

*viking*," is a common phrase and one used before the sagas were written down, for a Swedish runic stone records a man who "died on the west voyage in viking." The use of the word *viking* relates to occupation: the peaceful merchant, though he came from the same home and sailed into the same waters as the pirate, was not called a viking; the distinction comes out in the description of one who was both by turns (*Egil's saga*, chap. 32); Björn was a great traveller, *var stundum i viking enn stundum i kaupferðum*—"he was sometimes in viking but sometimes on trading voyages." At first the name was honourable: "Naddodd was a great viking," says *Landnáma*; but gradually as things became more settled it was possible for the pirate to be no hero; "Thorbjörn bitra was a viking and a rascal," says *Landnáma* (ii. 32) of one who disgraced his calling by plundering the wrong people. In the saga of Cormac the Skald the transition is apparent: the ancestors of the family were vikings of the good old sort in the ninth and early tenth centuries, but towards the close of the tenth century, when certain travellers on a trip from Trondhjem to Denmark were taken by "vikings," the word means simply pirates of no heroic sort. *Rauðavikingr*, a red pirate, is parallel to *rauða-rán*, red robbery; and when the literature of the north began to be composed, and not only written down, by churchmen, to whom the deeds of their ancestors were as abhorrent as their heathenism, viking came to mean any robber; until at last, in the story of David, the giant Goliath is called "this