Wonderful legends, wonderfully framed
The only Experiment I have ever seen of
the Saxon element in our language exclusively.
Hence a fascination unique & inexplicable.

Thank you, dear Mr Higginson
for a reading of this astonishing
book. To be wondered at and
wondered much. It is like
pulling up poetry by the
roots and examining it
botanically.

With our united regards
to your wife believe me
always sincerely yours
Annie Fields.

March 12th
37 Charles St.

Wonderful legends, wonderfully translated
The only Experiment I have ever seen of using
the Saxon Element in our language exclusively.
Hence a fascination unique & inexhaustible.

THE

[redacted] OR YOUNGER

ERRORS AND CORRECTIONS.

Page	5	... lines 15, 16	*for*	the the	*read*	the
—	32	..... last line	.....	ont	.....	out
—	38	..... line 14	.....	seareh	.....	search
—	46	 5	.....	the	.....	the
—	61	 15	.....	you	.....	thee
—	80	 7	.....	mímirs	.....	mímir's
—	81	 9	.....	takes he upper	...	takes he *the* upper
—	105	 9	.....	Plútushell	.....	Plútus hell.

It should also be observed, for the sake of those readers who are not familiar with the old þ and ð, that these signs answer respectively to the hard and soft *th* in English.

STUCKHOLM.

NORSTEDT AND SONS

1842.

LONDON: WILLIAM PICKERING.

THE

PROSE OR YOUNGER

EDDA

COMMONLY ASCRIBED TO

SNORRI STURLUSON

TRANSLATED FROM THE OLD NORSE

BY

GEORGE WEBBE DASENT, B. A. OXON.

STOCKHOLM.
NORSTEDT AND SONS
1842.
LONDON: WILLIAM PICKERING.

TO THOMAS CARLYLE.

PREFACE BY THE TRANSLATOR.

The short work now for the first time, it is believed, laid before the English reader, forms in the original the first part of a collection published by Prof. Rask at Stockholm in 1818, under the following title. "Snorra-Edda ásamt Skáldu og Þarmed fylgjandi Rit-gjörðum". "Snorri's Edda together with the Skálda and the Treatises thereto belonging". It was the opinion of that great Philologist that this collection grew together in the family of Snorri Sturluson, the work of several hands at different times; and the Translator has not scrupled to separate writings, which have scarcely any other connection than the fact of their being found following one another in the same MS. At some other time he looks forward to stating his convictions on this matter, and his reasons for them, at greater length; but for the present he must content himself with saying, that his opinion is in the main the same as that mentioned above as expressed by Prof. Rask.

Without entering into any discussion on the present occasion, as to the time at which the younger Edda was written, or as to its author; The Translator wishes to say that he

has felt no hesitation in placing the "Foreword to the Edda", along with the "Afterwords to Gylfi's Mocking and the Edda", at the end of the volume, partly because they are plainly of a later age, but chiefly because he is desirous to save the reader from falling at the very threshold, into those false conceptions concerning the nature of the Asa in the old Norse Mythology, with which the Foreword in question is filled.

He has also taken the liberty of printing separately and under a different title, the chapter which in the original stands as the first in "Gylfi's Mocking", because however interesting, it has clearly nothing in common with what follows, and is doubtless, the interpolation of some early copyist, who thought himself bound to write down at the same time all he knew about Gylfi, and could find no better place for this myth than to set it first: it is remarkable that in the Upsala MS., said by some to be the oldest extant, this chapter is omitted.

With regard to the Translation itself, his chief wish was to make it as faithful as possible, and though he knows that it might have been smoother throughout, and that it contains

much that will seem harsh and abrupt, both in wording and construction, to the polished ears of the 19th century, he could not help himself in these respects, his aim being to make a translation, not a paraphrase. In one passage only he has been forced to soften words, which the simple Norse tongue spoke out boldly without shame, but which our age, less inwardly pure perhaps, but more outwardly sensitive to what is unseemly, cannot hear without a blush.

After all the pains he has bestowed on his translation, he is well aware that faults are to be found in it, and that his renderings of doubtful passages, may not tally with those of others; but in the gloom which still hangs over many customs of the Old Norsemen, and above all in the want of a good Glossary of their tongue, (for the collection of Björn Haldorson is poor and meagre in the extreme *) he trusts that his failings will be treated with mildness, since all may stumble in the dark.

It was his intention to prefix a facsimile from a celebrated MS. of the Edda, preserved in the Library of the University of Upsala,

*) May the Old Norse Glossary on which Mr. Cleasby is said to be at work soon appear.

and up to the very last moment he hoped that this might be possible; but hindrances, to be looked for rather in the Vatican than at Upsala, have rendered this intention and hope alike fruitless.

Lastly there is yet one point on which a few words must be said: most readers, it is likely, will think a work of the kind incomplete, nay useless, without a good Index of Proper Names and their meanings; to this objection the Translator is willing to allow very considerable weight, but as his excuse he would state that considerable progress had been made in such an Index, when circumstances arose, which would have made it, if printed, a hurried production, and rather than do the thing ill he gave it up for the present. It is however his purpose to translate the Skálda at some future time, should leisure and health be granted him, and he hopes then to atone for the imperfections of this volume, by an Index which will serve for both works, as there are comparatively speaking few Names to be met with in the one, which do not also occur in the other.

Ulfsunda near Stockholm, July 20th, 1842.

THE YOUNGER EDDA.

Als producte der vernunft (aber nicht der denkenden) enthalten die religionen der völker, so auch die mythologien, sie mögen noch so einfach, ja läppisch erscheinen, wie ächte kunstwerke, allerdings gedanken, allgemeine bestimmungen, das wahre, denn der instinct der vernünftigheit liegt ihnen zu grunde.

Hegel. Gesch. der Philosoph. p. 98.

De sällsamma bilder, som möta oss i denna våra förfäders lära, skola redan i sig sjelfva vara bevis nog, att vi här inträda i en för oss och all nyare odling främmande, längesedan försvunnen den menskliga tankans verld, hvars hieroglyfer äro lika undransvärda, som ofta svåra att tyda.

Geijer. Svea Rikes Häfder. p. 311.

CONTENTS OF THE YOUNGER EDDA.

GEFIUN'S PLOUGHING.

King Gylfi ruled in that land which now hight Svíþjóð, of him it is said that he gave a wayfaring woman, as the meed of the pastime she made him, a ploughland in his realm, which four oxen could ear up in a day and a night. But that woman was one of the Æsir stock, she is named Gefiun, she took four oxen from the north out of Jötunheim; but they were the sons of a Giant and her, and set them before a plough. But the plough went so hard and deep that it tore up the land, and the oxen drew that land out to sea and westward, and stood still in a certain sound. There set Gefiun the land, and gave it a name and called it Sæland. And the room whence the land had gone up became afterward water, which is now called The Water (Ingrinn) in Svíþjóð; and the bays in the lake lie just as the headlands in Sæland. So saith hard Bragi the old.

"Gefiun drew from Gylfi
glad in deep-dared goods,
so that from the race-rock
it stemmed, Denmark's swelling;
Four heads and eight
brow-moons bore the oxen,
as they went with the wide
reft field of the dear isle."

GYLFI'S MOCKING.

King Gylfi was a man wise and skilled in spells, he wondered much that the Asafolk was so cunning that all things went after their will, (and) he thought to himself whether that might be from their own nature, or because of the mighty Gods whom they worshipped. He began his journey to Asgard and went stealthily, and took on him an old man's likeness, and hid himself so. But the Asa were wiser than he in that they had spaedom, and they saw his journey before he came, and made ready against him false shows. Now when he was come into the burg then saw he there a hall so high that he was scarce able to see over it, it's roof was laid with gilded shields as it were with shingles. So saith Þiodólf of Hvina that Valhall was thatcht with shields.

"Warriors care-vext (smitten with stones were they)
Let on the back glisten Svafnír's roof-tree."

Gylfi saw a man in the hall-door who played with small-swords, and had seven aloft at once, that (man) asked him first for his name, he called

himself Gángleri, and (said he was) come from a far journey and prayed to seek a nights' lodging; and asked who owned the hall. He answers that was their King, "But I may lead thee to see him, and then shallt thou thyself ask him his name:" and the man turned before him into the hall, but he went after, and straitway the door shut to at his heels. There saw he many rooms and much folk, some a-playing, some a-drinking, some with weapons a-fighting: then he turned him about and thought many things past belief that he saw, then quoth he

"Every gate
ere one goes on
about should be scanned,
for hard 'tis to tell
where foes are sitting
i' th' house before thee."

He saw three highseats one above the other, and three men sat, one in each, then asked he what the names of those Lords might be. He that led him in answers, that he who sat in the nethermost highseat was a King and hight Hár, but next sat one hight Jafnhár, and uppermost he that hight Þriði. Then Hár asks the comer what more his errand is, and says meat and drink are free to him as to all there in Hávа-hall. He says he will first spy out if there be any wise man there within. Hár says, that he comes not whole out unless he be wiser,

"and stand thou forth
since thou askest
he that sayeth shall sit".

3. Gángleri began his speech thus; Who is first or eldest of all Gods? Hár says. He hight Allfadir in our tongue, but in the old Asgard he had twelve names; the first is Allfadir, the second is Herran or Herian, the third is Nikarr or Hnikarr, the fourth is Nikuz or Hnikuðr, the fifth Fiölnir, the sixth Oske, the seventh Omi, the eighth Bifliþi or Biflindi, the ninth Sviðorr, the tenth Sviþrir, the eleventh Viðrir, the twelfth Jalg or Jálkr. Then asks Gángleri; Where is that God? or what is his might? or what has he been pleased to work out? Hár says. He lives from all ages, and rules over all his realm, and sways all things great and small. Then said Jafnhár. He smithied heaven and earth and the lift and all that belongs to them. Then said Þriði: What is most he made man, and gave him a soul that shall live and never perish, though the body rot to mould or burn to ashes; and all men that are right-minded shall live and be with himself in the place called Vingólf; but wicked men fare to Hell, and thence into Niflhel that is beneath in the ninth world. Then said Gángleri; Where kept he ere Heaven and Earth were yet made? Then answers Hár: Then was he with the Hrímþursar.

4. Gángleri said; What was the beginning? or how did it arise? or what was before? Hár answers: As it is said in Völuspá.

"Twas the morning of time
when yet naught was,
nor sand nor sea was there,
nor coöling streams;
Earth was not found
nor Heaven above
a Yawning-gap there was,
but grass nowhere".

Then spake Jafnhár: Many ages ere the earth was shapen was Niflheim made; and in the midst of it lieth the spring hight Hvergelmir and thence fall those rivers hight thus. Svavl, GunnÞra, Fiörm, Fimbul, Þul, Sliðr and HriÞ, Sylgr and Ylgr, Viðleiptr, Giöll is nearest Helgate. Then spake Þriði: But first was that world in the southern sphere hight Muspell, it is so bright and hot that it burns and blazes, and may not be trodden by those who are outlandish and have no heritage there. He is named Surtr who sits there on the border to guard the Land; he has a flaming sword, and at the end of the world will he fare forth and herry and overcome all the Gods, and burn all the world with fire; so it is said in Völuspá.

"Surtr fares south fro
with blazing brand,
from the sword of the sphere-God
shineth a sunbeam,
Rocks dash together,
Giants totter,
Men tread the way to Hel;
but Heaven is cleft".

5. Gángleri said; What was the shape of things ere the races were yet mingled, and the folk of men grew? Then said Hár: Those rivers that are called Elivâgar, when they were come so far from their springhead that the quick venom which flowed with them hardened, as dross that runs out of the fire, then became that ice; and when the ice stood still and ran not, then gathered over it that damp which arose from the venom and froze to rime; and the rime waxed, each (layer) over the other, all into Ginnúnga-gap. Then spake Jafnhár: Ginnúnga-gap which looked toward the north parts was filled with thick and heavy ice and rime, and everywhere within were fogs and gusts; but the south side of Ginnúnga-gap was lightened by the ~~the~~ sparks and gledes that flew out of Muspellheim. Then spake Þriði: As cold arose out of Niflheim and all things grim, so was that part that looked towards Muspell hot and bright; but Ginnúnga-gap was as light as windless air; and when the blast of heat met the rime, so that it melted and dropped and quickened from those lifedrops, by the might of him who sends the heat there was shaped the likeness of a man, and he was named Ymir, but the HrímÞursar call him Avrgelmir; and thence are sprung the stock of the HrímÞursar, as is said in Völuspá the short.

"From Vidólfi
are witches all,
From Vilmeiþi
wisards all,
But poisonseethers
from Svart-havfda,
Giants all
from Ymir come."

But as to this thus says Vafþrúþnir the Giant when Gagnrádr asked

"Whence came Avrgelmir,
of the sons of the giant
first, Thou wise Giant?
From Elivâgar
sprang venom drops,
and waxed till a Giant was made.
Thence are our kindred
Come all together,
Therefore are we so stout."

Then said Gángleri; How waxed the races together from him, or what was done so that more men came? or trowest thou him God whom thou now spakest of? Then answers Hár: By no means may we believe him to be God; he was bad and all his kind, them call we Hrímþursar: and so it is said, when he slept he fell into a sweat; then waxed under his left hand a man and a woman, and one of his feet gat a son with the other; and thence cometh that race, those are the Hrímþursar; the old Hrímþurs him call we Ymir.

6. Then said Gángleri; Where abode Ymir? or on what lived he? The next thing when the rime dropped was that the cow hight Audhumla was made of it, but four milk-rivers ran out of her teats and she fed Ymir; then said Gángleri. On what did the cow feed? Hár says; She licked rime-stones

which were salt, and the first day that she licked the stones, there came at even out of the stones a man's hair, the second day a man's head, the third day all the man was there; He is named Buri, he was fair of face, great and mighty; he gat a son hight Börr. He took (to him) the woman hight Besla, daughter of BölÞorn the Giant, and they had three sons, the first hight Odin, the second Vili, the third Ve: and I trow this Odin and his brethren must be the steerers of heaven and earth, and we think that he must be so called, so hight the man whom we know to be greatest and lordliest; and well may they (men) give him this name.

* * * * * * *

7. Then said Gángleri. What atonement was there between them, or which were the stronger? Then answers Hár; Bör's sons slew Ymir the Giant; but when he fell there ran so much blood out of his wounds, that with that they drowned all the kind of the HrímÞursar, save one who got away with his household; him the giants call Bergelmir, he went on board his boat, and (with him) his wife, and held him there; and of them are come the race of HrímÞursar, as is here said.

"Winters past counting
ere earth was yet shaped out,
then was Bergelmir born;
that first I remember,
how the Giant so crafty
was stowed in the skiff safe."

8. Then answers Gángleri; What was done then by Bör's sons, if thou trowest that they be Gods? Hár says; Thereof is not little to say. They took Ymir and bore (him) into the midst of Ginnúnga-gap, and made of him the earth: of his blood seas and waters, of his flesh earth was made; but of his bones the rocks; stones and pebbles made they of his teeth and jaws and of the bones that were broken. Then said Jafnhár. Of that blood which ran out of the wounds and flowed free, they made the (great) sea, and anon set the earth fast and laid that sea round about it in a ring without; and it must seem to most men beyond their strength to come over it. Then said Þriði: They took also his skull and made thereof heaven and set it up over the earth with four sides, and under each corner they set dwarves: they hight thus Austri, Vestri, Norþri, Suþri. Then took they the sparks and glede's that went loose and had been cast out of Muspelheim, and set (them) in heaven, both above and below, to give light to heaven and earth; (and) they gave resting-places to all fires and set some in Heaven; some fared free under heaven and they gave them a place and shaped their goings: So it is said in old songs, that from that time were days and years marked out; as is said in Völuspá.

"Sun that wist not
where she her hall had,
Moon that wist not
what power he had,
stars that wist not
where an abode they had".

So was it ere this shape of earth was. Then said Gángleri; Great tidings are these I now hear, a wondrous mickle smithying is that, and deftly done. How was the earth fashioned? Then answers Hár: It is round without and there beyond round about it, lieth the deep sea; and on that sea-strand gave they land for an abode to the kind of Giants, but within on the earth made they a burg round the world, against restless giants, and for this burg reared they the brows of Ymir the giant, and called the burg Midgard: they took also his brain and cast (it) aloft, and made thereof the clouds as is here said.

"Of Ymirs flesh
was earth y-shapen,
but of his sweat seas;
rocks of his bones,
trees of his hair,
but of his skull heaven,"
"But of his brows
made the blithe powers
Midgard for mens sons;
But of his brain
were hard of mood
the clouds all y-shapen."

9. Then said Gángleri; Methought they had then brought much about, when Heaven and earth were made, and Sun and moon were set, and days marked out; but whence came the men that dwell in the world? Then answers Hár: As Bör's sons

went along the sea-strand they found two stocks, (and) shaped out of them men. The first gave soul and life, the second wit and will to move, the third face, speech, hearing, and eyesight; (they) gave them clothing and names; the man hight Ask, but the woman Embla; and thence was the kind of man begotten, to whom an abode was given under Midgard. Then next they, (Bör's sons) made them a burg in the midst of the world, that is called Asgard: [that call we Troy] there abode the Gods and their kind, and wrought thence many tidings and feats both on earth and in the sky. There is one place hight Hliþskiálf, and when Odin sat there in his highseat, then saw he over the whole world and each man's behaviour, and knew all things that he saw. His wife hight Frigg Fiörgvin's daughter, and from their offspring is the kindred come that we call the Asa stock, who dwelt in Asgard the old and the realms which lie about it; and all that stock are known to be Gods. And for this may he hight Allfadir, that he is father of all the Gods and men, and of all that was wrought out by him and his strength; Earth was his daughter and wife, and of her got he the first son, and that was Asa-Þórr: him followed strength and sturdiness, thereby quelleth he all things quick.

10. Nörvi or Narfi hight a giant who abode in Jötunheim, he had a daughter hight Nótt, she was swart and dark like the stock she belonged to; she was given to the man hight Naglfari, their son hight Auðr, next was she given to him hight Annarr, Jörð hight their daughter; last Dellíngr had her, he was of the Asa-stock, their son was Dagr, light and fair was he after his father. Then took Allfadur Nótt and Dagr her son, and gave them two horses and two cars, and set them up in heaven that they should drive round the earth each in twelve hours by turns: Nótt rides first on the horse that is called Hrímfaxi, and every morn he bedews the earth with the foam from his bit. The horse that Dagr has hight Skinfaxi, and all the sky and earth glistens from his mane.

11. Then said Gángleri; How steereth he the going of the Sun and Moon? Hár says. The man who is named Mundilföri had two children, they were so fair and free that he called one of them (the son) Máni (Moon), but his daughter Sól (Sun), and gave her to the man hight Glenr: but the Gods were wrath at his pride, and took that kindred and set (them) up in Heaven; (and) let Sol drive the horses that drew the car of the Sun, which the Gods had made to give light to the world out

of those sparks that flew out from Muspelheim, those horses hight thus Arvakr, and Alsviðr: and under the withers of the horses the Gods set two wind-bags to cool them; but in some songs that is called ísarncol (iron, and ice cooling). Máni steers the going of the moon, and sways his rise and wane; he took two children from earth hight thus, Bil and Hiúki, and they went from the spring hight Byrgir, and bare on their shoulders the bucket that Sægr hight, and the pole Simul; Viðfinnr is named their father; these children follow Máni as may be seen from earth.

12. Then said Gángleri; Swift fares the Sun and near as if she were afraid, nor could she make more speed on her way an she dreaded her bane. Then answers Hár; Not wonderful is it that she fares amain; near cometh he that seeketh her, and no way to escape hath she save to run before him. Then said Gángleri; Who is he that maketh her this toil? Hár says: It is two wolves and he that fares after her hight Sköll; him she fears, and he must overtake her: but he that hight Hati Hróðvitnir's son bounds before her, and he wills to catch the moon, and so must it be. Then said Gángleri; What is the stock of these wolves? Hár answers; A hag dwells eastward of Midgard in the

wood hight Járnviðr, in that wood abide those witches hight Járnviðiur, the old hag brought forth many giant sons, and all in wolf's likeness; and thence sprung these wolves; and so it is said, of that stock will arise one the mightiest, who is called Mánagarm; he will be filled with the lifeblood of all those men that die; and he will swallow the moon, and stain with blood heaven and all the sky; thence loses the sun his sheen, and the winds are then wild, and roar hither and thither; as is said in Völuspá.

"Eastward sits the old (hag)
in the iron-wood
and brings forth there
Fenrir's kindred;
there comes of them all
one the greatest,
the moon's swallower,
in a fiends shape;
He is filled with lifeblood
of men a-dying,
He reddens the Gods seats
with ruddy gore;
swart is the sun-shine
of summers after,
weather all fickle:
are ye wise yet or what?"

13. Then said Gángleri; What is the path from earth to heaven? Then answers Hár and laughed at (the same time). Not wisely is it now asked, hath it not been told thee how the Gods made a bridge from earth to heaven, and called it Bif-raust; that must thou have seen, it may be thou callest it rainbow. It is of three hues and very strong and

wrought with craft and cunning more than other smithyings: but though it be so strong, yet must it break when the children of Muspell fare to ride over it, and swim their horses over great rivers, so come they on. Then said Gángleri; Methinks the Gods could not have built the bridge in earnest, if it shall be able to break, they who can make what they will. Then said Hár: The Gods are not worthy of blame for this smithying; a good bridge is Bifraust, but no thing is there in this world that may trust in itself when the sons of Muspell come on to the fight.

14. Then said Gángleri; What did Allfadir after Asgard was made? Hár said: In the beginning he set rulers, and bade them doom with him the weirds of man, and rede of the shape of the burg; that was in the place hight Þavöllr in the midst of the burg. Their first work was to make a court which their seats stand in, twelve others beside the highseat that Allfadir hath; that house is the best made on earth and the biggest, it is all within and without as it were one gold, in the place men call Gladsheim. Another hall made they there, where the Goddesses had their Holyplace, and it was very fair; that house call men Vingólf. The next thing they

did was to lay down a forge, and for it they wrought hammer tongs and stithy, and by help of these all other tools; and next to that they smithied ore and stone and tree, and so plentifully that ore hight gold, that all their housestuff had they of it; and that age is called gold-age but it was afterward spoilt by the coming thither of the women that came out of Jötunheim. Then next sat the Gods upon their seats, and held a doom and bethought them how the Dwarves had quickened in the mould and beneath in the earth, like to maggots in flesh: the Dwarves had first been shaped and taken quickness in Ymir's flesh, and were then maggots; but at the will of the Gods they became wise with the wit of men, and were in the likeness of men; allbeit they abide in earth and stones: Moðsognir was one dwarf, and Durinn another; so it is said in Völuspá.

"Then went the powers all
to their stools i' the rack,
Gods right-holy,
and of that took heed,
who should the kindred
of dwarves shape out,
from the briny blood
and limbs of the blue One.

There was Moðsognir
made the master
of Dwarves all,
and Durinn another;
there like to men,
not few were shapen
dwarves in the earth
as Durinn said."

doom, every day ride the Asa up thither over Bifraust, which hight also Asbridge: the horses of the Asa hight thus; Sleipnir is best, him hath Odinn he has eight feet, the second is Glaðr, the third Gyllir, the fourth Gler, the fifth Skeiðbrímir, the sixth Silfrinntoppr, the seventh Sinir, the eighth Gils, the ninth Falhófnir, the tenth Gulltoppr, Lèttfeti the eleventh; Balldr's horse was burnt with him; but Þór walks to the doom and wades those rivers hight thus.

"Kavrmt and Avrmt,
and Kerlaug twain,
those shall Þórr wade
Every day;
that he fares to doom
at Yggdrasil's ash;
For Asa-bridge
burns all afire,
the holy waters boil."

Then said Gángleri; Burns fire over Bifraust? Hár answers: That thou seest red in the bow is burning fire; the Rimegiants and the Hillogres (HrímÞursar oc Bergrisar) might go up to heaven were a path on Bifraust free to all who would fare (thither). Many fair homesteads are there in heaven and for all there is a godlike ward set: there stands one fair hall under the Ash by the spring, and out of that hall come three maidens hight thus, UrÞr, VerÞandi, Skuld, these maids shape the lives of men, them call we Nornir; yet

are there beside Nornir who come to every man that is born to shape his life, and of these (some) are known to be godlike; but others are of the Elfrace, and a third kind of the dwarfstock; as is here said

"Born far asunder some of the Askin are,
methinks the Nornir are, some of the Elfkin are,
they have not the same stock; some Dvalin's daughters."

Then said Gángleri; If the Nornir rule the weirds of men, then they deal them very unevenly, for some have a good life and a rich, but some little gifts or praise, some long life, othersome short. Hár answers: Good Nornir and well akin shape good lives, but those men who are weighed down with mishap, against them bad Nornir wield their might.

16. Then said Gángleri; What more wonders are there to be said of the Ash? Hár says; Much is to be said thereof; an eagle sits in the boughs of the Ash, and he is wise in much; but between his eyne sits the hawk hight Veþrfavlnir; the squirrel hight Ratatöskr runs up and down along the Ash, and bears words of hate betwixt the eagle and Niðhavgg; (the dragon) and beside four harts run amid the branches of the Ash and bite the buds, they hight thus Dáinn, Dvalinn, Dunneir, Duraþrór;

but so many worms are in Hvergelmir with Niðhavgg that no tongue may tell, as is here said,

"Yggdrasil's ash
beareth hardships
more than men wit of.
The hart bites above,
but at the side it rots,
Niðhavgg scores it beneath."

and so again it is said.

"More worms are lying
under Yggdrasil's ash
than every silly ape thinks of;
Góinn and Móinn,
(They're Grafvitnir's sons)
Grábakr and Gráfiavlluðr.
Ofnir and Svafnir,
methinks must for aye gnaw
the boughs of the tree."

Again it is said, that those Nornir who abide by Urþr's spring draw every day water from the spring, and take the clay that lieth round the well, and sprinkle them up over the ash for that its boughs should not wither or rot; but that water is so holy that all things which come into the spring become as white as the skin hight shale, (skiall) which lieth within and cleaveth to an egg-shell. As is here said.

An ash ken I besprent
hight Yggdrasil's,
high (stands) the holy tree,
with white clay,
Thence come the dewdrops
that fall in the dales,
green for aye stands it oër
Urþr's wellspring.

The dew that falls thence on the earth call men honey-fall and on it feed beeflys; fowl twain

are fed in Urþr's spring they hight Swans and from those fowl have come the kind so hight.

17. Then said Gángleri; Mickle tidings cans't thou to tell of heaven, what more headseats are there than (that) at Urþr's spring? Hár answers: Many famous homesteads are there, one is that called Elfheim, there dwell the folk hight Lightelves, but the Darkelves abide beneath in earth, and they are unlike in look, but much more unlike in deeds; the Lightelves are fairer than the sun to look on, but the Darkelves swarthier than pitch. There is also the stead which is called Breiþablik and none fairer is there. There is also that hight Glitnir, and it's walls and pillars and posts are of red gold but it's roof of silver. There is again the stead hight Himinbiörg, that stands on heaven's edge at the bridge end where Bifraust toucheth heaven. There is beside a great stead hight Valaskiálf, that stead hath Odinn, the Gods made it and thatched it with sheer silver, and there in that hall is Hliðskiálf the highseat thus hight, and when Allfadir sitteth in that seat he seeth over the whole world. On the southern edge of heaven is the hall that is fairest of all and brighter than the sun Gimle hight, it shall stand when both heaven and earth have passed away, and good and

righteous men shall live in that stead through all ages. So is it said in Völuspá.

"A hall stands I wis,
than the sun fairer,
than gold better,
in Gimle aloft;
There shall doughty
men abide,
and through all days
bliss enjoy."

Then said Gángleri; What guards this stead when Surtr's fire burns heaven and earth? Hár says: So it is said that there is a second heaven southward up above this heaven, and that heaven hight Andlángr; but the third heaven is again above this, and hight Víðbláinn, and in that heaven we think this stead is, but we deem that the Light-elves alone abide in it now.

18. Then said Gángleri; Whence comes the wind? He is so strong that he rears great seas and fans fire, but strong though he be, yet may he not be seen, therefore is he wonderfully shapen. Then answers Hár. That can I well tell thee; at the northern end of heaven sits a Giant Hræsvelgr hight, he has an eagle's feathers, but when he bouns him to flight, then arise the winds under his wings: here is it so said.

Hræsvelgr hight
he who sits at heaven's end
a giant in eagle's guise,
from his pinions
they say the wind comes
all mankind over.

19. Then said Gángleri; Why skills it so much that summer should be hot, but winter cold? Hár answers: Not thus would a wise man ask, for this all know to tell of, but if thou alone hast been so slowwitted as not to have heard it, then I will rather forgive, that thou shouldst once ask unwisely, than that thou shouldst go on longer a dolt in what thou oughtest to know. Svasuðr (Sweetsuðr) hight he that is father of Summer, and he is of easy life so that from his warmth that which is mild is called sweet; but the father of winter has two names, Vindlóni or Vindsvalr, he is Vasaþar's son and all that kindred were grim and of icybreath, and winter keeps their mood.

20. Then said Gángleri; Who are the Asa that men are bound to believe on? Then answers Hár. Twelve are the godlike Asa. Then spake Jafnhár. Not less holy are the Asynia nor is their might less. Then spake þriþi; Odinn is first and eldest of the Asa: he rules all things, and though the other Gods be mighty, yet they serve him all like as children a father. But Frigg is his wife, and she knows the weirds of men though she tells them not before; as it is here said that Odin's self said to the As hight Loki.

"Mad art thou Loki
and reft of wit
why stopp'st thou not Loki?
Weirdes all
methinks Frigg knoweth
though she telleth them never."

Odinn hight Allfadir because he is the father of all Gods, he also hight Valfadir, because his sons by choice are all those who fall in fight, for them makes he ready Valhall and Vingólf, and there hight they champions (Einheriar). He also hight Hangaguð or Haptaguð, Farmaguð, and beside he has been named in many ways while he was coming to king Geirröþar.

"I am called Grimr,
and Gángráðr,
Herian, Hiálmberi,
Þeckr, Þriþi,
Þuðr, Uðr,
Helblindi, Hár;
Saðr, Svipall,
Sann-getall,
Hertcitr, Hnikarr,
Bileygr, Báleygr,
Bavlverkr, Fiölnir,
Grimnir, Glapsviðr, (Fiölsviðr).
Siðhavttr, Siðskeggr,
Sigfavðr, Hnikuðr,
Allfavðr, Atriðr, (Farmatýr),
Oski, Omi,
Jafnhár, Biflindi,
Gavndler, Harbarðr,
Sviðurr, Sviðrir,
Jálkr, Kialarr, Viþurr,
Þrór, Yggr, Þundr,
Vakr, Skilvingr,
Vafuðr, Hroptatýr,
Gautr, Veratýr."

Then said Gángleri; Very many names have ye given him, and by my troth I wis that will be a mickle wise (man), who can here weigh and deem what chances happened to him for each of these names. Then answers Hár: Much skill is needed rightly to find out that, but yet it is shor-

test to tell thee, that most of these names have been given for the sake, that, as there are many branches of tongues in the world, so all peoples thought it was needful to turn his name into their tongue, that they might call on him and ask boons of him for themselves; but some chances of these names befell him in his wayfarings, as is said in old tales, and never mayest thou be called a wise man if thou shallt not be able to tell of those great tidings.

21. Then said Gángleri; What are the names of the other Asa? What is their business, or what have they brought about? Hár answers: Þórr is the foremost of them, he is called AsaÞórr or ÖkuÞórr, he is the strongest of all Gods and men; he hath that realm hight Þrúðvángr, but his hall hight Bilskirnir, in that hall are five hundred and forty floors, that is the greatest house which men have made. So is it said in Grímnismál.

"Five hundred floors
and forty mo
are in bowed Bilskirnir I trow;
of those houses
that roofed I know
my son's is most I wis."

Þór has two goats hight thus Tanngnióstr and Tanngrísnir, and a car which he drives in, but

the goats draw the car, wherefore he is called Ökuþórr. He has also three things of great price, one of them is the hammer Miöllnir which the Rimegiants and Hillogres know when it is raised aloft, and that is no wonder, it has split many a skull of their fathers or friends: the second costly thing that he has is the best of strength belts, and when he girds it about him then waxes his godstrength one half; but the third thing he has, in which is great worth, is his irongloves those he may not miss for his hammer's haft: but none is so wise as to say all his great works, yet can I tell thee so many tidings of him that hours might be whiled away ere all is said that I know.

22. Then said Gángleri; I wish to ask tidings of more Asa. Hár says: The second son of Odinn is Balldr and of him it is good to say, he is the best and him all praise, he is so fair of face and so bright that it glistens from him, and there is a grass so white that it is likened to Balldr's brow, that is of all grass the whitest, and thereafter mayst thou mark his fairness both in hair and body. He is wisest of the Asa and fairest spoken and mildest; and that nature is in him that none may withstand his doom; he abideth in the place hight

Breiðablik, that is in heaven; in that stead may naught be that is unclean, as is here said.

"Breiðablik hight
where Ballder hath
for himself reared a hall;
In that land
where I wis there lieth
least loathliness."

23. The third As is the one called Njörðr, he dwelleth in heaven in the place called Nóatún, he ruleth over the going of the wind and stilleth seas and fire; on him shall (men) call in seafaring and fishing: he is so rich and wealthy that he can give broad lands and goods to those who call on him for them. He was born and bred in Vanaheim, but the Vanir gave him as an hostage to the Gods, and took instead for an Asahostage him hight Hænir; and he it was that set the Gods and Vanir at one again. Njörðr has that woman to wife hight Skaði daughter of Þiazi the giant, Skaði will have the abode that her father erewhile had, it is on some fells in the parts called Þrymheimr; but Njörðr will be near the sea; they settled it at last in this wise, that they should be nine nights in Þrymheim and then three in Nóatún; now when Njörðr came back to Nóatún from the fells, then sang he this,

"I was sick of the fells,
I was not there long
nights only nine;
The wolf's howl
methought sounded ill
after the swan's song."

Then sang Skaði this,

"Sleep can I never
in my bed on the strand
for the seafowl's cry,
he waketh me,
as he comes from the sea,
every morn, the mew."

Then fared Skaði up to the fells and abode in Þrymheim; and she goes much on snowshoon, and bears a bow and shoots beasts; she hight the snowshoe Goddess or Avndurdís. So it is said.

"Þrymheimr hight
where Þiazi abode
he that mightiest Giant;
Bnt now Skaði dwells in,
the snowshoe bride good,
her fathers old hall."

24. Niörðr in Nóatún begat afterward two children, a son hight Freyr and a daughter Freyia, they were fair of face and mighty: Freyr is most famous of the Asa, he rules over rain and sunshine and also the fruitfulness of the earth, and on him it is good to call for harvest and peace; and he also sways the wealth of men. But Freyia is most famous of the Asynia she has that bower in heaven hight Fólkvángar, and whithersoever she rideth to the battle, then hath she one half of the slain, but Odinn the other. As is here said

"Fólkvángr hight (ninth)
and there Freyia ruleth
choice of seats in the hall.
half the slain she chooseth
every day
and half Odin hath."

Her hall is Sessrýmnir it is great and fair; but when she fares abroad she drives cats twain;

and sits in a car; she lends an easy ear to the prayers of men, and from her name is that title that rich women are called Freyior; she likes well loveditties and on her it is good for lovers to call.

25. Then said Gángleri; Great methinks are these Asa in themselves, nor is it wonderful that mickle craft follows you, ye who are able to scan the Gods, and know whence to ask your boons; but are there yet more Gods? Hár answers. There is beside the As hight Týr; he is the most daring and best of mood, and he sways much the victory in fight; on him it is good for wrestlers to call. There is a saw that he is týrstrong who is before other men and never yields; he is also so wise that it is said, he is týrlearned who is wise. This is one mark of his daring, when the Asa beguiled Fenris-wolf to lay about him the fetter Gleipnir he trusted them not, that they would loose him, before they laid in his mouth Týrs hand as a pledge; but when the Asa would not loose him then bit he the hand off at the part now hight wolf's joint: and Týr is onehanded and not called a peacemaker among men.

26. Bragi hight one (As,) he is famous for wisdom and best in tongue-wit and cunning speech.

He knows most about song and from him it is that songcraft is named Bragr. And from his name we call those "braga" churl or wife, who have wit in words before other men and women. His wife hight Iþunn she keeps in a chest the apples that the Gods must bite when they grow old, and then become they all young again, and so must it be all until the twilight of the Gods (Ragnaravk). Then said Gángleri. Much indeed methinks have the Gods under the care and truth of Iþunn. Then said Hár and laughed. They lay near a great risk once. I may be able to tell thee thereof, but thou shallt first hear the names of more Asa.

27. Heimdallr hight one, he is called the white As, he is great and holy, him their son bare maidens nine, and all sisters; He also hight Hallinskíþi and Gullintanni his teeth were of gold, his horse hight Gulltoppr; he abideth in the place hight Himinbiörg by Bifraust, he is warder of the Gods, and sitteth there at heaven's end to keep the bridge against the Hillogres; he needeth less sleep than a bird, he seeth day and night alike an hundred miles from him, he heareth be it grass that groweth on earth, or wool on sheep and all things louder than these; he hath the horn hight Giöll,

and it's blast is heard in all worlds; the head is called Heimdall's sword; Thus is it here said

"Himinbiörg hight
there where Heimdall
they say rules the house;
There the God's warder drinks
in mirthful halls
gladsome the good mead."

And again he says of himself in Heimdall's song,

"child am I of maidens nine
son am I of sisters nine".

28. Havðr hight one As, he is blind; very strong is he, but the Gods would wish that this As might never need to be named, because his handywork will long be had in mind both by Gods and men.

29. Víþarr hight one, the silent As; he hath a very thick shoe; he is next in strength to Þórr, on him the Gods have much trust in all straits.

30. Ali or Vali hight one, son of Odin and Rindar; he is daring in fight and a very happy shot.

31. Ullr hight one, son of Sif Þór's stepson, he is so good a bowman, and so fast on his snowshoon, that none may strive with him; he is fair of face, and hath a warriors mien; on him it is good to call in single combat.

32. Forseti hight the son of Balldr and Nanna Nep's daughter, he hath that hall in heaven hight Glitnir, and all that come to him with knotty

lawsuits go all away set at one again, that is the best doomstead with Gods and men; so is it here said.

"Glitnir hight a hall
with gold 'tis stayed,
and silver thatcht the same;
But Forseti abideth
there for aye
and stilleth all suits.

33. He is besides told with the Asa whom some call the backbiter of the Asa, and spokesman of evil redes, and shame of all Gods and men; he that is named Loki or Loptr, son of Farbauti the Giant, his mother is Laufey or Nál, his brethren are Býleistr and Helblindi: Loki is free and fair of face, ill in temper and very fickle of mood; he hath above all men that craft called sleight and cheateth in all things; full oft hath he brought the Asa into great straits and oft set them free by cunning redes. His wife hight Sygin, their son Nari or Narvi.

34. Yet more children had Loki; Angrboþa hight a witch in Jötunheim, with her gat Loki three children; the first was Fenriswolf, the second Jörmungandr, that is Miðgardsworm, the third is Hel. But when the Gods wist that this kindred was being bred up in Jötunheim, and the Gods found out by spaedom, that from this kindred much moan

and

and mishap must arise to them; and thought that from all of them much ill was to be looked for, first by the mother's side and still worse by the father's, then sent Allfadir some of the Gods thither to take the children and bring them to him: and when they came to him then cast he the worm into the deep sea that lieth about all lands; and the worm waxed so, that he lieth in the midst of the sea round all the earth and holdeth his tail with his teeth. Hel he cast into Niflheim, and gave her power over nine worlds, that she should share all those abodes among the men that are sent to her, and these are they who die of sickness or eld: she hath there great domains, and her yardwalls are of strange height and her grates huge; Eliuðnir hight her hall, hunger her dish, starving her knife, Gánglati her thrall Gánglöt her maid, (they can scarce creep for sloth) a beetling cliff is the threshold of her entry, care her bed, burning bale the hanging of her hall; she is half blue and half the hue of flesh, therefore is she easy to know, and (beside) very stern and grim.

The wolf the Asa bred up at home, and Týr alone had the daring to go to him and give him meat; but when the Gods saw how much he waxed

each day, and all spells said he must be raised up to scathe them, then took the Asa this rede, they made a fetter very strong which they called Lae-Þíng; and bare it to the wolf, and bade him try his strength on the fetter; but it seemed to the wolf not above his strength so he let them do with him as they listed; the first time the wolf spurned against (it) the fetter broke, so was he loosed from LæÞíng. Next made the Asa another fetter half as strong again, which they called Drómi, and bade the wolf prove this fetter, and told him he must be very famous for strength if such great smithswork might not hold him; Now the wolf thought this fetter was very strong, but at the same time that his strength had waxed since he broke LæÞíng; and it came into his mind that he must run risks if he would be famous, so he let them lay the fetter on him; and when the Asa told him they were ready, then the wolf shook himself, spurned against and dashed the fetter on the earth, so that the broken bits flew far; thus freed he himself from Drómi, and it has been since held as a saw to say "loose out of LæÞíng," or "dash out of Drómi," when any thing is passing hard. After that the Asa were afraid they should never get the wolf bound; then sent All-

fadir a youth who is named Skirnir, Freyr's messenger, downwards into Swartelfheim to certain dwarves, and let there be wrought the fetter hight Gleipnir; it was made of six things, footfall of cat, beard of woman, root of stone, sinew of bear, breath of fish, and spittle of bird; and though thou knewest not these tidings aforetime, yet may'st thou speedily find a sure proof that lies are not told thee; thou must have seen that a woman has no beard; that there is no din when the cat leaps, nor any roots under stones, and by my troth I wis all that I have told thee is just as true, though there be some things that thou canst not prove. Then said Gángleri; This may I skill to be true at sight, these things can I see which thou hast taken for a proof; but how was the fetter smithied? Hár answers; That can I well say, the fetter was smooth and soft as a silkenstring, and so trusty and strong as thou shallt now hear. When the fetter was brought to the Asa they thanked their messenger well for his pains; then fared they out to the water hight Amsvartner, to the island that is called Lyngvi, and called the wolf to go along with them showed him the silkenband and bade him break it, and quoth it was somewhat tougher than it might look to be for the sake of it's thinness;

then they handed it one to the other and tryed its strength with their hands, and broke it not; "but, quoth they, the wolf must be able to snap it." Then answers the wolf; "As for this thread it seems to me I can get no fame though I break asunder so limber a band, but an it be made with craft and guile, little though it look that band comes not on my feet." Then said the Asa that he must he able to snap asunder in a trice a limp silkenband, he who had before burst great ironfetters. "But if thou'rt unable to break this band thou canst never be able to cause the Gods fear, and we will loose thee straitway." The wolf answers: "If ye bind me so that I cannot get loose, ye would behave so that it would be late ere I had to thank you for your help; loath am I to let this band be laid on me, but rather than ye should doubt my bravery, let some one of you lay his hand in my mouth for a pledge that this is done without falsehood." But each As looked at the other, and thought now there was a choice of two evils; nor would any throw away his hand, before Týr put forth his right hand and lays it in the wolf's mouth. But when the wolf spurned the band grew more stiff and the harder he strained the tighter it got; then laughed all save Týr, he lost his hand; when the Asa saw

that the wolf was fully bound, they took the chain hight Gelgia, which was fixed to the fetter, and drew it through a great rock hight Giöll, and fastened the rock deep down in the earth: then took they a mickle stone hight Þviti, and drove it still deeper into the earth, and used this stone for a holdfast. The wolf gaped amain and twisted him about much and wished to bite them; they thrust into his mouth a certain sword, the hilt stuck in his nether jaw but the point in his upper, that is his gag; he howls fiercely and slaver runs out of his mouth, that is the river hight Von: there lieth he till the twilight of the Gods. Then said Gángleri; Right ill children of his own had Loki; and yet all that kindred are strong and mighty; but why slew not the Asa the wolf when ill was to be looked for from him? Hár answers. The Gods set such store on their holiness and that sacred place, that they would not stain them with the blood of the wolf, though their spaedom says he must become the bane of Odin.

35. Then said Gángleri; Which are the Asynia? Hár answers: Frigg is first, she has the bower hight Fensalir, and it is right lordly. The second is Saga, she dwells at Saukqvabeck and that is a mickle homestead. The third is Eir she is the best leech.

The fourth is Gefiun, she is a maid and her handmaidens are all they who die maids. The fifth is Fulla, she is still a maid, and fares loosehaired with a goldband about her head, she bears Frigg's chest, and keeps her shoon, and knows her hidden redes. Freyia is ranked with Frigg, she is wedded to the man hight Oðr; their daughter hight Hnoss, so fair is she, that from her name that which is fair and winsome is called Hnoss. Oðr has fared abroad a far way, but Freyia greets for him and her tears are red gold. Freyia hath many names and the reason of this is, that she gave herself many names as she fared through unknown peoples in search of Oðr: she hight Mardavll and Hörn, Gefn (and) Syr. Freyia hath the necklace Brísíngr; she is called Vanadís. Seventh is Siöfn it liketh her much to turn the mood of men, woman and man alike, to love; from her name a wooer is called Siafni." Eighth is Lofn, she is so mild and good to call on, that she gets leave from Allfadir or Frigg to bring men and women together, though that be forbidden or under a ban before; for this is "love" called after her name, and so also that which is much "loved" by men. Ninth is Vör or Var, she listeth to the oaths of men, and the troth that men and women plight between one another;

therefore those vows hight "varar," and she takes vengeance on those who break them. Vör is wise and searching, so that no thing may escape her; it is a saw that a woman becomes "var" (ware) of what she becomes wise. Tenth is Syn, she keeps the door in the hall and locks (it) against those who should not go in; and in trials she is set over those suits, in which (any) man forswears himself; whence is the saw that "syn is set against it" when a man denies aught. Eleventh is Hlín she is set to watch over those men whom Frigg will forewarn against any peril; thence is the saw, that he "hleinir" who is forewarned. Twelfth is Snotra, she is wise and courtly, from her name men and women that are wise are called Snotr. Thirteenth (is) Gná, her sendeth Frigg into many worlds on her errands; she hath the horse that runneth through air and water hight Hófvarpnir; it fell once on a time as she drove, certain Vanir saw her car in the lift; then quoth one,

"What flyeth there,
what fareth there,
or in the lift glideth?"

She answers,

"I fly not,
though I fare
and glide through the lift
on Hófvarpnir,
whom Hamskerpir
gat with Garðrófva."

From Gná's name it is said that what fares high (in air) "gnæfi." Sól and Bil are told with the Asynia, but of their nature it has been said before.

36. There are beside, the others whose duty it is to serve in Valhall, bear drink and tend the boardgear and alehorns; so are they named in Grímnismál.

"Hrist and Mist will I
should bear me the horn,
Skeggiöld and Skavgul,
Hilldr and Þrúðr,
Hlöck and Herfiötur,
Gavll and Geirahavð,
Randgríð and Rádgríð,
and Reginleif;
They bear the champions ale."

These hight Valkyriur; them sendeth Odin to every fight, they choose those men that are fey, and sway the victory. Guðr and Rota, and the youngest Norna, hight Skulld, ride also to choose the slain and turn the battle. Jörd (earth) Þórr's mother, and Rindr Valá's mother are told with the Asynia.

37. Gýmir hight a man, and his wife Avrboða, she was of the Hillogres kin; their daughter is Gerðr, who is fairest of all women. There was a day when Freyr had gone into Hlíðskiálf and saw over all worlds; but as he looked toward the north

parts, then saw he in an hamlet a mickle and fair house, and to this house went a woman, and as she lifted her hand and opened the wicket before her, it glistened from her hands both in the sky and water, and all worlds were bright from her: and then his great pride, in that he had sat him in that holy seat, was so ywroken on him that he went away full of grief. Now when he came home, he spake not, neither slept he nor drank; and none dared to crave words of him: then let Niördr be called to him Skirnir, the youth who waits on Freyr, and begged him to go to Freyr and pray him to speak, and ask him with whom he was so wrath that he spake not to men. But Skirnir quoth he would go, though he was loath; and said ill words were to be looked for from him. Now when he was come to Freyr, he asked why Freyr was so close and spake not with men. Then answers Freyr and said that he had seen a fair woman, and for her sake was he so woeful that he could not live longer if he might not have her: "and now shallt thou go and ask her hand for me, and have her home hither whether her father will or no, and I will well repay thee." Then answers Skirnir, and says that he will fare forth on his errand, but Freyr shall give him his sword; that

is so good a sword that it wields itself in fight; and Freyr did not let this fall short, but gave him the sword. Then fared Skirnir and begged the woman for him, and got her word and nine nights after should she come to the isle hight Barey, and go then to the wedding with Freyr. Now when Skirnir told Freyr how he had sped, then quoth he

"Long is one night
long are two nights
how can I last out three;
Often one month
seemed to me less,
than this half night of love."

This is the reason that Freyr was so weaponless when he fought with Beli, and slew him with a hart's horn. Then said Gángleri; Great wonder it is that such a lord as Freyr is, would give away a sword so that he had not another as good every whit; a very great loss was that to him when he fought with him hight Beli, and by my troth I wis he must then have repented him of that gift. Then answers Hár: Little matter was that when he and Beli met, Freyr could have slain him with his hand; (but) the time shall come when Freyr will think himself in a worse plight, as he misses his sword, when the sons of Muspell fare forth to the fight.

38. Then said Gángleri; Thou sayest that all those men, that have fallen in fight from the beginning of the world, are now come to Odin in

Valhall; what has he to give them to eat? methinks there should be there a very great throng. Then answers Hár: True it is what thou sayest, a very great throng is there, but many more shall yet come, (thither) and still will it be thought too little when the wolf cometh; but never is there so great a band of men in Valhall, that the flesh of the boar that hight Særímnir is not left over and above to them; he is sodden every day and whole again at even, but this asking that thou now askest, methinks few would be so wise as to be able to tell thee the truth hereof: Andhrímnir hight the cook but Eldhrímnir the kettle; so is it here said.

"Andhrímnir serveth best of flesh;
in Eldhrímnir but that few wot of,
Sæhrímnir sodden, on what the champions feed."

Then said Gángleri; Has Odinn the same food as the champions. Hár answers: The meat that stands on his board he gives to two wolves which he hath, hight so Geri and Freki, and he needs no meat, wine is to him both meat and drink; as is here said.

"Geri and Freki, But with wine only,
sates the wartamer lordly in arms,
the famous Father of hosts. Odinn for aye lives."

Ravens twain sit on his shoulders and say into his ear all tidings that they see or hear; they

hight thus, Hugínn and Muninn: (mind and memory) them sendeth he at dawn to fly over the whole world, and they come back at breakfast tide; thereby becomes he wise in many tidings: for this call men him the Raven's God (Hrafna-Goð) as is here said.

"Hugínn and Muninn,	It grieves me for Hugínn
fly every day	lest he should not come back,
earth's fields over;	but I look more for Muninn."

39. Then said Gángleri; What have the champions to drink which fills them as bountifully as their meat? Or is water there drunken? Then answers Hár; Wondrously now askest thou, as if Allfadir would bid to him kings and earls and other great men, and would give them water to drink; and by my troth I wis many of these come to Valhall who would think they bought their waterdrink dear, if there were not better fare to be had there at will; they who had before borne wounds and toil unto death; other tidings can I tell thee thereof, the shegoat hight Heiðrún stands up alove Valhall, and bites the buds off the branches of tree that is very famous hight Léraðr; but out of her teats runs mead, so that she fills a stoop every day, which is so great that all the champions are full-drunken out of it. Then said Gángleri;

A mighty useful goat is she to them, (and) a right brave tree must that be that she bites off. Then said Hár: Still worthier of mark is the hart EikÞyrni who stands over Valhall and bites off the boughs of this tree, but from his horns fall so many drops, that they come down into Hvergelmir, and thence fall the rivers so hight; Síð, Víð, Sekinn, Ekinn, Svöl, GunnÞró, Fiörm, FimbulÞul, Gipul, Göpul, Gömul, Geirvimul; these run about the Asa abodes. These are also named; Þyn, Vin, Þöll, Böll, Gráð, GunnÞráinn, Nyt, Navt, Navnn, Hrönn, Vína, Vegsvinn, Þióðnuma.

40. Then said Gángleri; These are wondrous tidings, which thou now sayest; a very great house must Valhall be, and a great throng must there often be before the door? Then answers Hár; Why askest thou not how many doors there are in Valhall, or how great? If thou hearest that said, then mightest thou say that it is wonderful if he who will may not go out and in; but sooth to say it is not less roomy as to its shape inside, than as to its ingoing; of this mightest thou hear in Grímnismál.

"Five hundred doors
and forty mo
are there in Valhall I trow;
eight hundred champions
go at once through one door,
when they fare forth to war
with the wolf."

41. Then said Gángleri; A mighty band of men must there be in Valhall, (and) so by my troth I wis that Odinn is a very great Lord when he steers such a mickle host; but what is the pastime of the champions, when they drink not? Hár answers; Every day when they have clothed them, they put on their arms, and go out into the yard and fight and fell each other; that is their play: and when it looks toward mealtime, then ride they home to Valhall and sit down to drink; so is it here said

"All the champions,
Odin's town within,
are hewn at each day;
the slain they choose,
and ride from the fray;
then sit they in friendship together."

But that thou sayest is true, great is Odinn in himself; many proofs are found of this; so is it here said in the very words of the Asa.

"Yggdrasil's ash
it is first of trees,
but Skíðblaðnir of ships;
Odin of Asa,
but of steeds Sleipnir,
Bifraust of bridges;
But Bragi of bards,
Hábrók of hawks,
but of hounds Garmr."

42. Then said Gángleri; Who hath that horse Sleipnir? or what is there to say of him? Hár answers: Thou hast no skill of Sleipnir, nor knowest thou by what chance he came; but it must

seem to thee worth to hear tell of. Once on a time when the town of the Gods was abuilding, when the Gods had set Miðgarð and made Valhall; there came a certain smith, and bid to make them a burg in three half-years so good that it should be true and safe against the Rimegiants and Hillogres, though they should come in by Miðgarð. But he asked for his hire, that he should have Freyia for his own, and (beside) he would have the Sun and Moon. Then went the Asa to talk, and took their rede; and the bargain was made with the smith that he should have what he asked, if he could get the burg done in one winter, but the first summerday if aught of the burg was undone, then his bargain should be off; (and beside) he should get help from no man toward the work. And when they told him these terms, then prayed he them to give him leave, that he might have help of his horse who Svaþilföri hight; and by Loki's rede that was also granted to him. He set to work the first day of winter to make the burg, but by night he wont to draw stone for it with his horse; but it seemed a great wonder to the Asa how great stones that horse drew, and the horse did one half more of the toilsome work than the smith; but to their bargain there was strong

witness and much swearing, for that it seemed not safe to the giant to be among the Asa truceless if Þórr came home; but then he was faring eastward to fight Trolls. Now as the winter went by the burg-building was far on, and it was so high and strong that it could in no wise be taken; but when there were yet two or three days to summer (the work) was come almost to the burggate. Then sat the Gods on their doomstools and took rede, and asked each other, who had given the rede to give Freyia away in Jötunheim, or so spoil the lift and heaven, as to take thence Sun and Moon, and give them to the giant; and all were of one voice that this rede he must have given, who giveth most ill redes, Loki Laufey's son, and said he was worthy an ill death if he could not hit upon some rede, so that the smith might be off his bargain; and they were just about to lay hands on Loki. But as he became then afraid he sware an oath that he would so bring things about, that the smith should lose his wages whatever it cost him. And the same even when the smith drove out after stone with the horse Svaþilföri, there ran out of a wood a mare to the horse and neighed at him: but when the steed knew what kind of horse that was, then he grew mad and burst asunder

the

the rope, and ran to the mare, and she away to the wood; and the smith after them, and will catch his horse; but these horses ran all night, and the smith tarried there the night, and afterward at dawn so much was not smithied as had been wont before. And when the smith sees that it will not be ended with the work, then falls he into the giant-mood. But when the Asa saw surely that it was a billogre that had come in thither, they spared not for their oaths, but called on Þórr; and quick as thought came he, (and) next of all lifted the hammer Miöllnir aloft, and so paid the smith's hire, and not with the Sun and Moon; but forbade him even to dwell in Jötunhêim, and that was easily (done) by the first blow that broke his skull into small bits, and sent him beneath under Niflhel. But Loki had run such a race with Svaþilföri, that sometime after he bare a foal, it was gray and had eight feet, and that is the best horse with Gods and men; so is it said in Völuspá.

"Then went the powers all
to their stools i' the rack,
Gods right-holy,
and of that took rede,
who had the lift all
with guile blended,
or to the giant kin
Oðr's may given?
Gone were then oaths,
words and swearing,
all speech of might
that past between them;
Þórr alone wrought this,
swollen with anger,
seldom sits he still
when he hears the like talk of."

43. Then said Gángleri; What is (there) to say of Skíðblaðnir, that (you say) is best of ships? is there not a ship even as good as she or even as great? Hár answers: Skíðblaðnir is best of ships, and made with most cunning, but Naglfar is the greatest ship, that is in Muspell. Some Dwarves sons of Ivaldi made Skíðblaðnir, and gave Freyr the ship; she is so great that all the Asa with their weapons and wargear may find room on board her, and as soon as the sail is set she has a fair wind whither she shall go; and when there is no need of faring on the sea in her, she is made of so many things and with so much craft, that he (Freyr) may fold her together like a cloth and keep her in his bag.

44. Then said Gángleri; A good ship is Skíðblaðnir, but many cunning spells must have been had to her, ere she was so made. Has Þórr ever fared anywhither, so that he has found against him aught so strong or mighty, that it has been an overmatch for him either for the sake of strength or cunning spells? Then said Hár: Few men I wis can tell of this, and yet it hath many a time fared hard with him; but though it hath been so that any thing hath been so strong or stark that Þórr has not gotten the mastery, there is no need to speak thereof; for that there are many proofs of

this, and for that all are bound to trow that Þórr is mightiest. Then said Gángleri; It looks to me as if I had askt you of a thing that none (of you) is able to tell of. Then spake Jafnhár: We have heard say of some chances, which seem to us past belief that they should be true, but here must sit one near; who will know how to say sooth tidings hereof, and thou mayest not believe of him that he will lye now the first time who never lyed before. Then said Gángleri; Here will I stand and listen if any answer be given to these words; but otherwise I call on you to be overcome, if ye cannot tell me what I ask. Then spake Þriði: Easy is it to see that he will know these tidings, though it thinketh us not fair to speak of them, but it is thine to hold thy peace thereof. The beginning of this story is, that ÖkuÞórr fared forth with his hegoats and car, and with him the As who is called Loki; they came at even to an husband, and get there a night's lodging, and when even was come Þórr took his hegoats and killed them both, and after that, they were flain and borne to the kettle; but when it (the flesh) was sodden, then Þórr and his fellow sat them down to supper. Þórr bade to meat with him the husband and his wife and their children, the man's son hight Þiálfi, but the daughter Ravsqva.

Then laid Þórr the goatskins away from the fire, and told the husband and his household they should cast the bones into the goatskins. Þiálfi the son of the husband took hold on the thigh of the goat, and struck it with his knife and broke it for the marrow. Þórr tarried there the night, but at peep of dawn before day he arose and clothed him, took his hammer Miöllnir and lifted it, and hallowed the goatskins; then stood up the goats, and one of them was halt in one of it's hindfeet: that Þórr found (out), and said that the husband or some of his folk could not have dealt skillfully with the leg of the goat, (for) he knew the thigh was broken. It needeth not to say much, for all may know, how frightened the husband must have been when he saw that Þórr let his brows sink down over his eyes, but what he saw of the eyes, made him think he must fall down at the sight alone: He (Þórr) clutched the haft of his hammer with his hands, so that the knuckles whitened; but the husband did what was to be looked for, so that all the household cried out amain, begged for peace and bade for an atonement all they had. But when he saw their fear, then his wrath went from him and he was softened, and took from them for ransom their children Þiálfi and Ravskva, and they were

thus made Þórr's bond-servants and they follow him always since.

45. He left after this his goats there, and went on his way eastward into Jötunheim and all to the sea, and then fared he on over that the deep sea; but when he came to land then went he up and with him, Loki and Þiálfi and Ravsqva; when they had gone a little way, there was before them a great wood, and they went (through it) all day till dark. Þiálfi was of all men fleetest of foot, he bare Þórr's bag; but the wood was not a good place for food. When it was dark, they spied about them for a night's lodging, and found before them a hall very great, the door was at one end, and as broad as the hall; there they looked them out a place to sleep in. But about midnight there was a great landquake, and the earth went from under them with a slip, and the house shook; then stood Þórr up and called on his fellows, and they spied about, and found an offhouse at the right hand in the midst of the hall, and went thither. Þórr sat him in the doorway, but the others they were within away from him and were afeard; but Þórr held his hammer's haft and thought to guard him; then heard they a mighty groaning and roaring. But when the dawn came, then went Þórr

out, and saw where a man lay close to him in the wood, and he was not little; he slept and snored stoutly; then Þórr thought he had found out what noise it was they had heard overnight, he spanned round him his strengthbelt, and his Asmight waxed; but in the mean while the man woke, and stood strait up, and then it is said Þórr forbore at once to smite him with the hammer, and asked him his name; but he (the man) called himself Skrýmir. "But I need not, said he, to ask thee thy name, I know thou art AsaÞórr; but whither hast thou drawn away my glove?" Then Skrýmir raught out his hand and took up his glove: (and) then sees Þórr that was what he had taken overnight for a hall, but the offhouse, that was the thumb of the glove. Skrýmir asked, if Þórr would have his fellowship, and Þórr said yea to this; then took Skrýmir and loosed his wallet, and began to eat his breakfast, but Þórr in another place and his fellows. Skrýmir then bade they should lay their store of meat together, and Þórr said yea; then bound Skrýmir all their meat in one bag, and laid it on his back; he went before them all the day through, and took very great strides; but afterward at even Skrýmir looked out for them a night's lodging under a great oak. Then said Skrýmir to Þórr that he will lay

him down to sleep, "but take ye the wallet and make ready your supper." Then next slumbered Skrýmir and snored fast, but Þórr took the wallet and shall loose it; but so must it be said, though it may seem past belief, that he could get no knot loosed, nor stirred one end of the strings so that it was looser than before: and when he saw there was no thrift in this work, then became he wrath, grasped then Miöllnir with two hands, and stepped with one foot forward thither where Skrýmnir lay, and dashed it (the hammer) against his head; but Skrýmir wakes and asks whether any leaf fell on his head, and whether they had supped, and were ready to sleep? Þórr answers, they were just going to sleep. They went then under another oak, and sooth to say there was no fearless sleeping. But at midnight when Þórr hears that Skrýmnir snores and sleeps fast, so that it thunders in the wood; then stands he up and goeth to him, clutches the hammer tight and hard, and dashes it down on the middle of his crown; he knows that the head of the hammer sank deep into his skull. But just then Skrýmir wakes and said. "What is't now, fell an acorn on my head? Or what's the news with thee Þórr?" But Þórr went away hastily, and answers that he was just then newly awaked, (and)

said it was then midnight, and still time to sleep. Then Þórr made up his mind, if he should come to be able to strike him the third blow, that he should never see him more: he lies now and watches if Skrýmir slept fast; but a little before day then hears he that Skrýmir must have slumbered; then stands he up and runs to him, grasps the hammer with all his strength, and dashes it on the cheek that he saw upmost; then sinks the hammer up to the haft. But Skrýmir sat up and stroked his cheek and said. "Be there any birds sitting in the tree over me? Methought as I woke some moss from the branches fell on my head: what, are you awake Þórr! It must be time to stand up and clothe ones's self: but ye have not now a long way before you to the burg that is called Utgarð. I have heard you whispering between yourselves, that I was not a little man in growth, but ye shall see there greater men if ye come into Utgarð. Now will I give you a wholesome rede, do not make too much of yourselves, not well would the thanes of Utgarð's Loki brook the boasting of such mannikins; otherwise turn about, and that I wis were the best way ye could take; but an ye will fare forward, go strait on eastward, but I have now my path northward to those fells which ye may

now see." Skrýmir takes the wallet, and casts it on his back, and turns thwart away from them into the wood; and it is not said that the Asa prayed to fall on him again in health.

46. Þórr fared forward on his way and his fellows (with him), and went on till mid day; then saw they a burg stand on some vales and set their necks on their backs behind them, ere they got to see up over (it). They go to the burg, and there was a grating before the gate and fast locked: Þórr went to the grating and could not get it unlocked, but as they strove to come into the burg, they crept at last through the bars, and so came in: then saw they a great hall and went thither; the door was open, then went they in, and saw much folk on two benches, and the most hugely great; next straitway come they before the king Utgarð's Loki and hailed him, but he looked slowly on them, and smiled scornfully and showed his teeth, and said. "It is late to ask tidings of a long way, or if it be otherwise than I think, that this stripling thrall here is Ökuþórr? but thou may'st be taller than thou look'st to me; or what are the feats thou and thy fellows think yourselves skilled in? None shall be here with us who kens not some trick or cunning before the most of men." Then says he that went

last, hight Loki. "I ken a feat which I am quite ready to prove; that there is no one here within, who shall eat his meat swifter than I." Then said Utgarð's Loki. "That is a feat (indeed) if thou keepest thy word, and it shall be tried forthwith." (So he) called towards the farther end of the bench, that he hight Logi shall come forth on the floor and try his (strength) against Loki. Then was taken a trough and borne in on the hallfloor and filled with flesh: Loki sat him at one end but Logi at the other, and each of the twain eat as fast as he could, and they met in the midst of the trough; then had Loki eaten the flesh all off the bones, but Logi had both eaten all the flesh, and the bones and the trough beside: and now seemed it to all as if Loki had lost the game. Then asked Utgarð's Loki; "What game that young man yonder could?" But Þiálfi says he will try to run a race with anyone whom Utgarð's Loki brought forward. Then Utgarð's Loki says that is a good feat, and quoth besides, it were to be hoped he was very ready in swiftness if he would win this game; but he would take care this should soon be tried. Then stands up Utgarð's Loki, and goes out, and there was good ground for running along the flat vale. Then called to him Utgarð's Loki a serving-lad who is named Hugi

and bade him run a match with Þiálfi. Then take they the first heat, and Hugi is so much ahead that he turns back to meet him at the goal: then said Utgarð's Loki: "Thou needest Þiálfi! to lay thee more forward an thou willt win the game; but yet, sooth it is, there hath not methinks come hither a man swifter of foot than this." Then take they again a second heat, and when Hugi is come to the goal and turns him about, there was a long spearthrow to Þiálfi. Then said Utgarð's Loki: "Well methinks has thy heat been run; though I trow not now that he wins the game; but now shall it be proved as they run the third heat." Then take they yet one heat, but when Hugi is come to the goal and turns round, then Þiálfi is not come to the midst of the course: then say all that this game has been enough tried. Then Utgarð's Loki asks Þórr, what those feats may be which he would be willing to show before them, answering to the tales men had made of his great works. Then said Þórr that he will rather begin a drinking-bout with any man. Utgarð's Loki says that may well be, and goeth into the hall and calls his cupbearer, bids him take the horn of harm that his thanes are wont to drink of. Then straitway comes forth the cupbearer with the horn and gives it into Þórr's hand. Then

said Utgarð's Loki: "Of this horn it is thought well-drunken, if it goes off in one draught, though some men drink it off in two, but no one is so little a man in his drink that it goes not off in three." Þórr looks at the horn, and it seems not mickle, though it be rather long, but he is much athirst: (so) he takes and drinks, and swills very much, and thinks it shall not need to bend oftener than once over the horn; but when he was tired of the thing and set down the horn, and sees how it went with the drink, it seems to him hard to tell whether it were now any lower in the horn than before. Then said Utgarð's Loki; "Tis well drunken and (yet) not much, I would not have believed, had it been told me, that AsaÞórr could not have drunk a greater draught; but I wis thou must wish to drain it off at the second drink." Þórr answers naught, sets the horn to his mouth, and thinks now he shall drink a greater draught, and drinks deep as he was wont; and yet sees that the tip of the horn will not go up so much as he likes, and when he took the horn from his mouth, it seems to him now as if he had drank less than the first time, but the horn could now be borne without spilling. Then said Utgarð's Loki: "How now Þórr! thou must not spare thyself more in a drink than befits thy skill;

so it seems to me, if thou shallt now drink off the horn the third drink, thou must strive to make this most of all: but never willt thou be called among us here so great a man as the Asa say, if thou makest not more of thyself in other games than it seems to me will be (the case) in this." Then was Þórr wrath, sets the horn to his mouth, and drinks amain the best he can, and held to the drink as long as might be; but when he saw into the horn, now at last some small change had come upon it; and then he gives up the horn, and will drink no more. Then said Utgarð's Loki. "Easy to see is it now, that thy might is not so mickle as we thought; but willt thou try more games? It may be seen thou takest no gain away with you hence." Þórr answers; "I will try more games yet, but it would seem wondrous to me when I was at home with the Asa, if such draughts were called so little; but what game willt thou now bid me?" Then answers Utgarð's Loki: "That do young lads here, which is of little mark to think of, they lift up from the earth my cat; but I could not dare to talk of such a thing to AsaÞórr, if I had not first seen that thou art much less in thyself than I thought." Then next, sprang forth on the hallfloor a gray cat and a very great one; but Þórr went up to him and took him beneath

under the middle of the belly with his hand, and would lift him up, but the cat bent his back just as Þórr raised his hands; but when Þórr had got them as high as ever he could, then the cat lifted up one foot, and Þórr did not carry this game farther. Then said Utgarð's Loki: "So fared this game as I thought, the cat is very mickle, but Þórr is low and little by the great men that are here with us." Then said Þórr: "So little as ye call me, let any one of you now come hither and wrestle with me, now am I wrath." "Then answers Utgarð's Loki, and looked about on the benches and said: "I see not the man here within, who would not think it a trifle to wrestle with thee;" and again he said "Let me see first, call me hither the carlin my nurse Elli, and let Þórr wrestle with her if he will, she has felled men who have seemed to me not less strong than Þórr is." Then next came into the hall an old carlin: then Utgarð's Loki said that she shall take hold on AsaÞórr. The tale is not long: so fared the grapple that the harder Þórr tightened his hold the faster she stood; then began the carlin to bestir herself, and then became Þórr loose on his feet, and there were very hard tussels, and it was not long ere Þórr fell down on one knee. Then went up Utgarð's Loki and bade them leave their

hold, and said that Þórr could not need to bid any men beside to try a hug in his hall, and it was then close on night. Utgarð's Loki showed Þórr and his fellows to seats, and they tarried there the night through in good fare.

47. But in the morning so soon as it dawned stands Þórr up and his fellows; (they) clothe them and are ready to go away strait: then came thither Utgarð's Loki, and let a board be set for them; there was no lack of good fare, meat and drink, but after they had eaten they betook them to their way. Utgarð's Loki, leads them out, (and) goes with them away out of the burg; but at parting Utgarð's Loki spoke to Þórr, and asks; "How he thinks his journey had turned out, and whether he had met any stronger man than himself?" Þórr answers that he will not say, that he has not fared very shamefully in this meeting; "but I know ye will call me a man of little worth, and I brook that ill." Then said Utgarð's Loki: "Now shall I tell you the truth, since thou art come out of the burg, that if I live and may have my way, then shallt thou never more come into it: and by my troth I wis thou hadst never come in, if I had known before thou hadst so much strength in thee, and that thou wouldst have brought us so near to great mishap. But

I have made against thee mocking shows, so that the first time when I found thee in the wood, I came to meet you; and when thou shouldst loose the wallet, then had I bound it with iron-thread, but thou foundest not where it was to be opened. Next of all thou gavest me with the hammer three blows, and the first was least, and yet was it so mickle that it must have ended me to my bane if it had fallen on me; but when thou sawest by my hall a rock fast set, and there above sawest it cloven into three dales and one the deepest, those were the dints of thy hammer: the rock I brought before the strokes, but that thou sawest not. So was it also with the games that ye played with my thanes: the first then was that which Loki made; he was very hungry and eat fast, but he hight Logi was wildfire, and he burned the trough not less soon than the flesh. And when Þiálfi tried his race with him hight Hugi, that was my thought, and it was not to be weened by Þiálfi that he could strive in swiftness with that. But when thou drankest of the horn, and it seemed to thee to sink slowly, by my troth I wis that was then a wonder which I never could have trowed might be; the other end of the horn was out in the sea, that sawest thou not,

but

but now when thou comest tó the seashore, then willt thou be able to see what a sinking thou hast drunk in the sea, that is now called the ebb." And again said he; "Nor methought was it less worth when thou liftedst up the cat, and to tell thee sooth, then all feared who saw how thou liftedst him with one foot off the ground, for that cat was not as it seemed to thee, that was Midgardsworm who lieth about the whole earth, and his length is barely enough to take in earth with his head and tail, and thou raised him so far up, that there was but scant room then to heaven. And it was also a great wonder about the wrestling match that thou hadst with Elli (Eld), for that none hath yet been, and none shall be, that eld doth not come and trip them all up, if they be so old as to bide her coming. And now sooth to say we must part, and it will fall out better for both of us twain, that ye come not oftener to seek me, I will guard my burg another time with the same or other sleights, so that ye will not get any power over me." But when Þórr heard this tale he grasped his hammer and brought it aloft, but when he should dash it forward, then sees he nowhere Utgarð's Loki; and when he turns back to the burg, and

will forthwith break down the burg, then sees he there vales wide and fair, but no burg. . Then turns he back, and fares on his way until he came back to Þrúðvángr; but sooth it is to say, that even then he had taken a rede with himself to look about, if he might find that meeting with Midgardsworm which afterward happened. Now I trow that none can tell thee truer tidings of this journey of Þórr.

48. Then said Gángleri; Almickle in himself is Utgarð's Loki, though he deals much with sleight and cunning spells, but it may be seen that he is great in himself, in that he has thanes who have mickle might; but has not Þórr avenged himself for this? Hár answers: It is not unknown, though there be no wise men (to tell thereof), that Þórr set right this journey just spoken of, and he dwellt not long at home ere he went off so hastily on his way, that he had not (with him) his car, nor his hegoats, nor any fellow. He went out of Midgard in the guise of a young man, and came one even at dusk to a certain giant who is called Ymir: Þórr tarried there as a guest the night over, but at dawn Ymir stood up and made ready to row out to sea to fish; now Þórr sprang up and was soon dressed, and begged that Ymir

would let him row out to sea with him; but Ymir says, that little help was to be had from him as he was so little and but a lad, "and (quoth he) thou willt get a chill, if I sit so long and so far out as I am wont." But Þórr said he could row from the land for all that, and that it was not sure whether he would be the first to pray to row back; and Þórr was so wrath with the giant that it was nigh then that he had let the hammer ring on his pate straitway; but he bore with him, because he thought soon to try his strength somewhere else. He asked Ymir what they should have for bait, but Ymir bade him get bait for himself; then turned Þórr away thither where he saw an herd of oxen, which belonged to Ymir: he took the biggest ox hight Himinbriótr, and cut off the head, and went with it to the seashore; Ymir had then shoved off the skiff, Þórr went on board and sat down in the afterroom, (and) took two oars and pulls, and Ymir thought they went along fast from his rowing: Ymir pulls in the bow forward, and the rowing was soon ended; Then said Ymir, that they were come to those waters, where he was wont to sit and draw up flat fish: but Þórr says he will row much farther; and then they took again a swift row; Now Ymir said, that they were come so

far out, that it was perilous to sit out for the Midgardsworm, but Þórr says he will row (yet) a bit, and so he did, but Ymir was then very sad. Now when Þórr laid up his oars, he got ready a line very strong, nor was the angle less nor weaker, then put Þórr on the angle the oxhead, and cast it overboard, and the angle went to the ground: and so, sooth it is to say, that Þórr beguiled not a whit less then Midgardsworm, than Utgarð's Loki had mocked Þórr when he heaved up the worm in his hand. Midgardsworm gaped wide over the oxhead, but the angle stuck in the worm's gum: Now when the worm knew this, he tugged so hard that both Þórr's fists were dashed against the gunwhale, but then was Þórr wrath, and he took on him his Asmight, and so spurned against (the worm), that he dashed both his feet through the ship and spurned the ground, and then drew the worm up on board. And it may be said, that no one hath seen ugly sights who might not see that, when Þórr whet his eyes on the worm, but the worm stared at him from beneath and blew venom. Then is it said that the giant Ymir changed hue, paled, and qvaked, when he saw the worm, and that the sea ran out and in the skiff; and just as Þórr grasped his hammer and

brought it aloft, then the giant fumbled at his fishingknife, and cut off Þórr's line at the board, but the worm sank in the sea, and Þórr cast the hammer after him; and men say he took the head off him at the ground, but I think it were true to tell thee that Midgardsworm lives yet, and lies in the sea. But Þórr clenched his fist and set it on Ymir's ear, so that he tumbled over board and (Þórr) sees his feet (last); and Þórr waded to land.

49. Then said Gángleri; have any more tidings been with the Asa? A hard and famous deed wrought Þórr on that journey. Hár answers; It must now be said of those tidings which the Asa thought of more worth. But the beginning of this tale is, that Balldr the good dreamt dreams great and perilous for his life: but he told the Asa the dreams. Then took they their rede together, and that was done, that they should pray peace for Balldr, against all kinds of harm: and Frigg took an oath that they would spare Balldr, of fire and water, iron and all kinds of ore, stones, earth, trees, sicknesses, beasts, birds, venoms, and worms. But when this was known and done, then was it the passtime of Balldr and the Asa, that he should stand up in their meetings, and that all the others should some shoot

at him, some hew at him, some smite him with stones; but whatever was done to him he took no scathe, and this all thought great gain. But when Loki Laufey's son saw that, it liked him ill that Balldr was not scathed. He went to Fensalir to Frigg, and turned him into a woman's likeness: then asks Frigg, if the woman knew what the Asa did at their meetings. She said, that all shot at Balldr and that he was not scathed. Then said Frigg: "No weapon nor tree may hurt Balldr, an oath have I taken of all of them." Then asks the woman, "Have all things sworn an oath to spare Balldr?" Then answers Frigg; "There grows one treetwig eastward of Valhall that is called mistletoe, that methought too young to crave an oath of." Then next went the woman away; but Loki took the Mistletoe, cut it off, and went to the meeting. But Havðr stood without in the ring of men, for that he was blind; then said Loki to him "why shootest thou not at Balldr?" He answers; "Because I am blind and see not where Balldr is, and another thing because I am weaponless." Then said Loki; "Do thou after the likeness of other men, and shew Balldr worship as other men; I will shew thee whereabout he stands, shoot thou at him with this wand." Havðr took the mistletoe and shot at Balldr under

the guidance of Loki: the shaft flew right through him, and he fell dead to earth; and that is the greatest mishap that hath befallen Gods and men. When Balldr was fallen, then failed the Gods words and speech, and hands too to take hold of him; and each looked at the other, and they were all of one mind toward him who had done the deed, but none might avenge it, that was so holy a place. But when the Asa strove to speak, then it was that a wailing came up first, so that none might tell the others of his grief with words; and Odin as was meet bare this scathe worst of them all, for he could best deem what a mickle loss and lessening there was to the Asa in the falling away of Balldr. But when the Gods came to themselves, then quoth Frigg and asked; Who might be there with the Asa, who would win for his own all her love and good-will, "and (this, said she, he shall have) if he will ride on the way to Hell and try if he can find Balldr, and bid Hel a ransom if she will let Balldr fare home to Asgard." But he that is named Hermóþr the brisk, Odin's lad, he was ready to undertake this journey; then was taken Sleipnir Odin's horse, and led forth; and Hermóþr got up on that horse and galloped away. Now the Asa took Balldr's body and bore it to the seashore;

Hrínghorn hight Balldr's ship, she was the biggest of all ships, her would the Gods launch forth and make thereon Balldr's balefire, but the ship went not forwards; then (one) was sent into Jötunheim, after the witch that is hight Hyrrockin; but when she came, she rode on a wolf and had adderworms for reins; then leapt she from her steed, but Odin called for four Baresarks to mind the horse, and they could not hold him before they felled him. Then went Hyrrockin to the stem of the ship, and shoved it forwards so the first touch, that fire sprang out of the rollers, and all the land shook: then was Þórr wrath and grasped his hammer, and would forthwith break her head, till all the Gods asked peace for her. Then was borne out on the ship Balldr's body, and when his wife Nanna Nep's daughter saw that, her heart was broken for grief, and she died; she was borne to the pile and thrown into the fire. Then stood Þórr up and hallowed the pile with Miöllnir, and before his feet ran a certain dwarf, that is named Litr, but Þórr spurned at him with his foot, and dashed him into the fire, and he was burnt. But many kinds of folk sought this burning; first is to say of Odin, that with him fared Frigg and the Valkyriur and his ravens; but Freyr drove in a car with the boar that hight

Gullinbursti or Sliðrugtanni, and Heimdall rode the horse hight Gulltoppr, but Freyia (drove) her cats: thither came also much folk of the Rimegiants and Hillogres. Odin laid on the pile the goldring that hight Draupnir, to it followed since that nature, that every ninth night there dropped from it eight goldrings of even weight; Balldr's horse was led to the pile with all his gear.

But of Hermóþr it is to be said, that he rode nine nights (through) dark dales and deep, so that he saw naught, before he came to the river Giöll, and rode on the bridge over Giöll; it is thatcht with shining gold. Móðguðr is the maid named who keeps the bridge. She asked him his name or kin, and said that the day before there rode over the bridge five bands of dead men, "but my bridge rings not save under thee alone, and thou hast not the hue of dead men; why ridest thou here on Hel's way?" He answers "I shall ride to Hel to look for Balldr, but hast thou seen aught of Balldr on Hel's way? And she said that Balldr had ridden thither over Giöll's bridge "but beneath and northward lieth Hel's way." Then rode Hermóþr thereon till he came to Hel's grate; then got he off his horse and girthed him up fast, got up and cheered

him with his spurs, but the horse leapt so hard over the grate that he came never near it. Then rode Hermóþr home to the hall, and got down from the horse, went within into the hall, and saw there his brother Balldr sit in the first seat; and Hermóþr tarried there the night over. But at morn then begged Hermóþr of Hel, that Balldr should ride home with him, and said how great wailing was with the Asa. But Hel said, that it should now be tried whether Balldr were so beloved as is said, "and (quoth she) if all things in the world, quick and dead weep for him; then shall he fare back to the Asa; but be kept with Hel if any speak against him or will not weep." Then stood Hermóþr up, but Balldr led him out of the hall, and took the ring Draupnir, and sent it as a keepsake to Odin, but Nanna sent Frigg a shift and yet more gifts, (and) to Fulla her thimble. Then rode Hermóþr back on his way and came to Asgard, and told all the tidings that he had seen and heard. Next to that the Asa sent over the whole world messengers to pray that Baldr might be wept out of Hell, all did that, men and things quick, and earths, and stones, and trees, and all ores; just as thou must have seen that all these things weep when they come out of frost and into heat. When

the messengers were a-faring home, and had well done their errand; they find a certain cave wherein a hag sat, she is named Þavck; they pray her to weep Balldr out of Hell, she answers,

"Þavk will bewail
with dry tears
Baldr's balefire;
Nor quick nor dead gain I
by man's son;
Let Hel hold what she has!"

But men guess that there was Loki Laufey's son, who has wrought most ill among the Asa.

50. Then said Gángleri; Very much ill brought Loki about, first of all, in that Balldr was slain, and next, in that he was not loosed out of Hell; but was this at all ywroken on him? Hár answers: It was repaid him so that he will long feel it; when the Gods were so wrath with him as was to be weened, he ran away, and hid him in a certain fell, (and) made him there an house with four doors, so that he might see out of the house on all sides; but often in the day he turned him into the likeness of a salmon, and then hid him in the water hight Franangr force; then thought he to himself what trick the Asa would find out to take him in the force; now as he sat in his house he took flax and yarn, and wrought (them) into meshes, as nets are since, but a fire burned before him: then saw he that the Asa were hard upon him, and Odin had

seen out of Hliðskiálf where he was; he sprang up straitway and out into the river, and cast the net from (him) into the fire. But when the Asa came to the house, then went first in he who was wisest of all hight Kvásir, and when he saw on the fire the ash of the net that had been burnt, then skilled he that must be a trick to take fish, and told the Asa; then next they took and made them a net, after that which they saw in the ashes that Loki had made; and when the net was ready, then fared the Asa to the river and cast the net into the force: Þórr held one end, and the other held all the Asa, and (so they) drew the net. But Loki fared before, and lay him down between two stones, they drew the net over him, but knew that something quick was against (it); and they fare another time up to the force, and cast out the net, and bind up with it something so heavy that nothing shall be able to pass under. Then fares Loki before the net; but when he sees that it was a scant way to the sea, then leaps he up over the top of the net and runs up to the force. Now saw the Asa whither he went, so they fare once more up to the force, and shift the folk into two bands, but Þórr wades now along the midstream, and so they fare toward the sea. And now Loki sees two choices,

it was the risk of his life to swim out to sea, and the other was to leap again over the net; and that did he, (and) leapt as speedily as he could over the top cord of the net. Þórr grasped at him, and tried to take hold of him, but he slipped in his hand, so that the hand first stayed at the tail, and for this sake is the salmon thin behind. Now was Loki taken truceless, and they went with him into a certain cave; then took they three rocks and set them up on edge, and bored a hole though each rock; then took they Loki's sons Vali, and Nari or Narfi, the Asa turned Vali into a wolf's likeness, and he tore his brother Narfi; then took the Asa his guts and bound Loki with (them) over the three stones, one under his shoulders, another under his loins, the third under his hams, and made those bands into iron. Then took Skaði an adder-worm and fastened (it) up over him, so that the venom should drop from the worm on his face; but Sigyn his wife stands by him and holds a dish under the venomdrops; and when the dish is full then goes she out, and pours away the venom, but while the venom drops on his face, then is he so racked with it, that the whole earth shakes, that call ye earthquake. There lieth he till the twilight of the Gods.

51. Then said Gángleri; What tidings are to say of the twilight of the Gods? of this have I not heard before. Hár answers: Mickle and much tidings are to be said thereof; the first of these is, that then comes the winter called Fimbul-winter; then drives snow from all sides, the frosts are then mickle, and the winds keen, nor any joy of the sun, then come three winters together and no summer between; but first come three other such winters, that then are there all over the world great strifes, then brothers slay one the other for gain's sake, and none spareth father or sons in that manslaughter and sibslaying: so is it said in Völuspá.

"Brothers shall fight together,
and be one the other's bane;
sister's children
their sib shall spoil;
hard is't with the time,
Whoredoms many,
an axeage, a swordage,
shields are cloven,
a windage, a wolfage,
ere the world stoops to doom."

Then happens what is to be thought great tidings, that the wolf swallows the Sun, and men think that great moan; then takes the other wolf the Moon, and he too maketh great harm; the stars are hurled from heaven; then is also that tiding that the whole earth and all rocks shake so, that the trees are torn up from the earth; but the rocks are rent, and all fetters and bonds are then broken and snapped: then becomes Fenriswolf loose; then

boils up the sea over the land, for that then Midgardsworm turns him in giantmood, and seeks the land: then happens it that Naglfar is loosed, the ship so hight, it is made of dead men's nails, and for this sake is it worth warning, if a man die with unshorn nails, that man helpeth with much stuff towards the ship Naglfar, which Gods and men wish may be made ready late; but in this flood floats Naglfar, Hrýmr hight the giant who steers Naglfar. Fenriswolf fares with mouth a-gape, and the upper jaw is at heaven and the lower on earth, he would gape more were there room; fire burns out of his eyes and nostrils. Midgardsworm breatheth forth so much venom that he defileth all the air and water, and he is very ugly, and he is on the other side of the wolf. In this hurly the heaven is cleft and thence ride Muspell's sons; Surtr rides first, and both before and after him (is) a burning fire; his sword is very good, (and) the sheen of it brighter than of the sun, but as they ride (on) Bifravst then breaks it as before is said; Muspell's offspring seek the field of meeting that Vígriðr hight, thither come also then Fenriswolf and Midgardsworm, thither are also then come Loki and Hrýmr, and with him all the Hrímþursar, and all the friends of Hel follow Loki; but

Muspell's sons have their band alone by themselves, it is very bright: the field Vígriðr is an hundred miles wide every way.

But while these tidings are happening, then stands up Heimdallr and blows amain into his horn Giöll, and awakens all the Gods, and they hold a meeting together. Then rideth Odin to Mímirs spring, and taketh rede of Mímir for himself and his folk; then shaketh Yggdrasil's Ash, and no thing is then fearless in heaven or earth; the Asa arm them, and all champions, and speed forth to the field: first rideth Odin with golden helm, and fair byrnie, and his spear Gúngnir hight; he stands against Fenriswolf, but Þórr (stands) forward on his other side, and may not help him, for that he hath his hands full in fighting with Midgardsworm; Freyr fights against Surtr, and there is a hard struggle ere Freyr falls, it is his bane that he misses that good sword of his which he gave Skirnir. Then is also become loose the hound Garmr, that is bound before the cave Gnípa; he is the greatest plague, he hath the fight against Týr, and they are each other's scathe. Þórr bears off praise for Midgardworm's bane, and steps away from him nine feet, then falls he dead to earth for the venom

that

that the worm blows on him. The wolf swallows Odin, that is his bane, but straitway comes on Víþarr, and steps with one foot on the nether jaw of the wolf, on that foot hath he the shoe, for which stuff hath been agathering in all ages, this is those strips of skin which men cut out of their shoon for the toes or heels, for this sake shall the man cast away those strips, who thinks to come to help the Asa; with one hand takes he upper jaw of the wolf and rends asunder his gape, and that is the wolf's bane. Loki hath strife with Heimdallr and they are each other's bane. Then next Surtr slingeth fire over the earth and burneth all the world; so is it said in Völuspá.

"High blows Heimdallr,
the horn is aloft,
Odin speaketh
at Mímir's head,
shaketh Yggdrasil's
ash straitstanding,
groaneth the old tree;
but the giant is loose."

What is't with Asa?
what is't with Elves?
roareth all Jötunheim,
The Asa are met;
Dwarves are howling
before their stonedoors,
witty in rockwalls;
are ye wise yet or what!

Hrymr drives east fro
holds his shield before;
Jórmungandr turns him
in giantmood,
the worm smites the waves;
but the eagle screams,
the pale beak tears corpses,
Naglfar is loose.

A keel fares east fro,
Muspell's peoples
will come oër the sea,
but Loki steereth,
there are fell powers
with Freki all,
to them is his brother
Byleistr in front.

Surtr fares south fro
with blazing brand,
from the sword of the sphere-God
shineth a sunbeam;
rocks dash together,
giants totter,
men tread the way to Hel;
but heaven is cleft.

Then comes to Hlýn
another woe forward,
when Odin fares
to war with the wolf;
and the bright bane
of Beli with Surtr,
then will fall
Frigg's dearest God.

Odin's son goeth
to war with the wolf,
Víþarr on his way
to the wild beast,
He to the giant's child
lets in the heart stand
his hand-drawn sword,
when he venges his sire.

Goeth the famous
offspring of Hlódyn
scarce from the adder
the champion of gloom,
ere from his wrath drops
Midgard's warder;
then will all mankind
from homesteads be hurled.

Sun shall be swart,
fields sink in sea,
and the bright stars
from heaven be cast;
firebreath rageth
round time's nurse,
the high heat playeth
with heaven itself."

Here too is it thus said,

"Vígriðr hight a field,
where will meet in fight
Surtr and the sweet Gods;
an hundred miles
is it every way;
that is their fated field."

52. Then said Gángleri; What comes then after, when heaven is burnt and earth, and all the world, and all the Gods dead and all champions, and all the folk of men? for ye have already said that each man shall live in some world for all ages. Then answers Hár: Many abodes are there then good, and many bad; best is it then to be in Gimle in heaven with Surtr; and great store of good drink is there for them who think that joy in the hall hight Brímir, it stands also in heaven. That is also a good hall which stands on Níþa-fells wrought of red gold, it hight Sindri, in this hall shall abide good men and wellminded. On Ná-strand is a mickle hall and a bad, and the doors look northward; it is also wrought altogether of adderbacks like a wattled house; but the worm's heads all turn into the house, and blow venom so that rivers of venom run along the hall, and those rivers wade murderers and all who forswear themselves, as it is here said.

"A hall stands I wis
far from the sun
Ná-strand upon;
north look the doors:
venom drops fall
in through loopholes.
that hall is woven
with backs of worms,
there shall wade
the heavy streams
men forsworn
and menslayers."

But in Hvergelmir is worst

"There quells Níðhavggr
the bodies of the dead."

53. Then said Gángleri; Live any Gods then? or is there any earth or heaven? Hár answers; The earth shoots up then from the sea, and it is green and fair, the fields wax unsown. Víþarr and Vali live, so that neither the sea nor Surtr's fire hath harmed them, and they dwell on Iþavöllr, where Asgard was before; and thither come Þórr's sons, Móþi and Magni; and have there Miöllnir; then next come Balldr and Havðr from Hell; then they set all together and talk, and call to mind their old tales, and rede of the tidings which happened aforetime, and of Midgardsworm, and Fenris-wolf: then find they in the grass those golden tables which the Asa once had: so is it said.

"Víþarr and Vali
abide in the God's house
when Surtr's fire is black,
Móþi and Magni
shall have Miöllnir
of Víngnir to stay fight."

But in the place hight Hodmímir's holt two men lie hid during Surtr's fire, hight thus Líf and Leifþrasir, and they have morningdew for meat; but from these men comes so mickle kinsfolk that they dwell over the whole world, as it is here said.

"But Líf and Leifþrasír
they will lie hid
in Hodmímir's holt,
Dew of the morning
is what they for meat have,
but thence come the races."

But what will seem to thee wondrous, is that the sun should have brought forth a daughter not

less fair than herself, and she fares then in the steps of her mother; as is here said.

"Daughter one
bears Alfravþull
ere Fenrir takes her;
That maid shall ride,
when the Gods are dead,
on her mother's way."

But now if thou knowest aught farther to ask, I wis not whence that can come to thee; for that never heard I any man tell longer of the worlds-faring, and enjoy now what thou hast heard as thou canst.

Then next heard Gángleri a great din every way around him, and he turned and looked on all sides, and when he sees more about him then stands he without on a flat vale, and he sees then no hall and no burg: then goes he away on his road, and comes into his kingdom, and says those tidings that he has seen and heard, and after him each man told others these sayings.

BRAGI'S TELLING.

1. One man is named Ægir or Hlèr, he abode in the isle that is now called Hlèr's isle, he was very skilled in spells. He went on his way to Asgard, but when the Asa wist of his coming they treated him with good fare, though many things were then wrought with false shows; and at even when they should drink, then let Odin be borne into the hall swords, and they were so bright that it glistened from them, and there was no other light had while they were set down to drink: then go the Asa to their guild, and the twelve Asa who are wont to doom set them on their highseats; and so were they named. Þór, Njörðr, Freyr, Týr, Heimdallr, Bragi, Víþarr, Vali, Ullr, Hænir, Forseti. And likewise the Asynia with them: Frigg, Freya, Gefiun Iþunn, Gerþr, Sigun, Fulla, Nanna. It seemed grand to Ægir to look about him, the pannels of the wall were all tiled with fair shields; there was also swingeing strong mead and they drank deep; next man to Ægir sat Bragi, and they had much talk together over their drink: Bragi spake to Ægir of many tidings which had befallen the Asa.

2. He began then with the tale, how three Asa, Odin and Loki and Hænir, fared from home, and fared over fells and heath and were badly off for meat, but as they came down into a certain dale, they see there a flock of oxen, and take one ox and set about seething it; now when they think the flesh shall be sodden, they lift the lid off the broth, and it was not yet sodden; and the second time when they lift the lid, after a little time was gone, and it was not yet sodden, they talk among themselves how this thing could happen. Then hear they a voice in an oak up above them, that said he who sat there sways so that it is not sodden in the seething, they looked thither, and there sat an eagle and no little one: Then said the eagle "An ye are willing to give me my fill of the ox, then shall it be sodden in the seething." To that they said aye: then he let himself sink down out of the tree, and set him to the seething, and snatches up straitway first of all two thighs of the ox and both shoulders: then was Loki wrath and grasped a mickle stock, and swings it with all his might, and smites against the eagle's body; the eagle shakes him after the blow and flys up, then was the stock fast on the body of the eagle and Loki's hands at the other end: the eagle flys just so high that Loki's

feet take hold below on stones and rocks and trees, his hands he thinks will be torn from his shoulder-blades: he calls out, and begs the eagle most earnestly for peace, but he says that Loki shall never get loose, unless he takes an oath to him to come along with IÞunn and her apples out of Asgard: but Loki is willing to do this, then is he loosed and goes to his fellows, and it is not said farther how they fared before they came home. But at the time spoken of Loki lures IÞunn out of Asgard into a certain wood, and says that he has found some apples which she will think of great price: and begged that she should have with her her apples and put them alongside these. Then comes thither Þiazi the giant in eagleshape, and takes IÞunn and flys away with her, and has her home to his abode; but the Asa were ill at ease for the loss of IÞunn, and became soon grav and old. Then held they a meeting, and ask each other what was last known about IÞunn, and it was last seen that she went out of Asgard with Loki: then was Loki taken and brought to the meeting, and death or strong pain was threatened him, but when he became afraid then he said he would seek after IÞunn in Jötunheim, if Freyia will lend him the falconshape that she hath: and when he gets the falconshape,

he flys north into Jötunheim, and comes one day to Þiazi the giant's, he was rowing on the sea, but IÞunn was alone at home: Loki turned her into the likeness of a nut, and held her in his claws, and flys as fast as he can. But when Þiazi came home and misses IÞunn, he takes his eagle-shape and flys after Loki, and the eaglewings gained in the flight. But when the Asa saw that the falcon flew with the nut, and where the eagle flew, then went they out under Asgard, and bare thither bundles of chips for firing (Logaspænir). And when the falcon flew within over the burg and let himself sink down inside the burgwall, then the Asa set fire to the chips, but the eagle could not stop himself when he missed the falcon, and then the fire caught the feathers of the eagle, and took from him his flight: then were the Asa near and slew Þiazi the giant within Asgard's grates, and that slaughter is all-famous. But SkaÞi daughter of Þiazi the giant took helm and byrnie, and all wargear, and comes to Asgard to avenge her father; but the Asa bade her atonement and ransom; and the first thing is, that she shall choose her a man from among the Asa, and choose by the feet and see no more of him: then saw she one man's feet wondrous fair; and said, "This one choose I,

few things will be loathly about Balldr." But it was Njörðr out of Nóatún. She had also this in her deed of atonement, that the Asa should do that which she thought they would not be able, and this was to make her laugh: then did Loki this, he tyed a string to the beard of a goat, and the other end to his own body, and afterward one pulled this way the other that, and both shrieked out loud: then Loki let himself fall on Skaþi's knees, and then she laughed, and so the atonement with her at the hands of the Asa was brought about: and so it is said that Odin did over and above what she asked, in that he took Þiazi's eyes and cast them up into heaven, and made thereof stars twain. Then spake Ægir; Mickle methinks was Þiazi in himself; but of what kin was he? Bragi answers: Avlvaldi hight his father, and it will seem to thee worth mark if I tell thee of him. He was very rich in gold, but when he died and his sons should share their heritage, they had this measure for the gold which they shared, that each should take his mouthfull in turn, and all even as many. The first of them was Þiazi, the second Iþi, the third Gángr; but we have it now as a saw among us, to call gold the mouthtale of these giants, but in runes or songship we wrap this up

so, that we call it the measure, or saw, or tale of these giants. Then said Ægir; methinks that is well hidden in runes.

3. And again said Ægir; Whence have ye that craft that ye call songship? Bragi answers; It was the beginning to this that the Gods had a feud with the folk that hight Vanir, but (at last) they held a meeting about a peace, and settled it in this wise, they went both to a jar and spat into it their spittle; but at parting then the Gods took it, because they would not let that mark of peace perish, and shaped out of it a man, who hight Kvásir: he is so wise that none asks him any things that he knows not how to answer; and he fared wide about the world to teach men wisdom, but when he came at their bidding to certain dwarves, Fialar and Galar, then called they him to speak aside with them, and slew him, (and) let his blood run into two jars and one kettle, and this they called Óðrærir, but the jars hight Són and Boðn: they blended honey with the blood, and thereof was made such mead, that whosoever drinks of it becomes bard or wiseman. The dwarves told the Asa that Kvásir had choked in his wisdom, for that no one was there so wise as to be able to ask him enough about learning.

Then bade these dwarves to them the giant hight Gillíngr and his wife, then the dwarves bade Gillíngr to row out to sea with them, but as they fared forth along the land the dwarves rowed against a blind scar and overturned the skiff; Gillíngr was no swimmer and was drowned; but the dwarves righted their skiff and rowed to land: they told his wife this mischance, but she bore it ill and wept aloud. Then Fialar asked her, if it would make her mind easier, if she were to see out on the sea the place where he had sunk; and she said it would; then spake he with Galar his brother, that he should go up over the doorway as she went out, and let the quernstone fall on her head, and said he was weary of her weeping; and so he did. Now when Suttúngr the giant Gillíngr's son heard this, he fares thither and took the dwarves, and bears them out to sea, and sets them on a scar flooded at high tide, they pray Suttúngr to spare their lives, and bid him (take) in atonement for his father's blood the dear mead; and that was for an atonement between them. Suttúngr bears the mead home, and hoards it in the stead hight Hnitbiörg, and sets there to guard it his daughter Gunnlavþa. From this call we songship Kvásir's blood, or dwarves drink or fill; or some kind of

liquor of Oðrærir or Boðn or Són; or the dwarves freight, (because that mead brought them a life-ransom from the scar) or Suttúngr's mead, or Hnitbiörg's liquor.

4. Then said Ægir; Methinks it is darkly said, to call songship by these names. But how came the Asa to Suttúngrs mead? Bragi answers: The story about this is, that Odin fared from home and came thither where thralls nine were a-mowing hay; he asks if they will that he should whet their scythes; to this they said yea; then takes he a hone from his belt, and whetted them, and their scythes seemed to them to bite much better, and they asked if the hone were for sale; but he put such a price on it, that he who would buy it should give a fair sum for it, now all quoth they were willing (to give it), and (each) bade him sell it to him; but he cast the hone up aloft; and as all wished to lay hands on it, they scrambled so about it that each brought his scythe on the other's neck. Odin stopped for a night's lodging at a giant's that Baugi hight, Suttúngr's brother. Baugi said his housekeeping had gone ill, and told him that his nine thralls had slain each other, but that he had no hope of (other) workmen. Now Odin named himself (when) with him Bavlverkr; he offered to take upon him the

work of nine men for Baugi, but asked for his hire one drink of Suttúngr's mead. Baugi quoth he owned no sway over the mead, (and) said that Suttúngr would have it all alone, but he said he would fare with Bavlverkr and try if they could get the mead. Bavlverkr won during the summer nine men's work for Baugi, but at winter asked Baugi for his wages. Then fared they both away: Baugi told his brother Suttúngr his bargain with Bavlverkr; but Suttúngr denied stoutly even a drop of the mead. Then said Bavlverkr to Baugi, that they should try some trick if they might get at the mead, and Baugi was ready enough: then drew forth Bavlverkr the borer hight Rati, and said that Baugi shall bore the rock if the borer will bite; he did so: then says Baugi that the rock is bored through, but Bavlverkr blows into the hole that the borer had made, and the splinters flew up against him; then found he that Baugi would cheat him, and he bade him bore through the rock: Baugi bored again; but when Bavlverkr blows the second time, then the splinters were blown inward. Then Bavlverkr turned him into a worm's likeness, and crept into the hole made by the borer, but Baugi stuck after him with the borer and missed him; Bavlverkr fared whither Gunnlavð was, and

lay with her three nights, and then she gave him leave to drink of the mead three drinks; the first drink he drank all out of Óðrærir, the second all out of Boðn, the third all out of Són, and so had he all the mead; then turned he him into an eagle's shape and flew off as fast as he could. But when Suttúngr saw the eagle's flight, he took on him an eagle's shape and flew after him; but when the Asa saw where Odin flew, they set out in the yard their jars: now when Odin came inside of Asgard he spewed up the mead into the jars, but it then so near befell him that Suttúngr had caught him, that he sent some of the mead after him backwards, and no care was taken of that, he who would might have it, and that we call the share of silly bards; but Suttúngr's mead gave Odin to the Asa, and to those men who have wit to use it, therefore call we songship Odin's prey, and find, and his drink, and his gift, and the Asa's drink.

FOREWORD TO THE EDDA.

1. Almighty God shaped in the beginning heaven and earth, and all things that belong to them, and last (of all) men twain, from whom the races are come, Adam and Eve; and this kindred waxed more and more, and was spread over all the world. But as the times went by, then became the folk of man uneven, some were good and right-trowing, but many more turned then after the lusts of the world, and took no heed of God's laws: and for this drowned God the world in the flood, and all that was quick on the world save those who were in the ark with Nóe.

After Nóe's flood eight men were alive, they who abode in the world, and from them came the stock of men, and it chanced now as before, that when mankind waxed, and the world was dwellt over, then was there a very great throng of men, who loved the greed of gain and power, but went away from listening to God, and did this so much, that at last there was none who would name God; and who was there who could tell his

sons

sons of God's great wonders? And so it came that they tint God's name, and wide over the world there was not found the man who could say truely who shaped him. But not the less did God give them earthly gifts, wealth and happiness, which should be with them in the world; he shared also among them wisdom, so that they skilled to know all earthly things, and all kinds that might be seen in the lift and on earth. This they (men) thought upon and wondered at, how it might happen that the earth and beasts and fowl had the same nature in some things, and yet (were) unlike in shape. It was one mark of this nature, that the earth might be delved into on high fellpeaks and the water sprang up there, and it needed not to dig longer there for water than in deep dales; and just so with beasts and fowl, it is no farther to the blood in the head than in the feet. Another (proof of this) nature of the earth is it, that every year waxes on the earth grass and bloom, and the same year falls that all away and rots; so also on beasts and fowl waxes hair and feathers, and falls off every year. The third nature of the earth is that when it is opened and delved, then groweth grass on the mould which is uppermost on the earth. Rocks

and stones they set off against the bones and teeth of things quick. From these things they deemed that the earth must be quick, and that she had life in some manner; and they wist that she was wonderfully old in the tale of her ages, and mighty in her kind; she fed all things quick and took to herself all that died: for this sake gave they her a name, and told (back) their race to her. This also learned they of their old kinsmen, that after many hundred winters were told back, the goings of the heavenly balls were uneven, some had longer goings than othersome. From suchlike things guessed they, that some one must be the steerer of the heavenly balls, who could stay their going at his own will, and that he must be strong and mighty; and of this one weened they, if he swayed (these) first shapes, that he must have been before the heavenly balls yet were, and they saw that if he ruled the goings of the heavenly balls, he must sway the sun's shine, and heaven's dew, and earth's growth, which follow them; and so also the winds in the lift, and with them the storms of the sea. They knew not where his realm was, but still they trowed that he ruled all things, on earth and in the lift, of heaven and the heavenly balls, of seas, and weather. But for that these things might be better

told and kept in mind, then gave they him the same name with themselves, but this belief has been changed in many ways, just as the peoples shifted about, and tongues arose.

2. In his old age shared Nóe the world with his sons; for Cham he meant the western lands, and for Japhteth the northern lands, but for Sem the southern lands, with those parts that will afterward be marked out in the trithing of the earth. In the time that these men's sons were in the world, then grew strong forthwith the greed of gain and power; for that they knew then many crafts which beforetime had not been found out, and each was puffed up with his own handywork. And so long forward carried they their pride, that the Affricans, sprung from Cham, made war on that lot of the world that Sem's offspring their kinsmen abode in; and when they had overcome them, it seemed to them that the world was too small for them, and they smithied a tower with tile and stone, which they meant should reach to heaven, on the vales called Senniár. And when this smithying was so far forward that it almost stood above the air, and they had not a whit less eagerness to hold on with the work; and when God sees how their pride rages high, then sees he that he must in some way beat

it down. And the same God, though he is all-powerful, and might have cast down all their work in the twinkling of an eye, and made themselves become dust, yet willed he rather to set at naught their purpose in this wise, that they might know their own littleness, in that none of them should skill to understand what the other talked, and in that none knew what the other bade him do, but one broke down what another wished to raise up; until that they strove among themselves, and with this their purpose in beginning the smithying of the tower came to naught. And he that was foremost hight Zoroastres, he laughed before he wept when he came into the world, but the master-smiths were two and seventy, and so many tongues have since been spread over the world, after that the giants shifted their seats over the land, and the peoples waxed full. On this same place was made one burg the most famous, and it's name was taken from the name of the tower, and it was called Babilon. And it was so when the mingling of tongues was, then waxed many the names of men and other things, and that same Zoroastres had many names, and though he understood that his pride was laid low by the said smithying, still bore he on to worldly power, and let himself be chosen king

over many peoples of the Assirians; from him arose the bewildering of false Gods, and after he was worshipped, he was called Baal, whom we call Bel: he had also many other names, but as the names waxed many, then the truth was tint along at the same time, and from this first sin then worshipped every man that came after his foregoers, and beasts and fowl, the lift and heavenly balls, and countless lifeless things; until this bewildering went over the whole world; and so carefully tint they the truth, that none knew his shaper save those men alone who spake the Ebrew tongue, that which passed before the smithying of the tower; albeit they lost not the bodily gifts that were allowed them, and for that they skilled to deem of all things with earthly skill, for wisdom of the soul was not given them, so they deemed that all things were smithied of some one stuff.

3. The world was shared into three parts; (one) from the south westward and till the Midland-sea, that lot was called Affrika, but the south side of this share is hot and burnt by the sun. The second lot from the west until the north and up to the sea, that is called Evropa or Enea, the nether side of this is cold, so that grass grows not, nor may it be dwellt in. From the

north and round the east country all to the south, that is called Asia, in that lot of the world is all fairness, and pride, and wealth from the fruitfulness of the earth, gold and gemstones: there is also the midworld, and as the earth is there fairer and of better kind than in other steads, so was also the folk of man there most furnished with all gifts, wisdom and strength, fairness and all knowledge.

4. Near the middle of the world was made the house and inn, the most famous ever made, that was called Trója, there in the land we call Tyrkland. This homestead was made much bigger than others, and with more craft in many ways, with cost and riches that were there about. There were twelve kingdoms and one overking, and much folk and land belonged to each kingdom: there were in the burg twelve lords; these lords have been before all men who have been in the world in all manly things. This every storyteller that hath said of these things doth not in the least gainsay, and for this sake, that all great men of the north country tell back their race thither, and set among the tale of the Gods, all who were Lords of the town, just as first of all they set Príamus' self in Odin's stead: nor may that be called wonderful, for Príamus was come of Satúrnus, the same whom

the north country longtime trowed to be himself God.

5. This Satúrnus waxed up in that island in Greekland's sea hight Krít, he was greater and stronger and fairer than other men. So also was his wisdom before that of all men, like his other natural gifts; he found also many crafts which before had not been found out; he was also so mickle in the black art that he knew things about to be; he found also that red thing in the earth from which he smelted gold, and from such things as these he became speedily powerful; he foretold also harvests and many other hidden things, and for this and many other deeds took they him to be Lord over the isle, and when he had steered it a little space, then was there soon enough all kinds of plenty. There passed none other coin save goldpieces, such a store of gold was there; and though there were hard times in other lands, no crops ever failed there, so that men might seek thither for all the things that they needed to have: and so from these and many other unsearchable gifts of might that he had, they trowed him to be God, (and from him arose another bewildering among the Krítmen and Macedonians, just as the first among the Assirians and Challdeans from Zoroastres) and when Satúrnus finds

how great strength the folk think they have in him, then says he that he is God, and calls himself the steerer of heaven and all things.

6. Once on a time fared he in a ship to Greekland, for that there was a king's daughter on whom he had set his mind, he got her love in this wise, one day as she was out with her handmaidens, then took he on him the likeness of a bull and lay before her in the wood, and so fair was he that a golden hue was on every hair: and when the king's daughter sees him, then patted she him on the mouth, he springs up and threw off the bull's shape, and took her in his arms and bare her to the ship, and had her home to Krít. When his wife Júnó finds out this, he turned her (the king's daughter) into the likeness of a heifer, and sent her eastward into the Nile country, and let the thrall hight Argulus tend her, there was she twelve months ere he changed her shape. Many things did he like this, or more wondrous. He had three sons, the first hight Júpíter, the second Neptúnus, the third Plútus. They were all mighty men, yet was Júpíter long before them, he was a man of war and won many kingdoms; he was also crafty like his father, and took on him the likeness of many beasts, and so he wrought out much, that for mankind is unable

to be done: and in this wise and by other things, he awed all peoples, so that Júpíter is set in Þórr's stead, since all evil beings fear him.

7. Satúrnus let be raised up in Krít two and seventy burgs, and when he thought him fast-seated in his realm, then shared he it with his sons, whom he had set up with himself as Gods: and to Júpíter gave he the realm of heaven, but to Neptúnus the realm of earth, and to Plútushell, it seemed to him that lot was the worst, so he gave him his hound, which he called Serberus, that he might guard hell; this Serberus the Greeks say Erkulus dragged out of hell up to earth. And though Satúrnus had shared to Júpíter the realm of heaven, yet was he not less greedy to have for his own earth also, and now makes war on the realm of his father; and so it is said he let take and geld him, and for great works like this he says he is God; and the Macedonians say that he let the parts be taken and cast out into the sea; and longtime trowed they that thereof had been made a woman, whom they called Venus, and set her in the tale of the Gods, and for that hath Venus eversince been called the Goddess of love, for they trowed that she might turn all hearts of men and women to love. When Satúrnus was gelded

by Júpíter his son, then fled he from the east out of Krít, and hither into Italy; there abode then such kind of people as worked not, but lived on acorns and grass, and lay in caves or holes in the earth: and when Satúrnus came thither, then changed he his name, and called him Njörðr, for the sake that he thought his son Júpíter might afterward seek him out. He first taught the men there to plough and plant vineyards; there was good land and raw, and there were soon great crops, they took him for their lord, and so got he all the realms there about, and let build there many burgs.

8. Júpíter his son had many sons from whom the races are come; his son was Dardanus, his son Herikon, his son Tros, his son Ilus, his son Lamedon, father of Príamus the headking. Príamus had many sons, one of them was Ektor, he has been most famous of all men in the world for strength and growth, and grace, and for all manly deeds of knightly rank; and it is found written, that when the Greeks, and all the strength of the north and east country, bore down on the Trojan men, they had never been overcome unless the Greeks had called on the Gods, and so went the answers that no strength of man might overcome them, unless they were broken by their own men, which after-

ward was done. And from their fame men that came after gave themselves titles, and among the first, just as the Romans have been the most famous men after their days in many things, so it is said that when Rome was built the Romans turned their customs and laws, as near as they could come, after those which the Trojan men their forefathers had. And so mickle might followed these men, that many ages after when Pompeius a leader of the Romans herried in the east country, (and) Odin fled away out of Asia, and hither into the north country, then gave he himself and his men their names, and said Príamus had hight Odin but his queen Frigg, and from this took the realm since it's name, and there where the burg stood was called Frigia. And whether it be that Odin said that of himself out of boasting, or that it had been so in the mingling of tongues, yet have many wise men held that for a sooth saying, and for a long time after every great lord took for himself a pattern therefrom.

9. A king in Trója hight Munon or Mennon, he had (to wife) a daughter of Príamus the headking, she hight Tróan, they had a son, who hight Tror, (him call we Þórr) he was in fostering in Tracía with the duke who is named Loricus. Now when he was ten winters old then took he to him his

father's arms; so fair of face was he when he stood by other men as when ivory is set in oak, his hair is fairer than gold. When he was twelve years old he had full strength, then lifted he from earth ten bear's hides at once, and then slew he duke Loricus his fosterfather, and his wife Lora or Glora, and took for his own the realm of Tracía, that call we Þrúðheim. Then fared he wide over the land and knew the countries of the world, and quelled then alone all baresarks, and all giants, and one the biggest dragon, and many beasts. In the north of the world found he that spaewife hight Sibil, whom we call Sif, and got her to wife. None can tell Sif's stock, she was of all women fairest, her hair was as gold, their son was Loride who was like his father, his son was Henrede, his son VíngeÞór, his son Víngener, his son Móda, his son Magi, his son Cespheth, his son Bedvig, his son Atra, whom we call Annan, his son Itrman, his son Heremód, his son Skialldunn, whom we call Skiöld, his son Biaf, whom we call Biar, his son Jat, his son Gúðólfr, his son Fiarleif, whom we call FriÞleif, he had the son who is named VóÞinn, him call we OÞinn. He was a famous man for wisdom and all craft, his wife hight Frigiða who we call Frigg.

10. Oþin had spaedom, and so also his wife, and from this knowledge found he out that his name would be held high in the north part of the world, and worshipped beyond all kings; for this sake was he eager to go on his way from Tyrkland, and he had with him very much people, young men and old, churls and wives, and he had with him many costly things. But whithersoever they fared over the land much fame was said of them, so that they were thought to be liker Gods than men: and they stayed not their faring till they came northward into that land that is now called Saxland, there dwelt Oþinn longtime, and had that land far and wide for his own. There set Oþinn three of his sons to keep the land. One is named Veggdegg, he was a strong king and ruled over East Saxland, his son was Vitrgils, his sons were these, Ritta father of Heingez, and Sigarr father of Svebdegg, whom we call Svipdag. The second son of Oþinn hight Beldegg, whom we call Balldr, he owned that land now hight Vestfal, his son was Brandr, his son Frioþigar, whom we call Fróþa, his son was Freóvit, his son Yvigg, his son Gevis whom we call Gave. The third son of Oþin is named Siggi, his son Verir. These forefathers swayed in the land now called Frankland, and from them is come the race

that is called Vavlsúngar. From all these are great and many races come.

11. Then went OÞinn on his way northward, and came into the land that they called Reiðgotaland, and had for his own in that land all that he would, he set up there in the land his son that hight Skiölld, his son hight FriÞleif; thence is the race come that hight Skiölldúngar, those are the Danekings, and that hight now Jótland which was then called Reiðgotaland.

After that fared he northward thither to the land now hight SvíÞióð, there was the king who is named Gylfi, but when he learnt the faring of these Asiamen, who were called Asa, he fared to meet them, and bade that OÞinn should have so much power in his realm as he himself willed; and such luck followed their path, that wheresoever they dwellt in the land, then was there plenty and good peace; and all trowed that they swayed these; and this too the mighty men of the land saw, that they were unlike other men whom they had seen in fairness and wit. In that land OÞinn thought there were fair lands, and he choose for himself a stead for a burg, where it is now called Sigtúnir, he set up there lords, in the same likeness as had been in Trója, and set twelve headmen in the stead to

doom the law of the land, and he so moulded all rights as had been before in Trója, and as the Tyrks were wont.

After that fared he northward until he fell upon the sea, which they trowed to lie about all lands, and set up there his son over the realm now hight Norway; he is called Sæmíngr, and Norway's kings tell their race up to him, and so also earls and other mighty men, as is said in Háleygiatale: but Oþinn had with him that son of his who is named Yngvi, who was king in Svíþiód, and from him are come the stock who are called Ynglíngar.

These Asa took to them wives there within the land, but some for their sons, and these races waxed full many, so that about Saxland, and all thence about the north country they spread so, that the tongue of these Asiamen was the true tongue over all these lands; and men think they can deem from the way that the names of these forefathers are written, that these names have belonged to this tongue, and (that) the Asa brought the tongue hither into the north country; into Nōrway and into Svíþiód, into Denmark and into Saxland; but in England there are old names of the land and towns, which one may skill to know that they have been given in another tongue than this.

AFTERWORD TO GYLFI'S MOCKING.

But the Asa set them now to talk, and take their rede and call to mind all these tales that were told him, (Gylfi) and give these very same names, that are named before, to the men and steads that were there; for the sake that when long times pass by, men should not doubt, that those Asa of whom these tales were now told, and these to whom the same names were given, were all one. Then was there (one) called Þórr, and he is AsaÞórr, the old one he is ÖkuÞórr, and to him are given those great deeds that Ektor wrought in Trója; but men think that the Tyrks have told about Ulyxes, and have called him Loki, because the Tyrks were his greatest foes.

AFTER-

AFTERWORD TO THE EDDA.

1. But this is now to be said to young bards, to those who are eager to take to them speech meet for song, or fill their store of words with old names, or are willing to skill to understand what is sung darkly; that they must master this book for their learning and passtime: but these sayings are not to be so forgotten or disproved, as to take away from songship names used of yore, which great bards have been pleased with; yet should not christian men trow on heathen Gods, nor on the truth of these sayings, otherwise than as is found in the beginning of the book, where it is said of the chances which led the folk of man away from the true belief, and next to that of the Tyrks, how the Asiamen, who are called Asa, falsed the tales of the tidings which were done in Trója, for that the landfolk should trow them to be Gods.

2. Príamus king in Trója was a great lord over all the Tyrkish host, and his sons were most worshipped of all his host; the famous hall, which the Asa called Brímir's hall or Biórsalr, that was king Príam's hall; but as for the long story they

made of the twilight of the Gods, that is the wars of the Trojan men; that which is said, how Ökuþórr angled with an oxhead, and drew on board Midgardsworm, but the worm kept his life so that he sank into the sea; that is said from this pattern, that Ector slew Volukrontes a famous champion, in the sight of the mighty Akillevs, and so drew him on to him with the head of the slain, which they likened to the head of the ox which Ökuþórr had torn off: but when Akillevs was drawn into this risk through his daring, then was it his life's help that he fled before the baneful stroke of Hector, and as it was wounded: so also it is said that Ector waged the war so mightily, and so mickle was his rage when he saw Akillevs, that no thing was so strong that it might stand before him; and when he missed Akillevs he soothed his wrath in this wise, that he slew the champion hight Roddrus; (and) so say the Asa that when Ökuþórr missed the worm, then slew he Ymir the giant. But in the twilight of the Gods came Midgardsworm unawares upon þór, and blew on him with venom and struck him to his bane, but the Asa could not make up their minds to say that Ökuþórr had so fared, that any one stood over him dead, though so it had been, but they hurried over old

tales more than was true, when they said that Midgardsworm took there his bane, and they added this, that though Akillevs bore away the fame of Ector's death, yet lay he dead on the same field in the same way; that was the work of Elenus and Alexander, this Elenus call the Asa Ali. They say that he avenged his brother, and he lived when all the Gods were dead and the fire was slaked, when Asgard was burnt and all the goods of the Gods: but Pirrus they likened to Fenriswolf, he slew Odin; but Pirrus might be called a wolf in their belief, for that he spared not holysteads when he slew the king in the shrine before Þór's altar. That which they call Surtr's fire, is Trója's burning. But Móþi and Magni Ökuþór's sons came to crave land of Ali or Víþarr, he is Eneas, he came away from Trója and wrought afterward great works. So is it also said that Ector's sons came to Frigialand and set themselves up in that realm and drave away Elenus.

FINIS.