

OLD NORSE SERIES • VOLUME 7

THE DELUDING OF GYLFI

Gylfaginning · Völuspá · Hávamál

The Deluding of Gylfi

Snorri's Mythology, with Two Poems of the Elder Edda

with a word-for-word interlinear English translation
preserving the original word order

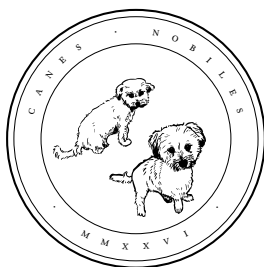


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The Old Norse text follows Guðni Jónsson's normalized text
of the Edda Snorra Sturlusonar and the Eddukvæði (Reykjavík, 1949)

Set from Heimskringla.no, with corrections

Translated and composed with AI, edited by Christopher Hench

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The spelling is Guðni Jónsson's modernized normalization rather than the classical orthography of the Íslenzk fornrit editions: ö for the hooked o, æ for both front vowels, and -st in the middle voice, save in the Eddic verse, where the older -sk stands. The two poems are undivided in the source, so their sections are this press's — except at Völuspá 9 and 17, where the edition's own rules bracket the catalog of dwarfs — and every English section title in the book is this press's. *** marks a line the edition marks as lost.

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SNORRI STURLUSON

Gylfaginning

The Deluding of Gylfi



Frá Gylfa konungi ok Gefjuni

I · GEFJUN'S PLOWING

King Gylfi of Sweden pays a wandering woman with as much land as four oxen can plow in a day and a night. She is Gefjun, of the race of the Æsir, and the oxen are her own sons by a giant. They cut the land loose and drag it out to sea, where it becomes Selund; the water left behind is the Lögr, whose bays match Selund's headlands.

Gylfi konungr réð þar löndum er nú heitir Svíþjóð. Frá
Gylfi king ruled there lands which now is-called Sweden about
honum er þat sagt at hann gaf einni farandi konu at
him is it said that he gave to-a wandering woman as
launum skemmtunar sinnar eitt plógsland í ríki sínu þat
reward of-entertainment her-own one plow-land in realm his-own that
er fjórir öxn drægi upp dag ok nótt. En sú kona var
which four oxen might-draw up day and night But that woman was
ein af ása ætt, hon er nefnd Gefjun. Hon tók fjóra
one from of-the-æsir kin she is named Gefjun She took four
öxn norðan ór Jötunheimum, en þat váru synir jötuns
oxen from-the-north out-of Jötunheimar but these were sons of-a-giant
nökkurs ok hennar, ok setti þá fyrir plóg, en plógrinn gekk
certain and of-her and set them before plow and the-plow went
svá breitt ok djúpt at upp leysti landit, ok drógu öxnir
so broadly and deeply that up (it)-loosened the-land and drew the-oxen
þat land út á hafit ok vestr ok námu staðar í sundi
that land out onto the-sea and westward and took halt in a-sound
nökkuru. Þar setti Gefjun landit ok gaf nafn ok kallaði
certain There set Gefjun the-land and gave name and called(-it)
Selund. Ok þar sem landit hafði upp gengit var þar eftir vatn.
Selund And there where the-land had up gone was there behind water

Þat er nú Lögrinn kallaðr í Svíþjóð, ok liggja svá víkr í
That is now the-Lögr called in Sweden and lie so bays in
 Leginum sem nes í Selundi. Svá segir Bragi skáld gamli:
the-Lögr as headlands in Selund So says Bragi skald the-old

Gefjun dró frá Gylfa
Gefjun drew from Gylfi
 glöð djúpröðul óðla,
glad deep-sun of-odal-lands
 svá at af rennirauknum
so that from the-running-draft-beasts
 rauk, Danmarkar auka.
(it)-steamed of-Denmark increase
 Báru öxn ok átta
Bore oxen and eight
 ennitungl, þars gengu
brow-moons where went
 fyrir vineyjar víðri
before of-the-meadow-isle wide
 valrauf, fjögur höfuð.
slain-plunder four heads

Gylfi kom til Ásgarðs

II · GYLFI COMES TO ÁSGARÐR

Gylfi sets out for Ásgarðr disguised as an old man, but the Æsir foresee him and meet him with illusions. He finds a hall too high to see over, roofed with gilded shields, and a man juggling knives at the door. Calling himself Gangleri, he is led in to three high seats, one above another, and is told he will not leave whole unless he proves the wiser.

Gylfi konungr var maðr vitr ok fjölkunnigr. Hann undraðist
Gylfi king was a-man wise and much-knowing He wondered-at
þat mjök, er ásafólk var svá kunnigt, at allir hlutir gengu
that much that the-Æsir-folk was so knowing that all things went
at vilja þeira. Þat hugsaði hann, hvárt þat myndi vera af
to will their That pondered he whether that might be from
eðli sjálfra þeira eða myndi því valda goðmögn þau, er
nature of-own their or might that cause god-powers those which
þeir blótuðu. Hann byrjaði ferð sína til Ásgarðs ok fór með
they worshiped He began journey his to Ásgarðr and went with
leynd ok brá á sik gamals manns líki ok dulðist svá.
secrecy and cast on himself of-an-old man's likeness and disguised-himself so
En æsir váru því vísari, at þeir höfðu spádóm, ok sá
But the-æsir were therefore wiser that they had prophecy and saw
þeir ferð hans, fyrr en hann kom, ok gerðu í móti honum
they journey his sooner than he came and made in against him
sjónhverfingar. Ok er hann kom inn í borgina, þá sá
eye-illusions And when he came in into the-stronghold then saw
hann þar háva höll, svá at varla mátti hann sjá yfir hana.
he there a-high hall so that scarcely could he see over it

Þak hennar var lagt gylldum skjöldum svá sem spánþak. Svá
Roof its was laid with-gilded shields so as shingle-roof So
 segir Þjóðólfr inn hvinverski, at Valhöll var skjöldum þökð:
says Þjóðólfr the Hvinir-man that Valhöll was with-shields thatched

Á baki létu blíkja,

On back they-let gleam

barðir váru grjóti,

battered they-were with-stone

Sváfnis salnæfrar

of-Sváfnir ball-shingles

seggir hyggjandi.

the-men prudent

Gylfi sá mann í hallardurum, ok lék at handsöxum ok
Gylfi saw a-man in the-ball-doors and played with hand-knives and
 hafði sjau senn á lofti. Sá spurði hann fyrr at nafni.
had seven at-once in air That-one asked him first for name
 Hann nefndist Gangleri ok kominn af refilstigum ok
He named-himself Gangleri and come from by-paths and
 beiddist at sækja til náttstaðar ok spurði, hvern höllina átti.
asked to seek to night-quarters and asked who the-ball owned
 Hann svarar, at þat var konungur þeira, — “en fylgja
He answers that that was king their but to-accompany
 má ek þér at sjá hann. Skaltu þá sjálfr spyrja hann
may I thee to see him Shalt-thou then thyself ask him
 nafns,” — ok snerist sá maðr fyrir honum inn í höllina,
of-name and turned that man before him in into the-ball
 en hann gekk eftir, ok þegar laukst hurðin á hæla honum.
and he went after and at-once closed the-door on heels him

Þar sá hann mörg gólf ok margt fólk, sumt með leikum,
There saw he many floors and much folk some with games
 sumir drukku, sumir með vápnum ok börðust. Þá litaðist
some drank some with weapons and fought Then looked
 hann umb ok þótti margir hlutir ótrúligir, þeir er hann
he about and seemed many things incredible those which he
 sá. Þá mælti hann:
saw Then said he

Gáttir allar,
doorways all
 áðr gangi fram,
before (one)-goes forward
 um skyggnask skyli,
— peer-about-oneself should
 því at óvíst er at vita
for that uncertain is to know
 hvar óvinir sitja
where foes sit
 á fleti fyrir.
on floor before

Hann sá þrjú hásæti ok hvert upp frá öðru, ok sátu þrír menn
He saw three high-seats and each up from other and sat three men
 sinn í hverju. Þá spurði hann, hvert nafn höfðingja þeira væri.
one in each Then asked he what name of-chiefs their was
 Sá svarar, er hann leiddi inn, at sá, er í inu neðsta
He answers who him led in that he who in the lowest
 hásæti sat, var konungur — “ok heitir Hárr, en þar næst
high-seat sat was king and is-called Hárr and there next
 sá, er heitir Jafnhárr, en sá ofast, er Þriði heitir.”
he who is-called Jafnhárr and he highest who Þriði is-called

Þá spyr Hár komandann, hvárt fleira er erendi hans,
Then asks Hár the-comer whether more is errand his
 en heimill er matr ok drykkir honum sem öllum þar í
and free is food and drink to-him as to-all there in
 Háva höll. Hann segir, at fyrst vill hann spyrja, ef
of-the-High-One hall He says that first will he ask if
 nokkurr er fróðr maðr inni.
anyone is a-learned man within
 Hár segir, at hann komi eigi heill út, nema hann sé
Hár says that he come not whole out unless he be
 fróðari, —
more-learned

“ok stattu fram,
and stand-thou forward
 meðan þú fregn;
while thou askest
 sitja skal sá, er segir.”
sit shall he who tells

Um Alföðr, æðstan goða

III · ALFÖÐR, HIGHEST OF GODS

Gangleri asks who is highest and oldest of the gods. Hár names him Alföðr and lists his twelve names in old Ásgarðr. He lives through all ages, rules his whole realm, and made heaven, earth, and the air. Greatest of all, says Þriði, he gave man a soul that never dies: the righteous go to Gimlé, the wicked to Hel and thence to Niflhel.

Gangleri hóf svá mál sitt: “Hverr er æðstr eða elztr allra
Gangleri began so speech his Who is highest or oldest of-all
 goða?”

gods

Hárr segir: “Sá heitir Alföðr at váru máli, en í Ásgarði
Hárr says He is-called Alföðr in our speech but in Ásgarðr
 inum forna átti hann tólf nöfn. Eitt er Alföðr, annat er
the old had he twelve names One is Alföðr second is
 Herran eða Herjan, þriðja er Nikarr eða Hnikarr, fjórða
Herran or Herjan third is Nikarr or Hnikarr fourth
 er Nikuðr eða Hnikuðr, fimmta Fjölnir, sétta Óski, sjaunda
is Nikuðr or Hnikuðr fifth Fjölnir sixth Óski seventh
 Ómi, átta Bifliði eða Biflindi, níunda Sviðurr, tíunda Sviðrir,
Ómi eighth Bifliði or Biflindi ninth Sviðurr tenth Sviðrir
 elliffta Viðrir, tólfta Jálg eða Jálkr.”

eleventh Viðrir twelfth Jálg or Jálkr

Þá spyr Gangleri: “Hvar er sá guð, eða hvat má hann,
Then asks Gangleri Where is that god or what can he
 eða hvat hefir hann unnit framaverka?”

or what has he wrought of-great-deeds

Hárr segir: “Lífir hann of allar aldir ok stjórna öllu
Hárr says Lives he through all ages and governs all
 ríki sínu ok ræðr öllum hlutum, stórum ok smám.”

realm his and rules all things great and small

Þá mælir Jafnhárr: “Hann smíðaði himin ok jörð ok loftin
Then speaks Jafnhárr He shaped heaven and earth and the-airs
 ok alla eign þeira.”

and all property of-them

Þá mælti Þriði: “Hitt er þó mest, er hann gerði manninn ok
Then said Þriði That is yet greatest that he made the-man and
 gaf honum önd þá, er lífa skal ok aldri týnast, þótt líkaminn
gave him a-soul that which live shall and never perish though the-body

fúni at moldu eða brenni at ösku, ok skulu allir menn lifa,
rot to mold or burn to ashes and shall all men live
 þeir er rétt eru siðaðir, ok vera með honum sjálfum þar
those who rightly are mannered and be with him himself there
 sem heitir Gimlé eða Vingólf, en vándir menn fara til Heljar
where is-called Gimlé or Vingólf but wicked men go to Hel
 ok þaðan í Niflhel. Þat er niðr í inn níunda heim.”

and thence into Niflhel That is down in the ninth world
 Þá mælti Gangleri: “Hvat hafðist hann áðr at en
Then said Gangleri What busied-himself he before with than
 himinn ok jörð væri ger?”

heaven and earth were made

Þá svarar Hárr: “Þá var hann með hrímþursum.”

Then answers Hárr Then was he with rime-giants

Frá Niflheimi ok Múspelli

IV · NIFLHEIMR AND MÚSPELL

Asked what came first, Hárr quotes Völuspá on the age when there was no sand, no sea, and no grass — only Ginnungagap. Niflheimr was made ages before the earth, with the spring Hvergelmir at its middle and eleven rivers running from it. In the south lies Múspell, bright and burning, held by Surtr with his flaming sword, who at the end of the world will burn everything.

Gangleri mælti: “Hvat var upphaf eða hversu hófst, eða
Gangleri said What was the-beginning or how began-it or
 hvat var áðr?”

what was before

Hárr svarar: “Svá sem segir í Völuspá:

Hárr answers So as says in Völuspá

Ár var alda,

early was of-ages

þat er ekki var,

that when nothing was

var-a sandr né sær

was-not sand nor sea

né svalar unnir;

nor cool waves

jörð fannsk eigi

earth was-found not

né upphiminn,

nor up-heaven

gap var Ginnunga,

gap was of-yawnings

en gras ekki.”

and grass none

Þá mælti Jafnhárr: “Fyrr var þat mörgum öldum en jörð

Then said Jafnhárr Earlier was that by-many ages than earth

var sköpuð er Niflheimr var gerr, ok í honum miðjum liggir

was created that Niflheimr was made and in it middle lies

brunnr sá, er Hvergelmir heitir, ok þaðan af falla þær ár,

a-spring that which Hvergelmir is-called and thence off fall those rivers

er svá heita: Svöl, Gunnþrá, Fjörm, Fimbulþul, Slíðr ok

which so are-called Svöl Gunnþrá Fjörm Fimbulþul Slíðr and

Hríð, Sylgr ok Ylgr, Við, Leiftr. Gjöll er næst Helgrindum.”

Hríð Sylgr and Ylgr Við Leiftr Gjöll is nearest to-the-Hel-gates

Þá mælti Þriði: “Fyrst var þó sá heimr í suðrhálfu, er
Then said Þriði First was yet that world in the-south-half which
 Múspell heitir. Hann er ljóss ok heitr. Sú átt er logandi
Múspell is-called It is bright and hot That region is flaming
 ok brennandi. Er hann ok ófærr þeim, er þar eru útlendir
and burning Is it also impassable to-those who there are foreign
 ok eigi eigu þar óðul. Sá er Surtr nefndr, er þar sitr
and not own there ancestral-lands He is Surtr named who there sits
 á landsenda til landvarnar. Hann hefir loganda sverð, ok í
at land's-end for land-defense He has a-flaming sword and at
 enda veraldar mun hann fara ok herja ok sigra öll goðin
the-end of-the-world will he go and harry and vanquish all the-gods
 ok brenna allan heim með eldi. Svá segir í Völuspá:
and burn all the-world with fire So says in Völuspá

Surtr ferr sunnan
Surtr fares from-the-south
 með sviga lævi,
with of-switches bane
 skínn af sverði
shines from sword
 sól valtíva;
sun of-the-slain-gods
 grjótbjörg gnata,
rock-crag crash
 en gífr rata,
and troll-women tumble
 troða halir helveg,
tread men hel-way
 en himinn klofnar.”
and heaven splits

Upphaf Ymis ok hrímbursa

V · YMIR AND THE RIME-GIANTS

The venom-flow of the Élivágar hardened into ice, and rime built layer on layer into Ginnungagap. The north filled with cold and the south lightened with sparks from Múspellsheimr; where heat met rime the drops quickened into the likeness of a man. He is Ymir, whom the rime-giants call Aurgelmir. Hárr refuses to call him a god, for he was evil; while he slept a man and a woman grew from under his arm, and his feet begot a son.

Gangleri mælti: “Hversu skipaðist, áðr en ættirnar yrði

Gangleri said How was-it-ordered before than the-kindreds came-to-be
eða aukaðist mannfólkit?”

or increased the-mankind

Þá mælti Hárr: “Ár þær, er kallaðar eru Élivágar, þá er þær

Then said Hárr Rivers those which called are Élivágar then when they
váru svá langt komnar frá uppsprettum, at eitrvíka sú, er

were so far come from the-sources that the-venom-flow that which
þar fylgði, harðnaði svá sem sindr þat, er renn ór eldinum,

there followed hardened so as slag that which runs out-of the-fire

þá varð þat íss. Ok þá er sá íss gaf staðar ok rann eigi, þá

then became it ice And then when that ice gave halt and ran not then

hélði yfir þannig, en úr þat, er af stóð eitrinu, fraus

it-rimed over thus but the-drizzle that which off stood the-venom froze

at hrími, ok jók hrímit hvert yfir annat allt í Ginnungagap.”

to rime and grew the-rime each over other all into Ginnungagap

Þá mælti Jafnhárr: “Ginnungagap, þat er vissi til norðrættar,

Then said Jafnhárr Ginnungagap that which looked to the-north-quarter

fylltist með þunga ok höfugleik íss ok hríms ok inn í frá

was-filled with weight and heaviness of-ice and of-rime and in within from

úr ok gustr, en inn syðri hlutr Ginnungagaps léttist
(there-were)-drizzle and blast but the southern part of-Ginnungagap lightened
 mót gneistum ok síum þeim, er flugu ór Múspellsheimi.”
against sparks and embers those which flew out-of Múspellsheimr
 Þá mælti Þriði: “Svá sem kalt stóð af Niflheimi ok allir
Then said Þriði So as cold stood from Niflheimr and all
 hlutir grimmir, svá var allt þat, er vissi námunda Múspelli,
things grim so was all that which looked near to-Múspell
 heitt ok ljóst, en Ginnungagap var svá hlætt sem loft vindlaust.
hot and bright but Ginnungagap was so mild as air windless
 Ok þá er mættist hrímin ok blær hitans, svá at bráðnaði
And then when met the-rime and the-breath of-the-heat so that it-melted
 ok draup, ok af þeim kvikudropum kviknaði með krafti þess,
and dripped and from those quick-drops quickened with the-might of-him
 er til sendi hitann, ok varð manns líkandi, ok var sá nefndr
who thither sent the-heat and became of-a-man a-likeness and was he named
 Ymir, en hrímpursar kalla hann Aurgelmi, ok eru þaðan komnar
Ymir but the-rime-giants call him Aurgelmi and are thence come
 ættir hrímpursa, svá sem segir í Völuspá inni skömmu:
the-kindreds of-rime-giants so as says in Völuspá the short

Eru völar allar

Are seeresses all

frá Viðolfi,

from Viðolfr

vitkar allir

wizards all

frá Vilmeiði,

from Vilmeiðr

en seiðberendr

and spell-workers

frá Svarthöfða,

from Svarthöfði

jötnar allir

giants all

frá Ymi komnir.

from Ymir come

En hér segir svá Vafþrúðnir jötunn:

But here says thus Vafþrúðnir the-giant

Ór Élivágum

Out-of Élivágar

stukku eitrdropar

sprang venom-drops

ok óx, unz ór varð jötunn;

and (it)-grew until out came a-giant

þar órar ættir

there our kindreds

kómu allar saman;

came all together

því er þat æ allt til atalt.”

therefore is that ever all too fierce

Þá mælti Gangleri: “Hvernig óxu ættir þaðan eða

Then said Gangleri How grew the-kindreds thence or

skapaðist svá, at fleiri menn urðu, eða trúir þú þann

came-about so that more men became or believest thou that

guð, er nú sagðir þú frá?”

god of-whom now toldest thou about

Þá svarar Hárr: “Fyr engan mun játum vér hann guð. Hann
Then answers Hárr By no means grant we him a-god He
 er illr ok allir hans ættmenn. Þá köllum vér hrímbursa. En
is evil and all his kinsmen Them call we rime-giants But
 svá er sagt, at þá er hann svaf, fekk hann sveita. Þá óx
so is said that then when he slept got he a-sweat Then grew
 undir vinstri hendi honum maðr ok kona, ok annarr fóttr
under left arm on-him a-man and a-woman and one foot
 hans gat son við öðrum, en þaðan af kómu ættir. Þat
his begot a-son with the-other and thence off came the-kindreds Those
 eru hrímbursar. Inn gamli hrímburs, hann köllum vér Ymi.”
are the-rime-giants The old rime-giant him call we Ymir

Frá Auðhumlu ok upphafi Óðins

VI · AUÐHUMLA AND THE COMING OF ÓÐINN

The cow Auðhumla came out of the melting rime and fed Ymir from four rivers of milk. She licked the salty rime-stones, and over three days a man came out of the stone: Búri, fair, great, and mighty. His son Borr married Bestla, daughter of the giant Bölþorn, and their three sons were Óðinn, Vili, and Vé — whom Hárr believes to be the rulers of heaven and earth.

Þá mælti Gangleri: “Hvar byggði Ymir, eða við hvat lifði hann?”
Then said Gangleri Where dwelt Ymir or on what lived

he

Hárr svarar: “Næst var þat, þá er hrímit draup, at þar
Hárr answers Next was that then when the-rime dripped that there
 varð af kýr sú, er Auðhumla hét, en fjórar mjólkár
came of-it a-cow that which Auðhumla was-called and four milk-rivers
 runnu ór spenum hennar, ok fæddi hon Ymi.”
ran out-of teats hers and fed she Ymir

Þá mælti Gangleri: “Við hvat fæddist kýrin?”

Then said Gangleri On what fed-itself the-cow

Hárr svarar: “Hon sleikði hrímsteinana, er saltir váru, ok

Hárr answers She licked the-rime-stones which salty were and

inn fyrsta dag, er hon sleikði steinana, kom ór steininum

the first day when she licked the-stones came out-of the-stone

at kveldi manns hár, annan dag manns höfuð, þriðja dag

at evening of-a-man hair the-second day of-a-man a-head the-third day

var þar allr maðr. Sá er nefndr Búri. Hann var fagr álitum,

was there a-whole man He is named Búri He was fair in-looks

mikill ok máttugr. Hann gat son þann, er Borr hét,

great and mighty He begot a-son that who Borr was-called

hann fekk þeirar konu, er Bestla hét, dóttir Bölþorns

he got that woman who Bestla was-called daughter of-Bölþorn

jötuns, ok fengu þau þrjá sonu. Hét einn Óðinn, annarr

the-giant and got they three sons Was-called one Óðinn the-second

Vili, þriði Vé, ok þat er mín trúa, at sá Óðinn ok hans

Vili the-third Vē and that is my belief that that Óðinn and his

bræðr munu vera stýrandi himins ok jarðar. Þat ætlum vér,

brothers must be rulers of-heaven and of-earth That reckon we

at hann myni svá heita. Svá heitir sá maðr, er vér vitum

that he must so be-called So is-called that man whom we know

mestan ok ágæztan, ok vel meguð þér hann láta svá heita.”

greatest and most-excellent and well may ye him let so be-called

Dráp Ymis ok frá Bergelmi

VII · THE KILLING OF YMIR

Borr's sons killed the giant Ymir, and so much blood ran from his wounds that it drowned the whole race of rime-giants. One escaped with his household: Bergelmir, who went up onto his ark with his wife and was saved there. From those two the rime-giant kindreds descend, and the verse remembers him, born countless winters before the earth was made, laid on the ark.

Þá mælti Gangleri: “Hvat varð þá um þeira sætt, eða
Then said Gangleri What became then of their settlement or
hvárir váru ríkari?”

which were the-stronger

Þá svarar Hárr: “Synir Bors drápu Ymi jötun, en er hann
Then answers Hárr The-sons of-Borr slew Ymir the-giant and when he
féll, þá hljóp svá mikit blóð ór sárum hans, at með
fell then ran so much blood out-of wounds his that with
því drekkðu þeir allri ætt hrímpursa, nema einn komst
it drowned they all the-kin of-rime-giants except one got
undan með sínu hýski. Hann kalla jötnar Bergelmi. Hann
away with his household Him call the-giants Bergelmir He

fór upp á lúðr sinn ok kona hans ok helzt þar, ok
went up onto ark his and wife his and kept-himself there and
 eru af þeim komnar hrímþursa ættir, svá sem hér segir:
are from them come of-rime-giants the-kindreds so as here says

Örófi vetra

in-a-vastness of-winters

áðr væri jörð of sköpuð,

before was earth — created

þá var Bergelmir borinn;

then was Bergelmir born

þat ek fyrst of man,

that I first — remember

er sá inn fróði jötunn

when that the learned giant

á var lúðr of lagiðr.”

on was an-ark — laid

Borssynir skópu jörð ok himinn

VIII • EARTH AND HEAVEN MADE

Borr's sons carried Ymir into Ginnungagap and made the world of him: earth from his flesh, sea from his blood, crags from his bones, and the ring of ocean round the land. His skull became the sky, with a dwarf set under each of its four corners, and sparks from Múspellsheimr set in it for lights, from which days and years are reckoned. Inside the ocean they walled Miðgarð with Ymir's brows, and made the clouds of his brain.

Þá segir Gangleri: “Hvat höfðust þá at Bors synir, ef
Then says Gangleri What busied-themselves then with of-Borr the-sons if
 þú trúir at þeir sé goð?”

thou believest that they be gods

Hárr segir: “Eigi er þar lítit af at segja. Þeir tóku Ymi ok
Hárr says Not is there little of to tell They took Ymir and
 fluttu í mitt Ginnungagap ok gerðu af honum jörðina,
carried into the-middle-of Ginnungagap and made from him the-earth
 af blóði hans sæinn ok vötnin. Jörðin var ger af holdinu,
from blood his the-sea and the-waters The-earth was made from the-flesh
 en björgin af beinunum. Grjót ok urðir gerðu þeir af
and the-crags from the-bones Stones and screes made they from
 tönnum ok jöxlum ok af þeim beinum, er brotin váru.”
teeth and jaw-teeth and from those bones which broken were

Þá mælti Jafnhárr: “Af því blóði, er ór sárum rann ok
Then said Jafnhárr From that blood which out-of the-wounds ran and
 laust fór, þar af gerðu þeir sjá, þann er þeir gerðu ok festu
loose went there from made they sea that which they made and fastened
 saman jörðina ok lögðu þann sjá í hring útan um hana, ok
together the-earth and laid that sea in a-ring outside about it and
 mun þat flestum manni ófæra þykkja at komast þar yfir.”

will that to-most a-man impassable seem to get there over

Þá mælti Þriði: “Tóku þeir ok haus hans ok gerðu þar af
Then said Þriði Took they also skull his and made there from
 himin ok settu hann upp yfir jörðina með fjórum skautum, ok
heaven and set it up over the-earth with four corners and
 undir hvert horn settu þeir dverg. Þeir heita svá: Austri, Vestri,
under each corner set they a-dwarf They are-called thus Austri Vestri
 Norðri, Suðri. Þá tóku þeir síur ok gneista þá, er lausir
Norðri Suðri Then took they embers and sparks those which loose
 fóru ok kastat hafði ór Múspellsheimi, ok settu á mitt

went and cast had out-of Múspellsheimr and set on the-middle-of

Ginnungagap á himin bæði ofan ok neðan til at lýsa himin
Ginnungagap on heaven both above and beneath in-order to light heaven
 ok jörð. Þeir gáfu staðar öllum eldingum, sumum á himni,
and earth They gave a-place to-all the-lights some in heaven
 sumar fóru lausar undir himni, ok settu þó þeim stað ok
some went loose under heaven and set yet to-them a-place and
 skipuðu göngu þeim. Svá er sagt í fornum vísendum, at þaðan
appointed a-course for-them So is said in ancient lore that thence
 af váru dægr greind ok áratal. Svá sem segir í Völuspá:
off were days distinguishd and year-reckoning So as says in Völuspá

Sól þat né vissi,
Sun that not knew
 hvar hon sali átti,
where she halls had
 máni þat né vissi,
moon that not knew
 hvat hann megins átti,
what he of-might had
 stjörnur þat né vissu,
stars that not knew
 hvar þær staði áttu.
where they places had

Svá var áðr en þetta væri.”

So was before than this was

Þá mælti Gangleri: “Þetta eru mikil tíðendi, er nú heyri
Then said Gangleri These are great tidings which now hear
 ek. Furðumikil smíð er þat ok hagliga ger. Hvernig var
I Wondrous-great craft is that and skillfully made How was
 jörðin háttuð?”

the-earth fashioned

Þá svarar Hárr: “Hon er kringlótt útan, ok þar útan
Then answers Hárr She is round without and there without
 um liggir inn djúpi sjár, ok með þeiri sjávarströndu gáfu
about lies the deep sea and along that sea-shore gave
 þeir lönd til byggðar jötna ættum. En fyrir innan á
they lands for dwelling to-the-giants' kindreds But on the-inside on
 jörðunni gerðu þeir borg umhverfis heim fyrir ófriði
the-earth made they a-stronghold around the-world against the-hostility
 jötna, en til þeirar borgar höfðu þeir brár Ymis jötuns
of-giants and for that stronghold used they the-brows of-Ymir the-giant
 ok kölluðu þá borg Miðgarð. Þeir tóku ok heila hans ok
and called that stronghold Miðgarð They took also brain his and
 köstuðu í loft ok gerðu af skýin, svá sem hér segir:
cast into the-air and made from-it the-clouds so as here says

Ór Ymis holdi
Out-of of-Ymir flesh
 var jörð of sköpuð,
was earth — created
 en ór sveita sær,
and out-of blood the-sea
 björg ór beinum,
crags out-of bones
 baðmr ór hári,
a-tree out-of hair
 en ór hausi himinn.
and out-of skull heaven

En ór hans brám

And out-of his brows

gerðu blíð regin

made the-kindly powers

Miðgarð manna sonum,

Miðgarð of-men for-the-sons

en ór hans heila

and out-of his brain

váru þau in harðmóðgu

were those the hard-tempered

ský öll of sköpuð.”

clouds all — created

Borssynir skópu Ask ok Emblu

IX · ASKR AND EMBLA

Walking by the sea, Borr's sons found two trees and shaped the first man and woman from them, giving breath, wit, and countenance, then clothes and names: Askr and Embla. In the middle of the world they built Ásgarðr, which Hárr calls Troy. From the high seat Hliðskjálf Óðinn sees every world and every man's doing, and as father of gods and men he is called Alföðr. By Jörð, who is both his daughter and his wife, he begot Ása-Þórr, whose strength overcomes every living thing.

Þá mælti Gangleri: “Mikit þótti mér þeir hafa þá snúit

Then said Gangleri Much seemed to-me they to-have then brought

til leiðar, er jörð ok himinn var gert ok sól ok

to accomplishment when earth and heaven was made and sun and

himintungl váru sett ok skipt dægum, ok hvaðan kómu

heaven's-lights were set and divided the-days and whence came

mennirnir, þeir er heim byggja?"

the-men those who the-world inhabit

Þá mælti Hárr: "Þá er þeir gengu með sævarströndu

Then said Hárr Then when they went along the-sea-shore

Borssynir, fundu þeir tré tvau ok tóku upp trén ok

the-sons-of-Borr found they trees two and took up the-trees and

sköpuðu af menn. Gaf inn fyrsti önd ok líf, annarr vit

shaped from-them men Gave the first breath and life the-second wit

ok hræring, þriði ásjónu, mál ok heyrn ok sjón, gáfu þeim

and motion the-third countenance speech and hearing and sight gave them

klæði ok nöfn. Hét karlmaðrinn Askr, en konan Embla,

clothes and names Was-called the-man Askr and the-woman Embla

ok ólst þaðan af mannkindin, sú er byggðin var gefinn

and grew thence off the-race-of-men that which the-settlement was given

undir Miðgarði. Þar næst gerðu þeir sér borg í

under Miðgarð There next made they for-themselves a-stronghold in

miðjum heimi, er kölluð er Ásgarðr. Þat köllum vér Trója.

the-middle-of world which called is Ásgarðr That call we Troy

Þar byggðu goðin ok ættir þeira, ok gerðust þaðan af mörg

There dwelt the-gods and kindreds their and came-about thence off many

tíðendi ok greinir bæði á jörðu ok í lofti. Þar er einn

tidings and matters both on earth and in the-air There is one

staðr, er Hliðskjálf heitir, ok þá er Óðinn settist þar í

place which Hliðskjálf is-called and then when Óðinn seated-himself there in

hásæti, þá sá hann of alla heima ok hvers manns athæfi

the-high-seat then saw he over all worlds and every man's doing

ok vissi alla hluti, þá er hann sá. Kona hans hét Frigg

and knew all things those which he saw Wife his was-called Frigg

Fjörgvinsdóttir, ok af þeira ætt er sú kynslóð komin, er

Fjörgvin's-daughter and from their kin is that race come which

vér köllum ása ættir, er byggt hafa Ásgarð inn forna
we call of-the-æsir kindreds which dwelt have Ásgarðr the old
 ok þau ríki, er þar liggja til, ok er þat allt goðkunnug ætt.
and those realms which there belong to and is that all god-descended kin
 Ok fyrir því má hann heita Alföðr, at hann er faðir allra
And for that may he be-called Alföðr that he is father of-all
 goðanna ok manna ok alls þess, er af honum ok hans krafti
the-gods and of-men and of-all that which by him and his might
 var fullgert. Jörðin var dóttir hans ok kona hans. Af henni
was fully-made The-earth was daughter his and wife his By her
 gerði hann inn fyrsta soninn, en þat er Ása-Þórr. Honum
made he the first son and that is Ása-Þórr Him
 fylgði afl ok sterkleikr. Þar af sigrar hann öll kvikvendi.
followed strength and might There from overcomes he all living-things

Tilkváma Dags ok Nætr

X · NIGHT AND DAY

Nótt, daughter of the giant Nörfi, is dark like her kin. Her third husband was Delligr of the Æsir, and their son Dagr was bright and fair after his father. Alföðr set mother and son in the sky with two horses and two chariots to ride round the earth in turn. Nótt's horse Hrímfaxi bedews the ground each morning from his bit; Dagr's Skinfaxi lights air and earth from his mane.

Nörfi eða Narfi hét jötunn, er byggði í Jötunheimum.
Nörfi or Narfi was-called a-giant who dwelt in Jötunbeimar
 Hann átti dóttur, er Nótt hét. Hon var svört ok dökk, sem
He had a-daughter who Nótt was-called She was swart and dark as
 hon átti ætt til. Hon var gift þeim manni, er Naglfari
she had kindred for-(it) She was married to-that man who Naglfari
 hét. Þeira sonr hét Auðr. Því næst var hon gift
was-called Their son was-called Auðr Thereupon next was she married

þeim, er Ánarr hét. Jörð hét þeira dóttir. Síðast átti
to-him who Ánarr was-called Jörð was-called their daughter Last had
 hana Dellíng, ok var hann ása ættar. Var þeira sonr Dagr.
her Dellíng and was he of-the-asir kin Was their son Dagr
 Var hann ljóss ok fagr eftir faðerni sínu. Þá tók Alföðr Nótt
Was he bright and fair after fatherhood his Then took Alföðr Nótt
 ok Dag, son hennar, ok gaf þeim tvá hesta ok tvær kerrur
and Dagr son hers and gave them two horses and two chariots
 ok sendi þau upp á himin, at þau skulu ríða á hverjum
and sent them up onto heaven that they should ride in every
 tveim dægum umhverfis jörðina. Ríðr Nótt fyrri þeim hesti,
two half-days around the-earth Rides Nótt first with-that horse
 er kallaðr er Hrímfaxi, ok at morgni hverjum döggrir
which called is Hrímfaxi and at morning each bedews
 hann jörðina af mældropum sínum. Sá hestr, er Dagr á,
he the-earth from bit-drops his That horse which Dagr owns
 heitir Skinfaxi, ok lýsir allt loft ok jörðina af faki hans.”
is-called Skinfaxi and lights all air and the-earth from mane his

Frá Sól ok Mána

XI • SUN AND MOON

Mundilfari named his children Máni and Sól for their beauty, and the gods, angered at the presumption, set them in the sky to drive the sun and moon. Sól's horses Árvakr and Alsviðr are cooled by bellows under their shoulders. Máni took two children, Bil and Hjúki, as they carried a pail from the well Byrgir, and they follow him still, as anyone may see.

Þá mælti Gangleri: “Hversu stýrir hann gang sólar eða
Then said Gangleri How steers he the-course of-the-sun or
 tungls?”
of-the-moon

Hárr segir: “Sá maðr er nefndr Mundilfari, er átti tvau börn. Þau vǫru svá fögr ok fríð, at hann kallaði son sinn *Hárr says That man is named Mundilfari who had two children They were so fair and comely that he called son his* Mána, en dóttur sína Sól ok gifti hana þeim manni, er *Máni and daughter his Sól and married her to-that man who* Glenr hét. En goðin reiddust þessu ofdrambi ok tóku þau *Glenr was-called But the-gods grew-angry at-this over-pride and took those* systkin ok settu upp á himin, létu Sól keyra þá hesta, er *siblings and set up onto heaven made Sól drive those horses which* drógu kerru sólarinnar, þeirar er goðin höfðu skapat til *drew the-chariot of-the-sun that which the-gods had shaped in-order* at lýsa heimana af þeiri síu, er flaug ór Múspellsheimi. *to light the-worlds from that ember which flew out-of Múspellsheimr* Þeir hestar heita svá, Árvakr ok Alsviðr, en undir bógum *Those horses are-called thus Árvakr and Alsviðr and under the-shoulders* hestanna settu goðin tvá vindbelgi at kæla þá, en í sumum *of-the-horses set the-gods two wind-bags to cool them and in some* fræðum er þat kallat ísarnkol. Máni stýrir göngu tungls *lore is that called iron-coolness Máni steers the-course of-the-moon* ok ræðr nýjum ok niðum. Hann tók tvau börn af *and rules the-new and the-waning He took two children from* jörðunni, er svá heita, Bil ok Hjúki, er þau gengu frá *the-earth who thus are-called Bil and Hjúki when they went from* brunni þeim er, Byrgir heitir, ok báru á öxlum sér sá, *a-well that which Byrgir is-called and bore on shoulders theirs a-pail* er heitir Sægr, en stöngin Simul. Viðfinnr er nefndr faðir *which is-called Segr and the-pole Simul Viðfinnr is named father* þeira. Þessi börn fylgja Mána, svá sem sjá má af jörðu.” *theirs These children follow Máni so as (one)-see may from earth*

Frá úlfakreppu Sólar

XII · THE WOLVES THAT CHASE THE SUN

Gangleri asks why the sun runs so fast. Two wolves pursue her: Skoll behind, who will catch her, and Hati Hróðvitnisson ahead, who will take the moon. They descend from a giantess in Járnnviðr who bears giant sons in wolf shape. Mightiest is Mánagarmr, who will fill himself with the lives of the dying, swallow the moon, and spatter the sky with blood.

Þá mælti Gangleri: “Skjótt ferr sólin ok nær svá sem hon
Then said Gangleri Swiftly goes the-sun and nearly so as she
sé hrædd, ok eigi myndi hon þá meir hvata göngunni,
were afraid and not would she then more hasten the-course
at hon hræddist bana sinn.”

if she feared slayer her

Þá svarar Hárr: “Eigi er þat undarligt, at hon fari
Then answers Hárr Not is that wondrous that she go
ákaflika. Nær gengr sá, er hana sækir, ok engan útveg
swiftly Near goes he who her pursues and no way-out
á hon nema renna undan.”

has she but to-run away

Þá mælti Gangleri: “Hverr er sá, er henni gerir þann
Then said Gangleri Who is he who to-her makes that
ómaka?”

trouble

Hárr segir: “Þat eru tveir úlfar, ok heitir sá, er eftir henni
Hárr says That are two wolves and is-called he who after her
ferr, Skoll. Hann hræðist hon, ok hann mun taka hana.

goes Skoll Him fears she and he will take her

En sá heitir Hati Hróðvitnisson, er fyrir henni hleypr, ok
But he is-called Hati Hróðvitnir's-son who before her runs and
 vill hann taka tunglit, ok svá mun verða.”

will he take the-moon and so will (it)-be

Þá mælti Gangleri: “Hverr er ætt úlfanna?”

Then said Gangleri What is the-kin of-the-wolves

Hárr segir: “Gýgr ein býr fyrir austan Miðgarð í þeim

Hárr says A-giantess one dwells to east-of Miðgarð in that

skógi, er Járnvíðr heitir. Í þeim skógi byggja þær tröllkonur,

wood which Járnvíðr is-called In that wood dwell those troll-women

er Járnvíðjur heita. In gamla gýgr fæðir at sonum marga

who Járnvíðjur are-called The old giantess bears as sons many

jötna ok alla í vargs líkjum, ok þaðan af eru komnir þessir

giants and all in of-a-wolf shapes and thence off are come these

úlfar. Ok svá er sagt, at af ættinni verður sá einna máttkastr,

wolves And so is said that of the-kin becomes he of-all mightiest

er kallaðr er Mánagarmr. Hann fyllist með fjörvi allra þeira

who called is Mánagarmr He fills-himself with the-life of-all those

manna, er deyja, ok hann gleypir tungl, en stökkvir blóði

men who die and he swallows the-moon and spatters with-blood

himin ok loft öll. Þaðan týnir sól skini sínu, ok vindar eru
heaven and airs all Thence loses the-sun brightness its and the-winds are
 þá ókyrrir ok gnýja heðan ok handan. Svá segir í Völuspá:
then restless and roar hence and thence So says in Völuspá

Austr býr in aldna

East dwells the old-one

í Járnsviði

in Járnsviðr

ok fæðir þar

and bears there

Fenris kindir;

of-Fenrir kindred

verðr af þeim öllum

comes from them all

einna nökkurr

of-all a-certain-one

tungls tjúgari

of-the-moon the-snatcher

í trolls hami.

in of-a-troll shape

Fyllisk fjörvi

(He)-fills-himself with-life

feigra manna,

of-doomed men

rýðr ragna sjöt

reddens of-the-powers seats

rauðum dreyra;

with-red gore

svört verða sólskin

black become sun-shines

um sumur eftir,

through summers after

veður öll válynd.

weathers all baleful

Vituð ér enn — eða hvat?”

Know ye still or what

Um Bifröst

XIII • BIFRÖST

Asked the road from earth to heaven, Hárr laughs at the question and names Bifröst, the three-colored bridge men call the rainbow. It is made with more art than any other work, yet it will break when the sons of Múspell ride over it. Gangleri objects that the gods built it badly; Hárr answers that nothing in the world can be trusted when Múspell's sons come.

Þá mælti Gangleri: “Hver er leið til himins af jörðu?”

Then said Gangleri What is the-way to heaven from earth

Þá svarar Hárr ok hló við: “Eigi er nú fróðliga spurt. Er þér

Then answers Hárr and laughed at-it Not is now wisely asked Is to-thee

eigi sagt þat, er goðin gerðu brú af jörðu til himins, er

not told that that the-gods made a-bridge from earth to heaven which

heitir Bifröst? Hana muntu sét hafa. Kann vera, at þat kallir

is-called Bifröst It wilt-thou seen have May be that that callest

þú regnboga. Hon er með þrimr litum ok mjök sterk ok ger

thou a-rainbow It is of three colors and very strong and made

með list ok kunnáttu meiri en aðrar smíðir. En svá sterk sem

with art and craft greater than other works But so strong as

hon er, þá mun hon brotna, þá er Múspellsmegir fara ok ríða
it is yet will it break then when the-sons-of-Múspell fare and ride
 hana, ok svima hestar þeira yfir stórar ár. Svá koma þeir fram.”

it and swim horses their over great rivers So come they forward
 Þá mælti Gangleri: “Eigi þótti mér goðin gera af trúnaði
Then said Gangleri Not seemed to-me the-gods to-make in good-faith
 brúna, ef hon skal brotna mega, er þau megu þó gera
the-bridge if it shall break be-able when they can yet make
 sem þau vilja.”

as they will

Þá mælti Hárr: “Eigi eru goðin hallmælis verð af þessi
Then said Hárr Not are the-gods of-blame worthy for this
 smíð. Góð brú er Bifröst, en enginn hlutr er sá í þessum
work A-good bridge is Bifröst but no thing is that in this
 heimi er sér megi treystast, þá er Múspellssynir herja.”
world which itself may be-trusted then when the-sons-of-Múspell harry

Um bústaði goða ok upphaf dverga

XIV · IÐAVÖLLR AND THE MAKING OF THE DWARFS

At the beginning Alföðr set rulers in seats at Iðavöllr to judge the fates of men. They built Gladsheimr with twelve seats and a high seat, the goddesses' hall Vingólf, and a forge that gave them every tool. They worked gold so abundantly that all their gear was of it, and that age is called the golden age, until the coming of the women from Jötunheimar spoiled it. The dwarfs had quickened like maggots in Ymir's flesh, and by the gods' decree took man-wit and man's likeness.

Þá mælti Gangleri: “Hvat hafðist Alföðr þá at, er gerr
Then said Gangleri What busied Alföðr then at when made
 var Ásgarðr?”

was Ásgarðr

Hárr mælti: “Í upphafi setti hann stjórnarmenn í sæti
Hárr said In the-beginning set he rulers in seats
 ok beiddi þá at dæma með sér örlög manna ok ráða
and bade them to judge with him the-fates of-men and counsel
 um skipun borgarinnar. Þat var þar, sem heitir Iðavöllur
about the-ordering of-the-stronghold That was there where is-called Iðavöllr
 í miðri borginni. Var þat hið fyrsta þeira verk at
in the-midst-of the-stronghold Was that the first their work to
 gera hof þat, er sæti þeira tólf standa í önnur en
make a-temple that in-which seats their twelve stand in other than
 há sætit, þat er Alföðr á. Þat hús er bezt gert á jörðu
the-high-seat that which Alföðr owns That house is best made on earth
 ok mest. Allt er þat útan ok innan svá sem gull eitt. Í
and greatest All is it without and within so as gold alone In
 þeim stað kalla menn Gláðsheim. Annan sal gerðu þeir. Þat
that place call men Gláðsheimr Another hall made they That
 var hörgr, er gyðjurnar áttu, ok var hann allfagr. Þat hús
was a-shrine which the-goddesses owned and was it all-fair That house
 kalla menn Vingólf. Þar næst gerðu þeir hús, er þeir
call men Vingólf There next made they a-house in-which they
 lögðu afla í, ok þar til gerðu þeir hamar ok töng ok
laid a-forge in and there to made they a-hammer and tongs and
 steðja ok þaðan af öll tól önnur. Ok því næst smíðuðu
an-anvil and thence off all tools other And thereupon next wrought
 þeir málms ok steins ok tré ok svá gnógliga þann málms,
they metal and stone and wood and so abundantly that metal
 er gull heitir, at öll búsgögn ok öll reiðigögn höfðu þeir
which gold is-called that all house-gear and all harness-gear had they
 af gulli, ok er sú öld kölluð gullaldr, áðr en spilltist
of gold and is that age called the-golden-age before than it-was-spoiled
 af tilkvámu kvinnanna. Þær kómu ór Jötunheimum. Þar
by the-coming of-the-women They came out-of Jötunheimar There

næst settust goðin upp í sæti sín ok réttu dóma sína
next seated-themselves the-gods up in seats their and gave judgments their
 ok minntust, hvaðan dvergar höfðu kviknat í moldinni ok
and remembered whence dwarfs had quickened in the-mold and
 niðri í jörðunni, svá sem maðkar í holdi. Dvergarnir höfðu
down in the-earth so as maggots in flesh The-dwarfs had
 skipazt fyrst ok tekit kviknun í holdi Ymis ok váru þá
taken-shape first and taken quickening in the-flesh of-Ymir and were then
 maðkar, en af atkvæðum goðanna urðu þeir vitandi mannvits
maggots but by the-decrees of-the-gods became they knowing of-man-wit
 ok höfðu manns líki ok búa þó í jörðu ok í steinum.
and had of-a-man likeness and dwell yet in earth and in stones
 Móðsognir var æðstr ok annarr Durinn. Svá segir í Völuspá:
Móðsognir was highest and the-second Durinn So says in Völuspá

Þá gengu regin öll

Then went the-powers all

á rökstóla,

to judgment-seats

ginnheilög goð,

most-holy gods

ok um þat gættusk,

and about that took-counsel

hverr skyldi dverga

who should of-dwarfs

drótt of skepja

a-host — shape

ór brimi blóðgu

out-of surf bloody

ok ór Bláins leggjum.

and out-of of-Bláinn legs

Þar mannlíkun

There man-likenesses

mörg of gerðusk,

many — were-made

dvergar í jörðu,

dwarfs in earth

sem Durinn sagði.

as Durinn said

Ok þessi segir hon nöfn þeira dverganna:

And these says she names of-those dwarfs

Nýi, Niði,

Nýi Niði

Norðri, Suðri,

Norðri Suðri

Austri, Vestri,

Austri Vestri

Alþjófr, Dvalinn,

Alþjófr Dvalinn

Nár, Náinn,

Nár Náinn

Nípingr, Dáinn,

Nípingr Dáinn

Bífurr, Báfurr,

Bífurr Báfurr

Bömburr, Nóri,

Bömburr Nóri

Óri, Ónarr,

Óri Ónarr

Óinn, Mjödðvitnir.

Óinn Mjödðvitnir

Viggr ok Gandalfr,

Viggr and Gandalfr

Vindalfr, Þorinn,

Vindalfr Þorinn

Fíli, Kíli,

Fíli Kíli

Fundinn, Váli,

Fundinn Váli

Þrór, Þróinn,

Þrór Þróinn

Þekkr, Litr ok Vitr,

Þekkr Litr and Vitr

Nýr, Nýráðr,

Nýr Nýráðr

Rekk, Ráðsviðr.

Rekk Ráðsviðr

En þessir eru ok dvergar ok búa í steinum, en inir fyrri
But these are also dwarfs and dwell in stones but the former
 í moldu:

in mold

Draupnir, Dolgþvari,

Draupnir Dolgþvari

Hárr, Hugstari,

Hárr Hugstari

Hleðjolfir, Glóinn,

Hleðjolfir Glóinn

Dóri, Óri,

Dóri Óri

Dúfir, Andvari,

Dúfir Andvari

Heftifili,

Heftifili

Hárr, Svíarr.

Hárr Svíarr

En þessir kómu frá Svarinshaugi til Aurvanga á Jöruvöllu,
But these came from Svarinshaugr to Aurvangar on Jöruvellir
 ok er kominn þaðan Lofarr. Þessi eru nöfn þeira:

and is come thence Lofarr These are names theirs

Skirfir, Virfir,

Skirfir Virfir

Skáfiðr, Ái,

Skáfiðr Ái

Alfr, Yngvi,

Alfr Yngvi

Eikinskjalði,

Eikinskjalði

Falr, Frosti,

Falr Frosti

Fiðr, Ginnarr.”

Fiðr Ginnarr

Frá askinum, Urðarbrunni ok nornum

XV · THE ASH, URÐARBRUNNR, AND THE NORNS

The gods hold judgment at the ash Yggdrasill, greatest of trees, whose three roots reach the Æsir, the rime-giants, and Niflheimr. Under one is Mímisbrunnr, where wisdom is hidden and where Óðinn left his eye in pledge for a drink. Under the root in heaven is Urðarbrunnr, and there the Æsir ride daily over Bifröst. From a hall by the well come three maidens, Urðr, Verðandi, and Skuld, who shape the lives of men.

Þá mælti Gangleri: “Hvar er höfuðstaðrinn eða helgistaðrinn

Then said Gangleri Where is the-chief-place or the-holy-place

goðanna?”

of-the-gods

Hárr svarar: “Þat er at aski Yggdrasils. Þar skulu goðin

Hárr answers That is at the-ash of-Yggdrasill There shall the-gods

eiga dóma sína hvern dag.”

hold judgments their every day

Þá mælti Gangleri: “Hvat er at segja frá þeim stað?”

Then said Gangleri What is to tell of that place

Þá segir Jafnhárr: "Askinn er allra trjá mestr ok beztr.
Then says Jafnhárr The-ash is of-all trees greatest and best
 Limar hans dreifast um heim allan ok standa yfir himni.
Limbs its spread over world all and stand above heaven
 Þrjár rætr trésins halda því upp ok standa afarbreitt. Ein er
Three roots of-the-tree hold it up and stand exceeding-wide One is
 með ásum, en önnur með hrímbursum, þar sem forðum var
with the-æsir and the-second with the-rime-giants there where formerly was
 Ginnungagap. In þriðja stendr yfir Niflheimi, ok undir þeiri rót
Ginnungagap The third stands over Niflheimr and under that root
 er Hvergelmir, en Níðhögg gnagar neðan rótina. En undir
is Hvergelmir and Níðhögg gnaws from-beneath the-root But under
 þeiri rót, er til hrímbursa horfir, þar er Mímisbrunnr,
that root which toward the-rime-giants turns there is Mímisbrunnr
 er spekð ok mannvit er í fólgi, ok heitir sá Mímir, er á
where wisdom and man-wit is in hidden and is-called he Mimir who owns
 brunninn. Hann er fullr af visendum, fyrir því at hann drekkur
the-well He is full of lore for that that he drinks
 ór brunninum af horninu Gjallarhorni. Þar kom Alföðr ok
from the-well from the-horn Gjallarhorn There came Alföðr and

beiddist eins drykkjar af brunninum, en hann fekk eigi,
asked one drink from the-well but he got(-it) not
 fyrr en hann lagði auga sitt at veði. Svá segir í Völuspá:
sooner than he laid eye his in pledge So says in Völuspá

Allt veit ek, Óðinn,

All know I Óðinn

hvar þú auga falt,

where thou eye didst-bide

í þeim inum mæra

in that the famed

Mímisbrunni.

Mímisbrunnr

Drekkir mjöð Mímir

Drinks mead Mímir

morgin hverjan

morning every

af veði Valföðrs.

from pledge of-Valföðr

Vituð ér enn — eða hvat?

Know ye still or what

Þriðja rót asksins stendr á himni, ok undir þeiri rót er

The-third root of-the-ash stands in heaven and under that root is

brunnr sá, er mjök er heilag, er heitir Urðarbrunnr.

a-well that which very is holy which is-called Urðarbrunnr

Þar eiga goðin dómstað sinn. Hvern dag ríða æsir þangat

There hold the-gods judgment-place their Every day ride the-æsir thither

upp um Bifröst. Hon heitir ok ásbrú. Hestar ásanna

up over Bifröst It is-called also Æsir-bridge The-horses of-the-Æsir

heita svá: Sleipnir er baztr, hann á Óðinn. Hann hefir

are-called thus Sleipnir is best him owns Óðinn He has

átta fætr. Annar er Glaðr, þriði Gyllir, fjórði Glenr,
eight feet The-second is Glaðr the-third Gyllir the-fourth Glenr
 fimmti Skeiðbrimir, sétti Silfrintoppr, sjaundi Sinir, átti
the-fifth Skeiðbrimir the-sixth Silfrintoppr the-seventh Sinir the-eighth
 Gisl, níundi Falhófnir, tíundi Gulltoppr, ellifti Léttfeti.
Gisl the-ninth Falhófnir the-tenth Gulltoppr the-eleventh Léttfeti
 Baldrs hestr var brenndr með honum, en Þórr gengr til
of-Baldr the-horse was burned with him but Þórr goes to
 dómsins ok veðr ár þær, er svá heita:
the-judgment and wades rivers those which thus are-called

Körmt ok Örmt

Körmt and Örmt
 ok Kerlaugar tvær,
and Kerlaugar two
 þær skal Þórr vaða
those shall Þórr wade
 dag hvern,
day every
 er hann dæma ferr
when he to-judge goes
 at aski Yggdrasils,
at the-ash of-Yggdrasill
 því at ásbrú
for that Æsir-bridge
 brenn öll loga,
burns all in-flame
 heilög vötn hlóa.”
holy waters seethe

Þá mælti Gangleri: “Brenn eldr yfir Bifröst?”

Then said Gangleri Burns fire over Bifröst

Hárr segir: “Þat, er þú sér rautt í boganum, er eldr
Hárr says That which thou seest red in the-bow is fire
 brennandi. Upp á himin mundu ganga hrímpursar ok
burning Up onto heaven would go rime-giants and
 bergrisar, ef öllum væri fært á Bifröst, þeim er fara
mountain-giants if to-all were passable over Bifröst to-those who fare
 vilja. Margir staðir eru á himni fagrir, ok er þar allt
will Many places are in heaven fair and is there everything
 guðlig vörn fyrir. Þar stendr salr einn fagr undir askinum
divine defense before There stands a-hall one fair under the-ash
 við brunninn, ok ór þeim sal koma þrjár meyjar, þær
by the-well and out-of that hall come three maidens those
 er svá heita: Urðr, Verðandi, Skuld. Þessar meyjar skapa
who thus are-called Urðr Verðandi Skuld These maidens shape
 mönnum aldr. Þær köllum vér nornir. Enn eru fleiri
for-men the-life-span Those call we norns Yet are more
 nornir, þær er koma til hvers barns, er borit er, at skapa
norns those who come to every child that born is to shape
 aldr, ok eru þessar goðkunnigar, en aðrar álfa ættar,
the-life-span and are these god-descended but others of-elves kin
 en inar þriðju dverga ættar, svá sem hér segir:
and the third of-dwarfs kin so as here says

Sundrbornar mjök

Of-sundered-birth much

segi ek nornir vera,

say I the-norns to-be

eigu-t þær ætt saman;

have-not they kin together

sumar eru áskunngar,
some are Æsir-descended
 sumar eru alfkunngar,
some are elf-descended
 sumar dætr Dvalins.”
some daughters of-Dvalinn

Þá mælti Gangleri: “Ef nornir ráða örlögum manna, þá skipta
Then said Gangleri If norns rule the-fates of-men then deal
 þær geysi ójafnt, er sumir hafa gott líf ok ríkuligt, en
they exceeding unevenly when some have a-good life and a-lordly but
 sumir hafa lítit lén eða lof, sumir langt líf, sumir skammt.”
some have little grant or fame some a-long life some a-short
 Hárr segir: “Góðar nornir ok vel ættaðar skapa góðan aldr,
Hárr says Good norns and well descended shape a-good life-span
 en þeir menn, er fyrir ósköpum verða, þá valda því illar
but those men who into misfortunes come then cause that evil
 nornir.”

norns

Enn frá askinum

XVI · MORE OF THE ASH

An eagle sits in the ash's limbs with a hawk between its eyes, and the squirrel Rataoskr runs up and down carrying spiteful words between the eagle and Niðbögg. Four harts bite the foliage, and more serpents lie in Hvergelmir than any tongue can tell. The norns pour water and clay from Urðarbrunnr over the tree so that its limbs shall not rot, and whatever comes into that well turns white as an eggshell's film.

Þá mælti Gangleri: “Hvat er fleira at segja stórmerkja frá
Then said Gangleri What is more to tell of-great-marvels about
 askinum?”

the-ash

Hárr segir: “Margt er þar af at segja. Örn einn sitr í
Hárr says Much is there of-that to tell An-eagle one sits in
 limum asksins, ok er hann margs vitandi, en í milli augna
the-limbs of-the-ash and is he of-much knowing and in between eyes
 honum sitr haukr, sá er heitir Veðrfölnir. Íkorni sá, er
to-him sits a-hawk that which is-called Veðrfölnir A-squirrel that which
 heitir Ratatoskr, renn upp ok niðr eftir askinum ok berr
is-called Ratatoskr runs up and down along the-ash and bears
 öfundarorð milli arnarins ok Níðhöggs, en fjórir hirtir renna í
words-of-envy between the-eagle and Níðhöggr and four harts run in
 limum asksins ok bíta barr. Þeir heita svá: Dáinn, Dvalinn,
the-limbs of-the-ash and bite the-foliage They are-called thus Dáinn Dvalinn
 Duneyrr, Duraþrór. En svá margir ormar eru í Hvergelmi
Duneyrr Duraþrór And so many serpents are in Hvergelmir
 með Níðhöggi, at engi tunga má telja. Svá segir hér:
with Níðhöggr that no tongue can tell So says here

Askr Yggdrasils

The-ash of-Yggdrasill

drýgir erfiði

endures hardship

meira en menn viti;

more than men know

hjörtr bítr ofan,
a-hart bites from-above
 en á hliðu fúnar,
and on the-side (it)-rots
 skerðir Níðhöggr neðan.
cuts Níðhöggr from-beneath

Svá er enn sagt:

So is further said

Ormar fleiri liggja
Serpents more lie
 und aski Yggdrasils
under the-asb of-Yggdrasil
 en þat of hyggi hverr ósviðra apa.
than that — thinks each of-unwise apes
 Góinn ok Móinn,
Góinn and Móinn
 þeir eru Grafvitnis synir,
they are of-Grafvitnir sons
 Grábakr ok Grafvölluðr,
Grábakr and Grafvölluðr
 Ófnir ok Sváfnir,
Ófnir and Sváfnir
 hyggek, at æ myni
think I that ever will-they
 meiðs kvistum má.
of-the-tree the-boughs wear

Enn er þat sagt, at nornir þær, er byggja við Urðarbrunn,
Further is that said that the-norns those who dwell by Urðarbrunnr
 taka hvern dag vatn í brunninum ok með aurinn þann,
take every day water from the-well and with the-clay that
 er liggr um brunninn, ok ausa upp yfir askinn, til þess
which lies about the-well and pour up over the-ash to that
 at eigi skuli limar hans tréna eða fúna. En þat vatn er
that not shall limbs its wither or rot And that water is
 svá heilagt, at allir hlutir, þeir er þar koma í brunninn,
so holy that all things those which there come into the-well
 verða svá hvítir sem hinna sú, er skjall heitir, er innan
become so white as the-film that which egg-skin is-called which within
 liggr við eggskurn, svá sem hér segir:
lies against egg-shell so as here says

Ask veit ek ausinn,
An-ash know I sprinkled
 heitir Yggdrasil,
is-called Yggdrasil
 hárr baðmr, heilagr,
a-boary tree holy
 hvíta auri;
with-white clay
 þaðan koma döggar,
thence come dews
 er í dali falla;
which into dales fall
 stendr hann æ yfir grænn
stands it ever above green
 Urðarbrunni.
Urðarbrunnr

Sú dökk, er þaðan af fellr á jörðina, þat kalla menn
That dew which thence from falls onto the-earth that call men
 hunangfall, ok þar af fæðast býflugur. Fuglar tveir fæðast
honey-fall and there from feed bees Birds two feed
 í Urðarbrunni. Þeir heita svanir, ok af þeim fuglum
in Urðarbrunnr They are-called swans and from those birds
 hefir komit þat fuglakyn, er svá heitir.”
has come that bird-kind which so is-called

Höfuðstaðir goðanna

XVII · THE CHIEF PLACES OF HEAVEN

Hárr names the noble places: Álfheimr of the light-elves, who are fairer than the sun, while the dark-elves are blacker than pitch; Breiðablik, the fairest place there; Glitnir with pillars of red gold; Himinbjörg at the bridgehead; and Valaskjálf, roofed with silver, where Hliðskjálf stands. Fairest of all is Gimlé, home of good men forever; when heaven and earth perish it stands, Hárr thinks, in the third heaven, Viðbláinn.

Þá mælti Gangleri: “Mikil tíðendi kannt þú at segja af
Then said Gangleri Great tidings knowest thou to tell of
 himninum. Hvat er þar fleira höfuðstaða en at Urðarbrunni?”
the-heaven What is there more of-chief-places than at Urðarbrunnr
 Hárr segir: “Margir staðir eru þar göfugligrir. Sá er einn
Hárr says Many places are there noble That is one
 staðr þar, er kallaðr er Álfheimr. Þar byggvir fólk þat, er
place there which called is Álfheimr There dwells folk that which
 Ljósálfar heita, en Dökkálfar búa niðri í jörðu, ok eru þeir
Ljósálfar are-called and Dökkálfar dwell down in the-earth and are they
 ólíkir þeim sýnum ok miklu ólíkari reyndum. Ljósálfar eru
unlike them in-looks and much more-unlike in-nature Ljósálfar are

fegri en sól sýnum, en Dökkálfar eru svartari en bik. Þar
fairer than the-sun in-looks but Dökkálfar are blacker than pitch There
 er einn sá staðr, er Breiðablik er kallaðr, ok engi er þar
is one that place which Breiðablik is called and none is there
 fegri staðr. Þar er ok sá, er Glitnir heitir, ok eru veggir
a-fairer place There is also that which Glitnir is-called and are walls
 hans ok steðr allar ok stólpur af rauðu gulli, en þak hans
its and posts all and pillars of red gold and roof its
 af silfri. Þar er enn sá staðr, er Himinbjörg heita. Sá
of silver There is further that place which Himinbjörg are-called That
 stendr á himins enda við brúarsporð, þar er Bifröst kemr til
stands at of-heaven the-end by the-bridge-head there where Bifröst comes to
 himins. Þar er enn mikill staðr, er Valaskjálf heitir. Þann
heaven There is further a-great place which Valaskjálf is-called That
 stað á Óðinn. Þann gerðu goðin ok þökdou skíru silfri, ok
place owns Óðinn That made the-gods and thatched with-pure silver and
 þar er Hliðskjálfinn í þessum sal, þat háseti, er svá heitir,
there is Hliðskjálf in this hall that high-seat which so is-called
 ok þá er Alföðr sitr í því sæti, þá sér hann of alla heima.
and then when Alföðr sits in that seat then sees he over all worlds
 Á sunnanverðum himins enda er sá salr, er allra er fegrstr
On the-southward of-heaven end is that hall which of-all is fairest
 ok bjartari en sólín, er Gimlé heitir. Hann skal standa, þá
and brighter than the-sun which Gimlé is-called It shall stand then

er bæði himinn ok jörð hefir farizt, ok byggja þann stað
when both heaven and earth have perished and dwell-in that place
 góðir menn ok réttlátir of allar aldir. Svá segir í Völuspá:
good men and righteous through all ages So says in Völuspá

Sal veit ek standa

A-hall know I standing

sólu fegra,

than-the-sun fairer

gulli þakðan,

with-gold thatched

á Gimlé;

on Gimlé

þar skulu dyggvar

there shall trusty

dróttir byggva

companies dwell

ok um aldrdaga

and through age-days

ynðis njóta.”

of-delight enjoy

Þá mælti Gangleri: “Hvat gætir þess staðar, þá er

Then said Gangleri What guards that place then when

Surtalogi brennir himin ok jörð?”

Surt's-fire burns heaven and earth

Hárr segir: “Svá er sagt, at annarr himinn sé suðr ok upp

Hárr says So is said that a-second heaven be south and up

frá þessum himni, ok heitir sá Andlangr, en inn þriði

from this heaven and is-called that Andlangr and the third

himinn sé enn upp frá þeim, ok heitir sá Viðbláinn, ok

heaven be yet up from that and is-called that Viðbláinn and

á þeim himni hyggjum vér þenna stað vera. En Ljósálfar
in that heaven think we this place to-be But Ljósálfar
 einir, hyggjum vér, at nú byggvi þá staði.”
alone think we that now dwell-in those places

Um uppruna vindsins

XVIII • WHERE THE WIND COMES FROM

Gangleri asks where wind comes from, since it stirs great seas and rouses fire and yet cannot be seen. Hárr answers that at the northern end of heaven sits the giant Hræsvelgr in eagle shape, and the winds come from under his wings when he sets himself to fly.

Þá mælti Gangleri: “Hvaðan kemr vindr? Hann er sterkr, svá at
Then said Gangleri Whence comes wind It is strong so that
 hann hrærir stór höf, ok hann æsir eld. En svá sterkr sem hann
it stirs great seas and it rouses fire But so strong as it
 er, þá má eigi sjá hann, því er hann undarliga skapaðr.”
is then may not (one)-see it therefore is it wondrously fashioned
 Þá mælti Hárr: “Þat kann ek vel segja þér. Á norðanverðum
Then said Hárr That can I well tell thee On the-northward
 himins enda sitr jötunn sá, er Hræsvelgr heitir. Hann
of-heaven end sits a-giant that who Hræsvelgr is-called He

hefir arnarham, en er hann beinir flug, þá standa vindar
has an-eagle-shape and when he directs flight then blow winds
 undan vængjum hans. Hér segir svá:
from-under wings his Here says thus

Hræsvelgr heitir,
Hræsvelgr is-called
 er sitr á himins enda,
who sits at of-heaven the-end
 jötunn í arnar ham;
a-giant in of-an-eagle shape
 af hans vængjum
from his wings
 kveða vind koma
they-say wind to-come
 alla menn yfir.”
all men over

Um mismun Sumars ok Vetrar

XIX · SUMMER AND WINTER

Asked why summer is hot and winter cold, Hárr says no wise man would ask, since everyone can tell it — but he will answer rather than let Gangleri stay ignorant. Summer's father is Svásuðr, so pleasant that whatever is mild is called after his name; Winter's father is Vindsvalr, son of Vásaðr, and both were grim and cold-breasted men whose temper Winter keeps.

Þá mælti Gangleri: “Hví skilr svá mikit, at sumar skal
Then said Gangleri Why differs so much that summer shall
 vera heitt, en vetr kaldr?”
be hot but winter cold

Hárr segir: “Eigi mundi svá fróðr maðr spyrja, því at þetta
Hárr says Not would so wise a-man ask for that this
 vitu allir at segja. En ef þú einn ert orðinn svá fávíss, at eigi
know all to tell But if thou alone art become so ignorant that not
 hefir þetta heyrt, þá vil ek þó þat vel virða, at heldr spyrir
has this heard then will I yet that well account that rather askest
 þú eitt sinn ófróðliga en þú gangir lengr duliðr þess, er
thou one time unwisely than thou go longer ignorant of-that which
 skylt er at vita. Svásuðr heitir sá, er faðir Sumars er, ok er
needful is to know Svásuðr is-called he who father of-Summer is and is
 hann svá sællífr, svá at af hans heiti er þat kallat svásligt,
he so pleasant-living so that from his name is that called svásligt
 er blítt er. En faðir Vetrar er ýmist kallaðr Vindlóni
which mild is But the-father of-Winter is variously called Vindlóni
 eða Vindsvalr. Hann er Vásaðar son, ok váru þeir áttungar
or Vindsvalr He is of-Vásaðr son and were they kinsmen
 grimmir ok svalbrjóstaðir, ok hefir Vetr þeira skaplyndi.”
grim and cold-breasted and has Winter their disposition

Frá Óðni ok nöfnum hans

XX · ÓÐINN AND HIS NAMES

Twelve of the Æsir are god-descended, and the goddesses no less holy. Óðinn is highest and oldest, and all serve him as children a father; Frigg his wife knows the fates of men though she tells no prophecy. He is Alföðr and Valföðr, father of the chosen slain, and took a long roll of names at King Geirröðr's. Most, Hárr says, are what other tongues made of his name; the rest arose on his journeys.

Þá mælti Gangleri: “Hverjir eru æsir, þeir er mönnum
Then said Gangleri Which are the-æsir those whom for-men
 er skylt at trúa á?”
is needful to believe in

Hárr segir: “Tólf eru æsir goðkunnigir.”

Hárr says Twelve are the-æsir god-descended

Þá mælti Jafnhárr: “Eigi eru ásynjurnar óhelgari, ok eigi

Then said Jafnhárr Not are the-goddesses less-holy and not

megu þær minna.”

avail they less

Þá mælti Þriði: “Óðinn er æðstr ok elztr ásanna. Hann ræðr

Then said Þriði Óðinn is highest and oldest of-the-Æsir He rules

öllum hlutum, ok svá sem önnur goðin eru máttug, þá þjóna

all things and so as the-other gods are mighty then serve

honum öll svá sem börn föður, en Frigg er kona hans, ok

him all so as children a-father and Frigg is wife his and

veit hon örlög manna, þótt hon segi eigi spár, svá sem hér

knows she the-fates of-men though she tell not prophecies so as here

er sagt, at Óðinn mælti sjálfir við þann ás, er Loki heitir:

is said that Óðinn spoke himself with that god who Loki is-called

Ærr ertu, Loki,

Mad art-thou Loki

ok örviti,

and out-of-wits

hví né lezk-a þú, Loki?

why not ceasest-not thou Loki

Örlög Frigg,

The-fates Frigg

hygg ek, at öll viti,

think I that all she-knows

þótt hon sjalfti segi.

though she herself-not tell

Óðinn heitir Alföðr, því at hann er faðir allra goða. Hann
Óðinn is-called Alföðr for that he is father of-all gods He
 heitir ok Valföðr, því at hans óskasynir eru allir þeir, er
is-called also Valföðr for that his chosen-sons are all those who
 í val falla. Þeim skipar hann Valhöll ok Vingólf, ok
in the-slain fall Them assigns he Valhöll and Vingólf and
 heita þeir þá Einherjar. Hann heitir ok Hangaguð ok
are-called they then Einherjar He is-called also Hangaguð and
 Haftaguð, Farmaguð, ok enn hefir hann nefnzt á fleiri
Haftaguð Farmaguð and further has he named-himself in more
 vega, þá er hann var kominn til Geirröðar konungs:
ways then when he was come to Geirröðr king

Hétumk Grímr

I-called-myself Grímr

ok Gangleri,

and Gangleri

Herjann, Hjalmbéri,

Herjann Hjalmbéri

Þekkr, Þriði,

Þekkr Þriði

Þuðr, Uðr,

Þuðr Uðr

Helblindi, Hárr,

Helblindi Hárr

Saðr, Svipall,

Saðr Svipall

Sanngetall,

Sanngetall

Herteitr, Hnikarr,

Herteitr Hnikarr

Bileygr, Báleygr,

Bileygr Báleygr

Bölverkr, Fjölnir,

Bölverkr Fjölnir

Grímnir, Glapsviðr, Fjölsviðr,

Grímnir Glapsviðr Fjölsviðr

Síðhötttr, Síðskeggr,

Síðhötttr Síðskeggr

Sigföðr, Hnikuðr,

Sigföðr Hnikuðr

Alföðr, Atriðr, Farmatýr,

Alföðr Atriðr Farmatýr

Óski, Ómi,

Óski Ómi

Jafnhárr, Biflindi,

Jafnhárr Biflindi

Göndlir, Hárbarðr,

Göndlir Hárbarðr

Sviðurr, Sviðrir,

Sviðurr Sviðrir

Jalkr, Kjalarr, Viðurr,

Jalkr Kjalarr Viðurr

Þrór, Yggr, Þundr,

Þrór Yggr Þundr

Vakr, Skilfingr,

Vakr Skilfingr

Váfuðr, Hroftatýr,

Váfuðr Hroftatýr

Gautr, Veratýr.”

Gautr Veratýr

Þá mælti Gangleri: “Geysimörg heiti hafit þér gefit honum,

Then said Gangleri Exceeding-many names have ye given him

ok þat veit trúa mín, at þat mun vera mikill fróðleikr,

and that knows faith my that that must be great learning

sá er hér kann skyn ok dæmi, hverir atburðir hafa

that-man who here has knowledge and instances what events have

orðit sér til hvers þessa nafns.”

come for-themselves to every-one of-these names

Þá segir Hárr: “Mikil skynsemi er at rífa þat vandliga upp, en

Then says Hárr Great discernment is to reckon that carefully up but

þó er þér þat skjótast at segja, at flest heiti hafa verit gefin

yet is for-thee that quickest to tell that most names have been given

af þeim atburð, at svá margar sem eru greinir tungnanna

from that event that so many as are the-branches of-tongues

í veröldinni, þá þykkjast allar þjóðir þurfa at breyta nafni

in the-world then think-themselves all peoples to-need to change name

hans til sinnar tungu til ákalls ok bæna fyrir sjálfum sér,

his to their-own tongue for calling-on and prayers for own selves

en sumir atburðir til þessa heita hafa gerzt í ferðum hans,
but some events for these names have come-about in journeys his
 ok er þat fært í frásagnir, ok muntu eigi mega fróðr maðr
and is that set in tales and wilt-thou not be-able a-wise man
 heita, ef þú skalt eigi kunna segja frá þeim stórtíðendum.”
be-called if thou shalt not know tell of those great-events

Frá Ása-Þórr

XXI · ÁSA-ÞÓRR

Þórr is foremost of the Æsir, strongest of gods and men, with the realm Þrúðvangar and the hall Bilskirrnir of five hundred and forty floors — the largest house men know. He drives two goats, Tanngnjóstr and Tanngrisnir, and has three treasures: the hammer Mjöllnir, the girdle that increases his god-strength by half, and his iron gloves.

Þá mælti Gangleri: “Hver eru nöfn annarra ásanna, eða
Then said Gangleri What are names of-the-other Æsir or
 hvat hafast þeir at, eða hvat hafa þeir gert til frama?”

what busy they at or what have they done for renown

Hárr segir: “Þórr er þeira framast, sá er kallaðr er Ása-Þórr

Hárr says Þórr is of-them foremost he who called is Ása-Þórr

eða Öku-Þórr. Hann er sterkastr allra goðanna ok manna.

or Öku-Þórr He is strongest of-all the-gods and of-men

Hann á þar ríki, er Þrúðvangar heita, en höll hans heitir

He has there a-realm which Þrúðvangar is-called and hall his is-called

Bilskirrnir. Í þeim sal eru fimm hundruð gólfa ok fjórir tigur.

Bilskirrnir In that hall are five hundreds of-floors and four tens

Þat er hús mest, svá at menn viti. Svá segir í Grímnismálum:

That is a-house greatest so that men know So says in Grímnismál

Fimm hundruð gólfa

Five hundreds of-floors

ok umb fjórum tögum,

and over four tens

svá hygg ek Bilskirni með bugum;

so think I Bilskirrnir with bends

ranna þeira,

of-balls those

er ek reft vita,

which I roofed know

míns veit ek mest magar.

of-my know I greatest of-son

Þórr á hafra tvá, er svá heita: Tanngnjóstr ok Tanngrisnir,

Þórr has he-goats two which thus are-called Tanngnjóstr and Tanngrisnir

ok reið þá, er hann ekr, en hafrarnir draga reiðna. Því

and a-chariot that which he drives and the-goats draw the-chariot Therefore

er hann kallaðr Öku-Þórr. Hann á ok þrjá kostgripi. Einn

is he called Öku-Þórr He has also three treasures One

þeira er hamarrinn Mjöllnir, er hrímpursar ok bergrisar

of-them is the-hammer Mjöllnir which rime-giants and mountain-giants

kenna, þá er hann kemr á loft, ok er þat eigi undarligt.

know then when it comes into the-air and is that not wondrous

Hann hefir lamit margan haus á feðrum eða frændum

He has crushed many a-skull on fathers or kinsmen

þeira. Annan grip á hann beztan, megingjarðar, ok er

theirs A-second treasure has he best the-girdle-of-might and when

hann spennir þeim um sik, þá vex honum ásmegin hálfu.

he clasps it about himself then grows in-him god-strength by-half

Inn þriðja hlut á hann, þann er mikill gripr er í. Þat

The third thing has he that which great treasure is in That

eru járnglófar. Þeira má hann eigi missa við hamarskaftit.

are iron-gloves Them may he not do-without with the-hammer-shaft

En engi er svá fróðr, at telja kunni öll stórvirki hans, en

But none is so learned that to-tell knows all great-works his but

segja kann ek þér svá mörg tíðendi frá honum, at dveljast

tell can I thee so many tidings of him that lengthen

munu stundirnar, áðr en sagt er allt, þat er ek veit.”

will the-hours before than told is all that which I know

Frá Baldri

XXII · BALDR

Óðinn's second son is Baldr, of whom nothing but good can be said. He is so fair and bright that light shines from him, and the whitest of plants is likened to his brow. He is the wisest of the Æsir, the fairest spoken, and the most merciful — but no judgment of his can stand. He lives at Breiðablik in heaven, where nothing unclean can be.

Þá mælti Gangleri: “Spyrja vil ek tíðenda af fleirum

Then said Gangleri To-ask will I tidings of more

ásunum.”

of-the-Æsir

Hárr segir: “Annarr sonr Óðins er Baldr, ok er frá honum

Hárr says A-second son of-Óðinn is Baldr and is of him

gott at segja. Hann er beztr, ok hann lofa allir. Hann er svá

good to tell He is best and him praise all He is so

fagr álitum ok bjarttr, svá at lýsir af honum, ok eitt gras

fair in-looks and bright so that (it)-shines from him and one plant

er svá hvítt, at jafnat er til Baldrs brár. Þat er allra grasa
is so white that likened is to Baldr's brow That is of-all plants
 hvítast, ok þar eftir máttu marka fegurð hans bæði á hár
whitest and there after mayest-thou mark the-beauty his both in hair
 ok á líki. Hann er vitrastr ásanna ok fegrst talaðr ok
and in body He is wisest of-the-Æsir and most-fairly spoken and
 líknsamastr, en sú náttúra fylgir honum, at engi má haldast
most-merciful but that nature attends him that no may stand
 dómr hans. Hann býr þar, sem heitir Breiðablik. Þat er á
judgment his He dwells there where is-called Breiðablik That is in
 himni. Í þeim stað má ekki vera óhreint, svá sem hér segir:
heaven In that place may nothing be unclean so as here says

Breiðablik heita,

Breiðablik is-called

þar er Baldr hefir

there where Baldr has

sér of görva sali,

for-himself — made balls

á því landi,

in that land

er ek liggja veit

where I to-lie know

fæsta feiknstafi.

fewest baleful-runes

Frá Nirði ok Skaða
XXIII · NJÖRÐR AND SKAÐI

Njörðr rules the course of the wind and stills sea and fire, and is called on for seafaring and for catches. He was reared in Vanabeimr and given as a hostage to the gods. His wife Skaði, daughter of the giant Þjazi, wants the mountains and he the sea, so they agree to nine nights in each. His verse complains of wolves howling instead of swans singing; hers, of the gull that wakes her by the sea. Skaði keeps to the fells, hunting on skis.

Inn þriði áss er sá, er kallaðr er Njörðr. Hann býr á himni,
The third god is he who called is Njörðr He dwells in heaven
þar sem heitir Nóaþún. Hann ræðr fyrir göngu vinds ok stillir
there where is-called Nóaþún He rules over the-course of-wind and stills
sjá ok eld. Á hann skal heita til sæfara ok til veiða. Hann er
sea and fire On him shall (one)-call for sea-faring and for catches He is
svá auðigr ok fésæll, at hann má gefa þeim auð landa eða
so wealthy and rich-in-goods that he can give to-those wealth of-lands or
lausafjár. Á hann skal til þess heita. Eigi er Njörðr ása
of-movable-goods On him shall for that call Not is Njörðr of-the-æsir
ættar. Hann var upp fæddr í Vanaheimi, en Vanir gísluðu
kin He was up brought in Vanabeimr but the-Vanir gave-as-hostage
hann goðunum ok tóku í mót at gíslingu þann, er Hænir
him to-the-gods and took in exchange as a-hostage him who Hænir
heitir. Hann varð at sætt með goðum ok Vönum. Njörðr
is-called He became for a-settlement between gods and Vanir Njörðr
á þá konu, er Skaði heitir, dóttir Þjaza jötuns. Skaði vill
has that wife who Skaði is-called daughter of-Þjazi the-giant Skaði will
hafa bústað þann, er átt hafði faðir hennar, þat er á
have the-dwelling that which owned had father hers that is in
fjöllum nökkurum, þar sem heitir Prymheimr, en Njörðr vill
mountains certain there where is-called Prymheimr but Njörðr will

vera nær sæ. Þau sættust á þat, at þau skyldu vera níu nætr
be near the-sea They settled on that that they should be nine nights
 í Prymheimi, en þá aðrar níu at Nóatúnum. En er Njörðr
in Prymheimr and then another nine at Nóatún But when Njörðr
 kom aftr til Nóatúna af fjallinu, þá kvað hann þetta:
came back to Nóatún from the-mountain then spoke he this

Leið erumk fjöll,
Loathsome are-to-me the-mountains
 vark-a ek lengi á,
was-not I long there
 nætr einar níu;
nights only nine
 ulfa þytr
of-wolves the-bowling
 mér þótti illr vera
to-me seemed ill to-be
 hjá söngvi svana.
beside the-song of-swans

Þá kvað Skaði þetta:
Then spoke Skaði this

Sofa ek né máttak
Sleep I not could-I
 sævar beðjum á
of-the-sea beds on
 fugls jarmi fyrir;
of-a-bird the-screaming for

sá mik vekr,
he me wakes
 er af víði kemr,
who from the-wood comes
 morgin hverjan már.
morning every the-gull

Þá fór Skaði upp á fjall ok byggði í Prymheimi,
Then went Skaði up onto the-mountain and dwelt in Prymheimr
 ok ferr hon mjök á skíðum ok með boga ok skýtr dýr.
and goes she much on skis and with a-bow and shoots beasts
 Hon heitir öndurgoð eða öndurdís. Svá er sagt:
She is-called ski-goddess or ski-lady So is said

Prymheimr heitir,
Prymheimr is-called
 er Þjazi bjó,
where Þjazi dwelt
 sá inn ámáttki jötunn;
that the fearsome giant
 en nú Skaði byggvir,
but now Skaði inhabits
 skír brúðr goða,
bright bride of-gods
 fornar toftir föður.
the-ancient homesteads of-father

Frá Frey ok Freyju

XXIV · FREYR AND FREYJA

Njörðr's children are Freyr and Freyja, both fair and mighty. Freyr rules rain and sunshine and the increase of the earth, and is called on for a good season and for peace. Freyja is the most excellent of goddesses; she owns Fólkvangr and takes half the slain, Óðinn the other half. Her hall is Sessrúmnir, she drives a chariot drawn by cats, and she is called on for love.

Njörðr í Nóatúnum gat síðan tvau börn. Hét annat Freyr,
Njörðr in Nóatún begot afterward two children Was-called the-one Freyr
en dóttir Freyja. Þau váru fögr álitum ok máttug. Freyr
and the-daughter Freyja They were fair in-looks and mighty Freyr
er inn ágætasti af ásum. Hann ræðr fyrir regni ok skini
is the most-excellent of the-æsir He rules over rain and the-shining
sólar ok þar með ávexti jarðar, ok á hann er gott at
of-the-sun and there with the-increase of-earth and on him is (it)-good to
heita til árs ok friðar. Hann ræðr ok fésælu manna.
call for good-season and peace He rules also the-wealth of-men
En Freyja er ágætust af ásynjum. Hon á þann bæ á
And Freyja is most-excellent of the-goddesses She has that homestead in

himni, er Fólkvangr heitir. Ok hvar sem hon ríðr til vígs,
heaven which Fólkvangr is-called And where ever she rides to battle
 þá á hon hálfan val, en hálfan Óðinn, svá sem hér segir:
then has she half the-slain and half Óðinn so as here says

Fólkvangr heitir,
Fólkvangr is-called
 en þar Freyja ræðr
and there Freyja rules
 sessa kostum í sal;
of-seats the-choice in hall
 hálfan val
half the-slain
 hon kýss hverjan dag,
she chooses every day
 en hálfan Óðinn á.
and half Óðinn owns

Salr hennar Sessrúmnir, hann er mikill ok fagr. En er hon
Hall hers Sessrúmnir it is great and fair And when she
 ferr, þá ekr hon köttum tveim ok sitr í reið. Hon er
goes then drives she with-cats two and sits in a-chariot She is
 nákvæmust mönnum til á at heita, ok af hennar nafni er
most-approachable for-men for on to call and from her name is
 þat tignarnafn, er ríkiskonur eru kallaðar fróvur. Henni
that title-of-honor by-which noble-women are called ladies To-her
 líkaði vel mansöngur. Á hana er gott at heita til ásta.”
pleased well love-song On her is (it)-good to call for loves

Frá Tý
XXV · TÝR

Týr is the boldest and best-minded of the gods, and has great power over victory in battle. A brave man is called Týr-brave, a wise one Týr-wise. When the Æsir bound Fenris-wolf with Gleipnir, the wolf would not trust them until Týr laid his hand in its mouth as a pledge; when they would not loose it, the wolf bit off the hand. Týr is one-handed, and no reconciler of men.

Þá mælti Gangleri: “Miklir þykkja mér þessir fyrir sér
Then said Gangleri Great seem to-me these in themselves
æsirnir, ok eigi er undarligt, at mikill krafr fylgi yðr,
the-æsir and not is (it)-wondrous that great power attend you
er þér skuluð kunna skyn goðanna ok vita, hvert biðja
since ye must know the-nature of-the-gods and know whither pray
skal hverrar bænarinna. Eða eru fleiri enn goðin?”

shall of-each of-the-prayers Or are more yet the-gods
Hárr segir: “Sá er enn áss, er Týr heitir. Hann er djarfastr
Hárr says That is yet a-god who Týr is-called He is boldest
ok bezt hugaðr, ok hann ræðr mjök sigri í orrostum. Á hann
and best minded and he rules much victory in battles On him
er gott at heita hreystimönnum. Þat er orðtak, at sá er
is (it)-good to call for-brave-men That is a-saying that he is
týhraustr, er um fram er aðra menn ok ekki sést fyrir. Hann
Týr-brave who over beyond is other men and not looks-out before He
var ok vitr, svá at þat er ok mælt, at sá er týspakr, er vitrastr
was also wise so that that is also said that he is Týr-wise who wisest
er. Þat er eitt mark um djarfleik hans, þá er æsir lokkuðu
is That is one mark of daring his then when the-æsir enticed
Fenrisúlf til þess at leggja fjöturinn á hann, Gleipni, þá trúði
Fenris-wolf to that to lay the-fetter on him Gleipnir then trusted

hann þeim eigi, at þeir mundu leysa hann, fyrr en þeir lögðu
he them not that they would loose him sooner than they laid
 honum at veði hönd Týs í munn hans, en þá er æsir vildu
to-him in pledge the-hand of-Týr in mouth his and then when the-æsir would
 eigi leysa hann, þá beit hann höndina af, þar er nú heitir
not loose him then bit he the-hand off there where now is-called
 úlfliðr, ok er hann einhendr ok ekki kallaðr sættir manna.
wolf-joint and is he one-handed and not called a-reconciler of-men

Frá Braga ok Iðunni

XXVI • BRAGI AND IÐUNN

Bragi is excellent in wisdom and above all in eloquence; poetry is called bragr after him. His wife Iðunn keeps in her casket the apples the gods bite when they grow old, and so become young again until the doom of the gods. Gangleri remarks how much the gods trust to her keeping, and Hárr laughs and says it once came near ruin.

Bragi heitir einn. Hann er ágætr at speki ok mest at málsnilld
Bragi is-called one He is excellent in wisdom and most in eloquence
 ok orðfimi. Hann kann mest af skáldskap, ok af honum er
and word-skill He knows most of poetry and from him is
 bragr kallaðr skáldskapr, ok af hans nafni er sá kallaðr bragr
bragr called poetry and from his name is he called bragr
 karla eða bragr kvinna, er orðsnilld hefir frammar en aðrir,
of-men or bragr of-women who word-skill has beyond than others
 kona eða karlmaðr. Kona hans er Iðunn. Hon varðveitir í eski
a-woman or a-man Wife his is Iðunn She keeps in casket
 sínu epli þau, er goðin skulu á bíta, þá er þau eldast, ok
her apples those which the-gods shall on bite then when they grow-old and
 verða þá allir ungir, ok svá mun vera allt til ragnarökr.
become then all young and so will (it)-be all until the-doom-of-the-gods

Þá mælti Gangleri: “Allmikit þykkir mér goðin eiga undir
Then said Gangleri Very-much seems to-me the-gods to-have under
 gæzlu eða trúnaði Íðunnar.”

the-keeping or the-trust of-Íðunn

Þá mælti Hárr ok hló við: “Nær lagði þat ófæru einu
Then said Hárr and laughed at-it Near came that to-ruin one
 sinni. Kunna mun ek þar af at segja, en þú skalt nú
time Be-able will I there of to tell but thou shalt now
 fyrst heyra fleiri nöfn ásanna.

first hear more names of-the-Æsir

Frá Heimdalli

XXVII · HEIMDALLR

Heimdallr, called the white god, is great and holy, born of nine sisters. He is warder of the gods and sits at heaven's end guarding the bridge against mountain-giants. He needs less sleep than a bird, sees a hundred leagues by night as by day, and hears grass growing on earth and wool on sheep. His horn Gjallarhorn is heard in all worlds, and his sword is called a man's head.

Heimdallr heitir einn. Hann er kallaðr hvíti áss. Hann er
Heimdallr is-called one He is called the-white god He is
 mikill ok heilagr. Hann báru at syni meyjar níu ok allar systir.
great and holy Him bore as a-son maidens nine and all sisters

Hann heitir ok Hallinskíði ok Gullintanni. Tennr hans váru af
He is-called also Hallinskiði and Gullintanni Teeth his were of
 gulli. Hestr hans heitir Gulltoppr. Hann býr þar, er heita
gold Horse his is-called Gulltoppr He dwells there which is-called
 Himinbjörg við Bifröst. Hann er vörðr goða ok sitr þar við
Himinbjörg by Bifröst He is the-warder of-gods and sits there at
 himins enda at gæta brúarinnar fyrir bergrisum. Hann þarf
of-heaven the-end to guard the-bridge against mountain-giants He needs

minna svefn en fugl. Hann sér jafnt nótt sem dag hundrað
less sleep than a-bird He sees alike night as day a-hundred
 rasta frá sér. Hann heyrir ok þat, er gras vex á jörðu eða
leagues from himself He hears also that when grass grows on earth or
 ull á sauðum, ok allt þat er hæra lætr. Hann hefir lúðr þann,
wool on sheep and all that which louder sounds He has a-born that
 er Gjallarhorn heitir, ok heyrir blástr hans í alla heima.
which Gjallarhorn is-called and (is)-heard the-blowing of-it in all worlds
 Heimdallar sverð er kallat höfuð manns. Hér er svá sagt:
Of-Heimdallr the-sword is called the-head of-a-man Here is thus said

Himinbjörg heita,
Himinbjörg is-called
 en þar Heimdall
and there Heimdallr
 kveða valda véum;
they-say rules the-shrines
 þar vörðr goða
there the-warder of-gods
 drekkur í væru ranni
drinks in the-pleasant hall
 glaðr inn góða mjöð.
glad the good mead

Ok enn segir hann sjálfr í Heimdallargaldri:
And further says he himself in Heimdallargaldr

Níu em ek mæðra mögr,
Of-nine am I mothers the-son
 níu em ek systra sonr.
of-nine am I sisters the-son

Frá Heði
XXVIII · HÖÐR

Höðr is blind but very strong, and the gods would rather he needed no naming, for his handiwork will be long remembered among gods and men.

Höðr heitir einn á sinn. Hann er blindr. Ærit er hann
Höðr is-called one of-the-gods He is blind Enough is he
sterkr, en vilja mundu goðin, at þenna ás þyrfti eigi at
strong but wish would the-gods that this god needed not to
nefna, því at hans handaverk munu lengi vera höfð at
be-named for that his hand-work will long be held in
minnum með goðum ok mönnum.
memory among gods and men

Frá Víðari
XXIX · VÍÐARR

Víðarr is the silent god, with a thick shoe. He is next in strength to Þórr, and the gods have great trust in him in every strait.

Víðarr heitir einn, inn þögli áss. Hann hefir skó þjokkvan.
Vidarr is-called one the silent god He has a-shoe thick
Hann er sterkr, næst því sem Þórr. Af honum hafa
He is strong next to-that as Þórr From him have
goðin mikit traust í allar þrautir.
the-gods much trust in all straits

Frá Vála

XXX · VÁLI

Áli, also called Váli, is Óðinn's son by Rindr. He is bold in battle and very lucky in shooting.

Áli eða Váli heitir einn, sonr Óðins ok Rindar. Hann er

Áli or Váli is-called one son of-Óðinn and of-Rindr He is

djarfr í orrostum ok mjök happskeytr.

bold in battles and very lucky-in-shooting

Frá Ulli

XXXI · ULLR

Ullr, son of Sif and stepson of Þórr, is so good a bowman and skier that none can contend with him. He is fair to look at and has the accomplishments of a warrior, and is good to call on in single combat.

Ullr heitir einn, sonr Sifjar, stúpsonr Þórs. Hann er bogmaðr

Ullr is-called one son of-Sif step-son of-Þórr He is a-bowman

svá góðr ok skíðfærr svá, at engi má við hann keppast.

so good and ski-skilled so that none may with him contend

Hann er ok fagr álitum ok hefir hermanns atgervi.

He is also fair in-looks and has of-a-warrior the-accomplishment

Á hann er ok gott at heita í einvígi.

On him is also good to call in single-combat

Frá Forseta

XXXII · FORSETI

Forseti, son of Baldr and Nanna, owns Glitnir in heaven. All who come to him with a lawsuit go away reconciled, and his is the best judgment-place among gods and men. A verse describes his hall pillared with gold and roofed with silver, where he lulls every suit to sleep.

Forseti heitir sonr Baldrs ok Nönnu Nepsdóttur. Hann á
Forseti is-called the-son of-Baldr and of-Nanna Nep's-daughter He owns
þann sal á himni, er Glitnir heitir. En allir, er til hans
that hall in heaven which Glitnir is-called And all who to him
koma með sakarvandræði, þá fara allir sáttir á braut. Sá
come with law-disputes then go all reconciled off away That
er dómstaðr beztr með goðum ok mönnum. Svá segir hér:
is a-judgment-place best among gods and men So says here

Glitnir heitir salr,

Glitnir is-called a-hall

hann er gulli studdr

it is with-gold pillared

ok silfri þakðr it sama;

and with-silver roofed the same

en þar Forseti

and there Forseti

byggvir flestan dag

dwells most-of-the day

ok svæfir allar sakar.

and lulls-to-sleep all suits

Frá Loka Laufeyjarsyni
XXXIII · LOKI LAUFHEYJARSON

Loki, also called Loftr, is son of the giant Fárbauti and Laufey. He is reckoned among the Æsir, though some call him their slander-bearer and the first author of deceptions. He is comely and fair to look at, evil in temper, and changeable in his ways. He had cunning beyond other men, and wiles for everything — bringing the Æsir into trouble and often getting them out of it again.

Sá er enn talðr með ásum, er sumir kalla rógbera
He is further reckoned among the-æsir whom some call the-slander-bearer
ásanna ok frumkveða flærðanna ok vömm allra goða ok
of-the-Æsir and the-first-author of-deceptions and the-blemish of-all gods and
manna. Sá er nefndr Loki eða Loftr, sonr Fárbauta jötuns.
men He is named Loki or Loftr son of-Fárbauti the-giant
Móðir hans heitir Laufey eða Nál. Bræðr hans eru þeir Býleistr
Mother his is-called Laufey or Nál Brothers his are they Býleistr
ok Helblindi. Loki er friðr ok fagr sýnum, illr í skaplyndi,
and Helblindi Loki is comely and fair in-looks evil in disposition
mjök fjölbreyttinn at háttum. Hann hafði þá speki um fram
very changeable in ways He had that cunning over beyond
aðra menn, er slægð heitir, ok vélar til allra hluta. Hann kom
other men which slyness is-called and wiles for all things He brought
ásum jafnan í fullt vandræði, ok oft leysti hann þá með
the-æsir always into full trouble and often freed he them with
vélræðum. Kona hans heitir Sigyn, sonr þeira Nari eða Narfi.
wily-counsels Wife his is-called Sigyn son theirs Nari or Narfi

Frá börnum Loka ok bundinn Fenrisúlfr

XXXIV · LOKI'S CHILDREN AND THE BINDING OF THE WOLF

By the giantess Angrboða Loki begot Fenris-wolf, Jörmungandr, and Hel. Alföðr cast the serpent into the encircling sea and gave Hel power over nine worlds, where she keeps those who die of sickness or age. The wolf the Æsir reared at home, and Týr alone dared feed it. Two fetters it broke; the third, Gleipnir, was made by dwarfs of six impossible things, and held. Its jaws were propped with a sword, and there it lies until the doom of the gods.

Enn átti Loki fleiri börn. Angrboða hét gýgr í
Further had Loki more children Angrboða was-called a-giantess in
Jötunheimum. Við henni gat Loki þrjú börn. Eitt var
Jötunbeimar With her begot Loki three children One was
Fenrisúlfr, annat Jörmungandr, þat er Miðgarðsormr, þriðja
Fenris-wolf the-second Jörmungandr that is Miðgarðs-serpent the-third
er Hel. En er goðin vissu til, at þessi þrjú systkin
is Hel And when the-gods knew of that these three siblings
fæddust upp í Jötunheimum, ok goðin rökðu til
were-being-reared up in Jötunbeimar and the-gods traced to
spádóma, at af systkinum þessum myndi þeim mikit mein
prophecies that from siblings these would to-them great harm
ok óhapp standa, ok þótti öllum mikils illt af væni,
and mishap come and seemed to-all of-much evil thence expectation
fyrst af móðerni ok enn verra af faðerni, þá sendi
first from the-mothering and yet worse from the-fathering then sent
Alföðr til goðin at taka börnin ok færa sér. Ok er
Alföðr thither the-gods to take the-children and bring to-him And when
þau kómu til hans, þá kastaði hann orminum í inn djúpa
they came to him then cast he the-serpent into the deep

sæ, er liggr um öll lönd, ok óx sá ormr svá, at hann
sea which lies around all lands and grew that serpent so that he
 liggr í miðju hafinu of öll lönd ok bítr í sporð sér.
lies in the-middle-of the-sea around all lands and bites at tail his
 Hel kastaði hann í Niflheim ok gaf henni vald yfir níu
Hel cast he into Niflheimr and gave her power over nine
 heimum, at hon skyldi skipta öllum vistum með þeim,
worlds that she should apportion all lodgings among those
 er til hennar váru sendir, en þat eru sótt dauðir menn ok
who to her were sent and that are sickness-dead men and
 ellidauðir. Hon á þar mikla bólstaði, ok eru garðar hennar
age-dead She has there great dwellings and are the-walls hers
 forkunnarhávir ok grindr stórar. Éljúðnir heitir salr hennar,
exceeding-high and gates great Éljúðnir is-called hall hers
 Hunger diskur hennar, Sultr knífr hennar, Ganglati þrællinn,
Hunger dish hers Famine knife hers Ganglati the-thrall
 Ganglöt ambátt, Fallandaforað þresköldr hennar, er inn
Ganglöt the-bondmaid Fallandaforað the-threshold hers who in
 gengr, Kör sæing, Blikjandaböl ársali hennar. Hon er
goes Kör the-bed Blikjandaböl the-bed-hangings hers She is
 blá hálf, en hálf með hörundarlit. Því er hon auðkennd
livid half and half of flesh-color Thereby is she easily-known
 ok heldr gnúpleit ok grimmlig.

and rather stooping-looking and grim

Úlfinn fæddu æsir heima, ok hafði Týr einn djarfleik til
The-wolf reared the-æsir at-home and had Týr alone the-daring for
 at ganga at ok gefa honum mat. En er goðin sá, hversu
to go up-to and give him food And when the-gods saw how
 mikit hann óx hvern dag, ok allar spár sögðu, at hann
much he grew every day and all prophecies said that he
 myndi vera lagðr til skaða þeim, þá fengu æsirnir þat ráð,
would be laid to harm to-them then took the-æsir that counsel

at þeir gerðu fjötur allsterkan, er þeir kölluðu Læðing, ok
that they made a-fetter all-strong which they called Læðingr and
 báru hann til úlsins ok báðu hann reyna afl sitt við
bore it to the-wolf and bade him try strength his against
 fjöturinn, en úlfinum þótti sér þat ekki ofrefli ok lét
the-fetter and to-the-wolf seemed to-himself that no overmatch and let
 þá fara með sem þeir vildu. En it fyrsta sinn, er úlfrinn
them do with-it as they would But the first time when the-wolf
 spyrndi við, brotnaði sá fjöturr. Svá leystist hann ór
strained against broke that fetter So loosed-himself he from
 Læðingi. Því næst gerðu æsirnar annan fjötr hálfu sterkara,
Læðingr Thereupon next made the-æsir a-second fetter far stronger
 er þeir kölluðu Dróma, ok báðu enn úlfinn reyna þann
which they called Drómi and bade again the-wolf try that
 fjötur ok töldu hann verða mundu ágætan mjök at afli, ef
fetter and reckoned him to-become would famous very in strength if
 slík stórsníði mætti eigi halda honum. En úlfrinn hugsaði,
such great-work might not hold him But the-wolf thought
 at þessi fjöturr var sterkr mjök, ok þat með, at honum
that this fetter was strong very and that with that in-him
 hafði afl vaxit, síðan er hann braut Læðing — kom þat
had strength grown since when he broke Læðingr came that
 í hug, at hann myndi verða at leggja sik í hættu, ef
into mind that he would have to lay himself into danger if
 hann skyldi frægr verða, ok lét leggja á sik fjöturinn. Ok
he should famous become and let lay on himself the-fetter And
 er æsir töldust búnir, þá hristi úlfrinn sik ok laust
when the-æsir declared-themselves ready then shook the-wolf himself and struck
 fjötrinum á jörðina ok knúðist fast at, spyrndi við, braut
the-fetter on the-ground and pressed hard at strained against broke
 fjöturinn, svá at fjarri flugu brotin. Svá drap hann sik ór
the-fetter so that far flew the-pieces So struck he himself out-of

Dróma. Þat er síðan haft fyrir orðtak, at leysi ór Læðingi
Drómi That is since taken for a-saying that (one)-loose from Læðingr
 eða drepi ór Dróma, þá er einhver hlutr er ákafliga sóttur.
or (one)-break from Drómi then when any thing is vebemently pursued
 Eftir þat óttuðust æsirnar, at þeir myndi eigi fá bundit úlfinn.
After that feared the-æsir that they would not get bound the-wolf
 Þá sendi Alföðr þann, er Skírnir er nefndr, sendimaðr Freys,
Then sent Alföðr him who Skírnir is named the-messenger of-Freyr
 ofan í Svartálfaheim til dverga nökkurra ok lét gera fjötur
down into Svartálfaheimr to dwarfs certain and had made a-fetter
 þann, er Gleipnir heitir. Hann var gerr af sex hlutum: af
that which Gleipnir is-called It was made of six things of
 dyn kattarins ok af skeggi konunnar ok af rótum bjargsins ok
the-noise of-the-cat and of the-beard of-a-woman and of the-roots of-the-rock and
 af sinum bjarnarins ok af anda fisksins ok af fugls hráka.
of the-sinews of-the-bear and of the-breath of-the-fish and of of-a-bird the-spittle
 Ok þóttú vitir eigi áðr þessi tíðendi, þá máttu nú
And though-thou knowest not before these tidings then mayest-thou now
 finna skjótt hér sönn dæmi, at eigi er logit at þér. Sét
find quickly here true proofs that not is (it)-lied to thee Seen
 munt þú hafa, at konan hefir ekki skegg ok engi dynr
wilt thou have that a-woman has no beard and no noise
 verðr af hlaupi kattarins ok eigi eru rætr undir bjarginu.
comes of the-running of-the-cat and not are roots under the-rock
 Ok þat veit trúa mín, at jafnsatt er þat allt, er ek hef
And that knows faith my that as-true is that all which I have
 sagt þér, þótt þeir sé sumir hlutir, er þú mátt eigi reyna.”
told thee though they be some things which thou canst not test

Þá mælti Gangleri: “Þetta má ek at vísu skilja, at satt
Then said Gangleri This may I for certain understand that true
 er. Þessa hluti má ek sjá, er þú hefir nú til dæma
(it)-is These things may I see which thou hast now for proofs
 tekit. En hvernig varð fjöturrinn smíðaðr?”

taken But how was the-fetter wrought

Hárr segir: “Þat kann ek þér vel segja. Fjöturrinn varð sléttr
Hárr says That can I thee well tell The-fetter came-out smooth
 ok blautr sem silkiræma, en svá traustr ok sterkr sem nú skaltu
and soft as a-silk-ribbon but so trusty and strong as now shalt-thou
 heyra. Þá er fjöturrinn var færðr ásunum, þökkuðu þeir vel
hear Then when the-fetter was brought to-the-Æsir thanked they well
 sendimanni sitt erindi. Þá fóru æsirnir út í vatn þat, er
the-messenger for-his errand Then went the-æsir out into that lake which
 Ámsvartnir heitir, í hólmi þann, er Lyngvi er kallaðr, ok
Ámsvartnir is-called onto an-islet that which Lyngvi is called and
 kölluðu með sér úlfinn, sýndu honum silkibandit ok báðu
called to themselves the-wolf showed him the-silk-band and bade
 hann slíta ok kváðu vera nökkuru traustara en líkendi þætti
him tear and said to-be somewhat trustier than likelihood seemed
 á fyrir digrleiks sakir, ok seldi hverr öðrum ok treysti með
on-it for thickness sake and passed each to-other and tested with
 handaflí, ok slitnaði eigi, en þó kváðu þeir úlfinn slíta mundu.
band-strength and broke not but yet said they the-wolf to-tear would
 Þá svarar úlfrinn: “Svá lízt mér á þenna dregil sem
Then answers the-wolf So seems to-me about this ribbon as
 enga frægð munak af hljóta, þótt ek slíta í sundr svá
no fame shall-I from get though I tear in sunder so
 mjótt band. En ef þat er gert með list ok vél, þótt þat
thin a-band But if that is made with art and guile though it
 sýnist lítit, þá kemr þat band eigi á mína fætr.”

seem little then comes that band not on my feet

Þá sögðu æsirnir, at hann myndi skjótt sundr slíta mjótt
Then said the-æsir that he would quickly asunder tear a-thin
 silkiband, er hann hafði fyrr brotit stóra járnfjotra, — “en
silk-band since he had before broken great iron-fetters but
 ef þú fær eigi þetta band slitit, þá muntu ekki hræða
if thou gettest not this band torn then wilt-thou not frighten
 mega goðin. Skulum vér þá leysa þik.”

be-able the-gods Shall we then loose thee

Úlfrinn segir: “Ef þér bindið mik, svá at ek fæk eigi leyst
The-wolf says If ye bind me so that I get not loosed
 mik, þá skollíð þér svá, at mér mun seint verða at taka
myself then will-bang-back ye so that to-me will slow (it)-be to take
 af yðr hjálp. Ófúss em ek at láta þetta band á mik leggja,
from you help Unwilling am I to let this band on me be-laid
 en heldr en þér frýið mér hugar, þá leggi einn hvern yðarr
but rather than ye taunt me of-courage then lay some one of-you
 hönd sína í munn mér at veði, at þetta sé falslaust gert.”

hand his in mouth mine as a-pledge that this be guilelessly done

En hvern ásanna sá til annars ok þótti nú vera tvau
And each of-the-Æsir looked to another and seemed now to-be two
 vandræði, ok vildi engi sína hönd fram selja, fyrr en Týr lét
troubles and would none his hand forth give sooner than Týr put
 fram hönd sína hægri ok leggr í munn úlfinum. En er
forth band his right and lays into the-mouth of-the-wolf And when
 úlfrinn spyrnir, þá harðnaði bandit, ok því harðara er hann
the-wolf strains then hardened the-band and the harder as he
 brauzt um, því skarpara var bandit. Þá hlógu allir nema
struggled about the sharper was the-band Then laughed all except
 Týr. Hann lét hönd sína. Þá er æsirnir sá, at úlfrinn var
Týr He lost hand his Then when the-æsir saw that the-wolf was
 bundinn at fullu, þá tóku þeir festina, er ór var fjötrinum,
bound at full then took they the-cord which out-of was the-fetter

er Gelgja heitir, ok drógu hana gegnum hellu mikla, — sú
which Gelgja is-called and drew it through a-slab great it
 heitir Gjöll, — ok festu helluna langt í jörð niðr. Þá tóku
is-called Gjöll and fastened the-slab far into earth down Then took
 þeir mikinn stein ok skutu enn lengra í jörðina, — sá heitir
they a-great stone and drove yet further into the-earth it is-called
 Þviti, — ok höfðu þann stein fyrir festarhælinn. Úlfrinn gapði
Þviti and had that stone for the-fastening-peg The-wolf gaped
 ákafliga ok fekksk um mjök ok vildi bíta þá. Þeir skutu
vehemently and struggled about much and would bite them They thrust
 í munn honum sverði nökkuru. Nema hjöltin við neðra
into mouth his a-sword some Catch the-bilts against the-lower
 gómi, en efra gómi blóðrefillinn. Þat er gómsparri hans.
gum and the-upper gum the-blade-point That is gum-prop his
 Hann grenjar illiliga, ok slefa renn ór munni hans. Þat er
He howls hideously and slaver runs out-of mouth his That is
 á sú, er Ván heitir. Þar liggr hann til ragnarökr.”
a-river that which Ván is-called There lies he till the-doom-of-the-gods
 Þá mælti Gangleri: “Furðu illa barna eign gat Loki, en
Then said Gangleri Wondrously ill of-children a-brood begot Loki and
 öll þessi systkin eru mikil fyrir sér. En fyrir hví drápu
all these siblings are great in themselves But for what slew
 æsir eigi úlfinn, er þeim er ills ván af honum?”
the-æsir not the-wolf since to-them is of-evil expectation from him
 Hárr svarar: “Svá mikils virðu goðin vé sín ok griðastaði,
Hárr answers So much valued the-gods shrines their and sanctuaries
 at eigi vildu þau saurga þá með blóði úlsins, þótt svá
that not would they defile them with the-blood of-the-wolf though so
 segi spárnar, at hann myni verða at bana Óðni.”
say the-prophecies that he shall become to a-slayer of-Óðinn

Frá ásynjum

XXXV · THE GODDESSES

Hárr names the goddesses in order: Frigg first, at Fensalir; then Sága, Eir the best healer, Gefjun, Fulla who keeps Frigg's casket, and Freyja, most honored, who weeps gold for the lost Óðr. After them Sjöfn who turns minds to love, Lofn who wins leave for lovers, Vár who hears oaths, Vör who cannot be kept from knowing, Syn who guards the door, Hlín who saves from danger, Snotra the mannerly, and Gná, whom Frigg sends riding through the air.

Þá mælti Gangleri: “Hverjar eru ásynjurnar?”

Then said Gangleri Which are the-goddesses

Hárr segir: “Frigg er æðst. Hon á þann bæ, er

Hárr says Frigg is highest She has that homestead which

Fensalir heita, ok er hann allvegligr.

Fensalir is-called and is it all-stately

Önnur er Sága. Hon býr á Sökkvabekk, ok er þat mikill

The-second is Sága She dwells at Sökkvabekkr and is that a-great

staðr.

place

Þriðja er Eir. Hon er lækniðr beztr.

The-third is Eir She is a-healer best

Fjórdða er Gefjun. Hon er mæðr, ok henni þjóna þær, er

The-fourth is Gefjun She is a-maid and her serve those who

meyjar andast.

maidens die

Fimmta er Fulla. Hon er enn mæðr ok færr laushár ok

The-fifth is Fulla She is also a-maid and goes loose-haired and

gullband um höfuð. Hon berr eski Friggjar ok gætir

a-gold-band about head She bears the-casket of-Frigg and keeps

skóklæða hennar ok veit launráð með henni.

foot-gear hers and knows secret-counsel with her

Freyja er tignust með Frigg. Hon giftist þeim manni, er
Freyja is most-honored with Frigg She married to-that man who
 Óðr heitir. Dóttir þeira er Hnoss. Hon er svá fögr, at
Óðr is-called Daughter theirs is Hnoss She is so fair that
 af hennar nafni eru hnossir kallaðar, þat er fagrt er ok
from her name are treasures called that which fair is and
 gersimligt. Óðr fór í braut langar leiðir, en Freyja grætr eftir,
precious Óðr went off away long ways but Freyja weeps after
 en tár hennar er gull rautt. Freyja á mörg nöfn, en sú er
and tear hers is gold red Freyja has many names and that is
 sök til þess, at hon gaf sér ýmis heiti, er hon fór með
the-cause of that that she gave herself various names when she went among
 ókunnum þjóðum at leita Óðs. Hon heitir Mardöll ok Hörn,
unknown peoples to seek Óðr She is-called Mardöll and Hörn
 Gefn, Sýr. Freyja átti Brisingamen. Hon er ok kölluð Vanadís.
Gefn Sýr Freyja owned Brisingamen She is also called Vanadís
 Sjaunda Sjöfn, hon gætir mjök til at snúa hugum manna
The-seventh Sjöfn she looks much to to turn the-minds of-people
 til ásta, kvinna ok karla, ok af hennar nafni er elskhuginn
to loves of-women and of-men and from her name is love
 kallaðr sjafni.

called sjafni

Átta Lofn, hon er svá mild ok góð til áheita, at
The-eighth Lofn she is so gracious and good for calling-on that
 hon fær leyfi af Alföðr eða Frigg til manna samgangs,
she gets leave from Alföðr or Frigg for of-people the-coming-together
 kvinna ok karla, þótt áðr sé bannat eða þvertakit þykki.
of-women and of-men though before (it)-be forbidden or refused seem
 Þat er af hennar nafni lof kallat ok svá þat, at hon
That is from her name leave called and so that that she
 er lofuð mjök af mönnum.

is praised much by men

Níunda Vár, hon hlýðir á eiða manna ok einkamál, er
The-ninth Vár she listens to oaths of-men and private-agreements which
 veita sín á milli konur ok karlar. Því heita þau
give themselves in between women and men Therefore are-called those
 mál várar. Hon hefnir ok þeim, er brigða.

agreements várar She takes-vengeance also on-those who break

Tíunda Vör, hon er vitr ok spurul, svá at engi hlut má
The-tenth Vör she is wise and inquiring so that no thing may
 hana leyna. Þat er orðtak, at kona verði vör þess, er
from-her be-hidden That is a-saying that a-woman becomes ware of-that which
 hon verður vís.

she becomes aware

Ellifta Syn, hon gætir dura í höllinni ok lýkr fyrir
The-eleventh Syn she guards doors in the-hall and shuts against
 þeim, er eigi skulu inn ganga, ok hon er sett til varnar
those who not shall in go and she is set for defense
 á þingum fyrir þau mál, er hon vill ósanna. Því er
at assemblies for those suits which she will deny Therefore is
 þat orðtak, at syn sé fyrir sett, þá er maðr neitar.

that a-saying that denial be forward set then when a-man refuses

Tólfta Hlín, hon er sett til gæzlu yfir þeim mönnum,
The-twelfth Hlín she is set for keeping over those men
 er Frigg vill forða við háska nökkurum. Þaðan af er þat
whom Frigg will save from danger some Thence off is that
 orðtak, at sá, er forðast, hleinir.

a-saying that he who saves-himself leans

Þrettánda Snotra, hon er vitr ok látprúð. Af hennar heiti
The-thirteenth Snotra she is wise and mannerly From her name
 er kallat snotr kona eða karlmaðr, sá er hóflátr er.

is called snotr a-woman or a-man he who moderate is

Fjórtánda Gná, hana sendir Frigg í ýmsa heima at
The-fourteenth Gná her sends Frigg into various worlds on
 erendum sínum. Hon á þann hest, er renn loft ok lög
errands her She has that horse which runs air and sea
 ok heitir Hófvarpnir. Þat var eitt sinn, er hon reið, at
and is-called Hófvarpnir That was one time when she rode that
 vanir nökkurir sá reið hennar í loftinu. Þá mælti einn:
vanir certain saw riding hers in the-air Then said one

“Hvat þar flýgr,
What there flies
 hvat þar ferr
what there fares
 eða at lofti líðr?”
or through air glides

Hon svarar:

She answers

“Né ek flýg,
Not I fly
 þó ek ferk
though I fare
 ok at lofti líðk
and through air I-glide
 á Hófvarpni,
on Hófvarpnir
 þeim er Hamskerpir
him whom Hamskerpir
 gat við Garðrofu.”
begot with Garðrofa

Af Gnár nafni er svá kallat, at þat gnæfar, er hátt ferr.

From of-Gnár the-name is so called that that towers-up which high goes

Sól ok Bil eru talðar með ásynjum, en sagt er fyrr frá

Sól and Bil are reckoned among the-goddesses but told is earlier of

eðli þeira.

nature theirs

Frá valkyrjum

XXXVI · THE VALKYRIES

Others serve in Valhöll, bearing drink and keeping the table. Grímnismál names them — Hrist, Mist, Skeggjöld, Skögul, and the rest — and these are the valkyries, whom Óðinn sends to every battle to choose the slain and rule victory. Jörð, mother of Þórr, and Rindr, mother of Váli, are counted among the goddesses.

Enn eru þær aðrar, er þjóna skulu í Valhöll, bera drykkju

Further are those others who serve shall in Valhöll bear drink

ok gæta borðbúnaðar ok ölgagna. Svá eru þær nefndar í

and keep the-table-service and ale-vessels Thus are they named in

Grímnismálum:

Grímnismál

Hrist ok Mist,

Hrist and Mist

vil ek, at mér horn beri,

will I that to-me a-horn bear

Skeggjöld ok Skögul,

Skeggjöld and Skögul

Hildr ok Þrúðr,

Hildr and Þrúðr

Hlökk ok Herfjötur,

Hlökk and Herfjötur

Göll ok Geirahöð,

Göll and Geirahöð

Randgríðr ok Ráðgríðr,

Randgríðr and Ráðgríðr

ok Reginleif,

and Reginleif

þær bera Einherjum öl.

they bear to-the-Einherjar ale

Þessar heita valkyrjur. Þær sendir Óðinn til hvernar orrustu.

These are-called valkyries Them sends Óðinn to every battle

Þær kjósa feigð á menn ok ráða sigri. Guðr ok Róta

They choose death upon men and rule victory Guðr and Róta

ok norn in yngsta, er Skuld heitir, ríða jafnan at kjósa

and the-norn the youngest who Skuld is-called ride always to choose

val ok ráða vígum. Jörð, móðir Þórs, ok Rindr, móðir
the-slain and rule slayings Jörð mother of-Þórr and Rindr mother
 Vála, eru talðar með ásynjum.
of-Váli are reckoned among the-goddesses

Freyr fekk Gerðar Gymisdóttir

XXXVII · FREYR WINS GERÐR

From Hliðskjálf Freyr saw Gerðr, daughter of Gymir and of Aurboða of mountain-giant kin, and the light of her arms lit air and sea. He went home sick with love and would not speak, sleep, or drink. Njörðr sent Skírnir to ask his trouble, and Freyr sent him to woo her, paying with his own sword. Gerðr promised to come to Barrey after nine nights. So Freyr fought Beli with a hart's horn, and will lack the sword when Múspell's sons come.

Gymir hét maðr, en kona hans Aurboða. Hon var
Gymir was-called a-man and wife his Aurboða She was
 bergrisa ættar. Dóttir þeira er Gerðr, er allra kvinna var
of-mountain-giants kin Daughter theirs is Gerðr who of-all women was
 fegrst. Þat var einn dag, at Freyr hafði gengit í Hliðskjálf
fairest That was one day that Freyr had gone into Hliðskjálf
 ok sá of heima alla. En er hann leit í norðrætt,
and saw over worlds all And when he looked into the-north-quarter
 þá sá hann á einum bæ mikit hús ok fagrt, ok til
then saw he at one homestead a-great house and fair and to
 þess húss gekk kona, ok er hon tók upp höndum ok
that house went a-woman and when she took up with-hands and
 lauk hurð fyrir sér, þá lýsti af höndum hennar bæði í
opened a-door before herself then shone from hands hers both into
 loft ok á lög, ok allir heimar birtust af henni. Ok svá
air and onto sea and all worlds brightened from her And so

hefndi honum þat mikla mikillæti, er hann hafði setzt
avenged-itself on-him that great presumption that he had seated-himself
 í þat it helga sæti, at hann gekk í braut fullr af harmi.
in that the holy seat that he went off away full of sorrow
 Ok er hann kom heim, mælti hann ekki. Ekki svaf hann,
And when he came home spoke he nothing Notbing slept he
 ekki drakk hann. Engi þorði ok at krefja hann orða.
notbing drank he None dared also to ask him of-words
 Þá lét Njörðr kalla til sín Skírnir, skósvein Freys, ok bað
Then had Njörðr call to himself Skírnir the-foot-page of-Freyr and bade
 hann ganga til Freys ok beiða hann orða ok spyrja, hverjum
him go to Freyr and ask him of-words and ask with-whom
 hann væri svá reiðr, at hann mælti ekki við menn. En Skírnir
he was so angry that he spoke nothing with men But Skírnir
 lézt ganga mundu ok eigi fúss ok kvað illra svara vera
said-himself to-go would and not eager and said of-ill answers to-be
 ván af honum. En er hann kom til Freys, þá spurði
expectation from him And when he came to Freyr then asked
 hann, hví Freyr var svá hnipinn ok mælti ekki við menn.
he why Freyr was so downcast and spoke nothing with men
 Þá svarar Freyr ok sagði, at hann hefði sét konu fagra ok
Then answers Freyr and said that he had seen a-woman fair and
 fyrir hennar sakir var hann svá harmfullr, at eigi myndi hann
for her sake was he so sorrow-full that not would be
 lengi lifa, ef hann skyldi eigi ná henni — “ok nú skaltu fara
long live if he should not win her and now shalt-thou go
 ok biðja hennar mér til handa ok hafa hana heim hingat, hvárt
and ask her for-me to hands and have her home hither wether
 er faðir hennar vill eða eigi, ok skal ek þat vel launa þér.”
it-be father hers will or not and shall I that well repay thee

Þá svarar Skírnir, sagði svá, at hann skal fara sendiferð,
Then answers Skírnir said so that he shall go the-errand-journey
 en Freyr skal fá honum sverð sitt. Þat var svá gott sverð,
but Freyr shall give him sword his That was so good a-sword
 at sjálft vást. En Freyr lét eigi þat til skorta ok gaf
that itself it-fought But Freyr let not that for be-lacking and gave
 honum sverðit. Þá fór Skírnir ok bað honum konunnar ok
him the-sword Then went Skírnir and asked for-him the-woman and
 fekk heit hennar, ok níu nóttum síðar skyldi hon þar koma,
got promise hers and nine nights later should she there come
 er Barrey heitir, ok ganga þá at brullaupinu með Frey.
which Barrey is-called and go then to the-wedding with Freyr
 En er Skírnir sagði Frey sitt erindi, þá kvað hann þetta:
And when Skírnir told Frey his errand then spoke he this

Löng er nótt,
Long is a-night
 löng er önnur,
long is a-second
 hvé mega ek þreyja þrjár?
how may I endure three
 Oft mér mánaðr
Often to-me a-month
 minni þótti
less seemed
 en sjá half hýnótt.
than this half bridal-night

Þessi sök er til þess, er Freyr var svá vápnlauss, er hann
This cause is for that that Freyr was so weaponless when he
 barðist við Belja ok drap hann með hjartarhorni.”
fought against Beli and slew him with a-hart's-horn

Þá mælti Gangleri: “Undr mikit, er þvílíkr höfðingi sem
Then said Gangleri A-wonder great that such a-chief as
 Freyr er vildi gefa sverð, svá at hann átti eigi annat
Freyr is would give a-sword so that he owned not another
 jafngott. Geysimikitt mein var honum þat, þá er hann
as-good Exceeding-great harm was to-him that then when he
 barðist við þann, er Beli heitir. Þat veit trúa mín, at
fought against him who Beli is-called That knows faith my that
 þeirar gjafar myndi hann þá iðrast.”

of-that gift would be then repent

Þá svarar Hárr: “Lítit mark var þá at, er þeir Beli
Then answers Hárr Little matter was then in-it when they Beli
 hittust. Drepa mátti Freyr hann með hendi sinni. Verða
met Slay might Freyr him with hand his Come
 mun þat, er Frey mun þykkja verr við koma, er hann
will that which to-Freyr will seem worse to bear when he
 missir sverðsins, þá er Múspellssynir fara at herja.”

lacks the-sword then when the-sons-of-Múspell go to harry

Frá vist Einherja ok Óðins

XXXVIII · THE FARE OF THE EINHERJAR

Gangleri asks how so great a host in Valhöll is fed. The boar Sæbrímnir is boiled every day and whole again by evening; the cook is Andbrímnir and the kettle Eldbrímnir. Óðinn himself needs no food and gives his portion to the wolves Geri and Freki, living on wine alone. Two ravens, Huginn and Muninn, fly over the world each day and tell him all they see.

Þá mælti Gangleri: “Þat segir þú, at allir þeir menn, er
Then said Gangleri That sayest thou that all those men who
 í orrustu hafa fallit frá upphafi heims eru nú komnir
in battle have fallen from the-beginning of-the-world are now come

til Óðins í Valhöll. Hvat hefir hann at fá þeim at vistum?

to Óðinn in Valhöll What has he to give them for provisions

Ek hugða, at þar skyldi vera allmikit fjölmenni.”

I thought that there should be a-very-great multitude

Þá svarar Hárr: “Satt er þat, er þú segir, allmikit fjölmenni

Then answers Hárr True is that which thou sayest a-very-great multitude

er þar. En miklu fleira skal enn verða, ok mun þó oflítit

is there But much more shall yet become and will yet too-little

þykkja, þá er úlfrinn kemr. En aldri er svá mikill mannfjöldi

seem then when the-wolf comes But never is so great a-host-of-men

í Valhöll, at eigi má þeim endast flesk galtar þess, er

in Valhöll that not can for-them suffice the-flesh of-the-boar that which

Sæhrímnir heitir. Hann er soðinn hvern dag, ok heill at aftni.

Sæhrímnir is-called He is boiled every day and whole at evening

En þessi spurning, er nú spyr þú, þykkir mér líkara, at fáir

And this question which now askest thou seems to-me more-likely that few

myni svá vísir vera, at hér kunni satt af at segja. Andhrímnir

would so wise be that here could truly of-it to tell Andhrímnir

heitir steikarinn, en Eldhrímnir ketillinn. Svá er hér sagt:

is-called the-cook and Eldhrímnir the-kettle So is here said

Andhrímnir

Andhrímnir

lætr í Eldhrímnri

lets in Eldhrímnir

Sæhrímnri soðinn,

Sæhrímnir (be)-boiled

fleska baszt,
of-flesh-cuts best
 en þat fáir vitu,
but that few know
 við hvat einherjar alask.”
on what the-einherjar are-fed

Þá mælti Gangleri: “Hvárt hefir Óðinn þat sama borðhald
Then said Gangleri Whether has Óðinn that same table-fare
 sem einherjar?”
as the-einherjar

Hárr segir: “Þá vist, er á hans borði stendr, gefr hann tveim
Hárr says That food which on his table stands gives he to-two
 úlfum, er hann á, er svá heita, Geri ok Freki. En enga vist
wolves which he owns which thus are-called Geri and Freki But no food
 þarf hann: Vín er honum bæði drykkur ok matr. Svá segir hér:
needs he Wine is to-him both drink and meat So says here

Gera ok Freka
Geri and Freki
 seðr gunntamiðr,
feeds the-war-accustomed
 hróðigr Herjaföður;
glorious Herjaföður
 en við vín eitt
but on wine alone
 vápngöfigr
weapon-noble
 Óðinn æ lifir.
Óðinn ever lives

Hrafnar tveir sitja á öxlum honum ok segja í eyru honum

Ravens two sit on shoulders to-him and tell in ears to-him

öll tíðendi, þau er þeir sjá eða heyra. Þeir heita svá,

all tidings those which they see or hear They are-called thus

Huginn ok Muninn. Þá sendir hann í dagan at fljúga

Huginn and Muninn Them sends he at dawn to fly

um heim allan, ok koma þeir aftr at dögurðarmáli. Þar

about world all and come they back at breakfast-time There

af verðr hann margra tíðenda viss. Því kalla menn

from becomes he of-many tidings aware Therefore call men

hann Hrafnaguð, svá sem sagt er:

him Raven-god so as said is

Huginn ok Muninn

Huginn and Muninn

fljúga hverjan dag

fly every day

jörmungrund yfir;

the-mighty-ground over

óumk ek Hugin,

I-fear I for-Huginn

at hann aftr né komi,

that he back not come

þó sjáumk ek meir of Munin.”

yet I-fear I more for Muninn

Frá drykk Einherja

XXXIX · THE DRINK OF THE EINHERJAR

Óðinn does not offer kings water, says Hárr. The goat Heiðrún stands on Valhöll and bites the foliage from the limbs of the tree Læraðr, and from her teats runs mead enough to fill a vat every day and make all the Einherjar drunk. Greater still is the hart Eikþyrnir, from whose horns so much drips into Hvergelmir that a long roll of rivers flows from it.

Þá mælti Gangleri: “Hvat hafa einherjar at drykk, þat
Then said Gangleri What have the-einherjar for drink that
er þeim endist jafngnógliga sem vistin, eða er þar vatn
which for-them suffices as-abundantly as the-food or is there water
drukkit?”

drunk

Þá segir Hárr: “Undarliga spyrir þú nú, at Alföðr mun
Then says Hárr Strangely askest thou now that Alföðr will
bjóða til sín konungum eða jörlum eða öðrum ríkismönnum
invite to himself kings or earls or other great-men
ok myni gefa þeim vatn at drekka. Ok þat veit trúa mín,
and would give them water to drink And that knows faith my
at margr kemr sá til Valhallar, er dýrt mundi þykkjast
that many-a-one comes he to Valhöll who dearly would think-himself
kaupa vatnsdrykkinn, ef eigi væri betra fagnaðar þangat at
to-buy the-water-drink if not were a-better welcome thither to
vitja, sá er áðr þolir sár ok sviða til banans. Annat
seek he who before endures wounds and smart to the-death Another
kann ek þér þaðan segja. Geit sú, er Heiðrún heitir,
can I thee thence tell A-goat that which Heiðrún is-called
stendr uppi á Valhöll ok bítr barr af limum trés þess,
stands up on Valhöll and bites foliage from limbs of-a-tree that

er mjök er nafnfrægt, er Læraðr heitir, en ór spenum
which very is renowned which Læraðr is-called and out-of teats

hennar rennr mjöðr sá, er hon fyllir skapker hvern dag.
hers runs mead that which she fills a-vat every day

Þat er svá mikit, at allir Einherjar verða fulldrukknir af.”
That is so much that all the-Einherjar become full-drunken of-it

Þá mælti Gangleri: “Þat er þeim geysihaglig geit.
Then said Gangleri That is for-them an-exceeding-handly goat

Forkunnargóðr viðr mun þat vera, er hon bítr af.”
An-exceeding-good tree must that be which she bites from

Þá mælti Hárr: “Enn er meira mark at of hjörtinn
Then said Hárr Yet is a-greater mark in-it about the-hart

Eikþyrni, er stendr á Valhöll ok bítr af limum þess trés, en
Eikþyrnir who stands on Valhöll and bites from limbs of-that tree and

af hornum hans verðr svá mikill dropi, at niðr kemr í
from horns his comes so great a-dripping that down (it)-comes into

Hvergelmi, ok þaðan af falla þær ár, er svá heita: Síð, Við,
Hvergelmir and thence off fall those rivers which thus are-called Síð Við

Sækin, Ekin, Svöl, Gunnþró, Fjörm, Fimbulþul, Gípul, Göpul,
Sækin Ekin Svöl Gunnþró Fjörm Fimbulþul Gípul Göpul

Gömul, Geirvimul. Þessar falla um ása byggðir. Þessar
Gömul Geirvimul These fall about of-the-æsir the-dwellings These

eru enn nefndar: Þyn, Vín, Þöll, Höll, Gráð, Gunnþráin,
are further named Þyn Vín Þöll Höll Gráð Gunnþráin

Nyt, Nöt, Nönn, Hrönn, Vína, Vegsvinn, Þjóðnuma.”

Nyt Nöt Nönn Hrönn Vína Vegsvinn Þjóðnuma

Um stærð Valhallar
XL · THE SIZE OF VALHÖLL

Gangleri supposes the doorway must be crowded. Hárr answers that he should rather have asked how many doors there are, and quotes Grímnismál: five hundred and forty doors, and eight hundred Einberjar going out of each abreast when they fare to fight the wolf.

Þá mælti Gangleri: “Þetta eru undarlig tíðendi, er nú
Then said Gangleri These are wondrous tidings which now
sagðir þú. Geysimikit hús mun Valhöll vera. Allþröngt
toldest thou Exceeding-great a-house must Valhöll be Very-crowded
mun þar oft vera fyrir durum.”
must there often be before the-doors

Þá svarar Hárr: “Hví spyrst þú eigi þess, hversu margar
Then answers Hárr Why askest thou not this how many
dyrr eru á höllinni eða hversu stórar? Ef þú heyrir þat
doors are on the-hall or how great If thou hearest that
sagt, þá muntu segja, at hitt er undarligt, ef eigi má
told then wilt-thou say that the-other is wondrous if not may
ganga út ok inn hvern, er vill. En þat er með sönnu
go out and in anyone who will But that is with truth

at segja, at eigi er þröngra at skipa hana en ganga í
to say that not is more-crowded to man it than go into
 hana. Hér máttu heyra í Grímnismálum:
it Here mayest-thou hear in Grímnismál

Fimm hundrað dura

Five hundred of-doors

ok of fjórum tögum,

and over four tens

svá hygg ek á Valhöllu vera;

so think I on Valhöll to-be

átta hundruð Einherja

eight hundred of-Einherjar

ganga senn ór einum durum

go at-once out-of one doorway

þá er þeir fara með vitni at vega.”

then when they go with the-wolf to fight

Frá skemmtan Einherja

XLI · THE SPORT OF THE EINHERJAR

Every day the Einherjar arm themselves, go out into the yard, and fell one another; that is their game. At breakfast-time they ride home to Valhöll and sit down to drink, as the verse says. Hárr adds that Óðinn is great indeed, and quotes the reckoning of best things in the Æsir's own words: Yggdrasill of trees, Skíðblaðnir of ships, Óðinn of the Æsir, Sleipnir of steeds.

Þá mælti Gangleri: “Allmikill mannfjöldi er í Valhöll. Svá

Then said Gangleri A-very-great host-of-men is in Valhöll So

njóta trú minnar, at allmikill höfðingi er Óðinn, er hann

(I)-enjoy faith mine that a-very-great chief is Óðinn when he

stýrir svá miklum her. Eða hvat er skemmtun Einherja,
steers so great a-host Or what is the-sport of-the-Einherjar
 þá er þeir drekka eigi?”
then when they drink not
 Hárr segir: “Hvern dag, þá er þeir hafa klæðzt, þá
Hárr says Every day then when they have clothed-themselves then
 hervæða þeir sik ok ganga út í garðinn ok berjask,
arm they themselves and go out into the-yard and fight
 ok fellir hverr annan. Þat er leikr þeira. Ok er líðr
and fells each another That is the-game theirs And when (it)-draws
 at dögurðarmáli, þá ríða þeir heim til Valhallar ok
toward breakfast-time then ride they home to Valhöll and
 setjast til drykkju, svá sem hér segir:
sit-down to drinking so as here says

Allir Einherjar

All the-Einherjar
 Óðins túnnum í
of-Óðinn the-yards in
 höggvask hverjan dag,
hew-one-another every day
 val þeir kjósa
the-slain they choose
 ok ríða vígi frá,
and ride battle from
 sitja meir of sáttir saman.
sit thereafter — reconciled together

En satt er þat, er þú sagðir. Mikill er Óðinn fyrir sér. Mörg

And true is that which thou saidest Great is Óðinn in himself Many

dæmi finnast til þess. Svá er hér sagt í orðum sjálfra ásanna:

instances are-found for that So is here said in words of-the-very Æsir

Askr Yggdrasils,

The-ash of-Yggdrasil

hann er æðstr viðá,

it is highest of-trees

en Skíðblaðnir skipa,

and Skíðblaðnir of-ships

Óðinn ása,

Óðinn of-the-æsir

en jóa Sleipnir,

and of-steeds Sleipnir

Bifröst brúa,

Bifröst of-bridges

en Bragi skalda,

and Bragi of-skalds

Hábrók hauka,

Hábrók of-hawks

en hunda Garmr.”

and of-hounds Garmr

Æsir rufu eiða sína á borgarsmiðnum

XLII · THE BUILDER OF THE STRONGHOLD

A smith offered to build the gods a stronghold in three half-years, asking Freyja, the sun, and the moon. They struck the bargain at one winter instead and, on Loki's advice, allowed him his horse Svaðilfari, which drew stones by night and did more than the smith himself. Three days before summer Loki lured the horse away in the shape of a mare; the smith fell into giant-fury, and Þórr broke his skull. From that meeting Loki bore the eight-footed foal Sleipnir.

Þá mælti Gangleri: “Hverr á þann hest, Sleipni, eða hvað
Then said Gangleri Who owns that horse Sleipnir or what
er frá honum at segja?”

is of him to tell

Hárr segir: “Eigi kanntu deili á Sleipni, ok eigi veiztu
Hárr says Not knowest-thou particulars of Sleipnir and not knowest-thou
atburði, af hverju hann kom, en þat mun þér þykkja
the-events from what he came but that will to-thee seem
frásagnar vert. Þat var snimma í öndverða byggð goðanna,
of-telling worth That was early in the-first settlement of-the-gods
þá er goðin höfðu sett Miðgarð ok gert Valhöll, þá
then when the-gods had set Miðgarð and made Valhöll then
kom þar smiðr nökkurr ok bauð at gera þeim borg á
came there a-smith some and offered to make for-them a-stronghold in
þrim misserum svá góða, at trú ok örugg væri fyrir
three half-years so good that trusty and safe it-would-be against
bergrisum ok hrímpursum, þótt þeir kæmi inn um Miðgarð,
mountain-giants and rime-giants though they came in over Miðgarð
en hann mælti sér þat til kaups, at hann skyldi eignast
but he stipulated for-himself that for a-bargain that he should get
Freyju, ok hafa vildi hann sól ok mána. Þá gengu æsirnir
Freyja and have would be sun and moon Then went the-Æsir

á tal ok réðu ráðum sínum, ok var þat kaup gert við
into talk and took counsels their and was that bargain made with
 smiðinn, at hann skyldi eignast þat, er hann mælti til,
the-smith that he should get that which he stipulated for
 ef hann fengi gert borgina á einum vetri, en inn fyrsta
if he could make the-stronghold in one winter but the first
 sumarsdag, ef nökkurr hlutr væri ógerr at borginni, þá
summer-day if any thing were unmade at the-stronghold then
 skyldi hann af kaupinu. Skyldi hann af engum manni lið
should he from the-bargain Should he from no man help
 þiggja til verksins. Ok er þeir sögðu honum þessa kosti, þá
receive for the-work And when they told him these terms then
 beiddist hann, at þeir skyldu lofa, at hann hefði lið af hesti
asked he that they should allow that he had help of horse
 sínum, er Svaðilfari hét, en því réð Loki, er þat
his which Svaðilfari was-called and that counseled Loki when that
 var til lagt við hann. Hann tók til inn fyrsta vetrardag at
was for granted to him He took to the first winter-day to
 gera borgina, en of nætr dró hann til grjót á hestinum.
make the-stronghold and over nights drew he thither stone on the-horse
 En þat þótti ásunum mikit undr, hversu stór björg sá hestr
But that seemed to-the-Æsir a-great wonder how great rocks that horse
 dró, ok hálfu meira þrekvirki gerði hestrinn en smiðrinn.
drew and by-half a-greater feat did the-horse than the-smith
 En at kaupi þeira váru sterk vitni ok mörg særi, fyrir því
But at bargain their were strong witnesses and many vows for that
 at jötnum þótti ekki tryggt at vera með ásum griðalaust, ef
that to-giants seemed not safe to be among the-æsir truce-less if
 Þórr kæmi heim, en þá var hann farinn í austurveg at berja
Þórr came home but then was he gone into the-east-way to smite

tröll. En er á leið vetrinn, þá sóttist mjök borgargerðin,
trolls And when on wore the-winter then advanced much the-stronghold-making
 ok var hon svá há ok sterk, at eigi mátti á þat leita.
and was it so high and strong that not might on that (one)-assail
 En þá er þrír dagar váru til sumars, þá var komit mjök
And then when three days were to summer then was (it)-come nearly
 at borggliði. Þá settust goðin á dómstóla sína ok
to the-stronghold-gate Then seated-themselves the-gods on judgment-seats their and
 leituðu ráða ok spurði hverr annan, hverr því hefði ráðit
sought counsels and asked each another who this had counseled
 at gifta Freyju í Jötunheima eða spilla loftinu ok himninum
to marry Freyja into Jötunheimar or to-spoil the-air and the-heaven
 svá, at taka þaðan sól ok tungl ok gefa jötnum. En þat
so as to-take thence sun and moon and give to-giants But that
 kom ásamt með öllum, at þessu myndi ráðit hafa sá, er
came together with all that this would counseled have he who
 flestu illu ræðr, Loki Laufeyjarson, ok kváðu hann verðan
most evil counsels Loki Laufey's-son and said him worthy
 ills dauða, ef eigi hitti hann ráð til, at smiðrinn væri
of-an-ill death if not found be counsel for that the-smith were
 af kaupinu, ok veittu Loka atgöngu. En er hann varð
from the-bargain and gave Loki an-onset But when he became
 hræddr, þá svarði hann eiða, at hann skyldi svá til haga,
afraid then swore he oaths that he should so to contrive
 at smiðrinn væri af kaupinu, hvat sem hann kostaði til.
that the-smith were from the-bargain what so he cost for-it
 Ok it sama kveld, er smiðrinn ók út eftir grjótinu með
And the same evening when the-smith drove out after the-stone with
 hestinn Svaðilfara, þá hljóp ór skógi nökkurum merr ok
the-horse Svaðilfari then ran out-of a-wood some a-mare and
 at hestinum ok hrein við. En er hestrinn kenndi, hvat
to the-horse and neighed thereat But when the-horse knew what

hrossi þetta var, þá æddist hann ok sleit sundr reipin ok
horse this was then grew-wild he and tore asunder the-traces and
 hljóp til merarinnar, en hon undan til skógar ok smiðrinn
ran to the-mare and she away to the-wood and the-smith
 eftir ok vill taka hestinn, en þessi hross hlaupa alla nótt,
after and will take the-horse but these horses run all night
 ok dvelst smíðin þá nótt, ok eftir um daginn varð
and is-delayed the-building that night and after through the-day was
 ekki svá smíðat sem fyrr hafði orðit. Ok þá er smiðrinn
not so built as before had been And then when the-smith
 sér, at eigi mun lokit verða verkinu, þá færast smiðrinn
sees that not will finished be the-work then puts-himself the-smith
 í jötunmóð. En er æsirnir sá þat til viss, at þar
into giant-fury But when the-Æsir saw that for certain that there
 var bergísi kominn, þá varð eigi þyrmt eiðunum, ok
was a-mountain-giant come then was not spared the-oaths and
 kölluðu þeir á Þór, ok jafnskjótt kom hann, ok því næst
called they on Þórr and just-as-quickly came he and thereupon next
 fór á loft hamarinn Mjöllnir. Galt hann þá smíðarkaupit
went into the-air the-hammer Mjöllnir Paid he then the-building-wage
 ok eigi sól eða tungl, heldr synjaði hann honum at byggva
and not sun or moon rather denied he him to dwell
 í Jötunheimum ok laust þat it fyrsta högg, er haussinn
in Jötunheimar and struck that the first blow so-that the-skull
 brotnaði í smán mola, ok sendi hann niðr undir Niflheim.
broke into small crumbs and sent him down under Niflheimr

En Loki hafði þá ferð haft til Svaðilfara, at nökkuru síðar
And Loki had that journey had with Svaðilfari that somewhat later
 bar hann fyl. Þat var grátt ok hafði átta fætr, ok er sá
bore he a-foal It was gray and had eight feet and is that
 hestr beztr með goðum ok mönnum. Svá segir í Völuspá:
horse best among gods and men So says in Völuspá

Þá gengu regin öll

Then went the-powers all

á rökstóla

to judgment-seats

ginnheilög goð,

most-holy gods

ok um þat gættusk,

and about that took-counsel

hverr hefði loft allt

who had the-air all

lævi blandit

with-bale mingled

eða ætt jötuns

or to-the-kin of-a-giant

Óðs mey gefna.

of-Óðr the-maid given

Á gengusk eiðar,
Asunder went oaths
 orð ok særi,
words and vows
 mál öll meginlig,
covenants all mighty
 er á meðal fóru;
which in between passed
 Þórr einn þar vá
Þórr alone there smote
 þrunginn móði,
swollen with-rage
 hann sjaldan sitr,
he seldom sits
 er hann slíkt of fregn.”
when he such — bears-of

Frá Skíðblaðni

XLIII · SKÍÐBLAÐNIR

Skíðblaðnir is the best of ships and Naglfar the largest. Dwarfs, the sons of Ívaldi, made Skíðblaðnir and gave it to Freyr. It is large enough to carry all the Æsir with their weapons, has a fair wind as soon as its sail is hoisted, and is made of so many pieces and with such art that it can be folded up like a cloth and carried in a pouch.

Þá mælti Gangleri: “Hvat er at segja frá Skíðblaðni, er
Then said Gangleri What is to tell of Skíðblaðnir since
 hann er beztr skipa, hvárt er ekki skip jafnmikit sem
it is best of-ships whether is no ship as-great as
 hann?”

it

Hárr segir: “Skíðblaðnir er beztr skipanna ok með mestum
Hárr says Skíðblaðnir is best of-the-ships and with greatest
 hagleik gerr, en Naglfar er mest skip. Þat á Múspell. Dvergar
craft made but Naglfar is greatest ship That owns Múspell Dwarfs
 nökkurir, synir Ívalda, gerðu Skíðblaðni ok gáfu Frey skipit.
certain sons of-Ívaldi made Skíðblaðnir and gave to-Freyr the-ship
 Hann er svá mikill, at allir æsir megu skipa hann með vápnum
It is so great that all the-æsir may man it with weapons
 ok herbúnaði, ok hefir hann byr, þegar er segl er dregit,
and war-gear and has it a-fair-wind as-soon-as when the-sail is hoisted
 hvert er fara skal, en þá er eigi skal fara með hann á sæ,
whither it fare shall but then when not shall (one)-fare with it on sea
 þá er hann gerr af svá mörgum hlutum ok með svá mikilli list,
then is it made of so many pieces and with so great art
 at hann má vefja saman sem dúk ok hafa í pungu sínum.”
that it may be-folded together as a-cloth and have in pouch his

Þórr hóf för sína til Útgarða-Loka

XLIV · ÞÓRR SETS OUT FOR ÚTGARÐA-LOKI

Gangleri asks whether Þórr ever met his match. Hárr is unwilling to tell it, and Þriði says it is plain that Gangleri means to have the story whether it is fair or not. It begins with Þórr traveling with his goats and with Loki, lodging at a farm, and slaughtering the goats for supper. A boy splits a thigh-bone for the marrow, and next morning one goat is lame. Þórr's wrath terrifies the household, and in settlement he takes the children Þjálfí and Röskva as his servants.

Þá mælti Gangleri: “Gott skip er Skíðblaðnir, en allmikil
Then said Gangleri A-good ship is Skíðblaðnir but very-great
fjölkyngi mun vera við höfð, áðr svá fá gert. Hvárt
magic must be with used before so (one)-can make Whether
hefir Þórr hvergi svá farit, at hann hafi hitt fyrir sér
has Þórr nowhere so fared that he has met before himself
svá ríkt eða rammt, at honum hafi ofrefli verit fyrir
so powerful or mighty that to-him has an-overmatch been for
afls sakar eða fjölkyngi?”

strength sake or magic

Þá mælti Hárr: “Fár maðr, vættir mik, at frá því kunni
Then said Hárr Scarce-a man expect I that of that can
at segja, en margt hefir honum harðfært þótt. En þótt
to tell but much has to-him hard-going seemed But though
svá hafi verit, at nökkurr hlutr hafi svá verit rammr eða
so (it)-has been that some thing has so been mighty or
sterkr, at Þórr hafi eigi sigr fengit á unnit, þá er eigi
strong that Þórr has not victory got on won then is not
skylt at segja frá, fyrir því at mörg dæmi eru til þess
needful to tell of for that that many instances are for that
ok því eru allir skyldir at trúa, at Þórr er máttkastr.”

and this are all bound to believe that Þórr is mightiest

Þá mælti Gangleri: “Svá lízt mér sem þess hlutar mynda

Then said Gangleri So seems to-me as of-that thing would

ek yðr spurt hafa, er engi er til færri at segja.”

I of-you asked have which none is for able to tell

Þá mælti Jafnhárr: “Heyrt höfum vér sagt frá þeim

Then said Jafnhárr Heard have we told of those

atburðum, er oss þykkja ótrúligir, at sannir myni vera.

events which to-us seem incredible that true they-may be

En hér mun sá sitja nær, er vita mun sönn tíðendi af

But here will he sit near who know will true tidings of

at segja, ok muntu því trúa, at hann mun eigi ljúga nú

to tell and wilt-thou this believe that he will not lie now

it fyrsta sinn, er aldri laug fyrr.”

the first time who never lied before

Þá mælti Gangleri: “Hér mun ek standa ok hlýða, ef nökkur

Then said Gangleri Here will I stand and listen if any

órlausn fæst þessa máls, en at öðrum kosti kalla ek yðr vera

answer is-had of-this matter but at another choice call I you to-be

yfir komna, ef þér kunnuð eigi at segja, þat er ek spyr.”

over come if ye know not to tell that which I ask

Þá mælti Þriði: “Auðsýnt er nú, at hann vill þessi tíðendi

Then said Þriði Plain is now that he will these tidings

vita, þótt oss þykki eigi fagrt at segja.

know though to-us (it)-seem not fair to tell

Þat er upphaf þessa máls, at Öku-Þórr fór með hafra

That is the-beginning of-this tale that Öku-Þórr went with he-goats

sína ok reið ok með honum sá áss, er Loki heitir.

his and a-chariot and with him that god who Loki is-called

Koma þeir at kveldi til eins búanda ok fá þar náttstað. En

Come they at evening to one farmer and get there night-quarters And

um kveldit tók Þórr hafra sína ok skar báða. Eftir þat

in the-evening took Þórr he-goats his and slaughtered both After that

váru þeir flegnir ok bornir til ketils. En er soðit var,
were they flayed and borne to the-kettle And when boiled (it)-was
 þá settist Þórr til náttverðar ok þeir lagsmenn. Þórr bauð
then sat-down Þórr to supper and they his-companions Þórr bade
 til matar með sér búandanum ok konu hans ok börnum
to the-meal with himself the-farmer and wife his and children
 þeira. Sonr búanda hét Þjálfi, en Röskva dóttir. Þá
theirs Son of-the-farmer was-called Þjálfi and Röskva the-daughter Then
 lagði Þórr hafrstökurnar útar frá eldinum ok mælti, at
laid Þórr the-goat-skins further from the-fire and said that
 búandi ok heimamenn hans skyldu kasta á hafrstökurnar
the-farmer and household-folk his should cast onto the-goat-skins
 beinunum. Þjálfi, sonr búanda, hélt á lærlegg hafrsins ok
the-bones Þjálfi son of-the-farmer held on the-thigh-bone of-the-goat and
 spretti á knífi sínum ok braut til mergjar. Þórr dvalðist
split with knife his and broke (it)-for the-marrow Þórr stayed
 þar of nóttina. En í óttu fyrir dag stóð hann upp
there over the-night But at the-small-hours before day stood he up
 ok klæddi sik, tók hamarinn Mjöllni ok brá upp ok vígði
and clothed himself took the-hammer Mjöllnir and raised up and hallowed
 hafrstökurnar. Stóðu þá upp hafrarnir, ok var þá annarr
the-goat-skins Stood then up the-goats and was then one
 haltr eftra fæti. Þat fann Þórr ok talði, at búandinn eða
lame on-the-hinder foot That found Þórr and reckoned that the-farmer or
 hans hjón myndu eigi skynsamliga hafa farit með beinum
his household would not carefully have gone with the-bones
 hafrsins. Kennir hann, at brotinn var lærleggrinn. Eigi þarf
of-the-goat Perceives he that broken was the-thigh-bone Not needs
 langt frá því at segja. Vita mega þat allir, hversu hræddr
(it)-long of that to tell Know may that all how afraid
 búandinn mundi vera, er hann sá, at Þórr lét síga brýnnar
the-farmer would be when he saw that Þórr let sink the-brows

ofan fyrir augun, en þat er hann sá augnanna, þá hugðist
down over the-eyes and that which he saw of-the-eyes then thought
 hann falla mundu fyrir sjónum hans einum saman. Hann
he to-fall would before the-glances his alone by-themselves He
 herði hendrnar at hamarskaftinu, svá at hvítnuðu knúarnir.
tightened the-hands on the-hammer-shaft so that whitened the-knuckles
 En búandinn gerði sem ván var ok öll hjúnin, kölluðu
And the-farmer did as expectation was and all the-household called
 ákafliga, báðu sér friðar, buðu at yfirbótum allt þat, er
vehemently prayed for-themselves peace offered as amends all that which
 þau áttu. En er hann sá hræðslu þeira, þá gekk af honum
they owned And when he saw the-fear theirs then went off him
 móðrinn, ok sefaðist hann ok tók af þeim í sætt
the-wrath and calmed-himself he and took from them in settlement
 börn þeira, Þjálfar ok Röskvu, ok gerðust þau þá skyldir
children theirs Þjálfar and Röskva and became they then bound
 þjónustumenn hans, ok fylgja þau honum jafnan síðan.
servants his and follow they him always since

Frá skiptum Þórs ok Skrímis

XLV · ÞÓRR AND SKRÝMIR

Þórr leaves the goats behind at the farm and goes east into Jötunheimar and out over the deep sea. In a forest he and his companions sleep in what proves to be a giant's glove. Its owner, Skrímir, walks with them, ties their food into his bag, and sleeps under an oak. Three times Þórr strikes him with Mjöllnir, and three times he wakes and asks whether a leaf, an acorn, or litter from the twigs has fallen on him. Then he directs them to Útgarðr and goes his own way.

Lét hann þar eftir hafra ok byrjaði ferðina austr í
Left he there behind the-goats and began the-journey east into
 Jötunheima ok allt til hafsins, ok þá fór hann út yfir hafit
Jötunheimar and all to the-sea and then went he out over the-sea
 þat it djúpa. En er hann kom til lands, þá gekk hann
that the deep And when he came to land then went he
 upp ok með honum Loki ok Þjálfí ok Röskva. Þá er þau
up and with him Loki and Þjálfí and Röskva Then when they
 höfðu litla hríð gengit, varð fyrir þeim mörk stór. Gengu
had a-little while walked came before them a-forest great Went
 þau þann dag allan til myrkurs. Þjálfí var allra manna
they that day all till darkness Þjálfí was of-all men
 fóthvatastr. Hann bar kýl Þórs, en til vista var eigi gott.
swiftest-of-foot He bore the-bag of-Þórr but for provisions was not good
 Þá er myrkt var orðit, leituðu þeir sér náttstaðar
Then when dark (it)-was become sought they for-themselves night-quarters
 ok fundu fyrir sér skála nokkurn mjök mikinn. Váru dyrr
and found before them a-hall some very great Were doors
 á enda ok jafnbreiðar skálanum. Þar leituðu þeir sér
at the-end and as-broad-as the-hall There sought they for-themselves
 náttbóls. En of miðja nótt varð landskjálfti mikill. Gekk
night-lodging But at mid night came an-earthquake great Went
 jörðin undir þeim skykkjum, ok skalf húsit. Þá stóð Þórr
the-ground under them in-lurches and shook the-house Then stood Þórr
 upp ok hét á lagsmenn sína, ok leituðust fyrir ok fundu
up and called on companions his and felt-about before-them and found
 afhús til hægri handar í miðjum skálanum ok gengu
a-side-room to the-right hand in the-middle-of the-hall and went
 þannig. Settist Þórr í dyrrnar, en önnur þau váru innar
thither Sat-down Þórr in the-doorway but the-others they were further-in

frá honum, ok váru þau hrædd, en Þórr helt hamarskaftinu
from him and were they afraid but Þórr held the-hammer-shaft
 ok hugði at verja sik. Þá heyrðu þau ym mikinn ok gný.
and thought to defend himself Then heard they a-din great and a-roar
 En er kom at dagan, þá gekk Þórr út ok sér mann, hvar
And when (it)-came to dawn then went Þórr out and sees a-man where
 lá skammt frá honum í skóginum, ok var sá eigi lítill. Hann
lay a-short-way from him in the-wood and was he not little He
 svaf ok hraut sterkliga. Þá þóttist Þórr skilja, hvat látum
slept and snored mightily Then thought Þórr to-understand what noises
 verit hafði of nóttina. Hann spennir sik megingjörðum,
been had over the-night He girds himself with-the-girdle-of-might
 ok óx honum ásmegin. Ok í því bili vaknar sá maðr ok
and grew in-him god-strength And in that instant wakes that man and
 stóð skjótt upp, en þá er sagt, at Þór varð bilt einu
stood quickly up but then is (it)-said that to-Þórr came a-faltering one
 sinni at slá hann með hamrinum ok spurði hann at nafni.
time to strike him with the-hammer and asked him of name
 En sá nefndist Skrýmir, — “en eigi þarf ek”, sagði hann,
And he named-himself Skrýmir but not need I said he
 “at spyrja þik at nafni. Kenni ek, at þú ert Ása-Þórr.
to ask thee of name Know I that thou art Ása-Þórr
 En hvárt hefir þú dregit á braut hanzka minn?”
But whether hast thou dragged off away glove mine
 Seildist þá Skrýmir til ok tók upp hanzkann. Sér Þórr þá,
Reached then Skrýmir out and took up the-glove Sees Þórr then
 at þat hafði hann haft of nóttina fyrir skála, en afhúsit,
that that had he had over the-night for a-ball and the-side-room
 þat var þumlunginn hanzkans.
that was the-thumb of-the-glove

Skrýmir spurði, ef Þórr vildi hafa föruneysi hans, en
Skrýmir asked whether Þórr would have company his and
 Þórr játti því. Þá tók Skrámir ok leysti nestbagga sinn
Þórr assented to-that Then took Skrámir and loosed provision-bag his
 ok bjóst til at eta dögurð, en Þórr í öðrum stað ok
and made-ready for to eat breakfast but Þórr in another place and
 hans félagar. Skrámir bauð þá, at þeir legðu mötuneysi
his companions Skrámir offered then that they lay-together the-victualing
 sitt, en Þórr játti því. Þá batt Skrámir nest þeira
their and Þórr assented to-that Then bound Skrámir provisions theirs
 allt í einn bagga ok lagði á bak sér. Hann gekk fyrir
all into one bag and laid on back his He went before
 of daginn ok steig heldr stórum, en síð at kveldi leitaði
through the-day and strode rather greatly but late at evening sought
 Skrámir þeim náttstaðar undir eik nökkurri mikilli.
Skrýmir for-them night-quarters under an-oak some great
 Þá mælti Skrámir til Þórs, at hann vill leggjast niðr at
Then said Skrámir to Þórr that he will lay-himself down to
 sofa, — “en þér takið nestbaggan ok búið til nótturðar
sleep but ye take the-provision-bag and make-ready for supper
 yðr.”

for-you

Því næst sofnar Skrámir ok hraut fast, en Þórr tók
Thereupon next falls-asleep Skrámir and snored hard but Þórr took
 nestbaggann ok skal leysa, en svá er at segja, sem ótrúligt
the-provision-bag and shall undo but so is to tell as incredible
 mun þykkja, at engi knút fekk hann leyst ok engi álandann
will seem that no knot could be undone and no strap-end
 hreyft, svá at þá væri lausari en áðr. Ok er hann sér,
stirred so that then (it)-were looser than before And when he sees
 at þetta verk má eigi nýtast, þá varð hann reiðr, greip þá
that this work may not avail then became he angry gripped then

hamarinn Mjöllni tveim höndum ok steig fram öðrum fæti

the-hammer Mjöllnir with-two hands and stepped forward with-one foot

at þar, er Skrýmir lá, ok lýstr í höfuð honum, en Skrýmir

to there where Skrýmir lay and strikes on head him but Skrýmir

vaknar ok spyrr, hvárt laufsblað nakkvat felli í höfuð honum

wakes and asks whether a-leaf-blade some fell on head to-him

eða hvárt þeir hafi þá matazt ok sé búnir til rekkna.

or whether they have then eaten and be ready for bed

Þórr segir, at þeir munu þá sofa ganga. Ganga þau þá

Þórr says that they will then to-sleep go Go they then

undir aðra eik. Er þat þér satt at segja, at ekki var

under another oak Is that to-thee true to tell that not was

þá óttalaust at sofa.

then (it)-fearless to sleep

En at miðri nótt, þá heyrir Þórr, at Skrýmir hrýtr ok

And at mid night then hears Þórr that Skrýmir snores and

sefr fast, svá at dunar í skóginum. Þá stendr hann

sleeps hard so that (it)-resounds in the-wood Then stands he

upp ok gengr til hans, reiðir hamarinn títt ok hart ok

up and goes to him swings the-hammer quickly and hard and

lýstr ofan í miðjan hvirfil honum. Hann kennir, at

strikes down into the-middle-of the-crown to-him He perceives that

hamarsmuðrinn sökkr djúpt í höfuðit.

the-hammer-face sinks deep into the-head

En í því bili vaknar Skrýmir ok mælti: "Hvat er nú? Fell

And in that instant wakes Skrýmir and said What is now Fell

akarn nökkut í höfuð mér, eða hvat er títt um þik, Þórr?"

an-acorn some on head to-me or what is happening about thee Þórr

En Þórr gekk aftr skyndiliga ok svarar, at hann var þá

But Þórr went back hastily and answers that he was then

nývaknaðr, sagði, at þá var mið nótt ok enn væri

newly-wakened said that (it)-then was mid night and still (it)-were

mál at sofa. Þá hugsaði Þórr þat, ef hann kæmi svá í
time to sleep Then thought Þórr that if he came so into
 færi at slá hann it þriðja högg, at aldri skyldi hann
chance to strike him the third blow that never should he
 sjá sik síðan, liggr nú ok gætir, ef Skrímir sofnaði
see himself after lies now and watches whether Skrímir fell-asleep
 enn fast. En litlu fyrir dagan þá heyrir hann, at Skrímir
again hard But a-little before dawn then hears he that Skrímir
 mun sofnat hafa, stendr þá upp ok hleypr at honum,
must asleep have stands then up and runs at him
 reiðir þá hamarinn af öllu afli ok lýstr á þunnvangann,
swings then the-hammer with all strength and strikes on the-temple
 þann er upp vissi. Sökr þá hamarrinn upp at skaftinu.
that which up turned Sinks then the-hammer up to the-shaft
 En Skrímir settist upp ok strauk of vangann ok mælti:
And Skrímir seated-himself up and stroked over the-cheek and said
 “Hvart munu fuglar nökkurir sitja í trénu yfir mér? Mik
Whether will birds some sit in the-tree above me Me
 grunaði, er ek vaknaða, at tros nökkut af kvistunum felli
suspected when I awoke that litter some from the-twigs fell
 í höfuð mér. Hvart vakir þú, Þórr? Mál mun vera upp at
on head to-me Whether wakest thou Þórr Time will be up to
 standa ok klæðast, en ekki eiguð þér nú langa leið fram
stand and to-clothe-oneself but not have ye now a-long way forward
 til borgarinnar, er kölluð er Útgarðr. Heyrt hefi ek, at
to the-stronghold which called is Útgarðr Heard have I that
 þér hafit kvisat í milli yðvar, at ek væra ekki lítill maðr
ye have whispered in between you that I was not a-little man
 vexti, en sjá skuluð þér þar stærri menn, ef þér komit
in-growth but see shall ye there greater men if ye come
 í Útgarð. Nú mun ek ráða yðr heilræði. Látið þér eigi
into Útgarðr Now will I counsel you good-counsel Carry ye not

stórliga yfir yðr. Ekki munu hirðmenn Útgarda-Loka vel
grandly over yourselves Not will the-courtmen of-Útgarda-Loki well
 þola þvílíkum kögursveinum köpuryrði. En at öðrum kosti
bear from-such little-boys taunting-words But at another choice
 hverfið aftur, ok þann ætla ek yðr betra af at taka. En
turn back and that reckon I for-you better of to take But
 ef þér vilið fram fara, þá stefnið þér í austr, en ek á
if ye will forward fare then steer ye into the-east and I have
 nú norðr leið til fjalla þessa, er þér meguð nú sjá.”
now north a-way to mountains these which ye may now see
 Tekr Skrímir nestbaggann ok kastar á bak sér ok snýr
Takes Skrímir the-provision-bag and casts on back his and turns
 þvers á braut í skóginn frá þeim, ok er þess eigi getit,
crosswise off away into the-wood from them and is that not told
 at æsirnir bæðu þá heila hittast.
that the-Æsir bade then whole (they)-meet

Frá íþróttum Þórs ok félaga hans

XLVI • THE CONTESTS AT ÚTGARÐR

At Útgarðr the king asks what each of them can do. Loki eats against Logi and loses, because Logi eats the trough as well; Þjálfí races Hugi three times and is beaten worse each time. Þórr cannot drain the drinking-horn in three drafts, can raise only one of the king's cat's paws from the floor, and is brought to one knee by an old woman called Elli. They are given seats and good cheer for the night.

Þórr snýr fram á leið ok þeir félagar ok gengr framan til
Þórr turns forward on way and they companions and goes onward till
 miðs dags. Þá sá þeir borg standa á völlum nökkurum
mid day Then saw they a-stronghold standing on plains certain
 ok settu hnakkann á bak sér aftur, áðr þeir fengu séð yfir
and set the-neck on back theirs backwards before they could seen over

upp, ganga til borgarinnar, ok var grind fyrir borchliðinu
up go to the-stronghold and was a-gate before the-stronghold-gate
 ok lokin aftr. Þórr gekk á grindina ok fekk eigi upp lokit,
and locked shut Þórr went at the-gate and could not up unlock
 en er þeir þreyttu at komast í borgina, þá smugu þeir
but when they strove to get into the-stronghold then squeezed they
 milli spalanna ok kómu svá inn, sá þá höll mikla ok
between the-bars and came so in saw then a-hall great and
 gengu þannig. Var hurðin opin. Þá gengu þeir inn ok sá
went thither Was the-door open Then went they in and saw
 þar marga menn á tvá bekkir ok flesta ærit stóra.

there many men on two benches and most very great
 Því næst koma þeir fyrir konunginn Útgarda-Loka ok
Thereupon next come they before the-king Útgarda-Loki and
 kvöddu hann, en hann leit seint til þeira ok glotti við
greeted him but he looked slowly toward them and grinned with
 tönn ok mælti: “Seint er um langan veg at spyrja tíðenda,
tooth and said Slow is(-it) over a-long way to ask tidings
 eða er annan veg en ek hygg, er þessi sveinstauli orðinn
or is(-it) another way than I think is this stripling become
 Öku-Þórr? En meiri muntu vera en mér lízt þú, eða
Öku-Þórr But greater wilt-thou be than to-me seems thou or
 hvat íþróttar er þat, er þér félagar þykkizt vera
what of-accomplishments is that which ye companions think-yourselves to-be
 við búinir? Engi skal hér vera með oss, sá er eigi kunni
with ready None shall here be with us he who not knows
 nökkurs konar list eða kunnandi um fram flesta menn.”
of-some kind an-art or a-knowing out beyond most men

Þá segir sá, er síðast gekk, er Loki heitir: “Kann ek

Then says he who last went who Loki is-called Know I
þá íþrótt, er ek em alþúinn at reyna, at engi er
that accomplishment which I am all-ready to try that none is
hér sá inni, er skjótara skal eta mat sinn en ek.”

here he within who quicker shall eat food his than I

Þá svarar Útgarða-Loki: “Íþrótt er þat, ef þú efnir,
Then answers Útgarða-Loki An-accomplishment is that if thou perform
ok freista skal þá þessar íþróttar.” — kallaði útar á
and try shall then this accomplishment called further-out on
bekkinn, at sá, er Logi heitir, skal ganga á gólf fram
the-bench that he who Logi is-called shall go onto floor forward
ok freista sín í móti Loka.

and try himself in against Loki

Þá var tekit trog eitt ok borit inn á hallargólfrit ok
Then was taken a-trough one and borne in onto the-hall-floor and
fyllt af slátri. Settist Loki at öðrum enda, en Logi at
filled with meat Sat-down Loki at one end and Logi at
öðrum, ok át hvárrtveggi sem tíðast ok mættust í
the-other and ate each as fast-as-possible and (they)-met in
miðju troginu. Hafði þá Loki etið slátr allt af beinum,
the-middle-of the-trough Had then Loki eaten meat all off the-bones
en Logi hafði ok etit slátr allt ok beinin með ok svá
but Logi had also eaten meat all and the-bones with and so
trogit, ok sýndist nú öllum sem Loki hefði látit leikinn.

the-trough and (it)-seemed now to-all as Loki had lost the-game

Þá spyr Útgarða-Loki, hvat sá inn ungi maðr kunni leika,
Then asks Útgarða-Loki what that the young man knows play
en Þjálfi segir, at hann mun freista at renna skeið nökkur
and Þjálfi says that he will try to run a-race some
við einhvern þann, er Útgarða-Loki fær til. Þá segir
against some-one him whom Útgarða-Loki gets for-it Then says

Útgarða-Loki, at þetta er góð íþrótt, ok kallar þess
Útgarða-Loki that this is a-good accomplishment and calls of-that
 meiri ván, at hann sé vel at sér búinn of skjótleikinn,
greater expectation that he be well in himself equipped in the-swiftness
 ef hann skal þessa íþrótt inna, en þó lætr hann skjótt
if he shall this accomplishment perform but yet lets he quickly
 þessa skulu freista. Stendr þá upp Útgarða-Loki ok gengr
this shall be-tried Stands then up Útgarða-Loki and goes
 út, ok var þar gott skeið at renna eftir sléttum velli. Þá
out and was there a-good course to run along a-level field Then
 kallar Útgarða-Loki til sín sveinstaula nökkurn, er nefndr
calls Útgarða-Loki to himself a-stripling some who named
 er Hugi, ok bað hann renna í köpp við Þjálf. Þá taka
is Hugi and bade him run in race against Þjálf Then take
 þeir it fyrsta skeið, ok er Hugi því framar, at hann snýst
they the first course and is Hugi that further-on that he turns
 aftr í móti honum at skeiðsenda.

back to meet him at the-course-end

Þá mælti Útgarða-Loki: “Þurfa muntu, Þjálf, at leggja þik
Then said Útgarða-Loki Need wilt-thou Þjálf to lay thyself
 meir fram, ef þú skalt vinna leikinn, en þó er þat satt, at ekki
more forward if thou shalt win the-game but yet is that true that not
 hafa hér komit þeir menn, er mér þykkja fóthvatari en svá.”
have here come those men who to-me seem swifter-of-foot than so

Þá taka þeir aftr annat skeið, ok þá er Hugi er kominn til
Then take they again a-second course and then when Hugi who comes to
 skeiðsenda ok hann snýst aftr, þá var langt kólfskot til Þjálf.
the-course-end and he turns back then was a-long bolt-shot to Þjálf

Þá mælti Útgarða-Loki: “Vel þykkir mér Þjálfí renna
Then said Útgarða-Loki Well seems to-me Þjálfí to-run
 skeiðit, en eigi trúi ek honum nú, at hann vinni leikinn,
the-course but not trust I him now that he win the-game
 en nú mun reyna, er þeir renna it þriðja skeiðit.”

but now will be-tried when they run the third course

Þá taka þeir enn skeið, en er Hugi er kominn til
Then take they again a-course and when Hugi is come to
 skeiðsenda ok snýst aftur, ok er Þjálfí eigi þá kominn á
the-course-end and turns back and is Þjálfí not then come to
 mitt skeið. Þá segja allir, at reynt er um þenna leik.

the-middle-of the-course Then say all that tried is about this game

Þá spyr Útgarða-Loki Þór, hvat þeira íþróttar mun vera,
Then asks Útgarða-Loki Þórr what of-those accomplishments will be
 er hann myni vilja birta fyrir þeim, svá miklar sögur sem
which he might wish-to display before them so great tales as
 menn hafa gert um stórvirki hans. Þá mælti Þórr, at helzt
men have made about great-works his Then said Þórr that most-of-all
 vill hann þat taka til at þreyta drykkju við einhvern mann.

will be that take to to contend in-drinking against some man

Útgarða-Loki segir, at þat má vel vera, ok gengr inn í
Útgarða-Loki says that that may well be and goes in into
 höllina ok kallar skutilsvein sinn, biðr, at hann taki vítishorn
the-ball and calls cup-bearer his bids that he take the-penalty-horn
 þat, er hirðmenn eru vanir at drekka af. Því næst
that which the-courtmen are wont to drink from Thereupon next
 kemr fram skutilsveinn með horninu ok fær Þór í hönd.

comes forth the-cup-bearer with the-horn and gives(-it) to-Þórr in hand

Þá mælti Útgarða-Loki: “Af horni þessu þykkir þá vel
Then said Útgarða-Loki From horn this seems then well
 drukkit, ef í einum drykk gengr af, en sumir menn drekka
drunk if in one draft (it)-goes off but some men drink

af í tveim drykkjum, en engi er svá lítill drykkjumaðr,

off in two drafts but none is so little a-drinker

at eigi gangi af í þrimr.”

that not (it)-go off in three

Þórr lítr á hornit ok sýnist ekki mikit ok er þó heldr langt,

Þórr looks at the-horn and (it)-seems not great and is yet rather long

en hann er mjök þyrstr, tekr at drekka ok svelgr allstórum

but he is very thirsty takes to drink and swallows in-huge-drafts

ok hyggr, at eigi skal hann þurfa at lúta oftar í hornit.

and thinks that not shall he need to stoop oftener into the-horn

En er hann þraut örendit ok hann laut ór horninu ok

But when him failed the-breath and he stooped out-of the-horn and

sér, hvat leið drykkinum, ok lízt honum svá sem allitill

sees how (it)-fared with-the-drink and seems to-him so as a-very-little

munr mun vera, at nú sé lægra í horninu en áðr.

difference will be that now (it)-be lower in the-horn than before

Þá mælti Útgarda-Loki: “Vel er drukkit ok eigi til mikit.

Then said Útgarda-Loki Well is (it)-drunk and not too much

Eigi myndak trúa, ef mér væri sagt frá, at Ása-Þórr mundi

Not would-I believe if to-me were told of that Ása-Þórr would

eigi meira drykk drekka, en þó veit ek, at þú munt vilja

not a-greater draft drink but yet know I that thou wilt will

drekka af í öðrum drykk.”

drink off in a-second draft

Þórr svarar engu, setr hornit á munn sér ok hyggr nú, at

Þórr answers nothing sets the-horn to mouth his and thinks now that

hann skal drekka meira drykk, ok þreytir á drykkjuna, sem

he shall drink a-greater draft and strains at the-drinking as

honum vannst til örendi, ok enn sér hann, at stikillinn

to-him sufficed for breath and again sees he that the-tip

hornsins vill ekki upp svá mjök sem honum líkar. Ok er

of-the-horn will not up so much as to-him pleases And when

hann tók hornið af munni sér ok sér í, lízt honum
he took the-horn from mouth his and sees into seems to-him
 nú svá sem minna hafi þorrit en í inu fyrra sinni. Er
now so as less has diminished than in the former time Is
 nú gott beranda borð á horninu.

now a-good carrying brim on the-horn

Þá mælti Útgarda-Loki: "Hvat er nú, Þórr, muntu nú eigi
Then said Útgarda-Loki What is now Þórr wilt-thou now not
 sparast til eins drykkjar meira en þér mun hagr á vera? Svá
spare-thyself for one draft more than to-thee will convenient on be So
 lízt mér, ef þú skalt nú drekka af horninu inn þriðja drykkinn,
seems to-me if thou shalt now drink off the-horn the third draft
 sem þessi mun mestr ætlaðr. En ekki muntu mega hér með oss
that this will greatest be-reckoned But not wilt-thou be-able here with us
 heita svá mikill maðr sem æsir kalla þik, ef þú gerir eigi meira
be-called so a-great man as the-æsir call thee if thou doest not more
 af þér um aðra leika en mér lízt, at um þenna mun vera."

Þá varð Þórr reiðr, setr hornit á munn sér ok drekkur sem
Then became Þórr angry sets the-horn to mouth his and drinks as
 ákafligast má hann ok þreytir sem mest á drykkinn. En er
most-vehemently may he and strains as most at the-drink And when
 hann sá í hornit, þá hafði helst nú nökkut munr á
he looked into the-horn then had at-most now somewhat of-difference thereon
 fengizt, ok þá býðr hann upp hornit ok vill eigi drekka meira.

been-got and then offers he up the-horn and will not drink more

Þá mælti Útgarda-Loki: "Auðsætt er nú, at máttir þinn
Then said Útgarda-Loki Plain is now that might thine
 er ekki svá mikill sem vér hugðum, en viltu freista um
is not so great as we thought but wilt-thou try at
 fleiri leika? Sjá má nú, at ekki nýtir þú hér af."
more games See (one)-may now that nothing gainest thou here from-it

Þórr svarar: “Freista má ek enn of nökkura leika, en
Þórr answers Try may I still at some games but
 undarliga myndi mér þykkja, þá er ek var heima með
strangely would to-me seem then when I was home among
 ásum, ef þvílíkir drykkir væri svá litlir kallaðir. En hvat
the-æsir if such-like drinks were so little called But what
 leik vilið þér nú bjóða mér?”

game will ye now offer me

Þá mælti Útgarða-Loki: “Þat gera hér ungir sveinar, er lítit
Then said Útgarða-Loki That do here young lads which a-little
 mark mun at þykkja, at hefja upp af jörðu kött minn, en
matter will (it) seem to lift up from the-ground cat mine but
 eigi myndak kunna at mæla þvílíkt við Ása-Þór, ef ek hefða
not would-I know to speak such-like with Ása-Þórr if I had
 eigi sét fyrr, at þú ert miklu minni fyrir þér en ek hugða.”
not seen before that thou art much less in thyself than I thought

Því næst hljóp fram köttur einn grár á hallargólfrit ok
Thereupon next ran forth a-cat one gray onto the-ball-floor and
 heldr mikill, en Þórr gekk til ok tók hendi sinni niðr undir
rather great and Þórr went to and took with-hand his down under
 miðjan kviðinn ok lyfti upp, en kotttrinn beygði kenginn,
the-middle-of the-belly and lifted up but the-cat bent the-arch
 svá sem Þórr rétti upp höndina. En er Þórr seildist svá
so as Þórr stretched up the-hand And when Þórr reached so
 langt upp sem hann mátti lengst, þá létta kötturinn einum
far up as he might farthest then raised the-cat one
 fæti, ok fekk Þórr eigi framit þenna leik meir.

foot and could Þórr not perform this game more

Þá mælti Útgarða-Loki: “Svá fór þessi leikr sem mik varði.

Then said Útgarða-Loki So went this game as me expected

Köttrinn er heldr mikill, en Þórr er lágr ok lítill hjá

The-cat is rather great and Þórr is low and little beside

stórmenni því, sem hér er með oss.”

the-great-folk that which here is with us

Þá mælti Þórr: “Svá lítinn sem þér kallið mik, þá gangi

Then said Þórr So little as ye call me then let-come

nú til einn hvern ok fáist við mik! Nú em ek reiðr.”

now forth some one and let-wrestle with me Now am I angry

Þá svarar Útgarða-Loki ok litast um á bekkina ok

Then answers Útgarða-Loki and looks-about about on the-benches and

mælti: “Eigi sé ek þann mann hér inni, er eigi mun

said Not see I that man here within who not will

lítillræði í þykkja at fást við þik.”

a-belittling in think to wrestle with thee

Ok enn mælti hann: “Sjám fyrst, kalli mér hingat

And further said he Let-us-see first let-them-call to-me hither

kerlinguna fóstru mína, Elli, ok fáist Þórr við hana,

the-old-woman foster-mother mine Elli and let-wrestle Þórr with her

ef hann vill. Fellt hefir hon þá menn, er mér hafa litizt

if he will Felled has she those men who to-me have seemed

eigi ósterkligri en Þórr er.”

not less-strong than Þórr is

Því næst gekk í höllina kerling ein gömul. Þá mælti

Thereupon next went into the-hall an-old-woman one aged Then said

Útgarða-Loki, at hon skal taka fang við Ása-Þór. Ekki

Útgarða-Loki that she shall take a-wrestling with Ása-Þór Not

er langt um at gera. Svá fór fang þat, at því harðara

is (it)-long about to make So went wrestling that that the harder

er Þórr knúðist at fanginu, því fastara stóð hon. Þá tók

that Þórr strove at the-wrestling the faster stood she Then took

kerling at leita til bragða, ok varð Þórr þá lauss á
the-old-woman to try for tricks and became Þórr then loose on
fótum, ok váru þær sviptingar allharðar ok eigi lengi, áðr
feet and were those wrenchings all-hard and not long sooner
en Þórr féll á kné öðrum fæti. Þá gekk til Útgarda-Loki
than Þórr fell on knee on-one foot Then went to Útgarda-Loki
ok bað þau hætta fanginu ok sagði svá, at Þórr myndi
and bade them stop the-wrestling and said so that Þórr would
eigi þurfa at bjóða fleirum mönnum fang í hans hirð.
not need to offer to-more men wrestling in his court
Var þá ok liðit at nótt. Vísaði Útgarda-Loki Þór ok þeim
Was then also passed to night Showed Útgarda-Loki to-Þórr and those
félögum til sætis, ok dveljast þar náttlangt í góðum fagnaði.
companions to seats and (they)-stay there night-long in good cheer

Skilnaðr Þórs ok Útgarda-Loka

XLVII · THE PARTING

At parting Útgarda-Loki tells the truth: everything was illusion. He was Skrímir; the bag was tied with wire, and the hammer-blows fell on a flat-topped rock, leaving three dales. Logi was wild-fire, Hugi his own thought, and the horn's other end lay in the sea, so that Þórr's drinking made the ebb-tides. The cat was Miðgarð's serpent and Elli was old age. Þórr reaches for his hammer, and both king and stronghold are gone.

En at morgni, þegar dagaði, stendr Þórr upp ok þeir
And at morning as-soon-as (it)-dawned stands Þórr up and they
félagar, klæða sik ok eru búnir braut at ganga. Þá
companions clothe themselves and are ready away to go Then
kom þar Útgarda-Loki ok lét setja þeim borð. Skorti
came there Útgarda-Loki and had set for-them a-table (There)-lacked

þá eigi góðan fagnað, mat ok drykk. En er þeir hafa
then not good cheer meat and drink And when they have
 matazt, þá snúast þeir til ferðar.

eaten then turn they to the-journey

Útgarða-Loki fylgir þeim út, gengr með þeim braut ór
Útgarða-Loki follows them out goes with them away out-of
 borginni, en at skilnaði þá mælti Útgarða-Loki til Þórs
the-stronghold and at parting then said Útgarða-Loki to Þórr
 ok spyr, hvernig honum þykkir ferð sín orðin, eða
and asks how to-him seems journey his to-have-turned-out or
 hvárt hann hefir hitt ríkara mann nökkurn en sik.

whether he has met a-mightier man some than himself

Þórr segir, at eigi mun hann þat segja, at eigi hafi hann
Þórr says that not will he that say that not has he
 mikla ósæmð farit í þeira viðskiptum, — “en þó veit ek, at
great dishonor fared in their dealings but yet know I that
 þér munuð kalla mik lítinn mann fyrir mér, ok uni ek því illa.”

ye will call me a-little man in myself and brook I that ill

Þá mælti Útgarða-Loki: “Nú skal segja þér it sanna, er þú
Then said Útgarða-Loki Now shall (I)-tell thee the truth when thou
 ert út kominn ór borginni, at ef ek lifi ok megak ráða, þá
art out come out-of the-stronghold that if I live and may-I rule then
 skaltu aldri oftar í hana koma. Ok þat veit trúa mín, at
shalt-thou never oftener into it come And that knows faith mine that
 aldri hefðir þú í hana komit, ef ek hefða vitat áðr, at þú
never wouldest thou into it come if I had known before that thou
 hefðir svá mikinn kraft með þér ok þú hafðir svá nær haft
hadst so great strength with thee and thou hadst so near brought
 oss mikilli ófæru. En sjónhverfingar hef ek gert þér, svá at
us to-great peril But eye-illusions have I made for-thee so that
 fyrsta sinn á skóginum kom ek til fundar við yðr, ok þá er
the-first time in the-wood came I to a-meeting with you and then when

þú skyldir leysa nestbaggann, þá hafðak bundit hann með
thou shouldst undo the-provision-bag then had-I bound it with
 grésjárni, en þú fannt eigi, hvar upp skyldi lúka. En því
wire but thou foundest not where up (one)-should open And thereupon
 næst laust þú mik með hamrinum þrjú högg, ok var it
next struckest thou me with the-hammer three blows and was the
 fyrsta minnst ok var þó svá mikit, at mér mundi endast
first least and was yet so great that for-me would (it)-have-sufficed
 til bana, ef á hefði komit. En þar er þú sátt hjá höll
for death if on (it)-had come But there where thou sawest beside hall
 minni setberg ok þar sátstu ofan í þrjá dali ferskeytta
mine a-flat-topped-rock and there sawest-thou down in three dales four-cornered
 ok einn djúpastan, þar váru hamarspor þín. Setberginu brá
and one deepest there were hammer-marks thine The-flat-topped-rock swung
 ek fyrir högginn, en eigi sást þú þat. Svá var ok of leikana,
I before the-blows but not sawest thou that So was also about the-games
 er þér þreyttuð við hirðmenn mína, þá var þat it fyrsta,
which ye contended with courtmen mine then was that the first
 er Loki gerði. Hann var mjök soltinn ok át títt, en sá er
when Loki did He was very hungry and ate fast but he who
 Logi hét, þat var villieldr, ok brenndi hann eigi seinna
Logi was-called that was wild-fire and burned it not slower
 trogið en slátrit. En er Þjálfi þreytti rásina við þann, er
the-trough than the-meat And when Þjálfi contended the-race with him who
 Hugi hét, þat var hugr minn, ok var Þjálfa eigi vænt at
Hugi was-called that was thought mine and was for-Þjálfi not likely to
 þreyta skjótfæri við hann. En er þú drakkt af horninu ok
contend in-swiftness with him And when thou drankest from the-born and
 þótti þér seint líða, en þat veit trúa mín, at þá varð
seemed to-thee slowly to-pass but that knows faith mine that then happened
 þat undr, er ek mynda eigi trúa, at vera mætti. Annarr
that wonder which I would not believe that (it)-be could The-other

endir hornsins var úti í hafi, en þat sáttu eigi, en nú,
end of-the-horn was out in the-sea but that sawest-thou not but now
 er þú kemr til sjávarins, þá muntu sjá mega, hvern þurrð
when thou comest to the-sea then wilt-thou see be-able what ebbing
 þú hefir drukkit á sænum. Þat eru nú fjörur kallaðar.”
thou hast drunk on the-sea That are now the-ebb-shores called
 Ok enn mælti hann: “Eigi þótti mér hitt minna vera vert,
And further said he Not seemed to-me the-other less to-be worth
 er þú lyftir upp kettnum, ok þér satt at segja, þá hræddust
when thou liftedst up the-cat and to-thee truly to tell then feared
 allir þeir, er sá, er þú lyftir af jörðu einum fætinum.
all those who saw when thou liftedst from the-ground one the-foot
 En sá köttur var eigi sem þér sýndist. Þat var Miðgarðsormr,
But that cat was not as to-thee (it)-seemed That was Miðgarð's-serpent
 er liggr um öll lönd, ok vannst honum varliga lengð til,
which lies about all lands and sufficed for-him barely the-length for
 at jörðina tæki sporðr ok höfuð, svá langt seildist þú upp,
that the-ground touched tail and head so far reachedst thou up
 at skammt var þá til himins. En hitt var ok mikit undr
that a-short-way was then to heaven But the-other was also a-great wonder
 um fangit, er þú stótt svá lengi við ok felld eigi meir en
about the-wrestling when thou stoodest so long at and fellest not more than
 á kné öðrum fæti, er þú fékkst við Elli, fyrir því at engi
on knee on-one foot when thou strovest with Elli for that that none
 hefir sá orðit ok engi mun verða, ef svá gamall verðr, at
has that become and none will become if so old (one)-becomes that
 elli biðr, at eigi komi ellin öllum til falls. Ok er nú þat
old-age (one)-awaits that not bring old-age all to a-fall And is now that
 satt at segja, at vér munum skiljast, ok mun þá betr
true to say that we will part and will (it)-then (be)-better
 hvárratveggju handar, at þér komit eigi oftar mik at hitta.
of-both hands that ye come not oftener me to meet

Ek mun enn annat sinn verja borg mína með þvílíkum
I will again a-second time defend stronghold mine with such-like
 vélum eða öðrum, svá at ekki vald munuð þér á mér fá.”
wiles or others so that no power will ye over me get
 En er Þórr heyrði þessa tölu, greip hann til hamarsins ok
And when Þórr heard this speech gripped he for the-hammer and
 bregðr á loft, en er hann skal fram reiða, þá sér hann þar
swings into air but when he shall forward swing then sees he there
 hvergi Útgarda-Loka. Ok þá snýst hann aftr til borgarinnar ok
nowhere Útgarda-Loki And then turns he back to the-stronghold and
 ætlast þá fyrir at brjóta borgina. Þá sér hann þar völlu
purposes then beforehand to break the-stronghold Then sees he there plains
 víða ok fagra, en enga borg. Snýst hann þá aftr ok ferr leið
wide and fair and no stronghold Turns he then back and fares way
 sína, til þess er hann kom aftr í Þrúðvanga. En þat er satt
his until that that he came back into Þrúðvangar And that is true
 at segja, at þá hafi hann ráðit fyrir sér at leita til, ef saman
to say that then had he resolved for himself to seek for-it if together
 mætti bera fundi þeira Miðgarðsorms, sem síðar varð. Nú
might (one)-bring the-meeting of-them Miðgarðs-serpent as later happened Now
 ætla ek engan kunna þér sannara at segja frá þessi ferð Þórs.”
reckon I none to-know to-thee truer to tell of this journey of-Þórr

Pórr reri á sæ með Hymi

XLVIII · ÞÓRR FISHES FOR THE SERPENT

Pórr sets out alone to make good that journey, and lodges with the giant Hymir. He rows out with him, using an ox-head for bait, and rows far past the banks where Hymir is used to fish. The serpent gapes over the bait and is hauled to the gunwale; Þórr braces himself through the boat's bottom and glares at it. Hymir cuts the line in terror, and Þórr strikes him overboard and wades to land.

Þá mælti Gangleri: "Allmikill er fyrir sér Útgarða-Loki, en
Then said Gangleri Very-great is in himself Útgarða-Loki and
með vélum ok fjölkynngi ferr hann mjök, en þat má sjá,
with wiles and magic goes he much and that may (one)-see
at hann er mikill fyrir sér, at hann átti hirðmenn þá, er
that he is great in himself that he had courtmen those who
mikinn mátt hafa, eða hvárt hefir Þórr ekki þessa hefnt?"
great might have or whether has Þórr not this avenged
Hárr svarar: "Eigi er þat ókunnigt, þótt eigi sé fræðimenn,
Hárr answers Not is that unknown though not (they)-be scholars
at Þórr leiðrétti þessa ferðina, er nú var frá sagt, ok
that Þórr set-right this journey which now was of told and
dvalðist ekki lengi heima, áður hann bjóst svá skyndiliga
stayed not long at-home before he made-ready so hastily
til ferðarinnar, at hann hafði eigi reið ok eigi hafrana ok
for the-journey that he had not a-chariot and not the-goats and
ekki föruneysi. Gekk hann út of Miðgarð svá sem ungr
no company Went he out over Miðgarð so as a-young
drengr ok kom einn aftan at kveldi til jötuns nökkurs. Sá
lad and came one evening at nightfall to a-giant some He
er Hymir nefndr. Þórr dvalðist þar at gistingu of nóttina.
is Hymir named Þórr stayed there at lodging over the-night

En í dagan stóð Hymir upp ok klæddist ok bjóst
And at dawn stood Hymir up and clothed-himself and made-ready
 at róa á sæ til fiskjar, en Þórr spratt upp ok varð skjótt
to row on sea for fishing but Þórr sprang up and was quickly
 búinn ok bað, at Hymir skyldi hann láta róa á sæ með
ready and bade that Hymir should him let row on sea with
 sér, en Hymir segir, at lítil liðsemð myndi at honum vera,
him but Hymir says that little help would in him be
 er hann var lítill ok ungmenni eitt — “ok mun þik kala,
since he was little and a-youngster one and will thee freeze
 ef ek sit svá lengi ok útarliga sem ek em vanr.”

if I sit so long and far-out as I am wont

En Þórr sagði, at hann myndi róa mega fyrir því langt frá
But Þórr said that he would row be-able for that far from
 landi, at eigi var víst, hvárt hann myndi fyrr beiðast at
land that not was certain whether he would sooner ask to
 róa útan, ok reiddist Þórr jötuninum svá, at þá var búið,
row back and grew-angry Þórr at-the-giant so that then was (it)-near
 at hann myndi þegar láta hamarinn skjalla honum, en hann
that he would at-once let the-hammer crash on-him but he
 lét þat við berast, því at hann hugðist þá at reyna afl
let that at be-borne for that he thought-himself then to try strength
 sitt í öðrum stað. Hann spurði Hymi, hvat þeir skyldu
his in another place He asked Hymir what they should
 hafa at beitum, en Hymir bað hann fá sér sjálfan beitur.
have for baits but Hymir bade him get for-himself himself baits
 Þá snerist Þórr á braut þangat, er hann sá öxnaflokk
Then turned Þórr off away thither where he saw an-ox-herd
 nökkurn, er Hymir átti. Hann tók inn mesta uxann, er
some which Hymir owned He took the greatest ox which
 Himinhjóðr hét, ok sleit af höfuðit ok fór með til
Himinhjóðr was-called and tore off the-head and went with to

sjávar. Hafði þá Hymir út skotit nökkvanum. Þórr gekk
the-sea Had then Hymir out pushed the-boat Þórr went
 á skipit ok settist í austrúm, tók tvær árar ok reri,
onto the-ship and sat-down in the-bailing-room took two oars and rowed
 ok þótti Hymi skriðr verða af róðri hans. Hymir reri í
and seemed to-Hymir speed to-come from rowing his Hymir rowed in
 hálsinum fram, ok sóttist skjótt róðrinn. Sagði þá Hymir,
the-bow forward and sped quickly the-rowing Said then Hymir
 at þeir váru komnir á þær vastir, er hann var vanr at
that they were come to those fishing-banks where he was wont to
 sitja ok draga flata fiska, en Þórr kveðst vilja róa miklu
sit and draw flat fishes but Þórr said-himself to-will to-row much
 lengra, ok tóku þeir enn snertiróðr. Sagði Hymir þá, at
farther and took they again a-spurt-of-rowing Said Hymir then that
 þeir váru komnir svá langt út, at hætt var at sitja
they were come so far out that dangerous (it)-was to sit
 útar fyrir Miðgarðsormi, en Þórr kveðst myndu róa
farther-out for Miðgarðs-serpent but Þórr said-himself would to-row
 enn um hríð, ok svá gerði hann, en Hymir var þá allókatr.
still for a-while and so did he but Hymir was then all-uncheerful
 En þá er Þórr lagði upp árararnar, greiddi hann til vað
And then when Þórr laid up the-oars made-ready he for a-line
 heldr sterkjan, ok eigi var öngullinn minni eða óramligri.
rather strong and not was the-hook lesser or less-mighty
 Þar lét Þórr koma á öngulinn uxahöfuðit ok kastaði fyrir
There let Þórr come on the-hook the-ox-head and cast over
 borð, ok fór öngullinn til grunns, ok er þér þat satt
board and went the-hook to the-bottom and is to-thee that true
 at segja, at engu ginnti þá Þórr miðr Miðgarðsorm en
to say that in-nothing beguiled then Þórr less Miðgarðs-serpent than
 Útgarða-Loki hafði spottat Þór, þá er hann hóf orminn
Útgarða-Loki had mocked Þórr then when he heaved the-serpent

upp á hendi sér. Miðgarðsormr gein yfir uxahöfuðit, en
up on hand his Miðgarðs-serpent gaped over the-ox-head and
 öngullinn vá í góminn orminum. En er ormrinn kenndi
the-book stuck in the-gum of-the-serpent And when the-serpent felt
 þess, brá hann við svá hart, at báðir hnefar Þórs skullu út
this jerked he at so hard that both fists of-Þórr struck out
 at borðinu. Þá varð Þórr reiðr ok færðist í ásmegin,
against the-gunwale Then became Þórr angry and grew into god-strength
 spyrndi við fast, svá at hann hljóp báðum fótum gegnum
strained against hard so that he leaped with-both feet through
 skipit ok spyrndi við grunni, dró þá orminn upp at
the-ship and strained against the-bottom drew then the-serpent up to
 borði. En þat má segja, at engi hefir sá sét allógurligar
the-gunwale And that may (one)-say that none has he seen very-terrible
 sjónir, er eigi mátti þat sjá, er Þórr hvessti augun á
sights who not might that see when Þórr sharpened the-eyes on
 orminn, en ormrinn starði neðan í mót ok blés eitrunu.
the-serpent and the-serpent stared from-below in return and blew the-venom
 Þá er sagt, at jötunninn Hymir gerðist litverpr, fólnaði
Then is (it)-said that the-giant Hymir became color-changed paled
 ok hræddist, er hann sá orminn ok þat er sárin
and grew-afraid when he saw the-serpent and that when the-sea
 féll út ok inn of nökkvann. Ok í því bili, er Þórr
fell out and in over the-boat And in that instant when Þórr
 greip hamarinn ok færði á loft, þá fálmaði jötunninn til
gripped the-hammer and raised into air then fumbled the-giant for
 agnsaxinu ok hjó vað Þórs á borði, en ormrinn sökkðist
the-bait-knife and hewed the-line of-Þórr at the-gunwale and the-serpent sank
 í sæinn. En Þórr kastaði hamrinum eftir honum, ok segja
into the-sea But Þórr cast the-hammer after him and say
 menn, at hann lysti af honum höfuðit við hrönnunum,
men that he struck off him the-head against the-billows

en ek hygg hitt vera þér satt at segja, at Miðgarðsormr
but I think the-other to-be to-thee true to say that Miðgarðs-serpent
 lifir enn ok liggr í umsjá. En Þórr reiddi til hnefann
lives still and lies in the-encircling-sea But Þórr swung up the-fist
 ok setr við eyra Hymi, svá at hann steypðist fyrir borð,
and sets against the-ear of-Hymir so that he tumbled over board
 ok sér í iljar honum, en Þórr óð til lands.”
and (one)-sees into soles his but Þórr waded to land

Dauði Baldrs ins góða

XLIX · THE DEATH OF BALDR

Baldr dreams dangerous dreams, and Frigg takes oaths of all things to spare him — except one shoot of mistletoe, too young to ask. It becomes the gods' sport to strike at Baldr and see nothing harm him. Loki, in a woman's shape, learns of the mistletoe from Frigg and guides the aim of the blind Höðr, who shoots Baldr dead. Baldr is burned on his ship with Nanna, and Hermóðr rides to Hel to ransom him; all things weep for him but one giantess, Þökk, thought to be Loki.

Þá mælti Gangleri: “Hafa nökkur meiri tíðendi orðit með
Then said Gangleri Have any greater tidings happened among
 ásunum? Allmikít þrekvirki vann Þórr í þessi ferð.”
the-æsir A-very-great feat wrought Þórr in this journey
 Hárr svarar: “Vera mun at segja frá þeim tíðendum, er
Hárr answers (There)-to-be will to tell of those tidings which
 meira þótti vert ásunum. En þat er upphaf þeirar sögu,
more seemed worth to-the-Æsir And that is the-beginning of-that tale
 at Baldr inn góða dreymsði drauma stóra ok hættliga um
that Baldr the good dreamed dreams great and dangerous about
 líf sitt. En er hann sagði ásunum draumana, þá báru þeir
life his And when he told to-the-Æsir the-dreams then bore they

saman ráð sín, ok var þat gert at beiða griða Baldri fyrir
together counsels their and was that done to ask truce for-Baldr against
 allskonar háska, ok Frigg tók svardaga til þess, at eira
every-kind-of danger and Frigg took oaths for that that spare
 skyldu Baldri eldr ok vatn, járn ok alls konar málmr, steinar,
should Baldr fire and water iron and every kind of-metal stones
 jörðin, viðirnir, sóttirnar, dýrin, fuglarnir, eitrit, ormarnir.

the-earth the-trees the-sicknesses the-beasts the-birds the-venom the-serpents

En er þetta var gert ok vitat, þá var þat skemmtun
And when this was done and known then was that a-sport

Baldrs ok ásanna, at hann skyldi standa upp á þingum,
of-Baldr and of-the-Æsir that he should stand up at assemblies

en allir aðrir skyldu sumir skjóta á hann, sumir höggva
and all others should some shoot at him some hew

til, sumir berja grjóti, en hvat sem at var gert, sakaði
at some strike with-stones but what soever at-(him) was done harmed

hann ekki, ok þótti þetta öllum mikill frami.

him nothing and seemed this to-all a-great glory

En er þetta sá Loki Laufeyjarson, þá líkaði honum illa,
And when this saw Loki Laufey's-son then pleased him ill

er Baldr sakaði ekki. Hann gekk til Fensalar til Friggjar
that Baldr was-barmed nothing He went to Fensalir to Frigg

ok brá sér í konu líki. Þá spyrr Frigg, ef sú kona
and turned himself into a-woman's likeness Then asks Frigg if that woman

vissi, hvat æsir höfðust at á þinginu. Hon sagði, at allir
knew what the-æsir busied at in the-assembly She said that all

skutu at Baldri ok þat, at hann sakaði ekki.

shot at Baldr and that that he was-barmed nothing

Þá mælti Frigg: "Eigi munu vápn eða viðir granda Baldri.

Then said Frigg Not will weapons or trees harm Baldr

Eiða hefi ek þegit af öllum þeim."

Oaths have I received from all them

Þá spyr konan: “Hafa allir hlutir eiða unnit at eira
Then asks the-woman Have all things oaths sworn to spare
 Baldri?”

Baldr

Þá svarar Frigg: “Vex viðarteinungr einn fyrir vestan Valhöll.

Then answers Frigg Grows a-tree-shoot one to west-of Valhöll

Sá er mistilteinn kallaðr. Sá þótti mér ungr at krefja
That is mistletoe called That seemed to-me young to demand
 eiðsins.”

the-oath

Því næst hvarf konan á braut, en Loki tók mistiltein

Thereupon next vanished the-woman off away and Loki took mistletoe

ok sleit upp ok gekk til þings. En Höðr stóð útarliga

and tore up and went to the-assembly But Höðr stood far-out

í mannhringnum, því at hann var blindr.

in the-ring-of-men for that he was blind

Þá mælti Loki við hann: “Hví skýtr þú ekki at Baldri?”

Then said Loki with him Why shootest thou not at Baldr

Hann svarar: “Því, at ek sé eigi, hvar Baldr er, ok þat

He answers For that I see not where Baldr is and that

annat, at ek em vápnaless.”

other that I am weaponless

Þá mælti Loki: “Gerðu þó í líking annarra manna ok

Then said Loki Do yet in likeness of-other men and

veit Baldri sæmð sem aðrir menn. Ek mun vísa þér til,

grant to-Baldr honor as other men I will point thee to

hvar hann stendr. Skjót at honum vendi þessum.”

where he stands Shoot at him with-wand this

Höðr tók mistiltein ok skaut at Baldri at tilvísun Loka.
Höðr took mistletoe and shot at Baldr at the-pointing of-Loki
 Flaug skotit í gegnum Baldr, ok féll hann dauðr til jarðar,
Flew the-shot in through Baldr and fell he dead to earth
 ok hefir þat mest óhapp verit unnit með goðum ok mönnum.
and has that greatest mishap been wrought among gods and men
 Þá er Baldr var fallinn, þá féllust öllum ásum orðtök
Then when Baldr was fallen then failed to-all the-æsir speech
 ok svá hendr at taka til hans, ok sá hverr til annars,
and so hands to reach for him and looked each to another
 ok váru allir með einum hug til þess, er unnit hafði
and were all with one mind toward him who wrought had
 verkit, en engi mátti hefna. Þar var svá mikill griðastaðr.
the-deed but none might avenge There was so great a-sanctuary
 En þá er æsirir freistuðu at mæla, þá var hitt þó
And then when the-æsir tried to speak then was the-other yet
 fyrr, at grátrinn kom upp, svá at engi mátti öðrum segja
sooner that the-weeping came up so that none might to-another tell
 með orðunum frá sínum harmi. En Óðinn bar þeim mun
with words of his sorrow And Óðinn bore by that
 verst þenna skaða sem hann kunni mesta skyn, hversu
worst this loss as he knew the-greatest understanding how
 mikil aftaka ok missa ásunum var í fráfalli Baldrs.
great a-taking-away and loss to-the-Æsir was in the-passing of-Baldr
 En er goðin vitkuðust, þá mælti Frigg ok spurði, hverr sá
And when the-gods came-to-themselves then said Frigg and asked who he
 væri með ásum, er eignast vildi allar ástir hennar ok hylli ok
were among the-æsir who gain would all the-loves hers and favor and
 vili hann ríða á helveg ok freista, ef hann fái fundit Baldr,
will he ride on the-hel-way and try if he can find Baldr
 ok bjóða Helju útlausn, ef hon vill láta fara Baldr heim í
and offer to-Hel a-ransom if she will let go Baldr home into

Ásgarð. En sá er nefndr Hermóðr inn hvati, sonr Óðins, er
Ásgarðr And he is named Hermóðr the bold son of-Óðinn who
 til þeirar farar varð. Þá var tekinn Sleipnir, hestr Óðins, ok
for that journey was-ready Then was taken Sleipnir horse of-Óðinn and
 leiddr fram, ok steig Hermóðr á þann hest ok hleypði braut.
led forth and mounted Hermóðr on that horse and galloped away
 En æsirnir tóku lík Baldrs ok fluttu til sævar. Hringhorni
And the-æsir took the-body of-Baldr and carried to the-sea Hringhorni
 hét skip Baldrs. Hann var allra skipa mestr. Hann vildu
was-called the-ship of-Baldr It was of-all ships greatest It would
 goðin fram setja ok gera þar á bálför Baldrs, en skipit
the-gods forth launch and make there on the-funeral-voyage of-Baldr but the-ship
 gekk hvergi fram. Þá var sent í Jötunheima eftir gýgi
went nowhere forward Then was sent into Jötunheimar for a-giantess
 þeiri, er Hyrrokkin hét. En er hon kom ok reið vargi
that which Hyrrokkin was-called And when she came and rode a-wolf
 ok hafði höggorm at taumum, þá hljóp hon af hestinum,
and had a-viper for reins then leaped she from the-horse
 en Óðinn kallaði til berserki fjóra at gæta hestsins, ok fengu
but Óðinn called to berserks four to mind the-horse and could
 þeir eigi haldit, nema þeir felldi hann. Þá gekk Hyrrokkin
they not hold unless they felled it Then went Hyrrokkin
 á framstafn nökkvans ok hratt fram í fyrsta viðbragði, svá
onto the-prow of-the-boat and thrust forth at the-first effort so
 at eldr hraut ór hlunnunum ok lönd öll skulfu. Þá varð
that fire sprang out-of the-rollers and lands all shook Then became
 Þórr reiðr ok greip hamarinn ok myndi þá brjóta höfuð
Þórr angry and gripped the-hammer and would then have-broken head
 hennar, áðr en goðin öll báðu henni friðar. Þá var borit
hers before than the-gods all begged for-her peace Then was borne
 út á skipit lík Baldrs, ok er þat sá kona hans, Nanna
out onto the-ship the-body of-Baldr and when that saw wife his Nanna

Nepsdóttir, þá sprakk hon af harmi ok dó. Var hon borin
Nep's-daughter then burst she of sorrow and died Was she borne
 á bálit ok slegit í eldi. Þá stóð Þórr at ok vígði bálit
onto the-pyre and struck in with-fire Then stood Þórr by and hallowed the-pyre
 með Mjöllni. En fyrir fótum honum rann dvergr nökkurr;
with Mjöllnir But before feet to-him ran a-dwarf some
 sá er Litr nefndr; en Þórr spyrndi fæti sínum á hann ok
he is Litr named and Þórr kicked with-foot his at him and
 hratt honum í eldinn, ok brann hann. En þessa brennu
thrust him into the-fire and burned he And this burning
 sótti margs konar þjóð, fyrst at segja frá Óðni, at með
sought of-many kinds folk first to tell of Óðinn that with
 honum fór Frigg ok valkyrjur ok hrafnar hans, en Freyr
him went Frigg and valkyries and ravens his and Freyr
 ók í kerru með galti þeim, er Gullinbursti heitir eða
drove in a-chariot with a-boar that which Gullinbursti is-called or
 Slíðrugtanni, en Heimdallr reið hesti þeim, er Gulltoppr
Slíðrugtanni and Heimdallr rode a-horse that which Gulltoppr
 heitir, en Freyja ók köttum sínum. Þar kom ok mikit fólk
is-called and Freyja drove with-cats her There came also much folk
 hrímpursa ok bergrisar. Óðinn lagði á bálit gullhring
of-rime-giants and mountain-giants Óðinn laid on the-pyre a-gold-ring
 þann, er Draupnir heitir. Honum fylgði sú náttúra, at
that which Draupnir is-called To-it followed that nature that
 ina níundu hverja nótt drupu af honum átta gullhringar
the ninth every night dripped from it eight gold-rings
 jafnhöfgir. Hestr Baldrs var leiddr á bálit með öllu reiði.
equally-heavy Horse of-Baldr was led onto the-pyre with all harness
 En þat er at segja frá Hermóði, at hann reið níu nætr
And that is to tell of Hermóðr that he rode nine nights
 dökkva dala ok djúpa, svá at hann sá ekki, fyrr en hann
dark dales and deep so that he saw nothing before than he

kom til árinna Gjallar ok reið á Gjallarbrúna. Hon var
came to the-river Gjöll and rode onto the-Gjöll-bridge It was
 þökð lýsigulli.

thatched with-shining-gold

Móðguðr er nefnd mæðr sú, er gætir brúarinnar. Hon
Móðguðr is named the-maiden that who guards the-bridge She
 spurði hann at nafni eða at ætt ok sagði, at inn fyrra
asked him of name or of kin and said that the former
 dag riðu um brúna fimm fylki dauðra manna — “en
day rode over the-bridge five companies of-dead men but
 eigi dynr brúin minnr undir einum þér, ok eigi hefir
not resounds the-bridge less under one thee and not hast
 þú lit dauðra manna. Hví riðr þú hér á helveg?”

thou the-bue of-dead men Why ridest thou here on the-bel-way

Hann svarar, at — “ek skal riða til Heljar at leita Baldrs,
He answers that I shall ride to Hel to seek Baldr
 eða hvárt hefir þú nakkvat sét Baldr á helvegi?”

or whether hast thou at-all seen Baldr on the-bel-way

En hon sagði, at Baldr hafði þar riðit um Gjallarbrú, “en
And she said that Baldr had there ridden over the-Gjöll-bridge but
 niðr ok norðr liggr helveg.”

down and north lies the-bel-way

Þá reið Hermóðr, þar til er hann kom at helgrindum. Þá sté
Then rode Hermóðr there till that he came to the-bel-gates Then stepped
 hann af hestinum ok gyrði hann fast, steig upp ok keyrði
he from the-horse and girded it fast mounted up and drove
 hann sporum, en hestrinn hljóp svá hart ok yfir grindina, at
it with-spurs and the-horse leaped so hard and over the-gate that
 hann kom hvergi nær. Þá reið Hermóðr heim til hallarinnar
it came nowhere near Then rode Hermóðr home to the-hall
 ok steig af hesti, gekk inn í höllina, sá þar sitja í öndugi,
and stepped from horse went in into the-hall saw there sitting in the-high-seat

Baldr bróður sinn, ok dvalðist Hermóðr þar um nóttina. En
Baldr brother his and stayed Hermóðr there over the-night And
 at morgni þá beiddist Hermóðr af Helju, at Baldr skyldi ríða
at morning then asked Hermóðr of Hel that Baldr should ride
 heim með honum, ok sagði, hversu mikill grátr var með ásum.
home with him and said how great weeping was among the-æsir
 En Hel sagði, at þat skyldi svá reyna, hvárt Baldr var svá
And Hel said that that should so be-tried whether Baldr was so
 ástsæll — “sem sagt er. Ok ef allir hlutir í heiminum, kykvir
beloved as said is And if all things in the-world living
 ok dauðir, gráta hann, þá skal hann fara til ása aftir, en
and dead weep him then shall he fare to the-æsir back but
 haldast með Helju, ef nakkvarr mælir við eða vill eigi gráta.”
stay-behind with Hel if any speaks against or will not weep
 Þá stóð Hermóðr upp, en Baldr leiddi hann út ór höllinni
Then stood Hermóðr up and Baldr led him out of the-hall
 ok tók hringinn Draupni ok sendi Óðni til minja, en Nanna
and took the-ring Draupnir and sent-(it) to-Óðinn for a-keepsake and Nanna
 sendi Frigg rifti ok enn fleiri gjafar. Fullu fingrgull. Þá
sent Frigg a-kerchief and yet more gifts to-Fulla a-gold-finger-ring Then
 reið Hermóðr aftir leið sína ok kom í Ásgarð ok sagði öll
rode Hermóðr back way his and came into Ásgarðr and told all
 tíðendi, þau er hann hafði séð ok heyrt. Því næst sendu
tidings those which he had seen and heard Thereupon next sent
 æsir um allan heim erendreka at biðja, at Baldr væri grátinn
the-æsir over all the-world messengers to ask that Baldr were wept
 ór helju, en allir gerðu þat, mennirnir ok kykvendin ok jörðin
out-of hel and all did that the-men and the-beasts and the-earth
 ok steinarnir ok tré ok allr málmr, svá sem þú munt sét hafa,
and the-stones and trees and all metal so as thou wilt seen have
 at þessir hlutir gráta þá, er þeir koma ór frosti ok í hita.
that these things weep then when they come out-of frost and into heat

Þá er sendimenn fóru heim ok höfðu vel rekit sín erendi,
Then when the-messengers went home and had well done their errands
 finna þeir í helli nökkurum, hvar gýgr sat. Hon nefndist
find they in a-cave some where a-giantess sat She named-herself
 Þökk. Þeir biðja hana gráta Baldr ór Helju. Hon segir:
Þökk They bid her weep Baldr out-of Hel She says

“Þökk mun gráta

Þökk will weep

þurru tárur

with-dry tears

Baldrs bálfarar;

of-Baldr the-funeral-voyage

kyks né dauðs

living nor dead

nauk-a ek Karls sonar,

enjoyed-I not I of-Karl the-son

haldi Hel því, er hefir.”

let-bold Hel that which she-has

En þess geta menn, at þar hafi verit Loki Laufeyjarson,
And that guess men that there had been Loki Laufey's-son
 er flest hefir illt gert með ásum.”
who most has evil done among the-æsir

Loki bundin

L · LOKI BOUND

Loki flees to a mountain and hides in a waterfall as a salmon, but Kvasir reads the ash of the burnt net and the Æsir make another. Þórr catches him by the tail, which is why the salmon tapers behind. His sons are taken; the Æsir turn Váli into a wolf, he tears Narfi apart, and with Narfi's bowels Loki is bound to three stones. Skaði hangs a serpent over him; his wife Sigyn catches the venom in a basin, and when she empties it his writhing shakes the earth.

Þá mælti Gangleri: “Allmiklu kom Loki á leið, er hann olli
Then said Gangleri Very-much brought Loki on way when he caused
fyrst því, er Baldr var veginn, ok svá því, er hann varð eigi
first that that Baldr was slain and so that that he became not
leystur frá helju. Eða hvárt varð honum þessa nakkvat hefnt?”
loosed from hel Or whether was to-him of-this anything avenged
Hárr segir: “Goldit var honum þetta, svá at hann mun lengi
Hárr says Repaid was to-him this so that he will long
kennast. Þá er goðin váru orðin honum svá reið sem ván
feel-it Then when the-gods were become at-him so angry as expectation
var, hljóp hann á braut ok fal sik á fjalli nökkuru, gerði
was ran he off away and hid himself on a-mountain some made
þar hús ok fjórar dyrr, at hann mátti sjá ór húsinu í allar
there a-house and four doors that he might see out-of the-house in all
ættir, en oft um daga, brá hann sér í laxlíki ok
directions but often through the-days changed he himself into a-salmon-shape and
falst þá þar, sem heitir Fránangrsfoss. Þá hugsaði hann fyrir
bid-himself then there where is-called Fránangrsfoss Then thought he to
sér, hverja vél æsir mundu til finna at taka hann í forsinum.
himself what while the-æsir would for find to take him in the-waterfall

En er hann sat í húsinu, tók hann língarn ok reið á
And when he sat in the-house took he linen-yarn and twisted into
 ræksna, svá sem net er síðan gert, en eldr brann fyrir honum.
meshes so as a-net is since made but a-fire burned before him
 Þá sá hann, at æsir áttu skammt til hans, ok hafði Óðinn
Then saw he that the-æsir had a-short-way to him and had Óðinn
 sét ór Hliðskjálfinni, hvar hann var. Hann hljóp þegar
seen out-of Hliðskjálf where he was He leaped at-once
 upp ok út í ána, en kastaði netinu fram á eldinn. En
up and out into the-river but cast the-net forward onto the-fire And
 er æsir koma til hússins, þá gekk sá fyrst inn, er allra
when the-æsir come to the-house then went he first in who of-all
 var vitrastr, er Kvasir heitir, ok er hann sá á eldinum
was wisest who Kvasir is-called and when he saw on the-fire
 fölskvann, er netit hafði brunnit, þá skilði hann, at þat
the-ash where the-net had burned then understood he that that
 myndi vél vera til at taka fiska, ok sagði ásunum. Því
would a-wile be for to take fishes and told the-æsir Thereupon
 næst tóku þeir ok gerðu sér net eftir því, sem þeir sá
next took they and made for-themselves a-net after that as they saw
 á fölskvanum, at Loki hafði gert. Ok er búit var netit, þá
on the-ash that Loki had made And when ready was the-net then
 fara æsir til árinna ok kasta neti í forsinn. Hélt Þórr
go the-æsir to the-river and cast the-net into the-waterfall Held Þórr
 öðrum netshálsi, en öðrum héldu allir æsir ok drógu netit,
one net-end and the-other held all the-æsir and drew the-net
 en Loki fór fyrir ok leggst niðr í milli steina tveggja.
but Loki went before and lays-himself down in between stones two
 Drógu þeir netið yfir hann ok kenndu, at kykt var
Drew they the-net over him and perceived that alive (it)-was
 fyrir, ok fara í annat sinn upp til forsins ok kasta út
before-them and go in a-second time up to the-waterfall and cast out

netinu ok binda við svá þungt, at eigi skyli undir mega fara.

the-net and bind to so heavy that not should under be-able go

Ferr þá Loki fyrir netinu. En er hann sér, at skammt var

Goes then Loki before the-net And when he sees that a-short-way was

til sævar þá hleypr hann upp yfir þinulinn ok rennir upp

to the-sea then leaps he up over the-net-rope and runs up

í forsinn. Nú sá æsirnir, hvar hann fór, fara enn upp til

into the-waterfall Now saw the-æsir where he went go again up to

forsins ok skipta liðinu í tvá staði, en Þórr veðr eftir

the-waterfall and divide the-company into two places and Þórr wades along

miðri ánni, ok fara svá út til sævar. En er Loki sér

in-the-middle-of the-river and go so out to the-sea And when Loki sees

tvá kosti, var þat lífsháski at hlaupa á sæinn, en hinn var

two choices was that a-life-peril to leap into the-sea and the-other was

annarr at hlaupa enn yfir netit, ok þat gerði hann, hljóp sem

a-second to leap again over the-net and that did he leaped as

snarast yfir netþinulinn. Þórr greip eftir honum ok tók

swiftly-as-possible over the-net-rope Þórr grasped after him and took

um hann, ok renndi hann í hendi honum, svá at staðar nam

about him and slipped he in hand to-him so that halt took

höndin við sporðinn, ok er fyrir þá sök laxinn aftrmjór.

the-hand at the-tail and is for that cause the-salmon tapering-behind

Nú var Loki tekinn griðalaus ok farit með hann í helli

Now was Loki taken truce-less and gone with him into a-cave

nökkurn. Þá tóku þeir þrjár hellur ok settu á egg ok

some Then took they three slabs and set on edge and

lustu rauf á hellunni hverri. Þá váru teknir synir Loka,

struck a-hole in slab each Then were taken the-sons of-Loki

Váli ok Nari eða Narfi. Brugðu æsir Vála í vargslíki

Váli and Nari or Narfi Turned the-æsir Váli into a-wolf-shape

ok reif hann í sundr Narfa, bróður sinn. Þá tóku æsir

and tore he in sunder Narfi brother his Then took the-æsir

þarma hans ok bundu Loka með yfir þá þrjá eggsteina.
the-bowels his and bound Loki with over those three edge-stones
 Stendr einn undir herðum, annarr undir lendum, þriði
Stands one under the-shoulders the-second under the-loins the-third
 undir knésbótum, ok urðu þau bönd at járn. Þá tók
under the-knee-hollows and became those bonds into iron Then took
 Skaði eitrom ok festi upp yfir hann, svá at eitrit
Skaði a-venom-serpent and fastened up over him so that the-venom
 skyldi drjúpa ór orminum í andlit honum, en Sigyn,
should drip out-of the-serpent onto the-face to-him but Sigyn
 kona hans, stendr hjá honum ok heldr mundlaug undir
wife his stands beside him and holds a-basin under
 eitrdropa. En þá er full er mundlaugin, þá gengr hon ok
the-venom-drops And then when full is the-basin then goes she and
 slær út eitrinu, en meðan drýpr eitrit í andlit honum.
throws out the-venom but meanwhile drips the-venom onto the-face to-him
 Þá kippist hann svá hart við, at jörð öll skelfr. Þat kallið
Then jerks he so hard at that earth all shakes That call
 þér landskjálfta. Þar liggr hann í böndum til ragnaröks.”
ye an-earthquake There lies he in bonds till the-doom-of-the-gods

Frá ragnarökum

LI • THE DOOM OF THE GODS

*First comes the mighty-winter, three winters together with no summer between,
 and brothers kill brothers. The wolves take sun and moon, the earth shakes, all
 fetters break, and the sea rushes over the land as Miðgarð's serpent turns to shore.
 Naglfar floats, Surtr rides from the south, and Bifröst breaks under the sons of
 Múspell. On the plain Vígríðr Óðinn falls to the wolf, Þórr to the serpent's venom,
 Freyr to Surtr, and Surtr's fire burns the world.*

Þá mælti Gangleri: “Hver tíðendi eru at segja frá um
Then said Gangleri What tidings are to tell of about
 ragnarökr? Þess hef ek eigi fyrr heyrt getit.”

the-doom-of-the-gods Of-this have I not before heard told

Hárr segir: “Mikil tíðendi eru þaðan at segja ok mörg, þau
Hárr says Great tidings are thence to tell and many those
 in fyrstu, at vetr sá kemr, er kallaðr er fimbulvetr.

the first that a-winter that comes which called is the-mighty-winter

Þá drífr snær ór öllum áttum. Frost eru þá mikil ok
Then drives snow out-of all quarters Frosts are then great and
 vindar hvassir. Ekki nýtr sólar. Þeir vetr fara þrír saman

winds keen Nothing avails of-the-sun Those winters go three together

ok ekki sumar milli, en áðr ganga svá aðrir þrír vetr,
and no summer between and before go so other three winters

at þá er um alla veröld orrostur miklar. Þá drepast

that then are over all the-world battles great Then slay-one-another

bræðr fyrir ágirni sakar, ok engi þyrmir föður eða syni
brothers for greed sake and none spares father or son

í manndrápum eða sífjasliti. Svá segir í Völuspá:

in man-slayings or kin-breaking So says in Völuspá

Bræðr munu berjask

Brothers will fight

ok at bönum verðask,

and to slayers become

munu systrungar

will sisters-sons

sífum spilla;

kinship spoil

hart er með höldum,

hard is among men

hórdómr mikill,

whoredom great

skeggjöld, skalmöld,

axe-age sword-age

skildir klofnir,

shields cloven

vindöld, vargöld,

wind-age wolf-age

áðr veröld steypisk.

before the-world topples

Þá verðr þat, er mikil tíðendi þykkja, at úlfrinn gleypir

Then comes that which great tidings seem that the-wolf swallows

sólna, ok þykkir mönnum þat mikit mein. Þá tekr annarr

the-sun and seems to-men that a-great harm Then takes the-other

úlfrinn tunglit, ok gerir sá ok mikit ógagn. Stjörnurnar

wolf the-moon and does he also great mischief The-stars

hverfa af himninum. Þá er ok þat til tíðenda, at svá

vanish from the-heaven Then is also that among the-tidings that so

skelfr jörð öll ok björg, at viðir losna ór jörðu upp, en

shakes earth all and crags that trees loosen out-of earth up and

björgin hrynja, en fjötrar allir ok bönd brotna ok slitna. Þá

the-crags crumble and fetters all and bonds break and snap Then

verðr Fenrisúlfr lauss. Þá geysist hafit á löndin, fyrir því

becomes Fenris-wolf loose Then rushes the-sea onto the-lands for that

at þá snýst Miðgarðsormr í jötunmóð ok sækir upp á

that then turns Midgarð's-serpent into giant-fury and makes up onto

landit. Þá verðr ok þat, at Naglfar losnar, skip þat, er

the-land Then comes also that that Naglfar loosens a-ship that which

svá heitir. Þat er gert af nöglum dauðra manna, ok er þat
so is-called That is made of nails of-dead men and is that
 fyrir því varnanar vert, ef maðr deyr með óskornum nöglum,
for that of-guarding worth if a-man dies with unshorn nails
 at sá maðr eykr mikit efni til skipsins Naglfars, er
that that man adds much material to the-ship Naglfar which
 goðin ok menn vildi seint, at gert yrði. En í þessum
the-gods and men would-wish late that made were And in this
 sævargang flýtr Naglfar. Hrymr heitir jötunn, er stýrir
sea-flood floats Naglfar Hrymr is-called a-giant who steers
 Naglfari, en Fenrisúlfr ferr með gapandi munn, ok er inn
Naglfar and Fenris-wolf goes with gaping mouth and is the
 neðri kjöftr við jörðu, en in efri við himin. Gapa myndi
lower jaw against the-earth and the upper against heaven Gape would
 hann meira, ef rúm væri til. Eldar brenna ór augum hans
he more if room were for-it Fires burn out-of eyes his
 ok nösúm. Miðgarðsormr blæss svá citrinu, at hann dreifir
and nostrils Miðgarð's-serpent blows so the-venom that he sprinkles
 loft öll ok lög, ok er hann allógurligr, ok er hann á aðra
airs all and seas and is he all-terrible and is he on the-other
 hlið úlfinum. Í þessum gný klofnar himinninn, ok ríða þaðan
side of-the-wolf In this din splits the-beaven and ride thence
 Múspellssynir. Surtr ríðr fyrst ok fyrir honum ok eftir eldr
the-sons-of-Múspell Surtr rides first and before him and after fire
 brennandi. Sverð hans er gott mjök. Af því skinn bjartara
burning Sword his is good very From it (it)-shines brighter
 en af sólu. En er þeir ríða Bifröst, þá brotnar hon, sem
than from the-sun And when they ride Bifröst then breaks it as
 fyrr er sagt. Múpellsmegir sækja fram á þann völl, er
before is said The-sons-of-Múspell press forward onto that plain which
 Vígríðr heitir. Þar kemr ok þá Fenrisúlfr ok Miðgarðsormr.
Vígríðr is-called There comes also then Fenris-wolf and Miðgarð's-serpent

Þar er ok þá Loki kominn ok Hrymr ok með honum
There is also then Loki come and Hrymr and with him
 allir hrímbursar, en Loka fylgja allir Heljarsinnar. En
all the-rime-giants but Loki follow all Hel's-companions And
 Múspellssynir hafa einir sér fylking, ok er sú björt
the-sons-of-Múspell have alone for-themselves a-battle-array and is that bright
 mjök. Völlrinn Vigriðr er hundrað rasta víðr á hvern veg.
very The-plain Vigriðr is a-hundred leagues wide in every direction
 En er þessi tíðendi verða, þá stendr upp Heimdallr ok
And when these tidings come then stands up Heimdallr and
 blæss ákaflega í Gjallarhorn ok vekr upp öll goðin, ok eiga
blows vehemently into Gjallarhorn and wakes up all the-gods and hold
 þau þing saman. Þá riðr Óðinn til Mímisbrunnar ok
they an-assembly together Then rides Óðinn to Mímisbrunnr and
 tekur ráð af Mími fyrir sér ok sínu liði. Þá skelfr askr
takes counsel of Mimir for himself and his host Then shakes the-ash
 Yggdrasils, ok engi hlutr er þá óttalaus á himni eða jörðu.
of-Yggdrasil and no thing is then fearless in heaven or earth
 Æsir hervæða sik ok allir Einherjar ok sækja fram
The-Æsir arm themselves and all the-Einherjar and make forward
 á völlum. Riðr fyrstr Óðinn með gullhjálminn ok fagra
onto the-plains Rides first Óðinn with the-gold-helm and a-fair
 brynju ok geir sinn, er Gungnir heitir. Stefnir hann móti
mail-coat and spear his which Gungnir is-called Heads he against
 Fenrisúlfr, en Þórr fram á aðra hlið honum, ok má hann
Fenris-wolf and Þórr forward on the-other side of-him and may be
 ekki duga honum, því at hann hefir fullt fang at berjast
nothing avail him for that he has a-full grip to fight
 við Miðgarðsorm. Freyr berst móti Surti, ok verðr harðr
against Miðgarð's-serpent Freyr fights against Surtr and comes a-hard
 samgangr, áðr Freyr fellr. Þat verðr hans bani, er hann
encounter before Freyr falls That becomes his death that he

missir þess ins góða sverðs, er hann gaf Skírni. Þá er ok
lacks that the good sword which he gave to-Skírnir Then is also
 lauss orðinn hundrinn Garmr, er bundinn er fyrir Gnipahelli.
loose become the-bound Garmr who bound is before Gnipahellir
 Hann er it mesta forað. Hann á víg móti Tý, ok verðr
He is the greatest monster He has a-battle against Týr and becomes
 hvárr öðrum at bana. Þórr berr banaorð af Miðgarðsormi
each to-the-other to a-slayer Þórr bears the-death-word from Miðgarð's-serpent
 ok stígr þaðan braut níu fet. Þá fellr hann dauðr til jarðar
and steps thence away nine feet Then falls he dead to earth
 fyrir eitri því, er ormrinn blæss á hann. Úlfrinn gleypir
for the-venom that which the-serpent blows on him The-wolf swallows
 Óðin. Verðr þat hans bani. En þegar eftir snýst fram Viðarr
Óðinn Becomes that his death And at-once after turns forward Viðarr
 ok stígr öðrum fæti í neðra kjöft úlfsins. Á þeim fæti
and steps with-one foot into the-lower jaw of-the-wolf On that foot
 hefir hann þann skó, er allan aldr hefir verit til samnat. Þat
has he that shoe which all age has been for gathered That
 eru bjórar þeir, er menn sníða ór skóm sínum fyrir tám
are the-scrapes those which men cut from shoes their at the-toes
 eða hæli. Því skal þeim bjórum braut kasta sá maðr, er
or the-beel Therefore shall those scrapes away cast that man who
 at því vill hyggja at koma ásunum at liði. Annarri hendi
at that will think to come to-the-Æsir to help With-the-other hand
 tekr hann inn efra kjöft úlfsins ok rífr sundr gin hans, ok
takes he the upper jaw of-the-wolf and tears asunder maw his and
 verðr þat úlfsins bani. Loki á orrostu við Heimdall, ok
becomes that of-the-wolf the-death Loki has a-battle with Heimdallr and

verðr hvárr annars bani. Því næst slyngur Surtr eldi
becomes each of-the-other the-slayer Thereupon next flings Surtr fire
 yfir jörðina ok brennir allan heim. Svá er sagt í Völuspá:
over the-earth and burns all the-world So is said in Völuspá

Hátt blæss Heimdallr,

High blows Heimdallr

horn er á lofti,

the-horn is in air

mælir Óðinn

speaks Óðinn

við Míms höfuð;

with of-Mimir the-head

skelfr Yggdrasils

shakes of-Yggdrasil

askr standandi,

the-ash standing

ymr it aldna tré,

groans the ancient tree

en jötunn losnar.

and the-giant loosens

Hvat er með ásum?

What is with the-æsir

Hvat er með alfum?

What is with the-elves

Ymr allr Jötunheimr,

Groans all Jötunheimr

æsir ro á þingi,

the-æsir are at assembly

stynja dvergar

groan dwarfs

fyrir steindurum,

before the-stone-doors

veggbergs vísir.

of-the-rock-wall the-knowers

Vituð ér enn — eða hvat?

Know ye still or what

Hrymr ek austan,

Hrymr drives from-the-east

hefisk lind fyrir,

beaves the-shield before-him

snýsk Jörmungandr

writhes Jörmungandr

í jötunmóði;

in giant-fury

ormr knýr unnir,

the-serpent churns the-waves

örn mun hlakka,

the-eagle will scream

slítr nái niðfölr,

tears corpses the-moon-pale

Naglfar losnar.

Naglfar loosens

Kjóll ferr austan,
A-keel fares from-the-east
 koma munu Múspells
come will of-Múspell
 of lög lýðir,
over the-sea the-people
 en Loki stýrir;
and Loki steers
 þar eru fiðmegir
there are the-monster-sons
 með freka allir,
with the-wolf all
 þeir er bróðir
they whom the-brother
 Býleists í för.
of-Býleistr in company

Surtr ferr sunnan
Surtr fares from-the-south
 með sviga lævi,
with of-switches bane
 skinn af sverði
shines from sword
 sól valtíva;
sun of-the-slain-gods

grjótbjörg gnata,
rock-crags crash
 en gífr rata,
and troll-women tumble
 troða halir helveg,
tread men hel-way
 en himinn klofnar.
and heaven splits

Þá kemr Hlínar
Then comes of-Hlín
 harmr annarr fram,
sorrow a-second forth
 er Óðinn ferr
when Óðinn fares
 við ulf vega,
against the-wolf to-fight
 en bani Belja
and the-slayer of-Beli
 bjartr at Surti;
bright against Surtr
 þar mun Friggjar
there will of-Frigg
 falla angan.
fall the-delight

Gengr Óðins sonr

Goes of-Óðinn the-son

við ulf vega,

against the-wolf to-fight

Víðarr of veg

Víðarr on way

at valdýri;

against the-slaughter-beast

lætr hann megi Hveðrungs

lets be to-the-son of-Hveðrungr

mund of standa

the-hand — stand

hjör til hjarta;

the-sword to the-heart

þá er hefnt föður.

then is avenged the-father

Gengr inn mæri

Goes the famed

mögr Hlöðynjar

son of-Hlöðyn

neppr af naðri

faint from the-adder

níðs ókvíðnum;

of-slander unfearing

munu halir allir
will men all
 heimstöð ryðja,
the-homestead clear
 er af móði drepr
when in rage strikes
 Miðgarðs véurr.
of-Miðgarð the-ballower

Sól mun sortna,
Sun will blacken
 sökkr fold í mar,
sinks earth into sea
 hverfa af himni
vanish from heaven
 heiðar stjörnur,
the-bright stars
 geisar eimi
rages steam
 ok aldrnari,
and the-life-feeder
 leikr hár hiti,
plays high heat
 við himin sjalfan.
against heaven itself

Hér segir enn svá:

Here says further thus

Vígríðr heitir völlr,

Vígríðr is-called the-plain

er finnask vígi at

where meet battle at

Surtr ok in svásu goð;

Surtr and the kindly gods

hundrað rasta

a-hundred leagues

hann er á hverjan veg;

it is in every direction

sá er þeim völlr vitaðr.”

that is for-them a-plain appointed

Vistarverur eftir ragnarökr

LII • DWELLINGS AFTER THE DOOM

Many dwellings are good then and many ill. Best is Gimlé in heaven; there is good drink at Brimir on Ókólnir, and a hall of red gold at Sindri on Niðafjöll, where the good and well-mannered shall live. On Náströnd stands a hall woven of serpents' backs, with rivers of venom running down it, which oath-breakers and murderers must wade; and worst of all is Hvergelmir, where Niðhöggr torments the dead.

Þá mælti Gangleri: “Hvat verður þá eftir, er brenndr er

Then said Gangleri What comes then after when burned is

heimr allr ok dauð goðin öll ok allir Einherjar ok allt

world all and dead the-gods all and all the-Einherjar and all

mannfólk? Ok hafið þér áðr sagt, at hverr maðr skal lifa
mankind And have ye before said that every man shall live
 í nökkurum heimi um allar aldir.”

in some world through all ages

Þá svarar Þriði: “Margar eru þá vistir góðar ok margar illar.

Then answers Þriði Many are then dwellings good and many ill

Bazt er þá at vera á Gimlé á himni, ok allgott er til góðs

Best is then to be on Gimlé in heaven and all-good is for good

drykkjar þeim, er þat þykkir gaman, í þeim sal, er Brimir

drink to-those to-whom that seems a-pleasure in that hall which Brimir

heitir. Hann stendr á Ókólni. Sá er ok góðr salr, er stendr

is-called It stands on Ókólnir That is also a-good hall which stands

á Niðafjöllum, gerr af rauðu gulli. Sá heitir Sindri. Í þessum

on Niðafjöll made of red gold It is-called Sindri In these

sölum skulu byggja góðir menn ok siðlátir. Á Náströndum

halls shall dwell good men and of-good-conduct On Náströnd

er mikill salr ok illr, ok horfa norðr dyrr. Hann er ofinn

is a-great hall and ill and turn north the-doors It is woven

allr ormahryggjum sem vandahús, en ormahöfuð öll vitu inn

all with-serpent-backs as a-wattle-house and the-serpent-heads all look in

í húsit ok blása eitri, svá at eftir salnum renna eitrá,
into the-house and blow venom so that along the-hall run venom-rivers
 ok vaða þær ár eiðrofar ok morðvargar, svá sem hér segir:
and wade those rivers oath-breakers and murderers so as here says

Sal veit ek standa

A-hall know I standing

sólu fjarri

from-the-sun far

Náströndu á,

Náströnd on

norðr horfa dyrr;

north turn the-doors

falla eitrdropar

fall venom-drops

inn um ljóra;

in through the-smoke-hole

sá er undinn salr

that is a-woven hall

orma hryggjum.

of-serpents with-backs

Skulu þar vaða

Shall there wade

þunga strauma

heavy streams

menn meinsvara

men perjured

ok morðvargar.

and murderers

En í Hvergelmi er verst:

But in Hvergelmir is worst

Þar kvelr Niðhöggr

There torments Niðhöggr

nái framgengna.”

corpses departed

Hverir lifa af ragnarökr

LIII · WHO LIVES THROUGH IT

The earth rises green from the sea and fields grow unsown. Víðarr and Váli live, and Móði and Magni come with Mjöllnir; Baldr and Höðr return from Hel, and they sit and talk and find the golden tables in the grass. Two people, Lif and Leifþrasir, hide from Surt's fire in Hoddmímisholt and live on morning dew, and from them the world is peopled again. The sun has borne a daughter to ride her mother's road.

Þá mælti Gangleri: “Hvárt lifa nökkur goðin þá, eða er

Then said Gangleri Whether live any of-the-gods then or is

þá nökkur jörð eða himinn?”

then any earth or heaven

Hárr segir: “Upp skýtr jörðunni þá ór sænum ok er þá

Hárr says Up shoots the-earth then out-of the-sea and is then

græn ok fögr. Vaxa þá akrar ósánir. Víðarr ok Váli lifa, svá at

green and fair Grow then fields unsown Víðarr and Váli live so that

eigi hefir særinn ok Surtalogi grandat þeim, ok byggja þeir á

not has the-sea and Surt's-fire harmed them and dwell they on

Iðavelli, þar sem fyrr var Ásgarðr, ok þar koma þá synir Þórs,

Iðavöllr there where before was Ásgarðr and there come then the-sons of-Þórr

Móði ok Magni, ok hafa þar Mjöllni. Því næst koma þar
Móði and Magni and have there Mjöllnir Thereupon next come there
 Baldr ok Höðr frá Heljar, setjast þá allir samt ok talast við
Baldr and Höðr from Hel sit-down then all together and talk together
 ok minnast á rúnar sínar ok ræða of tíðendi þau, er fyrrum
and remember of runes their and speak about tidings those which formerly
 höfðu verit, of Miðgarðsorm ok um Fenrisúlf. Þá finna þeir
had been about Miðgarðs-serpent and about Fenris-wolf Then find they
 í grasinu gulltöflur þær, er æsirnir höfðu átt. Svá er sagt:
in the-grass gold-tablets those which the-Æsir had owned So is said

Viðarr ok Váli

Viðarr and Váli

byggva vé goða,

dwell-in the-shrines of-gods

þá er sortnar Surtalogi;

then when blackens Surt's-fire

Móði ok Magni

Móði and Magni

skulu Mjöllni hafa

shall Mjöllnir have

Vingnis at vígþroti.

of-Vingnir at battle-end

En þar, sem heitir Hoddmímisholt, leynast menn tveir

And there where is-called Hoddmímisholt hide men two

í surtalogi, er svá heita, Líf ok Leifþrasir, ok hafa

in Surt's-fire who thus are-called Líf and Leifþrasir and have

morgindöggar fyrir mat, en af þessum mönnum kemr svá
morning-dews for food and from these men comes so
 mikil kynslóð, at byggvist heimr allr, svá sem hér segir:
great a-race that people-d-is world all so as here says

Líf ok Leifþrasir,
Líf and Leifþrasir
 en þau leynask munu
and they hide-themselves will
 í holti Hoddmímis;
in the-holt of-Hoddmimir
 morgindöggar
morning-dews
 þau at mat hafa,
they for food have
 en þaðan af aldir alask.
and thence from generations are-born

Ok hitt mun þér undarligt þykkja, er sólin hefir getit
And the-other will to-thee wondrous seem that the-sun has borne
 dóttur eigi ófegri en hon er, ok ferr sú þá stigu móður
a-daughter not less-fair than she is and goes she then the-paths of-mother
 sinnar, sem hér segir:
hers as here says

Eina dóttur
One daughter
 berr alfröðull,
bears the-elf-beam
 áðr hana fenrir fari;
before her Fenrir seizes

sú skal ríða,

she shall ride

er regin deyja,

when the-powers die

móður brautir mæð.

of-mother the-roads the-maid

En ef þú kannt lengra fram at spyrja, þá veit ek eigi,

And if thou knowest farther forward to ask then know I not

hvaðan þér kemr þat, fyrir því at engan mann heyrða ek

whence to-thee comes that for that that no man heard I

lengra segja fram aldarfarit, ok njóttu nú sem þú namt.”

farther to-tell forward the-course-of-ages and enjoy-thou now as thou hast-learned

Frá Ganglera

LIV · GANGLERI DEPARTS

Gangleri hears a great din on every side, looks about, and finds himself standing on an open plain with neither hall nor stronghold in sight. He goes home to his kingdom and tells what he saw and heard, and from him these tales passed from man to man. The Æsir meanwhile give the tales' names to men and places, so that in later ages nobody should doubt that the Æsir of the tales and their namesakes were one.

Því næst heyrði Gangleri dyni mikla hvern veg frá sér

Thereupon next heard Gangleri noises great every way from himself

ok leit út á hlið sér. Ok þá er hann sést meir um,

and looked out on side his And then when he looks more around

þá stendr hann úti á sléttum velli, sér þá enga höll ok

then stands he outside on a-level field sees then no hall and

enga borg. Gengr hann þá leið sína braut ok kemr heim

no stronghold Goes he then way his away and comes home

í ríki sitt ok segir þau tíðendi, er hann hefir sét ok
into realm his and tells those tidings which he has seen and
 heyrt, ok eftir honum sagði hverr maðr öðrum þessar sögur.
heard and after him told each man to-another these tales
 En æsir setjast þá á tal ok ráða ráðum sínum ok minnast
And the-æsir sit-down then to talk and take counsels their and remember
 á þessar frásagnir allar, er honum váru sagðar, ok gefa nöfn
of these tellings all which to-him were told and give names
 þessi in sömu, er áðr váru nefnd, mönnum ok stöðum
these the same which before were named to-men and to-places
 þeim, er þar váru, til þess, at þá er langar stundir liði,
those which there were to that that then when long times passed
 at menn skyldu ekki ifast í, at allir væru einir þeir æsir,
that men should not doubt in-it that all were one those æsir
 er nú var frá sagt, ok þessir, er þá váru þau sömu nöfn
who now was of told and these who then were those same names
 gefin. Þar var þá Þórr kallaðr, ok er sá Ása-Þórr inn gamli.
given There was then Þórr called and is that Ása-Þórr the old

Völuspá

The Prophecy of the Seeress

The seeress calls for silence from all holy kindreds, great and lesser, and asks whether Óðinn wishes her to tell the ancient tales of men as far back as she remembers. She remembers giants born in the beginning who reared her long ago, nine worlds, nine giantesses, and the glorious measuring-tree beneath the earth.

Hljóðs bið ek allar

A-hearing ask I all

helgar kindir,

holy kindreds

meiri ok minni

greater and lesser

mögu Heimdallar;

sons of-Heimdallr

viltu at ek, Valföðr,

wilt-thou that I Valföðr

vel fyr telja

well forth tell

forn spjöll fra,

ancient tales of-men

þau er fremst of man.

those which farthest — I-remember

1

2 Ek man jötna

I remember giants

ár of borna,

early — born

þá er forðum mik

those who long-ago me

fædda höfðu;

reared had

níu man ek heima,

nine remember I worlds

níu íviðjur,

nine giantesses

mjötvið mæran

the-measure-tree glorious

fyr mold neðan.

below earth beneath

3-8 • THE MAKING OF THE WORLD

In the beginning there was no sand, no sea, no earth, and no sky — only Ginnungagap, and grass nowhere. Then Burr's sons raised the lands and shaped Miðgarð, and the sun shone on stone. Sun, moon, and stars did not yet know their places, so the gods took counsel and gave names to night and the moon's wanes, and to the parts of the day. On Íðavöllr they built and forged in gold, until three giant maidens came out of Jötunheimar.

Ár var alda,
Early was of-ages
 þat er ekki var,
that when nothing was
 var-a sandr né sær
was-not sand nor sea
 né svalar unnir;
nor cool waves
 jörð fannsk æva
earth was-found never
 né upphiminn,
nor up-heaven
 gap var ginnunga
gap was of-yawnings
 en gras hvergi.
and grass nowhere

Áðr Burs synir
Before of-Burr the-sons
 bjöðum of yppðu,
lands — raised-up
 þeir er Miðgarð
they who Midgard
 mæran skópu;
glorious shaped

sól skein sunnan

sun shone from-the-south

á salar steina,

on of-the-hall the-stones

þá var grund gróin

then was ground grown

grænum lauki.

with-green leek

5 Sól varp sunnan,

Sun cast from-the-south

sinni mána,

companion of-the-moon

hendi inni hægri

with-hand the right

um himinjöður;

about the-heaven-rim

sól þat né vissi,

sun that not knew

hvar hon sali átti,

where she balls had

máni þat né vissi,

moon that not knew

hvat hann megins átti,

what he of-might had

stjörnur þat né vissu

stars that not knew

hvar þær staði áttu.

where they places had

Þá gengu regin öll

Then went the-powers all

á rökstóla,

to judgment-seats

ginnheilög goð,

most-holy gods

ok um þat gættusk;

and about that took-counsel

nótt ok niðjum

to-night and to-the-waning-moons

nöfn of gáfu,

names — they-gave

morgin hétu

morning they-named

ok miðjan dag,

and mid day

undorn ok aftan,

mid-afternoon and evening

árum at telja.

by-years to reckon

Hittusk æsir

Met the-æsir

á Iðavelli,

on Iðavöllr

þeir er hörg ok hof

they who altar and temple

hátimbruðu;

high-timbered

afla lögðu,

forges laid

auð smíðuðu,

wealth wrought

tangir skópu

tongs shaped

ok tól gerðu.

and tools made

8 Tefldu í túni,

They-played-at-tables in the-yard

teitir váru,

merry they-were

var þeim vettergis

was to-them of-nothing

vant ór gulli,

lack of gold

uns þrjár kvámu

until three came

þursa meyjar

of-giants maidens

ámáttkar mjök

mighty very

ór Jötunheimum.

out-of Jötunheimar

The gods take counsel again, this time over who shall shape the hosts of dwarfs from Brimir's blood and Bláinn's legs. Móðsognir was made greatest of them and Durinn second, and they shaped many man-likenesses in the earth. Then follows the long roll of dwarf names, among them Dvalinn's band, who went from the hall's stone to the dwellings of Aurvangar and on to Jöruvellir, and the claim that the tally of Lofarr's line will stand as long as the age lasts.

Þá gengu regin öll

Then went the-powers all

á rökstóla,

to judgment-seats

ginnheilög goð,

most-holy gods

ok um þat gættusk,

and about that took-counsel

hverir skyldi dverga

who should of-dwarfs

dróttir skepja

hosts to-shape

ór Brimis blóði

out-of of-Brimir blood

ok ór Bláins leggjum.

and out-of of-Bláinn legs

10 Þar var Móðsognir

There was Móðsognir

mæztr of orðinn

greatest — become

dverga allra,

of-dwarfs all

en Durinn annarr;

and Durinn the-second

þeir mannlikun

they man-likenesses

mörg of gerðu

many — made

dvergar í jörðu,

dwarfs in earth

sem Durinn sagði.

as Durinn said

11 Nýi, Niði,

Nýi Niði

Norðri, Suðri,

Norðri Suðri

Austri, Vestri,

Austri Vestri

Alþjófr, Dvalinn,

Alþjófr Dvalinn

Nár ok Náinn

Nár and Náinn

Nípingr, Dáinn

Nípingr Dáinn

Bívurr, Bávurr,

Bívurr Bávurr

Bömburr, Nóri,

Bömburr Nóri

Ánn ok Ánarr,

Ánn and Ánarr

Óinn, Mjöðvitnir.

Óinn Mjöðvitnir

Veggr ok Gandalfr,

Veggr and Gandalfr

Vindalfr, Þorinn,

Vindalfr Þorinn

Þrár ok Þráinn,

Þrár and Þráinn

Þekkr, Littr ok Vittr,

Þekkr Littr and Vittr

Nýr ok Nýráðr,

Nýr and Nýráðr

nú hefi ek dverga,

now have I dwarfs

Reginn ok Ráðsviðr,

Reginn and Ráðsviðr

rétt of talða.

rightly — counted

12

- 13 **Fíli, Kíli,**
Fíli Kíli
Fundinn, Náli,
Fundinn Náli
Hefti, Víli,
Hefti Víli
Hannar, Svíurr,
Hannar Svíurr
Billingsr, Brúni,
Billingsr Brúni
Bíldr ok Buri,
Bíldr and Buri
Frár, Hornbori,
Frár Hornbori
Frægr ok Lóni,
Frægr and Lóni
Aurvangr, Jari,
Aurvangr Jari
Eikinskjaldi.
Eikinskjaldi

- 14 **Mál er dverga**
Time is the-dwarfs
í Dvalins liði
in of-Dvalinn the-band
ljóna kindum
of-men to-the-kindreds
til Lofars telja,
to Lofarr to-count

þeir er sóttu

they who sought

frá salar steini

from of-the-hall the-stone

Aurvanga sjöt

of-Aurvangar the-dwellings

til Jöruvalla.

to Jöruvellir

Þar var Draupnir

There was Draupnir

ok Dolgþrasir,

and Dolgþrasir

Hár, Haugspori,

Hár Haugspori

Hlévangr, Glóinn,

Hlévangr Glóinn

Dóri, Óri

Dóri Óri

Dúfr, Andvari

Dúfr Andvari

Skirfir, Virfir,

Skirfir Virfir

Skáfiðr, Ái.

Skáfiðr Ái

- 16 Alfr ok Yngvi,
Alfr and Yngvi
 Eikinskjalði,
Eikinskjalði
 Fjalarr ok Frosti,
Fjalarr and Frosti
 Finnrr ok Ginnarr;
Finnrr and Ginnarr
 þat mun æ uppi
that will ever aloft
 meðan öld lifir,
while age lives
 langniðja tal
of-long-descendants the-tale
 Lofars hafat.
of-Lofarr be-had

17–20 · ASKR AND EMBLA, AND THE NORNS

Three Æsir found Askr and Embla on the shore, fateless and with little strength, and gave them breath, spirit, blood, and good color. The seeress knows the ash Yggdrasill, sprinkled with white clay, standing ever green over Urðarbrunnr. From that well come three knowing maidens, Urðr, Verðandi, and Skuld, who cut on wood and lay down the laws and choose the lives of the children of men.

Unz þrír kvámu

Until three came

ór því liði

out-of that band

öflgir ok ástkir

mighty and loving

æsir at húsi,

æsir to a-house

fundu á landi

found on land

lítt megandi

little availing

Ask ok Emblu

Askr and Embla

örlöglausa.

fateless

17

Önd þau né áttu,

Breath they not had

óð þau né höfðu,

spirit they not had

lá né læti

blood nor voice

né litu góða;

nor hues good

18

önd gaf Óðinn,

breath gave Óðinn

óð gaf Hænir,

spirit gave Hænir

lá gaf Lóðurr

blood gave Lóðurr

ok litu góða.

and hues good

19 Ask veit ek standa,

An-asb know I standing

heitir Yggdrasil,

is-called Yggdrasil

hár baðmr, ausinn

a-high tree sprinkled

hvíta auri;

with-white clay

þaðan koma döggar,

thence come deus

þærs í dala falla,

which into dales fall

stendr æ yfir grænn

stands ever above green

Urðarbrunni.

Urðarbrunnr

Þaðan koma meyjar

Thence come maidens

margs vitandi

of-much knowing

þrjár ór þeim sæ,

three out-of that lake

er und þolli stendr;

which under the-tree stands

Urð hétu eina,

Urðr they-named one

aðra Verðandi,

the-second Verðandi

— skáru á skíði, —

they-carved on wood

Skuld ina þriðju;

Skuld the third

þær lög lögðu,

they laws laid

þær líf kuru

they life chose

alda börnum,

of-ages for-the-children

örlög seggja.

the-fates of-men

She remembers the first war: Gullveig pierced with spears and burned three times in Hárr's hall, and living still. Under the name Heiðr she went from house to house working magic, and was always the delight of an evil woman. The gods debated whether to pay tribute; Óðinn cast his spear, the wall of the Æsir's stronghold was broken, and the Vánir trod the field. Oaths and covenants were broken, and Þórr alone struck out in rage.

- 21 Þat man hon folkvíg
 That remembers she the-folk-war
- fyrst í heimi,
 first in the-world
- er Gullveigu
 when Gullveig
- geirum studdu
 with-spears they-pierced
- ok í höll Hárs
 and in hall of-Hárr
- hana brenndu,
 her they-burned
- þrisvar brenndu,
 thrice they-burned
- þrisvar borna,
 thrice born
- oft, ósjaldan,
 often not-seldom
- þó hon enn lifir.
 yet she still lives

Heiði hana hétu

Heiðr her they-named

hvars til húsa kom,

wherever to houses she-came

völu velspáa,

a-seeress well-propheying

vitti hon ganda;

charmed she wands

seið hon, hvars hon kunni,

wrought-magic she wherever she knew

seið hon hug leikinn,

wrought-magic she mind bewitched

æ var hon angan

ever was she a-delight

illrar brúðar.

of-an-evil bride

22

Þá gengu regin öll

Then went the-powers all

á rökstóla,

to judgment-seats

ginnheilög goð,

most-holy gods

ok um þat gættusk,

and about that took-counsel

23

hvárt skyldu æsir

whether should the-æsir

afráð gjalda

tribute pay

eða skyldu goðin öll

or should the-gods all

gildi eiga.

a-feast have

24 Fleygði Óðinn

Cast Óðinn

ok í folk of skaut,

and into the-host — shot

þat var enn folkvíg

that was still folk-war

fyrst í heimi;

first in the-world

brotinn var borðveggr

broken was the-plank-wall

borgar ása,

of-the-stronghold of-the-æsir

knáttu vanir vígspá

could the-vanir with-battle-spell

völlu sporna.

the-plains tread

Þá gengu regin öll

Then went the-powers all

á rökstóla,

to judgment-seats

ginnheilög goð,

most-holy gods

ok um þat gættusk,

and about that took-counsel

hverjir hefði loft allt

who had the-air all

lævi blandit

with-bale mingled

eða ætt jötuns

or to-the-kin of-a-giant

Óðs mey gefna.

of-Óðr the-maid given

Þórr einn þar vá

Þórr alone there smote

þrunginn móði,

swollen with-rage

— hann sjaldan sitr,

he seldom sits

er hann slíkt of fregn—:

when he such — bears-of

á gengusk eiðar,

asunder went oaths

orð ok særi,

words and vows

mál öll meginlig,

covenants all mighty

er á meðal fóru.

which in between passed

27–30 · ÓÐINN'S EYE AND THE VALKYRIES

The seeress knows where Heimdallr's hearing is hidden under the holy tree, and she sees a river pouring from Valföðr's pledge. She sat outside when the old one came and looked into her eyes: she tells him she knows where he hid the eye, in Mímisbrunnr, where Mímir drinks mead every morning. Herföðr chose rings and necklaces for her, and got wise talk and the prophecy of wands in return; and she saw far over every world, and saw the valkyries riding.

27 Veit hon Heimdallar

Knows she of-Heimdallr

hljóð of folgit

the-hearing — hidden

und heiðvönum

under the-bright-accustomed

helgum baðmi,

holy tree

á sér hon ausask

a-river sees she pour

aurgum forsi

with-muddy torrent

af veði Valföðrs.

from the-pledge of-Valföðr

Vituð ér enn — eða hvat?

Know ye still or what

Ein sat hon úti,

Alone sat she outside

þá er inn aldni kom

then when the aged came

yggjungur ása

the-terrible-one of-the-æsir

ok í augu leit.

and into eyes looked

Hvers fregnið mik?

Of-what ask-ye me

Hví freistið mín?

Why tempt-ye me

Allt veit ek, Óðinn,

All know I Óðinn

hvar þú auga falt,

where thou eye didst-hide

í inum mæra

in the famed

Mímisbrunni.

Mímisbrunnr

Drekkur mjöð Mímir

Drinks mead Mímir

morgun hverjan

morning every

af veði Valföðrs.

from pledge of-Valföðr

Vituð ér enn — eða hvað?

Know ye still or what

29 Valði henni Herföðr

Chose for-her Herföðr

hringa ok men,

rings and necklaces

fekk spjöll spaklig

got tales wise

ok spá ganda,

and prophecy of-wands

sá hon vítt ok of vítt

saw she wide and — wide

of veröld hverja.

over world every

Sá hon valkyrjur

Saw she valkyries

vítt of komnar,

widely — come

görvar at ríða

ready to ride

til Goðbjóðar;

to the-God-people

Skuld helt skildi,

Skuld held a-shield

en Skögul önnur,

and Skögul the-second

Gunnr, Hildr, Göndul

Gunnr Hildr Göndul

ok Geirskögul.

and Geirskögul

Nú eru talðar

Now are counted

nönnur Herjans,

the-maidens of-Herjann

görvar at ríða

ready to ride

grund valkyrjur.

the-ground valkyries

She saw the hidden fate of Baldr: the mistletoe, slender and fair, from which came the dangerous shaft that Höðr shot. Baldr's brother, born soon after, fought at one night old and neither washed nor combed until he bore Baldr's foe to the pyre; Frigg wept in Fensalir for the woe of Valhöll. Váli twists war-bonds, and she sees a captive under Hveralundr in Loki's likeness, with Sigyn sitting beside her husband, in no way glad.

- 31 Ek sá Baldri,
I saw for-Baldr
 blóðgum tívur,
for-the-bleeding god
 Óðins barni,
of-Óðinn for-the-child
 örlög folgin;
the-fate bidden
 stóð of vaxinn
stood — grown
 völlum hæri
than-the-plains higher
 mjór ok mjök fagr
slender and very fair
 mistilteinn.
mistletoe

Varð af þeim meiði,

Came from that tree

er mæðr sýndisk,

which slender seemed

harmflaug hættlig,

a-harm-shaft dangerous

Höðr nam skjóta;

Höðr took to-shoot

Baldrs bróðir var

of-Baldr a-brother was

of borinn snemma,

— *born early*

sá nam Óðins sonr

he took of-Óðinn the-son

einnættir vega.

one-night-old to-slay

Þó hann æva hendr

Yet he never hands

né höfuð kembði,

nor head combed

áðr á bál of bar

before onto pyre — he-bore

Baldrs andskota;

of-Baldr the-foe

en Frigg of grét

but Frigg — wept

í Fensölum

in Fensalir

vá Valhallar.

the-woe of-Valhöll

Vituð ér enn — eða hvað?

Know ye still or what

34 Þá kná Váli

Then can Váli

vígbönd snúa,

war-bonds twist

heldr váru harðgör

rather were hard-made

höft ór þörmum.

the-fetters out-of bowels

35 Haft sá hon liggja

A-captive saw she lying

und Hveralundi,

under Hveralundr

lægjarns líki

of-the-evil-eager the-likeness

Loka áþekkjan;

to-Loki alike

þar sitr Sigyn

there sits Sigyn

þeygi of sínum

yet-not over her

ver vel glýjuð.

husband well gladdened

Vituð ér enn — eða hvat?

Know ye still or what

36–39 · THE RIVERS AND THE HALLS

A river falls from the east through venom-dales, called Slíðr. In the north stands a golden hall of Sindri's kin, and another on Ókólnir, the beer-hall of a giant called Brimir. Far from the sun on Náströnd stands a hall woven of serpents' backs, with venom dripping through the smoke-hole, where perjurers and murderers wade heavy streams and Niðhöggr sucks the corpses of the dead.

Á fellur austan

A-river falls from-the-east

um eitrdala

through venom-dales

söxum ok sverðum,

with-knives and with-swords

Slíðr heitir sú.

Slíðr is-called it

36

37 Stóð fyr norðan

Stood to the-north

á Niðavöllum

on Niðavellir

salr ór gulli

a-ball of gold

Sindra ættar;

of-Sindri of-the-kin

en annarr stóð

and another stood

á Ókólni

on Ókólnir

bjórsalr jötuns,

a-beer-ball of-a-giant

en sá Brimir heitir.

and that Brimir is-called

38 Sal sá hon standa

A-ball saw she standing

sólu fjarri

from-the-sun far

Náströndu á,

Náströnd on

norðr horfa dyrr;

north turn the-doors

falla eitrdropar

fall venom-drops

inn um ljóra,

in through the-smoke-hole

sá er undinn salr

that is a-woven hall

orma hryggjum.

of-serpents with-backs

Sá hon þar vaða

Saw she there wading

þunga strauma

heavy streams

menn meinsvara

men perjured

ok morðvarga

and murderers

ok þann er annars glepr

and him who of-another beguiles

eyrarúnu;

the-close-confidante

þar saug Niðhögg

there sucked Niðhögg

nái framgengna,

corpses departed

sleit vargr vera.

tore the-wolf men

Vituð ér enn — eða hvat?

Know ye still or what

An old giantess sits east in Járnsviðr and bears Fenrir's kindred, and one of them will snatch the moon, fill himself with the lives of the doomed, redden the seats of the gods, and turn the sunlight black. Eggþér, the giantess's herdsman, strikes a harp, and three cocks crow — Fjalarr in the gallows-wood, Gullinkambi over the Æsir, and a soot-red one below the earth. Garmr bays before Gnǫpabellir.

- 40 Austr sat in aldna
East sat the old-one
 í Járnsviði
in Járnsviðr
 ok fæddi þar
and bore there
 Fenris kindir;
of-Fenrir kindred
 verðr af þeim öllum
comes from them all
 einna nokkurr
alone a-certain-one
 tungls tjúgari
of-the-moon the-snatcher
 í trölls hami.
in of-a-troll shape

Fyllisk fjörvi

(He)-fills-himself with-life

feigra manna,

of-doomed men

rýðr ragna sjöt

reddens of-the-powers seats

rauðum dreyra;

with-red gore

svört verða sólskin

black become sun-shines

um sumur eftir,

over summers after

veðr öll válynd.

weathers all baleful

Vituð ér enn — eða hvað?

Know ye still or what

Sat þar á haugi

Sat there on a-mound

ok sló hörpu

and struck a-harp

gýgjar hirðir,

of-the-giantess the-herdsman

glæðr Eggþér;

glad Eggþér

gól of hánun

crowed over him

í galgviði

in the-gallows-wood

fagrrauðr hani,

a-fair-red cock

sá er Fjalarr heitir.

he who Fjalarr is-called

43 Gól of ásum

Crowed over the-ásir

Gullinkambi,

Gullinkambi

sá vekr hölða

he wakes the-heroes

at Herjaföðrs;

at of-Herjaföðr

en annarr gelr

and another crows

fyr jörð neðan

below earth beneath

sótrauðr hani

a-soot-red cock

at söllum Heljar.

at the-halls of-Hel

Geyr nú Garmr mjök

Bays now Garmr much

fyr Gnipahelli,

before Gnipahellir

festr mun slitna,

the-cord will snap

en freki renna;

and the-wolf run

fjölð veit ek fræða,

much know I of-lore

fram sé ek lengra

forward see I farther

um ragna rök

about of-the-powers the-doom

römm sigtíva.

mighty of-the-victory-gods

45–48 • BROTHERS WILL FIGHT

Brothers will kill brothers and kinship be spoiled; it is an axe-age and a sword-age, and no man will spare another. Mimir's sons stir, the doom is kindled at Gjallarhorn, Heimdallr blows loud, and Óðinn speaks with Mimir's head. The ash shakes and groans, the giant breaks loose, and everyone on the roads of Hel is afraid. All Jötunheimr roars, the Æsir are at assembly, and the dwarfs groan before their stone doors.

- 45 Bræðr munu berjask
Brothers will fight
 ok at bönum verðask,
and to slayers become
 munu systrungar
will sisters-sons
 sífjum spilla;
kinship spoil
 hart er í heimi,
hard is in the-world
 hórdómr mikill,
whoredom great
 skeggöld, skalmöld,
axe-age sword-age
 skildir ro klofnir,
shields are cloven
 vindöld, vargöld,
wind-age wolf-age
 áðr veröld steypisk;
before the-world topples
 mun engi maðr
will no man
 öðrum þyrma.
another spare

Leika Míms synir,

Play of-Mimir the-sons

en mjötuðr kyndisk

and the-doom kindles

at inu galla

at the resounding

Gjallarhorni;

Gjallarhorn

hátt blæss Heimdallr,

high blows Heimdallr

horn er á lofti,

the-horn is in air

mælir Óðinn

speaks Óðinn

við Míms höfuð.

with of-Mimir the-head

Skelfr Yggdrasils

Shakes of-Yggdrasill

askr standandi,

the-ash standing

ymr it aldna tré,

groans the ancient tree

en jötunn losnar;

and the-giant breaks-loose

hræðask allir

fear all

á helvegum

on the-hel-ways

áðr Surtar þann

before of-Surtr him

sefi of gleypir.

the-kinsman — swallows

48 Hvat er með ásum?

What is with the-æsir

Hvat er með alfum?

What is with the-elves

Gnýr allr Jötunheimr,

Roars all Jötunheimr

æsir ro á þingi,

the-æsir are at assembly

stynja dvergar

groan dwarfs

fyr steindurum,

before the-stone-doors

veggbergs vísir.

of-the-rock-wall the-knowers

Vituð ér enn — eða hvat?

Know ye still or what

Garmr bays again. Hrymr drives from the east, Jörmungandr writhes and churns the waves, and Naglfar breaks loose. A keel comes from the east with Múspell's people and Loki at the helm, and the monster-brood with the wolf. Surtr fares from the south with fire, the crags crash and the troll-women fall, men tread the road to Hel, and heaven splits. Then comes Hlín's second sorrow, when Óðinn goes to fight the wolf and falls.

Geyr nú Garmr mjök

Bays now Garmr much

fyr Gnipahelli,

before Gnipahellir

festr mun slitna

the-cord will snap

en freki renna;

and the-wolf run

fjölð veit ek fræða,

much know I of-lore

fram sé ek lengra

forward see I farther

um ragna rök

about of-the-powers the-doom

römm sigtíva.

mighty of-the-victory-gods

- 50 Hrymr ekr austan,
Hrymr drives from-the-east
 hefisk lind fyrir,
heaves the-shield before-him
 snýsk Jörmungandr
writhes Jörmungandr
 í jötunmóði;
in giant-fury
 ormr knýr unnir,
the-serpent churns the-waves
 en ari hlakkar,
and the-eagle screams
 slítr nái niðfölr,
tears corpses the-moon-pale
 Naglfar losnar.
Naglfar loosens

- 51 Kjöll ferr austan,
A-keel fares from-the-east
 koma munu Múspells
come will of-Múspell
 of lög lýðir,
over the-sea the-people
 en Loki stýrir;
and Loki steers

fara fiðmegir

fare the-monster-sons

með freka allir,

with the-wolf all

þeim er bróðir

with-them is the-brother

Býleists í för.

of-Býleistr in company

Surtr ferr sunnan

Surtr fares from-the-south

með sviga lævi,

with of-switches bane

skínn af sverði

shines from sword

sól valtíva;

sun of-the-slain-gods

grjótbjörg gnata,

rock-craggs crash

en gífr rata,

and troll-women tumble

troða halir helveg,

tread men hel-way

en himinn klofnar.

and heaven splits

- 53 Þá kemr Hlínar
Then comes of-Hlin
 harmr annarr fram,
sorrow a-second forth
 er Óðinn ferr
when Óðinn fares
 við ulf vega,
against the-wolf to-fight
 en bani Belja
and the-slayer of-Beli
 bjartr at Surti;
bright against Surtr
 þá mun Friggjar
then will of-Frigg
 falla angan.
fall the-delight

54–58 • VÍDARR, ÞÓRR, AND THE DARKENING

Garmr bays a third time. Sigföðr's mighty son Viðarr comes against the slaughter-beast and drives a sword to the heart of Hveðrungr's son, and his father is avenged. Hlóðyn's famed son goes against the serpent and strikes it in rage, then walks nine paces, faint, away from the adder. The sun blackens, the earth sinks into the sea, the bright stars vanish, and high heat plays against heaven itself.

Geyr nú Garmr mjök

Bays now Garmr much

fyr Gnipahelli,

before Gnipahellir

festr mun slitna,

the-cord will snap

en freki renna;

and the-wolf run

fjölð veit ek fræða,

much know I of-lore

fram sé ek lengra

forward see I farther

um ragna rök

about of-the-powers the-doom

römm sigtíva.

mighty of-the-victory-gods

54

Þá kemr inn mikli

Then comes the mighty

mögr Sigföður,

son of-Sigföðr

Viðarr, vega

Viðarr to-fight

at valdýri.

against the-slaughter-beast

55

Lætr hann megí Hveðrungs

Lets he to-the-son of-Hveðrungr

mundum standa

with-hands stand

hjör til hjarta,

the-sword to the-heart

þá er hefnt föður.

then is avenged the-father

56 Þá kemr inn mæri

Then comes the famed

mögr Hlóðynjar,

son of-Hlóðyn

gengr Óðins sonr

goes of-Óðinn the-son

við orm vega,

against the-serpent to-fight

drepr af móði

strikes in rage

Miðgarðs véurr,

of-Miðgarð the-ballower

munu halir allir

will men all

heimstöð ryðja;

the-homestead clear

gengr fet níu

goes paces nine

Fjörgynjar burr

of-Fjörgyn the-son

neppr frá naðri

faint from the-adder

níðs ókvíðnum.

of-slander unfearing

Sól tér sortna,

Sun begins to-blacken

sígr fold í mar,

subsides earth into sea

hverfa af himni

vanish from heaven

heiðar stjörnur;

the-bright stars

geisar eimi

rages steam

ok aldrnari,

and the-life-feeder

leikr hár hiti

plays high heat

við himin sjalfan.

against heaven itself

58 Geyr nú Garmr mjök

Bays now Garmr much

fyr Gnipahelli,

before Gnipabellir

festr mun slitna

the-cord will snap

en freki renna;

and the-wolf run

fjölð veit ek fræða

much know I of-lore

fram sé ek lengra

forward see I farther

um ragna rök

about of-the-powers the-doom

römm sigtíva.

mighty of-the-victory-gods

59–63 • THE EARTH RISES AGAIN

She sees the earth come up a second time out of the ocean, green, with waterfalls and an eagle hunting fish above the fells. The Æsir meet again on Íðavölr, speak of the mighty dooms, and remember the ancient runes of Fimbultýr; the golden tables they once owned are found lying in the grass. Fields will grow unsown, all ill will mend, and Baldr will come back, to dwell with Höðr in Hroptr's victory-steads.

Sér hon upp koma

Sees she up come

öðru sinni

a-second time

jörð ór ægi

earth out-of ocean

iðjagræna;

ever-green

falla forsar,

fall waterfalls

flýgr örn yfir,

flies an-eagle above

sá er á fjalli

he who on the-fell

fiska veiðir.

fishes hunts

59

Finnask æsir

Meet the-æsir

á Iðavelli

on Iðavöllr

ok um moldþinur

and about the-earth-band

máttkan dæma

the-mighty (they)-speak

60

ok minnask þar

and remember there

á megindóma

of the-great-dooms

ok á Fimbultýs

and of of-Fimbultýr

fornar rúnir.

the-ancient runes

61 Þar munu eftir

There will afterward

undrsamligar

wondrous

gullnar töflur

golden tables

í grasi finnask,

in grass be-found

þærs í árdaga

those-which in early-days

áttar höfðu.

owned they-had

Munu ósánir

Will unsown

akrar vaxa,

fields grow

böls mun alls batna,

of-bale will all mend

Baldr mun koma;

Baldr will come

búa þeir Höðr ok Baldr

dwell-in they Höðr and Baldr

Hrofts sigtoftir,

of-Hroptr the-victory-steeds

vé valtíva.

the-sbrines of-the-slain-gods

Vituð ér enn — eða hvat?

Know ye still or what

Þá kná Hænir

Then can Hænir

hlautvið kjósa

the-lot-wood choose

ok burir byggja

and the-sons dwell-in

bræðra tveggja

of-brothers of-the-two

vindheim víðan.

the-wind-home wide

Vituð ér enn — eða hvat?

Know ye still or what

*She sees a hall fairer than the sun, thatched with gold, standing at Gimlé, where
trusty companies will live and enjoy delight through all the days of the world. Then
comes the mighty one from above to the doom of the powers, he who rules everything.
Last comes the dark dragon flying up from Niðafjöll, Niðhögg, bearing corpses
in his feathers — and the seeress sinks.*

64 Sal sér hon standa

A-hall sees she standing

sólu fegra,

than-the-sun fairer

gulli þakðan

with-gold thatched

á Gimléi;

on Gimlé

þar skulu dyggvar

there shall trusty

dróttir byggja

companies dwell

ok um aldrdaga

and through age-days

ynðis njóta.

of-delight enjoy

Þá kemr inn ríki

Then comes the mighty

at regindómi

to the-doom-of-the-powers

öflugr ofan,

strong from-above

sá er öllu ræðr.

he who all rules

65

Þar kemr inn dimmi

There comes the dim

dreki fljúgandi,

dragon flying

naðr fránn, neðan

an-adder gleaming from-beneath

frá Niðafjöllum;

from Niðafjöll

berr sér í fjöðrum,

bears for-himself in feathers

— flýgr völl yfir, —

flies the-plain over

Niðhöggv nái.

Niðhöggv corpses

Nú mun hon sökkvask.

Now will she sink

66

Hávamál

The Sayings of the High One

PART I

1-5 • WHAT A GUEST NEEDS

The poem opens with a man at the door of a strange hall: look about every doorway before going in, since nobody knows where enemies are sitting. A guest come in from the cold needs fire, food, dry clothes, and a welcome, and above all he needs wit. At home everything is easy; it is away from home that a man who knows nothing and sits among the wise is caught out.

Gáttir allar,

Doorways all

áðr gangi fram,

before (one)-goes forward

um skoðask skyli,

— *look-about-oneself should*

um skyggnast skyli,

— *peer-about-oneself should*

því at óvíst er at vita,

for that uncertain is to know

hvar óvinir

where foes

sitja á fleti fyrir.

sit on floor before

1

2 Gefendr heilir!

Givers hale

Gestr er inn kominn,

a-guest is in come

hvar skal sitja sjá?

where shall sit this-one

Mjök er bráðr,

very is hasty

sá er á bröndum skal

he who on hearth-logs must

síns of freista frama.

of-his — test fortune

3 Elds er þörf,

Of-fire is need

þeims inn er kominn

to-him-who in is come

ok á kné kalinn;

and on knee frozen

matar ok váða

of-food and of-clothes

er manni þörf,

is for-a-man need

þeim er hefr um fjall farit.

to-him who has over mountain traveled

Vatns er þörf,

Of-water is need

þeim er til verðar kemr,

to-him who to a-meal comes

þerru ok þjóðlaðar,

of-a-towel and of-bearty-welcome

góðs of æðis,

of-good — of-manner

ef sér geta mætti,

if for-himself get he-might

orðs ok endrþögu.

of-speech and of-silence-in-return

4

Vits er þörf,

Of-wit is need

þeim er víða ratar;

to-him who widely travels

dælt er heima hvað;

easy is at-home everything

at augabragði verðr,

to a-laughing-stock becomes

sá er ekki kann

he who nothing knows

ok með snotrum sitr.

and with the-wise sits

5

A man should not boast of his own wit but keep it warily, for no better friend is to be had than good sense. The wary guest keeps quiet and listens. Happy is the man who wins praise and goodwill by himself, since what he takes from another's breast may be bad counsel. No better burden can be carried on the road than man-wit, and in an unknown place it is worth more than money.

6 At hyggjandi sinni

Of wit his-own

skyli-t maðr hræsinn vera,

should-not a-man boastful be

heldr gætinn at geði;

rather wary in mind

þá er horskr ok þögull

then when wise and silent

kemr heimisgarða til,

comes to-home-yards to

sjaldan verðr víti vörum,

seldom befalls harm the-wary

því at óbrigðra vin

for that a-more-faithful friend

fær maðr aldregi

gets a-man never

en mannvit mikit.

than man-wit great

Inn vari gestr,

The wary guest

er til verðar kemr,

who to a-meal comes

þunnu hljóði þegir,

in-thin bearing keeps-still

eyrum hlýðir,

with-ears listens

en augum skoðar;

and with-eyes looks

svá nýsisk fróðra hverr fyrir.

so spies-out of-the-wise each before-him

7

Hinn er sæll,

He is happy

er sér of getr

who for-himself — gets

lof ok líknstafr;

praise and kindly-signs

ódælla er við þat,

harder is with that

er maðr eiga skal

which a-man own shall

annars brjóstum í.

of-another in-the-breast in

8

- 9 Sá er sæll,
He is happy
 er sjalfr of á
who himself — has
 lof ok vit, meðan lifir;
praise and wit while he-lives
 því at ill ráð
for that ill counsels
 hefr maðr oft þegit
has a-man often received
 annars brjóstum ór.
of-another from-the-breast out

- 10 Byrði betri
A-burden better
 berr-at maðr brautu at
bears-not a-man on-the-road at
 en sé mannvit mikit;
than be man-wit great
 auði betra
than-wealth better
 þykkir þat í ókunnum stað;
seems that in an-unknown place
 slíkt er válaðs vera.
such is of-a-poor-man the-lot

Worse provision than over-drinking cannot be carried, and ale is not so good as it is said to be, since a man knows less of his own mind the more he drinks. The heron of forgetfulness broods over the ale-feast and steals men's minds; in Gunnlöð's court the speaker was fettered by its feathers. A prince's child should be silent, thoughtful, and battle-bold, and every man glad and cheerful until he meets his death. Old age gives no peace to the man who thinks he can dodge war, and drink empties a fool's mind at a swallow.

Byrði betri

11

A-burden better

berr-at maðr brautu at

bears-not a-man on-the-road at

en sé mannvit mikit;

than be man-wit great

vegnest verra

way-provision worse

vegr-a hann velli at

carries-not he on-the-field at

en sé ofdrykkja öls.

than be over-drinking of-ale

Er-a svá gótt

12

Is-not so good

sem gótt kveða

as good they-call

öl alda sona,

ale of-ages of-the-sons

því at færa veit,

for that the-less knows

er fleira drekkir

who the-more drinks

síns til geðs gumi.

of-his-own as-to mind a-man

13 Óminnishegri heitir

Forgetfulness-heron is-called

sá er yfir öldrum þrumir,

he who over ale-feasts broods

hann stelnr geði guma;

he steals the-mind of-men

þess fugls fjöðrum

of-that bird with-feathers

ek fjötraðr vark

I fettered was

í garði Gunnlaðar.

in the-court of-Gunnlöd

14 Ölr ek varð,

Drunk I became

varð ofrölvi

became over-drunk

at ins fróða Fjalars;

at of-the wise Fjalarr

því er öldr bazt,

therefore is ale best

at aftr of heimtir

that back — brings

hverr sitt geð gumi.

each his mind a-man

Þagalt ok hugalt

Silent and thoughtful

skyli þjóðans barn

should of-a-prince the-child

ok vígdjarft vera;

and battle-bold be

glæðr ok reifr

glad and cheerful

skyli gumna hverr,

should of-men each

unz sinn bíðr bana.

until his meets death

Ósnjallr maðr

An-unvaliant man

hyggsk munu ey lifa,

thinks-himself shall ever live

ef hann við víg varask;

if he against war guards-himself

15

16

en elli gefr

but old-age gives

hánnum engi frið,

to-him no peace

þótt hánnum geirar gefi.

though to-him spears give

17 Kópir afglapi

Gapes a-fool

er til kynnis kemr,

when to a-visit he-comes

þylsk hann um eða þrumir;

mumbles he about or broods

allt er senn,

all is at-once

ef hann sylv of getr,

if he a-swig — gets

uppi er þá geð guma.

out is then the-mind of-a-man

Only the man who has traveled widely knows what mind each man governs. Do not clutch at the cup — drink in measure, say what is needed or be silent, and no one will blame you for going to bed early. A greedy man who does not know his own mind eats himself a life-sorrow, and among the wise his belly makes him a laughing-stock.

Sá einn veit

He alone knows

er víða ratar

who widely travels

ok hefr fjölb of farit,

and has much — fared

hverju geði

what mind

stýrir gumna hverr,

steers of-men each

sá er vitandi er vits.

he who knowing is of-wit

18

Haldi-t maðr á kerí,

Let-not-bold a-man on the-cup

drekki þó at hófi mjöð,

let-him-drink yet in moderation mead

mæli þarft eða þegi,

let-him-speak what-is-needful or be-silent

19

ókynnis þess

of-discourtesy that

vár þik engi maðr,

blame thee no man

at þú gangir snemma at sofa.

that thou goest early to sleep

20 Gráðugr halr,

A-greedy fellow

nema geðs viti,

unless of-mind he-know

etr sér aldrtrega;

eats to-himself a-life-sorrow

oft fær hlægis,

often gets mockery

er með horskum kemr,

when among the-wise he-comes

manni heimskum magi.

for-a-man foolish the-belly

Herds know when to go home from the grass, but a foolish man never knows the measure of his belly. The wretched man laughs at everything and does not see his own faults; the anxious man lies awake all night and rises weary to the same trouble. The fool takes everyone who laughs with him for a friend, thinks he knows everything until he is asked, and would be best off keeping quiet — for silence hides ignorance.

Hjarðir þat vitu,

Herds that know

nær þær heim skulu,

when they home shall

ok ganga þá af grasi;

and go then from grass

en ósviðr maðr

but an-unwise man

kann ævagi

knows never

síns of mál maga.

of-his-own — measure of-belly

21

Vesall maðr

A-wretched man

ok illa skapi

and ill in-temper

hlær at hvívetna;

laughs at everything

22

hittki hann veit,

this-not he knows

er hann vita þyrfti,

which he to-know needed

at hann er-a vamma vanr.

that he is-not of-faults free

23 Ósviðr maðr

An-unwise man

vakir um allar nætr

wakes through all nights

ok hyggr at hvívetna;

and broods over everything

þá er móðr,

then is (be)-weary

er at morgni kemr,

when at morning he-comes

allt er víl sem var.

all is trouble as it-was

24 Ósnotr maðr

An-unwise man

hyggr sér alla vera

thinks for-himself all to-be

viðhlæjendr vini;

laughing-with friends

hittki hann fiðr,

this-not he finds

þótt þeir um hann fár lesi,

though they about him slander read

ef hann með snotrum sitr.

if he among the-wise sits

Ósnotr maðr

An-unwise man

hyggr sér alla vera

thinks for-himself all to-be

viðhlæjendr vini;

laughing-with friends

þá þat finnr,

then that finds

er at þingi kemr,

when at assembly he-comes

at hann á formælendr fáa.

that he has spokesmen few

25

Ósnotr maðr

An-unwise man

þykkisk allt vita,

thinks-himself all to-know

ef hann á sér í vá veru;

if he has for-himself in a-corner a-dwelling

26

hittki hann veit,

this-not he knows

hvat hann skal við kveða,

what he shall against say

ef hans freista firar.

if him test men

27 Ósnotr maðr,

An-unwise man

er með aldir kemr,

who among people comes

þat er bært, at hann þegi;

that is best that he be-silent

engi þat veit,

none that knows

at hann ekki kann,

that he nothing knows

nema hann mæli til margt;

unless he speak too much

veit-a maðr,

knows-not a-man

hinn er vettki veit,

he who nothing knows

þótt hann mæli til margt.

though he speak too much

Wise is the man who can both ask and tell; a tongue that never stops croaks ill for itself. No one should hold another up to mockery when he comes visiting, and a guest who mocks his fellow guest starts the oldest of quarrels. Take an early meal before visiting, or you will sit and gape. It is a long way round to a bad friend, but straight roads run to a good one — and even so, no guest should stay forever.

Fróðr sá þykkisk,

Wise he thinks-himself

er fregna kann

who to-ask knows

ok segja it sama;

and to-tell the same

eyvitu leyna

nothing to-bide

megu ýta synir,

may of-men the-sons

því er gengr um guma.

that which goes about men

28

Ærna mælr,

Enough speaks

sá er æva þegir,

he who never is-silent

staðlausu stafir;

groundless staves

29

hraðmælt tunga,

a-swift-spoken tongue

nema haldendr eigi,

unless holders it-have

oft sér ógótt of gelr.

often for-itself ill — croaks

30 At augabragði

To a-laughing-stock

skal-a maðr annan hafa,

shall-not a-man another have

þótt til kynnis komi;

though to a-visit he-come

margr þá fróðr þykkisk,

many then wise thinks-himself

ef hann freginn er-at

if he questioned is-not

ok nái hann þurrfjallr þrúma.

and get he dry-skinned to-brood

31 Fróðr þykkisk,

Wise thinks-himself

sá er flóttá tekr,

he who a-flight takes

gestr at gest hæðinn;

a-guest at a-guest mocking

veit-a görla,

knows-not clearly

sá er of verði glissir,

he who over a-meal jeers

þótt hann með grömum glami.

though he among the-hostile chatter

Gumnar margir

Men many

erusk gagnhollir,

are-to-one-another mutually-kind

en at virði vrekask;

but at a-meal quarrel

aldar róg

of-ages a-strife

þat mun æ vera,

that will ever be

órir gestr við gest.

falls-out a-guest with a-guest

32

Árliga verðar

Early a-meal

skyli maðr oft fáa,

should a-man often get

nema til kynnis komi:

unless to a-visit he-come

33

sitr ok snópir,

be-sits and gapes

lætr sem solginn sé

acts as swallowed-up be-were

ok kann fregna at fáu.

and can ask about little

34 Afhvarf mikít

A-turning-aside great

er til ills vinar,

is to an-ill friend

þótt á brautu búi,

though off away be-dwell

en til góðs vinar

but to a-good friend

liggja gagnvegir,

lie straight-ways

þótt hann sé firr farinn.

though he be far gone

35 Ganga skal,

Go (one)-shall

skal-a gestr vera

shall-not a-guest be

ey í einum stað;

ever in one place

ljúfr verðr leiðr,

dear becomes loathed

ef lengi sitr

if long he-sits

annars fletjum á.

of-another on-the-benches on

36-40 • A HOME OF ONE'S OWN

A homestead is better even if it is small: a man is his own master at home, and two goats and a rope-raftered hall are better than begging. It is a bloody heart that must beg for food at every meal. Never go a foot from your weapons in the field, since nobody knows when a spear will be wanted. No man is so generous that he will not take a gift, and boarded goods are often spared for the wrong people.

Bú er betra,

A-homestead is better

þótt lítit sé,

though little it-be

halr er heima hverr;

a-man is at-home each

þótt tvær geitr eigi

though two goats (one)-own

ok taugreftan sal,

and a-rope-raftered hall

þat er þó betra en bæn.

that is yet better than begging

36

- 37 **Bú** **er** **betra**,
A-homestead is better
þótt **lítit** **sé**,
though little it-be
halr **er** **heima** **hverr**;
a-man is at-home each
blóðugt **er** **hjarta**,
bloody is the-heart
þeim **er** **biðja** **skal**
for-him who beg shall
sér **í** **mál** **hvert** **matar**.
for-himself at meal every of-food

- 38 **Vápnum** **sínum**
From-weapons his
skal-a **maðr** **velli** **á**
shall-not a-man on-the-field on
feti **ganga** **framar**,
a-foot go farther
því **at** **óvíst** **er** **at** **vita**,
for that uncertain is to know
nær **verðr** **á** **vegum** **úti**
when comes on ways out
geirs **of** **þörf** **guma**.
of-a-spear — need for-a-man

Fannk-a ek mildan mann

39

Found-not I a-generous man

eða svá matar góðan,

or so of-food free

at væri-t þiggja þegit,

that were-not to-take taken

eða síns féar

or of-his goods

svági [glöggvan],

so-not stingy

at leið sé laun, ef þægi.

that loathsome were the-reward if he-received

Féar síns,

Of-goods his

er fengit hefr,

which got he-has

skyli-t maðr þörf þola;

should-not a-man need suffer

oft sparir leiðum,

often (one)-spares for-the-loathed

þats hefr ljúfum hugat;

what-one has for-the-dear intended

margt gengr verr en varir.

much goes worse than (one)-expects

40

Friends should gladden one another with weapons and clothes, and those who give and give back stay friends longest. Be a friend to your friend and to his friend, but never to your enemy's friend. With a man you trust, share your mind and your gifts and visit often; with a man you do not, speak fairly and think falsely, and pay lying with lying — for the return should be like the gift.

- 41 Vápnum ok váðum
With-weapons and with-clothes
 skulu vinir gleðjask;
shall friends gladden-one-another
 þat er á sjalfum sýnst;
that is on themselves most-seen
 viðrgefendr ok endrgefendr
givers-in-return and repayers
 erusk lengst vinir,
are-to-one-another longest friends
 ef þat bíðr at verða vel.
if that comes to turn-out well

- 42 Vin sínum
To-friend his
 skal maðr vinr vera
shall a-man a-friend be
 ok gjalda gjöf við gjöf;
and repay gift with gift

hlátr við hlátri

laughter with laughter

skyli hölðar taka

should men take

en lausung við lygi.

but falsehood with lying

Vin sínum

To-friend his

skal maðr vinr vera,

shall a-man a-friend be

þeim ok þess vin;

to-him and of-that-one to-the-friend

en óvinar síns

but of-an-enemy his

skyli engi maðr

should no man

vinar vinr vera.

of-the-friend a-friend be

43

Veiztu, ef þú vin átt,

Knowest-thou if thou a-friend hast

þann er þú vel trúir,

him whom thou well trustest

ok vill þú af hánnum gótt geta,

and wilt thou from him good get

44

geði skaltu við þann blanda

in-mind shalt-thou with him blend

ok gjöfum skipta,

and gifts exchange

fara at finna oft.

go to visit often

45 Ef þú átt annan,

If thou hast another

þanns þú illa trúir,

him-whom thou ill trustest

vildu af hánnum þó gótt geta,

wouldest-thou from him yet good get

fagrt skaltu við þann mæla

fairly shalt-thou with him speak

en flátt hyggja

but falsely think

ok gjalda lausung við lygi.

and repay falsehood with lying

46 Þat er enn of þann

That is further about him

er þú illa trúir

whom thou ill trustest

ok þér er grunr at hans geði,

and to-tee is suspicion at his mind

hlæja skaltu við þeim

laugh shalt-thou with him

ok um hug mæla;

and against mind speak

glík skulu gjöld gjöfum.

like shall repayments to-gifts

47-52 • LONELINESS AND THE SMALL GIFT

Young and alone, the speaker lost his way, and thought himself rich when he found company: man is man's joy. The generous live best; the coward fears everything. He once dressed two wooden men in his clothes, and they looked like warriors, for a naked man is shamed. A lone fir withers in the open, and so does a man nobody loves. Friendship among the wicked goes out on the sixth day. A half loaf and a tilted cup have won a comrade.

Ungr var ek forðum,

Young was I long-ago

fór ek einn saman,

went I alone by-myself

þá varð ek villr vega;

then became I astray of-ways

auðigr þóttumk,

rich I-thought-myself

er ek annan fann,

when I another found

maðr er manns gaman.

a-man is of-a-man the-joy

48 Mildir, fræknir

Generous valiant

menn balt lifa,

men best live

sjaldan sít ala;

seldom sorrow nourish

en ósnjallr maðr

but an-unvaliant man

uggir hotvetna,

dreads everything

sýtir æ glöggr við gjöfum.

grudges ever the-stingy at gifts

49 Váðir mínar

Clothes mine

gaf ek velli at

gave I on-the-field at

tveim trémönnum;

to-two wooden-men

rekkar þat þóttusk,

warriors that thought-themselves

er þeir rift höfðu;

when they raiment had

neiss er nökkviðr halr.

shamed is a-naked fellow

Hrörnar þöll,

Withers a-fir

sú er stendr þorpi á,

that which stands in-an-open-place on

hlýr-at henni börkr né barr;

shelters-not it bark nor needle

svá er maðr,

so is a-man

sá er manngi ann.

he whom no-one loves

Hvat skal hann lengi lifa?

What shall he long live

50

Eldi heitari

Than-fire hotter

brennr með illum vinum

burns among ill friends

friðr fimm daga,

peace five days

en þá sloknar,

but then (it)-goes-out

er inn sétti kemr,

when the sixth comes

ok versnar allr vinskapr.

and worsens all friendship

51

52 Mikit eitt

Much one-thing

skal-a manni gefa;

shall-not to-a-man (one)-give

oft kaupir sér í litlu lof,

often (one)-buys for-oneself with little praise

með halfum hleif

with a-half loaf

ok með höllu ker

and with a-tilted cup

fekk ek mér félaga.

got I for-myself a-comrade

53-56 • BE MIDDLING WISE

Small are the sands and small the seas, and small are the minds of men, for all men were never made equally wise. Every man should be middling wise and never too wise: those live most pleasantly who know a good deal, but the heart of a wise man is seldom glad if his wisdom is complete, and the man who does not know his own fate beforehand has the most sorrowless mind.

53 Lítilla sanda

Of-little sands

lítilla sæva

of-little seas

lítill eru geð guma;

little are the-minds of-men

því allir menn

for all men

urðu-t jafnspakir;

became-not equally-wise

half er öld hvar.

half is mankind everywhere

Meðalsnotr

Middling-wise

skyli manna hverr;

should of-men each

æva til snotr sé;

never too wise be

þeim er fyrða

to-them is of-men

fegrst at lifa,

fairest to live

er vel margt vitu.

who well much know

54

Meðalsnotr

Middling-wise

skyli manna hverr,

should of-men each

æva til snotr sé;

never too wise be

55

því at snotrs manns hjarta

for that of-a-wise man the-heart

verður sjaldan glatt,

becomes seldom glad

ef sá er alsnotr, er á.

if he is all-wise who has-it

56 Meðalsnotr

Middling-wise

skyli manna hverr,

should of-men each

æva til snotr sé;

never too wise be

örlög sín

the-fates his

viti engi fyrir,

let-know none beforehand

þeim er sorgalausastr sefi.

to-him is most-sorrowless the-mind

A brand burns from a brand and a man becomes known by his speech. He who wants another's goods must be up early, for a lying wolf gets no ham and a sleeping man no victory. A man knows the measure of his own firewood and roof-bark. Ride to the assembly washed and fed even if your clothes are poor, and be ashamed neither of your shoes nor of your horse. The man with few spokesmen is like an eagle craning over the sea.

Brandr af brandi

57

A-brand from a-brand

brenn, unz brunninn er,

burns until burned it-is

funi kveikisk af funa;

a-flame is-kindled from a-flame

maðr af manni

a-man from a-man

verðr at máli kuðr,

becomes by speech known

en til dælskr af dul.

but too foolish from self-conceit

Ár skal rísa,

58

Early (one)-shall rise

sá er annars vill

he who of-another will

fé eða fjör hafa;

goods or life have

sjaldan liggjandi ulfr

seldom a-lying wolf

lær of getr

a-bam — gets

né sofandi maðr sigr.

nor a-sleeping man victory

59 Ár skal rísa,

Early (one)-shall rise

sá er á yrkjendr fáa,

he who has laborers few

ok ganga síns verka á vit;

and go of-his work to visit

margt of dvelr,

much — delays

þann er um morgin sefr,

him who through morning sleeps

hálf er auðr und hvötum.

half is wealth under the-brisk

60 Þurra skíða

Of-dry billets

ok þakinna næfra,

and of-thatching of-bark

þess kann maðr mjöt,

of-that knows a-man the-measure

Þess viðar,

of-that wood

er vinnask megi

which suffice may

mál ok misseri.

month and half-year

Þveginn ok mettr

Washed and fed

ríði maðr þingi at,

let-ride a-man to-assembly at

þótt hann sé-t væddr til vel;

though he be-not clad too well

skúa ok bróka

of-shoes and of-breeches

skammisk engi maðr

let-be-ashamed no man

né hests in heldr,

nor of-a-horse the more

þótt hann hafi-t góðan

though he have-not a-good

61

Snapir ok gnapir,

Snuffs and cranes

er til sævar kemr,

who to the-sea comes

örn á aldinn mar;

an-eagle over the-ancient sea

62

svá er maðr,

so is a-man

er með mörgum kemr

who among many comes

ok á formælendr fáa.

and has spokesmen few

63-67 • KNOWING WHEN TO SPEAK

Every wise man should be able to ask and to tell; one may know a secret, two may not, for what three know a whole nation knows. A man of counsel should hold his power in moderation and learn among the bold that nobody is boldest of all. A damaged stanza says a man is often repaid for the words he says to another. The speaker came too early in some places and too late in others, and often the unwelcome man misses the drink.

63 Fregna ok segja

To-ask and to-tell

skal fróðra hverr,

shall of-the-wise each

sá er vill heitinn horskr;

he who will called wise

einn vita

one to-know

né annarr skal,

nor another shall

þjóð veit, ef þrír ro.

a-nation knows if three are

Ríki sitt

64

Power his

skyli ráðsnotra

should the-counsel-wise

hverr í hófi hafa;

each in moderation have

þá hann þat finnr,

then he that finds

er með fræknum kemr

when among the-valiant he-comes

at engi er einna hvatastr.

that none is of-all boldest

* * *

65

(lacuna)

orða þeira,

of-words those

er maðr öðrum segir

which a-man to-another says

oft hann gjöld of getr.

often he repayments — gets

Mikilsti snemma

66

Much-too early

kom ek í marga staði,

came I into many places

en til síð í suma;

but too late into some

öl var drukkit,

ale was drunk

sumt var ólagat,

some was unbrewed

sjaldan hittir leiðr í lið.

seldom hits the-loathed on the-drink

67 Hér ok hvar

Here and there

myndi mér heim of boðit,

would to-me a-home — be-offered

ef þyrftak at málungi mat,

if I-needed at meal-time food

eða tvau lær hengi

or two hams hung

at ins tryggva vinar,

at of-the trusty friend

þars ek hafða eitt etit.

where I had one eaten

Fire is best among men, and the sight of the sun, and health, and a life without disgrace. No man is wholly wretched even if his health is bad: one is happy in sons, another in kin, another in wealth, another in good work. The living always do better than the dead — a cow belongs to the living. The lame ride, the handless herd, and the deaf can fight; a blind man is better than a burnt one. A son is worth having, however late.

Eldr er beztr

68

Fire is best

með ýta sonum

among of-men the-sons

ok sólar sýn,

and of-the-sun the-sight

heilýndi sitt,

health his

ef maðr hafa náir,

if a-man have may

án við löst at lifa.

without with fault to live

Er-at maðr alls vesall,

69

Is-not a-man wholly wretched

þótt hann sé illa heill;

though he be ill in-health

sumr er af sonum sæll,

one is of sons happy

sumr af frændum,

one of kinsmen

sumr af fé ærnu,

one of goods ample

sumr af verkum vel.

one of works well

70 Betra er lifðum

Better is for-the-living

en sé ólifðum,

than (it)-be for-the-unliving

ey getr kvíkr kú;

ever gets a-living-man a-cow

eld sá ek upp brenna

a-fire saw I up burn

auðgum manni fyrir,

for-a-wealthy man before

en úti var dauðr fyr durum.

but outside was (be)-dead before the-doors

71 Haltr ríðr hrossi,

A-lame-man rides a-horse

hjóðr rekr handar vanr,

a-herd drives of-hand lacking

daufr veqr ok dugir,

a-deaf-man fights and avails

blindr er betri

blind is better

en brenndr séi,

than burned (one)-be

nýtr manngi nás.

avails no-one a-corpse

Sonr er betri,

A-son is better

þótt sé síð of alinn

though (be)-be late — born

eftir genginn guma;

after gone a-man

sjaldan bautarsteinar

seldom memorial-stones

standa brautu nær,

stand the-road near

nema reisi niðr at nið.

unless raise a-kinsman for a-kinsman

Two are the death of one; the tongue is the head's bane. A night's lodging is welcome to the man who trusts his provisions, and an autumn night changes quickly. The man who knows nothing does not know that many are made apes by money. Then comes the refrain, twice over: cattle die, kinsmen die, and a man dies himself; but word-fame never dies for the man who earns a good one — nor does the judgment on every dead man.

- 73 Tveir ro eins herjar,
Two are of-one the-slayers
 tunga er höfuðs bani;
the-tongue is of-the-head the-bane
 er mér í heðin hvern
is to-me in cloak every
 handar væni.
of-a-hand the-expectation

- 74 Nótt verður feginn
Of-night becomes glad
 sá er nesti trúir,
he who provisions trusts
 skammar ro skips ráar;
short are of-a-ship the-yards
 hverf er haustgríma;
changeable is an-autumn-night

fjölð of viðrir

much — turns

á fimm dögum

in five days

en meira á mánuði.

but more in a-month

Veit-a hinn,

Knows-not he

er vettki veit,

who nothing knows

margr verðr af aurum api;

many becomes from money an-ape

maðr er auðigr,

a-man is wealthy

annar óauðigr,

another unwealthy

skyli-t þann vítká váar.

should-not him blame for-misfortune

75

Deyr fé,

Dies cattle

deyja frændr,

die kinsmen

deyr sjalfr it sama,

dies oneself the same

76

en orðstírr

but word-fame

deyr aldregi,

dies never

hveim er sér góðan getr.

for-him who for-himself a-good gets

77 Deyr fé,

Dies cattle

deyja frændr,

die kinsmen

deyr sjalfr it sama,

dies oneself the same

ek veit einn,

I know one

at aldrei deyr:

that never dies

dómr um dauðan hvern.

judgment on a-dead-man every

The speaker saw Fitjungr's sons with full pens, and now they carry a beggar's staff: wealth is as brief as the blink of an eye and the most fickle of friends. A fool who comes into goods or a woman's love grows in pride and never in sense. Praise a day at evening, a wife when she is burned, a sword when it is tried, and ale when it is drunk; hew wood in the wind, and buy a horse lean.

Fullar grindr

78

Full pens

sá ek fyr Fitjungs sonum,

saw I before of-Fitjungr the-sons

nú bera þeir vánar völ;

now bear they of-hope the-staff

svá er auðr

so is wealth

sem augabragð,

as an-eye-blink

hann er valtastr vina.

it is the-most-fickle of-friends

Ósnotr maðr,

79

An-unwise man

ef eignask getr

if to-own he-gets

fé eða fljóðs munuð,

goods or of-a-woman the-love

metnaðr hánum þróask,

pride in-him grows

en mannvit aldregi,

but man-wit never

fram gengr hann drjúgt í dul.

forward goes he steadily in self-conceit

80 Þat er þá reynt,

That is then proved

er þú at rúnum spyr

when thou of runes askest

inum reginkunnum,

the god-descended

þeim er gerðu ginnregin

those which made the-mighty-powers

ok fáði fimbulpulr,

and colored the-mighty-sage

þá hefir hann bzt, ef hann þegir.

then has he best if he is-silent

81 At kveldi skal dag leyfa,

At evening shall a-day (one)-praise

konu, er brennd er,

a-wife when burned she-is

mæki, er reyndr er,

a-sword when tried it-is

mey, er gefin er,

a-maid when given she-is

ís, er yfir kemr,

ice when over (one)-comes

öl, er drukkit er.

ale when drunk it-is

Í vindi skal við höggva,

In wind shall wood (one)-hew

veðri á sjó róa,

in-weather on sea row

myrkri við man spjalla,

in-darkness with a-maid talk

mörg eru dags augu;

many are of-day the-eyes

á skip skal skriðar orka,

of a-ship shall of-speed (one)-require

en á skjöld til hlífar,

but of a-shield for shelter

mæki höggs,

of-a-sword of-a-blow

en mey til kossa.

but of-a-maid for kisses

83 Við eld skal öl drekka,

By fire shall ale (one)-drink

en á ísi skríða,

but on ice glide

magran mar kaupa,

a-lean horse buy

en mæki saurgan,

but a-sword rusty

heima hest feita,

at-home a-horse fatten

en hund á búi.

but a-hound on the-farm

PART II

84–87 • TRUST NO MAIDEN'S WORDS

No one should trust a maiden's words or what a woman says, for their hearts were shaped on a turning wheel and fickleness laid in their breasts. Then follows a catalog of things not to be trusted: a breaking bow, a burning flame, a gaping wolf, a croaking crow, ice one night old, a coiled serpent, a bride's bed-talk, a broken sword, a bear's play, a king's child, a sick calf, a self-willed thrall, and a corpse newly fallen.

84 Meyjar orðum

In-a-maiden's words

skyli manngi trúa

should no-one trust

né því, er kveðr kona,

nor in-that which speaks a-woman

því at á hverfanda hvéli

for that on a-turning wheel

váru þeim hjörtu sköpuð,

were for-them hearts shaped

brigð í brjóst of lagið.

fickleness in breast — laid

Brestanda boga,

In-a-breaking bow

brennanda loga,

in-a-burning flame

gínanda ulfi,

in-a-gaping wolf

galandi kráku,

in-a-croaking crow

rýtanda svíni,

in-a-grunting swine

rótlausum viði,

in-a-rootless tree

vaxanda vági,

in-a-rising wave

vellanda katli,

in-a-boiling kettle

- 86 Fljúganda fleini,
In-a-flying dart
 fallandi báru,
in-a-falling billow
 ísi einnættum,
in-ice one-night-old
 ormi hringlegnum,
in-a-serpent ring-coiled
 brúðar beðmálum
in-a-bride's bed-talk
 eða brotnu sverði,
or in-a-broken sword
 bjarnar leiki
in-a-bear's play
 eða barni konungs.
or in-a-child of-a-king

- 87 Sjúkum kalfi,
In-a-sick calf
 sjalfráða þræli,
in-a-self-willed thrall
 völu vilmæli,
in-a-seeress's fair-speech
 val nýfelldum.
in-the-slain newly-fallen

Trust no field sown early, and no son too early: the weather rules the field and the son's own wit rules him, and either may fail. Nor a brother's slayer met on the road, nor a half-burned house, nor a very swift horse — a horse is no use if one foot breaks. A false woman's peace is like driving an unspiked horse over slippery ice, or steering a rudderless boat in a gale, or a lame man catching a reindeer on a thawing fell.

Akri ársánum

88

In-a-field early-sown

trúi engi maðr

let-trust no man

né til snemma syni,

nor too early in-a-son

— veðr ræðr akri.

weather rules the-field

en vit syni;

and wit the-son

hætt er þeira hvárt.

risky is of-them each

Bróðurbana sínum

89

In-a-brother's-slayer his-own

þótt á brautu mæti,

though off away (one)-meet

húsi hálfbrunnu,

in-a-house half-burned

hesti alskjótum,

in-a-horse all-swift

— þá er jór ónýtr,

then is the-steed useless

ef einn fótr brotnar—,

if one foot breaks

verði-t maðr svá trygggr

let-become-not a-man so trusting

at þessu trúi öllu.

that in-this he-trust all

90 Svá er friðr kvenna,

So is the-peace of-women

þeira er flátt hyggja,

of-those who falsely think

sem aki jó óbryddum

as (one)-drive a-steed unspiked

á ísi hálum,

on ice slippery

teitum, tvévetrum

frisky two-winters-old

ok sé tamr illa,

and (it)-be broken ill

eða í byr óðum

or in a-wind furious

beiti stjórnlausu,

tack rudderless

eða skyli haltr henda

or should a-lame-man catch

hrein í þáfalli.

a-reindeer on a-thawing-fell

The speaker admits it openly: men's minds toward women are fickle, and we speak most fairly when we think most falsely. He who wants a woman's love should speak fair, offer gifts, and praise her beauty. No one should ever reproach another for loving, since beauty catches the wise where it does not catch the fool. Only the mind knows what lies near the heart, and no sickness is worse than being content with nothing.

Bert ek nú mæli,

Openly I now speak

því at ek bæði veit,

for that I both know

brigðr er karla hugr konum;

fickle is of-men the-mind toward-women

þá vér fegrst mælum,

then we most-fairly speak

er vér flást hyggjum:

when we most-falsely think

þat tælir horska hugi.

that beguiles wise minds

91

Fagrt skal mæla

Fairly shall (one)-speak

ok fé bjóða,

and goods offer

sá er vill fljóðs ást fá,

he who will of-a-woman love get

92

líki leyfa

the-body praise

ins ljósa mans,

of-the bright maid

sá fær, er fríar.

he gets who woos

93 Ástar firna

Of-love to-reproach

skyli engi maðr

should no man

annan aldregi;

another never

oft fá á horskan,

often take on the-wise

er á heimskan né fá,

which on the-foolish not take

lostfagrir litir.

love-fair hues

94 Eyvitar firna

Of-nothing to-reproach

er maðr annan skal,

which a-man another shall

þess er um margan gengr guma;

of-that which over many goes a-man

heimska ór horskum

foolish out-of the-wise

gerir hölða sonu

makes of-men the-sons

sá inn máttki munr.

that the mighty desire

Hugr einn þat veit,

The-mind alone that knows

er býr hjarta nær,

which dwells the-heart near

einn er hann sér of sefa;

alone is he for-himself about mind

öng er sótt verri

no is sickness worse

hveim snotrum manni

to-any wise man

en sér engu at una.

than for-oneself in-nothing to be-content

Sitting in the reeds he waited for what he wanted, and the wise maid was flesh and heart to him — and still he did not have her. He found Billingr's daughter asleep, sun-white on her bed, and thought no earl's joy worth anything without her. She told him to come at evening, in secret. He came back and thought her his, but at night the hall was full of light and armed men, and at dawn he found only a bitch tied to her bed.

- 96 Þat ek þá reynda,
That I then proved
 er ek í reyri sat,
when I in a-reed-bed sat
 ok vættak míns munar;
and awaited-I of-my desire
 hold ok hjarta
flesh and heart
 var mér in horska mæri;
was to-me the wise maid
 þeygi ek hana at heldr hefik.
yet-not I her the more have-I

- 97 Billings mey
Of-Billingr the-maid
 ek fann beðjum á
I found on-beds on
 sólhvíta sofa;
sun-white sleeping

jarls ynði

of-an-earl the-joy

þótti mér ekki vera

seemed to-me nothing to-be

nema við þat lík at lifa.

unless with that body to live

“Auk nær aftni

And near evening

skaltu, Óðinn, koma,

shalt-thou Óðinn come

ef þú vilt þér mæla man;

if thou wilt for-thyself woo a-maid

allt eru ósköp,

all is ill-fated

nema einir viti

unless alone (we)-know

slíkan löst saman.”

such a-fault together

Aftir ek hvarf

Back I turned

ok unna þóttumk

and to-love I-thought-myself

vísum vilja frá;

from-wise will away

98

99

hitt ek hugða,

that I thought

at ek hafa mynda

that I have should

geð hennar allt ok gaman.

mind hers all and delight

100 Svá kom ek næst,

So came I next

at in nýta var

that the noble was

vígdrótt öll of vakin

the-war-band all — awakened

með brennandum ljósum

with burning lights

ok bornum viði,

and borne wood

svá var mér vílstígr of vitaðr.

so was for-me a-woe-path — appointed

101 Auk nær morgni,

And near morning

er ek var enn of kominn,

when I was again — come

þá var saldrótt of sofin;

then was the-hall-folk — asleep

grey eitt ek þá fann

a-bitch one I then found

innar góðu konu

of-the good woman

bundit beðjum á.

bound on-beds on

Mörg er góð mæð,

Many is a-good maid

ef görva kannar,

if fully one-tries

hugbrigð við hali;

mind-fickle toward men

þá ek þat reynda,

then I that proved

er it ráðspaka

when the counsel-wise

teygða ek á flærðir fljóð;

enticed I into deceits woman

háðungar hverrar

of-mockery of-every

leitaði mér it horska man,

sought for-me the wise maid

ok hafða ek þess vettki vífs.

and had I of-that nothing of-woman

PART III

103-107 • ÓÐINN WINS THE MEAD

A man should be glad at home and cheerful with guests, mindful and talkative if he wants to be counted learned; he who has little to say is a mighty fool. The speaker sought the old giant and has come back: he got little there by silence, and spoke many words for his own gain in Suttungr's halls. Gunnlöð gave him a drink of the precious mead from a golden stool, and he repaid her whole heart badly. Rati's mouth gnawed him a way through the rock, and Óðrerir has come up.

- 103 Heima glaðr gumi
At-home glad a-man
 ok við gesti reifr,
and toward guests cheerful
 sviðr skal um sik vera,
shrewd shall about himself be
 minnigr ok málugr,
mindful and talkative
 ef hann vill margfróðr vera,
if he will much-learned be
 oft skal góðs geta;
often shall of-good (one)-speak
 fimbulfambi heitir,
a-mighty-fool is-called
 sá er fátt kann segja,
he who little knows tell
 þat er ósnotrs aðal.
that is of-the-unwise the-nature

Inn aldna jötun ek sótta,
The aged giant I sought
 nú em ek aftr of kominn:
now am I back — come
 fátt gat ek þegjandi þar;
little got I by-being-silent there
 mörgum orðum
with-many words
 mælti ek í minn frama
spoke I for my advancement
 í Suttungs sölum.
in of-Suttungr the-halls

104

Gunnlöð mér of gaf
Gunnlöð to-me — gave
 gullnum stóli á
on-a-golden stool on
 drykk ins dýra mjaðar;
a-drink of-the precious mead
 ill iðgjöld
ill repayments
 lét ek hana eftir hafa
let I her afterward have
 síns ins heila hugar,
of-her of-the whole heart
 síns ins svára sefa.
of-her of-the heavy mind

105

106 Rata munn

Of-Rati the-mouth

létumk rúms of fá

let-me of-room — get

ok um grjót gnaga;

and through stone gnaw

yfir ok undir

above and below

stóðumk jötna vegir,

stood-about-me of-giants the-ways

svá hætta ek höfði til.

so ventured I with-head for-it

107 Vel keypts litar

Well of-bought shape

hefi ek vel notit,

have I well enjoyed

fás er fróðum vant,

of-little is to-the-wise lacking

því at Óðrerir

for that Óðrerir

er nú upp kominn

is now up come

á alda vés jaðar.

on of-men of-the-sbrine the-edge

He doubts he would have come out of the giants' courts had he not had Gunnlöð, who laid her arm over him. The next day the rime-giants went to Hávi's hall to ask counsel of Hávi, and asked after Bölverkr — whether he had come among the gods or Suttungr had destroyed him. Óðinn, the speaker thinks, had sworn a ring-oath: what trust is there in his pledges? He left Suttungr cheated of the drink and Gunnlöð weeping.

Ifi er mér á,

A-doubt is to-me on-it

at ek væra enn kominn

that I were again come

jötna gördum ór,

of-giants from-the-courts out

ef ek Gunnlaðar né nytak,

if I of-Gunnlöð not had-use-I

innar góðu konu,

of-the good woman

þeirar er lögðumk arm yfir.

her who laid-herself arm over

108

Ins hindra dags

Of-the next day

gengu hrímþursar

went rime-giants

Háva ráðs at fregna

of-Hávi counsel to ask

Háva höllu í;

of-Hávi in-the-hall in

109

at Bölverki þeir spurðu,

after Bölverkr they asked

ef hann væri með böndum kominn

whether he were among the-gods come

eða hefði hánum Suttungr of sóit.

or had him Suttungr — destroyed

110 Baugeið Óðinn,

A-ring-oath Óðinn

hygg ek, at unnit hafi;

think I that sworn he-has

hvat skal hans tryggðum trúa?

what shall his pledges (one)-trust

Suttung svikinn

Suttungr deceived

hann lét sumbli frá

he left of-the-drink from

ok grætta Gunnlöðu.

and made-weep Gunnlöð

PART IV

111-114 • THE SAGE'S SEAT

It is time to chant from the sage's seat at Urðarbrunnr. There the speaker watched and listened, heard men judging runes and giving counsel in Hávi's hall, and heard this said. Then the counsels to Loddfáfnir begin, each with the same refrain: do not rise at night except to keep watch, and do not sleep in the arms of a witch, or she will lock you fast so that you heed nothing and go sorrowing to bed.

Mál er at þylja

Time is to chant

þular stóli á

of-the-sage on-the-seat on

Urðarbrunni at,

at-Urðarbrunnr at

sá ek ok þagðak,

saw I and I-was-silent

sá ek ok hugðak,

saw I and I-pondered

hlýdda ek á manna mál;

listened I to of-men the-speech

111

of rúnar heyrða ek dæma,
about runes heard I (them)-judge

né of ráðum þögðu
nor about counsels were-they-silent

Háva höllu at,
of-Hávi at-the-hall at

Háva höllu í,
of-Hávi in-the-hall in

heyrða ek segja svá:
heard I (them)-say thus

112 Ráðumk þér, Loddfáfnir,
I-counsel thee Loddfáfnir

en þú ráð nemir, —
and thou counsel take

njóta mundu, ef þú nemr,
to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:
to-thee will (they)-be-good if thou gettest

nótt þú ris-at
by-night thou rise-not

nema á njósn séir
unless on watch thou-be

eða þú leitir þér innan út staðar.
or thou seek for-thyself within out a-place

Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

fjölunnigri konu

with-a-magic-skilled woman

skal-at-tu í faðmi sofa,

shalt-not-thou in embrace sleep

svá at hon lyki þik liðum.

so that she lock thee with-limbs

113

Hon svá gerir,

She so does

at þú gáir eigi

that thou heedest not

þings né þjóðans mals;

of-assembly nor of-a-prince the-speech

mat þú vill-at

food thou wilt-not

né mannskis gaman,

nor of-anyone the-joy

ferr þú sorgafullr at sofa.

goest thou sorrow-full to sleep

114

Never entice another man's wife to be your confidante. On fell or firth, see that you are well provided with food. Never let an evil man know your mishaps, for from him you will get no return for goodwill: the speaker once saw a man bitten deep by an evil woman's words, and a guileful tongue cost him his life on no true charge. And when you have a friend you trust, visit him often, for a road nobody treads grows over with brush.

- 115 Ráðumk þér, Loddfáfnir,
I-counsel thee Loddfáfnir
 en þú ráð nemir, —
and thou counsel take
 njóta mundu, ef þú nemr,
to-profit wilt-thou if thou takest
 þér munu góð, ef þú getr—:
to-thee will (they)-be-good if thou gettest
 annars konu
of-another the-wife
 teygðu þér aldregi
entice for-thyself never
 eyrarúnu at.
as-a-close-confidante to

Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

á fjalli eða firði,

on fell or firth

ef þik fara tíðir,

if thee to-go (it)-pleases

fásktu at virði vel.

provide-thyself with food well

116

Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

117

illan mann

an-evil man

láttu aldregi

let-thou never

óhöpp at þér vita,

mishaps at thee know

því at af illum manni

for that from an-evil man

fær þú aldregi

gettest thou never

gjöld ins góða hugar.

repayments of-the good mind

118 Ofarla bíta

Deeply to-bite

ek sá einum hal

I saw on-one man

orð illrar konu;

the-words of-an-evil woman

fláráð tunga

a-guileful tongue

varð hánun at fjörlagi

became to-him for a-life-loss

ok þeygi of sanna sök.

and yet-not for a-true cause

Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

veistu, ef þú vin átt,

knowest-thou if thou a-friend hast

þann er þú vel trúir,

him whom thou well trustest

far þú at finna oft,

go thou to visit often

því at hrísi vex

for that with-brush grows

ok hávu grasi

and with-high grass

vegr, er vattki treðr.

a-way which no-one treads

Draw a good man into friendly talk and learn healing charms while you live. Never be first to break with a friend: sorrow eats the heart of a man who has nobody to tell his whole mind to. Never exchange words with a fool, since from an ill man you get no reward for good, while a good man can make you well spoken of. Telling one man everything is a kind of kinship — and a friend who says only what is wanted is no friend.

- 120 Ráðumk þér, Loddfáfnir,
I-counsel thee Loddfáfnir
 en þú ráð nemir, —
and thou counsel take
 njóta mundu, ef þú nemr,
to-profit wilt-thou if thou takest
 þér munu góð, ef þú getr—:
to-thee will (they)-be-good if thou gettest
 góðan mann
a-good man
 teygðu þér at gamanrúnum
entice for-thyself to friendly-talk
 ok nem líknargaldr, meðan þú lifir.
and learn healing-charms while thou livest

Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

vin þínum

to-friend thine

ver þú aldregi

be thou never

fyrri at flaumslitum;

first at friendship-breakings

sorg etr hjarta,

sorrow eats the-heart

ef þú segja né náir

if thou to-tell not mayest

einhverjum allan hug.

to-some-one all mind

121

Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

122

orðum skipta

words to-exchange

þú skalt aldregi

thou shalt never

við ósvinna apa,

with an-unwise fool

123 Því at af illum manni

For that from an-evil man

mundu aldregi

wilt-thou never

góðs laun of geta,

of-good reward — get

en góðr maðr

but a-good man

mun þik gerva mega

will thee make able

líknfastan at lofi.

of-favor-assured in praise

124 Sifjum er þá blandat,

In-kinship is then blended

hver er segja ræðr

he who to-tell dares

einum allan hug;

to-one all mind

allt er betra

all is better

en sé brigðum at vera;

than (it)-be with-fickleness to be

er-a sá vinr öðrum, er vilt eitt segir.

is-not that a-friend to-another who what-is-pleasing only says

125–129 · DO NOT WRANGLE WITH A WORSE MAN

Do not trade three words with a worse man; often the better gives way while the worse strikes. Be neither shoemaker nor shaft-maker except for yourself, since a bad shoe or a crooked shaft is a bale wished on you. Where you know harm, call it harm and give your foes no peace. Never be glad at evil, but take pleasure in good. And do not look up in battle, lest men bewitch you and you go like a frightened swine.

Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

þrimr orðum senna

with-three words to-wrangle

skal-at-tu þér við verra mann

shalt-not-thou for-thyself with a-worse man

oft inn betri bilar,

often the better gives-way

þá er inn verri vegr.

then when the worse strikes

125

- 126 Ráðumk þér, Loddfáfnir,
I-counsel thee Loddfáfnir
 en þú ráð nemir, —
and thou counsel take
 njóta mundu, ef þú nemr,
to-profit wilt-thou if thou takest
 þér munu góð, ef þú getr—:
to-thee will (they)-be-good if thou gettest
 skósmiðr þú verir
a-shoe-maker thou be
 né skeftismiðr,
nor a-shaft-maker
 nema þú sjalfum þér séir:
unless thou thyself for-thyself be
 skór er skapaðr illa
a-shoe is made ill
 eða skaft sé rangt,
or a-shaft be crooked
 þá er þér böls beðit.
then is for-thee of-bale asked

- 127 Ráðumk þér, Loddfáfnir,
I-counsel thee Loddfáfnir
 en þú ráð nemir, —
and thou counsel take
 njóta mundu, ef þú nemr,
to-profit wilt-thou if thou takest
 þér munu góð, ef þú getr—:
to-thee will (they)-be-good if thou gettest

hvars þú bōl kannt,
wherever thou bale knowest
 kveð þú þér bōlvi at
call thou for-thyself the-bale as
 ok gef-at þínum fjándum frið.
and give-not to-thy foes peace

Ráðumk þér, Loddfáfnir,
I-counsel thee Loddfáfnir
 en þú ráð nemir, —
and thou counsel take
 njóta mundu, ef þú nemr,
to-profit wilt-thou if thou takest
 þér munu góð, ef þú getr—:
to-thee will (they)-be-good if thou gettest
 illu feginn
of-ill glad
 ver þú aldregi,
be thou never
 en lát þér at góðu getit.
but let for-thyself at good be-pleased

- 129 Ráðumk þér, Loddfáfnir,
I-counsel thee Loddfáfnir
 en þú ráð nemir, —
and thou counsel take
 njóta mundu, ef þú nemr,
to-profit wilt-thou if thou takest
 þér munu góð, ef þú getr—:
to-thee will (they)-be-good if thou gettest
 upp líta
up to-look
 skal-at-tu í orrustu,
shalt-not-thou in battle
 — gjalti glíkir
to-swine like
 verða gumna synir, —
become of-men the-sons
 síðr þitt of heilli halir.
lest thine — bewitch men

130–133 • WARINESS, ALE, AND GUESTS

If you want to win a good woman and take joy of her, promise fairly and hold to it — nobody loathes a good thing when he has it. Be wary, but not over-wary: be wariest of ale, of another man's wife, and of thieves. Never hold a guest or a wayfarer up to mockery. Those who sit at home often do not know what kin the newcomers are, and no man is so good that no flaw goes with him, or so bad that he is good for nothing.

Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

ef þú vilt þér góða konu

if thou wilt for-thyself a-good woman

kveðja at gamanrúnum

address to friendly-talk

ok fá fögnuð af,

and get gladness from-it

fögru skaltu heita

fairly shalt-thou promise

ok láta fast vera;

and let firm be

leiðisk manngi gótt, ef getr.

loathes no-one good if he-gets

Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

varan bið ek þik vera

wary bid I thee to-be

ok eigi ofvaran;

and not over-wary

ver þú við öl varastr

be thou toward ale wariest

ok við annars konu

and toward of-another the-wife

ok við þat it þriðja,

and toward that the third

at þjófar né leiki.

that thieves not trick

132 Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

at háði né hlátri

in mockery nor laughter

hafðu aldregi

have-thou never

gest né ganganda.

a-guest nor a-wayfarer

Oft vitu ógörla,

Often know not-clearly

þeir er sitja inni fyrir,

those who sit within before

hvers þeir ro kyns, er koma;

of-what they are kin who come

er-at maðr svá góðr

is-not a-man so good

at galli né fylgi,

that a-flaw not follow

né svá illr, at einugi dugi.

nor so ill that for-nothing be-avail

134–137 · THE OLD SAGE, THE BEGGAR, AND THE CURES

Never laugh at a hoary sage: what the old say is often good, and discerning words come out of a shriveled bag. Do not bark at a guest or drive him off at the gate, and treat the needy well. The beam that must be drawn back for everyone is strong: give a ring, or every bane will be asked upon your limbs. And where you drink ale, call on the strength of the earth — each ill has its own remedy, and against bale, runes.

Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

at hárum þul

at a-boary sage

hlæ þú aldregi,

laugh thou never

oft er gótt, þat er gamlir kveða;

often is good that which the-old speak

oft ór skörpum belg

often out-of a-shriveled bag

skilin orð koma

discerning words come

þeim er hangir með hám

from-that which hangs among hides

ok skollir með skrá

and dangles among skins

ok váfir með vílmögum.

and sways among wretches

135 Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

gest þú né geyja

a-guest thou not bark-at

né á grind hrekir;

nor at the-gate drive-away

get þú váluðum vel.

treat thou the-needy well

Rammt er þat tré,

Strong is that beam

er ríða skal

which to-draw-back (one)-shall

öllum at upplöki;

for-all at the-unlocking

baug þú gef,

a-ring thou give

eða þat biðja mun

or that ask will

þér læs hvers á liðu.

for-thee of-bane of-every on limbs

136

Ráðumk þér, Loddfáfnir,

I-counsel thee Loddfáfnir

en þú ráð nemir, —

and thou counsel take

njóta mundu, ef þú nemr,

to-profit wilt-thou if thou takest

þér munu góð, ef þú getr—:

to-thee will (they)-be-good if thou gettest

137

hvars þú öl drekkir,

wherever thou ale drinkest

kjós þér jarðar megin,

choose for-thyself of-earth the-strength

því at jörð tekr við öldri,

for that earth takes against ale-drunkenness

en eldr við sóttum,

and fire against sicknesses

eik við abbindi,

oak against constipation

ax við fjölkynngi,

an-ear-of-grain against witchcraft

höll við hýrógi,

a-ball against household-strife

— heiftum skal mána kveðja, —

in-feuds shall the-moon (one)-call-on

beiti við bitsóttum,

beather against bite-sicknesses

en við bölví rúnar,

and against bale runes

fold skal við flóði taka.

earth shall against flood take

PART V

138-141 · ÓÐINN ON THE TREE

He hung nine whole nights on a windy tree, wounded with a spear and given to Óðinn, himself to himself, on the tree whose roots no one knows. Nobody cheered him with loaf or horn; he peered down, took up runes crying out, and fell back from there. He learned nine mighty spells from the famous son of Bestla's father Bölþorn, and got a drink of the precious mead poured from Óðrerir; and then he began to grow fruitful and wise.

Veit ek, at ek hekk

Know I that I hung

vindga meiði á

on-a-windy tree on

nætr allar níu,

nights all nine

geiri undaðr

with-a-spear wounded

ok gefinn Óðni,

and given to-Óðinn

sjalfr sjalfum mér,

myself to-self to-me

á þeim meiði,

on that tree

er manngi veit

of-which no-one knows

hvers af rótum renn.

of-what from roots it-runs

138

139 Við hleifi mik sældu
With a-loaf me they-cheered-(not)

né við hornigi;
nor with any-horn

nýsta ek niðr,
peered I down

nam ek upp rúnar,
took I up runes

æpandi nam,
crying-out I-took

fell ek aftr þaðan.
fell I back thence

140 Fimbulljóð níu
Mighty-spells nine

nam ek af inum frægja syni
learned I from the famed son

Bölþorns, Bestlu föður,
of-Bölþorn of-Bestla the-father

ok ek drykk of gat
and I a-drink — got

ins dýra mjaðar,
of-the precious mead

ausinn Óðreri.
poured from-Óðrerir

Þá nam ek frævask

Then began I to-be-fruitful

ok fróðr vera

and wise to-be

ok vaxa ok vel hafask,

and to-grow and well to-fare

orð mér af orði

a-word for-me from a-word

orðs leitaði,

of-a-word sought

verk mér af verki

a-work for-me from a-work

verks leitaði.

of-a-work sought

141

142–145 · THE RUNES AND THEIR USE

You will find runes and read staves, very great and very strong, colored by the mighty sage and made by the mighty powers. Óðinn carved for the Æsir, Dáinn for the elves, Dvalinn for the dwarfs, Ásviðr for the giants. Do you know how to carve, read, color, test, pray, sacrifice, send, and slay? Better unasked than over-sacrificed, and better unsent than over-slain — as Pundr carved before the doom of peoples.

Rúnar munt þú finna

Runes wilt thou find

ok ráðna stafi,

and interpreted staves

mjök stóra stafi,

very great staves

mjök stinna stafi,

very strong staves

142

er fáði fimbulþulr

which colored the-mighty-sage

ok gerðu ginnregin

and made the-mighty-powers

ok reist hrofr rögn.

and carved Hrofr of-the-powers

143 Óðinn með ásum,

Óðinn among the-æsir

en fyr alfum Dáinn,

and for the-elves Dáinn

Dvalinn ok dvergum fyrir,

Dvalinn and for-dwarfs before

Ásviðr jötnum fyrir,

Ásviðr for-giants before

ek reist sjalfr sumar.

I carved myself some

144 Veistu, hvé rísta skal?

Knowest-thou how to-carve (one)-shall

Veistu, hvé ráða skal?

Knowest-thou how to-read (one)-shall

Veistu, hvé fáa skal?

Knowest-thou how to-color (one)-shall

Veistu, hvé freista skal?

Knowest-thou how to-test (one)-shall

Veistu, hvé biðja skal?

Knowest-thou how to-pray (one)-shall

Veistu, hvé blóta skal?

Knowest-thou how to-sacrifice (one)-shall

Veistu, hvé senda skal?

Knowest-thou how to-send (one)-shall

Veistu, hvé sóa skal?

Knowest-thou how to-slay (one)-shall

Betra er óbeðit

Better is (it)-unasked

en sé ofblótit,

than (it)-be over-sacrificed

ey sér til gildis gjöf;

ever looks for a-return a-gift

betra er ósent

better is (it)-unsent

en sé ofsóit.

than (it)-be over-slain

Svá Þundr of reist

So Þundr — carved

fyr þjóða rök,

before of-peoples the-doom

þar hann upp of reis,

there he up — rose

er hann aftr of kom.

when he back — came

PART VI

146–151 • THE FIRST SIX SPELLS

The speaker knows spells no prince's wife and no man's son knows. The first is called Help, and it helps against suits and sorrows and every sickness. The second is what men need who wish to live as healers. The third blunts the edges of his enemies; the fourth springs the fetters from his limbs; the fifth stops an arrow in flight if he sees it; and the sixth turns a curse back on the man who sends it.

146 Ljóð ek þau kann,
Spells I those know
 er kann-at þjóðans kona
which knows-not of-a-prince the-wife
 ok mannskis mögr.
and of-anyone the-son
 Hjalp heitir eitt,
Help is-called one
 en þat þér hjalpa mun
and that thee help will
 við sökum ok sorgum
against suits and sorrows
 ok sútum görvöllum.
and sicknesses all-together

Þat kann ek annat,

That know I a-second

er þurfu ýta synir,

which need of-men the-sons

þeir er vilja lækna lifa.

those who will as-healers live

147

Þat kann ek þriðja:

That know I a-third

ef mér verður þörf mikil

if to-me becomes need great

hafts við mína heiftmögu,

of-a-manacle against my hate-sons

eggjar ek deyfi

edges I blunt

minna andskota,

of-my foes

bíta-t þeim vápn né velir.

bite-not for-them weapons nor staves

148

Þat kann ek it fjórða:

That know I the fourth

ef mér fyrðar bera

if to-me men bear

bönd at boglimum,

bonds on the-bending-limbs

svá ek gel,

so I chant

149

at ek ganga má,
that I go may
 sprettr mér af fótum fjöturr,
springs to-me from feet the-fetter
 en af höndum haft.
and from hands the-manacle

- 150 Þat kann ek it fimmta:
That know I the fifth
 ef ek sé af fári skotinn
if I see from malice shot
 flein í folki vaða,
a-dart in a-host speed
 fýgr-a hann svá stinnt,
flies-not it so hard
 at ek stöðvig-a-k,
that I stop-not
 ef ek hann sjónum of sék.
if I it with-eyes — see

- 151 Þat kann ek it sétta:
That know I the sixth
 ef mik særir þegn
if me wounds a-thane
 á vrótum hrás viðar,
on the-roots of-a-raw tree

ok þann hal

and that man

er mik heifta kveðr,

who me of-feuds calls-on

þann eta mein heldr en mik.

him let-eat harm rather than me

152-157 • THE SEVENTH TO THE TWELFTH

The seventh puts out a fire in a hall over the benches; the eighth mends hatred among a chief's sons; the ninth stills the wind and lulls the sea when his ship is in danger. The tenth sends fence-riding witches astray from their own shapes and minds. The eleventh brings old friends whole to battle and whole away; the twelfth makes a hanged man walk and speak with him.

Þat kann ek it sjaunda:

That know I the seventh

ef ek sé hávan loga

if I see high blazing

sal of sessmögum,

a-hall over bench-companions

brennr-at svá breitt,

burns-not so broadly

at ek hánúm bjargig-a-k;

that I it save-not

þann kann ek galdr at gala.

that know I a-charm to chant

152

153 Þat kann ek it átta,

That know I the eighth

er öllum er

which for-all is

nytsamligt at nema:

useful to learn

hvars hatr vex

wherever hatred grows

með hildings sonum

among of-a-chief the-sons

þat má ek bæta brátt.

that may I mend quickly

154 Þat kann ek it níunda:

That know I the ninth

ef mik nauðr of stendr

if me need — presses

at bjarga fari mínu á floti,

to save a-ship mine on the-sea

vind ek kyrr

the-wind I still

vági á

on-the-wave on

ok svæfik allan sæ.

and lull-I all sea

Þat kann ek it tíunda:

That know I the tenth

ef ek sé túnriður

if I see fence-riders

leika lofti á,

play in-the-air on

ek svá vinnk,

I so work

at þær villar fara

that they astray fare

sinna heimhama,

of-their home-shapes

sinna heimhuga.

of-their home-minds

155

Þat kann ek it ellifta:

That know I the eleventh

ef ek skal til orrostu

if I shall to battle

leiða langvini,

lead long-friends

und randir ek gel,

under shields I chant

156

en þeir með ríki fara

and they with power fare

heilir hildar til,

whole of-battle to

heilir hildi frá,

whole from-battle from

koma þeir heilir hvaðan.

come they whole from-whenever

157 Þat kann ek it tolfða:

That know I the twelfth

ef ek sé á tré uppi

if I see on a-tree aloft

váfa virgilná,

swaying a-halter-corpse

svá ek rist

so I carve

ok í rúnum fák,

and in runes I-color

at sá gengr gumi

that that walks man

ok mælir við mik.

and speaks with me

The thirteenth keeps a young man he has sprinkled with water from falling in battle; the fourteenth lets him name all the gods and elves; the fifteenth is the charm the dwarf Þjóðrerir chanted at Dellingr's doors. The sixteenth wins a wise maid's whole mind, the seventeenth keeps a young one from shunning him — and the eighteenth he will teach to no maid and no man's wife, except one who holds him in her arms or is his sister.

Þat kann ek it þrettánda:

158

That know I the thirteenth

ef ek skal þegn ungan

if I shall a-thane young

verpa vatni á,

sprinkle with-water on

mun-at hann falla,

will-not he fall

þótt hann í folk komi,

though he into battle come

hnígr-a sá halr fyr hjörum.

sinks-not that man before swords

Þat kann ek it fjögurtánda:

159

That know I the fourteenth

ef ek skal fyrða liði

if I shall of-men for-the-host

telja tíva fyrir,

count the-gods before

ása ok alfa

of-the-æsir and of-the-elves

ek kann allra skil;

I know of-all the-distinctions

fár kann ósnotr svá.

few knows an-unwise-man so

160 Þat kann ek it fimmtánda

That know I the fifteenth

er gól Þjóðrerir

which chanted Þjóðrerir

dvergr fyr Dellings durum:

a-dwarf before of-Dellingr the-doors

afl gól hann ásum,

strength chanted he to-the-æsir

en alfum frama,

and to-elves advancement

hyggju Hroftatý.

understanding to-Hroftatýr

161 Þat kann ek it sextánda:

That know I the sixteenth

ef ek vil ins svinna mans

if I will of-the wise maid

hafa geð allt ok gaman,

have mind all and delight

hugi ek hverfi

the-mind I turn

hvítarmri konu,

of-the-white-armed woman

ok sný ek hennar öllum sefa.

and turn I of-her all the-thought

Þat kann ek it sjautjanda

That know I the seventeenth

at mik mun seint firrask

that me will slowly shun

it manunga man.

the young maid

Ljóða þessa

Of-spells these

mun þú, Loddfáfnir,

wilt thou Loddfáfnir

lengi vanr vera;

long lacking be

þó sé þér góð, ef þú getr,

yet be to-thee (they)-good if thou gettest

nýt ef þú nemr,

useful if thou takest

þörf ef þú þiggr.

needful if thou receivest

163 Þat kann ek it átjándá,
That know I the eighteenth
 er ek æva kennik
which I never teach-I
 mey né manns konu,
to-a-maid nor of-a-man to-the-wife
 — allt er betra,
all is better
 er einn of kann;
which one — knows
 þat fylgir ljóða lokum, —
that follows of-spells at-the-close
 nema þeiri einni,
except to-her alone
 er mik armi verr,
who me in-arm enfolds
 eða mín systir sé.
or my sister be

PART VII

164 • THE SAYINGS ARE SPOKEN

The poem closes: now the sayings of the High One are spoken in the High One's hall, needful to the sons of men and unneedful to the sons of giants. Hail to him who spoke, hail to him who knows, joy to him who learned, and health to those who listened.

Nú eru Háva mál

Now are of-Hávi the-sayings

kveðin Háva höllu í,

spoken of-Hávi in-the-hall in

allþörf ýta sonum,

all-needful of-men for-the-sons

óþörf jötna sonum;

unneedful of-giants for-the-sons

heill sá, er kvað,

bale he who spoke

heill sá, er kann,

bale he who knows

njóti sá, er nam,

let-enjoy he who learned

heilir, þeirs hlýddu.

bale they-who listened

