The Prose Edda

Snorri Sturluson (translated by Arthur Gilchrist Brodeur)

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SCANDINAVIAN CLASSICS
VOLUME V
THE PROSE EDDA

ESTABLISHED BY
NIELS POULSON
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THE PROSE EDDA

BY
SNORRI STURLUSON
TRANSLATED FROM THE ICELANDIC

WITH AN INTRODUCTION
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tJKiGflAIvI YOUNG UMyr^*^'^**
FROVO, UTAH
TO

WILLIAM HENRY SCHOFIELD

WHO MADE THE WORK POSSIBLE

THE TRANSLATOR

RENDERS THE TRIBUTE OF

THIS BOOK

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INTRODUCTION

THE life of Snorri Sturluson fell in a great but con- tradictory age, when all that was noble and spiritual in men seemed to promise social regeneration, and when bloody crimes and sordid ambitions gave this hope the lie. Not less than the rest of Europe, Scandinavia shared in the bitter conflict between the law of the spirit and the law of the members. The North, like England and the Conti- nent, felt the religious fervor of the Crusades, passed from potential anarchy into union and national consciousness, experienced a literary and spiritual revival, and suffered the fury of persecution and of fratricidal war. No greater error could be committed than to think of the Northern lands as cut ofFby barriers of distance, tongue, and custom from the heart of the Continent, and in consequence as countries where men's thoughts and deeds were more un- restrained and uncivilized. Even as England, France, and Germany acted and reacted upon one

another in politics, in social growth, in art, and in literature, so all three acted upon Scandinavia, and felt the reaction of her influence. Nearly thirty years before Snorri's birth, the Danish kingdom had been the plaything of a German prince, Henry the Lion, who set up or pulled down her rulers as he saw fit; and during Snorri's boyhood, one of these rulers, Valdamarr I, contributed to Flenry's political destruction. In Norway, Sverrir Sigurdarson had swept away the old social order, and replaced it with one more highly central- ized; had challenged the power of Rome without, and that of his own nobles within, like Henry II of England and Frederick Barbarossa. After Sverrir's death, an interreg- num followed; but at last there came to the throne a mon-

arch both powerful and enlightened, who extended the re- forms of Sverrir,and having brought about unity and peace, quickened the intellectual life of Norway with the fructify- ing influence of French and English literary models. Under the patronage of this ruler, Hakon Hakonarson, the great romances, notably those of Chretien deTroyes,were trans- lated into Norse, some of them passing over into Swedish, Danish, and Icelandic. Somewhat later, Matthew Paris, the great scholar and author, who represented the culture both of England and of France, spent eighteen months in Nor- way, though not until after Snorri's death.

Iceland itself, in part through Norway, in part directly, drew from the life of the Continent : Saemundr the Learned, who had studied in Paris, founded a school at Oddi; Sturla Sigvatsson, Snorri's nephew, made a pilgrimage to Rome, and visited Germany; and Snorri himself shows, in the opening pages of his Heimskringla^ or History of the Kings of Norway, the influence of that great romantic cycle, the Matter of Troy.

Snorri Sturluson was in the fullest sense a product of his time. The son of a turbulent and ambitious chieftain, Sturla Thordsson, of Hvamm in western Iceland, he was born to a heritage of strife and avarice. The history of the Sturlung house, like that of Douglas in Scotland, is a long and perplexed chronicle of intrigue, treachery, and assassi- nation, in all of which Snorri played an active part. But even as among the Douglases there was one who, how- ever deep in treason and intrigue, yet loved learning and poetry, and was distinguished in each, so Snorri, involved by sordid political chicanery, found time not only to com- pose original verse which was admired by his contempo- raries, but also to record the myths and legends, the history

and poetry, of his race, in a prose that is one of the glories
of the age.
The perplexing story of Snorri's life, told by his nephew, Sturla Thordsson,^ may well be omitted from this brief discussion. A careful and scholarly account of it by Eirikr Magnusson^ will be found in the introduction to the sixth volume of The Saga Library. From Snorri's marriage in 1 1 99 to his assassination at the hands of his son-in-law, Gizurr Thorvaldsson, in 1241, there was little in his life which his biographer could relate with satisfaction. His friends, his relatives, his very children, Snorri sacrificed to his in- satiate ambition. As chief and as lawman, he gave venal decisions and perverted justice; he purposed at any cost to become the most powerful man in Iceland. There is even ground for

belief that he deliberately undertook to betray the republic to Hakon of Norway, and that only his lack of courage prevented him from subverting his country's lib- erty. Failure brought about his death, for Snorri, who had been a favorite at the Norwegian court, incurred the King's suspicion after fifteen years had passed with no accom- plishment; and daring to leave Norway against Hakon's command, he fell under the royal displeasure. Gizurr, his murderer, proved to have been acting at the express order of the King.

Eirikr Magnusson, in the admirable biography to which I have referred, attempts to apologize for Snorri's faults on the ground that he "really compares very favorably with the leading contemporary godar [chieftains] of the land." It is true that he made no overt attempt to keep his treason-

^ Sturlunga Saga, edited by G. Vigfusson, Oxford, 1878.

^T/ie Saga Library, edited by William Morris and Eirikr Magnusson, vol. vi 5

Heimskringla, vol. iv, London, 1905.

able promise to Norway, but I think it by no means cer- tain that repentance stayed his hand. Indeed, familiar as he was with the hopelessly anarchical conditions of his native land, its devastating feuds, its plethora of lawless, unscru- pulous chiefs, all striving for wealth and influence, none inspired with a genuine affection for the commonwealth, nor understanding the fundamental principles of demo- cracy, Snorri may well have felt that it were far better to endure a foreign ruler who could compel union and peace. If this was the motive underlying his self-abasement at the Norwegian court and his promises to Hakon, then weak- ness alone is sufficient to account for his failure; if he had no such purpose, he must be regarded as both weak and treacherous.

It is with relief that we turn to Snorri's works, to find in them, at least, traces of genuine nobility of spirit. The unscrupulous politician kept sound and pure some corner of his heart in which to enshrine his love for his people's glorious past, for the myths of their ancient gods, half grotesque and half sublime: for the Christ-like Baldr; for Promethean Odin and Tyr, sacrificing eye and hand to save the race; for the tears of Freyja, the tragic sorrows of Gudrun,the pitiful end of Svanhildr, the magnificent, all- devastating fire of Ragnarok.

His interest in these wondrous things, like Scott's love for the heroes, beliefs, and customs of the Scottish folk, was, I think, primarily antiquarian. Indefatigable in re- search, with an artist's eye for the picturesque, a poet's feeling for the dramatic and the human, he created the most vivid, vital histories that have yet been penned. Ac- curate beyond the manner of his age, gifted with genius for expression, divining the human personalities, the comic

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r tragic interplay of ambitions, passions, and destinies behind the mere chronicled events, he had almost

ideal qualities as an historian.

Poet he was too, though the codified rules, the cryp- tic phrase, and conventional expression, which indeed "bound" together the words of the singers of ancient Scandinavia, must spoil his verse for us. Yet it is well to remember that in his own lifetime, not his natural prose, but his artificial poetry was famous throughout the North.

Snorri's greatest work is undoubtedly the HeimskringlaJ' Beginning with a rationalized account of the founding of Northern civilization by the ancient gods, he proceeds through heroic legend to the historical period, and follows the careers of his heroes on the throne, in Eastern courts and camps, or on forays in distant lands, from the earliest times to the reign of Sverrir, who came to the throne in 1 1 84, five years after the author's birth.

"The materials at Snorri's disposal," says Magnusson,^ "were: oral tradition; written genealogical records; old songs or narrative lays such as ThiodolPs Tale^ of the Ynglingsand Eyvind's HalogaTale; poems of court poets, /.^., historic songs, which people knew by heart all from the days of Hairfair down to Snorri's own tirhe. 'And most store,' he says, 'we set by that which is said in such songs as were sung before the chiefs themselves or the sons of them; and we hold all that true which is found in these songs concerning their wayfarings and their battles.' Of

'An excellent description and classification of the MSS. may be found In T^he Saga Library, vol. vi, Introductory, pp. Ixxiv-lxxvi. For Snorri's sources con- sult pp. Ixxvi fF.

^ Il/id.y p. Ixxxvi.

^ Tal is used here in the sense of an enumeration (of ancestors); hence, a genealogy.

the written prose sources he drew upon he only mentions Arl the Learned's 'book/ . . . probably, as it seems to us, because in the statements of that work he had as implicit a faith as in the other sources he mentions, and found reason to alter nothing therein, while the sources he does not mention he silently criticises throughout, rejecting or altering them according as his critical faculty dictated.

" Before Snorri's time there existed only . . . separate, disjointed biographical monographs on Norwegian kings, written on the model of the family sagas of Iceland. Snorri's was a more ambitious task. Discerning that the course of life is determined by cause and effect, and that in the lives of kings widely ramified interests, national and dynastic, come into play, he conceived a new idea of saga- writing : the seed of cause sown in the preceding must yield its crop of effect in the succeeding reign. This the writer of lives of kings must bear in mind. And so Snorri addresses him- self to writing the Jirst pragmc2tic history ever penned in any Teutonic vernacular — the Heimskringla,'*'

The evidence for Snorri's authorship of Heimskringla is not conclusive; but Vigfiisson's demonstration is ac- cepted by most scholars.^ We may safely assume, apart from the general tendency of the external evidence, that one and the same author must have written the histories and the Prose Edda. A comparison

of the names of skalds and skaldic poems mentioned in both works will show that the author of each had a wide acquaintance with the con- ventional poetic literature of Scandinavia, particularly of Iceland, and that, if we suppose two distinct authors, both men had almost precisely the same poetic equipment. Each

' See Sturlunga Saga, vol. i, Proleg., pp. Ixxv ff. The limitations of an introduc- tion do not permit an abstract of the discussion in this place.

of the works under consideration begins with a rationali- zation of the Odinic myths, and reveals an identity of attitude toward the ancient faith. Furthermore, the careful reader will be charmed with the sinewy style of both the Heimskringla and the Edda^ and will be obliged to admit the close similarity between them in structure and in ex- pression. Finally, Vigfiisson has shown that they exhibit occasionally a remarkable identity of phrase/

The Prose Edda is undoubtedly by Snorri. It is pre- served in three primary manuscripts: Codex Regius, early fourteenth century; Codex Wormianus, fourteenth cen- tury, named from Ole Worm, from whose hands it passed, in 1706, into the hands of Arni Magnusson; and Codex Upsaliensis, about 1300, perhaps a direct copy of Snorri's own text. This last manuscript, and also the Arnamagnaean vellum No. 748, which preserves a portion of the text, tes- tify unmistakably to Snorri's authorship; the Codex even gives, in detail, the subjects of the three divisions of the book.

These three divisions, but for the evidence of the manu- scripts, might seem to afford ground for assuming plural authorship. The first part, the Gylfaginning^ov Beguiling of Gylfi, is an epitome of Odinic mythology, cast in the form of a dialogue between Gylfi, a legendary Swedish king, and the triune Odin. Snorri, though a Christian, tells the old pagan tales with obvious relish, and often, in the enthu- siasm of the true antiquary, rises to magnificent heights. Ever and again he fortifies his narrative with citations from the Poetic Edda^ the great treasure-house of Scandinavian mythological and heroic poetry.

One passes from Gylfaginning to Skalds kaparmal with

'See Stiirlunga Sag.i^ vol. i, Proleg. pp. Ixxvii, and note.

very little shock, in spite of the great difFerence in subject and treatment, which the author has attempted, rather skil- fully, to modulate through a second dialogue. The ques- tioner this time is one iEgir; and replies are made by the god Bragi, famed for eloquence and the gift of poetic ex- pression. This intermediate dialogue, called Bragaradur^ or Bragi's Discourses, strikes the keynote of the entire book, and really reconciles the first section to the second and third, whose dissimilarity to Gylfaginning have led some scholars to believe that one or the other is not Snorri's work. The god relates several adventures of the ^sir of the same character as those recounted in Gylfaginning^ and concludes with a myth concerning the origin of the poetic art. From this point on, barely maintaining the fiction of the dialogue, Snorri makes his work a treatise on the con- ventional vocabulary and phraseology of skaldship, for the guidance of young skalds.

The third section of the Edda is the Hattatal^ or Enu- meration of Metres, and combines three separate songs of praise: one on King Hakon,a second on Skiili Bardsson, the King's father-in-law and most powerful vassal, and a third celebrating both. Each of the hundred and two stan- zas of the work belongs to a distinct metric type or sub- type, and between stanzas Snorri has inserted definitions, occasionally longer notes, or comments.

We are now in a position to see the purpose and the artistic unity of the Prose Edda: the entire work is a text- book for apprentice poets. Gylfaginning^ conceived in the true antiquarian spirit, supplies the mythological and le- gendary background which, in the Christian age that had superseded the vivid old heathen days, a young man might not know or might avoid. "Do not lose sight of these

splendid tales of the fathers," Snorri, by implication, says to the youthful bard; "but remember always that these old legends are to be used to point a moral or adorn a tale, and not to be believed, or to be altered without authority of ancient skalds who knew them. Belief is sin; tampering with tradition is a crime against scholarship."

The second and third sections, Skaldskaparinal ?iVv^ Hdt- tatal^ offer the rules of composition, and drive them home by means of models drawn, in the one case, from acknow- ledged masters of the craft, in the other, by the example of a complete skaldic trilogy, the work of a man who was accepted by his own time as a worthy successor of Bragi, Kormakr, and Einarr. A needed transition from the lit- erary to the technical portion of the book is supplied by Bragaj'adur^ which narrates, in the same spirit as Gylfa- ginning^ further useful tales, and concludes with a mytho- logical account of the skaldic art.

Even the Prologue, which many scholars consider spu- rious, is an integral part of the work — a fact established by Snorri's single address, in the character of the author, to beginners. In this apostrophe he refers to the Prologue: " Remember, these tales are to be used only as Chief Skalds have used them, and must be revered as ancient tradition, but are neither to be believed nor to be tampered with. Regard them as I have indicated at the heginning of this hookJ^ The beginning of the book is a summary of the Biblical story of the Creation and Deluge, followed by a rationalixed account of the rise of the ancient pagan faith, according to which the old gods appear, not as deities, but as men.

The word "Edda," as applied to the whole work, has long furnished scholars with material for disputation. The

different theories regarding it need not be re-stated here. It is the translator's personal opinion that Magniisson's etymology, if not established, is at least the most satisfac- tory one likely to be offered. Magniisson^ points out that Snorri passed the interval between his third and nineteenth years at Oddi, under the fostering of the grandson of Saemundr the Learned; that Saemundr, who had studied at Paris, had founded a school at Oddi ; that Snorri became the author of a book which was called Edda; and that this book contains, in its first section, a prose paraphrase of many of the songs from the Elder or Poetic

Edda^ to- gether with a number of quotations from that work. Now the Poetic Edda was ascribed by its earliest recorded pos- sessor. Bishop Brynjolf Sveinsson, to Saemundr; and while it is improbable that Saemundr composed the poem, it is highly probable that it once formed part of his library at Oddi. There Snorri may have learned to know it; and we may assume that he gave the prose edition the name of its poetical original. That original, '^the mother MS.," he thinks would naturally have been called ^^the book of, or at Oddi," which would be expressed, in Icelandic, either as "Oddabok," or as "Edda," following, in the latter case, accepted linguistic laws.

Snorri's familiarity with the Elder or Poetic Edda is demonstrated by his frequent quotations from Voluspa^ Ha- vamal^ Grimnhmal^ Vafthrudnismal^ Alsv'innsmal or Alviss- mal^ and Grottasongr , He knew Lokasenna as well, but con- fused three stanzas,apparently failing to remember the order

' Magnusson*s theory, with a summary of all others in the field, was pre- sented in a paper read before the Viking Club on November 15, 1895, pub- lished in the Saga Book of that society, and separately printed at London in 1896.

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in his original. One poem that he mentions is lacking in the Poetic Edda as we know it : Heimdallargaldr^ the Song or Incantation of Heimdallr; moreover, he makes seventeen citations from other poems which, although lost to us, evi- dently formed portions of the original Eddie collections, or belonged to the same traditional stock. The disappearance of the manuscript which Snorri used is a great loss.

The first translation of the Prose Edda was published at Copenhagen in 1665, when the complete text appeared, with Latin and Danish interpretation. This was entitled Edda islandorum an, Chr, 1 21^ islandice conscripta per Snor- ronem Sturlce^ nunc primum islandice^ danice^ et latine ex an- tiquis codicihus in lucem prodit opera P. y. Resenii, The stand- ard Danish translation is that of R. Nyerup, Copenhagen, 1865. In 1746, J. Goransson printed at Upsala the first Swedish version, with a Latin translation. Goransson's original was the Codex Upsaliensis. Anders Uppstrom made an independent translation in 1859.

In 1 75 5-5 6 there appeared at Copenhagen a work of the greatest importance for the study of Scandinavian antiqui- ties in England : Mallet's Monumens de la Mythologie et de la Poesie des Celtes et Particulierement des Anciens Scandtnaves. This book, which comprised a general introduction on the ancient Scandinavian civilization, a translation of Gylfa- gmning^ and a synopsis of Skalds kaparmal and Hattatal^ was turned into English by Bishop Percy, under the title oi Northern Antiquities, Percy claimed to know Goransson's text as well as the French. Northern Antiquities was pub- lished at London in 17 70, and was reprinted at Edinburgh in 1809, with additions by Sir Walter Scott.

The best-known translation, and the only complete one which is at all trustworthy, is that in Latin, combined, with

XX INTRODUCTION

the Icelandic text, in the Arnamagnaean edition, Copen-

hagen, 1848-87.
In 1842, G. W. Dasent, the translator of Njals Saga^ and a prominent scholar in the Scandinavian field, printed at Stockholm his Prose or Younger Edda^ which contains a translation of Gylfaginn'ing and of the narrative passages of SkaldskaparmaL A similarly incomplete English version was printed at Chicago, in 1880, by Rasmus B. Anderson. Professor Anderson also edited a combined translation of both Eddas, the Poetic Edda by Benjamin Thorpe, and the Prose Edda by I. A. Blackwell. Blackwell's transla- tion, which stops with Bragarcsdur^ had first appeared at London in 1847, together with an abstract of Eyrbyggja Saga by Scott. Samuel Laing's translation is likewise in- complete.

A French version of Gylfaginning^ La Fascination de Gulfi^ was published at Strassburg by F. G. Bergmann. A second edition appeared in 1871.

So far as I can ascertain, the first translation into Ger- man was the work of Friedrich Riihs, Berlin, 18 12. This contains a long historical introduction, and ends with the story of the Volsungs in SkaldskaparmaL Karl Simrock's Die yungere Edda ^ puhlished in 1851 and reprinted in 1855, although incomplete, is more accurate than any earlier translation, and is remarkable for its literary excellence. The most scholarly rendering into German is by Hugo Gering, Leipzig, 1892, but unfortunately it includes only the narrative portions of the book.

Until 1900, the best edition of Snorri's Edda was by Thorleifr Jonsson, Copenhagen, 1875. This was super- seded by Finnur Jonsson's splendid Danish edition. In 1907, Professor Jonsson produced an Icelandic edition,

which forms volume xH of the hlendinga Sogur^ pubHshed
at Reykjavik.
It was fortunate for me that these last two editions ap- peared before I began my work. Professor Jonsson pro- vided me with an excellent text; and, second in value only to this, with an index and an invaluable Icelandic prose re-phrasing of the skaldic verses.

I regret exceedingly that the highly technical nature of Hattatal forbids translation into English. There are, to be sure, more or less — usually less — accurate translations into Scandinavian and into Latin. Even in the excellent Arnamagnaean edition, many of the glosses are purely con- jectural; and any attempt to convey into English a vocabu- lary which has no equivalent in our language must fail. Skaldskaparmal^ however, is here presented, complete, for the first time in English.

To those who have helped me I wish to express my deepest appreciation. First of all, to Professor William Henry Schofield I owe a debt of gratitude which is more than four years old, and has increased beyond computa- tion. Dr. Henry Goddard Leach, my first instructor in Scandinavian literature, gave me my greatest single in- tellectual stimulus, and thereby determined the current of my work. Dr. Frederick W. Lieder, of Harvard Uni- versity, deserves my thanks for his devoted assistance in reading proof, a task as dreary as it is essential. I am also indebted for valuable suggestions to Mr. H. W. Rabe, of Simmons College.

It is a great satisfaction to acknowledge these debts, incurred in the course of a labor which has been my de- light for several years. I should, however, do injustice to those who have aided me, as well as to myself, if I did

not assume full responsibility for the faults of the trans- lation. Whatever these may be, I trust that the book may perform some service in bringing before the English- reading public a greater portion of Snorri's classic treatise than has previously been accessible. The reader will per- ceive the value of the Edda if he will compare it, for legen- dary and antiquarian interest, with the Mahinogion^ and will also realize that the Edda is a masterpiece of style, — style that no translator can ever reproduce.

A. G. B.

Cambridge^ Massachusetts
July I, 1916
PROLOGUE

PROLOGUE

IN the beginning God created heaven and earth and all those things which are in them; and last of all, two of human kind, Adam and Eve, from whom the races are descended. And their offspring multiplied among them- selves and were scattered throughout the earth. But as time passed, the races of men became unlike in nature: some were good and believed on the right; but many more turned after the lusts of the world and slighted God's command. Wherefore, God drowned the world in a swelling of the sea, and all living things, save them alone that were in the ark with Noah. After Noah's flood eight of mankind remained alive, who peopled the earth; and the races de- scended from them. And it was even as before: when the earth was full of folk and inhabited of many, then all the multitude of mankind began to love greed, wealth, and worldly honor, but neglected the worship of God. Now accordingly it came to so evil a pass that they would not name God; and who then could tell their sons of God's mighty wonders ? Thus it happened that they lost the name of God; and throughout the wideness of the world the man was not found who could distinguish in aught the trace of his Creator. But not the less did God bestow upon them the gifts of the earth : wealth and happiness, for their enjoyment in the world; He increased also their wisdom, so that they knew all earthly matters, and every phase of whatsoever they might see in the air and on the earth.

One thing they wondered and pondered over: what it might mean, that the earth and the beasts and the birds had one nature in some ways, and yet were unlike in manner of

life. In this was their nature one : that the earth was cleft into lofty mountain-peaks, wherein water spurted up, and it was not needful to dig longer for water there than in the deep valleys; so it is also with beasts and birds: it is equally far to the blood in the head and the feet. Another quality of the earth is, that in each year grass and flowers grow upon the earth, and in the same year all that growth falls away and withers; it

is even so with beasts and birds: hair and feathers grow and fall away each year. This is the third nature of the earth, that when it is opened and dug up, the grass grows straightway on the soil which is uppermost on the earth. Boulders and stones they likened to the teeth and bones of living beings. Thus they recognized that the earth was quick, and had life with some manner of nature of its own; and they understood that she was wondrous old in years and mighty in kind: she nourished all that lived, and she took to herself all that died. Therefore they gave her a name, and traced the number of their generations from her. The same thing, moreover, they learned from their aged kinsmen: that many hundreds of years have been numbered since the same earth yet was, and the same sun and stars of the heavens; but the courses of these were unequal, some having a longer course, and some a shorter. From things like these the thought stirred within them that there might be some governor of the stars of heaven : one who might order their courses after his will; and that he must be very strong and full of might. This also they held to be true: that if he swayed the chief things of crea- tion, he must have been before the stars of heaven; and they saw that if he ruled the courses of the heavenly bodies, he must also govern the shining of the sun, and the dews of the air, and the fruits of the earth, whatsoever grows

upon it; and in like manner the winds of the air and the storms of the sea. They knew not yet where his kingdom was; but this they beheved: that he ruled all things on earth and in the sky, the great stars also of the heaven, and the winds of the sea. Wherefore, not only to tell of this fit- tingly, but also that they might fasten it in memory, they gave names out of their own minds to all things. This be- lief of theirs has changed in many ways, according as the peoples drifted asunder and their tongues became severed one from another. But all things they discerned with the wisdom of the earth, for the understanding of the spirit was not given to them ; this they perceived, that all things were fashioned of some essence.

II

The world was divided into three parts: from the south, extending into the west and bordering on the Mediterranean Sea, — all this part was called Africa, the southern quarter of which is hot, so that it is parched with the sun. The sec- ond part, from west to north and bordering on the ocean, is called Europa or Enea; its northern part is so cold that no grass grows upon it, and no man dwells there. From the north and all down over the eastern part, even to the south, is called Asia. In that region of the world is all fair- ness and pride, and the fruits of the earth's increase, gold and jewels. There also is the centre of the earth; and even as the land there is lovelier and better in every way than in other places, so also were the sons of men there most favored with all goodly gifts: wisdom, and strength of the body, beauty, and all manner of knowledge.

III

Near the earth's centre was made that goodliest of homes and haunts that ever have been, vi^hich is called Troy, even that which we call Turkland. This abode was much more gloriously made than others, and fashioned with more skill of craftsmanship in manifold wise, both in luxury and in the wealth which was there in abundance. There were twelve kingdoms and one High King, and many sovereign- ties belonged

to each kingdom; in the stronghold were twelve chieftains. These chieftains were in every manly part greatly above other men that have ever been in the world. One king among them was called Miinon or Men- non; and he was wedded to the daughter of the High King Priam, her who was called Troan; they had a child named Tror, whom we call Thor. He was fostered in Thrace by a certain war-duke called Lorikus; but when he was ten winters old he took unto him the weapons of his father. He was as goodly to look upon, when he came among other men, as the ivory that is inlaid in oak; his hair was fairer than gold. When he was twelve winters old he had his full measure of strength; then he lifted clear of the earth ten bear-skins all at one time; and then he slew Duke Lorikus, his foster-father, and with him his wife Lora, or Glora, and took into his own hands the realm of Thrace, which we call Thrudheim.Then he went forth far and wide over the lands, and sought out every quarter of the earth, overcoming alone all berserks and giants, and one dragon, greatest of all dragons, and many beasts. In the northern half of his kingdom he found the prophetess that is called Sibil, whom we call Sif, and wedded her. The lineage of Sif I cannot tell; she was fairest of all women,

and her hair was like gold. Their son was Loridi, who re- sembled his father; his son was Einridi, his son Vingethor, his son Vingener, his son Moda, his son Magi, his son Seskef, his son Bedvig, his son Athra (whom we call Annarr), his son Itermann, his son Heremod, his son Skjal- dun (whom we call Skjold), his son Bjaf (whom we call Bjarr), his son Jat, his son Gudolfr, his son Finn, his son Friallaf (whom we call Fridleifr); his son was he who is named Voden, whom we call Odin: he was a man far- famed for wisdom and every accomplishment. His wife was Frigida, whom we call Frigg.

IV

Odin had second sight, and his wife also; and from their foreknowledge he found that his name should be exalted in the northern part of the world and glorified above the fame of all other kings. Therefore, he made ready to jour- ney out of Turkland, and was accompanied by a great multitude of people, young folk and old, men and women; and they had with them much goods of great price. And wherever they went over the lands of the earth, many glori- ous things were spoken of them, so that they were held more like gods than men. They made no end to their jour- neying till they were come north into the land that is now called Saxland; there Odin tarried for a long space, and took the land into his own hand, far and wide.

In that land Odin set up three of his sons for land- wardens. One was named Vegdeg: he was a mighty king and ruled over East Saxland; his son was Vitgils; his sons were Vitta, Heingistr's father, and Sigarr, father of Sveb- deg, whom we call Svipdagr. The second son of Odin was

Beldeg, whom we call Baldr : he had the land which is now called Westphalia. His son was Brandr, his son Frjodigar (whom we call Frodi), his son Freovin, his son Uvigg, his son Gevis (whom we call Gave). Odin's third son is named Sigi, his son Rerir. These the forefathers ruled over what is now called Frankland; and thence is descended the house known as Volsungs. From all these are sprung many and great houses.

Then Odin began his way northward, and came into the land which they called Reidgothland ; and in that land he took possession of all that pleased him. He set up over the land that son of his called Skjoldr, whose son was Frid- leifr, — and thence descends the house of the Skjoldungs: these are the kings of the Danes. And what was then called Reidgothland is now called Jutland.

After that he went northward, where the land is called Sweden; the king there was named Gylfi. When the king learned of the coming of those men of Asia, who were called JEsky he went to meet them, and made offer to them that Odin should have such power in his realm as he him- self wielded. And such well-being followed ever upon their footsteps, that in whatsoever lands they dwelt were good seasons and peace; and all believed that they caused these things, for the lords of the land perceived that they were unlike other men whom they had seen, both in fairness and also in wisdom.

The fields and the choice lands in that place seemed fair to Odin, and he chose for himself the site of a city which is now called Sigtun. There he established chieftains in the

fashion which had prevailed in Troy; he set up also twelve head-men to be doomsmen over the people and to judge the laws of the land; and he ordained also all laws as there had been before in Troy, and according to the customs of the Turks. After that he went into the north, until he was stopped by the sea, which men thought lay around all the lands of the earth; and there he set his son over this king- dom, which is now called Norway. This king was Saemingr; the kings of Norway trace their lineage from him, and so do also the jarls and the other mighty men, as is said in the Haleygjatal, Odin had with him one of his sons called Yngvi, who was king in Sweden after him; and those houses come from him that are named Ynglings. The iEsir took wives of the land for themselves, and some also for their sons; and these kindreds became many in number, so that throughout Saxland, and thence all over the region of the north, they spread out until their tongue, even the speech of the men of Asia, was the native tongue over all these lands. Therefore men think that they can perceive, from their forefathers' names which are written down, that those names belonged to this tongue, and that the ^Esir brought the tongue hither into the northern region, into Norway and into Sweden, into Denmark and into Saxland. But in England there are ancient lists of land-names and place-names which may show that these names came from another tongue than this.

GYLFAGINNING

HERE BEGINS
THE BEGUILING OF GYLFI

I. King Gylfi ruled the land that men now call Sweden. It is told of him that he gave to a wandering woman, in return for her merry-making, a plow-land in his realm, as much as four oxen might turn up in a day and a night. But this woman was of the kin of the iEsir; she was named Gefjun. She took from the north, out of Jotunheim, four oxen which were the sons of a certain giant and herself, and set them before the plow. And the plow cut so wide and so deep that it loosened up the land; and the oxen drew the land out into the sea and to the westward, and stopped in a certain sound. There Gefjun set the land, and gave it a name, calling it Selund. And from that time on, the spot whence the land had been torn up is water: it is now called the Logr in Sweden; and bays lie in that lake even as the headlands in Selund. Thus says

Bragi, the ancient skald:

Gefjun drew from Gylfi gladly the wave-trove's free-
hold,
Till from the running beasts sweat reeked, to Den-
mark's increase;
The oxen bore, moreover, eight eyes, gleaming brow-
lights.
O'er the field's wide booty, and four heads in their
plowing.

II. King Gylfi was a wise man and skilled in magic; he was much troubled that the ^sir-people were so cunning that all things went according to their will. He pondered whether this might proceed from their own nature, or

whether the divine powers which they worshipped might ordain such things. He set out on his way to Asgard, going secretly, and clad himself in the likeness of an old man, with which he dissembled. But the ^Esir were wiser in this matter, having second sight; and they saw his journeying before ever he came, and prepared against him deceptions of the eye. When he came into the town, he saw there a hall so high that he could not easily make out the top of it: its thatching was laid with golden shields after the fash- ion of a shingled roof. So also says Thjodolfr of Hvin, that Valhall was thatched with shields:

On their backs they let beam, sore battered with stones, Odin's hall-shingles, the shrewd sea-farers.

In the hall-doorway Gylfi saw a man juggling with anlaces, having seven in the air at one time. This man asked of him his name. He called himself Gangleri, and said he had come by the paths of the serpent, and prayed for lodging for the night, asking : "Who owns the hall?" The other replied that it was their king; "and I will attend thee to see him; then shalt thou thyself ask him concerning his name;" and the man wheeled about before him into the hall, and he went after, and straightway the door closed itself on his heels. There he saw a great room and much people, some with games, some drinking; and some had weapons and were fighting. Then he looked about him, and thought unbelievable many things which he saw; and he said:

All the gateways ere one goes out

Should one scan:
For 't is uncertain where sit the unfriendly
On the bench before thee.

He saw three high-seats, each above the other, and three men sat thereon, one on each. And he asked what might be the name of those lords. He who had conducted him in answered that the one who sat on the

nethermost high-seat was a king, "and his name is Harr;^ but the next is named Jafnharr;"" and he who is uppermost is called Thridi."^ Then Harr asked the newcomer whether his errand were more than for the meat and drink which were always at his command, as for every one there in the Hall of the High One. He answered that he first desired to learn whether there were any wise man there within. Harr said, that he should not escape whole from thence unless he were wiser.

And stand thou forth who speirestj
Who answers, he shall sit.

III. Gangleri began his questioning thus: "Who is fore- most, or oldest, of all the gods?" Harr answered: " He is called in our speech Allfather, but in the Elder Asgard he had twelve names: one is Allfather; the second is Lord, or Lord of Hosts; the third is Nikarr, or Spear-Lord; the fourth is Nikudr, or Striker; the fifth is Knower of Many Things; the sixth, Fulfiller of Wishes ; the seventh, Far- Speaking One; the eighth. The Shaker, or He that Putteth the Armies to Flight; the ninth. The Burner; the tenth. The Destroyer; the eleventh. The Protector; the twelfth, Gelding."

Then asked Gangleri : " Where is this god, or what power hath he, or what hath he wrought that is a glori- ous deed?" Harr made answer: "He lives throughout all ages and governs all his realm, and directs all things, great

^ High. 2£qyjiiy Higjj^ 3 Third.

and small." Then said Jafnharr: "He fashioned heaven and earth and air, and all things which are in them." Then spake Thridi: "The greatest of all is this: that he made man, and gave him the spirit, which shall live and never perish, though the flesh-frame rot to mould, or burn to ashes; and all men shall live, such as are just in action, and be with himself in the place called Gimle. But evil men go to Hel and thence down to the Misty Hel; and that is down in the ninth world." Then said Gangleri: "What did he before heaven and earth were made?" And Harr answered: "He was then with the Rime-Giants."

IV. Gangleri said: "What was the beginning, or how
began it, or what was before it?" Harr answered: "As is
told in Voluspa:
Erst was the age when nothing was: Nor sand nor sea, nor chilling stream-waves; Earth was not found, nor Ether-Heaven, — A Yawning Gap, but grass was none."

Then said Jafnharr: "It was many ages before the earth was shaped that the Mist- World was made; and midmost within it lies the well that is called Hvergelmir, from which spring the rivers called Svol, Gunnthra, Fjorm, Fimbul- thul, Slidr and Hrid, Sylgr and Ylgr, Vid, Leiptr; GjoU is hard by Hel-gates." And Thridi said: "Yet first was the world in the southern region, which was named Miispell; it is light and hot; that region is glowing and burning, and impassable to such as are outlanders and have not their holdings there. He who sits there at the land's-end, to defend the land, is called Surtr; he brandishes a flaming

sword, and at the end of the world he shall go forth and harry, and overcome all the gods, and burn all the world with fire; thus is said in Voluspd:

Surtr fares from the south with switch-eating flame, — On his sword shimmers the sun of the War-Gods;

The rock-crags crash; the fiends are reeling; Heroes tread Hel-way; Heaven is cloven."

V. Gangleri asked: "How were things wrought, ere the races were and the tribes of men increased?" Then said Harr: "The streams called Ice-waves, those which were so long come from the fountain-heads that the yeasty venom upon them had hardened like the slag that runs out of the fire, — these then became ice; and when the ice halted and ceased to run, then it froze over above. But the drizzling rain that rose from the venom congealed to rime, and the rime increased, frost over frost, each over the other, even into Ginnungagap, the Yawning Void." Then spake Jafn- harr: "Ginnungagap, which faced toward the northern quarter, became filled with heaviness, and masses of ice and rime, and from within, drizzling rain and gusts; but the southern part of the Yawning Void was lighted by those sparks and glowing masses which flew out of Muspell- heim." And Thridi said: "Just as cold arose out of Nifl- heim, and all terrible things, so also all that looked toward Muspellheim became hot and glowing; but Ginnungagap was as mild as windless air, and when the breath of heat met the rime, so that it melted and dripped, life was quick- ened from the yeast-drops, by the power of that which sent the heat, and became a man's form. And that man is named Ymir, but the Rime-Giants call him Aurgelmir;

and thence are come the races of the Rime-Giants, as it
says in Voluspa the Less:
All the witches spring from Witolf,

All the warlocks are of Willharm,

And the spell-singers spring from Swarthead;

All the ogres of Ymir come.

But concerning this says Vafthrudnir the giant:

Out of the Ice-waves issued venom-drops,
Waxing until a giant was;
Thence are our kindred come all together, —
So it is they are savage forever."
Then said Gangleri : ^^ How did the races grow thence, or after what fashion was it brought to pass that more men came into being? Or do ye hold him God, of whom ye but now spake?" And Jafnharr answered: "By no means do we acknowledge him God; he was evil and all his kin- dred: we call them Rime-Giants. Now it is said that when he slept, a sweat came upon him, and there grew under his left hand a man and a woman, and one of his feet begat a son with the other; and thus the races are come;

these are the Rime-Giants. The old Rime-Giant, him we call Ymir."

VI. Then said Gangleri: "Where dwelt Ymir, or wherein did he find sustenance?" Harr answered: "Straightway after the rime dripped, there sprang from it the cow called Audumla; four streams of milk ran from her udders, and she nourished Ymir." Then asked Gangleri: "Where- withal was the cow nourished?" And Harr made answer:

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"She licked the ice-blocks, which were salty; and the first day that she licked the blocks, there came forth from the blocks in the evening a man's hair; the second day, a man's head; the third day the whole man was there. He is named Buri: he was fair of feature, great and mighty. He begat a son called Borr, who wedded the woman named Bestla, daughter of Bolthorn the giant; and they had three sons: one was Odin, the second Vili, the third Ve. And this is my belief, that he, Odin, with his brothers, must be ruler of heaven and earth; we hold that he must be so called; so is that man called whom we know to be mightiest and most worthy of honor, and ye do well to let him be so called."

VII. Then said Gangleri: "What covenant was between them, or which was the stronger?" And Harr answered: "The sons of Borr slew Ymir the giant; lo, where he fell there gushed forth so much blood out of his wounds that with it they drowned all the race of the Rime-Giants, save that one, whom giants call Bergelmir, escaped with his household; he went upon his ship,* and his wife with him, and they were safe there. And from them are come the races of the Rime-Giants, as is said here :

Untold ages ere earth was shapen.

Then was Bergelmir born;
That first I recall, how the famous wise giant
On the deck of the ship was laid down."

VIII. Then said Gangleri: "What was done then by Borr's sons, if thou believe that they be gods ? " Harr re- plied: "In this matter there is no little to be said. They took

' Literally, mill-bench or mortar.

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Ymir and bore him into the middle of the Yawning Void, and made of him the earth : of his blood the sea and the waters; the land was made of his flesh, and the crags of his bones; gravel and stones they fashioned from his teeth and his grinders and from those bones that were broken." And Jafnharr said: "Of the blood, which ran and welled forth freely out of his wounds, they made the sea, when they had formed and made firm the earth together, and laid the sea in a ring round about her; and it may well seem a hard thing to most men to cross over it." Then said Thridi: "They took his skull also, and made of it the heaven, and set it up over the earth with four corners; and under each corner they set a dwarf: the names of these are East, West, North, and South. Then they took the glowing embers and sparks that burst forth and had been cast out of Muspell- heim, and set them in the midst of the Yawning Void, in the heaven, both above

and below, to illumine heaven and earth. They assigned places to all fires: to some in heaven; some wandered free under the heavens; nevertheless, to these also they gave a place, and shaped them courses. It is said in old songs, that from these the days were reck- oned, and the tale of years told, as is said in Voluspa:

The sun knew not where she had housing; The moon knew not what might he had; The stars knew not where stood their places. Thus was it ere the earth was fashioned."

Then said Gangleri: "These are great tidings which I now hear; that is a wondrous great piece of craftsmanship, and cunningly made. How was the earth contrived?" And Harr answered: "She is ring-shaped without, and round about

her without lieth the deep sea; and along the strand of that sea they gave lands to the races of giants for habitation. But on the inner earth they made a citadel round about the world against the hostility of the giants, and for their cita- del they raised up the brows of Ymir the giant, and called that place Midgard. They took also his brain and cast it in the air, and made from it the clouds, as is here said:

Of Ymir's flesh the earth was fashioned.

And of his sweat the sea;
Crags of his bones, trees of his hair.
And of his skull the sky.
Then of his brows the blithe gods made
Midgard for sons of men;
And of his brain the bitter-mooded
Clouds were all created."

IX. Then said Gangleri: "Much indeed they had accom- plished then, methinks, when earth and heaven were made, and the sun and the constellations of heaven were fixed, and division was made of days; now whence come the men that people the world?" And Harr answered: "When the sons of Borr were walking along the sea-strand, they found two trees, and took up the trees and shaped men of them : the first gave them spirit and life; the second, wit and feel- ing; the third, form, speech, hearing, and sight. They gave them clothing and names: the male was called Askr, and the female Embla, and of them was mankind begotten, which received a dwelling-place under Midgard. Next they made for themselves in the middle of the world a city which is called Asgard; men call it Troy. There dwelt the gods and their kindred; and many tidings and tales of it have

come to pass both on earth and aloft. There is one abode called Hlidskjalf, and when Allfather sat in the high-seat there, he looked out over the whole world and saw every man's acts, and knew all things which he saw. His wife was called Frigg daughter of Fjorgvinn; and of their blood is come that kindred which we call the races of the iEsir, that have peopled the Elder Asgard, and those kingdoms which pertain to it;

and that is a divine race. For this rea- son must he be called Allfather: because he is father of all the gods and of men, and of all that was fulfilled of him and of his might. The Earth was his daughter and his wife; on her he begot the first son, which is Asa-Thor : strength and prowess attend him, wherewith he overcometh all living things.

X. "Norfi or Narfi is the name of a giant that dwelt in Jo- tunheim : he had a daughter called Night; she was swarthy and dark, as befitted her race. She was given to the man named Naglfari ; their son was Audr. Afterward she was wedded to him that was called Annarr; Jord^ was their daughter. Last of all Dayspring had her, and he was of the race of the ^sir; their son was Day: he was radiant and fair after his father. Then Allfather took Night, and Day her son, and gave to them two horses and two chariots, and sent them up into the heavens, to ride round about the earth every two half-days. Night rides before with the horse named Frosty-Mane, and on each morning he bedews the earth with the foam from his bit. The horse that Day has is called Sheen-Mane, and he illumines all the air and the earth from his mane."

' Earth.

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XI. Then said Gangleri : " How does he govern the course of the sun or of the moon?" Harr answered: "A certain man was named Mundilfari, who had two children; they were so fair and comely that he called his son Moon, and his daughter Sun, and wedded her to the man called Glenr. But the gods were incensed at that insolence, and took the brother and sister, and set them up in the heavens; they caused Sun to drive those horses that drew the chariot of the sun, which the gods had fashioned, for the world's illu- mination, from that glowing stuff which flew out of Miis- pellheim. Those horses are called thus: Early- Wake and All-Strong; and under the shoulders of the horses the gods set two wind-bags to cool them, but in some records that is called 'iron-coolness.' Moon steers the course of the moon, and determines its waxing and waning. He took from the earth two children, called Bil and Hjuki, they that went from the well called Byrgir, bearing on their shoulders the cask called Saegr, and the pole Simul. Their father is named Vidfinnr. These children follow Moon, as may be seen from the earth."

XII. Then said Gangleri: "The sun fares swiftly, and almost as if she were afraid : she could not hasten her course any the more if she feared her destruction." Then Harr made answer: "It is no marvel that she hastens furiously: close Cometh he that seeks her, and she has no escape save to run away." Then said Gangleri : " Who is he that causes her this disquiet?" Harr replied: "It is two wolves; and he that runs after her is called Skoll; she fears him, and he shall take her. But he that leaps before her is called Hati Hrodvitnisson. He is eager to seize the moon; and so it must be." Then said Gangleri: "What is the race of the

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wolves?" Harr answered: "A witch dwells to the east of Midgard, in the forest called Ironwood : in that wood dwell the troll-women, who are known as Ironwood-Women. The old witch bears many giants for sons, and all in the shape of wolves; and from this source are these wolves sprung. The saying runs thus: from this race shall come one that shall be mightiest of all, he that is named Moon- Hound; he shall be filled with the flesh of all those men that die, and he shall swallow the moon, and sprinkle with blood the

heavens and all the air; thereof shall the sun lose her shining, and the winds in that day shall be unquiet and roar on every side. So it says in Voluspa:

Eastward dwells the Old One in Ironwood, And there gives birth to Fenrir's brethren; There shall spring of them all a certain one, The moon's taker in troll's likeness.

He is filled with flesh of fey men.

Reddens the gods' seats with ruddy blood-gouts;

Swart becomes sunshine in summers after.

The weather all shifty. Wit ye yet, or what?"

Xni. Then said Gangleri: "What is the way to heaven from earth?" Then Harr answered, and laughed aloud: "Now, that is not wisely asked; has it not been told thee, that the gods made a bridge from earth to heaven, called Bifrost? Thou must have seen it; it may be that ye call it 'rainbow.' It is of three colors, and very strong, and made with cunning and with more magic art than other works of craftsmanship. But strong as it is, yet must it be broken, when the sons of Miispell shall go forth harrying

and ride it, and swim their horses over great rivers; thus they shall proceed." Then said Gangleri: "To my think- ing the gods did not build the bridge honestly, seeing that it could be broken, and they able to make it as they would." Then Harr replied : " Thegods are not deserving of reproof because of this work of skill: a good bridge is Bifrost, but nothing in this world is of such nature that it may be relied on when the sons of Miispell go a-harrying."

XIV. Then said Gangleri: "What did Allfather then do when Asgard was made?" Harr answered: "In the be- ginning he established rulers, and bade them ordain fates with him, and give counsel concerning the planning of the town; that was in the place which is called Ida-field, in the midst of the town. It was their first work to make that court in which their twelve seats stand, and another, the high-seat which Allfather himself has. That house is the best-made of any on earth, and the greatest; without and within, it is all like one piece of gold; men call it Glads- heim. They made also a second hall : that was a shrine which the goddesses had, and it was a very fair house; men call it Vingolf. Next they fashioned a house, wherein they placed a forge, and made besides a hammer, tongs, and anvil, and by means of these, all other tools. After this they smithied metal and stone and wood, and wrought so abun- dantly that metal which is called gold, that they had all their household ware and all dishes of gold; and that time is called the Age of Gold, before it was spoiled by the com- ing of the Women, even those who came out of Jotunheim. Next after this, the gods enthroned themselves in their seats and held judgment, and called to mind whence the dwarves had quickened in the mould and underneath in the

earth, even as do maggots in flesh. The dwarves had first received shape and life in the flesh of Ymir, and

were then maggots; but by decree of the gods had become conscious with the intelligence of men, and had human shape. And nevertheless they dwell in the earth and in stones. Mod- sognir was the first, and Durinn the second; so it says in Voluspa,

Then strode all the mighty to the seats of judgment.

The gods most holy, and together held counsel.

Who should of dwarves shape the peoples

From the bloody surge' and the Blue One's bones.

They made many in man's likeness.

Dwarves in the earth, as Durinn said.

And these, says the Sibyl, are their names:

Nyi and Nidi, Nordri and Sudri,

Austri, Vestri, Althjofr, Dvalinn;

Nar, Nainn, Nipingr, Dainn,

Bifurr, Bafurr, Bomburr, Nori,

Ori,Onarr, Oinn, Mjodvitnir,

Viggr and Gandalfr, Vindalfr, Thorinn,

Fili, Kili, Fundinn, Vali;

Thror, Throinn, Thekkr, Litr and Vitr,

Nyr, Nyradr, Rekkr, Radsvidr.

And these also are dwarves and dwell in stones, but the first in mould:
Draupnir, Dolgthvari,

Horr, Hugstari, Hledjolfr, Gloinn;

Dori, Ori, Dufr, Andvari,

Heptifili, Harr, Sviarr.

And these proceed from Svarinshaugr to Aurvangar on
Joruplain, and thence is Lovarr come; these are their
names :
Skirfir, Virfir Skafidr, Ai,
Alfr, Yngvi, Eikinskjaldi,
Fair, Frosti, Fidr, Ginnarr."

XV. Then said Gangleri : " Where is the chief abode or holy place of the gods?" Harr answered: "That is at the Ash of Yggdrasill; there the gods must give judgment every day." Then Gangleri asked : " What is to be said con- cerning that place?" Then said Jafnharr: "The Ash is greatest of all trees and best : its limbs spread out over all the world and stand above heaven. Three roots of the tree uphold it and stand exceeding broad: one is among the iEsir; another among the Rime-Giants, in that place where aforetime was the Yawning Void; the third stands over Niflheim, and under that root is Hvergelmir, and Nidhoggr gnaws the root from below. But under that root which turns toward the Rime-Giants is Mimir's Well, wherein wisdom and understanding are stored; and he is called Mimir, who keeps the well. He is full of ancient lore, since he drinks of the well from the Gjallar-Horn. Thither came Allfather and craved one drink of the well; but he got it not until he had laid his eye in pledge. So says Voluspa:

All know I, Odin, where the eye thou hiddest, In the wide-renowned well of Mimir; Mimir drinks mead every morning From Valfather's wage. Wit ye yet, or what?

The third root of the Ash stands in heaven; and under

that root is the well which is very holy, that is called the Well of Urdr; there the gods hold their tribunal. Each day the iEsir ride thither up over Bifrost, which is also called the iEsir's Bridge. These are the names of the ^sir's steeds : Sleipnir ^ is best, which Odin has ; he has eight feet. The second is Gladr,^ the third Gyllir,^the fourth Glenr,^ the fifth Skeldbrimir,^ the sixth Silfrintoppr,^ the seventh Sinir," the eighth Gisl,^ the ninth Falhofnir,^ the tenth Gulltoppr,^°the eleventh Lettfeti." Baldr's horse was burnt with him; and Thor walks to the judgment, and wades those rivers which are called thus:

Kormt and Ormt and the Kerlaugs twain,

Them shall Thor wade
Every day when he goes to doom
At Ash Yggdrasill;
For the ^sir's Bridge burns all with flame.
And the holy waters howl."

Then said Gangleri: " Does fire burn over Bifrost?" Harr replied: "That which thou seest to be red in the bow is burning fire; the Hill-Giants might go up to heaven, if pas- sage on Bifrost were open to all those who would cross. There are many fair places in heaven, and over everything there a godlike watch is kept.

A hall stands there, fair, under the ash by the well, and out of that hall come three maids, who are called thus : Urdr,'^Verdandi,'^Skuld;'^ these maids determine the period of men's lives: we call them

' The Slipper. ^ Bright or Glad. 3 Golden. ^ The Starer.

5 Fleet Courser. ^ Silver-top. ^ Sinewy. ^ Beam, Ray.

9 Hairy-hoof. ^° Gold-top. " Li^ht-stepper. ^^ p^^^

^^ Present. ^^ Future.

THE BEGUILING OF GYLFI 29

Norns; but there are many norns: those who come to each child that is born, to appoint his life; these are of the race of the gods, but the second are of the Elf-people, and the third are of the kindred of the dwarves, as it is said here:

Most sundered in birth I say the Norns are;

They claim no common kin :
Some are of iEsir-kin, some are of Elf-kind,
Some are Dvalinn's daughters."

Then said Gangleri: "If the Norns determine the weirds of men, then they apportion exceeding unevenly, seeing that some have a pleasant and luxurious life, but others have little worldly goods or fame; some have long life, others short." Harr said: "Good norns and of honorable race appoint good life; but those men that sufFer evil for- tunes are governed by evil norns."

XVI. Then said Gangleri: "What more mighty wonders are to be told of the Ash?" Harr replied: "Much is to be told of it. An eagle sits in the limbs of the Ash, and he has understanding of many a thing; and between his eyes sits the hawk that is called Vedrfolnir. The squirrel called Ratatoskr runs up and down the length of the Ash, bear- ing envious words between the eagle and Nidhoggr; and four harts run in the limbs of the Ash and bite the leaves. They are called thus: Dainn, Dvalinn, Duneyrr, Dura- thror. Moreover, so many serpents are in Hvergelmir with Nidhoggr, that no tongue can tell them, as is here said:

Ash Yggdrasill suffers anguish.
More than men know of:
30 PROSE EDDA

The stag bites above; on the side it rotteth,
And Nidhoggr gnaws from below.
And it is further said:

More serpents lie under Yggdrasill's stock

Than every unwise ape can think:
Goinn and Moinn (they 're Grafvitnir's sons),

Grabakr and Grafvolludr;

Ofnir and Svafnir I think shall aye
Tear the trunk's twigs.
It is further said that these Norns who dwell by the Well of Urdr take water of the well every day, and with it that clay which lies about the well, and sprinkle it over the Ash, to the end that its limbs shall not wither nor rot; for that water is so holy that all things which come there into the well become as white as the film which lies within the egg-shell, — as is here said:

I know an Ash standing called Yggdrasill, A high tree sprinkled with snow-white clay; Thence come the dews in the dale that fall — It stands ever green above Urdr's Well.

That dew which falls from it onto the earth is called by men honey-dew, and thereon are bees nourished. Two fowls are fed in Urdr's Well: they are called Swans, and from those fowls has come the race of birds which is so called."

XVII. Then said Gangleri: "Thou knowest many tidings to tell of the heaven. What chief abodes are there more than at Urdr's Well?" Harr said: "Many places are there,

and glorious. That which is called Alfheimr' is one, where dwell the peoples called Light-Elves; but the Dark-Elves dwell down in the earth, and they are unlike in appearance, but by far more unlike in nature. The Light-Elves are fairer to look upon than the sun, but the Dark-Elves are blacker than pitch. Then there is also in that place the abode called Breidablik,"^ and there is not in heaven a fairer dwelling. There, too, is the one called Glitnir,^ whose walls, and all its posts and pillars, are of red gold, but its roof of silver. There is also the abode called Himinbjorg;* it stands at heaven's end by the bridge-head, in the place where Bifrost joins heaven. Another great abode is there, which is named Valaskjalf;^ Odin possesses that dwelling; the gods made it and thatched it with sheer silver, and in this hall is the Hlidskjalf,^ the high-seat so called. Whenever AUfather sits in that seat, he surveys all lands. At the southern end of heaven is that hall which is fairest of all, and brighter than the sun; it is called Gimle.^ It shall stand when both heaven and earth have departed; and good men and of righteous conversation shall dwell therein: so it is said in Voluspa :

A hall I know standing than the sun fairer. Thatched with gold in Gimle bright; There shall dwell the doers of righteousness And ever and ever enjoy delight."

Then said Gangleri : " What shall guard this place, when the flame of Surtr shall consume heaven and earth?" Harr

' Elf-home. * Broad-gleaming. 3 Glittering.

^ Heaven-crag. ^ Seat or shelf of the Fallep. ^ Gate-seat.

^ Either dative of Himill = Heaven (?) (Cl.-Vig.), or Gem-decked (Bugge).

answered: ^^It is said that another heaven is to the south- ward and upward of this one, and it is called Andlangr;^ but the third heaven is yet above that, and it is called Vid- blainn," and in that heaven we think this abode is. But we believe that none but Light-Elves inhabit these mansions

now."

XVIII. Then said Gangleri: "Whence comes the wind? It is strong, so that it stirs great seas, and it swells fire; but, strong as it is, none may see it, for it is wonderfully shapen." Then said Harr: "That I am well able to tell thee. At the northward end of heaven sits the giant called Hraesvelgr: he has the plumes of an eagle, and when he stretches his wings for flight, then the wind rises from under his wings, as is here said:

Hraesvelgr hight he who sits at heaven's ending,

Giant in eagle's coat;
From his wings, they say, the wind cometh
All men-folk over."

XIX. Then said Gangleri: "Why is there so much differ- ence, that summer should be hot, but winter cold?" Harr answered: "A wise man would not ask thus, seeing that all are able to tell this; but if thou alone art become so slight of understanding as not to have heard it, then I will yet permit that thou shouldst rather ask foolishly once, than that thou shouldst be kept longer in ignorance of a thing which it is proper to know. He is called Svasudr^ who is father of Summer; and he is of pleasant nature, so that from his name whatsoever is pleasant is called 'sweet.'

' Wide-reaching, extensive. ^ Wide-blue. ^ Delightful.

But the father of Winter is variously called Vindljoni' or Vindsvalr;^ he is the son of Vasadr;^ and these were kins- men grim and chilly-breasted, and Winter has their tem- per."

XX. Then said Gangleri: "Who are the ^sir, they in whom it behoves men to believe?" Harr answered: "The divine iEsir are twelve." Then said Jafnharr: "Not less holy are the Asynjur, the goddesses, and they are of no less authority." Then said Thridi: "Odin is highest and eldest of the iEsir: he rules all things, and mighty as are the other gods, they all serve him as children obey a father. Frigg is his wife, and she knows all the fates of men, though she speaks no prophecy, — as is said here, when Odin himself spake with him of the ^sir whom men call Loki:

Thou art mad now, Loki, and reft of mind, —

Why, Loki, leav'st thou not ofF?
Frigg, methinks, is wise in all fates.
Though herself say them not!
Odin is called Allfather because he is father of all the gods. He is also called Father of the Slain, because all those that fall in battle are the sons of his adoption; for them he appoints Valhall'^and Vingolf,^ and they are then called Champions. He is also called God of the Hanged, God of Gods, God of Cargoes ; and he has also been named in many more ways, after he had come to King Geirrodr:

' Wind-brlnger? (Simrock). ^ Wind-chill.

3 Wet and sleety (Cl.-Vig.). -♦ Hall of the Slain.

5 Friendly Floor.

We were called Grimr and Gangleri,

Herjann, Hjalmberi;
Thekkr, Thridi, Thudr, Udr,
Helblindi, Harr.

Sadr, Svipall, Sann-getall,

Herteitr, Hnikarr;
Bileygr, Baleygr, Bolverkr, Fjolnir,
Gnmnir, Glapsvidr, Fjolsvidr.

Sidhottr, Sidskeggr, Sigfodr, Hnikudr,

Alfodr, Atridr, Farmatyr;
Oski, Omi, Jafnharr, Biflindi,
Gondlir, Harbardr.

Svidurr, Svidrir, Jalkr, Kjalarr, Vidurr,

Thror, Yggr, Thundr;
Vakr, Skilfingr, Vafudr, Hroptatyr,
Gautr, Veratyr."

Then said Gangleri : " Exceeding many names have ye given him ; and, by my faith, it must indeed be a goodly wit that knows all the lore and the examples of what chances have brought about each of these names." Then Harr made answer: "It is truly a vast sum of knowledge to gather* together and set forth fittingly. But it is briefest to tell thee that most of his names have been given him by reason of this chance: there being so many branches of tongues in the world, all peoples believed that it was needful for

them to turn his name into their own tongue, by which they might the better invoke him and entreat him on their own

^ Literally, to rake into rows.

behalf. But some occasions for these names arose in his wanderings ; and that matter is recorded in tales. Nor canst thou ever be called a wise man if thou shalt not be able to tell of those great events."

XXI. Then said Gangleri: "What are the names of the other ^sir, or what is their office, or what deeds of renown have they done?" Harr answered: "Thor is the foremost of them, he that is called Thor of the iEsir, or Oku-Thor ; he is strongest of all the gods and men. He has his realm in the place called Thrudvangar,^and his hall is called Bilskir- nir;^ in that hall are five hundred rooms and forty. That is the greatest house that men know of; it is thus said in Grimnismal:

Five hundred floors and more than forty,

So reckon I Bilskirnir with bending ways;

Of those houses that I know of hall-roofed,
My son's I know the most.
Thor has two he-goats, that are called Tooth-Gnasher and Tooth-Gritter,and a chariot wherein he drives, and the he- goats draw the chariot; therefore is he called Oku-Thor.^ He has also three things of great price: one is the ham- mer Mjollnir, which the Rime-Giants and the Hill-Giants know, when it is raised on high; and that is no wonder, — it has bruised many a skull among their fathers or their kinsmen. He has a second costly thing, best of all: the

' Plains of strength. 2 prom the flashing of light (Cl.-Vig.).

'According to Cleasby-Vigfusson, a popular etymology. *' C>>^« is not to be derived from aka (to drive), but is rather of Finnish origin, Ukko being the Thunder-god of the Chudic tribes." Jonsson, however, allows Snorri's etymol- ogy to stand.

girdle of might; and when he clasps it about him, then the godlike strength within him is increased by half. Yet a third thing he has, in which there is much virtue: his iron gloves; he cannot do without them when he uses his ham- mer-shaft. But no one is so wise that he can tell all his mighty works; yet I can tell thee so much tidings of him that the hours would be spent before all that I know were told."

XXII. Then said Gangleri: "I would ask tidings of more ^Esir." Harr replied: "The second son of Odin is Baldr, and good things are to be said of him. He is best, and all praise him; he is so fair of feature, and so bright, that light shines from him. A certain herb is so white that it is likened to Baldr's brow; of all grasses it is whitest, and by it thou mayest judge his fairness, both in hair and in body. He is the wisest of

the ^Esir, and the fairest-spoken and most gracious; and that quality attends him, that none may gain- say his judgments. He dwells in the place called Breida- blik,^ which is in heaven ; in that place may nothing un- clean be, even as is said here:

Breidablik 't is called, where Baldr has

A hall made for himself:
In that land where I know lie
Fewest baneful runes.

XXIII. "The third among the ^sir is he that is called Njordr: he dwells in heaven, in the abode called Noatiin. He rules the course of the wind, and stills sea and fire; on him shall men call for voyages and for hunting. He is so

^ Broad-gleaming.

prosperous and abounding in wealth, that he may give them great plenty of lands or of gear; and him shall men invoke for such things. Njordr is not of the race of the JEslv: he was reared in the land of the Vanir, but the Vanir delivered him as hostage to the gods, and took for hostage in ex- change him that men call Hoenir; he became an atonement between the gods and the Vanir. Njordr has to wife the woman called Skadi, daughter of Thjazi the giant. Skadi would fain dwell in the abode which her father had had, which is on certain mountains, in the place called Thrym- heimr; but Njordr would be near the sea. They made a compact on these terms: they should be nine nights in Thrymheimr, but the second nine at Noatun. But when Njordr came down from the mountain back to Noatun, he sang this lay:

Loath were the hills to me, I was not long in them,

Nights only nine;
To me the wailing of wolves seemed ill,
After the song of swans.

Then Skadi sang this:

Sleep could I never on the sea-beds.
For the wailing of waterfowl;
He wakens me, who comes from the deep —
The sea-mew every morn.

Then Skadi went up onto the mountain, and dwelt in Thrymheimr. And she goes for the more part on snow- shoes and with a bow and arrow, and shoots beasts; she is called Snowshoe-Goddess or Lady of the Snowshoes. So it is said:

Thrymheimr 't is called, where Thjazi dwelt,

He the hideous giant;
But now Skadi abides, pure bride of the gods,
In her father's ancient freehold.

XXIV. "Njordr in Noatun begot afterward two children: the son was called Freyr, and the daughter Freyja; they were fair of face and mighty. Freyr is the most renowned of the iEsir; he rules over the rain and the shining of the sun, and therewithal the fruit of the earth; and it is good to call on him for fruitful seasons and peace. He governs also the prosperity of men. But Freyja is the most re- nowned of the goddesses; she has in heaven the dwelling called Folkvangr,' and wheresoever she rides to the strife, she has one-half of the kill, and Odin half, as is here said :

Folkvangr 't is called, where Freyja rules

Degrees of seats in the hall;
Half the kill she keepeth each day,
And half Odin hath.

Her hall Sessriimnir^ is great and fair. When she goes forth, she drives her cats and sits in a chariot; she is most conformable to man's prayers, and from her name comes the name of honor, Fru, by which noblewomen are called. Songs of love are well-pleasing to her; it is good to call on her for furtherance in love."

XXV. Then said Gangleri: "Great in power do these iEsir seem to me; nor is it a marvel, that much authority attends you who are said to possess understanding of the gods, and know which one men should call on for what

* Folk-plain, Host-plain. ^ Seat-roomy.

boon soever. Or are the gods yet more?" Harr said : " Yet remains that one of the ^sir who is called Tyr : he is most daring, and best in stoutness of heart, and he has much authority over victory in battle; it is good for men of valor to invoke him. It is a proverb, that he is Tyr-valiant, who surpasses other men and does not waver. He is wise, so that it is also said, that he that is wisest is Tyr-prudent. This is one token of his daring: when the iEsir enticed Fenris- Wolf to take upon him the fetter Gleipnir, the wolf did not believe them, that they would loose him, until they laid Tyr's hand into his mouth as a pledge. But when the iEsir would not loose him, then he bit off the hand at the place now called ' the wolf's joint ; ' and Tyr is one-handed, jjid ifs n^t railed a reconciler of men.

XXVI. '^ One is called Bragi: he is renowned for wisdom, and most of all for fluency of speech and skill with words. He knows most of skaldship, and after him skaldship is called hragr^ and from his name that one is called hragr- man or -woman, who possesses eloquence surpassing oth- ers, of women or of men. His wife is Idunn : she guards in her chest of ash those apples which the gods must taste whensoever they

grow old; and then they all become young, and so it shall be even unto the Weird of the Gods." Then said Gangleri : '^ A very great thing, methinks, the gods en- trust to the watchfulness and good faith of Idunn." Then said Harr, laughing loudly: ^^'T was near being desperate once; I may be able to tell thee of it, but now thou shalt first hear more of the names of the iEsir.

' Bragr^ as a noun, means "poetry;" as an adjective, it seems to mean "fore- most " (Cl.-Vig.). Thus the phrase bragr karla seems to be "foremost of men," with apparent reference to poetic preeminence.

XXVII. "Heimdallr is the name of one: he is called the White God. He is great and holy; nine maids, all sis- ters, bore him for a son. He is also called Hallinskidi * and Gullintanni; ^ his teeth were of gold, and his horse is called Gold-top. He dwells in the place called Himinbjorg,^ hard by Bifrost : he is the warder of the gods, and sits there by heaven's end to guard the bridge from the Hill-Giants. He needs less sleep than a bird; he sees equally well night and day a hundred leagues from him, and hears how grass grows on the earth or wool on sheep, and everything that has a louder sound. He has that trumpet which is called Gjallar-Horn, and its blast is heard throughout all worlds. Heimdallr's sword is called Head. It is said further:

Himinbjorg 't is called, where Heimdallr, they say,

Aye has his housing;
There the gods' sentinel drinks in his snug hall
Gladly good mead.

And furthermore, he himself says in Heimdalar-galdr:

I am of nine mothers the offspring.
Of sisters nine am I the son.

XXVIII. "One of the ^sir is named Hodr: he is blind. He is of sufficient strength, but the gods would desire that no occasion should rise of naming this god, for the work of his hands shall long be held in memory among gods and men.

XXIX. " Vidarr is the name of one, the silent god. He has

' Ram (Cl.-Vig.). ^ Golden-teeth. ^ Heaven-fells.

a thick shoe. He is nearly as strong as Thor; in him the gods have great trust in all struggles.

XXX. "One is called Ali or Vali, son of Odin and Rindr: he is daring in fights, and a most fortunate marksman.

XXXI. "One is called Ullr, son of Sif, step-son of Thor; he is so excellent a bowman, and so swift on

snowshoes, that none may contend with him. He is also fair of aspect and has the accomplishments of a warrior; it is well to call on him in single-combats.

XXXII. "Forseti is the name of the son of Baldr and Nanna daughter of Nep: he has that hall in heaven which is called Glitnir. All that come to him with such quarrels as arise out of law-suits, all these return thence reconciled. That is the best seat of judgment among gods and men; thus it is said here:

A hall is called Glitnir, with gold 't is pillared, And with silver thatched the same;

There Forseti bides the full day through.
And puts to sleep all suits.
XXXIII. "Also numbered among the iEsir is he whom some call the mischief-monger of the iEsir, and the first father of falsehoods, and blemish of all gods and men: he is named Loki or Loptr, son of Farbauti the giant; his mother was Laufey or Nal; his brothers are Byleistr and Helblindi. Loki is beautiful and comely to look upon, evil in spirit, very fickle in habit. He surpassed other men in that wisdom which is called ' sleight,' and had artifices for

all occasions; he would ever bring the i^sir into great hardships, and then get them out with crafty counsel. His wife was called Sigyn, their son Nari or Narfi.

XXXIV. "Yet more children had Loki. Angrboda was the name of a certain giantess in Jotunheim, with whom Loki gat three children : one was Fenris-Wolf, the second Jor- mungandr — that is the Midgard Serpent, — the third is Hel. But when the gods learned that this kindred was nour- ished in Jotunheim, and when the gods perceived by pro- phecy that from this kindred great misfortune should befall them; and since it seemed to all that there was great pros- pect of ill — (first from the mother's blood, and yet worse from the father's) — then Allfather sent gods thither to take the children and bring them to him. When they came to him, straightway he cast the serpent into the deep sea, where he lies about all the land; and this serpent grew so greatly that he lies in the midst of the ocean encompass- ing all the land, and bites upon his own tail. Hel he cast into Niflheim, and gave to her power over nine worlds, to apportion all abodes among those that were sent to her: that is, men dead of sickness or of old age. She has great possessions there; her walls are exceeding high and her gates great. Her hall is called Sleet-Cold; her dish. Hunger; Famine is her knife; Idler, her thrall; Sloven, her maid- servant; Pit of Stumbling, her threshold, by which one en- ters; Disease, her bed; Gleaming Bale, her bed-hangings. She is half blue-black and half flesh-color (by which she is easily recognized), and very lowering and fierce.

The Wolf the 7?isir brought up at home, and Tyr alone dared go to him to give him meat. But when the gods saw how much he grew every day, and when all prophecies

declared that he was fated to be their destruction, then the iEsir seized upon this way of escape: they made a very strong fetter, which they called Laedingr, and brought it before the Wolf, bidding him try his strength against the fetter. The Wolf thought that no overwhelming odds, and let them do with him as

they would. The first time the Wolf lashed out against it, the fetter broke; so he was loosed out of Laedingr. After this, the ^Esir made a sec- ond fetter, stronger by half, which they called Dromi, and bade the Wolf try that fetter, saying he would become very famous for strength, if such huge workmanship should not suffice to hold him. But the Wolf thought that this fetter was very strong; he considered also that strength had in- creased in him since the time he broke Laedingr: it came into his mind, that he must expose himself to danger, if he would become famous. So he let the fetter be laid upon him. Now when the iEsir declared themselves ready, the Wolf shook himself, dashed the fetter against the earth and struggled fiercely with it, spurned against it, and broke the fetter, so that the fragments flew far. So he dashed him- self out of Dromi. Since then it passes as a proverb,' to loose out of Laedingr,' or Ho dash out of Dromi,' when anything is exceeding hard.

"After that the ^sir feared that they should never be able to get the Wolf bound. Then Allfather sent him who is called Skirnir,Freyr's messenger, down into the region of the Black Elves, to certain dwarves, and caused to be made the fetter named Gleipnir. It was made of six things: the noise a cat makes in foot-fall, the beard of a woman, the roots of a rock, the sinews of a bear, the breath of a fish, and the spittle of a bird. And though thou understand not these matters already, yet now thou mayest speedily find

certain proof herein, that no lie is told thee: thou must have seen that a woman has no beard, and no sound comes from the leap of a cat, and there are no roots under a rock; and by my troth, all that I have told thee is equally true, though there be some things which thou canst not put to the test."

Then said Gangleri: "This certainly I can perceive to be true: these things which thou hast taken for proof, I can see; but how was the fetter fashioned?" Harr an- swered: "That I am well able to tell thee. The fetter was soft and smooth as a silken ribbon, but as sure and strong as thou shalt now hear. Then, when the fetter was brought to the iEsir, they thanked the messenger well for his errand. Then the iEsir went out upon the lake called Ams- vartnir, to the island called Lyngvi, and summoning the Wolf with them, they showed him the silken ribbon and bade him burst it, saying that it was somewhat stouter than appeared from its thickness. And each passed it to the others, and tested it with the strength of their hands and it did not snap; yet they said the Wolf could break it. Then the Wolf answered: ^Touching this matter of the ribbon, it seems to me that I shall get no glory of it, though I snap asunder so slender a band; but if it be made with cun- ning and wiles, then, though it seem little, that band shall never come upon my feet.' Then the ^sir answered that he could easily snap apart a slight silken band, he who had before broken great fetters of iron, — 'but if thou shalt not be able to burst this band, then thou wilt not be able to frighten the gods; and then we shall unloose thee.' The Wolf said: 'If ye bind me so that I shall not get free again, then ye will act in such a way that it will be late ere I receive help from you; I am unwilling that this band

should be laid upon me. Yet rather than that ye should im- pugn my courage, let some one of you lay his hand in my mouth, for a pledge that this is done in good faith.' Each of the ^sir looked at his neighbor, and none was willing to part with his hand, until Tyr stretched out his right hand and laid it in the Wolf's

mouth. But when the Wolf lashed out, the fetter became hardened; and the more he struggled against it, the tighter the band was. Then_aU laughed ex- cept Tyr: he lost his hand^

"When the iEsir saw that the Wolf was fully bound, they took the chain that was fast to the fetter, and which is called Gelgja, and passed it through a great rock — it is called GjoU — and fixed the rock deep down into the earth. Then they took a great stone and drove it yet deeper into the earth — it was called Thviti — and used the stone for a fastening-pin. The Wolf gaped terribly, and thrashed about and strove to bite them; they thrust into his mouth a certain sword: the guards caught in his lower jaw, and the point in the upper; that is his gag. He howls hideously, and slaver runs out of his mouth: that is the river called Van; there he lies till the Weird of the Gods." Then said Gangleri: "Marvellous ill children did Loki beget, but all these brethren are of great might. Yet why did not the JEsir kill the Wolf, seeing they had expectation of evil from him?" Harr answered: "So greatly did the gods es- teem their holy place and sanctuary, that they would not stain it with the Wolf's blood; though (so say the prophe- cies) he shall be the slayer of Odin."

XXXV. Then said Gangleri: "Which are the Asynjur?" Harr said : " Frigg is the foremost : she has that estate which is called Fensalir, and it is most glorious. The second is

Saga: she dwells at S0kkvabekkr, and that is a great abode. The third is Fir: she is the best physician. The fourth is Gefjun: she is a virgin, and they that die maidens attend her. The fifth is Fulla: she also is a maid, and goes with loose tresses and a golden band about her head ; she bears the ashen coffer of Frigg, and has charge over her foot- gear, and knows her secret counsel. Freyja is most gently born (together with Frigg): she is wedded to the man named Odr. Their daughter is Hnoss: she is so fair, that those things which are fair and precious are called hriossir, Odr went away on long journeys, and Freyja weeps for him, and her tears are red gold. Freyja has many names, and this is the cause thereof: that she gave herself sundry names, when she went out among unknown peoples seek- ing Odr: she is called Mardoll and H6rn,Gefn, Syr. Freyja had the necklace Brisinga-men. She is also called Lady of the Vanir. The seventh is Sjofn: she is most diligent in turning the thoughts of men to love, both of women and of men; and from her name love-longing is called sjafnu The eighth is Lofn : she is so gracious and kindly to those that call upon her, that she wins AUfather's or Frigg's per- mission for the coming together of mankind in marriage, of women and of men, though it were forbidden before, or seem flatly denied; from her name such permission is called Meave,' and thus also she is much Moved' of men. The ninth is Var: she barkens to the oaths and compacts made between men and women ; wherefore such covenants are called 'vows.' She also takes vengeance on those who perjure themselves. The tenth is Vor: she is wise and of searching spirit, so that none can conceal anything from her; it is a saying, that a woman becomes 'ware' of that of which she is informed. The eleventh is Syn: she keeps

the door in the hall, and locks it before those who should not go in ; she is also set at trials as a defence against such suits as she wishes to refute: thence is the expression, that syn^ is set forward, when a man

denies. The twelfth is Hlin: she is established as keeper over those men whom Frigg desires to preserve from any danger; thence comes the saying, that he who escapes ^ leans.' Snotra is thir- teenth: she is prudent and of gentle bearing; from her name a woman or a man who is moderate is called snotr.^ The fourteenth is Gna: her Frigg sends into divers lands on her errands ; she has that horse which runs over sky and sea and is called Hoof-Tosser. Once when she was riding, cer- tain of the Vanir saw her course in the air; then one spake:

What flieth there? What fareth there,
Or glideth in the air?
She made answer:

I fly not, though I fare

And in the air glide
On Hoof-Tosser, him that Hamskerpir
Gat with Gardrofa.

From Gna's name that which soars high is said to gncsfa.^ Sol and Bil are reckoned among the Asynjur, but their nature has been told before.

XXXVI. "There are also those others whose office it is to serve in Valhall, to bear drink and mind the table-service and ale-flagons; Jthus are they named in Grimnismal:

^ Denial, refutation. ^ Wise, prudent.

^ Project, be eminent, tower.

Hrist and Mist I would have bear the horn to me,

Skeggjold and Skogull;
Hildr and Thriidr, Hlokk and Herfjotur,
G611 and Geirahod,
Randgridr and Radgridr and Reginleif —
These bear the Einherjar ale.

These are called Valkyrs: them Odin sends to every bat- tle; they determine men's feyness and award victory. Gudr and Rota and the youngest Norn, she who is called Skuld, ride ever to take the slain and decide fights. Jord,the mother of Thor, and Rindr, Vali's mother, are reckoned among the Asynjur.

XXXVII. "A certain man was called Gymir, and his wife Aurboda: she was of the stock of the Hill-Giants; their daughter was Gerdr, who was fairest of all women. It chanced one day that Freyr had gone to Hlidskjalf, and gazed over all the world; but when he looked over into the northern region, he saw on an estate a house great and fair. And toward this house went a woman; when she raised her hands and

opened the door before her, brightness gleamed from her hands, both over sky and sea, and all the worlds were illumined of her. Thus his overweening pride, in having presumed to sit in that holy seat, was avenged upon him, that he went away full of sorrow. When he had come home, he spake not, he slept not, he drank not; no man dared speak to him. Then Njordr summoned to him Skirnir, Freyr's foot-page, and bade him go to Freyr and beg speech of him and ask for whose sake he was so bitter that he would not speak with men. But Skirnir said he would go, albeit unwill-

ingly; and said that evil answers were to be expected of
Freyr.
" But when he came to Freyr, straightway he asked why Freyr was so downcast, and spake not with men. Then Freyr answered and said that he had seen a fair woman; and for her sake he was so full of grief that he would not live long if he were not to obtain her. 'And now thou shalt go and woo her on my behalf and have her hither, KttT«^ ^ h*^^^* whether her father will or no. I will reward thee well for it.' Then Skirnir answered thus: he would go on his er- rand, but Freyr should give him his own sword — which is so good that it fights of itself; — and Freyr did not refuse, but gave him the sword. Then Skirnir went forth and wooed the woman for him, and received her promise; and nine nights later she was to come to the place called Barrey, and then go to the bridal with Freyr. But when Skirnir told Freyr his answer, then he sang this lay:

Long is one night, long is the second;

How can I wait through three?
Often a month to me seemed less
Than this one night of waiting.

This was to blame for Freyr's being so weaponless, when he fought with Beli, and slew him with the horn of a hart." Then said Gangleri: "'T is much to be wondered at, that such a great chief as Freyr is would give away his sword, not having another equally good. It was a great privation to him, when he fought with him called Beli; by my faith, he must have rued that gift." Then answered Harr: "There was small matter in that, when he and Beli met; Freyr could have killed him with his hand. It shall come to pass

that Freyr will think a worse thing has come upon him, when he misses his sword on that day that the Sons of Muspell go a-harrying."

XXXVIII. Then said Gangleri: "Thou sayest that all those men who have fallen in battle from the beginning of the world are now come to Odin in Valhall. What has he to give them for food ? I should think that a very great host must be there." Then Harr answered: "That which thou sayest is true: a very mighty multitude is there, but many more shall be, notwithstanding which it will seem all too small, in the time when the Wolf shall come. But never is so vast a multitude in Valhall that the flesh of that boar shall

fail, which is called Saehrimnir; he is boiled every day and is whole at evening. But this question which thou askest now: I think it likelier that few may be so wise as to be able to report truthfully concerning it. His name who roasts is Andhrimnir, and the kettle is Eldhrimnir; so it is said here:

Andhrimnir has in Eldhrimnir

Saehrimnir sodden.
Best of hams; yet how few know
With what food the champions are fed.'*

Then said Gangleri: "Has Odin the same fare as the champions?" Harr answered: "That food which stands on his board he gives to two wolves which he has, called Geri' and Freki;^ but no food does he need; wine is both food and drink to him; so it says here:

^ Ravener.

^ Glutton, greedy.

THE BEGUILING OF GYLFI 51

Geri and Freki the war-mighty glutteth,
The glorious God of Hosts;
But on wine alone the weapon-glorious
Odin aye liveth.

The ravens sit on his shoulders and say into his ear all the tidings which they see or hear; they are called thus: Hu- ginn^ and Muninn.^ He sends them at day-break to fly about all the world, and they come back at undern-meal; thus he is acquainted with many tidings. Therefore men call him Raven-God, as is said:

Huginn and Muninn hover each day

The wide earth over;
I fear for Huginn lest he fare not back, —
Yet watch I more for Muninn."

XXXIX. Then said Gangleri : " What have the champions to drink, that may suffice them as abundantly as the food? Or is water drunk there?" Then said Harr: "Now thou askest strangely; as if Allfather would invite to him kings or earls or other men of might and would give them water to drink! I know, by my faith! that many a man comes to Valhall who would think he had bought his drink of water dearly, if there were not better cheer to be had there, he who before had suffered wounds and burning pain unto death. I can tell thee a difFerent tale of this. The she-goat, she who is called Heidrun, stands up in Valhall and bites the needles from the limb of that tree which is very famous, and is called Laeradr; and from her udders mead runs so copiously, that she fills a tun every day. That tun is so great

* Thought. ^ Memory.

that all the champions become quite drunk from it." Then said Gangleri: "That is a wondrous proper goat for them ; it must be an exceeding good tree from which she eats." Then spake Harr: "Even more worthy of note is the hart Eikthyrni, which stands in Valhall and bites from the limbs of the tree; and from his horns distils such abundant exu- dation that it comes down into Hvergelmir,and from thence fall those rivers called thus : Sid, Vid, S0kin, Eikin, Svol, Gunnthra, Fjorm, Fimbulthul, Gipul, Gopul, Gomul, Geirvimul. Those fall about the abodes of the ^sir; these also are recorded: Thyn, Vin, Tholl, Holl, Grad, Gunn- thrain, Nyt, Not, Nonn, Hronn, Vina, Vegsvinn, Thjod-

numa."

XL. Then said Gangleri: "These are marvellous tidings which thou now tellest. A wondrous great house Valhall must be; it must often be exceeding crowded before the doors." Then Harr answered: "Why dost thou not ask how many doors there are in the hall, or how great? If thou hearest that told, then thou wilt say that it is strange indeed if whosoever will may not go out and in; but it may be said truly that it is no more crowded to find place therein than to enter into it; here thou mayest read in Grimnismal :

Five hundred doors and forty more

So I deem stand in Valhall;
Eight hundred champions go out at each door
When they fare to fight with the Wolf."

XLI. Then said Gangleri: "A very mighty multitude of men is in Valhall, so that, by my faith, Odin is a very great

chieftain, since he commands so large an army. Now what is the sport of the champions, when they are not fighting?" Harr replied : " Every day, as soon as they are clothed, they straightway put on their armor and go out into the court and fight, and fell each other. That is their sport ; and when the time draws near to undern-meal, they ride home to Val- hall and sit down to drink, even as is said here:

All the Einherjar in Odin's court

Deal out blows every day;
The slain they choose and ride from the strife, —
Sit later in love together.

But what thou hast said is true: Odin is of great might. Many examples are found in proof of this, as is here said in the words of the ^sir themselves:

Ash Yggdrasill's trunk of trees is foremost.

And Skidbladnir of ships;
Odin of ^sir, of all steeds Sleipnir,
Bifrost of bridges, and Bragi of skalds;
Habrok of hawks, and of hounds Garmr."
XLII. Then said Gangleri: "Who owns that horse Sleip- nir, or what is to be said of him?" Harr answered: "Thou hast no knowledge of Sleipnir's points, and thou knowest not the circumstances of his begetting; but it will seem to thee worth the telling. It was early in the first days of the gods' dwelling here, when the gods had established the Midgard and made Valhall; there came at that time a cer- tain wright and offered to build them a citadel in three sea- sons, so good that it should be staunch and proof against the Hill-Giants and the Rime-Giants, though they should

come in over Midgard. But he demanded as wages that he should have possession of Freyja, and would fain have had the sun and the moon. Then the ^Esir held parley and took counsel together; and a bargain was made with the Wright, that he should have that which he demanded, if he should succeed in completing the citadel in one win- ter. On the first day of summer, if any part of the citadel were left unfinished, he should lose his reward; and he was to receive help from no man in the work. When they told him these conditions, he asked that they would give him leave to have the help of his stallion, which was called Sva- dilfari; and Loki advised it, so that the wright's petition was granted. He set to work the first day of winter to make the citadel, and by night he hauled stones with the stal- lion's aid; and it seemed very marvellous to the ^Esir what great rocks that horse drew, for the horse did more rough work by half than did the wright. But there were strong witnesses to their bargain, and many oaths, since it seemed unsafe to the giant to be among the ^sir without truce, if Thor should come home. But Thor had then gone away into the eastern region to fight trolls.

"Now when the winter drew nigh unto its end, the build- ing of the citadel was far advanced; and it was so high and strong that it could not be taken. When it lacked three days of summer, the work had almost reached the gate of the stronghold. Then the gods sat down in their judg- ment seats, and sought means of evasion, and asked one another who had advised giving Freyja into Jotunheim, or so destroying the air and the heaven as to take thence the sun and the moon and give them to the giants. The gods agreed that he must have counselled this who is wont to give evil advice, Loki Laufeyarson, and they declared

him deserving of an ill death, if he could not hit upon a way of losing the wright his wages; and they threatened Loki with violence. But when he became frightened, then he swore oaths, that he would so contrive that the wright should lose his wages, cost him what it might.

"That same evening, when the wright drove out after stone with the stallion Svadilfari, a mare bounded forth from a certain wood and whinnied to him. The stallion, perceiving what manner of horse this was, straightway be- came frantic, and snapped the traces asunder, and leaped over to the mare, and she away to the wood, and the wright after, striving to seize the stallion. These horses ran all night, and the wright stopped there that night; and after- ward, at day, the work was not done as it had been before. When the wright saw that the work could not be brought to an end, he fell into giant's fury. Now that the iEsir saw

surely that the hill-giant was come thither, they did not regard their oaths reverently, but called on Thor, who came as quickly. And straightway the hammer Mjollnir was raised aloft; he paid the wright's wage, and not with the sun and the moon. Nay, he even denied him dwelling in Jcitunheim, and struck but the one first blow, so that his skull was burst into small crumbs, and sent him down below under Niflhel. But Loki had such dealings with Sva- dilfari, that somewhat later he gave birth to a foal, which was gray and had eight feet; and this horse is the best among gods and men. So is said in Voluspa:

Then all the Powers strode to the seats of judgment, The most holy gods council held together:

Who had the air all with evil envenomed. Or to the Ettin-race (3dr's maid given.

Broken were oaths then, bond and swearing, Pledges all sacred which passed between them; Thor alone smote there, swollen with anger: He seldom sits still when such he hears of."

XLIII. Then said Gangleri: "What is to be said of Skid- bladnir, that which is best of ships ? Is there no ship equally great?" Harr replied: "Skidbladnir is best of ships and made with most skill of craftsmanship; but Naglfar is the largest ship ; Muspell has it. Certain dwarves, sons of I valdi, made Skidbladnir and gave the ship to Freyr. It is so great that all the iEsir may man it, with their weapons and ar- maments, and it has a favoring wind as soon as the sail is hoisted, whithersoever it is bound; but ^yhen there J3 n^^-

.occasion for going to sea in it, it is_rnade of so many thin££ ^nd with so much cunning^thr^t thf p_j£ may be folded to;;:.^

^ether like a napkin and kept JTLpne's pouch,"

XLIV. Then spake Gangleri: "A good ship is Skidblad- nir, but very great magic must have been used upon it be- fore it got to be so fashioned. Has Thor never experienced such a thing, that he has found in his path somewhat so mighty or so powerful that it has overmatched him through strength of magic?" Then said Harr: "Few men, I ween, are able to tell of this; yet many a thing has seemed to him hard to overcome. Though there may have been some- thing so powerful or strong that Thor might not have succeeded in winning the victory, yet it is not necessary to speak of it; because there are many examples to prove^ and because all are bound to believe, that Thor is mighti- est." Then said Gangleri: "It seems to me that I must have asked you touching this matter what no one is able

to tell of. Then spake Jafnharr: "We have heard say con- cerning some matters which seem to us incredible, but here sits one near at hand who will know how to tell true tidings of this. Therefore thou must believe that he will not lie for the first time now, who never lied before." Gang- leri said: "Here will I stand and listen, if any answer is forthcoming to this word; but otherwise I pronounce you overcome, if ye cannot tell that which I ask you."

Then spake Thridi: "Now it is evident that he is re- solved to know this matter, though it seem not to us a

pleasant thing to tell. This is the beginning of this tale: Oku-Thor drove forth with his he-goats and chariot, and with him that As called Loki; they came at evening to a husbandman's, and there received a night's lodging. About evening, Thor took his he-goats and slaughtered them both; after that they were flayed and borne to the caldron. When the cooking was done, then Thor and his companion sat down to supper. Thor invited to meat with him the hus- bandman and his wife, and their children : the husband-man's son was called Thjalfi, and the daughter Roskva. Then Thor laid the goat-hides farther away from the fire, and said that the husbandman and his servants should cast the bones on the goat-hides. Thjalfi, the husbandman's son, was holding a thigh-bone of the goat, and split it with his knife and broke it for the marrow.

"Thor tarried there overnight; and in the interval be- fore day he rose up and clothed himself, took the ham- mer Mjollnir, swung it up, and hallowed the goat-hides; straightway the he-goats rose up, and then one of them was lame in a hind leg. Thor discovered this, and declared that the husbandman or his household could not have dealt wisely with the bones of the goat : he knew that the thigh-

bone was broken. There is no need to make a long story of it; all may know how frightened the husbandman must have been when he saw how Thor let his brows sink down before his eyes; but when he looked at the eyes, then it seemed to him that he must fall down before their glances alone. Thor clenched his hands on the hammer-shaft so that the knuckles whitened; and the husbandman and all his household did what was to be expected : they cried out lustily, prayed for peace, offered in recompense all that they had. But when he saw their terror, then the fury de- parted from him, and he became appeased, and took of them in atonement their children, Thjalfi and R6skva,who then became his bond-servants; and they follow him ever since.

XLV. "Thereupon he left his goats behind, and began his journey eastward toward Jotunheim and clear to the sea; and then he went out over the sea, that deep one; but when he came to land, he went up, and Loki and Thjalfi and Roskva with him. Then, when they had walked a little while, there stood before them a great forest; they walked all that day till dark. Thjalfi was swiftest-footed of all men; he bore Thor's bag, but there was nothing good for food. As soon as it had become dark, they sought them- selves shelter for the night, and found before them a cer- tain hall, very great: there was a door in the end, of equal width with the hall, wherein they took up quarters for the night. But about midnight there came a great earthquake: the earth rocked under them exceedingly, and the house trembled. Then Thor rose up and called to his companions, and they explored farther, and found in the middle of the hall a side-chamber on the right hand, and they went in

thither. Thor sat down in the doorway, but the others were farther in from him, and they were afraid; but Thor gripped his hammer-shaft and thought to defend himself. Then they heard a great humming sound, and a crashing. "But when it drew near dawn, then Thor went out and saw a man lying a little way from him in the wood; and that man was not small ; he slept and snored mightily. Then Thor thought he could perceive what kind of noise it was which they had heard during the night. He girded himself with his belt of strength, and his divine power waxed; and on the instant the man awoke and rose up swiftly; and then,

it is said, the first time Thor's heart failed him, to strike him with the hammer. He asked him his name, and the man called himself Skrymir, — ^but I have no need,' he said, 'to ask thee for thy name; I know that thou art Asa-Thor. But what? Hast thou dragged away my glove?' Then Skrymir stretched out his hand and took up the glove; and at once Thor saw that it was that which he had taken for a hall during the night; and as for the side- chamber, it was the thumb of the glove. Skrymir asked whetherThor would have his company, and Thor assented to this. Then Skrymir took and unloosened his provision- wallet and made ready to eat his morning meal, and Thor and his fellows in another place. Skrymir then proposed to them to lay their supply of food together, and Thor assented. Then Skrymir bound all the food in one bag and laid it on his own back; he went before during the day, and stepped with very great strides; but late in the even- ing Skrymir found them night-quarters under a certain great oak. Then Skrymir said to Thor that he would lay him down to sleep, — 'and do ye take the provision-bag and make ready for your supper.'

"Thereupon Skrymir slept and snored hard, and Thor took the provision-bag and set about to unloose it; but such things must be told as will seem incredible: he got no knot loosened and no thong-end stirred, so as to be looser than before. When he saw that this work might not avail, then he became angered, gripped the hammer Mjollnir in both hands, and strode with great strides to that place where Skrymir lay, and smote him in the head. Skrymir awoke, and asked whether a leaf had fallen upon his head; or whether they had eaten and were ready for bed? Thor replied that they were just then about to go to sleep; then they went under another oak. It must be told thee, that there was then no fearless sleeping. At midnight Thor heard how Skrymir snored and slept fast, so that it thun- dered in the woods; then he stood up and went to him, shook his hammer eagerly and hard, and smote down upon the middle of his crown : he saw that the face of the ham- mer sank deep into his head. And at that moment Skrymir awoke and said: 'What is it now? Did some acorn fall on my head? Or what is the news with thee, Thor?' But Thor went back speedily, and replied that he was then but new-wakened; said that it was then midnight, and there was yet time to sleep.

"Thor meditated that if he could get to strike him a third blow, never should the giant see himself again; he lay now and watched whether Skrymir were sleeping soundly yet. A little before day, when he perceived that Skrymir must have fallen asleep, he stood up at once and rushed over to him, brandished his hammer with all his strength, and smote upon that one of his temples which was turned up. But Skrymir sat up and stroked his cheek, and said : 'Some birds must be sitting in the tree above me; I imagined.

when I awoke, that some dirt from the twigs fell upon my head. Art thou awake, Thor ? It will be time to arise and clothe us; but now ye have no long journey forward to the castle called tJtgardr. I have heard how ye have whispered among yourselves that I am no little man in stature; but ye shall see taller men, if ye come into Utgardr. Now I will give you wholesome advice: do not conduct yourselves boastfully, for the henchmen of tJtgarda-Loki will not well endure big words from such swaddling-babes. But if not so, then turn back, and I think it were better for you to do that; but if ye will go forward, then turn to the east. As for me, I hold my way north to these hills, which ye may now see.' Skrymir took the provision-bag and cast it on his back, and turned from them across the forest; and it^ jsp^f-^^'^^^H that the ^sir bade him

god-speed.

XL VI. "Thor turned forward on his way, and his fellows, and went onward till mid-day. Then they saw a castle standing in a certain plain, and set their necks down on their backs before they could see up over it. They went to the castle; and there was a grating in front of the castle- gate, and it was closed. Thor went up to the grating, and did not succeed in opening it; but when they struggled to make their way in, they crept between the bars and came in that way. They saw a great hall and went thither; the door was open; then they went in, and saw there many men on two benches, and most of them were big enough. Thereupon they came before the king tJtgarda-Loki and saluted him; but he looked at them in his own good time, and smiled scornfully over his teeth, and said: ^It is late to ask tidings of a long journey; or is it otherwise than I think: that this toddler is Oku-Thor? Yet thou may-

est be greater than thou appearest to me. What manner of accomplishments are those, which thou and thy fellows think to be ready for? No one shall be here with us who knows not some kind of craft or cunning surpassing most men.'

"Then spoke the one who came last, who was called Loki: 'I know such a trick, which I am ready to try: that there is no one within here who shall eat his food more quickly than I.' Then Utgarda-Loki answered: ^That is a feat, if thou accomplish it; and this feat shall accordingly be put to the proof.' He called to the farther end of the bench, that he who was called Logi should come forth on the floor and try his prowess against Loki. Then a trough was taken and borne in upon the hall-floor and filled with flesh; Loki sat down at the one end and Logi at the other, and each ate as fast as he could, and they met in the middle of the trough. By that time Loki had eaten all the meat from the bones, but Logi likewise had eaten all the meat, and the bones with it, and the trough too; and now it seemed to all as if Loki had lost the game.

"Then tJtgarda-Loki asked what yonder young man could play at; and Thjalfi answered that he would under- take to run a race with whomsoever Utgarda-Loki would bring up. Then tltgarda-Loki said that that was a good ac- complishment, and that there was great likelihood that he must be well endowed with fleetness if he were to perform that feat; yet he would speedily see to it that the matter should be tested. Then tJtgarda-Loki arose and went out; and there was a good course to run on over the level plain. Then tJtgarda-Loki called to him a certain lad, who was named Hugi, and bade him run a match against Thjalfi. Then they held the first heat; and Hugi was so much

ahead that he turned back to meet Thjalfi at the end of the course. Then said Utgarda-Loki : ^Thou wilt need to lay thyself forward more, Thjalfi, if thou art to win the game; but it is none the less true that never have any men come hither who seemed to me fleeter of foot than this.' Then they began another heat; and when Hugi had reached the course's end, and was turning back, there was still a long bolt-shot to Thjalfi. Then spake Utgarda-Loki: ^Thjalfi appears to me to run this course well, but I do not believe of him now that he will win the game. But it will be made manifest presently, when they run the third heat.' Then they began the heat; but when Hugi had come to the end of the course and turned back, Thjalfi had not yet reached mid-course. Then all said that that game had been proven.

" Next, Utgarda-Loki asked Thor what feats there were which he might desire to show before them: such great tales as men have made of his mighty works. Then Thor answered that he would most willingly undertake to con- tend with any in drinking. Utgarda-Loki said that might well be; he went into the hall and called his serving-boy, and bade him bring the sconce-horn which the henchmen were wont to drink off. Straightway the serving-lad came forward with the horn and put it into Thor's hand. Then said tJtgarda-Loki : ' It is held that this horn is well drained if it is drunk off in one drink, but some drink it off in two; but no one is so poor a man at drinking that it fails to drain off in three.' Thor looked upon the horn, and it did not seem big to him; and yet it was somewhat long. Still he was very thirsty; he took and drank, and swallowed enor- mously, and thought that he should not need to bend oftener to the horn. But when his breath failed, and he raised his

head from the horn and looked to see how it had gone with the drinking, it seemed to him that there was very little space by which the drink was lower now in the horn than before. Then said Utgarda-Loki : 'It is well drunk, and not too much; I should not have believed, if it had been told me, that Asa-Thor could not drink a greater draught. But I know that thou wilt wish to drink it ofFin another draught.' Thor answered nothing; he set the horn to his mouth, thinking now that he should drink a greater drink, and struggled with the draught until his breath gave out; and yet he saw that the tip of the horn would not come up so much as he liked. When he took the horn from his mouth and looked into it, it seemed to him then as if it had decreased less than the former time; but now there was a clearly apparent lowering in the horn. Then said Utgarda-Loki : ' How now, Thor ? Thou wilt not shrink from one more drink than may be well for thee? If thou now drink the third draught from the horn, it seems to me as if this must be esteemed the greatest; but thou canst not be called so great a man here among us as the iEsir call thee, if thou give not a better account of thyself in the other games than it seems to me may come of this.' Then Thor became angry, set the horn to his mouth, and drank with all his might, and struggled with the drink as much as he could; and when he looked into the horn, at least some space had been made. Then he gave up the horn and would drink no more.

"Then said tJtgarda-Loki : 'Now it is evident that thy prowess is not so great as we thought it to be; but wilt thou try thy hand at more games ? It may readily be seen that thou gettest no advantage hereof.' Thor answered: 'I will make trial of yet other games; but it would have

seemed wonderful to me, when I was at home with the iEsir, if such drinks had been called so little. But what game will ye now offer me?' Then said Utgarda-Loki : ^ Young lads here are wont to do this (which is thought of small consequence): lift my cat up from the earth; but I should not have been able to speak of such a thing to Asa-Thor if I had not seen that thou hast far less in thee than I had thought.' Thereupon there leaped forth on the hall-floor a gray cat, and a very big one; and Thor went to it and took it with his hand down under the middle of the belly and lifted up. But the cat bent into an arch just as Thor stretched up his hands; and when Thor reached up as high as he could at the very utmost, then the cat lifted up one foot, and Thor got this game no further advanced. Then said Utgarda-Loki: 'This game went even as I had foreseen; the cat is very great, whereas Thor is low and little beside the huge men who are here with us.'

"Then said Thor: 'Little as ye call me, let any one come up now and wrestle with me; now I am angry.' Then tJtgarda-Loki answered, looking about him on the benches, and spake: 'I see no such man here within, who would not hold it a disgrace to wrestle with thee;' and yet he said: 'Let us see first; let the old woman my nurse be called hither, Elli, and let Thor wrestle with her if he will. She has thrown such men as have seemed to me no less strong than Thor.' Straightway there came into the hall an old woman, stricken in years. Then tJtgarda-Loki said that she should grapple with Asa-Thor. There is no need to make a long matter of it: that struggle went in such wise that the harder Thor strove in gripping, the faster she stood; then the old woman essayed a hold, and then Thor became totty on his feet, and their tuggings were

very hard. Yet it was not long before Thor fell to his knee, on one foot. Then Utgarda-Loki went up and bade them cease the wrestling, saying that Thor should not need to challenge more men of his body-guard to wrest- ling. By then it had passed toward night; Utgarda-Loki showed Thor and his companions to a seat, and they tar- ried there the night long in good cheer.

XLVII. " But at morning, as soon as it dawned, Thor and his companions arose, clothed themselves, and were ready to go away. Then came there tJtgarda-Loki and caused a table to be set for them; there was no lack of good cheer, meat and drink. So soon as they had eaten, he went out from the castle with them; and at parting Utgarda-Loki spoke to Thor and asked how he thought his journey had ended, or whether he had met any man mightier than him- self. Thor answered that he could not say that he had not got much shame in their dealings together. ' But yet I know that ye will call me a man of little might, and I am ill-content with that.' Then said Utgardi-Loki: ^Now I will tell thee the truth, now that thou art come out of the castle; and if I live and am able to prevail, then thou shalt never again come into it. And this I know, by my troth! that thou shouldst never have come into it, if I had known before that thou haddest so much strength in thee, and that thou shouldst so nearly have had us in great peril. But I made ready against thee eye-illusions ; and I came upon you the first time in the wood, and when thou wouldst have unloosed the provision-bag, I had bound it with iron, and thou didst not find where to undo it. But next thou didst smite me three blows with the hammer; and the first was least, and was yet so great that it would have sufficed

to slay me, if it had come upon me. Where thou sawest near my hall a saddle-backed mountain, cut at the top into three square dales, and one the deepest, those were the marks of thy hammer. I brought the saddle-back before the blow, but thou didst not see that. So it was also with the games, in which ye did contend against my henchmen: that was the first, which Loki did; he was very hungry and ate zeal- ously, but he who was called Logi was "wild-fire," and he burned the trough no less swiftly than the meat. But when Thjalfi ran the race with him called Hugi, that was my "thought," and it was not to be expected of Thjalfi that he should match swiftness with it.

"'Moreover, when thou didst drink from the horn, and it seemed to thee to go slowly, then, by my faith, that was a wonder which I should not have believed possible: the other end of the horn was out in the sea, but thou didst not perceive it. But now, when thou comest to the sea, thou shalt be able to mark what a

diminishing thou hast drunk in the sea: this is henceforth called "ebb-tides."'

"And again he said: 'It seemed to me not less note- worthy when thou didst lift up the cat; and to tell thee truly, then all were afraid who saw how thou didst lift one foot clear of the earth. That cat was not as it appeared to thee: it was the Midgard Serpent, which lies about all the land, and scarcely does its length suffice to encompass the earth with head and tail. So high didst thou stretch up thine arms that it was then but a little way more to heaven. It was also a great marvel concerning the wrestling-match, when thou didst withstand so long, and didst not fall more than on one knee, wrestling with Elli; since none such has ever been and none shall be, if he become so old as to abide "Old Age," that she shall not cause him to fall. And now

it is truth to tell that we must part; and it will be better on both sides that ye never come again to seek me. Another time I will defend my castle with similar wiles or with others, so that ye shall get no power over me.'

"When Thor had heard these sayings, he clutched his hammer and brandished it aloft; but when he was about to launch it forward, then he saw Utgarda-Loki nowhere. Then he turned back to the castle, purposing to crush it to pieces; and he saw there a wide and fair plain, but no castle. So he turned back and went his way, till he was come back again to Thrudvangar. But it is a true tale that then he resolved to seek if he might bring about a meet- ing between himself and the Midgard Serpent, which after- ward came to pass. Now I think no one knows how to tell thee more truly concerning this journey of Thor's."

XLVIII. Then said Gangleri: "Very mighty is tJtgarda- Loki, and he deals much in wiles and in magic; and his might may be seen in that he had such henchmen as have great prowess. Now did Thor ever take vengeance for this?" Harr answered: "It is not unknown, though one be not a scholar, that Thor took redress for this journey of which the tale has but now been told; and he did not tarry at home long before he made ready for his journey so hastily that he had with him no chariot and no he-goats and no retinue. He went out over Midgard in the guise of a young lad, and came one evening at twilight to a cer- tain giant's, who was called Hymir. Thor abode as guest there overnight; but at dawn Hymir arose and clothed him- self and made ready to row to sea a-fishing. Then Thor sprang up and was speedily ready, and asked Hymir to let him row to sea with him. But Hymir said that Thor would

be of little help to him, being so small and a youth, 'And thou wilt freeze, if I stay so long and so far out as I am wont/ But Thor said that he would be able to row far out from land, for the reason that it was not certain whether he would be the first to ask to row back. Thor became so enraged at the giant that he was forthwith ready to let his hammer crash against him; but he forced himself to for- bear, since he purposed to try his strength in another quar- ter. He asked Hymir what they should have for bait, but Hymir bade him get bait for himself. Then Thor turned away thither where he saw a certain herd of oxen, which Hymir owned; he took the largest ox, called Himinbrjotr,' and cut off its head and went therewith to the sea. By that time Hymir had shoved out the boat.

"Thor went aboard the skiff and sat down in the stern- seat, took two oars and rowed; and it seemed to Hymir that swift progress came of his rowing. Hymir rowed for- ward in the bow, and the rowing proceeded rapidly; then Hymir said that they had arrived at those fishing-banks where he was wont to anchor and angle for flat-fish. But Thor said that he desired to row much farther, and they took a sharp pull; then Hymir said that they had come so far that it was perilous to abide out farther because of the Midgard Serpent. Thor replied that they would row a while yet, and so he did; but Hymir was then sore afraid. Now as soon as Thor had laid by the oars, he made ready a very strong fishing-line, and the hook was no less large and strong. Then Thor put the ox-head on the hook and cast it overboard, and the hook went to the bottom; and it is telling thee the truth to say that then Thor beguiled the Midgard Serpent no less than tJtgarda-Loki had mocked

* Heaven-bellowing ?

Thor, at the time when he lifted up the Serpent in his
hand.
"The Midgard Serpent snapped at the ox-head, and the hook caught in its jaw; but when the Serpent was aware of this, it dashed away so fiercely that both Thor's fists crashed against the gunwale. Then Thor was angered, and took upon him his divine strength, braced his feet so strongly that he plunged through the ship with both feet, and dashed his feet against the bottom; then he drew the Serpent up to the gunwale. And it may be said that no one has seen very fearful sights who might not see that : how Thor flashed fiery glances at the Serpent, and the Serpent in turn stared up toward him from below and blew venom. Then, it is said, the giant Hymir grew pale, became yel- low, and was sore afraid, when he saw the Serpent, and how the sea rushed out and in through the boat. In the very moment when Thor clutched his hammer and raised it on high, then the giant fumbled for his fish-knife and hacked off" Thor's line at the gunwale, and the Serpent sank down into the sea. Thor hurled his hammer after it; and men say that he struck off its head against the bottom; but I think it were true to tell thee that the Midgard Ser- pent yet lives and lies in the encompassing sea. But Thor swung his fist and brought it against Hymir's ear, so that he plunged overboard, and Thor saw the soles of his feet. And Thor waded to land."

XLIX. Then spake Gangleri : " Have any more matters of note befallen among the ^sir? A very great deed of valor did Thor achieve on that journey." Harr made an- swer: "Now shall be told of those tidings which seemed of more consequence to the /Esir. The beginning of the

story is this, that Baldr the Good dreamed great and peril- ous dreams touching his life. When he told these dreams to the i^sir, then they took counsel together: and this was their decision: to ask safety for Baldr from all kinds of dangers. And Frigg took oaths to this purport, that fire and water should spare Baldr, likewise iron and metal of all kinds, stones, earth, trees, sicknesses, beasts, birds, venom, serpents. And when that was done and made known, then it was a diversion of Baldr's and the iEsir, that he should stand up in the Thing,' and all the others should some shoot at him, some hew at him, some beat him with stones; but whatsoever was done hurt him not at all, and that seemed to them all a very worshipful thing.

"But when Loki Laufeyarson saw this, it pleased him ill that Baldr took no hurt. He went to Fensalir to Frigg, and made himself into the likeness of a woman. Then Frigg asked if that woman knew what the yEsir did at the Thing. She said that all were shooting at Baldr, and more- over, that he took no hurt. Then said Frigg: 'Neither weapons nor trees may hurt Baldr: I have taken oaths of them all.' Then the woman asked: 'Have all things taken oaths to spare Baldr?' and Frigg answered: 'There grows a tree-sprout alone westward of Valhall: it is called Mis- tletoe; I thought it too young to ask the oath of.' Then straightway the woman turned away; but Loki took Mis- tletoe and pulled it up and went to the Thing.

"Hodr stood outside the ring of men, because he was blind. Then spake Loki to him: 'Why dost thou not shoot at Baldr?' He answered: 'Because I see not where Baldr

^ The Thing was the legislative assembly of Iceland ; less specifically, a formal assembly held for judicial purposes or to settle questions of moment j an as- sembly of men.

is; and for this also, that I am weaponless.' Then said Loki: 'Do thou also after the manner of other men, and show Baldr honor as the other men do. I will direct thee where he stands; shoot at him with this wand.' Hodr took Mistletoe and shot at Baldr, being guided by Loki: the shaft flew through Baldr, and he fell dead to the earth; and that was the greatest mischance that has ever befallen among gods and men.

"Then, when Baldr was fallen, words failed all the^Esir, and their hands likewise to lay hold of him; each looked at the other, and all were of one mind as to him who had wrought the work, but none might take vengeance, so great a sanctuary was in that place. But when the JEs'ir tried to speak, then it befell first that weeping broke out, so that none might speak to the others with words concerning his grief. But Odin bore that misfortune by so much the worst, as he had most perception of how great harm and loss for the iEsir were in the death of Baldr.

"Now when the gods had come to themselves, Frigg spake, and asked who there might be among the ^Esir who would fain have for his own all her love and favor: let him ride the road to Hel, and seek if he may find Baldr,and ofi^er Hel a ransom if she will let Baldr come home to Asgard. And heisnamedHermodr the Bold, Odin's son, who under- took that embassy. Then Sleipnir was taken, Odin's steed, and led forward; and Hermodr mounted on that horse and galloped ofF.

"The ^sir took the body of Baldr and brought it to the sea. Hringhorni is the name of Baldr's ship : it was great- est of all ships; the gods would have launched it and made Baldr's pyre thereon, but the ship stirred not forward. Then word was sent to Jotunheim after that giantess who

is called Hyrrokkin. When she had come, riding a wolf and having a viper for bridle, then she leaped ofFthe steed; and Odin called to four berserks to tend the steed; but they were not able to hold it until they had felled it. Then Hyrrokkin went to the prow of the boat and thrust it out at the first push, so that fire burst from the rollers, and all lands trembled. Thor became angry and clutched his ham- mer, and would straightway have broken her head, had not the gods prayed for peace for her.

"Then was the body of Baldr borne out on shipboard; and when his wife, Nanna the daughter of Nep, saw that, straightway her heart burst with grief, and she died; she was borne to the pyre, and fire was kindled. Then Thor stood by and hallowed the pyre with MjoUnir; and before his feet ran a certain dwarf which was named Litr; Thor kicked at him with his foot and thrust him into the fire, and he burned. People of many races visited this burn- ing: First is to be told of Odin, how Frigg and the Val- kyrs went with him, and his ravens; but Freyr drove in his chariot with the boar called Gold-Mane, or Fearful- Tusk, and Heimdallr rode the horse called Gold-Top, and Freyja drove her cats. Thither came also much people of the Rime-Giants and the Hill-Giants. Odin laid on the pyre that gold ring which is called Draupnir; this quality attended it, that every ninth night there dropped from it eight gold rings of equal weight. Baldr's horse was led to the bale-fire with all his trappings.

"Now this is to be told concerning Hermodr, that he rode nine nights through dark dales and deep, so that he saw not before he was come to the river Gjoll and rode onto the Gjoll- Bridge; which bridge is thatched with glit- tering gold. Modgudr is the maiden called who guards the

bridge; she asked him his name and race, saying that the day before there had ridden over the bridge five companies of dead men; 'but the bridge thunders no less under thee alone, and thou hast not the color of dead men. Why ridest thou hither on Hel-way?' He answered: 'I am ap- pointed to ride to Hel to seek out Baldr. Hast thou per- chance seen Baldr on Hel-way?' She said that Baldr had ridden there over Gjoll's Bridge, — 'but down and north lieth Hel-way.'

"Then Hermodr rode on till he came to Hel-gate; he dismounted from his steed and made his girths fast, mounted and pricked him with his spurs; and the steed leaped so hard over the gate that he came nowise near to it. Then Hermodr rode home to the hall and dismounted from his steed, went into the hall, and saw sitting there in the high-seat Baldr, his brother; and Hermodr tarried there overnight. At morn Hermodr prayed Hel that Baldr might ride home with him, and told her how great weep- ing was among the iEsir. But Hel said that in this wise it should be put to the test, whether Baldr were so all-be- loved as had been said: 'If all things in the world, quick and dead, weep for him, then he shall go back to the JEs'iVy but he shall remain with Hel if any gainsay it or will not weep.' Then Hermodr arose; but Baldr led him out of the hall, and took the ring Draupnir and sent it to Odin for a remembrance. And Nanna sent Frigg a linen smock, and yet more gifts, and to Fulla a golden finger-ring.

"Then Hermodr rode his way back, and came into Asgard, and told all those tidings which he had seen and heard. Thereupon the i^sir sent over all the world mes- sengers to pray that Baldr be wept out of Hel; and all men did this, and quick things, and the earth, and stones,

and trees, and all metals, — even as thou must have seen that these things weep when they come out of frost and into the heat. Then, when the messengers went home, having well wrought their errand, they found, in a cer- tain cave, where a giantess sat : she called herself Thokk. They prayed her to weep Baldr out of Hel j she answered:

Thokk will weep waterless tears

For Baldr's bale- fare;
Living or dead, I loved not the churl's son;
Let Hel hold to that she hath !

And men deem that she who was there was Loki Laufey- arson, who hath wrought most ill among the iEsir."

L. Then said Gangleri: "Exceeding much Loki had brought to pass, when he had first been cause that Baldr was slain, and then that he was not redeemed out of Hel. Was any vengeance taken on him for this?" Harr an- swered: "This thing was repaid him in such wise that he shall remember it long. When the gods had become as wroth with him as was to be looked for, he ran ofF and hid himself in a certain mountain ; there he made a house with four doors, so that he could see out of the house in all directions. Often throughout the day he turned him- self into the likeness of a salmon and hid himself in the place called Franangr-Falls ; then he would ponder what manner of wile the gods would devise to take him in the water-fall. But when he sat in the house, he took twine of linen and knitted meshes as a net is made since; but a fire burned before him. Then he saw that the ^sir were close upon him; and Odin had seen from Hlidskjalf where

he was. He leaped up at once and out into the river, but cast the net into the fire.

"When the^Esir had come to the house, he went in first who was wisest of all, who is called Kvasir; and when he saw in the fire the white ash where the net had burned, then he perceived that that thing must be a device for catching fish, and told it to the iEsir. Straightway they took hold, and made themselves a net after the pattern of the one which they perceived, by the burnt-out ashes, that Loki had made. When the net was ready, then the ^sir went to the river and cast the net into the fall; Thor held one end of the net, and all of the ^Esir held the other, and they drew the net. But Loki darted ahead and lay down between two stones; they drew the net over him, and perceived that something living was in front of it. A second time they went up to the fall and cast out the net, having bound it to something so heavy that nothing should be able to pass under it. Then Loki swam ahead of the net; but when he saw that it was but a short dis- tance to the sea, then he jumped up over the net-rope and ran into the fall. Now the ^Esir saw where he went, and went up again to the fall and divided the company into two parts, but Thor waded along in mid-stream; and so they went out toward the sea. Now Loki saw a choice of two courses: it was a mortal peril to dash out into the sea; but this was the second — to leap over the net again. And so he did : he leaped as swiftly as he could over the net-cord. Thor clutched at him and got hold of him, and he slipped in Thor's hand, so that the hand stopped at the tail; and for this reason the salmon has a tapering back.

"Now Loki was taken truceless, and was brought with

them into a certain cave. Thereupon they took three flat stones, and set them on edge and drilled a hole in each stone. Then were taken Loki's sons, Vali and Nari or Narfi; the iEsir changed Vali into the form of a wolf, and he tore asunder Narfi his brother. And the i^sir took his entrails and bound Loki with them over the three stones: one stands under his shoulders, the second under his loins, the third under his houghs; and those bonds were turned to iron. Then Skadi took a venomous serpent and fastened it up over him, so that the venom should drip from the serpent into his face. But Sigyn, his wife, stands near him and holds a basin under the venom-drops; and when the basin is full, she goes and pours out the venom, but in the meantime the venom drips into his face. Then he writhes against it with such force that all the earth trembles: ye call that 'earthquakes.' There he lies in bonds till the Weird of the Gods."

LI. Then said Gangleri: "What tidings are to be told concerning the Weird of the Gods? Never before have I heard aught said of this." Harr answered: "Great tidings are to be told of it, and much. The first is this, that there shall come that winter which is called the Awful Winter: in that time snow shall drive from all quarters; frosts shall be great then, and winds sharp; there shall be no virtue in the sun. Those winters shall proceed three in succession, and no summer between; but first shall come three other winters, such that over all the world there shall be mighty battles. In that time brothers shall slay each other for greed's sake, and none shall spare father or son in manslaughter and in incest; so it says in Vbluspd:

Brothers shall strive and slaughter each other;

Own sisters' children shall sin together;

111 days among men, many a whoredom:

An axe-age, a sword-age, shields shall be cloven;

A wind-age, a wolf-age, ere the world totters.

Then shall happen what seems great tidings: the Wolf shall swallow the sun; and this shall seem to men a great harm. Then the other wolf shall seize the moon, and he also shall work great ruin ; the stars shall vanish from the heavens. Then shall come to pass these tidings also: all the earth shall tremble so, and the crags, that trees shall be torn up from the earth, and the crags fall to ruin ; and all fetters and bonds shall be broken and rent. Then shall Fenris-Wolf get loose; then the sea shall gush forth upon the land, because the Midgard Serpent stirs in giant wrath and advances up onto the land. Then that too shall hap- pen, that Naglfar shall be loosened, the ship which is so named. (It is made of dead men's nails; wherefore a warn- ing is desirable, that if a man die with unshorn nails, that man adds much material to the ship Naglfar, which gods and men were fain to have finished late.) Yet in this sea- flood Naglfar shall float. Hrymr is the name of the giant who steers Naglfar. Fenris-Wolf shall advance with gap- ing mouth, and his lower jaw shall be against the earth, but the upper against heaven, — he would gape yet more if there were room for it ; fires blaze from his eyes and nos- trils. The Midgard Serpent shall blow venom so that he shall sprinkle all the air and water; and he is very terri- ble, and shall be on one side of the Wolf. In this din shall the heaven be cloven, and the Sons of Miispell ride thence : Surtr shall ride first, and both before him and after him

burning fire; his sword is exceeding good: from it radiance shines brighter than from the sun; when they ride over Bi- frost, then the bridge shall break, as has been told before. The Sons of Miispell shall go forth to that field which is called Vigridr; thither shall come Fenris-Wolf also and the Midgard Serpent; then Loki and Hrymr shall come there also, and with him all the Rime-Giants. All the cham- pions of Hel follow Loki; and the Sons of Miispell shall have a company by themselves, and it shall be very bright. The field Vigridr is a hundred leagues wide each way.

"When these tidings come to pass, then shall Heim- dallr rise up and blow mightily in the Gjallar-Horn, and awaken all the gods; and they shall hold council together. Then Odin shall ride to Mimir's Well and take counsel of Mimir for himself and his host. Then the Ash of Ygg- drasill shall tremble, and nothing then shall be without fear in heaven or in earth. Then shall the iEsir put on their war-weeds, and all the Champions, and advance to the field: Odin rides first with the gold helmet and a fair birnie, and his spear, which is called Gungnir. He shall go forth against Fenris-Wolf, and Thor stands forward on his other side, and can be of no avail to him, because he shall have his hands full to fight against the Midgard Serpent. Freyr shall contend with Surtr, and a hard encounter shall there be between them before Freyr falls: it is to be his death that he lacks that good sword of his, which he gave to Skirnir. Then shall the dog Garmr be loosed, which is bound before Gnipa's Cave: he is the greatest monster; he shall do battle with Tyr, and each become the other's slayer. Thor shall put to death the Midgard Serpent, and shall stride away nine paces from that spot; then shall he fall dead to the earth, because of the venom which the

Snake has blown at him. The Wolf shall swallow Odin; that shall be his ending But straight thereafter shall Vidarr stride forth and set one foot upon the lower jaw of the Wolf: on that foot he has the shoe, materials for which have been gathering throughout all time. (They are the scraps of leather which men cut out of their shoes at toe or heel; therefore he who desires in his heart to come to the iEsir's help should cast those scraps away.) With one hand he shall seize the Wolf's upper jaw and tear his gullet asunder; and that is the death of the Wolf. Loki shall have battle with Heimdallr, and each be the slayer of the other. Then straightway shall Surtr cast fire over the earth and burn all the world; so is said in Voluspa:

High blows Heimdallr, the horn is aloft; Odin communes with Mimir's head; Trembles Yggdrasill's towering Ash-, The old tree wails when the Ettin is loosed.

What of the iEsir? What of the Elf-folk? All Jotunheim echoes, the ^sir are at council; The dwarves are groaning before their stone doors, Wise in rock-walls; wit ye yet, or what?

Hrymr sails from the east, the sea floods onward; The monstrous Beast twists in mighty wrath; The Snake beats the waves, the Eagle is screaming; The gold-neb tears corpses, Naglfar is loosed.

From the east sails the keel; come now MuspeU's folk Over the sea-waves, and Loki steereth; There are the warlocks all with the Wolf, — With them is the brother of Byleistr faring.

Surtr fares from southward with switch-eating flame; On his sword shimmers the sun of the war-gods; The rocks are falling, and fiends are reeling, Heroes tread Hel-way, heaven is cloven.

Then to the Goddess a second grief cometh, When Odin fares to fight with the Wolf, And Beli's slayer, the bright god, with Surtr; There must fall Frigg's beloved.

Odin's son goeth to strife with the Wolf, — Vidarr, speeding to meet the slaughter-beast; The sword in his hand to the heart he thrusteth Of the fiend's offspring; avenged is his Father.

Now goeth Hlodyn's glorious son Not in flight from the Serpent, of fear unheeding; All the earth's offspring must empty the homesteads, When furiously smiteth Midgard's defender.

The sun shall be darkened, earth sinks in the sea, — Glide from the heaven the glittering stars; Smoke-reek rages and reddening fire: The high heat licks against heaven itself.

And here it says yet so:

Vigridr hight the field where in fight shall meet

Surtr and the cherished gods;
An hundred leagues it has on each side:
Unto them that field is fated."

LII. Then said Gangleri: "What shall come to pass

afterward, when all the world is burned, and dead are all the gods and all the champions and all mankind? Have ye not said before, that every man shall Hve in some world throughout all ages?" Then Thridi answered: "In that time the good abodes shall be many, and many the ill; then it shall be best to be in Gimle in Heaven. Moreover, there is plenteous abundance of good drink, for them that esteem that a pleasure, in the hall which is called Brimir: it stands in Okolnir. That too is a good hall which stands in Nida Fells, made of red gold ; its name is Sindri. In these halls shall dwell good men and pure in heart.

"On Nastrand^ is a great hall and evil, and its doors face to the north: it is all woven of serpent-backs like a wattle- house; and all the snake-heads turn into the house and blow venom, so that along the hall run rivers of venom; and they who have broken oaths, and murderers, wade those rivers, even as it says here:

I know a hall standing far from the sun. In Nastrand: the doors to northward are turned; Venom-drops fall down from the roof-holes; That hall is bordered with backs of serpents.

There are doomed to wade the weltering streams Men that are mans worn, and they that murderers are.

But it is worst in Hvergelmir:

There the cursed snake tears dead men's corpses."

LIII. Then spake Gangleri: "Shall any of the gods live

^ Strand of the Dead.

then, or shall there be then any earth or heaven?" Harr answered: "In that time the earth shall emerge out of the sea, and shall then be green and fair; then shall the fruits of it be brought forth unsown. Vidarr and Vali shall be living, inasmuch as neither sea nor the fire of Surtr shall have harmed them; and they shall dwell at Ida-Plain, where Asgard was before. And then the sons of Thor, Modi and Magni, shall come there,and they shall have MjoUnir there. After that Baldr shall come thither, and Hodr, from Hel; then all shall sit down together and hold speech with one another, and call to mind their secret wisdom, and speak of those happenings which have been before: of the Mid- gard Serpent and of Fenris-Wolf. Then they shall find in the grass those golden chess-piecesjvh.irh the^ /psir had had; thus is it said: "

In the deities' shrines shall dwell Vidarr and Vali, When the Fire of Surtr is slackened;

Modi and Magni shall have Mjollnir
At the ceasing of Thor's strife.
In the place called Hoddmimir's Holt there shall lie hidden during the Fire of Surtr two of mankind, who are called thus: Lif and Lifthrasir, and for food they shall have the morning-dews. From these folk shall come so numerous an offspring that all the world shall be peopled, even as is said here:

Lif and Lifthrasir, these shall lurk hidden

In the Holt of Hoddmimir;
The morning dews their meat shall be;
Thence are gendered the generations.

And it may seem wonderful to thee, that the sun shall have borne a daughter not less fair than herself; and the daughter shall then tread in the steps of her mother, as is said here :

The Elfin-beam shall bear a daughter.
Ere Fenris drags her forth;
That maid shall go, when the great gods die,
To ride her mother's road.
But now, if thou art able to ask yet further, then indeed I know not whence answer shall come to thee, for I never heard any man tell forth at greater length the course of the world; and now avail thyself of that which thou hast heard."

LIV. Thereupon Gangleri heard great noises on every side of him; and then, when he had looked about him more, lo, he stood out of doors on a level plain, and saw no hall there and no castle. Then he went his way forth and came home into his kingdom, and told those tidings which he had seen and heard; and after him each man told these tales to the other.

\^Here PVilken closes his edition; ^onsson adtnits the following :

But the i^sir sat them down to speak together, and took counsel and recalled all these tales which had been told to him. And they gave these same names that were named before to those men and places that were there, to the end that when long ages should have passed away, men should not doubt thereof, that those iEsir that were but now spoken of, and these to whom the same names were then given, were all one. There Thor was so named, and he is the old Asa-Thor.

All reject what follows :

He is Oku-Thor, and to him are ascribed those mighty works which Hector wrought in Troy. But this is the belief of men: that the Turks told of Ulysses, and called him Loki, for the Turks were his greatest foes.]

skaldskaparmAl

THE POESY OF SKALDS'

I. A certain man was named iEgir, or Hler. He dwelt on the island which is now called Hler's Isle,^ and was deeply versed in black magic. He took his way to Asgard, but the iEsir had foreknowledge of his journey ; he was received with good cheer, and yet many things were done by de- ceit, with eye-illusions. And at evening, when it was time for drinking, Odin had swords brought into the hall, so bright that light radiated from them : and other illumina- tion was not used while they sat at drinking. Then the iEsir came in to their banquet, and in the high-seats sat them down those twelve ^sir who were appointed to be judges; these were their names: Thor, Njordr, Freyr, Tyr, Heimdallr, Bragi, Vidarr, Vali, Ullr, Hoenir, Forseti, Loki; and in like manner the Asynjur: Frigg, Freyja, Gefjun, Idunn, Gerdr,Sigyn, Fulla, Nanna. It seemed glo- rious to ^gir to look about him in the hall: the wain- scottings there were all hung with fair shields; there was also stinging mead, copiously quaffed. The man seated next to JEgir was Bragi, and they took part together in drink- ing and in converse: Bragi told ^Egir of many things which had come to pass among the iEsir.

He began the story at the point where three of the iEsir, Odin and Loki and Hoenir, departed from home and were wandering over mountains and wastes, and food was hard to find. But when they came down into a cer- tain dale, they saw a herd of oxen, took one ox, and set about cooking it. Now when they thought that it must be cooked, they broke up the fire, and it was not cooked. After a while had passed, they having scattered the fire a

* Usually translated "Poetical Diction.'* ^ Now Laess0.

second time, and it was not cooked, they took counsel to- gether, asking each other what it might mean. Then they heard a voice speaking in the oak up above them, declar- ing that he who sat there confessed he had caused the lack of virtue in the fire. They looked thither, and there sat an eagle; and it was no small one. Then the eagle said: "If ye are willing to give me my fill of the ox, then it will cook in the fire." They assented to this. Then he let him- self float down from the tree and alighted by the fire, and forthwith at the very first took unto himself the two hams of the ox, and both shoulders. Then Loki was angered, snatched up a great pole, brandished it with all his strength, and drove it at the eagle's body. The eagle plunged vio- lently at the blow and flew up, so that the pole was fast to the eagle's back, and Loki's hands to the other end of the pole. The eagle flew at such a height that Loki's feet down below knocked against stones and rock-heaps and trees, and he thought his arms would be torn from his shoulders. He cried aloud, entreating the eagle urgently for peace; but the eagle declared that Loki should never be loosed, unless he would give him his oath to induce Idunn to come out of Asgard with her apples. Loki as- sented, and being straightway loosed, went to his com- panions; nor for that time are any more things reported concerning their journey, until they had come home.

But at the appointed time Loki lured Idunn out of As- gard into a certain wood, saying that he had found such apples as would seem to her of great virtue, and prayed that she would have her apples with her and compare them with these. Then Thjazi the giant came there in his eagle's plumage and took Idunn and flew away with her, off into Thrymheimr to his abode.

But the ^sir became straitened at the disappearance of Idunn,and speedily they became hoary and old. Then those iEsir took counsel together, and each asked the other what had last been known of Idunn; and the last that had been seen was that she had gone out of Asgard with Loki. There- upon Loki was seized and brought to the Thing, and was threatened with death, or tortures; when he had become well frightened, he declared that he would seek after Idunn in Jotunheim, if Freyja would lend him the hawk's plum- age which she possessed. And when he got the hawk's plumage, he flew north into Jotunheim, and came on a cer- tain day to the home of Thjazi the giant. Thjazi had rowed out to sea, but Idunn was at home alone: Loki turned her into the shape of a nut and grasped her in his claws and flew his utmost.

Now when Thjazi came home and missed Idunn, he took his eagle's plumage and flew after Loki, making a mighty rush of sound with his wings in his flight. But when the iEsir saw how the hawk flew with the nut, and where the eagle was flying, they went out below Asgard and bore burdens of plane-shavings thither. As soon as the hawk flew into the citadel, he swooped down close by the castle- wall; then the ^sir struck fire to the plane-shavings. But the eagle could not stop himself when he missed the hawk: the feathers of the eagle caught fire, and straightway his flight ceased. Then the ^sir were near at hand and slew Thjazi the giant within the Gate of the iEsir, and that slaying is exceeding famous.

Now Skadi, the daughter of the giant Thjazi, took helm and birnie and all weapons of war and proceeded to Asgard, to avenge her father. The iEsir, however, offered her recon- ciliation and atonement: the first article was that she should

choose for herself a husband from among the ^sir and choose by the feet only, seeing no more of him. Then she saw the feet of one man, passing fair, and said: "I choose this one : in Baldr little can be loathly." But that was Njordr of Noatiin. She had this article also in her bond of reconcil- iation : that the ^sir must do a thing she thought they would not be able to accomplish: to make her laugh. Then Loki did this : he tied a cord to the beard of a goat, the other end being about his own genitals, and each gave way in turn, and each of the two screeched loudly; then Loki let him- self fall onto Skadi's knee, and she laughed. Thereupon re- conciliation was made with her on the part of the iEsir. It is so said, that Odin did this by way of atonement to Skadi: he took Thjazi's eyes and cast them up into the heavens, and made of them two stars.

Then said ^gir: "It seems to me that Thjazi was a mighty man: now of what family was he?" Bragi answered: "His father was called Olvaldi, and if I tell thee of him, thou wilt think these things wonders. He was very rich in gold; but when he died and his sons came to divide the inheritance, they determined upon this measure for the gold which they divided: each should take as much as his mouth would hold, and all the same number of mouthfuls. One of them was Thjazi, the second Idi, the third Gangr. And we have it as a metaphor among us now, to call gold the mouth-tale of these giants; but we conceal it in secret terms or in poesy in this way, that we call it Speech, or Word, or Talk, of these giants."

Then said iEgir: "I deem that well concealed in secret terms." And again said ^gir:" Whence did this art, which ye call poesy ^ derive its beginnings?" Bragi answered: "These were the beginnings thereof: The gods had a dis-

pute with the folk which are called Vanir, and they ap- pointed a peace-meeting between them and established peace in this way : they each went to a vat and spat their spittle therein. Then at parting the gods took that peace- token and would not let it perish, but shaped thereof a man. This man is called Kvasir, and he was so wise that none could question him concerning anything but that he knew the solution. He went up and down the earth to give instruction to men; and when he came upon invita- tion to the abode of certain dwarves, Fjalar and Galarr, they called him into privy converse with them, and killed him, letting his blood run into two vats and a kettle. The kettle is named Odrerir, and the vats Son and Bodn; they blended honey with the blood, and the outcome was that mead by the virtue of which he who drinks becomes a skald or scholar. The dwarves reported to the ^sir that Kvasir had choked on his own shrewdness, since there was none so wise there as to be able to question his wisdom. "Then these dwarves invited the giant who is called Gil- lingr to visit them, and his wife with him. Next the dwarves invited Gillingr to row upon the sea with them; but when they had gone out from the land, the dwarves rowed into the breakers and capsized the boat. Gillingr was unable to swim, and he perished; but the dwarves righted their boat and rowed to land. They reported this accident to his wife, but she took it grievously and wept aloud. Then Fjalar asked her whether it would ease her heart if she should look out upon the sea at the spot where he had perished; and she desired it. Then he spoke softly to Galarr his brother, bidding him go up over the doorway, when she should go out, and let a mill-stone fall on her head, saying that her weeping grew wearisome to him; and even so he did.

" Now when the giant Suttungr, GiUingr's son, learned of this, he went over and took the dwarves and carried them out to sea, and set them on a reef which was covered at high tide. They besought Suttungr to grant them respite of their Hves, and as the price of reconciliation offered him the precious mead in satisfaction of his father's death. And that became a means of reconciliation between them. Sut- tungr carried the mead home and concealed it in the place called Hnitbjorg, placing his daughter Gunnlod there to watch over it. Because of this we call poesy Kvasir's Blood or Dwarves'Drink,or Fill,or any kind of liquid ofOdrerir, or of Bodn, or of Son, or Ferry-Boat of Dwarves — since this mead brought them life-ransom from the reef^ — or Suttungr's Mead, or Liquor of Hnitbjorg."

Then ^gir said: "These seem to me dark sayings, to call poesy by these names. But how did ye iEsir come at Suttungr's Mead?" Bragi answered: "That tale runs thus: Odin departed from home and came to a certain place where nine thralls were mowing hay. He asked if they de- sired him to whet their scythes, and they assented. Then he took a hone from his belt and whetted the scythes; it seemed to them that the scythes cut better by far, and they asked that the hone be sold them. But he put such a value on it that whoso desired to buy must give a consider- able price : nonetheless all said that they would agree, and prayed him to sell it to them. He cast the hone up into the air; but since all wished to lay their hands on it, they became so intermingled with one another that each struck with his scythe against the other's neck.

"Odin sought a night's lodging with the giant who is called Baugi, Suttungr's brother. Baugi bewailed his hus- bandry, saying that his nine thralls had killed one another,

and declared that he had no hope of workmen. Odin called himself Bolverkr in Baugi's presence; he offered to under- take nine men's work for Baugi, and demanded for his wages one drink of Suttungr's Mead. Baugi declared that he had no control whatever over the mead, and said that Suttungr was determined to have it to himself, but prom- ised to go with Bolverkr and try if they might get the mead. During the summer Bolverkr accomplished nine men's work for Baugi, but when winter came he asked Baugi for his hire. Then they both set out for Suttungr's. Baugi told Suttungr his brother of his bargain with Bolverkr; but Suttungr flatly refused them a single drop of the mead. Then Bolverkr made suggestion to Baugi that they try cer- tain wiles, if perchance they might find means to get at the mead; and Baugi agreed readily. Thereupon Bolverkr drew out the auger called Rati, saying that Baugi must bore the rock, if the auger cut. He did so. At last Baugi said that the rock was bored through, but Bolverkr blew into the auger-hole, and the chips flew up at him. Then he discov- ered that Baugi would have deceived him, and he bade him bore through the rock. Baugi bored anew; and when Bol- verkr blew a second time, then the chips were blown in by the blast. Then Bolverkr turned himself into a serpent and crawled into the auger-hole, but Baugi thrust at him from behind with the auger and missed him. Bolverkr pro- ceeded to the place where Gunnlod was, and lay with her three nights; and then she gave him leave to drink three draughts of the mead. In the first draught he drank every drop out of Odrerir; and in the second, he emptied Bodn^ and in the third. Son; and then he had all the mead. Then he turned himself into the shape of an eagle and flew as furiously as he could; but when Suttungr saw the eagle's

flight, he too assumed the fashion of an eagle and flew after him. When the iEsir saw Odin flying, straightway they set out their vats in the court; and when Odin came into Asgard, he spat up the mead into the vats. Nevertheless J

he came so near to being caught by Suttungr that he sent 1

some mead backwards, and no heed was taken of this: whosoever would might have that, and we call that the poetaster's part.^ But Odin gave the mead of Suttungr to the iEsir and to those men who possess the ability to com- pose. Therefore we call poesy Odin's Booty and Find, and his Drink and Gift, and the Drink of the iEsir."

Then said iEgir: "In how many ways are the terms of skaldship variously phrased, or how many are the essential elements of the skaldic art ? " Then Bragi answered : " The elements into which all poesy is divided are two." ^gir asked: "What two?" Bragi said: "Metaphor and metre." "What manner of metaphor is used for skaldic writing?" "Three are the types of skaldic metaphor." "Which?" "Thus: [first], calling everything by its name; the second type is that which is called 'substitution;' the third type of metaphor is that which is called 'periphrasis,' and this type is employed in such manner: Suppose I take Odin, or Thor, or Tyr, or any of the ^sir or Elves; and to any of them whom I mention, I add the name of a property of some other of the iEsir, or I record certain works of his. Thereupon he becomes owner of the name, and not the one whose name was applied to him : just as when we speak of Victory-Tyr, or Tyr of the Hanged, or Tyr of Cargoes : that then becomes Odin's name: and we call these peri- phrastic names. So also with the title Tyr of the Wain.^

* See Burns, T/5^ Kirk\ Alarm^ nth stanza, for a similar idea.

^ Tyr: see discussion in Cl.-Vig., p. 647. This word as a proper name refers

THE POESY OF SKALDS 97

"But now one thing must be said to young skalds, to such as yearn to attain to the craft of poesy and to increase their store of figures with traditional metaphors; or to those who crave to acquire the faculty of discerning what is said in hidden phrase: let such an one, then, interpret this book to his instruction and pleasure. Yet one is not so to forget or discredit these traditions as to remove from poesy those ancient metaphors with which it has pleased Chief Skalds to be content ; nor, on the other hand, ought Christian men to believe in heathen gods, nor in the truth of these tales otherwise than precisely as one may find here in the begin- ning of the book.

11. "Now you may hear examples of the way in which Chief Skalds have held it becoming to compose, making use of these simple terms and periphrases: as when Arnorr Earls' Skald says that Odin is called Allfather:

Now I'll tell men the virtue
Of the terrible Jarl;
Allfather's Song-Surf streams;

Late my sorrows lighten.
Here, moreover, he calls poesy the Song-Surf of Allfather. Havardr the Halt sang thus:

Now is the flight of eagles

Over the field; the sailors

Of the sea-horses hie them

To the Hanged-God's gifts and feasting.

to the one-armed God of War ; but, especially in compounds, it has the sense of God^ the God, and is usually applied to Odin. The compounds mentioned here by Snorri arc all epithets of Odin. See Gylfaginning^ p. 30.

98 PROSE EDDA

Thus sang Viga-Gliimr:

With the Hanged-God's helmet
The hosts have ceased from going
By the brink; not pleasant
The bravest held the venture.
Thus sang Refr:

Oft the Gracious One came to me
At the holy cup of the Raven-God;
The king of the stem-ploughed sea's gold
From the skald in death is sundered.
Thus sang Eyvindr Skald-Despoiler:

And Sigurdr,

He who sated the ravens

Of Cargo-God

With the gore of the host

Of slain Haddings

Of life was spoiled

By the earth-rulers

At Oglo.

Thus sang Glumr Geirason:

There the Tyr of Triumph
Himself inspired the terror
Of ships; the gods of breezes
That favor good men steered them.
Thus sang Eyvindr:

Gondull and Skogull
Gauta-Tyr sent
To choose from kings
Who of Yngvi's kin
Should go with Odin
And be in Valhall.
Thus sang tJlfr Uggason :

Swiftly the Far-Famed rideth,

The Foretelling God, to the fire speeds,

To the wide pyre of his offspring;

Through my cheeks praise-songs are pouring,

Thus sang Thjodolfr of Hvin

The slain lay there sand-strewing,
Spoil for the Single- Eyed
Dweller in Frigg's bosom;
In such deeds we rejoiced.
Hallfredr sang thus:

The doughty ship-possessor
With sharpened words and soothfast
Lures our land, the patient.
Barley-locked Wife of Thridi.
Here is an example of this metaphor, that in poesy the earth is called the Wife of Odin. Here is told what Eyvindr sang:
Hermodr and Bragi,
Spake Hropta-Tyr,

Go ye to greet the Prince;
For a king who seemeth
A champion cometh
To the hall hither.
Thus sang Kormakr:

The Giver of Lands, who bindeth
The sail to the top, with gold-lace
Honors him who pours god's verse-mead;
Odin wrought charms on Rindr.
Thus sang Steinthorr:

Much have I to laud

The ancient-made (though little)

Liquor of the valiant

Load of Gunnlod's arm-clasp.

Thus sang U Ifr Uggason :

There I think the Valkyrs follow,
And ravens. Victorious Odin
To the blood of holy Baldr.
With old tales the hall was painted.
Thus sang Egill Skallagrimsson:

No victims for this
To Vili's brother,
The High-God, I ofFer,
Glad to behold him;
THE POESY OF SKALDS loi

Yet has Mimir's friend
On me bestowed
Amends of evil
Which I account better.
He has given me the art —
He, the Wolf's Opposer,
Accustomed to battle, —
Of blemish blameless.
Here he is called High God, and Friend of Mimir, and

Adversary of the Wolf.
Thus sang Refr:
Swift God of Slain, that wieldeth
The snowy billow's wave-hawks,
The ships that drive the sea-road.
To thee we owe the dwarves' drink.
Thus sang Einarr Tinkling-Scale:

'T is mine to pour the liquor
Of the Host-God's mead-cask freely
Before the ships' swift Speeder:
For this I win no scorning.
Thus sang tJlfr Uggason:

His steed the lordly Heimdallr
Spurs to the pyre gods builded
For the fallen son of Odin,
The All-Wise Raven-Ruler.
102 PROSE EDDA

This is said in Eiriksmal:

What dream is that? quoth Odin,

I thought to rise ere day-break

To make Valhall ready

For troops of slain ;

I roused the champions,

Bade them rise swiftly

Benches to strew.

To wash beer-flagons;

The Valkyrs to pour wine.

As a Prince were coming.

Kormakr sang this:

I pray the precious Ruler

Of Yngvi's people, o'er me
To hold his hand, bow-shaking.
Hroptr bore with him Gungnir.
Thoralfr sang this:

The Mighty One of Hlidskjalf
Spake his mind unto them
Where the hosts of fearless
Harekr were slaughtered.
Thus sang Eyvindr:

The mead which forth
From Surtr's sunk dales
The Strong-through-spells
Swift-flying bore.
THE POESY OF SKALDS 103

So sang Bragi:

*Tis seen, on my shield's surface,
How the Son of the Father of Peoples
Craved to try his strength full swiftly
'Gainst the rain-beat Snake earth-circling.
Thus sang Einarr:

Since less with Bestla's Offspring
Prevail most lordly princes
Than thou, my task is singing
Thy praise in songs of battle.
Thus sang Thorvaldr Blending-Skald:

Now have I much
In the middle grasped
Of the son of Borr,
Of Buri's heir.
HI. "Now you shall hear how the skalds have termed the art of poesy in these metaphorical phrases which have been recorded before: for example, by calling it Kvasir's Gore and Ship of the Dwarves, Dwarves' Mead, Mead of the ^sir. Giants' Father-Ransom, Liquor of Odrerir and of Bodn and of Son, and Fullness of these. Liquor of Hnit- bjorg, Booty and Find and Gift of Odin, even as has been sung in these verses which Einarr Tinkling-Scale wrought:

I pray the high-souled Warder
Of earth to hear the Ocean
Of the ClifF of Dwarves, my verses:
Hear, Earl, the Gore of Kvasir.

And as Einarr Tinkling-Scale sang further:

The Dwarves' Crag's Song-wave rushes

O'er all the dauntless shield-host

Of him who speeds the fury

Of the shield-wall's piercing sword-bane,

Even as Ormr Steinthorsson sang:

The body of the dame
And my dead be borne
Into one hall; the Drink
Of Dvalinn, Franklins, hear.
And as Refr sang:

I reveal the Thought's Drink
Of the Rock-Folk to Thorsteinn;
The Billow of the Dwarf-Crag
Plashes; I bid men hearken.
Even as Egill sang:

The Prince requires my lore,
And bound his praise to pour,
Odin's Mead I bore
To English shore.
And as Gliimr Geirason sang:

Let the Princely Giver hearken:
I hold the God-King's liquor;

Let silence, then, be granted,
While we sing the loss of thanes.
And as Eyvindr sang:

A hearing I crave

For the High One's Liquor,

While I utter

Gillingr's Atonement;

While his kin

In the Kettle-Brewing

Of the Gallows-Lord

To the gods I trace.

Even as Einarr Tinkling-Scale sang:

The Wave of Odin surges;

Of Odrerir's Sea a billow

'Gainst the tongue's song-glade crashes;

Aye our King's works are goodly.

And as he sang further:

Now that which Bodn's Billow
Bodes forth will straight be uttered:
Let the War-King's host make silence
In the hall, and hear the Dwarves' Ship.
And as Eilifr Gudrunarson sang:

Grant shall ye gifts of friendship,
Since grows of Son the Seedling
In our tongue's fertile sedge-bank:
True praise of our High Lord.
io6 PROSE EDDA

Even as Volu-Steinn sang:

Egill, hear the Heart-streams
Of Odin beat in cadence
'Gainst my palate's skerry;
The God's Spoil to me is given.
Thus sang Ormr Steinthorsson :

No verse of mine men need to fear,
No mockery I intertwine

In Odin's Spoil; my skill is sure
In forging songs of praise.
Thus sang Ulfr Uggason:

I show to host-glad Aleifr

The Heart-Fjord's Shoal of Odin, —

My song: him do I summon

To hear the Gift of Grimnir.

Poesy is called Sea, or Liquid of the Dwarves, because Kvasir's blood was liquid in Odrerir before the mead was made, and then it was put into the kettle; wherefore it is called Odin's Kettle-Liquor, even as Ey vindr sang and as we have recorded before:

While his kin
In the Kettle-Brewing
Of the Gallows-Lord
To the gods I trace/
^ See page 105.

Moreover, poesy is called Ship or Ale of the Dwarves: ale is //J, and lid is a word for ships; therefore it is held that it is for this reason that poesy is now called Ship of the Dwarves, even as this verse tells:

The wit of Gunnlod's Liquor
In swelling wind-like fullness,
And the everlasting Dwarves' Ship
I own, to send the same road.
IV. ^^ What figures should be employed to periphrase the name of Thor? Thus: one should call him Son of Odin and of Jord, Father of Magni and Modi and Thrudr, Husband of Sif, Stepfather of Ullr, Wielder and Posses- sor of Mjollnir and of the Girdle of Strength, and of Bil- skirnir; Defender of Asgard and of Midgard, Adversary and Slayer of Giants and Troll- Women, Smiter of Hrung- nir, of Geirrodr and of Thrivaldi, Master of Thjalfi and Roskva, Foe of the Midgard Serpent. Foster-father of Vingnir and Hlora. So sang Bragi the Skald:

The line of Odin's Offspring
Lay not slack on the gunwale,
When the huge ocean-serpent
Uncoiled on the sea's bottom.
Thus sang Olvir Cut-Nose-and-Crop-Ears :

The encircler of all regions

And Jord's Son sought each other.

io8 PROSE EDDA

Thus sang Eilifr:

Wroth stood Roskva's Brother,
And Magni's Sire wrought bravely:
With terror Thor's staunch heart-stone
Trembled not, nor Thjalfi's.
And thus sang Eysteinn Valdason:

With glowing eyes Thrudr's Father
Glared at the sea-road's circler.
Ere the fishes' watery dwelling
Flowed in, the boat confounding.
Eysteinn sang further:

Swiftly SiPs Husband bouned him
To haste forth with the Giants
For his hardy fishing:
Well sing we Hrimnir's horn-stream.
Again he sang:

The earth-fish tugged so fiercely
That Ullr's Kinsman's clenched fists
Were pulled out past the gunwale;
The broad planks rent asunder.
Thus sang Bragi:

The strong fiend's Terrifier
In his right hand swung his hammer.
When he saw the loathly sea-fish
That all the lands confineth.
THE POESY OF SKALDS 109

Thus sang Gamli:

While the Lord of high Bilskirnir,
Whose heart no falsehood fashioned,
Swiftly strove to shatter
The sea-fish with his hammer.
Thus sang Thorbjorn Lady's-Skald:

Bravely Thor fought for Asgard
And the followers of Odin.
Thus sang Bragi:

And the vast misshapen circler

Of the ship's sea-path, fierce-minded,

Stared from below in anger

At the Skull-Splitter of Hrungnir.

Again sang Bragi:

Well hast Thou, Hewer-in-Sunder
Of the nine heads of Thrivaldi,
Kept thy goats* . . .
Thus sang Eilifr:

The Merciless Destroyer
Of the people of the Giants
Grasped with ready fore-arms
At the heavy red-hot iron.
* The remainder of this stanza cannot be made out.

Thus sang tTlfr Uggason:

Faintly the stout-framed thickhng
A fearful peril called it,
At the great draught wondrous heavy
Drawn up by the Lord of he-goats.
Thus dfr sang further:

The very mighty Slayer

Of the Mountain-Man brought crashing

His fist on Hymir's temple:

That was a hurt full deadly.

Yet again sang Ulfr:

Vimur's ford's Wide-Grappler
'Gainst the waves smote featly
The glittering Serpent's head ofF.
With old tales the hall was gleaming.
Here he is called Giant of Vimur's Ford. There is a river called Vimur, which Thor waded when he journeyed to the garth of Geirrodr.
Thus sang Vetrlidi the skald:
Thou didst break the leg of Leikn,
Didst cause to stoop Starkadr,
Didst bruise Thrivaldi,
Didst stand on lifeless Gjalp.
Thus sang Thorbjorn Lady's-Skald:

Thou didst smite the head of Keila,
Smash Kjallandi altogether,
1

THE POESY OF SKALDS iii

Ere thou slewest Liitr and Leidi,
Didst spill the blood of Buseyra;
Didst hold back Hengjankjapta, —
Hyrrokkin died before;
Yet sooner in like fashion
Svivor from life was taken.
V. "How should one periphrase Baldr? By calling him Son of Odin and Frigg, Husband of Nanna, Father of Forseti, Possessor of Hringhorni and Draupnir, Adversary of Hodr, Companion of Hel, God of Tears. Ulfr Uggason, follow- ing the story of Baldr, has composed a long passage in the Husdrapa; and examples are recorded earlier to the effect that Baldr is so termed.

VI. "How should one periphrase Njordr? By calling him God of the Vanir, or Kinsman of the Vanir, or Wane, Father of Freyr and Freyja, God of Wealth-Bestowal. So says Thordr Sjareksson :

Gudriin's self by ill
Her sons did kill;
The wise God-bride
At the Wane's side
Grieved; men tell
Odin tamed steeds well;
'T was not the saying
Hamdir spared sword-playing.
Here it is recorded that Skadi departed from Njordr, as has already been written.
112 PROSE EDDA

VII. " How should one periphrase Freyr?Thus: by calling him Son of Njordr, Brother of Freyja, and also God of Vanir, and Kinsman of the Vanir, and Wane, and God of the Fertile Season, and God of Wealth-Gifts. Thus sang Egill Skallagrimsson :

For that Grjotbjorn
In goods and gear
Freyr and Njordr
Have fairly blessed.
Freyr is called Adversary of Beli,even as Eyvindr Spoiler
of Skalds sang:
When the Earl's foe
Wished to inhabit
The outer bounds
Of Beli's hater.
He is the possessor of Skidbladnir and of that boar which is called Gold-Bristle, even as it is told here:

Ivaldi's offspring

In ancient days

Went to shape Skidbladnir,

Foremost of ships,

Fairly for Freyr,

Choicely for Njordr's child.

Thus speaks Clfr Uggason:

The battle-bold Freyr rideth
First on the golden-bristled
THE POESY OF SKALDS 113

Barrow-boar to the bale-fire
Of Baldr, and leads the people.
The boar is also called Fearful-Tusk.

VIII. "How should one periphrase Heimdallr? By calling him Son of Nine Mothers, or Watchman of the Gods, as already has been written; or White God, Foe of Loki, Seeker of Freyja's Necklace. A sword is called Heim- dallr's Head: for it is said that he was pierced by a man's head. The tale thereof is told in Heimdalar-galdr ; and ever since a head is called Heimdallr's Measure; a sword is called Man's Measure. Heimdallr is the Possessor of Gulltoppr; he is also Frequenter of Vagasker and Sing- asteinn, where he contended with Loki for the Necklace Brisinga-men , he is also called Vindler. tJlfr Uggason com- posed

a long passage in the Husdrapa on that legend, and there it is written that they were in the form of seals. Heimdallr also is son of Odin.

IX. " How should one periphrase Tyr ? By calling him the One-handed God, and Fosterer of the Wolf, God of Bat- tles, Son of Odin.

X. " How should one periphrase Bragi ? By calling him Hus- band of Idunn, First Maker of Poetry, and the Long- bearded God (after his name, a man who has a great beard is called Beard- Bragi) and Son of Odin.

XI. " How should one periphrase Vidarr? He maybe called the Silent God, Possessor of the Iron Shoe, Foe and Slayer of Fenris-Wolf, Avenger of the Gods, Divine Dweller in

the Homesteads of the Fathers, Son of Odin, and Brother
of the iEsir.
XII. "How should Vali be periphrased? Thus: by calling him Son of Odin and Rindr, Stepson of Frigg, Brother of the ^sir, Baldr's Avenger, Foe and Slayer of Hodr, Dweller in the Homesteads of the Fathers.

XIII. " How should one periphrase Hodr? Thus: by call- ing him the Blind God, Baldr's Slayer, Thrower of the Mistletoe, Son of Odin, Companion of Hel, Foe of Vali.

XIV. "How should Ullr be periphrased? By calling him Son of Sif, Stepson of Thor, God of the Snowshoe, God of the Bow, Hunting-God, God of the Shield.

XV. "How should Hoenir be periphrased? By calling him Bench-Mate or Companion or Friend of Odin, the Swift of God, the Long-Footed, and King of Clay.^

XVI. "How should one periphrase Loki? Thus: call him Son of Farbauti and Laufey, or of Nal, Brother of Byleistr and of Helblindi, Father of the Monster of Van (that is, Fenris-Wolf), and of the Vast Monster (that is, the Mid- gard Serpent), and of Hel, and Nari, and Ali; Kinsman and Uncle, Evil Companion and Bench-Mate of Odin and the JEslr^ Visitor and Chest-Trapping of Geirrodr, Thief of the Giants, of the Goat, of Brisinga-men,and of Idunn's Apples, Kinsman of Sleipnir, Husband of Sigyn,Foe of the Gods, Harmer of Sif's Hair, Forger of Evil, the Sly God,

Slanderer and Cheat of the Gods, Contriver of Baldr's Death, the Bound God, Wrangling Foe of Heimdallr and of Skadi. Even as tJlfr Uggason sings here:

The famed rain-bow's defender,
Ready in wisdom, striveth
At Singasteinn with Loki,
Farbauti's sin-sly offspring;

The son of mothers eight and one.
Mighty in wrath, possesses
The Stone ere Loki cometh:
I make known songs of praise.
Here it is written that Heimdallr is the son of nine mothers.

XVn. "Now an account shall be given of the source of those metaphors which have but now been recorded, and of which no accounts were rendered before: even such as Bragi gave to ^gir, telling how Thor had gone into the east to slay trolls, and Odin rode Sleipnir into Jotunheim and visited that giant who was named Hrungnir. Hrungnir asked what manner of man he with the golden helm might be, who rode through air and water; and said that the stranger had a wondrous good steed. Odin said he would wager his head there was no horse in Jotunheim that would prove equally good. Hrungnir answered that it was a good horse, but declared that he had a much better- paced horse which was called Gold-Mane. Hrungnir had become angry, and vaulted up onto his horse and galloped after him, thinking to pay him for his boasting. Odin gal- loped so furiously that he was on the top of the next hill first; but Hrungnir was so filled with the giant's frenzy

that he took no heed until he had come in beyond the gates of Asgard. When he came to the hall-door, the iEsir in- vited him to drink. He went within and ordered drink to be brought to him, and then those flagons were brought in from which Thor was wont to drink; and Hrungnir swilled from each in turn. But when he had become drunken, then big words were not wanting: he boasted that he would lift up Valhall and carry it to Jotunheim, and sink Asgard and kill all the gods, save that he would take Freyja and Sif home with him. Freyja alone dared pour for him; and he vowed that he would drink all the ale of the iEsir. But when his overbearing insolence became tire- some to the ^Esir, they called on the name of Thor.

"Straightway Thor came into the hall, brandishing his hammer, and he was very wroth, and asked who had ad- vised that these dogs of giants be permitted to drink there, or who had granted Hrungnir safe-conduct to be in Valhall, or why Freyja should pour for him as at a feast of the ^sir. Then Hrungnir answered, looking at Thor with no friendly eyes, and said that Odin had invited him to drink, and he was under his safe-conduct. Thor declared that Hrungnir should repent of that invitation before he got away. Hrung- nir answered that Asa-Thor would have scant renown for killing him, weaponless as he was : it were a greater trial of his courage if he dared fight with Hrungnir on the border at Grjotunagard. 'And it was a great folly,' said he, 'when I left my shield and hone behind at home; if I had my weapons here, then we should try single-combat. But as matters stand, I declare thee a coward if thou wilt slay me, a weaponless man.' Thor was by no means anxious to avoid the fight when challenged to the field, for no one had ever oflFered him single-combat before.

"Then Hrungnir went his way, and galloped furiously until he came to Jotunheim. The news of his journey was spread abroad among the giants, and it became noised abroad that a meeting had been arranged between him and Thor; the giants deemed that they had much at stake, who should win the victory, since they looked for ill at Thor's hands if Hrungnir perished, he being strongest of them all. Then

the giants made a man of clay at Grjotiinagard: he was nine miles high and three broad under the arm-pits; but they could get no heart big enough to fit him, until they took one from a mare. Even that was not steadfast within him, when Thor came. Hrungnir had the heart which is no- torious, of hard stone and spiked with three corners, even as the written character is since formed, which men call Hrungnir's Heart. His head also was of stone; his shield too was stone, wide and thick, and he had the shield before him when he stood at Grjotunagard and waited for Thor. Moreover he had a hone for a weapon, and brandished it over his shoulders, and he was not a pretty sight. At one side of him stood the clay giant, which was called Mokkur- kalfi: he was sore afraid, and it is said that he wet himself when he saw Thor.

"Thor went to the meeting-place, and Thjalfi with him. Then Thjalfi ran forward to the spot where Hrungnir stood and said to him: 'Thou standest unwarily. Giant, having the shield before thee : for Thor has seen thee, and comes hither down below the earth, and will come at thee from beneath.' Then Hrungnir thrust the shield under his feet and stood upon it, wielding the hone with both hands. Then speedily he saw lightnings and heard great claps of thunder ; then he saw Thor in God-like anger, who came forward furiously and swung the hammer and cast it at Hrungnir

from afar off. Hrungnir lifted up the hone in both hands and cast it against him; it struck the hammer in flight, and the hone burst in sunder: one part fell to the earth, and thence are come all the flint-rocks; the other burst onThor's head, so that he fell forward to the earth. But the hammer Mjoll- nir struck Hrungnir in the middle of the head, and smashed his skull into small crumbs, and he fell forward upon Thor, so that his foot lay over Thor's neck. Thjalfi struck at Mokkurkalfi, and he fell with little glory. Thereupon Thjalfi went over to Thor and would have lifted Hrungnir's foot off him, but could not find suflicient strength. Straight- way all the i^sir came up, when they learned that Thor was fallen, and would have lifted the foot from off him, and could do nothing. Then Magni came up, son of Thor and Jarnsaxa: he was then three nights old; he cast the foot of Hrungnir off Thor, and spake: 'See how ill it is, father, that I came so late : I had struck this giant dead with my fist, methinks, if I had met with him.' Thor arose and welcomed his son, saying that he should surely become great; 'And I will give thee,' he said, 'the horse Gold-Mane, which Hrungnir possessed.' Then Odin spake and said that Thor did wrong to give the good horse to the son of a giantess, and not to his father.

"Thor went home to Thrudvangar, and the hone re- mained sticking in his head. Then came the wise woman who was called Groa, wife of Aurvandill the Valiant: she sang her spells over Thor until the hone was loosened. But when Thor knew that, and thought that there was hope that the hone might be removed, he desired to reward Groa for her leech-craft and make her glad, and told her these things : that he had waded from the north over Icy Stream and had borne Aurvandill in a basket on his back from the

north out of Jotunheim. And he added for a token, that one of Aurvandill's toes had stuck out of the basket, and became frozen; wherefore Thor broke it off and cast it up into the heavens, and made thereof the star called Aurvandill's Toe. Thor said that it would not be long ere Aurvandill came home: but Groa was so rejoiced that she forgot her incantations, and the hone was not loosened, and stands yet in Thor's head. Therefore it is forbidden to cast a hone across the floor, for then the hone is stirred in Thor's head.

Thjodolfr of Hvin has made a song after this tale in the Haustlong, [It says there:

On the high and painted surface
Of the hollow shield, still further
One may see how the Giant's Terror
Sought the home of Grjotiin;
The angry son of Jord drove
To the play of steel; below him
Thundered the moon-way; rage swelled
In the heart of Meili's Brother.
All the bright gods' high mansions
Burned before Ullr's kinsman;
With hail the earth was beaten
Along his course, when the he-goats
Drew the god of the smooth wain forward
To meet the grisly giant:
The Earth, the Spouse of Odin,
Straightway reft asunder.
No truce made Baldr's brother
With the bitter foe of earth-folk.
I20 PROSE EDDA

Rocks shook, and crags were shivered;
The shining Upper Heaven
Burned; I saw the giant
Of the boat-sailed sea-reef waver
And give way fast before him,
Seeing his war-like Slayer.
Swiftly the shining shield-rim

Shot 'neath the ClifF-Ward's shoe-soles;

That was the wise gods' mandate.

The War- Valkyrs willed it.

The champion of the Waste-Land

Not long thereafter waited

For the speedy blow delivered

By the Friend of the snout-trolPs crusher.

He who of breath despoileth

Beli's baleful hirelings
Felled on the shield rim-circled
The fiend of the roaring mountain;
The monster of the glen-field
Before the mighty hammer
Sank, when the Hill-Danes' Breaker
Struck down the hideous caitifF.
Then the hone hard-broken
Hurled by the Ogress-lover
Whirred into the brain-ridge
Of Earth's Son, that the whetter
Of steels, sticking unloosened
In the skull of Odin's off^spring.
THE POESY OF SKALDS 121

Stood there all besprinkled
With Einridi's blood.
Until the wise ale-goddess,

With wondrous lays, enchanted

The vaunted woe, rust-ruddy.

From the Wain-God's sloping temples;

Painted on its circuit

I see them clearly pictured:

The fair-bossed shield, with stories

Figured, I had from Thorleifr."] '

XVIII. Then said^gir: "Methinks Hrungnir was of great might. Did Thor accomplish yet more valorous deeds when he had to do with the trolls?" And Bragi answered: "It is worthy to be told at length, how Thor went to Geirrodr's dwelling. At that time he had not the hammer Mjollnir with him, nor his Girdle of Might, nor the iron gauntlets: and that was the fault of Loki, who went with him. For once, flying in his sport with Frigg's hawk-plumage, it had happened to Loki to fly for curiosity's sake into Geirrodr's court. There he saw a great hall, and alighted and looked in through the window; and Geirrodr looked up and saw him, and commanded that the bird be taken and brought to him. But he who was sent could scarce get to the top of the wall, so high was it; and it seemed pleasant to Loki to see the man striving with toil and pains to reach him, and he thought it was not yet time to fly away until the other had accomplished the perilous climb. When the man pressed hard after him, then he stretched his wings for flight, and thrust out vehemently, but now his feet were stuck fast.

* Passages enclosed within brackets are considered by Jonsson to be spurious.

So Loki was taken and brought before Geirrodr the giant; but when Geirrodr saw his eyes, he suspected that this might be a man, and bade him answer; but Loki was silent. Then Geirrodr shut Loki into a chest and starved him there three months. And now when Geirrodr took him out and commanded him to speak, Loki told who he was; and by way of ransom for his life he swore to Geirrodr with oaths that he would get Thor to come into Geirrodr's dwell- ing in such a fashion that he should have neither hammer nor Girdle of Might with him.

"Thor came to spend the night with that giantess who was called Gridr, mother of Vidarr the Silent. She told Thor the truth concerning Geirrodr, that he was a crafty giant and ill to deal with; and she lent him the Girdle of Might and iron gloves which she possessed, and her staff also, which was called Gridr's Rod. Then Thor proceeded to the river named Vimur, greatest of all rivers. There he girded himself with the Girdle of Might and braced firmly downstream with Gridr's Rod, and Loki held on behind by the Girdle of Might. When Thor came to mid-current, the river waxed so greatly that it broke high upon his shoul- ders. Then Thor sang this:

Wax thou not now, Vimur,
For I fain would wade thee
Into the Giants' garth:
Know thou, if thou waxest.
Then waxeth God-strength in me
As high up as the heaven.

"Then Thor saw Gjalp, daughter of Geirrodr, stand- ing in certain ravines, one leg in each, spanning the river,

and she was causing the spate. Then Thor snatched up a great stone out of the river and cast it at her, saying these words: ^At its source should a river be stemmed.' Nor did he miss that at which he threw. In that moment he came to the shore and took hold of a rowan-clump, and so climbed out of the river; whence comes the saying that rowan is Thor's deliverance.

"Now when Thor came before Geirrodr, the com- panions were shown first into the goat-fold^ for their en- tertainment, and there was one chair there for a seat, and Thor sat there. Then he became aware that the chair moved under him up toward the roof: he thrust Gridr's Rod up against the rafters and pushed back hard against the chair. Then there was a great crash, and screaming followed. Under the chair had been Geirrodr's daughters, Gjalp and Greip; and he had broken both their backs. Then Geirrodr had Thor called into the hall to play games. There were great fires the whole length of the hall. When Thor came up over against Geirrodr, then Geirrodr took up a glow- ing bar of iron with the tongs and cast it at Thor. Thor caught it with his iron gloves and raised the bar in the air, but Geirrodr leapt behind an iron pillar to save himself. Thor lifted up the bar and threw it, and it passed through the pillar and through Geirrodr and through the wall, and so on out, even into the earth. Eilifr Gudrunarson has wrought verses on this story,

in Thorsdrapa :

[The winding sea-snake's father
Did wile from home the slayer
' So Cod. Reg. and Cod. Worm, j Cod. Upsal. and Cod. Hypn. read gesta hus ^guest's house. Gering, Simrock, and Anderson prefer the latter reading, I have followed Jonsson in accepting geita hus.

Of the life of the gods' grim foemen;

— (Ever was Loptr a liar) —
The never faithful Searcher
Of the heart of the fearless Thunderer
Declared green ways were lying
To the walled stead of Geirrodr.
No long space Thor let Loki
Lure him to the going:
They yearned to overmaster
Thorn's offspring, when the Seeker
Of Idi's garth, than giants
Greater in might, made ready
In ancient days, for faring
To the Giants' Seat, from Odin's.
Further in the faring
Forward went warlike Thjalfi
With the divine Host-Cheerer
Than the deceiving lover
Of her of enchanted singing:
— (I chant the Ale of Odin) —
The hill dame's Mocker measured
The moor with hollow foot-soles.
And the war-wonted journeyed
Till the hill-women's Waster
Came to Gangr's blood, the Vimurj
Then Loki's bale-repeller,
Eager in anger, lavish
Of valor, longed to struggle

Against the maid, kinswoman
Of the sedge-cowled giant.
And the honor-lessener

Of the Lady of the Sea-Crag

Won foot-hold in the surging

Of the hail-rolled leaping hill-spate;

The rock-knave's swift Pursuer

Passed the broad stream of his staff's road,

Where the foam-flecked mighty rivers

Frothed with raging venom.

There they set the staves before them
In the streaming grove of dogfish;
The wind-wood's slippery pebbles,
Smitten to speech, slept not;
The clashing rod did rattle
'Gainst the worn rocks, and the rapid
Of the fells howled, storm-smitten.
On the river's stony anvil.
The Weaver of the Girdle
Beheld the washing slope-stream
Fall on his hard-grown shoulders:
No help he found to save him;
The Minisher of hill-folk
Caused Might to grow within him
Even to the roof of heaven,
Till the rushing flood should ebb.
The fair warriors of the iEsir,
In battle wise, fast waded,
126 PROSE EDDA

And the surging pool, sward-sweeping,

Streamed: the earth-drift's billow,

Blown by the mighty tempest,

Tugged with monstrous fury

At the terrible oppressor

Of the earth-born tribe of cave- folk.

Till Thjalfi came uplifted

On his lord Thor's wide shield-strap:

That was a mighty thew-test

For the Prop of Heaven; the maidens

Of the harmful giant stiffly

Held the stream stubborn against them;

The Giantess-Destroyer

With Gridr's stafF fared sternly.

Nor did their hearts of rancor

Droop in the men unblemished,

Nor courage 'gainst the headlong

Fall of the current fail them:

A fiercer-daring spirit

Flamed in the dauntless God's breast, —

With terror Thor's staunch heart-stone

Trembled not, nor Thjalfi's.

And afterward the haters

Of the host of sword-companions,

The shatterers of bucklers.

Dinned on the shield of giants,

Ere the destroying peoples

Of the shingle-drift of monsters

Wrought the helm-play of Hedinn
'Gainst the rock-dwelling marksmen.
The hostile folk of sea-heights

Fled before the Oppressor

Of headland tribes; the dalesmen

Of the hill-tops, imperilled,

Fled, when Odin's kindred

Stood, enduring staunchly;

The Danes of the flood-reef's border

Bowed down to the Flame-Shaker.

Where the chiefs, with thoughts of valor
Imbued, marched into Thorn's house,
A mighty crash resounded
Of the cave's ring-wall; the slayer
Of the mountain-reindeer-people
On the giant-maiden's wide hood
Was brought in bitter peril:
There was baleful peace-talk.
And they pressed the high head, bearing
The piercing brow-moon's eye-flame
Against the hill-hall's rafters;
On the high roof-tree broken
He crushed those raging women:
The swinging Storm-car's Guider
Burst the stout, ancient back-ridge
And breast-bones of both women.
Earth's Son became familiar

With knowledge strange; the cave-men

Of the land of stone o'ercame not,
Nor long with ale were merry:
The frightful elm-string's plucker,
The friend of Sudri, hurtled

The hot bar, in the forge fused,
Into the hand of Odin's Gladdener.
So that Gunnr's Swift-Speeder
Seized (the Friend of Freyja),
With quick hand-gulps, the molten
High-raised draught of metal.
When the fire-brand, glowing.
Flew with maddened fury
From the giant's gripping fingers
To the grim Sire of Thrudr.
The hall of the doughty trembled
When he dashed the massy forehead
Of the hill-wight 'gainst the bottom
Of the house-wall's ancient column;
Ullr's glorious step-sire
With the glowing bar of mischief
Struck with his whole strength downward
At the hill-knave's mid-girdle.
The God with gory hammer
Crushed utterly Glaumr's lineage;
The Hunter of the Kindred
Of the hearth-dame was victorious;
The Plucker of the Bow-String
Lacked not his people's valor, —
THE POESY OF SKALDS 129

The Chariot-God, who swiftly

Wrought grief to the Giant's bench-thanes.

He to whom hosts make offering
Hewed down the dolt-Hke dwellers
Of the cloud-abyss of Elf-Home,
Crushing them with the fragment
Of Gridr's Rod: the litter
Of hawks, the race of Listi
Could not harm the help-strong
Queller of Ella's Stone-Folk.]

XIX. " How should one periphrase Frigg ? Call her Daugh- ter of Fjorgynn, Wife of Odin, Mother of Baldr, Co- Wife of Jord and Rindr and Gunnlod and Gridr, Mother-in-law of Nanna, Lady of the iEsir and Asynjur, Mistress of FuUa and of the Hawk-Plumage and of Fensalir.

XX. "How should one periphrase Freyja? Thus: by call- ing her Daughter of Njordr, Sister of Freyr, Wife of Odr, Mother of Hnoss, Possessor of the Slain, of Sessrumnir, of the Gib-Cats, and of Brisinga-men; Goddess of theVanir, Lady of the Vanir, Goddess Beautiful in Tears, Goddess of Love. All the goddesses

may be periphrased thus: by calling them by the name of another, and naming them in terms of their possessions or their works or their kindred.

[XXL "How should Sif be periphrased? By calling her Wife of Thor, Mother of Ullr, Fair-Haired Goddess, Co- Wife of Jarnsaxa, Mother of Thrudr.

XXH. " How should Idunn be periphrased ? Thus : by call-

ing her Wife of Bragi, and Keeper of the Apples; and the apples should be called Age-Elixir of the Msir. Idunn is also called Spoil of the Giant Thjazi, according to the tale that has been told before, how he took her away from the iEsir. Thjodolfr of Hvin composed verses after that tale in the Haustlbng:

How shall I make voice-payment

Meetly for the shield-bridge

• ••••••

Of the war-wall Thorleifr gave me?
I survey the truceless faring
Of the three gods strife-foremost,
And Thjatsi's, on the shining
Cheek of the shield of battle.
The Spoiler of the Lady

Swiftly flew with tumult

To meet the high god-rulers

Long hence in eagle-plumage;

The erne in old days lighted

Where the i^sir meat were bearing

To the fire-pit; the Giant

Of the rocks was called no faint-heart.

The skilful god-deceiver

To the gods proved a stern sharer

Of bones: the high Instructor

Of ^sir, helmet-hooded.

Saw some power checked the seething;

The sea-mew, very crafty,

THE POESY OF SKALDS 131

Spake from the ancient tree-trunk;
Loki was ill-willed toward him.
The wolfish monster ordered
Meili's Sire to deal him
Food from the holy trencher:
The friend of Him of Ravens
To blow the fire was chosen;
The Giant-King, flesh-greedy,
Sank down, where the guileless
Craft-sparing gods were gathered.
The comely Lord of All Things

Commanded Loki swiftly

To part the bull's-meat, slaughtered

By Skadi's ringing bow-string.

Among the folk, but straightway

The cunning food-defiler

Of the vEsir filched the quarters,

All four, from the broad table.

And the hungry Sire of Giants

Savagely ate the yoke-beast

From the oak-tree's sheltering branches.

That was in ancient ages, —

Ere the wise-minded Loki,

Warder of war-spoil, smote him,

Boldest of foes of Earth-Folk,

With a pole betwixt the shoulders.

The Arm-Burden then of Sigyn,
Whom all the gods in bonds see.
132 PROSE EDDA

Firmly forthwith was fastened

To the Fosterer of Skadi;

To Jotunheim's Strong Dweller

The pole stuck, and the fingers

Of Loki too, companion

Of Hcenir, clung to the pole's end.

The Bird of Blood flew upward
(Blithesome in his quarry)
A long way off with Loki,
The lither God, that almost
Wolf's Sire was rent asunder;
Thor's friend must sue for mercy.
Such peace as he might purchase
To pray: nigh slain was Loptr.
Then Hymir's Kinsman ordered
The crafty god, pain-maddened.
To wile to him the Maiden
Who warded the iEsir's age-cure;
Ere long the necklace-robber,
Brisinga's thief, lured slyly
The Dame of Brunnakr's brooklet
Into the Base One's dwelling.
At that the steep slope-dwellers
No sorrow felt; then Idunn
Was from the south, by giants
New-stolen, come among them.
All Ingvi-Freyr's high kindred.
Hoary and old, to council

Hasted ; grewsome of fashion
And ugly all the gods were.
This heard I, that the Staunch Friend
Of Hoenir — oft thereafter
With wiles he tricked the iEsir —
Flew, in hawk-wings hidden;
And the vile Sire of Giants,
Vigorous Wing-Plume-Wielder,
Hurtled on eagle-pinion
After the hawk-shaped Loki.
Swiftly the gods have kindled
A fire; and the sovereign rulers
Sustained the flame with shavings:
Scorched was the flying giant, —
He plunged down in mid-soaring:
'Tis pictured on the giant's
Sole-bridge, the shield which, painted
With stories, Thorleifr gave me.]

"This is the correct manner of periphrasing the iEsir: To call each of them by the name of another, and to des- ignate him in terms of his works or his possessions or his kindred.

XXni. "How should the heaven be periphrased? Thus: call it Skull of Ymir, and hence. Giant's Skull; Task or Burden of the Dwarves, or Helm of Vestri and Austri, Sudri, or Nordri ; Land of the Sun, of the Moon, and of the

"'Brjalaour texti" — Jonsson, £^^/^ (Reykjavik, 1907), p. 384. The condition of the text makes translation impossible.

Stars of Heaven, of the Wains and the Winds; Helm, or House, of the Air and the Earth and the Sun. So sang Arnorr Earls'-Skald :

So large of gifts ne'er mounted
Young Lord of Shields on ship-deck
'Neath the ancient Skull of Ymir:
Splendid this Prince's largess.
And as he sang again:

Bright grows the sun at dusking,
The earth sinks into the dark sea.
The Toil of Austri bursteth;
All the ocean on the fells breaks.

Thus sang Bodvarr the Halt:

For never 'neath the Sun's Plain
Shall come a nobler Land-Ward,
Keener in battle-onset.
Nor a brother of Ingi better.
And as Thjodolfr of Hvin sang:

Jord's Son drove to the steel-play

(High swelled the godlike anger

In the mind of Meili's Brother),

And the Moon-Way 'neath him quivered.

Even as sang Ormr Barrey's-Skald :

Lady of Draupnir's gore-streak.
However great I know him.
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The wielder (by right he ruleth)
Of the Wain's Road sees me gladly.
Even as the skald Bragi sang:

He who threw the dead eyes
Of Thjazi, Skadi's father,
Into the Winds' Wide Basin
O'er the abodes of men-folk many.
And as Markiis sang:

'Tis long since the dear-loved Warder

Of sea-men was born on the wave-girt earth-bottom

Of the Storm-Container; each man praises

The sublime age of the Ring-Dispenser.

Even as Steinn Herdisarson sang:

I sing the holy Ruler
Of the high World-Tent rather
Than men, for very precious

Is He: His praises tell I.
And as Arnorr Earls'-Skald sang:

Help, dear King of Heaven,

The Day's Plain, help my Hermundr.

And as Arnorr sang further:

Soothfast King of the Sun-Tents,
Help stout-hearted Rognvaldr.
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And as Hallvardr sang:

Kniitr wards the land, as the Ruler
Of All wards the radiant Fell-Hall.
As Arnorr sang:

Michael, wise of understanding.

Weighs what seems done ill, and good things:

Then the Monarch of the Sun's Helm

At the Doom-Seat parts all mortals.

XXIV. "How should one periphrase the earth? Thus: by calling her Flesh of Ymir, and Mother of Thor, Daughter of Onarr, Odin's Bride, Co- Wife of Frigg and Rindr and Gunnlod, Mother-in-law of Sif, Floor and Bottom of the Storm-Hall, Sea of Beasts, Daughter of Night, Sister of Audr and of Day. Even as Eyvindr Skald-Despoiler sang:

Now the beaming gold is hidden
In the body of the Mother
Of the Giants' Foe; the counsels
Of a kindred strong are mighty.
As sang Hallfredr Troublous-Skald:

In council *t was determined
That the King's friend, wise in counsel.
Should wed the Land, sole Daughter
Of Onarr, greenly wooded.
And he said further:

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The Raven-Abode's brave Ruler
Got the broad-faced Bride of Odin,
The Land, with kingly counsels
Of weapons, lured unto him.
Even as Thjodolfr sang:

The Ruler, glad in Warriors,

In the rowed hull doth fasten

The ships of men to the strand's end,

At the head of the sea keel-ridden.

As Hallfredr sang

Full loath to let the Land slip
I hold the lordly Spear- Prince:
Audr's sister is subjected
To the splendid Treasure-Spender.
Thus sang Thjodolfr:

Far off the dart-slow sluggard
Stood, when the Sword-Inciter
In ancient days took to him
The unripe Co-Wife of Rindr.
XXV. "How should one periphrase the sea? Thus: by calling it Ymir's Blood; Visitor of the Gods; Husband of Ran; Father of iEgir's Daughters, of them who are called Himinglaeva, Dufa, Blodughadda, Hefring, Udr, Hronn, Bylgja, Bara, Kolga; Land of Ran and of ^gir's Daugh- ters, of Ships and of ships' names, of the Keel, of Beaks, of Planks and Seams, of Fishes, of Ice; Way and Road of

Sea-Kings; likewise Encircler of Islands; House of Sands and of Kelp and of Reefs; Land of Fishing-gear, of Sea- Fowls, and of P'air Wind. Even as Ormr Barrey's-Skald sang:

On the gravelly beach of good ships

Grates the Blood of Ymir.

As Refr sang:

The mild deer of the masthead beareth
O'er the murky water from the westward

Her wave-pressed bows; the land I look for
Before the beak; the Whale-Home shallows.
Even as Steinn sang:

When the fallow fell-walPs Whirlwinds
Wove o'er the waves full fiercely,
And iEgir's storm-glad daughters
Tore, of grim frost begotten.
And as Refr sang:

Gymir's wet-cold Spae-Wife
Wiles the Bear of Twisted Cables
Oft into i^gir's wide jaws,
Where the angry billow breaketh.
It is said here that ^gir and Gymir are both the same.
And he sang further:
And the Sea-Peak's Sleipnir slitteth
The stormy breast rain-driven.
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The wave, with red stain running
Out of white Ran's mouth.
As Einarr Skulason sang:

The stern snow-wind has thrust out
With strength, the ship from landward
The Swan-Land's steed sees Iceland
Into the surf receding.
And as he sang further:

Many a stiff rowlock straineth.
And the noisy Strand of Fish-Gear,
The Sea, the lands o'ercometh :
Men's hands oft span the stays.
And he sang yet further:

The gray Isle-Fetter urges
Heiti's raven-ship onward;
Gold beaks the fleet ships carry:
Rich that faring to the Chieftain,
And he sang again:

The Isle-Rim autumn chilly
Impels the dock's cold snowshoe.
And thus also:

The cool lands' Surging-Girdle
Before the beaks springs asunder.
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As Snaebjorn sang:

They say nine brides of skerries
Swiftly move the Sea-Churn
Of Grotti's Island-Flour-Bin
Beyond the Earth's last outskirt, —
They who long the corny ale ground
Of Amlodi; the Giver
Of Rings now cuts with ship's beak
The Abiding-Place of boat-sides.
Here the sea is called Amlodi's Churn.
As Einarr Skulason sang:
The sturdy drive-nails weaken
In the swift swirl, where paleth
Rakni's Heaving Plain: wind
Puffs the reefs against the stays.
XXVI. "How should one periphrase the sun? By calling her Daughter of Mundilfari, Sister of the Moon, Wife of Glenr, Fire of Heaven and of the Air. Even as Skiili Thor- steinsson sang:

Glenr's god-blithe Bed-Mate wadeth
Into the Goddess's mansion
With rays; then the good Hght cometh
Of gray-sarked Mani downward.
Thus sang Einarr Skulason :

Whereso the lofty flickering

Flame of the World's Hall swimmeth

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O'er our loved friend, who hateth
And lavisheth the sea-gold.
XXVII. "How should the wind be periphrased?Thus: call it Son of Fornjotr, Brother of the Sea and of Fire, Scathe or Ruin or Hound or Wolf of the Wood or of the Sail or of the Rigging.

Thus spake Sveinn in the Nordrsetu-drapa :

First began to fly
Fornjotr's sons ill-shapen.

XXVIII. "How should one periphrase fire? Thus: call
it Brother of the Wind and the Sea, Ruin and Destruc-
tion of Wood and of Houses, Halfr's Bane, Sun of
Houses.
XXIX. "How should winter be periphrased? Thus: call it Son of Vindsvalr, Destruction of Serpents, Tempest- Season. Thus sang Ormr Steinthorsson:

To the blind man I profFer
This blessing: Vindsvalr's Son.
Thus sang Asgrimr:

The warlike Spoil-Bestower,
Lavish of Wealth, that winter —
Snake's- Woe — in Thrandheim tarried;
The folk knew thy true actions.
XXX. "How should one periphrase summer? Thus: call

it Son of Svasudr and Comfort of Serpents, and Growth of Men. Even as Egill Skallagrimsson sang:

We shall wave our swords, O Dyer
Of Wolf's Teeth, make them glitter:
A deed we have for wreaking
In the Comfort of Dale-Serpents.
XXXI. "How should man be periphrased? By his works, by that which he gives or receives or does; he may also be periphrased in terms of his property, those things which he possesses, and, if he be liberal, of his liberality; likewise in terms of the families from which he descended, as well as of those which have sprung from him. How is one to periphrase him in terms of these things ? Thus : by calling him accomplisher or performer of his goings or his con- duct, of his battles or sea-voyages or huntings or weapons or ships. And because he is a tester of weapons and a win- ner of battles, — the words for 'winner' and 'wood' being the same, as are also those for 'tester' and 'rowan,' — therefore, from these phrases, skalds have called man Ash or Maple, Grove, or other masculine tree-names, and peri- phrased him in such expressions in terms of battles or ships or possessions. It is also correct to periphrase man with all the names of the ^Esir; also with giant-terms, and this last is for the most part for mocking or libellous purposes. Periphrasis with the names of elves is held to be favorable. "Woman should be periphrased with reference to all female garments, gold and jewels, ale or wine or any other drink, or to that which she dispenses or gives; likewise with reference to ale-vessels, and to all those things which it becomes her to perform or to give. It is correct to peri-

phrase her thus: by calHng her giver or user of that of which she partakes. But the words for 'giver' and 'user' are also names of trees; therefore woman is called in metaphor- ical speech by all feminine tree-names. Woman is peri- phrased with reference to jewels or agates for this reason : in heathen times

what was called a 'stone-necklace/ which they wore about the neck, was a part of a woman's apparel; now it is used figuratively in such a way as to periphrase woman with stones and all names of stones. Woman is also metaphorically called by the names of the Asynjur or the Valkyrs or Norns or women of supernatural kind. It is also correct to periphrase woman in terms of all her conduct or property or family.

XXXII. " How should gold be periphrased ? Thus : by call- ing it ^gir's Fire, and Needles of Glasir, Hair of Sif, Snood of Fulla, Freyja's Tears, Talk and Voice and Word of Giants, Draupnir's Drop and Rain or Shower of Draup- nir, or of Freyja's Eyes, Otter's Ransom, Forced Payment of the ^sir. Seed of Fyris-Plain, Cairn-Roof of Holgi, Fire of all Waters and of the Hand, Stone and Reef or Gleam of the Hand.

XXXIII." Wherefore is gold called ^gir's Fire? This tale is to the same purport as we have told before: JEgir went to Asgard to a feast, but when he was ready to return home, he invited Odin and all the ^sir to visit him in three months' time. First came Odin and Njordr, Freyr, Tyr, Bragi, Vidarr, Loki; likewise the Asynjur: Frigg, Freyja, Gefjun, Skadi, Idunn, Sif. Thor was not there, having gone into the eastern lands to slay trolls. When the gods had sat down in their places, straightway ^Egir had bright gold

brought in onto the floor of the hall, and the gold gave forth light and illumined the hall like fire : and it was used there for lights at his banquet, even as in Valhall swords were used in place of fire. Then Loki bandied sharp words with all the gods, and slew one of iEgir's thralls, him who was called Five-Finger; another of his thralls was named Fire-Kindler. Ran is the name of iEgir's wife, and their daughters are nine, even as we have written before. At this feast all things were self-served, both food and ale, and all implements needful to the feast. Then the iEsir became aware that Ran had that net wherein she was wont to catch all men who go upon the sea. Now this tale is to show whence it comes that gold is called Fire or Light or Bright- ness of ^gir,of Ran,or of iEgir's daughters; and now such use is made of these metaphors that gold is called Fire of the Sea, and of all names of the sea, even as JEgir or Ran had names associated with the sea. Therefore gold is now called Fire of Waters or of Rivers, and of all river- names.

"But these names have fared just as other figures also have done: the later skalds have composed after the exam- ples of the old skalds, even those examples which stood in their poems, but were later expanded into such forms as seemed to later poets to be like what was written before: as a lake is to the sea, or the river to the lake, or the brook to the river. Therefore all these are called new figures, when terms are expanded to greater length than what was re- corded before; and all this seems well and good, so far as it concurs with verisimilitude and nature. As Bragi the Skald sang:

I was given by the Battler

The fire of the Brook of Sea-Fish:

He gave it me, with mercy,

For the Drink of the Mountain-Giant.

XXXIV. "Why is gold called the Needles, or Leaves, of Glasir? In Asgard, before the doors of Valhall, there stands a grove which is called Glasir, and its leafage is all red gold, even as is sung here:

Glasir stands

With golden leafage

Before the High God's halls.

Far and wide, this tree is the fairest known among gods
and men.

XXXV. "Why is gold called SiPs Hair? Loki Laufeyar- son, for mischiefs sake, cut off all SiPs hair. But when Thor learned of this, he seized Loki, and would have broken every bone in him, had he not sworn to get the Black Elves to make Sif hair of gold, such that it would grow like other hair. After that, Loki went to those dwarves who are called Ivaldi's Sons; and they made the hair, and Skidbladnir also, and the spear which became Odin's pos- session, and was called Gungnir. Then Loki wagered his head with the dwarf called Brokkr that Brokkr's brother Sindri could not make three other precious things equal in virtue to these. Now when they came to the smithy, Sindri laid a pigskin in the hearth and bade Brokkr blow, and did not cease work until he took out of the hearth that which he had laid therein. But when he went out of the smithy, while the other dwarf was blowing, straight- way a fly settled upon his hand and stung: yet he blew on

as before, until the smith took the work out of the hearth; and it was a boar, with mane and bristles of gold. Next, he laid gold in the hearth and bade Brokkr blow and cease not from his blast until he should return. He went out; but again the fly came and settled on Brokkr's neck, and bit now half again as hard as before; yet he blew even until the smith took from the hearth that gold ring which is called Draupnir. Then Sindri laid iron in the hearth and bade him blow, saying that it would be spoiled if the blast failed. Straightway the fly settled between Brokkr's eyes and stung his eyelid, but when the blood fell into his eyes so that he could not see, then he clutched at it with his hand as swiftly as he could, — while the bellows grew flat, — and he swept the fly from him. Then the smith came thither and said that it had come near to spoiling all that was in the hearth. Then he took from the forge a hammer, put all the precious works into the hands of Brokkr his brother, and bade him go with them to Asgard and claim the wager.

" Now when he and Loki brought forward the precious gifts, the iEsir sat down in the seats of judgment; and that verdict was to prevail which Odin, Thor, and Freyr should render. Then Loki gave Odin the spear Gungnir, and to Thor the hair which Sif was to have, and Skid- bladnir to Freyr, and told the virtues of all these things: that the spear would never stop in its thrust; the hair would grow to the flesh as soon as it came upon SiPs head; and Skidbladnir would have a favoring breeze as soon as the sail was raised, in whatsoever direction it might go, but could be folded together like a napkin and be kept in Freyr's pouch if he so desired. Then Brokkr brought for- ward his gifts : he gave to Odin the ring, saying that eight

rings of the same weight would drop from it every ninth night; to Freyr he gave the boar, saying that it could run through air and water better than any horse, and it could never become so dark with night or gloom of the Murky Regions that there should not be sufficient light where he went, such was the glow from its mane and bristles. Then he gave the hammer to Thor, and said that Thor might smite as hard as he desired, whatsoever might be before him, and the hammer would not fail; and if he threw it at anything, it would never miss, and never fly so far as not to return to his hand; and if he desired, he might keep it in his sark, it was so small; but indeed it was a flaw in the hammer that the fore-haft was somewhat short.

"This was their decision : that the hammer was best of all the precious works, and in it there was the greatest de- fence against the Rime-Giants; and they gave sentence, that the dwarf should have his wager. Then Loki off'ered to redeem his head, but the dwarf said that there was no chance of this. 'Take me, then,' quoth Loki; but when Brokkr would have laid hands on him, he was a long way off. Loki had with him those shoes with which he ran through air and over water. Then the dwarf prayed Thor to catch him, and Thor did so. Then the dwarf would have hewn off^ his head; but Loki said that he might have the head, but not the neck. So the dwarf took a thong and a knife, and would have bored a hole in Loki's lips and stitched his mouth together, but the knife did not cut. Then Brokkr said that it would be better if his brother's awl were there: and even as he named it, the awl was there, and pierced the lips. He stitched the lips together, and Loki ripped the thong out of the edges. That thong, with which Loki's mouth was sewn together, is called Vartari.

XXXVI. "One may hear how gold is metaphorically
called Fulla's Snood, in this verse which Eyvindr Skald-
Despoiler wrought:
Fulla's shining Fillet,
The forehead's sun at rising.
Shone on the swelling shield-hill
For skalds all Hakon's life-days.
XXXVII. "Gold is called Freyja's Tears, as was said before. So sang Skiili Thorsteinsson :

Many a fearless swordsman
Received the Tears of Freyja
The more the morn when foemen
We murdered; we were present.
And as Einarr Skiilason sang:

Where, mounted 'twixt the carvings.
The Tear of Mardoll lieth,
We bear the axe shield-splitting.
Swollen with Serpent's lair-gold.

And here Einarr has further periphrased Freyja so as to call her Mother of Hnoss, or Wife of Odr, as standeth below :

The shield, tempest's strong roof-ice.
With tear-gold is unminished.
Eye-rain of Odr's Bed-Mate:
His age the King so useth.
And again thus:

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Horn's Child, the glorious adornment,

I own, gold-wound — a jewel

Most fair — to the shield's rim

Fast is the golden Sea-Flame:

On the gem, Freyr's Niece, the tear-drift

Of the forehead of her Mother

She bears; the Raven-Feeder

Gave me Frodi's seed-gold's fostering.

It is also recorded here that one may periphrase Freyja by
calling her Sister of Freyr.
And thus also:
A defence of songs full goodly
He freely gave me, neighbor
Of sea-scales: I praise gladly
Njordr's Daughter's golden gem-child.
Here she is called Daughter of Njordr.
And again thus:
The awesome Stately Urger
Of Odin, he who raises
The struggle stern, gave to me
The courage-stalwart daughter
Of the Vana-Bride, my fair axe;
The valorous sword-mote's Ruler
Led Gefn's girl to the Skald's bed.
Set with the sea-flame's gold-work.
Here she is called Gefn and Bride of the Vanir. — It is proper to join 'tears' with all the names of Freyja,

and

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to call gold by such terms ; and in divers ways these peri- phrases have been varied, so that gold is called Hail, or Rain, or Snow-Storm, or Drops, or Showers, or Water- falls, of Freyja's Eyes, or Cheeks, or Brows, or Eyelids.

XXXVIII. "In this place one may hear that gold is called Word, or Voice, of Giants, as we have said before; thus sang Bragi the Skald:

Then had I the third friend

Fairly praised: the poorest

In the Voice of the Botched-Knob's Ali,

But best of all to me.

He called a rock Botched Knob, and a giant Ali of Rock, and gold Voice of the Giant.

XXXIX. "For what reason is gold called Otter's Wergild? It is related that when certain of the ^sir, Odin and Loki and Hoenir, went forth to explore the earth, they came to a certain river, and proceeded along the river to a water- fall. And beside the fall was an otter, which had taken a salmon from the fall and was eating, blinking his eyes the while. Then Loki took up a stone and cast it at the otter, and struck its head. And Loki boasted in his catch, that he had got otter and salmon with one blow. Then they took up the salmon and the otter and bore them along with them, and coming to the buildings of a certain farm, they went in. Now the husbandman who dwelt there was named Hreid- marr : he was a man of much substance, and very skilled in black magic. The^sir asked him for a night's lodging, say- ing that they had sufficient food with them, and showed him

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their catch. But when Hreidmarr saw the otter, straight- way he called to him his sons, Fafnir and Reginn, and told them that the otter their brother was slain, and who had done that deed.

" Now father and sons went up to the iEsir, seized them, bound them, and told them about the otter, how he was Hreidmarr's son. The ^Esir offered a ransom for their lives, as much wealth as Hreidmarr himself desired to appoint; and a covenant was made between them on those terms, and confirmed with oaths. Then the otter was flayed, and Hreidmarr, taking the otter-skin, bade them fill the skin with red gold and also cover it altogether; and that should be the condition of the covenant between them. There- upon Odin sent Loki into the Land of the Black Elves, and he came to the dwarf who is called Andvari, who was as a fish in the water. Loki caught him in his hands and required of him in ransom of his life all the gold that he had in his rock; and when they came within the rock, the dwarf brought forth all the gold he had, and it was very much wealth. Then the dwarf quickly swept under his hand one little gold ring, but Loki saw it

and commanded him to give over the ring. The dwarf prayed him not to take the ring from him, saying that from this ring he could multiply wealth for himself if he might keep it. Loki an- swered that he should not have one penny left, and took the ring from him and went out; but the dwarf declared that that ring should be the ruin of every one who should come into possession of it. Loki replied that this seemed well enough to him, and that this condition should hold good provided that he himself brought it to the ears of them that should receive the ring and the curse. He went his way and came to Hreidmarr's dwelling, and showed the

gold to Odin; but when Odin saw the ring, it seemed fair to him, and he took it away from the treasure, and paid the gold to Hreidmarr. Then Hreidmarr filled the otter- skin as much as he could, and set it up when it was full. Next Odin went up, having the skin to cover with gold, and he bade Hreidmarr look whether the skin were yet altogether hidden. But Hreidmarr looked at it searchingly, and saw one of the hairs of the snout, and commanded that this be covered, else their covenant should be at an end. Then Odin drew out the ring, and covered the hair, saying that they were now delivered from their debt for the slaying of the otter. But when Odin had taken his spear, and Loki his shoes, and they had no longer any need to be afraid, then Loki declared that the curse which Andvari had uttered should be fulfilled: that this ring and this gold should be the destruction of him who received it; and that was fulfilled afterward. Now it has been told wherefore gold is called Otter's Wergild, or Forced Payment of the iEsir, or Metal of Strife.

XL. " What more is to be said of the gold ? Hreidmarr took the gold for his son's wergild, but Fafnir and Reginn claimed some part of their brother's blood-money for them- selves. Hreidmarr would not grant them one penny of the gold. This was the wicked purpose of those brethren: they slew their father for the gold. Then Reginn demanded that Fafnir share the gold with him, half for half. Fafnir an- swered that there was little chance of his sharing it with his brother, seeing that he had slain his father for its sake; and he bade Reginn go hence, else he should fare even as Hreidmarr. Fafnir had taken the helmet which Hreidmarr had possessed, and set it upon his head (this helmet was

called the Helm of Terror, of which all living creatures that see it are afraid), and the sword called Hrotti. Reginn had that sword which was named Refill. So he fled away, and Fafnir went up to Gnita Heath, and made himself a lair, and turned himself into a serpent, and laid him down upon the gold.

"Then Reginn went to King Hjalprekr at Thjod, and there he became his smith; and he took into his fostering Sigurdr, son of Sigmundr, Volsungr's son, and of Hjor- dis, daughter of Eylimi. Sigurdr was most illustrious of all Host-Kings in race, in prowess, and in mind. Reginn declared to him where Fafnir lay on the gold, and incited him to seek the gold. Then Reginn fashioned the sword Gramr, which was so sharp that Sigurdr, bringing it down into running water, cut asunder a flock of wool which drifted down-stream onto the sword's edge. Next Sigurdr clove Reginn's anvil down to the stock with the sword. After that they went, Sigurdr and Reginn, to Gnita Heath, and there Sigurdr dug a pit in Fafnir's way and laid him- self in ambush therein. And when Fafnir glided toward the water and came above the pit, Sigurdr straightway thrust his sword through him, and that was his end.

"Then Reginn came forward, saying that Sigurdr had slain his brother,and demanded as a condition of reconcilia- tion that he take Fafnir's heart and roast it with fire; and Reginn laid him down and drank the blood of Fafnir, and settled himself to sleep. But when Sigurdr was roasting the heart, and thought that it must be quite roasted, he touched it with his finger to see how hard it was; and then the juice ran out from the heart onto his finger, so that he was burned and put his finger to his mouth. As soon as the heart's blood came upon his tongue, straightway he knew the speech

of birds, and he understood what the nuthatches were say- ing which were sitting in the trees. Then one spake:

There sits Sigurdr
Blood-besprinkled,
Fafnir's heart
With flame he roasteth:
Wise seemed to me
The Spoiler of Rings
If the gleaming
Life-fibre he ate.
There lies Reginn — sang another —

Rede he ponders,

Would betray the youth

Who trusteth in him:

In his wrath he plots

Wrong accusation;

The smith of bale

Would avenge his brother.

Then Sigurdr went over to Reginn and slew him, and thence to his horse, which was named Grani, and rode till he came to Fafnir's lair. He took up the gold, trussed it up in his saddle-bags, laid it uponGrani's back, mounted up himself, and then rode his ways. Now the tale is told why gold is called Lair or Abode of Fafnir, or Metal of Gnita Heath, or Grani's Burden.

XLI. "Then Sigurdr rode on till he found a house on the mountain, wherein a woman in helm and birnie lay sleep- ing. He drew his sword and cut the birnie from her: she

awoke then, and gave her name as Hildr : she is called Bryn- hildr, and was a Valkyr. Sigurdr rode away and came to the king who was named Gjiiki, whose wife was Grim- hildr; their children were Gunnarr, Hogni, Gudrun, Gudny; GotthormrwasGjuki's stepson. Sigurdr tarried there a long time, and then he obtained the hand of Gudrun, daughter of Gjiiki, and Gunnarr and Hogni swore oaths of blood-brotherhood with Sigurdr. Thereafter Sigurdr and the sons of Gjuki went unto Atli, Budli's son, to sue for the hand of Brynhildr his sister in marriage to Gunnarr. Brynhildr abode on Hinda-Fell, and about her hall there was a flar- ing fire; and she had made a solemn vow to take none but that man who should dare to ride through the flaring fire.

"Then Sigurdr and the sons of Gjuki (who were also called Niflungs) rode up onto the mountain, and Gunnarr should have ridden through the flaring fire: but he had the horse named Goti, and that horse dared not leap into the fire. So they exchanged shapes, Sigurdr and Gunnarr, and names likewise; for Grani would go under no man but Sig- urdr. Then Sigurdr leapt onto Grani and rode through the flaring fire. That eve he was wedded with Brynhildr. But when they came to bed, he drew the Sword Gramr from its sheath and laid it between them. In the morning when he arose and clothed himself, he gave Brynhildr as linen-fee the same gold ring which Loki had taken from Andvari, and took another ring from her hand for remembrance. Then Sigurdr mounted his horse and rode to his fellows, and he and Gunnarr changed shapes again and went home to Gjuki with Brynhildr. Sigurdr and Gudrun had two children, Sigmundr and Svanhildr.

"It befell on a time that Brynhildr and Gudrun went to the water to wash their hair. And when they came to the

river, Brynhildr waded out from the bank well into the river, saying that she would not touch to her head the water which ran out of the hair of Gudrun, since herself had the more valorous husband. Then Gudrun went into the river after her and said that it was her right to wash her hair higher upstream, for the reason that she had to husband such a man as neither Gunnarr nor any other in the world matched in valor, seeing that he had slain Fafnir and Reginn and succeeded to the heritage of both. And Brynhildr made answer: ^It was a matter of greater worth that Gunnarr rode through the flaring fire and Sigurdr durst not.' Then Gudrun laughed, and said: 'Dost thou think that Gun- narr rode through the flaring fire ? Now I think that he who went into the bride,-bed with thee was the same that gave me this gold ring; and the gold ring which thou bearest on thine hand and didst receive for linen-fee is called And- vari's Yield, and I believe that it was not Gunnarr who got that ring on Gnita Heath.' Then Brynhildr was silent, and went home.

" After that she egged on Gunnarr and Hogni to slay Sig- urdr; but because they were Sigurdr's sworn blood-brothers, they stirred up Gotthormr their brother to slay him. He thrust his sword through Sigurdr as he slept; but when Sigurdr felt the wound, he hurled his sword Gramr after Gotthormr, so that it cut the man asunder at the middle. There fell Sigurdr and Sigmundr, his son of three win- ters, whom they slew. Then Brynhildr stabbed herself with a sword, and she was burned with Sigurdr; but Gunnarr and Hogni took Fafnir's heritage and Andvari's Yield, and ruled the lands thereafter.

" King Atli, Budli's son, and brother of Brynhildr, then wedded Gudrun, whom Sigurdr had had to wife; and they

had children. King Atli invited to him Gunnarr and Hogni, and they came at his invitation. Yet before they departed from their land, they hid the gold, Fafnir's heritage, in the Rhine, and that gold has never since been found. Now King Atli had a host in readiness, and fought with Gunnarr and Hogni; and they were made captive. King Atli bade the heart be cut out of Hogni alive, and that was his end. Gun- narr he caused to be cast into a den of serpents. But a harp was brought secretly to Gunnarr, and he struck it with his toes, his hands being bound; he played the harp so that all the serpents fell asleep, saving only one adder, which glided over to him and gnawed into the cartilage of his breast- bone so far that her head sank within the wound, and she clove to his liver till he died. Gunnarr and Hogni were called Niflungs and Gjukungs, for which reason gold is called Treasure, or Heritage, of the Niflungs.

["A little while after, Gudriin slew her two sons, and caused flagons to be made of their skulls, set with gold and silver. Then the funeral-feast was held for the Niflungs; and at this feast Gudriin had mead poured into the flagons for King Atli, and the mead was mixed with the blood of the boys. Moreover, she caused their hearts to be roasted and set before the king, that he might eat of them. And when he had eaten, then she herself told him what she had done, with many scathing words. There was no lack of strong drink there, so that most of the company had fallen asleep where they sat. That night she went to the king while he slept, and Hogni's son with her; they smote the king, and that was the death of him. Then they set fire to the hall, and burned the folk that were within. After that she went to the shore and leaped into the sea, desiring to make

an end of herself; but she was tossed by the billows over the firth, and was borne to King Jonakr's land. And when he saw her, he took her to him and wedded her, and they had three sons, called Sorli, Hamdir, and Erpr: they were all raven-black of hair, like Gunnarr and Hogni and the other Niflungs. There Svanhildr, daughter of the youth Sig- urdr, was reared, and of all women she was fairest. King Jormunrekkr the Mighty learned of her beauty, and sent his son Randver to woo her and bring her to be his wife. When Randver had come to the court of Jonakr, Svanhildr was given into his hands, and he should have brought her to King Jormunrekkr. But Earl Bikki said that it was a better thing for Randver towed Svandhildr, since he and she were both young, whereas Jormunrekkr was old. This counsel pleased the young folk well. Thereupon Bikki reported the matter to the king. Straightway, King Jormunrekkr com- manded that his son be seized and led to the gallows. Then Randver took his hawk and plucked ofF its feathers, and bade that it be sent so to his father; after which he was hanged. But when King Jormunrekkr saw the hawk, sud- denly it came home to him that even as the hawk was featherless and powerless to fly, so was his kingdom shorn of its might, since he was old and childless. Then King Jormunrekkr, riding out of the wood where he had been hunting, beheld Svanhildr as she sat washing her hair: they rode upon her and trod her to death under their horses' feet. "But when Gudrun learned of this, she urged on her sons to take vengeance for Svanhildr. When they were pre- paring for their journey, she gave them birnies and helmets so strong that iron could not bite into them. She laid these instructions upon them : that, when they were come to King Jormunrekkr, they should go up to him by night as he

slept:

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Sorli and Hamdir should hew off his hands and feet, and Erpr his head. But when they were on their way, they asked Erpr what help they might expect from him, if they met Kingjormunrekkr. He answered that he would render them such aid as the hand affords the foot. They said that that help which the foot received from the hand was altogether nothing. They were so wroth with their mother that she had sent them away with angry words, and they desired so eagerly to do what would seem worst to her, that they slew Erpr, because she loved him most of all. A little later, while Sorli was walking, one of his feet slipped, and he sup- ported himself on his hand; and he said: 'Now the hand assists the foot indeed; it were better now that Erpr were living.' Now when they came to King Jormunrekkr by night, where he was sleeping, and hewed hands and feet off him, he awoke and called upon his men, and bade them arise. And then Hamdir spake, saying: 'The head had been off by now, if Erpr lived.' Then the henchmen rose up and attacked them, but could not overmaster them with weapons; and Jormunrekkr called out to them to beat them with stones, and it was done. There Sorli and Hamdir fell, and now all the house and offspring of Gjiiki were dead. A daughter named Aslaug lived after young Sigurdr; she was reared with Heimir in Hlymdalir, and great houses are sprung from her. It is said that Sigmundr, Volsungr's son, was so strong that he could drink venom and receive no hurt; and Sinfjotli his son and Sigurdr were so hard-skinned that no venom from without could harm them : wherefore Bragi the Skald has sung thus:

When the wriggling Serpent

Of the Volsung's Drink hung writhing

i6o PROSE EDDA

On the hook of the Foeman
Of Hill-Giants' kindred.
Most skalds have made verses and divers short tales from these sagas. Bragi the Old wrote of the fall of Sorli and Hamdir in that song of praise which he composed on Rag- narr Lodbrok:

Once Jormunrekkr awakened

To an ill dream, 'mid the princes

Blood-stained, while swords were swirling:

A brawl burst in the dwelling

Of Randver's royal kinsman,

When the raven-swarthy

Brothers of Erpr took vengeance

For all the bitter sorrows. l

The bloody dew of corpses, |

O'er the king's couch streaming, I

Fell on the floor where, severed, ^

Feet and hands blood-dripping |

Were seen; in the ale-cups' fountain I

He fell headlong, gore-blended : "I
On the Shield, Leaf of the Bushes
Of Leifi's Land, 't is painted.
There stood the shielded swordsmen.

Steel biting not, surrounding ^

The king's couch; and the brethren

Hamdir and Sorli quickly

To the earth were beaten

By the prince's order.

To the Bride of Odin

With hard stones were battered.

The swirling weapons' Urger
Bade Gjuki's race be smitten
Sore, who from life were eager
To ravish Svanhildr's lover;
And all pay Jonakr's offspring
With the fair-piercing weapon,
The render of blue birnies, —
With bitter thrusts and edges.
I see the heroes' slaughter
On the fair shield-rim's surface;
Ragnarr gave me the Ship-Moon

With many tales marked on it.]
XLII. "Why is gold called Frodi's Meal? This is the tale thereof: One of Odin's sons, named Skjoldr, — from whom the Skjoldungs are come, — had his abode and ruled in the realm which now is called Denmark, but then was known as Gotland. Skjoldr's son, who ruled the land after him, was named Fridleifr. Fridleifr's son was Frodi: he succeeded to the kingdom after his father, in the time when Augustus Caesar imposed peace on all the world; at that time Christ was born. But because Frodi was mightiest of all kings in the Northern lands, the peace was called by his name wher- ever the Danish tongue was spoken; and men call it the Peace of Frodi. No man injured any other, even though he met face to face his father's slayer or his brother's, loose or bound. Neither was there any thief nor robber then, so that a gold ring lay long on Jalangr's Heath. King Frodi

went to a feast in Sweden at the court of the king who was called Fjolnir, and there he bought two maid-servants, Fenja and Menja: they were huge and strong. In that time two mill-stones were found in Denmark, so great that no one was so strong that he could turn them : the nature of the mill was such that whatsoever he who turned asked for, was ground out by the mill-stones. This mill was called Grotti. He who gave King Frodi the mill was named Hen- gikjoptr. King Frodi had the maid-servants led to the mill, and bade them grind gold ; and they did so. First they ground gold and peace and happiness for Frodi; then he would grant them rest or sleep no longer than the cuckoo held its peace or a song might be sung. It is said that they sang the song which is called the Lay of Grotti, and this is its beginning:

Now are we come
To the king's house,
The two fore-knowing,
Fenja and Menja:
These are with Frodi
Son of Fridleifr,
The Mighty Maidens,
As maid-thralls held.

And before they ceased their singing, they ground out a host against Frodi, so that the sea-king called Mysingr came there that same night and slew Frodi, taking much plunder. Then the Peace of Frodi was ended. Mysingr took Grotti with him, and Fenja and Menja also, and bade them grind salt. And at midnight they asked whether Mysingr were not weary of salt. He bade them grind longer. They had ground but a little while, when down sank the ship; and from that

time there has been a whirlpool in the sea where the water falls through the hole in the mill-stone. It was then that the sea became salt.

[" The lay of Grotti :

They to the flour-mill

Were led, those maidens,

And bidden tirelessly

To turn the gray mill-stone:

He promised to neither

Peace nor surcease

Till he had heard

The handmaids' singing.

They chanted the song
Of the ceaseless mill-stone:
' Lay we the bins right,
Lift we the stones!'
He urged the maidens
To grind on ever.
They sung and slung
The whirling stone
Till the men of Frodi
For the most part slept;
Then spake Menja,
To the mill coming:
'Wealth grind we for Frodi,
We grind it in plenty.
i64 PROSE EDDA

Fullness of fee
At the mill of fortune :
Let him sit on riches
And sleep on down;
Let him wake in weal:
Then well 't is ground.
'Here may no one
Harm another,
Contrive evil,
Nor cast wiles for slaying,
Nor slaughter any
With sword well sharpened.
Though his brother's slayer
In bonds he find.'
But he spake no word

Save only this:
'Sleep ye no longer
Than the hall-cuckoo's silence.
Nor longer than so,
While one song is sung.'
'Thou wast not, Frodi,
P'ull in wisdom.
Thou friend of men.
When thou boughtest the maidens
Didst choose for strength
And outward seeming;
But of their kindred
Didst not inquire.
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'Hardy was Hrungnir,
And his father;
Yet was Thjazi
Than they more mighty:
Idi and Aurnir
Of us twain are kinsmen, —
Brothers of Hill-Giants,
Of them were we born.
'Grotti had not come
From the gray mountain,
Nor the hard boulder
From the earth's bosom,
Nor thus would grind
The Hill-Giants' Maiden,
If any had known
The news of her.
'We nine winters
Were playmates together,
Mighty of stature,
'Neath the earth's surface.
The maids had part
In mighty works:
Ourselves we moved
Mighty rocks from their place.
'We rolled the rock
O'er the Giants' roof-stead,
So that the ground.
Quaking, gave before us;
i66 PROSE EDDA

So slung we
The whirling stone,
The mighty boulder,
Till men took it.
'And soon after
In Sweden's realm,
We twain fore-knowing
Strode to the fighting;
Bears we hunted,
And shields we broke;
We strode through
The gray-mailed spear-host. |
'We cast down a king, j

We crowned another;
To Gotthormr good
We gave assistance;
No quiet was there
Ere Kntii fell.
'This course we held
Those years continuous,
That we were known
For warriors mighty;
There with sharp spears
Wounds we scored.
Let blood from wounds.
And reddened the brand.
'Now are we come
To the king's abode
THE POESY OF SKALDS 167

Of mercy bereft

And held as bond-maids;

Clay eats our foot-soles,

Cold chills us above;

We turn the Peace-Grinder:

'T is gloomy at Frodi's.

' Hands must rest,
The stone must halt;

Enough have I turned.
My toil ceases:
Now may the hands
Have no remission
Till Frodi hold
The meal ground fully.
'The hands should hold
The hard shafts,
The weapons gore-stained, — -
Wake thou, Frodi!
Wake thou, Frodi,
If thou wouldst hearken
To the songs of us twain
And to ancient stories.
'Fire I see burning
East of the burg.
War-tidings waken,
A beacon of warning:
A host shall come
Hither, with swiftness.
i68 PROSE EDDA

And fire the dwellings
Above King Frodi.
'Thou shalt not hold
The stead of Hleidr,
The red gold rings
Nor the gods' holy altar;
We grasp the handle,
Maiden, more hardly, —
We were not warmer
In the wound-gore of corpses.
'My father's maid
Mightily ground
For she saw the feyness
Of men full many;
The sturdy posts
From the flour-box started,
Made staunch with iron.
Grind we yet swifter.
'Grind we yet swifter!
The son of Yrsa,
Halfdanr's kinsman.
Shall come with vengeance
On Frodi's head:

Him shall men call
Yrsa's son and brother.
We both know that/
The maidens ground.
Their might they tested.
THE POESY OF SKALDS 169

Young and fresh

In giant-frenzy:

The bin-poles trembled,

And burst the flour-box;

In sunder burst

The heavy boulder.

And the sturdy bride
Of Hill-Giants spake:
'We have ground, O Frodi!
Soon we cease from grinding;
The women have labored
O'er long at the grist.'
Thus sang Einarr Skulason :

I have heard that Frodi's hand-maids

Ground in the mill full gladly

The Serpent's Couch; with gold-meal

The king lets peace be broken:

The fair cheeks of my axe-head,

Fitted with maple, show forth

Fenja's Grist; exalted

Is the skald with the good king's riches.

So sang Egill:

Glad are full many men
In Frodi's meal.]
XLIII. "Why is gold called Kraki's Seed? In Denmark there was a king called Hrolfr Kraki : he was most re-

nowned of all ancient kings for munificence, valor, and graciousness. One evidence of his graciousness which is often brought into stories is this: A little lad and poor, Voggr by name, came into the hall of King Hrolfr. At that time the king was young, and of slender stature. Voggr came into his presence and looked up at him; and the king said : ' What wouldst thou say, lad, for thou look- est at me?' Voggr answered: 'When I was at home, I heard say that Hrolfr the king at Hleidr was the great- est man in the northern lands ; but now there sitteth in the high seat a little pole, and he is called King.' Then the king made answer: 'Thou, boy, hast given me a name, so that I shall be called Hrolfr the Pole (Kraki); and it is the custom that the giving of a name be accompanied by a gift. Now I see that with the name which thou has fastened on me, thou hast no gift such as would be acceptable to me, wherefore he that has wherewith to give shall give to the other.' And he took from his hand a gold ring and gave it to him. Then Voggr said: 'Above all kings be thou most blessed of givers ! Now I swear an oath that I shall be that man's slayer who slays thee.' Then spake the king, laugh- ing loudly: 'Voggr is pleased with a small thing.'

" Another example is the tale told concerning the valor of Hrolfr Kraki: That king whom men call Adils ruled over Uppsala; he had to wife Yrsa, mother of Hrolfr Kraki. He was at strife with the king who ruled over Norway, whose name was Ali ; the two joined battle on the ice of the lake called Vaeni. King Adils sent an embassy to Hrolfr Kraki, his stepson, praying him to come to his aid, and promised wages to all his host so long as they should be away; King Hrolfr himself should have three precious gifts, whatsoever three he might choose from all Sweden.

King Hrolfr could not make the journey in person, owing to the strife in which he was engaged with the Saxons; but he sent to Adils his twelve berserks: Bodvar-Bjarki was there for one, and Hjalti the Stout-Hearted, Hvitserkr the Stern, Vottr Veseti, and the brethren Svipdagr and Bei- gudr. In that battle King Ali fell, and the great part of his host with him; and King Adils took from him in death the helm Battle-Swine and his horse Raven. Then the berserks of Hrolfr Kraki demanded for their hire three pounds of gold for each man of them; and in addition they required that they might bear to Hrolfr Kraki those gifts of price which they had chosen for him : which were the Helm Bat- tle-Boar and the birnie Finn's Heritage, — on neither of which iron would take hold, — and the gold ring which was called Pig of the Swedes, which Adils' forefathers had had. But the king denied them all these things, nor did he so much as pay their hire: the berserks went away ill-pleased with their share, and told the state of things to Hrolfr Kraki.

^'Straightway he began his journey to Uppsala; and when he had brought his ships into the river Fyri, he rode at once to Uppsala, and his twelve berserks with him, all without safe-conduct. Yrsa, his mother, welcomed him and led him to lodgings, but not to the king's hall: fires were made there before them, and ale was given them to drink. Then men of King Adils came in and heaped fire- wood onto the fire, and

made it so great that the clothes were burnt off^ Hrolfr and his men. And the fellows spake: 'Is it true that Hrolfr Kraki and his berserks shun neither fire nor iron?' Then Hrolfr Kraki leapt up, and all they that were with him; and he said:

'Add we to the fire
In Adils' dwelling!'
took his shield and cast it onto the fire, and leapt over the flames, while the shield burnt; and he spake again:

'He flees not the flames
Who o'er the fire leapeth ! '
Even so did his men, one after another; and they laid hands on those fellows who had heaped up the fire, and cast them into the flames. Then Yrsa came and gave Hrolfr Kraki a deer's horn full of gold, the ring Pig of the Swedes being with the gold; and she bade them ride away to the host. They vaulted onto their horses and rode down into the Plain of the Fyri; and soon they saw King Adils riding after them with his host all in armor, hoping to slay them. Then Hrolfr Kraki plunged his right hand down into the horn, grasped the gold, and strewed it all about the road. When the Swedes saw that, they leapt down out of their saddles, and each took up as much as he could lay hold of; but King Adils bade them ride on, and himself rode furi- ously. His horse was called Slongvir, swiftest of all horses. Then Hrolfr Kraki saw that King Adils was drawing close up to him, took the ring. Pig of the Swedes, and threw it toward him, and bade him receive it as a gift. King Adils rode at the ring and thrust at it with his spear-point, and let it slide down over the shaft-socket. Then Hrolfr Kraki turned back and saw how he bent down, and spake: 'Now I have made him who is mightiest of Swedes stoop as a swine stoops.' Thus they parted. For this cause gold is called Seed of Kraki or of Fyri's Plain. Thus sang Ey vindr Skald-Despoiler:

God of the blade of battle,

We bear through Hakon's life-days

The Seed of Fyri's valley

On our arms, where sits the falcon.

Even as Thjodolfr sang:

The king sovi^s the bright seed-corn
Of knuckle-splendid gold rings,
With the crop of Yrsa's offspring.
In his company's glad hand-grasp;
The guileless Land-Director
With Kraki's gleaming barley

Sprinkles my arms, the flesh-grown
Seat of the hooded falcon.
XLI V. " It is said that the king called Holgi, from whom Halogaland is named, was the father of Thorgerdr Holga- brudr; sacrifice was made to both of them, and a cairn was raised over Holgi: one layer of gold or silver (that was the sac- rificial money), and another layer of mould and stones. Thus sang Skiili Thorsteinsson:

When I reddened Reifnir's Roof-Bane,
The ravening sword, for wealth's sake
At Svoldr, I heaped with gold rings
Warlike Holgi's cairn-thatch.
In the ancient Bjarkamal many terms for gold are told : it
says there:
The king most gift-gracious
His guardsmen enriched

With Fenja's Labor,
With Fafnir's Midgard,
Glasir's bright Needles,
Grani's fair Burden,
Draupnir's dear dripping,
Down of Grafvitnir.
The free-handed Lord gave.
The heroes accepted,
SiPs firm-grown tresses.
Ice of the bow-force.
Otter-gild unwilling.
Weeping of Mardoll,
Fire-flame of Orun,
Idi's fine Speeches.
The warrior rejoiced;
We walked in fair garments.
In Thjazi's counsels
The people's host-countless.
In the Rhine's red metal.
Wrangling of Niflungs,
The leader war-daring.
Warded Baldr not.
XLV. "Gold is metaphorically termed Fire of the Hand, or of the Limb, or of the Leg, because it is red; but silver is called Snow, or Ice, or Hoar-Frost, because it is white. In like manner, gold or silver may be periphrased in metaphors of purse, or crucible, or lather, and both silver and gold may be called Hand-Stone, or Necklace, of any man who was

wont to have a necklace. Necklaces and rings are both sil- ver and gold, if no other distinction is raised. As Thorleikr the Fair sang:

The kindly Prince the Load casts
Of Crucibles on the Hawk-Seats
Of thanes, the wrists embellished, —
Gives Embers of the Arm-Joint.
And as Einarr Tinkling-Scale sang:

The land-strong King of Lund
Breaks the golden Limb-Brands;
I think the Prince of Warriors
Lacks not the Rhine's bright Pebbles.
Thus sang Einarr Skillason:

The Purse-Snow and the Sea-Fire
Lie on both sides of the axe-head
Blood-spilling; 't is my office
To praise our foemen's Scather.
And as he sang further:

The Sea-Glow each day standeth
O'er the Crucible's white Snow-Drift,
And the shield, ships' cheeks protecting,
Shelters a heart most lavish;
Ne'er can one melt the silver
Flagon-Snow in the Fire-Flame
Of the Eel's Stream-Road; the Feller
Of Hosts all feats performeth.
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Here gold is called Fire of the Eel's Stream-Road; and

silver, Snow of Flagons.

Thus sang Thordr Maeri's Skald:

The glad Giver of the Hand- Waste
Of the Gold-Minisher perceiveth
That the Hermodr of the Snake's Lair
Hath had a lordly father.
XLVI. "Man is called Breaker of Gold, even as Ottarr the Swarthy sang:
I needs must use the Breaker

Of the Battle-Glow of good men;
Here is the watch war-doughty
Of the Wise King assembled.
Or Gold-Sender, as Einarr Tinkling-Scale sang:

The Sender of Gold permitteth

The silent earth to hearken

To song; his gifts I gather:

The prince his young men gladdens.

Gold-Caster, as Thorleikr sang:

Gold-Caster makes loyal to him
His guard with kingly armor.
Gold's Adversary, as sang Thorvaldr Blending-Skald:

The gold's foe Hot Coals casteth

Of the Arm; the king gives red wealth;

The vile folk's Desolator
Dispenseth the Freight of Grani.
Gold-Towerer, as is written here:

The Gold-Towerer in friendship
I got, and of the Warrior,
Son of the glowing War-Blade,
I make a song of praise.
Woman is periphrased in metaphors of gold, being called Willow or Giver of Gold, as Hallarsteinn sang:

He who casts the Amber

Of Vidblindi's Boar's cool, salt Drink,

Long will recall the Willow

Of the Reed-Snake's golden River.

Here the whale is called Boar of Vidblindi; this Vidblindi was a giant who drew whales out of the sea like fishes. The Drink of Whales is the sea; Amber of the Sea is gold; woman is the Willow, or Dealer, of that

gold which she gives; and the willow is a tree. Therefore, as is al- ready shown, woman is periphrased with all manner of feminine tree-names: she is also called User of that which she gives; and the word for ^user' also signifies a log, the tree which falls in the forest. Thus sang Gunnlaugr Serpent's-Tongue :

That dame was born to stir strife
Among the sons of men- folk;
The War-Bush caused that; madly
I yearned to have the Wealth-Log.
178 PROSE EDDA

Woman is called Forest; so sang Hallarsteinn :

With the well-trained Plane of Singing,
The tongue, I have planed, my Lady,
Dame of the First Song's ale-vats,
Forest fair of Flagons.
Fagot, as Steinn sang:

Thou shalt, O fresh Sif-Tender
Of the Flood's gold Plre, like other
Fagots of Hjadnings' gravel,
Break with thy good fortune.
Prop, as Ormr Steinthorsson sang:

The Prop of Stone was clothed
In garments clean and seemly:
A new cloak did the hero
Cast o'er the Mead's bright Valkyr.
Post, as Steinarr sang:

All my dreams of the gracious Goddess
Of the bracelet-girded soft arms
Have lied to me; the Stream-Moon's
Unsteadfast Prop beguiled me.
Birch, as Ormr sang:

For a mark of the Birch
Of the bright hollow ring.
The palm-flame, I laid
On the dwarf-flagon, my song.
THE POESY OF SKALDS 179

Oak, even as stands here:

The fair shaped Oak of Riches

Stands, our mirth forestalling.
Linden, even as is written here:

O dreadful, towering Elm-Tree
Of the dinning shower of weapons.
Our courage shall not lessen:
So bade the Linen's Linden.
Man is periphrased in tree-metaphors, as we have written before; he is called Rowan, or Tester, of Weapons, or of Combats, of Expeditions and of Deeds, of Ships, and of all that which he wields and tests; thus sang tJlfr Uggason :

But the flashing-eyed stiff Edge-Rope
Of the Earth stared past the gunwale
At the Rowan-Tree of the people
Of Stone, the Giant-Tester.
Tree and Beam, as Kormakr sang:

The Beam of the murdering Sword-Twig
Is taller than are many
In the Din of Darts; the sword wins
The land for dauntless Sigurdr.
Grove, as sang Hallfredr Troublous-Skald:

The Mighty Grove and Faithful
Of the Shield-Murderer, budded

With hair, stands in the Eastlands
Safe with Ullr's Ash- Warriors.
Here he is also called Ash.
Box, as Arnorr sang:
The Box of Ships bade the Rygir
Bring the shields together
At early dusk; through the spear-rain
Of strife-clouds held the autumn night.
Ash, as Refr sang:

The Strife-Lord, gracious Giver,
Sought the Maid's bed gold-sprinkled;
The Ash of Odin's War-Sleet
Won the estate of manhood.
Maple, as here

' Hail, Maple of the Ice-Lumps
Of the Hand!' So spake the Birnie.

Tree, as Refr sang:

Since I have appointed

To proffer Odin's Breast-Sea,

The War-God's Verse, to Thorsteinn;

The Tree of Swords so wills it.

Staff, as Ottarr sang:

Thou, fierce War-Staff, maintainedst
Maugre two kings, thy borders
THE POESY OF SKALDS i8i

With heroes' kin, where the ravens
Starved not; keen-hearted art thou.
Thorn, as Arnorr sang:

He gathered, the young Wealth-Thorn,
Many great heaps of corpses
For the eagles, and his henchmen
Guided and helped the hero.
XLVn. "How should battle be periphrased? By calling it Storm of Weapons or of Sheltering Shields, or of Odin or the Valkyrs, or of Host-Kings; and Din and Clashing. Thus sang Hornklofi:

The king hath held a Spear-Storm
With heroes, where the eagles
Screamed at the Din of Skogul;
The red wounds spat out blood.
Thus sang Eyvindr:

And that hero

At Haar's Tempest

Wore a sark

Of gray wolf-skin.

Thus sang Bersi:

In earlier days I seemed not
To Gunn's War-Bushes useful

In the Sleet of Hlokk, when younger
We were: so 't is said.
k

i82 PROSE EDDA

Thus sang Einarr:

The stark prince lets Hildr's Shield-Sails
Take the sternest crashing Storm-Wind
Of the Valkyr, where hail of bow-strings
Drives; the sword-blade hammers.
As Einarr Tinkling-Scale sang:

The mail-sarks of the warriors,
Firm-woven, did not shelter
The seemly youths 'gainst Hogni's
Showers of Hakon's onset.
Even as here:

They set the Point-Net's edge-band
Against the Point-Crash-Urger.
And again:

'Neath eagles' claws the king's foes
Sank at the Clash of Gondul.
XLVIII. "Weapons and armor should be periphrased in fig- ures of battle, and with reference to Odin and the Valkyrs and host-kings: one should call a helmet Cowl, or Hood; a birnie, Sark, or Kirtle; a shield. Tent; and a shield-wall is termed Hall and Roof, Wall and Floor. Shields, peri- phrased in figures of warships, are called Sun, or Moon, or Leaf, or Sheen, or Garth, of the Ship; the shield is also called Ship of Ullr, or periphrased in terms of Hrungnir's feet, since he stood upon his shield. On ancient shields it

THE POESY OF SKALDS 183

was customary to paint a circle, which was called the ' ring,' and shields are called in metaphors of that ring. Hewing weapons, axes or swords, are called Fires of Blood, or of Wounds; swords are called Odin's Fires; but men call axes by the names of troll-women, and periphrase them in terms of blood or wounds or a forest or wood. Thrusting weapons are properly periphrased by calling them by names of ser- pents or fishes. Missile weapons are often metaphorically termed hail or sleet or storm. Variants of all these figures have been made in many ways, for they are used chiefly in poems of praise, where there is need of such metaphors. So sang Viga-Gliimr:

With the Hanged-God's helmet
The hosts have ceased from going
By the brink; not pleasant

The bravest held the venture.
Thus sang Einarr Tinkling-Scale:

Helm-folded strife-bold Bui, —
Who from the south went forth
Into Gunn's Crash, — and din-swift
Sigvaldi off^ered battle.
Sark of Rodi, as Tindr sang:

When came the birnied Hakon

To cast away the ring-rent

Streaming Sark of Odin,

Rodi's rocking sea-steeds were cleared.

i84 PROSE EDDA

Hamdir's Kirtle, as Hallfredr sang:

The war-sleet hard and streaming
Of Egill's weapons breaketh
Fiercely on Hamdir's Kirtles
Of the foremost wave-deer's warriors.
Sorli's Garments, as he sang further:

Thence the bright Weeds of Sorli
In men's blood must be reddened;
I hear it clearly: Wound-Fire
In cutting showers of iron.
Shields are called Tents of Hlokk, as Grettir sang:

Hlokk's Tent-Raisers held their noses
Together, and the heroes
Of the Rain-Storm of Hildr's Shield- Wall
Hewed at each other's beards.
Rodi's Roof, as Einarr sang:

Rodi's Roof's great Ice-Lump
For the Rain of Freyja's Eyelids
Grows not less, my fair axe-head ;
His age my lord so useth.
Wall of Hildr, as Grettir sang, and as we have written

before.

Ship-Sun, as Einarr sang:

In the sea Olafr's Kinsman
Reddens the flame of the Ship-Sun.
THE POESY OF SKALDS 185

Moon of the Ship's Cheek, as Refr sang:

Fair was the day, when Scatterers
Of Arm-Fire thrust the clear Moon
Of the Cheek into my hand-clasp,
The coiling track of red rings.
Ship's Garth, as here:

The swift Sweller of the Spear-Crash
Shot through the stain-dyed Prow-Garth
As it were birch-bark; truly
He was a bitter battler.
Ash of Ullr, as here:

The Snow-Gusts of UUr's Ash-Ship
Grimly o'er our Prince shoot
With fullness, where are tossing
The fearsome covered spike-spars.
Blade of Hrungnir's Foot-Soles, as Bragi sang:

Wilt hear, O Hrafnketill,
How I shall praise the Sole-Blade
Of Thrudr's thief, stain-covered
With skill, and praise my king.
Bragi the Skald sang this concerning the ring on the shield:

Unless it be, that Sigurdr's
Renowned Son would have payment
In good kind for the ring-nave
Of the Ringing Wheel of Hildr.
i86 PROSE EDDA

He called the shield Wheel of Hildr, and the ring the Nave

of the Wheel.

Ring-Earth, as Hallvardr sang:

The Chief of ranks of Combat
Sees the red-gleaming Ring-Earth
Fly in two parts; the white disk,
The pictured, bursts in sunder.
It is also sung:

A ring befits the shield best;
Arrows befit the bow.
A sword is Odin's Fire, as Kormakr sang:

The fight swelled, when the Warrior,
The Wolf's blithe Feeder, in tumult
Fared with Odin's ringing Fire-Flame;
Urdr came forth from the Well.
Fire of the Helm, as Ulfr Uggason sang:

The very mighty Maiden

Of the Mountain made the Sea-Horse

Roll forward, but the Champions

Of Odin's Helm-Fire felled her Wolf-Steed.

Fire of the Birnie, as Glumr Geirason sang:

At that the Land-Protector
Let the Birnie's Streaming Fire whine.
Hone-whetted, he who warded
Him strongly 'gainst the warriors.
THE POESY OF SKALDS 187

Ice of the Rim, and Hurt of Sheltering Weapons, as Einarr

sang:

I received the Ice of Red Rims,
With Freyja's golden Eye-Thaw,
From the upright prince high-hearted; .
We bear in hand the Helm's Hurt.
An axe is called Troll- Woman of Sheltering Weapons, as
Einarr sang:
Raefill's Sea-Steed's Riders
May see how, richly carven.

The dragons close are brooding
'Gainst the brow of the Helm-Ogress.
A spear is called Serpent, as Refr sang:

My angry Murky Serpent

Of the markings of the Shield-Board

Savagely doth sport, in

My palms, where men in strife meet.

Arrows are called Hail of the Bow or Bowstring, or of the Shelters, or of Battle, as Einarr Tinkling-Scale sang:

The hammering King of Swords shook
From the Sails of Hlokk the Bow-Hail:
Bravely the Wolf's Supporter
Warded his life in battle.
And Hallfredr:

And the armor of the Spear-Sleet,
Knitted with iron, saved not
i88 PROSE EDDA

The saters of hungry ravens

From the Shaft-Hail of the Bowstring.

And Eyvindr Skald-Despoiler: •

They said, O Hords' Land-Warder,
Thy spirit Httle faltered.
When the Birnie's Hail in the wound burst;
Bent were the stringed elm-bows.
XLIX. "Battle is called Storm or Snow-Shower of the Hjadnings, and weapons are termed Fire or Wands of Hjadnings; and this is the tale thereof: that king who was called Hogni had a daughter named Hildr: her King He- dinn, son of Hjarrandi, took as the spoils of war, while King Hogni attended an assembly of kings. But when he learned that there had been raiding in his realm and his daughter had been borne off, he departed with his host to seek Hedinn, and heard tidings of him, that he was pro- ceeding northward along the land. When Hogni had come into Norway, he learned that Hedinn had sailed westward over the sea. Then Hogni sailed after him, even to the Orkneys; and when he landed at the place called Hoy, Hedinn was already there before him with his host. Then Hildr went to meet her father, and offered him a necklace on Hedinn's behalf, for reconciliation and peace; but if it were not accepted, she said, Hedinn v/as ready to fight, and Hogni might hope for no mercy at his hands.

"Hogni answered his daughter harshly; and when she returned to Hedinn, she told him that Hogni desired no reconciliation, and she bade him make ready for battle. So did both parties: they went to the island and marshalled

their hosts. Then Hedinn called to Hogni his father-in- law, offering him reconciliation and much gold in com- pensation. But Hogni answered: ^Thou hast made this offer over-late, if thou wouldst make peace: for now I have drawn Dainsleif, which the dwarves made, and which must cause a man's death every time it is bared, nor ever fails in its stroke; moreover, the wound heals not if one be scratched with it.' Then said Hedinn: 'Thou dost boast in the sword, but not in the victory; I call any sword good which is faithful to its lord.' Then they began that famous battle which is called the Hjadnings' Strife, and they fought all that day, but at evening the kings went to their ships. NowHildrwent to the slain by night, and with magicquick- ened all those that were dead. The next day the kings went to the battlefield and fought, and so did all those that had fallen on the day before. So the fight went one day after the other: all who fell, and all those weapons which lay on the field, and the shields also, were turned to stone; but when day dawned, up rose all the dead men and fought, and all weapons were renewed. It is said in songs that in this fashion the Hjadnings shall continue unto the Weird of the Gods. Bragi the Skald composed verses after this tale in Ragnarr Lodbrok's Song of Praise:

And the beloved Maiden
Of the veins' blood-letting
Purposed to bring, for wrath's sake.
The bow-storm to her father:
When the ring-wearing lady,
The woman full of evil.
Bore the neck-ring of War-Doom
To the Battler of the Wind's Steeds.

That gory Wound-Amender
To the glorious Monarch offered
The necklace not for fear's sake,
At the mote of fatal weapons:
Ever as restraining battle
She seemed, although she goaded
Warriors to walk the death-road
With the ravening Wolf's dire Sister.
The Prince of Folk, the Land-God,
Let not the fight, wolf-gladdening.
Halt, nor slaughter on the sands cease.
Hate, deadly, swelled in Hogni,
When the stern Lords of Sword-Din
Sought Hedinn with stern weapons,

Rather than receive
The necklet-rings of Hildr.
And that baleful Witch of Women,
Wasting the fruits of victory.
Took governance on the island
O'er the axe, the Birnie's Ruin;
All the Ship-King's war-host
Went wrathful 'neath the firm shields
Of Hjarrandi, swift-marching
From Reifnir's fleet sea-horses.
On the fair shield of Svolnir
One may perceive the onslaught;
Ragnarr' gave me the Ship-Moon,
With many tales marked on it.
* See page i6i.

THE POESY OF SKALDS 191

Battle is called Storm of Odin, as is recorded above; so
sang Viga-Glumr:
I cleared my way aforetime
Like earls to lands; the word went
Of this among the Storm-Staves,
The men of Vidrir's Sword-Wand.
Here battle is called Storm of Vidrir, and the sword is the Wand of Battle; men are Staves of the Sword. Here, then, both battle and weapons are used to make metaphors for man. It is called 'inlaying,' when one writes thus.

"The shield is the Land of Weapons, and weapons are
Hail or Rain of that land, if one employs figures of later
coinage.
L. "How should the ship be periphrased? Call it Horse or Deer or Snowshoe of the Sea-King, or of Ship's Rigging, or of Storm. Steed of the Billow, as Hornklofi sang:

The Counsel-Stern Destroyer
Of the pale Steed of the Billow
When full young let the ships' prows
Press on the sea at flood-tide.
Geitir's Steed, as Erringar-Steinn sang:

But though to the skald all people
This strife from the south are telling,
We shall yet load Geitir's Sea-Steed
With stone; we voyage gladly.
192 PROSE EDDA

Sveidi's Reindeer:

O Son of Sveinn strife-valiant,
Thou comest with Sveidi's Reindeer,
Long of seam, on the Seat of Solsi;
The Sound-Deer from land glided.
So sang Hallvardr. Here the ship is also called Deer of the Sound; and the Sea is called Solsi's Seat. Thus sang Thordr Sjareksson:

The swift Steed of the Gunwale

Around Sigg veered from northward,

The gust shoved Gylfi's Stream's Mirth,

The Gull's Wake-Horse, to southward

Of Aumar, laying fleetly

Both Kormt and Agdir's coastline

Along the stern; by Listi

The Leek's Steed lightly bounded.

Here the ship is called Steed of the Gunwale; and the sea is Gylfi's Land; the sea is also called Gull's Wake. The ship is called Horse, and further. Horse of the Leek: for Meek' means 'mast.' And again, as Markiis sang:

The Stream's Winterling waded

Stoutly the Firth-Snake's Snow-Heaps;

The Tusker of the Mast-Head

Leaped o'er the Whale's spumed House-Tops;

The Bear of the Flood strode forward

On the ancient paths of sea-ships;

THE POESY OF SKALDS 193

The Stay's Bear, shower-breasting,

Broke the Reef's splashing Fetter.
Here the ship is called Winterling of the Stream : a bear- cub is called a Winterling; and a bear is called Tusker; the Bear of the Stay is a ship.

The ship is also called Reindeer, and so Hallvardr sang, as we have written before; and Hart, as King Haraldr Sig- urdarson sang:

By Sicily then widely

The Seam cut: we were stately;

The Sea-Hart glided swiftly

As we hoped beneath the heroes.

And Elk, as Einarr sang:

The ring's mild Peace-Dispenser,
The princely hero, may not
Long bide with thee, if something
Aid not; we boune the Flood's Elk.
And Otter, as Mani sang:

What, laggard carle with gray cheeks.
Canst do among keen warriors
On the Otter of the Sea- Waves?
For thy strength is ebbing from thee.
Wolf, as Refr sang:

And the Hoard-Diminisher hearkened
To Thorsteinn; true my heart is
194 PROSE EDDA

To the Lord of the Wolf of Billows
In the baleful Wrath- Wand's conflict.
And Ox also. The ship is called Snowshoe, or Wagon, or Wain. Thus sang Eyjolfr the Valiant Skald:

Late in the day the young Earl
In the Snowshoe of Landless Waters
Fared with equal following
To meet the fearless chieftain.
Thus sang Styrkarr Oddason :

Hogni's host drove the Wagons
Of Rollers o'er Heiti's Snow-Heaps,

Angrily pursuing
The great Giver of Flood-Embers.
And as Thorbjorn sang:

The Freighter of Wave-Crests' Sea-Wain
Was in the font of christening,
Hoard-Scatterer, who was given
The White Christ's highest favor.

LI. "How should one periphrase Christ? Thus: by call- ing Him Fashioner of Heaven and Earth, of Angels, and of the Sun; Governor of the World and of the Heavenly Kingdom and of Jerusalem and Jordan and the Land of the Greeks; Counsellor of the Apostles and of the Saints. Ancient skalds have written of Him in metaphors of Urdr's Well and Rome; as Eilifr Gudrunarson sang:

So has Rome's Mighty Ruler
In the Rocky Realms confirmed
His power; they say He sitteth
South, at the Well of Urdr.
Thus sang Skapti Thoroddsson:

The King of Monks is greatest
Of might, for God all governs;
Christ's power wrought this earth all,
And raised the Hall of Rome.
King of the Heavens, as Markus sang:

The King of the Wind-House fashioned
Earth, sky^ and faithful peoples;
Christ, sole Prince of Mortals,
Hath power o'er all that liveth.
Thus sang Eilifr Kiilnasveinn:

The Host of the beaming World's Roof
And the Band of Illustrious bow down
To the Holy Cross; than all glory
Else the Sole Sun's King is brighter.
Son of Mary, as Eilifr sang further:

The bright Host of Heaven boweth
To Mary's Bairn: He winneth.
The Gentle Prince, of glory
The true might, God and man both.

King of Angels, as Eilifr sang again :

The goodly might of God's friend
Is better than men guess of;
Yet the Gracious King of Angels
Is dearer than all, and holier.
King of Jordan, as Sigvatr sang:

Four angels the King of Jordan
Sent long ago through aether
To earthward; and the stream washed
The holy head of the World's Lord.
King of Greeks, as Arnorr sang:

I have lodged for the hero's ashes
Prayers with the Lordly Warder
Of Greeks and men of Gardar:
Thus I pay my Prince for good gifts.
Thus sang Eilifr Kulnasveinn:

The Glory of Heaven praises

Man's Prince: He is King of all things.

Here he called Christ, first. King of Men, and again, King of All. Einarr Skiilason sang:

He who compasseth. Bright in Mercy,
All the world, and gently careth
For all, caused the realm of Heaven
To ope for the valiant ruler.
THE POESY OF SKALDS 197

LII. "There the metaphors coincide; and he who interprets the language of poesy learns to distinguish which king is meant; for it is correct to call the Emperor of Constanti- nople King of Greeks, and similarly to call the king who rules over the land of Jerusalem King of Jerusalem, and also to call the Emperor of Rome King of Rome, and to call him King of Angles^ who governs England. But that periphrasis which was cited but now, which called Christ King of Men, may be had by every king. It is proper to periphrase all kings by calling them Land-Rulers, or Land- Warders, or Land-Attackers, or Leader of Henchmen, or Warder of the People. Thus sang Eyvindr Skald-Despoiler:

Who filled the ravens
From life was reft
By the Earth-Rulers
At Oglo.^
And as Glumr Geirason

sang

The Prince beneath the helmet
Reddened the sword hone-hollowed
On the Geats: there the Land- Warder
Was found in the grinding spear-din.
As Thjodolfr sang:

'T is my wish that the glorious Leader
Of Henchmen, the Glad-hearted,
Should leave his sons the heritage
And the sod of his fair freehold.
' The reverse of Gregory's pun : "Non Angli sed angeli." ^ See page 98.

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As Einarr sang:

The valiant-souled Earth-Warder
On his stern head the helm bears;
The bard before heroes telleth
The fame of the King of Hordland.
It is right also to call him King of Kings, under whom are tributary kings. An emperor is highest of kings, and next under him is that king who reigns over a nation; and each of these is equal to the other in the periphrases made of them in poesy. Next to them are those men who are called earls or tributary kings: and they are equal in periphrasis with a king, save that one may not term them kings of nations. And thus sang Arnorr Earl's Skald concerning Earl Thorfinnr:

Let the men hear how the Earl's King,
Hardy of mind, the sea sought:
The overwhelming Ruler
Failed not to thwart the ocean.
Next to these in the figures of poesy are those men who are called chiefs : one may periphrase them as one might a king or an earl, calling them Dispensers of Gold, Wealth- Munificent, Men of the Standards, and Captains of the Host, or Van-Leaders of the Array or of Battle; since each king of a nation, who rules over many lands, appoints trib- utary kings and earls in joint authority with himself, to administer the laws of the land and defend it from attack in those parts which lie far removed from the king. And in those parts they shall be equal with the king's self in giving

judgment and meting punishment. Now there are many districts in one land; and it is the practice of kings

to ap- point justiciars over as many districts as one chooses to give into their hands. These justiciars are called chiefs or landed- men in the Danish tongue, reeves in Saxony, and barons in England. They are also to be righteous judges and faith- ful warriors over the land which is entrusted to them for governance. If the king is not near, then a standard shall be borne before them in battle; and then they are quite as lawful war-captains as kings or earls.

"Next under them are those men who are called frank- lins : they are those freeholders who are of honorable kin- dred, and possessed of full rights. One may periphrase them by calling them Wealth-Givers, and Protectors, and Re-- concilers of Men; headmen also may have these titles.

" Kings and earls have as their following the men called henchmen and house-carles; landed-men also have in their service those who are called henchmen in Denmark and Sweden, and house-carles in Norway, and these men swear oaths of service to them, even as henchmen do to kings. The house-carles of kings were often called henchmen in the old heathen time. Thus sang Thorvaldr Blending Skald:

Hail, King, swift in the onset!
And thy sturdy house-carles with thee!
In their mouths men have my verses,
Made for a song of praising.
King Haraldr Sigurdarson composed this:

The man full mighty waiteth
The filling of the King's seat;

Oft, I find, to the Earl's heels
Throngs my host of house-carles.
Henchmen and house-carles may be periphrased by call-
ing them House-Guard, or Wage-Band, or Men of Honor:
thus sang Sigvatr:
I learned the Warrior's Wage-Band
On the water fought that battle
Newly: 't is not the smallest
Snow-shower of Shields I tell of.
And thus also:

When on the Steed of Cables

The clashing steel was meeting,

'T was not as when a maid bears

The Chief's mead to the Honor-Winners.

The service-fee which headmen give is called wages and gifts; thus sang Ottarr the Swarthy:

I needs must use the Breaker
Of the Battle-Glow of good men;
Here is the watch war-doughty
Of the Wise King assembled.'
Earls and chiefs and henchmen are periphrased by calling them Counsellors or Speech-Friends or Seat-Mates of the King, as Hallfredr sang:

' See page 176.

The Counsellor battle-mighty
Of the Prince, whom boldness pleases,
Lets the feud-fiery weeds of Hogni,
Hammer-beaten, clash upon him.
As Snaebjorn sang:

The Speech-Friend of Kings letteth
The long-hulled steer-rope's Race-Horse
Steady the swordlike steel beak
Of the ship against the stern wave.
Thus sang Arnorr:

My young sons do bear for my sake
Grave sorrow for the slaughter
Of the Earl, destroyed by murder.
The Bench-Mate of our Monarch.
King's Counsel-Friend, as Hallfredr sang:

In council 't was determined
That the King's Friend, wise in counsel,
Should wed the Land, sole Daughter
Of Onarr, greenly wooded.'
One should periphrase men by their kindred; as Kormakr

sang:

Let the son of Haraldr's true friend
Give ear, and hearken to me:
I raise my song, the Yeast-Stream
Of Syr's snow-covered Monsters.
* See page 136.

He called the Earl True Friend of the King, and Hakon,
Son of Earl Sigurdr. And Thjodolfr sang thus concerning
Haraldr:
About (5lafr's sire

Waxed the steel-knife-storm's ire,

That of wightness each deed

Is worthy fame's meed.

And again:

Jarizleifr could espy
Where the king passed by:
The brave, sainted lord's kin
Stoutly praise did win.
And again he sang:

Breath-bereft is he
Who o'er all bore the gree, —
Of chiefs kinsman mild,
Haraldr's brother's child.
Arnorr also sang thus in Rognvaldr s Song of Praise

Heiti's war-good kinsman
Made wedlock-kindred with me:
The earl's strong tie of marriage
Made honor to us rendered.
And again, concerning Earl Thorfinnr, he sang:

The thin-made swords bit keenly
Old Rognvaldr's kin, to southward
THE POESY OF SKALDS 203

Of Man, where rushed the strong hosts
Under the sheltering shield-rims.
And he sang further:

0 God, guard the glorious
Kin-Betterer of great Turf-Einarr
From harm; I pray, show mercy
To him whom faithful chiefs love.
And Einarr Tinkling-Scale sang:

The House-Prop of the Kindred
Of Hilditonn shall not lack
Hardihood more munificent;
1 am bound to maintain praises.

LHI. "How are the uninvolved terms of poesy made? By calling each thing by its proper name. What are the simple terms for poesy? It is called Poetry, Glorifying, Song, Laud, and Praise. Bragi the Old sang this, when he was travelling through a forest late at evening: a troll- woman hailed him in verse, asking who passed:

^Trolls do call me
Moon's . . .
... of the giant.
Storm-sun's (?) bale,
Fellow-in-misery of the sibyl.
Warder of the circled ring-earth,
Wheel-devourer of the heaven.
What is the troll but that?"
* "Eru trbll-kenningar, sumar myrkar." Jonsson, p. 403.

He answered thus:

'Skalds do call me
Vidurr's Shape-Smith,
Gautr's Gift-Finder,
Bard not faulty,
Yggr's Ale-Bearer,
Song's Arrayer,
Skilled Smith of Verse:
What is the Skald but this?'
And as Kormakr sang:

I make more Glorifying

By far o'er Hakon's great son:

I pay him the song-atonement

Of the gods. In his wain Thor sitteth.

And as Thordr Kolbeinsson sang:

The Shield-Maple let many swift ships
And merchant-craft, and speedy
War-boats o'er the sea pour;
The skald's ready Song of Laud waxed,
Laud, as Ulfr Uggason sang:

Now the stream to the sea cometh;
But first the Laud I sang forth
Of the Messenger of Sword-Rain:
Thus I raise the praise of warriors.
Here poesy is called praise also.

THE POESY OF SKALDS 205

LI V. " How are the gods named ? They are called Fetters, as Eyjolfr the Valiant Skald sang:

Eirikr draws the lands beneath him
At the pleasure of the Fetters,
And fashions the Spear-Battle.
And Bonds, as Thjodolfr of Hvin sang:

The skilful God-Deceiver
To the Bonds proved a stern sharer
Of bones: the Helmet-Hooded
Saw somewhat hindered seething/
Powers, as Einarr Tinkling-Scale sang:

I say, the Mighty Powers
Magnify Hakon's empire.
Jolnar,"^ as Eyvindr sang:

We have fashioned
The Feast of Jolnar,
The Prince's praise-song.
Strong as a stone bridge.
Deities,^ as Kormakr sang:

' See page 130.

* This word, in the singular, is one of the names of Odin. I can find no ety- mology for it.

^ A rare and doubtful word. According to Cl.-Vig., the word occurs only twice : Tngl, S,, ch. ii, and here. Cl.-Vig. holds that the word probably means priests: "The diar of the TngL S. were probably analogous to the Icel. godi, from god (deus)'* (p. 100).

The Giver of Lands, who bindeth
The sail to the top, with gold-lace
Honors him who pours Deities' verse-mead;
Odin wrought charms on Rindr.'

LV. "These names of the heavens are recorded (but we have not found all these terms in poems; and these skaldic terms, even as others, are not meet for use in skaldic writ- ing, methinks, unless one first find such names in the works of Chief Skalds): Heaven, Hlyrnir, Heidthornir, Storm- Mimir, Long-Lying, Light-Farer, Driving, Topmost Sky, Wide-Fathom, Vet-Mimir, Lightning, Destroyer, Wide- Blue. The solar planet is called Sun, Glory, Ever-Glow, All-Bright, Sight, Fair Wheel, Healing Ray, Dvalinn's Playmate, Elfin-Beam, Doubtful-Beam, Luminary. The lunar planet is called Moon, Waxer, Waner, Year-Teller, Mock-Sun, Fengari,^ Glamour, Haster, Crescent, Glare.

LVL "Which are the simple terms for Earth? She is called
Earth, as Thjodolfr sang:
The hardy Point-Rain's Urger
Oft caused the harsh sword-shower.
Ere under him the broad Earth
With battle he subjected.
Field, as Ottarr sang:

The Prince guards the Field:
Few kings are so mighty;
' See page loo.

^- "Byzant. (peyydpL] an air. Xe7. " (Cl.-Vig.,p. 151).

Oleifr fattens the eagle, —
Foremost is the Swedes' King.
Ground, as Hallvardr sang:

The broad Ground, 'neath the venom-cold Adder

Bound, lies subject to the Warrior

Of the Island-Fetter's heaped gold;

The Hone-Land's Lord the hoard dispenseth.

Haudr,^ as Einarr sang:

Brave heroes are defending

The hard Haudr of famous princes
With the sword; oft splits the helmet
Before the furious edge-storm.
Land, as Thordr Kolbeinsson sang:

The Land, after the battle,

Was laid low from Veiga northward

To Agdir south, or farther:

Hard is song in conflict.

Fief, as Ottarr sang :

Thou, fierce War-Staff, maintainedst
The Hef despite two Monarchs
With heroes' kin, where the ravens
Starved not; keen-hearted art thou.*
I ((

2

Etymology not known" (Cl.-Vig., p. 241).
See pages 180, 181.
2o8 PROSE EDDA

Hlodyn/ as Volu-Steinn sang:

I remember how murky earth yawned
With graven mouth for the Sender
Of the Gold-Words of the Giant
Of the hard bones of Green Hlodyn.
Country, as tJlfr Uggason sang:

But the flashing-eyed stifF Edge-Rope
Of the Earth stared past the gunwale
At the Rowan-Tree of the Country
Of Stone, the Giant-Tester.^
Fj6rgyn,'as is said here:

I was faithful to the free Payer

Of the stream-bed of Fjorgyn's Serpent;

May honor be closely guarded

By the Giver of the Giant's Stream-gold.

LVII. " It is correct to periphrase blood or carrion in terms of the beast which is called Strangler,"* by calling them his Meat and Drink; it is not correct to express them in terms of other beasts. The Strangler is also called Wolf. As Thjodolfr sang:

Enough guesting to the Ravener
Was given, when the Son of Sigurdr
' A personification. ^ See page 179.

3 Cf. Goth, fairguni (= a. mountain) and A.-S. fyr gen. A personification:

Fjorgynn is father of Frigg and of Jord (Earth).

* ^^^g^> cf. A.-S. iveargy Ger. -ivurgen.

Came from the North, the Wolf
To lure from the wood to the wound.
Here he is called Ravener also.
Greedy One, as Egill sang:
The Greedy One gashed
Grisly wounds, when plashed
The red Point-Creek
On the raven's beak.
Witch-Beast, as Einarr sang:

The Gotha, cold with venom,
With hot Wound-Gush was reddened;
The Witch-Beast's warm drink, mingled
With the water, in the sea poured.
She- Wolf, as Arnorr sang:

The She-Wolf's evil Kindred
Swallowed the corpse, harm-swollen,
When the green sea was turned
To red, with gore commingled.
Strangler, as Illugi sang

There was happiness for the Strangler
When my lord pursued hosts full many;
With the sword the Necklet-Minisher

Pierced the swart Snake of the Forest.
2IO PROSE EDDA

Thus sang Hallr:

He sated the Heath-Beasts' Hunger:

The hoar howler in wounds gladdened;

The king reddened the Wild One's mouth-hairs, —

The Wolf went to drink of the wound.

And again, as Thordr sang:

In blood Gjalp's Stud-Horse waded,

The dusty pack got fullness

Of the Greedy One's Wheat; the howler ^

Enjoyed the Ravener's Gore-Drink.

The bear is called Wide-Stepper, Cub, Winterling, Ourse, Gib-Cat, Tusker, Youngling, Roarer, Jolfudr,^ Wilful- Sharp, She- Bear, Horse-Chaser, Scratcher, Hungry One, Blomr,' Bustler. The hart is called Modrodnir,^ Dalarr/ Dalr,^ Dainn,"* Dvalinn,"* Duneyrr,"^ Durathror/ These are the names of horses enumerated in the Rhymes of Thor- grimr : ^

Hrafn^ and Sleipnir,

The famous horses;

Valr^ and Lettfeti;

Tjaldari ^ was there too;

Gulltopr and Goti;^

I heard Soti ^° told of;

Mor " and Lungr " with Marr.^'

* Meaning? ^ Angry-minded? ^ Meaning?

^ These are the names of the harts that feed on the leaves of the Ash Ygg-

drasill. See Gylfag.^ ch. xvi.

^ For meanings not given in footnotes, see Gylfag.^ch. xv, and Skalds,, ch. xvii.

^ Raven. 7 Hawk. « Racer? (Cl.-Vig., p. 635). 9 ?

^° Soot-Colored. Dark-Gray. '- ? '3 steed.

Vigg' and Stufr'

Were with Skaevadr; ^

Blakkr"* could well bear Thegn;

Silfrtoppr and Sinir;^

I heard Fakr ^ spoke of;

GuUfaxi and Jor ^ with the Gods were.

21 I

Blodughofi^ hight a horse

That they said beareth

The strength-eminent Atridi;

GisPand Falhofnir;^^

Glaer" and Skeidbriniir;'^

Mention, too, was made of Gyllir.

These also are recorded in Kalfsvisa:

13

Dagr rode Drosull,^^

And Dvalinn rode Modnir;

Hjalmther, Hafeti;^^

Haki rode Fakr;

The Slayer of Beli

Rode Blodughofi,

And Skaevadr was ridden

By the Ruler of Haddings.

15

Vesteinn rode Valr,
And Vifill rode Stufr;
Meinthjofr rode Mor,
» Carrier.

2 Stump.

3 Hoof-Tosser.

^ Black.

^ Sinewy.

6 Jade.

^ Horse, Steed.

8 Bloody-Hoof.

^ Hostage.

»° Hollow-Hoof.

** Shining.

'^ Swift-Runner.

»3 Golden.

^ Roamer

»s Spirited.

'6 High-Heels.

And Morginn on Vakr;'

Ali rode Hrafn,

They who rode onto the ice:

But another, southward,

Under Adils,

A gray one, wandered.

Wounded with the spear.

Bjorn rode Blakkr,
And Bjarr rode Kertr;^
AtU rode Glaumr,^
And Adils on Slongvir;^
Hogni on Holvir,^
And Haraldr on Folkvir;^
Gunnarr rode Goti,^
And Sigurdr, Grani/
Arvakr^ and Alsvidr^° draw the Sun, as is written before; Hrimfaxi " or Fjorsvartnir ^^ draw the Night; Skinfaxi ^^ and Gladr '^ are the Day's horses.

"These names of oxen are in Thorgrimr's Rhymes:

Of all oxen the names
Have I accurately learned, —
Of these: Raudr" and Hoeiir,"
Rekinn^^and Hyrr,*'
* Watchful, Nimble, Ambling, or perhaps Hawk.

* Related to Kerti = a candle? ^ Tumult. '* Slinger. ^ Horse; etymology? ^ ? ^ Goth.

8 Shining-Lip ? (Jonsson). 9 Early- Wake. '° All-Swift.

'* Frosty-Mane. *^ Swart-Life. ^^ Shining-Mane.

^* Bright, or Glad.

»5Red. '6 Meet. '^ driven. ^^ GtntXt.

THE POESY OF SKALDS 213

Himinhrjodr' and Apli,^
Arfr' and Arfuni/
These are names of serpents: Dragon, Fafnir, Mighty
Monster, Adder,Nidh6ggr,Lindworm, She-Adder, Goinn,^
Moinn,^ Grafvitnir,^ Grabakr,^ Ofnir,^ Svafnir,^ Hooded
One.
Neat-Cattle : Cow, calf, oxen, heifer, yearling, steer, bull.

Sheep: Ram, buck, ewe, lamb, wether.

Swine : Sow, she-pig, boar, hog, suckling.

LVni. "What are the names of the air and of the winds? Air is called Yawning Void and MiddleWorld, Bird- Abode, Wind-Abode. Wind is called Storm, Breeze, Gale, Tem- pest, Gust, Blowing. Thus does one read in Alsvinnsmal :

Wind 't is called among menfolk,

And Waverer with the gods, —

Neigher the great powers name it;

Shrieker the giants.

And Shouter elves call it;

In Hel Clamorer 't is called.

The Wind is also called Blast.

LIX. "Two are those birds which there is no need to peri- phrase otherwise than by calling blood and corpses their Drink and Meat: these are the raven and the eagle. All other male birds may be periphrased in metaphors of blood

' Heaven-Bellowing, or perhaps Heaven-Destroyer. ^ Calf.

3 Bull 5 properly = cattle, pecus^ fee-, hence, inheritance. ** Heir ; cf. with 3.

^ For these names and their meanings, see Gylfag.^ ch. xvi.

or corpses; and then their names are terms of the eagle or the raven. As Thjodolfr sang:

The Prince with Eagle's Barley
Doth feed the bloody moor-fowl:
The Hord-King bears the sickle
Of Odin to the gory Swan's crop;
The Sater of the Vulture
Of the Eagle's Sea of corpses
Stakes each shoal to the southward
Which he wards, with the spear-point.

These are names of the raven: Crow, Huginn,^ Muninn,^ Bold of Mood, Yearly Flier, Year-Teller, Flesh-Boder. Thus sang Einarr Tinkling-Scale:

With flesh the Host-Convoker

Filled the feathered ravens:

The raven, when spears were screaming.

With the she-wolPs prey was sated.

Thus sang Einarr Skulason:

He who gluts the Gull of Hatred,
Our precious lord, could govern
The sword; the hurtful raven
Of Huginn's corpse-load eateth.

And as he sang further:

But the King's heart swelleth.
His spirit flushed with battle,

' For the meaning of these names (which are those of Odin's Ravens), see Gylfag.y ch. xxxviii.

Where heroes shrink; dark Muninn
Drinks blood from out the wounds.

As Viga-Glumr sang:

When stood the shielded Maidens
Of the gory sword, strife-eager,
On the isle; the Bold of Mood then

Received the meat of wound-blood.
As Skuli Thorsteinsson sang:

Not the hindmost in the hundred
Might Hlokk of horns have seen me,
Where to the Yearly Flier
I fed the wounds full grievous.
The erne is called Eagle, Old One, Storm-Shearer, Inciter, Soarer, Wound-Shearer, Cock. As Einarr sang:

With blood the lips he reddened
Of the black steed of Jarnsaxa;
With steel Erne's meat was furnished:
The Eagle slit the WolPs Bait.
As 6

ttarr sang:

The Erne swills corpse-drink.
The She-wolf is sated.
The Eagle there feedeth.
Oft the wolf his fangs reddens.
2i6 PROSE EDDA

As Thjodolfr sang:

The Spoiler of the Lady

Swiftly flew with tumult

To meet the high God-Rulers,

Long hence, in Old One's plumage/

And as stands here:

With skill will I rehearse

Of the Storm-Shearer my verse.

And again as Skiili sang:

Early and late with sobbing

I wake, where well is sated

The hawk of the Cock's blood-ocean:

Then the bard heareth good tidings.

LX. "What are the names of the Sea? It is called Ocean, Main, Wintry, Lee, Deep, Way, Weir, Salt, Lake, Fur- therer. As Arnorr sang, and as we have written above:

Let men hear how the Earls' King,
Hardy of mind, the Sea sought;
The overwhelming Ruler
Failed not to resist the Main.*
Here it is named Sea, and Main also.
"Ocean, as Hornklofi sang:
When the man-scathing Meeter
Of the Mansion of the Rock-Reefs
* See page 130. ^ See page 198.

Thrust the Forecastle-Adder
And the skiff out on the Ocean.
In the following verse it is called Lake as well : thus sang

Einarr:

The Lake doth bathe the vessel,
Where the sea 'gainst each side beateth,
And the bright wind-vanes rattle;
The surf washes the Flood-Steeds.
Here it is called Flood also. Thus sang Refr, as was said

before:

Wintry One's' wet-cold Spae-Wife
Wiles the Bear of Twisted Cables
Oft into ^gir's wide jaws,
Where the angry billow breaketh.^
Deep, as Hallvardr sang:

The Sword-Shaker bids be pointed
The prow of the hardy ship-steed
Westward in the girdle
Of all lands, the Watery Deep.
Way, as here:

On our course from land we glided.
On the Way to the coast of Finland:
I see from the Ship's Road, eastward.
The fells with radiance gleaming.
Weir, as Egill sang:

^Gymir. See Gering, Die Edda, p. 53, note 2. ^ See page 138.

2i8 PROSE EDDA

I sailed o'er the Weir
To the West: I bear
Odin's Heart-Sea.
So it stands with me.
Ocean, as Einarr sang:

Many a day the cold Ocean

Washes the swarthy deck-planks

'Neath the gracious Prince; and Snow-Storm

Furrows Mona's Girdle.

Salt, as Arnorr sang:

The hardy King the Salt plowed
From the east with hull ice-laden:
Brown tempests tossed the Lessener
Of Surf-Gold toward Sigtiin.
Furtherer, as Bolverkr sang:

Thou didst summon from fair Norway
A levy the next season,
With Din-Surf's ships the Furtherer
Didst shear; o'er decks the sea poured.
Here the sea is called Din-Surf also.
Wide One, as Refr sang:
To its breast the Stay's steed taketh
The Home of Planks, beak-furrowed,
And tosses the Wide One over
The hard side; the wood suffers.
THE POESY OF SKALDS 219

Dusky One, as Njall of the Burning sang:

We sixteen pumped, my Lady,

In four oar-rooms, but the surge waxed:

The Dusky One beat over

The hull of the driven sea-ship.

These are other names for the Sea, such as it is proper to use in periphrasing ships or gold.

"Ran, it is said, was iEgir's wife, even as is written here :

To the sky shot up the Deep's Gledes,
With fearful might the sea surged:
Methinks our stems the clouds cut, —
Ran's Road to the moon soared upward.
The daughters of iEgir and Ran are nine, and their names are recorded before: Himinglaeva,^ Diifa," Blodughadda,^ Hefring,^ Udr,^ Hr6nn,' Bylgja,' Dr6fn,' Kolga.^ Einarr Skulason recorded the names of six of them in this stanza, beginning:

Himinglaeva sternly stirreth.
And fiercely, the sea's wailing.
Welling Wave,^° as Valgardr sang:

Foam rested in the Sea's bed:
Swollen with wind, the deep played,
* That through which one can see the heaven (Jonsson).

^ The Pitching One (Jonsson). ^ Bloody-Hair. ■* Riser.

s Frothing Wave. ^ Welling Wave. ^ Billow. ^ Foam-Fleck.

9 Poetical term for Wave. "The Cool One" (Jonsson).

^° In the following stanzas, for the sake of consistency, I have been obliged to

translate the names, since they are employed in the stanzas as common nouns,

And the Welling Waves were washing
The awful heads of the war-ships.
Billow, as Uttarr the Swarthy sang:

Ye shear with shaven rudder
Billows moisty-deep; the broad sheet.
Which girls spun, on the mast-head
With the Roller's Reindeer sported.
Foam-Fleck, as Ormr sang:

The hawk-like, heedful Lady

Has every virtue: Lofn

Of the Foam-Fleck's flame-gold, faithful

As a friend, all faults renounceth.

Wave-Borne, as Thorleikr the Fair sang:

The sea wails, and the Wave-Borne
Bears bright froth o'er the red wood.
Where gapes the Roller's Brown Ox,
With mouth gold-ornamented.
Shoal, as Einarr sang:

Nor met the Forward-Minded,
Where the fierce sea on our friends falls;
I think the Shoal becalmed not
The Ship, Wood of the Waters.
Fullness, as Refr sang:

rather than as proper names. It is beyond my ability to translate Himingl^'va briefly.

Downward the Fells of Fullness
Fall on the Bear of Tackle:
Now forward Winterling stirreth,
The ship, on Glammi's sea-path.
Comber/ as here :

The Comber fell headlong o'er me;
The Main called me home unto it:
I accepted not the Sea's bidding.
Breaker, as Ottarr sang

In burst the ship-sides thin;
Rushed the Breaker downward; flushed

Stood the wind, bane of the wood;
Men endured wild tempest then.
Wave, as Bragi sang

The Giver of the Wave's Coals,
Who cut Thor's slender tackle.
The Line of the Land of Sea-Mews,
Loved not to fight the wroth sea.
Sound, as Einarr sang:

I sheared the Sound
From Hrund south-bound;
My hand was gold-wound
When the Giver I found.
* So Cl.-Vig. Literally, the word means ojni?ious, foreboder.

Fjord, as Einarr sang:

Next I see a serpent
Carved well on the splendid ale-horn:
Let the fjord-Fire's Dispenser
Learn how for that I pay him.
Wetness, as Markus sang:

I'll not lampoon the Chatterer,
Lord of the fearful sword-blade,
Who squanders the Sun of Wetness:
111 is he who spoileth verses.
LXI. " What are the names of fire ? Even as is written here

Not seldom does the fire blaze
Which Magnus sets: the stalwart
Ruler burns habitations:
Houses blow reek before him.
Glow, as Valgardr sang:

Fierce Glow, with red-hot embers.
Swiftly from the soot flared;
Straight o'er the tottering dwellings
Stood up the dense smoke-columns.
Bale, as here

Haki was burned on Bale,

Where the sea's broad wake weltered,

THE POESY OF SKALDS 223

Gledes, as Grani sang:

I think the Gledes diminished . . .
Glammi's tracks; thus the king kindled.
Embers, as Atli sang:

With blood the axe is reddened,
Embers wax, burn many houses.
Halls stand aglow; now rages
The Gem; good men are falling.
Here fire is called Gem also.
Vapor, as here:
Half-built, by the Nid's side
Burn the All-Ruler's dwellings;
I think fire razed the hall's pride:
Vapor shot rime on the people.
Hot Ashes, as Arnorr sang

The Isle-Danes' wrathful Harmer

With the Raumar spared not hard counsel

Hot Ashes made them calmer;

The Heinir's threatening words hushed.

Flames, as Einarr sang:

Flame soon was alight.
And swiftly took flight
All Hising's host:
The fight they lost.
224 PROSE EDDA

Flare, as Valgardr sang:

The sturdy king's bright Flare soared
Above the castle's bulwark;
The vikings burst in grimly:
Grief on the maid descended.

Lowe, as Haldorr sang:

There did ye share their jewels,
While o'er the host the Shield's Lowe,
The sword, shrieked fiercely : never
Wert thou spoiled of conquest.
LXIL"These are time-names: Cycle, Days of Yore, Gen- eration, Lang-Syne, Year, Season,Winter, Summer, Spring, Autumn, Month, Week, Day, Night, Morning, Eve, Twi- light, Early, Soon, Late, Betimes, Day before Yesterday, Yester Eve, Yesterday, To-morrow, Hour, Moment. These are more names of Night in Ahvinnsmal:

Night 't is called among men.

And among the gods, Mist-Time;

Hooded Hour the Holy Powers know it;

Sorrowless the giants.

And elves name it Sleep-Joy;

The dwarves call it Dream-Weaver.

[" It is autumn from the equinox till the time when the sun sets three hours and a half after noon; then winter endures till the equinox; then it is spring till the moving-days;^ then

" In May.

summer till the equinox. The month next before winter is called Harvest-Month; the first in winter is the Month of Cattle-Slaughter; then Freezing Month, then Rain-Month, then the Month of Winter's Wane, then Goi;^ then Single- Month, then Cuckoo-Month and Seed-Time, then Egg- time and Lamb-Weaning-Time; then come Sun-Month and Pasture Month, then Haying-Season; then Reaping Month.] ^

LXni. "What are the simple terms for men? Each, in himself, is Man; the first and highest name by which man is called is Emperor; next to that. King; the next thereto. Earl: these three men possess in common all the follow- ing titles: All-Ruler, as this song showeth:

I know all All-Rulers
East and south, o'er the Ships' seat:
Sveinn's son in proof is better
Than any other War-Prince.
Here he is called War- Prince also; for this reason he is called All-Ruler, that he is sole Ruler of all his

realm. Host-Arrayer, as Gizurr sang:

The Host-Arrayer feedeth
The wolf and the raven in folk-mote;
Olafr gladdens, in Skogul's sharp showers
Of battle, the geese of Odin.
' I cannot find the meaning of this word.

^ "This passage, which U lacks, is clearly a later addition." Jonsson, Copen- hagen ed. (1900), p. 138, footnote.

"A King is called Host-Arrayer because he divides his
war-host into companies.
Leader, as Ottarr the Swarthy sang:
The Leader taketh
Odin's loved Wife,
The lordless land;
His a warrior's life.
Lord or Lording, as Arnorr sang:

The Lord of Hjaltland, highest
Of heroes, gained the victory
In every thunderous sword-clash:
The bard will extol his glory.
An earl is called Host-Duke, and a king also is so termed,
forasmuch as he leads his host to battle. Thus sang Thjo-
dolfr:
He who put to shame the Host-Duke

Thrust out the eyes of prisoners, —

He who speeds the sacrifices;

In song I chant his praises.

Signor, or Senor, as Sigvatr sang:

O Norway's gracious Signor,
Grant the wretched, as the happy,
May now enjoy thy wise laws;
Give greatly, hold thy word!
Munificent One, as Markiis sang:

The Munificent Prince brought fire's destruction
O'er the base people; to the pirates
Death was fated: Thief-Compeller,
South at Jom highest flame-glow kindle!
Illustrious One, as Hallvardr sang:

No Illustrious One nearer
Under Earth's Hazel liveth
Than thou, O Monks' Upholder:
The Gold-Minisher Danes protecteth.
Land-Driver, as Thjodolfr sang:

The guileless Land-Driver sprinkles
Kraki's gleaming barley,
as was written before;^ he is called so because he drives his host about the lands of other kings, or drives a host out of his own land.

LXIV. "There was a king named Halfdan the Old, who was most famous of all kings. He made a great sacrificial feast at mid-winter, and sacrificed to this end, that he might live three hundred years in his kingdom; but he received these answers : he should not live more than the full life of a man, but for three hundred years there should be no woman and no man in his line who was not of great repute. He was a great warrior, and went on forays far and wide in the Eastern Regions:^ there he slew in single com- bat the king who was called Sigtryggr. Then he took in

* See page 173. ^ That is, in the lands bordering the Baltic.

marriage that woman named Alvig the Wise, daughter of King Eymundr of Holmgardr:^ they had eighteen sons, nine born at one birth. These were their names : the first, Thengill,^ who was called Manna-Thengill; ^ the second, Raesir;^ the third, Gramr;^ the fourth, Gylfi;^ the fifth, Hilmir ; ^ the sixth, Jofurr ; ^ the seventh, Tyggi ; ^ the eighth, Skyli ^ or Skuli; ^ the ninth, Harri ^ or Herra.^ These nine brothers became so famous in foraying that, in all records since, their names are used as titles of rank, even as the name of King or that of Earl. They had no children, and all fell in battle. Thus sang Ottarr the Swarthy:

In his youth stalwart Thengill
Was swift and staunch in battle:
I pray his line endureth;
O'er all men I esteem him.
Thus sang Markiis:

The Raesir let the Rhine's Sun shimmer

From the reddened Skull's ship on the Sea-Fells.

Thus sang Egill:

The Gramr the hood hath lifted

From the hair-fenced brows of the Singer.

Thus sang Eyvindr:

He played with the land-folk
Who should have defended;
* Russia.

^ This word means Prince or King; Manna-ThengtU= Prince of Men.

3 All of these words are poetic names for a Prince or King.

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Gylfi the gladsome

Stood 'neath the gold helmet.

Thus sang Glumr Geirason:

Hilmir beneath the helmet
Reddened the sword hone-hollowed/
Thus sang Ottarr the Swarthy:

Let Jofurr hear the beginning

Of his laud: all the king's praises

Shall be maintained, and justly

Let him mark my praise-song's measures.

As Stufr sang:

The glory-ardent Tyggi

South before Niz with two hands

Beat down the band of heroes :

Glad beneath their shields the host went.

Thus sang Hallfredr:

From Skyli I am parted:
This age of swords hath caused it.
'T is greatest of all self-mockings
To hope that the king's guard cometh.
Thus sang Markus :

I bid the hawklike Danish Harri
Hark to my cunning web of praises.
' See page 197.

"Halfdan and his wife had nine other sons also; these were Hildir, from whom the Hildings are come; Nefir, from whom the Niflungs sprang; Audi, from whom the Odlungs are come; Yngvi, from whom the Ynglings are descended; Dagr, from whom come the DogHngs; Bragi, from whom the Bragnings are sprung (that is the race of Halfdan the Munificent); BudH, from whom the Budlungs are come (from the house of the Budlungs Atli and Brynhildr de- scended) ; the eighth was Lofdi, who was a great war-king (that host who were called Lofdar followed him; his kin- dred are called Lofdungs, whence sprang Eylimi, Sigurdr Fafnisbani's mother's sire); the ninth, Sigarr, whence come the Siklings : that is the house of Siggeirr, who was son-in- law of Volsungr, — and the house of Sigarr, who hanged Hagbardr. From the race of Hildings sprang Haraldr the Red-Bearded, mother's father of Halfdan the Swarthy. Of the Niflung's house was Gjuki; of the house of Odlings, Kjarr; of the house of the Ylfings was Eirikr the Wise in Speech. These also are illustrious royal houses: fromYngvi, the Ynglings are descended; from Skjoldr in Denmark, the Skjoldungs are come ; from Volsungr in the land of Franks, those who are called Volsungs. One war-king was named Skelfir; and his house is called the House of Skilfings: his kindred is in the Eastern Region.

"These houses which were named but now have been used in skaldship for titles of rank. Even as Einarr sang:

I learned that the Hildings sallied
To hold the Spear-Assembly
On the Gray Isle; the broad shields.
Green lindens, burst in sunder.

As Grani sang:

The Dogling to eagle's kindred

For drink gave Danish blood.
As Gamli Gnaevadar-Skald sang:

Not long since, the young Odling
With ship's deck and with sword-blade
Joined battle, waging fiercely
Of points the bitter tempest.
As Jorunn sang:

The Bragning bade the weapons
Be dyed in blood of vile folk;
The people endured his anger:
Houses bowed before red embers.
Thus sang Einarr:

The Budlung's blade sheared,
Blood on darts was smeared;
The storm-cloud of Hildr
At Whitby spilled.
Thus sang Arnorr:

The Kin of Siklings inureth
To the waves the ships sea-tossing;
With blood he dyes the warships
Within : 't is the weal of ravens.
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As Thjodolfr sang:

Thus the doughty SikHng ended
His life; in dire straits were we:
The glorious Lofdung waited
Bravely surcease of living.
The folk who were called Lofdar followed King Lofdi.
As Arnorr sang:
Chief, another Skjoldung higher

Than thou shall ne'er be born 'neath sun's light.

Volsung, as Thorkell Hamar-Skald sang:

The Kin of Volsungs
Gave counsel to send me
The gold-decked weapon -
O'er the cool waters.

Yngling, as Ottarr the Swarthy sang:

In the East no mighty Yngling
To earth fell, ere o'ertook thee
He who subjected to him
The Sea-isles from the w^estward.
Yngvi: that too is a king's title, as Markus sang:

The age shall hear the praise of Eirikr:
None in the world a prince hath known of
Lordlier; thou boldest, Yngvi,
The Seat of Kings with long-kept glory.
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Skilfing, as Valgardr sang:

The Skilfing kept a great host
Southward in the broad lands,
Where the swift ships shivered:
Sicily soon was desolated.
Signor, as Sigvatr sang:

O Norway's gracious Signor,
Let the poor enjoy; give greatly/
LXV. "Skalds are called bards; and in skaldship it is correct to call any man so whom one will. Those men who served King Halfr were called Champions/ and from their name warriors are called champions; and it is correct to call all men so. In skaldship men are called Lofdar also, as is written above. ^ Those men were called Skatnar^ who served the king named Skati the Munificent: from his name every one who is munificent is called Skati. They who followed Bragi the Old were called Bragnar.^ They who assess the transactions of men are called taxers. Fyr- dar^ and Firar^ are they called who defend the land. Vikings and fleet-men form a ship-army. They who followed King Beimuni were called Beimar.^ Captains of companies are called Grooms, even as he is called who carries home a bride. The Goths are named after that king who was called Goti, from whom Gotland is named: he was so called after Odin's name, derived from the name Gautr^

^ See page 226. ^ Rekkar. ^ See page 232.

^ Plural of Skati = lordly, towering. ^ Heroes.

6, 7 Cf. A.-S.fyrd.Jiras. » Heroes, Men.

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for Gautland or Gotland was named after Odin's name, and Sweden from the name of Svidurr, which is also a title of Odin's. At that time all the mainland which he pos- sessed was called Reid-Gotaland, and all

the islands, Ey- Gotaland: that is now called the Realm of Danes or of Swedes.

"Young men not householders are called Drengs, while they are acquiring wealth and glory: sea-faring Drengs are they who voyage from land to land; King's Drengs are they who serve rulers. They also are Drengs who serve wealthy men or franklins; valiant and ambitious men are called Drengs. Warriors are also called Champions and Troops : these are soldiers. Freeholders are called Thanes and Yeomen; those men who go about reconciling men are called Day-Men. These men are they who are called Champions, Kemps, Men of War, Brave Men, Valiant Men, Hardy Men, Overpowerers, Heroes. Over against these are the following terms: Soft, Weak, Unleavened, Leavenless, Melting One,Sheath, Coward, Skulker, Weak- ling, Qualmish, CaitifF, Scamp, Vile One, Dog, Lout, Feeble One, Paltry One, Imbecile, Bungler, Son of Wretchedness.

"A good man of his hands is called Munificent, Illustri- ous, Towerer, Mighty Towerer, Towering Gold-Giver, Prince of Men, Wealthy One, Prosperous, Heaper-Up of Riches, Mighty Man, Chieftain. In contrast to these are they who are called Niggard, Miser, Calculator, Wretched One, Wealth-Hiding, Gift-Tardy One. A man wise in Counsel is called Wielder of Counsel. A witless man is called Clown, Oaf, Gander, Dupe, Boor, Idiot, Dolt, Fool, Madman, Maniac, Moon-Struck. One who thinks much of dress is called Gaudy, Dreng, Glittering One, Careful

of Attire, Tricked-Out. A noisy fellow is called Shark- Skin, Braggart, Sheath-Cleaner, Fawner, Brawler, Good- for-Naught, Worthless One. Common-folk are called Country-folk or People. A thrall is called Kept-Man, Serf, Laborer, Servant.

LXVL "Each one singly is called man; 't is twain if they are two; three are a thorp; four are a group; a band is five men; if there are six, it is a squad; seven complete a crew; eight men make a panel; nine are 'good fellows;' ten are a gang; eleven form an embassy; it is a dozen if twelve go together; thirteen are a crowd; fourteen are an expedi- tion; it is a gathering, when fifteen meet; sixteen make a garrison; seventeen are a congregation; to him who meets eighteen, they seem enemies enough. He who has nineteen men has a company; twenty men are a posse; thirty are a squadron; forty, a community; fifty area shire; sixty are an assembly; seventy are a line;^ eighty are a people; one hundred is a host.

LXVn. "Beside these there are those terms which men prefix to the names of men: we call such terms epithets of possession,^ or true terms, or surnames. It is an epithet of possession when one names a thing by its true name, and calls him whom one desires to periphrase Owner of that thing; or Father or Grandfather of that which was named; Grandsire is a third epithet. Moreover, a son is also called Heir, Heritor, Bairn, Child and Boy, Inheritor. A blood-kinsman is called Brother, Twin, Germane, Con- sanguine; a relation is also called Nephew, Kinsman, Kin,

* Sor-vaty plural of sbrvi, a lady's necklace.

* yidkenningar : literally, by-periphrases.

Kith, Friend, Kin-Stave, Descendant, Family-Prop, Fam- ily-Stem, Kin-Branch, Family-Bough, Offshoot, Offspring, Head-Tree, Scion. Kinsmen by marriage are further called Sib-folk, Minglers of Blood. A friend is called Counsel- Mate, Counsel-Giver, Adviser, Secret-Sharer, Converser, Bench-Fellow, Fondling, Seat-Mate; bench-fellow also means Cabin-Mate. A foe is called Adversary, Shooter Against One, Hater, Attacker, Scather, Slayer, Hard- Presser, Pursuer, Overbearer.

"These terms we call epithets of possession; and so also if a man is known by his dwelling or his ship, which has a name of its own, or by his estate, when a name of its own is given to it.

" This we call true terms : to call a man Wise Man, Man of Thought, Wise in Speech, Sage in Counsel, Wealth- Munificent, Not Slack, Endower, Illustrious One; these are surnames.

LXVHI. "These are simple terms for women in skald- ship : Wife and Bride and Matron are those women who are given to a man. Those who walk in pomp and fine array are called Dame and Lady. They who are witty of speech are called Women of Wisdom.^ They who are gentle are called Girls; they who are of high countenance are called Proud and Haughty Ones. She who is of noble mind is called Gentlewoman;^ she who is richest. Lady. She who is bashful, as young maids are, or those women who are modest, is called Lass. The woman whose hus- band has departed from the land is called Stay-at-Home.

' Snot (plural, Sn6tir) = si gentlewoman. Cf. Snotr = wist, A popular etymology. 2 Literally = Plowshare. (See Cl.-Vig., p. 498.)

That woman whose husband is slain is called War- Widow: Widow is the term for her whose husband has died of sick- ness. Maid means, first, every woman, and then carlines that are old. Then there are those terms for women which are libellous : one may find them in songs, though they be not in writing. Those women who have one husband in common are called Concubines. A son's wife is termed Daughter-in-law; the husband's mother is called Mother- in-law. A woman may also be called Mother, Grand- mother, Great-Grandmother; a Mother is called Dam. Woman is further called Daughter, Bairn, and Child. She is also called Sister, Lady,' and Maiden.' Woman is also called Bed-Fellow, Speech-Mate, and Secret-Sharer of her husband; and that is an epithet of possession.

LXIX. "A man's head is termed thus: [thus should it be periphrased: call it Toil or Burden of the Neck; Land of the Helm, of the Hood, and of the Brain, of the Hair and Brows, of the Scalp, of Ears, Eyes, and Mouth; Sword of Heimdallr, and it is correct to name any term for sword which one desires; and to periphrase it in terms of every one of the names of Heimdallr] ^ the Head, in simple terms, is called Skull, Brain, Temple, Crown. The eyes are termed Vision or Glance, and Regard, Swift-Apprais- ing; [they may be so periphrased as to call them Sun or Moon, Shields and Glass or JewelsorStones of the Eyelids, of the Brows, the Lashes, or the Forehead] . The ears are called Listeners^ or Hearing;^ [one should periphrase

^ Dn; jodis: properly = sister. For discussion of these words, see under dU in Cl.-Vig., p. 100.

2 This and other passages in brackets are probably spurious.

3 These are the literal meanings ; the meanings, in general usage, coincide : both words signify the inner parts of the ear (Cl.-Vig.).

them by calling them Land, or any earth-name, or Mouth, or Canal, or Vision, or Eyes of Hearing, if the metaphors employed are new-coined. The mouth one should peri- phrase by calling it Land or House of the Tongue or of the Teeth, of Words or of the Palate, of the Lips, or the like; and if the metaphors used are not traditional, then men may call the mouth Ship, and the lips the Planks, and the tongue Oar or Tiller of the Ship. The teeth are sometimes called Gravel or Rocks of Words, of the Mouth, or of the Tongue. The tongue is often called Sword of Speech or of the Mouth] . The hair which stands on the lips is called Beard, Moustache, or Whiskers. Hair is called Nap; the hair of women is called Tresses. Hair is termed Locks. [One may periphrase hair by calling it Forest, or by some tree-name; one may periphrase it in terms of the skull or brain or head; and the beard in terms of chin or cheeks or throat.]

LXX. "The heart is called grain-sheaf; [one should peri- phrase it by terming it Grain or Stone or Apple or Nut or Ball, or the like, in figures of the breast or of feeling. More- over, it may be called House or Earth or Mount of Feeling. One should periphrase the breast by calling it House or Garth or Ship of the Heart,of Breath, or of the Liver; Land of Energy, of Feeling, and of Memory]. Feeling is affec- tion and emotion, love, passion, desire, love-longing. [Pas- sion should be periphrased by calling it Wind of Troll- Women; also it is correct to name what one soever is de- sired,and to name giants, periphrasinggiantesses as Woman or Mother or Daughter of the Giants.] Feeling is also called mood, liking, eagerness, courage, activity, memory, under-

standing, temper, humor, good faith. It is also wrath, en- mity, mischievousness, grimness, balefulness, grief, sorrow, ill-will, spite, falseness, faithlessness, fickleness, light- mindedness, baseness, hasty temper, violence.

LXXI. "The hand and fore-arm may be called hand, arm, paw, palm. Parts of the arm are called elbow, upper arm, wolPs joint,^ finger, grip, wrist, nail, finger-tip, hand-edge, quick. [One may term the hand Earth of Weapons or of Defensive Armor; and together with shoulder and arm, the hollow of the hand and the wrist, it may be called Earth of Gold Rings, of the Falcon and the Hawk, and of all the equivalents thereof; and in new-coined meta- phors. Leg of the Shoulder-Joint, and Force of the Bow. The legs may be called Tree of the Soles, of the Insteps, of the Ankles, or the like ; Running Shaft of the Road or of the Way or the Pace; one may call the leg Tree or Post of all these. The legs are periphrased in metaphors of snow- shoes, shoes, and breeks.] The parts of the legs are called thigh, knee, calf, lower leg, upper leg, instep, arch, sole, toe; [one may periphrase the leg in terms of all these, call- ing it Tree, Mast, and Yard thereof; and in metaphors of them all].

LXXII. "Speech is called words, language, eloquence, talk, tale, gibing, controversy, song, spell, recital, idle talk, bab- bling, din, chatter, squalling, merry noise, wrangling, mock- ing, quarrelling, wish-wash, boasting, tittle-tattle, nonsense, idiom, vanity, gabbling. It is also termed voice, sound, re- sonance,

articulation, wailing, shriek, dash, crash, alarm, roaring, creaking, swoop, swooping, outburst.

' This is the wrist-joint.

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LXXIII. "Understanding is called wisdom, counsel, dis- cernment, memory, speculation, intelligence, arithmetic, far sight,* craft, word-wit, preeminence. It is called sub- tlety, wiliness, falsehood, fickleness.

LXXI V. " Expression is of two kinds : that which is called voice, and that which is called manners; manners is also temper. Reidi^ also has double meaning: reidi^ is the ill- humor of a man, and reidi^ is also the rigging of a ship or the driving-gear of a horse. Far also has double meaning: far"^ signifies wrath, andy^r^ signifies a ship.

"Men have made frequent use of such ambiguous ex- pressions as these; and this practice is called punning. _Lith^ is that part of a man where bones meet; lid is a word for ship; lid means people; when a man renders an- other assistance, his aid is lid; lid signifies ale. Hlid sig- nifies the gate in a garth; hlidr men call an ox, and hlid signifies a slope. One may make such use of these distinct meanings in skaldship as to make a pun that is hard to in- terpret, provided one employ other distinctions than those which are indicated by the half-lines which precede. These cases are there, and many others, in which divers things have the same name in common.] "

* That is, prophecy. "^ These are properly two different words.

' LiL

ABBREVIATIONS

Cl.-Vig. =the Cleasby-Vigfdsson Icelandic-English Dictionary,
Oxford, 1874.
Cod. Reg. = Codex Regius ^ one of the manuscripts in which Snorri's Edda is preserved.

Cod. Worm. = Codex Wormianus, another of the manuscripts.

Cod. Upsal. = Codex Upsaliensis, a third manuscript (U).

Yngl. S. = Tnglinga Saga,

Gylfag. = Gylfagi?ining.

Skalds. = Skaldskaparmdl.

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