gift of

The Stillman Family
THE STORIES OF THE KINGS OF NORWAY
CALLED THE ROUND
OF THE WORLD
(HEIMSKRINGLA)

BY SNORRI STURLASON

DONE INTO ENGLISH
OUT OF THE ICELANDIC

BY
WILLIAM MORRIS
AND
EIRÍKR MAGNÚSSON

VOL. IV
BY
EIRÍKR MAGNÚSSON

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CONTENTS

xvi.

xv. Snorri Sturlason:

Family, xvii—Character of his father, xvii-xviii—
Oddi, marriage, xviii-xx—First entry on public
dealings with his uncle Thord Bodvarson, xxi—
Walrus, xxi-xxii—Children in and out of wed-
—Removal to Reykholt, xxii—Acquisition of the
Avelings, xxiii—Speaker-at-law for the first time,
with Magnus the Good, xxii-xxiv—Relations
Galinn, xxiii-xxv—In Norway for first time,
gifts lavished on him, xxv-xxviii—Sæmund of
and Swinefelling, xx—Sæmund and the Biorg-
i—Snorri’s return to Iceland, hostility with
ed, fickle treatment of Lopt Paulson, xxviii-
caker again, friendship re-established with
i, first meeting with Hallveig Orm’s daughter,
and Thorvald Snorisson of Waterfirth,
Snorri gives his daughter Ingiðið in mar-
borvaldson, brings Hallveig to his house,
son, xxxii—Snorri and Thord in conflict
Sighvath and his son Sturla over the godord
xxxii-xxxv—Jon Snorri, xxxvi-xxxvii
ela Sighvatson’s dealings in respect of
of the sons of Thorvald of Waterfirth,
—Bishop Gudmund Arison, xxxix-xl—
journey to Norway and Rome, xli-xl—
—Snorri, xlii-xlvi—Snorri second time in
and Gizur Thorvaldson: Sturla’s fall


Contents

at the battle of Orlygstead, xlvi-xl ix—Snorri's return to Iceland, xlix-l—Snorri's last attendance at the Althing; death of Hallveig; dispute with her sons, l-li—Snorri's visit to his nephew Tumi Sighvatson; return to Reykholt, li—King Hakon orders Kolbein the Young and Gizur Thorvaldson to send Snorri to Norway or else kill him; he is murdered by Gizur Thorvaldson's orders, l-li—His character, liii-liv.

II. The Author: The historical school of oral tradition, liv-lvii
—The era of letters; writers known before Snorri: Sæmund Sigfusson—Ari Thorgilsson—Eric Oddson—Odd Snorrison—Gunnlaug Leifson, lvii-lxv—Snorri's works: Edda, lxv-lxviii—Heimskringla: MSS. of, lxxiii-lxxvi—Sources, lxxvi-lxxx
—Egil's Saga, lxxx-lxxxi—Relation of the Saga of Olaf the Holy to the other Sagas of Heimskr., lxxxi-lxxxv—Snorri as historian and stylist, lxxv-xl.

Kings of Norway, Denmark, and Sweden, xc-xcii.

Index I. Names of Persons and Peoples, 1-238.

II. Names of Places, 239-292.

III. Subjects, 293-515.

Corrections.

Genealogies.
PREFACE

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

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

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

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

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

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

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

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

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

It will, no doubt, be remarked, how, in a great number of cases the rendering of the verses of Heimskringla presents a certain stiffness that was altogether foreign to Morris' fluent versification. The reason of this is twofold: In the verses he wanted to be as honestly literal as in the prose: This principle involved a literal rendering, as far as possible, of the various links that served to make up the 'Kennings,' or poetical paraphrases, all the less obvious forms of which will be found explained in the notes appended to vols. i.-iii. The quaint vividness of fancy that manifests itself in these 'kennings' appealed greatly to Morris' imaginative mind, and he would on no account slur over them by giving in the translation only what they meant, instead of what they said. This, of course, renders it necessary to read the verses with some closeness of attention by the aid of the notes. A very similar treatment to the verses has been given by Dr. Hildebrand and Professor Storm in their translations of Heimskringla. Morris was so taken with the workmanship of the 'kenning' that once—we were doing the verses of the Eredwellers' saga—he said it was a task we must address ourselves to to bring together a corpus of the kennings with a commentary on their poetical, mythical, legendary, and
antiquarian significance, when we should find leisure for it. Through his manner of dealing with the 'kennings' in this saga, it is easy to see that his own version meant to be a forerunner to such a work, for it is both a translation and a sort of commentary throwing out their picturesque points to the fullest extent; hence his choice of the long metre in order to have a freer play with this element in the verses.

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

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

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

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

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

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

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

1 Printed in the "Cambridge Review" of November 26, 1896.
xiv

Preface

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

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

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

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

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

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

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

Much delight as he took in the Sagas, the work that fetched Morris most was the Elder Edda, especially the cyclus of heroic lays that deals with the grim tragedy of the Volsungs and Gjukungs. In the death-fain sorrow of Brynhild, in Sigrun's death-ignoring love of Helgi, in Gudrun's lofty grief for Sigurd
and gruesome hate of Atli, passion measures on a scale that only the highest poetical genius knows how to handle so as, in spite of its enormity, to preserve an intensely human character. Many a time as we were struggling through these old lays Morris would rise and pace his room, discoursing on the high art these old poets possessed, in never allowing the description of these volcanic passions to pass into mere grandiose platitudes, although clearly the temptation lay near, seeing that hard and fast Fate, concealed in the background, was the real author of the huge-featured tragedy.

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

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

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

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

EIRÍKR MAGNÚSSON.

Cambridge,
October, 1905.
SNORRI STURLASON

I—THE CHIEF

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

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

¹ For the secular sovereign chiefs of the country we retain this vernacular title, or else ‘chief,’ the translation priest in the christian age being misleading.
Introductory

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

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

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

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1 He claimed $2 \times 120 \times 120 = 28,800$ ells’ worth which, if an ells’ worth, at a low estimate, is calculated to equal 1s. 6d. in present money, would amount to £2150. —Sturlunga, Vigfusson’s ed. i. 76-82.

2 Cf. Heimskringla, i. 140a-147.

3 Sturl., i. 84, 195.

Ibid., i. 84-85.

Ibid., i. 83.

6 Kristni Saga, Bisk. Sögur, i. 28.
Introductory

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

Of Snorri’s life during his status pupillaris we know absolutely nothing beyond the fact that, in 1183 when he was five years of age, he lost his father; that his portion of the inheritance was left in the charge of his mother, a gay widow and a thriftless manager; and that his stay at Oddi covered the last sixteen years of his fosterfather’s life, who died on the 1st of November, 1197, when Snorri was nineteen. From that time the sources of the story of Snorri’s life flow abundantly; chiefly from the Islendinga Saga (Sturlunga Saga, vol. i., Vigfusson’s edition), a most important record due to the great talent and industry of Snorri’s own nephew, the justiciary (lögmaðr) Sturla Thordson; and to some extent from Hálkonar Saga (Icelandic Sagas, Rolls Series, vol. i.) ed. by Gudbrand Vigfusson, also due to the pen of Sturla Thordson, as well as from Biskupa Sögur (Stories of the early bishops of Iceland), vol. i. Space precludes that anything beyond a mere sketch of Snorri’s life should here be attempted.

After his fosterfather’s death Snorri remained with his foster-brother Sæmund, Jon Loptson’s son, for another year or two until Sæmund in company with Thord, Snorri’s eldest brother, 1 Bisk. Sögur, i. 90. 2 Ibid., i. 127. 3 Heimskringla, i. 3. 4 Sturl., i., 165. 5 Ibid., i. 202.
Introductory

had successfully arranged a marriage between him and Herdis, the very rich daughter of Bersi the Wealthy, a priest of Borg, the well-known manorial seat of the descendants of Skallagrim. Snorri himself was left without means, as his mother had dissipated all his inheritance; but in return she now settled on him towards his marriage the land of the family manor of Hvamm. The wedding took place at Hvamm in 1199 and an understanding was arrived at to the effect that Snorri should keep house at Hvamm conjointly with his mother. In the autumn following the wedding the newly married couple went on a visit south to Oddi where they tarried probably till 1201. This year (1199) Snorri, now twenty years of age, got mixed up in public business for the first time. The east-country chief Sigurd Ormson of Swinefell had taken in hand the case of certain of his liegemen who were the lawful heirs of a person named Glaedir. This Glaedir had settled his property on Jon Loptson, and to that bequest Saemund succeeded at his father's death and laid claim to it. On Glaedir's death, on the other hand, Sigurd had appointed as steward of the property a person named Kari, and relying on promises of support from Snorri's brother Sighvat, and his brother-in-law, the powerful north country chief, Kolbein Thumison, he refused at the Althing to accede to Saemund's proposal to submit the case to arbitration. Late in the winter of 1200 therefore, Saemund, accompanied by Snorri, went with thirty men to the east, slew Sigurd's steward and appropriated the property in dispute. In the spring Snorri summoned Sigurd Ormson to the local Thing (court) of Thinghalls (pingskálar) on the eastern side of the river Ranga the Western-most, where Sigurd lost his case through the failure of support from his friends and through Snorri's energy in whipping up throughout Borgfirth the liegemen of Saemund, and marshalling them to the Thing. In execution of the judgement Saemund marched to the east at the head of a band of 700 men-at-arms, but Sigurd mustered only 200 to oppose to him. Through the prompt intercession of men of good will the end of the matter was that Saemund's brother, bishop Paul, by mutual consent, settled the case by arbitration, and in such a manner that his brother had the honour of it, but Sigurd was 'contented.'

1 Sturl., i. 195, 202. 2 Ibid., i. 202. 3 Ibid., i. 202-203; Biskupa Sogn, i. 458.
Introductory

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

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

¹ We use this vernacular technical term rather than attempting any English translation of it, when the domain and jurisdiction of a secular chief, godi, is in question.
² Sturlunga, i. 209-210; Bisk. S., i. 486.
on board their ship and lay ready to depart in mid stream in Whitewater. The attack failed, and the Sturlungs retired discomfited. Thorkel set sail for the main, but was driven by stress of weather in autumn back to Eyrrar in Olufus, in the south of Iceland, an easy day's journey to the west of Oddi. Immediately on landing Thorkel rode to Oddi, praying for Sæmund's protection, which was readily granted, chiefly on account of Sæmund's friendship for Thorkel's uncle, Bishop Biarni. Three hired assassins sent out by Snorri failed of their errand and Thorkel escaped from the country in the course of the next summer.¹

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

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

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

¹ Sturl., i. 210-211.  ² Ibid., 211.  ³ Ibid., i. 211.  ⁴ Ibid., i. 293.  ⁵ Ibid., 222-223.
Introductory

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

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

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

¹ Sturl., i. 211-212; Bisk. S., i. 487. ² Sturl., i. 229-231.
Introductory

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

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

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

1 Sturl., i. 234-235. 2 Ibid., i. 235.
came. Snorri liked the idea very much, but just at the same time the earl died, and Snorri's journey abroad was deferred for some time.\(^1\)

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

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

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

\(^1\) Sturl., i. 235.  
\(^2\) Ibid., i. 237, 266.  
\(^3\) Ibid., 237-238, 243.
attitude, maintaining that it was unwise to wait in quiet until he should have got up one more revolutionary band in Norway.\(^1\)
Of course, the young man was quite innocent of any such intention, but the reproaches stung him the more keenly that it was a well-known fact that he was the great-grandson of Thora, a daughter of Magnus Barefoot, King of Norway.

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

1 Sturl., i. 236.
2 The goods confiscated amounted to the value of three-hundred hundreds of ells = \(3 \times 120\) ells \(\times 120 = 43,200\) ells, making in present currency, if the value of an ell of wadam was 1s. 6d., the exorbitant fine of £3,240.
3 Sturl., i. 236-237; Hakon's Saga, pp. 49-50.
ally served to add fuel to a fire which before was burning high enough. In revenge for Orm, his son-in-law, Biorn Thorvaldson, of Hruni, had a Norwegian who had sought asylum in the church of Bjarg, in Midfirth, dragged out of it and slaughtered.\(^1\)

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

\(^{1}\) Sturl., i. 237. \(^{2}\) Ibid., i. 243-244; Hakon’s Saga, pp. 51-52.
Introductory

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

Snorri set sail for Iceland (1220) in a ship, the gift of Earl Skuli, who had honoured him with fifteen great gifts in all. In his ship, unmasted by stress of weather, he arrived in the Westmen's Isles late in the season. When the news spread of his arrival, and all the honours that had been heaped upon him in Norway, the men of the south country, especially the allies of Sæmund, received him with much ill-will, suspecting that he was commissioned to oppose all endeavours on the part of the
kinsmen ofOrm to obtain atonement for him. The south-
landers made much mockery of the poems he had wrought in
honour of Skuli, a parody of one stanza being still preserved.
Snorri landed with twelve men all bearing fine ornamented shields
and went on his journey to Skalholt where he was a guest of
Bishop Magnus Gizurson. Here he was overtaken by Biorn
Thorvaldsen, Orn Jonsson's son-in-law, who went straight up
to Snorri asking if he meant to debar his relatives from obtaining
honourable atonement for Orn. Snorri disavowed any such in-
tention; but Biorn, not being satisfied with the answer, assumed
a threatening attitude, whereat the Bishop interceded and
averted acts of violence; their parting greetings were curt and
Snorri proceeded to his manor of Reykholt.¹

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

¹ Sturl., i. 244-245.
way. Snorri’s action was, perhaps, also prompted by a desire to be able to report to Earl Skuli that he had effected revenge for the innocent Norwegian whom Bjorn had killed north in Midfirth, which would be taken as a proof of his looking after the interests of Norway in Iceland. But although Snorri had given his promise of support to Loft, his brother Sighvat managed to persuade him to leave him in the lurch, and the end of the matter was that Loft had to hand over to Thorvald Gizurson, Bjorn’s father, self-judgement in the case.\(^1\) This fickleness on Snorri’s part was evidently a topic of conversation and was looked upon as evidence of weakness of character, as his brother Sighvat even hinted afterwards to his friends: ‘When we met, Snorri had an axe aloft over his shoulder so keen that it looked as if it would cut everything through; then I took forth from my pouch a hone and drew it along the edge, and so blunt was the axe that it smiled on me before we parted.’\(^2\)

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

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

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

\(^1\) Sturl., i. 245-250.  \(^2\) Ibid., i. 249.  \(^3\) Ibid., i. 244, 251.
Introductory

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

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

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

¹ Sturl., i. 262-263.
xxxii

Introductory

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

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

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

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

¹ Sturl., i. 263-264. ² Ibid., i. 266. ³ Ibid., i. 265.
Introductory

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

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

1 Sturl., i. 265.  
2 Ibid., i. 271-272.
still in force.\(^1\) The affair was submitted to arbitration and Sturla had to pay heavy damages for what he himself even called 'a foolish outrage' (1228).\(^2\)

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

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You have but such alliance
As had in ancient story
The famous lord of Hleidra—
Iniquity breeds evil.\(^3\)
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This summer Snorri made earnest of settling the affair of the godord and went to see his brother Thord and told him he purposed to march with a band into the Dales (up from Broadfirth), where Sturla Sighvatson held sway, and Thord agreed to join him in order 'to mend matters between them.' Snorri went with some 360 men, but Thord sent word to Sturla who the year before had paid Thord the visit described above, to warn him not to be in his uncle's (Snorri's) way. Sturla took the hint

1 Sturl., i. 276-277.  
2 Ibid., i. 278-279.  
3 Sturl., i. 279-280.—'Lord of Hleidra': Rolf Kraki, King of Denmark, betrayed by his vassal-King Þjóðvarð, through the machination of his wife Skuld, Hrolf's half-æfin sister, Foraldarsögur, i. 96-109.
and left his manor of Saudafell in good time. But Snorri summoned together a meeting of Sturla’s Thingmen, and took oaths of them whereby they all declared themselves liegemen of Snorri.\footnote{Sturl., i. 280-281.}

Thorvald Snorrison of Waterfirth, Snorri Sturluson’s son-in-law, was about the vilest character in the Sturlung drama. His neighbouring godi, Hrafn Sveinbiornson of Eyr, in the west of Iceland, was without exception the noblest type of man in Iceland at the same time. He was exceedingly popular, and very powerful through the multitude of his liegemen. Thorvald bore him implacable hatred for no other cause than his goodness and greatness, and after a long series of insulting acts, and attempts on Hrafn’s life, succeeded at last to surround him in his house and slay him, 1213. For fifteen years the sons of Hrafn maintained themselves in spite of Thorvald’s ceaseless endeavours to put an end to their existence, and this year, 1228, they succeeded at last in ridding themselves of him by burning him to death within the homestead of Gillistead. After the deed they set speedily off, throwing themselves under the protection first of Sturla Sighvatson, and then of Sighvat his father, in the north country. In revenge for this act of Sturla’s, the sons of Thorvald, Thord and Snorri, went with an armed band to Saudafell, Sturla’s manor in the Dales, where, in his absence, they committed the most brutal excesses, robbery, maiming, and manslaughters. Sturla suspected his uncle of Reykholt to have had a hand in the dreadful deed, and Snorri’s own and other poets’ utterances on the event would tend to show that Snorri was not an utter stranger to the expedition from the beginning, though he must be acquitted of all responsibility for the execution of it. The sons of Hrafn were prosecuted under Snorri’s auspices by his son Jon Small Fry and were sentenced guilty. The sons of Thorvald of Waterfirth were also proceeded against and sentenced guilty of brigandage. Execution courts were to finish these affairs, but were not called into action.\footnote{Ibid., i. 181-186, 285-292.}

The hostilities between the sons of Thorvald and Sturla concluded nominally by his inflicting heavy fines on them, under conceded self-award, at Holt in Önundfirth, 1230.\footnote{Ibid., i. 297-298.}

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

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

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

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

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

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

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

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

¹ Sturl., i. 299-300, 302. ² Ibid., i. 300-301. ³ Ibid., i. 298.
had been given to his pride and lust of revenge. Therefore Snorri wanted him to give him fresh assurance that he would not set upon them in their journey to him as arranged. Sturla replied that Snorri knew well enough they were at peace; but Snorri objected that all sorts of rumours were floating to the effect that Sturla did not consider the peace of Holt holden to carefully in all points. 'I see,' answered Sturla, 'that it is your own conviction that they have not kept the peace in all things—well, I will let you now see to the truce, and I give you my hand thereon.' So Snorri pronounced the formulary of truce and afterwards Thord, who was present at Snorri’s pronounce-
ment, said to his brother: 'I did not think our kinsman Sturla’s expression was very satisfactory while the truce was being concluded.' 'He will hold the truce, sure enough,' was the answer, and on the strength of the truce Snorri invited the Thorvaldsons to him, with the result that in their journey Sturla slew them both.¹

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

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

¹ Sturl., i. 303-312. ² Ibid., i. 312-313.
when these peacemakers, hopeless of bringing about an agreement, had withdrawn from the case. Thorvald then asked Thord what his opinion was on this sudden change in the disposition of Kolbein. 'I know not surely,' said Thord, 'but it misdoubts me that brother Snorri has now made an exchange of friends and has sold the friendship of Sighvat and Sturla for that of Kolbein, from whom I fear we kinsmen will have to sustain the heaviest brunt ere all be over.' Thorvald answered: 'That seems a wonder to me that Kolbein is willing to give his sister of legitimate birth to the bastard son of Snorri; but true is the saw: Owners know best what kind of goods they sell.'

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

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

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

1 Sturl., i. 313-314.  2 Ibid., i. 314.  3 Ibid., i. 314.
Introductory

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

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

1 See Thomas Saga (Rolls Series), ii. xxiv ff.
2 Sturl., i. passim, Biskupasögur, i. 488-558.
Manor of Stafholt, but Snorri ordered him to go to Waterfirth and to take possession of that property and the godord of the Waterfirth chiefs, to which Einar, son of Thorvald and Thordis, yet a minor, was the heir. And 'as Snorri willed so things had to be.' Orækia went with his wife to Waterfirth, forcing his half sister Thordis to quit the place. He gathered round him a multitude of retainers far beyond his means, and, as was usual in the house of Waterfirth, household provisions had soon to be procured by harsh methods.¹

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

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

¹ Sturl., i. 315. ⁹ Ibid., i. 316. ³ Ibid., i. 318.
the way of introducing a monarchical form of government in the island, for it seemed to him that there would be a more peaceful state of things in the land if there were one supreme ruler over it. The rash and reckless Sturla took the matter lightly, and said the difficulty would be slight, if he who undertook the charge was a man of resource and unsparing of hard dealings. The King then asked if he was ready to undertake the task. Sturla answered that he would risk it under the King’s advice and direction, in the hope that in return he should be the recipient of such honours as the King deemed him worthy of in case of success. The King laid down that he should not attempt the subjection of the land by manslaughters; he should rather secure the person of the chiefs and send them abroad or get hold of their godord in some other way, if that could be brought about. Sturla was often with the King discussing this matter.  

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

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1 Hakon’s Saga (Rolls ed.), p. 158.  
2 Sturl., i. 326-328.
was not all. The two agreed that Kolbein, in company with Kolbein the son of Sighvat, should go with a band of more than 120 to the south country, and quarter themselves upon the manors owned by Snorri Sturluson at Dale ‘neath the Isles-fells’ and at Leira-bank, and elsewhere. ‘They sat in the summer for a very long time at Leira-bank and behaved riotously in many ways and robbed far and wide.’—This was the first outcome of Sturla’s compact with King Hakon, and shows clearly that Snorri, in the first instance, was to be the special victim of Hakon’s unscrupulous policy towards Iceland. As summer advanced Snorri sent for Örækia to join him with as many men as he could muster, for he intended to march against the ‘Northlanders,’ who had quartered themselves upon his properties. He gathered himself a force of 600 men and went into the disturbed parts. Before Örækia and other allies of Snorri had time to join their forces with his, a word came from him to say the two Kolbeins had left and gone to the north, after having inflicted very severe losses on Snorri and damage to his properties.\(^1\)

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

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

\(^1\) Sturl., i. 328, 329.  
\(^2\) Ibid., i. 338.
during the ensuing winter. He came to Reykholt with eleven men and took up his quarters there. After Christmas, 1236, Sighvat and Sturla sent orders to their liegemen of Willowdale to shoe their horses and to be ready to take the field whenever the word of command should come to them. The Willowdale liegemen of Snorri sent him word of warning of what was going on. Then Snorri sent word to Orækie in Waterforth to say that Sighvat and Sturla were calling out a muster of men in the north; they had better bestir themselves lest each of them should be penned up by himself. Orækie whipped up 600 men and went to his father’s assistance, who had already been joined by his brother Thord and his cousin Thorleif of Gardar. At a counsel held by all these kinsmen Orækie advocated an immediate march to the north, but Snorri ‘was not prepared to march against his own brother in the season of the high festivals which were at hand’ (Easter).

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

1 Sturl., i. 340-341.
2 Ibid., i. 341-342, Hakon’s Saga, 158.
Introductory

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

When Snorri heard that Sturla had appropriated the whole Borgfirth district he left Bessastead and went first to his manors in the south country and then east to Orm Swinefelling, who dwelt at Skal, in what now is called western Skaptafells-sýsla, and here Snorri spent the summer. In Snorri's absence Sturla dealt with men and matters in Western Iceland just as he pleased. Orækia he forced to go abroad, 1236, after having dealt in a most masterful manner with him, though the story related of the mutilation inflicted on Orækia at his behest must be a fiction.9

When Snorri heard, while he was still at Skal, that between Sturla and Thorleif of Gardar friendship was waning in consequence of the arduous services exacted by Sturla, he opened secret communications with Thorleif and with other relatives in the west. He himself left Skal first for his manor of Dale and then for Reykir in Olufs, the home of Gizur, his son-in-law; he further extended his journey even west to Bessastead. But later he returned to Gizur and remained with him through Lent, 1237.8

1 Sturl., ii. 116. 2 Ibid., i. 345-346. 3 Ibid., i. 347.
Sturla Sighvatson, suspicious of Snorri and Thorleif planning an up-rising against him, called a muster of his liegemen through the Westfirths and got together a band of 600 strong. During Passion-Week Snorri came from the south from Reykir, and he and Thorleif gathered men from all the Nesses south of Borgfirth, and had a force of 480. At Mid-Thwaites (Miðfitjar) in Borgfirth they held a counsel of war and Snorri was now all for a surprise night attack on Sturla. Thorleif feared that the great odds against them would tell disastrously. Then Snorri advocated turning back, which Thorleif deprecated; and when Snorri further asked him what plan he favoured, he suggested they should push up farther inland and there build them a fort, and defend themselves or attack as opportunity should serve. Snorri answered that he would take care not to fall into the power of Sturla, or of any other of his enemies whatever else might betide him. After much talk he parted from Thorleif and went south to the Nesses.¹

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

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

Sturl., i. 352-353. ¹ Hakon's Saga, p. 167. ² Sturl., i. 356.
but Kol threw himself under the protection of Biorn, son of Sæmund (of Oddi), who sent men with friendly messages and goodly gifts to Sturla asking him not to undertake the case against Kol. Sturla refused the gifts and sent an angry and threatening answer. In the spring of the next year, 1238, he sent messages to Gizur to notify that he intended to come to the south country to exact from Kol the promised payment (for the assassination of Dagstyggr). His father, Sighvat, warned him seriously against this plan and said: 'Thou hast an evil errand on hand, for here there is money in question from which great harm will befall many a man.' In due time, however, he set out with a band of 360 armed men; but when he came to Ravenbergs (Hrafñabjorg), east of Thingvellir, a messenger from Gizur brought him the information that the Kol affair was settled in a peaceful manner, and Sturla might therefore return, if it seemed good to him. Evidently Gizur was apprehensive lest sinister things might lurk behind Sturla's journey. Sturla said the Southlanders should not drive him about like a herd to pasture, and sent word to Gizur to meet him at Apewater. Sturla asked what news there were. 'Peace,' said Gizur, 'and no need of going with a band of armed men to where there is no warlike gathering.' But Sturla pretended to have misgivings as to the trustiness of the Southlanders, and at last, after much deceitful talk on his part, he had Gizur laid hands on and his forty followers disarmed. On Gizur's wondering at this treatment in the circumstances, Sturla bade him have no doubt that he intended for himself a share of power greater than that of any other man in Iceland, 'and I deem when thou art overcome all the rest is, for thou art the only man in Iceland I fear if matters go not smoothly between us.' Then a book (a plenary, probably) was handed to Gizur, and Sturla ordered him to swear an oath that he would go abroad and remain faithful to him. Said Gizur: 'Shall I swear a Norwegian or an Icelandic oath?' Sturla said he might choose. 'Then I swear the Norwegian, since to Norway I must go; but with this promise I will preface my oath that, not being in drink, I shall never speak a disparaging word of you.' The Norwegian oath-formulary was not law in Iceland, so that in strict law no oath was sworn. What Gizur said about words silly excluded deeds, as time proved.

1 Sturl., i. 357-361.
Introductory

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

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

On hearing the news Snorri took sorely and sincerely to heart

¹ Sturl., i. 362-381. ² Ibid., i. 381.
Introductory

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

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

1 Sturl., i. 381.  2 Hakon's Saga, pp. 171, 172-173.  3 Sturl., i. 384; Hakon's Saga, 173.  4 Sturl., i. 384-385.
title 'Secret Earl.' But is it likely that Skuli should have given an outsider such a sure key to his harbouring treason against his king, and to one, moreover, who the next moment would be entirely beyond his control? On the whole this story seems deserving of no credit.

Snorri with his companions set sail for Iceland and arrived in the Westmen's isles in due time. He next went to Breiðabólstaði in Fleetlithe and met there his partner Hallveig; they went together west to Reykholt and set up house there once more. The rest of this year Snorri spent in legal business arising out of Sturla's raids in the west country, and particularly out of an armed encounter which took place at By in Borgfirth, 1237, in which Thorleif of Gardar, Snorri's faithful friend, had been defeated by Sturla. In these matters Snorri delivered his award in the spring of 1240.¹ After the Althing of this year he helped Solveig, the widow of Sturla, to arrange her affairs in view of a journey abroad on which she had decided.²

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

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

¹ Sturl., i. 386. ² Ibid., 387. ³ Ibid.
held a long converse together, and everything went right orderly between them.  

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

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

1 Sturl., i. 390.  
2 Ibid., 391.
Introductory

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

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

1 Sturl., i. 392-393, Hakon's Saga, p. 237.
Introductory

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

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

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

1 Bisk. Sögur, i. 284.
Introductory

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

II—THE AUTHOR

Snorri, as a writer, no less than as a chief, was a child—but an exceptionally brilliant one—of his age. He was born in the first century of the lettered era of Iceland—the twelfth—which, in respect of mental culture, stood, as we shall see, in a peculiar relation to the preceding—the eleventh, which was a really illiterate period, though runes were known and used for lapidary inscriptions, and sometimes, as we learn
Introductory

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

1 F. Jónsson’s ed., p. 286.
2 Out of a great number of notices in the sources illustrative of this statement let me adduce one: Magnus Einarson consecrated Bishop of Skalholt, 1134, came back to Iceland, 1135, and rode straight-way to the Althing. A contested case at law was being argued before the court. ‘Then some one came up to the court and said that now came Bishop Magnus riding up to the Thing. At this news all men were so glad that they went home (i.e., left the court). The Bishop stepped forth unto the pavement in front of the church and told all the people the tidings which had befallen in Norway while he was abroad and all the people marvelled much at his eloquence and lordliness.’ Hungvaka, ch. 13, Bisk. Sögur, i. p. 77.
art, and from there the saga travelled into every part of the country, more or less faithfully remembered and recited to curious listeners. The interesting part of this business was that the teller of the story was, in most cases, placed face to face with critical audiences. The chiefs themselves, their children

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

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

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

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

2 Jon's saga, Bisk. Sögur, i. 227-230.
Gunnlaug Leifsson observes, that Sæmund was ‘one of the most profitable of men to the church of God in this land,’ while the author of Hungryvaka describes him ‘as exceeding wise and of all men the most learned’; and Odd Snorrison as: ‘illustrious for wisdom’ (‘ágetr at speki’). That Sæmund must have been a great authority on the history of Iceland as well as that of Norway is clear from the fact that Ari submits to his inspection the first edition of his ‘Isleindingabók’ and relies on his chronology in respect of the death of Olaf Tryggvason. That Sæmund wrote a book, is attested to by Odd Snorrison: ‘So has Sæmund written in his book (svá hefir Sæmundr ritað . . . í sinni bók), but we are in possession of but few particulars as to the contents of that book. It can hardly be doubted, however, that it was an historical account of kings of Norway up to Magnus the Good, paying close attention to chronology. This would seem to be borne out by the panegyric poem ‘Noregs konunga tal’ addressed to Jon Loptson, Sæmund’s grandson, in which the poet enumerates the rulers of Norway with their regnal years, and declares in the fortieth stanza that for the regnal years of the first ten of them, Harald Hairfair—Magnus the Good, both inclusive, he depends upon the authority of Sæmund. That this book of Sæmund’s was in Latin may be inferred from Snorri’s preface to Heimskringla, where he states that Ari the Learned was the ‘first man of this land, who wrote down lore, both old and new, in the speech of the North.’ This statement gains all the more weight when we consider that a copy of Sæmund’s book must have been found in the Library of Oddi, and Snorri must have been aware of its existence, nay, must have studied it there. This we infer from Snorri’s own words, where he says of Ari: ‘I deem his lore altogether most noteworthy (pyikki mér hans sögn öll merkilegst).’ In the period of the preface to Heimskringla where these words occur, Snorri is dealing with Ari’s historical (chronological) criticism. Before Snorri, only the two men Ari and Sæmund are mentioned

1 Jon’s Saga, Bisk. Sögur, i. 156-157.
2 Hungryvaka, Bisk. Sögur, i. 67.
3 Saga Ol. Tryggv. s. ch. 32, Formm. Sögur, x. 289.
4 Islendingabók, preface and ch. 7.
5 Formm. Sögur, x. 422-427, Corpus poet. ii. 310-315.
6 Heimskringla, i. 5.
Introductory

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

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

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

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

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

1 'Svá at hafa = so to have = to let what was written stand as it was.
2 'Of et sama far' = over, (covering) the same course (of events), cf. 'aldarfar,' ratio temporum.
3 'Isl.-bók, pref.—Libellus Islandorum in Origines Islandicae, i. 287.—The translation of this passage in Orig. does not tally with the text.
4 Heimskringla, i. p. 5.
it did not answer the purpose for which the Bishops wanted
the book. And what was that purpose? Obviously the Bishops
commissioned the writing of the book in order to supply the
need they felt of providing the youth at the cathedral schools
with a primer in the history of their own land; and a primer, in
the true sense, the book is throughout. For this purpose it was
ordered; corrected; rewritten. Even its strange title Libellus
Islandorum, with no indication of subject matter, points in the
same direction. Lastly the list of chapters with contents indi-
cated following the preface stamps the book formally as a school-
book. —The purpose this book was meant to serve must be
allowed to account, to some extent, at least, for its accuracy,
which is unsurpassed by any other literary monument from the
classic era.

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

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

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

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

¹ Origenes, i. 282-286.
during the reign of the sons of Harald Gilli (1136-1161). He wrote a book called Hryggjarstykk (Backbone-piece), containing the history of Harald, his two sons, Sigurd and Ingi, besides that of Magnus the Blind and Sigurd Slembi-Deacon, 'some... from the telling of Hakon Maw, a landed-man of the sons of Harald; and Hakon and his sons took part in all their strifes and counsellings'; some from 'wise men and proven true who were anigh, so that they heard or saw the things that happened, but some he wrote down from his own sight or hearing.' Here we see the method of Ari ideally realized in favourable circumstances. For references to this source of Snorri's history, see Eric Oddson, Index I, p. 39; cf. also Morkinskinna, p. 210.

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

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

1 Sverrir's Saga, Fms. viii. 5; Konungas sogur, ed. Unger, 1873, p. 1.
Introductory

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

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

¹ They are all on vellum, Arnam. 310 4°, Islandica, Royal Lib. Stockholm, 20 4° Coll. Delagard. Upsala, 4-7 fol. (2 leaves).
² A.M. 310, Fms. x. p. 365-366, Stockholm, 20, Olaf Tryggvisons Saga, ed. Munch, 1853, p. 61, Upsala fragm., ib., p. 69 (where Styrkarr a Gimsom is substituted for Einarr Thambarskelfir).
³ A.M. 310, l.c., p. 370, Stockholm 20, l.c., p. 63, Upsala fragm., ib., p. 70-71.
⁴ Heimsk., vol. i., 334.
Introductory

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

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

² Fms., iii. 173, Flat. b., i. 517.
³ Fms., iii. 163.
⁴ Fms., iii. 173, Flat. b., i. 517.
Introductory

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

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

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

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


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

1 In a letter, d. ‘Réyjkjavik. 1. júní, 1896’ he says: ‘Ek sé ekkert því til fyrirstöðu frá mállegu sjónarníu, að orðið (Edda) sé myndað af Oddi. Hvort bredda er komið af broddr læt eg ösagt. Frá málsins hlið er ekkert á möti því. Mér finst spurningin hér vera, hvort á á undan tveföldum samhliðsanda geti því hljósvarpí breyst í e. Það finst mér því hafa sann því með þeim dænum, er þá hefur tilfergt, og fleiri dæmi má tilfera, t.d. bókki, þekkr, þekklegr; boðslott, m., boðsletta, f., hrollr, hrella. Að kenna bók við þann bæ, þar sem þá heimur, var almennt. Þar af eru nófini Belgsdalshbók, Bœjarbók, Kjálkalektorarbók, Staðarhólsbók, Pingeyrarbók. Ekkert er því eðilegra, en að kenna þá bók, sem þá heimur í Odda við þenn bæ. Oddabók hefur nú þann tá bœna, en enn nafnið ‘Edda’ er styttra og handhegra, eins og þú hefur tekið fram. Af ‘Ódr’ geti ‘Edda’ eigi verið komin, það er móti öllum malreglum. Mig fufur að því, að Konráð Gislaðason, sem venjulega er gloggsgýnn maður, skylði geti látit sér detta í hug að þá koma fram með þá derivation. ’I.e.:—From the etymological point of view I see nothing standing in the way of the word ‘Edda’ being formed from ‘Oddi’. Whether ‘breda’ (big knife) comes from ‘broddr’ (goad) I leave undecided. Etymologically there is nothing against it. To me the question here seems to be, whether before a double consonant can, by-umlaut, change into e. This, it seems to me, you have proved by the examples you have adduced, and more such can be added, e.g., ‘bokki’ (favour), ‘Þekkr’ (favoured), ‘þekklegr’ (acceptable); ‘boðslottr’, m., ‘boðsletta’, f. (a self-invited guest); ‘hrollr’ (shudder), ‘hrella’ (to grieve). To name a book after the house which was its home, was common; whence the names Belgsdalshbók, etc. Nothing is more natural, therefore, than to name a book that had its home at Oddi after that house. It could have been called ‘Oddabók,’ but the name ‘Edda’ is shorter and more convenient, as you have observed. From ‘Ódr’ Edda cannot be derived: it is contrary to all rules of language (etymological principles). I wonder how Konrad Gislaðason, usually such a clear-sighted man, could ever take it into his head to bring forward such a derivation.

Introductory

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

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

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

1 This was a tendency which already in the days of Olaf the Holy began to manifest itself. The quotation from Skaldskaparmál, below, shows that Snorri also was familiar with it (p. lxx).
person was seated; he who sat in the lowest seat being called Hárr (High), the next Jafn-hárr (Even-high), and he of the highest seat þríði (Third). Having asked if there was any man of knowledge inside, Gangleri gets the answer from High that he will not get out of the place but the wiser for coming. Then Gangleri starts his questioning. He is mostly answered by High; and the whole of the book consists of questions by Gangleri, and answers from the occupants of the high seats.

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

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

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

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

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

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

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

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

2. SKALDSKAPARMÁL (Language of Poetry). The aim of this primer is best expressed in the words of the author himself: 'This I have now to impress on young poets who desire to learn the language of poetry, and to gather in a store of archaic terms, or are anxious to know how to unravel what is sung with a hidden sense, that they master this book for the improvement of their mind and for amusement. But it behoves not to unlearn or give the lie to these tales, in order to remove from poetry the ancient 'kennings' which the great poets have
been pleased to make use of; not that therefore Christian men should believe in heathen gods or in the truth of these tales in any other way than the one indicated in the beginning of this ‘book’ (i.e., the Preface to Gylfgaðing where Snorri appears as a sincerely professing Christian).

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

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

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

1 Snorri’s Edda, ed. Finnur Jónsson, p. 74.
2 As in, e.g., fæðir, sonr, bróðir, frendi, standing for the actual names of the persons thus designated.
are the terms 'bragr,' 'hróðr,' 'óðr,' 'mærð,' 'lof,' synonymous with the common prose term 'skaldskap,' poetry. A large number of examples are adduced in illustration of this synonymy. Thirdly follow the pronominations with no illustrations from poetry but plenty from prose.

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

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

The poem falls into the following three sections:

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

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

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

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

¹ Hakon's Saga, p. 64.
Introductory

to K. Ingó Bardson; now shall "wade" forth the fourth song of praise on the [fight-merry disturber of the peace of the water's fiery sheen] = valiant scatterer of gold = bounteous lord = Earl Skuli. The third of his poems to which Snorri refers here as "known to people," must be that which makes the second section of Háttatal. For already on his return from Norway in 1220, we have it on the authority of his nephew, Sturla Thordson, that he had wrought two poems in praise of Earl Skuli.  

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

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1 Sturl., i. 244.  
2 Cf. Sturl., ibid.  
3 Ibid.  
4 Hakon's Saga, pp. 73-74, cf. Möbius, Háttatal I, pp. 33-34.
We cannot see how, in the face of this evidence, the opinion can be held that the whole of Háttatal was written at one sitting, as it were, in 1222 or 1223. We have no means of ascertaining when the fourth poem was wrought; we can only say with certainty that its composition must have taken place before 1237, when Skuli was created Duke, for in the Háttatal he is only referred to as earl, several times so in Hátt. 3, which winds up in these words:

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

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

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

1 Cf. Snorr. Edda, Hafniae, 1848-87, II. 8: 'We may well follow them (the old poets) in using 'kennings' no further spun-out (reknar) than Snorri allows.' Cf. also Snorri's rule, Háttatal, comm. to str. 8.: 'the ninth (poetical licence) is to spin out a kenning to the fifth link (or constituent), but to carry it further is out of order; which, even if it be found in works of ancient poets we now regard as of no worth.' Sn. Edda, F. Jónsson, p. 152.

3 Found in A. M. 761 4o, copied by Arni Magnússon out of 'Codex Academicus primus' as he called the MS. ‘Kringla,' the best of the Heimskringla MSS. (orig. lost); also in the Upsala Cod. of Snorri's Edda. Edited in 'Snorra Edda,' Hafniae, 1848-87, Vol. III., pp. 251-286, and Möbius' Catalogus librorum Islandicorum et Norvegicorum atatis mediae, Lipsiae, 1856, pp. 169-194.
to a Danish nobleman Otto Friis of Astrup (ob. 1699), but more properly named, according to its heading: 'Konungabók' is a MS. of Heimskringla from about 1300, preserved in the Arnamagnæan library under No. 45 fol. It omits Ol. Holy's saga, but contains, at the end, the saga of King Hakon Hakonson. From the saga of Harald Hardred, the Heimskringla text is largely fused with that of Morkinskinna, so that that portion of the MS. cannot properly be regarded as at all a text of Heimskringla. The whole MS. was edited by Unger, Christiania, 1871.¹

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

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

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

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

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

¹ Storm, l.c., 210, F. Jónsson, l.c., xxi-xxiv. ² Storm, l.c., 69-71. ³ Storm, l.c., 22-25.
of Snorri's own words in the 'Prologus': 'After Thioldolf's tale are the lives of the Ynglings first written, and matters added thereto from the tales of men of lore,' as it is uncertain whether by tales, sögn in the second instance, he means oral tradition or written record. It may even refer to information he drew from

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

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

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1 Edited as 'Sögubrot' in Fornaldarsögur Norðrlanda, i. p. 363-388.
2 Edited by Axel Olrik in Aarbhøger for nordisk Oldkyndighed og Historie, 1894.
3 Also told of in Snorri's Edda, Jónsson's ed., 108.
4 Story of the Ynglings, Heimskringla, i, 50.
5 Ibid., i, 37-38, 39-40, 55-64.
6 Story of Hálfdan the Black, Heimskringla, i, 81.

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

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

JARLASÖGUR (Earl-tales\textsuperscript{5}), or the sagas of the Earls of

\textsuperscript{1} Translated into Latin by Eglisson in Scripta historia Islandorum, x. 350-392.
\textsuperscript{2} See Storm, \textit{loc. cit.}, 25-28; Finnur Jónsson, \textit{Litt. hist.}, ii. 2, 618-625.
\textsuperscript{3} Edited by C. R. Unger, \textit{Christiania}, 1867.
\textsuperscript{4} Storm, \textit{loc. cit.}, 21-31; Finnur Jónsson, \textit{Litt. hist.}, 625-630.
\textsuperscript{5} Olaf the Holy's saga, Heimskringla, ii. 188.
Introductory

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

FÆREYINGA SAGA, which now is found split up into chronologically suitable sections in the Flatey book, but must, of course, have existed as a whole saga in Snorri’s time, has been utilized by him for illustrating the uneven struggle that went on between K. Olaf the Holy and the Faro people in respect of the subjection of the islands to the Norwegian crown, 1024-1026. It was edited by C. C. Rafn, Kjøbenhavn, 1832.2

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

1 Storm, l.c., 61-64—Icelandic Sagas (Rolls Series), i. 1887—Finnur Jónsson, Litt. hist., ii. 2, 653-659.
3 The work has been twice edited: 1, on the basis of A by Munch and Unger, Christiania, 1847. 2, on the basis of B by Finnur Jónsson, København, 1902-1903.
4 Storm, l.c., 43-45.
the saga of Har. Hardredy and onward. Finnur Jónsson is of opinion that Fagrskinna could not have been written much before 1240,¹ and there are certain chronological facts which point in that direction. Knut, son of Hakon, is called ‘Earl,’ which he was created 1239-1240; Skuli is called a Duke, which title was conferred on him 1237. Valdimar, Valdimar’s son, K. of Denmark, is mentioned in this way: ‘The children of K. Valdimar and Soffia were . . . King Valdimar,’ which, in genealogical language, generally means that children so referred to were dead at the time they were thus entered in a genealogy. This King Valdimar died in 1241, the same year as Snorri. The chronological evidence must therefore be regarded as clearly against the theory of Professor Storm. The close affinity between the texts of Heimskr. and Fagrsk. must consequently be accounted for by the latter being the borrower, or being independent of Heimskringla and depending on a common source.² One point we must regard as of striking significance. If Snorri, with his strong sense of the paramount importance of contemporaneous poems, made use of Fagrskinna, how could he have omitted from his text the magnificent Eiríksmál, especially when he was so badly off for poetical evidence for Eric Bloodaxe’s exploits, and, moreover, honoured his brother Hakon with the whole of Eyvind’s Hakonarmál, admittedly an imitation of Eiríksmál?

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

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

¹ Ueber die Ausdrücke altnordische . . . Sprache, etc., München, 1867, 4Œ, Anm. 29.
² Litt. hist., ii. 2, 637-639.
ship of the district as Egil's political descendant. Since Vigfusson wrote scholars have been half inclined to his idea (A. Gjessing, Finnur Jónsson); but it was reserved for the profound scholarship of Dr. Björn M. Olsen to find what probably will remain a lasting solution of the question. He comes to the conclusion that Snorri himself is the author of Egilssaga. Egilssaga, he shows, on comparison with the texts of Landnma, gives to Skalla-Grim wider lands and lordship than, on critical examination the Landnma, in its oldest form, warrants. In the same manner Egilssaga deals with the lordship of Tongue-Odd as compared with Landnma. Of both these chiefs Snorri was the 'political descendant,' having acquired the former's and his descendants' manorial seat, Borg, by marriage, and the latter's godord by the purchase of Reykholt. Historically enhancing the importance of the chieftainship of these his predecessors could have interested no one at the time that Egilssaga was written, Snorri's own life-time, more than Snorri himself. Style, interest for antiquarian subjects, method of using verses in support of historical statements, fondness for the members of the family of the Mere-men, especially those from whom Snorri traced his descent, striking parallels between the texts of Eg. s. and Heimskr., exactness of topographical knowledge of Borgfirth and the countrysides round Óddi, as well as of the geography of Norway, etc.—all these matters, Dr. Olsen shows in detail, combine strongly in support of Snorri’s authorship of Egla. A telling positive proof, too, he adduces from the Saga of Gunnlaug the Wormtongue; So say ‘fróðir’ (learned men) that many in the kin of the Meremen have been the goodliest of men, etc. The whole passage is borrowed from Egilssaga (Ch. 87, p. 321, F. Jónsson's ed.). An exactly analogous case is found in Landnma (Sturla's recension, F. Jónsson's ed., ch. 90): 'so say “fróðir” men that this summer xxv ships went to Greenland,' which in Hauk's book and Melabok texts, Landn., ch. 78, reads: 'So says Ari Thorgilsson (hinn fróði) etc.' The author of Egil's saga, then, was called 'hinn fróði'; so even was Snorri called. —Henceforward the Egilssaga will cease to be counted among outside sources supplying Heimskringla with historical material.

1 Sturl., Prolegomena, xlviii.
2 In a contribution to Aarbøger for nordisk Oldkyndighed 1904, pp. 167-247.
Introducory

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

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

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

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

Again in Tryggvesson's Saga there is (i. 290-291) a lengthy account of his call at the Orkneys on his way to Norway from the west, and of his enforcement of Christinity on Earl Sigurd Hloddvprsson and his people. This account is derived from a source which has been identical with that vellum of the Orkney saga which Vigfusson calls A,' which was rendered into Danish about 1570 by a Norwegian whose translation still survives in a transcript from 1615. The passage here in question will be found in Vigfusson's re-translation into Icelandic of the Danish text in his edition of Orkneyinga saga, ch. 12 (p. 14). This same matter is put on record in O. H. (ii. 1691898), not only without any reference to its having been recorded already, but from a source different from the one already described. The two disagree in certain details. If the Sagas of O. T. and O. H. were written consecutively, surely Snorri would have drawn information about one and the same event from one and the same

1 A very fragmentary transcript by Asgeir Jonsson, A. M. 332 4°, is the only remaining evidence of a former existence of this vellum.
source in both sagas, for the sake of self-consistency, unless he saw reason, on critical grounds, for modifying or altering in the second saga what, on insufficient knowledge, he had put down in the first. In this case the statement of the preceding saga shows itself to be an expression of a fuller, more accurate knowledge than that of the succeeding, which therefore presumably was the first written down.

In O. Tryggvison's Saga (i. 33518-19), Thorarin Nefullson comes into the story as if he had been mentioned before. And in O. H. (ii. 133) he is introduced to the reader with the full saga ceremonial adopted when a new person makes his first appearance: 'There was a man named Thorarin son of Nefiolf, etc.,' with no hint to the fact that he had been brought on the stage before.

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

H. G. (i. 16419. —). (O. H. (ii. 2768. —).

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

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

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

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

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

O. T.                               O. H.
(i. 30919.—) 'King Olaf . . .
stood north along the land,
being minded for Halogaland
to christen folk there. But
when he came north to Bear-
eres, then heard he of Haloga-
land that they had an host out
there and were minded to de-
fend the land against the king.
And there were captains of that
host Harek of Thiotta . . .'
(324-329) A long account of
the kidnapping of Harek at
Tryggvesson's behest; how he
enters into Olaf's service and
how they become the best of
friends.

(ii. 18930.—) 'Now there was
a man named Harek, son of
Eyvind Skaldspiller, who dwelt
in the island of Thiotta, which
lies in Halogaland.' Then the
story goes on describing his
land-grabbing in the island
(18932), his wisdom and
energy (18939-1901), his hon-
ours and high descent—age—
preferments — friendly rela-
tions with Olaf the Holy (1901-
19118).

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

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

O. H. (ii. 267).                             M. G. (iii. 29).

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

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

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

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

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

1 Edited by Munch and Unger, Christiania, 1853.
Introductory

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

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

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

1 Preface, i. 3: ‘tales’ . . . ‘even as I have heard men of lore tell the same’; matters added to the lives of the Ynglings by Thiodolf ‘from the tales of men of lore’; ibid., 4. Cf., however, p. lxxxvii.
2 Ibid.: Telling up of Forefathers wherein Kings and other men of high degree have traced their kin.
3 Ibid., 3-4.
4 Ibid., 4-5.
Introductory

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

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

Olaf Tryggvison slaps a dowager queen in the face with his glove. The result is a triple alliance against him and his fall in the battle of Svold. His saga forms the introduction to that of his kinsman and namesake Olaf the Holy, who becomes Norway's national saint merely by the accident that the body of Olaf Tryggvison was never found. At the horrible death of Earl Hakon of Ladir Snorri takes the opportunity of enunciating beforehand the text of both sagas in this way: 'Most evil hap had such a lord in his death-day. And this brought it most about that so it was, that the day was come, when foredoomed was blood-offering and the men of blood-offerings and the holy faith come in their stead and the true worship.' On this text hinge both sagas of the Olafs, in which Snorri unfolds his highest qualities both as stylist and narrator. Olaf Tryggvison's is the proudest figure drawn in Heimskringla; Olaf Haraldson's the most carefully and sympathetically worked out. One feels that Snorri has greater admiration for Olaf the Holy than for any other character he depicts. It may very well be on religious
grounds, although he makes no great parade of religious sentiments, the passage quoted above being about the only one that can be pointed out in that sense. Perhaps Olaf's unswervingly evenhanded justice without regard of person was after all what the Icelandic lawyer and speaker-at-law admired most in his favourite hero. In his personal descriptions Snorri takes care to let the descendants of Hairfair present features of body or traits of character that remind of the ancestor—Magnus the Blind, a drunkard even in youth, does not come into consideration. They are goodly of aspect, martial, energetic, and masterful, with, as a rule, great capacity for government, and some of them for legislation and reform. Harald Hardredy adds to the family traits the gift of poetry, and Olaf, his son, a strong taste for art and refinement. He patronizes architecture, reforms the arrangements of the hall, introduces luxurious fashions in dress, and takes great interest in fostering sociability by means of gilds and Scot-houses. He is the only one of Hairfair's successors who on principle is opposed to war, and favours popular freedom: 'Your freedom is my gladness' are the proud words by which he enunciates the principles of his wise government.

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

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

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

1 Heimsk., i. 324-326.
2 Ibid., i. 84.
3 Ibid., i. 110-111.
4 Ibid., ii. 110-111.
5 Ibid., ii. 110-111.
6 Ibid., i. 305.
7 Ibid., i. 305.
8 Ibid., i. 305.
9 Ibid., ii. 225-227.
10 Ibid., ii. 225-227.
11 Ibid., ii. 225-227.
12 Ibid., ii. 225-227.
13 Ibid., ii. 225-227.
14 Ibid., ii. 225-227.
15 Ibid., ii. 225-227.
16 Ibid., ii. 225-227.
17 Ibid., ii. 225-227.
18 Ibid., ii. 225-227.
19 Ibid., ii. 225-227.
20 Ibid., i. 334-335.
Introductory

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

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

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

KINGS AND EARLS OF NORWAY.

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

1 Heimsk., iii. 449–450.
### Introductory

Kings and Earls of Norway, continued.

<table>
<thead>
<tr>
<th>King/Earl</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harald Hardredy</td>
<td>1045–1066</td>
</tr>
<tr>
<td>Magnus Haraldson</td>
<td>1066–1068</td>
</tr>
<tr>
<td>Olaf Haraldson, the Quiet</td>
<td>1067–1093</td>
</tr>
<tr>
<td>Magnus Barefoot</td>
<td>1093–1103</td>
</tr>
<tr>
<td>Triple reign:</td>
<td></td>
</tr>
<tr>
<td>Olaf</td>
<td>1103–1116</td>
</tr>
<tr>
<td>Eystein</td>
<td>1103–1122</td>
</tr>
<tr>
<td>Sigurd</td>
<td>1103–1130</td>
</tr>
<tr>
<td>Magnus the Blind</td>
<td>1130–1135</td>
</tr>
<tr>
<td>Harald Gilli</td>
<td>1130–1136</td>
</tr>
<tr>
<td>Triple reign:</td>
<td></td>
</tr>
<tr>
<td>Sigurd Mouth</td>
<td>1136–1155</td>
</tr>
<tr>
<td>Eystein</td>
<td>1142–1157</td>
</tr>
<tr>
<td>Ingri</td>
<td>1156–1161</td>
</tr>
<tr>
<td>Hakon Shoulderbroad</td>
<td>1161–1162</td>
</tr>
<tr>
<td>Magnus Erlingson</td>
<td>1162–1184</td>
</tr>
<tr>
<td>Sverrir Sigurdson</td>
<td>1184–1202</td>
</tr>
</tbody>
</table>

### KINGS OF DENMARK.

<table>
<thead>
<tr>
<th>King</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gorm the Old</td>
<td>† ab. 940</td>
</tr>
<tr>
<td>Harald Gormson</td>
<td>ab. 940–986</td>
</tr>
<tr>
<td>Svein Twibead</td>
<td>986–1014</td>
</tr>
<tr>
<td>Knut the Mighty</td>
<td>1014–1035</td>
</tr>
<tr>
<td>Horda-Knut</td>
<td>1035–1042</td>
</tr>
<tr>
<td>Magnus the Good</td>
<td>1042–1047</td>
</tr>
<tr>
<td>Svein Wolfson</td>
<td>1047–1076</td>
</tr>
<tr>
<td>Harald Hone</td>
<td>1076–1080</td>
</tr>
<tr>
<td>Knut the Holy</td>
<td>1080–1086</td>
</tr>
<tr>
<td>Olaf Hunger</td>
<td>1086–1095</td>
</tr>
<tr>
<td>Eric the Good</td>
<td>1095–1103</td>
</tr>
<tr>
<td>Nicolas</td>
<td>1103–1134</td>
</tr>
<tr>
<td>Eric Everminded</td>
<td>1134–1137</td>
</tr>
<tr>
<td>Eric Lamb</td>
<td>1137–1147</td>
</tr>
<tr>
<td>Svein Ericson, ‘Grathe’</td>
<td>1147–1157</td>
</tr>
<tr>
<td>Knut Magnusson</td>
<td></td>
</tr>
<tr>
<td>Valdimar I</td>
<td>1154–1182</td>
</tr>
</tbody>
</table>
KINGS OF SWEDEN.

Eric Emundson, died when Harald Hairfair had ruled in Norway for ten years 882?
Biorn, said to have reigned for fifty years †ab. 932
Olaf Bjornson (no dates).
Eric Bjornson, the Victorious †ab. 994
Olaf the Swede ab. 994—1022
(James) Onund Olafson ab. 1020?—1050
Emund Olafson ab. 1050—1060
Steinkel Rognvaldson 1060—1066
Hallstein Steinkelson expelled.
[Onund from Russia expelled.
Hakon the Red, king for thirteen years; dates in both cases unknown.]
Hallstein Steinkelson again and
Ingi I, his brother, who was deposed.
(Dates in both cases uncertain.)
Blot-Svein, for three years. †ab. 1110
Ingi Steinkelson again.
[Eric the Yeareeely, said to have been king in Swede-realm proper.]
Philip Hallsteinson 1110—1118
Ingi II, Hallsteinson 1110—1125
Rognvald ‘Knaphöfdi,’ slain ab. 1130
Magnus Nicolasson, slain 1134
Sorkvir, in Gautland only, after 1150? ab. 1133—1155
Karl Sorkvirson, in Gautland only till 1161
Eric the Holy, in Swede-realm proper 1160—1169
Magnus, son of Henry the Halt 1161—1161
Karl Sorkvirson, for the whole of Sweden 1161—1167
Knut Ericson 1167—1195
INDEX I

NAMES OF PERSONS AND PEOPLES
(HISTORICAL, LEGENDARY, MYTHICAL)

ABSAŁON, Archbishop of Lund, in Skaney, 1178-1201, iii.

ADALBRIKT, Priest, putative father to Sigurd Slembi-Deacon,
by Thora, the daughter of Saxi of Wick, iii. 336

ADILS (Adils), son of K. Ottar, King of Sweden, his invasion
of Saxland and marriage with the bondswoman Yrsa, i. 491-
—his strife with Helgi, King in Denmark, 492 -504 —his
fight with King Ali of Norway, 501-18 —his death and burial
in mound at Upsala, 502 -512 —reference to, in “Biarklay
the Old,” ii. 407

ADRIANUS IV., Pope, 1154-1159, see Nicolas, Cardinal.

ÆGIR, the god of the sea, ii. 29

ÆLFGifu, see Alfiva.

ÆSIR, the Icel. plur. of ‘Ass, the generic term for the whole
tribe of the heathen gods of Scandinavia, i. 192 —memorial
cups ‘signed’ to them, ii. 193 —see Asfolk.

ÆTHELRED (Aðalrædr), see Ethelred.

AFRAFASTI, a waylayer: he and his company offer their
service to King Olaf marching from the east to reconquer
Norway, who rejects them unless they become Christians, a
condition they refuse, though they follow his host, ii. 394-395
—they consent to be christened, 399-81 —A. falls in
the first brunt of the battle at Sticklestead, 429

AGDIR (-folk, -people, folk of A., people of A., they of A.)
(Egðir), inhabitants of the folkland of Agdir, S.W. Norway,
i. 114-5 ii. 323-19-20 351-18 360-16 361-27 iii. 726 7418 7628 22320
VI.
AGI, father of Ozur, who was the fosterfather of Thyri, the sister of Svein Twibeadr, i. 349,20
AGNAR (Agnarr), son of Sigtrygg, King of Vendil, father to Eric, King of Westfold, i. 68,20,22
AGNAR, son of K. Yngvar of Fiadrundaland, i. 55,16—burned in a banqueting hall at Upsala by Ingiald Evil-heart, 58,4,10

AGNI, son of Day the Wise, succeeded his father in the kingdom over the Swedes, i. 338—went with an armed host to Finland and slew in battle King Frosty, and had away with him his daughter Skialf and wedded her, but she hanged him by the fatal necklace of Visbur at Agnis-thwaite by Stock-Sound, 331111-3429—after his death the Swede-realm was divided among his two sons, and from that time was the kingdom in Sweden divided among heirs until the days of Ingiald Evil-heart, 358,4 5714-597
AKI (’Aki), a wealthy Goodman of Vermland, entertains Kings Harald of Norway and Eric of Sweden, the former in a new hall, with all furniture and table-gear new, the latter in an old hall, with all fittings old, wherefor he was slain by King Eric, i. 106,11-108,8
AKI (son of Palnatoki, and lord in the island of Fion), married to Thorgunna (the daughter of Veseti) of Borgundholm, i. 270,28-30
ALFARIN (Alfarinn), King of Elshome, i. 70,28
ALF (’Alfr), son of K. Alrek, King of the Swedes together with his brother Yngvi, i. 361-37,28
ALF ASHMAN (’A. askmaðr), son of Ozur and brother to Gunnhild, the wife of Eric Bloodaxe, fought and fell in the battle of Fitiar, i. 183,11-14 185,21 186,19
ALF the Red, read Alf the Ruffian.
ALF the Ruffian (’A. hróði, or roði), son of Ottar Brightling, sees his father slain, and forthwith kills the murderer, iii. 369,18-20—surprises Berghiot of Elda and his brother Ogmund, and slays them, 416,1-9—slain by Erling Askew, 468,23-28
ALF, son of K. Yngvar of Fiadrundaland, i. 55,5—approves himself of greater pith at sports than Ingiald Evil-heart, 55,14-28—burnt in a banqueting hall at Upsala by Ingiald, 58,4,10 597,5
ALFHILD, see also Elfhild.
ALF—ALL]  Index I  3

ALFHILD King’s-bondmaid (‘Alfhildr konungs ambátt), a serving maiden in King Olaf Haraldson’s household, mother to King Magnus the Good, ii. 23514-27—arrives at the court of her son Magnus in Norway, iii. 1119-23—jealousy between her and Queen Astrid, 1128-122—Sigvat advises her in song how to conduct herself, 1580-84

ALFIVA (Ælfgifu), daughter of ‘Earl Alfrun’ [she was daughter of Ælfhelm, not of Ælfmær as the D.N.B. has it, elderman of Northumbria, Wulfruna being the name of her mother, which seems to reappear in ‘Earl Alfrun’], concubine of Knut the Mighty, mother of Svein, son of King Knut, ii. 44910—goes to Norway with her son Svein, 4502—views the body of Olaf Haraldson, but is reluctant to accept his holiness, 4569-27—her influence on the government of Norway, and unpopularity with the people, 46128-26

ALFLING (Elfisi), nickname given to King Alf of Sweden, i. 3611

ALFRUN [Snorri’s or a scribe’s mistake for Ælfhelm, an Earl in Northumbria], father of Alfiva, ii. 44911

ALFWIN (Alfvin), a great fighter at holmgangs, a disappointed suitor for the hand of Gyda, i. 26425-2653—overcome in a single combat by Gyda’s chosen favourite, Olaf Tryggvsson, 266919

ALGAUT (Algauti), King of West-Gautland, son of Gautrek the Bounteous, i. 565-6—married his daughter, Gauthild, to Ingiald Evil-heart, 567-22—burned to death by his son-in-law at a feast at Upsala, 58228-29594

ALI (‘Ali’), a legendary hero, i. 18628 20716 ii. 40519 81

ALI, the father of Thiostolf, iii. 31612

ALI the Bold (‘A. hinn frækni), son of Fridleif, conquered the realm of the Swedes from K. Aun, and ruled it for five and twenty years; slain by Starkad the Old, i. 4228-29

ALI the Un-Skauned (‘A. óskeyndr), father to Munan, iii. 41918

ALI the Uplander (‘A. hinn upplenzki), a Norwegian king; his war with King Adils of Sweden, and fall in the battle on the Vener Lake, i. 5018-18

ALLOGIA, ‘queen’ of King Valdimar of Holmgarth, befriends Olaf Tryggvson, i. 23020-23121 (Allogia seems clearly to be the Latinized form of Ólga, the Slavonic pronunciation of the Scandinavian Helga, and to be due to Odd Snorrison’s
Latin life of Olaf Tryggvison, one of the early Icelandic translations of which Snorri has used for his Olaf's saga. Whether Vladimir (Valdimar), ruler in Novgorod, 970-977, and afterwards in Kiev, 980-1015, had among his many wives one named Olga is not known, but his grandmother's name was Olga, a very famous queen, ob. 969, who, during part of the reign of her son, Swjatoslav, 945-973, played a most important part in the government of the State. If Olaf was born in 963, he could in his tenth year (as Odd avers) have come to the court of Vladimir in Novgorod; but as to the queen the northern tradition may have made of a famous grandmother a famous wife of Vladimir.

ALOF ('Alof), daughter of Asbiorn, and wife of Hersir Klypp, entertains King Sigurd Slaver, and is dishonoured by him against her will, i. 215, 22-26, 80-82.

ALOF, Olof ('Alof, 'Olof), daughter of Bodvar the Hersir, son of Viking-Kari, and mother of Gizur the White, i. 334, 26-26, ii. 89, 4.

ALOF the Mighty ('A. hin ríka), wife of Geirthiof, K. in Saxland, but mother of Yrsa (q.v.) by Helgi, K. in Denmark, i. 49, 50.

ALOF ('A.), daughter of K. Olaf the Farsighted, wife of K. Algaut and mother to Gauthild, wife of Ingiald Evil-heart, i. 56, 65, 97.

ALOF YEAR'S-HEAL ('A. árbót), daughter of Harald Hairfair, and, apparently, Gyda, daughter of King Eric of Hordaland, i. 114,—married to Thorir the Silent, Earl of Mere, 125, 137, 22-26.

ALREK ('Alrek), son of K. Agni, King of the Swedes together with his brother Eric, i. 35, 40.

AMUNDI ('Amundi), son of Arn Arnmodson, ii. 198, 18.

AMUNDI, son of Gyrd, the son of Amundi, and of Gyrid, the sister of Gregory Dayson, a boy of five years made prisoner of war at Vettland by Hakon Shoulderbroad, iii. 420, 2.

AMUNDI, son of Gyrd, the son of Law-Bersi, gives fostering to K. Ingi, son of Harald Gilli, iii. 347, 21,—defeats Earl Karl Sonason at Crookshaw, 350, 28, 351,—has to do with the torture of Sigurd Slembi-Deacon, 364, 366, 28, 28,—after his death the sons of Harald Gilli, Ingi and Sigurd, set up separate courts, 377, 4, 16.
AMUNDI of Sandwick in Rossey, Orkney, ii. 17127-29 18918—his relations with Earl Einar Wrongmouth, 1721-17310
AN the Shooter ('Ann skyti) of Iamtion, a forecastle man on the Long-Worm, i. 3535
ANDREAS (Andres), son of Bruni, a priest at Cross Church, Kings' Rock, married to Solveig; his character and family, iii. 3251-10—exhorts his people to bear themselves manfully in face of the Kings' Rock's wonders, 32510-3265—he deals with Rettibur, King of the Wends, and his nephew, Dunimid, at the sack of Kings' Rock, 326-333—saves the holy relics of Cross Church, 33224-25 3333925
ANDREAS, son of Guthorm Graybeard, tortures an English priest, Richard, for an offence towards his sister, of which the priest was innocent, iii. 38114-38417
ANDREAS, son of Simon son of Thorberg, fosterbrother of K. Hakon Shoulderbroad, iii. 37390-94—a follower of King Hakon, 39911—dies at Cheaping-north, 41610-12
ANDRES the Deaf (A. daufi), son of Sigurd of Eastort, iii. 33625-28
ANDREAS WELLSHIT (A. kelduskritr), son of Grim, from Vist, flies away from King Ingri Haraldson, when revenging on Sigurd Slembi-Deacon the slaughter of his courtman, Bentein Kolbeinson, iii. 3555-35614
ANI, see Aun.
ARI, the son of Einar, iii. 36230
ARI (Marson), of Reek-knolls, Iceland, iii. 35629
ARI THORGEIRSON, an Icelander, the father of Gudmund, bp of Hólar in Iceland, 1203-1237, falls in the fight at Rydiokul, iii. 47622
ARI THORGILSSON the Learned (A. hinn fröði), 1068-1148, the first Icelander who wrote in the vernacular; the matter and manner of his writings, i. 5515-710—came seven years old (1075) to Hawkdale, 612—abode there fourteen years (1075-89), 613—he had for teacher Teit, the son of bp Isleif, 627-28—drew historical information from Odd, the son of Kol, 651—Hall of Hawkdale, 611-22—and Thurid, daughter of Snorri the priest, 71-5—he was a truthful historian of eager wit and faithful memory, 7610—cited as an authority on the chronology of the reigns of Earl Hakon of Ladir and King Harald Graycloak, as well as on the relations between Hakon and the sons of Gunnhild during
the last six years of Graycloak's life, 23975-94—likewise on the history of the reign of Olaf the Holy, ii. 36711-19—and on the age of Olaf when he fell, 46061-4612.

ARNBIORN (Arinbjörn), son of Thorir, a hersir out of the Firths, fell with Harald Graycloak at Neck in Limbinth in Denmark, i. 23728-27 23974.

ARNBIORN AMBI (Armbjörn ambi), fights on the side of Magnus the Blind and Sigurd Slembi-Deacon in the battle of Holm-the-Gray; after their defeat he throws himself on the mercy of Jon Kauda, by whom he is ransomed from King Ingi, iii. 36124-36318.

ARNBIORN, son of Arni Armmodson, ii. 19819—slain, through misadventure, by Grotgarth Olvir's son, 34441-34538 37418.

ARNFINN of Sogn (Arnfinnr sygnski), stationed in the fore-hold on board the Long-Worm, i. 35318.

ARNFINN, son of Armmod, father to Kalf and Olaf, the 'kinsmen,' i.e. first cousins, of Kalf, the son of Arni Armmodson, ii. 43140 cf. Flat. ii. 35614.

ARNFINN, Earl, son of Thorfinn Scull-cleaver, by Grelad, d. of Dungad, Earl of Caithness, marries Ragnhild, the daughter of Eric Bloodaxe, i. 15915-16 241289, where he is called Arnvid, cf. ii. 16841-1692.

ARNI ('Arni) (The sons of), ii. 19815-20 3619 4538-18 46322-24 4645-6.

ARNI, son of Arni Armmodson, ii. 19819—refuses to aid his brother Thorberg in holding Stein Skaptison in King Olaf Haraldson's despite, 2834-28—changes his mind and together with his other brothers aids Thorberg to come to terms with the King, 2844-28621—swears oath of faith and fealty to the King, 28514-20 28611-19—with King Olaf at Eidwood on his way to Holmgarth, 3694—his son Joan's family relations, iii. 1710-14.

ARNI, the son of Armmod, married to Thora, d. of Thorstein Gallows, ii. (2427)—his children (2427), 19817-20—his position, and friendly relations with K. Olaf Haraldson, 19821-1998—all his sons in K. Olaf Haraldson's service, much esteemed, 33317-19 cfr. 3616—his son Kalf among K. Olaf's enemies at Sticklestead, 43125-29—see Arni (The sons of).

ARNI FICKLESKULL ('A. briggarskalli), bailiff to King Hakon Shoulderbroad, slain by Erling Askew, iii. 43881.
ARNI FORESHORE-SKEW (‘A. fjöruskeifr’), tells falsely the Icel. poet Thorarin Curtfell that he is ordered by King Sigurd Jerusalem-farer to memorialize in a humorous verse Hakon Suet-neck, which he does. How Arni had to pay for his fib, iii. 286,287-288,290

ARNI, the son of Fridek, falls fighting for K. Ingi Haraldson before Oslo, iii. 427

ARNI of Stodreim, called King’s, i.e. K. Ingi Haraldson’s, stepfather (‘A. á Stöðreim, konungsmágr), married Queen Ingirid, K. Harald Gilli’s widow, their children, iii. 370,292-297—fights on the side of K. Ingi in Browgvin against K. Sigurd Mouth when the latter fell, 389—waives, on behalf of his sons with Queen Ingirid, all claims to the kingdom of Norway, 436,415—joins K. Magnus and Erling Askew in their visit to K. Valdimar of Denmark, 437—urges the doom of Earl Sigurd Hallvardson of Reykjavík, 449,449-450,452

ARNI STOUR (‘A. sturla), son of Seabear, a supporter of King Eystein, son of Harald Gilli, iii. 366,364—undertakes, on behalf of K. Eystein, a disastrous mission to K. Ingi, 393,393-394

ARNKEL (Arnkell), son of Turf-Einar, Earl of Orkney, which he held as feof of Eric Bloodaxe, joins Eric Bloodaxe’s expedition against Edmund, K. of England, and falls in battle in the south of England, i. 153,154,154-158—cf. ii. 168,168

ARNLIOT GELLINI (Arnliótr Gellini), a Swede, brother to Vikar of Tenthland, i. 353—an outlaw in Iamttland together with his brother-in-law and sister, ii. 298,299,299-299—helps Thorod Snorson to escape from his pursuers by a marvellous feat of snow-shoeing, 299,299-299—a legend of him and a cannibal ogress (troll-wife), 299,301,301—his message to King Olaf Haraldson and present to him of a silver dish, 301,301-302,302-312,312,312—comes to K. Olaf at Sticklestad—personal description—conversion to Christianity, 415,415,416-416—falls at Sticklestead, 428,428

ARNMOD (Armmóðr), ancestor of the family of the Arnmodlins, ii. 198,198

ARNOR the Mereman (Arnórr mørski), stationed in the foreholder on board the Long-Worm, i. 353,353-354

ARNOR Earls’ skald (A. jarlaskald), son of Thord, author of a drapa on Earl Thorfin of Caithness, Sutherland and Orkney, ii. 170-172,172,172-188,188-20,234,234—sings, in his Magnus drapa, of K.
Index I

ARN—ASA

Magnus the Good's departure from Holmgarth to Aldeigia-burg, iii. 37-16—also of his journey to Sweden, 319-44—of his arrival in Helsingland, 617-26—tells of the flight of King Svein on his arrival at Thrandheim, 72-11—of King Magnus's intention to conquer Denmark, 2615-24—of King Magnus's stately sailing from Norway, 2716-85—tells of the setting out of Magnus against the Wends, 3210-19—and of his deeds of war at Jomsburg, 3224-85—of the battle on Lyrshaw-heath, 3615-22—of the battle at Re, 3820-24—the battle at Holy-ness, 4611-194711-15—of the fighting at Falster, 4981-506—at Fion, 509-17—of Magnus's battles in Denmark, 51-3-8—of King Harald's war deeds in Fion, 121-37—of the battle of Niz, 136-137—of the battle of Stamford Bridge, 176-177—of the death of Harald Sigurdson, 178-210

ARNVID, King of South-Mere, fights, in alliance with Audbiorn, King of Firthfolk, against Harald Hairfair at Solskel, and is defeated and slain, i. 101-102

ARNVID, son of Thorfinn Skullcleaver, Earl of Orkney, i. 241

—see Arnfin.

ARNWITH the Blind (Arnviðr blindi), a counsellor of King Olaf the Swede; his comments on his king's dealings with Olaf of Norway in the matter of the betrothal to him of his daughter Ingigerd, ii. 160-19-29—his eyesight and mental capacity, 160-88—condition and quality, 161-46—his advice to King Olaf the Swede, when his subjects were on the point of revolting against him, 162-3-163—joins his brother Frey with in frustrating a revolt against King Olaf by having his (Olaf's) son James (Onund) elected king, 163-165

ASA EVIL-HEART ('Asa hin illráða), daughter to King Ingiald of Sweden, married to Gudrod, King of Scania (Sconen), whom she caused to be killed, i. 62-63—whereupon she fled to her father, and with him burned herself to death and all the court, in a banquetting hall, 63-64-90

ASA, daughter of Eystein the Terrible, King of the Uplands, married to King Halfdan Whiteleg, i. 67-72

ASA, daughter of Earl Hakon Griotgarth's son, married to King Harald Hairfair (his first wife), i. 98-12 110-36

ASA, daughter of King Harald Redlip of Agdir, second wife of Gudrod, the Hunter-king, who seized her, after having slain her father for refusing him her in marriage, i. 71-8-17—causes
her foot-page to slay her husband, 7121-7212—retires, after the murder of her husband, with her son, Halfdan the Black, to Agdir, which kingdom she ruled after her father's death, 77622
ASA the Light ('A. hin ljósa), the mother of two base-born sons (Finn and Sigurd) of Erling Askew, iii. 4747-8
ASBIORN ('Asbjörn), stationed in the forehold on board the Long-Worm, i. 35314
ASBIORN, one of King Magnus the Blind's landed-men, cast into the Sarp waterfall by order of King Harald Gilli, iii. 31918
ASBIORN, an earl of King Harald Hairfair's, slain in the second battle of Solskel, i. 10229
ASBIORN of Forland, of King Hakon Shoulderbroad's host in his last battle, iii. 44114
ASBIORN MARE ('A. jálta), of Hakon Shoulderbroad's following, 'the greatest viking,' slain at Saur-Byes, iii. 41917-24
ASBIORN of Middlehouse opposes King Hakon the Good's attempt at Frosta-Thing to convert the people to Christianity, i. 16711-16810 17016
ASBIORN, nicknamed Seal's-bane (Selsbani), ii. 23021 son of Sigurd of Thrandness, and of his wife, Sigrid, a sister to Erling Skialgson, 21418-22—comes, eighteen years old, into his patrimony, when hard seasons and dearth set in in Halogaland, in spite of which, and in defiance of his mother's advice, he would keep up the great feasts of his father, 2157-90—his case rendered still worse by King Olaf Haraldson's prohibition against exportation of corn from southern Norway, where it was plentiful, 21590-216, cf. 2114-8—his journey to the south in quest of corn and ruinous dealings with Thorir Seal, 2161-22011—his sorry plight on his return home, 22012-88—takes revenge on Thorir Seal by slaying him standing before the King, 2218-223—his rescue by the interference of his kinsmen, Skialg and Erling his father, 2237-22929—accepts from the King the stewardship of the manor of Ogvaldsness, on condition of being allowed to arrange his affairs at home first, 22990-2308—his journey to the north and breach of the covenant with the King, 23010-23114—slain on board his ship by the King's bailiff Asmund Grankelson, his body being brought north to Thrandness, 23815-23915—his mother's egging-on of Thorir Hound to avenge him, 23915-2404—Thorir Hound advised as to who
Index I

was the slayer of Asbiorn, 240.14-27—slays King Olaf’s partner Karli in revenge, 265.12-23—and completes his revenge at Stickstead, 420.41-431.80-433.11

ASBIONN SNARÉ (A. snari), brother of Archbishop Absalon, sent by K. Valdimar of Denmark to Norway as hostage in return for Erling Askew, who gave himself as hostage to K. Valdimar on behalf of the King of Norway, iii. 472.38-473.2

ASBIONN THORBERGSON of Varness, threatened by Olaf Tryggvesson with being sacrificed to the gods, i. 319-

ASBIONN of Yriar, father of Alof, the wife of Klypp the Hersir, i. 215.25-27

AS-FOLK (Æsir), Odin’s divine tribe, i. 13.12.28-14.2.13.16.24.28 16.18 18.24—called Lay-smiths, as being authors of poetry, 17.24—also called smiths of wizardry, 18.27—their ancient laws re-enacted on their coming to Sweden, 20.3.26—represented in carved images at the Hippodrome in Micklegarth, iii. 260.17

ASGAUT (³Asgautr³), an earl of King Harald Hairfair’s, slain in the second battle of Solskel, i. 102.20

ASGAUT BAILIFF (³A. ármarr³), brother to Thorgaut Harlip and leader with him of a mission, from King Olaf the Swede, to Norway to gather the taxes K. Olaf the Swede laid claim to there, ii. 69.24-70.15—refuses to follow his brother’s advice to return to Sweden when the ‘bonders’ would not comply with their commands, but takes the mission to King Olaf Haraldson’s presence, effecting however nothing, 70.16-72.13—he parts from Thorgaut, and starts for Mere to push on the Swede’s business, is pursued by King Olaf Haraldson’s guests and hanged together with his followers, 72.14-27.

ASHILD (³Ashildr³), daughter of King Dayson of Ringrick, one of Harald Hairfair’s wives, i. 114.18-21

AS-HOST, see As-folk.

ASKEL (³Askell³), a forecastle man of King Eric Evermined, shot by Thiostolf Alison, iii. 35.2.25-30

ASKEL, son of Olmod, the son of Horda-Kari, and father to Aslak Pate a- (Skull o’) Fitiar, i. 303.11, ii. 212.14

ASLAK (³Aslákr³) of Aurland, iii. 209.30

ASLAK COCK (³A. hani³), chides K. Sigurd Jerusalem-farer for breaking the law of the fast, and for his outspokenness is rewarded with three manors by the King, iii. 292.27-294.18

ASLAK ERLENDSON, commander on the side of K. Ingi,
son of K. Harald Gilli, in his last fight with his brother, K. Sigurd Mouth, iii. 3898

ASLAK, son of Erling Skialgson of Soli and of Astrid, d. of Tryggyi Olafson, ii. 2426—married (not Gunnhild, which is Snorri’s mistake, 3314-15 but) Sigrid, d. of Earl Svein, the son of Hakon the Mighty, 25528 iii. 10628-27—two daughters of his became mothers respectively of Hakon Pungeltu and Hakon Maw, iii. 3567-10—he receives at the hands of his father-in-law and his co-regent Earl Hakon Ericson the same grants that Olaf Tryggvisson had conferred on his father Erling, ii. 3312-18—goes to K. Knut in England and gets into great favour at court, 25525-28—lives at Soli in the days of Harald Hardredy, iii. 10624

ASLAK of Finn-isle (A. af Finneyju), oath-sworn to King Knut to take the life of K. Olaf Haraldson, ii. 39010-15—falls at the battle of Sticklestead, 4348

ASLAK Pate a-Fitiar, Skull o’ Fitiar (A. Fitjaskallí), son of Askel, the son of Olmod, the son of Horda-Kari, i. 30331—a favourite of K. Olaf Haraldson, who enfeoffed him in South-Hordland to counteract the great power of his cousin Erling Skialgson (Family relation: Horda-Kari—Ogmund—Thorolf Skialg—Erling: Horda-Kari—Olmod—Aslak), ii. 21118-19—after an unavailing struggle he has to clear out of his bailiwick, and put himself under K. Olaf’s protection, 21119-28 2138-11 17-18—kills Erling Skialgson, 35827-20—K. Olaf’s real or pretended anger at the deed, 35821-23—Aslak’s reply, 35824-3593—Sigvat’s song on the act, 35928-36014—takes his ship into Borgund, 3627-9—is slain by Vigleik there, 3629-18

ASLAK HAKONSON, joins K. Magnus the Blind on being set free from the monastery of Monk-holm, iii. 3498

ASLAK HOLM-PILLPATE (A. Hölmskallí), ‘foster-son of Bui,’ killed by an anvil in the battle of Hjorungbay, i. 28011-15

ASLAK THE YOUNG (A. ungi), son of Jon, sent on a disastrous mission by King Eystein Haraldson to his brother King Ingi, iii. 39314-23

ASLAUG (Aslauig), daughter of Sigurd Worm-in-Eye, wife of Helgi the Keen, and mother to King Sigurd Hart, i. 814-9

ASMUND (Asmundr) [son of Biorn], fosterson and nephew of K. Svein Wolfsson (not the son of his sister, as Heimskringla has it, but of his brother Biorn, as Flat. iii. 37016 correctly states it)
an unprincipled filibuster, and great trouble to his fosterfather, iii. 117-118, yielding to the people’s complaints K. Svein charges his ‘warden of the land,’ Earl Hakon Ivarson, to put Asmund down, 118.12—Hakon attacks Asmund and slays him, and brings the King his head, for which deed he is dismissed the King’s service, 118.19-21

ASMUND, son of Grankel, ii. 191.96-98—K. Olaf Haraldson’s man and favourite, 192.9-11—appointed by K. Olaf to the one half of the bailiwick of Halogaland that Thorir Hound held already, 237.9-240—visits his father, 237.24-238.28—his connection with the brothers Gunnstein and Karl of Longisle, 237.28-240.27—by Karl’s aid he slays Asbiorn Seal’s-bane, 238.24-239.18—announces the fact to K. Olaf and is overheard by Asbiorn’s friends, who bring the news to the latter’s family, 240.14-27—has a quarrel with Harek of Thiotta over an outlying island rich in fishing, seal-catch and eggs, and mishandles the housecarles of Thorir for clearing it, 292-293.26—peace made by King Olaf between him and Thorir: the island being adjudged Asmund’s property, and Thorir’s housecarles left unatroned, 293.25-294.8—revenge his father, he slays Harek of Thiotta with an axe handed to him for the purpose by K. Magnus the Good, iii. 179.11-18.10—is given domain and bailiwick in Halogaland by K. Magnus, 18.10-19

ASMUND, son of Sæmund Housewife, ruler at Kings’ Rock, iii. 325.—in the battle at Kings’ Rock, 330.12-331.8

ASOLF (‘Asôlfgr’) of Reinir, son of Skuli King’s fosterer and Gudrun Nefstein’s daughter, married to Thora, the daughter of Skopti Ogmundson, iii. 184.10-11

ASTA (‘Asta’), daughter of Gudbrand Kula, married to King Harald the Grenlander, i. 284.2-285.29—on hearing of Harald’s death she went to stay with her father, where she gave birth to a son, Olaf the Holy, 287.3-19—marries Sigurd Syr, King of Ringrealm, and with him and her son Olaf becomes a Christian at the instance of Olaf Tryggvesson, 311.9-312.—brings up her son Olaf at her second husband’s house, ii. 312-7—fits Olaf out on his first viking cruise, 55.8—her and Sigurd’s children, 35.28-29—her festive reception of Olaf on his return to Norway, 34.6-37.8—partakes in a family counsel, where Olaf discloses his plans to fight for the kingdom of Norway, 37.91-41.15—her speech on that occasion, 41.15—
widow a second time, 10927—makes a great banquet for her son after his overthrow of five Upland kings, 10929-30—she shows her children of second marriage to the King, 1108-1113

ASTRID ("Astrid"), daughter of Burislaf, King in Wendland, i. 25210—married to Earl Sigvaldi, captain of the Jomsvang Vikings, 27146 36018-19 37528—was a great friend of her brother-in-law Olaf Tryggvesson (formerly a husband of her sister Geira), 36018-22—sent a war-galley to the battle of Svoldr, on board which some will have it that she took Olaf Tryggvesson when defeated, 37522-28 3766

ASTRID, daughter of Eric Biodaskalli, married to K. Tryggvi Olafson, i. 2235-8 ii. 89-7—fled from home after the murder of her husband, and gave birth to a son, Olaf, in a small island in an unnamed lake, i. 2238-11 1621—betakes her, under cover of lengthening nights, to her father, where she is well cared for and her child, 22322-22418—Queen Gunnhild makes inquiries about her and learns that she, with her son, is living with her father, 22515-30 2258-10—Astrid eludes Gunnhild’s spies, and, by her father’s counsel, gets away from Norway to Hakon the Old in Sweden, 22511-22730—going across the sea to her brother Sigurd in Garthreim, she is captured by Wendish Vikings and sold into slavery, 22826-2298—she and her son separated, 22929-230—found by Lodin in a slave-market in Esthonia and taken by him to Norway, where he marries her, 30017-3016—her children, 3016-9

ASTRID, daughter of Ogmund, the mother of Earl Karl Sona-

ASTRID, natural daughter of King Olaf the Swede, by Edla, a daughter of a Wendish earl, ii. 1396-7 16019-22—brought up with Egill, a noble lord in West-Gautland, personal description and character, 13919-22—visits Earl Rognval at Skarar at the time that Sigvat arrives there to find out what is to become of the betrothal of Olaf of Norway to Princess Ingigerd of Sweden, 14824-26—gives Sigvat and the Earl to understand that she is ready to marry Olaf of Norway without her father’s consent, 14826-149—by Sigvat’s counsel Olaf Haraldson decides on marrying her, 15024-1519—married to K. Olaf Haraldson at Sarpsburg, 15126-1535—an act for which all those responsible for it incurred her father’s wrath, 15517-19—her goodwill towards Biorn the Steward, 33817-22 3412—accom-
panies the King on his flight from Norway to Sweden, 368, 369, left in Sweden while K. Olaf proceeds to Holmgarth, 369-380—meets the King at Riveroyce returning from the east on his attempted reconquest of Norway, 387, 38-38—she stays behind in Sweden, 391, 397—interests herself much on behalf of her husband’s son Magnus, iii. 45-58—goes to live at the court of Magnus in Norway: rivalry between her and Alfhild his mother, 110, 112—Sigvat, on their squabbles, 129, 129.

ASTRID, daughter of King Svein Twibeard and Sigrid the Highminded, half-sister of King Knut the Mighty and K. Olaf the Swede, married to Earl Wolf, the son of Thorgils Sprakaleg, their son being Svein Ulfson, King of Denmark, ii. 267, 28-29 iii. 298, 10 72, 22, 28.

ASTRID, daughter of K. Tryggvi Olafsson and Astrid, i. 309—given in marriage by her brother Olaf Tryggvisson to Erling Skialgson, 309-309,—her children, ii. 249-256.

ATHELSTANE (Æthalsteinn), Æthelstane, ‘called the Victorious (hinn sigrseli) or Faithful (hinn trúfasti),’ King of England (925-940), i. 138, 80—his attempted ruse to make Harald Hairfair his vassal, 138, 139, 88—is tricked, in return, by Harald into fostering his son Hakon, to whom he gives a Christian and a princely education, and a precious sword, 139, 89, 89, 141, 89—fits Hakon out to claim the throne of Norway, 149, 10, 10—on Eric Bloodaxe fleeing his country before Hakon and invading Northumberland Athelstane made peace with him, appointing him his vassal King of Northumberland, converting him and his following to Christianity at the same time, 15, 82, 82—died in his bed when he had been king for 14 years eight weeks and three days; 153, 18, 18.

ATLI [Hoskuldsön, cf. Sturl. ii. 276, 8-281], the father of Bard the Black of Selwaterdale, present at the battle on Lyrshaw-heath, apparently selected by K. Magnus to a surgeon’s duty after the battle; his progeny talented leeches, iii. 37, 82, 82.

ATLI THE SLENDER (A. hinn mjóvi) [son of Earl Hundolf, Landnama, 1900, p. 114, 29], Earl of Gaular, appointed viceroy over the folk of Sogn by Halfdan the Black, i. 79, 80, 80—resists Earl Hakon Griotgarthson’s attempt to oust him out of Sogn, and fights with him in Staffness-bay, where he received wounds of which he died in Atl’s isle, 104, 21.
ATTI THE FOOL (A. hinn doelski), a fictitious personage, of Vermland, his hunt, as told by lawman Emund, ii. 156,17-157,9—the moral of it, ii. 161,1-162,9

AUDBIORN (Auðbjörn), King of Firthfolk, enters, on Solfi Klosti's persuasion, into alliance with King Arnvid of Southmere against Harald Hairfair, and fights Harald at Solskel, where he fell, i. 101,17-102,90

AUD the Deeply-wealthy (Auðr djúpauðga, so the ed., but all the Heimskringla MSS., with the exception of one, A. M. 38 fol., where avdgu is a scribal mistake, favour the reading djúpauðga = the Deep minded), queen of Olaf the White, King of Dublin, i. 116,90

AUDÊ the Wealthy (Auði hinn auðgi), K. Visbur's father-in-law, i. 28,9

AUDUN (Auðun), personal name that Snorri, playing at etymology, derives from the name of Odin, i. 19,94

AUDUN, son of Hall, and father of Hall, the banner-bearer of Gregory Dayson, iii. 401,18

AUDUN the Red, with Erling Askew on his Jerusalem journey, distinguishes himself in a fight with pirates, iii. 372,18-22

AUN, son of King Jorund, King of the Swedes, first for 25 years, an outlaw in West Gautland for the same length of time, again King of the Swedes for 25 years, and again an outlaw in West Gautland for 25 years; once more he returned to his realm and ruled it for 25 years, and, in addition, ten years for each of his eight remaining sons, whom he sacrificed for that purpose to Odin, attaining altogether an age of 200 years, but, by the statements of the story, ruling for 205 years! i. 41,29-44,6

BALDER (Baldr), one of Odin's 'Diar,' abode, on coming to Sweden, at Broadbeam, i. 16,99—in kennings, 173,15 iii. 213,26

BALDWIN (Baldvini), B. I., King of Jerusalem, 1100-1118, welcomes K. Sigurd at Jerusalem, and accompanies him to the Jordan, iii. 256,18-257,8—makes a goodly banquet for King Sigurd, and gives him many holy relics, and amongst them a splinter of the Holy Cross, 257,19-27—a arrays his host for Sidon, which town he and Sigurd take, 257,28-90—Sigurd gives Baldwin the town, 258,9

BARD (Bárðr), a priest from the Westfirths in Iceland, so ignorant of the ritual that he would consent to performing
Index I

a baptismal ceremony only on condition that Stein Skaptison should help him, ii. 280 181
BARD the Black (B. svarti) of Sel-waterdale, the son of Atli, iii. 379 24
BARD COCKTAIL (B. standhali or standali), son of Bryniolf, transfers his allegiance from K. Eystein Haraldson to his brother K. Ingi, iii. 391 28 32—charged with treason by Erling Askew, 469 24
BARD, son of Guthorm of Reinir, and father to K. Ingi, Duke Skuli and Sigrid, iii. 181 183 336 47
BARD, son of Jokul of Waterdale in Iceland, ii. 371
BARD STANDTAIL. See Bard Cocktail.
BARD the White (B. hvit), a steward of Earl Hakon Ericson's manor of Angrar, ii. 48 18 20
BARELEG (Berbeinn), one of the nicknames of King Magnus Barefoot, iii. 233 21
BAUGEID (Baugeið), daughter of Day, and sister of Gregory Dayson, abbess of Gimsey, iii. 421 29 40
BENEDICT, a follower of Sigurd Slembi-Deacon, iii. 349 2
BENTEIN (Benteinn), son of Kolbein, a courtman of King Ingi Haraldson, slain by Sigurd Slembi-Deacon and Magnus the Blind at Listi, iii. 355 28 31—his brothers Sigurd and Gyrd execute fearful revenge for him, 363 38 29 366 4 8
BERA, wife of K. Alf of Sweden, i. 36 15 37 23
BERG (Bergr), a companion of Sigvat the poet in a trading trip to Rouen, ii. 313 32 31 4 3
BERGLIOT (Bergljót), daughter of Hakon, Earl of Ladir, and Thora, the daughter of Skagi Skoptison, i. 247 1—wedded to Einar Thambarskelir, 247 2 ii. 22 24 37 iii. 106 9—her dowry restored to Einar on his return from voluntary exile in Sweden, ii. 21 27 28—her revengeful grief after the slaying of her husband and son by K. Harald Sigurdson, iii. 110 15—she buries them in Olaf's Church, in Nidoyce, beside the tomb of K. Magnus the Good, 110 23—her appeal to Hakon Ivarson frustrated by K. Harald's diplomacy, 112 15 114
BERGLIOT, daughter of Halfdan, the son of Sigurd Sow, and sister to King Harald Sigurdson, married to Finn Arnison, iii. 115 6 7
BERGLIOT (Bergljótr), son of Ivar of Elda, fights on the side of K. Ingi in the battle of the Elf against Hakon Shoulderbroad,
and on his way home to Thrandheim slays Nicolas Beard, Hakon’s rentmaster in Bjorgvin, 4159125—is slain by K. Hakon’s orders by Alf Ruffian, 4169.

BERGLIOT (Bergljót), daughter of Earl Thorir the Silent and of Aolf Year’s-heal, married to Earl Sigurd of Ladir, i. 1372426—gives birth, on the first night of Yule, to Hakon, afterwards the Mighty, Earl of Ladir, 1615/11.

BERGTHOR BESTILL (Bergþórr bestill), stationed in the forehold on board the Long-Worm, i. 35317.

BERGTHOR BUCK (B. bukkkr), iii. 4249.

BERGTHOR of Lund (Groves, Map), father to Gudrun one of Earl Hakon’s minions, i. 2928.

BERGTHOR, the son of Mar (B. Másson), iii. 3622980.

BERGTHOR, son of Svein Bridgefoot, an accusing witness against Sigurd Hranison in his contest at law with King Sigurd Jerusalem-farer, iii. 2752124.

BERSI, the son of Skald-Torfa (Bersi Skaldtorfuson), Icel. poet, fought in the forehold of Earl Svein’s ship in the battle of Nesiard, ii. 609238—Interchange of greetings between him and King Olaf Haraldson, 6065115—his song when he came into King Olaf’s power and abode in fetters on board of a war-galley, 615581—served as court-poet to K. Knut the Mighty, 254620.

BERSI the Strong (B. hinn sterki), a fore-castle man on the Long-Worm, i. 3534.

BIADAK (Bjaðök), mother of Eystein, son of Harald Gilli, accompanies him from Scotland to Norway, iii. 3682021.

BIADMYNIA, daughter of Myrkiartan, an Irish king, taken to wife by Sigurd, the son of Magnus Barefoot, iii. 2225922.

BIARMS (Bjarmar), the Perms, inhabitants of the country round the White Sea, i. 21514 ii. 261262620 263610—their customs relating to inheritance, 2602829.

BIARNI the Evil (Bjarni hinn illi), he and others rob and slay the friends of Erling Askew, iii. 459511—hanged by order of Erling, 4602880—Thorbjorn Skald-Askew’s commemorative verse on the deed, 4611/8.

BIARNI GOLDBROW’S-SKALD (B. Gullbrár-skáld), Icel. poet—his laudatory verses on Kalf, the son of Arni, ii. 36110375920 3761523 4331726 iii. 101120 21318.

VL.
BIARNI SIGURDSON (B. Sigurðarson), father of the priest
Jon Tapard, iii. 38528-24

BIORGVIN (The men of) ( Björgynjarmenn), iii. 35919 44124

BIORN the Buck ( Björn bukkkr), son of Nicolas and Asa the
sister of Erling Askew, Fsk. 14528 married to Margaret,
daughter of Arni of Stodreim by Queen Ingirid, iii. 37025
41725-27—his fight with Haldor Brynjolfson on the bridges at
Biorvin, 41626-27; 41828

BIORN CHAPMAN (B. kaupmaðr) or Biorn the Sea-farer
(B. farmaðr), son of Harald Hairfair and Swanhild, daughter
of King Eystein of Heathmark, i. 11417—raised to kingship
over Westfold by his father, 13118 13417-19—resided at Tuns
berg, was peaceful, and encouraged trade, 13419-20—wedded
well and meetly (wife not named), had a son Gudrod, 13420-21
—had a dispute with his brother Eric for refusing to pay to
him the dues owing to their father, and was slain by Eric, 1351-19
—buried in Sea-farer’s Mound at Seaham, 13524

BIORN CRIPPLEHAND (B. krepphendi), Icel. poet, author
of a drapa on Magnus Barefoot, in which he sings of his
warfare and great deeds of valour in Halland, iii. 20819-27—of
the hanging of Steig-Thorir, 213418—of the punishments of
the Thrandheim folk, 21320-28—of K. Magnus’ harrying in
the South-isles and Ireland, 22127-22328—of Magnus’ war
fare in Bretland and of the death of Hugh the Valiant,
22410-24

BIORN EGILSON, a follower of Magnus the Blind, iii. 3497—
falls at the battle of Mouth. 34921-3501

BIORN, son of Eric Eymundson, King of Sweden after his
father for fifty years, i. 12456—contemporary of Lawman
Thorgnyr’s father, ii. 12081-1212—a powerful ruler and mild
to his people, 12125

BIORN POISON-SØRE (B. eitrkveisa), refuses to harbour
overnight Astrid with her infant son, Olaf Tryggvison, but
entertains Hakon her pursuer, i. 22520-22 22618-14 20

BIORN’S BROTHER = King Hakon the Good, brother of
Biorn Chapman, q. v., i. 18911

BIORN the Steward (B. ármakdr), a Gautlander, distant relative
and friend of Queen Astrid, who presented him with steward
ship in the Upper Heathmark, ii. 33815-22—not liked of King
Olaf, 33822-24—found out to be guilty of thefts with which he
BIORN THE THICK (B. digri), Marshal at the Court of King Olaf Haraldson, occupied the high seat (öndvegi) opposite to the King’s in his hall, ii. 67\textsuperscript{22,24}—the spokesman of his King, 76\textsuperscript{12,15} 78\textsuperscript{5,6} 88\textsuperscript{91,38}—enters into friendship with Hialti Skeggison, 85\textsuperscript{19,25}—pleads on behalf of the people with King Olaf to take measures to bring about peace with Sweden, 85\textsuperscript{8,86,15}—is sent by King Olaf on a mission to Sweden for the purpose, 86\textsuperscript{19,27} 101\textsuperscript{24}—engages Hialti Skeggison to go with him, 86\textsuperscript{81,87,16}—as well as Sigvat Thordson, 92\textsuperscript{25,94,15}—receives the King’s instructions and parting gift, and a ring for present and tokens to Earl Rognvald of West Gautland, 87\textsuperscript{19,88,15}—his journey to Skarar described by Sigvat, 92\textsuperscript{26,94,15}—well received at Earl Rognvald’s court, 88\textsuperscript{27,38} 89\textsuperscript{10}—he lays his plans before the Earl, who, through the urging of his wife, promises in the end to back him, 89\textsuperscript{10,91,5}—tarry very long with the Earl, and getting weary of waiting takes counsel with the Lady Ingibjorg, 91\textsuperscript{9,6} 9,15—accepts the proposal of Hialti who volunteers to go by himself to Sweden to find out the disposition of the Swede king towards Norway, 91\textsuperscript{14,28}—learns from Earl Rognvald that the mission from Norway was not likely to speed, yet urges the Earl to stand by his promise to go and meet the Swede king, 114\textsuperscript{16,21}—he goes in Earl Rognvald’s company to Sweden, visits Upsala, Ulleracre, is the guest of Lawman Thorgnyr and takes counsel with him, accompanies him to the Thing of Upsala and delivers the message he was the bearer of, 114\textsuperscript{21,119,18}—after the Thing he returns back to Gautland with Earl Rognvald and proceeds to Norway, telling King Olaf the result of his mission, 122\textsuperscript{28,31}—his speech at Olaf’s court council on the relations of the realm of Norway to Sweden in general and West Gautland in particular, 142\textsuperscript{26,143,15}—leaves K. Olaf as he flees from Norway, and goes home, 369\textsuperscript{5,5}—accepting a bribe pressed upon him he swears fealty to King Knut and Earl Hakon, 377\textsuperscript{27,379,21}—hears of the death of Hakon and repents him of his broken faith to Olaf, 379\textsuperscript{24,31}—journeys to Olaf, confesses his treachery and swears him fealty to death, 380\textsuperscript{1,24}—Olaf
Index I

[BIR—BOR

makes peace with him, 380, 391—fights and falls at the battle of Sticklestead, 432, 433—Sigvat's song on him, 433, 435
BIRCHISLE MEN (Bjarkeyingar), the family of Birchisle whose chief representative was Thorir Hound, ii. 265, 269
BIRCHLEGS (Birkibelnar), the name given by the Norwegians to the followers of Eystein, son of K. Eystein Haraldson, who, to protect themselves against the cold, wrapped their legs in birch-bark, iii. 479, 52, 480, 12, 19, 481, 26, 483, 4, 17, 10, 14, 484, 11, 19, 485, 10, 28, 486, 18
BIRGIR, a bailiff of K. Harald Gormson of Denmark, libelled by the Icelanders for inhuman treatment of a shipwrecked Icelandic crew in Denmark, i. 268, 19
BIRGIR BROS [s. of Bengt, the son of Folk], a Swedish Earl, ob. 1202, the fourth husband of Brigida, daughter of King Harald Gilli, iii. 378, 379—his children by her, 379—abets the pretender to the Norwegian kingdom, Eystein, son of King Eystein Haraldson, 478, 479
BLOOD-AXE (Blöðöx), i. 18, 22, ii. 169—see Eric Blood-axe.
BLOT SVEIN, King of Sweden, an upholder of blood-offerings, iii. 285
BLUEMEN (Blámen), Moors, iii. 254, 282
BODVAR THE HERSIR (Böðvarr hersir), son of Viking-Kari and father of Aofi, the mother of Gizur the White, i. 334, 29
BOLL, son of Thorleik [the son of Hoskuld, the son of Dale-Koll, see Laxdasaga], christened in Norway at the command of King Olaf Tryggvison, i. 337, 22
BOLVERK ( Bölverkr), son of Arnor, Icelandic poet, tells of Harald the Hardredy's meeting with King Jarisleif, iii. 58, 26—and of his arrival at Mickleagarth, 59, 14—of the precious gifts given by Harald to King Magnus, 87, 1—of Harald's war on Denmark the next year after the death of King Magnus, 95, 10
BORGHILD (Borghildr), daughter of Day Eilifson, married to Kari King's-brother; her sons Sigurd of Eastort and Day, iii. 336
BORGHILD, daughter of Olaf o' Dale, a very fair woman, wise and full of lore and admired of K. Eystein Magnusson, iii. 277, 27—hearing that men speak evil of her and King Eystein she clears herself by a successful ordeal at Burg,
BOR—BRU]

Index I

278\textsuperscript{14-19}—King Sigurd Jerusalem-farer takes her as his concubine, 278\textsuperscript{20-24}—their son Magnus the Blind, 278\textsuperscript{25}
BORK (Börkr) of the Firths, stationed in the forehold on board the Long-Worm, i. 353\textsuperscript{18}
BOTOLF (Bótólfr) of Ólvinshowe, one of eight lords of Thrandheim combined to force Hakon the Good to join in the customs of heathen feasts, i. 170\textsuperscript{18}
BOVI (Bófi), fosterfather of Gauthild, queen of K. Ingiald, gave fostering to her son, Olaf Tree-shaver, i. 63\textsuperscript{15}
BRAGI, Odin's son, one of the gods, i. 166, 192\textsuperscript{12-28}
BRAND the Bountiful (Brandr hinn örvi) [son of Vermund the Slender], i. 335\textsuperscript{14-15}
BRAND, son of Sæmund, Bishop of Hólar in Iceland, 1162-1201, his consecration, iii. 461\textsuperscript{20-21}
BRAND [son of Thorgrim the priest], father of Thorleik, i. 335\textsuperscript{16}
BRETLANDERS (Bretar), Welshmen, iii. 224\textsuperscript{10}
BRIGIDA, daughter of King Harald Gilli, given in marriage to Ingi, son of Hallstein the Swede King—afterwards to Earl Karl Sonason—then to Magnus the Swede King—finally to Earl Birgir-Brosa, iii. 378\textsuperscript{31-379}
BRIGIDA, daughter of Wolf Uspakson and Jorun daughter of Thorberg, her son Sheep-Wolf, iii. 104\textsuperscript{11}
BRIMILSKIAR, a missionary earl sent by Harald Gormson to Norway, i. 301\textsuperscript{25-30}
BRISTLE (Bursti), a thrall in the household of Hakon the Old, in Sweden, insults the legate of Queen Gunnhild sent to secure the person of the infant Olaf Tryggvison, i. 228\textsuperscript{30-32}
BRODD-HELGI [son of Thorgils], a chief in Weaponfirth in eastern Iceland, i. 269\textsuperscript{92-92}
BRUNI, the father of Priest Andres, iii. 325\textsuperscript{2}
BRUSI (Brúsi) (add after the name: at the place called Mere, ii. 363\textsuperscript{20}), his differences with K. Olaf Haraldson on the practicability of passing across Skerf-scree up from Walldale to Lesiar in Gudbrandsdale, ii. 363\textsuperscript{25-366}\textsuperscript{14}
BRUSI, son of Sigurd the Thick, Earl of Orkney together with his brothers Summerlid and Einar Wrongmouth, ii. 169\textsuperscript{80-81-170}—personal character, 170\textsuperscript{25-27-29-80}—refuses to dispute his half-brother Thorfin's title to the third part of Orkney, which the latter claimed after the death of Summer-
lid, 171.10—a wise and well-beloved ruler, 171.22-24—makes peace between his brothers, Einar and Thorfin, whereby Thorfin obtained the third part of Orkney he claimed, 173.81-174.8—he leaves his dominion to the rule of Einar on condition that the longest-lived should inherit the other, 174.11—makes again peace between his brothers, bound by oaths, 176.22-23—possesses himself of two-thirds of the Orkneys, according to covenant, on the death of his brother Einar, 178.28-27—refuses his brother Thorfin’s proposal to share by halves with him the dominion in Orkney, 178.28-179.18—seeks protection of King Olaf Haraldson in Norway, which he obtains on condition of holding his lands in feof of the king, and being his liegeman, 179.10-181.8, 199.18—his and his brother Thorfin’s further dealing with King Olaf, 181.5-183—their case, including weregild for their brother Einar, publicly settled by the king, 184.4-31—on parting, King Olaf confers on him two-thirds of the earldom of Orkney, and retains his son Rognvald as hostage, 186.11-187.17—his joint rule with Thorfin of the Islands, and death ‘a little after the fall of K. Olaf the Holy,’ 187.30-188.26

BRUSI, son of Thormod, a fore-castle man of Sigurd Slembi, falls in the battle at Holm-the-Gray, iii. 362.9-20

BRYNIOLF (Brynjólfur), one whose wife had been a victim of Earl Hakon’s immorality, i. 292.8-293.3

BRYNIOLF CAMEL, Elephant, iii. 186.7-8 (B. úlfaldí), of Ran-realm; his speech in favour of the provinces claimed by King Olaf Haraldson owing allegiance rather to Norway than Sweden, ii. 76.15-77.4—his statement in respect of the old boundaries between Norway and Sweden, 76.16-28—becomes a favourite with the King, 77.5-8—receives for a Yule-gift from him a gold-wrought sword and the manor of Vettland, 79.28-80.1—King Olaf confers on him the title of landed-man, and he becomes a great friend of the King, 80.7

BRYNIOLF CAMEL, the younger, father to Skialdvor, iii. 272.25-26, 481.4-18

BUDLI (Budli), father of K. Atli and Brynhild, who was married to Gunnar, the son of Giuki. Atli, ‘son of Budli,’ invited to him Gunnar and his brother Hogni, both of whom he treacherously slew. Hence ‘sons-in-law’ in the lines here cited should read ‘brothers-in-law.’ The lines form a refrain
BUD—CAL]

Index I

in Illugi’s lay of the kind called ‘ancient memories’ (for minni), iii. 632-21
BUDLI, a legendary sea-king, iii. 98,4
BUI the Thick (Búi digri), son of Veseti of Borgundholm, a lord among the Jomsburg-vikings, i. 270 27,28 27127-28—his vow at his father’s and Harald Gormson’s grave-ale, 272 28-30—rafts the island of Hod and brings to the Jomsburg fleet news of Earl Hakon’s whereabouts, 276 16-19—his fight in the battle of the Jomsvikings, 277 13-19, 279 11-17 280 8-31—jumps overboard with his chest of gold, 280 24-31
BULGARS (Bolgarar), Bulgarians, iii. 57,18
BURIZ, son of Henry the Halt and Queen Ingrid, d. of Rognvald, ‘brother of King Ingí,’ iii. 437 26-27
BURISLAF (Burizleifr), King in Wendland, father to Geira, who married Olaf Tryggvason, i. 25 9-10—joins Emperor Otho’s expedition against Denmark, 255 14—returns to Wendland, 260 1—causes his captain Sigvaldi to kidnap Svein Twibeard of Denmark, who is forced to accept the Wendking’s daughter Gunnhild in marriage, and to promise Burislaf his sister Thyri for wife, and to release Burislaf from paying any tribute to Denmark, 270 21-27 14 cf. 348 24-36—Thyri refusing the arrangement, Burislaf sends Sigvaldi for her, marries her against her will, with the result that she runs away from him after a few days, 349 5-350 5—negotiations between him and Olaf Tryggvason in respect of Thyri’s possessions in Wendland, 358 16-21 (This Burislav must be meant for Mieczylaw, Duke of Poland, 964-992, born 931. Neither Dlugoss nor Kadlubek, the Polish chroniclers, nor Ditmar of Merseburg know the names of his daughters. The story of his marriage with Thyri is chronologically impossible as the tale is told by Snorri, as ‘Burislav’ had been dead for four years when Olaf came to Norway. Mieczylaw was succeeded by his son Boleslaw I., King of Poland, 992-1025, who indeed married Thyri.)
BURNING-FLOSI (Brennu-Flosi), son of Thord Frey’s priest, his name being derived from his having burnt in his house Nial, the hero of Nial’s saga, i. 334 22
CALF, see also Kalf.
CALF CRINGLE-EVE (Kálfr kringluauga), slain by Sigurd Slembi-Deacon, iii. 358 5-6
Calf the Wrong (K. hinn rangi), father to Jon Cake and Ivar Gaudhank, iii. 358, 362, 364, 366.

Cecilia, daughter of a mighty man, married to King Sigurd Jerusalem-farer, whilst Queen Malmsfrid was still alive, iii. 307, 309.

Cecilia, daughter of Gyrd Bardson, and wife of Jon Kauda, iii. 362.

Christ (Kristr), 'the son of Mary,' i. 166, 38, 89—by northern heathens also called White Christ (Hvitakristr), probably because those baptized into His service wore white clothes, alba, on first taking that service, and frequently fought behind a white shield with the Holy Cross marked upon it—cup drunk to Christ at commemoration feasts, 272, 15, 16 cf. cup—Christ, refused belief in by Eyvind Rentcheek, 328, 18, 15—blasphemed by Raud the Strong, 332, 8, 80—things told about Him found past belief by K. Rørekr, ii. 131, 10, 21—Gowk-Thorir refuses to exchange belief in his 'own might and main' for that of Christ, 395, 4, 18 but later sees not 'why it should be worse to have him than in any other god,' 399, 90, 92—Arnliot Gellini takes Olaf Haraldson's word for it that Christ is such as Olaf describes him, 416, 8, 1—Christ and K. Olaf's holiness, 458, 99, 99 459, 12—Magnus the Good owes to Christ and his stepmother the recovery of his father's patrimony, iii. 525, 27—Sigvat's imprecation to Christ on being charged with desertion from K. Olaf, i, 321, 34—Christ's men (krismenn), K. Olaf's watchword to his army at Sticklesteed, ii. 400, 89.

Clement, son of Ari, an Icelander, slain in the battle at Holm-the-Gray, iii. 362.

Constantine Monomachus, King of the Greeks, i.e. Emperor of the East, 1042-1054, imprisons Harald the Hárredy, iii. 738, 12—escape of Harald to the Væring, who are enraged with the King, and lay hold on him and put out his eyes, ii. 738, 17, 419.

(Here Snorri ascribes to Constantine the fate that befell his predecessor, Michael V., Kalaphates, whom Zoë, as her adopted son, raised to the purple in 1041, and who was deposed again in 1042, and blinded in a popular rising, April 21st.)

Cournlanders, iii. 30, 116.
DALE-DWELLERS, Dale-folk (Dales, ii. 203, should read, Dale-folk) (Dœlir), inhabitants of the Eastern-Dales, Norway, ii. 201, 339, iii. 258.

DAN THE PROUD (Dan hinn mikillátí), King of the Danes, the first king in Denmark buried with precious things and wealth, i. 423—Denmark named after him, 312-25, 423.


DANP, son of Rig, who was the first who in the tongue of the Danes was titled King, i. 31, 14, 15.

DAVID, King of Scotland, D. I. (1124-1153), entertains Sigurd Slembi-Deacon and holds him of great account, iii. 337, 18, 20.

DAY (Daagr), King of Westmore, i. 70.

DAY EILIFSON, a landed-man of the Wick in K. Magnus Barefoot's service, iii. 21, 43, joins King Magnus Barefoot in his expedition to Ireland, 238, 28, one of the last to flee after the King's death, 24, 219, 22, referred to as a great swimmer, 301, 2, his children: Borghild, 336, 22, Gregory, Water-Worm, 354, Sigrid, 419, 420, Gyrid, 420, 4, Baugeid, 421, 29.

DAY, son of Harald Hairfair and Ashild, the daughter of Ring Dayson, i. 11, 4, 19, proclaimed king by his father, 13, 19.

DAY, son of Kari Kingsbrother, and Borghild, the daughter of Day Eilifson, iii. 336, 24.

DAY, son of Red, ii. 339, Biorn the Steward's speech against him, 339, 16, 18, summoned to King Olaf, who frees him of the charges brought against him by Biorn, 339, 28, 28, knows how to read a person's character and to bring home crime, as in the case of Biorn Steward, 340, 14, 34, joins the King's company, 340, 21, at a feast given by Thorir Olivorson Day instructs the King how to find out that Thorir was a traitor, proof of which the King discovers, and has Thorir slain, 342, 3-343, 24.

DAY, son of King Rim who K. Olaf Haraldson drove away.
from his kingdom in the Uplands, ii. 108
392—domiciled with his father in Sweden, 392—King Olaf sends him word to join him and promises him dominion in Norway if successful—he goes to meet Olaf with twelve hundred men, 392—his character, 393—appointed by Olaf to be on the right hand of his banner, 400—sets up his banner at the battle of Sticklestead, 431—Day's brunt, 434—he is himself set upon and, being overborne by sheer might, turns to flight back to Sweden, 434, 437—few 443.
DAY THE WISE (D. him spaki), or the Mighty (him riki), son of K. Dyggvi, succeeded him in the rule of the Swedes, i. 31—so wise that he knew the speech of fowl, died by mischance on an expedition in revenge for a pet sparrow, 31—father of Daybright and ancestor of the Daylings, 36.
DAYBRIGHT (Dageistr), d. of K. Day the Wise, wife of K. Alrek of Sweden, and mother to King Alf, i. 36.
DAYLINGS (Dögglingar), descendants of K. Day the Wise of Sweden, i. 36.
DIXIN, the chief counsellor of Geira, brings about a friendly meeting between Olaf Tryggvison and her, resulting in their marriage, i. 25.
DOMALD (Domaldi), son of Visbur by his first (unnamed) wife, 'and his stepmother let sing unluck at him,' i. 28—succeeded his father in the rule of the Swedes, who, holding him guilty of the prevailing scarcity, slew him in the third year of his reign, 29.
DOMAR (Domarr), son of Domald, had for wife Drott, the daughter of K. Danp, i. 31—succeeded his father in the rule of the Swedes, reigned in peace and plenty, and died in his bed at Upsala, and was burnt in the meads of Fyri, 30.
DOTTA, d. of Thorkel Gusher, punished by K. Harald Sigurds-son for making fun of his naval power, iii. 95.
DRIFT (Drifa), daughter of Snow the Old, K. of Finland, wife of Vanland, K. of the Swedes, i. 26.
DROTT (Drot), d. of Damp the son of Rig, wife of Domar and mother to Dyggvi, K. of the Swedes, i. 31—she was sister of K. Dan the Proud, 31.
DUNGA, Earl of Caithness, married to Groa, d. of Thorstein the Red, their daughter Greld, ii. 169.
DUNIMIZ, sister's son of Rettibur the Wend King, in company with whom he makes a descent on Kings' Rock, iii. 326,90—rows with some of his uncle's host round Hising, and so comes down upon the town, 327,13—priest Andres gives him a finger-ring, 332,10
DURNIR, a dwarf, i. 26,14
DYGGVI, son of Domar and his successor in the rule of the Swedes, i. 30,29—was the first of the rulers of the Swedes who bore the title of King (cf. Drottnar), which descended to him from his maternal great-grandfather Rig, i. 31,13,15
EADRIC STREONA (Heinrekr Strjóna), kills King Edmund Ironside at Oxford, a.d. 1016, ii. 27,17,18
EAST-COUNTRIES (Men of the) (Austrvægsmenn), inhabitants of the eastern and southern littoral of the Baltic, i. 53,12 iii. 30,17
116,34,25
EASTFATHER (austfirzkr), of a person hailing from the quarter of the Eastfiths in Iceland, ii. 177,17
EASTMEN (Norwegians), iii. 101,18 339,5,6 9
EAST-WAYS (folk of the) = East-countries (Men of the).
EAST-WENDS, see Wends.
EDGAR (Eatgeirr), son of Ethelred II. and Qu. Ælflæd, ii. 21,29
EDLA, daughter of an earl in Wendland, King Olaf the Swede's 'bond-maiden,' and concubine, mother of Edmund, Astrid and Holmfrid, ii. 139,8
EDMUND (Saint), King of East Anglia, 855-870, ii. 12,29,31
EDMUND (Játmundr), brother to K. Athelstan, King of England, 940-946, an enemy of Northmen, his dealings with Eric Bloodaxe, i. 153,18-154,17
EDMUND (Eadmundr) IRONSIDE, son of Ethelred II. and Queen Ælflæd, ii. 21,29—succeeds his father 'jointly with his brother Edward the Confessor,' Snorri's mistake, ii. 18,20,22—makes peace with King Knut on the terms of ruling over one half of England, 27,15-16—slain by Eadric Streona (at Oxford, a.d. 1016), 27,17,18
EDWARD THE GOOD (Játtvarðr hinn góði), i.e. E. the Confessor, K. of England, 1042-1066, son of Ethelred II. and Queen Emma, succeeds 'jointly with his brother Edmund Ironside to the kingdom' of their father, ii. 18,21,22 21,29 iii. 25,14 155,13-15—married Gyda, daughter of Earl Godwin by his wife Gyda, daughter of Thorgils Sprakalegg, ii. 326,10-14 iii.
Index I

\[EDW—EGI\]

- 15518–19—his attitude towards Magnus the Good when claiming, on treaty grounds, Hordaknut’s share in the kingdom of England, iii. 5126-5310, 161, 14, 38—William Bastard founds his claim to England on his relationship to Edward, 180, 10

EDWY (Eatvgr), son of Ethelred II. and Qu. Ælflæd, ii. 21, 38

EGIL (Egill), a noble of West Gautland, fosterfather to Astrid, the daughter of K. Olaf of Sweden, ii. 139, 24

EGIL, son of Aslak of Aurland, a landed-man, married to Ingi-biorg, daughter of Ogmund Thorbergson, and sister to Skopti of Gizki, joins Steig-Thorir and Svein Haraldson in rebellion in the Uplands in Norway against K. Magnus Barefoot, iii. 209, 27—the band, after marauding through Raumsdale and South-Mere (210), held for Thrandheim, where they had a successful engagement with Sigurd Woolstring (210, 20), but K. Magnus taking up the pursuit they fled to Haloagaland, where Thorir and Egill were overtaken at Hesiatown and hanged, 210, 21-21, 318

EGIL, the Foe of Tunni (E. Tunnadölgur), son of Aun, K. of the Swedes; his contests with the thrall Tunni, alliance with K. Frodi the Bold of Denmark, and death by being gored by a wild bull, i. 44, 46

EGIL, son of Hall o’ Side, goes, in obedience to a message from King Olaf Haraldson by Thorarin Nefiolfson, to Norway and stays with King Olaf, ii. 249, 19-29—is refused return to Iceland the next season by King Olaf, until the result of Gellir Thorkelson’s mission to the island should be known, and is detained in a manner that ‘savoured of unfreedom,’ 274, 27-27, 52—incurs K. Olaf’s wrath by setting free distressed prisoners of war, but ultimately regains the King’s favour, 328, 27

EGIL, son of Skallagrím, father to [Thorgerd] the mother of Kiartan Olafson, i. 334, 17

EGIL, brother of Völund, a famous archer, i. 220

EGIL WOOLSARK (E. ullserkr), a yeoman; once upon a time the standard-bearer of K. Harald Hairfair; his stout-hearted speech at K. Hakon the Good’s council of war, i. 175, 176, 11 —his speech, prophetic of his death, 176, 18-28—his stratagem at the battle of Frædisberg or Rast-Kalf, 177, 12, 18-29 cf. 178, 8 —leading Hakon’s men he got into hand-to-hand fight with Gamli Eric’s son, wounded him sorely, but fell himself, 178, 29
Index I

174—laid, with all his men, in a ship taken from the enemy and buried in a howe (at Frædisberg) by K. Hakon’s orders, 180

EILIF (Eilifr), Earl in Sleswick, gives a great banquet to King Sigurd arriving at Sleswick on his return journey from Jerusalem, iii. 262

EILIF, married to Ragnhild, d. of Earl Hakon the Mighty, their s. Earl Worm (for Orm), married to Sigrid, d. of Earl Finn Arnison, iii. 351, 371

EILIF THE GAUTLANDER (E. gauzki), a bailiff appointed by King Olaf the Swede over the northern part of Ranrealm, ii. 76—keeps spying on King Olaf Haraldson’s movements in the Wick, and has a band of thirty men hovering about the edge of the Marklands, 77—comes with a large following to meet King Olaf at a palaver at which he is betrayed by Brynjolf Camel, and slain by the Captain of K. Olaf’s Guests, Thorir the Long, 77, 78

EILIF, Earl, s. of Rognvald Earl of West-Gautland and Ingiborg, the d. of Tryggvi, ii. 154—captain over the ‘land-warders’ of King Jarisleif, iii. 58, 59

EINAR (Einarr), see Turf-Einar.

EINAR, married to Helga, daughter of Priest Andres, iii. 325—brings to Castle Church, Kings’ Rock, the news of the Wend King Rettibur’s descent on the town, 327

EINAR, son of Ari of Reek-knolls, iii. 356

EINAR, son of Eyolf, and brother to Gudmund the Mighty of Maddermead, prevents by a great speech his own brother and his followers from complying with King Olaf Haraldson’s request to the Icel. Althing, to cede him the island of Grimsey, ii. 243—his speech the cause why the chiefs of Iceland, invited to go to Norway to meet King Olaf, did not deem it safe to act on that invitation, 245

EINAR, son of Guthorm Graybeard, and brother to Thora, the mother of K. Sigurd, s. of Harald Gilli, a well-born and wealthy Uplander, iii. 381—his and his brother Andres’ dealings with the priest Richard 381

EINAR of Hordland (E. hörðski), stationed in the forehold on board the Long-Worm, i. 353

EINAR JINGLESCALE (E. skálaglamm), the son of Helgi, an Icel. poet, author of the poem called Gold-lack, i. 206
<table>
<thead>
<tr>
<th>Line Numbers</th>
<th>Page Reference</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>256-258</td>
<td>259-260</td>
<td>261-263-264</td>
</tr>
<tr>
<td>278-279</td>
<td>280-281</td>
<td>282-283</td>
</tr>
</tbody>
</table>
riage with the Earls Eric and Svein, 22,24,81—left by Earl Eric, on his departure for England, in charge of his son Hakon, as ruler of Norway, 26,17,22—summons a war-levee from Earl Hakon's dominion, to resist the advance of Olaf Haraldson, 46,14,28—hearing that Orkdale had fallen into Olaf's power, he sends messengers to Earl Svein, to warn him of Olaf's approach, 48,29,49,4—sent for by Earl Svein, Einar holds a council of war with him in Frosta, and lays down plans for attacking Olaf, 49,29,50,13, 51,1,2—marches together with Earl Svein, at the head of a large host on Nidoyce, which place he burns to the ground, Olaf seeking safety in flight, 53,29,1—joins Earl Svein's expedition against Olaf, which terminated in the engagement off Nesiar, 55,19,60,28,81—after the loss of that battle he counsels Earl Svein to flee from Norway to Sweden, and joins the Earl in the flight, 62,11,20—is friendly received by King Olaf the Swede, 66,18,81—remains with the Swede, well-behaved, till the latter's death, when he makes overtures for peace with Olaf of Norway, who reinstates Einar in all his possessions in Throndheim, including Bergliot's dowry, 211,16,81—his journey to England, meeting with Hakon Ericson, his brother- (or, rather, nephew-) in-law, and King Knut the Mighty, 235,8,8—his pilgrimage to Rome, and return home, 235,8,11—sits in quiet at home in great state, yielding no service to King Olaf Haraldson, 310,11,17—on K. Knut appointing Hakon Ericson Earl of Norway, Einar becomes the Earl's chief adviser, being loaded with gifts and honours, Knut promising him even a high dignity (earldom of Norway, 45,22,24) in the future, 349,36,350,8—denounced as traitor to K. Olaf by Birn the Marshal, 381,5—has the chief rule of Outer Throndheim after Earl Hakon's death, 388,4,19—mindful of Knut's promises, he goes west to England to claim fulfillment of them, 388,10,389—the King's disappointing answer, 389,21,11—sails back to Norway, where he arrives after the fall of K. Olaf, 389,12,24, 45,16,22—he is the first of Norw. chiefs to uphold the holiness of King Olaf, 45,24,26—visited by Bp. Grimkel in connection with that matter, 45,18,455,16—his discourtesy to Alfiva for slighting certain tokens of K. Olaf's holiness, 456,24,27—he and Kalf Arnison combine to set up as king of Norway Magnus, son of Olaf the Holy, 466,4,467,4—gains, while Kalf Arnison loses,
favour with K. Magnus, iii. 192-203—disapproves, much to
the King's resentment, of Magnus appointing Svein Wolfson
Earl of Denmark, 30-27-28—refuses to aid Harald Hardredy
towards possessing himself of the kingdom of Denmark
(knowing, no doubt, that Magnus had bequeathed it to Svein
Wolfson), 92-93-97—brings the body of Magnus to Nidoyce,
92-93-98—his might, wealth, family relations, 106-9-18—his
strained relations with K. Harald, 106-9-6—his advocacy of
the cause of the people against Harald’s masterfulness, 107-18-
108-28—slain by Harald’s men in his council chamber, 109-98
110-9—buried in Olaf’s church, beside the tomb of K. Magnu,
110-28-28—Hakon Ivarson’s intention to avenge his death
defeated by Harald’s diplomacy, 113-4-33

EINAR WRONGMOUTH (E. rangmunnr), son of Sigurd the
Thick, Earl of Orkney, ob. 1020; set to rule with his brothers
over Orkney when his father went to his last war, ii. 169-33-
170-9—personal description, 170-9-20—refuses, on his father’s
death, to give up to Thorfin, his brother, one third of the
islands of which he possesses himself, 171-1-2—his war raids
and unpopular rule, 171-12-22 174-13-16—his dealings with the
spokesmen of his subjects, Amundi and Thorkel, 171-27-
173-10—his tyranny drives many of his subjects away, 173-2-22
—Thorfin renews, and follows up with an armed host, his
claim to one third of Orkney, which he obtains by the aid of
Brusi, 173-22-174-4—obtains rule over his brother Brusi’s share
on condition that the longest lived of the two inherit as his
own the other’s share, 174-5-11—his defeat in Ulfreksfirth at
the hands of the Erse King Konofogar, ii. 137-12-22 174-18-22
—slays Eyvind Uroch-horn, King Olaf’s friend, 174-22-175-7
—drives from the islands Thorfin’s tax-gatherer, renewing
enmity with his brother, 175-6-176-3—peace again settled be-
tween Einar and Thorfin, 176-19-29—murder of Einar by Thor-
kel Fosterfather at Sandwick, 176-19-178-19 192-34—his domin-
ion, one third of Orkney, appropriated after his death by K.
Olaf of Norway, 184-15-20

EINDRID, son of Einar Thambarskelfir and Bergliot, daughter
of Earl Hakon of Ladir, ii. 22-27—K. Knut holds out a
promise to him of being made Earl of Norway, on the
strength of which promise father and son laid claim to the
earldom on Hakon Ericson’s death, ii. 350-46 380-18-19—has to
wife Sigrid, daughter of Ketil Kalf and Gunnhild—his character, iii. 106,10-15—is stationed by Einar outside K. Har. Sigurdson’s council chamber at a folk-mote in order to defend him, 109,9— is slain by K. Harald’s men, 110,1—buried in Olaf’s church beside the tomb of King Magnus, 110,9-28—Hakon Ivarson’s intention to avenge him defeated by Harald’s diplomacy, 114,1-28

EINDRID of Gautdale, iii. 356,12

EINDRID of Gimsar, son of Styrkar, and father of Einar Thambarskelfir, i. 215,28 ii. 22,15-16—commands his own ship in Olaf Tryggvisson’s expedition to Wendland, i. 363,5

EINDRID HEATHFILLY (E. heidafylja), coming upon K. Sigurd, son of K. Sigurd Haraldson, and Markus o’Shaw, he delivers them for execution, iii. 458,27

EINDRID, son of Jon Suetneb, saves King Eystein on board his ship from the pursuit of his brother, K. Ingi, iii. 394,15-16—fights on the side of K. Hakon Shoulderbroad in the battle of the Elf, 407,8-9 408,5 414,5—when King Ingi is on the point of granting him pardon a son of Howard Butterbroad gives him his death-wound, 415,6-14

EINDRID THE YOUNG (E. ungi), goes to Jerusalem with Erling Askew, iii. 371,16-19—after sailing through Norisound, he parts company with Erling, 371,20-28—told, on his return to Norway, the story as to what ultimately became of K. Olaf’s sword Hneitir, 428,8-429,29—allies himself with King Hakon Shoulderbroad against Erling Askew, 441,11—fights in the battle of Ve-isle, 444,23 446,6—takes in hand, with other chiefs, the lead of Hakon’s partisans after his fall, leaving the ships and going to the Uplands, 447,15-19—slain by Erling’s men after the fall of Earl Sigurd Havardson, 455,14-16

ELDIARN, an Icelander, sings in dispraising humour of the valour of Gifford the Welshman, iii. 229,9-230,8 16-24

ELFBIDERS (Elfarbyggjar), inhabitants of lands by the Gautelf, iii. 215,1

ELFGÆIR (‘Alfgæirr), seizes the whole of Vingulmark (one half of which Ælfrild, wife of Gudrod the Hunter-king, and mother of Olaf Geirstead-Elf, had brought her husband as a marriage dowry), ‘and set thereover King Gandalf his son.’ He and Gandalf seize the most part of Raumrick from Olaf Geirstead-Elf, i. 72,18-22
ELFGRIMS (Elfargrimar), inhabitants of lands on the Gautelf, iii. 2152822003211148018 (= Elfbiders).

ELHFILD ('Alfildr), daughter of Alfarin, King of Elfhome, the first wife of Gudrod the Hunter-king, i. 702728—her death, 7093.

ELFSI, see Alfing.

ELIZABETH, daughter of King Jarisleif, iii. 763224—see Ellisif.

ELLA, King of Northumberland, vanquisher of Ragnar Lodbrok (F.A.S., i. 280-283), his kindred: Englishmen, ii. 1618.

ELLISIF, daughter of Jarisleif, King of Holmgarth, and Ingrid, d. of K. Olaf of Sweden, scorns Harald Sigurdson's love, iii. 758761—given in marriage to him on his return from Greece, 763229773232—her children, 9628-28—accompanies Harald on his expedition to England, 16524—is left in the Orkneys, 1664—returns from the west to Norway with her stepson Olaf and Ingrid her daughter, 18328.

EMMA, daughter of Richard I., Duke of Normandy, married r., Ethelred II., King of England, whom she bore four (!) sons, ii. 212626-26 iii. 251251015544-45—2., Knut the Mighty, their children, ii. 2712-14 iii. 2517-20—she issues forged letters under royal seal authorizing Earl Wolf, son of Sprakalegg, to have her son Hordaknut elected King of Denmark, ii. 31621317-20—interceeds in vain with King Knut for her son and Earl Wolf, 3181-19—advises her son to leave his case unconditionally in his father's hands, 31829-24.

(Snorri's statement, ii. 212426 that Emma was 'the sister' of two Earls of Normandy, 'William and Robert,' is incorrect, her brothers being Richard II. (996-1026) and Robert Abp of Rouen, 990-1037.)

EMUND of Skarar, lawman in West-Gautland, his quality and character, ii. 155211—undertakes to plead the cause of his people before King Olaf the Swede, 15511-31—goes to East-Gautland, where he draws to his side many mighty kindred, 15531-1566—proceeds to Swede-realm, and comes to Upsala, where he meets the King, 156615—tells the King some enigmatic news from Gautland, 1561715733—lures by a fictitious case at law a judgment from the King whereby he condemns his own conduct to the King of Norway, 1581-31—departs suddenly from the King's court, 15892-15927—has to leave with the Up-Swedes, instead of the people of Gautland,
the election of a king of Swede-realm, 1642–1651—predicts that the succession of kings in Sweden will pass out of the old line of the Ynglings, 1651–16.

EMUND, natural son of King Olaf the Swede with Edla, daughter of a Wendish earl, ii. 139–139—brought up in Wendland among his mother's kin, 139–139—King in Sweden, when Magnus the Good set out from Garthrealm on the conquest of Norway, iii. 48—lends aid to his kinsman Svein Wolfson, K. of Denmark, against Magnus the Good, 3316–27.

ENGLISH (The), Englishmen (Englar), i. 11829 26131 ii. 129153 25424 4431 iii. 16728 171211 17626 6217 17728 17819 37.

ERIC (Eirikr), son of Agnar, King of Westfold, father of Hild, the wife of Eystein King of Raumrick and Westfold, i. 68–72.

ERIC, son of K. Agni, King of the Swedes together with his brother Alrek, i. 35180.

ERIC ARNISON, husband of Skialdvor, daughter of Nicolas, the son of Sigurd Hranison, iii. 4819–21—warns Nicolas his father-in-law in vain of an imminent attack by the Birthlegs, 4819–21 48223.


ERIC BLOOD-AXE (E. Blóðsóx), King of Norway (930–934), son of Harald Hairfair and Ragnhild, d. of Eric, King of Jutland, i. 114–129—lost his mother when three years old and was fostered by Thorir, the son of Roald, a hersir in the Firths, 119–128 128–19–20—K. Harald's favourite son, 128–21—fitted out by his father, when twelve years of age, with five longships for the wars, he harries for eight years Baltic lands, British dominions, finally going to Finland and the country of the Perms, 128–22 129–2—his marriage with Gunnhild, the daughter of Osur Tot, 129–130—abode always with his father, 131–10.
appointed King over Halogaland, Northmere and Raumsdale, \(134_{83-31}\)—aspired himself and was destined by his father to the head-kingship over his brethren, \(133_{84}\)—burnt in his house, together with eighty wizards, at his father’s behest, his brother Rognvald Straightleg, \(133_{21-35}\)—coming to Tunsberg from the Eastlands with his warships in need of provisions, which his brother Biorn Chapman refused to supply, he set upon Biorn and slew him at Seaham, \(135_{31}\)—guesting at Solvi in Northmere he is attacked by night by his brother Halfdan the Black, and barely escapes being burnt in the house, \(136_{8-12}\)—led by his father into the seat of supreme kingship over Norway, \(144_{20-27}\, 142_{34}\)—opposition by his brothers to the measure, \(141_{27-142}\)—a son of his and Gunnbild’s baptized by Har. Hairfair to his own name, namely, Harald Greycloak, afterwards King of Norway, \(142_{27-30}\)—Eric’s contest with his brothers for the supreme power in Norway, \(144_{30-90}\, 149_{12-14}\)—personal description, \(144_{31-145}\)—his children, \(145_{5-9}\)—loses hold on and control of his subjects when Hakon, his brother, comes from England claiming the crown, and abolishing the feudal tenure of land introduced by his father, \(150-151\)—finding that his people would not respond to his call to arms, he flees west-over-sea to England, \(152_{1-6}\, 155_{37-92}\, 180_{29-90}\)—he goes first to Orkney, and gathers a host to him there; sets off for England, harrying Scotland on the way, and then invades north England, \(152_{6-11}\)—comes to terms with K. Athelstan on agreeing to becoming his vassal over Northumberland and being baptized to Christianity with all his people, \(152_{11-29}\)—resided at York, \(152_{58}\)—having about him a host too numerous for his land to support, he eked out his income by making war every summer on Scotland, Sodor, Ireland or Wales, \(153_{37-10}\)—in view of K. Edmund’s hostility he quits Northumberland and makes war in the west, joined by the forces of the sons of Turf-Einar of Orkney, and by viking hosts in Sodor, with which he harried Ireland, Wales, and southern England, where he fell in a great battle against a vassal king of Edmund’s called Olaf, \(153_{37-154}\)—(cf. \(156_{24}\) cf. \(156\) \(163_{8-90}\, 180_{2-94}\)—all his sons dead by a.d. 999, i. 342_{39-90}\, RRIC, son of Edmund or Eymund (E. Emundarson or Eymund-son), King of Upsala, \(188_{2(?)}, i. 93_{20-25}\, 94\)—his contests
with Harald Hairfair about the possession of Vermland, West Gautland, and the eastern Wick, resulting in the conquest by Harald of all the disputed territories, i. 10512-11021—his dealings with Aki the Wealthy, goodman of Vermland, 10620-11085—dies when King Harald had reigned for ten years, 112324-1242—contemporary of Lawman Thorgnyr's grandfather, ii. 120228—his conquests about the southern and eastern littoral of the Baltic, 120228-120329—ready to listen to those who had errands with him, 120329-30

ERIc EVERMINDED (E. eymundi), King of Denmark, 1134-1137, son of Eric the Good, K. of Denmark, his son Svein, iii. 2715—sends a shrine to King Sigurd Jerusalem-farer, which was placed in Castle Church at Kings' Rock, iii. 30931-310—receives King Harald Gilli after his defeat at the battle of Fyrileif, and gives him presents, 31725-29—sends word to the folk of Kings' Rock to be on their guard against the Wends, 32617-21—yet is mistaken for their commander for a moment, 32714-16—is visited by Magnus the Blind, who persuades him to attempt the conquest of Norway, which country he invades with six hundred (6 x 120) ships, 35124-29—arriving at Tunsberg he is stoutly opposed by the landed-men of King Ingi, and makes for Oslo, where he burns Hallward's Church and the town, 3522-3536—puts off with his host on the approach of Throstolf Alison, 3537—turns back to Denmark after a most humiliating attempt to conquer Norway, 35316-24

ERIc THE GOOD (E. hinn g8di), King of Denmark, 1095-1103, son of Svein Wolfson, iii. 19426-2716-7—present at the meeting between King Magnus Barefoot and King Ingi at Kings' Rock, 2328-10—the goodliest of looks of the three monarchs, 2328-28—His sons, Eric Everminded, Knut the Lord and Harald Kesia, 2715-7, 10028-108

ERIC, natural son of Hakon the Mighty of Ladir by a low-born woman of the Uplands; Earl over a large part of Norway, 1000-1014, ob. 1016—his fostering by Thorleif the Sage, goodliness, great promise, and early relations to his father, i. 20918-20—his quarrel with, and slaying of Skopti of the Tidings, 24727-24911—visits K. Harald Gormson, who appoints him to an earldom over Vingulmark and Raumrealm, 24918-28—hears of the conspiracy of the Jomsvikings against his father, and joins him in calling northern Norway up to arms, and
unites his own with his father's fleet in Halkol's-wick, 273,17; 274,15; 276,28-29—commands one wing of the fleet in the 'battle of the Jomsburgers,' and fights valiantly, 277,12-281, ii. 26,17—his noble conduct to the prisoners, 281,30-282,28—his kindness to Vagn Akison, 283,30-284,4—on his father's death, and Olaf Tryggvesson's becoming King of Norway, he flies to Sweden, where he is well received by K. Olaf, 299,19-19 300,1-2 345,6-9—with his followers from Norway, and goes warring to Gothland, Wendland and Garthrealm, where he won Aldeigia-burg and harried the country for five summers running, next going to Adalsysla and Isle-sysla, and winning the day everywhere, 345,28-348,10—goes to Denmark and weds Gyda, the daughter of Svein Twibeard, 348,12-15—becomes a close ally of the kings of Sweden and Denmark, 348,31-33—at Svein Twibeard's request he joins his force to Svein's in order to meet Olaf Tryggvesson in battle, 359,12-360,—watches with the kings of Sweden and Denmark Olaf Tryggvesson's ships sailing up to Svolv, 362,24-364,21—settles terms with the kings as to the spoils in case of victory, 364,22-25—commands a great iron-beaked war galley, 364,26-33—his part in the battle of Svolv, 367,12-16 22-24 368,32-369,10-18 27-29 370,62 371,5-15 372,27-375,16—Norway being partitioned between the conquerors of Svolv, he receives for his share four folklands in Thrandheim, Halogaland, Naumdale, Firths and Fialir, Sogn, Hordland, Rogaland, and North-Agdir to Lidandisness, 377,28-378,—and besides from Svein Twibeard out of his allotment: Raumrealm and Heathmark, 378,31-2 ii. 250,19-22—lets himself be christened, but leaves perfect freedom of worship to his subjects, observes laws and customs and 'is well beloved,' 378,31-31—makes Ladir his capital and leaves Nidoyce to go into decay, ii. 50,19-28—rules over Norway conjointly with his brother Svein, ii. 21,9-21 250,29-29—he and his brother give their sister Bergliot in marriage to Einar Thambarskelfir, 22,24-26—his strained relations with Erling Skialgson of Soli, i. 378,3-3 ii. 2312-252 cf. 74,30-34—summoned by King Knut, he goes to England, leaving his son Hakon in the rule of Norway, and meets Knut when he won London, and west of London he met Wolfkel Snilling in battle and felled him, 252,26,250,27—died from blood-letting when he had been one winter in England, and was preparing for a pilgrimage to Rome, 271,5.
—shared with his brother Svein, while in rule of Norway, one-half of all revenues, including land-dues or sailing-fees, from Iceland ships, 5219-22

ERIC HEEL (E. hæll), son of Eindrid of Gautdale, a follower of Sigurd Slembi-Deacon, iii. 35618

ERIC, King of Hordaland, father to Gyda, wife of Har. Hairfair, i. 9316-17—joins the kings of Rogaland, Agdir and Thelmark against Harald Hairfair and fights with him in Hafursfirth, where he fell, 1115-27

ERIC, son of Ivar Gaudhank, Archbishop of Nidoyce, iii. 36263

ERIC, King of Jutland, father to Ragnhild the Mighty, a wife of Harald Hairfair, i. 11412-13

ERIC ODDSON (E. Oddsson), Icelandic historian, quoted as authority on an episode in Sigurd Slembi-Deacon’s life, taken down from the mouth of Einar, son of Lax-Paul, iii. 3598—tells the story of the battle at Holm-the-Gray on the authority of Gudrid, Birgir’s daughter, who averred she had it from Bishop Ivar, who himself was in the battle, 36327,29—relates the story of the end of Sigurd Slembi-Deacon on the authority of Hall, son of Thorgeir Leech, an eye-witness of what happened to Sigurd, 36510-14—author of the historical work called ‘Backbone-Piece’ (Hryggjarstykki), which tells the story of Harald Gilli, Magnus the Blind and Sigurd ‘Slembi,’ 36514-18—further account of his authorities and method of writing history, 36518-27—on the authority of Dean Ketil of St. Mary’s Church, Alburg, Eric states that Sig. Slembi-Deacon was buried there, 36728-29

ERIC’S SONS (Eiriks synir, synir Eiriks), otherwise also called Gunnhild’s sons, the sons of Eric Bloodaxe and his wife Gunnhild (cf. i. 1456-8), leave England with their mother after the fall of their father, and make themselves masters of Orkney and Shetland, residing in Orkney in winter and harrying Scotland and Ireland in summer, i. 15490-1556—their diminished strength in the west leaves Hakon the Good free to operate where needful with his armed host, 15520-1569—hearing that K. Hakon was embroiled in war with K. Harald Gormson, they go to Denmark, where they are hospitably cared for, 1595-26—some of them, age allowing, went on war raids in the East-lands, 15926-1609, 1749-10—
personal prowess, 159, 81-82—their raids on Norway, 160, 11-14, 36
174, 10-11—they defeat the governor of the Wick, King Tryggvi, at Sotaness, 171, 28-172, 5—are defeated in turn by Hakon in the battle of Oyvaldness, 172, 5-173, 16—'Eric's sons abode again in Denmark for a long time,' 173, 21-22—invade Norway with a large force supported by Denmark, and suffer a severe defeat by Hakon the Good at Rast-Kalf on the island of Fredi, 174, 14-180, 5—again they invade Hakon's dominion, and are defeated in the battle of Stord, at which Hakon lost his life, 180, 27-188, 21—they take possession of the kingdom of Norway, 197, 8-9—offer to Tryggvi Olafson and Gudrod Bjornson to hold of them such share of the realm as they had held of K. Hakon, 197, 19-24—from fear of the men of Thrandheim and of the Wick, who were most devoted to K. Hakon, Eric's sons keep to the middle of the country, 199, 14—peace, 'in words at least,' made between them and Earl Sigurd of Ladir, 199, 18-28—all brothers were noted for miserliness, 199, 94-200, 0—their characteristics as rulers and men, 201, 12-202, 4—they compass, with the aid of his own brother, Grotgarth, the death of Earl Sigurd of Ladir, 202, 7-205, 29—they find in Hakon, the son of Earl Sigurd, such a foe that they are fain to make terms of peace with him all in his favour, whereon follows great, but sometimes guile-blended, intimacy between Queen Gunhild and Hakon, 205, 38-208, 16—the brothers, hearing that Hakon has allied himself with Tryggvi and Gudrod and Gudbrand a' Dale, 210, 14—gather a host together against Hakon, 213, 12-17 and, on his escape, take full possession of Thrandheim, 213, 15-214, 11 cf. 232, 34—they evacuate Thrandheim on Earl Hakon's reappearance there, and are kept at bay south of Stad, 214, 14-31—their governor of Mere, Grotgarth, slain by his nephew, Earl Hakon, 216, 17-217, 6—the rule of Eric's sons signalized by great famine, 218, 11-22—their plots for the purpose of securing Olaf, the infant son of K. Tryggvi, 224, 14-228, 24—Earl Hakon tells Harald Gormson plainly what reward he has received from Gunhild's sons for all his support, 235, 22-26—on Ari the Learned's authority the sons of Gunhild and Earl Hakon were at war for the last six years of K. Harald Graycloak's reign, 239, 28-34—the exiles of the sons of Gunhild return to Norway in the train of K. Harald Gormson,
ERI—ERL

Index I 4I

2401420—Earl Hakon being appointed to the rule of Norway by K. Harald Gormson, the sons of Gunnhild with their
mother flee once again from Norway to Orkney, 2411728—
the cost of now defending Norway against the sons of Gunn-
hild defrayed by the tribute Earl Hakon was to pay to
Denmark, 2531018—the rule of Gunnhild’s sons described
by the Upland King Roerek, ii. 421920—their relations to
Harald Gormson described by Olaf the Swede, 972931
ERIC THE RED (E. Rautøi), [son of Thorvald,] the discoverer
of Greenland, i. 3411617—displeased with his son Leif for
bringing a Christian missionary to his abode, 3551817
ERIC THE VICTORIOUS (E. sigrsæli), son of Biorn, King
of Sweden, i. 12467—married Sigrid the Highminded, d. of
Skogul-Tosti; their son Olaf the Swede, King of Sweden,
21388 2841214—his dealings with Hakon, Gunnhild’s mes-
sender, sent to secure the person of Olaf Tryggvison, 22728
22824—overcomes and slays (in the battle of Fyri’s meads)
his nephew Styrbiorn, ii. 9835 (cf. Flateybook, ii. 7211739)
—contemporary of Lawman Thorgnyr, went on many a war-
faring, and increased the realm of Sweden, but was easy of
access to his people, 121610—died at Upsala ‘ten winters
after Styrbiorn fell,’ i. 21389
ERIC THE YEAR-SEELY (E. hinn ársæli), son of Blot-
Svein, King of Sweden, an upholder of blood-offerings, iii.
2858
ERIC, son of K. Yngvi Alrekson, with his brother Jorund
he overcame K. Gudlaug of Halogaland; he was slain by
the usurping King Haki of Sweden in battle at Fyri’s meads,
i. 3984911
ERLAND, see Erland.
ERLEND (Erleindr) of Garth (iii. 3719), see Erland of
Gerdi.
ERLEND of Gerdi, paternal great-great-grandfather of Erling
Askel, iii. 37156—traitor to Olaf the Holy in King Knut’s
pay, ii. 3901015—falls at Sticklestead, 4348
ERLEND, son of Earl Hakon of Ladir, commander of his
ships at Vig, i. 2931018 18 cf. 29245—going by his father’s
orders down Throndheim Firth towards Mere, he encounters
Olaf Tryggvison coming up the firth, and, turning to flight,
is slain by Olaf, 2931819 295820
ERLEND HOMEBRED, see Erlend Sloven.

ERLEND SLOVEN (E. himald), son of Joan the Strong and father of Eystein, Archbishop of Thrandheim, iii. 10418, 14
45618

ERLEND, Earl of Orkney, son of Earl Thorfinn Sigurdson, holds the islands in feoff of the King of Norway, iii. 24814, 29—joins in King Harald Sigurdson’s invasion of England, 1668—left behind to guard the ships while Harald marched on York, 17090—arrested by King Magnus Barefoot and sent east to Norway, 22117—dies of sickness in Nidoyce and is buried there, 22524—relations of his sons Magnus and Erling to K. Magnus Barefoot, 23929—his son Erling falls with K. Magnus in Ireland, 24228, 29

ERLEND, son of Turf Einar, Earl of Orkney, which, with his brothers, he held in feoff of Eric Bloodaxe, joins Eric’s expedition against Edmund, K. of England, and falls in battle in the south of England, i. 15390, 15418 cf. ii. 16826, 90

ERLING ASKEW (Erlingr skakki), son of Kyrping-Worm and Ragnhild, daughter of Sveinki, the son of Steinar, iii. 371,—a wise man and a great friend of King Ingi Haraldson, by whose interest Erling obtains in marriage Kristin, the daughter of King Sigurd Jerusalem-farer and Queen Malmfrid, 37111, 14—has a house at Studla in South-Hordland, 37115, 3916, 7—his pilgrimage to Jerusalem, 37115, 3725,—held of less account than his brother Ogmund Hammerer, 37718, 15—takes prominent part in the battle of the Elfl between K. Ingi and Hakon Shoulderbroad, 42518, 41520—plans off and on during the following winter an expedition to Thrandheim to secure the person of Hakon, but it comes to nought, 41618, 21—takes part in the fray on the bridges at Biorgvin, 41726, 41829—warned by his wife not to trust Hakon Shoulderbroad, 42715, 26—Erling’s part in the election of a successor to K. Ingi, which falls on his son Magnus, 43525, 43718—fares south to Denmark with his son K. Magnus, and secures for him the support of Waldimar on acknowledging the whole of the Wick north of Rygiarbit as Danish territory, 43718, 43818—returning from Denmark he goes on to Biorgvin—slays Arni Fickleskull, King Hakon’s bailiff—goes east to meet Hakon, 43818, 4396—engagement with Hakon Shoulderbroad at Tunsberg, 4397, 44022—takes all King Hakon’s ships in
Tunsberg and lays all the Wick under the sway of King Magnus—stays the winter in Biorgvin—has Ingibiorn Sip I, a landed-man of K. Hakon’s, slain, 440-441—King Hakon arrays himself to move south to engage Erling, 441-442—his last encounter with Hakon Shoulderbroad, who is slain on board Erling’s own ship, 441-442—he and Magnus fare with their host north to Nidoyce, and lay all the land under them, 447-448—summons the Thing of Eres, where Magnus is taken for king over all the land, 447-448—mistrusts the Thrandheimers, 447-448—after a short stay in Biorgvin he sets up in Tunsberg and winters there, 448-449—organizes in the Wick a strong combination against the party of Sigurd, the brother of Hakon Shoulderbroad, led by Earl Sigurd of Reyrv, 449-450—feasts folk through Yule at Tunsberg, 450—accepts, on his own terms, the surrender of some of the partisans of Earl Sigurd of Reyrv, 450-451—Philippus, son of Gyrd, makes peace with him, 451—his victory at Re over Earl Sigurd of Reyrv, 451—ousts Markus o’Shaw and his foster-son Sigurd (brother of Hakon Shoulderbroad) at Hising, 455-456—hearing that Markus and Sigurd had gone north to Thrandheim, he sets off with a fleet in pursuit, but falls in with contrary winds, 458—advised that his captains in Biorgvin had slain Sigurd and Markus, he gives home-leave to the special levy, but holds east across the Fold with his own force, being informed that Markus’s men are on the east of the firth, 459-460—stays through the autumn at Kings’ Rock, 459-460—punishes the people of Hising-isle for siding with Marcus and his party, 459-460—leaves Kings’ Rock in pursuit of Markus’s followers Eirik Cockboat and Biarni the Evil, and slays both, 460-461—rests at Tunsberg for a while, and then goes on to Biorgvin, 461—on mutual concessions he prevails with Archbishop Eystein to have his son crowned King of Norway, 461-462—twelve landed-men he swears oath to the laws together with his son, 462—gives to the Archbishop, the Legate of Rome, five suffragans, etc., a glorious banquet on the occasion, 464—Erling breaks his covenant with Valdimar, King of Denmark, 465-466—the Danes, incensed at Erling’s conduct, threaten war on Norway in the spring, 466-467—Erling winters
in Biorgvin, 466.21,467.2—lays a snare for the Thrandheimers to test their loyalty to his son, into which, when they had fallen, he visits them with severe penalties, 467.2,469.24—returns to Biorgvin, 469.24,25—King Valdimar having made an abortive raid on Norway, resulting, however, in extensive robberies on outlying islands, Erling retaliates by an armed expedition to Jutland, where he falls on the Danish fleet, drives the Danes into flight, and plunders the ships of their booty, and the port of Deersriver as well, 469.26,471.25—by a clever move of his wife Kristin, 'King's daughter,' Erling gets again into King Valdimar's good graces, he remaining as a hostage with the Dane-king, and the Danish noble Asbiorn Snare with King Magnus of Norway, 471.26,473.2—by persuasive talk he becomes King Valdimar's earl over the Wick in Norway, in which capacity he continued till his death, 473.5,474.6—his base-born sons, 474.8—his daughter Ragnhild, 474.9,11—his dealings with the band which Sigurd Bait-hat and Olaf the Unlucky raised in the Uplands, 474.17,476.28—goes into the Wick to his ships and stays the summer there, 477.4,6—victorious engagement with Olaf's band at Stangs, 477.10,17—his dealing with Harald, the reputed son of Sigurd, son of Harald Gilli and Kristin Erling's wife, 477.26,478.17—sits in Biorgvin whilst the Birchlegs sail past unawares, 480.18,20—his person, character, and attire, 480.20,481.2—keeps in Biorgvin in readiness to oppose the Birchlegs should they fare west, 484.0—the Birchlegs, after being defeated by K. Magnus at Re, harbour but slight hope of mercy from Erling, 487.2—Erling deemed by all his people to have been breast and ward for himself and his son Magnus, 487.4,6

ERLING, son of Eric Bloodaxe and Gunnhild, i. 145.7,203.16—in company with Harald Graycloak, and Giotgarth, the brother of Earl Sigurd, he burns the latter in his house, 205.9,20—his rule over Thrandheim so oppressive that the people rose in rebellion and slew him, 218.1,232.7,13

ERLING, son of Earl Erlend Thorfinsson, accompanies King Magnus Barefoot from Orkney on his Irish expedition, iii. 239.5—falls in Ireland with the King, 242.28

ERLING, son of Hakon Earl of Ladir, said by some to have been offered up by his father to Odin for victory in the battle of Hiorungwick, i. 283.30,39
Index I

ERLING of Jadar, see Erling of Soli.

ERLING, son of Joan Arnison and Ranveig, daughter of Sigurd, the son of Thorir Hound, iii. 174.

ERLING THE OLD, one of King Sigurd Slaverer's men, slays 'hersir' Klyp in revenge for his liege-lord, i. 216, 217.

ERLING OF SOLI (Erlingr af Sola), son of Thorolf Skialg the grandson of Horda Kari, usually called Erling Skialgson, i. 302-39—obtains in marriage Astrid, the sister of Olaf Tryggvesson, 306-308—in might and power like to Gudbrand a-Dales, ii. 200-212—refuses the dignity of Earl, but is invested by Olaf Tryggvesson with dominion over Hondaland and Rogaland, between Sognsea and Lidandisness, i. 308-316 ii. 238-741—joins Olaf Tryggvesson's expedition to Wendland, commanding his own ship, 358-363 363-364—after the partition of Norway between the victors of Svold, Earl Eric grudged Erling his dominion and the moiety of the King's revenues which Olaf had granted him of that dominion, whence arose strained relations between him and the Earls Eric and Svein, ii. 231-244 742-745—he goes a-warring in summer-tide to eke out his means, 244-249—his prowess and lordly ways, 249-254—his children, 254-257—his domestic ways—body-guard, in peaceful and unpeaceful circumstances—war galley, 248-256—his ways of dealing with thralls and freedmen, 256-259—Earls Svein and Hakon make peace and family alliance with him, 331-334 746-749—he joins Earl Svein's expedition against Olaf Haraldson, which terminated in the battle of Nesiar, 552-559—advises in vain Earl Svein, after the loss of that battle, to go north again, and levy fresh hosts against King Olaf Haraldson, 628-631—parts from the Earl, and goes to his dominion in Rogaland, 628-631—surrounds himself with a large company of men, 628-631 641-645—arranges terms of peace with King Olaf in Whiting-isle, 747-749—enjoys of royal grants less than before, but has undisputed authority over the commonalty from Sognsea to Lidandisness, and hence was called 'King of the Roglanders,' 212-213 217-217—his cousin, Aslak Skull o' Fitiar (they were second cousins and great-grandsons of Horda-Kari), being set up by King Olaf Haraldson to counteract his power, he drives Aslak out of his bailiffry, 212-213—meets the King at Tunsberg, and defends his action in this and other matters connected there-
with, 212-29-213-28—peace made between Erling and the King by friendly mediators, 213-29-214-18—his action on behalf of his nephew Asbiorn Seal's-bane, which brought on him the full enmity of the King, 217-17-219-15-224-16-27 227-10-229-29-231-17-20—kept, as rumour would have it, great gathering round him, in case the King might come upon him unawares, 268 10-12; a rumour made fun of by Haldor Brynjolfson, 268-19-22—at the request of his daughter Ragnhild, he lends his son-in-law, Thorberg Arnison, prompt aid against King Olaf in the affair of Stein Skaptison, 283-38-284-3—leaves Norway, with four or five ships, and goes with his sons to join King Knut in England, 311-27 335-6-8—returns to Norway director of Knut's bribing operations, 335-17-20—joins Knut at Eikunds- sound, 348-10-22—Knut promises him the rule of all the land between Stad and Rygsbit, 348-22-26—his host on Jadar, 354-11—sails after King Olaf, 355-8-24—is defeated and slain, 356-8-358-30—his body is brought to Soli, 359-34—Sigvat's song on the fall of Erling, 359-90-360-2—his sons take a leading part in the opposition against Olaf the Holy, 381-1—his son Aslak, owner of the family seat in Harald Hardrety's reign, iii. 106-24.

ERSE-FOLK, see Irish.

ESTHONIAN FOLK, Estlanders (Eistr), i. 5317 229-4.

ETHELRED (The sons of), their dealings with Knut the Mighty, ii. 278-11 19-24—their flight to Normandy and alliance with Olaf Haraldson, futile attempt to reconquer England, retirement to Rouen and parting from Olaf, 2737-292.

ETHELRED (Aðalræðr) (the Unready), son of Edgar, King of England, 979-1016; married Emma, daughter of Richard I., Duke of Normandy, ii. 2199-28—his deposition or death vowed by Svein Twibeard of Denmark, i. 272-2-11—flies away from England before Svein Twibeard into Valland (Normandy), ii. 129-92-96—on Twibeard's death he returns to England, gathers together an army, and is joined by Olaf Haraldson and his Norwegians, 131-8—attack on and victory over the Danes in Southwark, 136-154—London subdued to his sway, 155-35—victory over Wolfkel Snilling, and further extension of his sway over England, 16—conquest of Kent, 17-24—further extension of his authority through Olaf's victories, 17-26-18-15—his death, 18-20-21 2711-12.
EYJ—EYS]  Index I

EYJOLF DADASKALD (Ejólfur Daðaskald), Icel. poet, wrought the song Banda-Drapa on Earl Eric Hakonson, i. 248-249; 249; 12-20; 28; 346-348; 31-32; 397-422; 27-348; 11
EYOLF VALGERDSON, father to Gudmund the Mighty of Maddermead, i. 269-29; iii. 153-
EYSTEIN (Eysteinn), a king, father of Swanhild, one of Harald Hairfair's wives, i. 114-12; 12
EYSTEIN, son of K. Adils, King of the Swede-realm, burnt with all his court by Solvi, King of Jutland, i. 51; 52-11
EYSTEIN, Archbishop of Nidoyce, 1157-1188, son of Erlend Sloven, the son of John the Strong, the son of Wolf Uspak-son, the Marshal of Har. Hardredy, iii. 104; 105—builds (i.e. extends) the cathedral of Nidoyce, and sets up the high altar where the tomb of King Olaf the Holy had been, ii. 457-15—takes down Mary's church upon the Mel, 105; 10—chosen archbishop after the death of Archbishop Jon, 456-18-16—his popularity in Thrandheim, 456; 28—obtains the consent of the people in his archdiocese to pay fines, etc., to the cathedral, not in the debased coin then current, which was 50 pr. c. below par, but in pure silver, 456-457; 461; 462—negotiations with Erling Askew in reference to the coronation of K. Magnus Erlingson, 461; 464-11—performs the coronation amidst much festivity, 464; 1-
EYSTEIN BLACKCOCK, see Eystein Heathcock.
EYSTEIN, son of Eystein the Terrible, King of Heathmark, invades Raumrealm, newly conquered by Halfdan the Black, i. 78-11—thrice defeated by Halfdan, he makes peace with him, retaining half Heathmark for his dominion, 78; 79-
EYSTEIN GLUMRA (E. glumra), son of Ivar, father to Rogn-va1d the Mere-Earl, i. 100-1— and Sigurd, Earl of Orkney, 116-11; ii. 168-8
EYSTEIN, son of Halfdan Whiteleg, King of Raumrick and Westfold, married to Hild, d. of Eric, King of Westfold, the son of Agnar. On the death of K. Eric, Halfdan and Eystein 'took to them all Westfold,' which Eystein ruled to his death, i. 68; 9-26—Eystein's war-raid upon King Skjold of Varna, in which he came by his death, brought about by King Skjold's witchcraft, 68; 69-96
EYSTEIN, King of Norway, 1142-1157, son of Harald Gill and Biadak, an Irish woman, married to Ragna, d. of Nicolas
Mew, iii. 378-20-21—comes from Scotland to Thrandheim, where, without an ordeal to prove his legitimacy, he is made king of a third of Norway, his brothers, Sigurd and Ingi, consenting, 368-28—being informed of the slaying of Ottar Brightling, he gathers a force to avenge the deed, but comes to terms with K. Sigurd his brother on his promising to prove by ordeal his innocence of the murder, 370-8-18—quells a revolt against him in Ranrealm and Hising by defeating the rebels at Leikberg, 373-37-374-22—expedition to the west and warfare in Scotland and England, 374-20-376-30—return to Norway, 376-34-38—has a court for himself, being of full age, while his brothers, being minors, have a joint court, 377-59—his character and person, 377-59-378-16-20—his marriage, 378-30-21-26—differences with his brother Sigurd, 385-9-28—which they make up over a plan to depose their crippled brother Ingi, a plan frustrated by the latter, 385-27-386-25—Ingi's men having slain Sigurd in an affray at Bjorgvin, Eystein makes a futile attempt to avenge brother on brother, 390-11-24—his raid on Gregory Dayson's home, 390-27-391-16-23-24—suspected of having set fire to the great shipbuilding yard at Nidoyce, 391-26-21—comes to terms of peace with Ingi in Sealise, 392-1-22—continuance of strained relations between the brothers, 392-23-393-3—deserted by his following when preparing for a naval encounter with Ingi, he abandons his ships in Sogn and marches over-land to the Wick, 393-5-18—pursued by Ingi, he is caught and executed by Simon Sheath, 394-10-19—396-18—buried at the church of Force; believed to be a holy man, as springs were discovered where he fell and where his body was waked, and miracles happened at his tomb until the broth of a sodden dog poured over it dispelled the charm, 395-30-396-2—his followers make Hakon, his nephew, their chief, 399-6-8—his cause ardently espoused by Earl Sigurd of Reyir, 409-6-15—King Ingi's estimate of Eystein, 425-16-20—his putative son, Eystein Maiden, 478-29-22.

Eystein Heathcock (E. orri), son of Thorberg Arnison by Ragnhild, daughter of Erling Skialson, ii. 281-19-20—threatens to leave his father unless he accedes to his mother's request to save Stein Skaptison from K. Olaf Haraldson's revenge, 281-31-38—left, with others, to guard the ships of K. Harald Sigurdson at the battle of Stamford Bridge, iii. 170-18-21
—in exceeding great favour with K. Harald, who at this
time had promised him in marriage his daughter Maria, 170
21-24—‘Heathcock’s brunt,’ 17818-1794
EYSTEIN MAIDEN (E. Meyla), thus named from his small
features (iii. 48016-17), ‘called’ the son of K. Eystein, the son
of Harald, his paternal aunt, Brigida, being the wife of Earl
Birgir Brosa in Sweden, iii. 47820-22 25-27—turns up in Sweden,
and requests the Earl to avail him towards obtaining the
kingdom of Norway, a request readily, though insufficiently,
responded to, 47826-4799—he goes into Norway, and gathers
a strong band in the Wick, who proclaim him king, 4793-8—
short of means he plunders, and short of raiment his
followers dress their legs in birch-bark, whence their name
Birch-legs, 4798-15—his mode of warfare in the Wick for
two years, 4792-27—the third year he takes to ships, and sails
round up to Thrandheim with a numerous and well-armed
following, eluding Erling Askew’s vigilance, 4808-90—he carries
the town of Nidoyce by storm, killing Nicolas Ranison, 481
24-48318—taken to king in Thrandheim, he stays there for a
year, and then marches over-land into Ringrealm with up-
wards of two thousand followers, 48318-30—he and K. Mag-
nus Erlingson meet in battle at Re, where Eystein is slain,
484-48547
EYSTEIN, King of Norway, 1103-1122, baseborn son of K.
Magnus Barefoot, his mother ‘of little kin,’ iii. 2388-mar-
rried to Ingiborg, d. of Guthorm, the son of Steig-Thorir, their
daughter Maria, 2651 —after the fall of his father, he shares
the kingdom of Norway by thirds with his brothers, Olaf and
Sigurd, 24769—has, with Sigurd, the trusteeship of Olaf’s
share during the latter’s minority, 24710-12 —remains at home
in charge of the kingdom during Sigurd’s journey to Jerusa-
lem, 24724-24811 —rules the land profitably in Sigurd’s
absence, 26329-317—wins Jamtland ‘by wisdom,’ 26325-26432—
his person and character, 26424-2651—a reformer and student
of law, 2657-11—his interest in Ivar Ingimundson’s love-affair,
26511-26722—interprets to Sigurd his brother his dream,
26812-27033—his advocacy of Sigurd Hranison’s case against
K. Sigurd, 27212-27638—scandal talked about him and
Borghild, Olaf o’ Dale’s daughter, proved by ordeal to be
groundless, 27715-27819—‘manmatching’ between him and
VI.

E
Sigurd, followed by estrangement between the brothers, 279-283—has a large ship built in the fashion of the ‘Long-Worm,’ 283-287 393-397—builds great ship-sheds (dock-yards) at Nidoyce, 283-287 284-287 391-397—his death and burial, 284-287—praised for his kindness to ‘us Icelanders,’ 421-426.

Eystein the Terrible (E. harðrásiti) (i. 67-69), the Mighty (inn riki) (72-74 161-171), the Evil (inn illi) (161-182), the Evil-minded (illráði) (ii. 276-62), ‘King of the Uplands who ruled over Heathmark,’ i. 67-69 72-74 77-78 78-62 91-92—his conquests in Upper Thrandheim and ignominious treatment of the conquered for killing his son, 161-162 ii. 276-62.

Eystein Travail (E. trafali), iii. 387-29.

Eyvind Braggart (E. skreyja), brother to Gunnhild, the wife of Eric Bloodaxe, fought and fell in the battle of Stord, i. 183-184 185-186.

Eyvind Elbow (E. ölbogi), Marshal to King Magnus Barefoot—accompanies the King on his warfare in Ireland, iii. 238-240—warns him to be on his guard against possible treachery of the Irish, 240-242—marches with the king in front of the line of battle drawn up to meet the Irish in ambush, 240-242—description of him, 240-242—falls fighting with his king, 241-242.

Eyvind Rent-Cheek (E. kinnriða), a leader of revolted Halogaland against Olaf Tryggvason’s project to christen the people, i. 309-314—entraped by his friend, Harek of Thiotta, and sent to Olaf Tryggvason who, on Eyvind’s steadfast refusal to be christened, tortures him to death, 327-328.

Eyvind the Skald-Spiller (E. skáldaspillir), son of Finn and Gunnhild the daughter of Earl Halfdan, author of the poem called Haloga-Tale, i. 48 391-397 104-105, 19-28 277-278—his way of breaking the news of an impending attack to K. Hakon the Good, 181-184—his urging of K. Hakon the Good to make a stand against the attack of the sons of Eric at Fitjar, in which battle he fought, 182-184—author of Hakon’s song, Hákonar mál, verses of which are interspersed throughout the saga of Hakon the Good, to the end of which the whole poem is subjoined, 185-187 183-184 186-187—gets into disgrace with
Harald Greycloak for a song in praise of Hakon the Good’s victory over the sons of Eric; but is restored to favour again by mutual friends, 180, 198, 199 — his song on the miseries of Eric’s sons, 192, 200 — his punishment by Harald Greycloak and final parting of the two, 200, 201 — his commemoration of Earl Sigurd of Ladir’s death, 206 — of hard season in Halogaland, 218 — composed a song on ‘all the men of Iceland,’ who rewarded it by a clasp worth fifty marks, 219 — commemorates in song how he had to sell his clasp, and even his arrows, for fish to stave off hunger, 219—220 — he dwelt in the island of Thiotta in Halogaland in poverty, but boasted high descent (he was by the distaff-line a great-grandson of Harald Hairfair), ii. 189, 21, 24

EYVIND THE SNAKE (E. snákr), stationed in the forehold on board the Long-Worm, i. 353

EYVIND UROCHSHORN (E. úrthorn) of Agdir, a friend of King Olaf Haraldson, and a sea-rover, ii. 79, 28 — by order of King Olaf, he kills the Swedish steward, Roi Squinteye, in Howesound, 81, 19 — goes sea-roving into the East-ways, 81, 19-20 — overtakes Thorgaut Harelip and slays him, and secures for King Olaf all the goods Thorgaut had plundered from Gudleik the Gautlander, 83, 16 — goes to Ireland on viking raid and gets into friendly relations with the Erse-king Konofogor, and fights with him against Einar, Earl of Orkney, 137, 10-28 — next summer, putting into Asmund-bay in Orkney, on his return to Norway, he is attacked and slain by Einar, 174, 175 — King Olaf of Norway seizes, as atonement for Eyvind, the third part of Orkney that belonged to Earl Einar, 184, 15, 20

EYVIND WELSPRING (E. kelda), son’s son of Rognvald Straightleg, the son of Harald Hairfair, a wizard and spell-worker, escapes from a hall to which Olaf Tryggvson let set fire, and wherein he burnt a number of sorcerers, i. 312, 313 — fails in working spells at Olaf Tryggvson on Easter-feast at Ogvaldsness in Kormt-isle, and is taken with his fellows and tied to a tide-washed skerry, where they all perished, 312, 314

FALSTER (The folk of) (Falstrbyggvar), inhabitants of the Danish island of Falster, iii. 50

FAROE-MEN (Færeyingar), ii. 246, 247, 7, 20, 26, 271, 24
[FAS—FIN]

Index I

FASTI, an earl of Denmark, defeats and slays Ottar Vendilcrow, aided by Earl Vat, i. 478-4791.

FENIA (Fenja), one of K. Frodi's gold-grinding bondmaids, cf. Grott. pros., Nor. Fornkvæði, 324-325; ii. 4412.

FENRIR and Fenrir's Wolf (Fenris-ulfr), Loki's son in the shape of a wolf, i. 18016 19321 19815.

FINN (Finnr), stationed in the forehold of the Long-Worm, i. 35319.

FINN, an archer on board Earl Eric's ship in the battle of Svold, i. 37114-91.

FINN, a Finnish wizard, ill-treated by Halfdan the Black, and befriended by Harald his son (Hairfair), i. 8519-27.

FINN, son of Arni Arnmodson, married to Bergliot, daughter of Halfdan, son of Sigurd Sow, and niece to Harald Hardredy, ii. 19818 iii. 1116-7—of King Olaf Haraldson's following, and much honoured, 198-284—refuses to aid his brother Thorberg in protecting Stein Skaptson in the King's despite, 282-283—but changes his mind, and takes a foremost part in bringing about peace and pardon for his brother and Stein, threatening that unless listened to he and his brothers would join King Knut, 284-286—swears an oath of faith and fealty to King Olaf, 285-286—he enters the King's service, 286-286—commissioned by the King to go to Halogaland and to raise there a general levy of men and ships, also to bring to justice Thorir Hound for his dealings with Karli, 286-287—his proceedings in respect of the first part of his commission, 287-288—failure of his dealings with Thorir Hound, 288-291—returns to King Olaf and reports his journey to him, 291-292—accompanies King Olaf in his flight from Norway, 309—his advice at K. Olaf's council of war at Staffmoor, 401-402—The King, resting his head on Finn's knee at Stickleshead, has a dream which Finn disturbs by awaking him on the approach of the enemy, much to Olaf's regret, 414—Finn's opinion on Kalf Arnison's sincerity, 426-428—fells Thorstein Shipwright at the battle of Stickleshead, 433—taken home wounded by his brother Kalf, whom Finn dislikes for his treachery to K. Olaf, 435-436—takes truce of K. Svein, and settles down at home in quiet, 453—K. Knut, breaking all his promises to Kalf Arnison, he changes his mind, and a rapprochement
with Finn is effected, 462, 467—his estate, official position, marriage relations, and great favour with K. Harald, 463, 464—viking raids in the West, 465—Finn's outspoken estimate of Harald Hardred's character on hearing of the murder of Einar and Eindrid, 466, 467—his diplomatic action on Harald's behalf averts a general rising against the King, 467—Harald refusing to carry out the engagements on which Finn's diplomacy was based, the latter told the King in plain anger that he did not keep his word, 467, 468—Finn arranges terms of peace between his brother Kalf and King Harald, 468, 469—misdoubting him that Harald had compassed Kalf's death, he takes the matter so to heart that he leaves Norway and takes service with K. Svein of Denmark, who creates him his earl, 469, 470, 471—will not flee at the battle of Niz and is captured, 471—King Harald, after being most grossly insulted by Finn, gives him life and lets him go free back into K. Svein's service, 471, 472—his daughter Sigrid given in marriage to Earl Orm Ellifson, 472, 473, 474

FINN, base-born son of Erling Askew by Asa the Light, iii. 474
FINN THE LITTLE (F. liti), a former servant of King Roerek, who, when his master became prisoner, served him on the sly in plotting against King Olaf's men, and rescuing the blind King from his imprisonment, ii. 126, 127—slays Thorir the Long, 128, 129
FINN-FOLK (Finnlendingar) = Finns, ii. 130
FINNS (Finnar), inhabitants of Finnland, i. 27, 33 ii. 130, 131

FINNS, inhabitants of Finmark, i. 85, 86 (Swasi and Snowfair), 119, 120; 218, 219, 328, 329—ii. 387, 432, 433

FINN, son of Sheep-Wolf, and brother to Peter Burdewain, hanged by Sigurd Slembi-Deacon, iii. 359—avenged by his brother, 366

FINN, son of Skopti, the son of Ogmund, iii. 225—one of King Magnus Barefoot's captains in the fortress on Kvalsund, 229—King Magnus having a contest with Skopti on a matter of heritage, Finn proceeds to the King pleading his father's case in vain, 234, 235—accompanies his father on a pilgrimage to Rome, and dies on the journey, 237, 238
54

Index I

[FIN—FRE]

FINN-WIFE, i. 12146 = Snowfair.
FIOLNIR (Fjölnir), one of Odin’s names, Odin, i. 27824 iii.
FIO
FIOLNIR, son of Yngvi Frey and Gerd, ancestor of the race
of the Ynglings of Sweden, i. 44 238—succeeded his father in
the rule over the Swedes and the Wealth of Upsala, 241820—
his death at Hleithra, when on a visit to King Frodi, by
drowning in a vat of mead, described, 2424-2520.
FION-DWELLERS (Fjónbutar, byggvar), inhabitants of the
island of Fion, Denmark, iii. 389 1218.
FIRTHS (Men of the) (Fírðir), inhabitants of the Norwegian
Folkland, the Firths, i. 30811 ii. 42319.
FLEMINGS (Flæmingjar), inhabitants of Flanders, i. 26111
iii. 43015.
FLOSI, see Burning-Flosi.
FOLI, the father of Thord, whose daughter Gudrun was the
wife of Skopti, the son of Ogmund, iii. 22520.
FOLKI, one of the four sons of Earl Birgir Brosa and Brigida,
daughter of King Harald Gilli, iii. 379.
FRANKMEN, Franks (Frakkar), i.e. Francoians, i. 25632;
Normans, iii. 18133; West-Europeans, 43015 43120.
FREDERICK (Fríðrekr) Barbarossa, Roman Emperor, 1152-
1190, iii. 2568.
FREDERICK II., grandson of the preceding, Emperor, 1215-
1250, iii. 2568.
FREY (Freyr), also called Yngvi-Frey, i. 44 and Yngvi, 238 son
of Niord the Wealthy, of the Vanir tribe, given as hostage
to the Asfolk, 1320-28—appointed by Odin temple-priest
among the Asfolk, 1627—succeeded Niord in the rule of the
Swedes, 2222-28—reared a great temple at Upsala and endowed
it richly, 2228-28—his reign one of great prosperity and plenty,
2225 2327—married Gerd, Gymir’s daughter, 237-8—his death
concealed for three years, during which great offerings in gold,
silver, and copper poured into the mound made for him,
2318-28—worshipped as a god by the Swedes, 456 24916—
not burnt at his death, 2419-18—called by the Swedes the
God of the World, 2418—the ‘kenning’ Frey’s game (Freys
leikr), 109 is generally supposed to signify warfare (see also
note, p. 388-81), but seeing that Yule was especially Frey’s
great festivity, and Hornklofi connects closely ‘Yule-drink-
ing’ and ‘Frey’s game,’ but refers to no act of war, it may fairly be questioned whether ‘Frey’s leikr’ does not refer to festive celebrations connected with Frey’s special feast, considering that part at least of the winter here referred to was spent in Ranrealm, a district fairly within the sway of the cult of Frey,—Frey in other ‘kennings,’ i. 15519 24518 ii. 43041

FREYA (Freyja), daughter of Niord, and wife of Odr, a temple priestess among the Asfolk, and the first to teach them wizardry, i. 142144 245—last survivor of the gods, 2328—her great fame, 2329–2428—shifty of mood, 244—mother of Hnoss and Gersemi, 2468

FREYWITH THE DEAF (Freyvīðr daufi), a counsellor of King Olaf the Swede; description, ii. 16146—his outspoken condemnation of the King’s dealings with Olaf of Norway and with his own subjects in Sweden, ii. 16118–16219—by dexterously manoeuvring the revolted people he, in company with his brother Arnwith, persuades them to elect James (Ondund), Olaf’s son, for king, 16316–16522

FRIGG, the wife of Odin, married his two brothers when Odin was supposed to have vanished utterly, i. 131416

FRIDLEIF (Friðileif), son of Frodi the Proud or the Peaceful, i. 4254 and father to Ali the Bold, 4228

FRIREK (Frirek), the bearer of the banner Landwaster in the battle of Stamford Bridge, iii. 1726

FRIREK COCK-BOAT (F. kōena), one of the notable followers of K. Hakan Shoulderbroad, who fought with him in his last encounter with Erling Askew, iii. 44114—joins with other partisans of Hakon to keep his band together after his fall, leaving their ships in Raumsdal, and marching overland east to the Uplands, 4471619—robs and slays the friends of Erling, 459511—caught by Erling and cast overboard tied to an anchor, a deed much resented in Thrandheim, where Frirek’s was a prominent family, 4602128

FRISIANS (Frisar), i. 25621 2613 36728

FRODI (Fróði), a mythic King of Denmark, i. 19924 (perhaps the same who figures as a sea-king in S. E., i. 5467) 25922 ii. 33224

FRODI THE BOLD (F. hinn frækni), King of Denmark, lends K. Egil of Sweden armed assistance against Tunni, stipulating tribute from Sweden in return, which, not being paid by Egil’s
successor, Frodi invades Sweden and plunders it far and wide, i. 4519-25 476-17—while on a war raid in the Baltic his land was invaded by K. Ottar of Sweden, 4717-48

FRODI, son of King Eystein of Heathmark, joins Hogni his brother in war against Harald Hairfair, 9119-17—both brothers slain at Ringsacre in Heathmark, 9214-19 22-932.

FRODI, son of Harald Hairfair and Gyda, daughter of King Eric of Hordaland, i. 11410—proclaimed King by his father, 131-18—warred in the West with his brother Thorogils, and was killed by poison, 132-21-23

FRODI THE PROUD or the Peaceful (hinn mikillłatí e§a hinn fri§sami), son of Dan the Proud, i. 423-4 [but according to S. E., i. 374, he was son of Fridleif, the son of Skiol, the son of Odin], King of Denmark, creator of the universal profound peace, called ‘the Peace of Frodi (Fróðafriðr),’ which began in the days when Frey ruled at Upsala, i. 231—had his seat at Hleithra, 2429 cf. 162—was a great friend of Fiolnir, King of Sweden, who lost his life on a visit to him, 2429-2515-14

FROSTY (Frosti), King of the Finns, fell in battle by Agni, K. of the Swedes, i. 3314-17

FULLA (Fulla), one of the goddesses, i. 200

GAMAL (Gamall), one of King Harald Sigurdsen’s followers in his punitive raid on Earl Hakon Ivarson, succeeds in sending the Earl timely warning of the King’s intention to slay him for having helped K. Svein Wolfson to escape alive from the battle of Niz, iii. 1458-15

GAMLI, the oldest son of Eric Bloodaxe and Gunnhild, i. 1458—goes with his mother from Orkney to Denmark, 15918-21—his fight against K. Hakon the Good at Rast-Kalf in the island of Frædi, and fall in that battle, 1782-17926 18017 1839 198

GANDALF (Gandálfr), King of Vingulmark, son of Elfgeir (King of Eifhome ?), i. 7239—loses one half of Vingulmark in a war with Halfdan the Black, 7719-20—his sons take up the feud with Halfdan, 807-28—made a war raid across the Fold-firth into Harald Hairfair’s realm at Westfold, and was routed by Harald and his general Guthorm, 9115 22-23 927-14

GAUT (Gautr), ‘after whom is Gautland named,’ i. 56

GAUT-FOLK, see Gauts.
GAU—GEI]  Index I  57

GAUT THE RED (G. hinn rauði), a foster-son of Thrand o’ Gate, in Faroe, joins in Sigurd Thorlakson’s journey to Norway in pursuit of Thoralf of Dimon, ii. 269-26-27 270-1-274 12—hoots Karl o’ Mere for refusing to accept his foster-father’s bad money in payment of taxes, 307 81 308 5—slays Karl, aided by Thord the Low, 309 10-19—is outlawed for the deed, 309 20-22

GAUTHILD (Gauthildr), daughter of Algaü, King of Westgautland, and Alof, daughter of Olaf the Farsighted, King of Nerick, married Ingiald Evil-heart, King of Sweden, i. 56 8-12 65 20-22—her children, Asa Evil-heart and Olaf Tree-shaver, 62 83 63 65 26 27

GAUTI, son of Tovi (Gauti Tóvason), his fight with some Danish merchantmen, ii. 157 12-22

GAUTLANDERS, see Gauts.

GAUTLAND-FOLK, see Gauts.

GAUTLAND-MEN, see Gauts.

GAUTREK THE BOUNTEOUS (Gautrekkr hinn mildi), son of Gaut ‘after whom is Gautland named,’ i. 56 8-7

GAUTS (Gutar), inhabitants of East- and West-Gautland, in Sweden, i. 109 11 16 20 110 7 158 8 14 259 14 348—ii. 77 2 7 11 79 10 8 10 86 11 117 11 119 17 20 142 12 155 12 22 156 18 164 19—iii. 146 11 149 31 150 16 24 151 8 15 228 81 231 9 18 24 80 35 28 35 15

GAUTVID (Gautvör), son of Swipdag the Blind and foster-brother of Ingiald Evil-heart, i. 55 22-27 61 28-24

GEFION (Gefjon), according to ‘Gylfaginning,’ S. E., i. 30, of the race of the Asfolk (and in ‘Lokasenna,’ 21, Odin declares her to know the fate of mankind as clearly as himself), sent by Odin to King Gylfi to seek new lands, and by aid of her giant-begotten four sons, four oxen, she ploughed out of Gylfi’s land the island of Selund, i. 15 24-16 14

GEFNI = Freyja (S. E., i. 114 28 350 8 10 557 9), i. 186 7

GEIGAD (Geigaðr), the greatest of champions, i. 38 11 18

GEIRA, daughter of King Burislaf in Wendland, ruling, in her own right, over a dominion in that country, the first wife of Olaf Tryggvason, i. 252 10 81 254 12 360 21-22—her death, 260 19 21

GEIRFIN (Geirfinnr), an earl who commanded in the town of Gunvaldsburg, defeated and made prisoner by K. Olaf Haraldson, from whom the town ransomed him for twelve thousand gold shillings, ii. 19 24-28 20 7-8
GEIRI, an Icelander, father of Thorkel, who was at the battle on Lyrshaw-heath, iii. 3722
GEIRMUND (Geirmundr), brings news to Earl Hakon of the approach of the fleet of the Jomsburgers, i. 27425-2758
GEIRTHIOF (Geirþjófr), a king in Saxland, married to Alof the Mighty—his country raided by Adils, K. of the Swedes, i. 49717
GEITIR, a legendary sea-king, i. 1348
GELLIR, son of Thorkel, grandfather of Ari the Learned, i. 518—goes, in obedience to a message from King Olaf Haraldson, by Thorarin Nefjolfson, to Norway, and stays with King Olaf, ii. 249,19-29—is sent by the King in the following summer to Iceland in order to negotiate with the Icelanders, by cajolery and threats, the subjection of Iceland to Norway, 27417-27514 cf. 29411-14—the Icelanders having with one accord rejected King Olaf’s proposals unconditionally, Gellir goes back to Norway and meets King Olaf as he returns to Norway after the defeat at the Holy River, 27514-29 33319-21
GERD (Gerðr), d. of the giant Gymir, wife of Frey, i. 2374—in ‘kennings’ for women, 27821-28 iii. 758 9420 23425
GERSEMI, daughter of Odr and Freyja, i. 248
GIFFORD (Gíparðr), a Welshman, offers his services to K. Magnus Barefoot and is well received, iii. 22822-28—putting in an appearance at the fight of Foxern first when it was all over, he becomes an object of unflattering raillery, 22910-28—Eldiarn the Icelandic poet’s fun with him, 22926-23029
GILCHRIST, see Harald Gilli.
GILL BACKRIFT (Gilli bakrauf), iii. 21622
GILLI, Speaker-at-law of the Faroes, goes to Norway in obedience to an order of King Olaf Haraldson, together with many other representatives of the Faroe folk; becomes a member of the King’s household and bodyguard, and with the rest promises that the islands shall become an integral part of the Norwegian realm, ii. 24617-24724—summoned again to Norway by King Olaf, he agrees with other chiefs of Faroe to leave the mission to Thoralf of Dimon, 2697-18—his participation in the affair resulting from Karl O’Mere’s mission to the Faroes, 30421-25 293-3058—takes up, together with Leif Ozeruson, the bloodsuit after Karl, 30921-26
GISL, son of Visbur and a daughter of Aude the Wealthy, i.
GIU—GOL) Index I

28,4—disinherited together with his brother Ondur by their father, wherefore the brothers lay on him a spell of evil power, 28,29

GIUKUNGS, the family of the mythic King Giuki, represented in works of art at the Hippodrome in Micklegarth, iii. 260,18

GIZUR GOLDBROW (Gizurr gullbra), fosterfather of Templegarth-Ref, an Icelandic poet, called Gizur the Swart at the court of Olaf the Swede-king, ii. 91,19-20 404,20—receives Hialti Skeggison in a friendly manner, 92,7-22 94,18-19—introduces Hialti to the Princess Ingigerd, 95,16-24—is let by Hialti into the secret of his mission to the Swedish court, 101,4-6—is with K. Olaf Haraldson at the battle of Sticklestead, 404,20—his song of encouragement before the battle, 405,10-19—slain in the battle, 430,22-24

GIZUR THE SWART (G. svarti), the same as Gizur Goldbrow II. 91,19-20

GIZUR OF VALDRIS, a captain in Earl Hakon's host in the battle of Hiorungwick, slain by the Jomsviking Howard Hewer, i. 282,26-283,5

GIZUR THE WHITE (G. hvíti), son of Teit, the son of Ketilbiorn, an Icelandic noble, favourite with Olaf Tryggvisor and chiefly instrumental in introducing Christianity in Iceland, i. 334,25-26 (ii. 89,6) 335,8-9 339,27-340,12 354,18-15 20-25

GLAMMI, a sea-king of fame, i. 239,10 iii. 38,22

GLUM (Glúmr), son of Geiri, an Icelandic poet, i. 155,6-22 160,1-10 180,1-13 198,1-10 201,26-31 215,9-18 239,4-22 243,7-18

GODGUEST (Goðgestr), King of Halogaland, died through fall from the horse Raven, a gift-horse from King Adils of Sweden, i. 50,36-38

GODWIN (Guðini), Earl, son of Wolfnoth, married to Gyda, the daughter of Thorgils Sprakalegg, their children, ii. 326,10-14—his daughter, Gyda, married to K. Edward the Confessor, iii. 155,18-19—his sons, 157,16-163,4

GOLD-HARALD (Gullharalds), son of Knut Gormson, and nephew of K. Harald Gormson, a great warrior, and deemed entitled to kingdom in Denmark, i. 217,12-18—becomes great friend of Hakon the Earl of Ladir, and confides to him his aspirations to kingly dominion in Denmark, wherein he is encouraged by Hakon, 232,14-25—broaching the matter to his uncle he receives an angry reply, 232,20-233,7 234,1-7—imparts
to Earl Hakon his intention to carry out his plan by force of arms, 2339-90—enters into Earl Hakon’s wily plan of becoming a candidate for the throne of Norway, 23610-28 cf. 23428-23616—goes to attack Harald Greycloak, K. of Norway, coming to Denmark on an invitation from Harald Gormson, and slays him in battle at the Neck in Limfbirth, 23791-23824-23922—is himself attacked in turn by Earl Hakon and hanged on a gallows, 2409-11 cf. 2385-22
GONDUL (Göndul), a ‘Valkyra,’ i. 18788 1896 19118—ii. 5918 10919—iii. 25411
GORM THE OLD (Gormr hinn gamli), son of Horda-Knut [the son of Arnfinn], sole King of Denmark, i. 8310-11 9329 9415 ii. 25317-20; father of Knut and Harald, 21718 2338 23417—Gorm’s son, better G.’s descendant (áttungr), a kenning for Knut the Mighty, his great-grandson, 31429
GOTH-GOD (Gauta-Tyr), the ‘Goths’ avail,’ Odin, i. 1896
GOTLANDERS (Gotar), inhabitants of the island of Gotland, ii. 829
GOWK-THORIR (Gauka-thórir), a waylayer; he and Afrafsti go with their company and offer K. Olaf Haraldson their service, ii. 3948-80—their offer being rejected on religious grounds, they follow the King’s host on their own account, 39491-39527—Gowk-Thorir, with his company, is christened, 3995-81—he falls in the first brunt at the battle of Stickleshead, 42822
GRAM (gramr), in ancient days the name of a lord that went a-warring, i. 3229-22—the warriors bore collectively the plural name ‘gramir,’ ib.
GRANI, an Icelandic poet, sings of the ransoming of the daughters of Thorkel Gusher, iii. 964-11
GRANKEL or Granketi (Grankell eða Granketiill), a goodman of Helagoland, personal description, ii. 19121-28—gives a goodly banquet to K. Olaf Haraldson on his visit to Halogaland, 1928-5—owner of an island rich in produce, over the possession of which he and his son Asmund come to quarrel with Harek of Thiohta, and gain their case, 2924-2948—burnt in his house by Harek, 34711-27 42010-18
GRANMAR (Granmarr), King of Southmanland in Sweden, escaped being burned at Upsala with other kinglets of Sweden, i. 5867—hears of the burning and takes his counsel, 5910-18
Index I

—his entertainment of, and alliance with, the viking King Hiorvard, 59260—his wars with Ingiold, and death through the latter's treachery, 612629
GREEKS (Grikir, Girkiir), 1116i 612628 80 7128 2608 4308 1119
43129
GREGORY, son of Day Eilifson and of Ragnhild, the d. of Skopti Ogmundson, iii. 3526—takes service with King Ingi Haraldson and becomes his great favourite, 3711694—K. Sigurd Haraldson forming a plan with his brother Eystein to depose their crippled brother Ingi, Gregory defeats the plot, and puts an end to Sigurd's consequent policy of provocation by slaying him at Bjorgvin, 3852739010—is prevented by the people from falling upon Eystein, 39211121—escapes from an attack by King Eystein on his manor of Bentberg, which Eystein destroys, live stock and all, 3922739194—he is awarded fifteen marks from K. Eystein for the destruction of his property, 39211718—he and Ingi win over from Eystein many of his supporters, 392303939—he takes command of the strong place of Kings' Rock on behalf of Ingi, 39911819—his dealings with Hakon Shoulderbroad at Kings' Rock, 399212801294—his estimate of Icelanders as soldiers, 401804022—keeps with K. Ingi in the Wick watching an opportunity to fall on Hakon Shoulderbroad, 4021215—with K. Ingi in Bjorgvin, where Hakon eludes his vigilance, 4031161—his part in the battle of the Elf against Hakon Shoulderbroad, 4031841511—goes from the battle north into the Wick and winters there, 4151820—takes pledge of King Ingi that Sigurd of Reyk, his near relative, shall retain all his possessions, 4152729—dissatisfied with Erling Askew's inactivity at Bjorgvin in face of Hakon's uncompromising attitude in Thrandheim, 41611621—goes with K. Ingi to Bjorgvin, 4162425—accidentally drawn into a fight, on the bridges in Bjorgvin, between his brother-in-law Haldor and Biorn, the nephew of Erling Askew, 4162941829—goes with K. Ingi east into the Wick in pursuit of Hakon, and takes up his station at Kings' Rock, 4182928—his onset on Hakon at Saur-Byes, 419928—in seeking to avenge on Hakon Shoulderbroad the slaying of his brother-in-law Haldor Bryniolfson, he is shot down crossing the river Befia, 1161, 4192742128—his character, 4212129—next to Eystein the elder, the greatest friend of Icelanders in Norway,
Index I

42126,27—his body taken to Hofund and buried at Gimsey at the nuns’ seat there, 42127,30—King Ingi’s grief at his fall, and devotion to his memory, 4228,81 42327,4244 4259,10—Gregory’s house-carles make common cause with Erling Askew against Hakon Shoulderbroad, 4356,12 4373,25

GRELAD (Grelöð), daughter of Dungad, Earl of Caithness, married to Thorfin Skull-cleaver, ii. 16827,1692

GRIMKEL (Grímkel), the court bishop of King Olaf Haraldson, his and his clerks’ seats in the King’s hall, ii. 6720,21—by his and other clerks’ counsel, Olaf Haraldson draws up canon-law for Norway, 6819,20—remained, at K. Olaf’s request, at his missionary duty in the Uplands during the King’s fight to Russia, 4544,10—at the request of the people of Thrandheim he goes to Nidoyce to look after matters in connection with K. Olaf’s holiness, 4544,6 10,19—his conduct in the affair until, with K. Svein Alfiva’s son’s consent, he declares K. Olaf to be a verily holy man, 45418,4572

GRIM RAKE (Grímr rúsli), goes off to Micklegarth with Kristin, the wife of Earl Erling Askew, where they have sundry children together, iii. 47411,14

GRIM, son of Thorgils the son of Halma, aids his father in securing the body of K. Olaf Haraldson, ii. 444-445, 4476, 449; 45427,4554

GRIM from Vist, father to Andres, a partisan of Sigurd Slembe-Deacon, iii. 35614

GRIOTGARD, read Griotgarth.

GRIOTGARTH THE BRISK (G. röskvi), stationed in the forehold on board the Long-Worm, i. 35320

GRIOTGARTH (Grjótgárðr) the elder, son of Earl Hakon Griotgarthouse, of Ladir, slain in Harald Hairfair’s second battle of Solskel, i. 10290,82

GRIOTGARTH the younger, son of Earl Hakon Griotgarthouse, and younger brother to Earl Sigurd of Ladir; having no title of honour he went in summer on viking raids, i. 20317,28—plots with Gunnhild and Harald Graycloak against the life of his brother, 2044,28—in company with Harald and Erling he burns Earl Sigurd in his house at Oglo, 20510,20—appointed by Harald Graycloak governor of North-Mere, and is slain in battle there by his nephew Hakon Sigurdson, Earl of Ladir, 21620,2176
GRIOTGARTH, son of Olvir of Eggja, rises in rebellion against K. Olaf Haraldson in order to avenge the death of his brother Thorir, 344,11—K. Olaf, hearing of it, attacks him in his house and slays him, 344,15–345,4
GRIOTGARTH of Yrjar, father to Hakon, Earl of Ladir, i. 96,24
GRITGARTH, read Grotgarth, the father of Hreidar, who was killed in the battle at Holm-the-Gray, iii. 362,7
GROA (Gröa), daughter of Thorstein the Red, married to Dug- gad, Earl of Caithness, their daughter Greld, wife of Thorfin Skul-cleaver, Earl of Orkney, ii. 168,27–169,8
GRYTING (Gyrtingr), King of Orkdale, fights with Harald Hairfair, and, being defeated, swears fealty to him, i. 95,21–29
GUDBRAND (Gúðbrandr), a 'hersir' of the Dales, lends armed aid to Eystein, King of Heathmark, against Halfdan the Black, i. 78,22–24—enters an alliance with Hogni and Frodi, sons of King Eystein of Heathmark, and with Hogni Karason at Ringesacre, against Harald Hairfair, who burns Gudbrand in his house there, 92,14–80
GUDBRAND A-DALE (Dala-Gúðbrandr), makes an alliance with Earl Hakon Sigurdson of Ladir, Tryggi Olafson, and Gudrod Biornsson against Gunnhild's sons, i. 210,8–11
GUDBRAND A-DALES (Dala-Gúðbrandr), a 'hersir' over the Dales,' i.e. over Gudbrandsdale, over which he bore sway like a king, ii. 200,19–82—in might and wide lands a peer of Erling Skialgson, 200,29–82—his unavailing struggle against K. Olaf Haraldson's missionary campaign in his dominion, 201,5–208,81—converted to Christianity and baptized by the court bishop Sigurd, 208,81–209,2—builds the first church in Gudbrandsdale, 209,84
GUDBRAND KULA (G. kúla), father of Asta the wife of K. Harald the Grenlander, i. 284,9 311,1 and of Isrid, wife of Thord Bigbelly, ii. 249,8—fosters Olaf, son of Harald the Grenlander (O. Holy), his grandson, i. 287,14–19
GUDBRAND, son of Shavehew, married to Maria, daughter of K. Eystein Magnusson and Ingibiorg, d. of Guthorm, son of Steig-Thorir, iii. 265,4—falls on the side of King Ingi Haraldson in the battle of Oslo against Hakon Shoulderbroad, 426,18—his son, Olaf Unlucky, 374,17–19
GUDBRAND THE WHITE (G. hvíti), a captain in Earl
Eric's division of Earl Hakon's fleet in the battle of Hiorungwick, i. 277

GUDLAUG (Guðlaugr), King of Halogaland, defeated and hanged by the sons of Yngvi Alrekson, i. 398—avenged by his son, Gylaug, 412-28

GUDLEIK THE GARTHREALMER (Guðleikr gerzki), a great trader in Russian goods, whence his by-name, enters partnership with King Olaf Haraldson, and takes his commission for procuring costly stuffs for the King's robes of state. On the return voyage he is slain by Thorgaut Harelip, who robbed all the goods for the benefit of King Olaf of Sweden, ii. 812-832

GUDMUND (Guðmundr), son of Ari Thorgeirson, Bishop of Holar in Iceland, 1203-1237, iii. 476

GUDMUND THE MIGHTY (G. hinn ríki) of Maddermead, son of Eyolf, i. 334—alternately singled out by King Olaf Haraldson as keeper of the blinded Upland King Rœrek, ii. 135-25—Rœrek not feeling at home with Thorgils Arison requests to be taken to Gudmund, who entertains him for one year, and then rids himself of him by lodging him at the small tenement of Calfskin, 136—his aid sought by King Olaf for obtaining possession of the island of Grimsey, 242-243—Gudmund and his followers' compliance thwarted by his brother Einar's intervention, 243-244—he is invited, together with other chiefs of Iceland, by Thorarin Nefiolson, in the name of King Olaf, to come to Norway to meet the King, an invitation of which G. did not avail himself, 245-246—his death (1025), 249-250—genealogical reference to, iii. 153

GUDRID (Guðrìðr), daughter of Birgir and sister to Jon, Archbishop of Nidoyce, Eric Oddson's authority for his account of Ivar Dint's execution, iii. 363-37

GUDRID, daughter of Guthorm Steig-Thorirson, avers that she saw in her father's possession the mazer-bowl which Harald the Hardedy gave to Steig-Thorir, iii. 86-87

GUDROD (Guðröðr), son of King Bjorn the Chapman, i. 134—fostered, after his father's death, by his uncle Olaf, 142—flies, with his foster-brother, Trygvi Olafson, to the Uplands after the fall of K. Olaf at Tunsberg in battle against Eric Bloodaxe, 144-80—joins Hakon the Good against Eric Bloodaxe, 151-11—receives from Hakon the Good the title
of king, together with the dominion of Westfold, 1514-18—confirmed in his title and dominion on the accession of Eric's sons to power, 19716-24 20216-18—makes an alliance against Gunnhild's sons with Earl Hakon, Gudbrand a-Dale, and Tryggvi Olafson, 2108-11—while guesting up-country in the neighbourhood of Tunsberg he is set upon, at night, by Harald Greycloak and killed, 21124-2128—(Of Gudrod, as of his father, Snorri says 'he married well and meetly' without mentioning the wife's name); he left a son, Harald the Grenlander, 2127-9

GUDROD (Gudrodr), son of Eric Bloodaxe and Gunnhild, i. 1457—hearing of Earl Hakon Sigurdson's alliance with the Upland lords, he gives out that next spring he will go on a war-voyage, 21011-18—at the ale of parting he and Harald, who was to join in the expedition, nearly came to blows over the drinking game 'man-likening,' and parted company, 21018-2114—sailing east to the Wick and across the Fold, he arranges with K. Tryggvi Olafson a tryst at Walls, east of Sotaness, and with his men falls treacherously on Tryggvi and slays him there, 21114-21—searches for Tryggvi's widow, 22415-19—with his brother, Sigurd Slaver, he is left in governorship of Thrandheim by Harald Greycloak, 2144-8—clears, with his brother, out of Thrandheim on Earl Hakon's return in autumn, and abides in the Mere, 21414-24—gathers with Harald his brother fresh host for Thrandheim, which they occupy first when Earl Hakon leaves the country for Denmark, 2167-22 21725-26—flies with his mother and Ragnfrid, his brother, to Orkney, on Hakon being appointed Harald Gormson's viceroy, 2417-28 cf. 243—leads a warfaring life in western countries until Olaf Tryggvesson has been king in Norway for four years (999), when he returns with many ships to the Wick, where he is slain by the King's brothers-in-law Hyrming and Thorgeir, 34132-34230

GUDROD GLEAM (G. ljómi), son of Harald Hairfair and Snowfair, daughter of Swasi, i. 120—repudiated by his father, 1216-9—restored to favour at the instance of Thiodolf of Hvin, 1217-1229 with whom, at Harald's behest, he takes up his abode, 1221-8—revolts against his father, and in company with his brother Halfdan Higheg burns in his house Rognvald the Mere-earl, and seizes the rule over his vi.
Index I

dominion, 12415-29—expelled by King Harald east to Agdir, 1251-5—appointed king by his father, 131 29-32—perished by shipwreck off the Jadarg, sailing from Agdir to Rogaland, 133 28-134 14

GUDROD, a king of Gudbrandsdale, ii. 41-8—joins the other Upland kinglets in supporting Olaf Haraldson’s struggle for the crown of Norway, 41 18 44 24—joins in a conspiracy with other four Upland kings against Olaf for his cruelty to heathen Uplanders, 103 11-106—seized at Ringacre with his fellow-conspirators by King Olaf, who has his tongue cut out, 108 22

GUDROD, son of Halfdan Whiteleg, i. 67 20-21

GUDROD the Hunter-King, or the Proud (G. veðikonungr eða hinn mikilláti), son of Halfdan Eysteinson the Bounteous and the Meatgrudging, King of Raumrick and Westfold, and one half of Vingulmar, married, first, Elfhild, d. of King Alfarín of Elshome; secondly, Asa, daughter of K. Harald Redlip of Agdir, whom Gudrod slew, he being in turn slain by Asa’s foot-page, in Stifasound, i. 70 24-72 12—his sons lose a great part of the realm he left them, 72 28

GUDROD, son of Olaf Butterbread, King of the South Isles, in the host of King Ingi before Oslo, iii. 424 20-27—flees before King Hakon’s men, 425 1-4

GUDROD, King of Scania (i.e. of Skaney), married to Asa Evil-heart, who encompassed his death, i. 63 20-21

GUDROD SKÍRJA (G. skirja), son of Harald Hairfair and Ashild, daughter of Ring Dayson, i. 114 20-21—kept at his father’s court, but was endowed with large grants about (Hordland (?) and) Sogn, 131 21-28

GUDRUN (Guðrún), daughter of Einar son of Ari of Reekknolls, married to Ogmund of Sand in Tentisle in Halogaland, iii. 356 28-30

GUDRUN, daughter of Jarnskegg or Iron Skeggi of Uphowe in Yriar, chosen in marriage by Olaf Tryggvison atonement for her father’s death, attempts his life the first night of the bridal and parts from him for ever, i. 322 8-10

GUDRUN, d. of Nefstein and of Ingirid (Ingigerd is a misprint), the d. of K. Sigurd Sow and Asta, the parents of Harald Hardred, Gudrun being thus a niece of Olaf the Holy, given by K. Olaf the Quiet in marriage to Skuli Tosti’s son, ‘king’s fosterer,’ iii. 184 4-9
GUDRUN of Saltness, mother of John Kitten, Sigurd and William, all of whom joined the band of Eystein, 'King' of the Birchlegs, iii. 48325
GUDRUN, Sun of Lund, should read Sun of the Groves (Map), (G. Lundasöl), the daughter of Berghor and wife of Worm Lyrgia, sent for by Earl Hakon of Ladir that he might dishonour her—her reproachful reply, i. 2927-20
GUDRUN, daughter of Thord the son of Foli, the wife of Skopti, son of Ogmund, her children, iii. 22529-31
GUNN (Gunnr), a Valkyrja, ii. 1193 36029
GUNNAR of Gelmin (Gunnarr af Gelmini), supporter of K. Olaf Haraldson in his strife for the kingdom of Norway, ii. 4815
GUNNAR of Gimsar joins the following of Sigurd Slembi-Deacon and Magnus the Blind, iii. 3497—falls in the battle at MOUTH, 34921-3501
GUNNAR RENTMASTER, iii. 44115
GUNNHILD (Gunnhildr), the daughter of Burilsaf, King in Wendland, i. 25210—married to Svein Twibeard, King of Denmark, their sons: Knut the Mighty (Great) and Harald, 27111 1517 34824-26—her death, 34826-27 [According to Ditmar of Merseburg Svein put her away and sent her to Wendland, and at his death her sons, Knut and Harald, restored her to her rights in Denmark.]
GUNNHILD, daughter of Earl Halfdan and Ingibiorg, a daughter of Harald Hairfair, mother to Eyvind Skaldspiller, i. 19827-28 ii. 1905-7
GUNNHILD, daughter of Knut the Mighty and Emma, ii. 2714—wedded to Kaiser Henry (III.) of Saxland, iii. 2518-30—died three years afterwards (1040), 2528
GUNNHILD, the reputed daughter of Özur Tot, a lord in Halogaland, i. 1295-6—found in a Finmark cot studying wizardry she is brought to Eric Bloodaxe, who, struck with her great beauty, obtains her in marriage, i. 1298-130—held by common rumour guilty of having caused K. Halfdan the Black of Thrandheim to be killed by poison, 14214-18—personal description, children, 14528—flees with her sons, after the fall of her husband, to Orkney, where she resides with them for a time, 15420-15523—on hearing that war had broken out between Norway and Denmark, she quits the
Index I

Orkneys and goes to K. Harald Gormson with all her family, and is received hospitably and provided with lands for her support, 15912-15 21-26—when her sons succeeded, after the death of Hakon the Good, to power in Norway, she meddles much in affairs of state and acquires the title 'Kings' Mother,' 1978-14—she urges her sons to rid them of Earl Sigurd of Ladir, 202-20315—her plotting with Grotgarth against the life of his brother, Earl Sigurd, 2043-28—her guileful love for Earl Hakon of Ladir, 2083-10—takes counsel with her sons on hearing of Hakon the Ladir-Earl's alliance with Gudbrand a-Dale and the Wick Kings, Tryggyv and Gudrod, 21011-14—concerts plans with her sons for the kidnapping of Olaf Tryggvison, 2214-226—sends spies to find out the whereabouts of Astrid, Olaf's mother, and her infant son, 2255-10—sends Hakon, who fails, to secure the person of Olaf Tryggvison, 22511-22710—sends Hakon again on the same errand, with a request to the King of Sweden to further her purpose, 2276-2281—Hakon reports to her again his failure, 2285-24—Her son K. Harald Greycloak consults her as to the advisability of accepting Harald Gormson's invitation to Denmark, 2374-6—Har. Greycloak having been treacherously slain in Denmark, Gunnhild leaves Norway again for Orkney,

2417-29

GUNNHILD, daughter of King Sigurd Syr (Sow) and Asta the daughter of Gudbrand Kula, ii. 3527—given in marriage by her half-brother, King Olaf Haraldson, to Ketil Cal (Kalf) of Ringness, 24818-27—her daughter Sigrid, iii. 10610-13—her son, Guthorm, 11114

GUNNHILD, daughter of Earl Svein, son of Earl Hakon the Mighty, married (second time) to Svein Wolfson, K. of Denmark, iii. 10625-28 (The statement, ii. 3312-15 that she was married to Aslak, son of Erling Skialgson, is contradicted, iii. 10624-26 where, in agreement with all other sources, Aslak's wife is said to have been Sigrid, Gunnhild's sister, see Sigrid, daughter of Earl Svein.)

GUNNHILD, wife of Simon, son of Thorberg, foster-mother to K. Hakon Shoulderbroad, iii. 37390—causes a witch-woman 'to sit out' in order to find by what magic means victory can be secured to the arms of her foster-son, 4248-12

GUNNHILD'S SONS. See Eric's sons.
GUNNI FISS, son of Sæmund Housewife and Ingibiorg daughter of priest Andres Brunison, iii. 325

GUNNSTEIN (Gunnsteinn) of Longisle in Halogaland, an older brother to Karli, a man of great account and busy in husbandry, ii. 237-238—joins his brother in a trading voyage to Biarmland, and takes command of their ship after Karli's death, 258-266—overtaken by Thorir Hound at Longwick, he and his crew desert the ship, and Gunnstein escapes death by the aid of a wizard woman, 266-267—he eludes in disguise Thorir's pursuit, reaches his home in Longisle, from whence he sets out to meet King Olaf, to whom he tells the story of the expedition, the King taking him under his protection, 266-267, 288-289.

GUTHORM (Guthormr), a king who fell with Eric Bloodaxe, i. 154

GUTHORM, son of Asolf of Reinir and Thora daughter of Skohti Ogmundson, father of Bard the father of K. Ingi and Duke Skuli, iii. 184-185—with his brother Ottar Balli he joins many Thrandheim chiefs in proclaiming as king Sigurd, son of K. Harald Gilli, 348.

GUTHORM CINDER (G. sindri), of noble kin, and a famous poet both at Harald Hairfair's and his son Halfdan the Black's court, brings about peace between father and son when they were on the point of going into battle, i. 136-81—wrought a song on K. Hakon the Good called Hakon's-drama, 156-159, 157-159, 158-159, 159-159, 172-173, 173, 11-11, 179-179.

GUTHORM, son of Eric Bloodaxe and Gunnhild, i. 145-145—falls at Ogvaldsness fighting against K. Hakon the Good, 172-179.

GUTHORM GREYBEARD (G. grábarði), father to Thora the mother of K. Sigurd natural son of K. Harald Gilli, iii. 314-314—the story of his sons Einar and Andreas, and another daughter not named, 381, 385.

GUTHORM, son of Gudbrand hersir of Gudbrandsdale, falls in battle against Halfdan the Black in Mickle-isle (Eyin mikla) in the lake Miors, i. 78-79.

GUTHORM, son of Harald Fletcher, a commander at Kings' Rock, iii. 324-325.

GUTHORM, 'eldest' son of Harald Hairfair and Asa, daughter of Earl Hakon Griotgarth's son, i. 110-110—sprinkled with
water by Duke Guthorm, who gave him his own name and brought him up east in the Wick, \textit{114}_{23-24}\textit{115}_{5}-appointed by his father governor over the dominion which Duke Guthorm had ruled over (Wick and Uplands), \textit{124}_{10-12}-and afterwards made King of Ranrealm, \textit{131}_{23-26}-falls in battle with Solvi Kofi in the mouth of the Elf, \textit{128}_{8-11}\textit{132}_{19-17}.

GUTHORM, son of Ketil Kalf of Ringness and Gunnhild, sister of K. Harald Hardredu, his character and relations with K. Harald, \textit{iii. 122}_{14-29}-his warfare in the west, and dealings with Margath, K. of Dublin, in Bretland, \textit{122}_{21-124}_{16}-he bestows one tenth of the war-booty taken from Margath on Olaf’s church at Nidoyce, in the shape of a huge rood of silver, \textit{124}_{9-10}\textit{18-28}.

GUTHORM, son of Sigurd, Earl of Orkney, succeeded his father and, in a year, died, leaving no issue, \textit{i. 116}_{23-26}\textit{ii. 168}_{2-30}.

GUTHORM, son of King Sigurd Hart and of Thorny, daughter of Klack-Harald King of Jutland, \textit{i. 81}_{17} \textit{83}_{7-9}-seized by the viking Haki of Hadaland, \textit{81}_{99-82}_{5}-rescued from Haki by Harek Wolf, and brought to the court of Halfdan the Black, \textit{82}_{19-83}_{5}-becomes captain of Harald Hairfair’s bodyguard, head of his government, and commander-in-chief of his army, \textit{91}_{8-12}-defeats the first combination of Hairfair’s enemies: Haki Gandalfson, \textit{92}_{13-13}-King Gandalf of Vingulmark, \textit{92}_{14-14}-the four upland lords, Hogni and Frodi, sons of King Eystein of Heathmark, Hogni Karason and ‘hersir’ Gudbrand, \textit{92}_{14-93}_{3}-approves strongly of Hairfair’s vow to conquer all Norway, \textit{95}_{7-9}-his expedition with Harald north over Dofrafell into the basin of Drontheim, and victory in Orkdale, \textit{95}_{11-20}-appointed governor by Harald Hairfair over Vermland, \textit{110}_{90-21}-sprinkles with water and gives his name to Harald Hairfair’s oldest son, and brings him up, \textit{i. 114}_{23-23}\textit{115}_{5}-had rule over the Wick, Ranrealm apparently included (cf. \textit{131}_{23-26}), and the Uplands, when Harald was absent, \textit{115}_{6-7}-and as governor of these parts resided in Tunsberg, \textit{124}_{9}.

GUTHORM, son of King Sigurd Syr (Sow) and Asta the daughter of Gudbrand Kula, ii. \textit{35}_{26-27}-his faintheartedness as a child, \textit{110}_{6-10}-cornfields his great wish in childhood, \textit{111}_{1-5}.

GUTHORM STEIG-THORIRSON, father to Gudrid, and
Index I

Ingibjorg the queen of K. Eystein Magnuson, iii. 8734 26512
—his daughter Gudrid saw in his possession the mazer-bowl which Harald the Hardredy had given to Steig-Thorir, iii. 8785

GYDA 'the English' (Gyða in enska), daughter of Olaf Kvaran, King of Dublin (i. 2651810), a widow whose husband had been an earl, chooses at an assembly summoned by herself, Olaf Tryggvson for her husband, i. 26419—265 2662021—
their son Tryggvi, ii. 46389

GYDA, daughter of King Eric of Hordaland, fostered by a rich bonder of Valdres, personal description, i. 931818—the wooing of her by Harald Hairfair, and her answer, 93199417—married to Harald Hairfair; her children, 114410

GYDA, daughter of Earl Godwin and his wife Gyda the daughter of Thorgils Sprakaleg, married to Edward the Confessor, ii. 3261214 iii. 1551819

GYDA THE OLD (G. gamla), daughter of K. Harald Godwinson, married to K. Valdemar of Holmgarth, their son Harald the father-in-law of K. Sigurd Jerusalem-farer, iii. 270292719

GYDA, daughter of King Svein Twibard, and sister to Knut the Great, married to Earl Eric, son of Hakon, i. 3481218

GYDA, daughter of Thorgils Sprakaleg, married to Earl Godwin, the son of Wolfnloth, mother to King Harald and Earl Tosti, etc., ii. 326912 iii. 1591617

GYLVAUG (Gýlvangr), King of Halogaland, son of Gudlaug, avenges his father on Jorund, K. of Sweden, i. 41226 cf. 39829

GÝLFÍ (according to 'Gýlfaginning' of the younger Edda, i. 30, a king of Sweden), his dealings with Gefion, i. 1520 16714—his dealings with Odin, 161621

GYMIIR, a giant, father of Gerd, the wife of Frey, i. 237 = Ægir, the god of the sea, 543

GYRÐ (Gyrðr), aboard King Harald Hárðræð's ship in the Solund Íslæ—his dream, 16316 1648

GYRD, son of Amundi, K. Ingí Haraldsson's foster-brother, married to Gyrid Day's daughter, sister of Gregory Dayson, iii. 403111—joins Gregory to attack Hakon Shoulderbroad at Kings' Rock, iii. 40011—is slain by Hakon Shoulderbroad, 403113—Hakon's dealings with his son Amundi, 42026
GYRD BARDSON, father to Cecilia, the wife of Jon Kauda, iii. 363\textsuperscript{8}

GYRD GODWINSON, Earl, brother of K. Harald Godwinson, falls with his brother at the battle of Helsingport, iii. 181\textsuperscript{11-17}

GYRD, son of King Harald Redlip, dies fighting with his father against Gudrod the Hunter-king, i. 71\textsuperscript{18-14}

GYRD, son of Kolbein, brother to Bentein, whom Sigurd Slembi-Deacon slew, iii. 356\textsuperscript{1}, refuses ransom for Ivar Dint as having taken part in the slaying of his brother Bentein, 363\textsuperscript{18-22}—one of the chiefs who insisted on Sigurd Slembi-Deacon being tortured to death, 366\textsuperscript{6-8}

GYRD the Lawman, son of Gunnhild, a follower of K. Ingi Haraldson, made prisoner of war by K. Hakon Shoulder-broad, iii. 403\textsuperscript{11-16}

GYRD, son of Law-Bersi, father to Amundi, the foster-father of K. Ingi Haraldson, iii. 347\textsuperscript{17}

GYRGIR (Georgios Maniakes), military commander under the Emperor Michael ‘Katalaktus,’ iii. 59\textsuperscript{24-23}—he and Harald Sigurdson engaged in putting down piracy in the Greek Archipelago, 60\textsuperscript{1}-7—his quarrels with the Varings concerning certain privileges at encampments settled by Harald’s sharp practice, 60\textsuperscript{1}-62\textsuperscript{9}—comparison of his and Harald’s successes in war, 62\textsuperscript{8}-63\textsuperscript{28}

GYRID, the daughter of Day and sister of Gregory Dayson, married to Gyrd, the son of Amundi, iii. 403\textsuperscript{8-11}—their son Amundi, 420\textsuperscript{2-3}

HADD the Hardy (Haddr inn har\textsuperscript{5i}), fought, together with his brother, Roald Rig, against Harald Hairfair in Hafursfirth, and, apparently, escaped by flight, i. 111\textsuperscript{15-112}\textsuperscript{2}

HADDING, a legendary hero, son of Gram, K. in Denmark, his followers, called Haddings (Haddingjar)—Haddingjarvalr, would be better translated ‘fallen Haddings’ than ‘Hadding’s chosen,’ i. 206\textsuperscript{14}

HAFTTOR (Haf\textsuperscript{b}orr) and Steinthor (Stein\textsuperscript{b}orr), examples of personal names derived from Thor (\textsuperscript{b}orr), i. 193\textsuperscript{7-28}

HAGBARD, a sea-king, i. 38\textsuperscript{8-9} 256\textsuperscript{4} iii. 319\textsuperscript{28} (Sigur’s foe).

HAKI, a sea-king, and, after having slain K. Hugleik in battle, King of the Swedes, i. 38\textsuperscript{8-27}—overcome by wounds in battle with the sons of K. Yngvi Alreksson, Jorund and Eric, he had balefire arrayed on board ship whereon he was laid, the
craft, with rudder shipped and sails set, going all ablaze into the main, 39\textsuperscript{14}-40\textsuperscript{94}

HAKI, one of the sons of Gandalf, King of Vingulmark, defeated by Halfdan the Black at the battle of Eid, he saves himself by flight, i. 80\textsuperscript{27-28}—makes, with his father, a combined front and flank attack on Harald Hairfair in Westfold, 9118-22—defeated, and slain at Hakisdale, 92\textsuperscript{3}-7

HAKI, barserker of Hadaland, kills King Sigurd Hart and seizes his children, Ragnhild and Guthorm, and brings them to his seat in Hadaland, i. 81\textsuperscript{26-28}—prevented by his wounds from wedding Ragnhild, 82\textsuperscript{3-4}—is attacked by order of Halfdan the Black by Harek Wolf, who burns down his house and brings Ragnhild and Guthorm to Halfdan the Black, while Haki, having to give up the pursuit of him, falls on his sword and kills himself, 82\textsuperscript{5-8}

HAKON (Hákon), an agent of Gunnhild the Kings’ mother, employed to try to get into her power the infant Olaf Tryggvisson; his mission an utter failure, i. 225\textsuperscript{11-228\textsuperscript{24}

HAKON, King of Sweden after King Steinkel, iii. 226\textsuperscript{7-9} [by the oldest authority, a series of Kings of Sweden attached to the West-Gautland code of laws, this King, under the name of Hakon röd, precedes Steinkel].

HAKON, son of Earl Eric the son of Hakon by his wife Gyda, i. 348\textsuperscript{17-18} ii. 21\textsuperscript{22-23} 255\textsuperscript{30-31}—rules Norway, after the departure for England of his father, conjointly with his uncle Svein, (1014-15), ii. 21\textsuperscript{21-22} 250\textsuperscript{20-21}—Einar Thambraskelfir commissioned by his father to be his guardian and counsellor, 26\textsuperscript{17-25}—capture of him in Saudungsund by Olaf Haraldson, 30\textsuperscript{20-21} 31\textsuperscript{20} 250\textsuperscript{27-28}—his parley with Olaf and release on parole, 31\textsuperscript{21-23}—he gives up to Olaf his dominion in Norway, 32\textsuperscript{15-16} 39\textsuperscript{15-19} 47\textsuperscript{19-20} 250\textsuperscript{27-30}—leaves Norway and joins King Knut, by whom he is held in much esteem and appointed to a great dominion, 33\textsuperscript{3-14} 250\textsuperscript{90-251\textsuperscript{1}}—visited by his kinsman-in-law, Einar Thambraskelfir, 235\textsuperscript{30-31}—lays against his uncle, King Knut, claim to a portion of Norway, 251\textsuperscript{10-12}—many fugitives from Norway assure him that the Norwegians were ready to revolt against King Olaf in favour of him and King Knut, 252\textsuperscript{8-13}—urges King Knut to take action for ousting Olaf from Norway, 252\textsuperscript{12-17}—holds the second command in the fleet with which Knut sets out to meet the invasion of
Index I


HAKON the Good (H. góðí), King of Norway, 934-961, son of K. Har. Hairfair and Thora Most-Staff, afterwards called ‘Asthelstan’s fostering,’ or ‘The Good;’ kindred, birth, baptism, personal description, and early rearing, i. 138-34 cf. ii. 191-2192—sent by his father to King Athelstan in England to be fostered by him, 139-29-140-21—his life at the court of King Athelstan; gift by the latter of the sword ‘Quern-biter,’ 141-1419—hearing of the death of his father he fits out, by the aid of K. Athelstan, an expedition to Norway, 149-6-11—landing there he hears of the battle of Tunsberg and the fall of his brethren, Olaf, K. of the Wick, and Sigrod, K. of Thrandheim, and that his brother Eric was east in the Wick, 149-10-14—at the age of fifteen he is proclaimed by the Thrandheim folk King of all Norway on having declared that his father’s feudal oppression should be abolished, 149-14-150-12—the Uplands declare for him, 150-14-151-7—the Wick likewise, and Tryggyvi and Gudrod are reinstated in their kingdoms, 151-7-24 cf. 197-19-24—in face of Hakon’s popularity Eric Blood-axe quits the country and goes to Orkney, 151-27-152-8—all Nor-
way subdued after Eric's flight, but an army of observation maintained about the middle of the realm until the fall of Eric came to be known, 155.35-156.2—confers on his friend Earl Sigurd the dominion of Thrandheim, 156.1.4 cf. 199.22-203.27-203.27 victorious war with Denmark, 156.9-158.8 cf. 235.16-20—raids into Sweden and return to the Wick, 158.4-15 cf. ii. 97.24-26—Tryggvi Olafson appointed commander of the Wick forces to beat back attacks from Denmark, 158.17-159.1—Hakon's happy reign (cf. 174.11-14) and wise legislation (cf. 173.26-174.7): Gulathing's laws—Frostathing's laws (Heidsevis laws already codified by Halfdan the Black, his grandfather, cf. 84.38-85.4), 160.19-22 cf. 201.22-24 ii. 68.14-16 iii. 212.8-20—baptizes to his own name a son of Earl Sigurd, 161.8-10—makes Jamtland a tributary province of Norway, 163.20-20—Jamtlanders and the Norwegian population of Helsingland acknowledge him their king, 163.31-2 ii. 276.21-21 iii. 264.4-5—his Christian ways, 163.26-164.10—measures adopted by him towards converting his people to Christianity, 164.11-165.8—the heathendom of Norway too strong for him to cope with, 166.20-171.25 cf. 316.39-317.4, 318.26-20—defeats Eric's sons at Ogvaldsness, 171.26-173.22—his ordinances in respect of ship-raths and war-beacons, 173.26-174.7 27.30—defeats Eric's sons at Frædisberg, 174.9-179—again at Fitjar, where he is mortally wounded, 180.37-187—his last will, 188.8-19—his death and burial, 188.8-30 cf. 206.7-8—mourned by friends and foes alike, 188.22-24—he is succeeded by the sons of Eric, 197.8-9—date of his death, 239.25-28 cf. 206.7-8—Eyvind's song on him: 'Hakonarmál,' 189.9-193—Glum Geirison's and Eyvind Finson's memorial verses on him, 193.8-20—his reign gratefully remembered, ii. 42.14-15 iii. 23.9-9

HAKON, son of Griotgarth of Yrjar, allies himself with Har. Hairfair on his invading Thrandheim, i. 96.25-27—after the victory in Gauldane he receives from Harald the lordship of Strindfolk (earldom of Ladir), 96.27-97.2—gives his daughter, Asa, in marriage to Harald Hairfair, and is favoured by the King beyond all men, 98.21-23 137.12-16—ruled over all Thrandheim in Har.'s absence, 137.12-15 cf. 156.14—lost two of his sons in the second battle of Solskel, i. 102.9-92—appointed governor over Firthfolk by Harald, 104.8-9—his quarrel with Earl Atli the Slender over the governorship of Sogn, fight with him in Staffness-bay and death, 104.10-19 137.16-17 138.20
HAKON, Earl, son of Ivar the White who was a daughter’s son of Earl Hakon the Mighty, described, iii. 10519-28—married to Ragnhild, d. of K. Magnus the Good, 1199-15—his grand-aunt Bergliot’s estimate of his character, 1109-24—his viking cruises in the west in company with Finn Arnison, 11114-15—Finn Arnison’s mission to him on behalf of K. Harald Sigurdson after the murder of Bergliot’s husband and son, 11150-23
11218-24 11232-11423—he makes it a condition of peace with Harald that he should give him in marriage his grand-niece Ragnhild, d. of K. Magnus the Good, 111415-23—Harald breaks his promise in the matter, 1115-116,—Hakon goes to Denmark and takes service with K. Svein Wolfson, his ‘kinsman-in-law’ (Svein was married to Gunnhild, grand-daughter of Earl Hakon the Mighty, while Hakon Ivarson was great-grandson of the Earl), 11616-28 47316-19—slays in battle K. Svein’s turbulent nephew, Asmund, 117111827—leaves the King’s service, 11826-31—is created Earl by K. Harald, and marries, 11919-15—his doings at the battle of Niz, 13332-31 1365-23 14332-29 1444-15—he saves the life of Vandrad, i.e., of K. Svein Wolfson, 1381406—K. Harald’s wrath in consequence, and Hakon’s flight, 1446-14524—continued feud between them, 1462-24—Hakon’s last encounter with K. Harald, 14918-15211

HAKON, King of Norway, 1093-1094, son of K. Magnus Harald Hardreð’s son, and first cousin to K. Magnus Barefoot, commonly called Thorir’s fosterling, because he was fostered by Steig-Thorir, iii. 1879-19—on the death of Olaf the Quiet the Uplanders take him for their king, 2059-10—the Thrandheimers at Er-Thing proclaim him king of that moiety of the land over which his father had ruled, 20510-16—he gains popularity by relieving his subjects of certain imposts dating from Svein Alfhason’s reign, and by reforming the laws, 20519-20610—Magnus Barefoot’s consequent rancour towards his cousin, 20618-20718—Hakon’s journey over Dovrefell towards the Wick, and sudden death on the way, 20718-28—his body brought to Nidoyce and buried at Christchurch, 20728-2082—his age, popularity, and Biarmland war, 2086-10—effect of his death on the fortunes of Svein, son of Harald Fletcher, and Steig-Thorir, 2096-21214

HAKON the Mighty (H. hinn riki), ruler of Norway, 975-995, on of Earl Sigurd and Bergliot, d. of Earl Thorir; born Earl
of Ladir, i. 49 62—derived his descent from Sæming, the son of Odin by Skadi, 21,18-14—birth, baptism, etc., 161,9-11—is appointed their chief and earl by the Throndheim people after the murder of his father, 205-206—drives Harald Greycloak and his brother Erling out of Throndheim, 206—holds Throndheim for three years, in spite of Gunnhild's sons, paying no taxes; has many battles with them, with varying success, 206-207—friends of either party arrange peace between them on such terms that they should share the dominion in Throndheim as had Hakon the Good and Earl Sigurd aforetime; and great love arose between Hakon and Gunnhild, 207-208—has a son, Eric, with a low-born woman of the Uplands, 209—personal description, 209—goes to the Uplands and makes a secret alliance against Gunnhild's sons with four lords of the land, 210-11—on learning that Harald Greycloak and his brothers were drawing together an overwhelming war-host against him, he starts from Throndheim, and visits Northmere, Raumsdale and Southmere with fire and sword, and while Harald lay weatherbound south of Stad, Hakon sailed off into the main and came to Denmark, and harried summerlong in the Eastlands, 213-214—in autumn he goes to Helsingland, where he laid up his ships, marching west through Helsingland and Jamtland, and over the Keel into Throndheim, 214-18—thereupon Gunnhild's sons, Sigurd Slaver and Gudrod, leave Throndheim for the Mere, and Hakon sways over Throndheim alone, residing there in winter, in summer going to his ships in Helsingland and warring in the east, or else having his host out in Throndheim and keeping Gunnhild's sons at bay south of Stad, 214-19—he anticipates a fresh expedition to Throndheim by Harald Greycloak and his brothers by carrying war into Mere, where he slays his own uncle Griotgarth, 216-217—whereupon he sails away to Denmark and stays through the winter with King Harald Gormson, 217-11—from Denmark he stirs up revolt in Throndheim against Gunnhild's sons, 232—encourages Gold-Harald to lay open claim to kingly dominion in Denmark against his uncle Harald Gormson, 232—but dissuades him from stirring up a rebellion against him, 233—pleads with Harald Gormson not to go to extremes with his nephew, who, in such a case, would find plenteous support from the Danes, 233-234
Index I

—counsels Harald Gormson to invite his fosterson Harald Greycloak to Denmark and betray him, and in the meanwhile to put Gold-Harald on the throne of Norway, 23428, 2367—persuades Gold-Harald to acquiesce in the plan of winning for himself the kingdom of Norway, and promises his support thereto, 236, 10, 28—Harald Greycloak, having accepted Harald Gormson's invitation, and come to the Limbirth in Denmark, Gold-Harald goes with nine ships, arrayed for war, to attack him, whereupon Hakon discloses all the treasonable plans of Gold-Harald to his uncle, and prays for permission to go and attack and slay Gold-Harald, promising to Harald Gormson the kingdom of Norway, where he would be his loyal earl; and shortly after Gold-Harald had slain Harald Greycloak, Hakon attacked him, won the day, and had him hanged, 2372, 2382, 240, 21 had, on Ari Thorgilson's authority, ruled over his dominion in Thrandheim thirteen years when Greycloak died, 239, 31—is appointed by Harald Gormson earl over seven maritime folklands of Norway from Rogaland to Northmere, and invested with revenues from them on the rules that Harald Hairfair followed when he shared Norway with his sons; other privileges being added, 240, 21, 241, 250, 1, 10—he goes with a war-host north along the land, and Gunnhild and her sons flee the land to Orkney, 241, 17, 22—orders, on his progress north, temples and blood-offerings to be sustained, and takes up his residence in Thrandheim, 241, 27, 242, 2, 27—his accession to power signalized by good year, both as to sea and land, 242, 26, 84—his dealings with Ragnfrod, son of Gunnhild, 243, 2, 246—Hakon marries Thora, d. of Skagi Skoptison, 247, 2, 8, 4—their children, 247, 2, 10, 15, 37, 10—his relations with Skopti of the Tidings, i. 247, 2, 248, 27—pays to Harald Gormson no taxes of Norway, 253, 1, 10, 15—joins King Harald Gormson against the Emperor Otto II. with a great war-host from Norway, 253, 28, 254, 8—is charged by K. Harald to hold the rampart of Dane-work against the Emperor, and defends it so stoutly that the Emperor is repulsed, 255, 19, 256, 20—Hakon retires to his ships awaiting wind for Norway, 257, 6—islchristened at the instance of K. Harald against his will, 257, 3, 258, 7—departs from Denmark, casts aland all Christian missionaries, wars in Denmark and Sweden, and goes back
Index I

79

to heathen sacrifices, 258,14-259,2 —fights his way through Sweden to Norway up to Thrandheim, 259,2-30 —for his apostacy and war on Harald Gormson’s kingdom, the latter carries fire and sword into Norway as far as Sogn, 267,19-29 —Hakon let build the land again, but paid no tribute to Denmark, 269,26-29 cf. ii. 42,28-30 —fresh attack threatened by Harald’s son, Svein Twibeard, 271,18-21 —invasion of Norway avowed by the Jomsburgers at Harald Gormson’s grave-ale, 271,22-273,14 —informed of the conspiracy by his son Eric, Hakon gathers a fleet from all northern Norway, and assembles it in Hallkelswick, from whence, on hearing that the vikings were at western Hod, he rowed the whole fleet of nearly two hundred ships north into Hiorund-firth, 273,17-274,15 276,10-277,5 —fights and wins the famous ‘battle of the Jomsvikings,’ 277,8-281, ii. 26,5-6 42,28-29 —returns to Thrandheim, 283,22-25 —alleged to have sacrificed his son to Odin for victory over the Jomsvikings, 283,20-29 —his might and power, 287,21-288,4 —his luck in good years and his peaceful rule, 288,5-8 —his reckless sensuality, 288,9-9 —he sends Thorir Klakka to the west to find out if Oli Garthrealmer be indeed Olaf Tryggvisson, and, in that case, to betray him, 288,28-289,16 —his great unpopularity in Thrandheim, 288,16-10 291,22-33 ii. 42,30-43,2 —his immoral conduct brings about the revolt of Worm Lyrgia with a host of neighbours, 292,6-293,5 —Hakon is obliged to go into hiding: into Earl’s-dale, in Earl’s-cave, and, at last, in a hole made for him under a swine-sty at Rimul, 293,5-294,29 295,23-26 —hidden here with his thrall, Kark, he hears the news of Olaf Tryggvisson’s having arrived in Thrandheim and slain his son Erland, and next he hears Olaf come to Rimul in search of him, and, standing on a big stone beside the sty, put a price upon his head, 294,22-24 296,7-19 —his last night, the murder of him by the thrall Kark, 296,20-297,21 cf. 299,1-23 —his head, together with his thrall’s, stoned in Nid-holm, 297,26-298 —his corpse dragged away (mutilated), 298,8-9 —the byname of ‘Evil’ given to him, 298,10-18 —Snorri’s estimate of his character, 298,12-24 —his sons flee from the land after his fall, 345,6-9

HAKON MAW (H. magi), first cousin of Hakon Pungetla, their mothers being sisters, daughters of Aslak Erlingson of Soli, iii. 356,10 —one of Eric Oddson’s authorities for the history of Harald Gilli, 365,19-22 —his son Ivar, 412,15-26
HAKON THE OLD (H. himn gamli), a man of might in Sweden, and friend of Eric Biodaskalli, who sends to him for ward and protection Astrid, his daughter, with her infant son Olaf Tryggvason, i. 225\text{21–25}—he receives Astrid and Olaf, who dwell with him for a long while, 227\text{17–20}—he refuses to give Olaf up to Gunnhild's agent, Hakon, 228\text{8–10} 19\text{22–24}.

HAKON, son of Earl Paul, Earl of Orkney, receives earldom and lordship in the Orkneys from Kings Sigurd, Eystein and Olaf, the sons of Magnus Barefoot—goes west to the Orkneys, iii. 248\text{14–21}.

HAKON FUNGELTA, son of Laxe-Paul and a daughter of Aslak Erlingeson of Soli, first cousin of Hakon magi, their mothers being sisters, punished by K. Ingi Haraldson for siding with Sigurd Slembi-Deacon, iii. 356\text{9–11}.

HAKON SHOULDBROAD (H. herdibreðdr), King of Norway, 1161–1162, son of K. Sigurd Mouth, the son of Harald Gilli and of Thora, a workwoman of Simon Thorbergson, brought up by Simon together with his sons Onund and Andreas, 373\text{9–24} 399\text{11–13}—in his uncle, K. Eystein's, following when his father was slain at Birgvin, 390\text{11–13}—after the death of K. Eystein his party appoint Hakon, ten years old, their chief, and confer on him title of king, 399\text{5–8}—(in consequence K. Ingi confiscates their property and makes them outlaws, 399\text{14–16})—after a winter's sojourn in Gautland, he comes down on Kings' Rock with a numerous host, where he is defeated by Gregory Dayson, commanding K. Ingi's army, 399\text{21–402}—Hakon flees to Gautland, whence he went next winter to Thrandheim, where the people proclaimed him king over his father's heritage, one-third of the kingdom of Norway, 402\text{7–12}—his war-raid from Thrandheim along either Mere, and expedition east to the Elf, 402\text{18–403}—defeated in the battle of the Elf, from which he escapes by flight, making his way to Thrandheim, where he winters, 404–416\text{31}—next, heard of in the Wick, whither his uncle Ingi goes in pursuit of him, he taking to flight again, 418\text{24–27}—suffers severe beating at the hands of Gregory at Saur-Byes, but escapes, 419\text{25}—slays Haldor of Vetland, the brother-in-law of Gregory Dayson, and burns the homestead, 419\text{27–420}—his fight with Gregory on the river Beifa, 420\text{8–421}—K. Ingi prepares to avenge his favourite, Gregory—battle between him
and Hakon at Oslo, where Hakon gained the day, 422-426
427-12—after K. Ingi's fall Hakon sets up as sole king in the
land, 427-15-17—Hakon's plans for dealing with Erling Askew,
found out by Erling's wife, 427-17-26—his relations to Erling,
435-15—Hak. defeated and turned to flight by Erling in the
battle at Tunsberg, 438-17-440-26—Hak. retires to Throndheim
and prepares an expedition against Erling, 440-28-27
441-6-15—Erling makes his counter-preparations, 441-16-445-8—Hakon's
last battle and fall, 445-8-447-7—the burial of his body, 447-8-12
—personal description, 447-36-448-5

HAKON SUET-NECK (H. móstrúdr), son of Serk, his relations
to Arni Foreshore-skew and the Icelandic poet Thorarin
Curtfell, iii. 286-35-288-5

HALDOR (Halldór), obtains speech and health by a miracle
of King Olaf's, iii. 380-26-381-8

HALDOR, son of Bryniolf Camel the elder, his humorous
counsel to King Olaf Haraldson how, in doubtful weather,
to sail about Jadar, ii. 268-19-22—his comparison of the char-
acters of Olaf the Holy and Harald Sigurdsson, iii. 186-7-81

HALDOR, son of Bryniolf Camel the younger, iii. 481-10-12
—married to Sigrid Day's daughter, the sister of Gregory, 419-20
420—goes over to the side of King Ingi in opposition to
King Eystein, 393-1—joins Gregory Dayson to fight K. Hakon
Shoulderbroad at Kings' Rock, 400-10—dissension with Biorn
Nicolasson at Bjorgvin, which results in a general fight on the
bridges, 416-30-418-20—King Hakon and Sigurd of Reyk go to
his manor and burn the houses—he and his house-carles are
slain, 419-67-61 422-14

HALDOR GABELER (H. skvaldr), an Icel. poet, his com-
memorative verses on Sigurd Jerusalem-farer's victories: over
vikings off the Spanish coast, iii. 250-18-27—at Cintra Castle,
251-1-8—at Lisbon and Alcasse, 281-15-21 20-252-5—at Norvi-
—at Minorca, 255-8-8—on Sidon being given to King Baldwin
by Sigurd, 258-5-9—the battle at Pyrilef between K. Mag-
nus the Blind and Harald Gilli, 316-28-32—on the casting into
the Sarp of Asbiorn and the hanging of Nereid by K. Harald
Gilli, 319-16-24

HALDOR, son of Gudmund of Maddermead, one of the Ice-
landers christened at Nidoyce by Olaf Tryggvison, i. 334-39

VI.
80

Index I

HAKON THE OLD (H. hinn gamli), a man of might in Sweden, and friend of Eric Biodaskalli, who sends to him for ward and protection Astrid, his daughter, with her infant son Olaf Tryggvason, i. 225\textsuperscript{21,25}—he receives Astrid and Olaf, who dwell with him for a long while, 227\textsuperscript{17,20}—he refuses to give Olaf up to Gunnhild’s agent, Hakon, 228\textsuperscript{6,10} 12\textsuperscript{22}

HAKON, son of Earl Paul, Earl of Orkney, receives earldom and lordship in the Orkneys from Kings Sigurd, Eystein and Olaf, the sons of Magnus Barefoot—goes west to the Orkneys, iii. 248\textsuperscript{14,21}

HAKON PUNGELTA, son of Laxe-Paul and a daughter of Aslak Erlingson of Soli, first cousin of Hakon magi, their mothers being sisters, punished by K. Ingi Haraldson for siding with Sigurd Slembi-Deacon, iii. 356\textsuperscript{6,11}

HAKON SHOULDBROAD (H. Þeirðstriðr), King of Norway, 1161-1162, son of K. Sigurd Mouth, the son of Harald Gilli and of Thora, a workwoman of Simon Thorbergson, brought up by Simon together with his sons Onund and Andreas, 373\textsuperscript{8,24} 399\textsuperscript{11,12}—in his uncle, K. Eystein’s, following when his father was slain at Biorygin, 390\textsuperscript{11,13}—after the death of K. Eystein his party appoint Hakon, ten years old, their chief, and confer on him title of king, 399\textsuperscript{6,18}—(in consequence K. Ingi confiscates their property and makes them outlaws, 399\textsuperscript{14,16})—after a winter’s sojourn in Gautland, he comes down on Kings’ Rock with a numerous host, where he is defeated by Gregory Dayson, commanding K. Ingi’s army, 399\textsuperscript{31}-402\textsuperscript{7}—Hakon flees to Gautland, whence he went next winter to Throndheim, where the people proclaimed him king over his father’s heritage, one-third of the kingdom of Norway, 402\textsuperscript{7,15}—his war-raid from Throndheim along either Mere, and expedition east to the Elf, 402\textsuperscript{18}-403\textsuperscript{31}—defeated in the battle of the Elf, from which he escapes by flight, making his way to Throndheim, where he winters, 404-416\textsuperscript{41}—next, heard of in the Wick, whither his uncle Ingi goes in pursuit of him, he taking to flight again, 418\textsuperscript{24,27}—suffers severe beating at the hands of Gregory at Saur-Byes, but escapes, 419\textsuperscript{8,25}—slays Haldor of Vetlind, the brother-in-law of Gregory Dayson, and burns the homestead, 419\textsuperscript{37}-420\textsuperscript{6}—his fight with Gregory on the river Befa, 420\textsuperscript{6}-421\textsuperscript{28}—K. Ingi prepares to avenge his favourite, Gregory—battle between him
and Hakon at Oslo, where Hakon gained the day, 422-426, 427, 427, 426—after K. Ingi’s fall Hakon sets up as sole king in the land, 427, 427—Hakon’s plans for dealing with Erling Askew, found out by Erling’s wife, 427, 427—his relations to Erling, 435—Hak. defeated and turned to flight by Erling in the battle at Tunsberg, 438, 440—Hak. retires to Thrandheim and prepares an expedition against Erling, 440, 441—Erling makes his counter-preparations, 441, 445—Hakon’s last battle and fall, 445—447—the burial of his body, 447, 447—personal description, 447, 448, 448

HAKON SUET-NECK (H. mörstrútr), son of Serk, his relations to Arni Foreshore-skew and the Icelandic poet Thorarin Curtfell, iii. 286, 288

HALDOR (Halldórr), obtains speech and health by a miracle of King Olaf’s, iii. 380, 381

HALDOR, son of Bryniolf Camel the elder, his humorous counsel to King Olaf Haraldson how, in doubtful weather, to sail about Jadar, ii. 268—his comparison of the characters of Olaf the Holy and Harald Sigurdson, iii. 186, 31

HALDOR, son of Bryniolf Camel the younger, iii. 481—married to Sigrid Day’s daughter, the sister of Gregory, 419—420—goes over to the side of King Ingi in opposition to King Eystein, 393—joins Gregory Dayson to fight K. Hakon Shoulderbroad at Kings’ Rock, 400—dissension with Bjorn Nicolasson at Bjorgvin, which results in a general fight on the bridges, 416—418—King Hakon and Sigurd of Reyre go to his manor and burn the houses—he and his house-carles are slain, 419, 421, 422

HALDOR GABBLER (H. skváldri), an Icel. poet, his commemorative verses on Sigurd Jerusalem-farer’s victories: over vikings off the Spanish coast, iii. 250—25—at Cintra Castle, 251—at Lisbon and Alcasse, 251, 251, 252—at Norvissound, 252—at Formintera, 253—254—at Iviza, 254—255—at Minorca, 255—on Sidon being given to King Baldwin by Sigurd, 258—on the battle at Fyrileif between K. Magnus the Blind and Harald Gilli, 316—on the casting into the Sarp of Asbiorn and the hanging of Nereid by K. Harald Gilli, 319

HALDOR, son of Gudmund of Maddermead, one of the Icel. christened at Nidoyce by Olaf Tryggvson, i. 334
and Westfold, gave in war-pay as many gold-pennies as other kings gave silver-pennies; a great warrior; married to Hlif, d. of King Day of Westmere; died at his manor, Holtar, in Westfold; was laid in mound at Borro, i. 693702
HALFDAN, son of Frodi the Proud, or the Peaceful, K. of Denmark, conquered the realm of the Swedes from K. Aun, and ruled for five-and-twenty years at Upsala; died in his bed and was laid in mound, i. 425
HALFDAN GOLD-TOOTH (H. gulltönn), son of Solvi, father of Solveig, the wife of Olaf Tree-shaver, i. 652
HALFDAN HIGHLEG (H. háleggr), son of Harald Hairfair and Snowfair, Swasi’s daughter, i. 120—repudiated by the father after Snowfair’s death, 121—restored to favour through Thiodolf of Hvin, and assigned residence in Ringrealm, 12125—1224—made King of Ringrealm by his father, 1227 128—32—revolts, in company with his brother Gudrod Gleam, against his father, and slays his earl, Rognvald o’ Mere, and departs to the West, 12416—28—his war with Turf-Einar in Orkney, defeat and death by torture at Einar’s hands, 1251912611 1321020 ii. 16819
HALFDAN, son of Sigurd a-Bush the son of Harald Hairfair, father of Sigurd Syr (or Sow), i. 31
HALFDAN, son of King Sigurd Syr (Sow) and Asta, the daughter of Gudbrand Kula, ii. 35—his faintheartedness as a child, 110610—his childish propensity all for possessing many cows, 1138
HALFDAN THE WHITE (H. hvitri), son of King Harald Hairfair and Asa, the daughter of Earl Hakon Griotgard’s son, i. 11022—39—followed the profession of a viking in the ‘Eastlands,’ 12818—fell in battle in Esthonia, 1281815 1321830
HALFDAN WHITE-LEG (H. hvítbeinn), son of Olaf Tree-shaver, reared in Solisles with Solvi, his mother’s brother, i. 6529—taken to king by the Swedish subjects of Olaf, he conquered Solisles and Raumrick, much of Heathmark and Thoth, and Hadaland, and part of Westfold; died in Thothn, but was laid in mound in Skæreid at Skiringsal, 6768—had been King of Vermland from the death of his brother Ingiald, 6812
HALF (Hálfr), a sea-king of fame, iii. 201
HALL (Hallr), son of Audun the son of Hall, an Icelander,
Index I

Gregory Dayson’s banner-bearer in the battle with K. Hakon Shoulderbroad, at Kings’ Rock, iii. 401\textsuperscript{18-19}—praised by Gregory for valour, 401\textsuperscript{20-402}\textsuperscript{2}

HALL KODRANS-BANE, son of Utögg, killed Kodran Guðmundson, first cousin of Jorun, the mother of Thormod Eindridson, when Thormod was one year old, is slain in revenge by Thormod, on first hearing Hall’s by-name Kodransbane uttered, iii. 153\textsuperscript{13}

HALL, son of Thorarin, the sage of Hawkdale, fosterfather of Ari the Learned and Teit son of bp Iseif, trading partner of King Olaf the Holy, born 995, set up house in Hawkdale (1025), died ninety-four years of age (1089), i. 61\textsuperscript{83}

HALL, son of Thorgier Leech, a courtman of King Ingi, present at the capture and torture of Sigurd Slembi-Deacon, the account of which he dictated to Eric Oddson, iii. 365\textsuperscript{10-367}\textsuperscript{12}

HALL of the Side, son of Thorstein (Hallr af Siðu horsteinsson), i. 66—baptized by Thangbrand, 323\textsuperscript{18-19} (Hall simply, ii. 245\textsuperscript{9} Hall o’ Side, ii. 249\textsuperscript{22})

HALLAD (Hallad), son of Rognvald the Mere-Earl and a concubine, i. 1172—sent by his father to take up the earldom of Orkney on the death of Earl Sigurd, the brother of Rognvald, he got so weary of viking-raids that he resigned the earldom, became an ordinary franklin, and returned to Norway, i. 122\textsuperscript{11-22}

HALLANDERS (Hallandsfarar), inhabitants of the province of Halland (men of Halland, iii. 35\textsuperscript{8}), 142\textsuperscript{7}

HALLFRED the Troublous-skald (Hallfrœðr vandráskaskald), son of Ottar, Icelandic poet, 252\textsuperscript{81-253}\textsuperscript{1}—forbidden by Olaf Tryggvason to sail away to Iceland, 335\textsuperscript{14-25}—his bargain with Olaf Tryggvason for allowing himself to be christened, 337\textsuperscript{24-339}\textsuperscript{13}—sues, on behalf of Earl Rognvald of West-Gautland, for the hand of Ingibiorg, the sister of Olaf Tryggvason, 356\textsuperscript{356-357}\textsuperscript{6}—his drapas on Olaf Tryggvason quoted, 252\textsuperscript{81-253}\textsuperscript{6} 254\textsuperscript{20-255}\textsuperscript{8} 260\textsuperscript{18-18} 26\textsuperscript{261}\textsuperscript{12} 25\textsuperscript{262}\textsuperscript{12} 365\textsuperscript{25-33} 368\textsuperscript{5-12} 370\textsuperscript{28-22} 375\textsuperscript{24-27} 376\textsuperscript{16-18} 29\textsuperscript{377}\textsuperscript{8}

HALLKEL of Fialir (Hallkell af Fjöllum), stationed in the forehold on board the Long-Worm, i. 353\textsuperscript{17-18}

HALLKEL HUNCH (H. húkr), son of Joan Butter-Bear, and father to Simon Sheath and Jon, a landed-man in Mere, meets, in the Southisles, Gilchrist (Harald Gilli), and brings
him together with his mother to Norway, iii. 295_{16-29}, 379_{11}
392_{89} 393_{29-30} 402_{23-24} 26_{29-30}—renounces the cause of K. Ey-
stein Haraldson, 393_{29-394_{2}}
HALLSTEIN of the Firths (Hallstein or Fjörðum), stationed
in the forehold on board the Long-Worm, i. 353_{16}
HALLSTEIN, son of K. Steinkel [son of Rognvald], father of
Ingi [the younger], King of Sweden, iii. 378_{83}
HALLWARD (HallvarSr) Gunnarson, one of K. Sigurd Harald-
don's body-guard, slays Sigurd Gaud-axe, one of K. Ingi's
body-guard, iii. 387_{14-19}—falls in the fight at Biorgvin between
Kings Sigurd and Ingi, 389_{14-17}
HALLWARD HAREKSBERSEI, an Icelandic poet, celebrates
K. Knut the Mighty in a song, ii. 353_{18-23}
HALLWARD HITCH (H. hikri), falls at Thralls' Berg in the
battle of Oslo between K. Ingi Haraldson and Hakon
Shoulderbroad, iii. 426_{10-28}
HALLWARD the Holy (H. inn helgi), shrine of, at Oslo, iii.
352_{12} 1039_{81}
HALLWARD (HallvarSr), an Icelander, accomplice of Thor-
kel in the murder of Earl Einar Wrongsouth, ii. 177_{15-28}
HALWARD the Polisher (H. faegir), slain in the battle at
Holm-the-Gray, iii. 362_{18-22}
HALLWARD RASCAL (H. skalkr), a kinsman of King Eystein
the son of King Eystein the Mighty of the Uplands, brings
about a treaty of peace between K. Eystein Eysteinson and
Halfdan the Black, i. 78_{81}-79_{6}
HALOGALANDERS, Halogaland folk (Háleygir), inhabitants
of Halogaland, Norway, i. 184_{1} 189_{18} 326_{21-22} 353_{67} ii. 193_{15}
217_{10} 218_{17} 220_{19} 423_{13} iii. 274_{25}
HAMDIR, son of Jonakr and Gudrun d. of Giuki, in kennings
—a famed hero, i. 250_{15}
HANGI, the hanged one, Odin (doubtful), i. 278_{27}
HARALD FLETCHER (Haraldr flettir), father of Svein and
Guthorm, iii. 209_{8} 324_{31}
HARALD GILLI (called Gilchrist while in Ireland, iii. 295_{29}),
K. of Norway (1130-1136), gave himself out for a son of K.
Magnus Barefoot, 295_{29-30}—married Ingirid, d. of Rognvald,
iii. 314_{22-25}—their son Ingi, 347_{15}—his natural children: by
Thora, d. of Guthorm Graybeard, Sigurd, 314_{22-25}—by Biadak,
an Irishwoman, Eystein, 368_{44-50}—by women not named:
Magnus, 368,39; Brigida, 378,31; Maria, 379,0; Margaret, 379,13—meets Hallkel Hunch in the Southisle, and discloses to him his descent, 295,19—Hallkel brings him and his mother to Norway, 295,20—Sigurd Jerusalem-farer accepts him as a claimant for kingship in Norway after a successful ordeal, but not during his and his son's, Magnus's life, 295,27—296,19—disliked by Magnus Sigurd's son, 296,20—description of him, 297,10—31,317,24—his skill in running, 297,10—299,8—his narrow escape from being hanged, 300,17—302,5—breaks the covenant made with K. Sigurd when he hears of his death, and is proclaimed king over one half of Norway, 313,25—314,7—his popularity forces K. Magnus to come to terms with him, 314,8—K. Magnus breaks the peace with Harald and defeats him in the battle of Fyrileif, 315,317,24—Harald flies to Denmark, and accepts from King Eric Halland to rule over, and eight unrigged longships, 317,20—318,7—he gathers forces and comes to amiable terms with the men of King's Rock, marches north into the Wick punishing K. Magnus's adherents severely, 318,5—319,27—K. Magnus's perplexity how to oppose Harald, 319,29—321,29—battle between them in Biorvgvin, defeat, deposition, and maiming of K. Magnus, 321,25—323,27—Harald causes Reinauld, bp of Stavanger, to be hanged, 324,9—24—Harald now sole King of Norway, 324,24—25—makes peace with K. Magnus's party, 334,4—41—warfare in Denmark attested to by Einar Skulison, 334,11—29—his and Queen Ingirid's kindness to Magnus Einarson, bp of Skalafolt, in Iceland, 334,25—336,14—his treacherous dealings with Sigurd Slumbi-Deacon, 340,8—341,29—slain by Sigurd and his conspirators, 341,29—344,21—362,9—buried at Christchurch the Old, 344,22—25—the saga of K. Harald, written by Eric Oddson, 365,19—18—measures taken for the reigning in Norway of his sons, 347—348,11

HARALD, son of Earl Godwin by his wife Gyda, King of England for nine months, ob. Oct. 14th, 1066, ii. 326,10—11—brought up at the court of K. Edward the Confessor, iii. 155,22—26—his stay at Rouen and relations with the wife of William the Conqueror, 156,27—asks the daughter of William in marriage, and is betrothed to her, 156,4—157,11—returns to England and never came back for his bride, 157,14—18, 180,11—ever at the court of K. Edward, being guardian of
his treasures, 158.8—-the manner of his nomination to the
throne of England, 158.9—-accepted king by a meeting of the
lords of the land, and crowned at Paul's Church, 158.11-10—
his relations with Tosti, 158.12-20 159.2-10 173.2-174.27—meets
Harald Sigurdson at York with an overwhelming force, and
defeats him at Stamford Bridge, 173.2-174.4—gives leave to
Olaf, Harald's son, and the remnant of Harald's army, to
return back to Norway, 181.9—-marches to the south of Eng-
land and fights and falls in the battle of Helsingport (Hast-
ings), 181.16—-his daughter Gyda married to K. Valdemar of
Holmgarth, 270.26-271.32

HARALD GOLDBEARD (H. Gullskægggr), King of Sogn,
father of Ragnhild, the first wife of Halfdan the Black, be-
queathed, in old age, his kingdom to his grandson Harald,
the son of Halfdan the Black, i. 79.11-19

HARALD GORMSON (H. Gormsson), King of Denmark
(940-986), at enmity with K. Hakon the Good for his vic-
torious raid upon Denmark, i. 159.9-11—-receives Gunnhild
and the sons of Eric, and furnishes them with lands ample
for their support, and takes Harald Eric's son into fostering,
'setting him on his knee,' 159.12-14 21.28—-supplies the sons of
Eric with Danish levies for the invasion of Norway, 174.14.20
—-gives a good welcome to Hakon the Mighty, Earl of Ladir,
a fugitive from Norway, 211.7-11 232.9-5—resists his nephew
Gold-Harald's claim to kingly dominion in Denmark, 232.47
233—-confers with Earl Hakon on Gold-Harald's claim, de-
claring his readiness to slay him rather than yield, which
resolve Hakon deprecates, 233.21-234.8—his consultations with
Hakon, 234.19-236—-invites, at Hakon's suggestion, his foster-
son, Harald Greycloak, to Denmark to receive from him the
feifs he and his brothers had formerly held there, 235.18-236.7
24-237.8—-convinces at Gold-Harald's attacking Harald of Nor-
way, whom he slays, 236.10-23 237.11-238.4 26-239.22—-obtains,
without any struggle, the kingdom of Norway, and appoints
Hakon earl over the west and north, and Harald the Gren-
lander king over the south of Norway, 240.14-241.11 ii. 251.15-19
—-invests Eric, the son of Hakon, with earldom over Vingul-
mark and Raumrealm, i. 249.18-28—-receives no tribute of Nor-
way from Earl Hakon, 253.10-16—ignoring a demand from the
Emperor Otto to become a Christian together with his people,
his kingdom is invaded by the 'Keisar,' the national rampart of Danework turned, and he himself with his army driven up to Mars-isle in North Jutland, 25318-25 25511-25719—is converted to Christianity together with all the host of the Danes by the Emperor and his bishop Poppo, 25719-258—causes Earl Hakon and all his men to be christened at the same time, 25719-2587—kept faithfully to and propagated Christian faith, 2609-10 30110-20—goes on a punitive expedition to Norway on hearing of Earl Hakon's apostacy, 26710-20 cf. ii. 9781-92—plans a similar expedition to Iceland for some atrociously insulting rhymes on him, i. 26720-26819—sends a wizard in the shape of a whale to find out how far feasible such an expedition might be, and on receiving the wizard's report, abandons the plan, 26820-26921 26927-Hakon of Norway paid no more tribute to Denmark after Harald's armed invasion than before, 26920-20 ii. 4223-24 28-30—on refusing to share the kingdom of Denmark with his son Svein, the latter raises a rebellion and gives battle to his father in Iceforth in the island of Sealand, where Harald was mortally wounded, i. 2702-19—ruled over the whole of the Wick in Norway west to Rygsbit, iii. 43810

HARALD GREYCLOAK (H. gráfeldr), K. of Norway, 961-965, son of Eric Bloodaxe and Gunnhild, i. 1456—how he got his nickname, 20814-20910—for his sojourn in the west, see Eric Bloodaxe, Gunnhild, Eric's sons)—comes with his mother from the Orkneys to Denmark, and is taken into fostering and 'set on his knee' by K. Harald Gormson, at whose court he grows up, 15921-28—takes the lead of his brethren after the fall of his brother Gamli, 183-9—invades Norway with a great host, and is defeated in a great battle with Hakon the Good at Fitiar in the island of Stord, 181-187—after the fall of Hakon, he, with his brothers, becomes King of the middle part of Norway (but is generally in his saga dealt with by Snorri as simply one of Gunnhild's sons, because Gunnhild, his mother, is the virtual ruler, though Harald is the actual sovereign of the country. For convenience' sake we group under Harald the events that Snorri connects with 'the sons of Gunnhild,' who, in Harald Greycloak's saga, except in the very beginning, no longer figure as 'the sons of Eric'), and makes peace with K. Trygvi in the Wick and K. Gudrod of Westfold, leaving to them the title and dominion they had
held under Hakon the Good, 19739,18,24 1999,14—his pique against Eyvind Skaldspiller for lauding in a song K. Hakon the Good's defeat of Harald and his brothers, 198,19,24—they were appeased on condition that Eyvind should become his court poet, 198,19,199,8—terms of peace arranged between Harald (Gunnhild's sons) and Earl Sigurd of Ladir, 199,15,23—miserliness of Harald and Gunnhild's sons, 199,14,201,19—being Christians, the sons of Gunnhild broke down temples, but advanced Christianity in no wise, 201,15,18—their reign signalized by famine, 201,18,23—and by upsetting of K. Hakon's laws when it suited them, 201,22,24—personal description of Gunnhild's sons, 201,23,202,24—the plot of Gunnhild and her sons against the life of Earl Sigurd of Ladir; the burning of the earl at Oglo by Harald and Erling his brother, 202,17,205,22—on the Thrandheimers rising up as one man and appointing Hakon, son of the Earl Sigurd, their lord, Harald (Gunnhild's sons) retires to Raumsdale and Southmire, 205,22,206,5—Harald (Gunnhild's sons) gets no dues paid him from Thrandheim for three years after Earl Sigurd's fall, 206,22,29—long feuds between Harald and Earl Hakon till they came to peace on the status quo under Hakon the Good, 207,24,208,7—this peace lasted for three years, 208,19,19—by wiser men's intervention Harald and Gudrod are prevented from coming to blows, both being drunk; in consequence of the provocative game of personal comparison, 210,23,211,4—Harald kills K. Gudrod, the son of K. Bjorn the Chapman, 211,23,212,8—he and Gudrod his brother possess themselves of the Wick, 212,8—keeps a close watch, with his brothers, on their enemies, 212,17,20—Harald's (Gunnhild's sons') expedition against Earl Hakon of Ladir; his escape to Denmark, 213,19,214,2—Harald and his brothers make themselves masters of Thrandheim, from where Harald departs to the East Country, 214,14,11—Harald (Gunnhild's sons) kept at bay by Earl Hakon, 214,14,21—Harald makes war on Biarmland, 215,15,19—at a Thing in Vors as the bonders fall on him he barely escapes away to Hardanger, 215,19,216,5—Harald gathers a great host to go to Thrandheim against Earl Hakon, who escapes, 216,17,26—but Harald and his brothers make themselves at home in Thrandheim, 217,21,26—Harald leaves in autumn for the South Country, 217,30,31—in Harald's (Gunnhild's sons') reign sea-
sons of scarcity and famine prevailed, 218 11-28—with his brother Gudrod, when he had slain Tryggvi Olafsson, he searches the manors that had belonged to Tryggvi for Astrid his widow, 224 15-19—conceals plans with his mother for the kidnapping of Ola! Tryggvison, 224 19-26 cf. Gunnhild—his kingdom plotted against by Hakon, Earl of Ladir, and Harald Gormson of Denmark, 234 25-236 7—accepts an invitation from his fosterfather, Harald Gormson, to come to Denmark and receive again his former fiefs at his hand, 236 24-237 29—sails to Neck in Limburth in Denmark with three longships, and receives news that Harald will speedily come to see him, 237 34-31—is attacked by Gold-Harald with nine longships, and slain with the more part of his men, 237 31-238 30-239 34 ii. 250 15-19

HARALD THE GRENLANDER (H. grenski), son of Gudrod Biornson with a mother not named, sent to Roi the White in Grenland for fostering, i. 212 18—fled after the fall of his father to the Uplands, and dwelt awhile with his kindred, 212 18-17—quits Norway for Sweden to join vikings there, 212 26-26—joins the war-host of Skogul-Tosti, and is accounted a doughty warrior, 212 26-213 9—joins Harald Gormson's expedition to Norway, 240 16-18—is appointed by Harald Gormson king over Vingulmark, Westfold and Agdir on the same terms that his forefathers had held these fiefs of former kings, 241 6-12—married Asta, d. of Gudbrand Kula, 284 7—his courtship to Sigrid the Haughty and death at her behest, 284 10-286 25 287 3-13 311 4-6—his posthumous son Olaf the Holy, 287 14-16 ii. 520 61

HARALD GUNNHILDSON = Harald Greycloak.

HARALD, son of Hakon, Earl of Orkney, iii. 337 17

HARALD HAIRFAIR (H. hærfaegri), King of Norway, 860-933, son of Halfdan the Black and of Ragnhild, d. of K. Sigurd Hart of Ringrealm, i. 853 4

Children in marriage.—(1) by Asa, d. of Earl Hakon Griotgarth's son, 98 3-25 sons: Guthorm, Halfdan the Black, Halfdan the White, Sigfrid, 110 29-28 (2) by Gyda, d. of K. Eric of Hordland, 93 16-17 114 4-4 sons: Rørak, Sigtrygg, Krodi, Thorgils, daughter: Aloth Years-heap, 114 9-10 (3) by Ragnhild the Mighty, d. of K. Eric of Jutland, son: Eric Bloodaxe, 114 10-15 (4) by Swanhild, d. of K. Eystein, sons: Olaf Geirstead-elf, Birn, Ragnar Ryckil, 114 15-18 (5) by Ashild, d. of

Natural Children.—By Thora Most-staff: Hakon Athel-stane's foster son, 138, 124 his very image, 149, 126, 150, 15, 17; by a woman not named, Ingibiorg (?), 198, 29, 30 ii. 1907.

Had for court skald Thiodolf of Hvin (amongst others), i. 320—Iceland settled in his reign, 481—described as child, 85, 91, 32—intercedes with his father on behalf of a tormented Finn wizard, 85, 32—runs away with the wizard and stays away till his father dies, 85, 128, 86—succeeds his father at the age of ten, 91, 12—appoints maternal uncle, Guthorm, head of body-guard, first counsellor and commander of his forces, 91, 12—wars with Gandalf, the sons of Eystein, Haki Gandalison and Hogni Karason, 91, 12—Harald's wooing of Gyda, and vow, 93, 32—93.

Conquest of Thrandheim.—Occupation of Orkdale, 95, 32—cf. 99, 26—Earl Hakon Groutgarthson of Yriar joins Harald in alliance, 96, 26—conquest of Gauldale and Strindfolk, 96, 27—battle in and occupation of Stiordale, 97, 24—defeat of the combined forces of the Kings of Verdale, Skaun, Sparebidders' folk and Isles' folk and annexation of these territories, 97, 18—all Thrandheim won after the eight kings thereof had been slain, 97, 18—these conquests of Harald's bring about the colonization of Iamtlid, ii. 276, 14, 18.

Conquest of Naumdale.—King Herlaug buries himself alive in a stately mound, while his brother Hrolldag degrades himself to an earl's degree and becomes Harald's man, retaining earlship over Naumdale, 97, 19—Harald makes the manor of Ladir his residence, 98, 26, 20.

Naval conquests.—Har. builds a dragon-galley, 98, 24—defeats and slays in his first battle at Solskel K. Hunthof of Mere and K. Nockvi of Raumsdale, 99, 17—appoints Rognvald the Mighty his earl over Northmere andRaumsdale, 100, 17—defeats in a second battle at Solskel the combined forces of K. Arnvid of Southmere, K. Audbiorn of the Firths and Solvi Klof, slaying Arnvid and Audbiorn and annexing Southmere, 103, 10—retires to Thrandheim for the winter, 103, 10—Kari of Berdla becomes his man, 103, 36—goes with a fleet south to the Firths and annexes that folk-
land, 1044-1045—takes up his residence at Tunsberg in the Wick after four years' absence, 1046-1047 1058-12

Contest with Sweden.—Harald learns how King Eric Eymundson of Sweden had annexed Vermland (but cf. 726-728) and extended the territorial dominion of Gautland north to Swinesound, 10519-21—also that disaffection in favour of Sweden was rife in Westfold, Raumrealm, and Vingulmark, and that the Swede King contemplated the conquest of these territories, 10522-30—he promptly puts an end to the sedition at home, 10525-1067—he and King Eric in Vermland, 1067-10819—annexes Vermland to his realm, 10819-25—deals with disaffection in Ranrealm and Vingulmark, 10825-1091—his war in Gautland and annexation of all the territory north of Gautelf and Vener-lake, of which he appoints Duke Guthorm governor, 10911-11021

Final Conquests and Consolidation of the Kingdom.—Proceeds through the Uplands and over Dofra mountains to Thrandheim, 11021-24—battle of Hafursfirth and the consequences of the crushing defeat of Harald's opponents there, 1111-1132—expedition to the west, 11510-11612 ii. 16824-25—he annexes Orkney and Shetland, making one earldom of both groups of islands, 11612-14—haircutting and surname, 1178-138—Harald's dealings with Rolf Wend-afoot, 11716-11819—marriage with Snowfair and bewitched state of mind, 1197-1209—Harald's disenchantment, 12022-28—Harald's dealings with the sons of Snowfair and Thiodolf of Hvin's intercession, 1218-1225—his dealings with Halfdan Highleg and Gudrod Gleam after the murder by them of Rognvald the Mere-Earl, 12415-1259—he bestows the Earldom of Mere on Thorir, the son of Rognvald, 1255-9—on hearing that Turf-Einar, Earl of Orkney, had slain Halfdan Highleg, King Harald went west with an armed force and took, in atonement for his son, sixty marks of gold and made peace with Earl Einar, 12512-12796 cf. ii. 16816-25 17982 180}

Harald shares the realm with his sons, etc.—When Harald was fifty, and his sons were growing more and more troublesome and dangerous to the peace of the land, he called a Thing together in southern Norway and sanctioned a law whereby all his kin on the sword-side should be kings, but his descendants on the distaff side should be ears, 13115 cf.
ii. 38, 38—he divides the kingdom, bestowing on his sons one half of the revenue of their dominions, reserving the other half for himself, 131, 132, 133, 134 which arrangement was resorted to by later rulers, cf. 151, 152, 241, 308, 315—each kinglet should sit in the high seat, but a step lower than the overking, while a step lower than the kinglets' should be the seat of each earl, 132, 135—the over-kingship after him he intended for Eric, 132, 133, 134—unsatisfactory consequences of this arrangement, 132, 134—instead of landed dominion Har. gave warships to his sons Thorgils and Frodi, who harried in the west, 132, 136—Harald's detestation of wizardry, 133, 134—his interference in the quarrel of his sons Eric and Halfdan the Black, 136, 137—when seventy years of age Harald has a son, Hakon, with Thora Most-staff, and maintains both at his manors, 138, 139—King Athelstan sends a sword of honour to Harald, 138, 139—Harald sends his son, Hakon, to be fostered by King Athelstan, 139, 140—Harald appoints his son Eric over-king over Norway, 141, 142—Harald's last years and death, 142, 143, 144, 149, 150—his burial place, 143, 144—description of his person and character, 143, 147—Egil Wool-sark's estimate of him as a military commander, 175, 176, 177—Olaf the Swede's estimate of him as king, ii. 97, 98

Legislation and administration.—He made all free lands his own, and caused all bonders (franklins) to pay land dues to him, 96, 97—a highly unpopular policy, 150, 152—in each county or folk-land he appointed an earl who should maintain law and right, collect fines and land dues, and have one-third of the royal revenues and the land dues for his board and costs, 96, 97, 287, 290—each earl was to have under him four hersirs or more, each of which was to have a salary of twenty marks, 96, 97, 98—each earl was to supply at his own cost sixty men-at-arms to the army, each hersir twenty, 96, 97, 98—his regulations in respect of sub-kins, earls, etc., followed as precedents in after reigns, 151, 152, 156, 157, 240, 241, 308, 315—by Harald's fiscal law the state revenue was so increased that earls had more income than the dispossessed kings had had, 96, 97, 98—his ceremonial at the investiture of one who from a former kingly state descended to the grade of an earl: girding him with a sword, hanging a shield round his neck, naming him an earl, and leading him to the earl's
settle in the high seat, 98,99—at the division of the realm he ordained that the over-king should occupy the first, the under-kings or folk-kings the second, the earls the third grade or step in the high seat, 132,133—his ordinances in respect of selecting his body-guard and manning his war-galley, 98,99, 184,185—his division of the realm among his sons, 131-132—he appoints Eric Bloodaxe over-king in Norway, 141,142—his strenuous maintenance of peace in the land, 115,116 118,118—popular attachment to his family, 290,291—his name a watchword in the family, 202,207 ii. 35,36,38,188,81 40,8,8

HARALD HALBERD, see Harald Kesia.

HARALD HARDREY (H. inn hárðráði), King of Norway, 1045-1066, son of King Sigurd Sow and Asta, d. of Gudbrand Kula, ii. 35,36—married (1) Ellisif, d. of K. Jarisleif of Holmgarth, iii. 76,77,78; their children: Mary and Ingigerd, iii. 96,97,98; (2) Thora, d. of Thorberg Arnison; their children: Magnus and Olaf, 60,61—his dauntlessness and warlike propensities already in childhood, ii. 110,111,112,113,114 (188,94)—Arnor Earls’ skald on him, 234,235—goes to meet his brother, K. Olaf Haraldson, in Sweden, 390,391—fights in the battle of Sticklegård and is wounded, 410,415,437,7,iii. 57,6,18 185,9,20—healed of his wounds he makes his way out of Norway to K. Jarisleif in Garthealm, 185,187,188,189,190—in Garthealm and enters the service of Queen Zoe and the Emperor Michael Katalaktus, 59,61—of him and Gygrir, 59,61—his African and Sicilian campaigns, 63,67,67,70—Haldor, son of Snorri the priest, served under Harald, and told in Iceland the saga of him, 67,69,7,18—journey to Jerusalem, 70,72,74—he imprisoned in Micklegarth and escape, 72,73,75—he return to Holmgarth and first marriage, 76,79—Alliance with Svein Wolfson against his nephew Magnus the Good, 77,78,79—he breaks faith with Svein through Magnus’ adroit diplomacy, and receives kingship over one-half of Norway, which Magnus confers upon him according to ancient custom, 79,81,82,83—he is confirmed in public assembly followed by a feast given by Harald, 84,8,14—relations between nephew and uncle, 87,89,90,91—Harald’s attitude at K. Magnus’ death, 90,91,93—Harald formally acknowledged sole King of
Index I

Norway, 92\textsuperscript{80}-93\textsuperscript{2} 94\textsuperscript{810}—Harald and Svein Wolfson, 94\textsuperscript{10}-
96\textsuperscript{16} 28\textsuperscript{97} 6\textsuperscript{38} 21\textsuperscript{102} 4 120\textsuperscript{13}-121\textsuperscript{7} 127\textsuperscript{8}-128\textsuperscript{30}—War levee and
battle at Niz, where Svein is utterly defeated, 129\textsuperscript{940}—
peace made between Harald and Svein, 146\textsuperscript{97}-149\textsuperscript{10}—Harald's
character and attitude towards Iceland and Icelanders, 102\textsuperscript{1}-
103\textsuperscript{9}—Harald and Haldor Snorisson, 103\textsuperscript{9}-28—Harald and
Wolfgang Unspakson, 104\textsuperscript{89}—his church building, 104\textsuperscript{91}-105\textsuperscript{12}—
strained relations with Einar Thambarksfir and murder of
him and his son, 92\textsuperscript{13}\textsuperscript{90} 106\textsuperscript{92}-107\textsuperscript{4}-110\textsuperscript{94}—Harald averts
rebellion for this misdeed by promising to give in marriage
to Hakon Ivarson his grand-niece Ragnhild, 111\textsuperscript{1}-114—the
promise at first broken by Harald but afterwards carried out,
115\textsuperscript{1}-116\textsuperscript{19} 119\textsuperscript{8}—Harald's persecution of Hakon in conse-
queness of saving the life of Svein Wolfson at the battle of
Niz, 133\textsuperscript{98}-131 136\textsuperscript{5}-22 138\textsuperscript{2}-140\textsuperscript{9} 143\textsuperscript{14}-146\textsuperscript{24} 149\textsuperscript{18}-152\textsuperscript{11}—Harald
and Kalf Arnison, 119\textsuperscript{15}-121\textsuperscript{7}—his relations to Finn Arnison,
119\textsuperscript{8}-114 115\textsuperscript{22-27} 116\textsuperscript{10}-18 119\textsuperscript{21-26} 121\textsuperscript{10}-112\textsuperscript{2} 113\textsuperscript{48} 137\textsuperscript{21-31}
141\textsuperscript{12}-142\textsuperscript{9}—Harald founds a town at Oslo, 127\textsuperscript{8}-10—his
method of dowsing for water in an arid island, 127\textsuperscript{98}-128\textsuperscript{9}—
Harald and Thrormod son of Eindrid, the slayer of Hall Kod-
ran's-bane, 152\textsuperscript{4}-153\textsuperscript{30}—Harald's punitive dealings with the
adherents of Earl Hakon Ivarson, 153\textsuperscript{22}-155\textsuperscript{8}—Harald,
urged by Earl Tosti, prepares an expedition to England, and collects
his fleet at the Solund isles, 160\textsuperscript{19}-163\textsuperscript{4}—before starting he
opens the shrine of Olaf the Holy, cuts his hair and nails,
and locks the shrine and throws the keys into the river Nid,
163\textsuperscript{38,14}—leaves his son Magnus behind as King of Norway
and his one wife Thora, and takes with him his other wife,
Ellisif, and the rest of his children, 165\textsuperscript{17,24}—Harald's dream,
165\textsuperscript{34}—his journey west, 165\textsuperscript{27}-166—battles in Yorkshire,
167\textsuperscript{5}-168\textsuperscript{3}—the battle of Stamford Bridge and fall of Harald,
169\textsuperscript{3}-179\textsuperscript{4} 198\textsuperscript{14}-28 cf. i. 6— the same day and hour that he
fell his daughter Maria (Mary) died in Orkney, 183\textsuperscript{1,8}—his
body brought to Nidoyce and buried at Marychurch, 184\textsuperscript{18,29}—
description of him, 184\textsuperscript{90}-186—Haldor Brynolfson's com-
parison of the brothers Harald and Olaf the Holy, 186\textsuperscript{7,93}—
Harald's and the earlier kings' manner of drinking in hall,
193\textsuperscript{10}-19—the height of his stature marked on the wall of
Marychurch in Nidoyce, which he had built, 233\textsuperscript{19-31}

HARALD GUNNHILDSON, see Harald Greycloak.
HARALD, son of Harald Kesia and Ragnhild, daughter of King Magnus Barefoot, iii. 2834,8

HARALD HONE (H. hein), King of Denmark, 1076-1080, son of Svein Wolfson, iii. 19428,23.

HARALD KESIA, or Halberd, son of Eric the Good, King of Denmark, marries Ragnhild, daughter of King Magnus Barefoot—their sons: Magnus, Olaf, Knut, Harald, 283,18

HARALD, King of England, 1035-1040, son of Knut the Mighty and Emma, ii. 2734—becomes King of England on the death of his father, iii. 980,81—dies five years after his father and is buried in Winchester, 253,85,23-24.

HARALD, son of Knut, see Gold-Harald.

HARALD, Earl, son of Maddad, surprised and captured by King Eystein Haraldson at Thurso, ransoms himself and departs, iii. 3744-375,19.

HARALD, son of K. Olaf Tryggvason with Thyri, d. of Harald Gormson, i. 35532,30.

HARALD REDLIP (H. hinn granraudi), King of Agdir, refuses to give his daughter, Asa, in marriage to Gudrod the Hunter-king, i. 71,27—attacked by night by King Gudrod, and slain, 71,4—his kingdom taken over by Asa his daughter, 77,6.

HARALD, said to be the son of King Sigurd Mouth, the son of Harald Gilli and Kristin King’s-daughter, handed over by Nicolas Periwinkle to Erling Askew, who has him executed on Northness by Bjorgvin, iii. 47732-478,17.

HARALD, the son of Svein Twibeard and Gunnhild, the daughter of K. Burislaf of Wendland, i. 271,16.

HARALD, son of Thorkel the High, receives an earldom in Denmark from Knut the Mighty, ii. 375,17-18—joins K. Svein, the son of K. Knut the Mighty and Alsva, on mother and son going to Norway, 449,30.

HARALD (his Slavonic name was Mstislav), son of Valdimar (i.e. Wladimir Monomachus), prince in Holmgarth, 1095-1125 [Grand Prince of Kief, 1125-1132], iii. 27032-271,2—father to Ingiborg, the mother of K. Valdemar of Denmark, and Malmfrid, queen of Sigurd Jerusalem-farer, whose daughter Kristin was mother of K. Magnus Erlingson, 437,32-438,2.


vi.
HARALD THE YOUNG (H. ungi), son of Halfdan the Black by his first wife Ragnhild, the daughter of Harald Goldbeard, King of Sogn, inherited from his grandfather the kingdom of Sogn, but died when ten years old, i. 7919-22
HAREK (Hárekr), son of a King Guthorm, fell with Eric Bloodaxe in England, i. 15411
HAREK THE KEEN (H. hvassi), of Halogaland, a forecastle man on board the Long-Worm, i. 35349
HAREK OF THIOTTÁ (H. ör þóttu), son of Eyvind the Skaldspiller, ii. 18920-23—married to Ragnhild, d. of Arni, son of Arnmod, ii. 19819-20—captain of a rising in Halogaland against Olaf Tryggvason's project to christen the people, i. 39919-23—takes in the brothers Sigurd and Hawk, escaped prisoners of Olaf Tryggvason's, who, when occasion served, kidnapped Harek and brought him to Olaf, 3242-32610—he persistently refuses Olaf to become a Christian, yet is set free with much honour, and furnished by the king with a ship well found and thirty men, 32610-20—returned home, he entraps, by means of the king's men, Eyvind Rentscheek, 3279-90—entertains King Olaf on coming to christen Halogaland, lets himself be baptized and becomes the king's man, 32987—his landgrabbing in Thiotta, ii. 18920-1901—his connections and social position, 19014—his relations to King Olaf Haraldson, 19014-22—favours received at King Olaf's hands, 19113-15 is deprived by King Olaf of one half of his bailiwick of Halogaland in favour of Asmund Grankelson, at which Harek, though obeying the King's order, is deeply offended, 2379-22—his dispute with Asmund over an island rich in produce settled by King Olaf in his disfavour, 292-2948—his veiled threat to Asmund, 2944-5—parts company with K. Olaf after the battle of the Holy River and sails home, beginning to side with Knut, 33028-3338—he burns in his house Grankel, the father of Asmund, 34711-31—becomes Knut's landed-man, receives grants and the Finn-fare from the King, 34915—reported to K. Olaf by Biorn the Marshal as one of the chief rebels against him in Norway, 3818—recruits a host of warriors to oppose Olaf's return to Norway, 3885-11—declines, on the ground of old age, the chief command at Stickleston, 4207-4213—follows the banner of Kalf Amonson, 42221-24 4239—in the vanguard of the battle, 42517—makes an onslaught on
Day, son of Ring, at the battle of Sticklestead, 43418—slain by Asmund Grankelson, iii. 17171815

HAREK WOLF (H. gandr), King Halfdan the Black’s man,seizes from Haki the Bareseker the children of Sigurd Hart, Ragnhild and Guthorm, and brings them home to his master, i. 826837

HAWK (Haukr), a Haloglander imprisoned with his brother Sigurd by Olaf Tryggvesson for refusing to be christened, vanishes from prison, turns up at Harek’s in Thiotta, whom he betrays into the King’s power, i. 324810—thereupon he is baptized and becomes the King’s servant, 32766

HAWK OF THE FIRTHS (H. or Fjördum), stationed in the forehold on board the Long-Worm, i. 35310

HAWK HIGH-BREECH (H. hábrók), sent to King Athelstan by K. Harald Hairfair with his youngest son Hakon, to ‘knee-set’ him on Athelstan’s lap, i.e., to make K. Athelstan thereby his fosterfather, ‘for men ever account the fosterer less noble than him whose child he fostereth,’ a ruse which succeeded, i. 1392614092

HEATHMARKERS (Heinir), inhabitants of the folkland of Heathmark, ii. 641 iii. 15417

HEDIN (Heðinn), a legendary sea-king, i. 24518 27 2599 ii. 40517

HEDIN HARDMAW (H. harðmagi), iii. 3586

HEIMDALL (Heimdallr), one of Odin’s Diar, abode at Heavenberg on coming to Sweden, i. 1629

HELGA, daughter of Priest Andres, and wife of Einar, 3251011

HELGI, son of Halfdan, King in Denmark, invades Sweden, and ousts King Adils, robs his queen Yrsa, who was Helgi’s own daughter, though he knew it not, marries her, and begat with her Rolf Kraki; fell in battle when Rolf was eight winters old, i. 492155019

HELGI THE KEEN (H. hinn hvassi), married to Aslaug, d. of Sigurd Worm-in-Eye, their son, King Sigurd Hart, i. 8149

HELGI, son of Stari, iii. 3639

HELSING (Helsingr), son of King Gandalf of Vingulmark, fell with his brother Hysing in battle fighting against K. Halfdan the Black at Eid by the lake Eyir in S. Raumrealm, i. 80626

HELSING, Helsinglanders, folk of: they of Helsingland
HEMING (Hemingr), son of Hakon, Earl of Ladir, and Thora, the daughter of Skagi Skoptison, i. 2476 377
HEMING, son of Strut-Harald, i. 270 28
HENRY THE HALT (Heimrekr hælti), son of the Danish King Svein, the son of Svein Wolfson, the first husband of Ingirid, d. of Rognvald, their sons: Magnus, K. of Sweden, Rognvald and Buriz, iii. 426 427 437 439
HENRY THE BOUNTEOUS (H. hinn mildi), i.e. H. III., German Emperor, 1039-1056, married Gunnhild, the daughter of Knut the Mighty, iii. 25
HENRY, son of Frederick Barbarossa, i.e. H. VI., Emperor, 1190-1197, marries one of the daughters of William, K. of Sicily, the son of Roger ‘the Rich,’ K. of the same dominion, iii. 256—slays the Duke of Cyprus and Margrit, ‘the lord of corsairs,’ 256 257 [The wife of Henry VI. was Constance, d. of Duke Roger II. of Sicily, afterwards R. I., King of Sicily and Naples, 1131-1154, not, as Snorri has it, of William I., 1154-1160, his son.]
HERDIS, the mother of Stein, the composer of Wolf’s Flock, iii. 104
HERLAUG (Herlaugr), son of Hakon, Earl of Ladir, slain in the second battle of Solskel, i. 102 103
HERLAUG, King of Naumdale, on hearing of Hairfair’s conquest of Thrandheim, buries himself alive with eleven men in a howe he and his brother Hrollang had been building for three summers, i. 97 98
HERMOD (Hermóðr), one of the gods, son of Odin, i. 192
HIALTI (Hjalti), son of Skeggi, married to Vilborg, the daughter of Gizur the White, converted to Christianity by Thangbrand, a favourite of Olaf Tryggvesson, i. 335—joins with other Icelanders in Nidoyce to promise the King that Iceland should be converted to Christianity, 339-340—sent together with his father-in-law by Olaf Tryggvesson to convert the Icelanders, which mission they accomplished, 354—has sent to him ‘words and tokens’ from King Olaf Haraldson to come and meet him, ii. 73 74—he comes and has a good welcome of King Olaf, who invites him to stay with him; having a seat at court appointed to him be-
side Biorn the Marshal they become speedily friends, 8519-25 —arranges to go with Biorn the Marshal on a mission of peace to Sweden, 8681-8716—takes leave of the King and starts on his journey, 8816-28—receives a loving greeting from Ingibiorg, the wife of Earl Rognvald of Gautland, she having known Hialti at the court of her brother, K. Olaf Tryggvesson, and being a cousin of his wife: Viking-Kari: Eric Biodaskull —Astrid—Ingibiorg; Bodvar—Olof—Gizur White—Vilborg, 8888-894—volunteers to go alone without Biorn to meet the King of Sweden, and to find out how matters stand at his court, 9182—his journey to Sweden and reception at the court of King Olaf, 9196-9223—gets into great favour with the King for pretending to have journeyed all the way to Sweden to pay him the land-dues that Icelanders had to pay to the ruler of Norway, 9416-9516—he gets him introduced to Ingigerd, King Olaf the Swede's daughter, and delivers to her message and tokens from Ingibiorg, Tryggvi's daughter, recommending him to the protection and friendship of Ingigerd, to whom he tells that Marshal Biorn's mission is purposed for settling peace if possible between the two kingdoms, 9516-9610—he broaches the matter of peace and family alliance between the two kings to the Swede, who returns an answer of stern refusal, 9611-9825—next he persuades Ingigerd to try to soften her father's mind in the matter, 9826-9925—watching his opportunity he gives Ingigerd a glowing description of Olaf of Norway and his ways, and ascertains from her that she would be willing to become his queen if he should woo her, 1008-1015—he confides the secret to two Icelandic poets at the court, and together with them converses at all times with her on the subject, 1014-12—having thus far ascertained how matters stood in Sweden, he sends his attendants with letters to the lady Ingibiorg in Gautland, 10112-21 1145-8—his ride with princess Ingigerd to Ullerace to meet Earl Rognvald of Gautland, his exchange of civilities with the Swede King on the occasion, 1151-17—returns to Iceland and is seen off by Olaf Haraldson with friendly gifts, 13762.

HIGH-ONE (Hár) = Odin, i. 20789 ii. 43029 iii. 33419
HIGH, the hard-gripping (H. harðgreipi), ii. 40727
HILD (Hildr), daughter of Eric Agnar's son King of Westfold, married to Eystein, son of Halfdan Whiteleg, i. 6817-20
HILD, daughter of Hogni, King of East-Gautland, i. 61_19-23 — married to Granmar, King of Southmanland, 60_20-21
HILD, daughter of Rolf Nefia, married to Rognvald Mere-Earl, i. 117_19-20 — pleads, in vain, with King Harald Hairfair for mercy to her son, Rolf Wend-afoot, 118_19
HILDA, HILD, a Valkyria, i. 249_727 ii. 407_34 iii. 631_35 175_38
HILDIBRAND (Hildibrandr), a bareserk slain by King Sigurd Hart, i. 81_10-13
HILDIGUNNA (Hildigunnr), daughter of King Granmar of Southmanland and of his wife Hild: bears ale to her father’s viking-guests, and toasts them, i. 60_3—sits, against viking custom, and drinks with King Hiorvárd, and becomes his wife, 60_26
HILDIR, son of King Hogni of East-Gautland, i. 61_11 62_22-26
HIORVARD (Hjörvarðr), called the Ylfing (Ylfringr), a sea-king, comes with his host to Sweden and allies himself with King Granmar, whose daughter Hildigunna he marries, i. 59_18-60_28 — fights in company with his father-in-law against Ingiald Evil-heart and makes peace with him, 61_3-62_6 — slain through treachery by Ingiald Evil-heart, 62_14-20
HISING-DWELLERS (Hisings-búar), the inhabitants of the island of Hising, iii. 373_380 455_28 456 459_10 460_4
HLIF (Hlif), daughter of King Day of Westmere, wife of King Halfdan the Bounteous and the Meatgrudging, i. 70_6
HLODVER, LODVER (Hlöðver), son of Thorfinn Skulcleaver Earl of Orkney and Grelad, daughter of Dungad Earl of Caithness, i. 128, 241_15 ii. 168_81-169_2 — was the longest-lived of his brothers, ruling the earldom alone when his brothers were no more, ii. 169_10-12 — his son Sigurd the Thick, ii. 169_12-13
HLOKK (Hlökk), a Valkyria, i. 207_18 242_10 iii. 51_8 96_4 175_27
HJORRID (Hjörriðr) = Thor, i. 242_12
HNOSS, daughter of Odr and Freya, i. 24_8
HÖNIR, a chief among the Asfolk, given in hostage to the Vanir, as one meet to be a lord, i. 13_28-14_2 — made lord in Vanhome, he proved a failure, wherefor his counsellor Mimir must pay with his head, 14_5-15
HÖGNI (Högni), a legendary sea-king, iii. 234_10 287_36
HÖGNI, King of East-Gautland, father to Hild, the queen of King Granmar, i. 61_11-13 — his dealings with K. Ingiald as the
ally of Granmar, 61, 10, 29—his raids into Swede-realm in revenge for Granmar, 62, 29

HOGNI, son of Eystein the Mighty, King of the Uplands, conquered ‘all Heathmark, Thotn and Hadaland’ from Olaf Geirstead-Elf, i. 72, 28—28—plans, with his brother Frodi, an invasion of Hairfair’s dominions, 91, 1827—91—the brothers make an alliance with Hogni Karason and Hersir Gudbrand, 92, 14, 19—Harald makes a night attack on them and slays them, 92, 932.

HOGNI KARASON (H. Karuson), invaded Ringrick, a portion of Harald Hairfair’s kingdom, and made an alliance at Ringsacre in Heathmark with the sons of King Eystein of Heathmark and Hersir Gudbrand against King Harald, who burnt Hogni in his house at Ringsacre, i. 91, 17, 18, 92, 14, 932.

HOGNI, of Niord’s-isle, i. 524

HOLMFRID (Hólmarfrídr), natural daughter of King Olaf the Swede with Edla, daughter of a Wendish Earl, ii. 1394—married to Earl Svein, the son of Earl Hakon, i. 377, 21, 22

HOLMROGA PEOPLE (Holmygir), such of the Rogaland people as dwelt in the islands belonging to the folk-land of Rogaland (cf. Holmfolk, i. 114, 27), i. 1842—a poetical pars-pro-toto expression for Norwegians, 189, 19

HOLTI THE NIMBLE (Holti hinn frækni), son of Jarisleif, King of Holmarth, and Ingigerd, daughter of Olaf, the Swede King, ii. 154, 27

HOODSWAINS (Hettusveinar), the followers of Olaf the Unlucky, iii. 477, 8

HORDA-KARI (Hörðakári), a great hersir of Hordland, i. 215, 31—his descendants, 303, 24, 81

HORDA-KNUT (Hörðaknutr) [son of Earl Arnfinn], King in Denmark, father to Gorm the Old, i. 233, 45

HORDAKNUT, King of Denmark, 1035—1042, of England, 1040—1042, son of Knut the Mighty and Emma, ii. 27, 14—appointed by his father viceroy of Denmark, under the guardianship of Earl Wolf, the son of Thorgils Sprakaleg, 267, 31—28, 316, 16—21—by authority of letters forged by his mother under the royal seal, he is elected King of Denmark, Earl Wolf being the queen’s agent in the affair, 316, 31, 317, 89—with the aid of Earl Wolf he levies forces by land and water to meet the invasion of the allied Kings of Norway
and Sweden, 317-21-35—finding that his father resented deeply his reasonable act of setting up as King of Denmark, he follows his mother’s advice to lay his case in his father’s hands, who quietly relinquishes him to his former position, 318-319,—appointed King of Denmark by his father, 349-10-19—offers rule in Denmark to his brother, Svein Aliva’s son, when he was turned out of Norway, iii. 914-16—peace made between him and Magnus the Good, each settling, in case of death without male issue, on the longest-lived of them his kingdom, 10:25.11.14, 26.9-24.929.93, 52.1-2, 161.1-6—King of England for two years, buried at Winchester, 25.8-33, 26.9-34, 155.13
HORDS, Hordfolk, Hordlanders, Hordmen, men of Hordland (Hörðar), i. 1114.142.10, 23.112, 255.97, 33.131, ii. 360.7, 42.318, 43.1.9, iii. 31.36.13, 154.30, 20.8-30, 22.9-32, 34.16
HORN (Hörn), one of Freya’s names, Freya, iii. 30.2
HORKLOFI, see Thorbiorn Hornklofi.
HOSKULD (Höskuldr), son of Koll o’ Dales and father to Olaf Peacock, i. 334.10-18
HOUND (Hundl), variant of Whelp, the name of a son of Sigurd the Thick, Earl of Orkney, i. 29.17
HOWARD BUTTERBREAD (Hávarðr klíntr), the translation of ‘klíntr’ is a guess-work based on the fact that the word is used in the sense in the East of Island still; less likely seemed the sense ‘dab of cow’s dung’ dried for fuel), a captain in K. Ing Hordalson’s fleet, iii. 403.12—slain by Hakon Shoulderbroad, 403.14—his son kills Eindrid Jonson because he had ruled it that his father was slain, 415.8-18
HOWARD HEWER (H. höggvandi), a Jomsviking, i. 280.16—shoots Gizur of Valdres dead, and is killed in turn, 282.20
HOWARD, of Orkdale, a forecasterman on board the Long-Worm, i. 353.10-11
HOWARD, son of Thorfinn Skull-cleaver, Earl of Orkney, and of Greid, the daughter of Dungad, Earl of Caithness, ii. 168.9-169.9
HRAIIMI, a legendary sea-king, iii. 42.13
HRANI, see Rani.
HREIDAR (Hreiðarr), father of Styrlkar, the father of Eindrid, the father of Einar Thambarskelfir, i. 215.2-29
HREIDAR, son of Erling Askew, see Reidar.
HRE—HYR

Index I

HREIDAR, son of Gritgarth, read Griotgarth, slain in the attempt of rescuing K. Magnus the Blind, in the battle at Holm-the-Gray, iii. 362 16

HRIST, a Valkyria, iii. 258 14

HROLLAUG (Hrollaugr), King of Naumdale, on hearing of Hairfair’s conquest of Thrandheim, degrades himself from the dignity of king to that of earl, by the ceremony of arraying on the top of the family howe a kingly throne, and beneath it a pillowed foot-pace whereon earls were wont to sit, and to let himself roll from the upper unto the lower seat; whereupon he went to King Harald and became his earl, i. 9719–98 14

HROLLAUG, son of Rognvald the Mere-Earl and a concubine, i. 117 28 125 20

HUGH THE THICK (Hugi hinn digri), of Avanches, Earl of Chester, cb. 1101, defeated in Anglesey Sound by K. Magnus Barefoot, iii. 223 27 81 224 25

HUGH THE VALIANT (H. prúði), of Montgomery, Earl of Shrewsbury and Arundel, ob. 1098, shot dead through the eye by K. Magnus Barefoot in a battle in Anglesey Sound, where Magnus won the victory, iii. 223 37–224 25

HUGLEIK (Hugleikr), son of K. Alf, and King of the Swedes, a man fond of peace, music, jugglery and witchcraft, i. 37 38

HULD THE WITCHWIFE (Huldr seiðkona, völlva), employed by Drift to kill her husband, K. Vanland, i. 27 28 and by the sons of Visbur (Gisl and Ondur) to give them power to slay their father, whereto she added the spell that parricide should ever go with the Ynglings, i. 28 17–26

HULVID (Hulviðr), son of Swipdag the Blind, i. 61 94

HUNTHIOF (Húnpjófr), King of Northmøre, married to the daughter of Nockvi, King of Raumsdale; these two allied themselves against Harald Hairfair when he set out on the conquest of the coast kingdoms of Mid- and South-Norway, and had a battle with him at the island of Solskel, where both fell, i. 99 20–100 17

HYRNING (Hyrningr), a Lord of the Wick, married Ingigerd, the d. of Lodin and Astrid, Ol. Tryggvason’s mother, i. 301 14–16 —aids Olaf Tryggvason in christening the Wick, 302 15–303 2—with the combined forces of himself and his brother Thorgeir

HYSING (Hýsingr), son of Gandalf, King of Vingulmark, attacks, together with his brother Helsing, King Halfdan the Black by night and routs him, but having brought together a fresh host Halfdan gave the brothers a battle at Eid and slew both, i. 807–808.


ILLUGI, Bryndalers’ skald, an Icel. poet, on Harald Hardredy’s deeds in Greek service, iii. 631–632.

INGI, son of Arni of Stodreim and Queen Ingrid, iii. 370–371.

INGI, the son of Bard, King of Norway, 1203–1217, iii. 1841–1843.

INGI, son of K. Hallstein, King of Sweden, ob. 1125, first husband of Brigida, the daughter of King Harald Gilli, iii. 378–379, 381–383.

INGI, son of K. Harald Gilli and of Queen Ingrid d. of Rognvald, King of Norway, 1136–1161, jointly with his half-brothers, Sigurd, Eystein, and Magnus; fostered in the Wick by Amundi, the son of Gyrd, iii. 347–348—taken for king on the death of his father, 347–348—defeats Magnus the Blind and Sigurd Slembi-Deacon at Mouth, 349–350—Earl Karl Sona for of Gautland’s projected invasion of Norway defeated by Ingi at Crookshaw, 350–351—his successful defence of Norway against Eric, K. of Denmark, 351–352—his dealings with Sigurd Slembi-Deacon, 353–359, 361–362—his letter to K. Sigurd his brother, calling on him to take his due share in the cost of defending the realm, 359–360—Ingi’s terms accepted by Sigurd, 360–361—with K. Sigurd he concedes Eystein, his brother’s, claim to a due share in the kingdom, a similar concession extended to the infirm brother, Magnus, 368–369—Ingi’s kind stepfather, Ottar Brightling, murdered at the instigation of K. Sigurd, 369–370—Ingi’s relations to Erling Askew, 371–372—Ingi and Sigurd set up a separate court, each for himself, Gregory Dayson becoming Ingi’s first
counsellor, 377_24—Igni's personal characteristics, 378_21—
a great favourite with Card. Nicolas (Breakspeare), 379_26—
at his and his brothers' request the Card. raises Nidoyce to
an archbishopric, 379_28—380_4—Igni defeats his brothers' plot
to depose him, 385_21—386_25—after repeated provocations K.
Ingi consents to fighting his brother Sigurd, who is slain,
386_28—390_10—Eystein, arriving too late to afford any aid to
Sigurd, makes a hollow peace with K. Ingi, 390_11—14—Eystein
commits various deeds of violence against his brother, who
forces him to accept his own terms of peace at Seal-isles,
391_10—392_30—their last encounter and fall of Eystein, 393_5—
396_18—Ingi and the partizans of Hakon Shoulderbroad,
399_19—he and Gregory Dayson put Hakon to flight at Kings'
Rock, 399_21—402_16—King Ingi's men suffer severely at Hakon's
hands, 402_18—403_16—battle with Hakon in the Gautelf, 403_18—
415_20—K. Ingi and Sigurd of Reyir, 415_27—29—Igni's dealings
with Erling Askew and Gregory in the Bjorgvin riot, 416_24—
418_20—Igni's sorrow at the fall of Gregory, 422—423_16—last
encounter with Hakon and fall, 423_17—427_19—456_16—his party
advocate the cause of Erling and his son Magnus, 435_5—437_18
—his fleet in Hakon's hands, 438_17—20—lost to Erling at the
battle of Tunsberg, 440_24—27—his death avenged by Erling,
446_18—23—452_5—455_4—his popularity the main cause of Erling's
favour with the public, 449_10—14

INGI, King of Sweden, 1080—. 1110, son of K. Steinkel, father
of Margaret Frithpoll, queen of Magnus Barefoot, iii. 232_19—21
and of Kristin, queen of K. Harald Valdemarson of Holm-
garth, 270_28—271_4, and of Rognvald, the father of Ingrid, the
queen of K. Harald Gilli, 314_23—25—his strife with Magnus
Barefoot about the boundary between Norway and Sweden,
226_0—228_19—236_2—10—battles at Foxern, 228_20—229_28—231_2—232_8—
peace made and family alliance arranged between them,
232_6—21—233_5

INGIALD EVIL-HEART (I. illrådi), son of K. Road-Onund,
King of Sweden, fostered by Swipdag the Blind, a kinglet of
Tenthland, who, in order to increase the boy's pith, gives
him to eat the roasted heart of a wolf, wherefrom he grew the
most cruel-hearted of men, i. 55_5—56_3—he married Gauthild,
daughter of King Algaut of West Gautland, 56_8—12—he had
burned in one hall at Upsala six kinglets of Sweden and
seized their lands, 579-597—his war with Granmar and Hjörvar, 615-626—his treachery to these kings, 6214-22—his dealings with King Hogni, 6222-23—his children, 6220-635—slew twelve kings through treachery, whence his by-name, 636-69—burned himself with all his men to death, 6319-6429.

INGIALD (Ingjaldr), son of Olaf Tree-shaver, i. 6529—King of Vermland, 68.

INGIBIORG (Ingibjörg), daughter of Priest Andres the son of Bruni, wife of Sæmund Housewife, iii. 3251.

INGIBIORG, daughter of Guthorm the son of Steig-Thorir, married to K. Eystein Magnusson, their d. Maria married to Gudbrand, son of Shavehew, iii. 26514.

INGIBIORG, d. of Harald Hairfair, married to Earl Halfdan, their d. Gunnhild mother to Eyvind Skaldspiller, i. 19828290 ii. 199297.

INGIBIORG, daughter of Harald (Mtizslav) Valdimarson of Holmgarth and sister of Malmfrid, whom Sigurd Jerusalem-færar had to wife, married to Knut the Lord, iii. 27145.

INGIBIORG, daughter of Ogmund, son of Thorberg, wife of Egil, the son of Aslak of Aurland, iii. 20922.

INGIBIORG, daughter of Thorkel Leira, i. 27334—given by Earl Eric in marriage to Vagn Akison, 2833283.

INGIBIORG, daughter of K. Tryggvi Olafson and Astrid, i. 30155ii. 8324—personal description, i. 35627—her fondness for Icelanders, especially Kiartan Olafson, 3564-12—her betrothal to Earl Rognvald of West-Gautland bestowed, 35615-35728— their wedding spoken of as effected in King Olaf’s lifetime, ii. 237-10—brings about friendship between her husband and King Olaf Haraldson of Norway in spite of the Swede-king’s hostility to Olaf, 8328-8416—gives good cheer to Olaf Haraldson’s messengers of peace, Bjorn the Marshal, Hialti Skeggson (Sigvat Thordson, etc.), 899-913—urges her husband to be of avail to Olaf’s messengers, 899-913 904-20—agrees to Hialti’s proposal to go by himself and find out how matters stand at the court of Sweden, and fits him becomingly out for his journey with tokens to Inggerd of Sweden to speed his errand, 919-926—receives messages from Hialti Skeggson and the princess Inggerd of Sweden relating to prospects of peace and family alliance between the Kings of Norway and Sweden, 1145-16—her sons, 15481-92.
INDEX I

INGIBIORN SIPIL (Ingibjörn sipill), a landed-man of King Hakon Shoulderbroad, slain by command of Erling Askew, iii. 441

INGIGERD (Ingigerðr), iii. 184-87—read Ingirid.

INGIGERD, daughter of Earl Birgir Brosa and Brígida, daughter of King Harald Gilli, iii. 379—married to Sorkvir, the Swedes-king, 379; 379

INGIGERD, daughter of Harald Hairfair and Ashild, the daughter of King Dayson, i. 114

INGIGERD, daughter of Harald Hardey and Queen Ellisif, iii. 96—accompanies the King on his expedition to England, 165—left behind in the Orkneys, 166—leaves the west with Queen Ellisif, her mother, 183—married to K. Olaf of Denmark, the son of Svein Wolfson, 194-195.

INGIGERD, daughter of Lodin and Astrid, the mother of Olaf Tryggvison, i. 301—married to Hyrning, a wealthy man in the Wick, 301

INGIGERD, daughter of Olaf, King of Sweden, married to Jarisleif, K. of Holmgrth, her children: Valdimar, Vissivald, Holti the Nimble, ii. 154-157 and Ellisif, iii. 76-79—receives from Ingebiorg Tryggvi's daughter message and tokens to speed Hialti Skeggison's mission of peace to Sweden, ii. 92—receives Hialti in audience and their acquaintance soon develops into intimate friendship, 95-96—at Hialti's suggestion she pleads for peace with her father and receives a stern rebuke, 98—her account to Hialti of the interview, 100—her converse with Hialti and the court poets on the question of being wooed by King Olaf Haraldson, 100-101—she sends, by Hialti's messengers to West-Gautland, letters to Earl Rognvald and Ingebiorg his wife concerning the proposed wooing on behalf of Olaf of Norway, 101—at the request of Earl Rognvald she receives him at Ulleracre to talk over matters relating to peace and especially to family alliance between the Kings of Norway and Sweden, 114-115—her father, yielding to pressure by Lawman Thorgnýr, promises her in marriage to Olaf of Norway, entrusting Earl Rognvald with the betrothal arrangements, 119-122—she sends Olaf of Norway costly gifts, 122—she is appointed wedding-feast of her and King Olaf comes to nought, 123-124—whereat many
people grew dissatisfied and Ingigerd particularly troubled in mind, 140425—her father refuses her peremptorily his consent to her marriage with Olaf of Norway, 1405425—she sends messengers to Earl Rognvald to tell him the truth about her father’s change of mind, 1425518—she informs Earl Rognvald that she is being wooed by King Jarlseif of Holmgarth, and that her father is all in favour of the match, 148534 (15053525) —she is formally wooed by and betrothed to King Jarlseif; her consent being granted on condition that Earl Rognvald accompany her to Garthrealm, and receive there the earldom of Aldeigia-burg, 153518154539—she goes in company with Earl Rognvald to Russia, and marries King Jarlseif, 154539—she confers on Earl Rognvald Aldeigia-burg and the earldom appertaining thereto, 154539—receives K. Olaf of Norway a fugitive in Russia, 369539369538—urges him to accept K. Jarlseif’s offer of Bulgaria as a dominion for him, 3819938199—a similar offer repeated in vain, 385539385538611.

INGIMAR (Ingimarr), of Ask, son of Svein, gets his banewound at the battle of Fyrileif, iii. 31730322

INGIRID (Ingirîdr), daughter of Lodin and Astrid, the mother of Olaf Tryggvesson, i. 3017—married Thorgeri, a wealthy man of the Wick, 3011315.

INGIRID, d. of Rognvald, the son of Ingi Steinkelson K. of Sweden, iii. 31442825—married: 1. to Henry the Halt, issue: Magnus, K. of Sweden, Rognvald, ‘an earl there,’ 42653931 and Buriz, 4373027—2. to K. Harald Gilli, issue: Ingi, K. of Norway, 31428253428303471315—3. to Ottar Brightling, 369537—4. to Arni of Stodreim, issue: Ingri, Nicolas, Philippus, Margaret, 3792227—has a son, Worm King’s brother, with Ivar Skewer, 3791820—her measures for securing the succession in Norway to the sons of Harald Gilli, 347348—incites her son Ingri to put down his brother Sigurd’s repeated acts of provocation, 3871425—betracts her to Denmark in company with Erling Askew, 4373427.

INGIRID, daughter of King Sigurd Syr (Sow) and Asta, the daughter of Gudbrand Kula, ii. 3528—married to Nefstein; their daughter Gudrun, wife of Skuli King’s fosterer, iii. 184447.

INGIRID, daughter of Svein Wolfson, K. of Denmark, married to King Olaf the Quiet of Norway, iii. 19427.
IRISH, Erse-folk (Irar), i. 132, 155, 262, ii. 174, iii. 240
241B 18 22 242 26
IRON SKEGGI, see Jarl Skeggi.
ISLE-DANES (Eydanir), Danes from the islands of Denmark, Danes generally, i. 189
ISLE-FOlk (Eynir), the inhabitants of the folkland Eynafylki (Isle-folk) in Thrandheim, i. 362, ii. 196
ISLEIF (Isleifr), son of Gizur, the first bishop of Iceland, born 1006, bishop 1056-1080, i. 619 23 29
ISLE-SYSLINGS (Eysýslir), inhabitants of Isle-sýsla, ii. 9 18
ISRÍD (Ísríðr), daughter of Gudbrand Kula, married to Thord Bigbelly, ii. 249
IVAR DÍNT (Ivarr dynta), son of Stari, in the battle of Holm-the-Gray, iii. 363—his execution, 363
IVAR OF ELDA, father to Berglöt and Ogmund, iii. 415 22 22 28
416
IVAR GAUDHANK (Í. skrauthanki), son of Calf the Wrong, bishop of Nidoyce after 1139, iii. 358, 362-363—his peril at the battle of Holm-the-Gray, 362-363—tells to Gudrun Birgir's daughter, and she again to Eric Oddson the story of the execution of Ivar Dint, 363
IVAR, son of a king Guthorm, fell with Eric Bloodaxe in England, i. 154
IVAR, son of Hakon Maw, a captain in Hakon Shoulderbroad's host, at the battle of the Gautelf, against Ingi Haraldson, 1159, iii. 412-413
IVAR INGIMUNDSON, an Icelandic poet at the court of K. Eystein Magnusson, and much beloved of the King, iii. 265-15-18—is cured of love sickness by the King, 265-267—sings in the poem called Sigurd-balk of the trial by ordeal of Sigurd Siembl-Deacon for his paternity, 337-28—and of his acceptance as king by Hordlanders and Sogners, 344
IVAR, son of Kolbein, one of the slayers of Harald Gilli, iii. 343, 362-22-24—falls in the battle at Holm-the-Gray, iii. 362
IVAR, son of Ozur, a follower of Magnus the Blind, captured at Bjorgvin by K. Harald Gilli's men and blinded, iii. 231 26-27
IVAR, son of Rognvald the Mere-Earl, fell in Harald Hairfair's warfare in the Scottish isles, i. 116
IVAR, son of Sigtrygg, of Nerick, ii. 369
IVAR SKEWER (‘I. sneis), by Queen Ingrid Rognvald's daughter the father of Worm King's Brother, iii. 370<sup>18-20</sup>

IVAR SMETTA (‘I. smetta), stationed in the mainhold of the Long-Worm, i. 353<sup>24</sup>

IVAR WIDEFATHOM (‘I. Viðfaðmi), son of Halfdan of Scania, i. 63<sup>13-14</sup>—went to Sweden to avenge the death of his father and uncle, and pressed so hard on King Ingiald that he burned himself with all his court in a banqueting hall, 63<sup>19-20</sup>-64<sup>20</sup>—his conquests, 64<sup>23-26</sup>—of his kin are all who since his day have been kings in Denmark, and all who have been sole kings of Sweden, 64<sup>26-29</sup>—many people fled his realm of Sweden and joined Olaf Tree-shaver in Vermland, 66<sup>86</sup>

IVAR THE WHITE (‘I. hvíti), a Norwegian, slays Earl Wolf at the behest of King Knut the Mighty, ii. 327<sup>15</sup>

IVAR THE WHITE, daughter's son of Hakon the Mighty, a landed-man of the Uplanders, father to Earl Hakon (the White), personal description, iii. 105<sup>18-21</sup>

JADAR (The folk of) (Jadarbyggjar), ii. 268<sup>11</sup>; men of J., specially alluding to the family of Erling Skialgson, 285<sup>6</sup>

JALFAD, one of Odin's names, Odin, ii. 440<sup>9</sup>

JALK, one of Odin's names, but Jalk of snowshoes = Uller, i. 246<sup>11</sup>—Odin, ii. 200<sup>25</sup>

JAMES (Jakob), King of Sweden, son of K. Olaf the Swede, born on the vigil of St. James, ii. 139<sup>11</sup> which name he retained until he was elected king, 163<sup>10-11</sup> 165<sup>15-18</sup> when he was renamed by the Swedes Onund, 165<sup>29</sup> q.v.

JAMTLAND-DWELLERS, see Jamts.

JAMTLANDERS, see Jamts.

JAMTS (Jamtr), inhabitants of Jamtland, i. 254<sup>25</sup> 255<sup>2</sup> ii. 276<sup>24</sup> 277<sup>8-13 28-25</sup> 294<sup>25</sup> 296<sup>30</sup> iii. 263<sup>35</sup> 264<sup>3</sup> 26<sup>11 14</sup>

JARISLEIF (Jarizleifr), Jaroslav, King of Holmgarth, i.e., Grand Prince of Kief, 1016-1054, sues for the hand of Inggerd, K. Olaf the Swede's daughter, ii. 148<sup>18-24</sup> 150<sup>27-28</sup>—sends an ambassador for her and marries her in due course, 153<sup>18</sup>-154<sup>24</sup>—their children, 154<sup>26-27</sup> iii. 76<sup>24</sup> 77<sup>20-21</sup>—gives a hearty welcome to K. Olaf Haraldson on coming to Russia a fugitive from his kingdom, 360<sup>28-30</sup> 37<sup>04</sup> presses King Olaf in vain to take up his abode in Russia, and become ruler of Bulgaria or some other suitable dominion, 381<sup>5-17</sup> 385<sup>30</sup>-386<sup>5</sup>—gives
K. Olaf a most kindly send-off, 386, 11 15-21—on K. Olaf's departure he retains at his court Magnus his son, 386, 29—his negotiations with Einar Thambarskelfir and Kalf Arnison with a view to putting Magnus Olafson on the throne of Norway, 466, 19-467, 24—receives Harald Sigurdson, K. Ol. Haraldson's half-brother, and appoints him to command in his land forces, 438, 10-12 iii. 58, 15-59, 10—takes care of the wealth Harald sends him during his service with the Greek Emperor, 63, 14-64, 2 76, 12—receives Harald most kindly on his return from Greece, and gives him in marriage his daughter Ellisif, 76, 5-7 22, 29

JARNSKEGGI (Járnskeggi), son of Asbiorn, from Uphowe in Yriar, i. 215, 26—commands in Svein Hakonson's division of Earl Hakon's fleet in the battle of Hiorungwick, 277, 21—opposes Olaf Tryggvesson at Frostathing on behalf of the bonders on the question of Christianity, 317, 26-31—leads the opposition against Olaf at the Thing of Mere, and is slain by the king's men, 320, 14-30-321, 8 7-9—in atonement for the slaying of him, Olaf Tryggvesson weds his daughter Gedrun, 322, 8-9—his body, brought out to Yriar, lies buried in Skeggi's Howe by Eastaert, 322, 30-323, 2

JARTRUD (Jarðtrúðr), daughter of John Arnison and Ranveig, daughter of Sigurd, the son of Thorir Hound, iii. 17, 10-14

JESUS CHRIST, see Christ.

JOAN, see under John.

JOHN (Jón), son of Arni, wedded to Ranveig, the daughter of Sigurd, the son of Thorir Hound, iii. 17, 11—flies from Birchisle with his son Vidkunn from Steig-Thorir, and seeks the protection of K. Magnus Barefoot, 211, 29

JOHN BUTTER-BEAR (J. smjörbalti), the father of Hallkell Hunch, iii. 295, 17

JOHN BYRGISON, first Archbishop of Nidoyce 1152-1157, iii. 36, 28 379, 80 456, 15

JOHN of Eastort, son of Sigurd of Eastort, the son of Kari King's-brother, had to wife Sigrid, daughter of Bard, sister of King Ingib and Duke Skuli, iii. 33, 28-29

JOHN, son of Hallkell Hunch, married to Margaret, daughter of King Harald Gilli, iii. 379, 18—goes over to the side of King Ingib in opposition to King Eystein, 393, 20—gathers a bonder host and sets upon Hakon Shoulderbroad's men—takes Kolbein the Woode, 402, 29-29—wounded in a further pursuit vi.
of Hakon’s men, 402, declines the proposal of Erling Askew to set his nephew, Nicolas, son of Simon Sheath and Maria d. of Har. Gilli, on the throne of Norway, 435, —
Erling Askew seizes Nicolas out of John’s house, and secures his person, 443, —is given truce by Nicolas, son of Sigurd, 458, 
JOHN KAUDA (J. kauða), son of Calf the Wrong, brother to bishop Ivar Gaudhank, sent by K. Sigurd, son of Harald Gilli, in search of Sigurd Slembi-Deacon, an errand of which he acquitted himself ignominiously, iii. 358, —married to Cecilia, d. of Gyrd Bardson, 363, —ransoms his brother Ivar and Arnbiorn Ambi from the hands of the victors at Holm-the-Gray, 363, 
JOHN KITTEN (J. ketlingr), son of Gudrun of Saltness, joins the band of Eystein Maiden, iii. 483, 
JOHN, son of Lopt the son of Sæmund and Thora the daughter of Magnus Barefoot, fostered by Priest Andres at Kings’ Rock, iii. 325, —his royal descent acknowledged at Bjorgvin, 1162, by K. Magnus Erlingson and other relatives, 461, 
JOHN KUTIZA, son of Sigurd Stork, journeys with Erling Askew and K. Magnus to Denmark to meet King Waldimar, iii. 437, 
JOHN, Swedish King, 1216-1222, son of Sorkvir, King of Sweden, and Ingigerd, d. of Earl Birgir Brosa by Brígida, d. of K. Harald Gilli, iii. 378, —379, 
JOHN THE STRONG (J. sterki), of Rasmead, son of Wolf Uspakson and Jorun, d. of Thorberg Arnison, iii. 104, —father of Erlend Homebred, who was the father of Abp. Eystein, 104, 
JOHN SPARROWHAWK (J. smyrill), Priest, delegated by K. Sigurd, son of Harald Gilli, to give chase to Sigurd Slembi-Deacon in company with Jon Kauda, iii. 358, 
JOHN SUETNEB (J. mörnefr), iii. 394, 
JOHN, the son of Svein, the son of Bergthor Buck, on the side of K. Ingi before the beginning of the battle of Oslo; he afterwards deserts him and joins the army of Hakon Shoulderbroad, iii. 424, 425, 426, —fights on the side of Hakon in his last battle, 443, —falls with Earl Sigurd Hallwardson of Reyrr in the battle of Re, 455,
JOH—JOR

Index I

JOHN TABARD (J. taparðr), Priest, son of Biarni Sigurdson, slain by King Sigurd, son of King Harald Gilli, iii. 385

JOHN, son of Thorberg from Randberg, wedded to Ragnhild, daughter of Erling Askew and Kristin King's-daughter, iii. 474

JOKUL (Jökull), son of Bard Jokulson, out of Waterdale, an Icelandic in Earl Hakon Ericson's host when pursuing K. Olaf Haraldson, ii. 372—373 appointed captain of K. Olaf's captured warship the Bison, 373—falls in with Olaf's host in Gotland, on Olaf's return from Garthrealm, 1330, and is laid hands on, and by the King's orders lead to execution, but receives from the executioner only a mortal wound, and sings of his dying state, 373

JOMALI, god of the Biarins, placed within a fenced clearing in a wood, six men being charged with watching the place at night; on his lap a silver-bowl full of silver money, round his neck a great necklace; robbed and destroyed by Thorir Hound and Karli of Long-Isle, ii. 261–262

JOMSBURGERS, Jomsburg vikings, etc. (Jömsvikinger), the celibate band of vikings who held Jomsburg, the castle of Jom, and more particularly the captains of them, Palatoki, Sigvaldi and his brethren, the sons of Strut-Harald, Bui and Sigurd, the sons of Veseti, and Vagn, the son of Aki, put Svein Twibeard on the throne of Denmark, i. 270—their intervention between K. Svein and K. Burslaf of Wendland, 270—271—at the grave-ale after Strut-Harald and Veseti and Harald Gormson vows were made from which followed the invasion of Norway by these vikings, and of England by K. Svein, 271—273—the Jomsburgers collect in Limbfirth a host of sixty ships and set out for Norway, ravaging and wasting the country till they meet Earl Hakon in Hiorundfirth, 274—276—the battle of the Jomsburgers, 276—282

JON, see under John.

JORUN (Jörunn), daughter of Valgerd the sister of Gudmund the Mighty of Maddermead, Iceland, married to Eindridi; their son Thormod, iii. 153

JORUN the Skald-maiden (J. skáldmær), author of a poem called Sentbit (Sendibitr), i. 137
JORUN, daughter of Thorberg Arnison, and sister of Thora the wife of Harald Hardredy, given in marriage by Harald to Wolf Uspakson, iii. 1047-9—her children, 1049-15.

JORUND (Jörundr), son of K. Yngvi Alrekson, overcame, in company with his brother Eric, King Gudlaug of Halogaland and hanged him at Streamis-ness in Denmark, i. 392-487—became King at Upsala, having defeated K. Haki at Fyris-mead; is defeated in Jutland by K. Gylaug of Halogaland and hanged there, 3981-41296.

JOSTEIN (Jósteinn), son of Eric Biodaskalli, i. 301-10—is in command with his brother, Thorkel Dydril, on the Crane in the battle of Svold, 3542-3.

JULIAN the Apostle, Eastern Emperor, a.d. 361-363, ii. 1281.


KALF (Kálfr), see also Calif.

KALF, son of Arnfinn Armodson, stationed beside his uncle Kalf Arnison at the battle of Sticklestead, ii. 431-25-29.

KALF, son of Arni Arnmodson, ii. 198-18—a much honoured henchman of King Olaf Haraldson, 19822-24—obtains in marriage through the King’s power Sigrid, d. of Thorir, the wealthy widow of Olvir of Eggja, 1985-199—is made a landed-man by the King and appointed administrator of Upper Thrandheim, 19997—renders his brother Thorberg prompt aid against K. Olaf in the affair of Stein Skaptison, and brings about terms of peace for both, 2832-286-21—intercedes on behalf of his stepson, Thorir Olvirson, 3416 343-16-20—celebrated in song by Biarni, son of Goldbrow, 361-15-20—his counsel to Olaf Haraldson to fight Earl Hakon Ericson overruled, 36195-363-21—abandons Olaf Haraldson and goes over to Earl Hakon, 36310-16 372-20-25—goes to Thrandheim and by the insistence of his wife becomes Earl Hakon’s liegeman, 374-37511—goes to meet K. Knut in England, and, on Knut’s promising to make him an earl of Norway, he engages to raise a general revolt against K. Olaf, 37512-376-5 380-5-3816—proposes in vain that Harek of Thiotta should take the chief command of the army levied against K. Olaf, 4207-15—assumes the chief command at Sticklestead, 42125-4235—his disposition of the forces, 4235-19—his harangue to the peasant army, 424-427 42511—altercation between him and K. Olaf on the
field of battle, 426, 427—gives Olaf one of his death-wounds, 433—repulses Day's brunt. 434—his dealings with his wounded brothers, 435—settles down in quiet under King Svein Alféva's son, 453—finds it soon out what a mistake he had made in listening to K. Knut's persuasions, all of whose promises were broken, 462—refuses to lend armed aid to Svein Alféva's son, 463—his reply to K. Knut's request for a supply of axes, 466—leaves Norway for Garthrealm and places himself at the service of Magnus Olafson, 466—strained relations with K. Magnus, iii. 18—forced by the King to go to Sticklestead and to confess where he stood at K. Olaf's fall, he swiftly takes his departure from Norway and goes on a viking raid in the west, 19—peace made between him and K. Harald Hardrêy, whose service he enters, 119—betrayed by Harald, he falls in battle in the island of Fion in Denmark, 120—

KALF SCURVY (K. skurfa), a viking defeated and slain by Turf-Einar, Earl of Orkney, i. 123

KAR (Kárr) of Griting, offended at K. Hakon the Good's reluctance to join in the customs of heathen feasts, i. 169—joins seven other lords of Thrændheim to force him to it, 170—threatened by Olaf Tryggvesson with being sacrificed to his own heathen gods, 319

KARI OF BERDLA (Berðlu-Kári), joins Earl Rognvald after the burning of King Vemund of Firthfolk, and goes north to Thrændheim and becomes King Harald Hairfair's man, i. 103

KARI KINGSBROTHER, son of Sigrid, the d. of Saxi in Wick, and brother to K. Olaf, son of Magnus Barefoot, married Borghild, d. of Day Eilifson; their sons, Sigurd of Eastort and Day, iii. 336

KARK, a thrall of Earl Hakon of Ladir, i. 293 (born on the same day as the Earl, 296), the sole attendant on the Earl in his last days, and his murderer, 293—294, 296—297—heheaded by Olaf Tryggvesson's order, 297—his head stoned on Nidholm, 297—298

KARL, a goodman of Halland, friend of Earl Hakon Ivarson, at whose request he helps Vandrad, i.e. K. Svein Wolfson of Denmark, to save his life after the battle of Niz, iii. 138—140
—is sent for by King Svein, who rewards him royally for his avail, 142-143

KARL, King of Sweden, ob. 1167, son of Sorkvir, marries Kristin, the daughter of Stig Whiteleather by Margret daughter of Knut the Lord and sister of Waldimar I. of Denmark, iii.

KARL O’ MERE (Karl mørski), volunteers to King Olaf Haraldson to go to Faroe to gather in the King’s taxes of the islands, ii. 303-304—personal description, 304-305—jouneys to the Faroes and is slain at the instigation of Thrand o’ Gate, 304-305—personal description, 309-310—the unsatisfactory result of the blood-suit after him, 309-310—that case re-opened later on, 310-311.

KARL, the son of Soni by Astrid, d. of Ogmund Ormsen, iii.

35-38—Earl in Gautland, is persuaded by King Magnus the Blind to attempt the conquest of Norway, and goes into the Wick, 35-36—his son is met and opposed in Crookshaw by King Ingi and defeated, 35-36—his son marries Brügida, d. of Harald Gilli, 37-38.

KARLI of Longisle in Halogaland, brother of Gunstein, personal description of, ii. 237-238—his fellowship with Asmund Grankelson, by whose recommendation Karli becomes one of King Olaf’s body-guard, 237-240—goes on a trading journey to Biarmeland in even partnership with King Olaf Haraldson, takes his brother Gunstein with him and agrees to Thorir Hound in a ship of his own going on the trading journey with him, 258-260—his successful marketing, 260—his share in the robbing of the holy place of Jomali, the god of the Perms, 263-265—his homeward journey and dealings with Thorir, who slays Karli at Geirser, 263-265—Finn Arinson’s attempt to obtain atonement for him, 288-290.

KATRIN, daughter of Knut the Lord and Ingiborg, the daughter of K. Harald Valdemarson of Holmgarth, iii. 271-272

KETIL (Ketill), Provost, ward of Mary-church, Alaburg, tells Eric Oddson that Sigurd Slembi-Deacon was buried at his church, iii. 367-368.

KETIL CROOK (K. krókr) [son of Earl Tosti Godwinson], brother to Skuli King’s-fosterer, accompanies K. Olaf, son of Harald Hardrey, from the west—a noble man, and dear to the King—fares north into Halogaland, where Olaf gets him a good wedding, 183-184.
KET—KIN]  

Index I  

KETIL THE HIGH (K. háfi), of Inner-Thrandheim, a fore
castle man on board the Long-Worm, i. 3539-10
KETIL JAMTI (K. Jamti), son of Earl Onund of the Spar
biders, fled from King Eystein of the Uplands east over the
Keel and cleared woods there with a large following, which
countryside was afterwards called Jamtlund, i. 16219-24 ii.
2763-5—his grandson Thorir Helsing colonizes Helsingland,
2769-14
KETIL KALF (K. kálfr), of Ringness, married to a half-sister
of Olaf the Holy, Gunnhild, d. of K. Sigurd Sow and Asta,
ii. 2488-27—their children, Sigrid, wife of Eindrid, son of
Einar Thambarskelfir, iii. 10610-13 and Guthorm, 12214-16—
joins King Olaf Haraldson against Earl Svein and Einar
Thambarskelfir, ii. 549-10—partakes in the battle of Nesiar
and is handsomely rewarded by Olaf, 647-10—betrays the five
Upland kings who had conspired to fall on King Olaf, and
assists in taking them by surprise at Ringacar, 1079-10817.
KETIL of Rogaland (K. rygski), stationed in the forehold
of the Long-Worm, i. 35318-20
KETILBIOREN THE OLD (Ketilbjørn hinn gamli), an Ice
landic settler, grandfather of Gizur the White, i. 33427-28
KIARTAN (Kjartan), son of Olaf Peacock, the son of Hóskul
and of Thorgerd, the daughter of Egil Skallagrimson, i.
33414-19—his swimming strife with Olaf Tryggvson, 33535-
33694—he and his fosterbrother Bolli let themselves be
christened at the King’s request, 33697-33729—opposes Thang
brand’s account of the heathen stubbornness of the Icelanders,
and with other chiefs of Iceland undertakes to bring about
the conversion of the country, 33917-34013—kept with other
nobles of Iceland as hostage, by Olaf Tryggvson, to ensure
the conversion to Christianity of the island, 35417-20
KIMBI, of the rebels against K. Olaf the Holy, his and Thor
mod Coalbrowskald’s dealings after the battle of Sticklestead,
4399-30
KINGS’ MOTHER (Konungamóðir), a by-name given to
Gunnhild, the widow of Eric Bloodaxe, after her and her sons’
return to Norway on the death of Hakon the Good, i. 2027.
KING’S STEPFATHER, by-name given to Arni of Stodreim
after his marriage with Queen Ingrid, d. of Rognvald, K.
Harald Gilli’s widow, iii. 37028
Index I

KIO — KNU

Kiotvi the Wealthy (Kjötvi hinn auðgi), King of Agdir, joined the alliance of the Kings of Hordland, Rogaland and Thelmark against Harald Hairfair, and fought against him in the battle of Hafursforth, and fled to a certain holm where there was vantage ground (his ultimate fate is not told), i. 1119–1121.

Kirialax, i.e. Alexis I., Comnenus, Eastern Emperor, 1081–1118, his and K. Sigurd Jerusalem-farer’s mutual festive entertainments, iii. 259, 261—provides K. Sigurd with horses and guide for his overland journey to the north and receives in exchange all his ships, 261–262—has K. Olaf’s sword Hneitir placed in Olaf’s Church in Micklegarth, 429—his campaign against the Vlakmen and battle of Petzina won by Varangian valour, 429–431.

Kirialax, i.e. Alexis II., Comnenus, Eastern Emperor, 1180–1183, son of Kaiser Manuel (i.e. Manuel I., Comnenus) in Micklegarth and ‘a daughter of Roger, King of Sicily’ [mistake; his mother was Maria, daughter of Raymund of Poitou, Prince of Antioch], iii. 256.

Kisping (an English? or Scotch?) foot-page of Queen Gunnhild, supposed to have given K. Hakon the Good his death-wound in the battle of Fitiar, i. 187.

Klack-Harald, King of Jutland, father of Thorny the grandson of Harald Hairfair and of Thyri Denmark’s Weal, i. 83.

Klæng (Klængr), son of Brusi, ii. 53–56.

Klerk (Klerkr), an Estonian who buys for slaves Olaf Tryggvison and Thorgils Thorolfson, paying a goodly he-goat for them, i. 229–15.

Klerkon, an Estonian, buys Olaf Tryggvison for slave, together with Thorolf, his mother’s fosterfather, and Thorolf’s son Thorgils, i. 229–15—sells Olaf and Thorgils to Klerk for a good he-goat, 229–16—killed in Holgarth by Olaf Tryggvison, 230–230.

Klypp (Klyppr), a ‘hersir,’ son of Thord, the son of Horda-Kari, i. 215–21 300–230—revenge on K. Sigurd Slaver the dishonour done to his wife and slays him at Alrekstead, 215–21 300–302 and is himself slain on the spot, 216–21.

Knut (Knútr) [known as K. Danaast, Danes’ Darling], son of K. Gorm the Old, and father to Gold-Harald, i. 217–19.
Index I

KNUT, Earl, son of Earl Birgir Brosa and Brigida, daughter of King Harald Gilli, iii. 3796

KNUT, son of Harald Kesia and Ragnhild, daughter of King Magnus Barefoot, iii. 28317

KNUT, son of Knut the Old. See Hordaknut.

KNUT LORD (K. lávarœ), †1131, son of Eric the Good King of Denmark, married to Ingibiorg, d. of K. Harald Valdimarson of Novgorod, iii. 27146—their children, 271710—his daughter Margret married to Stig Whiteleather, 27110—another daughter, Kristin, married to K. Magnus the Blind, 31425-27

KNUT, son of Svein of Jadar, married to Rimhild; their son, Svein, iii. 29916-17

KNUT THE MIGHTY, or the Rich, the Old, or the Ancient (Knútr hinn ríki), King of Denmark 1014-1035, England 1014, 1016-1035, and Norway 1028-1035, son of Svein Tveibeard and Gunnhild, d. of Burislaf, King of the Wends, i. 27117 (ii. 2128 25019-14)—summons his brother-in-law, Earl Eric of Norway, to join him in an expedition against England, ii. 2527-26, cf. iii. 15926-1606—he wins London, ii. 2622-24—comes to England the year that Ethelred died, and married Emma, his widow; their children, 271114—had many battles with the sons of Ethelred, 278-311—made peace with Edmund Ironside that each should have one half of England for dominion—drives, after the murder of Edmund, all the sons of Ethelred out of the land, 27124 cf. iii. 5221-28—repels an invasion from Normandy by the sons of Ethelred in company with Olaf Haraldson, 283-291—receives honourably and advances his nephew, Earl Hakon of Norway, 33811—his enmity to Olaf Haraldson urged by K. Sigurd Syn, the latter as of formidable import, 4022-26—resides mostly in England and rules Denmark by means of chieftains (viceroyos), 16726-30 (18825 25019-12 ii. 3034-28)—receives kindly, and speeds with good gifts on departure, Einar Thambarskelser, 2357-8—having conquered England after many battles and secured his position there, he turns his attention to Norway, claiming as his own the whole of it, though his nephew Hakon Ericson considered he had a just title to some of it, 251212—abstained from giving effect to his claim while King Olaf's popularity and power were in the ascendant, 25112-18—lavished gifts on disaffected fugitives from Norway, and thus won much popularity in that kingdom,
Index I

251-252 — his lordliness and wealth much famed, 251-252 — a masterful but just ruler, 252 — receives assurances from Norwegian fugitives to the effect that the Norwegians were ready to transfer their allegiance to him, 252 — sends an ambassade to Norway to propose to King Olaf the alternative of giving up his kingship altogether or to hold Norway as fief of the English King, 252-253 — at King Olaf's peremptory refusal, the ambassade returns to England, and gives K. Knut a report of its journey, 253-254 — his generous disposition towards those who submitted to him, 254-255 — avows determined enmity to Olaf, 255 — gives lordly welcome to the sons of Erling, 255-256 — alliance, offensive and defensive, against him between the Kings of Norway and Sweden, 256-257 — goes to Denmark and makes a futile attempt to undo the Swedish alliance with Olaf of Norway, 257-258 — goes back to England, leaving Horda-Knut regent in Denmark, 258-259 — defection to him openly threatened by the sons of Arni to bring pressure to bear on Olaf of Norway in the affair of Stein, 259 — receives in service Stein Skaptison, 260 — gives welcome to Thorir Hound, 260 — is joined by Erling Skialgson and his sons, 261-262 — his realm of Denmark invaded by the allies, Kings Olaf of Norway and Onund of Sweden, 262-263 — hearing this, King Knut gathers a war-host in England, second in command of which he placed Earl Hakon, 263-264 — Knut's Dragon and great muster of warships, 264 — he brings his whole fleet safe to Limfirth in Denmark, 264-265 — his way of dealing with his brother-in-law Earl Wolf, whom he causes to be murdered in the church of St. Lucius in Roiswell, for having, in secret concert with Queen Emma, had elected King of Denmark his son Hordaknut, whom he promptly deposes, 265-266 — his people renounce allegiance to the Kings of Norway and Sweden, 266-267 — his fight with the allies off the Holy River, 267 — his spies keep watch on the movements of the allies, while he himself returns to Denmark, 267-268 — in atonement for the murder of Earl Wolf he endows richly St. Lucius' church, 268-269 — his far-reaching bribery of K. Olaf's subjects, 269-270 — Knut's attitude towards Harek of Thiotta and Thorir
Hound, 3319-3324-3491-5—Knut and Sigvat the Skald, 3139-
31510 333-33481 iii. 1314-15—Olaf deserted by Sweden, having
to abandon his ships and retreat to Norway, Knut goes into
winter quarters, 33519-16—Knut prepares for invading Norway,
34519-24 346-3478—Knut in Norway, Hakon Ericson appointed
Earl, Hordaknut made King of Denmark, etc., 348-35329 cf.
37211-15—the chiefs of Norway hoodwinked by his promises,
3729-11—confers an earldom in Denmark on Harald, son of
Thorkel the High, 37517-19—promises an earldom to Kalf
Arnison for undertaking to organize a rising in Norway should
Olaf Haraldson attempt a reconquest of it, 37519-37623—Knut
breaks his promises to Einar Thambarskeltfr, 38814-38924
452-29-24—chieftains of Norway bound by oath to Knut to take
the life of K. Olaf, 38927-39016 42024-81—bishop Sigurd’s way
of pleasing the cause of Knut in Norway, 41716-41928 45414—
Knut appoints his son Svein King of Norway, 44919-4506—
Knut’s popularity speedily dwindles in Norway, 46121-46229—
Kalf Arnison refuses Knut’s request for a supply of axes, 4661-15
—Knut dies, is buried at Winchester, iii. 929-30—family rela-
tions, 25529-2933-15

KNUT THE HOLY, King of Denmark, 1080-1086, son of
Svein Wolfson, King of Denmark, iii. 1949-24—friendship
with Olaf the Quiet—meets him in the Elf,—suggests an
avenging expedition to England, which Olaf declines to lead,
though he supplies sixty ships well fitted out, 19727-19825—
how the expedition came to nought, 19827-19929

KNUTLINGS or Knýtlingas, the kinsmen of Knut the Mighty,
their unpopularity in Norway, ii. 45110-19 46391-4642

KODRAN (Kóðrán), son of Gudmund Eyolfson the Mighty of
Maddermead, iii. 1538-8

KOL, son of Hall of the Side (Kollr Sfóu-Halls son), i. 6-6

KOLBEIN (Kolbeinn), a young man whose tongue Thora, the
mother of King Sigurd Jerusalem-farer, had had cut out, mir-
acularly healed by King Olaf the Holy, iii. 3025-3038

KOLBEIN HEAP (K. hrúga), an Orkney noble, and follower
of Eystein, son of Harald Gilli, iii. 368

KOLBEIN THE STRONG (K. sterkí), one of King Olaf
Haraldson’s following; description of his arrayal, ii. 206-19—
his iconoclastic service in the King’s missionary campaign
through Gudbrundsdale, 20714-19 208
KOLBEIN, son of Thord Frey's priest, an Icelander converted to Christianity in Nidoyce by Ólaf Tryggvsson, i. 334—kept a hostage with other Icelanders by Ólaf Tryggvsson to ensure the conversion to Christianity of Iceland, 354—
KOLBEIN THORLIOTSON of Batald, lost from Sigurd Slembi-Deacon's ship, iii. 355—
KOLBEIN THE WOODE (K. hinn ðiði), a partisan of Hakon Shoulderbroad, seized by Jon, son of Hallkel Hunch, iii. 402—
KOLBIORN (Kolbjørn), son of Arni Arnmodson, ii. 198—
KOLBIORN KLAKK (K. klakki), a chieftain of the Wick, iii. 214—speech at a Thing summoned by Sigurd Wool-string, 218—invites King Magnus Barefoot to a feast, 220—manages as royal property the lands K. Magnus forced Sveinki Steinarson to give up, 220—
KOLBIORN THE MARSHAL (K. stallari), one of Ólaf Tryggvsson's captains on board the Long-Worm, i. 352—jumps overboard, at the same time as Ólaf Tryggvsson, from the Long-Worm, is caught and pardoned by Earl Eric, 374—
KOLLI, an Icelandic poet, celebrates in song the battles at Mouth, iii. 350—
KONOFOGOR (Conochbhar), an Irish King, gives a severe defeat to Earl Einar Sigurdson of Orkney in Ulfreksfirth in Ireland, ii. 137—
KORMAK (Kormakr), son of Ogmund, Icel. poet, i. 166—
KRAKI, 'al. Rolf Kraki, see below, p. 173, his scattering of gold over Fyris-mead a frequent element of kennings, iii. 96—
KRISTIN, daughter of Earl Birgir Brosa by Brígida, daughter of King Harald Gilli, iii. 379—
KRISTIN, daughter of Íngi (the elder) King of Sweden, m. to Harald (Mstislaw), son of Valdemar, Grand Prince of Kief, their daughter Malmfrid whom Sigurd Jerusalem-farer married, iii. 271—
KRISTÍN, daughter of Knut the Lord and Ingibjorg, d. of K. Harald Valdemarson of Holmgarth, iii. 271—the wife of King Magnus the Blind, 314—
KRISTÍN, called 'King's-daughter,' d. of King Sigurd Jerusalem-farer and Queen Malmfrid, married to Erling Askew, iii.
KRI—LEI]

Index I

125

371\textsubscript{19-14}—gives a good welcome to Gregory Dayson at Studla, 391\textsubscript{8-16}—is minded to leave Oslo, but persuaded by King Ingi to remain there, 423\textsubscript{2-15}—lays out the body of King Ingi, 427\textsubscript{8-4}—sends word to her husband, Erling Askew, not to trust King Hakon and his men, 427\textsubscript{40-28}—goes to Denmark and prepares peace between her husband and King Valdemar, 471\textsubscript{26-4725}—leaves Norway with a paramour, Grim Rake, lives and has children with him in Constantinople, 474\textsubscript{9-14}—said to have had a son, Harald, with K. Sigurd Mouth, son of Harald, 477\textsubscript{24-4782}

KRISTIN, daughter of Stig Whiteleather by Margret, the daughter of Knut Lord and sister to Valdemar I. of Denmark, iii. 271\textsubscript{11}—married to Karl, the son of Sorkvir, King of Sweden, 271\textsubscript{11-19}

KRISTOD, brother to King Harald Gilli by the same mother, iii. 315\textsubscript{27}—fights without a byrny in the battle at Fyrileif, where he is slain by a bonder, 316\textsubscript{29-24} 317\textsubscript{4-18}

KYRPING-WORM (Kyripinga-Ormar), son of Svein Sveinson and Ragna, whose parents were Earl Worm Ellison and Sigrid, d. of Earl Finn Arnison; Kyrp.-Worm's wife: Ragnhild, d. of Sveinki, son of Steinar; their son Erling Askew, iii. 371\textsubscript{8-9}—he gives fostering to Magnus, the fourth son of Harald Gilli, 368\textsubscript{22-28}

LATINS (Laftnumenn), men of Romance nationalities, iii. 62\textsubscript{27}

LAW-BERSI (Lög-Bersi), the father of Gyrd, whose son Amundi was the fosterer of King Ingi, son of King Harald Gilli, iii. 347\textsubscript{16-17}

LAWMAN (Lögmaðr), son of Gudrod, King of the South Isles, or Sodor, charged with the defence of the northern group of the islands, flees from one place to another before King Magnus Barefoot, but is finally taken and put in irons, iii. 223\textsubscript{10-28}

LAXE-PAUL (Laxa-Páll), father of Einar, iii. 358\textsubscript{21} 389\textsubscript{16}

LEIF THE LUCKY (Leif hinn heppni), son of Eric the Red, christened by Olaf Tryggvison, i. 341\textsubscript{10-20}—sent to Greenland accompanied by a priest to christen the country, in which journey he saved a shipwrecked crew, and discovered Vine-land the Good (North-America), 355\textsubscript{8-18}—to him King Olaf Haraldson wanted to send his kinsman, the blinded King Rœrek, so as safely to get rid of him, ii. 134\textsubscript{50-82}
LEIF (Leifr), son of Ozur, of Faroe, summoned by King Olaf Haraldson, goes to Norway with many representatives of the islanders; becomes a member of King Olaf Haraldson’s household and bodyguard, and agrees to the subjection of the islands to Norwegian rule, ii. 246\textsuperscript{17}-247\textsuperscript{24}—is summoned again to Norway by King Olaf, but, in concert with other chiefs of Faroe, he leaves the mission to Thoralf of Dimon, 269\textsuperscript{4-18}—receives Karl o’ Mere at King Olaf’s request, and entertains him through the winter, gathering in for him the taxes of the Southern Faroes, 304\textsuperscript{21}-305\textsuperscript{38}—his dealings with Thrand o’ Gate over the bad money the latter wanted to palm off on Karl o’ Mere as payment of the King’s taxes, 306-308—Thrand’s people having slain Karl o’ Mere while Leif was temporarily absent, he takes up the bloodsuit, and, refusing settlement by wergild, outlaws the perpetrators.

309\textsuperscript{1-28}

LESIAR (the folk of) (Læsir), inhabitants of part of the upper reaches of Gudbrand’s dale, ii. 204\textsuperscript{18}

lesiars (Læsir), the Liachs (Poles), iii. 597

LEWIS, son of Thorfinn Skull-cleaver, see Hlodver.

LEYFI, a sea-king of fame, i. 375\textsuperscript{11}

LIOT (Ljótr), son of Thorfinn Skull-cleaver, Earl of Orkney, by Grelad, daughter of Dungad, Earl of Caithness, i. 241\textsuperscript{25} ii. 168\textsuperscript{25}-169\textsuperscript{2}

LODBROK’S SONS (Loðbrókar synir), the sons of Ragnar Lodbrok, see Ragnar Lodbrok.

LODIN (Loðinn), ‘a wealthy man of the Wick and of good kin,’ finds, in a merchant journey to Estland, Astrid, the mother of Olaf Tryggvison, in a slave-market, buys her (at her request), brings her home to Norway and marries her; their children, i. 300\textsuperscript{7}-301\textsuperscript{6}—aids Olaf Tryggvison in christening the Wick, 302\textsuperscript{12}-303\textsuperscript{2}.

LODIN, son of Erling Skialgson of Soli and Astrid, daughter of King Tryggvi Olafson, ii. 249\textsuperscript{9}

LODIN SUP-PROUD (L. saupprúðr), of Linestead, falls in the battle at Holm-the-Gray, iii. 362\textsuperscript{18}—his body brought to Tunsberg, 367\textsuperscript{28}

LODIN of Vigg (L. af Viggjum), a supporter of Olaf Haraldson in his strife for the kingdom of Norway, ii. 48\textsuperscript{10-17}—his son, Sigurd Wool-String, iii. 210\textsuperscript{9-11}
LODIN VIGG-SKULL (Lodinn Viggjar-Skalli), see Lodin of Vigg.
LODVER, son of Thorfinn Skull-cleaver, see Hlödver.
LODVIR THE LONG (Hlóðvir langi), from Saltwick in Halogaland, a forecastle man on board the Long-Worm, i. 3538
LOFT (Loptr), one of the names of Loki, his friend = Odin, i. 2174
LOGI, son of Frosty, lord of the Finns, i. 3321
LOPT, Priest, son of Sæmund, staying at Kings’ Rock with his son Jon when the wonders there befell, iii. 3257-9—goes to Briorgvin with all his belongings, 3261-15
LOTHAIRE (Lozarius), Duke of Saxony, 1166, afterwards Roman Emperor, the second of the name, 1125-1137, welcomes and treats most hospitably Sigurd Jerusalem-farer, iii. 2626-14
LUCIUS (Saint), 21st Bishop of Rome (25 Sept. A.D. 252—4th or 5th March, 253), patron saint of the church of Roiswell (Roiskelda), in Sealand, ii. 3276
MADDAD (Maddaðr), the father of Earl Harald, who was captured by King Eystein at Thurso, iii. 37428
MAGNI, Bishop of Briorgvin, intercedes with King Sigurd Jerusalem-farer on behalf of Sigurd Hranison, iii. 27616-19—remonstrates with the King against marrying Cecilia, whilst Queen Malmfrid was still alive, 3079-26—goes home happy in mind because he has done a sacred duty, 3081-14
MAGNUS BAREFOOT (M. berfœtr), King of Norway, 1093-1103, son of K. Olaf the Quiet and Thora, d. of Joan, iii. 1954-6—also called Bareleg (berbeinn), or the High (hávi), or Stour-whiles-Magnus (Styrjaldar-Magnús), 23330-22—married to Margaret Frithpoll, d. of Ingi, K. of Sweden, 23219-21 2338-9 28421-22—their daughter Ragnhild m. to Harald Kesia, 283314-15 35411-12—his natural sons, Eystein, Olaf, Sigurd Jerusalemfarer, Harald Gilli, 233814 29519-27—and Sigurd Siembi-Deacon, 33617-20 3377-8 3958-7—taken to king over all Norway after the death of his father, 2055-7—strained relations between him and K. Hakon Magnusson, his cousin, 20618-20728—his warfare in Halland, burning of Viskdale, return with much booty, 20819-27—he punishes Steig-Thorir and Egil for raising up a rebellion against him by having both hanged in Wamb-
holme, 209\$-213\$—stamps out treason with ruthless punishments, 213\$-28—maintains his power with great vigour, 214\$—K. Magnus and Sveiniki Steinarson, 214\$-221\$—K. Magnus' expedition to the West: Orkney, 221\$-222—South-Isles, 222—222, 222—Holy Isle, Islay, Cantyre, Man, 222, 222—Anglesea, 223-224—peace with Malcolm, K. of Scotland, 224—225—the whole of Sodor incorporated in the dominion of Norway, 225—gets to his son Sigurd for wife Bladynia, d. of Myrkiartan, K. of Connaught, 225—return to Norway, 225—strife with Ingi, K. of Sweden: occupation of Kvaldins-isle, resulting in disaster, night attack at Foxern, battle of Foxern, 226—peace and family alliance between Magnus and K. Ingi of Sweden, 226—his height marked on the stone wall of Mary's Church in Nidoyce, 233—love songs to the Kaisar's daughter attributed to him, 234—his dealings with Skopti Ogmundson and his sons, 235—his second expedition to the West and fall in Ireland, 238—242—247—248—personal description, and relations to Vidkunn Jonson, 243

MAGNUS THE BLIND, King of Norway, 1130-1135, son of King Sigurd Jerusalem-farer and his concubine Borghild, daughter of Olaf o’Dale, iii. 278—married to Kristin, d. of Knut Lord, 314—sent for fostering into Halogaland to Vidkunn, son of Jon, 278—Harald Gilli bound by treaty not to claim the kingdom while Magnus lives, 296—his wager with Harald Gilli, 297—being in Oslo on his father’s death he takes to himself all the king's treasures, 310—taken to king at Oslo; his description and character, 313—agrees to share the land with Harald Gilli, 314—retains to himself the ships, chattels, etc., of Sigurd his father, 314—discards his wife and sends her back to Denmark, 314—he and Harald Gilli always on the point of open breach, 315—gathers a host to drive Harald Gilli from his kingship, 315—battle between him and Harald at Fyrileif, 315—becomes sole lord of the kingdom, 318—against the advice of his counsellors he leaves the Wick open to Harald’s operations and goes into winter quarters in Biogvin, 318—hearing that the Wick had rallied to the standard of Harald he takes counsel with his advisers and, refusing them all, abides Harald in Biogvin, 321—
feated, captured, maimed and deposed, 32125-32326—his friends are searched for his treasure and hardly dealt with, 32329-32421—Magnus retires to a monastery, 33417—he is taken out of the monastery of Holmeby Sigurd Slembi-Deacon, 34828-34983—goes into the Uplands and gets followers there, 34916-20—King Ingib defeats him in the battle at Mouth, 34921-35012—he flees to Gaultland and so to Denmark; persuades Karl Sonison, Earl in Gautland, to invade Norway, 35018-27—prevails with K. Eric Evermined of Denmark to attack Norway, himself joining in the ill-starred expedition, 35128-35331—joins Sigurd Slemblia-Deacon in a fresh raid on Norway from Denmark, 35511-83—flees with Sigurd to Holgaland, wintering in Birch Isle, 3561-18—proceeding south along the coast from Holgaland he and Sigurd commit a series of cruel outrages and go to Denmark, 35718-35910—leaves Denmark with Sigurd on a fresh raid on Norway, and is killed in the battle of Holm-the-Gray, 36124-36214—his life, written by Eric Oddson, 36514-17—his body taken by Thiostolf Alison to Oslo and buried beside his father's, 36726-28

MAGNUS, son of Earl Birgir Brosa and Briga, daughter of King Harald Gilli, iii. 3796

MAGNUS EINARSON, Bishop of Skalahlott in Iceland, 1134-1148, well received and honoured by Harald Gilli on his coming from Iceland for bishop’s consecration, 33426-33538—his conversation with the King and Queen and their presents to him, 3354-27—goes back to Iceland to his chair, 33528—has a chalice made from the beaker, and copes made from the pall which the King and Queen gave him, 3361-11

MAGNUS, son of Earl Erlend of Orkney, forced into his service by K. Magnus Barefoot, iii. 23949—escapes by night from the King’s ship to the court of the King of the Scotch, 23969

MAGNUS, King of Norway, 1162-1184, son of Erling Askew and Kristin, d. of Sigurd Jerusalem-farer, taken for king, iii. 4366-43718—goes with Erling into Denmark to meet King Valdimar, who undertakes to support Magnus in the kingdom of Norway on Denmark’s old dominion in the Wick being restored to him in return, 43716-43813—leaves Denmark and sails out from Vendiskagi, 43819-18—with Erling his father in the battle of Ve-isle, where Hakon Shoulderbroad fell, 44319-447
—he and Erling go with the host north to Cheaping (Nidoyce) and lay all the land under them, Magnus being proclaimed king of all the land, 447.12-27—always kept in his father's company; goes with him to Biorgvin and thence to Tunsberg, exercising royal sway over the Wick, 448.23-26—the men of Wick his friends, 449.10-14—crowned by Abp Eystein, 463.1-464.21—King Valdimar demands fulfilment of the promises given to him in respect of dominion over the Wick, but the people refuse it utterly, 465.8-467.8—pleads in vain with his father for the life of Harald, the reputed son of King Sigurd and Kristin King's-daughter, 478.1-13—K. Magnus and the Birchlegs, 478.14-480.20 484.4-486.11 (battle at Re), 486.18-487.2—much renowned for his victory over the Birchlegs, 487.1-14—personal description, 481.5-7

MAGNUS THE GOOD (M. hinn gőði), King of Norway, 1035-1047, and of Denmark, 1042-1047, natural son of K. Olaf Haraldson by Alfhild King's-bondmaid, ii. 235.25—his only child a daughter named Ragnhild (baseborn), iii. 114.19-20—baptized by the order of Sigvat the Skald, who stood gossip and named the apparently dying child after Karla-Magnus ('Carlus Magnus'), ii. 235.14-236.9 24.28—soon a hopeful child, 237.25—taken by his father to Holmgarth when he had to flee from Norway, 360.2 29-30—left behind in Holmgarth when his father sets out for the re-conquest of Norway, 386.24—Einar Thambarskelfir and Kalf Arnison invite him to assert his kingship over Norway, which invitation he accepts on their becoming his liegemen, Kalf undertaking his fostering, 466.19-467.24 iii. 101.20—his journey to Norway, iii. 1-711—proclaimed king, 714.28—straightway he gathers a host to fall on Svein Aliva's son, who speedily fled to Denmark, 729.9-19 109.10—he is confirmed in the kingdom all over the land, 919.28—peace with Hordaknut of Denmark to the effect that the realm of him who should die without male issue before the other should be the survivor's lawful inheritance, 101.11-11.14—his stepmother, Queen Astrid, went with him from Sweden to live with him in Norway, 11.16-19 15.15—Sigvat enters into service with K. Magnus, 14.21-22 15.28—K. Magnus enshrines his father and institutes Olaf's mass, 16-17—K. Magnus and Harek of Thiotta, 17.1-18.19—K. Magnus and Kalf Arnison, 18.21-21.19—he proceeds with relentless severity against his
father's enemies, and disaffection becomes widespread, 2116-
2216—he relents through Sigvat's 'Staves of naked says,' and
becomes universally popular and styled Magnus the Good,
2218-252—the causes the law-code called 'Greygoose' to be
written, 2438-35—he becomes King of Denmark in virtue of the
peace treaty with Hordaknut, 26-28—Svein Wolfson, later
King of Denmark, becomes K. Magnus's man and is ap-
pointed by him earl over Denmark, 29-3125—his suc-
cessful punitive expedition to Jomsburg, 3128-336—his great
victory over the Wends at Lyrshawheath, 349-358—his vic-
torious dealings with his rebel earl, Svein Wolfson, 338-347
38-5118—K. Magnus' claim to the kingdom of England
sternly refused by Edward the Confessor, 5122-5316 cf. 1608-
1616—on hearing of the alliance of his uncle Harald Sigurd-
son with Svein Wolfson he prepares an armed expedition to
Denmark, 7728-29 7919-29—he breaks up their alliance and
makes peace with Harald, 8016-8318—gives the half of Norway
to Harald and receives gifts from him, 8316-8714—K. Magnus
guarded and kept the keys of his father's shrine and clipped
the saint's nails and hair every twelve months, 8728-29—
strained relations between nephew and uncle, 8730-32 8817-
9018—they go a joint expedition to Denmark against Svein
Wolfson, 8817-18 9021-27—K. Magnus' death, 9028-9138—his
funeral, 9218-937 21-24 948-10 951 976-7 15424-25 2849-15—personal
description, 938-14—on his dying day he bequeathed Den-
mark to Svein Wolfson, sending his brother Thorir with his
last will to Svein, 9110-15 cf. 9317-949—his building underte-
kings, 10421-30—K. Magnus' appointments in respect of
Einar Thambarskelfir adhered to by Harald Sigurdson, 1068-
—Einar and his son buried beside K. Magnus, 11026-28—his
daughter's lament at being bereft of his protection, 11514-21—
his banners come into the possession of his son-in-law, Earl
Hakon Ivarson, 15020-21

MAGNUS, son of Harald Gilli, taken to king has his share of
the realm, diseased in his feet, dies, iii. 36825-3693

MAGNUS, King of Norway, 1066-1069, son of King Harald
Hardred by Thora, daughter of Thorberg Arnison, iii. 9619-28
14115-16—commands one of Harald's ships at the battle of Niz,
14116-18—and in the fight of Vener-water against Earl Hakon
Ivarson, 15230-38—is made King of Norway by his father before
he himself sets out for England, 165, 179—rules over Norway, first by himself and then jointly with King Olaf his brother, 183, 187—they make peace with King Svein of Denmark, 187, 188—Magnus dies of the ringworm plague at Nidoice, 188.

MAGNUS, son of Harald Kesia the son of K. Eric the Good of Denmark and Ragnhild, daughter of King Magnus Barefoot, iii. 283, 317.

MAGNUS, King of Sweden, 1160-1161, son of Henry the Halt and Ingrid, the d. of Rognvald; M. was the third husband of Brigida, daughter of K. Harald Gilli, iii. 378, 379, 426, 439, 441.

MAGNUS THE STRONG (M. inn sterki), son of the Danish K. Nicolas, the son of Svein Wolfsen and Margaret Frithpoll, daughter of Ingi Steinkelson, whose former husband was King Magnus Barefoot, iii. 284, 192.

MALCOLM (Melkólmr) II., King of Scotland, 1005-1034, father-in-law of Sigurd the Thick, Earl of Orkney, ii. 169, 25.

MALCOM (Melkólmr) III., King of Scotland, 1058-1093, made peace with King Magnus Barefoot, iii. 224, 225.

MALMFRID, daughter of King Harald (Mstislav), son of Valdemar of Holmgarth (Kief), marries K. Sigurd Jerusalemfarer, iii. 270, 28—her daughter Kristin, mother of K. Magnus Erlingson, 371, 438, 439—intercedes with her husband for Sigurd Hranison, 276, 17.

MAN-FOULK (Manverjar), inhabitants of the Isle of Man, iii. 225, 26.

MANI (Máni), son of Mundilfari, a giant, i. 179, 15.

MANUEL, Kaiser, in Micklegarth (1143-1180) [son of Kalo- Johannes], married to the ‘daughter of Roger, King of Sicily,’ iii. 250, 10 (a mistake; his second wife was Maria, d. of Raymond of Poitou, Prince of Antioch, cf. Kirialax).

MARGARET, daughter of Arni of Stodreim by Queen Ingrid d. of Rognvald, iii. 370, 25—married first to Biorn the Buck, 370, 26, 26—and afterwards to Simon, the son of Kari, 370, 26-27.

MARGARET FRITHPOLE (M. friðkolla), daughter of King Ingi, son of K. Steinkel of Sweden, and wife, first, of King Magnus Barefoot, iii. 232, 21, 233, 8—their daughter Ragnhild, wife of Harald Kesia, 283, 14, 17—secondly, of Nicolas, K. of Denmark, 284, 19-24.
MAR—MEL]  

Index I  133

MARGARET, daughter of King Harald Gilli, married to Jon son of Hallkel Hunch, iii. 379, 18, 15
MARGATH, King of Dublin, 1035-1038, 1046-1052, allows Guthorm, the son of Ketil Kalf, 'a land of peace' in Dublin, and has him in great favour, iii. 122, 29, 25—in a joint war-raid into Anglesea they come to blows over the division of their booty, in which affray Margath falls, 123, 124
MARGRET, daughter of Earl Birgir Brosa and Brigida, daughter of King Harald Gilli, iii. 379
MARGRET, daughter of Knut the Lord and Ingibiorg, d. of King Harald (Matislav) Valdemarson of Holmgarth, married to Stig Whiteleather, iii. 271, 9, 10
MARGIT, the lord of corsairs, marries one of King William of Sicily's daughters, iii. 256—slain by Kaiser Henry, 256
MARIA, daughter of a brother to Queen Zoe who refuses to consent to her marrying Harald the Hardredy, iii. 72, 30, 73— is taken away by Harald at night to Seawood-sound, and sent back with an escort to Queen Zoe, 74, 29, 75, 21
MARIA, daughter of King Eystein Magnusson and Ingibiorg, the daughter of Guthorm the son of Steig-Thorir, married to Gudbrand the son of Shavehew, iii. 265, 4—her son Olaf the Unlucky, 474, 17, 19
MARIA, daughter of King Harald Gilli, and wife of Simon Sheath, iii. 379, 11—her son Nicolas, 443, 28, 29
MARK-MEN, men of the Marklands, Woodland men (Marka menn), the inhabitants of the Marches between Sweden and Norway, ii. 395, 27, 419, 7, iii. 226, 28, 228, 16, 480, 18
MARKUS O'SHAW, a kinsman of Earl Sigurd Hallwardson of Reyk, fosters Sigurd, the son of K. Sigurd Haraldson, whom the Uplanders take for king, iii. 448, 14—his and his foster son's contests with Erling Askew, 455, 19, 458, 84—are both caught in the island of Skarpa and executed, 458, 27, 31
MARY, the mother of Christ, i. 166
MARY al. Maria, daughter of King Harald Sigurdson and Queen Ellisif, iii. 96, 25—accompanies Harald on his expedition to England, 165, 20—left in the Orkneys, 166—dies the same day and hour that her father falls, 183, 13
MATILD (Mathildr), Mathildis, a Kaiser's daughter, iii. 234
MEITI, a legendary sea-king of fame, i. 245, 2, 248, 81
MELBRIGðA, see Tusk-Melbrigða.
MERCURY (St.), ii. 128. For the legend referred to see Aelfric’s Lives of Saints, ed. W. W. Skeat, iii. 247-276.
MERE (They of) (Mærir), inhabitants of the folkland of Mere, i. 164, but Meres (in a verse), iii. 46.
MICHAEIL (Mikjall), Archangel, i. 272.
MICHAEIL (Mikjall) IV., Katalactus (Money-changer), otherwise: the Paphagonian, Eastern Emperor, 1034-1041, rules over Greekland with Zoe the Rich, iii. 59, 63.
MIMIR, the wisest of men, sent with Höfnir as hostage from the Asfolk to the Vanir, i. 145-48—taught all good counsel to Höfnir, 145-12—he beheaded by the Vanir and his head sent back to the Asfolk, i. 141—his head, embalmed and enchanted by Odin, told him many hidden things, i. 18.
MORKAR (Mörukári), Morcerc, Earl, son of Earl Godwin by his wife Gyda, ii. 326, 10-13, 155—comes down upon King Harald Sigurdson when lying in the Ouse with a great host, 167—a battle ensues in which his army is defeated and he is slain, 167, 168—Morcere was son of Ælfgar, an Earl in Mercia, 1057; and was Earl of Northumberland 1065; died after 1087.
MULL-FOLK (mylsk þjóð), the inhabitants of the island of Mull, Scotland, iii. 222.
MUNAN, son of Ali the Un-Skauled, slain at Saur-Byes by Gregory Dayson, iii. 419.
MUNAN OGMUNDSON, brother to the mother of Earl Karl Sonison, falls in the battle at Crookshav, iii. 351.
MYRKIARTAN (Myrkjartan), son of Thialfi, i.e. Muirkertach, son of Tirdelvagh, Irish king, 1086-1119, not of Connaught, as Snorri states, but of Munster; father of Biadmyria, the first wife of Sigurd Jerusalem-farer, iii. 225—his and K. Magnus Barefoot’s warfare as allies in Ireland, 239—he betrays K. Magnus, 239, 242.
NANNA, one of the goddesses, Balder’s wife, ii. 148.
NARFI of Staff, one of eight lords of Thrandheim who combined to force Hakon the Good to join in heathen festivals, i. 170.
NARVI, son of Loki, i. 246.
NAUMDALE-FOLK, Men of Naumdale (Naumdælir), i. 163, ii. 190, 276, iii. 274.
NEREID THE OLD (Nereídr hinn gamli), an Earl (called
in one recension of Landnáma, 'the Old and the Miserly,' in Fagrskinna, 10, 'the Redewise,' hinn ráðspaki, and a kins-
man of Harald Hairfair), ii. 36
NEREID, of the landed-men of King Magnus the Blind, hanged
by King Harald Gilli, iii. 319-24
NICOLAS (Nikolás), son of Arn of Stodreim and Queen Ingrid,
d. of Rognvald, iii. 37024
NICOLAS BEARD (N. skegg), slain by Bergliot and his
brethren, the sons of Ivar of Elda, iii. 415-25
NICOLAS (Breakespeare), Cardinal, afterwards Pope Adrian IV.,
 sent by the Pope into Norway, 1152, iii. 379-24—his attitude
towards the sons of Harald Gilli, Sigurd, Eystein and Ingi,
379-24-28—consents to the consecration of Jon Byrgson, Abp
of Thrandheim, 379-380-380,—his reforms and personal char-
acter gained immense popularity for him, 3805-12—his election
as Pope, and fondness for the people of Norway, 38012—
landed in Norway half a month before the latter Olaf's mass,
i.e. July 20, 3816-2
NICOLAS MEW (N. Mási), the father of Ragna, wife of King
Eystein, son of Harald Gilli, iii. 37821 426-25-28
NICOLAS, son of the Danish King Nicolas Sveinson and of
Margaret Frithpoll, whose former husband was King Magnus
Barefoot, iii. 284-23
NICOLAS PERIWINKLE (N. kúfüngr), son of Paul, the son
of Skopti, a landed-man of K. Magnus Erlingson, lays hands
on Harald, who was said to be the son of King Sigurd Harald-
son and Kristin King's-daughter—brings him to Biorgvin and
hands him over to Earl Erling, who has him beheaded in
Northness by Biorgvin, iii. 47736-47817
NICOLAS, son of Sigurd, the son of Rani, by Skyal dov,
the daughter of Bryniolf Camel and Thora Joan's daughter
(the mother of K. Magnus Barefoot), a follower of Hakon
Shoulderbroad, iii. 407-8—commands a ship in Hakon's fleet
in the battle of the Elf, 408,—after the battle he is pardoned
by King Ingi, under whom he served for the rest of his life,
415-24—is one of the captains charged with the defence of
Biorgvin, 457-28—declines to put up for the kingdom of Norway,
43521-4368—scatters the fleet of Markus o’Shaw and King
Sigurd off Biorgvin, seizing their ships, 45816-23—his dealings
with Markus and his followers, 45820-81—his family connec-

NICOLAS, son of Simon Sheath and Maria, daughter of King Harald Gilli, iii. 379_9-18—taken from home by Erling Askew and secured on board his ship the Beechboard, 443_28-41—slain by Erling's men on board the Beechboard, 446_4-46 (He had the same title to the kingdom of Norway as Magnus Erlingsson.)

NICOLAS SKIALDVORSON, or son of Skialdvor, 'sister's son to King Magnus Barefoot' = Nicolas, son of Sigurd, the son of Rani, q.v.

NICOLAS, King of Denmark 1103-1134, son of K. Svein Wolfon of Denmark, married to Margaret Frithpoll, d. of K. Ingii Steinkelson of Sweden, the former wife of K. Magnus Barefoot; their sons: Nicolas and Magnus the Strong, iii. 284_19-24—welcomes K. Sigurd Jerusalem-farer at Heathby, 262_16-20—invokes K. Sigurd's aid towards converting the people of the Small-lands in Sweden to Christianity, 284_24-285_8—cause of K. Nicolas giving up the enterprise, 285_4-19.

NIORD THE WEALTHY (Njörðr hinn auðggi), one of high degree among the Vanir, given as hostage to the As-folk, i. 132_7—made by Odin a temple priest and 'Dii' among the As-folk, i 420-21—was, while among his tribe, the Vanir, married to his sister, i 425-26—abode, on coming to Sweden, in Noatown, i 427—wedded Skadi and was deserted by her for Odin, 209_9—ruled the Swedes after Odin, and was worshipped by the Swedes as the giver of plenty of the year and the wealth-hap of mankind, 224_16—in his day died the more part of the Dior, 224_16—he died in his bed, marked himself unto Odin, and the Swedes bewailed him sorely, 224_20—his name in 'kenning,' i 73_15, i 187, i 88, 256_9, 339, 348_9, ii. 210_9, 52_11.

NOCKVI (Nökkvi), King of Raumsdale, allied with King Hunthiof of Northmere against Harald Hairfair, when he first invaded the mid-Norway kingdoms, fought against H. at the island of Solesk, and fell, i. 99_38-100_7.

NOKKVI, son of Paul, one of the warders of Biorgvin, iii. 457_28.

NORN (norn, pl. of nornir), fairy dispensers of fate, i. 126_16.

NORTHLANDERS (Nórlendingar), the inhabitants of the North Quarter of Iceland, cf. Saga Lib. i. xxxiii-xxxiv, ii. 243_19.
NOR—ODI]  

Index I  

NORTHMEN (Nordmenn, Nordmædr), Norwegians, Norsemen, Norway men, i. 430 5180 11318 11621 11824 15228 29 153415 154814 16318 1787 184528 18514 23127 35718 ii. 138 1421 2256 9910 13732 16025 18737 2964 32122 33014 33515 39116 3943 4519 4678 13 iii. 419 137 3810 398 4512 489 7624 9211 28 9325 10018 29 10126 12028 12211 12515 13029 132418 13882 13918 141811 14690 15028 1512818 15582 16020 16118 16617 16719 22 16827 1707 1731922 17414 176461018 17728 17830 1791820 187121 2271420 228112 23010 23110 24 23716 24114 27 24225 26 24724 25280 81 25315 28 28511 30137 37210 38014 22 46627  

NORTHUMBRIANS (not, as in the text: 'Northumbria') (Nordimbrat), i. 26188  

ODD (Oddr), Kikina-skald, an Icelandic poet, sings of the battles of K. Magnus the Good in Denmark, iii. 5028-29—of the death of Magnus, 9119-28  

ODI, son of Kol (O. Kolsson), a grandson of Hall of the Side, a saga-teller; after his telling Ari the Learned wrote the lives of the kings of Norway, which Odd himself had learnt from the Norwegian Thorgeir Afradskoll of Nidness, i. 689  

ODIN ('Oðinn, after his death called Odin the Old ('Oðinn hinn gamli), i. 2528—Odin of the As-folk ('Asaðíñ), i. 178 —sire of As-folk ('Asa niðr), 212—chief of Asgarth, which he ruled by twelve 'Diar,' 1211-21—his divine nature and qualities, 1221-138—he lays hands upon and gives blessing to his warriors, 1237-90—his fondness for wandering, 13416—his dealings with the Vanir, 1319-1419—he and Mimir's head, 1415 1816—made Niord and Frey temple priests, 1420—was wise in wizardry, 1518—migrates with his Diar to the North, leaving his brothers Ve and Vili in charge of Asgarth, 1521-1630—his dealings with Gylfi, 1524-1623—being the source and author of the useful arts, he and his Diar teach them to mankind, 1789—beautiful in peace, terrible in war, 171216—could change shape at will, 17151815—he and the Diar spoke in verse and brought the art of skald-craft first to the North, 1721-26—his magic powers, 1726 1811-193—Bareserksgang due to his spellworking, 1720-188—he his converse with the dead, 1816-21—his ravens, 1822-24—his mastery in runes, wizard songs and spellcraft, 1825-198—the power of his enchantments, 198-28—children named after Odin, 1924—his legislation, 209-23—his military and pontifical expenditure defrayed by a polltax on all
Index I

Swedes, 20\textsubscript{20-22}—had many sons with Skadi, 20\textsubscript{20-21}\textsubscript{13}—died in his bed in Sweden, 21\textsubscript{20}—let himself, at point of death, be marked with a spear-point and claimed as his all men dead by weapons, said he would go to Godhome and welcome his friends there, 21\textsubscript{22-25}—believed to have gone to ‘Asgarth of old days,’ 21\textsubscript{25}—then began anew the worship of Odin, 21\textsubscript{25}—often seen in visions by the Swedes, 21\textsubscript{29-32}—was burned in the seamliest wise, 22\textsubscript{1}—unto him Niord marked himself before his death, 22\textsubscript{19}—K. Swegdir with twelve men goes on a pilgrimage to Odin the Old in Godhome, 25\textsubscript{25-28}—human sacrifices made to him, 42\textsubscript{18-21}, 81, 43\textsubscript{16}—King Olaf Treeshaver sacrificed by his subjects to him for plenty of the year, 66\textsubscript{16-20}—sword-smitten hosts sent to him, 155\textsubscript{11-14} 207\textsubscript{20-29}, 25\textsubscript{29}, 298\textsubscript{45-46}—Odin’s cup drunk at sacrificial feasts for victory to the king and increase of his power, 165\textsubscript{58-29}, 169\textsubscript{14-15}—Odin as lord of his Elect (valr), and host in the Hall of the Elect (Val-holl), 189\textsubscript{36-31}, 191\textsubscript{15-18}, 193\textsubscript{19}—Odin’s acceptance of a sacrifice for victory signified by the appearance of two croaking ravens, 258\textsubscript{41-27}—Earl Hakon the Mighty of Ladir alleged to have sacrificed his son to Odin, 283\textsubscript{20-25}—Odin’s attempt to beguile Olaf Trygviolson, 314\textsubscript{24-28}, 316\textsubscript{14}—worshipped in Gautland still in the days of Olaf the Holy, ii. 146\textsubscript{17-19}—Odin in ‘kennings,’ i. 191\textsubscript{15} 207\textsubscript{4}, 249\textsubscript{28} iii. 40\textsubscript{18}.

ODR (‘Ögr’), Freya’s husband, i. 24\textsubscript{5}.

OGMUND (Ögmundr), baseborn son of Erling Askew, iii. 47\textsubscript{46}.

OGMUND, son of Foli, ii. 41\textsubscript{3}.

OGMUND HAMMERER (Ö. dengir), brother of Erling Askew (presumably, therefore, son of Kyrring-Worm and Ragnhild, d. of Sveinki, cf. iii. 37\textsubscript{19-50}), so much superior to his brother that he was held of little account while Ogmund lived, 377\textsubscript{13-15}.

OGMUNDI, son of Horda Kari, i. 39\textsubscript{38}.

OGMUND IVARSON, slain at Elda, iii. 41\textsubscript{7}.

OGMUND SANDY (Ö. sandi) of Halogaland, a forecastle man on board the Long-Worm, i. 35\textsubscript{37-8}.

OGMUND, son of Skohti the son of Ogmund Thorbergson, his marriage and children, iii. 225\textsubscript{27-81}—his act of devotion towards K. Magnus Barefoot, 23\textsubscript{117-232}—in the dispute of Skohti with K. Magnus he goes to the King to plead for his father, and, offended at the King’s obstinacy, he leaves his
service and goes south to Rome, and dies on the journey,

OGMUND SWEEP (O. sviptir), one of the counsellors of K.
Sigurd son of Harald Gilli, iii. 35928 37718
OGMUND, son of Thorberg Arnison, father of Skopti of Gizki,
and of Ingibiorg, wife of Egil, s. of Aslak, iii. 18411 20922 22527
OGMUND, son of Earl Worm the son of Eilif, and Sigrid, the
d. of Earl Finn Arnison; his children Munan and Astrid,
the mother of Earl Karl Sonison, iii. 35188
OGVALD (Ogvaldr), a mythic king after whom Ogvaldness
was named, worshipped a certain cow which he took with
him wheresover he went, and of whose milk he always
would drink for his health (the tale told by Odin), i. 3156-18
cf. 31610-14

OLAF (‘Olafr), bonder. See Olaf the Quiet.
OLAF, a king, ‘whom Edmund had set there (in the South of
England) for the warding of the land,’ defeats Eric Bloodaxe
in a great battle, i. 15328-15415
OLAF [son of Arnfinn Armodson, and brother to Kalf Arn-
finson], stationed by the side of Kalf Arnison his kinsman,
<i.e.,</i> first cousin, in the battle of Stickleshead, ii. 43126—receives
his death-wound from King Olaf, 43228
OLAF, son of the Swedish king Bjorn, brother to K. Eric the
Victorious, and father to Styrbiori, i. 1247
OLAF THE BUTTERBREAD (‘O. klîningr), father to Gudrod
King of the South-isles, iii. 42427
OLAF THE FAR-SIGHTED (‘O. hinn skygni [second-
sighted?]), King of Nerick, father of Alof, the mother of
Gauthild wife of Ingiald Evil-heart, i. 6527-28
OLAF O’ DALE (‘O. í Dali), a wealthy goodman dwelling in
Aumord in Mickle-dale, iii. 27718-21—his children Hakon
Fauk, son, and Borghild, daughter, 27721-22—his stay in
wintertide at Burg with his children leads to his becoming
maternal grandfather of Magnus the Blind, 27724-27825
OLAF GEIRSTEADELF (‘O. Geirstaðaðalfr), son of Gudrod
the Hunter-king and his first wife Elfhild, i. 329 7024-30—half-
brother to Halfdan the Black, 7022 7117—father to Rognvald
Higher-than-the-Hills, 3294-1—succeeds his father and shares
the kingdom with Halfdan, 7216-31—his death, 731-19 cf. 7711-14
OLAF GEIRSTEADELF (‘O. Geirstaðaðalfr), son of Harald
Hairfair and Swanbeld, the daughter of King Eystein (Eyestien-
son of Heathmark?), i. 114-17—proclaimed king by his father,
1311-18—succeeded to the kingdom of Guthrod his brother,
13217-18—threatens vengeance on his brother Eric for the
murder of their brother Bjorn Chapman, 13521-28—after whose
fall he possessed himself of his dominion in Westfold, and
took his son Gudrod into fostering, 142-28—made sovereign
king by the Wick-men when they heard of Eric Bloodaxe’s
elevation to that dignity, 1429-13—his contest with Eric and
fall in the battle of Tunsberg, 1449-28—his howe on the brent
east of Tunsberg, where he fell, 14426-28
OLAF, son of Harald Kesia and Ragnhild, daughter of King
Magnus Barefoot, and sister to Sigurd Slembi-deacon, iii.
28317—Sigurd Slembi-deacon defeats him in the Elf, 35410-18
OLAF KUARAN ('O. kvaran), +980, king of Dublin, father
(not brother, as Snorri has it) of Gyda, who married Olaf
Tryggvison, i. 26422-28—entertains at his court Olaf Tryggvison
(26639-21) 289(9-13)19-22—This is impossible, as Olaf left Wend-
land for Britain not till about 986.
OLAF THE LAD ('O. dregr), stationed in the forehold of the
Long-Worm, i. 35318
OLAF, King of Norway 1103-1115, son of King Magnus Bare-
foot and of Sigrid, the daughter of Saxi in Wick, iii. 23311-18
33620-21—shares with his brothers Eystein and Sigurd the
kingdom of Norway after the death of Magnus, and, being a
minor, his share of the realm is looked after by his brothers,
2477-12 cf. 26226-27—personal description, 26818—his short
life foreshadowed in a dream to his brother Sigurd, 26923
27089—falls sick and dies, 2779-12
OLAF (Peacock) ('O. päi), son of Hoskuld, and father of
Kiartan, i. 33415-16
OLAF THE QUIET ('Olaf hinn Kyrri), King of Norway 1067-
1093, son of King Harald Sigurdson by Thora, daughter of
Thorberg Arnison, surnamed 'Quiet' or 'Bonder,' married to
Ingrid, d. of K. Svein Wolfson of Denmark, no issue;
had a son, Magnus (Barefoot), by Thora, d. of Joan, iii. 9619-23
19427-1956—accompanies his father on his expedition to
England, 16522-24—with him at the battle on the Ouse, 16818-29
—one of those left behind to guard the ships when his father
landed his army at Stamford Bridge, 17018-19—allowed by
Index I

King Harald Godwinson to go on his way after the battle at Stamford Bridge, 181-87—brings his host away from England and arrives in the Orkneys, where he stays through the winter, 182-87-1834—in the summer he goes east to Norway and is taken to king with Magnus his brother, 1834-6—gets Ketil Crook a good wedding in Halogaland, 1834-6—his relations with Skuli the King's fosterer, 1832-1844—gives Skuli in marriage Gudrun, daughter of Nefstein, 1844-6—rules over Norway jointly with Magnus his brother for three years, 187-88—K. Svein Wolfson's threatened breach of peace and invasion of Norway averted and secure peace arranged, 187-88—sole king of Norway after the death of Magnus his brother, 188-9—191-45—personal description, 1915-22—first to move the high-seat from the middle of the side-bench of the hall to the dais at the end of it: to introduce stoves in halls, and to lay floors with straw in winter as well as in summer, 192-39—founds the mercantine port of Biorgvin, 192-19-18—builds churches, 192-15-18 195-17—promoter of Guilds and Scot-houses, 192-18-26—encourages new fashions, 192-19-38—his courtly life and body-guard, 193-194-16—his peaceful ways, wise and sympathetic rule, 196-197-34—his relations to his brother-in-law, K. Knut the Holy of Denmark, 197-199—K. Olaf and the soothsayer, 199-201—his death and burial, 202.

OLAF [Hunger], King of Denmark 1086-1095, son of Svein Wolfson, King of Denmark, iii. 19425—married to Ingigerd, daughter of K. Harald Hardred, 194-28-30.

OLAF THE SWED (O. scensi), K. of Sweden, ob. 1024, son of K. Eric the Victorious and of Sigrid the Highminded, d. of Skogul Tosti, i. 2138-9 284-12-14 356-23-24 ii. 23 11-12 iii. 29-8 —tenth King of Upsala of them that have taken that kingdom one after the other, ii. 9710-11—his children; in wedlock: James (Jacob, afterwards called Onund, 1398-13) and Ingigerd; by Edla, a concubine: Emund, Astrid, Holmfrid, 1397-8—gives harbour to the sons of Earl Hakon of Ladir when Olaf Trygghison sets up for king of Norway, i. 29916-19 cf. 300-1 345-340—on his mother marrying King Svein Twibead of Denmark, close political relations follow between Sweden and Denmark, 348-20-32—at K. Svein's request he allies himself with him against K. Olaf Trygghison, 359-360—watches with Svein Twibead and Earl Eric the
fleet of Olaf Tryggvesson sailing out to Svol, 362,364—the arrangements with King Svein and Earl Eric for the spoils of war in case of victory, 364—takes part in the battle of Svol, 367,368,369—gives his daughter Holmfrid in marriage to Earl Svein, son of Earl Hakon the Mighty, 377—confers, on tributary terms, on Earl Svein the share of Norway that fell to him after the fall of Olaf Tryggvesson, 377—his defensive measures against Olaf Haraldson (the Holy) on his viking invasion of Sweden, ii. 76—his enmity to Olaf Haraldson urged by K. Sigurd Syr as a formidable obstacle to Olaf’s gaining the kingdom of Norway, 40—he receives Earl Svein, his son-in-law, after his defeat at Nesiar, and promises to restore him to his dominion in Norway, 65—he receives Einar Thambarskelfir as fugitive from Norway and entertains him at his court, 66—is deeply offended at Olaf Haraldson’s appropriation of Earl Svein’s dominion which the latter held as fief of his father-in-law, 66—sends a mission to Norway to gather the taxes he laid claim to there, which ends in failure, 69—moreover, by King Olaf Haraldson’s conquest of the seaboard and islands of Ranrealm (1017), 78—by the complete loss of that province to Norway through Eyvind Urochshorn’s victory over Roi Squinteye, 81—and by Thor-gaut Harelip’s discomfiture at the hands of Eyvind Urochs-horn, 83—the Swede King was so enraged that no man durst mention Olaf of Norway as king to him, 84—pressed by his own people, 85—having sent a mission to Sweden to open negotiations for peace between the two realms, 86—receives an angry reply in return from the Swede king, and an equally decided refusal of marriage alliance, 96—his relations to Hialti Skeggison of Iceland, and to his Icelandic court poets, 91,92—his bombastic account of the relations between Sweden and Norway from the reign of Harald Hairfair to that of Olaf Haraldson, 97—his angry refusal to his daughter Ingigerd to listen to counsels of peace with Norway; threat to invade Norway, 99—his attendance in state at Upsala-Thing, 118—his insolence to King Olaf Haraldson’s messengers of peace, 119—cowed by Lawman Thorgnyr's
threatening speech, he agrees to settlement of peace between
the two realms and promises his daughter Ingigerd in marriage
to Olaf of Norway, charging Earl Rognvald with the execution
of all the affairs relating to the betrothal, 1221-12 - breach of
the covenant as to Ingigerd’s marriage, 1389-29 1399-14025
14111-1445
His character, 13920-30 - a successful fowling sport made
light of by Ingigerd as compared with Olaf Haraldson’s capture
of five Upland kings at one swoop, whereto the father’s answer
was blank refusal to marry her to Olaf of Norway, 1429-142 -
receives in a friendly manner a message from King Jariseif
of Holmarth soliciting in marriage his daughter Ingigerd,
14818-24 - he formally engages Ingigerd to K. Jariseif and
consents to her conditions including the transfer of Earl
Rognvald of West-Gautland to the Earldom of Aldeigjuburg,
153119-15481 - disaffection in West-Gautland after the departure
of Earl Rognvald, 15511-30 - his dealings with Emund lawman
of West-Gautland, 15612-15927 - customs at his court, 1596-9
-his councillors, 15917-19 - his zeal for justice, 15919-22 - ex-
planation of Lawman Emund’s enigmatic law cases which the
king unwarily had decided against himself, 15927-1622 -
his three faithful advisers, Arnwith, Thorwith and Freywith
alay disaffection in the realm and save him his crown, 16080-
166 - his son James proclaimed king and co-regent by Frey-
with’s prudent diplomacy, 164-1667 - Olaf to remain king on
condition of keeping on friendly terms with Norway, 16581-
166 - peace settled at last between the two Olafs at Kings’
Rock, 16611-1678 - his death, 21011
OLAF THE THICK, the Holy (’O. himn digri, himn helgi),
King of Norway, 1015-1030, son of Harald the Grenlander
and Asta, d. of Gudbrand Kula, i. 620-21 8426-27 28714-19 -
married to Astrid, natural d. of K. Olaf the Swede, ii. 15345
iii. 49-10 - their daughter Ulfhild, ii. 3691 iii. 34112 - has by
Alfhild, king’s bondmaid, a son, Magnus (the Good), ii. 23526
His future greatness taken to have been revealed to his
ancestor Halfdan the Black, i 8411-19 26-27 - christened, when
three years of age, Olaf Tryggvason being gossip to him,
31114-17 - lives in childhood first with his grandfather, Gud-
brand Kula and then with K. Sigurd Syr, his stepfather,
3119-12 ii. 35-7 - his foster-father being Rani the Widefaring,
Index I

37v—personal description, 3p12 4i4-r1—deals contemptuously with his stepfather, 3i9-r11—takes to the profession of Vikings at twelve years of age, with Rani for captain, himself being king of the host, 5g10—wars in Denmark, 5r7-r7—harries Sweden, in revenge of his father whom Sigrid the Haughty had caused to be slain, victory in Sotisker; warfare in the Low and escape by Agnisthwaite; submission of Gotland, 5r8-r9 cf. 9g10-r0—war and victory in Isleysla, 9g-81—his warfare in Finland, 10-11—his raid on Denmark and victory in Southwick, 11-12—attack on Fristand, 12-13—goes to England, 12-26—allies himself with Ethelred against the Danes, breaks down London Bridge, and carries the Danish positions in Southwark, 12-13-14 10-85—his victory on Ringmar-heath, 16-26—capture and burning of Canterbury, 17-24—commands the fleet and gains victory over the Thingmen (Danes) at Newmouth, 17-18—collects Ethelred's tribute, 18-23—his wars and victories in France, 18-20 18-20 21-22—has a dream that designates him King of Norway, so he turns northward to Rouen in Normandy, 20-24 27-28—he undertakes to reinstate the sons of Ethelred on the throne of England and, on failing to oust the Danes, parts company with the princes, sailing to Northumberland and fighting victoriously at Wald, 28-29.

Sails from Northumberland to Norway and lands at the island of Sele, 2g10 3o17—sails south to Saudungsound and overcomes Earl Hakon, son of Eric, and gives him pardon on oath that he will never again bear weapons against him, 3o18 33-r4—visit to, and reception by, his mother and stepfather, 33-24 37-18—he discloses his plans at a family council, 37-41 41—his wars of the Uplands, at his stepfather's counsel, declare for him and give him the title of King of Norway, 41-45 45—Olaf's progress through the Uplands, Gudbrandsdale and north over the mountains into Middledale in Thrandheim, where a meeting of the franklins accepts him as king, 45-46—coming to Orkdale he takes, after some trouble, oaths of allegiance from the liegemen of Earl Hakon Ericson in four folklands of Thrandheim, 46-48—goes down to the sea, where he gets together a small fleet of three longships and four or five cutters, and starts up Thrandheim firth for Steinker, where Earl Svein Hakonson was banqueting, 48-49—
finding the earl gone from Steinker Olaf plunders the place and repairs for Nidoyce, which, neglected by the earls, he sets to restoring, in order to spend Yule there, 501r51r—King Olaf and the poets Thord Sigvaldi’s skald, and Sigvat his son, 512r52r—Olaf’s flight before Earl Svein and Einar Thambarskelfir from Thrandheim south over the mountains to the Dales, 53r—he gathers a host from the Uplands and arrays a fleet in the Wick, 542r55r—Olaf’s victory in the battle of Nesiar, Earl Svein’s and Einar Thambarskelfir’s flight, 552r56r, 56r10r58r6r—lets himself be proclaimed king at Things all through the western Wick unto Lidandisness, and proceeds to Thrandheim, where the people, except Earl Svein’s liegemen, submit to his sway, and he sets about rebuilding Nidoyce which Earl Svein had burnt, 642r65r—on the death of Earl Svein all Thrandheim yields fealty to King Olaf, whence sprang great enmity from Olaf the Swede king, 662r67r18—King Olaf’s court arrangements, 672r68r—daily habits, 682r14—his manners and character, 682r28—his interest in legislation secular and ecclesiastical, 682r28—his concern for Christianity in the Norwegian colonies, 692r19—his dealings with the messengers of Olaf the Swede king claiming suzerainty over Norway, 692r2—his messages to Hialti Skeggison and Skapti the speaker-at-law, and to the people of Iceland concerning amendments of Christian law there, 732r15—he journeys south along the land promulgating Christian law to his subjects, 732r74r—he is proclaimed king at every ‘Law-Thing,’ 742r4—he makes peace with Erling Skjalson, 742r75r15 cf. 551r19 62r11—he sails to the Wick and brings under his sway all the eastern part thereof from Swinesound south to the Gautelf, 752r752r25—he founds the fortified town of Sarpsburg and forbids exports from the Wick to Gautland, 78r9r79r15—King Olaf’s bounty to Eyvind Urochshorn and Brynolf Camel, 792r80r7r—highly offended with the Swedes for slaying his tax-gatherer in Jamtland, and confiscating the tribute, 80r10r17—canon law promulgated through the Wick, 802r81r9r—commissions Eyvind Urochshorn to slay Roi Squinteye, an encroaching tax-gatherer from Sweden, 81r5r19—procurers from Russia robes of State and costly table-service, 81r28r83r16—he settles with Earl Rognvald of Gautland peace between his dominion and Norway, 83r19r84r18—he becomes master of the whole of Norway south to Gautelf, 86r1.
Index I

8430-28—incurs the implacable hatred of Olaf of Sweden, 8428-28—accedes to a proposal of Bjorn the Marshal to make overtures for peace to the King of Sweden, 854-864—sends Bjorn and his companions with messages of peace to Sweden, 8719-8836—goes through the Uplands enforcing Christian law with severe cruelty where he meets resistance, 101.4-102—conspiracy by five Upland kings detected and cruelly punished by Olaf, 103-109—on the death of Sigurd, his stepfather, Olaf alone bears the title of King in Norway, 109-110—King Olaf entertained by his mother: his converse with her sons, 109-111—Bjorn the Marshal returns from his mission to Sweden, which had been so successful through the adroitness of Hialti Skeggison, the backing up of Earl Rognvald and the masterfulness of Lawman Thorgnyr, that peace was established between the two kingdoms, and Ingigerd the daughter of the Swede king was promised Olaf of Norway in marriage, 8837-101—King Olaf, on receiving the news, summons to him a great and noble company to go east to Gautelf, where, in autumn of the year, he was to be married to Ingigerd of Sweden, 123-18—King Olaf's dealings with King Rorek the blind, 123-137—King Olaf and Thorarin Nefolfson, 138-139—King Olaf sees Hialti Skeggison off with friendly gifts, 139-140—he goes with a brave company to Kings' Rock for his bridal, but learns there, after a long tarrying, that the King of Sweden has broken his covenant; advised by his counsellors not to avenge the snub with war, he goes back to the Wick and takes up winter quarters at Sarpsburg, 137-138-139—he accedes to Sigvat the Skald's offer to go to Earl Rognvald to find out what the intention of the King of Sweden was, 144-151—on Sigvat's return Olaf learns that his bride, Ingigerd, has been betrothed to King Jarleif of Holmgarth, 148-150—but hearing that her sister, Astrid, who was staying at the court of Earl Rognvald, was in every way an equal to her sister, Olaf, encouraged by Earl Rognvald, married her without asking the father's consent, 150-153—Olaf of Sweden's anger hereat, 154-155—peace settled between the two Olafs at Kings' Rock, 166—Olaf of Norway goes back to Tunsberg and thence to Throndheim, wintering in Nidoyce, and now bore as King of Norway as extensive a sway as Harald Hairfair ever did,

K. Olaf sets up the legislative assembly of Heidsævi for all the Uplands, 210:15-21—thereupon he betakes himself out to Tunsberg in the Wick, whence he issues an order forbidding export of cereals from Agdir, Rogaland and Hordland, and then goes east to the land’s end, 210:29-211:14—makes peace with Einar Thambarskelfir, 211:15-28—K. Olaf goes to Sarpsburg and resides there into the early part of winter, 211:26-31—K. Olaf rebukes Erling Skialgson for his masterfulness, 212-214:18—K. Olaf’s dealings with Asbiorn, son of Sigurd, and his uncle Erling Skialgson anent the murder of Thorir Seal, 222:2-230:16—full enmity between K. Olaf and Erling, 231:17-240:10—K. Olaf christens Vors, 231:21-232:4—christens Valdres after wasting it with fire and sword, 232:18-234:28—hence he goes north through the Dales unto Thrandheim, and spends the winter (10th regnal year) in Nidoyce, 234:24-29—to K. Olaf is born a natural son baptized without his leave by Sigvat the Skald, 235:14-237:8—K. Olaf appoints Asmund, son of Grankel, to the half of the bailiwick of Halogaland against Harek of Thiotta, the real object being that Asmund should slay, as he did, Asbiorn Sealsbane for having broken the covenant of Ogvaldsness, 237:6-240:27—in the spring of this year he goes along the land atoning litigants and mending the religious ways of his people all the way to the lands’ end (Gauteif), 241:2-10—cultivates friendship with Iceland for a deep-laid political purpose, 241:18-242:2—sends a message to Iceland
praying that the island of Grimsey should be given to him—the Icelanders' cautious reply, 242;—having made friends in Faroe (241) chiefs from those islands go to King Olaf at his request and give the islands into his power, 246—247—but a ship sent with the king's tax-gatherers on board never reached its destination, 247—248—from the eastern land's end (241) K. Olaf went, in the autumn, to the Upper Wick and the Uplands settling law and right among the people and amending Christian law, 248—he marries Gunnhild, his half-sister, to Ketil Calf, and Isrid, his aunt, to Thord Guthorm's son, 248—249—thereupon he goes south over Thotn, Hathaland, Ringrealm, to the Wick, and, in the spring, travels long in the market-town of Tunsberg, 249—in the summer several sons of Icelandic chiefs enter the king's service, 249—that summer King Olaf heard of the loss of his first tax-gathering ship sent to Faroe—another sent, on receipt of the news, had the same fate as the first, and much misgiving this caused in Norway, 250—King Olaf's masterfulness drives many out of the land to King Knut of England, 251—252—252—253—Olaf repels in bold language King Knut's claim to the crown of Norway, 253—254—255—255—King Olaf concludes in autumn an alliance with K. Onund of Sweden, 256—257—he spends the winter following in Sarpsburg, 258—sends Karl the Halogalander to the north country with his errands and on a trading trip to Biarmaland, which Thorir Hound brought to a disastrous end, 258—267—Kings Olaf and Onund of Sweden meet at Kings' Rock, taking privy counsels together, whereupon Olaf goes back to the Wick, then west to Agdir and north to Hordland, 267—268—King Olaf and the misdoers of Faroe, 269—274—failure of attempt to get himself acknowledged king over Iceland; 274—275—he this winter, the thirteenth year of his kingdom, he spends in Nidoyce, 275—Olaf's relations to Sweden concerning the possession of Jamtland, 276—277—King Olaf's dealings with Stein the son of Skapti, and Thorberg Arnison, 278—286—Olaf sends Finn Arnison to Halogaland to call out a muster for next spring, and to punish Thorir Hound for the slaying of Karli and the robbery of the king's goods, 286—Thorir Olaf's adjudication of a dispute between Harek of Thiotta and Asmund son of Grankel, 292—294—he sends Thorod, the son
of Snorri, to gather taxes from Jamtland, with the result that the mission failed utterly, 29411-30216—King Olaf sends Karl o' Mere to the Faroes to claim tribute thereof, but at Thrand o' Gate's instigation he is slain, and King Olaf never lived to avenge him of this wrong, 30290-3101

King Olaf sets out on his expedition against Knut the Mighty, gathering forces from Thrandheim and the country north thereof, as well as North-Mere, Raumsdale and South-Mere, awaiting the concentration of the northern fleet at Herisles, 30210-27—every landed man from the North-Country joined him except Einar Thambarskelfir, 3108-17—the King commanded a new built war-galley, the Bison, the greatest of all ships, and made with his fleet south past Stad into Hordland, 31019-22 cf. iii. 2712—learns that Erling Skialgson and his sons had left the land and gone to join Knut in England, 3111-7—being informed that Knut is still in England, but preparing for war, he sends home the less fightworthy part of his host and makes for Denmark with the rest, 3117-89—harries Sealand in Denmark, and hearing that K. Onund of Sweden, according to the covenant of Kings' Rock (pp. 267-268) was warring on Skaney, he takes his fleet to the east and joins Onund, whereupon they proclaim their intention of subduing Denmark to their sway, 3128-31318—on hearing that Knut had arrived from the west with an overwhelmingly strong fleet, Olaf and Onund turn their war eastard and ravage Skaney on their way till they come to the Holy River, where they make a halt, 31918-3207—the battle of the Holy River and retreat of Kings Olaf and Onund, 3207-3236—they sail along the coast of Sweden to Barwick, where, at a council of war, Onund declares that he has given up all idea of continuing the war, and Olaf decides to wait and watch King Knut's movements, 32320-32516—learning that King Knut had gone back by the Eresound to Denmark, King Onund steered home with all his host, K. Olaf abiding behind, 32735-3286—decides to go back to Norway overland through Sweden, and to leave his ships in charge of his brother-in-law, 32920-33025—his arrayal for the journey, 33116-19—his ships hauled ashore in Kalmar, 33119-92—Olaf's journey, arrival at Sarpsburg in the Wick, furlough given to many of his host, 33316-91—Olaf and Sigvat his marshal, 33324-3358 3378-88
—King Olaf receives from many sources news how, with Erling Skialgson returning to his estates, messengers from K. Knut loaded with money came into the land and went wide about bribing, 335, 336—after Yule he breaks up on a journey through the Uplands to Thrandheim from where no dukes had yet been paid him this year, 337, 338—Olaf’s dealings with Biorn, the steward of Queen Astrid, and Red of Eastern Dales and his sons, 338, 341—finding out that Thorir the son of Olvir of Eggja had received a bribe of Knut to take his life King Olaf has him executed, 341, 343—Griogard, the brother of Thorir, set upon by King Olaf and slain, 344—Olaf gives up the journey to Thrandheim, goes back to Tunsberg in the Wick and calls out a host, but speeds slowly with that muster and finds that he cannot avail himself of the ships left in Sweden on account of King Knut’s fleet, 345—on hearing that K. Knut was preparing an invasion of Norway, Olaf takes counsel with his diminishing followers and Sigvat advises flight, 346, 347—while Knut invades Norway and sails for Agdir and the northern folklands, K. Olaf awaits in Tunsberg the arrival of his ships which followed in the wake of the Danish fleet going to the north, and with these ships K. Olaf sailed through Oslo firth into Drafn and lay there till Knut had gone south again to Denmark, 348, 349—learning that Knut had gone to Denmark he sails down to Tunsberg with thirteen ships and thence along the coast towards the north, staying a long while in the Seal-isles and some while in Eikund-sound, 353, 354—here he sails for the north past Jadar, pursued by Erling Skialgson unto Bokn, where he defeats Erling, who is slain by mishap, 354, 359—hence he sailed north past Stad unto Her-isles and learnt that Earl Hakon was out with a great host, he goes on to Stonebight, thence to Nyrfi, past Houndham, Borgund, and in through Waysound and Skot, holding on till he came to a place called Sult in Todafirth, where he landed and beached his ships, 360, 361, 362, 363—from Sult he causes a road to be opened through Skerf-skree and gets over the mountains to Lesiar, 363, 364—he goes unto Gudbrandsdale and Heathmark and finds all people turned away from him by reason of the slaying of Thorir the son of Olvir of Eggja, 367, 368—he gives furlough to his
following who were anxious about the fate of their homes and families, 368,11—he breaks up with a chosen company and his queen and children and leaves Norway by the Eidwood, goes through Vermland and Nerick, where he tarried through the spring and, when it was summer, sailed to King Jarisleif in Garthrealm, where he was well entertained, with his company, 368,12-470,4—his religious devotion in adversity, and plans to right his own and his country's cause, 370,15—maintenance of evenhanded justice the cause of K. Olaf's downfall, 370,2-372,15—Biorn the Marshal's defection from and return to the allegiance of Olaf, 377,25-381,4—by the advice of his counsellors Olaf declines the offer by Jarisleif of vice-royalty over Bulgaria, 381,6,17—he halts between the alternative of going back to Norway, or into some monastery, 381,7-382,11—he has a dream (cf. 20,11-24) on which he decides to win his kingdom of Norway again, 382,14-383,94—King Olaf's healing powers, 383,27-385,2—his self-inflicted penance for not heeding holy hours, 385,22—when he makes his resolve to regain mastery over Norway known to King Jarisleif, every assistance is promised him, 385,24-386,11—he leaves Garthrealm after Yule and sails to Gotland, and then to the Low and to Riveroyce, and meets his brother-in-law and Queen Astrid, 386,15-387,16—on hearing that Olaf had come to Sweden the chiefs of Norway called out a war-levy throughout the land, to oppose him, 389,27-390,16 416,26-417,10—at the same time Olaf's faithful men to the number of 720 join the standard of his brother Harald Sigurdson and go to meet him in Sweden, 390,18-391—King Olaf tarries through the spring in Sweden, is supplied with 480 picked men by King Onund, 391,8-84—he meets in Ironstone-land his auxiliaries from Norway and then had a host of 1,440 strong, 392,8-15—Day son of Ring joins King Olaf's standard with another 1,440 men, 392,18-393,19—he sends out invitations to mercenaries to join him, and makes his way to Jamtland, marching in three columns, himself with his Northmen, Day with his band, and the Swedes by themselves, 393,15-394,5—King Olaf refuses the help of non-Christian auxiliaries, 394,8-395,26—his vision when from the Keel mountain Upper-Thrandheim opened to the view, 396—King Olaf's arrival down from the mountain to Sula in Upper Veradale, and his dealings with Thorgeir Fleck
and his sons, 397-398. — he marches from Sula to Staff (Stave) and musters his forces and christens heathen auxiliaries and sends away such as would not become Christians, 398.399. — his address to the army, 400-401. — he holds a council of war and decides, against his men, not to burn and plunder the country, 401.404. — King Olaf charges his skalds to stand next to him in the battle, in order that they may sing of coming events as eye-witnesses and not from hearsay, 404.406. — King Olaf’s offering for the repose of the souls of his enemies, 406.407. — King Olaf calls on Thornod Coalbrowskald to sing at the dawn of the day of the battle of Sticklestead, 407.408. — King Olaf charges the Icelanders in his host to slay Ram of Vigg and his band of spies, 409.410. — he arrives at Sticklestead and makes a halt, awaiting the company of Day, 409.410.411.425.426.11. — he orders the Uplanders to carry his banners and his young brother Harald to withdraw, which he refuses to do, 410.411. — King Olaf’s behest to the goodman of Sticklestead to look after the wounded, 410.411.11. — his charge to the troops and explanation of his tactics, 411.14.412.30. — his standard borne by Thord son of Foli, 412.413. — his armour and weapons in the battle, 413. — King Olaf has yet a dream, which Finn Arnison aredes as being token the king’s death, 413.414. — Olaf accepts the war service of Arnliot Gellini after having christened him, 415.416.17. — altercation between Olaf and Kalf son of Arni, 426.427.6. — the battle of Sticklestead, fall of Olaf, 427.434.442.31. — Thorir Hound gives him lyke-help and is healed by his blood, 435.39. — his body is hidden away in an outhouse at Sticklestead by Thorgis son of Helma and his son Grim, 444.34. — then, lest it should be discovered, they hide it away in a neighbouring meadow, 445.34.35. — they next make a chest for it and carry it on board a boat, hiding it below deck, placing a dummy coffin on deck filled with straw and stones, 447.448. — at Nidoyce they hand the false chest to K. Olaf’s enemies, who sink it into the deep of the Firth, while Thorhild and his son take the chest with the king’s body up the river Nid and land it at the spot called Saurlithe, and wake it in a lonely outhouse, 448.3. — failing to persuade friends of the dead king to take charge of his body, they bring it further up the river and bury it by night in a sandhill on the bank, and go back to
Sticklestead, 448.25-449.7—the holiness of K. Olaf begins to take hold of peoples' minds, 452.8-12 24-26 453.21-27 454.4-15—King Olaf's body is unearthed and 'buried in earth at Clement's Church,' 455.4-17—'and when twelve months and five nights were worn from the death' of the king 'his holy relic was taken up' (translatio) and his body was placed over the high altar in Clement's Church, 455.17-457.2 iii. 93.5-7—churches reared on sites where the body of the king had been placed, 457.5-26—miracles reported by Thorarin Praisetongue, 458.14-460.14—calculation of Olaf's regnal years, 460.17-461.3—his miracles to be written in chronological order (not in a bulk), 461.16-18—Queen Astrid's devotion to his memory, iii. 418.5-8—Swedes discontented at the result of their alliance with Olaf, 481.8-8—Sigvat's lament on the fall of Olaf, 12.8-14—enshrinement, many miracles at the shrine, 16.4-17.4—Thorgeir Fleck's reflections on Olaf's death, 19.6-18—Olaf's traitors punished, 21.16-26—Olaf's holiness and miracles known over all lands (A.D. 1042), 28.14-16—'Glad,' a bell given by K. Olaf to St. Clement's Church in Nidoyce, 35.24-26—K. Olaf's axe 'Hell' borne by Magnus, his son, 36.19—K. Magnus' trust in the power of his father as intercessor, 39.24-26—appears to Harald Hardreedy when taken to prison in Constantinople, promising his help, 73.16-17—a chapel built and hallowed to Olaf, in the street where he appeared to Harald, 73.17-20—gave his son Magnus a ring for a parting gift, 86.4-20—his hair and nails clipped by K. Magnus, 87.28-28—foreshadows in a dream King Magnus' death, 90.28-91.7—K. Magnus' dead body brought to his father, 92.18-18 93.8-7—K. Olaf's relic kept in Olaf's church while Mary church was building, 105.6-8—the evil resulting from the treason against Olaf held out as a warning to people driven to despair by Harald Hardreedy's tyranny, 113.16-18—K. Olaf's rule to have only one earl in the country followed as a principle by K. Harald, 116.5-5—Olaf's wake, 124.2 467.7-8—miracle at the battle between K. Margath and Guthorm Gunnhild's son, 124.2 467.7-8—a certain count in Denmark struck blind by a miracle of Olaf's, 125.1-80—Olaf's mass in Denmark, 125.81—a cripple of Valland healed by going, at Olaf's behest, to a church consecrated to him in London, 126.40—Olaf's shrine never opened after A.D. 1066, when Harald Hardreedy threw the keys of it into the river Nid,
OLAF TRYGGVISON ("O. Tryggvason), King of Norway, 995-1000, son of Tryggvi the son of Olaf Geirstadelf and of Astrid, d. of Eric Biodaskalli, i. 223, 391, 16, 211, 89, —married, 1, Geira, d. of K. Burislaf in Wendland, 252, 35, 31—2, Gyda the English, 266, 29, 211; their son Tryggvi, ii. 403, 3—3, Gudrun, d. of Jarnskegg, 323, 49—4, Thyri, d. of K. Harald Gormson, 350, 35, 86—their son Harald, died in childhood, 355, 35, 86—founder of the town of Nidoyce, 616—fell wellnigh eighty years before the death (1080) of bp Isleif, 624.

Born on a holm in a certain water where his mother kept in hiding from Gunnhild's sons after the murder of her husband, 223, 16, 81—lives his first year in hiding with his mother at his grandfather's, 223, 98—adventurous flight out of Norway to Sweden to Hakon the Old, where Olaf was welcomed and where he sojourned for a time, 225, 91, 227, 29—
failure of Gunnhild’s plan to fetch Olaf from Sweden in order to be fostered by her, 227\textsuperscript{28-29} 228\textsuperscript{34}—taken captive on a journey to Russia and sold for a slave when three years old, in which condition he lived for six years, 228\textsuperscript{29-30}—he is ransomed from slavery by Sigurd, his mother’s brother, and brought to Holmsgarth, 229\textsuperscript{28-29} 230\textsuperscript{9}—he slays Klerkon, the murderer of his foster-father, and is protected by the queen of Holmsgarth, Allogia, who atones the manslaughter and brings it about that King Valdimar entertains Olaf at his court for nine years, till he was eighteen years old, 230\textsuperscript{12-14} 231\textsuperscript{24}—personal description, 231\textsuperscript{25-27}—youth and manhood: held in high favour at court, he was appointed captain of the king’s forces, had some battles and his command was successful, 250\textsuperscript{19}—his free living and bounty to his men, 250\textsuperscript{19-28}—slandered to the King, he loses favour and leaves Russia, dropping his proper name and calling himself Oli the Garthrealmer, 250\textsuperscript{23-28} 251\textsuperscript{29} 262\textsuperscript{29-31}—makes a raid on Borgundholm and gains a battle there, 251\textsuperscript{28-29}—driven from Borgundholm by storms he sails to Wendland and in the winter weds Geira, the daughter of K. Burislaf, 252\textsuperscript{5-253\textsuperscript{6}—he subdues certain countries in Wendland that had broken away from the rule of his wife, 254\textsuperscript{16-18}—next spring he carried war into Skaney and came off victorious, 254\textsuperscript{19-29}—thence he sailed east to the island of Gothland and gained the day in two engagements, 254\textsuperscript{24-255\textsuperscript{5}—Olaf joins the Emperor Otto II. on an expedition against Denmark, 255\textsuperscript{11-16} 260\textsuperscript{11-12}—when he had been three winters in Wendland Geira, his wife, died and Olaf took to his ships, warfaring in Friesland, Saxland and Flanders, 260\textsuperscript{21-261\textsuperscript{12}}

Olaf in the West.—From Flanders he sailed to England, northward to Northumberland, thence to Scotland, to the Southern Isles, to Man, to sundry parts of Ireland, to Wales, to Cumberland, to Valland (N.W. of France), and carried war into all these lands for four years, 261\textsuperscript{16-26}—sails back to England and comes to the Scilly Islands, where he falls in with a soothsayer who converts him to Christianity, 261\textsuperscript{20-264\textsuperscript{12}—leaves the Scillies and goes to the mainland of England, where he meets Gyda, a daughter of K. Olaf Kuaran of Dublin, to whom, after a successful duel with a rival, Alfwinn, he is married, and they abide in turn in England and
Ireland, 264, 266—Olaf purchases the dog Vigi for a golden ring in a foraging raid in Ireland, 266—Earl Hakon commissions Thorir Klakka to betray Olaf, 288, 289—Olaf Tryggvesson and Thorir Klakka, 289, 291

Olaf, King of Norway. From information received from Thorir Klakka, Olaf broke up from Dublin and set sail for the east, touching Sodor, the Orkneys, where he christened Earl Sigurd Hlodverson, and making Mostisle, off South-Hordland in Norway, 289, 291 cf. ii. 169, 180; 186—keeping his identity and errand secret, he sailed north day and night till he hove into Thrandheim-firth and encountered and slew Erland the son of Earl Hakon, 291—Olaf proclaimed king provisionally by the yeomen of Thrandheim flocking to him, 296—goes to Kimul in Gauldale, where Earl Hakon was hiding in a hole beneath a swine-sty, and from a stone close by that sty harangues his following, and sets prize on Hakon’s head, 296—has Hakon’s thrall Kark beheaded at Ladir for the murder of his master, the Earl, 297—Olaf proclaimed legally at Ere-Thing king over all Norway, 299—went that winter and the next summer through the land receiving the allegiance of the people, 299—he christens the people of the Wick, dreadfully mishandling those who opposed him, 302—thence he went west to Agdir, and christened the people there, 303—from Agdir he went north into Rogaland, and had a meeting with the bonders’ whose pre-concerted opposition failed, and all those who attended the meeting were christened, 304—next he proceeded to the Gulathing in Hordland to meet the mighty kindred of Hordakari, who had made among themselves a plan to resist all forced conversion, but according to the king’s will when he consented to marry his sister Astrid to Erling of Soli, the great-grandson of Hordakari, 303—he confers on Erling dominion from Sogn to Lidandisness on Harald Hairfair’s terms, 308—ii. 16—23—
in the same autumn Olaf summons to a meeting at Dragseid on the peninsula of Stad, the representatives of Sogn, the Firths, Southmere and Raumsdale, and awes them into conversion to Christianity by superiority of force, 308—then he christens the folk of North-Mere, 309—he breaks down and burns the temple of Ladir, and appropriates all
the wealth thereof, and burns the ruin, 3096,12—rebellion threatened in Thrandheim, 30918,16—Olaf sets sail out of Thrandheim for Halogaland to christen people there, and on hearing that a war-host was out there to meet him he turns south along the land all the way to the Wick, 30918,28—Olaf and Queen Sigrid the Haughty of Sweden become betrothed, 3108,6—Olaf sends her the great gold ring he had taken from the temple door of Ladir, and, to Sigrid’s great indignation, it proves all brass inside, 3109,29—betrothal violently broken off, 31124,31212—Ringrealm christened, King Sigurd Syr and his family converted, Olaf Haraldson (the Holy) baptized, 31090,31117—from Ringrealm Olaf goes into residence at Tunsberg in the Wick, 31117,20—his dealings there with wizards and spellworkers, 31218,31314—he levies a war-host out from the Wick to go into the north country (i.e., Thrandheim), and, passing through Agdir, proceeds, late in Lent, to Rogaland, and arrives at Ogvaldsness for his Easter-feast, with nigh 360 men, 31317,20—his dealings with his kinsman the wizard Eyvind Wellspring (they were both great-grandsons of Harald Hairfair), 31218,31314 28,31425—King Olaf and Odin (a legend), 31428,31614—he draws a host together against the Thrændheimers, but being faced at Frosta-Thing by an overwhelming armed multitude, and stoutly opposed, especially by Iron-Skeggi, he temporizes with the franklins, putting matters off till the midsummer sacrifice at Mere, 31617,3189—gives a great feast at Ladir to the mightiest men of Thrandheim, and at a husting declares that at the forthcoming sacrifice at Mere he will have eleven (or rather twelve) chiefs of Thrændheim sacrificed to the gods, so all the assembled guests took Christianity on oath, and gave hostages in security of their good faith, 3186,31929—At the Thing of Mere the bonders through Iron-Skeggi declared they would not be christened; so Olaf agreed to go with them into the temple, where he and his men smote down the images, slew Iron-Skeggi, and made ready to fight, whereupon all the heathen congregation let itself be christened, giving hostages to the king, and in a short time all Thrændheim was converted to Christianity, 31922,05,05211—Olaf founds the town of Nidoyce, 6,11 32121,29 ii, 5019,29—atones the slaying of Iron-Skeggi by marrying his daughter Gudrun, who
OLA—OLV]  Index I  159

38v. — Sigvat presses his example on K. Magnus the Good, iii. 23r. 17.

OLAF THE UNLUCKY ("O. ógæfa, lit. Ill-luck), son of Gudbrand the son of Shavehew and Maria, d. of K. Eystein the son of K. Magnus Barefoot, fostered by Sigurd Bait-hat in the Uplands, iii. 474v. 17-20 — Olaf and Gudbrand raise the standard of revolt against Erling Askew and his son K. Magnus, Olaf being proclaimed king by the Uplanders, 474r. 20-24 — his dealings with Erling, fights at Rydiokul and Stangs, in both of which Olaf is worsted, 474v. 477r. 20 — his death and burial-place, 477v. 20-28.

OLAF THE WHITE ("O. hvíti) (King of Dublin), i. 116r. 19-20.

OLI GARTHREALMER ("Oli gerziki), an incognito name assumed by Olaf Tryggvisson, i. 262r. 81 265v. 11 288r. 25 29 289r. 12 20 28v. 25.

OLMOD ("Ólmóðr), son of Horda Kari, i. 303r. — treats with Olaf Tryggvisson to have Hordland converted to Christianity on condition of his grand-nephew Erling Skialgson obtaining in marriage Astrid, the king's sister, 304r. 18 306r. 307r. 30.

OLVER ("Ólvr), the name of three goodmen in West-Gautland, who, each in his turn, refused night quarters to Sigvat, ii. 146r. 94.

OLVIR MICKLEMOUTH ("Ó. mikilmunnmr), his deed of valour at the siege of Kings' Rock by the Wend King Rettibur, iii. 325r. 25-329r. 22.

OLVIR OF EGGJA ("Ó. á Eggju, nom. Egg, a form which for obvious reasons was discarded), son of Thrand o’ Chín, married to Sigrid d. of Thorir, ii. 198v. 20 — their sons: Thorir, 341r. 15 and Griotgarth, 344r. — heads a number of goodmen summoned from Upper-Thrandheim to answer charges of performances of heathen sacrifices brought against them by King Olaf Haraldson, 193r. 194r. — meets the King again on similar charges, 194v. 195r. 20 — set upon at Mere by King Olaf and killed, 196r. 25-197r. 15-16 — the King judges that he shall not be atoned for, and confiscates all his property, 198v. 7 — his widow, Sigrid, given by the King in marriage to Kalf, son of Arni Arnmodson, 198v. 25-199r. 8 — his slaying made use of by Sigrid for turning Kalf into a traitor to K. Olaf, ii. 374r. 376r. 14.

OLVIR THE SAGE ("Ó. hinn spákí), King Halfdan the Black’s foster-father, falls in fight with the sons of Gandalf, i. 80v. 19.
ONAR ('Onarr), the father of Earth (therefore a giant), i. 158,29
cf. S.E., i. 320,13

ONUND ( Önundr), earl of the Sparbiders and father of Ketil
Jamtí, i. 162,19-20, ii. 276,4

ONUND, son of Eystein the Mighty or the Evil, set ruler over
Isles'-folk and Spar-biders-folk, when they were subdued by
Eystein, slain by the Thrandheimers, i. 161,16-21

ONUND, a name given to James or Jacob, son of K. Olaf the
Swede, on the day he was elected king when ten or twelve
years old, ii. 165,17-28 (cf. James)—surrounds himself with a
bodyguard, appoints captains, etc., 165,24-28—remained joint
king of Sweden with his father till the latter's death, 165,29-166,
210,11—enters an alliance with Olaf Haraldson of Norway,
offensive and defensive, against Knut the Mighty, 256,4-257,5
—resists King Knut's attempts to draw him from that alliance,
257,9-30—his progress with 3,000 men over West-Gautland and
arrangement with Olaf of Norway to have a tryst next spring
at Kings'-Rock, 267,11-16—cordial meeting with Norway's king
at Kings'-Rock—secret treaty of alliance in view of King
Knut of Denmark's attitude, 267,16-21, 28,268,4—return into
West Gautland, 268,6-7—harries the east coast of Skaney
with a large fleet at the same time that Olaf of Norway
invades Sealand, 312,18-19—he and Olaf join forces, declare their
intention to take Denmark, and subdue wide tracts of that
realm, 312,18-313,18—hearing of Knut's arrival from the west
they harry Skaney, 319,18-320,4—battle at the Holy River, 320,5-
323,20—he retires from the war with Knut after being deserted
by the main body of his fleet, 323,29-325,16, 327,28-328,6—he
meets K. Olaf on his return from Russia and gives him cordial wel-
come, 387,4-16—his somewhat tardy aid to his brother-in-law
for the re-conquest of Norway, 391,11-25

ONUND, by-named ROAD-UND (Bráut-Önundr), King
of Sweden, son of K. Yngvar, and father of Ingjaldr Evil-
heart, avenged his father on the Estonians, caused wild
woodlands to be colonized, made roads throughout
the country, whence his by-name, and built royal manors in every
shire, i. 547,82-551—ruled over many shire or district kings,
557,9—his death, 561,5-57,6

ONUND, son of Simon the son of Thorberg, iii. 373,29—a
foster-brother and follower of Hakon Shoulderbroad, 399,9-12
—with Hakon when defeated in the battle of Tunsberg, 43982-
44012—takes an active part in Hakon’s last expedition against
Erling Askew, 441811 442925-98 44415-17—is one of the chiefs
who keep together the following of Hakon after his fall, 44715-19
—he joins the party of Markus o’Shaw and Sigurd, the brother
of Hakon Shoulderbroad, and on its dispersion by Erling)
took to the main sea, but turned to land when opportunity
offered, and robbed and slew Erling’s men, 4599-11—entrapped
by Erling in a certain haven, he escapes and flies to Den-
mark, 46021-46111
ORKDALERS, Orkdale folk, men of Orkdale (Orkndœlir,
Orkœllir), inhabitants of Orkdale, in Throndheim, Norway,
I. 99 ii. 4734 4828
ORKNEYINGS (Orkneyingar), ii. 16818
ORM, the son of Eilif, iii. 3516; see Worm, son of Eilif.
ORM King’s-brother, iii. 4752 47620; see Worm King’s-brother.
ORNOLF RIND (Ornölr skorpa), he and others rob and
slay the friends of Erling Askew, iii. 4599-10—caught by Erling
in a certain harbour in the Wick he escapes and flies to
Denmark, 46022 4619-10
OSPAK, see Uspak.
OTTA (Otta), i.e., Ordulf, Duke of Saxland, i.e., of Brunswick,
1062-1073, married to Ulfhild, d. of K. Olaf the Holy, joins
K. Magnus the Good, his brother-in-law, with a large follow-
ing, to fight the Wends at Lyrshaw-heath, iii. 3410-14—urges
the King to fight the Wends in spite of their overwhelming
odds, 3429-29
OTTAR BALLI (‘Ottarr balli), the son of Asolf of Rein and
Thora d. of Skopti, joins other chiefs of Throndheim in pro-
claiming Sigurd, the son of Harald Gilli, king, iii. 34722-3485
OTTAR BRIGHTLING (‘O. birtingr), a bonder’s son, and a
candle swain at the court of K. Sigurd Jerusalem-farer, receives
high reward from the King for fearlessly rebuking him and
unflinchingly braving a threatened punishment for it, iii. 28817-
2918—joins other chiefs in Throndheim in proclaiming king
Sigurd the son of Harald Gilli, 34722-3482—his conciliatory
reply to K. Ingi’s appeal to his brother to share with him in
due measure the cost of safe-guarding the peace of the realm,
35922-3618—married Queen Ingirid, the widow of Harald
Gilli, 36967—disliked by K. Sigurd for his leanings towards
VI.
his brother, K. Ingj, 369,12—his fall, 369,18-19 377,12—his son, Alf the Ruffian, 369,19

OTTAR SWART (O. svarti), or the Black, the son of a sister of Sigvat Thordson, ii. 148,9-30—an Icel. poet, sang a song on King Olaf the Holy (Hofudlausn, head-ransome), ii. 518-27
61,4 348,9-10 159,20 164,17-25 177,15 187,14 202,10-21 291,8-26 297,30-34 313,12-20
—a favoured court poet to Olaf, King of Sweden, 911,10-20
148,9-30—he receives Hialti Skeggison with great kindness, and together with Gizur the Swart introduces him to the King, 927,30 941,12 as well as to Ingigerd, the King's daughter, 951,10-24
—backs eagerly Hialti's suit for the hand of Ingigerd on behalf of the King of Norway, 1014,10—he was bold of speech and fond of great lords, 101,6-7—his song on the overthrow of the conspiring Upland kings by Olaf Haraldsson, 108,28-109,20
—in the year following on the death of King Olaf of Sweden he comes to King Olaf of Norway praying to be allowed to become his henchman, 210,9-11—his drapa on Knut the Mighty quoted, 323,7-16

OTTAR VENDILCROW (O. Vendilkraka), son of K. Egil, King of Sweden—his dealings with K. Frodi, invasion of Denmark, and ignominious end, i. 47,3-7 19,4-8

OTTAR, Earl of East-Gautland, falls in a battle with Earl Hakon of Ladir, i. 258,20-259,8

OTTO (Otta), Bishop, (half-) brother of William the Bastard, accompanies William on his expedition to England, iii. 138,28

OTTO (Otta) II., Roman emperor (973-983), invades Denmark to force Christianity on that kingdom, i. 253,18-23 255,11-18 256,5-257,4 19,3-9—peace concluded and the Danes and Earl Hakon of Ladir's host christened, 257,30-258,9—reported to have been gossip to Svein, the son of Harald, from whom he parted friends, 260,3-8

OTTO SVEIN, the name that some people say was given by Kaisar Otto to Svein Twibeard at his baptism, i. 260,8

OUTER-THRANDEHEIMERS ('Ut-prændir), i. 170,26 (15,22)

OZUR (Ozur), Archbishop of Lund in Skaney, sends word to the people of Kings'-Rock to be on their guard against the Wends, iii. 326,17-21

OZUR, a rich bonder of Hising, speaks up for the Hising-dwellers at a Thing held by Erling Askew, iii. 459,22-24—Erling sets fire to his house and burns him therein, iii. 460,7
OZUR, son of Agi, the foster-father of Thyri, sister of Svein Twibeard, accompanies her to her forced marriage with King Burislav in Wendland, and aids her in running away from her husband, i. 34910-35018
OZUR, the father of Ivar who was taken prisoner by King Harald Gilli’s men, iii. 32314 26
OZUR TOT (Ó. toti), of Halogaland, the father of Gunnhild Kings’-mother, i. 129c-b 130a-b
PALNATOKI (i.e. Tóki son of Pálni), a lord among the vikings of Jomsburg, aids Svein Twibeard, son of Harald Gormson in his rebellion against his father, and fights with him the battle in which Harald came by his death, i. 2707-17
PAUL (Páll), son of Andreas, charged with treason by Erling Askew, iii. 469,14
PAUL, married to a daughter of Aslak the son of Erling of Soli, father of Hakon Pungelta, iii. 356,7
PAUL FLIP (P. flípr), son of Sæmund Housewife and of Ingibjorg, d. of priest Andres, iii. 325,2
PAUL, son of Skopti, father of Nicoal Periwinkle, iii. 477,27
PAUL, son of Thorfin, Earl of Orkney, father to Hakon his successor in the earldom, when Sigurd Jerusalem-farer succeeded to the kingdom in Norway, iii. 24814-20—joins King Harald Hardredy’s expedition to England, 166,4—one of those left behind to guard the ships at Stamford Bridge when Harald marched out for York, 170,18-20—arrested by King Magnus Barefoot and sent east to Norway, 22116-17—buried in Bjorgvin, 225,25
PEACE-FRODI (Friðfróði), see Frodi.
PERMS, inhabitants of lands round the White Sea, see Biarms.
PETER (Pétr), the Apostle, iii. 307,26
PETER BURDENSWAIN (P. burðarsveinn, for the origin of his nickname, cf. iii. 361,9-11), son of Sheep-Wolf, father of Wolf Fly and Sigrid, iii. 10412-13—one of the chiefs in Thrandheim who combined to proclaim Sigurd, the son of King Harald Gilli, king on the death of his father, 34718-348,8—carries the Child-King Sigurd Haraldson to a Thingmote at Nidoyce, 361,9-11—one of the torturers of Sigurd Slembi-Deacon, 366,9
PHILIPPUS, the son of Seed-Gyrd, iii. 329,33-330,1 foster-brother of K. Sigurd Mouth, son of Harald, 39130-31—outlawed for having abetted King Eystein, son of Harald, in acts of arson,
392—fights on the side of Hakon Shoulderbroad in his last battle with Erling Askew, 441—makes peace with Erling Askew, but is afterwards slain by the men of Earl Sigurd of Reyri, 450

PHILIP, Earl, son of Earl Birgir Brosa and Brígida, d. of King Harald Gilli, iii. 379

PHILIPPUS IN HERDLA, son of Arni of Stodreim and Queen Ingirid, iii. 370

PHILIPPUS, the son of Peter, fights on the side of Hakon Shoulderbroad in his last battle with Erling Askew, iii. 441

POPPO, missionary bishop, converts Harald Gormson to Christianity under the aegis of the Roman Emperor, i. 257

QUASIR (Kvásir), the wisest of the Vanir, given in hostage to the Asfolk, i. 148

RAGNA, daughter of Nicolas Mew, the wife of King Eystein, s. of Harald Gilli, iii. 378—after Eystein's death betrothed to Worm King's-Brother, the son of Ivar, 426

RAGNA, daughter of Earl Worm Eillifson and Sigrid, the daughter of Earl Finn Armson, married to Svein, the son of Svein who was a son of Erlend of Garth; the son of Svein and Ragna: Kyrrping-Worm, the father of Erling Askew, iii. 371

RAGNAR LQDBROK (R. Loðbrók), i. 81—son of Sigurd Ring, 105—his sons, conquerors of Northumberland, 152, 229

RAGNAR KYCKIL (R. rykkioll), son of Harald Hairfair and Swanheild, daughter of Eystein, King of Heathmark, i. 114, 18—proclaimed king by his father, 131

RAGNFRID, i. 247, read Ragnhild.

RAGNFROD (Ragnarfróðr), son of Eric Bloodaxe and Gunnhild, i. 145—flies, together with his mother and Guðrød his brother, to the Orkneys, when Hakon, the Earl of Ladir, becomes Harald Gormson's viceroy of Western and Northern Norway, 242—after one winter's stay he goes back with a war-host to Norway and has an indecisive battle with Earl Hakon in South-Mere, 243—goes south beyond Stad and makes himself master of Firthland, Sogn, Hordland and Rogaland, 244—loses a battle with Hakon at Thingness in Sogn, and flies away from Norway, 245—
RAGNILD (Ragnhildr), daughter to Arni Arnmodson, married to Harek of Thiotta, ii. 198\textsubscript{19-20}

RAGNILD, d. of Day and sister to 'K. Ring the son of Day,' who had fled his land in Norway before Olaf Haraldson, consequently was one of the five dispossessed Upland kings, and had taken up his abode in Sweden, from where Red, Ragnhild's husband, states he had run away with her, ii. 339\textsubscript{8-10} 340\textsubscript{4-7} cf. 392\textsubscript{18-20}

RAGNILD, daughter of Eric Bloodaxe and Gunnhild, i. 145\textsubscript{7}—given in marriage to Arnfinn Thorfinson, Earl of Orkney, 159\textsubscript{14-15}

RAGNILD, daughter of Erling Askew and Kristin King's daughter, wedded to Jon, the son of Thorberg, 474\textsubscript{9-11}

RAGNILD, daughter of Erling Skialson of Soli and Astrid, daughter of King Trygvi Olafson, married to Thorberg, son of Arni, ii. 24\textsubscript{26-27} 280\textsubscript{9-4}—receives with open arms Stein Skaptison seeking refuge at her home after slaying one of King Ol. Haraldson's stewards, 280\textsubscript{4-281}\textsubscript{18}—threatens her husband to leave him unless he protect Stein from the king's wrath, 281\textsubscript{14-282}\textsubscript{15}—sends messengers to her father to come to her husband's aid with his folk, a request promptly complied with, 283\textsubscript{32-284}\textsubscript{1}

RAGNILD, a natural daughter of Earl Hakon the Mighty of Ladir, married to Skopti, the son of Skagi, i. 247\textsubscript{10-12}—mother to Earl Worm Eilifson, iii. 106\textsubscript{21} 371\textsubscript{9-11}

RAGNILD, daughter of Harald Goldbeard, King of Sogn, first wife of Halfdan the Black, with whom she had a son Harald; she died nine years after her marriage, i. 79\textsubscript{10-22}

RAGNILD, daughter of K. Magnus Barefoot, given in marriage to Harald Kesia, son of Eric the Good, K. of Denmark; their children, iii. 283\textsubscript{14-17} 354\textsubscript{11-12}

RAGNILD, daughter of K. Magnus the Good, asked for in marriage by Hakon Ivarson as a condition of peace with Harald Hardreyd, iii. 114\textsubscript{15-21}—she refuses to marry an untitled man, 115\textsubscript{10-21}—on the death of Earl Worm Hakon is made earl and she becomes his wife, 119\textsubscript{7-18}

RAGNILD THE MIGHTY (R. hin rfka), daughter of Eric, King of Jutland, one of Harald Hairfair's wives, i. 114\textsubscript{12-15} 28—lived for three years after she came to Norway, 118\textsubscript{29-119}\textsubscript{1}

RAGNILD, d. of K. Sigurd Hart and of Thorny, d. of Klack-
RAGNILD, daughter of Kyrping-Worm, their Hammerer, iii. 371-3,5
RAGNIR (Rögnir), one of RAKNI, a legended sea-king
RAM OF VIGG (HRÚTR a. K. Olaf at Sticklestead,
Guests, 409-10-16
RAN (Rán), a goddess, wife
RANFOLK (Rænfir), inhabitant
RANI THE GAUTLANDE
Swedish King Eric the son of the lands between Swinesou Eric incorporated in West Ga
against Harald Hairfair, ii. 110,
RANI THIN-NEB (H. mjóned Sigurd Syr (Sow), ii. 36
RANI THE WIDE-FARING
King's fosterer (konungs fós White, and foster-brother of H he flees from Grenland to th 217-11-17 —left in command of was murdered by Sigrid the H and the ships to Norway and of his death, 286-287—He Harald, ii. 37-9—commands his viking warfa
to Joan son of Arni, their children Vidkunn of Birchisle, Sigurd Hound, Erling, and Jartrud, iii. 1711-14
RAUD, see also Red.
RAUD THE STRONG (Rauðr hinn rammi), of God-isle in Salpt-firth in Halogaland, a wizard who had wind at will wherever he wanted to sail, defeated by Olaf Tryggvesson in a great sea-battle in Halogaland, whence he fled to his home in God-isle, i. 32910-3307—cruelly put to death by Olaf Tryggvesson for refusing to be a Christian, 33114-33310—his property confiscated by Ólaf, 33311-26
RAUMSDALE (The folk, they, of) (Raumsdœlir), inhabitants of the folkland of Raumsdale, Norway, i. 164277 30827
RAUMFOLK, Raumrealm folk (Raumar), the inhabitants of Raumrealm, ii. 20919 iii. 1542 37818
RAUMI, father of Vakr of the Elf, i. 3534
RAZ-BARD (Raza-Bárdr), a disaffected Thrandheimer charged with treason by Erling Askew, and heavily fined on being brought to book, iii. 469124
REAS, an Estonian, buys Olaf Tryggvesson as slave for a good coat, i. 22915-16—sells Olaf and Thorgils Thorolfson to Olaf's uncle Sigurd, son of Eric Biodaskalli, 23057
RED (Rauðr), a Swede of high degree, a dweller in the Eastern Dales, married to Ragnhild the daughter of Day, their sons Day and Sigurd, ii. 3398-3407—receives visit from K. Olaf Haraldson, 33929-81—gives the king a stately feast and relates his history, 3407-—sees the king off with great gifts, 34029-81
REIDAR (Hreiðarr), base-born son of Erling Askew, iii. 4746
REINALD, Bishop of Stavanger, an Englishman, charged by Harald Gilli with having in his keep much wealth which had belonged to K. Magnus the Blind; denying the charge Harald fines him heavily and on his refusing to pay the fine, has him hanged, iii. 3245-94
REKON, wife of Reas the Estonian, i. 2291617
REKONI, son of Reas and his wife Rekon, Estonians, i. 22917
RETTIBUR, King of the Wends, i.e., Ratibor, son of Mestevin, Duke of Citerior Pomerania, ob. 1151, his expedition to, and siege of, Kings' Rock, iii. 32627-333.
RICHARD (Ríkarðr), a priest, fearfully mutilated and miraculously healed by Olaf the Holy, iii. 38111-38516
RICHARD I., Duke of Normandy, 942-996, son of William I.,
Duke of Normandy, 927-942, i. 118, ii. 21—father to Queen Emma, iii. 155

RICHARD II., son of the preceding, Duke of Normandy, 1026-1028, i. 118, ii. 21—was the 'father' of Queen Emma, who 'was the mother of King Edward,' is a mistaken statement by Snorri; he was the brother, not the father of the Queen, iii. 155

RIG (Rigr), father to Danp, the first who bore the title of king in the tongue of the Danes, i. 24-16

RIMHILD, married to Knut, son of Svein of Jadar, and mother to Svein, iii. 299,16-17

RING (Hringr), son of Day, who was the son of Ring, the son of Harald Hairfair, ii. 340,37, 392,32—brother to K. Rœrek, whom Olaf the Holy blinded, both of the kin of Harald Hairfair, joint kings of Heathmark, ii. 41—declares in favour of Olaf Haraldson, whom he urges the other Upland kings to aid towards obtaining the over-kingship of Norway, 4324-4416—joins the other four Upland kings in a conspiracy against Olaf, for his cruelty to heathen Uplanders, 103-106—is laid hands on together with his fellow-conspirators at Ringacre by King Olaf, who banished him from the land together with two of the Upland kings, 108—goes to Sweden and secures for himself dominion there, 392,32—after taking up his abode in Sweden, his sister Ragnhild runs away from him with Red of the Eastern Dales, 339,10, 340

RING DAYSON of Ringrealm, father to Ashild, one of Harald Hairfair's wives, i. 114

RING, son of Harald Hairfair and Ashild daughter of Ring Dayson, i. 114—made king by his father, 131—father to Day, whose son was King Ring of Heathmark, whom K. Olaf Haraldson drove away, ii. 392,32

RINGFOLK (Hringar), the inhabitants of Ringrealm, ii. 413, iii. 154

ROAD-ONDUND, see Onund.

ROALD (Hróaldr), father of Thorir 'hersir' the foster-father of Eric Blood-axe, i. 119, 128

ROALD LONGTALK (H. langtala), Priest, sent by the people of Tunsberg to obtain a truce for them from Erling Askew, iii. 439,28—urges the condemnation of Earl Sigurd of Reyk, 450,28
ROALD RIG (Roald and Rig, i. 111 is a misprint), (H. hryggr), lord of Thelmark, joined the kings of Hordland, Rogaland and Agdir, and fought against Harald Hairfair in the battle of Hafursfirth, from which he apparently escaped by flight, i.

ROBERT LONGSWORD (Roðbert lónumspaði), i.e. R.I., the ‘Magnificent’ or ‘le Diable,’ duke of Normandy, 1027-1035, son of Richard II., 996-1026, nephew to Queen Emma and father of William the Conqueror, i. 118.28 ii. 21.24.25 iii. 155.14.16
The by-name ‘lóngumspaði’ (longspade), a mistranslation of ‘Longa spatha’ (longsword) Snorri transfers from duke William I. to his great-grandson. The statement ii. 21.28.28 that while the Earls Eric and Svein sons of Hakon, and Hakon Ericson ruled in Norway, i.e. 1000-1015, there reigned in Normandy ‘two Earls, William and Robert,’ is incorrect, during that period there ruled in Normandy Richard II. alone, 996-1026. His brother Robert was Abp of Rouen, 990-1037.

RÖDI (Róði), a legendary sea-king, ii. 57.28

RÓERØK (Hróerkr.), (son of Day, who was the son of Ring, the son of Harald Hairfair), brother to K. Ring, ‘both of the kin of Harald Hairfair,’ and joint kings over Heathmark, ii. 41.20.24—refuses to join the four kings of the Uplands in lending his kinsman, Olaf Haraldson, his aid towards obtaining the over-kingship of Norway, 42.16.43.27—roused by Olaf’s mishandling of heathen Uplanders, he joins the other four Upland kings in a conspiracy to slay Olaf, for which purpose they kept assembled at Ringacre in Heathmark, 103.106—betrayed by Ketil of Ringness, and laid hands on at Ringacre together with his fellow-conspirators by King Olaf, who had him blinded and kept a prisoner at his court, 107.108.21 123.14.19—his unhappy stay at Olaf’s court and plottings against Olaf’s men and his life, 123.14.126.9.132—his journey to Iceland, stay at Thorgils Arison’s, at Gudmund of Maddermeads’, at Calfskin, where he died, 134.90.136.98—‘the only king that rests in Iceland,’ 136.98 137.

RÓERÉK, son of Harald Hairfair and, apparently, Gyda, the daughter of King Eric of Hordland, i. 114.9—was kept at his father’s court, but had large bailiwicks about Hordland (and Sogn ?) 131.27.29
ROGALANDERS, men of Rogaland (Rygr), inhabitants of the district of Rogaland, i. 111. ii. 217, 218, 423, 431, iii. 301.

ROGER, King of Sicily, gives King Sigurd Jerusalem-farer a hearty welcome on his arrival in Sicily— is given the title of King of Sicily by Sigurd, 255-264— wins all Apulia and many other islands in the Greekland main— called Roger the Rich, 255, 27, 30.

Roger II. bore the title of Count of Sicily, 1101-1130; he was crowned King of Sicily in 1130 by the Antipope Anacletus II., he reigned, as K. Roger I., till 1154. On the death of his cousin William, Roger secured the possession of the dukedom of Apulia, 1127. At the time of K. Sigurd's visit in Sicily, 1109, Roger was only twelve years of age and a ward of the regent Count Robert of Burgundy. This is the Roger to which our text refers by mistake. But the Roger that entertained K. Sigurd and by him was proclaimed king on New Year's Day 1110, was Roger Bursa, son of Rob. Guiscard by a second wife, Duke of Apulia, who died 1111. In the 'Man-matching' between Kgs. Sigurd and Eystein the Cod. Frisianus, 294-10, 12 makes Sigurd say: 'I went to Jerusalem and touched at Apulia... I gave the title of king to Earl Roger the Mighty;' Morkinskinna (1873) and Hulda (Fms. vii. 123, 8) have: 'I went to Jerusalem and touched at Apulia,' no mention being made of Sicily. Cf. Munch, N.F.H., ii. 579, note 4.

ROGNAVL (Rögnvaldr), one of 'five' kings who fell with Eric Bloodaxe, i. 154.2

ROGNAVL of Ærwick, commands in Svein Hakonson's division of Earl Hakon's fleet in the battle of Hiorungwick against the Jomsvikings, i. 277.

ROGNAVL, son of Brusi, Earl of Orkney 1012-1045, ii. 174-10— goes with his father to Norway, 179-26— left at the court of K. Olaf Haraldson when Brusi became the King's Earl over Orkney, 186, 21, 29, 187, 18— personal description, 187, 27— accompanies K. Olaf in his flight out of Norway, 369— removes Harald Sigurdson wounded from the battlefield of Stickislestead to a 'bonder' to tend his wounds, 438, 11, iii. 57, 20— sojourned in Sweden for a time after the battle of Stickislestead, 58.

ROGNAVL, son of Henry Halt and Queen Ingirid, brother.
Index I

of Worm King's Brother and of K. Magnus of Sweden, iii. 426, 427

ROGNVALD HIGHER-TAN-THE-HILLS (R. Heiðum-hæri), King of Westfold, son of Olaf Geirstead-Elf, i. 321-22

ROGNVALD, son of K. Ing of Sweden, the son of Steinkel, father to Ingirid the Queen of Harald Gilli, iii. 314, 24-25

ROGNVALD KALI, son of Kol [by Gunnhild d. of the Orkney Earl Erlend Thorfinson], Earl of Orkney, 1135-1158, joins Erling Askew on his pilgrimage to Jerusalem, iii. 371, 29-373, 28

ROGNVALD KUNTA, fights on the side of Hakon Shoulder-broad in his last encounter with Erling Askew, and loses his life, iii. 441, 18-447, 5

ROGNVALD MERE-EARL (R. Mærjarl), called the Mighty (hinn ríki), or the keen-counselling (hinn ráðsvinni), son of Eystein Glumra, i. 100, 21-29 ii. 168, 7-8—appointed King's Earl over North-Mere and Raumsdale after Har. Fairhair's first victory at Solskel, i. 100, 21-29—where to was added Southmere after Harald's second naval victory at Solskel (see Arnvid), 103, 11-12—his winter expedition against, and burning in his house of, King Vemund of the Firths, 103, 16-28—receives from Harald Hairfair as a gift the Orkneys and Shetland, which he again gives to his brother Sigurd, 116, 11-16 cf. ii. 168, 6-8—a most beloved and honoured friend of King Harald, 117, 16-18—married Hild, daughter of Rolf Nefia and had with her two sons, Rolf and Thorir, 117, 18-20 cf. ii. 21, 58-22, 1—had three sons, Hallad, Einar, Hrollaug, by concubines before marrying, 117, 20-25—confers on Hallad the Earldom of Orkney on the death of Sigurd, 122, 18-16—Hallad failing to maintain himself in the earldom Rognvald gives it to Einar, whom he fits out with a longship, 122, 20-123, 6—burnt in his house with sixty men by Halfdan Highleg and Gudrold Gleam, sons of Harald Hairfair, 124, 22-27

ROGNVALD, son of Wolf who was the brother of Sigrid the Haughty, foster-son of Thorgnýr, the famous lawman of Tenthland, ii. 238, 12 113, 25 117, 20—Earl of West Gautland for a long time, ii. 236, 6—sues for the hand of Ingibiorg, sister of Olaf Tryggvison, i. 356, 18-357, 28—their wedding effected in Olaf's lifetime, ii. 237, 10—sides with King Olaf Haraldson against
the Swede King, through the pleading of his wife Ingibiorg. King Olaf's cousin, 83.2-84.4—has a friendly meeting with King Olaf, from which they part with mutual gifts, Rognvald presenting the king with a sword, 84.15—which sword King Olaf gave to Marshal Biorn next summer, 88.8.9—gives good welcome to Biorn as King Olaf's messenger of peace to Sweden, who brings him for gift a ring from Olaf, 88.22 88.9—holds a family council with King Olaf's messengers and through his wife's insistance promises to back them up, 89.10—receives messengers from Hialti Skeggison and Ingigerd, King Olaf the Swede's daughter, with letters informing him how matters relating to peace stood at the court of Sweden, 101.21 114.16—the Earl imparts the news to Marshal Biorn, 114.21—he goes with Biorn the Marshal and a following of sixty men to Sweden and at Ullerace meets Princess Ingigerd who lays the matter of her betrothal to King Olaf of Norway in his hands, 114.21 116.15—he goes to meet lawman Thorgnyr, who gives the Earl a good welcome and, after a while, promises to stand by him so that he may give a fearless utterance in the face of the King to his pleading of Olaf Haraldson's cause, 116.18 118.11—his attendance at the Upsala-Thing and dealings there with King Olaf of Sweden, 118.11 118.20 119.14 120.9—through lawman Thorgnyr's intervention he settles peace between Norway and Sweden, and is charged by the Swede King to arrange the betrothals of the Princess Ingigerd and Olaf of Norway, 122.8.18—returns to his dominion of Gautland, 122.28.24—arranges with Olaf of Norway, through Marshal Biorn, to come east to the Elf in autumn after the Upsala-Thing to marry Ingigerd of Sweden, 122.18 123.18—his explanation of the King of Sweden's default in that matter, 137.28 138—he incurs heavy ill-will of the Swede King for the disrespectful treatment he received at the Upsala-Thing, 139.28 30—he is informed by Ingigerd of Sweden that her father has broken off the intended match with Olaf of Norway, 142.8.18—Earl Rognvald warns his people of Gautland of the unsettled state of affairs, and opens negotiations for peaceful relations with Olaf of Norway, 142.14 142—the Earl's sincerity towards King Olaf Haraldson called in question in Norway, 144.14—but Sigvat the Skald would reassure the King of the Earl's fidelity, and goes as the King's ambassador
ROG—ROL]

Index I

173
to the Earl, with whom he tarries long, and learns true tidings
from the Swedish Court, 144.15-148.34 151.21—the Earl receives
a visit from Astrid, the daughter of the Swedish King, and
entertains her in a grand manner and, with her consent, re-
 solves to give her in marriage to King Olaf, with which plan
he sends Sigvat back to Norway, 148.24-149.7—on knowing
that King Olaf accepted the match, Earl Rognvald, accom-
panied by one hundred and twenty men, brings the bride to
Sarpsburg, where he gives her away under the terms of the
marriage contract of her sister Ingigerd, and then returns to
Gautland with great gifts from King Olaf, 151.26-153.9—he
leaves Sweden, in attendance on Queen Ingigerd, for Novgorod,
and receives for his maintenance Aldeigia-burg and the earl-
dom thereto appertaining, 153.19-22 24-154.31 155.11-12—his sons,
154.31-33 iii. 58.39-30

Rognvald Straightleg (R. rétilbeini), son of Harald
Hairfair and Snowfair, the daughter of Swasi, i. 120.9 312.27-28
—repudiated by the father after Snowfair’s death, 121.3-6—
restored to favour by Thiodolf of Hvin, 121.28-122.4—appointed
King of Hådaland, 122.4 131.20-22—became a great wizard and
was burnt in his house, together with eighty wizards, by his
brother, Eric Bloodaxe, 133.8 17.35

ROI Squint-Eye (Hröi skialgi) a bailiff of King Olaf the
Swede over the southern portion of Ranarland, a man of high
degree and much wealth, ii. 76.7—goes with a band of
armed men about Ranarland, gathering in taxes on behalf of
Olaf the Swede King, and is attacked and slain by Eyvind
Urochshorn in Howesound, 81.10-19

ROI the White (Hröi hvîti), ii. 81.17 = ROI Squinteye.

ROI THE WHITE (H. hinn hvîti), a ’landed man’ of Gre-
land, foster-father of Harald the Grenlander, i. 212.9-11

Rolf Krak (Hröfr Krak) son of Helgi, K. in Denmark
by his daughter Yrsa, i. 50.14—was proclaimed a king at
Hleithra when eight winters old, 50.11-15—his journey to Up-
sala alluded to, 50.21—(told at length in S. E. i. 394-398)—
fell at Hleithra in the days of Eystein the son of Adils, 51.38
—a toast to his memory drunk by Hildigunna, daughter of
King Granmar, 606-7.

Rolf Nefja (H. nefja), father to Hild who wedded Rognvald
the Mere-Earl, i. 117.19 118.12
Index I

ROLF OF THE SHOOTING (H. skjótaði), ii. 407
ROLF WEND-AFOOT (Göngu-hrólf), Duke of Normandy, +931—son of Rognvald Mere-earl and his lawful wife Hild, Rolf Nefia’s daughter, called Wend-afoot because ‘no horse might bear him,’ a great Viking who harried much in the Eastlands, i. 117, 20, 26, 30 cf. ii. 21, 22, 22—makes a raid on the Wick, for which Harald Hairfair made him an outlaw from Norway notwithstanding the intercession of his mother, 117, 20, 26, 30—went west-over-sea to the South-isles, thence to Valland, where he won a great earldom and peopled the land with Northmen, whence its name Normandy, 118, 20, 26—of his kin are come the earls of Normandy and kings of England, 118, 20, 26 ii. 22.

ROMAN FOLK (Rúmverjar), i. 15

RUNOLF THE PRIEST (Runólfr goði), son of Wolf, a mighty chief in the south of Iceland when Christianity was introduced, i. 354

SÆMING (Sæningr), son of Odin and Skadi, i. 20—back to him Earl Hakon the Mighty traced his descent, 21

SÆMING, son of Yngvi-Frey, i. 41—identical with the preceding.

SÆMUND HOUSEWIFE (Sæmundr húsfreya), ruler at King’s Rock, married to Ingibiorg, d. of priest Andres Brunison, their sons Paul flíp and Gunni físs, iii. 324, 325—has a baseborn son Asmund, 325, 330—fights and falls in the siege of Kings’ Rock by Rettibor, 1135, 330, 13, 331

SAXI; in the phrase of Sigvat: ‘The son of mighty Saxi Nought found I,’ which means: I did not find the son of mighty Wolf = I did not find Earl Rognvald, who was the son of Wolf, the son of Skogul-Tosti, seems to be either a by-name that Wolf bore, or to be meant for a poetical synonym for Wolf, ii. 147, 17

SAXI THE SPLITTER (Saxi fléttri, perhaps Fletcher, maker of flint arrows), son of Bovi of West-Gautland, i. 63

SAXE, or Saxe of Wick, father to Sigrid, concubine of Magnus Barefoot, iii. 233, 13 and to Thora the mother of Sigurd Slembi-Deacon, iii. 336

SAXOLF (Sóxolfr), an Icelander, iii. 354

SAXONS (Saxar, North-Germans), i. 257, 261, ii. 127, iii. 30
SCANINGS, SKANINGS (Skánungar), inhabitants of Skaney, i. 362\textsuperscript{17} ii. 323\textsuperscript{20} iii. 31\textsuperscript{19} 43\textsuperscript{32} 45\textsuperscript{32} 47\textsuperscript{13} 48\textsuperscript{22}

SCOTCH (The), Scotchmen, Scot-folk, Scot-host (Skotar), i. 116\textsuperscript{7} 262\textsuperscript{2} ii. 169\textsuperscript{28} iii. 222\textsuperscript{19} 239\textsuperscript{9}

SEABEAR (Sæbjörn), father of Arni Stour, who was a partisan of King Eystein Haraldson, iii. 393\textsuperscript{10}

SEAL-THORIR, see Thorir Seal.

SEED-GYRD (Sáða-Gýrðr), son of Bard, fosterer of Sigurd the son of King Harald Gilli, iii. 347\textsuperscript{18}—fails in having Sigurd Slembi-Deacon caught, 358\textsuperscript{7-18}—King Ingi addresses a letter to him amongst others, requesting that his brother should pay his share of the cost of the defence of the realm, 359\textsuperscript{27} 360\textsuperscript{18}—unwholesome relations arise between the Kings Ingi and Sigurd (Harald's sons) after the death of Gyrd, 377\textsuperscript{8-16}

SERK OF SOGN (Serkr or Sogni), one of the followers of King Magnus Barefoot on his warfare in Ireland, iii. 238\textsuperscript{29} 286\textsuperscript{31} 287\textsuperscript{7}

SERK-MEN (Serkir), inhabitants of Serkland = North-Africa, Saracens, iii. 63\textsuperscript{14} 254\textsuperscript{8}

SHAVEHEW (Skafhögg), father of Gudbrand who married Maria, d. of K. Eystein Magnusson, iii. 265\textsuperscript{4} 426\textsuperscript{18} 474\textsuperscript{18}

SHEEP-WOLF (Sauða Ulfr), son of Brigida the daughter of Wolf, the son of Uspak, iii. 104\textsuperscript{11-13}—Sheep-Wolf's son Peter Burden-Swain, 104\textsuperscript{12} 361\textsuperscript{9-10}

SHETLANDERS (Hjaltlendingar), ii. 187\textsuperscript{18}

SHIELDING (Skjöldungr) descendant of Skiold, King of Denmark (Saxo Gramm. i. 23-26), hence used by the poets as a synonym for prince, ii. 357\textsuperscript{16} iii. 337\textsuperscript{27}

SHOCK-HEAD (Lúfa), Harald Fairhair's by-name, i. 112\textsuperscript{8-91}

SHOULDER-BROAD, the nickname of King Hakon, its origin, iii. 447\textsuperscript{31}

SIGAR (Sigarr), legendary king who hanged Hagbard for seducing his daughter, iii. 319\textsuperscript{23}

SIGARD (Sigarðr), a landed man, goes to Skurbaga with two hundred men to fight the Wends besieging King's Rock, and is slain with all his men, iii. 330\textsuperscript{17}

SIGAR'S FOE, see Hagbard.

SIGFROD (Sigfroðr) or Sigrod (Sigröðr), son of K. Harald Hairfair and Asa, the daughter of Hakon Griotgard's son, i.
SIGRID (Sigfróðr), daughter of Bard, sister to K. Ingi Bardson and Duke Skuli, married to Jon Sigurdson of Eastort, iii. 336, 35, 27

SIGRID, daughter of Day, and sister to Gregory Dayson, wife of Haldor Bryniolfsen, illtreated by Hakon Shoulderbroad, iii. 419, 420, 9

SIGRID, daughter of Earl Finn Arnison, married to Earl Worm Eilifson, iii. 113, 91, 93, 351, 5, 6, 371, 9

SIGRID THE HIGHMINDED, THE HAUGHTY (S. stórráða), daughter of Skogul-Tosti, married to Eric Victorious, King of Sweden, their son Olaf King of Sweden, i. 213, 8, 284, 12, 14 ii. 231, 12—her dealings with, and murder of, Harald the Grenlander, i. 284, 16, 286, 287, 17—accepts Olaf Tryggvisson’s suit, but resents his present of a ring supposed to be all gold, but found to be but brass inside, 310, 29—the suit broken off in an insulting manner by Olaf on her refusing to become a Christian, 311, 29, 312, 15—marries King Svein Twibeard, their daughter Astrid mother of K. Svein Wolfson of Denmark, 348, 28, 31, 358, 26, 27 iii. 29, 10—her implacable hatred of Olaf Tryggvisson, i. 312, 11, 12, 358, 31, 359, 1—eggs King Svein on to avenge him on Olaf for having married his sister Thyri unlawfully, and brings about his alliance with Olaf of Sweden and Eric the Earl against Tryggvisson, 359, 21

SIGRID, daughter of Ketil Kalf and Gunnhild d. of K. Sigurd Syr (Sow), (ii. 357), wife of Eindrid, the son of Einar Thambarskelfir, iii. 106, 11

SIGRID, daughter of Peter Burden-Swain, iii. 104, 12

SIGRID SÆTA, entertained at drink in her house K. Sigurd, son of Harald Gilli, when he was attacked and slain, iii. 389, 31

SIGRID, daughter of Saxi of Wick, ‘a noble man in Thrand-
heim, concubine of K. Magnus Barefoot, mother of K. Olaf Magnusson, iii. 2331-14 33621; and of Kari King’s-brother, 33622

SIGRID SKIALG’S daughter, see Sigrid d. of Thorolf Skialg.

SIGRID, daughter of Earl Svein, the son of Hakon, married to Aslak, son of Erling Skialgson, ii. 3341-15 (Gunnhild is a mistake) 25528 iii. 10524-26

SIGRID, daughter of Thorir, and sister to Thorir Hound, first married to Olvir of Eggja, whom K. Olaf had slain, as well as their sons Thorir and Griotgarth, ii. 19525-29 3415-9 34455 —secondly wedded to Kalf Arnison, 19829-1998—bewailing the troubles she had had to endure at K. Olaf’s hands, she prevails upon her husband to join K. Olaf’s enemies, Earl Hakon Ericson and K. Knut, under certain conditions, and informs Hakon of her endeavours, 3745-631

SIGRID (Sigfrödr), daughter of Thorolf Skialg and sister to Erling Skialgson of Soli, married to Sigurd Thorinson, brother of Thorir Hound, their son Asbiorn Seal’s-Bane, ii. 21418-22 21718-19—her vain endeavours to bring her son to saving habits in seasons of distress, 21519-20 27-28—her egging on of Thorir Hound, her brother-in-law, to avenge the slaying of her son, Asbiorn, 23918-2404

SIGTRYGG (Sigtryggr), a noble of Nerick in Sweden, befriends K. Olaf Haraldson in his flight from Norway, ii. 36920-28

SIGTRYGG, son of King Eystein the Terrible of the Uplands, King of Heathmark and Raumrealm, i. 7722-24—on hearing of Halfdan the Black having conquered Raumrealm, he goes out to fight him, and is defeated and slain, 7721-784

SIGTRYGG, son of Harald Hairfair and, apparently, Gyda, daughter of Eric King of Hordland, i. 11410—proclaimed king by his father, 13116

SIGTRYGG, King of Vendil, father of Agnar, the father of Eric King of Westfold, i. 6841

SIGURD (Sigurðr), Olaf Tryggvison’s court bishop (who had come with him from England), with the king at Ogvaldsness, i. 31521-28—accompanies Olaf on his missionary expedition to Hologaland, 3282-3349—his way of defeating Raud the Strong’s witchcraft, 33126-33219

SIGURD, court bishop of K. Ólaf Haraldson, accompanies the king on his missionary journey through Gudbrandsdale, ii. vi.
20248 20522-2062 20821-2091—commands King Olaf to make
peace with Erling Skialgson in the affair of Asbiorn Seal's-
bane, and dictates the terms, 22916-229
SIGURD, a bishop appointed to Earl Hakon Ericson's court
by his uncle K. Knut, a great enemy of K. Olaf the Holy,
ii. 41716-24—his inflammatory speech against K. Olaf, 4182-
41994—Thorgils of Stickalestead delivers to him the coffin
containing the body of Olaf the Holy—which body, however,
was but a collection of stones—and by the bishop's orders
the coffin is sunk into deep water in Thrandheim firth, 44811-41
—as the belief in Olaf's holiness takes hold of the people,
the bishop's unpopularity increases so that he must leave
Norway, 45316-4544
SIGURD, a priest, afterwards bishop in Biorgvin, present with
Bishop Magni when he forbade King Sigurd Jerusalem-færer
to contract marriage with the lady Cecilia, his queen being
yet alive, iii. 30711-13 30829 30858
SIGURD, one of 'five' kings who fell with Eric Bloodaxe, i.
15412
SIGURD BAITHAT (S. agnötrtr), the fosterer of Olaf Un-
lucky, gathers with his foster-son a band in the Uplands
against K. Magnus Erlingson, iii. 47417-27—Erling Ask is
in search of them, 47421-4754—Sigurd falls in the battle at
Stangs, 47717
SIGURD, son of Bergthor, a priest from Iceland, falls in the
battle at Holm-the-Grey, iii. 36229
SIGURD BILL (S. bldr), stationed in the forehead on board
the Long-Worm, i. 35318-19
SIGURD, base-born son of Bui the Thick, i. 28129-2829
SIGURD A-BUSH (S. hrlsi), son of Harald Hairfair and Snow-
fair, Swasi's daughter, i. 1207—repudiated by his father after
Snowfair's death, 1218-9—restored to favour through Thiodolf
of Hvin and assigned residence in Ringrealm, 12129-1224—
proclaimed King of Ringrealm by his father, 1225 13120-24—
his son Halfdan father to Sigurd Sýr, 31167
SIGURD CAPE (S. kápa), a follower of Hakon Shoulderbroad,
iii. 44118—slain, 4475
SIGURD, son of Eric Biodaskalli, and brother to Astrid, the
mother of Olaf Tryggvisson, long in King Valdimar's service
in Garthrealm, i. 22820-31—finds, on a taxgathering expedition
Index I

in Estland, Olaf Tryggvison in a slave market, and buys him and his companion Thorghils from their master Reas and brings them with him to Holmgarth, 229-230. 230 — saves Olaf Tryggvison from the penalty of his first manslaughter, 230-231 — a noble man and a wealthy, 301-302 — the by-name in the text, ‘Carlshead’ (Karlshöfud), is a mistake; it was a name borne by one of Sigurd’s brothers. Cf. Olaf’s saga by Odd, Fms. and Flat.

SIGURD CAUL (S. hjúpa), a follower of Hakon Shoulder-broad, iii. 441— slain, 447.

SIGURD of Eastort, son of Kari King’s-brother and Borghild daughter of Day Eilifson; Sigurd’s sons: Jon of Eastort, Thorstein and Andres, iii. 336-337.

SIGURD, base-born son of Erling Askev by Asa the Light, iii. 474-475.

SIGURD, son of Erling Skialgson of Soli and Astrid, daughter of King Tryggvi Olafson, ii. 249 — goes in a craft of twenty benches to aid his brother-in-law Thorberg against Olaf Haraldson, in the affair of Stein Skaptison, 283-285, 18-20, 286-288.

SIGURD, son of Eystein Glumra, and brother to Rognvald Mere-Earl, receives Orkney and Shetland as gift from his brother, and is confirmed in the Earldom of Orkney by Harald Hairfair, i. 116-118. cf. ii. 168-169 — harries Scotland in company with Thorstein the Red, 116-118 — his death and burial-place, 116-118, 122-123.

SIGURD, son of Eystein Travail, one of the slayers of Sigurd Gaud-axe of King Ingi’s bodyguard, iii. 387-388.

SIGURD GAUD-AXE (S. skrutshyrra), one of K. Ingi Haraldson’s bodyguard, slain by two of K. Sigurd his brother’s bodyguards, iii. 387-388.

SIGURD, son of Gudrun of Saltness, joins the band raised by K. Eystein Maiden the son of Eystein, iii. 483-484.

SIGURD Gyrdson, a landed man, goes to Skurbaga with six hundred men to fight the Wends besieging Kings’ Rock, but returns without venturing a battle, iii. 329-330.

SIGURD, son of Earl Hakon Grotgardson, after his father Earl of Ladir, i. 137-139 — was from his father’s death the fosterer of Halfdan the Black, and of Sigfrod, sons of K. Har. Hairfair, 137-139 — married Bergliot, the daughter of
Earl Thorir the Silent, and of Aloif Year's-beal, d. of Har. Hairfair, and was the wisest of men, 137, 147, 149, 150—as he is bringing on board his ship to King Hairfair Thora Moststaff, she gives birth to a son, Hairfair’s youngest child, whom Sigurd baptizes to the name of his own father, Hakon, 138— he adopts K. Hakon’s cause, when he comes back from England to claim the throne of Norway, 149, 150— appointed by K. Hakon earl over all Thrandheim, 156— assists K. Hakon in framing the Frosta-Thing’s Law, 160— was King Hakon’s dearest friend, 161—a man much given to blood-offerings, 165— entertained at his own cost all worshippers at a sacrificial feast at Ladir, 166— mediates peace between K. Hakon the Good and the assembled men of Frosta-Thing, who refused to be converted to Christianity, 168— acts in a like manner between the king and his heathen subjects in the matter of blood-offerings, 169— fights with K. Hakon the Good against Eric’s sons at Øgvaldsness, 172— terms of peace arranged between him and Eric’s sons after the fall of Hakon the Good, 199— his rule over Thrandheim the cause of deadly hatred on the part of Gunnheid and her sons, 202— receives friendly gifts from, and a kind invitation to come on a visit to, Harald Greycloak, but declines the invitation, 203— his life plotted against by K. Harald Greycloak and Giotgarth, Sigurd’s own brother, 204— burnt in his house at Oglo by Harald and Erling, in company with Giotgarth, two winters after the fall of Hakon the Good, 205— date of his death, 239—

SIGURD, Earl, son of Hallward Freeholder of Reyrr, a follower of Hakon Shoulder-Broad, iii. 399— speech to Hakon’s host before the battle in the Elf, 408— Hakon, being defeated, Gregory Dayson obtains King Ingi’s pardon for Sigurd, 415— escapes with Hakon from Gregory’s attack on them at Saur-Byes, 419— he and Hakon burn Vettland, slaying Haldor Brynolfson and mishandling the household, 419— created Earl by Hakon, 438— sent to Kings’ Rock by Hakon to defend it against Erling, 438— envied by Hakon’s followers, 439— sails by the deep sea course to meet King Hakon at Thrandheim, 440— goes south with him to fight Erling Askew, 441— sent by King Hakon into Raumsdale to gather up men and
ships, 442.30-28—keeps the band of Hakon together after his death; leaves his ships in Raumsdale and fares to the Up-
lands, 447.15-16—his means run short, 448.29-449.2—condemned ‘to the devil’ at a formal Thing, 449.19-450.6—goes with the flower of his host about the Wick; some of his men seek truce privily from Erling, 450.9-16—his men slay Philippus the son of Gyrd who had made peace with Erling, 450.28-29—
goes with his host to Re, where he is set upon and slain by Erling, 451.2-455.12
SIGURD, a Halogalander, imprisoned together with his brother Hawk by Olaf Tryggvison, for refusing to be christened; they vanish from prison, and turn up at Harek’s in Thiotta, whom, by a ruse, they kidnap and bring into Olaf’s power, i. 324.6-326.10—thereupon Sigurd is christened and becomes the king’s servant, 327.4-6
SIGURD HART (S. hjörtr), King of Ringrealm, son of Helgi the Keen and Aslaug, daughter of Sigurd Worm-in-Eye—slew Hildibrand with other twelve bareserks, when twelve years of age, i. 81.4-15—had two children, Ragnhild and Guthorm, 81.14-15—he fights with the bareserk Haki, and death, 81.18-20
SIGURD MOUTH (S. munnr), King of Norway, 1136-1155, baseborn son of Harald Gilli by Thora, daughter of Guthorn Greybeard, iii. 314.22-23—fostered north in Thrandheim with Seed-Gyrd, son of Bard, 347.15—proclaimed king at the request of Queen Ingrid, 347.6-11 348.1-11—he and Seed-Gyrd fail to catch Sigurd Slembi-Deacon, 358.7-18—receives formal request from his brother Ingi to bear his share of the cost of defending the realm, 359.27-360.18—he accedes to the request and they join company, 361.11-15—both brothers defeat Sigurd Slembi-Deacon at Holm-the-Gray, where Magnus the Blind is slain, 361.28-363.15—after ruling jointly for six years, he and Ingi share the kingdom with their brother Eystein, 368.9-17—hates Ottar Brightling for his kindness towards K. Ingi; is suspected of having caused Ottar’s death, of which charge he promises to clear himself by ordeal, which he never performs, 369.10-12 370.7-15—has a son, Hakon (Shoulderbroad), by Thora, a workwoman of Simon Thorbergson, 373.28-24—he and Ingi set up separate court each for himself, 377.16-17—Sigurd’s character and appearance, 377.27-378.15—Sigurd’s violence gets him into trouble with Eystein, his brother, but
Index I

they make up their quarrel by agreeing to depose their crippled brother Ingi, 385, 386 — failure of the plan, K. Sigurd's fall, 386, 390 — his burial place, 390.4

SIGURD HOUND (hundr), son of Joan the son of Arni and Ranveig the daughter of Sigurd son of Thorir Hound, iii. 1712.14 — outlawed by Magnus Barefoot, 2429.10

SIGURD HRANISON, married to Skialdvor, the daughter of Bryniolf Camel and Thora the mother of K. Magnus Barefoot, their son Nicolas, iii. 4819.18 — a follower of King Magnus Barefoot in his warfare in Ireland, 23828 — one of the last to flee after the fall of the king, 2422.25 — his contest at law with K. Sigurd Jerusalem-farer (brother of his wife), or 'the Tale of the Things,' 27115.276

SIGURD JERUSALEM-FARER (Crusader) (S. jórsalafari), King of Norway, 1103-1130, natural s. of K. Magnus Barefoot and Thora, iii. 2339.11 — marries: 1. Biadmynia, d. of K. Myrikiartan of Connaught, 22520.21; 2. Malmsfrid, d. of K. Harald Valdemarson of Holmgarth and Kristin, d. of Ingi, K. of Sweden, 27029.30 2712.4; their daughter Kristin, wife of Erling Askew, 37116; 3. Cecilia, 307-309 — has by Borchild, d. of Olaf O'Dale, a son, Magnus (the Blind), 27830.25

Is appointed lord of the Orkneys by his father, 22116.18 — hearing of his father's death, he leaves the Orkneys for his kingdom in Norway, 2425.39 — he succeeds, at the age of thirteen or fourteen, to one third of the realm against his brothers Eystein and Olaf, 2476.14 — he leaves Bladmynia behind in the west, 24714.16 — puts himself at the head of a company of Norwegian adventurers bound for Jerusalem, 2472.24811 — the expedition, consisting of sixty ships, starts four years after the fall of K. Magnus Barefoot, 2482.2492 — the story of the crusade, 2497-26128 — the return journey, 26122 — 2622.27 — K. Sigurd's person and character, 26734.41 — with his brothers he removes many of the burdens which K. Svein, 'son of Alliva,' had imposed upon the people, 2689.7 — his dream foretelling the duration of the reign of each of the three brothers interpreted to him by K. Eystein, 26810-27025 — his contest at law with Sigurd Hranison, 'the Tale of the Things,' 27115-27626 — coolness between him and his brother Eystein in consequence of the latter's advocacy of Sigurd Hranison's cause, 27626-28 — on the death of K. Olaf, K. Sigurd
and Eystein share the kingdom by halves, 277b—277b—they reside alternately in the north or in the south, 277b—K. Sigurd takes great interest in making King's Rock a strong and wealthy place, 278b 309b—310b—his dealings with Borg-hild, d. of Olaf o'Dale, 278b—'Man-matching' between him and Eystein, 279a—283a—having a bath at a feast in the Uplands, he shows symptoms of mental derangement, 283b—283b—after the death of K. Eystein, Sigurd sole king in the land, 284b—284b—his negotiations with K. Nicolas of Denmark in respect of conversion to Christianity of the Smalllands in Sweden, the 'Kalmar Hosting,' 284b—285b—K. Sigurd and Thorarin Curtfell, 286b—288b—K. Sigurd's fit of madness one Whitsunday, 288b—289b—how the King rewarded the candle page Ottar Brightling for bringing him to his senses, 289b—291b—his dream foreboding the arrival of the pretender, Harald Gilli, and the founding of his dynasty, 291b—292b—K. Sigurd in a fit of mental derangement corrected by Aslak Cock, 292b—294b—another fit on Yule Eve, 294b—295b—K. Sigurd allows Harald Gilli to prove by ordeal that he was the son of Magnus Barefoot, 295b—296b—the ordeal being a success, K. Sigurd acknowledges Harald as his brother, 296b—297b—causes his son, Magnus, to be sworn king in succession to himself, 296b—297b—rebukes Magnus for his animosity against Harald, 298b—299b—K. Sigurd's swimming contest with an Icelander, 299b—300b—his dealings with his landed man Sigurd Sigurdson, 299b—300b—301b—302b—saves Har. Gilli from the gallows, and outlaws his would-be executioner, Svein Rimhildson, 301b—302b—in defiance of the Church he marries the lady Cecilia without his marriage with queen Malmfrid being dissolved, 307b—309b—he takes much interest in strengthening and enriching the town of King's Rock, 309b—310b—his death, burial place, length of reign, etc., 310b.

SIGURD KOLBEINSON, brother to Bentein who was slain by Sigurd Slembi-Deacon, iii. 356b—tortures Sigurd Slembi-Deacon to death, 366b.

SIGURD, son of Red in the Eastern Dales, ii. 339b—is accused by Biorn the Steward of theft, 338b—339b—summoned to King Olaf and declared free of the charges brought against him by Biorn, 339b—339b—declares his accomplishments to the
King, who tests them and finds Sigurd's declaration to be correct, 340.10-14—informs the king that Biorn himself is the person guilty of the crime he charges on others, which turns out to be true, 340.20-23.

SIGURD RING (S. hringr), father to Ragnar Lodbrok, King of Raumrealm and Westfold, Vingulmark 'and thenceaway south,' i. 105.9-27.

SIGURD SCRIP (S. hft), a whilom banner-bearer of K. Roerek the son of Day, rescues him from imprisonment at King Olaf's court, ii. 128.9-10 but being overtaken by Olaf's men, leaves the blind Roerek to his fate and saves himself with his followers by flight, 130.6-20.

SIGURD SIGURDSON, a landed man of K. Sigurd Jerusalem-farer, rescues from the king a swimmer and forfeits the king's favour, iii. 299.20-300.14—regains the king's favour by giving him a timely warning that Harald Gilli was in imminent peril of being hanged, 301.11-302.5—advises King Magnus the Blind in vain to keep his war host in the Wick after the battle of Fyrileif, 318.3-19—King Magnus refusing to listen to all his proposals as to how to deal with Harald Gilli, he leaves him to his own devices, 320.1-321.22.

SIGURD, son of King Sigurd the son of Harald Gilli, and brother to K. Hakon Shoulderbroad, fostered by Markus O'Shaw, taken to king by the Uplanders, iii. 448.14—i supported by a large following led by Markus and Earl Sigurd of Reyri, 448.14-19 458.16—he and Markus are attacked by Erling Askew at Kings' Rock and Hisinge and driven off into the upland forests, 455.19-456.19—from there they march overland to Thrandheim, where Sigurd is taken for king at the Eres' Thing, 457.18-19—they gather a fleet, go south to Mere, where they lay hold of all the king's dues, then proceed south unto Listi, where they turn northward again on hearing that Erling had a strong naval force in the Wick, 457.20-24 458.15—making for Biorgvinn they are attacked by Erling's lieutenants and slain, 458.16-459.2.

SIGURD SLAVER (S. slevr), son of Eric Bloodaxe and Gunnhilda, i. 145.7—together with his brother Gudrod he was left by Harald Greyfell in occupation of Thrandheim, when Earl Hakon was ousted therefrom, 214.4-8—but in autumn they had to clear out of Thrandheim before Hakon; spent the
winter in the Mere, 214, 215—dishonours the wife of Klypp the Hersir, wherefore the hersir slays him at Alrekstead, 215, 216, 303.

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

SIGURD STORK (S. storkr), son of Eindrid of Gautdale, a partisan of Sigurd Slembi-deacon, iii. 356—has a son, Jon Kutiza, 437.
SIGURD SYR, or Sow (S. syr), King of Ringrealm, son of Halfdan the son of Sigurd a-Bush the son of Harald Hairfair, i. 6—married Asta the widow of Harald the Grenlander and mother to Olaf the Holy, i. 311—lets himself with wife and Olaf his stepson be christened by Olaf Trygvisson, 311—
—he brings up Olaf the Thlick, his stepson, ii. 347—is held
of little account by Olaf, 319—his household ways, 319—
his ordinary arrayal and business relating to husbandry,
358—his children, 358—his reception of Olaf Haraldson on his return to Norway from his viking raids abroad, 344—his state arrayal, 364—partakes in a
family council together with his wife at which Olaf declares
his intention to fight for the kingdom of Norway, 371—
his speech on the occasion, 394—his manner of entertain-
ing Olaf and his company, 414—his pleading on behalf
of Olaf to the folk-kings of the Uplands, 412—joins
Olaf with a large following against Earl Svein and Einar
Thambarskellir, 542—partakes in the battle off Nesiar and
unavailingly advises King Olaf, on the flight of Earl Svein, to
follow up his victory and undo the Earl utterly, 627—receives good gifts from Olaf at their parting, 646—his death
(1018), 1097.

SIGURD THE THICK (S. digri), son of Hlodver, earl of
Orkney, restored to the people of Orkney the ‘odal’ rights
they had given up to Turf-Einar, i. 127—made prisoner by Olaf Trygvisson in Rognalveyse; set free on
allowing himself to be christened; becomes Olaf’s man and
gives his son Hound or Whelp as hostage to Olaf, i. 290—
did no homage to Olaf after his son’s death, ii. 169—married the daughter of Malcolm (II.), king of the
Scotch, and had with her a son, Thorfin, his older sons being
Summerlid, Brusi, Einar Wrongmouth, 169—went on a
war-raid to Ireland, leaving his elder sons in rule over Orkney,
but placing Thorfin with the Scottish king, and fell in the
Brian battle (battle of Clontarf, 1014), 169—170.

SIGURD, son of Thorir (‘and brother to Thorir Hound of
Birchisle’), married to Sigrid, daughter of Thorolf Skialg and
sister to Erling Skialgson, ii. 214—abode at Thrandness
in Omt on Hinnisle in Hagalaland, not doing homage (as
his brother had done) to K. Olaf Haraldson, 214—his
character and lordly household ways, 2142224 2728—on becoming Christian he held the custom Christianwise to have three great feasts a year at the same time at which he had observed the heathen feasts, 2142252156—died ‘of sickness’, 2157

SIGURD, son of Thorir Hound, father to Rauveig the wife of Jon, son of Arni, iii. 1710-13

SIGURD, son of Thorlak who was brother to Thrand O’Gate in Eastisle in the Faroes, ii. 2602539—is sent by Thrand after Thoralf of Dimon, who sails for Norway at the summons of K. Olaf Haraldson, in order to see that Thoralf should not inform the king too clearly of the fate of the two disastrous political missions he had sent already to Faroe, 270115—Sigurd keeps Thoralf sailing company across the sea and makes land at the island of Herna, a short distance from where Thoralf came to anchor, 27013236—here Thoralf is slain, and Sigurd, suspected of the deed, denies it on oath, offering to clear himself by ordeal, to which K. Olaf agrees admitting him to bail; but under cover of night he sails forthwith back to Faroe, 2702727380—Thrand feigns displeasure with the journey, 273312744—heavy suspicion now fell on Sigurd and his mates, who, however, escaped unpunished, 274212—made an outlaw for wounding a liege-man of Gilli the speaker-at-law of Faroe, 30915 2925

SIGURD, son of Veseti and brother to Bui, a lord among the Jomsvikings, i. 2702829 27128—his vow at the funeral feast after his father and Harald Gormson, 27231383—commands, with his brother Bui the Thick, one wing of the Jomsburg fleet in the Battle of Hiorung-wick, 2771918

SIGURD, son of Viking-Kari and father to Eric Biodaskalli, i. 33480 (but ii. 896 Eric Biodaskalli is, in accordance with other records, stated to be the son of Viking-Kari, see Eric Biodaskalli).

SIGURD WOOL-STRING, son of Lodin Viggskull, a landed man of K. Magnus Barefoot, foiled in his attempt to quell the rebellion against K. Magnus which was led by Svein, son of Harald Fletcher and Steig-Thorir, iii. 2109217—his mission to Sveinki son of Steinar, 2141621722—his defence of the castle on Kvaldin’s-isle, 227722819

SIGURD WORM-IN-EYE (S. ormr-ī-auga), son of Ragnar
Lodbrok and father to Aslaug, the mother of Sigurd Hart, i. 819—King in Denmark, 2335.

SIGVALDI, son of Strut-Harald, brother to Heming and Thorkel the High, married to Astrid, d. of K. Burislaf in Wendland, i. 270;220 (cf. ii. 11;99) 271;46 cf. 360;139;1 375;23—captain over Jomsburg in Wendland, 270;220—Hidnaps K. Svein Twibeard of Denmark, and forces him to make peace with K. Burislaf, whose daughter he should marry, and to whom Svein in return should give in marriage his sister Thyri, 270;8;271;14—he and K. Svein hold jointly a funeral feast after their fathers, at which the Jomsvikings bound them by vows to drive Earl Hakon the Mighty out of Norway, 271;26;272;4;20;24—he leads the famous raid of the Jomsvikings on Norway, and is utterly defeated by Earl Hakon in Hiorungwick, 274;18;279—fetches from Denmark Princess Thyri against her will to be married to K. Burislaf, 349;29—makes a compact with Svein to betray Olaf Tryggvesson into the power of him and his allies, 360;9;14—his guiles towards and betrayal of Olaf, 360;14;362;21; 365;19;375;19;21 34;17—his court poet Thord, ‘Sigvaldi’s skald,’ ii. 51;82.

SIGVAT (Sigvatr), King of Eighth-land, burned in a banquetting hall at Upsala by Ingiad Evilheart, i. 58;10;25;97.

SIGVAT, son of Thord, by-named ‘Sigvaldi’s skald,’ like his father an Icelandic poet; fostered at Apewater in southern Iceland, he went young abroad and joined his father at the court of K. Olaf Haraldson, ii. 51;14;24—his songs on Olaf’s various exploits before he became King of Norway, ii. 62;7;9;25;31;10;27;1;14 18;20 12;7;12 16;27;31;16;7;12 17;10;24 15;18;34 19;14 16;20 30;20;6 21;13;15—on Olaf Tryggvesson, Erling Skagle-son and Earl Rognvald Wolfson, 23;22—on Erling, 24;14;22—on Knut, 27;20;24—on Earl Hakon’s disaster in Saudungsound, 32;20;84—his first acquaintance with and song to K. Olaf Haraldson, 51;21;52—his song-reward and appointment as body-guard, 52;7;18—pray the K. to remit half the sailing fees due from the craft he came in to Norway, 52;34;34—his song on the battle of Nesiar, 57;24;82 58;19;18;21 30;24 59;10;19 32;29 31;60;17;24 63;18;644—on K. Olaf’s legislation, 68;24;28— informs K. Olaf of the state of Christianity in Iceland, 69;1;18—his journey to Sweden with Biorn the Marshal commemorated, 92;5;94;12—his device how to break important news to the king in the
middle of the night contrary to express prohibition, 128, 129—his mission to Earl Rognvald, and report thereof to K. Olaf, 144, 151—his result of the mission, 151, 152—
his comparative estimate of Gudbrand a-Dales and Erling Skialgson, 200—baptizes K. Olaf's son Magnus, 235, 237—
with Knut in England, from whom he receives good gifts, 254, 255—his song on the figureheads of the great war-galleys, 266—
Ol. Tryggvivson's Longworm and Ol. Haraldson's Bison, 310—
commemorates in Knut's Drapa the warfare in Denmark of Kings Olaf and Onund, 313, 314—his west-faring and second meeting with Knut, 314, 315—
his song about Knut's expedition against K. Olaf of Norway, 314, 316, 317, 320—
on the point of falling into disfavour with K. Olaf on account of having been well received by Knut, Sigvat puts matters right with a song, 333, 335—
his songs on the growing disloyalty of K. Olaf's subjects, 336—
song on K. Olaf's yule-gift to Sigvat of a gold-hilted sword, 337—
sings of K. Olaf's waning forces, 346, 347—his song on Erling Skialgson's fight and fall, 356, 357, 358—
in the story of the battle of Stickleshead provokes adverse remarks from Thormod Coalbrowskald, 404, 405, 408—
incidents of the battle of Stickleshead recorded in Sigvat's songs: the king's standard-bearer, 413—
K. Olaf's dauntlessness, 413—
K. Olaf's inferiority in numbers, 426—
the fierceness of the landed men's attack, 428—
K. Olaf's rushing out of the shiel-dburg to head the attack, 429, 430—
total eclipse of the sun, 431, 432, 433, 434—
the fall of K. Olaf, 432, 434—
the fall of Birn the Marshal, 433, 434—
Day's brunt, 443—
commemorates the growth of the dead king's hair, 457, 458—
sings of the duration of Olaf's reign, and of his battles and Christian zeal, 460, 461—
praises Queen Astrid's kindness towards Magnus the Good, i. 511—
his return from Rome: memorial verses on Olaf, 124—
goes to Sweden and joins company with Magnus, and becomes his man, 145—
commemorates miracles at the shrine of Olaf and the feast-day in his memory, 161, 174—
his pleading with K. Magnus for milder treatment of his subjects, boldly censuring the king in his 'Staves of naked Says,' 22, 24
SIMON (Símon), the son of Kari, married to Margaret, the daughter of Queen Ingrid d. of Rognvald, and Arn of Stodreim, iii. 370-227

SIMON, son of Thorberg, a mighty man, the owner of a stead in Wick, married to Gunnhild, their sons Ónund and Andreas, 'the sons of Simon,' iii. 407—brings up Hakon Shoulderbroad, 3735-94

SIMON SHEATH (S. skálp), son of Hallkel Hunch, married to Maria, daughter of King Harald Gilli, their son Nicolás, iii. 379-92—goes over to the side of King Ingi, 392-6—hits upon King Eystein Haraldson in his hiding place, and has him cruelly slain, 394-80, 395-80—becomes most unpopular for the deed, 396-8—joins Gregory Dayson going in pursuit of Hakon Shoulderbroad east unto Kings' Rock, 400-10—Sigurd of Reyk's opinion of his title to kingship in Norway, 409-10—fights on the side of K. Ingi in the battle of Oslo, and falls, 424-18, 24-25, 426-15, 28

SKADI (Skaði), giantess of kin, i. 214—married to Njord, whom she left for Odin, with whom she had many sons, 202-20, 218

SKAGI, the son of Skopti, Earl Hakon the Mighty's father-in-law, i. 247

SKANINGS (Skáunungen), inhabitants of the province of Skaney, i. 362-17, ii. 32-33, iii. 31-16, 33-33, 38-42, 43-48, 45-8, 47-12, 47-12, 48-82

SKAPTI, son of Thorod, Speaker-at-law in Iceland, 1004-1039, ii. 69-11-12—receives, together with those who bore most rule in Iceland, a message from King Olaf Haraldson, enjoining amendment of the Christian law of the land (cf. 691-8), 73-22—designated by King Olaf Haraldson as keeper of the troublesome Upland king Rörek in case of need, 135-22—invited, together with other chiefs of Iceland, by Thorarin Nefjolfsen, to go to Norway to meet King Olaf, an invitation on which S. did not act, 245-246, 249-31—makes a drapa on King Olaf Haraldson which he teaches to his son Stein, charging him to recite it to the king, but the latter refused to hear, 278-8, 12-22

SKARDI (Skaði), a Jomsviking, i. 284-18-10

SKAUN-FOLK (Skeynir), inhabitants of the district of Skaun in Thrandheim, Norway, ii. 196-83

SKEGGI, see Jarnskegg, son of Asbiorn.
SKE—SKO] Index I 191

SKEGGI of Uphowe, see Jarnskegg.
SKEGGI (son of Thorgeir), father of Hialti, i. 335.
SKIALDVOR (Skjaldvor), daughter of Brynolf Camel and
Thora (d. of Joan), the mother of Magnus Barefoot, had for
husband Sigurd son of Hrani (Rani), their son Nicolas, iii.
272-296 481-18
SKIALDVOR, daughter of Nicolas, the son of Sigurd Hranison,
wife of Eric Arnisson, iii. 481-18-21
SKIALF (Skjalf), daughter of Frosti, lord of Finland, taken in
war by Agni, K. of the Swedes, and wedded by him, whom,
however, she hanged by the fatal necklace of Visbur, i. 3390-
3429
SKIALG (Skjalgr), see Thorolf Skialg.
SKIALG, son of Erling Skialgson of Soli and Astrid, daughter
of King Trygvyi Olafson, ii. 2426—enters (apparently as a sort
of hostage), King Olaf Haraldson’s household, ii. 2142—his
efforts to save his cousin Asbiorn Seals’-bane’s life after the
murder of Thorir Seal, 223-24 224 227-228—goes to England
into the service of King Knut, where he is handsomely ad-
vanced, 255-28-22
SKIALG, a mighty and wealthy man who joined the revolt of
Steigthorir and Swein, son of Harald Fletcher, against K.
SKIOLD (Skjoldr), son of Odin, King of Selund, married
to Gefion, and had his seat in Hleithra, i. 16-12
SKIOLD, King of Varna, a mighty wizard; his dealings with
Eystein, King of Westfold, i. 68-69-26
SKIOLDUNGS, descendants of K. Skio1d, saga of them (Skjold-
unga saga), i. 50 -8
SKOGUL, or Geir-Skogul (Skogul), a ‘Valkyrja,’ i. 102-22 189-
190-20 191-27 192-6 ii. 44-20
SKOGUL-TOSTI, or simply Tosti (Skoglar-Tosti), a mighty
yet untitled lord in Sweden, a great warrior, receives into his
fellowship Harald the Grenlander, i. 212-26 213-35—his daughter
Sigrid the Haughty, 213-35 356-22-26—his son Wolf, Earl of
West Gautland, 356-23-28
SKOPTI, the father of Skagi, i. 247-4
SKOPTI of Gizki, son of Ogmund, married Gudrun, d. of
Thord Folison; their children: Ogmund, Finn, Thord, Thora,
wife of Asolf Skullison of Rein, and Ragnhild, wife of Eilif,
iii. 18421 209-25 225-256 377-15—his and his sons' dispute with K. Magnus Barefoot about a heritage, 235-236—he and his sons all die on a pilgrimage to Rome, 237-15—said to be the first Norwegian to sail through Norvisound, 337-137.

SKOPTI OF-THE-TIDINGS (Tóinda-Skopti), son of Skagi Skoptison, married to Ragnhild, the daughter of Hakon, Earl of Ladir, i. 247-15—held in great favour by Hakon, who gave him great fiefs in Mere, and ordered his ship always to be berthed next to his own, 247-15—he was ever to be the bearer of the latest news to Hakon, whence his byname, 248-15—his quarrel with Eric, Hakon's son, about the berth privilege, 247-15—slain by Eric, 248-15.

SKULI (Skuli), Duke, the son of Bard, the son of Guthorm, the son of Asolf of Rein and Thora d. of Skopti Ogmundson, iii. 18415 336-15.

SKULI, the King's fosterer (S. konungsfóstri) [son of Earl Tosti Godwinson, Fms. vi. 428-15] accompanies K. Olaf the Quiet from England to Norway, great favourite of the king, marries his first cousin, Gudrun, d. of Nefstein, their son Asolf of Rein, iii. 183-184-10.


SKULI, son of Thorstein, the son of Egil Skallagrímson, an Icelandic poet, author of a poem on the great fight with the Jomsburg vikings, i. 367-368.

SKYLINGS, better SKYLINGS (Skilfingar), name of a royal line in 'Eastern ways' from K. Skilfr (cf. Snorra Edda, i. 522-15), hence princely race, i. 46-84.

SLAYING GLUM (Viga Glúmrr), i. 280-6.

SLEMBI, or Slembi-Deacon (= bad Deacon), nickname of Sigurd, reputed son of King Magnus Barefoot, iii. 337-339-25.

SMALLAND FOLK (Smálendingar), inhabitants of the Swedish province of Smalland, iii. 285-25.

SNORRI THE PRIEST, son of Thorgrim (Snorri þorgrímsson goði), near thirty-five when Christ's faith came to Iceland (1000), and died one winter after the fall of King Olaf the Holy (1031) (cf. Eredwellers' Saga), i. 7-15—receives by Thorarin Nefjolfsen a pressing invitation from K. Olaf Haraldson to go to Norway to meet the King, an invitation.
viewed with suspicion and not acted upon by Snorri, ii. 245-246, 249
SNOW THE OLD (Snjár hinn gamli), mythic K. of Finland, i. 260
SNOWFAIR (Snæfríðr), daughter of Swasi, a Finnish wizard, brews to Harald Hairfair a love-potion, 'a cup full of honey-mead,' and he makes her his wedded wife, loving her so much that he neglects all his kingly duties, i. 119-120—her children, and disenchanting removal for burial, 120.
SOGNERS, Sognfolk, folk of, men of Sogn (Sygnir), inhabitants of the folkland of Sogn, Norway, i. 308-309, ii. 147-148, 423-424, iii. 224, 227, 213, 344
SOKMIMIR (Sökkmimir), a giant (= Sökkmimir, Grm. 49), i. 26, 28
SOLVA (Sólva), see Solveig.
SOLVAR (Sólvrarr), son of Solvi the Old, i. 65
SOLVEIG (Sólveig), wife of Andres Brunson, a Priest of Christ's Church at Kings' Rock, iii. 325-326—flies away from Kings' Rock up country unto the stead of Sunberg with tidings of the Wendish sack of Kings' Rock, 328
SOLVEIG or Solva, d. of Halfdan Gold-tooth, married to K. Olaf Tree-shaver, i. 65, 28—their sons Ingiald and Halfdan, i. 65, 28-29
SOLVI (Sólvi), son of Halfdan Gold-tooth, King of Sol-isles, slain by Swedish invaders, i. 65, 67-9
SOLVI, son of Hogni of Niord's-isle, a sea-king, and also possessed of a realm in Jutland; burnt King Eystein of Sweden in his house; became King of the Swedes, who ultimately betrayed him, i. 525, 53
SOLVI KLOFI, son of King Hunthiof of Northmere, fights together with his father against Harald Hairfair in his first battle at Solskel, and saves himself by flight, i. 99-100, 15—keeps up viking-raids during the next winter throughout Northmere, and stays at times with his kinsman King Arnvid in Southmere, 101-102—brings about an alliance between K. Arnvid of Southmere and K. Audborm of Firthfolk against Harald, with whom they fight at Solskel, where they fell, and Solvi saved himself by flight, 101-102-102-20—thereafter Solvi was a viking for a long time, and did much harm to Harald's realm, 102, 103—slays in battle, at the mouth of the Elf, Guthorm, son of K. Har. Hairfair, 128, 132, 136-17
SOLVI THE OLD (S. hinn gamli), who first cleared the district of Sol-isles, i. 65\textsuperscript{25}
SOLVI, the son of Solvar, father to Halfdan Gold-tooth, i. 65\textsuperscript{24}
SORKVIR (Sörkvir, Swed. Sverker) II., King of Sweden, ob. 1210, son of Karl (the son of Sorkvir I.), iii. 271\textsubscript{19}—married to Ingigerd daughter of Earl Birgir Brosa and Brígida, daughter of King Harald Gilli, 379\textsubscript{7}
SORLÍ (Sörlí), son of Jonakr, a mythic hero, i. 259\textsubscript{18} 278\textsubscript{2}
SOTI (Sóti), captain of a viking-band with whom Olaf the Holy had his first battle amidst the islands afterwards called Sotisker, ii. 61\textsuperscript{16}-74
SOTI, an earl, brother to Sulkí King of Rogaland, fought against Harald Hairfair, and fell in the battle of Hafursfirth, i. 111\textsuperscript{28}
SOUTHMERE (the folk of) (Sunnmaear), inhabitants of the folkland of S. M., i. 308\textsubscript{21}
SPAREBIDERS (Sparbyggjar), inhabitants of Spareby, one of the folklands of Thrandheim, ii. 196\textsubscript{21}
SPORSNALIR (Sporsniallr), King of Nerick, burned in a banqueting hall at Upsala by Ingaldr Evilheart, i. 58\textsubscript{2}-19 59\textsubscript{7}
STARKAD THE OLD (Starkaðr hinn gamli), one of the champions of K. Haki, i. 38\textsubscript{16}-18—slew Ali the Bold at Upsala, 42\textsuperscript{27}-29
STEIG-THORIR, see Thorir of Steig.
STEIN (Steinn), son of Herdis, an Icel. poet, author of a 'flock,' or a short drapa on Wolf, K. Harald Hardredy’s marshal, iii. 104\textsubscript{19}—lines on the meeting of Harald’s and Svein’s hosts in Lofa-firth, when Harald’s men wished to flee, 132\textsubscript{14}-42—on board Wolf the Marshal’s ship in the battle of Niz, 133\textsubscript{20}-28—song on the host of King Svein in that battle, 134\textsubscript{14}-28—on the battle of Niz, 135\textsubscript{6}-26—his drapa on K. Olaf the Quiet quoted, 168\textsubscript{9}-20 187\textsubscript{70}-188\textsubscript{9} 191\textsubscript{15}-28 201\textsubscript{7}-20
STEIN, son of Skapti Thoroddson, goes in obedience to King Olaf Haraldson’s message by Thorarin Nefjollson, to Norway, and stays with the king, ii. 249\textsubscript{19}-29—is refused return to Iceland next season by King Olaf, until the result of Gellir Thorkelson’s mission to the island should be known, and is detained in a manner that ‘savouried of unfreedom,’ 274\textsubscript{15}-275\textsubscript{2}—his discontent at this treatment given vent to in
speech and song, 278\textsuperscript{12-19}—personal description, 278\textsuperscript{69}—K. Olaf refuses to listen to a laudatory poem by Stein’s father, on account of the son’s refractory conduct, 278\textsuperscript{9-12 20-23}—he runs away from the court of the king, slays a steward of his in Orkdale, and seizes a horse and sleigh and makes for the south, 279\textsuperscript{1-35}—arrives at Giski, where Ragnhild, daughter of Erling Skialgson, in the absence of her husband Thorberg Arnison, gives him the best of cheers out of gratitude for former kind service, 280\textsuperscript{1-18}—by the aid of Thorberg and the family of Erling, Stein is delivered from the king’s wrath and leaves Norway for England, where he remains for a long time in King Knut’s service, 281\textsuperscript{14-286\textsuperscript{26}}

STEINANAR, the father of Sveinki, iii. 214\textsuperscript{18}

STEINKEL [son of Rognvald], King of Sweden, ob. c. 1066; receives Earl Hakon Ivarson flying away from K. Harald Hardredy’s persecution, and appoints him ruler of Vermland, iii. 145\textsuperscript{21-24 146\textsuperscript{7-10}—gives support to him in his contest with Harald (Vener campaign), 150\textsuperscript{20-27 152\textsuperscript{4-7}—dies near the time of the fall of the two Haralds (Godwinson and Hardredy), 226\textsuperscript{6}

STEPHANUS, legate from Romeburg, at Biorgvin with Abp Eystein and other bishops, iii. 461\textsuperscript{18}

STEPHEN (Stefnir), King of England, iii. 376\textsuperscript{12}

STIG WHITELATHER (S. hvitalear), married to Margret, daughter of Knut the Lord and Ingibiorg the d. of K. Harald Valdemarson of Holmgarth; his and Margret’s daughter Kristin, wife of the Swedish K. Karl, s. of Sorkvir, iii. 270\textsuperscript{28-271\textsuperscript{18}}

STONEGARTH, i. 104\textsuperscript{28} = Griotgard, q.v.

STOUR-WHILES MAGNUS (Styrjaldar Magnus), one of the nick-names of King Magnus Barefoot, iii. 233\textsuperscript{29}

STRADBIARNI, follower of K. Hakon Shoulderbroad, iii. 441\textsuperscript{18}

STRUT-HARALD (Strut-Haraldr), King of Skaney, father to Earl Sigvaldi, Heming and Thorkel the High, i. 270\textsuperscript{24}—grave-ale feast after him, 271\textsuperscript{28-273\textsuperscript{18}

STUF THE SKALD, son of Thord, sings of Harald Hardredy’s doings in Palestine, iii. 711\textsuperscript{17-27 72\textsuperscript{12}—of Harald’s warring, summer after summer, to Denmark, 97\textsuperscript{14}—on Harald’s warraid on Vendil-Skagi and Thioda, 98\textsuperscript{20-24}—on the kind reception given to himself by Harald at Howe, 193\textsuperscript{20-28}
STYRBIORN (Styrbjörn), son of Olaf the son of the Swedish king Bjorn (son of Eric), i. 1245, 2139—subdued Harald Gormson of Denmark so that he became Styrbiorn's man, ii. 975, 98 —overcome and slain by his father's brother, King Eric the Victorious, 985 (cf. Flatey book, ii. 7211-739)—his conquests in the East-lands (the southern and eastern littoral of the Baltic) referred to, 9919, 21

STYRKAR (Styrkár), marshal of King Harald Sigurdson, his adventure after the battle of Stamfordbridge, iii. 179, 22

STYRKAR OF GIMSAR, son of Hreidar and grandfather of Einar Thamsarskelfir, i. 215, 28—commands in the centre of Earl Hakon's fleet in the battle of Hiorungwick, 277, 21—threatened by Olaf Tryggvason to be sacrificed to the heathen gods, 3194, 6

STYRKAR GLOSSY-TAIL (S. glæsirófa), slain by Sigurd Slemi-Deacon, iii. 357, 358

SULKI (Súlki), King of Rogaland, joins the kings of Hordland, Agdir and Thelmark, against Harald Hairfair, and fights against him in the battle of Hafursfirth, where he falls, i. 113, 27

SUMMERLID (Sumarlíði), son of Sigurd the Thick, Earl of Orkney, ii. 169, 26—rules over the Orkneys after his father's death as co-Earl with his two brothers, 169, 26-170, 3—his death, 170, 93-171, 1

SVEIDI (Sveiði), a sea-king of fame, i. 273, 28

SVEIN (Sveinn), an attendant on the blinded Upland King Rørek, at whose instigation he attempts the life of King Olaf, but failing, was caught and allowed by Olaf to leave the land in peace, ii. 123, 98-125, 19

SVEIN, son of Bergthor Buck, iii. 424, 28

SVEIN BRIDGEFOOT (S. bryggjufótr), a landed man of the Wick, assists Sigurd Woolstring in his mission to obtain the allegiance to K. Magnus Barefoot of Sveinki Steinarson, iii. 214, 21, 217, 21—his son Bergthor a witness in the law-case of Sigurd Hranison, 275, 21, 24

SVEIN, son of Eric Everminded, King in Denmark 1152-1157, iii. 271, 9

SVEIN, son of Earl Eric Hakonson, rules Norway after the death of his father conjointly with Hakon his brother, ii. 214, 28—Snorri's, or probably rather a scribe's, mistake; Earl Eric had no such son.
SVEIN, son of Erlend of Garth and father of Svein the father of Kyrping-Worm, iii. 3716
SVEIN, Earl, son of Earl Godwin by his wife Gyda, ii. 32610-18
   iii. 15518-29—with King Harald his brother at the battle of Helsingport, 18119
SVEIN OF JADAR, son of Aslak the son of Erling Skialgson of Soli, iii. 29917
SVEIN, Olaf the Swede king’s Earl in Norway, 1000-1015; son of Earl Hakon of Ladir and Thora, the daughter of Skagi Skoptison, i. 24786—commands a division of his father’s fleet in the battle of Hiorungwick, 27718-22 2795-8—flies, with his brother Eric, to Sweden, when Olaf Tryggvison becomes king of Norway, 29910-19 3456-9—married to Holmfrid, daughter of King Olaf the Swede, 37791-92—receives, on tributary terms, at the partition of Norway, after the fall of Olaf Tryggvison, his father-in-law’s share, and holds that dominion as an Earl of Sweden, 37792-91 37822-24—proves a liberal, enlightened and a popular ruler, 37821-81—rules Norway conjointly with his brother, Eric, ii. 211-21 25022-24—gives his sister Bergljot in marriage to Einar Thambarskelfir, 2224-26—weds his daughter Sigrid to Aslak, son of Erling Skialgson, and confesses on him the same grants as Olaf Tryggvison had conferred on Erling, 3312-18 cf. 25528-29 iii. 10622-26—his kindred opposed King Olaf Haraldson on coming to Norway, 3329-37—Olaf’s estimate of him as antagonist, 3919-28—flies from his residence at Steinker on hearing of Olaf’s approach, and escapes detection by hiding his ship under the branches of trees that grew by the water’s edge, 4825-4924—council of war with Einar Thambarskelfir in Frosta; the Earl goes to Stiordale, 4927-5018 511-2—Earl Svein and the Icelanders’ sailing-fees, 5219-22—having gathered a large host, the Earl and Einar Thambarskelfir march on Nidoyce, whence Olaf had to flee while they burn the place to the ground, 532-37—after Yule he calls out a muster of men and ships from Thrandheim, and has a large host, which he still recruits, going south along the land, joined by Einar Thambarskelfir and Erling Skialgson, and towards the end of Lent arrives with his fleet off Nesiar, 5421-5519—the battle of Nesiar and Svein’s defeat, 578-6019 cf. 1056-7 15018-16—he resolves, against Erling Skialgson’s advice, to flee the land and resort to the avail of his father-in-law, King Olaf of
Sweden, 625-30, cf. 418-30-31—having collected the remnant of his fleet outside the firth where he fought, King Sigurd Sow advises King Olaf, his stepson, to make a fresh attack on the Earl, which counsel Olaf did not follow, and so Earl Svein escaped, 625-30-38-9-10—he goes to King Olaf of Sweden, who promises to supply him with men and means to reconquer Norway from Olaf, 6511-32—he plans an invasion of Throndheim next year and goes in the meantime warning about the Baltic, 6514-30—returning in autumn to Sweden, he dies of sickness, and his company of Norwegians make their way over Jamtland to Throndheim and bring the news of his death, 668-15, 211-19-17—chronology of his and K. Olaf Haraldson's reigns, 367-19-32, 460-18-20

SVEIN, son of Harald Fletcher, a Dane, raises, together with Steig-Thorir, after the death of K. Hakon Magnusson, the standard of revolt against K. Magnus Barefoot, iii. 209-210—they defeat K. Magnus' commander, Sigurd Woolstring, at Vigg, 210-210-211-211—pursued by K. Magnus, they go north to Halogaland, plundering and burning, 210-211-211—turning south in the same manner, they encounter K. Magnus in the firth called Harm, where Svein escapes by flight, 211-211—Svein flees to Denmark, and ultimately gets into peace and favour with King Eystein, son of Magnus, 213-214-214

SVEIN, King of Norway, 1030-1035; son of K. Knut the Mighty by his concubine Alfiva, designated ruler over Norway by Knut while K. Olaf Haraldson was yet alive, ii. 389-389—he receives, as ruler over Wendland, an order from his father to be king over Norway, 449-449-449—repairs to Norway in company with his mother and Earl Harald, son of Thorkel the High, 449-449-449—proclaimed king in Norway at every Law-Thing, 450-450—his unpopular laws, 450-450-451-451—cf. iii. 268-268—he, and in particular his mother, generally disliked, 451-451—451—451—the sons of Arni make terms of peace with K. Svein, and go into private life, 453-453—K. Svein gives leave to bp Grimkel to take the body of K. Olaf out of the grave, and is present at the translation, 455-455-456-456—K. Svein's deeds sung by Thorarin Praisetongue, 458-458—Svein's growing unpopularity, 461-462—he successful expedition against Trygvi, 463-465—reigns thereafter in peace, 465-465—his officials, on hearing of the arrival in Norway of Magnus the Good,
take to flight everywhere, iii. 697-711—Svein flies away from Norway, and accepts from his brother Hordaknut dominion in Denmark, 8-910, 107-10, 15-16—he dies in Denmark, 98101—his relations to Sigvat the Skald, 131918
SVEIN, son of Knut Sveinson of Jadar by Rimhild, commands a galley in K. Sigurd Jerusalem-farer’s fleet, iii. 29915-17—his quarrel with Harald Gilli, 30017-302
SVEIN, a Priest, slain together with his two sons by Sigurd Slembi-Deacon and King Magnus the Blind, iii. 357
SVEIN, son of Rimhild, see Svein son of Knut Sveinson of Jadar.
SVEIN, the son of Svein the son of Erlend of Garth, iii. 3718
SVEIN, ‘King of Denmark,’ son of K. Svein Wolfson, iii. 42712
SVEIN TWIBEARD (S. tjögskegg), King of Denmark, 9861014, son of K. Harald Gormson, said to have been baptized to the name of Otto Svein, given him by his gossip, the Emperor Otto II., i. 2608-8 cf. ii. 25012-15—married, r. Gunnhild, d. of K. Burisaf of Wendland, i. 27110-11, 10-16; their sons Harald and K. Knut the Mighty, 27110-17 ii. 25012-14; 2, Sigrid the Haughty, 34828-31; their daughter Astrid, wife of Earl Wolf, s. of Thorgils Sprakalegg, ii. 26729-29, iii. 298-10—father to Gyda (by what mother not stated), the wife of Earl Eric Hakonson, i. 34812-18
Svein demands of his father a share in the kingdom, and on refusal rises in rebellion, giving his father battle in Iceforth in Sealand, where K. Harald is mortally wounded, i. 27010—Svein becomes K. of Denmark, 27020-21—kidnapped by Earl Sigvaldi he is forced to marry Gunnhild d. of K. Burisaf of Wendland, and to betroth to him his sister Thyri, 27021-27114 34824-26—vows, at the famous grave-ale after his father, to conquer England, 27129-27218—marriage alliances, 34819-28 35826-37—forced by Earl Sigvaldi to hand over to him his sister Thyri to be married to K. Burisaf, 3498-21 cf. 3508-10—settles on Thyri the domains in Wendland that had belonged to his deceased (in reality repudiated) queen, Gunnhild, 34921-26—at the instigation of his queen, Sigrid the Haughty, he summons his allies, King Olaf the Swede and Earl Eric, to join battle with Olaf Tryggvason when going to Wendland, 359121 21 58-81—they join their forces with him when Olaf had already sailed by to Wendland, 35925-3608—he employs Earl Sigvaldi to lead Olaf Trygg-
vision into a trap, where he and his allies should be ready to attack him, 360–361—awaits King Olaf at the ‘island’ of Svoldr, where the latter is defeated and drowned, 362–374 cf. ii. 98–99—Svein treats with his allies for the spoils of eventual victory, 364–226—his poor share in the battle as Olaf Tryggvison had guessed, 367–19–321 368–1867—receives, for his share of Norway after the fall of Olaf Tryggvison: the Wick, Raumealm and Heathmark, but bestows the latter two folklands on Earl Eric, 378–29–22 ii. 250–19–22 cf. iii. 438–8–13—his presence in England; K. Æthelred flies to Normandy, ii. 12–19–28—his sudden, legendarily accounted for, death, 125–61—praised by King Rœrek of Heathmark for his mild and liberal rule in Norway, 4317–23

SVEIN WOLFSON, King of Denmark, 1047–1076, son of Earl Wolf the son of Thorgils Sprakalegg by Astrid, d. of Svein Twibeard and Sigrid the Haughty (Svein’s mother being thus half-sister of Knut the Mighty and aunt of K. Onund of Sweden), ii. 267–29–26 319–8–9 iii. 29–10—married Gunnhild, d. of Earl Svein Hakonson, iii. 106–26–28—his children, 194–21–29 271–8 284–19–20

His father having offended K. Knut, Svein intercedes and offers himself a hostage for him, ii. 319–7–16—K. Knut having murdered his father, Svein betook himself to his cousin Onund, K. of Sweden, and dwelt with him for a long time, iii. 29–10–16—personal description, 29–17–22—becomes K. Magnus the Good’s man and is appointed by him Earl of Denmark, 29–53–31–25—breaks his allegiance to K. M. and sets up as King of Denmark, 33–9–14—hearing that K. Magnus was coming with a host from Norway he flees to Sweden, collects an army and goes to Denmark to oppose Magnus, 33–14–345—severely defeated by K. Magnus off the island of Re (Rügen) he flees to Skaney, gathers a fresh host and takes it to Riveroyce in Jutland, where he suffers an overwhelming defeat, being chased by Magnus through Denmark, 38–44–27—Svein flees to Sweden, gathers an army once more and goes to Denmark, where he is defeated once again by Magnus at Holiness and driven to Sweden, 44–80–451–90–499—Thiodolf’s commemoration of the three battles Svein fought with Magnus, 51–10–18—Svein makes acquaintance with Harald Sigurdson (Hardredy) and enters an alliance with him for reconquering Denmark
and ousting K. Magnus the Good out of Norway, 7717-8012 —sudden end of the alliance with Harald, 817-832 8833—puts himself in possession of Denmark once more, 8834—flees away from Denmark once again before the combined forces of Kings Magnus and Harald, 9035-928—receives by Thorir the last will of K. Magnus, whereby he confers on Svein the kingdom of Denmark, 9110-917 9318-94d—Svein's relations to K. Harald Hardred, 9410-981976-1024, 12018-1221, 127-128—receives into his service Hakon Ivarson, 11616-28 4731619—likewise Finn Arnison, whom he creates Earl, 122811 47316-19—battle with Harald off the Niz (river) in Lofafirth, Svein signally defeated, 12914-19 132-137—escapes under the name of Vandrad by the aid of Hakon Ivarson, 138-1406 11-15 20-25 14415-14512—Svein and Karl the goodman who aided him in escaping, 1395-10 33-1404 14218-14311—peace made between Svein and Harald, 14517-14910—K. Svein and his cousin, earl Tosti, 15914-16016—after the death of Harald, Svein breaks the peace with Norway, but comes to terms with the sons of Harald, 18711-1888—his death, offspring and family connections, 19419-1954 4633-25

SVEINKI, son of Steinar, father to Ragnhild the mother of Erling Askew, iii. 3718-5—fosterer of Hakon the son of Magnus the son of Harald Hardred, before Thorir of Steig took over his fostering, 21410-14—his contest and peace with K. Magnus Barefoot, 21416-2218

SVERRIR, King of Norway (reputed son of K. Sigurd Mouth s. of Harald Gilli), quoted as an authority for one account of the death of King Eystein, s. of Harald Gilli, iii. 3966—takes the body of King Hakon Shoulderbroad, his 'brother,' to Cheaping, i.e. Nidoyce, and laid it in the stone-wall in Christ's church, 4479-12

SVERTING (Svertingr), son of Runolf the priest, an Icelander converted to Christianity by Olaf Tryggvisor in Nidoyce, i. 33422-23—kept as hostage with other nobles of Iceland by Olaf Tryggvisor, to insure the conversion to Christianity of Iceland, 35417-20

SWANHILD (Svanhildr), daughter of King Eystein of Heathmark, one of Harald Hairfair's wives, i. 11415-18

SWASI (Svasi), a Finnish wizard, father of Snowfair, inveigles Harald Hairfair into his daughter's power, i. 1197-29
SWEDES (Svärt), properly the name of the race that ruled in the middle part of modern Sweden especially round the Mälard lake, and were distinguished from the Gatts their southern and western neighbours. With the extension of the sway of the Upsalakings the term Svärt underwent a similarly extended application, i.e., 45. 49. 21. 25. 30. 22. 9. 10. 18. 19. 28. 23. 18. 24. 9. 19. 27. 18. 29. 10. 11. 17. 37. 26. 9. 8. 22. 34. 8. 20. 37. 40. 18. 41. 10. 43. 10. 42. 17. 47. 8. 48. 25. 12. 15. 4. 18. 24. 5. 24. 19. 23. 53. 39. 29. 25. 55. 11. 65. 10. 66. 14. 67. 10. 9. 23. 37. 36. 7. 9. 10. 26. 18. 16. 2. 8. 17. 26. 24. 42. 76. 24. 88. 18. 84. 91. 16. 98. 20. 99. 28. 112. 10. 32. 31. 31. 17. 32. 21. 32. 10. 32. 34. 3. 32. 37. 32. 38. 39. 1. 43. 39. 4. 30. 29. 30. 39. 30. 39. 4. 18. 81. 52. 1. 65. 19. 49. 19. 7. 72. 35. 27. 75. 8. 5.

SWEGDIR, son of Fiolnir, and his successor in the rule of the Swedes, i.e., 25. 26. 26. —spent five years in a journey to Godhome, came to Turkland and Sweden the Great (Magna Scythia), found there friends and kindred, and married Vana of Vanhome, 25. 24. —went again to visit Godhome, and in that journey was inveigled by a dwarf to enter his hollow rock in which he was shut up and he never came back again, 25. 26. 26. —cf. 159. 1 and 39. 35. 35. —see also K. Gisason's Udvalg af oldnordiske Skjaldekvad, 64. 29. 35.

SWINE-GRIM (Swina-Grimir), maimed by Sigurd Slembi-Deacon, iii. 358. 28.

SWIPDAG (Swipdagr), the greatest of champions, i.e., 38. 16. 18.

SWIPDAG THE BLIND (S. blindi), a kinglet who ruled over Tenthland, fosterer of Ingjald Evilheart, i.e., 55. 4. ——his sons, 58. 30. 9. 4. ——his death, 61. 38. 34.

SWOLNIR (Svolnir), one of Odin's names, Odin, i.e., 21. 25.

TEIT, son of Isleif (Teitr Isleifsson), fostered by Hall of Hawkdale, where he lived after his fosterer's death, was the teacher of Ari the Historian, and told him manifold lore, i.e., 6. 29. 33.

TEIT (Teitr), an Icelandic noble, son of Ketilbriorn, father to Gizur the White, i.e., 33. 27. 38.

TEMPLEGARTH-REF, foster-son of Gizur Goldbrow, an Icelandic poet, stationed, together with the other poets at his court, by the side of K. Olaf Haraldson within his shield-burgh in the battle of Sticklestead, so that they might be eye-witnesses of the events they would sing of afterwards, i.e., 40. 34. 21. —sings of the fall of his foster-father in the battle of Sticklestead, 43. 21. 38.

THANGBRAND (Thangbrandr) 'Dankbrand,' a Saxon (German) priest in Olaf Tryggvason's service, sent by the king to
THE—THO]  

THELMARK (They of) (bilib), inhabitants of the folkland of Norway now called Telemarken, i. 111,5

THIAZI (bjaiz), a giant, i. 166,11

THICK MAN (Hinn digri ma3ri), mocking name by which only King Olaf Haraldson might be named at the court of King Olaf of Sweden, ii. 84,27 97,6 98,15

THIODOLF, son of Arnor, called 'Earls' skald' (jarla-skald), an Icelandic poet at the court of K. Magnus the Good and K. Harald Sigurdson—his songs on events of K. Magnus's reign: iii. 6,1-10 17,25 7,21-11 10,2-10 26,15-24 27,2-10 18-25 27-85 31,10-18 32,10-19 24-58 36,14-22 80-37 3 38,20-24 40,7-15 22,4,14 14,18 20-23 42,8 10-18 20-24 26-38 43,15-18 22-44 6,11-27 45,1-20 46,11-19 22-31 47,2,15 17,26 81,4 48,6 8,18 18,49 7,11-10 51,10-18—his songs on events of Harald's reign: 57,1-10 63,16 71,2-10 74,11-19 77,29-78,6 80,4-12 83,10 10,7,10-18 129,27-130,6 10-34 131,4-12 14,23 26,24 133,2-6 8,16 135,29-136,4 137,18-17 24,81 114,7,24 29,85 14,8,23 149,1-8 15,2,8-11 15,4,1-8 15,32-27 37,81 155,1-8 175,28-90 177,16-24 184,26-30 185,5 16,14 18-22

THOR (b3rr), one of Odin's 'Diir,' dwelt, on coming to Sweden, at Thundermead, i. 16,28-29—his name given to children, 19,20-26—making the sign of his hammer (hamars-mark) over a cup before drinking it, done only by such as trust in their own might and main, i. 169,20-22—regarded as the chief god of the Norwegian people by the poet Einar Jingle-scale, a court poet to Earl Hakon, when he says that Earl Hakon left all templelands of Einridi (= Thor) and the other gods, once harried, free for the people's religious exercises, 24,2-5,11 cf. 201,17,18—in the temple of Mere he sat 'the most honoured of all the gods, adorned with gold and silver,' which image Olaf Tryggvesson smote down, his men doing the same to the images of other gods, 320,28-30—a temple consecrated to him at Hof in northern Gudbrandsdale, ii. 201,19-23 22—his image there and daily cult described, 205,7,18—destruction of image and worship together, 207,20-208,6 12,22

THORA (bora), has by K. Magnus Barefoot a son, Sigurd
J erusalem-farer, iii. 233

THORA, a workwoman of Simon, son of Thorberg, becomes, by K. Sigurd s. of Harald Gilli, mother to K. Hakon Shoulder-broad, iii. 373

THORA, daughter of Guthorm Greybeard, becomes by K. Harald Gilli mother to K. Sigurd Mouth, iii. 314

THORA (þóra), daughter of K. Hakon the Good, i. 188

THORA, daughter of Joan, had by K. Olaf the Quiet a son, Magnus Barefoot, iii. 195—married (?) Bryniolf Camel, and with him had issue, Skialdvor and Haldor, 481

THORA MOST-STAFF (þ. mostrstöng), of the kin of Hordakari, a native of the island of Most, and a serving maid at K. Har. Hairfair’s court, mother of Hakon, afterwards K. H. the Good of Norway, i. 138

THORA OF RIMUL, ‘a wealthy dame,’ one of Earl Hakon’s greatest favourites, i. 292—hides Earl Hakon from his enemies at her manor of Rimul in a hole dug out under a pigsty, 294

THORA, daughter of Saxi in Wick, the mother, on her own evidence, by K. Magnus Barefoot of Sigurd Slembi-Deacon, iii. 336

THORA, a daughter of Skagi Skoptison, married to Hakon, the Earl of Ladir, i. 247

THORA, daughter of Skopty Ogmundson, wife of Asolf of Rein, iii. 184

THORA, daughter of Thorberg the son of Arni and of Ragnhild daughter of Erling Skialgson, baptized by Bard, and held at the font by Stein Skaptison, who gave her a finger-ring, ii. 280—married to Harald Sigurdson, their sons, iii. 96

—remains in Norway on Harald’s going on the expedition to England, 165

THORA, daughter of Thorstein Gallows, married to Arni, son of Armod, ii. 198

THORALD (þóraldi), a king’s steward at the manor of Howe, his report to K. Olaf Haraldson, as to the heathen life of the men of Upper-Thrandheim, ii. 195

THORALD CHAPS (þ. keptr), slain by Sigurd Slembi-Deacon, iii. 357

THORALF (þóralfr), [son of Sigmund Brestison], of Dimon
goes, summoned by Olaf Haraldson, with many representatives of the Faroe people to Norway and becomes one of the king's household and bodyguard, and with the rest agrees to the subjection of Faroe to Norwegian rule, ii. 246\textsuperscript{17}-247\textsuperscript{24}—goes again at the summons of the king to Norway, followed by the foster-sons of Thrand o' Gate in another ship; both ships landing, at a short distance from each other, at the island of Herna in Norway, Thoralf is slain there, after nightfall, the suspicion falling on Thrand o'Gate's foster-son Sigurd Thorlakson, 269\textsuperscript{2}-272\textsuperscript{2}

THORALF SKOLMSON THE STRONG (p. hinn sterki Skolmsson), (his father's full name was Þorbjörn Skolmr), fought beside K. Hakon the Good in the battle of Fitjar, i. 184\textsuperscript{18}-185\textsuperscript{18} 186\textsuperscript{14-16} 19

THORAR (Þorarr), a 'lawman' in Jamtland, ii. 295\textsuperscript{13}-29—his dealings with Thorod Snorrisson and his following, 295\textsuperscript{2}-298\textsuperscript{8}

THORARIN (Þórarinn), the origin of the name, i. 19\textsuperscript{26-29}

THORARIN CURTFELL (p. stuttfeldr), an Icelandic poet, sings of K. Sigurd Jerusalem-farer's departure for Palestine, iii. 248\textsuperscript{29}-249\textsuperscript{6}—of the king's successful stratagem before a cave in the island of Forminterra occupied by Africans, 25\textsuperscript{44-28}—the origin of his nickname, 286\textsuperscript{7-14}—his adventures at the court of K. Sigurd, 286\textsuperscript{7}-288\textsuperscript{8}—gets into K. Sigurd's favour for a 'drapa' on him, 288\textsuperscript{6-14}

THORARIN, son of Nefiolf, one of the captains of Icelandic ships whom Olaf Tryggvison christened together with Kiartan Olafson, i. 335\textsuperscript{19-20} 337\textsuperscript{16-18}—personal description and character, ii. 133\textsuperscript{8-19}—his stay at Tunsberg with King Olaf Haraldson, a wager laid by the king and taken by Thorarin, on the ugliness of the latter's foot, 133\textsuperscript{13-134}\textsuperscript{20}—losing his wager he has to bring the blind King Rerek to Greenland or Iceland as chance might decide, and hands him over to Thorgils Arison of Reek-knolls in Iceland, 134\textsuperscript{20-136}\textsuperscript{16}—appointed one of King Olaf's bodyguard, 135\textsuperscript{7}—abets the family of Erling Skialgson in saving Asbiorn Seal's-bane from King Olaf's wrath, 224\textsuperscript{3}-227\textsuperscript{19}—sent by King Olaf on a political mission to Iceland, with the object of incorporating the island in the realm of Norway, a plan which, though favoured by Gudmund the Mighty, was foiled by the opposition of Einar Eyolfson, Gudmund's brother, 242\textsuperscript{7-244}—again Th. brings
—wrought on Knut's ex
the song called Togdraf.
Alfiva's son the song call
celebrates the miracles t

THORARIN SKEGGISON
on K. Harald the Hardre
THORBORG (bórrbergr), so
Ragnhild, d. of Erling Skjal
children: Thora, queen of
Eystein Heathcock, 170–8
in the isle of Giski Stein Sk
up and receives promise of
it cost Thorberg much tro
286,17—obtains, by the aid o
and himself and swears an o
284–286,21—accompanies K
369,8—wounded in the batt
of by his br. Arni at Eggja, a
turns home and makes pea
453,18—joins his brothers in
462,19–20—assembled at Giski
the future, 463,20–24
THORBERG SHAVE-HEWE
wright, the builder of the L
great war galley, i. 744–24.
THORBIORN HORNKLOFI, one of King Harald Fairhair's court poets, author of Glymdrapa, i. 99-100, 100-14, 109-10, 21, 21-9
110-10, 112-113, 114-24, 30, 116-2, 10
THORBIORN RENTMASTER (gjaldkeri), in command of K. Magnus Erlingson's forces at Bjorgvin, iii. 457-28
THORBIORN SKALD-ASKEW (p. Skakka skald), or rather Askew's skald, author of a drapa on Erling Askew, iii. 372-8, 17
440-14, 460, 461, 461
THORD (þórðr), on board a ship in Harald Hardrady's fleet lying bound for England, his dream, iii. 164-11, 38
THORD BIGBELLY (þ. Ístrumagi), a captain of the folk of Gudbrandsdale in their strife against King Olaf Haraldson's missionary activity, ii. 203-24, 27, 205-27, 206, 3
THORD, son of Bork (son of Thorstein Codbiter, see Eredwellers' saga, Saga Library, 2 Genealogies, i.), for some time a member of King Olaf Haraldson's household, ii. 241-22, 26
THORD, son of Fóli (þ. Fólason), King Olaf Haraldson's banner-bearer, ii. 128-21, 130, 1, 4, 12, 23, 41, 3, 4, 42, 9, 4, 8—his fall, 430-18, 21—father of Gudrun, who was married to Skopti, son of Ógmond, iii. 225-29
THORD FREY'S priest (þ. Freysgoði), father of Kolbein and Burning-Flosi, i. 334-21, 22
THORD, son of Guthorm, of Steig in northern Gudbrandsdale, the mightiest man of those parts, woos and obtains in marriage Isrid, d. of Gudbrands, K. Olaf's aunt, and becomes K. Olaf's dearest friend, ii. 248-20-249, 9 [same as Th. Bigbelly?]
THORD, son of Horda-Kari, father of Klypp the Hersir, i. 215-20, 21, 30, 328
THORD HOUSEWIFE, courtman of King Sigurd son of Harald Gilli, slain at Bjorgvin in an affair between Kings Sigurd and Ingri, iii. 389-27, 31
THORD THE LOW (þ. hinn lági), son of Thorlak the brother of Thrond o' Gate, personal description, ii. 269-28, 82—goes with his brother Sigurd, at Thrond's egging-on, to Norway in pursuit of Thoralf of Dimon, who on landing in Norway is mysteriously murdered, 270, 27, 274-12—aids Gaut the Red in taking
the life of Karl o’Mere, 30910-19—is outlawed for the misdeed, 309934
THORD of Niordlow, stationed in the fore-hold of the Long-Worm, i. 35314
THORD SIAREKSON (p. Sjáreksson), Icel. poet, author of a drapa on Thoralf Skolmson, i. 18428-98 18719-25 and of a death-song on King Olaf Haraldson, ii. 32317-20
THORD SIGVALDIS SKALD (p. Sigvaldaskáld), an Icelandic poet, father to Sigvat the poet and trusted counsellor of K. Olaf Haraldson, spent a long time with Earl Sigvaldi of Jomsburg and later with his brother Thorkel, fell in with K. Olaf Haraldson in his western warfare and remained with him ever afterwards, ii. 516-24 iii. 1216
THORD, son of Skopti Ogmundson and Gudrun d. of Thord the son of Foli, iii. 22527-31—accompanies his father on his pilgrimage to Rome and dies in Sicily, 2377
THORD SKOTAKOLL (skotakollr), a sister’s son of Sigvat the Skald, sent on a secret mission to Earl Rognvald to advise him of King Olaf Haraldson’s acceptance of the Earl’s proposal to take Astrid, d. of K. Olaf of Sweden, for wife, ii. 15125-1523
THORD THE YELLER (p. gellir, son of Olaf Feilan), a chief of Broadfirth in Iceland, i. 26924
THORDIS SKEGGJA (þóðís skeggja), a sorceress, got by Gunnhild, K. Hakon Shoulderbroad’s fostermother, to ‘sit out’ in order to find out, how Hakon might come off victorious in his contest with K. Ingi, iii. 4245-12
THORFIN EISILI (þorfinn eisili) of Inner-Thrandheim, a forecastle man on board the Long-Worm, i. 35310
THORFIN MOUTH (p. munnr), an Icelandic poet with K. Olaf Haraldson at the battle of Sticklestead, ii. 40421—sings a stave, 40599-98—slain in the battle, 43093
THORFIN, Earl of Caithness, Sutherland and Orkney, †1064, son of Sigurd the Thick, Earl of Orkney, by his second wife, a daughter of Malcolm II., King of Scotland, ii. 16927-29—[married Ingibiorg, d. of Finn Arnison, called ‘Earls’ mother,’ niece of Kalf Arnison, their sons] Paul and Erland, iii. 16624 cf. 11918-21—placed, five years old, with his grandfather, when Earl Sigurd went on his ill-starred expedition to Ireland, ii. 17012—made by his grandfather Earl of Caithness and Sunderland, 170812—personal description, 17013-22—one of the death of his
brother, Summerlid, Thorfin lays claim to his share, one third, of Orkney, but Einar, his brother, possesses himself thereof with a high hand, 171111—bestirs himself with an armed force to follow up his claim to his share in Orkney, which by Brusi’s intervention, is peaceably covenanted to him, 173171-17418—feud renewed between Thorfin and Einar on the latter’s driving away from the islands Thorfin’s tax-gatherer, 175220—Thorfin brings the matter to the cognisance of, and goes himself to see, the King of Norway, 175220-17619—returning to Orkney he comes, by Brusi’s intervention, again to peaceful terms with Einar, 1761925—Thorfin’s and Brusi’s dispute over the sharing of Orkney after the death of Earl Einar, settled by Olaf of Norway, so that both held their respective shares in fee of Norway’s king, 178225-18521991118—Thorfin forgives Thorkel Amundson the murder of his brother, Earl Einar, and appoints him commander of his forces, 1853-1868—Thorfin undertakes the defence of Orkney against vikings by Brusi ceding to him one half of his dominion, 18725-18819—his character, length of his reign, his death, 188124—Kalf Arnison with him in the Orkneys, iii. 1191821

THORFIN SKULL-CLEAVER (p. hausakljufr), earl of Orkney, son of Turf-Einar, dispossessed by the sons of Eric Bloodaxe, i. 15420-1553 ii. 16947—resumes the earldom of Orkney on Gunnhild, with her sons, leaving the isles for Denmark, 1591618 cf. ii. 1682781—died of sickness, his sons ruling over the land after him, i. 2412420 ii. 16989

THORFIN THE SWART (p. svartl), of Snos, a partisan of Eystein the son of K. Eystein the son of Harald Gilli, iii. 4829—falls at Re, 486910

THORGAUT HARELIP (borgaurt skarfi), a joint leader with his brother, Asgaut Bailiff, of a mission of four-and-twenty men sent by K. Olaf the Swede to gather the taxes he laid claim to in Norway, ii. 632428—failure of their negotiations with the Thrandheimers, 69287005—allavailing interview with King Olaf, 7026724—refused further interviews by King Olaf, 72513—Thorgaut returns with some of his following back to Sweden, 72317—hears, before he quits Thrandheim how his brother with his following was hanged by K. Olaf’s Guests and brings the news east to King Olaf the Swede, 722781—attacks Gudleik the Garthrealmer and slays him and robs his Vi.
and King Olaf Haraldson’s goods, but is attacked in turn by Æyvind Uroghronh and slain, and the robbed property is restored to Olaf Haraldson, THORGEIR AFRAÐSKOLL (Þorgeirr afraðskollr), lived at Nidness, 995, Odd Kolson’s source for the history of the Kings of Norway, Odd being, in turn, the source of Ari the Learned’s ‘Lives’ of Norw. Kings, i. 69.

THORGEIR, a lord of the Wick, married Ingird the d. of Lodin and Astrid K. Olaf Tryggvsson’s mother, i. 301, 121—

aids Olaf Tryggvson in christening the Wick, 302, 303—

joins Olaf Tryggvson’s expedition to Wendland, 358, 12.

THORGEIR, chaplain of John’s Church, Nidoyce, iii. 481, 17

THORGEIR, a steward of a royal manor in Orkdale, witnesses how King Olaf Haraldson rebuked Stein Skaptson for his disloyalty, ii. 278, 279—slain by Stein for refusing him means of travelling on running away from the King’s court,

THORGEIR FLECK (Þ. flekkkr), a goodman of Sula in Veraldale, devoted to the cause of K. Olaf Haraldson, ii. 397, 398, 399—

exposes the traitors at K. Magnus Olafson’s court, and receives the King’s friendship in return, iii. 18, 19.

THORGEIR, son of Havar, for a while a member of king Olaf Haraldson’s household, ii. 241, 27.

THORGEIR of Kviststead, a landed-man, his altercation with K. Olaf Haraldson at Sticklestead, ii. 426, 427—slain by K. Olaf in the battle, 439, 19—his lands confiscated by K. Magnus the Good, iii. 21, 18.

THORGEIR LEECH, the son of Stone, iii. 365.

THORGILS (þorgils), son of Ari, a renowned lord [of Reeknolls] on the northerly Side of Broadirth in Iceland, keeps the blinded king Rœrek for one winter, as King Olaf Haraldson’s prisoner, ii. 136, 22.

THORGILS, son of Geilir (Þ. Geilisson), father to Ari the Learned, i. 517, 18.

THORGILS, son of Halma, the goodman of Sticklestead, offers to fight on the side of Olaf Haraldson, but is requested by him to help the wounded rather and, in case of his falling, to do the needful service to his dead body, ii. 410, 411—

he and his son remove the body from the battlefield to a little out-house, wash it, swathe it in linen, and cover it up
with wood (faggots), 444\textsuperscript{814}—again, in consequence of an accident which they feared might lead to the discovery of it by the king's enemies, they remove it into the meadow and hide it there, 445\textsuperscript{24-25}—they make a coffin to the body, and a dummy coffin as well, filled with stones and straw, the weight of a man, 447\textsuperscript{22-23}—they take both coffins down to Nidoyce on board a boat, and deliver the dummy chest to bishop Sigurd's men, but under cover of the darkness of night, they rowed up the river Nid to Saulithe, and bore the chest into a waste shed there, and waked over the body through the night, 447\textsuperscript{30-448\textsuperscript{23}}—next they took the body still further up the river and buried it in a sand-hill near the bank, and went back to Sticklestead, 448\textsuperscript{23-449\textsuperscript{7}}—at bishop Grimkel's request, they give evidence as to what happened to the body while in their charge, 454\textsuperscript{27-455\textsuperscript{4}}

THORGILS, son of Harald Hairfair and, apparently, Gyda, daughter of Eric, King of Hordland, i. 114\textsuperscript{10}—proclaimed king by his father, 131\textsuperscript{18}—furnished with warships by his father, he warred in Scotland, Wales and Ireland, and won Dublin, and became king thereafter, and was betrayed by the Irish, 132\textsuperscript{21-22}

THORGILS ODDISON of Saurby in Western Iceland, his relations to Sigurd Slembi-Deacon, iii. 338\textsuperscript{4-339\textsuperscript{25}}

THORGILS, son of Snorri, 'said that he saw the altar-cloth which was made' of a cloak that Harald Hardredy gave to Steig-Thorir, iii. 86\textsuperscript{81-87\textsuperscript{8}}

THORGILS SRAKALEG, father of Earl Wolf, the brother-in-law of King Knut the Mighty, ii. 26\textsuperscript{22-25}

THORGILS, son of Thorolf Lousebeard, six winters old when Olaf Tryggvesson was born, i. 22\textsuperscript{411-14}—seized by vikings, and sold into slavery in Esthonia, together with Olaf Tryggvesson, 229\textsuperscript{5-16}—bought, together with Olaf, by the latter's uncle, Sigurd Ericson, and brought to Holmgarth, 230\textsuperscript{5-7}

THORGNYR (jörgnýr), a lawman of Tenthland, grandfather of Thorgnyr the famous lawman, ii. 113\textsuperscript{19}

THORGNYR, son of Thorgnyr, lawman of Tenthland, father to the following, ii. 113\textsuperscript{19}

THORGNYR, son of Thorgnyr, a mighty lawman of Tenthland in Sweden, an old man, surrounded by a court, the wisest man in Sweden, akin to and foster-father of Earl
ROGVALD OF WEST-COUNTY, ii. 113–120—description of his
manorial residence, household and person, 116—his
reception by Earl Rogvald and Bjorn the Marshal, 116, 117—
conference on the question of peace between Norway
and Sweden, Thorgnyr giving the Earl his word that the
Swede-king shall listen to their pleadings, 117–118—he rides
to Upsala-Thing, where he sits opposite to the King,
surrounded by his house-carles, and supported by the throng of
the bonders, 118—his famous speech to the King, which
resulted in Olaf the Swede's giving way, so as to consent to
peace being established between the two countries, and his
daughter Ingigerd being betrothed to Olaf of Norway, 120–
122

THORGRIM SKINHOOD (þorgrimr skinnhúfa), one of King
Magnus Barefoot's landed men, runs away from the king in
his last and fatal action with the Irish, iii. 241–242

THORGRIM, son of Thiodolf of Hvin, stationed in the fore-
hold on board the Long-Worm, i. 353

THORGUNNA (Thorgunnr, daughter of Veseti of Borgund-
holm), married to Aki Palnatoki's son, their son Vagn, i.

THORIR (þórir), origin of the name, i. 19

THORIR, an outlaw in Jamtland, married to the sister of
Arnjot Gellini, befriends Thorod Snorrison when flying for
his life from Thorar, lawman of Jamtland, ii. 298–299

THORIR, (half-)brother of King Magnus the Good, sent by
Magnus with his last will to Svein Wolfson conferring on him
the kingdom of Denmark, iii. 91–94

THORIR BARNACLE (þ. helsingr), captain of the Væring
in Constantinople, iii. 430

THORIR BEARD (þ. skegg), one of eight lords of Thrand-
heim combined to force K. Hakon the Good to join in
heathen festivals, i. 170

THORIR, son of Erland Skjalsson of Soli and Astrid, daughter
of King Tryggvi Olafson, ii. 24—goes in a craft of twenty
benches to aid his brother-in-law, Thorberg, against Olaf
Haraldson in the affair of Stein Skaptson, 283–284, 286–287

THORIR FAXI (þ. faxi), a thrall of King Eystein the Mighty,
or the Evil, i. 161

THORIR, son of Gudbrand, sent by King Olaf Haraldson with
a message of peace to the franklins assembled from Orkdale and Gauldale to oppose his advance into Thrandheim, ii. 477–15

THORIR HART (þ. hjörtr), of Vogar, of Halogaland, commands in the centre of the fleet in the battle of Hiorungwick, i. 277–10—leads a revolt in Halogaland against Olaf Tryggvson’s project to christen the people, 309–28—fights Olaf on coming into Halogaland, is arrested in his flight by the dog Vigi, and slain by the king, 329–230

THORIR HELSING (þ. helsingr), a son’s son of Ketil Jamti, fled to the east from Jamtland on account of manslaughters, and was the first to colonize the countrysides afterwards called Helsingland, i. 162–260 ii. 276–11

THORIR HOUND (þ. hundr), son of Thorir (cf. ‘Sigurd, son of Thorir and brother to Thorir Hound,’ ii. 214–17), a landed man of Birchisle in Halogaland, ii. 192–17, 214–18—father of Sigurd, the father of Ranveig, wife of Jón Arnison; their children Vidkum, Sigurd Hound, Erling, Jartrud, iii. 17–11—Thorir’s sister Sigrid married to Olvir of Eggia, ii. 34–15—more accounted of than his brother (Sigurd) because he was the king’s landed man, 214–25, 26—jeers his nephew Asbiorn for the outrageous treatment he received at the hands of Seal-Thorir, 220–238—persuades Asbiorn to break covenant with King Olaf Haraldson, 230–21, 231–14—to have up, by order of the king, one half of his bailiwick over Halogaland into the hands of Asmund Grankeelson, 237–28—egged on by Sigrid, his sister-in-law, to avenge the slaying of her son Asbiorn, 239–240—learns in time that Asbiorn’s slayer was the king’s bailiff, Asmund Grankeelson, 240–27—awaiting his chance of revenge, when he hears of Karl’s trading voyage to Biarmland in partnership with the king, Thorir joins him unbidden with a longship manned with some eighty men, 258–9—incidents of the journey until he slays the king’s partner, 259–7, 265–23—his dealings with Gunnstein, Karl’s brother, after the slaying of the latter, 265–24, 266–28—his dealings with Finn Arnison when brought to justice by him in the king’s name, 287–291—he leaves Norway with all the proceeds of his journey to Biarmland, and joins King Knut in England, 291–28—with Knut in England in much favour, 335–1–20—accompanies K. Knut in his expedition to Norway, is present when he is proclaimed king in Thrandheim, and be-
comes Knut's landed man, 348-349a—reported by Biorn the Marshal to King Olaf as a leader of the general revolt in Norway, 381a—gathers measureless wealth by his 'Finn-journey,' 387b—his reindeer coats wrought with wizardry, 387c—brings a great muster of men out of Halogaland against K. Olaf, 387d—refuses to take the chief command in the battle of Sticklestead, 420a—ranges himself and his men under the standard of Kalf Arnison, his brother-in-law, 422a—Thorir and Thorstein Shipwright, 424a—marches in the rear to the battle in order to prevent desertions, 425—marches to the front and leads the attack at Sticklestead, 427—Thorir's fight with King Olaf and his guards, deals the king his death wound, 431—takes part in the fight with Day Ring's son, 434—deals reverently with the dead body of K. Olaf, whose blood heals a wound Thorir had received, 435—Thorir's foes to uphold his holiness, 435—his pursuit, at the request of the Verdalers, of the Swedish fugitives from the battle, 436—he returns to his ships, 437—inquires in vain for K. Olaf's body, 446—goes on a pilgrimage to Jerusalem, from which he never returned, iii. 176—his descendants, 179a

THORIR HVINANTORDI, defeated by Sigurd Slembi-Deacon, iii. 354a

THORIR, son of Ingrid, counsels K. Magnus the Blind in vain to keep his force in the Wick to observe the movements of Harald Gilli after the battle of Fyrileif, iii. 318

THORIR KLAKKA, sent by Earl Hakon to the West to ascertain who Oli the Garthrealmer might be, and to betray him in case he was Olaf Tryggvason, i. 289a—finds Olaf out, persuades him to go to Norway, and joins his company, but finds, on his return, Hakon gone into hiding, and all Thrandheim in revolt against the Earl, 289a—291

THORIR THE LONG (p. langi), the captain of King Olaf Haraldson's constabulary, the Guests, assassinates, at the King's bidding, Eilif the Gautlander, ii. 77a—78a—is despatched in pursuit of the escaped blind king Ròrek, whom he captures, losing his life at the same time, 130a

THORIR LONGCHIN (p. haklangr), fought against Harald Hairfair in the battle of Hafursforth, and fell there, i. 111a
THORIR, son of Olvir of Eggja and of Sigrid, d. of Thorir, and sister to Thorir Hound, a man of great promise and popularity, ii. 341-12—entertains King Olaf at a great feast, 341-12,22—the King inquires of Day, son of Red, concerning Thorir, who declares him to be a traitor to the King, which is proved by a massive ring of gold on his arm, given him, as he confesses, by Knut, and a prompt execution follows, 342-343,24.

THORIR, son of Roald, a ‘hersir’ in the Firthfolk, fosters Eric Blood-axe from three years old, i. 119-14 128,18-20.

THORIR SEAL (p. selir), or Seal-Thorir (Sel-jórir), a steward of King Olaf Haraldson over his manor of Ogvaldsness, description of his personal characteristics, ii. 213-34,29 216-15,22—his masterful dealings with Asbiorn Seal’s-bane, 216-9,38-220,11—slain by Asbiorn before the face of the king, 221-22,24.

THORIR, father to Sigurd, Thorir Hound and Sigrid of Eggja, ii. 214,16,17 374,8.

THORIR THE SILENT (p. jégjandi), son of Rognvald Mere-Earl and his lawful wife, Hild, daughter of Rolf Nefia, i. 117,20—married Alaf Year’s-heal, d. of Har. Hairfair, 125,7 137,22-28—appointed Earl of Mere after the death of his father, 125,9.

THORIR of Steig (son of Thord Guthormson), father of Guthorm, the father of Gudrid, iii. 87,4—gives the King’s name to Harald the Hardred at a Thing summoned by King Magnus, iii. 84,25-26—receives many presents from Harald, 86,27-38—brings up Hakon Magnusson, K. Harald’s grandson, 187,9-10—after the death of Olaf the Quiet, the Uplanders proclaim Hakon king, and Thorir goes with him to Thrandheim, where he is proclaimed king at Ere-Thing, 205,9-17 206,8—K. Magnus Barefoot, disliking the liberal laws of his cousin, throws the blame on Thorir, 206,9-207,5—Thorir, after the death of Hakon, raises the standard of revolt against K. Magnus, is defeated and hanged, 209-212,17.

THORIR WOODBEARD (p. tréskegg), a viking defeated and slain by Turf-Einar Earl of Orkney, i. 123,6-11.

THORKEL (jorkell), a Goodman of Apewater, in Iceland, gave fostering to Sigvat, the poet, till he was well-nigh a full grown man, ii. 511,14,17.

THORKEL DYDRIL (p. dyfrill), son of Eric Biodaskalli, i. 301,10—commands the Crane in Olaf Tryggvison’s expedition.

THORKEL FOSTER-FATHER (b. fôstri), son of Amundi of Sandwich, of all men the doughtiest in Orkney, ii. 171-9-91 advocates the cause of the oppressed subjects of Einar Wrongmouth, Earl of Orkney, 172-15-173-9 — flies from Orkney to Earl Thorfin of Caithness to escape Einar's persecution, 175-9 — gets so fond of Earl Thorfin that therefrom he was by-named Foster-father, 175-10-14 — sent by Thorfin to collect revenue of the third part he claimed of Orkney, Thorkel has to fly for safety from Earl Einar's wrath, 175-9-35 — goes to Norway and lays the state of things in Orkney before K. Olaf Haraldson, 175-10-176-1 189-12-18 — goes back to Orkney, and by Earl Brusi's intervention makes peace with Earl Einar, 176-15-18 35-39 — gives a feast to Earl Einar at which he murders him, 176-97-178-15 — goes forthwith to Norway, and King Olaf was 'well pleased' with what he had done, 178-12-20 192-23-41 — sends word privately to Earl Thorfin, who had come to Norway to settle his dispute with his brother Brusi, not to attempt leaving Norway without coming to terms with Olaf, 182-30-183-1 — King Olaf, having received homage from Thorfin and Brusi, demands of them to desist from avenging on Thorkel the slaying of their brother, Earl Einar, 184-20-28 — Thorkel places his head in Earl Thorfin's lap and receives his pardon, 185-186

THORKEL FOSTERLING (b. fôstri), son of Summerlid, slain in the presence of Harald Hakonson, Earl of Orkney, Sigurd Slembl-Deacon being accused of the deed, iii. 337-17-18 344-11-19

THORKEL, son of Eyolf (the Gray, son of Olaf Feilan, son of Thorstein the Red, son of Olaf White, King of Dublin, see Laxdæla Saga), for a while one of King Olaf Haraldson's household, ii. 241-24-30 — invited, together with other chiefs of Iceland, by Thorarin Nefjolsson, to go to Norway to meet King Olaf, an invitation on which Th. did not act, 245-2468 249-98

THORKEL, son of Geiri of Lings, an Icelander, at the battle on Lyrshaw-heath, apparently selected by K. Magnus to do a surgeon's duty, his progeny talented leeches, iii. 37-92-92

THORKEL GUSHER (b. geysa), a Danish chief, whose house K. Harald Hardreyy burns down and whose daughters he
Takész captive on board, setting them free for enormous ransom, iii. 953-961

THÓRKEI HAMMERSKALD (p. hamarskald), an Icelandic poet, author of a drapa on K. Magnus Barefoot, iii. 209-210

THÓRKEI THE HIGH (p. hinn háfi), son of Strut-Harald, i. 270-275—his vow at his father’s and Harald Gormson’s grave-ale, 272—his war-raid in Denmark in company with King Olaf the Holy, ii. 117, 13—his son Harald receives an earldom from Knut, 375

THÓRKEI LEÍKA (p. leira), a lord of the Wick, i. 273—

one of the captains in Eric’s division of the fleet in the battle of Hiorung-wick, 277, 281—slain by Vagn Akison while engaged in executing the prisoners after the battle, 281-282

THÓRKEI NEFIA, or Nosy (p. nefja), son of Lodin and Astrid, the mother of Olaf Tryggvisor, i. 301—was captain of the Short-Worm in Olaf Tryggvisor’s expedition to Wendland and the battle of Svoldr, 354, 362, 363, 364, 365, 366, 368—jumps last of all overboard from the Long-Worm, 375

THÓRKEI NOSY, see THÓRKEI NEFIA.

THÓRKEI SKALLISON (p. Skallason), an Icelandic poet, author of ‘Walthiof’s-flock,’ iii. 181-182, 182-183

THÓRKETIL, i. 375,—the unsyncopated form of the name Thorkel: see Thorkel Nejja.

THORLEIF (porleifr), son of (Asgeir) Redfell, Icel. poet, author of a laudatory poem on Earl Hakon the Mighty, i. 298-303

THORLEIF, son of Bryniolf, a follower of Eystein son of Harald Gilli, iii. 368

THORLEIF THE SAGE (p. hinn spaki), son of Hordakari, i. 303—cures King Halfdan the Black of dreamlessness, 84-89—aredes a dream of his, 84-20—cures Harald Hairfair of his infatuated mourning for Snowfair, 120-128—assists K. Hakon the Good in framing the Laws of Gula-Thing, 160-178

THORLEIF THE SAGE, fosters, at his house of Middledale, Eric the son of Earl Hakon of Ladir, 209—his dealings with Skopti-of-the-Tidings, 247-248—fits out his foster-son, Eric, son of Earl Hakon, against Skopti, 248-249
THORLEIF SKEP (þ. skjappa), a follower of Sigurd Slemst þ. skjappa), a follower of Sigurd Slemby-Deacon, iii. 3569-27
THORLEIK (þorleikr), son of Bolli (cf. i. 33717-20) and Gudrun Osvífrsdøttir (see Laxdæla, ed. 1891), for a time a member of King Olaf Haraldson’s household, ii. 24125
THORLEIK, son of Brand [the son of Thorgrim the priest], i. 33515
THORLEIK THE FAIR (þ. hinn fagri), author of a ‘flock’ on K. Svein Wolfson of Denmark, iii. 9720-22 9819-99131 23-32
THORLIÓT BRUSHSKULL (þorlýótr skauðskulli), at the head of King Hakon Shoulder-Broad’s host aboard the merchant ships off Kings’ Rock, iii. 40029-35—Gregory Dayson’s ships drifting down upon him he springs overboard, 4013-8
THORMOD (þormóðr), a priest sent by Olaf Tryggvesson with Gizur the White and Halliti Skeggson to christen the Icelanders, i. 35415-16
THORMOD COALBROWSKALD (þ. Kolbrúinarskaldr), the son of Bersi, an Icelandic poet, in the body-guard of K. Olaf Haraldson, ii. 24122-27—backs Finn Armison’s advice at K. Olaf’s council of war in Veradale to visit the rebellious Thrandheimers with fire, sword, and plunder, 40222-39—gives vent to his envy of Sigvat, the king’s favourite, 40419-4056 40815-23—joins the king’s other poets in encouraging the army with a song of his own, 40529-4064—early in the morning of the day of the battle of Sticklestead, in answer to the king’s request, ‘Tell us some song,’ he sings ‘out right high’ ‘Biark-lay the Ancient,’ receiving thanks from the army and gifts from the king, which he acknowledges with much devotion, 407316-40814 19-23—his fighting in the battle, wounds, death, 44415-44423
THORMOD, son of Eindridi and of Jorun the d. of Valgerd the sister of Gudmund the Mighty, slays Hall son of Útrigg, who, when Thormod was one year old, had killed his mother’s first cousin Kodran, the son of Gudmund, iii. 15313
THORNY, daughter of Klack-Harald and sister to Thyri Denmark’s-Weal, wife of King Sigurd Hart and mother to Ragnhild the mother of Harald Hairfair, i. 837-8
THOROD (þórðr) [son of Eyvind], a chief of Olfus in southern Iceland, i. 26934-25
THOROD, son of Snorri the Priest, goes, in obedience to
King Olaf Haraldson’s message by Thorarin Nefiolfson, to
Norway, and stays with the king, ii. 249v-29 —is refused return
to Iceland the next season by King Olaf, and detained in a
manner that ‘savoured of unfreedom,’ until the result of
Gellir Thorkelson’s mission to the island should be known,
274r-275r —his chafing under this treatment, 278r-278v
294r— in order to obtain release from his constraint at
court, he undertakes to go, with a following of twelve men,
to Jamtland to collect the taxes claimed by King Olaf, 294v-298r
—his adventurous journey, miraculous escapes, and safe re-
turn to King Olaf, 294v, 302r —return to Iceland, 302v.

THOROLF (þórófr), stationed in the main hold on board the
Long-Worm, i. 352r.

THOROLF DRYLLR, captain of a company of soldiers
garrisoned by Erling Askew in Bjorgvin, iii. 457r.

THOROLF LOUSE-BEARD (þ. lúsarskegg), the foster-father
and faithful servant of Astrid, the mother of Olaf Tryggvson,
i. 223v-224r —caught by vikings and sold into slavery, and
killed off as a useless mouth, 229r.

THOROLF SKIALG [SQUINTER] (þ. skjalgr), son of Ogmund,
the son of Horda-Kari, father to Erling of Soli, i.
303r, ii. 212r, 214v.

THORSTEIN (þorstéinn), Goodman of Attwood, harbours and
entertains Astrid and her child, Olaf Tryggvson, and saves
them from being caught by Gunnhild’s emissaries, i. 225v.

THORSTEIN OF AUDSHOLT, in Iceland, a daughter of
his married to Arniorn Ambi, iii. 363r.

THORSTEIN GALLOWS (þ. galgi), father to Thora, the wife
of Arni Arnmodson, ii. 198v.

THORSTEIN, son of Hall of the Side, invited, together with
other chiefs of Iceland, by Thorarin Nefiolfson to go to
Norway to meet King Olaf Haraldson, an invitation on which
Th. did not act, ii. 245v-246r, 249v.

THORSTEIN HLIFARSON (þ. Hlifarsson), stationed in the
main hold on board the Long-Worm, i. 353r.

THORSTEIN THE LEARNED (þ. fróði), cited as authority
for a tale of miraculous dice-play between K. Olaf Haraldson
and K. Olaf of Sweden, ii. 166v, 167v.
THORSTEIN SHIPWKR
K. Olaf Haraldson, join
of Sticklestead, ii. 423-27
an axe, and is himself la
THORSTEIN, son of Sigi
THORSTEIN THE WHI
in the forehold of the Lc
THORVITH (porvør), la
harangue to Earl Hakon
the engagement with K.
water, and speedily runs:
THORVITH THE STA
of King Olaf the Swede;
terpretation of lawman Ed
ii. 16110-18—remains at the
a revolt against him, 1639.
THRANDERS, Thrands, Th
heim-folk, Thrandheim mo
Thrandheim, (prændir, þra
1329 13718 14219 15011 16
17115 24-26 17219-11 19911 20;
ii. 201 432 654 671 19381 27
46180 46247 10—iii. 4681 449
20894 21322 22318 2874 34
46711 16 94-95 4692
THRAND O'CHIN (þrær
Thrandh-...
but falls (conveniently) ill, and goes nowhere, ii. 246-24 —
his egging-on of his foster-sons to undo Thoralf of Dimon's
mission to Norway (conveyed to them in Thrand's own
mysterious way), 269-270—his treacherous dealings with
Karl o'Mere, 304-309—escapes due penalty at the hands
of King Olaf by reason of the revolt against him in Norway,
309-312

THRAND RENT-MASTER (þ. gjaldkeri), commanding a
ship in K. Ingi Haraldson's fleet at the battle of Holm-the-
Gray, receives the captured Sigurd Slembi-Deacon, and hands
him over to his tormentors, iii. 364-360

THRAND SQUINT-EYE (þ. skjalgi), of Halogaland, a fore-
castle man on board the Long-Worm, i. 353-357

THRAND THE STOUT (þ. rammi), of Thelmark, a forecastle
man on board the Long-Worm, i. 353-356

THRAND THE WHITE (þ. hvíti), King Olaf Haraldson's
taxgatherer in Jamtland, slain, together with his company of
twelve, by the men of King Olaf the Swede, ii. 80-81—

THORDI (þròdi = Third-one), one of Odin's names, Odin, i. 
256-258

THROTT (þrótt), one of Odin's names, Odin, i. 257 ii. 31-317

THUND (þundr), one of Odin's names, Odin, ii. 405-27

THURID, daughter of Snorri the Priest (þurfdr Snorradóttir
goða), a wise woman, who told Ari much saga lore, i. 71-3

THYRI (þyri), daughter of King Harald Gormson, promised
by her brother Svein Twibeard in marriage to King Burislaf
in Wendland, i. 271-278—fulfilment of the promise deferred
through her refusal to consent, 349-351—on Burislaf's claiming
her through Earl Sigvaldi, she is delivered against her will to
the Earl, who takes her to Wendland, where she is married
to Burislaf, but from whom she runs away after a few days,
first to Denmark, and then to Norway, where she marries
Olaf Tryggvisson, 349-350 —the dominions which Gunnhild
Svein Twibeard's first wife owned in Wendland, Svein had
settled on Thyri, and these same she urged Olaf Tryggvisson
to claim, for which purpose he, yielding unwillingly, fitted
out a great expedition to Wendland, 350-354—her
only child with Olaf Tryggvisson, called Harald, died within
a year of his birth, 355-360
...suited, to the army, whereupon he and Harald, and failing in Harald Hاردredy, K., way to meet his English forces with Harald and fights in all his battle, refusing to make peace.

TOVI VALGAUTSON, viewed by K. Olaf Haraldsson through the inter-TRYGGVI, calling himself Olaf's English wife, inva-was king and is defeated in Sokensound, ii. 4634.

TRYGGVI, son of Olaf the—flies, together with his Biorn the Chapman), to against Eric Bloodaxe at joins Hakon the Good recives from Hakon the t Ranrealm and Vingulmark, and Scotland, 158, 19, 20—appeals the Good's forces in the W mark, and for the purpose lands conquered by Hakon.
Index I

Biornson, 2109,11—coming at the invitation of Gudrod Gunnhild's son to a tryst with him at Walls, east of Sotanes, he is treacherously slain by Gudrod, 211,1-20 224,15-16—lies in the place 'now called' Trygvi's Cairn, 211,20-21

TUNNI, treasurer of K. Aun the Old, relegated to other thralls by K. Egil; his theft of K. Aun's treasure, fights with K. Egil and falls, i. 44,1-45,27

TURF-EINAR (Torf-Einarr), son of Rognvald Mere-Earl by a concubine, i. 117,22 cf. ii. 168,10-12—becomes Earl of Orkney, defeats vikings and teaches the islanders how to use turf for fuel, 122,26-123,11—his personal appearance, 123,19-21—his feud with, defeat and torture of Halfdan Highleg in Rinan's isle, 125,9-126,11 cf. ii. 168,12-16—his songs, 125,25-126,6.13-19 28,85 127,9-16—his flight from Orkney before K. Harald Hairfair's punitive expedition, 127,8-7 ii. 168,16-17—pays for the people of Orkney the fine of sixty marks of gold imposed by K. Harald as atonement for the slaughter of Halfdan, 127,17-26 cf. ii. 168,19-24—takes, as security for the refunding to him of the fine, all 'odal' lands in Orkney, 127,29-29 but cf. ii. 168,18-10—the fate of his sons, Arnkel and Erland, 153,18-154,18—and of his third son, Thorfinn Skull-cleaver, 154,29-155,5 cf. ii. 168,26-169,3

TUSK-MELBRIGDA = Gael. Maelbrighde (Melbrig'si tôn), a Scottish earl slain by Sigurd, Earl of Orkney, i. 116,22-24

TYR (Týr), one of the Æsir, counted as ancestor of K. Egil of Sweden, i. 46,20—and of the Earls of Ladir, 206,25—used in kennings to signify a man, a warrior, 185,16 (190,14) 259,13 262,7 37,8—Burden-Tyr (Farma-Týr), a periphrastic name for Odin, 206,12

ULFHILD (Úlfhildr), daughter of King Olaf Haraldson and Queen Astrid, with the King and Queen at Eidwood, ii. 369,1—left with the Queen in Sweden when the King fares to Holmgarth, 369,28 391,25-27—married to Duke Otta (Órdulf) of Saxland, iii. 34,10-13

ULLER (Ulr), one of the gods, a son of Sif and stepson of Thor, used only in kennings, i. 199,28 200,4 245,30

ULLI, a pet name for Erland (Eriëndr, i.e., Ëri, Elli, Ulli), i. 293,31

UNIBUR, a commander of Wendish forces at the siege of Kings' Rock, iii. 326,8-327,7—his speech to his men on attacking the castle, 33,10-20
Index I

UPLANDERS, Upland-men (Upplendingar), i. 131, 138—
ii. 6382 10771 132920 21018 3685 4104 46031—iii. 112, 144, 146—
19 1553 2053 448, 12 474, 22

UP-SWEDES (Uppsviar), the Swedes, as it appears, inhabiting
the old realm of Upsala, or Tenthland, ii. 160, 17 164 (6, 10) 16
165, 10

UP-THRANDHEIMERS, Up-Thrandfolk, dwellers of Upper-
Thrandheim, they from Inner-Thrandheim, men of Upper-
Thrandheim (Inn-þrandir), the inhabitants of the folklands
round the head of Thrandheim-Bay, i. 170, 17-18 353a—ii. 65, 7
71, 194, 14 402, 20 430, 14 451, 14—iii. 97, 98

URGUTHRIOT (Urgurthjótr), an Earl sent as Christian mis-

cionary to Norway by Harald Gormson, i. 301, 20

USPAK (‘Uspakr), son of Usvif the Wise, the father of Wolf
King Harald Hardredy’s marshal, iii. 67, 18

USVIF THE WISE (Usvifr spaki) [son of Helgi], grandfather
of Wolf Harald Hardredy’s trusted marshal, iii. 67, 18

UTHYRMRIR (‘Uþyrmir), brother to Thrand the Stout, a fore-
castleman on board the Long-Worm, i. 353a

VÆRINGS, foreign, chiefly northern mercenaries, in the ser-
vice of Byzantine emperors, iii. 60, 5, 18, 19 57 61, 18 62, 77 63, 4 65, 38
31 66, 67, 23 68, 69, 28 70, 31 30 73, 14 74, 92 76, 19 418, 41 429, 16 430, 20
38 431, 15 18 82, 25—nicknamed by the Greeks the Emperor’s
‘Wineskins’ (vinbelgir), iii. 430, 21-22

VAFAD (Váfað), the wavering, the shifty god, Odin, i. 185, 190

VAGN, the son of Aki (Palnatoki’s son) and Thorgunna, the
sister of Bui the Thick, a Jomsviking, i. 270-280—his vow at
the grave-ale after Harald Gormson, Strut Harald and Veseti,
273, 14—commands one wing of the Jomsving fleet in the
battle of Hiorung-wick, 277, 19-12—his fight in the battle, 279, 9—
21, 25—taken prisoner by Earl Eric and fettered with thirty of
his men, 281, 9-16 escapes being executed by Thorkel Leira,
whom he slays; is pardoned by Earl Eric, 282, 10-20—goes to
the Uplands with Earl Eric, who gives him in marriage
Ingibiorg, the daughter of Thorkel Leira, whereupon he goes
to his estates in Denmark, well found in all things by the
Earl, 283, 20, 284

VAKR OF THE ELF (Vakr elfski), son of Raumi, a forecastle
man on the Long-Worm, i. 353a-4
VALDIKAR (Valdamarr, Vladimír), Prince of Holmgarth, 1036-1052, son of King Jarisleif and Ingigerd, daughter of Olaf the Swede-king, ii. 154-27 iii. 437-2081—possibly the same (born 1020) to whom Sigvat refers as having been healed by Olaf the Holy, ii. 458-12.

VALDIMAR, Vladimir the Great, Prince of Novgorod, 970-977, of Kiev, 980-1015—resides at Holmgarth, i. 228-2729 229-24—contrary to the law of the land, he allows weregild to be paid for Olaf Tryggvason’s manslaughter of Klerkon, and takes him up and treats him as a royal prince (Nestor expressly states that Vladimir abolished the ‘vira’ or weregild), 230-23124 289-2—appointed Olaf to the command of his land forces, and bestowed much favour upon him, 250-417—withdrew his favour through slander, and Olaf departed the realm, 250-25129—his land invaded and harried by Earl Eric Hakonson, 347-622.

VALDIMAR THE GREAT, King of Denmark, 1157-1182, son of Knut Lord and Ingibiorg, d. of Harald Valdimarson of Holmgarth (Novgorod), iii. 270-2715 brother-in-law of K. Magnus the Blind, 314-2627 and Stig Whiteleather, 271-10 first cousin to Kristin, the mother of K. Magnus Erlingson, 270-280 271-7-9 371-1114 437-438-14 471-28-29—treaty of alliance between him and K. Magnus Erlingson, 437-438-15—the treaty broken by Erling wilfully failing to persuade the men of the Wick to become Danish subjects, 465-467—Erling forges letters in the name of K. Valdimar in order to try the loyalty of the Thrandheimers to his son, 467-46925—K. Valdimar’s abortive expedition to Norway, 469-470—suffers defeat at the hands of Erling at Deersriver in Jutland, 471-8-28—peace made with Erling on condition that he hold the Wick in Norway as an earldom of K. Valdimar, 471-26-474-5.

VALGARD OF THE MEAD (Valgarðr af Velli), Icelandic poet, commemorates the journey of Harald the Hardred from Holmgarth to Sweden, iii. 77-14—tells of the journey of Harald and Svein from Sweden to Denmark, 78-14-79-18.

VALGAUT (Valgaútr), the father of Tovi, intercedes with King Olaf on behalf of his son, is christened by the king, and dies immediately afterwards, ii. 328-28-41.

VALGERD (Valgerðr), daughter of Eyolf, sister of Gudmund vi.
the Mighty of Maddermead, and mother of Jorun, the mother of Thormod, iii. 1534-6

VALI (Váli), a sea-king, or, according to others, a son of Odin and Rind, i. 34698

VALKYR (Valkyria, from val, stem of valr, a collective term for those fallen in battle, but meaning the 'electa,' i.e., Odin's collective choice, and kyrja, from stem kyr- in kurum l. pl. pret. of kjósa, to choose, a she-chooser, she who chooses), 'elect-choosers,' Odin's maidens, who out of the fallen host in battle, the 'Elect,' chose the worthy, i.e., the bravely fallen, for the joys of Valhall, i. 15516 17225 18920—'they ride on horseback in helmet, wield a spear, and carry shield before them, 19114 20924

VANA, a woman out of Vanhome, married to Svegdir, K. of the Swedes, i. 25041

VANDRAD (Vandraðr, i.e., he who is in trouble for counsel, embarrassed), name assumed by K. Svein Wolfson, and under which he managed to save his life by the aid of Earl Hakon Ivarson after the battle of Niz, iii. 138-1409

VANIR, the people of Vanland, their dealings with Odin, i. 1318-1419—authors of the art of wizardry, 142924

VANLAND (Vanlandi), son of Svegdir and Vana, i. 2541—took rule over the Swedes after his father, warred far and wide, abode in Finland with Snow the Old, and wedded his daughter Drift, whom he deserted, and who, in turn, caused him to be trodden to death by a night-mare at Upsala, 2625-2785

VARIN (Varinn), a legendary king, i. 31518-18

VATT (Vötttr), an earl of Denmark, i. 4718-4841

VE (Vé), brother of Odin; he and his brother Vili marry Frigg. Odin's wife, during the latter's absence from home so prolonged that all hope of his return had been given up, i. 1328—left in rule over Asgarth when Odin and his migrated to the north, 1515

VEMUND (Vémundr), brother to Audbiorn, king of Firthfolk, succeeded to his brother's kingdom after the latter's fall at the second battle of Solskel, i. 10315—burnt in his house whilst feasting at Naustdale, by Earl Rognvald of Mere, 10316-28—his ships and chattels confiscated, 10325-27

VEMUND KNUCKLE-BREAKER (V. volubjótr), captain
VEN—VIS] 227

Index I

of the band collected by Klypp the Hersir to slay King Sigurd Slaver, i. 216, 11
VENDS. See Wends.
VERDALERS, folk of, they of, Verdale (Verdælir), dwellers in Verdale, Upper-Thrandheim, ii. 196, 405, 437
VESETI, a lord in Borgundholm, i. 271, 27, 28
VIDKUNN OF BIRCHISLE (Viskunnr Bjärkey), son of Joan Arnison and Ranveig, d. of Sigurd, s. of Thorir Hound, iii. 171, 12—attacked and robbed by Steig-Thorir, father and son flee to K. Magnus Barefoot for protection, 211, 29—joins K. Magnus Barefoot's expedition to Ireland, 238, 28—one of the last to flee from the fallen king, whose sword 'Legbiter' and banner he saves on board ship, 242, 19, 21—slays in the battle the man who killed K. Magnus, for which he got into great favour with his sons, 243, 14, 15—Magnus, s. of K. Sigurd Jerusalem-farer fostered by him in Birchisle, 278, 25, 27—he shelters for one winter Magnus (already deposed, maimed and blinded) from the sons of Harald Gilli, 356, 17, 18
VIDUR (Vidar), one of Odin's names, Odin, i. 207, 20, 256, 20, 278, 25
VIGFUS (Vígfúss), son of Slaying Glum, fights on board Earl Hakon's ship in the battle of Hioring-wick, i. 280, 5, 12
VIGLEIK (Vígleikr), son of Arni, slays Aslak Skull o' Fitiar, ii. 362, 19, 363, 10
VIKAR (Víkari), of Tenthland, a champion on board the Long-Worm, i. 353
VIKING-KARI (Víkingakári), father of Sigurd, the father of Eric Biodaskalli, i. 334, 29, 31 (but see Sigurd, son of Viking-kari)—a landed man of Vors, in Norway, ii. 89, 6
VILBORG, daughter of Gizur the White, second cousin of Olaf Tryggvison, married to Hialti, the son of Skeggi, i. 335, 8 ii. 89, 9
VILI, brother to Odin, i. 139, 15, 151—see Ve.
VIRVIL (Virvill), a sea-king, i. 346, 14
VISBUR (Visburr), son of Vanland and Drift his Finnish wife, i. 278—wedded an unnamed daughter of Aude the Wealthy, and deserted her, having had two sons with her, Gisl and Ondur, and took to him another, also unnamed, with whom he had a son, Domald; was burned in his house by his sons of first marriage, 282, 29, 29
VISSIVALD (Vissivaldr), i.e., Vsevolod, Grand Prince of Kief,
Index I

1078-1093, son of Jarisleif, King of Holmgarth and Ingigerd daughter of Olaf the Swede-king, ii. 1547.

VISSAVALD (Vissavaldr), Vsevolod, a ‘king’ from Garthræm, comes to Sweden to woo Sigrid the Haughty, who burns him alive together with Harald the Grenlander, 995, i. 286, 288 (son of Vladimir the Great, who died 995).

VITGER (Vitgeir), a wizard of Hordland, i. 1339.

VOLSUNS (Völsungar), the family of Volsung, the grandfather of Sigurd the Slayer of Fafnir, represented in carven images at the Hippodrome in Constantinople, iii. 260, 240.

VORS-FOLK (Vörsar), inhabitants of the district of North-Hordland called Vors, iii. 208, 20

WALDEMAR, see Valdimar.

WALTHEOW, also WALTHIOF (Valpjôfr), 1066, Earl, son of Earl Godwin by his wife Gyda, ii. 326, 1032, iii. 1551— with Morcar on the Ouse in opposition to King Harald Sigurdson, 167, 40— flees into York, 168, 20—with his brother K. Harald Godwinson at the battle of Helsingport, 181, 11— gets away by flight, but coming upon a company of a hundred Normans, he burns them to death in an oak forest, 181, 18— William, now King of England, sends word to him to come to terms of peace, and gives him a safe conduct to the meeting, 182, 4— he goes to the meeting with a small following, is met on his way by two king’s bailiffs and a company of men, who put him in fetters and slay him, 182, 11— held for holy by Englishmen, 182, 11.

(Waltheow was not, as Snorri has it, a son of Godwin and brother to Harald, but the son, in first marriage, of Earl Siward of Deira, who died 1055. By order of the Conqueror, Waltheow was executed 31 May, 1076, at Winchester. Steenstrup, Normannerne, iii. 437–440, makes it clear that Siward, father of Waltheow, and Wolf, father to K. Svein of Denmark, were first cousins.)

WATERWORM (Vatnormr), son of Day Eilifson by Ragnbild, d. of Skopti Ogmundson, commands in Tunsberg under K. Ingi, and repels a Danish attack on the town, iii. 352, 34— his misadventure at Portrya, 354, 35.

WEST-GAUTLANDERS (Vestrgautar), ii. 117111191720142112
1552216411112 ii. 2291
WEST-GAUTS, see West-Gautlanders.
WHHELP (Hvelpr), son of Earl Sigurd son of Hlodver of Orkney, given for hostage to Olaf Tryggvison, i. 29197 ii. 169228
—married with K. Olaf for some winters and died in Norway, 1692628
WHITE-CHRIST, see Christ.
WICK-DWELLERS, -folk, -men, -wights, folk, men of the Wick (Vikverjar), inhabitants of the Wick in Norway i. 13210
1352014210151291991112 ii. 80228278410 iii. 35918374839518
402204171881449181846618
WILLIAM (Viljalmr), the V. Earl of Poitiers and III. Duke of Aquitaine, 994-1030, ii. 191114
WILLIAM, 'son of Richard,' earl of Normandy during the thirteen winters that had worn from the fall of Olaf Tryggvison, i.e. A.D. 1000-1013, has no existence, ii. 211824
WILLIAM THE BASTARD (V. bastardr), son of Robert 'Long-sword' (!) Duke of Normandy, afterwards K. of England, 1066-87, i. 11830—receives as chance visitor, Harald Godwinson, to whom he promises his daughter in marriage, iii. 156-15711—incensed at Harald's breaking off the betrothal, and claiming that his title to the crown of England was superior to Harald's, he invades and conquers England, 180-18228—his dealings with Earl Walthiof, 1811818230
WILLIAM, Bishop of the Orkneys, accompanies Erling Askew on his Jerusalem journey, iii. 3711821
WILLIAM, son of Gudrun of Saltness, iii. 43838
WILLIAM LONGSPEAR, see the following.
WILLIAM LONGSWORD (V. langaspjöt, mistranslation of 'longa spatha'), son of Rolf Wend-a-foot, Duke of Normandy, 927-942, i. 11824 ii. 2151
WILLIAM, King of Sicily, son of K. Roger the Rich, had war with Micklegarth's Kaiser, iii. 25618—had three daughters and no son, the daughters married to Kaiser Henry, to a Duke of Cyprus, and to Margrit, lord of Corsairs, 2569
(The William here referred to is made up of three persons. His daughter, who married Kaiser Henry, i.e. the sixth of Germany, was Constance, daughter of K. Roger I. The two daughters who married the Duke of Cyprus and the Admiral
Margarito were daughters of William I., 1154-1166. The
William who waged war with Greece was his son, William II,
1166-1189.)

WILLIAM THE SKINNER (V. skinnari), slain by Sigurd
Slembi-Deacon, iii. 357a

WINTERLID THE SKALD (Vetrilid skald), slain by Thang-
brand the missionary for an insulting lampoon, i. 323b-24

WOLF FLY ("Ulfr fyj"), son of Peter Burden-Swain, iii. 104a

WOLF HRANISON, accompanies King Magnus Barefoot
on his warfare in Ireland, iii. 238r-239v — falls with the king. 243b-24

WOLF THE RED ("U. hinn rauti"), the bearer of K. Olaf
Tryggvason's banner on board the Long-Worm, i. 358r-35v —
altercation between him and Olaf Tryggvason before the
battle of Svoldr, 366v-22

WOLF, son of Rognvald Earl of West-Gautland and Ingiborg
the daughter of Trygvi, ii. 23n 154v

WOLF, son of Skogul-Tosti and brother to Sigrid the Haughty,
father to Rognvald Earl of West-Gautland, i. 356b-24 ii. 23o-12

WOLF, an earl in Denmark, son of Thorghills Sprakalegg,
marrned to Astrid, sister of King Knut the Mighty, who set
him, together with his son, Hordaknut, to rule over Denmark
in his absence in England, ii. 267r-27 316n-31 iii. 309v-30 31c —
by virtue of letters forged by Queen Emma under royal seal,
of the spuriousness of which Earl Wolf was aware, he causes
Hordaknut to be elected King of Denmark at a public Thing,
ii. 316a-317v — levies forces by land and sea to meet invasion
by Sweden and Norway combined, 317v-24 — fearing Knut's
anger he sends messengers to Queen Emma to ascertain the
king's mind, 318n-5 — deserted by the influential people of
Denmark, 318v-319v — he leaves his case in the king's hands,
sending his son, Svein, to intercede for him, and to offer
himself an hostage to the king on his father's behalf, King
Knut answering that Wolf should go on levying forces, after-
wards they could talk about peace, 319r-16 — commands in the
battle of the Holy River, where he fights valiantly, 322r-15 —
his endeavour to appease the king, 325b-326v — his fatal chess-
play with King Knut, 326r-2 17-31 — the murder of him in the
church of Roiswell, 327v-16 iii. 29r-15 — the atonement for the
murder and sacrilege, 327v-23
WOL—WOR]  Index I  231

WOLF, son of Uspak, the son of Usvif the Wise, K. Harald Hardredy’s marshal, married Jorun d. of Thorberg Arnison (and sister to K. Harald Hardredy’s Queen Thora), their children and descendants, iii. 1049-10 —with K. Harald while in Greek service, 6714-17 7322-31—his character and favour with Harald, 6715-17 1045-6 15-16—commands a ship in the battle off Niz, 13317-38—in favour of Harald’s expedition to England, 16219-38—his death and Harald’s parting words at his grave, 16229-38

WOLFLEDIN, son of Saxolf, an Icelander, falls at Kings’-Rock, iii. 35418

WOLFKEL SNIOLLING (‘Ulfkell snillingr), earl in East Anglia, ob. 1016, defeated in battle by Ethelred and Olaf Haraldson, ii. 16428—slain by Earl Eric of Norway in battle to the west of London, 2624-84

WOLFNOTH, misprinted Wolfroth (‘Ulfnaðr), father to Earl Godwin, ii. 32610-11

WORM (Ormr), stationed in the forehold of the Long-Worm, i. 35314

WORM (mispr. Orm, iii. 3514), Earl of the Uplands, son of Eilif and Ragnhild, d. of Hakon the Mighty, married to Sigrid, d. of Earl Finn Arnison, their children: Ogmund and Ragna; created Earl by Harald Sigurdson, iii. 10620-28 11321-28 11688 1195-6 1218 3518-5 3717-11

WORM LYGRA (O. lygra), of Middlehouse, on the river Gaul in lower Gauldal, threatened by Olaf Tryggvesson with being sacrificed to the heathen gods, i. 31948

WORM LYGRIA (O. lyrgja), a wealthy goodman of Buness, married to Gudrun, daughter of Berghor of Lund, raises the standard of revolt against Earl Hakon on account of his insult to the honour of his wife, i. 2925-29310

WORM, of Lioxa, one of eight lords of Thrandheim bound together to force Hakon the Good to join in the customs of heathen festivals, i. 17017—threatened by Olaf Tryggvesson with being sacrificed to the gods, 31948

WORM (mispr. Orm, iii. 4752 47628) KING’S-BROTHER (O. konungsbrørðir), son of Ivar Skewer and Queen Ingirid, d. of Rognvald and mother of K. Ingif Harald Gilli’s son (whence the by-name), iii. 37018-29—his valiant fight at the battle of Oslo, 1161, in which his half-brother, K. Ingif Haraldson
fell, 42610-15 22-24—betrothed the winter before to Ragna, d. of Nicolas Mew, the widow of K. Eystein Haraldson, 42622-26—fees from Oslo to his brother K. Magnus of Sweden, 42626-29—with Erling Askew in Bjorgvin, 44314-16—with Erling again in search of the band of Olaf Unlucky, 47427-475 severely wounded in the fight at Rydikul with Olaf Unlucky, 47629-27—fights with K. Magnus Erlingson in the battle of Re against Eystein Eysteinson, 484-486.

WORM SHAWNEB (O. skógarneft), stationed in the main-hold on board the Long-Worm, i. 35324-25

YGG (Yggr, the Terrifer), Odin, ii. 1511 31 6024 iii. 74 158126

YLFING (Ylfingr), see Hiorvard the sea-king.

YLFINGS (Ylfinar), the followers of Hiorvard, who was called Ylfing, i. 606 cf. 5915

YNGLINGS (Ynglingar), the earliest race of the kings of Sweden, descendants of Frey, who was also called Yngvi, i. 44 14-12

238-12 3123 408 (cf. ii. 16014-18 29-29)—Huld, the Finnish witch, lays the spell on the race, that parricide should be for ever a besetting curse of their blood, 283-29—after Ingiald Evil-heart, the dominion of Upsala fell from the direct line of descent in the Yngling race, 6429-29

YNGVAR (Yngvarr), King of Fiadrundaland, i. 554-17 12 29—burned in a banqueting hall at Upsala by Ingiald Evil-heart, 58-10 29 59-7

YNGVAR, son of K. Eystein, King of the Swedes, had war with Denmark and Esthonia, and fell in battle with the Estonians, i. 53754

YNGUNI = Yngvi, i. 3185

YNGVI, another name by which Frey was called, i. 238-5—Yngvi's people, the Swedes, 3119; Yngvi's kindred = Ynglings = the Norwegian branch from Olaf Treeshaver, 189-5—synonymous for king, 235-11 35018 57912-23 iii. 7814

YNGVI, son of K. Alrek, King of the Swedes, together with his brother Alf, i. 361-3728

YNGVI-FREY (Yngvi-Freyr), see Frey.

YRSA, d. of Helgi, King of Denmark, by Alof the Mighty, apparently before her marriage with K. Gerthiof of Saxland; left in her mother's charge, she grows up with shepherds (in Saxland), and in a war raid on that dominion by K. Adils of Sweden, is carried off captive, and in the end is married
to K. Adils. K. Helgi makes war on Adils, carries off his
queen, not knowing she was his daughter, and marries her;
their son: Rolf Kraki. Yrsa’s mother, coming to Denmark,
discloses her paternity, whereupon she joins her former hus-
band, i. 49-50

ZOE THE RICH, Eastern Empress, 1028-1052, ‘rules over
Greekland’ with Michael Katalaktus, iii. 59-25—engages for
war-service Harald the Hardred, 59-257—enraged at the idea
of Harald leaving the service of the King of the Greeks, she
brings false accusations against him, as she had wished to have
him for her husband, 72-74—Harald sends her a derisive
message by Maria, the maid whom he had wooed and taken
by force from the palace, 72-731 75-71

The Vernacular By-names in Alphabetical Order.

Afråskollr (Thorgeri)
Agnhött (Sigrurd)
Ambi (Arnbiorn)
‘Arbót (Alf)
‘Armaðr (Asgaut)
— (Biorn)
— (Thorgeri)
‘Arsvæli (Eric)
Askmaðr (Afl)
‘A Skógi (Marcus)
Auðgi (Auði)
— (Kiotvi)
Bakrauf (Gilli)
Balli (Ottar)
Bastarsr (William)
Befætt (Magnus)
Bestill (Berthbor)
Bldr (Sigurd)
Birtingr (Ottar)
Bjóðaskalli (Eric)
Blindi (Arnvid)
—— (Magnus)
—— (Stuf)
—— (Svipdag)
Blóðóx (Eric)
Briðarskalli (Arni)
Brosa (Birgir)
Bryggjufotr (Svein)
Bryndolaskald (Illugi)
Bukkr (Biorn)
Byrðarsveinn (Peter)
Daðaskald (Eyolf)
Danmarkarbót (Thyri)
Daufi (Andres)
—— (Freywih)
Dengir (Ogmund)
Digri (Biorn)
—— (Bui)
—— (Hugh)
—— (Olaf)
Index I

Digri (Sigurd)
Djúpauðga (Aud)
Drengr (Ólaf)
Drylir (Thorolf)
Dynta (Ívar)
Dyðrill (Thorkel)
Dølski (Átti)
Eimuni (Erik)
Eisli (Thorfinn)
Eitrkveisa (Biorn)
Elfski (Vakr)
Fagri (Thorleik)
Faukr (Hakon)
Faxi (Thorir)
Fiss (Gunnir)
Fjðjaskalli (Aslak)
Fjóruskeirf (Arni)
Flekkr (Thorgeir)
Flettir (Harald)
— (Saxi)
Flípr (Paul)
Fly (Wolf)
Frey's priest (Thord)
Fríðkolla (Margret)
Fríðsami (Fróði)
Fróði (Ali)
— (Thorstein)
Frøkní (Ali)
— (Frodi)
— (Holti)
Fægir (Hallward)
Galgi (Thorstein)
Gamla (Gyda)
Gamli (Bragi)
— (Erling)
— (Gorm)
— (Hakon)
— (Knut the Mighty)
— (Olmod)
— (Snow)

| Gamli (Solví) |
| Gandr (Harek) |
| Gautki (Elífr) |
| — (Hrani) |
| Geirstaðafír (Ólaf s. o. Godroð) |
| — (Ólaf s. o. Harald) |
| Gellini (Arnliot) |
| Gellir (Thord) |
| Gerzi (Gudleik) |
| Geysa (Thorkel) |
| Gili (Harald) |
| Gjalderi (Thorbiorn) |
| Glumra (Eystein) |
| Gísirósf (Styrkar) |
| Góði (Edward) |
| — (Erik) |
| — (Grim) |
| — (Hakon) |
| — (Magnus) |
| Grábarði (Guthorm) |
| Gráfendr (Harald) |
| Granraði (Harald) |
| Grenski (Harald) |
| Gullbrá (Gizur) |
| Gullbrá-skald (Bjarni) |
| Gullskugg (Harald) |
| Gulltrónn (Halfdan) |
| Hábrók (Hawk) |
| Haka (Thrand) |
| Haklangr (Thorir) |
| Hálleggr (Halfdan) |
| Halti (Henry) |
| Hamarkskald (Thorkel) |
| Hani (Aslak) |
| Harðgreipi (Hígr) |
| Harði (Haddr) |
| Harðmagi (Hedin) |
| Harðriði (Eystein) |
| — (Harald) |
Hareksblesi (Hallward)
Hárfragi (Harald)
Hauldr (Hallward)
Hausakljúfr (Thorfin)
Hávi (Ketil)
— (Thorkel)
Heðumhzeri (Rognvald)
Hein (Harald)
Helgi (Edmund)
— (Hallward)
— (Olaf)
Helsingr (Thorir)
Heppni (Leif)
Herdibøfðr (Hakon)
Hikri (Hallward)
Hínaldir (Erlend)
Híð (Sigurd)
Hjúpa (Sigurd)
Hjörtr (Sigurd)
— (Thorir)
Holmskalli (Aslak)
Hornklofi (Thorbjorn)
Hringer (Sigurd)
Hrísi (Sigurd)
Hróðri (Alfr)
Hrúga (Kolbeinn)
Hrygr (Roald)
Húkr (Hallkel)
Hundr (Sigurd)
— (Thorir)
Hús freyja (Sæmund)
— (Thord)
Hvassi (Harek)
— (Helgi)
Hvinantorði (Thorir)
Hvinnverski (Harald)
Hvítaðr (Stig)
Hvítheinn (Halfdan)
Hvíti (Barðr)
— (Gizur)

Hvíti (Gudbrand)
— (Hakon)
— (Halfdan)
— (Ivar)
— (Ivar)
— (Olaf)
— (Roi)
— (Thorstein)
— (Thrand)
Hæll (Eric)
Höggvandi (Howard)
Hörðski (Einar)
Illi (Biorn)
— (Eystein)
Illræði (Ingjald)
Istrumagi (Thord)
Jalda (Asbiorn)
Jamti (Ketil)
Jarlaskald (Arnor)
Jórsalafari (Sigurd)
Kalfri (Ketil)
Kali (Rognvald)
Kápa (Sigurd)
Karkr (Thormod)
Kauþa (John)
Kaupmaðr (Biorn)
Kelda (Eyvind)
Kelduskítr (Andres)
Keþr (Thorald)
Kesja (Harald)
Ketlingr (John)
Kíkina-skald (Odd)
Kinnrifa (Eyvind)
Klakka (Thorir)
Klakki (Kolbiorn)
Klíningsr (Howard)
— (Olaf)
Klofi (Solve)
Knarrarsmiðr (Thorstein)
Koþránsbani (Hall)
Kolbrúnar-skald (Thormod)
Konungamórir (Gunnhild)
Konungsambátt (Alfhild)
Konungsbróðir (Kari)
— (Worm)
Konungsfóstir (Skúli)
Konungsmágr (Arni)
Kraki (Rolf)
Krephendi (Bjorn)
Kringluauga (Kalf)
Krókr (Ketil)
Kufungr (Nicolas)
Kúla (Gudbrand)
Kunta (Rognvald)
Kutiza (John)
Kvaran (Olaf)
Kyrri (Olaf)
Köna (Frierek)
Lági (Thord)
Langatala (Roald)
Langaspjót (William)
Langi (Hlodver)
— (Thorir)
Lávarðr (Knut)
Leira (Thorkel)
Litli (Finn)
Ljómi (Gudrod)
Ljósa (Asa)
Lodbrók (Ragnar)
Loftunga (Thorarin)
Lúfa (Harald)
Lundasól (Gudrun)
Lúsarskegg (Thoralf)
Lygra (Worm)
Lyrgja (Worm)
Magi (Hakon)
Mási (Nicolas)
Matarilli (Halfdan)
Meyla (Eystein)
Miðlangr (Thorstein)

Mikilláti (Dan)
— (Frodi)
— (Gudroðr)
Miklimunnr (Olvir)
Míldi (Gautrek)
— (Halfdan)
— (Henry)
Mjónesfr (Rani)
Mjóvi (Atli)
Mostrstóng (Thora)
Munnr (Sigurd)
— (Thorfin)
Moerski (Armor)
— (Karl)
Mörnesfr (John)
Nefja (Rolf)
— (Thorkel)
Njfingr (Julian)
'Óði (Kolbein)
Ormr-fauga (Sigurd)
Orri (Eystein)
Prúði (Hugh)
Pungelta (Hakon)
Rammi (Raud)
— (Thrand)
Rangi (Kalf)
Rangmunnr (Einar)
Rauði (Armor)
— (Audun)
— (Eric)
— (Gaut)
— (Wolf)
Rauðr (Thorstein)
Réttilbeini (Rognvald)
Ríka (Ragnhild)
Ríki (Eystein)
— (Hakon, Earl)
— (Knut)
Rusli (Grim)
Rygski (Ketil)
Skyti (Ann)
Slembi-djákn (Sigurd)
Sleva (Sigurd)
Smetta (Ivar)
Smjörbalti (John)
Smyrill (John)
Snákr (Eyvind)
Snara (Asbiorn)
Sneis (Ivar)
Snillingr (Wolfkel)
Spaki (Olvir)
—— (Thorleif)
Sprakaleggur (Thorgils)
Stami (Thorvid)
Standalis (Bard)
Sterki (Bersi)
—— (John)
—— (Kolbein)
—— (Thorolf)
Storkr (Sigurd)
Stórráða (Sigrid)
Strjóna (Eadric)
Sturla (Arni)
Stutfeldr (Thorarin)
Styrjaldarmagnús (Magnus Barefoot)
Svarti (Bard)
—— (Gizur)
—— (Hallfranc s. o. Gudrodr)
—— (Hallfranc s. o. Harald)
—— (Ottar)
—— (Thorfinn)
Sviptir (Ogmund)
Sygnzki (Arnfinn)
Sýr (Sigurd)
Sæta (Sigrid)
Taparðr (John)
Tjúguskegg (Sveinn)
Toti (Ozur)
Trafáli (Eystein)
<table>
<thead>
<tr>
<th>Index I</th>
<th>[TRÉ—ÖRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tréskegg (Thorir)</td>
<td>Uxafótr (Thorstein)</td>
</tr>
<tr>
<td>Trételgja (Olaf)</td>
<td>Vandráraskald (Hallfred)</td>
</tr>
<tr>
<td>Trúfasti (Atheistane)</td>
<td>Veitökonungr (Gudröd)</td>
</tr>
<tr>
<td>Tönn (Melbrigd)</td>
<td>Veili (Thorvald)</td>
</tr>
<tr>
<td>'Ukrístni (Haldor)</td>
<td>Vendilkráka (Ottar)</td>
</tr>
<tr>
<td>'Ulfaldi (Bryniolf)</td>
<td>Vfifaðmi (Ivar)</td>
</tr>
<tr>
<td>Ullserkr (Egil)</td>
<td>Vfiförl (Hrani)</td>
</tr>
<tr>
<td>Ullstrengr (Sigurd)</td>
<td>Viggjaraskali (Lodin)</td>
</tr>
<tr>
<td>Ungi (Aslak)</td>
<td>Vikverski (Harald)</td>
</tr>
<tr>
<td>—— (Eindrid)</td>
<td>Völubrjótr (Vemund)</td>
</tr>
<tr>
<td>—— (Harald)</td>
<td>Ylængr (Hiorward)</td>
</tr>
<tr>
<td>Upplenski (Ali)</td>
<td>þambarskelfir (Einar)</td>
</tr>
<tr>
<td>'Ururhorn (Eyvind)</td>
<td>Ölbogi (Eyvind)</td>
</tr>
<tr>
<td>'Uskeyndr (Ali)</td>
<td>Örv (Brand)</td>
</tr>
</tbody>
</table>
INDEX II

NAMES OF PLACES

ACRE, Acre-burg (Akrsborg), a sea-port of Palestine, iii. 256\textsuperscript{28} 257\textsuperscript{28}

ADALSYSLA (Aðalsýsla), a district of Esthonia, facing the island of Óesel, i. 53\textsuperscript{28} 347\textsuperscript{28}

ÆGISFIRTH (Ægisfjórðr), now Oksfjord, a bay that, furthest to the west, cuts into the southern side of the island of Hin, in Halogaland, Norway, iii. 356\textsuperscript{29}

ÆRICK (Ærık), now Errik, a manor on the south side of Stad in Firthfolk, Norway, i. 277\textsuperscript{22}

AFRICA, see Serkland.

AGDA NESS, Agdinness (Agðanes), now Agdenes, the westernmost promontory on the south side of Throndheim-firth, i. 136\textsuperscript{3} 291\textsuperscript{28} ii. 283\textsuperscript{28} 284\textsuperscript{18} 287\textsuperscript{18} iii. 263\textsuperscript{11} 282\textsuperscript{10} 467\textsuperscript{27} 468\textsuperscript{18}

AGDIR (Agðir), a coast district of southwestern Norway, bounded to the west by Rogaland, to the north by Hordland and Thelmark, to the east by Grenland (and Westmarar), now ‘Nedenes, Lister og Mandals Fogderier,’ i. 71\textsuperscript{17} 777\textsuperscript{12}

11\textsuperscript{1} 15 10 12\textsuperscript{5} 15 17\textsuperscript{18} 173\textsuperscript{9} 174\textsuperscript{22} 24\textsuperscript{17} 27\textsuperscript{41} 30\textsuperscript{31} 31\textsuperscript{32} 37\textsuperscript{81} 2\textsuperscript{10}

ii. 58\textsuperscript{9} 64\textsuperscript{19} 21\textsuperscript{15} 268\textsuperscript{8} 32\textsuperscript{32} 34\textsuperscript{8} 36\textsuperscript{0} 39\textsuperscript{0} 46\textsuperscript{4}\textsuperscript{10} iii. 27\textsuperscript{28}

22\textsuperscript{410} 43\textsuperscript{829}

AGNIS-THWAITE (Agnafit), in the eastern part of the district in Sweden, called Taur (q. v.), i. 34\textsuperscript{16}; p. 33\textsuperscript{26} the word ‘strand’ should read ‘thwaite’ as the original reads ‘fit,’ evidently pointing to the same place as ‘Agnaft,’ ii. 79\textsuperscript{5}

ALABURG, Alburg (‘Alaborg), now Aalborg, a seaport on the inlet to the Limbfirth in North-Jutland, Denmark, iii. 355\textsuperscript{11}

367\textsuperscript{22} 477\textsuperscript{20}
ALCASSE (Alkasse), now Alcazar do Sal, a town on the river Sadoa that, coming from east, falls into the bay of Setubal in southmost Portugal, iii. 25124, 252
ALDEIGIA, Aldeigia-burg (Aldeigjuborg), now Old Ladoga, a town on the river Volcho, a short distance inland from the south-eastern end of the lake of Ladoga, N. Russia, i. 34719, 19
ii. 15321 15428 46628 iii. 35 772
ALPS (Munt, in Sigvat’s verse = mont-, the stem of montes, κατ’ άγιαν, the Alps), iii. 120
ALREK-STEAD (‘Alrekssta’ðir), one of K. Har. Hairfair’s manors, in Hordland, now called Aarstad, a short distance south-east of Bergen, i. 13780 1388 2160
ANCIENT-SIGTOWN (Formsu Sigtúnir), see Sigtown.
ANGELNESS (Engilsnes), Cap S. Angelo or Malva, the south-easternmost point of Morea, Greece, iii. 25833
ANGRAR, now Hangran, a manorial place on Ness, now Byneset, q.v., ii. 4818
ANGLE-ISLE (Óngull), now Engelö, in the mouth of Sagfjorden, an eastward offshoot from the Vestfjord in Halogaland, iii. 48135
ANGLESEA (Óngulsey), iii. 22428 28
ANGLESEA-SOUND (Ongulseyjar-sund), Menai Strait, between Anglesea and the main land, iii. 1237 22328
APARDION, Aberdeen, iii. 37516, 17
APEWATER (Apavån), a homestead within the commune of Grimsnesh in Arneshýsla, southern Iceland, ii. 5116
APULIA (Pùll), Italy, iii. 25528
AS-GARTH (‘Asgarðr), the chief abode in As-land, the original seat of Odin, a great seat of blood-offerings, i. 123416—left in the rule of Vili and Ve when Odin migrated away from it, 1515, 17—after Odin’s migration to the north called ‘Asgarth of old days’ (‘Asgarðr hinn forni), hither Odin was supposed to have gone after his death (cf. Godhome, Valhall), 2120
ASHOME, see Asland.
ASIA (Asía), i. 1118 129, 11
ASK (Askr), ‘a large manor in Norderhov district, in Ring-realm’ (Storm), iii. 31722
AS-LAND (‘Asaland) or As-home (‘Asahéimr), the land and home of the anses, ‘Æsir,’ the gods of the Northmen, lying to the east of Tanarbrach, i. 1218
ASM—BIA]  Index II  241

ASMUNDBAY, ii. 17427 = ASMUNDSWICK ('Asmundörgr'), now Osmondwall, on the south end of the island of Hoy' (Anderson, Orkneyingasaga, 1873, p. 3, n. 1), i. 29022
ii. 17427

ATLIS-ISLE (Atley), now Atleö, on the northern side of the mouth of Dalsfjörðr (Dalsfjord) in the Folkland of Fialir, Norway, i. 10429

ATTWOOD (i Viðum), an unidentified homestead, i. 2262

AUDSHOLT (Auðsholt), a homestead in Ólfus-Commune, on the western side of Ólfus-river, lower 'Arnessýsla, Iceland, iii. 3632

AUMÖRD (Aumörð), a countryside on the eastern side of the Raumeslfi (Glommen) where it enters the sea, in the southernmost reaches of Vingulmark, now the district of Borge near Frederiksstad, Norway, iii. 27720

BALAGARTH-SIDE (Balagarðssíða), a coast district of southwestern Finland, ii. 1024 113

BARWICK (Barvik), a place, uncertain which, on the coast of the province of Bleking in southern Sweden, ii. 32328

BATAŁD (Bataldr), now Batalden, an island off the coast of Firthfolk, belonging to the administrative district of Nordfjord, Norway, iii. 3552

BÆR-ERES (Bjarnarar), now Björnör, homestead and countryside in the north of North-Mere, i. 30919

BÆR-ISLE (Bjarney), now Björnö, in the parish of Borgund, South-Mere, Norway, ii. 36224

BÆFIA (Befja), now Bäfverå, a river running through the town of Uddevalla in Bohuslän, S. W. Sweden, iii. 42021

BÆIARS (Land of the) (Beiaraland), Bavaria, iii. 2629

BÆNTBERG (Brattsberg), the manor of Gregory Dayson, situated in the countryside of Höfum, now Gierpen, where the modern town of Skien is situated, S. Norway, iii. 39029

BERDLA (Berdrla), now Berle, an ancient manor-house on the south-eastern coast of the large island of Brimangsland, now Bremanger, lying in the mouth of the Nordfjord, Firthfolk, Norway, i. 1032328

BERGEN, see Biergvin.

BIAMLAND (Bjarmaland), the land of the Perms, round the basin of the White-Sea, i. 1291 2154 ii. 25812 2426 2602 2671 28812 29113 iii. 2089

vi.  R
BIGHTBOTTOM (Vågsbotn), the head of the ‘Vaagen,’ Bergen, Norway, iii. 322-19

BIORGVIN (BIorgvin, BIorgyn), now Bergen, Norway, founded by K. Olaf the Quiet, iii. 192-193, 184-185, 225-226, 263-264, 272-273, 282-283


BIRCHISLE (Bjarkey), now ‘Bjerko i Throndenes i Senja,’ an island of Halogaland, ii. 192-193, 214-15, 239-16, 240-16, 266-18, 28, 287-80, 289-21, 211-12, 278-28 (where the words ‘in Birchisle’ have fallen out) 350-17

BIRCHSTRAND (Birkiströnd), now Berkestrand, a manor of K. Hakon the Good, on the eastern side of the island of Fredi, North-Mere, Norway, i. 175-176

BISHOPSHAVEN (Byskupshöfn), Bispehavn, a harbour about a mile north of Biorgvinn, iii. 468-

BLACK SEA (Svartahaf), i. 1111, 112-1, 3, 75-16

BLUELAND THE GREAT (Blåland hit mikla), Africa, i. 1111, 20

BOKN (Bokn), now Bukkeno, in the mouth of the great Bay of Bukkenjord, in the province of Rogaland, Norway, ii. 355-27, 357-15, 361-18, 464-25

BOLGARS (Land of the), Bulgaria, iii. 262-

BORG, see Sarpsborg.

BORGUND, homestead and country-side, on the south-western side of the peninsula now called Oxenö, in South-Mere, a short distance east of the mod. town of Aalesund, ii. 364-

BORGUND-HOLM (Borgundarholmr), now Bornholm, an island in the Baltic belonging to Denmark, i. 251-252, 254-

253-5, 270-28, 271-27-28

BORRO (Borrö), now Borre, on the Christiania-firth, i. 62-

70-8, 91

BRENTLITHE (Brattahlithe), Eric the Red’s abode in Ericsfirth in Greenland, i. 355-12

BRENTRIDGE (Bratttisass), by Kings’ Rock, iii. 327-18

BRETLAND, Wales, i. 128-27, 132-26, 153-10, 25, 261-28 ii. 174-15

123-5, 156, 223-27, 224-10

BROAD (Breita), now Breden or Bredebygden, a small country.
side on the river Low in Upper Gudbrandsdale, ii. 201

BROADBEAM (Breidablik), Balder's Swedish home, i. 16

BROADFIRTH (Breidisfjörðr), the largest bay in western Iceland, i. 269, ii. 136

BRUNSWICK (Brünsvik), iii. 34

BUNESS (Búnes), a homestead in Upper Gauldale on the river Gaul, within the Thrandheim district, i. 292

BURG, see Sarpsburg

BYRDA (Byrða), an island marking the boundary point between North-Mere and Naumdale, now Börö, i. 245, 328, iii. 357

CAITHNESS (Katanes), district and earldom of North-eastern Scotland, subdued by Sigurd, Earl of Orkney and Thorstein the Red, i. 116, 25, 127, 290, ii. 169, 170, 171, 172, 173, 20, 28, 174, 175, 187, 377, iii. 374

CALFSKIN (Kalfskinn), a 'little stead' ('lítill bær), and a still existing farmstead in the 'rape' of 'Arnarnes,' in the bailiwick (sýsla) of Iskefirth (Eyjafjörður), in northern Iceland, where the blinded Upland King Röreik spent the last days of his life, and died, ii. 136

CANTERBURY (Kantarábyrgi), taken and burnt by Olaf Haraldson, ii. 174

CANTIRE (Satfri, Santfri), Scotland, iii. 221, 222, 223

CANTIRE-NECK (Satfriš-eið), the Tarbert of Cantire, iii.

CASTLEBRIDGE (Kastalabryggja), in England, iii. 182

CHARLES-WATER (Karlsá), a river, apparently of Spain, uncertain which, ii. 201

CINTRA CASTLE, now Cintra, due north of, and not far distant from, Lisbon, Portugal, iii. 250

CLEUCHFIRTH (Glúfrafjörðr), apparently the present Kastafjord running up from S. W. into the southern Hindö in northern Holagaland, iii. 356

CLEVELAND, (Klifeld), in east Riding, Yorkshire, iii. 166

CONNAUGHT (Kunnuktir, Kunnoktir), in Ireland, iii. 225

CROOKSHAW (Krökaskógr), in the province of Bohuslän, Sweden, iii. 350, 351, 18, 479
CROSS-BREN'T (Krossbrenk), now Langbrehke, in Valdalen, on the north side of Todarvith in northernmost South-Mere, ii. 364, 365

CYPRUS (Kipros), iii. 258, 259

DALES (Dular), see Gudbrandsdale.

DANE—WORK or, shorter, Work (Danavik), now Danavirke in South-Jutland, a great rampart wall along the borderline from Sieswickinth to Eiderfirth, ii. 253, 256, 257, 258, 259, 260, 261

DEEKRIVER (Dyrs), now Dünsa, Jutland, Denmark, iii. 371

DENMARK, Dane—realm (Danemork, Danaveldi), i. 4, 19, 52, 53, 31, 33, 34, 40, 45, 46, 50, 53, 56, 61, 64, 85, 93, 94, 96, 102, 108, 114, 115, 116, 117, 120

DEMONS, the Great Diamond, an island in the southern group of the Faroes, between Sand to the north, and Soder to the south, ii. 246, 269, 270

DOFRAR, now the parish of Dovre, on the southern incline of Mid—Dovrefell in northern Gudbrandsdale, i. 255, 260, ii. 199, 196, iii. 113, 114

DOVRAFELL (Dovrafjall), a mountain range running S. W. to N. E. dividing, amongst other districts, that of Dovfr in Gudbrandsdale, from Updale in the Orkdalefolk of Thrandise, Norway, i. 95, 110, 113, ii. 113, 206, 207, 209

DRAFEN (Dröfn), now Drammensfjord, S. Norway, ii. 353

DRAGSEID, an isthmus on the peninsula of Stad, in South—Mere, i. 308, 196.
DUBLIN (Dyflinn), first conquered of Norsemen by Thorgils and Frodi, sons of K. Har.-Hairfair, i. 13226-28 26432 28911 29
ii. 188 18 iii. 122 24 239 18 26
DUBLINSHIRE, iii. 239 18

DWINA, VINA (Vîna), the great river Dvina that runs into the bay of Archangel, i. 215b 18 ii. 260 11

EARL'S-CAVE (Jarlshëllir), apparently a cave west of the river Gaul, in Gauldale, in the neighbourhood of Rimul, i. 293 38
EARL'S-DALE (Jarlsdalr), a spot somewhere in the neighbourhood of Middlehouse, in Gauldale, to the east of the river Gaul, one of Earl Hakon's hiding-places in his last days, i. 293 38 (cf. Hakon's movements till he passes the Gaul and gets to Rimul on its western side, 293 39-294 3b)
EARL'S-ISLE (Jarlsey), now Jersø in the Christiania-firth, outside the town of Tønsberg, i. 69 7

EASTERN DALES (Eystridalir), now Österdalen, to the east of, and running parallel with, the Gudbrands-dale, ii. 338 22

339 9

EAST-AGDIR, see Agdir.
EASTAIRT, see Eastort.
EAST-COUNTRIES, see Eastway, Eastways.

EASTFIRTHS (Austfirthir), a collective term for the indented eastern seaboard of Iceland from Langanes in the north to Starmýrartangi, on the southern side of Swanfirth, in the south, i. 323 14-15

EASTISLE (Austrey), one of the middle group of the Faroes, ii. 269 23 305 35

EASTLANDS (Austrlönd), see Eastway.

EAST-REALM (Austrríki), a general term for dominions bordering on the eastern Baltic, i. 64 38—specially the east of Europe, vaguely comprising what now is understood by Russia in Europe, iii. 75 28

EASTORT (Austrätt), now Österaat, a manor on the eastern side of Yrjar (Orlandet) on the northern side of the mouth of Thrandheimfirth, i. 323 32 iii. 111 1 336 24 26

EAST-SALT, Eastsalt-sea (Eystrasalt), the Baltic Sea, i. 251 22
ii. 6 4

EASTWAY—ways (Austrlönd, Austrvegr, Austrvegar), generally lands to the east of the Baltic Sea, exceptionally including even Sweden, i. 32 34 (Sweden) 47 18 5 2 5 (Sweden)
5312 14 11790 1181 12818 34 1351 15921 1609 1749 21047 3118 2143 28 28411 28521 (Sweden)—ii. 6521 7920 8219 82 15 9923 12090 12128 15120 (Sweden) iii. 3017 5926 7722
EDNI (Eðni), now Etne, a country-side in South-Hordaland, on the boundary of Rogaland, iii. 3918
EGGIA (Egg, gen. Eggjar, dat. Eggju), now Egge, in Sparebidersfolk at the head of Throndheim-firth, a short distance north of Steinker, the seat of Thrond o’ Chin, i. 17095—and (of his son? Olver, ii. 19390 19895 28619 3418 3746 4534 4634 4644, iii. 2011 29 2718
1. EID (Eis), ii. 10917 = Eids Shaw.
2. EID, a manor situated a short distance south of the Lake Miors on the western side of its river outlet, the Verma (Vormen), near the present Eidsvold, ii. 10717—here was the meeting-place of the ‘Heidsævis-Thing,’ first established by Halfdan the Black, i. 16095——under Olaf the Holy the meeting-place was moved to the Eidswalls or Eids-plain, ‘Eidsvold,’ on the east side of the river (cf. summoned a thronged Thing in the place where, ever since, the Heidsævis Thing has been helden), ii. 21018
3. EID, or the Inner-Eid, the upper part of the isthmus which connects the peninsula of Stad, q.v., with the mainland on the northern side of Nordfjord in Firthfjord, now called Mands ein, i. 10317 17515 27515
4. EID, better than Eydi, a country-side east of Vingulmark and south of the lake Eyjir (Oier), now called Askim, i. 809
5. EID (Eiðar), possibly what now is known as ‘Stora Ed, below Vänersborg on the Götaren (Hildebrand), ii. 14518 172
EIDSHAW, EIDWOOD (Eiðaskógr), i. a wooded heathland rise, forming a part boundary between Vermland to the east and Solisles to the west, i. 679 10615 1619 7622 10917 2774 3682 36917 39028 2. A woodland tract east of Eid below Vänersborg, ii. 14518
14714 89
EIGHTH-LAND (‘Attundaland), now the south-eastern part of the Swedish province of Upland, i. 584 6119 ii. 1128
EIKUNDSOUND (Eikundasund), now Egersund, in southern Rogaland, ii. 28610 34819 35124 35418
ELDA, now Elden, a manor on the isthmus called Eidveit, which is formed by the Lyngenfjord from the north in Naum-
Index II

dale and the northernmost inlet from Beitstadsfjord in Thrandaheim, iii. 41588 4161
ELF, see Gautelf.
ELFHOME (Alfheimar), the maritime district on the east side of the Wick, the northern boundary of which was the Raumelf, and the southern the Gautelf, i. 7028 81 8068
ELLIPALTA, uncertain, perhaps Kerson Bay, from where an inland waterway much frequented by the 'Pwhc or Russian Scandinavians led by the Dnieper up to their northern dominions, iii. 7592—Munch, ‘Samlede Afhandlinger,’ ii. 221, shows that Ellipalta is a corruption of Ele palus ("iλην paludem") Jordanes, ch. 23, stating that "Ελη alone = Palus Maetis, the sea of Azof, which, however, cannot be meant by our text.
ENEA, another name for Europe, i. 1114
ENGLAND, i. 529 6426 13827 13927 81 1498 1528 11 25 15314 27 15429 1567 16423 20118 26115 27 26416 17 24 2664 20 27210 3022 3247 34129—ii. 1218 20 28 27 132 1726 28 189 2611 27 5 9 11 19 28 4 5 10 21 293 33 4055 81 16727 28 2356 25012 24 2512 25221 25328 25521 2569 11 26721 28 28628 29124 3117 11 31321 99 3147 31610 18 3179 3342 34618 35311 37515 17 21 37617 29 81 37717 38826 45216 4548—iii. 924 28 81 259 11 12 3026 5125 528 4 28 81 539 15512 15717 1926 1589 15923 27 28 160; 1 24 25 27 16114 22 34 32 1626 14 1638 16415 1667 1694 7 1745 9 17 1807 9 23 1819 10 14 1824 18 21 28 1832 18418 19812 222920 2497 37588 37611 12 82 46321 22
ENGLAND’S-MAIN (Englandshaf), the North-Sea, ii. 29111.
1. ERES (Eyrar), the harbour now known as that of Eyrabakki, on the east side of ‘Ölfúsá,’ in Arnessýsla, southern Iceland, 24218.
2. ERES (Eyrar), the shingly shores on the western side of the mouth of the river Nid, by the sea, a short distance below the old town of Nidoyce, a Thingstead, part of which was used as a ship-building yard, iii. 129, 20710 46881 (where the rendering of the text should read, ‘out to the Eres, for a Thing’), 48220.
ERESOUND (Eyrarsund), see Eyre-sound.
ERNENESS (Arnarnes), an unknown locality, and apparently a mistake for Trondness (brandarnes), which some other re-dactions of the Kings' Stories have, iii. 27313.
ERRI, now æro, an island of Denmark, south of the island of Fion, and west of that of Langeland, iii. 3542.
ESTHONIA, Estland (Eistland), i. 5319 5411 12818 13219 28323

ESTLAND, see Esthonia.
EUROPE (Europa), i. 1118 129
EYDI, see Eid, 3.
EYI, the lake Öjer(en) in southern Raumrealm, formed by the Raumelf, i. 8023 According to the reading of the oldest MS. of Heimskringla, this is the form of the name (cf. F. Jónsson's ed., i. 905 footnote), but Eyjir seems to be the form warranted by Norw. charters, and on that form depends the modern Öjer.
EYJAFIRTH (Eyjafjörðr), in the north of Iceland, i. 2432

502 971

FAROE, Faroes (Færøyjar), according to Snorri, discovered and peopled in consequence of Harald's conquests in Norway,

FIADRUNDALAND (Fjaðrundaland), now Fjordhundra, a part of Upland in Sweden, i. 555 589 6118 ii. 11223

FIALIR (Fialir), the south-western part of Firthfolk, Norway,

FIFE (Fifi), 'kingdom' of eastern Scotland, tributary to Kent the Mighty, ii. (25384) 25488 2557

FINLAND (Finnland), i. 2698 2768 3318 1919 ii. 102 12028

FINMARK (Finnmörk), the northernmost part of Norway from Malangfirth, east to the White-sea, boundaries however very uncertain (the Egilsaga says that the eastern (inland) Finmark stretched as far south as did Halogaland in the west), i. 1292

FINN-ISLE (Finney), an island off the coast of Rogaland, some distance north of the town of Stavanger, Norway, ii.

3901 4348

4328
FIO—FRAÆ]  Index II  249

FION (Fjón), now Fyen, Engl. Funen, the next largest island of Denmark, i. 152 3 3 34 3 38 3 39 3 44 7 82 45 2 9 46 2 11 78 24 81 120 16 121 14 132 7
FIRTH-FOLK, FIRTH-COUNTRY, FIRTHLAND, or FIRTHS (Firefylki, Firðir), now Nord-og Søndfjord in Bergens-Stift, a petty maritime kingdom of old Norway, i. 101 18 103 7 104 9 213 28 237 27 240 27 244 28 275 19 308 21 353 16 377 28 ii. 206 7 423 19 iii. 344 12 394 8 441 9 443 20 447 7
FITIAR (Fitiar), one of K. Har. Hairfair's manors, on the north-western side of Stord, off South Hordaland, i. 137 80 181 1 184 20 iii. 23 2
FLANDERS (Flæmingjaland), i. 260 26 ii. 132 81 iii. 159 18 163 1 169 8 237 9
FLORU-BIGHTS (Flóruvágár), now Florevaagen, an inlet on the eastern side of the island anciently called Fenhringr, now Asköen, outside the city of Bergen, Norway, iii. 321 29 390 14
FOLD (Fold, Foldin), now Christiania fjord, with the adjacent litoral, Norway, i. 106 1 108 30 211 10 ii. 33 4 62 19 75 81 348 18 353 9 iii. 394 21 459 14
FOLD, short for Westfold, q.v.
FORCE (Fors), now Foss, in the district of Tunge; at the head of Gullmarsfjord in Bohuslän, Sweden, iii. 315 30 395 21 24
FORCE (Fors), now Fossum, on the river Bofja, near to the town of Uddevalla, Bohuslän, S.W. Sweden, iii. 420 13
FORLAND, now Folland, a manor on the island of Averö, off the coast of North-Mere, iii. 441 14
FORMINTERRA, now Formenterra, the most south-westery of the Balearic islands, iii. 252 29 253 28
FOXERN (Foxerni), a homestead on the eastern bank of the Gaultof, in the countryside called Flundrehrad, Sweden (Hildebrand), iii. 229 11 230 18 231 6
FRANKLAND (Frakkland), Franconia, i. 255 18
FREK-ISLE SOUND (Frekeyjarsund), a sea-strait between Frek-isle (Frekey), now Frökö, and Stim, on the north side of Raumsdale mouth, Norway, ii. 362 16 18 463 35
FRÆDI (Frædi), now Frædö or Fredö, an island off North- mère, Norway, i. 175 17
FRÆDISBERG (Fræbarberg), a crag formation in the island of Frædi, abutting on Sheppey-Sound on the east of the island, i. 176 91 177 8 180 11
FRISLAND, or Friesland (Frisland), i. 128 34, 255 18, 360 18, 303 1
ii. 127 6, 79 14, iii. 159 14
FROSTA, a peninsula running from the east into Thrandheim
firth, within the Folkland of Strind, the site of the Frosta-
Thing, i. 166 19, 316 22, 318 20, ii. 49 22, iii. 334 4
FYRI, now Fyrirså, a river running through Uppsala into the lake
of Mälaren, Sweden, i. 30 12
FYRILEIF, now Färöf, in the district of Tunge at the head of
Gullmarsfjärd in Bohuslän, Sweden, iii. 376 1, 377 1, 324 4
FYRIS-MEAD (Fyrisvellir), alluvial plains on either side of the
Fyr, i. 30 12, 376 18, 380 7, 50 21
GALIZIALAND, Galicia, Spain, iii. 249 22
GARTH (ii. 434 6), read Gerdi, q.v.
GARTHREALM, GARTH (Gargariki, Gargar), Russia
generally, i. 1518, 228 28, 231 28, 250 12, 253 8, 262 20, 282 10, 288 40
289 1, 347 18, 32 24, ii. 66, 81, 82, 149 20, 153 24, 154 25, 369 23
375 20, 380 6, 381 12, 383 28, 389 30, 416 24, 438 31, 454 4, 466 27—iii. 30
43, 10, 14, 15, 13, 58, 38, 59, 75, 77, 10—437 50
GATE (Gata), the abode of Thrand, on the eastern side of
East-isle in the Faroes, ii. 246 21, 269 22, 273 22, 304 22, 306 1, 310 4
GAUL, now Gulefven, the main river of Gauldale in Thrand-
heim, i. 293 22
GAULAR, a countryside round the inner part of Dalesfirth in
the folkland of Fialir, part of the present Söndsfjord, Norway,
i. 79 29, 104 12, 16
GAULDAL (Gauldalir), now Gaul- or Gul-dalen, a folkland
of Southern Thrandheim to the east of Orkdale, i. 95 28, 96 2
167 19, 292 4, 296 9, 298 8, 318 19—ii. 46 32, 49 37, 53 4, 7 23
GAULDAL-FOLK, i. 96 20—ii. 47 24
GAULEDGE, Gaulridge (Gaularása), properly the highland
boundary between Gauldale to the west and Strindfolk to the
east, but by Snorrí only referred to in the narrower sense as
the ridge that bounded the township of Nidoyce by W. and
N.W., now called Byaasen, ii. 53 27, 72 16, 279 9
GAUTELF, or, short, Elf (Gautelfr, Elfr), now Götself, the
ancient boundary between Norway and West Gautland, i. 65 2
79 2, 105 31, 109 19, 110 17, 18, 128 10, 131 22, 132 7, 310 25, 377 7—
76 4, 5 20, 78 24, 83 21, 84 22, 123 18, 157 15, 211 12, 267 80, 322 12—iii. 10
28 39, 29 24, 31 12, 97 14, 28, 99 8, 129 16, 131 25, 39, 147 4, 149 23, 197 20, 216 7
226 14, 231 3, 232 8, 354 8, 40 39, 439 4, 457 14
GAUTLAND, now Gotland, originally a kingdom stretching from the western to the eastern sea, bounded by north by the dominion of the Sviar, Svipjöð, i. 56—by the lake 'Vetter' it was divided into West- and East-Gautland (Gautland it vestra, it eystra), which distinction is frequently ignored by Snorri, who by Gautland now means the one now the other division. Here they are classed according as the context seems to warrant:  

West-Gautland.—i. 42\textsuperscript{11}, 18, 27, 61\textsuperscript{19}, 63\textsuperscript{19}, 105\textsuperscript{19}, 108\textsuperscript{19}, 110, 14, 123, 129, 259\textsuperscript{22} (either Gautland, all Gautland) 35\textsuperscript{20}, 21, 22—ii. 2310, 79, 93, 11, 29, 96, 20, 97, 26, 101, 25, 117, 21, 122, 28, 138, 16, 139, 20, 142, 38, 143, 32, 144, 20, 145, 34, 150, 33, 151, 28, 153, 30, 155, 34, 155, 24, 10, 12, 166, 25, 257, 4, 267, 12, 268, 7, 275, 22, 330, 20, 333, 345, 17, 352, 22—iii. 146, 16, 149, 19, 226, 22, 26, 228, 39, 39, 13, 16, 399, 14, 399, 14, 22, 402, 7, 461, 11  

East-Gautland.—i. 61\textsuperscript{12}, 158, 15, 258\textsuperscript{30}, 259\textsuperscript{22} (259\textsuperscript{22}) ii. 112, 17, 154, 22, 155, 31, 156, 1—iii. 33, 37, 38, 39, 44, 49, 49, 49, 49, 49, 49. In these queried cases presumably East-Gautland is meant rather than West-Gautland.  

GAUT-SKERRIES (Gautasker), the archipelago off the coast of East-Gautland, i. 258, 22  

GEIRSTEAD (Geirstaðir), the seat of King Olaf Geirstead-Elf, in Westfold, now called Gjerstad, on the bay of Laurvik, i. 32, 731, 3, 17  

GEIRSVER, now Gjesvær (Munch), a fishing station 'N.W. of Mageø' (G. Storm) which lies on the western side of the mouth of Porsanger Fjord in Western Finland, ii. 26, 42  

GELMIN (Gelmín), now GjöUlme, a manor in lower Orkdale on the western side of the Ork river, Thrandheim, Norway, ii. 48, 15  

GERDI (Gerði), now Gerde, a homestead on a south-east going inlet from the Skoneviksfjord, in the district of Etne, South-Hordland, Norway, ii. 390, 11, 434, 9—iii. 37, 6  

GIANT-HOME (Jötn-heimar), i. 15, 27  

GIANT-ISLES (Þursasker), rocks supposed by some to be in Shetland, by others outside Thurso, or north of Caithness, in Scotland; but perhaps the Giant's Causeway in Ireland is meant, ii. 188, 15  

GILLING (Gylling), one of the islands belonging to the group of God-isles, q.v., i. 333, 23  

GIMSAR, now Gjems, a manor on the western bank of the
Gaulielm in the lower part of Gauldale, i. 277 319 363—iii. 349b 3501
GIMSEY, a nuns' seat in Hofund, q.v., S. Norway; situated on a small island below the town of Skida, mod. Skien, and was founded A.D. 1110, iii. 421 29
GISKI (Gizki), now Giskö, an island off the coast of Southmere, in Norway, ii. 280 9463 22 iii. 209 225 20
GODHOME (godheimar) = Sweden the Great, i.e., Scythia, i. 21 25 25 39—apparently = Valhall, 21 94
GOD-ISLE (Godsey, or -ar), in singular the name of the single island, now called Godø, in plural comprising also the surrounding group of lesser isles in the mouth of Salpt-firth, now Saltenfjord, in Halogaland, i. 329 11 330 332 18 333 29
GOD-ISLES' STREAM (Godseyja-straumr), a sea-current between Godisles' group and the mainland, i. 333 31
GODNFIRTH (Godnarfjördr), now Randersfjord, on Eastern Jutland, Denmark, iii. 94 16 21
GOLDPORT (Gullvarta), the Golden Port in Constantinople, iii. 259 14 18
GOTHLAND, see Reith Gothland.
GOTHLAND, Gotland, the large island Gotland off the S.E. coast of Sweden, i. 254 29 255 34 68 19 ii. 8 92 82 11 1 219 373 15 386 38
GRÆNINGS (Greningar), now Gröning, a homestead up land above Skerf-scrée, q.v., ii. 366 33
GRÆNING-SOUND (Greeningjasund), a sea-strait between the island of Sartorö and the Lyderhorn peninsula, S.W. of Bergen, Norway, iii. 395 14
GRAVEDALE (Gráfalr), now Gravldal, on the eastern side of Kvarven, the northernmost spur of the Lyderhom, S.W. of Bergen, Norway, iii. 45 89
GREECE = Greeceland.
GREEKLAND (Gríkkland), Greece, ii. 350 93 351 34 60 74 258 33 309 33 68 18 429 27
GREEKLAND'S MAIN, Greekland's Sea (Griklandshaf), the eastern Mediterranean, iii. 59 255 256 18
GREEKLAND'S SALT-SEA (Griksalt), id. iii. 256 88
GREENLAND (Grønland), i. 34 17 18 355 10 19—ii. 34 21 33 135 20 241 16
GREENLAND MAIN (Grønlandshaf), the sea between Iceland and Greenland, ii. 1366
GRENLAND, a part of the folkland later called Grønafylki (see Munch’s ‘Historisk-geografisk Beskrivelse over Kongeriget Norge,’ p. 179-180), i. 21210—ii. 35—iii. 2229
GRENMAR (Grenmarr), now Langesundsfjorden, in Southern Norway, i. 10596—ii. 5519
GRIMSBY (Grimsbør), not in Northumberland, as Snorri seems to think, but in Lincolnshire, i. 15232
GRIMSEY (Grímsey), an island in the Arctic Ocean some twelve miles north of the mouth of Eyjafirth, Iceland, ii. 2438
24429—‘common property,’ according to Gudmund Eyolfson’s statement, when, in 1024, K. Olaf Haraldson asked the Icelanders to concede it him, ii. 2428624351015
GRIOTAR (Grjótar), a homestead on the eastern side of the main river of Orkdale, about midway up the valley, ii. 4629
GRISLA-POOL (Gríslupollar), a place apparently in France, ii. 1949
GRITING (Grýtingr), a homestead in Orkdale, possibly the same as the above Grioar, q.v., i. 16918170143197
GUDBRANDSDALE, Dales, (Guðbrandsdalir, Dalir), now Gudbrandsdalen in Norway, i. 789980935951813110—ii. 4124
4516532054310312105251092420016202012720326209823425
2482836739
GUNVALDSBURG (Gunnvaldsborg), a place in France (?), ii. 1928204
HADALAND, Hathaland (Haðaland), one of the folklands of the Uplands in S.E. Norway, now called Hadeland, i. 67287225
796812682271385188612936122413121133728—ii. 4129
45161031810410109262001624911—iii. 1541248320
HAÆRING, one of the islands belonging to the group of Godisles, q.v., i. 33328
HAURSFIRTH (Hafrsfjörðr), now Hafsfjord, in Jadar, in Rogaland, Norway, i. 1112811251138
HAKISDALE (Hakadalr), now Hakedalen, a valley anciently forming a portion of the boundary between south-eastern Hadaland and north-western Raumrick, the locality of King Harald Hairfair’s first battle, i. 927
HAKON’S-CRAG (Hákonarhella), now generally called Helleren, the rock on which King Hakon the Good was born and
where he died, situate on a promontory of a peninsula S.W. of Bergen, i. 138, where the locality is indicated as on the flat stone, 'á hellunn,' 188, 20, 21.

HALLAND, a province in the south-west of Sweden, bearing still the same name as of old, i. 156, 160, ii. 325, iii. 38, 122, 132, 135, 142, 208, 31, 318, 473.

HALLKELL'S-WICK (Hallkelsvik), a small inlet into the mainland in Southmøre, due south of Hodal, q.v., i. 276.

HALOGALAND (Hålogaland), now commonly called Heilage, the northernmost division of Norway, corresponding about to what is now meant by the term 'Nordland(e)n,' i. 398, 418, 507, 81, 129, 130, 131, 174, 218, 245, 274, 277, 309, 328, 329, 330, 334, 344, 350, 355, 377, ii. 189, 22, 190, 21, 191, 193, 238, 376, 238, 258, 257, 257, 288, 292, 333, 347, 29, 397, iii. 187, 183, 210, 211, 263, 274, 278, 356, 481.

HAMMERFIRTH (Hamarsfjord), the outer part of 'Ostarfjord (now Osterfjord), which bounds by N.W. the large island of Osterø, North-Hordland, Norway, iii. 358.

HANGRAR, a place, uncertain where exactly, in Sweden, iii. 412, 517.

HARDANG, Hardanger (Harðanger), the modern Hardanger, the country along either side of Hardang-firth in Hordaland, i. 208, 20, 216, —Snorri's etymology of the name, 237, 238, iii. 395.

HARM, Harmfirth (Harmr), now called Velfjord, which from N.W. cuts into southernmost Hålogaland, iii. 311, 213.

HARTLEPOOL, Hjartapool (Hjartapolr), iii. 375, 38.

HATHALAND, see Hadaland.

HAWKBY (Haukær), now Hakeby, in the north of Bohuslän, Sweden, iii. 202.

HAWKDALE (Haukadalr), a homestead within Arnessýsla in southern Iceland, 28 miles N.E. of Thingvellir, i. 6, 27, 80.

HAWKFLEET (Hauksfjótt) ? i. 152.

HEADEY, Headisle (Hófuðsey), now Hovedøen, an island out in the firth, off Christiana, Norway, iii. 352, 42, 424.

HEATHBY (Heißaby, -bær), now Schlesvig, N. Germany, i. 260, 3, iii. 341, 98, 28, 99, 262, 17.

HEATHMARK (Heirisórk), petty kingdom on lake Miör, southern Norway, i. 67, 22, 72, 77, 78, 79, 82, 86.
HEA—HIN]  Index II  255

9117 9215 19 935 13119 37822—ii. 4128 5447 1039 14 17 10514 22 26
109326 2097 11 13 24814 33821 34110 3447 36730—iii. 1549
HEAVENBERG (Himinbjörg), the seat of Heimdall in Sweden,
i. 1628
HEAVEN-FELL(S) (Himinfjöll), i. 5620 = Heavenheath.
HEAVENHEATH (Himinheißr), a mountain tract in Sweden,
i. 5628
HEDALE (Hedalr), now Hedalen, a valley south of Vagi in
northern Gudbrandsdale, Norway, ii. 20011
HEFRING (Hefringr), now Hövringen, a promontory on the
north-western side of the bright at the head of which lay the
city of Nidoyce, iii. 2079 21025
HELSINGLAND (Helsingjaland), now the Swedish province
of Helsingland, i. 11316 16229 81 1636 21415 17 27—ii. 6526 6610
27618 19 2777 41526 46628—iii. 616 1416 588
HELSINGPORT (Helsingaport), Hastings, iii. 18114
HERDALES (Herdalir), a countryside of Finland, ii. 10881.
HERDHOLT (Hjarðarholt), in Salmonriverdale, in the baill-
wick of 'Dalasýsla,' western Iceland, iii. 10327
HER-ISLES (Hereyjar), now Herö, a group of small islands
situate N. of Gurskö and W. of Hareidland, in South-Mere,
Norway, i. 27529—ii. 30227 36190
HERDLA (Heröla), now Herlöen, a small island in the archi-
pelago N.W. of Bergen, North-Hordland, Norway, iii. 35820
37029
HERNA, an island of the group called Hernar, now Hennöer,
outside the coast of North-Hordland in Norway, ii. 27024
HERNEWICK (Hegravvik), now Sandviken, at Bergen, Nor-
way, iii. 32224
HESIATOWN (Hesjutún), now Hestun (al. Estun or Ostun),
a homestead on the island now called Havno, north of the
mouth of Harmr, or Velfjorden, in southern Halogaland,
Norway, iii. 21127
HJALTLAND, see Shetland.
HILL-ISLE (Hilla), now Hillö, an island off the coast of East-
Agdir, a short distance to the S.W. of the present town of
Mandal, iii. 139
HILL-SOUND (Hillasund), the strait between Hill-isle and
the mainland, iii. 132
HIN (Hinn), now Hinnö, a large island in northern Halogaland
forming part of the northern sea-board of the large Vestfjord, iii. 356
HJORNAGLI (Hjörnagli), now Tjernaglen, a place in the southernmost part of South-Hordaland (Storm), ii. 351
HIORUND-FIRTH (Hjörundafjørðr), a bay that by east divides the island of Hod (Hodisle) from the mainland of middle Southmere, Norway, i. 276
HIORUNGWICK (Hjørungavågt), an inlet on the northeastern side of Hodisle, now called Lid-Vaag or Hjöring-Lid-Vaag (Munch), or Liavag (Storm), i. 277 286
HIPPODROME (Paðreimr), in Constantinople, iii. 260
HISING, a large island in the mouth of the Gantelf, Sweden, ii. 76 81 166—iii. 327 37 40323 40745535 456 1459
HLEITHRA (Hleiðr), now Leire, in the Danish island of Sealand, i. 16 24 49 50 18 51—iii. 134
HLESISLE, see Leesisle.
HODISLE, Hod (Höð, gen. Haðar), now Hareid-Land, a large island off the southern part of Southmere, on the eastern side of which is Hiorungwick, i. 276 277
HOF, a homestead in West-Gautland, now Stora-Hof, ii. 145
146
HOF, now Hove, or Thorhoven, a homestead with a Thor's temple, situated in the landscape called Broad, q.v., in northern Gudbrandsdale, ii. 201 (cf. 10-97)
HOFUND (Höfund), now the countryside called Gjerpen about the town of Skien, S. Norway, iii. 390 391 481
HOLDERNES (Hellornes), the south-easternmost countryside of the East Riding of Yorkshire, iii. 166
HOLM, Holme (Holmr), now called Holmen, by Bergen, Norway, iii. 322 324 386 390
HOLM, Holme (Hólmr), now Munkholmen, an island one English mile N. of the city of Trondhjem, iii. 276 348
HOLME = Borgundholm, q.v.
HOLMGARTH (Holmgård), now Novgorod in Russia, i. 229 230 290—ii. 82 148 153 1466 157 467—iii. 3 63 78 772 270
HOLM-THE-GRAY (Hólmr inn grá), an islet southernmost among the Whale-isle archipelago, S.W. of Swinesound, of the northernmost part of Götteborgs och Bohuslän, Sweden, iii. 361
HOL—HOU

Index II

HOLSETALAND, Holstein, i. 255
HOLTAR, now Holtan, the manor of King Halfdan the Bounteous and the Meatgrudging on Westfold, i. 70
HOLY ISLE (Eyn helga), Iona, iii. 222
HOLY-NESS (Helganes), near Riveroyce, on the east coast of Jutland, Denmark, iii. 46 8
HOLY RIVER (‘Ain Helga), now Helga˚n, a river in Skaney, in south-western Sweden, ii. 320, 321, 322, 323, 324
HORDALAND, Hordland (Hördaland), now Søndre Bergenshusamt, was bounded from N. by Sognfolk, E. and S.E. by Haddingdale, Numdale and Thelmark, S. by Rogaland, i. 93, 111, 112, 123, 131, 132, 133, 137, 142, 156, 181, 188, 208, 240, 224, 246, 303, 304, 305, 308, 357, 378,—ii. 123, 217, 218, 221, 231, 268, 321, 360, 396, 423, 431, 464,—iii. 84, 228, 344, 358, 371, 458
HORNBOURNSOUND (Hornborusund), now Hummersund, the strait which divides the island of Hornbora, now Homborgsön, from the mainland of Ranrealm, or the present Bohuslän, Sweden, iii. 353
HORNISHAW (Hornskógr), woodland tract in Jutland, Denmark, iii. 96
HORSENESS (Hrossanes), the northmost headland on the island of Njótarey, now Nötterö, south of Tunsberg, Norway, iii. 439
HOUNDHAM (Hundsver), a group of small islands on the northern side of the westernmost part of the peninsula of Oxenö, called Borgund, northern South-Mere, Norway, ii. 365
HOUNDTHORP (Hundþorp), now Hundorp, a homestead on the northern side of Low-water in northern Gudbrandsdale, the seat of the ‘hersir’ Gudbrand a-Dales, ii. 201
HOUSEBY (Húsabær), now Hystad, a homestead on the neck of the peninsula called Inner-Isle, now Inderøen, within the Isles’-folk of Upper-Thrandheim, i. 170
HOUSEBY (Húsabær), now Huseby, in the countryside of Skaun, on the eastern side of lower Orkdale, one of Einar Thambarskelfir’s mansions, ii. 46
HOUSE-STEAD (Hústa˚r), now Hystad, on the broad peninsula of Stim, just within the northern boundary of Raumsdale, iii. 284

vi. s
HOWE (Haugr), a king's manor in Verdale in Upper-Thrandheim, ii. 196. — iii. 194, 20, 28, 57, 18, 193, 26.
1. HOWE-SOUND (Haugasund), the northern part of Korm sound outside the homestead of Howe, Rogaland, i. 143, 2.
2. HOWE-SOUND (Haugasund), now Högasund, a strait near the western branch of the Gaufelf, by the coast of the parish of Torsby, in southern Bohuslän, Sweden, ii. 81, 14.

HOWE-THING, see Thing.

HOWES (Haugar), a homestead in Rogaland, on the eastern side of the island of Korm from the mainland towards the northern inlet to it, the burial-place of King Harald Hairfair, i. 143 [Here a memorial column of granite was erected in 1872.]

HOWES (Haugar), a place now called Möllebakken, in Tunsberg (Storm), iii. 479.

HRAFNISTA, now Ramsö, an island to the north-west of the mouth of Folden-fjord, in the parish of Os in Björnør (Storm), in Naumdale, Norway, iii. 274, 96.

HUMBER (Humbra), in England, iii. 167.

HUNGARY REALM (Ungarafik), iii. 267.

HVEDN (Hveðn), now Hveen, an island in the Sound, Denmark, iii. 334, 12, 17.

HVIN (Hvinir), now Kvinnesalen, a valley formed by the river Hvin, in North-Agdir, i. 390, 133, 393, 14.

IAMTLAND (Jamtland), now Jämtland, a province of N.W. Sweden, i. 111, 18, 162, 24, 36, 18, 11, 8, 21, 14, 17, 35, 35 — ii. 65, 66, 66, 80, 9.

276, 277, 294, 81, 393, 29, 41, 15, 25, 41, 6, 36, 43, 8, 10 — iii. 66, 14, 18, 54, 26, 3, 26, 43, 30.

ICEFIRTH (Isafjörðr), a bay running into northern Sealnd, Denmark, i. 270.

ICELAND ('Island), i. 42, 58, 26, 6, 18, 7, 11, 13, 23, 8, 18, 26, 8, 16, 32, 23.

15, 17, 25, 33, 15, 19, 25, 36, 17, 34, 8, 35, 14, 17, 22, 26 — ii. 60, 11, 73, 5, 85.

9, 25, 94, 27, 133, 17, 136, 24, 13, 6, 8, 10, 13, 7, 7, 8, 24, 1, 1, 18, 22, 9, 24, 9, 24.


45, 1, 97, 10, 10, 25, 25, 10, 25, 25, 26, 15, 26, 15, 33, 17, 33, 20, 33, 3.

46, 1, 91.

ILAWALL (Iluvellir), flats between the bend of the Nidelf and the sea, on the western side of Nidoyce, now the suburb Idan or Ihlen, by Throndhjem, iii. 276.

IN-ISLE (Inney), so the text, but seemingly by mistake, as
many MSS. give the reading ‘inni = homesteads,’ and an Inney seems not to be known, ii. 40224
INNER-ISLE (Eyn-innri, or -iōri), now Inderöen, a peninsula in upper Thrandheimfirth within the confines of Isles'-folk, i. 970 1624 17021
IRELAND (Trland), i. 12827 13228 15329 34 15525 15820 1592 26129 26428 26519 26621 34 28929 —ii. 13712 16923 17414 19 34 188215 —iii. 2152 12224 22125 22227 22313 23911 24228 30 29529 29712 13 18 34 39
IRONSTONE-LAND (Jārnberaland), supposed to have been part of the present province of Dalarne, Sweden, ii. 3920
ISLAY (Il), an island in Sodor, iii. 22224 2231
ISLES'-FOLK (Eynafylki), deriving its name from the localities called the Inner- and the Outer-isle, now Inder og Ytteröen, a petty kingdom on the northern side of Upper Thrandheim-bay, conquered by Harald Hairfair in his fourth battle in Thrandheim, i. 9710 16119 ii. 4725
ISLE-LAND = Isle-sysla.
ISLE-LAND (Eiland), now Öland, an island on the eastern coast of southern Sweden, ii. 8228 834 11219
ISLE-SYSLA (Eysysla), the island in the Bay of Riga now called Ösel, i. 34728 30 ii. 911 17 39
IVIZA, now Ibiza, an island of the Mediterranean, iii. 25426 52
JADAR (Jaðarr), the western coast district of Rogaland south of the Boknforth archipelago, i. 11122 11228 1134 13411 14 ii. 21727 21818 22024 22428 25527 26831 17 21 34 28328 35411 24 25 31 3574 36021 3811 3901 ii. 10629 29127 29917
JAMES' LAND, poetical 'kenning' for Spain, iii. 24938
ISLE-LAND-SOUND (Eyjasund), a strait by the island of Ösel, i. 34728 cf. Isle-sysla.
JERUSALEM, Jerusalem Town (Jórsalir, Jórsalaborg), ii. 38110 —iii. 178 715 256721 2571 33712
JERUSALEM-LAND, WORLD (Jórsala-land,-heimr), Palestine, i. 119 —ii. 2016 —iii. 7028 714 16 21 721 17 24718 25616 18 2579 25820 33712 37118 37294
JOM (Jóm), probably the island of Wollin in the mouth of the Stettiner Haff in Pomerania, iii. 3229
JOMSBURG (Jómsborg), a fortress on Jom, reared by Danish kings from the beginning, i. 27028 2728 36015 —ii. 44913 —iii. 3225 31
JONSMEADS (Jóansvellir), on Northness, which now forms
part of the city of Bergen, Norway, deriving their name from a monastery dedicated to St. John, iii. 3225
JORDAN, the river, iii. 7180 7288 25630 2577 28215 29313 33713
37285
JUTLAND (Jólthland), in Denmark, i. 4031 4735 526 839 11415
1561517 1731 2378 25715—ii. 31724 39 32035—iii. 2727 38 3381
3410 3818 398 9017 9414 9817 12714 12830 26219 47115 4728
47720
JUTLAND SEA, -main (Jólthlandshaf), now the Kattegat, iii. 9918 10192
JUTLAND-SIDE (Jólthlandsfá), the western coast of Jutland, ii. 1112
KALMAR (Kalmarmir), a seaport in Kalmar län, on Kalmar-sound, which runs between the island of Öland and the mainland, S.E. Sweden, ii. 33180 iii. 28522
KEEL or Keels (Kjör or Kilír), the mountain ridge forming the boundary between northern Norway and northern Sweden, i. 21448 ii. 6612 6929 7522 27631 277817 39330 39529 3964 41627
46694 iii. 627 1436 5724
KINGS' ROCK (Konungahella, Kings' Slab), now Kungälv, a town on the northern side of the branch of the Goutelé that flows on the N.W. side of the island of Hising, Sweden, i. 31125 ii. 138812 16618 2671830 iii. 14921 18382 2327 27815 30911
31819 32429 32512 35414 39918 89 40015 41617 41825 41926 42011
43828 45584 4565 45916 460917
KING'S SOUND (Konungsund), name of the dyke which King Olaf the Holy dug through Agni's-thwaite into the Baltic, and by which he escaped out of the Low or Mälär lake in Sweden; locality, most probably, where the lake Skarften passes by the narrow sound Almare Stäke, generally called Stäkten, into the Mälär lake, ii. 814
KINNLIM-SIDE, Kinnlimaside (Kinnlimasfá), a coastal district of Friesland, ii. 12431
KIRIALAND, now Karelen, the eastern part of Finland, ii. 12036
KNOLLS (Hólár), a place in ‘Ringsfirth’ in France, ii. 1843
KNOLLS (Hólár), locality on the south-westernmost projection of Skaney, S.W. Sweden, ii. 33135
KORMT-ISLE, Kormt (Körmt), now Karm or Karmoën, an island off Rogaland, on the northern side of the mouth of the
Boknforth, due north of Stavanger, i. 13719 17219 31326 ii. 21614 22118 22730 iii. 41427
KORMTSOUND (Karmtsund), the narrow sound dividing
Kormt-isle from the mainland of Rogaland, i. 1434 ii. 747
21619 2107 22129
KURLAND (Kürland), Courland, one of the Baltic provinces
of Russia, ii. 12027
KVALDINSEY, island in the lake of Venern, Sweden, iii. 2271
236;
KVALDIN'S-ISEL, see Kvaldiney.
KVILDS (Kvildir), a countryside on the coast of Bohuslän,
Sweden, iii. 3598
KVISTSTEAD (Kviststaðir), now Kvistad, a homestead on
the Inner-Isle, Throndheim, Norway, ii. 4263 43010 iii. 2117
KYMRY (Land of the) (Kumraland), Cumberland, harried by
Olaf Tryggvison, i. 26124
LADIR (Hlaðir), seat of the famous ‘Earls of Ladir,’ now
Lade, a short distance N.E. of the city of Throndhem, i.
9820 13718 19 14916 1615 1665 1695 1718 21422 297118 3097
31011 3188 3111—ii. 5028
LADIR-CLIFFS (Hlaðhamrar), a rocky rise between the
manor of Ladir and the sea, i. 3436
LÆRADALE (Læradalr), now Lærdalen, the countryside round
the head of Lærdale's-firth, an offshoot, in a south-easterly
direction, from the upper Sognfirth, i. 26727
LAKTIARN (Laktjarnir), a Norse corruption of the name
Blackernæ of a palace in Constantinople, iii. 25919
LAND, a district of Hadaland, round the northern end of Rand-
water, Norway, i. 796
LANGTON (Langatun), an unverified place in England, iii.
37625 39
LAUPANDANESSION (Hlaupandanes), not Lopness in Sandey,
but the peninsula on south-eastern Mainland, Orkney, now
called Deerness (Anderson, ‘Orkneyinga saga,’ p. 5, n. 2),
ii. 17129
LAW-BURG (Lögberg), the rock at Thingvellir from which
proclamations and enunciations to the Althing, the old Folk-
mote of Iceland, relating to matters of public concern, legis-
lative, judiciary and administrative, were given out, ii. 24216 18
2454
Gudbrandsdale, by the L
flows N.W. into Raumes
367.28 (where Nesiar is a)
LESISLE, see Leesey.
LEWIS (Ljóðshús), in Sodo
LIDANDISNESS (Lðándi
North-Agdir in Norway,
136.2 212.5 213.2 111.3 32.5 4
LIDSTEAD (Líðústæðir), 1
neighbourhood of Gudbra
204.13
LIMAÍFIRTH, Limbfirth, sea
LIMFIRTH (Limafjörðr), L
of Jutland, Denmark, i.
257.8 19 274.10—ii. 316.8 12
127.17
LIMGARTHSIDE (Limagar
the eastern littoral of Agdir,
LINESTEAD (Linustaðir), r
in the parish of Stange, in
Jónsson), according to oth
Ramnes, in Westfold (Storm
LINGS (Lyngar), possibly one
now as 'Eystrí' and 'Vest
Leiðvallarhreppr, West-Skap
iii. 37.28 where, after Thork
LIOXÁ 7913
LITHE (Hildeg), now Lien, a homestead of the parish of Bratsberg in the district of Strind, Throndheim (Storm), iii. 30226.

LOAR (Løar), now Lom, a countryside on either side of the river Otta in Gudbrandsdale, Norway, ii. 19930 20011 20111 2029 5 20418.

LOFUND, supposed by some to correspond to the island now called Lofö, Farentuna härad, in the Mälaren Lake, by others taken to represent 'Laghunda hundari' in Fjädrundaland, in the present Uppland, Sweden, i. 52924.

LOFA-FIRTH (Löufjörður), now Laholmsbugten in the south of Hallands län, W. Sweden, iii. 13214.

LOIRE (Leira), in France, ii. 219.

LONDON (Lundunir, Lundunaborg), i. 1401 ii. 139 2624 22 2837630 iii. 12611 15720.

LONDON BRIDGE (Lunduna bryggjur), description of, ii. 131928—destruction of, by Olaf Haraldson (1009), 1451521015193939.—iii. 12614.

LONGISLE (Langey), now Langö, an island in Halogaland, west of Hinn-isle, ii. 23720 25920 26629.

LONGWICK (Lengjuvik), now Lenviken, running from Malangfirth into the N.E. side of the island of Senja, in northmost Halogaland, ii. 26612 28818.

LORADALE (Lorodar), now Lordalen, a valley opening from the south into upper Lesiar in Northern Gudbrandsdale, ii. 19927.

LOW (Lögrinn), now the lake Mälaren in Sweden, i. 1684 22402 ii. 77 28 29819817 16290 16315 3875.

LOW (Løgr), now Laagen (var. Logen, Lougen), a river having its sources on Drofrafell in northern Gudbrandsdale and flowing southward through the greater length of that valley, emptying itself into the lake of Miors, ii. 2019.

LOWSBROAD (Lüsbreið), now the island of Livö, or Livöbredningen in Limfirth, Denmark, iii. 12818.

LUND (Lundrar, i.e. the Groves), now Lunde, a manor on the eastern side of the Gaul river in lower Gauldale, i. 29289.

LUND (Lundr, i.e. the Grove), now Lund, in Skaney, the southern university town of Sweden, ii. 33229 iii. 442 4815 28521.

LYGRA, now Lyren, or Lygren, an island on the coast of North Nordland, Norway, ii. 2719 273811.
LYRSHAW-HEATH (Hlyrskógsvéitar), in the locality about the present Lürschau, north of Sleswick, iii. 34,39
MADDERMEADS, MADDERWALLS (Moðruvellir), a manor on the eastern side of the main river that runs into the head of Eyjafjörð in northern Iceland, i. 334,39; ii. 136,22-24,34
MANHOME (mannheimar), Sweden proper, as Snorri will have it, i. 27,15
MAN (Món), the Isle of Man, harried by Harald Hairfair, i. 115,27-116,10—by Olaf Tryggvesson, 261,21—by Magnus Barefoot, iii. 222,25-225,10
MAN (Món), now Moen, a Danish island off the southern end of the island of Seeland, iii. 35,48
MARS-ISLE (Mársey), now Morsø, a large island in the Limfirth in North Jutland, i. 257,19-25,39
MARKLANDS, MARKS (Markir), the marches between Sweden and Norway from the Vener lake north to Eidshoav, ii. 76,21-112,15; 144,25-390,99 (Woodlands), iii. 226,20-456,4; 474,24; 477,8; 480,10; 486,29
MASWICK (Masarvik), now Mosviken, a bight on the western side of Thrandheim-firth a short distance down below Skarnsound, and opposite the northern part of Outer-isle, ii. 49,13
MEADS (Vellir), see Jonsmeads.
MERE (Mærin), now Møre, a homestead with a heathen temple within Sparhiders'-folk, 'a great chief seat and big houses,' Upper Thrandheim, i. 170,11-29; 317,21-318,10-30; 319,27-29; 194,15-195,7-197,15
MERE (Mærin), a homestead in Wall-dale on Todarforth, q. v. ii. 363,25, where the text should read: 'Now there dwelt at Mere a good man sight Brusi.'
MERE (Mærr), now Møre, a maritime folkland of Norway stretching from Naumdall, in the north, to Firthfolk in the south, but divided into North and South Mere by the intervening folkland of Raumsdale. Besides signifying the whole folkland the name (Mere) may, according to circumstances, also mean North Mere or South Mere. A few cases admit of doubt as to which is meant. All references to the folkland whole and divided are gathered below:
1. The whole folkland: i. 103,12; 122,31; 125,0-126,4; 213,20-247,16-274,1-377,30—ii. 72,19-199,15—iii. 40,21-44,26-457,22
2. NORTH-MERE (Norð-Mær): i. 99,30-100,34-101,8-131,81-136,4
Index II

265

176, 171, 175, 20, 20, 205, 205, 213, 214, 216, 240, 247, 274, 277, 293, 294, 295, 348, 349, 358, 372

3. SOUTH-MERE (Sunnemær), i. 101, 103, 25, 117, 206, 240, 243, 29, 244, 277, 308, 310, 310, 326, 372, 426, 463

MICKLE-DALE (Dalar mikli), now Store Dal, a homestead within the district of Aumord, the present Borge, in south-easternmost Norway, iii. 277, 278, 278

MICKLEGARTH (Mikligår), Constantinople, iii. 59, 18, 27

62, 81, 70, 72, 18, 17, 73, 75, 14, 17, 76, 9, 14, 247, 19, 24, 256, 11, 259, 18, 10

260, 262, 372, 428, 429, 431, 474

[MICKLE-ISLE] (Eyin mikla er hoggr f Mjörs, 'a great island that lies amidst the lake of Mjörs'), now called Helgö, i. 78, 78

MIDDLEDALE (Møsaldr), a homestead in Orkdale in Thrandheim, i. 200, 29, ii. 46

MIDDLEHOUSE (Møsalhus), now Melhus, a homestead on the eastern side of Gaulriver in lower Gauldale, in Thrandheim, i. 167, 170, 292, 293, 319

MIDGARTH (Miøgar), the mid-earth strong work erected by the gods against assaults from the giants; hence central earthly abode, earth = the world, iii. 99

MINORCA (Manor), the most north-easterly of the Balearic Islands, iii. 255, 7

MIORS (Mjörs), now Mjøsen, the next largest lake of Norway, reaching from Gudbrandsdale to Raumrick, i. 78, 64, 10 (called the Water, 106, 107, 12, 27, 89 and 108, and its southernmost end Watersend, 197, 14)

MIRKFIRTH (Myrka-fjær, Fogfirth), now Mörkö-fjärd in Södermanland, Sweden, i. 59

MONKBRIDGE (Munkabrygga), in Bergen, Norway, iii. 322, 4

MOST, Most-isle (Mostr), now Mosterø, on the western side of the sound called Bømmelen (the main inlet from the southwest to Hardangerfirth), South-Hordland, Norway, i. 138, 14

291, 393

MOUTH (Mynni), now Minne, a place on the western side of the river Varma, where it issues from the southern end of the Miors lake in Raumrealm, Norway, iii. 349, 350

MUCH-HERNES (Hernes mikla), now Store Hernes, an estate on the peninsula of Frosta in Thrandheim, Norway, iii. 334
MULI-THING (Múla-þing), in this form an unverified locality in Sweden (but 'Múla' seems merely a corruption for 'Mora,' a locality on the highway ab. 12 km. S.E. of the present Upsala, where, in ancient times, Swedish kings used to be elected (and deposed?) by the people in a public assembly, Thing), ii. 127

NAUMDALE, Naumdale-folk (Naumudalr, Naumdaela-fylki), a maritime folkland of northern Norway, extending from Northmøre to Halogaland, now Namdalen, i. 9710 9812 1634 2457 37738 ii. 18919 27617

NAUSTDALE (Naustdalr), now Naustdal, in the parish of Eid, in Nordfjord, in the northern parts of Firthfolk, Norway, i. 10319

NECK (Háls), now Hals, a town on the southern side of the mouth of the Limfirth in Jutland, i. 23728 23826 23930

NERICK (Neriki), now Närike, a province of Sweden, i. 58 6119 65928 ii. 36919

NESIAR, the peninsular formations between the bay of Tunsberg and Grenmar, or mod. Langesundsfjord, in southern Norway, ii. 5519 573 7922 36728 (36728 misprint for Lesiar, q.v.)

NESS (Nes), now Sønstenes, a manor in the countryside of Loar in Gudbrandsdale, ii. 2006

NESS (Nes), now Bynæset, a broad but small peninsula jutting out into Throndheimfirth between Orkdalefirth in the west and the bay of Nidoyce in the east, ii. 4818 7228

NESS, see Caithness and Streamisle-ness.

NEWMOUTH (Nyjamóða), a sea-port in England, uncertain which; Newhaven in Sussex? ii. 1727 94

NID (Nið), the main river of Stiordalefolk, running to the north-west and through Strind emptying itself into Throndheim bay, i. 318 32228 ii. 5096 29 5325 31319 3528 iii. 10918 12996 16313 20618 34839

NIDAROS, see Nidoyce.

NID-BANK (Niðarbakki), the portion of the bank of the river Nid whereon Olaf Tryggvesson founded the town of Nidoyce, i. 32199, see Nidness.

NID-HÖLM (Niðarholm), now Munkholmen, an islet outside the city of Dronthème, i. 29727 33512 ii. 28416

NIDNESS (Niðarnes), a homestead on a ness of the same name by the mouth of the river Nid, where Olaf Tryggvesson
Index II

afterwards founded the town of Nidoyce, the present Trondhjem, i. 68, ii. 50.

NI DOYCE (Nidaröss)

1. The mouth of the river Nid, i. 316, 321.
2. The name of the town founded, on the western side of the river on a peninsula formed by a sharp bend of it on one side and the sea on the other, by Olaf Tryggvson in 996. In the middle of the sixteenth century the old name was replaced by the modern name of Trondhjem, i. 321, 322, 326, 327, 334, 335, 341, 354, 355, 357, 359, 367, 178, 189, 190, 192, 198, 234, 258, 275, 294, 302, 348, 375, 448, 17, 177, 352, 87, 935, 129, 163, 165, 184, 187, 192, 195, 196, 202, 205, 225, 263, 275, 277, 283, 302, 334, 380, 481, 483.

NIORDLÖW (Njarðarlög), now Tysnesø, off South-Hordland, i. 353.

NIORD’S ISLE (Niarðey), now Nærø, off the coast of Naumdale in the northern part of the governorship of Trondhjem, i. 52.

NIORV’S SOUND, read NORVISOOUND (Niörvasund, Nörvasund, better rendered Narrow-sound), the Strait of Gibraltar, i. 11, ii. 20, iii. 237, 302, 371.

NITIA (Nitja), now Nitelven, an affluent of the Raumelf, ii. 209.

NIZ, NIZI (Niz), the river Nissan joining the sea by Halmstad in Hallands län, S.W. Sweden, iii. 133, 135, 143, 152, 154.

NOATOWN (Nois, i. 169, read Noa, Nóatun, which means really Ships’- Town, Shipton), Niord’s Swedish abode, 228.

NORFISOUND, see Niörvi’s sound.

NORMANDY (Norëmandi), i. 118, 82—ii. 21, 22, 8, 28—iii. 155, 156, 180.

NORTHDALE (Norðdalr), a district on the western side of Vener Lake, northern Dalsland, Sweden, iii. 226.

NORTH- ISLES (Norðreyjar), the group of six islands lying E.N.E. of Eastisle, the northernmost part of the Faroe archipelago, ii. 305, 306, 307.

NORTHERN ISLES (Norðreyjar), the northern or Lewes group of the Hebrides, iii. 223.

NORTHLANDS, NORTH COUNTRIES (Norðriönd), Scandinavia and Denmark (England, in one instance, apparently
NUN—OLF

Index II

269

336, 337b 340a 5 15 350 351a 36 27 28 81 353 35b 35 360a 365a
366b 368 36 21 37b 28 37 73 7 7 79d 24 380b 9 10 386a 399a
402b 409b 42b 25 42 25 42 9a 22 436b 43 8b 9 462b 46 5b 13 16 20 22
466d 469a 47 1 22 28 473a 8 12 19 24 474 4794

NUNSEAT (Nunnusetr), St. Mary's convent for Cistercian nuns, Bergen, Norway, iii. 322

NUNS'-SEAT (Nunnusetr), St. Mary's convent for Benedictine nuns, Oslo, Norway, iii. 424

NYRFI, the island of Nörvö in South-Møre, Norway, ii. 363

OAK-ISLES (Eikreyjar), a group of islands off the western branch of the Gautelf, now called Öckerö, ii. 819 157 29

ODDSOUND (Oddasund), a strait between the southern point of the peninsula of Thyholm in the Limfjord and the mainland, Denmark, i. 412

ODIN'S-ISLE ('Oðinsey, al. 'Oðinsvě = Odin's holy place), now Odense, the chief town of the island of Fion, q.v., formerly apparently an island, i. 152 81

OFRUSTEAD, OPRUSTEAD (Ofrustagir, Oprustagir), according to Aall, Munch and Unger the present Offig- or Offig-stad, in the parish of Öier in the Gudbrandsdale, but by Storm identified as Obrestad in Jadark, Rogaland, i. 223a

OGLO (Ogló), now Skatval parish in lower Stiordal in Throndheim, i. 205b 17 206b

OGVALDNSNESS (Ögvaldnsnes), one of K. Har. Hairfair's mansors, situate on the north-east side of the large island of Kornt, the south end of which is watered by the mouth of Boknáirth, i. 137b 17 21 313 314 30 (origin of the name, 315b 18) ii. 216a 15 219b 221b 222 224 227 229 230 232b 229b

OIKE BANK (Ekkjals-bakki), in Sutherlandshire in Scotland, i. 116a 28

OLAF'S BOOTHS ('Oláf's budgir), ii. 393b

OLAF'S CAVE ('Oláf's hellir), a grotto down below the Skerfscre, in Walldale, Norway, ii. 366b

OLAF'S-LITHE, ii. 457b

OLFUS (Öluf), a countryside on the western side of the lower Whitewater (Hvítá), the main river of Arnessýsla in Southern Iceland, i. 269b
OLVIRSHOWE (Olvishauger), now Alstahougen or Alstadhaugen in Skaunfolk, Thrandheim, i, 170,18
OMD (Omd), the eastern part of the island Hin, now called Hindø in Halogaland, Norway, i, 50,11, 33,12, ii, 21,4,23
ONEBY (Einbui), a homestead in the countryside of Lesjar in the northernmost part of Gudbrandsdale, ii, 36,7,4
OPRUSTEAD (Oprustad), see Ofrustead.
ORDOST (Ordsto), now Orust, a large island in the southern part of Goteborgs och Bohus lan in Sweden, ii, 81,11
ORKDALE, Orkdalefolk (Orkadalr, Orkdelafylki), now Orkedalen, the westernmost of the folklands or petty kingdoms on the south side of Throndheim-firth, i, 95,18, 22,28, 29,3,6, 31,18, 35,3,11, ii, 22,28, 46,10, 22,37, 47,24, 48,28, 53,17, 19, 72,19, 279,2,9, iii, 11,3,16, 48,27
ORKDALE-FOLK, see Orkdale.
ORKNEY, -S (Orkneyjar), i, 11,27, 11,6,14, 12,2,16, 18, 12,3,17, 12,5,18, 12,6,21, 12,7,22, 31, 13,2,20, 15,2,27, 15,3,19, 15,4,30, 15,5,13, 15,9,17, 24,1,23, 24,3,18, 29,21, 69,16, 13,7,14, 14,18, 16,8,7, 14,17, 16,9,17, 17,22, 17,6,19, 17,8,24, 29, 17,9,33, 18,0,25, 18,1,27, 18,4,19, 18,5,15, 19,2,25, 18,6,31, 18,7,21, 28,31, 18,8,13, 14, 19,9,19, 24,1,12, i, 11,9,30, 16,5,30, 16,6,2, 18,2,30, 22,1,16, 23,9,3, 24,2,30, 24,8,16, 18, 21, 33,17, 37,1,19, 21
OSLO (Oslo), a 'cheaping-stead,' founded by K. Har. Hardred, the site of which is now occupied by the eastern portion of Christiania, the present capital of Norway, iii, 12,7,4, 14,2,16, 14,3,14, 14,6,17, 18,3,33, 29,7,82, 31,0,6, 31,3,7, 35,2,10, 23, 35,3,6, 36,7,27, 41,8,28, 42,2,24, 42,3,47, 47,3,80
OSLOFIRTH (Osloafjord), the northernmost part of the Christianiafjord, Norway, ii, 35,3,2
OSTERFIRTH ('Ostarfjord'), now Osterfjord, a bay in North-Hordland, ii, 23,2,18
OTTA (Otti), now Ottaelv, an affluent, from west, of the Low (Lögr), now Laagen, the main river of Gudbrandsdale, Norway, ii, 190,99
OUSE ('Usa), river of eastern Yorkshire, England, iii, 16,7,5
OUTSTONE ('Utstein'), one of K. Har. Hairfair's mansors, situate on the western, or Boknfirth, end of an island of the same name, now called Utstenö, or sometimes Klosterö, off Rogaland; the modern name of the homestead is Utsten or Utstens Kloster (from having in Catholic times been a con-
vent of Augustinian regulars); the manor: i. 11228 13780; the island: ii. 35819 36124.

PANNONIA, western Hungary, iii. 2628.

PEITA, Peita-land, Peita country (Peita, Peituland), Poitou in France, ii. 2098 21113.

PENTLANDFIRTH (Petlandsfjörðr), between Caithness and Orkney, i. 29097 ii. 37712.

PORTYRIA, in Lingarthside on Eastern Agdir, now Portör, a small sea-port in Nedenes Fogderi, Norway, iii. 35422 3552.

PEITA-LAND, see Peita.

PEZINA (Fields of), in Wallachia, iii. 42989.

PULWYKE (Pflavík), probably quite a different place from Pulwylke on Windermere, although K. Eystein ‘harried far and wide about England’ after burning Whitby. Pulwyke is a mere guess, iii. 37619 24.

QUISTSTEAD, see Kviststead.

RÆNING (Ræníngr), a royal manor, probably the place Ræninge, which in mediaeval records is mentioned on the island now called Toster-ön in the Melaren Lake, in Södermanland (Hildebrand), i. 6326 648.

RAND, Randwater (Rönd), now Randsfjorden, a lake in Hadaland, i. 8614 iii. 38211.

RANDBERG (Randaber), a manor on the peninsula in which the district of Jadjar terminates towards north, situated to the N.W. of Stavanger, iii. 47411.

RAND-ØYCE (Randaróss), now Randers, on the east coast of Jutland, Denmark, iii. 4729.

RAN-REALM (Ránríki), a folkland on the eastern side of the Wick, the northern boundary of which was Swinesound, the southern, at least at one time, the Gautelf, now the Swedish province called Göteborgs och Bohuslän, i. 1091 13124 15117 (where Van-realm is a misprint); 37727—ii. 769—iii. 2026 37380.

RASMEAD (Rásvöllr), now Rosvold, a homestead of Verdale (Storm), iii. 10410.

RAST-KALF (Rastar-kalf), a locality on the east side of the island of Frædi, i. 17759.

RAUMELF, Raumriver (Raumelfr), now Glommen, the largest river of Norway, running from north to south into the eastern side of the Christianiafirth, i. 7683 9312 ii. 6410 7827.
RAUMDALE, see Raumsdale.

RAUMREALM (Raumariki), now Romereike, Norway, i. 67.15
68_i.5 7.22 77.21 7.24 78.5 10.15 16 86.27 93.6 10.5 10.6 10.8 13.17
249_i.5 273.18 37.8 21 .ii. 4.1 54.11 102.22 103.15 21 82 105.82 106.1
107.18 109.29 210.13 iii. 115.11 153.29 35.3.2 42.5.14

RAUMRICK, see Raumrealm.

RAUMSDALE, Raumdale (Raumsdalr), now Romsdalen, Norway, between North-Mere and South-Mere, i. 99.33 100.31
103.19 131.31 164.27 206.5 213.25 240.28 245.19 274.1 308.25 377.26
ii. 199.18 302.25 iii. 210.4 442.36 447.9

RAVENNESS (Hrafnnes), now Ramnes, a homestead in Re, Westfold, Norway, iii. 45.37 48.5.17

RAVEN'S-ERE (Hrafnseyrar), now Ravenseer on Holderness, England, iii. 182.29

1. RE (Ré), now the island of Rügen, off the coast of West Pomerania, iii. 38.12 28

2. RE (Ré), now the parish of Ramnes, N.W. of Tunsberg, Norway, iii. 45.37 26 48.412

REEK-KNOLLS (Reykkjalvar), a homestead on the southwestern peninsula called Rejkjanes (Reekness), which between Þorska-firth in the west and Beru-firth in the east, shoots south into Broadfirth, western Iceland, iii. 356.29

REEKNES (Reykjanes), the south-westernmost promontory of Iceland, i. 269.11.12

REINFIELD (Reinslétta), a locality in the parish of Rissen, within the countryside of Stadsbygd, on the northern side of outer Thrandheim-firth, i. 136.17.13

REINI, Reynir, better Rein (Rein), now Reinskloster, in the countryside of Rissen on the northern side of outer Thrandheim-firth, iii. 184.19 345.8

REITH-GOTHLAND (Reithgotaland), this name, which generally signifies Jutland in Denmark, must here refer to some other country, the island of Gotland? i. 32.19

REYNIR, see Rein.

REYR, now Rör, a homestead in the countryside of Ringsacre, Heathmark, Norway, iii. 399.17 40.19 407.4 408.19 415.97 438.29

RIMUL, now Romol, a manor on the river Gaul in lower Gauldale, i. 292.19 294.8

RINAN'S-ILE (Rinansey), now North-Ronaldsay, in the Orkneys, i. 125.24 ii. 168.16
RINGACRE (Hringisakr), now Ringsaker, a manor and locality on the eastern side of the western arm of the lake Miors that runs north toward Gudbrandsdalen by the west of Heathmark, ii. 103, 105, 108, 9
RINGFIRTH (Hringafjörðr), in France, ii. 18, 24, 29
RINGMAR-HEATH (Hringmarahetiðr), now Ringmere, in East-Wreatham, Norfolk, ii. 16, 14, 21
RINGNESS (Hringunes), now Ringnæs, in the countryside of Skagen, now the parish of Stange, in Heathmark, Norway, ii. 54, 64, 107, 248, 1, 11, 12, 15
RINGREÁLM (Hringarfi), now Ringerike, Norway, i. 81, 86, 26, 87, 91, 93, 114, 119, 122, 131, 131, 31, 31, 116, 15, 109, 209, 18, 249, 1—iii. 154, 14, 48, 30, 80
RINGRICK, see Ringreaume.
RINGSTEAD (Hringstaðir), now Ringsted, a township in the island of Seeland, Denmark, iii. 43, 81
1. RIVEROYCE ('Aróss'), the mouth of the river Fyri, on the lake Mälaren, ii. 162, 28, 387, 6
2. RIVEROYCE ('Aróss'), now Aarhus, a city on the eastern coast of Jutland, Denmark, iii. 38, 39, 11, 5, 90
ROGALAND, a folkland of S.W. Norway, bounded by Hordaland in the N. and Agdir in the E., and for the rest by the sea, now Stavangeramt, i. 11, 13, 134, 142, 28, 143, 156, 1, 208, 15, 249, 24, 24, 27, 244, 26, 27, 4, 21, 30, 4, 17, 30, 8, 25, 31, 3, 24, 35, 32, 30, 37, 1, 23, 17, 5, 5, 13, 211, 6, 21, 7, 6, 30, 13, 39, 5, 46, 10, 21
ROGNVALDSEY (Røgnvaldsey), South Ronaldsay, Orkney, i. 290, ii. 169, 17
ROISWELL, see Roskild.
ROME (Róm, Rúnborg), Rome, ii. 27, 8, 235, 9, iii. 12, 4, 141, 237, 12, 256, 262, 288, 12, 379, 2, 38, 15, 90, 46, 19
ROMEBURG, see Rome.
ROMETOWN, see Rome.
ROSKILD (Roiskelda, Hroiskelda), now Roskilde, Cathedral town of Seeland, Denmark, ii. 325, 50, iii. 29, 15, 92
RYDIOKUL (Ryðjökull), a homestead in Raumrealm, Norway, iii. 475, 7, 47, 6
ROSSEY (Hrossey, Horse-isle), now Mainland, Orkney, ii. 17, 18
ROUEN (Rúða, Rúðuborg), the capital of Normandy, ii. 21, 25, 27, 29, 1. 31, 30, 31, 4, 3, 1, 55, 17, 15, 6, 9
VI.
SALLÓW WHARF (Selju) in the lower reaches of the peninsula of Fosen, Norway.
SALPT (Salpti, or Salfti), in mid Halogaland, Norway.
SALTWICK (Saltvik), a bay of Ofot, in the bay of the same name.

i. 353
SALTNESS (Saltnes), a harbour in Orkdale-firth into two and a half parts.
SAND (Sandr), a homestead and fishing station in sandeland, iii. 356
SAND-BRIDGE (Sandbrú), a fishing station.
SANDEY, now Sanda or Sandøy, iii. 222
SANDVER, a fishing station.
SANDWICK (Sandvik), the headland on the coast of the peninsula now called Sandøy, ii. 171 176
SARP (Sarp), a waterfall in Sarpensfjord, iii. 319 14
SARPSBURG (Sarpsborg), a market town on a ness or point of land north, by the great waterfall.

ii. 78 79 102 144 145

Index II

part of middle Bohuslän, towards its eastern frontier, Sweden, iii. 4196

SAURLITHE (Saurhltē), slope by the river Nid, near the southern boundary of Nidoyce as it was in 1030, ii. 44825

SAUR'S HOWE (Saurshaugr), now Saxhougen (Sakshauger) on Inner-Isle, Thrandheim, i. 162-26

SAXLAND, the land inhabited by Saxons, North-western Germany, i. 1519 30 497 6425 12825 13424 25318 25512 26024 28 3021 —ii. 81,—iii. 2522 3411

SAXON-LAND, see Saxland.

SCILLY, Scillies (Syllingar), the Scilly Islands, i. 26128 26215 19

SCANIA, see Skaney.

SCARBOROUGH (Skaraborg), Yorkshire, iii. 16611

SCOTLAND (Skotland), i. 11526 29 11621 12827 13228 1529 1539 1555 12 15829 26118 —ii. 16817 25 17425 18020 18724 18825 25324 25444 —iii. 212 1662 22227 224291 92 22511 2392 33728 3686 37514

SCOTLAND'S-FIRTHS (Skotlandsfirth), iii. 22124 22517

SCRATCH-SKERRY (Skrattsker, from skratt, a sorcerer, or fiend, cf. Engl. ‘old Scratch’), a tide-washed rock by the isle of Kornmt, where Olaf Tryggvesson caused Eyvind Wellspring and his fellow wizards to be engulfed by the tide, i. 31426

SEAHAM (Sæheimt), now Seem, or, more commonly, Jarlsberg, a homestead a short distance to N.W. from Tunsberg, Norway, i. 13528 1524

SEAHAM (Sæheimt), one of K. Har. Hairfair's manors, now Seem (or Sæm), on the north side of the Osterfirth (north of Bergen), almost opposite Hammer on the island of Osterö, i. 13720 13814 18825

SEAHOME-DERNÉ (Sæheimrudæ), uncertain, iii. 38318

SEALAND (Sjálund), the later name for Selund, q.v., of the Danish island of Sæland, i. 27012 ii. 3124 12 32527 29 iii. 3380 383 391 4284 4317 24 4468 462 7822 9812 1328 14226 31728

SEALAND (Sjálund), the littoral on the Bothnian Bay of the part of Svíðjóð (Sweden in a narrow sense) called Upland, ii. 11226

SEAL-ISLES (Seleyjar), a group of islands N.W. of Lidandiness, Norway, ii. 3547 iii. 3924

SEAL-WOUND (Sel-mein), a poet’s etymology of the name of
the Danish island Selund, q.v. (sel = seal, mein = und = wound), i. 157, 18
SEAWOODSOUND (Sjávíðarsund), the Golden Horn, Constantinople, iii. 751
SEINEWATER (Signa), now Seine, river in France, ii. 229
SELE (Sæla), now Sælø (Sælø kloster), on the south side of Cape Stad, Norway, ii. 307, 9
SELIAPOL (Selupollar), uncertain where in France, ii. 192, 202
SEUND, the oldest name of the Danish island of Sæland (cf. Silund, Sjáland), i. 158, 165, 245, 45, 47, 151, 223, 160, 16—iii. 78, 97
SEL-WATERDALE (Selárdalr), a homestead on the western side of Arnarfjörður in the bailiwick of Barðastrandar-sýsla, North-western Iceland, iii. 372, 4
SERYKLAND THE GREAT (Serkland hit mikla), the great land of the Saracens, North Africa, i. 11, 16, iii. 634, 510, 70, 252, 281, 282, 281, 282, 287, 284
SHAW (Skógr), now Skog, a homestead on the eastern shore of the western branch of Lake Miörs near its northern termination, in the extreme north of Heathmark, Norway, iii. 448, 455, 19
SHEPPEY-SOUND (Féyjarsund), the sound between the island of Frédi and the island Féy (Shephey), now Fladsetó, west of the former, i. 176, 117, 71
SHETLAND (Hjaltland), i. 11, 3, 4, 11, 19, 116, 14, 155, 9—ii. 69, 10, 18, 4, 10, 18, 5, 31, 188, 13—iii. 165, 29
SHIFTSAND (Skiptisandr), on the eastern side of the lake Rand or Randwater, in the district of Land, iii. 382, 12
SHIP-CROOK (Skipakrókr), a locality by Nidoyce, i. 321, 27
SHOOTER'S FORD (Skjótansvøð), a ford over a river in Jutland, i. 321, cf. Weaponford.
SICILY (Sikiley), iii. 63, 16, 64, 15, 75, 237, 15, 255, 27
SIDON (Sútt), iii. 257, 258, 19
SIGTOWN, SIGTUN (Sigtúnnir), name both of the territory Odin secured in Sweden and of the capital thereof (Ancient Sigtown, near the present Signildsberg on the Sigtuna-fjärd, Mälaren), i. 16, 22, 26, 52, 12, ii. 7, 11, 48, 7, 64, 17, 77, 14
SIL (Sil), now Sel, a small countryside on the north side of Low-water opposite to Vagi, in northern Gudbrandsdale, Norway, ii. 202, 6

[SEA—SIL]
SIL, an island, now possibly Selaön in the Mälaren Lake, ii. 62
SILUND, see Selund.
SILWALLS (Silvellir), plains in the countrysides of Sil, ii. 202
SINHOLMSOUND (Sinholmssund), a strait between ‘Senholm
men’ and the ‘mainland in the district of Askvold in northern
Bergenhus governorship’ (Storm), iii. 282
SKÆREID (Skæreid), ‘at Skiringsal,’ i. 67 68—‘Where
this Skæreid has been located is not known with certainty
now. But seeing that one MS. in this passage also has the
reading Særeið (i.e. Sævar-eið), one is led to think of the
homestead Sjávariðra or Sævariðra (now Sórist) in Thjöling.
... This homestead lies even on the “eid” (= isthmus) be-
tween Vigg’s-firth and Sand-firth. Not far from there, at the
mouth of the Vigg’s-firth the port of Skiringsal must have
been situated, where even to this day the name of Kaupang
(Cheaping) reminds of it.’—Munch, ‘Hist.-geogr. Beskrivdse
over ... Norge,’ 171.
SKALHOLT (Skálaholt), the then southern cathedral see of
Iceland, in the district of Biskupstungur, within ’Arnessýsla
in Southern Iceland, iii. 336 31
SKANEY (Skáney, Skáni), now Skåne, the southernmost province
of Sweden, Danish possession till 1660, i. 63 19 155 157
254 255 257 271 272—iii. 312 319 22 320 3 325 28 33 34
—iii. 337 8 38 44 45 47 48 49 9 90 28 93 29
SKANEY-SIDE, side of Skaney (Skáneýjarföða), the eastward
sea-board of Skaney, i. 157 81 258 200 iii. 4910 88
SKARAR, now Skara, a city of West Gautland, Sweden, ii.
94 155
SKARNSOUND (Skarnsund), the sound which divides the
Inner-isle in Throndheim-þirth from the western shore, ii.
4910
SKARPA, now Skorpö in Korsfjord (the broad north-western
outlet from Bjørnefjord), a small island east of the southern
end of the large isle called Stor Sartor in southern North-
Hordland, Norway, iii. 458 24
SKARPSKERRIES (Skørpusker), on the east coast of Eng-
lad, apparently; unknown? iii. 376 18 18
I. SKAUN, now ‘Skogn i Indherred,’ Upper Throndheim, i.
97 18 10
278

Index II

2. SKAUN, now the parish of Stange, on the eastern side of
the lower Minne lake in Heathmark, Norway, i. 265a, 266c.

3. SKAUN, now Stogn or Buse-Stogn, a countryside in lower
Oerdal on the eastern side of the valley, ii. 46a, 46b.

SKERDING-STITHY (Skerdingshesta), a manor on the river
Caul in lower Gaudale, i. 29a, 29b.

SKEGG'S-HOWE, by Eastarn in Yrar, Outer Thrandheim,
ii. 31a, 31b.

SKERF-SCREE (Skerfisur), now Skjers-Uden, in Waldale
in Todarfrith, Southmire, Norway, ii. 363a, 365c.

SKIRINGSAAL (Skiringssala), Othoere's Skiringshald (cf.
Alfred's "Orosius," introd.), a trading port in the south of
Norway situated in a locality of the same name.— Properly
it was the name of a district in the south-western part of
Westfold, now called Thirling-parish, between the mouth of
the river Laagen and Sandfjord, but the locality of the trad-
ing port is still recognizable by the name Kaupang (Kaup-
angr = Cheaping) of a farmstead by the firth called Viksfjord,
which cuts eastwards out from Larviksfjord.' Cf. Munch,
"Hist. geogr. Beskrivelse over ... Norge," p. 30, and his

SKOT, now Skot, Skotter, a homestead on a promontory where
the eastward continuation of Storfjord, the Nordfjord, takes
a sharp bend to the south into Sylingsfjord, Southmire,
Norway, ii. 363a.

SKOTBÜRGER-WATER (Skotbargerá), now Kongean, South
Jutland, iii. 34b.

SKURBAGA (Skúrbágar), a homestead, uncertain which, in
the neighbourhood of Kings' Rock, iii. 338a, 339b, 339c.

SKULI'S-GARTH (Skúlagarðr), a residence in Nidoyce, iii. 206a.

SKUTA (Skúta), a river, beside which Vanland was burned, i.
27a, 32.

SKY (Ský), the Isle of Skye, Invernesshire, Scotland, iii. 222a.

SLESWICK (Slésvik), now Schleswig, N. Germany, iii. 262c.
SLEWSICK, read rather Sleswickbay (Slé), now Slienfjord, a
long narrow inlet running in south-westerly direction in
from the southern end of the Broad-Belt up to the town of
Sleswick, i. 257b.

SMALLANDS (Smoländ), now Småland, a province of Sweden
on the south of Öster-Götland, ii. 333b, iii. 284a, 285b, 287, 24.
SMALSHORN (Smalsarhorn), now Hornelen, a sheer crag at the easternmost point of the island called Brimangersland, now Bremanger, divided by the outer reaches of Nordfjord from the southern extremity of the peninsula of Stad in Firthfolk, i. 340

SNOS (Snös), a homestead at the head of a lake of the same name, in north-eastern Thrandheim, the countryside about the lake also bearing the same name; all three now called Snaas(en), ii. 48392 486

SOGN, Sognfolk (Sogn, Sygnafylki), a folkland of Norway extending over the basin of the Sogn-sea (Sogn-firth), i. 79114
   22 26 31 10412 14 15 13119 1561 240417 24428 24517 24615 26728
   30831 35316 3781 —ii. 30800 23214 —iii. 2210 23829 3449 39417
SOGN-FIRTH, see foll.

SOGN-SEA (Sognsær), the Sognefjord, Norway, i. 24582 3088
   —ii. 212 213

SOKENSOUND (Sóknarsund), now Sokkensund (Munch), the sound which bounded on the south by the peninsula of Tungnes, now Tungenes, affords a N.W. passage into Stavanger harbour, ii. 46426

SOLI (Sóli), now Sole, the manor of Erling Skialsgon, situate on the isthmus between the head of Hafursfirth and the ocean, in the district of Jadar in Rogaland, Norway, i. 3038
   ii. 21715 21811 26828 35928 —iii. 10624 358

SOL-ISLES (Sóleyjar), now Solør, a district of Norway on the north-east of Raumrick, i. 6528 25 30 67919 —ii. 210

SOLSKEL, now Solskeló, in Ædó parish, off the coast of the southern part of Northmere, i. 1004 1025

SOLUNDS (Sólundir), now Sulendöer, a group of islands off the mouth of Sognfirth in Norway, i. 26726 —iii. 1638 22

SOLVI (Sólví), now Selven, a manor south-east from Agdanes on the southern shore of outermost Thrandheim, i. 1364

SORRELDALE (Súrnadalr), now Surendal, a valley in the southern part of Northmere, running N.E. up from Súrnfjörðr (Sorrelfirth) toward Orkdale, ii. 27927

SOTANESS (Sótanes), now Sotenäset, a ness in Ranrick, or the present Goteborgs och Bohuslän, on the east side of the Wick, i. 1725 21117

SOTISKER (Sótasker), islands in the Swedish archipelago (Svåsker) off the coast of Southmanland (Södermanland),
where King Olaf the Holy fought his first battle with the viking Soti, from whom, apparently, the skerries got their name, ii. 617, 78
SOUTHDALE (Sunndalr), a district bordering on the Venerlake, southern Dalsland, Sweden, iii. 226, 19
SOUTH-ISLES, Southern isles (Suðreyjar), Sodor, Hebrides, i. 113, 27 115, 28 118, 21 153, 21 261, 20 296, 19 — ii. 188, 14 — iii. 21, 2 221, 20 223, 19 225, 18 239, 2 295, 19 371, 28 424, 27
SOUTHLAND (Suðráland), Sutherland in Scotland, i. 116, 21 — ii. 170, 19 171, 18 in the latter two cases Sunderland is a mistake.
SOUTHLANDS (Suðríönd), Mediterranean countries, iii. 63, 18
SOUTHMANNLAND (Suðrómannaaland), now Södermanland, a province of Sweden on the south side of the lake Mälaren, i. 58, 27 ii. 112, 21
SOUTH-MERE (Sunnmæri), see More.
SOUTHROP (Suðarþorp), now Sunderup, S. Jutland, iii. 91, 19
SOUTHWARK (Suðrvirki), in London, fortified by the Danes, ii. 13, 20 152, 2 330
SOUTHWICK (Suðrivik), a bight in the island called Holmen in the bay of Ringköping on the western coast of Jutland, ii. 11, 25
SPAIN (Spånn), iii. 250, 18 26 251, 11, 18 371, 36
SPAREBY, Sparbiders-folk (Sparabú, Sparbygja-ylkiki), now Sparbuken, a folkland round the head of Thrandheim-firth, i. 97, 10 161, 19 162, 20 ii. 27, 4
SPAREBIDERS, see Spareby.
1. STAD (Staðr), now Stadtlandet or Cap Stadt, the westernmost peninsula and promontory of Southmøre, i. 103, 16 111, 18 172, 17 175, 20 176, 27, 29 213, 20 260, 20 314, 21 244, 18, 28 295, 28 275, 29 277, 20 308, 20 309, 27 ii. 30, 210, 20 310, 20 348, 30 357, 30 361, 30 iii. 348, 15
2. STAD (Staðr), now Stadsbygden, parish in the bailiwick of Fosen, on the northern side of Thrandheim-firth, i. 136, 19
STAFANGER, see Stavanger.
STAFF (Stafr), a homestead, now disappeared, in Verdale, i. 170, 19 ii. 398, 15 446, 21
STAFFBRENT (Stafabrekkja), now Stavebrekke, a mountain pass south-east of Loradale in the northern parts of Gudbrandsdale, ii. 199, 88
STAFFMERE (Stalámýrar), bog-lands at the homestead of Staff in Verdale, Upper Thrandheim, ii. 398, 19
STAFFNESS-BAY (Stafanessvágr), now Stangfjord, the north-westernmost baylet in the district of Fialir, i. 10418 1058

STAMFORD BRIDGE (Stanforða-bryggjur), on the river Derwent, N.E. of York, iii. 16918

STAUR (Staurrinn), uncertain; the south-eastern point of the island of Femern (off the north-easternmost point of Wagrien in Holstein), which is called Staver or Staber (huk) has been suggested, as well as the north-easternmost point of Rugen, Stubben-Cammer, i. 34618

1. STAVANGER (Stafangr), now Byfjorden, on which is the city of Stavanger, Norway, iii. 2723

2. STAVANGER (Stafangr), the city of Stavanger, on the eastern side of the northernmost peninsula of Jådar, Rogaland, Norway, iii. 30818 3246

STEADS (Bies on the map, Bær), now Bó, cluster of homesteads in Lesiar, Gudbrandsdale, Norway, ii. 19926

STANGS (Stangir), now Stange, homestead and countryside in Vingulmark, now Smålenene, Norway, iii. 47718

1. STEIG, a manor on Angle-isle in Halogaland, iii. 48115

2. STEIG, a manor-house in the southern countryside of Froen on the northern side of the Low-water, Upper Gudbrandsdale, Norway, ii. 24881 iii. 8425

STEINKER, an ancient trading station at the head of Throndheimmirth (favoured by the earls Eric and Svein, to the disadvantage of Nidoice, which Olaf Tryggvisson founded), ii. 4814 499 50814

STICKLESTEAD (Stiklastasír), now Stiklestad, a homestead in lower Verdale, Upper Throndheim, Norway, ii. 49989

41081 4154 42513 42818 43328 4407 4468 44781 4497 4509 45428 46716—iii. 122 1825 1982 20614 2122 577 5812 18526 4289 42912

STIFLA- SOUND (Stiflusund), some inlet near the royal manor of Geirstad and the old market-place of Skiringsal, on Westfold, i. 719 7211

STIM (Stirm), a peninsula which marks the boundary between Romsdale and Northmere, ii. 3522 iii. 2849

STIORDALE, see foll.

STIORDALE (Stjórðaldr), now Stjórdalen, Mid-Thrandheim, i. 978 2058 ii. 5018 7018

STIORNVELTA, an unknown place, but apparently north of, and not far from, Borgvin, iii. 4038
STODREIM (Stoðreimr), a manor situated in the neighbourhood of Naustdal on the northern shore of Eidsfjord, an eastern continuation of Nordfjord, Firthfolk, Norway, iii. 370

STOCK-SOUND (Stokksund), supposed to be the narrow outlet from the lake Skarven into the Mälar Lake, called Ståket (or Almarc-Ståket), i. 339 3418 ii. 718 718 728
1. STONE (Steinn), a homestead on the Ness (Bynæset), in Thrandheim, ii. 728
2. STONE (Steinn, at Steini), a place in Ringvik, Norway, i. 87
3. STONE (Steinn), a place in ‘the east parts of Sweden,’ i.e., Scythia Magna, Godhome, i. 26,
4. STONE (Steinn, at Steini), a district in Esthonia, i. 5318
STONEBRIGHT (Steinavågr), a strait running between the islands of Aspö and Hesö near Aalesund, Norway, ii. 362
—iii. 444
STONEBERG (Steinbjörgr), cliffs in the neighbourhood of Nidoyce, iii. 207
STORD (Storð), an island, now called Stord-øen, off South-Hordland, i. 181 190
STREAMISLE (Straumeey) now Strômö, one of the middle group of the Faroe isles, ii. 3049 3059
STREAMISLE-NESS (Straumejjar-nes), unknown locality in Denmark, i. 3918 24 29
STRIND, the principal district of Strindfolk, in Thrandheim, east of Nidoyce, i. 318 7217 9316 (where, as pars pro toto, it stands for Norway).
STRIND-FOLK (Strindafylki), a petty kingdom on the south side of Thrandheim-firth, i. 969 971 ii. 4725
STRIND-LAND = Strind.
STUDLA (Stuðla, al. Stöðla), now Stöle, a manor in the district of Etne in South-Hordland, i. 3539 ii. 37115 3911
SULA (Ståla), a homestead in uppermost Verdale, ii. 397 437 437
—iii. 1831
SULT, now Sylte, at the head, or nearly so, of Tødarfjørðr, now Tafjord, the easternmost offshoot of Storfoed, Raumsdale, Norway, ii. 363 373
SUNBERG (Sólbjargir), a homestead apparently a short way to the north-east of the town of Kings' Rock, iii. 328 333 333
SUNDERLAND, ii. 171, 171, read Southland, q.v.
SVAVA (Sváfa), Schwaben, Swäbia, Germany, iii. 262
SVIMR-ONYCE (Swimraróss), now Simrishamn on the east coast of Southern Skaney, Sweden, iii. 285
SVOLD-MOUTH (Swöldrar mynni), the mouth of a river which the poet Skuli Thorsteinsson knew by the name of Svold, i. 368
SVOLD (Svold, Sväld), not an island, as Snorri supposes, but a river port (cf. Svold-mouth) a short distance west of the island of Rugen (Storm), i. 361, 362
SWANFIRTH the Southmost (Alptaförðr hinn syðri), the southernmost bay of the bailiwick of South-Mýlasýsla in Eastern Iceland, i. 323
SWEDEN (Svíþjóð):
1. SWEDEN the Great or Cold (Svíþjóð hin mikl a eða hin kalda), Scythia, Svíþjóð being a mere imitative corruption of Scythia, by means of folk-etymology, qs. Svíja þjóð, Scythia Magna of the ancients, i. 111, 112, 115—also called Godhome, 211, 252
2. SWEDEN, Swede-realm, in a limited sense (Svíþjóð, Svíaveldi, once Svariki; terms mostly synonymous, though of different extent of meaning at different times: anciently the land and dominion of the Svarar, their neighbours to the south and west; later the land over which the dominion of the master-kings of Upsala extended, when the tribal kingdoms had been turned into tributary earldoms or provinces), i. 202, 211, 220
242
2539 274 322 364 388 3934 402 429 4410 4518 28 471 4812
4929 29 509 5127 80 527 88 5389 11 548 10 15 16 17 27 81 558 5612
5712 14 15 81 5915 653 6422 84 6628 9415 2122 26 225 2271 25
2844 18 2851 21 2871 22 2991 8314 145 34510 28 3473 348 19
359 84 81—ii. 529 624 18 76 27 6511 667 9 90 158 97 8 111 82 1112 96
8 12 25 29 1124 114 98 1152 1192 8 1202 14925 153 39 154 16 17
156 6 165 18 210 12 256 16 22 257 15 333 5 368 14 369 29 386 29 387 4
389 28 390 1 20 20 391 17 392 25 25 400 29 416 29 466 35—iii. 317 47 8
616 10 4 119 15 5 321 25 452 2 589 77 58 175 93 93 145 25 195 8
224 7 12 233 2 284 27 21 426 20 428 10 478 94 486 91
SWEDISKERREES (Sviasker), the archipelago to the east of Stockholm, Stockholms skärgård, ii. 83
SWINESOUND (Svinasund), now Svinesund, the narrowest
part of Hringdals-fjörður, which cuts into the land from Whaleisles between Vingulmark and Elfhome or Ranrealm, i.
SYRIA-LAND (Syrland), Syria, iii. 2579
SYSLA, see Adalsýsla.
TANABRANCH (Tanakvisl) = Tanais, q.v., i. 12411
TANAIS, the river Don of Southern Russia, i. 1249
TAUR (Taurr), now Södertörn, a peninsula south of Stockholm, between Mörköfjärden to the west and the Baltic to the east, i. 341896
TENTHLAND (Tündaland), O.Sw. Tiohundareland, (?) the land of ‘ten hundreds’; Snorri erroneously supposes that the name meant ‘Tithe-land’: a part of the Swedish province of Upland, i. 431855103511ii. 112428113141759
TENTSOUND (Tjaldasund), now Tjeldesund, a strait on the eastern side of Hin island in Halogaland, dividing from it the island now called Tjeldø, iii. 35621
THAMES (Temps), ii. 1310156
THEKSDALE (beksdalr), now Teksdalen, a valley formed by the river now called Bredes Elv, running north to Jössund through the western parts of the Fosen peninsula, north of Outer Thrandheim-firth, iii. 21028
THELMARK (bílamörk), now Telemarken, an island folkland of Norway surrounded by Hordaland N.W., Numdale N.E. and E., Grenland E. and Agdir S. and W., i. 1111111131173536iii. 39144802448629
THINGNESS (bínganes), now Dingenes, the ness on which the great folk-mote of Gulathing was held, on the south side of the mouth of the Sognfirth, i. 24615
THINGWALL (bíngvöllr), name of the lava-plains where the Althing of Iceland congregated yearly from 9301800, ii. 24117
THIODA (bjóða), now Ty or Tyland, tracts in north-west Jutland, Denmark (not in the east, as Snorri surmises), iii. 981821
THIOTANDI (bjóttandi), ‘a point of the mainland’ (the peninsula of Öksenö) ‘jutting out just opposite Nyrvi’ (the island now called Nørve) (Munk), north-west of Borgund, in South Mere. ‘In the older, saga more correctly þríótshverfi, now Kverven, the westernmost ness on Ellingsöen’ (suggests Storm), ii. 3638
THIOTTA (Þjótta), now Tjöttö, island in Southern Halogaland, i. 309, 324, 327, 8, 10, 21, 329, ii. 189, 225, 190, 18, 191, 19, 198, 237, 292, 330, 33, 33, 33, 33, 347, 12, 349, 1, 338, 8, 428, 8.

THORSHAVEN (Þorshófn), now Thorshavn, the capital of the Faroe Islands, situated on the eastern side of Strømø (Straumey) towards the southern end of it, ii. 304, 37.

THORSCLIFF (Þorshjórg), now Thorshaug, in the parish of Stadbygden in Fosen, on the northern side of Throndheim-firth, i. 136, 16.

THOTN (Þotn), a district on the west side of Miorswater, in southern Norway, i. 67, 22, 24, 68, 72, 25, 79, 93, 13, ii. 41, 25, 209, 15, 234, 12, 249, 10, iii. 483, 39.

THRALLS’ BERG (Brælaberg), by the town of Oslo, Norway, iii. 424, 26, 26.


THRANDHEIM-MOUTH (Þrandheims-mynd), between Agdinness and Yjar, iii. 358, 359, 371.

THRANDNESS (Þrandarnes), now Trondenæ, on the N.E. side of the Hinnisle in Halogaland, ii. 214, 22, 239, 14.

THUMLA, better Thuml (Þuml), locality on the island of Hising, iii. 131, 31.
THUNDERMEAD (brødsvangr), Thor's Swedish home, i. 169.
THURSO (bórsá), a town at the mouth of Thurswater, northwestern Caithness, Scotland, iii. 374, 28.
TIREY (Tyrivist), Tiree, island west of Mull, Argyleshire, Scotland, iii. 222, 8.
TODAR-FIRTH (Toðarfjörðr), now Tafjord, the innermost part of Norddalsfjord, which, in its turn, is the continuation of Storjorden, South Merco, Norway, ii. 363, 38. 372.
TOFTS (poftar), now Tofte (Toftemoen?), in the parish of Dovre, in north Gudbrandsdal, Norway, i. 119, 9.
TONGUES (Tungur), islands off Tungenæs, north-west of Stavanger, ii. 357, 27.
TRYGGVI'S CAIRN (Tryggva-hreyr), the mound raised over K. Tryggvi Olafsson on Tryggvi's-Isle (Tryggvaey), on the western side of Sotaness, Bohuslän, Sweden, i. 211, 29, 21.
TUMATHORP (Tumaporp), now Tommarp, a village a short distance S.W. of Simrishamn (Svimr-oeyce), Sweden, iii. 285, 9.
TUNSBERG (Tunsberg), now Tønsberg, the chief trading station in Westfold, i. 105, 9, 108, 28, 123, 28, 124, 9, 134, 20, 21. 144, 13, 11.
470, 6. 482, 4. 487, 6.
TURKLAND (Tyrkland), the Seldjukian empire of Asia Minor, established 1073, i. 157, 25, 96.
TUSKALAND (Túskaland), Tournaire in France, ii. 214.
ULLERACRE (Ullaracr), the seat of Princess Ingigerd, existing no more, was situated near the spot where the present castle of Upsala stands, ii. 114, 29. 115, 18. 163, 18.
ULLERS-ACRE, see Ullercacre.
ULSTER ('Ulatzir), Ireland, iii. 239, 18. 19, 29.
UNARHEIM, now Unareim, a homestead on the eastern side of Tysnæsø in Bjørnefjord, South-Hordland, Norway, iii. 467, 90.
UPDATE (Updalar), the uppermost part of Orkdale in Throndheim, Norway, ii. 45, 90.
UPDALE-WOODS (Uppdals-skógr), the woodland of Updale, the highest part of southern Orkdale, i. 99, — ii. 45, 91.
UPH—VAL [Index II]  287

UPHMOVE (Uphauagr), now Ophaug, a manor in Yrjar, i. 27721
31728

UPLANDS (Uplönd), a collective term for the five folklands:
Hadaland, Heathemark, Raumrick, Gudbrandsdale and East-
dales, in Norway: i. 6720 7224 7829 804 9224 26 9512 11022 1157
1198 12112 13322 14480 15015 25 151424 20914 2104 21215 2254
27320 27716 28380 2876 28926 29911—ii. 4010 4121 4528 10126 28 80
1032 12615 19220 19917 21020 23414 24867 89 2587 33780 3388
34386 39027 40016 41828 45455—iii. 8770 10517 10620 11181 1447
1464 14914 20523 21028 279283 31517 34918 19 38111 38526 44719
44810 45718 47420 25 4777 48329

UPSALA (Upsalir), now Gamla Upsala, some 3½ miles to the
N.E. of the present university town, i. 420 1628 2226 29 2430
2628 278 2912 17 3011 3618 406 28 42212 12 14 15 17 22 27 30 4318 18 4617
5019 51522 5510 18 5710 11 14 25 27 5812 6125 627 6691 9390 23130—
ii. 9711 981112 1127 80 82 38 1312 1147 15610

VADLA (Vaæla), a river, uncertain which, running by Borro,
Norway, i. 6913 25

VAGA, see foll.

VAGAR (Vágar), now Vaagen, on the south of the island now
called Östvaagö, on the S.W. side of Hinne isle in Halogaland,
Norway, i. 30928—ii. 23815 2884—iii. 26317 35720

VAGI (Vági), a countryside along the lake Vági (Vaage Vand),
formed by the river Otta in northern Gudbrandsdale, ii. 20010
2025 20410

VAGI-ROOST (Vágaröst), the countryside between the eastern
end of the lake Vági (Vaage Vand), and the Low river, through
which the lower Otta flows, Upper Gudbrandsdale, Norway,
ii. 2025

VALDRES (not Valldres), now Valdres or Valders, a district
east of Sognfolk bounded to the north by Gudbrandsdale, to E.
by Land and Ringrick, to S. by Haddingdale, i. 9318 28220
—ii. 4127 23217 23311

VALHALL (Valhóll), the Hall of Odin's Elect, i. 209 18820 189310

VALLAND, France, chiefly Normandy, i. 11822 12827 26125—ii.
1228 2117 28 2728 292 31380 3341—iii. 1268 15718 23710 24922
37128

VALNESS (Valsnes), a place in the parish of Jösund, lower
Theksdale, on the N.W. side of the Fosen peninsula, North-
Møre, Norway, iii. 3582
VANABRANCH (Vanakvisl) = Tanais, i. 125
VANAMOUTHES, the outlets of the river Tanais into the Black Sea, i. 126
VANGO (Vanogr), now Vossevangen, a homestead in the district of Vors in North-Hordland, Norway, ii. 23125
VANHOME, see Vanland.
VANLAND (Vanaland), or Vanhome (Vanaheimr), the land of the Vanir, between the mouths of the Tanais, i. 127, 148, 259
VARDYNIAR (Varðynjar), now Valbo (härads), a district in Dal or Dalsland, Sweden, iii. 22619
VARNA, now Rygge parish, in the so-called Smaalenene, Norway, i. 6825, 28
VARNESSE (Varnes), now Værnes, a homestead in Stiordale, in Upper Throndheim, i. 17017, 3197
VÆAR (Vær), now Vedbo härads, on the N.W. boundary of Northdale, in Dalsland, Sweden, iii. 22619
VEBIORG (Vebjorg), now Viborg, a town in central Jutland, Denmark, iii. 2875, 926
VÉIGA, now Vegeno, an island in southern Halogaland, i. 3789
VÉ-ISLE (Véey), now Véo, in the mouth of the Langfjord, Raumsdale, Norway, iii. 4429, 44516
VENDIL (Vendill and Vindill), now Vendsyssel, a district of North-Jutland, Denmark, i. 4759, 4839, 6822, 17421
VENDILSKAGI, now Skagen, the northernmost part of Jutland, Denmark, iii. 9818, 9994, 43815
VENER-LAKE, Vener-Water (Vännir), now Venern in Vester-götland, Sweden, i. 5010, 6518, 6629, 11018, ii. 7620, iii. 1495, 22616, 1881, 22719
VERADALE, Verdale (Veradalr), now Värdalen, in Upper Throndheim, i. 977, 17319, ii. 6929, 19580, 3976, 40919, 41686, 43692, 43718, 4469
VERMLAND, Wermland (Vermaland), part of the present Swedish province of Värmland, a petty kingdom colonized out of wild woods by K. Olaf the Tree-shaver, i. 6518, 669, 6819, 13, 7226, 10534, 1069, 14, 10819, 20, 11019—ii. 11218, 15619, 36917, 39029—iii. 1467, 22617
VETTLAND (Vettaland), a manor in northern Ranrealm, now Vättlanda, in the northern part of Göteborgs och Bohuslän, i. 793, 804, iii. 41928
VIG—WAL]  Index II  289

VIGG (Vigg), now Viggen, a homestead on the eastern side of Gaularóss, the small bay that runs S.E. into Gauldale, Outer Thrandheim, Norway, i. 292

VIGG, now Viggen, in Börsen parish, on the eastern side of the Orkdale-firth, Outer Thrandheim, Norway, ii. 4817 40916—iii. 217

VIKARS-SKEID (Vikarsskeið), now Skeið, which a sandy shore stretching westward from the mouth of Olfus-river (Ölfusá) the main river of Arness-sýsla in Southern Iceland, is called, i. 26919

VIMUR (Vímur), a mythic river, iii. 24918

VINA, see Dwina.

VINELAND THE GOOD (Vínland hit góða), part of North America, discovered by Leif the Lucky, son of Eric the Red, i. 355

VINGULMARK (Vingulmörk), a district round the Oslo- or Christiania-firth, bounded east by the Raumriver, i. 7029 7220 7716 80 25 937 10527 10880 13116 15117 2417 24918 ii. 102

VISKDALE (Viskardalr), a valley formed by the river Visk, now Viskan, in northern Halland, Sweden, iii. 20816 97

VIST ('IVist), now Uist, in Sodor (the text comprises under the name probably both North and South Uist), iii. 222

VIST, now Viste, a place 'in the northernmost tracts of Jadar' (Storm), Norway. F. Jónsson localizes it in Raumsdale, iii. 356

VLAKMEN'S LAND (Blökumanna-land), Wallachia, iii. 42929

VOGAR, see Vagar.

VORS (Vörs), a part of North-Hordland now called Voss, Norway, i. 2162ii. 896 23122

VORVI (Vörví), a place in Reith-Gothland, i. 32810 29

VULGARIA, Greater Bulgaria, on the Volga, iii. 38111

WAINWICKSTRAND (Vagnvikströnd), the coastal tract about the place now called Vagnvik in Stadsbygden on the northern side of outer Thrandheim-firth, North Mere, Norway, iii. 21026

WALD (fyrir Valdi), a sea-port of Northumberland (?), ii. 296—'Fyrir Valdi' would seem to point to: 'off the Weald,' or 'off the Wold.' Locality unverified.

WALES, see Bretland.

VI.  U
WALL-DALE (Valldalr), on the northern side of Todarforth, South Mere, Norway, ii. 363·18 372·27
WALLS (Veggir), now Vägga, on the south (east) side of Sot-ness, Sweden, i. 211·17
WAMBHOLME (Vambarholm), now Vomma or Vomba, a small island on the western side of Havnøen off the mouth of the Velfjord, Halogaland, Norway, iii. 212·16
WARRANT (Varrandi), a trading town of Poitou, according to the saga, but = Guarande, a landscape in Southern Britain? ii. 290·211·11
WATERBY (Vatsbùi), now Vadsbo, a district in north-eastern West Gautland, Sweden, ii. 369·18
WATERDALE (Vatsdalar), the midst of three valleys which from south open into the Húnsafjörður in Húnavatnssýsla, Northern Iceland, ii. 373·9
WEAPONFIRTH (Vápnavfjörður), a firth in north-eastern Iceland, i. 268·29 269·28
WEAPONFORD (Vápnavöö), another name for Shooter's-ford, i. 32·18
WAY-SOUND (Vegsund), now Vegsund, strait between the islands of Sula (Súló) and Oksenø, in South Mere, Norway, ii. 363·18
WEATHER-ISLE (Veðrey), now Väderöarna, off the district of Kvildir (Qvile) in Göteborgs och Bohuslän, Sweden, ii. 332·26·28
WENDLAND (Vindland), the southern seaboard of the Baltic, from the river Weichsel west to Holstein, inhabited by the Slavonic race the Northmen called Wends (Vindr), i. 252·9 254·10 12 255·18 13 260·11 22 26 262·14 270·28 271·1 340·17 349·26 97 350·10 351·9 355·15 359·16 360·10 18 361·4 10 375·21 83 376·1—ii. 139·7 449·18 iii. 32·9 18 39·84 303·16 333·27 29·9
WESTFIRTH (Vestfjörður), in northern Halogaland, ii. 291·27
WESTFOLD (Vestfold), folkland on the western side of the Fold, q.v., and its western offshoot, the Dramfirth, i. 672·38 68·18 29·26 70·17 36·12 78·9 86·27 91·19 94·2 105·25 131·17 134·19 135·4 142·5 151·18 197·18 241·7 284·6 ii. 33·80 34·4
WESTLAND (Vestland), a seaside district on the island of Rugen, iii. 38·29·24
WESTLANDS (Vestländ), generally the British Isles in the widest sense, in a narrower sense the north British isles, i. 115·9 289·5 341·24—iii. 122·22
WESTMANLAND (Vestmannalând), a province of Sweden on the west of Upland, ii. 1122
WESTMERE (Vestmarær), seemingly the coast district between Langesundsfjord in the east and East Agdir in the west, S. Norway, i. 708 738
WHALEISLES (Hvalir), now Hvalörner, west of the mouth of Swinesound, belonging to Smaelenene, Norway, iii. 36180
WHARFNESS (Hvarfsnes), now Kvarven, the northern spur of the mountain now called Lyderhorn, west of Bergen, iii. 45831
WHITBY (Hvitâyri), in Yorkshire, iii. 37618
WHITING-ISLE (Hvitingsey), now Hvidingsø, an island-group in the mouth of the large Bóknarfjørður, now Bukken-firth, N.W. of Stavanger, Norway, ii. 7410 26827
WICK, The Wick (Vik, Vikin), a general territorial term for the folk-lands bordering on the bay of Fold, now Christianiafjord, viz., Grenland, Westfold, Vingulmark and Elfhomes, i. 1047 1059 1224 1156 6 1815 3 1323 1281 134 22 1429 12 1446 1518 1518 1569 10 158 19 22 160 11116 17214 199 12 20215 21110 25 2124 21318 2254 23726 24022 2422 2429912 3008 30118 28 3028 3031 4 1817 30929 31118 31214 31318 20 3424 28 37820 —ii. 3328 54716 551618 22 6415 75 22 280 779 7827 799 8021 818 8420 858 863 12629 1279 1442 16718 21028 21118 39 2488 24912 25614 26382 27511 33311 12 35220 35331 35615 45046412 —iii. 931 12718 1312 14527 14918 16021 20517 20719 20814 21430 2151 21724 22030 22625 2279 2323 31518 24 31725 31811 3199 32028 34714 1618 35026 3522 35421 28 359718 36120 37328 38610 39022 3911 39221 22 39418 20 39917 40025 40223 40316 41519 41627 26 41824 43811 25 4411 44810 24 26 45050 45521 45811 15 46018 46111 46511 25 27 4664 46980 471411 4726 4741 25 28 4775 6 11 47957 26 4809 4844
WICK (Vik), now Saxvik, in the district of Strind, Thrandheim, iii. 23318 33620
WICK, better Wicks (Vikar), now Vik, in the district of Brönö on the Velfjord in southern Holagoland, iii. 35734
WILLIAM'S-BY (Vilhialmsbær), a place in France, ii. 196 18
WINCHESTER (Vinceстр), iii. 984 25818
WITCHWICK (Gandwik), the Whitesea, ii. 26322
WOLFKELSELAND (Ulfkelsland), dominion of Wolfkel Snilling in East Anglia, ii. 165 11
WOLF-SOUND ('Ulfasund), between Vâgey, now Vaagsøen, and the mainland, in Northfirth (Nordfjord) in Firthfolk, Norway, i. 17514—ii. 3019—iii. 2325
WORK = Danework, q.v.
WORLD-RIDINGS (heimsþríðungar), the three parts of which the known world consists, Europe, Asia, Africa, i. 1130
YORK (Jórvík), capital of Northumberland, i. 15225—iii. 16761681
YOUNGFORD (Junguforða), an English town? ii. 2835
YRIAR (Yrjar), now Örlandet, a peninsula on the northern side of the mouth of Thrandheim-firth, North Mere, Norway, i. 9625 21526 27721 31728 3231 iii. 1114
INDEX III

INDEX OF SUBJECTS

All matters relating to Dress, House, Ships, Weapons, will be found grouped together, classified where needful, and arranged in alphabetical order, under these headings. In technical matters more or less beyond the reach of the language of the translation, such as certain articles of dress, names of, and terms relating to houses, appellatives for ships, the Icelandic word takes precedence of that of the translation. At the end will be found a complete list of Icelandic terms (phrases mostly omitted) dealt with in the Index, with a cross-reference to the leading word of each particular entry.

ABBESS (abbadís, O.E. abbodesse), of the Benedictine convent of Gimsey, iii. 421
ACRE-GARTH (akrgerði), a fenced-in cornfield, iii. 316
ADDER (eðla = viper, or perhaps lizard, lacerta), crawling out of the hollow image of Thor, when smashed to pieces by Olaf the Holy's order at Hof in Gudbrandsdale, ii. 208 —(naðr, poet. term for ormr) used by the poets to designate the two 'Worms' = Dragonships, the 'Short' and the 'Long' in Olaf Tryggvison's navy, i. 370 375 377
AGE (óld)—1. age of burning (brunaóld) —2. age of barrows or howes (hauga-óld). See Burials.
ALE (öll), the national drink of the Scandinavians. Borne round to guests even by kings' daughters, i. 601 —worshippers at the temple of Ladir must bring with them their own ale and victuals, 165 —ale should be drunk by litten fires at Olaf the Holy's court, ii. 67 —and should be carried round the long-fires in the hall to the consumers, i. 165 329 —(mungát), homebrewed, small beer, iii. 357
ALL-BYRNIED (albrynjadr), in full armour, iii. 173 178
—of horses, 173
Index III

ALL-FOLK-HOSTING (almennings leiðsangr), levy of all the force which by law was liable to naval military service (leiðsangr), which, by the provision of the Older Gula-Thing Law, ch. 297 (‘Norges Gamle Love,’ i. 974) amounted to ‘every seventh nose,’ or 14 per cent. of the population, iii. 129₃ 187₁₇₋₁₈ cf. 471₅₋₇—all-men war-muster, id., one half of, iii. 162₈₋₉

ALTAR (altari), ii. 13₁₋₁₈ 456₂₀ 457₁₀ 459₁₀ 460₁₀ 460₂₀ 460₄ ii. 195₁⁻₁₆ 309₉₋₁₀ 429₂₀—altar-table (tabula) of Byzantine workmanship, 309₉₋₁₀ 429₂₀—altar-cloth (altarisklæði), made of a cloak of brown purple given to Steig-Thorir by K. Harald Sigurdson, iii. 8₇₋₈

ALTHING, see Thing.

ANGELICA (hvann-njóli), made present of to Queen Thyri by Ol. Tryggvison, i. 35₁₋₁₃. As the story of this gift is told in all sagas relating to Ol. Tryggvison: Odd Snorrison’s ‘Christiania,’ 1853, p. 47₁₋₁₀; Fms. x. 336₋₁₀ 337₋₁₀ cf. Scripta hist. Islandorum, x. 3₁₀₋₁₀ 3₁₁₋₁₀; Ol. s. Tryggv. Fms. ii. 244₋₁₀ 245₋₁₀ cf. S. h. I. ii. 228₋₁₀ 229₋₁₀; Fris. 155₋₁₀ 156₋₁₀; Flat. i. 447₋₁₀ 448₋₁₀ the king’s act becomes a piece of aimless, puerile civility, and its real historical significance is utterly lost. But through the whole we can see what really must have taken place. The queen considered herself wrongfully deprived of the income which her possessions in Denmark and Wendland should yield her. She urged her husband to get these possessions restored to her. He and his council were utterly disinclined to embark on the adventurous undertaking advocated by the queen, and so resolved to settle on her such a dowry as Norway could afford. This the king offered her, and in accordance with ancient custom observed when landed dominion was conferred on a princely recipient, presented her with the plant which symbolized an irrevocable right of possession, cf. reed. The queen, considering the offer insufficient, spurns the symbol of acceptance, remarking that her father Harald’s gifts to her used to be a good deal greater, a remark which cannot possibly refer to the insignificant plant, but must have alluded to the difference between the appanage offered by Olaf and the dowry settled on Thyri by her father in Denmark, in the shape of landed dominion. This seems to be the true historical meaning of this interesting incident of which the Christian admirers of Olaf lost sight, thinking that he
wanted to show his spouse a signal token of the divine favour which blessed his reign with seasons of miraculous fertility. ANGELICA STALK (the hollow part of) (hvann-njóla trumba), used for an instrument of torture, i. 333_8

ANG—ARS

ARCHBISHOP'S CHAIR (erkibiskups stóll), at Upsala, erected 1176, ii. 112_81—K. Sigurd swears in Jerusalem that he will set up one in Norway, iii. 257_24—which was established first in the reign of K. Ingi Haraldson at Christ's Church in Nidoyce, A.D. 1152, 380_9

ARCHERY: Einar Thambarskelfir the hardest shooter of men, i. 371_54 ii. 22_16-21—Finn, on board Earl Eric's war-galley the Ironbeak, the greatest of bowmen, i. 371_15-16—Olaf Haraldson knew well the craft of the bow (kunni vel við boga), ii. 491_22

ARROW, see Weapons, offensive.

ARROW-BIDDING (ör-boði), the promulgation of the summons which were attached to a war-arrow, q.v., ii. 46_21-22

ARROW-SHEARING (örvar-skarði), the cutting-out of a war-arrow, q.v., iii. 210_11

ARROW-THING, see Thing.

ARSON (brenna), we group under this, for want of a better heading, the burning of human habitations together with the inmates.—The sons of Visbur fall upon their father unawares at night, and burn him in his house, i. 28_11-20—King Solvi came unawares on (tók húð á) K. Eystein of Sweden, and burnt him in his house, 52_9-11—K. Ingiald burned six kings in one hall at Upsala, 57_21-59_4 and took the house over (tók húð á), and burnt within it, kings Granmar and Hiorvard, 62_14-20—the Swedes took the house over (tóku húð á), and burnt in his hall, K. Olaf Treeshaver, 66_16-19—Solvi Klofi burnt K. Har. Hairfair's men out of house and home in winter warfare, 101_10—Rognvald Mere-Earl took the house over the head of K. Vemund of Firthfolk, and burnt him within with ninety men, 103_16-23—two sons of Hairfair took the house over (tóku húð á) Earl Rognvald, and burnt him within with sixty men, 124_22-26—Eric Bloodaxe burnt in his house, together with eighty wizards, Rognvald his brother, 133_21-26 and took the house over (tók húð á) the head of his
brother Bjorn, 13516—Halfdan the Black (s. o. Har. Hairf) 
took the house over the head of (tók his á) his brother Eric, 
who escaped, while all his men were burnt within, 136711—
Harald Greycloak burns Earl Sigurd and all his men in his 
house at Ogio, 2051839—the same Harald takes the house 
over the head of his first cousin, Gudrod, and slays him, 
211242123—Harek of Thiotta burns Grankel in his house 
with thirty men, ii. 3471827—Thorir of Steig burns the house 
of John in Birchisle, and a longship of his besides, iii. 21145 
1616—K. Eystein Haraldson burns down the residence of 
Gregory Dayson in his absence, 3912224 and is accused of 
having burnt down the fine dockyard at Nidoyce, together 
with ships belonging to his brother Ingi, 3912461—Gregory 
Dayson sets fire by night to the manor of Saur-Byes, 4199—
Erling Askew takes the house on Ozur in Hising and burns 
him within; burns three homesteads beside, and slays one 
hundred people, 460510.

ASCENSION DAY, see Feasts.

ASHES (aska), of dead men burnt under Odinic law should be 
carried out to sea or buried in the earth, i. 201132—something 
resembling ashes was kept by Gunnhild in a linen sack and 
made use of by her for the purpose of leading wizard Finns 
off their scent, 1292542—the same stuff kept in the same 
manner by Thorir Hound, and used for the same purpose 
against pursuing Biarmans, ii. 262312632.

ASK (askr), a measure for liquids holding 4 ‘bollar’ bowls or 
16 ‘justur;’ we have not the means of comparing it with an 
English measure—ask of honey, iii. 34215.

ATONEMENT (boetr), see Weregild.

AUN’S SICKNESS (‘Anasót), painless sickness unto death 
from old age, i. 431920.

AXE (óx), an executioner’s, in the phrase: to lead under the 
axe ( leiða undir öxi), to execute by the axe, iii. 36529.

BACKBONE-PIECE (Hryggjarstykk), the name of a book 
written by the historian Eric Odson, containing the history 
of Harald Gilli, his sons, Magnus the Blind and Sigurd 
Slembi-Deacon, iii. 36514297.

BAILIFF (sýslumaðr), an official whose business it was to 
gather in a king’s or an earl’s dues, fines, etc., and to main-
tain law and justice in his district (sýsla), ii. 231531 762 29517.
BAILIFFRY (ármennning), the office executed on the king's behalf by an ármadór, a bailiff or steward of royal estates, i. 354\textsuperscript{18} cf. steward—2. (sýsla), the office of a tax-gatherer and justiciary, ii. 75\textsuperscript{28-24} 212\textsuperscript{26} 213\textsuperscript{14} 237\textsuperscript{28}

BAILIwick (sýsla), the district over which a 'sýslumaðr' is appointed, ii. 78\textsuperscript{28} 79\textsuperscript{8} 190\textsuperscript{10-12} 237\textsuperscript{14} 17\textsuperscript{24} 29\textsuperscript{25} 338\textsuperscript{31} 345\textsuperscript{9} 348\textsuperscript{18}—iii. 72\textsuperscript{8} 18\textsuperscript{17} 28\textsuperscript{27}—Harek of Thiotta had the b. of Helgaland part as 'grant' part as 'fief,' ii. 237\textsuperscript{9-10}—Bailiwick, i. 131\textsuperscript{29} should rather read grants (veizlur), cf. grant.

BAKE (baka), bread baked in heated ovens, iii. 125\textsuperscript{15-29}

BALE (bdl), funeral pyre, i. 20\textsuperscript{7}\textsuperscript{8}

BANESMEN (bana-menn), slayers, iii. 110\textsuperscript{93}

BANNER (merki), war-standard: King Eric and Jorund's in the battle of Fyris-meads, i. 40\textsuperscript{11}—King Egil's, 448\textsuperscript{1}—K. Guthorm Ericson's, 172\textsuperscript{26}—K. Har. Hairfair's in the stem of his dragon, 98\textsuperscript{39}—his banner long borne by Egil Woolswark, 176\textsuperscript{9-8}—Hakon the Good's banners in the battle of Rastkalf, 177\textsuperscript{16} 18\textsuperscript{18} 25—and in that of Fitiar, 183\textsuperscript{5} 185\textsuperscript{8} 189\textsuperscript{14}—K. Gamli Ericson's at Rastkalf, 178\textsuperscript{6}—Earl Sigvaldi's at the battle of Hiorungwick, 277\textsuperscript{8-6}—Olaf Tryggvason's on board the Long Worm, 352\textsuperscript{28}—banners set up before captains on board ship, 366\textsuperscript{30} 367\textsuperscript{1-6}—Olaf Haraldson visits his mother with his banner flying forth, ii. 37\textsuperscript{5-4}—his banner in the battle of Nesier with a snake drawn on it, 57\textsuperscript{7}—set up, on going into fight, 57\textsuperscript{20}—borne in front of the king in battle, 59\textsuperscript{14}—the pole of it gilt, 59\textsuperscript{11}—K. Olaf's banner at Stickle-stead set up in the centre of the army and supported by the bodyguard and the guests, 399\textsuperscript{80} 400\textsuperscript{18-18} 424\textsuperscript{80} 429\textsuperscript{5} 433\textsuperscript{24} 438\textsuperscript{16}—Day Ringson's stationed on the right, 400\textsuperscript{17-9} 434\textsuperscript{14}—on the left the banner of the Swedish mercenaries, 400\textsuperscript{20-24} cf. 410\textsuperscript{2} 5 412\textsuperscript{23} 416\textsuperscript{15}—Kalf Arnison's banner in the centre of the rebels (facing K. Olaf's), 423\textsuperscript{5-10} 424\textsuperscript{23} 427\textsuperscript{19} 428\textsuperscript{21}—the banner of the men of Rogaland, Hordland, and Sogn on Kalf's left (facing Day Ringson's), 423\textsuperscript{18-19} 434\textsuperscript{9}—orders issued by commanders in each army to the rank and file how to heed the banners they served under, 401\textsuperscript{5} 424\textsuperscript{15-21}—Svein Wolfson's banners, iii. 44\textsuperscript{8} 137\textsuperscript{5}—K. Magnus the Good's, 48\textsuperscript{10}
Index III

5011—got into the possession of his son-in-law, Hakon Ivarsson, 15020-21—lost into Harald Hardredy's hands in the engagement on Vener Lake, and recaptured by the Earl, 15115-22-24-25-26—Harald Hardredy's banners, 68111-17 704—the Landwasser, 8111-20 11016—in the battle of the Humber, 16716 1681-21 Stamfordbridge, 17216 17718—Morcar's banner, 16715—Tosti's banner, 17219—Magnus Barefoot's banner, 24117—saved by Vidkunn when Magnus fell, 24219-21—Harald Gill's at Fyrileif, 31621—K. Ingi's at the battles of Mouth, Kings' Rock, and Oslo, 34925-26 41329 4269—Gregory Dayson's at Kings' Rock, 40111-15—Hakon Shoulderbroad's at the battle of Kings' Rock, 40925—Erling Askew's at the battle of Re, 45326—Earl Sigurd of Rey's in the same fight, 45426—Eystein Eysteinsson's at the battle of Re, 48421.

BANNER-BEARER (merkismadur), i. 1762 ii. 1284 28 4122.

iii. 6812 40112 14-15

BANNER-STAFF (merkistöng), ii. 4059 4138 43028-29 iii. 6812 15129

BANQUETS (veizlur), see Feast.

BARESERK (berserkr), a name given to Odin's own men-at-arms, who, Snorri says, 'went without byrnis' (coats of mail), whence the inference has been drawn that they fought in bare shirts (serks, sarks), and so got this name; this it would seem, was Snorri's idea of the origin of the name, 1729189—noted bareserks: Hildebrand and his company of eleven, 8119-12—Haki, 8125-27 827—Kari of Berdla, 10528-31; Thorolf Longchin, 11130—Harald Hairfair manned his dragon-ship with bareserks, 9820-31—bareserks and wolfcoats (ulfhéðin), i.e., men who instead of coats-of-mail wore jackets of wolf-skin, are grouped together by Hornklofi, 1117-19. It may be noted that BEAR-SERK = Bear(skin)-coat may possibly come nearer to the origin of the name, seeing that the bareserks of Harald are called 'Ulfhéðnar = Wolf-jackets in 'Vatnsdeils saga' (1860), p. 1711-13; moreover the personal name Bjarnhéðinn = Bear-coat seems most likely once upon a time to have been an appellative for a 'berserkr.'

BARE-SERK'S-GANG (berserksgangr), described, i. 1729189

BARN, see House, i.

BARROW (haugr), burial mound, i. 42021—see also Burial and Howe.
BARS (slār), of red-hot iron to be walked over for an ordeal, ii. 2963
BAR-SPEAR, see Weapons, Offensive, Spear.
BASTARD, see Weapons 2.
BATH (laug), i. 1176 iii. 283, cf. Tub.
BATH-DAY (laugar-dagr), Saturday, iii. 420, cf. Wash-day.
BATHING (at lauga sik), in Jordan, 'done after the fashion of other palmers,' by Harald Sigurdson, iii. 7190-91—by Sigurd Jerusalem-farer, 25620, 25767, 28228, 29318, 14
BATTLES AND WARS, excluding the story of the Ynglings:
Battle in Hakisdale between Harald Hairfair and Haki Gandalfsion, c. 861, 9118-927—Harald's with Gandalf in Westfold, 927-14—Harald's war with Hogni and Frodi, sons of Eystein, and their allies, Hogni Karason and Hersir Gudbrand, c. 862, 9214-938—Harald's battle with K. Gryting in Orkdale, 866, 9521-49—his fight with the kings of Gauldave and Strind, 9627-30—his fight in Stiordale, 9729—fight with four Up-Thrandheim kings, 974-19—his sea-fight at Solskel, 888, 9928-1004—his second battle at Solskel, 869, 1022-32—battle in Staffness-bay between Earls Hakon Griothgarsson and Atli the Slender, 870, 1049-1058—Harald's war with the Gautlanders, 871, 10919-1110—battle of Hafrsfirth, 872, 111-1136—Harald's war in the Westlands, 11510-116—battle in Orkney between Turf-Einar and Halfdan Highleg, 890, 12512-12620 ii. 16814-16—battle in the Elf between Guthorm Haraldson and Solvi Klofi, i. 1289-11—great battle in Estonia in which fell Halfdan the White, 12812-16
Eric Bloodaxe's viking wars, 908-18, 12821-1292—fight at Seaham between the brothers Bjorn Chapman and Eric Bloodaxe, 1351-28—battle at Tunsberg between Eric Bloodaxe and his brothers Sigred and Olaf, 934, 14416-20—Eric Bloodaxe's wars in Western lands and last battle, c. 935-50, 15811-15314-15417
Hakon the Good's war in Jutland, 952, 1566-88—his battle
with Danish vikings in Eresound, 1578-1581—his further warfare in Denmark, 1579-1581—raid of Eric's sons on Norway, 955, 1061-1136—Hakon gives battle to them at Ogvaldsnes, 17128, 17319—Hakon has a battle again with Eric's sons at Fredsberg, 955, 17414-17930—his fight with Eric's sons at Fitjar, 961, 1850-1877

Harald Greycloak invades Biarmland and fights a battle on the river Dwina, c. 965, 215815—Earl Hakon of Ladur fights a battle in Mere with his uncle Grotgarth, 969, 21677, 2176—Harald Greycloak fights a battle and falls at Neck in Jutland, 970, 23829, 23934

Earl Hakon has a battle with Goldharald in Jutland and hangs him, 970, 24031—Earl Hakon overcomes Ragnfrid Ericson in a battle in South-mere, 971, 2441920—and again in an engagement at Thingness in Sogn, 972, 24524-246—the Emperor Otto II. invades Denmark and is repulsed in a battle at the Danework, 974, 25318-25590—renewing the fight he turned the Danish position at Sleswick and routed the Danes, 25719, 259—Earl Hakon fights a battle with Earl Ottar of Gautland, 25814-259—Harald Gormson ravages Norway, 975, 26719-269—battle at Icefirth in Denmark between Har. Gormson and his son Svein, 986, 2709, 2709, 2709—battle in Horningwick between Earl Hakon and the Jomsburg vikings, 986, 27126-284—Earl Eric's warfare in the Eastlands, 34738-34811

Olaf Tryggvason's war-raids in Britain, 26115-26215—battle of Swoold, 1000, 36716-37516

Olaf the Holy's viking battles: at Sotisker, ii. 6149-9—In Isle-sysla, 91022—In Herdales in Finland, 10218—in Southwick in Denmark, 11726—in Friesland, 12318—at London Bridge, 1461585—at Ringmar-heath, 16820—at Canterbury and Newmouth, 1718—in Ringfirth in France, 1829-2—In Grisla-Pool and Seliapool, 19220—at Charleswater, 20114—at Warrand, 2027-2113—at Youngford, 2819-26—at Wald, 2927—battle of Nesiar, 1016, between Olaf the Holy and Earl Svein Hakonson, 576-60—battle of Ulfreksforth, 1019, between K. Konfogor and Earl Einar of Orkney, 137692—Olaf the Holy's and K. Onund of Sweden's war-raid on Denmark, 1027, 312-31318, 31919-24—battle of the Holy River, 1028, 321-32330—fight between Olaf the Holy and Erling Skialgson, 1028, 35527-360, 360-4—battle of Sticklestead, 1030, 409-434—battle of Soken-
sound between K. Svein Alfason and Tryggyvi Olafson, 1033, 46417465

Magnus the Good’s battles: at Jomsvor, 1043, iii. 31, 32 at Lyrvshewheat, 28 Sept., 1043, 36-37—at Re, 1043, 38 at Riveroyce, 18 Dec., 1043; 38, 274318—at Holyne, followed up by a punitive raid, 1044, 45, 5, 50

Harald Sigurdson’s battles: many in Africa, 62, 444—four in Sicily, 64, 101—his raids on Denmark, 1048, 94, 96, 1049, 97, 102, 1051, 120, 121, 1061, 127, 11, 128—battle of Niz, 1062, 135, 142, 11—battle by the Vener-water, 1064, 149, 152, 11—battles of Scarborough, of the Ouse, and of Stamford-bridge, 1066, 166, 167, 168, 176, 179

Battle of Anglesey sound, between Guthorm and K. Margath, 1052, 123, 124, 1—battle of Hastings, 181, 33

Magnus Barefoot’s battle in Anglesey, 1098, 223, 224, 225—battle in Kvaldinsisle, 1100, 226, 228, 19—battle of Foxern, 1101, 231, 232—battle near Ulster, in which K. Magnus Barefoot fell, 1103, 239, 242, 27

Sigurd Jerusalem-farmer’s seafight with pirates in Spanish waters, 1109, 250, 251—battle at Cintra, 250, 251—battle at Lisbon, 251, 25—battle at Alcasse, 251, 252—battle in Norvi-sound, 252, 17—battle at Forminterra, 252, 254, 255—in Ibiza and Minorca, 254, 255, 258—at Sidon, 1110, 257, 258

King Magnus the Blind and Harald Gilli: battle at Fyrileif, 1134, 315, 317, 94—battle of Biorung, 1135, 32, 5, 32, 27—battles at Kings’ Rock, 326, 328, 328, 333

BEACON (viti), lighted fires, on high hills, so that each could be seen from the other, to announce the advent of a hostile invasion, first introduced in Norway by K. Hakon the Good (on English pattern?), i. 174.7—kindling of any such beacons without due cause strictly forbidden, 174.29-175.11
BEARD (skegg), Thorngny's so long that it lay on his knees and was spread out all over his breast, ii. 116.29-28—growing after death, 456.19-20
BEAVER-SKINS (björr), ii. 260.7, 291.9
BEDESMAN (ólmusumaðr, alms-man), a beggar, ii. 124.8
BEER-CASK (mungáts-bytta), i. 325.30
BELIEF (trú), in one's 'might and main' characteristic of certain irreligious heathens, 169.30-28 ii. 395.6-7, 415.30
BELIEFS: Odin must gain the victory in every battle, 124.18—Odin's laying hands on people and giving them his blessing, a sure warrant of victory, 127.31—calling on Odin in trouble brought help, 131.4—Odin believed to have gone after his death to Asgarth the Old to live for ever, 215.22—Swedes thought he showed himself in dreams before battles, 219.31—victory specially the gift of Odin, 21.31—he would appear to favourites, inviting them to come to him (when death was near), 215.3—he the height to which the column of smoke arose, when a dead body was burnt, a sign and measure of that person's exalted state 'in heaven,' i. 222.4—treasure buried with the dead made him correspondingly wealthy in the other world, 22.6—peace and plenty of the year believed to be owing to the ruler of the land, 2211.15, 24.22, 231.7, 249.15, 30.21—bad harvests and hard times likewise, 299.25, 30.14—'wont of the Swedes to lay upon their kings both plenty and famine,' 66.13—Swedes believed that lukewarm interest in blood-offerings brought about hard times, 66.13-16—the people of Thrandheim see in the failure of harvests the anger of the gods because K. Olaf Haraldson had converted Halogaland to Christianity (1021), ii. 1938-19
BELL (klukka), the sound of bells an attractive novelty for heathen Icelanders at Nidoyce, i. 336.30-31—a great bell sent by K. Olaf Haraldson to the church of Thingwall in Iceland, which was still in existence when Snorri wrote Olaf's saga, ii. 241.16-19—bells ring of their own accord round Olaf the Holy, 459.9, 460.4—K. Harald Sigurdson sends a bell to the
BEL—BLO]  Index III  303

church of Thingwall to which Olaf his brother had given the timber, iii. 10318

BEL RINGER (klukkari), ii. 12994-95
BELT-SHAFT (fetilstingr), see Weapons 2, Sword.
BENITHE (niαa), to heap abuse upon, iii. 23010
BILLETS (skiθ), fuel of wood, ii. 4418-9
BETROTH, betrothal, plightet throt (fastna, festar), i. 11928-29
ii. 12215-17 1528-8
BEWITCH, see Wizardry.
BIARKLAY THE ANCIENT, see Poems.
BIRCH-BARK (næfrar), used for leggings as protection against cold by the Birchlegs, iii. 47914-15
BIRCHISLE-RIGHT (Bjarkeyjarrettr), the law regulating the administrative and judiciary affairs of towns and market-places, especially in respect of trade and commerce, bye-laws, iii.

2736

BISHOP (biskup), the first in Norway called in from England by K. Hakon the Good, i. 16428-94—K. Olaf Tryggvson’s court bishop, Sigurd, 31595-98 33117-33215—Olaf Haraldson’s court bishops: Grimkel, ii. 6759-91 1314-8 4544-561; Sigurd, 2058-4 20538-88 2074-7 22915-84—Earl Hakon Ericson’s court bishop Sigurd, 41716-419 45330-4544—bishops and bishoprics in Sweden, ii. 11214-28—Bishop Magni and K. Sigurd Jerusalem-farer, 3073-3081—Bishop Reinald of Stavanger and Kings Sigurd Jerusalem-farer and Harald Gilli, 3081-3096 3245-52—Bishop Magnus Einarson of Skalholt specially honoured by K. Harald Gilli, iii. 33426-33529—Archbishop Eystein of Nidoyce and his relations to the crown of Norway, 46114-464

BISON, see Ships.
BIT (bitull), the rival horse-trainers, Alrek and Eric, sons of K. Agni, killed each other with bridles, i. 3516
BLAZING FIREBRANDS (logandi brandar), used for shooting at a besieged garrison, iii. 22818-9
BLESSING (bjanak, from Gael. benacht, beannachd, Lat. benedictio), ceremoniously given by Odin to his people before starting for the wars or on other business under his orders, i. 1280

BLOOD-BOWLS (blót-bollar, lit. sacrificial bowls), i. 3679 cf. Hlaut.
BLOOD-FEASTS (blótveizlur), religious festivities in Upper
Thrandheim accompanying the great blood-offering ceremonies, ii. 196–197

BLOOD-LETTING (blóðlát, láta blóðs), fatal to Earl Eric Hakonson, ii. 274 iii. 417

BLOOD-OFFERINGS, SACRIFICES (blót):

1. Sweden. Blood-offerings of the ‘Æsir’ derive their origin from Asgarth (the Ancient), Odin’s eastern residence, where his twelve Diar did the service of officiating at sacrifices, i. 1214–19—on coming to the end of his northern migration at Old-Sigtoun in Sweden, Odin set up there the sacrificial rite on the old pattern of that of Asgarth, 1516–17 1615–18 21–27—blood-offerings were made to all Odin’s Diar after their death, and men called them their gods, 1921–23 2216–17—they were upheld by Niord after Odin’s death, 2224–26—at Upsala by Frey after Niord’s death, 2226—by Freya, when all the other Diar had passed away, 2327–28—the Swedes sacrificed to Frey (the national god) for a long time after his death, 40 2414–15—in his cult the chief ceremony was the ‘sónarblót,’ the sacrifice of the ‘Sónar-gótlr,’ the largest boar that could be found (Longobard. Sonorpair: verres qui omnes alios verres in grege batuit et vincit, Sievers, ‘Beiträge,’ xvi. 540–44) cf. Helg. Hjörvarðs, Bugge 176b159, Hervar. s. ch. 10. The usual translation atonement sacrifice, is etymologically misleading (cf. O.E. sonor, herd of swine), 326—it is to this primitive divinity of the Swedish race that Odin undertakes to sacrifice on behalf of the Swedes, 2028—blood-offering festivals ordained by Odin: against winter (in autumn) for good year, 2017–18—in midwinter for the growth of the earth, 2018–19—at summer = against summer, i.e. in spring, for victory (sigrblót), 2019–20 cf. 626; for this seems to be the same festival that Snorri refers to as ‘the chief blood-offering’ which ‘should be at Upsala in the month of Gøi (Feb. March); then should be done blood-offering for peace and victory to the king,’ ii. 111928—blood-offerings in special cases: at Upsala, in the reign of Domald, to avert persistent famine, oxen were sacrificed the first year, human beings the second, the king himself the third, the scats of the gods being reddened with his blood, i. 29895—K. Aun sacrificed his nine sons for long life to himself, 4181–32 4318–4318—K. Olaf Treeshaver, ‘little given to blood-offerings,’ i.e., an un-
believer, was in time of famine sacrificed by his own subjects
for the year's increase, 661619—Olaf the Holy's tax-gatherers,
as intruders in Swedish Jamtland, are designated for blood-
offering, ii. 2951616—blood-offerings still in vogue in Sweden
under Blot-Svein and Eric Year-Seely, end of eleventh and
beginning of twelfth century, iii. 28516—only in Sweden are
sacrifices to the goddesses, disablót, mentioned, i. 502228

2. Norway. Here the ancient temple of Mere at the head
of Throndheim-firth is the chief centre of heathen worship
(Odinic cult), although Ladir, first built by Hairfair about
868, through the religious zeal of the Earls Hakon Griot-
garthson and Sigurd his son, had become a centre of worship
for the men of Outer-Throndheim, already before the reign
of Hakon the Good (934-61). For the blood-offerings of
Ladir, see i. 16516617 1681921 169170— at the temple of
Mere, in Hakon the Good's time, blood-offerings were carried
out under the auspices of eight lords, respectively representing
the eight folklands of Throndheim, i. 1701017125. But this
statement is in conflict with others relating to the sacerdotal
constitution of this temple, the oldest, apparently, in Norway;
for in Olaf the Holy's time 'twelve men took upon themselves
to carry out the blood-feasts' (blót-veizla), (which recalls the
temple constitution of Odin, Diar), ii. 1962228—the same
constitution of the temple service must have prevailed in Ol.
Tryggvison's days; for when, at Mere, he threatens to offer
the 'noblest of men' in a great sacrifice to the gods, he desig-
nates twelve Throndheimers thereto, seven of whom (acc.
to the best MS. authority) Snorri mentions by name, adding
that 'other five he named withal,' i. 318910 3931919—here
the seasonable arrangement of blood-offering festivals was
the same as in Sweden: at winter-nights (Oct. 14), i.e., in
autumn, 'for the booting [bettering] of the year,' 'to wel-
come the winter,' 'cups signed to the Æsir after ancient
wont,' 'neat were slaughtered there and horses, and the
stalls reddened with blood,' ii. 193812 1962726—at midwinter,
for peace and good winter-season, 1941818 2931 1968 28—in
spring (at sumri = towards summer) for the welcoming of
summer, 19620—the midsummer offering (miðsumars-blót)
at Mere, i. 3171928 31810 was obviously to be a sort of
show-festival, arranged out of ordinary course, at Ol. Trygg-
vi. x
vasion's special request—blood-offerings of human beings, frequent in Sweden, are rare in Norway: Olaf Tryggvesson refers to sacrifice of thralls and evil-doers as a matter of custom, i. 319-324—Earl Hakon is alleged to have sacrificed his son Erling to Odin, for victory over the Jomsvikings, 283-287—individual sacrifices: Raud the Strong 'busy in blood-offerings,' 329-330—Sigurd of Thrandess held the three blood-offering festivals every year, ii. 214-218—blood-offering houses (blót-húsi), private temples, 264-266—Ol. the Holy's punishments for blood-offerings, 403-17.

BLOW (blása), a technical term variously applied to indicate signalling by trumpet: blow up (blása), to give the signal, ii. 362-365—blow the warblast (blása herblása), to give signal for attack, i. 178-179, ii. 571-578, 321-326, 364-370, 167-172, 247-258, 316-321, 444-451—blow (people) together (bl. mónnum, her, saman), i. 339-342—blow for departing (bl. til brottlosgu), i. 361-364—blow up for the gathering together of ships (bl. til samlógu skipum), i. 366-369—blow a gathering for the guard (bl. til hirðstefnu), ii. 130-133—blow to a thronged assembly (bl. til fjólmennar stefnu), ii. 184-186—blow for a Thing (bl. til jings), ii. 203-208, 283-288, 111, 84-88, 386-391—blow the host for the ships (bl. lila til skipa), i. 354-358, 468-471—blow to landwending (blása til landgonga), iii. 170-173—blow folk up after (the leader) (blása líði upp eptir . . .), 301-304—blow the host to a husting (blása líði til húshjungs), 404—blow the host up (for a muster) (blása líði upp), 423-426—blow folk out (to confront an enemy) (blása líði út), 207-208, 482-485.

BOARDING (of a ship) (uppganga), i. 372-375, ii. 59-60.

BODY-GUARD, COURT, COURT-MEN (hirðmæðr, hirð coll.), the household troops of a king or magnate: Harald Hairfair's, i. 90-92, 98-99, 91-92—Hakon the Good's, 130-131—Earl Hakon Sigurdson's, 338-341—Olaf Tryggvesson's, consisting both of natives and foreigners, 352-354—Olaf Haraldson's, numbering sixty, their service and wages being regulated by special laws, ii. 67-68—their great dormitory within the king's residence, 68-69—many shared dormitory with the king himself, 125-126—murder of, by blind K. Rœrek's plotting, 129-130—signalled to gather on an emergency, 130—Thorarinn Nefjolsson incorporated in K. Olaf's guard, 135-136—.
so also Gowk-Thorir and Afrafasti on being baptized, 399, 411—K. Olaf takes frequent counsel with his body-guard when K. Knut threatens invasion, 346, 347—K. Olaf’s guard in the centre at Sticklestead, 400, 414—K. Olaf the Swede’s guard attend him at Upsala Thing, 118, 15, 15— as does Earl Rognvald’s him on the same occasion, 118, 19—K. Onund of Sweden, on being elected ten years of age, surrounds himself with a body-guard, 165, 94—he places officers of it at Olaf Haraldson’s disposal for the reconquest of Norway, 39, 119, 411—K. Magnus the Good, eleven years of age, establishes his body-guard on being proclaimed King of Norway, iii, 79, 1—as Earl of Denmark Svein Wolfson surrounds him with a body-guard, 31, 91—Asmund, a prince of the blood royal, punished for ribaldry by being relegated to the body-guard of K. Svein Wolfson, 117, 99—Harald Sigurdson’s in his ill-starred raid on Jutland, 98, 14—Olaf the Quiet’s body-guard, commanded by Skuli ‘the son of Tosti,’ 183, 19, 20 consisted of one hundred (= 120) persons, 194, 3—K. Hakon Magnuson’s body-guard, 205, 91—Harald Gilli’s, 31, 48—sixty of whom fell in the battle of Fyrileif, 317, 94—recruited by many of the followers of Magnus the Blind, 334, 10—refuse to acknowledge Sigurd Slembi-Deacon king after the murder of their lord, 344, 3— they settle with Queen Ingrid the succession after Harald’s death, 347, 13—Magnus the Blind’s former body-guard gather round him again on his leaving the monastery of Monkholm, 349, 10—K. Ingi Haraldson’s, 355, 15, 387, 17, 388, 3—K. Sigurd Haraldson’s, 187, 19, 359, 94—K. Eystein Haraldson’s, 385, 30, 41

BOIL OF THE THROAT (kverkasullr), cured by Olaf the Holy, ii, 383, 384, 49

BONDER, GOODMAN (búandi, bóndi), a free householder, husbandman; took in Norway rank in the social scale below the 'franklin,' höldr, q.v. The copious references are due to the consideration that in Norway particularly the history of the country is so intimately bound up with the traditional rights and customs of this originally the most powerful class of society, which steadily declines in importance as royal power and hierarchical supremacy gain in ascendency, i, 68, 93, 16, 96, 71, 105, 81, 106, 15, 107, 5, 32, 108, 8, 149, 19, 150, 28, 160, 19, 28, 164, 31, 165, 9, 14, 166, 21, 22, 25, 167, 1, 18, 29, 39, 168, 12, 16, 18, 24, 169, 10, 25, 170, 30, 171, 6, 12, 175, 19, 80, 181, 2, 183, 4, 207, 85, 213, 24, 217, 25, 218, 8, 14, 16
(2193 Iceland) (2209 Estonia) 242 52 273 26 276 5 7 12 288 17
290 14 15 291 24 32 292 6 293 19 30 294 13 295 24 296 8 7 297 30 27
303 21 304 18 26 305 6 12 16 21 22 309 2 316 23 27 81 317 7 9 17 22 26 20
318 2 26 319 13 17 30 320 7 12 17 23 321 5 6 342 15 6 342 7
545 8 6 11 50 13 54 9 55 8 0 65 1 68 23 69 30 70 9 14 73 19
75 27 76 13 16 77 13 14 17 25 20 78 11 15 17 79 12 85 27 86 8 106 8 108 25
109 23 113 4 10 118 11 120 15 121 19 152 7 155 30 165 28 172 4 172 5
20 27 82 33 173 26 189 25 30 190 23 191 11 22 193 15 15 24 26 194 8 21 33 37
30 195 1 3 18 25 202 9 10 204 6 14 205 34 206 13 23 24 26 28 207 30
208 7 209 25 30 226 16 231 27 29 232 20 25 233 6 10 17 28 22 234 8
237 29 238 24 295 37 338 12 34 2 345 18 349 9 19 354 19 359 22
362 5 25 364 10 365 2 16 366 23 367 21 397 9 39 398 2 21 400 9 401 10
23 402 6 13 38 403 16 404 10 406 8 31 409 7 410 20 411 7 22 26
413 8 414 1 5 16 416 21 417 6 29 422 20 424 15 425 14 19 37 426 1 31
427 19 22 428 2 5 6 7 25 434 7 436 7 437 10 14 28 438 5 6 439 14 443 8
446 5 22 447 10 30 450 27 7 8 7 12 16 19 26 27 9 1 211 24 27
26 29 47 81 57 20 23 98 13 16 102 7 107 3 29 108 2 110 4 11 19 31 111 29
115 16 118 13 121 13 21 14 19 142 16 145 3 148 9 149 16 153 24 155 6
179 21 199 20 5 22 224 22 24 243 24 248 9 305 15 37 317 21 318 29 39 319
344 19 370 9 371 30 374 400 1 402 31 412 19 20 22 422 26 30 424 21
449 17 29 456 24 30 459 25 27 30 460 16 461 30 33 479 10 13 19 23
485 15 16
BOND'FOLK (ánauð sigt fólk), slaves employed as herds and herdesses, i. 491 18 16
BONDMAID, see Bondwoman.
BOND-SLAVES (state of, ánauð s), i. 229 8
BONDWOMAN (ambátt), i. 49 9 —ii. 16 31 —iii. 125 4 22
BOOK (bók), all written in golden letters, i.e., the plenary brought from the East to Norway by Sigurd Jerusalem-farer, iii. 288 28 29 289 9 16 18 31 0 1 8
BOOTH (búð), literally a dwelling, but specially a shed generally tilted over (jólduð) at a 'Thing-stead,' where, during the business of the Thing, q.v., the chief men with their retainers took up their abode, i. 243 18 305 1 23 306 19 307 8 308 24 309 18 —booth tilted, 306 9 19 12 —dais (palir) in a booth, 307 3 31 308 11
BOOTH-FELLOWS (búðardalir), attendants on a chief during the session of a Thing, when a booth is his habitation, ii. 309 8
BOOTH-MAN (búðarmaðr), one of such an attendance, ii. 309 8
BOOTH-MATE (búðsunautr), a fellow-inmate of a booth, ii. 309 24 25
BOR—BUL]  

BORROWS (gislar), mutually given and taken on peace being established between the kings of Norway and Denmark, iii. 148.34—149.35—given by Hising bonders to Eyst. Haraldson, 374.8.14—cf. Hostage.

BOUNDARY disputes between Norway and Sweden: under Harald Hairfair, i. 105.12—108.22, 109.15—110.19—under Hakon the Good, 163.8—22 ii. 276.21—83—under Olaf the Holy, ii. 76.1—78.20, 118.20—119.2—170 276.81—277.87 cf. iii. 263.25—264.22.

BRAGI-CUP (Bragaful), a cup which an heir should empty at a heirship-feast on succeeding to his father's lordship; the ceremony described, i. 58.12—28.

BRAND (dill), an indelible mark, Lat. stigma, iii. 161.14.

BRASS (eir), more correctly copper, iii. 309.29.

BREAD (braud), baked in heated ovens, iii. 125.15—29.

BREAD-BASKET (braud-kass), i. 325.19.

BRIBE (muuta), ii. 307.30.

BRIBERY by Knut the Mighty, ii. 329.20—22 335.21—336.20 27.34.

B. 342.20—343.19, 378.27—379.21.

BRIDAL ESCORT, described, ii. 152.8—8 18.24.

BRIDAL FEAST (veizla, brullaup), to drink a (drekka), ii. 153.8—6.

BRIDGE (brú), across water, iii. 420.28, 453.26.

BRIDGES (byrggiur):

1. Piers at which ships could be berthed (also, less accurately, translated 'gangways'), i. 138.17—18 335.22—24 ii. 195.29 264.25—26 iii. 327.19—29 400.30 401.19 417.12—19 439.39—40.

2. Gangways, movable, carried on board ship, ii. 265.27 iii. 401.19.

BRIMSTONE (brennisteinn), mixed with wax, used for tinder, iii. 64.17.

BROTH (sooth), of horseflesh drunk at blood-offerings, i. 169.27—of a sodden dog (hundsson) cast upon the tomb of King Eystein Haraldson to put a stop to miracles taking place there, iii. 396.1.

BULL (gríðungr), fed up for sacrifice, grew wild and killed many people, King Egil of Upsala the last, i. 45.28—46.16—representing the guardian spirit of the family of Thord the Yeller, in Western Iceland, 269.8—10.

BULL'S-HORN (dyrs horn), drinking horn, used when Bragi's cup was emptied, i. 58.28—28.
BURG (borg), a fortress made of turf and timber with a mote round it in Kvalin's-isle, iii. 227-28 cf. Sarpsburg—burgs distinguished from castles, 259

BURIALS: burning (brenna) the dead, ordained by Odin, i. 206—the dead should be burnt on a bale-fire together with some of their chattels, standing stones being set up for monuments over them, 417-19 206-11—the ashes were carried out to sea, or buried in the earth, a mound being raised over noble lords, and standing stones over men of fame, 20611-36—the higher the smoke rose the more exalted 'in heaven' would be the dead, and the richer, the more treasure was buried with him, 223-4—burning the dead on a pyre on board ship, a very famous funeral rite enacted on himself by K. Haki of Sweden, 40-42—burning of Odin, 221-6—of Vanland, 27-36 of Domar, 30-36 of Agni, 34-14—BURNING AGE (brunaold) the period during which the dead were disposed of by burning their bodies, 417-22—lasted in Sweden and Norway long after the mound age came into vogue, 420-30—MOUND AGE (haugaold), the era when laying the bodies of the dead in a barrow or mound (haugr) came into fashion, originated in Sweden with Frey being laid in barrow at Upsala, 419-22 231-27—and in Denmark when Dan the Proud was laid in mound with all his kingly raiment, armour, horse and saddle gear, besides plenteous wealth, 420-29—burying one's self alive in a howe with a chosen company and plentiful store of victuals and drink, an alternative preferred by K. Herlaug of Naundale to giving himself into Hairfair's power, 97-98—Earl Sigurd of Orkney buried in a howe at Oikel-bank in Scotland, 116-8—fallen warriors buried in ships with mounds heaped over them at Frædisberg, 180-18—Hakon the Good buried in a great howe, all armed with the best of his array, but with no wealth beside, and his men spake such words over his grave as heathen men had custom, wishing him welfare to Valhall, 188-20—Halfdan the Black's body divided and laid in mound in four separate folklands, 86-87

BURIED TREASURE (jarðfé), where hidden, known by Odin, i. 19t

BUTTER-KEG (smjör-hlaupr, cf. prov. Engl. leap, basket), i. 325t

BY-MEN (byjar-menn), towns-folk, iii. 400t
BYRNY (brynja), see Weapons, 1, defensive.

CABLE (káðall), drawn between two ships, and pulled in when a third craft passed, so as to capsize it, ii. 3020—(tengsl) whereby ships where lashed together in action, 6018

CALDRON (ketill), in which the flesh of sacrificed animals was cooked over fires on the floor of the temple, i. 1652225

CALTROPS, see Weapons, 2, offensive.

CAMP-FOLLOWERS: many staff-carles (stafkarlar), i.e., old men leaning on sticks, followed either army, as well as poor people, who begged their meat, at Stickleston, ii. 4441516

CANDLE (kert, i), for use in holy worship, i. 33127—a large, given by thralls in Jamtland as song-reward to a guarded prisoner, ii. 29718—light of a, seen burning over the spot where the body of Olaf the Holy was secreted at Stickleston, 4471520—candles light of their own accord on the altar where Olaf the Holy was enshrined, 46084 cf. 459412

CANDLE-PAGE, CANDLE-SWAIN (kertisveinn), servant in the king's court, whose duty it was to hold a lighted candle before the king's table during meals, and while drinking went on, iii. 19310 28914

CANON-LAW (kristinn réttir), for Norway framed by Olaf the Holy, with the assistance of his court bishop Grimkel, ii. 681820

CAPITULATION, of a garrison, having to run the gauntlet on evacuating the fort: as they went out each of them were whipped with twigs (er þeir gengu út, þá var hvern þeira sleginn límahögg), iii. 2281215

CARTING (aka), carting corn, ii. 358 27914

CASK OF MEAD (mjarbuttera), ii. 1264 12715

CASTING OUT of children (at bera út órín), a heathen usage in Iceland, permitted after the conversion of the island to Christianity, ii. 6978

CASTLE (kastali), a great, erected by K. Sigurd Jerusalem-farer at Kings' Rock of turf and stone, with a great dyke (mote, diki) round it, iii. 27824 32722 32814 32913 3308 33115 3327, Cf. Burg.

CATTLE, neat, oxen (naut) slaughtered for heathen sacrifices, i. 16515 ii. 193810

CAVALRY (riddrar, hestalr), in Kaisar Otto's army invading Denmark, i. 25515—in Harald Godwinson's army at Stam-
ford-bridge, iii. 17125 1721922 17330—in the heathen army at Pezina, 4301
CAVE (hellir), in the island of Forminterra, occupied as a stronghold by Moorish pirates, iii. 25218-25327—in the precipices on Cleughirth in Halogaland, winter abode of Sigurd SlemBi-Deacon and his band, 35628-294
CENSER (glóðar-ker), used for testing the inflammability of Olaf the Holy’s hair cut after death, ii. 4561390
CHAFFER-FARINGS (kaupferdir), merchant voyages, ii. 8035 8196-8311 25819-265 iii. 3386
CHAINS, of gold and silver (viðjar or silfri ok gulli), made for the dog-king Saur, i. 162,—of iron (járn), drawn across Stocksound to stop thoroughfare from the lake Mälär, ii. 71416—from iron (jarn-rekendi), across the strait of the Golden Horn at Constantinople in Harald Sigurdson’s time, iii. 7518—of iron, with wooden spars (sumt með viðum), laid across the bright at Bergen to bar Harald Gilli’s approach to the town, 32214 3231
CHAIR, STOOL (stóll), provided at the open-air Thing of Upsala for the king and the chief men, ii. 11815 18 21 28
CHALICE (kalekr), belonging to the cathedral of Skalaholt, formerly a drinking cup, ‘board-beaker’ (borðker), in K. Harald Gilli’s possession, and presented by him to bishop Magnus Einarson, iii. 3351215 33613
CHAMPION-DRINKING, see Drinking.
CHAMPIONS (kappar), warriors peerless in skill of arms, seem to have been the class of men who afterwards, in Harald Hairfair’s army, went under the names of Barersers and Wolf-coats; twelve such in sea-king Haki’s company (Harald’s barersers were also twelve), i. 38109 25 401 4517
CHAPEL (kapella), erected to Olaf the Holy in a street in Constantinople where he had appeared to his brother Harald and promised him delivery from prison, iii. 7318-20
CHAPMEN (kaupmann), i. 2292 ii. 3455 42523 iii. 19214 3272240—merchant men (kaupskip), 29918 32830
CHARACTER READING, an accomplishment possessed by Dale Redson of Eastern-Dales, Norway, ii. 34035-39 3412
CHEAPING, Chippingham, Cheapingstead (kaupangr), the market place, the trading town, a current term for Nidoyce
CHE—CHR]  

**Index III**

313

from the days of Olaf Haraldson, ii. 27592 3026 45424 4667——

iii. 715 3525 10422 20614 21 20718 2081 21018 23224 23720 2387 26920 27515 2848 31555 34825 35780 35915 90 36914 3799 39130 39588 41580 41610 43881 44121 44711 90 48118

CHEAPING-SHIPS (kaupskip), merchant men, i. 25425 iii. 44124 44215

CHEAPING-STEADS (kaupstaðir), rose much in Norway and flourished in the reign of Olaf the Quiet, iii. 192912

CHEAPING VOYAGES (kaupferðir), i. 2898 11 3009 11

CHECK, v. (skækja), of a move in the game of chess: 'skækði (skákaði) riddara af konungi,' not, as translated, 'checked the king's knight,' but gave check and took the king's (Knut's) knight, ii. 3261819

CHESS (skák-tafl), played by King Knut and his brother-in-law, Sept. 29th, 1028, ii. 326181721

CHESSBOARD (taðborði), ii. 3261821

CHEST, r (arka), an ark, a large chest on feet, ii. 2973021——2.

(kista), a portable chest, i. 2802426 iii. 3941——3. (lik-kista, or, shorter, kista), lyke-chest, a coffin, ii. 44725 27 29 4486 6 21

45514 16 20 21

CHIPS (spenir, sing. spánn), whittled from a wooden pin on a Sunday by Olaf the Holy, burnt by himself in the hollow of his hand for penance, ii. 385220

CHOIR (kórr), the chancel in a church, ii. 1318 32710 iii. 31011 4278

CHOIR-COPE (kantara-kápa), cf. A.S. cantercappa, a bishop's cope, ii. 20528

CHRISTIANITY (kristni), K. Athelstan had Hakon the Good christened in England, and he was a good Christian, i. 14144

—also Hakon's brother, Eric Bloodaxe, with his wife and children, 1522223 2011218

Propagation of:

i. In Norway. Hakon the Good has to keep secret his Christian observances, all his subjects being heathen, i. 16336

16417——his endeavours to convert the people of no avail, 16411

17125

The sons of Eric Bloodaxe broke temples and images, but made no converts, i. 2011818

Harald Gormsson of Denmark, having become King of Norway after Harald Greycloak, takes active interest in con-
Inverting the Norwegians, but when Svein, his son, succeeded, a general lapse back to paganism followed, i. 30110-3026

Olaf Tryggvesson converts the people of the Wick, i. 30215-30318—of Rogaland, 30410-30527—of Hordaland, 3063-307—of Sogn, Firths, South-Mere, Raumsdale, 30818-3094—of North-Mere, 3095-309—of Ringream, 31020-3112-311—of Thrandheim, 31218-32118—of Halogaland, 324-334a

The Earls Eric and Svein Hakonsons, though pagans themselves, let every one do as he liked with regard to Christianity, ii. 7322-24

Olaf the Holy has a court bishop and court clergy, ii. 6750-61—he frames church law for Norway by the counsel of the bishop and other clerks, 6818-23—ultimately the 'boners' submitted to these laws, 6822-24—these laws he has read out at every public assembly in 1017 on his progress south along the land, ii. 7318-20—when he began his reign, the maritime folklands were Christian, but ignorant of canon law, while inland the people were all heathen, 7325-74a—reasons why Christianity spred better in the Wick than elsewhere in Norway, 8030-81a—Olaf’s ways with stubborn heathens, 7332-74a

10221—King Rørek’s disbelief in the gospel, 13117-21—Olaf finds Christianity in a most backward state from Upper Thrandheim to Halogaland, 18914-20—has the law of the church promulgated in these parts accompanied by the infliction of severe penalties where called for, 1911-18—Halogaland christened again, 19212-14—all Thrandheim converted, 19716-196—Gudbrandsdale christened, 20019-209—Heathmark, Thotn, Hadaland, Ringrealm, Raumrealm, Sol-isles, converted, 20921-209—Vors, 23122-232a—Valdres, 23215-234a—Olaf ready to accept military service at Sticklestead from robbers and waylayers provided they let themselves be baptized, 39411-39513, 39921—he turns away five hundred who refused baptism, 39825-3995

2. Denmark. Keiser Otto converts, at the point of the sword, K. Harald Gormson and his host to Christianity, a.d. 975, i. 25318-255—Harald’s way of converting his subjects, 30110-3025

3. Sweden. Snorri is silent about propagation of Christianity in Sweden, knowing only the military conversion of the Smallands by K. Sigurd Jerusalem-farer, iii. 28414-28514-325
CHR—CHU]  Index III  315

4. Orkney, Shetland, Faroe: Olaf Tryggvesson converts Earl Sigurd, son of Lodver, and his Orkney subjects to Christianity, i. 290-291, ii. 169, 180—Olaf the Holy keenly interested in the progress of Christianity in all these islands, 6916-17.

5. Iceland. Olaf Tryggvesson's measures for converting the people: mission of Thangbrand, i. 3235-25 33917-34010—Icelanders baptized in Norway, 33414-3388—Christianity made law in Iceland, 526 517, 718 1, 35419-23—Olaf the Holy earnestly interested in Christianity in Iceland, ii. 691-12.

6. Greenland. Leif Ericson, christened by Olaf Tryggvesson, undertakes to convert Greenland, i. 32116-20 3558-17.

CHRIST'S SCATHE (kristni-spell), offence against Christian ordinances, such as eating horseflesh, casting out children, etc., ii. 68 69.

CHRIST'S MEN (Krists men), part of the watchword in Olaf the Holy's army at Sticklestead, ii. 42041 42718.

CHURCHES (kirkjur), first erected in Norway by Hakon the Good, i. 16420-29—three of these burnt down in Northmøre by the incensed heathens, 17028-38—localities where churches are mentioned:

AGDINNESS: church erected there by K. Eystein Magnusson, ii. 26311-12.

ALBURG, Jutland: Mary's church, burial place of Sigurd Slembi-Deacon, iii. 36720-26—and of Olaf the Unlucky, 47717-28.

BIORGVIN: Apostles' church, erected within the 'King's garth' by K. Eystein Magnusson, iii. 2635-9.

Christ's church 'the Old,' 'Ancient,' 'the Old out on the Holme,' the earliest cathedral, a wooden fabric, completed by K. Olaf the Quiet, iii. 19217-18—burial place of K. Harald Gilli and his son, K. Sigurd, 34422-25 3907-8.

Christ's church, the later cathedral, a great stone church, 'reared from the ground sill by Olaf the Quiet, but little was done of it' in his lifetime, 19216-17.

Michael's church on Nordness, burial place of the hanged bishop Reinald, 32422-23.

Nicolas church, 41816.

Olaf's church, K. Harald Gilli vowed to build a church
Olaf's chapel, 7315-20
Force, the church of, b. iii. 39521-25
GUDBRANDSDALE: Guð
Olaf the Holy, builds
20928
IONA: Columbkill church
by K. Magnus Barefoot
KINGS'-ROCK: Castle ch.
Cross church (Kross k.
K. Sigurd Jerusalem
consecrated 1127, ri
which was a chip of the
from Jerusalem, iii. 27;
and destroyed by Wes
LONDON: Olaf's church, i
Paul's church, burial pl
15721
MOST (Island of): Olaf
church in Norway, i. 29
NIDOVCE: Christ's church
mason and his men, on
a toile Nidoyce, waked it n
Saurlithe, ii. 44822-29—b
had moved further up a
sandhill, where it lay from
when it was dug up...
been, 457_18-17 iii. 195_9-14 — on the occasion of the consecration of this church, K. Olaf's shrine was removed thither from Clement's church and placed over the high altar, 195_14-16 — Archbishop Eystein's great minster which now standeth (i.e. his extension of the cathedral) left undisturbed the position of the altar, ii. 457_12-16 — the spear with which King Olaf fought at Stickleshead 'now standeth beside the altar of Christ's church,' 473_10-11 — the burial place of Olaf the Quiet, iii. 202_10-19; of K. Olaf Magnusson, 287_8-12; of K. Eystein Magnusson, 284_6-7; of Hakon Shoulderbroad, 447_9-12.

Clement's church, the first church built in Nidoyce by Olaf Tryggvason, restored by Olaf the Holy, ii. 64_9-30 — his body removed from the sandhill where it had been first buried, and laid in earth in Clement's church, 455_11-17 — twelve months and five days after the death of the king, it was translated to the high altar in this church, 455_17-457_5 — (here K. Magnus the Good placed the shrine he made for his father, iii. 169_29) — the bell called Glad given to the church by K. Olaf, 35_9-26 — K. Magnus the Good laid in earth at Clement's church, where then was the shrine of his father, 936_7-206_29.

Gregory's church, built by Harald Hardredy, iii. 105_11-12.

John's church, iii. 481_7.

Margaret's church, built of stone by the Drinking Guild in Nidoyce, iii. 192_23-24.

Mary's church, reared by Harald Hardredy on 'the Mel,' nigh where the body of K. Olaf had lain in earth the first winter after his fall, iii. 104_80-105_8 — broken down by Archbishop Eystein, 105_8-6 — the holy relic of K. Olaf removed to this church when it was finished, 105_6-8 — the burial place of Harald Hardredy, 184_19-20 — by the north door of this church were cut in the stone marks showing the height of the three kings, Olaf the Holy, Harald Hardredy his brother, and the latter's grandson, Magnus Barefoot, 233_8-23.

Nicolas church, built by K. Eystein Magnusson within the 'king's garth,' and done with much care, both of carvings and other work, iii. 263_18-16.

Olaf's church, built on the spot where stood the waste out-
Index III

house within which the body of Olaf was waked by Thorgils Halmasön and his men the night after it arrived to Nidoyce, ii. 45717-20—the building of it begun by Magnus the Good, and completed by Harald Hardredy, iii. 10421-24, 98-28—to this church was removed from Clement’s church the holy relic of St. Olaf, and here it was kept while Mary’s church was building, 10568—probably the body of Magnus the Good was moved here from Clement’s church at the same time, for here, beside the tomb of K. Magnus, were buried Einar Thamsarskelfir and Einrid his son, 1049, 11025,28

OSLO: Hallward’s church, burial place of K. Sigurd Jerusalem-farer, iii. 31o,0-15—burnt down by Danes, 3535—rebuilt, it received the body of K. Magnus the Blind, 36736-27 and of K. Ingi Haraldson, 4278-6—used for a council-chamber by K. Hakon Shoulderbroad and his party, 42717-19

ROSKILD: Lucius church, richly endowed by K. Knut, in atonement for the murder of his brother-in-law, Earl Wolf, ii. 3276-28

SARPSBURG: Mary’s church, reared within the castle by Olaf the Holy, ii. 792

THINGWALL in Iceland: (Olaf’s church), built of timber given for the purpose by Olaf the Holy, witherwh he also sent ‘a great bell which is there still,’ ii. 24115-19—K. Harald Hardredy also presented a bell to this church, iii. 10313

VAGAR: church erected by K. Eystein Magnusson, iii. 26336,17

VALDRES: churches built and consecrated about the district by Olaf the Holy, ii. 2340-10

CLEARING WOODS (rygja mörk, r. markir), K. Olaf Treeshaver’s method of colonization, i. 6514-15—a task which Erling Skialgson set his freedmen that they might set up a house of their own, ii. 2529-95

CLOISTER (klaustr), monastery (at Holme, in Thrandheim bay), iii. 3345 348,98 80

CLOTH, fit for royal robes of state (pell), obtained from Novgorod, ii. 8216-18

CLOTHES, see Raiment—Robes.

CLUB (kluabra, rudda), a weapon of attack, always borne by Kolbein the Strong, K. Olaf the Holy’s attendant, ii. 206,16

COLLAR (men), of precious metal round Jomali’s neck, robbed
by Karli of Longisle, ii. 262.15-22—claimed by Thorir Hound it becomes the cause of Karli’s death and falls into Thorir’s possession, 263.31-264.11 265.12-22 289.10-28.

COLONIZATION:—of wild woodlands in Sweden by K. Road- Onund, i. 54.17-26—likewise by a number of younger sons of kings of Sweden from the days of Agni to those of Ingiald Evilheart, 57.14-28—of Vermland, by Olaf Treesherver, 65.11-21 66.6—by Norwegians of Iceland and the Faroes, partly of Shetland, 113.22-24—of Iammland, 113.16 162.19-24 163.4-5 8-19 ii. 276.9-12 14-18 cf. iii. 263.25-264.22—of Helsingland, i. 113.16 162.25-29 cf. 163.4-8 21-22 ii. 276.12-14 19-20.

COMBING HAIR (grefða hár), the famous act by Rognvald of Mere on Harald Hairfair, whose hair had not been cut or combed for ten years, i. 117.6.

CONFIRM (biskupa), to perform the ecclesiastical act of confirmation; in the case of K. Olaf’s converts to Christianity on the eve of the battle of Sticklestead, confirmation followed immediately on baptism, ii. 399.28.


COOK (steikari), i. 316.1.

COPPER-PENNIES (eir-penningar), current in Sweden in the days of Frey, were poured into his howe through one of the three windows in it, in payment of Frey’s scat, i. 23.32.

CORN (korn), grown all over Norway up to Halogaland; great failure of, in the reign of the sons of Gunnhild, i. 218.16-22—plenteous harvests of, when Earl Hakon succeeded to the rule of Norway, 24.2-30.84—cutting of, and harvesting described, ii. 35.7-10 cf. 279.14-15—great scarcity of, through northern Norway in Olaf the Holy’s reign, 192.25-29 210.20-30 211.4-11 211.12-18 25-27 80-216.8 30-82 217.9 88-219.2—corn packed in skin (belgr), iii. 217.

CORONATION (konungs vígsla), Harald Godwinson’s in St. Paul’s, iii. 158.16-17—performed for the first time in Norway, 116.5, when Archbishop Eystein crowned K. Magnus Erlingson, iii. 462.4-464.

CORPSE-FARE (likferð), the journey of Thorgils Halmason
COUNCIL (rāðuneytí), his young son Sigurd as
COUNCIL-CHAMBER,
principal buildings at a
COUNTY (herað), admin
mark, iii. 28
COUNTY-KINGS (herað
Road-Onund, i. 557-10
COURT (hirð), see Body-g
COURT-COUNCILS (stef
king's bodyguard summo
own presidency in the co
COURT-CUSTOMS, see C
COURT-HALL (hirðstofa)
either end, the king's high
middle of one of the lon
high-seat in the same ma
67,17-20 22-23—free fight at
Shoulderbroad's court hall
COURT-MANNERS (hirð-s
Olaf Haraldson (the Hol)
drunken by lit fires, court ap
division of the guard sub
thralls, dormitory for body
68—K. Olaf's personal ha
at church, transaction of pu
the Quiet.}
COU—CRO]  Index III  321

degree, 193e10—candle-swains (kertisveinar) held lighted candles before the king's table as many as men of distinction were present, 193e18—a 'trapeza' was placed on the hall floor, apparently, reserved for washing of hands, 193e18—the marshal's chair (stallarastöll) was so placed that the occupant should turn towards the king's high-seat, 193e14e16—before K. Olaf's days the kings of Norway drank out of horns, had ale borne round the fires, and toasted whomso they pleased, 193e16e19—K. Olaf's body-guard numbered one hundred (= 120), the guests sixty, the house-carles sixty, these latter being employed in bringing into court what goods were wanted, and to do whatever the king wanted done, 194e7

Swedish: K. Hugleik had in his court all kinds of minstrels, harp-players, jig-players, fiddlers, spell-workers, and all kind of cunning folk, i. 37e23e38—Olaf the Swede had attending at dinner in his hall players with harps, gigs, and other musical instruments, and special servants to pour out the drink, ii. 159e69—he also had always at his court twelve counsellors as assistant assessors in adjustments of cases at law, 159e1e22

Russian: The Queen Allogia, as was the wont in those days, had one half of the expenses of the body-guard to sustain, due amount of the revenue of the state being allowed her for the purpose, i. 251e18

COURT-MEN (hirðsmenn), persons of the body-guard, q.v. ii.

362e14

COW (kýr), worshipped by King Ogvald and laid in howe near Ogvaldness, i. 315e7e12 17e18

CROSS (kross), the sign of the Christian cross made over cups at heathen festivals so like unto that of Thor's hammer as to be allowed by jealous heathens to pass for the latter on the plea that such was the sign used by all who believed in nothing but their might and main, i. 169e16e24—most of Olaf the Holy's men had the holy cross laid in gold on their white shields at the battle off Nesiar, ii. 57e8—a cross was painted in white on the front of the helmets of his warriors in the same battle, 57e8—in Snorri's time two crosses were still standing at Cross-brent where K. Olaf had rested on his way through Wall-dale, ii. 364e21e22—K. Olaf orders the helmets and shields of his army at Sticklestead to be marked with the Holy Cross in white, 400e21e20—on his own white shield the vi.
placed it in Cross Church
278-9, 309-10, 319, 325-26—it was
the battle of Fyrileif, 3
was deposed, when it was
no information about it
have been found again, a
sack of Kings' Rock, 33
priest Andreas, 332-35—b
ship, such heat spread th
in dread of burning, 33
bosom on being set free
boat he was put into b
an act supposed to be pro
Halt, Saga Lib. i. 2715-24
brought into safe keeping
CROSS-MEN (kross-men)
Stickleston, ii. 400-02, 427
CROW (kraka), made of wo
as an ignominious emble
Vendilcrow, i. 481-15—th
indicate to an old interpr
property of his is hidden
2005 2012
CRUPPER (slagal), i. 1
Slagal were straps attach
as to be behind the rider's
objects the rider wanted
and an axe at the other. Such a stick made of cane with a runic calendar engraved on it we have seen in the National Museum of Stockholm. It may have been, like the ḥaβθोγ, a staff of office, the axe, necessarily a small one, being rather emblematic of authority, than doing the service of an actual weapon. In Heimskringla the use of this object is that of a striking rod (‘rod gold-wrought’), i. 320, 27—of a cudgel, ii. 308 28 80–83 309, 10–17—of a (cudgel? or) staff of authority, iii. 215, 16—of a staff or rod of state, being ‘done with silver and gilded,’ and treated as a suitable gift to a king, 332, 9–10—(riðvölfr; rið, from riða to knit, weave, völfr a stick) prop. a piece of wood by which the meshes of a net, when being bound, are measured, 300, 81

CUNNING (kunnusta), knowledge of sorcery, see Wizardry.

CUNNING FOLK (fjölkunnigt fólk), wizards, i. 38, 2

CUP (ker), full of honey-mead, a bewitched love-potion, given by Snowfair to Harald Hairfair, i. 119, 8—(full) see health-cup—(minni) memorial toasts, ‘signed to the Æsir after ancient wont,’ ii. 193, 7–8

CURSES: the sons of Visbur imprecate that his gold necklace should be the bane (death) of the best man of his kin, i. 28 15–16—and the witch Huld undertakes by spell-working to effect that ‘slaying of kin by kin should ever follow the blood of the Ynglings,’ 28, 19–23

CURTFELL, Drapa by, see Poems.

DAIS (pallr) a raised platform on which the two high-seats on either side of a hall were arrayed as well as other seats to left and right of the high-seats, i. 59, 26–60, 1—daís in Thorkel Fosterfather’s hall at Sandwick, Orkney, ii. 177, 8—in Thrand o’ Gate’s Thing-booth in Faroe, 307, 8, 9 308, 11—Olaf the Quiet moved the high-seat from the side wall of the hall to the high daís athwart it (at the upper end), iii. 192, 1

DALE (dalr): in the allegorical phrase ‘dale meets knoll’ the meaning is that Earl Thorfin will find out that it will be as vain for him to endeavour to baffle the power of K. Olaf Haraldson as it would be for a knoll to rebel against the valley that encompasses it (cf. Olaf’s saga, 185, 3, 81 Flat. ii. 179, 84 Fms. iv. 225, 20 Laxd. 134), ii. 182, 19–20

DANE-TONGUE, Danish tongue, tongue of the Danes (dōnsk tunga), the tongue spoken by the North-Germanic races before
of Har. Hairfair, in Irel
leged to have dealt in a
law, Halfdan the Black,
DESERTION by husband
Drift, i. 263, 276—by Visl
—of nine wives by Harah
hild from Jutland, 114, 221
his queen, Malmfrid, iii.
of his queen, Kristin, 3
Kristin of Earl Erling As
DIAR, an Irish word, důa =
in the plural, is collectivel
of Asgarth, who were an
sacerdotal and judicial au
of the Vanir were raised t
Asfolk, 14, 221—all the Di
from Asgarth to the North,
in the days of Niord, 22, 2
DIE (teneingr), play and mi
Holy, ii. 166, 167
DOMAIN, see Fief
OWER (mundr), given by th
bur's to his first wife, thr
manors, and a gold necklac
follows with the bride from
the bride by her guardian o
Index III

325

dreams before great battles, i. 2159-88—dreaming procured by
sleeping in a swine-sty, 847-10—Queen Ragnhild’s dream, 83
14-81, 1432-85—King Halfdan the Black’s, 849-57—Thrall Kark’s,
i. 2932-82, 2942-9, 2962-972—Earl Hakon’s accompanied by
violent convulsions, 2978-12—K. Olaf the Holy’s, ii. 207-24
38214-138311, 3862-5, 4144-82—K. Magnus the Good’s, iii. 35
9-19, 90-91-917—Gyrd’s, 16322-1642—Thord’s, 16411-52—K.
Harald Hardredy’s, 1651-14—many dreams and forebodings
went before K. Harald’s expedition to England, 16515-16—
K. Sigurd Jerusalem-farer’s, 2692-2711, 2919-2922—Erling
Eskew’s at Rydikul on point of being betrayed, 4752-29—
interpretation of dreams a highly esteemed accomplishment,
ii. 340-10-11

DRESS: 1. Women’s.
SMOCK (serkr), i. 8318—night-sark (nátt-serkr), iii. 4200

BOOT (bóti), iii. 32421
BREECHES (bræk), linen b., strait-laced to the bone, ii. 308
29-80—b. with footsole-bands (ibandabrákr) used in run-
ning, iii. 208-4-5—blue b., 34027 34127-22
CAP (húfa), silken, gold-embroidered, iii. 3658-4
CAPE (kápa), grey, an over-garment, probably with sleeves, see-
ing that the wearer was engaged in fieldwork, ii. 3514. iii.
44525

CLOAK, for want of more technical terms, serves as translation of:
1. ‘FELDR,’ a square kind of rug, generally about 2 yards
by about 1, of coarse homespun, or of skins, and was
thrown over the shoulder like a shawl, or over the body
in lying posture like a rug cover, ii. 29718 30732—Sigvat’s
phrase: Hideous it is when Thingmen . . . thrust down
nose into the cloak’ (stinga nósum niðr i feldi), refers to a
habit among Norsemen to cover up, partly at least, the
face when beset by cares or trouble; in casu it refers to
the general discontent of the king’s subjects, iii. 2417-39—
‘VARAR-FELDR,’ rug for sale, was practically the same thing;
we have translated it ‘grey cloaks,’ because the king’s by-
name shows that the rugs in question were made of home-
spun and undyed (grey) wool, black and white mixed, i.
20819 25 80, 2091, 24, 4, 5—six of these rugs or cloaks + six ells
of wadmal (vadmál), equal in value to half a mark of silver,
2. HEKLA, an over-cl. ii. 30830

3. KÁPA, an over-cloak, probably without sleeves: cf. Cape.

4. ÞÓÐ-KÁPA, shag-cl. outside, i. 2654 cf. Fleec.

5. KILTING, not exact arrangement of the kirtles, portable things into was Thorir Hound poured the cloak (kilting), ii. 26247, infant king Ingí inside his (where the translation 'k.

6. MÖTTULL, cf. mantle.

7. SKIKKJA, a sleeveless: 372 ii. 36527—of purple, lined red, with tucked-up skirts.

8. SLÓSÁUR, a robe, or g. one made of pall, much gol. Ingíergd of Sweden to Óla.
Coat (bjálfi), made by Finns of reindeer skin (hreinbjálfi), which through the thickness of the fur formed a protective kind of armour of great excellence, a quality which Snorri, following Sigvat, attributes to Finn-wizardry, ii. 387\textsuperscript{23-28} 432\textsuperscript{1-15}—(hjúpr) red, worn over the byrny (sur-coat), iii. 231\textsuperscript{15-19} 20-21 27—red, of silk, worn over the skirt (sur-coat), with a lion on it, cut out in silk, on back and breast, gules, 240\textsuperscript{29-30} 38—of ordinary skin, see Doublet.

Cope (kápa), see Fleece-cope.

Doublet (kósungr), a jacket without sleeves, lined, iii. 179\textsuperscript{16} 17=skin-coat (skinn-hjúpr), 179\textsuperscript{29}.

Fleece-cope (loðskápa), a cape of skin with the fleece or hair on, iii. 215\textsuperscript{17}.

Hat (hóttir), i. 121\textsuperscript{26}—worn over helmets for disguising purpose, i. 185\textsuperscript{27} ii. 77\textsuperscript{22} iii. 67\textsuperscript{25} 47\textsuperscript{24}—wide-brimmed, vilfr, grey, grár, ii. 35\textsuperscript{15}—slouch, sfðr, 221\textsuperscript{28} 308\textsuperscript{29}—a wide, iii. 138\textsuperscript{9} 18—a bowl-hat (skáil-haðr), peculiarity uncertain, 215\textsuperscript{17}.

Irish, 298\textsuperscript{6}.

Hose (hosur), blue, ii. 35\textsuperscript{18}—Cordovan hose (kordúnahosur), 36\textsuperscript{22-24}—pride hosen (drag-hosur), laced to the bone, i.e., quite tight fitting, iii. 192\textsuperscript{27-28}.

Jerkin, long (langr upphlutr), corset, or waistcoat, instead of jerkin, would better express the original, which means that Erling set the fashion of wearing kirtles with long corsets or waistcoats, and with long sleeves, iii. 48\textsuperscript{1}.

Kirtle (kyrtill), short, red, worn over a coat of mail, i. 366\textsuperscript{8}—blue, ii. 35\textsuperscript{18} 36\textsuperscript{25} 239\textsuperscript{87} iii. 173\textsuperscript{14}—red, ii. 303\textsuperscript{10}—red-scarlet, iii. 216\textsuperscript{7-6}—drag-kirtle (drag-kyrtill), ‘laced to the side,’ where ‘drag’ probably refers to these kirtles being laced (drawn) tight with cords provided for the purpose, iii. 192\textsuperscript{29-30}—short, 233\textsuperscript{18}—browned, i.e., dyed deep blue, 453\textsuperscript{30}—kirtles worn over byrnyes to disguise warlike intention, ii. 77\textsuperscript{22}.

Mantele (móttull), a sleeveless over-garment: m. with cords (móttull á tygulum), otherwise called ‘tugla-móttull,’ tied round the neck with cords, iii. 340\textsuperscript{29} 341\textsuperscript{6}.

Mitten (vöttr), lined with down, i. 109\textsuperscript{10}.

Raiment (klæði, búnadhr), also translated robes and clothes, general terms, collectively designating dress, especially of persons of high degree and their household company:
SARK (serkr), apparently of the outlaw Arnliot of the seaward
of 'his sark' concealled broidered garment' he
SEAT-GORE (setgeiri), iii.
SHIRT (skyrtta), red, silken
the Good in the battle
piece of clothing left on
Stamfordbridge, 1791
when racing with Magnus
with long sleeves, 481g
SHOES (skór, pl. skútar), high
'all sewn with silk and so in vogue in Norway during
1932—of shanks' leather
(uppháir), 481g
SLEEVES (ermar), of the
tight that they must be
dat. hand-tugli) and truly
1922—long sleeves to k
by Erling Askew, iii. 481g
SPUR (spori), gilded, ii. 369
DRINK (drykkr), strong, serve
trayal: Olaf Tryggvison invite
drunk by strong drink and
Drinking as social custom: in company (sveitar drykkja); vikings, when invited to feasts, followed the custom of drinking in company by themselves even where ‘drinking in pairs’ was habitual, i. 5927-29 6010-12—this custom broken by K. Hiorvard, 6012-17—in pairs (tvímenningar), men being paired with women and spending the evening drinking, a custom observed by kings who abode at home (i.e. did not go out on viking cruises), i. 5922-27—K. Hiorvard and Hildigunna drink paired and become man and wife, 6010-96—highborn ladies partake otherwise also in drinking: Hildigunna drinks to toasts of K. Hiorvard and his Ylfrigs in memory of Rolf Kraki, i. 604-7—Sigrid the Haughty drank through the evening with K. Harald the Grenlander, i. 28421-28—Ingigerd, d. of Olaf the Swede, sat in her chamber drinking with many men; Gizur and Ottar are entertained at drink by her, ii. 9521-22 80—drinks turn and turn about, see Gilds.

Drinking to excess: drinking a man off his settle (drekkja mann af stokki), ii. 12551-92—great drinkings going on when season was abundant, 12711-12—drinking bouts at winter nights i.e. at the great autumn festivals, 193— at Yuletide, 195-6—champion drinking (kapp-drykkja), 296—drinking heavily the ale of departure (brotvöðaröll) before going on a viking cruise, i. 21020-22

Personal drunkenness: K. Fiolnir fell dead drunk (dauðadrukkinn) into a vat of mead and was drowned, i. 255—K. Swegdir and his men, very drunk, 269-7—Agni’s wedding, a drunken feast, 3380-344—K. Yngvi’s habit to sit long over drink at night, 3617-30—his men very drunk with him, 3692—K. Ingiald Evilheart made all his court dead drunk and then burnt them together with himself in his hall, 641-20—K. Gudrod, Hunter king, had great drinkings on board his ships, 7117-21—Great drinking by K. Sigurd Slaver and his men, 21524—Olaf Tryggvason feasts Thrandheim notables at Ladir and men were very drunk, 31816-17—K. Harald the Grenlander full merry with drink, and exceeding drunk, 2851-7—made drunk together with his men by Sigrid the Haughty, who then burnt them all to death, 28614-41—Olaf the Swede merry and very drunk, ii. 9612-38—Olaf the Quiet a mickle drinker (drykkjumaðr mikill), iii. 1919-18—the courtiers of K. Sigurd Jerusalem-farer sing evensong drunk outside a
DROTTNAR (dróttnar, p. O.E. dryhten, O.H.G. trôt, of the twelve temple rulers of Sweden from the time of Fiolnir—Swedir—Vôs.)

DROTTNINGAR (plural, a lady, queen, i. 3120)

DUES (skyldir, tekjur), roy his sons on being made withheld from Eric's sons Sigurd, i. 19317 and by DUKE (hertogi), a title bo Guthorm, the uncle of I Tosti, iii. 1818

DWARFS (dvergar), found K. Swedir up in his hol Great, or Scythia, 2644

EARL (jarl), appointed by his duties and rights defined described, 9313 ii. 311.1 lowered by the division of the land of O and Harald Hardredy to h 1168
EGG—FAI]  

Index III 331

EGG-LAIR (egg-ver), an outlying island or rock where sea-birds, especially eider-ducks, gather in the hatching season, ii. 2928

ELF-WORSHIP (álfa-blót), ii. 14614 22

ELL (öln, alin), i, a measure of length, 18 inches, iii. 12424 1854—2, a unit of value, an ell of wadmal or homespun cloth (alin vádmáls)—Olaf the Holy, attempting to incorporate Iceland in his realm, proposed that the Icelanders should pay him 'nosegild' or poll-tax, 'for every nose a penny, io whereof should go to an ell of wadmal,' i.e. equal it in value, ii. 2759—11—an ell of wadmal, value 10 pennies, was equal to 1/4 of the ounce, eyrir, then (1027) current in Iceland, called the six ells' ounce, sex alna eyrir, which equalled 60 pennies, being 1/6 of a mark of silver weighed, which contained 480 pennies. The nosegild demanded therefore amounted in value to 1/30 of the standard currency, the ounce of silver weighed.

EMMA, a coat of mail, so called, see Weapons, defensive.

ERNE (örn, otherwise blood-eagle, blöðörm), the opening of a man's body from the back in the form of an eagle; a cruel execution of a vanquished foe, described, i. 1266—10—an eagle, iii. 16390

EVENSONG (apta-söngr), vespers, ii. 1259—one sung in a riotous fashion outside a church by intoxicated courtiers, iii. 28647 38715

EXPORT of corn, malt, and meal, from Southern Norway to the north, where dearth prevailed, forbidden by Olaf the Holy in order that his ordinary feasting in the south should not be interfered with, ii. 2114—11 21581—216 218—this law eluded with impunity by Erling's thralls as being beyond the pale of land's law and right, 218—2198

FAFNIR = dragon, = 'Worm' = The Long Worm, Olaf Tryggvisson's war-galley, i. 3708

FAGGOT-FENCE, f.-garth (skifðgarðr), wooden fence round the sanctuary of the Biarmland divinity Jomali, ii. 26110 10—17 2425 26211

FAIR (kaupstefna), held at Upsala for six days in the month of Goi, while Sweden was heathen; after the introduction of Christianity it was moved back to Candlemas, and lasted for three days only in the time of Snorri, ii. 1129—5—9—at Vagar in Halogaland, 23815—at Tunsberg, 21022—27 24914
of fasting observed on Christ FEASTS (veizur), banquets.

Hleithra in Denmark to
to which people were in
great feast given at Ups
ty his father's memory, but
was even carried out, of
chamber, 57\textsuperscript{a}-59\textsuperscript{a}—Aki
Kings Harald of Norway
—feast arrayed at Ogval
company of three hundred
heathen notables of Thrand
318\textsuperscript{a}-318—Asta gives a most
son Olaf, ii. 33\textsuperscript{a}-37\textsuperscript{a}—a
victory over the Upland
press through the country
their stewards (ármenn)
atory for the kings to ap-
ing) in the same district
of sixty or seventy, never ex-
Holy came out with 300 =
kings banquet together at
hood,' 105\textsuperscript{a}-108—great ban-
of K. Olaf the Swede, at the
stately feast at the bridal of
152.—Goodman, Cæhistoria.
by another the next day, iii. 8312784278630—Magnus and Harald visit the Uplands feasting, 8730—Magnus Barefoot goes banqueting about his manors in the Wick, and is feasted by Kolbiorn, 22022830—great feast given to K. Sigurd Jerusalem-farer by Roger, Duke of Sicily, 2551430—K. Sigurd’s feast in entertainment of the Emperor of the East, 2603026118—Kings Eystein and Sigurd (Jerusalem-farer) entertain each other turn about, 27932838—banquet of great magnificence given on the occasion of K. Magnus Erlingson’s coronation, 4641429—banquet chamber on the occasion described, 4641517

FEASTS (hátíðir), ecclesiastical festivals:

**Ascension Day** (Uppstigningardag), ii. 1318 iii. 3252346880

**Bartolomeus Mass** (Bartholomeusmessa), iii. 2401

**Blaisemass** (Blasismessa), iii. 4231742628

**Candlemass** (Kyndilmessa), ii. 11259 15210 22115 iii. 2076 4507 4759

**Easter** (Páskar), ii. 1276 19528 28 30 22118 iii. 33920 43818—

- Easter-eve (Páska-aptann), i. 31324—Easterpeace (Páska-

- friðr), the sanctity of Holy Week, ii. 22315—Easter-week

- (Páska-vika), iii. 32518

**John Baptist, mass of (Jóns messa)**, iii. 3906

**Lawrence Wake** (Lafranzvaka), vigil of St. Lawrence, iii.

31520 326151626

**Lucianmass** (Lucíumessa), iii. 34211

**Martinmass** (Marteinsmessa), iii. 36181

**Marymass** (Mariumessa), Annunciation of the Virgin, Mar.

25, iii. 3109—in autumn’ is a mistake in the oldest text; other MSS. read: ‘in lent,’ with which the obituaria practically agree.

**Marymass**, the latter (Mariumessa hin stíðri), Nativity of the Virgin, Sept. 8th, iii. 48124

**Matthewmass** (Mattheusmessa), iii. 16898

**Michaelmass** (Mikjálsmessa), i. 33627 ii. 32530 iii. 3595026

45881

**Olaf’s Mass** (Olaf’s messa), the Nativity of St. Olaf, July 29th established by law throughout Norway in the reign of Magnus the Good, iii. 162174—introduced in Denmark, 125229—Olaf’s wake (Olafsvaka), the vigil of Olaf’s mass,

1242 19530 4678
Rogation-days (gangdagur), iii. 467—468, cf. Ganging days.
Thomasmass (Tumásmessa), 'before Yule,' ii. 354—355.
FEE-BOOT (fégbætr), offer of money in atonement for
slaughter, ii. 309—310.
Fell (feldr), the short or curt of Thorarin Curnell, an object
Cloak.
FIDDLER (fissari), much in request at K. Hugleik's court at
Upsala, i. 38—38.
FIEF, Domain (lén), lands conferred by a sovereign as a
personal grant on earls or landed men on terms dictated by
custom or circumstances, ii. 168—169, 170—171, iii. 13—13, 117—117, 122—122
—distinction is drawn between lén and veizla (see Grant), ii.
237—238.

Figureheads, see Ships.
Fighting by night looked upon as an infamous mode of
warfare: Thordis Skeggja, a wizard woman, advises Hakon
Shoulderbroad to fight K. Ingi only by night, iii. 424—424—
following the advice he defeats and slays K. Ingi by night,
424—426—426—11—but manslaughter by night being accounted a
foul murder, Hakon's deed was upheld as villainy, for which
his party, and notably earl Sigurd of Reyk, were legally
sentenced to hell, 449—450, 450—450, 452—452.
Fillet, silken (silk-ærmur), possibly 'ribands' would be a
better translation; for these silken bands may have been
intended to tie the robe of state they accompanied round the
neck of the wearer, ii. 122—122—
Fine (gáld), of five and forty marks of gold inflicted by his
brother Ingi on K. Eystein Haraldson for arson and cattle-
lifting, iii. 392—393—of three hundred (360) head of cattle
inflicted by Erling Askew on the farmers of Hising for disloyalty
to his son, 459—459—(leiðviti) which really means: a fine
imposed upon a person who fails to respond to summonses to a
naval expedition (leiðangr). The translation of the passage:
'nú veit ek eigi, nema vær róim leiðangrinn ok gjaldim leið-
viti,' 'Now I see nought but that we are both pressed to row
and paying the fine,' is, necessarily, obscure. The meaning is,
'Now I fear we may be rowing (going on) the expedition, and
(yet) be paying the penalty (of defaulters none the less)." In
Hakon's thought, 'going on the expedition' meant: furnishing Gold Harald with means to overcome and slay the King of Norway, and thus, according to covenant, becoming King of Norway himself; by 'paying the penalty' as if they were defaulters, Hakon hints at Gold Harald's vow to slay Harald of Denmark, whose life then would be the fine that, after having expedited him to the throne of Norway, Gold Harald would exact as if his uncle had done nothing for him.

FINGER-RING (fingr-gull), ii. 88\textsubscript{6} 14\textsubscript{15} 280\textsubscript{81} iii. 332\textsubscript{10} cf. Ring.

FINN-CHEAPING (finn-kaup), trade monopoly in Finnmark, a prerogative of the King of Norway, which he carried out generally in partnership with some Halogaland official (landed man), as did Olaf the Holy with Harek of Thiotta, ii. 190\textsubscript{12} —and Thorir Hound, 387\textsubscript{20\textsubscript{25}}— and Sigurd Jerusalem-farer and his brothers with Sigurd Ranison, iii. 271\textsubscript{18}—this involved the

FINN-FARE, Finn-journey (finnferd), in the course of which, besides trading, the king's partner called in the royal taxes, Finn-scat, ii. 349 \textsubscript{4} 387\textsubscript{21} a lucrative and much envied employment, iii. 271\textsubscript{20}\textsubscript{21}

FINN-SCAT (finn-skattr), the income that trade with, and taxation of, Finnmark yielded to the treasury of the Norw. king, ii. 271\textsubscript{24} 275\textsubscript{24}

FINN-WIZARDRY (finngaldr), see Wizardry.

FIRES (eldar), made along the midst of the floor of heathen temples, i. 165\textsubscript{22}\textsubscript{24}—made in the same manner in kingly and other halls, ii. 177\textsubscript{14}\textsubscript{15} cf. i. 165\textsubscript{26} ii. 67\textsubscript{26} iii. 192\textsubscript{5}\textsubscript{6} 193\textsubscript{19} 329\textsubscript{1}

FISHING in Norway, great failure of, in the reign of the sons of 'Gunnhild, i. 218\textsubscript{18}\textsubscript{18}—herring fishing, 219\textsubscript{16}\textsubscript{29} 242\textsubscript{28}\textsubscript{30} ii. 25\textsubscript{22}\textsubscript{23}—herring as article of trade, 79\textsubscript{10} 332\textsubscript{1}

FISH-LAIR (fiski-ver), an outlying island where fishermen congregate for the pursuit of their trade, ii. 292\textsubscript{9}

FLAKE-HURDLES (flakar, sing. flaki), of willow twigs (vði-tågar), borne up by stout and close-set uprights, made by Olaf the Holy in order to serve his ships as a protecting roof while he was demolishing London Bridge, ii. 145\textsubscript{14}

FLAX (hörr), see Bowstring under Weapons, 2, offensive.

FLOCK (flokkr)—1. a band, company, party—2. spec. a short poem without a refrain, or burden, also called 'drapling'
Index III

**(dreaplingr), a little 'drapa'; to offer such to a king was regarded as disrespectful, though it might do for an earl or an untitled magnate. Hence K. Knut's anger with Thorarin Praisetongue, ii. 350_14-29—Sigvat's 'flock' on Erling, 356_17-27 (one strophe out of ten).

FLOCK-MEN (floksmenn), those of a band, partisans, iii. 399_8

FOLK-MOTE (mót), see Mote.

FOOD. K. Sigurd Sow entertains his stepson Olaf the Holy to fish and milk fare one day, and to flesh meat and ale the next, turn and turn about, ii. 41_15-17

FOOT (fótr), to clasp the foot of an offended person, a form of praying for pardon, ii. 38o_18-24 iii. 275_14—Thorarin Nefjulfson's misshapen feet, ii. 133_10-134_27

FOOT-BROAD (fetbreidr), see Weapons, offensive—Swords in fine.

FOOT-MEN, see Infantry.

FOOT-PACE (fótpallr), footstool (fótskör), the low seat in front of a king's-high seat which was occupied by earls awaiting investiture, i. 98_9 ii. 30_5

FOOT-PAGE, i. 71_8 id. qu.

FOOT-SWAIN (skósveinn), a page, manservant, ii. 123_22, 128_12, 16_20, 129_4, 327_2 cf. Shoe-swain.

FORE-MASS (formessa), missa nocturna, matutina, matutinalis, a service immediately following the öttuþeggr, hora matutina, iii. 443_6

FORE-SONG COPE (fyrir-söngs kápa)?, iii. 436_18

FOSTER-BROTHERS (föstbrœðr), Gautvid and Ingiald Evilheart, i. 55_28—Tryggvi Olafson and Gudrod Bjornson, 142_8—Rani the Widefaring and Harald the Grenlander, 212_13—spending some time in youth with Skogul Tosti in Sweden, Harald became the foster-brother of Sigrid the Haughty, 212_30, 213_35 and 284_16-19—Sigurd Thorlakson and Thoralf of Dimon (possibly pretended), ii. 272_18-16—to shelter a foster-brother who had committed a criminal offence from the king's justice, an excusable matter, 283_16-12—Philip Gyrdson and K. Sigurd Haraldson, iii. 391_80-81—Andreas and Onund, sons of Simon, foster-brothers of Hakon Shoulderbroad, 399_11-12, 416_11—Gyrd, son of Amund, foster-brother of K. Ingil, 400_11-19, 402_10—In the above cases foster-brotherhood existed in virtue of the persons
having been brought up together—ceremonially entered, or sworn brotherhood, is only mentioned in the case of Harald Gilli and K. Eric Everminded of Denmark, 317^28-20

FOSTER-FATHER (fóstr-faðir), he who either of his free will set another's child on his knee, or on whose knee such a child was set without a previously obtained leave; in this latter case, to kill the child was not manslaughter, but murder, i. 140^11-20—to bring up the 'knee-set child' was the bounden duty of him on whose knee it had once been set—Swipdag the Blind, foster-father of Ingiald Evilheart, i. 55^24, 61^26—Bovi of Gauthild, the wife of Ingiald, 63^2—Duke Guthorm set Harald Hairfair's eldest son on his knee and became his fosterer, 114^9-115^3—Thioldolf fosters Gudrod, son of Harald Hairfair, 1217^8 cf. 11^1-25—Hawk High-breech set Hakon the Good on Athelstane's knee, saying when the king grew wroth at the affront, 'Thou hast set him on thy knee and mayst murder him if thou wilt,' 140^11-20—a foster-father, as a rule, looked upon as inferior in rank and position to him whose child he fostered, 140^26-27—K. Harald Gormson takes into fostering and sets on his knee Harald Greycloak, 159^26-27, 235^20-21—Thorolf, foster-father of Queen Astrid and her son Olaf Tryggvison, i. 223^11-12, 230^3—an infamous deed to betray a foster-son, 235^27-236^2 but cf. 236^20-239^14—Thorleif the Sage, Earl Eric's foster-father, 209^21-22, 248^18-19—Rani Widefaring fosters Olaf Haraldson (the Holy), ii. 3^8—Lawman Thorgnyr Earl Rognvald's foster-father, 117^20—Edward Confessor HaraldGodwinson's, iii. 155^22-26

FOWL (fugl), of preternatural size, representing a guardian spirit of the land and a family fetch at the same time, i. 269^6—wild sea-birds, the catch of which gives value to outlying rocks and islands, ii. 292^6—the speech or voice of fowl (fugls rödd) was a language which it was given to but few to understand, and understanding it was a sign of marvellous wisdom. K. Day the Wise (like his ancestor Rig, cf. Rigþula, O. Edda, Bugge, 44) possessed this wisdom, i. 31^29-30—and a certain 'bonder'-carle, who made good use of it to convict K. Olaf the Quiet of felony, iii. 199^4-201^5

FOWLER (fuglari), his services in aid of one of K. Harald Sigurdson's war stratagems, iii. 64^18-27

FRANKLIN (hauldr, hóldr), an unmentioned person who takes vi.
rank in the social scale above the 'bondi,' and is a freeholder by birth (óðalsmaðr, óðalborinn); the earl's was the next rank above him in Orkney, as is evidenced by Earl Hallad becoming a 'hóldr' on renouncing the dignity of earl, i. 122, 127— in Norway the next grade above hóldr was the hersir's, later the landed man's, whose next superior again was the earl.

FREED-MEN (frelsingjar, the Icelandic law term, leysingjar, the Norwegian, which Snorri uses promiscuē), men who in a formal manner (generally by drinking their 'ale of freedom,' frelsis-öl) have exchanged the status of slavery for that of conditional or limited freedom; ninety such always in attendance on Erling Skialgson, ii. 24—his treatment of them, 25—socially the freedman constituted in the scale of weregild the lowest grade of free citizens, while his son ranked one grade higher, next to the 'bondi.'

FREE LAND (óðal), see Odal lands.

FREYA (freyja), a term for a woman who disposes in her own right over her own, i. 24

FRIDAY-FAST (frídagsfaste), first observed in Norway by Hakon the Good, i. 164—its great sanctity, iii. 292—socially the freedman constituted in the scale of weregild the lowest grade of free citizens, while his son ranked one grade higher, next to the 'bondi.'

FRIST (fréstr), delay, stay, respite, iii. 123—

FRUVOR (plur. of frúa, an older form of frú, from still older frauja), a title derived from the name of the goddess Freyja, and given to ladies of high degree, i. 23—

FUNERAL-FEAST, grave-ale (erfi), held by Agni at the request of his queen Skialf for her father Frosti, i. 33—celebrated at Upsala by K. Eystein Evilheart in memory of his father, at which he burnt to death six tributary kings of Sweden, 58—joint feast held by K. Svein, the brothers Bui and Sigurd, and Sigvaldi of Jomsburg, in memory of their respective fathers K. Harald Gormson, Veseti of Borgundholm and Strut-Harald of Skaney, 271—

FURS (skinn), costly, obtained from Russia (Novgorod), ii. 82 (grávara, 'grey wares') 156—

GAG (kefi), employed as an instrument of torture by Ola Tryggvason for effecting the conversion to Christianity of Raud the Strong, i. 33—

GALLERY (svalir, loptsvalir, also translated porch; loft-swale, cf.
Index III

' swale, a shady place,' Halliwell's Dict.), a passage along the side of a house, under roof, but open to the front. It was of two kinds: i. ' svalir,' in front of the ground-floor, the eaves of the roof being supported by uprights, perhaps joined by arches; to this architectural peculiarity Snorri refers in his description of the shrine of Olaf the Holy when he says that under it there were svalir, or open arches as I take it, iii. 16, —to this kind seems to belong the ' porch,' or laterally open archway, which is mentioned, ii. 125 and 225, —2. ' loft- svalir,' a laterally open gallery running along the front of the first storey, access to which was obtained by means of a flight of steps (rit) at one end, i. 25, 9 iii. 17, 24, 25, 108, 18

GALLOWS (galgi), i. 41, 12 240, 8 ii. 7, 25, iii. 21, 2 18 21 3, 31 30, 1 27

GALLOWS-TREE (galga-tré), natural tree used for gallows, execution taking place either by hauling the victim up by the rope to the branch he was hanged on, i. 34, 9 13 or by bending the branch down, and, when the rope was adjusted, let it spring with the condemned body back to its natural position, iii. 21, 2 18, 18

GANG under one's hand (ganga á hönd einþverjum), to do homage to, ii. 35, 8, 22

GANGING-DAYS' Thing (gangdagag-þing), Rogation days' procession, iii. 35, 22, 36, 12, 46, 7, 80, 46, 8

GARTH (garðr)—1. an enclosed space, a court, in front of a homestead of the better class, especially in towns, ii. 34, 21, 37, 8 iii. 109, 30, 14, 39, 39, 32, 48, 6, 31, 2 —2. the homestead itself to which such a court belonged, town residence, ii. 6, 4, 81, iii. 32, 5, 26, 38, 9, 6, 41, 16, 48, 1, 16 —3. spec. a., the royal residence (konungs-garðr), iii. 10, 4, 25, 26, 10, 5, 10, 10, 18, 10, 9, 18, 11, 10, 8 —b., the royal court as centre of the administrative and fiscal interests, public treasury, ii. 158, 27, iii. 21, 20

GEMSTONES (gimsteinar), precious stones, iii. 309, 30, 81

GHOST (andi), meaning an evil spirit out of the realms of darkness quickened in a man's body by Finnish wizardry: Eyvind Rentcheek's own account of his origin, i. 32, 8, 15, 18

GIANTS (risar), found in Scythia, i. 11, 28

GIFTS (gjafir), cf. also Yule-gifts, had anciently a far greater significance than in modern times: 'ey sér til gildis gjót,' gift always looks to requital, was a maxim always present to the mind of the men of old. Therefore, for the receiver, it was a
matter of honour to return a gift, if not in kind, at least in
deed. The acceptance of a gift by an equal in social standing
meant insurance of mutual goodwill; acceptance of it by an
inferior involved recognition of the duty of paying it off by
service rendered, when occasion should demand. It goes
without saying that, in certain circumstances, this custom
should degenerate into bribery for corrupt purposes: K. Egil
of Sweden, breaking his treaty obligation to K. Frodi of
Denmark, sends the latter good and great gifts every year in
lieu of the covenanted tribute. i. 4516 33-25—Aki gave great
gifts to Har. Hairfair ‘and therewithal they kissed,’ 10718-20
—Aki gives ‘good’ gifts to K. Eric of Sweden, 10725—K.
Har. Greycloak sends friendly gifts to Earl Sigurd, 20324—
and to Giotgarth his brother, 20423-25—Queen Gunnhild:
good gifts to K. Eric of Sweden, 2272—Earl Eric: a goodly
longship to Vagn Akison, 28328—Sigrid the Haughty sees
her foster-brother Harald Grenlander off with great gifts, 285
—gifts and balsam offered by K. Ol. Tryggvsson to Eyvind
for abjuring paganism, all to no purpose, 3286—Harek of
Thiotta: good gifts to K. Ol. Tryggvsson, 3296—K. Ol.
Tryggvsson gives a cloak to Kiartan Olafson, 33632—K.
Ol. the Holy: a well-wrought sword to Marshal Bjorn, ii.
88 16—a finger-ring to Earl Rognvald, 88 16—sends Hialti
Skeggison off with friendly gifts, 1371—Earl Rognvald: a
golden ring to Sigvat, 1486—Olaf the Holy bestows good
gifts and great on Earl Rognvald, 1531—gives Earl Thorfinn
a longship great and good with all gear, 176 18-19—Grankel
sees Olaf the Holy off with great gifts, 192 66—Erling sees his
nephew Asbior off with friendly gifts, 219 69—Einar Thamb-
sarskelfir got great gifts (bribes) from K. Knut, 2357—Sigrid
of Thrandness sees off with gifts friends who had attended
the funeral of her son Asbior, 23917—Olaf the Holy sent
friendly gifts to many chiefs in Iceland, behind which lurked
political designs on the island, 24122-242—Einar Eyolfson
recommends suitable gifts, such as hawks, horses, tilts, sails,
to the Norwegian king instead of ‘scat,’ 24414-17—Olaf the
Holy gives friendly gifts to chiefs of Faroe who had become
his men, 24721-28—Knut gives to Sigvat a ring weighing half
a mark, 254 19—and to Bersi Skald-Torvason two gold rings
weighing half a mark each and an ornamented sword, 2548.
Knut sends great gifts to K. Onund of Sweden (to win him over from the alliance with Olaf of Norway), 257-16—Kings Onund and Olaf exchange gifts, 268-5—Stein Skaptison gives gifts to Ragnhild of Giski and her son Eystein, 281-12-13—Karl o' Mere's interpretation of the meaning of friendly gifts from a king, 303-16—Red of East-Dales sees K. Olaf off with great friend-gifts, 340-99-81—K. Knut gives a thick gold ring to Thorir Olvirson, 342-29, 343,14-15—and two thick such to Marshal Bjorn, 379-12—Kalf Arnison receives most honourable gifts (bribes) from K. Knut, 376-14—K. Olaf gives a gold ring to Thormod for singing 'Biarklay the Ancient,' 408-4.7 439-19-27—Thormod dying gives it again to the woman surgeon attending him, 442-11-15—ten marks of burnt (refined) silver given to Sigvat by K. Onund of Sweden, iii, 1420-21—Magnus the Good's gifts to his uncle Harald's following on the occasion of the division of Norway between them, 8320-27—Harald's return gifts to Magnus' following in clothes, weapons, and other precious things, 85-4-8—K. Harald gives Steig-Thorir two gold rings weighing together one mark, 8630-81—K. Sigurd Jerusalem-farer gives all his ships to the Emperor of Constantinople, 261-27-29—K. Nicolas of Denmark gives K. Sigurd a ship to take him to Norway, 262-10-20—K. Sigurd gives three manors to Aslak Cock for warning him against breaking the Friday fast, 294-18—K. Eric Evermind gave a shrine to K. Sigurd Jerusalem-farer for Cross Church at Kings' Rock, 309-81.310—-the Patriarch of Constantinople gave a plenary written in golden letters to K. Sigurd, 310-23—K. Eric Evermind gave to Harald Gilli eight longships, unrigged, 317-32—Harald Gilli gives to bishop Magnus Einarson a board-beaker which afterwards served as chalice in the Cathedral of Skalaholt, 335-12-15.30-336-8—K. Harald and Queen Ingrid give the bishop the bolsters they sat on done over with pall, of which were made fore-song's copes, which were still to be seen in Skalaholt in Snorri's days, 335-29,336-8-11—K. Ingi Haraldson gives Gregory Dayson a ship his brother K. Sigurd had owned, 390-10—many and great gifts given on K. Magnus Erlingson's coronation day, 464-29-29

GIG (gigja), fiddle, played at court dinners in Sweden in Olaf the Swede's reign, ii, 159

GILDS (gildi)—r. convivial assemblies, of which drinking was
the prominent feature. Before the days of K. Olaf the Quiet these assemblies had no fixed meeting place, or club, but apparently met at private houses, being, in Nidoyce at least, called together by the guild bell called 'Town-boon,' iii. 192,23—the gild itself bore the name of 'hvifringr,' a round, circle, coterie, or club, translated, with a view to the constant changing of meeting place, 'turnabout-drinking,' 192,23—and the members of it, collectively, were called Gild-Or Drinking-Brothers (hvifringsræðr), 192,23—while the act of so meeting together for drinking purposes was called 'drekka hvifring,' to drink 'Gild-brother-wise,' ii. 105,35—in respect of the manner in which store was supplied to such a drinking mot it was called 'samburðar-öl,' or 'ale brought together,' translated 'gild-ale drinking,' 'gild-drinking,' because each of the partakers of the conviviality brought his own provisions to it, ii. 193,22—iii. 328,4—460,4—2. a gild-house, guild-hall, first established in Norway during the reign of Olaf the Quiet, who 'set up' in Nidoyce the 'Great Gild' (mikla gildi), which was hallowed or consecrated to Olaf the Holy, 192,19—197,1. 9—286,15, 286,17—these clubs bore the general name of skotingar, 'skot-houses,' 192,23.

GLAD (glöð), the name of the bell that Olaf the Holy had given to St. Clement's Church in Nidoyce, iii. 35,24
GODDESS, -es (dis, disir), or rather fairies, sacrifice to, i. 50,23—the hall hallowed to them at Upsala, 50,23—515
GOL, the eighth month of the heathen year, corresponding to Feb. 8—15—March 10—16, ii. 111,29
GOLD (gull), poured through one of the three windows of Frey's mound at Upsala in payment of taxes, i. 23,21—K. Halfdan Eystein's son paid in war wages as many pennies of gold as other kings paid pennies of silver, 60,70—70—used for ornamenting idols, ii. 205,14—206,29—30,208,24,210—and figure-heads of warships, see Ship—much wealth of gold appropriated by Olaf Tryggvason from Raud the Strong after torturing him to death, 333,11—12
GOLDENHILT (gullinhjalti), a name sneeringly given by Thormod to the sword K. Olaf the Holy had given to Sigvat as a Christmas present, ii. 408,10 cf. 337,28
GOLDPORT (Gullvarta, ἡ χρυσή πόρη), 'the gate of honour' through which the Emperor had to enter Constantinople when he returned in triumph to the city, iii. 259,14—17
GOLD-RING (gullhringr, for the arm, while a finger-ring is called fingrgull, 'fingergold'), given by Olaf Tryggvesson to an Irish peasant for the dog Vigl, i. \textit{26f.12}-\textit{13}—a golden ring, taken by Olaf Tryggvesson from the door of the temple of Ladir, and presented by him to Sigrid the Haughty, found out, much to her indignation, to be all of base metal inside, \textit{30g.12-11} \textit{31q.12-13} \textit{18g.10}—Earl Rognvald gives a golden ring to Sigvat, ii. \textit{14g.5}—a thick gold ring K. Knut's gift to Thorir Olvirson, \textit{34s.23} \textit{34g.14-16}—two such, his gifts to Marshal Biorn, \textit{37g.15}—two rings weighing together half a mark given by Harald Hardredy to Thorir of Steig, iii. \textit{86f.23-24}—Magnus the Blind lays down as a wager against Harald Gilli's head his gold ring, \textit{297f.23-24} \textit{299f.6}—a golden ring of K. Magnus's hidden in bishop Reinald's boot, \textit{32g.21}

GOLDSMITHS (gullsmitjar), their way of distinguishing between base and precious metals, i. \textit{31o.6-7}.

GOOD HANDS (hendr góðar), 'said about those men who are much endowed with' the art of healing 'that they have good hands,' ii. \textit{38f.23-24}

GOODLY WEB (gudvefr), the costly stuff which in O.E. is known as godweb, in O. Sax. as goduwebbi, Fris. godwob, O.H.G. gotawebbi, godueweppi, gottweppe, terms which cover a variety of Latin appellatives for costly fabrics, i. \textit{12o.16}

GOODMAN, see Bonder.

GOSSIP, to become, to be (gera guðsifjar við, veita guðsifjar, to be sponsor, pater spiritualis, in baptism), Olaf Tryggvesson acting as such at the baptism of Olaf the Holy, i. \textit{31f.16} and Hallfred the poet, \textit{33g.8}

GRAM (gramr), name given to leaders of armed followers in old days, while the host they commanded were called 'gramir,' infestus, iratus, sævus, i. \textit{32g.23-24}

GRAITHIE (greirðr), expeditious, iii. \textit{213f.2}

GRANTS (veizlur)—1. landed properties belonging to the king placed at the disposal of favourites, and as a rule chiefly of the so-called 'landed men,' for their maintenance, in return for which they yielded the king military and other services. Of exceptional character were the large grants conferred by K. Olaf Tryggvesson on his brother-in-law Erling Skialgson, the hersir, i. \textit{30f.12-15}, ii. \textit{74f.15} \textit{86} cf. \textit{21f.27}—and also the grants conferred by the Earls Eric and Svein on their brother-in-law Einar Thambarskelfir, \textit{22g.27-28}—likewise, probably, the 'great grants'
bestowed on him by King Olaf of Sweden, 211.17.18—Aslak and Skialg, sons of Erling, received at the hands of K. Knut ‘large grants’ in England, but of what nature is not stated, 255.20.22—Harek of Thiotta became Olaf the Holy’s landed man, and received from him the same grants as he had held before, 191.15.18 cf. i. 329.87—he, together with Thorir Hound, on becoming Knut’s landed men, received ‘great grants’ from him, and Finnfare besides, 349.18—Kalf Arnison had a landed man’s grants and other honours besides, 285.15 iii. 120.9.19—K. Olaf the Holy conferred on Aslak Skull o’ Fitiar ‘a large fief (lén) and great grants,’ the lén meaning administrative, chiefly fiscal, jurisdiction in addition to the landed property for personal usufruition, ii. 21.2.16.18—Magnus the Good made grants to men of might on coming to the throne of Norway, iii. 28.28—with landed man’s right Wolf the Marshal received from K. Harald Sigurdsdson a grant of twelve marks and half a folkland in Thrandheim beside, 104.15.18—Hakon Ivarson received great grants from Svein Wolfson and took over command of his army, 110.30.28—Harald Gilli gives fiefs (lén) and grants (increased grants) to landed men in order to secure their services of war, 318.91–319.1—2. Of different kinds were the grants, ‘veizlur,’ which K. Harald of Denmark bestowed on the sons of Eric Bloodaxe, they were appanages, and therefore we have translated, ‘veizlur,’ by ‘lands,’ and, less exactly, by ‘fiefs,’ i. 159.94.237.1

GRAPNEL (stafnlé), perhaps better, ‘hook,’ Lat. falc, ii. 60.14
iii. 41.2.17

GRASS-GARTH (grasgarðr), an orchard, a garden, i. 83.17

GRAVE (grót), the, of our Lord, see St. Sepulchre.

GRAVE-ALE (erfi), see Funeral feast.

GREVE (greifi), sheriff, iii. 23.0.11

GREYGOOSE (grágás), the name of the code of law which
K. Magnus the Good caused to be written, and which was
still in Snorri’s days in existence in Thrandheim, iii. 24.88.28

GREY SKINS (grá skinn) = grey wares.

GREY-WARES (grá-vara), calabar skins, skins of the squirrel
as distinct from beaver and sable, ii. 260.6 291.18.19

GRIPPING-TONGS (spenni-tong), a kind of pair of pincers
used in surgery, ii. 44.2.16

GROOT (graotr), a mess, porridge, a name given in scorn by
GUA—HAL]  Index III  345

Thormod the poet, at the point of death, to a decoction of
leek and other herbs for medicinal purposes, ii. 442s
GUARD, see Body-guard.
GUARD ON HORSEBACK (hestvørðar), ii. 537
GUESTS (gestir), a division of the king’s household, so called
because they were self-bidden guests wheresoever the king
chose to send them on his errands, which frequently were of
obnoxious and hazardous nature. They were commanded by
a ‘captain of the guests’ (gestahófdingi), ii. 7726—they were
under special regulations, and had fixed wages, 672930—Olaf
the Holy had thirty of these men at his court, while Olaf the
Quiet had sixty, 6726 iii. 1944—Olaf the Holy has Swedish
tax-gatherers hanged by his guests, ii. 722147—he sends six of
them to slay Eilif the Gautlander, 7775789—a party of them
told off at Sticklestead to slay Ram of Vigg, 4091426—Sigurd
Sigurdson’s advice to Magnus the Blind to send his guests to
slay any landed men that should hang back from coming
to the king’s aid, iii. 3202630—K. Har. Gilli’s guests attempt
the life of Sigurd Slembi-Deacon, 3401934125
GUILD, see Gilds.
HAILSTONE (hagl-korn), weighing an ounce, i. 2791819
HAIR (hár), Harald Hairfair’s, by vow, left uncombed and un-
cut for ten years, i. 9514 11749—Olaf the Holy’s growing
after death, ii. 45534—regarded by Alfiva a holy relic if it did
not burn in fire, especially if unhallowed, 4561428—cut by
bishop Grimkel, 46724—by K. Magnus the Good, iii. 8726—
and the last time, six-and-thirty years after death, by K.
Harald Sigurdson, 16331
HAIR-DRESSING performed by Earl Rognvald on Harald
Hairfair, i. 117918
HALL OF THE GODDESSES (dísa salr; dísa, gen. sing., is
probably a scribal error, which dísa blót (disa, gen. plur.)
immediately preceding seems to show, apparently a temple
where the goddesses, or rather the fairies, female guardian
spirits, Norns, or even ‘valkyrjur’ were worshipped i. 51
HALLOWED, ‘that there it was hallowed’ (at þar var heilagt),
italic, that worship of the gods was going on, that it was a
‘holy-tide;’ the place where this happened was called Hof,
Temple, ii. 1462
HALLOWED FIRE (vígðr eldr), set to tinder which was fixed
to the point of an arrow that was shot at a heathen Wend on whom on account of his sorcery "no weapon bit," took such an effect that he fell down dead, iii. 339\textsuperscript{31}-331\textsuperscript{8}
HALLOW, Hallowing, see Consecration and Coronation.
HALSE (háls), the neck of the stout and aged Thorir Hound torn asunder when 'up-reared the gallows-tree' on which he was hanged, iii. 212\textsuperscript{19-16}
HAMMER (hamarr) of Thor: men who confessed believing in nothing but their 'might and main' were in the habit, before quaffing festive cups, to make over them the sign of Thor's hammer, i. 169\textsuperscript{80-88} cf. ii. 395\textsuperscript{6-8}—the image of Thor at the temple of Hof in Gudbrandsdale held a hammer in its hand, ii. 205\textsuperscript{10}
HAND-BATH (hand-laugar), washing of hands, a habit of Olaf the Holy as he dressed in the morning, ii. 68\textsuperscript{9}
HANDFASTING (handfestr), taking hands, in the presence of witnesses, for an assurance of faithful execution of a verbal promise, iii. 112\textsuperscript{17}
HANDSEL (hand-sal), formally agreeing by joining hands to an oral contract, covenant, or demand (in most cases accompanied by oaths), ii. 47\textsuperscript{26-27} 185\textsuperscript{33} iii. 431\textsuperscript{1} 459\textsuperscript{25}
HAND-SHOT (hand-skot), hurling a cast-weapon, opp. to 'bow-shot,' a feat at which Olaf the Holy excelled all men, ii. 4\textsuperscript{28}—his son, Magnus the Good, 'shot hand-shot' all through the night at the battle of Holy-ness, iii. 46\textsuperscript{21-22}
HANGING, see Gallows and Gallows-tree.
HANGINGS (tjöld), of costly web done round the body of Olaf the (Holy on the occasion of his translation, ii. 456\textsuperscript{29-457}
HARALD'S STICK (Haralds stikkí), a short poem on K. Harald Sigurdson of the kind called 'stikkí' (meaning of the term uncertain), iii. 168\textsuperscript{21-29}
HARBOUR (höfn), a fortified, built by K. Eylstein Magnusson at Agderness, iii. 263\textsuperscript{18-18}
HARP (harpa), played at court dinners in Sweden in Olaf the Swede's time, ii. 159\textsuperscript{8}
HARP-PLAYERS (harparrar, sing. harpari), at the Swedish court already in the ancient times of the Ynglings, i. 37\textsuperscript{33}
HARP-SHELL (harpa, short for hörpu-skél, in order to give enigmatic brevity to Sveinki's proverbial utterance), the
HAU—HEA]  

**Index III**

347

scallop, pecten, iii. 215,18—the point of the saying, 'No need of roller, quoth fox, drew harp-(shell) o'er ice,' as applied by Sveinki to Sigurd Woolstring is this: as the feeble vain fox boasts of wanting no roller to drag a scallop along smooth ice, so you come swaggering hither with the light message of the king; but you are the feeble vain fox all the same.'

HAUNT (ver, also, for want of a better word, translated 'lair,' the Icelandic term is applied to islands out at sea, where, in consequence of the absence of man, seals congregate and breed, sel-ver, and birds gather and lay their eggs (egg-ver), and where, also, in the season, fishermen take up a temporary abode for the pursuit of their industry (fiski-ver), ii. 292,10 293,9

HAWK, see Sports.

HAWKS (haukar), considered suitable gifts for kings, ii. 244,16

HAYFORK (hey-tjúga), shot by a thrall at K. Day, killing him, i. 32,17

HAZELLED FIELD, to pitch a (hasla voll), to stake off a field with hazel poles, and thus mark it off for a field of battle, i. 174, 246,14

HEARTH-INGLE, see Arinn under House, B.

HEALTH-CUP (full), i. 59,22 60,6,7—drunk at blood-offerings, signed by the temple lord: Odin's cup for victory and kingly dominion; Niord's and Frey's, for plentiful seasons and peace; Bragi's cup; kinsmen's cup, called 'memories' (minni) to departed noble relatives, i. 165,26-166,8 169,14-18 171,6-8—Svein Twibeard's memory cup to his departed father, 272,5-8—the Jomsburg lords' to their deceased fathers Strut Harald of Skaney and Vetesi of Borgundholm, 272,18-28—all cups signed to the Æsir at heathen religious festivals, ii. 193,7-8—cup to Christ, i. 272,16—cup to Michael, 272,18-20

HEATHCOCK (orri, tetrao tetric), hunted by hawk, ii. 140,28—141,5 20-21

HEATHCOCK'S BRUNT (orrahríð), the last effort of the Norwegians to retrieve the disaster of Stamfordbridge, lead by Eystein Heathcock, iii. 178,19-179,8

HEATHEN BLUemen (heiðni blámenn), blackamoors, iii. 252,21 254,1

HEATHEN FOLK, MEN (heiðit fólk), the Moors of Spain, iii. 250,80 251,16 25 252,8
HEATHEN SPAIN (Spānn heifāni), the part of Spain occupied by Moors, iii. 251-28-28—Heathen Sidon, by Saracens, 257.

HE-GOAT (bukkr), saddled as a riding horse by Olaf Haraldson for his stepfather, Sigurd Sow, ii. 310-43.

HEIDSÆVI'S LAWCODE, see Laws.

HEIDSÆVI'S THING, see Thing.

HEIRSHIP FEAST (erfi), see Funeral feast.

HELL (hel), the name of Olaf the Holy's battle-axe, used by Magnus the Good at the battle of Lyshaweath, iii. 3616-19.

HERSIR, the head of a 'her,' i.e., of a hundred (120 families?), whose dominion was a 'hera,' the territory inhabited by his 'her,' or tribe. His dignity was hereditary, cf. Erling's answer on being offered an earldom by his brother-in-law, 'Hersirs have all my kin been,' i. 308-8—'the hersirs' seems to have combined in his person the offices of war-commander and religious head of his tribe, i. 7828-28 9217, ii. 200-9-31 foll.—his position, duties, and rights under Harald Hairfair defined, i. 9611-16 cf. 20727-3786—hersirs mentioned: Gudbrand of Gudbrandsdale, i. 7828-28—Thorir Roaldson, 12819—Klyp, 21520—Arinborn, 23720—Skopti Skagison, 24822—Thorolf Skialg and Erling his son, 3089-10—Bodvar, 33429—Gudbrand a-Dales, ii. 2005, foll.

HEWING-BLOCK (høggstokkr), 'block,' ii. 22319.

HIERARCHY in Norway making itself felt for the first time in bishop Magni's dealings with K. Sigurd Jerusalem-farer, iii. 307-309.

HIGH-MASS, see Mass.

HIGH-TIDE (háttís, O.E. heâb-tid), church festival, feast-day, ii. 13114.

HIPPODROME (παρειμρ, ἱπποδρομεῖος), at Constantinople, description of the place and the games performed there, iii. 25926-26024.

HLAUT, the blood of animals sacrificed at blood offerings, which was let run into a special bowl or basin, called hlaut-bolli. The word seems to mean 'lot,' that which is allotted to the temple, the altars of the gods and the worshippers, all of which were sprinkled with the hlaut by means of a sprinkler, the hlaut-teinn. This explanation of hlaut is supported by the regular 'ablaut' relation in which it stands to
the verb 'hljóta,' to get by lot, to obtain by allotment, i. 16516.34
HLAUT-BOWL (hlaut-bolli), see Hlaut.
HLAUT-TEIN (hlaut-teinn), made in the shape of a sprinkler (stökkull), see Hlaut.
HNEITIR, 'Striker,' the name of the sword—its grip wrapped about with gold—with which Olaf the Holy fought at Stickle- stead, and which he threw away on receiving his mortal wound, ii. 41312.14 4267 43212.10.11 (in poetry an apppellative for sword, iii. 310 478)—Eindrid the Young's account of the history of the sword until it found its way to St. Olaf's church in Constantinople, where it was put up as a trophy, 4283-4293.
HOGMANY NIGHT (hökunött): it is, of course, very doubtful how far hökunött, defined as midwinter night, corresponds to Hogmany night, the last day of the year. Another form is höggunött, Fris. 7191 which comes nearer to the English form. But as midwinter night in Norway was the 9th of January, it is possible that the resemblance between the Engl. and Icel. term is accidental, yet höku, högg disfigures etymological explanation, and has all the appearance of a loanword, i. 1648
HOLM-GANG (hólmanga), lit. 'the going on to the holm or islet,' the standing term for a wager of battle, a duel, fought out under recognized formalities, no matter whether the action took place on a holm or not. These formalities the Kormak saga, ch. x., sets forth in the following manner: "This was the law of holmgang; there was a rug (feldr) five ells between each skirt, with loops in the corners through which should be driven pegs with a (human?) head at one end, the which were called tjösnur (plur. of tjasna). He who made things ready should go to the tjösnur in such a manner that he might see the sky between his legs holding to the lobes of his ears, and should utter the formulary which since (sfran) is imitated in the rite (blót) called "the sacrifice of the tjasna (tjösnublót)."1 Round the rug there must be three borders,

1 The wording of the passage: 'He who made things ready,' etc., shows that once upon a time it was the custom, when the tjösnur were adjusted, to utter some sort of a formulary, what it was like is unknown. This formulary, we are told, was afterwards imitated in that rite which was called tjösnublót,
each a foot in width, and outside the borders there must be four poles, which are called hazels (hoslur). This being done, that is a hazelled field. Each man shall have three shields, and when they are done for they shall step upon the rug, though before they should have happened to leave it. Thenceforth their weapons shall be shield to them. He who is challenged shall have the first blow. If one of them be wounded so that blood falls on the rug, there is no need of further fighting. If either step with one foot outside the hazels, he “fares a-heel,” if with both, he “runs” (away). Before each fighter his own man shall hold a shield. He who is the more wounded shall pay as “holm-ransom” (hólmlausn) three marks of silver.”

Concerning Egil’s holmgang with Liót the Bleak the Egil’s saga, ch. LXIV, says: “So they break up and go to the island of Vors. There was a fair field (fagr völfr) a short way up from the sea, where the ‘holm-meeting’ (hólm steina) should be. A ‘holm-spot’ (hólm staðr) = space for duelling, was marked off there, and stones were laid down around it. These were the laws of ‘holm-gang’ at the time that he, who challenged any man for anything, and should the challenger gain the day, then should he have that as a trophy of victory on which the challenge had been issued, but should he bide defeat, he must ransom himself with as much money as had been settled beforehand; but should he fall on the holm, he had forfeited all his property to him who felled him on the holm.” These loci classicci on holm-gang show clearly that there is no ‘holm’ in question. The record from Kormak’s saga shows that the law there stated does not apply to

a rite obviously a later outgrowth of an earlier ceremony, and clearly a caricature of it in the form of some popular game, in which the master of the ceremonies went through the clownish performance which never could have formed an item in the serious ritual of real duelling. What the real meaning is of the stem tjás- in tjás-na, is, we believe, unknown. Formally it seems to be identical with tjós- in tjós-ull, Skírn. mál 39, of uncertain meaning. Possibly there is etymological relationship between tjásna (=tjástina?) and Norw. dial. tist, tistn “a little thin splinter,” “a fibre torn loose on a tree,” “a small silver torn up in the skin” (Aasen, cf. Ross).

1 This shows the foreign (Norwegian) origin of this description. No hazel ever grew in Iceland, so no duelling field could ever be hazelled off in that country, while in Norway and other foreign lands the hazelling-in of a field of battle, not of a duelling spot, is common enough.
Iceland at all, where there never grew a hazel from which hazel poles could be made. The Egilssaga holmgang is avowedly a Norwegian performance. A wager of battle being contested somewhere inland on an island did not make it a holm-gang—an island was no more a holm than a mountain was a knoll—though it was a duel. The fact is that holmgang is a purely Icelandic term, derived from the holm or tiny islet in the Axe river at Thingvellir, where, until the abolition of duels, A.D. 1006, it was lawful and customary to decide certain cases by judicial combats. The public sanction of this spot for the purpose was probably as old as the establishment of the Althing, A.D. 930, which would naturally account for the use Icelandic writers make of holmgang for any formal duel under any local conditions.—From the holmgang mentioned in Heimskringla, i. 264, 266, which took place in England, we gather no information as to the nature of the locality. See Single fight.

HOLY-DAY (helgr), Lat. festum, church festival, ii. 226, 283
HOLY-TIDE (helgr), id., rung in before canonically it began, in order to save a criminal’s life, ii. 226, 283
HOLY WATER (vigt vatn), sprinkled over things in order to counteract the effects of sorcery on them, i. 331, 332
HOMAGE (handganga), done in due form when he, whose homage was desired, took by the grip the sword reached him on behalf of him who desired to be his liege lord, i. 138, 139, ii. 182, 214, 241
HONEY (hunang), iii. 342
HORN (horn).

1. A drinking vessel: used for infants to drink of, i. 43,
—ordinary drinking cup, sometimes adorned with gold, 106, and fair graven and shining as glass, 107—used at sacrificial feasts, 169,—customary for kings of Norway to drink of deer-horns until the days of Olaf the Quiet (when beakers were introduced), iii. 193, 286

2. Instrument for blowing signals (lóðr), also translated trumpet: in use among the Biarms, ii. 262,—war-signal, 424, iii. 351, 70, 301, 344, 443, 445
HORN-SWAIN (lóðrsvéinn), trumpeter, iii. 301
HORSE—1. (bross), occurs in Heimskringla only when the animal is treated as a victim at sacrificial feasts (in one case,
HORSE—2. (hestr), always signifies the animal living and active in the service of man—horses fit for presents to a king, ii. 244, horses of Gautland known for swiftness, iii. 298, horse-guard (hestvørð), mounted guard, i. 80, horse training for riding purposes (rida hesta), a kingly feast i. 35, horse trappings: forged saddle (gyltr söðull), ii. 34, bit beset with smelts and done with gold (bitull sett smeltum steinum ok gyltr), 34, crupper, or rather saddle-straps, i. 116, girth (gagntak), iii. 298, horses named: Slinger (Slöngvir), Raven (Hrafn), the sire of another Raven, all owned by King Adils of Upsala, i. 50, black-blazed horse, K. Harald Sigurdson’s charger at the battle of Stamfordbridge, iii. 173.

HORSE-FLESH (hrossa-slitr), with heathen worshippers a favourite repast at sacrificial festivities, to Christians an abomination, as was also the broth (soð) and the dripping (flot) thereof, i. 169, 170, 171, ii. 69, horse liver (hrossslitr), i. 171.

HORSE-WARD, see Horse-guard, Horse, 2.

HOSPITALITY. Thorgnyr’s servants receive Earl Rognvald, taking charge of his horses and baggage, ii. 116, he is welcomed by his host, Thorgnyr, and led to the seat where, while he was at fostering with Thorgnyr, he used to sit, 116, Ragnhild, daughter of Erling Skialgson, shelters and entertains the gossip of her daughter Thora, Stein Skaptison, in spite of his being the slayer of a king’s official, and in defiance of her own husband, ii. 280, the outlaw Thorir’s hospitality to Thorod Snorrison, 298, 299, Kristin king’s-daughter offers to Gregory Dayson, a fugitive from K. Eystein’s revenge, whatever he wishes for, providing him with a longship for his journey, iii. 391.

HOST, see Hosting.

HOSTAGE (gisl, gislar), exchanged between the As-folk and the Vanir, i. 13, Earl Sigurd, on conversion to Christianity, gives his son as hostage to Olaf Tryggvsson, 291, Upper Thrandheim chiefs, accepting Christianity, give Olaf Tryggvson in hostage a son, or brother or other near kinsman, i. 319, Olaf the Holy takes hostages from newly-con-
verted chiefs about Lesiar and Dofrar, ii. 199-24—K. Knut
 exacts hostages from Norwegian bonders in pledge of their
 loyalty, 348— and from landed men and mighty yeomen
 sons, brothers and near kinsmen, 349-24 451—K. Harald
 Sigurdson receives hostages from the men of Yorkshire in
 guaranty of loyal subjection, iii. 169-25—in guaranty of
 peace between Norway and Denmark Erling Askew abides a
 hostage with K. Valdimar, who sends Asbiorn Snares in the
 same capacity to K. Magnus Erlingson of Norway, 472-473
 HOST-BOUND MEN, hosting-bound folk (leiðangsmenn),
 men summoned out for a naval expedition, iii. 4437 459

471-18
HOSTEL, see Sálubúðs under House.
HOSTING (leiðangr), a levy of the service-bound naval arma-
 ment of the country, ii. 287-1 286 1 29-28—(lið-samnádr),
a host of disaffected subjects, iii. 22
HOUND (hundr), see Saur.
HOURS (tirðir), horae canonicae, ii. 51 206 206 cf. 205 1-20
327-19 iii. 475-11
HOUSE.
1. NAMES.
DYNGJA, 'bower' [the translation (i. 109) should read:
Loathed warm bower, varma dyngiu] the women's apart-
ment, which the poet's epithet varma indicates as the warm
house of a homestead. Etymologically it must be connected
with M.H.G. tunck, 'hypogaeum, textrina, gyncecum,' a term
which still survives in southern Germany and Switzerland
for 'under-ground weavers' shops.' Already, speaking of
the spinning and weaving of flax, Pliny, XIX. 1, 2, avers, In
Germania autem defossi atque sub terra id opus agunt; and
Tacitus, Germ. 19, 1, says: solent et subterraneos specus
aperire eosque multo insuper fimo onerant suffugium hiemi
et receptaculum frugibus, a statement which has given rise
to the possibly correct etymology that M.H.G. tunck, Engl.-
Germ. dung, and Icel. dyngja, are all cognate terms. In
Icel. dyngja means a heap, not necessarily of dung, repre-
senting the shape of a flattened beehive; dyngju-fjöll is the
name given in Iceland to flatly dome-shaped volcanoes;
some of these mountains go under the name of trolladyngja,
_i.e._ trollwives' bower, which must be of early date. This
form of house seems to come down from times when man had not yet discovered the art of building overground, i. 109. This kind of house is unknown to the authors of the Eddic poems.

*Herbergi*, 'chamber,' 'lodging' (not a purely Scandinavian term, though it is common to all the Scand. idioms: Norw. her-byrge, O.Sw. här-bärge, O.Da. här-bærge, O.E. her-bearga, O.H.G. heri-berga) does not indicate any particular room, but merely room or apartment in general, i. 351.ii. 125.19 200.6 passim

*Hröðstofa*, see Stofa.

*Hlæða*, *Kornhlæða*, 'barn,' 'cornbarn,' in Jamtland, ii. 298.9—at Stickleshead turned into a temporary hospital for wounded men, ii. 439.81

*Höllo*, 'hall' (O.E. heal, orig. shelter, from helan, to cover) occurs only as a name of palatial residences of kings: K. Alf's at Upsala, i. 36.30; King Olaf the Holy's at Sarpsburg, ii. 149.8 and K. Eystein Magnusson's great hall erected at Bergen, iii. 263.9.11

*Húsbytja*, 'house-ot,' a small outhouse; the body of Olaf the Holy hidden in one such at Stickleshead immediately after his fall, ii. 444.7

*Loft*, 'loft,' an upper storey, the first floor; also a compartment or division of such a storey. In K. Frodi's great homestead at Hleithra, Fiolinr, K. of Sweden, slept in one division or compartment of the first storey, and in the dark of night lost his way by an outside gallery into another division, loft, of the same, and there, falling through an open trap-door, found his death in a great mead-vat, i. 242.27—25.90—Raud the Strong was sleeping in a loft in his house in Godisle when Olaf Tryggvisson surprised him, i. 332.17— at Nes, in Upper Gudbrand's dale, K. Olaf the Holy slept 'in a certain loft ... which stands yet to-day and nought hath been done to it since,' ii. 200.6—Erling slept in a loft at his manor of Soli when Skialg his son brought the news of the peril of his nephew Asiorn at Ogvaldsness, ii. 224.10 —loft on tie-beams in a hostel in the Wilderness, ii. 300.9—Nicolas Skialdvorson chooses the loft in his residence at Nidoyce for a fort wherefrom to defend himself against the Birchlegs, iii. 482.37—483.7
MALSTOFA, see Stofa.
NAUST, see Boat-shed under Ships, 4.
OFNSTOFA, see Stofa.

SALERNI, 'privy,' large, on posts, admittance by a flight of steps, ii. 127; 25, 25

SALR, 'hall' (O.H.G. sal, G. saal, O.E. salu, sele, Fr. salle, It. and Sp. sala), a large, palatial building, a royal hall. The typical hall with this name was 'Upsalr,' i. 57, 27-28; 58, 12 in imitation of which Ingiald Evilheart erected the seven kings' salr at Upsala, 57, 58-30; 58, 10-35 — as a synonym for höll, a king's palace, ii. 149; 11

SALUHUS, 'hostel,' lit. 'salvation house,' a shanty erected by the roadside in wilderesses to serve as shelter for benighted travellers, ii. 300; 9-11; 301; 8-8

SEL, ii. 364; 8 and

SETR, 'mountain-bothy,' where, in summer, a part of the family went from the homestead to keep the dairy stock on mountain pasture, and to store up dairy produce, which was fitted home as it accumulated, the bothy being evacuated at the end of the summer season, ii. 366; 11, 14, 34.

SKÁLI, 'hall,' probably from 'skál,' a bowl (upside down), the bowl-shaped house, the dome-formed habitation. If this is right, the name would relegate the original architecture of the skáli to the primitive times, when the dyngja style was in vogue. The original sense of the word seems to imply an unfurnished shed. In Heimskringla the skáli does service chiefly as a large dormitory: that of Haki in Hadaland being the sleeping apartment of his house-carles, i. 82; 17-18 — a skáli was also the sleeping accommodation of the house-carles of Raud the Strong in Godisle, i. 33; 29-31 — Olaf the Holy built within his residence at Nidoyce a large skáli for a dormitory to his body-guard, ii. 68; 9 — on account of its size this skáli could easily on occasion be turned into a banqueting hall or guest-chamber, for which purpose, however, it also seems to have been specially built. To this kind must be referred the great hall of Thorkel Foster-father at Sandwick in Orkney, with doors at either end, and fires burning on the floor, ii. 177; 1, 14-30 — of this class of halls, were also the two banqueting halls of the wealthy Goodman Aki in Vermland, where he entertained the Kings of
Norway and Sweden, i. 1061-1074—in one case it is applied, in its more primitive sense, to an almost unfurnished hostel in the wilderness, the above-mentioned sáluhús, ii. 30117.

**Skemma,** 'bower,' the short house, from skammar, short; the reason for the name probably being that, in comparison with the skáli, or the stofa, this storehouse was always of a much smaller size, even as the case is still in Iceland. Imprisoned in Jamtland in such a skemma, with a gróf, pit, or cellar in the floor, locked by a door, *i.e.* a trap-door, gluggir, Thorod Snorrison found there, amongst other household articles, both raiment and reindeer skins, which points to the use this storehouse served, ii. 29629-29824—at Sticklestead, a skemma 'outhouse' with fires on the floor was turned into a temporary military hospital, ii. 44030-321—when a house had an upper storey, and the ground floor wholly, or in part, was reserved for other purposes than occupation by the family, it was called undir-skemma, under-croft—at K. Frodi's it was a sort of wine-cellar, i. 2430-31—in Oslo, in the winter of 1062-3, an undir-skemma is mentioned as a sort of tavern, iii. 14321—the íti-skemma, 'out-bower,' beside other purposes, also served that of a sleeping apartment, i. 1368.

**Stofa, Stuфа,** variously translated 'chamber,' 'guest-chamber,' 'hall,' 'house,' 'lodging,' a building, the name of which is found, in various forms, not only throughout the Germanic languages, but far and wide beyond. (Dan. stuve, stue; Sw. stobö, stuba; Norw. Faro. stova; O. E. stofa; cf. E. stowe; Duch. stoof; O.H.G. stuba; M.H.G. stube; Low Lat. stuba; It. stufa; Fr. étuve; as a Germ. loanword: Fin. tupa; Lith. stuba; O. Slov. istuba, izba; Hung. szoba; Turk. soba— Kluge.) This was the principal house in the complex of buildings which constituted a homestead in the country; in towns it was the chief apartment in a house, or it was built separately as a stofa.

In general the stofa was the sitting and dining-room of the family, i. 35118 ii. 44511 iii. 1398 48518—it also did service as a sleeping apartment, chiefly for guests, i. 9288 28612-13 19 ii. 34418 iii. 47518 47610—from its size it naturally served as the room where occasionally entertainments and banquets were given to invited guests, veizlu-stofa—as when Sigrid
the Haughty entertained in her 'old' stofa and burnt within it Harald the Grenlander and Vissavald, her two wooers, i. 28621—and when the common room at K. Sigurd Sow's manor was turned into banqueting hall to receive Olaf the Holy and his company, the decorations, hangings, bankers, etc., being got out and put up for the occasion, ii. 34120379—of this description seems also to have been the stofa of the priest at Rydiokul, in which he gave a banquet to Earl Erling Askew, iii. 4751847610—likewise that of Rafnness, where K. Magnus Erlingson repaired with many men after the battle of Re, iii. 48518—specially built for social gatherings were the ‘drinking-chambers,’ drykkju-stofur, guild-houses, iii. 286 2525— and for banqueting purposes, the halls, stofur, of the kings, both those at the royal manors in the country and those in the towns where the kings set up their chief residence. Manorial halls are mentioned at Fitiar in the island of Stord, i. 18119—at Ogvaldness in the isle of Kormt, ii. 22225—besides one the locality of which is not mentioned, ii. 12555—lastly, there were the palaces, 'court-halls,’ hirostofur, in the towns where the kings had a more or less constant residence: Olaf the Holy's at Nidoyce, of large dimensions, with a door at either end, which seems to mean, through the side-wall that faced the ordinary approach to the house, near to either gable end, but not through the gables themselves; this hall was built in the old fashion with the two high-seats, the upper (nobler) and the lower (less noble) set up against the middle of the side-walls, and directly facing each other, ii. 67120—the old arrangement of the 'court-hall' underwent, at the instance of Olaf the Quiet, a radical change, in that the royal high-seat was removed from the middle of the side wall up to the centre of the dais at the further gable end, while the lower high-seat was moved away from the side-wall into the middle of the floor, out from the 'trapeza,' where it acquired the name of Marshals'-stool, stallara-stóll, iii. 192719314—K. Olaf changing the mode of warming up the hall from fires burning on hearths along the floor to ovens heated for the purpose, halls so warmed were called halls with ovens, ofn-stofur, iii. 1928—distinct from the banqueting hall was the málstofa or
council chamber where kings and magnates gave audience and judicial decisions; such was the large hall that Olaf the Holy had built at Nidoyce adjoining his residence, where he used to hold court councils, hirðstefnur, ii. 629—this is the same hall which further on is called Thing-house, þinghús, and where K. Olaf gave audience to emissaries from Sweden, ii. 709—this, too, was probably the same málstofa, with a luffer over which a shutter, fjól, could be turned so as to darken the room, in which Harald Hardrédýr had Einar Thambarskelfir slain, iii. 1097—Thorgnýr, the great lawman of Tenthland, gave audiences and heard cases in a separate málstofa, ii. 1179—strange enough, the term stofa or stúfa never occurs in the Eddic poems.

SVÆN-BÚR, 'sleeping-bower,' the baersark's Haki of Hada-
land, i. 823

2. THINGS CONNECTED WITH A HOUSE.

ARINN, 'hearth,' name of the oblong rectangular fireplaces which anciently ran along the middle of the floor in northern halls, i. 519—(arin's horn), fireplace corner, 'hearth-ingle,' fireside, ib.

ÁSS, 'roof-tree,' 'sooty,' because the smoke from the heath gathered on the rafters of the hall-roof, i. 51884

BÖRÐ, 'board,' 'table,' (matbörð), meat-board, iii. 1925 11823
cf. 24—movable, set up for meals, and removed when meals were finished: setja börð, to set the table up, lay out the table, i. 832 ii. 3418 iii. 139910 38—also: setja borg fram, iii. 29422—taka ofan borg, to take away the board, i. 1824—

börð eru upp (boards are drawn), tables are removed, iii. 20,
2679 cf. ii. 22621, where 'the tables still standing' should read 'the tables being removed.' In front of the high-seat was the hásætis-börð, high-seat table, ii. 22215 27—with the table went the

Börð-búnaðor, 'board-array,' 'table-gear,' 'table service,' i.
10629 ii. 22223 34120—table service of great magnificence secured for Olaf the Holy from Holmgarth (Russia), ii.
8219 29—of objects constituting the 'board-array' there are mentioned only

Börð-dúkr, 'table-cloth,' ii. 22223 85—(dúkr) 'towel,' iii.
13929—and

Börð-ker, or simply ker, 'board-bowls,' 'board-beakers,' as
well as (horn) 'horns,' sometimes 'gilt and fairly fashioned,' or 'all done about with gold, fair-graven and shining as clear as glass,' i. 106-107—the 'board beakers' of the king were held, and filled at need by royal pages standing before the high-seat table, ii. 385, iii. 193, 335-338, 30-31 (336-338). On festive occasions the hall, skáli or stofa, as the case might be, was 'dressed up' with the Búnaðr or Húsbúnaðr, 'gear,' 'house-gear,' which was got out from the household wardrobe and put up in the shape of (tjöld) 'hangings' and bankers or seat-coverings (búnaðr um bekki), i. 106, ii. 34, in the hall of Olaf the Holy at Sarpsburg Sigvat notices as a striking addition to the 'húsbúnaðr' that the walls were hung with 'byrnis and helms,' ii. 149-147.

Dyrr. Access to the hall was obtained by the dyrr 'door,' doorway, some halls having a door at either end. This cannot mean that the doors led in through the gable ends of the house, but that they were on the wall which formed the frontage of the house, at either end near to the gables. This is stated to have been the case with the hirðstofa of Olaf the Holy in Nidoyce, ii. 67-178—and with Thorkel Fosterfather's skáli at Sandwick in Orkney, 177-178—the door was locked by a (hurð) [Goth. haurs, O.E. hyrdel, M.E. hurdel, M.H.G. hurt, G. hürde, Du. horde], ii. 222-222—the door of a sáluhús, ii. 301-301—the door of the Temple of Ladir, where the hurð was adorned with what was supposed to be a massive ring of gold, i. 309-309—the door of a bedroom bolted from within, iii. 34, in houses it was fitted in a door-frame; 'door-posts' (gætti), ii. 301-301.

Eldar, 'fires,' burning on the arinn, the fuel being firewood, skfS ii. 440-40, 441-41 by which, 'litten,' ale should be drunk, and round which ale was borne from the high-seat to those whom the occupier of the high-seat wished to toast, 67-36, 177-178, iii. 192-192, 193-193—and against which it was customary to 'bake' one's self (bakask), iii. 485-485.

Fjöll, 'shutter,' by means of which the luffer could be shut and opened, iii. 199-199.

Forstofa, 'porch,' 'forehall,' mod. Eng. 'hall,' the entrance hall into which admission was obtained through the 'door,' and which in its turn communicated directly with the main-hall, ii. 222-222, 344-344.
GLUGGR, 'window,' originally an opening through which things were dropped into the house—such were the windows (gluggar) of Frey's mound at Upsala, i. 2316—later the windows served the purpose of admitting air and light into the building, as probably did the loopt-gluggar, loft-windows, i.e. windows on the first floor, mentioned, iii. 389,11,12—once gluggar stands for a trap-door leading down to a grøf, 'pit,' or cellar in an out-house, ii. 296,30,31 297,6,24

GÖLF, 'floor,' of a hall was covered with halmar 'haulm,' straw, ii. 34,16,17—and the floors of royal halls were 'strawed' in that manner through the winter, but after the mode of heating by open fires was changed to warming by means of stoves by Olaf the Quiet, the floor was straw-covered both winter and summer, iii. 192,6—gölf is otherwise also used of the floor of an upper storey, ii. 297,30

GRØF, 'pit,' a cellar under a skemma, admission to which was by a trapdoor, cf. gluggr, ii. 296,30 397,9,16,24,32

HÁSAETI and ÖNDUGI, high-seat. In Heimskringla the distinction is maintained throughout, that hásaeti is the seat of a king, while öndugi is that of untitled persons. Thus, while in the new-built hall of Olaf the Holy his own seat is called a hásaeti, the seat of his marshal opposite goes by the name of öndugi (the expression f öðru öndugi, in the other high-seat, indicating that now the hásaeti of the king was where formerly the öndvegi on the higher, more noble, bench or dais, öndvegi á céra bekk, had its place) ii. 67,18,24—Thorgnyr the great 'lawman's' high-seat is called öndugi, not hásaeti, 116,84—it seems to have become fashion in the eleventh century to distinguish the seat of a king and an earl by the term hásaeti from that of untitled dignitaries, which went under the traditional and time-honoured title of öndugi, cf. Burnt Nial, ii. 12,17,36 where Flosi remonstrates: 'I am neither king nor earl, and there is no need to make a high-seat, hásaeti, for me to sit on...to make a mock of me.'

The hásaeti occupied the place in the hall where the öndugi always had been, and still remained in halls generally after the distinctive term hásaeti had been introduced. Its place was the centre of that bench or dais which ran along one of the side-walls of the hall. This old position
of the high-seat was shifted by K. Olaf the Quiet to the dais athwart the hall at its upper end. The lower high-seat, which hitherto had stood opposite to the king's seat, was now moved from the side-dais unto the middle of the floor, and exchanged the name of annat öndugi for that of Marshal's stool, stallara-stól, the occupiers of which faced those in the high-seat. This radical change in the disposition of the seats of honour was really due to the adoption of a new method of warming halls, which was effected by means of ovens, built of stones (iii. 38013-18), whereby the long-fires (langeldar), burning on an oblong hearth (arinn) along the middle of the floor, were done away with. High-seats (hásæti) in royal halls are mentioned as early as the days of K. Alf, i. 3630—seven high-seats in the Seven Kings' Hall built by Ingiald Evilheart, 5738-30 25779—King Granmar shows his guest K. Hiorvard to the high-seat (here called hásæti, not öndvegi) opposite to his own, 5968-81—at blood-offerings the chief or lord of the people occupied the high-seat in the temple, 16910-14 1709—Olaf the Holy is led to the high-seat in K. Sigurd's stofa on returning to Norway to claim the kingdom, ii. 3713-13—the high-seat arrangements in his new hall at Nidoyce described, 6713-24—he shares his high-seat with his blinded kinsman, K. Roerek, 12337—William of Normandy admits Harald Godwinson to the high-seat occupied by himself and his spouse, iii. 15616-17 —Olaf the Quiet's alterations of the high-seat arrangement in the hall, 1928-8 19313-16—K. Sigurd Jerusalem-farer seized with frenzy in the high-seat, 28816-28912 202-2907

The high-seat as a point to which symbolic ceremonials were linked: K. Hrollaug of Naumdale rears a kingly high-seat on the mound where as kings he and his brother used to be sitting, and rolls himself from it unto the cushioned foot-pace whereon earls where in the habit of sitting, where he took his seat and gave himself the name of earl, then volunteered to become K. Harald Hairfair's man, who 'led him into the high-seat' and appointed him his Earl of Naumdale, i. 9760-9818—on the decease of a king or titled lord the high-seat must be left unoccupied until the successor had given his heirship-feast and drunk the cup of Bragi, when he was free to take possession of it, i. 5812-22
272, 275—on appointing his son Eric over-king over Norway, K. Har. Hairfair led him into the high-seat in symbolic ratification of the act, 141, 23, 27 cf. 29, 30—on appointing his son Horda-Knut King of Denmark, K. Knut the Mighty observes exactly the same ceremony, ii. 349, 17, 19—on investing Svein Wolfson with earldom over Denmark, K. Magnus the Good leads him from the foot-stool into the high-seat beside himself, following a ceremony closely resembling that observed by K. Harald Hairfair in the case of Hrollaug, iii. 30, 2, 20, 22, 23, 31, 10

Hlid, ‘gate,’ closed with a door, in a wooden fence round a heathen sanctuary, ii. 26, 19, 21

Ker, see Bordker.

Húrd, see above, under ‘Dyrr.’

Hvíla, ‘bed,’ i. 284, 23 (where ‘chamber’ goes out), 322, 14, iii. 300, 90

Ljóri, ‘lufter,’ opening in roof to let out smoke, and to let in light, wide enough for a man to creep through, i. 313, 4—provided with a shutter, fjól, which could be turned over it at will to darken the room, iii. 109, 21

Matbor, ‘meat-board,’ see Bor.

Ofn, ‘oven,’ introduced in Norway by Olaf the Quiet, iii. 192, built of stones, 389, 12, 483, 36, 7

Öndug, see High-seat.

Pall, ‘dais,’ iii. 339, 30, 339, 10—(annarr pallr) ‘lower bench,’ or the less honourable dais, ii. 125, 15—(lang-pallr) ‘long-dais,’ the elevation running along either side of a hall on which the seats of the hall were arranged, iii. 192, 8—(há pallr) ‘high-dais,’ the elevation athwart a hall, at the upper end of it on which, at the instance of K. Olaf the Quiet, the high-seat was set up instead of in the centre of the long dais, 192, 5—(krók-pallr) ‘cross-dais,’ seems to refer to the angle where high-dais and long-dais joined, 485, 28—(pallstokkr) dais-stock, the stock or plank that formed the outer edge of the pall, 486, 2

Rekkja, ‘bed’ [perhaps connected with rakkr, Sw. rak, straight, stretched, cf. Engl. stretcher], i. 315, 26, 322, 13, ii. 300, 3—sometimes a rekkja was fronted by a sótaskör ‘foot-board’ that could serve for a seat, i. 315, 23

Sæng, ‘bed,’ hung with pall (fjöldu, pellum), and arrayed
with dear-bought clothes, bún dýrligum klæðum, i. 284-286
Set, 'settle,' used for a bed in a wayside hostel in the wilderness, ii. 298-301 300-306
Skapker, 'a large bowl,' from which drink was poured into drinking vessels and served out to the company, ii. 3417-18
Slagbrandr, 'bolt' of a gate in the fence of a rustic sanctuary, ii. 261-268
Stallara-stöll, 'marshal's stool,' the seat which in the royal halls of Norway, from the reign of Olaf the Quiet, was substituted for the old high-seat on the middle lower bench. The Marshal's seat was placed in the middle of the floor further down than the trapeza; it was occupied, besides the Marshal, by those of the court dignitaries who came in rank next after those who sat on either side of the king in his high-seat on the dais at the upper end of the hall, iii. 19318-196 cf. ii. 6718-24
Tjöld (sg. tjald), 'hangings,' ii. 3416
Trapeza, τράπεζα, 'table,' on which was placed the 'skapker,' or 'great bowl,' and at which washing of hands before and after meals probably also took place (cf. Fms. viii. 1319-15) —it stood on the floor some way down the hall, and after the changes in the seat arrangements of the hall introduced by Olaf the Quiet, it occupied a position between the king's high-seat and the marshal's chair, ii. 3417 iii. 19318
Þekja, 'thatch,' of (reyr) 'reed' or (halmr) 'straw' (in Sicily), iii. 6421-22
Þvertre, cross- or tie-beams, on which, in a wayside hostel, a loft was built for sleeping accommodation, ii. 300-306
House-carles (húskarlar), i. generally: free-born men in service, attending on their master, often in the capacity of fighting men; Haki's house-carles were provided with his hall for dormitory, i. 8218—Eyvind's house-carles and tenants attend him on a 'row-boat' trip in quest of household supplies, 21917—Raud the Strong had many house-carles and a numerous retinue of Finns, 32918-19—Ketil of Ringness took with him forty of his own house-carles for the surprise of the Upland kings, ii. 1076 12-18—Lawman Thorgnyr's house-carles form a sort of body-guard round him at Upsala Thing, ii. 118-20—Thorir Hound mans a longship of his with well-nigh eighty house-
Index III

——Thrand o' Gate's house-carles, ten or twelve of them, take a ship of his on a risky voyage to Norway, 270 16-21
Harek of Thiotta sends a row-ferry manned with a dozen of his house-carles to rob an island belonging to Asmund Grankelson, 293 8-294 8 cf. 292 7-30—he goes into viking warfare on a cutter of twenty benches manned with his house-carles, 293 35-39—Thorir Hound mans a longship with his house-carles in order to oppose Olaf the Holy, 387 29-30 388 8-11—Olaf the Holy quotes the Icelandic custom of masters giving their house-carles a harvest treat by slaughtering a wether for them, 409 20-23—Thorir Hound selects a body of eleven of his house-carles to form his guard at the battle of Stickleshead, 421 10-17—Kalf Arnison ranges his house-carles under his own banner at the battle of Stickleshead, 423—house-carles stand firm in battle with landed men when 'bonderis' flee, 428 9-9—Kalf Arnison mans a twenty-bencher with his house-carles, 463 8—He flees from Norway, going on viking cruise in a ship manned by his house-carles, iii. 20 11-13 21-21 13—Einar Thambarskeleir had more house-carles even than an earl, 168 22-23—Finn Arnison has a following of wellnigh eighty house-carles of his own, 113 4-6—K. Sigurd Jerusalem-farar summons to him landed men and their house-carles on the chance of having to give battle to his brother, 274 16-18—house-carles are referred to, in King Ingi's state-paper to the men of Thrandheim, in respect of political franchise as on the level with 'landed men' and 'court men', 359 9—Gregory Dayson treated his house-carles better than other landed men, making them drink with him at gilds, and providing them with helmets when they attended him at Things, 386 16-30 cf. 387 29-33—feud between the house-carles of Gregory and K. Sigurd Haraldson, 387 9-11—affray between house-carles at Biorgvin, 417 1-418 8—the house-carles of Haldor of Vettland hewn down fighting with their master, 419 1—after the fall of Gregory Dayson and K. Ingi, Erling Askew appeals to the house-carles of the former to join the party opposed to Hakon Shoulderbroad, 435 11—they, as well as the house-carles of Erling, join K. Magnus Erlingsson going on a state visit to K. Waldimar of Denmark, 437 22-24—Earl Sigurd of Reyjr's war-host in fighting for Hakon Shoulderbroad consisted of his house-carles, 449—2. the lowest section of the king's household of free-born
men, thirty in number at the court of Olaf the Holy, sixty at
the court of Olaf the Quiet, engaged in doing 'all needful
service' within the royal establishment, and 'at whatso in-
gatherings were needful,' ii. 67-68, iii. 194-197—the devotion
of the house-carles of Magnus the Good praised in song by
Odd Kikina-skald, iii. 91-96

HOUSECARLES'-WHETTING (húskarla-hvöt), a name given
by the army of K. Olaf at Sticklestead to 'Biarklay the
Ancient,' when Thormod had sung it out to them at the
dawn of the day, ii. 408.

HOUSE-FREYA (húss-freyja), a lady who rules a household,
i. 242

HOUSEWIFE'S TOW (rykkjartó; possibly rykkjar was meant
to stand in the original for 'rukkjar,' gen. of 'rukr,' a 'rock,
'spinning-wheel'; but as rygjar, gen. of rygr, an archaic term
for woman, is the reading both in the oldest saga of Olaf the
Holy, ed. 1849, p. 60-61 and in the older law of Frosta-Thing,
xxvi. 2, 3, Norg. gamle Love, p. 257-8, we thought it safer
to follow the reading rygjar-tó), a bundle of undressed flax, as
much as might be spanned by the biggest finger, the thumb,
and the longest, a tax payable at Yule, imposed by Svein
Alfason on every mistress of a house in Norway, ii. 450-26

HOWE (haugr), a burial mound, a barrow; in Snorri's view
the historical landmark of a new era, 'the mound-age,' fol-
lowing that of burning, i. 417-30—Frey was the first lord in
Sweden, and Dane the Proud in Denmark, to be laid in howe,
419-20—Frey's howe was built with a door and three windows
(gluggar), through which votive offerings were dropped in
gold, silver and copper, 2318-23—K. Gudlaug of Halogaland
was laid in mound at Streamisleness, 39-13—of the Ynglings
kings Aun, Egil Foe-of-Tunni and Adils were laid in
mound at Upsala, 43-46, 51-6—Yngvar, in Adalsysla (in
Estonia), 53-26—Eystein s. of Halfdan, and Halfdan his
son at Borro (Westfold), 69-70 70-2—Olaf Geirstealde at
Geirstead (Westfold), 73-9—of the howe of K. Herlaug of
Naumdale took three years building, being made of stone
and lime and roofed with timber, 97-20—deep to sit on a howe,
an ancient custom of kings (connected with worship of ances-
tral spirits), 97-31 162-4—Earl Sigurd Eysteinson's howe at
Oikel Bank, 116-28—Biorn Seaferer's at Seaham above Tuns-
berg, 135, Harald Hairfair’s on Kormt Sound, 143, the howes of Olaf (II.) Geirsteadelf and Sigurd his brother, on the brent east of Tunsberg, 144, howes on the island of Fredi heaped over ships with fallen warriors laid in them, 180, Hakon the Good laid in a great howe at Seaham in North-Hordland ‘all armed with the best of his array,’ 188, K. Ogvald laid in howe near Ogvaldsness, 315, howes at Upsala, ii. 118, howes among the Biarmen used for storing in that portion of dead men’s property which by law was theirs after death, 260, 261, while Hakon Shoulderbroad, on the eve of his fall, engages in play, his landed men ‘sat on a certain howe,’ iii. 444, (from superstitious motives?)

HOWE-STEAD (haugstadar), the place at or near to which a man has been laid in howe (Snorri’s statement that the ‘howe-stead’ of each of the ancestors of the Ladir Earl Hakon the Mighty is recorded in Eyvind’s poem ‘The Haloga Tale’ is not borne out by the fragments we now possess of that poem), i. 418

HUNDRED (hundra), num. = 120, passim.

HUNTER, HUNTING (veiðmaðr, veiðr), K. Egil the Foe-of-Tunni, a mighty hunter, who oft rode day-long through the woods hunting wild deer, i. 46—Attì the Fool’s hunt, ii. 156, 157

HUSBANDRY (búsvsla), K. Sigurd Sow, a great husbandman, gives heed to his workmen, acres, meadows, live stock and smiths, ii. 312, 316

HYLL (hylia), to cover, iii. 375

ICE-HEWING (íshögg), Harald Hardredy’s ice-bound ships in the lake Venner set free by cutting away the ice until open water was reached, iii. 152, 153, 159

IMMORALITY, even in a popular and illustrious ruler, so resented by the ‘bonders’ as to count for a capital crime, i. 288, 289, 290, 291, 292, 293, 294, 295

INCENSE (reykelsi, from O.E. rícels), employed as a counters-magic (beside ‘candles’ kindled, the ‘rood,’ ‘the gospel,’ ‘many prayers’ and ‘holy water’) to Raúd the Strong’s wizardry, i. 331, 332

INCOMINGS (tókur, from taka, now tekjur, sg. tekja), income, revenue, iii. 183, 219, 224
INF—KIN]  

Index III  

INFANTRY (fötgöngulið, fötgangandi menn), 'footmen,' 'footfolk,' the men on foot in the army of Emperor Otto and in that of Harald Godwinson, as distinct from the men on horseback, the 'riders,' cavalry, an arm still unknown in the north, where, consequently, 'fötgöngu' is never prefixed to 'lið' when native levies are in question, i. 255,17 iii. 173,6

IRON-BEAK, see Ships, 2.

IRONS (járnm), iron chains into which were cast: heathens refusing to accept Christianity, i. 324,17-18—great criminals, ii. 125,14 226—traitors, 343,16-17 iii. 117,27-28 80—or even lesser offenders, iii. 223,14

JIG-PLAYERS (gigjarar, sg. gigiari), much in request at the court of K. Hugleik of Sweden, i. 37,88

JOINTURE (tilgjof), a marriage settlement on the bride made by her father (guardian), in addition to what the bridegroom's dower, mundr, amounted to, ii. 153,21

JUDGMENT (dómur), passed at the instance of Erling Askew at a Thing in Tunsberg which in due form committed Earl Sigurd of Reyk and his following both alive and dead to the devil—severely censured by Snorri, iii. 449,16-450,7

KETTLE-BOW (ketil-hadda, the handle of a pot used for cooking sacrificed meat), i. 170,48

KILT (kiliting), see Dress. Cloak, 5.

KING (konungr), the title first used by Kings Danp in Denmark and Dyggy in Sweden, i. 31,14-19—the king(s) of Sweden supreme judge(s) in a court of law where twelve judges assisted as assessors, ii. 159,17-19—king's dues (konungs skyldir), crown revenues, ii. 67,12 75,20 78,24-26—king's berth (konungs lægi) and king's bridge (konungs brygga), i.e. pier, landing-stage or quay, prerogatively provided in harbours where kings with a fleet or otherwise might be calling, iii. 84,10 88,25; cf. iii. 343,22—the relative right of Magnus the Good and Harald Sigurdson to this prerogative defined, 84,10—Harald's breach and Magnus' firm vindication of this covenant, 88,29-90,20—Earl Hakon the Mighty's observance of this right of berth, i. 247,16-19 264,24-18—king's fines (konungs sákeyrir), that part of fines inflicted for offences against the law which belonged to the king, iii. 146,18—king's garth (konungs garðr), the royal palace or residence, as a nucleus of a capital with the seat of government, first erected by Olaf Tryggvesson at Nidoyce
(A.D. 997), i. 321, 26-27 ii. 50, 20 (where konungs garðr is tr. 'king's house')—neglected during the rule of the Earls Eric and Svein it was found in a tumble-down state and partially restored by Olaf the Holy (A.D. 1015), but shortly afterwards destroyed when Nidoyce was burnt down by Earl Svein and Einar Thambarskelfir, ii. 50, 22-51, 53, 14-16—again K. Olaf erected it in a stately manner (1016-17), 67, 16-20—K. Magnus his son built a new one to which K. Harald Hardredy added a stonehall, which he did not live to complete, 104, 23-26, 38-40, 105, 11—the old, Olaf the Holy's, palace had acquired the name of Skuli's-garth (Skúla-garðr) in 1093, when Magnus Barefoot succeeded his father, doubtless because Olaf the Quiet had assigned it for a residence to his great favourite, Skuli son of Tosti, cf. 184,—but the palace of Magnus the Good was now, par excellence, the king's palace, 206, 15-16, 18, 21—king's palace in Biorgvin from the days of K. Eystein Magnusson becomes the most noted royal residence, 263, 3-13, 343, 19-20, 46, 4-14-15.

KING'S MEN (konungsmenn), part of the war-cry or watchword in K. Olaf's army at Sticklestead, ii. 400, 2, 427, 18.

KIN-HAY (frændhagi), the country or district of one's nativity and kindred, iii. 417, 32.

KISS (kyssa), to kiss, a form of taking a loving farewell, i. 107, 19—to kiss a king's hand, a ceremony whereby a pardoned offender or criminal acknowledged the act of grace, ii. 229, 24-29 iii. 472, 28.

KNAVÉ (knapi, Germ. knabe), a young valet in a king's or nobleman's service, ii. 126, 28.

KNEE-SETTING (at knéseťa), a solemn ceremony, whereby he on whose knee a child was set with or without his will, became in honour bound to bring it up, to 'foster' it; in this way Hakon the son of Harald Hairfair became K. Athelstan's fosterson, i. 140, 11-12, 18-21—K. Harald Gormson 'took into fostering Harald Ericson, Greycloak, and set him on his knee,' 159, 26-27 cf. 235, 20-21, 27, 22, 236, 1, 21, 237, 2.

KNIFE (kníf), carried in a sheath (cf. brá hon kníf), the weapon wherewith Gudrun Jarn-Skeggi's daughter was going to slay Olaf Tryggvesson in bed on the first night of their nuptials, i. 322, 19-14.

KNIGHT (riddari), in a table game which probably was chess, ii. 326, 19.
KNO—LAN]  

Index III

KNOP-HEAD (knaphöfði), name given by Harald Hardrady to a stoup as big as a man's head among his Byzantine treasures, iii. 86

KNUT'S DRAPA, see Poems.

LAINÉ (leyna), to hide, gainsay, deny, iii. 173

LAND-DUES, 1 (land-skyldir), rent, revenue from land, paid by every owner of land to Har. Hairfair, one-third of which he bestowed as tax-gathering fee on his ears (an arrangement which applied to every kind of revenue collected by them and whereby their income exceeded in amount that of the dispossessed kinglets), i. 96—98—with his sons as sub-kings he shared one half of his own land-dues, 132 cf. 135, 144, 146—the same arrangement was adopted by Hakon the Good in respect of his nephews Tryggvi Olafson and Gudrod Bjornson, 151, 20—22—Earl Svein held on the same terms his dominion in Norway of the King of Sweden after the fall of Olaf Tryggvison, 377—Olaf Tryggvison settled on his brother-in-law, Erling Skjalgson, his marriage portion on the same basis, 308—11, ii. 238—12—see further, 81, iii. 146—14, 16—24, 149, 199, 201, 215—26, 359.

LAND-DUES, 2 (landaurar), or 'sailing fees,' an impost levied in Norway on every free and enfranchised man who came from Iceland; it amounted to 'six cloaks' or rugs (feldr), + six ells of homespun, or half a mark of silver, pro persona, cf. 'Grágás,' ed. Finsen, ii. 195, 'Dipl. Isl.,' i. 65—66. Snorri does not mention the amount, his readers knew all about it. The statement that Earl Svein gathered in the half of the sailing fees, in his dominion in Norway, finds its explanation in the fact that the other half went to his suzerain, the King of Sweden (cf. i. 377—20), to which Olaf the Holy put a stop by driving away or slaying the Swedish tax-gatherers, ii. 52, 19—25, 69—72, 94—95.

LANDED MEN (lendir menn, sg. lendr maðr, 'lord of land,' i. 282—329): in Snorri's 'Edda' it is stated that the titles hersar or lendir menn in the North correspond to greifar in Saxland and bardar in England, i. 456—11—'lendir maðr,' therefore, is looked upon in the thirteenth century, in accordance with the traditional view of the case, as a title equivalent to a hersir. The original colonists of Iceland and their descendants knew all about the origin of the 'lendir menn,' and VI.
Harald subdued the authority in his own son, as many did, or to take it into the hand of the latter by voluntary cession. In reality to the degraded king might hefarsir might retain his possession of the 'landed men' 
Snorri refers in saying, 'there was in Norway of them were mighty men 
were sprung from the short tale of forefathers. 
men consisted of those to that position, gene-
freeholders, and for who 
of the confiscated property. 
however, this dominion 
rived from veita, to bespecial favour was added and administrative auth-
a landed man was, by 750-18 (cf. 'Ældste Gula
except at a Law-Thing, 27320-24—in the ‘Heimakringla’ the landed men mostly figure in their military capacity as commanders by land and sea, and as the most influential class in political matters, ii. 2418 7930-80, 86, 10616 28 10828 10928 1239 19116 19217 1994 31011 31150 33318 33812 3492 5 3619 36217 36419 38717-38811 3896-11 3904 12 39723 41631 4175 41881 4208 4234-19 42416 428819 43011 4347 46311—iii. 721 1027 2628-29 9845 10516 1064 11081 1114-6 17023 20921 21010 21421 26 80-31 21510 2164 21728-31 2182 22528 2426 2488 27417 29011 23 2912 29418 29517 29917-18 31310 3148-9 31528 31728 31816 31 3191 9 32094 17 27 34020 3443 3477 35010 21 3525 35310 35736 35924 36520-21 3698 37117 3899 14 40711 41022 4415 44324 4444 45912-18 45825-26 47118 47727-28 4799 48120 LAND-PENNY GELD (landaura-gjald), ‘Hakon (Magnusson) took off from the Thrandheim folk the land-penny geld,’ iii. 20517-18—this must refer to that provision in the laws of K. Svein Alfiva’s son, whereby ‘No man was to fare out of the land but by the leave of the king; but should he go without, his goods were forfeited to the king,’ ii. 45014-17—although it is not expressly stated that the king’s ‘leave’ was to be paid for, it stands to reason that such must have been the case, considering the penalty attached to the breach of it. Precedent for the provision existed already in Harald Hairyfair’s legislation, who imposed the tax of five ounces of silver on every man leaving Norway for Iceland (‘Isl. bök,’ ch. 1), which payment went, as did that reversely paid by Icelanders in Norway, under the name of land-aurar, iii. 20517-18 LAND-SPIRITS (land-vættir), the guardian spirits of Iceland. The landvættir that drive Harald Gormson’s magic messenger away are clearly indicated by Snorri as the guardian genii of the four leading families in the country at the time, i. 26827-26926 LAND-TENT, see Tent.

LAND-WARD (landvarmarmaðr), commander of the forces levied for the defence of a country, iii. 11629 15732—landwarders (landvarnar menn), probably a corps of Værings in the service of Jaroslav of Novgorod, iii. 5829 LAND-TOLL (landvarða), a toll consisting of five fishes paid to the king by every man who rowed out deep-sea fishing; an
LAWK (skriðljógi)
LAWS (lóg, plur. of lóg, etc.), practically a tók, or so and so many folklore.
of public law, a law or enters frequently as
hrænda-lóg, meaning
amenable to the body.
The difficulty of translating into a variety of
Thrandheim, i. r. 447
Thrandheim folk, i. r.
Thrandheim laws, 460
Thrandheim, i. 321
lands of Thrandheim.
Only in this case does the name of a people, most	England is an exact
sense, combines, in the Things: Gulópingslógi,
Frostópingslógi, 'Frost
LAWS (lóg, leges, pl. of the singular in the sense of
ordinance, body of law following are mentioned;
1. LAWS OF ODIN: Des
be borne to be hi.
blood fines (saktal), and settled duly the weregilds (bœtr), for each man after his birth and dignity, i. 8426-852. As Halfdan was King of Sogn, and that folkland formed a part of the Gulathing jurisdiction, it is possible the fines and weregild system of the Older Gulathing’s law may trace its origin to Halfdan, see Older Gulathing’s law, ch. 91, 185, 200 Norges gamle Love I—the code of Heidsævi (or Eidsivathing), to which Halfdan’s hereditary realm of Wes-fold was amenable, framed by him, 8426-81 160-82.

3. Of K. Harald Hairfair: Constitutional (feudal system) and fiscal, i. 968-18 100-17-19; administrative, 1184-7 succession laws: sword-side male issue to be kings, distaff male descendants, earls, whose revenue and rank at court was defined, 1318-15 132-25—partition of the realm, 1315-1328.

4. Of K. Hakon the Good: He frames, by the assistance of Thorleif the Wise, a body of laws for the district of Gulathing, i. 160-85-88—and with the counsel of Earl Sigurd of Ladir, and the wisest men in Thrandheim, a code for Frostathing, 160-89-80 167-98-81—he frames laws, and provides good administration for Jamtland and Helsingland, 163-90-90 demi passa a law dividing the maritime folklands of Norway, as far inland as ‘salmon furthest swims,’ into ‘ship-raths,’ q.v., i.e. creates a standing fleet, i. 17326-1742—he ordains a system of war-signalling by means of beacons erected on high mountains, whereby war news could be transmitted from the southernmost to the northernmost Thingstead in Norway in seven days (a distance of about 1,100 miles), 1742-27—heavy penalty for creating false alarm by lighting the beacons, 1742-1751.

5. Of K. Olaf the Holy: He revises and amends K. Hakon’s Frostathing laws, ii. 6814-18—ordains by law that the laws of Heidsævis Thing should extend to the folklands of the Uplands of Norway, 210-27—by 1024 (Snrri says) he had framed laws for all the land, 2413-11—by the aid of bishop Grinkel he framed the first church law, or canon right, for Norway, 6814-28.

6. Upland Law, the body of enactments prevailing before the days of Olaf the Holy in the five folklands called Uplands, ii. 459.
of butter, while even q.v.; the ‘bonders wanted built at his n years of age, one f service; every man each time pay the kind the land must resev every man going to a penny geld, q.v.) reg one Dane should up 4519—some of these Magnusson, iii. 20517 of Magnus Barefoot.

8. LAWS OF SWEDEN. E Thing, and its own law of each Thing-district what not, ii. 11315—in laws 'had to yield to 1131119 15885 2941

9. LAWS IN RUSSIA (in E and to weregild, and to 2302581 2311018—customer her own cost, have at bodyguard, 2518

10. Law, alleged to have land that for every no
LAW—LEE]  Index III 375

LAW-MAN (lögmaðr), i. in Norway, an expert at law; applied more technically to the members of the law-court at a Law-Thing, iii. 27319 27410 2756 40311 14-15

LAW-MAN, 2, in Sweden (lagh-maðr), a justiciary over a province, and at the same time the guardian of the laws and privileges of the commonalty (bonders), ii. 11311-11 17 19-21—the lawman of Tenthland (Upsala) highest in dignity and of most authority among the lawmen of Sweden, 11311-14—the lawman of West-Gautland delegated by the people under his jurisdiction to plead their hardships to the king, 15515829—Lawman Thorvid of West-Gautland's comical military command, iii. 15029-1519

1. LAW-THING (löging), in Norway, a term properly signifying one of the four great judicial folk-assemblies of Norway: that of Frosta, Gula, Heidsævi and Borg (cf. Thing), which presumably is the case, ii. 7446 and 4501.8—according to the statement that Sigurd Bratan's case had been brought to naught 'at three Law-Things,' that of 'Erneness' for Halogaland would seem to have held rank with the four named, ii. 27528-30 cf. 27312-18—but this a mistake, see under Thing, Erneness-Thing.

2. LAW-THING (laghþing), in Sweden, a legislative and judicial assembly in every district or folkland, ii. 1131,—called Althing, to indicate that it is a general assembly with jurisdiction over lesser Thing-districts or folkland-Things, ii. 11310

LAW-SPEAKER, see Speaker-at-Law.

LAYING HANDS on the heads of those going to the wars (leggja höfuð sitt í kné manni), to surrender to the mercy of an offended (superior) person, ii. 18547

LAYING one's head on another's knees (leggja höfuð sitt í kné manni), to surrender to the mercy of an offended (superior) person, i. 1229 cf. Blessing.

LAYING-SMITHS (ljómða-smiðr), poets, a title given to Odin and his temple priests because they brought with them the art of poetry to the North, i. 1724

LEECH (lærknir), one skilled in the art of healing: Olaf the Holy noted for his proficiency therein, ii. 34310-11 385385—3858—a woman acts as an army surgeon among the wounded after the battle of Sticklestead, 4418-21 4414-44215—scarcity of leeches after the battle of Lyreshawheath, iii. 3712-14—K. Magnus
LEECH-CRAFT (i)

rubbing
wounds with warm
reached the hollow
a mess of leek and

LEECH-DOM (lækni
craft.

LEGATES from Rom
LEGBITER, see Wea
LENT (langafasta), i.
LEOD-BISHOP (ljóð
bp., iii. 380;
LETTERS (bref), write
Hjalti Skeggison, A.t
sending), 1019, 14819
ing claim to Norway,
Emma under K. Knut
Knut to king in Den
letter to K. Edward
Haraldson's letter to h
of Thrandheim, 35927.
in the name of the K
principal men of Thra

LEVY (nefrnd). called t

46928
LIF—LOT]  

Index III  

377

ailities (handshake) has entered a lord's, generally a king's, service, i. 1074 338,15 ii. 1827-8 186,20-21 iii. 43718

LIFTING ON NESSES (nes-nám), vikings' mode of victualling their ships by robbing livestock on outlying nesses when they chose not to give fight in more thickly-peopled parts, i. 122,19 ii. 187,29

LIME (lím), used in the building of K. Herlaug's gravemound in Naumdale, i. 97,29—and in building Mary's church on the Mel, iii. 105,4

LING-WORM (lyng-ormr), a snake (legendary) made use of in a peculiar manner by Olaf Tryggvason for torturing Raud the Red, i. 332,38-333,10—employed as a dowser by K. Harald Hardredý, iii. 127,9-128,5

LOAF (hleifr) of bread; four loaves, and fleshmeat beside, the daily fare of Thor in Gudbrand a-Dales' temple at Hof, ii. 205,14,15 208,14

LOAF-WARD (lávarðr, O.E. hláford), lord, sire, iii. 395,5

LONG-FAST (langafasta), Lent, iii. 451,19

LORD'S NIGHT (Drottins nótt), Sunday, iii. 325,19

1. LOT (hlutr), a thing chosen by two contending agents for the purpose of chance decision; Harald Sigurðson's tricky use of, iii. 61,11-62,2

2. LOT (spánn, plur. spænir), a divining chip of wood, doubtless marked with runes on either side (or one side at least) referring to fate in store for the consulter of the chip. The term 'blót-spánn,' sacred chip, shows that the consultation of it was connected with religious ceremonial. It was let fall down (fella blótspánn) from some height and the upper side, when it had fallen, indicated the answer that fate deigned to vouchsafe, i. 62,9-11 (A similar custom may, or, at least, till lately, might be observed in Iceland in connection with the baptism of infants. When the parents could not agree as to whether the child should be named into the family of the father or the mother, they left the decision to chance under the observance of the following ceremony: When the child was brought to the church to be baptized, the parson was requested to settle the dispute of the name. With a piece of paper in his hand, on either side of which the rival names were written, he stepped dressed in his canonicals up to the cross-beam that marked the division of the choir from the
personal spiritual
LYKE-CHEST (lik
LYKE-FARE, -FA.

LYKE-HELP (umb
the body, wiping l
over the person, ii.
MALT (malt), ii. 211
be paid at Yule to
Norway, 450.92—i
MAN-MATCHING,
vourite and misch.
Scandinavians, while
and Sigurd) termina
that never healed, ii
186.)
MANNERS: washing
139.35—courteous
of a towel, but deen
by a farmer’s wife (in
saving wanted only
board ship to hold a
certain circumstance
people on board, iii.
MANORS, Royal (kor
fair’s, Alrekstead 1
earlier kings, 300 instead of sixty or seventy, or, at most, 100, had to curtail the time of the banquets in each place, 4516-24—his feasting at his manors in the Uplands made easier by landed men and mighty bonders, 338-14—large manors at Ulleracre belonging to Princess Inggerd of Sweden, ii. 11420 11518
MANSAYER, or simply slayer (vegandi), ii. 2256 22629—allowed to listen to mass standing outside the church, 22712-15
MAN-TYNE (manntjón), loss of life (in battle), iii. 43013
MARCHING through wild woods made practicable for retreating purposes by stripping trees of their bark along the route, ii. 2611-8
MARK (mörk, gen. markar and merkr, pl. markir and merkr), wild woodland, marches, see Index II.
MARK (mörk, gen. merkr, pl. merkr), orig. a standard of weight, =8 ounces. In this sense it occurs in connection with the rings which, as song-reward, K. Olaf the Holy presented to Sigvat, ii. 527-8—and K. Knut to Bersi Skald-Torvason and Sigvat, 2546-11—each of which weighed (stöð, pret. of standa) half a mark; but in the overwhelming number of cases it stands for a unit or standard of value: mark = 8 ounces, aurar, =24 ærtogar = 480 pennies, penningar. This was the so-called ‘weighed mark,’ mörk vegin, and seems to be the mark Snorri has in his mind wherever he uses the term. At any rate he does not distinguish any mark he mentions by the epithet ‘counted,’ talin, tölð, the value of which, through increased base alloy, had gone down to one half of the weighed mark, in the eleventh and twelfth centuries, as may be inferred from Archbishop Eystein’s mode of collecting the revenue of the see of Nidoyce ab. 1162, see Ounce. The song of Eyvind Skaldspiller on ‘all the men of Iceland’ was rewarded by the latter with an ornamental brooch of the value of fifty marks, i. 2194-18—Hialti Skeggison brings K. Olaf the Swede ten marks of silver (which possibly may have been of the lighter currency) as land-dues of the ship wherein he came to Norway, on board which, therefore, there must have been twenty enfranchised citizens of Iceland (women and children not counted), ii. 9416-952—Ingibiorg, wife of Earl Rognvald, furnished Hialti with pocket money, twenty marks of weighed silver, for a journey from Skara to Upsala, 919-92—many marks of silver were given for the ‘soul-
 Hairfair exacts for his son Half for the payment, that in silver, 2908-18, expedition to Bi in gold imposed Stavanger for no Blind's treasures pays three marks MARKET (marka) the bridges or land and fair at Upsala of Goi (Feb.-Marc the introduction of the Biarms corn, and when they again, 2608-18—mark need in Spain during MARKET-PLACE (t.
A.D. 999, i. 3513 MARKING one's self cf. diis se devovere) self-immolation, or, a himself to a.
MAR—MAZ]  Index III  381

MARSHAL (stallari, O.E. stellere, Low Lat. stabularius), one of the highest dignitaries at the Norwegian court from the days of Olaf the Holy, who first introduced this degree of rank. The marshal is in evidence chiefly as the spokesman of the king at public assemblies. In the court-hall he occupied the seat straight against the high-seat of the king, and from the days of Olaf the Quiet he sat in the so-called Marshal’s stool, q.v., ii. 6722-24 7618 785 8510 28-8627 8881-83—marshals mentioned: Biorn (see foregoing quotations), Sigvat, 33335 33411 22 and Wolf the son of Uspak (a nephew of Gudrun, the heroine of ‘The Lovers of Gudrun’), who received from Harald a landed man’s right and other privileges, iii. 1047 15-18—marshals at K. Sigurd Crusader’s court, 29011.

MARSHAL’S STOOL (stallara-stóll), the seat which took the place of the old lower high-seat on its being moved from the side wall in the royal hall into the middle of the floor some way down the hall in Olaf the Quiet’s reign. This seat was occupied, beside the marshal, by those of the court dignitaries which came in rank next after those who sat on either side the king’s high-seat on the dias at the upper end of the hall, iii. 19316-16 cf. ii. 6718-24.

MASS (messa, O.E. massse), first sung in Norway for Olaf Tryggvson in the island of Most, i. 29111-13—performed on St. Michael’s feast with great solemnity, 33618-19—other references to, ii. 20519 22517 iii. 29881—foremass (formessa), missa nocturna, or matutina, or matutinalis, iii. 4431—high-mass (hámassa), missa solennis? ii. 8629 1314 22 22517 22619 22767 1218 iii. 32688-87 32710 4826-7 14.

MASS-ARRAY (messu skrúði), canonicals, i. 33125.

MASS-DAY (messudagr), a church festival, saint’s day, iii. 47512.

MASS-PRIEST (prestr, O.E. preost), i. 516 33918-19.

MASTERY (iprótt), see Sports.

MATINS, matinsong (óttusóngr, óttusóngsmál, O.E. ughtid), hora matutina, ii. 10719 12929 22516 22616 iii. 2981 30228 42015 46822 47520 47612 8 12 48128.

MAZER-BOWL (mósurbolli), a bowl made of the maple tree, the spotted wood; one such brimmed with silver and provided with a handle of silver, a gift from K. Harald Sigurdson to Steig-Thorir, iii. 8628 875.
MEAL (mjöl), plenteous to
by Olaf the Holy,
ii. 2117 215 22
MEAL (verðr), on
MEASURE (mæs
Yule for every h
MEAT-BOARD (m
MEAT-CHEAPING
MIDLENT (miðfr
MIDWINTER blow
MILE (röst, gen. m
μλιον; in Heilag
brúarinnar var há.
certain how long the
research goes to sh
a geographical mi
ment the Eiddo
broad, ii. 145
MILKING-STEAD (m
sense of stóðull, bu
the place up among
imals are kept for d
366 28 30—apparen
sense.
MINSTRELSY
a boy of dangerous throat inflammation, 383\textsuperscript{3r}-385\textsuperscript{3s}—Olaf restores a field of corn trodden down by his army to its natural state, 397\textsuperscript{1c}-398\textsuperscript{5}.—Olaf’s blood restores sight to a blind man, 444\textsuperscript{2o}-445\textsuperscript{2o}—light shines where his corpse is hidden, 447\textsuperscript{1e}-22.

K. Olaf gives victory to his son at Lyrshawweath, iii. 352-36 37\textsuperscript{25-26}—Olaf turns the new-baked bread of a disbeliever in his saintliness into stones, and smites him with blindness, 125\textsuperscript{8-91}—a cripple rolls over the threshold of the gate into the churchyard round St. Olave’s in London and rises forth-with a whole man, 126—a blind man cured at Olaf’s shrine, 195\textsuperscript{17-20}—a dumb man likewise, 195\textsuperscript{20}—a blind woman from Sweden also, 195\textsuperscript{26}-196\textsuperscript{2}—Olaf’s shrine sticks immovable at a spot where, digging being done, a body is found of a murdered child, 196\textsuperscript{8-17}—a man, for behaving irreverently at Olaf’s shrine, is punished with blindness, 237\textsuperscript{20}-238\textsuperscript{4}—a crippled woman cured by Olaf, 238\textsuperscript{7-10}—Olaf restores the tongue of the servant Kolbein, 302\textsuperscript{9}-303\textsuperscript{9}—Olaf saves a much-tormented Dane, 303\textsuperscript{9}-306—Olaf heals Haldor, a man fearfully mutilated by Wends, 380\textsuperscript{28}-381\textsuperscript{3}—also Richard, a terribly mishandled English priest, 381\textsuperscript{11}-385\textsuperscript{16}—Olaf brings it about that his sword Hnettir ultimately is placed over the altar in a church dedicated to him in Constantinople, 428\textsuperscript{30}-429\textsuperscript{94}—Olaf gives the Væring’s victory over overwhelming odds, 429\textsuperscript{27-28}.

MITRE (mîtr), worn by Bishop Sigurd when addressing the heathen assembly led by Gudbrand a Dales, and from the shape of which he earns from Thord Bigbelly the nickname of ‘The Horned one’ (hyrningr), ii. 205\textsuperscript{23} 207\textsuperscript{6}.

MONEY, see Silver.

MONK-CLOISTER (munklifi), monastery; the saga’s statement, ‘he set up a monk-cloister’ (hann hóf munklifin), refers to the foundation of St. Michael’s monastery on Northness by Bjorgvin, iii. 263\textsuperscript{44}.

MORNIR (mônr), i. 268\textsuperscript{1s}, seems not to occur as a name for a sea-king; other, and a better reading is Marnir, gen. of Mörn, the river Marne (in France), and hence river generally, the móre horse (not ‘mew’), of which = ship. Sense in either case the same.

MOTE (mót), a public meeting convened within a town of the burgesses and citizens, under the ‘Stadsret’ in Denmark, iii.

286-19—the spell took effect on the fifth direct descendant, Agni, whose Finnish wife hanged him with the necklace, 3325-
3425—an ornament round the neck of Jomali, the god of the
Biarmes, ii. 26215-19 21 26392 2648 10 28912-13 14 16 19 22 24
NESS-LIFTINGS, see Lifting on Nesses.
NET (nút), long-net, seine, for herring fishery, i. 21928
NIGHT, v. (nåta), to spend a night, iii. 13129
NIGHT-MARE (mar), treads to death K. Vanland of Sweden,
i. 2711-31
NIGHT-RIDER (kveldriða), a troll-woman who, mounted on
a wolf, chooses darkness for her rides abroad, i. 2617
NITH (nð), abuse, insult, iii. 23028
NITHING, nithingship (nðingsskapr), iniquitous treatment,
ii. 45119—dastardly, villainous action to fight and kill people
at night, iii. 4528-14
NONES, i. (nóna gen., nónu fem.), the canonical hour, hora
nona, and service thereto appertaining, ii. 2278—2. (nón,
neut.), the secular time of three o'clock p.m., ii. 44228-99 iii.
44211 45119
NORTHERN TONGUE, better Norwegian tongue (norrmæna),
difficult for the Kelt, Harald Gilli, to acquire, iii. 2977-10
NORTHUMBERLAND, mostly peopled by Northmen after
Lobbrok's sons had conquered it, i. 15227-33
NOSEGILD (nefgildi), a poll or capitation tax demanded by
K. Olaf Haraldson of the Icelanders through Gelir Thorkel-
son in 1027 amounting to a penny of the value of one-tenth of
an ell of 'wadmal,' or homespun cloth, ii. 27510-11 cf.
Ell, 2.
NUNS' SEAT (nunnusetr), convent for nuns, iii. 42129
OATH (eître, fullr trúnaéór, særí, swardagi), occurs in 'Heims-
kringla,' even as early as Yngling times, as the most solemn
form of promissory declarations, i, in the case of two parties
to a case coming to a mutual understanding; 2, when one of
the parties to a case submits to the conditions of the other.
It is not employed to establish the truth of a fact, cf. how-
ever, ii. 27222-26; for that matter the ordeal is the practice
resorted to The passage: 'This oath I make fast and swear
before that god,' þess strengi ek heit, ok því skýt ek til guðs
... , i. 951-2 should read: 'Of this I make a strict vow and
I take God for witness'; for the solemn declaration of
vi. C C
Uianmar and tryggðum), i. 62; gurd 'bound with his son H. 208 - Harald 'bounden by c. Gryting swears fair, i. 95 - H. dagi) to win Nor. Hlodverson of Tryggvisson and self with oaths nappers, 326 - (sver þess eĩa)

3217 20 3918 4726 1837 8 1868 2478 26418 2967 27-28 3

ODAL-LANDS (61 held by tenants i mass of the land Harald Hairfair, murder of Halfda Norway K. Harald caused the bonet. He was thus the l

cupier of land hist sixtv odd years -
fine of sixty marks in gold which Harald Hairfair imposed for the killing of his son, gave their lands to Turf-Einar for liquidating the debt, 12721,96—the odal rights so lost were restored to the landowners by Earl Sigurd, son of Lodvir, ob. 1014, 12781,1282—K. Olaf the Holy's commentary on this subject, ii. 17922,18016

OLD SONGS (forn kvæði), by contemporary court poets in Snorri's view the most important sources of authentic history, i. 425,513 711,18

ORDEAL (skîrsla), a solemn act, under episcopal control, performed for the purpose of establishing the truth of a statement made by the performer. In 'Heimskringla' we find it in its two principal forms, iron-bearing (járnburðr) and iron-treading. Bishop Poppo 'preached holy faith before K. Harald Gormson and bare glowing iron in his hand' and showed it unhurt afterwards, which proved the superiority of Christianity over heathenism, i. 257,24,25—Sigurd Thorlakson volunteers to bear iron to prove his innocence of a crime he had really committed, but gets away under cover of darkness, on the ground (stated to his men) that an ordeal might be after all but a piece of trickery, ii. 272,24,26 273,5,21—Harald Gilli performed the severest ordeal that has befallen in Norway, walking over nine glowing plough-shares, to prove that he was the son of Magnus Barefoot, 296,1,19—Bp. Reinald of Stavanger offers to prove by an ordeal (most probably iron-bearing) that he knew naught of K. Magnus the Blind's wealth and precious things, but K. Harald Gilli refused the bishop his appeal to that arbitration, iii. 324,3,18—Sigurd Slembi-Deacon and his partisans averred that he had 'flitted ordeal,' i.e., borne iron, in Denmark in the presence of five bishops, and proved that he was the son of K. Magnus Barefoot, which indeed he was, 337,20,33—K. Sigurd Haraldson offered to undergo an ordeal of iron-bearing to prove his innocence of the murder of Ottar Brightling, but never performed it, 370,7,15

OTTER (otr), otter in a gin (otr í kelpu), a phrase = reduced to the last extremity, iii. 217,9

OUNCE (eyrir, plur. auræ), one-eighth of a mark, both as to weight and value, in the latter case equalling sixty pennies. Two ounces of silver given as a bribe to a priest to ring in
service before its fixed hour, ii. 226—Archbishop Eystein persuades the 'bonders' of his diocese to pay him their fines in a silver proof ounce, i.e., an ounce of pure silver (silfrmetunn), while heretofore he had contented himself with receiving them in the fine-proof ounce (sakmetinn). This latter ounce was the current one, and in it were paid all fines to the king, i.e., all dues and taxes to the royal treasury. But this was a currency now (1162) so debased that one ounce, silfr-metinn, had the paying and purchasing power of two ounces of the sakmetinn sort. Thus the archbishop doubled the income of his diocese. For further information on the currency of the 'eyrir,' see Penny.

OXEN, or neat (naut), killed, beside horses, for heathen sacrifices, ii. 193

OXHIDE (uxadís, cf. 'neat's-hide'), raw-wet, hanging on a horizontal pole, used by Einar Thambarkelfir as a butt, through which he was in the habit of shooting a blunt arrow, ii. 193

PADDOCKS (pödurr, sing. padda), swarming out of the dead body of Snowfair, i. 120—Inmates of the hollow image of Thor at Gudbrand a' Dales' temple of Hof leaping out in all directions when Kolbein's club smashed it in pieces, ii. 207–208

PALACE-SPOIL (polutasvarf, from poluta or polota, the Russian form of ραλατον, and Scand. svarf, prop. filing, hence pileage, unless there hides in 'svarf' some corruption connected with σαρων a broom, or σαλπα to sweep up); a privilege alleged to belong to the Constantinople Varangians to pillage the imperial palace on the demise of an emperor, iii. 76–119

PALE (stafr), the uprights supporting London Bridge, ii. 13–14

PALL (pell, Lat. pallium), a costly stuff; a trailing cloak of, sent by Ingigerd of Sweden to Olaf the Holy, ii. 12–14—the coffin of Olaf the Holy wrapped in, and placed over the high altar in Clem. Church, 456–58—used by besieged people, by way of stratagem, as incitement to the besiegers to make an attack at the former's convenience, iii. 253–254—sails set with pall, 255–256—at the Emperor's order the streets of Constantinople were spread with pall on K. Sigurd Crusader's entry,
25917-20—the pieces of pall that formed the covers of the bolsters on which K. Harald Gilli and his queen used to sit in the hall made a present of by them to Bishop Magnus Einarson of Skalholt, where they were made into fore-song-copes, which still existed in Snorri’s day, 33521-27 3368-11—at K. Magnus Erlingsson’s coronation the great hall was hung or tapestried by pall, 46415-16

PALLIUM, a vestment, granted to archbishops by the Pope in evidence of their authority being derived directly from him, iii. 37931

PALM SUNDAY (pálmasunnudagr), ii. 5524.

PAPAL MISSIONS to Norway: Card. Nicolas Breakspeare’s, iii. 37921-38022—Card. Stephanus’, 46118

PARTING-DRINKS (leiðslu-drykkjía); the translation of the word is guesswork, it being uncertain what particular kinds of symposia the leiðsllu-drykkjur were; it seems not improbable that they may have been connected with funerals under Christian rite (cf. leiða, to bury: þorsteinn vá hann (Grana) þar . . . Steinarr leiðdi hann vppí í holtunum.—‘Egilssaga,’ 1888, 2978), iii. 19222

PARTNERSHIP, see Trade partnership.

PASTURE-TOD (vinjar-toddi, from vin, gen. vinjar, pasture, grazing, and toddi, which in a gloss from ab. 1200 is translated crustulum), in the laws of Svein Alféva’s son the term for the thigh of a three-winter ox which, at Christmas, every householder had to present to the king, ii. 45028—remitted, for Thrandheim at least, by K. Hakon Magnusson, iii. 20519

PATER-NOSTER sung by Erling Askew’s orders before the battle of Re, 1163, iii. 45414-17.

PEACE OF FRODI (Fróða-fríðr), i. 231—of this famous peace Snorri has given a more detailed account in his ‘Edda,’ see F. Jónsson’s ed., 1900, pp. 106-7.

PEACE-LAND (friðland), a land in which the ruler allowed an alien to live on the same peace footing as any other citizen enjoying the protection of the law; Normandy was such a land to Norwegian vikings, ii. 2217—Olaf the Swede confers this and other privileges on Earl Eric when fugitive from Norway after the fall of his father, 34511-13

PELTRIES (skinna-vara), ii. 2609 cf. Grey wares.

PENNY (penningr, etymology uncertain, not from Lat. pecunia,
Halldan the Black went to England and gave to his warriors as land and silver, which then was hid in specially built houses. Sigurd Jermalem-fære, the king's secretary, carried out the command to build houses for ornament. The ships in Ægir, which then were hid in special built houses, never carried out the command to build houses for ornament.

Pilgrimages to Jerusalem were often undertaken by the wealthy and the poor alike. In the Middle Ages, the pilgrimage to Jerusalem was considered a sacred duty and a journey to the holy land. The journey was often a long and arduous one, requiring great sacrifice and preparation. The pilgrimage was not only a spiritual journey, but also a physical and emotional one, as the pilgrims had to endure the hardships of travel and the uncertainty of the journey.

PERSONAL PROPE

Halldan the Black inherited a large silver hoard from his father, which he took with him on his journey to England. The hoard was said to contain three silver pennies, which were later described as three silver pence. The silver was largely used to pay for the services of the warriors, who all died in the battle.
PILGRIMS' BADGE, palm in hand, cross on the breast, iii.

PLAYERS (leikarar, sing. leikari), with harps and gigs and 'song-tools,' maintained at the court of Sweden in Olaf the Swede's reign, ii. 159-60 cf. i. 37-8; 38.

PLAYS (leikar), of the children, K. Olaf the Holy's half-brothers, ii. 110-20.

PLENARY (plenarium), a book complete in itself, a book containing complete a section of another larger book, as f. i. the four gospels, out of the whole N. Testament; the plenary, written in golden letters, which the patriarch of Constantinople (Nicolaus Grammaticus, 1084-1111) gave to K. Sigurd, was probably one containing the gospels, iii. 310-2 332-25—it is the same book, written in golden letters, to which reference is made, 288-9, 289, 9-10, 16, 18.

PLOUGH (plógr), Gefion's magic one, i. 15-20—plough(share), iii. 155—nine glowing plough-shares walked over for an ordal, 296, 18.

PLOUGH-HORSE (arðs-geldingr), generally taken to mean a plough-ox, which cannot be right. 'Thou wast chased out of thy lands as a plough-gelding out of stud,' evidently refers to the well-known habit of a stud stallion to chase every other male horse away from his flock of mares, an ox would be left in perfect peace, iii. 217.

PLOUGH-LAND (plógsland), a day's plough-land, Gylfi's gift to Gefion; the context, however, seems to mean that Gylfi gave her of his landed dominion as much as she could furrow off with a plough in one day, i. 155-20.

PLUNDER (ræna) the slain, forbidden by Olaf the Holy in the case of Erling Skjalason, ii. 359-11, 12—plundering generally held out by the same king as recruiting inducement when he was planning the reconquest of Norway, 393.

POCKET-MONEY, spending-silver (skot-silfr), ii. 92, 126.

POEMS (kvæði): the many poems on which Snorri draws he deals with throughout as historical documents corroborative of the veracity of stated facts, and with lucid precision he renders reason for this mode of writing history (which, however, had been already adopted by his predecessors). Poems, he shows, dealt with history before and after Harald Hairfair. To the former category belong those 'olden songs or story-
lays' (forin kvaði eða söguljóð) for the truth of the subject-matter of which he will not vouch himself, though he knows ‘for a truth that “men of lore” of old time have held “such lore” for true,’ i. 315-30. This is the poetry which deals with the prehistoric tradition that terminates in Rognvald Higher than Hills, the last of the Ynglings commemorated in the ‘Tale of the Ynglings.’ 1 Eyvind’s ‘Haloga-Tale’ Snorri looks upon as within the same category, i. 30-41—Bragi the Old’s ‘Ragnar’s-Drapa,’ of which one stanza is quoted, i. 16-18. Snorri, no doubt, regarded in the same light.

Altogether the great interest attaching to poems as corrective or corroborative of stated facts, centres, in Snorri’s view, in the court poetry of the historic age, which begins with the reign of Har. Hairfair (first cousin of Rognvald). On this matter he expresses himself with a clearness that would do credit to any modern critic. He introduces his criticism on the value of this poetry for historical purposes by the striking yet undoubtedly true statement, that with King Harald were skalds whose songs folk yet know by heart, yea, and all song on the kings who have since held sway in Norway, 2 i. 48-51. And then he goes on, ‘most store we set by that which is said in such songs as were sung before the chiefs (princes) themselves or the sons of them; and we hold all that for true which is found in these songs concerning their wayfarings and their battles,’ i. 52-6. Here an equal rank of importance is assigned to Drapas in memoriam, and to those addressed to the person himself, and Snorri’s reason for it is convincing, ‘no one would dare to tell (attribute to) the king himself deeds which all who hearkened, yea, and himself withal, wotted well were but vanity (hégómi = cobweb) and lying,’ such instead of ‘praise would be mockery,’ i. 59-63.

This accounts for the extraordinary copiousness of poetical

1 There are really thirty ancestors of Rognvald whose ‘deaths’ are commemorated in the poem, Eric, brother of Aðrek and Ægvi, brother of All, being respectively the eleventh and thirteenth in the order if one starts with Ægvi-Frey as No. 1. The verse, or verses, about Hugleik (No. 14) is (are) lost, and in several instances the burial-places are not mentioned, contrary to Snorri’s statement, i. 48.

2 This statement is not to be taken as exclusive of poems on princes outside Norway, which, as instar omnium, was pre-eminently in the author’s mind when he wrote his preface.
quotations in 'Heimskringla,' which altogether amount to some 627 (532 whole stanzas, 86 half ditto, and 9 couplets of various kinds), 80 longer or shorter poems, and 122 occasional verses (lausavisur) being laid under contribution. The poems, excluding occasional verses, fall into two groups: Drapa, a long poem with refrain with which it was customary to honour a king, and 'Flock;' a short poem without refrain, contemptuously called dæpleiningr (drapling, the wee-Drapa) by Knut the Mighty (ii. 350, 20), which it was proper to offer to an earl and magnates of lesser degree. So contrary to propriety it was thought to address a poem of this kind to a king, that Thorarin Praisetongue had nearly lost his life at the court of Knut for such an indiscretion, ii. 350, 24-20. The overwhelming majority of the quotations are in the standard court metre, the drott-kvær háttir, typically ——-; one in the so-called hrynhenda, typically ——-—; the stately evolution of the former; some twelve in the so-called lesser metres, see the list below. In the translation the original metres are reproduced in their essential characteristics; their alliteration, assonance, and other metric intricacies could not be reproduced in an English rendering. After much consideration Morris decided to render the 'kennings,' or circumlocutory definitions of persons and objects literally, 'in order to give the reader the poets' own language and way of thinking.' The decision was, like him, honest, fearless, and sound; take an instar omnium: which gives the truest insight into the poet's world of imagery, the translation of his very words, 'Reddener of Ygg's sea-mew's feathers' (iii. 7, cf. 492, 4), or the nearest paraphrase we can think of 'understood of the people' without giving the faculty of thinking any trouble: 'King, who spillst blood profusely?' No doubt readers will have to turn from the verses in the text frequently to the explanations given in the notes at the end of each volume. But after doing so several times in the first volume, where the kennings are most involved, the oneness, as it were, of the method by which the old poets vary their periphrastic definitions, will come home to the thinking reader, enabling

1 Flokkr eru v menn, five men make a flock.—Sn. Edda, i. 532, 11.
2 This metre, as to disposition of — and v syllables, is an exact reproduction of that of the Kalevala.
hime, if not exactly with ease in all cases, at least with interested
curiosity to see through the 'kennings,' and at the same time
to obtain a view of the real arrangement of a long-buried
laboratory of poetical workmanship.

The poems of 'Heimskringla' we give below in the alpha-
betical order of their titles, which had to be made up in cases
where the sources supply no distinctive ones, and mostly refer
to the persons on whom they were made; the occasional
verses follow, headed by the anonymous group, and continued
in alphabetical order of the reputed authors.

For detailed information about the court poets and court
poetry of the North, see 'Sn. Edda,' vol. iii., 'Corpus poet.
Boreale.' vol. ii., Finnur Jónsson's 'Den oldnorske og old-
landske litteratur's historie,' vols. i.-ii., and vol. iv. of his ed.
of 'Heimskringla,' 1893-1901.

1. ASTRID'S-LAY (kvæði um 'Astríðr'), court metre, by Sigvat
Thordson, on Astrid, dowager queen of Olaf the Holy, ab.

1036, iii. 512-33
BANDA-DRAPA, see Eric's-Drapa.
BELGSKA-KA-DRAPA, see Eric's-Drapa.

2. BIARKLAV the Ancient, Bodvar Biarki's exhortation song
to the Champions of Rolf Kraki ('Saxo,' i. 90), sung by
Thormod in the dawn of the day of the battle of Stickle-
stead so that it was heard all over K. Olaf's army, who
gave it the title of 'Housecarles' Whetting' (húska-
hröð). ii. 40719-31
CURTFELL'S-DRAPA, see Sigurd's-Drapa.

3. EASTFARING DITTIES (Austrfarar-visur), by Sigvat Thord-
son relating to incidents in connection with his mission,
1018, to Earl Rognvald in Gautland, ii. 931-9415 444-17-1452
15-23 25-32 14611 15-23 23-34 1474-29 28-148 7-14 1497-15024

4. ELF-STAVES (elfar-visur), a 'Flock,' in court metre, by
Einar Skulison on K. Ingi Haraldson's victory in the Elf,
1159, and the doughty deeds of Gregory Dayson, ab. 1159,
iii. 41418-4152

5. ERIC'S-DRAPA, by Glum Geirison on K. Eric Haraldson,
Bloodaxe, i. 1556-44 (In his 'Lit. Hist.,' i. 536 F. Jónsson
brings forward cogent reasons in favour of this stanza be-
longing to that poem by Glum on Eric to which the author
of 'Fagrskinna,' p. 1730-32 alludes as 'a poem wherein
mention is made of Eric warring, before K. Harald died, south about Halland, and Skaney, and wide about Denmark, a warfare to which this stanza clearly refers.

6. **ERIC'S** **DRAPA** (generally called 'Banda'-Drappa, from the word 'banda'=numinum, occurring in the refrain), by Eyolf Dada-skald, on Earl Eric Hakonson, after 1000, i. 248'30-249'19 20-29 346'7-10'24 29-29 347'14-22 27-348'11 cf. 40'219-28

7. **ERIC'S-DRAPA** (otherwise called 'Belgskaka'-Drapa, drapa, 'shaken out of a skin?'), by Thord Kolbeinson, on Earl Eric Hakonson, 1007, i. 299'20-28 (repeated, 345'18-20).


9. **ERIC'S-'Flock',** by Haldor the Unchristened, on Earl Eric Hakonson, after 1000, i. 359'27-360'8 362'10-18 369'18-21 29'370'4 373'32-25 375'29-31 377'12-20

10. **ERIC'S-'Flock'** (in memoriam), by Skuli Thorsteinson, on Earl Eric Hakonson, after 1024, i. 367'30-368'4

11. **ERLING'S-DRAPA (7),** by Sigvat Thordson, on Erling Skialgsson, whom he addresses in person, so that the poem, from which comes the one stanza here given, could not have been the following 'Flock,' ii. 200'28-33

12. **ERLING'S-‘Flock’** (in memoriam), by Sigvat Thordson, on the fall of Erling Skialgsson, ii. 23'32-31 2414-22 356'14-27 357'6 31-21 358'9 11-30 359'26 360'14

13. **ERLING'S-DRAPA, by Thorbiorn Skald Askew (or rather Askew's skald) on Erling Askew, iii. 372'8-17 440'14-22 460'30-461'8

14. **EYSTEIN'S-DRAPA, by Einar Skullison, on K. Eystein Haraldson (in the metre called the lesser 'runhenda,' in which the two lines of every couplet terminate in an end-rhyme), after Eystein's expedition to England, 1153, iii. 374'22 375'16-29 34-82 376'2-10 14-18 20-28

15. **EYSTEIN'S DRAPA (in mem.), by Einar Skullison, on K. Eystein Haraldson, after 1157, in court metre, iii. 375'12 396'8-13

16. **GIUR'S-DRAPA, by Temple-garth-Ref, on Gizur Goldbrow, probably shortly after his fall at Sticklestead in 1030, ii. 43'9-28

17. **GLYM-DRAPA (glymr = din, roar), by Thorbiorn Hornklofi,
on the warlike deeds of Harald Hairfair prior to the battle of Hafursfirth, 872, i. 997-20

18. GOLD-LACK (Vellekla), a drapa by Einar Jingle-scale on Hakon the Mighty, Earl of Ladir, composed probably after the great battle with the Jomsvikings, 986, i. 206b-207b

19. GREY-CLOAK’S-DRAPA (Gráfeldar-drápa) (in memoriam), by Glum Geirison, on K. Harald Greyfell, i. 15515-62 1603-10

20. HAKON’S-DRAPA (Hákonar-drápa), by Guthorm Cinder, on K. Hakon the Good, after 955, i. 15626-83 15710-12 201

21. HAKON’S-SONG (Hákonarmál) (in memoriam), by Eyvind Skaldspiller, on the last fight, death, and reception in ‘Valhalla’ of Hakon the Good, after 961, i. 18318-1849

22. HAKON’S-DRAPA, by Thorleif Redfellson, on Earl Hakon the Mighty of Ladir, after 986 (Hakon’s victory over the Jomsvikings), i. 298-308

23. HAKON’S-DRAPA, by Tind Hallkelson, on Earl Hakon the Mighty of Ladir, after 986 (Hakon’s victory over the Jomsvikings), i. 278-312 28312-23

24. HALOGA-TALE (Háleygjatal), by Eyvind Skaldspiller, an encomium on the family of the Earls of Ladir, and, in particular, on Hakon the Mighty himself; the reference to his victory over the Jomsvikings proves it to be composed after 986, i. 485-10 2066-211 3912-29 10421-1056 2069-25 2775-2782

25. HARALD’S-DRAPA (in memoriam), by Arnor Earl-skald, on Harald Hardred, composed, probably, 1066, ii. 234-23

26. HARALD’S-DRAPA, by Thorarin Skeggison, on Harald Hardred, iii. 74-10

27. HARALD’S-DRAPA, by Thidolf Arnorson, on Harald Hardred, otherwise called sextefja, or the drapa of six sections divided by a refrain, composed 1065, iii. 5710-18
28. Harald's-Draupa, by Bolverk Arnorson, the brother of Thiodolf, on Harald Hardredy, after 1047, iii. 580-90, 591-91


30. Harald's Stick (Haraldsstikki), iii. 16821-49

31. Harald's-Draupa, by Haidor Gabbler, on K. Harald Gilli, from ab. 1135, iii. 31628-33, 31916-24

32. Harald's-Draupa (in the metre called togdrápu lag), by Einar Skulison, on Harald Gilli, ab. 1135, iii. 32387

33. Harald's-Draupa, another poem by Einar on K. Harald Gilli, in the ordinary drapa-metre, from about 1134, iii. 33411-22

34. Harald's Sons' (encomium), by Einar Skulison, from ab. 1142, iii. 36926-3693


36. Head-ransom (Höfuðlausn), by Thorarin Præsetongue, addressed to Knut the Mighty, ii. 35025-26,—only the refrain, two lines, now remains. By these Head-ransoms each poet averted the execution of a death sentence decided on by their respective masters; in Ottar's case, because he had provoked K. Olaf's jealous ire by a poem to his queen Astrid, in Thorarin's, because he had had the presumption to address a 'Flock' to K. Knut. Ottar's poem dates from 1022, Thorarin's from 1027.

37. Ingi's-Draupa, by Kolli, elsewhere mentioned as Kolli hinn prúði (stately), on K. Ingi Haraldson, from ab. 1137, iii. 35013, 35118-26

38. Kalf's-'Flock,' by Biarni Goldbrow's-skald (son of Hallbiorn), on the landed magnate Kalf, the son of Arni, from 1051, ii. 36110-26, 37521-20, 37615-23, 43317-26, iii. 1011-20

39. Klæng's-'Flock,' by Thord Siarekson, on Klæng, son
of Brusi (an otherwise unknown person), from about 1015, ii. 5330-37
40. Knut's-Drápa, otherwise generally called 'Togdrapa'
tog = tug, stretch; the two-line refrain being, as it were,
stretched, in that its first line begins, its second ends each
section (stefjamal) of the poem, by Thorarin Praissetongue,
on K. Knut the Mighty, from 1028-29, ii. 350-352-18
41. Knut's-Drápa (in memoriam), by Sigvat Thordson, on
K. Knut the Mighty, from about 1036, also in the metre
called togdrápalag, imitative of the preceding, ii. 2719-22
312-315-318 315-316-316-8 319-320-4 39-33
42. Knut's-Drápa, by Ottar the Swart, on K. Knut the
Mighty, from 1027, ii. 373-915
43. Knut's-Drápa, by Hallward Hareksblesi, on K. Knut
the Mighty, soon after 1028, ii. 353-18-28
44. Magnus-Drápa, more commonly known by the name
of its stately metre, Hrynhenda, by Arnor Earsl's-skað, on
K. Magnus the Good, from 1045-6, iii. 617-25 72-11 274-25
310-19 311-38 50-58 51-8
45. Magnus-Drápa (in memoriam), by Arnor Earsl's-skað,
on K. Magnus the Good, from 1047, iii. 37-16 31-4.4 26-12
27-28 310-24 36-37-6 46-11-19 49-51 50-6 917
46. Magnus-Flock, by Thiodolf Arnorson, on Magnus the
Good, from 1045, iii. 6-10 12-10 27-20 31-10-18 40-7-15 32-4.4 14-18
27-4-28 31-18 30-38 43-44-4 11-37 40-22-31 47-35 17-36 31-18 51-10-18
47. Magnus-Drápa, by Bjorn Cripplehand, on K. Magnus
Barefoot, after 1097, iii. 208-18-27 213-18 29-38 221-27-229-26
223-14-25 224-10-15
48. Magnus-Drápa (in memoriam), by Thorkel Hammer-
skald, on K. Magnus Barefoot, after 1103, iii. 209-25-310-2
21-28-30 224-17-24
49. Nesiard-Ditties, a 'Flock' by Sigvat Thordson, on the
battle of Nesiard, 1015, ii. 57-24-32 58-19 13-21 26-34 59-10-18 21-60-6
17-35 53-18 64-4
50. Niz-Staves, by Stein Herdisson, on the battle of Niz
river, 1062, iii. 132-28-31 134-19-28 135-14 16-25
51. Olaf's-Drápa, by Hallfred Troubles-kváld, on K. Olaf
Tryggvesson, from 997, i. 250-10-17 (in the original text this
strophe is, by scribal slip, attributed to Hallstone [Hallar-
steinn]) 253-1-18 254-20-12 255-16 260-18-26 261-12 30-26-12
Index III

52. Olaf's Drapa (in memoriam), by Hallfred Troubleskald, on Olaf Tryggvson, from 1002, i. 365-388 368-318 370-382 375-311 376-315 39-3778

53. Olaf's Cruise, or the tale of Olaf's viking-fights, a collection of verses, by Sigvat Thordson, celebrating the battles fought by Olaf the Holy before 1014, when he returned to Norway, ii. 6-74 10-7-11 14-18-36 12-7-35 15-27-35 16-7-16 17-10-24 30-18 21-3 19-20 20-1-3 21-5-3 3-32-9 34

54. Olaf's Flock, by Bersi Skald-Torvason, on Olaf the Holy 'which he wrought when he came into King Olaf's power,' and thus has been a sort of Höfuðslausn, ii. 61-81.

55. Olaf's Drapa (in memoriam), 'Erfidrápa Olafs konungs,' by Sigvat Thordson, on Olaf the Holy. Snorri states, ii. 411-417, that Sigvat fashioned this drapa after 'the Uprising story,' and the same statement is found in Formm. sög., v. 64-63, with the further explanation, 210-7-20, that, at first, it was Sigvat's intention to fashion his drapa after the story of Sigurd Fafner's-slayer, but changed his mind on receiving a message from Olaf through the medium of a woman whose husband he had cured in a miraculous manner. By 'the Uprising story' must be meant the gospel account of the Resurrection. The time of composition would seem to be a year or two after Olaf's death, ii. 310-34 371-3-38 412-24 413-34 15-34 426-8-11 428-10-18 20-24 429-10-14 19-27 20-430 43-5-11 43-2-3 15-24 433-27-35 442-30-443-17 457-26 45-8 460-21-30 461-8-11 iii. 10-14-20 27-174

56. Olaf's Drapa (in memoriam), otherwise generally called Geisli (Beam or Ray), by Einar Skulison, a poem in seventy-one eight-line stanzas, recited in Nidoyce cathedral in honour of St. Olaf on the occasion of the archiepiscopal see being erected in 1152, iii. 302-1-26 (37th stanza).

57. Olaf's Drapa (in memoriam), 'Erfidrápa Olafs konungs,' also, in other records, called Rood-Drapa, Róðu-drápa, by Thord Siarexson, on Olaf the Holy, after 1030, ii. 321-26

58. Olaf's Drapa, by Stein Herdisson, on K. Olaf the Quiet, from ab. 1070, iii. 168-17 187-28 188-191-22 201-3 30 —this drapa has a 'klofa-stef,' or cleft, split-up refrain of three lines, each of which comes in as the last line in separate stanzas, see iii. 499, note to p. 168, 1.
60. RAGNAR'S-DRAPE: of K. Ragn from ab. 850? i.
61. RAVEN'S-SONG (Harald Hairfair's of Hafursfirth, 87
62. SEACALM'S-LAY probably suggesting Norway immediate cf. F. Jónsson, 'Lit.
on K. Svein Alfhv
63. SENTBIT (Sendih
13749
64. SIGURD'S-BALK (S Sigurd Slembi-Dea
65. SIGURD'S-DRAPA, Hakonson, Earl of
66. SIGURD'S-LAY (ori in the metre of 'Al
gabler, on K. Sig Holy Land, iii. 253
67. SIGURD'S-DRAPA ( Gabler (in common cou
ally addressed to the
POE]

Index III

401

70. SIGURD'S-DRAPE, by Einar Skullison, on K. Sigurd Haraldson (Mouth), from about 1148, iii. 378-378.15
71. STAVES OF NAKED SAYS (Bersognisvisur), a 'Flock,' by Sigvat Thordsson, censuring the policy of revenge adopted by K. Magnus the Good, from 1038, iii. 22-24, 22-24
72. SVEIN'S-'FLOCK,' an anonymous poem on K. Svein Alvisa-son's victory over Trygvi Olaf's son, 1033, ii. 465-465.25
73. SVEIN'S-FLOCK, by Thorleik the Fair, on K. Svein Wolfson of Denmark, from 1049-50, iii. 97-98, 99-111 22-22
101-101.24, 101.24
74. THORALF'S-DRAPE, by Thord Siareksön, on Thoralf Skolmson, i. 18-28, 187-187.85
75. THORFIN'S-DRAPE (in memoriam), by Arnor Earls'-skald, on Thorfin Sigurdson, Earl of Orkney, who died 1064, ii. 170-170, 170.20
76. TRYGGVI'S-FLOCK (in memoriam), by Sigvat Thordsson, on Trygvi Olafson, who fell 1033, ii. 465-465.15
77. WALTHIOF'S-FLOCK, by Thorkel, son of (Thord) Skalli, on Earl Walthiof, son of Siward, after 1066, iii. 181-181.83
182-182.20
79. WOLF'S-FLOCK (in memoriam), by Stein Herdis', son, on Wolf Uspakson, K. Harald Hardred's marshal, who died 1066, iii. (104-104.19, 133-133.28
80. YNGLING-TALE (Ynglingatal), by Thiodolf of Hvin, i. 29-29
41-41
Ynglings commemorated, in alphabetical order: Adils, 51-51.28; Agni, 34-34.28; Alf, 37-37.28; Alerk, 35-35.8; Aun, 43-43.4; Day the Wise, 32-32.33; Domald, 29-29.30; Domar, 30-30.26; Dyggyr, 31-31.8; Egil, Foe of Tunni, 46-46.34; Eric, 35-35.26; Eystein Adilsson, 52-52.53; Eystein Haldanson, 69-69.26; Fjölnir, 25-25.20; Gudrodi, 71-71.21; Halfdan Eysteinson, 70-70.21; Halfdan Whiteleg, 67-67.68; Hugleik, verse or verses lost, 37-37.38; Ingild Evilheart, 64-64.20; Jorund, 41-41.26; Olaf Geirsteadelf, 73-73.2; Olaf Treeshaver, 66-66.20; Ottar Vendilcrow, 48-48.31; Road-Onund, 56-56.57; Rognvald Higherthan-the-Hills, 73-73.84; Swegdir, 26-26.24; Vanland, 27-27.2; Visbur, 28-28.29; Yngvar, 53-53.54; Yngvi, 37-37.83
Finally, mention may be made of Eyvind's 'Drapa on all the men of Iceland,' i. 219, the highest rewarded poem of VI. D D
old on record: a cloak-clasp of refined silver, worth fifty marks, being the honorar sent to the author for it. The poem, except, perhaps, one single couplet, is lost.

Occasional Verses (Lausavísur), by:

I. Anonymous Authors.
1. on Turf-Einar's fight with Thorir Woodbeard and Kalf Skurvy, i. 123
2. on K. Harald Gormson, i. 268
3. on Olaf the Holy's sail to Denmark, 1027, ii. 31
4. on Thorkel Gusher's daughters, 1048, iii. 95
5. on the burning of Heathby by Harald Hardredy, 1049, iii. 98
6. on K. Harald Hardredy's escape from the Limbfirth, 1061, iii. 128
7. on K. Olaf the Quiet, iii. 187
8. on K. Hakon Magnusson, 1093, iii. 206
9. on Thorir Hound's dealings with Vidkunn, 1194, iii. 211
10. on K. Ingi Steinkelson, 1100, iii. 227
11. on the Welshman Gifford, 1100, iii. 229
12. on Waterworm Dayson, 1137, iii. 355
13. on 'sinew-bound' craft made by Finns, 1139, iii. 357
14. on Onund Simonson's relations to Sigurd of Reyir, 1161, iii. 440

II. Authors Named.
15. Brynnolf Camel, ab. 1018, ii. 80
16-17. Eldiarn, satire on Gifford of Wales, iii. 229
18. Eyvind Skaldspiller, praise of Hakon the Good, ab. 961, i. 180 (198)
19. —— war-warning to Hakon the Good at Fitjar, 961, i. 181
20. —— advice to K. Hakon, not to flee before the sons of Eric, 961, i. 182
21. —— on K. Hakon and Eyvind Braggart, 961, i. 186
22. —— on Thoralf Skolmson and Alf Ashman, 961, i. 186
23. —— to K. Harald Greycloak, when advised to become his skald, i. 199
24. —— on K. Harald, charging him with burying money in the earth, i. 199
25. —— on the same subject, i. 200
POE] 

Index III

403

26. EYVIND SKALDSPILLER: confesses to his love for K. Hakon the Good, and pleads old age for not serving Harald, i. 200-203

27. —— to K. Harald Greycloak in bitter irony: 'now you ought to be satisfied having secured my prized heirloom,' i. 200-201

28. —— on a snowstorm in mid-summer, i. 218-222

29. —— on a boating expedition for the purchase of herring, i. 219-227

30. —— on the price he had to pay for the fish, i. 219-220

31. GIZUR GOLDBROW: a stave to cheer up the army of K. Olaf at Sticklestead, 1039, ii. 405-410

32. GLUM GEIRISON: 'Boasting over the fall of K. Hakon the Good,' ab. 961, i. 198, cf. 180-184

33. GRANI: on Thorkel Gushers's ransoming of his daughters, 1048, iii. 96-111

34. HALLFRED TROUBLOUS-SKALD: on the gift of a sword by Olaf Tryggvisson, 999, i. 338-339

35. HARALD HAIRFAIR: finding fault with his men for their love of mead, i. 121-120

36. HARALD HARREDY: refusal to withdraw from fighting at Sticklestead, 1030, ii. 410-424

37. —— 'little honoured now, may become famous hereafter,' 1030 or 1031, iii. 58-67

38. —— one of his 'merry verses,' sixteen in all, and all ending with a refrain to Ellisif in the Garths, afterwards his wife, iii. 75-84

39. —— on coming to anchor in Godsfirth, 1047, iii. 94-101

40. —— suspicious of Einar Thambarskelfir aspiring to the crown of Norway, 1049, iii. 108-107

41. —— confesses indirectly that he compassed the death of Kalf Arnison, 1051, iii. 121-122

42. —— charge to his men to follow his example and doff their byrnies at the battle of Stamford bridge, 1066, iii. 175-188

43. —— vows to some lady (uncertain which, Ellisif or Thora?) to bear himself boldly in the coming battle, 1066, iii. 175-188

44. HAREK OF THIOTTA: declines to join K. Olaf's retreat
over-land after the battle of the Holy River, 1028, ii.

3317-15

45. HARAK OF THIOTTA: on his sail in autumn tide from
the south of Sweden (Holy River) north to Halogaland, ii. 3312-14

46. HILD, Rolf Nefia's daughter: pleads with Hairfair for
peace for her son Rolf Wend-a-foot, i. 11810-19

47. ILLUGI BRYNDALERS'-SKALD: on Harald Hardredy in
Greek service, iii. 6317-21

48. JOKUL BARDSON: on his appointment to the command
of K. Olaf's abandoned longship, the Bison, 1029, ii.

3734-19

49. —— his death song, 1030, ii. 37325-28

50. MAGNUS BAREFOOT: on Gifford's failing to answer the
roll call, ii. 22914-15

51. —— love ditties to Mathild the Kaiser's daughter,
iii. 234

52. ODD KIKINA-SKALD: on K. Magnus the Good, 1044,
iii. 5028-32

53. —— on the death of K. Magnus, 1046, iii. 9119-28

54. OLAF THE HOLY: boasting of the slaughter of Erling
Skialgson, 1028, ii. 3609-1614

55. —— sings through a dream warning to his brother
Harald against the expedition to England, 1056, iii. 1657-18

56. SIGURD JERUSALEM-FARER: on Thorarin Curtfell, iii.
2869-11

57. SIGURD SLEMBI-DEACON: on his stay in the Finn-cot,
1039, iii. 3578-11

58. SIGVAT THORDSON: to Olaf the Holy, praying to be
allowed to be his skald, 1015, ii. 5129-528

59. —— on K. Olaf's legislation, ii. 6824-28

60. —— on Knut's claim to Olaf to become his vassal, 1025,
ii. 25514-12

61. —— on the treason against K. Olaf fostered by K. Knut's
bribery, 1027, ii. 3366-29

62. —— if K. Olaf's men take bribes from Earl Hakon, let
them look to it, 1027, ii. 33626-34

63. —— praying K. Olaf for a sword, 1027, ii. 33715-23

64. —— on the spreading treason in Norway, 1028, ii.
34619-20

65. —— to make the best of a bad case, 1028, ii. 34693-3473
66. Sigvat Thordsson: on the first news of K. Olaf's death, 1030, iii. 128-16
67. — on his grief for his departed master, 1030, iii. 12-21-20
68. — on the same subject, ab. 1030, iii. 128-11
69. — present grief contrasted to past pleasures with Olaf, 1030, iii. 139-97
70. — repels the charge of having deserted Olaf in his greatest need, 1030, iii. 139-144
71. — the hills of Norway in mourning for Olaf, 1030, iii. 145-14
72. — on his eagerness for news of Olaf's son, Magnus, before 1035, iii. 146-92
73. — welcome to Magnus on becoming King of Norway, 1035, iii. 156-14
74. — same subject, iii. 156-20
75. — advice to Alfild, Magnus' mother, to be modest in her prosperity (1035?), iii. 156-84
76. Thiodolf Arnorson: on the battle of Riveroyce, 1043, iii. 435-18
77-78. — on K. Magnus' fire and sword work in Fion, 1043, iii. 454-20
79-83. — on K. Magnus' pursuit of K. Svein through Skaney, 1044, iii. 485-4919
84. — on K. Harald Hardredy's war service in Russia, iii. 582-598
85. — on K. Magnus the Good's war preparations against the allies Harald Hardredy and Svein Wolfsen, 1044, iii. 804-18
86. — capping a verse of Har. Hardredy's on coming to anchor in Godnforth, iii. 9422-27
87-93. — on K. Har. Hardredy's new war-dragon, and sail to meet K. Svein in battle at the Elf, 1061, iii. 129-27-130-8-131-1-12-28-34
94. — on the fight in Gautland between Har. Hardredy and Earl Hakon Ivarson, 1064, iii. 152-9-11
95. — declares he will look after K. Harald's sons should he fall, 1066, iii. 175-98-96
96. — Harald Hardredy's expedition to England 'needless,' 1066, iii. 17716-94
97. Thiodolf of Hvin: repartee to Harald Hairfair, i. 121-22-26
98. Thiodolf of Hvin: warning his foster son Gudrod Haraldson not to risk a stormy sea voyage, i. 1342-11
99. Thorarin Curfell: begging K. Sigurd for a cloak to replace his 'curt fell,' iii. 28612-20
100. —— on Hakon Serkson, called Suet-Neck, iii. 2874-11
101. —— on Arni Fooshore-skew, iii. 28737-33
102. Thorfinn Mouth: cheering K. Olaf's army at Sticklestead, 1030, ii. 40520-23
103. Thorgeir Fleck: points out to K. Magnus the Good the slayers of his father, iii. 191-15
104. Thorir Hound: a snatch apparently of little meaning. But the 'four fellows' alluded to may point to the four leaders of the faction against K. Magnus: Svein Haraldson who 'took to the steering of the flock' (cf. 'and set one to the rudder'), Thorir himself, Egil Askakson, and Skialg iii. 2129-11 (cf. 20922-29)
105. Thormod Coalbrow-skald: advises wholesale burning of Upper-Theyrlandheim at K. Olaf the Holy's council of war before the battle of Sticklestead, 1030, ii. 40220-30
106. —— cheering on the king's army at Sticklestead, 1030, ii. 40520-4064
107. —— declares his devotion unto death to K. Olaf, 1030, ii. 40819-28
108. —— K. Olaf the boldest fighter at Sticklestead, 1030, ii. 4404-12
109-110. —— the reason of his being pale of face after the battle, 1030, ii. 44027-4414-12-21
111. Troll-Quean I: dream song of evil omen to Harald Hardredy, 1066, iii. 16390-1648
112. Troll-Quean II: likewise, iii. 164-24-33
113. Turf-Einar: my brothers do naught to avenge on Halfdan Highleg the slaying of our father (Earl Rognvald of Mere), so I must do it, ab. 890, i. 12547-1268
114. —— on the revenge taken on Halfdan Highleg, ab. 890, i. 12619-20
115. —— on the news of Halfdan's brethren threatening to wreak revenge on him, ab. 890, i. 12625-26
116. —— on hearing of Harald Hairfair's punitive expedition to the Orkneys, 897, i. 1278-16
Index III

117. VALGARD OF THE MEAD: on Harald Hardredy's departure from Russia, 1044, iii. 775-14.
118. — on Harald and Svein's joint fleet sailing from Sweden for Denmark, 1045, iii. 7818-21.
119-121. — on their harrying in Denmark, 1045, iii. 7824-7916.
122. VITGEIR THE WIZARD: refusing to Harald Hairfair to renounce wizardry, since his son Rognvald Straightleg practised it, i. 13311-20.

POETS (skald). The court poets, who were in a certain sense the historiographers royal during the era of court minstrelsy, enjoyed a position favoured and protected by their master and highly regarded by their fellow-courtiers. Of their privileged existence they made appropriate use. In their songs they duly praise the author of the deeds they celebrate, never deliberately flattering him. The problem their art had to solve was, how to leave historical truth unobscured by professional eulogy, how to be true to this principle and dutiful to their patron at the same time. The school they had to go through for the solution of this problem created them a class of independent, free-spoken, justice-loving men, influencing, when they have the opportunity, the king invariably in favour of justice and humanity. Thidolf boldly tells Har. Hairfair in a song that though he found his veterans flocking too numerous to the mead drink, he did not complain of their number when they were sacrificing limb and life in his war service, i. 121126—Hallfred's bargain with Olaf Tryggvison for allowing himself to be christened, i. 33735-33819, is a typical instance of the Icelanders' cool way of taking liberties with kings—Eyvind is the only one among Hakon the Good's courtiers who ventures to disturb the king's banquet at Fitjar by telling him, in a proverbial utterance followed by a song, that war was upon him, i. 181298—by his bold denunciation of the miserly sons of Eric, and in particular of Harald Greycloak, he ran the risk of his life, and ultimately refused to serve the latter, on the obviously ironical plea that he was too old, although he was first cousin once removed of the king himself, i. 19851-2018—Bersi Skald-Torvason's relations to Olaf the Holy were, on the poet's own showing, frank and almost familiar, i. 6082-6181—Sigvat's answer to Olaf the Holy, in
respect of his unauthorized baptism of the latter's son Magnus, is a model of loyal frankness, ii. 236-237—the poets Gizur and Ottar at the court of Olaf the Swede were noted for boldness of speech, ii. 92—Stein Skaptison's behaviour to Olaf the Holy was not far removed from rudeness, ii. 278—how these bearers of the highest culture in the north were ever ready to serve the ideal of humanity and high-mindedness is exemplified by the noble conduct of Guthorn Cinder when he succeeded in appeasing the terrible Hairfair and his infant terrible, Halfdan the Black, i. 135-137—by Thiodolf's persuading the same ruthless tyrant to desist from repudiating his sons by Snowfair, 'for fair had they been of a better-born mother hadst thou gotten them one,' i. 121—last, but by no means least, by Sigvat's conversion of Magnus Olafsson from an avenging scourge of his people to a guardian of law and justice, iii. 216-217.

PORCH (svalir), see Gallery.

PORPOISE (hó). a royal dish, iii. 294-297

PORT, see following:

PORT-REEVES (port-reifvar), port-graves, mayoral staff, the mayor and the town authorities, at Canterbury (port in O.E. meaning not only a sea-port, but also generally a town, city, cf. port-géat, a city gate), ii. 178—the 'Port-folk' (ii. 179) and 'Portes' (iii. 376-376) is a rendering of resp. 'Pörtum' and 'Parta' in the original. In either case, what is referred to can be nothing else but the 'town's-people' (of Canterbury and Pulwike). Obviously 'Partar,' 'Parta,' 'Pörtum' is a northern popular misgivings out of the word 'port,' the sound of the o of which the viking's ear caught from the Anglo-Saxon mouth as a, and the meaning of which he associated with town in general. From it he formed Partar = 'townees' on his own account.

POTS (grýt, sing. grýta), full of boiling pitch and wood-butter (=oil), used in war by Mediterranean pirates, iii. 374-375.

PRIDE-HOSEN, see Hose, under Dress.

PRIEST (prestr, O.E. préost), also called learned men (laerhýrnenn), i. 258; and teachers (kennimenn), ii. 208—first called into Norway by Hakon the Good, i. 164-224—three such slain by the Thrandheimers, Hakon's most determined opponents, 170-20-29—given by Harald Gormson to Earl
Hakon for the purpose of converting the Norwegians; whom Hakon, however, when out of sight, unshipped and drove ashore, i. 258, 14-17—first priests at Lesjar, ii. 199, 26, in Loar and Vagi, 202, 45, with Gudbrand a-Dales, 208, 83 and in Valdres, 234—K. Olaf’s court chaplain baptizes his son Magnus without leave, 235-236—a priest from Iceland so poor a clerk that he knew not how, without help, to baptize a child, 280, 18-21
PRISON (dyflissa), in Constantinople, described, iii. 7319, 29-30
PRIVY-PLACE (staðr), i. 257 (salerni) standing on posts, access to, by steps, ii. 127, 28, 128, 12
PROCESSION (processi), on Ascension day round a church at high mass, ii. 131
PSALTER (psalterium), sung by Sigurd Slembi-Deacon while being tormented, iii. 367, 9-10
PTARMIGAN (rjúpa), iii. 207, 81
PURSE (sjóðr), money-bag; Thrand-o-Gate’s three purses of bad, indifferent, and good silver, ii. 306, 39, 308, 22
QUERN (kvern), a hand-mill rigged up so high that the grinder had to stand working at it, iii. 373, 11
QUERN-BITTER, see Weapons, offensive, Sword, in fine.
QUERN-STONE (kverstein), i.e., the upper stone of a hand-mill, the ‘eye’ (aug) of which is the hole through which the corn is dropped, i. 141, 14
RAFTS (viðir), with clothes and costly things thrown overboard in order to baffle an enemy’s pursuit, iii. 100, 24
RANSOM (títlausn), of captive women, iii. 96, 11—Earl Maddad ransoms himself from captivity with K. Óystein Haraldson by three marks of gold, 375, 28
RAVEN (Hrafn), a pet horse of K. Adils, i. 50, 25—another Raven (horse), begotten of the former, sent by K. Adils as a gift to K. Godgustof Halogaland, i. 50, 28
RAVENS (two, i.e., Huginn and Muninn), Ódin’s intelligence department, i. 18, 22-24, 258, 28-27
REED-BANDS (reyr-bond), rendered ‘shaft-binding’, i. 371, 89 the band or thong whereby an arrow or a spear-point were tied to the shaft, iii. 483, 11 (up to within living memory the same term was used in Iceland for the leather thong by which the scythe was tied to the scythe-handle, the term ‘léband’ being the more prevalent in some places).
REEEVE (greiﬁ), king’s reeves (konungs greifar), must mean any executive ofﬁcial who by royal command carries out the summary judgment, ‘hasty-passed doom’ (ﬂaums fellidómr), which Sigvat condemns; this foreign word got into Sigvat’s poetical vocabulary when dealing with the Port-reeves of Canterbury, q.v.; it had no existence in the constitutional terminology of Norway at the time (1038), but serves the poet’s purpose as a sort of kenning (perhaps even a euphemistic one for the universally detested ‘King’s Thralls’ (konungs þrálar), iii. 2427.

REINDEER-SKINS (hrein-stókur, pl. of hrein-staka, which, though given in the dictionaries as the normal form, seems not to be on record). What stókur really was a technical term for is not certain, but it seems to point specially to the skin that covered the shanks of the animal, the short-haired part, and to include the feet or hoofs, for Thorod and his men cut off from the hreinstókur the ‘ﬁtjarnar’ (= the hoofs with the membrane uniting them) and tied them ‘turned toe-to-heel under their feet;’ it seems never to mean ‘a reindeer-cloak,’ ii. 29823—the whole statement relating to this point bears on the face of it the stamp of improbability.

RELIC, holy (helgr dómr), ii. 45616 45723 46022 iii. 1683.5 3197 6927 70 8724 1058 19523 25715 28 29 27819 30020 3365 33713 RELIGIOUS LIBERTY, the guiding principle of the government of Earls Eric and Svein, the sons of Hakon, i. 3738.28.

RENT (leiða), iii. 2095.

RENTMASTER (gjaldkeri), a royal ofﬁcial, one of whose duties it was to call in, in towns and cities, rents and other dues belonging to the king; of such there are mentioned Nicolas Beard, in Biorgvin, iii. 41524; Gunnar, in Nidoyce, 44115; Thorbiorn, in Biorgvin, 45758.

REPTILES (illyrími, coll. n. = mass of evil worms), worms,
RIC—SAI  

Index III  

411

adders, frogs, and paddocks tumbling out of queen Snow- 
fair’s body when moved, after lying in state for three years, 
i. 120, 126-28  
cf. ii. 208

RICK (hjálmr = helm), corn-rick, ii. 217

RIDE-REEK (jóreykr, lit. horse-reek), masses of dust whirled 
up by a cavalcade of riders, iii. 240, 12

RIDERS (riddarar), see Cavalry.

RING (bringer), an arm-ring (cf. finger-ring), see Gifts.

RING-WORM (reforma-sótt), the plague of which K. Magnus 
Haraldson died, iii. 188, 9, 12

RING-TYR (bauga-Tyr), the ‘Tyr’ = god of rings, dispenser 
of wealth, a bounteous lord, i. 190, 14

RIVET (hugrö, the guard of the hilt); for: ‘had been a-driving 
home the rivet of his sword-hilt,’ read: ‘had been rivetting 
the guard of his sword,’ i. 280

ROAD-MAKING in Sweden through impenetrable woods, 
leading to opening up of wide lands for human habitation, 
due to K. Road-Onund, i. 545, 61

ROGATION-DAYS (gang-dagar), iii. 467, 80. See Ganging Days.

ROME-ROAD (Rúna-vegr), the road to Rome taken by pil- 
grims, pilgrimage to Rome, ii. 405, 5  

ROOD (róða, róðukross), a cross, i. 331, 28 —made of silver to 
the stature of Guthorm Ketilson, a votive offering by him to 
the church of St. Olaf in Nidoyce, iii. 124, 22-28

ROOST (straumr), current in narrow and shallow seas, ii.  
174, 26

RULE (regla), Lat. regula, the life of a regular, monastic life, 
ii. 351, 80-81

RUNES (rúna), magic mysteries of Odin’s invention, i. 18

RYTNING (rytingr, otherwise rátingr), a variety of the kind 
of knives which went by the name of sax-knives (sax-kniffr), 
i. 131, 37 or sax, 132  

SABLE(S) (savali), the skin of the Mustela zibellina, ii. 260,  
291, 19

SAFE CONDUCT (grið seld), given to travellers in Russia 
(1034), ii. 467

SAILS (segll), of Icelandic manufacture? suitable gifts to a king,  
ii. 244, 7

SAINT SEPULCHRE (grôf Drottins), at Jerusalem, richly en- 
dowed by K. Har. Hardredy, iii. 71, 31-32
Index III

SAND (sandr), dead bodies lying in sand rot more slowly than when buried in mould, ii. 456

SAUR (Saurr), a dog, imposed as king on the Throndheim people by K. Eystein the Evil, i. 161-162 ii. 275

(Perhaps the source of the legend, which is localized by various writers at various places in the north, is to be sought in the name of the king having been Hundi, or in his by-name having been 'hinn Rakki,' the Rang, Doughty, Stalworth; rakki, as a noun, meaning 'cur'.

SAX-KNIFE, see Rytning.

SCALES (skállir, sing. skál), for weighing precious metals, iii. 85

SCARCITY (hallaer), see Seasons.

SCAT (skattr), r. tax, impost, public revenue. Skattr (cf. O.E. scact) seems to have been the name of that 'penny' which by way of poll-tax all Swedes paid to Odin for defending the land and discharging the duties connected with the national festivals of blood-offering, although Snorri understood the term as meaning only tax, i. 29-30—under Njord and Frey this tax goes by the term of 'free scat,' skattjafr, which seems to point to the fact that it was not imposed by right of conquest, but was a pre-Odinic fiscal arrangement left undisturbed by him on coming to power in Sweden, 22-24 23-24 20-22—Eric's sons, fugitives from Norway, seize for their support the scat (revenue) of Orkney and Shetland, 155—Hakon the Good takes scat from (seizes the state revenue of, or incorporates) the Danish possessions in the Wick, 158-159—K. Har. Hardred and Earl Hakon Ivarson's contest about the scat (revenues) from the latter's earldom in the Uplands (1062-65), iii. 145-146 144-145 152-153 155-156 21-22: the tribute promised by K. Egil of Sweden to K. Frodi of Denmark, but paid only in good gifts, i. 45-46 29-30—Halfdan Whiteleg took scat of Vermland in Sweden (which his father had colonized) after the death of his brother Ingiald, i. 68-69—K. Eric of Sweden, in Har. Hairfair's early reign (ab. 870), appropriates the scat both of Vermland and the Wick up to Swinesound, 105-106—Esthoniens pay scat to K. Waldmar of Holmgarth, 229-230—Jamtlanders of their own accord pay scat (tribute) to Hakon the Good, 163, but after his day yield scat to Sweden, sternly repelling Olaf the Holy's claims, until K. Eystein Magnusson's
SCA—SCO]  Index III  413

diplomacy united Jamtland again with Norway, ii. 80a17 276-277 iii. 263a20 264a22—Har. Hairfair remits to Earl Turf-Einar the scat of Orkney, in consideration of the dominion being so exposed to viking raids, ii. 168b25—Earl Hakon's relation to K. Harald Gormson in respect of scat payment of Norway, i. 240b20 241a5 253a10-15 269a29—Thorgaut Harelip's way of making Olaf the Holy pay scat to Sweden on account, ii. 82b1-83a—Olaf the Holy's negotiations with the Icelanders, and with the Faroese, anent paying scat to Norway, 242a1-246a14-17 247a14 249a20 250b8 302b20 310a1

SCAT-GIFTS (skatt-gjafir), i. voluntary tax payments by the subjects of a state to the ruler, cf. scat, i. —2. tribute demanded of a country that either was required to become, or actually became a dependency, ii. 243b1—more precisely defined as fixed dues, ákveðnar skuldir, and liege duty (lyð-skylida), 244a18-14 275a17 iii. 264a2

SCAT-LAND (skattland), tributary possession acquired by conquest, such as the portion of Norway that fell to Olaf the Swede's lot after the fall of Olaf Tryggvesson, ii. 66b4—and the dominions won by weapons by Olaf's predecessors on the southern and eastern littoral of the Baltic, 121b4

SCAT-PENNY (skatpenningr), each 'bonder' in Iceland gave Eyvind for song-reward a scat-penny 'which would cut white,' i.e., which, when cut, showed so white that it proved to be, at least, approximately, of pure, not of 'grey,' i.e., impure, silver, and this penny was worth 'three silver pennis.' The statement seems suspicious. Scat-penny must be the penny that goes current as medium of payment of public revenues into a king's treasury. What scat-pennies were current in Iceland were of Norwegian importation, and in the days of Gunnhild's sons the currency of Norway was already debased. We suspect the original statement here was to this effect: the Icelanders gave each 'a silver penny which would cut white, and was worth three scat pennies' of currency debased by two-thirds, i. 219b8

SCISSORS (a pair of) (söx, pl. of sax, not used in this sense in the sing.), for hair-cutting, etc., ii. 456a cf. the 'shearing' of Har. Hairfair's hair, i. 117b9

SCOT-HOUSE (skytningr, also transl. guild-house, iii. 286a and 'guild,' 386a17), originally skytningr was a club of persons
meeting at arranged intervals for convivial purposes, each member contributing his own share of the food and drink he consumed on the occasion; in course of time skytningr seems chiefly to have signified the house where such convivialities took place. On Snorri’s authority these club- or scot-houses arose in the reign of Olaf the Quiet, iii. 192, 265.

SCREE (skrísa), the confused masses of broken rocks and boulders left in and along the track of an earth-slip, ii. 3632

364, 26 3658

SCURVY RIME (núòvīsa, libellous insult), according to an old, but, on the face of it, improbable Icelandic tradition, a law was passed (at the Althing) providing that a núòvīsa for every nose in the country should be made on the Dane-king Harald Gormson for inhuman treatment of a crew of Iceland shipwrecked in Denmark, i. 268, 19.

SEA-KINGS (sækonungar), a title given to such as ruled over armed hosts on board ship but had no lands, i. 5120, 26—*they also bore the title of kings of hosts or war-kings (rather: warrior-kings, her-konungar), because all their subjects were men-at-arms, 1532—*a real sea-king was he who ‘never slept under a sooty rooftree nor ever drank in a hearth-ingle,’ 5198, 94—Olaf the Holy becomes a sea-king at once when at the age of twelve he embarks on a viking cruise, for king-born vikings were styled kings at once going on board their viking ship, although they had no territory to rule over, ii. 598, 91, 1114, 16—*Sea kings of note: Haki and Hagbard, i. 38, 27—*Jorund and Eric, sons of K. Yngvi of Sweden, 394—*Solvi, who fought a battle of eleven days’ duration with the Swedes, 5216, 17—*Hiorvard the Ylfing, 5918, 28—besides many who figure as elements in the kennings of the poets.

SEAL (innisgili), mentioned in connection with Queen Emma’s forged letters appointing her son Hordaknut King of Denmark, ii. 31710, 3194.

SEAL (selr), foca, a valued catch, ii. 2928.

SEALS-AVENGER (selshefnir), the name given by Thorir Hound to the spear wherewith Asmund Grankelson had slain his (Thorir’s) nephew, Asbiorn Sealsbane (ii. 2391-11), and wherewith, at his sister Sigrid’s egging-on (23917-2404), Thorir in turn slew Karli, K. Olaf’s trading partner, ii. 2652.
SEALSkin BAGS (sel-belgir), drawn over the head of wizards to intercept the sight of the evil eye, i. 130\textsuperscript{15-18}

SEA-MILE (vika sjávar), iii. 390\textsuperscript{91}

SEASONS (see also ‘Year’), their plenty or scarcity attributed to the ruler or rulers of the land affected. Lords of good seasons: Niord, i. 22\textsuperscript{11-15} — Frey, 22\textsuperscript{25-26} — Freya, 24\textsuperscript{10-11} — Fiolnir, 24\textsuperscript{21} — Domar, 30\textsuperscript{9-10} — Road-Onund, 54\textsuperscript{18-17} — Halfdan the Black, 86\textsuperscript{28-31} — Hakon the Good, 160\textsuperscript{19-29} 174\textsuperscript{11-18} — Earl Hakon Sigurdson, 24\textsuperscript{29-34} — Olaf the Quiet, iii. 196\textsuperscript{20-24} — Lords of bad seasons: Domald, i. 29\textsuperscript{10-25} — Olaf Treeshaver, 66\textsuperscript{12-13} cf. 67\textsuperscript{18-17} — Eric’s sons, 201\textsuperscript{18-28} 218\textsuperscript{11-22} — Earl Turf-Einar, ii. 171\textsuperscript{20} — Olaf the Holy: death of corn in Thrandheim and all Norway north thereof for three seasons (1021-23), i. 192\textsuperscript{25-29} cf. 210\textsuperscript{29-30} 211\textsuperscript{4-11} 215\textsuperscript{12-13} 25\textsuperscript{27} 80\textsuperscript{216-38} 80\textsuperscript{82}

SEAT (sæti), indicating by its elevation the degree of dignity enjoyed by the occupant: Harald Hairfair occupying the highest seat, assigns to his sons, when he had made them kings, a seat below his own, and below theirs again were ranged the seats of his earls, i. 132\textsuperscript{8-5} — K. Knut deposes his son (who by fraud had been made king by his mother), from the king’s to his ‘former,’ lower seat, ii. 319\textsuperscript{4-7} and leads him into it again, on conferring on him the kingdom of Denmark, 349\textsuperscript{16-19} Cf. High-seat.

SERVANT OF THE KING (þjónustumðr konungs), whom if a man slay, the slayer shall, if he be pardoned and it be the king’s pleasure, undertake the discharge of the service formerly performed by the slain (quoted by Olaf the Holy as a ‘law of the land’), ii. 229\textsuperscript{88-273\textsuperscript{9-9}}

SERVING-MAN (þjónustumðr), personal attendant, ii. 123\textsuperscript{26-27} 126\textsuperscript{15-22} 146\textsuperscript{2}

SHANKS (fitjar, s. fit, which means the ‘web-foot’ of an aquatic bird), does hardly convey the sense of the text: the hoofs of a reindeer joined by the skin attached to them, ii. 298\textsuperscript{3-4} cf. 11\textsuperscript{17}

SHAG-CLOAK, see Dress. Cloak.

SHEARING HAIR (skera hár), i. 117\textsuperscript{7} cf. ii. 456\textsuperscript{9-8} 457\textsuperscript{24} iii. 87\textsuperscript{22-26} 163\textsuperscript{11}

SHIELD-BURGH (skjaldborg), a circle of shielded men within which a commander with his staff takes up his position in battle: K. Hugleik’s in the battle of Fyrismead, i. 38\textsuperscript{20} — K.
Hakon’s and Eric’s sons’ in the battle of Stord, 190; —Earl Eric’s on board his ship in the battle of Svold, 370; —Eilvi the Gautlander’s, ii. 78; —Olaf the Holy’s at Sticklestead, 404; 429; 16—K. Magnus the Good’s on board his ship in the battle of Riveroyce, iii. 41; 8—K. Har. Hardredy’s in the battle of Stamford bridge, 176; 16—K. Magnus Barefoot’s in his last fight in Ireland, 241; 30—K. Hakon Shoulderbroad’s on board ship in the battle of the Elf, 409;

SHILLING (skillingr), French, twelve thousand gold-shillings paid to Olaf the Holy by the citizens of Gunvaldsburgh in ransom for their earl, ii. 192;

SHIPS. This rich subject seems most conveniently dealt with under the following heads:

1. General references to,
2. Proper names of,
3. Appellatives for,
4. Things connected with, ships.

I. General References to:

Though it was the custom to beach ships in autumn and make them snug in their shed (râga til hlunns, búa um) Harald Hairfair set the example of remaining all winter long out in his warships, i. 108; 31 109; 10 cf. ii. 324; 325—ships for sepulchral use: after the battle of Frædisberg, 955, K. Hakon the Good buried Egil Woolsark and his fallen companions in a ship, and let heap over them stones and earth, and let set up yet more ships and bring them to the field of battle, ‘and one may see the mounds to-day south of Frædisberg’, i. 180; 11—the Wendland-built ships of the Jomsburg vikings were bigger and higher of bulwark than those of Norway, i. 279; 34—the same was clearly the case with, at least, some of the English ships in K. Knut’s fleet (cf. Dragon), ii. 315; 316; 322; 17—number of on various occasions: Eric Blood-axe at the age of twelve was fitted out for viking cruise by his father with five longships, i. 128; 28 (at the same age Olaf the Holy took command of a war-ship and went on a viking cruise, ii. 5; 5)—Harald Greycloak, invited to a friendly feast by his foster-father, Harald Gormson, goes to Denmark with three longships, is treacherously slain by Gold Harald commanding nine longships, who, in turn, is set upon and
slain by Earl Hakon in command of twelve ships 'all great' (i.e., longships), i. 23724-24011—Harald Gormson invades Norway with 600, i.e., 720 ships, i. 24015-16—the Jomsburg vikings invade Norway with sixty ships, i. 27418-21; Earl Hakon and his sons oppose them with a fleet of 180; Earl Hakon opposing with sixty ships Sigvaldi's division of twenty; Eric, with sixty, meeting Bui the Thick and Sigurd his brother with twenty, and Svein Hakonson with sixty encountering Vagn Akison with twenty, 27625-27722—Sigvaldi takes to flight with five-and-thirty ships, leaving five-and-twenty hars-de-combat behind, 27919-28311—Olaf Tryggvason sailed with sixty longships to Wendland, 1000, 35818—K. Magnus the Good invades Denmark with seventy longships, iii. 2627-2710—Harald Hardredy wars in Denmark with sixty big ships, 9915-16—he fights the battle of Lofafirth with 150 (= 170) against K. Svein Wolfson with 300 (= 360) ships, 13219-1317—Harald musters for his expedition to England well-nigh 200 (= 240) ships, besides transports and smaller craft, 16320-21—K. Sigurd Jerusalem-farer goes with fully 300 (= 360) ships to convert the Smallands of Sweden to Christianity, 2854—Sigurd Slembi-Deacon raids Norway with seven ships, 35518-18; and afterwards he and Magnus the Blind invade Norway with thirty ships, and are met in battle by Ks. Ingi and Sigurd, sons of Harald, with twenty ships and all big, the Danes deserting Sigurd Slemb. with eighteen ships, 36124-3622—Kings Ingi and Eystein Haraldsoms meet in battle, the former with eighty, the latter with five-and-forty ships, 3933—dragging ships over land: Harald Hardredy drags his ‘light ships’ across the isthmus separating the Limbfrith from the North Sea, iii. 12816-20—he has his fleet of ‘light skiffs’ flitted round the waterfalls in the Elf up into the Vener-Water, 14921-25—K. Magnus Barefoot has a ‘cutter’ (skúta) dragged across the Tarbet of Cantire, 22510-12—K. Eystein has his ships dragged over ice the distance of two sea-miles, 3922-3911—scuttling: Thorir Hound rifles Karli’s ship and fills it with stones and scuttles it, ii. 26618-22—Sigurd Slembi-Deacon scuttles his own ship before abandoning it, when pursued by K. Ingi, iii. 35618-20—Erling Askew overcomes a dromond in the Mediterranean by cutting rifts in it below
as well as above watermark, 3726—disguised: Harek of Thiotta takes down the mast and the vane and covers his ship with grey hangings above the water, in order to elude the vigilance of his enemies, ii. 33127-31—ships soaked (sollin) and waterlogged (sett), ii. 35511-12 iii. 10017; high-byrnied (höbyrnjuð), iii. 2018; stained above water-line (steinfyrir ofan sæ), 31521-22

2. Proper Names of:

BEECH-BOARD (Bæksúðr), the flagship of K. Ingi in the battle of the Elf, 1159, iii. 41124; falls into the hands of Hakon Shoulderbroad after the fall of K. Ingi, 1161, and in turn, at the fall of Hakon, into the power of Erling Askew, 44094-27 44334 44514 4464 30-31 4464

BISON (Visundr), built by order of Olaf the Holy, 1026, 'the greatest of all ships;' on the prow 'there was a bison-head dight in gold,' ii. 31020-28 31124. It had more than thirty rowing benches, and on the prow thereof was the head of a bison, but aft there was a tail, and the head, the tail, and both beaks were all laid with gold, iii. 2710-16—abandoned by Olaf at Walldale in Todarfirth, 1029, 36314-21 37225-27—seized by Earl Hakon Ericson and the command of it given to Jokul, 37326—was the flagship of K. Magnus the Good in his first expedition to Denmark, 1042, iii. 2710-12

BEARDLING (Barðr), see Ironbeak.

CARL'S-HEAD (Karlhófði), 'on the stem whereof was carven the head of a king, and that he (K. Olaf) had carverd,' Olaf the Holy's flagship in the battle off Nesiar, 1016, ii. 55525-27 587

CRANE (Trani), a longship of thirty benches of the type called 'sneckja'; high in the stem but not broad of beam, built by order of K. Olaf Tryggvisor, 998, i. 32222-29—served as flagship to the king in his expedition to Haogaland, 999, 32823-25 3325—inferior in size and goodliness to Raud the Strong's Dragon (Short Worm), 333319—commanded by Thorkel Dydrl and Jostein, K. Olaf's uncles, in his expedition to Wendland and the battle of Svold, 35424 36417 3655 3664 36892 3755

DRAGPAY (Draglaun), 'a great longship-buss,' commanded by Eindrid the Young in Hakon Shoulderbroad's fleet, iii. 44579
IRONBEAK (Järnbarði), the ship that Earl Eric Hakonson commanded in the battle of Svold, description of (cf. Beak, Ships 4), i. 364/29–38 368/82 369/27 370/2 373/1—called Beardling (Barði), 370/2.

LONG-WORM (Ormr hinn langi), built by order of K. Olaf Tryggvason, on the pattern of the Halogaland dragon-ship which K. Olaf seized from Raud the Strong, the Short-Worm, i. 343/8–344/89—it was 148 feet long, of ‘grass-lying’ (graslægr), i.e., straight, keel, 343/8— it was a Dragon, the head and crooked tail of it were done over with gold, ‘the bulwarks were as high as in a ship built for sailing the main sea,’ and it had thirty-and-four benches of oars, 344/26–31–345/2— description of the building of it, 343/8–344/26— the ships whereon it was built were ‘still left for a token’ in Snorri’s day (or, at least, in the days of the informants of Odd Snorrisson, ab. 1180), 343/7—this was K. Olaf’s flagship in his expedition to Wendland and the battle of Svold, 1000, and no one older than sixty or younger than twenty (except Einar Thambarskelfir, who was but eighteen, 353/1–22) was admitted on board it, 352/18–19 363/1–364/21 365/7–11 24–25 367/8–10 10–21 368/18–28 369/24–35 80–31 370/15–20 29–32 371/8–4 372/8–4 29–39 373/19–26 374/9–14 29–37/2—in the prow (stafn) was the king’s standard-bearer with his company: next aft of their station came the forecastle in the prow (rausn a sóxum): aft immediately thereof was the mainhold (krapparum): aft thereof again the forehold (fyrirfrum) immediately in front of the poop (lypting), 352/27–353/9 (on the position of what we call mainhold, see that word, Ships 4)—after the victory of Svold the Long Worm passed as war-trophy into Earl Eric’s Hakonson’s hands, 364/26–36 377/10–18. It served as pattern of war-galleys built by Har. Hardrey, iii. 129/7–8 and K. Eystein Magnusson, 283/28. Cf. Adder.

REINDEER (Hreinn), ‘of two-and-twenty benches, of all ships the swiftest,’ iii. 358/18–14.

SHORT-WORM (Ormr hinn Skammi), ‘a mighty Dragon, the head all done with gold, a ship of thirty benches by tale, and great of hull withal for her length’; of Halogaland build, and belonging to Raud the Strong, i. 329/24–26—when Raud hoisted sail on this dragon, he had—as ‘ever’ was
the case with him—'wind at will whithersoever he would sail, which thing came from his wizardry.' This remarkable statement obviously discloses the fact that, in the art of navigation, the Halogalanders were far ahead of the more southerly Norwegians, ab. A.D. 1000, 330-35—Returning to the subject of this striking object of naval art, Snorr adds to the description of it that this was 'a far greater and goodlier ship than the king's flagship, "the Crane," and that the stern of it terminated in "a crook fashioned as the tail of a dragon; but either side the neck and all the stem were overlaid with gold." The king called it 'the Worm, because when the sail was aloft, then should that be as the wings of the dragon.' The fairest of all Norway was that ship,' 33318-26. This was the type from which the family of noted dragons in Norway was descended (see Dragon). It bore the name of 'the Worm' simply until the Long-Worm was built, when for the sake of distinction it was called the 'Short-Worm,' 333328, 344-39—commanded in Olaf Tryggvisson's expedition to Wendland, and at the battle of Svold, by K. Olaf's half-brother Thorkel Nøsy, 3541-2 36417 365311 366a 36819.

Skidbladnir (Skíð-blaðnir), a mythical ship belonging to Odin, so cunningly wrought that, though he could fare in it over mighty seas, yet it might be folded together like a very napkin, i.e. 18-19—in Snorri's Edda it is described as a sailing ship belonging exclusively to Frey, S.E., i.e. 140 34421-3441 cf. also Grimm. m., v. 43 of the Elder Edd. The actual meaning of the name is uncertain. Skíð means ordinarily a log, a splinter, thin piece of wood, board; blað: blade, folium, lamina, palmula, and -nir is a termination suggestive of the object signified by the term it is attached to being prominently present. As the primitive meaning of skíð must have been: the thing separated from (something else), pared off, flaked from, and probably could even mean skin, since the derivative skíði (Hamd. m. 16), a scabbard for a sword, presumably was made rather of skin than any other material, it is perhaps not too rash to suggest that the son of Niord might have improved upon his father's monoxyla (cf. nóð below), by inventing a hide-covered boat, a coracle.
3. Appellatives for Ships.

Barði, 'Beardling,' 'beaked ship'; the ship commanded by Earl Eric Hakonson in the battle of Svolv. The probability is, that barði meant the 'bearded one,' since Snorri adds that 'a beard (skegg) there was on either prow. The two stems of this kind of ship were provided with a thick bar of iron going right down into the sea, i. 364, 29-38.

Barki, 'bark' (O. Ir. barc, Lat. barca), a foreign term, as Snorri's own words imply: 'he let take two ships-boats such as be called barks,' speaking of Sig. Jerusalem-farer's stratagem against some Moorish pirates in Formintera; the name never occurs for any kind of northern ship, iii.

253, 354

Bátr, 'boat,' a loan-word from O.E.: bát; a deckless craft; the largest mentioned: a sexæringer, 'sixoarer,' i. 3250; the rest: småbátr, small boat, ii. 266, 25; a 'boat' which, presumably, was a ship's boat, iii. 1387; eptirbátir, cock-boat, 3558

Beit, n., 'ship,' the real northern name for 'boat,' but so old that, as a prose term, it was gone out of use when northern literature first commenced, and in 'Heimskr.' it is only used by the poets, and in the sense of 'ship' generally, iii. 59, 20

777, 375, 29

Búza, búzu-skip, langsrips-búza, 'buss,' 'buss-ship,' 'long-ship-buss.' The term occurs for the first time in connection with Thorir Hound's trading voyage to Biarmland in 1025 (226 years before the date hitherto given (1251) as that of the first appearance of this nautical term in the North, cf. Icel.-Eng. Dict. sub v. buza, Steenstrup, Normannerne, iv. 165, 14 and n. 4). Thorir 'let launch a longship, a huge buss (langskip, búzu mikla) which he owned and had let array. This ship he manned with his house-carles, and aboard the ship were wellnigh eighty men,' ii. 259, 4 probably the same ship to which reference is made again, 387, 29-30—the next buss-built longship mentioned is the man-of-war built by K. Harald Hardredy at Nidoyce in 1062: 'that was a buss-ship (búzu-skip). This craft was fashioned after the waxing of the Long-Worm. . . . There was a drake-head forward and a crooked tail aft, and the bows of her were all adorned with gold. It was of thirty-
five benches and *big thereto,* iii. 129b11—the third and last of this craft mentioned is the Dragpay, commanded by Eindrid the Young in a naval engagement, 1162, 'a great longship-buss,' iii. 445b—This type of ship seems to be of foreign origin. In mediaeval documents and chronicles the word, as a term for ship, is of frequent occurrence, figuring in various forms: *buza, burcia, bussa, bucca, buca,* bucea, butz (CJal. Archéol. nav.,' ii. 24914-15). The foreign buza seems to have been a craft the distinctive peculiarity of which was breadth of beam and largeness of hull. And it is obviously the meaning of the northern storytellers that the longship-buss differed from the slender proportions of the longship proper by larger dimensions of hull, greater lateral displacement, in fact. The early occurrence of this kind of ship in the North lends weight to Prof. Steenstrup's remarks on the Butsecarls, l.c. 164-5.

BYRÐINGR, 'ship of burden,' constructed for carrying cargo. The name is by some scholars taken to be derived from byrðr, burthen, but, without doubt, wrongly. Byrðr in byrðingr is clearly related to borð, board, cf. M.L.G. bordinge, bordine, and the real meaning of byrðingr must be a craft of considerable free-board. An interesting illustration of the sense of byrðingr is found in P. Vidalin's *Skýringar yfir fornýðri . . . Jónsbókar* (explanation of old terms in the law-code called Jónsbók, pp. 446-7): 'What byrðingr means is well known, for still to this day the men of the Westfirths make use of them, when they have to fetch (drift) wood across the Icefirth-Deep from the Strands. These byrðingar derive their name from the fact that boarding is fitted to the gunwale all round the ship, and is both nailed and tied (to the gunwale), the interstices being caulked so as to be water-proof. Thereby the boat is rendered much deeper and is loaded so that as high as, or even higher than, the gunwale it is beneath the water-line, but the board intended to meet the waves is all made of the wood of the new boarding.' This method of increasing the draught of cargo boats in Iceland in the seventeenth century may have been an old tradition hailing originally from Norway, though we are left without positive proof of the fact. The ordinary sense of the term is, as
given above: a ship of burden, ii. 5018—that these boats were, sometimes, at least, of very considerable size we learn from the description of Asbiorn Seal’s-bane’s byrgingr: ‘A ship sea-worthy for the main, as for its growth (haffæranda skip at vexti), and there went with it a sail striped with a bend’ (segl stafat með vendi), showing that a byrgingr was a sailing as well as a rowing boat, 216a8—again this same boat is described as of painted bows (hýrbirt) and stained with white stone (paint) and red, 23838-91—Thoralf of Dimon and Thrand o’ Gate’s byrgingar were ocean-going ships, sailing over to Norway with crews of ten or twelve each, 26919-21 2707-17—this kind of boat was also used as a transport, or ‘victualling ship of burden’ (vista-byrgingr), i. 3547 iii. 46812

DREKI, ‘dragon,’ ‘drake’ (Gr. Δρακόν, Lat. draco), seemingly a foreign word, though the thing it indicates: a war vessel with a dragon’s head fore and tail aft, seems to be purely Scandinavian, primarily confined to Norway, if not indeed exclusively to Halogaland. The real meaning of dreki seems to have been a flying dragon, as we learn from Snorri’s own account of the Halogaland dragon seized by Olaf Tryggvason from Raud the Strong: ‘That ship the King called the Worm, because when the sail was aloft then should that be as the wings of the dragon,’ i. 33325-26. There seems to be no evidence on record to show that this kind of war vessels existed anywhere out of the North. The earliest mention of a dragon ship in the North refers to A.D. 868, when Harald Hairfair caused to be built at Nidoyce his dragon galley, which Snorri describes as ‘great and arrayed in the seamliest wise,’ on the authority of Harald’s own court poet, Hornklofi, i. 98-99. Strangely enough this stately kind of flagship for a king, in spite of the fashion set by the great conqueror, comes, after 868, in for no mention for a space of 130 years; that is to say, not till Olaf Tryggvason secures the above-mentioned Halogaland dragon, 998, from which his war-dragon, the Long-Worm, was directly copied. The next dragon mentioned is that of K. Knut the Mighty, his flagship during the expedition to Norway, in 1028. The size of the ship was a marvel to the Scandinavians, as it ‘told up sixty
dragon: o

As for the val,
even supposing it was built in the last year of Eystein
the elder's reign, 1122, have been five-and-thirty years old,
the only ship mentioned in 'Heimskr.' besides Erling
Skialgson's skeið that throws a light upon the length of
life of the ancient longships, 39310-12 3949-12 10-20
Drómundr, 'dromond' (Gr. δρόμων, Lat. dromon), 'a cur-
rendo dicitur,' Isid. Or., l. xix. It is mentioned only in
connection with the pilgrimage to Jerusalem which Earl
Erling Askew and Earl Rognvald of Orkney made, 1152,
and is described as of great size and high free-board, which
agrees with what from many sources is known of the
dromonds of the Mediterranean in the twelfth century, iii.

37192-37229
Eik, 'oak,' originally a technical term for a monoxylous
craft of oak, but gone, in the saga period, into an appell-
ative for ship in general, and used only in poetry, ii. 33277
35623 iii. 279
Eikja (O.Sw. ekia, O.Dan. ege), 'oakie,' a monoxylous craft,
made of a hollowed-out trunk of a tree (originally of oak,
the invention of this kind of canoe being primordially due
to people who lived in oak-growing lands), occurs only in
the compound term eikju-karfi, 'an oak dug-out,' a cranky
ferry across a river, where karfi seems only to serve the
purpose of indicating that the craft was of a wretched

Ferja, 'ferry,' but in the sense of boat serving for serv-
port of persons and goods on coastal waters; almost syn-
onymous with 'ships of burden,' cf. 'ships of burden and
other ferries,' iii. 46814-15—most frequently this kind of open
vessel is called roðrar-ferja, roðr-ferja, 'row-boat,' 'row-
boat,' 'rowing-
boat,' 'row-ferry,' or roðrar-skip, 'row-boat,' i. 21917. ii.
10727 2938—'big rowing-boats,' 35418-14—rowing ferry with
a deck of some sort, 4488

Flaust, 'ship,' 'long-ship,' so ancient a term for ship as
to be gone entirely out of technical use when Scandinavian
literature begins, only employed by the poets as a general
term for ship, appears to be related to fley (cf. flijota-flaut),
ii. 64 309 33281 iii. 835 10118
Fley, 'ship,' cf. Gr. πλοῖον, just as antiquated a term for
a ship as flaust, and only used in poetry, i. 1346
Galeið, f. 'galley,' in the sense of war-galley, first mentioned as the name of the ships manned by Væring (Varangians) in Constantinople; the word finds its way to the north with K. Harald Sigurðson and his following returning from Constantinople, 1042-44; Harald himself had been in command of, at least, a squadron of the Greek fleet, and as one class of the Greek men of war at the time went under the name of τά γελαλείνα, galeið must be the northern imitation of that Greek term rather than of γαλλία.

Lat. galea, iii. 59290 7482 751—in Sigurd the Jerusalem-farer's time the name comes up again for pirate ships in Spanish waters, 25015 18 25.

Hafskip (lit. 'ocean ship'), 'ship of burden,' a term only given to ocean-going merchantmen irrespective of any characteristics of type, i. 20818.

Herskip, or simply skip in the same sense, 'warship,' 'ship,' a general term not only for actual men of war but also for any ship that at any given time might happen to be doing war service, met with on almost every page.

Hleyiskúta, létti-skip, létti-skúta, 'skiff,' 'light skiff,' 'light craft,' apparently synonymous terms for light auxiliary craft employed in naval warfare and otherwise; uncertain whether they differed as to shape and construction; the hleyiskúta was evidently built for speed (hleyip- from hleypa, to let run, causative from hlauipa, to run), and probably was a kind of dispatch-boat. How light some of this craft must have been may be gathered from the statement that Harald Hardreyy had 'light skiffs... drawn off the water, where waterfalls were in the way, and fitted the craft into Vener-Water,' which means that these boats were drawn up the steep mountain rise over which the Götaelf tumbles in huge falls out of the lake, iii. 14923, cf. i. 27426 32732 iii. 40618.

Karfi, 'a keel of burden,' was in the eleventh century a ship of very considerable size; the one mentioned in our text is stated to have been a craft of fifteen benches, ii. 6468 but seems to have had a carrying capacity for forty persons, 107718 10812—but in earlier times a karfi must have been a craft of very small dimensions and of a rickety sort, seeing that from it the language was enriched by a term, karfafrír, 'tub-ship's foot,' ii. 12817, for the legs of one who from
drunkenness was unable to keep his balance. In this earlier sense the word is used in the term eikju-karfi, from eikja, q.v., and karfi, which seems only to serve the purpose of emphasizing the crankiness of the eikja, ‘an oak dug-out,’ and defined by Sigvat as the worst of tubs, ii. 145a-28—apparently karfi and karfa, f., a basket of wicker-work, are etymologically identical. Karfa, however, does not occur in the old literature, the term for basket being vandlaupr, wicker-box (while laupr by itself means a wooden box of boards or laths). But the stem karfi-being old, the derivative karfa, a wicker-basket, must presumably have preceded karfi, which originally, we take it, meant wicker-boat, with skin for covering, even if we take it to be a foreign loan-word from ‘carabus: parva scapha ex vime facta, quae contecta crudo corio, genus navigii praebet,’ Isidorus, Orig. xix. c. 1, § 26. According to Gregory the Great, this kind of boat did service as a cock-boat in his own lifetime in Sicily: ‘Nauta . . . post navem carabum regebat, ruptoque fune cum eodem carabo quem regebat inter undarum cumulos repente disparuit,’ Dial., c. 57. As late as A.D. 892 the craft was known in Ireland: ‘Occulte de Hibernia fugerunt carabumque qui duobus tantum coriis et dimidio factus erat intraverunt,’ Flor. of Worcester. That this wicker-boat covered with hides sewed together was used very early and for a long time in the north would seem to be proved by the fact that when, with a metallic age, nails came in, wherewith in the form of rivets or otherwise the strakes of a boat overlapping each other were made tight and leak-proof, the northern idiom had no word collectively signifying nails so used, but saumr, q.v.

Kaupskip, ‘cheaping ship,’ ‘chapman,’ almost synonymous with ‘haf-skip,’ being an ocean-going craft, broader of beam and higher of free-board than the longships, which were built for service on the island-sheltered waters of Norway and of the quiet sea of the Baltic. Like all ocean-going ships, these were essentially sailing ships, i. 254a-25 ii. 29a 187a 24 80 423a-27 iii. 299a 21

Knör (O.E. cnear, O.Dan. knar), ‘round ship,’ ‘keel,’ ‘good ship,’ ‘ship,’ a big ocean-going craft mainly used
longships were not really built for voyages across the high seas, at least not in early times. Hence the notice concerning the construction of the Long-Worm, that her 'bulwarks were as high as in a ship built for sailing the main sea,' i. 3451, which, in addition to the unprecedented length, constituted her the largest longship ever built up to that time in the north. To the longship group were counted, therefore, generally the skeið and the snekkja, both of which might be dragons, probably also the largest kind of the skútur, and some, at least, of the vikingskipshs which did service in the Baltic and the coastal waters of the Scandinavian countries. The late langsips-buza was in a special sense a longship, being a sort of cross-breed between the longship proper, from which it took the length, and the Mediterranean Buza, from which it got breadth of beam and enlarged proportions of hull. The longships were essentially built for propulsion by means of oars, while the knerrir were properly sailing craft and had, when ready for sea, to wait in harbour for the favourable wind before a start could be made. During the whole process of the colonization of Iceland not a single longship is recorded to have visited the land. The standing phrase in the Norwegian laws for undertaking a naval expedition for warlike purposes is: róa leiðangr, to row the expedition, never to 'sail it,' cf. i. 238, where the translation should read: 'row the expedition' (róa leiðangrinn). When Olaf the Holy decides to leave England for Norway, he leaves his longships behind, and makes the journey in the ocean-going knerrir, ii. 2910-13. When in the early Sagas of Heimskringla, i. 1235, 12427, 12821-23, 26-28, 29019 = 295, Snorri talks of ocean-going longships, he probably had in his mind ships of a different type to the ordinary longships, or he made a mistake, which he corrected after he had described the Long-Worm as the first longship with 'bulwarks as high as in a ship built for sailing the main sea,' for he never again refers to longships as ocean-going, except those which, threading their course along the coasts, made their way to the Mediterranean, iii. 2373, 37122 after the broad busstype of longship had been introduced. The smallest longships mentioned, without their type being indicated, are
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As-folk, having c
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SHI]

Index III

431

Róðrar-skip, see Ferja.
Róðrar-skúta, róðr-skúta, f., 'rowing cutter,' as it seems, different from róðrar-ferja, 'rowing-ferry,' but of what kind of construction not stated, ii. 48g-49g 224g 448i.
Skeið, 'bark,' 'cutter,' 'galley,' 'great keels,' 'keel,' 'longship,' 'ship,' 'swift ship,' 'war-ship.' This was the largest of the so-called longships, and is by far the most frequently mentioned. The size of longships was indicated by the number of rúm = benches, occupied by the rowers. But at what number of oars aside one denomination of longships ceased, and at what the next began is left somewhat vague. The skúta, as a longship, seems to have begun with fifteen oars aside and gone up to twenty; the snekkja with twenty and gone up to thirty (the 'Crane'); the skeið with thirty, going up to thirty-five, that being the bench-tale of Har. Hardredy's longship-bus, which his court minstrel Thiodolf defines as a skeið. Among the warships the skeið is the only one mentioned as 'byrnied' or mail protected? iii. 59i. 131. cf. 20i. one skeið, Erling Skialgson's (of thirty benches, i. 358 but of thirty-two, ii. 25g), receives particular notice, from which we gather that Erling had been in possession of it for, at least, twenty-eight years when he fell, ii. 311. 354i. 355i. 28 356. 30 357. 11-12. 17 In the following further references skeið is the term underlying the various names of the translation: i. 40i. 157. 17. 273. 29 274. 28i. 28. 347. 33. 362. 12. 375. 24 —ii. 11. 12. 12. 30. 81. 31i. 6 8. 15. 59. 38. 93. 19. 46. 5. —iii. 27. 20. 42. 4 48. 78. 20. 791. 30. 95. 10. 129. 92. 130. 16. 13i. 19. 147. 18. After 1064 the 'Heimskringla' makes no mention by name of this kind of longship. Skeið seems necessarily related to skð, which again is radically connected with the large family of Indo-Eur. stems which signify cleav-, split-, such as Sànsk. chid, Gr. σχίζ-, Lat. scind-, O.E. skêð-, scid-, Mid.E. schid-, Germ. scheid-. Skeið must therefore originally have meant the craft built of split wood, the board-built, strake-built vessel. Whether the name was chosen in order to distinguish it from other craft not board-built, but monoxylous, is a question to which, in the absence of all evidence, no distinct answer can be given. The name is purely northern. O.E. scegd is a Scand. loan-word.
the narrow longships. It is acknowledged that snacca is a late loan-word in O.E. The name must therefore be northern; and its occurrence in the old provincial laws of Sweden together with such compounds as snækkiu-bonaþer (outfit), and snækkiu-bygning (building), compounds unknown elsewhere, would lead one to the supposition that this was the Swedish type of warship. Perhaps it is not too wild a suggestion, that between snekkja, snækkia and Swed. snäcka, shell, cockle, mussel shell, a word not on record in the other Scand. languages, there may be an ancient connection.

It is worthy of note, that the warships of the Wends, a Slavonic people, are nearly always called snekkjur, or Vindasnækkjur, 'Wend-cutters,' as if warships of this name were peculiar to Wendland. That the Wend-cutters were of about the same capacity as the middle-sized snekka of Norway is evidenced by the recorded fact, that when in 1135 the Wends sacked and burned the town of Kings' Rock, each of their five and a half hundred = 660 snekjur carried 44 (= 29,040) men, besides two (= 1,320) horses. I am not aware, however, that in Wendish specially or in Slavonic generally, there is found a name for ship from which snekkja could be derived. Reff. to Wend-cutters, i. 375, 376, iii. 326, 354.

4. Matters relating to Ships.

Anchor (akkeri): cast into an enemy's ships in order to bring the fighters within the reach of blows, i. 368, ii. 60, 61—go to anchor (leggiast um a.), 263—anchors carefully made, iii. 129—poet. kennings for: bowed iron (bjúgt järn), rod thick fashioned (digr gaddr), 131, 21—anchors lashed to poles used as an engine of war to pull down a wooden fortress fence, 228, 10—anchors used for hauling grounded ships afloat, 412—mock anchors made of cheese to insult Har. Hardreyd, iii. 95, 32.

Bailing place (austr-rüm), on a man-of-war there was first the stem where the trustiest company, the stem-men, were stationed; aft of that station came the forecastle, and immediately aft of that was the bailing place here in question, i. 98, 30.
of the neck, háls, of such a ship should be called svírar. And the most natural way of interpreting the passage is to translate svírar by flanks of the neck, or the bows: the literal translation of var höfuðit ok sporðrim ok báðir svírar mír alt gulli lagt would then be: was the head and the tail and both flanks of the bows all laid with gold, cf. Bows, 6. The idea that svíri meant both tapering ends of a ship, stem and stern alike, presupposes that the ancients had an idea that a neck could terminate in a tail! The interpretation that takes svírar for upright timbers on board ship for the purpose of winding cables, mooring, etc., round them, is, I think, inadmissible. No extravagance could go to the senseless length of gilding such posts, ii. 2714—16, 3, beaks (skeiðar kylfur): these pieces of timber were some uprights, perhaps of the kind called kevels by sailors, in or about the prow of a ship, round which were cast the tengsl, lashings, or cables, that held ships together in a pitched battle at sea. That these timbers were in the prow is proved by the Earl, in the passage our reference deals with, calling on the forecastle-men (frambyggja) first to cut the cables and then the kylfur afterwards, ii. 6014 16 19

BEARD (skegg), probably but a mistake, see Beak above.

BED (hvila), on board ship, made every day, iii. 300 20

BENCH (sess, lit. seat). In dealing with such naval terms as fíntán-sessa, tvítug-sessa, meaning a craft with fifteen or twenty rowers seated aside; and in the case of a ship being said to be, e.g. þrútag aþ rúmatali = of thirty by the tale of rooms = having thirty rowers’ berths, meaning again, having accommodation for thirty rowers seated a-side, the sense of the narrative seemed best secured by ‘benches’ or ‘banks’ in the sense of thwarts, for that is what sess and rúm practically amount to. Hence the bench, in each case, represents two oars. This was a standard of measurement by which the size of a ship could easily be conveyed to the listeners’ mind, it being generally understood that each rower’s ‘room’ occupied about 3½ feet. Ship of fifteen benches, i. 24890—21 25; of twenty: 3548 ii. 252 4815 16 17 2218 28381 2849 67 14—15 29325—29 3114; of thirty: i. 32290—27 3589; of more than thirty: iii. 2718—14; of two and thirty, ii. 2584; of four and thirty, i. 34481—29; of five and thirty, iii. 12910; of forty: ii. 31519; of sixty: ii. 31517
Index III

shij

elongated than, what is called the 'nose' in English boats, iii. 5915—3 (barro), see Beak, i, iii. 5918 13115—4 (stafni), i. 36618—5 (hýr), which means cheek and, in a ship, is another term for kinnungr, from kinn, cheek, and signifies the flank, the bows exposed to the beating of the waves; hýr is mostly a poetical word, as in ii. 1270 but hýrbirtr 'cheek-brightened = painted of bows, Snorr uses as a prosaic term, 23896—6 (svirar), see Beak, 2, iii. 129910

Bulwarks (borð), i. 27913 2832 34314 37017 37226 37322. The statement that the bulwarks of the Long-Worm were as high as in a ship built for sailing the main sea (svá våru há borði sem á hafskipum) points indirectly to the fact that longships, up to the beginning of the eleventh century, at any rate, were not ocean-going craft, 34428 34522

Cable, i (strengt), anchor cable, ii. 26116; iii. 12914; tackle, 13119—2 (tengsl), lashing rope, ii. 6012; slip c. (let the lashing go, leggja úr tengslum), i. 24811

Castle (kastali), in the prow, different from the forecastle, mentioned as a peculiarity of the so-called Eastfaring keels which turn up first in the twelfth century, cf. masthead castle, iii. 4038981

Chip (telgja), shipbuilding term for the edge-work required for strakes and scantling, i. 34311

Chest of the High-seat (hásetiskista), containing store of weapons, swords in particular, required on board a man-of-war to supply the fighters with when necessary; it stood in the forehold in front of the commander's station, the poop; cf. 'then went the King down into the forehold and unlocked the chest of the high seat;' and took thence many sharp swords and gave them to his men,' i. 37214 16

Of the same kind seems to have been the chest aft on which Sigurd Slembi-Deacon sat on board a cutter (skuta) when Harald Gilli's men were going to kill him, iii. 34096

Clear a ship (hrjóða), frequently also translated 'to rid,' by boarding to cut down her remaining defenders or drive them over-board, or into other ships, the most thorough execution of the operation being called 'clearing from stem to stern' (hrjóða skip með stöfnum), i. 399 419 11131 2802930 ii. 625 iii. 4120 25 4222 4615 4712 1366 20 13718 36246 3646
Index III

between stem and forecastle, see Stem. A clear distinction between frambyggjar and stafnbúar seems to have been present to the mind of the author of 'Olafs saga Tryggvasonar,' Flat. i. 48318-20: 'frambyggjar on the Long Worm and stafnbúar on the Short Worm and on the Crane brought anchors and grapnels on to the ships of K. Svein.' For as the King had ordered the Long Worm to be laid forward by so much as she was longer than other ships, the stems of the Short Worm and the Crane would just have been in about a line with the forecastle of the Long Worm.

FOREHOLD, foreroom (fyrirrúm), on a longship, the division of the ship immediately in front of the poop, cf. 'Then went the king down (from the poop) into the forehold, i. 3705 3724 3747, ii. 6028 35728 3587 29 2911 214 292 2993 3015—on the Long Worm this 'room' was occupied by thirty fighting-men, i. 35312 28-29—here was placed the 'high-seat chest,' the arsenal of the ship, 37215 iii. 323 10-11 as well as the commander's mess table ('meat-board'), iii. 27611-15. In some cases, it would seem, there was a station called 'fyrirrúm' in front of the mast immediately behind the stem-station: 'They fought over the stems and they only might come to hewing who were in the prows (stems); but they who were in the foreroom thrust with spears . . . but those aft of the mast shot with bows,' iii. 4016-22.

FORE-ROOM-MAN (fyrirrúmsmaðr), a fighter in the forehold, iii. 362 91-22.

FORE-STEM (framstafn) = stem, q.v.

GANGWAY (bryggja), better pier or jetty in the following instances: 'Thora brought forth a child on the cliff's side hard by the gangway head' (bryggju-sporða), evidently the pier head, i. 13816-18—so say the Swedes that there be still the stone-heaps which Olaf let be made under his gangway-ends (bryggju-sporða) = pier heads, ii. 71— he let the ships float thus arrayed by the gangways = pier heads, 19528-29—his ships lay all aight at the gangways = pier heads, iii. 2090—a movable sort of bridge between a ship and the landing stage: 'they cast off the gangways (brugðu bryggjum) and thrust out from the land,' ii. 265 27-28.

GAPING HEADS (gfnandi höfuð), description of the figure-
Grapple (or battle-tangga, III. 1315. 1, GRAPPLING-HOOK) served the purpose of straining during towing. The stern half-berth, that is, would have been reserved for the fighting benches, long. (Note that the term read is 'pulley', seat bench.)
Index III

was (poetically) described as wrangling (rîndu) with the ‘tackle,’ ii. 265 ii. 278
HAVEN (höfn), ii. 32116 iii. 1315 28210.
HAWSERS (festar), cables whereby ships were secured while berthed in harbour, iii. 898 cf. lay out hawsers (tengia skip), tying ships together on going into action, ii. 32110
HEAD-BOARD, staying-board (hòfsta-fjöl), a plank at the back of the seat of the helmsman on board ship, against which he could steady himself in handling the tiller, i. 3712 18 ii. 23911
HEADS GILT (gylt höfuð), when Snorri does not mention the animal the carved image of whose head was used as figure-head on ships, he uses the plural, ‘heads,’ for some unknown reason, ii. 31520 iii. 26128 29 (where the sing. should be changed to plur.); otherwise he uses invariably the singular, dragon’s head, drake head, i. 33320 iii. 1298 28324 —head of a bison, iii. 271416
HULL (súðr), about the nearest Engl. expression for the original, the literal sense of which is suture, Lat. sutura, the actual meaning being the overlapping verges of two strakes made tightly secure by rivets. In an extended sense súðr means the whole collection of strakes which on either side form the covering of the framework of the ship —hull. Hence it also enters as a second element into compound names of ships, in the meaning ‘ship,’ cf. Bækisúðr, beech-ship. Súðr is a technical ship-building term come down from times prior to the metallic age, when ships were sewed together, see Nails, ii. 3521 iii. 130114
KEEL (kjölr), i. 11286 3439
KNEE (knæ), in ship-building the crooked pieces of timber with two arms used to connect the beams of a ship with her sides or timbers; in the sinew-bound cutters built by Finns for Sigurd Slembi-Deacon these knees, Snorri states, were made of withies (viðjar), which probably means of naturally grown wood, perhaps of some kind of salix. The earliest kind of knees known (Nydam boat, from third or fourth century) seem to have been chosen from branches forking at such angles as suited the purpose of the boat builder, iii. 35680 82
LARBOARD (for lar- cf. Dan. laar-ing, Swed. lår-ing —old
cf. ‘in board’
castle
31–32 iii
LASHING: of ships
LAY A-BOARD
LEE-BOARD
exposed
MAINHOLD
was imme
it was thru
and prac
broadest.
posed to be
‘narrow,’ kn
be the case.
knee,’ and se
midships for;
most strain,
term was the k
knees. It mus
by itself in th
vocabulary of I
and does not se
MAST (sigla).
Index III

at the top of the mast, from which those stationed within it could hurl down upon an attacking enemy stones and shot. The ships provided with these war arrangements were the so-called East-faring ships or keels (austfrarar skip, or knerrir), which turn up first by ab. 1135 (iii. 327, 328), though the castled craft is not mentioned till 1159, iii. 402, 410

MOOR (fest), make fast, iii. 472, by way of

MOORINGS (festar): cast off m. (slá festum), ii. 263; cut, hew m. (höggva festar, tengsl), ii. 322, iii. 407, 408

NAILS, RIVETS (saumr), the word saumr, used in connection with ships, means really seam, but in the sense of sewing material. The term carries with it the history of ship-building from a bygone age, when it was really the custom to sew together the hides that formed the outer covering of the frame of craft built in coracle fashion, cf. Karfi. When the metallic age, with manufactured nails, came in, the watertight covering of a boat’s frame-work changed, in course of time, from one of skin to one of wood, and the boat-builders had no name for the new article by means of which they now riveted the board strakes, except that which they had been in the habit of giving to the sinews’ thread by means of which they had been used to sew together the old skin-covering. The term saumr is not only used for nails employed in ship-building, but is a common commercial name, not only in Icelandic but in Danish (söm) and partly also Swedish (söm) to this day, which shows how entirely the ship-building interest of old must have absorbed the nail production for a long time after the invention of the article, i. 343, iii. 356, 357

OAR (ár), the oar was mainly the propulsive contrivance on board war-ships and their build—slenderness and lowness of free-board—was altogether determined on the principle of their being rowing ships. The service of the sail was of a secondary importance. Hence the standing expression, róa leiðsangr, to row an expedition, never to ‘sail’ it (cf. i. 238), i. 156, ii. 6, 9, 195, 311, 322, iii. 100, 131, 21, 138, 444—steering with oars, ii. 8, 9—oars, i. 275, 218—is a slightly free rendering of blomr, the ‘loom’ of the oar; read, there many a loom was shaken—oar-blades (blöð
of a man
356, 357 was a row where a
stood on
i. 366, 367—
374, 384—
high above
least, perhaps
the top and till
the captain
the occupant
Prow (stafn),
treme space
the prow lor
iii. 40, 41, 42
i. 353— (bran
above the gun
used as pars
(svírar) cf. bez
Prowplates (tii
ornaments is a
the primitive a
ning of the prow
Rafts (vðir), the
things heaped on
the cupidity of a
i. 108, 109
Reef (hand-ri
fly the sail from the reefs’ (lét hann þá hleypa úr hefðunum segli . . . ) should read: then he let unfurl the sail, 35522-23
But ‘then he let . . . take one reef out of them,’ the sails of his various ships (þá lét hann . . . svíta af handrífi) evidently refers to the ordinary act of unreefing, 35517.
Rigging (reiði) included mast, sail, shrouds, and running tackle, ii. 19527 45311 iii. 5917 1309
Rivet (saumr), see Nails.
Roller (hlunnr), a round log on which ships were drawn aland or run out to sea, i. 27320 iii. 3218
Rowing (róa, róðr), the chief mode of propelling open craft and warships intended for service in Scandinavian waters, i. 17229 1737 passim.
Rowlock (hamla), a strap by means of which the oar was kept in position against the tholepin and prevented from slipping along the gunwale in rowing, iii. 13312
Rudder (stýri, stjórn), i. 3263 3265 ii. 32518-14 iii. 68 iii. 22515-24—to unship rudders (leggja stýri or lagi), ii. 84—The rudder, about the arrangement of which Snorri is silent, was placed on the starboard side ‘buttock’ of the ship, in certain cases at least, in the following manner: the round top of it was secured to the gunwale by means of a loop, the rudder-lock or rudder-strap (stýrihamla); at a proper distance down a cone-shaped piece of wood was nailed to the side of the boat, the top of the cone being plumb with the outside of the gunwale. Through the rudder, where it took the form of a broad oar-blade, a hole was made corresponding to one through the cone-shaped piece of wood which went right through the side of the boat. A cord drawn through the hole in the rudder and the conic piece of wood and made fast within-board, gave to the rudder a fixed position. By loosening the cord the rudder could be lifted at will and taken inboard. Through the neck of the rudder a square hole was made, into which fitted the end of the tiller (hjálmunvölr, helm-pin), by means of which the helmsman moving it towards his person starboarded the rudder, and ported it by the reverse action.
Sail (segl, O.E., G., Sw. segel, Dan. sejl, Dutch zeil), by some modern scholars plausibly connected with the root sek, Lat.
between stafna-smíðr, which literally means: smith of the stems, and höfuðsmíðr: master-smith. The former was clearly a shipwright, to whom was assigned the charge of constructing the whole framework of the ship, firmly attaching the stem and stern posts to the keel by means of the all-important dead-woods, and securely fixing the rib-arrangement to the keel; the latter, judging from the incident through which Thorberg Shave-hewer advanced to the position, seems to have been, practically, a general superintendent, \[343.9-10 \, 21-344.25\]. In this connection we have to amend the words: ‘But now when they were gotten to the free-board’ to: ‘But now when they came to the planking of the ship (enn er þeir báru skipit borgi). The point is important in so far as it shows that the stafna-smíðr was independent of the höfuðsmíðr. For, when the planking, or putting on the skin, began, Thorberg, having done his allotted work, could absent himself for a long time, \[343.16-19\].

SHROUDS (reiði), ii. \[331.9\] should rather read rigging, q.v.

SINEW (sin, n., material of sinew, sinew-thread, dat. sini), the material by means of which some Finns, i.e., Lapps, riveted together the boards of two cutters which they built for Sigurd Slembi-Deacon up in the extreme north of Halogaland, \[113.8\], apparently the last instance on record in Scandinavia of the survival of the coracle-building method, iii. \[356.89-92\]—these cutters, tradition will have it, beat all other ships in speed, \[357.12-17\].

STARBOARD, in the phrase ‘More to starboard’ (meir á stjórn, short for meir á stjórnborða), stjórn meaning both steering and rudder, and the rudder being fixed to the right-hand side buttock of the stern, that side of the ship was called stjórnborði, lit. star-boarder, iii. \[211.7\].

STAYING-BOARD (höfða-fjöl), a piece of panelling at the back of the helmsman, i. \[371.12-18\] cf. Head-board.

STEERING with oars (stýra með árum), see Oar.

STEM (stafn, but plur. STAFNAR, stems = stem and stern, iii. \[253.12\]), the extreme part of the prow, q.v., i. \[98.50\] iii. \[40.16\] \[131.5\]. A more definite term is ‘fore-stem’ (framstafn), \[413.80\].

STEM-REN (stafn-búdar), the warriors that occupied the ex-
Tillers (till.)

32 in (76 cm)

Thwarter (thwart)

Ribs and cleats

Tent (tent)

Part of the table

3 1/4 ft.

1 3/4 ft.

2 1/2 ft.

3/4 in

Bolts

Staples

Strake (strake)

Tiller (till.)

Head (head)

Loop (loop)

Stock (stock)

Till (till.)

Cast (cast)

Sweep off (sweep off)

26 c.

Tackle (tackle)

5 1/2 ft.

Strake (strake)

Head (head)

Loop (loop)

Stock (stock)

Till (till.)

Head (head)

Bolts

Strap

Bolts

Straps
VAT (fat), a cask containing such necessaries, fluid and solid, as were needed by the crew of a ship, iii. 2012
Work (rausn) = forecastle, q.v.

SHIP-FUNERAL, King Hakki’s, described, i. 4015-24
SHIPPING in Tunsberg of great importance already in Harald Hairfair’s days, i. 1052-11 13420-24 and continued so even through the reign of Olaf the Holy, ii. 1277-19 21028-29 24913-14
SHIP-RATH, -RATHE (skipreða, lit. ship-outfit), a name for each of the about 260 maritime districts of Norway, on the households of which, by a law promulgated by Hakon the Good, it was incumbent to fit out a man-of-war for the king’s service when he called out a leiðangr or naval levee, i. 17325 1748 ii. 28818
SHOE-SWAIN (skósveinn), a page, a valet, iii. 825
SHOOTING from the bow with great precision, i. 37119-22 iii. 2241-2 33018-20—s. spears with both hands at once, ii. 46428-29
SHOOTING FIRE (skoteldr), explosive fire-works, used at the Hippodrome in Constantinople, ab. 1100, iii. 26029
SHRIVE (skripta), a ceremony to which a condemned criminal must submit before being allowed to listen to high mass from outside of the church, ii. 2274-7.18-15
SHRINE (skrín), done with gold and silver, containing the holy relic of K. Olaf Haraldson, described, iii. 168-11—guarded and the keys of it kept by K. Magnus the Good, 8729-35—kept in Clement’s church, 936-7—later in Olaf’s church, while Mary’s church was building, 10529-30—locked for the last time by K. Harald Sigurdson in 1066, and the keys thrown into the river Nid, 16310-14—from Mary’s church it was moved by K. Olaf the Quiet to Christ’s Church and placed over the altar, 19514-16 2152 1968 10 11 23728 28 3035—Svein Wolfson, being invested with earldom over Denmark by K. Magnus the Good, delivers his oath of fealty with hands laid on a shrine containing holy relics, 314-8 19-18—shrines carried in funeral processions, 6928-70—shrine given by K. Eric Everminded to Cross Church, Kings’ Rock, 30931-3101—the shrine of Hallward the Holy in Oslo miraculously heavy and light, 35211-16—brought to Raumrealm, to save it from capture by the Danes, and kept there for three months (1137), 35281-3531, vi. 06
(vegit),
refined,
land-due
ii. 952—
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Archbishop
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the latter, all		treasury, amo
former, shows
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461₂₃₄₆₂₄—sil
ment for idols,
a piece of Byzant
SILVER-BOWL (m
(man and wom
basis e
that one man alone fought with twelve and slew them all, i. 81
SINGING PSALMS, i.e., the psalter, while journeying on horse-
back (Olaf the Holy), ii. 232-56—singing over water (benedictio
fontis) on Washday (Saturday) before Easter (in Ice-
land), iii. 339 cf. Water—singing by a servant maid at her
handmill so fair as to catch a king's heart, 373-78
SITTING OUT (sitja úti), to spend a night out on cross-ways
amidst invocations to the powers of darkness to reveal secrets
or tender counsel, iii. 4245-12
SKALDS (skald), see Poets.
SKIN-CHANGING JOURNEY (hamför), journey undertaken
by a wizard who by magic art could change his shape into
that best suited to the purpose, i. 268-269
SKINS, white (hvít skinn), ermine lining for a king's robes of
state, iii. 86
SKINKERS (skenkingar), not quite an exact translation,
skinker meaning the cup-bearer, but skenking the act of cup-
bearing and pouring out, ii. 159
SKIRT (skaut), of a cloth, meaning really the cloth itself, in
the technical phrase, to bear lots into skirt (bera hluti í
skaut), to throw lots, which are to be drawn, into a cloth held
in the hand like a purse, iii. 6111-12 13-16 22
SLAUGHTER-WETHER (slag-sauðr), a sheep slaughtered
for regaling Icelandic households in autumn when all hay-
making work has come to an end (while the tóðugjöld is a
domestic feast, of similar kind, when the haymaking of
the cultivated homefields is finished), ii. 409-24
SLAVES, bond-folk (anauðgít folk), do shepherds' duty, i.
491-15—Olaf Tryggvsson and Thorgils Thorolfson sold for
slaves for 'a right good he-goat,' 229-13-and later on Olaf
was disposed of for the price of a good cloak, 22915-16 see
Thrall.
SLAVE TRADING in Estland, i. 2296-17 300-29
SLEDGE-ROAD (akabraut), along which winter-travelling was
effected in Jamtland, ii. 301
SLEIGH (sleði and skólsleði, i.e., a sleigh, the beams of which
turn up in front like snow-shoes, skof), used by hunters for
carrying the proceeds of the chase, ii. 15628 27 157,—a larger
kind, used for carting corn and for travelling purposes, 27914 25
SPARTH, see Stake.

SPEAKER-AT-LAW (lögsögumáðr), the highest office-bearing person in the Icelandic commonwealth; his principal duty was to 'say up,' i.e., publicly to recite, the whole body of the law during his triennial tenure of office. A chronologically arranged series of these office-bearers in Iceland first composed by Ari the Learned, i, 528. References to, ii. 6911-12 730 13527 2459 24921 In Faroe, 24619 2698 30424 3093 SPEAR-POINT (geirs oddr), to mark one's self with, when dying, a ceremony instituted by Odin, i, 2122—in that manner Njord devoted himself to Odin, 2218-90

SPELL, SPELL-CRAFT (seiðr), incantation, enchantment, a 'mystery' or ceremony accompanied by chanting (galdr, from gala to crow, chant) for the purpose of working harm to man in a preternatural manner. Spell-craft originated with the Vanir, and Freya, the daughter of Njord, was the first to teach this magic art to the Aesir according to the fashion of the Vanir, i, 1421-24—Odin was a master of this art, 1819-198 7-12—but the performance of 'spels' was accompanied by so much 'lewdness' (ergi = obscenity) that it was considered disgraceful for men to practice the ceremony, and therefore it was taught to the temple priestesses, 198-7—Witchwife Huld's spell-work on K. Vanland and his descendants, 279-282 cf. the fate of K. Agni, 338-3429 See also Sorcery and Wizardry.

SPELL-WORKERS (seiðmenn, s. seiðmaðr), i, 381, 1338

SPORTS and masteries (leikar, þróttir): Alf, son of K. Yngvar, and Ingiald, son of Road-Onund, had a sveina-leik, boys'play, with two sides pitted against each other, but no details are given beyond a hint that it was a game of strength, i, 55 19-22—climbing mountain-precipices, i. 34018-25—walking along the oars of a ship while being rowed, 34026-27—playing with three hand-saxes (small swords) so that one was ever in the air while one hilt was ever in the hand, 34028-29—striking with a sword equally deftly with either hand, 34030—shooting with two spears at once, 34030-31 ii. 464 27-29—swimming, 33525-33621 ii. 428 iii. 2806-10 29913-3008 34110 18-16 3648-11 444416—swiftness of foot such that no horse could overtake the runner, ii. 1260-20 13-19 20-2998—skating on ice-bones (isleggir, leg-bones of animals on which, by pushing
STA—STR] Index III

455

STANDING STONES, see Stones.

STEWARD (ármaðr), over a royal manor whose duty it was, amongst others, to provide banquets at such manors for the king when travelling through the land, ii. 19518 21316 26 21616 2791 28 iii. 29114 4228

STEWARDSHIP (ármenning), the office of such a steward, i. 35418 ii. 2304 33820 iii. 729. The 'stewardship' (umboð) with which K. Olaf the Holy invested Kalf Arnison in Upper Thrandheim was probably an administrative and fiscal office, ii. 199, as was also the sýsla which so frequently is mentioned in connection with ármenning, and we have generally translated by bailiffry, q.v.

STONE-KETTLE (steinketill), used for making in it a decoction of medicinal plants, ii. 44190

STONES (steinar), when of the size of rocks, habitations of dwarfs, i. 26824—standing stones (bauta-steinar), raised over men of mark (inscribed, generally, with a short obituary notice in runes), i. 41922 2016 2780 301914 1800284—Odin informs Olaf Tryggvason that the standing stones in the neighbourhood of Öyvaldsness were raised in memory of the mythic King Ogvald, 31518 cf. Stones under Weapons, 2.

STORY-LAYS (sögukvæði), dealing with persons and events, which tradition regarded as truthful records of history, used by Snorri as sources for his narrative, i. 31819

STORY OF THE SKIOLDUNGS (Skjoldungasaga), a lost Saga of the 'Scyldings,' an early Danish race of kings, quoted in support of Snorri's statements in regard to the battle on the ice of the Lake Vener between Adils and Ali, and aduced as the source of the story of Rolf Kraki's visit to Upsula, i. 501521

STRAND-HEW, see the following.

STRAND-SLAUGHTERING (strandhöggr, strandarhöggr), killing on the strand of live stock robbed for the purpose of provisioning a viking ship or fleet, i. 4918 1182 1221920 26628 iii. 43510 23928 80 24016 2417

STRATAGEMS: Egil Woolskirk's at the battle of Rast-kalf, i. 17799—Olaf the Holy's when penned up in the Mälar water by iron chains across its outlet, the Stocksound, ii. 719 81926—also when he prepared to destroy London Bridge, 146 152; and when he caused Earl Hakon Ericson's cutter to
STRAW (strá), winter and summer.

STRAW-BED (stráv), a common sort of bed, instead of a coffin.

SUNDAY (sünnde), Sabbath day in the Jewish calendar.

SUICIDE: Hakim, who was robbed of Ragnar's SUN.

In the year 1036 of Sticklestead, Monday, the 31st of March, the battle, and it is aver, if the eclipse of the sun could not enhance the solemnity of the battle, then at least it made probable by its occurrence, of which the memorial drapery enshriners, was recorded in years after the battle, that the event of the battle was fought as in the east, i.e., in Nova Scotia, happened on the day that King Harold of Norway was killed. The Folks Historie, i.e., a popular account, gives the battle was fought as convincingly as at any other battle recorded in history.
SURETY (festa), bail accepted as a guarantee for an accused person’s appearance at, and performance of, a decreed ordeal, ii. 2737

SWAIN (sveinn), a personal attendant, a valet, iii. 2010 cf. Shoe-swain.

SWIMMING (sund), see Sports.

SWINE (svín), ii. 33826

SWINE-FLESH (flesk), bacon, an article of fare on board a man-of-war, iii. 1017

SWINE-STY (svína-bæli): Thorleif the Sage cures Halfdan the Black of dreamlessness by persuading him to sleep one night in a swine-sty, i. 847-10—a swine-sty at Rimul Earl Hakon’s last hiding-place, 29417-19 29610-29721

TABLE (borð), see Borð, under main heading ‘House.’

TABLE-ARRAY, table service, table-cloth. See Borðbúnaðr, borðdúkr, under main heading ‘House.’

TABLES, playing at (tefla), the game may possibly have been chess, q.v., iii. 339-16

TABLE-SWAIN (skutilsveinn), well-born man in waiting at the king’s table, iii. 29011

TACTICS: Emperor Otto’s, in turning the Danish position at the Danework, i. 25712-19—Harald Sigurdson’s at Stamfordbridge, iii. 17210-30

TAILLAGE (álogur, lit. imposts), state or imperial taxes, ii. 27517

TARWOOD (tyrviðr), pitch-pine, i. 4018-19

TELLING UP OF FOREFATHERS (langfeðgatal), genealogy of kings or other people of high birth going back to antiquity, which Snorri says he drew upon for his work; it seems probable that he had in his mind chiefly the genealogies of the three great races of rulers in the north: the Skjoldungs in Denmark, Ynglings in Sweden and Norway (Ynglingatal), and the Haloga race, or Earls of Ladir descended from Sæming, Odin’s son (Haleyggatal), i. 318

TEMPLE, GODHOUSE (hof), reared by Odin at Ancient Sigtown, i. 1628—Frey raised a great temple at Upsala, endowing it with all his wealth, 2226-98—temple of Ladir, 16512 1665 1695—destroyed by Olaf Tryggvesson, 3096-12—temple of Mere in Upper Thrandheim, 17011-25—its idols destroyed by the same king, 320-3215—the sons of Eric Bloodaxe destroy
at the temple service, noted by Snorri for particular indulging in such lewd mysteries that it was therein, i. 1421-24 1987

TENANT (landsbúi), i. 8317 8420—Harald Sig.

TENT (land-tjald), land the ship tent or awning,

right of choosing the piece of ground, iii. 6010-622—tent:

ii. 3094

TENT-POLE (tjald-stön

THANE (þegn, O.E. þegn, a free subject. From the

fair was unwittingly tried ceremonial) into commi-

claimed, a þegn of K.

taking by the hilt a sword of, a king, or a lord of thane, or 'liege man,' or if it ever was a ceremonial of old has been the custom under the necessity of oath. sword-homage is done to

is handed to the ackn
ok þræll), in respect of general risings of the people for the
defence of their rights and liberties, i. 31624-25 ii. 4619 23318-14
416 30
THANE-GILD (þegngildi), the fine which, in the case of man-
slaughter, was paid to the king’s treasury in Norway, þegn,
consequently, meaning subject. In Iceland such fines, were-
gild (mann gjöld, bètr) were paid to the relatives of the slain
according to an elaborate set of rules. Hence the refusal of
the Icelandic Althing, 1027, to pay weregilds to the King of
Norway, as Olaf the Holy requested, which would have meant
subversion of the constitution of the commonwealth and sub-
jection to the crown of Norway, ii. 27518-19
THANE’S WERE GILD, ii. 42234-4241 id.
THING (þing, O.E. þing, O.H.G. dinc, Longob. dinx; origin
doubtful). An assembly existing in virtue of traditional
custom and law, for the purpose of discharging public
business, chiefly of judicial character, within a certain dis-
trict (folkland), or within a complex of such folklands.
When held for one folkland, it was a fylkis-þing, when for a
complex of folklands it was a law-Thing, q.v. Both kinds of
Things had their fixed meeting-places, which, however, in
the case of the folkland Things are seldom mentioned.
For the sake of convenience, we group the larger Things
first and the lesser en suite, in alphabetic order of countries.

DENMARK.
THING OF VEBSORG, at which, according to ancient custom,
the kings of Denmark were elected; as were Horda-
Knut, ii. 31714-18 and Magnus the Good, iii. 2819-28 cf. 925-7
Other Things not mentioned.

ENGLAND.
Gyda, d. of Olaf Quaran, summons a Thing at which she
chooses for husband Olaf Tryggvison, ii. 26410-26528—
Harald Sigurdson has a Thing with the people of York, iii.
16919-27

FAROE.
THING OF THORSHAVEN, ii. 30425-30530 306-30928; others
not mentioned.

ICELAND.
ALTHING (alþing): the legislative assembly and supreme court
of judicature for the whole country during the common-
such as his and
his name, 2750-1

BORG-THING (Borge
ified market town
the northern side
fall (ii. 78-79),
1021, and was re
land, Westfold, V
had belonged to
Folks'-Thing, iii.
in 1028, as elsew
Thing which Sign
out the Wick' to
21715—Ingi, son o
1136, 34717-20
ERES'-THING on the western side
the ancient Nido
ion with elections.
cases immediately
When fully convoked
Thrandheim, even a
It is called 'a Thing
2994, because in vi
resolutions carried wi
Index III

Index III

1. fencing the realm, 35915-36121.—Eystein Haraldson elected king here, 1142, 36814-14.—Hakon Shoulderbroad, 1161, 43820-22.—Magnus Erlingson, 1162, 44721-24.—Sigurd, son of K. Sigurd Haraldson, 1163, 45718-19.—here kings' suits and crown affairs were dealt with, iii. 2755-2765 35915-36121 46820-46925.

ERNENESS-THING (Arnarnessþing), in Halogaland, doubtful, iii. 27318.

FROSTA-THING (Frostuping), held on the peninsula of Frosta in Strindfolk, on the southern side of Thrandheim-bay. Besides the eight folklands of Thrandheim, its judicial authority also extended over those of Naumdale, Northmere, and Raumsdale, which complex of districts generally went under the title of Frosta-Thing laws (Frostþings lög), iii. 27410-18—the law code of Frosthathing framed by Hakon the Good, i. 16020-30—convened by K. Hakon the Good in order to consider his project of converting Norway to Christianity, 16420-1652 16620-16825—summoned for the same purpose by Olaf Tryggvesson, 31620-3189.

GULA-THING (Gulaþing), held on the shore of the bay of Gula, or rather of its off-shoot inlet Eyvind-wick, which cut into the southern side of the broad peninsula which bounds from the south the mouth of Sognfirth. It represented the folklands of South Mere, Firthfolk, Sognfolk, Valdres, Haddingdale, Hordfolk, Rogaland, and Agdir; and all these districts, when collectively spoken of, went under the territorial designation of Gula-Thing laws (parts) (Gulaþings lög), iii. 20717-18—the law code of Gula Thing framed by Hakon the Good, i. 16027-28—K. Olaf Tryggvison and the family of Hordakari come to terms at Gula Thing on the adoption of Christianity by the Hordlanders, i. 30324-30418 30618-82—K. Sigurd Jerusalem-farer's suit against Sigurd Ranison taken to Gula Thing, iii. 27415.

HEIDSEVIS-THING (Heidsevisþing), the Thing beside the 'sea' (lake) of Heathmark, i.e., the lake Miors), held, as Snorri gives to understand, up to the days of Olaf the Holy at a place different from that at which 'ever since' (ii. 21015-17) 'it has been holden,' which was Eid, now Eidsvold, a short distance south of the Miors, on the western side of its river outlet, the Vermæ (Vormen). It
he says that in
Thing, 'as it is
revised, in 1021;
out of it the for
created, ii. 210,15
southern-country' a
division of the re
HOWE-THING (Hau
land Thing for W
directly to the ear
name from the H
and Sigrod, Haral
144,29-29). This see
by Olaf Tryggvisco
wizardry, i. 312.
elected king over
Thing, it would a
solemn judgment
Reyr and his fol
moned, in vain, by
a view to being ele
STEIG-THING (Steiga
probably meant by
missary called in H
287,18-288.
Many Things are
and held in this or g
Index III

463

Of these non-localized Things the following were concerned with:

ELECTION OF KINGS: Things about the Uplands elect Hakon the Good, i. 15187—in response to Gudrod Ericson’s request to be received as king the ‘bonders’ of the Wick convene a Thing to elect him (vištaka—acceptance, reception, not guesting), 342619—the Upland kings resolve at a Thing in Hadaland to support Olaf Haraldson’s claim to the crown, ii. 44274591041—he is elected at Things in the Wick, 644511758860—at Things in Upper Thrandheim, 67511—at Things in Ranrealm, 7687778167825—at every Thing throughout Naumdale, 190291911—Knut the Mighty is elected at Things about Agdir, 348812—at Things in every Folkland on his way north to Thrandheim, 35358 cf. Borg-Thing and Ere-Thing—Harald Hardredy chosen king at Things in every Folkland of Norway, iii. 9230932—Sigurd Slembi-Deacon was elected king at a Thing in Hordland, 34459—Magnus Erlingson elected king at a Thing in Oslo, which may have gone under the name of Oslo-Thing, and have been the Folkland-Thing for Vingulmark, 437710

The following Things are mentioned as dealing with:

CHRISTIANITY. A Thing in Thrandheim called by Hakon the Good, which, probably, was a Folkland Thing, as the bonders referred the business to the Lawthing of Frosta, i. 164361655—Things called by Olaf Tryggvson in the Wick and Agdir, i. 3031623—in Rogaland, 3041630527—at Dragseid in Southmere, 308183094—at Mere in Upper-Thrandheim, 3192532118—about Halogaland, 328283292—summoned by Olaf the Holy in every Folkland from Thrandheim south to Kormt in Rogaland, ii. 7318743—about Naumdale, 190261914—in every Thing-round in Halogaland, 1921314—in Upper-Thrandheim, 197291983 cf. 1962319728—in Upper Gudbrandsdale, 206816—Gudbrand a-Dales calls his people to a Thing to oppose Olaf the Holy’s missionary progress, 201527—The Dales’ men blow together a Thing to the same purpose, 203292096—K. Olaf calls a Thing at Vang in Vors, 231212324—in Valdres, 232122344—he calls Things to mend the religious state of the people, as he proceeds south along the land in 1024, 24156
Things for various purposes:

Harald Hairfair calls a Thing to make Rolf Wend-a-foot outlaw for all Norway, i. 118, 7—Harald Greycloak summons the bonders to a Thing in Vors. As Vors formed one of the four quarters of Hordland, this must have been a Quarter-Thing, 216. 15—Olaf the Swede's tax-gatherers summon bonders to sundry Things, ii. 69, 26, 70, 15—Biorn the Marshal was the king's (Olaf the Holy's) spokesman at Things, 88, 81, 35—Thing called by a king's steward to inquire into suspected cases of cattle lifting, 338, 24, 339, 19—Svein Alfiva's son calls out a general muster at a Thing in Hordland, iii. 8, 34—Einar Thambarskelfir advocates at Things the cause of the 'bonders' against the aggressiveness of the king, 107, 27, 108, 5 cf. 109, 1–110, 2—Finn Arnison calls a Thing of the citizens of Nidoyce in order to allay rebellious commotion against K. Harald Hardred for the slaughter of Einar Thambarskelfir, 113, 16—Skuli the King's Fosterer was Olaf the Quiet's spokesman at Things, 183, 19, 21—Gregory Dayson calls a Thing at Kings' Rock, 399, 4–400—Hakon Shoulderbroad at a Thing at Kings' Rock, 400, 14, 16—Erling Askew calls a Thing in Hising, at which he punishes with heavy penalties disloyalty to his son, 459, 17–460, 11

Arrow-Thing (orvarjing), a Thing (court) summoned together by the king for inquiring into, and passing sentence in, cases of manslaughter committed on subjects in his personal service (bodyguards, stewards, guests, etc.), ii. 271, 9–273, 11 281, 18, 22—the case here in question was the slaying of Thoralf of Dimon, in Faroe, who was of the king's bodyguard, 247, 14, 16—and of Thorgeir, a king's steward, 279, 22, 28

House-Thing, Husting (husping), an assembly called together by the blowing of a trumpet, instead of sending out summons (pingboð), to more or less extended countrysides, as was the general custom in the case of other Things. The attendance at such a Thing was chiefly confined to the leader's or commander's following. Generally this Thing had to deal with matters of sudden emergency, and partook more or less of the character of a council of war.

Olaf Tryggvason 'let blow up for a House-Thing at Ladir
and all his men went from the ships . . . to the Thing,' in order to over-awe refractory heathens, i. 318-319—Olaf the Holy holds a House-Thing with his host to decide on war or peace with Sweden, in consequence of ignominious treatment by the Swedish king, ii. 142-143—Finn Arnison 'let blow all the mustered host to a House-Thing' at Vagar in Hologaland, in order to inspect weapons and ransack the muster roll of a force called out, ii. 288-289—K. Olaf the Holy's House-Things in the Her-Isles, 1027, 302-303—K. Önund of Sweden blows to a House-Thing at Barwick to announce the termination of the alliance with Olaf the Holy (1028), 324-325—another House-Thing the parting of the respective forces of Sweden and Norway was decided upon, 327-328—Olaf the Holy takes council at meetings with his body-guard, and at Hustings with the whole host (of his remaining followers), concerning K. Knut's threatened invasion of Norway, 346-347—Bishop Sigurd's harangue at a House-Thing against Olaf the Holy, 418-419—Magnus the Good blows his host to a Thing (which must have been a House-Thing) to announce his partition of the kingdom in favour of K. Har. Sigurdson, iii. 84-86—K. Har. Sigurdson has a Thing (House-Thing) with his host in Denmark after the death of Magnus the Good, proposing to march to Vebiorg and have himself elected there K. of Denmark, 92-93—K. Sigurd Jerusalem-farer calls a Thing of the men on board his ships lying by the Holm in Throndheim-firth, announcing his intention to fight with his brother Eystein next morning, 276-10—K. Ingí Haraldson lets blow for a Thing (House-Thing) in the Holme by Bjorgvin, where he exposes the plot of his brothers to depose him, 386-387—K. Eystein Haraldson holds a Hustings of his host in Græningsound with a view to preparing for battle with his brother Ingí, 393-394—K. Ingí lets blow all his host for a Hustings in the isle of Hising to concert plans for an impending battle with Hakon Shoulderbroad, 404-406—Erling Askew has the king's trumpet blown, and the host he commanded summoned to a Hustings, where measures were taken for an attack on Hakon Shoulderbroad, 443-445
Rogation-days' Thing, see Ganging-days' Thing, p. 339.

ORKNEY.

Thing summoned by Earl Einar Wrongmouth, probably at Jingavöllr (Dingwall), in Mainland, ii. 172, 173—Things on disputed lordship over Orkney, 179.

SWEDEN.

UPPSALA-THING (Uppsala±ing), a general parliament for all Swedes, held about midwinter, i. 55, 99—elsewhere Snorri fixes the time of its session to the month of Goe (i.e., Feb. 8-14 to March 9-15, old style), famous proceedings at, in 1019, 118, 122, 139—allowed to as All-Folks' Thing (alsherjar±ing), 158, 160, 168.

THING OF MULI (Mula±ing), according to the statement put in Lawman Thorgnyr's mouth, this Thing was, once upon a time, the scene of the drowning of five kings in a ditch by revolted subjects, ii. 125—modern research has failed to verify this name and locality; the prevailing opinion inclines to take 'Müla' for a mistake for 'Mora' (pron. Moör [oo = oo in foø], a place in the neighbourhood of Upsala, where of old it was customary to elect Swedish kings.

THING OF ESCHEAT (refsi±ing, so also Ol. s. helga, 183, p. 88, and A.M. 75, 4°, and A.M. 325, 4°, while the Flat. b. ii. 171, has refesinga±ing, A.M. 61 F° = Fms., iv. 205, refesing, which is an obvious blunder. The Flat. b. reading must be regarded as the genuine as it closely reproduces the Swedish name of the Thing in question, which was reæesinga±ing), a Thing held for the purpose of bringing criminals to punishment; by this name was called a Thing which was held twice a year in West-Gautland, and where, probably, the judge of the supreme court of the land executed judgment on behalf of the king.—Schlyter, 'Gloss. ad Cor. jur. Sveo.-Goth.,' 519. The Thing in question could hardly have been convened within the sphere of the laws of Upland or Swede-realm proper, to the law-code of which the term reæesinga±ing is unknown. It seems probable from the question put to Lawman Emund of West-Gautland by Freywith, ii. 164, 27: 'What mind have ye hereover if Olaf Ericson be bereft of life, etc.,' that a
THI—THO]  Index III  467

raesinga-jing had been summoned for West-Gautland, where the trade of the people suffered ruinous losses from K. Olaf's obstinacy, for the purpose of declaring him of forfeit life and realm. That a war-arrow was employed to accompany the summons to this Thing shows that the intention was to make a formal declaration of revolt. Thing of Escheat is perhaps not a satisfactory rendering of 'raesinga-jing,' but it would be difficult to find an English equivalent for it, 162510.

In Jamtland, under Swedish dominion, mention is made of a Thing summoned for the purpose of answering Olaf the Holy's claim to taxes from that province, but no place is mentioned, ii. 29431-29525—revolutionary bonders hold Things for the purpose of deposing K. Olaf of Sweden, locality not stated, 16319-21—discontented Gautlanders convene a Thing (perhaps at Skara) at which they delegate Lawman Emund to plead their cause at the Swedish court at Upsala, 15511-81—Queen Astrid convenes a Thing at Hanggr, in the neighbourhood of Sigtuna, which may have been an official meeting-place for a provincial assembly, iii. 410-588.

THINGBIDDING (pingboð), a halberd-fashioned instrument cut out of wood, to which was attached a summons to the dwellers of the district to meet in a public assembly. Hence the phrase 'to shear up a Th.' (skera upp þ.) = to cut out, for the purpose of carrying through a countryside according to a defined route (boðleið) this wooden emblem of authority, ii. 2009-10 23228 2958.

THINGHOUSE (pinghús), see Council-chamber, p. 320.

THINGLAND (pinghá), the territory over which the authority of a Thing established by custom or law extended, ii. 3881.

THINGMEN, i. (pingamenn, pingamannalið), the corps of the body-guard of the Danish kings in England, renowned for valour, ii. 1627 1726 2628 iii. 16217 26 17321—2. (pingmenn), franchized citizens, bonders, 2417.

THINGMOTE (pingmóti), the assembly met at a Thing, iii. 21515.

THORP (þorp), a village, iii. 2598.

THORP-DWELLER (þorpari), a villager, villain, peasant.

King Olaf's statement that this class of men 'shall know
what is to do both in Skaney and Halland, refers to the havoc wrought by plunder and destruction of property during the past summer, the repairing of which would give the land population enough to do at home and prevent it answering K. Knut's call to arms, ii. 325 k

THRALL (præll, man), FIELD-THRALL (verk-præll), a slave, a person deprived of the privileges of free men, and treated as a piece of saleable chattel, but, in the case of Norway and Sweden, never occupying the position of a serf, i. 325, 442, 17, 19, 228, 229, 229, 12, ii. 160, 14—thralls alluded to as being sacrificed at blood-offerings, i. 319, 8—thrall and beasts (man ok bu), a phrase indicative of clean sweep in plundering raids, i. 276, 8—Olaf the Holy had many slaves in his household, ii. 68, 2—Erling Skialgson's wise and humane treatment of his slaves laid great stress upon as something out of the common, ii. 25, 21—his thralls, circumventing a royal ordinance, sell to Asbiorn, Erling's nephew, a shipload of corn and malt, 218, 219—the slave being the irresponsible instrument of his master was entrusted with the execution of tasks detested by free men; they were the king's executioners, ii. 226, 82, 83, 212, 217—executors of torture, 322, 28—performers of other hateful business, i. 292, 29, 293, 294, 295—hence the opprobrious term, 'king's thralls' (konungs prælar) for free men who yielded up to the king their inherited traditional privileges, i. 101, 28 or who did steward's service under him, ii. 218, 231, 279—in preference to a thrall offered them for king by Eystein the Evil, the Thrandheimers prefer his dog for the post, i. 161, 28—

THRALL-BORN (prælbørin), of slave descent, of one so born nothing much could be expected, i. 123, 24—royal officials so born held in the greatest contempt, ii. 213, 24—

THRALL-CHEAPING (mansal), slave-trade in vogue in Wendland, i. 229, 16, 28, 230, 300, 15, 301, 5

THRONG-WINTER (mugavetr), the winter 1134-35, when men flocked from the standard of Magnus the Blind in crowds (múgar) to that of Harald Gilli, iii. 321, cf. 322, 10—

TIME-KEEPING: Sigurd, son of Red, possesses the secret art of knowing the hours of day and night, though no heavenly luminary be seen, ii. 340, 11—

TINDER (tundr), lighted by hallowed fire and attached to the
TIN—TOR] Index III 469

point of an arrow avails to kill a wizard who was proof to all other weapons, iii. 33020-3318
TINDERBOX (eldvirki, lit. firework), made of walnut-shell, with touchwood inside and outwardly done about with wax, iii. 36421-23
TITHE (tund), K. Sigurd the Crusader swears in Jerusalem to introduce tithes in Norway, iii. 25726-27—and carries out his oath, 2787-8
TOFT (tópt), a measured-off piece of ground for a house to be built on, i. 32126 ii. 6481 798
TOKEN (jartegn), an object passing between sender and receiver of such a nature that the latter recognizes it as a truthful corroboration of the oral message accompanying it, i. 15020 ii. 8913 928 9517 27 13528 13612 15181 1522 23718 29217 30425 3054 3894—evidence, i. 2759 ii. 45988 iii. 13829
TONGS (tóng), gripping tongs (spenni-tóng), instrument used in surgery, ii. 4424 9 16
TOOTH (tönn), in the head of a dead man, which must have been a dog-tooth, piercing through the clothes and scratching the skin of a living person, causes death, i. 11624-28
TORMENTS, and other kindred methods of punishment, are particularly noticeable as means employed for the conversion of heathens to Christianity. Olaf Tryggvesson mishandled sorely those who gainsaid him in the matter, some he slew, some he maimed, some he drove away from the land, i. 3035-7—Queen Sigrid the Haughty he smites in the face and treats with abusive language, 312610—heathen wizards he invites to a banquet, makes them drunk, and then burns them alive in the banqueting hall, 31223-3138—Eyvind Well-spring and his company he ties to a rock to be engulfed by the tide, 31328-31423—he threatens to make human sacrifice of the best men in Throndheim if they refuse conversion, 31881-31912—Eyvind Rent-cheek he puts to death by roasting his abdomen with a hand-basin full of glowing coals, 32820—on Throrir Hart the king set his dog Vigi and then slew him, 33015-22—Raud the Red he tied face upmost to a beam, gagged him, and forced a snake down his throat, etc., 33220-33310—marvellous pains he laid upon his foes, etc., 3410-9—Olaf the Holy's methods followed a similar course: some he drove away from the land, some he let maim of hand or foot,
or sting their eyes out, some he let hang or hew down, and none did he let go unpunished who would not serve God. ii. 102,11,15—these proceedings caused early his unpopularity.
103,20,27—Oliv of Eggja, with very many men, he slew for sacrificing to heathen gods, other men he put in irons, and all the feast-arrayed at Mere he confiscated, 197,15,28—at Lesar and Dófrar the best men were laid hands on and given the choice of life or death, according as they should accept conversion or not, 199,18,24—the men of Vagi, Loar, and Hedal he gave the choice between fighting and abiding fire at his hand or turning Christians, 206,20,24—obeying the king’s summons to meet him at a Thing, the bonders find that in the course of the night the king has taken care to scuttle the boats of those who came by water, and to drive away the yoke beasts of those who came by land, in order to make escape impossible and conversion the surer, 208,12,16—
in Valdres he converted the people by burning and plundering their dwellings while they were away from home at a Thing he had summoned them to, 233,17,38—K. Olaf’s own view of his methods of enforcing and maintaining Christianity, 402,26,403,7—torments in other cases: Turf-Einar’s excommunication of Halfdan High-Leg, i. 126,9,11—Olaf the Holy’s punishments for treason: blinding, cutting out the tongue, malping, ii. 108,20,22,87,109,11—putting to death Thorir and Griotgard, sons of Olivr, 342,90,343,24,344,345,4—Thora, the widow of K. Magnus Barefoot, cuts out the tongue of a youth for tasting a morsel of her food, iii. 302,19,46—horrible mutilation of Magnus the Blind, 323,29,29—and tormenting unto death of Sigurd Slembi-Deacon, 366,12,23—and Richard the priest.

TOUCH-WOOD (finjóskr), for lighting fire kept in a walnut shell done about with wax, iii. 394,23

TOWN-BOON (Bæjarbót), the great bell of the Turn-about Drinking Gild in Nídoyce, iii. 192,29

TRADE (kaupferdir) to Russia the means of obtaining through the market of Holmgarth costly stuffs, furs, and table service fit for a king’s palace, ii. 81,37–82,39

TRADE PARTNERSHIP (félag), Hall Thorarinson’s, Gudleik the Garthrealmer’s, Karlí of Longile’s with K. Olaf the Holy, i. 6,20–21 ii. 81,23–82,29 258,8,15
TRAP (gildra), for mice, iii. 217b
TRAPEZA, see under House.
TREATIES: Kings Magnus the Good and Hordaknut swear with twelve the best men of either realm, to a treaty providing that the realm of him who dies first, leaving no male issue, shall be the survivor's lawful inheritance, iii. 11213—after the battle of Niz Harald Sigurdson and Svein Wolfson come to terms on a treaty of peace to last while both lived, 14834–1493—Magnus Barefoot's treaty with Malcolm, K. of Scotland, dishonestly interpreted by the former, 22431–22513—treaty between Sigurd Jerusalem-farer and Harald Gilli, respecting the latter's right to succession in Norway, 29637 31447—treaty between Waldemar of Denmark and Erling Askew, 438318 465–46638
TRENCHER-SWAINS (skultsveinar), men-in-waiting at the king's table, iii. 19338 2141
TRIBUTE (gjald), paid by the people of Gotland to Olaf the Holy as sea-king, ii. 83–82912
TROLL-QUEAN, TROLL-WIFE (tröllkona), a man-devouring ogress, ii. 30027–30118 iii. 16338–91 16419—a giantess, in poet. kennings (flag38), 18131 (gýgr), 19328
TROLLS (tröll), evil beings, regarded as supernatural agencies of heathenism, annoy Olaf Tryggvson in his missionary journey to Halogaland, i. 3341–3—expelled by Olaf the Holy's prayers from their old haunts at the mountain bothies of the Grænings, ii. 36612–14 2430
TRUMPET (líðfr), see Horn.
TUB (ker), for bathing purposes, tilted over (tjaldat yfir), iii. 2835
TUN (tunna), a large barrel so made as at one end to contain drink between two bottoms a little apart, the body of it being stuffed full of costly furs, ii. 28930 29119–20
TURF (torf), used for fuel in Orkney first at the instance of Earl Turf-Einar, i. 123314–17
TURN-ABOUT DRINKINGS (hvímings-drýkkjur), see Gilds.
TWELVE (tólf), a frequently recurring number in various connections. Twelve ruled supreme as priests and judges in Odin's city, Ásgard, i. 1216–19—Svegdir goes with twelve men to seek Godhome and Odin the Óld, 2523–25—twelve chiefs, according to the best MS., the 'Kringla,' were at the head of
...
south-eastern side of Vågey, in the Lofoden group, for the yearly fishmarket, ii. 238₂₁

VALHALL (Valhöll), Odin's great hall into which he gathered those of the fallen in battle whom his Valkyrjur deemed worthy of election to the state of Einherjar, i. 1₈₉₁₀ 1₉₁₁₂

VALKYR (Valkyrja, from valr, a collective term for all the fallen in battle, meaning literally, 'the choice,' 'the chosen ones,' by Odin as Valfœðr, father, lord of the elect, the slain host, and kyrja, female chooser—kyr- from kur- the stem of the plur. pret. of kjósa, to choose). Literally, therefore, a Valkyrja is the chooser of the chosen ones. There is probably good reason for the tautology apparently involved in the name. Not all who fell in battle were entitled to the glorious state of the Einherjar; to choose such as were entitled thereto seems to have been the Valkyrjas' business, and in respect of the discrimination they had to exercise, the poet acknowledges that 'wise ways they had' (hyggilega létu). With helmet on head, spear in hand and a shield before them, they performed their lord's errands on horseback, riding through the air, i. 1₉₁₁₈₄

VAT (ker), for mead, many ells high, at the royal hall of Hleithra in Denmark, in which K. Fiólnir was drowned, i. 2₄₂₀₋₂₅₁₉—the statement that this vat was 'okat með stórum timbrstokkum' must be understood to mean what the translation says, seeing that oki, pl. okar, are to this day, in the domestic language of Iceland, the cross-fitted beams on which stand large vats containing liquids, the okar serving to protect the bottom of them from rotting by standing in a damp soil.

VENDETTA. The Icelander Thormod, doing duty on board Magnus Haraldson's ship in the Vener expedition, 1₀₆₄, on hearing casually mentioned the name of Hall 'Kodran's-bane,' or 'slayer' of Kodran, whose second cousin was Thormod, and the killing of whom happened when Thormod was but one year old, rushes suddenly forth and deals Hall his death-blow, iii. 1₅₃₁₈

VICTUAL-FINE (vistagjald), forced contribution levied on a subdued country, in the case in question amounting to fifteen hundred (1₅ × ₁₂₀ = 1,₈₀₀) head of cattle, delivered by the inhabitants of the Small-lands of Sweden to Sigurd Jerusalem-farer, iii. 2₈₅₂₉₋₂₅
VIGI, Olaf Tryggvason’s favourite dog, bought of an Irish peasant on account of its rare sagacity, i. 2671-15—Vigi, take the hart! 33014-24

VIKING (viking = viking cruise): we have used this Icelandic feminine term in certain cases for freebooting expeditions undertaken by Northern vikings. According to their objective these sea-rovers were:

WEST-VIKINGS, to the British isles, i. 12826, 27 13222, 15218
26116, 26215 ii. 1215-18, 17 7919, 1872, 29 iii. 11112, 11918, 12213, 123-124, 22119-22532

EAST-VIKINGS, to the littoral of the Baltic, i. 12824, 25 34539
34821 ii. 5-114, 6586, 668, 7920

SOUTH-VIKINGS, to the continental littoral of the North Sea and the Channel, i. 12823, 24 ii. 117-12, 15 1829-21, 18—when these expeditions were planned for only one season, the custom was to return in autumn and rest at home for the winter, i. 3617-18

VIKING (vikinger = sea-rover; the latest etymology accounts for vik, from vig, fight; but there is reason to doubt that the termination can ever indicate a man as the -ingr of his occasional work or activity. The older derivation from vik, a sea-inlet (cf. Icel. Breidóvikingr, Njarðvikingr), the prowler of sea-inlets, narrow and shallow bays, rivers, etc., seems natural in itself, and to satisfy the sense), freebooter, sea-rover, pirate. Vikings winter out on board their ships (Solv Klæbo), i. 10117 (K. Harald Hairfair), 10891, 10910—even Olaf the Holy proposes to do so, i. 1289, 2 ii. 3244, 3251—dispossessed magnates in Norway turned vikings and so harassed Harold’s kingdom of Norway that he must go west over sea and clear them out, i. 11510-11610—two of K. Harald’s sons ‘lie out,’ i.e., are away for more than one season, in the Eastlands.

12818—Eric Bloodaxe went, at the age of twelve, on an east-south-and-west viking cruise lasting eight years, 12829, 30—Thorgils and Frodi obtain warships from their father Harald Hairfair, and go to the west and win dominion in Ireland, i. 1322, 29-35—vikings and kings of hosts swarmed about Sodor when Eric Bloodaxe went out on his last war-raid, 15330—Estonian vikings infest the Baltic, 2294—Earl Eric Hakonson takes to viking life after the fall of his father, and in the course of five years visits various places in and about the
Baltic, harrying Garthrealm severely, 345–348.—Erling Skialgson habitually went on viking cruises in the summer season, ii. 244–254.—vikings habitually took up their winter quarters in Christian lands, 81–83.—Olaf the Holy put down with stern severity viking habits within his own realm, ii. 370–372.—vikings from Wendland, Courland, and elsewhere infest Denmark much in K. Svein Woolson’s reign, iii. 116–125.—from the days of Magnus Barefoot, say 1100, the name viking becomes synonymous for evil-doer, iii. 2145, 250, 14–27.

VILLEINS (porparar), cottiers, country folk, of but little avail as soldiers, formed the main part of the host gathered against Olaf the Holy at Sticklestead, ii. 417, 436–438, cf. Thorpdweller.

VISION (vitræ, syæ), Olaf the Holy’s, ii. 396–398.—Harald Hardredy’s, iii. 73, 7, 28–31.

VOW, i. (áheit), votive offering to a god or a saint, i. 21, iii. 124–10, 10–10.—2. (heistrenging), solemn declaration, accompanied by certain rites, and uttered when the cup of Bragi was drunk, that the vower would perform some daring or desperate deed or else pay with his life for his rashness. Ingied Evilheart’s at Upsala, i. 58, 2–28.—Harald Hairfair’s, i. 95, 2.—Svein Twibeard’s, 272, 28–13.—Earl Sigvaldi’s, 272, 24.—Thorkel High’s, 272, 25.—Bui the Thick’s, 272, 28–30.—Sigurd Vesetison’s, 272, 31.—Vagn Akison’s, 273, 1, 4.

WAGER (veæ), to lay a wager (veæja): Thorarin Nefiolson’s against Olaf the Holy’s on the ugliness of the former’s foot, ii. 134–34.—K. Magnus the Blind’s against K. Harald Gilli’s on the latter’s swiftness of foot, iii. 297, 290–299.—two bodyguards of Harald Gilli lay a wager as to the bedroom he would be occupying on a certain night (the one, namely, in the course of which he was murdered), 341–21.

WAIN (vægn), tilted over, a sort of improvised state-carriage for bringing a bride to her future husband, i. 82–83.—large wains with battlements used in war by the Wallachians and disposed round their camp as a breast-work, iii. 430–31.—this kind of fortification was called wainburg (vagnborg), 430, 431.

WAIN-CARLE (vagnkarl), a carter, iii. 179, 15.

WAKE (vaka), Lat. vigilia.—1. a vigil, devotional watching and
praying, iii. 46715. 4683—2. the vigil or eve of a saint’s festival, the eve of such a wake, is the evening before the saint’s day itself; eve of Lawrence wake (Láfransvökú aptann) = the vigil of St. Lawrence, or Aug. 9th, iii. 31520-32 — the eve of Olaf’s wake (Olafsvökú aptann), 124919-30 July 29th—wake-day (vökudagr) seems to mean the same as vaka i: wake-day of James, July 24th — second vigil of Olaf (Olaf vökudag siðara) = the vigil of the later feast, i.e., the translation of St. Olaf, Aug. 3rd, 30220.

WAKE, vb (vaka), (1) to congregate for the purpose of watching and praying, iii. 30228 4675—2 to wake, watch over, a dead body night-long (náttseta), ii. 2716 iii. 39520-28.

WALNUT (valhnut), used as fuel by K. Sigurd Jerusalem-farí in order to make a show of his lordliness, iii. 2614-41 — walnut shell (valhnutar-skurn) made into a tinder-box, 36429.

WALRUS-HIDE WHIP (svað-svipa), a whip made (plained) out of the hide of a walrus (or other kinds of skin), iii. 36617.

WAR-ARROW (her-ör), 1. an arrow, made of iron for circulation on the national or king’s highways, but of wood for conveyance along by-ways, sent out by the commander of the forces, or by loyal leaders of men, or by captains of revolts, when a sudden emergency made speedy action necessary, calling people to arms by means of summons of some sort attached to it, which act was called ‘to shear up the war-arrow’ (skera upp her-ör), i. 17615-17 24320 27331-32 29224 2933 309714 31624, ii. 4617 16218-14 32-32 2014-5 23318 31725, iii. 89 32823 — the circulation of such a war arrow was called arrow-bidding (örboð), ii. 4622—2. (vigór), see Weapons, offensive.

WAR-BIDDING (herboð), general call to arms, ii. 3902.

WAR-BLAST (her-blástr), the war-trumpet’s sound, rallying the fighters to a stand or renewed attack, i. 1785-30 — a signal to clear for, and go into, action (blása til brautlógi), ii. 3616 5718 3216 — signal for attack, iii. 16729-30 — for forming up in a shieldburg (forming a square), 24118.

WAR-BOOTHs (her-búðir), ‘castra,’ camp, iii. 42836.

WARD (vörðr), a watch of sentinels: Erling Askew sets a ward of twelve men (soldiers) to watch the town of Tumberg against surprise by night, iii. 44914-16.
WARDER (varðmaðr), a watch, a sentinel, i. 1814 ii. 1089
WAR-DUKE (hertogi), a general, commander in chief: Guthorm Sigurdson, of Harald Hairfair's army, i. 9111-12—Gygrir, of a division of the Byzantine host, iii. 6221—Harald Sigurdson, of the Værings and volunteer troops in Constantinople, 632

WAR-HURDLES (víg-gyrðlar), wooden fences set up along the gunwales of ships for protection in battle, attached to posts which were secured by means of loops to the inside of the railing, iii. 1019

WAR-CATCH, -gains, -gettings, -plunder, -spoils (fengi, her-fang), sharing of, ii. 26419-14 265211 iii. 1234124 1401920—a tithe of, promised and given to St. Olaf as a votive gift, 124610 1929 25010 15

WAR-KINGS (herkonungar), see Sea-kings.
WAR-SERVICE (máli, lit. covenant), to take war-service (ganga á mála) in Constantinople, said of mercenary troops, notably the Værings, enlisting for military duty, iii. 5927

WAR-SHIELD (herskjöldr), a shield that shows the wearer to be a foe. The supposition that war-shields were always red, and peace-shields (frið, friðar-skjöldr) white, iii. 2189, must be modified in face of Hornklófi's evidence, that Hairfair's enemies came with 'white shields' to the battle of Hafursfirth, i. 1121, and of the detailed account of the white shield borne by Olaf the Holy's body-guard in the battle off Nesiar, ii. 5759 5911, as well as of the statement that Olaf the Holy bore a white shield in the battle of Stickleston, 41389 which must mean that shields of his body-guard were white as well, for the king would not likely to form a solitary exception, and thus make a mark of himself for his enemies. It may be fairly questioned whether there ever was such a thing as a white shield of peace, corresponding to the modern white flag of truce. The Laxdæla saga (ed. Kálfund, 1889-91, p. 29324-26) points probably to the true solution: Thorvald Hialtison advises his guilty protégé Thorolf: 'Have this for a mark, that I shall turn the hollow of my shield towards you, if you have peace, and then you may come forth. The shield is white inside . . . He then turned round the shield, the hollow of it away from himself, and when Thorolf sees that, he comes forth.' This passage, confronted with O.Dan.
avugskiold, which, when the talk is of armed revolt against constituted authority, means the same as herskjöldr, goes far to warrant the conclusion that an ordinary shield was one of peace or war according to which of its differently coloured sides was turned out. The element avug- is the oldest form of the current O.Scand. ðug- r, ðigr (Eng. awk- in awk-ward), meaning turned round, inside out, upside down, etc., and avugskiold therefore is the common shield turned round, showing the side indicative of hostility instead of that of peace, the case of the Laxdaela merely conversed; in ‘Heimskringla’ war-shield enters chiefly into the phrase, ‘to fare, warshield aloft’ (with other slight variations) = to be on the war-path, to harry, i. 3318 2593 3487 iii. 4417 487 12 88 222 228 470 14

WAR-TAKEN MEN (herteknir menn), captives thrown overboard by Harald Sigurdson to lighten his ships and delay pursuit (by the Danes), iii. 101 11

WAR-TOKEN (her-kumbl), an emblem painted on shields and helmets: in the battle off Nesiar K. Olaf the Holy’s men had the Holy Cross laid in gold on their white shields, while others had it painted on them with red stone and blue; the cross was also drawn in white (með bleiku) on the brow (front) of all helmets, ii. 57 8—in the battle of Stickstead all K. Olaf’s host had the Holy Cross marked in white (með bleiku) on shields and helmets, 400 27 20

WAR-WHOOP (her-óp), raised as a signal of a storming attack, ii. 20 20 427 14 iii. 151 2 4 6 11 14 177 31 178 1 412 5 424 14 15 81 446 28 454 29 476 10 11 13

WASH-DAY before Easter (þvattdagr fyrir páska), Saturday before Easter, Holy Saturday, Sanctum Sabbatum, iii. 339 20 cf. Bath-day and Water.

WATCH (vörðr), kept before the chamber where the king slept at night, iii. 342 29 29

WATCH-WÖRD (orðak), for K. Olaf’s army at Stickstead: ‘Forth, forth, Christ’s men, Cross men, King’s men!’ ii. 400 81 82 427 18—for the army of his enemies: ‘Forth, forth, Bondermen!’ 425 28 427 19 19

WATER (vatn): K. Harald Sigurdson’s device for finding it in a desert place, iii. 127 20 128 6—holy water for baptism, consecrated on Saturday before Easter (benedictio fontis in
Sancto Sabbato), at the Church of Saurby in Iceland, Sigurd Slembi-Deacon performing, or at least taking part in the ceremony, and thereby betraying his clerical status, 339-390.

WAX (vax) and brimstone (brennisteinn) blended together, used as inflammable material for incendiary purposes by K. Harald Sigurdson, iii. 6417

WAYLAYERS (stigamâðr, ûtilegumâðr, lit. highway-man, outlaw), ii. 4197 iii. 2146—crowd to K. Olaf the Holy's standard on his way to reconquer Norway, ii. 393-396—those of them that were heathen agreed at length to being christened and confirmed, whereupon they were incorporated in the king's body-guard, 394-395-396-397-398-399-415-416-17

WAY-LAYING (sât), ambush, ii. 177-7

WEAPONS (vápni).

i. Defensive (hliðfar).

BYRNY (brynya), coat of mail, of two sorts: i. plate-byrny (spanga-brynya), a coat probably of leather, on to which were sewed spangles or plates of metal, which, overlapping each other, covered it like a coating of scales; this was the cheaper and less weapon-proof coat of mail, iii. 412-28—2.

ring-byrny (hringa-brynya), the ring-woven coat of mail, much the more costly of the two, chiefly worn by kings, earls, and wealthy magnates. Of this kind were, of course, the white 'byrnie' of Harald Godwinson's cavalry at Stamfordbridge, iii. 171-2—so also was undoubtedly K. Hakon the Good's byrny, i. 182-38 183-21 184-10 189-12 27 191-8 193-4—also the byrny worn by Earl Hakon in the battle of Hiorungwick, as testifies the kenning used by Tind Hallkelson: 'ring-bright clattering war sack of Hangi,' 278-10-95-27—

and doubtless Olaf Tryggvason's in the battle of Svold, 366-28—ring-byrnies were worn by one hundred (=120) of Olaf the Holy's body-guard in the battle off Neslar, ii. 57-4 58-27—probably also by his 'Guests' in their attack on Eilif the Gautlander, 77-98—of this description must have been the byrnie used for the decoration of the walls in a royal hall, 149-12—Olaf the Holy had on a ring-byrny at the battle of Sticklestead, 413-34 433-10—Arniot Gellini likewise, though a highway-man, 415-18-14—Hugh the Valiant's must have been of ringed mail, iii. 22-38—Harald Gilli affords a solitary example of a warrior fighting in two
Index III

(ring) byrnies, while, as Snorri slyly remarks, his valiant brother Kristrod 'had never a byrny,' 316-28—The ring-
byrny seems to have been a piece of armour which the Norsemen had adopted from foreigners, and did not find
suitable to their nimble and shifty manner of fighting; otherwise it would be difficult to account for the fact that,
when a hot fight was looked for, or was going on, they threw away their byrnies, as did Hakon the Good in the
battle of Fitjar, i. 183, 189—Magnus the Good at the
battle of Lyrshawheath, iii. 36-8—Harald Hardredy and
his men at Stamfordbridge, 175—Eystein Heathcock and
his band of followers in the Heathcock's Brunt, 176—
byrnies not specified, i. 101, 103, 199, ii. 345, iii. 36
472, 176, 201, 24, 224—Harald Hardredy's byrny was
called Emma, and was so long that it reached down to the
middle of his leg, and so strong that never had weapon
fastened on it, 175, 151, cf. 151.

Here we may mention a peculiar kind of armour made
by Finns out of reindeer-skin, doing the service of an or-
dinary byrny. These reindeer-skin coats were called hreim-
bjalfar (sing. h-i). Thorir Hound had caused a dozen
such to be made for him, and with 'so mickle wizardy
that no weapon could bite on them, yea, mickle less than
on a ring-byrny.' Of course, the wizardry in this case was
the extraordinary thickness of the fur of the Arctic animal,
which will withstand the blow probably of most swords,
ii. 387-28, 431, 432.

Helm, helmet (hjalmr), apparently only of metal. Hakon
the Good's foregilded (gullroðinn), i. 183-2, 185, 186, 189,
190, where 'árhjalmr,' 'metallic helm,' must mean golden
helmet—Olaf Tryggvesson's goldwrought (gullroðinn),
366-27—Olaf the Holy's all gilded (gyltr), ii. 413—Arnok
Gellini's full fair (all-friðr), meaning, probably, gilt, 415—
Harald Hardredy's goodly (fagr), undoubtedly gilt, iii. 173
—Gregory Dayson's gold-reddened (gullroðinn), 386—
helm cleft by an exceptionally fine tempered sword, i. 186
—Welsh (valskr), i.e., foreign, from the land of the 'Valkr,'
northern France, ii. 57, 58—With a white cross painted
on the front, 57—Helm used for decorating the walls of
a royal hall, 149, 12—Helmet used for pouring into it weighed
money for sorting, 30829—the ceremony of the investiture of an earl required that the king should put a helmet on the former's head; this, though not stated, must have been the case at Har. Hairfair's investiture of Hrolaug, i. 98912—this also the poet Eyolf Dadaskald must be referring to in saying that Harald Gormson appointed Earl Eric ruler of Norway, 'helmet-coifed' (hjálmi-faldinn), i. 24926 cf.—it was therefore in accordance with established precedent that Magnus the Good placed a helmet on the head of Svein Wolfson on investing him with earldom over Denmark, iii. 31584—helmet with a noseguard: Bui's, i. 28020 Thorgeir of Kviststead's, ii. 43019 Hugh the Valiant's, iii. 2246—noticed as a thing out of the common, that Gregory Dayson went himself in helmet, and with a helmeted following, to a Thing, 3861620—putting hats over helmets a device for disguising the person, i. 1852627 ii. 77229 iii. 67225 47214—further references, i. 18421 1934 24926 3683 3706 ii. 1418 303210 3561112 35823 iii. 4725 (where shield is a missprint for helm) 7822 13622 17027 17625 17912 20124 22420 32827 35025 35528 41428

SHIELD (skjöldr, rönd, rtf, hlflf), shields distinguished by colour and ornamentation: 'fair' (fangr), i.e., beautifully ornamented, of the shields of the English cavalry of Harald Godwinson, iii. 171,—'forgilded' (gyltr), Olaf Tryggvesson's in the battle of Svold, i. 3662628—Gautish (gauzkrf), of Gautland (Swedish) manufacture, apparently a distinct variety, iii. 4719—'gold-reddened' (gullrööinn), K. Sigurd Haraldson's, iii. 3892129—red (rauðr), 'red-board' (rauð-brik), a kenning for shield in general, i. 24218—red shields (rauír randir), of the shields of Magnus the Good's host marching on Norway through Sweden, iii. 616—Harald Hardred's shields in general described as red (rauð rönd) by Thorleik the Fair, 988—and again, by another authority, 16426—Sigurd Slembi-Deacon's, a red, 3641117—red, with a golden lion laid on it, Magnus Barefoot's, 2402624—red, with gilt nails therein and starred with William's girth, Nicolas Skialdvorson's, 483210—white (hviftr), 'shields white shining,' in the fight of Hafursfirth, i. 17214—white, with the holy cross laid thereon in gold or in red stone (paint) or blue, K. Olaf the Holy's and his body-guard's in
...and in Magnus's army a shield, iii. 246. - In the north of the Joms...
by that ring shields are designated.' Rönd, therefore, was the ancient, skjöldr the less ancient of the two objects. But in 'Heimskringla' we cannot be certain when the poets mean rönd to stand in its original special sense and when in the general, which is expressed by skjöldr. Besides the references already given, 'rönd' underlies shield in the following instances, i. 24525 25638 25919 27419 ii. 64 59294 516 59294 41032 41019 iii. 409 4421 4618 515 5319—and 'skjöldr' in these, i. 1908 2745 ii. 1514 1514 4438 iii. 4039 4325 4819 5117 5315 5164 17527 17529 33016 1718 36413 36829

TARGE (targa), foreign word, O.E. targe, O.Fr. targe, O.H.G. targa, a small round shield; poet. a shield in general, i. 19011

2. Offensive.

ARROW, SHAFT (ör, gen. örvar, in one case hremsa, iii. 13531), secured to a shaft (skapt) by means of shaft-binding (reyrbönd), i. 37179, 19 (rendered literally, reedbands, iii. 48311) cf. arrow-shaft (örvarskapt), ii. 439i—only in one case is there a mention made of arrow with barbs (krök, lit. 'crooks'), ii. 44211—whether the war-arrow (víg-ór), which seems to have been a hand-shot weapon, was otherwise a distinct species of arrow, remains an open question, iii. 4029—arrow-head (örvar-oddhr) once occurs in connection with the feat otherwise so frequently recorded of exceptionally strong archers, of drawing a bow over the arrow-head, illustrating the difference in strength between Olaf Tryggvason and the youth of eighteen, Einar Thambarskelfir, i. 37129, 90—fixing tinder lighted with hallowed fire to the point of an arrow to be shot at a shot-proof wizard, a sure method of making such a shot take effect, iii. 33918 3318—general references, i. 789 20711, 21939 20285 36630 37916 5717 1119 ii. 13017 15632 42829 43840 44116 iii. 4029 514 13529 22424 33018 28 3319 cf. Dart.

AXE (óx, gen. óxar, pl. óxar), kinds of, mentioned: a little axe (lítíl óx), the weapon with which Olaf Tryggvason committed his first manslaughter at nine years of age, i. 23016—broad-axe (breiðóx), iii. 1739 18.14 3616—a wedge-beaten thick axe (veggslegin, ëkk), 18.14 9 13—hand-axe (handóx), apparently such an one as might be carried in one hand, its handle serving as a walking stick, consequently a lighter
—poetically, a term for sword in general (and in two instances so translated, see Sword), i. 18628 21519 ii. 1788 5925 1097, iii. 3894 4010 479 5115 13528
CALTROP (herspori), iii. 322492
DART (fleinn, O.E. flân), perhaps radically related to flint, seems to have been a barbed, hand-shot weapon; Snorri calls it also an arrow, 'shaft,' i. 18738 8 19025 ii. 5882
GAVELOCK, see Javelin.
GLAIVE (mækir, Goth. meki, O.E. mece), a kind of sword, i.
374
JAVELIN (gaflak, O.E. gaflac), a foreign shot weapon, i. 3726 transl. 'barbed shaft,' ii. 46428 and 'gavelock,' iii. 4020 Snorri mentions it as a noteworthy fact that Olaf Tryggvsson and his reputed son Tryggví knew how to shoot two javelins at once, one with each hand, i. 3726 ii. 4642780
SHORT-SWORD (skálm), the particular weapon of troll-women, iii. 16327
SLAUGHTER-SLING (val-slöngva), a catapult, Lat. ballista, iii.
3224—used for gallows, 32417
SPARTH (sparþa), an Irish war-axe, iii. 24216—rendered, 'a stake,' ii. 17727
SPEAR (spjót, most commonly, but with many other names besides, denoting, no doubt, several varieties which, in most cases, we have no means of distinguishing), used both for thrusting and shooting. Spjót noted for quality and ornamentation: the Sealsbane (Selsbani) was a gold-socketed mála-spjót, which we have rendered 'bar-spear,' in reliance on the locus classicus, Gisli saga, p. 111, where the use the mála-spjót was put to demonstrably required that the mál should be a cross-bar on the socket,¹ ii. 2398 26 27 88 2401011 26517 91—the spear that Olaf the Holy

¹ The saga (ed. K. Gíslason, 1849) describing the ceremony of sworn-brotherhood, says, 'They (the four friends to be sworn in) cut there out of the ground a strip of sward in such a manner that both ends of it remained attached to the ground, and set thereunder a mála-spjót so high that a man might reach with his hand to the spear-nail' (geirnagli, by which the spear-head was fixed to the spear-shaft). The strip being, as it were, a mat of herbaceous root-fibres, could be stretched beyond its natural length the more the longer it was, but no spear but one with a cross-bar could hold it lifted six to seven feet over the ground during the performance of the ceremony under it.'
The great stones must be made of a course of Rock, and the great weapons also. The project is 4 points.

It also says that 39 to 18 ct. stones, 413k of Si, 112.4, 370w 98.0, and 103.2 ct. must be included in the project.
Index III

translation are called Welsh (völsk, from valskr, foreign, i.e., French), and those which are not so distinguished. There are but few mentioned of the former class. The freebooting enemies of Har. Hairfair seem to have had mainly foreign swords in the battle of Hafursfirth, 872, i. 11216—Welsh swords seem to have been used by both sides in Olaf the Holy’s attack on London Bridge and Southwark, 1008, ii. 1528—they also seem to have been the kind of swords chiefly used by Magnus the Good’s men in the battle at Re, iii. 3824—all the rest fall into two groups, those which are ornamented or of superior workmanship, and those which are not so described or indicated—black-gleaming (svartskygg), i.e., most highly polished, according to the contemporary Hornklof, were the swords of Har. Hairfair’s army in his Gautland expedition, i. 1709—the sword sent by Athelstane to Har. Hairfair was done with gold about the hilts and the grip, and all its array was wrought with gold and silver and set with precious gems, 139210—K. Athelstane gave to Hakon the Good the sword Quern-biter, whose hilts and grip were all of gold, and the brand so keen that with it Hakon cut a quern-stone to the eye (!), the best sword that ever came to Norway, 1411819 18253—1831 18617 1909—the same referred to as golden-hilted (gull-hjaltaðr), 18628—gold-wrought (gullbúti) sword, Olaf the Holy’s Yule-gift to Brynolf Camel, ii. 7920—a store of such swords in that king’s arsenal intended for the same purpose; the one selected for Sigvat had the grip wound and the hilts inlaid with gold, 33782—a gift that roused the unconcealed envy of Thormod, who mockingly named it ‘Goldenhill,’ cf. 404214058 4081519—K. Olaf the Holy’s sword, ‘Hneitir,’ referred to by Sigvat as red-brown (rauðbrúnn), 4324 had the grip wound round with gold, 41312144267 43210—Arnljot Gellini’s sword was fair-wrought (búti), i.e., handsomely ornamented, 4151413—Magnus Barefoot’s sword, the ‘Legbiter,’ was tooth-hilted (tannhjaltat), i.e., had hilts made of walrus tooth, and the grip gold-wrapped, iii. 24025828—to this class also must have belonged the sword of state which a king, performing the ceremony of investiture of an earl, fastened to the belt of the latter, i. 98910 iii. 3114—representative of sverð in
Wedding:

Athena's band.

Ever can brand.

Querwan's mortal sifting sword.

Pioneers of bride's lining spread.

Guard social before the day's cause.

Process similar.

Staff, i. 331.
WEI—WHE]

Index III

riage festivity in general; but it was the marriage festivity of bride and bridegroom, while in relation to the guests the feast was a boð, party, company, and in relation to host or hosts a veizla, entertainment, treat). Weddings described: Halfdan the Black’s and queen Ragnhild’s, i. 8387—Olaf the Holy’s and queen Astrid’s, ii. 123818 152181534
WEIGHING of silver money (reiða, reizla = act of weighing), ii. 3081925
WEIGHTS (met), wherewith to weigh gold in scales, iii. 8525-26
WELL (brunnr) of healing water made its appearance in the sand-hill where the body of Olaf the Holy was first buried, ii. 4575-58—another such sprang up where the blood of K. Eystein Haraldson fell on earth, and still another where his body was waked, iii. 39557-581
WENDISH treatment of prisoners of war, iii. 33244
WEREGILD (bætr, plur. of bót, lit. amendment, satisfaction, atonement), paid by Queen Allogia, according to the finding of the King of Holmgarth, for the slaughter of Klerkon by her protégé, Olaf Tryggvison, nine years old, i. 2317—Olaf the Holy awards himself one-third of the earldom of Orkney in atonement for his body-guard, Eyvind Urochshorn, ii. 18415-19—for Earl Einar Wrongmouth he awards weregild equal to that for three landed men, 18428-30—Snorri does not give any account of the weregild paid in Norway or elsewhere for representatives of the various classes into which society was divided. The Older Gula-Thing’s Law, c. 200 (‘Norges-gamle Love,’ i. 74), gives the scale as follows: for a freed-man, leysingi, 6 ounces; for his son 1 mark (8 ounces); for a boandl (bonder, rural householder), 12 ounces (= 1¼ mark); for a hauldr, 3 marks (= 2¼ ounces); for a landed man and a marshal, lendr maðr ok stallari, 6 marks (= 48 ounces); for an earl and a bishop, 12 marks (= 96 ounces). The law of Frosta-Thing, x. 31 (‘N. g. L.,’ i. 255) provides that for a hauldr the weregild be 3 marks, which shall decrease for the classes below him and increase for those above him at the rate of one-third in each individual case. Thus the hauldr, the representative of the old freeholders’ class, constituted in either law the unit from which the valuation of each citizen class started downwards and upwards.
WHEAT (hveiti), iii. 1017
March 28th; 335th. WIGHT (yetr), WINDLASS (windlass) of the term unk. the WINTER (yet) of Frey (gliger), window's turning b. round shield ma. WINTER-NIGHTS. Fosterfather's sail f. unusually late in f. same he arrived at!
craft, etc. The primary source of this ‘art’ (ljótt) is fjölkyngi, manifold knowledge out of the common and miraculous to the multitude, put into practice on the elements of nature or on the concerns of life. It is of divine, specially Odinic, origin, for Odin was pre-eminently wise in wizardry (fjölkunnugr), i. 1518—all the craft (ljótt) of his wizardry proceeded from his knowledge of runes (rúnar), magic emblems, with the secret power of an agent, and from his knowledge of the songs which are called galdrar (from galdr, chant), enchantment, wizard songs (verb: gala, gól, galinn, to chant; to bewitch; galinn as ad. bewitched), 1825-30—putting this knowledge into use he became the head and fountain of the practical sorcery of all later times: over Mimir’s head he sang words of wizardry (kvað þar yfir galdra), and gave it such might (magnadó i svá) that it spake to him and told him many hidden matters, 1415-19—he waked up dead men from the earth, 1818-19—he knew lays (ljóð = ‘songs of wizardry’). whereby the earth opened before him, and sheer rocks (björg) and mounds (haugar, burial mounds), and he knew how to bind with words alone (með orðum einum) whoso might be found dwelling therein, 1916-17—Odin knew how by his magic art to bring about optic illusions (sjón-hverfing, ‘cunning tricks’), which he practised much in his dealings with Gylvi in Sweden, 1619-20—a kindred development of the art was his knowing how to change shape and hue (hann skipti líkjun ok litum) in any wise that he would, 1713-18—and a similar though not identical act was that of changing skin (skipta höum, from hamr, the whole skin of an animal showing in a somewhat veiled manner its form) in such a way that his body lay as in sleep, or in death, while he himself was a fowl, or a four-footed beast, a fish, or a worm, going anywhere he pleased in the twinkling of an eye, 1829—on his enemies he could effect somewhat similar changes, making them, in the midst of a battle, blind or deaf, or smitten by fear, and their weapons dull as sticks of wood (vendir, wands), 1730-29—by enchantment he had taught his two ravens speech (tamt við mál), and, of course, imbued them with reason, so that they could tell him many news from the various countries they flew into at his behest, 1822-24—the highest pitch to which the art of galdr could be carried was the seiðr, ‘spell-craft’ (a
work she imbued these youths of twelve and thirteen with power to slay their father, and declared unto them, at the same time, that she would make her spells so effective as to make parricidal fatality a mark of the Yngling race, all which came true, 2817-20—Finnish wizardry plays a great part in the reigns of Halfdan the Black, Harald Hairfair, and Eric Bloodaxe: a wizard (margfróðr) Finn, probably Swasi, removed all the Yule fare and drink withal from the feast table of Halfdan the Black, 8518-17-20-21 86—Swasi and his daughter Snowfair’s bewitchment of Harald Hairfair (love-potion), 1196-120—Gunnhild, Eric Bloodaxe’s queen, learns the art (kunn-usta) of sorcery from two Finns up in the wilderness, who were so mighty wizards that their angry glance would turn the earth’s inside out, kill everything quick it fell on, and in their hour of death did bring about thunder and lightning, 1299-10-18-21 130-21-28—by some magic dust, however, Gunnhild knew how to lead these wizards off their scent and render people invisible to them, 12920—this, the only magic charm mentioned in ‘Heimskringla,’ was also used by Thorir Hound in his retreat from the plundered sanctuary of Jomali in Biarmland, ii. 26230-26310—Gunnhild remained addicted to wizardry all her life, 1458—Queen Snowfair’s son, Rognvald Straightleg, learnt wizardry, and became a spell-worker, 1337-8—but the deception practised by Snowfair on Harald set him sternly against wizards, and by his order Eric Bloodaxe burnt Rognvald, with eighty spell-workers, in his house, 1338-25—Vitgeir, the wizard of Hordland, was apparently of the Finnish school, 1338-20—Queen Snowfair’s great-grandson, Eyvind Wellspring, was the most prominent wizard in Olaf Tryggvesson’s reign; he made for himself and his fellow-wizards a hulíðr-hjálmar, lit. ‘hiding helmet,’ a ‘wrapping of dimness’ and thick fog, so that they might not be seen, evidently a device akin to Gunnhild’s and Thorir Hound’s dust-wilderness, 31320-3144—Olaf Tryggvesson’s dealings with Eyvind and his gang, 31218-31425—Eyvind Rentcheek declared that he was a ghost (anditi), quickened in a man’s body by cunning of the Finns, ‘and my father and mother might have no child before that,’ 32815-18—Raud the Strong, a Hælogolander, was a great wizard, his knowledge of the art being evidently derived from Finns, who always attended him in
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calls It, that is, some agent of darkness in order to obtain information of things beyond the ken of those on whose behalf the sitting out was undertaken. The sitting out reminds of Odin’s habit ‘to wake up dead men from the earth’—always associated with night time—and ‘to sit under men hanged,’ or having converse with the dead (i. 1819-20). The act itself was called uti-seta. The ceremony of it as it has maintained itself in Icelandic folk-lore is described in Arnason’s ‘Isl. þjóðsögur,’ i. 436. The intending sitter-out must take with him a grey cat (Freya’s attribute), a grey sheepskin, the hide of a walrus or an old ox, and an axe. He must cover himself carefully up with the hide and stare fixedly in the edge of the axe, and look neither to right nor left whatever happens. If he makes no mistake his end is gained. Here the axe, in an unaccountable way, drives the cat out of the ceremony, and is made to serve a purpose it cannot serve, for no eye can see the edge of it in the dark, while the eyes of the cat are visible enough.—To the notice quoted above Snorri adds, that people tell (that Thordis skeggja sat out), ‘but a proof thereof I know not.’ Snorri, or his authority, therefore, heard the story as a current folk-lore tale, but did not adopt it from any authentic historical source. We draw the conclusion that the modern folklore attribute of a Sitter-Out, the axe, a translation of skeggja, is the last that still remains of the old tale of Thordis as current in the thirteenth century in Iceland.

WOLF (vargr), the roasted heart of a wolf, when eaten, makes a man cruel-hearted and evil-minded, i. 5525-56a.

WOMAN (kona), in medical charge of wounded warriors, see Leech.

WONDERS (undr), at Kings’ Rock from the Lord’s night (Sunday) next after Easter week, i.e., April 14th, unto Ascension day, May 16th, 1135, iii. 32512-23.

WOOD-BUTTER (viðsmjör), vegetable oil, iii. 3728.

WOODLAND-MEN (markamenn), outlaws living in wild woods beyond the pale of the law, ii. 410; rendered ‘markmen,’ 39329-30 39527—different from the ‘men of the Marklands’ or inhabitants of Marks or Marches, the boundary districts between south-eastern Norway and Sweden, iii. 22628.

WORD-CRY (orðstak), watchword, q. v.
earnest striving, secured a fourth part each of his body for burial, deeming that they who got it (his body) might look to have plenteous years therewith (þótti þat vera árvænt þeim er nœði), 8628-31—a notable case of belief in intercession—plenteous season (ár mikit), 16029-33 (árferð gòð), 1228417412—right good year (mikit ár), iii. 19620-21—good increase (ár), 31017—a direct consequence of the immediate relations between the high priest and the divinity was the sacrificing by a suffering people, for propitiatory purposes, the lord to whom the gods denied their harvest favours: Domald, 2910-30. Olaf Treehaver, 66628—this was especially the case among the agriculturing Swedes who, Snorri says: ‘are wont to lay upon their kings both plenty and famine’ (Svífar eru vanir at kenna konungi bæði ár ok hallæri), 66831 and only to Sweden are confined the cases of kings sacrificed for the bettering of bad harvests. However, the fate of Treehaver set the Swedes thinking, and they came to the conclusion that the king had nothing to do with the year’s harvest, 6787—no king after Treehaver’s day shares his fate.

**YULE, YULE-TIDE** (jól, plur., O.E. gëol, geoh(h)ol, Mod. Scand. jul, by Falk and Torp, ‘Etym. Ordbog,’ 339, connected through prim. Germ. *jehwla- and *je(g)wla = Indo.-Germ. *jegelo-*with Lat. jocus. ‘In that case the word has indicated the feast as a kind of Saturnalia’), the great heathen festivity of the winter season, i. 85181095 11939 16187—held at Midwinter-night, Jan. 12th, for three days, and thus identical with the feast of the midwinter sacrifice, 164710—Hakon the Good ordained by law that it should be held at the same time the Christians celebrated their Yule, 16437 cf. 17010-1717—Yule Eve (jóla-aptann, jólakveld), Dec. 24th, stated to have been observed as a day of fast in Norway, iii. 29424-25—outgoing, the last, day of Yule (affara-dagr jóla), the 7th of Jan., iii. 3227-8 42015 where the proof that Jan. 7th, not Jan. 13th, *i.e.*, ‘the 20th day of Yule,’ is meant is conclusive: Gregory arrived at Force on the thirteenth day of Yule = Jan. 6th; he stayed there the night and went to matins on the last day of Yule; this was on a bath-day, *i.e.*, Saturday, on which, in the year 1161, the year in question, the 7th of January fell—the sociable observation of the high tide was called Yule-vi. **K K**
ICELANDIC TERMS DEALT WITH IN THE PRECEDING INDEX.

Abbadís, see Abbess.
Affaradagr jóla—Yule.
‘Aheit—Vow.
Aka—Carting.
Akbraut—Sledge-road.
Akkeri—Anchor; Ships 4.
Akrgerði—Acre-garth.
Albrynjaðr—All-byrned.
Alfa-blót—Elf worship.
Alin—Ell.
Almennings leiðangr—All-folk-hosting.
Almr—Bow; Weapons 2.
Altari—Altar.
Altariskríði—Altar cloth.
‘Alrógr—Taillage.
Ambátt—Bondwoman.
‘Anasótt—Aun’s sickness.
‘Anauðr—Bond-slaves (state of).
‘Anauðgít folk—Bondfolk, Slaves.
Andi—Ghost.
Andri—Snowshoes.
Aptansóngr—Evensong.
‘Ar—Oar; Ships 4.
‘Ar—Year.
‘Arablóðr—Oar.
‘Arblóðr, see Oar.
Arbægeldingr—Ploughhorse.
‘Arfógr—Year.
Arinn—Hearth; House 2.
Arka—Chest.
‘Armaðr—Bailiff, Steward.
‘Armennings—Bailiffry, Stewardship.
‘Arsæll—Year.
‘Arvænt—Year.
Aska—Ashes.
Askr—Ask.
‘Ass—Rooftree; House 2.
Ausa vatni—Sprinkling.
Austfarar skip—Mast-head castle.
Austurrum — Bailing place; Ships 4.
Bagail—Staff.
Baka—Bake.
Bakask—Eldar; House 2.
Bakborði—Larboard; Ships 4.
Bakkastokkar—Slips; Ships 4.
Bál—Bale.
Banadrykkur—Deadly drink.
Banamenn—Banesmen.
Barði—Beak, Bows; Ships 4.
Barði—Beardling, Beaked-ship; Ships 4.
Index III

Búðarlýk, see Booth-fellows.
Búðarmaðr—Booth-man.
Búðunautr—Booth-mate.
Búkkr—He-goat.
Búkot—Cot-stead.
Búnaðr—Raiment; Dress 2.
  — Gear, House-gear; House 2.
  — Gear; Ships 4.
Búþýsla—Husbandry.
Búza—Buss; Ships 3.
Búzuskip—Buss ship; Ships 3.
Býjarmenn—By-men.
Býrðingr—Ship of burden; Ships 3.
Bœjarbót—Town-boon.
Bœkist þ—Beech-board; Ships 2.
Bœtr—Atonement, Weregild.
Dagverðr—Daymeal.
Dalt—Dale.
Darr—Spear; Weapons 2.
Darraðr—Spear; Weapons 2.
Dauða - drukkinn — Dead - drunk; Drinking.
Diki—Mote; Castle.
Dill—Brand.
Dís—Goddess.
Disablót—Blood-offerings 1.
Disarsalr—Hall of goddesses.
Dómr—Judgment.
Dragkyrtill—Kirtle; Dress 2.
Draglaun—Dragpay; Ships 2.
Drambhosur—Hose; Dress 2.
Draumr—Dream.
Dreki—Drake, Dragon; Ships 3.
Drekka hvírfing — To drink ‘Gild brotherwise’; Gilds.
Drekka mann af stokki—Drinking.

Drótt, see Drott.
Drottins nótt—Lord’s night.
Drykkja—Drinking.
Drykkur—Drink.
Dræplingr—Flock.
Dún—Down pillow.
Dvergar—Dwarfs.
Dyfliza—Prison.
Dyngja—Bower; House 1.
Dyr—Door; House 2.
Dýrshorn—Bull’s horn.
Dónsk tunga—Dane tongue.
Eðla—Adder.
Eggver—Egg lair, Haunt.
Eiðr—Oath.
Eik—Oak; Ships 3.
Eikja—Oakie; Ships 3.
Einkamál—Oath.
Einvig—Single combat.
Eir—Brass.
Eirpenningr—Copper penny.
Eldar—Fires; House 2.
Eldvirki—Tinderbox.
Eptirbát—Bát; Ships 3.
Erfi—Funeral feast, Grave ale, Heirship feast.
Ergi—Spell.
Erkibyskups stóll — Archbishop’s chair.
Ermar—Sleeves; Dress 2.
Eyri—Ounce.
Fafnir—Dragon.
Fasta—Fasting.
Fastna—Betroth.
Fat—Vat; Ships 4.
Fébaetr—Fee-boot.
Félag—Trade partnership.
Feldardalkr — Cloak clasp; Dress 2.
Feldr—Cloak, Fell; Dress 2.
Festa
Festar—
Festar—
Ships
Fetbró

2.
Fetilsting
pons 4
Fetters—
Fiðlari—
Fingragull—
Finnferð—
Finngaldr—
Finnkaup—
Finnskattr—
Fiskiver—I
Fit—Shank
Fit-skúrar—
Fjöll—Shutt
Fjölkunnig
folk.
Fjölyngi—
Fjótrar—Fe
Flagð—Tro
Flaki—Flak
Flaust—Shi
Fleinn—Da
Flesk—Smış
Index III

Galgastré, see Gallows tree.
Galgi—Gallows.
Ganga á hönz e-m—Gang under one's hand.
Ganga til garðs—Yard.
Ganga upp á—To board; Ships 4.
Gangdagar—Rogation days.
Gangdaga þing—Ganging days' Thing.
Garðr—Garth, Yard.
Geirr—Spear; Weapons 2.
Geirsoddr—Spearpoint.
Geisl—Staff.
Gestir—Guests.
Gigja—Gig.
Gigjari—Gigplayer.
Gildi—Gilds.
Gildra—Trap.
Gimsteinar—Gemstones.
Gnandi hófuð—Gaping heads; Ships 4.
Gisl—Hostage.
Gislar—Borrow.
Gjafrir—Gifts.
Gjaldr—Fine, Tribute.
Gjaldrkari—Rentmaster.
Glóðarker—Censer.
Gluggr—Window; House 2.
Glöð—Glad.
Góðar hndr—Good hands.
Góð klasir—Raiment; Dress 2.
Golf—Floor; House 2.
Grágás—Grey goose.
Gramr—Gram.
Grasgarðr—Grassgarth.
Grá skinn—Grey skins.
Grautr—Grout.
Grávara—Furs, Grey wares.
Greifsa hár—Combing hair.

Greiðr, see Graithæ.
Greif—Greve, Reeve.
Grið seld—Safe conduct.
Griðungr—Bull.
Grjót—Stones; Weapons 2.
Grunnfæri—Ground holding, Ships 4.
Grýta—Pot.
Gröf—Pit; House 2.
Gröf Drottins—St. Sepulchre.
Gröptr—Tunnel; Earth-house.
Guðsifjar—Gossip.
Guðvefr—Goodly web.
Gull—Gold.
Gullhringr—Gold ring.
Gullinhalti—Golden hilt.
Gullmen—Necklace.
Gullsmiðr—Goldsmith.
Gyðja—Temple priestess.
Gygr—Troll-queue.
Gylt hófuð—Heads gilt; Ships 4.
Gyltr söðull—Horse.
Gæfa—Luck.
Gætti—Dyr; House 2.
Hárbyrningr—High-bymied.
Hafskip—Ship of burden; Ships 3.
Haglkorn—Hailstone.
Hálfrymi—Half berth; Ships 4.
Hálæri—Famine, Scarcity.
Halmr—Golf; House 2.
Hals—Halse; Beak, Ships 4.
Hamarr—Hammer.
Hámmessa—Mass.
Hamför—Skin-changing journey.
Hamningja—Luck.
Hamla—Rowlock; Ships 4.
Handskot
Handtygill
Handöx—f
Hāpallr—H
Hār—Hair
Hār—Thole
Harpa—Har
Harparar—f
Hasla—Holt
Hasla vōll—f
Hāsæti—High
Hāsætisborð—
Hāsætiskista—
high seat S
Hātfs—Feast,
Haugagöl—Ag
Haugr—Barr
Mound, Buri
Haugstefr—He
Haukar—Hawk
Hauldr—Frank
Hefill—Reef
Heiði folk H
Heiðinir Bláme Bluemen.
Heilagt—Hallo
Heitstrenging—
Hekla—Cloak
Index III

Hlaða, see Barn; House 1.
Hlëborð—Leeboard; Ships 4.
Hleifr—Loaf.
Hleypiskúta—Skiff; Ships 3.
Hlíð—Gate; House 2.
Hlíf—Shield; Weapons 1.
Hlumr—Oar; Ships 4.
Hlunnr—Roller; Ships 4.
Hlutr—Lot.
Hljyr—Bows; Ships 4.
Hljyrðir—Bows; Ships 4.
Hnísa—Porpoise.
Hof—Godhouse, Temple.
Hofgøðrar—Temple priests.
Holmr—Holm; Holmgang.
Holmganga—ib.
Horn—Horn.
Hosur—Hose; Dress 2.
Hrafn—Raven.
Hreinbjálfr—Coat; Dress 2.; cf. Byrny in fine; Weapons 1.
Hreinn—Reindeer.
Hreinsþökur—Reindeer-skins.
Hremsa—Arrow; Weapons 2.
Hringabrynju—Byrny; Weapons 1.
Hringr—Ring; Sword, Weapons 2.
Hríðóða—Clear a ship; Ships 4.
Hross—Horse.
Hrossa-slátr—Horseflesh.
Hross-lífr—Horse-liver.
Hryggjarstykki—Backbone-piece.
Húfa—Cap; Dress 2.
Hugró—Rivet.
Hunang—Honey.
Hundr—Hound.

Hundrað, see Hundred.
Hund-søð—Broth.
Húnkastali—Masthead castle; Ships 4.
Húnn—Cub.
Húrð—Dyrr; House 2.
Hús—House.
Húsfreyja—House-freya.
Húskarlar—Housecarles.
Húskarlahvót—Housecarles’ whetting.
Húskýtja—Housecot; House 1.
Húþing—Housecot Thing; Thing.
Hvann-njóla—Angelica.
Hvann-njóla trumba—Angelica stalk.
Hveiti—Wheat.
Hvíla—Bed; House 2, Ships 4.
Hvirfingsbroðr—Drinking Brothers; Gilds.
Hvirfingsskyrjur—Gilds.
Hvítasunnudagr—Whitsunday.
Hvítaváðir—White weeds.
Hvit skinn—Skins, white.
Hylja—Hyll.
Hyrningr—Mitre.
Höfðafjöl—Headboard; Ships 4.
Höfn—Haven, Harbour; Ships 4.
Höfuðsmiðr—Shipbuilding; Ships 4.
Höggspjót—Bill; Weapons 2.
Höggstokkr—Hewing block.
Höggunót—Hogmany night.
Höknót—ib.
Ugsome.
Reptiles.
Seal.
Thwarts
Ice-hewing
Mastery, Sjardry.
Earth-bu
Buried Tree
Earth hou
Earl.
Chains, Irons.
Ironbea
Chains
Miracles,
Yule.
Yule.
Yule.
Yule.
Yule.
Ride reek.
Cable; Ship
Chalice.
Choir
Cape, cloal
Dress 2.
Chanel.
Index III

Konungr, see King.
Konungs-bryggja—King.
Konungs-bú—King, Royal manors.
Konungs-garðr—King.
Konungs-lægi—King.
Konungs-menn—King’s men.
Konungs sakeyrir—King.
Konungs skyldir—King.
Konungs þrælar—Thraill.
Konungs vigsla—Coronation.
Korduna hosur—Hose; Dress.
Korn—Corn.
Kornhlaða—Barn; House 1.
Kótt—Choir.
Kotkarl—Cotcarle.
Kráka—Crow.
Krappardým—Mainhold; Ships

4.
Kristinn réttir—Canon Law.
Kristni—Christianity.
Kristni-spell—Christ’s scathe.
Krists menn—Christ’s men.
Krókpallr—Cross dais; House

2.
Krókr—Crook; Ships 4; Barb, Arrow; Weapons 2.
Kross—Cross.
Krossmenn—Crossmen.
Kunna vel við boga—Archery.
Kunna við skíð—Snowshoes.
Kunnusta—Cunning; Wizardry.

Kussari—Corseir.
Kveldriða—Nightrider.
Kverkasullr—Boil of the throat.
Kvern—Quern.
Kvernsteinn—Quernstone.
Kvæði—Poems.
Ký—Cow.

Kyrtil, see Kirtle; Dress 2.
Kyssa—Kiss.
Kósungr—Doublet; Dress 2.
Lagnarskip—Net-boat; Ships

3.
Landaurar—Land dues.
Landauragjal—Landpenny geld.
Landeyþa—Landwaster.
Landganga—Land-wending.
Landsbúi—Tenant.
Landskyldir—Land dues.
Landtjald—Land tent, Tent.
Landvarða—Landtoll.
Landvarnarmér—Landward.
Landvættir—Land spirits.
Langafasta—Lent, Longfast.
Langbæði—Sword; Weapons

2.
Langfeðagatal—Telling up of forefathers.
Langskip—Longship; Ships 3.
Langskip búa—Longship buss; Ships 3.
Lauði—Sword; Weapons 2.
Laug—Bath.
Laugardagr—Bath day.
Lauga sík—Bathing.
Taka laugar—Manners.
Lávarðr—Loaf ward.
Leggja hendr í höfuð—Laying hands on.
Leggja höfuð í knæ—Laying one’s head on another’s knee.
Leiðangr—Hosting.
Leiðangsmenn—Hostbound men.
Leiðsludrykkja—Parting drink.
Leiðviti—Fine.
Lýssamn
Likferð
fare.
Likkista-
Lím—Lin
LjósSa-smi
Ljóshysku
Ljóri—Luf
LoðKápa—
ceope, Sha
Logandi—
firebrands
Lopt—Loft;
Loptsvalir—t
Lúðr—Horn,
Lúðrsveinn—
Lyðskylda—l
Lyðskyldr—l
Lyngormr—l
Lypting—Poč
Lægi—Berth;
Lækning—Le
Læknr—I
Læknislist—l
Lær—Sin menn
Lög— Laws.
LögSír—Swo
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mjöl</td>
<td>see Meal.</td>
</tr>
<tr>
<td>Moldi</td>
<td>Mouldy.</td>
</tr>
<tr>
<td>Mór</td>
<td>Mornir.</td>
</tr>
<tr>
<td>Morðverk</td>
<td>Murder.</td>
</tr>
<tr>
<td>Mót</td>
<td>Mote.</td>
</tr>
<tr>
<td>Múgavetr</td>
<td>Throngwinter.</td>
</tr>
<tr>
<td>Mundr</td>
<td>Dower. cf. Tilgjóf.</td>
</tr>
<tr>
<td>Mungát</td>
<td>Ale.</td>
</tr>
<tr>
<td>Mungátbytta</td>
<td>Beer cask.</td>
</tr>
<tr>
<td>Munklífi</td>
<td>Monk cloister.</td>
</tr>
<tr>
<td>Mús</td>
<td>Mouse.</td>
</tr>
<tr>
<td>Múta</td>
<td>Bribe.</td>
</tr>
<tr>
<td>Mækir</td>
<td>Gláive; Weapons 2.</td>
</tr>
<tr>
<td>Mælir</td>
<td>Measure.</td>
</tr>
<tr>
<td>Mörk</td>
<td>Mark.</td>
</tr>
<tr>
<td>Mörn</td>
<td>Mornir.</td>
</tr>
<tr>
<td>Mörsurbolli</td>
<td>Mazerbowl.</td>
</tr>
<tr>
<td>Möttull</td>
<td>Cloak, Mantle; Dress 2.</td>
</tr>
<tr>
<td>Möttull á tygulum</td>
<td>Mantle; Dress 2.</td>
</tr>
<tr>
<td>Naðr</td>
<td>Adder.</td>
</tr>
<tr>
<td>Nafnbót</td>
<td>Name-boot.</td>
</tr>
<tr>
<td>Nafnfesti</td>
<td>Namegift.</td>
</tr>
<tr>
<td>Nátta</td>
<td>(to)night.</td>
</tr>
<tr>
<td>Náttserkr</td>
<td>Night sark; Dress.</td>
</tr>
<tr>
<td>Naust</td>
<td>Boatshed; Ships 4.</td>
</tr>
<tr>
<td>Naut</td>
<td>Cattle, Oxen.</td>
</tr>
<tr>
<td>Nauthögð</td>
<td>Neat-stroke.</td>
</tr>
<tr>
<td>Nautshúð</td>
<td>Neat's hide.</td>
</tr>
<tr>
<td>Nefgildi</td>
<td>Nogild.</td>
</tr>
<tr>
<td>Nefnd</td>
<td>Levy.</td>
</tr>
<tr>
<td>Nefsteði</td>
<td>Snout anvil.</td>
</tr>
<tr>
<td>Negl</td>
<td>Nails.</td>
</tr>
<tr>
<td>Nesnám</td>
<td>Lifting on nesses.</td>
</tr>
<tr>
<td>Niðs</td>
<td>Nith.</td>
</tr>
<tr>
<td>Niðs</td>
<td>Nithe, Scurvy rhyme.</td>
</tr>
<tr>
<td>Niðs</td>
<td>Benithe.</td>
</tr>
<tr>
<td>Niðingskapr</td>
<td>Nithingship.</td>
</tr>
<tr>
<td>Níðövisa</td>
<td>see Scurvy rime.</td>
</tr>
<tr>
<td>Nóin</td>
<td>Nones.</td>
</tr>
<tr>
<td>Nóma</td>
<td>Nones.</td>
</tr>
<tr>
<td>Nór</td>
<td>Ships; Ships 3.</td>
</tr>
<tr>
<td>Norræna</td>
<td>Northern tongue.</td>
</tr>
<tr>
<td>Nótt</td>
<td>Net.</td>
</tr>
<tr>
<td>Nunnusetr</td>
<td>Nuns' seat.</td>
</tr>
<tr>
<td>Næfrar</td>
<td>Birch bark.</td>
</tr>
<tr>
<td>Nökkvi</td>
<td>Ship; Ships 3.</td>
</tr>
<tr>
<td>'Oðal</td>
<td>Free land, Ódal lands.</td>
</tr>
<tr>
<td>'Oðalborin</td>
<td>Franklin.</td>
</tr>
<tr>
<td>'Oðalsmaðr</td>
<td>Franklin.</td>
</tr>
<tr>
<td>Ofn</td>
<td>Oven; House 2.</td>
</tr>
<tr>
<td>Ofnsteinar</td>
<td>Stones; Weapons 2.</td>
</tr>
<tr>
<td>Ofnstoða</td>
<td>Hall with oven; House 1.</td>
</tr>
<tr>
<td>ÖrSkak</td>
<td>Watch-word, Word-cry.</td>
</tr>
<tr>
<td>Ormr</td>
<td>Dragon, Maggot, Snake, Worm.</td>
</tr>
<tr>
<td>Ormrhinlanţi</td>
<td>Long Worm; Ships 2.</td>
</tr>
<tr>
<td>Ormr hinn skammi</td>
<td>Short Worm; Ships 2.</td>
</tr>
<tr>
<td>Orrahrð</td>
<td>Heathcock's brunt.</td>
</tr>
<tr>
<td>Orri</td>
<td>Heathcock.</td>
</tr>
<tr>
<td>Otr</td>
<td>Otter.</td>
</tr>
<tr>
<td>'Ottusöngr</td>
<td>Matins.</td>
</tr>
<tr>
<td>'Ottusöngsmál</td>
<td>Matins.</td>
</tr>
<tr>
<td>Paðreimr</td>
<td>Hippodrome.</td>
</tr>
<tr>
<td>Pallr</td>
<td>Dais; Booth, House 2.</td>
</tr>
<tr>
<td>Pallstokkr</td>
<td>Dais; House 2.</td>
</tr>
<tr>
<td>Pallstrá</td>
<td>Strawbed.</td>
</tr>
<tr>
<td>Pell</td>
<td>Cloth, Pall.</td>
</tr>
<tr>
<td>Pellskæði</td>
<td>Raiment; Dress 2.</td>
</tr>
<tr>
<td>Penningr</td>
<td>Penny.</td>
</tr>
<tr>
<td>Plógr</td>
<td>Plough.</td>
</tr>
<tr>
<td>Plógsland</td>
<td>Ploughland.</td>
</tr>
<tr>
<td>Polutasvarf</td>
<td>Palace spoil.</td>
</tr>
</tbody>
</table>
Reform
plague
Refsjöning
Thing,
Regla—1
Reisi—1
Reisi —
Shrouds
Rekkja—1
4.
Rettarbót—
Reykelsi—1
Reyrbönd
Arrow
Reyrteinn—
Rosa hesta—
Riddarar—C
Riddari—Kr
Ríðvölr—Cu
Risar—Giant
Rit—Shield;
Ritsending—
Rjupa—Ptar
Róa—Rowin
Róosa—Rowi
Róar—Rowi
Rórarferja —
Shine —
Sexæringer, see Bát; Ships 3.
Sibyrða—(Lay aboard) Ships; Ships 4.
Stør—Side.
Sigla—Mast; Ships 4.
Sigrlótt—Blood-offerings 1.
Silfr—Silver.
Silfrbolli—Silver bowl.
Silfrdaskr—Silver dish.
Sillfrkálkr—Silver bowl.
Silkiremur—Fillets.
Sin—Sinew; Ships 4.
Sitja útí—Sitting out; Wizardry.
Sjóré—Purse.
Sjónhverfing—Wizardry.
Skáktfla—Chess.
Skál—Scales.
Skald—Poems.
Skálhattr—Hat; Dress 2.
Skál—Hall; House 1.
Skálir—Scales.
Skál—Short sword; Weapons 2.
Skapker—Large bowl; House 2.
Skapt—Shaft, Arrow; Weapons 2.
Skarlats klædi—Raiment; Dress 2.
Skattgjarf—Scatgifts.
Skattland—Scatland.
Skattpenningar—Scatpenny.
Skatt—Scat.
Skaut—Skirt.
Skegg—Beard; also Beard, Ships 4.
Skeið—Bark, etc.; Ships 3.
Skeiðarkylfur—Beak; Ships 4.
Skemna—Bower; House 1.
Skenkingar, see Skinkers.
Skeptifletta—Stones; Weapons 2.
Skera hár—Shearing hair.
Skföl—Billets, Snowshoes.
Skfölbláðinir—Ships 2.
Skföllsir—Snowshoes.
Skföggarðr—Faggot fence.
Skfólslee—Sledge.
Skikja—Sleeveless cape; Dress 2.
Skillingr—Shilling.
Skinn—Furs.
Skinnhjúpfr—Doublet; Dress 2.
Skinnavara—Peltfries.
Skip—Ships.
Skipreiða—Shiprath.
Skipta hómmum—Wizardry.
Skipta líkum—Wizardry.
Skýrsla—Ordeal.
Skjaldborg—Shieldburgh.
Skjómi—Sword; Weapons 2.
Skjöldr—Shield; Weapons 1.
Skjöludningsaga—Story of the Skjoldungs.
Skór—Shoes; Dress 2.
Skósevinn—Footpage, Footswain, Shoe-swain.
Skoteldr—Shooting fire.
Skotsilfr—Pocket money.
Skrídga—Screee.
Skrísljós—Lantern.
Skrín—Shrine.
Skripta—Shrives.
Skrúð—Shrouds.
Skúar—Shoes; Dress 2.
Skúta—Cutter, scow; Ships 3.
Skutfestar—Stern moorings; Ships 4.
Slagafall—Ch.
Slagbrandr—
Slagsauðr—S
Slár—Bars.
Slá saum—R
ing; Ships
Slegi—Sleigh.
Slæður—Rob.
Slöngvir—Slin.
Smárátr—Balt.
Smelt—Smalts.
Smíð—Smith's.
Smjörhlaupr—
Snækkja—Cutt.

3.
Snöridörr — T
Spear, Weapon
Snærispjót—ib.
Sóð—Broth.
Sollin (skip)—S

1.
Sónarblót—Blood
Sónargölt—Blood

1
Spá—Spaedom.
Spámaðr—Soot
Spanga-brynja—
pons 1.
Spánn—Lot
Index III

Strandhögg, see ib.
Straumr—Roost.
Strengir—Tackle; Ships 4.
Strengja hit—Oath, Vow.
Streng—Cable; Ships 4.
Stufa = stofa, q.v.
Stýr—Rudder; Ships 4.
Stýrishamla—Tiller; Ships 4.
Stýrishnakki — Tillerhead;
   Ships 4.
Stöðull—Milkingstead.
Sú—Hull; Ships 4.
Sund—Swimming; Sports.
Sunnudag—Sunday.
Svalir—Gallery, Porch.
Svardi—Oath.
Svarðsvipa—Walrus hide whip.
Svefnbúr — Sleeping bower;
   House 1.
Sveinn—Swain.
Sveitardrykkja—Drinking.
Sverð—Sword; Weapons 2.
Svin—Swine.
Svínabcl—Swinesty.
Svír — Beak, Bows, Prow;
   Ships 4.
Sív—Vision.
Sísla — Baillifry, Bailliwick,
   Stewardship.
Sísluma—Bailiff.
Sækunungr—Seaking.
Sæng—Bed; House 2.
Sear—Oath.
Sæti—Seat.
Sætt egifum bundir—Oath.
Sögukvæði—Story Lays.
Sóngtus—Songhouse.
Sóngr—Song.
Sóx—Scissors; Prow, Ships 4.
Tafðborð—Chessboard.

Taka hús á ... see Arson.
Taka laugar—Manners.
Targa—Targe; Weapons 1.
Tefla—Tables (playing at).
Tekjur—Dues.
Telgja—Ship; Shipbuilding,
   Ships 4.
Tengja—Grapple, Lash; Ships 4.
Tengsl — Cable, Lashings;
   Ships 4.
Teningr—Dice.
Tfóir—Hours.
Tilgjót—Jointure.
Tingl—Prow plates; Ships 4.
Tjúnd—Tithe.
Tjald—Tent, Tilt; Ships 4.
Tjaldstöng—Tent pole.
Tjasna—Holmgang.
Tjöld—Hangings; House 2.
Tjósnubló—Holmgang.
Tolf—Twelve.
Topt—Toft.
Turf—Turf.
Torg—Market place.
Trani—Crane; Ships 2.
Trapiza—Trapesa; House 2.
Troll—Trolls.
Trollkona—Troll-queen, -wife.
Trú—Belief.
Trúna—Bear—Oath.
Trygð—Oath.
Tuglamótull—Mantle; Dress 2.
Tundr—Tinder.
Tunna—Tun.
Tvímeningr—Drinking.
Týna—Tyne.
Tyrvítr—Tarwood.
Tökur—Incomings.
Umbú
Undr-
Uppgau
Upphlu
Urtir-
'Utilegui
'Utlau
Uxahúð-
Vágafloti-
Vagn—W
Vagnkarl-
Vaka—Wa
Valhnot-
Valhöll—V
Valkyrja—V
Valsløngva-
Weapons
Vápn—Wea
Väpsteinar-
Weapons
Vararfeldr—(C
Vargr—Wolf
Vatn—Water
Vax—Wax
Veld, Veldja—V
Vehrvi—Vane
Vegandi—Mans
Veðimaðr—V
Index III

þing, see Thing.
þingamannalið—Thingmen.
þingamenn—ib.
þingbóð—Thing bidding.
þinghá—Thingland.
þinghús—Council Chamber, Thinghouse.
þingmótiþ—Thingmote.
þjónustumálr—Servant, Serving man.
þorp—Thorp.
þorparalegr—Clownish; Manners.
þorparar—Villeins.
þorpari—Thorpdweller.
þráelborinn—Thrallborn.
þráll—Thrall.
þváttdagr—Washday.
þvertré—Crossbeams; House 2.
Öl—Ale.

Öld, see Age.
Ölmusumar—Bedesman.
Öln—Ell.
Öndugi—High seat; House 2.
Öndurr—Snowshoes.
Ör—Arrow, Shaft; Weapons 2.
Örboð—Arrow bidding.
Örn—Erne.
Örvaroddr—Arrow; Weapons 2.
Örvarskurðr—Arrow shearing.
Örvarþing—Arrow · Thing; Thing.
Öx—Axe; Weapons 2.
Öxarhamarr—Axe; Weapons 2.
Öxarhýrna—Axe; Weapons 2.
CORRECTIONS, ETC.

Vol. I, 7088 after Alfarin add King
— 73b-11 for Wide through Westmere read In by-gone ages
While agone Olaf governed
King Olaf ruled Wide-spread Ofsi’s
The land right proudly; Land and Westmere;
Ofsi, in ‘þátr Olafs Geirstaða-alfs’, Flatt. b. ii. 6: Upsi, must
be a local name, cf. Finnur Jonsson, Heimskringla, i. 84, iv.
26, not, as formerly supposed, the noun (ofsi) pride, insolence.
— 10414, 15 for Sogn read Sogn-folk
— 10421 for Atlis-isles read Atlí’s-isle
— 10422 for Skald-spoiler read Skald-spiller
— 11018 for Venner read Vener
— 11111 dele and
— 11925 for skin read flesh
— 12114 after up add and down
— 13719 for had been read were
— 15128 after host add in Thrandheim
— 16538 for over read round
— 17011 for in read up at
— 17112 after time add into Thrandheim
— 17814 for Harald read Hakon
— 18339 for glaive read spear
— 1859 (1905) for sword-points read arrows
— 20730 for sea-steads read sea-steeds
— 21512 dele fire
— 2197 for of the weight of read which was worth.
— 24710 for Ragnfrid read Ragnhild
— 2728 for eleven ships from Jomsburg read forty ships from
Wendland
— 30316 after was add King
Corrections, etc.

Vol. II, 28.14 *after* great *add* in England
— 50.22 *for* King *read* Earl
— 62.14 (6512) *for* brother-in-law *read* father, etc., for Snorri makes Holmsfrid, Svein's wife, a daughter of K. Olaf; in reality she must however, have been his sister (Index and Geneal., III).
— 70.8 *for* dales *read* dale
— 73.7 *for* Thrandheim *read* Nidoyce
— 240.9 *for* though he *read* to
— 291.11 *after* main *add* and turned up in England
— 342.16 *fee-lustful* *==* avaricious.
— 348.29 *after* Thing *add* in Thrandheim
— 363.35 *after* Brusi *add* at the place called Mere
— 367.38 *for* Nesiar *read* Lesiar

Vol. III, 10.20 *after* the verse *add* That winter King Magnus was ruler over Norway, but Horda-Knut over Denmark
— 37.22 *after* Thorkel *add* of Lings
— 86.28 *for* bowl *read* handle
— 193.18 *for* across *read* round
— 278.36 *after* Halogaland *add* into Birchisle
— 315.37 *for* very mother's brother *read* brother by the same mother
— 325.9 *for* Christ's *read* Cross
GENEALOGIES
2. by concubines.

N.N.  N.N.  N.N.

Brigida, m.  Maria, m.  Margaret, m.
1. Ingi Hallsteinson,  Simon Sheath, s. of John, s. of Hallkel
     Hallkel Hunch.  Hunch.
2. Earl Karl Sonison,
3. Magnus, K.S.,
4. Earl Birgir Brosa.
     Nicolas.

Earl Knut. Folki. Magnus, Tab. IV. certainly, and 2. probably, unhistorical.