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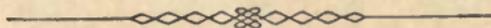
E. RASK

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AN ACCOUNT OF THE NORSK POETRY AND THE SAGAS
AND A MODERN ICELANDIC VOCABULARY FOR TRAVELLERS

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PREFACE.

The Old Norsk or Icelandic and the Anglo-Saxon may be termed the parents of the English Language, and their Knowledge is not only highly useful but absolutely necessary to every educated Englishman who looks upon his language with the eye of a historian and philosopher. Nothing is more interesting than to look back to these two sources from whence the English tongue is derived, and a thorough knowledge of English is only possible by being acquainted with its origin.

These languages together with Anglo-Norman, early German, ancient, mediæval and modern English, ought to be regularly studied.

By adapting Rask's abridgement we have indicated a simple method of learning Icelandic, which we hope will be found generally useful.

The Editor.

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P A R T I.

The Pronunciation.

The Alphabet.

The Icelandic Alphabet is composed of the following letters

Pronunciation		Pronunciation	
A a	ah	R r	err
B b	bay	S s	s
D d	day	T t	tay
E e	a	U u	oo
F f	eff	V v	vay
G g	ghay	X x	iks
H h	lah	Y y	ue
I i	e	Z z	zet
J j	yod	Þ þ	th
K k	kah	Ð ð	dh
L l	el	Æ æ	ae
M m	em	Œ œ	oe (Danish ø, Ger- man ö)
N n	en	Ö ö	oe (German ö)
O o	o		
P p	pay		

1. The Old Norsk order of the vowels was the following

Vowels

a
ö
e
i
o
u
y

Diphthongs

á æ
au ey
— ei
— í
ó œ
ú —
— ý

2. *ø* always open, as in the danish words: *Dören, lønne*.

3. *e*, the same as in the danish: *bedre, Hest*. Before the open *e* (ϵ) an *j* is often added in the pronunciation, which generally receives the accent (´) as: *lét (ljet) lod*, agreeing with the Danish *sjette* from *seks*, *jeg* from $\epsilon\gamma\acute{o}$. It is uncertain how far back into past ages this pronunciation may be traced.

4. *i*, as in the danish *vis, til*, it comes near to the danish *é* in *leve*, and is both long and short. When it goes over into *i*, it sounds like the danish in *Pil, vis, fire*.

5. *o*, always open, as the danish *â*, it is both long and short, as in: *Bogen, os, komme*; whilst *ó* sounds like the danish in *Os, Stol, stor*, perhaps a little broader.

6. *u* as in the danish words *Bud, Hul, kun*, long and short, in its transition to *ú* it sounds like the danish *Hus, Hul, brun*. That this pronunciation of the *u* and *ú* is the genuine old norsk, is proved not only by all the northern languages, but also by the Ferroe dialect, in which the correct sound has been maintained to this day, f. i.

<i>oldnorsk-ferroe</i>	<i>danish</i>
<i>kunna</i>	<i>kunne</i>
<i>kúga kúa</i>	<i>kue.</i>

7. *y* as in the danish *Byg, hyppe*; it approaches a little to the danish *ø* and is both long and short; changed into *ý* it sounds like the danish *Bly, Syre, flyde*. That *y* was really distinguished from *i*, is proved partly by the languages of the northern continent (Fastlands sprogene) partly by the icelandic pronunciation of the day, which pronounces *y* in *kyrr* short, but the letter *ý* long: but more particularly by the circumstance, that the poets (skaldene) form a half-rhyme with *i*, as Fms. 6, 35.

Herstillis þarf ek hylli,
hálf eru völd und Kálfi

8. *á* like the danish *av* in *Havre*, greek, latin and italian *au* in *aura* with a clear *a* (not like the german *au*).

9. *æ* almost like *aj*, so that the sound of *a* approaches the danish *æ*, and the sound of *j* somewhat resembles *e* (næsten *æje*).

10. *au*, as the danish *øw* or *ow*, which is still the pronunciation of the northern *au*, it is very much like the german *au*: *Auga, Auge*, the eye.

11. *ey*, as written, somewhat like *øj*, on northern monuments (Mindesmærker) it was often written *øy*, resembling the german *eu*. That it was distinguished from *ei* is partly seen from the Ferroe in which *ey* is changed into *oj*, *ei* into *aj*, but more particularly from the old verses, in which *ey* with *ei* form a half-rhyme as: Fms. 7, 13.

hvern Þeirra kvað hærra
(hjaldr-bliks) en sik miklu
(beið ofmiklit *eyðir*
ángr) makligrá at hánga.

12. *ei* like a broad *é*, in conjunction with *i* (or *j*) the *e* loses its open sound and adopts the close one, in which the sound of *j* is but little heard, on this account this diphthong has sometimes been written *é* (not the german *ei*).

i and *ó* (see 4 et 5).

13. *æ* (*ø*) like a broad danish *ø* as pronounced by the people — *i Tø* —; the *j* sound becomes faint and ends almost with *e* (as in *øje*).

In many good and ancient icelandic manuscripts this sound is blended (foreblandet) with *æ*, and in the modern icelandic language *æ* (*oe*) has regularly changed into *æ* (*ae*); in Ferroe it has changed into *ø*, as: *sækja* (*søkja*) ferroe: *søkja*, *søje*.

ú and *ý* (see 6 et 7).

14. The simple vowels, *a*, *ø*, *o*, *u* are hard *e*, *i*, *y*, soft after *g*, *k*; the diphthongs formed with *v* are hard, as: *á*, *au*, *ó*, *ú*; those formed with *j*, are soft; as: *æ*, *ey*, *ei*, *i*, *æ*, *y*. f. i. *kann*, *köttr*, *koma*, *kunna*; also: *kál*, *kaup*, *kol*, *kúga*; but: *kenni*, *kirkja*, *kyrki*; and: *kært*, *keypt*, *keipr*, *kíf*, *kæli*, *kýr*.

15. The order of the Consonants is the following:

1) soundless (silent) Consonants:

	Labial letter	lingual letter	palatal letter
hard	p, f,	t, þ,	k, h,
soft	b, v,	d, ð,	g, j;
2) liquids:	m, n,	l, r,	s, z.
3) mixed:			

x (z)

Of their pronunciation is to be remarked:

16. *f* has a double sound, namely 1) like *f* in the be-

ginning and when it is doubled, as in: *fara, frá, vaff*. 2) like a hard *v* in all other cases, as: *haf, nafn, höfn, stefni*, as seen in the Ferroe: *Navn, Hövn, stevni, stevndi, stevnt*.

17. *Þ* (*th*) sounds like the english *th* in *think, thought*. It is only found at the beginning of a word, and is therefore never doubled. *ð* (*dh*) sounds almost like the *d* in the danish words: *med, Bad, Råd*, most like the english *th* in: *bathe, father*; it is heard more strongly rolling than other Consonants as in: *aðrir, öðlast, feðrum, riðnir, faðmar*. It does not appear at the beginning of words and never doubles, but it changes into *dd*, as: *gleð = gladdi, ryð = ruddi*. The Ancients often wrote *þ* for *ð*, if the sense expressed its meaning, but they never wrote *d* for *ð* before the 14th Century.

18. *k* has 1) the hard sound as in the danish *kan*, 2) the soft sound (*kj*) as in *kært* (14) but never aspirated as in the swedish *känner*; nor has *sk* the aspirated sound as in the swedish *skär* or in the german word *Scheere*, but it is pronounced like the danish *skaere*.

19. *g* has 1) the hard sound as in *gâr*; 2) the soft (*gj*) as in the danish *Gær* (14); 3) an aspirated sound after vowels or at the end of words or syllables, as the danish *g* in *Sag, Røg* etc. We recognise this from the fact that the Ancients always wrote in such cases *gh*, as: *lögh, vegh*. But it never sounded like *j*, not even when followed by *i*, this is visible in the old verses, in which otherwise the half-rhyme would have either been corrupted or vanished altogether, as: Fms. 6, 23. 88.

eig-i gatzu liðskost lág-an...

sýg ek or söltum æg-i...

20. *h* is sounded at the beginning of words, also before *j, v, l, r, n*, as: *hjarta, hvat, hleð, hríng, hnoða*.

21. *nn*, has a very peculiar hard sound after diphthongs, like *dn*, as: *steinn (steidn) fránn, kœnn, húnn*; but not if *nn* is joined to diphthongs as a compound, as: *á-nni, kú-nni*, in such a case and after single vowels *nn* is pronounced as usual.

22. *ll* has a similar hard pronunciation after all vowels and diphthongs, and sounds like *dl*, as: *kall, áll, ill, fill, full, fúll*; but it loses a great deal of its hardness when followed by *t, d, s*, as: *allt, felldi, fulls*.

23. *rn* sounds very hard and short, almost like *dn* or more correctly like *rdu*, as: barn, b3rn, horn, it is therefore often found in defective modern manuscripts or books *steirn*, *seirn* for *steinn*, *seinn*. *rl* sounds likewise hard and short, almost like *dl* or more correctly like *rll*; on this account one often finds *jarl* and *jall*, *karl* and *kall*, *kerling* and *kelling*.

24. *s* is always hard, like the Danish or like the german ß (*sz*), never soft like the german ſ .

25. *z* always sounds like *s* and is only used as an etymological sign for *s*, when a *t*, *d*, or *ð* has dropped as: *veizla* for *veitsla*, *islenzkr* for *islandskr*, *gerzkr* for *gerðskr*. In old manuscripts they made use of *z* sometimes as an abbreviation of *ss*, sometimes of *st*, about in the same manner in which the greek ζ stood for $\sigma\delta$, in modern and good editions the use has been restricted, to specify distinctly the two pronunciations and derivations.

26. *x* always sounds hard, like *ks* or *gs* with a hard *g* and *s*, as: *lax*, *sex*, *öx*, *uxi*, (never like *gz* as in the french word *exact*).

27. The old Norsk pronunciation was altogether broad, rich in sound (*klangfuld*) logical and precise. A vowel before a simple consonant is rather long, whether the consonant be hard or soft, as: *ek* (l. *æk*) or *eg* (l. *æg*), *set* (l. *sæt*), *las* (l. *lās*) to express the short sound, the consonant is doubled, as: *egg*, *sett*, *hlæss*.

Even vowels are shortened in the pronunciation if a consonant is added, as:

höf-uð has a long *ö* — *höfði* a short and sharp one.
ber, *slâr* - - - *e* — *berja*, *Dat. barði*, has a short one.
vil - - - *i* — *vilja*, *vildi* - - - -

28. To the syllable belong all consonants which follow a vowel, as: *ask-a*, *sett-u*, *höfð-in-u*, *vild-i*, *marg-ir*, *hest-ar*. According to this rule the words are abbreviated at the end of a line.

29. Exceptions are *j* and *v*, which belong to the vowel following these letters, as: *legg-jum*, *högg-va*, the letter *r*, also never attaches itself to the preceding vowel, except, when it becomes altogether blended with the vowel as: *steinn*, *grænn*, *hæll*, *fúll*, it is generally read with the next vowel,

as: veð-rit, veð-^ʀ, al-^ʀ, set-^ʀ; such an *r* will always in future be thus accented ^ʀ.

30. The principal accent is constantly on the first syllable of the word as: vēr-ald-ar-inn-ar; the secondary accent, lies on the penultimate in words of three or four syllables as: Upp-lend-ing-ar, vīn-átta, svārāði, not on the last syllable, except in composed words, ending in a monosyllabic: konúngson.

II.

Modification of Vowels.

The Modification of vowels plays an important part in the declension and derivation of the Old Norsk Language. It is of a double kind.

31. a) *a* into *ø* in the principle syllable of a word if it ends in *u*, as: aska, øsku. Sometimes even if *u* is dropped as: blað, Plural blöð, leaves. Jafn, jöfn. Reversed:

32. *ø* into *a*, if the termination be *a*, as: øgn, agnar, sometimes before *ir* or with shortened terminations in compounds or derivations, as: agnir, jarðvegr^ʀ, jarðneskr^ʀ.

33. b) Before endings in *i*, *j*, or *r*, even if these letters are left out:

<i>a</i>	into <i>e</i> :	land, lendi — nafn, nefni;
<i>ø</i>	— <i>e</i> :	gröf, gef — sök, sekr;
<i>ja</i>	— <i>i</i> :	bjart, birti — djarft, dirfist;
<i>jø</i>	— <i>i</i> :	hjörð, hirðir — björn, birni;
<i>e</i>	— <i>i</i> :	regn, rignir — hverfi, hvirfill;
<i>á</i>	— <i>æ</i> :	ráð, ræðr ^ʀ — ná, næ;
<i>au</i>	— <i>ey</i> :	raun, reyni — draup, dreypi;
<i>o</i>	— <i>y</i> :	son, synir — of, yfir;
<i>u</i>	— <i>y</i> :	guð, gyðja — full, fylli;
<i>ú</i>	— <i>ý</i> :	hús, hýsi — prútt, prýði;
<i>jó</i>	— <i>ý</i> :	bjóða, býðr ^ʀ — hljóð, hlýði;
<i>jú</i>	— <i>ý</i> :	fljúga, flýgr ^ʀ — djúpt, dýpra;
<i>ó</i>	— <i>æ</i> (<i>æ</i>):	kló, klær — bót, bæti.

o sometimes, although rarely into *e*, as:

hnot, hnetr — troða, treðr;
koma, kemr — of, efra, efst.

34. In the oldest norsk language there were long and single vowels before *ng*, *nk*, these changed according to the above rule, as: *langt*, *löngu*, *lengi*, in latter times these vowels were modified into diphthongs and changed thus: *lángt*, *laungu*, *leingi*.

35. Sometimes there is no modification even if *i* follows, nor if even the vowel on other occasions is changed in its root, as: *land*, Dative *landi*;

nafn, - *nafni*, and *þánki*, *thought* *kappi*, *fighter*, although: *ek þeinki*, *I think*, *ek keppist*, *I fight* are used. The reason of this appears to be that in such cases the vowel of the termination was not *i* but *e*, as we frequently find it in manuscripts thus: *lande*, *nafne*, *þanke*, *kappe*.

36. In the same way *o* is often found in terminations instead of *u*, particularly, so it appears, if the chief syllable received no modification of this kind, as: *ero*, *váro*, *þíngom* etc. But according to rule, there is a difference in such endings between *e* and *i*, *o* and *u*.

37. There are many kinds of modification in the conjugation of the verbs, which will be mentioned in the proper place.

38. Amongst the consonants change:

ndt into *tt* as: *batt*, *bandt*; *satt*, *sandt*.

ngk — *kk* — *sprakk*, *sprang*; *ekcja*, *Enke*.

39. *nr* into *nn* as: *steinn*, *steinur*; *seinn*, *seinr*; *seinna*, *sein-ra*.

lr into *ll*, as: *hóll*, for *hóltr*, *sælli* for *sæl-ri*.

40. *v* is dropped at the beginning of words before *o*, *u*, *y* and *r*, as: *verð*, *varð*, *urðu*, *yrði*, *orðit*; as also: *hverf*, *hvarf*, *hurfu*, *hyrfi*, *horfit*; *rángt*, *vrangt*, *reiði*, *Vrede*. But we find that the Ancients frequently did not drop the *v*, as: *vurðu*, *vyrði*, *vorðit*.

Inflection of Words.

1. *The Noun.*

41. Nouns are divided into two orders, the *open* and the *closed*; the one is more simple in its inflection, the other more complex.

The first has but one declension, the second has two. Each has three genders. The Neuter is the most simple.

Open Order.

42. *First Declension.*

	<i>the eye</i> Neuter.	<i>the sunbeam</i> Masculine.	<i>the tongue</i> Feminine.
<i>Sing.</i>	<i>Nom.</i> auga,	geisli,	túnga
<i>Acc. Dat. Gen.</i>	auga,	geisla,	túngu (o)
<i>Plural</i>	<i>Nom.</i> augu (o),	geislar,	túngur (or),
	<i>Acc.</i> augu (o),	geisla,	túngur (or),
	<i>Dat.</i> augum (om),	geislum (om),	túngum (om),
	<i>Gen.</i> augna	geisla	túngna

43. Nouns, whose chief letter is *a*, change *a* into *ø* before the terminations in *u* (31):

hjarta,		<i>Plural, D.</i> hjörtum, (the heart)
kappi	- -	köppum, (the champion)
saga, <i>A. D. G.</i>	- -	sögur, sögum, (the saga)

on the other hand *a* changes into *u* in the following syllables, as: harpari, hörpurum; leikari, leikurum.

44. Some masculine substantives ending in *ingi*, take a *j* in all other cases, as:

höfðingi,	höfðingja,	höfðingjar — the captain;
illvirki,	illvirkja	— the illdoer;
vili,	vilja	— will.

45. Masculines ending in *andi* form their plural irregularly, f. i. búandi, which word is at the same time contracted, as:

<i>Sing.</i>	<i>Nom.</i> búandi (<i>the yeoman</i>)	bóndi, (e)
	<i>Acc. Dat. Gen.</i> búanda	bónða,
<i>Plur.</i>	<i>Nom.</i> Acc. búendr ² ,	bændr ² , bændr ² ,
	<i>Dat.</i> búöndum, -endum,	bóndum, bændum,
	<i>Gen.</i> búanda, -enda	bónða, bænda.

46. The words *herra* and *síra* (germ. Herr, english Sire, father) which were used before christian names of Priests and Provosts (*Síra Arni*, The Revd. Mr. Arne), are the only masculines ending in *a*, they only differ from *geisli* in the Nominative.

47. Some Feminines take in the plural not *-na* but only *-a*, as in the Nom. Sing. as: *lína*, *kanna*, *skepna*, *lílja*, *gyðja*, *vara*.

48. The subst. *kona* (Queen), *woman*, changes in the Gen. plural into *kvenna* (wife); the word *kvinna* remains sometimes in this case unchanged by ancient writers, the moderns always use *kvenna*.

Closed Order.

49. This Order embraces not only the words ending in consonants, but also those ending in *i* and *u*. Ten masculine substantives ending in *i* of the first Declension, ought to end in *e*.

This order is divided in two declensions, to the first belong the words ending in consonants and in *i*, to the second belong those ending in a pure sounding *u*.

50. Second Declension.

	N.	M.	F.
<i>Sing. Nom.</i>	land (land)	brandr̃ (brand)	för (journey)
	Acc. land	brand	för
	Dat. landi (e)	brandi (e)	för
	Gen. lands	brands	farar
<i>Plur. Nom.</i>	lönd	brandar	farir (ar)
	Acc. lönd	branda	farir (ar)
	Dat. löndum	bröndum	förum
	Gen. landa	branda	fara.

51. When there is neither *a* nor *ö*, no modification occurs, as: *skip* (ship), *skipum* — *konúngr̃* (king), *konúngum* — *eign* (property), *eign*, *eignar*, *eignir*, *eignum*. only one word has two forms, namely:

Sing. dagr̃ (the day) *Dat.* degi,
Plur. dagar - dögum.

52. The letter *r* dissolves when *n* or *l* precede, into *nn* and *ll*, as in *steinn* (the stone) instead of *steinr̃*, *hæll* (heel) instead of *hælr̃*, and in longer words as: *drottinn* (master).

lykill (key). Sometimes the *i* of the Dative drops in the words ending in *ll* as:

hæl, hól for hæli, hóli.

In the last radical letters *r* and *s* the use fluctuates between *r* and *rr*, *s* and *ss*. Þórr, herr, hauss, íss, óss, is often found because of little consequence.

Both kinds of words, if they are monosyllabic in the Nom. lose the *i* in the Dative, as: her, ís, for heri, ísi.

The *r* is altogether dropped after *n* and *l* when it comes into collision with other consonants as in: vagn, hrafn, fugl, karl (Nom. and Acc.) also after *s* and *ss*, as in háls, kross (in the Nom. Acc. and Gen.).

53. Words in two syllables are contracted when the pronunciation allows it, as:

Neut. sumar (summer), sumri — *Plur.* sumur sumrum, sumra.
höfuð (head), höfði, höfðum, höfða.

Masc. hamri, hamrar, hamra, hömrum
drottni, drottnar — lykli, lykjar etc.

Some words receive an uncommon vowel in the contracted forms, as:

megin, *might, power*; D. magni, G. megins. *Pl.* megin or mögn (as: goðmögn), D. mögnum, G. magna.

g. m. ketill (*kettle*), D. katli, *Plur.* katlar, A. katla, D. kötlum,
g. f. alin (*the ell-measure*) G. álnar, - álnir, álnum, álna

54. To the contracted belong the *Mascul.* jöfurr, fjöturr, they keep *ö* throughout jöfri, fjöttri *Plur.* jöfrar, fjötrar.

The others of this class of all three genders have only an *ʀ* by the ancient writers (not *ur* or *urr*), they must not therefore be looked upon as contracted, as:

Neu. silfr^ʀ (silver), silfri,

Mas. akr^ʀ (acre), akri, *Plur.* akrar,

Fem. fjöðr^ʀ (feather) fjaðrar, *Plur.* fjaðrir (ar) fjöðrum, fjaðra.

55. The polysyllabic neuters ending in *-að*, *-an* or the *fem.* ending in *an* are not contracted, as:

<i>Sing. Nom.</i>	<i>Acc.</i> mannlikan (<i>human being</i>)	skipan (<i>order</i>),
	<i>Dat.</i> mannlikani	skipan
	<i>Gen.</i> mannlikans	skipanar (-onar)
<i>Plur. Nom.</i>	<i>Acc.</i> mannlikun (on)	skipanir,
	<i>Dat.</i> mannlikunum (onum)	skipunum (onom)
	<i>Gen.</i> mannlikana	skipana.

56. Some words of this declension allow a *j* or *v* to creep in before terminations which begin with a vowel, not however *j* before *i*, rarely *v* before *u*. This seems to be a remnant of terminations in *i* or *u* which were originally in these words.

57. The inserted letter *v* protects a preceding *ö* (or *au*) from changing into *a* or *á* (see § 32) if it terminates in *a* it has the same effect as *u*. In the Plural of the Fem. the inserted *v* takes the old termination in *ar*

<i>Sing.</i>	<i>Nom.</i> fræ (fræ)	saung ^r	ör
	<i>Acc.</i> fræ	saung	ör
	<i>Dat.</i> frævi	saungvi	öru (ör)
	<i>Gen.</i> fræs	saungs	örvar
<i>Plural</i>	<i>Nom.</i> fræ	saungvar	örvar
	<i>Acc.</i> fræ	saungva	örvar
	<i>Dat.</i> frævum (om)	saungum (om)	örum (om)
	<i>Gen.</i> fræva;	saungva;	örva.

58. The inserted letter *j* requires the Masculine to drop the entire termination (*ji*) in the Sing. *Dat.* and to take in the plural *ir* *Acc.* *i*. but the feminine always takes the *ar*, so that it terminates in *jar*, as;

<i>Sing.</i>	<i>Nom.</i> nes (neck of land)	dreing ^r	ben (wound)
	<i>Acc.</i> nes	dreing	ben
	<i>Dat.</i> nesi	dreing	ben
	<i>Gen.</i> ness	dreings	benjar
<i>Plural</i>	<i>Nom.</i> nes	dreingir	benjar
	<i>Acc.</i> nes	dreingi	benjar
	<i>Dat.</i> nesjum	dreingjum	benjum
	<i>Gen.</i> nesja;	dreinja;	benja.

59. But there are a number of masculines with simple vowels or consonants before *r*, which also drop the *i* in the Sing. *Dat.* who take in the *Nom.* and *Acc. Plur.* *ir*, and *i* without inserting *j* — equally a number of fem. ending in *-ing*, *-úng* or in *r* (or *i*) which take *ar* in the plural without the insertion of either *v* or *j* as: [hunt]

<i>Sing.</i>	<i>Nom.</i> dal'r (dale)	drottning (queen)	veið'r (veiði) (chase,
	<i>Acc.</i> dal	drottning	veiði
	<i>Dat.</i> dal	drottningu	veiði
	<i>Gen.</i> dals	drottningar	veiðar
<i>Plur.</i>	<i>Nom.</i> dalir	drottningar	veiðar
	<i>Acc.</i> dali	drottningar	veiðar
	<i>Dat.</i> dölum	drottningum	veiðum
	<i>Gen.</i> dala;	drottninga;	veiða.

But *dali* is sometimes found in the Dat. (f. i. Harbarðsl. 18) even in the Plur. *Herdalar* (Hk. 2, 8) likewise in the Swedish; *brúðir* has in the Plural *brúðir*.

60. Some words resemble the third declension as they terminate in the Sing. Gen. in *ar*, otherwise they are declined like *brandr*, *dreingr* or *dalr*. To the former belong: *hatti*, *krapti* (*krafti*) *grauti*, *skógr*, *vindr* in the language of the old bards *vegr*. To the latter belong: *belgr*, *mergr*, *leggr*, *hrygggr*, *verkgr*, *reykgr*, *lækgr*, *drykkgr* and *bær*, therefore: *bæjar*, *bæjum*, *bæja* with inserted *j*, which is strictly observed by all good ancient authors; of the latter kind are mostly found: *staðr*, *sauðr*, *bragr*, *vegr* (sometimes in the Acc. *vegu*), *réttr*, *vinr* (or *vin*) *huggr*, *hlutr*, *munr* (difference) and all those ending in *-naðr* (*-nuðr*) and *-skapr*, which occur however rarely in the plural.

61. The neuter terminating in *-i*, and the masc. terminating in *-ir*, drop the *i* before the terminations: *-um*, *-ar*, *-a*, except those having *g* or *k* before them, these change *i* into *j*.

The feminine ending in a pure *i* remains unchanged in Sing. but takes *ir* in the Plural:

<i>Sing. Nom.</i>	<i>kvæði</i>	<i>merki</i>	<i>læknir</i>	<i>æfi</i>
<i>Acc. Dat.</i>	<i>kvæði</i>	<i>merki</i>	<i>lækni</i>	<i>æfi</i>
<i>Gen.</i>	<i>kvæðis</i>	<i>merkis</i>	<i>læknis</i>	<i>æfi</i>
<i>Plur. Nom.</i>	<i>kvæði</i>	<i>merki</i>	<i>lækn-ar</i>	<i>æfir</i>
<i>Acc.</i>	<i>kvæði</i>	<i>merki</i>	<i>lækn-a</i>	<i>æfir</i>
<i>Dat.</i>	<i>kvæð-um</i>	<i>merkjum</i>	<i>lækn-um</i>	<i>æf-um</i>
<i>Gen.</i>	<i>kvæð-a;</i>	<i>merkja;</i>	<i>lækn-a;</i>	<i>æf-a.</i>

Eyri (Danish: *en Øre*) an ear, forms the plural in

aurar

aura

aurum

aura

but *eyri* a low beach, has in the

Gen. Plural *eyrar*.

helgi, holiness, holiday, Sunday, forms Gen. Plur. *helgar*.

62. Others again from all three genders have many irregularities. Thus the neuter *læti*, sound, forms Dat. Plur. *látum*, Gen. *láta*. Some neuters become feminine in the Plural, as:

Singular:

Plural:

lim, brushwood

limar, branches,

tál, fraud

tálar, frauds,

eing (Dan. en Eng) meadow

eingjar, meadows,

mund, time

mundir, times,

þúsund (Dan. Tusende) thousand

þúsundir, thousands.

The word *fræði*, *knowledge*, is in the Singular feminine and remains unchanged, like *æfi*; but in the Plural it is neuter and is declined like *kvæði*.

63. Some neuters are found in the Nom. and Acc. with and without the termination in *-i*, as: *eing* and *eingi*; *fullting* (Dan. Hjælp) *help*; and *fulltingi*; *sinn*, and *sinni*, the longer form belongs to the modern icelandic language, but often appears in modern copies of old manuscripts.

64. The Masculine *guð*, which drops the *r* in the Nom. and forms the Plur. in *guðir*, is distinguished from the Neuter *goð* (heathen image) Plur. *goð*. Many words ending in *i* and *r* form the Plur. in *-ar*, as:

kærleikr, *kærleik*, or *kærleiki*, *kærleika*;
Plural *kærleikar*.

sannleikr, *sannleiki*; *Plural* *sannleikar*.

The forms *-leiki* are common in the modern language. The new form often gives a new signification as:

oddr, *a point*, *oddi* — *a neck of land*;

munnr (Dan. Mund) *mouth* — *munni*, *mouth of river*;

karl, *an old man* — *Karli*, *male name „Charles“*.

Some differ altogether:

bragr (= *staðr* 60) *a poem* — *Bragi*, *male name*;

hugr, *will* — *hugi*, *sense, thought* and *male name Hugo*;

hlutr, *an ounce, thing* — *hluti*, *a part*.

It happens sometimes that words are similar to these terminations, without being related together, as:

bolr (= *dalr*) *block* — *boli*, *bull*;

hagr, *condition* — *hagi*, *garden*,

It is rare that the *neuter* of this declension changes into the *masc.* of the former, by taking the termination of *i*; as:

ómak and *ómaki* (Gylfaginning 12) *fainting fit*;

mál, *speech* — *formáli*, *tale*;

verk, *work* — *verki*, *writing, poem*,

with the exception of those which lose at the same time their entire signification, as:

land, *land* — *landi*, *countryman*;

bú (Dan. Bo), *furniture* — *bui*, *neighbour*;

höfuð (Dan. Hoved) *head* — *höfði*, *Cape*;

norðr (Dan. Norden) *north* — *Norðri*, *name of a dwarf*.

65. The other irregular Masculines are:

<i>Sing.</i>	<i>Nom.</i> skór (<i>shoe</i>)	dörr (<i>spear</i>)	maðr (<i>man</i>)	fiŋgr (<i>finger</i>)
	<i>Acc.</i> skó	dör	mann	fiŋgr
	<i>Dat.</i> skó	dör	manni	fiŋgri
	<i>Gen.</i> skós	dörs	manns	fiŋgrs
<i>Plur.</i>	<i>Nom.</i> skúar	derir	menn	fiŋgr
	<i>Acc.</i> skúa	deri	menn	fiŋgr
	<i>Dat.</i> skóm	dörum	mönnum	fiŋgrum
	<i>Gen.</i> skúa;	darra;	manna;	fiŋgra.

The moderns contract skór in the Plural *Nom.* skór, *Acc.* skó, *Gen.* skóa.

66. Irregular feminines are:

sál, *the soul*, *Dat.* sálu — *Plural* sálar, *Gen.* sálna, also in the *Gen.* *Sing.* sálu, particularly found in compounds, as: sáluhjálp.

grein forms the Plural in greinir and sometimes greinar, ey, island, *Dat.* eyju or ey, *Plur.* eyjar — now eya is generally used in Iceland after the 1st Declension. Monosyllables ending in á, which come in contact with an a or u following, generally supplant them by á, as: brá, *eyebrow*, *Gen.* brár, *Plur.* brár, *Dat.* brám, *Gen.* brá. Some derivatives with these endings remain unaltered in the *Sing.* by the ancients as: ásjá, *care*.

Third Declension.

67. This declension embraces all those words ending in u or v, which are however frequently dropped or in some other manner obscured. There are but few neuters, all of which end in e (for ev), the *Masc.* end in the *Sing.* in -ar, *Plur.* -ir, *Fem.* of the *Sing.* in -ar, or -r, form the *Plural* in -r:

	N.	M.	F.	[(wood)]	
<i>Sing.</i>	<i>Nom.</i> tre (<i>tree</i>)	völlur (<i>field</i>)	fjörður (<i>bay</i>)	rót (<i>root</i>)	mörk
	<i>Acc.</i> tre	völl	fjörð	rót	mörk
	<i>Dat.</i> tre	velli	firði	rót	mörk
	<i>Gen.</i> tres	vallar	fjarðar	rótar	merk'r
<i>Plur.</i>	<i>Nom.</i> tre	vellir	firðir	ræt'r	merk'r
	<i>Acc.</i> tre	völlu	fjörðu	ræt'r	merk'r
	<i>Dat.</i> trjám	völlum	fjörðum	rótum	mörkum
	<i>Gen.</i> trjá;	valla;	fjarða;	róta;	marka.

68. Like *tre* are declined *kne*; two words *hle* and *spe* do not occur in the Plural. It was only in the fifteenth Century that the Icelanders began to pronounce the *e* in these words like *je* (instead of *æ*) wherefore we meet in good editions of old works the reading *trè*, *très* etc. Plur. Dat. and Gen. contracted for *trjavum*, *trjava*.

The word *fe*, *cattle*, *goods*, *money*, is irregular in the Gen. Sing.; we find *fjár* instead of *fjavar*; but *ve*, *sanctuary*, *temple* (from which *Oðinsve*, *Odense*) is declined, like *land* or *skip* after the 2nd Declension.

69. The Masculines we find sometimes only written with *r* (instead of *ur*), it not being observed that the termination in *u* was the reason for writing *ð*, as in the Dat. Plural.

Therefore *hvalr* with *a*, because the *r* is only distinguished by an ' from the root.

But *kjörlur* with *ð*, because the ending contains *u*. The Accus. Plural of all these words has a double form, partly ending in *i*, agreeing with the Nom. Plural as: *velli*, *firði*, partly ending in *-u*, agreeing with the Dative Plural, and this form is the old genuine one. Several kinds of modifications are to be noticed, although some words do not modify by reason of their nature.

<i>Sing.</i>	<i>Nom.</i>	<i>sonur</i> (<i>son</i>)	<i>dráttur</i> (<i>drawing</i>)	<i>viður</i> (<i>wood, forest</i>)
	<i>Acc.</i>	<i>son</i>	<i>drátt</i>	<i>við</i>
	<i>Dat.</i>	<i>syni</i>	<i>drætti</i>	<i>viði</i>
	<i>Gen.</i>	<i>sonar</i>	<i>dráttar</i>	<i>viðar</i>
<i>Plur.</i>	<i>Nom.</i>	<i>synir</i>	<i>drættir</i>	<i>viðir</i>
	<i>Acc.</i>	<i>(syni)</i>	<i>(drætti)</i>	<i>(vidi)</i>
	—	<i>sonu</i>	<i>dráttu</i>	<i>viðu</i>
	<i>Dat.</i>	<i>sonum</i>	<i>dráttum</i>	<i>viðum</i>
	<i>Gen.</i>	<i>sona;</i>	<i>drátta;</i>	<i>viða.</i>

Irregular are these two:

<i>Sing.</i>	<i>Nom.</i>	<i>fótur</i> (<i>foot</i>)	<i>vetr</i> (<i>for vetr-ur</i>) (<i>winter</i>)
	<i>Acc.</i>	<i>fót</i>	<i>vetr</i> (<i>for vetr-u</i>)
	<i>Dat.</i>	<i>fæti</i>	<i>vetri</i>
	<i>Gen.</i>	<i>fótar</i>	<i>vetrar</i>
<i>Plur.</i>	<i>Nom.</i>	<i>Acc. fætr</i>	<i>vetr</i> (<i>for vetr-r</i>)
	<i>Dat.</i>	<i>fótum</i>	<i>vetrum</i>
	<i>Gen.</i>	<i>fóta;</i>	<i>vetra.</i>

70. The feminines of this declension have also several kinds of modification of vowels; some cannot be modified, some have a doubled form of declension after this or the former specimen, as:

	<i>Present Declension :</i>		<i>Former Declension : [stock]</i>	
<i>Sing. Nom. Acc.</i>	hnot(<i>nut</i>)	staung	mörk(<i>wood</i>)	staung(<i>stake</i> ,
	<i>Dat.</i> hnot	staung	mörku	staung
	<i>Gen.</i> hnotar	steingr	markar	stángar
<i>Plur. Nom. Acc.</i>	hnetr	steingr	markir	stángir
	<i>Dat.</i> hnotum	staungum	mörkum	staungum
	<i>Gen.</i> hnota;	stánga;	marka;	stánga.

The modification in *staung*, *steingr* is in reality the same, as in *mörk*, *merk* (67) as it is merely a mechanical consequence of *ng*, the *ö* changes into *au* and *e* into *ei*, we also often find *stöng*, *stangar*, *stengr* (34).

The words which are declined in two ways like *mörk* and *staung* are chiefly the following:

strönd (*strand*), *rönd* (*edge*) *spaung*, *taung*, *haunk*.

A difference of signification is only accidental, as:

önd, *Plur.* *endr* the *duck* — *önd*, *Plur.* *andir*, a *spirit*, *ghost* (dan.: *en Änd*.)

Strönd, *rönd*, *önd* receive in the *Gen. Sing.* always *strandar*, *randar*, *andar*; so that *önd*, *spirit*, differs only in one case in the singular, and two cases in the Plural from *önd*, *duck*, *Dat. Sing.* *öndu*, *Nom. and Acc. Plur.* *andir*.

71. Some accented monosyllables deviate by contraction, if the final syllable begins with a vowel, so that *á* absorbs *a*, *u* but *ó*, *ú*, absorbs only the *u*; as:

tá, *ten*, *G.* *tár* (for *táar*) — *Plur.* *tær*, *D.* *tám* (for *táum*)
klo, *claw*, *G.* *klóar* — *Plur.* *klær*, *klóm*, *klóa*
á, *sheep* (*hunfár*), *Gen.* — *Plur.* *ær*.
kú, *cow*, *G.* *kýr* — *Plur.* *kýr*.

These forms *ær* and *kýr* we find in the modern language given to the *Sing. Nom.*; so that both these words are in the *Sing. Nom.* and *Plur. Nom.* and *Acc.* the same.

Others blend the *r* of the Plural with the final letter, as *brún*, *Plur.* *brýnn* (*Egilss. S. 306* and in the *Edda Helgakv. Haddsk. 19*) now we say *brýn*, or *brýr*; *mús* forms the *Plur.* in *mýss* or *mýs*; *dyrr* or *dyr*, *door*, is only found

in the Plural and forms the *Dat.* and *Gen.* durum, dura or dyrum, dyra.

The following are still more irregular :

<i>Sing. Nom. Acc.</i>	hönd (<i>hand</i>)	nátt <i>or</i>	nótt (<i>night</i>)
	<i>Dat.</i> hendi	nátt	nóttu
	<i>Gen.</i> handar	náttar	nætr (<i>nœtr</i>)
<i>Plur. Nom. Acc.</i>	hendr	nætr	(<i>nœtr</i>)
	<i>Dat.</i> höndum	náttum	nóttum
	<i>Gen.</i> handa;	nátta;	nótta.

72. Some of the names of relations ending in *-ir*, would require a separate declension, if there were not so few, namely:

	<i>father</i>	<i>brother</i>	<i>daughter</i>	<i>sister</i>
<i>Sing. Nom.</i>	faðir	bróðir	dóttir	systir
<i>Acc. Dat. Gen.</i>	föður	bróður	dóttur	systur
<i>Plur. Nom. Acc.</i>	feðr	bræðr	dætr	systr
	<i>Dat.</i> feðrum	bræðrum	dætrum	systurum
	<i>Gen.</i> feðra;	bræðra;	dætra;	systra.

Like bróðir is declined móðir, *mother*.

We find in the Ancients the *Dat. Sing.* of faðir, feðr, of bróðir, bræðr.

73. We also find in the Ancient language some peculiar names of relatives with different terminations, which embrace two and more persons in one name, and which occur therefore only in the plural; if the two persons are of different genders, they are in the neuter:

- hjón, *man and woman*;
- systkin, *brother and sister*;
- hju, *youth and girl, or man and woman*;
- feðgin, *father and daughter*;
- mæðgin, *mother and son*;
- feðgar, *father and son*;
- mæðgur, *mother and daughter*.

To these belongs also börn, the only one which also occurs in the Singular. barn (= land); only feðgar is masc. and mæðgur, fem. (= túngur) Gen. mæðgna.

Declension of Nouns with the Article.

74. In the declension of the noun with the article *hit*, *hinn*, *hin*, both retain their endings unaltered, so that both combined have a double declension. The article is thus declined:

<i>Sing. Nom.</i>	<i>hit</i>	<i>hinn</i>	<i>hin</i>
	<i>Acc. hit</i>	<i>hinn</i>	<i>hina</i>
	<i>Dat. hinu</i>	<i>hinum</i>	<i>hinni</i>
	<i>Gen. hins</i>	<i>hins</i>	<i>hinnar</i>
<i>Plur. Nom.</i>	<i>hin</i>	<i>hinir</i>	<i>hinar</i>
	<i>Acc. hin</i>	<i>hina</i>	<i>hinar</i>
	<i>Dat.</i>	<i>hinnum</i>	
	<i>Gen.</i>	<i>hinna</i>	

The *h* is continually dropped when the article is compounded with a substantive ending in a short vowel, *a*, *i*, *u*, the *-i* is also dropped after every polysyllabic word ending in *-r*.

75. The substantives when used with the article drop the *m* of the Dative Plural, they end therefore in *u*, whilst the article drops *-hi*.

First Order.

<i>Sing. Nom.</i>	<i>hjarta-t (heart)</i>	<i>andi-nn (spirit)</i>	<i>gata-n (road)</i>
	<i>Acc. hjarta-t</i>	<i>anda-nn</i>	<i>götu-na</i>
	<i>Dat. hjarta-nu</i>	<i>anda-num</i>	<i>götu-nni</i>
	<i>Gen. hjarta-ns</i>	<i>anda-ns</i>	<i>götu-nnar</i>
<i>Plur. Nom.</i>	<i>hjörtu-n</i>	<i>andar-nir</i>	<i>götur-nar</i>
	<i>Acc. hjörtu-n</i>	<i>anda-na</i>	<i>götur-nar</i>
	<i>Dat. hjörtu-num</i>	<i>öndu-num</i>	<i>götu-num</i>
	<i>Gen. hjartna-nna;</i>	<i>anda-nna;</i>	<i>gatna-nna</i>

76. It must be borne in mind with respect to the 2nd and 3rd Order where the *i* in the *Dat.* of *masc. subst.* is wanting they do not take the *i* of the Article either, as:

dreingr-inn, dreingnum; dalrinn, dalnum. 7-9

But those which can take an *i* keep it, as: *ísinum*, better than *isnum*; *stólinum* (*Snorra-Edda* 114) better than *stólnum*.

77. *Second Order.*

	N.	M.	F.
<i>Sing. Nom.</i>	skip-it (<i>ship</i>)	konúngr-inn (<i>king</i>)	eign-in (<i>property</i>)
	<i>Acc.</i> skip-it	konúng-inn	eign-ina
	<i>Dat.</i> skipi-nu	konúngi-num	eign-inni
	<i>Gen.</i> skips-ins	konúngs-ins	eignar-innar
<i>Plur. Nom.</i>	skip-in	konúngar-nir	eignir-nar
	<i>Acc.</i> skip-in	konúnga-na	eignir-nar
	<i>Dat.</i> skipu-num	konúngu-num	eignu-num
	<i>Gen.</i> skipa-nna;	konúnga-nna;	eigna-nna.

78. The *r* before a vowel is pronounced with it and loses its half sound, as: silf-rit, málm-rinn, fjöð-rin.

79. All the contracted and irregular forms remain as they are, as:

degi-num, katli-num, sálu-nni, álnar-ínnar;
i retains its half-sound before *n*, as: bænd^r-nir, fing^r-na.
 Only mað^r (65) adds in the Nom. Plur. -ir. and in the Acc. -i, therefore: mennir-nir (rarely menninir), menni-na.

80. The monosyllabic feminine often expels the *hi* of the article in the Acc. Sing. as:

för-na, instead of för-ina, gröfna inst. of gröf-ina (Snorra-Edda, 138); reið-na for reið-ina; húðna for húð-ina (Snorra-Edda 144).

81. In case the substantive be a monosyllable, ending in a long vowel or double sound (Tvetyd) the *i* of the article is retained if the word remains monosyllabic, but it is left out if the word becomes trisyllabic as:

skrá-in, skrá-na, skrá-nni;
 ey-in, ey-na, ey-nni (thus also eyju-nni 66).

82. *Third Order.*

	N.	M.	F.
<i>Sing. Nom.</i>	kne-ít (<i>knee</i>)	kjölr-inn (<i>keel</i>)	bók-in (<i>book</i>)
	<i>Acc.</i> kne-ít	kjöl-inn	bók-ina
	<i>Dat.</i> kne-nu	kili-num	bók-inni
	<i>Gen.</i> knes-ins	kjalar-ins	bókar-innar
<i>Plur. Nom.</i>	kne-ín	kilir-nir	bæk ^r -nar
	<i>Acc.</i> kne-ín	kjölu-na	bæk ^r -nar
	<i>Dat.</i> knjá-num	kjölu-num	bóku-num
	<i>Gen.</i> knjá-nna;	kjala-nna;	bóka-una.

83. The more modern form *trèð* for *treit* is yet found in good manuscripts.

84. On the whole the irregularities before the article remain as in the second Order, as: *mýsnar*, *dýrnar*, or in the Neuter *dyrrin*; but *brýnnar*, with two, not three *n* (*Snorra-Edda* 50) is used.

II. Adjectives.

85. The Adjective agrees much with the noun, but by no means in so perfect a manner as in greek or latin.

Joined to the article, which precedes the adjective, it makes an imperfect declension, which is termed the „*definite form*“, resembling the first order of the noun, only that its plural is much simpler, as it always ends in *u*, leaving to the article its further definition. Without an article the adjective has quite a different and perfect declension, which is termed the „*indefinite form*“ resembling the closed form of the noun in its second declension. For there is no Adj. in which the Plur. n. g. ends in *-e*, or the m. g. Acc. Plur. in *-u*, or the f. g. Plur. in *ǫ*. This is the more primitive form and has therefore the precedent.

Both forms distinguish three genders, and they resemble therefore the six classes of the declension of the noun.

86. *Spakt* may serve as a complete Paradigm:

Indefinite Form.

	N.	M.	F.
<i>Sing.</i> <i>Nom.</i>	<i>spak-t</i> (<i>wise</i>)	<i>spak-ǫ</i>	<i>spök</i>
<i>Acc.</i>	<i>spak-t</i>	<i>spak-an</i>	<i>spak-a</i>
<i>Dat.</i>	<i>spök-u</i>	<i>spök-um</i>	<i>spak-ri</i>
<i>Gen.</i>	spaks		<i>spak-rar</i>
<i>Plur.</i> <i>Nom.</i>	<i>spök</i>	<i>spak-ir</i>	<i>spak-ar</i>
<i>Acc.</i>	<i>spök</i>	<i>spak-a</i>	<i>spak-ar</i>
<i>Dat.</i>	spökum		
<i>Gen.</i>	spakra.		

Definite Form.

<i>Sing.</i>	<i>Nom.</i>	spaka	spaki	spaka
	<i>Gen. Dat. Acc.</i>	spaka	spaka	spöku
<i>Plur.</i>	<i>Nom. Acc.</i>		spöku	
	<i>Dat.</i>		spöku or spökum	
	<i>Gen.</i>		spöku.	

87. Although the adjective has but one declension there are several exceptions to be observed which occur through the joining of the final syllable with the root.

If the last radical letter be *ð* preceded by a vowel or a diphthong, it absorbs in the n. g. with *t* to *tt* as:

glatt, glaðr, glöð — *glossy, bright*;

breitt, breiðr, breið — *broad*;

in one case, the accent is lost, namely in

gott, góðr, góð (*good*).

If a consonant precedes, the *ð* is altogether dropped:

hart, harðr, hörð (*hard*) — sagt, sagðr, sögð (*said*)

haft, hafðr, höfð (*clever*)

The same in dissyllabic words, if a vowel precedes:

kallat, kallaðr, kölluð;

lagit, lagiðr, lagið (for kallaðt, lagiðt).

Also *d* after a consonant as:

vant, vandr, vönd (*difficult*) — selt, seldr, seld;

geymt, geymdr, geymd.

gladt, gladdr, glödd (*glad*) — breidt, breiddr,

breidd (*broad*) — mædt, mæddr, mædd (*tired*).

If the word ends in *tt*, no further *t* is added in the n. g. but the form becomes similar to the feminine, as:

sett, settr, sett — mætt, mætt, mætt.

In weaker consonants the gender may part as: latt, latt, lött, nor can it be distinguished in the n. g. from a similar word with single *t*, as:

latt, latr, löt (*lazy*) — hvatt, hvattr, hvött and

hvatt, hvatr, hvöt (*hasty*).

88. The adjectives, the root of which end in an accented vowel, deviate in so far that they double the *-t* in the n. g., the *-r* in the f. g. in the terminations *-ri* and *-rar*, the *-ra* in the Gen. Plur., and often the *-s* in n. and m. g. Gen. Sing. as

þrátt, þrár, þrá, þráss, þrárrar, þrárra;
auðsætt, auðsær, auðsæ (*clear*).

mjótt, mjór, mjó (*delicate, narrow*) — trútt, trúr,
trú (*true*)

nýtt, nýr, ný, nýss etc. (*new*)

Those with *-á*, are sometimes contracted if followed by *a* or *u*, which are swallowed up by *á*, as:

blá for bláu — blán for bláan — blám for bláum.

Likewise in the definite form, as:

hinn grái, *Acc.* hinn grá, *Dat.* hinum grá, *Gen.* hins grá. The contracted forms belong to the modern Icelandic and are scarcely written in old Manuscripts. The ancient language therefore sometimes inserts *f* (or *v*) to escape the contraction, as:

hátt, hár, há (*high*) — m. g. *Acc.* háfan, *Dat.* háfum, háfom (or háfom); *def. form* háfa, háfi, háfa, háfu. mjófa, mjófan, mjófum; *def. form* mjófa, mjófi etc.

The word nýtt inserts *j* before all vowels, with the exception of *i*, as: nýju, nýjan.

89. Some adjectives insert *j* or *v* after the last consonant, without altering the declension, these resemble the nouns in 57 and 58, as:

dökkt (dökt), dökk², dökk (*dark*);

Plur. dökk, dökkvir (döcqvir), dökkvar;

Def. form: dökkva, dökkvi, dökkva.

The only adjective which inserts *j* correctly is:

mitt, miðr, mið — therefore:

miðjan, miðja, miðju, miðjum, miðri.

In some words the last radical letter of which is *g* or *k*, a *j* is sometimes inserted before *a* or *u*, as:

frægt, frægr, fræg; *Acc.* frægan or frægjan; *Dat.* frægum or frægjum.

sekr, sekan or sekjan.

90. Monosyllables ending in *r* after a long vowel or diphthong are regular, as:

ber-t, ber-r, ber; fær-t, fær-r, fær.

The masculine termination *-r* is dropped in modern Icelandic, as the pronunciation has changed and the m. g. and f. g. have become the same in the Nom.

Those words whose vowels are short, and have therefore a double *r*, drop one *r* in the n. g., before *-t* and before the termination to satisfy the orthography as three *r*'s ought not to appear; but such words retain the double *r* in the f. g. Nom.; as otherwise the vowels would be long and the root deformed. As: þurt, þurr, þurr (*dry*); kyrt, kyrr, kyrr (*still*). Those ending in *s*, agree with this rule, as: laust, lauss, laus (*free*); particularly as a diphthong precedes; but hvast, hvass, hvöss (not hvös) because the vowel is short.

In a word with a double *s* the vowel is accented in the n. g. as: vfst, viss, viss.

91. If a consonant precedes the last radical letter *r*, it changes before *-t* and *s* into ^ʳ (halfsound), never into *ur*; but into *r* before a vowel and the terminations *-ri*, *rar*, *ra*, one of the *r* is dropped, as a double *r* behind a consonant cannot be pronounced. The following example will prove the force of these observations:

<i>Sing. Nom.</i>	fagr ^t	fagr ^ʳ	fög ^r (for fög-ru)
<i>Acc.</i>	fagr ^t	fagran	fagra
<i>Dat.</i>	fögru	fög ^r um	fagri (for fagri)
<i>Gen.</i>	fagr ^s		fagrar (for fagrrar)
<i>Plur. Nom.</i>	fögr ^ʳ	fagir	fagrar
<i>Acc.</i>	fögr ^ʳ	fagra	fagrar
<i>Dat.</i>	fög ^r um		
<i>Gen.</i>	fagra (for fagrra)		

Definite Form.

<i>Nom.</i>	fagra	fagri	fagra
<i>Acc.</i>	fagra;	fagra;	fögru.

92. Words whose characteristic letter (Kjendebogstav) is *l* after a double vowel, or, if dissyllabic, stands after any vowel, change it in the termination of *r* into *ll* (39) as:

heilt, heill, heil and in f. g. *Dat.* heilli, *Gen.* heillar, *Plur. Gen.* heilla;

gamalt, gamall, gömul, *Dat.* gamalli, *Gen.* gamallar *Plur. Gen.* gamalla; thus also:

þagalt or þögult, þögull, þögul etc.

Before terminations, beginning with a vowel, contractions occur as: gamlan, gamla, gömlu, gömlum. *Def. Form.* gamla,

gamli etc., but: heimilt or heimult does not contract. Fölt, fölr, föl, does not contract its *lr* into *ll*, being a monosyllable with a simple vowel.

93. In two words the *l* is dropped in the neuter before the characteristic letters *t*, *ð*, except in a different declension in the m. g. Acc.; it is declined

lítid, lítill, lítil, Acc. m. g. lítinn (for lítiln) f. g. litla, Dat. litlu, litlum, lítilli etc.

It will be observed that the vowel loses its accent, as soon as a concussion of consonants occurs. Writing lítid for lítit is for euphony's sake, and occurs in the best manuscripts; viz: the changing of this *i* into *ð*, as soon as the word receives *t* in the beginning, therefore ritað, but bakat etc. The second word is mikit, mikill, mikil, Acc. mikit, mikinn, mikla, Dat. miklu etc.

94. Those whose characteristic letter is *n* after a diphthong, or dissyllables, followed by a vowel, contract the *n* with *r* into *nn* (39) as:

vænt, vænn, væn, Acc. vænt, vænan, væna; Dat. vænu, vænum, vænni and in f. g. Gen. vænnar, Plur. Gen. vænna.

Dissyllables deviate besides in m. g. Acc. by contraction if the termination begins with a vowel, as:

<i>Singular</i>	<i>Nom.</i>	heiðit	heiðinn	heiðin
	<i>Acc.</i>	heiðit	heiðinn	heiðna
	<i>Dat.</i>	heiðnu	heiðnum	heiðinni
	<i>Gen.</i>	heiðins		heiðinnar
<i>Plural</i>	<i>Nom.</i>	heiðin	heiðnir	heiðnar
	<i>Acc.</i>	heiðin	heiðna	heiðnar
	<i>Dat.</i>	heiðnum		
	<i>Gen.</i>	heiðinna		
<i>Def. Form</i>	<i>Nom.</i>	heiðna;	heiðni;	heiðna etc.

95. In this manner are declined all regular participles of the closed Order of Verbs (which remain monosyllabic in the Dat.) as: ráðit, ráðinn, raðin; gefit, gefinn, gefin; tekít, tekinn, tekin etc.; also several of the 3rd order of the first chief Class (with modification of vowel) barit, barinn, barin. But these terminations stand in reality for *-it*, *-iðr*, *ið* a change of pronunciation in accordance with the

oldest danish language; they shorten the radical letter so that *i* is dropped and *ð* is hardened into *d* or *t*, in words the characteristic letter of which is a hard consonant as:

bart, barðr̂, bürð; tamt, tamdr̂, tömd; vakt, vaktr̂, vökt.

In this manner we find in some of these words a double or triple form, of which the contracted one is the oldest; those in *it*, *inn*, *in*, are modern Icelandic. — The words of double form receive the general mixed declension after the euphony, as:

<i>Sing.</i>	<i>Nom.</i> vakit (<i>wakened</i>)	vakinn	vakinn	vakinn
	<i>Acc.</i> vakit	vakinn	vakinn	vakinn
	<i>Dat.</i> vöktu	vöktum	vöktum	vöktum
	<i>Gen.</i>	vakins		vakinnar
<i>Plural</i>	<i>Nom.</i> vakin	vaktir	vaktir	vaktir
	<i>Acc.</i> vakin	vakta	vakta	vakta
	<i>Dat.</i>	vöktum		vöktum
	<i>Gen.</i>	vakinna		vakinnar
<i>Def. Form.</i>	<i>Nom.</i> vakta	vakti	vakta	vakta etc.

As a proof of the real use of contractions by the ancients, we cite:

kraft (Fms. 4,122 and 176), þaktr (Fms. 2,305); but, þakiðr, (Grímnism. 9), dult (Isländingas. 2,243); huldr (Snorra-Edda 136), skilt (Fms. 6,220).

The modern forms are:

krafit, þakinn, dulit, hulinn, skilit.

96. There is another kind of words which contracts as:

auðigt, rig-t, *Plur.* auðug, auðgir, auðgar;

málugr̂, málgir; öflugr̂, öflgir etc., but it is rare and not irregular. Heilagt, -lagr̂, -lög contracts in the shortened forms *ei* into *e*, *Plur.* heilög, helgir, helgar, *def. Form* helga, helgi, helga. The root *ill* is accented in the n. g. íllt, illr̂, ill, and *sann* contracts *nn* with *t* into *tt*: satt, sannr̂, sönn; allt, allr̂, öll wants the *def. form*, because it is definite in itself.

97. Compound Adjectives in *a* are not declinable as: einskipa (Fms. 7,123), sundrskila (Fms. 11,131). But there are some, in which the gender is shown in the *Nom.* in the m. g. in *-i*, f. g. in *-a* as: sammœðri (Fms. 6,50),

sammœðra, forvitri, forvitra (Fms. 6,56) also: örvíti (Fms. 7,158), málóði (Færeyingas S. 218), fulltiði (Egilss. 185).

The Comparison of Adjectives.

98. *The Comparative* is formed in Icelandic by: *-ara* (neut.), *ari* (masc.), *ari* (fem.), (*kalda-ra*, *colder*; *harð-a-ra*, *harder*); which takes the place of the *a* in the definite form. The fem. Sing. and all genders of the Plur. retain *i* everywhere (rarely Dat. in *-um*) as: *spaka*, Comparative; *spakara*

	Neut.	Masc.	Fem.
<i>Sing. Nom.</i>	<i>spakara</i>	<i>spakari</i>	<i>spakari</i>
<i>Gen. Dat. Acc.</i>	<i>spakara</i>	<i>spakara</i>	<i>spakari</i>
<i>Plur. Nom. Gen. Dat. Acc.</i>	<i>spakari</i>		

99. *The Superlative* is formed by adding to the root *-ast*, *astr*, *ust*, and is thus declined:

	Neut.	Masc.	Fem.
<i>Indef. form. Nom.</i>	<i>spakast</i>	<i>spakastr²</i>	<i>spökust</i>
	<i>Acc. spakast</i>	<i>spakastan</i>	<i>spakasta etc.</i>
<i>Def. form. Nom.</i>	<i>spakasta</i>	<i>spakasti</i>	<i>spakasta</i>
	<i>Acc. spakasta</i>	<i>spakasta</i>	<i>spökustu etc.</i>

Those which shorten in the Posit., also do so in the other degrees, if the same cause exists, namely, that the termination begins with a vowel, as:

auðgara, *auðgari*, *auðgast*, *auðgastr²*, *auðgust etc.*

100. There is however in many cases a shorter manner of formation for these degrees, namely by dropping the final *-a* and adding for the Comparative *-ra*, *-ri*, *-ri*, and for the Superlative *-st*, *-str*, *-st*. The modification of vowels which requires *-r* takes place (see 33. 34).

<i>hit fagra</i>	<i>fegra</i>	<i>-ri fegr²st</i>	<i>fegr²str</i>	<i>fegr²st</i>
— <i>lága</i>	<i>læggra</i>	<i>-ri lægst</i>	<i>lægstr²</i>	<i>lægst, lowest</i>
— <i>lánga</i>	<i>leingra</i>	<i>-ri leingst</i>	<i>leingstr²</i>	<i>leingst, longest</i>
<i>or langa</i>	<i>lengra</i>	<i>-ri lengst</i>	<i>lengstr²</i>	<i>lengst</i>
<i>hit þraungva</i>	<i>þreingra</i>	<i>-ri þreingst</i>	<i>-str²</i>	<i>-st, closest</i>
<i>or þröngva</i>	<i>þrengra</i>	<i>-ri þrengst</i>	<i>-str²</i>	<i>-st, narrowest</i>
<i>hit stóra</i>	<i>stærtra</i>	<i>-ri stærst</i>	<i>-str²</i>	<i>-st, greatest</i>

hit únga	ýngra	-ri	ýngst	-str̥	-st, <i>youngest</i>
— þunna	þynnra	-ri	þynnst	-str̥	-st, <i>thinnest</i>
— djúpa	dýpra	-ri	dýpst	-str̥	-st, <i>deepest</i>
— dýra	dýrra	-ri	dýrst	-str̥	-st, <i>dearest</i>
— væna;	vænna	-ri;	vænst	-str̥	-st, <i>prettiest.</i>

The word mjótt, mjór, mjó, *small*, hit mjófa does not modify the vowel, although it takes the shorter termination mjórra, mjóst.

101. Some form their degrees in both manners, thus we meet with:

djúpara, djúpari, djupast, -astr̥, -ust

the shorter form almost always belongs to the old language.

Several take the shorter form in the Comparative and the longer one in the Superlative, as:

seint, seinna, seinast,
sælt, sælla, sællast;
nýtt, nýrra, nýjast.

102. The following are quite irregular:

	<i>Positive.</i>		<i>Comp.</i>	<i>Superl.</i>
góða, gott,	hit góða	}	betra	bezt-a <i>best</i>
íllt	— illa		verra	verst-a <i>worst</i>
vánt	— vanda		meira	mest-a <i>greatest</i>
mikit	— mikla		minna	minnst-a <i>least</i>
lítið	— litla		fleira	flest*) <i>most</i>
mart (margr̥, mörg)		}	ellra	ellst-a
gamalt; — gamla;			eldra;	elzt-a: <i>eldest;</i>

103. Some compar. and superl. are formed from adverbs, prepos. and subst. and have therefore no positive, as:

(norðr̥)	nyrðra	norðast, nyrðst,	<i>northmost</i>
(austr̥)	eystra	austast	<i>eastmost</i>
(suðr̥)	syðra	syðst (synnst)	<i>southmost</i>
(vestr̥)	vestra	vestast	<i>westmost</i>
(fram)	fremra	fremst	<i>foremost</i>
(aptr̥)	eptra	aptast, epzt	<i>aftermost</i>
(út)	ytra	yzt	<i>outmost</i>
(inn)	innra	iinnst	<i>innmost</i>

*) This is not used definitely except in the plural: hin mörgu, hinir fleiri, hinar flestu mostly used by the moderns.

(of)	efra	efst	<i>highest</i>
(niðr̃)	neðra	neðst	<i>nethermost</i>
(for)	fyrra	fyrst	<i>first</i>
(síð)	síðara	síðast	<i>latest</i>
(heldr̃)	heldra	helzt	<i>ratherest</i>
(áðr̃)	æðra	æðst	<i>erst</i>
(fjarri)	(firr)	first	<i>farthest</i>
(ná-)	(nær, nærr)	næst	<i>nearest</i>

Fremra and síðara, have a regular positive, with different significations:

framt, framr̃, fröm, *excellent, valiant* (poetically);
sitt, síðr̃, síð, *shallow, flat*.

104. Adjectives which have no positive, receive no comparisons, as allt (96) and those ending in *-i*, or *-a* (97) as well as the Pres. part. pass. in *-andi*. But these words can yet be increased or decreased by means of the adverbs:

meir, mest, or heldr̃, helzt, or: minnr̃ (miðr̃),
minnst (minzt), síðr̃, sízt.

III. Pronouns.

105. The first two personal pronouns have a dual, which is commonly used as the plural, whilst the old pl. only occurs in the high style.

	1. Person		2. Person		3. Person
<i>Sing.</i>					
<i>Nom.</i>	ek (eg)		þú		—
<i>Acc.</i>	mik (mig)		þik (þig)		sik (sig)
<i>Dat.</i>	mer		þer		ser
<i>Gen.</i>	mín		þín		sín
	<i>Dual</i>	<i>Plural</i>	<i>Dual</i>	<i>Plural</i>	<i>Plural</i>
<i>Nom.</i>	vit (við)	ver	þit	þer	—
<i>Acc.</i>	okkr̃	oss	ykk̃r̃	yðr̃	sik (sig)
<i>Dat.</i>	okkr̃	oss	ykk̃r̃	yðr̃	ser
<i>Gen.</i>	okkar	vár;	ykkar	yðvar	sín

The third person has neither Neuter nor Plural which are replaced by the defin. pron. þat, sá, sú, which is thus declined:

<i>Nom.</i>	hann	hon (hún)
<i>Acc.</i>	hann	hana
<i>Dat.</i>	hánun (om)	henni
<i>Gen.</i>	hans	hennar

106. From the Genitive of the personal pronoun, are formed seven possessive pronouns:

of the 1 st	person	Sing.	mitt	minn	mín (<i>mine</i>)
- - 2 nd	-	-	þitt	þinn	þín (<i>thine</i>)
- - 3 rd	-	-	sitt	sinn	sín (<i>his</i>)
- - 1 st	-	Dual	okkart	okkarr	okkur (<i>your</i>)
- - 2 nd	-	-	ykkart	ykkarr	ykkur
- - 1 st	-	Plural	várt	várr	vár
- - 2 nd	-	-	yðvart	yðvarr	yður

The three first are declined like the article (74), only they receive a double *t* in the Neutr. and an accent, when an *n* follows the *i*, as: míns, míns, minnar. The four last pronouns are declined like indefinite adjectives, but they only take *n* (instead of *an*) in the Acc. Masc. as: okkarn (not okkaran), várn (not váran) etc., but the dissyllabic ones contract as usual, Dat. okkru, okkrum, okkari.

107. The demonstrative Pronoun is irregular:

þat, sá, sú, *that*; þetta, þessi, þessi *this*;
hinn, hin, *that, the other*; declined thus:

<i>Sing.</i>	<i>Nom.</i>	þat	sá	sú	þetta	þessi	þessi
	<i>Acc.</i>	þat	þann	þá	þetta	þenna	þessa
	<i>Dat.</i>	því	þeim	þeirri	þessu	þessum	þessi (-arri)
	<i>Gen.</i>	þess	þess	þeirrar	þessa	þessa	þessar (-arrar)
<i>Plur.</i>	<i>Nom.</i>	þau	þeir	þær	þessi	þessir	þessar
	<i>Acc.</i>	þau	þá	þær;	þessi	þessa	þessar.
	<i>Dat.</i>		þeim			þessum	
	<i>Gen.</i>		þeirra			þessarra.	

and the article hit, hinn, hin (74) which very frequently drops the *h* and forms in it, inn, in, or even et, enn, en. These are all used as dem. pronouns, but the *t* is doubled in the n. g. as hitt, hinn, hin, nor is the *h* dropped or the *e* added, as its pronunciation sounds purer and more emphatic.

108. Relative and interrogative pronouns, are with the exception of er and sem, the same, as:

hvárt (hvort), hvárr, hvár, *which of the two*

hvert, hverr, hver, *which of many*

hvílikt, *what like, of what kind*

both declined as the indef. Adjectiv; only that they take in the

Acc. m. g. *-n* instead of *-an*; and *hvert* inserts *j*, when the ending begins with the vowels *a* or *u*, as:

Acc. *hvert, hvern, hverja*;

Dat. *hverju, hverjum, hverri*.

The Skalds use in Acc. m. g. *hverjan*, *every one*.

Declension of hvort (hvǫrt):

	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>
<i>Sing. Nom.</i>	<i>hvort</i>	<i>hvorr</i>	<i>hvor</i>	<i>hvert</i>	<i>hverr</i>	<i>hver</i>
<i>Acc.</i>	<i>hvort</i>	<i>hvorn</i>	<i>hvora</i>	<i>hvert</i>	<i>hverjan</i>	<i>hverja</i>
<i>Dat.</i>	<i>hvoru</i>	<i>hvorum</i>	<i>hvorri</i>	<i>hverju</i>	<i>hverjum</i>	<i>hverri</i>
<i>Gen.</i>	<i>hvors</i>	<i>hvors</i>	<i>hvorrar</i>	<i>hvers</i>	<i>hvers</i>	<i>hverrar</i>
<i>Plur. Nom.</i>	<i>hvor</i>	<i>hvorir</i>	<i>hvarar</i>	<i>hver</i>	<i>hverir</i>	<i>hverjar</i>
<i>Acc.</i>	<i>hvor</i>	<i>hvora</i>	<i>hvarar</i>	<i>hver</i>	<i>hverja</i>	<i>hverjar</i>
<i>Dat.</i>	<i>hvorum</i>	<i>hvorum</i>	<i>hvorum</i>	<i>hverjum</i>	<i>hverjum</i>	<i>hverjum</i>
<i>Gen.</i>	<i>hvorra</i>	<i>hvorra</i>	<i>hvorra</i>	<i>hverra</i>	<i>hverra</i>	<i>hverra</i>

109. There is also in the old norsk language a separate form for the interrogative pronoun *what*; it is thus declined:

	<i>Neuter g.</i>	<i>Common g.</i>
<i>Sing. Nom.</i>	<i>hvat</i>	<i>hverr (hvarr)</i>
<i>Acc.</i>	<i>hvat</i>	<i>hvern (hvarn)</i>
<i>Dat.</i>	<i>hvi</i>	<i>hveim</i>
<i>Gen.</i>	<i>hvess</i>	<i>hvess;</i>

in common speech *hvat* is only used as a pron. and *hvi*, as an adjective.

110. The indefinite pronoun is partly primitive, partly derived from other interr. pron. Primitive is:

eitt, einn, ein, one, each one, alone; sometimes it is declined like *vænt* (94) except that *nt* in n. g. takes *tt*, and that the Acc. m. g. has a double form as:

einn and einan.

111. *Annat (aliud, alterum, secundum) the one, the second, another*,

has a very irregular declension, thus:

	<i>N.</i>	<i>M.</i>	<i>F.</i>
<i>Sing. Nom.</i>	<i>annat</i>	<i>annarr</i>	<i>önnur</i>
<i>Acc.</i>	<i>annat</i>	<i>annan</i>	<i>aðra</i>
<i>Dat.</i>	<i>öðru</i>	<i>öðrum</i>	<i>annarri</i>
<i>Gen.</i>	<i>annars</i>	<i>annars</i>	<i>annarrar</i>

<i>Plur. Nom.</i>	önnur	aðrir	aðrar
<i>Acc.</i>	önnur	aðra	aðrar
<i>Dat.</i>		öðrum	
<i>Gen.</i>		annarra	

It has the same form when the article is added, *hit annat*, the other, second; but when the question is of two, no article is used.

112. *Bæði*, *both*, is only used in the Plural:

<i>Nom.</i>	bæði	báðir	báðar
<i>Acc.</i>	bæði	báða	báðar
<i>Dat.</i>	báðum	báðum	báðum
<i>Gen.</i>	beggja	beggja	beggja

113. The most important of the derivatives are:

hvárttveggja, *hvárrtveggi*, *hvártveggja*, *each one of two*; both parts are declined: *hvárt* (like 108) and *tveggja* like an adj. in defin. form, therefore in Plural:

hvártveggju, *hvárrtveggju*, *hvarartveggju* etc.

Annathvárt, *annarrhvárr*, *önnurhvár*, *one of two, one part of many parts*, has also a double declension, particularly in the Sing.; in the newer language the last part is mixed with *hvert*, and is therefore generally met with an inserted *j*, as:

öðruhverju for *öðruhváru* etc.

We also find:

[*other*

hvart (or *hvat*) *annat*, *hvárr annan*, *hvar aðra*, *each and hvert annat*, *hverr annan*, *hver aðra* or in Plur. *hvert önnur*, *hverr aðra*, *hver aðrar*

in this case it is not compounded.

Hvárigt, *hvárigt* *hvárig* (or *hvarugt* etc.), (*none of the two, no part of the other*) is declined like an adjective indefinite form.

Sitthvat, or *sitthvárt*, *sinnhvárr*, *sínhvár* (*each his own, each one's*) is used divided, but *sitt* stands first. More frequently is used:

sitthvert, *sinnhverr* etc. as: *þeir líta sinn í hverja átt*, *each looks to his own side*.

114. Without reference to two, is used:

eitthvat (Germ. *etwas*) *some*, or:

eitthvert, *einnhverr*, *einhver*.

115. Nokkut (danish *noget*) *any*, is contracted from *nak* and *hvert*, *hvat* or *hvert*, in which *ve* or *va* is contracted into *u*; this has many forms, of which we give the oldest and most correct one.

<i>Sing.</i>	<i>Nom.</i>	nakkvart	nakkvarr	nökkur or nokkor
	<i>Acc.</i>	nakkvart	nakkvarn	nakkvara or nokkora
	<i>Dat.</i>	nökkuru	nökkurum	nakkvarri
	<i>Gen.</i>	nakkvars		nakkvarrar
<i>Plur.</i>	<i>Nom.</i>	nökkur	nakkvarir	nakkvarar
	<i>Acc.</i>	nökkur	nakkvara	nakkvarar
	<i>Dat.</i>	nökkurum		
	<i>Gen.</i>	nakkvarra.		

In n. g. also *nakkvat*, if derived from *hvat*, *Dat.* *nökkví*
Sometimes *nökkut*, *nökkurr*, *nökkur*,
and often *nokkut*, *nokkurr*, *nokkur*,
which has been adopted in the modern language. The two
last forms are also abridged by the moderns as:

Dat. *nokkru*, *nokkrum*, *nokkurri*

116. The negative pronoun is a compound of *eitt*, *einn*,
ein and the negative termination *-gi*, *-ki*, which also takes
many irregular forms; the oldest and most correct seem to be:

<i>Sing.</i>	<i>Nom.</i>	ekki (for eitki)	eingi	eingi
	<i>Acc.</i>	ekki	engan (eingi)	enga
	<i>Dat.</i>	eingu (einugi)	eingum	eingri
	<i>Gen.</i>	eingis, einkis,	einskis	eingarar
<i>Plur.</i>	<i>Nom.</i>	eingi	eingir	eingar
	<i>Acc.</i>	eingi	enga	eingar
	<i>Dat.</i>	eingum		
	<i>Gen.</i>	eingra		

The syllable *eing* is often found contracted into *eng*;
thus in the *Acc.*: *engan*, *enga*; and this *eng* changes with
öng, as: *öngan*, *önga*; or with an inserted *v*
as: *öngvan*, *öngva*,

Dat. *öngu*, *öngum*, *öngri*,
or even: *öngarri*, *Gen.* *öngarrar*, it also lengthens into
aung, as: *aungan*, *aunga*, or *aungvan*, *aungva*.

But in n. g. and m. g. *Gen.* occur the changes of *ei*,
or *i* in the chief syllable, not *önkis*, *aunskis*.

117. Numerals.

Cardinal Numbers.

Ordinal Numbers.

<i>one</i> eitt, einn, ein;	<i>the first</i> fyrsta, -i, -a;
<i>two</i> tvau (tvö), tveir, tvær;	- <i>second</i> annat, annarr, önnur;
<i>three</i> þrjú, þrír, þrjár;	- <i>third</i> þriðja, þriði, þriðja;
<i>four</i> fjögur, fjórir, fjórar;	4 th fjórða, -i, -a;
<i>five</i> fimm;	5 th fimta, -i, -a;
6 sex;	6 th setta, (sjötta);
7 sjau (sjö);	7 th sjaunda, sjönda (sjöunda)
8 átta;	8 th átta (áttunda);
9 níu;	9 th níunda;
10 tíu;	10 th tíunda;
11 ellifu;	11 th ellifsta;
12 tólf;	12 th tólfsta;
13 þrettán;	13 th þrettánda;
14 fjórtán;	14 th fjórtánda;
15 fimtán;	15 th fimtánda;
16 sextán;	16 th sextánda;
17 sautján (seytján);	17 th sautjanda (seytjanda);
18 átján;	18 th átjanda;
19 níttján;	19 th níttjanda;
20 tuttugu;	20 th tuttugasta;
21 tuttugu ok eitt etc.;	21 st tuttugasta ok fyrsta etc.
30 þrjátíu;	30 th þrítugasta;
40 fjörutíu;	40 th fertugasta;
50 fimtíu;	50 th fimtugasta;
60 sextíu;	60 th sextugasta;
70 sjautíu (sjötíu);	70 th sjautugasta (sjötugasta);
80 áttatíu;	80 th áttatugasta;
90 níutíu;	90 th níutugasta;
100 hundrað, tíutíu;	100 th hundraðasta;
110 hundrað ok tíu, ellifutíu;	110 th hundraðasta ok tíunda;
120 h. ok tuttugu, stórt hundrað;	120 th h. ok tuttugasta;
200 tvau hundrað etc.	200 th tvau hundraðasta;
1000 þúsund	1000 th þúsundasta

118. The four first of the numeral pron. are declined.

Eitt (see 110,) the others in the Plural thus:

<i>Plural Nom.</i>	tvau	tveir	tvær	þrjú	þrír	þrjár
<i>Acc.</i>	tvau	tvá	tvær	þrjú	þrjá	þrjár
<i>Dat.</i>	tveim (tveimr)			þrim (þrimr)		
<i>Gen.</i>	tveggja.			þriggja.		

<i>Plural Nom.</i>	fjögur	fjórir	fjórar
<i>Acc.</i>	fjögur	fjóra	fjórar
<i>Dat.</i>	fjórum		
<i>Gen.</i>	fjögurra		

119. Those compounded with *-tíu*, have often another form in *-tígir*, *-tígi* as: þrjátígir, þrjátígi, but are not further declined, as: þrjátígi ok fimm árum — Landn. pag. 2, still more visible in the noun tigr² (tugr¹, togr², tögr²), *Plur.* tígir, as: sex tígir, Sverriss. pag. 230 and átta tígir, Hk. 3,357. — Hundrað is a regular noun (55). The ancients almost always reckoned by the *great hundred* (120) so that hálf hundrað counted for 60 etc. Þúsund (þúshundrað) is irregular (62).

120. From the ordinal Numbers are formed, those ending in *-tugt*, *-tugr*, *-tug* (*-togt* or *tögt*), and *-rætt*, *-ræðr*, *-ræð*, as:

the 2nd part: tvítugt, tugr, tug; the 8th part: áttætt, -ræðr, -ræð;
 - 3rd - þrítugt; - 9th - nírrætt,
 - 4th - fertugt; - 10th - tírrætt;
 - 5th - fimtugt; - 11th - ellifurrætt;
 - 6th - sextugt; - 12th - ólfrrætt.
 - 7th - sjautugt (sjötugt);

The half is expressed by: hálf, hálf², hálf, as: hálfþrítugt, halffertogr² etc. which points out that 5 has been deducted from the last ten, thus:

$$\text{halffertogr}^2 = 35, \text{hálfáttæðr}^2 = 75.$$

The Verb.

121. Verbs are divided like the substantives into two chief orders the 1st or *open*, with the vowel in its termination;
 2nd or *closed*, with a consonant

The first has more than one syllable in the Imperfect, the second is monosyllabic.

The *open* order is subdivided into 3 classes:

- 1st Cl. has three syllables in the Imperfect, with vowel *a*,
- 2nd Cl. has two syllables in the Imperfect, with vowel *i*,
- 3rd Cl. has two syllables with change or modification of vowel

(it has in the 1st person *us*, but seems originally to have had the vowel *u*).

The *closed* order has two manners of inflection.

1st Cl. the one in which the change of vowel takes place in the Indicative and Conjunctive of the Imperfect; the Part. takes the same vowel of the main syllable as the present tense.

2nd Cl. contains the modification of the vowel of the Imperfect in the Part. with some exceptions.

Each of these two conjugations is subdivided in three classes according to the modification of the vowel of the Imperfect. There are therefore altogether 9 Conjugations in which every regular and irregular verb is included.

122. The following table will show the distinctive feature of each:

I. Open Order.

1st Form.

	<i>Pres. Indic.</i>	<i>Imperfect.</i>	<i>Sup.</i>
1 st Class	ek ætla	ætlaða	ætlat
2 nd -	- heyri	heyřða	heyrt
3 rd -	- spyr	spyrða	spurt.

II. Closed Order.

2nd Form.

1 st Class	ek drep	drep drap	drepit
2 nd -	- ræð	ráð rëð	raðit
3 rd -	- dreg	drag dró	dregit.

3rd Form.

1 st Class	ek renn	rann	<i>Pl.</i> runnum runnit
2 nd -	- lít	leit	- litum litið
3 rd -	- byð	hauð	- buðum boðit.

123. It must be borne in mind, that the Indicative and Conjunctive distinguish the Present and Imperfect, the Imperative is only used in the Present.

The *Infinitive* and *Participle* are only single forms, but they are both declined like nouns.

The *Supine* is the Participle in n. g.

The *Participles* end generally in *-st*, in the oldest language in *sk* (an abbreviation of *sik*).

124.

1st Open Order.1st Form.

kalla, to call; brenna, to burn; telja, to tell.

1st Class.2nd Class.3rd Class.

Indicative

Active.

<i>Pres. Sing.</i>	1. ek kalla	brenni	tel
	2. þú kallar	brennir	telr
	3. hann kallar	brennir	telr
<i>Plur.</i>	1. ver köllum	brennum	teljum
	2. þer kallit	brennit	telit
	3. þeir kalla	brenna	telja
<i>Imp. Sing.</i>	1. ek kallaða (i)	brenda (i)	talda (i)
	2. þú kallaðir	brendir	taldir
	3. hann kallaði	brendi	taldi
<i>Plur.</i>	1. ver kölluðum	brendum	töldum
	2. þer kölluðut	brendut	töldut
	3. þeir kölluðu	brendu	töldu

Conjunctive

<i>Pres. Sing.</i>	1. ek kalla (i)	brenna (i)	telja (teli)
	2. þú kallir	brennir	telir
	3. hann kalli	brenni	teli
<i>Plur.</i>	1. ver kallim	brennim	telim
	2. þer kallit	brennit	telit
	3. þeir kalli	brenni	teli
<i>Imp. Sing.</i>	1. ek kallaði (a)	brendi (a)	teldi (a)
	2. þú kallaðir	brendir	teldir
	3. hann kallaði	brendi	teldi
<i>Plur.</i>	1. ver kallaðim	brendim	teldim
	2. þer kallaðit	brendit	teldit
	3. þeir kallaði	brendi	teldi
<i>Imp. Sing.</i>	2. kalla (-ðu)	brenn (-du)	tel (-du)
<i>Plur.</i>	1. köllum (ver)	brennum	teljum
	2. kallit (þer)	brennit	telit
<i>Infinitive</i>	at kalla	brenna	telja
<i>Part.</i>	kallanda, i	brennanda, i	teljanda, i
<i>Sup.</i>	kallat.	brent.	talit (talt).

1st Class. 2nd Class. 3rd Class.

Indicative

Passive.

<i>Pres. Sing.</i>	1. kallast	brennist	telst
	2. kallast	brennist	telst
	3. kallast	brennist	telst
<i>Plur.</i>	1. kollumst	brennumst	teljumst
	2. kallizt	brennizt	telizt
	3. kallast.	brennast.	teljast.
<i>Imp. Sing.</i>	1. kallaðist	brendist	taldist
	2. kallaðist	brendist	taldist
	3. kallaðist	brendist	taldist
<i>Plur.</i>	1. kölluðumst	brendumst	töldumst
	2. kölluðuzt	brenduzt	tölduzt
	3. kölluðust.	brendust.	töldust.

Conjunctive

<i>Pres. Sing.</i>	1. kallist	brennist	telist
	2. kallist	brennist	telist
	3. kallist	brennist	telist
<i>Plur.</i>	1. kallimst	brennimst	telinst
	2. kallizt	brennizt	telizt
	3. kallist.	brennist.	telist.
<i>Imp. Sing.</i>	1. kallaðist	brendist	teldist
	2. kallaðist	brendist	teldist
	3. kallaðist	brendist	teldist
<i>Plur.</i>	1. kallaðimst	brendimst	teldimst
	2. kallaðizt	brendizt	teldizt
	3. kallaðist.	brendist.	teldist.
<i>Imp. Sing.</i>	2. kallast-u	brend-u	telst-u
<i>Plur.</i>	1. köllumst (ver)	brennumst	teljumst
	2. kallizt (þer).	brennizt.	telizt.
<i>Infinitive</i>	at kallast.	brennast.	teljast.
<i>Part.</i>	(kallandist).	(brennadist).	(teljamdist).
<i>Sup. Pass.</i>	kallazt.	brenzt	talizt (talzt).

125. Many of the personal terminations are unsettled, we have taken as the regular one those which have most claim to be called so. The 1st Person Pres. has sometimes *r*, and becomes alike to the 2nd and 3rd Person, as:

ek kallar, ek brennir, ek telr,

but the frequent and best use, as well as contractions, show the *r* to be spurious as

kallag, brennig, telk, *for* kalla ek etc.,
hyggig, hykk *for* hygg ek etc.

126. It is more correct to end the 1st Pers. of the Imperfect in *-a*, than in *-i*, for the preceding part of the verb has always those vowels which harmonize with *a* and not with *i*, except when *i* in the Present has been substituted by derivation and runs in every tense through the entire word, as *brenni*, from *brann*.

127. The 1st Pers. of the Conj. Present is also more correctly ended in *a* than *i*, but both are frequently used, and good manuscripts prefer in certain cases the *-i*.

Abbreviations like *hugðak* (Lodbrkv. 24) *munak* (Snorra E. 35) also prove the termination *-a*.

The 1st Person Plural has *-im*, in harmony with the other termination, and by a general use of the ancients; in the modern language this person has been changed into *-um* as the Indicative (*köllum, brennum, teljum*).

128. The 1st Pers. of the Conj. Imp. has sometimes *-a* instead of *i* in ancient writers, chiefly used by the Skalds; but it is less correct considering the vowel of the chief syllable. It is therefore less correct to say *vekþa ek* than *vekti ek*
bæþa ek - bæði ek
(Snorra E. 97) except the third person be taken, which could perhaps be placed in the 1st pers., as is done in the oriental languages.

It is however always correct in the plural that the 1st pers. should terminate in *-im*, the 2nd in *-it*, although, *-um, ut*, is to be met with in more recent Mss. In all verbs, (except the 1st Class) with the modification of vowel in the principal syllable, which requires the termination *-i*, as:

kölluðum, kölluðut, brendum, brendut, teldum, teldut.

The 3rd Pers. is only found in *u*, in the modern icelandic of the northern dialect, as:

kölluðu, brendu, teldu

although these forms have crept into all Mss. The two first persons in *-um* and *-ut* are generally wrong, even if they appear in the Sagas or the Skalds.

129. It must be observed that the Imperative 1st and 2nd person harmonize with the Indicative Present. The third person is formed by the Conjunctive, as: Nj. 67:

köllum karl enn skegglausa!

and Sverriss. S. 185:

Týnom Birkibeinum!

beri Sverrir hlut verral etc.

130. In reflective verbs the 1st Person Plur. *-umst*, is often seen, also in the 1st Pers. Sing. as:

eigi berjumst ek (Fms. 6, 25),

ek hugðumst (Snorra E. 97).

131. The terminations of the Plural drop in the 1st Pers. *-m*, in the 2nd Pers. *-t* (ð) if immediately followed by a pronoun, particularly in the Imperative, as:

megu ver, megu þit (Nj. 17),

föru ver! fari her!

132. The 1st Class is very regular. Words which have no *-a* in the principal syllable take naturally no modification, as:

ek skipa, ver skipum, ek skipaða, ver skipuðum,

not even those which have *ð*, change it into *a*, although the *-u* termin., which seems to have occasioned the *ð* in the principal syllable, is dropped and terminates in *-a*, as:

ek fjötra, ver fjötrum, ek fjötraða, ver fjötruðum, fjötrat.

133. The other class has some irregularities, occasioned by the vowel *-i* in the Imperfect and Part., which is dropped if the consonant is the same as the root. The ancients make it single, where it was double as:

byggj	bygða	bygt	-gðr	-gð
hnýkki	hnýkta	hnykt	-ktr	-kt
kippi	kipta	kipt	-ptr	-pt
kenni	kenda	kent	-dr	-d
stemmi	stemma	stemt	-dr	-d
hvessi	hvesta	hvest	-tr	-t.

134. The termination is still more influenced by the consonant of the root

-ta after *p, t, k, s*,

- da* after *b*, *ð* (changed into *d*) *fl*, *gl*, *fn*, *gn*, *m*,
 -*ða* after *f*, *g*, *r* and every vowel; with another consonant
 preceding *t* is dropped behind *tt* or *t*,
 -*d* behind *nd* etc., *ð* behind *rð*, as:

steypi	steypa	steyp	-ptr	-pt
veiti	veitta	veitt	-ttr	-tt
kræki	krækta	krækt	-ktr	-kt
læsi	læsta	læst	-str	-st
kembi	kemba	kembt	-bdr	-bd
reiði	reidda	reidt	-ddr	-dd
efli	eflda	eflt	-ldr	-ld
nefni	nefnda	nefnt	-ndr	-nd
flæmi	flæmda	flæmt	-mdr	-md
deyfi	deyfða	deyft	-fðr	-fð
vígi	vígða	vígt	-gðr	-gð
læri	lærða	lært	-rðr	rð
þjai	þjaða	það	-ðr	-ð
hitti	hitta	hitt	-ttr	-tt
vænti	vænta	vænt	-tr	-t
heimti	heimta	heimt	-tr	-t
sendi	senda	sent	-dr	-d
virði	virða	virt	-ðr	-ð.

135. Those in *-lg*, *-ng*, receive in some Mss. *-lgða*, *-ngða*; in others *-lgda*, *-ngda*; as *fylgða*, *tengða* (Fms. 7) — Those in *l*, *n* receive partly *-da*, partly *-ta*, as: *fell*, *fellda* (*felda*); *mæli*, *mælda*, *sýni*, *sýnda*; *ræni*, *rænta*.

136. Those whose last consonant is *g* or *k*, even with another consonant preceding, do not always drop the *i*, but change it into *j*, which they retain before the terminations *-a* and *-u*, as:

byggj, *ver byggjum*, *þeir byggja*, *at byggja*, *byggjanda*; likewise:

ek fylgi, *ver fylgjum*; *ek syrgi*, *ver syrgjum*;

ek teingi, *ver teingjum*; *ek fylki*, *ver fylkjum*;

ek merki, *ver merkjum*.

137. It will be observed that this class does not modify the vowel, having already received the modification in the first person (*-i*), which is transmitted without regard to the termination. In some words this is not accidental; it seems as if

the characteristic letter should be *e*; these words have other irregularities, the most important of them are:

dugi	at duga	dugdka	Conj.	dygði	dugat
vaki	- vaka	vakta	-	vekti	vakit -inn -in
kaupi	- kaupa	keypta	-	keypti	keipt -tr -t
þoli	- þola	þolda	-	þylði	þolat
þori	- þora	þorða	-	þyrði	þorat
uni	- una	unda	-	yndi	unat
vari	- vara	varða	or	varaða-i	varat
trúi	- trúa	trúða	Conj.	tryði	trúat
næ	- ná	náða	-	næði	nað
lè (ljæ)	- lja	lèða	-	lèði	lèð.

138. To this class belongs the auxilliary verb „hefi“ to have:

<i>Indicative.</i>			<i>Conjunctive.</i>		
<i>Present.</i>	<i>Sing.</i>	1. hefi	<i>Present.</i>	<i>Sing.</i>	1. hafa
		2. 3. hefir			2. hafir
	<i>Plur.</i>	1. höfum		3. hafi	
		2. hafit	<i>Plur.</i>	1. hafim	
		3. hafa		2. hafit	
<i>Imperf.</i>	<i>Sing.</i>	1. hafða	<i>Imperf.</i>	<i>Sing.</i>	1. hefði
		2. hafðir			2. hefðir
	3. hafði	3. hefði			
		1. höfðum	<i>Plur.</i>	1. hefðim	
		2. höfðunt		2. hefðit	
		3. höfðu.		3. hefði.	
<i>Imperat.</i>	<i>Sing.</i>	2. haf-ðu	<i>Infinit.</i>	at hafa	
	<i>Plur.</i>	1. höfum	<i>Part.</i>	hafanda, i	
		2. hafið	<i>Sup.</i>	haft, -fðr, höfð.	

139. Sometimes the modification of a vowel appears in the Present:

<i>Sing.</i>	1. vaki	næ	veld
	2. 3. vakir	nær	veldr
<i>Plur.</i>	1. vökum	nám (for náum)	völdum
	2. vakit	náit	valdit
	3. vaka;	na (for náa);	valda.

Veld is one of the most irregular verbs: *Imperf.* olli, *Conj.* ylli, *Sup.* valdit, now ollat, *Infn.* valda (only olla). In the Supine differs: lifi, lifði, lifat.

140. The third Class is monosyllabic in the Present Sing., but takes a *-j* before the finals in *-a*, *-u*. In the Imperfect it has like the preceding *-ta*, *-da*, or *ða*, but more regularly *da* after *l*, *n*. In the Part. Past. it has sometimes the shortened sometimes the mixed form (95). The Imperfect and Part. Past. has only a double modification of vowel, either *e* into *a*, or *y* into *u*, as:

glep	at	glepja	glapta	glepti	glapit (glapt),	to lead astray
let	-	letja	latta	letti	latt,	to let
vek	-	vekja	vakti	vekti	vakit,	to waken
kveð	-	kvedja	kvaddi	kveddi	kvadt,	to take leave
vel	-	velja	valda	veldi	valit,	to chose
ven	-	venja	vanda	vendi	vanit,	to wean
tem	-	temja	tamda	temdi	tamit,	to tame
kref	-	krefja	krafða	krefði	krafit (kraft),	to crave
legg	-	leggja	laggða	legði	(lagit) lagt,	to lay down
ber	-	berja	barða	berði	barit (bart),	to smite
flyt	-	flytja	flutta	flytti	flutt,	to carry
lyk	-	lykja	lukta	lykti	lukt,	to shut to
þys	-	þysja	þusta	þysti	þust,	to rush on
ryð	-	ryðja	rudda	ryddi	rudt,	to root out
hyl	-	hylja	hulda	hyldi	(hult) hulit,	to hide
styn	-	stynja	stunda	styndi	(stunt) stunit,	to groan
rym	-	rymja	rumda	rymdi	rumt,	to roar
tygg	-	tyggja	tugða	tygði	tuggit,	to chew
spyr	-	spyrja	spurða	spyrði	spurt,	to ask
lý	-	lýja	lúða	lýði	lúit (lúð),	to hammer.

141. Irregular in the Sup. is: *hygg*, *hugða*, *hugat*. The five following do not change the vowel:

set	at	setja	setta	setti	sett,	to set
sel	-	selja	selda	seldi	selt,	to sell
skil	-	skilja	skilda	skildi	(skilt) skilit,	to separate
vil	-	vilja	vilda	vildi	viljat,	to will
flý	-	flýja	flýða	flýði	flýit,	to fly.

of these *vil* is found in the ancient Manuscripts in the 2nd and 3rd person: *vill* (for *vilr*) sometimes to the 2nd person *villtu* or *vilt*, modific. form *Infn.* *vildu* for *vilja*.

The five following have in the Present:

segi	at segja	sagða	segði	sagt,	<i>to say</i>
þegi	- þegja	þagða	þegði	þagat,	<i>to be silent</i>
þykki	- þykkja	þótta	þætti	þott,	<i>to think</i>
yrki	- yrkja	{ orta	yrti	ort	<i>to write verse</i>
		{ yrkta	yrkti	yrkt	<i>to work</i>
sæki	- sækja	sótta	sætti	sótt,	<i>to seek.</i>

142. Some are also irregular in the Present, where they become monosyll.; and like the Imperfect of the closed order, they are:

ann	at unna	unna	ynni	unt,	<i>to grant</i>
man	- muna	munda	myndi	munat,	<i>to remember</i>
kann	- kunna	kunna	kynni	kunnat,	<i>to be able</i>
man	- mundu	} munda	{ myndi	} wanting	<i>will, would</i>
mun	- munu		{ mundi		
skal	{ - skyldu	} skylda	skyldi	} wanting	<i>shall, ought</i>
	{ - skulu				
þarf	- þurfa	þurfta	þyrfti	þurft,	<i>to be needful</i>
á	- eiga	átta	ætti	átt,	<i>to own</i>
iná	- mega	mátta	mætti	mátt,	} <i>to be able</i>
kná	- knega	knátta	knætti	(knátt),	
veit	- vita	vissa	vissi	vitað,	<i>to know.</i>

A regular word unni, unta, ynti, unt must be distinguished from ann. For kná is also found knai, knáða, knað.

143. The irregularities in the Present consist in these verbs, that the 1st and 3rd person are alike, the 2nd receives the termination *-t* or *-st* in words in which the principal letter is *t*, chiefly in the word *veit*; the 2nd pers. Plur. receives in some words *-ut* or *-it*, the 3rd pers. Plur. often receives *-u* (*o*) by the ancient, and *-a* by the modern writers, as:

<i>Sing.</i>	1.	3.	kann	skal	á	veit
			kant	skalt	átt	veizt
<i>Plur.</i>	1.	kunnum	skulum	eigum	vitum	
	2.	kunnit	skulut	eigut (i)	vitið (að)	
	3.	kunna.	skulu.	eigu (a).	vita (u).	

144.

IInd Closed Order.IInd Form.

gefa, to give; láta, to let: fara, to fare.

1st Class.2nd Class.3rd Class.

Indicative

Active.

<i>Pres. Sing.</i>	1. gef	læt	fer
	2. 3. gefir	lætr	ferr
<i>Plur.</i>	1. gefum	látum	förum
	2. gefit	látið	farit
	3. gefa	láta	fara
<i>Imp. Sing.</i>	1. gaf	lèt	fór
	2. gaft	lèzt	fórt
	3. gaf	lèt	fór
<i>Plur.</i>	1. gáfum	lètum	förum
	2. gáfut	lètuð	fórut
	3. gáfu.	lètu.	fóru.

Conjunctive

<i>Pres. Sing.</i>	1. gefa (i)	láta (i)	fara (i)
	2. gefir	látir	farir
	3. gefi	láti	fari
<i>Plur.</i>	1. gefim	látim	farim
	2. gefit	látið	farit
	3. gefi	láti	fari
<i>Imp. Sing.</i>	1. gæfi (a)	lèti (a)	føri (a)
	2. gæfir	lètir	førir
	3. gæfi	lèti	føri
<i>Plur.</i>	1. gæfim	lètim	førim
	2. gæfit	lètið	førit
	3. gæfi	lèti	føri
<i>Imp. Sing.</i>	2. gef (-ðu)	lát	far
<i>Plur.</i>	1. gefum	látum	förum
	2. gefit	látið	farit
<i>Inf.</i>	at gefa	lata	fara
<i>Part.</i>	gefanda, i.	látanda, i.	faranda, i.
<i>Sup.</i>	gefit.	látið.	farit.

IIIrd Form.

brenna, to burn; grípa, to gripe; skjóta.

1st Class.2nd Class.3rd Class.

Indicative

Passive.

<i>Pres. Sing.</i>	1. brenn	gríp	skýt
	2. 3. brennr	grípr	skýtr
<i>Plur.</i>	1. brennum	grípum	skjótum
	2. brennit	grípit	skjótið
	3. brenna	grípa	skjóta
<i>Imp. Sing.</i>	1. brann	greip	skaut
	2. brant	greipt	skauzt
	3. brann	greip	skaut
<i>Plur.</i>	1. brunnum	gripum	skutum
	2. brunnut	gripit	skutuð
	3. brunnu.	gripu.	skutu.

Conjunctive

<i>Pres. Sing.</i>	1. brenna (i)	grípa	skjóta (i)
	2. brennir	gripir	skjótir
	3. brenni	grípi	skjóti
<i>Plur.</i>	1. brennim	grípim	skjótim
	2. brennit	grípit	skjótið
	3. brenni	grípi	skjóti
<i>Imp. Sing.</i>	1. brynni (a)	gripi (a)	skyti (a)
	2. brynnir	gripir	skytir
	3. brynni	gripi	skyti
<i>Plur.</i>	1. brynnim	gripim	skytim
	2. brynnit	gripit	skytið
	3. brynni	gripi	skyti
<i>Imp. Sing.</i>	2. brenn	gríp	skjót
<i>Plur.</i>	1. brennum	grípum	skjótum
	2. brennit	grípit	skjótið
<i>Inf.</i>	at brenna	grípa	skjóta
<i>Part.</i>	brennanda, i	grípanda, i	skjótanda, i
<i>Sup.</i>	brunnit.	gripit.	skotit.

145. As a singularity in the Conjugation of this closed Order, it must be noticed that those whose principal letter is- s,

take in the 2nd and 3rd person not *-r*, but in the 2nd *-t*, and retain in the 3rd the termination of the first, as:

ek les, þú lest, hann les, *Imp.* las, *Sup.* lesit;
 ek blæs, þu blæst, hann blæs, *Imp.* blès; *Sup.* blásit;
 ek rís, þú ríst, hann rís, *Imp.* reis, *Sup.* risit;
 ek frýs, þú frýst, hann frýs, *Imp.* fraus, *Sup.* frosit.

No doubt this belongs to the modern icelandic language, not to the genuine old Norsk, in which the termination was without doubt *r*, contracted with *s* into *ss*:

ek eys, þú eiss (Lokagl. 4), hann eiss, ver ausum,
Imp. jós, *Sup.* ausit. Also:

ek vex, þú vex (not þu *vext*), Snorra E. 114, hann
 vex, sst. ver vöxum, *Imp.* vóx or óx, *Sup.* vaxit.

The modern language applies this rule generally to those words, whose principal letter is *r* as:

eg fer, þú ferð, hann fer, for
 ek fer, þú ferr, hann ferr,

which is generally the rule in the ancient language.

146. The 2nd form, 1st Class, contains some irregular verbs, as:

ek tred	at troða	trað	tráðum	træði	troðit,	to tread
- kem	- koma	kvam	kvámum	kvæmi	komit	to come
- sef	- sofa	svaf	sváfum	svæfi	sofit,	to sleep
- get	- geta	gat	gátum	gæti	getið,	to beget
- get	- geta	gat	gátum	gæti	getað,	to talk of
- et	- eta	at	-um	æti	etið,	to eat
- veg	- vega	vá	-gum	vægi	vegit,	to kill
- ligg	- liggja	lá	-gum	lægi	legit,	to lie
- þigg	- þiggja	þá	-gum	þægi	þegit,	to receive
- se	- sja	sá	-m	sæi	sèd (sèð),	to see.

For *kvam* etc. we find often *kom-um*, *kæmi*, rarely in the *Imp. Sing.* *vág*, *lág*, *þág*; the second person is *þú vátt* (Nj. 203), not *vágt*. The word *se* shortens, when *u* follows after *a*, as: in the *Pres.* *sjám* (ver), *Ilk.* 1, 163, and in the *Imperf.* *sáð* (þer), Nj. 8. *Part. Pass.* adds *j* before *e* or takes the accent, as: in n. g. *sèt* (or *sèð*), in m. g. *sènn* (Fms. 5, 249) or *séðr*, in f. g. *sèn*.

147. To this class belongs also the auxiliary verb, *ek em*, *I am*:

Indicative: Conjunctive: Imperative:

<i>Pres. Sing.</i>	ek em (er) <i>I am.</i>	se	veri
	þú ert	ser	ver-tu (verir)
	hann er	se	veri
<i>Plur.</i>	ver erum	sem	verum
	þer erut	seð	verit
	þeir eru.	se.	veri.
<i>Imp. Sing.</i>	ek var <i>I was.</i>	væri (a)	<i>Infinitive:</i>
	þú vart	værir	<i>Pres.</i> at vera
	hann var	væri	<i>Part.</i> veranda, i
<i>Plur.</i>	ver várum	værim	<i>Sup.</i> verit
	þer várut	værit	
	þeir váru	væri.	

148. Some have irregular modification of the vowels in the Supine, as:

nem	at nema	nam	námum	næmi	numit
bregð	- bregða	brá	brugðum	brygði	brugðit
ber	- bera	bar	bárum	bæri	borit
sker	- skera	skar	skárum	skæri	skorit
stel	- stela	stal	stálum	stæli	stolit
fel	- fela	{ fal	fálum	fæli	falit
		{ (fól	fólum)		fólit }

149. The second class has but few irregularities, these are:

heit	at heita	hèt -um -i	heitið
heiti	- heita	hèt -um -i	heitið
háangi	- hanga	hèkk	hengum -i hángit
geing	- gánga	gèkk	gengum -i gengit
fæ	- fá	fèkk	fengum -i fengit.

150. Several belonging to this class are quite irregular in the Imperfect:

ný	núa	nera -rum -ri	núit
sný	snúa	snera (Nj. 95) -rum -ri	snúit
ræ	róa	rera -rum -ri	róit
grœ	gróa	grera -rum -ri	gróit

they are conjugated according to the first form, namely 2nd pers.: nerir, 3rd neri etc. In the old language we often find *ð* or *ey* for *e*, in the new language *è*, as: nèra or nèri, snèri, etc. The word ræð, which is regular in the old language, forms in the new the Imperfect with additional *i*, rèði.

151. The third Class has the following irregularities:

svær	sverja	{ svarði	svörðum	sverði	} svarit, <i>to swear</i>
		{ sór	sórum	særi	
stend	standa	stoð	-um	stœði	staðit, <i>to stand</i>
slæ	slá	sló	-gum	slægi	slegit, <i>to strike</i>
flæ	flá	fló	-gum	flægi	flegit, <i>to flay</i>
hlæ	hlæja	hló	-gum	hlægi	hlegit, <i>to laugh</i>
dey	deyja	dó	-gum	dægi	dáit, <i>to die</i>
spý	spýja	spjó	-m	—	spúit, <i>to spit.</i>

In the Sing. Imperf. we find, although rarely

slóg, flóg, lóg, dóg.

The *g* is more frequently dropped in the Plur. of the Conj. Imperfect, as:

slóum, dón, hlœi (Fms. 2, 152).

152. Some verbs are quite irregular in the plural of the Imperfect, Indicative and Conjunctive, as:

vex	vaxa	óx	uxum	yxi	vaxit, <i>to wax, grow</i>
eyk	auka	jók	jukum	jyki	aukit, <i>to increase</i>
eyr	ausa	jós	jusum	jysi	ausit, <i>to sprinkle</i>
hleypt	hlaupa	hljóp	hlupum	hlypi	hlaupit, <i>to run, urge</i>
bý	búa	bjó	bjuggum	bjyggi	búit, <i>to dwell</i>
högg	höggva	hjó	hjuggum	hyggi	höggvit, <i>to hew.</i>

We also find óxum, hljópum, but this form is spurious, as the Conjunct. œxi, hljœpi is not used, but only yxi, hlypi, which presupposes in the plur. of the Indicative. uxum, hlupum.

153. The 1st form of the 3rd Class has also the following irregular verbs:

finn	finna	fann	fundum	fyndi	fundit, <i>to find</i>
bind	binda	batt	bundum	byndi	bundit <i>to bind</i>
vind	vinda	vatt	undum	yndi	undit <i>to wind</i>
stíng	stínga	stakk	stúngum	stýngi	stúngit <i>to sting</i>
spríng	sprínga	sprakk	sprúngum	sprýngi	sprúngit, <i>to split</i>
geld	gjalda	galt	guldum	gyldi	goldit, <i>to be worth, pay</i>
skelf	skjálfa	skalf	skulfum	skylfi	skolfit, <i>to shake</i>
hverf	hverfa	hvarf	hurfum	hyrfi	horfit, <i>to diminish.</i>

The last are regular with the exception of the accent in skjálfa, such is also the auxiliary verb:

ek verð, at verða, varð, urðum, yrði, orðit.

Most of the regular verbs have *o* in the first syllable of the Sup.; only those which have *n* after the vowel, receive *u*; also
 drekk, drakk, drukkit

because *kk* stands here for *nk* or *ngk* (38).

154. The second class is very regular. But the Verbs in *-ig* have in the Imperfect not only *-eig*, but also the 2nd form of the 2nd Class in *e*, with a dropped *g*, as:

stig	stíga	{ steig	stigum	stigi	} stigit.
		{ stè	(stèum	stèi)	

Likewise: vík, víkja, veik or vèk (Paradism. S. 218).

155. The third class is also very regular; only a few have *ø* in the Imperfect; occasioned by a double Consonant following it, which is pronounced hard. Some in *-ng* take in the first syllable of the Sup. after a vowel *u*. These ought to be added to those which take *ø* in the Imperfect; but the extension of all vowels before *-ng* (34) is the reason that they generally take *-au*, as:

sökk	sökkva	sökk	sökkum	sykki	sokkit,	<i>to sink</i>
stökk	stökkva	stökk	stökkum	stykki	stokkit,	<i>to leap.</i>
hrökk	hrökkva	hrökk	hrökkum	hrykki	hrokkit,	<i>to move quickly</i>
{sýng	sýngja	saung	súngum	sýngi	súngit,	} <i>to sing.</i>
{syng	syngva	söng	sungum	syngi	sungit,	

Thus also slýng, slaung (Helgakv. Hundb. I. V. 33); slungit, and þrýng, þraung, þrúngit, which are however antiquated poetical words.

Auxiliary Verbs.

156. These auxiliary verbs are used to supply the wanting tenses by periphrase; they are very simple in the Old Norsk, and were less frequently in use than in the Danish, otherwise they are about the same.

Future periphr. man (mun) and skal;

Future preterite. munda, skylda;

Perfect. hefi, em (er);

Pluperfect. hafða, var,

f. i. with the auxiliary verbs em and verð.

Indicative

<i>Fut. periph.</i>	ek man vera - skal vera	ek man verða - skal verða
<i>Fut. preter.</i>	- munda vera - skylda vera	- munða verða - skylda verða
<i>Perfect.</i>	- hefi verit	- hefi orðit
<i>Pluperfect.</i>	- hafða verit	- em orðinn - hafða orðit - var orðinn.

Conjunctive

<i>Fut. periph.</i>	ek muna (i) vera - skula (i) vera	ek muna (i) verða - skula (i) verða
<i>Fut. preter.</i>	- myndi (a) vera - skyldi (a) vera	- myndi (a) verða - skyldi (a) verða
<i>Perfect.</i>	- hafa (i) verit	- hafa (i) orðit - se ordinn
<i>Pluperfect.</i>	- hefði (a) verit	- hefði (a) orðit - væri (a) orðinn

Derivative Forms

<i>Ind. Fut. per.</i>	(at) munda vera - skyldu vera	(at) munda verða - skyldu verða
<i>Perfect.</i>	- hafa verit	- hafa orðit - vera orðinn
<i>Part. Perf.</i>	- hafanda verit.	- hafandi orðit - hafandi orðinn.

The Part. Perf. was rarely used.

157.

Passive.

Indicative

<i>Pres.</i>	ek em (er) kallaðr	talinn etc.
<i>Imp.</i>	- var kallaðr	talinn
<i>Future.</i>	- man (verða) kallaðr	talinn
<i>Fut. pret.</i>	- munda (verða) kallaðr	talinn
<i>Perf.</i>	- hefi verit kallaðr	talinn
<i>Pluperf.</i>	- hafða verit kallaðr	talinn

Conjunctive

<i>Pres.</i>	ek se kallaðr	talinn
<i>Imp.</i>	- væri (a) kallaðr	talinn
<i>Future.</i>	- muna (i) [verða] kallaðr	talinn

<i>Fut. pret.</i>	- myndi (a) [verða] kallaðr	talinn
<i>Perf.</i>	- hafa (i) verit kallaðr	taliinn
<i>Pluperf.</i>	- hefði (a) verit kallaðr	talinn

Derivative Forms

<i>Ind. Fut. per.</i>	at vera kallaðr	talinn
<i>Perf.</i>	- mundu [verða] kallaðr	talinn
<i>Pluperf.</i>	- hafa verit kallaðr	talinn

These periphrase forms are rarely used in the order we have given, they are partly separated, partly transposed by inserted words.

Skal is used in an obligatory and assured sense. After man or skal — verða or vera is frequently left out. Vera is used for the present time, which has begun, verða, for the future time, which is now beginning, man and skal for the future time, not yet begun.

158. The Passive form in *-st*, has also derivatives, as:

ek man kallast	teljast
- munda kallast	teljast
- hefi kallast	talizt
- hafða kallast	talizt etc.

V. Particles.

159. This class of words, generally not inflected, take a comparison, they form the Comparative in *-a*, the Superlative in *-ast*; some have shorter forms in *-r*, *-st*:

opt	optar	optast	<i>often</i>
títt	tíðar	tíðast	<i>closely</i>
viða	viðar	viðast	<i>widely</i>
norðr	norðar	norðast	<i>northerly</i>
skamt	skemr	skemst	<i>shortly</i>
leingi	leingr	leingst	<i>long ago.</i>

160. Some are irregular or imperfect:

vel	betr	bezt	<i>good</i>
illa	verr	verst	<i>bad</i>
mjök	meir	mest	<i>much</i>
lítt	minnr (miðr)	minnst	<i>little</i>
gjarna	heldr	helzt	<i>rather</i>
úti	utar	yzt	<i>without</i>

inni	innar	innst	<i>within</i>
uppi	ofar (efra)	ofarst (efst)	<i>up</i>
niðri	neðar	neðst	<i>beneath.</i>

The n. g. of the adjective in the 1st and 2nd degree has often two forms with different significations as:

utar, *outside* (opposite the door, but visible),
 ytra, *without* (out of sight),
 leingr and skemr, *shorter, only of time*,
 leingra and skemra, *shorter, only of place.*

The Formation of Words.

161. The formation of words, much resembles the Danish, but it is more lively, richer and more certain. We do not intend to enter here into a minute disquisition, but one of the chief sources of derivation deserves attention, it is the Imperfect of the 2nd Order. From the plural are derived:

162. A) Nouns, such as:

dráp, from drep, dráp, drápum;
 nám from nem, nam, námum;
 fengr from fæ, fèkk, fengum;
 særi from sver, sór;
 hlægi from hlæ, hlóg;
 fundr from finn, fann, fundum;
 sprúnga from spring, sprakk, sprúngum;
 hvarf from hverf, hvarf;
 stig from stig, steig, stigum;
 bit from bit, beit, bitum;
 saungr (söngr) from sýng, saung (söng).

Sometimes there is no difference at all, and the noun seems to be the genuine old Imperfect, as:

bragð from bregð, brá;
 boð from býð, bauð;
 skot from skýt, skaut.

The plural brugðum seems to be formed from bragð and not from brá; also stigum from stig, not from steig, bitum from bit, not from beit; buðum, Conj. form byði, from boð, not from bauð; skutum, Conj. form skyti,

from skot, not from skaut. Related languages show the same, as for instance the english

I bite, bit, I shoot, shot, with a bit, a shot, as nouns;
such is also the german:

bisse, biss, schiesse, schoss and the nouns: Biss, Schuss.

Sometimes the German language lengthens the vowel as in

steige, stieg; biete, bot;

but even these lengthened Imperfects harmonize with the Old Norsk nouns:

stig, boð, not steig, bauð.

But transitions occur from

ei into i

au (ey) into o (u)

even in the old norsk formation of words, as:

veik-t — vik-na; baugr, beygi — bogi, bugr.

163. B) *Adjectives* which show in the Active as well as Passive that the extention of the verb is possible. These are so much more remarkable, as they have entirely disappeared in the modern language, as:

dræp-t, dræp-r, dræp, what one may kill;

næm-t, to take easily, contagious,

á-fengr, which is easily received, goes into the head, intoxicates;

al-geng-t, (german gäng und gäbe) current, usual, from

geng, gekk, gengum;

fær-t, navigable, from fer, fór;

upp-tæk-t, takeable, from tek, tók.

fleyg-t, (german flügge) fledged, from flýg, flaug;

neyt-t, useful, from nýt, naut etc.

164. C) *Verbs*, which instead of the unobjective take the active signification, or if the root were active they take the figurative signification as:

svæfi, to fall asleep, from sef, svaf, sváfum;

sæti, to watch, from sit, sat, sátum;

hængi, to hang up, from hangi, hekk, hengum;

felli, to fell, from fell, fell-um;

breyti, to alter, from brýt, braut;

neyti, to eat etc.

Syntax.

165. In the position of sentences the Old Norsk resembles the Danish, but the definite inflection to which the ancients paid great attention, gave them greater scope and freedom in the composition of the sentence. — The most remarkable difference of this kind is the custom of placing the verb, particularly the Imperfect, before the noun or pronoun, as:

kallaði Njall þetta lögvörn; —
 varu í þessu þá margir höfðingjar; —
 ok fækst þat af;
 gengu hváirtveggju þá; —
 ríða þeir nú heim.

166. The numeral pronouns up to 29 are always added to the noun as adjectives, whether declinable or not, as:

þrír íslenzkir menn; fimtán böendr; tuttugu skip
 (HK. 3, 344),

but 30 and the higher decimals govern the word in the Acc. as:

þrjátígi skipa; sextígi heiðingja (Fms. 6, 61);
 tíutígi manna (Fms. 7, 303).

The reason of this is, that the last part of this compound is a noun (119) as with

hundrað as: þrjú hundruð nauta.

167. The Verbs frequently govern the Gen. as in other languages, often the Dat. and Acc. Some govern two cases, two Gen., two Dat. or Gen. and Dat., Dat. and Acc. etc.

One of these rules has such expansion that we must specify it; it is this: a number of verbs govern the Dative, showing that a thing changes place and position, without being changed in its own basis, as:

sný, vendi, fleygi, kasta, skýt, lypti, dreifi, sái,
 stýri, ræð etc.

Some take the Gen. in a different signification, as:

hann skaut öru til mannsins; but:
 skjóttu manninn þann hinn mikla.

All Verbs which express a use, assistance, injury, saying etc. govern the Dative, some of them take two Datives, as:

hann lofaði henni því; hon svaraði hánum því.

Prepositions.

168. The following govern the Accusative:

um (of), <i>over</i>	umfram, <i>before</i>
umhverfis, <i>round about</i>	framýfir, <i>over</i>
í gegnum, <i>through, by</i>	framundir, <i>against,</i>

also a great many combinations with um, as:

út um, *out of, outside,*
inn um; yfir um, í hring um (*around in a ring*),

and those signifying a position, as:

fyrir norðan, fyrir sunnan, fyrir ofan, fyrir neðan, fyrir utan, fyrir innan, also fyrir handan ána.

169. The Dativ govern:

af, <i>of</i>	hjá, <i>by</i>
frá, <i>from</i>	ásamt, <i>together with</i>
ör, yr, ur, or, <i>out</i>	gagnvart, <i>above</i>
undan, <i>out of</i>	mót, á móti, í móti, <i>against,</i>

with some combinations, as:

út af, upp frá, fram or, á undan (*before*),
framhjá, *by, over;*
í gegn, *against;*
á hendr; *against, in opposition;*
til handa, *for, for the best;*

also: nær, nærri, fjarri, *near, yet.*

170. The Genitive govern:

til, <i>to</i>	millum, á milli, á meðal, <i>between</i>	
an, on, <i>without</i>	í stað (hans), <i>instead of (his)</i>	
utan, <i>out of</i>	sakir (fyrir sakir)	} <i>by means of,</i>
innan, <i>within</i>	sökum	
auk, <i>without</i>	vegna	

and the composita with megin, as:

báðum megin, *on both sides,*
öðrum megin, hinum megin, *on each side,*
þessum megin, *on this side,*
öllum megin, *on all sides.*

171. The Accusative and Dative govern:

á, <i>on</i>	eptir, <i>behind</i>
í, <i>to, in</i>	fyrir, <i>for</i>
með, <i>with</i>	undir, <i>under</i>
við, <i>with, by, against</i>	yfir, <i>over,</i>

and a great number of combinations with short, local adverbs, as:

upp á, út i, fram með, í staðinn fyrir, inn undir, út yfir etc.

172. The preposition *at* governs three cases:

- 1) the Accusative in the signification „*after*“ (obsolete),
- 2) the Dative in the sign. „*to, towards*“ used of things, places, and time „*at sumri*“, *towards summer*,
- 3) the Genitive in the signification „*at, in*.“

173. It often happens that a preposition is found before a noun, without governing the same; in such a case the prep. belongs to the verb; in reading a short stop is made between prep. and noun. As:

svá at þegar tók af höfuðit,
so that (it) straight took off the head.

174. The preposition is often found behind the verb in relative sentences, chiefly where the demonstr. pronoun is not declined, as:

Sverrir konúgr hafði viðset þessi snöru
er þeir ætluðu hann í veiða.
*The king Sverrir had seen the cord
with which they thought to catch him.*

The prepos. *-i* is accented, but forms no composite with *veiða*, as *íveiða* is no word.

P r o s o d y.

175. The old verse of the Skalds may be reduced to three Orders; corresponding to the three manners of rhyme in which the chief poems of the old Icelandic tongue are written.

They are all divided into sing-verses or strophes (*vísa*, *staka*) which generally contain eight lines in each verse.

These strophes are again divided into two halves (*vísuhelmingr*) and each of these again into two parts (*vísufjórðúngr*) which form the fourth part of the whole strophe.

The separate lines or verses (*vísuorð*) are generally short, the longest has but four feet, they all have the caesura.

176. The two lines which form the fourth part of the strophe are without exception united by alliteration (letter-rhyme), this is a most essential part of the Icelandic versification. The nature of Alliteration demands that three words should occur in these lines beginning with the same letter. One of these three words must stand at the beginning of the second line and is called the chief letter, the two others in the first line are governed by it, these are called the sub-letters.

If the chief-letter be a compound as *-sp, st* etc., the sub-letters must correspond with it, but if the chief letter be a vowel or a diphthong the sub-letters may change the tone by another vowel, as:

Stendr Angantýrs
ausinn moldu
salr í Sámsey
sunnanverðri.

177. It is not always necessary that the chief-letter stands at the beginning of the line, in short verses it often has a toneless word before it, indispensable for completing the sentence, these are called (*málfylling*) „*filling up the sentence*“, such are *or, sem í* etc.

178. The Assonance or Line-rhyme, consists in the occurrence in the same line of two syllables, the vowels of which and the following cons. agree together. The one stands at the beginning, the other at the end of the syllable. It is called half-assonance when the vowels are different, and only the consonants agree. These two kinds of the Line-rhyme are thus divided; the first line of the quarter verse has the half-assonance, the second has the assonance, as:

held-vild, *in the first line,*
veg-seg, *in the second line.*

179. The final rhyme is the same as in the modern language, except that it is generally monosyllabic, and that the two lines united by the chief-letter rhyme together, as:

Nú er hersis hefnd
við hilmi efnd,
gengr úlfr ok örn
of Ynglings börn.

180. Quantity is not observed, as all syllables may be long. The freest and oldest kind of verse is the (*fornyrðalag*)

speechverse; it has four long syllables, sometimes two with emphasis, and if the verse permits it is followed by some short ones. The example of § 176 is quite regular without short syllables.

181. The Heroic-poems (*dróttvæði*) generally have the end-rhyme and the syllabic-rhyme. Regular lines, each with six long syllables, or three spondees, of which the two first change with dactyls. This is the verse used in most of the Sagas. It must be observed, that one meets sometimes a syllable in the oldest verses of this kind, before the chief-letter, which cannot be looked upon as „*málfylling*“, but which belongs, to the verse to give it the right length, as:

sáttaðu	hrafn i	hausti
of hræ-	solli	gjalla
- - -	- - -	- - -

182. The Songs (*rúnhenda*) have also regular lines but they have both syllabic and final rhymes. The shortest verse of four syllables also has sometimes a syllable before the chief-letter, for the reason given, as:

vīð hīlmī ēfnd.

Jon Olafsen, who has written a treatise „on the old Icelandic Poetry“ expresses the same opinion on pag. 68.

A single short syllable is frequently found in the verse.

P A R T II.

The Old Norsk Poetry and the Sagas.

Iceland was formerly looked upon as the *ultima Thule* of Virgil; it received the greater part of its population from Norway, where it first became known between the years 860—870 through the skandinavian navigators Nadd-Odd, Gardar and Fløeke. The last one called it Iceland in consequence of the masses of drift-ice which he found in all its creeks.

The first settler was the Norweian Ingolf (870) who fled to the iceland with his retinue and relations from King Harald Hårfager who after having subdued the other petty kings of Norway, obtained supreme power by levelling taxes on all the freeholds of the nobles, whom he in reality reduced to tenants, and all those who would not submit to this usurped authority, emigrated to Iceland, and thus within 60 years the habitable shoreland of the isle was taken possession of.

As most of these emigrants were the freest and noblest men of Norway, some of royal descent, others from the flower of the aristocracy, they continued their old mode of life in their new home, and Iceland became an aristocratic republic. They brought with them their language, the Old Dansk, their rites of heathen worship and their civil institutions. The ground work of their political life was chiefly Ulfilot's (927), who established a system of law and created the „*Althing*“ a national parliament, composed of all the freeholders of the island, which held its meetings every year for 14 days on the great plain of the Thingvalla to discuss the interests of the land.

Besides this general meeting, there were instituted since 962

a number of smaller Things* for the various districts of the island, to which was added A. D. 1004 through Njal a superior court of justice. Christianity, already introduced by some of the early settlers, was legally established in 1000, and with it came the knowledge of the latin language and literature, indeed poetry and science found ground ready to receive them on these shores, and both poetry and historic sagas were already more widely cultivated here than in other parts of the germanic north.

It is no wonder that in this remote region a literary life began and literary treasures were kept and reared, whilst the whole of northern Europe was nothing but a bloody battlefield. These noble Norsemen had brought with them a beautiful language, diamond-hard, pure as crystal and golden tinted, in which the Edda Songs were written. We call it the Icelandic or Old Norsk tongue, but the Old Icelanders called it the „*dönsk tunga och norræna tunga.*“

It was once the common language of all the tribes of the germanic north, spoken in Denmark, Norway, Sweden, The Farøe, Orkney and Hebrides Islands, and transplanted by the Danes into England. This tongue is still spoken, with some modifications, in Iceland and the Farøe Islands, it has kept up its ancient type, partly from the naturally secluded position of the island, partly because of its finished literature. In Denmark itself, it underwent a process of degeneration by the mixture with the Anglo-Saxon and German, through the influence of latin and at last by the french, so that it is scarcely possible now to trace in the Danish language, the once powerful, harmonious, full-sounding Norræna-tongue. Thus it is that since the beginning of the 14th Century, the contrast of the old-norsk or icelandic tongue (*íslenska tunga*) and the modern danish and swedish language has become visible.**

It is interesting to enquire how these rich treasures of ancient lore were preserved in this remote island. A great quantity of Sagas matter was collected in Iceland from the very first, not only did the emigrants bring with them the great national Sagas of the Norwegians, Swedes and Danes, but also

*) Thing in Icelandic means, a meeting or assize, Court of Justice.

***) Koeppen's Literar. Einleitung in die Nordische Mythologie; one of the best books on icelandic literature and Mythology.

Dietrich's Altnordisches Lesebuch, with Introduction on the Old Norsk Literature.

the Sagas of the tribes and the local traditions from every part of Scandinavia; besides a number of Sagas from the other countries which they continually visited in their numerous travels by sea and land. The nobles brought with them their own family Sagas from the remotest times, and they were also the keepers of the Old Sagas of Gods and Heroes, with the latter of whom their own families were often connected by tradition. Hence this incredibly rich mine of poetry and history, of mythology and superstition in Iceland. Moreover the nobles, from the old houses of Ynguis or Skiöld, remained in their northern seats, without any other occupation than the care of their property, there was little agriculture and that was left to their servants. The national feasts, and the Things, and also disputes and wars occasionally interrupted their solitude, otherwise their days glided away evenly enough. Ennui drove the nobles partly to travel, partly to study and writing, and thus they became poets and historians, and created this rich icelandic literature which we possess.

The Skalds.

„The early dawn of literature *) in Europe was almost everywhere else marked by an awkward attempt to copy the classical models of Greece and Rome. In Iceland, an independent literature grew up, flourished, and was brought to a certain degree of perfection before the revival of learning in the South of Europe. This island was not converted to Christianity until the end of the tenth century, when the national literature, which still remained in oral tradition, was full blown and ready to be committed to a written form. With the Romish religion, latin letters were introduced; but instead of being used, as elsewhere, to write a dead language, they were adopted by the learned men of Iceland to mark the sounds, which had been before expressed by the Runic characters. The ancient language of the North was thus preserved in Iceland, whilst it ceased to be cultivated as a written, and soon became extinct as a spoken language, in the parent countries of Scandinavia.“

The Skalds or poets were the Minnesingers of the North, they preserved poetry, mythology and history in the verses

*) Wheaton's History of the Northmen pag. 49. — an interesting work for the early history of the Danes and Normans.

which they recited. As early as the 10th Century these Icelandic Skalds were known far and near. We find them at all the northern courts, where they occupy a distinguished position in the trains of kings, whose companions and chroniclers they were „who liberally rewarded their genius (see Wheaton) „and sometimes entered the lists with them in trials of skill „in their own art. A constant intercourse was kept up by „the Icelanders with the parent country, and the Skalds were „a sort of travelling minstrels, going continually from one Northern country to another. A regular succession of this order „of men was perpetuated, and a list of 230 in number, of those „who were most distinguished in the three Northern kingdoms, „from the reign of Ragnar Lodbrok to Valdemar II is „preserved in the Icelandic language, among whom are several „crowned heads and distinguished warriors of the heroic age. „The famous king, Ragnar Lodbrok, his queen Aslög or „Aslauga, and his adventurous sons, who distinguished themselves by their maritime incursions into France and England „in the ninth century, were all Skalds. A sacred character „was attached to this calling. The Skalds performed the office „of ambassadors between hostile tribes, like the heralds of ancient Greece and of the Roman feal law. Such was the „estimation in which this order of men was held, that they „often married the daughters of princes, and one remarkable „instance occurs of a Skald, who was raised to the vacant „Jutish throne, on the decease of Frode III, in the fourth Century of the Christian æra.“

In such a position the Skalds accompanied the king in their raids and to the battle field, they were present in the banqueting hall and in the hot fight, continually collecting materials for new Songs, Sagas and Tales; and at last when they were worn out and tired of life, they returned to their home in Iceland, frequently covered with renown and with riches, to tell their friends and countrymen of the foreign countries they had visited and of their own exploits. The Skalds therefore much more resemble the knightly Troubadours of the Middle ages than the Indian Bramahs, or the celtic Druids. They could sing of fights and battles and deaths, which they had personally witnessed, they could sing of the Sea with its charms and dangers because they had led a daring Viking life and had steered the „steed of the sea“; through storms and tempests. They could sing of the bliss of the Gods and Einheriar, because they

had partaken of kingly hospitality and feasts, the prototype of which was Valhall.

The Skalds obtained their highest position at the time of Eric, the bloody axe, Hacon the Good, Harald and Hacon Jarl.

The most celebrated Skalds of that period were: Egil Skallagrimson, Kormak Augmundarson, Einar Helgason Skalaglam, Eilif Gudrunarson, Guttorm Sindri, Glum Geirason etc., but they were all surpassed by the Norwegian Eyvind, the great-grand child of Harald Haarschöns, who received the proud name of Skaldaspillir (the annihilator of the Skalds). Even the Icelanders acknowledged him and sent him a costly present (Harald-Gráfelds-Saga c. 18).*)

„As there were female warriors (Wheaton), or Amazons „in the heroic age of the North, so there were female Skalds „or poetesses, whose lays sometimes breathed the harsh notes „of war and celebrated the achievements of conquering heroes, „and at others sung the prophetic mysteries of religion.

„Thus we perceive how the flowers of poetry sprung up „and bloomed amidst eternal ice and snows. The arts of peace „were successfully cultivated by the free and independent Ice- „landers. Their Arctic isle was not warmed by a Grecian sun, „but their hearts glowed with the fire of freedom. The natural „divisions of the country by ice-burges and lava streams, insu- „lated the people from each other, and the inhabitants of each „valley and each hamlet formed, as it were, an independent „community. These were again reunited in the general na- „tional assembly of the Althing, which might not be unaptly „likened to the Amphyctionic council or Olympic games, where „all the tribes of the nation convened to offer up the com- „mon rites of their religion, to decide their mutual differences, „and to listen to the lays of the Skald, which commemorated „the exploits of their ancestors.“

A collection of these early remains of old Scandinavian poetry will be found in the Poetic or Elder Edda, the prose in the Younger Edda and the Sagas, the Njála, the Heimskringla, the Konungsskuggsjá, and the Landnámabók.**)

*) A Catalogue of the most celebrated icelandic skalds (Skáldatal) will be found in Worm's Literat. Run, and in Peringskiöld's Edition of the Heimskringla.

***) See Bosworth's Scand. Literat. with specimens of the va-

Indeed the Icelandic literature begins with the compilation of the Poetic Edda in 1056 and ends in the 14th Century.

The Edda.

In the year 1643 the Bishop of Skalholt Brynjulf Svendsen found amongst other Manuscripts, a very old Membran which contained icelandic poems, he had it copied and added to the title with his own hand „Edda Sæmundar hins Fróða“ Edda of Sæmund the Wise. The old Manuscript was sent to Copenhagen and is now to be found there in the Royal Library. It seems to have been written in the 14th Century and although not quite perfect, is the chief codex of the Edda.

This Poetic Edda is one of the most incomparable works of the human race, no people have noted down their heathen belief in so innocent a manner and with such freshness of colour as the Icelanders. These Songs are the ancient Relics of Antiquity, and are for the Scandinavian Nations, what Homer and Hesiod combined are for Ancient Greece. It is the thoroughly original and national poetic monument of the Northern Nations.

The Songs of this Edda consist of the Sagas of Gods and Heroes. Edda means „proavia“ the great grand mother,* who tells to her numerous grand children the history and tales of their forefathers.

The Songs of the Edda are mythologic or heroic-epic, they are of so remote a period, that it is not likely they were written in Iceland, it is much more probable that they were brought over to Iceland by the old Noble families in whose keeping they were preserved, and it is the proud distinction of the Icelanders that to their intelligence we are indebted for these, the most precious relics of the germanic races.

Wheaton says:**) „About two centuries and a half after „the first settlement of Iceland by the Norwegians the learned „men of that remote island began to collect and reduce to „writing these traditional poems and histories. Sæmund Sig-

rious northern Dialects; Mallet's Northern Antiquities. English translations of the Edda by S. Cottle (mythol. songs only) and by Thorpe.

*) Halderson' explains: „Módir heitir ein. amma önnur, edda hin þridia.“ (Moder is called the one [in the first degree] grand mother the second, Edda or the great, grand mother; the third).

**) Northmen page 59.

„fussen, an ecclesiastic, who was born in Iceland in 1056
 „and pursued his classical studies in the universities of Ger-
 „many and France, first collected and arranged the book of
 „songs relating to the mythology and history of the ancient
 „North, which is called the poetic, or elder Edda. Various
 „and contradictory opinions have been maintained as to the
 „manner in which this collection was made by Sæmund, who
 „first gave it to the world. Some suppose that he merely
 „gathered the Runic manuscripts of the different poems, and
 „transcribed them in Latin characters. Others maintain that
 „he took them from the mouths of different Skalds, living in
 „his day, and first reduced them to writing, they having been
 „previously, preserved and handed down by oral tradition
 „merely. But the most probable conjecture seems to be, that
 „he collected some of this fragmentary poetry from cotem-
 „porary Skalds and other parts from manuscripts written after
 „the introduction of Christianity and Latin letters into Iceland,
 „which have since been lost, and merely added one song of
 „his own composition the *Sólar Ljóð*, or *Carmen-Solare* of
 „a moral and Christian religious tendency, so as thereby to
 „consecrate and leaven, as it were, the whole mass of paganism.“

The Edda contains Ist Songs of the Gods, and IInd Songs of the Heroes. *Völu-spá* (the oracle of valá, the seer) tells of the creation of the World, and the Gods and People who dwell in it. The Seer has heard of the doings in this world from her instructors, the primeval giants, and she is acquainted with nine heavens, she also knows the future.

The entire poem is most prophetic and remarkable.

Grimnis-mál, the Song of Grímnir, in which he describes the twelve dwellings of the Gods and the splendour of Valhalla.

The *Vafþrúðnis-mál*, Óðinn undertakes to visit a wise and powerful giant and to question him on the World, the Gods and the Giants. The giant gives his replies and shows his knowledge, but from the tenour of the last question he guesses that the visitor who has drawn his secrets from him is the powerful God himself.

The *Sólar-lióð*, the song of the sun, as we have already seen is a christian song, interwoven with old mythological fancies.

Besides these four most important songs, the following are of a very remarkable kind, in which the old poetry has a tinge

of divine lore, namely: the Skirniför, Vegtamskviða, Harbarðslioð, Hymiskviða and the Þrymskviða.

The most important of the Songs of the Heroes are the Völundarkviða, the two Songs of Helgakviða, the songs of Sigurð, Tafnismál and Sigrðrifumal.

The Epic contents of some of these Songs are maintained by Jac. Grimm, to have been gathered from the German forefathers, and that the Scandinavians have saved these Teutonic remains; these poems are of an epic grandeur, and a truly Homeric power, which give them the foremost position in the Edda.

Schools were formed in Iceland in the eleventh Century, and being far distant from Rome, enjoyed much liberty and national formation. The Bishops were elected by the Althing, the schools were not only established in the Monasteries but also in private houses.

The Bishop of Skalholt introduced writing in 1057 and Sagas were then much collected. Without writing there were songs and sagas in abundance, even traditional science, but no literature. The Icelanders like other Norsemen certainly wrote earlier in Runic Characters, but these were only used for inscriptions in wood and stone, to express names, pedigrees and forms of witchcraft, rarely poems.

The Runic alphabet*) „consists properly of sixteen letters, „which are Phenician in their origin. The Northern traditions, „sagas and songs, attribute their introduction to Odin. They „were probably brought by him into Scandinavia, but they have „no resemblance to any of the alphabets of central Asia. All „the ancient inscriptions to be found on the rocks and stone „monuments in the countries of the North, and which exist „in the greatest number near old Sigtuna and Upsala, in Swe- „den, the former the residence of Odin, and the latter of his „successors, and the principal seat of the superstition intro- „duced by him, are written in the Icelandic or ancient Scan- „dinavian language, but in Runic characters.“

The Icelanders first received the Latin alphabet from the missionaries, in a double form, namely from the Germans and Anglo-Saxons. The German writing (Mönchsschrift) became however predominant, but they retained some of the Anglo-

*) Wheaton's Norsemen 61.

saxon characters. — Books were created through school-knowledge. Young Icelanders visited Germany, England, Italy and France to study and prepare themselves for the church; they studied at the Universities in Oxford, Rome and Paris. Schools were established to teach christian learning and to educate their own clergy, Latin, Theology, reading, writing and singing were the branches chiefly taught.

Sæmund hinn froði, Sigfusson (born 1036. d. 1133) who collected the poetry of the elder Edda had studied at Paris and Cologne, and in the School on his property Odd was educated „Snorri Sturluson the author of the Chronicles of the Norwegian Kings from Odin downwards, and the Prose Edda. Historical prose rose to its highest point in the 12th and 13th Centuries when Sagas of all times and countries were written or translated.

With the gradual fall of the political state in the beginning of the 13th Century, we also find that the compositions of the Sagas become less numerous; the 14th Century only furnished translations, fictions, fairy tales and Annals, and even these ceased to be created at the end of the Century, when Iceland was visited by diseases and plagues.

Poetry of the Skalds.

We find in the 12th Century the most celebrated of the historical Skalds to be:

Marcus Skeggson, Ivar Ingemundson at the norwegian court, the priest Einarr Skulason court poet, from 1114 with Sigurd in Norway. He wrote poems on Sven, king of Denmark to whom he went in 1151. In the time of king Sverrer (1177—1202) the following are the most distinguished Skalds: Hallr Snorrason, Måni, Blackr, Þorbiörn, Skaekaskald, and the young Snorri Sturluson.

In the first part of the 13th Century Liot, Höskuld the blind, Jatgeir, Snorri, Jarl Gizur, and chiefly Olaf hvita skald Þorðarson (d. 1259) the author of the Knytlingsasaga and of many poems on king Waldemar of Denmark and Hakon VI of Norway were much esteemed. His brother Sturla hinn froði (d. 1284) wrote the histories of Hakon VI and Magnus VII. In the 12th Century we already find in the Icelandic and Norwegian Sagas a number of folk songs

(Volkslieder) interspersed. Saxo Grammaticus often quotes these songs as authorities.

Prose writing rose high in the 12th Century, historical events were frequently written down, and although the manner in which they were composed, was unfinished, yet an artistic form is visible in the narrative of events and in the treatment of the subjects generally. Real history of which the father is Ari hinn froði who wrote a Chronicle of Iceland, and the Landnámabók is treated too much in the character of dry statistics and genealogy and is much in want of general survey and enlarged handling. It is only when we come to Snorri and his nephews Olaf and Sturla that descriptive history becomes more finished and personal dialogues infuses life into the historical pages. Both Sweden and Norway have taken part in collecting and writing down their old laws and privileges, but we are only indebted to the industry and intelligence of the Icelanders for having preserved to us the traditions of their common Hero Sagas, to which we look as the real history of those remote ages. Without these Sagas there would be a great blank in northern history for several Centuries.

The Sagas.

„The ancient literature of the North“ says Wheaton, „was „not confined to the poetical art. The Skald recited the „praises of King and heroes in verse, whilst the Saga-man re- „called the memory of the past in prose narratives. The talent „for story-telling, as well as that of poetical invention, was „cultivated and highly improved by practice. The prince’s hall, „the assembly of the people, the solemn feasts of sacrifice, all „presented occasions for the exercise of this delightful art. The „memory of past transactions was thus handed down from age „to age in an unbroken chain of tradition, and the ancient „songs and Sagas were preserved until the introduction of book- „writing gave them a fixed and durable record.“

The great mass of Prose writing which has come down to us, from these cold icebound shores, is truly amazing, it contains not only the Sagas of entire tribes, but of kings, Jarls or chiefs, skalds and other celebrities. We will mention some of the most important

Ist Hero Sagas

were one of the first subjects of their prose tales. In the *Volsungasaga* we find much of the germanic and northern element, it tells of Sigfrid's youthful deeds, this is followed by the *Ragnarlodbrokssaga*, in which is set forth how the danish king, having lost his queen Thora, marries Sigfrid's daughter, whose sons become the great conquerors. Both Sagas belong to the 12th or beginning of the 13th Century.

The *Vilkina* or *Niflungasaga* are based on low german poems and tales.

There are a number of sagas whose heroes are renowned Icelanders, such as *Finnbog* and *Gretter*, *Hialmtér* and *Ölver*, *Hromund*, *Hrói* and of the swedish *Herraud* and *Bosi*. *Styrbiörn*, the Swedefighter, *Gautrek* King of Westgothia, and of his son *Hrolf*, and the Sagas of the Norwegian *An*, the bow-man, *Sturlaug* the industrious, *Pörstein* the son of Vikings and others.

Foreign Hero-Sagas were introduced into Iceland and Norway during the 13th Century through translations, chiefly by *Hakon Hakonarson* and the icelandic clergy; of which

Jón Halldór, Bishop of *Skalholt* 1322—39 was the most celebrated. Old British Legends are also early imported through translations, the *Bretasögur* is said to have been made by the monk *Gunnlaug Leifson* in *Thingeyre* (1218).

Many foreign sagas were transcribed by order of *Hakon VI*, such as the *Prophecies of Merlin*, the *Artursaga*, the *Möttulssaga*, the monk *Robert*, the *Tristram ok Isod-dusaga*; and in the 13th Century the *Alexandrasaga*, and the history of *King Tyrus* and *Pilate*, both by *Brandr Jónsson*, who died Bishop of *Holum* in 1264. The precise time when many of these sagas were translated is not known, as the *Tróamannasaga* and the spanish *Flor* and *Blancheflur*.

IInd The Historical Sagas

were written under the title *Sögur*, they contain much that is mythic before the time of *Halldan the Black* (863) but much real history is interspersed, which is principally taken from the pedigrees and traditions of the Nobles of the land. One of the most important works, on the history of Iceland, chiefly composed from the various family histories which were then

in existence, is the „Islendingabók“ written by Ari hinn froði (born 1067) which gives a general history of the colonisation and events of the island, down to the beginning of the 12th Century, also the Landnámabók commenced by Ari, which after many continuations was finished by Sturla Þordarson (d. 1284) with additions by Erlauk Erlendson (d. 1334). It contains a complete history of the island from the taking possession of the same to the 10th Century, but it is full of genealogies and dry detail. — We must further mention the excellent Færeyingasaga (12th C.) which treats of the history of Sigmund, who introduced Christianity into the Farö Islands. The Orkneyingasaga from the middle of the 13th Century; the Heidarvigasaga (12th C.) which gives an account of the battle on the Heath (1013—1015) a fearful contest, in which entire tribes fought against each other. The Hungurvaka (12th Cent.) treats of the first five Bishops of Skalholt.

The Laxdœlasaga (13th Cent.) is an interesting history of the trials and adventures of a very rich norwegian woman Auda, who fled with her father before Harald, first to Scotland and then to Iceland.

The Sturlungasaga (end of the 13th Cent.) is one of the most important historical documents we possess. It begins its narrative in 1110, and relates minutely the fate of Sturla, the father of Snorri, and the various conflicts of his race with other chiefs; its author was Sturla Þordsson who was engaged in writing it until he went on his journey to Norway in 1164.

The Vigastyrssaga written by a noble icelander Styr (styled Arngrim) the “murderous fighter“; he was at last slain, and it was in consequence of his death, that the celebrated battle on the Heath was fought.

The Liotsvetninga or Reykdœlasaga, written by the rich Gudmund the powerful (d. 1025) and his sons. It gives an account of the earliest aristocracy of the island (12th C).

The historical biographies of the icelandic Skalds are very interesting. One of the oldest is the Gunnlaug Ormstunga ok Skald Rafn's Saga from the 12th Cent. The Saga of two poets, whose valour was widely renowned is the Fostbrœdrasaga, it tells of Þormod who received his death wound in the battle of Stiklestad, and Þorgeir who saw many a fight in Iceland, Ireland, England and Norway,

in the latter country he was for some time Court skald at Olaf's, until at last he found his end in Iceland, where he was slain in battle.

The *Kormakssaga* also belongs to this remarkable kind of Sagas, in which the battle and love adventures of these Minnesingers and gallant blades, which they experienced in their romantic wanderings are told.

The *Heimskringla* (*orbis terrarum*) is one of the principal works of Iceland. It is written by Snorre Sturlason, a man to whom his country's history and literature are much indebted; and who earned for himself the title of the Northern Herodotus. A scion of one of the old noble families, he was born in the year 1178 at Hvamn. He lived long at the Courts of Sweden and Norway, became an Icelandic lagman and was murdered in his castle on the 22nd September 1241. He was a man of great talents, and made himself famous as a poet, lawgiver and historian.

Snorre collected 16 Sagas on his numerous voyages, the first of which treats of the mythic times before Halfdan the Black, followed by the histories of all Norwegian Kings down to Magnus Erlingsson (1162—1184). To these are added three continuations, first by Karl Jónsson Abbot of Thingeyri (d. 1213) who wrote the minute history of King Sverrer, followed by the histories of Hakon Sverrer'sson, Guttorm Sigurðarson and Ingi Bardarson, written by an unknown author, and lastly by Sturla, the last Skald who wrote the life of Hakon VI and a fragment of Magnus VII.

Snorre mentions that he has not only used the poems of the Skalds, but the Sagas of Kings which he found written, and which he collected in his travels. The completion of the entire work may be placed towards the year 1230.

With this remarkable book, a masterpiece of history, only inferior to the Edda itself, closes the history of the Sagas. It is a mine of Icelandic history and mythology, interesting alike for its Swedish and Norwegian Annals, giving at the same time historical glances at Russia.

The history of the Swedish Kings has not been treated with originality by the Icelanders; nor has Danish history been faithfully represented after the 12th Century. The *Jomsvikingasaga* is the history of the renowned pirates who lived in the Jomscastle, the terror of navigators and the coast population, and Jarl Hakon's taking and destruction of this Castle;

the *Knytlingasaga* records the history of Knut the Holy (1080—1086) and his successors down to 1186.

There are also a great number of Biblical Sagas and Old Legends extant, which it would be beside our sketch to dwell upon.

IIIrd The Old Law Statutes.

are of great value to the philologist, as these Old Laws and Statutes were collected and written down by the northern Countries in their own various dialects. One of the oldest is the Icelandic „*Grágás*“ (Greygoose) which name was given to it by its last editor the Lagman Gudmund Þorgeirsson (1123—1135). It commenced in 1119 on the basis of the laws of Ulfliot in the 10th Century, but was only used until the subjugation by Norway, since which time (1273) the *Hakonarbók* was introduced, which, having being re-edited by Jon an Icelandic Lagman (1280) was called *Jónsbók*.

The Icelandic Cannon-law (*Kristinrettr*) dates from the year 1275.

IVth Science.

Remains of Learning and Science are not wanting in Iceland, for after the introduction of Christianity, many persons studied abroad. Grammar, Rhetorics, Astronomy, Chronology, Physics and Geography were cultivated by them. The study of Grammar was an especial favourite in which Þorodd became so great that he received the name *Runameistari* (Grammaticus) but the most celebrated work is the

Younger Edda or Prose Edda.

It was first found 1628 by Arngrim Johnson. Three Codices are extant, two in the Copenhagen and one in the Upsala Library. It was Snorre who contributed mainly to the compilation of this prose Edda.

In the 14th Century the Younger Edda consisted of three parts. The 1st contained the Myths, or the material out of which the poetic language should be formed. The 2nd *Kenningar*, gave the forms of authority, in which the mythic element should be adopted, and it therefore gives the Mythology of the Poetic Edda. The 3rd part contains the *Skalda*,

the rules or art of poetry adopted by the Skalds subdivided into three classes namely 1) reading and writing, 2) speaking correctly and 3) writing verses as the result of the entire study. It further contains a Dictionary of poetic synonymes and the whole art of versification, alliteration, species of verse, etc.

The „Konungsskuggsiá“ Kingsmirror, from the 12th Century, is a curious collection of knowledge and experience. It contains firstly physical and geographical curiosities, secondly, rules of life and manners to be observed in the presence of Kings and Courts, and hence its title.

The learned industry, so long and habitually practised by these noble Icelanders, continued during the Centuries following, but after the introduction of the Reformation, although literary occupations were kept up, the authors wrote in latin, much was translated, nor did poetry entirely die out, but the power and the lustre of its might and beauty were gone, the Saga with its powerful poetry and its heroic elements fled, and the old Icelandic Art was at an end for ever.*)

*) We refer the student for further information to Möbius, T., Ueber die ältere isländische Saga. 1852.

— — Ueber die altnordische Philologie. 1864.

— — Analecta Norroena. Auswahl aus der isländischen und norwegischen Literatur des Mittelalters. 1859.

These books can be had of the publisher of this Grammar as well as: Haldorsson's Lexicon Islandico-Latino-Danicum.

Jónsson's Icelandic-Danish Dictionary.

Fritzner, J., Old Norwegian Dictionary.

PART III.

Icelandic Reader.

Sundurlausir Pankar.*)

Sønderløse Tanter.

Separated thoughts.

Icelandic: Góð bók og góð kona, lagfæra margann brest,

Danish: God Bog og god Kone rette mangen Brøst,

English: Good book and good wife mend many fault,

slæm bók og slæm kona skémma margt gott hjartalag, margir

flém Bog og flém Kone forðære mangt góðt Hjertelag, mange

bad book and bad wife spoil many good disposition, many

gæta ekki að öðru á báðum þeim, enn hvörninn þær

fee iffe þaa andet þaa begge dem, end hvorledes de

look not to others on both (sides) them, than how (but only to) they

eru utan; — Fer þeim þá að kvarta yfir

ere udbortes. — Sømmer dem da at klage over

are the outside (of things). Beseems them then to complain over

hvörninn hid innra seinna reynist.

hvorledes det Indre senere prøves.

how the interior later proves.**)

Heimskum verður að halda til góða, þó þeir tali

Dumme bliver at holde til Gode, skjøndt de tale

Stupid must to keep to good, although they speak

nokkra heimsku, því það væri harðt að lofa þeim aldrei að

nogen Dumhed, thi det være haardt at tillade dem aldrig at

some stupidity, for it were hard to allow them never to

tala eitt ord.

tale et Ord.

speak one word.

*) From Sivertsen's Icelandic Læsbog.

***) Must be constructed thus: Most people look not to both sides, but only to the outside of things; it behoves those who complain to examine both sides.

Correct Danish.

Talesprog.

En god Bog og en god Kone forbedre mange Feil, en slet Bog og en slem Kone fordærve Manges gode Sindelag. De Fleste see kun paa Begges Udvortes. Sommer det sig da at klage over hvorledes Begges Indre siden erfares? De Dumme maa man holde det til Gode, skjøndt de tale noget dumt, da det vilde være haardt, aldrig at tillade dem at tale et Ord.

Gátur — Gaader — Riddles.

Eg er móðurlaus, en hann faðir minn er madurinn minn.
 Jeg er moderløs, men han Fader min er Manden min.
I am motherless, but the father my is the husband my.

Frá móður lífi kom eg höfudlaus, og fótavani,
 Fra Moder-liv kom jeg hovedløs, og Føddersmanglende,
From mother's life came I headless and feetwanting,

fell eg þannin mörgum vel, með höfði og fótum er eg
 falder jeg saaledes mange vel, med Hoved og Fødder er jeg
fall I thus many well, with head and feet am I

líka góður maga þinum, en þá verður þú að bíða.
 ogsaa god Mave din, men da bliver du at vente.
also good [to] stomach thy, but then must thou wait.

Hvad er það sem í dag ekki verður þat sama á
 Hvad er det som i-dag ikke bliver det samme i-
What is it which to-day not becomes that same to

morgun, missir bord, rum, hús, og nafnid með, en græ-
 morgen, mister Bord, Seng, Huus, og Navnet með, men græ-
morrow, loses table, bed, house and the name with but de-

tur þó ekki missirinn.
 der dog ikke Skaden (Tabet).
plores yet not the loss.

Correct Danish:

Gaader.

Jeg er moderløs, og min Fader er min Egtefælle. — Eva.
 Jeg er fød uden Hoved og Fødder, og behager dog Mange.

Med Hoved og Fødder smager jeg dig ogsaa ret godt, men saa du maa vente (førend de komme). — Eg.

Hvad er det som i Dag ikke bliver det samme i Morgen, forandrer Bord, Seng, Huus, og maaske Navn, men begræder dog ei Tabet? — en Brud.

Thales — *Thales.*

Merki til heimsku er ofmikil lyst til ad tala.

Mærke paa Dumhed er formegen Lyft til at tale.

Sign of stupidity is too-great desire to to talk.

Likamans farsæld er innifalin i heilbrigdi, en sálar-
Legemet's Lyfsalighed er indbefattet i Helbred, men Sjæ-

The body's happiness is contained in health, but the

innar i lærdómi.

lens i Lærdom (Kundskab).

soul's in knowledge.

Öl er innri madur.

Ol er indre Mand.

Ale is inner man.

Tyrkja-keisariinn, edur eins og þá var kallad Califen,

Tyrkefeiseren eller lige som da var kaldet Califen,

The Turks' emperor, or as then was called the Calif,

Mahadi var einn af þeim stjórnendum, sem vóru sofandi á

Mahadi var en af de Styrere, som vare sovende paa

Mahadi was one of those rulers, who were sleeping on

kóngs-hásætinu, og feingu ágjörnum ráðherrum taum-

Kongs-Høisædet, og finge gjærrige Raadsherrer Lom-

the king's-highseat, and delivered avaricious counsellors the rein-

haldid i hendur. Einusinni þá hann á dyraveidum var ad

holdet i Hænder. Engang da han paa Dyrefangster var at

keeping in hands. Once then he on deercatchings was to

(hunting)

elta steingeit, villtist hann frá fylgiurum sínum, og

forfølge Steengeed, vildebes han fra Følgere sine, og

pursue stonegoat (went astray) he from followers his, and

strayed

nóttin yfirföll hann. Þegar hann var þreyttur ordinn, kom Natten overfaldt ham. Da han var træt bleven, kom the night overfell him. When he was tired become, came hann i riódur, hvar hann sá tjald eitt, úr hvörinu arahan i Lund, hvor han saae Telt et, udaf hvilket arahé in clearing, where he saw tent a, from which Arabiskur madur kom út, og beiddi gæst sinn ad vera velbiff Mand kom ud, og bad Gæst sin at være velbic man came out, and asked guest his to be welcomeinn. Califen lét ekki á bera, hvörr hann væri, annadkommen. Califen lod ikke mærke, hvem han var, encome. The Calif did not disclose, who he was, eihvört til þess ad sjá seinna hvörninn bónda yrði vid, þegar ten til det at see senere hvorledes Bonde blev ved ther in order to see later how peasant became to, when hann feingi ad vita, hvör kominn væri, ellegar og hann han finge at vide, hvo kommen var, eller og han he got to know, who come was, or also he ætladi einusinni á líftíð sinni nióta þess yndis at agtede engang paa Livstid sin nyde dets (Gjudest Fornøielses) at intended once in lifetime his enjoy that delight to umgængast vid jafninga sinn. Medan þessi ærlegi madur omgaaes ved Ligemand sin. Medens denne ærlige Mand converse with his equal. While this honest man gjörði allt hvad hann gat til at taka vel á móti komungjorde alt hvad han kunde til at tage vel i mod Gjedid all that he could in order to talk well against the comanni, spurdi Califen hann ad, hvarfyri hann byggi i sten, spurgte Califen ham om, hvorfor han byggede i er, asked the Calif him about, why he dwelled in svoddan eydiplátsi? Þadsem þér med svo miklum rétti kallid saabant Sdeplads? Detsom De med saa stor Ret kalder such desertplace? That which you with so great right call eydipláts, svaradi hinn arabiski, var fyrrum fjölbyggt Sdeplads, svarede hin Arabiske var forðum tættbygget [ted desertplace, answered the Arab, was formerly numerously inhabi af Arabiskum og Tyrkjamönnum, sem höfdu nóg vidurværi af Arabiske og Tyrke-Mænd, som havde nok Underhold by Arabs and Turks, who had enough support

af kauphöndlun og akuryrkju, og med ánægin guldu af Rjóbhandel og Agerdyrkning, og med Fornøjelse betalte from trade and agriculture, and with pleasure paid þolanlegann skatt Calífanum Almansor. Sá góði Herra lagði taalelig Skatt Calífen Almansor. Den gode Herre lagde bearable taxes (to) the Calif Almansor. That good Lord laid alúð á ad stjórna sínum löndum, og gjöra þegna Glib þaa at stýre sine Lande, og gjöre Undersaatter diligence on to govern his countries and make subjects sína lukkusæla; en hanns eftirkomara og núverandi sine lyffelige; men hans Efterkommeres og núverende his happy; but his successors and present stjórnara leti og hyrduleysi hefir feingid hird- Glib- Stýreres Dovenskab og Skjodesløshed har givet (Raad- rulers laziness and carelessness have delivered the coun- stjórunum í hendur þegna hans, svo ad vegna stýrerne i Hænder Undersaatter hans, saa at formedelst cillors in hand subjects his, so that on account þeirra ágirni eru hinir tvístradir vidsvegar sem hér deres Gjærrighed ere hine adspredte vide Veie som her of their avarice are the others scattered far and wide who here þjuggu ádur. Calífen, sem nu í fyrsta sinni heyrði sannleikann, byggede før. Calífen, som nu førstegang hørte Sandheden, lived before. The Calif, who now for first time heard the truth, firtist ekki af því, heldur ásetti sér ad verða adgæt- vredeðes iffe af det, men bestemde sig at blive opmærk- got angry not of it, but resolved himself to be more atten- nari í embættisskyldu sinni framvegis, en lét ekki sommere i Embeds=Pligt sin fremdeles, men lod iffe tive in office-duty his for the future, but let not húsbóndann á sér merkja með hvada þaunkum hans Huusbonden þaa sig mærfæ með hvílke Tanker hans the house-master (on) himself perceive with which thoughts his sinni var uppfyllt. Sá arabiski vildi gjöra komumanni til Sind var uppfyllt. Den Arabiske vilde gjöre Gjesten til mind was upfilled. The Arab would do the comer to góða allt hvad hann gat, og þó undireins var Gode alt hvad han formaæde, og dog tillige var good all what he could, and yet at the same time was

hræddur um ad hann kynni hneixla hann, dró leingi tímunn,
 bange for at han kunne ^{forføre} (støde) ham, drog længe Timen,
afraid for that he might scandalize him, drew long the time,
 áðurenn hann taladi til þess, at hann ætti eina vínflösku,
 førend han talede til dets, at han eiede en Viin=Flaske,
before he spoke to that, that he possessed one wine-flask,
 sem hann gjarnan skyldi géfa honum ad drekka úr, ef
 som han gjerne skulde give hannem at drifke af, dersom
which he willingly should give him to drink from, if
 gæstur þyrði ad taka það uppá sína samvitsku, því eptir
 Gjæst turde at tage det oppaa sin Samvittighed, thi efter
guest dared to take it upon his conscience, for after
 Tyrkja-trú er ekki leyfilegt ad drekka vín, edur neitt sem
 Tyrks=Tro er ikke tilladeligt at drifke Viin, eller noget som
Turks'-religion is not allowable to drink wine, or anything which
 áseingt er. Califen sem var óvanur þessum drikk, vildi
 berufende er. Califen som var uvant denne Drif, vilde
inebriating is. The Calif who was unused this drink, would
 nýta sér tækifærid til at nióta þeirrar ánægju, sem
 nytte sig Leilighedet til at nyde dens Fornøjelses, som
use for himself the opportunity to to enjoy that pleasure, which
 honum var því yndislegri af því hún var fyrirbodin, og
 han var desto behageligere af det hun var forbuden, og
him was the more delightful because she was forbidden, and
 hann vissi ad sitt misbrot mundi hér ei komast upp.
 han vidste at sit Forbrydelse monne her ei kommes op.
he knew that his crime would here not come up.
 Eptir ad hann var búinn ad drekka hid fyrsta staup, sagdi
 Eftir at han var færðig at drifke det første Støb, sagde
After that he was finished to drink the first glass, said
 hann med híru bragdi vid þann arabiska: Minn vin! eg
 han med blidt Afsyn ved den Arabiske: Min Ven! jeg
he with mild mine to the Arab: My friend! I
 er einn af hirdsveinum Califans, og þú skalt ei þurfa ad
 er en af Hoffvende Califens, og du skal ei behøve at
am one of courtiers the Calif's and thou shalt not need to
 ydrast eptir þann greida sem þú hesir gjört mér. Sá
 fortrýde efter den Beværtning som du haver gjort mig. Den
repent of that entertainment, which thou hast done me. The

arabiski lét aptur á móti í té gleði og þakklæti
 Arabiske lod atter imod i tee Glæde og (et) Taknemmelighed
 Arab let again in return joy and gratitude
 fyri þessa alúd, og syndi komumanni þessmeiri
 for denne Dmærfomhed, og viste Gæsten bestomere
 for this condescension, and showed the comer the more
 virdingu. Þessi, sem sagdist vera Califans embættismadur,
 Anseelse. Denne, som sagdes være Califens Embedsmand,
 honour. This, who said himself be the Calif's officer,
 tók fljótt til flöskunnar aptur, en vid hvört eitt stauþ óx
 tog snart til Flaskens atter, men ved hvert et Støb vortu
 took quickly to the bottle again, but at every one glass increased
 hans ánægja og vidfeldni. Eg vil ekki leyna þig
 hans Fornøjelse og Dmgængelighed. Seg vil ikke skjule (for) dig
 his pleasure and affability. I will not conceal thee
 neinu sagdi hann vid húsbóndann, eg er Califans einka
 noget sagde han ved Huusbonden jeg er Califens bedste
 anything said he to the housemaster, I am the Calif's intimate
 vin, sem hann hefir mestar mætur á. Sá vinskapur
 Ven, som han haver største Godheder paa. Den Venskab
 friend whom he has greatest goodness upon. That friendship
 sem hann virdist at hafa til mín, skal innan skamms géfa
 som han værdiges at have til mig, skal inden Kortis give
 which he appears to have for me, shall within short give
 mér tækifæri at útvega þér velgjördir af hans hendi.
 mig (et) Veilighed at forskaffe dig Velgjerninger af hans Haand.
 me opportunity to get thee benefits from his hand.
 Þegar enn arabiski heyrði þetta, þóktist hann ei nógsamliga
 Da den Arabiske hørte dette, tyktes han ei nokksomt
 When the Arab heard this, thought himself he not sufficiently
 géta veitt gæsti sínum lotningu en kysti hanns klædafald,
 kunne yde Gæst sin Højagtelse men kyfste hans (en) Klædebon,
 be able given guest his reverence but kissed his cloths'-seam,
 og beiddi hann fyrir alla muni ad spara ei þetta vin, sem
 og bad ham for al Ting at spare ei dette Viin, som
 and bade him by all means to spare not this wine, which
 gjörði hann svo lystugann. Mahadi kom sér betur og betur
 gjorde ham saa lystig. Mahadi kom sig bedre og bedre
 made him so merry. Mahadi came himself better and better

í gjæti hjá víninu, svo hann þurfti ekki að taka nærri
 í Venstrib hos Vinet, saá han behóveðe ifke at tage nær
into friendship by the wine, so that he needed not to take near
 sér að drekka það fyrri húsbóndans bôn. Eg sjé sagði
 sig at drifke det for Huusbondens Bôn. Jeg seer sagde
himself to drink it for the housemaster's request. I see, said
 hann, að Ól seigir allann vilja. Eg er hvörki hirdmadur
 han, at Ól siger at Villje. Jeg er hverken Hoffinde
he that ale says all will. I am neither courtier
 né einka vinnr Califans, heldur er eg Califen sjalfur, og
 eller bedste Ven Califens, heller er jeg Califen selv, og
nor intimate friend of the Calif's, rather am I the Calif himself, and
 nú stadfesti eg og ýtreka allt það loford, sem eg áður hefi
 nu stadfæster jeg og gjentager alt det Øfste, som jeg før har
now confirm I and repeat all that promise which I before have
 gjort hér. Arabiski madurinn tók strax í kyrdum frá
 gjort dig. Arabiske-manden tog strax i Stilhed fra
made thee. The Arab took immediately in quietness from
 honum flöskuna, og ætladi að bera hana burt. Hvad ertú
 hannem Flaskén, og agtede at bære den bort. Hvad er du
him the bottle, and intended to carry her (it) away. What art thou
 að gjöra? spurdi Califen, sem hugsadi að sá arabiski mundi
 at gjöre? spurgte Califen, som tænkte at den Arabiske monne
to do? asked the Calif, who thought that the Arab would
 nú syna sér lángtum meiri lotningu enn áður. Þér
 nu víse sig langt mere Højagtelse end før. De
now show him far more reverence than before. You
 megit vera hvörhelst sem hér viljid, svaradi húsbóndinn,
 maa være hvosomhelst som De vil, svarede Huusbonden,
may be whosoever which you like, answered the housemaster,
 þá læt eg yður samt ekki drekka meir. Vid fyrsta stauþid
 þa lader jeg Dem dog ifke drifke meer. Ved første Støbet
then let I you yet not drink more. At the first glass
 sögdust þér vera stórherra, og því gat eg vel trúað;
 sagðes De være Storherre, og det kunne jeg vel troet;
thou saidts you were great Lord, and that could I well believe;
 vid það annað vórud þér ordinn mesta uppá hald Califans,
 ved det andet var De bleven meste Afhold Califens,
at the second were you become greatest favourite of the Calif's,

og þá hafði eg stóra vyrðingu fyrir yður; við hið þriðja og þá hafði jeg stor Ærbødighed for Dem; ved det tredje *and then had I great reverence for you; at the third* sögdust þér vera Califen sjálfur, og það getur skéd, sagðes De være Califen selv, og det kan skee, *thou saidst you were the Calif himself, and that may happen* að það sé satt; en hætt er við, að þér við fjórða staupid at det er sandt; men farligt er ved, at De ved fjerde Støbet *that it be true; but danger is to, that you at the fourth glass* segist vera okkar stóri spámadur Mohameth, og kannske siges være vores store Spaamand Mohamed, og kanskee *say you were our great prophet Mahometh, and perhaps* við fimta staupid almáttugur Gud; en því á eg bágt með ved femte Støbet almægtige Gud; men det ejer jeg Ondt með *at the fifth glass Almighty God; but that own I difficult with* að trúna. Mahadi hló að þessu einfaldlega en þó ekki at troe. Mahadi loe að dette eenfoldige men dog ikke *to believe. Mahadi laughed at this simple but yet not* heimskuliga svári; og þar vínid var farid að stíga uppi dumme Svar; og þá Binet var farit að stíga op i stupid answer; and as the wine was begun to rise up in höfudid, lagði hann sig niður á ábreiduna, sem hús-Hovedet, lagde han sig ned paa Teppen, som Huus-the head, laid he himself down on the coverlet, which the house-bóndinn hafði ætlað honum til sængur um nóttina. Daginn bonden hafði ágtet ham til Sengs om Natten. Dagen *master had intended (for) him as bed during the night. The day* eftir reid hann af stad, tók með sér þann arabíska, svo sem eftir reed han afsted, tog með sig den Arabiske, saasom *after rode he away, took with him the Arab, as* leidsögumann, og gaf honum stór gjafir, þegar þeir komu Ledfagelsemand og gav ham store Gaver, þá de kom *guide and gave him great presents, when they came* til Bagdad.

til Bagdad.

to Bagdad.

Utlegdarsagan.

Gódgjörðasamur madur nokkurr ásetti sér að adsyna velgjörðir einum þræli sínum, gaf honum þessvegna frelsi, skip með öllum reida, og svo mikinn forða, sem nógur væri til að leita sér lukku og frama með, í hvöriu hellst landi sem hann vildi taka sér bólfestu. Þessi frelsingi fór um bord, og lét úr lagi, en skelfilegr stormur kom uppá, sem hrakti hann uppá nokkra ey, er honum syndist vera óbygd. Nú var hann búinn að missa allt hvað hann átti, hjálpárlaus, vissi ekkert hvað af sér mundi verða, og gat ei hugsad til seinni timanna án skélfingar. Hann var einsog í þoku hvað hann átti að horfa, gékk áfram í þaunkum, edur réttara að seigja þánkaleysi, þángadtil fyri honum varð sléttur og trodinn vegur. Með gleði héllt hann áfram þann veg, og sá áleingdar stóra borg, hvað ed jók hans fögnud, svo hann hvatti sporid til að koma þángad sem flíótast. Hissa varð hann, þegar hann nálgadist borgina, sá hennar innbyggjara koma í hópatali á móti sér, segja sig velkominn með mestu blidlátum, og að stadarins túlkur hrópadi harri röddu: þessi er yðar Kóngur! Allir fylgdu honum til borgarinnar með fögnudi og gledilátum; hann var leiddur með mestu vidhöfn og prakt í þá höll, hvar Kóngarnir voru vanir að hafa sitt adsetur, var færður í purpura kápu og dirmæt kóróna sett á hans höfud. Ædstu höfðingjar borgarinnar sóru honum hollustu eid í alls lídsins nafni, að þeir skyldu vera honum hlídnir, hollir, og trúir, einsog þeim bæri vid Kóng sinn að breyta. Sá nýi Kóngur hugsadi í fyrstunni, að þetta allt væri ekki annat enn draumur, en af reynslunni hlaut hann að gánga úr skugga um, að þetta var raunar einsog það syndist, svo hann í huganum varð að spyrja sjálfinn sig; hvað á þetta að þýða? Og hvað mun sá ædsti Stjórnari allra hluta ætla sér með mig? Þessi þánki fór aldrei úr huga hans, og

Audsyna, *show.*

Fordi, *provisions.*

leita, *search.*

Frami, *honour.*

Bólfesta, *dwelling.*

ad lata úr lagi, *to leave the harbour.*

hrakti, *drifted.*

búinn, *finished.*

án, *without.*

horfa, *apply.*

áleingdar, *from distance.*

hvatti sporid, *quickened his paces*
harri röddu, *in a loud voice.*

Adsetur, *residence.*

dirmætr, *precious.*

breyta, *behave.*

hlaut, *was obliged.*

gánga úr skugga, *be convinced.*

raunar, *really, in fact.*

loksins kom hann honum til að grendslast eptir, hvornin á öllu þessu stædi. Hann kalladi því þann af hirdmönnum sínum fyrir sig, sem optast var vanur að vera í kríngum hans persónu, var hans ráðaneyti, og sem af Guds forsjón syndist hafa verid settr honum til adstodar í landstjórninni. Dróttsetill sagdi hann: hvörr hefur gjört mig að ykkar Kóngi? hvorsvegna hlýða mér allir? og hvað á af mér að verda? Vitid Herra, svaradi hirdstjórnin honum, að innbyggendur eyrar þessarar, hafa bedid Gud að senda þeim á ári hvöri þann Kong sem sé af Adam kominn. Sá Almáttugi hefur bænheirt þá, svo að á ári hvöri kemur hígúgá ein manneskja, allur lídurinn tekur með mestu viðhöfn og fögnudi móti þessum manni, og setur hann til Kóngrs yfir sig; en hans ríkisstjórn varir ekki leingur enn eitt ár. Þegar sá tími er á enda, þá er honum velt úr hásetinu, dregin af honum tignar klædin, og hann aptur færður í lítilljörliga larfa, stríðsmenn, sem ekki géfa nein grid, færa hann ofan til strandar, og kasta honum þar úti skip, er flytur hann til annarar eyrar, sem af siállfrar sinnar kostum er hrióstrug og gædalaus. Sásem fyrir nokkrum dögum var ríkur kóngur, hefur þá hvorki Þegna né vini, en lifir þar í sorg og eynd. Lídurinn, sem laus er ordinn við sinn gamla Kóng, flýtir sér þá að medtaka þann nýja, sem Guds forsjón árlega sendir hígúgá, og þetta Herra! er það óumbreytanlega lögmál, sem ekki stendur í yðar valdi að raska. Vissu þeir sem fyrir mig hafa verid spurdi Kóngurinn, þessi hördu forlög? Eingum þeirra svaradi Dróttsetill, hefir það verid dulid, en þeir hafa ei haft nógann mód og mannshug að athuga svo sorglegar Útfarir, þar augu þeirra hafa verid blindud af glampa Kongdæmisins. Þeir hafa lifað og látid einsog vellystíngar og ánægja hafa hvatt þá til, og aldrei hugsad til að ná stöðugri lukku, eða gjöra sér bærilég þau endalok, sem þeir vissu sér var ómögulegt að umflýa; þeirra lukku ár leid ætid flíótara enn þá vardi, svo ófara dagurinn kom loksins yfir þá fyrr enn þeir vóru búnir, að búa nokkud í haginn fyrir sig, að eynd og útlegd þeirra yrði þeim bærilég. Þegar Kongurinn heyrði þetti, varð hann miög óttasleginn, sveid honum það mest, að mikill partur af dírmæta timanum var til ónýtis lidinn; hann ásetti sér því að brúka þess betur

grendslast eptir, *inquire*.
adstod, *assistance*.
Dróttseti, *counsellor*.
lítilljörlegr, *mean*.
larfar, *rags*.

hrióstrugur, *barren*.
Þegn, *subject*.
eynd, *distress*.
óumbreytanlegr, *unalterable*.
raska, *alter*.

það af honum, sem eptir var. Þú vitri Dróttseti! Sagdi hann til hans, þú hefir sagt mér mitt tilkomandi ófall, segdu mér líka hvört meðal er til að komast klaklaust hjá því? Minnist þér, Herra! svaradi Drótisetinn, að þér komud hingad allslaus til eyarinnar, og athugid þá undir eins að allt eins muni verða, þegar þér farid héðan, og að þér aldrei munud síá hana aptur. Eitt einasta meðal er til, að varna því ófalli sem fyrir yður liggur, þér verdid að senda smidi til eyarinnar, sem þér egid að fara til, láta byggja þár stór vistahús, og fylla þau af öllu sem þarf til vidurlífis. Forsómid héðanaf ekkert augnablik sem þéna kann til yðar lukku og brúkid öll þau meðöl sem þér gétid upphugsad, til að koma í veg fyrir þá vesöld, sem fljótt dynur yfir en leingi varir; allt þetta verdur að giörast undandráttaf laust því tíðin flýgur, sá fastsetti tímans púnktur nálgest, og það er forgéfinn að ætla sér að aptur kalla þá stund sem aflifud er; en yfir alla hluti fram, munid til þess að á þeim stad, sem þér egid til svoddan lángrama að búa, munud þér ekkert fyrir finna nema það, sem þér látid flýtja þangad, á þeim stutta tíma er þér egid ennu eptir. Kóngurinn féllst á ráð Dróttseta síns, sendi strax smidi til Eyarinnar að koma öllu þessu í verk, hann lét gjöra öyuna að yndisligum og gagnlegum bústad. Loksins kom sá ákvardadi dagur, kónginum var snarad úr hásetinu, allur Kóngrs-skrúdi af honum tekinn, og hann hnepptur úti skip sem flutti hann i hans Utlegdarstad. Þessi afsetti Kóngur kom þangad lukkulega, og lifdi þar bædi rólegri og ánægdari enn áður.

ófall, *disaster.*

Klaklaust, *without danger.*

Vistahús, *store-room.*

vidurlífi, *subsistence.*

undandráttaf laust, *without delay.*

lángrama, *for so long a time.*

Af Egils-Saga.

Upphaf rikis Haralds hárfagra.

Haraldr, son Hálfðánar svarta, hafði tekit arf eptir föður sinn; hann hafði þess heit strengt, að láta eigi skera hár sitt ne kemma, fyrr en hann væri einvaldskonúngur yfir Noregi; hann var kallaðr Haraldr lífa.

Síðan barðist hann við þá kónunga, er næstir væro, ok

sigraði þá, og eru þar lángr frásagnir. Síðan eignaðist hann Upplönd, þaðan fór hann norðr í Þrándheim, ok átti þar margar orrostur, áðr hann yrði einvaldi yfir öllum Þrándalögum.

Síðan ætlaði hann at fara norðr í Naumudal á hendr þeim bræðrum Herlaugi ok Hrollaugi, er þá váro konungar yfir Naumudal. En er þeir brædr spurðu til ferðar hans, þá gekk Herlaugr í haug þann með tólfta mann, er áðr höfðu þeir gera látið, ok váro at þrjá vetr; var síðan haugrinn aprlokinn. En Hrollaugr konúgr veltist or konúgdómi, ok tók upp jarlsrètt, ok fór síðan á vald Haralds konúgs, ok gaf upp ríki sitt. Svá eignaðist Haraldr konúgr Naumdoelafylki ok Hálugaland; setti hann þar menn yfir ríki sitt.

Síðan bjóst Haraldr konúgr or Þrándheimi með skipaliði, ok fór suðr á Mœri, átti þar orrostu við Húnþjóf konúg, ok hafði sigr; fèll þar Húnþjófr: þá eignaðist Haraldr konúgr Norðmœri ok Raumsdal.

En Sölvi klofi, son Húnþjófs, hafði undan komizt, ok fór hann á Sunnmœri til Arnviðar konúgs, ok bað hann ser fulltíngs, ok sagði svá: Þótt þetta vandrædi hafi nú borit oss at hendi, þa mun eigi lángr til, at sama vandrædi mun til yðvar koma; þvíat Haraldr ætla ek at skjótt mun her koma, þa er hann hefir alla menn þrælkat ok áþjáð, sem hann vill á Norðmœri ok í Raumsdal. Munu þer hinn sama kost fyrir höndum eiga, sem vær áttum, at verja fe yðvart ok frelsi, ok kosta þartil allra Þeirra manna, er yðr er liðs af van, ok vil ek bjóðast til með mínu liði móti þessum ofsa ok ójafnaði. En at öðrum kosti munu þer vilja taka upp þat ráð, sem Naumdœlir gerðu, at gángr með sjálfvilja í ánauð, ok gerast þrælar Haralds. Þat þótti föður mínum sigr, at deyja í konúgdómi með sœmd, heldr en gerast undirmaðr annars konúgs á gamals aldri: hyggr ek at þer muni ok svá þykja, ok öðrum þeim er nokkurir ero borði, ok kappsmenn vilja vera. Af slíkum fortölum var konúgrinn fastráðinn til þess at samna liði, ok verja land sitt.

Bundu þeir Sölvi þá saman lag sitt, ok sendu orð Auðbirni konúgi, er rèð fyrir Firðafylki, at hann skyldi koma til liðs við þá. En er sendimenn komu til Auðbjarnar konúgs, ok báru hánum þessa orðsendíng, þá ræðst hann um við vini sína, ok rædu hánum þat allir, at samna liði, ok fara til móts við Mœri, sem hánum váro orð send til.

Auðbjörn konúgr lét skera upp herör, ok fara herboð um allt sitt ríki; hann sendi ok orð ríkismönnum, ok bað þá

koma á sinn fund. En er sendimenn konúgs komu til Kveld-Úlfs, ok sögðu hánum sín erendi, ok þat at konúgr vill, at Kveld-Úlfr komi til hans með alla húskarla sína; þá svarar hann: Þat mun konúgi skylt þykja, at ek fara með hánum, ef hann skal verja land sitt, ok se herjat í Firðafylki, en hitt ætla ek mer allóskylt at fara norðr á Mœri ok berjast þar, ok verja land þeirra. Er yðr þat skjótast at segja, þá er þer hittið konúng yðvarn, at Kveld-Úlfr mun heima sitja um þetta herhlaup, ok hann mun eigi herliði samna, ok eigi gera sína þá heimanferð, at berjast móti Haraldi lúfu; þvíat ek hygg at hann hafi þar byrði gnóga hamíngju, er konúgr várr hafi eigi krepþing fullan. Fóro sendimenn heim til konúgs, ok sögðu hánum erendislok sín, en Kveld-Úlfr sat heima at búum sínum.

Þeir Þórólfr ok Egill váro þann vetr með. Þóri (hersi) í góðu ysirlæti, en um várit bjuggu þeir lán skip mikit, ok fengu manna til, fóru um sumarit í Austrveg ok herjuðu, fengu þar of fjár, ok áttu orrostor margar. Þeir hældu til Kúrlands, ok lögðu við landsmenn háls mánaðar frið, ok höfðu við þá kaupstefnu; en er því var lokit, þá tóko þeir at herja, ok lögðu at í ýmsum stöðum.

Einn dag lögðu þeir at við áros einn mikinn, ok var þar mörk mikil á land upp; þeir ræðu þar til uppgöngu. Liði var skipt í sveitir, tólf mönnum saman; þeir gengu yfir skóginn, ok var þá eigi langt, áðr en bygðin tók við; þeir ræntu þá, ok drápu menn, en liðit flýði, unz þeir fengu önga viðtöku. En er áleið daginn, þá lét Þórólfr blása liðinu til ofangöngu; sneru menn þá aptr á skóginn, þar sem hvern var staddr. En er þeir Þórólfr rannsökuðu liðit, þá var Egill eigi ofankomin, ok sveit hans, en þá tók at myrkva af nótt, ok þóttust menn eigi mega leita hans.

Egill hafði gengit yfir skóg nokkurn, ok tólf menn með hánum, ok sá þeir þá sléttur myklar ok bygðir. Þær einn stóð skamt frá þeim; þeir stefna til bæjarins, en er þeir komo þar, hlaupa þeir í hús inn, ok verða ekki við menn varer; þeir tóko se þat allt, er fyrir þeim var, laust, þar váro mörg hús, ok dvaldist þeim þar lengi.

En er þeir váro útkomnir, ok frá bænum; var lið komit milli þeirra ok skógarins, ok sótti þat at þeim. Skíðgarðr var hár frá bænum til skógarins; þá mælti Egill, at þeir skyldu fylgja hánum; svá at eigi mætti öllum megin at þeim ganga. Þeir gerðu svá, gekk Egill fyrstr, en síðan hvern at öðrum, svá nær at ekki mátti skilja þá. Kúrer sóttu at þeim fast, ok

mest með lögum ok skotum, en gengu ekki í höggorrostu. En er þeir Egill hældu fram með skíðgarðinum, fundu þeir eigi fyrr, en þar gekk annarr skíðgarðr jafnframt, ok gerðist þar mjótt í milli, þartil er lykkja varð á, ok mátti eigi framkomast. Kúrir sóttu eptir þeim í kvína, en suuir sóttu utan at, ok lögðu spjótum ok sverðum í gegnum garðana, en sumir báru klæði á vápn þeirra. Urðu þeir Egill sárer, ok því næst handtekner, ok aller bundner, leiddir svá heim til bæjarins.

Sá var ríkr maðr ok auðigr, er bæ þann átti; hann átti son roskinn. Þá var umrædt, hvat við þá skyldi gera: sagði bóndi, at hánum þótti þat ráð, at drepinn, væri hverr á fœtr öðrum; bóndason segir at þá gerði myrkt af nótt, ok mátti enga skemtan af hafa at kvelja þá, það hann láta bíða mörgins. Var þeim þá skotið í hús eitt, ok bundnir ramliga; Egill var bundinn við staf einn, bæði hendr ok fœtr; síðan var húsit læst ramliga, en Kúrir gingu inn í stufu, ok mötuðust, ok váro allkátir ok drukku.

Egill færðist við, ok treysti stafinn, til þess er upplosnaði or gólfinu; síðan fèll stafinn, smeygðist Egill þá af stafnum. Eptir þat leysti hann hendr sínar með tönnum; en er hendr hans voru lausar, leysti hann bönd af fótum ser. Síðan leysti hann felaga sína; en er þeir váro aller lauser, þá leituðust þeir um, hvar líkast var út at komast. Húsit var gert at veggjum af timbrstokkum stórum, en í annan enda hússins var skjaldpili flatt, hljópu þeir þarat, ok brutu pilit; var þar hús annat, er þeir komo í, váro þar ok timbrveggir um.

Þá heyrðu þeir manna mál undir fœtr ser niðr; leituðust þeir þá um, ok fundu hurð í gólfinu, luku þeir þar up, var þarundir gröf djúp, heyrðu þeir þángat manna málit. Þá spurði Egill hvat manna þar væri. Sá nefndist Áki, er við hann mælti. Egill spurði ef þeir vildi upp ur gröfinni; Áki segir at þeir vildu þat gjarna; síðan létu þeir Egill síga festi ofan í gröfina, þá er þeir váro bundnir með, ok drógu þar upp þrjá menn. Áki segir at þat váro synir hans tveir, ok þeir váro menn dansker, höfðu þar orðit hertekner it fyrra sumar. Var ek, sagði hann, vel haldinn í vetr, hafða ek mjök fjárvarðveizlur búanda, en sveinarner váro þjáðer ok undu þeir illa. Í vár reðu ver til, ok hlupum á brott, ok urðum síðan fundner, váro ver þá her setter í gröf þessa. Þer mun her kunnigt um húsaskipan, segir Egill, hvar oss er vænst á brott at komast. Áki sagði at þar var annat skjaldpili: brjóti þer þat upp, munu þer þá koma fram í kornhlöðu, en þá er út-

ganga sem sjálfr vill. Þeir Egill gerðu svá, brutu upp þilit, gengu síðan í hlöðuna, ok þaðan út. Niðamyrkr var á.

Þá mæltu þeir förunautar Egils, at þeir skyldu skunda á skóginn. Egill mælti við Áka ef þer eru her kunnig hýbýli, þá muntu vísa oss til fefanga nokkurra. Áki segir at eigi mundi þar skorta lausafe: her er lopt mikit, er bóndi sefr í, þar skorter eigi vápn inni. Egill bað þá þángat fara til lopt-sins; en er þeir komo upp á loptriðit, þá sá þeir at loptit var opit; var þar ljós inni, ok þjónostu-menn, ok þjuggu rekkjur manna. Egill bað þá suma úti vera, ok gæta at engi kæmist út. Egill hljóp inn í loptit, greip þar vápn, þvíat þau skorti þar eigi inni, drápu þar menn alla, þá er þar váro inni; þeir tóko ser aller alvæpni.

Áki gekk þar til er hlemmr var í gólfþilinu, ok lauk upp, mælti at þeir skyldi þar ofan ganga í undirskemmuna. Þeir tóko ser ljós, ok gengu þángat; váro þar fehirzalur bónda ok griper góðer ok silfr mikit; tóko men ser þar byrðar, ok báru út. Egill tók undir hönd ser mjöðdrekku eina vel mikla, ok bar hana undir hendi ser. En er þeir komo í skóginn, þá nam Egill stað ok mælti: þessi ferð er allíll, ok eigi hermannlig; ver höfum stólit fe bónda, svá at hann veit ekki til, skal oss aldregi þá skömm henda; förum nú aprt til bæjarins, ok látum þá vita hvat títt er. Allir mæltu því í mót, sögðu at þeir vildu til skips.

Egill setr niðr mjöðdrekkuna, síðan hefr hann á rás, ok rann til bæjarins; en er hann kom til bæjarins, þá sá hann, at þjónostusveinar gengu frá eldaskála með skutildiska, ok báru inn í stofuna. Egill sá at í eldahúsinu var eldr mikill, ok katlar yfir, gekk hann þángat til. Þar höfðu verit stokkar stórer flutter heim, ok svá eldar gerver, sem þar er síðvenja til, at eldinn skal leggja í stoksendann, ok brennr svá stokk-rinn. Egill greip upp stökkinn, ok gekk heim til stofunnar, ok skaut þeim endanum er logaði upp undir upsina, ok svá upp í næfrina, ok festi þar eldinn í skjótt. En viðir láu þar skamt í brott, ok bar hann þá fyrir stofudyrnar. Eldrinn las skjótt tróðviðinn, en þeir er við drykkjuna sátu; fundu eigi fyrr, en loginn stóð inn um ræfrit. Hljópo menn þá til dyranna; en þar var ekki greiðfært út, bæði fyrir viðunum, svá þat at Egill varði dyrnar, ok drap þá flesta er út leituðu, bæði í dyrunum ok úti fyri.

Bóndi spyrr, hverr fyrir eldinum ræði. Egill segir: sá einn ræðr nú fyrir eldi, er þer mundi ólíkast þykja í gærkveld,

ok skaltu ekki beiðast at baka heitara, en ek mun kinda; skaltu hafa mjúkt bað fyrir mjúka rekkju, er þú veitir mer ok mínum förunautum. Er her nú sá sami Egill, er þú læzt fjötra, ok binda við stafinn í húsi því, er þer læstuð vandliga: skal nú launa þer viðtökur, sem þú ert verðr. Í því ætlar bóndi at leynast út í myrkrit, en Egill var nærstaddr, ok bjó hann þegar banabögg, ok marga aðra. En þat var svipstund ein, aðr stufan brann, svá at hon féll ofan; týndist þar mestr hluti liðs þess, er þar var inni.

En Egill gekk aptr til skógarins, fann þar förunauta sína, fara þá allir saman til skips. Sagði Egill, at mjöðdrekku þá vill hann hafa at afnámsse, er hann fór með, en hon var reyndar full af silfri. Þeir Þórólfr urðu allsegnir, er Egill kom ofan, hældu þeir þá þegar frá landi, er mornaði. Áki ok þeir feðgar váro í sveit Egils. Þeir sigldu um sumarit, er áleið, til Danmarkar, ok lágu þar enn fyri kaupskipum, ok ræntu þar er þeir komust við.

Haraldr Gormsson hafði þá tekit við ríki í Danmörk, en Gormr var þá dauðr', faðir hans; landit var þá herskátt, lágu víkingar mjög úti fyri, Danmörku. Áka var kunnigt í Danmörku bæði á sjá ok landi; spurði Egill hann mjög eptri, hvar þeir staðer væri, er stór sefaung mundi fyrirleggja. En er þeir komu í Eyrarsund, þá sagði Áki at þar var á land upp kaupstaðr mikill, er hêt í Lundi, sagði at þar var feván, en líkligt at þar mundi vera viðtaka, er bæjarmenn væri. Þat mál var uppborit fyri liðsmönnum, hvárt þar skyldi ráða til uppgaungu eða eigi. Menntóko þar allmisjafnt á, fýstu sumer en sumer löttu, var því máli skotið til stýrimanna. Þórólfr fýsti heldr uppgaungu; þá var rædt við Egil, hvat honum þótti ráð hann kvað visu:

Upp skolum orum sverðum,
 úlfs-tann-lituðr í glitra;
 eigum dáð at drýggja
 í dal miskunn fiska.
 Leiti upp til Lundar
 lýða hverr sem bráðast;
 gerum þar fyri setr sólar
 seið ófagran vigra.

Síðan bjuggust menn til uppgaungu, ok fóro til kaupstaðarins. En er bæjarmenn urðu varer við úfrið, þá stefndu þeir í mót; var þar treborg um staðinn, settu þeir þar menn til at verja; tókst þar bardagi hinn harðasti. Egill sótti at

hliðinu fast með sína sveit, ok hlífði ser litt; varð þar mikit mannfall; því at hverr féll um annan borgarmanna. Er svá sagt at Egill gengi fyrstr manna í borgina, ok síðan hverr at öðrum; síðan flýðu bæjarmenn, var þar mannfall mikit. En þeir Þórólfr ræntu kaupstaðinn, ok tóku mikit fe, en brendu bæjinn, áðr þeir skildust við. Fóro síðan ofan til skipa sinna.

Af Snorre Sturlesens Heimskringla.

Saga Hákonar góða.

1. Hákon Aðalsteinsfóstri var þá á Englandi, er hann spurði andlát Haralds konúngs föður síns; bjóst hann þá þegar til ferðar: fékk Aðalsteinn konúngr hánom lið, ok góðan skipakost, ok bjó hans för allvegliga; ok kom hann um haustit til Noregs. Þá spurði hann fall bræðra sinna, ok þat með at Eiríkr konúngr var þá í Víkinni: sigldi þá Hákon norðr til Þrándheims, ok fór á fund Sigurðar Illaðajarls, er allra spekinga var mestr í Noregi, ok fékk þar góðar viðtökur, ok bundo þeir lag sitt saman; hét Hákon hánom miklo ríki, ef hann yrði konúngr. Þá létu þeir stefna þing fjölmennit, ok á þingino talaði Sigurdr jarl af hendi Hákonar, ok bauð bóndom hann til konúngs. Eptir þat stóð Hákon sjálfur upp ok talaði; mæltu þá tveir ok tveir sín á milli, at þar væri kominn Haraldr hárfagri, ok orðinn úngr í annat sinn. Hákon hafði þat upphaf síns máls, at hann beiddi bæendr viðtöku, ok at gefa ser konúngsnofn, ok þat með at veita ser fullting ok styrk til at halda konúngdóminom; en þarímót bauð hann þeim at gera alla bæendr óðalborna, ok gefa þeim óðol sín, er ábjoggu. At þesso örendi varð rómr svá mikill, at allr bónda múgrinn æpti ok kallaði, at þeir vildi hann til konúngs taka; ok var svá gert, at Þrændir tóku Hákon til konúngs um allt land, [þar var hann 15 vetra: tók hann ser þá hirð, ok fór yfir land.

Þau tíðindi spurðust á Upplönd, at Þrændir höfðu ser konúng tekit, slíkan at öllu sem Haraldr hinn hárfagri var, nema þat skildi, at Haraldr hafði allan lyd í landi [þrælkat ok áþjád, en þessi, Hákon, vildi hverjom manni gott, ok bauð aprt at gefa bóndom óðöl sín, þau er Haraldr konúngr hafði af þeim tekit. Við þau tíðindi urðu allir glaðir, ok sagði hverr öðrum,

flaug þat sem sinoeldr allt austr til lands enda. Margir bændr fóro af Upplöndum at hitta Hákon konúng; sumir sendo menn, sumir gerðu orðsendingar ok jartegnir, en allir til þess, at hans menn vildo gerast. Konúngr tók því þakksamliga.

2. Hákon konúngr fór öndurðan vetr á Upplönd, stefndi þar þing, ok dreif allt fólk á hans fund, þat er komast mátti; var han þá til konúngs tekinn á öllum þingom; fór hann þá austr til Víkr.

11. Þá er Hákon var konúngr í Noregi var friðr góðr med bóndom ok kaupmönnum; svá at engi grandaði öðrum ne annars fe; þá var ok ár mikit bæði á sjá ok landi. Hákon konúngr var allra manna glaðastr ok málsnjallastr ok litillátastr; hann var maðr stórvitr, ok lagði mikinn hug á lagasetning; hann setti Gulapíngslög með ráði Þorleifs spaka; ok hann setti Frostapíngslög með ráði Sigurðar jarls ok annarra þrænda, þeirra er vitrastir váro; en Heiðsæfislög hafði sett Hálfðán svarti, sem fyrr er ritat.

15. Hákon konúngr var vel kristinn, er hann kom í Noreg, en fyrir því at þar var land allt heiðit, ok blótskapr mikill, ok stórmenni mart; en hann þóttist liðs þurfa mjök ok alþýðu vinsæld; þá tók hann þat ráð, at fara leyniliga með kristninui, hêlt sunnodaga ok frjádagafösto ok minning hinna stærsto hátíða. Hann setti þat í lögom, at hefja jólahald þann tíma, sem kristnir menn, ok skyldi þá hverr maðr eiga mælis öl, en gjalda fe ella, ok halda heilagt meðan öl ynnist; en áðr var jólahald hafit Höko-nótt, þat var miðsvetrar nótt, ok haldin þriggja náttu jól. Hann ætlaði svá, er hann festist í landino, ok hann hefði frjálsliga undir sik lagt allt landit, at hafa þá fram kristniboð. Hann gerði svá fyrst, at hann lokkaði þá menn, er hánom váro kærstir til kristni; kom svá með vinsæld hans, at mjök margir létu skírast, en sumir létu af blótom. Han sat löngom í Þrándheimi, þvíat þar var mestr styrkr landsins. En er Hákon konúngr þóttist fengit hafa styrk af nokkorum rikismönnum, at halda upp kristninni, þá sendi hann til Englands eptir biskupi ok öðrum kennimönnum; ok er þeir komu í Noreg, þá gerði Hákon konúngr þat bert, at hann vildi bjóða kristni um allt land, en Mœrir ok Raumdœlir skuto þannug síno máli, sem Þrændir váro. Hákon konúngr lét þá vígja kirkjor nokkorar, ok setti þar presta til. En er hann kom í Þrándheim, þá stefndi hann þing við bændr, ok bauð þeim kristni. Þeir svara svá, at þeir vilja þesso máli skjóta til Frostapíngs, ok vilja þá at þar komi menn or öllum fylkjom, þeim sem ero í Þrændalögom; segja at þá máno þeir svara þesso vandmæli.

17. Hákon konúgr kom til Frostapíngs, ok var þar komit allsþólmenn af bóndom. En er þíng var sett, þá talaði Hákon konúgr, hefr þar fyrst, at þat var boð hans ok bæn við bændr ok búþegna, ríka ok úríka, ok þarmed við alla alþýðo, únga menn ok gamla, sælan ok vesælan, konur sem karla, at allir menn skyldo kristnast láta, ok trúa á einn guð, Krist Maríason, en hafna blótum öllum ok heiðnom goðum, halda heilakt hinn 7da hvern dag við vinnom öllum, fasta ok hinn 7da hvern dag.

En Þegar er konúgr hafði þetta uppborit fyrir alþýðo, þá varð þegar kurr mikill, kurroðo bændr um þat, er konúgr vildi vinnur taka af þeim, ok segja at við þat mátti landit eigi byggja; en verkalýðr ok þrælar kölluðu, at þeir mætti eigi vinna, ef þeir skyldi eigi mat hafa: sögðo ok at þat var skaplöstr Hákonar konúgs, sem föður hans ok þeirra frænda, at þeir váro illir af mat sínom, þótt þeir væri mildir af gulli.

Ásbjörn af Meðalhúsom or Gaulardal stóð upp, ok svarar eyrindi konúgs ok mælti. Þat hugðo ver bændr, Hákon konúgr! segir hann, at þá er þú hafðir et fyrsta þíng haft her í Prándheimi, ok höfðom þik til konúgs tekit, ok þegit af þer óðöl vár, at ver hefðim þá himin höndom tekit; en nú vitom ver eigi hvárt heldr er, at ver mánom frelsi þegit hafa, eða mantu nú láta þrælka oss af nýjo með undarligom hætti, at ver munim hafna átrúnaði þeim, er feðr várir hafa haft fyrir oss, ok allt forellri, fyrst um brunaöld, en nú um haugsöld, ok hafa þeir verit miklo göfgari en ver, ok hefir oss þó dugat þessi átrúnaðr. Ver höfum lagt til yðar svá mikla ástúð, at ver höfum þik ráða látit með oss öllum lögum í landino ok landsrètt. Nú er þat vili vár ok samþykki, bóndanna, at halda þau lög, sem þú settir oss her á Frostapíngi, ok ver játaðom þer; viljom ver allir þer fylgja, ok þik til konúgs halda, meðan einhverr er lífs bóndanna þeirra, er her ero nú á þíngino, ef þú, konúgr, vill nokkut hóf viðhafa, at beiða oss þess eins, er ver megom veita þer, ok oss se eigi ógeranda. En ef þer vilit þetta mál taka með svá mikilli freko, at deila afli ok ofríki við oss, þá höfum ver bændr gert ráð vart, at skiljast allir við þik, ok taka oss annan höfðingja, þann er oss haldi til þess, at ver munim í frelsi hafa þann átrúnað, sem [ver viljom. Nú skaltu, konúgr, kjósa um kosti þessa, áðr þíng se slitit.

At eyrindi þesso gerðo bændr róm mikinn, ok segja at þeir vilja svá vera láta.

En er hljóð fékkst, þá svarar Sigurðr jarl: Þat er vili

Hákonar konúngs, at samþykkja við yðr, bændr, ok láta aldri skilja yðra vinátto. Bændr segja at þeir vilja, at konúngr blóti til árs þeim ok friðar, svá sem faðir hans gerði, staðnar þá kurrinn, ok slíta þeir þingino. Síðan talaði Sigurðr jarl við konúng, ok bað hann eigi nemast með öllu, at gera sem bændr vildi, sagði at eigi mundi annat lýða, en sveigja til nokkot við bændr: er þetta, konúngr, sem sjálfir þer megut heyra, vili ok ákafi höfðingja ok þar með alls fólks; skolo ver, konúngr, her finna til gott ráð nokkut; ok samdist þat með þeim konúngi ok jarli.

16. Sigurðr Laða-jarl var hinn mesti blótmaðr, ok svá var Hákon faðir hans; hélt Sigurðr jarl upp blótveizlom öllum af hendi konúngs þar í Prændalögom.

Þat var forn siðr, þá er blót skyldi vera, at allir bændr skyldo þar koma, sem hof var, ok flytja þannug fong sín, þau er þeir skyldo hafa, meðan veizlan stóð. At veizlo þeirri skyldo allir menn öl eiga: þa var ok drepinn allskonar smali ok svá hross, en blóð þat allt, er þar kom af, þat var kallat hlaut, ok hlautbollar þat, er blóð þat stóð í, ok hlautteinar, þat var svá gert sem stöklar, með því skyldi rjóða stallana öllo saman, ok svá veggi hofsins utan ok innan, ok svá stökkva á mennina; en slátrit skyldi sjóða til mannfagnaðar. Eldar skyldo vera á miðjo gólfi í hofino, ok þar katlar yfir, ok skyldi full um eld bera. En sá er gerði veizlona, ok höfðingi var, þá skyldi hann signa fullit ok allan blótmatinn. Skyldi fyrst Óðins full, [skyldi þat drekka til sigrs ok ríkis konúngi sínom, en síðan Njarðar full ok Freys full til árs ok friðar. Þá var mörgum mönnum títt at drekka þarnæst Braga full; menn drukko ok full frænda sinna, þeirra er göfgir höfðo verit, ok váro þat minni kölluð.

Sigurðr jarl var manna örvastr; hann gerði þat verk, er frægt var mjök, at hann gerði mikla [blótveizlo á Hlöðom, ok hélt einn upp öllum kostnaði.

18. Um haustit at vetrnóttum var blótveizla á Löðom, ok sótti þartil konúngr. Hann hafði jafnan fyrr verit vanr, ef hann var staddr þar sem blót váro, at matast í litlu húsi með fá menn; en bændr töldo at því, er hann sat eigi í háseti síno, þá er mestr var mannfagnaðr; sagði jarl, at hann skyldi eigi þá svá gera, var ok svá at konúngr sat í háseti síno. En er et fyrsta full var skenkt, þá mælti Sigurðr jarl fyrir, ok signaði Óðni, ok drakk af horninu til konúngs; konúngr tók við, ok gerði krossmark yfir: þá mælti Kárr af Grátungi:

hví ferr konúgrinn nú svá? vill hann eigi enn blóta? Sigurðr jarl svarar: konúgr gerir svá, sem þeir allir, er trúa á mátt sinn ok megin, ok signa full sitt Þór; hann gerði hamarsmark yfir, áðr hann drakk. Var þá kyrt um kveldit. Eptir um daginn, er menn gengo til borða, þá þusto bæendr at konúngi, sögðu at þá skyldi hann eta brossaslátr; konúgr vildi þat firir engan mun. Þá báðu þeir hann drekka soðit; hann vildi þat eigi. Þá báðu þeir hann eta flotit; hann vildi þat ok eigi; [ok var þá við atgöngu búit.

[Jarl kvaðst vildu sætta þá, ok bað þá hætta storminom, ok bað hann konúng gína yfir ketilhödduna, er soðreykinn hafði lagt upp af hrossaslátrino, ok var smjörug haddan; þá gekk konúgr til, ok brá lindúk um hödduna, ok gein yfir, ok gekk síðan til hásetis, ok líkaði hvárigom vel.

19. Um vetrinn eptir var búit til jólaveizlo konúngi inn á Mæri; en er atleið jólunom, lögðu þeir stefno með ser átta höfðingjar, er mest reðu fyrir blótum í öllum Þrændalögum; þeir váro 4 utan or Þrándheimi: Kárr af Grýtingi ok Ásbjörn af Meðalhúsum, Þórbergr af Varnesi, Ormr af Ljoxu; en af Innþrændom Bótólfir af Ölvishaugi, Narfi af Staf í Veradal, þrándr haka af Eggjo, Þórir skegg af Húsabæ í eygni Iðri: þessir 8 menn bundust í því, at þeir fjórir af [Úþrændom skyldu eyða kristninni, en þeir fjórir af Innþrændom skyldu neyða konúng til blóta. Úþrændir fóro 4 skipom suðr á Mæri, ok drápo þar presta 3, ok brenndo kirkjor 3, [fóro aptr síðan. En er Hákon konúgr ok Sigurðr jarl komu inn á Mæri með hirð sína, þá váro þar bæendr komnir allsölmenn. Hinn fyrsta dag at veizlonni [veitto bæendr, konúngi atgöngo, ok báðu hann blóta, en hètó hánom afarkostom ella; Sigurðr jarl bar þá sáttmál í millom þeirra, kömr þá svá at Hákon konúgr át nokkura bita af hrosslifir; drakk hann þá öll minni krossalaust, þau er bæendr skenkto hánom.

En er veizlo þessarri var lokit, fór konúgr ok jarl þegar út á Hlaðir; var konúgr allúkátr, ok bjóst þegar í brott með öllu liði síno or Þrándheimi, [ok mælti svá, at hann skyldi fjölmennari koma í Þrándheim annat sinn, ok gjalda bóndom þenna sþandskap, er þeir höfðu til haus gert. Sigurðr jarl bað konúng gefa Þrændom þetta eigi at sök; segir svá at konúngi muni eiga þat duga at heitast eðr herja á innanlands fólk, [þar sem mestr styrkr er landsins, sem í Þrándheimi var. Konúgr var þá svá reiðr, at eigi mátti orðom við hann koma; fór hann í brott or Þrándheimi, ok suðr á Mæri; dval-

dist þar um vetrinn ok um várit. En er sumraði dró hann lið at ser, ok váro þau orð á, at hann mundi fara með her þann á hendr þrændom.

20. [Hákon konúgr var þá á skip kominn, ok hafði lið mikit; þá koma hánom tíðindi sunnan or landi, þau at synir Eiríks konúgs váro komnir sunnan af Danmörk í Víkina; ok þat fylgði, at þeir höfðu elt af skipom Tryggva konúg Ólafsson austr við Sótanes; höfðu þeir þá víða herjat í Víkinni, ok höfðu margir menn undir þá gengit. En er konúgr spurði þessi tíðindi, þóttist hann liðs þurfa, sendi hann þá orð Sigurði jarli, at koma til sín, ok svá öðrum höfðingjom, þeim er hánom var liðs at van. Sigurðr jarl kom til Hákonar konúgs, ok hafði allmikit lið; váro þar þá allir Þrændir, þeir er um vetrinn höfðu mest gengit at konúginom, at pynda hann til blóta; váro þeir þá allir [í sætt teknir af fortölum Sigurðar jarls.

Mannjafnaðr með konúngum.

Eysteinn konúgr ok Sigurðr konúgr fóro einn vetr báðir at veizlom á Upplöndom, ok átti sín bú hvárr þeirra; en er skamt var milli þeirra bæja, er konúngar skyldo veizlor taka, þa gerðu menn þat ráð, at þeir skyldu báðir vera samt at veizlonom, ok síno sinni at hvárs búum; váro þeir fyrst báðer samt at því búi, er Eysteinn konúgr átti. En of kveldit, er menn tóku at drekka, þá var munngát ekki gott, ok váro menn hljóðer. Þá mælti Eysteinn konúgr: [Þó ero menn hljóðer! hitt er ölsiðr meiri, at menn geri ser gleði; fáam oss ölteiti nökkura, man þá enn áreitast gaman manna. Sigurðr bróðir! Þat mun öllum sœmst þykkja, at við hefim nökkurar skemt-unarrœður. Sigurðr konúgr svarar heldr stygt: ver þú svá málugr sem þú vill, en lát mik ná at þegja fyrir þer!

Eysteinn konúgr mælti: sá ölsiðr hefir opt verit, at menn taka ser jafnaðarmenn, vil ek her svá vera láta. Þá þagðe Sigurðr konúgr.

Se ek, segir Eysteinn konúgr, at [ek verð at hefja þessa teiti; mun ek taka þik, bróðer! til jafnaðarmanns mer: fœri ek þat til, at jafnt nafn höfom við báðer, ok jafna eign, geri ek ok engi mun ættar okkarrar eða uppfœzlu.

Þá svarar Sigurðr konúgr: mantu þat eigi, er ek braut þik á bak, ef ek vilda, ok vartu vetri ellri!

Eysteinn konúgr svaraði: eigi man ek hitt siðr, er þu fékkt ekki leikit, þat er mjúkleikr var í.

Þá mælti Sigurðr konúgr: mantu hversu of sundet fór með okkr? ek máttu kefja þik, ef ek vilda!

Eysteinn sagði: ekki svam ek skemra en þú, ok eigi var ek verr kafsýndr; ek kunna ok á ísleggjom, svá at engan vissa ek, þann [er kepðe við mik, en þú kunnir þat eigi heldr en naut.

Sigurðr konúgr svarar: höfðingligri iðrótt ok nytsamligri þykki mer sú, at kunna vel við boga; ætla ek at þú nýtir eigi boga minn, þóttu spyrnir fótom í.

Eysteinn segir: ekki em ek bogsterkr svá sem þú, en minna mun skilja beinskeyti okkra, ok myklo kann ek betr en þú á skíðom, ok hafðe þat enn [verit kallat fyrr góð iðrótt.

Sigurðr segir: þess þykkir mikill munr, at þat er höfðingligra, at sá er yfirmaðr skal vera annarra manna, se mikill í flokki, sterkr ok vafnþærr betr en aðrir, auðsær ok auðkendr, þá er [margir eru saman.

Eysteinn segir: eigi er þat siðr einkanna hlutr, at maðr se fríðr sánom, ok er sá ok auðkendr í mannfjölda, þykki mer þat ok höfðingligt, þvíat fríðleikinom samir hinn bezti búnaðr. Kann ek ok myklo betr til laga en þú; ok svá, hvat sem við skolum tala, em ek myklo sléttorðari.

Sigurðr svarar: Vera kann at þú hafir numit fleiri lögprettu, þvíat ek átta þá annat at starfa; ok engi frýr þer sléttmælis, en hitt mæla margir, at þú ser ekki allfastorðr, ok lítið mark se hverjo þú heitr, ok mælir eptir þeim er þá ero hjá, ok er þat ekki konúnglikt.

Eysteinn svarar: þat herr til þess, er menn bera mál sín fyrir mik, þá hugsa ek þat fyrst, at lúka svá hvers manns máli, at þeim mætti bezt þykkja; þá kemr opt annarr, sá er mál á við hann, verðr þá jafnan dregit til ok miðlat, svá at báðom skyldi líka. Hitt er ok, at ek heit því er ek em beðenn, þvíat ek vilda, at allir færi fegnir af mínom funde; se ek hinn kost, ef ek vil hafa sem þú gerir, at heita öllum illu, en engi heyri ek efndanna frýja.

Sigurðr svarar: þat hefir verit mál manna, at ferð sú er ek fór or lande væri heldr höfðinglig, en þú sazt heima meðan, sem dóttir föður þíns.

Eysteinn svarar: nú greiptu á kýlino! eigi mynda ek þessa ræðo vekja, ef ek kynna her engu [um at svara: nær þótti

mer hino, at ek gerða þik heiman sem systor mína, aðr þú yrðir búinn til fararinnar.

Sigurðr svarar: heyrnt muntu þat hafa, at ek átta orrostor margar í Serklandi, ok fèkk í öllum sigr, ok margskonar gjör-simar, þær er eigi hafa slíkar komit hingat í land; þóttu ek þar mest verðr, er ek fann göfgasta menn; en ek hygg, at eigi hafir þú enn [hleypt heimdreganom. Fór ek til Jórsala, segir hann, ok kom ek við Púl, ok sá ek þig eigi þar, bróðir! Ek gaf konúngdóm Rodgeiri jarli hínom ríka; vann ek átta orrostor, ok vartu at aungarri. Fór ek til grafar drottins, ok sá ek þig eigi þar, bróðir! Fór ek í ána Jórdán, þar sem drottinn [var skírðr í, ok svam ek út yfir ána, ok sá ek þig eigi þar, [en út á bakkanom var kjarr nökkut¹, ok knýttu ek þer þar knút á kjarrino, ok biðr þín þar; [ok mæltu ek svá fyrir, at þú skylder leysa, bróðer! eða hafa ellar þvilíkan formála, sem þar var álagðr.

Þá mælti Eysteinn konúgr: smátt mun ek hafa herimóti: Norðr í Vágom setta ek fiskimannabúðir, at fátækir menn mætti nærast til lífshjalpar, ok setta ek þar prestvist, ok lagða ek fe til kirkju þeirrar, er nálíga var allt heiðit áðr; máno þeir menn muna, at Eysteinn konúgr hefir verit í Noregi. Um Dofra fjall var för or Þrándheimi; urðo menn þar jafnan úti, ok fóro þar margir menn hörðom förum, lét ek þar sælohús gera, ok fe tilleggja, ok munu þeir vita, at Eysteinn konúgr hefir verit í Noregi. Fyrir Agðanesi voru öræfi ok hafnleysi, fórust mörg skip; þar er nú höfn ger ok gott skipalægi, ok kirkja gjör. Síðan lét ek vita gera á háfjöllom; nú munu þessa njóta allir menn innanlands. Höllina lét ek gera í Björgyn ok postulakirkju ok rið milli; munu konúngar þeir muna nafn mitt, er eptir koma. Mikjalskirkju lét ek gera ok múnklifi; skipaða et ok lögonom, bróðir, at hverr mætti hafa réttindi við annan, ok ef þau ero haldin, þá mun betr fara landsstjórnin. Stöpulinn lét ek gera í Sinhólmsundi. Þeim jamtom höfom ver ok snúit undir þetta ríki, meir með bliðom orðom ok viti en með ágáng eðr ófriði. Nú er þetta smátt at telja, en égi veit ek víst at landsbúunom se þetta óhallkvæmara, en þótt þú brytjaðir blámenn fyrir fjandann [á Serklandi, ok hrapa þeim svá til helvítis. En þar sem þú hrósaðir góðgerníngom þínom, ætla ek mer eigi minna til sálubótar staði þá, er ek lét setja hreinlífismönnum. En þar sem þú reitt mer knútinn, ok mun ek þann eigi leysa, en riða máttu ek þer þann knút, [ef ek vilda, at þú værir aldregi konúgr í Noregi, þá er þú

sigldir einskipa í her minn, er þú komt í land. Líti nú vittrir menn hvat þú hefir umfram, ok vita skulut þer þat, gullháls-arnir, at menn muno enn jafnast við iðr í Noregi. Eptir þat þögnuðo þeir baðer, ok var hvártveggi reiðr. Fleiri lutir urðo þeir í skiptom þeirra bræðra, er þat fanst, at hvárr dró sik fram ok sitt mál, ok vildi vera öðrom meiri, en þó hélzt friðr [millum þeirra, meðan þeir lifðo.

Af Njálssaga.

Gunnarr á Hlíðarenda.

19... Gunnarr Hámundarson bjó at Hlíðarenda í Fljóts-hlíð; hann var mikill maðr vexti ok sterkr, [manna bezt vígr: hann hjó báðum höndum ok skaut, ef hann vildi, ok hann vá svá skjótt með sverði, at þrjú þóttu á lopti at sjá; hann skaut mauna bezt af boga, ok hœfði allt þat er hann skaut til; hann hljóp meir en bæð sína með öllum herklæðum, ok eigi skemra aptr en fram fyrir sik; hann var syndr sem selr; ok eigi var sá leikr, er nokkurr þyrfti við hann at keppa; ok hefir svá verit sagt, at eingi væri hans jafnngi. Hann var vænn at yfirlitum ok ljós-litaðr, rætt-nesjaðr ok hafit upp í framvert, bláeygr ok snareygr, ok roði í kinnunum, hárit mikit, ok fór vel ok vel litt; manna kurteisast var hann, harðgjörri í öllu, femildr ok stiltr vel, vinfastr ok vinavandr; hann var vel auðigr at fe; bróðir hans hét Kolskeggr, hann var mikill maðr ok sterkr, drengr góðr ok öruggr í öllu. Annarr bróðir hans hét Hjörtr, hann var þá í bernsku...

20... Njáll bjó at Bergþórshváli í Landeyjum, annat bú átti hann í Þórólfsfelli. Njáll var vel auðigr at fe ok vænn at álitu, hánom vox eigi skegg. Hann var lögmaðr svá mikill, at eingi fannst hans jafnngi; vitr var hann ok forspár, heilráðr ok góðgjarn, ok varð allt at ráði, þat er hann ræð mönnum, hógværr ok drenglyndr; hann leysti hvers manns vandræði, er á hans fund kom. Bergþóra hét kona hans, hon var Skarphedins dóttir, kvennskörungur mikill ok drengr góðr, ok nokkut skaphörð; þau áttu 6 böru, dóetr þrjár ok sonu þrjá, ok koma þeir allir við þessa sögu síðan.

25... Nú skal nefna sonu Njáls: Skarphedinn hét hinn

elzti, hann var mikill maðr vexti ok styrkr, vel vígr, syndr sem slr, manna fóthvatastr, ok skjótr ok örugggr, gagnorðr ok skjótorðr, ok skáld gott, en þó laungum vel stiltr; hann var jarpr á hár, ok sveipr í hárinu, augðr vel, fölleitr ok skarpleitr, liðr á nesi, ok lá hátt tanngarðrinn, munnljótr mjök, ok þó manna hermannligstr. Grímr hét annarr son Njáls, hann var fríðr sánnum, ok hærðr vel, dökkur á hár, ok fríðari sánnum en Skarpheðinn, mikill ok sterkr. Helgi hét inn þriði son Njáls, hann var fríðr sýnum ok hærðr vel, hann var styrkr maðr ok vígr vel, hann var vitr maðr ok stiltr vel; allir vóru þeir ókvángaðir synir Njáls. Höskuldr hét hinn fjórði son Njáls, hann var laungetinn, móðir hans var Hróðný, ok var Höskulds dóttir, systir Ingjalds frá Keldum.

33. Gunnarr reið ok þeir allir, en er þeir komu á þing, þá vóru þeir svá vel búnir, at öngir voru þar jafnvel búnir, ok fóru menn út or hverri búð at undrast þá. Gunnarr reið til búðar Rángæinga, ok var þar með frændum sínum. Margir menn fóru at finna Gunnarr, ok spyrja hann tíðinda; hann var við alla menn lætr ok kátr, ok sagði öllum slíkt er vildu.

Þat var einn dag, er Gunnarr gekk frá lögbergi, hann gekk fyrir mosfellíngabúð, þá sá hann kono fara í móti ser, ok var vel búin, en er þau fundust, kvaddi hon þegar Gunnar, hann tók vel kveðju hennar, ok spyr hvat kvenna hon væri. Hon nefndist Hallgerðr, ok kvaðst vera dóttir Höskulds Dalakollssonar; hon mælti til hans djarfliga, ok bað segja ser frá ferðum sínum, en hann kvaðst ekki varna mundu henni máls; settust þau þá niðr, ok töluðu. Hon var svá búin, at hon var í rauðu kylvli, ok hafði yfir ser skallazskikkju [hlaðbúna í skaut niðr; hárit tók ofan á bríngu henni, ok var bæði mikit ok fagrt. Gunnarr var í skallazklæðum, er Haraldr konúngr Gormsson gaf hánnum; hann hafði ok gullhríng á hendi, þann er Hákon jarl gaf hánnum.

Þau töluðu lengi hátt, þar kom er hann spurði, hvárt hon væri ógefin. Hon sagði at svá væri: ok er þat [ekki margra at hætta á þat. Þikki þer hvergi fullkosta? Eigi er þat, segir hon, en mannvönd mun ek vera. Hversu munt þú svara, ef ek bið þín? Þat man þer ekki í hug, segir hon. Eigi er þat, segir hann. Ef þer er nokkurr hugr á, þá finn þú föður minn. Síðan skildu þau talit.

Gunnarr gekk þegar til búðar Dalamanna, ok fann mann úti fyrir búðinni, ok spyr hvárt Höskuldr væri í búð; sá segir at hann væri í búð; gekk þá Gunnarr inn. Höskuldr ok Rútr

tóku vel við Gunnari, hann settist niður á meðal þeirra, ok fannst þat ekki í tali þeirra, at þar hefði missætti verit í meðal. Þar kom niður ræða Gunnars, hversu þeir bræðr mundu því svara, ef hann bæði Hallgerðar. Vel segir Höskuldr, ef þer er þat alugat. Gunnarr segir ser þat alvöru: en svá skildu ver næstum, at mörgum mundi þat þikkja líkligt, at hier mundi ekki samband verða. Hversu lízt þer, Rútr frændi? segir Höskuldr. Rútr svaraði: ekki þikki mer þetta jafnræði. Hvat finnr þú til þess? segir Gunnarr. Rútr mælti: því mun ek svara þer um þetta, er satt er; þú ert maðr vaskr, ok vel at þer, en hon er blandin mjök, ok vil ek þik í öngu svíkja. Vel man þer fara, segir Gunnarr, en þó mun ek þat fyrir satt hafa, at þer virðit í fornan fjandskap, ef þer vilit eigi gera mer kostinn. Eigi er þat, segir Rútr; meir er hitt, at ek se at þú mátt nú ekki viðgera; en þótt ver kaupim eigi, þá vil-dim ver þó vera vinir þínir. Ek hefi talat við hana, segir Gunnarr, ok er þat ekki sjarri hennar skapi. Rútr mælti: veit ek at báðum er þetta girnda ráð, hættit þit ok mestu til, hversu ferr.

Rútr sagði Gunnari ófregit allt um skapferði Hallgerðar, ok þótti Gunnari fyrst ærit mart, þat er áfátt var, en þar kom síðar, at saman dró kaupmála með þeim. Var þá sent eptir Hallgerði, var þá talat um málit, svá at hon var við. Létu þeir nú sem fyrr, at hon festi sik sjálf; skyldi þetta boð vera at Hlíðarenda, ok skyldi fara fyrst leyniliga, en þó kom þar, er allir vissu.

Gunnarr reið heim af þingi, ok kom til Bergþórshvols, ok sagði Njáli frá kaupum sínum; hann tók þessu þungliga. Gunnarr spyr hví Njáli þótti þetta svá úráðligt? Þvíat af henni man standast allt it illa, er hon kemr austr hingat, segir Njáll. Aldri skal hon spilla okkru vinfengi, segir Gunnarr. Þat man þó [svá nær fara, segir Njáll, en þó mant þú jafnan bæta fyrir henni. Gunnarr bauð Njáli til boðs ok öllum þeim þaðan, sem hann vildi at færi. Njáll hét at fara. Síðan reið Gunnarr heim, ok reið um heraðit, at bjóða mönnum.

PART IV.

Modern Icelandic.

This part has been added for Travellers and for practical purposes; and will, it is hoped, be a welcome assistant for travellers in Iceland.

The Modern Orthography and Grammar is the same as the ancient, except *k*, which is in modern orthography frequently changed into the softer *g*, and *t*, which is frequently changed into *ð*.

Modern Icelandic.

For Travellers.

I. Alphabetical Vocabulary.

<i>accept</i>	ganga að	<i>afternoon</i>	síðari hluti
<i>acceptable</i>	aðgengilegur		dags.
<i>accommodate</i>	útvega	<i>again</i>	aptur
<i>can you accommodate me</i>	getið þér útvegað mér	<i>age</i>	aldur
<i>account</i>	reikningur	<i>agent</i>	umboðsmaður
<i>give me my account</i>	gefið mer reikninginn minn	<i>air</i>	lopt
<i>I admire</i>	eg dáist að	<i>ale</i>	öl
<i>advice</i>	ráð	<i>a glass of ale</i>	glas af öli
<i>give me your advice</i>	gefið mér yðar ráð	<i>all</i>	allur
<i>after</i>	eptir	<i>not at all</i>	alls eigi
		<i>nothing at all</i>	alls ekkert
		<i>alone</i>	einn, aleinn
		<i>also</i>	líka

<i>altogether</i>	allir saman,	<i>bath</i>	bað
	alveg	<i>I want a bath</i>	eg vil fá bað
<i>always</i>	alltaf	<i>to be</i>	að vera
<i>and</i>	og	<i>be quick</i>	verið fljótur
<i>angler</i>	önglari	<i>let it be</i>	látið það vera
<i>animal</i>	dýr	<i>because</i>	af þvíað
<i>to answer</i>	að svara	<i>bed</i>	rúm
<i>answer me</i>	Gjörið svo vel	<i>give me a bed</i>	látið mig fá rúm
<i>please</i>	að svara mér	<i>I go to bed</i>	eg fer að háttu
<i>answer slowly</i>	svarið seint	<i>beef</i>	nautakjöt
<i>apartment</i>	herbergi	<i>roast beef</i>	{ nautakjöts-
<i>have you an</i>	hafið þér her-	<i>beef steakes</i>	{ steik
<i>apartment to</i>	bergi til	<i>beer</i>	bjór
<i>let?</i>	leigu?	<i>I want some</i>	eg vil fá bjór
<i>apple</i>	epli	<i>beer</i>	beer
<i>the arm</i>	handleggurinn	<i>to beg</i>	að biðja
<i>to arrive</i>	að koma	<i>I beg of you</i>	eg bið yður
<i>to ascend</i>	að fara uppá	<i>behind</i>	eptir
<i>I want to as-</i>	eg vil fara	<i>I left it be-</i>	eg skildi það
<i>cend the</i>	uppá fjallið	<i>hind</i>	eptir
<i>mountain</i>		<i>the bell</i>	bjallan, klukkan
<i>to ask</i>	að spyrja, biðja	<i>the bill</i>	reikningurinn
<i>ask him</i>	spyrjið hann	<i>to bind</i>	að binda
<i>to assist</i>	að hjálpa	<i>bind it up</i>	bindið það upp
<i>assist me</i>	hjálpið mér	<i>the bird</i>	fuglinn
<i>at</i>	í, á	<i>can you tell</i>	Getið þér sagt
<i>at home</i>	heima	<i>me where to</i>	mér, hvar
<i>at sea</i>	á sjó	<i>get board</i>	má fá kost
<i>not at all</i>	alls eigi	<i>and lodgings</i>	og húsnæði?
<i>attendant</i>	þénari	<i>boat</i>	bátur
<i>I want an at-</i>	eg vil fá þén-	<i>book</i>	bók
<i>tendant</i>	ara	<i>bookseller</i>	bókasöllumaður
<i>back</i>	aptur	<i>boot</i>	stígvél
<i>let us go back</i>	förum aptur,	<i>I want my</i>	eg þarf að fá
	snúum aptur	<i>boots mended</i>	gjört við stígvélin mín
<i>bacon</i>	flesk	<i>brush</i>	my burstaðu stígvélin mín
<i>bad</i>	vondur	<i>boots</i>	boots
<i>bandage</i>	umbúðir		
<i>bank</i>	banki		
<i>bank note</i>	bankaseðill		
<i>banker</i>	víxlari		
<i>the barber</i>	rakarinn		

<i>boot jack</i>	stígvéla togari	<i>candle</i>	kerti
<i>box</i>	askja, kassi	<i>I want candle</i>	eg þarf kerti
<i>brandy</i>	brennivín, kóníakk	<i>care</i>	umhyggja, varir
<i>I want some brandy</i>	egvil fá brennivín	<i>take care</i>	takid vara
<i>fill my flask with brandy</i>	fyllið flöskuna mína með brennivíni	<i>carriage</i>	vagn
<i>bread</i>	brauð	<i>to carry</i>	að bera
<i>breakfast</i>	morgunverður	<i>carry this</i>	berið þetta
<i>I want to breakfast</i>	eg vil fá morgunverð	<i>cartridge</i>	skotmanns veski
<i>bridge</i>	brú	<i>cattle</i>	nautpeningur
<i>bring</i>	bera, færa	<i>certain</i>	viss
<i>bring me</i>	færið mér	<i>chair</i>	stóll
<i>bring me some</i>	færið mér nokkuð	<i>chamber pot</i>	náttpottur
<i>a brush</i>	bursti	<i>change</i>	skipti
<i>brush my clothes</i>	burstið fötin mín	<i>give me change</i>	gefið mér skipti
<i>but</i>	en	<i>to charge</i>	að setja upp, heimta
<i>butter</i>	smjör	<i>what do you charge</i>	hvað setið þér upp?
<i>to buy</i>	að kaupa	<i>cheap</i>	ódyr
<i>by</i>	hjá, með, af	<i>cheese</i>	ostur
<i>by and by</i>	við og við, bráðum	<i>chest</i>	kista
<i>by all means</i>	fyrir alla muni	<i>- of drawers</i>	dragkista
<i>by no means</i>	fyrir engan mun, engan veginn	<i>chicken</i>	hænuungi, kjúklingur
<i>cabbage</i>	kál	<i>child</i>	barn
<i>cabbin</i>	káhetta	<i>church</i>	kirkja
<i>to call</i>	að kalla	<i>chymist</i>	efnafræðingur
<i>call the waiter</i>	kallið á þjóninn	<i>cigar</i>	vindill
<i>call the man</i>	kallið á manninn	<i>city</i>	bær, staður
<i>what do you call that?</i>	hvað kallið þér það?	<i>clean</i>	hreinn
<i>can</i>	að geta, eg get	<i>cloak</i>	kápa
<i>can you</i>	getið þér?	<i>clock</i>	klukka
		<i>closet</i>	afhús
		<i>coach</i>	vagn
		<i>coat</i>	frakki
		<i>coffee</i>	kaffi
		<i>give me some coffee</i>	gefið mér kaffi
		<i>coffee-house</i>	kaffihús

<i>cold</i>	kaldur	<i>at day break</i>	í dögum
<i>I feel very cold</i>	mér er mjög kalt	<i>dear</i>	dýr
<i>comb</i>	kambur	<i>this is very dear</i>	þetta er mjög dýrt
<i>to come</i>	að koma	<i>delightful</i>	yndislegur
<i>come here</i>	komið hér	<i>dentist</i>	tannlæknir
<i>come with me</i>	komið með mér	<i>departure</i>	hurtför
<i>a conveyance</i>	flutningur	<i>descend</i>	fara niður
<i>to cook</i>	að elda	<i>let us descend</i>	förum niður
<i>cost</i>	kosta	<i>dialect</i>	mállýzka
<i>what does it cost?</i>	hvað kostar það	<i>what dialect do they speak here?</i>	hvaða mállýzku tala þeir hér?
<i>country</i>	land	<i>difficult</i>	örðugur
<i>courier</i>	hraðsendiboði	<i>dinner</i>	miðdagsverður
<i>cow</i>	kýr	<i>I want to dine</i>	eg vil lá miðdagsverð
<i>cream</i>	rjómi	<i>distance</i>	fjarlægð, vegalengd
<i>give me some cream</i>	gefið mér rjóma	<i>what is the distance?</i>	hvað er vegalengdin?
<i>cup</i>	bolli	<i>to do</i>	að gjöra
<i>cup and saucer</i>	bolli og un-dirskál	<i>do this</i>	gjörið þetta
<i>to cut</i>	að skera	<i>do that</i>	gjörið hitt
<i>cut it</i>	að skera það	<i>do it</i>	gjörið það
<i>damp</i>	rakur, votur	<i>do me</i>	gjörið fyrir mig
<i>I hope the sheets are not damp</i>	eg vona, að rekkvoðirnar sé ekki rakar	<i>dont do it</i>	gjörið það ekki
<i>danish</i>	danska	<i>the doctor</i>	læknirinn
<i>do you speak danish</i>	talið þér dönsku?	<i>dog</i>	hundur
<i>what is that called in danish</i>	hvað er það kallað á dönsku?	<i>door</i>	dyr
<i>I do not speak danish</i>	eg tala ekki dönsku	<i>to doubt</i>	að efa
<i>I understand a little danish</i>	eg skil dálítið í dönsku	<i>I doubt it</i>	eg efa það
<i>dark</i>	dimmur	<i>down</i>	niður
<i>day</i>	dagur	<i>let us go down</i>	förum niður
<i>to-day</i>	í dag	<i>drawers</i>	nærboxur
		<i>to dress</i>	að klæða sig
		<i>to drink</i>	að drekka
		<i>I want to drink</i>	eg vil fá að drekka
		<i>dry</i>	þur
		<i>each</i>	hver
		<i>eagle</i>	örn

<i>early</i>	snemma	<i>field</i>	engi
<i>earth</i>	jörð	<i>finger</i>	finger
<i>east</i>	austur	<i>fire</i>	eldur
<i>east wind</i>	austanvindur	<i>let us make</i>	kveykjum upp
<i>easy</i>	aufveldur, hæ- gur	<i>a fire</i>	eld
<i>to eat</i>	að eta, borða	<i>I want some</i>	eg vil fá eld
<i>I want to</i>	eg vil fá að	<i>fire</i>	
<i>eat</i>	borða	<i>a fish</i>	fiskur
<i>let us eat</i>	látum oss	<i>to fish</i>	að fiska
	borða	<i>let us catch a</i>	látum oss
<i>have you any-</i>	hafið þér nokk-	<i>fish</i>	veiða fisk
<i>thing to eat?</i>	uð að	<i>my fishing rod</i>	fiskistöngin
	borða?		mín
<i>egg</i>	egg	<i>flask</i>	flaska, púður- horn
<i>give me two</i>	gefið mér tvö	<i>fog</i>	þoka
<i>eggs</i>	egg	<i>foot</i>	fótur
<i>to engage</i>	að festa	<i>my foot is</i>	fóturinn á mér
<i>engage a guide</i>	festa fylgdar- mann	<i>sore</i>	er viðkvæmur
<i>enough</i>	nóg	<i>for</i>	þvíað
<i>evening</i>	kvöld	<i>fork</i>	gaffall
<i>every</i>	sérhver	<i>free</i>	frjáls
<i>every day</i>	sérhvern dag	<i>fruit</i>	ávöxtur
<i>eye</i>	auga	<i>full</i>	fullur
<i>my eye pains</i>	mér er illt í auganu	<i>game</i>	veiði
<i>face</i>	andlit	<i>its there any</i>	er nokkur-
<i>far</i>	langt	<i>game here?</i>	veiði hér
<i>is it far from</i>	er það langt	<i>german</i>	þýzkur
<i>here?</i>	hédan?	<i>to get</i>	að fá, útvega
<i>how far is it</i>	hvað langt er	<i>get me</i>	útvegið mér
<i>from here?</i>	það hédan?	<i>get it</i>	útvegið það
<i>a farm</i>	bær	<i>gin</i>	einirberja- brennivín
<i>fast</i>	fljótt	<i>to give</i>	að gefa
<i>go faster</i>	gangið fljótar	<i>give me</i>	gefið mér
<i>do not speak</i>	talið ekki	<i>give it</i>	gefið það
<i>so fast</i>	svona fljótt	<i>a glass</i>	glas
<i>faster</i>	fljótar	<i>to go</i>	að ganga, fara, koma
<i>fellow</i>	maður	<i>go with me</i>	komið með mér
<i>you are a good</i>	þér eruð góð-	<i>go away</i>	farið í burtu
<i>fellow</i>	ur maður		

<i>go back</i>	farið aptur
<i>go down</i>	farið niður
<i>go up</i>	farið upp
<i>good</i>	góður
<i>very good</i>	mikið góður
<i>better</i>	betri
<i>best</i>	bestur
<i>be so good</i>	verið svo góður
	ur
<i>have the goodness</i>	gjörið svo vel
<i>great</i>	mikill
<i>a great deal</i>	mikill hluti
<i>gun</i>	byssu
<i>give me my gun</i>	fáið mér byssuna mína
<i>where is my gun?</i>	hvar er byssan mín?
<i>powder</i>	púður
<i>hair</i>	hár
<i>hair brush</i>	hárbursti
<i>half</i>	hálfur
<i>ham</i>	hangíð svínsk-læri
<i>hand</i>	hönd
<i>give me your hand</i>	gefið mér hönd yðar
<i>hand it me</i>	réttið mér þ
<i>handkerchief</i>	vasaklútur
<i>handsome</i>	fallegur
<i>harbour</i>	höfn
<i>hard</i>	harður
<i>hare</i>	héri
<i>harness</i>	aktygi
<i>hat</i>	hattur
<i>hatbox</i>	hattaskja
<i>to have</i>	að hafa
<i>have you?</i>	hafið þér
<i>let me have.</i>	látið mig hafa
<i>hay</i>	hey
<i>he</i>	hann

<i>head</i>	höfuð
<i>to hear</i>	að heyra
<i>do you hear?</i>	heyrið þér
<i>heart</i>	hjarta
<i>heat</i>	hiti
<i>great heat</i>	mikill hiti
<i>heavy</i>	þungur
<i>height</i>	hæð
<i>what is the height</i>	hvað er hæðin?
<i>help</i>	hjálp
<i>help me</i>	hjálpið mér
<i>give me a help</i>	veitið mér hjálp
<i>hen</i>	hæna
<i>here</i>	hér
<i>come here</i>	komið hér
<i>high</i>	hár
<i>how high is it?</i>	hvað hátt er það?
<i>hill</i>	hæð
<i>to hire</i>	að leigja
<i>to hold</i>	að halda
<i>hold this</i>	haldið á þessu
<i>home</i>	heimili
<i>is this your home?</i>	er þetta yðar heimili?
<i>honest</i>	ráðvandur
<i>I want an honest fellow</i>	eg vil fá ráðvandan mann
<i>horse</i>	hestur
<i>horseshoe</i>	skeifa
<i>hot</i>	heitur
<i>it is very hot</i>	það er mikið heitt
<i>I want it hot</i>	eg vil fá það heitt
<i>hotel</i>	gestgjafahús
<i>hour</i>	klukkustund
<i>house</i>	hús
<i>how</i>	hversu
<i>how much</i>	hversu mikið

<i>hunger</i>	hungur	<i>do you know</i>	vitið þér
<i>hungry</i>	hungraður	<i>lake</i>	vatn
<i>I am hungry</i>	eg er hung- raður	<i>lamp</i>	lampi
<i>a hut</i>	kofi	<i>land</i>	land
<i>Ice</i>	ís	<i>landlord</i>	húsbóndi
<i>Iceland</i>	Ísland	<i>language</i>	tunga
<i>an Icelander</i>	Íslendingur	<i>Lapland</i>	Lapland
<i>are you an</i>	eruð þér Ís-	<i>late</i>	seint
<i>Icelander?</i>	lendingur?	<i>it is very late</i>	það er mjög seint hraun
<i>do you speak</i>	talið þér ís-	<i>lava</i>	að leggja
<i>Icelandic?</i>	lenzku?	<i>to lay</i>	leggið það- niður
<i>what do you</i>	hvað kallið þér	<i>lay it down</i>	leggið niður
<i>call this in</i>	þetta á ís-	<i>to lead</i>	að leiða, liggja
<i>icelandic?</i>	lenzku?	<i>does the way</i>	liggur vegur- inn upp?
<i>if</i>	ef	<i>lead up?</i>	leiða á réttan veg
<i>ill</i>	illt	<i>lead to right</i>	veg
<i>I feel ill</i>	} mér er illt	<i>way</i>	
<i>I am ill</i>			
<i>fetch a doctor</i>	sækið lækni	<i>left</i>	vinstri
<i>in</i>	í, á	<i>to the left</i>	til vinstri
<i>in the city</i>	í bænum	<i>to let</i>	að láta
<i>in the country</i>	á landinu	<i>let me alone</i>	látið mig vera
<i>indeed</i>	svo! sannarlega	<i>let it be</i>	látið það vera
<i>the inn</i>	veitingahús	<i>let me do it</i>	látið mig gjöra það
<i>inn keeper</i>	veitingamaður	<i>let it be done</i>	látið það vera gjört
<i>ink</i>	blek	<i>letter</i>	bréf
<i>insect</i>	skorkvikindi	<i>any letters for</i>	nokkur bréf
<i>iron</i>	járn	<i>me?</i>	til mín?
<i>island</i>	ey	<i>send the letter</i>	sendið bréfið
<i>it</i>	það	<i>to the Post</i>	á póst húsið
<i>to keep</i>	geyma	<i>life</i>	líf
<i>keep it for me</i>	geymið það fyrir mig	<i>the light</i>	ljósið
<i>key</i>	lykill	<i>bring a light</i>	komið með ljós
<i>knife</i>	hnífur	<i>strike a light</i>	kveikið ljós
<i>give me a</i>	ljáið mér hníf	<i>light the candle</i>	kveikið á kert- inu
<i>knife</i>		<i>like</i>	lika, þykja
<i>where is my</i>	hvar er hníf- urinn minn		vænt um
<i>knife?</i>			
<i>to know</i>	að vita, þekkja		
<i>I know</i>	eg veit		

<i>I should like</i>	mér skyldi þykja vænt um	<i>give me some</i>	gefið mér
<i>linnen</i>	línföt	<i>milk</i>	mjólk
<i>wash my lin-</i>	þvoíð línfötin	<i>mill</i>	mynla
<i>nen</i>	mín	<i>money</i>	peningar
<i>I want my</i>	eg þarf að fá	<i>moon</i>	máni, tungl
<i>linnen wash-</i>	línfötin mín	<i>moor</i>	mýri
<i>ed immedi-</i>	þvegiu undir-	<i>more</i>	meira
<i>ately</i>	eins	<i>more and</i>	meira og meira
<i>little</i>	lítill	<i>more</i>	
<i>to live</i>	að lifa	<i>most</i>	mest
<i>liver</i>	lifur	<i>morning</i>	morgun
<i>loaf</i>	brauð	<i>mother</i>	móðir
<i>lock</i>	lás, skrá	<i>much</i>	mikið
<i>lock the door</i>	læsið dyrunum	<i>it is too much</i>	það er of mikið
<i>lodging</i>	leiguherbergi	<i>much more</i>	mikið meira
<i>long</i>	langur, lengi	<i>so much</i>	svo mikið
<i>to look</i>	að líta	<i>must. v. aux.</i>	verða, hljóta
<i>looking glass</i>	spesjill	<i>you must do it</i>	þér verðið að
<i>to lose</i>	að missa, tína		gjöra það
<i>I have lost</i>	eg hefi misst	<i>mustard</i>	mustarður
<i>have you lost?</i>	hafið þér misst	<i>mutton</i>	sauðakjöt
<i>luggage</i>	farangur	<i>my</i>	minn
<i>where is my</i>	hvar er fa-	<i>nail</i>	nögl
<i>luggage?</i>	rangurinn	<i>name</i>	nafn
	minn?	<i>what is your</i>	hvað er nafn
<i>to make</i>	að gjöra	<i>name?</i>	yðar?
<i>make haste</i>	flýtið yður	<i>my name is N.</i>	nafn mitt er N
<i>man</i>	maður	<i>narrow</i>	þröngur
<i>many</i>	margur	<i>nasty</i>	slæmur
<i>market</i>	markaður	<i>near</i>	nærri
<i>me</i>	mig, mér	<i>it is near?</i>	er það nærri?
<i>meat</i>	kjöt	<i>necessary</i>	nauðsynlegur
<i>roast meat</i>	steikt kjöt	<i>needle</i>	nál
<i>boiled meat</i>	soðið kjöt	<i>neither</i>	livorki
<i>to meet</i>	að mæta	<i>neither-nor</i>	livorki-né
<i>meet me</i>	mætið mér	<i>never</i>	aldrei
<i>merchant</i>	kaupmaður	<i>new</i>	nýr
<i>milk</i>	mjólk	<i>news</i>	tíðindi
<i>have you any</i>	hafið þér nokk-	<i>next</i>	næst
<i>milk?</i>	ra mjólk	<i>night</i>	nótt
		<i>last night</i>	í gærkvöldi
		<i>no</i>	enginn

<i>no one</i>	enginn	<i>pear</i>	pera
<i>nobody</i>	enginn maður	<i>pen</i>	penni
<i>nr</i>	norður	<i>penknife</i>	pennahnifur
<i>north wind</i>	norðan vindur	<i>pencil</i>	ritblý
<i>not</i>	ekki	<i>people</i>	lýður
<i>not yet</i>	ekki enn þá	<i>pepper</i>	pipar
<i>now</i>	nú	<i>perhaps</i>	ef til vill
<i>oats</i>	hafrar	<i>person</i>	maður
<i>to oblige</i>	hjálpa um	<i>a pin</i>	títuprjónn
<i>oblige me</i>	hjálpið mér um	<i>pipe</i>	pípa
<i>ocean</i>	haf	<i>pistol</i>	smábyssa
<i>off</i>	burtu	<i>place</i>	staður
<i>far off</i>	langt í burtu	<i>plate</i>	diskur
<i>often</i>	opt	<i>poor</i>	fátækur, vesall
<i>oil</i>	olía, lýsi	<i>pork</i>	svínakjöt
<i>old</i>	gamall	<i>porter</i>	burðarmaður
<i>omlet</i>	eggjakaka	<i>portmanteau</i>	ferðataska
<i>on</i>	á	<i>post</i>	póstur
<i>only</i>	einungis	<i>where is the post office?</i>	hvar er póst- skrifstofan?
<i>open</i>	opinn	<i>postage</i>	burðareyrir
<i>or</i>	eða	<i>potatoo</i>	jarðepli, kart- apla
<i>an orange</i>	apelsína	<i>powder</i>	púður
<i>other</i>	annarr	<i>pronounce</i>	bera fram
<i>the other man</i>	hinna maðurinn	<i>pronounce this to me</i>	berið þér þetta fram fyrir mig
<i>the other day</i>	um daginn	<i>provisions</i>	matvæli, nesti
<i>each other</i>	hver annan	<i>to put</i>	að setja
<i>out</i>	út	<i>put it down</i>	setið það niður
<i>out of</i>	út úr	<i>put it there</i>	setið það þarna
<i>over</i>	yfir	<i>quick</i>	fljótur
<i>oæ</i>	uxi	<i>railway</i>	járnbraut
<i>to pack</i>	að láta uppá	<i>rain</i>	regn
<i>the mules</i>	úlfaldarnir	<i>rain water</i>	regnvatn
<i>paper</i>	pappír	<i>it is a rainy day</i>	það er rignin- gar dagur í dag
<i>to pay</i>	að borga	<i>rainy</i>	regnlegur
<i>I want to pay</i>	eg ætla að borga?	<i>will it rain?</i>	ætla hann að rigna?
<i>what have I to pay?</i>	hvað á eg að borga		
<i>peak</i>	tindur		
<i>can we ascent the peak?</i>	getum við farið uppá tindinn		

<i>raw</i>	hrár	<i>let us see</i>	látum oss sjá
<i>to read</i>	að lesa	<i>to send</i>	að senda
<i>read it to me</i>	lesið það fyrir mig	<i>send it away</i>	sendið það í burtu
<i>ready</i>	tilbúinn	<i>servant</i>	þjónn
<i>is every thing ready?</i>	er allt tilbúið?	<i>to set</i>	að setja
<i>are you ready?</i>	eruð þér tilbúinn	<i>set it down</i>	setið það niður
<i>rest</i>	hvíld	<i>to sew</i>	að sauma
<i>let us rest here</i>	við skulum hvíla hérna	<i>to shave</i>	að raka
<i>to return</i>	að fara aftur	<i>she</i>	hún
<i>rich</i>	ríkur	<i>ship</i>	skip
<i>ride</i>	ríða	<i>shirt</i>	skirta
<i>I will ride</i>	eg vil ríða	<i>shoe</i>	skór
<i>rifle</i>	kúlubyssa	<i>shoemaker</i>	skóari
<i>right</i>	réttur	<i>sick</i>	sjúkur
<i>is this right?</i>	er þetta rétt	<i>to sit</i>	að sitja
<i>is it the right way?</i>	er þetta sá rétti vegur?	<i>to sleep</i>	að sofa
<i>to the right</i>	til hægri	<i>sleep</i>	svefn
<i>ripe</i>	þroskaður	<i>slow</i>	seinn
<i>river</i>	á	<i>small</i>	lítill
<i>road</i>	vegur	<i>to smoak</i>	að reykja
<i>the high road</i>	alfaravegur	<i>soap</i>	sápa
<i>rough</i>	ósléttur	<i>soon</i>	bráðum
<i>a rough road</i>	ósléttur vegur	<i>speak</i>	tala
<i>rum</i>	romm	<i>do you speak english?</i>	talið þér ensku?
<i>to run</i>	að hlaupa	<i>or french</i>	eða frakknesku
<i>saddle</i>	hnakkur, söðull	<i>or icelandic</i>	eða íslenzku
<i>saddlebags</i>	hnakkpoki	<i>or danish?</i>	eða dönsku?
<i>horse</i>	hestur	<i>I do not speak</i>	eg tala ekki
<i>salt</i>	salt	<i>I speak a little</i>	eg tala dálítið
<i>have you any salt?</i>	hafið þér nokkuð salt?	<i>speak slowly</i>	talið hægti
<i>sand</i>	sandur	<i>spoon</i>	skeið, spónn
<i>to say</i>	að segja	<i>steamer</i>	gufuskip
<i>the sea</i>	sjórinn	<i>steel</i>	stál
<i>the sea bird</i>	sjófuglinn	<i>stocking</i>	sokkur
<i>the sea shore</i>	sjáfarströndin	<i>stone</i>	steinn
<i>to see</i>	að sjá	<i>straw</i>	strá
		<i>street</i>	stræti
		<i>strong</i>	sterkur
		<i>stupid</i>	heimskur

<i>sugar</i>	síkur	<i>towel</i>	handklæði
<i>sun</i>	sól	<i>town</i>	bær, staður
<i>supper</i>	kvöldverður	<i>travel</i>	ferð
<i>sweet</i>	sætur	<i>trousers</i>	buxur
<i>to swim</i>	að synda	<i>true</i>	sannur
<i>table</i>	borð	<i>trunk</i>	koffort
<i>the tailor</i>	skraddarinn	<i>under</i>	undir
<i>to take</i>	að taka	<i>understand</i>	skilja
<i>take me,</i>	takið mig	<i>do you under-</i>	skilið þér mig?
<i>take it</i>	takið það	<i>stand me?</i>	
<i>tea</i>	tevatn	<i>I do not un-</i>	eg skil yður
<i>a cup of tea</i>	tevatnsbolli	<i>derstand you</i>	ekki
<i>have you any</i>	hafið þér nokk-	<i>can you un-</i>	getið þér
<i>tea</i>	uð tevatn	<i>derstand?</i>	skilið?
<i>hot tea</i>	heitt tevatn	<i>not much</i>	ekki mikið
<i>cold tea</i>	kalt tevatn	<i>only a little</i>	einungis dálit-
<i>tea spoon</i>	teskeið		ið
<i>to tell</i>	að segja	<i>until</i>	til
<i>tell me</i>	segið mér	<i>up</i>	upp
<i>I tell you</i>	eg segi yður	<i>up the hill</i>	upp hæðina
<i>tent</i>	tjald	<i>up the stream</i>	upp eptir fljót-
<i>thanks</i>	þakkir		inu
<i>many thanks</i>	margfaldar	<i>upon</i>	á
	þakkir	<i>vegetables</i>	kálmeti
<i>I thank you</i>	eg þakka yður	<i>very</i>	mjög
<i>that</i>	að	<i>the waiter</i>	þjónninn
<i>theatre</i>	leikhús	<i>to walk</i>	að ganga
<i>then</i>	þá	<i>warm</i>	heitur
<i>there</i>	þar	<i>to wash</i>	að þvo
<i>thick</i>	þykkur	<i>the washing</i>	þvotturinn
<i>thin</i>	þunnur	<i>the watch</i>	úrið
<i>thirsty</i>	þyrstur	<i>water</i>	vatn
<i>I am very</i>	eg er mikið	<i>give me some</i>	gefið mér vatn
<i>thirsty</i>	þyrstur	<i>water</i>	
<i>this</i>	þessi	<i>the water closet</i>	náðhúsið
<i>time</i>	tími	<i>the way</i>	vegurinn
<i>what is the</i>	hvað er fram-	<i>show me the</i>	visið mér veg-
<i>time?</i>	orðið?	<i>way</i>	inu
<i>to</i>	til, í, á	<i>which way</i>	hvaða veg verð
<i>to-day</i>	í dag	<i>must I go?</i>	eg að fara?
<i>to-morrow</i>	á morgun	<i>which is the</i>	hvar er vegur-
<i>tobacco</i>	tóbak	<i>way to?</i>	inn til?

<i>we</i>	vér, við	<i>window</i>	gluggi
<i>weather</i>	veður	<i>wine</i>	vín
<i>will it be fair weather?</i>	ætli það verði gott veður	<i>have you any wine?</i>	hafið þér nokkuð vín
<i>will it be bad weather?</i>	ætli það verði vont veður	<i>Portwine or Sherry?</i>	portvín eða sérrí
<i>well</i>	gott, góður, frískur	<i>with</i>	með
<i>I am not well</i>	eg er ekki góður, frískur	<i>without</i>	án
<i>west</i>	vestur	<i>woman</i>	kona
<i>wet</i>	votur	<i>wood</i>	skógur, viður
<i>what</i>	hvað	<i>to write</i>	að skrifa
<i>where</i>	hvar	<i>to write a letter</i>	að skrifa bréf
<i>when</i>	hvenær	<i>year</i>	ár
<i>which</i>	hver, hvaða	<i>yes</i>	já
<i>why?</i>	því	<i>yet</i>	enn, ennþá
<i>will you</i>	vilið þér	<i>you</i>	þér
<i>wild</i>	viltur	<i>you are</i>	þér eruð
<i>wind</i>	vindur	<i>are you?</i>	eruð þér?
		<i>yourself</i>	þér sjálfur

II. Necessary Questions.

<i>I want</i>	Mig vantar, eg þarf, eg vil fá	<i>some brandy</i>	brennivín, koniakk
<i>some bacon</i>	flesk	<i>a bottle of brandy</i>	brennivíns flösku
<i>a banker</i>	vixlara	<i>some bread</i>	brauð
<i>a bath</i>	bað	<i>to breakfast</i>	að borða morgunverð
<i>my beard shaved</i>	skegg mitt rakað	<i>tea, coffee,</i>	tevatn, kaffi
<i>a bedroom</i>	svefnherbergi	<i>two eggs and bacon</i>	tvö egg og flesk
<i>some beer</i>	bjór	<i>or ham</i>	eða hangið svínslæri
<i>my bill</i>	reikninginn minn	<i>a brush</i>	bursta
<i>the bill of fare</i>	matarlistann	<i>some butter</i>	smjör
<i>my boots cleaned</i>	stígvélin mín hreinsuð	<i>to buy</i>	að kaupa
<i>my boots soled</i>	stígvélin mín sóluð	<i>my carpetbag</i>	ferðapokann minn
		<i>a carriage</i>	vagn

<i>for one, two hours</i>	eina, tvær stundir	<i>a horse</i>	hest
<i>for a day</i>	einn dag	<i>some ink</i>	blek
<i>the chamber-maid</i>	þjónustu stúlku	<i>an interpreter</i>	túlk
<i>some cheese</i>	ost	<i>the landlord</i>	húsbóndann
<i>to change some money</i>	að skipta nokkrum peningum	<i>my letters</i>	bréfin mín
<i>my coat</i>	frakkann minn	<i>to write a letter</i>	að skrifa bréf
<i>my collars washed</i>	kragana mína þveгна	<i>to post a letter</i>	að koma bréfi á póstlinn
<i>a cup of coffee</i>	kaffibolla	<i>my linnen washed</i>	línfötin mín þvegin
<i>a cup of tea</i>	tevatnsbolla	<i>my baggage</i>	farangurinn minn
<i>a comb</i>	kamb	<i>some meat</i>	kjöt
<i>to dine</i>	að borða miðdagsverð	<i>cold meat</i>	kalt kjöt
<i>fish</i>	fisk	<i>hot meat</i>	heitt kjöt
<i>roast meat</i>	steikt kjöt	<i>pepper</i>	pipar
<i>boiled meat</i>	soðið kjöt	<i>pens</i>	penna
<i>potatoes</i>	jarðepli, kartöplur	<i>the porter</i>	burðarmanninn
<i>vegetables</i>	kálmeti	<i>roast beef</i>	steikt nautakjöt
<i>pudding</i>	búðing	<i>mutton</i>	- sauðakjöt
<i>salad</i>	salat	<i>veal</i>	- kálfskjöt
<i>drawers</i>	nærbuxur	<i>pork</i>	- svínakjöt
<i>eggs</i>	egg	<i>the railway</i>	járnbrautin
<i>a fire</i>	eld	<i>a room</i>	herbergi
<i>to get up at 5 o'clock</i>	að fara á fætur klukkan fimm	<i>some salt</i>	salt
<i>a glass of water</i>	glas af vatni	<i>to see the town</i>	að sjá bæinn
<i>a glass of wine</i>	glas af víni	- - - <i>theatre</i>	- - leikhúsið
<i>to go to the . . .</i>	að fara til	<i>to see the promenade</i>	- - skemmtigöngusviðið
<i>to go by steamer</i>	að fara með gufuskipi	<i>dry sheets</i>	þurrar rekkvoðir
<i>to go by railway</i>	að fara með járnbraut	<i>shirts</i>	skirtur
<i>to go to bed</i>	að hátta	<i>my shirts washed</i>	skirturnar mínar þvegnar
<i>some ham</i>	hangið svínlæri	<i>a sitting room</i>	herbergi
<i>a good hotel</i>	gott gestgjafahús	<i>my slippers</i>	morgunskóna mína
		<i>some soap</i>	sápu
		<i>a stick</i>	staf
		<i>my stockings</i>	sokkana mína
		<i>suggar</i>	sukur

<i>supper</i>	kvöldverð
<i>a ticket</i>	bíletti
<i>for the 1st class</i>	á fyrsta pláss
<i>for the 2nd class</i>	á annað pláss
<i>toothbrush</i>	tannbursta
<i>my trousers</i>	buxurnar mínar
<i>my trunk</i>	koffortíð mitt
<i>umbrella</i>	regnhlíf
<i>you to wake me</i>	að þér vekjið
<i>at . . .</i>	mig um . . .
<i>the waiter</i>	þjóninn
<i>some water</i>	vatn
<i>hot water</i>	heitt vatn
<i>cold water</i>	kalt vatn
<i>watch</i>	úr
<i>wine</i>	vín
<i>a bottle of wine</i>	flösku af víni
<i>port wine</i>	portvín
<i>sherry</i>	sérri
<i>claret</i>	rauða vín

<i>III. Will you</i>	Vilið þér
<i>ask</i>	spyrja, biðja
<i>assist me</i>	hjálpá mér
<i>bring</i>	færa, bera
<i>call me</i>	kalla á mig
<i>come</i>	koma
<i>drive</i>	aka
<i>divide</i>	skipta
<i>do</i>	gjöra
<i>do me</i>	gjöra fyrir mig
<i>fetch</i>	sækja
<i>find</i>	finna
<i>get</i>	fá
<i>go to</i>	fara til
<i>away</i>	fara burtu
<i>from</i>	fara frá
<i>give me</i>	gefa mér
<i>go with</i>	fara með
<i>go on</i>	fara áfram
<i>hand me</i>	rétta mér

<i>help me</i>	hjálpá mér
<i>let me</i>	láta mig
<i>let me have</i>	láta mig hafa
<i>look for</i>	gá að
<i>look after</i>	líta eptir
<i>make</i>	gjöra
<i>mend</i>	gjöra við
<i>oblige</i>	hjálpá um
<i>pick</i>	tína
<i>please</i>	þóknast
<i>procure</i>	útvega
<i>recommend</i>	mæla með
<i>remain</i>	vera eptir
<i>rest</i>	hvíla
<i>ride</i>	ríða
<i>row</i>	róa
<i>skate</i>	fara á skautum
<i>speak</i>	tala
<i>swim</i>	synda
<i>stay</i>	dvelja
<i>stop</i>	standa við
<i>tell me</i>	segja mér
<i>walk</i>	ganga

IV. Does the

<i>bell ring?</i>	hringir bjallan?
<i>coach go to A?</i>	fer vagninn til A?
<i>coach stop at B?</i>	stendur vagninn við í B?
- <i>stop here?</i>	stendur vagninn við hérna?
- <i>leave at?</i>	fer vagninn burt?
- <i>take passengers?</i>	tekur vagninn við ferðamönnum?
<i>coach start at?</i>	fer vagninn á stað?

<i>road lead to?</i>	{ liggur vegur-		V. <i>Is it?</i>	Er hann (það)
- <i>take to?</i>	{ inn til?			
- <i>pass near?</i>	liggur vegurinn næri?		<i>attentive</i>	aðgætinn
- <i>crosses at?</i>	liggur vegurinn yfirum		<i>bad</i>	vondur
<i>railway go to?</i>	liggur járn- brautin		<i>beautiful</i>	fagur
<i>train go quick?</i>	fer járnbrautar- lestin hart?		<i>bitter</i>	bitur
<i>train go slow?</i>	fer járnbrautar- lestin hægt?		<i>black</i>	svartur
<i>mail start</i>	fer pósturinn af stað?		<i>blue</i>	blár
<i>journey take</i>	varir ferðin		<i>blunt</i>	sljór
<i>long?</i>	lengi?		<i>bold</i>	djarfur
<i>steamer start</i>	fer gufuskipið		<i>broad</i>	breiður
<i>from?</i>	frá?		<i>brown</i>	brúnn
<i>steamer pass</i>	fer gufuskipið		<i>careless</i>	skeytingarlaus
<i>here?</i>	hérna framhjá?		<i>cheap</i>	ódyr
<i>steamer stops</i>	stendur gufu- skipið hérna		<i>clean</i>	hreinn
<i>here?</i>	við?		<i>clever</i>	lipur
<i>steamer stop</i>	stendur gufu- skipið við í?		<i>cold</i>	kaldur
<i>at?</i>			<i>dark</i>	dimmur
<i>steamer land</i>	lætur gufskip- passengers?		<i>dear</i>	dýr
	ið ferðamenn á land?		<i>deep</i>	djúpur
<i>way lead over?</i>	liggur vegurinn yfir?		<i>disagreeable</i>	óþægilegur
<i>way lead</i>	liggur vegurinn		<i>difficult</i>	erfiður
<i>through?</i>	gegnum?		<i>dirty</i>	óhreinn
<i>way go right?</i>	liggur vegurinn til hægri?		<i>dry</i>	þurr
- - <i>left?</i>	liggur vegurinn til vinstri?		<i>easy</i>	auðveldur
- - <i>strait</i>	liggur vegurinn		<i>empty</i>	tómur
<i>on?</i>	beint áfram?		<i>false</i>	ósannur
<i>time admit of?</i>	leyfir tíminn.		<i>far</i>	langt
			<i>fine</i>	fallegur
			<i>flat</i>	flatur
			<i>full</i>	fullur
			<i>green</i>	grænn
			<i>good</i>	góður
			<i>great</i>	mikill
			<i>grateful</i>	þakklátur
			<i>grey</i>	grár
			<i>hard</i>	harður
			<i>heavy</i>	þungur
			<i>healthy</i>	heilnæmur, heilsugóður
			<i>high</i>	hár

<i>hollow</i>	holur	<i>short</i>	stuttur
<i>honest</i>	ráðvundur	<i>sick</i>	sjúkur
<i>hot</i>	heitur	<i>small</i>	lítill
<i>kind</i>	góður	<i>soft</i>	mjúkur
<i>large</i>	stór	<i>sour</i>	súr
<i>left</i>	leifður, eptir	<i>strong</i>	sterkur
<i>light</i>	léttur	<i>stupid</i>	heimskur
<i>long</i>	langur	<i>sweet</i>	sætur
<i>low</i>	lágur	<i>tedious</i>	leiðinlegur
<i>mild</i>	mildur	<i>thick</i>	þykkur
<i>narrow</i>	þröngur	<i>thin</i>	þunnur
<i>near</i>	nærri	<i>tired</i>	þreyttur
<i>new</i>	nýr	<i>true</i>	sannur
<i>nice</i>	nettur	<i>uggly</i>	ljótur
<i>obliging</i>	greiðvikinn	<i>unhealthy</i>	óheilnæmur
<i>old</i>	gamall	<i>unwell</i>	ófrískur
<i>polite</i>	kurteis	<i>warm</i>	heitur
<i>poor</i>	fátækur, vesall	<i>weak</i>	veikur
<i>prudent</i>	hygginn, for- sjáll	<i>well</i>	heilbrigður
<i>red</i>	rauður	<i>wet</i>	votur
<i>rich</i>	rikur	<i>white</i>	hvítur
<i>right</i>	réttur	<i>wild</i>	viltur
<i>ripe</i>	þroskaður	<i>wide</i>	viður
<i>rough</i>	ósléttur	<i>wise</i>	vitur
<i>round</i>	kringlóttur, sí- valur	<i>wrong</i>	rangur
<i>sharp</i>	skarpur	<i>yellow</i>	gulur
		<i>young</i>	ungur

VI. Adverbs.

<i>all</i>	alls	<i>by all means</i>	fyrir alla muni
<i>almost,</i>	næstum	<i>by no means</i>	fyrir engan mun
<i>already</i>	þegar	<i>by and by</i>	við og við, bráð- um
<i>always</i>	alltaf	<i>certainly</i>	vissulega
<i>at last</i>	að síðustu	<i>daily</i>	daglega
<i>at once</i>	í einu, undir- eins	<i>early</i>	snemma
<i>because</i>	af því að	<i>else</i>	annars
<i>besides</i>	auk	<i>enough</i>	nóg
<i>but</i>	en	<i>ere</i>	áður

<i>ever</i>	jafnan, ætið	<i>out</i>	út
<i>extremely</i>	mjög	<i>perhaps</i>	ef til vill
<i>exceedingly,</i>	einstaklega	<i>pretty</i>	fallegt
<i>here</i>	hér	<i>quite</i>	alveg
<i>hither</i>	hingað	<i>scarce</i>	valla
<i>hourly</i>	hverja stund	<i>seldom</i>	sjaldan
<i>how</i>	hvernig, hversu	<i>since</i>	siðan
<i>however</i>	samt sem áður	<i>so</i>	svo
<i>if</i>	ef	<i>some</i>	nokkuð
<i>in</i>	í	<i>sometimes</i>	stundum
<i>indeed</i>	svo	<i>soon</i>	bráðum
<i>in fact</i>	í raun réttir	<i>surely</i>	vissulega
<i>in this manner</i>	svona	<i>then</i>	þá
<i>in short</i>	í stuttu máli	<i>there</i>	þar
<i>just now</i>	einmitt núna	<i>thither</i>	þangað
<i>late</i>	seint	<i>thus</i>	þannig
<i>like</i>	líkt	<i>till</i>	þangað til
<i>monthly</i>	mánaðarlega	<i>to-day</i>	í dag
<i>much</i>	mikið	<i>to-morrow</i>	á morgun
<i>neither-nor</i>	hvorki-né	<i>to-night</i>	í kvöld
<i>never</i>	aldrei	<i>truly</i>	sannarlega
<i>no</i>	nei	<i>well</i>	vel
<i>no doubt</i>	efalaust	<i>very</i>	mjög
<i>not</i>	ekki	<i>where?</i>	hvar?
<i>not at all</i>	alls ekki	<i>whence?</i>	hvaðan?
<i>nothing</i>	ekkert	<i>why?</i>	því?
<i>now</i>	nú	<i>with</i>	á meðan
<i>of course</i>	sjálfsgagt	<i>without doubt</i>	efalaust
<i>only</i>	einungis	<i>yearly</i>	árlega
<i>oft</i>	opt	<i>yesterday</i>	í gær
<i>once</i>	einusinni	<i>yet</i>	enn, ennþá
<i>over</i>	yfir		

VII. Voyage to Iceland.

I go to Iceland

When?

to-morrow

how?

*by the steamer from Grange-
mouth,*

eg fer til Íslands

hvenær?

á morgun

hvernig?

með gufuskipinu frá Grange-
mouth,

*It is a screw steamer
It comes from Copenhagen
And goes to Reykjavik
calls at Grangemouth
On their outward and home-
ward voyage*

*six times a year
The ship is clean and fast
The danish cheer provided is
ample and wholesome
No man used to luxuries
Should make the trip
Even in fine weather
A few Icelanders are on board*

*The weather is excellent
We left the Shetlands yesterday
The Faroe islands are in sight
Their mountains and cliffs are
lofty
At noon we reached Nalsoe*

*From which we went to Thors-
haven
We leave the Faroes for Ice-
land
Iceland is one-fifth larger than
Ireland
It is situated about 500 miles
N. W. of Scotland*

*The Needles of Portland Head
are curious
We pass the singular rock called
the „Mealsack“ and see Rey-
kianaes*

*The horizon is so clear, that
we see in the north the mag-
nificent outline of the Snae-
fells Jökul
The view is magnificent*

það er skrúfugufuskip,
það kemur frá Kaupmannahöfn,
og fer til Reykjavíkur;
það kemur við í Grangemouth
á út- og heim-leiðinni,

sex sinnum á ári.
Skipið er hreint og traust.
Hin danska fæða, sem veitt er,
er mikil og heilnæm.
Enginn maður, vanur við sællífi,
ætti að fara þá för,
jafnvel í góðu veðri.
Fáeinir Íslendingar eru á
skipinu

Veðrið er ágætt.
Vér sörum frá Skotlandi í gær.
Færeyararnar eru í sýn.
Fjöllin og björgin á þeim eru
há.

Um hádegi komumst vér til
Nalseyar,
þaðan sörum vér til Þórshafnar.

Vér sörum frá Færeyum til Ís-
lands
Ísland er einum fimta hluta
stærra en Írland
það liggur hérumbil fimm hund-
ruð mílur í útnorður frá
Skotlandi

Drangarnir við Dyrhólaey (Port-
land) eru skrítnir.

Við sörum framhá hinum sér-
staklega kletti, sem kallaður
er Melsekkur, og sjáum Reyk-
janes

Loptið er svo bjart, að vér
sjáum í norðri hina tígulegu
umgjörð af Snæfellsjökli;

Útsjónin er vegleg

*We soon reach the bay in which
lies the capital Reykjavik*

*Here you will find an hotel
It is not a bad one*

*But you have only a week to
return by the steamer*

*We want ponies by to-morrow
for the Geysers*

Early, very early!

*The Icelanders think little of
time*

It is indefinite,

*Early in Iceland, is at any time
during the forenoon*

The beds are delicious

This is the land of eider-down

*The winter requires warmth,
rest, sleep*

*The harbour and Esianrange
is visible*

There is a pretty cemetery

*At its foot is the road to Bessa-
stad*

*This is the promenade of the
beau monde*

There is a cathedral

*It contains a font by Thor-
waldsen,*

who was of icelandic parentage.

*At the back of the church is
the Alsing, the house of par-
lament of the island,*

*But the whole town looks more
like a village.*

Society here is purely Danish.

*The great natural phenomena,
with the exception of the
Krabla, lie in and about the
south-west portion of the is-
land.*

Vér komumst bráðum inná fló-
ann, þarsem höfuðstaðurinn
Reykjavík liggur.

Þar er gestgjafa hús;

það er ekki slæmt;

þer hafð aðeins viku, ef þér
farið aptur með gufuskipinu.

Við þurfum hesta á morgun
til Geysis;

snemma — bráðsnemma!

Íslendingar hugsa eigi mikið
um tímann;

það er óakvarðað.

Snemma á Íslandi er allt til
hádegis.

Rúmin eru inndæl;

þetta er æðardúns land.

’A veturna þurfa menn hita,
hvíld, svefn.

Höfnin sést og fjallgarður sá,
sem kallaður er Esjan.

Þarna er laglegur kirkjugarður.
Fram hjá honum liggur vegur-
inn til Bessastaða.

Hann er skemmtig öngusvið
hinna ungu manna,

þarna er dómkirkja,

þar er skírnarfontur eptir
Thorvaldsen

Faðir hans var Íslendingur

’A bak við kirkjuna er er hús
það, sem Alþing Íslands er
haldið í.

Allur bærinn lítur út líkt og
þorp.

Samkvæmin eru hér með alveg
dönsku sniði.

Hin miklu nátturu einkenni
eru öll í og kringum suð-
vestur hluta landsins, að
Kröflu undan skildri.

The island is volcanic.

*At Thingvalla, of historic re-
noun, is good shooting.*

*It is one of the most wonder-
ful sights in the world.*

All are riding ponies.

No one thinks of walking here.

*The Salmon fishing is excellent
sport,*

*Particularly the salmon rivers
at Bogar Fiord.*

*From here you can go to Snae-
fells Jökul*

*Visit the valley of Reykholt and
its terminal waters,*

The cave of Surtshellir,

*Than, if you have time, go
across country to Geysir and
Hekla.*

*Generally the visitors only go
to the Geysers and Hekla.*

*You ought to have good travel-
ling books.*

Landið er fullt af eldfjöllum.

Á Þingvöllum, sem nafnfrægir
eru í sögulegu tilliti, er nóg
að skjóta.

Þeir er ein hin undrunarverð-
asta sjón í heimi.

Allir ríða á hestum.

Engum dettur í hug að ganga
hér.

Laxveiði er ágæt skemmtun,

éinkum í laxánum í Borgar-
firði.

Héðan má fara til Snæfells-
jökuls

Skóðið Reykholtstalinn og
laugarnar þar.

Surtshellir

Ef þér hafið þá tíma til, getið
þér farið yfir um landið til
Geysis og Heklu.

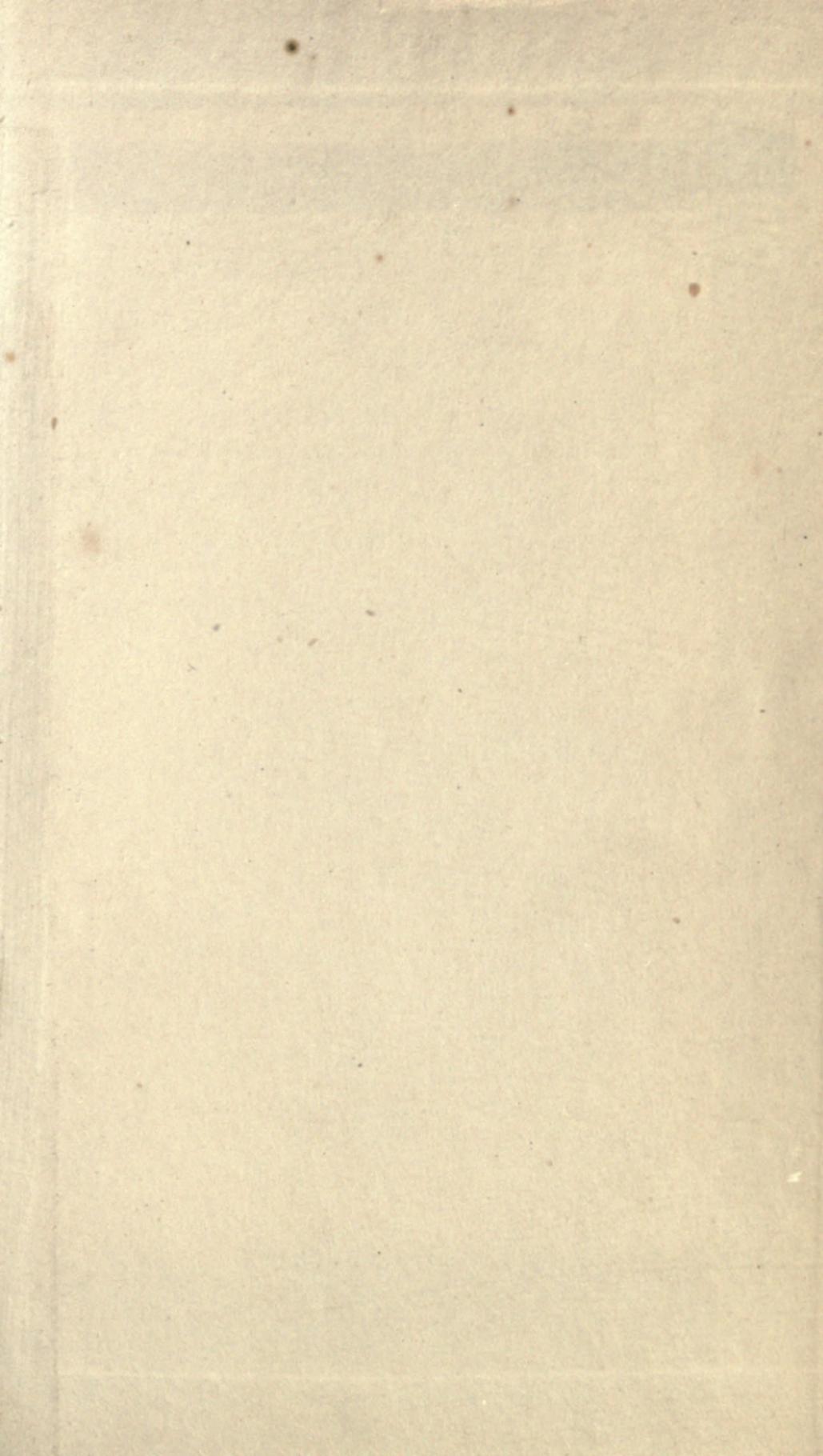
Vanalega fara ferðamenn aðeins
til Geysis og Heklu.

Þér ættið að hafa góðar ferða-
bækur.

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