

**Report: Action Taken on the Basis of the Examiner's
Recommendations**

For

**How The Sword Speaks: Violence as
Dialogue in Early Germanic Literature**

Piali Mondal

**Thesis submitted for the award of the degree of
Doctor of Philosophy in Arts**

Department of English

Jadavpur University

Kolkata-700 032

2025

Note to the Examiner

First of all, I want to thank the Examiner for dedicating their valuable time towards the assessment of my thesis, and their minute and thoughtful corrections of the same. As the Examiner has suggested, I have paid greater attention to the editorial corrections as they were deemed more essential. However, time-constraints because of my full-time job would not allow me to make some major changes the Examiner has asked me to incorporate in the sections prior to that; I do intend to remedy this in future if it is ever published. One of the technical challenges I had while making the corrections/revisions was the formatting issues I faced with Word Document, as spaces kept shifting a great amount even if I made the slightest change. Hence, there might be some discrepancies with the current pages (C.P.) I have indicated against the previous pagination; in such cases the exact page should not be more than two or three paragraphs away, as I have tried to cut down the formatting error to a minimum. There are some areas that I have edited heavily. They are indicated in green, as are the changes I made on my own. The suggestions I absolutely could not incorporate (but I certainly intend to in any future publication of concerned sections) have been marked in blue. As per the Examiner's suggestion, I have also decided to remove the ninth chapter and any reference to it, as I concede to the Examiner's opinion that more research is needed on my part regarding this topic.

Originality and Scope

While editing the thesis, the content and their page numbers have been rearranged. Hence, current page numbers are indicated by the abbreviation 'C.P.' where such rearrangements have occurred.

p.4- I concur with the Examiner that having ready material at hand on analogous comparisons between the two literary corpuses may have had a greater role in forming my bias instead of the reason I had cited previously. I have amended the wording to reflect that. (C.P.4). *I shall try to take into account the other approaches suggested by the Examiner in future publications.*

p. 143: Have consulted *Ormars rimur* and provided a comparison. (C.P.151-152)

Elaboration on the terms the Examiner pointed out

1. I am using the word "dialogue" in a general sense of there being an exchange of meanings between violence and networks of social concepts about the abstract and the material discussed in this thesis (hence compared to a speech-metaphor as speeches are also exchanges of meanings in a way), the etymological meaning of "alternating speech" not having any particular importance. I agree that "conversation" might have served equally well in terms of semantics, but I chose "dialogue" because it sounded more compact, and, dare I say, looked more aesthetically pleasing. Nevertheless, I have edited for the sake of clarity a few lines in the beginning. (C.P. 1)

2. I concur with the Examiner that it seems unnecessary to drag the word "binary" into it when "network" seems to serve just as well. Have replaced the "binaries" with "networks" throughout the thesis.

3. The "mate-realities" or "material realities" intend to take into consideration explorations of alternate realities accessible through the contemporaneous concepts of subjecthood and potential consciousness associated with the inanimate materials connected to violence. Have included this explanation in the corresponding page (C.P.227). *However, I do find the Examiner's interpretation of the term to be very interesting, though I had not thought of it initially. I will most definitely consider taking this up for future publications.*

Literature review: I shall surely include this if/when I attempt to publish this thesis as a monograph.

Relationship with Past Research

The Examiner is correct in assuming that in the initial phase of my research, that is, while drafting the chapter outlines, I made use of some informal sources to gain a basic idea about the topics I wished to cover, as these were easier to access. However, I don't remember them being very upfront about their theories/critics they were basing the information on, which may be one of the reasons why the Examiner thinks I am familiar with theories I can't claim to recall. I acknowledge this as the flaw it is, and shall endeavour to amend it in future publication/s. I did find out about the ways to circumvent the paywall/s in later years of my research (around 2018-19), but by that time my argument for earlier chapters was too set in place to accommodate any major change, hence my claim of not having access to secondary literature. The Examiner may find that I have tried to utilise such resources in chapters 7, 8 and 9, which were written after my discovery of these resources; the Examiner may also understand that I cannot mention explicitly the delay in the discovery of aforementioned material in my thesis, for obvious reasons. I have tried my best to address the specific cases the Examiner has pointed out, to the best of my efforts, and I will certainly try to maintain a more informed theoretical approach if/when I get the opportunity to publish this thesis as a monograph.

For p. 110 (Chapter 4), I have replaced 'are' with 'may be' (C.P.117-again, for consideration of time as I can't recall whether it is a conclusion I came to after reading primary literature or any particular secondary text- going through my resources for the chapter has not yielded any certain result). For p.111, after consulting my notes, I see that I was referring to Jenny Jochens in particular (and had probably avoided mentioning this source as I could only find a scanned copy with some omitted pages, not a digitised copy of the full book), so I have mentioned the relevant source. (C.P.117)

I have addressed the concern regarding the term 'peace-weaver' in chapter 4 (C.P. 117-118), and cited Baker's work as reference.

In concluding pages of this chapter (p.151/C.P.160), I have referred to the argument present in Clover's work. However, to build the argument on it rather than including it will, I am afraid, involve a more thorough reworking of this chapter, which I am unable to do at this moment.

Chapter 9 (containing pp.289-90) has been excluded from this thesis at present after considering the Examiner's sound advice, but Klæber's work will most certainly be consulted if it is to be included in any future publication.

I appreciate the useful checkpoints the Examiner has provided, and have tried to apply their instructions wherever I found the references to be lacking upon revising the thesis.

Analysis of Primary sources

Indeed, my translations of Old Icelendic texts are more likely to be flawed as, unlike Old English, the language was acquired by self-study. I would welcome any corrective suggestion the Examiner has regarding my translations, and certainly incorporate them in any future publication of part/entirety of the thesis.

p.219 (C.P.231-232) linked to p.225 (C.P. 237-238) by intratextual reference. P.225 (C.P.237-238) modified accordingly.

p.139. My apologies. I was probably thinking of Brynhildur in Brynhildur's hell-riding where she had more of a making of a *valkyrie* (though the term itself, that is, *valkyrie*, is not there, upon re-checking), but later replaced the reference with *Volsunga Saga* as the details of the punishment seemed similar. I have replaced the example with Sigrdrifa's, as "Sigrdrifumol" does explicitly mention that Sigrdrifa is a *valkyrie*. I have mentioned that Judith is one example, and not the only one. (C.P.146-147)

p. 143 - The passage in question has been modified to include my response to the Examiner's suggestion. (C.P.150-151)

p.180. cut. (C.P.191)

Chapters 7-8

The Examiner's suggestion of starting chapters 7 and 8 from Thing theory is quite interesting. I will keep in mind the Examiner's suggestion if/when I am to publish the thesis as a monograph. As I have explained later in this report with regard to Barraclough's references/chapter 8 (p.4), I have little grounding in ecocriticism, so I wish to approach such topics in depth when I am more well-versed in the basics at the very least.

Sentence: I agree that it might not have been the correct word. What I really tried to mention here was a sort of identity-driven purpose for the weapon that exists without a wielder's/bestower's intent, though it may sometimes align with the latter when the wielder's/bestower's intent is not contrary to the weapon's purpose. I had originally thought that this could be due to the weapon having some sort of sentience, but after reconsidering I see how this purpose could have come from the weapon's unique features/supernatural powers that could have contributed to the weapon's self-determination and agency without requiring it to have any recognizable form of sentience. Thus, I have listed such cases in the second phase of the 7th chapter or "weapons influencing violence", specifically as an aspect of active meaning-giving identities of the weapon that exist irrespective of the wielder's/bestower's intention for them. I have broadly defined actively meaning-giving identities as 'subjecthood', and have used the term 'agency' in conjunction with 'subjecthood' wherever I have thought it to be applicable. i.e. where the weapons seem to have an identity-driven purpose. (See: C.P.251-C.P.268). I have also included a reference to Miriam Mayburd's article, whose idea of 'agency' seemed to match the kind of identity-driven purpose or agency I had in mind. However, I have not reframed, based on Mayburd's conclusions about the 'agency' of weapons, the sections/instances pertaining to the weapons' agency, as I believe (unlike Mayburd's article) my arguments focus more on the meanings that such agencies give to action rather than the diverse perceptions of the agency itself (though said meanings and perceptions are admittedly connected). I would certainly like to examine some of her statements in future publications, such as the possession of Tyrfingr, or the 'groaning' of Sköfnung.

p. 248 (C.P. 263-264)-Tómlátur: of the ten sources the dictionary mentions, I could get my hands on about six (*Stjórn*, *Jóns saga helga*, *Jóns saga postula* and *Vincentíuss saga* I looked for, but could not find). The only other meaning of the word that I found contextually applicable was 'idle', used as such in *Gísels þáttur Illugasonar*, *Þorsteins saga víkingssonar*, *Vatnsdóla saga*. As I have explained my unintentional misuse of the term sentience, it should clear up the confusion regarding the 'sensing' part, and that I have interpreted the sword's "slowness" as a behavioural characteristic that is unmediated by the wielder- that is, it remains slow despite the wielder's (Kormákur's) fastness. The other meaning that I got from the dictionary, that is, 'idle', does have a better argument for the weapon's subjecthood. As such, I have included a reference for the same, though regrettably it is not the thorough discussion of the term the Examiner suggested. [I will certainly attempt to discuss the separate elements of the term in any future publication of the thesis.](#)

p. 243-244 (C.P. 259): Freyr's sword- I was a little confused about the meaning of hoskr (horskr*), as the secondary sources I consulted do not interpret it in the same way. Based on what Sturtevant comments on the double-meaning of the word, it may mean wisdom with the other sexes (Albert Morey Sturtevant, "A NOTE ON THE HÁRBARÐSLJOÐ", *Publications of the Society for the Advancement of Scandinavian Study*, Vol.1, No. 4 (November 1913), 160). However, according to Ralby, this term may be associated with bravery (Aaron Francis Ralby, *Wyrd, Wisdom and Warriors: Heroic Sapience in Medieval German Epics*, PhD Diss.(Cornell University, 2010), 97 (F.N. 108)). Hence, I have taken the easy way out and chosen to translate it as 'hero' as per the Gering, Hildebrand and Bellows translation. [I thank the Examiner for his suggestions on connecting the sword's agency to Skírnir's wisdom and particularly his wisdom regarding magic, but I have been unable to find any](#)

source that hints at the latter. I am, at present, more inclined to take this up in future publications, after I am closer to understanding the full ramifications of *horskr** and its connection to the sword.

‘sax’/ ‘seax’- After consulting both ONP and Bosworth-Toller, I do concede that the Examiner is right in commenting that the thesis was amiss in weighing up the evidence. Although the weapon was indeed sometimes used in the situations I mentioned, it has also been used quite frequently by ‘worthy’ individuals in courageous acts. Hence, I am omitting this connection between sax/seax and non-heroic wielders/situations at present. I wish to take up this conjecture in later publications if a more thorough search provides more concrete results. See: p. 239-240 (C.P.254), p. 252 (C.P.268), p. 262 (C.P. 279).

Regarding chapter 8, I thank the Examiner for the intriguing suggestion of writing this chapter from the vantage point of the breaking down of socio-spatial norms, and in future publications I would certainly like to explore this and more on the regulatory socialisation of space. I have, however, included a few references on the wiki list while discussing primary sources on *hólmanga*, and I shall try to make the discussion more extensive in any monograph or article that takes up this topic in future. While I have found Barraclough’s article very interesting and have referred to it in this chapter regarding the validity of using literary examples such as Icelandic sagas as cultural narratives (C.P. 271-272), analysing and using the extensive ecocritical studies that Barraclough herself refers to will need a thorough background reading of ecocritical works on my part. I will, certainly, keep this approach in mind if/when I attempt to publish a monograph based on this thesis.

I have found Bloomfield’s article to be particularly useful, and have tried to utilise it in the ways suggested by the Examiner (*Beowulf*- C.P. 281; *Battle of Maldon*- C.P.288-89) in addition to suggesting it as a good source for various kinds of trials by combat in Germanic communities (C.P.272) and differing critical opinions on trials by combat as ordeals (p.260 / C.P.277). I have referred to Brown while briefly discussing the divine elements of *hólmgang* (P.260/C.P.277) and also in the first chapter while discussing the ordeal. I would like to explore the references to the hall in detail in future publications, as in the present thesis it might require overhauling of large sections in this chapter and other ones. The Examiner’s suggestions on future research regarding the connection between judicial combat, sanctuary and gender have been duly noted.

Editorial corrections

Expression/Presentation

The revised thesis has divided each chapter into clearly demarcated sections. An attempt has been made to provide useful signposting. Including p.239/C.P. 253-254

pp.41-46 (C.P. 44-49): As the discussion was on expression of divine wrath/divine punishment as a consequence of going against God/gods being perceived differently with regard to the Christian God and the pagan pantheon, I have inserted a paragraph break in Page no. 48 to separate the part focused on the divine wrath (for refusal/denial/rejection of divine intent) of the pagan gods from the part on the same of Christian God. Hope this provides some clarity.

pp.103-107 (C.P. 108-112)- I have inserted more paragraph breaks, and changed and added a few sentences to make this section more comprehensible.

I have tried to provide better conclusions for the chapters indicated in the report (the report specifically mentions the first three chapters to be lacking in this regard), and attempted to maintain in the conclusions of the chapter a general consistency of pattern I admit as being heretofore somewhat absent.

I regret to mention that the ‘search and replace’ option in my word document does not seem to distinguish between an italicised comma and a normal comma. It suggested about 9457

changes. The italicised s-es and capital/small P have had the same issue with the search and replace option, I have tried to correct all manually, hence. The particular examples the Examiner has pointed out have also been duly corrected (P.98, C.P.102,103)

Spelling of names

I have changed the spelling of all suggested words to the Modern Icelandic spellings provided by the Examiner, as I have used *snarpa.is* texts for this thesis, mostly.

I have kept 'Raknar' as is, as the modern Icelandic spelling given against it also seems to be Raknar. In footnotes where "Voluspo" is mentioned as a chapter in the *Edda* edited by Hildebrand, Gering and Bellows I have kept the name as it is, because the chapter-name is spelled as such in the text. Same goes for "Hovamol" and "Hyndlujoth". The form *valkyrie* has been maintained. Length-marks removed from Old English names to the best of my efforts.

Editorial corrections re-concepts/ terms not discussed above

For p. 36 and other pages, all instances of 'crusade's which do not apply to the historical events specified as such have been duly replaced with 'conflict'/'violent conflict with the religious other'.

p. 70 (C.P. 73) explanation removed since it is not required anymore.

p. 42 and 47. Cut/Amended (C.P.44 and 50). **Significant amendment in p.47/C.P.50**

p.60. Have tried to rephrase one of the paragraphs to negate the impression of the Church being a monolithic institution. See last paragraph of 63 (cont. to 64)

p. 56, p.60. 'Early Germanic Church' replaced with either 'The Church' or 'The Church in Early Germanic societies' depending on the context. (C.P. 59-60, C.P. 63)

p.63. Have tried to rephrase. (C.P. 66)

Re. p. 293: The ninth chapter has been removed.

All 'state's have been replaced with 'polity'. However, replacing the compound 'state-mechanism' with 'polity-mechanism' sounded awkward, hence it has been avoided.

p. 200. "Franks, Vandals and Visigoths"- modified (C.P.212)

p. 205. "sovereign nation state" corrected to "monarchic polity". (C.P.217)

All instances of 'legislature' found and replaced with 'law'. **Similarly, 'legislative' has been replaced with 'legal' wherever applicable. (p.93/ C.P. 98)**

Reg. *Comitatus*: I have attempted to describe how I understand and use the term in this thesis in the preface of the thesis (C.P.3) and the introduction of the fifth chapter. **I do acknowledge the validity of using the term itself needs examination, and I do wish to take this up in the long run, provided a more incisive study about the same is not published in the interim.**

Page-by-page notes/ corrections (page changes indicated in parenthesis):

Preface:

P.1 Have modified the opening paragraph to further clarify the agenda of the thesis. (C.P.1)

P.3 A clarification of the term 'comitatus' as it is used in this thesis has been duly provided as per the Examiner's suggestions in the "Editorial corrections" section. (C.P. 3).

‘violence or its regulation’ amended to ‘violence and its regulation’. (C.P. 3-4)

p.4 ‘communicative aspects or cultural identities’ amended to ‘communicative aspects and cultural identity’ (C.P.4)

p. 5 Line added on treatment on proper names in translations. (C.P. 5)

Acknowledgement:

Some lines added. (C.P.6)

p. 8. ‘Well-intentioned’ omitted. Julius Caesar’s name omitted as there seems to have been a mix-up. (C.P. 9)

p. 9. “survived through...”- Have amended the phrasing. (C.P.9)

p. 10. Emendation noted. Reference provided for *hærg*. (C.P. 10)

p.11. ‘den’ amended to ‘lair’. (C.P.12)

p.13. ‘Sturluson’- Duly amended for all such instances. ‘Æsir-Vanir conflict’- cut. (C.P.14)

p.16. ‘Valhalla’ replaced with ‘Valhöll’, on other pages as well. F.n. 17 (Now 20)- ‘mor’- corrected to ‘more’. (C.P. 17)

Major modifications have been made to this chapter after page 20 to make the discussion more comprehensible and streamlined, especially in the ‘indirect influences’ section.

p.25. Some lines have been altered and reference added. (C.P. 25)

p. 27. ‘ad infinitum’ cut. (C.P. 27)

p. 28. ‘exists in’ *Gesta Danorum*. Amended. (C.P.29)

p.29. comma inserted after “character in Brennu-Njál’s saga”. (C.P. 29). (Refer...) corrected to (see...). (C.P.29)

p.30. Not understood. Is the sweeping claim the implicit influence of the divine on the ordeal or something else? Argument modified and citations provided if it is the first case. If “sweeping claim” refers to the statement about ordeal substituting oath-taking in certain cases, then it has been modified to align with the current argument, and citation has been provided for the modified statement (the reference for the previous statement was I Edward 3, *The Laws of Early English Kings*, 116). (C.P. 31-32) major modifications.

p. 31. Corrected ‘judiciary’ to ‘judicial’ (C.P. 32)

p. 32. Syntax reconsidered. Claim regarding Berserkers clarified- “The literary evidence...”. Dale’s thesis has been cited regarding relevance of evidence. (C.P. 33-34) Original quotation from *Hövmol* removed. The word ‘they’ amended to ‘Berserkers’ for clarity. (C.P.33)

“in more detail” corrected to “in greater detail”. (C.P. 32)

p. 33. Corrected to Sigeberht of East Anglia. Citation provided. (C.P.34)

p.36. First sentence of the mentioned paragraph amended to reflect the scarcity of evidence. (C.P.37) References provided for the two mentioned examples. (C.P.37 and 38, respectively)

“Yet in methods...” this line has been slightly changed. (C.P. 37)

p.37. Have clarified that my statement regarding Gissur's and Uppsala blót's imitation/mimesis of Óðinn is speculation. (C.P.38)

P. 37 'replicate' amended to 'may attempt to emulate' (C.P. 38)

p. 38. 'the sacrifice of the horse to Óðinn'- Said source has been found to be an anachronistic assessment. Hence, omitted. (C.P.39).

p. 39. Have modified the claim somewhat, and tried to provide supporting evidence. **Major modifications.** (C.P. 39-43)

P.45. Reference to King Hákon abbreviated and modified in alignment with previous reference in same chapter. (C.P. 48)

p. 47. '(Like...)' corrected to '(like...)'. (C.P. 50)

p. 49. 'Óðinn-believer' changed to 'pagan'. (C.P. 51)

p. 51. The inconsistency has been corrected to the best of my efforts. (C.P. 53)

p. 52. Conclusion modified to more comprehensively express the intent of the chapter. (C.P. 55-56)

p. 54. Rephrased to make the logic more consistent. (C.P. 57)

p. 58. "...possibly held to be of as much regard..."- modified. (C.P. 61)

'dedicated' changed to 'prescribed' (C.P.61)

p. 61. "As miming Christ is commendable..."- the line slightly altered after this. (C.P. 65)

p. 63. "...in a benign manner like Snorri's..." – removed. **Major modifications.** (C.P.66-67)

p. 65. "some warriors trust" corrected to "some warriors trusted". (C.P.69)

P. 66 "Thirdly, we will look at..." corrected. Was not correctly phrased. (C.P.69)

p. 69. 'hree' corrected. (C.P. 72). "The label 'heathen'..."- modified. **Keeping this in mind, 'heathen' has been modified to 'pagan' wherever the word has not been used in the context of the Germanic pagans being seen as opposition/adversaries by the Church.** 'peaceful'- quotation mark corrected (as the thesis is using single quotation marks for emphasis, previous use of double quotes was incorrect on author's part) (C.P.73)

p. 72. (71?) statement reg. linguistic similarity- cut. (C.P. 74)

p. 72. (that > (that. Corrected. (C.P. 75)

p. 78. 'Fleury's' > 'Fleury's'. Corrected. (C.P.81)

P. 80. 'gemæne' translated to 'in common'. (C.P. 84)

p. 81. *Þings* > *þings* (C.P.85)

p.82. Major revisions. one line added to first paragraph. (C.P.87)

P.84. "In all of these cases..."-slightly rephrased to make better sense (C.P. 89)

p.85. Have modified the statement to include a reference to Gradowicz- Pancer's work. I did take a look at the open-access material that cite this work, but they do not seem to have anything specific to add about the connection between legal treatment of female violence and its social perception, apart from what Gradowicz-Pancer already mentions in her work. (C.P.89)

p. 86. “possibly unmarried”- considered speculation upon revision, modified to fit the argument in p.159. (C.P. 91)

p.88. space removed after ‘*Salica*.’. (C.P.92)

p.91. Reference to the thesis’ discussion about its usage of term ‘comitatus’ added, in parentheses (C.P. 96).

p.97. “is written four centuries after Wihtrud’s laws are”- corrected. (C.P.101)

p. 98. ‘rights. with’> ‘rights, with’. Replaced the period with a comma, as the sentence was flawed. (C.P.102)

p. 101. Have attempted more circumspect phrasing, in both cases. (C.P.106). Citation added.

p. 102. “This is typical of...”- this sentence has been slightly rephrased to make better sense (C.P. 107)

p. 102. “This is something that...”- Have clarified. (C.P.107).

p. 104. “The length to which these securities are removed”- Have edited both the sentence indicated and the one before it for better comprehension. (C.P. 109)

p.105. ‘physical symbolism’ corrected to ‘legal significance’. (C.P.110)

p. 108. Have added to the conclusion. (C.P. 113-114)

p.110. For this and all other references to the passive/active nature of women’s roles in violence, indirect/direct has been used instead.

p.111. Amended to ‘cultural biases of the times these texts record’ (C.P.117)

p.122/112*?. Yes, I think I understand what the Examiner wishes to say here. Amended. (C.P.118-119)

p.112. Text has been correctly inset. (C.P.119)

p.116. “were not always”- corrected(C.P.122). “husband-as”- Corrected. (C.P.122).

p.118. See 110.

p.119. Corrected. (C.P.126)

p.121. “Firstly...”- two lines modified to make better sense. (C.P.127-128)

p.121. Fourth function of goader removed – “Fourthly” onward, as it may be a repetition of the first function. (C.P.128)

p.123. Explanation provided (C.P.130-C.P.132)

p.126. ‘maybe’ corrected to ‘may be’ (C.P.133)

p.128.“mirror the insults”...line altered to make our case more clear (C.P.135)

p.128. “However, these men can only escape...”- rephrased (C.P.135)

p.130. corrected. (C.P. 137)

p.131. “a text of much earlier resources”- corrected to ‘a text drawing upon much earlier sources.’ *Ergi* and *argr* interchanged wherever necessary. (C.P.138)

p.135. “This has much” corrected to “You have much”. “he cannot perform”- argument modified. (C.P.142)

p.135. “calculating” omitted with regard to the reference to Sköfnung’s user as it was an inference. (C.P. 142-143)

p.137. “Hence, any violence committed by men...”- this paragraph has been slightly changed to clarify its statement. (C.P. 144)

p.139. ‘emblematic reason’s corrected to ‘symbolic significance’. (C.P.146-147)

p.141. ‘professional warriors’ modified to ‘skilled fighters’. (C.P.148)

“Most discussed”: Not sure about the specific kind of discussions requested here. If it is about works that discuss the term ‘shield-maiden’’s suitability for Hervör, I am well-aware that she is never directly referred to as a shield-maiden in the text (unlike her granddaughter); I have referred to her in a general way as a shield-maiden as many of my academic predecessors have. I have included a reference to Carol J. Clover’s work, nevertheless, to show precedent for using the term in this manner. (C.P. 148)

p.142 “...and sparing them the gendered constructs...”- modified to clarify the statement. (C.P. 149)

p.144. “Tyrfingr is a sword that carries...” rephrased so as to represent the text in a more correct way. (C.P. 153)

p.144.Meaning clarified. (C.P. 153). Translation corrected. (C.P.153)

p.145. “women generally take”- Rephrased. (C.P.154)

p.147. Significant changes made to the two lines immediately following ‘So far’ (C.P.156)

p.150. Argument rephrased. Citation added. (C.P.159)

“If they were to indiscriminately participate”- rephrased to enhance clarity (C.P. 160-161)

Chapter Five- Introduction, Limitations of the Chapter, Framework of the chapter have been heavily edited to clarify the argument of the chapter (C.P.162-170).

p.152. Cut. Sources were graphic novels, and hence considered that reliability of the source may be questioned. (C.P.163)

p.154. Agreed, invalid statement. Cut. (C.P.164)

p. 156-157. Statement of comparison with modern anthropologists, removed (C.P. 166). I have also attempted to discuss the thesis’ usage of term *comitatus* both in the introduction of this chapter and the preface of this thesis, and why using Tacitus’ work as a starting point might be beneficial for this chapter’s argument (C.P. 167). I do understand that the secondary sources on the same have been under-utilised with regard to the framing of the discussion, and I shall attempt to rectify it in future monograph/s, if any.

Also, regarding the translation of the Tacitan extract on P.155-156, I may have interpreted one line of my translation in a one-dimensional manner. *Insignis nobilitas aut magna patrum merita principis dignationem etiam adulescentulis adsignant/* “A noble birth or great merit of the father secures for the young men the rank of a captain”; the captain-hood, as I understand now, could have also come post-facto, or after joining the retinue, and not immediately after the weapon-induction ritual as I had previously understood-the timing may not be so certain, only that pre-existing conditions may result in a swift rise to captain-hood. As I had subsequently applied my previous understanding to two more discussions within this chapter, such discussions have been duly corrected to reflect my amended interpretation of the text. P.159 (C.P.170-171), P.162(C.P.173). The word ‘fellowship’, where applicable, has also been replaced with *comitatus* to maintain consistency.

p.158. 'earliest manuscript' corrected to "only manuscript" (C.P.168). "By the time..." rephrased (C.P.168). "late middle ages"- cut (C.P.168). "It was enough...", rephrased and clarified (C.P.169).

p.162 (161?). corrected, agreed that 'race' may not be the best choice of word here. (C.P.173)

p.165. 'stanza' corrected to 'passage'. (C.P.176)

p.171. Corrected. (C.P.183)

p.174. Rephrased to "especially in 10th Century AD and post-10th Century AD texts"(C.P. 185)

p.175.Cut. (C.P.187)

p. 180. "Consequences of murdering..."- this entire paragraph has been modified to better fit the context of the chapter and to connect it more clearly to the argument in the previous paragraph. (C.P. 190-191).

Introduction, Limitations and Framework sections have been greatly modified for the sixth chapter as well. (C.P.195-200)

p.184. Corrected. (C.P.196)

p.185. Corrected, rephrased, and cut, in that order (C.P.197).

p.195. Statement clarified. (C.P.208)

p.196. "As discussed in the previous chapter..." -This line has been modified. (C.P.208)

p.198. Agreed, not necessary. Removed. (C.P.211)

p.208. 'blood-shed' corrected to 'bloodshed'. (C.P.220)

p.211. "...frequently in terms of debts" corrected to "...frequently in terms of gifts" (C.P.223)

p.218. "an object used" and "action. secondly"- amended. "as well as that of the wielders"- clarified. (C.P.230). "It is easy to determine..."- modified (C.P. 230-231).

p.227. 'It is further enforced'- Sentence completed. (C.P.239)

p.229. 'kennings' and 'paeans'- modified (C.P.242). "The past success of the weapons..."- this line has been slightly modified. (C.P.242)

p.232. 'life-stone'- explained and citation added. (C.P.245).

p.233. "The post-battle sacrifices of weapons..." modified this statement and the following argument accordingly (C.P. 246-247). As for p.236, Added the reference to *Hervarar Saga* as per the Examiner's recommendation (C.P.249-250). *Ynglinga saga* italicised (C.P. 246-247)

All references to chapter 9 omitted as that chapter has been removed. References to the burial customs inserted.

p. 234. 'Then of this'- Corrected. '—him bið'- Corrected (C.P. 248).

p. 237.'curtesy'- sentence rearranged, hence omitted. (C.P.251).

p. 238. "It is easier..."- tried to amend and make more legible. (C.P.252) 'Non-autonomous'- have replaced this with 'passive', and attempted to discuss in detail what I mean by this wherever the term has been mentioned (C.P.253). "Of the visible material features"-Duly modified. (C.P.253).

(C.P.251-267)- Heavily edited on account of the Examiner's valid concerns about the previously proposed sentence of weapons.

p.239. Specific page mentioned (C.P.253-254). “This might be representative of...”- explanation added. (C.P.254).

p.240-241. Indeed, the sources that suggest it do only speculate about this association, hence I have used the word ‘may’. I am not sure how to keep this argument within the bounds of evidence, as my proposal itself is based on previous speculations. Hence, I am removing this section. (C.P.255)

p.242. ‘advices’ corrected to ‘advises’ (C.P.256)

p.246. ‘overly’ corrected to ‘overtly’, and ‘unhand’ rephrased. (C.P. 261).

p.250. I made two mistakes here. I meant that individuals who are not inherently magical like the dwarves and had presumably only learned it as a skill could also place a curse on a weapon, though the phrasing was off here. My second mistake was in assuming that dwarves are inherently magical, which may be due to a biased opinion informed by popular literature. I have taken more care to rephrase this sentence. Also, the curse element has come up in different versions in different ways, which this thesis has sought to acknowledge via footnote. (C.P. 266)

The thrall’s curse was mentioned in the longer ‘Y’ version of *Gísla Saga*, but not in the shorter version which *snerpa* follows, though the refashioning of the sword into a spear is mentioned in both. Have added commentary and citation accordingly. (C.P. 266).

p.251. Amended to reflect in a more precise manner what the quote is suggesting. The translation has also been corrected. “to that merit” corrected to “to that effect”. (C.P.267)

p.252 ‘see footnote’ removed. (C.P. 268)

p.252 “Similarly...” this sentence was found to be incomplete. Have completed the sentence. (C.P.268)

p.254 One line added to the introduction (at the end) to more lucidly express the motive of the chapter. (C.P. 270)

p.255. Modified, reference provided for existing statement. (C.P.272). ‘military combats’- corrected to ‘trials by combat’. (C.P. 272). Quite a few lines have been moved around, please check (C.P.270-272)

p.256. Claim rephrased. (C.P.273)

p.257/258?. Done. (C.P. 275 and C.P.276, respectively)

p.258. “three shields...atonement”- retrospectively, I found this statement to be somewhat vague and lacking reference. Looking at my notes for the chapter, I saw that it was a reference to a law concerning debt-payment, so I have added that reference. (C.P.274-275)

p.259-60. All references to the *tjösnuþlót* as a sacrifice have been modified since the ritual’s classification as such is debated upon. (Ciklamini, 311-12) (C.P.276-277)

p.261. corrected. (C.P.279).

p.263. I have consulted St John’s article and gone through the sources he has cited (open access ones, of course). I found Damon’s argument, in particular, to be useful. Hence, I have cited it. St.John’s article, in its entirety, has been cited alongside Damon’s article in the relevant footnote as additional reference (C.P.280)

p.267. I have cited some literary reasons along with relevant critical sources. See footnote: F.N. 520. (C.P. 286)

p.268. Meaning taken from a translation of *Heiðarvíga saga* by William Morris and Eiríkr Magnússon. Citation added. However, the term has been changed to fortification as per the Examiner's recommendation. (C.P. 287)

“die in on the”- corrected. (C.P.287)

p.270. “...logical coherence”- rephrased. (C.P.289-290). “Human sacrifices” omitted, I think I might have confused this temple with another. (C.P.290)

p.271. Rephrased, exposition of the narrative context provided (C.P.290-291)

p.273. Corrected. (C.P.293)

p.275. Modified. (C.P.295)

p.278. Corrected. (C.P.298)

p.288- P.316 not addressed because the ninth chapter has been removed in its entirety.

p.317- Duly noted and corrected. (C.P.307)

Conclusion has need duly modified to accommodate the changes in the thesis.