigi við Björn skiljask at sinni.' Björn svarar, kvað enn eigi víst hvárr fyrir griðum ætti at ráða þann dag. Slær nú í bardaga, ok gengr allhörd hrið af hvárum-tveggjum; ok vóru inir áköfustu lengi. Loptr gékk vestan at þeim, en Guðlaugr austan¹, ok var þar Björn fyrir. Hann var í panzara digrum, ok barðisk all-djarflega. Þeir höfðu borit at sér grjótt, ok báru² á þá. Loptr bað sína menn eigi kasta í móti, ok bíða þess er grjótið eyddisk³ þeim. Maðr lézk af Lopti snemma fundarins. Björn var mjök móðr af vörninni; ok mælti við Árna óreiðu, at hann skyldi verja dyggilega rúm beggja þeirra meðan hann gengi upp at kirkjunni at hvíla sik. Allir leituðu þeir heldr á Árna um vörnina, en Steingrímr mest. Björn spretti frá sér panzarann, er hónum var erfitt⁴ orðit. Sá þeir þat Guðlaugr, at hann var berr um hálsinn. Hljóp Guðlaugr þá fram, ok lagði til Bjarnar með spjóti því er þeir kölluðu Grásíðu, ok sögðu átt hafa Gísla Súrsson. Lagit kom í óstinn. Ok sneri hann nú at kirkjunni, ok settisk niðr. Guðlaugr gékk til Loptz, ok sagði hónum, at Björn var sárr orðinn. Loptr spurði hverr því velli⁵. 'Vit Grásíða,' segir hann. 'Hvé mjök mun hann sárr?' kvað Loptr. Guðlaugr sýndi hónum þá spjótið; ok var feitin ofarlega á fjöðrinni. Þóttusk þeir þá vita, at þat mundi vera bana-sár. Var þá Loptr spurðr hvárt þeir skyldi sækja lengr. Loptr svarar þá: 'Enn er eptir Steingríms-lota.' Var þá veitt all-hörð atsókn. En Steingrímr varðisk alldrengilega, ok féll þar. Eptir þat hljópu all-margir menn ór kirkju-garðinum til griða í flokk Sæmundar, ok þeir Markús ok Páll í fyrra lagi. Þat veitti þeim Bjarnar-mönnum þyngst, at þeir tóku grjótið þat í millum herða sér, er bökunum⁶ horfðu við, er hinir fengu eigi niðr drepit með hlífum er móti þeim Lopti horfðu. Héðinn prestur lézk þar með Birni, ok allz sjau menn. Árni óreiða lagði lík Bjarnar út á kirkju-garð, ok bað Sæmund þar taka við mági sínum, 'Ok er nú verr en fyrr.' Kolskeggr auðgi var þar með Birni. Ok er hann

¹ B reverse, Loptr austan . . . Guðlaugr vestan. ² út, add. B. ³ eyddisk] þyrri, B. ⁴ erfitt] heitt, B. ⁵ olli, B. ⁶ B; bökin, Cd.

[II. 60, 61 : iv. 26.]

hljóp til griða í flokk Sæmundar, sletti Andreas Þorsteinsson beru sverði flötu um herðar hónum, ok spurði hve dýr þá skyldi matarvætt. 'Halda lagi,' segir Kolskeggr. Öllum mönnum voru þá grið gefin. Loptr gékk þá til Sæmundar, ok spurði hvert lið hann vildi þeim veita. Sæmundr spurði hvers þeir beiddu. Þeir sögðu; at þess beiddu þeir, at hann færi heim í Odda ok hefði þar setu; en þeir létusk munda hafa aðra í Skarði, ok bíða þings svá; en fjölmenna síðan til þings, ok vita hvárir þá yrði afla-meiri. Sæmundr varð eigi búinn til þessa; ok kvað sér eigi sama at deila við Þorvald mág sinn. En þeir Loptr veittu hónum stórar átölur áðr þeir skildu. Reið Loptr þá heim með sveit sína. Tíðendin fljúga þegar um nótt út yfir á. Ok er Þorvaldr spurði í Hruna, reið hann þegar í Skálaholt ok bjósk þar til varnar, þvfat mönnum þótti þá sem Loptr mundi ekki ógört láta; en Sæmundr mundi veita hónum með allan sínn afla. Fundrinn á Breiða-bólstað var Bótólfs-messu. En Loptr reið fyrir þingit vestr til Borgarfjarðar, ok gisti í Stafaholti. Var Snorri þar þá kominn búí sínu; þvfat hann vildi eigi sitja í Reykja-holti, ef hann ætti ófrið við Sunnlendinga. Snorri tók allvel við Lopti, ok hét hónum sínu liði á þingi, ef Sæmundr, eðr nökkurir aðrir höfðingjar, vildu veita hónum. Reið Loptr þá út á Kolbeinsstaði at finna Þorlák móður-bróður sinn, ok Ketil son hans, er þá bjó í Hitardal, ok átti Halldóru, dóttur Þorvaldz Gizurar sonar. Slævuðu þær mægðir mjök liðveizlu þeirra feðga við Lopt. Oddr Sveinbjarnarson, ok fleiri þingmenn Sæmundar, fóru suðr um heiði til fundar við hann; ok ætluðu, at hann mundi veita Lopti. Loptr reið ok suðr um þingit, ok var Sæmundr eigi á þingi, en Þorvaldr var þar all-fjölmennr. Treysti Loptr þá eigi á þing-reiðina, ok fór suðr á Eyja-sand ok [svá] út í Vestmanna-eyjar, ok var þar um hríð. Þorvaldr mæltisk mjök einn við þar á þinginu; þvfat engir menn gengu í berhögg við hann um liðveizlu við Lopt. Gizurr Þorvaldzson var þá tólf vetra gamall; hann sótti Lopt til sekðar. Fleiri voru þar sóttir er mest slægja¹ þótti til. En er Þorvaldr spurði, at Loptr er farinn í Eyjar út, þótti Þorvaldi sem hann mundi þaðan veita áhlaup nökkur þá er hónum þætti tími til; var þvfat ok eigi trúat at Sæmundr mundi eigi veita hónum í þraut. Þorvaldr tók þat ráð eptir þingit, at hann dró lið saman, ok sendi orð vinum sínum ok tengðamönnum; ok ætlaði at draga skip saman ok fara í Eyjar út at

¹ meiri slægr, B.

[II. 61, 62: iv. 27.]

Lopti. Kom Arnórr Tumason til liðs við hann. Sighvatr sendi til liðs Þorvaldi sonu sína; var Tumi fyrir Eyfirðingum; hafði hann mikla sveit, ok vóru þeir all-óspakir er þeir kómu suðr um land. En Sturla var fyrir Dala-mönnum. Hann hafði þat vár tekit við búí at Sauðafelli. Reið Sighvatr til Borgarfjarðar með hónum; ok bað hann svá segja Þorvaldi, at hann mun finna Snorra, ok letja hann at fara til liðs við Lopt, sem áðr var orð á; en ef hann fengi eigi latt hann [sagði hann] þá báða fara mundu. Snorri var all-mjök snúinn á liðveizlu við Lopt; þvíat flá hafði verit með þeim Birni. Líkaði hónum ok flá spott þat er Sunnlendingar höfðu gört at kvæðum hans. Vóru þá kveðnar í Stafaholti vísur nökkurar. Þessi var ein:—

Björn frá ek brýndu jární (bragð gótt var þat) lagðan
 (görði Guðlaugr fyrðum geysi-hark) í barka:
 Auðkýfingr lét ævi óblíðr fyrir Grásiðu;
 hvöss var hún heldr at kyssa; harð-múlaðr var Skúli.

Snorri var heldr ófrýnn¹ er Sighvatr kom í Stafaholt; en samðisk þó vel með þeim bræðrum; ok skilðu við þat, at lokit var liðveizlu Snorra við Lopt. En er Sighvatr kom vestr í Dala², spurðu vinir hans hvern veg farit hafði með þeim bræðrum. En Sighvatr sagði: at Snorri hefði öxi reidda um öxl, svá hvassa, at hann ætlaði at hvet-vetna³ mundi bíta, þá er þeir fundusk; 'Síðan tók ek hein ór þússi mínum, ok reið ek í eggina, svá at öxin var svá slæ, at hló móti mér áðr vit skildum.' Þá er Sæmundr spurði liðs-drátt Þorvaldz, reið hann heiman ór Odda; ok vissu fáir menn hvar hann var; ok hafði hann af því all-þungt orð, er hann varð at öngu liði frændum sínum. Þá var þetta kveðit:—

Loptr er í Eyjum, bítr lunda-bein;
 Sæmundr er á heiðum, ⁴etr berin ein.

45. Þá er Loptr spurði liðs-drátt Þorvaldz, ok þat at hann ætlaði út í Eyjar, þóttisk hann þar kominn í botn-holu⁵. Fór hann þá inn á land, ok reið austr undir Eyja-fjöll; fyrst í Holt til Hallgerðar mágkonu sínnar. En er Þorvaldr spurði til Loptz, hélt hann flokkinum austr undir Fjöll; ok bjoggu þeir þar heldr ófriðlega, ok í Holti mest. Loptr var þá riðinn austr undan. Vóru þá sendir menn eptir hónum með sættar-boðum. Loptr var fúss til sætta, þegar hann vissi at kostr var. Vóru þá grið sett, ok

¹ óeyrinn, Cd.; ufynn (!), B. ² Dala] B. ³ hvet-vetna] B. ⁴ z (i. e. ok), add. B. ⁵ brunnholu, B.

[II. 63: iv. 27.]

fundr lagðr við Fors-á út frá Skógum, þar beint sem þeir höfðu fundisk, Sæmundr ok Sigurðr Ormsson. Sæmundr var í Skógum, ok vildi eigi nær koma. Ormr Svínfellingr var með þrjá tigi manna. Hann gengr mest millum, ok fór vel með sér. En þeir mæltu mest í móti, at sættask skyldi manndrápa-laust, Tumi Sighvatzson, ok Arnórr Tumason. En er um sætt var talað, fannsk þat á, at Þorvaldr var sátt-vandr. Sagði hann þat, at hónum þætti þær sonar-bætr vestar, ef hann yrði ðxi at eyða óvinum sínum¹; en til þess lézk hann eigi spara þá, at þeir ynni hónum fébóta ok mann-sekða slkra sem hónum líkaði. Urðu þar þær mála-lyktir, at Þorvaldr skyldi hafa sjálfðæmi; en menn allir lífs grið ok lima. Loptr skilði undan í fyrstu goðorð sftt ok staðfestu, ok lengr en þrjá vetr útan at vera. En Þorvaldr skoraði þat í mót, at Loptr skyldi þegar ganga á vald þeirra, ok Haraldr sonr Sæmundar; Guðlaugr, Ingibjörn, Ámundi, Andreas Þorsteins-synir. Arnórr tók við þeim öllum; en Loptr þótti þat all-þungt. En þó varð svá at dregit, at því varð þá öllu at játa sem Þorvaldr vildi. Arnórr Tumason lagði þat til, at Loptr skyldi standa í þeim sporum, þá er handsöl færi fram, sem Sigurðr mágr hans stóð, þá er þeir lögðu þar virðing sína fyrir Oddaverjum. Eptir þat fóru handsöl fram. Síðan vóru flokkar skilðir; ok lagðisk sá orðrómr á, at eingi flokkr hefði verit jafn-óspakr sem sá er fylgði Tuma Sighvatzsyni, ok svá sjálfr hann; en eingi flokkr þótti betr siðaðr en sá er Sturla hafði. Lagði hann ok allt vel ok gegnilega til þessa máls, ok fékk af því mikla vinsæld suðr þar. Ok hefir þat mælt verit síðan, at hann hygði þá til mágsemða þeirra er síðan kómu fram við Oddaverja. Í þessi för sá Sturla Solveigu, ok talaði fátt við hana eðr ekki. Þorvaldr görði görðir þessar eptir inum stærstum görðum er verit höfðu hér á landi.

Sumar þetta fóru þeir útan: Loptr Pálsson ok Haraldr Sæmundarson; Guðlaugr, ok Ingibjörn bróðir hans. Fór Loptr með Arnóri Tumasyni. Hann braut fót sinn um sumarit; ok þá er festr var, þótti hónum slla af sér horfa; lét hann þá brjóta annat sinn, ok sagði sjálfr fyrir hve binda skyldi; festi þá vel; ok varð hann lítt haltr. Arnórr Tumason skipaði manna-forráð sftt í Skagafirði Þórarni syni Jóns Sigmundar sonar; hann var settr niðr á Víðimýri, ok skyldi gæta héraðs fyrir mönnum Guðmundar biskups,

¹ Thus B; cf h. y. ríða ó. sínum, Cd.

[II. 64: iv. 28, 29.]

ef þeir kæmi til. En Guðmundr biskup hafði verit í Odda um vetrinn, sem fyrr var ritað; en um sumarit fór hann vestr til Borgarfjarðar. Fór hann þar yfir um haustið, er mjök var á liðit. Fylgði Þórðr Sturluson honum norðr til Skagafjarðar ok heim á staðinn. Settisk biskup þar. Héraðs-menn vildu þá enn sem fyrr út-laga hann af sínu gózi.

46. Sumar þetta, er þá var frá sagt, sendi Snorri Sturluson útan Jón son sinn; fór með honum Árne óreiða, mágr hans. Kómu þeir á fund Skúla jarls; tók hann allvel við Jóni; en Árni fór til Hákonar konungs; þvíat konungrinn var inn mesti vin hans. Þá er Loptr biskups-son kom útan, fór hann til Hákonar konungs, ok Haraldr Sæmundarson. Hákon konungr sat í Björgyn. Þat var einn dag er konungr gékk til borðz; stóð hann fyrir borðinu ok tók laugar ok þeir menn er þar mëtudusk. Sá maðr hljóp í stofuna er hét Eirekr ungi; bræðr hans höfðu verit á Eyrum þá er Sæmundr tók upp fé fyrir kaupmönnum. Eirekr hafði öxi í hendi, ok setti á háls Haraldri Sæmundar-syni, svá at hann féll fyrir fætr konungi. Eirekr tók út ór stofunni; en konungr bað menn hlaupa eptir honum; ok hvar sem hann yrði fanginn, þá bað hann drepa hann. Eirekr komst ór bænum, ok varð tekinn mjök langt út¹ frá Mylnu-dal, ok var þegar drepinn; en Haraldr var mjök sárr ok varð græddr. Guðlaugr fór af landi brott, ok andaðisk á Suðrvegum. Þenna sama vetr tók Arnórr Tumason sótt; ok andaðisk á Jólum. En Ásdís kona hans var þar í Noregi, ok börn hans tvau, Kolbeinn ok Arnbjörg; var Kolbeinn þá prettán vetra en hún sex vetra. At Arnóri þótti mikill skaði vinum hans. Var þat orð á, at hann hefði verit inn beztu drengr ok mikill einarðar-maðr.

47. Guðmundr biskup sat heima at Hólum síðan er Þórðr Sturluson fór heim; dreif þá heim mart manna, ok gékk þá upp allt sumar-búit. Var þá mikitt orð á af bóndum at til auðnar þótti horfa. En bændr þóttusk eigi hafa forvistu mikla; þvíat Þórarinn var ungr þá, ok eigi reyndr at höfðingskap eðr héraðs-stjórn. En í Eyjafirði var þat títt, at Tumi Sighvatsson kærði þat fyrir Sighvati fðður sínum, at hann vildi láta sér bú fá ok manna-forráð sumt eðr allt þat er Sighvatr átti ok Sigurðr gaf honum; sagðisk eigi verr til mannz kominn en Sturla bróðir hans, er þá hafði tekit

¹ út] B; útan, Cd.

[II. 65: iv. 29.]

bú at Sauðafelli í Döllum ok manna-forráð. En Sighvatr vildi eigi þverra kost sinn norðr þar. Reið Tumi þá vestr til Skaga-fjarðar, ok átti fund við bændr; ok kærði þat fyrir þeim, at biskups-menn mundu göra ónáðir þá er fong tæki¹ þverra á staðnum; en kallaði þá hafa fyrir-mann óreyndan ok ungan. Bóndum féllz þat vel í eyru² er hann segir. Ok verðr þat tiltæki þeirra, at þeir göra orð biskupi; ok segja, at þeir vilja eigi fjár-auðn á staðnum; ok létusk til mundu fara at ryðja flokki³ hans brott með ófriði, ef hann vildi eigi sjálf af sér ryðja. En er biskup heyrði þetta; ok vissi, at Norðlendingar vóru hónum óljúgheitir þá er þeir hétu⁴ illu: þá tók hann þat ráð, at fara í útlegð heldr en selja menn sína í dauða, ok undir vápn síinna óvina. Fór biskup þá í brott af stóli sínum, ok í Málmei, at Jóla-föstu. Þar var þá mart rökra manna með hónum: Einarr skemmingr, Pétur Bárðarson, Eyjólfur Kársson, Ketill Ingjaldsson, Áron Hjörleifsson, ok margir aðrir. Tumi sezkr nú á staðinn með sveit sína, sem hann væri hans fœður-leið. Hafa þá hvárir-tveggju varðhöld sterk, ok njósnir trúar. Ok líðr svá fram um Jól, ok allt til Kyndil-messu. En Blasius-messu var verðr þykk-mikit⁵. Þá fara þeir ór eyjunni þrfr tigr manna; ok vóru allir inir rökvari menn, nema Pétur Bárðarson; hann vildi eigi fara at Tuma frænda sínum. Biskup bað ok þess, at þeir skyldi ekki göra Tuma; en færa biskupi ef þeim líkaði. Biskup lézk ok ætla, at eigi mundi þá njósnir ganga fyrir þeim. Þeir fóru á tveim skipum; ok kómu til Hóla um nóttina; ok mjök óvart, þvfat Tuma-menn sögðu, at land-nyrðingr skyldi vörð halda. Þeir vissu at Tumi svaf í biskups-búri. Báru þeir at eld sunnan at brjóst-þilinu, en rjúfa norðan; ok báðu þar alla menn til ganga, er grið⁶ vildu, á vald þeirra, ok þat þætti ráðlegra en brenna inni. Var þat ráð þeirra Tuma at ganga út, ok láta eigi brenna staðinn. Eru þar allir upp dregnir þeir er inni vóru. Þeir velktu Tuma lengi; þvfat sumir mæltu hann undan. Görði hónum þá kallt mjök; ok ræddi, at þeir skyldi eigi kvelja hann; sagði vera mega, at nökkurir mælti, at hann skylfi af hræzlu. Lofuðu þá margir hreysti hans, ok mæltu hann undan. Einarr skemmingr kvað hann svá hafa goðorðum skipt fyrir sunnan heiði, at hann skyldi eigi lífa. Ok hann vá

¹ tæki] Res.; mundu, Cd. (repetition).² eyru] so also B (not eyrum).³ folki, Res.⁴ hettu, B.⁵ þykk-mikit] þykk ok myrk, B.⁶ grið] add. B.

[II. 66, 67: iv. 30.]

at hönunum; þvíat eigi urðu aðrir til. Þar voru ok drepnir tveir menn aðrir, Þorgeirr Steingrímsson, ok Bergþórr Oddason. Tvá fót-hjoggu þeir, Jón Þórðarson ok Halldór Klasason; en öðrum voru grið gefin. Eptir þetta fóru biskups-menn brott. En heimamenn stökdðu eldinn. Fylgðar-menn Tuma slásk saman, ok fara eptir biskups-mönnum; en þeir undan sem harðast, ok sá hvárir aðra; ok var í hendingum með þeim áðr þeir kæmisk á skipin. Einn varð seinni, ok var sá drepinn tveim nóttum síðarr; ok hét Jón. Annarr dó af kulða, er Þórarinn hét. Þeir Einarr kómu til eyjarinnar; ok lét biskup slla yfir þeirra för, er þeir höfðu drepit Tuma; en fært eigi hönunum. Þeir kvóðu þar sagt allt um. Biskup sitr í Málmei um fram Páska¹. Þar andaðisk Einarr skemmingr af nef-dreyra. En eptir Páska fór biskup norðr til Grímseyjar.

48. Sighvatr Sturluson hafði nökkut² öfundar-samt setr fyrst er hann kom í Eyjafjörð; en flestum bóndum líkaði því betr til hans sem hann hafði verit lengr. Í þenna tíma bjó Ingibjörg, dóttir Guðmundar ins Dýra, at Hrafnagili með sonum þeirra Hallz; en sá maðr var at ráðum með þeim er Hafr hét; hann var bróðir Einars skemmings er vegit hafði Tuma Sighvatzson. Þar var fátt meðal húsa ok Grundar; þótti Hrafnagilingum Sighvatr sitja mjök yfir sæmðum þeim er Hallr hafði haft meðan hann lifði. En þeir menn, er eigi voru vinir Sighvatz, mæltu, at hann hefði eigi heillega³ farit í skiptum þeirra Kálfs Guthormssonar ok Hallz. Þat var einn tíma er Sighvatr gékk um völl sínn upp frá húsum; hann var í kyrtli, ok hafði kápu yfir sér. Hann sá þrjá menn ríða útan at garði alvápnaða, ok kenndi, at þar var Hafr, ok snöri hann í móti þeim, ok brá at hendi sér kápunni. Þeir Hafr riðu at tún-garðinum, ok voru engar kveðjur. Hafr spurði: 'Hví er goðinn várr svá fá-mennr?' 'Ek vissa nú eigi, at ek þyrfta manna við,' segir Sighvatr. Þeir Hafr horfðusk á um hríð, áðr þeir snöru á brott; en Sighvatr gékk heim. Gunnarr kumbi hét maðr; hann var gildir maðr; var hann jafnan í Grímsey; hann tók sér vist at Hrafnagili. Segja sumir menn, at Hafr brygði við hann; en sumir, at hann héldi kaupi hans. Gunnarr sótti Sighvat at þessu máli; en hann vísaði af sér, ok bað hann finna Halldóru. Hón var skyld hönunum. Ok vissu menn eigi tal þeirra; en Gunnarr var hér ok þar um vetrinn þar í héraði. Þat var tíðenda at Hrafnagili

¹ Páskir, B.² nökkut] mjök, B.³ heillega] heilamiðliga, Res.

[II. 67, 68: iv. 31.]

inn síðasta dag Góí—þá voru þrjár¹ vikur til Páska—at þar var kominn til gistingar Jón Birnason; hann var lausa-maðr, ok var vistum at Stokka-blöðum, en þar var [ok] vistum Höskuldr Gunnarsson; þetta var inn næsta vetr eptir er hann hafði vegit Ögmund prest ok Gunnstein son hans. Þeim Jóni var skipat í eina hvílu innar af seti²: en þar gegnt í annarri stafn-hvílu³ lá Hafr ráða-maðr; hann átti varð hund góðan, ok lá hann jafnan fyrir hvílu hans. Einni nóttu áðr hvarf hundrinn, ok fannsk aldri síðan. Hafr gékk hverja nótt til kirkju til bæna-haldz. En er hann kom inn, ok hafði skamma hríð hljóðr verit, heyrðu þeir Höskuldr snörgl til hans; ok fara til, ok fundu þá at Hafr var sárr fyrir brjóstinu. Hann hafði verit lagðr með öxi, ok var hón þar, ok hafði Hafr hana átta; hón hafði hangit þar hjá hvíluinni. Þeir létusk heyrta hafa, at maðr hljóp útar eptir skálanum til úti-dura ok suðr með vegginum. Var nú ljós tendrað; ok var Hafr örendr, ok bjoggu þeir um lík hans. Um morguninn var samkváma á Grund; voru þá sögð þar tíðendin. Þar kom Gunnarr kumbi, ok bar á sik víg Hafrs. Sighvatr hafði nökkut í fleymingi; ok kallaði sumrunga ódæla, ok eigi ráðlegt at halda kaupi þeirra. Gunnarr var í umsjá Halldóru þat er eptir var Föstunnar; en hann týndisk um várit, þá er þeir Sighvatr fóru ór Grímsey. En um sumarit eptir kom Jón Birnason suðr í Stafaholt til Snorra, ok sagði Sighvat hafa sent sik; fastaði hann þar kár-föstu. Lagðisk þá sá orðrómr á, at hann hefði vegit Hafr, ok hélzk sá orðrómr lengi síðan.

49. Um várit eptir⁴ Páska-venu sendi Sighvatr vestr í Dala⁵ til Sturlu, ok bað hann koma norðr með fjölmenni; ok kallaði ráð, at hann leitaði eptir bróður-hefndinni. Brá Sturla þegar við, ok stefndi mönnum at sér, ok fór norðr með mikla sveit manna. Þar var Guðmundr skáld Oddzson í för. Hann kvað vísu:—

Norðr bera gæti-gautar geira-stígs at vígi
Hamðis-væðr⁶ (á heiðar hagi snýr) á vit Bagla:
Skyldu eigi flærðar-fylldir festendr lagar-hesta
(harðr get ek víst at verði várr fundr) reka undan.

Sturla ferr norðr til Skagafjarðar. Var Þórarinn Jónsson þar fyrir; ok hafði hann liðs-drátt um Skagafjörð; en Sighvatr lét samna

¹ þrjár] thus Res. and B (conformably to the year 1222); tvær, Cd. ² seti] B; setum, Res. ³ stafn-hvílu] B; stafn-rekkju, Res. ⁴ eptir] add. B and Res.; om. Cd. ⁵ Dala] B. ⁶ væðr] emend.; veðr (= vęðr), Cd. and B.

[II. 69: iv. 31.]

liði um Eyjafjörð ok Dali. Síðan drógu þeir skip at sér, ok fóru til Grímseyjar. Þeir höfðu nær þrjú hundruð manna. En er biskups-menn sjá, at ófriðrinn fór at þeim, hljópu þeir saman ok tóku vápn sín; var þar sjáu tigur manna er vápn-færir vóru, en þrír tigur vóru konur ok stafkarlar. Biskup gékk til kirkju ok nökkurir klerkar með hönnum. Eyjólfur Kársson var mest fyrir biskups-mönnum. Sumir menn skriptuðusk við biskup áðr þeir gengu ofan. Áron Hjörleifsson spurði Eyjólf Kársson hvar væri vápn Tuma. 'Þau hanga yfir rúmi mínu í skála,' segir Eyjólfur. 'Munu vér eigi með þurfa vápnin?' segir Áron. 'Öngan ætla ek fúsan at bera þau móti Sturlu,' segir Eyjólfur. Áron fékk þá sín vápn einum þeirra féлага; ok gékk eptir vápnum Tuma-nautum¹, ok fór í. En er hann kom heim at kirkju-garði, gékk biskup á móti hönnum; ok spurði, ef hann vildi skriptask. Áron kvað eigi tóm at því. 'Ver góðr við fátækja menn,' segir biskup; 'en sjásk munu vit enn.' Áron kvað sik dreymt hafa, at hann legði yfir hann skikkju sína um nóttina. Áron hljóp í vsk eina; ok vóru þar ellefu til varnar, en Eyjólfur var í annarri vsk með þrjá tigi manna. Þá vóru enn sumir í inni þriðju vsk. Sturla stakk þar stafni við, er þeir Áron vóru fyrir; hann var í rauðum kyrtli yfir brynjunni, ok hafði upp drepit blöðunum. Þeir Sturla hljópu þá fyrir borð, er skipin stóðu grunn, ok gengu þar upp. Var þar mól ok brúk fyrir ofan. Þar stóðu biskups-menn á ofan-verðu brúkinu. Sturla tók til orða: 'Þar er Áron sjándinn uppi; látu vér hann eigi undan dragask.' Hljóp Sturla þá upp á brúkit, ok Sigmundur snagi á aðra hönd hönnum. Áron lagði til Sturlu, ok bað hann þar at sækja; kvað þar merkit fyrir, vápn Tuma bróður hans. Sturla lagði í kinn Ároni, ok um þveran munninn, ok út um aðra kinn. Áron lagði þá í mót til Sturlu, svá at hann féll á hliðina á brúkinu; ok bar brynjuna af lærinu. Vildi Áron þá þar til leggja; en Sigmundur kastaði skildi yfir hann; ok kom þar í lagit. Eptir þat hljóp Sturla upp. Ok var þá sótt at Ároni; ok stóðu spjót svá þykkt at hönnum, at hann fékk trautt fallit, ok varð víða sárr, ok þó² miðr en þeir hugðu. Runnu þá biskups-menn upp ór fjörunni, en þeir Sturla eptir þeim; en Áron lá þar eptir. Fóru þeir Sturla þá heim til kirkju-garðz. Vóru þar teknir prestar tveir, ok geldir, Snorri ok Knútr. Áron lá í³ brúkinu þar til er Eyjólfur

¹ Tuma-nautum] B; Tuma, Cd.² þó] add. B.³ í] á, B.

[II. 70: iv. 31.]

Kársson kom til hans ok spurði: 'Hvárt lifir þú, mágr?' Hann lézk lifa ok leika eigi¹. Eyjólfur tók hann í faðm sér, ok bar til sjóvar. Var þar skip fyrir, ok Árni prestur ok þrjú menn aðrir. Eyjólfur bar Áron á skipit, ok hratt út skipinu. Þeir báðu Eyjólf fara með sér. Hann lézk vilja meiða skipin svá at eigi væri eptir róit; en það þá eigi á land ganga fyrir vestan Tjörnes. Eyjólfur hljóp þá til Rima-naustz, er ferja var í², ok barði um hana. Þat heyrðu þeir menn þeirra Sighvatz, ok hljópu til naustzins núa saman, ok sóttu hann. Eyjólfur varðisk með öxi, þar til er þeir hjoggu af skapti öxina. Þá tók hann ferju-árar ok varðisk með, ok hjoggu þeir fjórar árar fyrir hönunum. Þá lagði sá maðr til hans er Brandr hét undir höndina ok út undir aðra. Hljóp hann þá út á millum þeirra. Flæðr var sævar ok skamt at fara³. Maðr hét Þórir er hjó eptir hönunum; kom á fótinn við öklat⁴, ok tók af svá at laði við. Hnekði hann þá á sjóinn, ok lagðisk í sker eitt; þat var tólf faðmar. Hljópu menn Sighvatz þá á skip. En er þeir kómu í skerit, lá Eyjólfur á grúfu, ok hafði lagt hendr í kross á sér. Ekki blæddi þá er þeir lögðu til hans. Um vörn hans var þetta kveðit:—

Varizk hefir Eyjólfur árum ör-fengr níu lengi
 (fræg er orðin sú) fyrðum fley-vangz í Grímseyju:
 Áðr út í sker skreytir skorðu-blakks inn rakki
 brjótr með benjar heitar bryn-flagða þar lagðisk.

Þessir menn létusk þar með Eyjólf: Árni ok Ketill prestur, Sveint ok Marteinn Jóns-synir, ok Skeggi Snorrason, Einarr ok Gunnarr, ok enn tveir eðr þrjú aðrir af biskups-mönnum. Þeir Sighvatr létu leggja hendr á biskup; ok fór hann á því skipi ór eyjunni sem Sighvatr var á. Guðmundr biskup bað guð hefna, 'Þvíat ek má eigi⁵', segir hann. Þat er sögn manna, at þrjú tigur manna ok tveir menn⁶ létisk af þeim, er farit höfðu at biskupi með þeim Sighvati, þá er þeir fóru ór Grímsey. Sturla fór vestr heim eptir fundinn. Þá kvað Guðmundr skáld:—

Stór-látr hefir Sturla (stendur hrafn á ná jafnan;
 Krístr ræðr tíri ok trausti) Tuma hefndir vel efndar:
 Skapat vanu hinn er höppum hest-rennir veldr flestum
 hátr fyrir hernað stóran höfugt víti⁷ gríð-bítum.

¹ ekki, B. ²] add. B. ³ skamt til sjóvarins, B. ⁴ öklat] B; öklann, Cd.
⁵ vesalingr mín, add. B. ⁶ Thus B; xxxii menn, Cd. ⁷ höfuð-víti, B.

[II. 71: iv. 32, 33.]

50. Þetta sumar it sama létu þeir Sighvatr Guðmund biskup fara útan ok harðlega leikinn af óvinum sínum. Var hann þá nökkura vetr í Noregi. Ok görðusk þar þá margir merkilegir hlutir um háttu hans ok spásagnir. Biskups-menn flestir, þeir er brott ór Grímsey¹ fóru, tóku land fyrir norðan Eyjafjörð. Var Áron sárr ok kumlaðr mjök. Fór hann seinlega austr í Fjörðu. Hann kom til Svínafellz, ok maðr með hönum síð um kveld; ok er Ormr vissi þat, lét hann læsa þá í lítilli stofu; ok var þat orð á, at hann mundi láta drepa þá Áron fyrir vináttu-sakir við þá Sturlu. Þar var þá Þórarinn, bróðir Orms, er verit hafði í Grímsey. Hann mælti Áron undan, ok fylgði svá fast at, at hann lézk mundu verja Áron, ef hann fengi eigi grið fyrir flutning hans; ok nennti Ormr eigi at vinna þat til hans. Þar lét Áron eptir hjálm Tuma ok brynju², en hann fór með saxit. Ormr fékk hönum önnur vápn. Þaðan fór hann vestr í sveitir, fyrst til Rauða-mels til Sölva prestz, föður-bróður síns, ok móður sinnar. Þaðan fór hann vestr á Eyri í Arnarfjörð, ok tóku Hrafns-synir við hönum. Guðmundr Óláfs-son var þá með hönum, er síðan var at brennu Þorvaldz Snorrasonar.

51. Þorvaldr Snorrason bjó í Vatzfirði í þenna tíma; hann var þá kallaðr sátrr við alla menn, ok hafði heldr mann-fátt. Var þá skipulega með hönum ok sonum Hrafns. Höfðu þeir þá bú á Eyri; en í Steingrímsfirði á Breiða-bólstað bjó Bergþórr Jónsson; en bræðr hans, Brandr ok Ingimundr, bjoggu á Reykjahólum. Ingimundr hafði farit útan með Snorra, sem fyrr var ritað; var með þeim frændum all-kært. Þá var með Snorra Sturla Bárðarson, er Þorvaldr lét fót-höggva á Eyri; var hann mikill óvinr Þorvaldz, ok kærði hann þat [opt] fyrir Snorra. Þat bar við í þenna tíma, at Bárðr Snorrason bróðir Þorvaldz gat barn við Helgu Ásgríms dóttur, konu Bergþórs; hét Jón son þeirra. Þessi barngetnaðr eirði³ Bergþóri all-slla ok svá bræðrum hans, ok sóttu at því Snorra Sturluson. En hann sagði svá, at þeir mundu eigi fá rétt hlut sinn við Bárð meðan Þorvaldr væri uppi; kallaði hann sitja yfir hvers mannz sæmðum vestr þar; en kallaði þá svá mennta ok ættaða, at þeir mætti halda hlut sínum við flesta menn. En er þeir heyrðu þvílík orð, fylðusk þeir upp af fjándskap við Þorvald;

¹ Grímsey] Hrísey (I), B, here and below.² hjalm ok brynju Tuma nant, B.³ eirði] B; líkaði, Cd.

[II. 72, 73: iv. 33.]

ok var mest rót undir því með þeim Sturla Bárðarson. Þeir bræðr, Jóns-synir, samna til sín nökkurum mönnum; vóru þeir þrír bræðr, Bergþórr, Brandr ok Ingimundr; ok Ásgrímr son Bergþórs. Philippus Kolbeinsson, Einarr naut Gamlason; Sigurðr, ok Rögnvaldr Kársson. En þessir kómu sunnan frá Snorra; Sturla Bárðarson, Eirekr birkibeinn, Tafi-Bergr ok Danza-Bergr, Brandr Arnórsson.—Fjórtán vóru þeir. Þessir menn riðu vestr til Ísafjarðar á Nauteyri, ok tóku þar skip, en létu eptir hesta sína ok söðla. Þeir fóru yfir fjörð til Vatzjarðar, ok gengu þar upp. En er þeir kómu heim í túnit, heyrðu þeir at hundr gó við á bænum, ok kenndu at þat var Búski, er jafnan var vanr at fylgja Þorvaldi. Þóttusk þeir þá vita at Þorvaldr mundi heima vera. Skiptu þeir þá mönnum til inngöngu; en sumir gættu dura. Ingimundr Jónsson ok Ásgrímr gengu inn vestri-dyrr með nökkura menn. Brandr Jónsson var fyrir þeim durum er nær¹ vóru stofu. Þorvaldr var heima, ok sjau karlar; hann lá í lok-hvflu, ok tver frillur hans, Halldóra dóttir Sveins Helgasonar, ok Lofneið². Þeir Ingimundr hjoggu upp í setið þá er þeir kómu í skálann; ok unnu á mönnum, Þóri syni Bjarna merar-leggs³ ok öðrum manni⁴. Þorvaldr hljóp upp er hann varð varr við ófriðinn; ok tók yfir sik kven-skikkju, ok hljóp fram á gólfít, ok innar⁵ eptir skálanum til stofu, ok kastaði þá af sér kven-skikkjunni; ok hljóp út í dyrrin, milli stofu ok skála þar er þeir Brandr vóru fyrir. Niða-myrkr⁶ var á. En er hann kom á völlinn, bæð hann þá geyma, at [hann] Þorvaldr kæmisk eigi út. Þorvaldr rann af túninu; ok kom fyrst á bæ þann er Þúfa⁷ heitir, ok tók þar klæði. Fór síðan í Reykjarfjörð⁸, ok stefndi þar at sér nökkurum mönnum. Þeir Ásgrímr hljópu í lok-hvfluna; ok var þá Þorvaldr í brottu. Lofneið varð særð nökkut. Þeir leituðu Þorvaldz um hús; ok fannsk hann eigi, sem líklegt var. Brandr lét aldri á sannask, at hann hefði þær dyrr út hlaupit, er hann hafði fyrir verit. Skamma hrið dvöldusk Jóns-synir í Vatzfirði, síðan er þeir vissu at Þorvaldr var í brottu. Fóru þeir þá til skips, ok röru út eptir firði til Skutils-fjarðar, ok fengu þar hesta, ok röru út í Fjörðu. Þá er Þorvaldr var í Reykjarfirði⁹, sendi hann Hallbjörna Kalason út yfir Glámu, fyrst á Sanda til Oddz Álasonar. Bæð

¹ nærri, B. ² Lafneiðr (l), B. ³ Þorbjarnar merar-leizs (l), B. ⁴ manni] B; mönnum, Cd. ⁵ innar] thus B. ⁶ niða-myrkr] thus B. ⁷ í Þúfum (l), B. ⁸ Reykjarfjörð] emend.; Reykjanes, Cd.; Reykia, B, dropping the latter part of the compound. ⁹ Emend.; Reykiarnesi, Cd. and B (here and below).

[II. 74: iv. 34.]

Þorvaldr at Oddr skyldi fara á fund Hrafns-sona, ok letja þá þess, at þeir gengi í þetta vandræði með Jóns-sonum. Þorvaldr fór ór Reykjarfirði út til Snjófjalla til Bárðar bróður síns; görði hann þar þat ráð, at hann lét fara Bárð bróður sínn, ok Þórð son sínn, suðr í Skálaholt til Magnúss biskups, ok bað þá þar vera um vetrinn, ok eiga öngan hlut at skiptum þessum á þeim vetri. Eptir þat fór Þorvaldr heim í Vatzfjörð. Jóns-synir fóru þar til er þeir kómu á Eyri í Arnarfjörð, ok báðu Hrafns-sonu, at þeir skyldu ganga í [málin] með þeim. Segja þeir, at lítið mundi leggjask fyrir Þorvald, ef þeir legðisk allir at hónum. En [með] því at Hrafns-sonum þótti eigi hafa einzk görð sú er Þórðr Sturluson hafði gört um víg Hrafns, eða sekð Kollabæjar-Bárðar¹, eðr enn fleiri manna, er héraðs-sekir vóru görvir, ok mikla eggjun er Jóns-synir eggjaðu þá: Nú fyrir slíkt gengu Hrafns-synir í þetta vandræði, ok Oddr Álason mágr þeirra, ok flestir inir betri bændr útan ór Fjörðum. Fóru þeir þá þegar til Ísafjarðar, ok riðu Hestfjarðarheiði með nfu tigi manna. Þeir kómu í Kálfa-vík í Skötu-firði, ok drápu tvá menn þar; en í Heydal í Mjóva-firði drápu þeir einn mann.

52. Þeir riðu snemma ór Mjóva-firði á hálsinn til Vatzfjarðar helgan dag. Á hálsinum var á hestverði Þorfinnr kumbi², sonr Sela-Eireks; hann var inn gildasti maðr, ok hafði digran panzara. Þeir Ingimundr riðu eptir er þeir sjá hann. Þorfinnr ríðr í keldu, ok gékk af hestinum. Ingimundr bað sína menn öngan hlut at eiga með þeim, ok vildi at þeir ættisk tveir við. En er Ásgrímr Bergþórsson kom til, sá hann, at einginn varð afburðrinn; þá fór hann til. Ok varðisk Þorfinnr³ þeim allvel; en vápn festi eigi á panzaranum. Þá kom at Oddr Álason, ok vann á hónum, hjoggu þeir þá á fætr hónum ok vágu hann síðan. Eptir þat gengu þeir á bæinn. Þorvaldr var þá genginn til messu ok hans menn; ok hljópu þeir þegar ór kirkjunni, ok kómusk á skip nauðulega. En Hrafns-synir ok Jóns-synir riðu ofan í fjöruna; ok skorti þar eigi eggjan ok stór orð, er hvárir mæltu til annarra. Þorvaldr fór þá út eptir firði; en Jóns-synir fóru heim í Vatzfjörð ok görðu ráð sín. Vildu Hrafns-synir at þeir færi út í Arnarfjörð, ok vildu at þeir hefði⁴ þar setu; en Jóns-synir vildu at þeir færi allir á Hóla ok bjöggisk þar fyrir; kölluðu þaðan gött at veita áhlaup til Ísafjarðar.

¹ Kollbarðar, B.² kumbli, B.³ B; hann, Cð.⁴ hefði] efdi, B.

[II. 75 : iv. 35.]

En þeir urðu á ekki sáttir ; ok lauk með því, at Hrafn-synir fara út í Fjörðu, en Jóns-synir á Reykjanes ; ok varð félag þeirra ekki síðan. Þorvaldr fór norðr til Aðalvíkr, ok vissu fáir menn hvar hann var niðr kominn. Jóns-synir bjoggusk fyrir á Hólum, ok höfðu þangat haft skjöldu Þorvalldz.

53. Um haustið líflu síðarr bjoggusk Jóns-synir at fara til Ísafjarðar til rána, ok forvitnask, ef þeir yrði varir við Þorvald. Þeir vóru nær þrír tigur manna, ok riðu flestir, en umrenningar gengu. Fóru Vaðil um Þorskafjörð, ok riðu inn¹ eptir Þorgeisdal. En er þeir fóru upp ór dalnum, ok á brekku-brúnina² yfir³ fjall-dal þeim er gengr upp frá Ísfróinga-gili, hlaupa menn fyrir þeim upp. Var þar Þorvaldr ok nær fimm tigur manna. Vóru þeir flestir í göngu. Jóns-synir köstuðu um hestum sínum ; ok bað Ingimundr þá⁴ ríða í fjall upp ; en þeir snöru ofan eptir dalnum. Hrútr hét maðr, en annarr Tyrþingr, þeir riðu vestr á fjallit ; ok reið Þorvaldr fyrst eptir þeim, áðr hestr hans drósk ; síðan snöri hann ofan eptir dalnum. Þeir Hrútr vóru vegnir báðir. Halldórr, son Eyjólfis Snorra sonar, ok Skökul-Álfr, snöru suðr á fjallit, ok urðu teknir, ok særðir til ólfsis. Jóns-synir riðu sem mest máttu þeir. Bergþórr kastaði skildi, sem frægt er orðit ; en Philippus Kolbeinsson tók upp. Hleypðu þeir þar til er þeir kómu yfir Þorskafjörð. Þeir skilðu þar. Fór Bergþórr ok Einarr naut út á Hóla ; tóku þar⁵ skip, ok fóru út í Akreyjar. Þeir Brandr ok Ingimundr snöru til Króksfjarðar, ok námu eigi staðar fyrr en í Saurbæ, ok fóru þaðan til Sauðafellz til Sturlu Sighvatssonar ; ok dvöldusk þar lífla hríð. Þaðan fóru þeir suðr í Stafaholt ; ok tók Snorri við þeim Ingimundi ; en Brandr var at Sauðafelli lengstum þann vetr ; en Bergþórr á Eyri með Þórði Sturlusyni. Hér um var þetta kveðit :—

Hlógu hirði-draugar hjaldr-akýs at þorvaldi ;
 (meiðr vann mjúkt fyrir lýðum morð-röðla sér forða) :
 Nú kná alls, sízt eiltir el-nárungar⁶ váru
 hlífar-gims, í hömrum hótz⁷ annan veg þjóta.

En er Sturla Bárðarson heyrði þetta, kvað hann vísu :—

Oss hefir elta víða eyðir böðvar-skíða ;
 margr spyr seint it sanna ; sveit hræðumk vér manna :

¹ inn] upp, B. ² brúnina] brúna, B. ³ yfir] upp ór, B. ⁴ bað Ingi-
 mundr þá] add. B. ⁵ þar] B ; þeir, Cd. ⁶ Emend. ; eld-nárungar, Cd. and B.
⁷ hótz] B ; hót, Cd.

[IL. 76, 77: iv. 36.]

Hitt var hóti fyrra, heldr teljum þat dýrra,
stökk á grundar-girði goðinn sjálfir ór Vatzfirði.

Þetta var enn kveðit :—

Brast var¹ um Bergþór næsta, Brandr kallaði fjánda,
varð at illum orðum Ingimundr of fundinn :
En er mót-för manna meiðendr litu skeiða
hverr rann suðr til Snorra sátta-lauss sem mátti.

Þá er Jóns-synir drógu undan Þorvaldi, fór hann út á Hóla, ok tók þar skjöldu sína ; fór síðan heim vestr ; ok dvaldisk lítila hríð heima, áðr hann fór út í Fjörðu með fjölmenni. Hrafn-synir urðu við varir, ok sömnuðu mönnum fyrir á Eyri, ok höfðu hvárir-tveggju mikit fjölmenni. Þorvaldr kom á Eyri ; en bændr gengu á millum þeirra, ok leituðu um sættir. Ok varð þat at sætt, at Magnús biskup skyldi göra, með þeim mönnum sem hann vildi við hafa ; en Hrafn-synir gengi frá liðveizlu við Jóns-sonu. En er Hrafn-synir gengu til festu við Þorvald, stóðu þeir Oddr Álason ok Áron Hjörleifsson uppi undir virkinu, ok töluðu, ok vildu eigi ganga til festunnar með þeim. Þat virði Þorvaldr síðan til fjörráða við Odd, sem enn man getið verða. Eptir sætt þessa fór Þorvaldr heim í Vatzfjörð ; ok sat í búi sínu um vetrinn.

54. Þetta haust, er nú var frá sagt, tók sótt Sæmundr í Odda ; ok andaðisk inn vinda *idus Novembris*. Þat sama haust ok önd-verðan vetrinn sásk opt stjarna sú, er heitir *cometa*. Þá sýndisk ok sólin rauð sem blóð². En þat var til-skipan Sæmundar, at Solveig dóttir hans skyldi hafa jafn-mikinn arf sem einn-hverr sona hans. Fór Solveig þá til Keldna til Valgerðar móður sinnar ; ok sóttu [þær] þá Þorvald Gizurarson at því, at hann skyldi draga fram hlut Solveigar um fé-skipti við bræðr hennar. Synir Sæmundar urðu á þat sáttir, at þeir skyldu því við hlíta um fjár-skipti, er Snorri Sturluson skipti með þeim ; ok sendu þeir eptir hönnum um vetrinn, at hann skyldi koma suðr til fjár-skiptis. Fór Snorri þá suðr, ok með hönnum Ingimundr Jónsson, ok Ásgrímr Bergþórsson ; hafði hann gótt föru-neyti. Hann gisti at Keldum ; var hann þar í kærleikum miklum með þeim mæðgum ; ok fór Solveig í Odda með hönnum ; þótti Snorra all-skemtilegt at tala við hana. En er þau ríða frá Keldum, reið kona í móti þeim, ok hafði flóka-ólpu³

¹ var] om. B, but erroneously, for brast (cp. brústuligr) is here a noun, not a verb.
² þá—blóð] om. B. ³ flaka hólu (!), B.

blá, ok saumaðr flókinn at höfði henni; hafði hón þat fyrir höttinn; einn maðr var með henni. En þessi kona var Hallveig Ormsdóttir er þá var férfkust kvenna á Íslandi. Snorra þótti hennar ferð heldr hæðileg, ok brosti at. Snorri fór í Odda; ok stillti svá til, at Solveig hafði svá nær allan koseyri af arfi þeim er hón rétti hendr til; en mest hélt hann fram hlut Hálfðanar af öllum sonum Sæmundar. Þær Solveig, mæðgur, létu fõng sín fara út í Hruna í vald Þorvaldz Gizurarsonar, ok bundu á hendi hónum allt sítt ráð. Þenna vetr fóru orðsendingar margar á millum þeirra Þorvaldz Gizurarsonar ok Sighvatz Sturlusonar.

55. Um várit eptir Páska kom Sighvatr Sturluson norðan í Dali, ok Halldóra kona hans. En síðan reið Sighvatr suðr yfir heiði, ok þeir nú saman; Sturla son hans, ok Brandr Jónsson. Kom Sighvatr í Hruna; var þar Keldna-Valgerð, ok Solveig dóttir hennar. Var þá talat bónorð Sturlu; ok laukzk með því, at Þorvaldr hafði heima¹ brúðlaup þeirra Sólveigar.—Þess er getið, at þann dag er at brullaupinu var setið, lét Þorvaldr kalla fram fyrir þá Sighvat börn sín; fyrst börn þeirra Jóru biskups-dóttur; ok sagði hann, at hónum þætti miklu skipta at Sighvati litizk vel á börnin. Sighvatr horfði á börnin um hríð; ok segir, at færi mundu mennilegri². Þá gengu Þóru börn fram; ok stóð Gizurr fyrir þeim frammi; ok hélt Þorvaldr í hendr hónum ok mælti: 'Hér er nú ástin mín, Sighvatr bóndi! ok hér þætti mér all-miklu varða, at þér litizk giptusamlega á þenna mann.' Sighvatr varð um fár; ok horfði á hann langa stund; en Gizurr stóð kyrr, ok horfði einarðlega í móti. Sighvatr tók þá til orða, ok heldr stutt³: 'Ekki er mér um ygli-brún þá!' Ok er Sighvatr tók þannig orðum í⁴, þá hvarf Þorvaldr af þessu tali. Veizlan fór allvel fram, ok var veitt með miklum kostnaði; ok skilðu þeir allir með blíðu. Þær mæðgur fóru vestr með þeim Sturlu. Þat er sagt, at Þorvaldr reið á leið með þeim við nökkura menn. Ok áðr þeir Sighvatr skilðu, stigu þeir af baki; ræddu þá enn mart um vináttu sína. Þá mælti Sighvatr: 'Þess vil ek biðja þik, Þorvaldr, at vit gætum svá til með sonum okkrum, at þeir haldi vel vináttu með frændsemi.' Þorvaldr leit niðr fyrir sik heldr áhyggjusamlega, ok mælti: 'Gætt man meðan vit lifum báðir.' Þetta virðusk mönnum síðan in mestu

¹ heima] inni, B. ² mannligri, B. ³ The old edition here adds—vist er hann gæfumaðr, en; but both Br. and B omit this passage. ⁴ þannog þessu máli, B.

[II. 79: iv. 37.]

spakmæli, at¹ því sem síðarr varð; þvíat Þorvaldr var andaðr áðr Apavatz-för var. Eptir þetta ríða þeir Þorvaldr heim. En er Solveig kom til Sauðafellz, tók hún þar við búí. En Halldóra lét fylgja Vigðsi Gilsdóttur til Miðfjarðar, er áðr hafði verit frilla Sturlu; Þórför hét dóttir þeirra. Sighvatr fór heim norðr eptir þetta. Fár varð Snorri um er hann spurði kvánfang Sturlu; ok þótti mönnum sem hann hefði til annars ætlað. Sturla fór vestr til Saurbæjar fyrir þingið; ok kom þar til mótz við hann Þorvaldr Vatzfirðingr. Var við tal þeirra Snorri prestur Narfason frá Skarði, ok Torfi prestur Guðmundarson. Lögðu þeir saman vináttu sína. Hét Þorvaldr því, at hann skyldi veita Sturlu við hverngan² mann er³ hann ætti málum at skipta á Íslandi, ok skiljask aldri við hann. En Sturla hét í móti, at veita Þorvaldi, ok setjask fyrir mál þau er Snorri ok frændr hans höfðu á Þorvaldi. Festu þeir þetta með sér, með því, at Sturla lét Torfa prest ríða með goðorð beggja þeirra til þings; ok sýndu í því samband sítt.

56. Þetta sama sumar lét Snorri Sturluson lýsa hernaðar-sök á hendr Þorvaldi. Fór með málit Órækja Snorrason fjórtán⁴ vetra gamall. Varð Þorvaldr á þinginu sekr skógar-maðr; ok sekt fé hans allt ok goðorð. Þóttu þetta mikil tíðendi, ok horfask til stórvanda. En eptir þingit kom Sighvatr Sturluson til Sauðafellz; þar kom þá ok Þorvaldr Vatzfirðingr; ok sótti Sturla föður sinn at því, at hann kæmi sættum á með þeim Snorra ok Þorvaldi, þeim er Þorvaldr mætti vel við una. Fór Sighvatr þá suðr í Stafaholt á fund Snorra, ok leitaði eptir hvernog þess⁵ mætti verða, at Snorri hefði virðing af málum þessum, en Þorvaldr yrði al-sykn saka⁶ afar-kosta-laust; en Sturla hefði slska sæmð af sem hann beiddi. Sighvatr reið í Stafaholt; en það þá Sturlu ok Þorvald ríða degi síðarr, ok senda mann til sín áðr þeir riði á bæinn. Ok svá gördðu þeir. En er sendi-maðr Sturlu kom í Stafaholt, það Sighvatr þá heim ríða; ok sagði Snorra í göðu skapi; lézk vænta at vel mundi takask. Snorri gékk út í móti þeim; ok tók við Sturlu sem frændsamlegast, en við Þorvaldi sem hann væri vin hans fyrir Sturlu sakir. Vóru þá grið sett, sem Snorri sá ráð fyrir. Þeir vóru þar tvær nætr í all-góðum fagnaði. En þær urðu mála-lyktir, sem Sturla bauð, at Snorri skyldi skipa einn, en Þorvaldr vera al-

¹ at] af, Cd. ² hvergan, Cd. ³ við hvern sem, B. ⁴ xviii (!), B.
⁵ hvernog þess] B; hvern veg þetta, Cd. ⁶ al-sykn saka] B; allz sykn, Cd.

[II. 80: iv. 38, 39.]

sykn. Þat vóru undir-mál með þeim bræðrum, at hvárki skyldi göra fé né manna-forráð. En eptir þetta ríða þeir Sighvatr¹ í Dali. En at skilnaði við Þorvald veittu þeir feðgar hönnum sæmilegar gjafir. Hét Þorvaldr þá, at vera slíkr vin Sighvatz, sem þeir Sturla hefði bundit með sér áðr þeir skildu í Saurbæ. Herði Sighvatr at því, at Þorvaldr skyldi selja Jóns-sonum grið, svá at þeir mætti sitja kyrrir í búum sínum; ok var Þorvaldr þess all-treggr; en þó fór þat fram; ok skilðusk með kærleikum. Tók Þorvaldr við goðorði sínu; ok fór heim. Sturla reið til Eyjasjarðar með föður sínum; ok var hann þann vetr á Grund með Sighvati, ok Solveig kona hans. Jón Ófeigsson, bróðir Eyjólfss Kárssonar, fékk Guðrúnar, dóttur Odds á Alptanesi; ok var hann opt suðr þar; var hann með Snorra í góðu yfir-læti.

Vetr þann er Sturla var á Grund lét Jón Ófeigsson drepa tvá menn í Víðidal, þá er verit höfðu í Grímseyjar-för með Sturlu. Þótti Sturlu þetta gört til fjánskapar við sik; en Jón hafði traust af Snorra til þessa, sem til annars þess er hann görði. Af slíkum tilfellum tók heldr at ýfask með þeim frændum, Snorra ok Sturlu. Í þenna tíma fór Þorvaldr Snorra-son at Oddi Álasyni, ok tók hús á hönnum. Ok var þat orð á, at hann mundi láta drepa hann. En við bæn Steinnunnar húsfreyju fékk hann grið; ok þó með þeim kosti, at Þorvaldr görði af hönnum hundrað hundraða. Þenna vetr er Sturla var á Grund, lét Þorvaldr fara vingjarnleg orð til Snorra, ok eptir-leitan um mágsemð ok samband. Ok tók Snorri því skipulega; svá at Þorvaldr þóttisk skilja, at Snorri mundi unna hönnum inna mestu sæmða, ef hann vildi vera skyldr þess at göra hvat[ki] er² Snorri legði fyrir hann, hveregir sem í móti³ væri. En um várit fór Þorvaldr til Borgarfjarðar, ok bað Þórdísar dóttur hans. Tók Snorri því vel; ok var hönnum konan föstnuð; en brullaupit skyldi vera í Stafaholti um haustið. Þetta vár fór Sturla í bú sttt; ok spurði nökkurn grun af vinum sínum, hvárt Þorvaldr mundi vera svá trúfastir vinir hans, sem þeir hefði við mælzk it fyrra sumarit í Döllum allir samt ok Sighvatr.

57. Þetta vár it sama fór Snorri Sturluson suðr um heiði; ok fundusk þeir Þorvaldr Gizurarson, ok töluðu mart. Líflu áðr hafði andask Kolskeggr inn auðgi, er einn var auðgastr maðr á Íslandi. En fé allt tók eptir hann Hallveig Ormsdóttir. Þorvaldr kærði þat

¹ suðr, add. B. ² at göra hvatki er] om. Cd.; at gora hvat er, B. ³ móti] add. B.

[II. 81: iv. 39.]

fyrir Snorra, at hann vildi setja klaustr nökkut; sagði, at Kol-skeggr hafði heitið, at leggja þar fé til. Beiddi hann Snorra, at hann skyldi hlut at eiga með hönunum. Er þat hér skjótast af at segja, at þeir Þorvaldr ok Snorri bundu vináttu sína, með því móti, at Gizurr, son Þorvaldz skyldi fá Ingibjargar dóttur Snorra; en Þorvaldr skyldi eiga hlut at við Hallveigu Ormsdóttur, at hún görði félag við Snorra, ok fara til bús með hönunum. En brullaup skyldi vera í Reykjaholti um haustið, þeirra Gizurar ok Ingibjargar. Eptir þetta kaupir Þorvaldr Viðey; ok var þar efnat til klaustrs; en þat var sett vetri síðarr. Var Þorvaldr¹ vígðr til kanoka. Annat sumar áðr þetta var, kom út á Eyrum Loptr biskupsson, ok fór fyrst austr yfir ár. En með því at hann var héraðs-sekr suðr þar, en kom þó vetri fyrr út en mælt var, þá treystisk hann eigi at vera suðr þar, ok fór hann þá vestr til Borgarfjarðar á fund Snorra; ok bauð hann Lopti til sín; ok var hann þann vetr í Stafaholti. En um vátit görðu þeir Snorri, ok Þorlákr móður-bróðir Loptz, ok Ketill son Þorláks, þat ráð fyrir Lopti, at hann tók við stað í Hitardal, en Ketill keypti land í² Skarði við verði at Lopti. Settisk Loptr þá í Hitardal, ok hafði þar bú sæmlegt. Kallask hann þá inn mesti vin Snorra ok allra mála hans³. Þetta vár, er nú var frá sagt, andaðisk Þóra⁴, frilla Þórðar Sturlusonar; en hann tók til sín Valgerði, dóttur Árna ór Tjaldanesi, ok görði bruðlaup til hennar um sumarit. Í þenna tíma var heldr fátt með þeim bræðrum, Þórði ok Snorra; varð þeim til um móður-arf sínn. Guðný hafði andask með Snorra. Tók hann alla gripi þá ér hún hafði átt; ok var mikit fé; en hún hafði áðr gefit allt féit Sturlu, syni Þórðar, fóstura sínum. En Sighvatr tók til sín Glerár-skóga, er hönunum voru næstir. En þetta sumar fyrir þing, sendi Snorri orð Þórði bróður sínum, ok bauð hönunum heim at þingi⁵; kvazk vilja at þeir legði niðr alla fæð með sér, en tæki upp ástúðar-frændsemi. Kom Þórðr at þingi⁶ í Stafaholt; var Snorri þá all-kátr, ok kvað þá bræðr allðri skyldu deila um fé. En með því at þá tók heldr at fættask með þeim Sturlu ok Snorra, þá spurði Snorri Þórð, hve lengi hann ætlaði at Sturla Sighvatzson skyldi sitja yfir sæmðum þeirra. En þat mælti hann til Snorrunga-goðborðz, er átt hafði faðir þeirra, Sturla; en Sighvatr hafði einn með farit, en fengit þá Sturlu til

¹ þá, add. B. ² í] at, B (better). ³ ok—hans] om. B. ⁴ Þóra] om. B.⁵ at þingi] af þingi, B ⁶ at þingi] er hann fór af þingi, B (erroneously, see the context).

[II. 82: iv. 40.]

kváunar-mundar. Þórðr svarar: Kvað Böðvar hafa gnógt¹ manna-forráð út þar í sveit; en lézk eiga aðra sonu ungu ok óskírgetna; ok kvað ósýnt, at þeir yrði til þess færir at hafa manna-forráð. En þat kom svá, at Þórðr bað Snorra sjá fyrir um slík tilköll. En þó varð ekki af á því sumri. Þá er Þórðr Sturluson var í Stafaholti, kómu þar Hrafns-synir á náðir Snorra. En hann sá þat ráð fyrir, at Sveinbjörn ok Grímr riðu til þings með goðorð þeirra; ok fékk hann þá Þórði bróður sínum; ok vóru þeir með hönnum um þingit, ok Helgi ok Þórarinn Sveins-synir. En Einarr ok Krákr fóru vestr með sveit þeirri er þeir höfðu vestan.

58. Þetta sumar kom Þórðr snemma á þingit, ok tjaldaði Hlaðbúð, er fylgði Snorrunga-goðorði; en Sturla tjaldaði Saurbæingabúð; ok var þó skipulega með þeim frændum á því sumri. Þorvaldr Snorrason kom upp at dómum ok fjölmennr. Um sumarit eptir mitt sumar² kom skip í Hvítá. Þar kom út Jón murtr Snorrason, þá var hann tvítögr; ok Kolbeinn Arnórsson fimtán vetra; ok Játgeirr skáld; Árni óreiða, ok Kygri-Björn, ok margir aðrir Íslenzkir menn. Þá var þegar gört fjár-skipti þeirra Árna ok Hallberu Snorradóttur; lét Snorri sér ekki líka annat en hön hefði Brautarholt ór skipti; en Árni keypti Saurbæ á Kjalarnesi.

Magnús biskup fór þetta sumar yfir Vestfirðinga-fjórðung. En þenna tíma er hann var í Dölum, hafði Snorri inni brullaup þeirra Gizurar ok Ingibjargar, dóttur Snorra, í Reykjaholti; þvíat hönnum var þaðan hægjast³ til at sækja; en Þorvaldr vildi fyrir hvern mun, at hann væri þar. At brúðlaupinu var Þórðr Sturluson, ok it bezta mann-val ór Borgarfirði, ok sunnan⁴ með Þorvaldi. Var þar in virðulegsta veizla, ok með inum beztum fongum er til vóru á Íslandi. En lítlu fyrir brúðlaupit hafði Snorri heim Hallveigu Ormsdóttur, ok görði við hana helmingar-félag; en tók heim til varðveizlu fé sona hennar, Klængs ok Orms, átta hundruð hundraða. Hafði Snorri þá miklu meira fé en engi maðr annarr á Íslandi. En eigi hafði hann ráð Þórðar bróður síns við þetta. Ok hann sagði svá, at hann lézk ugga, at hér af mundi hönnum aldr-tila leiða, hvárt sem [hönnum] yrði at skaða vötn eðr menn.

59. Síðarr um haustið sótti Þorvaldr Snorrason brúðlaup í Stafaholt; var sú veizla in virðulegsta. Fór Þorvaldr heim í Vatzfjörð, ok fann eigi Sturlu, vin sínn, er verit hafði, í þessi ferð. En at

¹ gnógt] so B.² miðsumar, B.³ hægaz, B.⁴ sunnan] sumpt (!), B.

[II. 83: IV. 41.]

vetr-nóttum fór Þorvaldr út á Eyri í Arnarfjörð; en Hrafn-synir stukku undan, fyrst í Mosdal, ok vóru þar á laun í skógnum. En Þorvaldr tók upp búit á Eyri, ok leggr gjald á alla þingmenn þeirra; ok kastaði sinni eigu á marga þingmenn Hrafn-sona. En er þeir Hrafn-synir fréttu þetta, fara þeir suðr yfir Breiðafjörð, fyrst á Eyri til Þórðar Sturlusonar, ok réð hann þeim at fara til Helgafellz á fund Hallz ábóta, er verit hafði mágr þeirra. Var Sveinbjörn þar um vetrinn; en Einarr á Eyri með Guðrúnu föður-systur þeirra; en Grímr ok Krákr vóru í Flatey.

60. Eptir Grímseyjar-för lét Sturla Sighvatsson sækja Áron Hjörleifsson til sekðar. En síðan var hann með frændum sínum í Vestfjörðum, ok lengst [á Eyri] með Hrafn-sonum, þar til er Sturla lét búa mál á hendr honum ok þeim um bjargir hans; en þá handsalaði Staðar-Böðvarr fyrir þá á þingi, ok galt tfu hundruð. En eptir þat vöruðusk menn at inn-hýsa hann. Var hann þá í leynum hér ok hvar. Hann var löngum á Geirþjófs-fjarðar-eyri með lítlum bónda er Þórarinn hét. En er Sturla hafði grun af því, sendi hann vestr í Fjörðu Rögnvald Kársson ok Þorvald Sveinsson ok Danza-Berg; þrír vóru þeir saman. Þetta var þat haust, er nú var áðr frá sagt. Sturla sendi ok Ingimund Jónsson vestr til Arnarfjarðar at leita eptir Ároni. Áron var þá á Eyri í Geirþjófs-firði, ok var í nausti, ok görði at báti Þórarins. Hann fann eigi fyrr til, en menn tveir vápnaðir gengu at naustinu; ok snöru inn er þeir sá manninn. Áron heilsaði þeim, ok spurði hverir þeir væri. Annarr nefndisk Egill digri; hann hafði ætlað at finna Áron, en annarr hét Sigurðr¹. Þeir höfðu verit með biskupi báðir; sögðusk vera heima-menn í Vatzfirði. Áron tók til öxar; [þvíat] Þorvalldr var eingi vin hans. Brynja [Árons]² hékk á skip-stafninum; ok tók Sigurðr til hennar, ok ferr í. Ároni hvarflaði hugr, ok hugsaði hve lengi hann skyldi bíða þeirra. Sigurðr frétti, hvárt hann spyrdi öngar manna-ferðir. 'Öngar nema þit segit,' segir Áron. 'Heyrðu vit, at menn Sturlu væri hér í firði³, ok njósnaði um ferðir þínar.' 'Vera má svá,' segir Áron; 'þvíat mik dreymði Guðmund biskup, ok legði hann yfir mik skikkju sína.' Egill bað þá fara leið sína. Hann Sigurðr sá út, ok mælti: 'Menn ríða þar þrír innan með firði, ok munn þykkjask eigi óvíglegri en vér.' 'Ekki munu þeir ok víglegri,' segir Áron, 'ef vér veitumk vel; en eigi veit ek til

¹ ok var Eyvindarson, add. Res. ² Árons] add. Res. ³ inn í Fjörðum, B.

[IL. 84: iv. 41.]

hvers ek má um þat ætla.' [Sigurðr mælti]: 'Drengs-bragð er þat, at skiljaask eigi við þik; en eigi veit ek hve Agli¹ er um gefit.' 'Eigi mun ek renna frá þér,' segir Egill. Þá ætlaði Sigurðr af brynjunni; en Áron mælti: 'Far eigi af brynjunni, ef þú vill mér veita.' Síðan gengu þeir út. Ok riðu þeir Rögnvaldr á völlinn, ok hljópu af baki, ok snöru á milli þeirra ok húsanna. Gengusk þeir þá í mót; var Egill þeirra mestr ok gékk í mið². Snýr Rögnvaldr í móti hönunum; hann var brynjaðr, ok hafði háls-björg við stálhúfana; ok særði Egill hann á fæti. Sigurðr snýr á móti Danza-Bergi, en Áron á móti Þorvaldi; ok hrökk Þorvaldr þar fyrir; en Rögnvaldr vann á Agli. Þá bar Áron þar at; ok laust hann með hamri öxarinnar aptan undir³ stálhúfuna; ok steypðisk húfan fyrir andlitid; bar hálsbjörgina upp af brynjunni, ok beraði hálsinn á milli. Snöri Áron þá öxinni í hendi sér, ok hjó á hálsinn svá at af tók höfuðit. Sigurðr var ok sárr orðinn. Þeir Þorvaldr runnu þá til hestanna; ok komst hann á bak, ok keyrði hestinn undir Bergi; en hann lá á grúfu í söðlinum; bar þá svá upp á leitid. Áron rann eptir þeim. En er Þorvaldr sá þat, kallaði hann ok mælti: 'Upp þér, Sturla! hér renn Áron eptir okkr!' Þá nam Áron staðar; en þeir drógu undan. Síðan fór Áron aptr, ok fletti Rögnvald af klæðum ok vápnunum; en flutti hann síðan út á sjó, ok drekkði. Þeir Sigurðr ok Egill voru á Eyri, ok voru þar græddir. Fóru síðan heim í Vatzfjörð; ok lét Þorvaldr eigi illa yfir þeirra för. Áron stökk þá til Barða-strandar, ok var í helli í Arnarbælisdal á kosti konu þeirrar er bjó í Tungu-múla. Um haustið tók Áron skip frá Jóni Auðunnarsyni at Vaðli, ok fór á því suðr yfir Breiðafjörð við annan mann. Síðan bratt hann út skipinu, ok rak þat á Eyri til Þórðar. Áron var þá um haustið í ymsum stöðum suðr þar. Kom þá til hans Hafþórr⁴, móður-bróðir hans. Um haustið fór Sturla Sighvatsson út til Helgafellz at finna Hall ábóta, ok með hönunum Vigfús Ívarson, ok Kolbeinn Jóns son ok Þórkötlu dóttur Þorgeirs⁵ frá Brunná; ok var hön á Eyri með Þórði. En Áron var í skógi út frá Valshamri, er þeir Sturla riðu þar um. Vildi Áron leita á þá, er þeir voru þrír hvárir; en Hafþórr hélt hönunum. Þeir Sturla urðu eigi við varir. Sturla sendi Björn á Eyri at njósna um Áron, ef hann væri þar í sveit. Þat var síðarr um haustið, at Sturla hafði njósn, at Áron væri at Valshamri á

¹ Egli, B. ² í mið] B; í milli, Cd. ³ undir] B; á, Cd. ⁴ Hafþórr] thus B, not Hafþórir. ⁵ So edition, Res.; Böðvars, B.

[II. 85, 86: iv. 41.]

kosti Vigfúss er þar bjó. Reið Sturla þá út á Strönd með fimtán menn. Þá var Áron á Valshamri ok þeir Hafþórr tveir; ok vóru í sauða-húsi á vellinum. Þeir Sturla riðu at bænum, ok varð um háreysti mikit; en þá var myrkt. Tóku þeir af hestum sínum, ok fóru inn. Var þá ljós gört í stofu. Eirekr birkibeinn var þá mjök ný-kominn til Sturlu, ok var umrenningr; gékk hann út ok inn, njósandi hvers hann yrði víss. Þeir Áron görðu þat ráð, at Hafþórr skyldi fara heim, ok njósna hvat komit væri. Hann fór hljóðlega á bak húsum. En hlið-skjár¹ var á stofu, ok lagði hann þar við hlustina. Þá kom [at] Eirekr birkibeinn, ok hjó á aðra kinn, ok var þat bana-sár. Hljóp Eirekr þá inn; ok segir, at hann hefði drepit einn fjándann. Hljópu þeir þá til vápna ok út. Áron hafði gengit þá heim at njósna um Hafþór. Var hann þá kominn á völlinn, ok mjök at húsunum er þeir Sturla kómu út, ok fengu þeir slegit um hann hring. Sturla hljóp á hest. Áron leitaði af túninu til árinna. Þeim Sturlu-mönnum sýndisk sem lýsu nökkurri brygði fyrir hamarinn, ok litu þeir þar til. Áron hljóp þá at Birni², ok hjó til hans með saxinu [Tuma-naut], ok brá eigi. Björn rasaði við; en Áron hljóp af túninu ok yfir ána, ok hvarf þeim þar í myrkrinu. Hann hljóp suðr yfir heiði; ok létti eigi fyrr en hann kom til Rauða-mels til móður sinnar, ok var þá mjök þrekaðr. Þeir Sturla fóru í brott; ok hafði hann sjálfðæmi af Vigfúsi; ok görði Sturla tuttugu hundraða eyjar af hönnum þær er heita Valshamars-eyjar³, en Björn laust hann óxar-hamars-högg. Fór Sturla heim eptir þat. En Áron fór suðr um heiði, sem ritað var, ok dvalðisk þar til þess er hann var fær. Síðan fór hann í Eyrar-hrepp; ok var hann á Berserks-eyri með Halldóri Árnasyni. Þar var friðla Hjörleifs, fðður hans; ok fundusk þeir þar opt feðgar. Þá kom til Árons Starkaðr Bjarnarson, er kjappi var kallaðr; ok fór hann suðr fyrir Jól, á sveitir⁴, ok vóru hér ok hvar á laun. En á Jólum sagði Áron, at hann vildi at þeir sæti um Sigmund snaga, 'Er hér er settr til höfuðs mér.' En hann bjó at Eyði-húsum út frá Fáskrúðar-bakka. Þeir Áron vóru inn níunda dag Jóla í stakkgarði einum; en þaðan skamt var annarr garðr er Sigmundr færði hey ór, ok annarr maðr [með hönnum]; ok vildi Áron eigi á hann leita. En um kveldit er nið-myrkt var á, fóru þeir heim til Eyði-húsa;

¹ hlið-skjár] lið see (I), B. ² Birni] Res.; Kolbirni, B. ³ þær er heita Valshamars-eyjar] om. B, Res. (and Cd.); add. V. (probably from vellum A).
⁴ sveitir] B; sveit, Cd.

[II. 87: iv. 42.]

var Áron úti hjá durum, ok stóð [úti] við kampinn er hlaðinn var af vegginum. Starkaðr fór inn ok kvaddi hér greiða. Sigmundur var einn karla heima, ok hafði háttað í dags-ljósi, er Frjádagr var. Helga, frilla Sigmundar, kvað ekki vátt¹ inni; en börn vildi² drekka. Sigmundur bað fá sér skjólur³, ok lézk mundu taka vatn. Starkaðr bauð at fara með hönum. Hann játti því. Gengu þeir þá til dura. Starkaðr var há-mæltr, ok bað Sigmund ganga fyrir. En er hann kom út ór durumum, lagði Áron í gegnum hann með saxinu Tuma-naut; var þat bana-sár. Síðan fóru þeir ok ráku fólk allt í stofu, ok bjoggu búi sem þeim líkaði; ok vóru þeir þar meðan myrkt var; ok fóru síðan í brott suðr í hraun til Rauðamels, ok vóru þar um hríð. Síðan fór Áron suðr á Hvals-nes til Þorsteins, ok var þar um hríð. Þaðan fór hann í Odda til Haraldz Sæmundarsonar, ok var þar í skoti⁴ um stund. Haraldr kom Ároni útan; fór hann á fund Hákonar konungs. Síðan fór hann til Jórsala, ok aprt til Noregs, ok gördi Hákon konungr hann þá hirðmann sínn. Svá segir Óláfr Hvíta-skáld:—

Fór sá er fremð ok tíri flein-rýrir gat stýra
 (mest lofa'g mikla hreyst mannz) Jórsali at kanna:
 Nafn rak út við ítra Jórdán við þrek stóran
 skjaldar-freyr inn skýri skógar-mannz at göngu⁵.

61. Þórðr Sturluson hafði keypt land í Hvammi at Sturlu Sighvatzsyni; en hann hafði haft af Svertingi Þorleifssyni, ok goldit ekki fyrir, en þá skyldi Þórðr ganga í skuld við⁶ hann. En síðan seldi Þórðr landit Gunnsteini Hallzsyni; en hann bjó tvá vetr ok gallt ekki fyrir; enda vildi Þórðr þá ekki annat enn taka við landinu; en þá var Gunnsteini ekki um þat. Þórðr fór þá til Hvamms um várit; en Gunnsteinn fór þá til Brunnár, ok bjó þar áðr hann keypti Garpsdal. Þetta vár fundusk þeir Hallr ábóti ok Sturla Sighvatzson at Vörðufelli. Þá bað ábóti fyrir Hrafns-sonu, at Sturla skyldi taka við þeim, ok halda fyrir Þorvaldi; en hafa sílft af eignum þeirra er hönum líkaði. Sturla tók við þeim fyrir orð ábóta, at þeim kosti, at hann tók við goðorði⁷ þeirra sér til eignar; en skyldi veita þeim til sætta þeirra, er ábóta ok öðrum vitrum mönnum þætti þeir mega við una. Um várit, er Þórðr Sturluson

¹ vatn, B. ² vildi] B; vildu, Cd. ³ skjólur] B; skjólu, Cd. ⁴ skoti] B; kirkju-skoti, Res.; skjóli, Cd. ⁵ nógu, B (here), Res. ⁶ við] fyrir, B. ⁷ goðorðum, B.

[II. 88: iv. 43.]

kom búi sínu í Hvamm, lét Sturla efna til virkis í Dölum, sem enn sér stað; samnar hann þar til mönnum um Dali, ok hafði þar fyrir all-mikit verk ok kostnað. Þetta sumar reið hvárrgi þeirra frænda til þings; ok hafði Þórðr ok húsa-starf mikit í Hvammi. Fátt var með þeim frændum þá ok Sturlu, því at Sturlu þótti sem þeir Snorri mundu báðir at hónum setjask; er þá hafði upp komizt¹ goðorðz-tilkallit af Snorra. Um sumarit fór Snorri at heimboði í Hvamm með þrjá tigi manna². En þann dag er hann ætlaði heim af heimboði, kom þar Ingimundr skíðungr ór Dölum handan, ok sá menn ekki örendi hans. Var mönnum grunr á, hvárt Sturla mundi eigi vilja finna Snorra er hann færi suðr. Því reið Þórðr með hónum með aðra þrjá tigi manna³ upp undir Sópanda-skarð. En Sturla sat heima, ok görði öngan gyss⁴ á sér, ok hafði þó heldr fjölmennt.

62. Ríki Þorvaldz Vatzfirðings görðisk svá mikit í þenna tíma, at hvárki Hrafns-synir né Jóns-synir máttu vera fyrir vestan Gils-fjörð fyrir hónum. Vóru Hrafns-synir með Sturlu, sem áðr er ritað. Ingimundr Jónsson var ok þar með Sturlu; en Brandr í Miðfirði eðr at Fjallz-enda⁴; en stundum at Sauðafelli. Ingimundr hafði beðit Jóriðar Hallzdóttur. En hón vildi eigi giptask; þvíat hón vildi eigi ráða fé undan dóttur sínni. En vetr þann er Þórðr bjó fyrst í Hvammi, fór Sturla með Ingimundi, ok nam Jóriði frá búinu yfir til Sauðafellz. Leitaði Sturla þá eptir, ef hón vildi giptask Ingimundi. En með því, at ekki fékksk af henni við þat, ok hón vildi eigi mat eta, þá lét Sturla hana heim fara. En þetta líkaði stór-illa vinum hennar ok frændum. Páll prestur bjó þá á Staðarhóli, bróðir hennar; hann var inn mesti vin Þórðar, ok sótti hann at þessu máli. Um sumarit eptir fjölmenntu þeir allir til þings⁵, Snorri ok Sturla, Þórðr, ok Böðvarr son hans, Þorvaldr Vatzfirðingr, ok Sighvatr norðan. Komsk þá upp goðorðz-tilkallit af þeim bræðrum við Sturlu. Þá tók Snorri við Jóriðar-málum. Þá lýsti Jón murtr hernaðar-sök á hendr Sturlu. Fleiri menn vóru þar fyrir málum hafðir. Horfðisk þá til innar mestu deilu með þeim. Sturla lét þá leita eptir við Þorvald Vatzfirðing, hvert lið hann vildi hónum veita, eptir því sem þeir höfðu bundit í Dölum með sér⁶. En Þorvaldr svarar svá Þorvaldi Gizurarsyni, er þetta

¹ komizt] komit, B.² xx menn, B.³ guss, B.⁴ Föllzenda, B.⁵ alþings (1), B.⁶ með sér] add. B.

[II. 89: iv. 44.]

mál flutti, at hann vildi veita Sturlu allt slíkt er hann hafði hönurum veitt, ef hann vildi leggja á Snorra dóm öll sín mál¹. 'Mun ek nú eigi við Snorra skiljask, ef Sturla vill eigi unna hönurum sjálfðæmis.' Þá fór Þorvaldr á fund Sturlu, ok sagði hönurum svör nafna síns. Sturla mælti: 'Eigi mun ek hafa ráð Þorvaldz um þetta, at selja Snorra sjálfðæmi. Faðir mín skal [vera] fyrir þessu máli, ok sjá hlut mér til handa; þvíat hann lét goðorð þetta² koma mér til handa; ok þykkjumk ek við hann eiga, ef ek missi nökkurs. En ek vil, at þú farir á fund Snorra, ok beiðir, at hann eigi hlut at við Þorvald, at vér semim mál hans ok Hrafnsona, ok greiðum þeim³ ór várum málum, þvíat þau eru sár; ok mætti þeir sáttir verða.' Þá ferr Þorvaldr [Gizurarson] á fund Snorra, sem Sturla bað. En Snorri svarar svá: 'Eingi efni hefir Þorvaldr til þess, at bæta⁴ sakir þessar allar; verðr hann at verjask nú Hrafnsonum eptir því sem auðit má verða.'—Ok varð ekki af þessum sáttum. En Sturla lét reka heim hesta sína, ok reið af þingi fyrir dóma, ok gisti í Reykjaholti. Fór síðan heim í Dal. En Sighvatr Sturluson handsalaði fyrir Jóreiðar-mál; en Magnús biskup görði tuttugu hundruð. Eigi var⁵ samit um goðorðz-mál á því þingi með þeim frændum.

63. Kolbeinn, son Arnórs Tumasonar, er síðan var kallaðr Kolbeinn ungi, kom út í Hvítá, sem fyrr var ritað. Fór hann um haustið norðr til Eyjafjarðar; ok var um vetrinn með Sighvati, mági sínum, á Grund. En um vátir fór Sighvatr til Skagafjarðar; ok leitaði við þingmenn hans, at þeir skyldi göra hönurum bú; ok vikusk menn vel undir þat. Var hönurum gört bú í Ási í Hegranesi; ok görðisk hann skjótt ofsa-maðr mikill, ok vænn til höfðingja. Sighvatr réð mestu með hönurum meðan hann var ungr. Sumar þetta var slt ok vát-viðra-samt. Kom upp eldr ór sjönurum fyrir Reykjanesi. Þá kom skip í Hrutafjörð; var þar Guðmundr biskup⁶, ok fór heim til stóls síns. Þeir frændr, Þórðr ok Sturla, fundusk við skip, ok fór þá skipulega með þeim; átu ok drukku báðir samt. Tók sínn Austmann hvárr þeirra; fór í Hvamm Bárðr garða-brjótr son Þorsteins kúgaðs, en Bárðr trébót fór til Sauðafellz til Sturlu.

¹ B here adds—en hann sagði mér, at Snorre mundi aldri við hann skiliáz ef við settimz eigi. Man ek nu ok eigi við Snorra skiliáz, etc. The same passage, somewhat altered, seems to have crept from B into transcripts of the A class.

² þetta] þeira, B. ³ þeim] þau, B. ⁴ bæta] bera, B. ⁵ var] varð, B. ⁶ ok Rita-Björn, add. Res.

[II. 90: iv. 45.]

64. Í Hjarðar-holti bjó þá Dufgus¹ Þorleifsson. Hann þótti þá mestr bóndi í Döllum; hann átti Höllu Bjarnardóttur. Synir þeirra voru þeir Svarthöfði, ok Björn drumbr, ok Kægil-Björn, Kolbeinn grön. Í Skorra-vík bjó þá Þorgils Snorrason; hónum kenndi barn skil-lítil kona, er Guðbjörg hét. Hann gékk eigi við; en hón sótti Dufgus at þessu máli. Þat þótti þeim Strendunum mjök hæðilegt, ok görðu spott at. En um sumarit fór Dufgus, ok með hónum Bjarni Árnason fylgðar-maðr hans, ok nökkurir menn aðrir, í Skorra-vík, ok tóku Þorgils² í hvílu, ok drógu hann út; ok hétu hónum fóthöggi, ef hann vildi eigi at Dufgus réði einn þeirra í milli. Þorgils vildi eigi kúgask; þar til er Þorkell fana-keli³. Austmaðr, talði um fyrir hónum; bað hann leysa limu sína. Fór þat þá fram, at hann seldi sjálfðæmi; ok skilðu við þat. Þá bjó í Ásgarði Þjóstarr Austmaðr. Hann hafði selt Bjarna Arnasyni varning til tveggja hundraða; ok var ekki fyrir goldit; ok svarar Bjarni slla þá er hann heimti. Þeir voru at boði í Höfn er Sveinn Snorrason kvángaðisk. Þá heimti Þjóstarr enn at Bjarna skuldina. En Bjarni svarar slla; en Þjóstarr var vel stilltr, ok sagði slíkt smá ríða⁴. Dufgus spurði hversu farit hefði. Bjarni svarar: 'Lifa vildi Þjóstarr nú, er hann heimti vel ok stillilega.' Um vetrinn milli Jóla ok Föstu fóru þeir Dufgus ok Bjarni í eyjar út eptir skreið; ok gistu í Höfn er þeir fóru útan. Þá kom þar Þorgrímr bóndi Þórðarson af Ketils-stöðum; ok sagði, at hann hefði komit á manna-spor er gengit hefði inn it efra. Hallbera húsfreyja sagði þat Dufgusi; ok kvað verit mundu hafa Þorgils. Dufgus kvað Þorgils vita, at Þórðr móður-bróðir hans var í Hvammi, en Sturla at Sauðafelli frændi hans; ok sagði hónum slíkt ofráð. Þorgils hafði farit útan, ok með hónum þrír⁵ Erlings-synir: Guðmundr, ok Bjarni, ok Hallkell; Húnbogi Hauksson inn fimti. Þeir fóru inn í Ásgarð; ok rézk Þjóstarr með þeim til ferðar, at þeim kosti, at þeir festu hónum at göra Dufgusi ekki mein; en búa við Bjarna sem þeim líkaði. Þeir fóru út, ok settusk í Vfkings-gil út frá Skarf-stöðum. Hallbera húsfreyja lét alla heima-menn sína fara með Dufgusi á leið. Voru þar Þorgils ok Oddr, synir hennar; Þorkell ok Húnbogi, húskarlar; ok Ásbjörn inn blindi; ok konur. Þat bar saman, er þeir Hafnar-menn hurfu aptr, ok þeir Þorgils hljópu

¹ Dufgus, B (here and elsewhere). ² Þorgils, B (and below). ³ fana-keli] B; hana-keli, Cd. ⁴ slíku smátt ríða, B. ⁵ þrír] add. B.

[II. 91 : iv. 45.]

upp fyrir þeim. Þá hljópu þeir Dufgus fyrir þeim undan, ok vildu til sauða-húsa; ok hljópu þá hvárir sem máttu, ok fundusk mjök jafn-snemma. Dufgus laust til Þjóstars á stálhúfu-barðit ok fyrir andlitið. Eptir þat hljóp Þjóstarr at Bjarna; ok haldask þeir á. En Dufgus höggv til Þorgils nökkur högg; ok beit ekki á; þvát hann var vaför léreptum. Þá rennask þeir á, ok verðr þúfa fyrir fótum Þorgils, ok fellr hann, ok Dufgus á hann [ofan]. Ásbjörn blindi hélt Guðmundi Erlingssyni. Öllum var haldit föru-nautum Þorgils af þeim mönnum Hallberu; en Oddr, son hennar, var sendr í Hvamm¹ at segja Þórði. Þorkell húskarl ór Höfn var lauss; hónum bauð Dufgus fram-færslu ok syni hans til þess at hann fengi hónum öxi sína; en hann vildi þat eigi. Þá bað hann Þorgisl Oddzson; ok vill hann eigi². Guðmundr Erlingsson færðisk þangat; enn blindi maðr³ hélt um hann miðjan, en hendr hans vóru lausar. Hann fékk brugðit sverði, ok hjó á fót Dufgusi tvau högg; ok vóru þat mikil sár. Síðan fékk Ásbjörn hann brott dregit; en þeir Dufgus kómusk þá til öxarinnar; ok fékk Dufgus brotið skaptið við augat, ok snöri þá egginni upp. Þá mæddi Dufgus bróðrás; ok komst Þorgils upp, ok þægði hónum á öxar-eggina; varð hann þá sárr á baki, ok var óvigr. Þá kastaði Þjóstarr á Þorgils: 'Deyja vildi Bjarni nú, Þorgils!' Hann hljóp þá til, ok lagði spjóti milli herða hónum, ok kom út um brjóstið. Fleiri hafði hann sár áðr hann féll. Þá kom at Þorsteinn Austfirðingr, heima-maðr Þjóstars, ok ætlaði at höggva til Dufguss; en Þjóstarr bannaði hónum þat. Þá hjó hann í höfuð Bjarna; ok var þat hans bana-sár. Eptir þat fóru þeir í brott ofan til sjóvar, ok svá inn it neðra. En Þórðr Sturluson, ok heima-menn hans, fóru it efra; ok urðu hvárigir varir við aðra. Þórðr kom á vettvang⁴, ok lét bera Dufgus heim til sín, ok var þar græddr. Þeir Þjóstarr fóru í Ásgarð, ok átu þar mat. Síðan fóru þeir yfir til Dala átta saman. Óláfr Brynjólfsson ok Þorsteinn vóru til komnir. Þeir kómu til Sauðafellz þá er Sturla var mettr at náttverði, ok kölluðu út Torfa [prest] Guðmundarson ok sendu hann til Sturlu at biðja hann ásjá. En er Torfi sagði Sturlu áverkann á Dufgusi, var hann inn beiskasti; ok sagði þá djarfa, er þeir dirfðusk þangat at fara; ok bað þá verða í brottu aðra; en Þjóstar bað hann eptir vera, ef hann vildi. En

¹ sendr í Hvamm] B; suðr í Hvammi, Cd. ² þá—eigi] add. B; homoteleton in Cd. ³ enn blindi maðr] B; er enn blindi maðr, Cd. ⁴ væt fangit, B.

[II. 92, 93: iv. 45.]

Þjóstarr vildi þat eigi; ok fóru þeir allir suðr með fjalli, ok ætluðu austr á Síðu til Orms Svínfellings; hann var vin Þjóstars. En Torfi prestur bað fyrir þeim við Sturlu; ok flutti þat, at þar mundi eptir fara hollusta Guðmundar undir Fjalli¹, mágs Þorgils ok annarra Strenda²; kvað þá svá mundu skipta trúnaði með þeim Þórði frændum sem hann gæfisk nú Þorgilsi. Þá fór svá, at Sturla bað Torfa at ríða eptir þeim; ok kómu þeir apr um nóttina. Um morguninn fór Sturla með áttján³ menn inn í Ásgarð, ok morgininn eptir í Hvamm; kómu þar þá synir Dufguss ok margir Laxdælir. Vóru þeir þá sáttir görvir, at því, at þeir frændr Þórðr ok Sturla skyldi göra í milli þeirra; ok görðu þeir sex tigi⁴ hundraða fyrir áverka [við] Dufgus á hendr Þorgilsi, en tuttugu hundrað fyrir vfg Bjarna; ok skyldi Þjóstarr þat gjalda at helmingi. Þorgils skyldi ok vera héraðs-sekr af Strönd; ok var hann í Öxney in næstu misseri. Eptir þat kaupir Dufgus Baugs-staði, ok rézk þangat. En Þorgils gaf þá öngan gaum at héraðs-sekðum. Þetta kvað Ámundi smiðr Árnason:—

Sítt réð selja sauð-audigt⁵ land,
fjölsviðr Flosi fíus Dufgúsi:
Nú hefir keypta kvalráðr fala
geirs glym-stærir glaðr Baugs-staði.

Þá er tíðendi þessi kómu í Reykjaholt, um áverka við Dufgus ok sættirnar, var þar kveðin vísa sjá:—

Éls varð mynd á málum, meir á hann skylt til þeira
stála-hjarls en Sturlu strá-reifandi skeifu⁶:
Seggr var samr at þiggja sár-bætr, en því mætir;
margr verðr hræddr um hodda hald, en tregr at gjalda.

65. Þessi vetr var kallaðr Sauð-vegr, ok var felli-vegr mikill; þá dó hundrað nauta fyrir Snorra Sturlusyni⁷ í Svigna-skarði. Snorri hafði um vetrinn Jóna-veizlu eptir Norænum sið. Þar var mannmart. Þar var Jón ok Órækja; ok synir Hallveigar: Klængr ok Ormr; Þórðar-synir: Óláfr ok Sturla; Þórðr, son Þorvaldz Vatzfirðings; Sigurðr Ormsson, bróðir Hallveigar; Sturla Bárðarson; Styrmir Þórisson ór Goðdólum; Bárðr ungi, hirðmaðr, bróðir Dags⁸, er átti dóttur Dagfinnz Lögmannz; ok margir aðrir góðir

¹ Felli, B. ² Strenda] B; Stranda, Cd. ³ xiiij, B. ⁴ xl, B. ⁵ I. e. Hjarðar-holt = *Herd-holt*; sand-audigt, B (badly). ⁶ skeyfu, B. ⁷ fyrir Snorra Sturlusyni] om. B. ⁸ hirðmaðr, bróðir Dags] om. B.

[II. 94: iv. 46.]

menn. Þá var fæð mikil með þeim Sturlu frændum; hafði hann ok mann-mart.

66. Um vátit eptir hafði Þórðr uppi Þórsness-þing¹, sem þeir höfðu ráð fyrir gört bræðr; ok sendi Snorri Jón son sínn við sjaunda mann, ok höfðu einn hest. Þá tók Þórðr² upp Sorrunga-goðorð, er var erfða-goðorð Sturlunga; ok tók Jón við tveim hlutum, en Þórðr hafði þriðjung. Þetta líkaði Sturlu Sighvatzsyni all-þungt; ok sat heima um þingit. Leið svá fram til Alþingis. Snorri reið til þings, eptir vanða, með fjölmenni. Þórðr kvaddi nökkura menn til þingreiðar, ok ætlaði eigi til öndverðz þings; en sendi Sturlu, son sínn, til Snorra með goðorð sín. Jóns-messu um þingit stefndi Sturla at sér mönnum; vóru þeir á fjórða tigi³. Þar vóru tveir synir Hrafns: Sveinbjörn ok Einarr; Arni Auðunnarson, Ingimundr ok Skíði bræðr⁴; Lauga-Snorri; Ásbjörn ok Eyjólf bræðr; Þorgils ok Birningr bræðr; Vigfús Ívarsson; Eirekr birkibeinn; ok enn fleiri vóru heima-menn ok um-siténdr. Sturla snýr inn til fjöru. Þá spurði Sveinbjörn Hrafnsson hvert hann ætlaði. Hann lézk ætla inn í Hvamm. Þeir löttu þess flestir. Sturla kvað eigi þurfa at letja sik; 'Þvíat ek vil, at eigi talisk nú Þórðr einn við um Snorrunga-goðorð sem á Þórsnes-þingi⁵; en eingi minna manna vil ek at mein göri Þórði föður-bróður mínum, eðr sonum hans, eðr Ingimundi Jónssyni. En ráða vil ek nú at sinni.' Í Hvammi var fyrir mart manna með Þórði: Óláfr son hans, Ingimundr Jónsson, Bárðr garðbrjótr; Páll ok Magnús bræðr; Hallvarðr Þorkelsson, Einarr naut. Páll vakði ok annarr maðr, ok sátu á virkis-vegg fyrir loptz-durum. Sá þeir eigi fyrr en þeir Sturla riðu í Hvammdalsgerði⁶. Vökðu þeir menn upp, ok létu apr hurðir. Þeir Sturla kölluðu at loptinu, ok sögðu at Sturla vildi finna Þórð. En þagat var í mót. Þórðr ræddi, at þeir skyldu ganga út; en Ingimundr kvað þat eigi ráð vera; sagði vera liðs-mun ok búnings-mun. En er þeir Sturla fengu engin svör, tóku þeir hlöðu-ás ok báru at durum, ok brutu upp dyrnar. Þeir luku apr skálanum er þar vóru í and-durum⁷: Þorkell prestur ok Óláfr Brynjólfsson, Þorsteinn Finnbogason. Þeir Vigfúss Ívarson ok Skíði Þórðarson gengu fyrst inn, en síðan hvert at öðrum. Þorsteinn Finnbogason hörfaði í and-dyri fyrir kamars-dyrr; ok særðu þeir hann mörgum sárum;

¹ Þingness-þing (I), B.² Þórðr] B; Snorri, Cd.³ a xl, Cd. and B.⁴ bræðr] om. B.⁵ Þingnes þingi (I), B.⁶ Hvammdals-gerði] B; Vandils-

gerði, Cd.

⁷ ann-dyrinu, B.

[II. 95 : iv. 46.]

en þeir¹ prestur ok Óláfr Brynjólfsson hörfuðu í stofu; ok gengu þeir Lauga-Snorri ok bræðr hans sex saman² í stofuna; vann Snorri á Óláfi; lagði [hann] sverði því er Hakon jarl galinn hafði sent Snorra Sturlusyni, í óst Óláfi, ok rauf á barkanum. Hann hjó í andlitið ok ór stálhúfu-barðinu, ok ór augat, ok í sundr kinnar-kjálkann. Hann hjó ok mikit sár á fótinn, en Birningr annat. Þorvaldr rennari³ hjó á hálsinn, svá at sá mænuna. Gengu þeir þá út, ok sögðu Sturlu hvat í hafði görzt; ok spurðu hvárt hann vildi láta ganga at skálanum. Sturla lézk eigi vilja; 'Ok er ærit at gört.' Sendi hann þá Árna Auðunnarson til loptzins, ok bauð Þórði grið ok öllum mönnum. Sagði Árni svá síðan, at hónum þótti sem Sturla sæi þá þegar mis-smíði á för sinni. Þórðr gékk út ok allir þeir er inni vóru. Þá vóru grið sett, ok mælti Óláfr fyrir, son Þórðar. Reið Sturla þá þegar í brott; ok varð engi viðræða þeirra, ok ekki um sættir talat. Þórðr reið annan dag til þings með sex tigi⁴ manna. Ok er þeir Snorri bræðr fundusk, bauð hann at fara í Dali með svá mikinn afla sem Þórðr vildi. Þórðr sagði, at grið stóðu til miðsumars. Síðan lézk Þórðr vilja vita hver svör Sturla hefði fyrir sér, þá er góðgjarnir menn leitaði um sættir með þeim. Sturla sendi norðr at segja föður sínum hvat í hafði görzk. En Sighvatr hafði í fleymingi; ok sagði svá, er hann fann bændr í Eyjafríði, at sveinninn Sturla hefði riðit í Hvamm, ok kastað daus ok ás. En er þetta kom í Reykjaholt, kvað Guðmundr Galtason:—

Öld segir upp at félli áss gunn-vita runni

(fríð-alit koma flotnum fram) ok dauss í Hvammi:

Ok má af efnunum slíkum allz ekki vel falla

(mér er um mart þat ek heyri marg-rætt) nema lok hætti.

67. Sumar þetta er nú var frá sagt, kom norðan til Alþingis Guðmundr biskup með þrjá tigi manna, ok tók Snorri við hónum um þingit með alla sína sveit. En eptir þingit reið hann vestr til Borgarfjarðar, ok fór þar yfir um sumarit; en þó tóku menn vel við hónum ok gáfu hónum mikit fé⁵. Dreif þá til hans mann-fjöldi mikill. Fór hann um Snæfells-nes ok svá inn til Dala, ok fór þar ekki at gistingum. Fór þá í Hvamms-sveit, ok um⁶ Strönd, ok á Reykjanes, ok til Steingrims-fjarðar, ok þaðan aptr til Saurbæjar; ok kom á Staðarhól um haustið fyrir vetr, ok hafði þá

¹ þeir] thus Cd. and B.

² ok þeir sex saman, B.

³ renn, B.

⁴ xl, B.

⁵ en þó—fé] add. B, Res.

⁶ nm] Res.; út um, B; á, Cd.

[II. 96: iv. 47.]

hundrað manna. Sighvatr var kominn í Dala¹, ok höfðu þeir Sturla sex tigi manna at Sauðafelli, þvíat öngar sættir höfðu verit með þeim Þórði ok Sturlu. Var Þórðr þá kominn útan í Hvamm; en hann hafði verit á Eyri um sumarit; höfðu þeir Böðvarr, son hans, þar sex tigi karla. Fundusk þeir bræðr í Ljár-skógum; ok var Sighvatr inn kátasti, meðan þeir töluðu um hesta ok lausnar-tíðendi. En er þeir skyldi tala um mál sín, máttu þeir eigi við talask, ok skilðu ósáttir. Sighvatr sendi þau orð til biskups, at hann skyldi eigi ætla sér þat at fara norðr til sveita. Biskup var á Staðarhóli þá er hann frétti at hönnum var bönnuð yfirferð. Var þá sent eptir yxnum þeim er biskupi höfðu gefnir verit nær tuttugu; vóru þeir fyrst etnir. Þá fóru menn biskups til þeirra manna er farit höfðu at biskupi til Hóla, ok fengu þar mikit fé. En er leið at Jóla-föstu, tók biskup sótt, enda mátti þá eigi lengr vera ráða-laust². Þórðr fór þá á Staðarhól³, ok bauð biskupi til sín; varð hann því feginn; ok bar Böðvarr biskup í börum suðr í Hvamm; ok var hann þar framan⁴ til Föstu. Var þá í Hvammi aldri færa en hundrað manna allz síðan biskup kom. Þeir Torfi prestr Guðmundarson ok Kolli Þorsteinsson fóru opt í milli þeirra frænda um vetrinn at leita um sættir; ok varð saman talað fyrir Föstu. Skyldi biskup fara norðr til staðar síns með þá menn sem verit höfðu í Hvammi um vetrinn; en Þorlákr Ketilsson ok Böðvarr skyldu göra með þeim Þórði ok Sturlu. Fór Sighvatr þá norðr þegar. En biskup fór líflu síðarr, ok fann Sturlu í Hjarðarholti; ok sættusk þeir þá í annat sinn. En þeir Þórðr ok Sturla fundusk á Þorbergs-stöðum, ok sættusk þar. Var nú kyrt um vetrinn þat er eptir var. Um várit eptir lúka þeir upp görðum, Þorlákr Ketilsson ok Böðvarr, á Þorbergs-stöðum, ok görðu sex tigi hundraða, þriggja álna aura, fyrir fjörráð við Þórð, en tuttugu hundruð til handa hverjum þeirra er sárr varð; en þrjú hundruð fyrir hvern mann þann er fór í Hvamm. Sturla svarar svá görðum þessum: 'Eigi er of mikit gört til handa sára-mönnum; ok þat skal vel gjalda; ok þat⁵ mun sannara at bæta fyrir þá menn er fólsku-ferð þessa fóru með mér; en fyrir fjörráð þykkjumk ek eigi eiga at bæta Þórði, fðður-bróður mínum, þvíat ek vilda⁶ eigi dauða hans, sem ek lýsta þá fyrir mönnum mínum; en eigi mun ek deila

¹ Dala] Res.; Dali, Cd., B. ² ráða-laust] B, Res.; rána-laust, Cd. ³ á Staðarhól] add. Res. ⁴ framan] add. Res. ⁵ þat] B, Res.; því, Cd. ⁶ vildi, B.

[II. 97, 98: iv. 48.]

við hann héðan í frá um fé þat sem vit höfum eigi orðit á sáttir hér til, Glerár-skóga eður annat.' Sturla greiddi Þórði þá Valshamars-eyjar, er hann hafði gört af Vigfúsi fyrir bjargir Árons Hjörleifssonar.

68. Vetr þann er Guðmundr biskup var í Hvammi, kom norðan í Reykjaholt Kolbeinn ungi Arnórsson; ok fór bónorðz-för, ok bað Hallberu dóttur Snorra; ok var þá þegar brúðlaup þeira; ok fór hón norður með hónum. Þá fór ok norður Jón murtr; ok kómu þeir til Staðar í Hrutafjörð; þar bjó þá Brandr Jónsson. Snorri Sturluson hafði látið sækja Brand til sekðar um fornt fé-mál, þat er hann hafði átt at Steinunni systur sínni, móður Brandz; en þeir Brandr höfðu vígása í durum; ok varð þar eigi inn gengit; ok hurfu þeir Kolbeinn við þat frá, ok fóru heim norður. Jón hafði málit haft á hendr Brandi.

69. Þat sumar eptir reið Snorri til Alþingis eptir vanða. En þeir riðu eigi til þings, Þórðr ok Sturla. Hafði Þórðr bú á Eyri; en setti Sigurð Ólafsson fyrir bú í Hvammi; ok var hann eigi þar. Snorri sendi orð Þorvaldi Vatzfirðingi, at hann skyldi riða til þings með hónum. Þorvaldr kom vestan með þrjá tigi manna, ok Þórðr son hans, ok Órækja Snorrason, er eptir hónum var sendr; ok reið á þing ok tjaldaði Valhallar-dilk. Sighvatr Sturluson var til þings kominn norðan; ok áttusk þeir fátt við, bræðr, um þingit; ok lítt fóru menn millum þeirra. Þinglausnar-dag reið Snorri til Lögbergs, sem hann var vanr, áðr hann reið af þingi. Sighvatr var at Lögbergi. Þorvaldr spurði Sighvat, hvat þeir bræðr skyldi tala um Snorrunga-goðorð. 'Ekki mun ek um tala,' segir Sighvatr. 'Vilja muntú reyna vitni um,' segir Þorvaldr. 'Mér þykkja eingin merkilegri en þat er ek berr,' segir Sighvatr. 'Eigi skyldu þit bræðr deila um slíkt,' segir Þorvaldr. 'Ekki þarftú hér til at leggja,' segir Sighvatr, 'því at ekki mun fyrir þín orð gört.' Eptir þetta skilðu menn. Riðu þeir Snorri heim til Reykjaholtz. Fóru þá vestr fóru-nautar Þorvalldz; en hann var eptir við sjaunda mann.—Þat var eitt kveld er Snorri sat í laugu, at talat var um höfðingja. Sögðu menn, at þá var einginn slíkr höfðingi sem Snorri; ok þá mátti eingi höfðingi keppa við hann, sakir mægða þeirra er hann átti. Snorri sannaði [þat] at mágar hans vóru¹ eigi smá-menni. Sturla Bárðarson hafði haldit vörð yfir lauginni, ok

¹ væri, B.

[II. 98, 99 : iv. 48.]

leiddi hann Snorra heim. Hann skaut fram stöku þessi, svá at Snorri heyrði:—

Eigut áþekkt¹ mægi orðvitr sem² gat forðum
(ójafnaðr gefsk jafnan illa) Hleiðar-stillir³.

70. Þá er Sturla spurði at stygglega⁴ hafði farit með þeim bræðrum á þingi, en Þorvaldr var einn í Reykjaholti þá er lið hans fór vestr yfir, sendi hann Torfa prest suðr til Þorvaldz ok bað hann leita um sættir með þeim Snorra. En Þorvaldr lézk fara mundu, ef Snorri vildi. Snorri sagði óráðlegt at Þorvaldr færi, fyrir sakir Hrafns-sona ok Jóns-sona; en kallaði þó Sturlu óvinlegan⁵. Þorvaldr segir, at annat lítið⁶ mundi fyrr verða, en Hrafns-synir mundi standa yfir höfuð-svörðum hans. En þó varð ekki af ferð Þorvaldz. Snorri fór út undir Hraun til Skúla til mótz við Þórð bróður sinn; ok sagði, at hann vildi fara í Dali ok leita eptir hlut sínum við þingmenn Sturlu; ok bað Þórð fara með sér með fjölmenni. Þórðr kvazk vera mundu til umbóta með þeim, ef hann mætti; ok lézk vilja göra Sturlu orð. Snorri bað hann sísku ráða. Eptir þat sendi Þórðr mann til Sturlu, ok fýsti hann eigi heima at vera. Reið Sturla þá norðr um heiði til Miðfjarðar, ok hélt svá fréttum vestr til Dala um ferðir Snorra. Eptir þetta drógu þeir lið saman, Snorri ok Þorleifr Þórðarson, ok höfðu þrjú hundruð manna. Þórðr ok Böðvarr kómu útan með hálf annat hundruð manna. Þorgrímr Hauksson sagði draum sínn sonum Þórðar, Óláfi ok Sturlu, er þeir riðu um Vatzheiði⁷. Hann dreymsi, at hann þóttisk ríða með flokkinum inn til Dala. Hann þóttisk sjá, at kona gékk í mót flokkinum mikil ok heldr stórleit; ok þótti hönnum kenna af henni þef slan. Hón kvað þetta:—

Mál er at minnask mornar hlakkar,
vit tvau vitum þat⁸; viltú en lengra?

Þeir Þórðr riðu í Hörðadal ok fundusk þar flokkar þeirra. Riðu síðan til Miðdala. Riðu þeir Snorri ok Þorvaldr til Sauðafellz, en aðrir flokkarnir dreifðusk þar um Dali. Var þá stefnt til Sauðafellz öllum bóndum fyrir sunnan Fáskrúð. Gengu þar allir menn til

¹ aþecc, B. ² sem ek (l), B.

³ Thus slightly emend.; leiðar stillir, A, B; evidently qs. Leiðar-, i. e. Hleiðar- or Hleiðrar- (the king of Lejre=Rolf kraki) and his sister Skuld, whose husband Hjörvard betrayed and slew the king, his brother-in-law—a prophecy indeed, as will be seen afterwards in the life of Snorri.

⁴ stuttliga, B. ⁵ útrúligan, B. ⁶ annat lítið] thus also B. ⁷ vatna heiði, B.
⁸ B; vit vitum þat tvau, Cd.

[II. 100: iv. 49.]

eiða við Snorra, ok sögðusk í þing með Snorra. Þorvaldr leitaði eptir við trúnaðar-menn Sturlu hvar hann væri, eðr hve skjótt hann mundi heim. Þeir spurðu hvárt hónum mundi fritt ef hann kæmi heim. 'Skam-sæta ætla ek hónum þá laug¹,' segir Þorvaldr. Flokkarnir skilðu í Dölum Miðvikudaginn²; en Óláfs-messa in síðari var um daginn eptir³. Þórðr Sturluson gékk at Þorvaldi áðr þeir skilðu, ok bað hann fara varlega ok varask Hrafns-sonu; lézk eigi vita hvar þeir vóru; kvað Þorvald dvalzk⁴ hafa svá lengi þar í sveitum, at hverr maðr mátti njósna um ferðir hans er vildi. 'Guð þakki, bóndi,' [segir Þorvaldr,] 'er þú varar mik, en annat lítit⁵ mun fyrr verða, en Hrafns-synir sé bana-menn mínir.' 'Opt veltir⁶ lítil þúfa miklu hlassi,' segir Þórðr.

71. Einarr Hrafnsson var á Eyri at Guðrúnar föður-systur sínnar, er hann spurði at Þorvaldr ætlaði vestr ór Dölum. Steig hann þá þegar á skip, ok fóru vestr til Flateyjar. Síðan gengu þeir á skip allir bræðr, ok með þeim Guðmundr Ólafsson, Óláfr Varðason, Kárr biskups-maðr, ok Folalda-Norfi, Þorsteinn. Þeir réru inn í Þorskafjörð, ok sátu í dæl⁷ einni inn frá Kinnar-stöðum, þar sem leiðir skiljask til Vaðils ok inn með firði. Þorvaldr reið inn í Hús⁸ um aptaninn, en til dagverðar Óláfs-messu í Tungu til Jóreiðar, ok vestr til Saurbæjar um daginn, ok áði í Holti. Stefndi [hann] til sín Árna ór Tjaldanesi, ok bar á hann sakir um þat er Árni hafði keypt Ólafseyjar at Jóns-sonum, ok þar höfðu Jóns-synir gist opt. Þorvaldr reið inn um kveldit í Óláfsdal; en Frjádaginn í Bæ. Þá görði hann þar frá sér menn sína, Þórð son sínn, ok Þórð Heinreksson til Ísafjarðar; en aðra tvá út yfir Þorskafjörð, ok skyldu þeir boða mönnum til hesta-víga í Þorskafjörð Sunnudaginn. Hrafns-synir sjá þá ok kenndu; ok skeyttu því ekki um þá⁹; at þeir ætluðu at Þorvaldr mundi ríða eptir; ok vildu þeir at þessa bæri undan. Þorvaldr var Laugardaginn í Bæ. En um kveldit bað hann taka hesta sína ok lézk vilja ríða fram til Gillastaða til Skeggja vinar síns; sem hann görði. Snorri hét húskarl Skeggja; hann fann tvá menn um kveldit í skógi, ok sögðusk vera heima-menn í Vatzfirði; ok spurðu at ferðum Þorvaldz. Hann kvað hans skamt at leita; ok sagði hann vera á Gillastöðum.

¹ þá laug] B; þau lög, Cd.² í Dölum—daginn] B; einn miðvikudag, Cd.³ um daginn eptir] Fimmtadag, B. ⁴ dvaliz, B. ⁵ annat lítit] thus B (see above).⁶ veltir] B; veldr, Cd. ⁷ dæl] B; dælu, Cd. ⁸ Hús] thus also B (= Sauðhús,in Lazardale?). ⁹ gáfu sér ekki at þeim, B.

[II. 101: iv. 50.]

Snorri kom síðan heim, ok lagðisk niðr í úti-húsi, ok gөрði eigi vart við þetta.

72. Í Steinbjarnar-tungu¹ kom maðr um nóttina ok tók glæðr af arni. Kona ein spurði hvat eldrinn skyldi. 'Til Bæjar,' sagði hann, 'at elda Þorvaldi bað.' Þorvaldr var á Gillastöðum, sem fyrr var ritað, ok Þórdís kona hans, Guthormr Heinreksson, ok Högni son Halldórs Helga sonar; Skeggi bóndi inn fjórði karlmaðr; húskarl² inn fimti. Skeggi gékk út í móti elding³, ok sá at naut vóru í túni; snöri inn ok spurði at húskarli. Ok í því kom dynr undir húsinn; ok snöri hann til dura, ok sá fimm menn úti. Heyrði hann þá blót⁴; ok vóru nefndir ymsir menn til atgöngu, Sturla Sighvatsson ok fleiri aðrir. Skeggi sagði Þorvaldi at ófriðr væri⁵, ok kvazk ætla at fáir mundu menninir. Þorvaldr kvað hitt líkara, at eigi væri fáir. Kenndu þeir Þorvaldr þá reykt. Skeggi sagði, at rostorfs-veggr var undir kamri sá er ekki væri fyrir undan at ganga. Högni eggjaði útgöngu; en Þorvaldr kvað menn fyrir; ok snöri⁶ frá. Tóku þá þegar at loga húsinn. Snöri Guthormr þá til úti-dura, ok varði. Fékk hann lag í óstinn, en annat í kvíðinn, ok féll þar. Þorvaldr gékk í eldhús⁷. Þá er eldrinn sótti at ok húsinn logðu. Hann lagðisk yfir eld-stó⁸, ok lagði hendr í kross; ok þar fannsk hann síðan. Eptir þetta beiddi Skeggi griða, ok beiddi mönnum útgöngu. Var Þórdís þar þá út dregin um vegginn, ok Högni gékk þá ok út ok allir heima-menn. Meystaulpa⁹ ein lézk þar í eldhúsinu hjá Þorvaldi. Síðan bjoggusk Hrafn-synir á brott, ok tóku hesta þá er þeir kómu höndum á; tvá tóku þeir¹⁰, ok vápn nokkur. Riðu þeir þá inn til Gilsfjarðar ok norðr á Kleifar, ok svófu þar um daginn. Riðu um kveldit til Hvalsár, en Mánadaginn inn með Hrútafirði, ok fundu Sturlu Sighvatsson inn í fjarðar-botni, ok sögðu hönnum tífendin. En er því var lokit gengu þeir bræðr á tal við Sturlu ok töluðu um hríf. Eptir þat skilja þeir, ok ríða Hrafn-synir norðr til Eyjafjarðar; ok tók Sighvatr vel við þeim öllum. Sturla reið heim, ok sendi suðr Torfa prest í Reykjaholt, at beiða sér griða ok sínum mönnum, ok Snorri skyldi selja fyrir sik ok sonu sína; Þórð bróður sínn ok Vatz-firðinga. Snorri svarar svá, at hann kvazk ætla at Hrafn-synir væri í Dölum; ok vildi eigi grið selja ef þeir væri þar. En

¹ Steinbjarnar-tungu] B; Sveinb.-tungu, Cd. ² húskarl] Snorri, B. ³ í móti elding] í nætr-elding, B. ⁴ blot oc bolvon, B. ⁵ kominn, add. B. ⁶ hvarf, B. ⁷ eldhús, B. ⁸ eldz (l), B. ⁹ mey stelpa, B. ¹⁰ tvá tóku þeir] tva tó (l), B.

[II. 102, 103: v. 1.]

Þá er spurðisk at þeir vóru með Sighvati, var fundr lagðr í Norðrárdal með þeim frændum til griða. Kom þar til Sturla; en Snorri eigi; ok sendi Þorleif Þórðarson ok Styrmi prest inn Fróða, at taka grið til handa sér¹. En Sturlu þótti þat eigi trúlegt, ok vildi hann eigi griðin selja; ok lét Kálf Gilsson taka í hönd Þorleifi, en Torfa prest í hönd Styrmi presti. Mælti þá Styrmir fyrir griðum. Ok skilðu við þat.

73. ²Dróttins-daginn eptir brennu Þorvaldz kom Þórðr Þorvaldzson í Þorskafljórd ok spurði þar tíðendin. Frétti hann þá eptir, hvárt nökkut mundi tjóa eptir þeim at riða. En menn ætluðu at þeir mundu undan komnir. Varð ekki af eptir-reiðinni; en Þórðr reið vestr á Fjórdu, ok görðisk höfðingi yfir ríki föður síns, ok þeir Snorri bræðr. Íllugi hét son Þorvaldz jafn-gamall Snorra; Ketill ok Páll vóru yngri; Einarr var vetr-gamall, sonr þeirra Þórdísar. Snorri Sturluson sendi Jón son sínn til Vatzfjarðar at bjóða Þórdísi suðr þangat; en hón rézk þá út á Mýrar til bús þess er þau Þorvaldr höfðu þar átt.

74. Vetr þann er Guðmundr biskup var í Hvammi, var unnit á Kol inum auðga Árnasyni á Kolbeinsstöðum³. Vann á honum Dagstygg, son Jóns Ítills-bónða, er var landseti þeirra Snorra ok Hallveigar; því tók Snorri við Dagstygg eptir áverkana. Dagstygg var manna mestr ok sterkastr, heldr ógiptusamlegr. Þá var með Snorra Jón, er kallaðr var sterkastr maðr á Íslandi. Þeir Dagstygg slógu báðir um sumarit. Þat var einn dag um sumarit, at Jón murtr kallaði heim alla sláttu-menn af verki, ok tóku þeir hesta sína. Mönnum þótti þetta undarlegt. Þá tók Guðmundr Galtason til orða:—

Hvat er um⁴? hví kveðum sæta? heim gengr sterkr af verki?
Vitu rekkr nú nökkut nýlegs um för Grýlu?

Þeir Jón riðu norðr til Staðar í Hrútafljórd ok veittu Brandi Jóns-syni heimsókn. Þeir tóku Vandráð fylgðar-mann Brandz; ok hjó Jón sterki fót undan honum; ok var þat bana-sár. Þeir tóku Brand, ok höfðu hann suðr í Reykjaholt, þvíat hann vildi eigi kúgask láta. En Snorri görði þá sátta, en gaf Brandi upp gjaldit;

¹ sér] hónnm, B.

² Br. heads this chapter thus—'Her hefr sögu Þorvalds-sona.' B has no such distinction. The paper transcripts, and hence the edition, begin here the fifth book or 'þátr.'

³ & Kolbeinsstöðum] add. B. ⁴ Hyat er um] B; hvat kveðr um, Cd.

[II. 104, 105: v. 2.]

ok skilðu þeir þá vel. Þetta haust it sama fór Brandr Jónsson norðr í Vífðidal, ok með hönnum Teitr Þorbjarnarson, mágr hans; ok bræðr: Philippus, ok Ögmundr, ok Eyvindr. Þeir fala þar slátr at bóndum, Gunnari Klængssyni,—hann bjó at Þorkelshváli,—ok enn fleirum, ok heldr með ójafnaði. Þá fór til Þorsteinn [Hjálms-son]; ok mágar Gunnars, Rögnvaldr ok Ari; vóru þeir eigi all-fáir; vildi Brandr ekki göra fyrir þeirra orð; ok sló í hlaupa-för með þeim. Sóttu þeir fjórir Brand; hann var í panzara þeim er ekki gékk á; en svað¹ var á vellinum, ok skriðnaði hann, ok studdi niðr hendinni. Þá hljóp Rögnvaldr at hönnum, ok hjó á handlegginn við hreifann, svá at ekki hélt nema sinar þær er gengu af þumal-fingri. Eyvindr var ok sárr slla. Var höndin Brandz bundin slla, ok lauk svá at af leysti. Ósáttir skilðu þeir. Sturla Sighvatson sendi um haustið menn til Vatzfjarðar, ok lét bjóða Þorvaldz-sonum sátt fyrir Hrafns-sonu ok brennu. En Þórðr tók eigi undir þat; en bar fjörráð á Sturlu við föður sinn, ok svá á Sighvat. Um vetrinn sendi Snorri til Vatzfjarðar Starkað Snorrason, ok í annat sinn Gest Karlsson²; ok var marg-talat um þeirra örendi af þeim mönnum er eigi vóru vinir Snorra, slíkt sem síðan kom fram. En um vetrinn vóru dylgjur miklar með Reykhyltingum ok Sauðfellingum.

75. Um vetrinn eptir Geisla-dag stefna Þorvaldz-synir þeim mönnum til sín er þeim þóttu röskvastir, ok fóru vestan með fimm tigi manna, fyrst til Steingrimsfjarðar, en þaðan til Kollafjarðar, ok svá til Bitru. At³ Brunngili bjó Svartr Narfason ok Bóthildr Heinreks-dóttir, systir Þórðar, er þar var í för. Þeir höfðu þat orð á, at þeir mundu fara til Hrutafjarðar ok svá suðr til mótz við Snorra. Þar tóku þeir til leiðsagnar þann mann er Klakk-álfr hét. Þeir fóru Gaffellz-heiði ok svá til Laxárdals; ok kómu til Hamra, ok tóku þar menn alla ok gættu; en gördðu elda stóra ok þurkuðu sik. Þeir bjoggu þar ok branda⁴ marga ok höfðu þá með sér. Þeir fóru þaðan öndurða nótt; ok bundu þar menn alla, nema Guðmund Þorgilsson, bróður Helga læknis er þar bjó. Hann höfðu þeir með sér. Þeir fóru á háls hjá Dönu-stöðum, ok svá ofan eptir hálsinum með þverdal⁵, ok ofan hjá auðna-túni því er á Einars-teigi heitir við Þvergil upp frá Köldu-kinn⁶. Þann dag áðr

¹ svað] svaði, B. ² Karsson, B. ³ at] B; á, Cd. ⁴ ok branda] log branda, B. ⁵ ofan með hálsinum at þverdal, B (erroneously). ⁶ Kalda kinn, B.

[II. 106: v. 3.]

sendi sú kona er hét Rachel, kona Más kumbalda frá Gnúpi, Sturlu orð, at hann skyldi eigi heima vera; ok sagði at ófriðar-fylgjur væri komnar í héraðit. Sturla reið heiman um daginn norðr til Miðfjarðar, ok ætlaði at sætta Þorstein Hjálmsson ok Brand Jónsson.

76. Þá er Sturla hafði heiman riðit áðr um daginn, kómu Vatzfirðingar til Sauðafellz, ok dvölðusk hjá högum¹ við Tungu², ok skipuðu til atgöngu. Sá maðr var kominn til Sauðafellz, er Rauðsveinn hét, Ísúrskr; hann hafði tekit lokur frá hurðum, ok gengit út. Segja Dala-menn, at hann væri njósnaðr; en hann dulði þess. Ok hyggju vér sannara vera, þvíat hann var kominn at útan af Snæfells-nesi. At Sauðafelli vóru þá hsbýli góð; skáli tjaldaðr allr, ok skipaðr skjöldum útan á tjöldin; en brynjur vóru fyrir framan rekkjur³. Solveig húsfreyja hafði fætt barn skömmu áðr, ok var hún þá risin af hvífunni, ok lá í stofu, ok Þórirðr dóttir hennar, ok Valgerðr móðir hennar, ok mart annarra manna. Nú góra Vatzfirðingar atgöngu til bæjarins neðan frá Grófar-gerði⁴. Var þat þá ætlan þeirra, at veita atgöngu, hvárt er Sturla væri fyrir fámennari eðr fjölmennari, ok sækja með vápnum bæinn ef kostur væri, ella eldi. Svá var flokkur sá ákafr, at hverr eggjaði annan, en eingi var til latanna⁵. Ok er þeir kómu heim á hlaðit, varð gnýr mikill af för þeirra. Kona sú hafði gengit til kamars er Arngerðr hét, Torfadóttir; hún fóstraði Guðnýju Sturludóttur. Ok er hún varð vör við ófriðinn, slökði hún ljós í skálanum, ok hljóp til hvífunnar þar er mærin lá. Hón tók dýnuna, ok breiddi á sik; en meyna lagði hún við stokkinn hjá sér ok undir sik; ok görði kross-mark yfir, ok bað guð gæta. Þeir hljópu inn í dyrnar, Þórirðr Þorvaldzson í dýrs-höfuðs-dyrr með tólf menn; en Snorri ok þeir Hjálms-synir í branda-dyrr, fimtán saman. Fimm gættu hverra⁶ dura; en einn var á húsum uppi, Þórirðr gleiðr⁷. Fjórir menn vóru fyrir sund-durum til kirkju. Nú gengu þeir í skálann með höggum ok blóti, ok hjoggu þá allt þat er fyrir var, ok ruddu hváru-tveggju megin lokrekkjur⁸ ok urðu öngir menn til varnar með vápnum. Í þat eitt rúm kom ekki högg er mærin Guðný lá í. Þeir er úti

¹ hjá högum] thus; i hia högum, B (í hjá-högum? or heima-högum = *home pastures*). ² við Tungu] so also B; við Tungu-á (?). ³ rekkjur] B; kvenna-rekkjur, Cd. ⁴ neðan með Grafar gerði, B. ⁵ latanna] B; latanar, Cd.

⁶ hvárra, B (better?). ⁷ gleiðr, B. ⁸ lokrekkio, B, gen. sing. (better?), viz. the master's bedroom. See next page, line 4.

[II. 107 : v. 3.]

vóru, tendruðu log í eldhúsi, ok vóru þau borinn í skálann, er Koll-Bárðr¹ hafði haft eld frá Hömrum; ok kom þat ljós fyrst í skálann er hann kveykði². Þar var aumlegt at heyra til kvenna ok sárra manna. Þeir Þórðr gengu at lokrekkjunni, ok hjoggu upp, ok báðu Dala-Frey þá eigi liggja á laun. En þá er hurðin lyptisk, gékk Þórðr í lokhvsluna, ok lagði í rúmit. Fann hann þá, at eingi maðr var í hvslunni. Ok sagði hann svá síðan, þá er um var talat, at því hefði hann fegnast orðit er hann kom í lokhvsluna, ok hann hugði at Sturla mundi vera þar fyrir; en hinu ófegnast er hann var eigi þar. Snóri hann þá ofan. Sveinn prest³ lá næst lokrekkju; hann tók hægindi, ok bar af sér; en þeir lögðu ok hjoggu til hans; ætluðu þeir at vera mundi einn af fylgðar-mönnum Sturlu, er svá snögglega varð við. Snorri saurr hét sá er lá næstr hónum útar frá. Hann tók til orða: 'Sæki þér at oss enum ólærðum mönnum, en látið prest vera í friði.' Var þá sótt at Snorra, ok var hann særðr til ólífis. Þær Solveig húsfreyja ok Valgerðr móðir hennar vöknuðu í stofunni; ok ræddu hvárt út mundi at heyra veðr-gný, eðr mundi ófriðr at kominn. Þær sendu fram þann mann er hét Þorfiðr valskr. Ok þegar er hann kom fram í stéttirnar, þá er höggit í fang hónum, ok var hann særðr til ólífis. En er hann kom eigi apr, þá sendi Valgerðr fram konu; ok sagði hón at ófriðrinn var. Ok er þeir bræðr þóttusk vita, at Sturla var eigi í skálanum, gengu þeir í stofu með logbröndum, ok rannsökuðu bæði klefann⁴ ok stofuna. Þeir gengu at hvílu Solveigar með brugðnum ok blóðgum sverðum, ok hristu at henni; sögðu at þar vóru þau vápn er þeir höfðu litað lokkinn á hónum Dala-Frey með. En fyrir allt saman, skapraun hennar ok sjúknað⁵, þá brá henni nökkut við þvílík orð. Valgerðr húsfreyja mælti: 'Eigi munu þér hér þurfa at leita Sturlu undir tjöld; eða veggi at stanga; ok er þat⁶ mítt hugboð at til meira muni draga um yður skipti áðr létti, en þótt þér hafit hér unnit á konum, eða verkmönnum.' Þeir sögðusk þá eigi fyrr léttu skyldu áðr þeir hefði höfuð hans. Hón sagði þat svá undan hafa borit í því sinni, at eigi væri ráðit hvárt þeim yrði auðit at standa yfir höfuð-svörðum hans Sturlu. En er þeir höfðu leitað Sturlu í stofunni, svá at þeir vissu at hann var eigi þar, þá leita þeir um allan bæinn. Birtisk þá hvat unnit var í

¹ Kolbrandr (I), B. ² keykti (?), B. ³ þv. s., add. B. ⁴ klefana, B (better?). ⁵ sjukleika, B. ⁶ er þat] B; því, Cd.

[II. 108: v. 3.]

skálanum. Vóru þar margir menn sárir en sumir hrakðir. Var þá allt fólk fært í stofu, ok geymt þar. Vóru upp höggnar hirzlur, ok rænt því er í var. Vápná-kistu Sturlu gátu þeir eigi upp brotið, áðr þeir brutu botninn. Þar tóku þeir öxarnar Húntelgju ok Snögu, ok spjót tvau gullrekin. Til sjau tuga hundraða tóku þeir ór þeirri kistu. Þeir brutu ok upp gripa-kistu Solveigar. Þá kom þar at Eyvindr brattr, Austmaðr; hann sá hvar upp var svarfat gullhúsi því, er hringar þeirra mæðgna vóru í. Hann tók til, ok fékk Krístrúnu farkonu. Þá seildisk maðr til, ok vildi taka af henni. Hón bað hann heilan svá, at taka eigi af sér; ok sagði þó hlut sárna manna yfrit þungan, þótt hón næði um at binda, eðr smyrslum á at riða. Hón sagði konu þeirri, er brjóstin bæði vóru af höggin, yfrit¹ þungt attekta², þótt þau næði smyrslum þeim er til vóru; en sú kona hét Þorbjörg ysja³. Lét hann þá af hendr, ok létzk eigi vita hvat hón sagði. Krístrún gékk þá í stofu ok fékk Valgerði gullhúsit. Þeir rændu öllu því er þeir kómu höndum á, ok bundu skjöldu í klyfjar; ok tóku hross öll þau er þeir fengu. Þá var nærri al-ljóst er þeir vóru búnir. Gékk Þórðr þá í stofu. Hann tók til orða: 'Þeir hlutir tveir hafa hér orðit annan veg en ek ætlaða: at ek fann eigi Sturlu, en hinn er annarr at þú ert eptir, Solveig; ok eigi mundi þat vera, ef ek mætta með þik komask.' Gengr Þórðr þá út, ok vóru engar vináttu-kveðjur at skilnaði. Fóru þeir þá leið sína. Var þá þoka mikil um hérað, en þokulaust um fjöll. Þeir tóku hross hvar sem þeir fengu. En er þeir vóru brott frá Sauðafelli, sendu þær mæðgur Þrasa Þrasason at segja Sturlu hvat títt var. Fór hann um⁴ Haukadál ok stefndi mönnum á Þorbergsstaði um daginn, en Hallr Arason fór norðr með Þrasa⁵. Maðr var ok sendr til Hörðadals at kveðja þar menn upp. Ingimundr Jónsson kom til Sauðafellz, ok eggjaði Solveig hann til eptir-reiðar; en Valgerðr latti. Kvað bæði vera, at Sturla mundi sér unna hefndarinnar, enda mundi eigi auðit vera nema hann hefndi. Ingimundr fór þá, ok kom á Þorbergsstaði; þar kómu nær sjau tigur manna; ok eggjaði Þórir jökull ok sumir aðrir eptir-reiðar; en Ingimundr lézk ætla, at þeir mundi farnir til Saurbæjar. Ok varð eigi af eptir-reiðinni. Þeir Þórðr fóru í Hvamm um kveldit, ok fóru þaðan til Saurbæjar, ok svá heim vestr. Ok var um þessa fôr all-mart talat.

¹ yfrit] B; ysði, Cd. ² attekna, B. ³ en sú—ysja] V.; om. Cd., as also B.⁴ upp um, B. ⁵ en Hallr—Þrasa] om. B; Cd. reads here Arnason.

[II. 109, 110: v. 4.]

77. Nú er þar frá at segja, at þeir Hallr Arason¹ ok Þrasi koma til Staðar í Hrótafjörð; var Hallr þar eptir, en Brandr Jónsson, er þar bjó, fékk Þrasa annan mann. Kómu þeir snemma um morgininn til Reykja. Þá var Sturla í laugu er þeir sögðu hönnum tíðendin. Sturla spurði hvárt ekki var gört til Solveigar. Þeir sögðu hana heila. Síðan spurði hann einskis. En Gíslungar ok margir aðrir eggjaðu liðs-samnaðar; en Sturla kvazk eigi mundu hvata² at því. En hverr annarr lagði til eptir sínu skaplyndi. Sturla reið heim eptir þat; ok vóru þar mjök kæld hfbýli. Þar vóru fimtán menn sárir, en þeir vóru ellefu³ er sér máttu önga björg veita. Þrír önduðusk ór sárum. Lifði Þorbjörg ysja þrjár nætr, en Bergþórr Kollzson lifði lengr, en Snorri saurr lifði þeirra lengst, Klængr Hallzson lifði við örkuubl ok Brandr Austfirðingr; Þorfiðr valskr hafði mikit sár á bringu, ok enn fleiri. En Sveinn prestur ok Eyvindr brattr, Kristrún farkona, Helga Ásbjarnar dóttir, ok Oddný vóru lítt sár. Þá vóru enn sárir karlar þrír ok konur tvær. Þat var mælt, at þeirra hfbýla var í mesta lagi munr, hversu gnógleg vóru ok góð fyrir klæða sakir ok annars áðr þeir kómu um nóttina, ok hversu óræstileg⁴ ok fátæk vóru þá er þeir fóru í brott. Blóð flaut um öll húsin, en niðr var slegit drykk öllum, ok spillt öllu því er þeir máttu eigi nytjum á koma. Á þver-trjám⁵ í skálanum hafði legit borðfjöl mikil; þar hafði Guðmundr skáld hlaupit upp á, þá er hann heyrði högginn; ok lá þar, svá at hann var eigi fundinn. Menn spurðu Guðmund hvar hann hefði þess verit at hann var eigi sárr. Hann kvað vísu:—

Varð ek þar er víga-nirðir val-skóð ruðu blóði
 (gnýr óx Göndlar fúra) gagn-hræddr svá at bar magni;
 Sjálfir lagða ek (sveigðar sárs féll blóð á árar;
 lítt var ek heldr í hættu) haus míninn á fjöl stinna.

Sturla jók eigi fjölmenni er hann kom heim; en hafði njósnir frá sér, ok mest suðr til Reykjaholtz; þvíat hann hafði þá virðing á, at Snorri hefði rót verit undir þessum ófriði. Snorri hafði ok nökkut í fleymingi er hann spurði þessi tíðendi; ok kvað vísu:—

Raun er at eigi einir Eyfirðingar heyja
 (drótt er sein til sátta) svertings fetil-stinga:

¹ Arason] B; Arnason, Cd. ² rapa, B. ³ ix, B. ⁴ órækilig, B. ⁵ B; þil-trjám, Cd. (cp. p. 1).

[II. 110, 111 : v. 5.]

Er þing-nirðir þorðu þram-skýs í gny býjar¹
 (títt gékk öld í óttu inn) harm-sakar minnask.

Guðmundr Galltason var þá með Snorra. Hann kvað vísu :—

Hvárt munu hyggju-bjartir (hneppr er friðr með greppum ;
 öld býsk enn við deildum) Eyfirðingar virða :
 At dáðframir dauða djarf-mæltz skörngs arfar
 (und var egg svát² kenndu innt) harm-sakar minntusk.

En er vísur þessar kómu til Sauðafellz, kvað Guðmundr Oddz-son :—

Víst hafa mionzt þeir er mestu menn ofstæki³ nenna
 (ferð rauð flein at morði) föður síns (ok ský böðvar) :
 Þá hafa lítt í för fréttair fyrr görð⁴ synir byrjað,
 herr gæti⁵ hrepps⁶ til Snorra hallkvæma þorvaldi.

78. Tíðendi þessi fóru um allt land, atförr við Sturlu ; ok þóttu flestum mönnum hann auðnu hafa á haft er hann var eigi heima ; en flestir menn lögðu þungt til Snorra, ef hann hefði verit vitandi ferðar þeirrar. Ormr Svínfellingr var mikill vinr þeirra Sturlu, feðga, í þenna tíma. Hann kvað, er hann heyrði atförra :—

Mikil var ós þar er Ysju alldr-tjón buðu ljónar ;
 sárs ruðu seggir dreyra svell áðr þorbjörg félli :
 Föður dauða rak fæðir fálu-blakks með saxi ;
 Þórðr var hættr í hörðum hjör-leik gumna fjörvi.

Árni Magnússon var lítill vinr Vatz-firðinga. Hann kvað vísu :—

Öld hefir Ysju fellda óframlega gamla,
 þar er brandr við rif rendi rauðr kerlingu snauðri :
 Minntusk mest þá er ræntu (mikill svarmr var þar) barmar
 (skjöld bar herr at hjaldri happ-snauðr) föður dauða.

Þessi vísa var enn kveðin⁷, ok kenna sumir Sturlu :—

Rísu, þá er önd lét Ysja alldræn í gny skjaldar,
 (sterk frá ek stál í myrkri) stór-tíðendi (ríða) :
 Sýnt er at seggir minntusk síns, þá er friðr tók dvína,
 (opt rekr öld til heipta of-nauð) föður dauða.

Svertingr Þorleifsson bjó í Fagradal ; hann var vin Vatzfirðinga, en lítill vin flestra frænda síinna, nema Sighvatz. Hann kvað vísu :—

¹ þingvir . . . í gny byjar (I), B ; þinguiðir, Br. ² suat, B, Cd. ³ ofstæki] so also B ; ofstæri ? ⁴ firir gerð, B. ⁵ getz, B (read getr ?). ⁶ so also B ; hreps (Hrafns ?). ⁷ um vetrinn, add. B.

[II. 112, 113: v. 6.]

Hörð er heim-sókn orðin; hafa man svinn at minnum
 öld hve ýtar guldu yfir-mannz bana sannan:
 En rá-fáka ráku reiðendr gota meiði
 borðz ór Breiðafirði braut sjald-farnar¹ lautir.

En er Svertingr heyrði vísu Snorra, kvað hann vísu:—

Felld er Ysja aldri (ill verk friði spilla)
 áðr nema ólmu réði Jóns feðr Nikars-veðri:
 Víst hefir minnsk it mesta mágs brennu arn-grennir,
 (þverr þó² þinn vegr, Snorri) þing-ríks með kviðlingum.

Þá var með Svertingi Óláfr Brynjólfsson; hann hafði sik jafnan
 til þess at flimta sér betri menn. Hann kvað vísu:—

Sins mágs hefir sveigir snák-hauðs rekit dauða
 (hár lék hyrr um stýri hjör-þings) með kviðlingum:
 Þá³ er éi-viðum Ála (ætt-stórs) at brag Snorra
 (eldr fór afa-gjöldum ítr-mennis) stoð lítil.

79. Sturla Sighvatsson sætti þá Þorstein Hjálmsson ok Brand Jónsson; ok var skilit í sætt þeirra, at Þorsteinn skyldi fara með Sturlu ferðir þær er Sturla vildi. Skilðu þeir bræðr, Rögnvaldr ok Ari, . . .⁴. Þeir Þorsteinn kómu norðan um vetrinn til Sauðafellz nær tuttugu. Stefndi Sturla þá at sér mönnum. Var þá gört á orð, at farit mundi vera at Snorra, ok var þá borit upp í stofu fyrir alþýðu; en menn urðu hljóðir við þat. Rögnvaldr Arason neitaði fyrst ok Halldórr frá Kvenna-brekku. Þorsteinn latti ok; en Ingimundr Jónsson vildi eigi í nánd koma, þegar er þeir Þorsteinn vóru við; ok raufsk þá þessi ætlan. Sturla segir svá, at hann hefði dreymt um nóttina áðr fundrinn var, at maðr kom at hönunum, ok mælti: 'Vittú, at Snorri skal fyrr í kistuna en þú.' Ok réð hann⁵ þat svá, at Snorri mundi fyrr undir lok líða en hann; ok því vildi hann eigi fara; en eigi lézk hann eiga mundu undir Dala-mönnum ella⁶ ráð sín. Nökkuru síðarr reið Sturla í brott ór Dölum ok norðr um land. Hann kom á Víðimýri til Kolbeins unga, ok var þar um várit. Á Víðimýri var kastali sá, er Snorri Sturluson lét göra, þá er Arnórr Tumason hafði skipat hönunum ríki sítt, er hann fór útan. Þeir Kolbeinn ok Sturla höfðu þat at skemtan, at renna skeið at kastala-vegginum, ok víta hvárr lengst fengi runnit upp í vegginn. En er Sturla rann í vegginn,

¹ skjald-farnar, B. ² þverr þó] þverri, B. ³ þá] read 'þó?' ⁴ . . .] svax, add. Cd., a somehow corrupt, unintelligible word; B om. the passage. ⁵ hann] ek, B. ⁶ ella] Cd.; üll, B (better).

[II. 114: v. 7.]

gengu í sundr sinarnar aptan í kálfanum; ok mátti hann ekki öllungis¹ stíga á fótinn. Hann lá fyrst eptir, en fór norðr til föður síns þá er hann þóttisk reið-færr.

80. Um sumarit fjölmenna allir höfðingjar til þings, sem við kómusk; ok reið Sturla norðan með föður sínum, ok sendi eptir mönnum í Dali ok Miðfjörð; en eigi hafði hann lið lengra vestan. Snorri hafði ok mart manna ór Víðidal ok Miðfirði ok svá af Suðrnesjum, ok um allan Borgarfjörð; hafði hann eigi færa en sjau hundruð manna. Þorvaldz-synir höfðu farit um várit suðr til Snorra með tuttugu menn. Fóru fyrst á Svínanes ok þaðan á skipum á Eyri til Þórðar. Var Snorri þar eptir; en Þórðr fór til Staðar, ok lét Böðvar ríða með hönnum suðr á Alptanes². Þeir fóru ok sömu leið apt, ok kómu þá í Stagley, ok drápu þar yxn er Sturla átti. Þeir samna ok mönnum til þings, ok höfðu tvau hundruð manna. Þórðr ok Böðvarr veita Snorra, ok höfðu þeir nær þrjú hundruð. Þeir Sighvatr ok Sturla voru all-fjölmennir norðan; ok þeim veittu allir Austfirðingar, Ormr ok Þórarinn, bræðr. Kolbeinn ungi var einn fjölmennast annarr en Snorri. Þar var með Kolbeini Hallbera kona hans; ok var þá auðsét á henni, at hún firðisk heilindi³. Þá er flokk Snorra reið ofan um hraun frá Sleða-ási, riðu þeir Þórðr ok Böðvarr fyrir með flokk sínn. En er þeir kómu á Völlu'na Efri, snöru þeir vestr með hrauninu. Var Sighvatr þá kominn, ok sat flokk hans fyrir sunnan Völlum⁴ á hrauninu. Hann hafði sent Hrafns-sonu austr undir Eyjafjöll. Flokk Kolbeins var niðri á hrauninu fyrir sunnan götu. Sighvatr sendi til Þórðar bróður síns eptir Halldóri presti Ormssyni⁵ ok Ámunda Bergssyni, fóstbræðrum sínum. Ok er þeir fundu hann, sendi hann þá til Þórðar, ok bað, at hann riði eigi til Hlaðbúðar, ok léti Sturlu tjalda hana. Sagði þat ráð, at sínum-megin ár⁶ væri hvárir; bað ok þess at hann vildi fyrr ofan ríða; ok kvað sik þat enn⁷ dvelja, at þeir Sturla ok Ormr kæmi eigi⁸ austan af hrauni. Þórðr bað Sighvat ráða um búð sem hann vildi; 'En Snorri mun vilja ráða reiðum, þá er hann kemr.' Böðvarr gékk með nökkura menn fram á völinn; en af liði Sighvatz gékk í mót Árni son Gils⁹ Kormakssonar ok Guðmundr Gilsson. Guðmundr spurði: 'Eru Vatzfirðingar hér?' 'Ekki,' segir Böðvarr.

¹ nær ekki, B.² Hitarnes, B (erroneously).³ hana firðiz heilsa, B.⁴ Völlum] om. B.⁵ Oddz s., B.⁶ Thus conjct.; at, B; Cd. om. the word.⁷ enn] eitt, B.⁸ eigi] om. B.⁹ Gils, B (and below).

[II. 115, 116: v. 7.]

‘Djarfir væri djöfuls-hundarnir, ef þeir væri hér,’ sagði Guðmundr. Valgarðr Styrmisson spurði þá hvar Hrafns-synir væri. ‘Hvat viltú því?’ segir Árni. ‘Ekki þætti mér þeir ódjarfari djöfulsmenn, ef þeir væri hér,’ [segir Valgarðr.] ‘Eigi man þín þykkja við höfð,’ segir Guðmundr. Sighvatr sendi menn til, at þeir skyldi eigi skat-yrðask. Í því kom Snorri ór hrauninu, ok reið þegar ofan. Fóru þeir Böðvarr þá til hesta, ok urðu seinastir¹. Ok er þeir vóru á bak komnir, riðu þeir Sturla ok Ormr ór hrauninu; reið Sturla á lötum hesti er Alptar-leggr var kallaðr, allra hesta mestr ok fríðastr. Hann var í rauðri ólpu²; ok hygg ek³, at fáir munu sét hafa röskliga mann. Böðvarr heilsaði hönnum. Hann tók því. Sólvieg tók til orða: ‘Hygg at nú, hve langt frændum þínum ganga neðan kveðjurnar við þik.’ Þeir Guðmundr vóru þá þar komnir; ok spurði hann, hví þá skyldi eigi berjask; sagði þá eigi veðr-vana⁴ til. Sturla bað þá fara til hesta sínna. Ríða nú hvárir-tveggju á þing; var þar fyrir Gizurr Þorvaldzson með mikit fjölmenni, ok vissi eingi hverjum hann ætlaði at veita. Þorvaldr, faðir hans, var á þingi, ok var beggja vinr. Vatzfirðingar vóru komnir í Reykjaholt; ok var þat ráð fyrir þeim gört, at þeir skyldi eigi upp ríða. Snorri tók ámu-sótt um þingit, ok mátti hann eigi ganga; en Sturla reið til⁵. Öll spjót stóðu úti við búðar-veggi. Þeir Sighvatr létu lýsa hernaðarsakir at Lögbergi á hendr Vatzfirðingum; en Snorri lét segja til sekðar Hrafns-sona í Lögréttu; þat görði Jón murtr; en synir Hallz Kleppjárns-sonar sóttu Vatzfirðinga; ok vóru þeir sóttir í fjórðungs-dómi. Við bárusk vandræði um þingit; ok skildu menn óhappa-laust. Féráns-dómar áttu at vera eptir Þorvaldzsonu í Vatzfirði en eptir Hrafns-sonu á Grund; ok vóru hvárigir sóttir. Jón murtr hafði um várit beðit föður sínn, at hann skyldi leggja fé til kvánar-mundar hönnum, ok vildi hann biðja Helgu Sæmundar dóttur; vildi hann hafa stað í Stafaholti ok þar með fé; en Snorri vildi at hann hefði Borgar-land ok þar með annat fé móður sínnar; en dró undan sítt fé. Jón tekr þá þat ráð, at hann bregðr til útan-ferðar, ok heitr á vini sína til vóru. Þórðr Sturluson hafði fengit hönnum hundrað hundraða fyrir arf Hróðnýjar Þórðardóttur, ok varði hann því sumu til útan-ferðar. Hann

¹ seinsztir, B. ² holpu, B. ³ hygg ek] so also B. ⁴ So also B (not ‘vanda’). ⁵ Thus; en Sturla til kirkio, B.

[II. 117: v. 8.]

tók sér fari í Hvítá, ok Markús Þórðarson or Bæ; fór hann til skips eptir þingit. En er Snorri vissi þat, þá gaf hann upp staðinn ok hét fénu; en Jón vill þó eigi upp gefa ferðina, ok fór hann útan um sumarit. Ok þá fór ok útan á Eyrum Gizurr Þorvaldsson. Hallbera, dóttir Snorra, hafði verit í búð föður síns. En er Kolbeinn reið af þingi, gaf hann öngan gaum at henni, ok fór hón í Reykjaholt; ok var þar um hríð. Nökkuru síðarr lét Snorri fylgja henni norðr í Hvamm í Vatzdal; en þau Þorsteinn ok Ingunn létu fylgja henni norðr at Víðimýri; ok var hón þar skamma hríð, ok kom eigi í hvílu Kolbeins. Fór hón þá norðan til Borgar, ok var með móður sínni. Þetta sumar fór útan Magnús biskup, at stefningu Þóris erkibiskups. Sturla Sighvatsson var í Dölum um sumarit, ok batnaði í fæti svá sem á leið. Hann hafði heldr mann-fátt; ok lét kyrrt um sik.

81. Guðmundr biskup var heima at Hólum þar til er Skagfirðingar ráku hann á brott, með ráði Kolbeins unga, af staðnum. Fór hann þá norðr um sveitir, ok heldr tómlega þar til er hann kom í Húsavík til Guðmundar Húsvfkinga. Var þá fjölmennt með hónum ok óspakt liðit. Þá setti biskup til Hrafnssonu, at eigi væri stólit af flokki hans. Þeir fóru þá með biskupi; en áttu heima með Kolbeini at Grenjaðarstöðum. Ok um daginn er þeir riðu ór Húsavík, sitja þeir bræðr fyrir flokk-stöðum¹; ok láta öngan um riða fyrr en þeir höfðu rannsakat hvern mann, jafn-vel biskup sjálfan. Fannsk þá mart þat er bændr áttu; ok var þá sent hverjum þat er átti. Biskup fór þaðan til Öxarfjarðar, ok heimti þar tfundar-hvali² at mörgum mönnum; ok drógusk þar saman söng mikil, hvalr ok slátr; er þat fært á Skinnastaði ok þar upp fest. Þar bjoggu þau mæðgin³, Jón ok Guðleif. Kom biskup þar at Jóna-föstu með lið sítt, ok var þar mjök svá til Langa-föstu; vóru þá upp gengin föngin. En bændr ugðu þá at setzt⁴ mundi þá á kosti þeirra, ok kurrðu illa. Fór biskup þá af Skinnastöðum ok vestr yfir Jökuls-á; hann gisti í Keldunesi. Þá var illr samgangr þeirra, ok sveita-drátt ok hlaupa-för. Þaðan fór biskup undir Fjöll. Ok um kveldit er biskup var genginn til svefnis, ok þeir til baðs er þat líkaði, þá var sleginn danz í stofu; en Knútr prestur sat á þver-palli; en ljós var í stofunni⁵ ofarlega.

¹ Thus Cd.; flokkinum, B, Res. ² hvali] so also B (not hvala). ³ mæðgin] emend.; meðan, B; om. Cd. ⁴ setzt] B, Res.; setið, Cd. ⁵ í stofunni] add. Res.

[II. 118: v. 8.]

Þá kom Jón Birnuson ór baði, ok var hann í baðkápu ok línklæðum. Jón gékk at Knúti ok mælti: 'Þat vilda ek, at vér legðim niðr ópokka ok dylgjur þær er vér förum með; þvfat eigi er biskupi of-launaðr velgörningr sinn, þótt vér hafim eigi ófrið í föru-neyti hans.' Knútr svarar: 'Ekki em ek lymskari en þér, þó at ek sé skapbráðr.' Ok í þvf hljóp Sveinn Knútzson or kolu-skugga, ok höggr á öxl Jóni mikit sár; en Jón slæmði hand-öxi á bak sér, ok varð sveinninn sárr nökkut. Vöru þeir þá skilðir, ok lá Jón í sárum; en biskup fór undan Fjöllum með it knárna lið um Brekkur; en it óknárna var flutt fyrir nes á skipi. Biskup ferr tómlega þar til er hann kemr í Hrísey. Þar kom Jón eptir hönun; var þá á liðin Fastan. Ór Hríseyju fór biskup vestr til Óláfsfjarðar ok mestr hlutr liði með hönun; en Knútr ok nökkurir þeir er örendi áttu, fóru til Svarfaðardals; ok ætlaði Knútr þaðan út til fjarðarins um heiði. Biskup var á gistingu á Þóroddzstöðum fyrir Benedicti-messu. Ok um kveldit eptir mat var biskup inni; en menn hans margir úti í túni. Sjá nú, at Knútr ríðr af heiði ok þangat til bæjar. Þeir göra nú ráð sttt, [þó] at heldr væri óráð, ok ætla hönun at ríða á milli kirkju-garðz ok fannar þeirrar er þar hafði lagt, sem leiðin lá í túnit. Standa nú sumir á kirkju-garðinum, en sumir á skafinum. Ferr nú sem þeir ætluðu, at Knútr ríðr fram á milli þeirra, ok vænti sér einkis ófriðar; hann reið jafnan við vápn; þvfat hann var ódæll ok embætis-lauss. Nú lýstr einn þeirra undir stálhúfuna aptan, ok ferr hön fyrir andlitið; en þá höggr hann þegar annat aptan undir hnakkann; ok fellr Knútr þegar af hestinum örendr, þvfat heilinn var á öxinni eptir. Nú er hlaupit inn, ok sagt biskupi, at unnit var á Knúti nýkomnum. Biskup sat í salerni¹, ok sendi út Ketil prest; hann hleypr út ok biðr hundana frá fara; þvfat þá vildu þeir höggva af hönun dauðum fingrinn til gullz er á var, ok náðu þá eigi. Er þá þvegit líkit ok grafit um morguninn eptir. En um kveldit er vígit var orðit, segir bóndi biskupi at það er búit, ef hann vill í fara. Biskup svarar: 'Menn mfnir hafa mér gört það at sinni, ok launat vetr-vist.' Þaðan ór firðinum fara þeir til Fljóta um heiði, ok svá inn eptir Strönd, ok koma í Viðvfk at Skfrdegi; var þar fyrir Kolbeinn ungi með flokk mikinn. Hann rekr lið allt frá biskupi, nema tvá klerka, Þorkel son Ketils Ingjaldz sonar,

¹ salerni] kamri, B; öðru húsi, Res.

[II. 119: v. 8.]

ok Helga bróður-son hans. Kolbeinn lét biskup fara heim til Hóla; ok er hann þá tekinn í varð-hald, með því móti, at hann var í einni stofu ok klerkarnir hjá hónum. Þar svaf hann, ok þar mataðisk hann, ok söng þar allar tíðir nema lága-söngva. Öngu réð hann, nema þeim félögum; ok öngar mátti hann ölmusur gefa af líkamlegri eign; heldr var hann haldinn sem einn arfsals-maðr. Leið svá fram til þess er Magnús biskup kom út á Gásum með bréfum erkibiskups, þeim er Guðmundi biskupi buðu af embætti sínu¹.

Sá atburðr varð þat sama sumar nær miðju sumri at Hólum, þá sat biskup sunnan undir kirkju einn góðan veðr-dag. En þar til staðarins var kominn Kolbeinn ungi ok Kleppjárn son Hallz Kleppjárns-sonar. Þar var ok kominn Jón Birnuson at finna biskup, ok stóð hann fyrir framan kirkju, en Kolbeinn var í klockna-húsi ok lék sér at klockkum; en menn hans vóru fyrir norðan kirkju ok svá Kleppjárn. Nú sjá þeir hann Jón; ok hlaupa þegar at hónum með vápnnum. Hann verr sik vel, ok opar undan norðr um kirkjuna, ok svá austr um; síðan suðr um² söng-húsit, ok féll þar hjá stoðinni ok vildi upp standa. Þá hjó Kleppjárn meðal herða hónum ok gékk frá síðan; en Jón gékk eitt³ fet frá kirkjunni, ok féll þá niðr ok lifði skamma stund. Þat er sögn manna, at hann bæri þá af sér áverka við Hafr⁴. Stoðin varð mjök blóðug. Síðan ganga þeir í brott; en þeir biskup syngja yfir líkinu. Fara nú orð á millum þeirra biskups ok Kolbeins til sættar. Lýkr því svá, at þeir Kolbeinn ok Kleppjárn leggja þetta mál allt undir biskup; en hann leysir þá ór banni, ok bað þá þat gjalda hverjum er á at réttu: þat frændum er þeir eiga, þat kirkju eðr biskupi sínum er þau eiga. Skilja þeir við svá búit, ok fara þeir Kolbeinn heim. At á liðnu sumri ferr biskup at örendum sínum norðr um heiði, ok yfir fjörð, ok ætlar norðr í sveitir. Hann kemr undir Laufás; hann fréttir þá at Reykdælir ætla við hónum at rísa. Biskup snýr þá aprt yfir fjörð, ok ætlar inn eptir Strönd ok til Eyjasjarðar, ok kemr í Ár-skóg. Fréttir hann þá, at Eyfirðingar vilja eigi við hónum taka. Þetta fréttir Brandr bóndi í Hófða. Hann ferr ok býðr hónum til sín til vetr-vistar, ok þat þiggr biskup blíðlega. Ok er þar tvá vetr.

¹ er erkibiskup sendi þeim mönnum er Guðmundi biskupi bægoðu eða buðu af embætti sínu (I), Res. ² suðr um] norðr um, Res. ³ eitt] add. Res.; fú fet, B. ⁴ við Hafr] með hafr stöku (I), Res.

[II. 120: v. 9.]

82. Vestr í Gufudal bjó í þenna tíma Jón prestur krókr, son Þorleifs skeifu¹ ok Þórðar Sturlu-dóttur; hann átti Halldóru, dóttur Þorgils Gunnsteinssonar. Á Brekku í Gufufirði bjó sá maðr er Oddvagr hét, ok Helga Þormóðar-dóttir. Þau áttu tvá sonu; hét annarr Þorgils en annarr Ari; hann var vasklegr maðr. Ari gat barn við Halldóru konu Jóns prestz; ok var sætzk á málit; en þeim feðgum óx í augu fé-gjaldit. Guðmundr, son Árna Auðunnarsonar, var á Brekku með Ara; hann sendi Ari norðr á Broddanes; þar bjó Sigurðr Ólafsson; en Jón hafði látið drepa Oddvagr², söður hans; ok fór Sigurðr vestr með Guðmundi. En er þeir koma á Brekku, var sent eptir Jóni presti, at hann skyldi taka við gjöldum. Fór prestur, ok var í skinn-feldi. En þegar er hann kom, lagði Ari til hans með sverði, ok í gögnum hann; en Sigurðr hjó á lendarnar mikit sár. Guðmundr hjó í krúnuna; var þat ok bana-sár. Reiðu þeir þá suðr í Dali á Hornstaði; þar bjó Árni Auðunnarson. Reið Árni þá yfir til Sauðafellz ok hét á Sturlu at hann tæki við þeim; en Sturla tók all-þunglega þeirra máli, ok kvað djarflegt slíks at leita; bað Árna vel yfir láta ef hann dræpi þá eigi, eðr þylði at hann drægisk þá á hendr. Fóru þeir þá til Helgafellz ok tóku skriptir af Hallkeli ábóta; fóru síðan á Hornstaði, ok vöfðusk þar, en Sigurðr var í Ljárskógum með Óláfi Brynjólfs syni framan til Allra-heilagra-messu. Nær því fór Sturla heiman, ok fór vestr til Saurbæjar; hann hafði nær sjau tigi manna. Koma þeir Ari félagar þá í ferðina, ok reið Ari jafnan fyrir. Eigi gaf þá Sturla gaum at þeim. Sturla reið nótt ok dag þar til er hann kom í Gufudal; þangat reið hann til matar. Vigfúss Ívarsson gaf sér örendi út á Skálanes. Þar var kominn Guðlaugr son Þorgríms skarða³, ok annarr maðr. Vigfúss laut at Guðlaugi ok mælti: 'Þat væri nú drengilegt vinum þeirra bræðra at göra þeim njósn, er Sturla er í Gufudal ok ætlar at þeim.' Síðan fara þeir Guðlaugr á Klaufastaði, ok fá þar skip til Bæjar; en þar bjó Einarr, bróðir Þórðar sam-mæðri. Hann tók sik upp, ok hljóp vestr yfir heiði um nóttina í Vága; en þaðan fór bónda-son til Vatzfjarðar, ok kom þar fyrir dag. Var Þórðr þá í baðstofu, ok nökkurir menn. Snorri var farinn norðr til Aðalvíkr at örendum sínum. Þeir Þórðr ok menn hans hljópu á skip, þá er hann hafði

¹ So also B (not skeyfu).
refers to Ari.

² Oddvagr] B; Ólaf, Cd.; the pronoun 'hans'
³ skarta, B.

[II. 121, 122: v. 10, 11.]

sagt þeim um ferðir Sturlu. En þá féll á stormr svá mikill, at þeir fengu eigi betr en andæft. Sturla kom í Vatzfjörð þá er þeir Þórðr vóru í brottu; ok gékk Narfi inn þarfi¹ út, þvíat ekki var karla heima. Tóku menn af hestum, ok gengu inn. En er lýsa tók, sjá þeir skipin, ok lögðu þeir þar at, ok gengu upp. Sendi Sturla þá menn til þeirra, at leita um sættir. Var þá komit á griðum, ok fundusk þeir. Fóru þeirra skipti svá, at Þórðr seldi Sturlu sjálfðæmi um öll mál þeirra. Þá kvað Guðmundr Oddzson vísu:—

Höfðinginn fór hingat harð-görr til Vatzfjarðar
 (hugði hann vætr á vægðir) vestr rausnar-fór mesta:
 Mýkt hefir mála-lyktir men-rýranda ins dýra
 (vegr Sturlu þvarr varla) vandan Heilagr andi.

En þeir Sturla fóru heim eptir þetta, ok skilðisk Ari Oddvaksrsson við hann í Ísafirði; en þeir Sigurðr ok Guðmundr fóru suðr. Hann tók grið af Svertingi til handa þeim fram um Páska-viku, ok fóru þeir útan um sumarit eptir. Sturla var í kyrðum um vetrinn; ok tók þá heldr at þverra inn mesti fjándskapr með þeim Snorra.

83. Um várit bjósk Sturla at fara í Fjörðu vestr; skyldi hann þá líka upp görðum eptir því sem þeir höfðu talat Vatzfirðingar. Þeir höfðu lagt fund á Skálanesi. Reið Sturla til Saurbæjar; Sturla tók þar skip, ok fór vestr til Skálaness með þrjá tigi manna. Þar kómu þeir bræðr með hálfan fjórða tog manna². Svertingr Þorleifsson var þar fyrir með tíu menn; hann kom saman fundi þeirra, þvíat Sturlu þóttu þeir vera heldr³ fjölmennir. Gékk Sturla í sker eitt ok Torfi prest. Þeir bræðr gengu ok þangat, ok töluðu skamma stund. Færðu þeir fundinn í Holt í Önundarfjörð, ok skilðu þeir þar koma með þrjá tigi manna hvárir. Fóru Vatzfirðingar vestr yfir heiði, en Sturla fór þar til er hann kom á Sanda í Dýrafirði. Þar bjó þá Oddr Álason. Böðvarr Þórðarsson frá Stað kom til mótz við Sturlu, ok bauð at fara með hönum til fundarins. Þar kom ok Gísli af Sandi á Mýrum; var Gísli eptir ok allir Dýrfirðingar. Steinþórr prestur ór Holti fann Sturlu á Arnkels-brekku ok bauð hönum til sín. Reið Sturla þá í Holt.

84. Þorvaldz-synir vóru þá í Valþjófsdal; ok var þeim sagt, at Sturla væri í Holti eigi all-fámennr með hundrað manna. Treystusk þeir þá eigi at sækja fundinn. Fór þá Snorri þá norðr til Bolunga-

¹ þjarfi, B.² xx.v. manna, B.³ heldr] gnógo, B.

[II. 122, 123: v. 11.]

víkr, en Þórðr ok Guðmundr Sigurðarson ok inn þriði maðr riðu inn til Holtz, ok riðu þeir Þórðr í melana skamt frá garði. Guðmundr riðr heim í Holt, ok segir Sturlu hver efni í vóru. Ok er Sturla vissi þetta, gengr hann út í melana ok Torfi prest, ok Vigfúss Ívarsson; tala þeir þar um hríð. Síðan fór Þórðr út aptr¹ í Valþjófsdal, ok hét at koma útan um morguninn með fimtánda mann. Sturla var í Holti um nóttina, ok lét áttján menn vaka, nfu hvárn hlut. Þá kvað Óláfr þetta:—

Höldu vér um hildar hyr-rjóðanda fróðan
 (nýtir hann at hreyta) höfuð-vörð (móins jörðu):
 Meðan hregg-stærir² hýri hjálma-þings í bingi
 síks³ hjá sínni leiku sér⁴ kátr unir gáti.

Þórðr kom um morguninn; ok lauk Sturla upp görðum um víg ok áverka á mönnum, ok flestum öðrum [sökum]; en um fjórráð við sik. ⁵ Galt Þórðr þá ellefu tigi⁶ hundraða. Hann greiddi skipstúfinn ok Ingunnar-staði í Króksfirði; áttján hundruð reka á Reykjanesi ok í Skjalda-bjarnar-vík; ok í gulli ok silfri nökkut⁷. Mæltu menn at þat fé væri skörulega af hendi greitt, ok þat mundi mikit kosta. 'Víst er fégjald mikit,' segir Þórðr, 'en vel ann ek þeim er við tekr; uni ek betr við þenna kost, en at taka þetta fé við þvílskar tilgörðir, ef ek þættumz vera þvílskr maðr sem Sturla.' Fátt fannsk Sturlu um orð þessi; en þó skilðu þeir skipulega. Fór Sturla þá til Dýrafjarðar, ok svá í Arnarfjörð á Álpta-mýri. Sturla falaði Álpta-mýri at Bjarna Sverrissyni til handa Oddi⁸ Álasyni; en hann vildi eigi selja. Menn Sturlu föluðu ólpu góða at Bjarna; vildi hann hana ok eigi selja; en þá hvarf ólpan, ok kenndi Bjarni mönnum Sturlu; en þeir heitask í mót. Sturla gékk þá at, ok hrakti þá; en⁹ ólpan fannzk eigi. Þá kom þat upp, at Bjarni hafði látið fela ólpuna. Varð Sturla þá svá reiðr, at hann vildi láta drepa Bjarna. Áttu menn þá hlut at; ok kom svá, at Bjarni lét landit at því verði sem Sturla vildi. Síðan fór Sturla heim suðr, ok hafði bæði orðit gótt til fjár ok virðingar.—Þetta sumar eptir var kyrt, ok friðr á landi. Var lítil þingreið. Snorri reið eigi til þings, en lét Styrmi prest inn Fróða ríða¹⁰ með lögsögu. Nú tók at batna með þeim

¹ út aptr] add. B. ² Thus, hregg stærir, B; haggstærir, Cd. ³ síks] conject.; skaks, Cd.; skaðs, B. ⁴ sér] svá, B. ⁵ Galt] here begins the eleventh vellum leaf. ⁶ Thus, 'xi tigi c,' vellum; ix tigi, B. ⁷ ok skyldi aptr gjaldaz þat er rænt var, add. in some paper MSS., but neither in the vellum leaf nor in B. ⁸ Oddi] Óláfi (!), vellum (badly). ⁹ en] er, B. ¹⁰ til þings, add. B.

[II. 124: v. 11.]

Snorra ok Sturlu; ok var Sturla opt¹ í Reykjaholti; ok lagði mikinn hug á, at láta rita sögu-bækr eptir bókum þeim er Snorri setti saman. Þetta haust fór Guðmundr biskup vestr til Hríta-fjarðar, ok þaðan norðr í Steingrímsfjörð, ok aprt til Saurbæjar, ok í Hvamm til Þórðar; var hann þá fjölmennr. Kómu þá orð frá Sturlu, at hann vildi eigi, at hann færi lengra. Reið Þórðr þá at finna Sturlu á Þorbergs-staði; ok sömðu þeir, at biskup skyldi fara norðr Laxárdals-heiði², en Sturla skyldi láta leggja til sauði ór-Dölum á Dönu-staði ok [í] Hjarðar-holt, þar sem biskup skyldi gista. Fór biskup síðan norðr heim till Hóla.

Þetta haust fóru Vatzfirðingar um alla Fjörðu at fá til búss síns; höfðu þeir bæði af Sturlu mönnum ok sínum slíkt er þeir kvóðu á; vóru þeir [sumir] vinir Sturlu er þat fluttu til hans, at þeir mundi aldri frjálst höfuð strjúka, er vinir hans væri, meðan Þórðr væri höfðingi í Ísafirði. Sturla lét sem hann heyrði eigi þótt slíkt væri talat.

Jón murtr hafði farit útan um sumarit, sem fyrr var ritað. Hann kom á fund Skúla jarls, ok tók hann allvel við hönum, ok görðiz hann hirðmaðr ok skutil-sveinn; var hann með jarlinum um vetrinn; hann þroskaðisk vel. Um várit fór hann til Björgynjar, ok fann þar Hákon konung, ok ætlaði út³ um sumarit; en konungr gaf hönum eigi orlof. Jón var þá mjök fé-vani, ok görði út Odd svein sínn eptir fé; en Árni biskup bauð Jóni til sín, ok fór hann á biskups-garð, ok hafði herbergi fyrir norðan Kristz-kirkju, þar er nú eru presta-hús⁴. Þar svaf í herbergi hjá hönum Gizurr Þorvaldzson, mágr hans, ok þjónostu-menn þeirra, Símun knútr, ok Valgarðr Guðmundarson. Þar var ok kominn til Jóns Óláfr svarta-skáld, sonr Leggs prestz; hann var félauss, ok hafði Jón tekit hann á kost sínn. Þeir mágar, Gizurr ok Jón, vóru með Hákon konungi um Jólin sem aðrir skutil-sveinar; en síðan gengu þeir í hjúkólb á konungs-garði. Þat var eitt kveld nær Geisla-degi, at þeir mágar kómu ór hjúkólbnum, mjök drukkni; ok var myrkt í loptinu ok eigi upp görvar hvíflurnar. En er upp kom ljósit, var Jón illa stilltr, ok ámælti þjónostu-mönnum. Hann Óláfr skaut orðum fyrir þá. En Jón tók skíðu ok sló til Óláfs; en Gizurr tekr Jón ok heldr hönum. Þá fékk Óláfr handöxi, ok höggv í höfuð

¹ opt] löngum þá, B.² Thus Res.; Laxardal, Cd.; norðr í Laxárdal, B.³ út] add. B. ⁴ presta garðr, B.

[II. 125: v. 12.]

Jóni; var þat eigi mikit sár ásýndum. Hann Jón brázk við hart, ok spurði hví Gizurr héldi hónum undir högg. Óláfr hljópsk¹ ór loptinu, ok féll apr [h]lemmrinn. Gizurr hljóp² á hlemminn fyrst. En er hann vissi at Jón var sárr, þá hljópu þeir báðir ór loptinu eptir hónum Óláfi; en hann var þá undan borinn; ok niðmyrkr var á. Snöru þeir þá apr í loptið ok bundu um sárit; lét Jón slla³ yfir sárinu ok var á fótum. Leituðu þeir eptir Óláfi um myrgininn, ok fengu hann eigi upp spurðan. Jón geymði sín lítt; fór í bað, ok drakk inni fyrst. Sló þá í verkjum, ok lagðisk hann niðr. Hann andaðisk Agnesar-messu, ok var jarðaðr at Kristz-kirkju þar sem nú er sönghús-veggrinn. Gizurr hafði út gripi þá, er hann hafði átt, um sumarit eptir.

86. Um sumarit eptir víg Jóns var þat tðenda á Íslandi, at Sighvatr Sturluson lét af höndum Hrafns-sonu ok tók þeim far⁴ at Gásum; vóru þeir þar við skip um sumarit; en þá fóru vingjarnleg orð meðal þeirra bræðra. Reið Sighvatr til þings um sumarit, ok fann þar Snorra, bróður sínn; ok talask þeim þar vel. Sturla var ok til þings kominn; ok var þá all-kært með þeim Snorra. Um þingit kom í Reykjaholt maðr sá er Brandr hét; hann var landz-horna-maðr, ok var þá kominn at, austan ór Fjörðum. Dagstyggtr tók við hónum forkunnar-vel ok var við hann inn beinasti; var með þeim kaupa-mang um hesta ok klæði. Um myrgininn bað Brandr Dagstygg fara á leið með sér. Þeir Dagstyggtr fara upp um Úlfs-staði. Brand vélti hann af klæðum, ok hjó hann bana-högg, er Dagstyggtr dró klæði fyrir andlit sér. Tók Brandr þá suðr á heiði, ok fann Orm Svínfelling er hann reið á þing. Ormr hafði sendan Brand til höfuðs Dagstyggi. Kolr hafði keypt at Ormi, at hann skyldi Dagstygg af ráða. Ormr reið á þing stð um kveldit, ok hafði nær hundrað manna; en Þórarinn bróðir hans var fyrir með sex tigi manna. Ormr lét segja Sighvati víg Dagstygg; en hann segir Sturlu. Gékk Sturla þá til búðar Snorra, ok var hann kominn í hvslu er Sturla klappaði þar á durum. Kallaði Sturla þá Snorra í ölbúð, ok sagði hónum þar vígit, ok bauð hónum sína liðveizlu, slska sem hann vildi. Snorri kallaði þá til brynju sínnar. Hljópu menn þá til vápna um alla Valhöll⁵, ok Þorleifr ok hans menn. Þá kom Sighvatr í búðina, ok bað Snorra vera stiltan vel, ok auka

¹ Thus; liopz, B; hljóp, Cd.² hljóp] féll, B.³ illa] lítt, B.⁴ fari, B.⁵ B; Valhöll (!), vellum and Br.

[II. 126: v. 13.]

eigi vandræði. Snorri kvað vel, at þá reyndi hverir þing-rfkastir væri; kvað Orm lengi hafa öfundat sæmð sína. Sighvatr lézk vera svá mikill vin Orms, at hann vildi eigi láta hrekja hlut hans þar á þingi, 'Ef hann býðr boð þau er mér þætti sæmileg¹.' Gékk Sighvatr þá til Orms, ok bjoggusk þeir Þórarinn bræðr þá við í búðar-virki Orms. Sighvatr spurði hvat þeir bærisk fyrir. Þeir segja, at þeir ætlaðu at verjask þaðan. Sighvatr kvað þat óráð; 'Hefir Snorri meirr en þrjú hundruð manna; en vit Sturla höfum enn nökkurn afla, ok munu vit eigi við Snorra skiljask at sinni. Vil ek, Ormr, at þú bjóðir Snorra sjálfdæmi; vil ek með því ganga, ok heimta þá fram þinn hluta síðan.' Gengu þeir Ormr bræðr þá á tal, ok bað Þórarinn Orm at sjá fyrir hlut þeirra sem hann vill. Ormr tók þá til orða: 'Ek ætla vel vera, at Snorri meti sjálf svívirðing sína; göri þá mikla, ef hann vill þat; en þá nökkuru minni, ef hann vill þat; man tfund mín eigi þverra við þetta.' Eptir þat gengu þeir til fundar við Snorra; hafði hann fylkt á hrauninu meðal Valhallar ok Allzherjar-búðar. Stóð Snorri í miðju liði sínu; ok lét hann göra kví, þar sem þeir Ormr skyldu ganga til handsalanna². Ormr gékk í kvína ok þeir bræðr; ok hand-salaði Ormr Snorra sjálfdæmi; lézk hann [þat] göra fyrir svívirðing þá er hönun³ þótti gör til sín; en Dagstygg lézk hann ekki vilja bæta, sekjan mann. Snorri görði fjóra tigi hundraða; ok hafði Kolr þat heitið at gjalda.

86. Guðmundr biskup kom norðan, ok hafði verit með Snorra um þingit með mikla sveit. Snorri reið af þingi, ok þeir báðir saman ok Sturla. Þar var ok Kólbeinn Sighvatzson ok Órækja Snorrason, ok skyldu þeir báðir vera heima-menn Sturlu; ok fóru til Sauðafellz með hönun. Guðmundr biskup fór ok vestr af þingi. Með hönun var prestur sá, er Dálkr hét; hann kallaðisk vera læknir góðr ok atgörða-maðr at meinum manna. En er biskup gisti at Borg, þá var talat um hvárt Dálkr mundi nökkut kunna at göra at sjúknaði⁴ Hallberu; hön var þá mjök sjúknuð⁵. Dálkr lézk kunna at göra henni laug þá er henni mundi batna ef hön fengi staðizk. En hön var fús til heilsunnar, ok vildi hön hætta á laugina. Eptir þat réð hann til prestrinn at göra laugina; en hön fór í. Síðan vóru borin at henni klæði; sló þá verkinn⁶ fyrir brjóstið, ok andaðisk hön líflu síðarr. En er þat

¹ sæmileg] add. B.² festunnar, B.³ hönun] Snorra, B.⁴ meini, B.⁵ soknuð, vellum; so also Res.; krönk, B.⁶ verkjum, B.

[II. 127: v. 14.]

spurði Kólbeinn ungi, reið hann suðr um land, ok bað Helgu Sæmundar dóttur; ok var hón gipt hónum. Líftu áðr hafði Hálfðan Sæmundarson fengit Steinvarar dóttur Sighvatz, ok þjoggu þau at Keldum. Vildu þeir allir Áverjar hann helzt til höfðingja; en Hálfðan var óhlutdeilinn, ok hélt sér líft fram um flesta hluti. Björn Sæmundarson¹ bjó þá í Gunnarsholti; hann hélt sér mest til mannvirðingar þeirra bræðra. Þeir Haraldr ok Vilhjálmar þjoggu í Odda²; en Andreas at Eyvindar-múla, áðr hann kaupir Skarð it ytra³ at Katli Þorlákssyni; Philippus bjó at Hváli; ok vóru þeir allir bræðr⁴ góðir bænder; en mikit var heimt at þeim fyrir sakir feðrs þeirra. Hrafn-synir vóru við skip um sumarit, sem fyrr var ritað; þeir létu út, ok urðu apr-reka undir Grímseyju. Þar var, er þeir kómu at, mjök skerjótt, ok skutu þeir báti. Hljópu þeir Einarr ok Grímr í bát ok fóru-nautar þeirra allir, nema Guðmundr ok nökkurir Austmenn. Þeir týndusk allir, en skipit hélz ok var upp skipat⁵.

87. Þetta sumar kómu þeir út á Eyrum, Gizurr Þorvaldzson ok félagar hans þeir er verit höfðu í Noregi um vetrinn; sögðu þeir út víg Jóns með þeim atburðum sem verit höfðu. Reið Valgarðr Guðmundarson í Reykjaholt ok segir Snorra tíðendin; ok þótti Gizuri hann bera sér ekki mjök söguna. En er Þorvaldr Gizurarson varð varr við orðróm þann er á lék um víg Jóns, lagði hann fund með þeim Snorra ok Gizuri. Ok á þeim fundi svarið⁶ Gizurr fimtar-dóms-eið, at hann hefði í öngum ráðum eða vitorði verit með Óláfi⁷ við Jón; ok hann vildi þá réttum skilnaði skilja í alla staði. Snorri lét sér þat því allt vel skiljask er Gizurr sagði. Fóru þau Ingibjörg þá til einnar vistar; ok var þeirra hjúskapr jafnan óhægr; ok sögðu menn, at hón ylli því meirr en hann; en þó vóru ástir miklar af henni⁸. Þeim varð nú barns auðit, ok hét sveinn sá Jón, ok lifði skamma stund. Eptir þat dró til ins sama um samþykki þeirra; ok áttu þeir allan hlut í at semja með þeim, Þorvaldr ok Snorri; ok gáfu þeim til samþykkis, sín tuttugu hundruð hvárr þeirra; ok var þó sem ekki görði. Ok kom því svá síðarr, at þat kall var á, at skilnaðr þeirra væri görr. Guðmundr biskup fór út um sveit um sumarit. Þetta var kallat Sand-sumar, þvíat eldr var uppi fyrir Reykjanesi í sjánum, ok var grasleysa mikil. En er

¹ Sæmundarson] add. B. ² í Odda] add. B. ³ it ytra] add. B. ⁴ bræðr] add. B. ⁵ um haustið, add. B. ⁶ sór, B. ⁷ Here ends the eleventh vellum leaf. ⁸ en þó unni hón hónum mikit, B.

[II. 128, 129: v. 15.]

Guðmundr biskup kom í sveit Þórðar Sturlusonar, fékk hann til Sturlu son sínn at fara með biskupi ok skipa fólki hans á gistingar; þvfiat þá var mannfjöldi mikill með hönnum. Hann var fluttr af Eyri á skipi því er Langhúfr hét, ok annarri ferju mikilli lið hans¹ til Bjarnar-hafnar; ok svá til Helgafellz. Þaðan var hann fluttr til Eyrar til Páls prestz Hallzsonar. En er hann var þar, kom þangat Sturla Sighvatzson, ok Kolbeinn ok Órækja, ok ruddu þeir frá hönnum flestu fólki; en hann lét biskup fara til Dala, ok svá norðr Haukadals-skarð, ok svá í sýslu sína. Um haustið fór yfir land allt sótt sú er kölluð var hettu-sótt. Af henni andaðisk Ingimundr Jónsson, ok mart annara manna², er hann var í för með Snorra fyrir sunnan land. Hann átti þá bú í Skáney at Reykjadal inum nyrðra, ok var fylgðar-maðr Snorra.

88. Þeir Órækja Snorrason ok Kolbeinn Sighvatzson fóru báðir í brott frá Sauðafelli um haustið; fór Kolbeinn norðr til föður síns ok var þar um vetrinn. En um várit höfðu þeir feðgar heimildir á Grenjaðar-stöðum af Jóni Eyjolfssyni í Möðrufelli; ok görði Kolbeinn Sighvatzson þar bú sæmilegt; ok réðusk þá Hrafn-synir til hans, ok vóru með hönnum nökkura vetr síðan. Órækja fór í Reykjaholt, ok var þar um vetrinn; þá var [þar] sveitar-dráttir mikill. Þá var Klængr [Bjarnarson] á sextánda vetr; hafði hann sveit aðra. Vóru þeir með hönnum: Guðmundr Ásbjarnarson, Kári son Ketils ábóta, Sturla Sveinsson, Tanni³ Finnbogason, ok enn fleiri. En með Órækju var Valgarðr Styrmisson, Edvarðr Guðlaugsson, Tafl-Bergr, ok enn fleiri. Þetta haust fóru Vatzfirðingar enn um Fjörðu víða at fá til búss síns; ok þóttusk vinir Sturlu þar mjök kulða af kenna. Kom þá vestan Þórðr, son Guðmundar Sigríðar-sonar, ok sagði [Sturlu] mikit frá; ok sögðu sumir at hann færði eigi mjök í þurð. En Sturlu fannsk fátt um. Um vetrinn eptir Jól sendi Snorri boð Þórði bróður sínum ok Böövari syni hans, at þeir skyldi koma suðr til hans at heimboði, þvfiat hann vildi þá treysta vini sína. Var þat fyrir því, at horfði til deilu með þeim Kolbeini um arf Hallberu ok goðorð fyrir norðan land. En er þeir koma suðr, þá var þar fyrir Sturla Sighvatzson ok var þar fögr veizla. En áðr þeir færi brott, þá talaði Snorri til Sturlu, ok bað hann selja Vatzfirðingum grið; þvfiat hann lézk vilja, at þeir kæmi þar fyrir Föstu. Sturla kvað Snorra vita at þeir vóru sáttir,

¹ lið hans] add. B.² ok mart—manna] add. B.³ Tanni] B; Máni, Cd.

[II. 130: v. 16.]

ok kvað þá eigi griða þurfa. Snorri lézk vita, at orða-sveimr margr færi á meðal; ok kvazk eigi vita hvárt hann kallar allt haldit. 'Vil ek ok eigi til þess hætta, at þeir fari griða-lausir.' 'Sér ek nú,' segir Sturla, 'at þér þykkir þeir eigi allt haldit hafa; mun ek nú láta þik fyrir sjá um grið; en láta hönd mína fram sem þú vilt.' Síðan tóku þeir höndum saman, ok mælti Snorri fyrir griðum. Þórðr mælti til Snorra bróður síns: 'Eigi þótti mér Sturla, frændi okkarr, með þeim svip er mér gætisk at meðan þit settuð griðin.' 'Ekki man þat,' segir Snorri, 'allvel man Sturla grið halda.' Eptir þetta sendir Snorri menn til Vatzfjarðar, ok bauð þeim bræðrum suðr fyrir Föstu. Var þat örendi, at hann vildi treysta þá til liðs við sik um sumarit eptir. Þat var ok mælt, at þeir mundu fá systra Hallveigar, er þá vóru með Snorra, Þórðr ok Valgerðr. Þann tíma er Snorra var þeirra vestan ván, sendi hann Órækju son sínn í móti þeim vestr; kom hann í Sælingsdals-tungu ok beið þeirra þar viku. En þeir kómu eigi. Fór Órækja þá suðr heim.

89. Þorvaldz-synir fóru vestan á Föstu, ok átu dagverð á Staðarhóli Dróttins dag eptir Sælu-daga; en riðu um kveldit í Hjarðarholt. Þar bjó þá Torfi prestur Guðmundarson; hann sendi um nóttina Magnús Kollzson til Sauðafellz at segja Sturlu um ferðir þeirra sem hann hafði mælt. Torfi prestur bað þess, at þeir bræðr skyldi ríða til Sauðafellz ok finna Sturlu.—'Fyrir því,' segir hann, 'at nú hafa orðit greinir nökkurar síðan þér sættusk; farit þér ok nú til þeirra manna er eigi hafa verit vinir Sturlu, þótt nú sé skipulega látið. Er þat ok mælt, at hann hafi rót verit undir þessum hlutum er til sætta-brigða hafa orðit; kann vera, at Sturlu þykki þér eigi trúlegir, ef þér finnisk, allir samt. Vil ek bjóðask til at fara í milli yðar, ok finna Sturlu; væntir ek, at þá muni semjask ræður yðar ok vinátta; mun ek taka grið af Sturlu til handa yðr af nýju. Bið ek yðr fyrir Guðs sakir, at þér takit þetta af; ok munu vel fara yður skipti, ef þér sækir hann af vináttu heim. Má ek þetta því í trausti mæla, at vit Sturla höfum þetta talat [áðr] ef þér færit vestan. En ef þér vilit þetta eigi, þá bið ek, at þér snúit vestr aptr, eða norðr um heiði, ok svá suðr Holta-vörðu-heiði; en hættið eigi til at ríða um Dali, ef þér vilit önga vingan sýna Sturlu. Megut þér svá ætla, at hönnum muni skapraun í reiðum yðrum meðan svá búin standa mál yður.' Þórðr segir, at þeir munu þeim griðum hlíta er Snorri tók til handa þeim; kölluðusk ok eigi

[II. 131: v. 16.]

mundu aptr hverfa; en þat kölluðu þeir ámælis-samt at ríða eigi leið sína; kváðusk þeir eigi mundu finna Sturlu, ef hann færi eigi til mótz við þá. Torfi sagði Sturlu vita um ferðir þeirra¹. 'Ekki munu vér leynask um Dali,' segir Snorri, 'þvíat vér köllumk sáttir við Sturlu.'

Þá er Sturla hafði tekit tíðendi af Magnúsi um ferðir Þorvaldsona, þá sendi hann Magnús upp í Haukadál, ok stefndi ofan mönnum þeim er hónum líkaði; sendir ok menn til Hörðadals ok vðara um Dali, ok stefndi mönnum at sér. Um morguninn snimma stóðu Vatzfirðingar upp í Hjarðarholti, ok kvað Snorri hafa mart fyrir borit um nóttina. Þórðr kvað eigi drauma skyldu marka; ok bað þá ríða. Vigfúss Ívarsson var í för með þeim bræðrum, heima-maðr Sturla. Þeir ríðu þar til er þeir kómu til Miðár² fyrir neðan virki; reið þá Vigfúss frá ok heim. Sturla stóð í durum, er hann kom heim, með nökkura menn; heilsaði hann Vigfúsi; ok gékk til stofu fyrir Vigfúsi, ok spurði hann tíðenda; en hann segir slík sem vóru, ok festi upp vápn sín. Síðan var Vigfúss læstr í stofu ok konur hjá hónum, ok Þjóstarr Austmaðr; en þeir tóku vápn hans. Ok er hann vissi hvat títt var, þolði hann all-síla ok var slr við-skiptis. Óvært var Sturlu er þeir ríðu fyrir neðan bæinn, en þá vóru engir menn komnir. Þeir Ísfirðingar töluðu um, er þeir ríðu fyrir neðan bæinn, at kyrrlegt væri á bænum ok mann-fátt væri heima. Ríðu þeir þá yfir á, ok til horna-garðz er stóð undir hlóðinni niðr frá³ Hundadal, ok áðu þar. Halldórr frá Kvenna-brekku kom fyrstr; ok bað hann Sturlu hafa þol við, ok bíða manna sínna, en eiga ekki⁴ undir óvinum sínum. Í því kómu þeir Hallr Arason nú saman með Magnúsi. Fóru þeir Sturla þá, ok vóru sextán, ok höfðu átta⁵ hesta ok ríðu⁶ tvímenning. En er þeir koma til Erpsstaða, þá mælti Sturla til þeirra Halldórs: 'Vilit þér heyra draum mín, ok göra ór nökkut?' 'Já,' sagði hann Halldórr. 'Þat dreymði mik' [segir Sturla], 'at ek þóttumk hafa mörbjúga-hlut í hendi heitan, ok af⁷ sneisar-haldit. Ek þóttumk rétta⁸ millum handa mér; ok þá er ek hafða rétt⁹, gaf ek yðr öllum at éta af. Ek þóttumk vita, at sjá¹⁰ tíð var sem nú er.'

¹ In B the last two speeches are in 'oratio directa': 'þeim gríðum munum vit hlíta er . . . , en þat man oss á . . . , and 'veit Sturla allt um ferðir yðrar.' ² yfir Miðá, B (erroneously). ³ leitinu ofan frá, B. ⁴ allt, add. B. ⁵ B; sjau, Cd. ⁶ öllum, add. B. ⁷ mörs biuga hlut . . . ok var af snipit, B. ⁸ rétta] sílta þat í sundr, B. ⁹ ok þá—rétt] om. B. ¹⁰ sjá] B; þessi, Cd.

[II. 132: v. 16.]

‘Auðsær er draumur,’ sagði Halldórr; ‘þar muntú rétta hlut þinn; kann vera, at þú gefir oss nökkura bergi-bitu af, áðr létti fundi þessum.’ ‘Vera má, at svá sé,’ segir Sturla; ok hló at. Þeir tala nú um við stakkgarðinn, hvat manna-för vera mundi upp með fjallinu. Þórálfr bóndi ór Hundadal var þar við garðinn ok svarar: ‘Eigi veit ek manna-ferða ván, ef Sauðfellingar fara eigi til laugar í dalinn upp.’ Þeim bræðrum var tíðrætt um manna-förina. Sá þeir þá, at snúit var á Kvíganz-eyri ofanverða¹, ok svá yfir ána á Hundadals-eyrar. Þórtusk þeir þá vita at ófriðr var. Leita þeir bræðr þá ráðs við sína menn hvat til-tækilegast væri. Lögðu menn þat til, at þeir skyldi undan ríða; en Þórðr lagði þat til, at Snorri ríði undan inum bezta hesti; kallaði sér þat vænst til gríða ef hann bæri undan. En meðan þeir töluðu þetta, bar þá Sturlu at til hlífðarinnar fyrir ofan garðinn. Varð þá, sem jafnan, at þeim varð seint um tiltekjur, er ór vöndu áttu at ráða; en hina bar skjótt at, er skeleggir vóru, ok skunda² sínni ferð. Þá er Sturla kom á holtið fyrir ofan stakkgarðinn, sendi Þórðr Þorvaldzson mann at kalla Þorkel prest þangat til tals við þá. Ok er hann kom þar, spurði Þórðr með hverju efni Sturla hefði för þessa gört. [Hann svarar]: ‘Eigi veit ek görla, en ófriðleg þykki mér sem vera muni.’ ‘Hvat finnr hann til saka?’ segir Þórðr. ‘Sætta-rof mörg,’ segir prestr. ‘Nú vil ek, prestr,’ segir Þórðr, ‘at þú farir til Sturlu, ok flytir örendi vár, at hann trúi eigi at þat sé sakir, er Þórðr Guðmundarson lýgr á oss.’ Fór Þorkell prestr þá at finna Sturlu, ok segir hönnum ræðu þeirra, at ‘Þórðr af-sakar sik um öll afbrigði við þik, Sturla.’ Nú ganga menn á milli um stund, ok leita um sættir. Beið Sturla svá þeirra manna er eigi váru komnir; enda vildi hann heyra hvat boðit væri. Ok þá er hann sér Hörðdæli fara, þá sendi Sturla Þorkel prest til fundar við þá bræðr, ok bað þá skriptask, ok búask við, ef þeir vildi verjask; segir, at þá mani eigi gríða kostr. Ok er þeir heyrðu þetta, þá skriptast þeir. En Snorri Magnússon ok Hallbjörn Kalason, heima-menn Snorra Sturlusonar, gengu út af garðinum; því at Þórðr Grímsson kallaði Snorra féлага sínn til tals við sik. Lét Þórðr sem hann mundi leita um sættir, ok trúði Snorri því. En þeim gafsk öðru-vís; þvíat Þórðr tók hann ok lét halda hönnum, en Sturla lét halda hönnum Hallbirni. Þá vóru þeir átta eptir í garðinum: þeir bræðr Þórðr ok Snorri; var hann átján vetra; hann var vænn maðr ok

¹ at meannir snero ofan á Kvíganz eyri ofanverða, B. ² ok skundoðo þá, B.

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ljóss á hár, ok rétt-hárr, vel-vaxinn, ok kurteiss í ferð; hár meðal-maðr at jöfnum aldri; fræknegr, heit-fastr, fagr-orðr; ok kallaði mjök 'sinn' þann er hann talaði við; óhlutdeilinn; en ef hann lagði til nökkut þá varð hann at ráða, hvárt er hann átti við Þórð bróður sinn eðr aðra, ella fylgði ber ógæfa¹. Þórðr var hár maðr ok herði-breiðr, nef-ljótr, ok þó² vel farinn í andliti at öðru; mjök eygðr ok fast-eygr, ljós-jarpr á hár ok fagrir lokkarnir³, góðr viðmælis ok blíðr; skapmikill, ok líkleggr til höfðingja. Svá sagði Sturla, at sá þyrfti sér eigi til mann-virðingar at ætla eðr ríkis í Vestfjörðum er í Dölum sæti, ef Þórðr væri í Ísafirði. Þórðr Heinreksson var inn þriði; hann var skrúf-hárr⁴, ok freknótr; mjök eygðr, ok fram-mynnr, lang-nefjaðr, nær-sýnn, rið-vaxinn, ok þó vaskleggr maðr. Inn fjórði var Snorri, son Loptz Markússonar; hann var lítill maðr ok svartr, ok vel farinn í andliti, kurteiss um hendr sínar, ok um allt görr at sér. Þorsteinn Gellis son Höskuldz sonar var inn fimti, lágr maðr ok svartr, opin-eygr ok mjök eygðr, ok mjök knáleggr, ok liðaðisk hárit. Þar vóru tveir synir Hjálms; var Atli lágr, ok bringu-breiðr, vel vaxinn, ok nef-ljótr ok sama-góðr⁵. Þormóðr var mikill ok knáleggr, fer-strendr í vexti, staðfastleggr, ljós-jarpr [á hár]. Hinn átti [maðr] var Þorkell Magnússon; hann var lágr ok digr, ok þó framleggr maðr. Þessir menn vóru með þeim bræðrum í garðinum⁶.

90. Þá er þeir bræðr vita kost sinn, ok ekki friðar ván, ok vóru allir skriptaðir, þá skipask⁷ þeir til varnar; þvíat þeir vildu fyrir öngan mun upp gefask; sögðu þat betra til frásagna um hríð. Þórðr Þorvaldzson ok Þórðr Heinreksson vörðu þann hlut garðzins er til fjallz vissi, ok næst þeim Sturlu var; var þaðan bezt at sækja, en óhægst at verjask. Til hægri handar þeim⁸, í þann hlut garðzins er fram vissi til bæjar, var Þormóðr Hjálmsson ok Þorkell verpill; en í þann hlut garðz er til árinna vissi, var Snorri Þorvaldzson ok Snorri Loptzson; var þar óhægst atsókn við at koma; en þann hlut garðz er til Hundadals vissi, vörðu þeir Þorsteinn Gellisson ok Atli Hjálmsson. Ok nú er Hörðdalir riðu neðan með á, tók Snorri Þorvaldzson til orða: 'Hví sæki þér nú eigi at? nú bíðu vér búinir, ok þarf eigi at þæfa oss lengr í þessu; en ef þér bíðit þeirra er hér fara neðan með ánni, þá man þat sannask er

¹ ohæfa, B. ² þó] add. B. ³ ok liðaðisk í locka, B. ⁴ skrof-hárr, B.⁵ sama-góðr, ok þó nef-ljótr nokkut, B. ⁶ þessir—garðinum] om. Cd.; add. V.⁷ skipa, Cd.; skipuðuz, B. ⁸ þeim fjórði, B.

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mælt er, at Sturla þorir lítt at hætta á jafnaðar-fundi við oss.' Sturla svarar brosandí ok stillilega: 'Þess munum vér nú við njóta er vér höfum nú vald meira en þér; en svá lízk mér á þá menn er þar eru í garðinum, sem ek muna þá menn í mínum flokki marga hafa, er standa mætti jafn-fætis yðr, þótt eigi sé brekku-munr¹; en hins man ek gæta, at vér fáim ekki mein af yðr; en ek ætla þó at kjósa menn af yðr, þá er ek þykkjumk mestar sakir við eiga.' Snorri kvað eigi víst, hversu þat tækisk. Þá kom Lauga-Snorri ok Hörðdælir. Skipaði Sturla þá til atgöngu, ok lét brjóta upp grjót af holtinu² þar er þeir stóðu á. Skyldi Lauga-Snorri, ok sveit með hónum, ganga þar at garðinum er Þórðr Þorvaldzson var³ fyrir. Þórðr Guðmundarson⁴, ok sveit með hónum, gékk þar at er Þormóðr Hjálmsson var fyrir. Halldórr frá Kvænna-brekku ok Haukdælir⁵ gengu þar at er þeir Snorrarnir vóru fyrir. Eirekr birkibeinn, ok sveit með hónum, gengu þar at er þeir Atli vóru fyrir. Þorkell prestur, ok menn með hónum, gættu þeirra er haldnir vóru. Sturla sjálf, ok menn nökkurir með hónum, gékk hjá, ok skipaði til þar er hónum þótti mest þurfa. Skagi inn hvíti Austmaðr var með Sturlu, hann hafði handboga; ok bað Sturla hann skjóta í garðinn. Hann görði svá, ok skaut tveimr örum eðr þrimr, ok flugu eigi hættlega; ok geigaði þat allt; hann var þó mikill bogmaðr. Sturla drap bogann ór hendi hónum, ok kvað eigi gagns ván at fýlu þeirri. Nú var gengit öllum-megin at garðinum ok sótt með grjóti; en fáir gengu svá nær, at vápnin tæki saman; var þat óvída garðzins at vápnnum mátti sækja. Sturla gékk um it ytra, ok tók upp stein; hann kastaði allra manna bezt steini, ok var hæfinn. Hann mælti: 'Svá þætti mér, ef ek vilda kasta steini, sem ek munda⁶ kjósa heldr en þér hvar á skyldi koma; en eigi skal þat nú reyna'—Ok lét falla niðr steininn. Þat sá Snorri Þorvaldzson ok mælti: 'Hví sækir hann Sturla eigi at? ok ætla ek at Dala-Freyr sanni nú nafn sítt, ok standi eigi nær.' Rögnvaldr Arason svarar: 'Eigi þarftú svá at eggja; meiri ván at yðr vinni þó at fullu; er þat maklegt at vér eigimsk við.' Hallr Arason mælti þá [til Snorra]: 'Vit erum hér menn yngstir, ok megu vit reyna [með okkr] ef þú vilt.' 'Þat munda ek gjarna vilja,' segir Snorri, 'ef yðr mætti til nökkurs trúa; en nú er þat reynt, at yðr má til einskis trúa; svikuð þér nú einn várn mann ór garðinum, ok náði

¹ þótt eigi—munr] add. B. ² á hólunum, B. ³ þeir Þórðarnir vóru, B.
⁴ Grímsson, B and Cd. ⁵ Hörðdælir, B. ⁶ villde—munde, B.

[II. 136: v. 17.]

sá eigi aprt at fara til vár.' Snorri tók þá upp stein ok reiddi. Hann mælti: 'Sé nú við, Hallr!'—En hann sendi Rögnvaldi stein þann; ok féll hann við höggit. 'Laut þar einn,' segir Snorri, 'er eigi einum¹ at firr.' Ok nú herða þeir atgöngu; ok gengu þeir at garðinum er gildastir voru. Atli Hjálmsson lagði til Halldórs Jónssonar frá Kvenna-brekku, ok kom í brynjuna; ok varð hann ekki sárr við. Þá kallaði Sturla: 'Þröngvi þeim fast²!' Görði Halldórr þá atgöngu ofan at garðinum þar er helzt mátti vápnum við koma hjá Lauga-Snorra. Leituðu þeir Þórðr þá [inn] frá garðinum þar er þeir höfðu verit í fyrstu³, svá at eigi mátti at komask. Lét Þórðr þá svífa þangat með garðinum sem þeir sóttu at, Þórðr Guðmundarson ok Eirekr birkibeinn. Í þeirri svipan var Guðmundr skáld lostinn steins-högg, svá at hann féll, ok kastaði yfir fótunum. Maðr vildi til hans taka. Sturla mælti: 'Láti þér hann vera kyrran; ekki mun hann saka, svá ferr hann á hverjum fundi;' ok skelldi upp ok hló. Hann mælti: 'Sæki þér at fast.' Þá var svá mikill grjót-burðr í garðinn, at þeir fengu eigi hlíft sér við. Féll þá Þórðr Þorvaldzson við heys-endann tveim-sinum fyrir grjóti, ok reis seint upp við it síðara höggit. Þá var ok svá komit, at þeir er fyrir útan stóðu garðinn höfðu buklarana á garðinum, ok lögðu þaðan undan með spjótum. Þá kallar Þórðr Þorvaldzson á Halldór Jónsson ok Ara-sonu, at þeir skyldi leita um grið ok sættir fyrir hans hönd við Sturlu. Halldórr frétti hvert efni hann gæfi til þess. Þórðr svarar: 'Ek vil bjóða útan-ferð mína ok suðrgöngu, ok njótim þess báðir; ok gefa í hans vald ríkið ok sjálfan mik, þar til er ek ferr útan; man ek ok sverja at halda þetta allt. Þá gengu þeir Halldórr til mótz við Sturlu ok segja hönnum boð þessi. Áttu margir menn hlut at; sögðu ok at gótt væri at þiggja af slíkum⁴ drengjum áheyrileg boð. Ok var þá engi atsókn at garðinum meðan. Þórðr Guðmundarson mælti: 'Vel er boðit; en ekki munu þeir halda, ef þeir fá nökkurn kost til annars⁵; má þat nú ok meirr til várkunnar virða en fyrr.' Sturla lagði ekki til, meðan þeim var tíðast at tala um boðin; ok var heldr áhyggjusamlegr. Síðan mælti hann til Halldórs:—

'Trautt mun ek trúá þér, troll!' kvað Höskollr⁶.

'Fyrir hvat skal þenna kviðling hafa?' sagði Halldórr. 'Þat er

¹ einum] öðrum, B. ² drengit (I) at þeim fast, B. ³ þar—fyrstu] þaðan sem þeir höfðu staðit í fyrstu, B. ⁴ drengjum] here begins the twelfth vellum leaf (half a leaf). ⁵ til annars] annan en deyrja, B. ⁶ Haustkuldr, B.

[II. 137: v. 17.]

mark at þessu,' sagði Sturla, 'at eigi þarf gríða at biðja; enda munu engi fást; ok sæki þér at fast!' 'Ekki munu vér nú at sækja héðan frá,' sagði Halldórr, 'ok eru menn nú mjök unnir.' 'Verða munu þá aðrir til,' sagði Sturla, 'þó þér gangisk hugr við ræður þeirra.' Görði Sturla sik þá reiðan; en Halldórr segir Þórði, at engi kostur var gríða. 'Já, já,' sagði Þórðr, 'eigi skal upp gefask at heldr.' Sóttu þá sumir menn at slælegar en fyrr, enda vóru þeir ok minnr færir til varmarinnar. Vóru Hjálms-synir þá þar til komnir; vóru þeir nökkuru ómóðari. Bauð Þormóðr sik þar fram jafnan er mann-raun var mest, ok atsókn var hörðust. Þá varð enn á hvíð nökkur. Þá mælti Þórðr Þorvaldzson: 'Gætu vér buklara várra, ok bregðum eigi við lögum eðr höggum þeim er oss eru eigi hættileg; búð¹, at vér þurfim enn hlífanna. Þá kom Þórir Armóðarson², til garðains. Sturla mælti: 'Seinn vartú enn, Þórir svefn, ok sannaðir nafn þútt.' 'Þykki þér svá vera, bóndi?' segir Þórir. 'Svá er víst,' segir Sturla, 'ok gakk þú nú at fast.' Þórir hljóp þá at garðinum, ok lagði til Þorkels Magnús sonar í handlegginn; ok var þat mikit sár. Ekki görði Þórir þar fleira á þeim degi. Þórðr leitaði þá enn um, ef Sturla vildi nökkurar sættir þiggja; en þat stoðaði³ ekki; ok eggjaði Sturla þá mjök atsóknar. Þormóðr Hjálms-son lagði til Þórðar Guðmundarsonar; ok sprakk brynjan fyrir, ok varð hann sárr svá at stóð á beini. Var þá vörn in harðasta. Þá kemr steins-högg í andlit Þóroddi Mássyni, ok ræddu menn um, at hann væri mjök sárr. Hann svarar: 'Eigi er sem vér sýnim hamföng⁴ á oss, þótt í andlit blæði.' Þá fær Hermundur Hermundarson ok steins-högg á mjöðmina, er hann vildi hlaupa á garðinn upp, ok rataði⁵ hann ofan aþtr. Snorri Þorvaldzson veitti hönnum þat slag. Hermundur var þá ungr, ok heima-maðr at Kvenna-brekku. Í þenna tíma⁶ fekk Þórðr Þorvaldzson steins-högg á stálfúna, svá at inn gékk á hausinn. Féll hann þá við; ok er hann réttisk upp, varð lítið af vörninni hans. Ok brátt eptir þat rétti hann spjót-halann út yfir garðinn þar er þeir Halldórr ok Lauga-Snorri stóðu fyrir; ok gaf hann þá upp vörnina, ok seldi af höndum vápnin. Þórðr Heinreksson gékk út eptir þetta, ok gaf upp sín vápn; en Þormóðr, ok þeir aðrir, héldu þá upp vörninni. Halldórr gékk þá til Sturlu, ok beiddi enn Vatafirðingum

¹ búð] thus vellum; bust (1), B. velham, being torn and illegible.

² Armóðarson] B; ask . . . , or the like,

³ stoðaðe, B.

⁴ hamföngin, B.

⁵ rataði, B.

⁶ Í þessi svipan, B.

[IL 138: v. 17.]

gríða. Sturla kvað eigi þurfa þeim bræðrum Vatzfirðingum gríða at biðja; en aðrir menn, sagði hann, gríð skyldu hafa. Halldórr segir Þórði hvers af væri kost. Eptir þat gáfu þeir upp vörnina í garðinum, ok sekdur af hendi vápnin, allir nema Snorri Þorvaldzson; hann lét sér ógetið at, er þeir gáfusk upp. Sturla lét kalla til sín Þorfinn¹ vask ok Hermund Hermundarson, ok talaði við þá hljótt. Hermundr gekk frá þegjandi; en Þorfiðr bað hann fá annan mann til at veða at Þórði. En Sturla kvað hönur eigi hlýða skyldu síku í móti at mæla; ok kvað hann óglögg muna bringu-sárit er hann fékk at Sauðafelli. Færði þá upp bukларann ok reiddi. Báðu menn Þorfinn² þá eigi móti mæla. Gékk Sturla þá ofan at garðinum. Gengu þeir menn þá til gríða er þess var kost. Snorri Þorvaldzson settisk á horn garðzins með vápnunum sínum. Þá gekk Hermundr at, ok sveiflaði til öxinni; ok kom á knéit Snorra, svá at nær tók af fótinn. Hann rataði³ af garðinum, ok kom niðr standandi, ok varð sá hlutr fótarsins undir hönur er af var högginn. Hann leit eigi til; þreifaði til stúfsins, ok brosti við ok mælti: 'Hvar er nú fótinn mín?' Þórðr bróðir hans sá til ok mælti til Þormóðar Hjálmssonar⁴: 'Gakk þú til sveinsins, ok var hjá hönur.' Hann blés við ok fór til⁵. Halldórr sagði í því er Hermundr hjó⁶, at þat var slit högg ok ómannlegt. Sturla kvað vera gótt ok drengilegt. Sturla bað Þórð þá niðr leggjask. Hann görði svá, ok signdi sik; ok í því er hann lagðisk niðr, hjó Þorfiðr⁷ um þverar herðar hönur, ok var þat mikit sár. Sturla mælti: 'Högg þú annat.' Hann görði svá; ok kom þat útan á hálsinn. 'Högg þú it þriðja,' [segir Sturla] 'ok er illa unnit at góðum dreng.' Eirekr birkibeinn þreifaði í sárit ok mælti: 'Eigi þarf nú meira við; at fullu mun þetta riða.' Snorri bróðir hans sá á þessa atburði ok brá sér ekki við. Þar stóð alþýðan hjá er Þórðr var veginn. Hermundr snaraði þaðan frá fyrir horn garðzins með reidda öxi þar til sem Snorri sat. Sveinninn brá upp hendinni ok mælti: 'Högg mik eigi, maðr, ek vil mæla áðr nökkut.' Hermundr hafði it sama riðit; ok hjó á hálsinn; ok tók af höfuðit, svá at eigi hélt meira en reips-haldi. Annarri hendi hafði hann til höggit. Þá var búit um líkin. Þá mælti Sturla við Grím, er bjó í Snóksdal; at hann skyldi taka við líkum þeirra; en hann talðisk

¹ Þorfinn] cp. ch. 76; Þormóð, B (and below). ² Þorvið, Cd. ³ hrataði, B. ⁴ Þórðar Heirekssonar, B. ⁵ fór til] fór eigi, B. ⁶ í því—hjó] add. B. ⁷ Þorviðr, Cd.

[II. 139, 140: v. 17.]

undan, ok lézk vera myrk-hræðinn¹ ok líkblauðr. Sturla kvað hann vera auvirðis-mann at meira. Halldórr frá Kvenna-brekku bað Sturlu eigi hrekja hann um þat. 'Ok mun ek flytja lík til mín.' 'Gör þat sama,' segir Sturla; 'þú munt brátt kalla þá helga.' Stigu þeir Sturla þá á bak, ok riðu heim; en Halldórr flutti líkin heim með sér. Ísfirðingar riðu í Hundadal ok í Bæ, ok til Hamra-enda um kveldit. Þá er þeir Sturla riðu hjá virki, var talat um hve Snorra Sturlusyni mundu líka víg þessi, eðr hvárt hann mundi yrkja um. Sturla bað Guðmund minnask vínsa þeirra er Reykhyllingar ortu um Sauðafellz-för. Þá kvað Guðmundr vísu:—

Hvárt munu (hildar-kerta, hregg kom æst at seggjum;
raun sleit ór því) Ránar-ræfra-firðingar virða:
At stál-hjarli Sturla stein-runnins man kunna
(valr fékk blóðs í byljum bráðir) stórt at ráða.

En er Sturla kom heim, gékk hann til stofu, ok festu menn upp vápn sín. Spurðu menn þá tíðenda. En er sögð váru, þá kvað Solveig Vatzfirðinga vita mundu hverja grimð þeir höfðu sýnt þar í heim-sókninni. Þá kvað Guðmundr:—

Guldu grimðar-fylldir gljúfrs-bestinga vestan
strætis stórrar sveitar² stíklendr tíund míkla:
Létusk einn dag ítrum arn-sprengi framgjaruir
(svá hykk fíkens til tókusk) tveir höfðingjar þeira.

Síðan gengu þeir Sturla til kirkju, ok vóru teknir ór banni. Fóru menn síðan heim.

Ísfirðingar fóru vestr; ok vóru mjók þrekaðir af grjóti. Unðu þeir illa við ferð sína, sem ván var at; en Hallbjörn Kalason fór heim í Reykjaholt, ok segir Snorra tíðendin; ok rann hónum mjök í skap sá atburðr. Arf ok bætr eptir þá bræðr átti at taka Einarr bróðir þeirra, dóttur-son Snorra; en Íllugi var aðili, bróðir þeirra. Sturla sendi orð til Snorra, ok bauð hónum sættir; ok beiddisk griða í mót; en Snorri seldi grið fyrir sik ok sína erfingja; en eigi lézk hann sættir taka mundu til handa Vestfirðingum fyrr en hann vissi skap þeirra. Íllugi Þorvaldzson fór suðr til Snorra brátt eptir er hann spurði víg bræðra síns; ok tók Snorri við hónum. Allir Stakkgarðz-menn viku sínu máli undir forsjá Snorra til sætta; en Þórdís tók við³ búi í Vatzfirði, at ráði

¹ myrk fælinn, B.² stórrar sveitar] B.³ tók við] var fyrir, B.

föður síns. Snorri lagði gótt til um sættir með þeim; því at hann vildi eigi missa liðveizlu Sturlu á þinginu um sumarit í málum þeirra Kolbeins unga. Þetta vár fór Klængr [Bjarnarson] í brott or Reykjaholti með sveit sína; ok görði hann bú á Völlum, er Snorri hafði goldit hónum. Réðusk þá suðr með hónum Vigfúss Kálfsson ok Tanni Finnboga son, ok enn fleiri sveitungar hans.

91. Órækja Snorrason görði bú í Deildar-tungu um várit, ok Philippus mágr hans með hónum. Um sumarit fyrir þing vóru ráðnar sættir með þeim Sturlu ok Vestfirðingum; ok skyldu þeir göra bræðr, Snorri ok Sighvatr. En er leið at þingi, reið Snorri með átta hundruð manna til þings; en margir aðrir höfðingjar veittu hónum, bræðr hans báðir ok Sturla. Ormr Svínfellingr var þá kominn í vináttu við Snorra; hafði Snorri gefit upp allt fégjald þat er Snorri hafði gört um víg Dagstyggs; ok galt Kolr Árnason Ormi fjóra tigi hundraða¹ rífs² fjár. Kolbeinn ungi hafði norðan sex hundruð manna. Þórarinn Jónsson veitti hónum, ok enn fleiri aðrir [höfðingjar]. Þorvaldr Gizurarson gékk mest í milli, ok leitaði um sættir ok margir lærðir menn með hónum. Gizurr [Þorvaldzson] hafði mikit fjölmenni, ok vissu menn óvíst hverjum hann mundi veita; þvíat hann lét vel við hvára-tveggju. Snorri beiddisk helmingar-skiptis um fé ok goðorð fyrir norðan land; en Kolbeinn var seinn í ját-orðum, ok tregr í sættar-görðinni. Kom svá, at þeim Þorvaldi Gizurarsyni ok Þórði Sturlusyni þóttu enkis sín orð metin, ok gáfu þeir upp meðal-ferðina. En þá fóru í milli vinir ok trúnaðar-menn þeirra Kolbeins ok Snorra. Kom þat þá upp litlu síðarr, at sætt var saman komit með þeim Snorra ok Kolbeini. En sú var sætt upp sögð, at Snorri skyldi eiga helming goðorða þeirra er Kolbeinn átti at réttu. Kolbeinn skyldi með fara, ok veita Snorra á þingum; gjalda skyldi Kolbeinn fé at hægingdum ef Snorri vildi heimta. Þat fylgði þessu, at Kolbeinn skyldi gipta Arnbjörgu, systur sína, Órækju syni Snorra með sex tigu hundraða, en Snorri skyldi fá Órækju tvau hundruð hundraða, ok stað á Mel, ok goðorðit Hafliða-naut, ok skyldu þeir mágar vélast um norðr þar báðir samt. Vóru þá menn til kallaðir hand-sala; ok tóku þeir höndum saman Kolbeinn ok Snorri.

92. Þorvaldr Gizurarson spurði Þórð Sturluson hvat hann æt-

¹ xl. h., vellum and Br. ² rífs] thus vellum and Br.; fríðs, B.

[II. 147: v. 19.]

laði, hví mundi sættin svá skjótt saman hafa gengit, síðan er þeir gengu ór¹? 'Eigi veit ek,' segir Þórðr, 'en uggi ek, at Snorri, bróðir mín, muni nú hafa gört vina-skipti, ok selt vináttu Sighvatz ok Sturlu, en tekít við vináttu Kolbeins; er mik uggir, at vér frændr munim mesta rimmu² af hljóta áðr lýkr.' Þorvaldr svarar: 'Undarlegt þykkir mér, er Kolbeinn vill gipta systur sína skilgetna hörkonu-syni Snorra; en þat [er] satt er mælt er, at "Sjálfir veit görst hverjum varningi verja á." Þetta sumar um þing fóru Ísfirðingar vestan í Dali, Þórðr Heinreksson, Högni Halldórs-son, Böðvarr³ Steinarsson, Hjálms-synir, ok enn fleiri stakkgarðs-menn. Þeir grófu upp lík þeirra bræðra, ok fluttu vestr í Vatzfjörð, ok grófu þar. Þótti mönnum þat gört af mikilli elsku við þá bræðr, Þorvaldz-sonu. Um sumarit fyrir Óláfs-messu fór Snorri vestr til Vatzfjarðar með tuttugu menn. Þar var Órækja sonr hans, Árni óreiða, Ásvarðs-synir; ok gótt manns-val hafði hann. Hann gisti í Hvammi, ok var Óláfs-messu í Vatzfirði. Kómu þar til hans bændr um Ísafjörð, ok bundusk allir á hendi hönnum. Þá kom til hans Óláfr Æðeyingr; hann hafði getið barn við Þórdási, ok sekdi Snorra sjálfðæmi fyrir. En hann görði Æðey, svá at frændr hans skyldu frelsa þat er hann átti eigi í eyjunni⁴. En í þenna tíma var í kærleikum við Þórdási Oddr Álason, ok fann hann eigi Snorra í þessi ferð. Snorri fór heim apr; ok fann Sturlu heima, ok fór skipulega með þeim í þat sinn. Þetta haust it sama bjósk Kolbeinn við brúðlaupi Órækju, ok vænti Snorra þangat; en Snorri vildi eigi fara, ok setti fyrir ferðina Þorleif ór Görðum ok Staðar-Böðvar. Þá var eigi ráð fyrir gört um staðfestu í Miðfirði. En er þeir kómu norðr, ok Kolbeinn vissi þetta, varð hann stygg, mjök ok kallaði allt rofit við sik. En því lauk svá, at Þorleifr gekk til handsala við Kolbein, at Órækja skyldi hafa tvau hundruð hundraða, ok stað í Stafaholti; ok kallaði Snorra hafa játað sér því, ef Kolbeini þætti eigi efnit við sik eða. Tóksk við þetta ráða-hagr með þeim Órækju ok Arnbjörgu; ok fór hún í Deildar-tungu til búis með Órækju um vetrinn.

98. Þetta haust kómu út bréf Sigurðar erkitiskupa, er þá var ný-kominn í land. Þau vóru mælt harðlega til þeirra Sighvatz ok Sturlu um Grímas-eyjar-för ok annan mótgang við Góðmund

¹ milli at fara, add. B. ² mestan ófarnað, B. ³ Böð] here ends the twelfth vellum leaf. ⁴ frelsa—eyjunni] leysa ef þeir vildi, B.

[II. 143, 144: v. 20, 21.]

biskup. Var þeim stefnt útan báðum feðgum. En þat rézk af, at Sturla skyldi fara fyrir báða þá, ok leysa mál þeirra beggja. Lýsti hann þá útan-ferð sínni um vetrinn; en Solveig skyldi fara á Grund, ok börn þeirra, ok vera þar meðan Sturla væri útan. Sighvatr skyldi hafa umsjá um ríki Sturlu, meðan hann væri frá. Var þá engi höfðingi í Vestfjörðum; en þeir vóru mestir af bóndum: Oddr Álason, ok Gísli af Sandi, ok vóru þeir inir mestu vinir, Sturla ok Oddr. Bauð Sturla þar helzt um [Oddi] at geyma vina sína. Ok rézk hann þá um várit á Eyri í Arnarfjörð, ok hafði mart rökra manna með sér. Hann hafði mikit fé, ok rausnar-bú; ok gekk þá skjótt við ráð hans ok sæmðir; ok görðisk hann ofsamaðr mikill, ok eigi jafnaðar-maðr.

94. Þessi vetr var kallaðr harðr ok slr, ok héldu menn illa víðast um sveitir. Þórdís bjó þá í Vatzfirði, sem fyrr var ritað. Um várit eptir Páska kom þar Oddr Álason, ok með hönnum Högni Halldórsson, frændi hans, ok höfðu sveit manna. Þeir dvöldu þar um hríð; þvíat þá vóru kærleikar miklir með þeim Þórdísi ok Oddi. Ok einn morgin snemma urðu þeir varir við, at þærinn var horfinn mönnum, ok heyrðu vápna-brak. Högni gekk til dæra ok spurði hverir úti væri. Hönnum var sagt at þeir vóru þar mágar, Óláfr Æðeyingr ok Snorri Magnússon ór Grunnavík, ok báðu þá út ganga. Högni spurði hvárt þeim skyldi fritt. Þeir létusk því eigi mundu heita. En er Oddr hafði fengit vápn sín, ok þeir skynjuðu at eigi var mann-mart úti, réðu þeir til útgöngu; ok var lítil hæmunnr, ok réðu hvárigir á aðra. Skilðu þeir at því, at Oddr lýsti fjörráðum á hendr þeim við sik; en þar urðu eingi hlaupa-för, eðr á unnin verk, at sinni með þeim. Fóru þeir heim; en Oddr út í Fjörðu með sveit sína.

95. Um várit heimti Órækja kvánar-mund sínn at Snorra ok stað í Stafaholti; en Snorri sagði svá, at Órækja skyldi fara vestr í Vatzfjörð ok taka þar við stað ok manna-forráði því er Einarr átti; en lézk mundu skipta hverjum til handa slíku er hönnum líkaði, þá er Einarr þroskaðisk; en Þórdísi bauð hann til sín. Órækja vildi fyrir hvern mun hafa Stafaholt; en þó varð svá at vera sem Snorri vildi. Fór þá Órækja vestr með konu sína, ok sveit manna með hönnum. En er hann kom í Vatzfjörð, þótti Þórdísi illt upp at standa; ok fór hún þá út á Mýrar í Dýrafjörð; en Órækja tók við búi í Vatzfirði, ok tók við hverjum manni frjálsum er til hans vildi; ok drósk þar saman karl-fjöldi mikill.

En brátt var með harðindum fengit til búsin, sem lengi hafði síðr verit í Vatzfirði.

Sturla Sighvatsson bjósk til útan-ferðar um várit, ok dró vöru at sér; hann lét sér fátt um finnask um vestr-ferð Orækju; var hann jafnan heima at Sauðafelli. Leið svá framan¹ til þings. Var Snorri á þingi eptir vanða snum, þvíat hann hafði lögsögu. Sighvatr kom um þingit norðan í Dali, ok var at Sauðafelli um þingit. En er Snorri kom af þingi, sendi hann Sturlu Þórðarson eptir Sighvati, ok bauð hönnum suðr þangat. Fór Sighvatr þá suðr, ok Þórðr kakali, ok Þorvarðr ór Saurbæ;—fjórir voru þeir. Tók Snorri allvel við þeim, ok var þar veizla fögr. Görðu þeir bræðr þá um víg Vatzfirðinga, ok urðu vel ásáttir. Gaf Snorri Sighvati spjót gullrekit at skilnaði, ok kvað ófellt at þeir skilði gjaf-laust, svá sjaldan sem þeir fundusk. Þá er Sighvatr var í Reykjaholti, þá kom Austfirzkr maðr þar, ok heimti fé at hönnum; en Sighvatr greiddi hönnum hest þann er hann hafði þangat riðit; en Sighvatr bað Valgarð Styrmisson ljá sér hest í Dali vestr; hann var þá umsýslu-maðr² í Reykjaholti. Valgarðr léði hönnum bleikálóttan hest, bæði mikinn ok sterkan, járnaðan öllum fótum, ok inn bezta farar-skjóta. En er Sighvatr kom vestr á Bratta-brekku, var hestrinn protinn svá at eigi mátti standa. Sighvatr leit á hestinn ok mælti: 'Þetta mun vera fyrir feigð Valgarðz er hestrinn þraut, þvíat þat er með ólfkindum.' Þann dag er Sighvatr fór ór³ Reykjaholti reið Valgarðr út á Mýrar at biðja hesta norðr til Skagafjarðar eptir viðum; þá var gör stofan í Reykjaholti. Með Valgarði var Ingjaldr Geirmundarson, ok Þórðr Tyrfingsson, ok Þórðr steypir Grímsson. Þeir kómu í Eskiholt, ok báðu þar hestz Halldór son Guðmundar Eskhylltings; en hann synjaði. Valgarðr setti örfalinn fyrir óst hönnum, svá at hann hné at vegginum; en þeir tóku hestinn, ok riðu upp í Sygna-skarð, ok átu þar mat. Eptir þat fóru föru-nautar Valgarðz at búa hesta þeirra; en hann var í stofu ok klæddisk. Þá kom Halldórr í stofuna, er Valgarðr hafði dregit blátt kaprúns-skrúð fyrir andlit sér, er hann hafði um hálsinn undir stálhúfunni. Halldórr hjó í höfuð hönnum; var þat bana-sár. Hjóp Halldórr þar út, ok eltu föru-nautar Valgarðz hann til skógar; rann hann þeim þar hvarf. Halldórr kom í Vatzfjörð at

¹ framan] B; fram, Cd.
is a blank of two leaves in B.

² umsýslu-maðr] ráðsmaðr fyrir búi, B.

³ Here

[II. 146: v. 22, 23.]

Óláfs-messu. Þar var Magnús biskup þá at veizlu; hann flutti mál hans við Órækju, svá at hann tók við hönnum. Þetta sumar var veginn Vigfúss, son Kálfs Snorra-sonar, fylgðar-maðr Klængs Bjarnar sonar; hann var í för með Birni Sæmundarsyni. Jón, son Kráks frá Hlíðarenda, bjó á Egilsstöðum; hann vildi eigi gefa þeim mat; en þeir höfðu eigi at síðr. En um nóttina gékk hann í skála ok veitti Vigfúsi bana-sár, ok hljóp til skips, ok réri suðr yfir á, ok forðaði sér. Fór síðan austr um land; tók Sighvatr við hönnum síðan ok kom hönnum útan; en Björn görði til Hafliða, bróður hans; ok lét fót-höggva hann fyrir þetta. *Þessi Hafliði var faðir Magnúss, er bjó at Eyvindar-múla, ok þorgerðar at Hlíðarenda, er átti Magnúss Andreasson, ok vóru þeirra synir: Karla-magnús, Vigfúss ok Benedíkt. Hafliði átti Ingibjörgu Loftsdóttur ór Gaulverja-bæ¹.*

96. Oddr Álason var með Sturlu um sumarit; ok var þat orð á, at hann mundi útan fara. En þá er Sturla spurði, at menn drögusk at Órækju í Vatzfirði, setti hann Odd eptir at gæta þingmanna sínna í Vestfjörðum. Fór hann þá vestr; ok fundusk þeir Órækja, ok lagðisk allvel á með þeim; mæltu þeir til vináttu með sér. Þórdís fór ok vestr í Fjörðu. Ok er hún kom í Saurbæ, sæddi hún þar barn á Staðarhóli; þat var mæR er þau Oddr áttu. Hón lá þar þrjár nætr, ok fór síðan vestr heim á Mýrar. Sá maðr kom til Órækju um sumarit er Björn hét, Norðlenzkr maðr; hann var kallaðr Maga-Björn; hann hafði verit í Grímsey ok barizk þar við heima-menn Sighvatz ok frændr hans, Pál ok Magnús, Magnússonu. Með Birni var sá maðr er Einarr kollr hét, Sunnlenzkr at ætt. En er þeir koma í Vatzfjörð, görðisk Björn þar fyrir-maðr um atdráttu. Var hann all-óspakr, ok eigi heimilða-vandr at fongum bónda.

97. Sturla Sighvatzson fór útan um sumarit at Gásu ok nökurir menn með hönnum. Hann varð síð-búinn; ok tók Noreg fyrir norðan Stað; ok hélt til Borgundar. Þar var þá fyrir Álfr af Þornbergi, mágr Skúla hertoga². Hann tók allvel við Sturlu, ok bað hann þar biða þess er hertuginn kæmi norðan, ok sagðisk vilja koma hönnum í vináttu við hertogann; sagði Álfr Sturlu, at hertoginn mundi göra hann at inum mesta manni, sífkt afbragð sem

¹ þessi Hafliði—Gaulverja-bæ] this passage seems to be a later interpolation, although it is now found in all the paper transcripts; probably from the lost leaves of B. ² hertoga] thus also Res. (this title is here an anachronism by four years).

[II. 147: v. 23, 24.]

hann væri annarra manna; en kallaði hertogann at vera inn mesta vin Íslendinga, ok þó mestan Sturlunga. Sturla vildi eigi annat, en fara suðr til Björgynjar á fund Hákonar konungs. En þá var sundr-þykki mikit með þeim mágum; ok drógu þeir þá lið saman slíkt er þeir fengu. Þeir fundusk um haustið í Björgyn, ok sættusk; ok þótti hertoganum sér þá heldr ervitt veita sættin. Þetta var kallat Hákarla-haust. Þá var Sturla í Björgyn ok svá öndurðan vetr. Síðan réð hann til suðrferðar¹; ok fór hann til Danmerkr, ok fann Valldimar konung inn gamla; ok tók hann allvel við hönnum. Var hann þar um hrið; gaf Valdimarr konungr hönnum hest góðan, ok enn fleiri sæmilegar gjafir; ok skilðu þeir með inum mestum kærleikum. Fór Sturlu þá suðr í Þýðeskt land. Hann fann þar Pál biskup ór Hamri; ok vóru þeir allir samt í för út í Romann; ok veitti biskup Sturlu vel föru-neyti, ok var inn mesti flutningsmaðr allra hans mála er² þeir kómu til páva-fundar. Páll biskup fór fyrir því út til páva, at hann varð missáttir við Hákon konung. Deilðu þeir um Eyna-helgu, er liggir í Mjørs. Sturla fékk lausn allra síinna mála í Róma-borg, ok föður síns; ok tók þar stórar skriptir. Hann var leiddr á milli kirknanna allra í Róma-borg, ok ráðit fyrir flestum höfuð-kirkjum. Bar hann þat drengilega, sem líklegt var. En flest fólk stóð úti ok undraðisk; barði á brjóstið, ok harmaði, er svá fríðr maðr var svá hörmulega leikinn, ok máttu eigi vatni halda, bæði konur ok karlar. Þeir Páll biskup ok Sturla fóru báðir samt í Norðrlönd, ok skilðu með inum mesta félagskap; veittu hvárir öðrum góðar gjafir. Fann Sturla Hákon konung í Björgyn, ok fór með hönnum til Túnsbergs³, ok tók hann allvel við hönnum. Dvaldi hann þar lengi inn síðarra vetr er hann var í Noregi. Töluðu þeir konungrinn ok Sturla jafnan⁴.

98. ⁵ Órækja var nú í Vatzfirði, sem fyrr er ritað; hann fór um sumarit suðr til föður síns; var þá í för með hönnum Högni Halldórs-son; ok var hann þá í kærleikum með Órækju. En er þeir kómu heim vestr, fór Högni út á Eyri til Oddz; vóru þá kærleikar með þeim öllum. Um haustið fóru þeir Oddr norðr í Grunnavík at þeim

¹ ok bjósk til S. er á leið, Res. ² er] Res.; ok, Cd.

³ í Björgyn—Túnsbergs] thus the paper transcripts; probably so from the vellum B when whole, where there is now a blank; fann Sturla Hákon konung í Túnsbergi, ok tók . . . , Cd.; and so also Res. The reading of B seems here to be the right one, being in accordance with Hák. S. ch. 179, 180, wherefore we have adopted it (see Munch iii. 895, foot-note 1).

⁴ töluðu—jafnan] om. Res. ⁵ Here begins the thirteenth vellum leaf.

[II. 148, 149: v. 25.]

Snorra Magnússyni ok Óláfi í Æðey með mikla sveit manna, ok kúguðu þá til sjálfðæmis fyrir fór þá er þeir höfðu farit í Vatzfjörð. Oddr ok Snorri deildu ok um fé konu einnar, ok hlaut Oddr því at ráða. En er þeir kómu norðan, fóru þeir í Vatzfjörð at boði Órækju, ok vóru þar í allmiklum kærleikum, ok gáfuzk gjöfum. Þá var gefit sverðit Steypir, er átt hafði Pétr Steypir. Skilðusk þeir þá inir mestu vinir, at því er kallað var. Órækja sendi um haustið Maga-Björn suðr til Breiðafjarðar, ok kváðu¹ þeir á hvers mannz fé um nes ok þver-fjörðu, en ræntu at öðrum kosti. Þeir tóku skip frá sonum Þorbjarnar grana, ok fóru út í Eyjar, ok ræntu hver-vetna um Vestr-eyjar. Þeir kómu í Sviðnur, ok vágðu þar Játgeir bónda. Einarrr kollr vá hann. Þeir fóru suðr til Meðalfellz-strandar, ok ræntu þar Svein at Heina-bergi ok Þorbjörn í Búðardal, ok at Hval-gröfum. Var þá sent suðr í Hvamm eptir Þórði Sturlusyni; ok fór hann vestr til Saurbæjar; en þeir vóru þá vestr farnir, ok fóru síðan til Vatzfjarðar; ok lét Órækja vel yfir þeirra för; en fáir lofuðu suðr þar.

99. Ásgrímr Bergðórsson bjó þá á Breiða-bólstað í Steingrímsfirði; hann var vin ok frændi Órækju. Maðr hét Otkell; hann var Bjarna son, Þóris sonar, er búit hafði at Hausthúsum í Eyja-hrepp. Otkell² var reikunar-maðr; hann fór með konu ok bar keröld af Ströndum til sölu; hann kom til Ásgríms, ok færði hönum bréf; hann sagði sk kominn ór Ísafirði ok útan ór Fjörðum; ok segir Odd Álason hafa fengit sér bréfit ok Þórdísi Snorradóttur. Ásgrímr leit á bréfit, ok var þar á kveðju-sending til Ásgríms, þeirra Oddz ok Þórdísar; en þat var um-mál á bréfinu, at þau öll saman skyldu geyma ríkis Sturlu, með ráði Sighvatz, ok setjask at Órækju, þau veðtan en hann norðan, svá at hann kæmi engu fram; sögðu sér ekki fyrir at hafa hann uppi, ef þau geymði til.

Þenna sama tíma kómu til Ásgríms heima-menn Órækju, Gunnlaugr Hrollaugsson, ok Bútr Þórðarson, ok fékk Ásgrímr þeim bréfit, ok færðu þeir Órækju. En er hann sá bréf þetta, virðisk hönnum þat bréf fjórráð við sik; ok bar þetta fyrir vini sína ok trúnaðar-menn. En með Ísúrðingum ok Útsjarða-mönnum var forn ópokki, ok lögðu þeir flestir þungt til þeirra mála er í trúnaði vóru hafðir. Eptir þetta lagði Órækja fund við Grunnvátunga, ok

¹ kváðu] so the vellum (not kærðu).

² Otkell] . . . kvll, vellum, the edge of

the vellum being cut off.

[II. 150: v. 25.]

réðu þeir þá atföer við Odd; skyldu hvárir hafa hálfan fimta tog manna¹. Fór Órækja Glámu, en hinir Hestfjarðar-heiði. Þeir fundusk í Arnarfirði inn frá Eyri, ok fóru heim á bæinn fyrir dag. Þat var Geisladags-morgin. Þeir tóku bæinn, þviat hurðir allar voru læstar. En er menn urðu varir við ófriðinn, gengu þeir til dura, ok spurðu hverir úti væri. Þeir sögðu, at Órækja var þar ok Grunnvíkingar. Oddr trúði eigi at Órækja væri þar. Þeir báru eld at húsum; en þá var fylgt konum ok börnum til kirkju. Högni Halldórsson eggjaði útgöngu; þviat þar var mart rökra manna fyrir: Oddr, ok Högni, Sanda-Bárðr, Börkr Bjarnason, Magnús Gíslason, Hallbjörn Kalason, ok margir aðrir. Oddr varð all-rökkelega við. Þeir Oddr gengu til þeirra dura er váru á bak húsum ór eldhúsi til baðstofu, ok þröngt sund fyrir úti. Þar voru fimm menn í sundinu, en sumir á húsunum. Hallbjörn Kalason hljóp fyrstr út; hann drap sér upp í durunum, ok hraut stálhúfan af höfði hönnum; var hann þegar högginn bana-högg. Þá gékk Högni út, ok hafði sverð í hendi; hann lagði til Þorbjarnar merar, ok var þat bana-sár; síðan hjó hann á öxl Þorbirni, svá at sá lungun. Þá gékk Oddr út, ok hjó til Þorbjarnar Jónssonar; kom í höfuðit fyrir framan eyrat, allmikil sár. Þorbjörn var í þófa-stakki, þeim er sverðin þeirra bitu ekki, þótt þeir breiddi á tré; þann hjó Högni í sundr bak ok fyrir. Börkr Bjarnason gékk þá út, þá Sanda-Bárðr, þá Sveinbjörn frændi þeirra. Átta gengu þeir út. Magnús Gíslason veitti bana-sár fyrir aptan eyra Þorbirni Jónssyni. Allir menn hljópu ór sundinu fyrir Högna; en þó var lagit af húsunum til þeirra ok höggit. Varð Oddr þá sárr mjök, er margir sóttu hann; ok hörvaði hann þá inn í húsinn; en Maga-Björn hljóp þá í sundit til Högna; ok hjó Högni til hans; ok sá Björn þat eitt sítt efni at renna á Högna, ok var þat ofr-efli flestum mönnum. Ok nú hljópu fimm menn í sundit, ok varð Högni þá hand-tekinn; ok gaf Björn hönnum grið; ok þat samþykkti Órækja. Gengu þeir þá á völlinn ok settuzk niðr. Voru mönnum þá grið gefin. Þá kom maðr ór húsunum, ok segir, at Oddr var sárr til ólífis. En er Högni heyrði [þat], hljóp hann upp, ok hjó til þess mannz er Sighvatr slappi hét, ok særði hann á lendum mikit sár, ok hjó í sundr brók-lindann. Sighvatr vildi hefna sín; en brækrnar féllu ofan um hann. Högni var þá enn

¹ xlv. manna, vellum and Cd.

[II. 151: v. 26.]

tekinn, ok hjó hann áðr til beggja handa. Kom þá Órækja til ok bað drepa hann. Guðmundr kvfa-gymbill vá at hónum. Eptir þat fór Órækja inn at slökva eldinn; vóru þá öllum mönnum grið fengin, ok fóru menn inn; en heima-menn sátu yfir Oddi, ok var hann húslaðr ok oleaðr. Um daginn eptir mat var þat borit í eyru Órækju af hans mönnum, at Oddr væri minnr sárr en látið var; ok sendi hann þá til Svein, Ísfrðzkan mann, ok lét vega hann, ok mæltisk þat flla fyrir. Órækja fór brott af Eyri eptir þessi tíðendi ok heim til Vatzfjarðar. Þat er flestra manna sögn at Magnúss prestur ok Grunnvkingar hafi látið göra bréf þat er kom til Ásgríms¹.

100. Kolbeinn ungi bjó nú á Flugumýri; hann var höfðingi mikill, ok hafði mikla sveit um sik röskra manna. Með þeim Sighvati var þá rénan miki[1] vináttunnar, ok vóru þeir margir er verr gengu á milli en skyldi. Hljópu þeir til Kolbeins er óspekðir görðu í Eyjafirði, en hinir til Sighvatz er vestr görðu óspekðir í sveitum Kolbeins. Í þenna tíma vóru í Skagafirði margir stórbændr, ok vóru flestir vinir Sighvatz: Kálfr Guthormsson á Miklabæ, Hallr í Glaumbæ, Íllugi at Barði, Björn í Ási, Jón Markússon á Hjalta-stöðum; hann var þá prestur, vitr maðr ok farinn vel. Einarr hét maðr, skálphæna; hann var þar-sveitar-maðr, ok lét til allra manna vel; hafði verit vin [Guðmundar] biskups ok svá flestra mótstöðu-manna hans. Þenna vetr fór orða-sveimr mikill milli Eyjafjarðar ok Skagafjarðar. Þat var eitt sinn á Flugumýri, at Einarr skálphæna kom at máli við Kolbein, ok sagði, at hann kynni segja hónum þá hluti er hónum var munr undir at vita. Kolbeinn spyrr, hvat þat var. 'Þat er ótrúnaðr sá er bændr höfðu til þín, þar í héraði,' ef hann ætti í málum at skipta við Sighvat. Kolbeinn blótaði, ok sagði hann ljúga. Einarr svarar: 'Hér má göra raun til. Jón Markússon sagði mér svá, at þeir Kálfr Guthormsson ok Önundur Þorgrímsson hafa bundizk í þvf at draga bændr undan þér, ef Sighvatr kemr í hérað, ok þurfir þú manna við; en ek mun senda orð Jóni Markússyni, ok inna upp fyrir hónum, svá at þú heyrir, ef þú ert í nökkurum leyndum stað.' Þessu játar Kolbeinn. Ok er svá ráð gört, at Einarr skal senda eptir Jóni, ok skulu þeir talask við í Litlu-stofu, en Kolbeinn skal vera í kjallaranum undir niðri, ok heyra tal þeirra. Sendir nú Einarr eptir Jóni; en er hann ferr í garð, ríða fylgðar-menn

¹ en eigi Oddr ok Þórdís, add. edition, but om. vellum.

[II. 152: v. 27.]

Kolbeins ór garði. Ísarr Pálsson reið með vápn Kolbeins ok klæði. En er Jón kom, gengu þeir Einarr í Lftu-stofu; inni Einarr þá upp, en Jón sannaði. Þótti Jóni Einarr of hámaelt, ok mælti þó engu skörulega í mót, því er Einarr inni. Menn Kolbeins snéru þegar aptr er Jón var genginn í stofuna, ok stóðu þá fyrir stofu-durum. Kolbeinn hljóp þá upp ór kjallaranum með blóti, ok kvað Jón þess verðan at hann væri drepinn; hljópu fylgðar-menn hans þá í stofuna. Naut Jón þess í þat sinn, er hann komsk heill í brott, er hann var prestur.

101. Eptir þetta sendi Kolbeinn Einar son Glúms Ormssonar, frænda sinn, vestr til Vatzfjarðar, ok bað Órækju koma norðr þangat sem skjótast með sveit manna. Nökkuru síðarr sendi hann Hildibrand Grfmsson á sama örendi, ok fann hann Órækju í Hrutafirði; hafði hann á þriðja tigi manna; fór hann þar til er hann kom á Flugu-mýri. Tók Kolbeinn allvel við hönnum. En eptir tal þeirra Jóns ok Einars reið Kolbeinn á Miklabæ, ok bar fjörráða-sakir á Kálf eptir því sem hann kvað Jón segja. Kálf kallaði þat eigi fjörráð, þótt menn væri vinir Sighvatz. En þat samðisk með því, at Kálf skyldi skyldr ferða allra með Kolbeini þeirra er færi Íllugi Ásgrfmsson, Hallr í Glaumbæ, Önundr Þorgrfmsson, Þorsteinn Hjálmsson. En er Órækja kom norðr, samnar Kolbeinn þegar mönnum, ok hafa þeir á þriðja hundraði, ok ætla at Sighvati. Kolbeinn sendir menn á Miklabæ, ok beiðir Kálf ferðarinnar. Ok í annat sinn, er hann reið upp fyrir Miklabæ, sendi hann menn til Kálfs, ok bað hann fara; sagði at þar var Hallr ok Önundr. En Kálf vildi eigi fara. Þeir Kolbeinn riðu norðr til Þverbrekku. Þá spurðu þeir at njón var komin Sighvati, sú er gört hafði Styrmir mágr hans ór Bjarnarstaða-hlíð, ok hét sá maðr Eirekr greifi. Sýndisk þeim Kolbeini þá aptr at hverfa. Fóru þá bændr heim.

Kolbeinn ok Órækja göra nú ráð sín; ok er þat þeirra ráð, at þeir nefna til fylgðar-menn sína at fara at Kálfi, ok taka hann af lífi ok Guthorm son hans. Var þar inn fyrsti maðr af Kolbeins-mönnum: Þórálfr Bjarnason, annarr Guðmundr Ásbjarnarson, Þórðr þumli Halldórsson, Sigurðr Eldjárnsson, Símon Óttarsson, Einarr Glúmsson, Hildibrandr Grfmsson, Einarr Skálp-hæna, Ófeigr Bjarnar[son]. En af Órækju-mönnum: Jón Ófeigsson, Þórðr Tyrfingsson, Sigmundr Gunnarsson, Játvarðr Guðlaugsson, Svartr Grfmsson, Bútr Þórðarson. Þeir kómu á Miklabæ um miðmunda-skeið miðs dags ok nóns. Ok áðr þeir kómu,

[II. 153, 154: v. 27.]

spurði Ósk húsfreyja, hvárt Kálfr vildi éta hvítan mat eðr þurran. Kálfr svarar : 'Nú skal í dag segjask í þing með inum helga Petro postola ; valtir verða þeir oss nú þessa heims höfðingjarnir.' Þetta var inn næsta dag fyrir Pétrs-messu um vetrinn, ok bar þá Pétrs-messu á Miðvikudag inn fyrri í Níu-víkna-Föstu. Þeir feðgar voru í Líflu-stofu, ok höfðu látið skafa¹ krúnur ok raka sér. Var Kálfr acoluthus en Guthormr sonr hans djákn. Guðmundr Ásbjarnarson gekk fyrst inn ok fagnaði Ósk hönunum ; en hann varð fár um. Þá var sagt í Líflu-stofuna, at Kálfr var kallaðr út. Hann spurði hvern hann kallaði út. Þeir sögðu þat Kolbeins ráð. Kálfr gekk þá fram ór Líflu-stofunni ok þeir báðir feðgar ; ok vildi hann taka öxi sína ok skinnfeld er lá í rúmi hans í Almanna-stofunni. Kolbeins-menn voru þá komnir í stofuna, ok kváðu hann eigi öxi þurfa ; ok segja, at þeim báðum feðgum var líflát ætlað. Kálfr spurði hvárt þar væri Styrmir Grímsson eðr Kleppjárn Hallzson. Þeir segja þá eigi þar vera. 'Þá vænti ek,' segir hann, 'at engir menn sé þeir hér komnir, at miklar sakir eigi við mik ; en þó vilju vér prestz-fund hafa.' Þorsteinn prestur Reykjarhöll skriptaði þeim báðum feðgum, ok gaf þeim þjónustu. Eptir þat voru þeir út leiddir ; ok tók Kálfr róðu-kross ór hendi presti, ok hafði í hendi sér er hann gekk út. Ok er þeir kómu milli kirkju-garðz ok útibúrs þá setti Kálfr niðr krossinn við kirkju-garðinn ok lagðisk þar niðr fyrir. Þórálfr mælti : 'Eigi hygg þú nú at, Kálfr, hvat þú görir ; ver eigi svá nær krossinum at blóðit hrjóti á hann.' Kálfr sagði : 'Vant göri þér mér nú,'—ok lagðisk niðr firr meirr krossinum. Bútr Þórðarson hjó hann. Síðan gekk Guthormr til þegjandi, ok lagðisk niðr hjá föður sínum. Bútr hjó hann. Ok eptir þat riðu þeir í brott ok heim á Flugumýri. En heima-menn unnu líkunum, ok vátu þeir færðir til Hóla ; ok er þat mál manna, at Kolbeinn léti sér þetta vel líka. Var Kálfr kallaðr, at verit hefði einnhverr mestr bóndi fyrir norðan land þann tíma er hann var uppi. Eptir víg þeirra Kálfs ok Guthorms feðga, riðu þeir Kolbeinn ok Órækja suðr í Reykjaholt með áttján menn at sækja ráð at Snorra ; ok leituðu eptir hvert liðsinni þeir skyldu þar eiga. Snorri kvazk eigi vanr vera at eiga hlut at héraðs-deildum, en lézk mundu ríða til Alþingis ok veita þeim þar slíkt er öllum þeim væri sæmð at. Eptir þat ríða þeir norðr aprt. Ok er þeir kómu í

¹ skafa] here ends the thirteenth vellum leaf.

[II. 154, 155: v. 28, 29.]

sveitir Kolbeins, kvöddu þeir bændr at fara í setur í Skagafirði, ok skyldi bændr sjálfir fæða sik. Ok svá var gört, ok vóru optast þrennar setur.

102. Nú er at segja frá Sighvati: at Eirekr greifi, njósnaar-maðr Styrmis, kom á Grund, ok annarr maðr með hónum síð um kveld. Sat Sighvatr í rúmi sínu, ok hafði tugla-skinna-feld á herðum, ok lambskinna-kofra á höfði svartan. Þeir Eirekr vóru spurðir tíðenda; en þeir sögðu liðs-drátt ór Skagafirði; ok sögðu at þeir Kolbeinn ok Órækja mundu þar koma um nóttina með ófriði. En Sighvatr dæsti við, ok kvað síft ekki gegna mundu; ok ekki varð þá skjótlegr¹ at ráða-görðum hans. Halldóra húsfreyja gékk þá til, ok segir, at einsett væri at senda eptir mönnum. Sighvatr bað hana senda eptir þeim mönnum er henni líkaði. Sendi hún þá mann út í Kaupang, ok var þaðan þegar sent á Grenjaðarstaði til Kolbeins. En þá samnaði mönnum it neðra um héraðit sá er út hafði farit. Halldóra sendi annan mann upp í hérað í Saurbæ. Síðan samnaði Þorvarðr mönnum it efra² um hérað. Þorgils Hóla-sveinn kom fyrstr með fjóra tigi manna; en allir bændr inni í Eyjafirði vóru komnir um morguninn fyrir messu. Var Sighvatr þá í blám kyrtli, of hafði á höfði stálhúfu ok öxi silfr-rekna í hendi; var hann þá miklu hermannlegri en um kveldit er njósnaar-menn kómu. Görði hann þá menn á hest-vörð upp á Skjálgsdals-heiði ok aðra út með firði. Spurðisk þá brátt, at þeir Kolbeinn höfðu aptr horfit. Fóru þá bændr heim, en Sighvatr hafði fjölmennt, ok varðhöld sterk. En þá er Sighvatr spurði at setur vóru í Skagafirði, hafði hann ok setu á Grund, ok kostaði einn allt fyrir, en bændr ekki af sínu. Ok leið svá fram á Föstuna.

103. Í þenna tíma var Guðmundr biskup í Höfða með Brandi. Sighvatr sendi þangat menn, ok bauð biskupi til sín, ok vildi at hann væri með hónum í þessum málum. En er sendimenn kómu í Höfða, vóru þar fyrir sendimenn þeirra Kolbeins ok Órækju þeir er Guðmundr [biskupi] buðu vestr þangat. En með því, at Órækja hafði lengi verit vin biskups, síðan hann fékk nökkurn þroska, ok Snorri faðir hans, þá virði biskup þat mest, ok fór vestr til Flugumýrar ok var þar um Föstuna. Um várit eptir Páska sendi Órækja menn vestr í Fjörðu eptir liði, ok fóru þeir vestan um várit, Íllugi Þorvaldzson með þrjá tigi manna. Með þeim fóru ór Laxárdal,

¹ Here B begins again.² it efra] add. B.

[II. 156: v. 29.]

Svarthöfði Dufgusson, ok Oddr son Guðlaugs af Höskuldz-stöðum. Þeir Kolbeinn sendu ok menn austr í Fljótsdals-hérað til Þórarins Jónssonar, ok báðu hann fara til liðs við sik; ok fór hann austan við fjóra tigi¹ manna. Þar var þá með hönnum Ögmundur sneis; ok var hann þá á inum átta tigi²; ok sögðu menn svá at hann þætti þar víglegastr [maðr] í flokki Þórarins. Þá er Sighvatr spurði liðs-drátt Kolbeins ok Órækju, bæði vestan ok austan, þá dró hann ok lið saman, ok fór til Skagafjarðar með fjögur hundruð manna. Þar vóru með hönnum synir hans, Kolbeinn ok Þórðr kakali; eigi vóru inir yngri þá enn vápn-færir. Þar vóru ok með hönnum Hrafns-synir, Sveinbjörn ok Krákr. En er Sighvatr reið ofan eptir Norðrár-dal, var hönnum sagt, at þeir Kolbeinn ok Órækja vóru á Silfra-stöðum með sex hundruð manna. Þar var ok Guðmundr biskup. Þangat höfðu ok riðit nökkurir Sighvatz menn, ok vóru þeir teknir ok flettir. Snöri Sighvatr þá til Flata-tungu, ok var þar um nóttina með lið sítt. Um morguninn bjoggusk hvárir-tveggju til bardaga, ok skriptaði Guðmundr biskup mönnum Kolbeins. Hann segir þó, at þeir mundu eigi berjask um daginn; 'En þó man Sighvati fara sem Haraldi [konungi] Sigurðar syni³.' Þeir Sighvatr bjoggusk fyrir í Flata-tungu ok fylktu liði hjá húsum í túninu. Þá er þeir riðu neðan at Flata-tungu, reið Þorsteinn Jónsson ór Hvammi at Kolbeini, ok spurði, hvernig hann ætlaði til um skipti þeirra Sighvatz. Hann segir at þeir skyldu berjask þegar er þeir finnask. Þorsteinn segir, at menn vildu veita hönnum til sæmilegra sætta, en berjask eigi við Sighvat. Kolbeinn leggtr til hans spjóti, ok bannaðisk um. Þorsteinn bar af sér lagit. Þá vildi Kolbeinn bregða sverði. Kom þá at Órækja, ok tók hann. Áttu þá margir hlut at ok svöfðu⁴ hann; en Kolbeinn var all-reiðr. Riðu þeir þá upp til Flata-tungu, ok hljópu af baki, ok heim á bæinn. En er þeir sjá fylking Sighvatz, var liðit meira en þeir hugðu; ok varð þeim bilt um árásina. Þá tók Sighvatr til orða: 'Ekki þurfu vér nú at ugga þá, er þeim varð bilt í fyrstu.' Eptir þat gengu stór-bændr ór Eyjafirði ór liði Sighvatz, ok enn nökkurir af Kolbeins-liði, meðal þeirra ok leituðu um sættir. Þar var ok með þeim Óláfr af Steini; hann var þá í fyrstu ferð út hingat⁵ ok var heima-maðr at Keldum með

¹ So also Res.; lx, B. ² á inum átta tigi] Res.; var hann þá á lxxx (and 'ári' above the line), Cd.; á hinum átta tigi vetra, B. ³ Sighvati—syni] B; the Cd. has nom. ⁴ ok svöfðu] B; ok svafðiz hann, Res. ⁵ út hingat] add. Res.

[II. 157: v. 30.]

Hálfðani; þá var hann áttján vetra. Kom svá, at hvárir-tveggja hlýddu góðra manna orðum ok fortölum, ok sættusk á þat, at Magnús biskup skyldi göra um öll mál þeirra¹. Þá var ok sættak á víg þeirra Kálfs ok Guthorms; þvíat Óláfr í Möðrufelli, systurson Kálfs, var aðili þessa máls. Reið Sighvatr eptir sættina norðr heim, ok dreifði liði sínu. Þórarinn spurði sættina í Reykjardal, ok snóri hann þá austr apr. Vestfirðingar kómu þat kveld í Skagafjörð, er sleit fundinum; ok mæltusk illa um, er þeir urðu svá seinir. Órækja fór eptir þetta vestr heim, ok hafði meir en sex tigi manna. Þeir fóru óspaklega um sveitir; tóku hesta ok mat þar er þeir þóttusk þurfa. Þeir riðu allir saman í Hvamm til bús Þórðar Sturlusonar, ok bjoggu þeir óspaklega heyjum ok öðru; þeir hjoggu þar oxa níu vetra gamlan er Þórðr átti; en hann var þá á Eyri út at búi sínu. Þaðan² fór Órækja til Saurbæjar ok tók þar fé af bóndum, ok görði bú á Staðarhóli; skyldu þeir Svertingr Þorleifsson þat eiga báðir samt, ok var hann fyrir. Órækja fór þaðan á Reykjanes, ok görði þar mikit bú á Hólum; setti hann þar fyrir Snorra Magnússon. Síðan fór hann í Ísafjörð, ok görði bú mikit í Vatzfirði, ok fékk til um alla Fjörðu. En er Sighvatr spurði þetta, þótti hönnum eigi haldask sættir þær er hand-salaðar höfðu verit í Flata-tungu, ok bjósk hann því eigi til þingreiðar.

104. Kolbeinn ungi fór heim á Flugu-mýri eptir fundinn í Flata-tungu, ok líkaði illa við bændr, þá er mest höfðu þar meðal gengit. Þá urðu vísir trúnaðar-menn Jóns Markússonar, at Kolbeinn ætlaði at láta drepa hann, ok görðu hönnum orð. Reið Jón þá þegar á brott, ok Sveinn son hans, ok syndu vestr yfir Jökulsá; ok námu eigi staðar fyrr en þeir kómu suðr í Reykjaholt; ok tók Snorri við þeim fyrir sakir fornrar vináttu. En Kolbeinn lét taka upp bú Jóns, ok hafði til sín. En er leið fram at þingi þá riðu höfðingjar til þings ok flestir fjölmennir. Kolbeinn reið norðan með fimm hundruð manna. Snorri Sturluson hafði fimm hundruð manna, en Þorleifr ór Görðum hundruð manna, Árni óreiða fimm tigi manna, ok veittu þeir Snorra báðir. Ormr Svínfellingr hafði tíu tigi manna, Þórarinn fimm tigi bróðir hans, ok vóru þeir Kolbeins vinir mestir. Gizurr Þorvaldzson hafði tvau hundruð manna, ok lét til allra skipulega. Þorvaldr Gizurar son var á þingi ok

¹ Here Res. ends.² þaðan] add. B.

[II. 158: v. 31.]

Magnús biskup; hann kom tveim vetrum áðr út. Þá hafði Sigurðr erkbiskup tekit embætti af Guðmundi biskupi. Á þinginu voru dylgjur miklar, þvíat Kolbeinn óþokkaðisk mjök við þat er Snorri hafði tekit við þeim Jóni Markússyni. Magnús biskup bannaði öllum mönnum at bera vápn til dóma. Görðu menn þá menn til dóma vápnlaus, er þar skyldu mál fram flytja. En Kolbeinn ungi gékk með flokk sinn vápnaðan upp í virki þeirra Orms ok Þórarins, ok höfðu þeir flokka sína allir samt með vápnnum. Snorri var með flokk sinn í brekkunni fyrir ofan Valhöll, ok allt vestr um Dilkinn. Var Þorleifr með hónum ok Árni. Órækja var með sinn flokk upp frá Lögréttu, ok hendi skemtan at glímum¹. Þórarinn, son Saka-Steingrims, hafði gengit ór flokki Kolbeins ok til búðar Jökla-manna, ok stóð við vegginn ok talaði við annan mann, ok stóð á víxl fótunum. Þá gengu þeir at, Jón prestur Markússon ok Sveinn son hans, ok hjó hann sverði á báða fótleggi Þórarins, ok af annan fótinn, en skoraði mjök annan. Síðan snöru þeir upp milli Austfirðinga-búðar ok Jökla-manna-búðar ok stefndu svá í flokkinn Snorra. Guðmundr Ásbjarnarson brá sverði; ok hljóp upp, ok spurði hvern á mannum hefði unnit. Jón snörisk við ok mælti: 'Sveinn Jónsson vann á hónum; ok varð eigi sá fyrir af því, at eigi vildim vér heldr at þú hefðir fyrir orðit.' Þeir Kolbeinn hljópu upp þegar ok heim til búðar, ok tóku brynjur sínar ok panzara ok spjót ok skjöldu; ok gengu síðan suðr yfir á, ok upp á Völlu. Mætti hann þá Órækju, ok bað hann ganga í lið með sér ok hefna mannzins. Órækja lét sér eigi sama at berjask við föður sinn. Kolbeinn var þá allstyggtr, ok hét á þá Orm til liðveizlu ok Þórarinn. Bjoggusk þeir þá allir til bardaga, ok fylktu liði sínu á Völlum fyrir neðan Lögréttu, milli ok Austfirðinga-búðar. Órækja gékk til mótz við föður sinn, ok skipaði liði sínu fyrir brjóstið fylkingar Snorra; en Árni óreiða var þá at fylkja liði [Snorra], ok tóksk þat ófímlega, þvíat hann var eigi vanr því starfi. Þorvaldr Gizurarson gékk fyrst til Gizurar sonar síns, ok bað hann hvárigum veita; kvað hann vænst til friðar, ef hann misjafnaði eigi með þeim; fyrir því at áðr var lífill liðs-munr; ok hafði Snorri þó nökkuru meira. Þeir Magnús biskup ok Þorvaldr Gizurarson gengu þá til þeirra Kol-

¹ Órækja—glímum] oc Arni Ms., þeir voru þá fyrir ofan Lögréttu ok hendu gaman at glímum (1), B.

[II. 159, 160: v. 31, 32.]

beins, ok höfðu mikinn flokk; því at biskup kallaði til sín alla lærða menn. Leituðu þeir þá um sættir; ok lagði Þorvaldr þat til, at þeir skyldu setja dóm, ok göra Svein sekjan. Ok þat görðu þeir. Ok kom svá, at biskupi var heitið með griða-setningu at allir menn skyldu skiljask óhappa-laust á því þingi. En engar urðu sættir þar. Þórarinn dó af sárum.

105. Kolbeinn reið heim af þingi, ok lauk Magnús biskup öngum görðum upp með þeim Sighvati, fyrir því at hann kom eigi til þings. En hann görði fyrir víg Kálfs ok Guthorms tfu tigi hundraða, ok greiddi Kolbeinn þat vel eptir skildögum. Vinir Kolbeins fystu hann mjök at sættask við Sighvat; ok fóru þá menn í milli þeirra. Ok kom svá, at fundr var lagðr í Hörgárdal. En er þeir kómu til fundarins, ok menn leituðu um sættir, kom þat helzt ásamt, at annar-hvarr skyldi einn göra; ok skyldu þeir þat hluta með sér, ok kasta til tenningum. En er þeir hlutuðu fyrir kast, kastaði Sighvatr daus ok ás. Þá mælti einn af fylgðarmönnum Kolbeins: 'Smátt féll nú ór hendi, Sighvatr bóndi.' En í síðustum¹ köstum kastaði Sighvatr stærra, ok hlaut at göra. Hann lauk eigi görð upp á þeim fundi. En þat var þá ráðit, at Kolbeinn Arnórsson ok Kolbeinn Sighvatsson skyldu ríða suðr um land, ok hafa á öðru hundraði manna, ok setjask í bú Snorra, er hann átti suðr þar í Dal undir Eyjafjöllum ok á Leiru-bakka, ok enn fleiri. Þeir sátu mjök lengi um sumarit á Leiru-bakka ok görðu þar margar óspekðir, ok ræntu víða.

106. Þórði Sturlusyni þótti sem menn Órækju mundu göra margar óspekðir við þingmenn hans, ef hann sæti í Saurbæ eðr á Hólum. Er því ráð hans, at hann dregr saman lið ok Böðvarr son hans, ok ríða þeir inn til Dala ok svá til Saurbæjar með tvau hundruð manna. En hina yngri sonu sína, Ólaf ok Sturlu, lét hann fara á skipum með sex tigi manna. Fara þeir á Hóla með liði sínu, ok tóku þar upp bú allt; fara síðan aptr til Saurbæjar, ok finna þar söður sínn; ok tóku þeir upp allt bú þat er þar hafði verit saman-dregit. Fengu þeir þá menn til at reka hvárt-tveggja búit út til Kross-sundz; en þeir fara út eptir firði með skipum. Þórðr ok Böðvarr ríðu aptr sömu leið með flokkinum. En þeir er féit ráku, fóru til matar í Búðardal; en sendu sex menn í Hvarfsdal til matar. Þar bjó sá maðr er Eyjólfir tjúga var kallaðr,

¹ síðorrum, B.

Erpsson, frændi Þorbjarnar í Búðardal. Hann vildi eigi gefa þeim mat; en þeir vildu hafa eigi at síðr. Fóru þeirra skipti svá, at hann hljóp til eins þeirra ok særði hann bana-sári; sá hét Hafliði, ættaðr af Snæfellznesi. Síðan hljóp Eyjólfur í fjall, ok höfðu þeir hans ekki. Fóru þá út eptir Strönd, ok fundu þá Óláf bræðr at Melum, ok sögðu þeim tíðendin. Gengu þeir bræðr þá á Langhúf um nóttina, ok þrír tigur manna, ok réru inn til Búðardals; vóru þeir Þorbjörn ok Bárðr bræðr farnir út til Skarðz at finna Snorra prest Narfason. En er þeir Óláfr kómu þar, báru þeir út hvat-vetna þat er laust var. Þá kom Snorri prestur Narfason ok leitaði um sættir; vildi Óláfr hafa sjálfðæmi, en Snorri bauð gөрð Þórðar, föður hans. Ok þat varð at sætt; ok vildi Óláfr at Sturla væri í gөрð með föður sínum; ok lét Snorri sér þat vel líka. Gékk þá Þorbjörn til handsala við Óláf fyrir vígit; ok skilðu sáttir. Fór Óláfr út til Bjarnar-hafnar með allt rán-féit, ok sat þar um sumarit, ok hafði fjölmennit. Þórðr hafði ok fjölmennit á Eyri um sumarit. En er þetta spurðisk til Borgarfjarðar, fór sunnan Jón Markússon ok Sveinn son hans, ok Bergr ok Ari; ok tók Óláfr við þeim öllum, ok vóru þar.

107. At á-liðnu sumri sendi Snorri Sturluson orð Órækju syni sínum, at hann skyldi koma suðr þangat með fjölmenni; ok vill Snorri fara suðr at þeim Norðlendingum er í búunum sátu. Samnaði hann þá liði um Vestfjörðu, ok fékk á fimta hundrað¹ manna, ok fór suðr á sveitir. En er liðs-dráttirinn var um Rauðasand ok Barðaströnd þá sendi Haukr prestur Þorgilsson ór Haga sonu sína, Óláf ok Pál, suðr til Eyrar, ok sögðu þeir Þórði liðs-dráttinn; ok sögðu at suðr þangat mundi snúit flokkunum. Lét Þórðr þá liði samna fyrir norðan Nes, en Böðvarr fyrir sunnan; ok fengu tvau hundruð hvárir. En því kómu þeir eigi saman liðinu, at þeir vissu eigi hváru-megin Órækja mundi fara út fjallzins². Þá er Órækja kom í Dali með flokk sínn, kómu menn sunnan frá Snorra; ok sögðu, at þeir Kolbeinarnir vóru brott af Rangár-völlum, ok höfðu farit norðr um land, ok höfðu gөрt svá mikinn skaða á búum Snorra, at þat var virt meir en til sex tuga hundraða. Snorri bað Órækju þá eigi fara suðr þangat, ok bað hann snúa heim flokkinum, ef hann ætti ekki örendi í Hvamm eörr annan veg at fara suðr þar.

¹ á fjórða hundraði, B.² nessins, B.

[II. 162: v. 34.]

108. Órækja snýr nú flokkinum út yfir Rauða-mels-heiði, ok kom í Höfða. Þar bjó sá maðr er Fjallgeirr hét, ok synir hans. Þar hafði allr flokkurinn mat, ok rændu þó meirr en til sex hundraða í öðru. Fóru þaðan í Eyja-hrepp, ok svá út í Miklaholtz-hrepp; ok fóru með inni mestu óspekð. Þórðr Sturluson hafði sent vestr yfir Flóa Þórð son sinn með sveit sína; ok hafði hann vestan alla teinæringa¹ þá er vóru fyrir vestan Breiðafjörð. Þeir höfðu ok tólfæring mikinn er biskup í Skálaholti átti. Þórðr hafði ok mörg skip ok stór suðr þar fyrir; ok gengu þeir þar á, ok réru inn yfir fjörð til Akreyjar², ok vildi Þórðr bíða þar þess er þeir spurðu til flokksins, en synir hans, Sturla ok Þórðr, fóru vestr til Meðal-fellz-strandar eptir liði, ok fengu þar fjóra tigi manna. Þar var Guðmundr prestur undan Felli. Böðvarr Þórðarson hafði tvaug hundruð manna at Stað. En er njósn kom til hans um ferðir Órækju, þá reið hann suðr með tuttugu menn á njósn; en Órækju-menn fóru óðfluguga um hreppinn; ok fundu þeir Böðvarr eigi fyrr en sumir Órækju-menn váru komnir lengra út en þeir, ok höfðu riðit it neðra. Fengu þeir njósn af ferðum Böðvars, ok gördu Órækju við varan. En er þeir Böðvarr vissu þetta, tóku þeir þat ráð, at ríða til borgar þeirrar, er stendr suðr frá³ Hörgs-holti, er bærinn er við kenndr at Borg; ok fóru þeir þar á upp. Órækja reið þangat með allan sinn flokk; en þar mátti eigi atsókn við koma. Fóru menn þá í milli þeirra ok leituðu um sættir; vildi Órækja ekki annat en sjálfðæmi; kallaðisk vilja hafa sæmð af því; en lézk eigi vera fé-sjúkr⁴. Áttu menn þá hlut at við Böðvar, at hann skyldi at þessu ganga sem Órækja bauð; hét ok Órækja því, at Böðvarr skyldi miklu um ráða með þeim Þórði. En Böðvarr var góðgjarn; ok gékk hann til festu við þenna skildaga. Reið hann síðan norðr yfir heiði, ok fann fður sinn í Akrey, ok fýsti hann mjök sætta; segir at Órækja mundi all-góðr drengur af verða, ef undir hann væri lagt. En Þórðr segir hann skyldu enga drengskapar-raun af því hafa at dæma um mál hans; þvíat hann lézk hónum aldri skyldu sjálfðæmi selja; en það sonu sína fara með máli sínu sem þeim líkaði. Órækja reið með flokk sinn norðr Kerlingar-skarð, ok reið í Bjarnar-höfn í foraðs-veðri; ok tók bæinn ok alla menn þá er heima vóru. Sóttu lömb ör

¹ ténæringa, B.
sivkr, not fé-sivkr.

² Eyjar (!), B.

³ suðr frá] add. B.

⁴ So also B, fé-

fjallinu, er nær allir bændr höfðu þangat rekit, ok höfðu þau til matar. Óláfr sendi Orm Starkaðarson, ráða-mann sinn, með teinæring á njósn, til Bjarnar-hafnar, hvat títt væri um fjölmenni, eðr aðra hluti. En er þeir Órækja sá skipit, fóru þeir til sjávar, ok kölluðu á þá; ok röru þeir Ormr til tals við Órækju. Þá segja Órækju-menn, at Ormr væri giptusamlegr maðr; ok slkir menn líkastir til at koma sættum á með þeim frændum. En Ormi þótti gótt lof sítt, þótt hann væri manna ljótastr ok ólíklegastr til; ok bað sína menn róa at landi; lézk hann vilja eiga orðtak við Órækju. En er þeir gengu á land, vóru þeir teknir allir ok flettir; en Órækju-menn tóku skipit, ok röru inn í Eyjar til rána. Böðvarr bað nú Óláf at hann fyndi Órækju, sagði at hann hefði heitið sér vingan ef þeir sættisk. Kom þat svá, at þeir Óláfr fóru til Bjarnar-hafnar ok Böðvarr. Seldi Óláfr Órækju sjálfðæmi. En hann gaf upp allt málit, ok hét vináttu í mót; ok skildusk þeir með inum mestum vinmælum. Snóri Órækja þá flokkinum inn til Skógar-strandar, ok svá heim vestr. Þá er hann var á Reykja-hólum, flutti hann hesta marga í Akreyjar, er Þórðr Sturluson átti; ok frétti eigi lofs at. Hann hafði ok gört bú at Hólum, þá er hitt var upp tekit, ok ræntan Þorgrím at Miðhúsum fimm hundruðum sauða. En Oddr oremus, mágr Þorgríms, fór þá norðr til Sighvatz með börn sín, Einar ok Ingiríði. Síðan fór Órækja vestr heim. Var þá Snorri Magnússon með hönun, ok skyldi vera heima-maðr í Vatzfirði. Ok er þeir kómu heim vestr, lét Órækja afa til bús síns, ok heldr harka-samlega. Þá er Óláfr Þórðarson¹ kom heim í Bjarnar-höfn, þótti hönun þar köld hsbýli; var spillt öllum heyjum ok borin út, eytt upp sumar-búinu, ok spillt öllum húsum. Tók Óláfr þá þat ráð, at Sturla færði búit inn í Hvamm. Þar höfðu verit um sumarit sjau kýr, en taða mikil. Þórðr tiggí fór fyrst inn í Hvamm með Óláfi, en reið þaðan vestr í Vatzfjörð; ok tók Órækja allvel við hönun, ok vildi ekki annat en hann væri þar um vetrinn. Ok þat var; ok var Órækja allvel til hans; en Þórðr görði sér við öngan mann kærta en Snorra Magnússon.

109. Maðr hét Einarr, góðr bóndi; hann bjó norðr í Fljótum; hann var knár maðr ok vasklegr; hann hafði komit við hvalreka um sumarit, ok hafði gótt til Föstu-matar, riklinga ok rafi² ok svá fiska. Hann var mikill vin þeirra í Aðalvík, Magnúss prestz ok

¹ Þórðarson] add. B.² rafi] thus B, not rafa.

[II. 164, 165: v. 36.]

Snorra, sonar hans; ok vísaði Snorri Órækju þangat til Föstumatar. Órækja sendi þangat Maga-Björn ok sveit manna með hónum ok Einar koll. En er þeir fundu Einar, söluðu þeir Föstumat at hónum, en hann vildi öngan selja, en bauð vætt hvals ok aðra riklinga. Þeir vildu þat ekki, ok hljópu inn sumir; en Einarr hljóp í dyrr ok hafði sviðu í hendi. Tjörvi, húskarl hans, fylgði hónum. Einarr vann á einum féлага þeirra, hljópu þeir er inn höfðu gengit, á bak hónum, ok hrundu hónum út. Tóku þeir hann þá ok lögðu niðr; en Tannr son Þorkels naddz hjó hann bana-högg. Eptir þat hlóðu þeir þaðan teinæring með mat, ok fóru heim í Vatzfjörð.

110. Í Vatzfirði var um vetrinn mikill sveitar-dráttir. Var Snorri fyrst fyrir annarri sveit, ok vóru margar greinir með þeim Órækju. En Snorri stökk á brott með Grímu, konu sína, fyrir Jól. Fór hann í Aðalvík til föður síns; en margir vóru vinir hans eptir í Vatzfirði: Íllugi Þorvaldzson, frændi hans; ok stökk hann brott eptir Jól; Snorri Loftzson, Þorsteinn Gunnarsson, Þórðr tiggji, Maga-Björn, Gunnlaugr Hrollaugsson, ok enn fleiri. Snorri Magnússon fylldisk upp ins mesta sjánskapar við Órækju, ok snðri í þat mörgum bóndum í Ísafirði: Hjálms-sonum, Atla ok Þormóði; ok sonum Halldórs Ragneiðar-sonar, Halldóri, Ároni ok Rögnvaldi; sonum Valgerðar ór Ögri, Teiti ok Páli; ok Þorgrími bratt ór Súðavík; ok gaf upp bæinn í Súðavík til þess at Órækja væri inni brenndr, er hann færi í Hvamm¹ eptir um várit. Margir aðrir vóru í þessu ráði með Snorra, þótt hér sé eigi nefndir. Íllugi Þorvaldzson var ok vitandi þessa máls, ok fleiri heima-menn Órækju þeir er mestir vóru vinir Snorra. Snorri fór út í Önundar-fjörð at finna Guðmund Sigríðarson, ok vildi koma hónum í þetta mál; ok talði hónum upp alla þá er í höfðu gengit þetta mál. Guðmundr var vitr maðr ok frænd-margr; hann bar málit fyrir Steinþór prest í Holti ok Steingrím tré-fót. Tók Guðmundr þat upp, at margir vissu, ok lét eigi örvænt at upp kæmi; fyrir því, at þá var enn löng stund til þess er þeir ætluðu at fram skyldi koma; en þóttisk vita, at allir mundi fyrir stór-sökum hafðir þeir er Snorri hafði fundit, ef málit kæmi upp. Var þat þeirra ráð, at þeir sendu Órækju mann² at vara hann við; ok segja hónum þessa ráðagörð, þat³ er þeir vissu af. En þá var enn í Vatzfirði sveitar-

¹ Hvamm] Fjörðu, B.² mann] add. B.³ þat] add. B.

[IL. 166: v. 36.]

Dráttur mikill; var fyrir annarri sveit Philippus Kolbeinsson, er átti Vilborgu systur Órækju, ok Játvarðr Guðlaugsson, Þórðr Tyrfinngsson, Sveinn Hemingsson, Hallr Egilsson, ok margir aðrir. En fyrir annarri var Maga-Björn, Þorkell Eyvindarson, Skapti¹ Íllugason, Þórðr tiggir; en Órækja var heldr með Philippo. Þat var á Föstu er þeir herklæddusk hvárir-tveggju. En þat varð þá til, at Skapta hvarf skyrtá, ok fannsk á Játvarði Guðlaugssyni. En þat var af gört, at konur höfðu gleymt í þvætti. Aðrir voru í skála en aðrir í stofu. Órækja átti þá hlut í at sætta þá at því; ok var þó samt kelta² með þeim. Í vikunni eptir Páska-veiku fór Órækja heiman ór Vatzfirði, ok hafði mikit skip, ok mart karla. En er þeir röru út með Mjóva-fjarðar-nesi, kvað hann upp, at þar væri sex menn eðr sjau, þeir er sannir væri at fjórráðum við hann um vetrinn. Hverr synjaði fyrir sik, ok buðu eða fyrir; ok féll þat þar niðr. Þeir röru út á Jökul-fjörðu, ok voru þeir Atli Hjálmsón á sjó [rórnir], ok flestir þeir er hann þóttisk sakir við eiga. Röru þeir þá til Sléttu; ok lýsti Órækja þá yfir því, at hann ætlaði at Snorra Magnússyni. En þess voru margir menn ófúsir, ok báðu sér orlofs at fara eigi. Þeir voru eptir á Sléttu, Snorri Loftzson, Þorsteinn Gunnarsson, Þórðr tiggir, ok fleiri aðrir. En Órækja fór til Aðalvíkr; ok stökk Snorri af bænum ok vildi til sjávar á gnúpinn milli Aðalvíkr ok Miðvíkr; þar mátti eigi ná hönunum. Hann hljóp út á bak húsum, ok var í línbrókum; hann var fót-hvatr maðr. Þeir hljópu eptir hönunum, ok buðu hönunum grið, ok fékk Hallr Egilsson tekit hann. Órækja kom þá at, ok bar sakir á hann³. Snorri dulði eigi ok bauð fyrir sik; en Órækja vildi þat eigi heyra, ok bar sakir á hann. Fóru þeir þá með hann um hrið. Þá kvaddi Órækja Rögnvald Runa-Bjarnarson⁴ at vega at hönunum ok svá görði hann⁵. Síðan fór Órækja vestr yfir Djúp at þeim mönnum er hann bar fjórráðum; en lét þó önga menn drepa fleiri; en hafði sjálfðæmi af mörgum mönnum. Hann fór í Bolungar-vík, ok tók Hóls-land af Halldóri Ragneiðarsyni; ok fór hann út í Otra-dal; en synir hans, Áron ok Rögnvaldr, stukku suðr til Staðar til Böðvars. Hann tók ok Súðavík af Þorgrími bratt; en Ílluga Þorvaldzson lét hann fara suðr til Snorra, ok fékk til föru-neytis við hann Sigmund Gunnarsson. Þeir viku til matar

¹ Skopti, B.
hann] add. B.

² kelta] thus Cd., not kytila; engi alvara, B.
⁴ Runa-Bjarnarson] add. B.

³ Órækja—
⁵ ok svá—hann] add. B.

[II. 167: v. 37.]

í Hvamm ok sögðu þar víg Snorra þeim bræðrum Óláfi ok Sturlu. Sögðu þeir róstusamlegt ór Fjörðunum, ok létusk eigi vita hve Þórðr bróðir þeirra mundi undan setja. Í þenna tíma fór vestan Þórðr tiggí. Þeir tóku teinæring þann, er beztr var í Breiða-firði, er Branda-genja hét, er Vikarr Þorkelsson, átti. Fóru þá í Akreyjar, ok skyldu flytja upp hesta Órækju. Þeir týndusk allir, ok svá hestarnir. En þessir menn létusk þar: Þóroddr, Loðinn Grímsson, Brandr Brandzson, Skæringr bróðir Jóns klerks, Úlfr haltí¹.

III. Þeir bræðr, Óláfr ok Sturla, fóru um várit vestr í Búðardal um stefnu-daga ok ætluðu at sjá eptir vígs-málinu Hafsiða. Þeir Þórðr höfðu þá gört um víg-smálit nfu tigi hundraða. Þeir fóru upp Þverdal². En er þeir kómu vestr at Búðardals-botni kom þar á móti þeim Grímr Þorgilsson heima-maðr Órækju, ok sagði þau tíðendi ór Vatzfirði, at Maga-Björn ok Þorkell Eyvindarson höfðu særðan til Óláfis Philippus Kolbeinsson: 'En Órækja, er hann vissi, varð hann all-styggr við þat. En þeir höfðu gengit at hönnum í baðstofu ok sært hann þar. Eptir þat stukku þeir ór Vatzfirði sex saman; ok eru nú hér í Búðardal³: Þórðr tiggí, Maga-Björn, Þorkell Eyvindarson, Ketill Guðmundarson, Eirekr bróður-son Guðmundar biskups, ok Marteinn Miðfirðingr.'—Óláfr spurði, hvert þeir ætluðu. Grímr kvað þá ætla á fund Þórðar Sturlusonar, ok ætluðu at hann skyldi fá Þórði bústað; síðan ætlaði Maga-Björn at afa til búsins um Vestfjörðu⁴. En í för með Óláfi vóru þeir menn er þegar létusk skyldu drepa Björn er þeir fyndi hann. Þar var Guðmundr hvíti Árnason; ok hafði Björn flett hann í Haukadal um sumarit öllum hans klæðum, ok öðru því er hann hafði út haft; en annarr var Hjálmr Ófeigsson; hann hafði verit hraktr í Svefneyjum um haustið þá er Björn rændi á Meðal-fellz-strönd. En Óláfr vildi víst, at þeir leitaði þar eigi á hann, þvíat hann var með Þórði bróður hans. Ok var þar lengi um talat, áðr Óláfr fékk heitorð af þeim, at þeir léti kyrrt á þeim fundi. Eptir þat fóru þeir Óláfr í Búðardal, ok vóru þeir Björn þar fyrir, ok höfðu þeir boðit Þorbirni at vera fyrir öllum hans málum. En Þorbjörn fór út til Skarðz með Sturlu; ok réðu þeir Snorri prestur þat, at Þorbjörn gékk í vígs-gjaldit; en Eyjólf

¹ Úlfr ok Hallr, B. ² Þverdal] B; Þverárdal, Cd. ³ ok eru þeir nú hér í Búðardal, B; ok réru inn nú hér í Búðardal, Cd. ⁴ B; á Vestfírsku, Cd.

[II. 168: v. 38.]

fékk hönnum land sítt í Hvarfsdal; ok varð sú sætt með þeim Ólafi. **Fór** hann þá heim í Hvamm, en Sturla fór til Saurbæjar, ok réð **búlag** við Sverting á Staðarhóli. Þórðr tiggji fór út í Eyjar, ok **ætlaði** á fund Þórðar Sturlusonar.

112. Þetta sama vár um Föstu hafði Sighvatr sent norðan Magnús inn mikla, ok Odd oremus, til Þórðar bróður síns, ok mælti all-vingjarnlega til hans. Segir, at hann ætlaði at Fardögum í Dali, ok vildi at þeir fyndisk þar, ok görði ráð sín um hernað þann er Örækja hefði á þingmönnum þeirra ok vinum. Þórðr fór af Eyri heiman Laugardag, sem var í séttu viku sumars; sem hann var vanr at fara til vár-þings í Þórsnes. En hann vildi þá eigi hafa þing, þvíat hann vildi þá búask til mótz við Sighvat. Fór hann um kveldit í Fagrey. Hann hafði sveit manna; kom þar Snorri prest Narfason í mótz við hann, ok Atli Bassason, ok fleiri bæendr. En er þeir vóru mettir, gengu þeir í svefnhús, ok ætluðu niðr at leggjask. Þá koma þeir Maga-Björn ok Þorkell, ok gengu til stofu; var þá borinn matr fyrir þá. Þórðr lét kalla förunauta sína á tal við sik. Hann sagðisk vilja [láta] drepa þá Björn ok Þorkel; ok vildi þó, at þeir næði prestz-fundi. Hann sagði, at Þórarinn stóri, son Gríms Eldjárnssonar, skyldi vega Björn; en Þorkell broddr, son Vermundar þskar, skyldi vega at nafna sínum. Ætluðu þeir þá fyrst at bera at þeim borðit; en þá var þeim sagt, at þeir vóru mettir ok farnir til hvílu. Gengu Þórðar-menn þá til skála; en þeir Björn ok Þorkell lágu í innan-verðum skála, báðir í einni hvílu, ok Jóreiðr, frilla Bjarnar, Konáls dóttir á milli þeirra. Þórðr tiggji var þá kallaðr til föður síns; en svá var til skipat at þeir Þorgils Árnason ór Tjaldanesi ok Bárðr Snorrason Skarðz-prestz skyldi taka þar Björn, en Óláfr Sigurðarson þar bóndi, ok Óláfr Hauksson, skyldu taka Þorkel; en aðrir föru-nautar Þórðar önnuðusk menn þeirra¹. Síðan vóru þeir út leiddir, ok skriptuðusk við prest þann er Þorgeir hét Stranda-svín. En er þeir vóru skriptaðir, gékk Þorgeirr prestur til Þórðar Sturlusonar ok sagði, at 'Þorkell bar þá hluti fyrir sik, at mér þykkir hann eigi dræpr,' segir prestur. Þórðr svarar: 'Þá er hönnum eigi líft; ok skulu þér dæma hann at því, ok hengja hann síðan.' Þeir görðu svá sem Þórðr bauð. Vá Þórarinn at Birni; ok varð hann vel við, ok mælti fátt. Síðan lét Þórðr flytja þá vestr í Gassa-skor². Sturla, son Þórðar, ok Hallr

¹ en svá var—menn þeirra] om. B.² Gassa-skor] Gísla sk², B; ('onnur Saga Gísla skor,' Br. in the margin.)

[II. 169, 170: v. 39.]

ór Tjaldanesi ríða innan ór Saurbæ um nóttina. En er þeir kómu út um Kross-sund varð Sturla at sofa, ok lagði höfuð í kné Halli. En er hann vaknaði mælti hann: 'Svá dreyndi mik sem faðir minn mundi heldr harðlega hafa tekit þeim Birni.' Þeir kómu í Fagrey þá er þeir vóru látnir, Björn ok Þorkell. Þórðr Sturluson fór ór Fagrey inn í Hvamm; en Þórðr tiggir fór suðr til Staðar, ok Ketill Guðmundarson með hönnum. Eirekr ok Marteinn fóru í Hvamm, ok var Eirekr með Óláfi; en Marteinn fór til Miðfjarðar. En er Þórðr kom til Hvamms; var Sighvatr eigi kominn í Dal, ok eigi kom hann á því vári.

113. Á Meðal-fellz-strönd at Kvenna-hváli¹ bjó Skíði Þorkelsson. Jón, son Þorgeirs grunda, hafði þar af landi ok fylgu-kona hans; ok var illa í búsiðum þeirra; höfðu þeir Ingimundr bræðr tekit af hönnum hest; ok at fleira hafði Skíði hrakt hann. Kom því svá, at Jón hljóp í brott, ok inn undir Fjall til Guðmundar. Þeir Skarðz-Snorri, frændr, áttu lítt vini saman², en Skíði var mikill vin Snorra prestz Narfasonar, ok hafði þat af hans eigu er hann vildi til mæla. Nú er Þórðr var í Hvammi, bað Guðmundr Jón fara inn þangat ok sækja Þórð at sínu máli; þvíat Guðmundr vissi, at Þórðr var lítill vin Skíða. Hann hafði verit í Hvammi fyrr, ok gört margan ójafnað þingmönnum Þórðar. Fór Jón inn í Hvamm, ok með hönnum Oddr Eindriðason er skekkill var kallaðr. En er þeir kómu í Hvamm vildi Þórðr eigi hlýða á orð Jóns. Sótti Jón þá Ólaf at sínu máli, ok gékk hann á leið með þeim. Sagði Oddr, at hann lézk þau heyra orð Óláfs, at Jón skyldi svá næst koma í Hvamm, at hann færði hönnum öxina Droplaugu, er Skíði hafði jafnan í hendi, en Sturla bróðir Óláfs hafði gefit Sigmundi Snorrasyri. Jón kom heim Föstudag fyrir Hvítunnu-dag, ok svaf ekki þá nótt. Laugardaginn hvatti hann öxi sína forna ok spengða er Jarla-bani var kölluð, Orkneysk. Gyrið Ara-dóttir, frilla Skíða, talaði um, at Jón var með illu bragði; ok bað Skíða gæta sín. Skíði kvað sér eigi Jón klækis-manninn at skaða mundu verða eðr hans jafningja. Laugar-nóttina lá Jón í stofu. Þá hljóp Skíði upp í æði, ok kvað Jón vilja sitja um líf sítt; ok kvað sik dreyma, at hann vildi höggva höfuð af hönnum. Gyrið hélt hönnum ok svafði³ hann, ok var þá álitlega með þeim Sunnudaginn. En Mánadaginn

¹ -hváli] B; hóli, Cd.
however ch. 131 below.

² Here is a blank of one sheet (eight leaves) in B; cp.
³ svafði] emend.; svæfði, Cd.

[II. 171: v. 40.]

kómu þeir neðan¹ frá Arnarbæli, Gunnlaugr Eindriðason, ok Guðlaugr sonr Steingríms kumbalda. Þeir mǫnguðu um hross við Skíða. Þá kvaddi Skíði Jón til at taka hrossin með þeim; en þau vóru inn frá garði. Hrossin hljópu inn yfir ána til Stakka-bergs; en þeir gengu eptir. Ok er þeir kómu á völinn sezk hann niðr Skíði, ok hélt öxinni fyrir sér, ok studdi tönnum á forskeptið. Þeir sátu hjá hönnum; en Jón var á bak þeim hjá hrossum. Skíði spurði hvárt vera mundi nón, ok söng *Pater Noster*. Gunnlaugr spurði hvat hann mælti um hrossin. 'Mörk,' segir hann. Þá skall hönnum höggit, ok tók af höfuðit, svá at féll á bringuna. Jón þreif upp öxina, ok hljóp á bak hrossi Skíða, ok reið inn á Strönd. Árni Auðunnarson reið upp eptir Strönd. Hann bjó undir Ytrafjalli²; þeir riðusk hjá fyrir neðan Vigólfs-staði, ok segir Þorkell, son Árna, er reið at baki hönnum, at Jón riði hrossi Skíða. Árni mætti Gunnlaugi, ok sagði hann Árna vígit; snöri Árni þá aptr, ok elti Jón í fjall upp inn hjá Barkar-stöðum, en Árni tók hross Skíða ok hvarf aptr. Jón kom í Hvamm ok var þar um hríð á laun. Síðan sendi Óláfr Jón á Eyri, ok fékk Ásgeir frænda Valgerðar til föru-neytis við hann. Þeir mættu Halli af Jörfa ok Kolbrandi, syni Skíða, hjá Barði³, ok stökk Jón þar í skóg, ok lét hestinn; en Hallr sendi Ásgeir á Barði⁴, ok hvarf hann aptr í Hvamm. En Jón fór út á Eyri, ok var þar um sumarit. Síðan var hann at Keldum með Hálfðani, ok víðara fyrir sunnan land.

Þetta vár fór Órækja um alla Fjörðu, ok tók fé af mönnum. Hann tók Haga-land af Hauki presti ok svá búit. En Haukr fór á Eyri til Þórðar, ok synir hans, Óláfr ok Páll; Oddr, ok Halldóra dóttir hans. Þorgils fór í Tjaldanes, en Steinólfr í Búðardal. Marga menn aðra rak hann af staðfestum sínum. Þat vár görði Þórðr tiggja bú í Langadal, ok bjó þar þau misseri, en annat vár fór hann í Miðgarða ok bjó þar.

114. Um várit var þat títt fyrir norðan land, at Kolbeinn ungi bjósk til útan-ferðar; en ríki sitt ok bú fékk hann Sighvati til varðveizlu. Sighvatr setti niðr á Flugu-mýri Þórð kakala son sinn ok fékk hönnum allt manna-forráð Kolbeins til meðferðar. Þá var Mörðr Eireksson fylgðar-maðr Þórðar ok Snorri Þórálfsson, er verit hafði með Guðmundi biskupi. Með Kolbeini fóru þeir

¹ neðan] norðan, Cd. ² Thus, Itra fjalli, Cd., perhaps = Iðra fjalli, the vellum here being lost. ³ Barði] thus Cd. ⁴ sendi Ásgeir á Barði] thus? særði Ásgeir á hendi, V.

[II. 172: v. 41.]

Þórálfr Bjarna[r]son ok Þórðr þumli, Sigurðr Eldjárnsson; ok réðu þeir allir til Róm-ferðar um vetrinn, ok riðu allir suðr ok sunnan. Fann Kolbeinn Hákon konung í Björgyn, ok tók hann vel Kolbeini; en eigi góðisk hann handgenginn. Um sumarit eptir þing var fundr lagðr með þeim bræðrum, Þórði ok Snorra, við Sandbrekku. Þórðr gisti á Kolbeins-stöðum er hann fór til fundarins; ok fóru þeir Þorlákr ok Ketill, feðgar, með hrepps-menn sína til fundar með þeim Þórði, þvíat þá var heilagt. Þeir Snorri voru sjau saman. Ok er þeir kómu sunnan at Hitará, sá þeir mannfjölða undir brekkunni; köstuðu þeir þá um hestunum ok hleypðu suðr í hraun; en Þorlákr ok þeir nökkurir saman hleypðu eptir þeim, ok tóku þá at Svab-hóli¹. Var þá langt, áðr Snorri vildi aprt riða. En þó fundusk þeir út frá Hrauni, ok fór alla vega sem best með þeim bræðrum. Var Þórðr undir Hrauni um nóttina, en Snorri í Hitardal. Var þar veizla búin í móti hönnum. Mjödhrinn var borinn í berlum undir Hraun um morguninn eptir, ok töluðu þeir þann dag allan. Mæltusk þeir þá allvel við; ok sögðu svá, at þeirra frændsemi ok vináttu² skyldi aldri skilja meðan þeir lifði báðir. Var þat þá gört til sambandz með þeim, at Sturla, sonr Þórðar, skyldi fara með Snorra, ok vera með hönnum. Þá fór ok með Snorra Páll sonr Loptz, ok voru þeir báðir með Snorra um sumarit.

115. Þetta sumar sendi Órækja norðr til Sighvatz Snorra prest Narfason ok Guðmund undan Felli, Sverting Þorleifsson, til sættumleitanar; ok bauð Órækja af sínni hendi at breyta þann veg öllu sem Sighvatr vildi vera láta. En Sighvatr lagði þat til, at Órækja skyldi fara suðr til Borgar-fjarðar, ok setjask á kosti föður síns; en síðan skyldi leikast³ um sætt með þeim frændum. En er þeir koma aprt, samnar Órækja mönnum, ok ferr til Borgar-fjarðar með átta tigi manna. Snorri var suðr á Bessastöðum um sumarit at búi sínu. En sem hann fréttir af ferðum Órækju, fór hann upp í Stafaholt á skipi, ok reið svá í Reykjaholt; en Órækja var þá á Selja-eyri, er þeir bjoggusk útan, Andreas sonr Rafns Lögmannz af Katanesi, ok Andreas son Gunna Andreas sonar, en hann var son Sveins Ásleifar sonar. Fyrir þeim hafði Órækja látið taka um vetrinn sex tigi vætta mjöls. Fóru þeir til, Philippus ok Sigmundur

¹ Thus, *rb = rf*.² *vináttu*, Cd.³ *leikast*] emend.; *leitast*, Cd. (*r = c*); cp. Dict. s. v. *leika* IV. 2. fine.

[IL 173: v. 42.]

Gunnars son, ok gördðu þeir þá marga óspekð í þeirri ferð. Andreas Rafnsson átti sverð gótt, er hann kallaði Sættaspilli. Þar höfðu þeir allir orð til sent um vetrinn, Böðvarr frá Stað ok Þorleifr, Gizurr ok Órækja; en Andreas gaf þá Órækju sverðit; en hann gaf þegar Markúsi á Melum. Órækja reið af Selja-eyri upp í Reykjabolt með átta tigi manna. Þar var með hönum Markús af Melum ok Ásgrímr Bergþórsson, Guðmundr Sigríðarson, ok flestir í nri stærri bændr ór Vest-fjörðum. Í Reykjabolti var fyrir tvau hundruð manna; þar var Loptr biskupsson, Óláfr Þórðarson; þar kom ok Þorleifr ór Görðum. Var þar skipat mönnum í virki um allan bæinn, en Órækju-menn gengu um virkit, ok varð ekki at sætt¹. Þeir Þorleifr ok Loptr fóru á meðal þeirra feðga, ok leituðu um-samningar². Kom því svá, at þeir er á virkinu vóru fundu eigi fyrr en Órækju-menn vóru allir komnir í hús, ok höfðu gengit upp eptir forskála frá laugu. Höfðu þeir Loptr þá samit með þeim, at Órækja skyldi taka við Stafaholti. Þeir vóru þar allir um nóttina. En þegar um morguninn³ reið Órækja í Stafaholt, ok tók þar við búi; en bændr allir fóru vestr aptr ok heim. Órækja sat í Stafaholti um haustið, ok hafði þar mikla sveit manna.

116. Þeir menn, er vóru vinir Sighvatr, ræddu þat fyrir Órækju, at hann skyldi ríða norðr á vald Sighvatr; ok sögðu, at þá mundi hans mál mest til vegar ganga. Ok þar kom, at Órækja hlýddi á þetta; ok reið norðr í Eyjafjörð um haustið, ok með hönum Svertingr Þorleifsson ok Markús Þórðarson, Játvarðr, ok Þorsteinn Gellisson,—nú vóru þeir. En er þeir kómu á Grund, tók Sighvatr við þeim forkunnar-vel; var þar in fegrsta veizla; skorti eigi góðan mjöð. En er þeir töluðu um mál sín, sagði Órækja svá, at hann lézk því þar kominn, at hann vildi at Sighvatr skipaði um mál þeirra um alla þá hluti er hann talði á við hann; lézk vera eigi fé-siúkr⁴ en sagði þat, at Sighvatr mundi eigi vilja minnka hann; lézk hönum þat ok mestu þykkja skipta. En við þessi orð Órækju varð Sighvatr eigi búinn til handsalanna; ok vóru þeir þar tvær nætr. En um daginn eptir bað Órækja þá reka heim hesta þeirra. En þeir gengu í skála at tala; innti Órækja þá til hvern enda hafa skyldi mál hans; bauð ok allt it sama. Sighvatr kvað þat eitt

¹ at sætt] at sótt?² umsamingar, Cd.³ þeir vóru—morguninn] add.

V.; om. Cd.

⁴ fé-siúkr] thus, conject.; so ch. 108 above; fegrkr (= fessivkr), Cd.

[II. 174: v. 42.]

meðal þeirra, er þeir mætti semja : ‘En þat er þú hefir brotið við Sturlu, þar verður [hann] ráð fyrir at göra, at hann hafi nefnur ok handsöl þau er hónum líka.’ ‘Þér vil ek bjóða, ok við þik sættask, en fyrir málum okkrum Sturlu göri ek eigi ráð fyrir en hann kemr til,’ segir Órækja. Ok nú er þeir töluðu þetta, kom maðr í skálann, ok mælti einmæli við Sighvat. Eptir þat spurði Sighvatr Órækju, hvern veg hann ætlaði at ríða. Hann lézk ætla út til Gása at kaupa sér þarfindi. Sighvatr tók þá til orða : ‘Þú skalt eigi ríða til Gása; vil ek at þú ríðir vestr Skjálgsdals-heiði eðr Villingadals-heiði, ok ríða nú þegar; þviat vit munum eigi greiða héðan frá þat er vit höfum eigi hér til greitt.’ Gékk Órækja þá til hesta sína, ok reið brott. Vóru þar kveðjur skipulegar. Þá vóru ok búnir hestar Sighvat, ok reið hann út eptir héraði. En er hann kom út frá Eyrar-landi, kom þar í mót hónum Sturla, sonr hans. Hafði hann riðit frá skipi þegar er hann varð land-fastr. Sturla mælti, at þá skyldu þeir ríða eptir þeim Órækju; en Sighvatr vildi þat víst eigi, ok riðu þeir heim til Grumdar. Órækja reið vestr um heiði. En er hann reið á Víðimýri, var Þórðr kakali þar kominn til leiks. Þeir stóðu úti margir saman. Riðu þeir Órækja beint hjá þeim, ok mæltu hvárigir við aðra. Reið Órækja heim, ok sat þar um haustið; en lítlu fyrir vetr reið hann vestr til Fjarða.—Þá er Órækja reið vestr, gisti hann í Hvammi, ok vóru þeir þar fyrir, Sturla Þórðarson ok Páll Loptzson. Órækja bað þá báða, at þeir skyldi ríða vestr með hónum; ok lagði þar mörg orð til. En þat varð af, at þeir fóru þá fór ok vestr Svarthöfði Dufguson, ok Andreas Rafnsson; hann hafði orðit¹ apr-reka á Eyrum um haustið. Þá var í Vatzfirði all-fjölmennt um vetrinn, ok góð hsbýli; ok engi vóru þá rán berleg; en þó var kveðit á fé bónda um alla Fjörðu. Af Álpta-mýri var rekit fé nökkut inn á Eyri til brúðlaups, er Sigmundur Gunnarsson fékk Herðsar Hrafn-dóttur.

117. Snorri Sturluson sendi um haustið orð Böðvari til Staðar, ok vildi at hann væri í Reykjaholti um vetrinn. Fór hann þangat með tólfta mann; var með hónum Einarr frændi hans ok synir Halldórs Ragneiðar-sonar; hafði Snorri þá ok mart manna. Um vetrinn eptir Jól fóru menn þeirra Sighvat ok Sturla vestr til Víðidals; ok var [þat] örendi, at bændr skyldi járna hesta sína, ok vera búnir þá er þeir væri upp kvaddir. En Snorri átti í

¹ hafði orðit] varð, Cd.

[II. 175, 176: v. 43, 44.]

Víðidal vini marga ok þingmenn; ok görðu þeir Snorra varan við þetta. En hann tekr þat ráð, at hann sendir menn vestr til Órækju; ok segir, at þeir hefði norðr um sveitir, feðgar, mannsamnað, ok kallaði óráð at sér hvern þeirra væri kvíaðr. Þá tók Órækja þat ráð, at hann sendir um alla Fjörðu menn, ok lét kveðja upp hvern mann er hann fékk. Hann hafði sex hundruð manna er hann kom suðr í Dali til Sauðafellz. Reið Órækja þá frá liðinu við sveit sína suðr til föður síns; var þá kominn í Reykjaholt Þórðr Sturluson ok Þorleifr ór Görðum; var þar þá ráða-görð mikil; vildi Órækja at snúit væri á norðr, með allan afla þann er fenginn var. Vóru þess margir fýsendr þeir er framgjarnir vóru. En Snorri var eigi búinn til þess, at fara at bróður sínum á þeim háttðum er þá fóru í hönd. Var þat þá ráð tekit, at Snorri sendi¹ norðr Sölmund mág sínn ok Orm Klængsson, at leita um sættir; en Órækja fór í Dali at hnekkja vestr flokkinum. Þá fannsk vísa þessi á Sauðafelli ristin á kefli:—

Sex hundruð fékk sunda sól-kannaðr her manna
(frami mun) sex at sögu² (sagðr) á skömmu bragði:
Órækja bað auka alldr-rýrð viðú skjalda
(mjök var frægð sú er bil brigði³ blekkt), en Snorri hnekti.

Órækja fór suðr í Stafaholtt með heima-menn sína, ok sat þar um Föstu. Böðvarr fór þá heim út til Staðar, en Þórðr var í Reykjaholti. Órækja fór um Föstuna suðr til Kjalar-ness, ok fékk þar fong mikil, mjöl ok skreið, smjör, ok hunang, er Árni í Saurbæ gaf hónum.

118. Í vikunni fyrir Pálm-Sunnudag kómu njósna-menn norðan, ok sögðu at liðs-dráttir væri um allar sveitir norðr. Snorri vildi þá eigi liði samna, ok fór hann á brott ór Reykjaholti, ok suðr á Bessastaði með allt skulda-lið sitt⁴; en Reykjaholt fékk hann í hendr Þórði bróður sínum, ok eignaði hónum búit ok þat er eptir var. Órækja tók þat ráð, at hann reið vestr í Fjörðu með tólfta mann; en Sturla fór á Mýrar út, ok þeir fimtán saman, ok báru mjöl ok önnur fong á tólf hestum. Þeir fóru síð ór Stafaholti⁵, ok út í Álptár-tungu. Um nóttina leyndisk frá þeim Hjálmr Ófeigsson á jarþ-skjóttum hesti, er Sprógr hét. Hjálmr fór þar til er hann fann Sturlu upp við jökla. Þá var þetta kveðit:—

¹ Snorri sendi] þeir sendu, Cd. ² at sögu] thus, conject. ? svaugu, Cd. ³ brigði] B*; beygði, V.; barde, Cd. ⁴ ok suðr—sitt] V.; om. Cd. ⁵ síð ór Stafaholti] V.; suðr til Stafaholts, Cd.

[II. 177, 178: v. 45.]

Sénn var síð¹ á hesti seggrinn æðru-mesti;
 fátt hyggjum þann² fríða; fúss var hann seint at ríða:
 Hér má ek hvergi kenna (hlotið hefir Sprógr at renna)
 Hjálm inn herði-þunna (hizig suðr um runna).

Þá er Órækja kom í Ísafjörð, færði hann föng sín öll út í Æðey, ok sat þar um várit. Þeir Sturla Þórðarson fóru þar til er þeir kómu í Bjarnar-höfn. Síðan fór Sturla út á Eyri eptir skipinu Langhúf, ok kómu í Fagrey Pálm-Sunnudag ok sátu þar til Langa-Frjádags. Þá féll land-nyrðingr. Þeir kómu í Vatzfjörð Páska-daginn um messu, ok röru til matar í Æðey. Lét Órækja þá sækja Langhúf, ok fór hann it vestra til Æðeyjar. Órækja tók um várit handarmein, ok lá lengi. Þar var hörð vist; þvfat vár var silt, en vetr all-góðr. Fjórátan hestar dó í Æðey Uppstigningardag meðan menn vóru at mat. Til landauðnar horfði í Ísafirði, áðr fiskr gékk upp á Kvíar-miði. Órækja lét samna í Æðey öllum skipum þeim er vöxtr var at í Vestfjörðum. Sum kómu ór Hrátafirði.

119. Sighvatr ok synir hans, Sturla, Kolbeinn, ok Þórðr kakali, kómu Pálm-Sunnudag í Borgarfjörð með þúsund manna. En er Þórðr Sturluson spurði þat, reið hann í móti þeim, ok fann Sighvatr bróður sinn í Hvítár-síðu. Veitti hann Sighvati átölur miklar um þat er hann fór at bróður sínum á hátíðum; ok segir, at hann mundi stór gjöld fyrir slíkt taka af Guði³, gamall maðr. Sighvatr tók undir í gamni ok með nökkurri svá græð⁴: 'Hvárngi okkarr þarf nú at bregða öðrum elli; eðr hvárt görizk þú nú spámaðr, frændi?' Þórðr svarar: 'Engi em ek spámaðr; en þó mun ek þér verða spámaðr: Svá mikill sem þú þykkisk nú, ok trúir á mátt þínn ok sona þínna, þá munu fáir vetr líða áðr þat mun mælt, at þar sé mest eptir sik⁵ orðit.' 'Reiðr ertú nú, frændi,' segir Sighvatr, 'ok skal eigi marka reiðs mannz mál; kann vera, okkr talisk betr annat sinn þá er vit erum báðir í góðu skapi; ok skal þess at bíða.' Reið Þórðr þá í brott⁶. Sighvatr reið í Síðumúla, en Sturla í Reykjaholt, ok lét sem hann ætti þar einn allt. Tók hann þar undir sik alla eigu Snorra í Borgarfirði. Sturla sendi ok menn í Stafaholt, ok tóku þeir þar mat ór kirkju, ok báru út Föstudaginn um kropning; kölluðu at kirkja setti eigi at halda bann-settra manna fé. Sturla lagði ok undir sik allt hérað; ok fann Þorleif ór Görðum, ok játti hann öllu því er Sturla bauð.

¹ sénn var sénn, Cd. ² þann] þess, Cd. ³ af Guði] add. B*. ⁴ græð] thus, an ἄρ. λεγ.; græzku, B*. ⁵ sik] add. B*. ⁶ Reið—brott] add. B*.

[II. 178, 179: v. 45.]

Eptir þat dreifðu þeir flokkinum; ok fóru synir Sighvatz inir yngri norðr, en hann reið vestr í Dali, ok var í Tungu at Jóreiðar um Páska; ok fór síðan norðr. Þá er Snorri spurði, at Sturla hafði lagt undir sik hérað allt, fór hann brott af Suðr-nesjum ok suðr til búa sínna, ok þaðan austr í Skál til Orms Svínfellings, ok var þar um sumarit. Órækja hafði í Æðey skipa-búnað mikinn. En er leið at Alþingi, lét hann bera fong sín öll á skip, ok fór út eptir Ísafirði með alla sína sveit. Var þat orð á, at hann mundi halda öllum skipunum suðr á Breiðafjörð eðr allt at Borgarfirði, hvat sem síðan görðisk at. En er þeir kómu vestr fyrir Dýrafjörð, anöru þeir inn til Alviðru öllum skipunum; nema ein ferja siglði vestr fyrir, er Stokkr var kölluð. Þeir lögðu eigi fyrr at en í Kópavík; þar var fyrir Jón Halldórsson, er hálf-prestr var kallaðr, ok Auðunn skyti ór Ísafirði. Þá lögðusk at stormar miklir.—Þat var einn dag, er Órækja hafði róit yfir fjörð til Haukadals at skemta sér, at Jón Ófeigsson hafði farit í Arnarfjörð á Kúlu til Ísleifs frænda síns. Hónum fylgði etju-hundr¹ hvítr er hann átti. En er hann var á Kúlu kómu menn Sturlu á Eyri; var þeim sagt at Jón var á Kúlu. Fóru þeir þá á Kúlu; ok segir Ísleifr, at hann væri eigi þar. Þeir sjá hundinn liggja hjá bæna-húsi; ok kenndu; þóttusk þeir þá vita at hann mundi þar inni; heitask þeir þá at brjóta húsit. Jón görði þá vart við sik; ok sömðu þeir þat, at þeir hétu Jóni griðum þar til er þeir fyndi Sturlu. Þá fór Jón með þeim út í Otradal á fund Sturlu; ok tók hann all-hart á Jóni. Þó fékk hann grið at bæn manna. Órækju kom njósn í Haukadal; fór hann þá aprt í Alviðru. Görðisk þá kurr mikill í bóndum, ok vóru all-marg-mæltir ok sáttgjarnir. Sturla spurði, er hann var í Otradal, til manna Órækju í Kópavík; ok sendi út þangat Þórð Guðmundarson, ok Eyvind bratt Austmann, Sigmund son Skarð-Snorra, Guðlang Gilsson, Eirek birkibein, Þóri jökul, Þórð víti,—fimtán vóru þeir. Þeir kómu í Víkina svá at hinir sváfu í tveim tjöldum; hjoggu þeir á þá tjaldit þat er þeim var nær; var þar í Jón hálf-prestr, ok Auðunn skyti; var prestr veginn, en Auðunn var högginn á vangann ok kinnina, svá at af féll hárit; en trautt dreyrði á kinnina. Var þar ok högginn Styrr Hallzson ok Þorgils Saurbæingr ok Flóka-Finnr, ok fleiri aðrir. Þeir hjoggu ofan annat tjaldit; var þar í Dag inn mikli, bróðir Játvarðar, Þórarinn balli, ok Rögnvaldr son Tannz Bjarnasonar; ok vóru þeir allir dregnir út. Vá sá

¹ etju-hundr] v.; eim, Cd.

[II. 180 : v. 46.]

maðr at þeim er Gamli hét, föru-nautr þeirra sjálfra. Eiríkr birkibeinn gaf grið Halli Egilssyni; Eyvindr brattr Árna bratt Austmanni; Guðlaugr Ormi hvíta. Tóku þeir þar öll fóng þeirra, ok fóru síðan til Sturlu. Sturla flutti lið sítt yfir Arnarfjörð, ok hafði hann sunnan haft nær sex tigi manna; en þá hafði hann meirr en hundrað er hann kom í Dýrafjörð. Fóru þá menn í milli þeirra Órækju; ok var fundr lagðr á Söndum ok grið til seld. Fór Órækja yfir Dýrafjörð með sjau tigi manna, en Sturla sat í brekkunni ofan frá Söndum með allt lið sítt; en þeir fundusk jafn-nær flokkunum við jafn-marga menn. Var þá talat um sættir. Ok þarf þar eigi orð at tína, at sættin gékk greiðlega saman. En þær vóru mála-lyktir, at Sighvatr skyldi göra ok lúka upp at miðju sumri at Keldum. Órækja skyldi fara suðr þá þegar með Sturlu, ok hafa brott ór Vestfjörðum allt sítt. Hann skyldi hafa bú í Stafaholti; en Sturla skyldi hafa Reykjaholt ok fé Snorra í friði fyrir Órækju. Þat var ok mælt, at þá skyldi vel vera með þeim frændum; ok biða svá, hverjar mála-lyktir yrði með þeim Snorra, þá er hann væri fundinn. Fór Órækja til Alviðru af fundinum, ok görði menn til Ísafjarðar eptir fongum sínum ok hestum, ok lét færa suðr. En þeir Órækja fóru þá eptir Sturlu til Arnarfjarðar ok fundu hann á Eyri; fóru suðr allir saman til Saurbæjar; ok stilltu svá til, at jafnan mötuðusk í sínu húsi hvárir, Sturlu-menn ok Órækju-menn.

120. Þeir skilðu í Tjaldanesi; ok reið Sturla til þings; en þeir Órækja fóru til Stafaholtz ok dvölðusk þar lítila hríð áðr þeir fóru suðr. Fundu þeir þá Sturlu á Bláskóga-heiði. Mæltusk þeir þat við, at þeir skyldi finnask at miðju sumri, ok mundi Sighvatr þá koma norðan, ok lúka görðum upp. Órækja reið austr í Skál at finna föður sínn, ok síðan aptr á Rangár-völlu; ok var í Klofa með Þorsteini presti bróður sínum, ok beið Sturlu; ok fundusk þeir þar sem mælt var. En Sighvatr kom eigi at norðan; ok varð engi sætt með þeim at sinni. Fóru þeir þá allir saman út í Skálaholt at Þorláks-messu, ok mataðisk Órækja, ok þeir, einir í húsi jafnan þá er Sturla var við. Þeir fóru ór Skálaholti allir samt upp í Laugardal, ok þaðan vestr á Bláskóga-heiði þar til er þeir kómu til Hallbjarnar-varðna. Þá segir Órækja, at hann vill ríða inn syðra dal til Stafaholtz; en Sturla bað hann ríða til Reykjaholtz, ok kallaði mart ótalat. Ríðu þá inn syðra dal sumir menn Órækju, Markús af Melum ok þeir feðgar, Grímr Þorgilsson, ok Eyjólfur, ok

Jón Arnason ór Tjaldanesi. En Órækja reið í Reykjaholt, ok Sturla Þórðarson, Svarthöfði Dufgusson, Egill kagi, Svartr Einarsson, Ásbjörn Sveinbjarnarson, Þorgeirr stafs-endi, ok Svertingr Þorleifsson. Þeir Órækja mōtuðusk í Lítlu-stofu um kveldit; en um morguninn, er þeir gengu frá messu, fóru þeir í stofu. Þá var Órækja kallaðr í Lítlu-stofu ok Sturla Þórðarson¹. Lítlu síðarr kom Sturla Sighvatsson í stofu-dyrr þær er eru frá Lítlu-húsum, ok kallaði Sturlu Þórðarson til sín; ok gengu þeir í lopt þat er þar var. Tók þá Sturla Sighvatsson til orða: 'Þér var kunnigt, nafni, um sætt vára í Dýrafirði; en nú kom faðir míninn eigi til; en svá var mælt at Órækja skyldi búa í Stafaholti, en ek hér; ok þykkir þat eigi heillegt, at hann siti þar við lítil efni, en ek svimma í fé Snorra. Er þar nú hnefat um annat ráð, at ek ætla hann skuli fara norðr til Skagafjarðar ok þar útan; ok mun nú skilja yðvart föru-neyti.' Tók hann þá til sverðzins Ketlings, er lá hjá þeim, er Sturla Þórðarson hafði í hendi haft. Gengu þeir þá til stofu; ok í durum kómu í móti þeim menn Órækju, ok vóru þá allir flettir vápnum. Var þeim þá fylgt í loptið, ok settir þar menn til gæzlu. Þá kom Þorleifr með sveit sína; hann var í Bæ um nóttina, ok hafði riðit ofan Flókadal; þvíat hann var ok suðr [þar] með Sturlu. Þorleifr var nú settr til at gæta Órækju-manna. Sturla reið nú á brott með Órækju upp til jökla, ok Svertingr með hónum einn hans manna. Þeir riðu upp á Arnarvatn-heiði þar til er þeir koma á Hellis-fitjar. Þá fara þeir í Hellinn-Surtz ok upp á vígit. Lögðu þeir þá hendr á Órækju; ok kvaddi Sturla til Þorstein langa-bein at meiða hann. Þeir skoruðu af spjót-skapti ok görðu af hæl; bað Sturla hann þar með ljósta út augun; en Þorsteinn lézk eigi kunna við þat. Var þá tekinn knífr, ok vafiðr, ok ætlað af meirr en þver-fingr. Órækja kallaði á Þorlák biskup sér til hjálpar; hann söng ok í meizlunum bænina, '*Sancta Maria mater Domini nostri Jesu Christi.*' Þorsteinn stakk í augun knífinum upp at vafinu. En er því var lokit, bað Sturla hann minnask Arnbjargar ok gelda hann. Tók hann þá brott annat eistað. Eptir þat skipaði Sturla til menn at geyma hans; en Svertingr var þar hjá Órækju. En þeir Sturla riða þá í brott ok ofan í Reykjaholt; lét Sturla þá fara í brott menn Órækju, ok héldu þeir flestum föngum sínum; en hestr Órækju ok vápn

¹ ok Sturla Þórðarson] V.; til Sturlu, Cd.

[II. 182 : v. 46.]

vóru tekin. Þá er þeir Sturla ok Svarthöfði kómu til Hvítár kom þar á mót þeim Játvarðr Guðlaugsson. En er þeir sögðu hönnum þessi tíðendi, lézk hann vilja upp í hellinn at finna Órækju; en þeir löttu þess. Hann vildi fara eigi at síðr, ok kallaði sik eigi saka mundu er þar var Þórir jökull móður-bróðir hans. Sturlu boðaði hönnum út til Staðar at segja þeim tíðendi slík er hann væri viss. Arnbjörg var í Stafaholti, ok sendi Sturlu Þórðarsyni orð, at hann skyldi fara út til Staðar á mót föngum sínum, er þar vóru komin á skipum þeim er vestan höfðu farit. Reið Svarthöfði þá vestr í Hjarðarholt; en þeir Sturla út til Staðar ok þaðan til Helgafellz at láta skriptu sér, ok svá á Eyri til Þórðar. En Þórði þóttu skriptir Sturlu of miklar, ok kvað hann skyldu fara í Skálaholt á fund biskups. Fóru þeir þá til staðar, ok var þar komin Arnbjörg ok Játvarðr; ok segir hann þau tíðendi í hljóði, at Órækja hefði sýn sína, ok var heill. Hann bað þau ríða á móti sér ef þá mætti þau með nökkuru móti; þvíat Sturla var þá riðinn norðr um land. Þau Sturla Þórðarson ok Arnbjörg riðu þá suðr, ok með þeim Játvarðr, ok Ingjaldr Geirmundarson, Hrafn Einarsson, Ásbjörn Sveinbjarnarson. En er þeir kómu í Borgarfjörð, var Órækja brott ór hellinum. Hafði hann riðit suðr um land við þriðja mann. Riðu þau þá í Skálaholt, ok kom Órækja þá til mótz við þau austan ór Klofa, ok var inn hressasti. Allvel tók Magnús biskup við þeim, ok leysti þá miskunsamlega. Fékk hann Órækju tíu hundruð vaðmála, ok lagði þat til með hönnum at hann skyldi útan; sagði at hann mundi önga uppreisn hér fá sína mála. Riðu þau Órækja þá ofan á Eyrar; ok tók hann sér fari með Andreasi Rafnssyni. Þá fóru útan á Eyrum þeir Magnús, son Guðmundar gríss; hann var kosinn til biskups í Skálaholti, ok Kygri-Björn, er Norðlendingar höfðu körit til biskups. Mártu-messu-dag, er þeir Órækja vóru á Eyrum, sigldi þar af hafi knörr einn lítill, ok var þar á Kolbeinn ungi ok þeir félagar; ok varð þar fagna-fundr með þeim Órækju mágum. Tók Kolbeinn þá við Arnbjörgu systur sinni, ok fór hön norðr með hönnum. Þeir Sighvatr gáfu hönnum upp bú sítt ok ríki sítt, ok fór þeim þat betr en getið var til þeirra. Órækja fór útan á Eyrum, ok réð til Suðr-ferðar um vetrinn. Hann fann í Danmörku Valdimar konung inn gamla, ok orti um hann vísu; en konungr gaf hönnum hest þann, er hann reið suðr ok sunnan. Fóru þeir Kygri-Björn báðir samt suðr ok sunnan þar til er Björn andaðisk. Menn Órækju fóru af Eyrum. Fór

Sturla heim á Eyri, ok var þar um vetrinn, ok þeir þrír saman, Ingjaldr ok Hrafn Einarsson. Þenna vetr bjó Óláfr Þórðarson at Borg; hann hafði þangat fært sik um várit ór Hvammi at ráði¹ Snorra. Þenna vetr vóru þeir allir bræðr at Stað með Böðvari.

121. Með þeim Sturlu Sighvatzsyni ok Þorleifi í Görðum tók at greinask² mjök vináttan eptir meiðingar Órækju. Gékk Þorleifr síla undir flutningar Sturlu, en hann þurfti mikils við, er flutt var ór Engey bæði mjöl ok skreið, en sumt keypt á Akranesi. En er Snorri spurði austr í Skál at fátt var með þeim, sendi hann menn ofan til Þorleifs, en sumir fóru allt til Staðar ok á Eyri. Um vetrinn eptir Jól fór Snorri ór Skál, fyrst í Dal til bús síns, en síðan vestr í Ölfus til Gizurar Þorvaldzsonar, ok svá á Bessastaði. En er þetta spyrr Sturla Sighvatzson, sendi hann vestr í sveitir eptir, ok kom vestan lið mikit til Borgarfjarðar. Síðan samnaði hann liði þar um öll héruð, ok fór út fyrir Hafnar-fjall. Þorleifr samnaði liði um Nes út ok sunnan um fjörð, því er hann fékk, ok ætlaði í mót. Þá fóru menn á milli þeirra; ok var komit á stefnu-lagi með þeim, ok fundusk þeir á Melum. Fór þá enn skipulega með þeim, við fortölur Böðvars ok annarra vina hans. En er þeir vóru skilðir, sögðu sítt hverir frá tali þeirra; en þó dreifðu þeir flokkinum. En lítlu var þat síðarr er miklu var verr en áðr. Görðu þeir þá spott mikit at Reykhyllingum, fylgðar-menn Þorleifs, Þorkell faxi ok Guðlaugr Ausu-glámr. Snorri fór af Nesjum suðr til Reykja, ok var með Gizuri um Föstuna. Var þá allvel með þeim mágum. Góð orð fóru þá millum þeirra Gizurar ok Sturlu.

122. *Kolbeinn ungi sat í búi sínu at Flugu-mýri. Hann hafði mart röskra manna með sér. Guðmundr Ásbjarnarson var með hönnum eptir víg þeirra feðga, Kálfs ok Guthorms. Þar var þá ok Þórálfr Bjarnarson. Með þeim Guðmundi ok Þórálfi var jafnan fátt. Guðmundr kvað vísu:—

Beiddisk síla orða um snúð rönðin borða;
fæddr var á beinum börðum bark-rjóðr í Austfjörðum:
Eltr var austan glanni; ógæfan skaut manni
(háð samir mistu-meidi) yfir Möðrudale-heiði.

Sá atburðr var á Flugu-mýri þrem vetrum eptir víg þeirra feðga, Kálfs ok Guthorms, at þeir sátu at tafli, Kolbeinn ungi ok Guð-

¹ ráði] V.; búi, Cd. ² greinask] thus emend.; grennast, Cd. ³ Br. omits this chapter; it may have been taken from B.

[II. 185: v. 49.]

mundr, ok telfðu kvátru þar á gólfinu í stofunni þrem nóttum eptir Jól. En er hringði til aptan-söngs, gékk Kolbeinn til kirkju, ok mart manna með hönunum. Guðmundr sat eptir, ok batt saman taflit. Þar kom Þórálfr í stofuna ok Helga húsfreyja Sæmundar-dóttir. Þeir menn voru á Flugu-mýri, er annarr hét Skálp-Bjarni, en annarr Böðvarr. Þeir voru bræðr, ok var fjáðskapr með þeim Guðmundi. En er Kolbeinn var út genginn, þá höggv Bjarni til Guðmundar, ok kemr á lærit fyrir ofan kné; ok var þat mikit sár. Guðmundr vildi þá upp stand, ok hafði fyrir sér tafl-borðit. Böðvarr hjó þá í höfuð hönunum; ok var þat bana-sár. Báðir unnu þeir á hönunum. Þau Helga ok Þórálfr skutu þeim á brott. Varð Kolbeinn eigi fyrr varr við, en þeir voru svá langt komnir, at þeir urðu eigi áhendir. Þeir fóru austr í Fjörðu. Þórarinn Jónsson kom þeim útan. En Kolbeinn var inn reiðasti; en þó varð engi hefnd eptir Guðmund ok öngar fé-bætr.

123. Þá er þeir höfðu sætzk í Flata-tungu, Sighvatr ok Kolbeinn ok Órækja, fór Guðmundr biskup með Kolbeini á Flugu-mýri. En síðan fór hann út til Hóla, ok var þá eigi lang-vistum brott frá Hólum þaðan frá meðan hann lifði. Var hann þá jafnan í Lítu-stofu¹, ok tveir klerkar hjá hönunum, Helgi bróður-son hans ok Þorkell son Ketils Ingjaldz sonar. Lifði hann þá líkara hljóðlátum ok rólyndum² einsetu-manni, heldr en harðlyndum ok hlutsömum lýð-biskupi, sem óvinir hans höfðu orð á. Tvá vetr fulla var hann þar, ok þat ins þriðja sem hann lifði. Löngum var hann lítt heill; þvfat hann var eigi bók-skygn þá er hann fór ór Höfða, en blindr með öllu inn síðasta vetr er hann lifði. Andlitz-mein hafði hann, ok var verkr í inni hægri kinn ofan frá auganu. Hann söng löngum, eðr lét lesa fyrir sér sögur helgra manna á Látinu þá er hann vakði.

Þenna vetr, er nú var frá sagt ok Sturla fór á Mela, kom norðan frá Hólum litlu fyrir Föstu á Eyri til Þórðar³ Magnús tölu-sveinn; hann var munkr ok eigi merkr, en miðlungi rétt-orðr. Hann sagði Guðmund biskup hafa sendan sik til Þórðar. Þeir töluðu á þver-palli, ok kallaði Þórðr til Sturlu son sínn at heyra til þeirra. Þórðr spyrr at örendum hans; en hann segir, at biskup sendi hönunum ástar-kveðju; 'Ok bað mik þat segja þér, at þú skyldir eigi efask í, at þit mundut finnask í vár.' 'Þat þykki mér nú úlfklegt,' segir

¹ Lítu-stofu] thus Cd.; lítilli stofu, Res. (Bs. i. 585).hóglátum, Res. ² litlu—Þórðar] om. Cd.; add. V., Res.³ hljóðlyndum ok

[II. 186: v. 49.]

Þórðr, 'er hvárrgi okkarr er til lang-ferða felldr.' 'Þetta sagði hann þó,' kvað Magnús. 'En hvat talaði hann um mótgangs-menn sína?' [segir Þórðr.] 'Um talaði hann nökkut,' segir Magnús. Hvat?' segir Þórðr. 'Hann kvað fá vetr mundu líða, áðr mótgangs-menn hans mundu sjálfir hendr á leggjask ok þeirra afkvæmi, ok dreypask niðr sem vargar; kvað þar mundu mest eptir sik¹ verða, er þá var mestr uppgangrinn.' Mart sagði hann annat, þótt hér sé eigi ritað í þessi sögu.

124. En þenna vetr inn sama tók Guðmundr biskup sótt líflu fyrir Langa-föstu þunga ok hljóðlega. Í þeirri sótt lá hann fram um Gregorius-messu—En hana bar milli Ymbro-daga. En Föstu-daginn lét hann Jón lærdjúp olea sik við fullting djákna sínna ok annarra lærðra manna þar heima. Eptir þat vildi hann þat eitt mæla er nauðsyn kráði. Til fás skipaði hann áðr hann var oleaðr, nema skipti bókum með nökkurum klerkum sínum; en miklu áðr hafði hann fyrir sagt um leg sítt í stúkunni suðr af kirkju, á millum presta tveggja er hann hafði þar jarða látið. Hann sagði hvern mann í berri moldu eiga at andask. Nú liðu stundir fram um Dróttins dag, ok dró at um máttinn² hans stund frá stundu; svá at annan morgin vikunnar sá þeir er við vóru staddir, at stundar-bið var; sem reyndisk. En á fjórðu stundu þessa dags andaðisk hann, ok inum sétta vetri ins átta tigar aldrs síns. Í andlátinu hófu þeir Helgi ok Þorkell hann af klæðum á fjöl öskudreifða. Ok þar á höndum þeim skilðisk öndin við líkamann; ok þar á fjölinni minntusk þeir við hann. Ok báru mikinn harm af því stríði er þeir skilðusk svá langælega við sinn föður; þvíat þeir höfðu frá barns-aldri af hónum þegit föðurlega ást ok blíðu. Finnsk ok varla á vóru landi eðr víðara sá maðr er þokka-sælli hafi verit af sínum vinum, en þessi inn blezaði biskup, svá sem vátta bréf Þóris erkibiskups, eðr Guthorms erkibiskups, eðr ins ágæta konungs Hákonar, ok margra annarra dýrlegra manna í Noregi, at þeir unnu hónum sem bróður sínum, ok báðu hann fulltings í bænum sem föður sínn. Lík biskups var nátt-sett þar í stofunni. Inn þriðja dag³ var þat til kirkju borit ok skrýtt. Kom þá til Eyjólfpr prestr af Völlum, ok gaf til gull þat, er hann hafði í gröf. Allir dáðu⁴, er sá, þenna líkama, ok kváðusk aldri hafa sét dauðs

¹ sik] add. B*; om. Cd. and Res.
mætti hans, Res.; af mætti, B*.

² ok dró at um máttinn] dró mjök at
³ en þriðjudaginn, Res. ⁴ dáðu] thus Cd.

[II. 187, 188: v. 49, 50.]

mannz hold jafn-bjart eðr þekkilegt sem þetta. Jón prestur söng líksöng, en Kolbeinn kalda-ljós þakkaði lík-ferðina, ok mælti fagrt örendi yfir greptinum¹.

125. Þórðr Sturluson tók sótt á Föstudaginn er á leið. Var þá sent eptir Böðvari, syni hans; ok þá voru þar allir synir, hans ok margir vinir hans. Ámundi Bergsson gekk honum næst, ok talaði flest við hann. En er sóttin herði at honum, það Ámundi hann þá skipa til². En Þórðr það³ þá Hauk prest Auðunnarson vita við Böðvar hverneg honum væri gefit um tilskipan hans; 'Þvífat hann er arfi mín,' segir hann. En Böðvarr það hann skipa öllu sem honum líkaði. Síðan lét Þórðr hafa hundrað hundraða hvern þeirra, Ólaf ok Sturlu; en átta tigi hundraða hvern, Þórð ok Guthorm. Valgerðr hafði ok hundrað hundraða, en hver hinna dætra hans fjóra tigi hundraða. En Böðvarr hlaut þá enn fimm hundruð hundraða. Sturla hafði Eyri; ok skyldi þá þegar taka við húi. Eptir þat var Þórðr oleaðr, er hann hafði til skipat. En hann andaðisk Föstudaginn fyrir Palm-Sunnudag at miðjum degi, ok söng í andlátinu, *Pater in manus tuas*, eptir Hauki presti. Lík Þórðar var þar jarðat á Eyri, er hann hafði fyrir sagt, fyrir framan kirkjuna. Hann hafði tvá vetr ins átta tigar er hann andaðisk.

Magnús biskup andaðisk þat sumar, it næsta eptir, inn næsta dag fyrir Máriu-messu fyrri. Þorvaldr Gizurarson [kanúki] hafði andask tveim vetrum fyrr en þeir Magnús biskup bróðir hans ok Þórðr Sturluson; ok er ártíð hans Ægidius-messu. Á því ári, er Þorvaldr andaðisk, dó Flosi munkr Bjarnason, Sigurðr Ormsson⁴, ok Digr-Helgi.

¹ Here the paper transcripts add the following passage, probably from B when whole:—

'þá er lík Guðmundar biskups var borit til kirkju, báðu formenn kirkjunnar hringja sem flestum klokkum; var þá hringt tvennum, ok skalf mjök kirkjan, þvíat hón var gömul. Þá það Jón prestur hringja öðrum tvennum; ok [er] svá var gört, fundu þeir mun á at kirkjan var fastari en áðr. Þá það hann hringja öllum klokkum, ok svá var gört; ok hafa þeir menn svá sagt er þar voru við, at kirkjan skalf ekki, ok þótti þat merkilegr hlutr. Margir merkilegir hlutir urðu þann dag, er biskup var grafinn, þótt hér sé eigi ritaðir; ok hugguðusk þeir er hryggir voru.—Þetta bæna-hald var vanr at hafa Guðmundr biskup þá er hann lifði: Hvern morgin er hann vaknaði, signaði hann sik fyrst, ok söng þetta. *Adesto Deus*—þá, *Credo in Deum*; þá, *Confiteor*; þá þessa bæn, *Omnipotens sempiternus Deus, qui es ternus et unus*; þá, *Assit nobis*; þá, *Pater noster*, ok nökkra Davíðs-psalma. Þá, *Domine exaudi*, ok mart annat fleira, þótt eigi sé hér getið. Vánum vér hann fengit hafa himna-ríkis ok eilfrar gleði með öllum Guðs út-völdum ok helgum mönnum.'

² um eignir sínar, add. B^o. ³ það] V.; kvað, Cd. ⁴ Sigurðr Ormsson] add. B^o.

126. ¹Gizurr Þorvaldzson bjó at Reykjum í Ölfúsi þau misseri er þeir önduðusk, Magnús biskup ok Guðmundr biskup. Hann görðisk höfðingi mikill ok vitr maðr ok vinsæll². Þá hafði hann átta vetr ok tuttugu. Þá vóru liðin frá burði várs Herra Jesu Christi tólf hundruð, þrjár tigur, ok sjau ár. Gizurr hafði görzk skutil-sveinn Hákonar konungs frænda síns þá er hann skorti vetr á tvítögan. Í þenna tíma var svá mikill ofsi Sturlu Sighvatzsonar, at nær engir menn hér á landi héldu sér réttum fyrir hönnum. Ok svá hafa sumir menn hermt orð hans síðan, at hann þættisk allt land hafa undir sik lagt, ef hann gæti Gizur yfir komit. Gizurr var meðal-maðr at vexti, ok allra manna bezt á sik kominn, vel limaðr, snar-eygr, ok lágu fast augun, ok skír-legr í yfir-bragði; betr talaðr en flestir menn hér á landi; blifð-mæltr, ok mikill rómrinn; engi ákafa-maðr, ok þótti jafnan inn drengilegsti til ráða-görðar. En þó bar svá opt til, þá er hann var við deilur höfðingja eðr venzla-manna sínna, at hann var afskipta-lítill, ok þótti þá eigi víst hverjum hann vildi veita. Hann var frænd-ríkr, ok flestir inir beztu bændr fyrir sunnan land ok víðara vóru vinir hans. Þá var ok vel með þeim Snorra Sturlu syni.

Óláfr Þórðarson hafði ort drápu um Þorlák biskup um vetrinn næsta fyrir³ andlát Magnúss biskups. Hann fór um Föstuna suðr í Skálaholt; ok gaf sér þat til örendis, at færa drápuna. En hann vildi þó hitta Snorra Sturluson; sem hann görði þá er hann fór sunnan. Var Snorri þá at Reykjum með Gizuri; segir hann Óláfi, at hann ætlaði eptir Páska til Borgarfjarðar; ok vildi þá, at vinir hans kæmi til mótz við hann þeir er hönnum vildi lið veita. Óláfr fór heim at Páskum. Á Föstunni þá er Óláfr var sunnan kominn, kom sá maðr til Borgar er kallaðisk sendi-maðr Snorra; ok leyndu þeir Áskell hönnum Ólafsson ok Óláfr [Þórðarson] þar í hlöðu nökkurar nætr, ok töluðu þar marga hluti um mála-ferli ok ferðir Snorra. En þenna mann hafði sendan Sturla Sighvatzson, ok görði þessi maðr hönnum kunnigt allt þeirra tal.

127. Maðr hét Hafiði Höskullzson, bróðir Sighvatz ins auðga.

¹ Heye Br. leaves a blank of four lines, with the title—Saga Gizurar Þorvaldzsonar. The paper transcripts begin here a new book or 'þáttur,' the sixth out of ten. ² ok vinsæll] add. B². ³ fyrir] V.; eptir, Cd.

[II. 190, 191 : vi. 2.]

Hann dreyndi um vetrinn eptir Jól, þá er Mela-för var, at hann var úti staddr á Kolbeins-stöðum; þar átti hann heima í Haugatungu. Hann sá at leikr var sleginn þar skamt frá garði, ok vóru karlar einir at; þat var knatt-leikr. Þá gékk grá-klæddr maðr mikill ofan frá Mýdal, ok biðu þeir þess at leikum. Þeir fréttu hann at nafni. Hann kvað:—

Kár kalla mik, em ek kominn héðra
heim at skelfa ok hugi manna;
borgir brjóta, ok boga sveigja,
eida at auka, ok aga at kynda.

‘Eðr hví leiki þér nú eigi?’ Þeir kvóðusk öngan hafa knöttinn. ‘Hér er,’ segir hann, ok brá steini undan kufinum, ok laust einn til bana. Síðan tók hverr at öðrum þann stein ok börðusk með, en allir féllu þeir er fyrir urðu.—Hann dreyndi ok annan draum lítu síðarr: at hann þóttisk vera í Fagra-skógi; ok þóttisk sjá upp eptir Hitardal, ok sá ríða ofan eptir dalnum flokk manna. Kona fór fyrir liðinu, mikil ok sllileg, ok hafði dúk í hendi, ok á rauf, ok trefr¹ niðr, ok blæddi ór. Annarr flokkr fór á móti þeim frá Svarfhóli, ok mættusk út frá Hrauni², ok börðusk þar. Kona þessi brá dúkinum yfir höfuð þeim. Ok er raufin kom á hálsinn þá kipði hún höfðinu af hverjum þeirra. Hón kvað:—

Veg ek með dreyrgum dúki; drep ek menn í hyr³ þenna;
þar hlægir mik ærit⁴ ill vist þar er þeir gista.

128. Þá er Sturla Sighvatsson hafði grun af um samdrátt þeirra Snorra ok Þorleifs, görði hann menn vestr í Fjörðu eptir liði, ok norðr í Reykjardal eptir Kolbeini bróður sínum ok Hrafns-sonum; ok dreif at hönum lið mikit. Í Páska-vikunni kom vestan Gísli af Sandi, ok Ásgrímr Bergþórsson, ok mikit fjölmenni ór öllum sveitum vestan. Hann dró ok lið at sér um Borgarfjörð, ok hafði eigi færa en fimm hundruð manna. Snorri kom sunnan í Páska-vikunni; ok drógu þeir Þorleifr þá lið saman um Rosmhvala-nes ok um öll Nes fyrir sunnan Borgarfjörð, ok höfðu nær fjogur hundruð manna er þeir fóru útan um Skarðz-heiði. Námu þeir staðar á Mið-fitjum ok görðu ráð sín. Vildi Snorri ríða upp þegar um nóttina, ok láta skipta um með þeim; sagði vera mega, at þeir yrði eigi við búnir, eðr komi sér eigi saman, af þá bæri skjótt at.

¹ rauf ok trefr] emend.; rauf trefr, Cd.
thus (?). ⁴ ærit] æra, Cd.

² upp frá Hrauni, Cd.

³ í hyr]

[IL 192: vi. 3.]

En Þorleifi þótti þat ófæra, at hætta á svá mikinn liðs-mun sem hann segir vera mundu. Þá vildi Snorri, at þeir hyrfti aptr; en Þorleifr vildi þat eigi; ok kvað þá mundu herja út þannog, ok sagði þá mundu öngu eira. Þá spyrr Snorri hvert ráð hann vildi hafa. Þorleifr bað þá ríða upp í hérað ok fá sér vígi, ok sækjask þaðan eptir því sem auðit yrði; kallaði mega verða, at skipti þeirra færi sem um vetrinn á Melum. Snorri létzk þess geyma mundu, at hann kæmi aldri á vald Sturlu eðr annarra óvina sína, hvat sem annat legðisk fyrir. Tala þeir þar um, til þess er Snorri ríðr frá við annan mann, ok ferr suðr á Nes. En Þorleifr ferr upp í hérað með flokkinn, ok fór um kveldit á borgina hjá Vatzhömrum. Í Borgarfirði kómu þeir til Þorleifs, Oddr Sveinbjarnarson, ok Óláfr frá Borg, með sveit manna. Lið Þorleifs var vel búit at vápnnum; ok mart hafði hann rökra manna með sér.

129. Týrs-daginn eptir Páska-viku reið Sturla heiman ór Reykjaholti. En er hann kom í Kálfanes var Þorleifr þar fyrir með flokk sínn; ok hafði hann þar fylkt á melunum við himin at sjá. Sá þeir Sturla, at fylkingin var löng, ok þunn-skipat, er þeir sjá himin millum mannanna. Þá var leitað um sættir, ok fór Böðvarr á milli. Sturla vildi þá önga sætt útan sjálfðæmi, ok kallaðisk af sér skyldu reka slytt-mælit at sinni. Böðvarr bað Sturlu mjök sætta. Var þá svá komit, at Þorleifr játti sjálfðæmi; en Sturla vildi þá öngan kost annan, en þeir Þorleifr legði vápn sín öll á víðan völl, ok gengi frá; en menn Sturlu skyldi taka öll fyrir sættir. En Þorleifr kom sér ekki at því. Gengu þeir þá til hesta sína ok riðu heim til Bæjar, ok skipaði [Þorleifr] þar liði sínu til varnar á húsum ok um kirkjugarð. Var Þorleifr á húsum þeim er eru í út-norðr frá kirkju; hafði hann þar handboga, ok Jósteinn glenna Austmaðr hans. Fyrir austan kirkju var Klængr Bjarnarson ór Brautarholti, ok Kjalnesingar; en fyrir framan, Markús Þórðarson, ok Aknesingar; þar var ok Óláfr Þórðarson. Nesja-menn vóru flestir á húsum. Jörundr inn mikli ór Hvammi var á forskála á meðal húsa ok kirkju. Sturla bað sína menn ríða eptir þeim. En er þeir sóttu heim á bæinn, reið Böðvarr hjá Sturlu, ok leitaði jafnan um sættir. En er Sturla sá viðbúnað á húsunum, þá lét Sturla taka Böðvar þar hjá garðinum¹ at Bæ², ok fékk menn til at geyma hans, Einar son Jóns Loptzsonar heima-mann sínn, ok

¹ geilunum, B*.² at Bæ] add. B*.

[II. 193, 194: vi. 3.]

Þórarinn prest Vandráðsson, ok enn fleiri. En Sturla reið heim á bæinn, ok skipaði mönnum sínum til atgöngu; gengu sveitungar hans framan at kirkju, en Ásgrímr ok Gísli austan. Kolbeinn Sighvatsson var fyrir Reyknesingum ok Króksfirðingum, ok gékk fast fram. Vestfirðingar sóttu at húsunum. Þorleifr skaut af handboga, ok var all-skeinu-hætt; en af Jósteins skotum varð ekki, ok lét Þorleifr illa at hónum. Þórðr djákn Símónarson hélt skildi fyrir Þorleifi. Þar var harðr bardagi; ok gékk mest grjót öndurðan bardagann. Þat var ok snemma fundarins, er Eirekr birkibeinn lagði Mána Ívarsson í gegnum fyrir framan kirkju; en svá segja menn, at Jón Halldórs son, Ragneiðar sonar gengi fyrstr á húsinn. Gengu menn þá eptir hónum. En þá brast flótti á Nesja-menn; ok flýðu norðr eptir húsunum til kirkju-garðzins. Jörundr inn mikli flýði eigi, ok var særðr til ólffis á for-skálanum, ok varðisk all-drengilega. Þórðr djákn, er skildi hélt fyrir Þorleifi, fékk steins-högg, ok kom á skjöldinn; ok bar hann at andlitinu, ok lamðisk tann-garðrinn; ok varð síðan lítið af hónum. Var þá flóttinn kominn í kirkju-garðinn. Sá Þorleifr þat at eigi var auðvellt at komask í kirkjuna; sá hann ok, at þá var um skipt sigrinum. Fór hann þá til kirkju, ok komst inn lítt sárr. Þá flýðu ok allir til kirkju þeir er því kómu við. En svá varð þröngt at kirkjunni, at eigi komst helmingr inn þeirra er vildu; lá þá valrinn fyrir durum kirkjunnar. En Sturlu-menn gengu þá at, ok lögðu ok hjoggu sem þeir kómusk við. Lézk þar þá mart manna, en fjöldi varð sárr, áðr Sturla veitti atkvæði at hætta skyldi áverkum við menn. Þessir menn létusk þar af Þorleifi: Helgi Jónsson bróðir Bjarnar í Kvígu-vágum, Sveinbjörn Styrkársson, Sigurðr Tryggvason, ok Atli,—þessir vóru af Rosmhvala-nesi. Þórólfr ór Viðey, Guðmundr Bárðarson, Atli af Valdastöðum, Oddleifr ór Hækingsdal, Guðmundr djákn Eindriðason,—þessir vóru ór Kjós. Þórir Egilsson, Þorbjörn Gunnarsson, ór Svínadal. Þessir vóru af Akranesi: Sörli Sveinsson, Sigurðr Sölvason, Óláfr Böðvarsson, Þorkell Jónsson, Guðlaugr Ausu-glámr Halldórsson, Már ok Oddr ór Leirár-görðum, Sigurðr Íllugason, Steinþórr, Vigfúss Þórðarson, Guðlaugr Jónsson af Melum, Skeggi Guðlaugsson af Ási, Þorsteinn Gilsson af Narfastöðum, Gunnarr Bárðarson, Máni Ívarsson, Íllugi Jóðhildarson, Sölvi háleggr, Eyjólftr Gunnarsson. Þessir af Sturlu: Arnórr Bergsson, ok Koðrán Sörlason. Ögmundr Guðmundarson var særðr til ólffis, ok druknaði í Hvítá er hann fór

[II. 195: vi. 4.]

heim. Þat er sögn manna at þrfr menn ins þriðja tigar¹ yrði sárir af Sturlu. Fjöldi manna varð mjök sárr af Þorleifi, ok inir beztu bændr. Hafrbjörn Styrkársson, Rúnólfr bróðir hans, er síðan varð ábóti í Viðey, Jörundr inn mikli, Koðran Svarthöfðason, ok margir aðrir. Um morguninn eptir gengu þeir Þorleifr ór kirkju til griða, ok seldu allir Sturlu sjálfðæmi. Var þá ráðit, at Þorleifr skyldi útan ok Óláfr Þórðarson, ok enn fleiri þeir er þar vóru. Sturla fór eptir fundinn út í Garða; ok var þar rænt mörgu, nær þrim tigum yxna; en hundrað geldinga lét hann reka um haustið til Sauðafellz. Tekin var ok ór Görðum skemma góð ok færð út í Geirshólm. Rænt var ok í Saurbæ ok í Hvammi ok víða annarsstaðar þar um sveitir². Sturla seldi Reykjaholt í hendr Þorláki Ketilssyni; en fór um várit til Sauðafellz ok görði þar bú. Hrafnsonu lét hann fara vestr í Fjörðu, ok tóku við búi sínu.

180. Sturla fór um várit norðr til Eyjafjarðar at finna föður sínn. Sighvatr tók við þeim allvel, ok var margtalaðr um bardagann í Bæ, ok þó með eljara-glettu³ nökkurri. Hann spyrr þá Sturlu: 'Hefir þar nokkur bardagi verit?' 'Svá létu vér,' kvað Sturla. 'Skamt hefir þat él verit,' segir Sighvatr. 'Eigi þótti oss all-skamt,' segir Sturla. 'All-mjök þykkisk þú nú upp hafa gengit,' segir Sighvatr, 'þat er svá auðsét.' 'Hví mun eigi svá þó?' kvað Sturla, ok svaraði við brosu; 'en eigi hefir ek þar orð á gört.' Þá mælti Sighvatr: 'Bú muntú nú ætla at efna, frændi; en mér er sagt, at þú hafir af höndum látið Reykjaholt; sér þú nú ok of-sjónum yfir flestum bústöðum; eðr hvar skal staðfestu fá þá er þér þykki sæmileg? 'Þik læt ek nú allt at göra,' segir Sturla. 'Eigi er um fleiri at leita en um tvá,' segir Sighvatr, 'þegar frá eru teknir biskups-stólarnir; er þat Odda-staðr ok Möðruvellir í Hörgárdal; þeir eru bústaðir beztir, ok munu þér þykkja einkis til miklir.' 'Þessir líka mér báðir vel,' segir Sturla; 'en eigi ætla ek þá lausa liggja fyrir.' 'Margs þarf búit við,' segir Sighvatr. 'Ráða-mann þyrftir þú ok ráða-konu; þessir menn skyldi vel birgir, ok kunna góða fjár-hagi. Þessa menn sé ek görla, þat er Hálfðan, mágr þínn, á Keldum, ok Steinvör systir þín; þessi starfi er þeim fallinn í bezta lagi.' Þá svarar Sturla: 'Þessa er víst vel⁴ fengit.' 'Þá þarftú, frændi, smala-mann at ráða í fyrra lagi,' segir Sighvatr; 'hann skyldi vera líttill ok léttr á baki, kvensamr,

¹ xxij, Cd. ² V.; víða var annars-staðar rænt um sveitir, Cd. ³ B*; elvara glenz, Cd. ⁴ vel] til, add. Cd.

[II. 196: vi. 5.]

ok liggja löngum á kvía-garði. Þann mann sé ek görla, þat er Björn Sæmundarson. En fylgðar-menn skal ek fá þér, þá er gangi út ok inn eptir þér; þat skulu vera bræðr þínir, Þórðr krókr ok Markús.' Sturla kvað bræðrum sínum þat vel mundu fara. 'Margs þarf búit við, frændi,' segir Sighvatr. 'Þá menn þyrftir þú ok, sem hefði veiði-farar, ok væri bang-hagir nökkut; kynni at göra at skipum ok því öðru er búit þarf. Þessa menn sé ek görla; þar eru þeir frændr þínir, Staðar-Böðvarr ok Þorleifr í Görðum.' Sturla lét sér þá fátt um finnask, ok lézk þó ætla, at þeir væri báðir vel hagir. 'Svá er ok, frændi,' segir Sighvatr; 'þá menn þarftú, er vel kunnu hrossa at geyma, ok hafa ætlun á hvat í hverja ferð skuli hafa'. Þessa menn sé ek görla; þat er Loptr biskupsson ok Böðvarr í Bæ.' 'Engi ván er mér þess,' segir Sturla, 'at allir menn þjóni til mín²;' ok er síft þarflausu-tal.' 'Nú er [ok] fátt manna-skipanar eptir, þat er mér þykkir all-mikla nauðsyn til bera,[segir Sighvatr]; 'en þó þarftú þá menn með þér er hafi atráttu³, ok fari í kaup-stefnur ok til skipa, skilvísa ok skjóta í viðbragði, ok kunni vel fyrir mönnum at sjá, ok til ferða at skipa. Þessa menn sé ek görla; þat er Gizurr Þorvaldsson ok Kolbeinn ungi.' Þá spratt Sturla upp ok gekk út. En er hann kom inn, brá Sighvatr á gaman við Sturlu, ok tóku þá annat tal. Sturla dvalðisk þá þar eigi lengi, ok reið heim til Sauðafellz. En er Loptr biskups-syni var hermt tal þeirra Sighvatz ok Sturlu, þá mælti hann: 'Síft er all-kerskilegt ok allvel til komizt; þat er hverjum beint⁴ hent er hann hefir til fundit.' En er þat var hermt, at þeir Böðvarr skyldi hrossanna geyma, þá mælti hann: 'Djöfull hafi þeirra hróp! þrífisk þeir aldri! ok man þeim at öðru verða en at allir menn muni til þeirra stunda.'

131. Snorri Sturluson fór útan á Eyrum um sumarit ok Þórðr kakali, Þorleifr ok Óláfr; ok kómu þeir norðr við Noreg, ok vóru í Níðarósi um vetrinn. Var Snorri með Petri syni Skúla hertoga. En hertoginn sat í Oslo um vetrinn ok þeir Hákon konungr báðir. Fór þá skipulega með þeim mágum. Órækja var þá með hertoganum. Um várit eptir Páska fór hertoginn norðr til Níðaróss; en konungrinn fór út til Túnsbergs ok Frú Ragnhildr með dróttningunni dóttur sínni. Fæddi Margrét dróttning þá um várit,

¹ skuli hafa] here begins the fragment of B (half a leaf of the seventh leaf of the lost sheet, see above, p. 336, foot-note 2). ² til mín] B; mér, Cd. ³ atráttu] B; atráttin, Cd. ⁴ beint] B; iafn, Cd.

[II. 197: vi. 5.]

Tveggja-Postula-messu, Magnús, er síðan varð konungr. Hann var skírðr Kross-messu-dag.

Sturla sat at Sauðafelli um sumarit, ok var heldr fár til Staðar-Böðvars ok annarra sona Þórðar; þóttu hönum þeir mjök hallask undir Snorra í skiptum þeirra frænda. Þeir Böðvarr fundusk á vegum um haustið, ok fór þá álitlega með þeim. En síðarr um haustið var Böðvarr at Sauðafelli er hann fór norðan frá Kolbeins mágs síns¹, ok fór þá allvel með þeim. En á Jólaföstu fóru þeir Sturla ok Þórðr til Sauðafellz með Páli Hallzsyni at ráði hans; ok tók Sturla allvel við þeim; ok hét at göra þá at sæmðar-mönnum ef þeir kynni til at gæta. Þá er þeir riðu út eptir Skógar-strönd ríðr á móti þeim kona sú er Álfeiðr hét; hón var dóttir Eyjólfz Jónssonar bróður Keldna-Valgerðar. Hón var komin frá Helgafelli, ok hafði skírt sik ok fært sik í föður-ætt sína; en hón var þó eigin-konu-dóttir ok einga-barn Eyjólfz; en Solveig vildi eigi taka við frændsemi hennar áðr hón skírði sik; þvíat hón þótti ólík frændum sínum í skapi ok atferð. En nú, er hón var skír orðin, kallaði Sturla, at hón væri orðin arfi at hálfum Odda-stað, [er] þeir höfðu tekit eptir Eyjólf prest Sæmundarson, Loptr prest², ok Loðmundr, faðir Jóns, föður Eyjólfz, föður Álfeiðar. Tók Sturla þá heimilðir af henni á staðnum. Í þenna tíma hóf Ormr Svínfellingr ákall á fé Kols ins auðga. Kallaði Ormr Kol hafa gefit sér til hundrað hundraða, at hann léti drepa Dagstygk Jónsson. En Kolr vildi þá eigi laust láta féit. Sótti Ormr þá Sturlu at þessu máli; ok fóru þá margar orðsendingar á milli þeirra Orms ok Sturlu; ok var þat orð á, at þeir mundu fara til báðir, ok skipta fé Kols með sér. Kolr var fóstbróðir Andreas Sæmundarsonar; ok þótti hönum hann skyldr liðveizlu við sik, slíkt er hann mátti at göra. Þetta sama haust kom Björn Sæmundarson sunnan til Sauðafellz at heimboði, var þar þá mart talat um fé Kols; ok þóttisk Björn hafa nokkurar heimilðir á hálfu fénu; ok talaði vel um, at Sturla skyldi hafa þær sem hönum lkaði; en eingi handsöl höfðu þeir at því. Sturla hafði þá orð um, at hann mundi til koma um várit at skipta fénu með þeim Kol ok Ormi öllum saman. En er Björn fór frá Sauðafelli, veitti Sturla hönum sæmilegar gjafir; ok skildu þeir með kærleikum. Segir Björn svá suðr, at Sturla ætlaði sér fé Kols

¹ Emend.; fra Kolbeini mági sínum, Cd.
(erroneously).

² Sæmundr son Loptz prestz, B

[II. 198: vi. 6.]

ok þeim Ormi, hálf t eðr allt. En er Kolr spyr þetta, fann hann Andreas fóst-bróður sínn, ok sótti hann at ráðum ok liði. En Andreas þóttisk eigi mega deila við Sturlu um mál hans. Fór Kolr þá til fundar við Björn, ok sótti hann at sínu máli. Tók Björn þá málit á sik, ok hét Kol fyrir at setjask. Sendi hann þá menn vestr til Sturlu, ok sendi hönnum gullhring digran, ok þar með aðra gripi. Lét hann þá segja Sturlu hvar komit var [málum] með þeim Kol, ok bað hann vægja málit¹ fyrir sínar sakir. Sturla varð all-styggr við þat; ok vildi víst eigi þiggja gripina; en segir mál Kols því verr skyldu fara, er fleiri ætti hlut at.

192. Sturla sendi um várit um Föstu Ketil Þorláksson ok Svart-höfða Dufgusson suðr í Ölfus til Gizurar Þorvaldzsonar, ok lét segja hönnum at hann ætlaði um várit suðr um land at heimta fé Kols með þeim Ormi. Tók Gizurr vel á því. Var þat þá ráðit, at Gizurr skyldi fara með hönnum, ef hann vildi, austr um ár; ok skyldi þeir finnask þá er Sturla kæmi suðr um heiði². Skyldi Gizurr halda njósnum austr yfir ár, ok vita hvat ráða-görðum þeir hefði um mál þessi. Margar orðsendingar fóru millum þeirra Sig-hvatz ok Sturlu er á leið.

Um várit eptir Páska fór Sturla vestr í Fjörðu, ok kvaddi upp menn þá er hann vildi at færi með hönnum, fyrst Hrafns-sonu, ok marga aðra röskva menn er þá vóru um alla Fjörðu. Sighvatr kom norðan í Dali meðan Sturla var vestr, ok gisti á Jörfa, ok lét sér mart finnask um vestr-för Sturlu; ok spyr at, hví hann hefði farit, en þat kunni enginn at segja. Þótti flestum sem hann mundi görr vita en þeir, er hann spurði at. Þá er Sighvatr reið ofan eptir Haukadal, reið Már kumbaldi til mótz við hann, forn vin Sturlunga, ok töluðu þeir mart. Spyr Sighvatr enn um ferðina Sturlu, ok lét sér mart um finnask. En Már kvað hann görzt³ vita mundu. Þá tók Sighvatr til orða: 'Hvé lengi mun haldask ofsi sjá inn mikli er Sturla hefir um fram alla frændr vára aðra?' Már svarar: 'Þat þykki mér líkast at lengi haldizk fyrir þínar sakir ok annarra frænða yðarra göfgra⁴. En þú mant⁵ slíku næst geta, bóndi; ok vilda'g heyra⁶, hversu þér segir hugr um þetta.' Sighvatr svarar: 'Eigi kann ek slíkt⁷ at sjá; en fá eru óhóf langæ⁸;

¹ máliou, B (better). ² heiðar, B. ³ görzt] gjörla, B. ⁴ gofugra, B.
⁵ en þó mantu, B. ⁶ vilda'g heyra] þú getir til, add. B. ⁷ slíkt] til slíks, B.
⁸ langæ] thus according to B, fá eru óhóf all-langæ; lengi, Cd.; cp. Skammæ eru ófin öll.

[II. 199: vi. 7.]

en þó má vera at þetta sé langætt¹, ef hann drepr eigi brátt fæti². En ef hann drepr, þá mun hann drepa eigi all-lítt³.—Slíkt var tal þeirra Más kumbalda ok mart annat⁴.

133. Sighvatr kom til Sauðafellz um hádegis-skeið, ok var lagt hægindi⁵ undir höfuð hónum í þver-pallz-horni. Talaði Solveig við hann. Spyrir hann at ferðum Sturlu ok örendum í Fjörðuna vestr. Solveig kvað hónum eigi mundu ókunnara en sér. Þá var sagt inn, at tveir menn riðu hvatlega neðan frá Leiðar-hólmi; þótti mönnum líkast at vera mundi Sturla. Ok svá var. Ok er hann kemr í bæinn, gékk hann til föður síns, ok fagnar hónum, ok minntisk til hans, ok sezk at fótum hans. Sighvatr spyrir at⁶ ferðum hans ok örendum í Fjörðuna; en Sturla lét sér fátt um finnask. Sighvatr var styggr í talinu, ok segir þat eitt örendi verit mundu hafa, er verra mundi vera en ekki. Sturla kvað hann þat mundu eigi vita. Spratt hann þá upp ok gékk út, ok kom inn apr, ok settisk í sama stað. Sighvatr tók þá til orða: 'Ætlar þú suðr um land?' Sturla svarar: 'Mælt hefir ek þat.' 'Þar hefir þú silt örendi, er þú ætlar at deila um fé Kols,' segir Sighvatr, 'þvíat þar er þat fé er margr mun stórt silt af hljóta; þvíat illa er fengit.' Þá svarar Sturla: 'Sé ek þat fé er ek ætla, at eigi muni betra af hljótask.' 'Hvert er þat?' segir Sighvatr. 'Þat er fé Snorra bróður þíns,' segir Sturla. 'Fyrr man þér þat bera en þetta,' segir Sighvatr.—Eptir þetta ríða þeir feðgar út á Eyri til Páls prestz, ok fundu þar Böðvar frá Stað. Vildi Sighvatr fá Hvamms-land af hónum til handa Svertingi Þorleifssyni; en Sturla mælti heldr á mót; ok fékk Sighvatr þat eigi af Böðvari. En Sturla bað hann þá til ferðar með sér suðr um land; ok hétu þeir Sturla bræðr hónum báðir at fara með hónum. Sighvatr fór heim norðr eptir þat; en Sturla dró lið saman. Þá er Fjarða-menn kómu vestan, fór hann fyrst til Borgarfjarðar, dró þar lið saman; kom þá Böðvarr til mótz við hann með mikla sveit manna. Riðu þeir suðr á Bláskóga-heiði ok höfðu þrjú hundruð manna. En er þeir kómu suðr undir Hrafna-björg; kom þar á mót þeim sendi-maðr Gizurar; ok segir at þeir vóru sáttir, Kolr ok Björn ok Ormr; ok segja at Sturla þyrfti eigi til at koma; bað hann apr hverfa, ef hónum líkaði þat. Sturla kallaði til sín trúnaðar-

¹ langætt] B; langt, Cd. ² brátt fæti] fæti fyrr, B. ³ all-lítt] eigi sem minzt, B. ⁴ kumbalda—annat] om. B. ⁵ hægindi] add. B. ⁶ Here ends the vellum leaf of B.

[II. 200: vi. 8.]

menn sína, ok spyr hvat þá skal at hafa. En flestir viku til hans ráða. Sturla kvað Sunnlendinga eigi skyldu vísa sér sem hjörð í haga, 'Hveregri lausung sem þeir slá á sik.' Síðan segir Sturla mönnum sínum, at þeir mundu nær ganga áðr hann hyrfi apr. Sendi hann þá menn til Gizurar, at hann skyldi finna hann at Apa-vatni.

184. Sturla reið til Apa-vatz með allan flokkinn snimma dags. Létu menn hesta sína á gras, þvíat eigi skorti ái-fanga; ok var þat fyrir Helgu-viku. Þat vár var allra vára bezt. Gizurr kom, er á leið daginn, með fjóra tigi manna; hann hafði valit menn með sér. Þar var Klængr Bjarnarson, frændi hans, með hónum; hann átti þá heima á Breiða-bólstað með Ormi bróður sínum. Þeir Sturla ok Gizurr ganga á tal; ok hverr annarra talaði við sinn kompán. Þeir vóru fóstbræðr, Sturla Þórðarson ok Klængr; ok gengu þeir á tal; ok spyr Klængr Sturlu: 'Munu þér eigi svíkja oss? þá væri þér görsimar ef þér görðut þat.' 'Hví spyr þú slíks?' segir Sturla, 'ok mun þat fjarri fara.' 'Vér görðum orð á slíku með oss,' segir Klængr. En þess hafði nær hverr spurt sinn félag. Þeir Sturla ok Gizurr tóku tal með sér. Spyr Sturla austan yfir ár; en Gizurr segir þar kyrt allt ok öngan samnað. Sturla spurði, hvárt hann mundi nökkut þurfa meira lið suðr at hafa en þá var þar. Gizurr segir eigi þurfa at hann færi, er eingi var samnaðr fyrir. Sturla lézk vilja at hann færi. En Gizurr talðisk undan; en lézk fara mundu sem hann vildi. Síðan spyr Gizurr at vápnum Klængs, er tekin vóru á fundinum¹ í Bæ, sverð ok brynja; ok lézk vilja, at þá heimtisk. Sturla kvað Lauga-Snorra vita² brynjuna, en Þórð Guðmundarson sverðit; 'Mun ek nú,' segir hann, 'kalla þá hingat til þín með vápnin.' Síðan gékk Sturla til þeirra Þórðar ok Snorra, ok bað þá fara til Gizurar ok geyma hans hvat sem í görðisk. Eptir þat ferr hann til trúnaðar-manna sínna; ok segir, at hann lézk eigi vita með hverju Sunnlendingar fóru; kallaði Gizur undan teljask at fara með þeim; lézk ok eigi vita³ nema samnaðr væri á Rangár-völlum; ok væri sú ráða-görð, at þeim sé ætlað at verða í klofanum; 'En Gizurr fari eptir oss, ef vér förum suðr; vil ek þat eigi undir þeim eiga. Skulu vér taka Gizur með valdi; en taka

¹ fundinum] V.; there is a blank in Br. for the word.
acc. = *to keep, have the charge of.*

² vita] thus Cd., with
³ vita] 'pat,' add. Cd.

[II. 201: vi. 8.]

af þeim vápnin öllum.' Böðvarr gékk til Sturlu bróður síns, ok segir hónum hljótt hvat títt var. Klængr spyrr Sturlu hvat Böðvarr talaði. Hann kvað þat ómerkilegt; en bað þá vera báða samt hvat sem í görðizk. Klængr lézk þat gjarna vilja. Þá gékk Sturla Sighvatsson til manna Gizurar; ok kallaði hátt, bað þá leggja vápnin; kallaði eigi betr at þar létizk menn nökkurir. Gizurar-menn brugðu við hart, ok brotnuðu spjót-sköpt þeirra sum. Björn kægill, ok Teitr Álason, kómusk ór þrönginni; var Björn tekinn af bræðrum sínum. Þá kallaði Gizurr á þá, at þeir skyldu leggja vápnin, ok hafa eigi líf sítt á hættu. Gáfu þeir þá upp vápnin. Gizurr spyrr Sturlu þá, hví hann léti leggja hendr á hann. Sturla bað hann eigi efask í því, at hann ætlaði sér meira hlut en öðrum mönnum á Íslandi; 'En mér þykkir, sem þá sé allir yfir-komnir er þú ert; þvíat ek uggi þik einn manna á Íslandi, ef eigi ferr vel með okkr.' Síðan var bók tekin, ok fengin Gizuri; bað Sturla hann sverja útan-ferð sína, ok at halda trúnað við hann. Gizurr spyrr, hvárt hann skyldi vinna Norænan eið eðr Íslenzkan. Sturla bað hann ráða. 'Þá man ek Norænan eið vinna,' segir Gizurr, 'er ek skal þangat fara; en þat mun ek segja fyrir eiði mínum¹, at ek skal aldri til þín ófugt orð mæla ódrukkinn.' Síðan vann Gizurr eið. Ok vóru þeir allir um nóttina þar. En um daginn eptir snóri Sturla flokkinum út í Gríms-nes ok svá til Ölfuss. Reið Gizurr fyrir allan dag. Þeir riðu út um Álpta-vatn, ok höfðu heldr djúpt. Var Sturla heldr ófrýnn; en Gizurr var inn kátasti; ok reið um kveldit út til Reykja. Vóru þá sendir menn um Gríms-nes ok Ölfus eptir nautum, ok vóru rekin til Reykja ok étin þar um helgina. Þá kom þar Ormr Svínfellingr með sveit manna til Sturlu; þar kómu ok frændr Gizurar, Teitr bróðir hans, ok Hjalti son Magnúss biskups, ok Magnús. Hallzson. Var þá talað um, hverr þeirra vildi taka við ríki Gizurar, ok halda af Sturlu, ok vera skyldr liðveizlu-maðr hans, hverr sem á móti væri. En þar gékk einginn maðr jafn-glatt undir sem Hjalti biskupsson, at heita öllu því er Sturla mælti til.—Þat er sögn Gizurar sjálfs; at þá er þeir námu stað í hrauninu fyrir ofan Álpta-vatn ok sátu á baki, ok þagði Sturla svá um hrið. Ok er svá hafði verit um stund, mælti hann: 'Ríðum enn!' Hefir Gizurr þá helzt grunat, hvárt Sturla efaðisk þá eigi, hvern hann skyldi af göra við hann,

¹ eiði mínum] emend.; eið mín, Cd.

[II. 202, 203: vi. 8, 9.]

ok enn fleiri menn aðra. Þeir Sturla fóru eptir helgina suðr í Flóa; var Gizurr í sveit með Böövari. Vóru þeir í Villinga-holti nökkurar nætr. Síðan átti Sturla fund við Þjórsá; tók þá Hjalti við öllum goðorðum Gizurar; ok hét því, at veita Sturlu, við hvern mann sem hann ætti málum at skipta. Fóru þeir síðan austr yfir ár. Reið Sturla í Odda með sveit sína; en þeir Böövarr ok Gizurr fóru á Breiða-bólstað í Fljótz-hlíð. Sturla bar sakir á Harald Sæmundarson um bjargir Árons Hjörleifssonar; ok galt hann þar fyrir lönd tvau í Skagafirði: Halldórs-staði ok Þórbrandz-staði í Norðrárdal. En eptir þat kallaði hann staðinn í Odda hálfan í arf Álfeidar. Lýsti hann því, at hann vill öngar samningar aðrar um en hafa staðinn. Síðan var sent eptir Kol, ok kom hann á fund Sturlu. Kom þar eigi öðru við, en hann skyldi gjalda Ormi hundrað hundraða; en Sturla tók á fé Kols varðveizlu-handsölum, ok skyldi þá hafa þrjá tigi hundraða. Ormr tók við Gizuri, ok skyldi geyma hans þar til er hann færi útan. Björn reið á Kjöl norðr, ok var eigi við þat er Sturla var á Rangárvöllum. Sturla sendi Svarthöfða Dufgusson ofan í Eyjar eptir yxnum Kols. En er þeir vóru við yxna-réttinn¹ kom Björn þar ok var með Kol í greizlum. Þeir Svarthöfði vildu hafa arðr-oxa er þar var í réttinni; en þeir Björn vildu hann undan, ok buðu fyrir annann oxa upp í Landeyjum. Þá hljóp Guðmundr bösöll í réttina, ok elti út alla oxana. Stigu þeir Svarthöfði á bak, ok fóru leið sína; ok skildi þar með þeim. Sturla fór með flokk sinn út í Skálaholt; ok fann þar Einar Þorvaldzson í kirkju-skoti, ok var Einarr svá styggtr, at þeir máttu ekki tala. En Einarr fór eptir þat á Kjöl norðr, ok þeir frændr, ok fundu þar Kolbein unga. Görðu þeir ráð sítt; en Sturla fór vestr til héraða. Þeir Kolbeinn frændr réðu þat á Kilinum, at þeir skyldi flokka uppi hafa; ok slíta eigi fyrr en aðrir-hvárir væri í helju, Sturla eðr þeir. Gékk Hjalti þá í þetta vandræði með þeim. Görðu þeir þá á-kveðit með sér nær þeir skyldi finnask á Beiti-völlum með alla flokka sína². Gizurr var með Ormi, sem fyrr var ritað. Hann fékk komit bréfi austan til trúnaðar-manna sínna, at þeir skyldi ríða á mót hönum, ef frændr hans fengi afla nökkurn.

135. Kolbeinn dró lið saman um Skagafjörð ok öll héruð vestr þaðan til Miðfjarðar. En er hann kom suðr um Kjöl, reið hann

¹ en er—réttinn] add. B*.² Here vellum B begins again.

[II. 204: vi. 9, 10.]

frá liðinu með hundrað manna ok suðr til Keldna, ok bað Hálfðan veitta sér¹ með allan sínn afla. En hann vildi þat eigi. Görði Kolbeinn hann hand-tekinn, ok tók til öxarinnar er hann hélt á, ok var eigi laus fyrr en fleiri tóku til. Hálfðan hélt frá sér herð-unni²; ok kvóðu þeir örninn fast hremmt hafa. Vóru þeir Vilhjálmr bræðr ok allir heima-menn reknir í stofu. Var Kolbeinn þar um nóttina með allan flokkinn; ok létu taka allan vápna-afla þeirra bræðra ok hesta. Hann tók þar ok sverðit Rostung er þá átti Vilhjálmr. Við þat sverð hafði Sæmundr Jónsson jafnan riðit. Eptir þat sendi hann orð bræðrum Hálfðanar, at þeir skyldi standa upp með hönum; ella lézk hann mundu fara um allt héraðit ok hrekja fyrir þeim. Stóðu þeir þá upp fjórir bræðr: Björn ok Andreas, Haraldr ok Philippus, með allan afla þann er þeir fengu. Í þenna tíma riðu þeir austr til Gizurar átján [saman], Gizurr glaði ok [aðrir] vinir hans. Þeir kómu austr í Skál, ok bundu þar hesta sína við garð; gengu heim til mótz við þá Orm ok Gizur, ok beiddu at Gizurr skyldi fara með þeim. Ormr var þess heldr tregr; en þó lagði hann eigi bann fyrir, er hann sá, at Gizurr vildi ekki annat en fara; ok fundu þeir áðr at³ Skarði í Meðal-landi Brand ábóta⁴, ok Ögmund Helgason; ok var hann⁵ við þeirra ráð lauss látinn. Riðu þeir þá vestr; ok kómu á Beiti-völlu til flokkanna. Var þat þá ráðs tekit, at þeir sendu Hjalta biskupsson upp á þing; ok hleypðu þeir upp þinginu ok flettu Vestan-menn vápnum, ok hestum ok klæðum; ok gékk Guðmundr Þórðarson af þinginu, er mest var fyrir Vestan-mönnum.

Í þenna tíma dreymdi konu at Munka-þverá, at maðr kæmi at henni ok kvæði svá⁶:—

Saman dragask sveitir (svellr órói;
varir mik ok varir mik) at vinna Sturlu⁷:
Ætla lýðir, þó á laun fari,
(kemr vél fyrir vél⁸) vélar at gjalda.

Margir vóru þá aðrir stór-draumar⁹, bæði fyrir sunnan land ok norðan.

136. Þá er Sturla Sighvatsson spurði sunnan um heiði liðs-drátt, dró hann lið saman um öll héruð fyrir vestan Bláskóga-

¹ lið, add. B. ² hndinni, B (badly). ³ at] B; á, Cd. ⁴ funduz . . . Brandr prestr Jonsson, B. ⁵ hann] Gizurr, B. ⁶ at maðr—svá] B; at henni þótti m. svá kveða, Cd. ⁷ at viti Sturla, B. ⁸ vél fyrir vél] B; vel þat vel, Cd.

⁹ á landinu víða, add. B.

[II. 205: vi. 10.]

heiði. Hann sendi orð Böðvari til Staðar, ok stefndi hónum inn til Dala; ok þangat stefndi hann öllu liði ór Borgarfirði. Loþtr biskupsson var fyrir Mýra-mönnum; vóru þeir sex tigur. Böðvarr hafði á öðru hundraði. Sturla bróðir hans fimm tigi manna. Vestan var stefnt Hrafn-sonum ok öllum Vestfirðingum. Þeir Gizurr ok Kolbeinn héldu flokki sínum vestr um Bláskóga-heiði, ok höfðu þrettán hundruð manna. En er þeir kómu í Borgarfjörð; spurðu þeir þá at Sturla var í Döllum. Riðu þeir þá vestr Bratta-brekku. Sturla hafði hest-vörð á Brekkunni; ok sá þeir er flokkur Gizurar reið upp eptir Bjarnardal. En er Sturla spurði, reið hann undan vestr til Sælings-dals, ok kom Böðvarr þar eptir. Síðan riðu þeir til Saurbæjar, ok vóru þar til þess er Sunnlendingar riðu í Svínadal. Þá fóru þeir Sturla inn til Kleifa; kom þar Gísli af Rauða-sandi ok aðrir Vestfirðingar, sumir á skipum en flestir á hestum. Fé var rekit norðr til Kollafjarðar ór allri sveitinni. Sturla ætlaði at verja kleifarnar, ef þeir hefði riðit inn þangat. Sunnlendingar riðu til Saurbæjar; ok var þori liðsins undir Melrakka-hváli, ok fóru þaðan á bæi sem þeim líkaði. Engar urðu meðal-ferðir, svá at þat ætti stað; vóru þeir í Saurbæ nökkurar nætr, áðr þeir hnekðusk suðr aprt. Synir Árna áttu heima í Bitru. Þeir höfðu riðit á njósn suðr fjórir saman: Guðmundar tveir, Jón ok Óláfr. En er þeir kómu suðr í Glerár-dal, fundu þeir þar þrjá menn, ok höfðu drepit naut; vóru þeir þá at, ok hjoggu¹ síðu frá hrygginum. Jón kvað þá stórt höggva, 'Ok mun nú skamt höggva í milli;' hjó hann þá um [hverar] herðar þeim manni er Þjóðólfr hét; ok var þat mikit sár. Síðan vágu þeir þann mann er Þorkell hét; Kríströðr hét inn þriði, son Einars, Jóns sonar, Loþtz sonar; hann var vígðr; hann særðu þeir til ólffis; en hinir dó þar báðir. Kríströðr var færðr til Sauðafellz, ok dó hann þar. Árna-synir sjá, at sveit manna reið neðan at þeim; riðu þeir þá undan upp á heiði ok svá vestr til Kleifa; ok lét Sturla vel yfir þeirra ferð. En Sunnlendingar sá fyrir sínum mönnum. Þessir vóru ór sveit Sæmundar-sona. Eptir þetta fengu þeir tekit þann mann er Kári hét, Gunnsteins son, ór Laxárdal; hann fót-hjoggu þeir. Þat görði Björn Árnason, Strand-maðr útan. Eptir þat fóru Sunnlendingar til Dala; ok varask meirr síðan afreið en áðr.—Þá er Sturla vissi at flokkarnir höfðu hnekzt, dreifði hann liði sínu, en

¹ ok hjoggu] B; at höggva, Cd.

[II. 206, 207: vi. 11.]

reið sjálfir suðr skyndilega; ok vildi vita, ef hann fengi nökkurn hent af þeim er seinstir yrði; en þat varð eigi. Þá skilðu þeir flokkana í Döllum. Reið Kolbeinn norðr, en Gizurr suðr með alla Sunnlendinga. Grið höfðu farit áðr á milli, en flokkarnir skilðusk, fram um mitt sumar. Sturla sat heima eptir þetta um hríð.

Í þenna tíma dreymði mann í Borgarfirði, at mikill maðr ok flilegr kæmi at hónum, ok kvað þetta:—

Sumar man-at þetta svarf-laust vera,
rýðr rekka sjót rauðu blóði:
Herr man finnask fyrir Höfn¹ ofan
þar man blóð vakit betra enn ekki.

137. Sighvatr sat heima á Grund um sumarit. Hann dreymði, at hann þóttisk sitja í stofu í rúmi sínu, ok þótti hónum stofan alskipuð; stóðu borð um alla stofu, ok vistir á; trapiza á gólfinu, ok skapker². Þá þótti hónum ganga inn hestr rauðr er hann átti, er Fölski hét. Hann gékk fyrir Sighvat; ok spurði hann, hví hann byði hónum eigi til öls ok matar; ok lézk vera svangr ok þyrstr. Ok síðan tók hann til, ok át bæði diskinn ok matinn, ok tók hvat at öðru þat er á var borðinu. Hér um kvað Sighvatr vísu:—

‘Lét-at mér, inn mæri³ mót-eflandi spjóta,
(hræri ek Boðnar-báru) ‘boðit til öls,’ kvað Fölski:
El-skyndir lét unda all-svangan mik ganga;
verð ek hölztu harðan Heljar-disk at velja.

Sturla var at Sauðafelli lengstum heima framan til Jakobs-messu; hón var á Sunnudag. Þann tíma sendi hann suðr Svarthöfða Dufgusson ok nær flesta alla fylgðar-menn sína til Hvalfjarðar; ok fóru þeir út í Geirs-hólm ok drógu þar at⁴ föng, ok öfluðu heldr með harðendum til. Var þá hleypt suðr til Reykja, ok sagt Gizuri, at Sturlu-menn væri í Geirs-hólmi, ok mundu ræna um alla sveit niðri þar. Gizurr brá þegar við, ok reið ofan um heiði; en bændr eggjuðu, at hann skyldi draga skip at sér, ok leggja at þeim í hólminn. Gizurr segir, at óhægt mundi vera at vinna hólminn; ‘En þar eru þeir flestir menn er mér þykkir eigi svá mikil slægja til, at ek vilja þar í hættu leggja líf mítt eðr mánna manna; en ef Sturla væri í hólminum, munda ek freista at þeim at leggja. En nú skulu þér gæta yðrar ok fjár yðvars sem þér kunnit, ok halda

¹ hraun, B. ² skaptker, Cd. and B. ³ mæti, B. ⁴ þar[at] B; þaðan, Cd.

[II. 207, 208 : vi. 12.]

saman sem bezt, hverir sem mest þurfa.' Gizurr lét um sumarit taka upp bú Dufguss Þorleifssonar á Strönd í Selvági, ok ræna þar öllu búfé ; en lið allt var óbirt eptir ; ok sá bændr fyrir því.

138. Þá er Sturla hafði senda þá Svarthöfða til Geirs-hólms, reið hann sjálftr vestr á Reykjahóla til bús síns, ok görði þaðan menn vestr í Fjörðu til Hrafns-sona ok annara vina sína, ok stefndi vestan liði ; ok lagði þeim stefnu-dag, at allir skyldi koma til Sauðafellz Laugardaginn fyrir Laurentius-messu ; en hón var á Týrsdag¹. Hann sendi ok menn til Asgríms Bergþórssonar, at hann skyldi samna um Steingrímsfjörð ok Strandir. Hann sendi ok menn Böðvari, at hann skyldi senda hónum menn ; var Einarr ósiðr fyrir Böðvars mönnum. Halldór Guðmundarson sendi hann á Eyri til Sturlu, ok bað hann koma til sín ; ok fóru tuttugu menn. Hann sagði öllum ina sömu stefnu. Borgfirðingar fóru Arnarvatshéiði, ok kómu þeir í Vatzdal Sunnudaginn síð. Þá er lið-samnaðr var um Strandir, vóru þar menn norðan um Flóa : Halldórr, son Ámunda² Bergssonar, ok Snorri bláhatt, son Þórarins prestz ok Þórru dóttur Þorgils Gunnsteins sonar. En er þeir urðu varir við liðs-dráttinn fóru þeir norðr yfir Flóa. Fengu þeir þar hesta ok riðu norðr til Skagafjarðar ; fundu þeir Kolbein á mannamóti³, Sunnudaginn ; ok segja hónum liðs-dráttinn vestan. Kolbeinn hafði þá ráða-görð við sína menn ; ok var þat ráð tekit, at Kolbeinn valði með ser it röskvasta lið ; ok lýsti því, at hann mundi riða af héraði fyrst at sinni, nær sem hónum yrði auðit aptr at koma. Laugardaginn kom lið þat til Sauðafellz er Sturla hafði þangat stefnt ; ok var þá kominn Markús bróðir hans norðan frá Grund ; ok þeir fjórir : Vigfúss smiðr, ok Kollí af Espi-hóli, ok Bagal-Már. Þá kom ok Svarthöfði sunnan. En Sunnudaginn reið hann heiman norðr til Miðfjarðar ; reið sumt lið Laxár-dalsheiði. Sturla görði Kálf Gilsson ok Miðfirðinga um nóttina á njósn norðr fyrir ; ok fóru þeir allt í Bólstaðar-hlíð í hrðinni. Sturla reið ok um nóttina ok daginn eptir norðr með flokk sínn, ok kom í Bólstaðar-hlíð Mánadaginn síð ; ok átu menn þar náttverð. Var þá spurt ór héraðinu, at Kolbeinn var brottu. Miðfirðingar riðu norðr um Vatz-skarð sjau saman. Þeir kómu um kveldit fyrir messu Laurentii í Valadal, ok slógusk þar inn, ok tóku þat er laust var. Þá kómu þar Kolbeins-menn þeir er seinni

¹ þriðja dag. B.² Hámundar, B.³ hesta þingi, B.

höfðu orðit, ok flettu þá alla, ok særðu einn mjök; sá hét Þorkell berklingr¹; en aðra höfðu þeir suðr á Kjöl með sér; ok fundu þeir Kolbein í Hvinverja-dal², ok gaf hann þeim grið; ok fóru þeir aptr vápnlausir.

139. Sturla reið til Skagafjarðar Laurentius-messu-dag snemma með alla flokkana, ok átu þeir mat á Reykjar-hóli; var þangat borinn til þeirra matrinn. Síðan reið Sturla á Flugu-mýri með sveit sína; en flokkarnir dreifðusk um héraðit; var tekinn matr ok höggvit fé til matar mönnum. Var þat gört við ráð Sturlu; en þó var stólit hjá fram hví-vetna því sem óráðvandir menn kómu höndum á, ok eigi var í kirkjur borit.

Þá er flokkarnir vóru í Skagafirði, dreymði mann þar í héraði, at maðr kom at hónum, mikill ok ógurlegr. Hann þóttisk spyrja: 'Hvernig mun verða um ófrið þann inn mikla er nú er hér í héraði?' Hinn mikli maðr svarar: 'Ílla man verða ok all-ílla, Sturla man falla, en Kolbeinn mun eigi á braut komask.' Hann varð hræddr mjök; ok hugði at Kolbeinn Arnórsson mundi þetta eiga.—Steinvöru Sighvatz-dóttur at Keldum dreymði í þenna tíma, at hón þóttisk úti stödd, ok komin í eyði-tröð eina; hón þóttisk sjá Þorgrím ór Gunnars-holti sitja á traðar-vegginum, ok horfði á mannz-höfuð, er lá á vegginum, ok kvað:—

'Sit ek, ok sé ek þat³, svarit Steinvarar:
Hví liggr hér á vegg höfuð í örröð?'

Margir vóru aðrir draumar í þenna tíma sagðir þeir er tíðenda-vænir vóru, ok svá aðrir atburðir, þó at hér sé eigi ritaðir.

Sturla var á Flugu-mýri nökkurar nætr; síðan reið hann út til Hóla, ok var Kolbeinn kalda-ljós⁴ þá fyrir ráðum á Hólum, ok lagðisk all-lítt á með þeim Sturlu; var Kolbeinn í forkirkju, ok mæltusk þaðan fyrir. Reið Sturla þaðan ok til Kolbeins-ár-óss; vóru þar tvau skip í búningi. Görði hann þaðan sveit manna út í Fljót eptir hrossum; ok fóru þeir all-óspaklega. Sveinn Ásgeirsson ór Króksfirði vá þar mann einn er Eyjólfir hét. Sturla reið þá í Hegranes, ok var í Ási Frjádaginn ok Laugardaginn fyrir Márfu-messu; ok vatn-fastaði hann hvárn-tveggja daginn. En eptir Márfu-messu-dag reið hann upp í Sæmundar-hlíð með flokkana ok á Langaholt. Spurði hann þá, at Sighvatr var kominn

¹ berklingr] thus B. ² Emend.; Vinverja-dal, A and B here and elsewhere in this Saga. ³ þat] þar, B, against the rhyme. ⁴ Staðar-Kolbeinn, B.

[II. 210: vi. 13, 14.]

norðan í hérað ok hafði fjogur hundruð¹ manna. Vóru þar synir hans allir, þeir er þá vóru á Íslandi. Fór Sturla þá norðr² yfir Vötn, ok fundusk þeir við Valla-laug; var þá ráðit, at menn skyldi búa sik sem bezt, ok leita á suðr, ef þeir Kolbeinn kæmi eigi sunnan. Sturla sendi jafnan bændr ór héraði upp ór bygð, eðr á Kjöl suðr, eðr annan veg á njósn. En engir kómu aptr; ok leið svá fram á vikuna til Frjádags³. Þá var Sturla at Valla-laug. Var þá mart talat um þat, hvárt þeir Kolbeinn mundi sunnan koma eðr eigi. Ok er menn tala þetta, tók Sturla til orða: 'Mikinn mun ætla ek þess um oss frændr, hvern veg þat er gefit. Ef þeir hafa vald á mér, frændr mínr, þá hygg ek, at mér sé dauði einn ætlaðr; en þat veit Guð með mér, þótt ek eiga vald á þeim, at einskis þeirra blóði skal ek út hella.' Engar njósnir fengu þeir um kveldit af sínum mönnum; en þó fór þá pati nökkurr af því; svá at menn höfðu grun af, at flokkar mundu í nánd vera. Þá var þat ráð gört, at flokkarnir allir skyldi liggja úti um nóttina með vápnum sínum. Vóru þeir þar skamt frá lauginni, ok sváfu menn heldr líft flestir. Um morgininn spurði Sturla nafna sínn, Sturlu Þórðarson: 'Hvat ætlar þú, nafni, hvárt þeir komi sunnan?' Sturla svarar: 'Þat ætla ek nú at þeir komi.' 'Hvat dreymði þik?' sagði Sturla Sighvatsson. 'Mik dreymði,' segir hann, 'at ek var í Hvammi á föður-leið mínni; ok þar vóru vér allir fyrir handan á⁴ upp frá Akri. Kross stóð hjá oss á holtz-knjúknum⁵, hár ok mikill. Þá þótti mér hlaupa skriða ór fjallinu mikil; ok var smá-grjót eitt allt, nema einn steinn; hann var svá mikill sem hamarr hlypi at oss; ok þótti mér undir verða mart várra manna; ok mart komst undan; en Vigfús Ívarsson kennda'g, at undir varð. En þá vaknaða ek.' Sturla Sighvatsson svarar: 'Opt verðr sveipr í svefni,' segir hann. Frjádags-aptaninn reið Sturla með sveit sína á Miklabæ, en Kolbeinn bróðir hans á Víðivöllu, Sighvatr í Sólheima. Markús var at Mið-skytju ok synir Skarð-Snorra með Meðalfellz-strendingum. Flokkinum var dreift eptir allri Blönduhlíð mjök svá; en hestar fyrir neðan.

140. Kolbeinn reið af héraði, sem fyrr var ritað, ok hafði hálfst annat hundruð manna. Hann reið suðr af Kili þá er hann hafði lausa látið menn Sturlu þá er teknir vóru í Valadal. En er hann

¹ ccc, B. ² norðr] austr, B.
 ána, B. ⁵ hollz-múlanum, B.

³ Frjá dagsins, B, with the article.

⁴ á]

[II. 211: vi. 14, 15.]

kom af fjalli, fór hann til mótz við Gizur. Hann sat þá í Vatzhólmi¹ um sumarit, ok hafði þangat látið færa bú þat, er hann hafði látið taka fyrir Dufgusi. En er þeir fundusk frændr, réðu þeir þá þegar, at menn vóru sendir ofan um heiði ok um alla sveit Gizurar, at samna liði öllu því er þeim þætti af héraði fært², ok kom þar skjótt saman mikit lið. Þeir sendu á Rangárvöllu eptir liði; ok vildu þeir þá ekki upp standa, bræðr, nema Björn; hann fór með fjóra tigi manna³. Þeir sátu í Tungu Máu-messu, ok drógusk þar⁴ at flokkarnir. Eptir messu-daginn fóru þeir til fjallz. Ok görði Kolbeinn þá frá sér menna til vina sínna norðr um land, ok stefndi þeim til mótz við sik á fjallinu; þeim öllum er hónum vildu lið veita. Þeir Gizurr fóru þar til er þeir kómu norðr í Kiðja-skarð; þar kómu til Vatzdælir ok fleiri Vestan-menn; Þorsteinn ór Hvammi, ok Þorsteinn Hjálmsson vóru fyrir þeim. Háttuðu⁵ þeir svá reiðinni, at Gizurr reið síðastr, ok skyldi geyma at engir hrökkisk apr; en Kolbeinn reið fyrstr, ok sætti njósnar-mönnum sínum. Gengu ok svá njósnirnir, at þá kómu jafnan aðrir til Kolbeins, er aðrir vóru hjá Gizuri þeir er fyrr kómu. Ríða þeir þá til Skíðastaða-laugar. Þá reið Brandr Kolbeinsson frá með nökkura menn; hann hafði farit suðr með Kolbeini frænda sínum. Hann fór ofan í Hérað ok samnaði liði um Sæmundar-hlíð ok Langa-holt ok Hegranes, ok norðr⁶ yfir Vötn, ok mjök svá neðan at Flugu-mýri. Hann fékk þá mikit lið. Þeir höfðu nfu hundruð sunnan. En þá er þeir vóru við Reykja-laug, var nær þrettán hundruð. Þeir kómu þar Frjá-kveldit⁷, ok var Brandr þá kominn Laugar-morguninn snemma með hundrað manna⁸.

141. Fyrir þessum tíðendum er hér fara eptir urðu margir fyrirburðir, þótt hér sá fáir ritaðir.—Brynjólfur hét maðr á Kjalarnesi; er þat dreymdi, at hann sá mann mikinn, ok var högginn af hnakinn, ok á hálsinn. Hann kvað vísu þessa:—

Þornar heimr ok hrórnar hrið eptir⁹ ferr víða,
þjóð er hörd á heiði¹⁰ heldr, en vér erum felldir:

¹ Vatz-hólmi] Hróars-holti, B (onnur Saga Hróars-holti, Br. in margin). ² at samna—fært] var svá gjörla eptir farit, at allir menn fóru þeir er her-færir þóttu vera, B. ³ við fimta mann, B. ⁴ þar] þá, B. ⁵ háttuðu] B; hvötuðu, Cd. ⁶ norðr] austr, B. ⁷ Friadags-kveldit, B. ⁸ Laugar-morguninn—manna] add. B. ⁹ eptir] B; efir, Cd. ¹⁰ heiði] B; heiðni, Cd.

[II. 212 : vi. 15, 16.]

Því vil ek¹ norðr með Njörðum, náir féllu þar sárir,
spjót drifu grán á Gauta, geir-hríðar hel bíða :
geir-hríðar hel bíða.

Hafiði prestur Ljótsson² hafði heyrt kveðit í Halleyjar-hóli :—

Ríðum allir róg-stefnu til
son Siglaðar³ þar er snarir berjask :
sem þeir berjask.

Þórarinn Gilsson dreymði at kona kvað þetta :—

Mun ek brátt fara berja grjóti
þar er þeir berjask Björn ok Sigvatr.

Einar kláp dreymði at þetta væri kveðit :—

Dauðr er hersir, dauðr er dólgr-rögnir,
dauðir eru niðjar, log-heimar búinn :
log-heimr búinn⁴.

142. Þá er Sturla kom á Miklabæ Frjá-aptaninn, reið hann upp á Sólheima at finna föður sínn, ok töludu þeir um hríð. En er hann reið ofan, kom hann á Viðivöllu. Gékk Kolbeinn út, [bróðir

¹ vil ek] B; var ek, Cd. ² Ljótsson] om. B. ³ Siglaðar, B; Sigurðar, Cd.

⁴ Thus repeated in B.

Here B adds several more dreams and verses, thus—

Maðr hét Snæbjörn; hann [bjó] í Sandvík út frá Höfða-hverfi. Hann gékk út um nótt; þat var fyrir Jól um vetrinn fyrir Örlýgs-staða-fund. Þá gékk kona í túnit mikil ok þrýstilig, daprlig ok rauðlituð; hón var í dökk-blá (!) kyrtli; stokka-belti hafði hón um sik. Hún kvað þetta, ok sneriz við hönun :—

Gríðr mun ek gumnum héðra; grand þróaz margt í landi;
sótt mun ek yðr, þviat settag efni margs at hefna :
Urðr^a mun eigi forðaz, at kemr fár er várar,
dauðr mun dólguum várum, dáins raddar þá kvaddir :
dáins raddar þá kvaddir.

Enn kvað hún þetta :—

Eisandi ferr ek unda undr-samliga funda,
líð ek um hól ok hæðir hart sem fugl hinn svartí :
Kem ek í dal þar er dyljums dánar akrs til vánar;
harm-þrungin fór ek hingat, Heljar ask at velja :
Heljar ask ferr ek velja.

Halldóra hét kona, ok var Þórðar dóttir; hún var í Fljótum. Hana dreymði um sumarit fyrir Örlýgs-staða-fund; at maðr kvæmi at henni, ok kvað þetta :—

Rökkr at ell, rignir blóði
hrýtr harð-snúinn hjálm-stofn af bol.

Þessi vísa var kveðin fyrir Ormsteini presti, enn fyrir Örlýgs-staða-fund, í svefni :—

Dust er á jörðu, dimmt er í heimi,
nú kveðum örvar eitri skeptar.

^a urðr] thus, read urðar? orð being understood.

[II. 213-215; vi. 15, 16.]

hans] ok sveit hans; var þat frítt lið ok allvel búit. Sturla talaði um: 'Þú hefir gótt lið, bróðir.' 'Svá þykki mér,' segir Kolbeinn. 'Svá er ok,' segir Sturla, 'enda man þess þurfa; þvíat hér munu þeir fyrst at sækja er þeir koma handan ór Tungunni; ok er þat

þrymr æ, ok æ þrymr, þegnar berjaz;
þá kveða fyrða fá blá^a.

Þessi vísa var kveðin vestr í Svart-ár-dal fyrir konu einni, ok kom at henni mikill maðr ok illigr:—

Sumar muna þetta svarfi^b. . .

Jón hét maðr ok var Grettisson; hann dreymði at maðr kom at hónum ok kvað þetta:—

Variz þér ok variz þér, vindr er í lopti,
blóði mun rigna á berar þjóðir:
Þá mun oddr ok egg arfi skipta,
nú er hin skarpa skálm-öld komin.

Þetta var kveðit fyrir Sturlu Sighvatz syni at Sauðafelli um sumarit áðr hann fór til Örlýgs-staða-fundar:—

Leyft er-at yðr né öðrum álm-týnöndum sýna
hvárir grams úr grimmi grjóthríð hóðan líða.

Ok þótti Sturlu konan klöckvandi kveða.

Um sumarit enn fyrir Örlýgs-staða-fund dreymði þá konu er þuríðr hét at Fellzenda í Döllum, at henni þótti koma at sér Sturla Sighvatz son, ok kvað þetta:—

Hverir vöktu mér varman dreyra?
segit mér ok segit mér, sárt var ek leikinu
ætlað virðar, ok veit Tumi,—
gleðr mik ok gleðr mik,—Gizur veiða.

Staka þessi var kveðin fyrir Sturlu Þórðar syni enn fyrir fundinn:—

Vatn falli man vella^c, vápn-röst nær föstu
valr slítr varma kilju; verð ek þangat til ganga.

Þessi vísa var kveðin fyrir þeim manni er Bergr hét:—

Nú munu nauðir Norðmenn kveða,
Sighvatz sona slíkt eða meiri;
Gaungum bló[ð]gir með bana-sárum
sigrleiks-snarir sverð at rjóða:
sem þat munum rjóða.

Þetta var kveðit fyrir konu einni skamt frá Þingeyra-stað, um ljósan dag; en eigi sá hón manninn. En hátt var kveðit:—

Leikr er í norðri, lýðir berjaz
þeir vilja Gizur geirum sveipa:
munat þeir Gizur geirum sveipa.

^a faa blaar, thus Cd., omitting the last word.
or svarfiagt? ^c vella] emend.; fella, Cd.

^b Thus abbreviated, read svarflaz

[II. 216, 217: vi. 16.]

mítt ráð, at þér farit upp á húsinn; [þvíat] hér er vígi á húsunum; en vér skulum skjótt koma ok hjálpa yðr.' 'Svá skal vera, sem þér skipit til,' segir Kolbeinn. 'Vel væri þá,' segir Sturla. Ok reið þá braut ok á Miklabæ. Hann görði þá útvörðu, sem vant var. Sturla lá um nóttina í lok-hvflu ok Íllugi prestur Þórarinnsson hjá hönnum; en í annari lokhvflu lá Sturla Þórðarson ok Einarr ósiðr. Skálinn var allr skipaðr mönnum.

Þessa nótt var Gizurr við Reykja-laug; ok stóðu þeir Kolbeinn snemma upp um morguninn ok vökðu liðit. Gizurr segir Kolbeini draum sínn ok Brandi, þvíat Brandr var kominn áðr þeir vóru klæddir. 'Þat dreymði mik,' segir hann, 'at mér þótti Magnús biskup, föður-bróðir mín, koma at mér; ok mælti hann: "Standit upp, frændi, ek skal fara með yðr!" Þá vaknaða ek.'—'Þetta er vel dreymt,' segir Kolbeinn, 'eðr hversu lík þér?' 'Betr þykki mér þetta dreymt en ódreymt,' segir Gizurr. Kolbeinn gékk til skriptar við Þórð prest á Reykjum, ok fékk hönnum til varðveizlu spjót gótt, er hann átti; en tók kesju í hönd sér. Gizurr talaði þá fyrir liðinu; ok eggjaði þá til fram-göngu. 'Vil ek eigi,' segir hann, 'at þér hafit mik á spjóta-oddum fyrir yðr, sem Skagfirðingar höfðu Kolbein Tumason, frænda mín, þá er hann féll [í Víði-nesi]; en runnu sjálfir þegar í fyrstu svá hræddir, at þeir vissu eigi er þeir runnu yfir Jökuls-á; ok þar er þeir þóttusk skjöldu

þorgeirr hét prestur; hann dreymði fyrir fundinn, at kona kom at hönnum ok qvað þetta:—

Líð ek of heim ór heimi heims myrkrum frá þeima,

hörd munu^a gjalda grimmeik stafr rimmu:

Fáz munu sár af sárum, svá er heldr þar er menn felluz,

koma^b mun hörd fyrir harða hrið, ok skamt at bíða.

Sigurð Styrbjarnar son dreymði þat fyrir Örlygs-staða-fund, at hann þóttiz sjá hrafa tvá, ok kvóðu þetta, sítt orð hvárr:—

Hverir munu birni beita? hverr býsk mest við rómu?

Hver mun falla hinn frækni faðir Kolb[eins] eða Sturla?—

Brátt kemr böðvar ótti, beit egg í tvau leggi;

menn gera, mest þeir er unnu mann-spell, í styr falla.

Eyjólf forna^c dreymði, er hann svaf hjá Skytju í Skagafirði^d, at kona kvæði þetta:—

Sefr þú úti, sé ek eld ífir þér.

^a Thus; add. gumnum or the like?

^b komu, Cd.

^c forna] thus Cd.

^d í Skagafirði] thus emend.; á Skógar strönd, Cd.

[II. 217, 218: vi. 16, 17.]

bera á baki sér, þá báru þeir söðla sína¹. Leitið nú yör heldr vaskra manna dæma, þeirra er vel fylgðu Sverri konungi eör öðrum höfðingjum; þá er æ uppi þeirra² frægð ok góðr röskleikr. Efisk ok ekki í því, at ek skal yör eigi fjarri stáddr, ef þér dugit vel; sem ek vænti góðs af öllum yör. Er þat ok satt at segja, at sá maðr má aldri röskr heita, er eigi rekr þessa óaldarflokka af sér. Gæti vár allra Guð! segir Gizurr.—Allir rómuðu þetta örendi vel. Eptir þetta riðu þeir allir austr³ yfir Tunguna, ok var þá saman komit allt lið þeirra. Stefndu þeir at ánni gegnt Víðivöllum.

143. Sturla vaknaði þá er sól var lítt⁴ farin. Hann settisk upp, ok var sveitugr⁵ um andlitið; hann strauk hendinni fast um kinnina ok mælti: 'Ekki er mark at draumum.' Síðan stóð hann upp, ok gékk til salernis⁶, ok Íllugi prestr með hönnum. En er hann kom apt, lá hann lífla hríð, áðr maðr kom í skálann ok kallaði: 'Nú ríðr flokkurrinn Sunnlendinga ok er herr manna⁷.' Hljópu menn þá til vápna⁸. En er Sturla kom út í dyrr, ok sá lið þeirra Gizurar, mælu hann: 'Eigi er þat svá fátt sem þat er smátt; allvel komum vér liði saman⁹; ok fari hesta-sveinar til hrossa, ok rekit undan þeim¹⁰.' Hrossin stóðu um allar mýrar ofan til árinna. Sturla gékk þá til kirkju, ok tók rollu ór þússi¹¹, ok söng af bænr sínar, ok söng Augustinus-bæn meðan liðit bjósk. Síðan gengu þeir upp ór garði; ok stefndu it efra til Víðivalla. Þá er Sunnlendingar riðu at Jökuls-á, féll maðr þeirra af baki, er Þorleifr spaði hét, hann bjó suðr á Hrútz-stöðum¹²; ok æpðu menn at. Gizurr bað þat óp eigi lægja. Ok varð þat at her-ópi. Þeir Sturla þögðu þar til er Kolbeinn kom at þeim með sína sveit. Þá æpðu þeir allir; ok snúa upp í gerði þat er heitir á Örlýgs-stöðum. Sauða-hús stóð í gerðinu; en garðrinn var lágr um, svá at þat var með¹³ öllu ekki vígi. Sturla nam staðar er hann kom suðr um húsit, á milli ok garðzins. Hann var í blárri ólpu, áðr Hallr Arason¹⁴ steypði yfir

¹ Cd. here adds—þat man ek ætla, at vera eigi fjarri yör, ef þér dugit vel, which is evidently a repetition of the following passage, put here in the wrong place; B omits the passage.

² þeirra] add. B. ³ austr] B; norðr, Cd. ⁴ lítt] skamt, B. ⁵ sveittr, B. ⁶ síðan gékk hann af sæng, B. ⁷ ok er herr manna] add. B (onnur Saga 'og er her manna,' Br. in margin). ⁸ hljópu menn þá þegar upp ok til vápna, B. ⁹ saman] at oss, B. ¹⁰ ok fari hesta-sveinar ok reki undan hrossin, B. ¹¹ þungi sínum, B. ¹² hann—Hrútz-stöðum] add. B. ¹³ með] om. B. ¹⁴ Arason] B; not Arnason.

[II. 218, 219: vi. 17.]

hann mórendri flekku¹, ok erma-laussi², ok líta brynju. Menn Sturlu nökkurir gengu fram at garðinum ok námu þar stað, ok var þar völlr á milli ok þess er Sturla stóð. Skildir vóru bundnir í klyfjar; ok urðu þeir eigi leystir. Einn skjöldr var lauss, er á var markat *crucifixum*; sá var Sturlu ætlaðr, en hann tók eigi við. Gizurr með sína sveit reið á Vífðivöllu; ok stígu þeir þar af hestum, ok gengu. Kolbeinn reið ok mestr hluti liðs, ok fóru þeir nær hlífðinni. Sighvatr reið þá ofan með fjallinu³ með sítt lið. Þeir Gizurr ok bræðr⁴ hans námu staðar í útsuðr frá gerðinu; en þeir Kolbeinn riðu mjök at gerðinu áðr þeir hlaupa af hestum. Þá mælti maðr, er stóð við garðinn, til Sturlu: 'Skulu vér nú eigi hlaupa á þá meðan er⁵ þeir stíga af hestum?' 'Eigi,' segir hann, 'hér skulu vér bíða; ok renna eigi héðan.' En þó runnu þá nökkurir menn út af garðinum⁶, Svarthöfði Dufgusson; ok synir Snorra frá Skarði, Bárðr ok Sigmundur; Ormr kistill ok Hallr á Jörfa; sjau vóru þeir. Brátt hurfu þeir aptr; þvíat menn Kolbeins snöru djarflega í móti þeim, ok eggjuðusk af sér at reka fá menn. Ok hljóp Mörðr Eiriksson fyrst á garðinn, ok fylgðu hönunum þá margir. Í þenna tíma ríðr Sighvatr ofan í gerðit, ok vágú Kolbeins-menn tvá hans menn á hross-baki þá er síðast riðu: Þórð Kollzson heima-mann hans; Sigurðr Eldjárnsson vá hann. Þá snöru þeir Kolbeinn upp með garðinum ok fylgðar-menn hans: Einarr dragi Íllugason, Þorbjörn göndlir⁷ bróðir hans, Jón kiappi, Óláfr Höskuldzson kámi⁸, Sigurðr Eldjárnsson, Þórálfr Bjarnarson, ok margir aðrir; ok veittu harða atgöngu. Kolbeinn mælti, þá er hann gékk at garðinum í fyrstunni: 'Gangi nú at Guðs vilja ok mála-efnum,' segir hann. Snöru þeir Kolbeinn svá fremi⁹, upp með gerðinu, svá at þá vóru þar engir eptir, er þeir höfðu fyrst at gengit gerðinu, ok þvert mót horft¹⁰. Gizurr gékk af út-suðri at gerðinu; ok snöru þá Sturlu-menn á móti þeim, ok var þar hart viðr-nám; tók Sturla upp stein, er Kolbeins-menn höfðu kastað í gerðit, ok varp í mót þeim Gizuri; ok varð fyrir Narfi Svartzson; kom á stálhúfuna fyrir ofan hausinn, ok féll hann á bak aptr, svá¹¹ at nær kastaði yfir fótunum. Hann spratt skjótt upp, þvíat haussinn var ekki skaðaðr; ok var þá inn ákafasti.

¹ flekku] B; flexu, Cd. ² ok erma-laussi] conject.; ok erma, Cd.; ok ermar á, B. ³ hlífðinni ok fjallinu, B. ⁴ bræðr] menn, B. ⁵ er] add. B. ⁶ í mót þeim, add. B. ⁷ göltr, B. ⁸ kámi] chaim, B. ⁹ svá fremi] B; þá, Cd. ¹⁰ ok bezt var við horft, B. ¹¹ svá snöggt, B.

Maðr einn mælti í liði Gizurar: 'Þat skal Borgfirðingrinn vita áðr sól gengr undir [í kveld] at Sunnlendingrinn er eigi ragr.' Eirekr birkibeinn var í hvítum panzara; hann varp steini til þessa mannz; ok brá hann við buklara ok féll á bak aptr. Hann stóð skjótt upp, ok snaraði at Sturlu-mönnum. Þá unnu margir á hönnum; ok féll hann þar. Gizurar-menn grýttu á lið Sturlu í fyrstu. Þá mælti Gizurr: 'Kastið þér eigi grjóti í lið þeirra; þvfat þér takit stór högg af því sama grjóti þá er þeir senda aptr.' Áskell son Skeggja Árna sonar hafði verit með Sturlu, ok farit til hrossa um morguninn. Hann varð svá nauðulega staddr, at hann hljóp í flokk Gizurar, ok fór hann með þeim til bardaga. En er saman laust liðinu, komsk hann til sínna manna; ok hitti félagá sninn, er Þorkell hét, ok mælti: 'Hér eru brögð í; ek hefi verit í liði Sunnlendinga, svá at þeir hafa eigi vitað.' Þá mælti einn Sunnlendingrinn: 'Eigi skyldir þú lengi eiga at hælask við oss.' Stálhúfan var hölluð á höfði Áskatli, ok lausar kinn-bjargir. Þorkell mælti: 'Settu vel húfu þína¹, en ek mun hlífa þér meðan.' Þá kom Þorkatli steins-högg, ok snarask hann við óvinum sínum. Þá lagði maðr til hans spjóti, ok hjó hann þat af skapti. Þá brá hinn sverði; en Þorkell hjó á hönd hönnum; ok fleiri unnu á hönnum. Þorkell komsk heill á braut, en Áskell féll þar. Í þenna tíma var kallat á Sturlu-menn, at óvinir þeirra² væri komnir á bak þeim; ok vóru þeir Kolbeins-menn þat. Þá snöru Sturlu-menn á móti þeim; ok urðu þá í kvínni; ok drógu sik norðr í gerðit. Þar féll Ögmundr Kolbeinsson í kvínni³. En þá var Kolbeinn Sighvatsson ok hans menn kominn á flótta upp ór gerðinu; en Eyfirðingar vóru þá komnir í gerðit, ok lagði Guðmundr Gilsson til Hallz Þorsteinssonar ór Glaumbæ, svá at hann féll. Sighvatr gékk þá suðr eptir gerðinu⁴ á mót Skagfirðingum. Hann var í blám kyrtli ok hafði stálhúfu á höfði, en öxi forna ok rekna í hendi er Stjarna hét. Hann hélt um skaptið fyrir neðan augat, ok snöri frá sér egginni, en⁵ veifði skaptinu. Maðr mælti til hans sá er gékk ór kvínni: 'Gakk-tú eigi þar fram, þar eru óvinir einir fyrir!' Hann svarar öngu, ok gékk eigi at síðr. Þorvarðr ór Saurbæ gékk með hönnum, ok Sighvatr Rúnólfsson ok Sámr húskarl Þorvarðz. Árni Auðunnarson gékk fram með Sighvati, ok hjó til beggja handa.

¹ settu betr húfuna þína, B. ² þeirra] haus, B. ³ ok drógu—kvínni] om. B. ⁴ gerðinu] B; garðinum, Cd. ⁵ en] B; hann, Cd.

[II. 221: vi. 17.]

Kolbeins-menn spurðu hví hann léti svá, 'Lítill maðr ok gamall,' 'Þvíat ek ætla mér ekki í brott,' segir hann. Þeir Sighvatr fjórir féllu út af garðinum¹. Þá kom at Björn Leifson ór Ási, ok skaut yfir hann skildi; en studdi höndum at höfði hönnum; þvíat hann var þrotinn mjök², en lítt sárr eðr ekki. Þá kom Kolbeinn þar at, ok spurði: 'Hverr húkir þar³?' 'Sighvatr,' sögðu þeir. Kolbeinn mælti: 'Hví drepi þér hann eigi?' 'Björn hlífir hönnum,' segja þeir. 'Drepi þér hann þá⁴,' segir Kolbeinn. Björn snöri⁵ þá í brott þaðan. Kolbeinn lagði til Sighvatr [með spjóti] þar er mættisk háls ok herðar; ok var þat lítið sár, þvíat oddrinn var af spjótinu. Sighvatr mælti: 'Höfumk við orð, þér munut nú ráða skiptum várum.' Þá hljóp at Einarr dragi ok hjó í höfuð hönnum; ok var þat ærit bana-sár; en þó unnu þá fleiri menn á hönnum. En er Sighvatr djákn sá görd þeirra, lagðisk hann [ofan] á nafna sínn; ok var þar veginn. Sighvatr Sturluson hafði seyrtján sár. Þá var hann á inu átta ári ins sjaunda tigar. Árni Auðunnarson lézk þar við mikinn orðz-tír. Þorvarðr [í Şaurbæ] var í brynju þeirri er Fulltrúi hét, ok gengu eigi spjóta-lög á. Þat gaf hönnum líf; en Kolbeinn þá er hann kom til⁶. Sámr lézk þar. Árni var á átta tigi. Flettu þeir Sighvatr öllum klæðum, nema skyrtu ok⁷ stutt-brókum.

Í annan stað⁸ er at segja frá Sturlu; hann hafði mikla atsókn, ok varðisk drengilega. Markús Þorgilsson hét ungr maðr; hann hljóp ór flokki Sturlu ofan á garðinn snemma fundarins; hann var lagðr með spjóti í gegnum; ok varðisk eptir þat sem bezt. Þá fékk hann annat lag í gegnum, svá at út féllu iðrin, ok féll hann þá. Sturla hörfaði upp ór kvinni⁹ fyrir neðan húsit, ok svá vestr um. Lauga-Snorri gékk fyrir Sturlu ok hlífði hönnum með buklara, ok hafði sverðit undir buklaranum, sem þá er menn skylmask. En Sturla hafði sínn buklara yfir höfði hönnum. Þá var mikil atsókn at Sturlu; en Snorri hlífði hönnum, en eigi sjálfum sér; ok fékk hann því mörg sár ok stór áðr hann féll. Sturla varðisk með spjóti því er Grásíða hét, fimt ok vel, stórt mála-spjót, fornt ok eigi vel stinnt. Hann lagði svá hart með því, at menn féllu jafnan fyrir; en beyglaðisk¹⁰ spjótið, ok brá hann undir fót sér nökkurum

¹ snörf af gerðinu, B. ² mjök] af mæði, B. ³ undir garðinum, add. B.
⁴ þá] þá fyrat, B. ⁵ snöri] hröck, B. ⁶ en Kolbeinn—kom til] add. B.
⁷ skyrtu ok] om. B (and Br.) ⁸ jafn fram þessu, B. ⁹ upp ór kvinni] út ór gerðinu, B. ¹⁰ lagðiz, B.

[II. 222: vi. 17.]

sinnum. Húnröðr son Magnúss Húnröðarsonar lagði spjóti til Sturlu; en hann lagði í mót, svá at Húnröðr féll; hann var lítil¹ maðr, ok hafði góða brynju, ok varð ekki sárr. Þá sótti Koðran Svarthöfðason at Sturlu ok lagði spjóti til hans; Sturla mælti til hans: 'Ertú þar enn fjándinn?' Koðran svarar: 'Hvar væri hans meirr ván?' Þat segja fleiri menn, at Sturla skeindisk eigi af því lagi. Þá stóð Húnröðr upp, ok lagði spjóti í hægri kinn Sturlu, ok nam í beini stað. Hann mælti þá: 'Ok nú vinna smá-djöflarnir á mér.' Þá lögðu tveir menn senn² til Sturlu. Hjalti biskups-son lagði í vinstri kinn hónum, ok skar spjótið ór tungu, ok var sárit beinfast. Böðvarr kanpi, sen Einars Nautbyflings, lagði spjóti í kverk Sturlu, ok renndi upp í munninn. Sturla lagði til Hjálms á Vðivöllum, ok féll hann við þat. Þá er, Sturla var sárr þrem³ sárum mælti hann við Hjalta: 'Grið frændi!' 'Grið skaltú af mér bafa,' segir Hjalti. Sturla var þá þrotinn af mæði ok blóðrás; hann studdi þá þöndum á herðar Hjalta; ok gengu þeir svá⁴ út ór⁵ gerðinu. Hjalti tók annarri hendi aptr á bak sér, ok studdi hann svá. Sturla kastaði sér niðr, er hann kom skamt ór⁶ gerðinu. Mál hans var þá óskírt; ok þótti Hjalta sem hann beiddi prestz-fundar. Hjalti gékk þá í braut; en yfir hónum stóð þá Óláfr tottr, mágr Flosa prestz; hann skaut skildi yfir Sturlu; en Játgeirr Teitzson, mágr Gizurar, kastaði buklara yfir Sturlu. Þá kom Gizurr at, ok kastaði af hónum hlífum, ok svá stálhúfunni. Hann mælti: 'Hér skal ek at vinna.' Hann tók breiðöxi ór hendi Þórði Valdasyni, ok hjó í höfuð Sturlu vinstra-megin fyrir aptan eyrað⁷, mikit sár, ok hljóp lítt í sundr. Þat segja menn þeir er hjá vóru, at Gizurr hljóp báðum fótum upp við, er hann hjó Sturlu, svá at lopt sá millum fótanna ok jarðarinnar. Þá lagði Klængr Bjarnarson í kverk⁸ hónum, í þat sár er þar var áðr, ok upp í munninn; var allt saman sárit svá mikit, at stinga mátti inn þrem fingrum. Þá kom Einarr Þorvaldzson þar, ok sagði lát Sighvatz. 'Ekki tel ek at því,' segir Gizurr. Önundr biskups-frændi skar þúss af Sturlu, ok fékk Gizurr; annarr maðr dró gull af fingri hónum, þat er átt hafði Sæmundr í Odda, dökkur steinn í, ok grafit á innsigli. Gizurr tók gullit, ok vápn Sturlu. Markús Marðarson lagði þá spjóti í kvið Sturlu hægra-megin upp frá

¹ lítil] mikill (badly), B. ² senn] add. B. ³ vij, B. ⁴ svá] add. B. ⁵ ór] út af, B. ⁶ ór] frá, B. ⁷ fyrir—eyrað] add. B. ⁸ kverk] kverkr, B (less correct).

[II. 223: vi. 17.]

nafna; þrjú sár hafði hann á bringunni vinstra-megin. Naddr hét maðr er hjó á barka hónum. Engi sár blæddu þau er hann fékk síðan Gizurr vann á hónum. Þórarinn Sveinsson var jafnan nær Sturlu, ok bar sik vel; en Gizurr gaf hónum grið þá er hann kenndi hann, sækir frændsemi við Gró, konu Gizurar. Hann þó líki¹ Sturlu ok saumaði um; en þeir höfðu áðr flett lík Sturlu, svá at bert var. Marteinn Þorkelsson² féll skamt frá Sturlu. Kolbeinn Sighvatsson, ok megin-flóttinn, nam stað undir hlífðinni á grjót-hörg³ miklum. Þar kom til Gísli af Sandi með sína sveit; ok vóru þeir á hestum; ok eggjuðu menn hann⁴ at hjálpa þeim í tröðinni; ok hann bað Vestfirðinga at eggja sína menn⁵. Ok þá kom Máni ór Gnúpufelli neðan⁶; ok segir, at þeir vóru báðir fallnir, Sighvatr ok Sturla; ok bað hann Kolbein forða sér sem hónum þætti líkast. Kolbeinn hljóp þá til kirkju á Miklabæ, ok allr flokkkrinn; sumir á⁷ kirkjuna en sumir í húsin. Þeir Gizurr kómu lítlu síðarr at kirkjunni. Gísli af Rauða-sandi ok Tumi Sighvatsson flýðu á fjall upp, ok mart manna; ok svá til Eyja-fjarðar. Markús Sighvatsson var særðr til ólffis í gerðinu. Síðan var hann færðr á Víði-völlu, ok lagðr á grufu⁸ ok húslaðr; Brandr Úlfhéðins son sat yfir hónum. Þá sendi Gizurr til Símon knút⁹ ok Gizur glaða at drepa hann. Börkr son Þórarins¹⁰, Sigurðar sonar stolz, vá at hónum. Þórðr Guðmundarson varðisk ór¹¹ húsdurum á Miklabæ, þar til er leitað var í laun-dyrr á bakí hónum. Þá opaði hann í stofu, ok varðisk þar lengi drengilega, áðr hann yrði sótttr. Gizurr glaði hjó báðar hendr af hónum; þat var bana-sár. Þá er Gizurr kom til kirkju, vóru mönnum grið boðin, fyrst Eyfirðingum. Þeir Klængr ok Gizurr buðu Sturlu Þórðarsyni grið; en hann skilði Ásgrím Bergþórsson til griða með sér; ok var því skjótt játað. Dufgus-sonum vóru grið gefin fyrir flutning Óláfs Svartzonar. Þeir vóru á kirkju uppi, Svarthöfði [Dufgusson] ok Kolbeinn [grön]. En þar kom, at öllum mönnum vóru grið gefin nema sex. Sturla spurði Kolbein Sighvatsson¹² hvárt hann vildi at þeir gengi út, en Kolbeinn bað þá út ganga; ok sagði þat helzt til hjálpar, ef rýmðisk í kirkjunni; þvíat fólkinu hélt við spreng. Kolbeinn bað þá biðja sér griða er þeir kæmi

¹ líki] B; lík, Cd. ² Þórðarson, B. ³ hörg] so also B (á griot haug nöckurum). ⁴ ofan, add. B. ⁵ ok hann bað—menn] om. B. ⁶ neðan] add. B. ⁷ á] í, B (less correct, see the following). ⁸ grufu] thus Cd.; grúfu, B. ⁹ knút] knautt, B. ¹⁰ Þorbjarnar, B. ¹¹ ór] B; í, Cd. ¹² Sighvatsson] add B.

[II. 224: vi. 17.]

út; ok bjóða þat allt fyrir hann er hónum sómði til lífs sér at vinna. Hann bauð útan-för sína, ok koma aldri út. En ekki var á þat hlýtt. Þeir heituðusk at brenna kirkjuna, ok kölluðu óvígða, ef þeir gengi eigi út. Þeir vóru þar til sólar-fallz um kveldit. Þá bauð Kolbeinn, at þeim skyldi leyfa at ganga til kamars¹; ok var því játað. Þá var rökvið er þeir gengu ór kirkju. Þeir gengu um skálann; ok var hann skipaðr af sárum mönnum, ok þeim er grið vóru gefin. Þeir fögnuðu, er þeir Kolbeinn vóru komnir þar heilir. Kolbeinn segir: 'Víst er þat vel; en þó höfu vér eigi griðin fengit.' [En er] þeir höfðu setið í kamri sem þat vildu, þá gengu þeir út. Kolbeinn² mælti til þeirra er inni vóru: 'Vili þér fara út, ok sjá stór högg?' Þeim varð ekki á munni. Kolbeinn mælti til Gizurar er þeir kómu út: 'Vilda ek, at þú létir mik fyrr höggva en Þórð.' Gizurr kvað svá vera skyldu. Þá hjó Einarr kollr Kolbein. Þá var Þórðr til höggs leiddr. Þá mælti maðr við Kolbein unga: 'Viltú eigi árna sveininum, frænda þínum, griða?' 'Fór sá nú, er meiri skaði var at,' segir Kolbeinn. Brandr Þorleifsson vá Þórð. Þá vóru þeir Hrafns-synir af teknir: Sveinbjörn ok svá Krákr. Hersteinn son Bersa³ prestz Halldórssonar vá at þeim. Þórir jökul vá sá maðr er hefna þóttisk bróður síns, er Þórir hafði vegit í Bæ⁴. Þórir kvað vísu þessa meðan⁵ hann lagðisk undir höggit:—

Upp skaltú á kjöl klífa, köld er sævar-drífa;
 kostaðú hug þínn⁶ herða, hér skaltú⁷ líft verða:
 Skafl beygjattú⁸, skalli, þótt skúrr⁹ á þik falli;
 ást hafðir þú mejja; 'Eitt sinn skal hverr deymja.'

Þá var til höggs leiddr Hermundr Hermundarson; hann var manna bezt hærðr; ok mælti, at hann vildi kneppa hári sínu, svá at þat yrði eigi blóðugt; ok svá görði hann. Hann horfði í lopt upp, er Geirmundr þjófr vá hann. Klængr fékk hann til¹⁰. Allir vóru þeir vegnir með öxi Sighvatz, Stjörnu. Lík Sighvatz ok Sturlu, Þórðar ok Markúss, vóru færð til Þverár; en Kolbeins lík á Grenjaðar-staði. Þessir menn létusk þar¹¹, með þeim er af sárum dó:— Sturla Sighvatzson vestan, Árni Auðunnarson, Snorri Þórðarson, Vigfúss Ívarsson, Eirekr¹² Halldórsson, Marteinns Þorkelsson, Mar-

¹ náðhúss, B. ² I. e. Kolbein ungi (?). ³ Bergs, B. ⁴ í Bæjar-bardaga, B. ⁵ meðan] áðr, B. ⁶ hug þínn] huginn at, B. ⁷ skaltú] muntú, B. ⁸ beygjað þú, B. ⁹ skúrr] skurra, Cd. (skúrr being here masc.); skur, B. ¹⁰ Klængr— til] om. B. ¹¹ þar] á Orlygs staða fundi, B. ¹² Eirekr] Ormr, B.

[II. 225, 226: vi. 18.]

kús Þorgilsson, Gizurr Þórarinnsson, Hermundr Hermundarson, Þórir Steinfinnsson, Valdi ok Áskell Skeggja-synir, Bersi Þorsteinsson. Ór [Vest-]Fjörðum:—Sveinbjörn ok Krákr Hrafn-synir, Markús Magnússon, Helgi Sveinsson, Þórðr Guðmundarson, Eindriði smiðr, Þórðr Hallkelsson, Ámundi, Ögmundr Sveinsson¹, Ögmundr Kolbeinsson, Jón kanpi, Dálkr Þorgilsson. En norðan:—Sighvatr [Sturluson], Markús ok Þórðr synir hans, Sighvatr Rúnólfsson, Ingjaldr stamr², Þórðr daufi, Einarr Ingjaldzson, Björn Gizurarson, ok Björn Þórarinnsson, Eyjólf, Guðmundr Halldórsson, Sám, Þórðr Eysteinnsson, Eirekr Þorsteinsson, Björn Þorgrímsson. Kolbeinn Sighvatzson norðan³, Páll Magnússon, Þorgeirr Bjarnarson, Oddr Kárason, Skeggi Hallzson, Sigurðr Guðmundarson, Brandr Þorleiksson⁴, Brandr Einarsson, Ljótr, Loðinn Helgason. Þessir af Gizuri:—Játgeirr Þórarinnsson, Sigfúss Tófason, Þorlákr Barkarson⁵, Þorgils Steinason, Þórðr Snorrason, Þorbjörn, Þóroddr húskarl Teitz Þorvaldz sonar.

144. Sunnudaginn fóru flestir menn brott ór Skagafirði er færir voru fyrir sárum. Voru þá enn Vestan-menn flettir á Jökulsár-bökkum af fylgðar-mönnum Kolbeins; en sumir voru barðir. Mundu þeir fengit hafa inar mestu hrakningar, ef eigi hefði Þorsteinn Jónsson, ok Vatzdælir, holpit þeim. Var Kolbeinn í öllu snarpari en Gizurr eptir fundinn. Mart manna lá eptir í Skagafirði í sárum: synir Snorra prestz frá Skarði, Þórðr ok Sigmundr, ok voru báðir særðir til örkuðla; ok lágu þeir þar allan vetrinn á Silfrastöðum. Sunnlendingar⁶ höfðu á þeim unnit; féll Bárðr suðr frá gerðinu, en Sigmundr í útnorðr.—Þá voru eigi skip gengin af Íslandi er fundinum var lokit. Spurðusk tíðendin um haustið til Noregs. Teitr Styrmis son ok Sigríðar Sighvatz dóttur var á fundinum, ok komsk í braut, ok lét Sigríðr hann fara útan um haustið í Eyjafirði; ok kom hann við Orkneyjar, ok var þar um vetrinn; ok fór þaðan út apr. Þá er tíðendi þessi kómu til Noregs um haustið, þótti þar inn mesti mann-skaði eptir þá feðga; þvíat þeir voru mjök vinsælir af kaupmönnum ok öðrum landzmönnum. Hákon konungr var ok mikill vin Sturlu; þvíat þat var mjök talat, at þeir Sturla hefði þau ráð gört, at hann skyldi vinna Ísland undir konung, en konungrinn skyldi göra hann höfðingja⁷

¹ Ögmundr Sveinsson] om. B. ² stammi, B. ³ enn lengra norðan: Kolbeinn Sighvatzson . . . , B. ⁴ Þorkelsson, B. ⁵ B om. these two names.
⁶ Stoungar (!), B. ⁷ Here begins the fourteenth vellum leaf.

[II. 227: vi. 19.]

yfir landinu. Hafði Hákon konungr þar mest varat¹ Sturlu við, at hann skildi eigi auka manndráp á landinu, ok reka meðm heðr útán. Þá er Snorri Sturluson spurði fall Sighvatz, bróður síns, ok sona hans, kvað hann vísu þessa, ok sendi til Þórðar kakala Sighvatz sonar:—

Tveir lifð, þórðr! en þeira þá var æðri hlutr bræðra,
 (rán vara lýðum launat laust) en sex á hausti:
 Görask² svin (en verðr venjask vár sett, ef svá mætti),
 óskelfandi úlfar³ (afar-kaupum) sam-blaupa.

Þótti hönnum inn mesti skaði at Sighvati bróður sínum, sem var, þótt þeir bæri eigi gæfu til samþykkis⁴ sfn á meðal.

145. Eptir þessi tíðendi er nú vóru sögð, lagði Kolbeinn [ungi] undir sik allan Norðlendinga-fjórðung, ok tók hann heimildir á öllum goðorðum af þeim mönnum er átt höfðu at fornu. Var þat þá kallaðr ójafnaðr ok rangyndi, er Sighvatr hafði haft ríki ok goðorð af mönnum norðr þar. Um várit eptir lét Kolbeinn heyja⁵ skulda-dóm eptir Sighvat í Eyjafirði; var þá dæmt af örfum allt fé þat er Sighvatr hafði átt, bæði lönd ok lausa-fé, ok jafn]vel Grundarland; var þat selt Styrmi ok Sigríði dóttur Sighvatz; en tekin af þeim Bjarnarstaða-hlíð⁶. Þeim Halldóru ok Tuma, syni þeirra Sighvatz, var fengin Grund í Svarfaðardal; ok bjoggu þau þar fyrst.

Þá er Kolbeinn fór frá skulda-dóminum, var hann út í Hörgárdal á einum bæ; hann var leikinn mjök, ok manna fimastr. Hann hendi skemtan at, er hann hljóp yfir garðz-rúst lága⁷; ok féll af, svá at undir hönnum varð höfuðit; ok varð hönnum meint við, ok mest í fringunni; þar sló í þrota, ok opnaðisk⁸; ok hafði hann þat mein meðan hann lifði, ok þat leiddi hann til grafar. Um sumarit [eptir] á Alþingi bar Gizurr hernaðar-sök á alla þá menn er verit höfðu at Apa-vatni⁹; ok gengu þar menn til festu fyrir ór öllum sveitum vestan; var þat stór fégjöld, ok dregit suðr um land. Þat gjald líkaði mönnum all-þungt, sem ván var at¹⁰.

¹ varat] varaðan, B. ² B; gera svin, vellum. ³ yskelfandi ulfa, B.
⁴ stundum, add. B. ⁵ heyja] B; hefja, Cd. ⁶ fyrir, add. B. ⁷ þúfu eða
 garðz rúst lága, B. ⁸ opnaðisk] B; opnaði, Cd. ⁹ í Apavatiz för, B.

¹⁰ The following episode is only found in B (whence it has passed into the paper transcripts); the vellum leaf omits it altogether. It runs as follows:—

Vermundr Tumason bjó at Ökrum í þenna tíma frændi Kolbeins unga; hann átti Oddnýju dóttur Hallz Þorsteins sonar í Glaumbæ. Álof Benediktz dóttir var móðir Oddnýjar; hön var þar at Ökrum ok hafði kú um vetrinn ok hjá-bú. Þorsteina galti hét maðr; hann gætti nauta Vermundar. Brandr hét son Þorsteins; hann gætti sauða Vermundar ok var vaskligr maðr; hann var á vísit með Vermundi,

[II. 227, 229, 230 : vi. 20-22.]

146. Þórálfr Bjarnason var Austfirzkr at kyni ok [þó] kominn af sætt Þorþils Oddasonar; hann vá þann mann í Austfjörðum er hét

enn Þorsteini föður hans vóru kaup gefnu til verka. Þetta var nökkurum vetrum eptir Örlýgs-staða-fund. Vermundr ræddi um einhverju sinni við Þorstein nauta-mann sinn; ok kvez eigi vilja, at hann stæli töðu hans fyrir kú Álofar, mág konu sinnar. Þorsteinn kvez þat eigi gört hafa; kvað Hall í Glaumbæ gefa svá föðr kú hennar ok Skíða Bjarnason bróður hennar sam-mæddan, er þá bjó á Frostastöðum, at hann þyrfti eigi at stela fyrir kúna. Vermundr hét hann á braut; kvað hann eigi skyldu þar lengr vera. Þetta var milli Jóla ok Föstu. Þorsteinn fór á braut um daginn, en Brandr son hans var genginn til sauð-fjár ok vissi ekki til þessa. Maðr hét Guðmundr Guði-þekkr; hann var Gunnars son; ok átti heima at Ásgrims-stöðum í Hegranesi. Hann gékk til Mikla-vatz at veiða fiska Atfangadag Jóla, ok var þat á Föstu-dag^a. Ok um kveldit áðr hann fór heim, tók at dimma mjök. Þá gékk maðr at hónum mikill, ok ákaflega þrekligr; hann var í kuffi ok lét slúta hattinn. Guðmundr spurði hverr hann væri. Hann kvez Járngrímr heita. 'Hvert skaltú fara?' sagði Guðmundr. 'Upp í Hraunskarp^b,' sagði hann, 'ok þaðan til Akra, ok þaðan vestr til Línakra-dals.' Síðan gékk hann á brott. Guðmundr leit eptir hónum; ok sá, at svört bót var á milli herða hónum. Fór Guðmundr heim, ok vissi ekki til manna er hann sá ljós ok menn. Þat sama kveld var veginn á Hornskarpi^c sá maðr er Geirr hét. Glámr svart-mönungr vá hann, systur-son hans.

Nú er þat til at taka er áðr var frá horfit, at Laugardaginn eptir reið Vermundr Tumason til laugar, ok með hónum Ásgeirr Aura-prestr fylgðar-maðr hans. Hann var skartz-maðr mikill ok manna listugastr, radd-maðr mikill. Vermundr kom sjóð heim ok þeir félagar; ok gengu til stofu. Ok brann ljós í stofunni, ok dregit upp, enn myrkt hit neðra; tjöldut var stofan; öngva sá þeir menn þar. Vermundr bað fóru-naut sinn sjá fyrir hestum þeirra; ok gékk Ásgeirr þá ór stofunna enn Vermundr festi upp vápn sin. Brandr hafði komit heim nökkuru áðr, ok sat hann í kolu skugga, ok hafði marpa öxi í hendi. Hann vissi þá, at faðir hans var á braut rekinn; ok þat segja sumir menn, at Vermundr hafit lostið hann um vetrinn nökkuru áðr. Ok er Vermundr sfó af sér ífir-klæði sítt þat er hann hafði yzt, þá hleypr Brandr at hónum, ok höggv á öxlina, ok mjök svá frá höndina; var þat bana-sár. Brandr hleypr út, ok strykr brött í nátt-mykrinn; hann kemr í Haga ok finnr þar föður sinn. Þeir koma á Flugu-mýri; ok var Kolbeinn í hvílu kominn, ok menn hans. Brandr gékk at húðfati Einars draga Íllugasonar. Hann var vel til hans; ok sagði hónum áverkann við Vermund, ok réðz um við hann hvárt hann skyldi eigi ganga á vald Kolbeina. Einarr bað hann á brottu verða skjótt; ok quaðz eigi nenna at taka hann; enn þótti þat vert. Fóru þeir feðgar þá í brött, ok námu staðar í nauta-hlöðu á Dýrinnu-stöðum; þar bjó þá Kollsveinn Karf-Helga son. Kolbeinn spurði þegar um nóttina áverkann. Enn Vermundr létz Dróttins daginn. Var þá sent eptir Bersa bróður hans vestr til Móbergs; kom hann á Flugu-mýri, ok hafði sanna njón af, hvar þeir Brandr vóru; ok var Brandr hand-tekinn í hlöðunni; ok varðis vel áðr; ok særðr mörgum sárum. Síðan leiddu þeir hann út, ok varð vel við; ok vá Bersi at hónum. Þorsteinn, faðir Brandz, fór með þeim; ok gaf Kolbeinn hónum gríð. Hann fastaði kár-föstu eptir son sinn norðr á Völlum í Svarfaðar-dal. Vermundr var færðr til Staðar, ok flutti Kolbeinn ungi ok hans menn lík Vermundar til kirkju.

^a In the year 1238 the 24th of December fell on a Friday.

^b Hraunskarp, Cd.

^c Thus Cd. here.

[II. 228: vi. 20.]

Halla-geir. Síðan sendi Þórarinn Jónsson hann til Kolbeins unga. Ok er hann var fylgðar-maðr Kolbeins var hann heldr stórr ok framdráttar-samr¹: en þat líkaði lítt öðrum fylgðar-mönnum Kolbeins, ok þótti hann öfunda sik. Þá vóru þeir með Kolbeini, Brandr Kolbeinsson ok Ísarr² Páls son Sæmundar sonar³, ok þótti þeim Þórálfr heldr í áleitni við sik, ok gaf þeim auk-nefni⁴, ok kallaði dúnvöttu; en Kolbeinn virði annan eigi meira en Brand frænda sinn⁵; en Þórálfi fékk hann kván-fang, Arnríði⁶ Bjarnar-dóttur, ok bjoggu þau á Óslandi. Hafði Þórálfr ok farit af landi brott með Kolbeini. Þórálfr var ok óvinsæll við nággranna sína; en þeir vóru þá mestir menn þar í sveit, Broddi Þorleifsson ok Álfr Guðmundarson í Gröf. Var með þeim Þórálfi all-pungt. Ok um vetrinn tveim vetrum eptir Örylgs-staða-fund, fór Álfr⁷ at finna Brand Kolbeinsson; ok minnti hann á þat, at Þórálfr hafði fast gengit at vígum þeirra feðga, Kálfs ok Guthorms; en Jórunn vildi þar ekki til leggja húsfreyja Brandz; hón var dóttir Kálfs Guthormssonar⁸. En þó var þat niðr barit af öllum at hón hefði Brand nokkutt fram kvatt⁹. En svá kom því, at þeir réðu atfór at Þórálfi, Brandr ok Broddi ok Álfr. Fékk Brandr til tíu menn eðr tólf¹⁰. Var hann sjálfr, annarr Einarr auðmaðr í Vfk, þriði Böövarr botn, fjórði Sigurðr Þjóðólfs-son, fimti Þorsteinn Ormsson, sétti Þorvarðr Þormóðarson, sjaundi Helgi Skaptason, átti Þorgils pávi, níundi Þorleifr Grímsson, tíundi Þorsteinn Másson, ellefti Oddgeirr Þórðarson, tólfsti Björn miaul-karl. Með Álfi var sá maðr er Skopti hét, ok Þorkell brikengr, Hrafn Óláfsson. Með Brodda var Guðmundr úr Brimnesi, ok Naddr hét maðr, Þorkell snali er þá bjó í Höfða, ok Hlenni son hans¹⁰. Þeir tóku hús á Þórálfi, ok gengu inn; þar vóru fyrir tólf karlar. Þórálfr komsk í brynju ok upp á lokhvílu-pílit. Hann spyrr hvárt Brandr væri þar. Þeir segja hann þar vera. 'Þangat man ek af þílinu, sem Brandr er fyrir,' segir Þórálfr; ok svá görði hann. Var hann þá tekinn ok út leiddr. Hann skriptaðisk við föru-naut þeirra, Sigurð Þjóðólfs-son djákn; en Helgi Skaptason vá at hönunum. Riðu þeir til Hóla,

¹ framdráttar-samr] framgjarn, B. ² Ísarr] so the vellum and B. ³ Sæmundar sonar] add. B. ⁴ viðr-nefni, B. ⁵ en Brand frænda sinn] om. vellum; en Kolbeinn virði þó Brand mest frænda sinn, B. ⁶ Arnríði] B; en Þórálfr fékk hönunum kván Arnríði (!), vellum. ⁷ húsfreyja—Guthormssonar] add. B. ⁸ en þó—kvatt] var ok ecki þat orð á, at hón hefði Brand fram kvatt, B. ⁹ tíu menn eðr tólf] B; tíu menn en þeir átta, Cd. ¹⁰ var hann sjálfr—Hlenni son hans] om. vellum; add. B.

[II. 229, 231: vi. 20, 23.]

ok vóru leystir síðan af Bótólfi biskupi. Síðan riðu þeir til Staðar ok höfðu þar setu. Fór þá Staðar-Kolbeinn upp á Flugu-mýri at leita um sættir, ok koma á¹ griðum. Síðan riðu þeir Brandr allir á Flugu-mýri; en Kolbeinn hafði mart manna fyrir, ok var í allþungu skapi². Hann sat í stofu, ok var öll skipuð stofan, ok gékk kví eptir miðju gólfi. Brandr gékk fyrst inn, ok þá hverr at öðrum. Kolbeinn spurði hví Brandr léti Þórálfi drepa. Hann kvað mart vera; kvað hann lengi til sín slla verit hafa; 'En eigi görða ek þetta í hefn eptir Kálf, þó at þat sé borit í eyru yðr.' Þá spurði hann Brodda, hví hann færi at Þórálfi vin hans. Broddi svarar: 'Því at ek var skyldastr at reka svívirðingar þínar; hafði hann þér lengi ótrúr verit, ok lymsklega þjónat bæði hér ok útan-landz.' Við Álf vildi Kolbeinn eigi sættask, áðr Brandr sagði, at annat-hvært skyldi þeir allir sættask eðr engir; ok beiddi þá síns hluta manna-forráða. Áttu menn þá hlut at, at eigi skyldi í greinir fara með þeim. Ok sættusk þeir at því, at Kolbeinn görði átján hundruð þriggja álna aura fyrir víg Þórálfs. Brandr greiddi land á Þorleiks stöðum í Blöndu-hlíð, ok lagði Ósk þat til, móðir Jórunnar. Ok skilðusk þeir sáttir.

147. Um vetrinn eptir Örlygs-staða-fund vóru þeir með Skúla hertoga í Níðarósi, Snorri Sturluson ok Órækja, ok Þorleifr; en Þórðr kakali var í Björgyn með Hákonu konungi. En um vartit fengu þeir skip, er átti Guðleikr af Skarta-stöðum, vin Snorra; ok bjoggu þat til Íslandz með ráði hertogans. En er þeir vóru búnir, ok höfðu lagt út undir Hólum, kómu menn sunnan frá konungs³ með bréfum; ok stóð þat á, at Hákon konungr bannaði þeim öllum Íslendingum at fara út á því sumri. Þeir sýndu Snorra bréfin, ok svarar hann svá: 'Út vil ek!' segir hann. Þá er þeir vóru búnir, hafði hertoginn þá í boði sínu áðr þeir tóku orlof. Vóru þá fáir menn við tal þeirra hertogans ok Snorra. Arnfinnr Þjófsson ok Óláfr hvíta-skáld vóru með hertoganum; en Órækja ok Þorleifr vóru með Snorra. Ok var þat sögn Arnfinnz, at hertoginn gæfi Snorra jarls-nafn. Ok svá hefir Styrmir inn fróði ritað: 'Ártíð Snorra Folgsnar-jarls⁴.' En engi þeirra Íslendinga

¹ kom hann á, B. ² höfðu fari, B. ³ konungs] thus vellum; konungi, B.

⁴ Folgsnar] thus Br. (the part of the vellum leaf containing this passage is cut off); Folsnar, B, undoubtedly the island of that name; for the spelling of which, see Hak. S. ch. 202, p. 181, foot-note 5, and p. 182, foot-note 2, Master of Rolls' edition.

[II. 232: vi. 24.]

lét þat á sannask fyrir oss¹.—Eptir þetta lögðu þeir Snorri í haf, ok tóku Vestmanna-eyjar. Þar laust Hrani Koðransson Austmann einn; hann var þá með Snorra, ok Ófeigr Bjarnarson. Þeir gengu þar af í Eyjunum. Fór Snorri þá á Breiða-bólstað í Fljótshlíð. Þar var fyrir Hallveig. Órækja gékk ok þar af, ok með hönnum Egill Sölmundarson, ok Hákon Bótólfsson er galinn var kallaðr.

148. Þorleifr átti hlut í skipinu, ok hélt hann því á Eyrar. En þeir Órækja riðu vestr til Borgarfjarðar; ok fann hann Gizur er hann fór vestr; fór skipulega með þeim, ok heimti Órækja af hönnum sverðit þat er Ketlingr hét; þat var þá tekit er Órækja var meiddr. Órækja fór í Stafaholt, ok gaf Þórarinn Vandráðsson hönnum upp búit. Sömnuðusk skjótt menn at hönnum. Snorri ok þau Hallveig fóru í Reykjaholt; ok var þar fyrir Klængr Bjarnarson. Þorleifr fór í Garða heim, ok þeir með hönnum bræðr: Rúnólfr ok Bergr, Hafr-björn, ok Halldórr Ásvarðsson.

Þetta sumar kómu þeir út: Sigvarðr biskup, er vígðr var til biskups í Skálaholti, ok verit hafði ábóti í Selju, ok Bótólfr biskup; hann var bróðir at Elgi-setri²; fóru þeir báðir heim til stóla sína. Þat sumar hafði Óláfr af Steini skip fyrir norðan land, ok bjó til hafs. Þeir skyldu útan með hönnum, Svarthöfði Dufgusson, ok Jónson Árna Auðunnarsonar, ok Guðmundr Ólafsson, er þá lifði einn eptir þeirra manna er verit höfðu at brennu Þorvalldz. Þeir létu út, ok urðu aptr-reka í Hlöðuvík við Horn³ um haustið; [ok] brutu þar skipit. Þá bjó Íllugi Þorvaldzson í Æðey. En er hann frétti þetta, fór hann heiman, ok þeir sjau. Einarr bróðir hans fór með hönnum; hann var þá þrettán vetra, ok Grímr Héðinsson; hann kom þar af hafi. Þeir fóru í⁴ Norðrfjörð, ok þaðan til Kjarans-víkr. Maðr þeirra einn skeindisk er hann skyldi á bak fara; brásk⁵ öxin Tjald-sperra á hann; ok varð hann eptir. En Íllugi hafði þá öxina. Óláfr Markússon var með hönnum, Saurbæingr; var hann ætlaðr til áverka; þvíat hann einn hafði sét Guðmund. En er þeir kómu í Hlöðu-vík, þurkuðu Austmenn vöru sína. Þeir Guðmundr ok Svarthöfði vöru þar hjá. En er þeir sá manna-förina, gengu þeir til búðar. Tók Guðmundr⁶ vápn sín ok öxi. Þá kallaði Svarthöfði hann ór búðinni er hann kenndi Ílluga.

¹ fyrir oss] om. B.

² Helgi-setri, B.

³ við Horn] add. B.

⁴ í] inn, B.

⁵ Thus; braaz, B, from bregða; not brast.

⁶ Here ends the fourteenth vellum leaf.

[II. 233, 234: vi. 25.]

Snöru þeir þá upp til sínna manna. Þeir Íllugi renna þá eptir þeim. Guðmundr fór seint; ok spurði Svarthöfði hvárt her-fjöturr væri á hönnum. Hann kvað þat eigi. Þá kom Íllugi at¹; ok snérist Guðmundr at hönnum, ok hjoggusk þeir í mót; kom hvár öx í skapt annarri. Svarthöfði vill taka Ílluga. Þá hjó Íllugi í höfuð Guðmundi, ok var þat bana-sár. Þá kómu Austmenn til, ok vóru heldr ósvifrir². En þá er Íllugi sagði mála-efni sín, svöfðusk³ Austmenn. Snöru þeir Íllugi þá í brott. Svarthöfða líkaði illa, er hann hafði svá nær borit; ok var hann eingi vin Ílluga síðan.

149. Þorleifr Þórðarson bar sakir á þá [menn] alla er verit höfðu á Bæjar-fundi með Sturlu; hét hann þeim afar-kostum hvar sem hann kæmi[z] við. Þeir Snorri ok Órækja hétu hönnum sínu liði til þessa mála. Þeir gördðu orðsending vestr um sveitir, ok stefndu öllum mönnum vestan í Dali þeim er sættask vildi við þá. Þá bjó Solveig at Sauðafelli; ok vildi hún liðsinna sínum mönnum, ef hún mætti⁴. Þeir Snorri fóru um haustið vestr í Dali með flokk mikinn; var þar Þorleifr, ok Órækja, ok Klængr Bjarnarson; en vestan kom Sturla Þórðarson; var hann fyrir Saurbæingum ok Strendum, ok þeir Guðmundr undan Fjalli⁵; ok Ásgrímr Bergþórs-son, hann var fyrir Steingríms-firðingum. Ór flestum sveitum kómu menn vestan at⁶, nema af Rauða-sandi, ok þeir er Gísli höfðu fylgt. En þó vóru þessir menn fyrir bóndum með Solveigu, sem nú vóru nefndir. En þat vóru þar mála-lyktir, at Snorri skyldi göra einn, ok lúka upp um várit eptir. Undir þessa sætt skyldi menn kjósa sik þeir er þat vildu, þótt eigi væri þar. Ok játtu því allir, nema Gísli ok hans sveitungar. Þessum gördum lauk Snorri upp um várit. Hann görði á hvern þeirra⁷, er víg hafði vakit í Bæ⁸, tíu hundruð; en fimm hundruð á þá, er menn höfðu sært; en tvau hundruð⁹ á þá, er grjóti köstuðu. En þeir menn, er vetfangs-bjargir höfðu veitt, skyldi gjalda fimm aura ok hundruð. Gékk þetta gjald um allar sveitir vestr, nema Rauða-sand. Órækja fór vestr um haustið; ok fór um alla Fjörðu, ok lagði undir sik svá sem hann hafði fyrr haft. En þá er hann kom í Ísafjörð, kom Óláfr af Steini til hans ok Guðrún kona hans. Þá rézk ok Svarthöfði til hans. Dreif þá mart manna at hönnum. Sat

¹ Guðmundr fór seint ok spurði hvart fjöturr væri á hönnum þá kom Íllugi (I), B.
² ósvifrir] B; ósvifir, Cd. ³ B; svæfðuz, Cd. ⁴ ef hún mætti] add. B. ⁵ Felli, B.
⁶ at] add. B. ⁷ þeirra] þann mann, B. ⁸ vakit í Bæ] B; vegit, Cd.
⁹ hálf þriðja hundruð, B.

hann þann vetr í Stafaholti; ok lagðisk þá lítt á með þeim Þorleifi, ok hafði Órækja mjök tekit mál Gísla á sik um haustið.—Nú um várit eptir görðu þeir Snorri ok Þorleifr Gísla sekjan skógarmann, ok nökkura menn með hönnum. Eptir þingit fór Snorri vestr undir Fjall¹ ok háði þar féréns-dóma eptir þá Gísla. En er hann kom aptr til Sauðafellz, lýsti Solveig [yfir] því, at hón ætlaði útan um sumarit, ok dætr hennar báðar. Jón, son hennar, hafði farit útan it fyrra sumarit, ok Þórarinn Sveinsson með hönnum. Solveig fær í hendr Snorra búit at Sauðafelli; en hann fékk Sturlu Þórðar-syni frænda sínum. Tók hann við búinu, ok² Bjarneyjum ok Skál-eyjum, ok Dranga-reka, ok fjórtán ómögum. Snorri fékk Sturlu þá þriðjung Snorrunga-goðorðz. En Böðvarr hafði áðr fengit hönnum inn fjórða hlut³. Órækju þótti þetta mjök í móti skapi er hann hafði eigi við öllu tekit.

150. Þetta sumar kom Eyvindr brattr, ok Árni óreiða, út með bréfum Hákonar konungs. Ok var þeim lítt upp haldit. Ok sögðu ok ófrið þann, er verit hafði um vetrinn í Noregi, ok lát Skúla hertoga. Órækja sat nú í Stafaholti um vetrinn; gazk Snorra lítt at kostnaði þeim er hann hafði á héraðs-mönnum. Þá var ok all-fátt með þeim Þorleifi ok Órækju. Um várit hafði Svarthöfði fengit Herðísar dóttur Oddz Álasonar; ok var hann á Eyri með Steinunni ok Hrafni, syni hennar. Hrafn var þá fimtán vetra. Þann vetr, er Sturla var at Sauðafelli, kom Tumi Sighvatsson norðan, fyrst til Sauðafellz ok síðan í Reykjaholt; ok tók Snorri við þeim. Þorkell dráttar-hamarr var með hönnum ok Hjálmr Ófeigsson. Þeir vóru í Reykjaholti um vetrinn. En um vetrinn eptir Jól festi Tumi Þóríði Ormsdóttur, systur Hallveigar; skyldi brúðlaup vera í Reykjaholti um várit. Þá vóru þeir þar allir at boðinu⁴, Órækja, Sturla ok Þorleifr; ok var Snorri til allra þeirra vel. En hann beiddi Sturlu þá, at hann skyldi gefa upp Sauðafell fyrir Tuma; ok var þat þá ráðit. Þeir töluðu þá mart, Órækja ok Snorri; en Órækja var þá fár til Sturlu, frænda síns, ok svá Þorleifs. Órækja fór vestr til Fjarða lítlu síðarr; ok gisti at Sauðafelli. En þeir Sturla sátu báðir í Sælingsdals-tungu hríðfastir, sumar-mála-helgi þrjár nætr, á fjórða tigi manna, ok var þá fátt með þeim. Fór Órækja þaðan vestr til Flateyjar, en Sturla á Staðarhól.

¹ Fell, B.
boðinu] add. B.

² ok] B; í, Cd.

³ inn fjórða hlut] sínn hluta, B.

⁴ at

[II. 236: vi. 27.]

Órækja kaupir þá Flatey at Þórði tiggja; ok görði þar bú á; en fékk Þórði Laugar-dal í Tálkna-firði. Eptir þat fór Órækja vestr í Fjörðu; ok fann Einar Þorvaldzson, frænda sinn, ok stefndi hönun¹ raunar-stefnu, um þat, hvárt hann hefði réttar heimildir á Staðarhóls-landi ok Hvíta-dal, Múla ok Þverfjalli², Þverárdal³, Eysteins-stöðum, Saurhóli. Tók Órækja heimildir á þessum löndum af Einari, ef hönun bæri⁴. Hann stefndi málinu til Þorska-fjarðar-þings þá er fimm vikur væri af sumri. Síðan lét hann orð fara um alla Fjörðu, ok stefndi mönnum til Þorska-fjarðar-þings þá er fimm vikur eru af sumri. Kom Órækja þar þá ok Ásgrímr Bergþórsson ok menn ór öllum Fjörðum. Þar kom Íllugi Þorvaldzson með átján menn; ok var hann einn sér; ok ekki mæltusk þeir Órækja við á þinginu. Órækja hafði fram landa-riptingar, ok hafði fyrir-sögn á málinu Starkaðr Snorrason; hann var sendr suhnan frá Snorra. Sá maðr reifði málit er Brandr hét, Sigmundarson, Ísfirðingr forn. Þar dæmdusk Órækju löndin öll. Einn maðr sat í dómi ór Saurbæ, Jón son Þorbjarnar smiðs ór Holti. Með þeim Órækju ok Ílluga var auðsær sjándskaþr⁵, en Ásgrímr talaði mart við báða þá. En þat var orð á, at Órækja grunaði Ílluga; þvfat mjök fóru menn milli þeirra Kolbeins unga. Þótti Órækju sem Íllugi mundi þar hefjask til höfðingja í Ísafirði, ok hafa þar til styrk Kolbeins. Jón Ófeigsson var þar á þinginu; hann mælti svá við búðu-nauta sína, er hann hélt sveit með Órækju: 'Nú munda ek stökkva af þinginu ef ek ætta Ílluga hlut; þvfat mér þykkir hættlegt um hérvist hans.' Ok þó skilðu allir menn vandræða-laust. Gékk Órækja á Langhúf, ok fór vestr til Flateyjar, ok þaðan í Fjörðu vestr.

161. Í þenna tíma kom norðan frá Kolbeins⁶ Mörðr Eireksson, ok var með Ílluga um várit. Görðisk Íllugi þá vin-margr; ok þýddusk fornir Ísfirðingar þá mjök til hans, vinir föður hans. Þá er Órækja var í Fjörðum, sendi hann menn til Ísafjarðar, ok stefndi Ílluga til mótz við sik í Holt í Önundarfjörð; ok þangat fór Íllugi með nökkura menn. Þar var Mörðr,—nú voru þeir. Þá er þeir kómu í Holt, spurði Íllugi Steindór prest, hvat Órækja mundi vilja hönun. 'Vit fundumk,' segir hann, 'á Þorska-fjarðar-þingi, ok talaði hann þá ekki við mik. Nú veit ek eigi hvat hann vill.'

¹ til, add. B. ² Þverfelli, B. ³ om. B. ⁴ bæriz, B. ⁵ fjarðar-svipt, B.
⁶ Kolbeins] B; Cd. dat.

[II. 237: vi. 28.]

Prestr segir: 'Hann mun nú vilja, at þit eigisk fleira við.' 'Vera má þat,' segir Íllugi. Eptir þat koma menn þeir er¹ segja, at Órækja sé kominn vestan um heiði. Íllugi spurði hvat manna var með hónum. 'Sveit hans,' segja þeir, 'ok þeir mágar, Svarthöfði, Hrafn ok Gísli.' Íllugi svarar: 'Nú sé ek, er ek veit manna-skipanina, hvat Órækja man vilja.' Bað hann þá Steindór prest, at hann væri við tal þeirra. Þeir vóru úti, þá er Órækja kom; ok var þar mart manna fyrir. Órækja kallaði Ílluga á tal við sik þá er hann kom; ok gengu þeir allir austr með kirkju-garði, ok norðr um þaðan. Órækja bað fólkit eigi eptir ganga. Þeir Steindórr prestur ok Gísli af Sandi vóru eptir í kirkju²; en þeir Órækja ok Íllugi gengu frá öðru³ fólkinu; ok þeir með þeim, Þórarinn staurr ok Ásgrímr baulu-fótr. Þeir höfðu talat áðr um daginn þrfr. Órækja tók þá til Ílluga, ok mælti: 'Nú skal launa þér fjórráðin.' Hann steig fyrir fætr Ílluga, ok felldi hann; en Þórarinn vá at hónum. Eptir þat fóru Ílluga-menn brott, ok eigi örendi fegnir. En þeir [Órækja] vóru leystir. Síðan sá prestur fyrir líki Ílluga. En Órækja fór at örendum sínum þar um Fjörðuna.

152. Þá er Sturla spurði, at Staðarhóll var dæmdr undan hónum, fór hann út undir Fjall⁴ til Guðmundar, ok fann þar Pál prest, er landit átti; ok görðu þeir þá ráð sín. Spurði Páll, ef Sturla vildi, at þeir fyndi Órækju ok semði við hann, ef hann vildi nökkurs fyrir unna. Sturla vildi þat víst eigi, ef Páli þætti þó⁵ óréttleg riptingin. En Páll segir, at engi væri réttindi í⁶, ef jafnir mælendr væri at. Sturla vildi, at þeir hætti á þat. Páll segir fyrir, hversu með málinu skal fara; en Sturla tók þá málit til sóknar ok til sættar. Hann fór þá til Saurbæjar; ok stefndi Jóni Þorbjarnarsyni til Alþingis um þat, at hann hefði dæmt ólög á Þorska-fjarðarþingi; ok stefndi til rofs dóminum. Eptir þat reið Sturla til þings, —ok tólf vóru þeir. Sámr Pálsson kom til hans með þriðja mann, ok sendi Páll hann til Gizurar, ok kallaði hann skyldi at veita at málinu. En⁷ Þorvaldr faðr hans hafði ónýtta gjöf þá er Einarr Þorgilsson hafði gefit Kolfinnu, dóttur sinni laun-getinni, undan systrum sínum, er taka áttu; en Þorvaldr rauf gjöfina af hendi Yngvildar Þorgils dóttur, mágkonu sínnar. Ketill Þorláksson veitti Sturla at málinu; þvíat með þeim Órækju hafði stór-sla farit,

¹ þeir er] þar ok; B.² kirkju garði, B.³ öðru] add. B.⁴ Fell, B.⁵ þó] add. B.⁶ í] add. B.⁷ en] er, B (er Ingialldr (!) faðir hans).

[II. 238: vi. 28.]

er þeir höfðu fundisk á Kolbeins-stöðum um várit. Sturla hafði fram málit; ok raufzk dómrinn. En mál Jóns var tekit ór dómi; þvíat Sturla vildi eigi hann sækja. Þá var dæmt Sturlu Staðarhólsland, en hverjum annarra þat er hann átti. Um þingit fóru orð á millum þeirra Snorra Sturlusonar ok Gizurar; var til þess mælt, at Snorri skyldi riða til þings, ok hafa Tuma með sér, ok sjá sætt ok fōður-bætr hönum til handa. Snorri kom á þing til¹ dóma með hundrað manna. En daginn eptir reið Kolbeinn ungi á þing með fimm hundruð manna. Vissu þeir Snorri ekki ván til þess; ok gengu þeir Snorri þá ok Tumi til kirkju, ok mæltusk þaðan fyrir. En menn Snorra voru úti fyrir kirkju; ok gékk Sturla þá til þeirra. Kolbeins-menn fóru óðfluga um völinn, ok létu gífirlega. En þeir Gizurr ok Kolbeinn töluðu tveir lengi; en ekki varð um sættirnar leitað: Þeir Kolbeinn tóku eigi af hestum sínum; ok riðu af þingi um kveldit. Þá gékk Gizurr í kirkju; ok tala þeir lengi ok Snorri; ok þá fór all-skipulega² með þeim.

Hallveig húsfreyja hafði tekit van-mátt mikinn um þenna tíma, ok lá hön í rekkju um allt þingit. Þá er Snorri reið af þingi, fundusk þeir Sturla í Vísí-kjörrum³, ok talði Snorri heldr á hann; ok kallaði hann vilja deila við frændr sína um hluti annarra manna at ósynju. Þá er Sturla kom vestr í Grísar-tungu, kómu í mót hönum húskarlar hans tveir; Snorri Steinsson ok Halldórr geitungr Þórðarson. Þeir sögðu at Órækja var kominn vestan til Saurbæjar með átta tigi manna ok ætlaði at setjask á Staðarhól. Sturla reið þá út yfir fjall til Hraundals ok þaðan á Kolbeins-staði. Senda þeir Ketill þá mann til Staðar, ok fundusk þeir Böðvarr þá í Skógar-nesi. Réðu þeir þat þá at samna liði, ok skyldi þeir finnask at Rauða-mel tveim nóttum síðarr. Kom þar þá saman á þriðja hundraði manna. Þá kom þar frá Órækju Ásgrímr Bergþórsson, ok þeir þrfr; ok leitaði hann um sættir. En bændr voru svá ákafir,—Snorri ór Skógar-nesi ok þeir er hraktir höfðu verit í Bjarnarhafnar-för,—at þeir vilja eigi annat en fara til mótz við Órækju; ok máttu þeir Ásgrímr öngum flutningum á koma; ok riðu brott við þat til mótz við Órækju, ok sögðu hvat títt var, ok hvé ákafir bændr voru. Þeir Böðvarr riðu inn til Dala, ok riðu á holtið fyrir sunnan Haukadals-á niðr frá Harra-stöðum. Órækja

¹ til] um dóma, B (better?).

² all-skipulega] B.

³ Thus B; Vöðkerum, Cd.

[II. 239, 240: vi. 28-30.]

var þá kominn vestan í Hvamms-sveit; ok fóru þá menn meðal þeirra; ok vóru grið sett. Þeir fundusk á Kambs-nesi tuttugu menn hvárir. En er þeir fundusk, tók Órækja til orða; hann mælti til Sturlu: 'Hvárt er þat satt, frændi, at þú vill eigi sættask við mik, ef ek kalla til Staðarhóls?' 'Satt er þat,' segir Sturla, 'at ek vil hann eigi láta.' 'Þá vil ek nú handsala þér' [sagði Órækja] 'allar þær heimilðir er ek hefi á; ok vil ek at þú sért nú slíkr vin mín ok frændi sem þá er bezt var með okkr. En þat er dagsanna, at faðir mín þarf eigi mér at skipa aðrar staðfestur en þá er mér var í fyrstu æluð. Vil ek þar yðvarn styrk til hafa frænda mínna, at ek halda hlut mínum í Borgarfirði, hverir sem til mótz eru.' Eptir þat handsalar Órækja Sturlu allar heimilðir þær er hann þóttisk eiga á Staðarhóls-landi.

Snorri prestur Narfason hafði þau orð sent Sturlu mági sínum,—Sturla átti bróður-dóttur hans,—at hann skyldi ráða fyrir Reykjahólum þau misseri, hvárt hann vildi búa þar sjálf eðr fá Órækju, ef þat væri til greizlu með þeim. Ok því fékk hann¹ Órækju Hóla-land til ábúðar þau misseri. Ok skilðu þeir frændr þá með vináttu; ok görði Órækja þá bú á Hólum. Þeir Sturla ok Böðvarr skilðu í Dölum; ok fór Sturla heim á Staðarhól; höfðu þeir Órækja þar drepit tvær kýr, en gört öngar aðrar óspekðir.

153. Um sumarit Jakobs-messu andaðisk Hallveig Ormsdóttir í Reykjaholti; ok þótti Snorra þat all-mikill skaði, sem var². Þá kom ok skip í Hrutafjörð nær Óláfs-messu; ok vóru þeir stýrimenn, Þorfinnr fingr³, ok Arnbjörn salteyða; höfðu þeir gæzku mikla á skipi. Þá er þeir bræðr, Klængr ok Ormr, spurðu lát móður sinnar, riðu þeir vestr í Reykjaholt með sveit manna. Var með þeim Þorgeirr ór Holti ok fleiri bændr. En er þeir töluðu um fjár-skipti, þótti sínn veg hvárum. Þóttusk þeir eiga fé allt at helmingi. En Snorri kallaði Bláskóga-heiði ráða eiga; kallaði ok Bessastaði af sínni eigu keypta. Hann vildi ok eigi staðina í skipti leggja, Reykjaholt ok Stafaholt. En þeir skiptu gripum ok bókom. En um lönd var eigi⁴ greitt. Ok þótti mjök sínn veg hvárum. Riðu þeir bræðr brott; en lögðu eptir gripina í Bæ. Þeir fundu Gizur er þeir kómu suðr; ok kallaði hann þat ófallit, at þeir hefði eigi rétt skipti af Snorra; ok lézk þar til vilja veita þeim sínn styrk.

¹ hann] Sturla, B. ekki, B.² sem hönúm var, B.³ fingr] fipr, B.⁴ varð

[II. 240, 241: vi. 30.]

164. Órækja sat á Reykjahólum um sumarit, ok þóttisk hafa þær fréttir ór Ísafirði, at bændr mundu vera óvinir hans sem mestir, þeir er verit höfðu frændr eðr vinir Ílluga. Var mest fyrir hafðr Þórðr Heinreksson ok Hjálms-synir, Atli ok Þormóðr, synir Valgerðar í Ögri; ok Gleiðungar: Pétr Sveinsson ok Þorbjörn háseti. Órækja reið vestr, ok hafði á þriðja tigi manna; hann ætlaði at taka Þórð Heinreksson. Þeir kómu í Reykjar-fjörð í lýsing. Þórðr hafði lítt sofit; ok var hann genginn út til hlöðu þá er þeir riðu at bænum. Þeir tóku húsinn ok gengu inn. En Jón svartar-kanpi var á húsum; hann sá, at maðr hljóp út¹ hlöðuvindauga upp í fjallit ok á hamrana; ok sagði hann þeim eigi fyrr en maðrinn var horfinn. En er þeir vissu at hann var í brottu, þóttusk þeir vita at hann mundi göra öðrum mönnum njósn, þeim er þeir vildu finna; ok riðu þeir þá heim á Hóla. En þeir sömnuðusk saman Ísfirðingarnir, ok fóru norðr til Kolbeins nfu saman; ok tók Kolbeinn við þeim. Eptir þat sendir Kolbeinn orð Órækju, at þeir skyldi finnask í Miðfirði. Ok er Órækju kómu þessi orð, reið hann suðr í Saurbæ; ok riðu þeir Sturla báðir norðr til skips í Hrítafjörð, ok ætluðu þaðan til mótz við Kolbein. Þá spurðu þeir þar andlát Orms Svínfellings. Þá kom ok maðr með bréfi frá Kolbeins; ok var þar beðit fyrir Vestfirðingum, at Órækja skyldi selja þeim grið; ok skyldu þeir fara heim vestr; en þeir Órækja ok Kolbeinn skyldi semja mál þeirra þá er þeir fyndisk. Kolbeinn lézk þá eigi tóm at eiga, at riða til mótz við Órækju at sinni. Þá kómu þeim Órækju orð sunnan frá Sauðafelli, at Snorri Sturluson var þar kominn, ok vildi finna Órækju. Riðu þeir þá suðr þangat, ok var Snorri inn kátasti. Töluðu þeir í Líflu-stofu, Snorri, Órækja ok Sturla; en Tumi skenkti. Þar var bjórr heim borinn² frá skipinu. Snorri segir frá skiptum þeirra, ok sona Hallveigar. Hann hafði þar ok bréf, er Oddr Sveinbjarnarson á³ Álptanesi hafði sent hönnum; var þar á stafkarla-letr, ok fengu þeir⁴ eigi lesit; en svá þótti þeim sem vörun nökkur væri á því⁵. Snorri lézk illa trúa Sunnlendingum; 'En þó mun ek suðr fara fyrst, ok skipa til búa mínna,' sagði hann, 'ok⁶ fara þá vestr; en vera þá hriðum á Hólum, en stundum í Saurbæ.' Mart var þar talað. Ok riðu þeir allir samt inn í Hjarðarholt. En þaðan reið Snorri suðr, en þeir vestr.

¹ í, add. Cd.² borinn] kominn, B.³ á] af, B.⁴ þeir] add. B.⁵ væri á því] mundi á vera, B.⁶ sagði hann, ok] add. B.

[II. 242: vi. 31.]

155. Þeir Kolbeinn ok Gizurr fundusk í þenna tíma á Kili, ok görðu ráð sín, þau er síðan kómu fram. Þetta sumar var veginn Kolr inn auðgi; Árni, er beiskr var kallaðr, vá hann. Árni hljóp síðan til Gizurar, ok tók hann við hönnum.—Þá er Gizurr kom af Kili stefndi hann mönnum at sér; vóru þeir þar bræðr, Klængr ok Ormr, Loptr biskupsson, Árni óreiða. Hélt hann þá upp bréfum þeim er þeir Eyvindr ok Árni höfðu út haft. Var þat þar á, at Gizurr skyldi láta Snorra fara útan, hvárt er hönnum þótti ljúft eðr leitt, eðr drepa hann at öðrum kosti, fyrir þat er hann hafði farit út í banni konungs. Kallaði konungr Snorra landráða-mann við sik. Sagði Gizurr, at hann vildi með öngu móti brjóta konungsbréf; en lézk vita, at Snorri mundi eigi ónauðigr fara útan; lézk Gizurr þá vilja fara til at taka Snorra. Ormr vildi eigi vera við þessi ráð; ok reið hann heim á Breiða-bólstað. En Gizurr dró þá lið saman, ok sendir þá bræðr vestr til Borgarfjarðar á njósn, Árna beisk ok Svart. Hann reið með sjau tigi manna frá liðinu. En Lopt biskupsson lét hann vera fyrir því liði er síðast¹ fór. Klængr reið á Kjalarnes eptir liði, ok svá upp í hérað.

156. Gizurr kom í Reykjaholt um nóttina eptir Mauritius-messu. Brutu þeir upp skemmuna, er Snorri svaf í. En hann hljóp upp, ok ór skemmunni, ok inn Lítlu-hús² er vóru við skemmuna. Fann hann þar Arnbjörn prest, ok talaði við hann. Réðu þeir þat, at Snorri gékk í kjallarann er var undir loptinu þar í húsunum. Þeir Gizurr fóru at leita hans um húsinn. Þá fann Gizurr Arnbjörn prest, ok spurði hvar Snorri væri. Hann lézk eigi vita. Gizurr kvað þá eigi mega sættask, ef þeir finnask³ eigi. Prestur segir, at vera mætti hann fyndisk⁴, ef hönnum væri griðum heitið. Eptir þat urðu þeir varir við hvar Snorri var. Ok gengu fimm í kjallarann: Markús Marðarson, Símon knútr, Árni beiskr, Þorsteinn Guðinason, Þórarinn Ásgrímsson. Símon bað Árna höggva hann. 'Eigi skal höggva!' segir Snorri. 'Högg þú!' segir Simon. 'Eigi skal höggva!' segir Snorri. Eptir þat veitti Árni hönnum bana-sár; ok báðir þeir Þorsteinn unnu á hönnum.

157. Um daginn eptir kómu þeir Loptr, Klængr, ok Árni⁵ með flokkinn. Þegar daginn eptir gékk njósn vestr í Dali til Tuma; ok fór hann þegar inn í Hvamm, ok fór þaðan út í Hrappsey, en

¹ síðarr, B. ² ok í hin litlu húsinn, B. ³ fyndisk, B. ⁴ Prestur kvað vera mega at hann fyndisk, B. ⁵ ok Árni] om. B.

Svertingr sendi Steinar son sínn vestr til Sturlu. En hann görði Órækju njósn; ok fór hann vestan, ok fundusk þeir Sturla í Tjalda-nesi. Þá spurðu þeir, at Kolbeinn var kominn norðan í Dali, ok var at Kvenna-brekku með þrjú¹ hundruð manna. Lét Órækja þá eptir Langhúf í Salt-hólmum; skyldi Sturla þar á ganga, ef hann þyrfti; en Sturla skyldi láta hest-vörð halda á hvárritveggi heiði meðan flokkrinn væri í Dölum. Gizurr reið vestr í mótz við Kolbein með flokkin; ok sendu þeir orð Bøðvari til Staðar, at hann færi á fund þeirra. En er hann kom, var þat ráðit, at Bøðvarr skyldi taka við búi at Sauðafelli, ok sitja þar um vetrinn, ok halda njósnum fyrir þeim Gizuri til Órækju ok þeirra sem hónum veitti. En þeir skyldi vera í gíslingu með Gizuri, Þorgils skarði son Bøðvars, ok Guthormr bróðir hans. Fóru þeir Kolbeinn þá norðr, en Gizurr fór suðr. Var þat ráð gört, at Klængr skyldi eiga bú í Reykjaholti. Gizurr sendi orð Sölmundi ok þeim Helgu, at þau skyldi finna hann. En er þau kómu í Reykjaholt, vóru menn settir þar² at telja um fyrir þeim at þau skyldi handsala Gizuri arf Snorra. Var þat talt³, at þau mundu eingi réttindi fá af Órækju; en Hallveigar-synir mundu þeim verða harðir í skiptum. Kom því svá, at þau handsöluðu Gizuri arfinn [Snorra]. Egill skyldi hafa af eigi minna en tvau hundruð hundraða, en Gyða heiman-fylgju sem hón þurfti. Þau höfðu handsalat áðr Sturlu Sveinssyni féit til varúðar. Gizurr fór þá heim suðr; en Klængr út í Brautar-holt, ok skipaði menn fyrir bú í Reykjaholti. Kolbeinn fór norðr ór Dölum. Bøðvarr fann Sturlu, bróður sínn, í Hjarðarholti, ok lagðisk lítt á með þeim. Þótti Sturlu undarlegt, at hann hafði í óróa þann gengit, at halda njósnum fyrir Gizur. En hann þóttisk eigi einn hafa við mælkz, er þeir Gizurr ok Kolbeinn sátu báðir um hann, en öngir aðrir til mótmæla. Órækja var réttir aðili eptir fðður sínn, at þeim lögum sem þá vóru⁴ á landi hér. En hónum vóru engin boð boðin. Ok leið svá fram til Jóla-föstu; en þá fór Órækja í Fjörðu vestr. Hann kom vestan til Saurbæjar at Thomas-messu, ok hafði nær þrjú hundruð manna. Þar var með hónum Gísli af Sandi, Ásgrímr Bergþórsson, Vigfúss Gunnsteinsson, ok flestir inir betri bændr ór Fjörðum. Þeir Órækja ok Sturla fóru af Staðarhóli daginn eptir Thomas-messu, fyrst í Hjarðarholt. Þaðan fóru synir Dufguss, ok kómu til Sauðafellz

¹ fjögur, B.² þar] til þess, B.³ talað, B.⁴ vóru] gengdu, B.

[II. 244: vi. 32.]

um nóttina; ok höfðu þeir Böðvarr sét liðit, ok vóru þar vígásar í durum, ok mart manna fyrir. Reið Sturla at durum, ok töluðusk þeir við bræðr. Lauk svá þeirra tali, at Böðvarr gékk út til Órækju; ok lagðisk vel á með þeim. Gengu þeir inn, ok lögðusk til svefns; ok fóru þaðan eigi fyrr en þeir vóru mettir; ok þar í Dölum átu þeir nátt-verð Forláks-messu¹.

158. Atfanga-dag Jóla riðu þeir um Bratta-brekku, ok kómu er rökvit var í Norðrár-dal. Riðu þeir þá frá, Órækja ok Sturla, með átta tigi manna; en öðru liði stefndu þeir til Brúar [til] mótz við sik. Þeir riðu í Síðu-múla, ok spurðu þar til sannz, at Klængur var í Reykjaholti. Hafði hann þar komit fyrir Forláks-messu; hafði hann haft útan á fjórða tigi manna. Var þar Koðran Svarthöfðason, ok fleiri bæendr af Nesjum; þar var ok mart héraðs-manna fyrir, svá at allz var nær átta tígum. Þar var virki öruggt um bæinn í Reykjaholti, er Snorri lét göra. Þeir Klængur höfðu þestvörð við Brú, ok öll vöð á Hvítá nema Steins-vað; þar hafði eigi geymt verit. En þeir Órækja riðu þat vaðit. Ok höfðu stiga frá Skáneyr er annan af Gríms-stöðum. Vakati var í Reykjaholti, ok sá þeir, er þeir² máttu, reiðina, ok vökðu þá menn upp. En Órækju bar skjótt at. Ok riðu þeir Órækja í kirkju-garð, ok settu stiga við dyrr³ þær er þar vóru. En Sturla reið til dura þeirra er til laugar vóru, ok settu þeir þar stiga við; ok gengu þeir þar upp fylgðar-menn hans; ok kómu þeir jafn-snemma at upp-gangnum⁴ í virkit, Ingjaldr Geirmundarson ok Klængs-menn þeir er út ætluðu. Lagði Ingjaldr⁵ til þess er fyrst gékk, ok hrökk sá inn í húsin, ok leituðu þeir síðan ekki útgöngu. Fóru þeir Sturla þá upp á húsin, ok sá inn⁶ í ljórana. Höfðu þeir Klængur þá vápn sín, ok gengu um skálann. Kom þá Órækja á skálann, ok bað þá upp gefask, ok leggja vápnin. En þeir báðu þeim⁷ griða. En Órækja kvað þá grið skyldu hafa þann inn helga dag, er yfir þá var þá kominn. Gáfu þeir upp vörnina. En héraðs-menn gengu þá til griða, Eirekr birkibeinn í fyrra lagi. Gengu þeir þá inn Órækju-menn, en Klængur var færðr í lopt [þat], er var yfir kjallara þeim, er Snorri lézk í. Var þá farit til tíða; en þá drifu menn þeirra Órækju at allan daginn. Þar kom ok um daginn Börkr Ormsson ór Þingnesi; hafði Böðvarr er Bæ sent hann, ok bað

¹ B here transposes the sentences. ² þeir] add. B: ok sá þeir þegar reiðina er þeir máttu. ³ kirkju dyrr (!), B. ⁴ upp-göngunni, B. ⁵ Ingjaldr] B; hann, Cd. ⁶ inn] B; menn, Cd. ⁷ þeim] sér, B.

[II. 245: vi. 33.]¹

hann Klængi griða; sagði Þorleifi þat ok mundu ok [þykkja] gört til skaps síns, ef hann ætlaði þar til nökkurrar liðveizlu er hann var. Órækja varð fár við þat; en Sturla bað hann¹ at Böðvarr kæmi til; ok segir, at menn mundu þá með hönnum beiða Klængi griða, ef hann vildi fyrir bindask. En er þeir Órækja ok hans menn töluðusk við um málit Klængs, dró hönnum þat mest til dauða, at þeim þótti ekki verða örendi sátt, ef Klængr² rækisk undan, svá illa sem þeir voru beiddir. Annan dag Jóla, þá er óttusöngur var sunginn, lét Órækja kalla Klæng út; ok gengu þeir suðr um hús. Kvaddi Órækja þá til Odd sjáraf³ at vega at hönnum. Báðu menn þá enn hönnum griða, ok mest Ásgrímr Bergþórsson; ok tjáði þá ekki; ok lézk hann þar, ok varð all-drengilega við. Þá var Sturla genginn til messu er hönnum var sagt lát Klængs. Menn hans unnu líkinu, ok var hann jarðaðr þriðja dag Jóla. Órækja lét fara um hérað allt at samna liði. Þeir fengu ok tekit tvennar njósnir Gizurar. Héldu þeir Órækja þá á búnaði sínum ok ætluðu suðr at Gizuri. Órækja gaf grið mönnum Klængs öllum; en vápn þeirra voru tekin flestra. Hann spurði Koðran Svarthöfðason, ef hann vildi fara með hönnum; en hann neitti því. Þá var leitað við Þórð, son Þorsteins á Hvalsnesi, at hann færi; ok játaði hann með ráði Dufgus-sona, frænda sína. Ásgrímr var sjúkr mjök; vildi hann ok eigi fara; kallaði Órækju lítils hafa virt orð sín um griða-gjöf við Klæng. Ok fór hann vestr, ok flestir hans menn. Klængs-manna var geymt þar eptir í Reykjaholti. Þeir Órækja fóru ór Reykjaholti setta dag Jóla, fyrst ofan til Bæjar; ok léði Böðvarr þeim vápna margra. Fóru þeir upp í Reykjadal um kveldit. Sjaunda dag fóru þeir suðr Gagn-heiði, ok höfðu fimm hundruð manna. Þeir Órækja ok Sturla fóru á Þingvöll með sínar sveitir; en annat lið fór á Kárastaði ok Brúsastaði. Þeir höfðu þá öngar fréttir sannlegar sunnan.

150. Gizurr sat í Tungu um vetrinn. Hann hafði fjölmennt. Hann hafði boðit til vinum sínum at inum Átta degi. Þar var mjöðr blandinn ok mungát heitt. Þar var Óláfr Svartzson, ok Þorkell son Þorsteins frá Hólum, Bersi hvíti, Gizurr glaði, ok enn fleiri vinir hans ór Hruna-manna-hrepp ok Biskups-tungum. Hann var varr um sik, ok hafði vörðu mikla. Þeim þótti undarlegt, er njósnarmenn hans kómu eigi [aptr], þeir er hann hafði sent til Borgar-

¹ hann, i. e. Bork] om. B. ² Klængr] Gizur (!), B. ³ sjáraf] Starrason, B.

[II. 246: vi. 33.]

fjarðar. Þar var alþýðu-drykkja inn Átta aptan Jóla, ok setið þó skamma hríð. Var þar nær átta tígum vígra manna. En þá er menn kómu ór baði um kveldit, lét Gizurr bera inn vápn allra manna í skála, ok leggja hjá hvers mannz rúmi. Ok er hann kom ór baði, fór hann í klæði sín, ok lét sauma at höndum sér. Lagðisk við þat niðr. Hann lá í lok-hvflu. Ok er hann hafði skamma stund í hvflu verit, kemr Þorsteinn langr; ok gengr í skálann, ok til lok-hvflu, ok biðr upp lúka. Ok var svá gört. Heilsaði Gizurr hönnum ok spurði tíðenda. Hann segir hönnum víg Klængs, með þeim atburðum sem verit höfðu; ok hann segir at Órækju sé vestan ván með miklu liði á hendr hönnum. Gizurr segir nú í hávaða þessor tíðendi, ok biðr menn upp standa ok klæðask; ok vápnask sem hvatlegast. Ok eptir þat ganga allir menn út. Ok er nú þat ráðs tekit, at Gizurr ferr þegar í Skálaholt með því liði er þar var, en setr eptir í Tungu nökkura menn at bera í kirkju grípi sína ok allt þat er laust var. Skulu þeir ok svá fylgja [Þóru] móður hans í Skálaholt um morguninn; en Hall, son sínn, nú vetra gamlan, hafði hann með sér. Gizurr kom í Skálaholt fyrir miðja nótt. Gékk hann þá þegar at finna herra Sigvarð biskup; en lét menn sína biða sín í kirkju-garði. Biskup var sofnaðr, ok vaknar þegar er Gizurr gékk at hvflunni. Gizurr kvaddi hann, ok segir hönnum slík tíðendi öll er hann hafði spurt; lézk nú þurfa traust¹ biskups ok ráða hans. Biskup biðr hann vel kominn ok alla hans menn; létzk veita skyldu allt slíkt traust sem hann má. Er Gizurr þar um nóttina. Þegar um morguninn, er lokit var morgin-tíðum, ganga þeir á tal, Gizurr ok biskup ok Loptr biskups-son. Tala nú með sér um ráða-görðir. Er nú þat til ráðs tekit, at Þorleifr hreimr, systur-son Gizurar, var sendr at draga lið saman um Gríms-nes ok Ölfus. Í Flóa ofan var sendr Torfi prestur, at draga þaðan slíkt er fengisk. Um alla Hreppa vóru menn sendir at stefna liði til mótz við Gizur, slíku sem fengisk. Sá maðr hafði vaxit upp í Skálaholti, er Auðunn kollr hét; hann var vel tvítögr, ok lítill, frá á fæti ok einarðr. Þat er nú ráð tekit, at hann er sendr vestr á heiðar á mót Órækju.

Þá er þeir Órækja vóru at náttverði á Þingvelli, kom inn sauða-maðr, ok segir at flokkur mikill var kominn sunnan at Gjá-bakka; ok segir at þá mundi skjótt at bera. Hljópu þeir Órækja til vápna

¹ traust] acc., thus Cd. and B.

[II. 247: vi. 34.]

ok út. Sendu þeir menn á Kárastaði ok stefndu [mönnum] á Almanna-gjár-hamar til mótz við sik þeim er þar vóru. Þeir görðu ok njósn suðr á hraunit, at vita hvat títt væri. En er þeir kómu sumir vestr yfir brú¹, var hlaupit eptir; ok sagt, at menn urðu við öngar manna-ferðir varir. Hurfu menn þá aprt; ok vökðu þá mestan hlut nætrinnar með vápnum, ok gættu sín svá.

160. Snemma Átta dag Jóla riðu þeir Órækja af Þingvelli með lið sítt. Ok er þeir kómu á Lyngdals-heiði þar sem Búða-brekka heitir², kemr Auðunn kollr í móti þeim. Ok þeir sem fyrstir fara, taka hann, ok kalla hann njósnar-mann, ok færa hann Órækju; en hann kenndi hann þegar, þvát hann hafði opt séð hann í Skálaholti; ok spyr hvé af stæðisk um ferðir hans. Hann segir [at] biskup hefði sent sik til Viðeyjar; lézk hafa bréf biskups; ok sýnir þat Órækju. Órækja lézk skilja, at hann var biskups sendi-maðr; ok segir, at hann skal fara í friði; en spyr þó hvárt Gizurr sé heima. Auðunn svarar: 'Heima var hann í gær-kveld³.' Órækja spyr hvé fjölmennr hann væri. Kollr segir, at hann hafi jafnan fjölmenn; 'Ok nú hefir hann at Átta-degi boðit til sín mörgum vinum sínum; ok var heitt í móti þeim mjöðr ok mungát.' Drifu nú þangat til menninnir, sem gjarnt er þá nökkut er til ný-næma. Nú kalla þeir. 'Drekki þeir! drekki þeir! ok bíði vár svá!' Þá spurði Sturla Þórðarson: 'Mun Gizurr heima vera?' Kollr svarar: 'Engir menn fóru þar í milli í morgin.' Kollr beiddisk nú at taka við öxi sínni, er af hónum var tekin. Órækja sagði hann hafa skyldu öxi sína; 'Ok ver oss nú trygg, Auðunn.' Margir menn þutu upp, ok sögðu hann njósnar-mann vera, ok báðu hann fara með þeim. Rézk þó þat af, at hann var lauss látinn. Ferr hann nú leið sína þar til er leiti bar á milli. Snýr þá þegar aprt leiðinni þangat sem heiðrin⁴ liggir lægra; ferr aldrei meira en áðr, þar til er hann kom jafn-framt þeim er síðastr ríðr. Ok er þeir kómu gegnt Reyðar-múla, tekr at rökkva; snúa þeir Órækja leið sínni til Laugar-dals. Auðunn tekr nú at auka sína för slíkt er hann má. Þorir þó eigi at stefna til gatnanna; hleypr nú heiðina þvert til Lyngdals, ok svá austr fyrir ofan Svína-vatn til Þóru-staða; ok fær sér þar hest. Ríðr nú til Eskidals-vaðs; var áin mikil, ok syndir hann þar yfir. Síðan hljóp hann heim í Skálaholt; ok kom þar er þriðj-

¹ en þeir komuz sumir vestr um brú, B; vis. the bridge on the R. Öxará.
² þar sem—heitir] om. B. ³ igier kveld, B. ⁴ heiðrin] B; leiðin, Cd.

[II. 248: vi. 34.]

ungr var af nótt. Fór þegar í kirkjuna¹, ok fann þar varðmenn. Gizurr svaf í stöplinum; ok allt lið var í svefni í kirkju, en sumt var í stöpli. Kollr gengr inn², ok vekr Gizur; en hann lætr þegar segja biskupi kvómu Auðunnar. Ganga nú út í kirkju-garðinn. Lætr nú Gizurr kalla til sín alla þá menn er hann vildi ráð við hafa. Auðunn segir nú frá ferðum sínum ok fundi þeirra Órækju, ok hvé mikit lið hann hafði. Auðunn lézk ætla, at hann hefði nær fimm hundruð; ‘Munu þeir hér koma áðr lýst er.’ Allir menn þokkuðu hónum hvé njósn var borin. Gizurr spyr nú biskup ok frændr sína ok vini, hvat nú skal til ráðs taka. Allir skutu til sjálfs hans órskurðar, hvers hann væri fúsastr. Gizurr svarar: ‘Þrjú lítask mér ráð þar til: Þat er eitt, at fara í nótt ofan í Flóa í mót liði vóru, [ok] spara eigi at þeir rekisk eptir oss um hrfð, er áðr eru far-móðir; ok vita af vér mættim ráða stund ok stað, hvar vér finnumk. Þat er annat ráð, at fara ofan um ísinn hjá Iðu;’—þar var mjó spöng yfir, en þátt var at tveim megin,—‘ok vaka ísinn; ok vita, ef vér fáim varit spöngina. Þriðja ráð er, at bíða hér sem nú höfu vér um búisk, ok senda einn hvern góðan mann á móti liði vóru, [þann] sem bæði kann at skunda ok skipa atreiðinni sem helzt gegnir.’ Biskup ok Loptr fylgðu því ráði, at ríða³ í móti liðinu. Jón toddi ok Símon knútr, ok flestir fylgðar-menn, vildu bíða; kölluðu vígi gótt, en lið frítt; sögðu fjölmenni skjótt mundu at koma, en létu skömm í at flýja. Ok með áeggjan þeirra var þat ráð tekit. Var þá Loptr biskupsson sendr eptir liðinu í Flóa ofan. En skipat nú til varnar, hvar hverir skyldi verja kirkju-garðinn: Skal Ketill Þorvaldzson, ok Óláfr tottr ok Skeiða-menn ok Biskups-tungna-menn, verja fyrir austan [kirkju]-garðinn ok allt til gesta-húsa. Óláfr Svartzson ok Grímsnesingar⁴ vestr þaðan til Lska-hliðs. Þá Gizurr glaði, ok Hreppa-menn, til þess hliðs er til kirkju er gengit neðan frá húsum. Gizurr Þorvaldzson ok fylgðar-manna-sveit hans skulu verja forskálann ok húsinn. Stóð þar fremstr við rana Jón toddi, Símon knútr, Önundr biskups-frændi, Guðmundr Þórhildarson; ok þá hverr hjá⁵ öðrum fylgðar-manna Gizurar. Vaka þeir nú allir með vápnum þat er eptir var nætr-innar. Þeir Guthormr ok Þorgils skarði biðja Gizur orlofs, at vera eigi í bardaga móti frændum sínum; lofar hann þeim þat, ok fær vápn þeirra sínum mönnum; en þeir ganga í kirkju.

¹ kirkju garð, B. ² inn] B; nú, Cd. ³ ofan, add. B. ⁴ vóru, add. Cd.
⁵ hjá] at, B.

[II. 249, 250: vi. 35.]

161. Frá ferð Órækju er þat at segja:—at þeir koma til Laugarvatn um dagsetrs-skeið; þar bjó sá maðr er Sokki hét; hann taka þeir til sín, ok hafa af hónum sannar sögur. Segir hann þeim, at Gizurr er í Skálaholti; lézk eigi vita, hvé marg-mennr hann var, en sagði vera liðs-drátt um allt hérað. Þeim Órækju þótti þetta líl frétt; en réðu þó þat af at halda fram sínni ferð. Ríða síðan austr um nóttina yfir Brúar-á at Reykja-vaði. Fóru síðan sem leið lá til Skálaholtz; koma þar í öndurða dagan. Stíga af baki norðr á¹ Stöðlum. Búa sik þá sem hvatlegast til atgöngu. Ganga þeir nú heim með garðinum allir í einum dun², snúðigt ok þó hljóðlega. Ok er þeir koma heim at geila-garðz-hliðinu, verða þeir Gizurr varir við þá, ok hlaupa út á kirkju-garðinn; slá upp herópi, ok berja á skjölduna. Órækju-menn, þeir er síðarr fóru, hyggja nú, at þeir Gizurr hlaupi út á þá; bregða nú vápnum ok berjask sjálfir. Þar varð sárr mjök Kjartan Helgason; ok fleiri menn skeindusk þar. Ok allir hlaupa þeir vestr³ með garðinum; en þeir er vitrari vóru, sjá nú hvat títt var, ok hlaupa fyrir þá, ok fengu stöðvat þá: Gengu síðan inn á túnit, ok biðu þar til þess er ljóst var. Gizurar-menn vildu nú hlaupa út eptir þeim ok reka flóttann; en Gizurr bannaði þat, ok segir þetta prett einn. Einn Órækju-maðr hét Þorkell, Breiðlingr⁴ einn; hann hafði gengit undir kirkju-garðinn vestr þar sem Grímsnesingar vóru fyrir, ok spurði hljóðlega hvárt Órækja væri kominn⁵ í kirkju-garðinn. Þeir segja hann þar vera, ok buðu hónum þangat. Hann rétti hendr á móti þeim, ok bað þá draga sik upp⁶. Drógu þeir hann upp, flettu ok bundu síðan; ok færðu upp undir kirkju; ok lá hann þar um daginn. Sigvarðr biskup görði nú til Órækju tvá presta, at spyrja hvárt nokkut skal tjá at leita um sættir eðr grið⁷. Þeir vildu eigi grið selja; en vel líkaði þeim at biskup færi á milli ok leitaði um sættir. Bauð Órækja, at Gizurr biskupsson skyldi fara þangat í gisling, en Svarthöfði Dufgusson færi heim í kirkju-garðinn. Svarthöfði skynjar hvat liðs var fyrir, ok svá hvar hverjum var skipat fyrir til varnar. Biskup fór nú á milli, ok bauð Órækja í hans dóm öll málin óskoruð; en Gizurr bauð í dóm Hákonar konungs öll mál, ok útan-ferð sína þegar um sumarit. Ok gengu við þat aptr gíslarnir. Biskup kemr þá ok skjótt, ok segir vísa-ván atgöngu,

¹ á] í, B. ² dun] so B; not dyn. ³ vestr] austr, B (better?). ⁴ Breiðlingr, B. ⁵ þar fyrir, B. ⁶ ok—upp] add. B. ⁷ grið] B; gerðir, Cd.

[II. 251: vi. 35.]

ok biðr menn herða hugina, ok verjask drengilega; lofar ok öllum lærðum mönnum at berjask með Gizuri. Hann lézk ok vega skyldu þeim vápnum sem hann hafði til. Gékk hann þá í kirkju ok klerkar hans, ok skryddusk. Sveitir Gizurar gengu nú þangat, hverir sem hann hefir skipat. Órækja skipar nú mönnum sínum til atsóknar; skal hann þar at ganga með sína sveit sem Gizurr var fyrir. Sturla með sína sveit skal þar at ganga sem þeir Ketill Þorvaldzson ok Óláfr tottr vóru fyrir. Svarthöfði ok bræðr hans gengu at söðla-búri þar er Grímsnesingar vóru fyrir. Þá er þeir Órækja vóru komnir austan¹ á völlinn mjök at kirkju-garði, koma prestar á móti þeim, ok sögðu, at þá hefði Gizurr játað sættum þeim er Órækja bauð; sagði hann þá Sturlu hvar komit var. Sturla spurði hvern hann vill þá upp taka. Órækja segir: 'Freista vilju vér þeirra um hrifð.' Eptir þat æpa þeir heróp; ok ganga at hverir þar er skipat var. Ok lýstr þar saman bardaga fyrst, er þeir sækja at Sturla ok Svarthöfði. Göra þeir harða grjót-hrifð ór garðinum; koma þar ok hvárir-tveggju spjóta-lögum á aðra, ok verða hvárir-tveggju sárir. Skil-lftill strákr einn var í garðinum er Birgir hét; hann fór óvarlega út á garðinn; hann fékk lag af spjóti í vangann; lét hann þegar lífit. Björn Beinisson hét maðr; hann barðisk all-djarflega, ok hafði staur einn, ok barði spjótin af sköptum ok var hlíf-ar-lauss. Lauk svá, at hann fékk mörg sár ok varð óvíg-r. Svarthöfði, ok þeir margir, sóttu at söðla-búr[inu] drengilega; vóru brotnar mjök af þeim hlífarnar. Órækja gékk sunnan á húsin með megin-liðit; sótti² svá norðr eptir for-skálanum þeim er til kirkju ligg-r. Þeir Gizurr höfðu borit vatn á for-skálann, ok var hált á þekjunni. Flestir Órækju-menn höfðu skó-brodda, ok máttu þeir fáir jafn-fram ganga. Gengu þeir fyrstir, Sigmundur Gunnarsson ok Jón Ófeigsson, Játvarðr Guðlaugsson; þeir gengu³ vestan eptir for-skálanum. Gísli af Sandi gékk austan at for-skálanum; hann var í brynju, ok grám kufli, ok hafði gyrðan sik með álu. Önundr biskups-frændi lagði til hans með spjóti; varð Gísli hált, ok féll hann á þekjunni. Stóðu á hónum spjótin, ok tóku tæpt til hans. En hann komsk eigi upp áðr Teitr son hans tók til hans ok reisti hann upp. Þá kom Jón Ófeigsson at, ok sagði hann fara óvarlega, gamlan mann ok stirðan⁴. Gísli svarar:

¹ austan] add. B.
naðan, B.

² sótti] sóttu, B.

³ þeir gengu] add. B.

⁴ stirð-

[II. 252: vi. 35.]

‘Þar skulu vit enn¹ hvergi koma, at ek ganga verr en þú.’ Gísli var lítt sárr. Sigvarðr biskup kom nú at, ok klerkar hans; hleypr hann þegur út yfir viðuna. Hann var skryðdr, ok hafði mtr á höfði ok bagal í hendi; bók ok kerti í annarri. Hefr hann nú upp bannsetning við Órækju ok hans menn alla. Slævar þetta þar heldr bardagann; er hvárir-tveggju vildu hlífask við, at göra biskupi mein eðr² klerkum hans. Nú kallar Órækja á biskup; lézk eigi vilja sættum nfta, ef þær eru boðnar er hónum líkar. Biskup biðr nú stöðvask bardagann; ok fóru menn um allan kirkju-garðinn, ok sögðu at³ Órækja vill eigi berjask láta. Kallar þá eingi meirr en Eirekr birkibeinn, ok hleypr fyrir framan kirkju-garðinn. Þá flýgr steinn ór kirkju-garðinum, ok kemr við eyra hónum, svá at þegar kastar þótunum fram yfir höfuðit; ok var lokit hans kalli at sinni. Í þann tíma bar biskup at söðla-búrinu, ok hljóp þegar upp á mæninn⁴, ok flaug grjót á hvára-tveggju hlið hónum ok yfir höfuðit, sem í drifu sæi. En er menn kenndu hann, vildu menn hónum fyrir öngan mun mein göra; ok stöðvaðisk þá bardaginn. Gengu þeir Sturla þá til Órækju; ok var talat um sættir. Ok var á þat sætzk, sem Órækja bauð, at biskup einn skyldi göra um öll óskoruð mál. Þessi sætt játar Gizurr. Ganga nú hans menn frá víginu; en Órækju-menn ganga inn í kirkju-garðinn til mótz við Gizur; ok takask þeir í hendr, ok handsalask við sættina, full grið ok föst hvárr öðrum fyrir alla sína menn. Eptir þat ganga í kirkju allir Órækju-menn, ok leysir biskup þá ór banni. Stöðan var Gizuri færðr kross, er í var ‘*lignum Domini*’⁵; ok sór hann eið, at halda þessa sætt. Talask þeir nú við um hríð; ok falla allar ræður til hófs með þeim. Órækja beiddisk nú birgða af biskupi; þvíat lið hans var allt mat-laust. Biskup býðr þeim öllum í Miklaholt, at hafa þaðan slíkt er hann vildi. Oddr brattr hét maðr, er sárr var af Órækju svá at eigi var færri, annarr en Kjartan; ok sá biskup fyrir þeim. Hann skriptaði þeim öllum, at vatna fyrir báðar Þorláks-messur, ok gefa sex hundruð til staðarins. Eptir þetta stigu þeir Órækja á bak, ok riðu brott. En er Gísli af Sandi reið fram með kirkju-garðinum, spurði Gizurr hverr þar væri. Gísli nefndi sik. ‘Langt hafa slíkir til sótt,’ segir Gizurr. ‘Nauðsyn þótti á vera,’ kvað Gísli. ‘Far eigi optarr at mér,’ segir Gizurr, ‘þú munt eigi standa yfir höfuð-svörðum mínum.’

¹ enn] add. B. ² eðr] né, B. ³ ok sögðu at Órækja] B. ⁴ mennina (I), B.
⁵ lignum vite, B.

[II. 253: vi. 36.]

‘Meiri ván at satt sé,’ kvað Gísli. Órækja ríðr nú í brott um¹ ofan-verðan dal um kveldit; síðan til Borgarfjarðar; ok dvalðisk þar um hríð. Þá handsala þau Helga hönnum í annat sinn arf Snorra, mjök með þeim skildögum sem Gizurr hafði haft. Þá gipti hann Margrétu Brandzdóttur Þórði Bjarnarsyni. Ferr hann eptir þat vestr í Fjörðu; ok setzk um kyrrt. Gizurr gaf þeim Guthormi ok Þorgilsi orlof. Ok fóru þeir heim til Staðar. Var nú tíðenda-laust um vetrinn.

162. Um várit á Páskum finnask þeir Gizurr ok Ormr, bróður-son hans; kærir Ormr þá um vígs-mál Klængs [bróður síns]; ok vill þat eigi eiga undir biskupi, svá at þat væri sekða-laust; kallaðisk hann aðili máls, ok kvað Gizur eigi mega sættask á þat mál, ef hann tæki eigi af hönnum málit. Gizurr kallaðisk ok eigi hafa sætzk á þat mál. Er nú þat til ráðs tekit, at þeir frændr, Gizurr ok Ormr, ríða báðir norðr til Skagafjarðar á fund Kolbeins unga, frænda síns. Þeir eru saman þrfr tigr manna. Sigvarðr biskup reið ok þann tíma norðr, ok býðr sik til meðal-ferða, at eiga enn hlut at sættum með þeim Órækju. En er þeir kómu norðr, ríða þeir á Flugu-mýri; ok tekr Kolbeinn allvel við þeim. En biskup ríðr til Hóla á fund Bótólfs biskups. Kolbeinn sendir menn vestr til Órækju, at leita um sættir eðr fundi. Fara sendi-menn vestr, ok bera fram örendi, er þeir finna Órækju. En Órækja svarar svá, at hann vill bjóða Ormi jafn-sætti, at sínn mann taki hvárr til görðar um öll þeirra mál; en önga fundi lézk hann þá eiga vilja er Gizurr sé við; lézk hönnum ekki trúa. Fara nú sendi-menn norðr, ok segja þessi svör Órækju. Ormr vill eigi ok svá sættask, at Gizurr væri eigi við. Skorask með því móti sundr sættin. Reið biskup nú heim suðr; en þeir frændr dveljask eptir á Flugu-mýri. Er þá þat talat, at Ormr kaupir at Kolbeini hundraði hundraða, at² hann veitti hönnum til sætta þeirra er hönnum líkaði, bæði fé-gjöld ok mann-sekðir. Þetta greiddi Ormr fyrir Kolbein þá um sumarit, Hálfðani Sæmundar-syni; fyrir þat er Kolbeinn tók hann ok hrakði Ölygs-staða-sumar. Eptir þat ríða þeir heim suðr, Gizurr ok Ormr. Fám dögum síðarr ríðr Ormr til Borgarfjarðar með nökkura menn, at búa til vígs-málit Klængs á hendr Órækju ok Sturlu, ok fleirum mönnum, er þar höfðu verit. Þessi mál býr hann til Alþingis. Ríða heim eptir þat. Nú líðr fram at þingi;

¹ um] ok í, B (better?).² at] B; en, Cd.

[II. 254 : vi. 36.]

draga þeir nú lið saman, Gizurr ok Ormr, ok Kolbeinn norðan. Órækja hefir njósn af þessu, ok dregr hann lið at sér; ok hefir fátt manna ór Vestfjörðum eptir því sem hann var vanr. Kolbeinn ríðr it vestra til Borgarfjarðar, ok kemr Föstudaginn í Reykjaholt með fjugur hundruð manna. Þeir Gizurr ok Ormr ríða til öndurðz þings með þat lið er þeir höfðu fengit. Koma Fimmtag¹ á þing, ok skipa svá þingit at þar mætti löglegar sóknir fram hafa. Selr nú Ormr af höndum málin á hendr Órækju ok hans mönnum. Taka við Norðlendingar, menn Kolbeins. Höskollr Gunnarsson sótti Sturlu; Orms-menn sóttu Órækju. Eptir þetta ríða þeir Gizurr ok Ormr til Reykjaholtz, Föstudag, til mótz við Kolbein; hafa þeir tvau hundruð manna. Var Kolbeinn heima á bænum. En þeir reisa búðir í Nesjum niðri við ána. Kolbeinn sendir vestr í Dali til Órækju, Böðvar mág sinn ór Bæ, at bjóða hönnum til fundar við sik ok at leita um sættir. Órækja var fúss at finna Kolbein, þvíat hann trúði hönnum vel. En þó spurði hann Böðvar hvárt Kolbeinn mundi unna hönnum jafn-sættis, sem hann beiddisk. Böðvarr svarar: 'Ek var sendr eptir þér; ok vil ek eigi draga í sundr sættir yðrar. En eigi þarftú at ríða til Borgarfjarðar, ef þú vill eigi sættask, nema þú fáir jafn-sætti.' En Órækja vildi eigi at síðr ríða, þótt Böðvarr mælti slíkt. Órækja bað þess Böðvar, at þeir Kolbeinn sendi eptir biskupi ok Brandi ábóta; ok vildi hann þá við hafa, ef fundirnir yrði. Var þat þegar gört er Böðvarr kom suðr. Ok koma þeir sunnan báðir, Sigvarðr biskup² ok Brandr ábóti. Er nú fundr lagðr við Hvítár-brú, er þeir Órækja koma suðr. Kom Kolbeinn þar til mótz við Órækju, biskupar báðir ok Brandr ábóti; en Gizurr var at Hurðar-baki ok Ormr með sína flokka. Var þat fyrst ráðit, at gíslar vóru seldir. Fór Loptr biskupsson til Órækju, en Sturla til Kolbeins. Síðan gékk Órækja suðr yfir á til mótz við Kolbein, ok féllu allar ræður skipulega með þeim. Var Órækja samr í boðum sínum, at biskup skyldi göra. Ok görðisk ekki at þann dag. Reið Órækja í Síðumúla um kveldit, ok Loptr með hönnum; en Kolbeinn í Reykjaholt, ok Sturla með hönnum, ok tveir hans menn. En um morguninn eptir ríða þeir allir til Brúar. Náði Sturla þá eigi at ganga vestr yfir ána; ok vóru menn settir til at gæta hans. Gizurr ok Ormr riðu til Brúar. Ok bað Gizurr þann eigi þrífask, er eigi

¹ i. e. Thursday; Fimtu daginn, B.² Sigvarðr biskup] B; biskupar, Cd.

væri hjá öðrum mönnum. Biskupar fóru¹ meðal ok ábóti; ok kom þá svá, at Órækja játar görð Sigvarðar² biskups ok Kolbeins á öllum málum, ok skilði undan goðorð ok staðfestur, útan-ferðir ok héraðs-sekðir. Vildi hann at þeir biskuparnar, færi í milli með handsölum; ella fyndisk þeir á brúnni; en hón var mjó. Lézk Gizurr eigi vilja á hana ganga. Þeir biskuparnir³ báðu þá Órækju, at hann skyldi ganga yfir brúna, ok láta þat eigi fyrir sættum standa. Sturla sendi þau orð Órækju, at hann þóttisk þess víss orðinn, at hónum var ætlað norðr með Kolbeini mági sínum, ef hann gengi yfir ána; en kallaði sér heitið at fara vestr. Órækja vill nú hætta á, at ganga suðr yfir brú⁴ með ráði biskups. Þá tók Bððvarr til orða: 'Nú er sem í Dölum sagða ek þér um ferðirnar; eigi þarftú nú at ganga yfir ána, ef þú ætlar at eigi skuli harðna sættin þín ór því sem þú játar nú.' Órækja gékk eigi at síðr. Ok áðr Órækja gékk yfir brúna, töludu þeir Kolbeinn ok Gizurr tveir lengi; ok eptir þat gengu þeir til flokka sína. Órækja gékk yfir brúna með sveit manna. Svarthöfði gékk eigi lengra en at brúar-spordi, ok latti Órækju at ganga. En er þeir kómu yfir ána ok vfkja upp frá brúnni, hlaupa þeir Gizurr ok Ormr fyrir brúar-spordinn með allan sínn flokk; ok er engi kostur at fara yfir ána, vestr eðr suðr. Nú hleypr upp allr flokkur Kolbeins; ok þykkir þeim biskupunum⁵ nú undarlega við bregða. Sigvarðr biskup sendir nú Gizur biskupsson til nafna síns at vita hverju þetta gegnir. Gizurr svarar skjótt: lézk nú vilja ráða sínum skildögum; lézk vilja sættask við Órækju; ok með því einu efni, at hann görði um öll mál þeirra, ok til skilðar útan-ferðir þeirra Órækju ok Sturlu, ok Dufgus-sona; ok skyldi þeir vera í valdi þeirra Kolbeins þar til er þeir færi. Segir Gizurr, at öngra skal annarra sætta kostur. Gengr biskupsson nú, ok segir Sigvarði⁶ biskupi í hávaða allt tal þeirra Gizurar. Þeir biskup⁷ ok Brandr⁸ bregðask mjök reiðir við þetta, ok kalla in mestu svik við sik gör, ok alla þá er hlut áttu at þessum málum. Þeir Órækja stóðu allir samt upp frá brúnni⁹. Slógusk þá Gizurar-menn sumir á bak þeim, en sumir kringðu um þá. Bændr nökkurir ór flokki Kolbeins gengu þá fyrir Órækju, ok létusk skyldu berjask með hónum¹⁰,

¹ biskupar fóru] so B; biskup fór, Cd.² Sigvarðar] thus B, not -varðz.³ B; þeir biskup, Cd. ⁴ yfir brú] add. B.⁵ biskupunum] B; biskupi, Cd.⁶ Sigvarði] add. B.⁷ þeir biskup] biskuparnir, B.⁸ ábóti, add. B.⁹ brú-inni, B. ¹⁰ hónum] B; þeim, Cd.

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ok kölluðu þetta in mestu svik. Var þar Guðmundr Gilsson, Þorgils Hóla-sveinn, Sökku-Guðmundr, Þorvaldr ór Viðvík, Kálfr Gilsson, ok fleiri aðrir. Þá tók Órækja til orða: 'Eigi munda ek hafa gengit yfir brúna, ef ek vissa ván afar-kosta þessa; en at þessu efni verðr nú at taka ár sem gengr; skal nú játa þessum sættum öllum sem beitt er.' Gengr nú Gizurr biskupsson til nafna síns; ok segir at Órækja játti þessi sætt er Gizurr bauð. Þá gengu til Gizurr ok Ormr, ok inntusk þeir þá til um sættirnar, hvær skildagi skyldi vera. Ok eptir þat tókusk þeir í hendr, Gizurr ok Ormr, Órækja ok Sturla, ok skyldi Kolbeinn ungi göra um öll mál; skilðar til útan-ferðir, ef Kolbeinn vill þær göra, goðorð ok staðfestur. Gékk Órækja skörulega at þessi sætt. Sigvarðr biskup ok Brandr ábóti ámæltu Gizuri mjök um þessar mála-lyktir, at hónum hefði illa farit. Gizurr svarar; lézk á öllu öðru meiri mein sjá en þessu. Órækju-menn gengu vestr yfir brú ok Sturla með þeim; þvíat hónum var heitið at fara vestr. En er hann kom yfir ána, var kallat, at Kolbeinn vildi finna Sturlu. Sneri hann þá apr; en þeir Svarthöfði tóku þá til hans, ok vildu eigi at hann færi. En Sturla sleizt ór höndum þeim, ok kvað sér leyft vestr at fara. En er hann kom suðr yfir ána, var hónum eigi kostur apr at fara. Riðu þeir þá allir í Reykjaholt. Var Órækja með Kolbeini; en Sturla var í nesjum niðri í tjaldi Arna óreiðu; en þeir Símon knútr ok Ketill Þorvaldzson geymðu hans; ok gengu eptir hónum hvert er hann fór. Leið svá fram Sunnudaginn; en Mánadaginn var Órækja fenginn í hendr Halli á Möðruvöllum, en Sturla Brandi Kolbeinssyni; ok riðu þeir með þeim til Skagafjarðar; en fóru síðan báðir á Flugu-mýri. Þá var þetta kveðit¹:—

Nú erum tveir (en trúra trautt vættir mik sætta)
(el ek með önn ok bölví aldr) á Kolbeins valdi:
Muna eigut ér², at órum (eirlausu) saman fleiri
(ruðusk hjaldr-borin hildar hjól) í vetr á Jólum.

Þeir voru þrjár³ nætr á Flugu-mýri áðr Kolbeinn reið með þá norðr til Eyjafjarðar. Ok er þeir riðu um Skjálgsdals-heiði, spurði Órækja Sturlu: 'Skammr er nú hali⁴ okkarr í dag, frændi: eðr

¹ þá kvað Sturla vísu þessa, B. ² Emend.; vita munuð ier, B; muna eigi þér, Cd. ³ þrjár] fár, B. ⁴ hali] dals hali, B (no doubt a repetition from 'dals' in the line above).

[II. 257, 258 : vi. 36.]

hvat ætlar þú Kolbein fyrir ætlask ?' Sturla lézk eigi vita ; ok kvað vísu þessa :—

Skammr er, eld-stökkvir, okkarr (af gékk sveit in teita)
skeiðs, á Skjálgdals-heiði, skaut-borðz, hali orðinn :
Sékka-ek¹, lýs, nær lausum log-reifandar hreifa
(skal ek hvass á² þrek) þessum (þat hlægir mik) bæjar.

Þeir riðu um kveldit í Miklagarð ; en annat kveld á Grenjaðarstaði ; it þriðja á Skinnastaði, ok koma þar at nóni. Var þá sendr þaðan Jón bóndi út á Melrakka-sléttu, at taka þeim Órækju þar far með Roðgeiri Álfssyni³. Hann bjó þar útan skip þat er Rapta-buzza hét. Koma þeir Jón út at nátt-máli, en Roðgeirr hafði út siglt at nóni. En er Kolbeinn spyr þat, ríðr hann apr sömu leið ; ok kemr til Gása ; þar lágu tvau skip, ok tekr hann þar Órækju far. Reið Kolbeinn þá heim. Var þar kominn á Flugu-mýri Lambkár ábóti. Hann átti heima á Staðarhóli at þúi Sturlu. Hann segir þau orð vestan Páls prestz ok annarra mága Sturlu, at þeir mundu görask vinir Kolbeins, ef hann léti hann vestr fara til eigna sínna. En Kolbeinn tók eigi á því, svá búit. At Óláfs-messu hafði Gizurr boð í Tungu, ok bauð þangat Kolbeini ; skyldi hann þá lúka⁴ upp görðum þeim, er undir hann vóru lagðar við Brú. Órækja vill eigi fara ; ok var hann með Brodda at Hofi meðan Sturla fór með Kolbeini. Ok er þeir koma suðr, var þar fögr veizla. En er málin skyldi tala, var Sturla til kallaðr at inna þetta mál. En hann lézk eigi mundu inna annat en víg Snorra ; kvað þat saka-giptir þeirra til Gizurar ok Klængs⁵. Þar var mart vitra manna, Teitr lögmaðr, bróðir Gizurar. Kolbeinn spurði fyrst Teit, hvárum hann bæri arf Snorra, Gizuri eðr Órækju. Þá skaut Árni óreiða því við : 'Láttú nú sem þú dæmir um sál þína,' sagði hann. Þá brostu sumir menn. Skipt var mönnum í sveitir til görða. En þat vissa ek eigi hvat hverir görðu⁶. En sú var upp-saga Kolbeins, at hann dæmði Órækju arf Snorra ; en Gizurr skyldi hafa af tvau hundruð hundraða fyrir handsöl sín ; en fyrir víg Snorra lézk hann göra tvau hundruð hundraða⁷. En fyrir þat er Gizurr hafði farit með þrjú hundruð manna vestr at Órækju um haustið, skyldi gjalda hundruð fyrir mann hvern. En

¹ sékka-ek] setta, Cd. ; i. e. secca. ² hvass á] hvesa, B ; hvass á, Cd.
³ afla syni, B. ⁴ lúka (!), B. ⁵ við Gizor ok Klæng, B. ⁶ Thus both, Cd. and B ; en þat vissi (!) ek eigi hvat hverir gerðu, B. ⁷ fyrir handsöl sín—hundruða] om. B.

[II. 259: vi. 36.]

þat er Órækja fór í Skálaholt með fimm hundruð manna, skyldi koma hundrað fyrir mann hvern. Ok var þat fimm hundruð hundraða. En þau tvau hundruð¹ hundraða sem fóru at skakka skyldi koma fyrir víg Snorra Sturlusonar. En fjörráðum lézk hann saman vilja jafna² með þeim Órækju ok Gizuri, 'Þótt mér þykki þeir eigi jafnir menn,' segir hann; 'þykkjumk ek þat eigi³ hér sýna. En fyrir víg Klængs göri ek tvau hundruð hundraða, sem gört var fyrir víg fíður hans⁴; ok útan-ferðir Órækju ok Sturlu ok Dufgus-sona, ok vera útan þrjá vetr. Þar skal gjaldask Reykjaholt hálf, Bessastaðir hálfir, goðorð þau er Snorri hefir átt.' Þá var þetta kveðit⁵:—

Skjótt mun ek skökkum sáttum, (skjald-linnz⁶) svarat⁷ vinna
 (él-sveigir dregr eigi orð-slæðr⁸ á þat) græði⁹:
 þeim komi várr eða verri¹⁰ (viss sköllr er á öllu¹¹
 langa hrtð með lýðum) land-rekstr at fjör-grandi.

Eptir þat talaði Kolbeinn til Gizurar, at hann skyldi taka við Sturlu, ok láta hann fara útan með sér. Gizurr vill víst eigi. Þá lézt Kolbeinn hann mundu lausan láta. Gizurr vill þat eigi; ok skilja þeir við þat með vináttu ok gjöfum. Fór Kolbeinn norðr, en Gizurr rézk til útan-ferðar. Þá er Kolbeinn kom heim, fór hann skjótt til Eyjafjarðar með Órækju, ok sat þar til þess er Órækja fór útan. En Sturla var eptir; þvfat þeir Kolbeinn höfðu þá gört orð vestr til mága Sturlu, at þeir kæmi norðr í móti hönnum, ef þeir vildi leysa hann, sem Kolbeinn beiddi. Þá kómu ok menn vestan, at leita vináttu við Kolbein: Skeggi ór Alviðru ok Jór-sala-Bjarni, mágr hans. Þá kom ok vestan Þórdís Snorra dóttir ok Einarr son hennar; ok vildu allir Kolbeins vinir vera. Eptir þat koma þeir vestan: Páll prestur, Gunnsteinn bróðir hans; synir þeirra, Vigfúss ok Sámr; Snorri undan Fjalli¹². Þar var ok Ketill Þorláksson, Lambkárr ábóti. Sturla sór nú [eið] Kolbeini til trúnaðar, ok þessir flestir, nema Ketill, hann var eigi beiddr. Þá var þat ráðit, at Kolbeinn sendi vestr í Fjörðu Einar lang, bróður Þorsteins í Hvammi, ok Einar draga.—Fleiri vóru þeir. Skyldu þeir sjá eiða at öllum búöndum á Vestfjörðum. Fóru þeir fyrst til

¹ ecc, B. ² lézk hann—jafna] kvez hann eigi kunna at misjafna, B. ³ eigi] om. B. ⁴ hans] his, i. e. Orækia's. ⁵ þá var þetta kveðit] þá kvað Sturla vísu þessa, ok var eigi á lopt haldit, B. ⁶ skjald-linnz] B; skjalsins, Cd. ⁷ svarat] thus also B; read snarat? ⁸ orð-slæðr] orð-skæðr, B. ⁹ græði] B; gjorði, Cd. ¹⁰ B; var ei veria, Cd. ¹¹ verri mun sköllr á öllu (I), B. ¹² Felli, B.

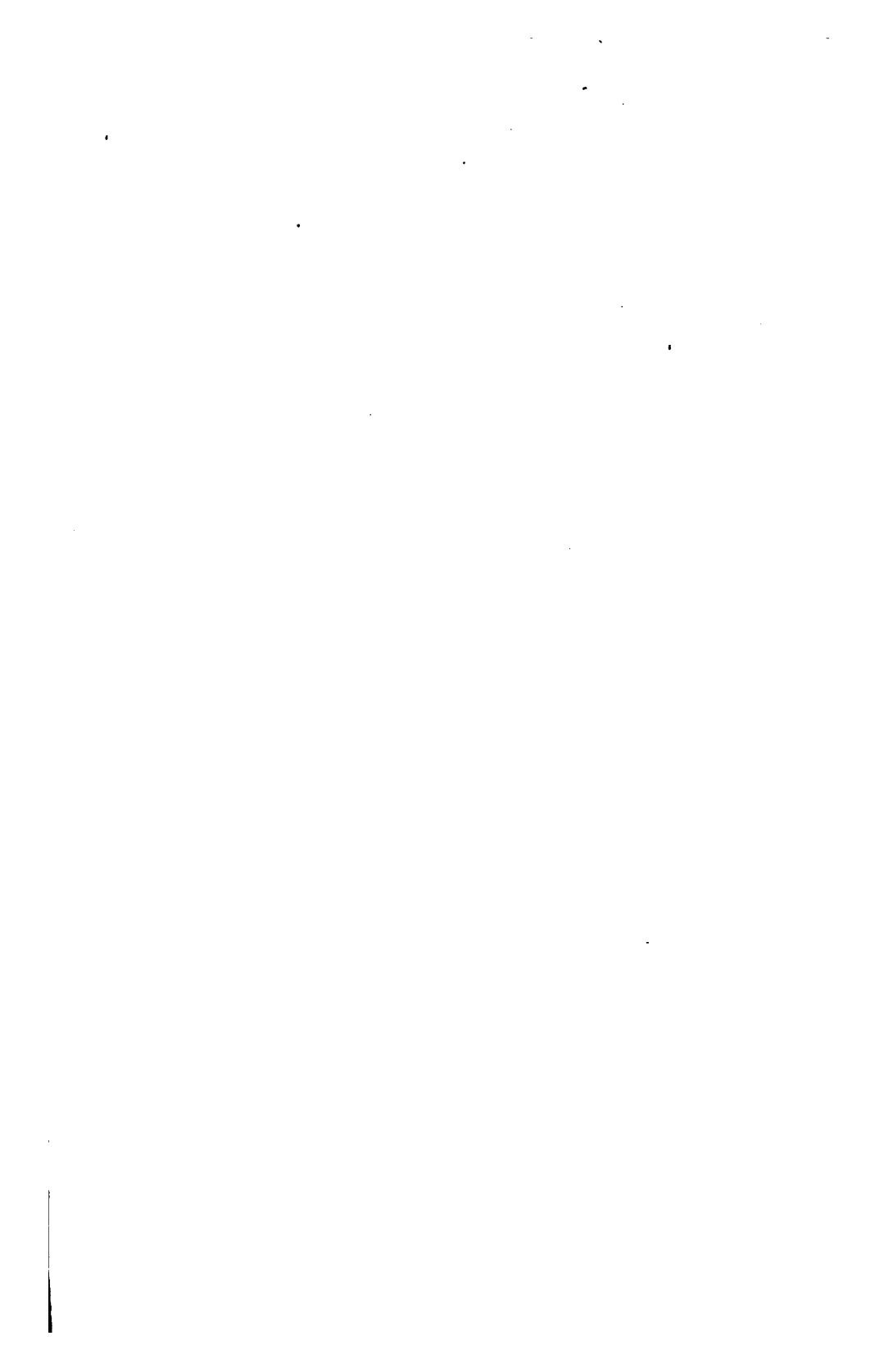
[II. 260: vi. 37.]

Ásgríms á Kallaðarnes, ok þaðan til Ísafjarðar, ok svá um Fjörðu. Gísli fundu þeir á Barðaströnd; ok sóru flestir bændr þeim eiða. Fóru þeir við þat norðr. Sturla fór þá norðan¹. Ok er hann kom í Hrutafjörð á Borðeyri, vóru þar² ný-komnir af hafi, Þorfinnr ok Arnbjörn, ok höfðu orðit apr-reka. Þar var með þeim Svarthöfði, ok Hrafn mágr hans. Þeir skyldu þar útan hafa farit. Sturla kom heim nökkurum nóttum fyrir Márú-messu [ina] síðari. Nökkuru síðarr kómu þeir norðan, Lambkárr ábóti ok Einarr skálphæna; skyldu þeir sjá eiða at Strendum ok Saurbæingum. Sturla fór með þeim út til Skarðz, at treysta vináttu Snorra prestz ok vina hans.

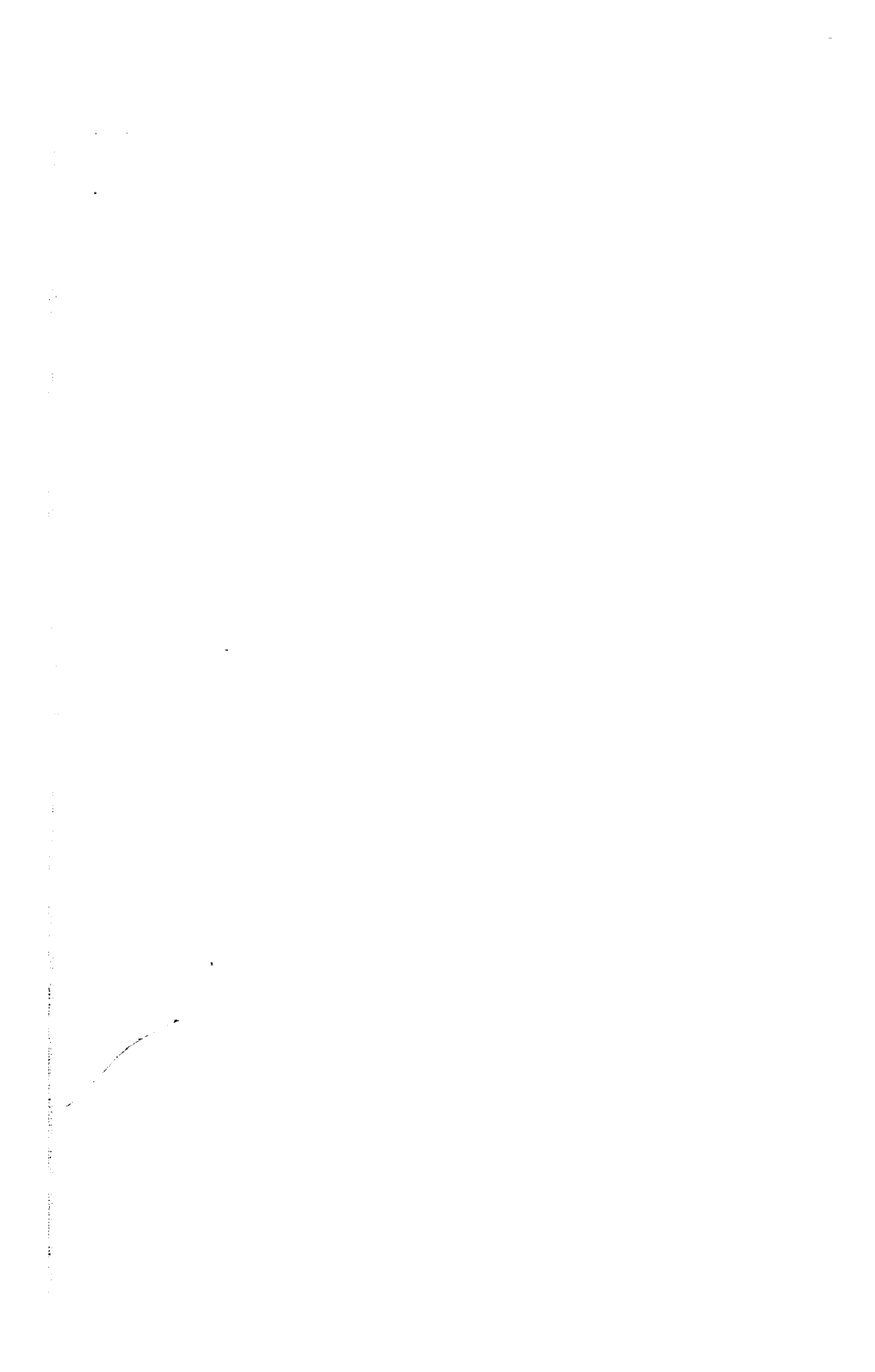
163. Nú er þeir Sturla vóru at Skarði, var þar sögð skipkváma ór³ Eyjafirði; var þar kominn út Þórðr Sighvatson, er kakali var kallaðr, ok Solveig; Jón son hennar⁴, ok dætr þeirra Sturlu. Þórðr reið þegar frá skipi ok Snorri Þórálfsson með hónum. Hann var prestur at vígslu; ok var þá leikmaðr; því at hann hafði verit at vígi Knútz prestz í Óláfs-firði. Þeir riðu inn til Grundar. Þar bjó þá Styrmir, ok Sigríðr systir Þórðar. Þar fékk hann leiðtoga þann er Ámundi auga hét⁵. Riðu þeir norðr um heiði, ok upp Bleiks-mýrar-dal; svá suðr um land; ok koma niðr at Keldum. Þórðr var þar skamma hríð. En⁶ þar kom til hans Nichulas Oddzson, Jón Tostason, Áron barka-bassi⁷, Öxna-Börkr⁸, Þorgeirr korna-sylgja⁹. Þeir riðu þaðan vestr í sveitir; fyrst í Hvamm til Svertings. Fór hann með þeim fyrst¹⁰ á Staðarhól. Tók Sturla vel við þeim. Átti Svertingr allan hlut í, at draga saman vináttu með þeim frændum. Var þat ok auðvelt.

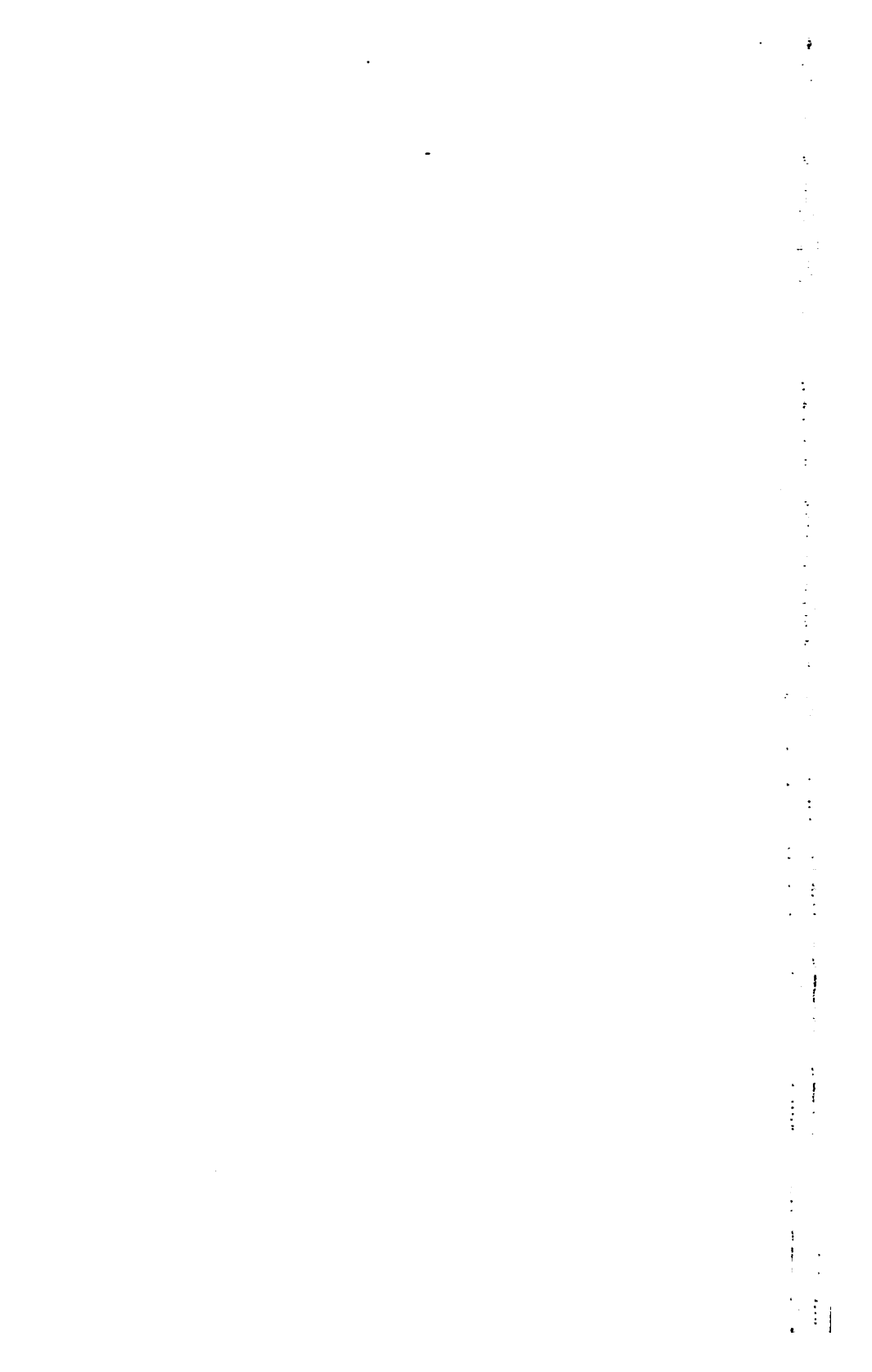
¹ norðan] B; norðr, Cd. ² þar] B; þá, Cd. ³ ór] í, B. ⁴ hennar] B; þeirra, Cd. ⁵ er Hámundr h. ok var kallaðr auga, B. ⁶ litla hríð, 'áðr' en þar k. t. h., B. ⁷ hiuka bassi, B. ⁸ eyxna-, B; eyrna-, Cd. ⁹ krúnu sylgja, B. ¹⁰ fyrst] om. B.

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