Pages 31, 47, and 98 were reproduced incorrectly in this edition of *Laws of Early Iceland, Vol. 1, Grágás I*. The corrected versions are included following this page.
next Winter Nights. The bodies and bones are to be taken to a church (p. 13) at which the bishop permits burial. If a man wishes to move bones, the landowner is to call nine neighbors and their serving men to move the bones as if he were calling them for ship hauling. They are to have spades and shovels with them; he himself is to provide hides in which to carry the bones and draught animals to move them. He is to call the neighbors who live nearest the place where the bones are to be dug up and is to have called them seven nights or more before they need to come. They are to be there at mid-morning. A householder is to go with his serving men who are in good health, all except the shepherd. They are to begin digging in the outer part of the churchyard and search for bones as they would for money if that was what they expected to find there. The priest who is asked to do so is required to go there to consecrate water and to sing over the bones. The bones are to be taken to a church at which the bishop permits burials; there it is lawful to do whichever one wishes, make one grave for the bones or several graves. All the wealth which belonged to the church where bones are dug up, whether it is in land or chattels or church equipment, is all to go to the church to which the bones are moved. If a landowner does not have bones moved as is prescribed, or if those men who are called do not go, each of them is fined three marks, and the case against those who are called lies with the landowner, and the case against him lies with anyone who wishes to prosecute. The summons in these cases is to be made locally and five neighbors of the man prosecuted are to be called at the assembly, and the court is to enjoin them by judgment to move the bones, and to bring them to church within the fortnight following the end of the assembly.

K § 4

If a church is burnt down or is so damaged that it is necessary to build (p. 14) a new one, then [the church] is to be built where the bishop wishes and it shall be as large as he wishes and it shall be called what he wishes. A landowner is required to have such a new church built on his farm, no matter who had had the previous one built. He is to begin building in such good time that, if he is able, the church is well enough finished within a twelvemonth of the damage for services to be held there.

The landowner is so to endow the church that on that account the bishop is willing to consecrate the church. Then the bishop is to go there

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23. Winter began on Saturday, October 11-17; probably the night of that Saturday and the preceding Thursday and Friday were counted the Winter Nights.

24. Cf. § 166.

25. I.e., the bishop decides to whom the church is to be dedicated.
half (p. 32) and the landowner has half. A drifting or stranded whale may be moved and secured or cut up if it cannot be secured. If fish “come ashore,” then men may catch them. Fish “come ashore” when they can be gaffed or caught by hand. Nets and hooks are not to be used. Men may take birds with damaged feathers if they can be caught by hand. A fifth part of such catches is to be given away, like the fifth part of Sunday catches. Men may hunt and fish as now enumerated and no more than that on the first, eighth, and thirteenth day of Christmas, Easter Day, Ascension Day, Whitsunday, the four Mary days, All Saints’ day, John the Baptist’s day, Peter and Paul’s day in the summer, on dedication days, and on Æðlákhr’s day. But all other Sundays and feast days have a common form of observance.\(^{83}\)

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<th>Obligatory gifts of portion of catch</th>
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K § 15

Observance of Lent

We must keep Lent. It lasts seven weeks. We shall start Lent on the Sunday announced at the assemblies and autumn meetings. When a man starts Lent, he may eat meat up to midnight but after that he is not to eat meat in those seven weeks until the sun shines on the mountains on Easter Day. On the Monday and Tuesday of the first week of Lent, it is lawful to eat two meals a day, but not meat, but on all other days except Sundays people are to fast from then until Easter. There are eleven nights when people are legally required to fast in Lent: the seven Friday nights, the first and last Wednesday night, and the Wednesday and Saturday nights in the Ember Days.\(^{84}\)

We must observe a Christmas fast. We shall start abstaining from meat on the Monday (p. 33) when there are three Sundays to go to the first day of Christmas. Meat is not to be eaten during that time except on Sundays and established feast days. We must fast on Fridays and the nights before them during the Christmas fast; and fast by day on the day before Christmas and before the thirteenth day of Christmas.

We must keep twelve Ember Days by fasting every year and also the nights before them. We are to keep Ember Days in the second week of Lent and during Whit week. On the night before the Saturday of the Ember Days in Whit week it is lawful to eat foods made from milk.\(^{85}\) We shall similarly keep Ember Days before Christmas and Michaelmas as announced at the assembly and the autumn meetings.

\(^{83}\) Add. § 17.
\(^{84}\) Cf. § 18 (p. 51).
\(^{85}\) Cf. Add. § 20.
For outlaws for whom passage from the country is laid down, and for whom a confiscation court has not been held, one home is to be chosen and the five neighbors who live nearest that home are to be told, and then he is as immune at that home as if it had been chosen at a confiscation court, and so he shall be on the road from that home to the ship. When passage is asked for him, he is to have the testimony brought forward which should be brought before a confiscation court if it were held. If a greater degree of immunity was laid down for him than for a lesser outlaw, then there is no need to choose the home for him.

Those men for whom terms of mitigation are permitted by the Law Council and announced at Lögberg to the effect that they may be given passage — passage is to be asked for them as for a lesser outlaw or as for a full outlaw who becomes an outlaw as the result of a private settlement, and testimony is to be brought by the witnesses named to witness the announcement of what terms of mitigation were permitted him. If men break the terms of mitigation permitted them, prosecution for assisting them is to be as for assisting outlaws who are outlawed as the result of a private settlement and the penalty made the same.\textsuperscript{120}

If permission is asked in the Law Council for terms of mitigation for anyone, a full outlaw or lesser (p. 96) outlaw, it only counts if all the men of the Law Council permit it and no one outside the Law Council forbids it by veto in such a way that those sitting in the Law Council hear it. But besides members of the Law Council no one else's words are to count in opposition to it unless they forbid it by veto.\textsuperscript{121}

Men who go abroad from here as outlaws who may be given passage are as immune in foreign countries as if they were under no penalty here for those causes. Men who are here made full outlaws, ones who may not be sustained and not given passage, may be killed with impunity and they forfeit their immunity in relation to our countrymen in foreign countries just as here.

K § 56

\textsuperscript{122}We shall hold spring assemblies in our country. Three chieftains together are to hold an assembly. They are not to hold an assembly of more than a week nor an assembly of less than four nights unless permission is asked for it in the Law Council. They must hold spring assemblies so that when the prosecution assembly is ended not more than six weeks of summer have passed. A spring assembly is not to be earlier than when

\textsuperscript{120} Cf. p. 97 above; § 73 (pp. 120-21), cf. Add. § 36.
\textsuperscript{121} Cf. § 117 (pp. 190-91).
\textsuperscript{122} Cf. Add. § 90.