

## SAMTÍNINGUR

### A COMMENT ON THE DATING OF AM 226 FOL.

THE CODEX AM 226 fol. consists of 158 leaves, and contains *Stjórn* (fols. 1–110r), *Rómverja saga* (fols. 110r–129r), *Alexanders saga* (fols. 129r–146v), and *Gyðinga saga* (fols. 146v–158r). The last page (158v) was originally blank; some notes added at a later date are now almost erased. The codex is well preserved but is not complete; single leaves are missing before and after the present fol. 99.

Apart from fols. 62–69, inserted in the fifteenth century or the beginning of the sixteenth century, all the codex is generally considered to be in one hand. In *Postola sögur* (1874: xii) C. R. Unger identified the scribe with the writer of *Tveggja postola saga Jóns ok Jacobs* in AM 239 fol. According to Ólafur Halldórsson, the hand of AM 226 fol. and AM 239 fol. is also the same as hand I in AM 233a fol. (fols. 1–12 and 28–29) and AM 350 fol. (*Skarðsbók*), and in the surviving leaves of *Óláfs saga helga* in *Bæjarbók á Rauðasandi* (AM 73b fol.).<sup>1</sup> Stefán Karlsson, who investigated these MSS in detail, came to the conclusion that further MSS by the same scribe or from the same scriptorium may be added: AM 219 fol. (and JS fragment 5, Lbs. fragment 6, and Pjms. no. 176, all originally from the same codex), AM 383 IV 4to, and AM 325 X 4to (and 325 VIII 3a 4to from the same codex).<sup>2</sup> Stefán Karlsson divides these MSS into two groups: (1) *Skarðsbók*, 226, 239, 233a and (2) 219, *Bæjarbók*, 383 IV, 325 X (and 325 VIII 3a), and claims that certain differences in the palaeography of these two groups could suggest that two scribes were here at work. 325 X (and 325 VIII 3a) seem to fall between the two groups, but whether this means that

<sup>1</sup> Ólafur Halldórsson, *Helgafellsbækur fornar*. Studia Islandica 24. Rv. 1966. P. 37.

<sup>2</sup> *Sagas of Icelandic Bishops*, with an introduction by Stefán Karlsson. Early Icelandic Manuscripts in Facsimile 7. Ch. 1967. Pp. 19–21. In his article “Helgafellsbók í Noregi” (*Opuscula* 4. Bibliotheca Arnarnagana 30. Ch 1970. Pp. 347–49), Stefán Karlsson adds yet another MS by the same scribe or from the same scriptorium, i.e. Perg. 4to no. 34 III in Stockholm.

they are in a third hand or that they form an intermediate link between the two groups is impossible to ascertain. He admits that the MSS do have many similar palaeographic and orthographic characteristics, but is, nonetheless, reluctant to assign both groups categorically to the same scribe.

Stefán Karlsson dates AM 226 fol. to the 1360s on the basis of a comparison of AM 226 fol. (which he refers to as 5f) and AM 239 fol. (5g) with AM 383 IV 4to (5a), AM 73b fol. (5b), AM 325 X 4to (5c), AM 325 VIII 3a 4to (5d), AM 350 fol. (5e), AM 233a fol. (5h), and AM 219 fol. His argument is as follows:

A firm point of departure for dating this group of manuscripts is provided by 350 where on fol. 149r the year 1363 is given as the date of writing. It can consequently be counted more or less certain that the manuscripts listed under 5e-h were all written in the third quarter of the fourteenth century and it is reasonable to think that 233a is the oldest among them, written before the scribe adopted the symbol  $\emptyset$ , and assignable, say, to the 1350'ies. If the group of manuscripts listed under 5a-d along with 219 etc. are in the same hand as the 350 group, then it is probable that 226 and 239 were written within a comparatively limited period, i.e. in the 1360'ies like 350 itself. Next to be written would be 325 X + 325 VIII 3a and finally 73b, 383 IV and 219 etc., belonging to the 1370'ies and perhaps the 1380'ies, since the chief differences between the two groups can be explained as the result of their belonging to different age-groups: the "youngest" group makes less use of  $\delta$  and  $\mathfrak{N}$  but more use of  $\nu$  (and  $w$ ) and  $\mathfrak{R}$  initially and of  $\mathfrak{æ}$  and  $\mathfrak{æy}$ . If, on the other hand, the manuscripts are the work of two or more writers from the same scribal school, then they can of course be contemporary, one of them with more "modern" habits than the other (21).<sup>3</sup>

In AM 226 fol., however, the symbol  $\emptyset$  is found only on fols. 1-61v, that is the part containing *Stjórn* I (Gen. - Exod. 18). From fol. 70r, where a new gathering begins with *Stjórn* III (Jos. - 2 Kgs.), to the end of the codex,  $\emptyset$  is not found. This part thus shares one important characteristic feature with 233a. Provided Stefán Karlsson's chronological

<sup>3</sup> Perg. 4to no. 34 III (see n. 2) seems to constitute an intermediate link between AM 325 X 4to, AM 325 VIII 3a 4to and AM 73b fol., AM 383 IV 4to, AM 219 fol., that is between group 3 and 4. Stefán Karlsson says: '34 III brúar því það bil sem var milli 3. og 4. flokks, og má því telja að tilvist þess tryggi til hlítar að báðir þessir flokkar séu gerðir af einum skrifara. Á hinn bóginn er ekkert í skriftarlagi sem tengir 34 III nánar en önnur handrit af 3. og 4. flokki við 1. og 2. flokk' (348-49).

dating of the MSS listed above is correct, it would seem probable that fols. 70r–158r were written at a slightly earlier date than fols. 1–61v, possibly in the 1350s like 233a, that is before the scribe adopted the symbol *ø*.

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#### A NOTE ON *ILLSKA* IN *GYÐINGA SAGA*

IN HIS study of the style of *Alexanders saga* and *Gyðinga saga* in “Það finnur hver sem um er hugað,” (*Skírnir* 134 [1960]: 61–73), Ole Widding says about *Gyðinga saga*: “Stíllinn verður að teljast fáskrúðugur þrátt fyrir mikla notkun mjög sérstæðra orða og orða í sérkennilegri merkingu (t.d. *illska*)” (p. 69). Widding does not specify in which way the meaning of the noun *illska* in *Gyðinga saga* distinguishes itself from the ordinary meaning of the word. In his article, “Några språkdrag i Alexanders saga och Gyðinga saga – med en utblick på Stjórn,” (*Sjöttú ritgerðir helgaðar Jakobi Benediktssyni 20. júlí 1977 I* [Reykjavík, 1977]: 234–250), Peter Hallberg makes a similar observation, however, and comments on the unusually frequent use of *illska* in *Gyðinga saga*: “Ett starkt iögonfallande inslag i vokabulären i GS [*Gyðinga saga*] är den ymniga förekomsten av substantivet *illska* ‘ondska’ ‘ondskefull gärning’” (p. 249).

Both as a simplex and in compound forms, *illska* is normally used in the meaning ‘ill will,’ ‘wickedness,’ and ‘cruelty,’<sup>1</sup> e. g., ‘hans illzka ok vdað hefir sva miok gengit or dæmum at með engu moti er þolanda,’<sup>2</sup> and ‘ef cona drepr búanda sinn eða ræðr hann fyrer illzcu sacar þeirrar at hon hefir legit með manni eða hyggr til.’<sup>3</sup> This is confirmed by the archives of the Arnamagnæan Dictionary: of the approximately 140 examples of *illska*, the vast majority is found in this meaning, often

<sup>1</sup> Cf. Walter Baetke, *Wörterbuch zur altnordischen Prosaliteratur*, 2nd. ed. (Berlin, 1976); Sigfús Blöndal, *Íslensk-dönsk orðabók* (Reykjavík, 1920–24); Erik Jonsson, *Oldnordisk Ordbog* (Copenhagen, 1863); Richard Cleasby and Gudbrand Vigfusson, *An Icelandic-English Dictionary* (Oxford, 1874); Johan Fritzner, *Ordbog over Det gamle norske Sprog* (Kristiania [Oslo], 1891); Leiv Heggstad, *Gamalnorsk Ordbog* (Oslo, 1963); Jan de Vries, *Altnordisches etymologisches Wörterbuch* (Leiden, 1961).

<sup>2</sup> Ólafur Halldórsson, ed. *Óláfs saga Tryggvasonar en mesta*. Editiones Arnamagnæanæ A:1 (Copenhagen, 1958), p. 234.

<sup>3</sup> R. Keyser and P. A. Munch, eds. *Norges gamle love I* (Christiania, 1846), p. 168, 29.