

## A GROUP OF ICELANDIC "RIDDARASÖGUR" FROM THE MIDDLE OF THE FOURTEENTH CENTURY

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As is well known, the first written presentation of a *riddarasaga* in a Nordic language was the translation *Tristrams saga ok Ísondar*. According to the prologue it was made in 1226 by a certain "Brother Robert", at the request of King Hákon, i.e. Hákon Hákonarson "the Old" (1204-63), who became King of Norway in 1217. Around *Tristrams saga* there are a group of other translations of European chivalrous literature, such as *Elis saga ok Rósamundu*, *Ívens saga*, *Parcevals saga* and *Strengleikar*. One of these texts, *Elis saga*, a translation of the French chanson de geste *Elie de Saint-Gille*, is said in the concluding words to have been written by "Abbot Robert", presumably the same man as "Brother Robert" of *Tristrams saga*, again at the instigation of King Hákon.

These *riddarasögur* from the former part of the 13th century show a quite striking and distinctive linguistic affinity with one another as to vocabulary and certain syntactic features. In fact, it is no far-fetched idea to suppose that this group of translations as a whole reveals the hand of "Brother Robert". I will refer to it as the "Tristram Group"<sup>1</sup>.

However, the *riddarasögur* were to become a prolific genre, also in Iceland, both as translations and original compositions. My paper is going to deal with four instances of the genre, some hundred years later than the "Tristram Group", namely *Clarus saga*, *Kirjalax saga*, *Rémundar saga keisarasonar* and *Dínus saga drambláta*. The three first-mentioned texts were edited long ago, and have sometimes been connected with one another and discussed together. *Dínus saga*, on the other hand, was edited only recently, by Jónas Kristjánsson in 1960. I will soon present my reasons for incorporating it with the otherwise well-established group.

*Clarus saga* holds a unique position within this group. In the introduction we are told that the late bishop Jón Halldórsson "told" (*sagði*) the story, which he had found written in metrical Latin form (*rithmos*) during his stay in France. The original referred to here has, however, still not been identified. Of Jón Halldórsson we know that as a young man he studied in Paris in the years around 1300. In 1310 and the following years we meet him as canon at the cathedral in Bergen. In 1323 he went to Iceland in order to enter upon the episcopate of Skálholt. His death, referred to in the introduction of the *saga*, occurred in 1339 during a stay in

Bergen<sup>2</sup>.

*Kirjalax saga* and *Rémundar saga* are original Icelandic compositions, as far as we know.

These three texts have much in common. All of them can, in the words of Einar Ólafur Sveinsson, "with great likelihood be assigned to the middle of the 14th century"<sup>3</sup>. But they also share important aspects as for interests and content. Especially *Kirjalax saga* and *Rémundar saga* distinguish themselves by their wide geographical scene, ranging from Europe to Asia and Africa, with a great many names of countries and places, the more famous or exotic ones sometimes commented upon with reference to normative mediaeval works of learning.

The interest in learning also manifests itself in the stress laid upon the literary training of the young protagonists. Prince Clarus was "set to books" (*til bæk settr*), tutored by "a most competent master" (*hinn vildasti meistari*)<sup>4</sup>. So is prince Rémundr. As a boy he was "set to books and acquired much knowledge" (*till bæk settr ok nám mikinn klerkdóm*). Later he is said to have not only the strength of Samson, but also the eloquence of Aristotle. (Some manuscripts add here that he was like Solomon in wisdom)<sup>5</sup>. Kirjalax had "literary training" (*bókfrædi*) for seven years; his father procured for him "the best masters" (*hina vildustu meistara*). At the end of these studies Kirjalax had "gone through *liberales artes* and had now become an excellent man of learning with deep insights" (*yfir farit liberales artes ok var nú orðinn dýrr klerkr ok djúpr í skilningu*). We hear in the same saga of two princes who, after having had a tough tournament with each other, *skemmta sér með margskonar gleðimálum, ok prófandi sér klerkadómligar listir, fyrst grammaticam, þar næst dialecticam, þá geometricam ok rhetoricam, þá musicam ok astronomiam*<sup>6</sup>.

Perhaps the translation *Alexanders saga* from the latter part of the 13th century, ascribed to the Icelandic abbot Brandr Jónsson (d. 1264), has set the standard here. In this influential work we are told that young Alexander was tutored by the great master Aristotle, *harðla góðr klerkr ok inn mesti spekingr at viti*<sup>7</sup>. There are even literal resemblances, indicating a connection. If it is said of Alexander that he was *í skóla settr sem siðvenja er til ríkra manna utan lands* (p.2), we hear of Clarus that he was *till bæk settr, eptir því sem ríkra manna siðr er til í þeim löndum* (p.2). By the way, Alexander is referred to both in *Kirjalax saga* (pp 27, 53) and *Rémundar saga* (p. 204); in the latter case he is mentioned as the disciple of Aristotle.

The Christian or clerical impact on these sagas is rather strong. This applies particularly to *Rémundar saga*, where the Archbishop of Saxland and the Empress are brother and sister. The importance of the Church is emphasized. Rémundr praises Jesus Christ for his assistance (p. 120); he goes to church commending all his fate to God, and trusting Virgin Mary to pray for him (p. 212). Both Kirjalax (pp. 64-67) and Rémundr (pp. 316-19) pay a visit to Jerusalem on their war expeditions, just as Alexander (pp.

17-18) did ; in *Kirjalax saga* the place is described in some detail. Both *Kirjalax* and *Rémundr* swim over the river Jordan with their companions. In *Kirjalax saga* it is said that it had been the "belief of good men" (*átrúnabr góðra manna*) that it would promote spiritual welfare or salvation (*andarheilsa*) to bathe in the water of the river (p. 67).

The interest in geography, history or pseudo-history and other learning, as well as in Christian and clerical matters, are features which set their mark on these *riddarasögur* and distinguish them, more or less, from the "Tristram Group" a century earlier.

There have also been made many observations concerning the close affinity between our texts on the philological level. The editor of *Rémundar saga*, Grén Broberg, maintains that the author of this saga has clearly "been influenced by and borrowed from" (p. LVI) the vocabulary of *Clarus saga*. He does not mention *Kirjalax saga*, which was still unedited at the time of Grén Broberg's dissertation. In his edition of *Kirjalax saga* Kristian Kålund observes that both this saga and *Rémundar saga* reveal "unmistakable loans" from *Clarus saga*. According to him there is a "peculiar relation" between the two first-mentioned sagas, as "various expressions and turns of phrase are common to both of them, though neither seems to have borrowed from the other". In fact, the close verbal affinity between *Kirjalax saga* and *Rémundar saga* could indicate that "both sagas were to be attributed to the same author" (p. XXIII).

In other words, there are reasons for regarding *Clarus saga*, *Kirjalax saga* and *Rémundar saga* as a group with distinctive common features, not least from a linguistic point of view. Let us for the sake of convenience label it the "Clarus Group". But scholars have also pointed to connections between members of this group and texts outside it. Thus Alfred Jakobsen in his dissertation *Studier i Clarus saga* (1964) devotes a section (pp. 109-11) to the close relation between the vocabulary of *Clarus saga* and that of the youngest part of the voluminous compilation *Stjórn* (ed. Unger, 1862) from the beginning of the 14th century, with its abundant commentaries - theological, geographical, historical, scientific etc. - on *Genesis* and the first eighteen chapters of *Exodus*. Jakobsen even asserts that it is possible to "put signs of equality between *Stjórn* and *Clarus saga* as regards both language and style". He recommends a thorough philological study of *Stjórn* in order to obtain "a more reliable assessment of the remarkable concordance" between the two texts (p. 110-11).

As for *Kirjalax saga*, Kålund points out a lot of passages, which seem to have been taken over from *Stjórn*, sometimes with striking correspondences in the wording. He also maintains that *Alexanders saga* (see p. 3 above) has been the author's "model with respect to language and style" (p. XIX), and that he has borrowed from passages there on for instance the web of the Fatal sisters and the wheel of Fortune - a frequent and conspicuous topic in *Alexanders saga*. It may be added here

that *Rémundar saga* also refers to the Fatal sisters with very much the same turn of phrase as both *Alexanders saga* and *Kirjalax saga*. Of the slaughter in a battle it is said that "the sisters can hardly keep in step with it in their tearing off the thread of fate" (*varla fá þær systir örlögspáðinn slítt svá skjótt, at eigi verði seinna af*) (p. 299)<sup>8</sup>.

And now to *Dínus saga dramláta* and its connection with the texts just presented. It seems obvious that *Dínus saga* is modelled on *Clarus saga*.

The plot of *Clarus saga* may be summarized thus. Clarus, son of the Emperor of Saxland, gets to hear of the famous princess Serena, daughter of the King of Frakkland. He sets out with a magnificent escort to see and win her, although his master Pérus dissuades him from the enterprise, as the princess is known for her "magic and cunning" (*með sínu kukli ok klókskap*) (p. 7). The master's fears come true. After some ceremonious delay Serena invites Clarus to a feast in her tower. But during the meal she finds an opportunity to make him appear as a country bumpkin lacking table manners, and showers words of abuse upon him. Clarus returns home humiliated.

But he tries his fortune again, this time with a still more magnificent equipment, three precious tents supplied by his master. For safety's sake Clarus is now disguised and appears as Eskelvarð, son of the King of Bláland, i.e. Ethiopia. Serena, who is burning with desire to own one of his splendid tents, invites him after a feast to sleep with her in her tower. But before it has come to that she offers him a soporific drink. He falls asleep, is thrown out and flogged thoroughly by Serena's servants. She takes the tent as lawful prize. However, as she has become aware of another precious tent of Eskelvarð's, she invites him again, pretending to make good what she has done wrong. We have the same procedure once more. Eskelvarð drinks and falls asleep, is thrown out and flogged "with the same shame as before" (*með samri skómm ok fyrr*) (p. 44). And Serena takes care of the tent. She now discovers the third tent, still more precious than the other two - and invites the prince to a rendez-vous for the third time. In spite of his negative experience, Eskelvarð turns up in the tower, has a drink and falls asleep, of course. But this time his sleep is not so deep, thanks to Pérus' good advice. He awakes at midnight, and "although he was somewhat stiff" (*Þótt hann væri nökdaut stíðr*) (p. 51) he enters the bed of the princess, and sleeps with her. And now the couple is married with all pomp and circumstance. They sleep together every night for two weeks. But Eskelvarð takes revenge on her for his humiliations. When Serena awakes the last morning, the prince is gone with all the precious things, including her dowry. At her side in the bed she finds instead a misshapen and repulsive creature.

However, she recognizes this fellow as her husband. For a long time she has to live with the rascal - he is in fact master Pérus in disguise - who treats her in the roughest possible way, has her go begging in rags for their

support, and so on. But she endures all hardship with Christian patience and humility. She stands the test, and in the end her loyalty is rewarded. She and Ciarus meet again, and she takes her place at his side as Empress of Saxland. We have to do with a morality, teaching how to overcome pride and arrogance.

*Dínus saga* follows a similar pattern. But now the story is transposed in an exaggerated and phantastic way, with much stronger features of fairy-tale and sorcery. Instead of the European countries Saxland and Frakkland the geographical setting is here Egypt and Ethiopia (*Bláland*). Dínus is the son of the King of Egypt, and has got his name from that of the goddess Diana. Only four years old he is *undir bók settr, ok nam hann fyrst Grammaticam, þar næst Musicam, Rhetoricam, Dialecticam, Geometricam, Astronomiam ok Aritmetricam*<sup>9</sup>. The precocious boy soon becomes the superior of his masters. Philotemia, daughter of King Maximilianus of Bláland, is not only extremely beautiful. She is also a paragon of learning, as she knows "all seven literary arts with all imaginable branches, so that no one was her equal in the whole kingdom". Moreover she is well versed in the art of divination (*fítionsandalist*) (p. 12). She is so proud that she despises all suitors, sons of kings and earls, and humiliates them.

When Philotemia gets to hear of Dínus and his fame, she is struck by "burning desire", but not for "fleshly lust or love, but for trying her knowledge against Dínus, defeating and humiliating him like other visitors" (p. 15-16). She sends two of her servants to Egypt in order to present a delicious apple to Dínus, who is an extraordinary gourmet. The servants are disguised. In fact they have changed appearances with two of Dínus' own servants, who have the task of bringing him new dainty dishes every day. Thus he suspects nothing, and does not know the origin of the fruit.

The taste of the apple has the effect on Dínus that he is seized by an irresistible love for Philotemia. She knows, apparently by virtue of her *fítionsandalist*, that he will come to see her, and prepares to receive him. To begin with, Dínus and his companions have a good time at the court of Bláland. Philotemia even embraces him, *gefandi honum marga sæta kossa* (p. 30). But when Dínus intends to sleep with her, *í eina sæng stígandi* (p. 31), and his forty men with her forty maids, things take a new turn. Before they have attained their goal, they are assaulted by forty knights, "big like giants and black like pitch" (p. 33), and seriously maltreated and wounded. Dínus has to give up this time. But he and Philotemia meet again, and pit their brains against each other. Both parties have their advisers, and there is made ample use of all kinds of sorcery. Thus Dínus and his men have heavy horns growing out from their heads; for shame they are hiding from other people. Philotemia and her maids, for their part, have to follow their visitors in the shape of crows. And so on. But the metamorphoses are reversed, and the story goes on. At last Philotemia's father, who has gathered an enormous army and invades Egypt, is intimidated and defeated by means of sorcery and hallucinations. We have a solution, revealing

stratagems and complications in the past. Thus a "hermit", who has been Dínus' constant and anonymous helper, turns out to be son of the King of India. Dínus and Philotemia celebrate their wedding in Alexandria.

*Dínus saga* can, unlike *Clarus saga*, hardly be said to give any explicit moral lesson. There is no clear-cut distribution of moral qualities between the protagonists; the epithet *drámbliátr* "proud, arrogant" applies to both of them from the beginning. Any intentions to present a morality are swallowed up by the plot itself with its phantastic elements. In the eyes of modern readers, *Dínus saga* may well look like a parody of *Clarus saga*.

The geographical interest is documented in *Dínus saga* especially by its introduction. With reference to "ancient books of learning" (*í fornum fræðibókum*) (p. 3) we hear of the division of the earth into three main parts: Europe to the north and, strangely enough, Asia to the south and Africa to the west. Jóršalaland is mentioned as the native country of Jesus Christ, the place of his incarnation, suffering and death, resurrection and ascension. Then the description is focussed on Egypt, one of the two main scenes of action.

There is in *Dínus saga* a rather uncommon piece of geography, which seems to indicate a connection with one of the texts of the "Clarus Group". This time, however, it is not to be found in the oldest version of the saga, but in the text which Jónas Kristjánsson names the "Middle saga" (*Míðsaga*). On an expedition to India, Dínus and his companions ride *till þeirrar höfuðborgar, er Enos heitir; hana lét gera Cain, son Adáms, ok gaf nafn sonar síns* (p. 147). To be sure, this information about Cain and the town founded by him in India, also appears in *Stjórn*. Cain and his wife are said there to have got *son þann, er Enoch hét. Síðan gerði hann eina borg á Indíalandi, ok gaf henni þvílíkt nafn sem syni sínum*<sup>10</sup>. But the wording of the passage in *Dínus saga* is much closer to that of *Rémundar saga*, talking of *sú borg, er Enos heitir; hana gerði Cain, son Adáms, ok gaf nafn sonar síns* (p. 320). In both sagas this geographical information is given in connection with a visit to India by the principal figure.

In his edition (1907) of *Clarus saga* Cederschiöld comments (p. 62) on the hyperbolic phrase *langa veröld* "a long way": a man is said to drag his legs behind himself *langa veröld*. According to Cederschiöld's experience at that time, the phrase was a *hapax legomenon* in Old Icelandic texts. But in his edition of *Rémundar saga* a few years later, Grén Broberg noticed the same expression in his text: a man, hit by a spear in a tournament, is flinged off his horse *langa veröld* (p. 357). The editor includes the phrase among other evident loans in *Rémundar saga* from *Clarus saga* (p. LV). However, we can now add *Dínus saga* as a third text picking up the strange metaphor, although it is again to be found only in the "Middle saga". It is said of Princess Philotemia that one could hear *langa veröld* the jewels jingling in the golden crown, which she wore on her head (p. 109). It is worth considering that the phrase has so far turned up only in three texts belonging to the group of *riddarasögur* which we are now dealing with.<sup>10a</sup>

All in all, there are reasons to test *Dínus saga* as a possible member of the "Clarus Group".

My main concern with this paper is to follow up the study of the vocabulary of the "Clarus Group" on a larger scale and in a more systematic way than has been done before. The vocabulary lists, presented in a series of tables, are the kernel of my study. They aim at a comparison between the texts within the group itself, but also between them on one hand and a few relevant texts outside the group on the other. *Stjórn* and *Alexanders saga* seem to justify their place here, as they have both been pointed out emphatically as closely related to language and style in one or the other of our *riddarasögur*.

I have, however, introduced another text, which has turned out to be of considerable interest in this connection: the younger translation and revision, by Bergr Sökkason, of *Nikolaus saga*, edited in the second volume of *Heilagra manna sögur* (Unger, 1877). I will have to say a few words on this choice.

Of Bergr Sökkason we know that he became monk at Þingeyrar in 1317, prior of Munka-Þverá in 1322, and abbot of the same monastery in 1325. For unknown reasons he resigned his position in 1334, but resumed his office there in 1345<sup>11</sup>. In the biography on bishop Laurentius Kálfsón of Hólar, who was Bergr's superior and who appointed him abbot in 1325, Bergr is highly praised for his learning and writings. He is said to have composed *margar sögubækur heilagra manna í norraenu máli með mikilli snild*<sup>12</sup>.

Of the "many" books spoken of here, only two texts are explicitly connected with Bergr Sökkason: the voluminous version of *Nikolaus saga*, with Bergr's own prologue, and the short *Michaels saga*, where in the end he asks his readers to remember "brother Sökkason's soul on Michael's anniversary with a prayer or an alms"<sup>13</sup>. The style of these works is on the whole typical of the time in its rhetoric and redundancy. But in some respects the language and vocabulary seem to be more specific for the author and distinguish him from other contemporary Icelandic writers.

In a study some years ago I found a few more texts revealing the characteristic features of Bergr Sökkason's language and style, to such a degree that it seemed practically unavoidable to attribute them to him. One of these texts was *Jóns þáttur biskups Halldórssonar*, a short and somewhat anecdotic piece of writing in memory of the man who is said in the introduction to *Clarus saga* to have "told" that story<sup>14</sup>. It is hardly a bold guess that Bergr must have made personal acquaintance with Jón, as he was himself prior and abbot of Munka-Þverá for many years in the time of Jón's episcopate<sup>15</sup>.

The *þáttur* on Jón as well as the text of the now existing *Clarus saga* must of course have been composed some time after Jón's death in 1339. Now, it is not surprising that *Clarus saga* shows such a striking affinity

with Bergr Sokkason's linguistic habits, that one can almost certainly ascribe it to him - as I also did in my earlier study<sup>16</sup>.

This is the reason why I have included an unquestionably authentic work by Bergr with my tables.

The rest of my paper will be devoted to some comments on the tables and the implications of their figures.

But first of all I would like to call attention to the fact that our present group of *riddarasögur* from some syntactical and narratological points of view differs very much from the Norwegian "Tristram Group". I confine myself here to mentioning just one of these features: the use in the writer's relation of the present and the preterite respectively. The preference for one or the other of these tenses has turned out to be highly representative of an author. One can indicate the frequency of the present and the preterite in terms of how often they are used in cases where a choice between them is possible<sup>17</sup>.

Now, in the "Tristram Group" the share of the present tense ranges from 13 per cent in *Tristrams saga* itself to some 3 or 4 per cent in *Valvers þáttr*<sup>18</sup>. In our current group, on the other hand, the figures are: *Clarus saga* 86 per cent present tense, *Rémundar saga* 69 per cent and *Kirjalax saga* 65 per cent; *Dínus saga* with 76 per cent present is in complete accordance with the pattern.

That is to say, in the "Tristram Group" we notice an extremely low share of the present tense, in the "Clarus Group" an extremely high one. The differences within the groups themselves are in that perspective of very slight significance. Differences within such limits may well be found for instance in two works by the same author, or even in different parts of one and the same text.

By the way, a large sample of the authentic Bergr-text *Nikolaus saga* shows 83 per cent present tense, on the same level as *Clarus saga*, but in sharp contrast to, for instance, the earlier version of *Nikolaus saga* using the preterite exclusively<sup>19</sup>. One could imagine that we have to do here with a chronological change. But a glance at the tense figures for the saga literature in general reveals that this is definitely not the case. The distribution between present and preterite depends on what the writer prefers, intentionally or unintentionally.

In the tables I have, more or less by chance, chosen *Kirjalax saga* as my point of departure. I picked out three distinct categories of the vocabulary: (1) adjectives/adverbs; (2) verbs; (3) "abstract nouns". I have put this latter term within quotation marks, as the category is hard to delimit consistently. It would be right, perhaps, to define it negatively, so to speak, and say that in my tables the term "abstract nouns" stands for concepts outside the sphere of concrete things.

Within each of the three categories I excerpted from *Kirjalax saga* the words which seemed to me to be characteristic of that text, either

because of their frequency or their rarity. The bulk of high frequency words and words to be found in any Old Icelandic text were left aside. The remaining vocabulary, the result of a kind of distillation process, is far from homogeneous, some of the words rather common, others perhaps extremely rare.

Of course I am well aware of the somewhat impressionistic or primitive character of this procedure, from a statistical point of view. But according not only to my own experience but also to that of other scholars, who have had to face a similar task, it has turned out to be adequate and efficient. It is well suited for giving a fairly correct picture of the characteristic features of a writer's vocabulary and his individual preferences.

Needless to say, there are errors and oversights in the tables, in spite of my reading the texts dozens of times. But future corrections will certainly not change the overall picture materially.

In TABLE I are listed adjectives and adverbs with 3 or more occurrences in *Kirjalax saga*. It should be noticed that an adjective also includes the corresponding adverbs, if there are any. Thus the item *ágaetr* covers instances of *ágoetliga*, *blíðr* cases of *blíðliga*, etc.

I have summed up the total number of examples in each text. But in order to make a relevant comparison possible, it has of course been necessary to adjust the numbers to the different sizes of the texts. I have chosen the frequency *per 10000 words* as a convenient measure.

Some features of the frequency figures stand out clearly. *Kirjalax saga*, naturally enough, shows the highest number. The other three *riddarasögur* are on a lower but fairly equal level, some 60 per cent of the frequency of *Kirjalax saga*.

*Alexanders saga* and *Stjórn* fall definitely below the frequency of the *riddarasögur*, with some 50 per cent only of their share.

On the contrary, the Bergr-text *Nikolaus saga* distinguishes itself by its high frequency, well on a par with the members of the "Clarus Group", in spite of the fact that it is a quite different kind of text.

To be true, the high number to some extent depends on its abundant use of a few words, above all *virðuligr* "venerable" with its 70 cases, almost habitually applied as an epithet for the protagonist of the story. But even if the number for *virðuligr* were reduced by the half, *Nikolaus saga* would keep its place on a level with *Clarus saga* and *Rémundar saga*.

I would like to make here a general comment on the frequency figures of *Kirjalax saga*, a comment principally valid also for the successive tables. That this saga has a considerably higher frequency than the other *riddarasögur* and *Nikolaus saga*, does not mean that they could not possibly - one or the other, or all of them - have the same author as *Kirjalax saga*. As the point of departure for the listing of the vocabulary, *Kirjalax saga* of course dominates the table and would presumably do so,

more or less, also compared with another text demonstrably written by the same man.

Among the particular items of TABLE I one can notice the word *fráboærr* "excellent, extraordinary", with its frequent occurrence in the "Clarus Group" and *Nikolaus saga*. I have earlier, in another context, identified it as one of Bergr Sökkason's favourite epithets<sup>20</sup>. It strikes one how often our *riddarasögur* use the word *heimuligr* "close to (someone), familiar"; otherwise it seems to be a speciality of clerical writings (cf. its frequency in *Stjórn*).

Characteristic of the "Clarus Group" are the adjectives *heiðarligr* "glorious, honourable", *listugr/listuligr* "charming, graceful", *mektugr* "mighty, powerful" and *víldr* "agreeable, good". *Alexanders saga* has no example, *Stjórn* and *Nikolaus saga* very few.

TABLE II lists the adjectives and adverbs with only 1 or 2 instances in *Kirjalax saga*. These words are reasonably to be seen as on the whole more specific than those of TABLE I. One would guess that they should appear more sparsely in the other texts than the vocabulary in the preceding table. Such is also the case - except for *Nikolaus saga*, which has instead an even higher frequency than *Kirjalax saga* itself. But again this to a certain degree is due to Bergr's frequent use of a few epithets typical of his clerical text: *eilífr* "eternal"; *himneskr* "heavenly". But even if we leave these two words aside altogether, *Nikolaus saga* would reach the level of *Kirjalax saga*, or nearly so, in sharp contrast to all the other texts.

The infrequent epithet *skrípiligr* "monstruous" (only 1 example in Fritzner's dictionary), common to *Kirjalax saga* and *Dínus saga*, is used there in a context which strongly suggests a direct influence from one passage on the other: *blámennt ok skrípiligar skepnur* (p. 36) and *blámennt ok aðrar skrípiligar skepnur* (p. 79-80) respectively.

Two of the items in TABLE II should be noticed for a certain reason. The epithet *kraptauðigr* "capable of great deeds" or "very virtuous" is to be found only once in *Kirjalax saga* and nowhere else in our corpus: *þessi hinn kraptauðgi riddari* (p. 1). But this infrequent word also turns up in two texts, which according to my earlier linguistic tests were no doubt written by Bergr Sökkason: the above-mentioned *Jóns þáttur biskups Halldórssonar* (p. 225) and the youngest version of the saga on bishop Guðmundr Arason<sup>21</sup>. The adjective *brúðigr* "difficult, hard", within our frame of reference represented only in *Kirjalax saga*, is also to be found in the *þáttur* (p. 230).

TABLE III, listing verbs from *Kirjalax saga*, shows that *Nikolaus saga* once more maintains its position very well compared with the *riddarasögur*.

Among the most infrequent words here, *artikulera* and *blaka* "wave", common to *Kirjalax saga* and *Stjórn*, reveal evident loans by *Kirjalax saga* from the biblical work. The context in both cases is a very specific one, dealing with talking parrots and the bird Phoenix respectively: it is the parrot that utters "articulated words", and Phoenix that waves its wings<sup>22</sup>.

The verb *trúlofa* "vow, guarantee" is rare indeed, but we find it here in *Kirjalax saga*, *Clarus saga* and *Dínus saga* as well as in *Nikolaus saga*. One could add that *víkna* "yield, give way" seems to be very unusual outside works that can with considerable safety be attributed to Bergr Sökkason<sup>23</sup>.

The outcome of TABLE IV, listing "abstract nouns" with 2 or more examples in *Kirjalax saga*, presents an interesting overall picture. Unlike

the *riddarasögur*, *Nikolaus saga* matches *Kirjalax saga* extremely well, although the high frequency in the Bergr-text may again be said to depend on its special character. But even if we reduce such specific words as *himinríki* "heaven" and *miskunn* "compassion, mercy" by the half, *Nikolaus saga* still holds a frequency not far below that of *Kirjalax saga* and far above that of the remaining works.

Of the nouns listed here at least *meistaradómur* "position as a teacher, master" or "mastership", *mekt* "capacity, power" and *punktur* "point, place" are highly representative of texts which I have earlier attributed to Bergr. They turn up rather frequently in the "Clarus Group" and *Nikolaus saga*, but are totally missing in *Alexanders saga*<sup>24</sup>.

The noun *trúlofan* "vow, warrant" corresponds with the verb *trúlofa* in TABLE III. One could add *æra* "honour, glory" as a speciality of the *riddarasögur* and *Nikolaus saga*. The word is not to be found in the main text of *Rémundar saga*, but turns up in a variant reading (p. 350) in the edition. It is thus represented in all four texts of the "Clarus Group".

The comparatively high frequency of *Alexanders saga* in this table very much depends on its abundant use of one single word, *hamingja*, with which the translator renders *fortuna* in the Latin original.

I pass over TABLE V, listing "abstract nouns" with 1 case only in *Kirjalax saga*, with the remark that *æfintýr* "episode, story", a rather infrequent word, is represented by all members of the "Clarus Group" as well as by *Nikolaus saga*.

In the summing up in TABLE VI of TABLES I-V some overall features of the vocabulary distribution stand out clearly. *Clarus saga*, *Rémundar saga* and *Dínus saga* are very much on the same level, with some 50 per cent of the frequency of *Kirjalax saga*. *Alexanders saga* and *Stjórn*, on the other hand, take a much lower share of its vocabulary, about 30 per cent. *Nikolaus saga* shows by far the closest affinity with *Kirjalax saga*. Even a considerable reduction of its share, because of its frequent use of a few words, especially within the religious sphere, would not change its position in that respect. If according to Kålund, *Kirjalax saga* had *Alexanders saga* as its "model with respect to language and style" (cf. p. 5 above), we can now assert that it has revealed a much closer and quite striking affinity to the Bergr-text *Nikolaus saga*.

In the remaining tables I have repeated the procedure, with the other members of the "Clarus Group" as my point of departure, by turns. I have now simplified the presentation by dropping the lists of verbs and by making no difference between two frequency categories of adjectives/adverbs and "abstract nouns" respectively. However, this will not affect the overall picture materially.

In TABLE VII we first meet again the adjectives and adverbs from TABLES I and II, as far as they appear in *Clarus saga*. But now the interest of course is focussed on the words which are not to be found in *Kirjalax*

saga and "new" for *Clarus saga*. In this series of more specific words *Rémundar saga* and *Dínus saga* also take a very small share, while *Stjörn* and particularly *Nikolaus saga* have a much higher frequency. *Clarus saga* itself has 47 instances per 10000 words, *Rémundar saga*, *Dínus saga* and *Alexanders saga* only 5, 4 and 4 respectively ; *Stjörn* has 16 and *Nikolaus saga* 23.

Of the individual items here *gallharðr* "hard as stone", appearing only in *Clarus saga*, is a "Bergr-word", also to be found for instance in the youngest saga on bishop Guðmundr Arason (p. 65)<sup>25</sup>. The amplifying adverb *ómáttans* "beyond measure" seems to meet nowhere else than in *Clarus saga* and *Nikolaus saga*. Other words in this series characteristic of Bergr are *sálugr* "poor", *tíma/n/liga* "early, at the right moment", *umbergis* "around" (instead of the current *umhverfis*) and *yfirvættis* "extremely, beyond measure"<sup>26</sup>.

Among the new "abstract nouns" of TABLE VIII *Nikolaus saga* again dominates completely over the *riddarasögur*. If *Clarus saga* itself has a frequency of 101 per 10000 words, the corresponding numbers for the other texts are : *Rémundar saga* 7, *Dínus saga* 17, *Alexanders saga* 16, *Stjörn* 17, but for *Nikolaus saga* as high as 46.

Of the separate items in this series at least *form* "form, shape" or "direction, rule" has turned out to be a speciality for Bergr Sökkason<sup>27</sup>. One should also notice the noun *hugskot*, a specifically clerical word for *hugsun* "thought". In *Clarus saga* we meet it in the compound *hugskotsauga* "eye of the soul or the reason". The whole passage is interesting in its homiletic mode of expression. Of princess Serena, who has for a while to endure hardship and humiliation, we hear that "the mist of sorrow has so much veiled in obscurity the eyes of her reason because of the whirlwinds, in which she has now been roving for some time" (*harmþoka hefir svá hulið hennar hugskotsaugu af þeim hvirfilvindum, sem nú hefir hun í reikat um stund*) (p. 70). Bergr cherishes the word *hugskotsauga* in *Nikolaus saga*, where we also find the metaphor *hugskotsjörð* "soil of the heart" (p. 70). The metaphorical *hvirfilvindr*, Latin *turbo*, is used in the same way in the "Bergr-text" on bishop Guðmundr Arason : *Í svá bröttum bylgjum ok hörðum hvirfilvindum reiddi þenna blessaða biskup* (p. 5). One can add here the metaphor *gimsteinn* "jewel" for princess Serena in *Clarus saga* ; all our four instances in *Nikolaus saga* use the word metaphorically, but there are many other cases with the literal sense<sup>28</sup>.

The summing up in TABLE IX of TABLES VII and VIII confirms the special affinity between *Clarus saga* and *Nikolaus saga*.

In TABLE X, listing adjectives and adverbs, now with *Rémundar saga* as the point of departure, the series with words lacking in *Kirjalax saga* thoroughly documents the unique position of *Nikolaus saga* in relation to *Rémundar saga*. Both within this series of "new" words and in the table as a whole *Nikolaus saga* reveals an even somewhat higher frequency than

*Rémundar saga* itself.

Among the individual items I would like to point out a few words strongly characteristic of Bergr Sökkason: *greindr* "above-mentioned"; the homiletic epithet *hunangligr* "sweet like honey", with no less than 8 cases in *Nikolaus saga*; *lifsgjarna* "as eagerly as you want to live" with 2 occurrences in *Nikolaus saga*, and also appearing in another authentic work by Bergr: *Michaels saga* (p. 701)<sup>29</sup>.

TABLE XI, with "abstract nouns", shows the same pattern as TABLE X: *Nikolaus saga* stands out as the dominating text in relation to *Rémundar saga*. The summing up in TABLE XII makes its position quite clear. The other three *riddarasögur* within the "Clarus Group" show a fairly close affinity to *Rémundar saga*. *Alexanders saga* and *Stjórn* fall far below their frequency, with only half as many cases per 10000 words, approximately. But *Nikolaus saga* has a frequency even a bit higher than that of *Rémundar saga* itself.

At last *Dínus saga* has undergone the same test. In TABLE XIII, listing adjectives and adverbs, *Nikolaus saga* again reveals a strikingly high number, on a level with *Kirjalax saga*. One can notice that a series of words here are common only to *Dínus saga*, on one hand, and the clerical texts *Stjórn* or *Nikolaus saga*, on the other: *forsjáll* "cautious", *heil/su/samligr* "wholesome", *mikillátr* "proud", *naefrliga* "hardly", *óttafullr* "frightened", *prettótttr* "deceitful", *skæðsamligr* "harmful" (*Stjórn*); *ástsamligr* "affectionate, loving", *ástuð/ligr* "tender", *bókligr* "literary", *dramblátr* "proud, arrogant", *holdligr* "carnal", *kennimannligr* "clerical, priestly" (*Nikolaus saga*). In both these works, but in no other texts within our corpus (except *Dínus saga*, of course), we find the following words, all of them with religious connotations: *dauðligr* "mortal", *föðurligr* "fatherly", *óumræðligr* "inexpressible", *ranglátr* "unrighteous", *sætliga* "with sweetness", *veraldligr* "mundane, profane", *æfinligr* "eternal".

In TABLE XIV, some of the nouns appear only in *Dínus saga* and *Nikolaus saga*: *harmkvæli* "suffering", *holdgan* "incarnation", *langmæli* "lengthy talking", *mannskæði* "loss of men", *tiltæki* "undertaking", *vanmátttr* "weakness, powerlessness". Both adjectives and nouns, common to *Dínus saga* and *Nikolaus saga* only, are also to be found in the latest saga on bishop Guðmundr Arason, which I have earlier ascribed to Bergr: *ástuðligr* (p. 11), *dramblátr* (p. 58), *kennimannligr* (pp 112, 148, 183); *harmkvæli* (p. 107, 161), *langmæli* (p. 157). Two adjectives, unique for *Dínus saga* in our context, belong to the vocabulary in the bishop's saga: *brosligr* "provoking a smile, amusing" (p. 137), *sorgligr* "sad" (p. 76).

The summing up in TABLE XV presents a picture, by now well-known to the reader. *Nikolaus saga* shows a special affinity to *Dínus saga*, closer than any other member of the "Clarus Group", with *Alexanders saga* and *Stjórn* far below their level.

Thus, in this vocabulary test, now at long last come to an end, *Nikolaus saga* holds a kind of pervading key position. It has a unique relation to each single text of our "Clarus Group": *Clarus saga*, *Kirjalax saga*, *Rémundar saga* and *Dinus saga*. In fact, many other observations, which I have had to drop here, could be adduced to corroborate that specific relation.

How are we to account for the evidence of the tables? What conclusions, if any, can be drawn from them?

As I have said already, I regard it as almost sure that the text of *Clarus saga* is a work by Bergr Sökkason. In an investigation operating from quite another starting-point than in the present paper, I found in *Clarus saga* a linguistic pattern, in crucial aspects completely in accordance with that of his authentic writings, *Nikolaus saga* in the first place. But if I was right then, the new vocabulary test seems to make the conclusion practically inevitable that Bergr was responsible not only for *Clarus saga* itself, but for the other texts included in the "Clarus Group" as well. Is it reasonable to lay such a heavy burden on the poor man?

We are told that Bergr Sökkason had composed "many books on holy men". Nothing is said of the kind of literature that we are dealing with for the moment. But even if his contemporaries knew that Bergr had something to do with *riddarasögur*, this may have been regarded as a matter of secondary importance, hardly worth mentioning in a bishop's saga.

In any case, mediaeval clerics were, many of them, eagerly engaged in the secular literature of the time. Moreover, they could use it for their own purpose, turn and twist almost any profane story into an *exemplum*, a moral or Christian lesson. More than a century before Bergr Sökkason his colleague "Brother Robert" translated European romances for the Norwegian court. The future bishop of Skálholt, Jón Halldórsson, is said to have "told" *Clarus saga*. In *Jóns bättr* we hear of the same man that he used to entertain his audience with "seldom heard stories" (*fáheyrdum dæmisögum*), which he had picked up abroad. We are also told that "some people in Iceland composed his stories (*samsettu hans frásagnir*) for the amusement of themselves and other people" (p. 223). In the same source, certainly written by Bergr, we have an interesting statement on, and defence of, those stories. Some of Jón's *dæmisögur* or *æfintýr* were "both profane and grandiloquent (*bæði veraldligar ok stórorðar*)", and some people blamed him for them:

but now you should more appreciate how virtuous (*kraptauðigt*) was his heart, and how great was its longing for loving one's neighbour.

With him was well fulfilled what the apostle says, that for whom God loves / or : for him who loves God / everything takes a good turn (*snýsk allt til hægri handar*) (p. 225).

So, if Bergr Sökkason was one of the men hinted at, who *samsettu* bishop Jón's *frásagnir*, "seldom heard of", and perhaps other similar stories as well, he was certainly in good company.

However, it seems to be a rather strange assumption to make Bergr Sökkason alone responsible for the "Clarus Group" of *riddarasögur* as a whole, in spite of the testimony of the vocabulary tables. Perhaps there are other possible solutions. We know from *Laurentius saga biskups* that Bergr

was a close friend of Laurentius, his master, and we can suppose that he also knew the bishop's son Árne very well. All three of them became monks and entered the monastery of Þingeyrar together in Lent 1317. Árne is later mentioned in connection with the school his father established at Hólar, and is said to have been "an excellent man of learning and *versificator*"<sup>31</sup>. But we also hear from the same well-informed source that Árne's way of life was very much "against monastery life" and caused his father distress. He seems, according to Laurentius' words in a scene with him, to have indulged in heavy drinking and other dissipation. His father foresees that Árne will have an evil end, if he does not return to his monastery and lead a quiet life there as a teacher and writer. But Árne did not keep his promise to do so, and the author sadly asserts that the bishop's fears came true (p. 873).

None the less, Árne's name is connected with a book on a holy man. In the prologue to the legendary *Dunstanus saga* the translator introduces himself as "brother Arne Laurencii". In her comments on this text the editor Christine Fell summarizes the situation thus: "during his early years at Þingeyrar Árne was living in an atmosphere conducive to this kind of work, and his adoption of Bergr Sökkason's literary mannerisms indicates that his interest may have been stimulated by the writings of his father's friend"<sup>32</sup>.

I think this is a plausible description of the relations between the two colleagues. It also seems to account for the striking affinity in vocabulary and style between *Dunstanus saga* and the authentic Bergr-texts. By his contemporaries Bergr Sökkason was regarded as an outstanding writer, a model of learning and rhetoric skill. Árne, and why not other young clerics, following Bergr and perhaps encouraged and supervised by him, imitated his language and style to such a degree that we have still no instruments sharp enough to distinguish safely between master and disciple.

This could also apply to one text or the other of the "Clarus Group". In any case, these *riddarasögur* reveal such a dense and specific web of connections between themselves, and not least with Bergr's *Nikolaus saga*, that they must be attributed to a very narrow circle or school of writers - if not to Bergr Sökkason himself.

## NOTES

The spelling of Old Icelandic words and sentences is "normalized" according to the praxis of the series *Íslenzk fornrit*. Moreover, *q* is rendered by *ö*, and the ligature *æ* covers both *ae* and *oe*.

- 1 On the "Tristram Group" see my articles "Norröna riddarsagor. Några språkdrag" and "Broder Robert, Tristrams saga och Duggals leizla. Anteckningar till norska översättningar", in *Arkiv för nordisk filologi*, 1971, pp. 114-38, and 1973, pp. 55-71, respectively.
- 2 On Jón Halldórsson see for instance Alfred Jakobsen, *Studier i Clarus saga. Til spørsmålet om sagaens norske proveniens* (Bergen, Oslo 1964), pp. 16-20 and 104-09.
- 3 Sveinsson in his essay "Viktors saga ok Blávus. Sources and characteristics" (CIX-CCXII) in Jónas Kristjánsson's edition *Viktors saga ok Blávus* (Reykjavík 1964), p. CCIV.
- 4 Cederschiöld's edition (1907), p. 2-3.
- 5 Grén Broberg's edition (1909-12), pp. 4 and 149 respectively.
- 6 Kálund's edition (1917), pp. 13 and 100 respectively.
- 7 Jónsson's edition (1925), p. 2.
- 8 Two corresponding passages in *Alexanders saga* : at Atrops, ein af þeim III systurum er örlögum stýra, fær eigi svá skjótt slitit örlögssþráðuna sem þeim þykkir þurfa (p. 77) ; tvær af þeim þrim systurum er örlögum stýra fá nú varla svá títt spunnit örlögssþráð sem ein slítr (p. 134). *Kirjalax saga* : ok þær þrjár sem örlögum stýra geta nú varla slitit svá skjótt örlögssþráðuna, at eigi verði þær sem skjótast at skera hann heldr (p. 34).
- 9 Jónas Kristjánsson's edition *Dínus saga drambláta* (Reykjavík 1960), pp. 6-7.
- 10 Unger's edition *Stjörn.GammelnorskBibelhistorie fra Verdens Skabelse til det babiloniske Fangenskab* (Christiania 1862), p. 44.
- 10a Not until I had finished this paper I noticed Jakob Benediktsson's review of Jonas Kristjánsson's edition of *Dínus saga drambláta*, in *Lingua Islandica. Íslenzk tunga*, vol. 3 (Reykjavík 1961-62). He presents there a series of passages testifying to a "direct influence" (p. 117) on *Dínus saga* from both *Clarus saga* and *Kirjalax saga*, perhaps also from *Rémundar saga*.

- 11 On Bergr Sökkason see for instance Peter Foote, *The Pseudo-Turpin Chronicle in Iceland: A Contribution to the Study of the Karlamagnus Saga* (=London Medieval Studies. Monograph No. 4) (London 1959), pp. 24-25.
- 12 Guðbrandur Vigfússon's and Jón Sigurðsson's edition *Biskupa sögur*, vol. I (Kaupmannahöfn 1858), p. 832.
- 13 Unger's edition of *Michaels saga* in *Heilagra manna sögur. Fortællinger og Legender om hellige Mænd og Kvinder*, vol. I (Christiania 1877), p. 713.
- 14 *Jóns þáttr* in *Biskupa sögur*, vol. II (Kaupmannahöfn 1878), pp. 223-30.
- 15 My main contribution to the study of Bergr Sökkason's writings, his vocabulary and style, is to be found in *Stilsignalement och författarskap i norrön sagalitteratur* (= Nordistica Gothoburgensia 3) (Göteborg 1968). On *Jóns þáttr*, pp. 179, 183 and 185-86.
- 16 On *Clarus saga* see *Stilsignalement*, pp. 183-88.
- 17 On the distribution and statistics of the tenses in general see *Stilsignalement*, pp. 61-79 and Tables 6-8.
- 18 On the tenses in the "Tristram Group" compared to other *riddarasögur* see my article "Norröna riddarsögur. Några språkdrag" in *Arkiv för nordisk filologi*, 1971, pp. 121-23.
- 19 On the tenses in *Nikolaus saga* see *Stilsignalement*, pp. 129-30.
- 20 On *fráboerr* see *Stilsignalement* under "Ordregister" and page references there.
- 21 *Guðmundar biskups saga* in *Biskupa sögur*, vol. II, p. 14 (*kraptauðigr munkr eða einsetumaðr*). On this bishop's saga and Bergr Sökkason see *Stilsignalement*, pp. 152-60.
- 22 These verbs in *Stjórn*, pp. 70 (*artikulerat oro*) and 74 (*blakar hann vængjunum*), and *Kirjalax saga*, p. 69 (*artikulerut orð* and *blakar fuglinn at vængjunum*).
- 23 On *vikna* as a "Bergr-word" see *Stilsignalement* under "Ordregister". One could add that some of the most infrequent verbs also appear in the late *Guðmundar biskups saga* (see note 21 above): *artikuleira* (p. 121), *grimmask* "get angry" (pp. 60 and 65), *snerpa* "sharpen, whet" (p. 94), *tumba* "tumble" (p. 65). The last-mentioned word is also to be found in *Jóns þáttr*, p. 225.

- 24 On *mekt* and *punktur* see *Stilsignalement* under "Ordregister" ; for *meistaradómr* cf. my article "Om Magnúss saga helga" in *Einarsbók. Afmæliskevðja til Einars Ol. Sveinssonar* (Reykjavík 1969), pp. 68-69.
- 25 On *gallharðr* as a "Bergr-word" see *Stilsignalement* under "Ordregister".
- 26 On *ómáttans*, *tíma/n/liga* and *umbergis* see *Stilsignalement* under "Ordregister".
- 27 On *form* see *Stilsignalement* under "Ordregister".
- 28 One can notice that another Bergr-text, *Michaels saga*, also uses *gimsteinn* metaphorically ; the Virgin Mary is said to be *gimsteinn allra meyja* (p. 701). And in the late *Guðmundar biskups saga* (cf. note 21 above) the metaphor is applied to Guðmundr himself (p. 6) as well as to Thomas of Canterbury (p. 109).
- 29 On *greindr* see *Stilsignalement* under "Ordregister". As for the epithet *hunangligr*, it appears also in the authentic Bergr-text *Michaels saga* : *syngja hunangligum röddum* (p. 701), and in several places in the "Bergr-version" of *Guðmundar biskups saga* : pp. 24, 131 and 183 (*hunanglig frægð af fyrrgreindum verkum sæls Guðmundar*).
- 30 On *Clarus saga* and Bergr Sökkason see *Stilsignalement*, pp. 183-88.
- 31 *Biskupa sögur*, vol. I, p. 832.
- 32 Christine Fell in her edition *Dunstanus Saga* (= *Editiones Arnamagna ana*, Series B, 5) (Copenhagen 1963), p. LXIV. See also my article "Some observations on the language of *Dunstanus saga*". With an appendix on the Bible compilation *Stjorn*", in *Saga-Book*, vol. XVIII, part 4 (London 1973), pp. 324-53.

## TABLES

## Editions used :

- AS        *Alexanders saga*, ed. Finnur Jónsson (København 1925)
- CS        *Clári saga*, ed. Gustaf Cederschiöld (Halle a.S. 1907) in *Altnordische Saga-Bibliothek*, Heft 12.
- DS I      *Dínus saga drambláta*, ed. Jónas Kristjánsson (Reykjavík 1960) in *Riddarasögur I*. The version consulted is the oldest one (pp. 1-94).
- KS        *Kirialax saga*, ed. Kristian Kålund (København 1917).
- NIK II    *Nikolaus saga erkibyskups*, ed. C.R. Unger (Christiania 1877) in *Heilagra manna sögur*, vol. II. The text consulted is a later version of the saga (pp. 49-158), translated and revised by Berg Sökkason.
- RS        *Rémundar saga keisarasonar*, ed. Sven Grén Broberg (København 1909-12).
- STJ      *Stjórn*, ed. C.R. Unger (Christiania 1862). The text consulted is the youngest part (pp. 1-299) of this voluminous work.

## Size of the texts excerpted :

AS	48000	words
CS	11800	"
DS I	17800	"
KS	20000	"
NIK II	40000	" (pp. 49-153)
RS	34000	"
STJ	100000	" (pp. 1-251)

TABLE I

Adjectives/adverbs with 3 or more instances in KS

	KS	CS	RS	DS I	AS	STJ	NIK II
ágestr	16	-	75	13	33	22	39
blíðr	9	10	6	7	17	14	16
dagligr	6	-	-	-	1	7	8
dýrligr	7	3	7	1	6	1	4
dýrnatr	4	1	1	2	-	4	-
dýrr	11	14	15	6	16	22	10
fagrigr	7	4	6	5	2	21	22
flugligr	5	-	-	1	-	-	-
fráberr	8	6	16	3	-	-	16
frægr	14	-	3	2	3	51	12
fræk/in/n	10	-	17	2	6	4	1
fýrr sagðr	5	1	2	2	-	68	15
grasaðr (drykkir)	3	-	-	1	-	-	-
grinnar/grinnaligr	17	2	5	3	12	10	15
gulligr	4	-	5	8	3	4	1
harða	3	11	3	9	27	78	16
heildarligr	5	5	7	5	-	1	-
heimu/g/ligr	6	-	4	11	-	20	2
hæðiligr	7	-	-	5	5	11	7
hæverskr	12	4	11	6	1	2	-
kurteis	6	6	10	5	-	-	2
kenn	3	-	-	1	1	1	1
listugr/listuligr	3	2	3	7	-	-	-
litillátr	6	-	1	1	1	5	16
málanjallr	3	-	2	-	-	-	-
mannbóligr	3	-	-	-	-	-	1
mannligr	4	-	-	2	5	11	12
máttugr	3	-	2	1	7	1	10
mektugr	5	8	21	8	-	2	1
nálíga	7	2	8	3	12	-	4
náttúrligr	3	2	-	1	1	10	7
ógurligr	6	-	11	5	5	2	3
riðdar/a/ligr	3	-	2	1	-	-	-
röskr/röskligr	9	-	1	1	2	-	-
skerr	5	-	1	2	-	16	14
sterkligr	14	1	6	-	1	8	4
samligr	8	-	-	2	5	19	22
tíginn	7	1	-	4	11	-	1
tiguligr	3	3	-	2	2	-	-
undarligr	11	6	14	9	16	8	12
víldr	6	2	8	6	-	-	1
virðuligr	7	4	11	12	10	4	70
vitrligr	3	-	2	-	1	9	7
æskiligr	5	-	-	1	-	-	2
TOTAL	292	98	286	166	212	436	374
PER 10000 WORDS	<u>146</u>	<u>83</u>	<u>84</u>	<u>93</u>	<u>44</u>	<u>44</u>	<u>94</u>

TABLE II

Adjectives/adverbs with 1 or 2 instances in KS

	KS	CS	RS	DS I	AS	STJ	NIK II
annarligr	1	-	-	-	-	1	-
ástsall	2	-	-	-	-	-	-
bráðfeginn	1	-	-	-	-	-	-
dáðgjarn	1	-	-	-	-	-	-
dáligr	1	-	1	-	-	15	3
djarfligr	2	-	-	-	5	-	4
djöfuligr	2	-	1	1	-	-	5
drengiligr	1	-	1	-	1	-	1
drepsanligr	1	-	-	-	-	1	-
eiginligr	1	-	-	-	-	23	13
eilifr	2	-	-	-	2	-	37
elakuligr	1	1	3	5	-	5	7
enargetinn	1	-	-	-	-	-	1
fágstr	1	-	-	-	-	-	-
fáheyrr	1	4	1	2	1	-	2
fásénn	1	5	4	-	-	-	-
fáviss	1	-	-	-	-	-	-
fjundligr	1	-	-	-	-	-	4
fríðlyndr	1	-	-	-	-	-	-
frómr	1	-	-	-	-	-	-
full	1	2	-	2	-	4	2
fullkornligr	1	-	-	-	-	-	-
geysi	1	4	8	-	-	-	6
geysiliga	2	-	1	1	-	-	2
geystr	1	-	1	-	2	-	-
gláðluga	1	-	-	1	-	-	7
góðviljadr/-viljagr	1	-	-	-	-	1	-
gúðræddr	1	-	-	-	-	2	4
háðuligr	2	2	15	-	1	-	1
hamingjusanligr	1	-	-	-	-	-	-
hégómligr	1	-	-	-	3	-	-
heimskligr	1	-	-	-	2	1	-
himneskr	1	-	-	1	1	11	29
hjarta/n/ligr	1	-	5	7	-	10	26
hugfellaðr	1	-	-	-	-	-	-
hverflyndr	1	-	-	-	-	-	-
jarðligr	1	-	-	-	1	1	1
klerkadómligr	1	-	-	-	-	-	-
kostuligr	1	-	-	-	-	-	-
kraptaufnigr	1	-	-	-	-	-	-
kvennligr	1	-	2	2	1	-	1
leifáinn	1	-	-	-	-	1	-
leifðinligr	1	-	-	-	1	-	-
liúgr	2	3	-	3	-	1	4
ljótligr	1	-	-	-	1	4	-
magnlaus	1	-	-	3	-	-	-
makráðr	1	-	-	-	-	-	-
maktugr	1	-	-	-	-	-	-
máttuligr	1	-	-	-	-	3	5
merkiligr	1	2	1	-	1	-	17

TABLE II (continued)

	KS	CS	RS	DS I	AS	STJ	NIK II
meylligr	1	-	-	-	-	-	-
mildr	2	-	2	-	11	2	18
miskunnsemr	1	-	-	-	2	5	5
mjukligr	1	-	-	-	3	-	7
mundangligr	1	-	-	-	-	-	-
óðauðligr	1	-	-	-	1	3	5
óhresinn	1	-	-	-	-	-	-
ómáttuligr	2	-	-	-	-	-	-
opt nefndr	2	-	-	-	-	-	5
ósparlaga	1	-	-	-	-	-	-
prýðiligr	1	-	-	3	1	-	-
ráðugr	1	-	-	-	1	-	-
réttfenginn	1	-	-	-	-	-	-
réttilátr	1	-	-	-	3	17	8
ríkuligr	1	1	1	3	-	-	1
rósalligr	1	-	-	-	-	-	-
sárligr	1	3	1	3	1	3	5
saurlifr	1	-	-	-	-	-	-
siðugr	1	-	-	-	-	-	-
skessiligr	2	-	-	1	-	-	-
skringiligr	1	-	-	-	-	-	-
skrípiligr	1	-	-	1	-	-	-
skýsiligr	1	-	-	-	-	7	-
staðfastr	1	1	-	-	-	12	12
stórgjöfull	1	-	1	-	-	-	-
stríðr/stríðligr	1	-	1	-	2	2	3
sæbrattr	1	-	-	-	-	-	-
tiltækiligr	1	-	-	-	-	-	-
trúlligr	2	-	-	3	2	7	4
uákringis	1	-	-	1	-	-	-
vánder	1	1	12	1	14	4	7
vaskr/vaskligr	2	-	-	1	10	1	3
vávefligr	1	-	-	-	-	1	1
vegligr	1	2	1	-	1	-	-
velferðugr	1	-	-	-	-	1	-
verðskuldunarlausn	1	-	-	-	-	-	-
verðugr	2	2	-	-	5	-	4
viljugr	1	-	-	1	-	1	-
virkr at	1	-	-	-	-	-	-
völdugr	1	-	2	-	-	4	11
ýmisligr	1	1	-	4	-	13	14
þekkr/þekkiligr	1	-	-	-	-	1	5
þverlaga	2	-	-	-	-	-	-
þykkjumakill	1	-	-	-	-	-	-
örðigr	1	-	-	-	-	-	-
örlyndr	1	-	-	-	1	-	-
TOTAL	111	34	65	50	83	172	300
PER 10000 WORDS	<u>56</u>	<u>29</u>	<u>19</u>	<u>28</u>	<u>17</u>	<u>17</u>	<u>75</u>

TABLE III

Verbs in KS

	KS	CS	RS	DS I	AS	STJ	NIK II
artikulera	1	-	-	-	-	1	-
basónera	1	-	-	-	-	-	-
bifask	1	-	5	-	2	-	1
bila	4	-	1	-	-	-	-
blaka	1	-	-	-	-	1	-
dubba	3	-	-	-	1	-	2
falsa/sk/	5	-	1	2	-	5	-
flakka	1	-	-	-	-	-	-
fleyta	1	-	-	-	-	-	-
fordrifa	1	1	-	-	-	-	-
formerkja	1	-	-	-	-	-	-
forsmá/fyrirsmá	2	1	1	2	-	3	-
fregna	1	-	10	1	-	-	2
fyrirkoma	2	-	-	-	1	1	-
fyrirláta 'leave'	2	1	-	-	2	5	10
girnaek	8	-	-	2	17	15	12
grinnaek	1	-	-	-	-	-	-
heykjask	1	-	-	-	-	-	-
ilma	1	1	-	5	4	-	5
miskunna	1	-	-	-	2	7	7
ofseinaek	1	-	-	-	-	-	-
orka	2	-	3	1	1	5	2
penta	3	1	2	5	-	2	2
presenta	5	-	-	-	-	1	-
presentera	1	-	-	-	-	7	-
prófa	17	-	1	6	3	21	13
skáða	2	1	-	-	-	9	4
skjöplask	1	-	-	-	-	-	-
skrinleggja	1	-	-	-	-	-	-
skýfa	2	4	1	-	1	3	1
anerpa	1	-	-	-	-	-	-
sperra	1	-	-	-	-	-	-
sprökla	1	-	-	-	1	-	-
staðfesta/sk/	9	-	-	1	2	33	2
stríða	4	-	4	-	-	5	8
sturla	1	-	-	1	-	-	1
svaala	1	-	-	-	-	-	-
svigna	1	-	1	-	-	-	-
svivirða	1	2	4	1	2	6	-
sýsla	1	2	6	1	2	3	2
tempra	2	-	3	-	3	8	6
tendra	1	-	-	2	1	4	4
trúlofa	2	1	-	2	-	-	1
tumba	1	-	-	-	-	-	-
umturna	4	-	1	-	2	1	-
undirstanda	3	2	6	6	-	16	15
undrask	2	3	12	2	11	10	3
vanvirða	1	-	-	-	-	-	-
vápnækja	3	-	6	-	-	-	-
venda	1	2	10	5	4	26	8

TABLE III (continued)

	KS	CS	RS	DS I	AS	STJ	NIK II
verðskylda	1	-	-	-	-	-	2
vikja	3	3	19	6	3	21	14
vikna	1	1	3	-	-	-	-
yfirkoma	6	-	11	-	4	-	-
yfirlessa	1	-	-	-	-	-	-
yfirvinna	5	-	2	2	-	3	-
ysja	1	-	-	-	-	-	-
þeysa	1	-	3	-	-	-	-
ömbuna	2	-	-	-	1	6	3
TOTAL	136	26	116	53	70	228	130
PER 10000 WORDS	<u>68</u>	<u>22</u>	<u>34</u>	<u>30</u>	<u>15</u>	<u>23</u>	<u>33</u>

TABLE IV

"Abstract nouns" with 2 or more instances in KS

	KS	CS	RS	DS I	AS	STJ	NIK II
ásjóna f	8	3	11	12	3	36	10
atferð f	6	1	-	-	1	1	9
atgervi f	11	1	2	1	-	-	-
atnæfi n	2	1	-	-	-	-	-
auðnæfi n	3	-	-	1	4	6	8
drengskapr m	3	1	1	-	4	-	-
dygd f	3	9	1	1	-	3	13
dýrð f	2	-	-	2	6	17	23
elska f	3	-	1	11	-	3	26
fitonsandi m	2	-	-	3	-	-	-
framaverk n	4	-	-	-	2	-	-
framkvæmd f	4	-	-	2	4	3	3
fraga f	6	2	8	6	43	-	22
frskleikr m	8	-	1	-	-	-	-
fullting n	2	1	-	-	8	6	14
góðvili m	2	-	1	1	4	5	3
grímuleikr/-leiki m	2	-	-	1	3	1	-
hagleikr m	2	3	15	4	5	3	3
hamingja f	6	2	4	4	63	-	-
háreysti n	3	-	2	-	1	2	7
himinríki n	2	1	7	-	6	18	32
hæverska f	6	8	10	5	-	1	1
kraptr m	14	-	1	2	7	23	26
karleikr/-leiki m	2	-	1	1	-	8	2
litillæti n	3	-	2	-	1	4	21
megn n	3	2	1	1	-	3	2
meistaradómr m	3	4	1	1	-	-	3
mekt f	2	3	3	2	-	7	3
miskunn f	2	-	3	-	5	38	60
óvíska f	2	2	-	-	1	1	1
príss m	6	-	2	1	2	1	1
processia f	3	-	5	3	1	3	2
prýði f	2	1	2	1	-	8	4
punktr m	2	-	1	-	-	7	7
ríkdómr m	2	6	3	4	2	4	13
snildarbragð n	4	-	-	1	-	-	-
stórræði n	3	-	-	-	-	-	-
stríð n	3	-	2	-	-	-	3
sumr f	16	6	15	6	16	16	30
tígn f	8	5	4	14	11	12	7
tílskipan f	2	-	-	-	-	2	1
trúlofan f	2	-	-	1	-	-	3
útlausn f	3	-	-	-	-	-	-
vild f	2	1	1	4	6	-	-
vra f	2	1	-	3	-	-	5
TOTAL	181	64	111	99	209	242	368
PER 10000 WORDS	<u>91</u>	<u>54</u>	<u>33</u>	<u>56</u>	<u>44</u>	<u>24</u>	<u>92</u>

TABLE V

"Abstract nouns" with 1 instance in KS

	KS	CS	BS	DS I	AS	STJ	NIK II
afklof n	1	-	-	-	-	-	-
ágeti n	1	1	-	1	6	-	1
ámeli n	1	-	-	-	-	1	-
andarheilisa f	1	-	-	-	-	-	-
angr m	1	-	2	-	1	1	3
ástarbruni m	1	-	-	4	-	-	-
bilbugr m	1	-	1	-	-	-	-
blíða f	1	4	13	-	4	5	5
blygð f	1	2	-	1	-	-	-
bókfræði f	1	-	-	-	-	1	-
bókklist f	1	-	-	-	-	1	-
einræði n	1	-	-	-	-	-	-
ekki yotta	1	2	4	-	1	19	-
fáfræði f	1	-	-	-	-	-	3
fortala f	1	1	-	-	5	-	-
framhvöt f	1	-	-	-	-	-	-
fríðgerð f	1	-	-	-	1	-	-
frjóleikr m	1	-	-	-	-	18	-
gleðimál n	1	-	-	-	-	-	-
gefuraun f	1	-	-	-	-	-	-
gezka f	1	1	-	-	1	9	2
heiðar m	1	7	9	2	-	12	6
heimugleikr m	1	-	-	-	-	-	1
hneisa f	1	-	2	-	1	1	-
hót npl	1	-	-	-	-	-	-
hótan f	1	-	-	-	-	1	1
hylli f	1	-	-	-	-	-	-
ílmr n	1	-	1	1	1	10	3
lítilræði n	1	-	-	-	1	-	-
makt f	1	4	4	1	-	-	-
mangirnir f	1	-	-	-	-	-	-
medferð f	1	-	-	1	-	-	6
mildiverk n	1	-	-	-	1	-	-
náttúrugjöf f	1	-	1	-	-	2	-
ofdramb n	1	-	1	-	-	1	1
ófara f	1	-	-	-	2	1	-
ólífi n	1	-	1	-	4	1	-
óluleiki m	1	-	-	-	-	-	-
riðdaraskapr m	1	-	19	1	2	-	-
röskleikr m	1	-	-	-	1	-	-
sigrími f	1	-	-	-	-	-	-
skapadagr n	1	-	-	-	-	-	-
slag n	1	-	-	-	4	5	1
slekt f	1	-	-	-	-	1	1
snildarverk n	1	-	2	-	-	-	-
sterkleikr/-leiki m	1	-	1	-	-	3	-
svívirðing f	1	2	1	12	3	3	3
tiltæki n	1	-	-	-	-	1	1
titull m	1	1	-	-	-	-	-

TABLE V (continued)

	KS	CS	RS	DS I	AS	STJ	NIK II
úthelling f	1	-	-	-	1	4	2
vandvirkt f	1	-	-	-	-	1	-
vanheiðr m	1	-	-	-	-	-	-
vantrú f	1	-	-	-	-	-	-
vanvirða f	1	-	-	-	-	-	1
vaskleikr m	1	-	-	-	4	-	-
verðskýlan f	1	-	-	-	-	4	-
vísadóm m	1	-	3	4	1	7	-
vitroleikr m	1	-	-	-	-	1	-
vænleikr m	1	1	3	-	-	2	-
yfirbragð n	1	-	2	1	9	7	3
þanki m	1	-	-	-	-	-	-
sfintýr n	1	4	5	1	-	5	5
örleikr m	1	1	-	-	-	-	3
TOTAL	63	31	75	30	54	128	52
PER 10000 WORDS	<u>32</u>	<u>26</u>	<u>22</u>	<u>17</u>	<u>11</u>	<u>13</u>	<u>13</u>

TABLE VI

Summing up Tables I-V

	KS	CS	RS	DS I	AS	STJ	NIK II
Table I	292	98	286	166	212	436	374
Table II	111	34	65	50	83	172	300
Table III	136	26	116	53	70	228	130
Table IV	181	64	111	99	209	242	368
Table V	63	31	75	30	54	128	52
TOTAL	783	253	653	398	628	1206	1224
PER 10000 WORDS	<u>392</u>	<u>214</u>	<u>192</u>	<u>224</u>	<u>131</u>	<u>121</u>	<u>306</u>

TABLE VII

Adjectives/adverbs in CS

	CS	KS	RS	DS I	AS	STJ	NIK II
According to Table I							
blíðr	10	9	6	7	17	24	16
dýrligr	3	7	7	1	6	1	4
dýrmatr	1	4	1	2	-	4	-
dýrr	14	11	15	6	16	22	10
fagrligr	4	7	6	5	2	21	22
frábær	6	8	16	3	-	-	16
fyrr sagðr	1	5	2	2	-	68	15
grimar/grimligr	2	17	5	3	12	10	15
harða	11	3	3	9	27	78	16
heifnarligr	5	5	7	5	-	1	-
hæverakr	4	12	11	6	1	2	-
kurteis	6	6	10	5	-	-	2
listugr/listuligr	2	3	3	7	-	-	-
nektugr	8	5	21	8	-	2	1
nálíga	2	7	8	3	12	-	4
náttúrligr	2	3	-	1	1	10	7
sterkligr	1	14	6	-	1	8	4
tiginn	1	7	-	4	11	-	1
tiguligr	3	3	-	2	2	-	-
undarligr	6	11	14	9	16	8	12
víldr	2	6	8	6	-	-	1
virðuligr	4	7	11	12	10	4	70
According to Table II							
elskuligr	1	1	3	5	-	5	7
fáheyvðr	4	1	1	2	1	-	2
fásénn	5	1	4	-	-	-	-
fúll	2	1	-	2	-	4	2
geysi	4	1	8	-	-	-	6
háfuðligr	2	2	15	-	1	-	1
líðugr	3	2	-	3	-	1	4
merkiligr	2	1	1	-	1	-	17
ríkuligr	1	1	1	3	-	-	1
sárligr	3	1	1	3	1	3	5
staðfastr	1	1	-	-	-	12	12
vánder	1	1	12	1	14	4	7
vegligr	2	1	1	-	1	-	-
verðugr	2	2	-	-	5	-	4
ýmisligr	1	1	-	4	-	13	14

TABLE VII (continued)

	CS	KS	RS	DS I	AS	STJ	NIK II
Adj/adv in CS not found in KS							
albingis	3	-	7	-	-	-	-
auðmjúkr	1	-	-	-	-	-	-
eldligr	1	-	-	-	-	1	-
falslauss	1	-	-	-	1	1	1
fulluliga	1	-	-	-	-	17	-
gallharðr	1	-	-	-	-	-	-
góðmannligr	1	-	-	-	-	-	6
gófugligr	1	-	-	-	3	-	30
harmfullr	2	-	-	-	-	-	-
herfiligr	4	-	-	-	6	5	-
herjansliga	1	-	-	-	-	-	-
hneppiliga	3	-	6	-	-	2	-
inniliga	1	-	-	-	1	-	-
innviðuligr	1	-	1	-	1	4	8
klénn "beautiful"	1	-	-	-	-	-	-
klókr	2	-	-	1	-	12	1
krankr	1	-	-	-	-	7	2
ljósliga	2	-	-	-	-	2	3
lystiligr	1	-	-	1	-	8	2
meinligr	1	-	-	-	-	-	-
mikilliga	1	-	-	-	-	32	-
óframliga	2	-	-	1	-	-	-
okenniligr	1	-	-	-	-	-	-
ómáttans	1	-	-	-	-	-	1
órskemmiliga	1	-	-	-	-	-	-
raufagalinn	1	-	-	-	-	-	-
ríkborinn	1	-	1	-	-	-	-
ríkmannligr	1	-	-	-	1	-	-
sálugr "poor"	2	-	-	-	-	1	3
samfær	1	-	-	-	1	-	-
sjaldheyrðr	1	-	-	-	-	-	-
skarpr	1	-	-	-	-	1	-
skyldugr	1	-	-	-	-	8	-
stolz	2	-	-	-	-	-	3
svívirðiligr	2	-	-	1	5	2	3
sælligr	1	-	-	-	-	-	1
tíma/n/liga	2	-	1	-	-	2	-
umbergis	1	-	1	-	-	-	-
víðkvæmiligr	3	-	-	4	-	30	11
vörðligr	1	-	-	1	-	-	-
viljanligr	1	-	-	-	-	1	1
væpntr "armed"	1	-	-	-	-	5	-
yfirvættis	1	-	1	-	-	16	12
ynnigr	1	-	-	1	1	4	4
TOTAL	193	178	225	139	178	466	390
PER 10000 WORDS	<u>164</u>	<u>89</u>	<u>66</u>	<u>78</u>	<u>37</u>	<u>47</u>	<u>98</u>

TABLE VIII

"Abstract nouns" in CS

	CS	KS	RS	DS I	AS	STJ	NIK II
According to Table IV							
ásjóna f	3	8	11	12	3	36	10
atferð f	1	6	-	-	1	1	9
atgervi f	1	11	2	1	-	-	-
athafi n	1	2	-	-	-	-	-
drengsápr n	1	3	1	-	4	-	-
dygd f	9	3	1	1	-	3	13
frægd f	2	6	8	6	43	-	22
fullting n	1	2	-	-	8	6	14
hægleikr m	3	2	15	4	5	3	3
hamingja f	2	6	4	4	63	-	-
himinríki n	1	2	7	-	6	18	32
hveraka f	8	6	10	5	-	1	1
megn n	2	3	1	1	-	3	2
meistaradómr m	4	3	1	1	-	-	3
mekt f	3	2	3	2	-	7	3
óvíska f	2	2	-	-	1	1	1
prýði f	1	2	2	1	-	8	4
rikiðómr m	6	2	3	4	2	4	13
sand f	6	16	15	6	16	16	30
tign f	5	8	4	14	11	12	7
vild f	1	2	1	4	6	-	-
sra f	1	2	-	3	-	-	5
According to Table V							
ágeti n	1	1	-	1	6	-	1
blíða f	4	1	13	-	4	5	5
blygd f	2	1	-	1	-	-	-
ekki votta	2	1	4	-	1	19	-
fortala f	1	1	-	-	5	-	-
gaska f	1	1	-	-	1	9	2
heiðr m	7	1	9	2	-	12	6
mekt f	4	1	4	1	-	-	-
svívirðing f	2	1	1	12	3	3	3
titull m	1	1	-	-	-	-	-
vænleikr m	1	1	3	-	-	2	-
sfintýr n	4	1	5	1	-	5	5
örleikr m	1	1	-	-	-	-	3

TABLE VIII (continued)

	CS	KS	RS	DS I	AS	STJ	NIK II
<u>"Abstract nouns" in</u>							
<u>CS not found in KS</u>							
áfalli n	1	-	1	1	3	4	2
ágirnd f	3	-	-	-	-	4	7
ágirni f	2	-	-	-	10	3	13
áhyggja f	1	-	1	-	11	2	5
áminning f	1	-	1	-	1	8	8
angist f	2	-	1	-	-	16	-
arnæða f	2	-	-	-	-	-	-
áttsæmd f	1	-	-	-	-	-	2
aufúsa f	1	-	-	-	-	-	-
augabragð n	1	-	-	1	-	-	3
augsyn f	2	-	-	-	-	-	-
bjargleysi n	1	-	-	-	-	-	-
blökking f	2	-	-	-	-	-	3
dáraskapr m	1	-	-	-	-	-	1
daudasvefn m	1	-	-	-	-	-	-
daudasök f	2	-	-	-	1	-	1
einkamál npl	1	-	-	-	-	-	-
fagrgali m	2	-	-	-	-	-	-
fararændur m	1	-	-	-	-	-	-
fori n	3	-	-	-	-	-	6
fori n	3	-	-	-	-	-	1
framburð m	1	-	2	-	-	2	23
framstaða f	1	-	-	-	-	-	-
frænd f	2	-	-	-	3	-	-
fríðmali n	1	-	-	-	-	-	-
frygð f	1	-	1	2	-	9	-
gaungufi f	1	-	-	-	-	-	-
geip n	1	-	-	-	-	-	-
gimsteinn m +)	1	-	-	-	-	-	4
harðrétti n	1	-	-	-	1	-	-
harri m	1	-	9	8	2	11	7
heitan f	3	-	-	-	-	-	1
hoftýpt f	1	-	-	-	-	-	-
hugskot n	1	-	-	-	-	-	-
hvíluþrögn npl	1	-	-	-	-	11	29
hvirfilvindr m +)	1	-	-	-	-	-	-
illka f	1	-	-	-	-	12	7
illapá f	2	-	-	-	-	-	-
illvili m	1	-	-	-	-	-	-
illyrði n	3	-	1	-	-	-	3
jungfrúðóm m	2	-	1	2	-	-	1
klerkdóm m	3	-	2	1	2	-	4
klóðrep n	1	-	-	-	-	-	5
klóðskapr m	6	-	-	-	-	15	5

+) Metaphorically used.

TABLE VIII (continued)

	CS	KS	RS	DS I	AS	STJ	NIK II
kunnusta f	1	-	-	-	2	1	-
kurteisí f	3	-	2	1	-	-	-
kyn dugakapr m	2	-	1	-	-	-	-
kynstr n	1	-	-	2	-	-	-
lausung f	1	-	-	-	1	-	1
líf/s/dagr m	1	-	1	-	1	13	8
lysting f	1	-	-	-	-	4	-
læring f	1	-	-	-	-	1	-
málkrókar mpl	1	-	-	-	-	-	-
málenild f	1	-	1	-	-	-	2
manér n	3	-	-	-	-	7	-
margfræði f	1	-	-	-	-	-	-
metnaðarandi m	1	-	-	-	-	-	-
mótamli n	1	-	-	-	-	-	-
nami n	2	-	-	-	-	-	-
orðalengd f	1	-	-	-	-	-	-
orðfari f	1	-	-	-	-	-	-
prettir m	2	-	1	1	6	7	7
ríkileikr m	1	-	-	-	-	-	3
samþykkt f	1	-	-	-	-	6	-
skemd f	1	-	-	-	2	-	-
skírleiki m	1	-	-	-	-	1	-
sléttmalgi f	1	-	-	-	-	-	-
smán f	1	-	1	2	-	-	-
sólarhiti m	2	-	2	2	3	4	-
staðfesta/-festi f	2	-	-	-	5	3	1
stjórangangr m	1	-	-	-	2	1	-
stórganga f	1	-	-	-	-	-	-
svívirða f	1	-	1	-	-	1	-
tílstílli n	1	-	-	-	-	1	-
trúnaðr m	3	-	1	-	7	1	7
umganga f	2	-	-	-	-	-	-
undran f	1	-	-	-	-	-	6
valk n	2	-	-	-	1	-	1
vegsemd f	2	-	-	1	1	6	2
vél f	1	-	-	8	6	10	-
velgerningr m	1	-	-	-	1	4	7
veröld (langa veröld)	1	-	1	-	-	-	-
yndi n	1	-	-	-	-	-	-
þolinnaði n/f	1	-	-	-	1	2	2
örvit n	1	-	-	-	-	-	-
TOTAL	221	112	160	119	262	345	380
PER 10000 WORDS	<u>187</u>	<u>56</u>	<u>47</u>	<u>67</u>	<u>55</u>	<u>35</u>	<u>95</u>

TABLE IX

Summing up Tables VII and VIII

	CS	KS	RS	DS I	AS	STJ	NIK II
Table VII	190	178	225	137	178	466	390
Table VIII	221	112	160	119	262	345	380
TOTAL	411	290	385	256	440	811	770
PER 10000 WORDS	<u>348</u>	<u>145</u>	<u>113</u>	<u>144</u>	<u>92</u>	<u>81</u>	<u>193</u>

TABLE X

Adjectives/adverbs in RS

	RS	KS	CS	DS I	AS	STJ	NIK II
According to Table I							
ágetr	75	16	-	13	33	22	39
blíðr	6	9	10	7	17	14	16
dýrligr	7	7	3	1	6	1	4
dýrmatr	1	4	1	2	-	4	-
dýrr	15	11	14	6	16	22	10
fagrligr	6	7	4	5	2	21	22
frábarr	16	8	6	3	-	-	16
fragr	3	14	-	2	3	51	12
fræk/in/p	17	10	-	2	6	4	1
fýrr sagðr	2	5	1	2	-	68	15
grímar/grímligr	5	17	2	3	12	10	15
gulligr	5	4	-	8	3	4	1
hardla	3	3	11	9	27	78	16
heifðarligr	7	5	5	5	-	1	-
heimu/g/ligr	4	6	-	11	-	20	2
höverskr	11	12	4	6	1	2	-
kurteis	10	6	6	5	-	-	2
listugr/listuligr	3	3	2	7	-	-	-
litillátr	1	6	-	1	1	5	16
málsnjallr	2	3	-	-	-	-	-
máttugr	2	3	-	1	7	1	10
mektugr	21	5	8	8	-	2	1
nálíga	8	7	2	3	12	-	4
ógurligr	11	6	-	5	5	2	3
riðdar/a/ligr	2	3	-	1	-	-	-
röskr/röskligr	1	9	-	1	2	-	-
skerr	1	5	-	2	-	16	14
sterkligr	6	14	1	-	1	8	4
undarligr	14	11	6	9	16	8	12
víðr	8	6	2	6	-	-	1
virðuligr	11	7	4	12	10	4	70
vitrligr	2	3	-	-	1	9	7

According to Table II

dáligr	1	1	-	-	-	15	3
djöfuligr	1	2	-	1	-	-	5
drengiligr	1	1	-	-	1	-	1
elskuligr	3	1	1	5	-	5	7
fáheyrðr	1	1	4	2	1	-	2
fásénn	4	1	5	-	-	-	-
geysi	8	1	4	-	-	-	6
geysilíga	1	2	-	1	-	-	2
geystr	1	1	-	-	2	-	-

TABLE X (continued)

	RS	KS	CS	DS I	AS	STJ	NIK II
háðuligr	15	2	2	-	1	-	1
hjarta/n/ligr	5	1	-	7	-	10	26
kvennligr	2	1	-	2	1	-	1
merkiligr	1	1	2	-	1	-	17
míldr	2	2	-	-	11	2	18
ríkuligr	1	1	1	3	-	-	1
sárligr	1	1	3	3	1	3	5
stórgjöfull	1	1	-	-	-	-	-
strífar/stríðligr	1	1	-	-	2	2	3
vánar	12	1	1	1	14	4	7
vegligr	1	1	2	-	1	-	-
völdugr	2	1	-	-	-	4	11
<hr/>							
Adj/adv in RS not found in KS							
<hr/>							
alþingis	7	-	3	-	-	-	-
ástkerr	1	-	-	-	-	-	-
bitrigr	3	-	-	-	-	-	-
dáraligr	1	-	-	-	-	-	-
dýgðugr	1	-	-	-	-	2	-
einkanliga	8	-	-	2	-	67	32
flugakjótr	1	-	-	-	1	-	-
forgenginn	1	-	-	-	-	-	-
forvitligr	1	-	-	-	-	-	-
frákiligr	1	-	-	-	5	2	-
fullkomit adv	13	-	-	-	-	-	1
greinir 'above- mentioned'	1	-	-	-	-	2	38
herraligr	1	-	-	-	-	-	-
hneisuligr	4	-	-	-	4	-	-
hneppiliga	6	-	3	-	-	2	-
hryggiligr	3	-	-	1	3	-	1
húanligr	1	-	-	-	-	-	8
háðiligr	1	-	-	-	1	-	4
hörmuligr	2	-	-	-	3	2	4
ianvirduligr	1	-	1	-	1	4	8
karskr	2	-	-	-	-	-	-
kyndugr	2	-	-	-	-	-	-
lífægjarna	2	-	-	-	-	-	-
lofligr 'laudable'	1	-	-	-	-	-	2
lukkuliga	1	-	-	-	-	-	-
málatamr	1	-	-	-	-	-	-
óæmiligr	10	-	-	-	-	-	1
óhyggiligr	1	-	-	-	-	-	-
rægjarn	1	-	-	-	-	-	-
reisugr/reisuligr	1	-	-	1	-	-	-
rembiliga	1	-	-	-	-	-	-

TABLE X (continued)

	RS	KS	CS	DS I	AS	STJ	NIK II
rikborinn	1	-	1	-	-	-	-
smfligr	1	-	-	-	-	-	-
smánarligr	1	-	-	-	-	-	-
stinnr	6	-	-	1	-	-	5
stórliga	2	-	-	-	-	30	24
tíma/n/líga	1	-	2	-	-	2	-
trauðliga	3	-	-	-	-	-	-
unbergia	1	-	1	-	-	-	-
ununarsamligr	1	-	-	-	-	-	-
yfirvettis	1	-	1	-	-	16	12
þorparaligr	1	-	-	-	1	-	-
aruverðugr	1	-	-	-	-	-	-
ssiligr	1	-	-	-	-	2	3
TOTAL	453	260	129	176	236	553	575
PER 10000 WORDS	<u>133</u>	<u>130</u>	<u>109</u>	<u>99</u>	<u>49</u>	<u>55</u>	<u>144</u>

TABLE XI

"Abstract nouns" in RS

	RS	KS	CS	DS I	AS	STJ	NIK II
According to Table IV							
ásjóna f	11	8	3	12	3	36	10
atgervi f	2	11	1	1	-	-	-
drengskapr m	1	3	1	-	4	-	-
dygd f	1	3	9	1	-	3	13
elaka f	1	3	-	11	-	3	26
frægd f	8	6	2	6	43	-	22
frækleikr m	1	8	-	-	-	-	-
góðvili m	1	2	-	1	4	5	3
hagleikr m	15	2	3	4	5	3	3
hamingja f	4	6	2	4	63	-	-
háreysti n	2	3	-	-	1	2	7
himinríki n	7	2	1	-	6	18	32
heverska f	10	6	8	5	-	1	1
kraptr m	1	14	-	2	7	23	26
karleikr/-leiki m	1	2	-	1	-	8	2
lítillsti n	2	3	-	-	1	4	21
megn n	1	3	2	1	-	3	2
meistaradómr m	1	3	4	1	-	-	3
mekt f	3	2	3	2	-	7	3
miskunn f	3	2	-	-	5	38	60
priss m	2	6	-	1	2	1	1
processia f	5	3	-	3	1	3	2
prýði f	2	2	1	1	-	8	4
punktr m	1	2	-	-	-	7	7
ríkdómr m	3	2	6	4	2	4	13
stríð n	2	3	-	-	-	-	3
semd f	15	16	6	6	16	16	30
tign f	4	9	5	14	11	12	7
vild f	1	2	1	4	6	-	-
According to Table V							
angr m	2	1	-	-	1	1	3
bilþugr m	1	1	-	-	-	-	-
blíða f	13	1	4	-	4	5	5
ekki vmtta	4	1	2	-	1	19	-
heilr m	9	1	7	2	-	12	6
hneisa f	2	1	-	-	1	1	-
ilmr m	1	1	-	1	1	10	3
makt f	4	1	4	1	-	-	-
náttúrugjöf f	1	1	-	-	-	2	-
ofdramb n	1	1	-	-	-	1	1
ólífi n	1	1	-	-	4	1	-
riddaraskapr m	19	1	-	1	2	-	-

TABLE XI (continued)

	RS	KS	CS	DS I	AS	STJ	NIK II
snildarverk n	2	1	-	-	-	-	-
sterkleikr/-leiki m	1	1	-	-	-	3	-
svivirðing f	1	1	2	12	3	3	3
vísadóm m	3	1	-	4	1	7	-
vænleikr m	3	1	1	-	-	2	-
yfirbragð n	2	1	-	1	9	7	3
mfintýr n	5	1	4	1	-	5	5
<hr/>							
"Abstract nouns" in RS not found in KS							
<hr/>							
áfelli n	1	-	1	1	3	4	2
áhyggja f	1	-	1	-	11	2	5
áminning f	1	-	1	-	1	8	8
angist f	1	-	2	-	-	16	-
blifúlsti n	2	-	-	-	-	-	-
blómi n	3	-	-	3	-	-	-
banastaðr m	2	-	-	-	-	2	1
dáðleysi n	1	-	-	-	-	-	-
dauðadagr m	2	-	-	-	1	3	-
demisaga f	1	-	-	-	-	2	-
ergilsti n	1	-	-	-	-	-	-
faðnlag n	5	-	-	-	-	2	-
fár n	1	-	-	-	-	-	-
fastmali n	1	-	-	-	-	2	-
feigðarfelmr m	1	-	-	-	-	-	-
flærð f	1	-	-	1	3	7	15
fólaka f	1	-	-	-	1	-	-
fóstrland n	3	-	-	1	4	9	-
framburðr m	2	-	1	-	-	2	23
framferð/-ferð f/n	6	-	-	2	-	20	8
frangangr m	1	-	-	-	6	3	2
frygð f	1	-	1	2	-	9	-
grand n	4	-	-	-	2	1	2
hæðung f	1	-	-	2	-	-	-
harar m	9	-	1	8	2	11	7
herjanelygi f	1	-	-	-	-	-	-
herradómr/-demi m/n	1	-	-	-	-	-	5
hjartafár n	1	-	-	-	-	-	-
hjartaprýði f	1	-	-	-	-	-	-
hyggindi f	1	-	-	-	-	-	-
illyrði n	1	-	3	-	-	-	1
jungfrúadómr m	1	-	2	2	-	-	-
klerkdómr m	2	-	3	1	2	-	4
krankleikr/-leiki m	5	-	-	1	-	8	-
kurtelsi f	2	-	3	1	-	-	-
kyndugskaþr m	1	-	2	-	-	-	-
líf/s/dagr n	1	-	1	-	1	13	8
lítilmenska f	1	-	-	-	-	-	-
lostasemi f	2	-	-	-	3	4	4

TABLE XI (continued)

	RS	KS	CS	DS I	AS	STJ	NIK II
lukka f	2	-	-	-	-	-	-
málanild f	1	-	1	-	-	-	2
mannsváði m	1	-	-	-	-	-	-
minkan f	1	-	-	2	-	-	2
óðsmi n	4	-	-	-	1	-	2
ofrfors n	1	-	-	-	-	-	-
óhmsa f	1	-	-	1	9	2	1
pretrr m	1	-	2	1	6	7	7
púsun f	3	-	-	1	-	-	-
ráðahagr m	1	-	-	-	-	-	-
reisa f	3	-	-	-	-	-	-
roðmi m	1	-	-	-	-	-	-
sankoma f	4	-	-	-	-	-	-
saurlífi n	3	-	-	-	-	1	3
skark n	1	-	-	-	-	-	-
skundi m	1	-	-	-	-	-	7
skvaldr n	1	-	-	-	-	-	-
smán f	1	-	1	2	-	-	-
sólarbirta f	2	-	-	-	-	-	-
sólarhiti m	2	-	2	2	3	4	-
sorg f	4	-	-	-	2	5	1
sút f	4	-	-	2	3	12	6
svipan f	2	-	-	-	1	-	-
svivirða f	1	-	1	-	-	1	-
tilmali n	1	-	-	-	-	1	-
tregi m	4	-	-	2	-	-	6
trúleikr/-leiki m	1	-	-	1	4	1	1
trúnaðr m	1	-	3	-	7	1	7
trygðarband n	1	-	-	-	-	-	-
umhugsun f	1	-	-	-	-	-	-
váði m	1	-	-	-	-	-	4
vaktan f	1	-	-	-	-	-	1
veröld (langa veröld)	1	-	1	-	-	-	-
viðmali n	1	-	-	-	-	-	-
vísindi npl	1	-	-	-	-	-	-
vitund f	3	-	-	-	-	-	-
þrekvirki n	2	-	-	-	-	-	-
TOTAL	325	155	115	147	283	447	475
PER 10000 WORDS	<u>96</u>	<u>78</u>	<u>97</u>	<u>83</u>	<u>59</u>	<u>45</u>	<u>119</u>

TABLE XII

Summing up Tables X and XI

	RS	XS	CS	DS I	AS	STJ	NIK II
Table X	453	260	129	176	236	553	575
Table XI	325	155	115	147	283	447	475
TOTAL	778	415	244	323	519	1000	1050
PER 10000 WORDS	<u>229</u>	<u>208</u>	<u>207</u>	<u>181</u>	<u>108</u>	<u>100</u>	<u>263</u>

TABLE XIII

Adjectives/adverbs in DS I

	DS I	KS	CS	RS	AS	STJ	NIK II
According to Table I							
ágeþr	13	16	-	75	33	22	39
blífr	7	9	10	6	17	14	16
dýrligr	1	7	3	7	6	1	4
dýrmetr	2	4	1	1	-	4	-
dýrr	6	11	14	15	16	22	10
fagrigr	5	7	4	6	2	21	22
flugigr	1	5	-	-	-	-	-
fráberr	3	8	6	16	-	-	16
frægr	2	14	-	3	3	51	12
fræk/in/a	2	10	-	17	6	4	1
fyrð saðr	2	5	1	2	-	68	15
grasaðr (drykkir)	1	3	-	-	-	-	-
grimur/grimmigr	3	17	2	5	12	10	15
gulligr	8	4	-	5	3	4	1
harðla	9	3	11	3	27	78	16
heildarigr	5	5	5	7	-	1	-
heimu/g/igr	11	6	-	4	-	20	2
hæðigr	5	7	-	-	5	11	7
hæverskr	6	12	4	11	1	2	-
kurteiss	5	6	6	10	-	-	2
kann	1	3	-	-	1	1	1
listugr/listuligr	7	3	2	3	-	-	-
lífillátr	1	6	-	1	1	5	16
mannigr	2	4	-	-	5	11	12
máttugr	1	3	-	2	-	1	10
mektugr	8	5	8	21	-	2	1
nálíga	3	7	2	8	12	-	4
náttúrligr	1	3	2	-	1	10	-
ógurigr	5	6	-	11	5	2	3
riðdar/a/igr	1	3	-	2	-	-	-
röskr/röskligr	1	9	-	1	2	-	-
skerr	2	5	-	1	-	16	14
smiligr	2	8	-	-	5	19	22
tígnn	4	7	1	-	11	-	1
tíguligr	2	3	3	-	2	-	-
undarigr	9	11	6	14	16	8	12
víldr	6	6	2	8	-	-	1
virðuligr	12	7	4	11	10	4	70
skiligr	1	5	-	-	-	-	2

According to Table II

djöfuligr	1	2	-	1	-	-	5
elökuligr	5	1	1	3	-	5	7
fáneyrðr	2	1	4	1	1	-	2

TABLE XIII (continued)

	DS I	KS	CS	RS	AS	STJ	NIK II
full	2	1	2	-	-	4	2
geysiliga	1	2	-	1	-	-	2
glæðliga	1	1	-	-	-	-	7
himneskr	1	1	-	-	1	11	29
hjarta/n/ligr	7	1	-	5	-	10	26
kvennligr	2	1	-	2	1	-	1
liðugr	3	2	3	-	-	1	4
magnlauss	3	1	-	-	-	-	-
prýðiligr	3	1	-	-	1	-	-
rikuligr	3	1	1	1	-	-	1
sárligr	3	1	3	1	1	3	5
skessiligr	1	2	-	-	-	-	-
skrípiligr	1	1	-	-	-	-	-
trúligr	3	2	-	-	2	7	4
umkringis	1	1	-	-	-	-	-
vánder	1	1	1	12	14	4	7
vaskr/vaskligr	1	2	-	-	10	1	3
viljugr	1	1	-	-	-	1	-
ymisligr	4	1	1	-	-	13	14

Adj/adv in DS I not  
found in KS

ástæanligr	1	-	-	-	-	-	1
ástúa/l/igr	1	-	-	-	-	-	1
bókligr	1	-	-	-	-	-	1
brosligr	1	-	-	-	-	-	-
dauðligr	2	-	-	-	-	9	10
dramblátr	3	-	-	-	-	-	1
einkanliga	2	-	-	8	-	67	32
forgefins	1	-	-	-	-	-	-
forsjáll	1	-	-	-	-	2	-
föðurligr	2	-	-	-	-	4	3
gjafmíldr	1	-	-	-	-	-	-
heilnesar	1	-	-	-	-	-	-
heil/su/sanligr	2	-	-	-	-	7	-
herligr 'lovely'	1	-	-	-	-	-	-
holdligr	1	-	-	-	-	-	1
hryggiligr	1	-	-	3	3	-	1
háruskotinn	1	-	-	-	-	-	-
kennimannligr	2	-	-	-	-	-	3
leikstírár	1	-	-	-	-	-	-
lundprúðr	1	-	-	-	-	-	-
margviss	1	-	-	-	-	-	-
margvittr	1	-	-	-	-	-	-
nikillátr	1	-	-	-	-	1	-
nótlíka	1	-	-	-	-	-	-
næðiliga	2	-	-	-	-	-	-
nefrlīga 'hardly'	1	-	-	-	-	1	-

TABLE XIII (continued)

	DS I	KS	CS	RS	AS	STJ	NIK II
ófræmlega	1	-	2	-	-	-	-
ófrliga	1	-	-	-	-	-	-
óþsinnis	1	-	-	-	-	-	-
óstílltr	1	-	-	-	-	-	-
ósýniliga	1	-	-	-	-	-	-
ósttafullr	1	-	-	-	-	1	-
óvaræðiligr	1	-	-	-	-	1	1
prettílausa	1	-	-	-	-	-	-
prettóttr	2	-	-	-	-	1	-
ræðvandr	1	-	-	-	-	-	-
ranglátr	1	-	-	-	-	4	4
reisugr/reisuligr	1	-	-	1	-	-	-
skáðsamligr	2	-	-	-	-	15	-
skammarligr	1	-	-	-	-	-	-
soddan 'such, similar'	1	-	-	-	-	-	-
sorgligr	1	-	-	-	-	-	-
sorgmóðr	1	-	-	-	-	-	-
stinnr	1	-	-	6	-	-	5
svivirdiligr	1	-	2	-	5	2	3
setliga	2	-	-	-	-	4	1
veraldligr	1	-	-	-	-	9	9
viðarkvæmligr	4	-	3	-	-	30	11
viðrlikr	1	-	1	-	-	-	-
vingalinn	1	-	-	-	-	-	-
æfinligr	2	-	-	-	-	27	1
ærligr	1	-	-	-	-	-	-
brvita	1	-	-	-	-	-	-
ynnligr	1	-	1	-	1	4	4
TOTAL	285	291	122	321	249	661	566
PER 10000 WORDS	<u>160</u>	<u>146</u>	<u>103</u>	<u>94</u>	<u>52</u>	<u>66</u>	<u>142</u>

TABLE XIV

"Abstract nouns" in DS I

	DS I	KS	CS	RS	AS	STJ	NIK II
According to Table IV							
ásjóna f	12	8	3	11	3	36	10
atgervi f	1	11	1	2	-	-	-
auðgi n	1	3	-	-	4	6	8
dýgð f	1	3	9	1	-	3	13
dýra f	2	2	-	-	6	17	23
elska f	11	3	-	1	-	3	26
fitonsandi m	3	2	-	-	-	-	-
frankvædd f	2	4	-	-	4	3	3
frögð f	6	6	2	8	43	-	22
góðvili m	1	2	-	1	4	5	3
grimmeiðr/-leiki m	1	2	-	-	3	1	-
hagleiðr m	4	2	3	15	5	3	3
hamingja f	4	6	2	4	63	-	-
hæverska f	5	6	8	10	-	1	1
kraptr m	2	14	-	1	7	23	26
kerleiðr/-leiki m	1	2	-	-	-	8	2
megn n	1	3	2	1	-	3	2
meistaradómur m	1	3	4	1	-	-	3
mekt f	2	2	3	3	-	7	3
príss m	1	6	-	2	2	1	1
processia f	3	3	-	5	1	3	2
prýði f	1	2	1	2	-	8	4
rikkdómur m	4	2	6	3	2	4	13
snildarbragð n	1	4	-	-	-	-	-
sæmd f	6	16	6	15	16	16	30
tign f	14	8	5	4	11	12	7
trálofan f	1	2	-	-	-	-	3
vild f	4	2	1	1	6	-	-
sra f	3	2	1	-	-	-	5

According to Table V

ágæti n	1	1	1	-	6	-	1
ástarbruni m	4	1	-	-	-	-	-
blygð f	1	1	2	-	-	-	-
heiðr m	2	1	7	9	-	12	6
ilmr m	1	1	-	1	1	10	3
mekt f	1	1	4	4	-	-	-
meiðferð f	1	1	-	-	-	-	6
riddaraskapur m	1	1	-	19	2	-	-
svivirðing f	12	1	2	1	3	3	3
vísadómur m	4	1	-	3	1	7	-
yfirbragð n	1	1	-	2	9	7	3
sfintýr n	1	1	4	5	-	5	3

TABLE XIV (continued)

	DS I	KS	CS	RS	AS	STJ	NIK II
"Abstract nouns" in DS I not found in KS							
áeggjan f	1	-	-	-	-	9	3
áfelli n	1	-	1	1	3	4	2
aírnorsbragð n	1	-	-	-	-	-	-
angr m	1	-	-	-	1	1	2
augabragð n	1	-	1	-	-	-	3
biðlund f	1	-	-	-	-	-	-
blíðmali n	1	-	-	-	-	-	-
blómi m	3	-	-	3	-	-	-
blygðun f	1	-	-	-	-	-	-
bruggan f	1	-	-	-	-	-	-
burðartíð/-tími f/m	1	-	-	-	-	3	2
endadagr m	1	-	-	-	2	-	-
endalok npl	1	-	-	-	-	-	-
fals n	3	-	2	-	2	5	6
fégirnd/-girni f	1	-	-	-	2	-	-
flarð f	1	-	-	1	3	7	15
fordjörfun f	1	-	-	-	-	-	-
fóstrjörð f	1	-	-	-	1	-	-
fóstrland n	1	-	-	3	4	9	-
freistni f	1	-	-	-	-	13	-
framferð/-ferði f/n	2	-	-	6	-	20	8
frygð f	2	-	1	1	-	9	-
glatan f	1	-	-	-	-	-	-
háðung f	2	-	-	1	-	-	-
harar m	8	-	1	9	2	11	7
harmkvæli n	1	-	-	-	-	-	1
hégómi m	1	-	-	-	3	5	3
herleiðing f	1	-	-	-	-	7	1
hingatburðr m	1	-	-	-	1	4	2
hljóðagrein f	1	-	-	-	-	-	-
holdgan f	1	-	-	-	-	-	1
hringleikr m	1	-	-	-	-	-	-
hryggleikr m	2	-	-	-	1	-	-
hugrenning f	1	-	-	-	-	8	10
ihugan f	1	-	-	-	-	-	-
jungfrúðómr m	2	-	2	1	-	-	-
klerkdómr m	1	-	3	2	2	-	4
konstr n	2	-	-	-	-	-	-
krankleikr/-leiki m	1	-	-	5	-	8	1
kurteisí f	1	-	3	2	-	-	-
kvæðisháttur m	1	-	-	-	-	-	-
kynstr n	2	-	1	-	-	-	-
langmali n	1	-	-	-	-	-	2
lausleti n	1	-	-	-	-	-	-
léttleti n	1	-	-	-	-	-	-
manneskði n	1	-	-	-	-	-	2
neyðómr m	1	-	-	-	1	1	.1

TABLE XIV (continued)

	DS I	KS	CS	RS	AS	STJ	NIK II
nikillæti n	1	-	-	-	-	-	-
minkan f	2	-	-	1	-	-	2
missýning f	2	-	-	-	-	-	-
níðran f	1	-	-	-	-	-	-
órar mpl	1	-	-	-	-	-	-
pína f	3	-	2	-	-	4	8
óhafa f	1	-	-	1	9	2	1
piál f	2	-	1	-	1	1	3
prettir m	1	-	2	1	6	7	7
prófan f	1	-	-	-	-	3	1
ráðslag n	1	-	-	-	-	-	-
reipaganga f	1	-	-	-	-	-	-
rúnaáfl n	1	-	-	-	-	-	-
púsun f	1	-	-	3	-	-	-
samgangr m	1	-	-	-	-	2	-
sárleikr m	4	-	-	-	-	9	3
smán f	2	-	1	1	-	-	-
spásaga/-sögn f	1	-	-	-	5	1	-
sólarhiti m	2	-	2	2	3	4	-
stjörnufræði f	1	-	-	-	-	-	-
stórmerki n	1	-	-	-	2	4	31
sturlan f	2	-	-	-	-	-	-
sút f	2	-	-	4	3	12	6
teikn n	1	-	-	-	-	-	-
tilteki n	1	-	-	-	-	-	1
tregi m	2	-	-	4	-	-	6
trúleikr/-leiki m	1	-	-	1	4	1	1
uppstigning f	1	-	-	-	-	4	-
vanmáttir m	1	-	-	-	-	-	5
vanatilli n	1	-	-	-	-	-	-
vanvirðing f	4	-	-	-	3	-	-
varhugi/-ygð m/f	1	-	-	-	1	1	-
vegsemd f	1	-	2	-	1	6	2
vél f	8	-	1	-	6	10	-
velgerð f	1	-	-	-	-	-	-
vipr fpl	1	-	1	-	-	-	-
vissumerki n	1	-	-	-	-	-	-
vökvan f	1	-	-	-	-	-	-
þagnartími m	1	-	-	-	-	1	-
þversýning f	2	-	-	-	-	-	-
sáð n	1	-	-	-	-	-	-
ömbun f	1	-	-	-	-	7	5
TOTAL	260	143	104	188	274	410	396
PER 10000 WORDS	<u>146</u>	<u>72</u>	<u>88</u>	<u>55</u>	<u>57</u>	<u>41</u>	<u>99</u>

TABLE XV

Summing up Tables XIII and XIV

	DS I	KS	CS	ES	AS	STJ	NIK II
Table XIII	285	291	122	321	249	661	566
Table XIV	260	143	104	188	274	410	396
TOTAL	545	434	226	509	523	1071	962
PER 10000 WORDS	<u>306</u>	<u>217</u>	<u>192</u>	<u>150</u>	<u>109</u>	<u>107</u>	<u>241</u>

