

The Norroena Society presents:



Sacred Lore of the North

THE NORROENA SOCIETY

THE ÁSATRÚ EDDA

Sacred Lore of the North

iUniverse, Inc.
New York Bloomington

The Ásatrú Edda
Sacred Lore of the North

Copyright © 2009 The Norroena Society

All rights reserved. No part of this book may be used or reproduced by any means, graphic, electronic, or mechanical, including photocopying, recording, taping or by any information storage retrieval system without the written permission of the publisher except in the case of brief quotations embodied in critical articles and reviews.

iUniverse books may be ordered through booksellers or by contacting:

iUniverse
1663 Liberty Drive
Bloomington, IN 47403
www.iuniverse.com
1-800-Authors (1-800-288-4677)

Because of the dynamic nature of the Internet, any Web addresses or links contained in this book may have changed since publication and may no longer be valid. The views expressed in this work are solely those of the author and do not necessarily reflect the views of the publisher, and the publisher hereby disclaims any responsibility for them.

ISBN: 978-1-4401-3178-3 (pbk)
ISBN: 978-1-4401-3179-0 (ebk)

Printed in the United States of America

iUniverse rev. date: 4/20/2009



The
Horroena Society

Hearts in the Past,
Minds on the Present,
Eyes on the Future.



CONTENTS

Introduction. . . . .	. xi
About The Ásatrú Edda . . . . .	. xv

The Úr Aldr 1

I. Ginnungagap . . . . .	. 1
II. Yggdrasil . . . . .	. 1
III. Auðhumla . . . . .	. 3
IV. Jörmungrund . . . . .	. 3
V. Óðinn . . . . .	. 4
VI. Rúnar. . . . .	. 9
VII. Iðavöllr . . . . .	. 12
VIII. Grotti . . . . .	. 12
IX. Ymir . . . . .	. 13
X. Álfar . . . . .	. 14
XI. Ljósálfar . . . . .	. 17
XII. Ásgarðr . . . . .	. 19
XIII. Vanaheimr . . . . .	. 20
XIV. Dísir . . . . .	. 22
XV. Þursar . . . . .	. 23

The Gullaldr 26

XVI. Æsir . . . . .	. 26
XVII. Ívaldi. . . . .	. 29
XVIII. Hnossir . . . . .	. 30
XIX. Askr ok Embla . . . . .	. 31
XX. Heimdallr. . . . .	. 35
XXI. Jarl . . . . .	. 45

The Silfr Aldr 49

XXII. Gullveig . . . . .	. 49
XXIII. Jörmungandr . . . . .	. 54
XXIV. Hel . . . . .	. 54
XXV. Valhöll . . . . .	. 62
XXVI. Niflhel . . . . .	. 65
XXVII. Ýdalr . . . . .	. 70
XXVIII. Mjöðvitnir. . . . .	. 72
XXIX. Konr . . . . .	. 73
XXX. Útgarðaloki . . . . .	. 75
XXXI. Egill. . . . .	. 80
XXXII. Geirröðr . . . . .	. 82
XXXIII. Þrymr . . . . .	. 85

XXXIV. Sleipnir . . . . .	.89
XXXV. Sif . . . . .	.90
XXXVI. Hrungnir . . . . .	.91
XXXVII. Byrgir . . . . .	.94
XXXVIII. Sunna. . . . .	.98
XXXIX. Vartari . . . . .	.99
XL. Niflungar	100

The Koppar Aldr 104

XLI. Iðunn	104
XLII. Leikn	104
XLIII. Gróa	105
XLIV. Fimbulvetr I	110
XLV. Hrafnagaldr	114
XLVI. Óðáinsakr	117
XLVII. Folkwanderung	118
XLVIII. Ullr	120
IL. Völundr	120
L. Höðr	121
LI. Nanna	123
LII. Hildir	125
LIII. Baldr	130
LIV. Sinmara	144
LV. Skaði.	148
LVI. Hringhorni	151
LVII. Váli	152
LVIII. Vafþrúðnir	155
LIX. Gróugaldr	160
LX. Svarinshaugr	163
LXI. Óðr	169
LXII. Menglöðum	171
LXIII. Gambanteinn	180
LXIV. Fjölsviðr	184
LXV. Breiðablik	189
LXVI. Alvis.	191
LXVII. Gerðr	194
LXVIII. Fenrir.	201
LXIX. Folkvíg.	202
LXX.Haddingr	209
LXXI. Guðormr	218
LXXII. Húnvíg	223
LXXIII. Ásmundr	225
LXXIV. Singasteinn	230

The Járn Aldr	233
LXXV. Gleipnir	233
LXXVI. Hymir	234
LXXVII. Hárbarðr	239
LXXVIII. Loki	243
LXXIX. Eggþér	250
LXXX. Hár	251
The Úlfr Aldr	263
LXXXI. Fimbulvetr II.	263
LXXXII. Ragnarökr	263
LXXXIII. Gimlé	265
<u>Appendix: The Hugrúnar</u>	267
Notes	281
Glossary	331
Bibliography	403

THE ÁSATRÚ EDDA

Introduction

In the age of innocence, the age of peace and plenty, when our ancestors lived without vice or villainy, there came the first lore. The Gods sent to their protégés a divine teacher, an immortal among mortals, who would bring all the necessary implements to build a culture and a civilization. At first the lore was simple and direct; telling of the creation of worlds, of mankind, and the Gods' conflict with the powers of Chaos. As time passed more and more stories developed, detailing the complex and beautiful natures of these benevolent deities, the Æsir and Vanir, while explaining their relations to one another and their dealings with the world.

At the core of this very ancient tradition, reaching back many thousands of years, lies the epic chain of events, beginning with Ginnungagap and ending with Ragnarökr and the subsequent renewal. The chain is a sacred institution that lies within the cultural and religious expressions of the people of the North that has existed since the time of the earliest Indo-Europeans. The idea of *cohesion*, so important in many hierologies, resounds in the tales of the Ásatrú pantheon as part of the necessary logic behind the skáldic heritage. As new stories would arise, new episodes would be added to the epic as they fit into the chronological order of events. At the same time, local customs and beliefs could form that would *not* be deemed appropriate for the greater body of lore, and so would remain within the town or community it developed in. Eventually, the stories would be recorded, although in a severely corrupted form, in a treatise that would forever label them as *Edda*. Although the text was composed three hundred years after the conversion to Christianity, for those who honor the ancient deities, this would become a holy term.

The most commonly accepted definition of *Edda* comes from the Old Norse language, where it means “Great-Grandmother”, representing the idea of elders telling the sacred tales to their descendants. In ancient times, these were told as part of an oral tradition, where storytellers would pass the narratives down through the generations. To know and understand the lore was a sacred responsibility, one that gave its keepers prominent positions within their tribes or clans. The diligence with which this duty was upheld is evidenced by the survival of the customs themselves, which evolved over centuries, embodying the cultural manifestations of the folk will. The pre-Christian poems of what would be known as the *Poetic* or *Elder Edda*, along with those of the elaborate and enigmatic skáldic discipline, would act as the primary representatives of this ancient inheritance.

Then, in the midst of this cultural evolution, there came a foreign invader upon Northern soil. Christianity began its campaign of forced conversion that would take centuries to complete, while

the old ways started fading out early on. It was only by chance that the fragments of Ásatrú lore were able to survive as a product of church propaganda. In order to convince the masses to convert, Christian leaders had to explain why these people had been worshipping “false gods” for millennia. To the uneducated peasants the answer was easy— their ancestors had been tricked by demons into deifying them, causing the folk to turn away from the “true faith”. However, the learned nobility had established their lineage through the pantheon, and valued their familial relationship with the Gods as part of their royal heritage. The nobles were, by far, the most important part of the church’s conversion tactics, for they would convert their subjects to the new faith, and they could make war if they were not pleased. Therefore, a more appropriate response was needed for their concerns, which would have to coincide with that given to the lower classes.

Thus, the euhemerist movement began. The Christian clergy told the heathen nobles that their Gods and Goddesses were actually human kings and queens who had achieved such repute among their people, they were eventually elevated to divine status. An elaborate doctrine was created to back up this claim, including the complete reformation of the old lore to fit this new idea. The Teutonic deities became heroic Trojans, and a false etymological relationship between “Asia” and “Æsir” was developed. In the end, this plan would backfire, since the actual recording of the traditions themselves would be valued most, while lies about human Æsir from Troy would be all but forgotten.

Many years later, during the Germanic Renaissance of the late 19th century, scholars all over Europe would collect, translate, and piece together the fragments as best they could, in order to form a coherent system of lore from Northern Europe. During this era, modern mythological research was born. Although often falsely classified as “Norse”, these stories represent an ancient body of religious beliefs that were once celebrated from Austria to Iceland, and beyond. The most prominent scholar of this Renaissance was, without a doubt, Jacob Grimm, the German linguist who gathered popular traditions and stories remaining from the North’s heathen past, and meticulously researched every detail, pioneering the field of investigating these customs in his work *Deutsche Mythologie* (“Teutonic Mythology”). Following Grimm was Swedish poet and author Dr. Viktor Rydberg, whose *Undersökningar i Germanisk Mythologi* (“Researches Into Germanic Mythology”) and *Fädernas Gudasaga* (“Our Fathers’ Godsaga”) would be the most thorough, yet most underrated texts ever written on the ancient ways. These latter books have served as a template for the present volume.

Shortly thereafter, in Australia, 1936, Alexander Rud Mills established the Anglecyn Church of Odin, officially heralding the rebirth of the Ásatrú or Odinist religion. At the time, it seemed as though this new awakening of an old path would be quite prolific. However, with the coming of World War II and false allegations made by an overly paranoid Australian government, many of the early Odinists were led to concentration camps, and the light of Óðinn would remain dim for the time being.

It would not be until the late 1960s, when Danish born Else Christensen, inspired by Mills’ work, would relight the flame of Ásatrú among the Gods’ descendants in America and Canada. Her group, the Odinist Fellowship, worked diligently in spreading the word that the old faith was indeed born again, this time for good. Earning the name “Folksmother”, Else was a true force to be reckoned with, for her strong will and life-long dedication to Odinic beliefs would help set the stage for many

to follow in her footsteps. Although still facing persecution (in her 80s Else was falsely imprisoned and deported from the U.S. due to her success with the Odinist Fellowship), these defenders of the faith will always be remembered and honored within the Ásatrú Nation.

From there, the message grew like wildfire, with organizations cropping up all over the Western world, and individuals finding the path on a daily basis. In America, there would be the Ásatrú Free Assembly (to become the Ásatrú Folk Assembly) and the Ásatrú Alliance, from England the Odinic Rite would spread across the globe, whereas the Ásatrúarfelag in Iceland would become the first nationally recognized Ásatrú organization in modern times.

To this day, the faith still faces opposition from those who would make false accusations based on outdated misconceptions. In spite of this, the religious revival continues to evolve and move forward in ever more positive directions. The celebration of European ethnicity may seem threatening to some, but should be recognized as the beautiful and uplifting experience we Ásatrúar know it to be. The Ásatrú religion is, by all means, an esoteric belief system, only because it embodies the cultural values of the peoples of the North. In this way, it is no different than other ethnic religions found in India, Japan, Africa, Native America, and elsewhere.

Our people were great explorers and adventurers who tread upon almost every land on earth. Their admiration and desire to learn of other cultures was a staple of their way of life, exemplified by certain rites of passage where youths would set off to see the world. Long before such tolerance and acceptance of others became a trend of modern society, Northern sailors traveled from one end of the globe to the other, without leaving any trace of imposition or disrespect towards those they encountered. Archaeological evidence shows them to have been peaceful traders among the nations they fared, though their fierce defense of their homelands was legendary. Ásatrúar today would emulate our ancestors' attitudes in honoring other peoples, while at the same time demanding that our way of life is not devalued or attacked simply because of its place of origin.

As more and more people answer the call of their ancestral Gods and Goddesses, more projects, institutions, and groups will arise. Everywhere the faith is practiced, believers seek legitimacy and recognition within the countries they reside, which has proven to be no easy feat. Many forces have opposed this religion since the first Christian set foot on Teutonic soil. Yet, this is the true testament to the power and strength of the folk will, and of the customs themselves. Without forced conversions, without exorbitant amounts of funds and resources to advertise and campaign with, without the backing of mainstream society, Ásatrú has survived, and now thrives once again. The voice of Odin's Nation will be heard, and the Gods and Goddesses of our folk will be honored among all the nations of the West, taking their rightful place as our divine patrons.

As stated, the academia began the Odinic revival in the late 19th century. Some claim that certain secret societies at the time were practicing Ásatrú customs in Germany and elsewhere, which included many of these intellectuals. While we greatly value the contributions made by mainstream scholars over the past 120 years, the time has come for this movement to break away from our dependence upon these institutions. No longer should outsiders be allowed to dictate the shape of the lore or the beliefs we adhere to, when in many cases these do not reflect the best interests of the Ásatrú nation. Among the

folk are those who can and will create texts by and for members of the faith, manifesting every cultural aspect that would be used in its celebration. As the necessity for the work of mainstream academia wanes, it is up to the community at large to seek out texts and materials that reflect the needs and values of Ásatrú religion. Not that we would discourteously reject any attempts to aid us in our revival, nor would we ignore good information when it presents itself, no matter who wrote it. It is the strong reliance upon non-Ásatrú scholars that holds us back from achieving our maximum potential. Ásatrú is one of the only religions in the world that finds members placing academics outside the community upon a pedestal, according them the same prominence as religious leaders. As if adopted into some sort of pantheon or canon, these scholars' writings have become gospel to many.

It is time to begin a new era, where traditions can be coalesced as part of the evolution of the religious movement, rather than merely co-opted from the work of outsiders. This is a part of our sacred heritage, and as such must be expressed in a body of lore that comes from the nation itself. The first thing that must be done is to accept that it *can be* done, *is* being done by Ásatrúar all over the world.

One of the most beautiful aspects of Odinic beliefs is the lack of a sanctified dogma, which has come to be greatly valued among believers. There are no sects to represent various interpretations or differences in viewpoints, and it is widely accepted that no two Ásatrúar will think alike. While we appreciate these differences, there is little tolerance towards those who would place negative, disrespectful, or immoral connotations upon the practice of the religion. For the most part, however, our take on the customs will differ, and few of us would have it any other way.

It is in following with the spirit of this idea that The Ásatrú Edda was written. The purpose of such a massive undertaking, which is the culmination of over ten years of work, and thirty years of combined research between several scholars, is not to develop a strict authority on what Ásatrú lore should and should not be. Although it was put together to be a sacred text, rather than just another "mythology" book, the sanctity of the work is in re-establishing holy storytelling traditions in the form of the Teutonic epic. Like a great puzzle, the fragments of lore have been pieced together, cleansed of Christian elements, and presented as a source for Ásatrúar to enjoy as part of our legacy.

Before the age of Bibles and Korans, tales of the worlds' religions were shared over hearths or near children's beds. The lore was not a concrete rule of divine law that had to be maintained, word for word, at all costs. Rather, it was a vibrant, fluid development that constantly changed and evolved, while keeping in line with what had come before. Although the stories themselves are sacred, what's more important are the lessons one walks away with, the true inspirations of the Gods and Goddesses. The *inspiration* is the holy experience in reading or hearing the lore, and remains so to this day. Our connection to the divine should not be considered any less potent than it was among our ancestors, so we should not shy away from contributing to the traditions now. In fact, it should be considered our duty to do so. The Ásatrú Edda is an attempt to live up to this obligation. The idea is to try to keep the heathen customs intact, never harming that which we are confident is part of the ancient ways, then building upon them, filling in gaps when needed, using in-depth research and logical conclusions to do so.

There will be those who will scoff at this, who will claim that the sources we have are enough. Why?

Because they are old? Because they came from Iceland or Scandinavia or Germany? When the Christians changed the lore to fit their purposes, they did so on a whim, without any regard for the importance it held as part of Northern European heritage. It was demonized and mutilated to coincide with an evangelical agenda to rob the heathen Teutons of their past, and to degrade the legacy of their forefathers. Well, now we take it back! Now we reclaim our ethnic birthright, now we call out to the heavens, to the Ásatrú martyrs who died by Christian swords, and let them know that they did not die in vain, that their children's children's children woke up and took back what is rightfully ours.

However, we are the only ones who can do this. The power is in *our* hands. Only *we* can choose what customs we will hand down to our descendants. Only we can decide what stories we will tell, what rites we will practice. At least now we have the choice, we are no longer imprisoned by a tarnished and confused inheritance from those of a religion completely and utterly opposed to our own. Only by accepting the power within ourselves, to take our destiny within our own hands, can we truly take our rightful place as the children of Óðinn.

About The Ásatrú Edda

As stated, the purpose of this work is to present a purely Odinic record of the lore of our ancestors, in a way that more closely reflects the original, pre-Christian epic. The years of work put into this have culminated in the formation of dozens of investigations and hundreds of theories, based on the close scrutiny of every line of our sources. Using a strict methodology focusing on the epic's analysis, while examining details as they fit into the larger puzzle, has allowed us to strip away many of the corruptions and misunderstandings surrounding these stories. Because of this, a more concise body of Ásatrú tales can be illustrated.

It must be understood that such a text is not meant to be simply read, like a novel. As with the research that led to its creation, the idea is to take the reader on a journey into the hearts of our forefathers to find greater wisdom and understanding in the lore and poetry they passed down to their descendants. We study diligently the heritage of our past and take what we will from it, learning the inspirations of the divine. For this reason, we have tried to retain the original wording of the sources as much as possible (even though these are translated into English), and avoided the tendency to 'interpret' passages unless this was absolutely necessary.

One thing that may be frustrating for some, in trying to read this book, is the use of Old Norse spellings for sacred terms. It is important to understand the necessity for this, not only in putting the work together, but also in studying the text for oneself. All across Germania, recognized in almost every history of every Teutonic nation, from Saxons to Longobards, Goths to Franks, it was believed that these peoples originated on the southern tip of the Scandinavian Peninsula; what is modern day Skåne. The fact that the oldest archaeological finds of human civilization in Europe have been discovered here, certainly makes for an interesting debate. However, it is our ancestors' *belief* in this that makes Old Norse language a sacred tongue, holy to Ásatrúar all over the world. Since most of our records come from this region, as well as neighboring Iceland, it is only appropriate that the words

retain their original spelling. This can also help people to get a better grasp of terms deemed important within the Ásatrú community, and how these words first looked. Nonetheless, it is understood that this does make for a difficult read, which is why a detailed glossary has been included at the end of this book, and readers are encouraged to study this before or during the actual perusing of the Edda itself. Sometimes words from other languages are used, since we have incorporated sources from all over Northern Europe, and when such is the case, this will be clarified in the glossary.

The length and complexity of such an undertaking is rewarded by the fact that so many of our records have been condensed in an easy to understand format, using the most important information for our religious use. Simply looking through the hundreds of endnotes contained within can give an idea of the many volumes one would need to read, and the thousands of hours one would otherwise have to spend searching for bits and pieces scattered through a plethora of writings. Still, to put this all together in forming the sacred Teutonic epic may require a change in the very way many of us even look at these ancient tales.

For instance, it will be noticed that some stories here are drastically altered from their popular forms, while some accounts are missing and entirely unrecognizable narratives are presented. Tales famously attached to one character, such as Sigurðr, are here given to another (in this case Höðr). These are not errors, nor are they based upon simple, fly-by-night theories that cannot be backed up with sound research. If we are to seek a body of lore that truly manifests our Ásatrú heritage, we have to remain detached to the Christianized and mutilated sources that have been handed down to us. If we hold on to them, they will always act as the sole proprietors of our ancestors' legacy, even though their original purpose was to annihilate everything our forefathers stood for.

Although the endnotes are given to clarify many of the theories used to complete The Ásatrú Edda, pointing the reader to the resources used and giving occasional explanations for why certain passages are the way they are, it is impossible to give detailed descriptions of every result. Such would require an entire volume, or volumes, in and of itself. For those interested in understanding how this project came to be, the notes here are certainly a start, and more information will be provided in future works. For now, it is crucial to at least lay the groundwork in separating our movement from the taint left on it by a centuries old inquisition.

The ancients sought to pass the lore down through the generations, all the way to us today. Sadly, this did not happen. With the coming of Christianity, so much was lost, but these traditions are being revived all over the world, and will continue to be resurrected as time passes. We can save our hierology; to an extent . . . We may never see a text that perfectly recreates the stories as they were before the conversion, but that is not really the point. As our faith renews itself, new customs are born, new ideas are formulated and coalesced, and new wisdom is shared that only accentuates our heritage, building something we can call our own. We pick up the pieces of our charred past, then move forward in a way that would make our ancestors proud.

THE ÚR ALDR

I. Ginnungagap

1. In the earliest age, what is was not, there was no sand, nor sea, nor cool waves. The earth did not exist, nor the sky above. There was a mighty chasm, Ginnungagap; but grass grew nowhere.¹

2. It was many ages before the earth was created that Niflheimr was made, and in its midst lies a spring or well called Hvergelmir,² resting atop the Niðafjöll.³ From there flow the rivers Svöl, Gunnþró, Fjörm, Fimbulþul, Slíðr and Hríð, Sylgr and Ylgr, Víð, Leiptr, and Gjöll. Gjöll lies next to Helgrindar⁴ and Leiptr is so holy sacred oaths are sworn upon it.⁵ All of these rivers are known collectively as Élivágar.⁶ Hvergelmir flowed north of Ginnungagap, enveloping Niflheimr in mist and cold.⁷

3. First, there was that world in the southern region which is called Sökkdalir or Útgarðr, in Helheimr.⁸ It is bright and hot. That area is flaming and burning and was impassable for those that were foreigners there and were not native to it.⁹ Also in Helheimr the fountain of warmth and strength giving liquids, called Urðarbrunnr, is to be found.¹⁰ There was no sun to shine.¹¹

4. Between these two regions lies the well of wisdom, Mímisbrunnr, where Ginnungagap once was.¹² When the Élivágar rivers came so far from their source, the kvikudropar hardened like a slag of cinders running from a furnace,

and became ice. When this ice began to solidify and no longer run, kvikudropar spewed out and froze into icy rime. Then, layer by layer, the ice grew within Ginnungagap.¹³

5. That part of Ginnungagap, which reached into the northern regions, became filled with thick ice and rime. Inside the gap there was mist and wind-whipped rain. But the southern part of Ginnungagap grew light because of sparks and glowing embers flowing from Helheimr.¹⁴ Sparks flew from the south-world: the fire gave life to the ice.¹⁵

6. Just as coldness and all things grim came from Niflheimr, the regions close to Helheimr in the south were hot and bright, but Ginnungagap was as mild as a windless sky.¹⁶ Thence in each direction there arose a holy fountain which would bring life into the worlds.¹⁷

II. Yggdrasil

1. In the darkness a golden seed was formed which fell into Mímisbrunnr.¹ From this seed sprouted the mighty ash, Yggdrasil, the World-Tree, which sent out roots through the wells of the three powers and its countless interlacing root-threads were the foundation on which Jörmungrund rests. During lengthy world-ages the tree's trunk lifted itself ever higher and sprouted branches over each other, on which the various worlds, after the creation was complete, would have their foundations.² Yggdrasil's Ash

is the most excellent of trees.³ From the spreading of its golden root-threads, the fountains it grew from then became surrounded in gold.⁴

2. It is radiant and shining, yet to human eyes it is invisible.⁵ To those who can see it, it is an immense tree, said to be the biggest and the best. Its branches spread through the eight winds⁶ over all the worlds and extend across the sky. Three roots support the tree and they are spread very far apart across Jörmungrund,⁷ where each is fed by the sacred fountains.⁸ The first is in Helheimr⁹, in the south¹⁰ and beneath that root is the holy well of warmth, Urðarbrunnr. The second root stands over the central well called Mímisbrunnr, or Óðrærir, where Ginnungagap once was. The third root extends over Niflheimr, and under that root is the well of cold, Hvergelmir; but Níðhöggr gnaws at this root from below.¹¹ The wells are so large a person could live in them.¹² The trunk and branches of Yggdrasill are silver-white, as are its roots;¹³ but its root-threads, foliage, and fruits are red-gold.¹⁴

3. From its fruit, which shall be borne on fire to pregnant women, shall that come out which was held within; so it is with the Manna Mjötúðr.¹⁵ These fruits contain the essence of youth, which the gods bite into when they grow old. They all become young again, and so it will be right up to Ragnarökr.¹⁶ The fruits, the Manna Mjötúðr, are laden with Yggdrasill's saps, drawn from the powers of the holy wells, and thus have many wonderful uses, but must be sanctified by the divine for their various purposes.¹⁷

4. A hundred thousand kinds of plants have arisen from Yggdrasill's seed, and all trees have originated from it.¹⁸ Even godly powers lied within it.¹⁹

5. The mead of the three fountains sustains the tree, which then returns these saps to

Jörmungrund.²⁰ Thence come the dews that fall into the dales, forever green it stands over Urðarbrunnr.²¹ Many creatures and beings survive throughout the ages on this drink alone,²² for it has strange, nourishing qualities.²³

6. An eagle sits in the branches of the ash, and it has knowledge of many things.²⁴ Rúnar are risted on the eagle's beak.²⁵ Between its eyes sits the hawk called Veðrfölnir.²⁶ Óðinn once spoke of the tree in such a manner:²⁷

7. "The squirrel is named Ratatöskr,
which has to run
in Yggdrasill's ash;
from above he must carry
the words of the eagle,
and repeat them to Níðhöggr below.
8. "There are also four harts,
which nibble from
its crown with bent backs;
Dáinn and Dvalinn,
Duneyrr and Duraprór.
9. "More serpents lie
under Yggdrasill's ash,
than a weak minded fool would think:
Góinn and Móinn—
they are Grafvitnir's sons—
Grábakr and Grafvöluðr,
Ófnir and Sváfnir,
will, I think,
ever gnaw at the branches of that tree.
10. "Yggdrasill's ash
suffers hardship
greater than men know of;
its trunk is rotting,
and Níðhöggr gnaws beneath.²⁸

11. The cock sitting in Yggdrasill, all-glittering with gold, is called Viðofnir; he stands in the clear air on the limbs of the tree.²⁹

12. The ash is exceedingly high and precious to all.³⁰ No man knows from what root it springs; and few can guess what shall make it fall, for fire nor iron will harm it.³¹ With its sturdy trunk it offers a stubborn resistance, though it is attacked by many a man or beast.³²

III. Auðhumla

1. When the kvikudropar of the Élivágar from Hvergelmir and the warm winds of Helheimr met in Ginnungagap, they thawed and dripped. There was a quickening in these flowing drops and life sprang up, taking its force from the power of the heat.¹ From Élivágar sprayed kvikudropar, which grew until they became a Jötun,² and he was named Ymir. The Hrímpursar call him Aurgelmir, and from him are their generations descended.³

2. When he slept he sweated. There grew under his left arm a male and a female, who were named Mímir and Bestla.⁴ From them came a family of Jötnar who are beautiful and friendly.⁵ But foot begat with foot the strange, three-headed son of the wise Jötun. Countless winters before earth was formed, Bergelmir was born; Prúðgelmir was his father, Aurgelmir-Ymir his grandfather.⁶ From them came the ættar of Hrímpursar, descended from Aurgelmir-Ymir.⁷

3. Next it happened that as the icy rime dripped, the aurochs called Auðhumla was formed. Four rivers of milk ran from her udders, and she nourished Ymir. Auðhumla licked the blocks of ice, which were salty. As she licked these stones of icy rime the first day, the hair of a man appeared in the blocks towards the evening. On the second day came the man's head, and on the third day the whole man. He was called

Búri, and he was beautiful, big, and strong.⁸ By drinking Auðhumla's fertile milk he begat the son Burr.⁹

IV. Jörmungrund

1. Jörmungrund is the most ancient land, which was inhabited and decorated long before the other worlds.¹ Originally it was divided by three realms, each separate from the other.²

2. First, there is Niflheimr, which lies north of the Níðafjöll.³ Here is the gloomy, muddy, and cold land of frost, which is shrouded by mist and fog.⁴ Hvergelmir rests atop the Níðafjöll, the mountain region which serves as the boundary between it and the southern realms.

3. Next, there is that land which is owned by Mímir, called Glasisvellir or Ókolnir.⁵ This is a place of indescribable magnificence, with flower fields and groves that are never ravaged by frost or winter.⁶ Here is also where Mímir's hall is located. That wonderful hall that the Æsir call Brimir's hall, was owned by Mímir.⁷ After his birth, Mímir became the guardian of the central well, Óðrœrir, or Mímisbrunnr, and the root of Yggdrasill borne out of it.⁸ Because this well bore Yggdrasill's seed, the great ash is called Mímameiðr as well.⁹ Hidden in the glorious well of Mímir lies all knowledge,¹⁰ and wisdom and intelligence are also hidden there.¹¹ He is full of wisdom because each morning he drinks of his mead from the Gjallarhorn.¹² It is from him and his well that the rúnar and Galdr have their origin.¹³ Glasisvellir is separated from the south by the river Gjöll.¹⁴

4. Finally, there is the southernmost region, called Helheimr.¹⁵ There arose from the sea, Urðarbrunnr, which stands under the tree, three maidens who were fostered by Mímir and Bestla.

They were given the names Urðr, Verðandi, and Skuld, and together they are known as Nornir. Urðr rose from the well.¹⁶ They are Nornir who shape necessity.¹⁷ They established laws, allotted life to the sons of men, and pronounced örlög.¹⁸ These maidens shape men's lives,¹⁹ and rúnar are risted on their nails.²⁰ In the starry sky they weave the Web of Wyrð, whose threads would spread across all lands. These threads are called örlögþættir.²¹ The Nornir became guardians over Urðarbrunnr, as well as Yggdrasill's southern root extending over it. There the Goðin have their place of judgment,²² which lies within the handsome hall that stands under the ash beside the well, which is called Gimlé or Vingólf.²³ This hall is the most beautiful of them all and is brighter than the sun. It will remain standing when both heaven and earth are gone, and good and righteous men will inhabit that place through all ages.²⁴

5. Each day the Nornir take water from the well and pour it up over the ash so that its branches may not wither or decay. That water, or mead,²⁵ is so sacred that all things that come into the spring become as white as the membrane called the skin, which lies on the inside of the eggshell. Two birds nourish themselves in Urðarbrunnr. They are called swans, and from them comes the species of bird with that name.²⁶ The Nornir have wolves for steeds, and because of this wolves are called "The Nornir's Dogs".²⁷

6. The mead from Hvergelmir is filled with a hardening substance that allows Yggdrasill to endure throughout the ages, in spite of its many afflictions. Its mead is called Svalkaldur Sær. The mead of Urðarbrunnr is called Urðar Magn, which gives Yggdrasill warmth and strength. Mímisbrunnr produces a drink known as Sónar Dreyri, which includes the creative force and wisdom to keep the great ash thriving.²⁸

V. Óðinn

1. Burr, son of Búri, took as his wife the woman called Bestla. She was the daughter of Ymir, sister of Mímir, and with Burr she had three sons. One was called Óðinn, another Víli-Lóðurr, and a third Vé-Hænicr. It is our belief that this Óðinn and his brothers are the rulers of heaven and earth.¹ Lóðurr became the ward of the sky and protector of time.² Hænicr became an administrator of sacrifice, the first goði, whose name, Vé, designates a sacred enclosure. As such he would become the one who is able to choose the lot-wood.³ Hænicr is called Óðinn's Table Companion or Comrade or Confidant and Inn Skjóta Ás and Langifótr and Aurkonungr.⁴ Both of these brothers became the progenitors and jarlar of the Vanir.⁵ Lóðurr was thought to be proud and bold, Hænicr gentle and kind.⁶

2. Óðinn is the highest and oldest of the Goðin. He rules in all matters, and, although the other Goðar are powerful, all serve him as children do their father.⁷ We know that Óðinn is his name, and this is what we call the one whom we know to be the greatest and the most renowned. He lives through all ages and governs all things in his realm. He decides all matters, great or small. He and his brothers⁸ made heaven, earth, and the skies, and everything in them. Most important, they created man and Óðinn gave him a living spirit, called önd, that will never die, even if the body rots to dust or burns to ashes.⁹

3. At this time the oldest Goðar lived peacefully and happily in the evergreen realms of Jörmungrund with Mímir, the Nornir, and other members of the noble Jötun race of Ymir's arms.¹⁰ Óðinn knew that he had many great deeds to perform for the worlds, yet he was still young and inexperienced, and knew that he did

not have the power to do what needed to be done. One drink from Mímisbrunnr could help him; but Mímir, the well's deep-minded guardian, refused him the drink before he would prove himself worthy through self-sacrifice. Then Óðinn gave himself as the sacrifice for his life task, which he described in his own words:¹¹

4. I know that I hung
on the wind-tossed tree
nine nights,
wounded by my spear,
given to Óðinn,
myself given to myself;
on that tree
of which no one know
from what root it springs.

5. No one gave me bread,
nor a horn of drink,
I peered downward,
I took up the rúnar,
wailing I learned them,
then fell down thence.

6. I obtained nine Fimbulljóðar
from Bölþorn-Ymir's, Bestla's father's,
celebrated son, Mímir,
and I got a drink
of the precious mead
drawn from Óðrærir.

7. Then I began to quicken,
and to become wise,
and to grow and to prosper;
each word I sought
resulted in a new word;
each deed I sought
resulted in a new deed.

8. You will find rúnar,
and explained characters,
very powerful characters,
very potent characters,
which Fimbulþulr-Mímir drew,
and the oldest powers made,
and Óðinn risted.

9. By Óðinn for the Æsir,
by Dáinn-Brokk for the Álfar,
and by Dvalinn-Sindri for the Dvergar,
Ásvinr-Mímir risted rúnar for the Jötnar,
some I risted myself.

10. Do you know how to rist them?
Do you know how to interpret them?
Do you know how to draw them?
Do you know how to prove them?
Do you know how to pray?
Do you know how to blót?
Do you know how to slaughter?
Do you know how to consume?

11. It is better to not pray
than offer too much;
it is better to not send
than sacrifice too much.
So Þundr-Óðinn risted
before the origin of men,
this he proclaimed
after he came home.

12. I know those songs
which kings' wives do not know,
nor sons of men.
The first is called Hjalp,
for it will help you against strifes and cares.

13. For the second I know,
what the sons of men require
who will live as healers.

14. For the third I know,
if I have great need
to restrain my foes,
I deaden the weapon's edge:
neither my adversaries,
nor arms nor wiles harm at all.
15. For the fourth I know,
if men place
bonds on my limbs,
I sing so
that I can walk;
fetters spring from my feet,
and chains from my hands.
16. For the fifth I know,
if I see a shot from a hostile hand,
a shaft flying amid the host,
it cannot fly so swift,
that I cannot stop it,
if only I get sight of it.
17. For the sixth I know,
if one wounds me
with a green tree's root,
also if a man
declares hatred to me,
harm shall consume them sooner than me.
18. For the seventh I know,
if I see a lofty house
blaze over those inside,
it shall not burn so furiously
that I cannot save it,
that song I can sing.
19. For the eighth I know,
what to all is
useful to learn,
where hatred grows
- among the sons of men—
I can soon set it right.
20. For the ninth I know,
if I stand in need
to save my ship in the water,
I can calm
the wind on the waves,
and lull the sea.
21. For the tenth I know,
if I see Túnriður
doing mischief in the air,
I can work so
that they will forsake
their own forms
and their own minds.
22. For the eleventh I know,
if I am to lead those in battle,
whom I have long held in friendship,
then I sing under their shields,
and with success they go
safely to the fight,
safely from the fight,
safely on every side they go.
23. For the twelfth I know,
if I see a hanged man's
corpse in a tree,
then I can so rist
and draw in rúnar,
so the man shall walk
and talk with me.
24. For the thirteenth I know,
if I sprinkle water
on a young man,
he shall not fall,
though he comes into battle:
that man shall not sink before swords.

25. For the fourteenth I know,
if I have to name the Goðin,
Æsir and Álfar,
in the society of men,
I know them all well,
few can do this unskilled.
26. For the fifteenth I know,
what the Dvergr Þjóðreyrir sang
before Dellingr's door:
power to the Æsir,
victory to the Álfar,
and wisdom to Hroptatýr-Óðinn.
27. For the sixteenth I know,
if I wish to possess
a modest maiden's favor and affection,
I change the heart
of the white-armed damsel,
and wholly turn her mind.
28. For the seventeenth I know,
that that young maiden
will reluctantly avoid me.
29. For the eighteenth I know,
that which I never teach
to maid or wife of man,
(all is better
what only one knows:
this is the song's closing)
save her alone
who clasps me in her arms.¹²
30. Óðinn is the cleverest of all, and from him all
others learned their arts and accomplishments;
and he knew them first, and knew many more
than other people.¹³ It was from the drink he
received from Mímir's well that he gained such
wisdom.¹⁴ But now, to tell why he is held in

such high respect, we must mention the various
causes that contribute to it. When sitting among
his friends his countenance is so beautiful and
dignified, that the spirits of all are exhilarated
by it, but in war he appears dreadful to his foes.
This comes from his being able to change his
skin and form in any way he likes.¹⁵ He can be
recognized by the fact that no dog, however
fierce, will attack him.¹⁶

31. Another cause is that he converses so cleverly
and smoothly, that all who hear believe him.
He speaks everything in verse, such as that
composed, which we call the skáldskapr. He and
the Goðin are called Ljóðasmiðir, for from them
that art of song came into the Northern lands.¹⁷

32. He is called Aldaföðr in our language, but
he has many other names, which he once spoke
of.¹⁸

33. I am called Grímr,
I am called Gangleri,
Herjann and Hjálmbéri,
Þekkr and Þriði,
Þundr-Ífing and Uðr,
Helblindi and Hár,

34. Saðr and Svipall,
and Sanngetal,
Herteitr and Hnikarr,
Bileygr, Báleygr,
Bölverkr, Fjölnir,
Gautr and Grímnir,
Glapsviðr and Fjölsviðr.

35. Síðhöttir, Síðskeggr,
Sigföðr, Hnikuðr,
Alföðr, Valföðr,
Atriðr and Farmatýr;
I have never been called
by one name,

since I have gone among men.

36. I am called Grímnir
at Geirröðr's,
and Jálkr at Ásmundr's,
and Kjalarr
when I drew Kjalki-Vagnhöfði,
Þrór at the þing,
Viðurr in battles,
Óski and Ómi,
Jafnhár and Biflindi,
Göndliir and Hárbarðr with the Goðin.

37. Sviðurr and Sviðrir
I was called at Sökkmímir-Surtr's,
and beguiled that ancient Jötun,
at the time when I
became the slayer
of Mjödðvitnir-Fjalarr's son.

38. I am now named Óðinn,
I was called Yggr before,
before that , Þrundr,
Vakr and Skilfingr,
Váfuðr and Hroptr,
with the Goðin, Víðr and Jólfr,
Ófnir and Sváfnir,
all which I believe
to be names of me alone.¹⁹

39. Óðinn's other names are: Arnhöfði, Aldagautr, Ásgautr, Auðun, Brúni, Dresvarpr, Dörruðr, Eylúðr, Farmaguð, Fengr, Fimbultýr, Forni, Fráriðr, Geiguðr, Geirlöðnir, Gestumblindi, Geirölnir, Ginnarr, Gizurr, Göndull, Hjarrandi, Hlífreyr, Hlíföðr, Hrammi, Hrani, Hvatmóðr, Jölfuðr, Jólnir, Jörmunr, Loðungr, Hrafnaguð, Njótr, Ölgr, Síðgrani, Sigðir, Sveigðir, Sviðuðr, Svölnir, Tveggi, Þriggi, Þrasarr, Þropr, Þunnr, Valþögnir, Valtýr, Veratýr, Viðrir, Völsi, Ýrungr, Ás, Blindi, Hangatýr, Sigtýr,

Gautatýr, Hangaguð, Hangi, Haptaguð, Hergautr, Herjaföðr, Hertýr, Mímsvinr, Hávi, Haptscenir, Viðhrímnir, Ennibrattr, Hjörvarðr, Karl, Sigrhöfundr, Sigrún, Sigtryggr, Vegtamr, Rögnir, Valgautr, Sviðar, Gagnráðr, Yggjungr, Þunnr, Rauðgrani, Sigmundr, and Wralda.²⁰

40. Óðinn is a majestic figure; his forehead is high, his eyebrows strongly drawn, his facial features noble, and his gaze thoughtful and brooding. Driven by his thirst for knowledge, he sank one of his own eyes into Mímisbrunnr, and thus is one-eyed. He appears with this handicap to human beings, when he wants them to know who he is, usually wearing a wide-brimmed hat, and wrapped in a loose blue cloak. In his own hall, however, among the Goðin and Einherjar, he seems handsome and without defect and although heavy in thought, he seems so gentle that all look gladly into his awe-inspiring face. His beard extends down over his chest.²¹

41. Often he travels so far from Ásgarðr that he passes many seasons on his journeys.²² His two brothers, Hœnir and Lóðurr govern the realm when he is absent.²³

42. Óðinn can make his enemies in battle blind, or deaf, or terror-struck, and their weapons so blunt that they can cut no more than a willow wand. On the other hand, his warriors rush forward without armor, as mad as dogs or wolves, biting their shields, and are as strong as bears or wild bulls, and kill people at a blow, but neither fire nor iron hurts them. These are called Berserkir.²⁴

43. Óðinn can transform his shape: his body lies as if dead, or asleep; but then he will be in the shape of a fish, or serpent, or bird, or beast, and be off in a twinkling to distant lands upon his own or other people's business.²⁵ This practice is called Skipta Litum and Útiseta.²⁶ With words alone, through the power of Mímir's rúnar,²⁷

he can quench fire, still the ocean in tempest, and turn the wind to any quarter he desires. Sometimes he even calls the dead out of the earth, or sets himself beside the burial mounds; whence he is called the Ghost-Sovereign, and Lord of the Mounds.

44. Óðinn knows finely where all missing cattle are concealed under the earth, and understands the songs by which the earth, the hills, the stones, and mounds are opened to him; and he binds those who dwell in them by the power of his word, and goes in and takes what he pleases. His enemies dread him; his friends put their trust in him, and rely on his power and on himself.²⁸

45. He gives the food on his table to his two wolves, Geri and Freki. He himself needs nothing to eat. For him, wine is both drink and food.²⁹ The wolves have rúnar risted on their claws.³⁰ Two ravens sit on his shoulders,³¹ to whom he taught the speech of man,³² and they tell all the news they see and hear into his ears. Their names are Huginn and Muninn. At sunrise he sends them off to fly throughout the worlds, and they return at the evening meal. Thus he gathers knowledge about many things that are happening, and so people call him Hrafnaguð.³³ As Huginn and Muninn fly each day over Jörmungrund, he fears that Huginn may not return, yet he is afraid more for Muninn.³⁴

46. Óðinn has the gift of prophecy, as does his wife, and through this learning he knew what he had to do through the ages for the benefit of the worlds.³⁵ In all such things he is pre-eminently wise. He taught all these arts in rúnar, and songs which are called Galdr, and therefore the Goðin are called Galdrasmiðir.³⁶

47. Óðinn consecrates oaths.³⁷ Pray to Herjaföðr-Óðinn for his favor on a journey: he gives and grants gold to his followers. He gave to Hermóðr-

Óðr a helm and coat of mail, and Sigmundr received a sword from him. He gives victory to his sons, but riches to some; eloquence to the great, and wisdom to others, fair winds to the sailor, song-craft to skáldin, he gives valor to many a warrior.³⁸

VI. Rúnar

1. The holy knowledge of rúnar was originally in Mímir's possession.¹ He, however, did not intrinsically hold this knowledge, but gathered it from the well of wisdom that he guarded under the World-Tree's central root. Through self-sacrifice in his youth, Óðinn received a drink from it and nine rún-songs, called Fimbulljóðar, that contain secret, beneficial powers. Among the Fimbulljóðar, the following should be noted:²

2. Sigrúnar that are sung when one goes to meet an opposing army. Then the warriors raise their shields level with their upper lips and sing in low tones, so that their many voices blend together in a dull roar, like breakers on the shore. If they hear Óðinn's voice join in with their own, then they know that he will grant them victory.³

3. Ölrúnar that are used to purify drink and keep one protected from those who would mix their mead with treachery.⁴

4. Bjargrúnar that ease a child's entry into the world and allay sorrow and worry.⁵

5. Brimrúnar that cleanse the air of harmful beings and give power over wind and wave when sailors need to be rescued from distress at sea, and power over fire when it threatens men's homes.⁶

6. Limrúnar that grant curative power.⁷

7. Málrúnar that return the power of speech to the mute and silenced.⁸

8. Hugrúnar that aid in knowledge and wisdom. Hugrúnar are of various types and comprise both earthly and spiritual wisdom. Men and women, highborn and lowborn, have sought after them. So too Limrúnar, which are handed down within some noble families.⁹

9. Each type of rúnar have their various uses in bænir and songs to the Goðin.¹⁰ Here are the rúnar the sons of men have:¹¹

10. **Fé** is kinsmen's strife
and flood's fire
and serpent's path.¹²

11. **Úrr** is moor's ranger
and Buri's liberator
and Jötun's nourisher.¹³

12. **Purs** is women's torment
and cliff-dweller
and Varðrúna's husband.¹⁴

13. **Ás** is Aldagautr
and Ásgarðr's jarl
and Valhöll's leader.¹⁵

14. **Reið** is horseman's joy
and swift journey
and horse's toiling.¹⁶

15. **Kaun** is bright flame
and sun of houses
and beacon on the mound.¹⁷

16. **Gipt** is king's duty
and lord of friendship
and adornment of maids.¹⁸

17. **Vend** is wholesome home
and lack of sorrow

and laughter's kinsman.¹⁹

18. **Hagall** is cold grain
and sleet-shower
and ormr's sickness.

19. **Nauð** is bondmaid's grief
and hard condition
and toilsome work.

20. **Íss** is river's bark
and waves' roof
and bane of the doomed.

21. **Ár** is mankind's profit
and good summer
and thriving crops.

22. **Ýr** is strong bow
and brittle iron
and Jötun of the arrow.²⁰

23. **Peorð** is recreation source
and giver of omens
and home of lots.²¹

24. **Elgr** is antlered beast
and fierce defender
and hunter's game.²²

25. **Sól** is clouds' shield
and shining glory
and destroyer of ice.

26. **Týr** is one-handed Ás
and wolf's leavings
and prince of hofin.

27. **Bjarkan** is leafy twig
and little tree
and fresh young shrub.²³

28. **Jór** is prideful beast
and prince's joy
and source of comfort.²⁴

𐒻	𐒆	𐒃
Fé	Úrr	Purs

29. **Maðr** is man's joy
and earth's augmentation
and ship's adornment.²⁵

𐒻	𐒇	𐒄
Ás	Reið	Kaun

30. **Lögr** is eddying streams
and wide kettle
and land of fish.²⁶

𐒸	𐒡	𐒆
Gipt	Vend	Hagall

31. **Ing** is ancient hero
and Freyja's husband
and changer of örlög.²⁷

𐒠	𐒇	𐒄
Nauð	Íss	Ár

32. **Dagr** is Skinfaxi's lord
and Nátt's child
and Dellingr's son.²⁸

𐒪	𐒇	𐒻
Ýr	Peorð	Elgr

33. **Óðal** is fathers' land
and inherited property
and cherished heritage.²⁹

𐒪	𐒠	𐒇
Sól	Týr	Bjarkan

34. Measures were taken in the early days to spread these beneficial rúnar among all races of beings. Óðinn spread them among the Æsir; Mímir's sons Dáinn-Brokk and Sindri-Dvalinn spread them among the Álfar and Dvergar. Through Heimdallr they would come to men. The good gift is blended with holy mead and sent far and wide. Thus, they are with the Æsir and with the Álfar, some are with the wise Vanir, and some among the children of men. Nor had the Jötnar been spared a share. They too took part in the primeval peace compact, and Mímir sent them rúnar, which formed the basis of that knowledge found among the ættar of Jötunheimr, and afterwards put to ill use by them.³⁰

𐒆	𐒇
Jór	Maðr

𐒄	𐒇
Ing	Dagr

𐒡	𐒄
Lögr	Óðal

VII. Iðavöllr

1. The Æsir met on Iðavöllr, built lofty hofin and hörgar, set up forges, fashioned treasures,¹ created hammers, tongs, and anvils, and with these they made all other tools.² Following this, they worked metal, stone, wood, and great quantities of gold, such that all their furniture and household utensils were of gold.³

2. Alföðr-Óðinn would assign rulers who would judge with him people's örlög and oversee the arrangement of the worlds.⁴ This was to be done at Iðavöllr, within Urðr's realm.⁵ The Goðin's first task was to build the þingstaðr where twelve seats were placed, including Alföðr's throne.⁶ That building is the best and largest in the worlds.⁷ Outside and inside everything seems to be made of gold, and the place is called Gimlé or Vingólf.⁸ This sanctuary belongs to the Nornir, and it is exceptionally beautiful.⁹

VIII. Grotti¹

1. Goðar and Jötnar came together and created an enormous mill, called Grotti.² It was also called Skerja Grotta and The Mill of the Storm.³ Its foundation rests on the Niðafjöll, encircling the Hvergelmir well, which is the mother well to all the waters of the worlds.⁴ The waters come from Hvergelmir, and they return after a completed cycle.⁵ These rivers are:

2. Síð and Víð,
Sækin and Eikinn,
Svöl and Gunnþró,
Fjörm and Fimbulþul,
Rín and Rennandi,
Gipul and Göpul,
Gömul and Geirvimul:
they wind around
the Goðin's dwellings.

Þyn and Vin,
Þöll and Höll,
Gráð and Gunnþráinn.

3. One is called Vina,
a second Vegsvinn,
a third Þjóðnuma;
Nyt and Nöt,
Nönn and Hrönn,
Slíðr and Hríð,
Sylgr and Ylgr,
Við and Vón,
Vöndr and Strönd,
Gjöll and Leiptr;
these two fall near men,
and fall hence to Hel.

4. Körmt and Örmt,
and the two Kerlaugar.⁶

5. Through a channel going through the ocean's bottom through the earth, the perpetual relationship between Hvergelmir and the ocean is maintained.⁷ Under this channel, the millstone is placed on its foundation in such a way that the eye of the moveable stone stands midway over the well. Because of this the water swells through the eye of the millstone to and from Hvergelmir. Ebb comes to the sea when the water rushes down through the millstone's eye; flow comes to the sea when the water thrusts up again through the same opening. The revolving millstone causes the Mælstrom that is dreaded by sailors.⁸ One will see the Grotti-Mill after traversing the land of frost, reaching thus the Hvergelmir well, where the water of the ocean flows back to this mysterious fountain. This deep, subterranean abyss wherein the ebbing streams of the sea are swallowed up to return and which with the most violent force draws the unfortunate seamen down into the Underworld.⁹

Here is the unfathomably deep eddy, which we call the navel of the sea. Twice a day it swallows the waves, and twice it vomits them forth again. Often, we are assured, ships are drawn into this eddy so violently that they look like arrows flying through the air, and frequently they perish in this abyss. But sometimes, when they are on the point of being swallowed up, they are driven back with the same terrible swiftness.¹⁰

6. The mill can grind out whatever the grinder prescribes. One can grind riches, grind happiness and wealth in abundance on the wishing-mill. Here shall no one harm another, nor harbor malice, nor bring to bane, nor strike with sharp sword, even if he found his brother's slayer bound.¹¹ Nine Jötun-maids turn Grotti's moveable millstone.¹² In the beginning, however, they happily ground luck, plenty, artistry, wisdom, gold, and peace. Occasionally other Gýgur will join them in turning the mill.¹³ Here is the song they sung:

7. "We grind riches for the worlds,
we grind happiness
and wealth in abundance
on the wishing-mill.
May they sit on riches,
may they sleep on down,
may they wake to joy:
then we have ground well!

8. "Here shall no one harm another,
nor harbor malice,
nor bring to bane,
nor strike with
sharp sword,
even if he found
his brother's slayer bound."¹⁴

9. At this time the Goðin chose Lóðurr to be the

attendant of the mill.¹⁵ Lóðurr supervises the mill's regular motion and under him stand the nine Jötun-maids pushing the mill-handles. The mill-servants not only turn its moveable stone with these handles, but also the starry vault. It is the movement of the starry vault which Lóðurr has to supervise.¹⁶ Because of this he is called Gevarr, the ward of the atmosphere.¹⁷

10. The World-Mill, Grotti, is also the origin of the sacred friction-fire, which produces the holiest flame.¹⁸ Fire had been discovered before then, and was used ever since the beginning,¹⁹ but there are many kinds, and the purest and most excellent did not come until Grotti's stones rubbed against each other. Up until that point this fire had been hidden in the elements, without revealing itself before the eyes of the Goðin; but it was now brought forth by the friction.²⁰

11. It was this holy flame of Grotti that gave birth to the brightest Goð, Heimdallr.²¹ In ancient times he was born endowed with wondrous might, of divine origin: the nine Jötun-maids gave birth to the gracious Goð at the world's edge. Gjalp did bear him, Greip did bear him, Eistla bore him, and Eyrgjafa, Úlfrun bore him, and Angeyja, Imdr, and Atla, and Járnsaxa.²² Because Lóðurr is the mill's caretaker and the nine Jötun-maids who turn Grotti created him through their labor with the mill-handles, Heimdallr is said to be their son. This action made the mill the worlds' first fire-auger.²³

IX. Ymir

1. Ymir killed Auðhumla in his thirst and hunger for the nourishing juices and food her body, filled with fertile saps, could provide.¹ Because of this, the sons of Burr killed the Jötun, with blood surging from his wounded neck.² When he fell, so much blood gushed from his wounds that with

it they drowned all the race of Hrímpursar except for one,³ Bergelmir, who would later suffer the same Wyrd as Ymir. Auðhumla now rests within the Niðafjöll until the day of Ragnarökr, when she shall issue forth.⁵

2. The Hrímpursar were not completely destroyed, for their souls survived in their land of birth, Niflheimr, which would become their haunt. There they built themselves a hall and during the course of time became dangerous neighbors to Mímir's realm. To the race of Hrímpursar belong the spirits of disease, who also reside in Niflheimr. Among them are the Tramr, Mörn, Tópi, Ópi, Tjösull, and Ópoli.⁶ The realm they established in Niflheimr is one of the two Jötunheimar. The other would be built in the farthest north of Miðgarðr.⁷

3. Burr's sons, Óðinn, Hœnir, and Lóðurr, took Ymir and moved him to the middle of Ginnungagap and made from him the world. With the blood that gushed freely from the wounds, they made the lakes and the sea. The earth was fashioned from the flesh, and mountain cliffs from the bones. Because of this, he is called Leirbrimir and Aurgelmir.⁸ They made stones and gravel from the teeth, the molars, and those stones that were broken. Trees and plants were made from his hair. By fashioning that sea around, they belted and fastened the earth. Most men would think it impossible to cross over this water.⁹

4. The limbs of Ymir were laid on the Grotti-Mill and ground up.¹⁰ The kind of meal thus produced was the soil and sand, which the sea has cast upon the shores of Miðgarðr since the earliest dawn of time and with which the bays and strands have been filled, to eventually become green fields. From Ymir's flesh were the oldest stores of soil derived, those which covered Miðgarðr's stone grounds when Óðinn and his brothers raised

them from Ymir's blood. The soil was fertile because it was saturated with Auðhumla's milk and flesh, and thus would Miðgarðr be covered with vegetation.¹¹

5. After Ymir's flesh was transformed into soil this was done to Þrúðgelmir's and after him to Bergelmir's flesh.¹² Countless ages before the earth was formed was Bergelmir born, after his father was laid on the mill. Bergelmir's limbs are ground by the mill in our present age.¹³

6. The earth is circular around the edge and surrounding it lays the deep sea. On these coasts,¹⁴ in the northeast, the sons of Burr gave lands to the ættar of Jötnar to live on, which would also be known as Jötunheimr.¹⁵ The drowned Hrímpursar had not all the same deformities. They had reduced with every generation. Among Bergelmir's children and grand-children is there to be found such beings who were well formed and less savage than their strange-headed fathers. Óðinn himself showed compassion to these younger Jötnar and let them save themselves from the waves of Ymir's blood upon the shores of this Jötunheimr, which they and their descendants thereafter settled.¹⁶ Further inland, Óðinn and his brothers built a fortress wall around the world to protect against the hostility of the Jötnar. As material for the wall, they used the eyebrows of the Jötun Ymir and called this stronghold Miðgarðr.¹⁷

X. Álfar

1. Mímir married a Gýgr named Sinmara,¹ who was among the noble race of Jötnar, born of Ymir's arms.² Together, they had twelve sons and twelve daughters, renowned for their beauty.³ The sons are called Njarar or Brisingar and the

daughters Ostrur. From these children are the Álfar descended.⁴

2. Next, the Goðin took their places on their thrones. They issued judgments in Iðavöllr⁵ and remembered where the Dvergar had come to life in the soil under the earth, like maggots in flesh. The Dvergar emerged first, finding life in Ymir's flesh. They were maggots at that time, but by a decision of the Goðin they acquired human understanding and assumed the likeness of men, living in the earth and rocks.⁶ They were created by Mímir and his son, Durinn [Surtr].⁷ For this reason they are often called their sons. Thus, the Dvergar and Álfar are both considered to be Mímir's progeny,⁸ and are named here:

3. Nýi and Niði,
Norðri and Suðri,
Austri and Vestri,
Alþjófr, Dvalinn-Sindri,⁹
Nár and Náinn,
Nipingr, Dáinn-Brokkr,¹⁰
Bifurr, Báfurr,
Bömburr, Nóri,
Án and Ánarr,
Ái, Mjödvitnir-Fjalarr.¹¹

4. Veigr and Gandálfr,
Vindálfr, Þráinn,
Þekkr and Þorinn,
Þrór, Vitr, and Littr,
Nýr and Nýráðr,
Reginn and Raðsviðr.
Now I have rightly
told of the Dvergar.

5. Fili, Kili,
Fundinn, Náli,
Heptifili,
Hannarr, Svíurr,

Frár, Hornbori,
Frægr and Lóni,
Aurvangr, Jari,
Eikinskjaldr.¹²

6. Uni and Íri,
Óri and Bari,¹³
Billingr and Brúni-Völundr,¹⁴
Bíldr, Búri,¹⁵
Varr and Vegdrasill,
Dóri, Úri,
and Dellingr,
the cunning Álfr.¹⁶

7. There were Draupnir,
and Dolgþrasir,
Haurr, Haugspori,
Hlævangr, Glói,
Skirfir, Virfir,
Skafiðr, Álfr,
Yngvi, Þjóðreyrir,¹⁷
Dúfr, Andvari,
Hár, Síarr.¹⁸

8. Fjalarr and Frosti,
Finnr-Ívaldr¹⁹ and Ginnarr,
Heri, Hugstari,
Hljóðólfr, Móinn:
that above all shall,
while mortals live,
be accounted
the progeny of Lofarr-Mímir.²⁰

9. Other Dvergar are: Berlingr, Blövrur,
Dolgþvari, Böfurr, Dulinn, Dúri, Falr, Galarr,
Gjölp, Glóni, Grerr, Grímr, Hleðjólfr, Hlévangr,
Lóinn, Náli, Óinn, Skávær, Vigg, Ölnir, Eitri
Galarr, Hórr, Ingi, Rekk, Váli, Bláinn, Dári,
Guð, and Sólblindi.²¹

10. From full horns the sons of Mímir drank

the pure mead of Mímisbrunnr,²² and became, just as their father and in their father's service, personal powers of creation, supervisors of nature, and great smiths who forged grass and plants and wonderful ornaments of fire or gold or other elements.²³ Among their creations are the beautiful horses of the Goðin:²⁴

11. Glaðr and Gyllir,

Glær and Skeiðbrimir,
Silfrtoppr and Sinir,
Gísl and Falhófnir,
Gulltoppr and Léttfeti,
on these steeds the Æsir
ride each day
when they go to pronounce dooms
at Yggdrasil's ash.²⁵

12. Other horses are: Hrafn and Sleipnir, splendid horses, Valr, and Tjaldari was there, I heard Goti and Sóti mentioned, Mór, Vigr, and Stúfr. Blakkr is able to carry a þegn; I also heard Fákr mentioned, Gullfaxi and Jór with the Goðin. There is a horse called Blóðughófi, and they say he bears the mighty Atríði-Freyr.

13. Dagr rides Drösull-Skinfaxi, Dvalinn-Sindri rides Móðnir, Hjálmþér Höðr, and Haki Fákr. The slayer of Beli [Freyr] rides Blóðughófi, and the prince of the Haddingjar [Konr] Skævaðr, Vesteynn Valr and Vifill Stúfr, Menþjófr Mór and Morginn-Dellingr Vakr; Áli-Óðr on Hrafn. Björn-Höðr rides Blakkr and Bari-Berlingr [Bjár], Kortr, Atli Glaumr and Aðils-Ullr Slungnir, Högni Hólkvir and Haraldr Folkvir, Gunnarr Goti and on Grani, Sigurðr.²⁶

14. Only Mímir's direct descendants, the Álfar, were allowed to drink of the mead. The Dvergjar that were created by him and Durinn were not given permission to partake in the holy potation, but rather were taught their arts by Mímir's

sons. This would later cause enmity within their ranks.²⁷

15. For those who take pleasure in good drink, plenty will be found in the hall called Brimir. It stands at the place called Ókolnir or Glasisvellir, the beer-hall of the Jötun who is called Brimir-Mímir.²⁸ Another stands on Niðavöllr, north of Iðavöllr,²⁹ a hall of red-gold for Sindri's race, the splendid hall they made of red-gold is also called Sindri.³⁰ In this hall good and virtuous beings will live.³¹ Among them are Mímir's daughters, the Dísir of Night, and Nátt herself is the highest and most beautiful of them.³² Böðvildr is another, and there are ten more.³³

16. These twelve women are also Dísir of Dawn; one sees them riding on red-colored horses, wearing red outfits and all their riding gear shines with gold. As stated, Nátt is far lovelier than the others, and her sisters are in attendance of this great Dís. As Dís of the Dawn, she herself is known as Ostra. When they put their horses to graze, the women set up a splendid tent, with stripes of alternating colors and embroidered everywhere with gold. The points of the tent are ornamented with gold, and on top of the pole that stands up through the tent, there is a great golden ball.³⁴

17. Nátt is black and swarthy like her kinsmen, the Svartálfar.³⁵ She was first married to the man called Naglfari, or Lóðurr; their son was named Auðr, or Njörðr.³⁶ They also bore Máni and Sól together, who in turn had the daughters Nanna and Sunna.³⁷ These maids shall ride on their parents' course when the Powers die.³⁸ Next, Nátt was married to Ánarr, or Hœnir. Their daughter was named Jörð or Frigga.³⁹ Finally, she married Dellingr, who is from the family of the Goðin. Their son is Dagr, and he is as bright and beautiful as his father's people, the Ljósálfar.⁴⁰ From these lines came the divine

ættar of Æsir, Vanir, and Álfar, and because of this Nátt is known as the Mother of the Goðin.⁴¹ The Álfar were given a land in the eastern part of Mímir's realm, which is called Álfheimr.⁴² The people called the Ljósálfar live there, but the Svartálfar live down below in the earth. They are different from the Ljósálfar in appearance, and far more so in nature. The Ljósálfar are more beautiful than the sun, while the Svartálfar are blacker than pitch.⁴³

18. As protection against the Hrímpursar in Niflheimr, the Goðin and Mímir arranged for a watch at Hvergelmir's well on the border of the Niðafjöll. The jarl chosen for the watch was Ívaldi, who was given powerful weather rúnar to keep the frosts and mists of the northern lands at bay.⁴⁴

XI. Ljósálfar

1. Then Burr's sons took Ymir's skull and from it made the sky. They raised it over the earth and under each of the four corners they placed a Dvergr. These are called Austri, Vestri, Norðri, and Suðri. Then they took embers and sparks shooting out from Sökkdalir and flying randomly. These they placed in the middle of Ginnungahiminn, both above and below, to light up heaven and earth. They fixed places for all these elements. Some were placed up in the heavens, whereas others, which had moved about under the heavens, they found places and established their courses.¹ Before this Sól did not know where she had mansions, stars did not know where they had stations; Máni did not know what might he had.² It is said that, from then on, times of day were differentiated and the course of years was set.³

2. There are nine worlds and nine heavens.⁴ It is said that a second heaven lies to the south of

ours. It is called Andlangr. Still further up, there is a third heaven called Víðbláinn. We believe that this region is in heaven, but now only the Ljósálfar live there.⁵ The stream is called Ífing, which divides the earth between the Jötnar and the Goðin: it shall flow openly throughout all time. No ice shall be on that stream.⁶ Nine heavens on high are listed. The nethermost is Vindbláinn, it is Heiðornir and Hreggmímir. The second heaven is Andlangr, the third Víðbláinn. Viðfeðmir is the fourth, Hrjóðr, and Hlýnir is the sixth; Gimir, Vetmímir. Skatyrnir stands higher than the clouds, it is beyond all worlds.⁷

3. Then the Goðin all went to their þing-sæti in Iðavöllr. There they gave names to Nátt and Niðjar, they named Morginn-Dellingr and Miðdagr-Dagr, afternoon and evening— to reckon the years.⁸ The beneficent Powers also made Ný and Nið to count years for men.⁹

4. Then Alföðr-Óðinn took Nátt and her son Dagr. He gave them two horses and two chariots, crafted by the Dvergar, and placed them in the sky to ride around the earth every twenty-four hours. Nátt rides first with the horse called Hrímfaxi.¹⁰ He draws each night forth over the beneficent Powers and from his bit he lets drops fall every morning, whence comes the dew in the dales.¹¹ People call the dew, which falls to the earth, honeydew, and bees feed on it. From their honey comes the mead of men.¹² Dagr's horse is called Skinfaxi, and with its mane it lights up all the sky and the earth,¹³ drawing forth the bright day over humankind. That steed is counted best among our people. His mane always sheds light.¹⁴ Dellingr's son urges on his horse, well adorned with precious stones; the horse's mane glows above Miðgarðr, the steed draws Dvalinn-Sindri's playmate, Dagr, in his chariot.¹⁵ The Goðin decided at Iðavöllr that Nátt and Dagr would alternately travel through Jörmungrund's

eastern horse-doors, near Dellingr's home, into the Upphiminn, and return through these gates in the west, where Billingr had his land allotted to him.¹⁶

5. Mundilfari-Lóðurr's children with Nátt, Máni and Sól, were made to journey each day around heaven, to count years for men.¹⁷ Dverggar forged their chariots of fire and gold.¹⁸ Sól was made to drive the horses that draw the chariot of the sun, which the Goðin, in order to illuminate the worlds, had created from burning embers flying from Sökkdalir.¹⁹ These horses are red in color²⁰ and are called Árvakr and Alsviðr,²¹ who shall wearily drag up the weight of the sun.²² In order to cool them, the Goðin placed two bellows under their shoulders, which are called Ísarnkol. A shield was placed before Sól, which is called Svalin. If it fell from its place, mountains and oceans would burn.²³ The ancient Powers risted holy rúnar on this shield, on Árvakr's ear, and on Alsviðr's hoof.²⁴

6. Sól got on her chariot for the first time and drove up into the newly created heaven.²⁵ Now that the sons of Burr had lifted up the lands, they who fashioned glorious Miðgarðr. Sól shone from the south on the stones of the abode; then the ground grew green with flora. Sól, Máni's companion, from the south cast her right hand across the horse-door to heaven.²⁶

7. Sól moves fast, almost as if she is afraid. And she cannot go faster on her journey even if she were afraid of her own death. But it is not surprising that she moves with such speed. The one chasing her comes close, and there is no escape for her except to run.²⁷ Sköll is the wolf's name that chases the fair-faced Dís to the Varna Viðr.²⁸ He frightens her, and he eventually will catch her.²⁹

8. Máni guides the path of the moon and controls

its waxing and waning.³⁰ His shining chariot is drawn by a white horse.³¹ His path lies beneath Ásgarðr, and stands firm within the sky.³² Carrying the thorn-rods called limar, he is the lord of the Heiptir, and it is to him that one must pray against their hateful vengeance.³³ The moon itself is sometimes a silver ship floating in the Ífing River, and because of this Máni is called Nökkvi.³⁴

9. Another wolf is called Hati, he is Hróðvitnir-Fenrir's son, and he is also called Mánagarmr. He runs in front of Sól, trying to catch Máni. And this will happen.³⁵ Until then, he shall follow the bright maid of heaven.³⁶

10. At each horizon of Jörmungrund there are horse-doors, which the Ljósálfar ride through on their journey to and from the sky.³⁷ Near the eastern horse-door lies Dellingr's hall, in Álfheimr, where he gives aid to Nátt and her kinsmen. Near the western horse-door is Billingr's domain, who does the same. Dellingr is the jarl of the Ljósálfar and lord of the dawn; Billingr rules over twilight. Dellingr is Nátt's husband and father of Dagr. The dawn is a reflection of Miðgarðr's eastern horizon from Dellingr's home. It can only be seen when Nátt leaves the Upphiminn and before Sól and Dagr have come forward.³⁸ When Nátt completes her journey under the Upphiminn and the red light of dawn appears, the Dvergr Þjóðreyrir sings before Dellingr's horse-door: "Power to the Æsir! Victory to the Álfar! And wisdom to Hroptatýr-Óðinn!"³⁹

11. The twilight is a reflection of Miðgarðr's western horizon from Billingr's domain, in Vanaheimr. Here he leads the Varnir, warriors who safeguard the Ljósálfar and provide them lodging each night.⁴⁰

12. From the equinox, it is autumn until the sun

sets in the position of none. Then it is winter until the equinox. Then it is spring until the moving days. Then it is summer until the equinox. Haustmánaðr is the name of the last month before winter, Gormánaðr is the name of the first one in winter, then it is Frermánaðr, then Hrutmánaðr, then Þorri, then Góí, then Einmánaðr, then Gauksmánaðr and Sáðtið, Eggtið and Tvímánaðr, Sólmánaðr and Selmánaðr, Heyannir, and finally Kornskurðarmánaðr.⁴¹

XII. Ásgarðr

1. Next, the Goðin made a stronghold for themselves in Yggdrasil's branches, and it was called Ásgarðr. There the Goðin live together with their kinsmen, and as a result, many events and happenings have taken place both on the earth and in the sky.¹ There are many halls in Ásgarðr. Holy is the land lying near the Æsir and Álfar.²

2. The first hall is Bilskírnir, what would later be called Valhöll,³ lying in the district known as Glaðsheimr.⁴ The hall lies in the center of Ásgarðr, and was built around Yggdrasil's bole, which penetrates the roof.⁵ So says the story that Óðinn let the great hall be built in such a way, that Yggdrasil stood therein, and the limbs of the tree blossomed far out over the roof of the hall, while below stood the trunk within it.⁶ The golden leaves of Glasir-Yggdrasil stand before Sigtýr-Óðinn's hall. That is the most beautiful tree among Goðin and men.⁷ The hall is so high that one can scarcely see over it, and its roof is covered with golden shields like tiles.⁸

3. The next dwelling is where the kind Powers have decked the hall with silver; it is called Valaskjálf, which Óðinn acquired for himself in days of old.⁹ Inside this hall is Hliðskjálf, as this throne is called. When Alföðr sits in this seat,

he sees¹⁰ through all worlds and into all men's doings. Moreover, he understands everything he sees.¹¹

4. Many other halls would be built as the Goðin grew in number.¹²

5. Óðinn built the massive wall that stands around Ásgarðr. It is called Gastropnir, and he built it from Leirbrimir-Ymir's limbs; he supported it so strongly that it shall stand as long as the world.¹³ The wall's gate is called Þrymgjöll; it was made by the three sons of Sólblindi-Ívaldi: a fetter fastens every wayfarer, who lifts it from its opening. The gate is also called Valgrind, which stands in the plain, holy before the doors: that gate is ancient, but only a few know how it is closed with lock.¹⁴

6. Yggdrasil expands over Ásgarðr, which is thus visible to the Goðin, and its upper leaf-abundant branches are filled with hanging fruits. Higher up than this is the place in the region of the worlds where all of the waters of heaven are collected—the evaporation from the sea and the lakes and from Yggdrasil's crown. The water found there is filled with a substance called Vafr or Ófdökkum Ógnar Ljóma; wise craftsmen made it out of the flaming light of the flood [gold]. This gives the thunderclouds their metallic color. It can ignite and then becomes Vaflogur: quick, flickering, zig zag flames that strike their target with a conscious accuracy. A river streams down from Eikþyrnir, the stag over Bilskírnir, which, with its Vafr-evaporating billows pours out a protective moat around Ásgarðr. If the Vafrnifl ignites over the river, it resembles the whirling of a fire-torrent. Þrymgjöll is also the drawbridge that leads over the river.¹⁵

7. Gömul and Geirvimul wind around the Goðin's dwellings. These rivers swirl down with such headlong violence that animals normally

lose the strength to keep afloat and are drowned. First, they run in a trickle from the pinnacles of the mountains, then dash down steep precipices to the rocks below, multiplying the thunder of their waters as they plunge into deep valleys; though they rebound continually from one obstructing boulder to another they never lose any of their hustling speed. As they surge and churn down the whole length of this channel they create a foaming whiteness everywhere, but when they have shot from the canyon between the cliffs they spread their flow more spaciouly and form Ásgarðr from a rock that lies in their path. The ridge, sheer on both sides, projects from the water and is so clustered with different kinds of trees that from a distance they screen the rivers from view.¹⁶

8. The Goðin built a bridge from Jörmungrund to the sky and it is called Bifröst. It has great strength, and it is made with more skill and knowledge than other constructions.¹⁷ Everyday the Æsir ride up over Bifröst, which is also called Ásbrú.¹⁸ Bifröst is the best of bridges,¹⁹ and on its head are holy rúnar risted.²⁰ The bridge's ends lie near the northern and southern horse-doors of Jörmungrund.²¹ Þundr-Ífing roars, Þjóðvitnir's [Heimdallr's] fish [Bifröst] rests in the flood. The river-current seems too strong for wading to the hosts of the slain.²² The Hrímpursar and Bergrisar would go up into Ásgarðr if Bifröst was crossable by everyone that wanted to go. There are many beautiful places in heaven and everywhere there has divine protection around it.²³

9. The Goðin extended their land fortifications over the level ground. When they leave Ásgarðr, they reach the outer land before Bifröst by the drawbridge, Þrymgjöll. This connection with the gateway of their fortress they regulate with ropes; as though operating on some revolving

hinge it would now lay a road across the river, at other times, drawn up from the hidden cables controlling it, it guards the entrance.²⁴

10. Óðinn was born with warlike thoughts and an inclination to intervene, to be adventurous, and to make a real effort into his actions. This disposition would be transferred onto his descendants, who were all, even the mild Baldr, born as Goðar of battle and victory. The days would come when the destructive powers would threaten the worlds and it would then be necessary to have in Yggdrasill's high crown, with a view in all directions that danger would come from, a world-protecting watch of battle-ready hero-Goðar.²⁵

XIII. Vanaheimr

1. As Ásgarðr was built for Óðinn and his descendants, the Æsir, the Vanir continued to settle Jörmungrund, establishing Vanaheimr for Óðinn's brothers in its western district.¹ With Nátt Lóðurr became the father of Njörðr, and Hœnir became father of Frigga, from whom the Vanir are descended. Hœnir was the jarl of the Vanir.² While Njörðr lived in Vanaheimr he had taken his own sister, Frigga, in marriage, for that was allowed by their law; and their children were Freyr, Freyja, and the daughters Hlíf, Hlífþrasa, Þjóðvarta, Bjartr, Blik, Blíðr, and Fríðr. But among the Æsir it is forbidden to intermarry with such near relations.³

2. Njörðr, prince of men, made himself a dwelling in Nóatún; he is guiltless of sin, and rules over the high-built hofin.⁴ Over hofin and hörgar he rules by the hundreds, yet was not born among the Æsir.⁵ He rules over the movement of winds, and he can calm sea and fire. One invokes him in seafaring and fishing. He is so rich and prosperous that he can grant wealth in

lands or valuables to those who ask for his aid.⁶ It is believed that Njörðr rules over the growth of seasons and the prosperity of the folk.⁷

3. Frigga is the foremost Dís. She owns the dwelling called Fensalir, and it is splendid in all ways.⁸ She knows the örlög of all, though she herself says nothing.⁹

4. Njörðr's children, Freyr and Freyja, are beautiful and powerful. Freyr is the most splendid of the Goðin. He controls the rain and the shining of the sun, and through him the bounty of the earth. It is good to invoke him for peace and abundance. He also determines men's success in prosperity.¹⁰ In ancient times the Goðin gave Álfheimr to Freyr as a tannfé.¹¹ He was also given rule over the Grotti-Mill with Lóðurr.¹² On Freyr's behalf, his servants Byggvir and Beyla attend the grist, while Lóðurr supervises the mill's regular motion.¹³ Freyr is the boldest rider of all the exalted Goðin. He makes no maid, no wife of man weep, and loosens all from bonds.¹⁴ Freyr owns the horse called Blóðughófi. He is also called Árguð and Fégjafa.¹⁵

5. Freyja is the most splendid of the Dísir. She has a home in Ásgarðr called Folkvangar,¹⁶ and there she decides the choice of seats in the hall. She chooses half of the slain each day, and half belong to Óðinn.¹⁷ Wherever she rides into battle, half of the chosen-slain belong to her. Her hall, Sessrúmnir, is large and beautiful.¹⁸ It is said that if the door is closed and bolted, no one can enter this hall against her will.¹⁹ Next to Sessrúmnir is Lyfjaberg, and long has it been the joy of the sick and wounded: each woman becomes healthy, although she has had a year's disease, if only she ascends the mount.²⁰

6. When she travels, she drives a chariot drawn by two cats. She is easily approachable for people who want to pray to her, and from her name

comes the title of honor whereby women of rank are called Frovur or ladies.²¹ Freyja became so celebrated that all women of distinction are called by her name, whence they now have the title Frúa; so that every woman is called Frúa, or mistress over her property, and the wife is called Húsfrú or Húsfreyja.²² Óðinn loves Freyja very much, and she is the fairest of all women.²³

7. Freyja is white as snow and the blue of her eyes she won from the rainbow. Her hair, which is as fine as spiderweb, shines like the beams of midday. If her lips unlock, then birds hush and leaves rustle no more. Through the strength of her look, the lion stretches down before her feet and the ormr holds back his poison. Her food is honey and her drink is Yggdrasill's dew gathered in the bosoms of blooms.²⁴ Freyja has nine beauties, where her daughters have inherited but one each, at most three. But even if she were ugly, she would be dear to us.²⁵

8. Every summer, in which men offer to Njörðr's nine daughters at the holy place, no evil can happen that is so severe that they cannot help them out of their distress.²⁶

9. The Vanagoðar, that mild race of Hœnir, are also the equivalents of their father and have his inclination for peaceful actions. Their duty is to maintain the regular consistency of the laws of time with the course of the worlds; the Æsir are to defend it against enemies. In that lies the true difference between these divine families. It is because of the Vanir, who see to the regular motion of the starry heavens and the tides, that the balance between the years, the moon phases, and night and day divide the course of time. It is the Vanir who attend to the successful growth of seeds and the bounty of the year's crops, and it is they who connect men and women with bonds of love and see to it that the chain of generations joins, link after link. But where a powerful

intervention and defense is necessary, the Æsir will appear there. However, the Vanagoðar will also display valor when it is necessary.²⁷

XIV. Dísir

1. There are twelve Æsir whose nature is divine. The Dísir are no less sacred, nor are they less powerful. Those of the Æsir are called Ásynjur, those of the Vanir are called Vanadísir. Frigga-Jörð is the highest of the Dísir. She would become Óðinn's wife.¹

2. A second Dís is Sága-Iðunn. She lives at Sökkvabekkr, which is a large dwelling, identical to the moon.²

3. A third is Eir, the best of physicians.

4. A fourth is Urðr. She is a maiden, and women who die as virgins serve her.³

5. A fifth is Fulla. She too is a virgin, and she goes about with her hair loose and a gold band around her head. She carries Frigga's casket, looks after her footwear, and shares secrets with her. She is Frigga's sister.⁴

6. Freyja, along with Frigga, is the most noble. She married the man called Óðr. Their daughter, Hnoss, is so beautiful that from her name comes the word for a treasure that is exceptionally handsome and valuable. Their other daughter is Gersemi. Óðr went traveling on distant paths while Freyja remained behind, crying tears of red-gold. Freyja has many names, because she gave herself different names as she traveled among unknown peoples searching for Óðr. She is called Mardöll and Hörn and Gefn and Sýr. Freyja owns Brisingamen. She is called Vanadís, Þrungva, and Skjaldf.⁵

7. The seventh Dís, Sjöfn, is deeply committed to turning the thoughts of both men and women

to love. The word for lover, *sjafni*, is derived from her name.

8. The eighth Dís is Lofn. She is so gentle and so good to invoke that she has permission from Alföðr-Óðinn or Frigga to arrange unions between men and women, even if earlier offers have been refused and unions have been banned. From her name comes the word *lof*, meaning permission as well as high praise.

9. The ninth is Vár. She listens to the oaths and private agreements that are made between men and women. For this reason, such agreements are called *várar*. She takes vengeance on those who break trust.

10. The tenth, Vör, is so knowledgeable and inquires so deeply that nothing can be hidden from her. Hence, the expression that a woman becomes *vör* ("aware") of what she learns.

11. The eleventh is Syn. She guards the doors in the hall and locks out those who ought not to enter. She is also appointed to defend cases that she wants to see refuted in the garðar. From this situation comes the expression that a *syn* ("denial") is advanced when something is refused.

12. The twelfth, Hlín, is appointed to guard over people whom Frigga wishes to protect from danger. From her name comes the expression that he who escapes finds *hleinir* ("peace and quiet").

13. The thirteenth, Snotra, is wise and courtly. From her name comes the custom of calling a clever woman or man *snótr*.

14. The fourteenth is Gná. Frigga sends her to different worlds on errands. She has the horse named Hófvarpnir, which rides through the air and on the sea. Once some Vanir saw her path as she rode through the air, and one of them said:

15. “What flies there?
What fares there
or moves through the air?”

16. She replied:
“ I fly not,
though I fare
and move through the air
on Hólfvarpnir,
the one whom Hamskerpir begot
with Garðrofa.”

17. From Gná’s name comes the custom of saying that something *gnæfir* (looms) when it rises up high.

18. Sól and Nátt⁶, whose natures have already been described, are counted among the Dísir.⁷

19. Rindr, the mother of Váli, is counted among the Dísir.⁸

20. Other Dísir are Gróa, Hlíf, Hlífþrasa, Þjóðvarta, Bjartr, Blik, Blíðr, Friðr, Sigyn, Sunna, Nanna, Sif, Skaði, Móðguðr, Böðvildr, Alveig, Auða, Sinmara, Röskva, Þrúðr, Gerðr, Hlín, and Ilmr.⁹

21. There also those lesser dísir who watch over men, whose natures will be described further on.¹⁰

XV. Þursar

1. The Hrímpursar have one abode together in Niflheimr, while the Jötnar who die and go there have many garðar.¹ In the upper Jötunheimr the Jötnar continued to grow in number.²

2. To the north is Jötunheimr, the savage territory lacking civilization and swarming with strange, inhuman races; a vast stretch of sea separates this from the opposite shores of Miðgarðr and, since navigation there is hazardous, very few

have set foot upon it and enjoyed a safe return.³ This precipitous land resounds with a thundering din of storms that sounds as if they are deluging rocks. Cattle race about in droves along the seaboard. If they are harmed, monsters fly to the shore filling the forests with their howls and attacking their assailants. Jötnar armed with massive clubs will wade out into the sea, keeping the intruders from sailing away before they atone for the murdered cattle with blood. Jötunheimr is a region of everlasting cold, spread with deep snows, for it does not experience the sun’s vigor even in summer. Abounding in trackless forests, it is incapable of producing crops and is haunted by animals uncommon elsewhere. There are many rivers, whose courses are churned into the foam of roaring rapids by the reefs embedded in their channels.⁴

3. The Jötun Fornjótr had three sons: Hlér, or Ægir, Logi, and Kári, each of whom maintain the destructive forces of their respective element.⁵ Ægir was also called Gymir, and his wife Rán is also known as Gullveig or Aurboða, who came from the family of Bergrisar. Gerðr is one of their daughters, and she is one of the most beautiful women. Gymir-Ægir’s Úrsvöl völr often carries the ship amid breaking billows into Ægir’s jaws.⁶ She is a she-wolf of the deep, and is among the Haffrúar. She had been forced into fearful waters, the cold depths.⁷ The Æsir later discovered that Rán-Gullveig had fashioned a net in which she caught everyone that went to sea,⁸ designed after the net created by Loki just before his capture.⁹ Rán-Gullveig is immortality.¹⁰ But sea-crest-Sleipnir [ship], spray-driven, tears his breast, covered with red-paint, out of white Rán-Gullveig’s mouth.¹¹

4. How shall sea or Ægir be referred to? By calling it Ymir’s Blood, Visitor to the Goðin, Husband of Rán-Gullveig, Father of Ægir’s

daughters, whose names are Himinglœva, Dúfa, Blóðughadda, Hefring, Unnr, Hrönn, Bylgja, Bára, and Kolga; Land of Rán-Gullveig and of Ægir's daughters and of ships and of terms for sea-ship, of keel, stem, planks, strake, of fish, ice; Sea-Kings' Way and roads, no less Ring of the Islands, House of the Sands and seaweed and skerries, Land of Fishing-Tackle and of sea-birds, of sailing wind.¹²

5. How shall wind or Kári be referred to? By calling it Son of Fornjótr, Brother of Ægir and Logi, Breaker of Tree, harmer and slayer or dog or wolf of tree or sail or rigging.¹³ Kári's son is Jökull, and he is the father of Snær. Snær's children are Þorri, Fönn, Drífa, and Mjöll.¹⁴

6. How shall fire or Logi be referred to? By calling it Brother of Kári and Ægir, slayer and damager of tree and houses, the Undoing of Hálfir and the Sun of Houses.¹⁵

7. There is one counted among the Æsir whom some call Slanderer of the Goðin, the Source of Deceit, and the Disgrace of All Goðin and Men. Named Loki or Loptr, he is the son of the Jötun Fárbauti. His mother is named Laufey or Nál, and his brothers are Býleistr and Helblindi.¹⁶

8. Fárbauti is the Jötun of hurricanes and thunder. The hurricane's cloud bursts and heavy showers, which through the swollen torrents wed themselves to the sea, gave rise to Helblindi. The hurricane's whirlwind gave rise to Býleistr. A lightning strike from the storm brought Loki into the world. The violence in Fárbauti's character did not demonstrate itself on the surface of Loki's character at first. It was only later, when he was laid down in a cave of torture for his crimes that this came about.¹⁷

9. Loki is pleasing, even beautiful to look at, but his nature is evil and he is undependable. More than others, he has the kind of wisdom known

as cunning, and is treacherous in all matters. He constantly placed the Goðin in difficulties and often solved their problems with guile. His wife is Sigyn and they have two sons together.¹⁸

10. Near the mill-handles of Grotti, the Hrímpurs Bergelmir, or Hrímnir, before he was slain, had a daughter with Imdr, one of the Gýgur who turn the mill.¹⁹ In the earliest age she was at the mill, kissing the þræll-wenches.²⁰ Her name is Gullveig, and she is Loki's equivalent and Heimdallr's counterpart.²¹ In the core of her being she is even more dreadful than Loki himself.²² Although she was brought forth by Hrímnir and Imdr, she would be slain by the Goðin three times. They burned her three times, three times burned, and three times born oft and again.²³ One of her other parents is Viðólfir, for all the vödur are from Viðólfir; all the vitkar are from Vilmeiðr, all the seiðberendr are from Svarthöfði-Surtr; all the Jötnar come from Ymir.²⁴ Gullveig is also called Heiðr, Aurboða, Angrboða, Rán, Íviðja, Járniðja and Hyrrokín.²⁵ Bergelmir-Hrímnir had a son named Hrossþjófr, who is Gullveig's brother.²⁶ Both of them share the gift of prophecy.²⁷

11. At the far northern end of Jörmungrund sits a Jötun named Hræsvelgr. He has the shape of an eagle, and when he beats his wings to take flight, the winds blow out from under them.²⁸ Thus, come the winds that blow over all men.²⁹

12. Svásuðr is the name of the father of Sumarr. He is a man so content that from his name comes the expression "it is *svásligt*" referring to what is pleasant. The father of Vetr is alternately called Vinlóni and Vindsvalr. He is the son of Vásað. These are cruel and cold-hearted kinsmen, and Vetr takes his nature from them.³⁰ Yearly they both, Sumarr and Vetr, shall forever journey, until the Powers perish.³¹

13. I shall tell the names of the Jötnar: Ymir, Gangr [Egill] and Mímir, Iði [Slagfinnr], and Þjazi [Völundr], Hrungr, Hrímnir, Hrauðnir, Grímnir, Hveðrungr, Hafli, Hripstöði, Gymir [Ægir]. Harðverkr, Hrökkvir and Haustigi, Hræsvelgr, Herkir and Hrímgrímnir, Hýmir and Hrímpurs, Hvalr, Þrigeitir, Þrymr, Þrúðgelmir, Pistilbarði. Geirröðr, Fyrnir, Galarr, Þrivaldi, Fjölverkr, Geitir, Fleggr, Blapþvari, Fornjótr, Sprettingr, Fjalarr [Suttungr], Stigandi, Sómr [Sumarr] and Svásuðr, Svárangr, Skrati, Surtr [Durinn], and Stórverkr, Sækarismúli, Skærir, Skrýmir [Fjalarr], Skerkir, Salfang, Öskruðr and Svartr, Önduðr, Stumi, Alsvarttr, Aurnir, Ámr and Skalli. Köttr, Ösgrúi and Álfarinn, Vindsvalr, Viðgymnir, Vípar and Vafþrúðnir, Eldr and Rangbein, Vindr, Viðblindi, Vingnir, Leifi. Beinviðr, Björgólfr and Brandingi, Dumbr, Bergelmir, Döfri and Miðjungr [Völundr], Nati, Logi, Kári, Jökull. Frosti, Snær, Þorri, Nórr, Gor, Hrossþjófr, Köll, Viðólfr, Vilmeiðr, Hengjankjöptr, Beli, Starkaðr, Alsviðr, Eggþér, Hati, Hröðr, Hrymr, Aurgrímnir, Gyllingr, Gyllir, Mörnir, Skrímnir, Greppr, Haki, Jari, Loðinn, Beitr, Glámr, Glaumarr, Glaumvör, Gusir, Hlói, Kyrmir, Skrámr, Skröggr, Vörnir, Örnir, Heiðrekr, Leiði. Eimgeitir, Ímr, Hringvölnir, Víddi, Vingrip, Vandill, Gyllir, Samendill, Kaldgrani, Jötun, Öglaðnir, Grímlingr, Óffóti,

Ganglati and Helreginn, Durnir-Surtr, Hundálfr, Baugi, Hrauðungr, Fenrir, Hróarr, and Miði. Now there have been listed the names of very powerful Þursar.

14. I shall list the names of the Gýgur: Gríðr and Gnissa, Grýla, Brýja, Glumra, Geitla, Gríma and Bakrauf, Guma, Gestilja, Grottintanna. Gjalp, Hyrrokkin [Gullveig], Hengjankjapta, Gneip and Gneþja, Geysa, Hála, Hörn and Hróga, Harðgrepa, Forað, Hryggða, Hveðra and Hölgabrúðr. Hríngerðr, Hæra, Herkja, Fála, Imdr, Járnsaxa, Íma, Fjölvör, Mörn, Ámgerðr, Simul, Svívör, Skríkja, Sveipinfalda. Öflugbarða and Járnglumra, Ímgerðr, Ama and Margerðr, Atla, Eisurfála, Leikn, Munnharpa and Myrkríða. Eistla, Eyrgjafa, Úlfrun and Angeyja. Leirvör, Ljóta and Loðinþingra, Kráka, Varðrún and Kjallandi, Vigglöð, Þurborð. Gói, Hundla, Sela, Gunnlöð, Keila, Ýma, Brana, Búseyra, Greip, Hveðna, Hyrja, Kleima, Mána, Nefja. We wish to name Rýgr last, and Rívingafla.³²

15. The Goðin would defend the worlds against these Þursar and their violent storms. The Æsir would be responsible for cleansing the air of the forces of Chaos that bring harm to Miðgarðr's lands and people.³³ From the Goðin came the pure, beneficial powers of nature that oppose those of the Jötnar.³⁴

THE GULLALDR

XVI. Æsir

1. The newly created Miðgarðr, adorned with vegetation, now lied in the prime of its existence, and was a sight that pleased the eyes of the Goðin. The powers of Jötunheimr that inflict the earth with frost and drought, with whirlwinds and floods, restrained themselves and left Miðgarðr in peace, since they were not strong enough to dare attack the Goðin's creation. The Jötnar who got to rescue themselves from Ymir's sea of blood upon the shores of Jötunheimr were still few in number and were treated kindly by the Goðin. Nothing disturbed the regular course of the world-establishment. The seasons succeeded one another in steady time, the Grotti-Mill stood erect on its foundations; the soil that it ground was abundantly mixed with gold, and it was turned round during songs of blessing. The North Star stood in the uppermost heaven of the world-age and the vault of heaven did not have the sloping position it afterwards acquired.¹

2. To safeguard the peace in the worlds it was decided that all races of beings would enter into an alliance and exchange hostages.² Njörðr is not of the Æsir family. He was brought up in Vanaheimr, but the Vanir sent him as a hostage to the Æsir.³ As Freyr's father, he is the progenitor of the race of Ynglingar.⁴ Divine beings who did not originally belong to Ásgarðr, but were adopted into Óðinn's ætt, and thus became full citizens within the bulwarks of the Ásaborg, still retain

possession of the lands, realms, and halls which are their óðal and is where they were reared. After he became a denizen in Ásgarðr, Njörðr continued to own and to reside occasionally in the Vanaborg Nóatun beyond the western ocean. All of his children were adopted into Ásgarðr as well; Freyr and Freyja became prominent among the Æsir.⁵

3. Óðinn made a vow that he would marry the most beautiful woman he knew of, and was told that his brother Hœnir had a daughter of incomparable beauty, named Frigga, Njörðr's sister. A messenger was sent to Vanaheimr to ask Hœnir for Frigga's hand, but he refused. Upon the messenger's return, when Óðinn asked his tidings, he said:

4. "We have had our labors
but have not performed our errand;
our horses failed
on high mountains;
afterwards we had to ford
a swampy lake;
then Sváfnir-Hœnir's daughter,
adorned with rings,
whom we would obtain,
was denied us."⁶

5. Óðinn commanded them to go a second time, and through much effort they obtained Frigga for him.⁷ They were married and from this family

come the kindred we call the Æsir. They live in Ásgarðr and the realms that belong to it; each member of this family is divine. Óðinn can be referred to as Alföðr, since he is the father of all the Goðin and men and of everything that has been accomplished by his power. With Frigga he had his first son, and this is Ásaþórr. He has strength and might, and because of this, he defeats all living creatures.⁸

6. Þórr is the foremost among the Æsir. Called Ásaþórr and Ökuþórr, he is the strongest of all Goðar and men. He rules at the place called Þrúðvangar, and his hall is called Þrúðheimr. Holy is the land, which I see lying near the Æsir and Álfar; but Þórr shall dwell in Þrúðheimr until the Powers perish.⁹ Þórr is also called Atli and Ásabragr. He is Ennilangr and Eindriði, Björn, Hlórriði and Harðvéurr, Véurr, Vingþórr, Sónnungr, Véuðr, and Rymr.¹⁰ With the Gýgr Járn saxa he had the son Magni, and he would later have Móði and Þrúðr, the Valkyrja, with Sif.¹¹ No one is so wise that he can recount all of Þórr's important deeds.¹²

7. Þórr was brought up in Jötunheimr by a jarl named Vingnir, and when he was ten years old, he received the stone hammer, Vingnir's Mjöllnir.¹³ So great is his beauty that, when he is among other people, he stands out as elephant ivory does when inlaid in oak. His hair is more beautiful than gold. By the time he was twelve years old, he had acquired his full strength. Then, he was able to lift from the ground ten bearskins, all in a pile. Next, he killed his foster-father, Vingnir, and his wife Lóra or Glóra. Afterwards, he traveled widely through many lands, exploring all parts of the worlds, and on his own overcame all manner of Berserkir and Jötnar, as well as many beasts.¹⁴ Þórr bears ill will towards Jötun women.¹⁵

8. Óðinn's second son is Baldr, and there is

much good to tell about him.¹⁶ He was born in Glasislundr.¹⁷ He is the best, and all praise him. One plant is so white that it is likened to Baldr's brow. It is the whitest of all plants, and from this you can judge the beauty of both his hair and his body. He is the wisest of the Goðin. He is also the most beautifully spoken and the most merciful, but it is a characteristic of his that once he has pronounced a judgment it can never be altered.¹⁸ He once owned that hall which is called Glitnir,¹⁹ but now he lives at the place called Breiðablik. It is in Óðáinsakr²⁰, and no impurity may be there, as is said:

9. It is called Breiðablik,
where Baldr has
made a hall for himself,
in that land
where I know there are
the fewest perils.²¹

10. Baldr was sent to Máni to be raised on the moon.²²

11. Höðr is the name of one of the Goðar.²³ He is Baldr's twin brother and Óðinn's third son.²⁴ He is a great hunter and is immensely strong.²⁵ Greater is his strength than his growth: well can he wield swords, and cast forth spears, shoot shafts, and hold shields, back horse, and do all the great deeds that he learned in the days of his youth.²⁶ As a stripling Höðr surpassed his foster-brothers and contemporaries in his immensely sturdy physique, not to mention his talent for a variety of skills. He was as knowledgeable and deft in swimming, archery, and boxing as any youth could be, for strength and training together made him a champion. His richly endowed mind made him outstrip his unripe years. No one was a more expert harpist or lute-player, as well as which he was dexterous in the whole art

of psaltery, lyre, and fiddle. By performing in different modes he could excite in men's hearts whatever emotions he wished: joy, sorrow, pity, or hatred, and by delighting or dismaying their ears could capture their minds.²⁷ A particular mode of song, *Haðarlag*, is named after him.²⁸

12. Höðr was a handsome youth, but thoughtless in character: violent, easily moved, easily led, and passionate with raging emotions. His behavior once depended on whose influence he was under at the time. For a while, he allowed Baldr to lead him and made himself worthy of praise; thereafter he allowed Gullveig and Loki to influence him, and he committed deeds he deeply regretted.²⁹

13. Baldr almost always had Höðr near him. They were inseparable friends, and Baldr's gentleness worked to calm Höðr's raging temperament. It is said that when Höðr was a boy, he was so impulsive, wanton, and mischievous and so easily fell under Loki's influence that Óðinn thought it best to send him away to be taught by Mímir. Mímir accepted the duties of teacher of the handsome Ása-son and instilled rich character in him. The boy was willing to learn, and became skilled in poetry, song, the art of the smith, and many sports. Mímir taught Höðr all manner of arts, the playing of *Tafl*, the lore of *rúnar*, and the talking of many tongues. Höðr flourished and, before reaching his teenage years, had gained unusual physical strength. But his impulsiveness and his violence were not easily quelled. He engaged in mischief, especially when he was in the smithy. Once, when Sindri had been scolding him, the boy took *Draupnir's* renowned smith by the hair and dragged him out over the threshold. On another occasion, when he was ordered to work at the forge but did not want to, he hit the anvil so hard with his sledgehammer that the anvil burst into pieces. But by degrees, Mímir,

in his wisdom succeeded in taming his temper, if not his impulsiveness, and when his teacher sent him back to Ásgarðr a fair, courteous youth, trained in many sports, Óðinn received him with much love, and he was well accepted by all of his relatives in Ásgarðr.³⁰ Then he was allowed to join his brother Baldr to be fostered by Máni.³¹

14. Týr is the name of another of Óðinn's sons. He is the boldest and most courageous. For men of action, he is good to invoke. The expression goes that a man is *Týrhaustur* if he is the type who advances out in front, never losing his courage. Týr is so wise that a clever person is said to be *Týspakur*. It is a mark of his daring that when the Æsir tried to lure the wolf Fenrir in order to put the fetter *Gleipnir* on him, the wolf would not trust the Goðin to free him until finally they placed Týr's hand as a pledge in the wolf's mouth. Then, when the Æsir refused to free him, the wolf bit off the hand at what is now called the *Úlfliður*. Because of this, Týr is one handed, and men do not think of him as a peacemaker.³²

15. Óðinn fathered Týr with a beautiful Gýgr, who was a friend of the Goðin and was also one of those found in Jötunheimr. Týr's mother was married to the Jötun Hymir, and allowed Týr to remain as foster-son in Hymir's óðal during his early years.³³

16. One is called Víðarr, Valföðr's mighty son; he is the silent Goð.³⁴ The Gýgr Gríðr was the mother of Víðarr inn Þögli.³⁵ He has a thick shoe and is nearly as strong as Þórr. The Goðin rely on him in all difficulties.³⁶ Víðarr may be called *Inn Þögla Ás*, Possessor of the Iron Shoe, Enemy and Slayer of Fenrisúlfr, the Goðin's Avenging Ás, Fathers' Homestead Inhabiting Ás, and Son of Óðinn, Brother of the Æsir.³⁷ Víðarr's spacious *Landviði* is overgrown with branches and high

grass: there the son will descend from the steed's back to boldly avenge his father.³⁸

17. Óðinn exchanged pledges of mutual friendship with Mímir, which were never broken by either of them. Óðinn gave Mímir the Gjallarhorn as a pledge.³⁹ All kinds of staves were engraved and painted on the horn: the long heath-fish [ormr] of Haddingjaland [Hel], unharvested ears of grain, and animals' entrances.⁴⁰ When one, incapable of restraining his greed, stretches uncontrollable hands towards the horn, it will lengthen into an ormr and take the life of its bearer, if he is not meant to touch it.⁴¹ Mímir became the Goðin's friend and the worlds' benefactor through voluntary action. He acquired Óðinn's friendship because he let him drink of his mead.⁴²

18. Óðinn demanded and received oaths of loyalty from the Álfar, among whom Ívaldi and his sons were jarlar.⁴³ It was decided by the Goðin that Völundr and his brothers would take charge of the upbringing of Freyr.⁴⁴

19. Óðinn's sons were fostered in Jötunheimr. These young Goðar were of fierce temperament, stalwart in their early manhood, pre-eminent in their physique, famous as the conquerors of Jötnar, renowned for triumphs over the powers of frost, and rich with their spoils.⁴⁵

20. In return, the Jötnar gave hostages—the Jötun-maid Gullveig and the Jötun-youth Loki. Both of them got to stay in Ásgarðr where Gullveig was taken into Frigga's household as her maidservant. When one desires to have a child, they pray to the Goðin with heart and soul that they might have one. And so it is said that Óðinn hears their prayer, and Frigga no less heeds their petition: so she, never lacking for all good counsel, would, at that time, call to her casket-bearing maid, Hrímnir's daughter Gullveig, and set an apple in her hand, and bid

her to carry it to her devotees. Gullveig would take the apple, put on a feather-guise, and would fly to Miðgarðr till she found them and would drop it into the lap of those who had prayed for it, and upon eating of it the woman would soon grow big with child, for these are the fruits of Yggdrasill, the Manna Mjötuðr. These duties were conferred upon all of Frigga's maids.⁴⁶

21. Loki was not a big man, but he early on developed a caustic tongue and was alert in trickery and unequalled in that kind of cleverness that is called cunning. He was very full of guile, even in his youth, and for this reason he was called Loki the Sly. He set off to Óðinn's home in Ásgarðr and became his man. Óðinn always had a good word for him whatever he did, and often laid heavy tasks upon him, all of which he performed better than expected. He also knew almost everything that happened, and he told Óðinn whatever he knew.⁴⁷ Óðinn and Loki mixed their blood together and vowed to never taste mead unless it was offered to them both.⁴⁸ Almost immediately, Loki began plotting against the Goðin.⁴⁹ At this time, he married the Dís named Sigyn, who became very devoted to him. They had two sons together.⁵⁰

XVII. Ívaldi

1. Ívaldi was one of the Dvergar created by Durinn in the Úr Aldr,¹ and then King Vilkin and Queen Rusila, one of the finest female warriors and one of the Haffrúar, raised him. They were rulers of the Álfar who dwelled south of the Élivágar.² Ívaldi was married to Sunna, daughter of Sól,³ and with her had the daughters Iðunn, Auða, and Alveig. Iðunn was the youngest of Ívaldi's elder children.⁴ With the Gýgr Greip he had the illegitimate sons Völundr, Egill, and Slagfinnr.⁵

2. Clad in armor smithied by Völundr, Ívaldi

was the great spear-champion, who despised all other weapons of attack, and was also called Geirvandill.⁶ He was the Goðin's sworn protector of the Hvergelmir fountain and the rivers that spring from it; most especially the Élivágar rivers, which separate Jötunheimr from the other realms. He would later become the great folk-hero and protector of Svíþjóð. His sons inherited these positions.⁷ Ívaldi is a kinsman of Heimdallr, and was the first of the race of Skilfingar and Ylfingar.⁸

3. In ancient times a mighty fortress was built for Ívaldi as an outpost against the powers of frost.⁹ It is called Ýsetr, and lies within the land called Ýdalr, located in the northernmost part of Álfheimr, just south of the Élivágar.¹⁰ This became the óðal of the Ívaldi ætt, passed down generation after generation.¹¹ The land is described as rich in gold, and *Ýseturs Eldur* [Ýsetr's Fires] is a kenning for gold.¹²

4. Ívaldi's sons also learned powerful Fimbuljóðar from Mímir, which allowed them to keep the cold and frost of Niflheimr at bay.¹³ Völundr learned the art of the smith at Mímir's hearth and became a most excellent artisan, renowned throughout all the worlds.¹⁴ Egill and Slagfinnr also learned the art of the smith, but mainly served as Völundr's assistants in the creation of their wondrous items.¹⁵

5. Egill became the greatest archer ever known, and was also called Örvandill. One of the greatest feats he performed with his bow was shooting an apple off of his son's head. Egill had three arrows, fashioned by him with Völundr's help, which always return to his quiver.¹⁶ He, like the other descendants of Ívaldi, was famous for running on skis, and owned a pair that could ride on water as well as on land, and, when necessary, could become a shield and used in war. This shield had images of a wild boar and a

bear carved on it, both of which are symbols of Egill.¹⁷ After his father, Egill became the great defender of Hvergelmir and the Élivágar, and was much feared by the beings in Jötunheimr.¹⁸

6. Slagfinnr was most beloved by the Goðin, and became close friends with several of Óðinn's sons.¹⁹ With his sister, Iðunn, he was raised in the home of Máni.²⁰

7. In the ancient age, Ívaldi's sons were the devoted friends of the Goðin, and were the decorators and protectors of the creation. They smithied ornaments, and at their outpost by the Élivágar they defended the worlds against Jötunheimr's powers of frost. They were endowed with pleasing qualities— profound knowledge of the mysteries of nature, intelligence, strength, beauty, and with faithfulness towards their beloved. In times of adversity, the brothers were firmly united.²¹

XVIII. Hnossir¹

1. It was during the Gullaldr that the Dvergar and Álfar forged splendid treasures for the Goðin that adorn Ásgarðr and were given for their benefit and defense. All that the Goðin needed or desired of golden ornaments, weapons, or utensils were forged for them at the smithy of Mímir's sons or that of Ívaldi's sons.

2. Þórr was given his wonderful items by the great smiths.² He has two male goats, called Tanngnjóstr and Tanngrísir. He also owns the chariot that they draw, and for this reason he is called Ökuþórr. He, too, has three choice possessions. One is the hammer Mjöllnir. Hrímpursar and Bergrisar recognize it when it is raised in the air, which is not surprising as it has cracked many a skull among their fathers and kinsmen. His first hammer was stone, but

later he would receive an iron hammer from Mímir's sons. His second great treasure is his belt, *Megingjarðar*. When he buckles it on, his strength doubles. His third possession, the gloves of iron, are also a great treasure. He cannot be without these when he grips the hammer's shaft.³ Baldr's ship was called *Hringhorni*, and it is the greatest of all ships.⁴ For *Njörðr* they forged the best of battle-axes, which can break any lock.⁵

3. There were four *Dvergar* of the *Brisingar ætt*, the sons of Mímir, called *Sindri-Dvalinn*, *Brokkr-Álfríkr*, *Berlingr-Bari*⁶, and *Grerr*. It chanced one day that *Freyja* went to Mímir's smithy and found it open, and the *Dvergar* were forging a gold necklace, *Brisingamen*, which was almost finished. *Freyja* was charmed with the necklace, and the *Dvergar* with *Freyja*. She asked them to sell it, offering gold and silver and other costly treasures in exchange for it. The *Dvergar* replied that they were in no need of money, but each one said that they would give up his share of the necklace for her love and favor, which she agreed to. And at the end of four nights, they handed it to *Freyja*. She went home to *Sessrúmnir* and kept silent about it as if nothing happened.⁷

4. For several of the *Dísir* the smiths made falcon and swan-guises. *Freyja* owns a falcon-guise made by these artists.⁸ Among the extraordinary treasures was also the *Tafl* game made of gold, which the *Goðin* played with during the age of peace. The *Tafl* game plays by itself, when someone challenges it.⁹ But the most important of the primeval artists' gifts to the *Goðin* were the rejuvenating apples, the *Ellilýf Ása*. These are the fruits of *Yggdrasill*, specially prepared for this purpose, for their youthful essence has various uses.¹⁰ *Völundr* was the smith who created the feather-guises and prepared the apples. *Ívaldi*'s sons are beautiful, gold-forging

youths that shake down *Yggdrasill*'s mature fruit.¹¹ The apples were presented to *Iðunn*, *Ívaldi*'s daughter, who had been adopted among the *Ásynjur*. When they are in her custody, they possess their power, but when in the hands of others they do not.¹² The *Goðin* are greatly dependent on *Iðunn*'s care and good faith. In her private wooden box she keeps the apples which the *Goðin* bite into when they begin to grow old. They all become young again, and so it will be right up to *Ragnarökr*.¹³

5. The smiths also introduced the art of mead brewing.¹⁴ At this time, there were four types of mead—those of the three fountains of *Jörmungrund*, and that which was brewed for the *Goðin*. The *Goðin*'s mead comes from the leaves of *Yggdrasill* and is therefore not as powerful as the purest meads of the subterranean wells. Two more types of mead would later be created—that of the *Byrgir* fountain, and the mead of men.¹⁵

XIX. Askr ok Embla

1. The Powers all went to their *þingsæti*, the high-holy *Goðin* to consider thereon: to find who should raise the race of men out of *Brimir-Ymir*'s blood and *Bláinn-Ymir*'s limbs. There *Móðsognir-Mímir* had become the most esteemed of all the *Dvergar*, but *Durinn-Surtr* the second. They, the *Dvergar*, fashioned many human forms from earth, as *Durinn* commanded.¹

2. The sons of *Burr* were once walking along the seashore² of *Aurvangaland*, which borders the sea of *Jöruvellir*³, and found two trees.⁴ These trees rose from the seeds of *Yggdrasill*.⁵ After the twelfth *Jólfest*⁶ their forms had grown up from the earth in such a manner that their arms rested, behind on their shoulders, and one joined to the other so they were connected together and both alike. And the waists of both of them were

brought so close and connected together that it was not clear which was the male and which was the female.⁷ The three Æsir, mighty and venerable, came to the world from their þing; they found on the land the powerless Askr and Embla, without örlög. They had no önd, they had no óðr, neither lá nor læti, nor litr goða.⁸ The sons of Burr lifted the logs and created people from them.⁹

3. When they were born, they stood naked and bare, unsheltered against the rays of the sun.¹⁰ When they came naked, Óðinn-Wralda fed them with his breath, to the end that mankind should be bound to him.¹¹ Both of them changed from the shape of trees into the shape of humans, and the breath went spiritually into them.¹² Óðinn gave them önd, gave them breath and life; Hœnir gave them óðr, gave them consciousness and movement; Lóðurr gave lá with læti and litr goða, gave them form, speech and hearing and sight.¹³ As soon as they were ripe, they took joy and pleasure in the dreams of Óðinn-Wralda.¹⁴ The Goðar gave them clothing and names.¹⁵ Óðinn gave his garments to the two tree-people: they seemed like heroes to themselves when they got clothes. The naked man is embarrassed.¹⁶ The man was called Askr and the woman, Embla. From them came mankind, and they were given a home behind Miðgarðr's wall.¹⁷

4. When Burr's sons created us, they, in their wisdom, lent us sense, memory, and many good traits. Herewith might we consider their creatures and their laws. Thereof might we teach and thereof might we speak, all and only for our own well-being. Had they given us no sense, so should we know of nothing and we should be more helpless than a jellyfish, which is driven through ebb and through flood.

5. Askr and Embla had no other people to ask for help, and no one could lend it to them. Then

Óðinn went to them and wrought in their minds inclination and love, fear and dread.¹⁸ When he and his brothers gave child to the parents of the human race, they also gave them Málrúnar; thus they laid speech upon all tongues and upon all lips. The Goðin had given this gift to the folk, so that they might understand each other, what one must avoid and what one must seek in order to find happiness and to keep it in all eternity.¹⁹

6. Óðinn then established by law that all dead men should be burned, and their belongings laid with them upon the pile, and the ashes be cast into the sea or buried in the earth. Thus, said he, everyone who comes to Valhöll will come with the riches he had with him upon the pile; and he would also enjoy whatever he himself had buried in the earth. For men of consequence a mound should be raised to their memory and a standing stone for all other warriors who had been distinguished for manhood. On Winter Day there should be a blót for a good year, and at Midwinter for a good crop; and the third blót should be on Summer Day, for victory in battle, called the Sigurblót.²⁰

7. Then Óðinn said to Askr and Embla: "Be human! Be the parents of the world! In devotion, you were created as perfect beings. In complete devotion, do the law's work, think good thoughts, speak good words, do good deeds, and worship no Þursar!"

8. Both of them first thought this: that one of them should please the other. And the first deed done by them was this: when they went out they washed themselves thoroughly. And the first words spoken by them were these:²¹ that Burr's sons had created Miðgarðr and all prosperity whose origin and effect are from the manifestation of righteousness.²²

9. Askr and Embla looked roundabout, their

inclination chose the best and they sought shelter under a protecting tree. But rain came and caused them to become wet. However, they had seen how the water dripped off the slanting leaves. Now they made a roof with slanting sides, they made it of sticks. But storm and wind came and blew rain under it. Now they had seen that the trunk gave protection, afterwards they went and made a wall of turf and sod, the first on one side and further on all sides. Storm wind came back yet wilder than before and blew the roof away. But they did not complain about the Goðin nor against the Goðin, but instead made a reed roof and laid stones thereupon.²³

10. And they had gone thirty days without food; and after the thirty days they went forth into the wilderness, came to a white-haired goat, and milked the milk from the utter with their mouths. Afterwards, in another thirty days and nights they came to a sheep, fat and white-jawed, and they slaughtered it. They ate its flesh and made clothes from its hide. Then they made an axe of stone, chopped down a tree with it, and made a house of wood.²⁴

11. Now they bore twelve sons and twelve daughters, at each Jólitið, two.²⁵ Having found how hard it is to labor alone, they taught their children how and wherefore they did thusly. These wrought and thought together. In this wise there came homes in which they could dwell, even though they were still nomadic at this time.²⁶ This place, the area where they were created, was called Lundr.²⁷

12. Whatever happened with the first human pair is repeated to a certain extent in every human. Both of the trees Askr and Embla came from had sprouted up from seeds which the World-Ash, Yggdrasill, dropped to the earth. The circumstances are the same with their descendants.

13. There are six elements which make up humans: the önd, which is Óðinn's gift; the óðr, which is Hœnir's gift; the litr goða and lá with læti, which are Lóðurr's gifts; the earthly matter, which is called lík; and a vegetative force. The latter two were found in Askr and Embla while they were still trees, and they are found in the fruits growing on Yggdrasill, which are carried by Hœnir's winged servants to those who would be mothers.

14. Litr, Lóðurr's gift, is the name of old with which the inner body is designated. The appearance of the body depends on the condition of the litr. If the litr is beautiful, the body is as well, and if the litr is altered, the body is altered. There are found people who can exchange their litr with one another for a short time; from this, one then acquires the other's appearance without altering their óðr and önd. Lá with læti, Lóðurr's second gift, is the way in which a conscious being moves and acts, granting them warm blood and mannerisms.

15. The elements in every human sprout, bloom, and ripen into apples on the massive World-Ash's branches. Yggdrasill is the Preparer of Humans. When such a fruit as this ripens, it falls down into Fensalir, which is Hœnir's land and his daughter Frigga's óðal. There the fruits that do not go unnoticed still lie. The storks, who are Hœnir's birds—because of this he is called Langifótr and Aurkonungr—see them and fly with them to women who yearn to caress the small hands of a child. As shown, Frigga also has a hand in this. Lóðurr, the lord of the sacred fire and the fire-auger, bears them on fire into the mother's womb and there gives them what he gave to Askr and Embla: the ability to move, warm blood, and the image of the Goðin. These gifts allow them to procreate.

16. Hœnir gives them the óðr and Óðinn the önd.

Óðr is that material which forms the kernel of human personality, its ego, whose manifestations are understanding, memory, fancy, and will. Önd, the spirit, is that by which a human being becomes a participator in the divine also in an inner sense, and not only as to form.

17. But Hœnir does not send humans the óðr he thinks is best. Countless souls await their birth into life, and must be selected individually and have mothers chosen for them. The choice is made by the Dís of örlög, Urðr, who, because those who want to be mothers are so numerous, must have many of the lesser nornir to help her perform this service.²⁸ These are the nornir who come to each person at birth to decide the length of one's life, and these are related to the Goðin. Of many births the nornir must be, nor are they of one race: some to Goðin, some are kin to Álfar, and some are Dvalinn-Sindri's daughters.²⁹ The nornir decide the örlög of men in a terribly uneven manner. Some people enjoy a good and prosperous life, whereas others have little wealth or renown. Some have a long life, but others, a short one. The good nornir, the ones who are well born, shape a good life. When people experience misfortune, it is the bad nornir who are responsible.³⁰

18. To the mother who one of these nornir has selected for a child-soul, this is sent through Hœnir, or even Frigga. Every human comes into the world in this manner: a fruit from Yggdrasill, transformed by a threefold divine power and delivered by Urðr to the mother's womb receives, wherein it lands, the life status and the örlög it has to experience. A shooting star means a baby will be born. Urðr also gives the child a guardian for its entire life, a lesser Norn, also known as a fylgja or hamingja or a dís.³¹ Women who die as virgins shall serve Urðr in the next life.³²

19. Over three mighty rivers comes Mögþrasir-

Mímir's maidens, the sole hamingjur who are in the world, though nurtured by Jötnar.³³ These are the maidens, so wise in their hearts, which travel over the ocean.³⁴ Once the idísi [dísir] set forth, to this place and that; some fastened fetters, some hindered the horde, some loosened bonds from the brave: "Leap from the fetters! Escape from the foes!"³⁵ When a child comes into the world a fylgja rises out of Jörmungrund, up over the western horizon, and glides across the sea to seek her ward in Miðgarðr. She follows him through his life unseen, knows his thoughts, whispers into his conscience, urges him on and warns him in his dreams.³⁶ She counsels him to good, and warns him against evil, speaking to him in his sleep; thus she is also called a draumkona. She calls to him: "Be not the first cause of a murder! Do not excite peaceful men against yourself! Promise me this, charitable man! Aid the blind, do not scorn the lame, and never insult a Týr robbed of his hand!"³⁷

20. The fylgja is beautiful, brilliant, strong, tall, graceful, and noble, with white arms and a high bosom. She represents our good thoughts, good words, and good deeds. The fylgja of the unjust is also beautiful, but when he meets her after death, she is accompanied by an Underworld hound with a list of his evil thoughts, words, and deeds.³⁸ There are three types of fylgjur: Mannsfylgjur, Kynsfylgjur, and Ættarsfylgjur.³⁹

21. It is most perilous, if your foot stumbles, when you go to battle. Guileful dísir stand on either side of you, and wish to see you fall.⁴⁰ However, a fall is good luck at the beginning of a journey.⁴¹ I believe those cut off from their dísir are doomed.⁴² One foresees his death when his fylgja appears before him, riding on a wolf. There she may offer to attend him.⁴³

22. Askr and Embla's descendants multiplied in the fertile Aurvangaland. Yet they did not

know how to use fire, they had no seed corn to sow, they did not understand how to bring ore up from out of the earth, much less how to forge such things. They did not know of social bonds or laws, other than those Óðinn had established, nor of any other Goðar than the three who created their first parents. However, they did not need many laws in the beginning, because they were honest and good-natured. But they were also easily led and there would come a time when an evil temptress would appear among them. Thus, in order to cultivate and strengthen their good dispositions, to enlighten them, and bind them to the Goðin with holy bonds, the Powers decided that the humans would be sent a guide and teacher.⁴⁴

XX. Heimdallr

1. Heimdallr, Goð of the pure and holy fire, was chosen to be teacher of the humans soon after he was born. His father, Lóðurr, initiated the voyage to Miðgarðr and prepared him for it. Heimdallr is counted among the Vanir because he, through his nine mothers at Grotti's turning rods, was brought into the light of day on Jörmungrund's outer western zone, on the other side of the world-sea, where the Vanir live.

2. For this important mission, the child had to be equipped with strength, wisdom, and fortitude. Because of this, he was allowed to drink the same three liquids that water Yggdrasil's roots, namely those in the three subterranean wells.

3. The first drink the child received was from Urðarbrunnr, which gave him might from its strengthening elixir. After this, he was taken to Mímisbrunnr, and obtained a drink of the mead of wisdom and inspiration. From there, the child journeyed to the Hvergelmir well to drink of its cold, hardening waters.¹ Thus the boy was

empowered with Urðar Magn, with Svalkaldur Sær, and Sónar Dreyri.²

4. By the strand of Vanaheimr, a boat was made in order for Heimdallr to travel to Miðgarðr. The boat was decorated with gold rings and other ornaments, and the boy was laid in it, while he, after receiving the drinks, slept. Next to him was laid the fire-auger with which the holy Nauðeldr³ could be obtained, and placed around him were tools that would be needed for all types of crafts, plus weapons and ornaments.⁴

5. Heimdallr came on a ship propelled without rowers, sleeping on a sheaf of grain, which had been placed at his head,⁵ to the Aurvangaland,⁶ to the birthplace of waters.⁷ He was a boy of tender age, entirely unknown to the inhabitants of that land; yet they received him and nourished him with care.⁸ The natives of the district received him as one who had been miraculously sent to them.⁹ Because he had arrived with the sheaf of grain, they called him Skef.¹⁰

6. So Heimdallr-Skef grew up with that folk and was still a youth when he became their teacher and instructor in agriculture and all sorts of crafts, in Æfinrúnar and Aldrúnar.¹¹ When he came to manhood,¹² they finally elected him to be their ruler¹³ and called him Rígr.¹³ He was the one born who was greater than all, the boy empowered by Urðar Magn; he was declared a ruler, mightiest and richest, allied by kinship to all princes.¹⁴

7. Heimdallr, the one born on the other side of the atmosphere, knower of all wisdom and all sciences, came to be asked questions. An immortal among mortals, a guest among men, a companion of humans, they listened to him as to a father.¹⁵ The first thing he taught his children was self-control; the other was love of virtue, and when they had developed, he taught them the

worth of freedom. For without freedom, he said, are all other virtues good only to make you into slaves, your heritage to everlasting shame.¹⁶

8. Heimdallr taught the humans how to plow and bake, to craft and forge, spin and weave, rist rúnar and read. He taught them how to tame domestic animals and to ride, to erect sturdier buildings and tie family and social bonds. He taught them to establish stable dwellings around hearths on which fires would burn because of him, for he is the friend of the homestead.¹⁷ In this manner, there came houses with steps, a street, and Guardian Trees protecting against the sun's rays. At last they built a burgh, called Lundr, and all others followed.¹⁸ He then taught them how to use the bow, the axe, and the spear to hunt and to defend themselves against the wild animals of ancient times.¹⁹

10. The sacred lore of the rúnar, which Heimdallr taught as much to the humans as is useful to know, was originally in Mímir's possession. This holy art, which came to mankind from the Goðin, is called Galdr. In ancient times arrangements had already been made to spread the knowledge of Galdr among all beings.²⁰

11. He instructed the humans in the decrees of the Nornir for an honest life,²¹ taught them what true freedom is, and how the people ought to live in love, in order to win blessings from the Goðin.²² From this lore came the Nine Virtues: Honesty, Honor, Wisdom, Generosity, Kindness, Courage, Loyalty, Independence, and Piety. He also taught the first law, which we call the Rúnlög.²³

12. When he felt they were ready, Heimdallr called his children together in Aurvangaland. There he gave them the law, the Rúnlög, and said: "Let it be your pathfinder, so that nothing shall ever go ill for you."²⁴ Here is the law:

13. **Fé**

Be neither a thief, nor a miser.

14. **Úrr**

That which you send out shall return to you, so do no harm and work for the order. When you err, make amends; when you are wronged, seek reparation.

15. **Purs**

Be courageous and bold, and never shirk from a challenge. In your lives face the decrees of the Nornir with a strong and valiant heart.

16. **Ás**

Journey on the Paths of Power with respect and devotion for the Goðin and the ideals, institutions, and traditions that represent their divine might.

17. **Reið**

One must be careful when traveling about, retaining our standards of nobility and using wisdom in unfamiliar situations. In the company of others be modest and polite, as well as patient with those who are not.

18. **Kaun**

The journey for wisdom, knowledge, and awareness is an eternal one. Those who will honor the Goðin accept the challenge of this quest sincerely and without expectation.

19. **Gipt**

Be kind and compassionate, helpful, and charitable. To your neighbor offer hospitality, generosity, and friendship. May they return it.

20. **Vend**

Be happy and free, enjoy life to its fullest, and

allow others to do the same, but be temperate in pleasing the senses, and recognize that certain aspects of human nature must be denied.

21. **Hagall**

Understand that the forces of nature are innately neutral, and work neither for, nor against you. He who holds what *should* shall ever regret what *is*.

22. **Nauð**

From necessity one gains strength, courage, and insight. The simple life most often brings forth what a person truly needs— health and happiness. Live for this and scold not those who are lacking in embellishments.

23. **Íss**

Only the disciplined can be truly strong, and only the strong can be disciplined. One must *understand* in order to walk upon the Paths of Power, and one must learn and train to understand.

24. **Ár**

Be responsible and industrious. Never shirk from obligated duties. Life is rewarding for those who will toil for its benefits.

25. **Ýr**

Give honor to your ancestors and have care and respect in your treatment of the bodies of the dead. Give the praise to them that you hope to have after death.

26. **Peorð**

He is wise who will listen to good advice, and noble who will scorn bad. Hear the counsels of the Goðin and Nornir and learn. Those who hear them clearly must not take lightly their duty in sharing providence.

27. **Elgr**

The strong must protect the weak, most especially by never becoming the cold-hearted coward who would oppress or harm them.

28. **Sól**

Be always a peacemaker, willing to help others settle their own disputes, and acceptant of the aid to resolve your own. You shall fight only when all else fails.

29. **Týr**

Be honest and true, except when to punish a lie for a lie, and keep all promises, oaths, and vows at all costs.

30. **Bjarkan**

Keep strong to your marriage obligations, and be wise in the upbringing of children.

31. **Jór**

Be sincere and faithful to those who are your true friends. Know who are your friends and who are your enemies: give gifts and protection to the former, and cunning to the latter.

32. **Maðr**

The bonds of blood are sacred, and unwavering loyalty to family and folk is demanded. Family devotion is manifested by helping them in any circumstance and avenging them in death.

33. **Lögr**

Flow around obstacles and blockages, parting and rejoining, but always flowing with the gravity of one's own örlög. Water is incremental and tireless, as are Heimdallr's children.

34. **Ing**

Find happiness in the arms of another; seek joy in the adventures of sexual pleasure. However, you

must not defile yourself with the ignoble behaviors of perversion, sexual violence, or promiscuity.

35. **Dagr**

Exist in harmony with the divine order by living in accordance with the law as set by the Goðin and Nornir. Strive for nobility and live so that you have an honored name and a judgment of approval over your death.

36. **Óðal**

The best thing you can do for your children is work for a greater tomorrow and hand them down a legacy of wisdom and nobility. Teach your children what is right and watch the seed become a mighty tree!²⁵

37. Then Heimdallr told them: “All regulations that last an age, that is a century, may, upon the advice of your leaders and by the common will, be written upon the walls of the burghs; when they are written upon the walls, then they are law, and it is our duty to hold all of them in honor.²⁶

38. ”Whenever a law is made or a new rule set down, so must it be decided to the common need, but never to the profit of particular persons, nor of particular ættar, nor of particular states, nor of anything else which is particular.²⁷

39. “If there is any evil wherefore no laws are set down, so one must call a þing. There one judges after Óðinn’s wisdom, spoken to us so we may rightly judge over all. If all do this, your judgments shall never come out wrong.”²⁸

40. By Heimdallr the humans got to know the names of the Goðin and their various duties. He allowed them to raise hörgar and hofin, evoked the Nauðeldr²⁹ with the fire-auger, which is the only one worthy enough to burn in the Goðin’s

service, and dictated bænir and holy songs, which ever since then rise to the Powers from the lips of humans.³⁰ Thus, he taught human beings how to pray and to blót, and gave them poetry and inspiration.³¹ He bears oblations to the Goðin for whosoever supplicates. Heimdallr bestows a blessing on each pious man, and opens wide the doors for him.³² His fire carries sacrifices to the Goðin, as well as brings the higher elements of men to Helheimr after they die. He is the herald of all the Godin, the offering bearer, and lord of sacred rites.³³

41. The land Heimdallr established as his realm was called Svíþjóð, named after Óðinn-Sviðurr.³⁴ Before the bad time came, Svíþjóð was the most beautiful land in the world. The sun rose higher and there was seldom frost. On the trees grew fruits and nuts, which are now lost. Among the grass seeds there was barleycorn, oats, and rye, but also wheat, which looked like gold and which one could bake under the sunbeams. Years were not counted, for one year was as blithe as another. The land was closed in on the one side by Óðinn’s sea, whereupon no folk but ours neither might, nor could travel.³⁵

42. Disease did not afflict mankind and livestock, drought did not beset the plant kingdom, and the means of nourishment were inexhaustible. Þursar did not show their evil, the air was neither too hot, nor too cold for the comfort of life. A father standing by his son, like him, resembled a fifteen year old youth.³⁶

43. Heimdallr went on his way along a certain sea-shore [Jöruvellir], and came to a village, where he called himself Rígr. In accordance with this saga is the following:

44. In ancient days, they say,
the strong and active,

- aged and wise Ás
known as Rígr
went along green paths,
wending his way.
45. He went forward
on the middle-way
and came to a dwelling.
The door stood ajar,
he went in,
on the floor was a fire,
a hoary man and his wife
sat there by the hearth,
Ái and Edda,
dressed in clothes.
46. Rígr would give
counsel to them both,
and sat himself
in the middle seat,
having the domestic pair
on either side of him.
47. Then Edda took
a loaf from the ashes,
heavy and thick,
and mixed with bran;
she laid more than this
on the middle of the board,
broth was set
on the table in a bowl,
there was broiled calf,
a most excellent food.
48. Rígr would give
counsel to them both,
then he rose up,
prepared to sleep;
he laid himself down
in the middle of the bed;
the domestic pair lay
on either side of him.
49. There he stayed
three nights together,
then departed
on the middle-way.
And so nine months
were soon passed by.
50. Edda bore a son:
they sprinkled him with water,
wrapped his dark
skin in cloth
and named him Þræll.
51. His skin was wrinkled,
and rough on the hands,
his knuckles knotted,
his fingers thick,
his face ugly,
his back twisted,
and his heels big.
52. He grew up
and thrived well,
then he began
to prove his strength,
he bound bast ropes,
and carried loads,
bore home faggots,
the whole day long.
53. Then a woman with crooked legs
came to their home,
her soles were dirty,
her arms sunburned,
her nose was flat,
her name was Þý.
54. She sat herself
in the middle seat,

- the son of the house
sat beside her;
they whispered and laughed,
and prepared the bed,
Præll and Þý,
till the day was through.
55. They lived happily,
and had children,
I believe their names were:
Hrinr and Fjósnir,
Klúrr and Kleggi,
Kefsir, Fúlnir,
Drumbr, Digraldi,
Dröttr and Hösvir,
Lútr and Leggjaldi,
they built fences,
manured fields,
tended swine,
kept goats,
dug turf.
56. Their daughters were
Drumba and Kumba,
Ökkvinkalfa,
and Arinnefja,
Ysja and Ambátt,
Eikintjasna,
Tötrughypja
and Trönubeina.
57. Rígr went on,
in a direct course,
and came to a house,
the door stood ajar,
he went in,
on the floor was a fire,
man and wife sat there
busy with their work.
58. The man was planing wood
for a weaver's beam;
his beard was trimmed,
a lock on his forehead,
his shirt tight;
a chest stood on the floor.
59. His wife sat by,
wielding her distaff,
with outstretched arms,
prepared for clothing;
a hood was on her head,
a smock over her breast,
a kerchief round her neck,
and brooches on her shoulders.
Afi and Amma owned the house.
60. Rígr would give
counsel to them both;
he rose from the table,
prepared to sleep;
he laid himself down
in the middle of the bed,
the domestic pair lay
on either side of him.
61. There he stayed
three nights together.
And so nine months
were soon passed by.
Amma bore a child,
they sprinkled him with water,
and called him Karl;
she wrapped him in a cloth,
his face was ruddy,
his eyes twinkled.
62. He grew up,
and thrived well;
he tamed oxen,
made plows,
built houses,

- constructed barns,
made carts,
and drove the plow.
63. In a wagon they brought
a bride for Karl,
dressed in goatskins,
with dangling keys;
her name was Snör,
she sat under a veil;
they prepared a home,
and exchanged rings,
they decked the bed,
and formed a household.
64. They lived happily,
and had children;
these were named
Halr and Drengr,
Heldr, Þegn, and Smiðr,
Breiðbóndi and Bundinskegg,
Búi and Boddi,
Brattskegg and Seggr.
65. Their daughters were known
by other names:
Snót, Brúðr, Svanni,
Svarri, Sprakki,
Fljóð, Sprund, and Víf,
Feima, Ristill:
thence have come
the race of Karlar.
66. Rígr went thence,
in a direct course,
and came to a hall,
the doors faced south,
standing wide open,
a ring was on the door-post.
67. He went in,
- there was straw on the floor,
a couple sat
facing each other,
Faðir and Móðir,
playing with their fingers.
68. The husband sat,
and twisted string,
bent his bow,
and prepared arrow-shafts;
but the Húsfreyja
looked at her arms,
smoothed her veil,
straightened her sleeves.
69. There was a brooch on her breast,
and a cap on her head,
her train was broad,
her gown was blue;
her brow was brighter,
her breast fairer,
her neck whiter
than driven snow.
70. Rígr would give
counsel to them both,
and sat himself
on the middle seat,
having the domestic pair
on either side of him.
71. Then Móðir took
a broidered cloth
of white linen
and covered the table.
Then she took
thin cakes
of snow-white wheat,
and laid them on the table.
72. Then she set out

- on the table,
full vessels
adorned with silver,
game and pork,
and roasted birds;
there was wine in a crock,
the cups were ornamented.
They drank and talked
till the day was gone.
73. Rígr would give
counsel to them both;
then he rose,
prepared the bed;
the domestic pair lay
on either side of him.
74. There he stayed
three nights together,
then departed
on the middle-way.
And so nine months
were soon passed by.
75. Móðir bore a son,
they wrapped him in silk,
sprinkled him with water,
and named him Jarl.
His hair was light,
his cheeks bright,
his eyes piercing
as a young serpent's.
76. There at home
Jarl grew up,
he brandished shields,
fastened the string,
bent the bow,
shafted arrows,
hurled javelins,
wielded spears,
rode horses,
unleashed hounds,
handled swords,
and practiced swimming.
77. Out of the forest
came the fast-traveler,
came the fast-traveler,
and taught him rúnar,
he gave him his own name,
declared him his son,
he told him to take hold of his óðal,
his óðal,
his ancient homes.
78. Then Jarl rode on
through the dark forest,
over cold mountains,
till he came to a hall.
79. He shook his spear,
he brandished his shield,
he spurred his horse,
he drew his sword,
he raised strife,
and reddened the field,
he killed warriors
and conquered lands.
80. Then he ruled alone
over eighteen halls,
he gained wealth
and gave to all,
stones and jewels
and slender horses,
he offered rings,
and shared arm-rings.
81. His messengers went
by wet paths,
and came to the hall

- where Hersir-Danpr dwelt;
there they found
a slender maiden,
fair and elegant,
her name was Erna-Drótt.
82. They asked for her hand,
and brought her home,
she married Jarl,
dressed in linen;
they lived together,
and thrived well,
they had children,
and lived happily.
83. Burr was the eldest,
Barn the second,
Jóð and Aðal,
Arfi, Mögr,
Niðr and Niðjungr.
They learned games;
Sonr and Sveinn
swam and played Tafl.
One was named Kundr;
Konr was the youngest.
84. The sons of Jarl
grew up there,
they broke horses,
curved shields,
cut arrows,
and shook spears.
85. But Konr the Young
had knowledge of rúnar,
Æfinrúnar,
Aldrúnar.
He also knew well,
how to deliver men,
blunt sword-edges,
and subdue the ocean.
86. He learned bird-song,
and how to quench fire,
to soothe and comfort,
and drive away sorrow,
he had the strength and energy
of eight men.
87. He rivaled Rígr-Jarl
in rúnar;
practiced cunning,
and proved superior,
he sought and soon
won the right
to be called Rígr,
and to know rúnar.
88. The young Konr rode
through swamps and forests,
he hurled darts
and tamed birds.
89. Then sang a crow,
sitting alone on a bough:
“Why do you, young Konr,
tame the birds?
You should rather
ride on horses,
and overcome armies.
90. “Danr-Jarl and Danpr,
skilled in
navigating ships
and wielding swords,
have more precious halls
and a better óðal
than you.”³⁷
91. Heimdallr sanctified and established the three
classes: the Þrællar, the Karlar, and the Jarlar. All
three were honored with divine birth, yet at the

same time they were human. They were made by him into kinsmen and were consequently obligated to treat other kindly and fairly. Because of this they are called “Heimdallr’s Holy Children”.³⁸

92. Humans lived peaceably under the laws given by Heimdallr for religion and custom, under the protection of Jarl’s authority as judge.³⁹ No man harmed another, even if he came upon the killer of his father or brother, whether they were free or bondsmen. There were neither thieves nor robbers, and for a long time a gold ring lay untouched on Jalangrsheiðr.⁴⁰ Heimdallr became the progenitor of the royal ættar that later became famous, who were called Skjöldungar, Skilfingar or Ynglingar, Hildingar, and Buðlungar. As the first Teutonic patriarch, he is also called Ygnvi.

93. Heimdallr lived for a long time among our forefathers and subjected himself to the common Wyrd of humans— to grow old and die. He had it arranged that his body would be carried down to the bay where he landed as a child, and placed in the boat he had arrived in. It was during the winter time.⁴¹ Before he died he called his children to him and said:⁴²

94. “I am the child of nine mothers, I am the son of nine sisters.⁴³ This mortal vessel I am not”, he declared, “and I will return whenever the times have need. Not the self-reflected flower, I go the seed and grow and fruit, life after life. To my shining ship bear me, when this time is done.”

95. Some transformed, he said, through time, some in the lust of combat, then released; some transformed by kindred minds blended to Powers, and, “I transform through you. Though I die many times to be with you. Some for power, some for perfection, some for their amber sheen, but I transform that you transform, as darts against the gathering gloom. Once I was bended

at care”, said Rígr-Heimdallr, “then let it go in my best bow’s release. In my quietest stealth and bravest position, took the field of valor. While others held the shield, I held also the sword.”⁴⁴

96. Heimdallr taught Jarl and Konr how to use the fire-auger, and they were the first humans to use its pure flame.⁴⁵ Then he struck up the foddik and said:

97. “Upon Jarl have I put all my hope, therefore must you take him to be your ruler. Follow my advice, then he and all pious folk who follow him shall remain my children; then shall the foddik, which I have struck up for you, never go out. The light there shall everlastingly enlighten your brain, and you shall then remain free, even from unfree powers, as your sweet rain streams from the salt water of the endless sea.”⁴⁶

98. Sturdy Skef-Heimdallr
fared forth
at the fated moment
to the Goðin’s shelter.
Then they bore him
over to ocean’s billow,
loving clansmen,
as late he charged them,
while the winsome Rígr
wielded words,
the beloved leader
who long had ruled...

99. A ring-adorned vessel
rocked in the roadstead,
ice-flecked, outbound,
atheling’s barge;
there they laid down
their darling lord
on the breast of the boat,
the breaker-of-rings,
the mighty one by the mast.

Many a treasure
fetched from afar
was freighted with him.

100. I have known no ship
so nobly adorned
with weapons of war
and weeds of battle,
with breastplate and blade:
on his bosom lay
a heaped hoard
that hence should go
far over the flood
floating away with him.

101. They loaded
the lordly gifts,
the þegn's huge treasure,
no less than those
who in former times
had sent him forth,
a suckling child,
alone on the seas.

102. High over his head
they hoist the standard,
a gold-woven banner;
they let billows take him,
gave him to the ocean.
Their spirits were grave,
their mood mournful.
No man is able
to say in truth,
no son of the halls,
no hero beneath heaven—
who harbored that freight!⁴⁷

103. By his wishes, Jarl succeeded Rígr-
Heimdallr as jarl and judge in Aurvangaland.⁴⁸

104. Heimdallr's boat returned to Vanaheimr.
Here he was stripped of his aged human form

and turned into a radiant young Goð. Óðinn
received him in Ásgarðr and into his family
circle.⁴⁹

105. He is called Hvíti Ás and is powerful and
sacred.⁵⁰ He excels in physique and spiritedness.
He has a remarkably beautiful head of hair,
locks of such radiance that it shines like silver.
He is called Son of Nine Mothers, Vörð Goða,
Loki's Enemy, Recoverer of Freyja's Necklace.
He is also known as Vindler,⁵¹ Hallinskíði, and
Gullintanni, as his teeth are gold. His horse
is called Gulltoppr.⁵² There is a place called
Himinbjörg, and there they say it is Heimdallr
who rules over the holy hof: there the watchman
of the Goðin gladly drinks the good mead in
his comfortable home.⁵³ This hall lies near the
northern bridge end of Bifröst.⁵⁴

106. He is the watchman of the Goðin and
sits at the end of Jörmungrund, to the north
of Niflheimr.⁵⁵ There he keeps watch over the
Bifröst bridge against the Jötnar. He needs less
sleep than a bird, and he can see equally well by
night or by day a distance of a hundred leagues.
He hears the grass growing on the earth and the
wool on sheep, as well as everything else that
makes more noise.⁵⁶ Heimdallr was chosen by
Mímir to be Gjallarhorn's guardian.⁵⁷ The head
is referred to as Heimdallr's sword,⁵⁸ and the
sword became his favored weapon.⁵⁹

XXI. Jarl

1. When Jarl was a youth he won repute among
his father's huntsmen by defeating a huge
beast, a remarkable incident which foretold
the quality of his bravery in the future. He had
asked the guardians who were bringing him up
conscientiously for permission to go and see the
hunting, when he encountered a bear of unusual
size. Although weaponless, he managed to bind

it with the belt he used to wear and then gave it to his companions to kill. During the same period he is reputed to have overcome individually many champions of tested courage, among whom Atli and Skat had wide renown.

2. Already at fifteen he had grown to such a stature that he presented the perfect specimen of manhood, and so forceful were the proofs of his talent that he was given the name Skjöldr, and kings of the Danir assumed from him the common title of Skjöldungar, who are the royal family of Danmörk.¹ He was also called Danr Mikillati, and from him Danmörk took its name.² Skjöldr-Jarl's boldness, then, outstripped the full development of his strength and he fought contests which someone of his tender years would scarcely have been allowed to watch.³ He would become the leader of the warriors of Aurvangaland.⁴

3. Under the patronage of Rígr-Heimdallr, Skjöldr-Jarl's duty was to defend Svíþjóð from the Jötnar of the north, and because of this he was also called Borgarr.⁵ Not only was he notable for feats of arms, but also in affection for his fatherland.⁶ He continued to spread the custom of Heimdallr's holy fire,⁷ and introduced beneficial laws, earnestly performing anything which could improve his country's condition. He looked after his jarlar, giving them incomes when they were at home, as well as the booty won from the enemy, for he would maintain that soldiers should have their fill of money and the glory go to their leaders. All men's debts were settled from his own treasury, as if he vied with other rulers' courage through his own bounty and generosity.

4. He used to attend the sick with remedies and bring kindly comfort to persons in deep distress, bearing witness that he had undertaken his people's welfare rather than his own. Where men

had abandoned themselves to an emasculated existence, undermining their sobriety by debauchery, he energetically roused them to pursue merit in an active career.

5. So his age and virtue increased.⁸ As has been told,⁹ Jarl, or Skjöldr, was married to Erna, who was also called Drótt.¹⁰ She was a daughter of king Danpr, also called Hersir.¹¹ One day two smiths had come to king Danpr's realm, and they each forged a sword for him. The king then destroyed the first sword, called Hvítíng, in capricious trials of the iron's strength and resiliency. The second smith was angered by this, and foretold that his sword, Lýsingr, would cause the death of the king's most famous grandson.¹²

6. When Drótt's father had reached extreme old age, he learned that his daughter might be taken from him, so he fashioned a cave and had her placed within it, first granting a suitable retinue and providing sustenance for a long period. He also committed to the cave, along with other gear, the sword Lýsingr, to keep the curse from coming true, and so that his enemy would be unable to use weapons that he was aware that he could not handle himself. So that the cavern should not rise up too obviously, he made its hump level with the solid earth.¹³

7. Skjöldr-Jarl had been struck by Drótt's great beauty,¹⁴ so he had messengers go and ask for her hand.¹⁵ The messengers learned that Skat, who was also called Hildur, was also courting her and Danpr feared that he was going to steal her away.¹⁶

8. As soon as he heard that Danpr's daughter had been shut up in a far-off hiding place, Skat-Hildur bent all his wits and energies to finding her. Eventually, while he was personally conducting a search along with others, he half fancied that he could detect a murmuring noise

underground. Gradually working his way nearer, he grew more convinced that it was the sound of a human voice. When he had given orders for the earth beneath their feet to be dug down to solid rock, a cavity was suddenly revealed where he could see a warren of winding passages.

9. The servants who tried to defend the covered entrance were cut to pieces and the girl dragged out of the hole along with the other prizes which had been stored there; all except the sword, *Lýsingr*, for with admirable foresight, *Drótt* had stowed it away in an even more secret place. *Hildur-Skat* compelled her to submit to his lust, and she bore him a son, named *Hildigir* or *Hildibrandr*, progenitor of the *Hildingar*. From this a battle was waged in which *Danpr* lost his life.

10. In the meantime, *Skjöldr-Jarl*, comprehending that *Skat-Hildur* had forcibly taken *Danpr*'s daughter *Drótt* to his bed, robbed him of his partner and his life, and married *Drótt* himself.¹⁷ His messengers then took her to his home.¹⁸ She was no unwilling bride, since she considered it proper to take her father's avenger in her arms. While the girl mourned her father, she could not bring herself to submit with any pleasure to his murderer.¹⁹

11. *Jarl* reigned long, and in his days were good seasons and peace. His son was the first called king (*konungr*) in the *Danskr Tunga*. His descendants always afterward considered the title of king the highest dignity. *Konr* was the first of his family to be called king, for his predecessors had been called *dróttnar*, after his mother, *Drótt*, and their wives were called *dróttningar*, and their garðr *drótt*. Each of their race was called *Yngvi*, or *Yngvinn*, and the whole race together *Ynglingar*.²⁰ *Jarl* lived to a very great age before his son, *Konr*, succeeded him. It is said that *Jarl* died in his bed in *Uppsálar*, and was transported

to *Fýrisvellir*, where his body was burned on the riverbank, and where his standing stone still remains.²¹

12. The earliest ætt, the *Skjöldungar*, was thought to have greater wisdom, greater strength, and more influence on the *Goðin*

than the goðar of later times.²² For many generations noble families have traced their lineage back to Jarl and, through him, to Rígr-Heimdallr himself. Skjöldungar, Buðlungar, Hildingar, and Ylfingar are all descended from these royal lines,²³ who spread themselves out all over Miðgarðr.²⁴

13. Many years later, when Jarl descended to Hel, he lived there in communion with Heimdallr, with whom he would become estranged due to his pride. This lasted nine years, after which they were permanently reconciled.²⁵ Jarl remained the ward of Rígr, and took part in several of the Goð's adventures.²⁶

THE SILFR ALDR

XXII. Gullveig

1. Gullveig was beautiful, like Loki, and like him was adopted in Ásgarðr as a hostage from Jötunheimr.¹ During Jarl's reign, Gullveig began to prepare for her activities in Miðgarðr.² Gullveig-Heiðr and Hrossþjófr were of Hrímnir's race.³ Her father, Hrímnir-Bergelmir, had grown weary from not being able to ravage the land of men, so she went to visit him, traveling down Bifröst to Niflheimr. When she saw him lying dormant, she said:

2. "Stand up father! I will incite a war in the world, whereby Óðinn and the other Goðar will suffer agony and anxiety. In the war, I shall spew so much poison on the pure men and on the beasts of burden that they shall not live. I will kill their souls. I will torment the waters, I will torment the plants, torment Heimdallr's fire, torment all of creation."

3. She boasted that she had created the Seiðr, with which she could bring about her horrible plans.⁴ By means of this one could know beforehand the predestined örlög of men, or their not yet compelled lot; and also bring on the death, ill-luck, or bad health of people, and take the strength or wit from one person and give it to another. But after such witchcraft follows such weakness and anxiety, that it is not thought respectable for men to practice it; and therefore only evil women are brought up in this art.⁵

4. From her words, Hrímnir became joyous and anxious for the corruption that was to come.⁶

5. Spiteful towards the Goðin, Gullveig went out from Jötunheimr and came to Miðgarðr to call on whatever evil sleeps in the hearts of the earthly beings. Up until then, the humans were taught to revere the Goðin as children to their parents and follow their commands as sons and daughters, which is to say—willingly and devotedly, although not without faults and lapses. Up until then they had sought knowledge in the rúnar the Goðin gave them; but when they needed special revelations in difficult circumstances, then they would see signs, whose foreboding properties were revealed to them by the Goðin. They also listened to words of inspiration on the lips of noble and pure women.

6. She went into the land of Svíþjóð, carrying with her the evil Seiðr.⁷ They called her Heiðr, when she came to houses, the wise, prophetic völr, who blessed gandr; who practiced Seiðr, by Seiðr sent Leikn, she was always sought after by evil women.⁸ She allured residents of Miðgarðr to desire evil things, and for the fulfillment of their wishes to turn to the unmentionable dark powers who, originating from Chaos, brood in the depths of evil Jötuns' hearts and give power to such evil arts, which she practiced and apprenticed out. From her Seiðhjallr she sang the words with which evil humans ever since understood to lay

misfortune on otherwise wholesome things, to seize others' gold for themselves, to strike the unaware with mental aberration, defects, disease, and death. So she gave, when an evil wish had been incited, power for this to bring about secret harm and ruin. Mistrust and fright, strife and conflict, hate and vindictiveness, theft and robbery grew up behind her, wherever she roved.⁹

7. From Gullveig's Seiðr came the nine vices, to counter the nine virtues brought to us by Heimdallr. These vices are: murder, perjury, adultery, sacrilege, greed, thievery, treason, slander, and cruelty.¹⁰ Her evil arts, which involve an invocation of evil powers meant to increase one's strength and intended to harm humans and plants, stand against the Fimbulljóðar, which Mímir sent the Goðin, and against all the holy knowledge Heimdallr taught to the humans. Those who practice Seiðr are enemies of the Goðin; they are worse than the serpents, wolves, and other creatures that seek to harm Yggdrasill's roots. They destroy one-third of the earth's crops, and one-third of pious men's good thoughts, good words, and good deeds.

8. Her activities began the corruption of the Goðin's creation, which would change the worlds forever.¹¹ The Gullaldr was spoiled by the arrival of Gullveig from Jötunheimr.¹² Situated in the northeastern-most regions of Jörmungrund lies a forest, which was once called Gaglviðr, for its trees were made of copper or bronze.¹³ After the introduction of the Seiðr it was called Járnsviðr, for the trees became iron. The troll women who are called Járnsviðjur live in that forest. Gullveig is among them, and she is thus called Járnsviðja and Íviðja.¹⁴ She is eventually banished to a marsh there by the Goðin, along with her vile progeny.¹⁵

9. The Járnsviðr is also called Myrkviðr and

Úlfdalir,¹⁶ and is a mysterious land in which the wolf conceals himself. This frost-stiffened wood waits and keeps watch above a lake, called Úlfsiár; the overhanging bank is a maze of tree-roots mirrored in its surface. At night there, something uncanny happens: the water burns. And the lake's bottom has never been sounded by the sons of men. On its bank, the heather-stepper halts: the hart in flight from pursuing hounds will turn to face them with firm-set horns and die in the wood rather than dive beneath its surface. That is no good place. When wind blows up and stormy weather makes clouds scud and the skies weep, out of its depths a dirty surge is pitched towards the heavens.¹⁷

10. Then the Powers all went to their Þingsæti to consider thereon: who had filled all the air with evil?¹⁸ To discover this, Óðinn sent the Dís named Gefjon, also called Nýhellenia, to see what was happening in Miðgarðr. He had seen from Hliðskjálf that the trouble seemed to be centered in southern Svíþjóð, so this is where she was sent.¹⁹

11. By this time, a Jötun named Gylfi had overcome Jarl's forces and, with Gullveig's assistance, taken over lands in this region. The area was ravaged by winter cold, and became the place where Gullveig began to focus her cativities.²⁰ It is said that Gylfi offered a traveling woman, in return for the pleasure of her company, a piece of plowland in his realm as large as four oxen could plow in a day and a night. But this woman, who was Gefjon, was of the Æsir. She took four oxen from Jötunheimr in the north. They were her own sons by a Jötun, and she yoked them to the plow, which dug so hard and so deep that it cut the land loose. The oxen dragged this land westward out to sea, stopping finally at a certain channel. There Gefjon fastened the land and gave it the name

Selund, and afterwards she settled and dwelt there. The place where the land was removed has since become a body of water in Svíþjóð now called Lögrinn, and in this lake there are as many inlets as there are headlands in Selund.

12. Gefjon gladly dragged from
Gylfi the land beyond value,
Danmörk's increase,
steam rising from the swift-footed bulls.
The oxen bore eight
moons of the forehead and four heads,
hauling as they went in front of
the grassy isle's wide fissure.²¹

13. Nýhellenia-Gefjon established a burgh in this land, and began to investigate.²² It had come to pass that Jarl's wife, Drótt had died, and as the first Folkmóðir, she was adopted into Ásgarðr and became an Ásynja.²³ Upon an island near Selund, there is the burgh Valhallagára, and on its walls the following saying is written: "read, learn, and watch".²⁴ Gefjon dwelt in this burgh. Gullveig roamed among the folk under the name Heiðr, as well as Sýrhed, and obtained great influence over the minds and hearts of the folk. To counteract this influence Nýhellenia-Gefjon began reinforcing the wisdom that Heimdallr had established among men.

14. Gullveig-Heiðr was full of guile; her countenance was beautiful and her tongue quick, but the advice she gave was ever in obscure words. Therefore, she was called Kalta by the seamen, but the land dwellers thought that this was an honorary name.

15. When Drótt had died, she named three successors for the title of Folkmóðir. In the final will of the late mother, Rósamuða stood first, Nýhellenia-Gefjon second, and Gullveig-Heiðr third. Gefjon put no thought to this, for she only

wished to perform her duty in discovering the source of the corruption. However, Gullveig was deeply offended. Displaying her Jötun nature, she would be honored, feared, and prayed to, but Gefjon would only be loved.

16. Finally, all the seamen of Danmörk came to ask Nýhellenia-Gefjon for her grace, which wounded Gullveig, for she wished to excel above her. So the folk would have great esteem for her watchfulness, she made herself a flag with a cock on it.

17. Then Gefjon saw this flag and decided to make her own, trying to antagonize the maid she now suspected of evil. A herd dog and an owl were placed upon Gefjon's flag.

18. She said, "The hound watches over his master and the owl over fields, so they are not wasted by mice. But the cock has friendship for no one, and through his wantonness and pride he is often the murderer of his next of kin."²⁵

19. Of course, these words were meant solely to entice Gullveig, for we believe the cock to be a sacred bird, which is the special foe of demons and the powers of darkness. Each morning it wakes the world with its song.²⁶

20. When Gullveig saw that her work came out wrong, she went from bad to worse. She allied herself with foreign enemies and slowly exposed her true nature even more. From all her misdeeds, she became no better. As she saw that the seamen shrank more and more away from her, she would then win them through fright. When the moon was full and the sea stormy, she then leapt over the wild waves, calling to the seamen that they should all be lost if they did not worship her. Furthermore, she blinded their eyes, thereby they held water for land and land for water, and from this many ships were lost with man and mouse.²⁷ Her nine daughters with

Ægir-Gymir, the nine waves who cause many a ship to sink, dragged them down.²⁸

21. Upon the first war feast, when all her land dwellers were armed, she let hogsheads of beer be poured, and in that beer she put magic drink. When the folk were altogether drunk, she climbed up upon her steed, leaning forward with her head against her spear, dawn could not be more beautiful. When she saw that all eyes were fixed upon her, she opened her lips and said:

22. “Sons and daughters of Heimdallr, you know well that in recent times we have suffered much harm and failure, for the seamen no longer come to trade with us, but you do not know how this came to be. Long have I held myself back on this matter, though now I can no longer. Hear me then friends, so you might now know and afterwards may you bite. On the other side of the sea, they are making good on their own and they can do well without us. Our goods and trade have made us prosper, and the Folkmóðir has wanted us to maintain this. But Nýhellenia has bewitched all the folk; yes bewitched friends, just as she has all of our cattle, which lately have fallen dead. Thus must be said, if I were no maid, I should well know, I would burn the witch in her own nest.”

23. When she had spoken the last word, she sped herself toward her burgh, but the drunken folk were so inspired they were unable to watch over their judgment. In mad boldness they fared to Valhallagára and meanwhile, after night fell, they went loose upon the burgh just as boldly. Though again Heiðr-Gullveig missed her goal: Nýhellenia-Gefjon and her handmaidens and the foddik were all saved through the alert seamen.²⁹

24. When she returned, Nýhellenia-Gefjon saw how Kalta had destroyed her famous burgh. The

seeds of mistrust had been planted into the minds of the folk, so there then came some princes and goðar to where the burgh once was and asked Nýhellenia where her óðal lay.

25. Nýhellenia-Gefjon answered, “I bear my óðal in my bosom; what I have inherited is love for wisdom, right, and freedom; if I lose them, so am I like the least of your slaves. Now I freely give advice, but after this I should sell it.”

26. The gentlemen went away, and all called out, laughing, “Your obedient servants, wise Hellenia”. Though with this they missed her intention, and the folk that loved her and followed her used this as a name of honor. When they saw they had missed their shot, then they accused her and said that she had bewitched the folk, but the people of that land knew this to be an insult.

27. Once, they came and asked, “If you are no witch, then what do you do with the fruits you always have with you?”

28. Gefjon answered, “These fruits are the symbol of Urðr’s counsel,³⁰ in which our future lies hidden and that of all mankind. Time must brood them out and we must watch them and make sure no harm comes to them.”

29. The goðar said, “Well said, but what purpose does the dog in your other hand serve?”

30. Nýhellenia answered, “Has the herdsman no sheep dog to hold his flock together? What the dog is, in the service of the shepherd, am I in the Æsir’s service. I must watch over Heimdallr’s children.”³¹

31. “That we like”, said the goðar, “but what is the significance of the owl which always sits above your head; is that light-shy animal perhaps a token of your Seiðr workings?”³²

32. “Nay”, answered Nýhellenia-Gefjon, “he helps me remember that there is a sort of person

dwelling around the world who, even as he, makes their homes in hofin and in caves, who roots about in the gloom. Though not as he, to help us from mice and other plagues, but to plan ruses, to rob people of their wits until they take hold over them so as to make slaves of them and to suck their blood like the Draugr.”³³ This owl has rúnar risted on its beak.³⁴

33. The goðar replied, ”Once they came with a band of folk, and a plague has come over the land; they said we are all to make offerings to the Goðin so that the plague may be prevented. Will you not help us to still the pain of the inflicted, or have you yourself brought the plague over the land with your art?”

34. “Nay”, said Gefjon, “but I do not know any of the Goðin who are evil-doing; therefore I cannot ask if they will become better. I know that because Óðinn-Wralda is good, he therefore does no evil.”

35. “Whence comes evil, then woe?” asked the goðar.

36. “All evil comes from you and from the stupidity of the people who let themselves be taken by you”, Nýhellenia replied.³⁵

37. “If the Goðin are so confounded good, why has evil not been eliminated?” asked the goðar.

38. Nýhellenia-Gefjon answered, “Heimdallr has brought us upon the way and time must do the rest. Before all disasters, is advice and help which Óðinn wants us to seek ourselves so that we shall become strong and wise. If we will not, then he lets us struggle out our bewilderment so that we may learn what follows after wise and after stupid deeds.”³⁶

39. Then a prince said, “I think it would be better to prevent that.”

40. “It may well be”, answered Nýhellenia, “then

when the people become tame as sheep, you and the goðar would not only want to guard them but shear them and lead them to the slaughter. Furthermore, our godhead wants nothing more from us than that we help each other; but he also wants everyone to be free and wise.”

41. “That is also our desire, which is why our folk chooses its princes, jarlar, advisors, and all bosses and leaders from the wisest of the good men so that everyone does his best to become wise and good. Insodoing, we shall at once learn and teach people that being wise and doing wisely alone lead to happiness.” “That is like a judgment”, said the goðar, “but if you mean that plague comes though our stupidity, would Nýhellenia be so good as to teach us something of that new light which she is so proud of?”

42. “Yes”, said Nýhellenia-Gefjon, “the raven and other birds come only to fall upon foul carrion, but plague not only likes foul carrion, but also bad custom-habits and captivity. If you will now take the plague from this place and keep it away, then you must do away with the captivity and it shall be pure within and without.”

43. “We believe that your judgment is good”, said the goðar, “but tell us how we should impart it to the people who are under our authority?”

44. Then Nýhellenia-Gefjon stood up from her seat and said: “The sparrows follow the sower, the people their good princes, therefore you should begin by making yourselves pure, so that you may direct your gaze, both inward and outward, without becoming ashamed of your own mind. But instead of making the folk pure, you have invented foul festivals during which folk drink beer and wine so long, that they are at last like swine, which root in the slime so that they may atone for your foul lusts.”

45. The folk began to howl and to mock.

Therefore, she did not dare to spin any more arguments. Now everyone should believe that they had called the folk together to drive her from the land. Nay, instead of chiding her, they declared through all nations that it had pleased Alföðr-Óðinn to send his wise daughter, Gefjon, or Nýhellenia, among the people, from over the sea, with a cloud, to give them good advice so that all who heard her should become rich and happy.³⁷

46. The folk were so pleased with Nýhellenia's wisdom it was decided that she should become the Folkmóðir.³⁸ She was married to Jarl-Skjöld, and they dwelt at Hleiðra.³⁸ Later she returned to Ásgarðr to rejoin the ranks of the Ásynjur.³⁹

47. Gullveig was captured by the Goðin and brought before the þing in Ásgarðr.⁴⁰ Gylfi was forced back into Jötunheimr by Jarl's armies, supported by Óðinn and other deities. Gylfi made a peace with them, for he believed that he did not have the strength to oppose the Goðin and the humans of Svíþjóð. Óðinn and Gylfi had many tricks and enchantments against each other, but the Æsir were always superior.⁴¹

XXIII. Jörmungandr

1. The Goðin were appalled at the consequences Gullveig's Seiðr would have if allowed to continue to spread.¹ They had gathered at their þingsæti, the high-holy Goðin, to pass judgment on her.² She was sentenced to die by fire, so the Goðin raised Gullveig on spears in Óðinn's hall, and burnt her.³ It was difficult for the flames to touch her.⁴ Loki ate the heart, which laid in the embers, and he found the woman's heart half-burnt; Loptr-Loki was soon with child from the woman, and thence came Jörmungandr among men.⁵ This monster seems the most deadly of all, which sprang from Býleistr's brother.⁶

2. Loki traveled to Jötunheimr and gave birth to Jörmungandr by Gnipalundr on Þórsnes.⁷ And when the Goðin realized Jörmungandr was being brought up in Jötunheimr, and when the Goðin traced prophecies stating that from him great mischief and disaster would arise for them, then they all felt evil was to be expected from him, to begin with because of his mother's nature, but still worse because of his father's.

3. Then, Alföðr-Óðinn sent Goðar to seize Jörmungandr and bring him to him. And when they came to him he threw the ormr into the deep sea which lies around all lands, and this ormr grew so that it lies in the midst of the ocean encircling all lands and bites on its own tail.⁸ Broad ground, wrapped round by the deadly-cold ormr [Jörmungandr], lies beneath the spruce [man] of holm-fetters [Jörmungandr's] path [gold, hence the sea].⁹

XXIV. Hel

1. Urðr, the Dís of örlög, is also the Dís of death. Because she determines the örlög and length of every human's life, she also determines their death. She who lays the lots of life, lays the lots of death. She and her sisters reign over the past, present, and future; she reigns over and gathers under the scepter of her realm the generations of the past, present, and future. As the Dís of death and ruler of Jörmungrund, she is also called Hel. Hel is both the name of the realm of bliss in Jörmungrund, and its queen.¹

2. When one is about to die, their fylgja will appear before them,² right before she departs for Hel to prepare a feast for them.³ One may dream before their death that these women shall come to them, heavy and drooping, and choose them as their companion; so it may happen that these are their fateful women.⁴ At this point, some may

consider what sort of dwelling they will obtain in the land of the dead when the breath leaves their body, or what reward was earned by a ready devotion to the Goðin.⁵ By Hel's summons, one will be called away to Óðinn's þing, and they must obey the decrees of the Nornir.⁶ Each evening the maids of Hel call the dying to their home,⁷ for there is a time when every man shall journey hence⁸ to the otherworld, to stay in Hel's high hall.⁹

3. The fylgja hears of it before anyone else when her mistress, Urðr, has announced the doom of death against her favorite. She then leaves, which can be perceived in dreams¹⁰ or by revelations in other ways, and this is an unmistakable sign of death. But if the death-doomed person is not a níðingr, whom she in sorrow and wrath has left, then she by no means abandons him. They are like members of the same body, which can only be separated by níð. The hamingja or fylgja travels to Hel, her land of birth, to prepare an abode there for her favorite, which is to belong to her as well. It is as if they enter into a spiritual marriage.¹¹ The fylgja meets her chosen after their third night's separation from the body. It takes three days before they leave for the Underworld.¹² At the same time, one may join their spouse or lover from Miðgarðr in their home there, if they are worthy of such.¹³

4. The dead should fare to the Helping well dressed and ornamented. Warriors carry their weapons of defense and attack, often still covered in the blood of their enemies. Women and children carry ornaments and objects that were cherished by them. Images of these objects that kinsmen and friends lay on the pyre follow the dead as evidence before the judges that they enjoyed the survivors' esteem and affection. The appearance of the gathered at the þing of the dead shows how careful the survivors observe the law

that commands respect for the dead and care for the remains of the deceased. Special shoes should be given to them, called Helskóar.¹⁴ Let a man ride to the þing washed and fed, although his garments are not too good; of his shoes and breeches let no one be ashamed, nor of his horse, although he does not have a good one.¹⁵

5. Many die under conditions that make it impossible for kinsmen to observe these caring duties. Then strangers should take the place of family. The condition in which the dead arrive at the þing shows best if pious dispositions are prevailing in Miðgarðr; for noble hearts take the divine law to heart.¹⁶ Render the last service to the corpses you find on the ground, whether they have died from sickness, or are drowned, or are dead from weapons. Make a bath for those who are dead, wash their hands and their head, comb them and wipe them dry, before you lay them in the coffin, and pray for their blissful slumber.¹⁷

6. Their nails should be clipped. At Ragnarökr it will happen that the ship Naglfar will loosen from its mooring. It is made from the nails of dead men, and for this reason it is worth considering the warning that if a person fares to Hel with untrimmed nails he contributes crucial material to Naglfar, a ship that both the Goðin and men would prefer not to see built.¹⁸ Naglfar, the largest ship, is owned by Muspellr-Loki.¹⁹

7. It is our custom that he who gives an heirship-feast after kings or jarlar, and who enters upon the heritage should sit upon the footstool in front of the high-seat, until the full bowl, which is called the Bragarfull, is brought in. Then he should stand up, take the Bragarfull, make solemn vows to be fulfilled afterwards, point to the four corners with the horn, and thereupon empty the beaker. Then he should ascend the high-seat which his father had occupied; and

thus he comes into the full heritage after his father.²⁰

8. Do not mourn too much for the loss of a loved one, for such tears can be cruel to those dead, for each one falls bloody on their breast, ice-cold and piercing, and full of sorrow.²¹ Such will cause them to be covered with the dew of sorrow, and will bring them back to visit their lamenting kinsman or woman to allay their sadness. One can also wake the dead with prayer, which is best done at night, for all dead warriors are more powerful in the darkness of night than in the light of day. It is said that the dead are easier to summon and listen more closely to earthly life once night has set in.²² Málrúnar will give speech to the dead, so they will walk and talk with you.²³ Besides the power of sorrow and prayer, there is a third means of bringing the dead back. This is conjuration; but conjuring the dead is a níð, which makes the transgressor yield to the vættir of punishment.²⁴

9. The earthly death consists of the earthly matter, the lá and the lík, being separated from the person's higher elements and staying behind on Miðgarðr. The dead who have fared to Jörmungrund are made up of önd, óðr, and litr. If one is sentenced to a second death at Gimlé, the önd and the litr goða will be separated from him at the Nágrindar. Then there remains only the óðr; and this receives a litr that corresponds with the condition of the óðr.²⁵ The higher elements return to the Goðin, traveling to the afterworld; whereas the lower elements are spread across the earth, returning to the waters, to the plants, and to all that lives.

10. It is our belief that the higher the smoke of the pyre rises in the air, the higher he will be raised whose pile it is; and the richer he will be, the more property that is consumed with him.²⁶ Because the litr can be damaged in the flames of

the pyre, an offering is made so that the fire will consume it, rather than the litr. This offering is customarily a goat.²⁷

11. The appearance of the outer body depends on the condition of the litr; that is, of the inner being. Beautiful women have a joyous fair litr. An emotion has influence upon the litr, and through it upon the blood and the appearance of the outer body. A sudden blushing, a sudden paleness, are among the results of this. Litr also signifies a hamr, a guise or earthly garb which persons skilled in magic can put on and off. The form seen when one travels towards Hel is none other than the litr, which shows distinctly what the dead one has been in the earthly life, and what care has been bestowed upon his dust. The washing, combing, dressing, ornamenting, and supplying of Helskóar of the dead body has influence on one's looks when they are to appear before their judges.²⁸

12. When the dead return from Hel they can be either good or evil, depending on the nature of the person who dies. When they are good, they are called Hollar Vættir, when they are bad, Óvættir. The higher elements can return from the afterworlds if they are called forth, but only conjuration can raise the Óvættir. Then they are evil and dangerous, but the Hollar Vættir are honorable and benevolent and work for the benefit of their folk, which is why they are good to have around. For this reason people will often have family grave-mounds, where the ashes of the dead should be kept, near their home. Preceding important events in the ætt, these vættir gather and confer among themselves.²⁹

13. Óðinn has decreed that all dead men should be burned,³⁰ but circumstances may arise where burial may be necessary. The elements of the dead one entombed in the grave-mound will continue their interaction with one another for a

long while, forming a kind of entity that preserves his personality and qualities, because these were permeated with önd and óðr in mortal life. Thus, the grave-mound contains a doppelganger of the person who has gone down to the kingdom of death. These doppelgangers are called Haugbúar and Draugar. Draugr actually designates a tree-trunk cut off from its roots; the Haugbúi is called this because he is separated from his root of life, the óðr, and by degrees, slowly pays its debt to nature, going on to meet its dissolution.³¹

14. It might also happen that the lower elements, when abandoned by óðr and önd, become a doppelganger in whom the vegetative and animal elements exclusively assert themselves. Such a creature is always tormented by animal desire of food, and does not seem to have any feeling or memory of bonds tied in life. In such cases, it is thought that the lower elements of the deceased consigned to the grave were never in his lifetime sufficiently permeated by his óðr and önd to enable these qualities to give the corpse an impression of the rational personality and human character of the deceased. In one of this sort, the vegetative element, united with his dust, still asserts itself, so that hair and nails continue to grow as on a living being, and the animal element, which likewise continues to operate in the one buried, visits him with hunger and drives him out of the grave to suck the blood of surviving kinsmen.³² The dead are burnt to protect survivors from such beings, but if buried, graves are built and rites spoken over the dead to keep the Haugbúar from leaving the grave, to prepare a peaceful, uninterrupted sleep for them, and thus protect the survivors from affliction by them.³³

15. Once a person has died, their higher elements remain around the corpse for three days, and attend their own Helför.³⁴ All will have a guide

that will lead them to Hel, which appears before them right before their death, carrying their summons to the Helþing.³⁵ Foremost among them are the Valkyrjur, beautiful maidens with contemplative faces. Wherever a battle takes place, they appear fully armed there on their horses, though some wear feather disguises, and with their spear shafts point out the champions whom Óðinn and Freyja have selected for their halls, and they carry the fallen to Jörmungrund, and from there on Bifröst to Ásgarðr.

16. Urðr sends maidservants of a very different sort to the inhabitants of Miðgarðr who are not among the heroic dead,³⁶ each by the nature of their death. To those who surrender to the burden of years comes the Dís who is the handmaiden of the bent and stooping.³⁷ This kind-hearted Dís removes the burden which Elli puts on men, and which gradually gets too heavy for them to bear.³⁸ Children have their guides, who are motherly, tender, and kind. To those who were snatched away by plague or other epidemics come Leikn and the beings of Niflhel who resemble her, and those who die of disease are carried away by the corresponding vættir of disease to the Helþing to be judged by the Goðin.³⁹

17. One must travel to the uppermost north, into Jötunheimr, to get to Jörmungrund. The entire road there is said to be fraught with peril and is almost impassable for mortals. You must sail across the ocean, which girds the earth, putting the sun and stars behind your back, journey beneath the realm of night, and finally pass into the regions, which suffer perennial darkness without a glimmer of daylight. From there, in the midst of Jötunheimr's monstrous horde, you will find the passage towards Hel.⁴⁰

18. To begin with, all of the dead travel a common path, called Helvegr. They are directed on the same traveled road, and the same Helgrind opens

itself daily for the multitudes of spirits who wait for different lots. Women and children; youths, men, and the elderly; those who were busy in the peaceful arts and those who stained weapons with blood; those who lived in accordance with Óðinn's and Urðr's decrees and those who broke them— they all have to take the same course. They come on foot and on horse,⁴¹ for the horse that was cremated with its master afterwards brings the hero down to Hel.⁴² Those burned with their ships will ride the wooden horse to Hel.⁴³ Beautifully adorned Valkyrjur, the mild being who helps the old-aged, the kind spirit-guides of children, or the black and white Leikn and the gloomy vættir of disease lead them there. They gather outside the eastern Helgrindar, one of the four situated at each point of Jörmungrund.⁴⁴

19. The cords of Hel

were tightly
bound round my sides;
I would rend them,
but they were strong.
It is not easy to go free.

20. I alone knew

how on all sides
my pains increased.
Each eve the maids of Hel
called me to
their home.

21. I saw the sun,

true star of day,
sink in its roaring home;
but I heard
Hel's grated doors
heavily creaking on the other side.

22. I saw the sun,

beset with blood-red streams:
then I was quickly declining from this
world.

In many ways
she appeared mightier
than she was before.

23. I saw the sun,

and it seemed to me
as if I had seen a glorious Goð:
I bowed before her
for the last time,
in the world of men.

24. I saw the sun:

she beamed forth so
that I seemed to know nothing;
but Gjöll's streams
roared from the other side,
mixed with much blood.

25. I saw the sun,

with quivering eyes,
appalled and shrinking;
for in great measure
was my heart
dissolved in sickness.

26. I saw the sun,

seldom sadder;
I had almost declined from the world:
my tongue had
become like wood,
and all was cold without me.

27. I saw the sun,

never again,
since that gloomy day;
for the mountain waters
closed over me,
and I went, called from torments.⁴⁵

28. The high road in Jörmungrund first goes west through deep and dark dales. At one place the dead have to go across a mile wide heath that is overgrown with thorns and has no trails. Then it is good to have Helskóar as protection for the feet. Because of this, a dead man's relatives should not neglect to bind Helskóar to the body before it is burned.⁴⁶ Thus, it is customary to bind the Helskóar to men, so that they shall walk on to Valhöll.⁴⁷ It is certainly true that these shoes, just like everything else placed with the dead, such as clothes, weapons, and ornaments, are burned up with the body.⁴⁸ Everything in creation, even those things crafted by humans, has an inner substance and an inner form, and it is the inner being of the objects laid on the pyre that follows the dead to Hel. The care the survivors have for the dead is reckoned by these goods, and if they have Helskóar they come across the heath with well-kept feet. If they do not have them, and in their lives they have been unmerciful towards those who have walked the thorny paths of life, then they do not get across it without torn and bloody feet. But for the merciful, who lack Helskóar, there are some hanging from a tree which grows from where the thorny path begins.⁴⁹ They walk along a path worn by long ages of travelers.⁵⁰

29. After this the dead come to a river with rushing water in which sharp-edged irons fill its torrents.⁵¹ The bed of this stream forms a natural boundary between the human and the afterworlds.⁵² This is the river Gjöll, here much mixed with the blood of the unmerciful, which divides Jörmungrund's northerly and southerly regions, flowing east to west. Foot wide boards float there, where no bridge is to be found. The boards give support when the feet of the merciful step on them, and carry them over the river

unharméd.⁵³ The planks represent their good thoughts, good words, and good deeds.⁵⁴ They slip away from the feet of the unmerciful, who fall into the river and wade through it in severe pain. Although they are terribly cut-up by the irons, they appear without a mark on them from this when they come up onto the other strand.

30. On the other side the dawn begins and the green regions lie in the break of day with the Gjöll river flowing through them.⁵⁵ Having advanced further, they again stumble on the river of blue-black water, swirling in headlong descent and weapons of various kinds are spinning in its swift eddies.⁵⁶ Again the dead must cross this river, but here they travel over the Gjallarbrú.⁵⁷ The bridge is roofed with shining gold, and the maiden guarding it is named Móðguðr.⁵⁸ Once over the bridge, they come to a fork in the road. One path goes north to Mímir's realm, one south to Urðr's fountain. Here is Gimlé or Vingólf, where the Helþing is held to pronounce judgments over the dead.⁵⁹

31. All of this walking takes place in unbroken silence. The tongues of the dead are cold and numb and do not make a sound. Neither can their footsteps be heard, for they have the litr of dead men. Their horses, when they arrive on such, noiselessly touch their hooves to the ground of the kingdom of the dead. The gold-laid bridge rumbles only under the hooves of the steeds of the Valkyrjur.⁶⁰

32. Our ancestors called the funeral proceedings Helför, to honor the commencement of the journey to Urðr's domain, which lasts nine nights.⁶¹ The path of the dead leads them over mountains and through valleys, towards the þing where they will be judged by the Goðin,⁶² so during this time we pray for their safe voyage and good judgment before the court.⁶³

33. When the dead reach the þingstaðr they sit in long rows in front of the holy ring of the stones of justice. Here they are awaited by their fylgja, who went before them to Hel and now sit beside their ward. Unfortunate is the one who has no fylgja at the Helþing, where the judgments are passed that have eternal validity.⁶⁴

34. Your cattle shall die,
your kindred shall die,
you yourself shall die,
but the fair fame
of him who has earned it
never dies.

35. Your cattle shall die,
your kindred shall die,
you yourself shall die,
one thing I know
which never dies:
the judgment on each one dead.⁶⁵

36. The third root of Yggdrasill extends to the south, and beneath that root is the holy well, Urðarbrunnr. There the Goðin have their places of judgment. Every day the Æsir ride down there on Bifröst, and come through the southern Helgrindar into Urðr's realm, when they cross several rivers to their destination.⁶⁶ The Æsir ride on their steeds each day when they go to pronounce dooms at Yggdrasill's ash.⁶⁷ Þórr rides across the sky, while Máni's path thunders beneath him,⁶⁸ then he walks to the þing, wading the rivers Körmt and Örmt, and the two Kerlaugar. Þórr must wade these waters each day, when he goes forth to pronounce dooms beneath the ash-tree Yggdrasill; for the Ásbrú-Bifröst is all on fire, the holy waters boil.⁶⁹

37. When the Goðin have arrived from Ásgarðr, dismounted from their rides, and taken their

judges' seats, the proceedings begin. The dead are now in their places, and we may be sure that their guides have not been slow on their journey to the þing.⁷⁰ The Æsir sit as judges in the south at Urðarbrunnr.⁷¹

38. Óðinn sits in the high-seat and the other Æsir sit on þingsæti on each side. Before them sits the dead in their rows; they are pale and have the marks of the death they endured. They have to listen to the legal proceedings and receive their judgment in silence, provided they do not have Málrúnar, which give them the power to speak and defend themselves against any charges.⁷² You must know Málrúnar, if you do not wish that the mighty one, Óðinn, shall requite you with consuming woe for the injury you have caused. You must wind, weave, and place together all those rúnar in that þing where the host of people go into the full judgments.⁷³

39. It very rarely happens that someone has these rúnar; if such is the case, he gets to step up onto a rostrum that was built for this purpose and state what he can in his defense. But no one does this other than those who are abandoned by their fylgja, and because of this do not have any solicitors at the þing. The others do not need to speak, as little as they are capable of it, because every fylgja defends their ward. She is a benevolent witness for him, and also the most reliable before the court, because she knows all of his thoughts, motives, and deeds. It is rarely required that she speak, for her presence next to the dead is a proof in and of itself that he is not a níðingr.

40. Urðar Orð is Urðr's judgment, which must come to pass, no matter whether it concerns life or death.⁷⁴ No one may deny Urðr's judgment, however lightly spoken.⁷⁵ Those who are to join their ancestors in the lands of bliss are given the

judgment called Lofstírr, whereas the judgment of the damned is called Námæli.⁷⁶

41. The Goðin judge human faults and frailties leniently. During their time of learning they have made mistakes as well. Those who have come to the þing can expect a good judgment if they went through life free from deceit, honorable, helpful, and without fear of death— if they observed respect for the Goðin and their hofin, and tended to the duties of kindred and to the dead. Thus, they must have followed the laws given to us by the Goðin, and lived by their virtues.⁷⁷

42. I sat in the Nornir's seat
for nine days,
thence I was mounted on a horse:
there the Gýgr's sun
shone grimly
through the dripping clouds of heaven.

43. Without and within,
I seemed to traverse all
the nine netherworlds:
up and down,
I sought an easier way,
where I might have the readiest paths.⁷⁸

44. Those who are declared worthy of bliss by the þing receive a taste of the mead before they leave, which removes every mark that remains on the dead, and restores their warmth of life. Their bodies again become corporeal, their tongues loosen, their life-force is enhanced, their strength increased, and it grants them the ability to forget their sorrows without obliterating dear memories or making one forget that which can be remembered without longing or worrying.⁷⁹ Óðinn will hand them to drink in Mímir's Gjallarhorn, a cool, bitter drink, to forget their past afflictions. This drink is made

from the liquids of the Underworld fountains.⁸⁰ They shall drink the Dýrar Veigar, though they have lost life and lands;⁸¹ here stands the mead, the Skírar Veigar, prepared for the dead.⁸² Thus this drink is a mixture of the liquids from the wells that maintain Yggdrasill's life, the same as was given to Heimdallr in preparation for his trip to Miðgarðr, which keeps them alive through the ages.⁸³ The blessed dead have the morning dews that fall near Urðarbrunnr as their nourishment.⁸⁴

45. When those who have the Lofstírr pronounced over them leave the þing, they are accompanied by their fylgja to their beautiful home, which these maidens have put in order for their wards.⁸⁵ All men who are righteous shall live in that place called Gimlé or Vingólf⁸⁶ in the green worlds of the Goðin.⁸⁷ Children shall go to Mímir, who owns the field of ancient fathers in Glasisvellir.⁸⁸ But evil men go to Hel, where they are judged, and from there into Nifhel, which is below the ninth world.⁸⁹

46. They are eager to see the many wonders of the glorious regions and to visit kinsmen and friends who have gone before them to their final destination. The fylgja escorts her chosen on joyous paths, called Munvegir that are the home of the honey-ships [flowers].⁹⁰ There they see rich nobles dressed in colorful robes; passing these by, they eventually come upon the sunny region, which produces vegetation, where they will spend their afterlife.⁹¹ Here the inquisitive can participate in the Leita Kynnis, where one seeks out and converses with ancestors and progenitors, and learn the remarkable örlög of their family, indeed of all the ancients, told by those who actually saw what they speak of.⁹²

47. Each morning the soot-red cock in Hel's halls crows in the Underworld.⁹³ In honoring the þing and those declared honorable by it, he calls out:

“Rise, you men, and praise the justice which is most perfect! Behold the demons are put to flight!”⁹⁴

XXV. Valhöll

1. Because of the evil Seiðr Gullveig had brought to men, the age of war came, and with it heroes fought against níðingar, Jötnar, and other terrible beings. These noble men and women are honored by the Goðin if they are held worthy of Valhöll’s glory. The brave heroes are chosen to become Einherjar after they die, while all others either go to Hel or Niflhel.¹

2. Glaðsheimr is the land where the golden-bright Valhöll stands spacious; each day Hroptr-Óðinn selects there the men who die by weapons.² Valhöll is the sacred stead,³ which rests on top of a mountain, called Sigtýr’s Berg.⁴ Here the mighty Yggdrasill rises from Valhöll’s roof, with its red-gold foliage.⁵ It is easy for him to recognize, who comes to Óðinn and beholds the hall; its rafters are spears, it is roofed with shields, and breastplates are strewn on its benches. It is easy for him to recognize, who comes to Óðinn and beholds the hall; a wolf hangs before the western door, an eagle hovers over it.⁶ The garmar who pace back and forth, guarding the tree’s foliage, are called Freki or Gífr and Geri, if you wish to know: they watch the watchers until the Powers perish.⁷ They, the twin dogs,⁸ were strictly told to not sleep at the same time, when they were given the watch; one sleeps at night, the other by day, so no wight can enter, if they come.⁹

3. The sword fallen who are escorted by the Valkyrjur to the Helþing, are met by their fylgja and receive the Dýrar Veigar. If one fallen by the sword lacks his fylgja he must step down from the saddle and sit down on the bench of the dead, for he is certainly a níðingr, and if

he cannot defend himself with Málrúnar he is sentenced to the suffering of Niflhel, with the judgment of Námæli. The honorable warrior, after receiving the drink, sets out from the þing to visit his kinsmen on the fields of bliss and to look at the wonders there, until the time comes for him to journey to Ásgarðr.¹⁰ They travel west over Vindhjálmr’s Brú, Bifröst.¹¹ Then the Æsir are there before them, and when they hear the rumble of Bifröst under the arriving riders,¹² then Hermóðr-Óðr and Bragi go to meet the princes, the ones arriving in Valhöll who are considered heroes.¹³ Warriors and jarlar who die of natural causes also come to Valhöll.¹⁴

4. In this hall, Óðinn gives a welcome to all his friends, and all brave warriors should be delivered to him. Óðinn will show himself to them before any great battle,¹⁵ and sings under the shields of those he will give victory.¹⁶ To some he gives victory; others he invites to himself, and both of these are reckoned to be fortunate.¹⁷ “You shall now see Óðinn, come to me if you can!” is his invitation to all warriors.¹⁸

5. All those who fall in battle or live heroically are his adopted children. He assigns them places in Valhöll and they are known as Einherjar.¹⁹ All those worthy men that have fallen in battle, or who have lived as heroes since the beginning of the world have now come to Óðinn. There is a pretty large number there, and many more have yet to arrive, and yet there will seem too few when the wolf comes.²⁰

6. Freyja is the most glorious of the Ásynjur. She has a dwelling in Ásgarðr called Folkvangar, and wherever she rides to battle she gets half the slain, and the other half goes to Óðinn.²¹ Folkvangar is the place where Freyja directs the sittings in the hall Sessrúmnir. Each day she chooses half of the fallen, but Óðinn the other half.²²

7. There will never be such a large number in Valhöll that the meat of the boar Sæhrímnir will not be sufficient for them. It is cooked each day and is whole again by evening. The cook is called Andhrímnir and the pot Eldhrímnir.²³ By Andhrímnir, in Eldhrímnir, is Sæhrímnir boiled, the best of meats; but few know what the Einherjar eat.²⁴ The heroes abide in the vast Valhöll, drink of costly cups with the Æsir, and are sated with Sæhrímnir at Óðinn's feast.²⁵

8. Óðinn does not have the same fare as the Einherjar. He gives the food that stands on his table to his two wolves, Freki and Geri. He himself needs no food: wine is both meat and drink for him.²⁶ Geri and Freki are fed by the triumphant Herföðr-Óðinn; but Óðinn, the famed in arms, ever lives on wine alone.²⁷

9. The goat that stands over Óðinn's hall is called Heiðrún, which bites from Læraðr-Yggdrasill's branches; she fills the vat with the fair clear mead; that drink shall never fail.²⁸ The goat Heiðrún stands on top of Valhöll and eats the leaves of that most famous tree. From her udders streams the mead that daily fills the vat that is so large that from it all the Einherjar satisfy their thirst. That goat is especially useful to them, and the tree she eats from is remarkably good. Even more notable is the stag called Eikþyrnir, which stands over Óðinn's hall, and bites from Læraðr-Yggdrasill's branches; drops fall from his horns into Hvergelmir, whence all waters rise.²⁹

10. There are five hundred and forty doors, I believe, in Valhöll. Eight hundred Einherjar will fare at once from each door, when they go to war with the wolf.³⁰ One can surely say that it would be remarkable if everyone were unable to pass in and out freely.³¹ There are five hundred and forty floors, I believe, built in Bilskírnir-Valhöll. Of all the roofed houses known, is this one the

greatest.³² In truth, it is no harder to find places for people inside than it is to enter it.³³

11. Large crowds of people are at Valhöll.³⁴ They are men who met their death by the sword, or lived heroically, and present an everlasting display of their destruction; they are trying to equal the activity of their past lives.³⁵ Each day the cock Salgofnir-Viðofnir, also called Gullinkambi, awakens heroes.³⁶ Over the Æsir crows Gullinkambi, which wakes the heroes with Herjann-Óðinn.³⁷ After they dress, they put on their war gear. Then they go out to the garðr and battle, the one attacking the other. Such is their sport. When it comes time to eat, they ride home to Valhöll and sit down to drink.³⁸ All the Einherjar in Óðin's halls fight together each day; they choose their victims, and ride from the conflict; they drink beer with the Æsir, eat their fill of Sæhrímnir, then sit in harmony together.³⁹

12. And in the evening when they are about to start the drinking, Óðinn has swords brought into the hall, and they are so bright that light shines from them, and no other light is used while they sit drinking. Everything there is magnificent to look at. The wall-panels are hung with splendid shields. There is also strong mead there, and great quantities to drink.⁴⁰

13. Inside Valhöll there are many apartments and many people, some engaged in games, some are drinking, and some are armed and fighting.⁴¹ Songs are sung, with Óðinn's son Bragi as the head singer,⁴² for he is the best of skáldin.⁴³

14. There are maidens whose duty it is to serve in Valhöll,⁴⁴ who, with the Goðin, delight in song and harp-playing.⁴⁵ They bring drink and see to the table and ale cups. These women are called Valkyrjur. They are sent by Óðinn to every battle, where they choose which men are to die,

and they determine who has the victory. Gunnr and Róta and the youngest Norn, named Skuld, always ride to choose the slain and to decide the outcome of a battle.⁴⁶ The Valkyrjur wear helmets and carry shields.⁴⁷

15. Hrist and Mist bring Óðinn the horn, Skeggjöld and Skögul, Hlökk and Herfjöturr, Hildir and Þrúðr, Göll and Geirönu, Geiravör, Geirdriful, Hrund, Svipul, Þögn, Herja, Hjálmpriðul, Sangríð, Skalmöld, Þrima, Geirahöðr, Sváva, Sveið, Gunnþorinn, Hjörðrimul, Tanngniðr, Randgríð and Ráðgríð, and Reginleifr, these bear beer to the Einherjar.⁴⁸ The Valkyrjur, far traveled, are ready to ride over Goðbjóð: Skuld bears a shield, Skögul is next, then Gunnr, Hildir, Göndul and Geirskögul. Now are enumerated Herjann-Óðinn's maidens, the Valkyrjur ready to ride over the earth.⁴⁹

16. These beautiful battle-maidens carry out Urðr's death judgments, the Urðar Orðr, and carry the dead warriors to Hel.⁵⁰ They also protect the heroes they favor.⁵¹ Skuld herself personally brings some, who may bypass the þingstaðr at Urðarbrunnr, to Valhöll.⁵² When these great warriors are chosen, the Valkyrjur pronounce: "Now we must ride to the green world of the Goðin to tell Óðinn that a mighty king is coming there to see him."⁵³

17. These southern Dísir from Urðr's realm⁵⁴ fly through the air and over the waters;⁵⁵ the helmed maids come from heaven above to increase the clash of arms.⁵⁶ As Nátt arrives at Dellingr's door, the Valkyrjur leave for battle,⁵⁷ their horses shake themselves, and from their manes dew runs into the deep dales, hailed down onto lofty trees, thence come harvests to men.⁵⁸ When the sun-bright daughters of the south arrive,⁵⁹ a ray gleams from Logafjöll, and from that ray lightning flashes. Then, in the field of air comes the helmed band of Valkyrjur: their corslets

sprinkled with blood, and beams of light shine from their spears.⁶⁰ Occasionally they will sing during the battle, and this is their song:

18. Blood rains

from the cloudy web
on the broad loom
of slaughter.
The web of man,
grey as armor,
is now being woven;
the Valkyrjur
will cross it
with a crimson weft.

19. The warp is made

of human entrails;
human heads
are used as weights;
the heddle-rods
are blood-wet spears;
the shafts are iron-bound;
and arrows are the shuttles.
With words we will weave
this web of battle.

20. The Valkyrjur go weaving

with drawn swords,
Hildir and Hjörðrimul
Sangríð and Svipul.
Spears will shatter,
shields will splinter,
swords will gnaw
like wolves through armor.

21. Let us now wind

the web of war,
which the young king
once waged.
Let us advance

- and wade through the ranks,
where friends of ours
are exchanging blows.
22. Let us now wind
the web of war,
and then follow
kings to battle.
Gunnr and Göndul
can see there
the blood-spattered shields
that guard kings.
23. Let us now wind
the web of war,
where the warrior banners
are forging forward.
Let their lives
not be taken;
only the Valkyrjur
can choose the slain.
24. Lands will be ruled
by new peoples
who once inhabited
outlying headlands.
We pronounce kings
destined to die;
now the jarlar
are felled by spears.
25. The defeated men
will suffer a grief
that will never grow old
in the minds of men.
The web is now woven
and the battlefield reddened;
the news of disaster
will spread through lands.
26. It is horrible now
to look around,
as a blood-red cloud
darkens the sky.
The heavens are stained
with the blood of men,
as the Valkyrjur
sing their song.
27. We sang well
victory songs
for young kings;
hail to our singing!
Let him who listens
to our Valkyrja song
learn it well
and tell it to others.
28. Let us ride on horses
hard on bare backs,
with swords unsheathed,
away from here.⁶¹
29. Those who have become immortal look down
on the mortals and protect their children here
on earth. In Miðgarðr's atmosphere, through the
entire airspace they travel, and where one prepares
sacrifice and invokes them, there come the holy,
faithful, wise fathers with help and blessings for
their children. They bring power, wealth, and
descendants; they hear, help, and console; and
they fight bravely and heroically in battle.⁶²

XXVI. Nifhel

1. When the first Hrímpursar had to abandon the fields populated by Burr's sons, they received an abode corresponding as nearly as possible to their first home, and, as it seems, is identical to it, except that Niflheimr now, instead of being a part of Chaos, is an integral part of the order, and

is the extreme north of Jörmungrund. As a part of this order it is also called Niflhel.¹

2. Because of Gullveig's Seiðr and the corruption of mankind, it was necessary for the Goðin to create a realm where níðingar could be punished for their awful crimes.² This place of the damned was built in the cold Niflheimr and was called Niflhel. Within Niflhel lies the Nástrandir where the caves of punishment lie.³ It would be decided at the Helþing whether or not the dead shall suffer the penalties that await them in this dreary land.⁴ Lies meant to harm others receive a long, expansive retribution; perjury, murder, adultery, defaming of hofin, opening of grave-mounds, treason, and villainy are all punished with unmentionable terrors.⁵ To the níðingr Óðinn has said: "Much did you lose when you lost my help, of all the Einherjar's and Óðinn's favor. Yggr-Óðinn shall now have your corpse; your life is now run out: the Dísir are angry with you! You shall now see Óðinn at the þing!"⁶ Malevolent vengeance awaits souls,⁷ and only recompense can spare their lot.⁸

3. When the judgment over the níðingar is pronounced, they have to walk to meet their terrible Wyrð. Their former fylgja weeps when they see their departure;⁹ these nornir bewail the náir,¹⁰ and continue to feel sorrow and sympathy for them to the last.¹¹ The cords of Hel are tightly bound around their sides, and they are too strong to break. It is not easy to go free.¹² They are driven along their way by the Heiptir, who, armed with limar, unmercifully lash them on hesitating heels.¹³ Invoke Máni against the Heiptir.¹⁴

4. Their path from Urðr's well goes north through Mímir's realm. It is arranged so that they should have to see the regions of bliss before their arrival in the world of torture. Thus they get to know what they have forfeited. So their course leads them over the Leiptr river, by

whose shining, clear, very sacred waters solemn oaths are customarily sworn. It flows between glittering fields with flowers that never wither and crops that are never cut— over this river past Breiðablik, the radiant stronghold, where Baldr and Nanna live with Líf and Leifþrasir; past Hoddgoða, a fortress with several Underworld rivers winding around it, where Mímir collected treasures for a coming world-age; past Mímir's well that is ornamented with a nine-fold gold trim, in which Yggdrasill's lowest, leaf-abundant branches are reflected, and in which its middle root immerses its silver-white root-threads; past the fortress of Mímir's twelve sleeping sons, and past the halls of Nátt and her Dísir.¹⁵

5. Without and within

I seemed to traverse all
the nine netherworlds:¹⁶
up and down,
I sought an easier way,
Where I might have the readiest paths.

6. Of what is to be told,

which I first saw,
when I came to the worlds of torment:
scorched birds,
which were souls,
flew numerous as gnats.

7. From the west I saw

Vón's ormr fly,
and obstruct Glævaldr-Mímir's street;
he shook his wings,
far around me the earth
and heaven seemed to burst.

8. I saw the stag of the sun

coming from the south,
he was led by two together:

his feet stood on the earth,
but his horns
reached up to heaven.

9. Riding from the north I saw

the sons of Niði-Mímir,
they were twelve in all:
from full horns
they drank the pure mead
from Baugreginn-Mímir's well.

10. The wind was silenced,
the waters stopped their course;
then I heard a terrible noise:
fickle-wise women
ground earth for food
for their husbands.

11. These dark women
turned bloody stones
in sorrow;
their bleeding hearts hung
out of their breasts,
tortured with great suffering.¹⁷

12. The sound of the Hvergelmir well's surge and the motion of the Grotti-Mill is much stronger as they approach the southern slope of the Niðafjöll. The procession goes up into this mountain range through valleys and gorges, where the rivers flowing from Hvergelmir seek their paths to the south. It leaves Hvergelmir and the Grotti-Mill behind and sets across the bordering waters of Hraunn-Élivágar. Behind there rises Niflhel's black, perpendicular mountain walls.¹⁸ Moving on, they see in the near distance a gloomy, decayed place looking most of all like a misty cloud. Niflhel is a sunless region, a land that knows neither stars nor the light of day, but is shrouded in everlasting night. Stakes raised at intervals along battlements display the severed heads of

men. Before the gates,¹⁹ called Nágrindar,²⁰ they find garmar of uncommon savagery keeping vigilant watch over the entrance.²¹ Howling and barking from the gate-keeping hounds of Niflhel betokens the arrival of the damned.²²

13. At the Nágrindar, the dead are given a deadly drink, called Eitr,²³ and here die dead men from Hel.²⁴ Just as those blessed with Lofstírr receive the Dýrar Veigar, the damned must drink this poison to die their second deaths in Jörmungrund, and thus become a corpse for the second time.²⁵ This poison is said to come from the veins of the demons in Niflhel and restores their bodies, but only so they can feel the torments that await them.²⁶ It is the mead much mixed with venom, which forebodes evil.²⁷ The Eitr does not loosen the speechless tongues of the damned. They suffer their agonies without uttering a sound, and in Niflhel only the torturing demons speak. However, when the vættir of torture so desire, and force and egg them on, they can produce a howl.²⁸

14. Their second death consists of the önd, which they received from Óðinn before their birth and is the most precious element of humans, flying away from them, to return to the Ásagoð himself.²⁹ With it flies the litr goða, which Lóðurr gives to every human; it is the finer body made in the image of the Goðin and gives its outer physical coat the form that it bears in the earthly life. With their inner body leaving them the damned soul receives another covering, whose appearance reproduces its wickedness and is always ugly, often monstrously harsh to behold.³⁰ Now they are náir, the damned who are conscious and capable of suffering, and have been condemned to a punishment which is not to cease so long as they are sensitive to it.³¹

15. Now winged monsters, the bands of Niflhel's birds of prey, the one who gnaws at the World-

Tree, Níðhöggr, the eagles Ari and Hræsvelgr and their equals fly in dense flocks to the south and alight on the rocks around the Nágrindar. These open on creaking hinges, and when the damned come through them the winged demons fall upon the offering selected for them, press them under their dagger-sharp wings, and fly with their terrible screeches through Niflhel's misty atmosphere to the rooms of torture appointed for them.³²

16. The gate-entry stands high above them, but they make their way to the lofty point of access. Within, black, misshapen specters throng the region, and you can hardly tell which is more frightful, the sight or the sound of these gibbering phantoms. Everything is foul, so that the rotting filth assails the visitors' nostrils with an unbearable stench.³³

17. The regions over which the demon hordes fly are simply terrible to behold. This is Niflhel, home of the Hrímpursar, the dead Underworld Jötnar, and the vættir of disease.³⁴ At Jörmungrund's northern horse-door, under the outermost root of the noble tree, Gýgur and Jötnar, dead men, Dvergar, and Dökkálfar dwell.³⁵ It is here that the offspring of Ymir's feet live, the monstrously born and monstrously bearing primeval Jötnar, or rather their souls wrapped in a ghostly body similar to their earthly one. They do not speak; they only shriek and stare with wild eyes. They live together in a great hall, while the members of the younger Jötun race live in garðar scattered over stinking, marshy lands, through which a river, flowing from Hvergelmir to the north, seeks its path in muddy beds.³⁶ From the east this river falls through the venom dales, with swords and daggers, its name is Slíðr.³⁷

18. It is here in Niflhel that demons of restless uneasiness, mental agony, convulsive weeping, and insanity have their homeland;³⁸ Tópi and

Ópi, Mörn, and Ópoli, increase torment and tears, while Tramar shall bow them to the earth.³⁹ It is here that the vættir of disease live with their queen, Loki's daughter, Leikn. The atmosphere is perpetually filled with mist.

19. However, this dreary land is only the forecourt of the true place of torture. An abyss leads from there down into nine enormous caves of punishment situated below Niflhel. From the abyss rises a repulsive steam and the river Slíðr spews dark, slimy masses of water down its slope. It is in this abyss that Níðhöggr and the other flying demons plunge with their offerings. Before they deliver them they bore their beaks, jaws, and claws into their limbs and tear them to shreds; but these grow together again: a third death is not given to the damned. After this, they are divided between caves of torture in accordance with the mortal sins they have committed.⁴⁰

20. I saw many a man
go wounded
on those ember-strewn paths;
their face seemed
to me all reddened
with reeking blood.⁴¹

21. There Níðhöggr sucks
the corpses of the dead,
the wolf tears men.

22. He gorges on the feast
of cowards' corpses,
stains the rulers'
homes with blood.⁴²

23. Góinn shall sooner
pierce me to the heart,
and Níðhöggr

- suck my brains,
Linnr and Langbak
tear my liver,
then I will abandon
my steadfastness of heart.
24. In Náströnd
you shall be given to Níðhöggr.⁴³
25. I saw many men
gone down into the earth,
who might not have holy blótar;
stars of Chaos
stood above their heads,
painted with deadly characters.
26. I saw those men
who harbor much envy
at another's fortune;
bloody rúnar
were painfully engraved
on their breasts.
27. There I saw men,
many unhappy,
they were all wandering wild:
this he earns
who is infatuated
by this world's vices.
28. I saw those men
who had in various ways
acquired others' property:
in crowds they went
to castle-covetous,
and bore burdens of lead.
29. I saw those men
who had bereft
many of life and property:
strong venomous serpents
- passed through the breasts
of those men.
30. I saw those men
who would not observe
the holy days:
their hands were
firmly nailed
to hot stones.
31. I saw those men
who had uttered
many false words of others:
Hel's ravens
miserably tore their eyes
from their heads.⁴⁴
32. Swear no oath
if it is not true,
horrible limar
fall heavy on broken faith:
accursed is the oath-breaker.⁴⁵
33. The sons of mortals,
who wade in Vaðgelmir,
will get a cruel retribution;
for they have uttered
false words against others,
long shall they be tortured with limar.⁴⁶
34. You will not get to know
all the horrors
which Hel's inmate's suffer.
Pleasant nið
end in painful penalties;
pains ever follow pleasure.⁴⁷
35. The nine realms of punishment consist of
nine enormously vast mountain-grottos, joined
to each other through openings broken into the
mountain walls and obstructed by gates that have

guards standing outside of them who by shape and conduct represent the níð of the níðingar they watch. The cave of punishment located in the farthest north is called Nástrandir because one can fare to Ámsvartnir's sea, through a gate in its northern wall. In a forecourt outside the garðr there guards Dökkálfar who maintain a fire from which the smoke eddies into the immensely long hall that is built into the cave of torture.⁴⁸ The cave mouth is unsightly, the door-posts in disrepair, the walls black with filth, the ceiling dingy and the floor infested with ormar, everywhere offensive to the eye and mind.⁴⁹

36. On Nástrandir is a large and unpleasant hall, and its doors face north. It is also woven out of ormar's bodies like a wattled house, and the ormar's heads all face inside the house and spit poison so that rivers of venom flow along the hall, and wading those rivers are oath-breakers and murderers.⁵⁰ The hall stands far from the sun on Nástrandir, with doors opened to the north; venom-drops fall through the roof-holes. The hall is made from the backs of twined serpents. There wade through heavy streams, perjurious men and murderers; the waste water of the venom falls on him who seduces another's wife.⁵¹ The ormar fly from every direction and spit over them. The phrenetic demons hover above and cast their venomous spittle everywhere on those beneath. The venom can remove limbs as if they had been sliced off with a sword,⁵² but the náir always regrow them.⁵³ Being hanged, with a wolf tied to one's body, is a method of punishment reserved for murderers of kinsfolk.⁵⁴

37. The hall, completely ruinous within and thick with a vile, powerful odor, is crammed with everything which could disgust the eye or mind. The door-posts smeared with age-old soot, the walls plastered with grime, the ceiling composed of spikes, the floor and walls crawling

with ormar and spattered with every kind of filth. The bloodless apparitions of monsters squat on the iron seats, which are railed off by a netting of lead, while fearful porters are stationed to keep watch at the threshold. Some of these, shrieking, wield rows of clubs, while others play an ugly game of tossing a goat-skin to one another.⁵⁵

XXVII. Ýdalr

1. The term *gotnar* comes from the name of a king called Goti, whom Gotland is named after. He was called after one of Óðinn's names, for this was derived from Gautr, for Gautland or Gotland was called after this name of Óðinn, while Svíþjóð is from the name Sviðurr. This is also one of Óðinn's names. At that time all the mainland that he ruled over was known as Hreiðgotaland, and all the islands Eygotaland. These are known as the realm of the Danir and the realm of the Svíar.¹ Goti is another name of Jarl-Skjöldr, from whom the Skjöldungar are descended.² They are kings of Danmörk, and what was then called Hreiðgotaland is now called Jótland.³ Jarl's residence and the lands he ruled over were in what is now called Danmörk, but was then known as Gotland.⁴ Konr inherited this realm after his father's death.⁵

2. Sviðurr is also another name of Ívaldi, and his realm, Svíþjóð inn Mikla, was rich in gold, its northernmost rivers flowing on beds of golden sand. Ívaldi was the first ruler of Svíþjóð inn Mikla, which the Svíar lived in the southernmost part of. North of them, Ívaldi rules a ætt of skiers, the Skriðfinnar. For this reason he is called Finnkonungr. He was a mighty drinker, and as skillful with the spear as his son Egill was with the bow.⁶

3. Ívaldi protected Miðgarðr from the powers of frost in Jötunheimr, leaving Ýdalr, in Álfheimr,

in the charge of his sons Egill, Völundr, and Slagfinnr. There they protected Hvergelmir and the regions of bliss from the powers dwelling in Niflheimr.⁷ Collectively, Ívaldi's ætt is known as Niflungar.⁸

4. Freyr was six years old when Njörðr offered him to the sons of Ívaldi to be raised in Ýdalr.⁹ Since he had been given Álfheimr as a tannfé in his infancy, he would rule over this land when the time came.¹⁰ Völundr, Egill, and Slagfinnr were entrusted with the protection of their king, and were given authority to govern the realm under him. With their abundant physical and intellectual gifts, their minds and strength were more than equal to the task.¹¹

5. The danger posed by Jötunheimr did not seem great, as long as the leader of the border patrol that had been established to guard against the Jötnar, namely Ívaldi and his sons, upheld the oaths of loyalty that they had sworn to the Goðin. These Álf-princes were entrusted to watch the whole length of the waterway that flows up from Hvergelmir to the surface of the earth, and divides Miðgarðr from Jötunheimr.

6. Their sisters, daughters of Ívaldi and Sunna, were also their wives, and thus they were also united by family ties to the powers that defend the welfare of Yggdrasill and provide the inhabitants of Miðgarðr with harvests.¹² Völundr fell in love with his sister Iðunn and together they had the daughter Skaði.¹³ Skaði travels on skis, carries a bow, and shoots wild animals. She is called Öndurgoð or Öndurdís,¹⁴ for she later became an Ásynja.¹⁵

7. Of the three sons of Ívaldi, Völundr spent most of his time in his smithy, where he forged divine ornaments and treasures,¹⁶ and brewed holy mead,¹⁷ thereby benefiting the cause he had sworn to serve. Freyr, his foster son, often stayed

with him. Therefore, the duty of safeguarding Hvergelmir and Miðgarðr fell mainly to his two brothers, Egill and Slagfinnr. Egill particularly distinguished himself by his untiring and brave service as a watchman.

8. Egill's first wife was named Gróa. She lived with him in Ýsetr, a well guarded, pleasantly furnished fortress, decorated with gold, located by the Élivágar, in Ýdalr.¹⁸ Gróa was the wise housewife of Egill,¹⁹ who is knowledgeable of law, of blótar and sacred songs, of the Galdr and the rúnar.²⁰ She is not Egill's sister, but rather is the daughter of the Álf-ruler Sigtryggr and is a sister of Sif.²¹ Gróa and Egill once found two small children lying in a dyke, a little boy and a little girl. They took the children home and adopted them as their own. The boy was named Þjalfi, and the girl Röskva.²² Later, Egill and Gróa had the son Óðr, who would become close to his foster-brother, Freyr.²³

9. Þórr, who often visits the borderlands to keep an eye on the Jötnar, was Egill's good friend, and was accustomed to staying with him on such visits. Gróa often stayed in Þórr's home, Þrúðvangar, whenever Egill made forays on the Élivágar and on the coast of Jötunheimr, alone or with his army of Álfar.²⁴ Egill had eight-hundred Álfar under him, who were fishermen and warriors.²⁵ Þórr travels from Ásgarðr to Ýsetr in his chariot drawn by the goats Tanngnjóstr and Tanngrisnir.²⁶ At Egill's the evening is passed with song and mead. At dawn, Þórr leaves Egill to battle Jötnar.²⁷ He travels on foot,²⁸ with a basket on his back: in it there is no better food; in peace he eats before he leaves the house, and is sated on herring and goat-meat.²⁹ The herring are caught by Egill's fishermen,³⁰ and the goat-meat comes from Þórr's goats, which he can slay one night, then resurrect with his hammer the next day.³¹ While there, Egill gives the horn-

strong goats care.³² Sometimes Egill rides with Þórr in his chariot.³³

10. Slagfinnr married his sister Auða and shared in many of his brothers' adventures.³⁴ Auða is also called Hlaðguð Svanhvít.³⁵

XXVIII. Mjödvitnir

1. The sacred mead of wisdom originally belonged to Mímir. From an unknown depth it rises in Jörmungrund directly under Yggdrasill, whose middle root is watered by the precious liquid. Only by self-sacrifice, after prayers and tears, was Óðinn permitted to take a drink from this fountain. The drink increased his strength and wisdom, and enabled him to give order to the world situated above the lower regions. From its middle root, the World-Tree draws liquids from the mead-fountain, which bless Ásgarðr with the beverage, and bless the people of Miðgarðr with a fructifying honeydew. But this is not the purest mead, for only that can be found in each of the Underworld fountains.¹

2. Mímir had the Dvergr Durinn working with him during the first ages of creation, and Durinn had a son who was very dear to him, named Fjalarr.² Mímir's sons were allowed to drink of the mead,³ but it is believed that Durinn's sons were not,⁴ only Mímir's naturally born children were allowed to drink.⁵ Fjalarr had desired to drink of Mímir's mead, but it was strictly forbidden unless he could prove himself worthy.⁶ Out of jealousy, Durinn enticed his son to steal some of the mead and hide it away.⁷ And this he did. Fjalarr took the stolen mead to a secret location and with it created the Byrgir fountain.

3. Mímir is the wisest of all beings, so it did not take him long to realize that someone had taken some of the mead who did not deserve it,

and he knew who that someone was. When he confronted Fjalarr, he refused to tell Mímir where he had hidden the mead.⁸ Then Durinn came to his son's defense, which caused conflict between him and Mímir, and thus their friendship ended forever.⁹

4. This caused a division among the divine ættar, for many Álfar and Dvergar supported Durinn and Fjalarr, and thus they could no longer remain in Mímir's realm.¹⁰ Durinn and many of his sons were banished by the Nornir to Útgarðr, also called Sökkdalir, where they dwell until Ragnarökr.¹¹ The home they established there is called Hnitbjörg. They allied themselves with the Jötnar and Durinn even became one of their jarlar, and is thus also called Surtr.¹² Fjalarr is also called Suttungr and Mjödvitnir or Miðvitnir.¹³

5. There are a multitude of beings from the Álfar and Dvergr races who now work, as they had before, on the upkeep of the world and promote the blossoms and vegetation under Freyr's supervision. The Álfar are fair and benevolent, yet quick to take offense and, if they are offended, are extremely vindictive. They take revenge by launching invisible arrows called Álfskot, which cause sickness. Or, if someone is intrusive towards them when they wish to not be disturbed, such as when they dance the ring-dance on moonlit nights, it can happen that the Álfar, whom he has come too close to will breathe on him; he then has received the Álfar-blast.¹⁴ These Álfar, who dwell in Miðgarðr and work for its upkeep, are called Landvættir.¹⁵

6. In some mountains there are Dvergar found who mine veins of ore and forge with them. One type of Dvergr keeps themselves in the yards of humans and promotes the year's crops, not on the ground itself, but inside the barns where they multiply the harvested crops and ripen

them. Such a Dvergr comes to every newly built dwelling and remains there if he finds his stay pleasing. And pleasing it will be to him if there reigns harmony, goodwill, diligence, and kindness towards the domesticated animals. For his work he only demands a small milk offering every Jól. Otherwise, if he is seen, he prefers it if they do not speak to him or make pretense of him. In some lands he is called the Tomte.

7. We can hear the Nix strike his harp on the sea during a storm, and, at times, from the rivers and streams, the Strömkarl can be heard on summer nights playing on a stringed instrument.¹⁶ In ancient times they were doomed by the Nornir to wade in the water.¹⁷

XXIX. Konr

1. It was time's morning,
eagles screeched,
holy waters fell
from the heavenly mountains,
then the mighty Konr¹
was born
by Borghildr-Drótt²
in Brálundr.³
2. It was night,
nornir came,
they who did shape
the örlög of the nobleman;
they proclaimed him
best among the Buðlungar,⁴
foremost among the Skjöldungar,⁵
and most famed among princes.
3. With might they twisted
the örlögbættir,
so that he will settle
burghs in Brálundr;

they arranged the golden thread,
and fastened it directly
beneath the moon's hall.

4. In the east and west
they hid the ends,
the jarl should rule
between there;
Neri-Mímir's kinswoman
set one thread
northward and bade it
hold forever.
5. There was one cause
of alarm to the Ylfingr [Jarl],
and also for her
who bore the loved one;
a hungry raven
cawed to another raven
in the high tree:
"Hear what I know!"
6. "Skjöldr-Jarl's⁷ son stands
in a coat of mail,
one day old,
now the day has come,
his eyes are sharp,
like those of the Hildingar,
he is a friend of wolves:
we shall thrive!"
7. Drótt thought she saw
a dayling in him,
the people expected
plentiful harvests,
the jarl himself
left the battle
to give the noble leek
to the young lord.
8. They named him Konr,

and gave him Hringstaðir,
Sólfjöll, Snæfjöll,
and Sigarsvellir,
Hringstaðir, Hátún,
and Himinvangar,
an ornate sword,
to Sveinn's⁸ brother.

9. The highborn youth
grew up
in joyous splendor,
in the care of kinsmen.
He paid and gave
to his Húskarlar,
nor spared the jarl
the blood-stained sword.⁹

10. Konr's¹⁰ amazing genius was so reminiscent of his father, Skjöldr-Jarl's, that he was immediately believed to be treading in the same virtuous footsteps. Endowed with outstanding gifts of body and mind, the young man advanced himself to such a pitch of fame that his descendants acknowledged his greatness by making his name in the most ancient Dansk poems synonymous with royal nobility.¹¹ When Konr was born, nornir came to him, and said that in time he would become the most renowned of all kings,¹² especially since he was the first to bear this title.¹³ Whatever contributed towards hardening and sharpening his strength he practiced ardently and tirelessly. From swordsmen he carefully copied methods of parrying and thrusting.¹⁴ He handled all types of weapons with skill. But his favorite weapon was the club.¹⁵ Konr is also called Halfdan, foremost of the Skjöldungar; famed were the wars led by the jarl, his deeds seemed to soar to the corners of heaven.¹⁶

11. Konr was held in such high esteem by the Svíar that he was believed to be the son of Þórr,

accorded divine honors by the people, and judged worthy of public libations.¹⁷ Through him the families of Jarlar get the right of precedence before the other classes, Karlar and Þrællar. Þórr is their progenitor. While all classes trace their descent from Heimdallr, the nobility trace theirs from Þórr, and through him from Óðinn.¹⁸

12. Konr had knowledge of rúnar,¹⁹ great strength, and courage.²⁰ He composed poetry in the native manner fluently and eloquently, and was no less renowned for his warrior prowess than his sovereignty.²¹ His generosity made him love to strew gold about him.²² He was also extremely handsome, and easily provoked the love of women with his countenance.²³

13. Skjöldr-Jarl had a relative by the name of Hagall, who was also his closest friend. He sent Konr to him to be raised. Hagall had a son, Hamall, the same age as Konr. Konr and Hamall played as boys together, grew into young men together, and swore eternal friendship to each other. They were the handsomest men in Miðgarðr. In appearance, they were so alike that it was difficult to say which one was Konr and which was Hamall. But they differed in that Konr was eloquent, and Hamall reserved, Konr quick to make a decision and carry it out, Hamall more thoughtful and considerate, but also brave when carrying out resolutions.²⁴ It is hard to gather whether Konr reaped more renown through his own heroism, or that of his comrade-in-arms.²⁵

14. When Konr had become the strongest hero among all of his contemporaries, it is no wonder that he was admired more than most, and was sung of from generation to generation. He, in whom genius and beauty, strength and generosity are united, seemed perfect to many. However, Jarl, Konr's father, was better than him in the eyes of some, for the latter loved peace and strived, more than anyone else, to

strengthen the ties of harmony. Konr loved war and adventure. But he was the right man for the time that had come. Peace was gone for all time from Miðgarðr.²⁶

15. Konr is also called Helgi, Gramr, Rígr III, and Mannus.²⁷

XXX. Útgarðaloki

1. The beginning of this business is that Ökuþórr set of with his goats and chariot and with him the Ás called Loki. In the evening they arrived at Egill's house and were given a night's lodging there. During the evening Þórr took his goats and slaughtered them both. After this, they were skinned and put in the pot. When it was cooked Þórr sat down to his evening meal, he and his companion. Þórr invited Egill and Gróa and their children to share the meal with him. Egill's son was called Þjalfi, his daughter Röskva. Then Þórr placed the goatskins on the other side of the fire and instructed Egill and his household to throw the bones on to the goatskins. Þjalfi, Egill's son, enticed by Loki, took hold of the goat's ham-bone and split it open with his knife and broke it to get at the marrow.¹

2. Þórr stayed the night there, and in the small hours before dawn he got up and dressed, took his stone hammer², Mjöllnir, and raised it and blessed the goat skins. Then the goats got up,³ they had not fared long before one of Hlórriði-Þórr's goats lay down half-dead before the car; there the pole-horse was lame in his leg; but the false Loki was the cause of this.⁴ Þórr noticed this and declared that Egill or one of his people must have not treated the goats' bones with proper care. He realized that the ham-bone was broken.

3. There is no need to make a long tale about

it, everyone can imagine how Egill felt when he saw his friend Þórr making his brows sink down over his eyes; as for what could be seen of the eyes themselves. Þórr clenched his hands on the shaft of the hammer so that the knuckles went white, and Egill and all his household cried out fervently, offering to atone with all their possessions. Then Þórr's wrath left him, and he calmed down and accepted from them in settlement their children Þjalfi and Röskva, and they then became Þórr's bondservants, and they have attended him ever since.⁵ Now have you heard— for who among them who know the lore of the Goðin can more fully tell?— what recompense he got from Egill: he paid for it with both of his children.⁶

4. Þórr left the goats behind there, and from then on he would always walk on his way to face Jötnar, leaving his goats behind in Ýsetr.⁷ He journeyed south towards Sökkdalir or Útgarðr, where Surtr and his ætt had been banished after stealing some of Mímir's mead.⁸ He traveled down the Élivágar,⁹ and when he came to land he went ashore. With him were Loki, Þjalfi, and Röskva. After they had traveled a little while they came to a large forest. They continued walking that whole day until dark. Þjalfi, who was faster than anybody else, carried Þórr's food bag. They were low on supplies.

5. When it became dark they looked for a place to spend the night and came across a very large hall. At one end was a door as wide as the hall itself, where they sought quarters for the evening. But in the middle of the night there was a powerful earthquake; the ground heaved under them and the house shook. Þórr stood up and called to his companions. They searched and found a side room on the right, towards the middle of the hall, and they went in. Þórr placed himself in the doorway, and the others, who

were scared, stayed behind him further inside. Þórr held the hammer by the handle, intending to defend himself. Then they heard a loud noise and a roaring din.

6. At sunrise, Þórr went outside and saw a man lying in the forest a short distance from him. The man snored heavily as he slept, and he was not little. Þórr then thought he understood the noise he had heard during the night. He put on his belt of strength, and divine power began to swell in him. But just at that moment the man awoke and quickly stood up. It is said that for once Þórr was too startled to strike with the hammer. Instead, he asked the man his name, and the other called himself Skrymir [Fjalarr].

7. "And I do not need", he said, "to ask your name. I know you are Þórr of the Æsir. But, have you dragged away my glove?"

8. Skrymir reached out and picked up his glove. Þórr now saw that during the night he had mistaken this glove for a hall. As for the side room, that was the glove's thumb. Skrymir asked if Þórr wanted to have his company on the journey, and Þórr said yes. Then Skrymir took his food bag, untied it, and started to eat his breakfast. Þórr and his companions did the same thing elsewhere. Skrymir next suggested that they pool their provisions, and Þórr agreed. Skrymir tied together all their provisions in one bag and threw it over his shoulder. He went during the day, taking rather large strides. Later, towards the evening, Skrymir found them a place for the night under a great oak tree. Skrymir then told Þórr that he wanted to lie down to sleep— "but you take the food bag and prepare your evening meal."

9. Next, Skrymir fell asleep, snoring loudly, and Þórr took the food bag, intending to untie it. There is this to tell, which may seem unbelievable, but

Þórr could not untie a single knot, nor was he able to loosen any of the straps. None was any looser than when he started. When Þórr realized that his effort was being wasted, he became angry. Gripping the hammer Mjöllnir with both hands, he strode with one foot out in front to where Skrymir lay and struck him on his head. But Skrymir awoke and asked whether a leaf from the tree had fallen on his head, and whether they had eaten and were preparing to bed down. Þórr then replied that they were getting ready to go to sleep. Then they moved to a place under the oak, and it can truly be said that it was not possible to sleep without fear.

10. In the middle of the night Þórr could hear that Skrymir was sleeping soundly, the forest thundering with the sound of his snoring. Þórr stood and went over to him. He quickly raised the hammer and with a hard blow struck Skrymir at the midpoint of his skull. He felt the hammer sink deeply into his head. But at that instant Skrymir awoke and said: "What now? Has some acorn fallen on my head? What's new with you, Þórr?"

11. Þórr quickly moved back and said that he had just awakened, adding that it was the middle of the night and there was still time to sleep. Then Þórr resolved that, if he could get close enough to strike a third blow, he would arrange matters so that this meeting would be their last one.

12. Þórr now lay awake watching for Skrymir to fall asleep. A little before dawn, hearing that Skrymir was sleeping, Þórr stood up and, running towards Skrymir [Fjalarr], raised his hammer and, with all his might, struck Skrymir on the temple. The hammer sank up to its shaft, but then Skrymir sat up, brushed off the side of his head, and asked:

13. "Are there birds sitting in the tree above me?"

It seemed to me as I awoke that some leaves or twigs from the branches had fallen on my head. Are you awake Þórr? It is time to get up and get dressed. You don't have a long way to go to reach the stronghold, which is called Útgarðr. I have heard you whispering among yourselves that I am no small man, and you will see still larger men if you go to Útgarðr. Now I will give you some good advice: do not go arrogantly. The retainers of Útgarðaloki-Fjalarr will not tolerate bragging from such a small fry as you. Your other choice is to turn back, and in my opinion that would be the best thing for you to do. But if you intend to continue, then head for the east. My path now leads me northward to those mountains that you can now see."

14. Skrímir took the food bag and threw it on his back. He turned sharply and headed north into the forest, leaving the others. In this parting, there is no report that the Æsir mentioned that they were looking forward to meeting him again.

15. Þórr and his companions continued on their journey, traveling until midday. Then they saw a fortress standing on a plain, and it was so big that in order to see over it they had to bend their necks all the way back. They approached the fortress, but the front entrance gate was shut. Þórr went to the gate and tried to open it, but after struggling to open the stronghold, they finally had to squeeze between the bars. Entering in this way, they saw a large hall and approached it. The door was open, and inside they saw many people sitting on two benches; most of them were rather large.

16. They went before the king, Útgarðaloki [Suttungr-Fjalarr], and greeted him, but he took his time in noticing them. Then he said, grinning through his teeth: "News travels slowly from distant parts, but am I wrong in thinking that

this little fellow is Ökuþórr? Surely there is more to you than meets the eye. Tell me, companions, in what skills do you think you are capable of competing? No one can stay here with us who does not have some skill or knowledge greater than other men."

17. Then he who stood at the back of the group, the one called Loki, spoke up: "I have a skill in which I am ready to be tested. No one here in the hall will prove quicker than I at eating his food."

18. Útgarðaloki-Fjalarr answered, "That will be an accomplishment, if you are up to it, and feats such as that will be put to the test." Next he called out to the end of the bench to the one called Logi and told him to come forward onto the floor and pit himself against Loki. Then a trough filled with meat was brought in and set on the hall floor. Loki placed himself at one end and Logi at the other. Each began to eat as fast as he could, and they met in the middle of the trough. Loki had eaten all the meat from the bones, but Logi had not only eaten the meat but also the bones and even the trough. To everyone it seemed that Loki had lost the contest.

19. Then Útgarðaloki asked in what the youngster could compete. Þjalfi replied that he would run a race against whomever Útgarðaloki-Fjalarr chose. Útgarðaloki-Fjalarr called that a fine sport, but said that Þjalfi would have to be very quick if he intended to win. Útgarðaloki-Fjalarr made it clear that the matter would quickly be put to the test. Next Útgarðaloki-Fjalarr stood up and went outside where there was a good running course over the flat plain. He called a little fellow named Hugi to come to him and ordered him to run a race with Þjalfi. They ran the first race, and Hugi was so far in the lead that he turned around at the end and faced his opponent.

20. Then Útgarðaloki-Fjalarr said, “Þjalfi, you will need to exert yourself more if you are to win the contest. Yet it is true that no one else has come here who seemed to me faster on his feet than you.”

21. Then they began the race a second time. When Hugi came to the end of the course he turned around, but Þjalfi was behind him by the distance of a longbow shot.

22. Útgarðaloki-Fjalarr then said: “I think Þjalfi knows how to run a good race, but I have no faith that he will win. Now comes the test; let them run the third race.” When Hugi reached the end of the race and turned around, Þjalfi had not even reached the midpoint of the course. Everyone then said that the contest was over.

23. Útgarðaloki-Fjalarr asked Þórr what feat he wanted to show them, as so many tales were told about his exploits. Þórr answered that he would most like to pit himself against someone in drinking. Útgarðaloki-Fjalarr said that this contest could easily be arranged. He went into the hall and called to his cupbearer, telling him to bring the feasting horn from which his retainers usually drank. The cupbearer quickly brought the horn and placed it in Þórr’s hand.

24. Then Útgarðaloki-Fjalarr said, “It is thought that drinking from this horn is well done if it is emptied in one drink. Some drain it in two, but no one is such a small-time drinker that he cannot finish it in three.”

25. Þórr eyed the horn, and it did not seem to be very large, although it was rather long. He was quite thirsty and began to drink, swallowing hugely and thinking that it would not be necessary to bend himself over the horn more than once. When he had drunk as much as he could, he bent back from the horn and looked in to see how much drink remained. It seemed to him that the

level in the horn was only slightly lower than it had been before.

26. Útgarðaloki-Fjalarr then said, “Good drinking, although not all that much. I would not have believed it if I had been told that Ásaþórr would not have drunk more, but I know that you will drain it in a second drink.”

27. Þórr gave no reply but put the horn to his mouth and resolved to take a larger drink. He struggled with it as long as he could hold his breath and noticed that he could not lift up the bottom of the horn as well as he liked. When he lowered the horn from his mouth and looked in, it seemed to him that the level had gone down even less than it had in the first try, although there was now enough space at the top of the horn above the liquid to carry the drink without spilling it.

28. Útgarðaloki-Fjalarr asked, “What now, Þórr? Are you going to be so brave that you will take one sip more than is good for you? It seems to me that if you want to take a third drink from the horn, then it will have to be the biggest. But among us here, you will not be known as a great man, as the Æsir call you, unless you give a better account of yourself in other contests than it seems to me you are doing in this one.”

29. Then Þórr grew angry. Placing the horn to his mouth, he drank with all his might, continuing as long as he could. When he looked into the horn, he could see at least some difference. Then he gave the horn back and would drink no more.

30. Útgarðaloki-Fjalarr said, “Clearly your strength is not as great as we thought, but will you still try your hand in other contests? It is obvious that you are not going to succeed here.”

31. Þórr replied: “I will make a try at still another game. But, when I was home among the Æsir, I would have found it strange if such drinks were

called little. What sort of contest will you offer me now?”

32. Útgarðaloki-Fjalarr replied: “Here among us, little boys do something that is thought a rather small matter: they lift my cat off the ground. But I would not have thought it possible to propose such a thing to Ásaþórr if I had not already seen that your strength is much less than I thought.”

33. Now, a grey cat, and a rather large one, jumped out onto the floor of the hall. Þórr approached it, and, placing his hand under the middle of the belly, started to lift up the cat. But as much as Þórr raised his hand, the cat arched its back. When Þórr had reached as high as he could, one of the cat’s paws was lifted off the ground. Beyond this effort, Þórr could do no more.

34. Then, Útgarðaloki-Fjalarr said, “This contest has gone as I expected it would. The cat is rather large, whereas Þórr is short and small compared with the larger men among us here.”

35. Þórr replied, “Although you call me little, let someone come forward and wrestle with me! Now I am angry!”

36. Útgarðaloki-Fjalarr looked over the benches and replied, “Here inside, I do not see any man who would find it dignified to wrestle with you.” Then he went on, “But wait, first let us see. Call my nurse, the old woman Elli, to come here, and let Þórr wrestle with her, if he wants to. She has thrown to the ground men who seemed to me to be no less strong than Þórr.”

37. Next, an old woman walked into the hall. Útgarðaloki-Fjalarr said she should wrestle Ásaþórr. The story is not long to tell. The match went this way: the more Þórr threw his strength into the grappling, the more steadfastly she stood her ground. Then the old crone showed her skill. Þórr lost his foot and the contest grew fiercer. It was not long before Þórr fell to one knee. Then

Útgarðaloki-Fjalarr intervened. He told them to stop the contest, saying that there was no need for Þórr to challenge others to wrestle in his hall. By then, it was late at night. Útgarðaloki-Fjalarr showed Þórr and his companions to places on the benches, and they were treated well for the rest of the night.

38. In the morning, at first light, Þórr and his companions stood up, dressed, and prepared to leave. Útgarðaloki-Fjalarr then came in and had a table set for them. There was no lack of hospitality as to food or drink. When they finished eating, they turned to leave. Útgarðaloki-Fjalarr stayed with them, accompanying them as they left the fortress. At their parting, Útgarðaloki-Fjalarr asked Þórr how he thought the trip had gone and whether Þórr had ever met a man more powerful. Þórr replied that he could not deny that he had been seriously dishonored in their encounter: “Moreover, I know that you will say that I am a person of little account, and that galls me.”

39. Then, Útgarðaloki-Fjalarr replied, “Now that you are out of the fortress, I will tell you the truth, for, if I live and am the one to decide, you will never enter it again. On my word, I can assure you, that you would never have been allowed to enter if I had known in advance that you had so much power in you, because you nearly brought disaster upon us. I have tricked you with magical shape-changings, as I did that first time when I found you in the forest. I am the one you met there. And when you tried to untie the food bag, you were unable to do it, because I had fastened it with iron wire. When you struck me three times with the hammer, the first was the least, yet it was so powerful that it would have killed me had it found its mark. But when you saw a flat-topped mountain near my hall with three square-shaped valleys in it, one deeper than the others, these were the marks

of your hammer. I had moved this flat-topped mountain in front of your blows, but you did not see me doing it. It was the same when your companions contested with my retainers. And so it was in the first contest undertaken by Loki. He was very hungry and he ate quickly. But the one called Logi was wildfire in itself, and he burned through the trough no less quickly than the meat. When Þjalfi ran against the one called Hugi, that was my thought, and Þjalfi could not be expected to compete with its speed. When you drank from the horn, you thought it was slow going, but on my word that was a miracle I would never have believed could happen. The other end of the horn, which you could not see, was out in the ocean. When you come to the ocean you will see how much your drinking lowered it. This is now known as the tides.”

40. Úgarðaloki-Fjalarr, had still more to say: “I thought it no less a feat when you lifted the cat. Truly, all those who saw you raise one of the cat’s paws off the ground grew fearful, because that cat was not what it seemed to be. It was the Miðgarðsormr, which encircles all lands, and from head to tail, its length is just enough to round the earth. But you pulled him up so high that he almost reached the sky.

41. “It, too, was a real wonder that you remained on your feet for so long during the wrestling. You fell no more than on to one knee, as you struggled with the crone Elli, and no one accomplishes that after reaching the point where old age beckons, because no one overcomes Elli, or old age. As we part, I can truthfully say that it would be better for us both if you never come again to meet me. Next time, I will defend my stronghold with similar or other trickery, so that you will not get me into your power.”

42. When Þórr heard this account, he gripped his hammer and raised it into the air. But, when

he was ready to strike, Úgarðaloki was nowhere to be seen. Then Þórr returned to the fortress, intending to destroy it. There he saw a broad, beautiful plain, but no stronghold. Then, turning back, he journeyed until he came once again to Þrúðvangar. In truth, it can be said that from then on he was determined to find a way to confront the Miðgarðsormr, and later on that happened.¹⁰

43. Þjalfi would take part in many of Þórr’s adventures, and became renowned for his bravery, sharing in the Ásagoð’s glory.¹¹ He is invoked as an ally of Þórr, and became a representative of cattle-driving and agriculture, and is a defender of migrants, colonizers, and settlers. Þjalfi shows farmers where to go, and is prayed to when searching for a home or a place to settle. As a warrior and cattle-driver, he carries a prod and an axe.¹² His sister, Röskva, plays an important role in Þórr’s adventures as well.¹³

XXXI. Egill

1. Egill had become a great champion and had earned widespread reputation for his deeds in defending the Élivágar from the powers of frost.¹ To those who saw the signs of the times, it was clear that the Jötnar were growing bolder and more dangerous every year. Often Egill would ski out onto the stormy, mist-enveloped, and enchanted Élivágar to spy on the doings of the Jötnar.² Egill was hardly less talked of among the Jötnar than Þórr. It vexed them that this son of Ívaldi, who in stature and strength was by no means superior to the largest among them, had for three whole years now attacked with impunity the coastal regions of the land of the Hrímpursar and killed many of its tenants with his sure-hitting arrows.

2. Running on skis over the crusty snow-field, he was out where they least wanted him and made it impossible to catch him in pursuit, so long as he did not come across Hrungr on Gullfaxi. This had not happened because his boldness was kept in check by his carefulness, and he let no superior come too close to him before he laid an arrow on the bowstring.

3. However, the Jötnar would have perhaps finally got him into their possession, if he did not have his supporters among them. The mother of Ívaldi's sons was the Gygr named Greip. Through her they stood in kinship with a powerful family in Jötunheimr, which Ísungr and the later renowned maids Fenja and Menja belonged to. Ísungr was Egill's kinsman and had received him and given him lodging when he once came shipwrecked, floating on the keel of his overturned ski-boat, to Ísungr's garðr by the shore during one of the storms that the Hrímpursar raised on the Élivágar to drown him.

4. He had successfully defied these storms, and successfully conducted himself through the mist, which his enemies spread out over the water to confuse his course.³

5. Now, it so happened that the Jötun named Köll learned of Egill's deeds and decided that he would meet him in combat. He cruised about, combing various parts of the seas, until he lit upon Egill-Örvandill's fleet. In the midst of the ocean there was an island held by each of the warriors, who had moored their ships on different sides. The leaders were attracted by the delightful prospect of the beaches; the beautiful vista from off-shore encouraged them to view the woods of the interior in spring and wander among the glades and remote expanses of the forest. Their chance steps led Köll and Egill-Örvandill to an unwitnessed meeting.

6. Egill-Örvandill took the initiative and asked his opponent how he wanted to fight, stressing the most superior method was one which exercised the sinews of the fewest men. He thought that single-combat, called Einvígi, was more effective than any other type of contest for securing the honors of bravery, since a person must rely on his own valor and refuse any other man's aid. Köll, admiring such courageous judgment in a young man, replied:

7. "As you allow me a choice, I vote wholeheartedly for an encounter that only needs the work of two men, free from the usual pandemonium. Certainly this is reckoned to require more fortitude and leads to a speedier victory. On this our verdicts concur spontaneously. As the conclusion remains in doubt, we must each of us make a concession to common decency; rather than give rein to our natural tempers we should observe our obligations to the dead. Hatred is in our hearts; make room in them for compassion, the proper successor to harshness in the end. Though difference of opinion divides us, we share the same universal laws, and these join us together, however much resentment now sunders our spirits. Let our sense of duty then make this stipulation, that the victor should conduct the last rites of the vanquished. All men agree that these embody the final humane courtesy, for no pious individual has ever shirked them. Each side must relax his rigor and cordially carry out this service, let malice depart after the one has met his Wyrð, let death lull the feud. Although hate came between us alive, there is no demand for one to continue persecuting the other's remains, which is a mark of severe cruelty. It will be a glorious token for the conqueror to celebrate a rich Helför for his victim, for whoever pays the last rites to his dead enemy enlists the good will of his successor, overcomes the survivor by a

kindness in exerting his benevolence towards the departed.

8. “Another, no less lamentable disaster sometimes occurs to the living, when part of the body is maimed. I believe in being just as ready to help a man in this case as when he has breathed his last. Fighters often suffer loss of limbs where life is still intact, and this is commonly reckoned worse than any fatal casualty; death takes away the recollection of everything, whereas the living man cannot overlook the devastation of his own body. One must therefore give support to such a mutilated individual. A suitable reparation then for the injured ought to be ten marks of gold. If it is a duty to sympathize with another’s misfortunes, how much more is it to pity one’s own? Everyone takes thought for his own condition, and if anyone is negligent in this he is a self-murderer.”

9. Each gave his word of honor on this point and they fell to battle. They were not deterred from assailing each other with their blades by the novelty of their meeting, or the springtime charm of that spot, for they took no heed of these things. Egill’s emotional fervor made him more eager to set upon his foe than defend himself; consequently, he disregarded the protection of his shield and laid both hands to his sword. This daring had its results. His rain of blows deprived Köll of his shield by cutting it to pieces; finally, he carved off the other’s foot and made him fall lifeless. He honored their agreement by giving him a regal Helför, constructing an ornate tomb and providing a ceremony of great magnificence. After this, he hounded down Köll’s sister Sela, a warring Gýgr and accomplished marauder herself.⁴

10. In his ski-boat, he expected new adventures with everything the Jötun powers could send out: cold, hail, mist, and darkness. Never had

Egill been worse off. He worked restlessly to keep the boat over the water, and he drifted right through the waves and ice-floes toward the coast of Miðgarðr. Howling troll-masters surrounded him on all sides; with blows from his oar and strikes of his sword, he had to ward off their efforts to overturn his small craft, the cold was ever more overpowering to him, his limbs began to stiffen.⁵ For a time he was missing from Ýsetr.⁶

XXXII. Geirröðr

1. A Jötun named Hrauðungr had two sons, one name Agnarr, the other Geirröðr. Agnarr was ten, and Geirröðr eight winters old. They both rowed out in a boat, with their hooks and lines, to catch small fish; but the wind drove them out to sea. In the darkness of night they were wrecked on the shore, and went up into the country, where they found a cottager, with whom they stayed through the winter. The cottager’s wife brought up Agnarr, and the cottager, Geirröðr, and gave him good advice. In the spring the man got them a ship; but when he and his wife accompanied them to the strand, the man talked apart with Geirröðr. They had a fair wind, and reached their father’s place. Geirröðr was at the ship’s prow: he sprang on shore, but pushed the ship out, saying, “Go where an evil spirit may have you!” The vessel was driven out to sea, but Geirröðr went up to the town, where he was well received; but his father was dead. Geirröðr was then taken for king, and became famous among the Jötnar.¹

2. Once it had befallen Loki, having gone flying for fun with Frigga’s falcon-guise, that out of curiosity, he had flown into Geirröðr’s garðar and saw a great hall there, and he alighted and

looked in through the window. But Geirröðr looked out at him and ordered that the bird should be caught and brought to him. The person sent got with difficulty up on to the wall of the hall, it was so high. Loki was pleased that it caused him trouble, and planned to delay flying up until the man had performed the whole of the difficult climb. But when the fellow came at him, he beat his wings and jumped hard afterwards, and found his feet were stuck. Loki was captured there and brought to the Jötun Geirröðr. And when he saw his eyes, he had a feeling it must be a person and demanded that he answer him, but Loki remained silent. Then Geirröðr locked Loki in a chest and starved him there for three months. And when Geirröðr took him out and demanded that he speak, Loki said who he was, and to redeem his life he swore Geirröðr oaths that he would get Þórr to come to Geirröðr's garðar² so they could ambush him.³

3. The father [Loki] of the sea-thread [Miðgarðsormr] set about urging the feller [Þórr] of the life-net of the Goðar of the flight-ledges [Jötnar] to leave home. Loptr-Loki was a mighty liar. The deceitful mind-teaser [Loki] of the war-thunder's Gautr [Þórr] declared that green paths led towards Geirröðr's wall-horse [house].

4. The brave Þórr did not need to be asked often by the vulture-path [Loki] to make their journey; they were eager to oppress Þorn-Ymir's descendants [Jötnar], where the tamer of Gandvík's [Élivágar's] girdle [Þórr], mightier than the Skotar of Iði-Slagfinnr's dwelling [Jötnar], again set forth from Þriði's [Valhöll] towards Ymsi's kindred [Jötnar].

5. Rögnir of the battle [Þjalfi] was quicker to join the swift mover of armies [Þórr] on the expedition than the arm-burden [Loki] of the Dís of Seiðr [Gullveig]. I recite Grímnir's [Óðinn's] lip-streams [poetry]. The maiden-betrayer of

the halls of the shrill-crier [Þórr] stretched the palms of the soles [feet] onto Endill-Egill's moor [Élivágar].

6. And the battle-Vanir walked, until the prime diminisher [Þórr] of the maidens [Gýgur] of the enemy of the Fríðr of the heaven-shield reached Gangr's [Ymir's] blood [the river], when the agile, quick-tempered averter of Loki's mischief [Þórr] wished to oppose the bride [Gjalp] of the sedge-buck's kinsmen.

7. And the honor decreaser [Þórr] of the Nanna of the pommel of the sea [Gýgr] crossed on foot the icy, swollen streams, which tumble around the lynx's ocean. The furious scatterer [Þórr] of the scree-villain [Jötun] made fast progress over the broad way of the stick-path [river], where mighty streams spewed poison.

8. There they pushed shooting-serpents [spears] into the net-forest [river] against the loud wind of the forest [current]. The slippery, round bones [rocks] did not sleep. The banging files [spears] jangled against the pebbles, while the mountain's falling-roar [cascade] rushed, beaten by an ice-storm, along Feðja's [the river's] anvil [rock].⁴

9. Vimur is the name of the river that Þórr waded when he was on his way to Geirröðr's garðar, which is also called Élivágar.⁵ And when Þórr got to the middle of the river, it rose so much that it washed up over his shoulders. Then Þórr spoke this:

10. "Do not rise now, Vimur, since I desire to wade you into the Jötun's courts. Know that if you rise then the divine strength in me will rise up as high as heaven."⁶

11. The promoter [warrior] of the whetstone land [battlefield] let the mighty swollen ones [waves] fall over him. The man [Þjalfi], who benefited from the belt of might [Megingjarðar], knew no better course of action. The diminisher [Þórr]

of Mörn's children [Jötнар] threatened that his power shall grow unto the hall's roof [heaven], unless the gushing blood [water] of Þorn-Ymir's neck would diminish.

12. The glorious, battle-wise warriors, oath-sworn Víkingar [Einherjar] of Gautr-Óðinn's dwelling [Valhöll], waded hard, while the sword-fen [river] flowed. The wave of the earth's snow-dune [river], blown by the tempest, rushed forcefully at the increaser [Þórr] of the room-dwellers [Jötнар] of the land of the ridge [mountain], until Þjalfi, accompanying the friend of men [Þórr], flew into the air of his own accord onto the sky-lord's [Þórr's] shield-strap [shoulders]— that was a great feat of strength! The widows [Gýgur] of the Mímir of mischief [Jötun] caused a violent stream, strident with steel. Gríðr's topler [Þórr] carried the battle-tree [Þjalfi] across the bumpy land of the porpoise [the river].

13. The deep-acorns of hostility [hearts] of the men, who firmly opposed disgrace, did not miss a beat at the surge of the current of Glammi's haunt [the river]. The brave son of the isthmus [Þórr] was not threatened by the terror of the fjord-trees [the river]; Þórr's valor-stone [heart] did not tremble from fear, and neither did Þjalfi's.⁷

14. Then Þórr saw up in a certain cleft that Geirröðr's daughter Gjalp was standing astride the river and she was causing it to rise,⁸ by urinating in it.⁹ Then he took a great stone up out of the river and threw it at her, and said:

15. "At its outlet must a river be stemmed."

16. He did not miss what he was aiming at, and at that moment, he found himself close to the bank, with the warriors on his belt and Þjalfi on his shoulders, and managed to grasp a sort of rowan-branch, called Gríðarvölr, and thus

climbed out of the river. Hence comes the saying that Þórr's salvation is the rowan.¹⁰

17. A flock of the cliff-foes [Jötнар] of the shield [Æsir] of the ever-burning fire made a din of the sword's hoard [battle] against the tighteners of Gleipnir [Æsir], before the crossers of the deep, the destroyers [Þórr and Þjalfi] of the nation of the sea-shore [Jötunheimr], were able to conduct the bowl [helmet]-play of the hair-parting of Heðinn [battle, Heðinn= Höðr], against the kin-Bretar of the cave [Geirröðr].

18. The skerry-nation of the cold wave of the foe-Svíþjóð [Jötнар] fled, and hurried into their sanctuary, accompanied by the crusher [Þórr] of the ness-people [Jötнар]. The Danir of the flood-rib of the outlying sanctuary [Jötнар] admitted defeat, when the kinsmen [warriors] of Jólnir-Óðinn's fire-shaker stood resolutely.¹¹

19. When Þórr got to Geirröðr's, he and his companions were first of all shown into a goat-shed as their lodging.¹² When the warriors, endowed with minds of valor, entered the house of Þorn [the cave, Þorn= Ymir, hence Jötun], there was a great din among the Kumrar of the cave of the circular wall [Jötнар].¹³ Inside there was a single seat to sit on and it was Þórr who sat on it. Then he realized that the seat was lifting under him up towards the roof.¹⁴ The peace-reluctant slayer [Þórr] of the reindeer of the Listar of the peak [Jötнар] was put in a fix there, on the dire, grim hat of the brow-moon [head] against the rafters of the rock-hall [cave],¹⁵ Þórr pushed Gríðarvölr up into the rafters and pressed himself down hard down on the seat. Then there was a great crack accompanied by a great scream. Under the seat it had been Geirröðr's daughters Gjalp and Greip,¹⁶ and they were crushed against the rocks of the plain [floor] of the rock-hall [cave]. The hull-controller of the hovering chariot of the thunderstorm [Þórr] broke the ancient keel of

the laughter ship [backs] of both cave-maidens [Gýgur].¹⁷

20. Then Geirröðr had Þórr called into the hall for games. There were great fires there along the length of the hall.¹⁸ Jörð-Frigga's son [Þórr] taught an unusual lesson, but the men of the lair of the land of the fjord-apple [Jötunar] did not cease their ale-feast.¹⁹ And when Þórr came into the hall opposite Geirröðr, Geirröðr, the frightener of the elm-cord, Suðri's kinsman, picked up with tongs a glowing lump of molten iron, cooked in the forge, and threw it at the mouth of Óðinn's grief-thief [Þórr].²⁰ The oppressor [Þórr] of the kinfolk of evening-running women [Jötunar] opened wide the mouth of his arm [hand] at the heavy, red morsel of the tongs' seaweed [the molten lump].²¹ With his iron gauntlets Þórr, the swift hastener of battle, Þröng-Freyja's old friend, greedily drank [caught] the raised drink of the molten lump in the air with the swift mouths of his hands [palms], when the hissing cinder took flight from the hostile breast of the grip [hand] of the ardent lover [Geirröðr] of Hrímnir's maiden [Gullveig], towards the one who strongly misses Þrúðr [Þórr].²² Þórr raised the molten lump into the air, while Geirröðr ran into the shelter of an iron pillar for protection. Þórr flung the molten lump and it crashed into the pillar and through Geirröðr and through the wall and so into the ground outside.²³ The hall of Þrasir-Geirröðr shook, when Heiðrekr-Geirröðr's broad head was brought underneath the ancient leg of the wall of the floor-bear [pillar]. The splendid stepfather of Ullr [Þórr] struck the harmful brooch [the molten lump] with great force down through the middle of the girdle of the villain [Geirröðr] of the tooth [rock] of the way of the fishing line [river].

21. The furious one [Þórr] slaughtered the descendants of Glaumr [Jötunar] with his bloody

hammer [Mjölnir]. The slayer [Þórr] of the frequent visitor of the hall of the stone-Dís [Jötun] was victorious. Lack of Þjalfi's support did not hamper the pole of the bow, Goð of the chariot [Þórr], who inflicted grief upon the Jötun's bench-mates.

22. The worshipped Hel-striker [Þórr], with the Álfr [Þjalfi], slew the wood-calves of the subterranean refuge from Álfheimr's gleam [Jötunar] with the easy crusher [Mjölnir]. The Rygar of the Listar of the falcon-lair [Jötunar] were unable to harm the firmly supportive shortener [Þjalfi] of the lifespan of the men of the rock-king [Jötunar].²⁴

23. Well have you, cleaver apart of Þrivaldi's nine heads [Þórr] held back your steed with the notorious Jötun-feast drinker [Geirröðr]. Þórr, you broke Leikn's bones, you pounded Þrivaldi, you cast down Starkaðr, you stood over the dead Gjalp. There was a clang on Keila's crown, you broke Kjallandi completely, before that you slew Lútr and Leiði, you made Búseyra bleed, you halted Hengjankjapta, Hyrrokkin-Gullveig died previously, yet was the dusky Svívor's life taken earlier.²⁵

XXXIII. Þrymr¹

1. Angry was Vingþórr,
when he awoke,
and his mighty
hammer was missing;
he shook his beard,
scratched his head,
the son of Jörð-Frigga
felt all around him.

2. These are the words
that he spoke first:
“Listen, Loki,

- to what I now say,
which no one knows
anywhere on earth,
nor in heaven above:
the Ás' hammer is stolen!"
3. They went to the fair
Freyja's dwelling,
and these are the words
that he spoke first:
"Will you, Freyja,
lend me your feather-guise,
so that I may
seek my hammer?"
4. Freyja said: "I would give it to you
even if it were made of gold,
I would entrust you with it,
even if it were made of silver."
5. Then Loki flew,
and the feather-guise whirred,
until he went
beyond the land of the Æsir,
and came within
the realm of the Jötnar.
6. Þrymr sat on a mound,
the lord of Þursar,
braiding gold collars
for his dogs,
and combing the manes
of his horses.
7. Þrymr said: "How fare the Æsir?
How fare the Álfar?
Why have you come
to Jötunheimr alone?"
8. Loki said: "Ill fare the Æsir.
Ill fare the Álfar.
- Have you hidden
Hlórriði-Þórr's hammer?"
9. Þrymr said: "I have hidden
Hlórriði-Þórr's hammer,
eight leagues
beneath the earth;
and no man shall
bring it back again,
unless he bring me
Freyja to be my wife."
10. Then Loki flew,
and the feather-guise whirred,
until he went
beyond the realm of Jötnar,
and came within
the land of the Æsir.
There he met Þórr,
in the middle garðr;
these are the words
that he spoke first:
11. "Have you had success
as well as toil?
Tell me from the air
your long tidings.
Often, from him who sits,
are the tales defective,
and he who lies down
utters falsehood."
12. Loki said: "I have had
toil and success:
Þrymr has your hammer,
the lord of Þursar;
and no man shall
bring it back again,
unless he brings him
Freyja to be his wife."

13. They went to find
the fair Freyja;
these are the words
that he spoke first:
“Freyja, put on
the bridal veil,
for the two of us
must drive to Jötunheimr.”
14. Then Freyja was full of wrath,
and foamed with rage;
all the halls of the Æsir
trembled beneath her:
the famed Brísingr’s necklace
burst into pieces:
“I would be known
as the lewdest of women,
if I drive to Jötunheimr
with you.”
15. Then all the Æsir went
straight to the þing,
and all the Ásynjur,
to hold council;
and the mighty Goðin
deliberated on how
they might get back
Hlórriði-Þórr’s hammer.
16. Then Heimdallr,
the Whitest Ás, spoke,
well could he foresee,
like other Vanir:
“Let us clothe Þórr
in bridal linen,
let him have
the famed Brísingr’s necklace.
17. “Let keys jingle
by his side,
and a woman’s dress
fall around his knees,
but on his breast
place precious stones,
and set a pretty coif
on his head.”
18. Then Þórr,
the mighty Ás, said:
“The Æsir will call
me womanly
if I let myself
be clad in bridal linen.”
19. Then Loki,
Laufey’s son, spoke:
“Shut up Þórr!
Refrain from such words:
soon the Jötnar
will inhabit Ásgarðr
unless you get
your hammer back.”
20. Then they clad Þórr
in bridal linen,
and with the noble
Brísingr’s necklace,
let keys jingle
by his side,
and a woman’s dress
fall around his knees:
and on his breast
placed precious stones,
and sat a pretty coif
on his head.
21. Then Loki,
Laufey’s son, said:
“I will go with
you as a servant:
the two of us
will drive to Jötunheimr.”

22. Then the goats
were driven homeward,
and hurried to the traces;
they had to run fast;
the mountains burst,
the earth burned with fire;
Óðinn's son
drove to Jötunheimr.
23. Then Þrymr,
the lord of Þursar, said:
“Rise up, Jötnar!
Put straw on the benches;
now they bring me
Freyja to be my wife,
Njörðr's daughter,
from Nóatún.
24. “Bring gold-horned cattle
here to our garðr,
all-black oxen,
for the Jötun's joy.
I have many treasures,
many ornaments,
it seemed to me
that I lack Freyja alone.”
25. They came early
in the evening,
and beer was brought forth
for the Jötnar.
Þórr alone devoured an ox,
eight salmon,
and all the sweets
that were set for the women.
Sif's consort [Þórr] drank
three measures of mead.
26. Then Þrymr,
the prince of Þursar, said:
- “Where have you seen
a bride eat more voraciously?
I have never seen
a bride eat so much,
nor a maid drink more mead.”
27. The wise serving-maid
sat close by,
who answered well
to the Jötun's words:
“Freyja has not eaten
for eight nights,
so eager was she
for Jötunheimr.”
28. He looked beneath the veil,
wanting to kiss her,
but jumped back
the length of the hall:
“Why is Freyja's gaze
so piercing?
Methinks that fire
burns from her eyes.”
29. The wise serving-maid
sat close by,
who answered well
the Jötun's words:
“Freyja has not slept
for eight nights,
so eager was she
for Jötunheimr.”
30. In came the Jötun's
luckless sister,
she dared to ask
for a bride-gift:
“Give me the red-gold
rings from your hands,
for you to gain my love,
my love and all my favor.”

31. Then Þrymr,
the lord of Þursar, said:
“Bring the hammer in
to consecrate the bride;
lay Mjöllnir
on the maiden’s lap;
unite us, each with the other,
by the hand of Vár.”

32. Hlórriði-Þórr’s heart
laughed in his breast,
when the fierce-hearted one
recognized his hammer.
First he killed Þrymr,
the lord of Þursar,
then he crushed all
of the Jötun’s kin.

33. He killed the Jötun’s
old sister,
she who had demanded
a bride-gift;
she got a blow
instead of shillings,
a strike from the hammer
for many rings.

34. And so Óðinn’s son got his hammer back.

XXXIV. Sleipnir

1. There came a certain builder to the Goðin.¹ He offered to construct in three seasons a fortress so solid and trustworthy that it would be safe against Bergisar and Hrímpursar even if they entered Miðgarðr. As his payment he asked for Freyja in marriage, but he also wanted the sun and moon.

2. Then the Æsir, consulting among themselves,

arrived at their decision. Their agreement with the builder was that he should have what he requested, if he completed the fortress in one winter. But if any part of the fortress was unfinished on the first day of summer, he would lose his part of the bargain. No other man was to help him in this work. When stating these conditions they agreed to let him have the use of his horse, called Svaðilfari. Loki was the one who made this decision after the matter was placed before him.

3. On the first day of winter the builder began to erect the fortress, and during the night he used his horse to haul in stones. The Æsir were amazed at the size of the boulders the horse could drag; the horse’s feat of strength was twice that of the builder’s. But good witnesses and many oaths had sealed the bargain, because the Jötun did not think it safe to be without a truce among the Æsir if Þórr should return. At that time, Þórr was in the east hammering on trolls. As the winter passed, the building of the fortification steadily advanced, until it became so high and so strong that it was unassailable. With only three days left before summer, the work had progressed right up to the stronghold’s entrance.

4. Then the Goðin sat on their thrones of Wyrð and sought a solution. They asked one another who had been responsible for the decision to marry Freyja into Jötunheimr and to destroy the sky and the heavens by taking the sun and moon and giving them to a Jötun. And it became clear, as in most other things, that the one who had advised in this matter was Loki Laufeyjarson, the one who counsels badly in most matters. They told him that he could expect a bad death if he failed to devise a plan for the builder to lose his wager. They attacked Loki, and when he became frightened, he swore oaths that, whatever it cost him, he would find a way to

keep the builder from completing his part of the bargain.

5. That same evening, as the builder drove out with his stallion Svaðilfari to gather stones, a mare leaped from a forest and, neighing, ran up to the horse. When the stallion recognized what manner of horse this was, he became frantic and broke free from his harness. He galloped towards the mare but she raced ahead of him into the forest. Behind them came the builder, trying to grab hold of his horse. Because the horses ran all evening and night, the work was delayed.

6. The next day, there was less work done than previously. When the builder saw that the work would not be finished, he flew into a Jötun's rage. Once the Æsir realized for certain that they were dealing with a Bergrisi, they no longer respected their oaths. They called upon Þórr, who came immediately, and the next thing to happen was that the hammer Mjöllnir was in the air. In this way Þórr repaid the builder his wages, but not the sun and moon. Rather, Þórr put an end to the Jötun's life in Jötunheimr. He struck the first blow in such a way that the Jötun's skull broke into small pieces, and so Þórr sent him down into Niflhel. But Loki's relations with Svaðilfari were such that a while later he gave birth to a colt. It was grey and had eight feet, and this is the best horse among Goðar and men.²

7. Sleipnir is the best of all horses; Óðinn owns him, and he has eight legs.³ Rúnar are risted on Sleipnir's teeth.⁴ The horse has such magnificent strength and rapid hooves that it can cross any river, no matter how violent, vanquishing its roaring tide without fatigue.⁵ It can also leap over any wall, no matter how high, even if it is composed of Vafurlogar.⁶

XXXV. Sif

1. The Dís Sif is a daughter of Siggtryggr, also called Kíarr, and is Gróa's sister. She would later become the wife of Egill, and they would have the son Ullr, then she would marry Þórr.¹ But before any of this,² Loki Laufeyjarsón cut off all of Sif's hair for love of mischief.³ At the time it was thought to be a severe disgrace for a woman to have all of her hair cut off.⁴ When Þórr learned of this he grabbed hold of Loki and would have broken every bone in his body had Loki not sworn to find a way to get the Dökkálfar to make hair from gold for Sif, which would grow like any other hair. Then Loki went to those Dverggar called the sons of Ívaldi, and they made the hair, Skíðblaðnir, and Óðinn's spear, called Gungnir.⁵

2. Then Loki wagered his head with the Dvergr called Brokkr-Dáinn on whether his brother Sindri-Eitri⁶ would succeed in making three precious things as good as these were. And when they got to the workshop, Sindri put a pig's hide in the forge and told Brokkr to work the bellows and not stop until he took out of the forge what he had put in. But as soon as Sindri left the smithy and the other began to pump air, a fly landed on Brokkr's hand and bit him. Brokkr continued, nevertheless, to work the bellows as before, and kept on until the smith pulled the work from the forge. It was a boar with bristles of gold.

3. Next, Sindri put gold on the forge. He asked the other to work the bellows and not stop pumping until he returned. Then he left. The fly returned and settled on Brokkr's neck, and this time it bit twice as hard. Still, Brokkr continued to pump until the smith took from the forge a gold ring, the one called Draupnir.

4. Then the smith placed iron in the forge, telling the other to pump air with the bellows. He said that his work would be ruined if the

bellows failed. This time the fly landed between Brokkr's eyes, biting his eyelids. Finally, with blood flowing into his eyes, he was unable to see. So, as quickly as he could, he took his hand from the bellows on the down stroke and swatted the fly away. At that moment the smith returned and said that everything in the forge had barley escaped ruin. Then he took a hammer from the forge, and entrusting all the treasures to his brother Brokkr, he asked him to go to Ásgarðr to settle the wager.⁷

5. When Brokkr and Loki arrived and displayed their treasures, the Æsir took their places on the thrones of Wyrð. Óðinn, Þórr, and Freyr were to be the judges, thus settling the matter. Loki gave to Óðinn the spear Gungnir; to Þórr, the hair for Sif, and to Freyr, Skíðblaðnir. He then described the characteristics of each of the treasures: the spear, Gungnir, had rúnar risted on its point.⁸ It always pierces cleanly through, never stopping during the thrust; the hair would grow fast to the skin as soon as it came on to Sif's head; and Skíðblaðnir will receive a fair wind whenever its sail is raised, no matter where it is going.⁹ The sons of Ívaldi, in days of yore, created Skíðblaðnir, best of ships, for shining Freyr, Njörðr's noble son.¹⁰ Powerful magic is called upon before something like it is crafted.¹¹ That ship is so large that it can accommodate all the Æsir, along with their weapons and their war gear. The ship is made of so many different pieces and with so much cunning that, when it is not being used to travel on the sea, it can be folded up like a piece of cloth and placed in a pouch. It was built with the finest craftsmanship. But Naglfar, the largest ship, is owned by Loki-Muspellr.¹²

6. Brokkr then brought out his treasures. He gave the ring to Óðinn, saying that every ninth night eight rings of equal weight would drip from it.

To Freyr he gave the boar, remarking that night or day it could race across the sky and over the sea better than any other mount. Furthermore, night would never be so murky nor the worlds of darkness so shadowy that the boar would not provide light wherever it went, so bright is the shining of its bristles.¹³ He is Hildisvíni, also called Gullinbursti and Slíðrugtanni, who was made by the two skilful Dvergar, Dáinn-Brokkr and Nabbi-Sindri.¹⁴ Then Brokkr gave the hammer to Þórr, and said that with it Þórr would be able to strike whatever came before him with as mighty a blow as he wished, because the hammer would never break. And if he decided to throw the hammer, it would never miss its mark, nor could it ever be thrown so far that it would not find its way back home to his hand, and if he liked, it is so small that it could be kept inside his shirt. There was, however, one defect: the handle was rather short.¹⁵

XXXVI. Hrungrnir

1. Once, when Þórr had gone into the east to fight trolls, Óðinn rode Sleipnir into Jötunheimr and came to a Jötun named Hrungrnir. Hrungrnir asked who it was that wore a golden helmet and rode through the sky and over the sea on such a fine horse. Óðinn said he would wager his head that no horse in Jötunheimr was its equal. Hrungrnir answered that Sleipnir was a good horse, but let on that he himself had a horse that took far bigger strides, and "this horse is named Gullfaxi".

2. Losing his temper, Hrungrnir jumped onto his horse and raced after Óðinn, hoping to repay him for his bragging. Óðinn galloped so fast that he stayed ahead of the Jötun, always just over a hill. But Hrungrnir was in such a Jötun-fury that

he passed through the gate of Ásgarðr before he realized it.

3. When he arrived at the hall doors, the Æsir invited him to drink. Walking into the hall, he demanded the drink. Then Þórr's usual drinking vessels were brought out, and Hrungrnir drained them all.¹ The greatest mead-horns in Valhöll are placed before Þórr.² When Hrungrnir became drunk, there was no end to his boasting. He said he would lift up Valhöll and take it to Jötunheimr, bury Ásgarðr, and kill all the Goðin except Freyja and Sif, whom he wanted to take home with him. When Freyja went to serve him, he vowed that he would drink all of the Æsir's ale.

4. When the Æsir grew tired of Hrungrnir's boasting they called on Þórr, who quickly entered the hall, his hammer raised in the air. Enraged, he asked who had allowed the cunning Jötun to drink there. Who had granted Hrungrnir permission to be in Valhöll, and why should Freyja be serving him as though he were feasting among the Æsir? Then Hrungrnir answered, his eyes showing no friendship for Þórr. He said that Óðinn had invited him to drink and that he was there on Óðinn's safe conduct. Þórr said he would regret the invitation before he left. Hrungrnir replied to Ásaþórr that there was little renown in killing him weaponless, but Þórr would find it a greater test of courage if he dared to fight him on the border at Grjótúnagarðar.

5. "It was very foolish of me", said Hrungrnir, "that I left my shield and whetstone at home. If I had my weapons here, we would now be testing each other in a duel; but as matters stand, however, I lay on you a charge of cowardly betrayal if you choose to kill me when I am weaponless." Þórr wanted on no account to miss the opportunity to take part in a duel, because no one had ever challenged him before.

6. Hrungrnir now went back the way he had come, galloping as fast as he could until he reached Jötunheimr. There among the Jötnar his trip became famous, not least because a contest had been arranged between him and Þórr. The Jötnar felt that there was much at stake in who would gain the victory, for it seemed to them that they would have little hope against Þórr if Hrungrnir was killed, since he was their strongest.

7. The Jötnar then fashioned a man from clay at Grjótúnagarðar. He was nine leagues high and three leagues wide under the arms. They could not find a heart that was suitably large for him until they took one from a mare, but his heart became unsteady as soon as Þórr arrived. Hrungrnir had a heart that was famous. It was made of hard stone with three sharp-pointed corners just like the carved symbol called Hrungrnishjarta. His head was also made of stone, as was his shield, which was wide and thick. Holding his shield in front of him, he stood waiting at Grjótúnagarðar for Þórr. He had a whetstone for a weapon, and it rested ready on his shoulder. He was not a welcoming sight. Standing terrified at Hrungrnir's side was the clay Jötun, called Mökkurkálfi. It is said that, on seeing Þórr, he wet himself.

8. Þórr, accompanied by Þjalfi, went to the dueling ground. Þjalfi ran ahead to where Hrungrnir stood and said to him: "You stand unprepared, Jötun, holding your shield in front of you. Þórr has seen you. He is traveling underneath the earth and will come at you from below."

9. Hrungrnir then shoved his shield under his feet and stood on top of it, grasping the whetstone with both hands. He saw flashes of lightning and heard enormous claps of thunder.³ The terror of Jötnar [Þórr] made a visit to the mound of Grjótún [Grjótúnagarðar]. The son of Jörð-Frigga [Þórr] drove to the game of iron [battle]

and Máni's path thundered beneath him. Wrath swelled in Meili-Baldr's brother [Þórr].

10. All the hawks' sanctuaries [skies] found themselves burning because of Ullr's stepfather [Þórr], and the ground all low was battered with hail, when the goats drew the temple-power of the easy chariot [Þórr] forward to the encounter with Hrungrnir. Svölnir-Óðinn's widow [Frigga-Jörð, i.e. the Earth] practically split apart.

11. Baldr's brother [Þórr] did not spare there the greedy enemy of men [Hrungrnir]. Mountains shook and rocks smashed; heaven burned above. I have heard that the watcher [Hrungrnir] of the dark bone [rock] of the land [sea] of Haki's carriages [ships] moved violently in opposition when he saw his warlike slayer.⁴

12. Hrungrnir saw Þórr in his divine rage.⁵ Swiftly flew the pale ring-ice [shield] beneath the soles of the rock-guarder [Jötun]. The Bonds [Goðin] caused this, the ladies of the fray [Valkyrjur] wished it. The rock-gentleman [Hrungrnir] did not have to wait long after that for a swift blow from the tough multitude-smashing friend [Þórr] of hammer-face-troll [Mjölnir].⁶

13. Þórr was rushing towards Hrungrnir, but when still at a long distance away, he raised his hammer and threw it at Hrungrnir. The Jötun, using both hands, lifted his whetstone and threw it towards Þórr. The whetstone struck the hammer in mid flight and broke in two. One part fell to the earth, and from it come all whetstones. The other part pierced Þórr's head so that he fell to the earth.⁷ And the hard fragment of the whetstone of the visitor [Hrungrnir] of the woman of Vingnir's people [Jötunar] whizzed at ground's [Frigga-Jörð's] son [Þórr] into his brain-ridge [head], so that the steel-pumice, still stuck in Óðinn's boy's [Þórr's] skull, stood there spattered with Eindriði-Þórr's blood.⁸

14. But the hammer Mjölnir landed right in the middle of Hrungrnir's head. It smashed his skull into small pieces, and he fell forward, landing on top of Þórr with his leg lying across Þórr's neck.⁹ The life-spoiler [Þórr] of Beli's bale-troops [Jötunar] made the bear [Jötun] of the noisy storms' secret refuge [mountain fastness] fall on the shield-islet. There sank down the gully-land [mountain] prince [Jötun] before the tough hammer and the rock-Danr-breaker [Þórr] forced back the mighty defiant one.¹⁰

15. Meanwhile, Þjalfi attacked Mökkurkálf, who fell in such a way that it is hardly worth a story.¹¹ Röskva's brother [Þjalfi] stood enraged, Magni's father [Þórr] had struck a victorious blow. Neither Þórr nor Þjalfi's power-stone [heart] shakes with terror.¹²

16. Þjalfi then went to Þórr, intending to lift Hrungrnir's leg off him, but he could not move it. When they learned that Þórr had fallen, all the Æsir came and tried to lift the leg, but they could not budge it. Then Magni, the son of Þórr and Járnsaxa, arrived; he was three winters old at the time. He flung Hrungrnir's leg off Þórr and said, "It is a great shame, father, that I came so late. I imagine that I would have killed this Jötun with my fist, had I met him."

17. Þórr stood up and, greeting his son warmly, declared that he would become powerful. "And", he said, "I want to give you the horse Gullfaxi", which Hrungrnir had owned.

18. Then Óðinn spoke. He said that Þórr was wrong to give so fine a horse to the son of a Gýgr, instead of Þórr's own father.

19. Þórr then returned home to Þrúðvangar, and the whetstone remained stuck in his head. Then the seeress called Gróa arrived, the wife of Aurvandill the Bold, otherwise known as Egill.¹³ Ölgefjun [Gróa] began to enchant the

red boaster of being rust's bale [whetstone] from the inclined slopes [head] of the wound-giving Goð's [Þórr's] hair.¹⁴ She sang her spells over Þórr until the whetstone began to loosen. When Þórr felt that, he expected the whetstone would soon be removed. Wanting to please and reward Gróa for her healing, he told the story of his return from the north, and how he had waded across the river Élivágar, carrying Aurvandill-Egill southwards from Jötunheimr on his back in a basket. He recounted that one of Aurvandill-Egill's toes had stuck out from the basket and had frozen. Þórr broke it off and threw it up into the heavens as a token, making from it the star called Aurvandilstá. Þórr added that it would not be long before Aurvandill-Egill returned home. Then Gróa became so happy that she couldn't remember any of her magic, and the whetstone got no looser but remained lodged in Þórr's head. And it is offered as a warning that one should not throw a whetstone across a floor, because then the whetstone in Þórr's head moves.¹⁵

XXXVII. Byrgir

1. One day in Ívaldi's kingdom, Svíþjóð inn Kalda, in the woods near his own stronghold, the spring called Byrgir was discovered.¹ This was the store of mead that had been hidden by Fjalarr before, which had been stolen from Mímir's fountain.² Ívaldi had kept the discovery a secret and, when night had fallen, he sent his two youngest children, the girl Iðunn-Bil and the boy Hjúki-Slagfinnr³—who were still living with him—and a pail to fetch this mead and carry it home.⁴

2. But the children never returned. The moon had come up while they were at the well, where Máni had spotted them. He and Ívaldi were

not friends. In earlier times, Ívaldi had carried away Máni's daughter, Sunna,⁵ and married her without her father's consent.

3. Máni would now avenge his daughter's theft.⁶ He took the children Hjúki-Slagfinnr and Iðunn-Bil from the earth while they were walking from the Byrgir well. They were carrying between them on their shoulders the pole called Simul and the pail called Sægr.⁷ Iðunn looked up at the moon and said:

4. "Little man who goes yonder and beholds house after house! Drink this mead with us! We would like to know you, but we cannot get to you."⁸

5. These children follow Máni, as can be seen from the earth.⁹ He took the mead as well. Máni treated them tenderly, for they were his daughter's children. Iðunn had received the rank of Ásynja.

6. Ívaldi was very bitter about the loss he had suffered. That Máni took his children could be seen as just compensation, but that he also robbed him of the mead, this was too great a price, and filled Ívaldi with thoughts of revenge. He could see the moon-chariot from his high fortress in Svíþjóð inn Kalda every day as it traveled its path. He planned an ambush for it and attacked it with fire at night, and robbed it of its mead store.¹⁰ Slagfinnr defended his foster-father and in this conflict he received a wound clean to the thigh-bone from his father. From then on Slagfinnr bore the names Geldr, Hengest, and Jálkr.¹¹

7. Ívaldi abandoned his post, where he protected the Élivágar from Hrímpursar, thereby breaking the oath that he had sworn to the Goðin. And so that the mead would not fall into their hands again, he quickly carried it down to Fjalarr's realm, Sökkdalir,¹² and returned it to the one

who had originally stolen the mead and created the Byrgir fountain.¹³ The mead was kept in the farthest depths of his mountain halls,¹⁴ in Hnitbjörg, where Fjalarr put it in the charge of his daughter, Gunnlöð.¹⁵ It was arranged that Ívaldi would marry Fjalarr's daughter Gunnlöð and that they would own the mead together. Ívaldi had thus for all time made himself into an enemy of the Goðin. He left Fjalarr to ally himself with Jötunheimr's Jötnar, but would return on the determined day and celebrate his Brúðhlaup with Gunnlöð.

8. Óðinn was not ignorant of what had happened in the darkness down there in Fjalarr's realm. His ravens Huginn and Muninn daily fly over Jörmungrund, and they not only see what occurs in its beautiful and bright regions, they also spy on that which happens in the misty Niflheimr and in Sökkdalir, where Fjalarr rules. There and in Niflheimr are the ravens exposed to dangers, and Óðinn fears that it could go badly for them, but so far their wisdom has protected them, and every evening they have returned to Valhöll, sat on Ásaföðr-Óðinn's shoulders and spoke in his ear what they had found out. It was through them that Óðinn got to know where Ívaldi had hidden the mead and when his marriage with Gunnlöð would take place. There lives in Fjalarr's realm day-shy Dvergar who perform bond-services for him and his ætt. One of them was Fjalarr's door-watcher. He promised to Óðinn that he would help in the adventure, which he now went to try.¹⁶

9. Óðinn set out from home¹⁷ to seek out the ancient Jötun, in Sökkdalir. The day had come when Ívaldi would celebrate his marriage with Gunnlöð. Fjalarr's kinsmen were gathered in his illuminated halls, and guests, belonging to the ætt of Hrimþursar, had come there from Jötunheimr. A golden chair for the expected

bridegroom was placed in front, opposite Fjalarr's seat of honor at the drinking table. The Brúðhlaup reception would also be a celebration of the alliance between Ívaldi and the powers hostile to the Goðin. It brought great joy among them and they now believed they had a good chance of overthrowing the Æsir and destroying Miðgarðr. The watch the Goðin had established by Hvergelmir was abandoned by Ívaldi and Ívaldi himself was a mighty champion, well suited to lead the hordes of Jötunheimr into battle.

10. The bridegroom came at a good time. The doors were opened which separated the intense lighting inside the Jötun's halls from the darkness that broods over the depths of his dales, and in stepped the stately Ívaldi who was greeted and led to his golden chair.

11. But the guest of honor was not who he seemed to be. He was Óðinn, who had assumed Ívaldi's form. Óðinn had climbed down into Suttungr-Fjalarr's gloomy chasm and walked over the devious paths in Sökkdalir. Óðinn had no difficulty in finding his way through the darkness, for he had Heimdallr as his companion, who can see a hundred leagues in front of him through the darkest night. Heimdallr had brought his fire-auger, which has the drilling and splitting power of lightning when its owner places it against the base of mountains. When they reached Hnitbjörg the Goðar separated. Heimdallr went up onto the roof of the fortress.¹⁸ He can hear the slightest sound,¹⁹ so he could also hear all that went on down there. The day-shy hall-guardian who stood outside the doors of Hnitbjörg, saw Óðinn coming through the darkness, and opened the door for him.

12. Then a merry feast was celebrated there. The bridegroom was cheerful and verbose and the guests had never heard a man who put his

words so well and had so much to relate that was worth listening to.²⁰ Little did Óðinn get there by silence; in many words he spoke to his advantage in Suttungr-Fjalarr's halls.²¹ But it was necessary for him to express himself with great caution at the same time, for an imprudent word was dangerous and he could lose his head. Caution was not so difficult to exercise in the beginning, but it became harder later on.

13. During the feast's proceedings, the bridegroom was to be honored by having his drinking horn filled with the liquids from Byrgir's well.²² On the golden seat, Gunnlöð gave Óðinn a draught of the precious mead.²³ She took a horn full of the mead and gave it to him, to bind him to her.²⁴

14. Then the Brúðhlaup proceeded, and Óðinn and Gunnlöð swore the oath of faithfulness to each other on the holy ring.²⁵

15. The joyous feast was continued, and the horns were filled frequently, especially the bridegroom's. Ívaldi was not only known as the great spear-champion, but also as a drinking champion, equal to Hrungr and coming closest to Þórr in this sport. Because of this he was also called Sviðurr, Sviðrir, or Sveigðir.²⁶ In order to present himself to everyone as Ívaldi, Óðinn had to drink a lot, more than he could.²⁷ He once spoke of this:

16. The heron of oblivion,
which steals one's wit
hovers over the sumbl.
I was fettered
with this bird's feathers
in Gunnlöð's dwelling.

17. I was drunk,
I was very drunk,

at that cunning Fjalarr's;
it's the best sumbl
when each gets home
retaining sense and reason.²⁸

18. It was no longer easy for Óðinn to weigh his words, and over his lips now came such that the less drunk among the guests thought it strange for these words to be uttered by Ívaldi, and later in the night they contemplated this after the feast was finished, and they became suspicious.

19. The banquet was at last concluded, and Óðinn and Gunnlöð departed to the bridal chamber. From there a path went through the mountain to the room where the precious Byrgir mead was stored. Gunnlöð showed Óðinn this treasury, and Heimdallr, who listened above there and heard what they said, set the fire-auger to its roof. Gunnlöð had given her husband²⁹ her whole soul, her fervent love,³⁰ and took the vows she swore to him with devout solemnity.³¹ Rati-Heimdallr's mouth,³² which struck the rock,³³ made room for Óðinn's passage, and gnawed a space in the stone; above and below were the paths of Jötunar.³⁴

20. But Alföðr-Óðinn would not leave from there without a struggle. His careless words bore fruit: a brother of Gunnlöð had been kept awake by the thoughts the words aroused in him, and he burst into the mountain chamber where Óðinn and Gunnlöð were, just as Óðinn was ready to escape. Óðinn had to fight and kill him.³⁵ Óðinn was called Sviðurr and Sviðrir at Sökkmímir-Fjalarr's, and beguiled that ancient Jötun, at the time when he alone became the slayer of Miðvitnir-Fjalarr's famous son.³⁶ It is doubtful that he could have left from the Jötun's garðar, had Gunnlöð not aided him—he won the heart of that good woman, whom he took in his embrace.³⁷

21. Then Óðinn turned himself into the form of an eagle and flew as hard as he could.³⁸ He came out, and flew in eagle-guise with Byrgir's mead in the pail Sægr up through the bored passageway that Heimdallr's fire-auger had opened, from Fjalarr's misty world to the bright regions to the gleaming Ásgarðr. The mead was the drink, which Óðinn bore from Surtr's Sökkdalir.³⁹

22. When Suttungr saw the eagle's flight he got his own eagle shape and flew after Óðinn. And when the Æsir saw Óðinn they put their containers out in the courtyard, and when Óðinn came in over Ásgarðr he dumped the mead into the containers, from Sægr, but it was such a close thing for him that Suttungr-Fjalarr might have caught him. Óðinn gave Suttungr-Fjalarr's mead to the Æsir and to those men who know how to make poetry.⁴⁰ From the well changed litr he had reaped great advantage: few things fail the wise, for the mead has been brought up to men's earthly dwellings.

23. On the following day the Hrímpursar came to learn of the high-union, in the hall of the high-union; they asked about Bölverkr-Óðinn: were he back among the Goðin, or had Suttungr-Fjalarr destroyed him? Suttungr-Fjalarr was deceived, his sumbl stolen, and Gunnlöð cried for her lost kinsman.⁴¹

24. Ívaldi, the true bridegroom, arrived at Fjalarr's castle not long after Óðinn. But he never made it inside.⁴² He came to Hnitbjörg,⁴³ where there was a stone as big as a large house. As he entered he cast his eye upon the stone, and saw that a Dvergr was sitting under it. Ívaldi ran towards the stone. The Dvergr stood in the door and called to Ívaldi-Sveigðir, told him to come in, and he should see Óðinn. Ívladi ran into the stone, which instantly closed behind him, and Ívaldi-Sveigðir never came back.⁴⁴ The day-shy hall guard of Durnir-Surtr's descendants

deceived Sveigðir-Ívaldi when he, the dauntless son of Dulsi, ran after the Dvergr into the rock, and when the shining Jötun-inhabited hall of Sökkmímir-Surtr's kinsmen yawned against the jarl.⁴⁵ Some say that Ívaldi was crushed under the boulders that were tossed down from the mountain.⁴⁶

25. The mead is kept in the ship-like, silver chariot of the moon, and was thus returned to Máni. It has the quality of not being diminished when one drinks from it. Óðinn was invited to partake of the moon-ship's mead, and he goes there often, after he finishes his day's work, as the chariot slowly sinks toward the western horizon.⁴⁷ It is called Sökkvabekkr, over which cool billows in souging sounds flow; there Óðinn and Sága-Iðunn, joyful each day, drink from golden goblets.⁴⁸ Iðunn is Byrgis Árgefn,⁴⁹ and is also called Ölgefn.⁵⁰ The skáldin pray that she may be gracious to them, and ask if the noble Bil-Iðunn will favor them.⁵¹

26. From Óðinn's union with Gunnlöð was born a son, Bragi.⁵² He is renowned for wisdom and especially for eloquence and command of language. He is especially knowledgeable about poetry, and because of him poetry is called *bragr*, and from his name a person is said to be a *bragr* [chief] of men or women who has eloquence beyond others, whether it is a woman or a man. Iðunn is his wife.⁵³ Bragi is the best of skáldin,⁵⁴ and rúnar are risted on his tongue.⁵⁵ He is called the Inventor of Poetry and Inn Síðskeggja Ás. It is from his name that the expression "*Skeggbragi*" comes for someone who has a big beard.⁵⁶ Bragi was allowed to drink of the Byrgir mead, which gave him the power of speech and eloquence.⁵⁷ Þríggi-Óðinn's kinsmen's find, the one that had been kept secret, was in time's past carried from Jötunheimr into Nökkvi-Máni's ship, where Bragi, unharmed, refreshes himself.⁵⁸

27. Máni is lord of the Heiptir, and he keeps the limar with which these maidens of revenge are armed. Thus he is also called Eylimi.⁵⁹ Because Ívaldi, the drink-champion and mead-thief, attacked and burnt the moon, his punishment in the afterlife was that he would never see the realms of bliss, in Ásgarðr or Hel. Instead, he remains on the moon, and there he carries Máni's bundle of limar until Ragnarökr.⁶⁰

XXXVIII. Sunna

1. Once Ívaldi had rebelled against the Goðin it was determined that his wife, Sunna, must be procured from her husband's lands so she would not fall into the hands of the Jötnar.¹

2. Almost from her cradle she displayed such true modesty that she had her face perpetually veiled to prevent her fine looks arousing anyone's passions. She was kept apart from others in Ívaldi's home,² stayed under very close supervision, and was given two poisonous ormar to rear, intending that these reptiles should act as her protectors when they had eventually grown to full size. No one could easily pry into her bedroom when entry was blocked by such a dangerous barrier. It was decreed that anyone who tried to get in unsuccessfully should at once be decapitated, and have his head impaled on a stake.³

3. Heimdallr,⁴ believing that the more perilous an enterprise the more brilliant it was, and wishing to bring Sunna back among the Goðin, declared himself a suitor. He was told to subdue the creatures which kept guard by the girl's room, for now that Ívaldi was dead it was decided that only their vanquisher should enjoy her embraces. To aggravate their ferocity towards him, he wrapped his body in a pelt wet with blood. Draped in this he soon approached

the confining doors where, grasping a bar of red-hot steel in a pair of tongs, he thrust it down the ormr's gaping throat and laid it lifeless on the floor. Next, as the other ormr swept forward in a rippling glide, he destroyed it by hurling his spear straight between its open fangs. Heimdallr brought Sunna back to her father, Máni, and asked for her hand, but Máni answered that he would only take as his son-in-law the man his daughter had chosen freely and genuinely.

4. As the girl's mother, Sól, was the only one to grudge the suitor's petition, she examined her daughter's heart in an intimate conversation. When the princess warmly praised her wooer's excellence, the mother abused her bitterly, saying she had lost all sense of shame and had been won by baited looks. She had not formed any proper judgment of his virtue, but, gazing with an unprincipled mind, had been tickled by his enticing appearance.

5. Once Sunna had been prevailed upon to despise the young Goð, she changed into a man's clothing and from being a highly virtuous maiden began to lead the life of a savage marauder. Many girls of the same persuasion enrolled in her company by the time she chanced to arrive at a spot where a band of Víkingar were mourning the loss of their leader, who had been killed in fighting. Because of her beauty, she was elected their jarl and performed feats beyond a woman's courage.⁵

6. Heimdallr undertook many fatiguing voyages in her pursuit until, during winter, he came across a fleet of Svartálfar.⁶ At that time of year the running waters solidified so that a vast pack of ice gripped their vessels and, however strongly they rowed, they could make no progress. Since the prolonged cold guaranteed the prisoners a fairly safe footing, Heimdallr ordered his men to test the frozen bight of the sea after putting on

brogues; if they dispensed with slippery shoes, he said, they could dash over the icy surface with a better balance. As the Svartálfar supposed they had prepared their heels for a speedy flight, they came in to do battle; however, they could only make a lurching advance, for the smoothness beneath their soles gave their feet an unsteady hold. Since the Danir with Heimdallr were able to move across the ice-bound deep more securely, they crushed their adversaries, who could only totter along.

7. After this victory, they steered towards Finnmörk. It so happened that when a party was sent into a narrow gulf to scout, they discovered the harbor occupied by a handful of ships. Sunna had sailed before them with her fleet into the same confined inlet. Immediately she caught sight of unfamiliar craft in the distance, and with rapid rowing she shot off to encounter them, judging it wiser to burst on an enemy than lie waiting for him. Though his companions were warning him not to attempt a larger number of vessels with his own, Heimdallr replied how intolerable it would be if anyone reported to Sunna that his purposeful course was upset by a few boats in his path; it would be wrong to let such a petty circumstance tarnish the fine record of their enterprises. The Danir were filled with astonishment when they found what graceful, shapely-limbed opponents they had.

8. When the sea-fight had started, young Heimdallr leapt on to Sunna's prow and forced his way up to the stern, slaughtering all who resisted him. His comrade Borgar-Jarl struck off Sunna's helmet, but seeing the smoothness of her chin, realized that they ought not to be fighting with weapons but with kisses; they should lay down their hard spears and handle their foes more persuasively. Heimdallr was overjoyed when, beyond all expectation, he had presented

to him the girl he had sought tirelessly over land and sea despite so many perilous obstacles. He laid hands on her more lovingly and compelled her to change back into feminine clothing; afterwards⁷ Máni gave Sunna in marriage to Heimdallr-Glenr.⁸ The Goð-blithe bedfellow of Glenr will step to her divine sanctuary with brightness; then the good light of grey-clad Máni shall descend.⁹

XXXIX. Vartari

1. The day had now come when Óðinn, Freyr, and Þórr had to pronounce their verdict in the case between Sindri and Loki. The real question was whether Loki had lost the case and thus had to forfeit his head to Sindri or not. Before the appointed time, Sindri's brother Brokkr appeared at the þingstaðr of the Goðin,¹ Glitnir,² to take Loki's head on the spot should the verdict allow it. Mímir and his Underworld artists did not like Loki. They knew that he desired the fall of the Goðin, the devastation of Yggdrasill, and the ruin of the worlds.

2. The verdict must be supported by an unbiased and precise comparison between Sindri's work and Völundr's. If Völundr's were better than Sindri's, then Loki won the bet. If the opposite were true, he had lost.

3. Brokkr was a well-spoken advocate for his brother's work. But neither Völundr nor any other son of Ívaldi appeared to testify before the þing. They had not been privy to the bet. They never dreamed of competing with Sindri or allowing a judgment to be passed on the treasures they gave to the Æsir in reverence and friendship.³

4. Their decision was that the hammer was the best out of all the precious things and provided the greatest defense against the Hrímbursar, and they decreed that the Dvergr had won the

stake. Then Loki offered to redeem his head; the Dvergr said there was no chance of that.

5. “Catch me then”, said Loki.

6. But when Brokkr tried to catch him, he was far out of reach. Loki had some shoes with which he could run across sky and sea. Then the Dvergr told Þórr to catch him, and he did so. Then the Dvergr was going to cut off Loki’s head, but Loki said the head was his, but not the neck. Then the Dvergr got a thong and a knife and tried to pierce holes in Loki’s lips and was going to stitch up his mouth, but the knife would not cut. Then he said it would be better if his brother Alr was there, and as soon as he spoke his name the awl was there, and it pierced the lips. He stitched the lips together, and it tore the edges off. The thong that Loki’s mouth was stitched up with is called Vartari.⁴

7. Loki’s lips were soon free again, but the scars from Sindri’s awl never went away. Thus his mouth took on an ugly sneer befitting a mocker. From that day forward, Loki’s good looks were spoiled.

8. Shortly, the judgment on the works of Ívaldi’s sons were known in all worlds and their enemies were filled with malicious glee. But Sindri himself felt no joy in his victory. He had been defrauded of his prize, and he knew that the judgment would have dangerous consequences. Sindri knew Völundr’s temperament and his power, for Völundr had once been an apprentice in Sindri’s smithy.⁵

XL. Niflungar

1. Freyr had been staying with his foster-father, Völundr, when the news came to the Ívaldi sons that Óðinn had caused their father’s death and

that Völundr’s forgings were compared with Sindri’s and had failed.

2. Völundr and Egill met to talk, but said nothing to each other. Nor did they want weregild from Óðinn for their father’s death. Völundr, as usual, was friendly to his foster-son and hid their newfound anger from him. But the magnificent, gold-stitched tapestries in the brothers’ halls were taken down and among the best of the gold ornaments and weapons, which shined on their walls, were gradually removed. Their previously filled treasure chamber was now emptied. They fled to the dark regions beyond the Niðafjöll. Those treasures that were not recovered by famous heroes in a later time still lie in caverns and mountain-halls, where they are brooded over by ormar, or immersed in deep stream beds, where they are watched by vættir who hold on to nearby rocks in the river or strand ridges. Because Ívaldi and his sons are known as Niflungar and Gjúkungar,¹ their treasure is known as Hodd Niflunga;² hence gold is called Niflungr treasure or inheritance.³

3. The Goðin began to think that the Ívaldi sons had reason to be dissatisfied with them. Njörðr, whose son was in Völundr’s possession and care, was worried. He consulted with Óðinn about what should be done, and it was decided that Völundr would be honored by a tying of bonds of kinship with the Goðin. Njörðr would ask his daughter Skaði to be his wife, and she would thus be elevated to an Ásynja. In this way the Goðin would make up for the judgment that was pronounced over Völundr’s forgings and show how they valued him. They would give compensation for Ívaldi’s death, even though he broke his oath to them and had caused his own ruin.

4. Njörðr sent messengers, selected among the Vanir who followed under him, to Völundr. The

messengers were to deliver Njörðr's marriage request, but they never returned.⁴ Völundr was vexed to meet this obstinate demand for a suit. In a cruel endeavor to check this impudent wooer's ardor, he rushed the envoys off to execution.⁵ While they waited for the messengers to return, Óðinn decided to seek out Völundr himself, accompanied by Hænir and Loki.

5. The visit would be made in all simplicity, and without bringing any attention to them in the world. Óðinn did not put his golden armor on Sleipnir's back, but he and his companions dressed themselves in the custom of ordinary travelers and subjected themselves to the same conditions. So they came to Ýdalr. Here they wandered for a long time in peaceful dales between snow-capped mountain peaks, but they could not find the way to Ýsetr. Völundr had a sharper eye on the Goðar than they on him, was as great a sorcerer as he was an artist, and was equally proficient with the evil Seiðr as with the holy Galdr. He arranged it so that the three Goðar traveled to many caverns, but never to the right one. At a certain place he had an ambush planned, and he finally directed the travelers' course there. It was by a well in an oak-covered valley, where it seemed inviting to rest. There he laid down a magical instrument that he had forged, which looked like an ordinary pole or stick.⁶

6. Óðinn, Loki, and Hænir had traveled across mountains and wilderness, where they found little food.⁷ The lady-wolf [Völundr] flew noisily to meet the commanders of the crew [Goðar] no short time ago in an old-one's [eagle's] form.⁸ When the Goðar came down into a certain valley, they saw a herd of reindeer and took one of them, the one called a tálhreinn, and set it in an earth-oven.⁹ Long ago the eagle alighted where the Æsir put their meat in an earth-oven.

The Mountain-Týr [Völundr] of Byrgis Árgefn [Iðunn] was not found guilty of cowardice.¹⁰ And when they thought the meat must be ready, they opened the earth-oven and it was not cooked.¹¹ The tálhreinn was quite hard between the bones for the Goðar to cut.¹² And a second time, when they opened the oven after some time had passed, it was still not cooked. As they began asking each other what could be the cause, they heard a voice from above in an oak tree under which they were standing. The one who was up in the tree said that he was the reason the food remained uncooked in the oven. Looking up they saw an eagle sitting there, and it was not small.¹³

7. They asked: "Why do you cause this, ornament-giver of the Goðin, concealed in a guise?"

8. The much-wise corpse-heap-wave [blood]-gull [eagle] began to speak from an ancient fir. Hænir's friend [Loki] was not well disposed to him.¹⁴ The eagle said: "If you will grant me my fill of the reindeer, then the oven will cook."

9. They agreed to this.¹⁵ The mountain-wolf [Völundr] asked Step-Meili [Hænir] to share out to him his fill from the holy table. The raven-Goð's [Óðinn's] friend [Loki] had to blow on the fire.¹⁶ Then the eagle glided down from the tree and landed on the oven.¹⁷ The Rögnir [Völundr] of the winged cars [feather-guises] of land-whales [Jötnar] let himself drop down where the guileless defenders of the Goðin were sitting.¹⁸ The gracious lord of earth [Óðinn] bade Farbauti's son [Loki] quickly share the bow-string Vár's [Skaði's] whale [reindeer] among the fellows. But the cunning, unyielding opponent of Æsir thereupon snatched up four reindeer-parts from the place for a spread feast.¹⁹ The first thing he did was eat the reindeer's two thighs and both of its shoulders. And the hungry father of swords [Völundr] was then eating the yoke-

bear horribly at the roots of the oak— that was long ago.²⁰ This angered Loki, who picked up a large pole and swung with all his strength.²¹ The deep-minded war-booty withholding Goð [Loki] struck the mightiest enemy of earth [Völundr] down between the shoulder with the pole.²²

10. Recoiling from the blow, the eagle started to fly, but one end of the pole was stuck fast to the eagle's body, with Loki hanging on the other end.²³ So the burden of Sigyn's arms [Loki], whom all the Powers eye in his bonds, got stuck to the Öndurgoð's [Skaði's] fosterer [Völundr]. The pole clung to the powerful hunter of Jötunheimr [Völundr], and the hand of Hœnir's good friend [Loki] to the end of the rod.²⁴

11. The eagle flew so low that Loki's feet were dragged on the ground, striking stones, gravel, and trees, and he thought his arms would be pulled from their sockets.²⁵ The bird of blood [eagle], happy with its booty, flew a long distance with the wise Goð [Loki], so that the wolf's father [Loki] was about to rip in two. Then Þórr's friend [Völundr] tired out, for Loptr-Loki was heavy— he who journeyed with Miðjungr's [Völundr's] mate [Iðunn, hence Loki], could now sue for peace.²⁶ He called out, begging the eagle for mercy, but the bird answered that Loki would not be saved unless he swore an oath that he would find a way to lure Iðunn, with her apples, out of Ásgarðr.²⁷ The scion of Hymir's race [Völundr, who joins the Jötnar] instructed the crew-guider [Loki], crazy with pain, to bring him the maid who possessed the Ellilýf Ása.²⁸ When Loki agreed, he was set free and returned to his companions. Nothing else is said to have occurred during this trip before they reached home.²⁹

12. In Ásgarðr, Óðinn had nothing good to report about the journey. So Njörðr decided to go there himself. Baldr and Höðr offered to accompany

him. They armed themselves, climbed into their saddles, and set out. The purpose of the journey was not war, but reconciliation. For this reason Njörðr did not want to be accompanied by Þórr, or Týr, or any of the other Æsir, as they were quick to strike. Admittedly, Höðr had been violent by nature in his early childhood, but under Baldr's influence he had become peaceable and was counted among the Goðar called Ljónar, of whom Baldr was foremost.

13. The three Goðar came to Völundr's fortress, but found it empty. They then rode to Egill's fortress by the Élivágar. To their surprise, they noticed that here and there in the distance Jötunheimr's inhabitants peered out at them. Previously, the Jötnar had never come over the Élivágar to the coasts of Ýdalr. But the watch of the sons of Ívaldi on these waters had ceased, thus allowing the Jötnar to come, as many as wanted to, into the land that the Æsir had created for the race of man. Njörðr and his companions quickened their ride and soon caught sight of whom they sought: Völundr. He was accompanied by Egill and the third brother, Slagfinnr. They were on their way to Jötunheimr. The three brothers stopped when they saw the Goðar approach and Völundr yelled, "What do you want?". Njörðr responded that he wanted peace with his son's guardian and foster-father, with the Goðin's good friend and gift-giver. "No peace", cried Völundr, "without revenge!"

14. Njörðr then inquired as to where Freyr was. Völundr told him that his son had been delivered to the Jötnar. "Damn you, who has broken sacred oaths!", was Njörðr's reply. Völundr then said, "Damn the oath itself, you unjust judges, you incompetent Goðar!"

15. "We are done with words", yelled Höðr, "now weapons will talk. Treacherous sons of Ívaldi, will you stand and fight?" At this, Egill stepped

forward and challenged Njörðr. “You of low-birth, you þræll!”, shouted Höðr. “Do you dare challenge one of Ásgarðr’s finest?”³⁰

16. Egill was then challenged by Höðr to prevent Njörðr from encountering an ignoble person. As Höðr was attaching an arrow to the string of his bent bow, a shaft shot by Egill suddenly pierced the cord at the top. It was succeeded by a fellow arrow, which dug into the knuckles of his fist. A third appeared and struck the arrow fitted to his bow-string. Egill, intentionally using his talent for long-range archery to merely hit his foe’s weapon, tried to discourage the champion from his purpose by indicating that he could easily do the same to his body. Nevertheless, Höðr’s nerve was not in the least diminished; he despised hazard to his person and entered danger with spirit and expression unaltered, seeming neither to make any acknowledgement of Egill’s skill nor remit any of his usual valor. Quite undeterred from his intent, he fearlessly devoted himself to the duel. Both combatants were wounded and withdrew.

17. Now behind the sons of Ívaldi appeared a

number of their new allies, a host of dreadful Jötnar who belonged to Beli’s ætt, whose heads were like hounds. Völundr had surrendered Freyr to them. They came in a fog and mist that obscured the whole area. The sons of Ívaldi fled and vanished into the haze. Höðr possessed a dog of unusual savagery, a horrifying, vicious brute which was a terror for people to live with, for it had quite often killed a dozen men unaided. The creature was a pet of the Jötun Óffóti and would guard his herd while it was grazing. Höðr unleashed his hound, set it on his adversaries, which caused them to fall back.³¹ But Ívaldi’s sons were gone, and it was then that the Goðar knew that their errand was lost. In sorrow, they rode back to Ásgarðr.

18. Before the sons of Ívaldi continued on their way, they laid hands on one of Egill’s arrows and swore they would never work again in the service of others, and that their freedom may be regarded as established, which they confirmed in their accustomed way on the arrow, uttering certain words of their country in confirmation of the fact.

19. Then they traveled on to Járnviðr.³²

THE KOPPAR ALDR

XLI. Iðunn

1. At the agreed time, Loki lured Iðunn out through Ásgarðr into a certain forest, saying that he had found some apples that she would think worth having, and told her she should bring her apples with her and compare them with these. Then Völundr arrived in eagle-guise and snatched Iðunn and flew away with her to Járnnviðr.

2. But the Æsir were badly affected by Iðunn's disappearance and soon became grey and old.¹ The bright-shield-dwellers [Jötnar] were not unhappy after this, now Iðunn was among the Jötnar, newly arrived from the south. All Ingi-Freyr's kin [Æsir] became old and grey in their assembly; the Powers were rather ugly in form.²

XLII. Leikn

1. There was a Jötun named Greppr, who desired to have Freyja as his bride, but when he realized his attempts would be ineffective he bribed a woman to become Freyja's attendant and secure her friendship. Eventually, she found a cunning excuse for departing the palace, Sessrúmnir, and inveigled Freyja far from her home. Soon after, Greppr rushed on her and carried her off to his narrow den on a mountain ledge. Greppr belonged to Beli's ætt, who had already obtained Freyja's brother, Freyr.¹

2. Then the Powers all went to their þingsæti, the high-holy Goðin to consider thereon: who had filled all the air with evil? Or had given Óðr's maid [Freyja] to the Jötun race?² There was no doubt that a Jötun had taken the Dís,³ and they knew someone would have had to betray her for this to happen. They discovered the culprit. It was a Jötun-maid whom Freyja had adopted into her royal household, and they made yet another discovery: that the treacherous Jötun-maid was Gullveig reborn.⁴ Furthermore, they learned that Gullveig had continued spreading the evil Seiðr, and indeed had taught Freyja herself this evil art,⁵ for Njörðr's daughter Freyja first taught the Æsir the Seiðr, as it was put in use and fashion among the Vanir as well.⁶ Gullveig had also used this art to enchant Freyja so she could be subdued by Greppr.⁷

3. Þórr then caught Gullveig and gave her a death-blow with his hammer; once more the witch's corpse was held over a flame. Yet once again it happened that her Úrsvöl⁸ heart was only half-burnt. Loki ate the heart, which laid in the embers, and half-burnt he found the woman's [Gullveig's] heart; Loptr-Loki was soon with child from the woman, and thence came Leikn among men.⁹

4. Loki traveled to Jötunheimr and gave birth to Leikn by Gnipalundr on Þórsnes.¹⁰ And when the Goðin realized Leikn was being brought up in Jötunheimr, and when the Goðin traced

prophecies stating that from her great mischief and disaster would arise for them, then they felt all evil was to be expected from her, to begin with because of her mother's nature, but still worse because of her father's.

5. Then Alföðr-Óðinn sent Goðar to seize Leikn and bring her to him. When she appeared before him,¹¹ he had Þórr¹² throw her down into Niflheimr and made her rule over nine worlds. She had the power to dole out punishments to those who are sent to her, and they are níðingar who have committed serious crimes. She has there an enormous dwelling, with walls of immense height and huge gates. Her hall is called Éljúðnir, her dish is Hungr, her knife is Sultr, her slave is Ganglati, and Ganglöt is her maidservant. The threshold over which people enter is a pitfall called Fallandaforað, her bed is named Kór, and her bed curtains are named Blíkjandaböl.¹³ Þórr broke Leikn's bones,¹⁴ and she is half-black and half flesh-colored, and is easily recognized from this. She has a stooping gait and is rather fierce-looking.¹⁵

6. Leikn is a kveldríða. The horse she rides is black, untamed, difficult to manage, and ugly-grown. It drinks human blood, and is accompanied by other horses belonging to Leikn, black and bloodthirsty like it. They are intended for those persons whom Leikn causes to die from disease, and whom she is to conduct to Hel, the realm of Urðr. Her horse is three-legged, and its appearance brings sickness, epidemics and plagues. These diseases are extremely dangerous, but are not always fatal. When they are not fatal, the convalescent is regarded as having ransomed his life with that tribute of loss of strength and of the torture which the disease caused him. He has thus given death a bushel of oats, that is, its horse. Leikn rides in the time of a plague on her three-legged horse and kills people.¹⁶

7. Leikn brings the doom of the Nornir, and the summons to Gimlé to those who die of disease.¹⁷

When famine or pestilence is at hand it is said that Leikn is out riding her three-legged horse. When a bright spot, called Urðr's Moon, appears on the wall, it forebodes the breaking out of an epidemic.¹⁸

8. In Niflheimr, the vættir of disease made Leikn their queen.¹⁹ Her realm is Niflhel, and she serves Urðr in distributing justice to níðingar.²⁰ Her many brothers are called the Baningar.²¹

XLIII. Gróa

1. There was a king whose name was Konr, also Halfdan inn Gamla, who was the most renowned of all kings. He held a great blót at Midwinter and made an offering in order to be granted that he might live in his kingdom for three hundred years. But the reply he got was that he would live no longer than one human life, but that there would be three hundred years during which there would be neither female nor non-noble male in his line of descent. He was a great warrior and went far and wide through eastern lands.¹ He fared skillfully with all weapons, but his favorite weapon was the club.²

2. One day he was walking through a tract of shady woodland when he tore up by its roots an oak which blocked his path, and by simply stripping off its branches shaped it into a hefty cudgel. Armed with this weapon, he composed a short song:

3. "See! This rough block which
I bear with my proud head
will bring gashes and death
to other heads.
Never a more fearful
token shall scourge
Jötunheimr's people

than this leafy weapon of wood.

4. “It will split the haughty sinews
of their bulging necks,
crush their hollow temples
with its bulk of timber,
a club which will tame
our country’s madness;
nothing shall be more
lethal to the Jötnar.

5. “Breaking bones,
dashing through
their mangled limbs,
its torn-off stump
will thrash
their wicked backs.”³

6. When Egill fled with his brothers to Úlfdalir he left behind his wife, Gróa, and asked her to go to her father, Sigtryggr, who was a jarl among the Álfar and friend of Ævaldi’s sons. Sigtryggr had his stronghold in Svíþjóð inn Mikla, where Svarinshaugr now lay.

7. When the Ævaldi sons stopped watching the Élivágar, there came many Jötnar over to the northernmost Miðgarðr and put up residence there. Þórr made a journey there in order to either drive away or kill these dangerous settlers, and Konr got to follow his Ása-Father on the journey.⁴ When he chanced to learn that Gróa, the daughter of Sigtryggr, was married to Egill, who had allied himself with the Jötnar, he cursed such an unwanted connection of divine blood and began a war, intending to oppose the exertions of monsters with a truly heroic bravery. On entering Gotland he put on goat-skins to intimidate anyone who appeared in his path; accoutred thus in an assortment of animal hides, with a terrifying club in his right

hand, he impersonated a Jötun. Gróa met him as she happened to be riding to the forest-pools to bathe, a small group of handmaids attending her on foot.⁵ Konr and Hamall met the women, right and fair and worthy to look on, who rode in exceeding noble array; but Gróa far excelled them all.⁶ Thinking it was her husband, but at the same time experiencing a feminine concern at his strange dress, she flung up her reins and, with her whole body trembling, began, in the words of our native poetry, like this:

8. “Can it be the Jötun,
loathsome to the king,
shadowing the middle
of the road with his steps?
Yet bold warriors
have frequently concealed
themselves beneath
the pelts of beasts.”

9. Then Hamall spoke:

“You, maiden, who ride
upon the steed’s back,
exchanging words with me,
tell us your name,
and from what lineage
you take your birth.”

10. She replied:

“Gróa is my name,
my father of royal
blood, resplendent,
dazzling in arms.
But you two disclose
what man you are,
or whence you are sprung.”

11. The other answered:

“I am Hamall,

valiant in warfare,
ferocious and terrible
to enemy peoples,
often wetting
this right hand
with foreigners's life-blood.

12. Then Gróa said:

“Tell me, what leader
draws up your battle-line?
For whom do you carry
the standards of war?
What jarl
prepares you for action,
under whose eye
do you wage your strife?”

13. Hamall responded:

“Blessed by the Goð of war,
never deflected
by force or fear,
Konr guides our troops.
No blazing fire,
ruthless sword, or
heaving billows
ever dismayed him.
Under his generalship,
lady, we raise our
golden standards.”

14. Gróa answered him:

“Retrace your steps,
reverse your direction.
Otherwise Sigtryggr
will crush you all
with his militia.
Fastening you tightly
to a terrible stake,
he would noose your throats,
deliver your bodies
to the stiffening knot,

savagely staring,
would thrust your corpses
to the greedy raven.”

15. Again Hamall spoke:

“First, Konr will
put him in Hel,
add him to the shades,
before death closes
his own eyelids,
will send him whirling
to the dreaded Niflhel.
We are not worried
by his encampments.
Why then, mistress,
do you threaten us with
gloomy funerals?”

16. Gróa replied:

“Again I shall ride
to visit the well-known
halls of my father,
lest I should rashly
view your brother's
advancing columns.
But turn back now,
I beg you, and stave off
your final Wyrð.”

17. To which Hamall answered:

“Return joyfully,
daughter, to your father,
and do not pray
for our swift decease,
letting the anger
pound through your heart.
A stubborn woman,
harshly refusing
her wooer at first,
will often yield
when the plea is repeated.”

18. Then Konr, brooking silence no longer, rounded on the girl, and by giving a harsher tone to his words imitated the hair-raising voice of a Jötun:

19. “Let not the maiden
fear a savage ogre’s brother.
When I draw near,
let her not grow pale.
Sent here by Greppr,
I shall not lie within the embrace
of any female,
except with her consent.”

20. To which Gróa replied:
“What woman in her senses
wants to be a Jötun’s whore?
What girl would enjoy
his gargantuan touch,
bear to be a demon’s wife,
knowing the monster-breeding seed,
wish to find a ferocious Þurs
sharing the nuptial bed with her?”

21. “Who would stake
her finger on thorns?
Who would give
warm kisses to mud?
Who would join
her smooth body,
unjustly fitted,
to bristly limbs?”

22. “When nature wholly
cries out against it,
you cannot crop
true love’s repose.
Ill-framed to match
with mammoth bulk

is the love that women
are wont to feel.”

23. Konr retorted:
“Many times
this conquering arm
has tamed the necks
of mighty monarchs.
This overpowering
right hand
has beat down
their swelling pride.”

24. “Take this red-glowing
gold from me,
that by this gift
a lasting pact
of firm faith
may be struck between us,
helping to consolidate
our marriage.”

25. At these words he threw off his disguise and revealed the natural grace of his countenance. His true appearance brought almost as much pleasure to the Dís as his false trappings had instilled her with alarm. He did not forget to ply her with love gifts, and encourage her to mate, which his beauty had provoked in her.

26. Traveling further he learned from those he met that he would be waylaid by the road by two brigands. When they rushed eagerly forward to rob him, he dispatched them with a single blow. Afterwards, not wishing to appear to have conferred a benefit on enemy territory, he tied their dead bodies to planks and stretched them upright in such a way that they seemed to be standing. Those they had preyed on whilst they were alive would still be menaced in appearance by their corpses. Even after death they should

be fearsome, and obstruct the way no less in semblance than they did in deed. Men agree that by such an extraordinary action after slaying the robbers, he showed that he had worked in his own interest, not that of Sigtryggr's people, whom he now opposed.⁷

27. Konr carried Gróa to Jarl's garðr. Þórr approve of this act, seeing as Egill had become the Goðin's enemy and because it was to the advantage of Miðgarðr that a Dis of vegetation would be there. But Sigtryggr, Gróa's father, did not approve of it, and this brought about a conflict between him and Konr.⁸

28. Because he had heard from soothsayers that Sigtryggr could only be vanquished by gold, he immediately fastened a stud of gold to his wooden mace. Armed with this, he launched a war against Sigtryggr and became master of his wishes.⁹ There he killed Sigtryggr in Einvígi.¹⁰ Konr, chief among men, slew Sigtryggr with the gold-studded club.¹¹ Hamall gave a more lavish favor to this feat by singing thus:

29. "Fierce Konr,
wielding his
splendid club, steelless,
with only a tree-trunk,
used its aid instead
of the sword stroke,
repelled the
king's lances.

30. "Pursuing örlög
and the will of the Goðin,
he hammered the fame
of the powerless Álfar,
till he put their
ruler to death,
crushed by the
inflexible gold.

31. "Pondering on his
martial trade,
he bore in his clasp
the flashing oak,
triumphant
he flung
with his glittering scourge
their leader sprawling.

32. "Him whom the Nornir
forbade to be
slaughtered by steel,
he cleverly beat
with hard gold,
handling no blade;
for Konr wielded
metal more potent.

33. "Henceforth the fame
of this precious object
will spread in
ever-widening orbit,
for which its inventor
may claim the glory,
the peak
of distinction."¹²

34. Óðr was brought to Konr's abode with his mother, Gróa. His heart filled with thoughts of revenge for the slaying of his grandfather and the taking of his mother.¹³ However, to avoid stirring his stepfather's¹⁴ suspicions by behaving intelligently, he pretended to be an imbecile, acting as if his wits had gone quite astray. This piece of artfulness, besides concealing his true wisdom, safeguarded his life. Every day he would stay near his mother's hearth, completely listless and unwashed, and would roll himself on the ground to give his person a coating of filth. His grimy complexion and the refuse smeared

over his face grotesquely illustrated his lunacy. Everything he said was the raving of an idiot, everything he did smacked of a deep stupor. Need I go on? You would not have called him a man so much as a ridiculous freak created by Wyrð in a madcap mood.¹⁵

35. After destroying Sigtryggr, the Álf ruler, Konr desired to strengthen his possession of his empire won in war. When Svarin, governor of Gotland, was suspected of aspiring to the throne, he challenged him. Then Svarin's brothers, six born in wedlock and nine from a concubine, sought to avenge his death in an unequal contest, but they were annihilated.¹⁶

36. A year after this Gróa bore with Konr a son, who had the name Guðormr. However, she always felt like a stranger in Konr's home. She suffered from the thought of being married to the man who was her father's bane, and her heart yearned for Egill. After the lapse of a few years, she was sent away by Konr because of this, and she set out with her young son Óðr back to Svíþjóð inn Mikla, where she waited for Egill's return. Frosty nights, snow storms, and hail showers would come, but not Egill. Then the Dís of vegetation languished away and died. On her death bed she told her son, Óðr, that if he needed her help he should go to her grave and call on her. Her remains were laid in a tomb built in a mountain rock with walls, a roof, and a door of heavy boulders.¹⁷

37. For his eminent achievements, Konr's father, Jarl, now extremely old, allowed him to participate in rule, thinking that, rather than exercise supreme power alone in the decline of his life, it was more useful and sensible to share it with his own blood. Now Hringr, a nobly-born Selundir, decided that one of them was unripe for honor and the other had now outrun the course of his strength; he pleaded the untrustworthy years

of both and incited the majority of the Danir to revolt, maintaining that a boyish and a senile mind were equally unfit for royal power. They fought him and they obliterated him, proving to people that no one's age should be thought a disqualification for manliness.¹⁸

XLIV. Fimbulvetr I

1. After the arrival of Ævaldi's sons in Jötunheimr, the first Fimbulvetr began. The second comes right before the destruction of the worlds. There were three times three winters with great battles taking place throughout the world. Far behind the outermost district in Jötunheimr, in the remotest north, near the edge of the earth-disk and by Ámsvartnir's sea, over which eternal darkness broods, lies a land to which the Ævaldi sons directed their course. Its dales stretch between glacier covered mountains that are overgrown with trees of the sort that thrive in the darkness and cold of the renowned Járnvíðr. Black precipices gape down into unknown depths. In one of them is a ravine that leads down into Niflheimr in Jörmungrund.

2. Here in a passage of the dales, which are called Úlfdalir, Völundr and his brothers¹ set up their dwelling and smithy in the house called Brúnnakr, in Þrymheimr,² by a water called Úlfsíar.³ Here they could safeguard themselves against any pursuit, and what they were doing could not be seen from Ásgarðr's lookout tower, Hliðskjálf.

3. Völundr had two reasons for staying in this inhospitable land. He was as proficient as Gullveig, and even more so than she, in all the secrets of the Seiðr and was lord over all of its powers, even though he had no desire to use them up until then.⁴ He and his brothers had been taught by Mímir how to control weather to keep

the darkness and mist of Niflheimr from entering the southern realms of Jörmungrund, and as such were the ones who conquered the clouds rising, storm-foreboding, from the abyss.⁵ Now Völundr would use these powers to send frost and storms over the worlds and make Miðgarðr uninhabitable. This was his first intention. His second was to forge a sword, in which he would place all of his skill; an irresistible sword that would bring the hammer forged by Sindri to shame, kill Þórr, and annihilate Ásgarðr's dominion.⁶ He became known as Þjazi, that arrogant Jötun, whose daughter was Skaði.⁷

4. Egill and Slagfinnr traveled on skis and hunted the wild animals that were capable of living in this region of the worlds. Völundr worked all day with his Seiðr-tools and his forge. When strikes of the hammer from the smithy did not echo against the gloomy passages of the dales there was heard the sound of Völundr's chanting: a strange, somewhat dismal song that filled the hearts of the wild animals with agony, while frosty nights, worse than any other, made them tremble under their furs from the cold. Then Völundr stood on a cliff with his face directed to the south and he shook a cloth, similar to a sail, or he scattered ashes into the air or performed other feats, and then the air darkened in front of him with frosty mists that condensed into a giant cloud and drifted out over Jötunheimr and the Élivágar to Miðgarðr, over whose fields it unloaded snowstorms, hail showers, and devastating whirlwinds. Then hard gusts from the white mountain-range teased apart and wove together the storm-happy daughters of Ægir-Gymir, bred on frost.

5. His song penetrated down into Niflheimr in Jörmungrund and gripped the nine Jötun-maids, who turn Grotti and the starry heaven, with delirium. Two strong Þurs-maids, Fenja

and Menja, had joined them and set the mill at a furious pace so that all depths of the earth trembled. Rock fragments soared from the millstone, which were cast high up from the sea, the earth's mountains spit fire and smoke, the raised mechanism of the mill was shaken and the starry heaven acquired the sloping position it has held ever since.⁸ Fenja and Menja once sang:

6. "Hard was Hrungr, and his father, yet Þjazi-Völundr was stronger than they, Iði-Slagfinnr and Aurnir-Egill are our kinsmen, brothers of the Bergrisar from whom we are born.

7. "Grotti had not come from the grey mountain, nor yet the hard stone from the earth, nor would the mountain-maid be grinding if anyone knew her race.

8. "Nine winters we were playmates, beneath the earth our power grew, we maidens constantly performed mighty works, we ourselves moved the table-mountain from its seat.

9. "We rolled the stone over the Jötun's house, so that because of it the earth shook,

so we hurled
the whirling rock,
the heavy stone,
so we could make it.”⁹

10. Even as the wild horse shakes his mane after he has thrown his rider in the grass, so did the earth shake her forests and mountains. Streams spread over the fields. The sea seethed. Mountains spewed toward the clouds, and what they spewed, the clouds flung back upon the earth. First, the earth slanted northwards and sank down lower and lower. Then, the low marks of Miðgarðr were buried under the sea. Forests were heaved up and played in the winds. The year after frosts came and lay the land under a white blanket of snow, followed by storm-winds rising out of the north, with moving mountains of ice and stones.¹⁰ Every year Miðgarðr yielded fewer crops, bad harvest followed bad harvest. Vættir of hunger and disease came with the blizzards and laid waste to man and beast.¹¹

11. Svíþjóð fell under the control of a Jötun named Snær,¹² and he had the daughter Mjöll, who flies swiftly through the air.¹³ Fornjótr had the son Kári, whose son is Jökull, and he is the father of Snær. Snær’s children are Þorri, Fönn, Drífa, and Mjöll. Fornjótr’s ugly sons began first to send snow.¹⁴ Under Snær’s reign the harvest was ruined by the severely bad weather, and foodstuffs began to run short; then the populace was painfully tormented by famine. Whether it was because the ground had had insufficient rainfall or had been baked too hard, the seed lay dormant and the fields bore only sparse crops. The region, starved of food, was worn down by the weary famine, nor was there any help available to make the provisions adequate and stave off hunger.¹⁵

12. Völundr’s song penetrated, like heavy wing-

beats, all the way up to Ásgarðr and filled this region with dread. The sun-chariot’s and the time-measuring moon’s beams had difficulty making their way through the mist-filled depths down onto the earth.

13. Scarcely one day passed over the course of many years when Völundr was not alternating between the work in his smithy and moments of singing his dreadful song. It penetrated through the earth and turned its waters into waste. Year after year the fields of Miðgarðr sprouted shorter straw and thinner ears of corn, and that which was left to harvest was ravaged every so often by the frosty nights. The humans sacrificed in vain to the Goðin and began to question their power.

14. Through the reduction of the liquids in Urðr’s and Mímir’s holy wells during these years, Yggdrasill’s northern branches were all the more barren of buds and leaves.¹⁶ With Freyr and Freyja in the possession of the Jötnar, with Gróa dead, and Iðunn missing from Ásgarðr, the powers of growth were weakened to the point where they could not defend the worlds from the Fimbulvetr.¹⁷

15. One morning, Ívaldi’s sons found by the shore three women sitting and spinning flax. By them lay their swan-guises, for they were Svanmeyjar. These were Iðunn, who had joined her sisters on the strand, Auða, another daughter of Ívaldi, and Sif, daughter of Sigtryggr.¹⁸ When Loki lured Iðunn out of Ásgarðr and was taken by Völundr, she happily joined her brothers, whom she had longed after, especially Völundr, whom she had loved since childhood. She was already in the Úlfdalir when her sisters arrived.¹⁹ When Sif came to Úlfdalir, she carried a message to Egill that she could not come. He would later discover that she had died.²⁰ The brothers took them home with them. Egill had Sif, Slagfinnr

Auða, and Völundr Iðunn. The three maids flew from the south through Myrkviðr-Járnvíðr, young Svanmeyjar, fulfilling their örlög. One of them pressed Egill into her white embrace, the second was Auða, she laid her head on Slagfinnr's breast, but the third, their sister, laid her arms around Völundr's white neck.²¹ Then the Ívaldi sons wore the Svanhringar.²²

16. In this way, these Svanmeyjar, who adorned Miðgarðr's meadows with flowers, were now missing from Ásgarðr. The hearts of these Dísir were transformed: they now desired victory for the Ívaldi sons, the destruction of Miðgarðr, and Ásgarðr's ruin.²³ These Dísir dwelt in Úlfdalir, descended from the upper branches of Yggdrasill. They suffered as the snow fell, confined as they were in the cold lands of Niflheimr, for they were used to better abodes back home, and disliked being shrouded in night. They were grieving in Úlfdalir, having exchanged their swan-guises for wolf-skins to keep warm, they changed their dispositions, delighted in guile, shifted their shapes.²⁴ Thus they became Myrkríður.²⁵

17. Loki offered his services as a milkmaid to Völundr and joined him and his brothers as they began their work against the Goðin. Loki would often return to Ásgarðr whenever it suited his malevolent purposes.²⁶

18. Völundr's smithy was now a workplace of magical instruments. There hung a long rope of twined bast with which knots were made at even distances. In every one of them a storm-wind was bound. For every week that passed he untied a knot and released the bound wind and sent it with his song to the south, saturated with snow-clouds and hail. In this manner he endured the weeks he spent in Úlfdalir, and he figured that when all the knots of the rope were untied Miðgarðr would be transformed into an ice-covered desert, devoid of humans.²⁷

19. Völundr had forged an arm-ring out of gold, similar to the ring Draupnir that was forged by Sindri in the respect that other rings, although not as many, dropped from it.²⁸ The ring is called Andvaranautr,²⁹ and it can multiply wealth for the one who holds it.³⁰ The ring, finished ninety days after Völundr's arrival in Úlfdalir, drops two more rings every nine days.³¹ This armband is of amazing weight. It is a lindbaugi, and will turn into a ormr and fall with the poisoned tips of its fangs upon the man who puts it on and is not supposed to have it. It and the rings it drops are magical instruments and have the shapes of serpents.³²

20. Völundr worked daily on the sword of revenge. The sword was called Gambanteinn,³³ and Völundr applied all of his artistry, all of his secret knowledge, to its preparation. He tempered the blade in the poisonous waves of rivers in Niflhel and etched rúnar of certain victory into the invincible steel.³⁴ He hammered vengeance and hate, woe and misfortune into its grain, sharpened the poisonous edge as sharp as Vafhrlogar, cleaned its surface with the radiance of the sun, and risted evil rúnar onto it.³⁵ The sword had been forged so that it would grant unconditional victory to Völundr or one of his relatives, but ruin for anyone else who availed himself of it.³⁶ This sword is rich in victory and is a good and excellent work of the wonder-smith, fitted with a golden hilt.³⁷ It was engraved all over and showed how war first came into the world and the flood that destroyed the ætt of Hrímpursar. In pure gold inlay on the sword-guards there were rún markings correctly incised, stating and recording for whom the sword had been first made, and ornamented with its scrollworked hilt.³⁸ This slender, sign-marked sword fights of itself against the Jötun race, if it is a wise man who owns it.³⁹ The sword can

assume the form of the tusk of a rare beast, its ends edged with gold.⁴⁰ This sword, hardened in the blood and venom of ormar, burns like a pyre when one fares through the dark forest.⁴¹ The smith covered its destructiveness with eye-capturing beauty, and nevertheless it seemed to never be finished. Every day Völundr found something new to do to it.⁴²

XLV. Hrafnagaldr¹

1. Alföðr-Óðinn works,
Álfar separate,
Vanir know,
Nornir reveal,
Íviðja-Gullveig² gives birth,
men endure,
Þursar wait,
Valkyrjur yearn.
2. The Æsir suspected
an evil scheme,
wights [Ívaldi's sons]³ confounded
the weather with magic;
Urðr was appointed
Óðrærir's keeper,⁴
powerful to protect it
from the mightiest winter [Fimbulvetr].
3. Hugur [Huginn] then disappears,
seeking the heavens,
men's ruin is suspected,
if he is delayed;
Þráinn's thought
is an oppressive dream,
Dáinn-Brokk's dream
was thought enigmatic.
4. The Dvergar's powers
dwindle, the worlds

sink down
towards Ginnung's abyss;⁵
often Alsviðr
fells from above,
often he gathers
the fallen again.

5. Earth and sun
cannot stand firm;
malignant winds
do not cease;
hidden in the glorious
well of Mímir
lies all knowledge;
know you yet, or what?
6. The curious Dís
dwells in dales [Úlfdalir],⁶
descended from
Yggdrasill's ash;
of Álfar kin,
Iðunn was her name,
youngest of Ívaldi's
elder children.
7. She suffered,
and snow fell,
was confided under
the old-tree's trunk;⁷
used to better
abodes back home,
she disliked staying
at Nörvi-Mímir's daughter's [Nátt's].⁸
8. The victory-Goðar see
Nauma-Iðunn⁹ grieving
in the wolf's home [Úlfdalir];
given a wolf-skin,
she clad herself therein,
changed disposition,
delighted in guile,

- shifted her shape.
9. Viðrir-Óðinn selected
Bifröst's guardian [Heimdallr]
to inquire of whatever
the bearer of Gjöll's sun [Urðr]¹⁰
knew of
the world's affairs;
Bragi and Loptr-Loki
bore witness.
10. They sang sorcery,
they rode wolves,
Rögnir-Völundr and Reginn-Egill,¹¹
against the world's house;
Ódinn listens
in Hliðskjálf;
he watched the travelers'
distant journey.
11. The wise one [Heimdallr],
the child of Goðar
and his road companions,
asked the server of mead [Urðr]¹²
if she knew the origin,
duration, and end
of heaven, of Hel,
of the world.
12. She did not speak her mind,
nor was Gefjun-Urðr¹³ able
to utter a word,
nor express any joy;
tears trickled
from the skull's shields [eyes],
the mighty one
is powerless.
13. As from the east,
out of Élivágar,
comes a thorn from the field
- of the rime-cold Jötun,
with which Dáinn-Brokk
smites all men
of glorious Miðgarðr
every night.
14. Actions are numbed,
the arms slump,
dizziness hovers over
Hvíti Ás' sword [Heimdallr's head],¹⁴
stupor dispels
the wind of the Gýgr [thought],
the mind's workings
of all mankind.
15. Thus the Goðin perceived
the state of Jórunn-Urðr,
swollen with sorrow
when no answer came forth;
they grew more persistent
as response was denied,
but all their words
were to no avail.
16. The leader of the
expedition went forth,
the guardian of Herjann-Óðinn's
Gjallarhorn [Heimdallr];
he chose as his companion
the kinsman of Nál-Laufey [Loki],
Grímnir-Óðinn's poet [Bragi]
guarded the ground.
17. Viðarr-Óðinn's¹⁵ þegnar
arrived at Valhöll;¹⁶
borne by
both of Fornjót's sons [wind and wave],¹⁷
they walk in
and greet the Æsir,
already at Yggr-Óðinn's
merry ale-feast.

18. “Hail to Hangatýr-Óðinn,
the happiest Ás,
may you preside over
the mead at the high-seat!
Sit, Goðar, in delight
at the sumbl;
may you, with Yggjungur-Óðinn,
enjoy eternal bliss!”
19. Seated on benches
at Bölverkr-Óðinn’s bidding;
the ætt of Goðar
were sated with Sæhrímnir;
at the tables Skögul
gave out the mead
in Mímir’s horns
from Hnikarr-Óðinn’s vat.¹⁸
20. Much was asked
during the banquet
of Heimdallr by the Goðar,
of Loki by the Dísir,
whether the woman [Urðr] spoke
prophecies or wisdom;
all day they asked,
until twilight approached.
21. They deemed it bad
that their futile errand,
of little glory,
had gone wrong;
it would prove hard
to find the play they needed
to get an answer
from the woman.
22. Ómi-Óðinn answers,
all listened:
“Night is the time
for new advice;
think until morning
so that each is able
to provide counsel
for the Æsir’s benefit.”
23. The wolf’s tired
food supply [Sól]
ran along the eddies
of Rindr’s plains;¹⁹
the Goðin left
the feast and saluted
Hropr-Óðinn and Frigga,
as Hrímfaxi ascended.²⁰
24. Dellingr’s son [Dagr]
urged on his horse,
well adorned
with precious stones;
the horse’s mane glows
above Mannheimr [Miðgarðr],²¹
the steed drew Dvalinn’s playmate [Dagr]²²
in his chariot.
25. At Jörmungrund’s
northern horse-door,
under the outermost root
of the noble tree,
Jötnar and Jötun-maids,
dead men, Dvergar,
and Dökkálfar
went to their couches.
26. The Goðin arose,
Álfröðul-Sól²³ ran,
Njóla-Nátt advanced
north towards Niflheimr;
Úlfrun’s son [Heimdallr],
the mighty horn-blower
of Himinbjörg,
lifted Árgjöll [Gjallarhorn].²⁴

XLVI. Óðáinsakr

1. Mímir, the guardian of the well of wisdom in Jörmungrund, saw that terrible suffering afflicted the humans. Their morals and customs constantly deteriorated under the influence of Gullveig's Seiðr. Mímir did not want Askr and Embla's offspring to be destroyed by famine and nið.¹

2. Upon the world the evil winters were about to fall, that would make snow-flakes fall thick, even a mile deep on the highest tops of mountains.²

3. Mímir gathered his sons Uni and Íri, Óri and Bari, Varr and Vegdrasill, Dóri and Úri;³ together they would make a Holt within Glasisvellir, a mile wide on every side of the square.⁴ They made that which is seen within the castle of the Ásmegir.⁵ There they brought the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires. They made a Holt, a mile wide on every side of the square, to be an abode for men, for oxen and sheep.⁶ There, in the land of the rosy dawn, they planted the magnificent grove, called Óðáinsakr.⁷

4. There they made waters flow in a bed a mile long; there they settled birds, on the green that never fades, with food that never fails. There they established dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery.⁸ Breiðablik is the hall that was built for Baldr in that land, in which I know exists the fewest crimes.⁹ Within this hall is a room, richly adorned, and there stands a beautiful table with delicious food in silver dishes, and mead in golden goblets. There are also splendid beds.¹⁰ Here stands the mead, the Skírar Veigar, prepared for Baldr; shields are spread over, and the Ásmegir are waiting impatiently.¹¹ They decorated the hall, surrounded it with a wall of

Vafrlogar, and set before it a gate as well-made as the one in Ásgarðr.¹² That Holt they sealed up with a golden ring [of fire], and they made a door, and a window self-shining within.¹³ The wall is difficult to approach and surmount. One can wring off the head of a cock and throw it within the enclosing barrier; immediately the bird, resurrected, will give proof by a loud crow that it has truly recovered its breathing.¹⁴ Dellingr, the cunning Álfr, is watchman at the gate.¹⁵

5. There they brought the seeds of men and women, of the greatest, best, and finest on this earth.¹⁶ The mead from the well of wisdom had given Mímir a vision of the future, after the end of the ages, and for that future he would preserve an undefiled human couple. In Miðgarðr, he sought out two innocent and ordinary children, Líf and Leifþrasir, and took them to Óðáinsakr, which is also called Hoddmímis Holt. Líf and Leifþrasir are hidden in Hoddmímis Holt. They have morning dew for food, and from them springs mankind after Ragnarökr.¹⁷

6. There Mímir and his sons brought the seeds of every kind of tree, of the highest of size and sweetest of odor on this earth; there they brought the seeds of every kind of fruit, the best of savor and the sweetest of odor. And they continuously made pairs of them, in order that these beings may live in the Holt.¹⁸ Therewith is this land covered in flowers and plants,¹⁹ and those who partake in their delight will forget their past.²⁰

7. And there will be no humpbacked, none bulged forward there; no impotent, no lunatic; no one malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up, nor any of the brands wherewith Leikn stamps the bodies of mortals.²¹ Within the wall will never come sorrow or suffering, never handicap or sickness, never age or death.²²

8. In the largest part of the place they made nine streets, six in the middle part, three in the smallest. To the streets of the largest part they brought a thousand seeds of men and women, to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred.²³

9. What are the lights that gave light in the Holt which Mímir made? There are uncreated lights and created lights. The one thing missing in Óðáinsakr is the sight of stars, the moon, and the sun, and a year seems only a day.²⁴ But the Holt is adorned with days and beams of light and waters. Under the tree clothed with goodly leaves where he drinks with the Goðin, Mímir, lord of the realm, tends these ancients sires with love.²⁵ Every fortieth year, two are born to every couple, a male and a female. And thus it is for every sort of cattle. And the men in the Holt which Mímir made live the happiest life.²⁶

10. Baldr would eventually come to them and become their teacher and leader, who would show them the pure worship of the Goðin and the precepts of morality, and in accordance with these they are to live a just and happy life. At this point they eagerly awaited his arrival.²⁷

XLVII. Folkwanderung

1. Miðgarðr was being ravaged by the terrible cold Völundr produced. The distinctions between summer and winter disappeared altogether, and it seemed as if winter would reign every month of the year. The land closest to the southern shore of the Élivágar, where Egill's fortress stood, became covered with glaciers and sheets of ice, which the rays of the summer sun did not melt. The Álfar that lived there, who had been Völundr's assistants and Egill's and Þjalfr's comrades migrated, proceeding south toward the Svíar. The Jötnar then set out across the

Élivágar in boats and settled on the abandoned meadows. There they made their homes beneath the roofs of glacier-covered mountains. Here, where Miðgarðr's herds had died of hunger, their black oxen and gold-horned cattle grazed well, because, like Auðhumla, they licked sustenance from the rime-frost and scratched up nourishing mosses from drifts that covered the valley-paths.

2. In Svíþjóð, whose southernmost tip was called Aurvangaland, now dwelt many ættar, descended from Askr and Embla, all speaking the same language and following the same customs. South of the Svíar and by Jöruvellir, which stretches along Aurvangaland's southern coast, lived the Gotar, Danir, Herulir, Gepidir, Vinili, also called Langbarðar, Anglir, Týringar, Vandalar, and other ættar. Until then they had all lived in harmony, regarding themselves as what they were: branches of one and the same family tree. As long as they had been spread out over the north, the land had been good, beautiful, and plentiful.

3. But with the Fimbulvetr came need, first for the Svíar, who lived farther north than the others. Freyr and Freyja no longer promoted fruitfulness and fertility. The Svanmeyjar no longer provided the fields and meadows with Yggdrasil's fructifying honeydew. Herds decreased, while bear and wolf packs grew, and worst of all, the wolves, in need of food, closed their jaws on the folk.¹ There came poverty and want in through the windows; hunger spread his wings and struck down upon the land; strife leapt proudly over the street and onward into the houses.²

4. Dvergar, led by Sindri, came forth from Svarinshaugr³ and conferred with the jarlar of the Svíar. All the Svíar took part in their deliberation, and so resolved to leave the land of

their forefathers and go south. If they could not win better fields through peaceful agreements, they would take them by the sword, and thus they often entered into battle.⁴ The Skandiar who were desirous after the land of their forebears, came to Danmörk. Upon a bright night they all came. Now they said that they had a right upon the land, and fought over this.⁵ The Svíar pushed down against the Gotar, and they against the Danir, and they against the Herulir, and the other ættar. The push from the north to the south became greater every year, for every year the Fimbulvetr and the unmelting ice-fields consumed a greater portion of the inhabitable country.⁶ The Dvergar in Sindri's band, who came forth from Svarinshaugr, attacked and took Aurvangaland, as far as Jöruvellir. Jötnar, including Fjalarr and Frosti, also joined in this battle to aid Ívaldi's sons in bringing ruin to Miðgarðr.⁷

5. At this time, Jarl lived in Aurvangaland, reigning as its jarl and judge. He was the son of Heimdallr, who as a child had come to the land bringing holy fire, beneficial rúnar, a sheaf of grain, as well as tools and weapons. Jarl had now grown old. After a long and commendable service, he had gained much experience. He recalled from his childhood and youth the happy times of the Gullaldr, free from vice, strife, crime, and need. His adult years had witnessed humanity's Siffr Aldr, and the moral decline of his people. In his later days, he experienced the onset of the Fimbulvetr and the beginning of the Koppar Aldr, which reminded him of the prophecy spoken by ravens at his son's birth. When they saw the newborn Konr, they declared that the age of peace was over.⁸

6. Konr was held in such high esteem that he was thought to also be the son of great Þórr.⁹ When the sons of Ívaldi had ceased watching

the Élivágar, many Jötnar had crossed over into the northernmost parts of Miðgarðr and settled there. Þórr went to drive off or slay these dangerous newcomers, and Konr accompanied his divine father on the trip. They made many excursions against the Jötnar who had taken the land in northern Miðgarðr. Many Jötnar and warring Gýgur met their deaths, but as a whole, this mattered little, since others took their place. As good as Þórr's iron hammer was, with it he could not hinder the ever-advancing sheets of ice that covered the mountain-plains. Even in the summertime, the valleys were covered in snow.

7. And now the great Folkwanderung happened, after the Svíar had begun to push southward, Konr had something to do other than follow Þórr on excursions against the Jötnar. The first wave of folk that flowed from the north had set another in motion, and the second a third, and so on, so that wave after wave surged against Aurvangaland, the cradle of our people, where Jarl had lived for so long and had happily been the law-giver and judge of the folk.

8. Now, on the border of Aurvangaland, mighty battles were fought in which Konr and Hamall performed many feats. But the old Jarl saw that resistance was futile in the long run, as long as the powers of Fimbulvetr raged behind the more northerly ættar and compelled them to push onward. They had to do this, or die of starvation. And since all these ættar were related and traced their pedigree from Aurvangaland, Jarl did not want to see them destroy one another in this brotherly feud. Thus, he decided to proceed south with his people as well.

9. So it happened, and many ættar united under him to win land on the other side of the North Sea. Konr commanded all these ættar; their jarlar raised him on their shoulders and elected him king. Nothing was able to withstand them.

Beneath them, south of the sea, they placed the extensive land, where sailable rivers sought paths between deep, lush forests, and rich pasture lands.

10. They won, and divided among themselves, a kingdom, which in the west had the mighty Rín river as its border, and in the south a wooded highland, which lay in the shade of one of the highest mountains in Miðgarðr, now called Mont Blanc. In the east, the realm stretched far into an unending tableland with many rivers that make their way down to the Black Sea. Thus was fulfilled the Nornir's prophecy that Konr would have a kingdom, extending in the east and west, as far in these directions as they had stretched the golden threads in the warp of his weave; but to the north there extended only a single thread, and if it did not hold, the cradle of the Teutonic people and the holy graves of the forefathers would forever remain in the power of the forces of frost and the enemies of the Goðin.¹⁰

XLVIII. Ullr

1. The Ívaldi sons had children with their Svanmeyjar. Völundr and Iðunn had already conceived Skaði, and Slagfinnr had fathered Gunnarr, Högni, and Guðrún with Auða. These children joined them in Úlfdalir.¹ Gunnarr particularly excelled, under the tutelage of his father, in playing the harp.² When he played, the harp would gain a voice as if it were a man, and not even the swan could make a sweeter sound.³

2. While they were in Úlfdalir, Sif conceived the son Ullr with Egill.⁴ He is such a good archer and skier that no one can compete with him. He is also beautiful in appearance and has a warrior's accomplishments. He is a good one to pray to in the Einvígi.⁵ He is also called Öndurás, Bogaás,

Veðiás, and Skjaldrarás.⁶ It is said that instead of sailing a ship he is able to cross the seas on his skis, which he had engraved with rúnar, and which skims the waves that rise before him as swiftly as with oars.⁷ These skis can also be used as a shield, and thus the shield is also called Ullr's Ash-Ship, Ullr's Boat or Ship, or Ullr's Ash.⁸ Eiðbaugar are consecrated in Ullr's name.⁹

II. Völundr

1. The Svanmeyjar who stayed in Úlfdalir with Ívladi's sons lived there through seven winters, but on the eighth they were seized with longing, and on the ninth they were parted by örlög, the maidens yearning to fly through the Myrkviðr-Járnviðr, the young Valkyrjur fulfilling their örlög. The storm-terrible Völundr came home from the hunt, Slagfinnr and Egill found their house deserted; they went in and out, and looked around. Egill went east after Sif, and Slagfinnr west after Auða; but Völundr remained alone in Úlfdalir.¹ Each were joined by their children. Völundr set red-gold with precious gems and closed the lindbaugar well together; and so he waited for his bright consort, if she would return to him.²

2. Loki was in the Underworld for eight winters, milking cows as a maid.³ He used many wiles in women's ways with the Myrkriður, whom he lured from their husbands.⁴ After this he returned to the realms of the Goðin to continue his malevolent schemes.⁵

3. Slagfinnr, who had little interaction with the Jötnar, took the shortest path to the south through Jötunheimr. He finally came to Álfheimr and was glad to be home again with Auða. Egill took a detour to the east, perhaps to avoid the districts of Jötunheimr, perhaps also enticed by

the unknown regions he would wander through. He traveled through the remotest plains of the Járnvíðr, and there came across a great deal of strangeness. He had to travel many devious paths and search over many bodies of water, before he again saw his family's óðal and encountered Sif in Álfheimr.⁶

L. Höðr

1. Baldr and Höðr had grown up with Máni, Nanna's father, though for a while Höðr was sent to Mímir because of his temperament. Both of them are different in nature but have much love for each other. Baldr is calm and mild, Höðr is impetuous and hot-tempered. They are equals in courage and gallantry. They are also very different in appearance, although both are exceptionally handsome.

2. Both are great sportsmen. No rider or charioteer has ever reined a fiery horse better than Baldr, and never has a ship's captain led his craft through storming waves with a surer hand than Baldr in his ship Hringhorni. Höðr distinguished himself above most others as an archer and wrestler. Máni's foster-sons were hardly inferior to Bragi in poetry.¹

3. Höðr was a great hunter, who sought out and slayed monsters throughout the worlds. He had learned that the treasure left by the Ívaldi sons, Hodd Niflunga, had fallen into the hands of a Jötun named Fáfnir,² who lay on Gnitaeiðr in the form of an ormr.³ But that gold Völundr had owned was cursed, and would be the bane of whomever possessed it, no one shall gain from this wealth.⁴ Fáfnir also had an Ægishjalmr, at which all beings are terror-stricken.⁵ Höðr went up to the Gnitaeiðr, and there found the track that Fáfnir made when he crawled to get water. Then Höðr made a great trench across the path,

and took his place therein. When Fáfnir crawled from his gold, he blew out venom, and it ran down from above on Höðr's head. But when Fáfnir crawled over the trench, Höðr thrust his sword into his body to the heart. Fáfnir writhed and struck out with his head and tail. Höðr leapt out of the trench, and then each looked at the other.⁶ Fáfnir said:

4. "Youth, oh youth!

Of whom, then are you born?
Say whose son you are,
who redden your bright blade
with Fáfnir's blood,
and struck your sword to my heart."

5. Höðr concealed his name, because it is believed, since ancient times, that the words of a dying man have great power if he curses his foe by his name.

6. He said: "I am called Gafugt Dýr,
I go abroad
a motherless man;
I had no father,
as others have,
and I ever live alone."

7. Fáfnir: "If you had no father,
as others have,
by what wonder were you born?
(Though you hide your name
on the day of my death,
you know you are lying)."

8. Höðr: "I think my race
is unknown to you,
and so am I myself;
my name is Höðr,
I am Hárbarðr-Óðinn's son,

- who smote you with the sword.”
9. Fáfnir: “Who drove you on?
why were you driven
to make me lose my life?
The bright eyed youth
had a bold father,
for you are bold in boyhood.”
10. Höðr: “My heart drove me,
my hand fulfilled,
and my shining sword so sharp;
few are keen
when old age comes,
who are timid in boyhood.”
11. Fáfnir: “If you might grow
among your friends,
one might see you fight fiercely;
but you are bound,
and taken in battle
and prisoners are prone to fear.”
12. Höðr: “You blame me, Fáfnir,
since I am far
from my father’s kin;
I am not bound,
though taken in battle,
you have found that I live freely.”
13. Fáfnir: “You see hatred
in all that I say,
yet alone do I tell the truth;
the glistening gold
and the glow-red hoard,
and the rings shall be your bane.”
14. Höðr: “Someone shall ever
hold the hoard,
till the destined day shall come;
for there is a time
- when every man shall
journey hence to Hel.”
15. Fáfnir: “The Wyrð of the Nornir
you will find before the headland,
you weak-minded fool;
you shall drown in the water
if you row against the wind,
all danger is near to death.”
16. Höðr: “Tell me then, Fáfnir,
for you are known as wise,
and you know much:
who are the nornir
who are helpful in need,
and choose mothers for descendants?”
17. Fáfnir: “The nornir must be
of many births,
nor are they of one race:
some to Goðar,
some are kin to Álfar,
and some are Dvalinn-Sindri’s daughters.”
18. Höðr: “Tell me then, Fáfnir,
for you are known as wise,
and you know much:
what do they call the holm
where all the holy Goðin
and Surtr shall meet in swordplay?”
19. Fáfnir: “It is called Óskópnr;
where all the Goðin
shall seek the play of swords;
Bilröst-Bifröst breaks when
they cross the bridge,
and the steeds shall swim in the flood.
20. “I wore the Ægishjalmr
to frighten men,
while I lay guarding my gold;

I seemed mightier
than any man,
for I never found a fiercer foe.”

21. Höðr: “No man hides
the Ægishjalnr
when he faces a valiant foe;
often one finds,
when he meets the foe,
that he is not the bravest of all.”

22. Fáfnir: “I spewed venom
when I lay by the bright
hoard my father had;
(there was none so mighty
as dared to meet me,
and weapons nor wiles I feared).”

23. Höðr: “Hateful ormr,
your hissing was great,
and showed your hard heart,
but the sons of men have
hatred for him
who owns the helm.”

24. Fáfnir: “I counsel you, Höðr,
to heed advice,
and ride home from here;
the glistening gold,
the glow-red hoard,
and the rings shall be your bane.”

25. Höðr: “Your counsel is given,
but I shall go
to the gold hidden in the heath;
and you, Fáfnir,
shall fight with death,
lying where Hel-Urðr will have you.”⁷

26. So Höðr killed Fáfnir, then wiped the blood
from his sword.⁸ He rode along Fáfnir’s trail to

his lair, and found it open. The gate-posts and
the gates were of iron. Of iron, too, were all the
beams in the house, which was dug down into
the earth. There Höðr found a mighty store of
gold, and he filled two chests with it. He took
the Ægishjalnr and a golden mail-coat and the
sword Hrotti, and many other precious things.⁹

LI. Nanna

1. Now it happened that Baldr, son of Óðinn,
was stirred at the sight of Nanna bathing and
then was gripped by an unbound passion. The
sheen of her graceful body inflamed him and
her manifest charms pierced his heart, for there
is no stronger incitement to lust than beauty.¹
Baldr went to Máni and demanded his daughter
Nanna’s hand. Baldr and Nanna were united,
and loved each other greatly.² Höðr wished that
he could have a wife like her, as beautiful and
affectionate as she was. But Höðr alone would
never have come up with the evil idea of taking
Nanna for himself.

2. One morning Höðr traveled on one of his hunts
to Járnsviðr, situated in the eastern Jötunheimr,
into whose ghastly interior nothing mortal dare
tread. He hunted alone there the whole day, but
went astray so that he could not find his way
back. Darkness fell, and it looked as if it would
be an unpleasant night.³ He wandered from
his path in a mist and came upon the retreat
of a certain forest-maiden,⁴ tall and beautiful
to look at.⁵ She was a troll-woman who rode a
wolf with serpents for reins,⁶ and said her name
was Göndull [Gullveig].⁷ She offered to attend
him⁸ and gave him lodgings for the night. She
gave him a strong drink that clouded his mind,
reawakening his violent, impulsive passions.
She spoke of Nanna in such a way as to fan his
unconscious desire for her into a raging fire.⁹

3. At the Bragarfull Höðr bound himself with a vow to possess Nanna, the beloved of his brother, Baldr.¹⁰ Göndull gave him a coat of mail as pledge of the agreement between them and as a necessity in the battle into which his decision would lead him. In the morning when he woke,¹¹ he found that the dwelling had vanished and that he was standing alone and unsheltered in the center of a plain beneath the open sky.¹² But the coat of mail he had received proved that the night's conversation had happened, and was not just a bad dream. He left Járnsviðr, regretting his vow so deeply that he could not face Baldr or return to Valhöll, so he wandered through the wild paths to Jötunheimr to join the enemies of the Goðin so he could seek to fulfill the promise he had to keep.¹³

4. Baldr and Höðr were once united, neither would be without the other, until they were driven into a frenzy for Nanna, she was destined to be their undoing. Because of that fair maid, neither of them cared for games or joyous days, they could bear nothing else in their minds other than that bright form. The gloomy nights were sad to them, they could not enjoy sweet sleep: but from that anguish rose conflict between the faithful friends.¹⁴

5. Thereafter, for some time, Höðr bore weapons against his own kindred, because he had made the vow to take Nanna from Baldr by force.¹⁵ Baldr defeated him in battle, so that he was forced to flee to his foster-father Máni, who gave him sanctuary. A second time they engaged in a sharp struggle, with Höðr and his Jötun army on one side and the Goðin on the other, which terminated when Höðr fled.

6. When Slagfinnr discovered that Höðr had acquired the Hodd Niflunga he took up arms against him as well in order to secure his family's treasure. But he was killed in this conflict by

Höðr's bow, and was set upon the pyre by Höðr built from his ship, then attended with handsome Helför rites. Not only did Höðr consign his ashes to a fine burial-mound as befitted him, but, beyond this, respectfully honored him with abundant ritual. In doing so, he valiantly paid tribute to his slain foster-brother.¹⁶

7. Then one day, Höðr left the Jötnar and began wandering through a forest to find Baldr. Then his brother appeared before him.¹⁷

8. Baldr said: "You are welcome, Höðr!
What new tidings
can you give
since we last met?
Why have you left Ásgarðr, prince,
and now have come alone
to find me?"

9. Höðr: "I am guilty
of a much greater crime.
I have chosen
a royal daughter,
your bride,
at the Bragarfull."

10. Baldr: "Do not accuse yourself;
the words uttered
by us both while drinking
will prove true.
I have foreseen
that I shall die soon;
then may such befall,
so must it be."

11. Höðr: "You said, Baldr,
that Höðr well deserved
great gifts from you,
and your good will.
It would seem better

to redden your sword,
than to grant peace
to your foes.”¹⁸

12. Baldr first conquered his brother with weapons, but with goodness and kindness in the end. He escorted his brother back to Ásgarðr, where he forgave, excused, and consoled him.¹⁹ Höðr was welcomed back into Ásgarðr, and to appease the situation between him and Baldr, their father, Óðinn, came to Höðr and offered him the chance at a bride as good as Nanna.²⁰ He said to him:²¹

13. “Bind the gold rings
together, Höðr,
it is not kingly
to harbor fear,
I know a maid,
there is none so fair,
rich in gold,
if you can get to her.

14. “Green are the paths
that lead to Högni,
and his örlög shows
the way to the wanderer;
the folk-king has
a fair daughter,
which you may buy
as a bride, Höðr.

15. “A hall stands high
on Hindarfjöll,
it is encircled with
Ófdökkum Ógnar Ljóma;
wise craftsmen
once made it out
of the flaming
light of the flood [gold].

16. “A battle-maid
sleeps on the mountain,
Vafurlogar
blaze about her;
Yggr-Óðinn pricked her
with the svefnþorn,
for she felled the
fighter he wished to save.

17. “There you may see
the helmed maiden,
who rode forth from
the fight on Vingskornir;
the victory-bringer
shall not break her sleep,
yet you shall, Höðr,
so the Nornir have set.”²²

18. Then Óðinn let his son borrow Sleipnir so he could ride forth on his quest.²³

LII. Hildir

1. Hildir was the daughter of Högni, son of Slagfinnr.¹ It is said that Höðr exchanged oaths of friendship with Slagfinnr’s sons, and that his alliance with Hildir would thus compensate for their father’s death.²

2. Höðr rode up the Hindarfjöll,³ until he came across a building on the mountain.⁴ There he saw a bright light, as if a fire were burning, which blazed up to the sky.⁵ The Vafurlogar flared up to the skies, the earth quivered with awful fire; of the folk-warders few would dare to ride through the fire unflinchingly. Höðr urged Sleipnir with his sword: the fire was quenched before the young Goð, the flames bated before the bold one.⁶

3. Inside he saw a warrior lying asleep, completely

armed, wearing helmet and mail-coat.⁷ He first took the helmet off the warrior's head, and saw that it was a woman. Her coat of mail was tight on her, as if it had grown to her body. With his sword he slit the armor from the neck down, and then both sleeves, and took it off of her. She then awoke, sat up and, on seeing Höðr, said:⁸

4. "What slit my armor?

How was my sleep broken?

Who has cast the

heavy bonds from me?"

5. Höðr: "Óðinn's son

has just now

ripped the raven's perch

with Höðr's sword."

6. She said: "Long have I slept,

long was I oppressed with sleep,

long are mortals' sufferings!

Óðinn is the reason

that I could not

cast off my slumbering state."⁹

7. Höðr sat down and asked her name. She then took a horn filled with mead and gave him the Minnihorn.¹⁰

8. She said: "Hail Dagr!

Hail Dagr's sons!

Hail Nátt and Nipt!

Look down upon us

with benevolent eyes

and give victory to the sitting!

9. "Hail the Æsir!

Hail the Ásynjur!

Hail the bounteous earth!

Words and wisdom

give to us

and healing hands in life!"¹¹

10. She said her name was Hildr,¹² and she was a Valkyrja. She said that two kings had made war on each other, one of whom was named Hjálmgunnar. He was old and a great warrior, and Óðinn had promised him victory. The other was Agnarr, a kinsman of Auða, whom no divinity would patronize. Hildr overcame Hjálmgunnar in battle. In revenge for this Óðinn pricked her with a svefnþorn, and declared that thenceforth she should never have victory in battle, and should be given in marriage. "But I said to him, that I had bound myself by a vow not to espouse any man who could be made to fear.¹³ She had also vowed to wed only that man who dared to ride through the Vafrlogar.¹⁴ Höðr replied by imploring her to teach him wisdom, for she had knowledge from all the worlds.¹⁵

11. She said: "You will probably have more knowledge in things than I do; yet I will teach you. Indeed, and gratefully, if there is any of my wisdom that will in any way bring you pleasure, either of rúnar or of other matters that are the root of things. But now let us drink together, and may the Goðin give us a good day, so you may win favor and fame from my words, and that you may hereafter notice what we speak together."

12. Then Hildr filled a horn and bore it to Höðr, to bind him to her. Then she said:¹⁶

13. "I bring you ale,

O oak-of-battle,

it is mixed with might

and with bright glory:

it is full of song

and honorable speech,

of potent incantations,

and joyous discourses.

14. “Sigrúnar you must know,
if you will have victory,
engrave them on your sword’s hilt;
some on the sheath,
some on the guard,
and twice name the name of Týr.
15. “Ölrúnar you must know,
if you wish that another’s wife
will not betray your trust
if you confide in her.
They must be risted on the horn,
and on the back of the hand,
and Nauð on the nails.
16. “A cup must be blessed,
and guarded against peril,
and garlic cast in the liquor:
then I know that you
will never have mead
mixed with treachery.
17. “Bjargrúnar you must know,
if you will help,
and loose the child from women:
they must be risted on the palm
and clasped round her joints,
and pray to the dísir for aid.
18. “Brimrúnar you must know,
if you will have your
sailing steeds float securely:
they must be risted on the prow,
and on the helm-blade,
and etched with fire on the oars.
No surge shall be so towering,
nor waves so dark,
that you will not come safe from the sea.”
19. “Limrúnar you must know,
if you would be a leech,
and would know how to heal wounds.
They must be risted on the bark,
and on the leaves of trees,
of those whose boughs bend eastward.
20. “Málrúnar you must know,
if you do not wish that
the strong one [Óðinn] shall requite
you with consuming woe
for the injury you have caused.
All those rúnar must you
wind, weave, and place together
in that þing [Helþing] where the host
of people go into the full judgments.
21. “Hugrúnar you must know,
if you will be a
wiser man than every other.
Those interpreted,
those risted,
those devised by Hroptr-Óðinn,
from the sap
which had leaked
from Heiðdraupnir-Mímir’s head,
and from Hoddropnir-Mímir’s horn.
22. “He stands on a rock,
with Brimir’s sword [Mímir’s head],
he has a helm on his head.
Then will Mímir’s head speak
its first wise word,
and utter true sayings.
23. “They are, it is said
risted on the shield
which stands before the shining Goð,
on Árvakr’s ear,
and on Alsviðr’s hoof,
on the wheel which rolls
under Rögnir-Völundr’s car,

- on Sleipnir's teeth,
and on the sledge's bands.
24. "On the bear's paw,
and on Bragi's tongue,
and on the wolf's claws,
and the eagle's beaks,
on bloody wings,
and on the bridge's head,
on the midwife's hand,
and on the healing's track.
25. "On glass and on gold,
on amulets of men,
in wine and in wort,
and in the welcome seat,
on Gungnir's point,
and on Grani's breast,
on the Norn's nail,
and the owl's beak.
26. "All were erased
that were inscribed,
and mixed with the holy mead,
and sent on distant ways:
they are with the Æsir,
they are with the Álfar,
some with wise Vanir,
some human beings have.
27. "Those are Bókrúnar,
those are Bjargrúnar,
and all Ölrúnar,
and precious Meginrúnar,
for those who can,
without confusion or corruption,
turn them to his welfare.
Use them, if you understand them,
until the Powers perish."¹⁷
28. Then Höðr said: "Surely no wiser woman
than you may be found in all the worlds, teach
me more of your wisdom!"
29. She answered: "It is seemly that I do
according to your will, and show you more
beneficial counsels, for your prayer's sake and
your wisdom.¹⁸ Now you shall choose, since a
choice is offered to you, keen armed warrior, my
speech or silence: think it over in your mind. All
evils are meted out."
30. Höðr said: "I will not flee, though you know
I am doomed, I was not born a coward, I will
receive all your friendly counsels, as long as life
is in me."¹⁹
31. Hildir: "This I counsel first:
that toward your kinsmen
you think yourself blameless.
Do not take hasty vengeance,
although they raise up strife:
that, it is said, benefits the dead.
32. "This I counsel second:
that you swear no oath
if it is not true.
Horrible limar
fall heavy on broken troth:
accursed is the oath-breaker.
33. "This I counsel third:
that at the þing you do not
contend with a foolish man;
for an unwise man
often utters worse words
than he knows of.
34. "All is vain
if you keep silent;
then you will seem a coward,
or else truly accursed.
Doubtful is a servant's testimony,

- unless you get a good one.
On the next day
let his life go forth,
and so reward men's lies.
35. "This I counsel fourth:
if a nefarious witch
lives by your route,
to go on is better
than to lodge there,
though night may overtake you.
36. "The sons of men
need searching eyes
when they have to fight fiercely:
often evil women
sit by the wayside,
who deaden weapons and valor.
37. "This I counsel fifth:
although you see fair women
sitting on the benches,
do not let their kindred's silver
have power over your sleep.
Entice no woman to kiss you.
38. "This I counsel sixth:
although among men pass
offensive tipsy talk,
never quarrel
with drunken warriors:
wine steals the wits of many.
39. "Brawls and drink
have been a heartfelt sorrow
to many men;
to some their death,
to some calamity:
many are the griefs of men!
40. "This I counsel seventh:
if you have disputes
with a daring man,
it is better for men to fight
than to be burnt
within their home.
41. "This I counsel eighth:
guard yourself against evil,
and eschew deceit.
Entice no maiden,
nor wife of man,
nor entice them to wantonness.
42. "This I counsel ninth:
render the last service to
the corpses you find on the ground,
whether they have died from sickness,
or are drowned,
or are dead from weapons.
43. "Make a bath
for those who are dead,
wash their hands and head,
comb them and wipe them dry,
before you lay them in the coffin,
and pray for their happy sleep.
44. "This I counsel tenth:
that you never trust
the oaths of a foe's kinsman,
whose brother you have slain,
or felled his father:
there is a wolf
in a young son,
though he is gladdened with gold.
45. "Do not think strifes and fierce
enmities to be lulled,
no more than deadly injury.
A prince does not easily acquire
wisdom and fame in arms,

who shall be foremost of men.

46. “This I counsel eleventh:
that you look at evil,
whatever course it may take.
It seems to me the prince
may not enjoy a long life;
fierce disputes will arise.”²⁰

47. Höðr said: “A wiser mortal does not exist,
and I swear that I will have you, for you are after
my heart.”

48. She answered: “I will have you above all
others, though I have to choose among all
men.”

49. And this they confirmed with oaths to each
other.²¹ The battle-strengtheners [Höðr] engages
himself to Hildir, the ring is broken as a gift.
The ruler of the host [Höðr] moves under
Högni’s daughter’s [Hildir’s] tent. Höðr’s beloved
[Hildir] prepares a bed for most helmet-harmers
[warriors]. The lady [Hildir] of the Hjaðningar
[Höðr’s followers] receives a mundr, a sword
famous for slaying.²²

50. At the same time, Slagfinnr’s beloved, Auða,
was given in marriage to Forseti, Baldr’s son
with Nanna, to further honor the slain Ívaldi
son.²³ Baldr owned the hall Glitnir, the þing of
the Goðin, and was their settler of disputes.²⁴
Forseti later inherits this hall and his father’s
role as arbitrator.²⁵ Glitnir is the hall with golden
pillars, and its roof is set with silver. There
dwells Forseti throughout all time, and settles
all disputes.²⁶ All who come to him with legal
difficulties leave reconciled. That hall is the
best place of judgment known to the Goðin and
men.²⁷

LIII. Baldr

1. At this time, Baldr had become incessantly
tormented at night by phantoms that caused him
to fall into such an unhealthy condition that he
could not even walk properly. For this reason, he
took to traveling in a chariot or carriage.¹ Indeed,
his feet suffered a blight,² and Baldr the Good
dreamed great dreams boding peril to his life.³
Urðr appeared to him in a dream standing at his
side, and declared that soon she would clasp him
in her arms.⁴

2. Baldr’s horse is called Falhófnir,⁵ and it is
said to have the ability to produce fountains
by tramping on the ground. Several fountains,
named after Baldr, were formed in such a
manner, since springs rise up under this horse’s
hooves. Thus, Baldr is the defender of springs
and wells. Baldr-Falr⁶ and Óðinn went to Varna
Viðr, then was the foot sprained on Baldr’s foal.
Then sang over him Sinhtgunt-Nanna, Sunna
her sister, then sang over him Frigga, Fulla
her sister, then sang over him Óðinn, as best
he could: Bone-sprain, like blood-sprain, like
limb-sprain: bone to bone; blood to blood; limb
to limb; like they were glued.⁷

3. All the Æsir
went to the þing,
and all the Ásynjur
gathered together;
and the mighty Goðin
discussed why
Baldr had
baleful dreams.

4. His sleep was most
afflicting to that Goð,
his good dreams
seemed to be gone.
They asked the Jötnar,

wise seers of the future,
whether this might not
forebode calamity?⁸

5. The responses said that Ullr's kinsman [Baldr], dearest of all, was destined to die: that caused grief to Frigga and Sváfnir-Óðinn, and to the other powers.⁹ Now although Óðinn is regarded as jarl of the Goðin, he would constantly approach seers, soothsayers, and others whom he had discovered strong in the arts of prediction, with a view to prosecuting vengeance for his son.¹⁰ Hrossþjófr, son of Hrímnir and brother of Gullveig-Heiðr,¹¹ foretold that Rindr, daughter of Billingr,¹² must bear him another son, who would take reprisal for his brother's killing; the Goðin had destined that their colleague should be avenged by his future brother's hand.¹³

6. But they came up with a plan: that they would send to every being, to solicit assurance to not harm Baldr.¹⁴ It was decided to request immunity for Baldr from all kinds of dangers, and Frigga received solemn promises so that Baldr should not be harmed by fire and water, iron and all kinds of metal, stones, the earth, trees, diseases, the animals, the birds, poison, and ormar.¹⁵ All species swore oaths to spare him, Frigga received all their vows and compacts.¹⁶ The oath was as follows:

7. "All vættir, all Vanir, watch over Baldr! May he not meet death by a brother's hand, nor by the hand of one who is not related to him, not by human hand. This I transfer, all oaths provide to him welfare and longevity. All divine beings that are in heaven, on earth, in the air, in plants, in animals, and in water, to him you should dispatch lasting life of many years. The hundred other ways to die he shall avoid."¹⁷

8. An unusually delicious drink was made for Baldr, which had been devised to increase his

vigor. The three holy meads were used, whose liquid provided a potent preparation for Baldr to drink, given to him by three Dísir.¹⁸ From this, and the oath, Baldr regained his strength, and forgot his past afflictions.¹⁹ His body thus possessed a holy strength impermeable to steel.²⁰

9. When the oaths were made and confirmed, it then became an entertainment for Baldr and the other Æsir that he should stand up at the þing and all the others should either shoot at him or strike at him or throw stones at him. But whatever they did he was unharmed, and they all thought this a great glory. But when Loki Laufeyjarsón heard about this he was not pleased that Baldr was unharmed. He went to Fensalir to Frigga, changed into the form of a woman. Then Frigga asked this woman if she knew what the Æsir were doing at the þing. She said that everyone was shooting at Baldr, and moreover that he was unharmed. Then Frigga said:

10. "Weapons and wood will not harm Baldr. I have received oaths from them all."

11. Then the woman asked: "Have all things sworn oaths not to harm Baldr?"

12. Then Frigga replied: "There grows a shoot of a tree to the west of Valhöll. It is called mistletoe. It seemed too young to demand the oath from."

13. Immediately afterwards, the woman disappeared. Then Loki took the mistletoe and plucked it,²¹ then he returned to Úlfdalir. He entered Völundr's smithy, expecting payment for his services as a milk-maid.²² He spoke his piece and asked Völundr to fashion an arrow from the mistletoe, such as Höðr himself would make, and instill it with the quality of sure death for whomever it struck. This Völundr did. Mistleinn, as the arrow was called, became

Völundr's second Gambanteinn.²³ The mistletoe thus became a dangerous arrow of pain.²⁴

14. Valföðr-Óðinn fears
something defective;
he thinks the hamingjur
may have departed;
he convenes the Æsir,
craves their counsel;
at the deliberation
much is devised.

15. Óðinn rose up,
the lord of men,
and laid the saddle
on Sleipnir,
thence he rode down
to Niflhel,
he met a dog
coming from Hel.

16. It was blood-stained
on its breast,
on its slaughter-craving throat,
and nether jaw.
It bayed and
barked loudly
at the Galdraföðr [Óðinn]:
long it howled.²⁵

17. But no dog,
however fierce,
would attack him.
He is the one
whom no dogs
would harm,²⁶
Garmr is
the best of dogs.²⁷

18. Óðinn rode on—

the ground rattled—
till he came
to Hel's lofty house.²⁸
Then Yggr-Óðinn rode
to the eastern gate,
where he knew
the völr's grave was.

19. He began chanting
Galdr to the seeress,
looked towards the north,
applied potent rúnar,
pronounced a spell,
demanded an answer
until she was compelled to rise,
and with deathlike voice, she spoke:

20. "What man is this,
unknown to me,
who has made me travel
the troublesome road?
I was buried in snow
and beaten by rain,
and drenched with dew;
long have I been dead."

21. Óðinn: "My name is Vegtamr,
I am Valtamr's son;
tell me of Hel:
for I am from earth.
For whom are the benches
covered with rings,
and the gold beautifully
scattered through the room?"

22. Völr: "Here stands the mead,
the Skírar Veigar,
prepared for Baldr;
shields are spread over,
and the Ásmegir
are waiting impatiently.

- By compulsion I have spoken,
I will now be silent.”
23. Vegtamr: “Do not be silent, völr!
I will question you
until I learn
all that I wish to know.
Tell me who will be
Baldr’s slayer,
and steal the life
from Óðinn’s son?”
24. Völr: “Höðr will send his
glorious brother here to Hel,
he will be the slayer
of Baldr,
and steal the life
from Óðinn’s son.
By compulsion I have spoken,
I will now be silent.”
25. Vegtamr: “Do not be silent, völr!
I will question you
until I learn
all that I wish to know.
Tell me who shall
bring vengeance on Höðr,
and raise Baldr’s slayer
on the pyre?”
26. Völr: “Rindr bears Váli
in the western halls;
he will slay Óðinn’s son
when one night old.
He will not wash his hands,
nor comb his hair
before he has borne
Baldr’s slayer to the pyre.
By compulsion I have spoken,
I will now be silent.”
27. Vegtamr: “Do not be silent, völr!
I will question you
until I learn
all that I wish to know.
Tell me, who are the maidens
who weep at will
and cast their neck-veils
to the sky?”²⁹
28. Völr: “You are not Vegtamr,
as I had thought,
you are Óðinn,
lord of men!”
29. Óðinn: “You are no völr,
nor wise woman,
but rather are the mother
of three Þursar.”³⁰
30. Völr: “Ride home, Óðinn!
And be happy in mind,
for never again shall
any man visit me,
until Loki escapes
from his bonds,
and the day of the all-destroying
Ragnarökr comes.”³¹
31. Alföðr-Óðinn then went to Mímisbrunnr and asked for one drink from the well, but he did not get this until he gave one of his eyes as a pledge.³² From the well’s inspiring liquids he realized that he was not going to be satisfied until he spoke to Urðr herself, who knows the örlög of all beings, and understood how he could get her to speak her prophecy.³³ Óðinn went to her, then laid treasures from Valhöll at her feet and asked her about the prophecies she hears from the roar of her well and from the sweeping of Yggdrasill’s crown.³⁴ Then she sang the following song:³⁵

32. Hear me, all you
holy children,
high and low
of Heimdallr's sons.
You, Valföðr-Óðinn, wish
that I speak well
of ancient tidings of men,
the remotest I remember.
33. I remember Jötnar,
born early on,
who fostered me
long ago.
Nine worlds, I remember,
nine Íviðjur,
the glorious mead-tree
was below the earth.
34. In the Ár Alda,
where Ymir dwelt,
there was no sand nor sea,
nor cool waves.
The earth did not exist,
nor the sky above—
there was a mighty chasm—
and grass grew nowhere.
35. The sons of Burr lifted
up the lands,
they who fashioned
the splendid Miðgarðr.
Sól shone from the south
on the stones of the abode;
then the ground grew
green with flora.
36. Sól, Máni's companion,
from the south cast
her right hand
across heaven's rim.
- Sól did not know
where she had mansions,
stars did not know
where they had stations,
Máni did not know
what might he had.
37. Then the Powers all went
to the þingsæti,
the high-holy Goðin
to consider thereon:
They gave names to
Nátt and Niðjar,
they named Morginn-Dellingr,³⁶
and Miðdagr-Dagr,
afternoon and evening—
to reckon in years.
38. The Æsir met
on Iðavöllr,
built lofty
hofin and hörgar,
set up forges,
fashioned treasures,
created tongs
and made tools.
39. They played merrily
with Tafl in their garðar;
they had all
bounties of gold,
until three came,³⁷
Þursar's daughters,
powerful maidens
from Jötunheimr.
40. Then the Powers all went
to their þingsæti,
the high-holy Goðin
to consider thereon:
to find who should raise

- the race of men
out of Brimir-Ymir's blood
and Bláinn-Ymir's limbs.³⁸
41. There Móðsognir-Mímir had
become the most esteemed
of all the Dvergar,
but Durinn-Surtr the second.
They, the Dvergar,
fashioned many human
forms from earth,
as Durinn-Surtr commanded.
42. Until three Æsir,
mighty and venerable,
came to the world
from their þing,
they found on the land
the powerless
Askr and Embla,
without örlög.
43. Önd they had not,
óðr they had not,
neither lá nor læti
nor litr goða.
Önd gave Óðinn,
óðr gave Hœnir,
Lóðurr gave lá with læti
and litr goða.
44. An ash I know,
Yggdrasill its name,
the great tree is watered
with white liquid:
thence come the dews
that fall into the dales,
forever green it stands
over Urðarbrunnr.
45. Thence come maidens,
much knowing,
three from the sea,
which stands under the tree;
one is named Urðr,
Verðandi the second—
they scored on the wood—
Skuld the third.
They established laws,
allotted life to
the sons of men,
and pronounced örlög.
46. I remember the first
folk-war in the world;
when the Goðin had raised
Gullveig on spears,
and they burned her
in Hár's hall,
three times burned,
and three times born
oft and again,
yet still she lives.
47. They called her Heiðr-Gullveig,
when she came to houses,
the wise, prophetic völr,
who blessed gandr;
who practiced Seiðr,
by Seiðr sent Leikn,
she was always sought out
by evil women.
48. Then the Powers all went
to their þingsæti,
the high-holy Goðin,
to consider thereon:
who had filled all
the air with evil?
Or had given Óðr's maid [Freyja]
to the Jötun race.

49. There alone was Þórr
swollen with anger—
he seldom sits
when he hears such things—
and the oaths were broken,
the words and bonds,
every powerful pact
between the Powers.
50. Then the Powers all went
to their þingsæti,
the high-holy Goðin
to consider thereon:
if the Æsir should
pay compensation,
or if all the Goðin
should atone with gold.
51. Óðinn threw his spear
into the host of the hof;
then came the first
war in the world;
broken was the bulwark
of the Ásaborg,
through combat-foresight were
the Vanir able to tread its fields.
52. She [Urðr] sat out alone
when the ancient one [Óðinn] came.
The Æsir's glory [Óðinn]
looked into her eyes:
“What do you ask me?
why do you tempt me?
I know everything Óðinn,
where you hid your eye.”
53. I know where Óðinn's
eye is hidden,
deep in the wide-famed
well of Mímir;
Mímir drinks mead
from Óðinn's pledge [Gjallarhorn]³⁹
each morn:
know you more or what?
54. Herjaföðr-Óðinn chose
necklaces and rings for her
in exchange for prophetic songs
and knowledge of prophetic staves.
Fully she knew the future,
further on she could see.
She saw far and wide
over all the worlds.
55. She knows that Heimdallr's
horn is hidden
under the high,
holy tree;
she sees a river flow,
with violent torrents,
from Valföðr-Óðinn's pledge.
Know you more or what?
56. She saw Valkyrjur,
far traveled,
ready to ride
to Goðþjóð:
Skuld bore a shield,
Skögul was next,
then Gunnr, Hildir, Göndull
and Geirskögul.
Now are enumerated
Herjann-Óðinn's maidens,
the Valkyrjur ready
to ride over the earth.
57. I saw of Baldr,
the blood-stained Goð,
son of Óðinn,
his örlög hidden.
There stood full-grown,
high above the plain,

- slender and fair,
the mistletoe.
58. The stem,
so slender it seemed,
became the awful, woeful shot,
which Höðr eagerly released.
Baldr's brother
was born early,
and one night old
slew Óðinn's son.
59. Neither washed his hands,
nor combed his hair,
before he sent Baldr's bane
to the pyre.
But Frigga wept
in Fensalir
for Valhöll's woes.
Know you more or what?
60. She saw lying
under Hveralundr,
one shaped like
the insidious Loki,
there Níðhöggr sucks
the corpses of the dead,
the wolf tears men.
61. Váli's death-bonds
were twisted there,
most rigid bonds
made from entrails,⁴⁰
Sigyn sits there,
for her consort's sake,
she is not happy.
62. A river falls from the east,
through venom dales,
with swords and daggers,
its name is Slíðr.
62. In the north there
stood on Niðri-Mímir's plains a
hall of gold
for Sindri's race;
another stood
on Ókolnir,
the beer-hall of the Jötun
who is called Brimir-Mímir⁴¹.
63. She saw a hall standing
far from the sun
on Náströnd,
the doors opened to the north;
venom-drops fell
through the roof-holes.
The hall is made from
the backs of twined serpents.
64. There she saw wade
through heavy streams,
perjurious men
and murderers;
the waste-water of
the venom-troughs
falls upon him who
seduces another's wife.
65. To the east in the Járnviðr
lives the ancient Gýgr,
and there fosters
the brood of Fenris.
Of them all
one shall certainly,
equipped in troll-guise,
rob the moon.
66. He gorges on the feast
of cowards' corpses,
stains the Goðin's
homes with blood.

- The sun becomes black
summers thereafter,
every wind is furious.
Know you more or what?
67. There sat on a hill,
striking a harp,
the Gýgr's watch,
the joyous Eggþér;
by him crowed,
in the Gaglviðr,
the bright-red cock,
Fjalarr is his name.
68. Over the Æsir
crowed Gullinkambi,
which wakens heroes
with Herjann-Óðinn.
Another crows
in the Underworld,
the soot-red cock
in Hel-Urðr's halls.
69. Garmr bays wildy
at Gnipahellir,
his bonds will break
and the wolf Freki⁴² will run.
Fully do I know the future,
further on I can see
the twilight and fall
of the godly Powers.
70. Brother may become
brother's bane,
life between siblings'
sons spilled,
hardship is in the world,
much whoredom,
axe-age, knife-age,
shields are cloven,
wind-age, wolf-age,
- before the world succumbs,
no man
dare spare another.
71. Mímir's sons spring up,
the Wyrð of creation
is forebode by the blare
of the old Gjallarhorn.
Loud blows Heimdallr—
the horn in the air!
Óðinn speaks
with Mímir's head.
72. Standing Yggdrasill's
ash quakes,
the old tree trembles,
and the Jötun gets loose;
all are frightened
on the Helvegir,
before Surtr's spirit [fire]
swallows him [the Jötun].
73. Garmr bays wildy
at Gnipahellir,
his bonds will break,
and the wolf Freki will run.
Fully do I know the future,
further on I can see
the twilight and fall
of the godly Powers.
74. Hrymr steers from the east
and lifts his shield before him;
Jörmungandr coils
with Jötun's wrath,
the serpent makes the waves swell,
and the eagle screeches,
Niðfölr tears into corpses,
Naglfar is loosened.
75. A ship comes from the east,

- the hosts of Muspellr
come over the ocean,
Loki is pilot.
All of Fífl-Loki's sons
come with Freki,
Býleistr's brother [Loki]
travels with them.
76. What is with the Æsir?
What is with the Álfar?
Jötunheimr is in an uproar!
The Æsir are at the þing;
outside the stone doors,
the groaning Dvergar,
the wise ones of the precipice.
Know you more or what?
77. Surtr fares from the south
with the scourge of branches [fire],
then Valtívi-Freyr's sword
shines like the sun.
Crag are sundered,
Gýgur sink;
men tread the path of Hel,
and heaven is cloven.
78. Then a second sorrow
is at hand for Hlín-Frigga,
when Óðinn fares to
fight with the wolf,
and Beli's brilliant
bane [Freyr] with Surtr.
Then will Frigga's
beloved fall.
79. Then comes Sigföðr-Óðinn's
mighty son,
Viðarr, to battle
with his chosen monster.
With his hands, his sword,
he will pierce the heart
- of Hveðrungr-Loki's son.
Then is his father avenged.
80. Then comes the strong
son of Hlóðyn-Frigga,
Viðarr's brother [Þórr],
the bane of wolves.
Óðinn's son walks
to battle with the serpent.
In his rage he will
slay the ormr.
81. Fjörgyn-Frigga's son
walks nine feet
before he must boldly
collapse from the poison.
Dead men clear lands
of all people.
82. The sun blackens,
the earth sinks into the sea.
The many stars fall
from the heavens;
fire gushes
against Yggdrasill,
the flames leap high
against heaven itself.
83. Garmr bays wildly
at Gniphellir,
his bonds will break
and the wolf Freki will run.
Fully do I know the future,
further on I can see
the twilight and fall
of godly Powers.
84. She sees rise up,
a second time,
earth from the ocean,
greenery of the eddying fountains;

- cascades fall
and the eagle flies over;
he who spies fish
from the mountain.
85. The Æsir meet
on Iðavöllr,
where they speak
of the immense World-Tree,
each one is reminded
of their remarkable örlög,
and Fimbultýr-Óðinn's
ancient rúnar.
86. Then once again
the wondrous
game of Tafl
is found in the grass,
that which was owned
in time's morning
by a divine prince,
and Fjölnir-Óðinn's family.
87. Unsown acres
will grow,
all evil is remedied
and Baldr returns.
He and Höðr, chosen
Goðar and kinsmen, inhabit
Hroptr-Óðinn's victory-home [Valhöll].
Know you more or what?
88. Then Hœnir is able
to choose the lot-wood,
and the sons of the two
brothers [Baldr and Höðr] inhabit the
spacious Vindheimr.
Know you more or what?
89. She sees a hall
more fair than the sun,
- covered in gold,
standing on Gimlé:
there shall the virtuous
multitudes dwell
and complete happiness
is enjoyed forever.
90. And then shall come
to the doom of the world
the great godhead [Óðinn]
who governs all.
He settles strife,
sits in judgment,
and lays down laws
that will always last.⁴³
91. There comes the dark dragon
flying from beneath,
from Niðafjöll.
Niðhöggr, flying over the plain,
bears a corpse
on his wings.
Now she will descend.
92. The Ásaföðr listened and was not afraid of
the Nornir's judgment over him. To fare joyously
until one meets their bane is what he recommends
to men, and would do this himself; plus, dying
on a battlefield befit him. His troubled mind had
found some peace, since he had found out that
he and Baldr, who was the best side of him,
would return and govern a new world.⁴⁴ Because
of his tragic tale, Baldr is said to be the Goð of
lamentations.⁴⁵
93. When Höðr was a youth, his father, Óðinn,
sat him down in Valhöll and spoke wisdom to
him, which he speaks of here:
94. It is time to talk
from the sage's seat,

- by Urðarbrunnr
I sat silently,
I saw and meditated,
I listened to men's words.
95. I heard rúnar spoken of,
and of things divine,
nor of risting them were they silent,
nor of sage counsels,
at Hár's hall,
in Hár's hall,
I thus heard say:
96. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Rise not at night,
unless to explore,
or would fare to the outhouse.
97. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
You should not sleep
in the embrace of an enchantress,
so that she will not enclose you in her arms.
98. She will make it so
that you care little
for the þing or prince's words;
meal's and men's merriment
will not please you,
and you will go to sleep sorrowful.
99. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Never entice
another's wife
into secret converse.
100. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
If you have to travel
by land or sea,
provide yourself with plenty of food.
101. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Never let
a bad man
know your misfortunes,
for from a bad man
you will never receive payment
for a kind heart.
102. I saw a wicked woman's
words mortally
wound a man;
a false tongue
caused his death,
and most unrighteously.
103. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
If you know you have a friend
whom you can trust fully,
go to visit him often;
for the way that no one treads
is overgrown with brushwood
and high grass.
104. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Find a good man
to hold in friendship,
and to make yourself loved.

105. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Never be
first to quarrel
with your friend.
Care gnaws the heart,
if you can disclose
your whole mind to no one.
106. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
You should never
exchange words
with a weak-minded fool.
107. For from an ill-conditioned man
you will never get
a return for good;
but a good man will
bring you favor
by his praise.
108. There is a mingling of affection,
where one can tell
another all his mind.
Everything is better
than being with the deceitful.
he is not another's friend
whoever says as he says.
109. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Even in three words
do not quarrel with a worse man:
often the better yields,
when the worse strikes.
110. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Be not a shoemaker,
nor a shaftmaker,
unless it is for yourself,
for a shoe if ill-made
or a shaft if crooked,
will call evil down on you.
111. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Wherever you know of harm,
regard that harm as your own;
and give your foes no peace.
112. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Never find joy
in evil,
but let good bring you pleasure.
113. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Do not look up
in a battle,
(the sons of men become
like swine),
so men may not enchant you.
114. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
If you would induce a good woman
to pleasant converse,
you must promise fair,
and hold to it:
no one turns from good, if it can be got.

115. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
I bid you to be wary,
but not over-wary,
at drinking be most wary,
and with another's wife;
and thirdly,
that thieves do not trick you.

116. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Never treat
a guest or traveler
with insult or ridicule;
they often know little,
who sit within,
of what race they are who come.

117. The sons of men bear
vices and virtues
mingled in their breaths;
no one is so good
that no failing attends him,
nor so bad as to be good for nothing.

118. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Never scorn
the grey-haired speaker,
oft do the old speak good;
often from shriveled skin
come skillful counsels,
though it hang with the hides,
and flap with the pelts,
and is blown with the bellies.

119. I counsel you, Loddfáfnir-Höðr,
to heed advice;

you will profit, if you take it.
Do not berate a guest,
nor push him away from your gate;
treat the poor well,
they will speak well of you.

120. Strong is the bar
that must be raised
to admit all.
Do give a penny,
or they will call down on you
every ill on your limbs.

121. I counsel you, Loddfáfnir-Höðr,
to heed advice;
you will profit, if you take it.
Wherever you drink beer,
invoke the power of earth;
for earth is good against drink,
fire cures ailments,
the oak for constipation,
a corn-ear for sorcery,
elder for domestic strife.
Invoke Máni against the Heiptir,
the biter is good for bite-injuries;
but rúnar against calamity;
let fluid absorb fluid.

122. You will long lack
these songs, Loddfáfnir-Höðr,
yet it may be good,
if you understand them,
profitable if you learn them.⁴⁶

LIV. Sinmara

1. When it became obvious that the Æsir were in no position to stop the Fimbulvetr, Urðr informed Mímir that he had the right and the duty to step in.¹ It was told to Mímir, lord of the Njarar, that Völundr remained alone in Úlfdalir,

and he ordered him to be seized.² Mímir and his eldest sons, Sindri among them, mounted their horses, well armed.³ So the twelve sons of Mímir, excellent in their talents, prepared to leave, and likewise his twelve daughters, renowned for their beauty.⁴ Mímir's queen, Sinmara, with their daughters, the Ostrur, Dísir of dawn and the night, sat in their saddles, following them.⁵ These night-Dísir are led by Ostra-Nátt herself,⁶ while the sons, the Brisingar, are also called Njarar.⁷ The help of the Ostrur was necessary for this trip. So they rode over Niðafjöll's precipitous, damp mountain passes, past the Grotti-mill and the Hvergelmir well, down into the gloomy Niflheimr, and from there, up through the passage that leads to Úlfdalir.

2. Arriving there they arranged themselves so that the Ostrur formed a ring around the men. By this means, the entire troop advanced, appearing to the naked eye as a dark mist that drifted over the valley-path. Their aim was to surprise Völundr, whose sword of revenge made him invincible.⁸ The men traveled at night, in studded mail-coats, their shields glistened in the moon-sickle's light;⁹ but it was as if the moonlight only played on the mist. They arrived at Völundr's smithy late in the evening, remaining near the gable as darkness enveloped them.¹⁰

3. They jumped from their saddles
at the house's gable,
thence they went in
through the hall;
they saw the rings
bound on the bast-rope,
seven hundred of them,
which the warrior owned.

4. And they took them off,
and they put them on,

all save one,
which they bore away.

5. The storm-terrible came
home from the hunt,
Völundr was gliding
on the long path;
he went to the fire
to roast bear's flesh;
soon the brushwood,
and the arid fir,
the wind-dried wood,
blazed before Völundr.

6. Sitting on the bearskin,
the Álfar's companion
counted his rings:
one was missing.
He hoped that
Ívaldi's daughter [Iðunn] had it,
the young Svanmey,
and that she had returned.

7. He sat for a long time,
until he fell asleep,
and then he awoke,
bereft of joy:
on his hands he felt
the heavy rope
and round his feet
fettors were clasped.

8. Völundr: "Who are the mighty,
who have bound Býrr-Völundr
with bonds,
and have fettered me?"

9. Then Mímir,
lord of the Njarar, cried out:
"Where did you, Völundr,
chief of Álfar,

get our gold that
is here in Úlfdalir?
That gold was not
on Grani's path,
I thought our land was
far from Niflheimr."¹¹

10. Völundr: "Auða and Iðunn
were Ívaldi's daughters,
and Sif was
born of Sigtryggr.¹²
I think we had
more treasures
when we were at home
as a whole family."

11. Mímir's cunning queen [Sinmara]
stood outside;
then she went
into the house,
stood on the floor
and quietly said:
"There is hate in him,
who came from the forest."¹³

12. Mímir gave his daughter Böðvildr the gold ring,¹⁴ Andvaranautr,¹⁵ which had been taken from the bast-rope in Völundr's house and has the miraculous hidden power of increasing its owner's wealth.¹⁶ Mímir himself bore the sword that had belonged to Völundr,¹⁷ called Gambanteinn.¹⁸ Mímir's sons tried to copy the wondrous weapon, the result of which was the sword Týrfingr, which they gave to Lóðurr. But this sword, as great as it was, did not have nearly the might of Völundr's Gambanteinn.¹⁹

13. Sinmara: "He bears his teeth,
when he sees the sword
and recognizes

Böðvildr's ring:
the glow in his eyes
is as threatening as a serpent's.
Let his sinew's strength
be severed,
and then put him
in Sævarstöð."

14. This was done. He was hamstrung and then put on a certain small island near the shore, called Sævarstöð. There he forged for Mímir all sorts of precious things. No one was allowed to go to him, except Mímir.

15. Völundr said: "The sword shines
on Mímir's belt,
that which I whetted
as skillfully as I could,
and which I tempered,
as seemed to me most cunningly.
That bright blade
is taken from me forever;
never shall I see it
borne into Völundr's smithy.

16. "Now Böðvildr wears
my bride's ring
of red-gold,
and I can do nothing about it."
He sat and never slept,
and worked with his hammer;
he forged wondrous
works for Mímir.

17. The two young
sons of Mímir,
ran in at the door to look,
in Sævarstöð.
They came to the chest,
they asked for the keys—

- their ill Wyrð was sealed
when they looked in.
18. There were many necklaces and treasures,
which appeared to be
made of red-gold
to those youths.
“You two come alone,
come tomorrow,
so that gold
shall be given to you.”²⁰
19. He told the boys to return after the fresh snow
had fallen, and to walk backwards towards the
door when they arrived. He did this so, when he
was suspected of their disappearance, he could
clear his name by showing the tracks leading
from his door.²¹
20. “Do not tell the maidens,
nor the folk of your household,
nor to anyone,
that you have come to me.”
It was early
when one brother
called to the other brother:
“Let’s go see the rings!”
21. They came to the chest,
then asked for the keys—
their ill Wyrð was sealed
when they looked in.
He cut off the heads
of those children,
and buried their bodies
beneath the bellows’ pit.
22. But he set their skulls
in silver,
beneath the hair,
- and gave them to Mímir;
he made precious stones
out of their eyes,
and gave them to the cunning
queen of Mímir.
23. But he made breast-ornaments
out of the teeth
of the two,
and sent them to Böðvildr.
24. Then Böðvildr
praised the ring:
she brought it to Völundr,
when she had broken it:
“I dare tell no one of this,
except for you.”
25. Völundr: “I will repair
the fractured gold,
so that it will seem
better to your father
and much more beautiful
to your mother,
and the same as before
to you yourself.”
26. He then brought her beer,
so that he might
succeed the better,
as she fell asleep on her seat.
“Now I have avenged
all the wrongs done to me,
excepting one,
which demands a more terrible vengeance.”
27. “I wish”, said Völundr,
“that I were on my feet,
which Mímir’s men
have deprived me the use of.”

28. Laughing, Völundr
rose in the air:
Böðvildr left
the island weeping,
fearful of his escape,
and her father's wrath.
29. Mímir's cunning queen
stood outside;
then she went
into the house,
but Völundr sat down
to rest on the wall:
"Are you awake,
lord of the Njarar [Mímir]?"
30. "I am always awake,
joyless, I lie to rest,
when I call to mind
my children's death:
my head is cold
to me, your counsels are cold,
now I wish
to ask this of Völundr:
31. "Tell me, Völundr,
chief of Álfar,
what has become
of my brave boys?"
32. Völundr: "First, you swear
oaths to me,
by ship's bulwark,
by shield's rim,
by the steed's shoulder,
by the sword's edge,
that you will not
harm Völundr's wife,
although I have a wife
whom you know,
or I have a child
within your hall.
33. "Go to the smithy,
which you have made,
there you will find the bellows
sprinkled with blood:
I severed the heads
of your boys,
and buried their bodies
beneath the bellows' pit.
34. "But I set their skulls
in silver,
beneath the hair,
and gave them to Mímir;
I made precious stones
out of their eyes,
and gave them to the cunning
queen of Mímir.
35. "I made breast-ornaments
out of the teeth
of the two,
and sent them to Böðvildr;
and now Böðvildr
the beautiful daughter
of you both
is big with child."²²
36. Mímir: "You have never said words
that saddened me more,
or for which I would
more severely punish you.
There is no man so tall
that he can pull you down,
or so skillful
that he can shoot you down,
from where you
float up in the sky."
37. Laughing, Völundr

rose in the air,
but Mímir remained,
sitting in sorrow.

38. Then Mímir,
lord of Njarar, said:
“Rise up,
best of my þrællar!²³
Tell Böðvildr,
my fair-browed daughter,
to come speak to her father
in bright attire.”

39. “Is it true, Böðvildr,
what has been told to me,
that you and Völundr
sat together on the isle?”

40. Böðvildr: “It is true, Mímir,
what has been told to you,
that Völundr and I
sat together on the isle,
in an unlucky hour:
it should not have been!
I could not
strive against him,
I might not
prevail against him.”²⁴

41. Protected by Mímir’s oath, Viðga, the son of Völundr, the enemy of the Goðin and of the world, grew up in the stronghold of Sinmara, in the care of the family that protects Yggdrasill and is united by family ties and friendship to the Goðin. Viðga was heir to the sword of revenge and was obligated, if Völundr fell in his battle with the Goðin, to avenge his father’s death. Thus was his destiny, if he ever found Gambanteinn, the sword of revenge, in his power.²⁵

LV. Skaði

1. Völundr flew to Þrymheimr, in Úlfdalir, with the eagle-guise he had created on Sævarstöð.¹ In the valleys between its ice-covered mountains, he expected to find Iðunn and their daughter, Skaði, and he found them there. Inside Brúnnakr, Völundr had built expensive halls, which were decorated with his unparalleled works of art. Their doors opened on Úlfsjár, which his songs kept free of ice. Here, inside the mountain hall, he intended to live with Iðunn through the centuries. The Æsir, bereft of the Éllilyf Ása that Iðunn alone possessed, would continue to age and the reins of the worlds would fall from their enfeebled hands. This was the plan that Völundr now laid.²

2. Then the Æsir held a þing and asked each other what was the last that was known about Iðunn, and the last that had been seen was that she had gone outside Ásgarðr with Loki.³ They found Ölgefn-Iðunn’s flowing corpse-sea [blood] hound [wolf, thief, i.e. Loki] and bound the thief, that tree of deceit who had led Ölgefn-Iðunn off.⁴ Loki was thus arrested and brought to the þing, and he was threatened with death and torture.⁵ “You shall be trapped, Loki,” the angry one [Þórr] said, “unless by some scheme you bring back the renowned maid, enlarger of the Fetters’ [Goðin’s] joy.”⁶

3. Being filled with terror, he said he would go in search of Iðunn in Jötunheimr if Freyja would lend him her falcon-guise. And when he got the falcon-guise, he flew north to Jötunheimr and arrived one day at Völundr’s; he was out at sea in a boat, but Iðunn was at home alone. Loki turned her into the form of a nut and held her in his claws and flew as fast as he could.⁷ The trier of Hœnir’s mind [Loki] tricked back the Æsir’s girlfriend [Iðunn] with the help of a hawk’s flight-skin.⁸

4. When Völundr got home and found Iðunn was not there he got his eagle-guise and flew after Loki and he caused a storm-wind by his flying.⁹ With deceitful mind the father of swords, the Reginn of the motion of the feather-leaf [Völundr], directed the storm-wind against the hawk's offspring [Loki in falcon-guise].¹⁰

5. When the Æsir saw the falcon flying with the nut and where the eagle was flying, they went out¹¹ to the wall around Ásgarðr, then prepared to ignite the Vafurlogar.¹² When the falcon flew in over the burgh, it let itself drop down by the wall.¹³ The Goðin raised the Vafurlogar and sharpened their javelins,¹⁴ and the eagle was unable to stop when it missed the falcon. Then the eagle's feathers caught fire and his flight was ended.¹⁵ The son [Völundr] of Greppr's wooer [Ívaldi] is scorched. There is a sudden swerve in his travel.¹⁶ Then the Æsir were close by and killed Völundr within the Ásgrindar, and this killing is greatly renowned.¹⁷ The spears of the Goðin had cut through the air, and enraged, Völundr rushed through the swirling Vafurlogar in uncontrollable flight, wounded with spears, and fell with wings on fire down against the wall. The eagle-form dropped away together with smoke and sparks, and the Æsir saw Völundr himself. He attempted to stand on his lamed legs to fight to the death, but Þórr swung Mjöllnir against his skull, and the mighty one fell dead, his head crushed.¹⁸

6. But Skaði, Völundr's daughter, took helmet and mail-coat and all weapons and went to Ásgarðr to avenge her father. But the Æsir offered her atonement and compensation, the first item of which was that she was to choose herself a husband among the Æsir and choose by the feet and see nothing else of them. Then she saw one person's feet that were exceptionally beautiful and said:

7. "I choose that one; there can be little that is ugly about Baldr."

8. But it was Njörðr of Nóatún.¹⁹ Baldr's feet had previously been damaged.²⁰

9. It was also in her terms of settlement that the Æsir were to do something that she thought they would not be able to do, that was to make her laugh. Then Loki did as follows: he tied a cord around the beard of a certain nanny-goat and the other end round his testicles, and they drew each other back and forth and both squealed loudly. Then Loki let himself drop into Skaði's lap, and she laughed. Then the atonement with her on the part of the Æsir was complete.²¹

10. It is said that Óðinn, as compensation for her, did this: he had Þórr take Völundr's eyes and throw them up into the sky, and made two stars out of them.²² He threw into the wide-wind's basin [sky] the Öndurdís' [Skaði's] father's eyes, above the dwelling of the multitude of men.²³

11. So Njörðr married Skaði, Völundr's daughter. Skaði wanted to live in the home that her father had owned up in the mountains at Þrymheimr. But Njörðr wanted to be near the sea. They came to an agreement that they would stay nine nights in Þrymheimr, and the next three nights at Nóatún. But when Njörðr returned to Nóatún from the mountain, he said:

12. "Hateful for me are the mountains,
I was not there long,
only nine nights.
The howling of wolves
sounded ugly to me
after the song of swans."²⁴

13. "Why did I linger
in the shadows,
enfolded by

- rugged hills,
not following
the waves as before?
14. “The challenging howl
of the wolf-pack,
the ungovernable
ferocity of beasts,
cries of dangerous brutes
ever raised to heaven,
snatch all rest
from my eyes.
15. “The mountain ridges
are desolate to hearts
bent on sterner schemes.
The unbending cliffs
and harsh terrain
oppress those whose
souls delight in
the high seas.”²⁵
16. His wife loved the life of the countryside and
therefore, sick of the morning choir of sea-birds,
revealed in these words how much contentment
lay for her in roving the woodland tracks.²⁶ Thus
said Skaði:²⁷
17. “I could not sleep
on the sea-beds
for the screeching of the bird.
That gull wakes me
when he comes each morning
from the wide sea.
18. “The chant of the birds torments me
lagging here on the shore,
disturbing me with their jabber
whenever I try to sleep,
and I hear the ceaseless roar
- and fury of the tide
as it takes away the gentle
repose from my slumbering eyes.
19. “There is no relaxation at night
for the shrill chatter of the sea-mew,
dinning its stupid screech
into my tender ears,
for it will not allow me
to rest in my bed or be refreshed,
but ominously caws away
in dismal modulations.
20. “For me there’s a safer
and sweeter thing—
to sport in the woods.
How could you crop
a more meager share
of peace in light
or darkness than by tossing
on the shifting deep?”²⁸
21. Then Skaði went up to the mountains and
lived in Þrymheimr, as is said:²⁹
22. It is called Þrymheimr
where Þjazi-Völundr lived,
the mighty Jötun.
But now Skaði,
the fair bride of the Goðar,
lives in her father’s house.³⁰
23. Because she still lives in Úlfadalir, Skaði is
called the Hlóðyn of Myrkviðr or Myrkmörk,
and is also considered to be one of the Járnvíðjur
of Járnvíðr.³¹

LVI. Hringhorni

1. Loki came to the þing of the Goðin, where they were throwing and shooting at Baldr, since it did him no harm.¹ Höðr stood at the edge of the circle of people. Loki spoke to him, asking: “Why aren’t you shooting at Baldr?”²

2. Höðr replied, “Because I have no weapon.”³

3. Then Loki said, “You should be behaving like the others, honoring Baldr as they do. Shoot this arrow⁴ at him.”

4. Höðr took the Mistilteinn and, following Loki’s directions, shot at Baldr. The shot went right through Baldr, who fell to the ground dead. This misfortune was the worst that had been worked against Goðin and men. Baldr’s death left the Goðin speechless and so weak that they were unable to muster the strength to lift him up in their arms. They all looked at one another, and all were of a single mind against the one who had done the killing. But no one could take vengeance because the place was deeply revered as a sanctuary. When the Æsir first tried to speak, all they could do was weep, and no one could form words to tell the others of their grief. Óðinn suffered the most from this misfortune. This was because he understood most clearly how grievous the loss was, and that the death of Baldr meant ruin for the Æsir.⁵

5. For the eldest, Baldr, an unexpected deathbed was laid out, through his borther’s doing, when Höðr bent his horn-tipped bow and loosed the arrow that destroyed his life. He shot wide and buried a shaft in the flesh and blood of his own brother. That offence was beyond redress, a wrong footing of the heart’s affections; for who could avenge the prince’s life or pay his weregild?⁶

6. The Æsir took Baldr’s body and carried it to the air-sea, Ífing. Baldr’s ship was called

Hringhorni, and it was the greatest of all ships. The Goðin would launch it and use it for Baldr’s Helför pyre.⁷ It is said that Óðinn leaned over and whispered something into his dead son’s ear, before he was laid on the pyre, but what he said has never been reported, neither to Goðar or men.⁸ The Æsir were reckoned eleven in number, when Baldr was laid on the pyre.⁹ Baldr’s body was carried out onto the ship, and when his wife, Nanna, daughter of Nepr-Máni, saw this, her heart burst from sorrow and she died. She too was carried onto the Helför pyre, which was then set on fire. Next, Þórr stood up and blessed the pyre with Mjöllnir.

7. Many kinds of beings came to this cremation. First to be mentioned is Óðinn.¹⁰ Far-famed Hroptatýr-Óðinn rode to the mighty broad pyre of his son.¹¹ Frigga was with him, as were the Valkyrjur and his ravens.¹² Valkyrjur and ravens accompanied the wise victory-tree [Óðinn] to the drink of the holy offering [Baldr’s Helför pyre].¹³ Freyr rode in his chariot. It was drawn by the boar called Gullinbursti or Slíðrugtanni.¹⁴ Battle-skilled Freyr rode in front to Óðinn’s son’s pyre with Gullinbursti, and governed hosts.¹⁵ Splendid Heimdallr rode to the pyre raised by Goðar for the fallen son [Baldr] of the strangely wise raven-tester [Óðinn], on his horse, Gulltoppr.¹⁶ Freyja drove her harnessed cats. Óðinn laid the gold ring Draupnir on the pyre. It had the characteristic that, every ninth night, eight gold rings of equal weight dripped from it.¹⁷ Baldr’s horse, with all its riding gear, was led onto the pyre,¹⁸ and burned with him.¹⁹

8. A strong northern wind blew from Jötunheimr. The pyre lit and its sails raised, Hringhorni drifted out onto Ífing-Þundr, the sea of air, and the Æsir remained on shore until the ship, engulfed by flames, had sunk behind the horizon.²⁰

9. It ferried Baldr and Nanna to Jörmungrund’s

western gate. Here they were received by the powers of the Underworld and were guided through the glittering fields to Mimir's Holt, Óðáinsakr, and the castle Breiðablik in the land of the rosy dawn. There Baldr and Nanna were expected by Líf and Leifþrasir, the children who will remain in Hoddmímis Holt until the renewal of the worlds. The halls were adorned with tapestries and golden ornaments; on the table before the high-seat stood a drinking bowl, covered with a shield, in which the strength-giving liquids of the three Underworld wells were blended. It is the drink that is extended to the blessed dead to erase the marks of the earthly death and gives them the ability to enjoy the life of bliss, completely free from care. This would be the second time Baldr was allowed to partake in this drink. The shield was removed and when they arrived, they were welcomed with the drink of clear strengths.²¹

10. Baldr and Nanna are to remain in the subterranean Breiðablik until the renewal of the worlds. Líf and Leifþrasir, and their offspring, are with them and are fostered by them to be the parents of an untainted race of man.²²

LVII. Váli

1. Frigga wept in Fensalir for Valhöll's woes.¹ Morning after morning, Óðinn wakes to remember that his child is gone. He gazes sorrowfully at his son's dwelling, the banquet hall bereft of all delight, the windswept hearthstone; the horsemen are sleeping, the warriors underground; what was is no more. No tunes from the harp, no cheer raised in the yard. Alone with his longing, he lies down on his bed and sings; everything seems too large, the steadings and the fields. Such was the feeling of loss endured by Óðinn after Baldr's death.

He was helplessly placed to set right the wrong committed, yet could not punish the killer with the law of blood-revenge himself.² But how would Baldr's death be avenged? In Ásgarðr, all were convinced that Höðr had not meant to kill his brother, and no one mourned that event more than he. Should Höðr, who was innocent, be killed? Should the blood of the Ásaföðr's blood be shed once more, and the death of one son result in that of another? No one could advocate that; no one wanted to lift his hand against Höðr. Nor were the Goðin able to discern one another's innermost thoughts. In this, as in all similar cases, it was their duty as judges to not turn a blind eye to the culprit's past history, but to investigate whether there was something that could have motivated the deed. When Loki selected Höðr as Baldr's killer, this was exactly what he had in mind. The Æsir must place importance in there being sufficient reason for Höðr to have acted with ill-intent: Höðr had of course once been Baldr's enemy and had coveted his wife.³

2. For this reason, justice, in its severity, demanded that a brother's slayer be punished by death, because in a case such as this, wergild could not be imposed. What fine would be sufficient for the Goð of summer⁴ and the prince of righteousness? The Nornir's rúnar, which sanctify blood-revenge, are not cut on the water's surface or on the heath's drifting sand, and are not easily mocked.⁵

3. Knowing this, Óðinn muffled his face beneath a hat so that his features would not be recognized and went⁶ to Sámsö,⁷ to the western halls of Billingr,⁸ to offer his services as a soldier.⁹ Billingr is Dellingr's brother, is the Álfr of twilight¹⁰ and lord over the Varnir, who protect Sól and Máni from the wolves Sköll and Hati, who shall pursue them across the sky until Ragnarökr.¹¹ Billingr

made Óðinn a general, who proved himself worthy of such rank in excursions against the Jötnar. On account of his skillful conduct in battle, Billingr admitted him to the highest rank in his friendship, honoring him no less generously with gifts than decorations. After a brief lapse of time, Óðinn beat the enemy's line into flight single-handed and, after contriving this amazing feat, returned to announce it. Everybody was astounded that one man's strength could have defeated such countless numbers. Relying on these achievements, Óðinn whispered to Billingr the secret of his love for his daughter, Rindr. Uplifted by the other's friendly encouragement, he tried to kiss the girl and was rewarded with a slap across the face.

4. Neither the indignity, nor the distress at the insult kept him from his purpose. Next, to avoid feebly dropping the quest which he had begun so enthusiastically, he put on foreigner's clothing and once more sought his patron. It was difficult for anyone meeting him to discern his true countenance, because he had disguised his usual appearance. He made out that his name was Hroptr and that he was a practiced metal-worker. By undertaking the construction of various bronze shapes with the most beautiful outlines, he so recommended his skill in workmanship that Billingr awarded him a large lump of gold and commissioned him to fashion ornaments for his womenfolk. So he hammered out many trinkets for feminine adornment, and at length presented the girl with a bracelet more painstakingly finished than the rest, and several rings executed with equal care.

5. But none of his services could bend her disdain. Whenever he wished to offer her a kiss she boxed his ears. Presents from someone undesirable to us are unacceptable, while those of friends give much greater pleasure; so it is

that at times we rate the value of a gift by its giver. The obstinate girl was quite certain that the sly old fellow was searching for an opening to exercise his lust by a pretense of generosity. His nature was sharp and resolute, so that she recognized some trickery was afoot beneath his admiration and that his plying her with offerings meant that secretly he was up to no good. Her father attempted to browbeat her for refusing the match, but, finding the idea of sexual union with an elderly man loathsome, she claimed that over-early embraces were not suitable for a girl of tender years, and by pleading immaturity lent support to her rejection.

6. Óðinn, however, had found by experience that nothing served eager lovers more than a tough persistence, and although he had been humiliated by two rebuffs he altered his looks a third time and approached Billingr, claiming unparalleled competence in military arts. It was not merely desire which led him to take such trouble, but a wish to eliminate his discredit. Gifted sorcerers have the ability to change their aspect instantaneously and present different images of themselves; they are experts at reproducing the qualities as well as the normal appearance of any age group. Consequently, the old veteran would give an admirable display of his professional skills by riding proudly into combat along with the most courageous, having made himself look young and handsome. Despite this tribute the young woman remained inflexible. The mind cannot easily move to a genuine regard for someone whom it has once heartily disliked.¹²

7. Óðinn then went to her bower and sat in the reeds awaiting his delight. That discreet maiden was body and soul to him. He found Billingr's lass on her bed, the slumbering, sun-white maid. A prince's joy seemed nothing to him, if he could not live with that form. He revealed

his true form to her, and she said: “You must come later in the evening, Óðinn, if you would win the maid over; all will be disastrous unless we alone should know of such misdeed”. He returned, thinking to love at her wise desire; he thought he would obtain her whole heart and love. When he came to her next, the warriors were all awake, guarding her door, with lights burning and bearing torches: thus was the way to pleasure closed. But in the morning, when he came again, all the household was sleeping; he found the good damsel’s dog alone, tied to the bed.¹³ Later, when on one occasion, just before departing, he wanted to snatch a kiss from her, she gave him such a shove that he was sent flying and banged his chin on the floor. Immediately he touched her with a piece of bark inscribed with rúnar and made her like one demented.

8. Still, he did not shrink from pursuing his plans (for confidence in his greatness had puffed up his hopes), and so this indefatigable wayfarer journeyed to Billingr a fourth time, after putting on girl’s clothing,¹⁴ and took on the guise of a völr.¹⁵ Once more received at garðr, he proved himself not only anxious but even rather pushing. Because he dressed like a woman, that is how he was perceived. He called himself Vaka¹⁶ and said he was a female physician, giving warrant to his claim by his great readiness to help in such matters. At length he was enlisted in Billingr’s queen’s entourage and acted as his daughter’s attendant. He used to wash the dirt from her feet in the evenings and, as he rinsed them, was allowed to touch her calves and upper thighs.

9. Rindr was still sick from Óðinn’s rúnar. Looking around for suitable treatments, she called upon the hands she had once cursed to save her life, and employed a person she had always disdained to preserve her. He closely examined her symptoms and then declared that

she must take a certain medicine to counteract the disease as swiftly as possible; unfortunately, this prescription would taste so bitter that unless the girl allowed herself to be tied down she would not be able to bear the potency of the cure. The elements of her distemper must be expelled from her innermost fibers.

10. Once her father had heard this she was laid on the bed, bound, and ordered to submit passively to everything her doctor applied. Billingr was quite deceived by the female form which old Óðinn wore to disguise his persistent scheming, and it was this which enabled a seeming remedy to become a license for his pleasures. Her physician stopped attending on her and seized the opportunity to make love, rushing to wreak his lust before he dispelled her fever, and finding that where in sound health she had been antagonistic, he could now take advantage of her disposition.¹⁷ Thus, Yggr-Óðinn won Rindr with Seiðr.¹⁸

11. Rindr bore Váli in the western halls of Billingr.¹⁹ Baldr’s brother was born early, and one night old slew Óðinn’s son, Höðr. He neither washed his hands, nor combed his hair, before he sent Baldr’s bane to the pyre.²⁰ Váli showed himself worthy to avenge his own brother: for he slew the slayer.²¹ He was, at first, disturbed by the revelation that he had to kill Höðr, who was also his brother, but Rindr sang a Galdr-chant over him so he could shake from his shoulders what seemed vexing to him.²² It was with the sword of Baldr himself that Váli performed this act of revenge.²³ He is called the Son of Óðinn and Rindr, Step-son of Frigga, Brother of the Æsir, Baldr’s Avenging Ás, Enemy of Höðr and his slayer, and Father’s Homestead-Inhabiter.²⁴ He is bold in battles and a very good shot.²⁵

12. Höðr arrived in Hel to face the judgment of the Goðin. Fortunately for him, he knew

the Málrúnar, which were given to him by his wife, Hildir, so that Óðinn would not requite him with consuming woe for the injury that he had caused. There he wound, weaved, and placed together those rúnar in the þing where the hosts of people go into the full judgments.²⁶ Charged with the murder of his brother Baldr, he demonstrated before the judges that the slaying was unintentional, although it might seem deliberate, because he made war on Baldr and wanted to take his wife.²⁷ Baldr received him in Óðáinsakr, where they live together.²⁸ Baldr and Höðr will return from Hel after Ragnarökr and will live in Valhöll once the worlds are renewed.²⁹

LVIII. Vafþrúðnir¹

1. Óðinn: “Counsel me, Frigga,
for I long to go
to Vafþrúðnir to visit;
I have great desire, I say,
to contend in ancient lore
with that all-wise Jötun.”
2. Frigga: “I would counsel you,
Herföðr-Óðinn, to stay at home
in the Goðin’s dwellings;
because no Jötun is,
I believe,
as mighty as Vafþrúðnir.”
3. Óðinn: “Much have I journeyed,
much experienced,
much received from mighty Goðar;
but this I would like to know:
how it is
in Vafþrúðnir’s halls.”
4. Frigga: “May you fare safely,
return safely,
be safe in your journeys;
may your wit aid you,
when you, father of men,
shall speak with the Jötun.”
5. Then Óðinn went to
prove the lore
of the all-wise Jötun.
He came to the hall
which Ímr’s father owned.
Yggr-Óðinn went right in.
6. Óðinn: “Hail, Vafþrúðnir!
I have come to your hall,
to see you;
for I would like to know,
if you are a
cunning and all-wise Jötun.”
7. Vafþrúðnir: “What man is this
that speaks to me,
here in my lofty hall?
You shall never leave
from this place
if you are not wiser.”
8. Óðinn: “My name is Gagnráðr,
from my journey I
have come to your halls thirsty,
needing hospitality,
and a kind reception,
for I have fared far, Jötun!”
9. Vafþrúðnir: “Why then, Gagnráðr,
do you speak from the floor?
Take a seat in the hall;
then it shall be proven,
which of us knows the most,
the guest or the ancient speaker.”

10. Gagnráðr: “A poor man who
comes to a rich man should
speak usefully or hold his tongue:
I think that too much
talk brings him no good,
who visits a stern man.”
11. Vafþrúðnir: “Tell me, Gagnráðr,
since you would prove
your wisdom on the floor:
what is the name of the steed
that draws forth each day
over humankind?”
12. Gagnráðr: “He is called Skinfaxi,
who draws forth the bright Dagr
over humankind;
among the Hreiðgotar he is
accounted best of steeds.
His mane always sheds light.”
13. Vafþrúðnir: “Tell me, Gagnráðr,
since you would prove
your wisdom on the floor:
what is the name of the steed,
which from the east draws
Nátt over the beneficent Powers?”
14. Gagnráðr: “He is called Hrímfaxi,
who draws each night forth
over the beneficent Powers.
From his bit he lets
drops fall every morning,
whence comes the dew in the dales.”
15. Vafþrúðnir: “Tell me, Gagnráðr,
since you would prove
your wisdom on the floor:
what is the name of the stream
which earth divides
between the Jötnar and the Goðin?”
16. Gagnráðr: “The stream is called Ífing,
which earth divides
between the Jötnar and the Goðin:
it shall flow openly
throughout all time.
No ice shall be on that stream.”
17. Vafþrúðnir: “Tell me, Gagnráðr,
since you would prove
your wisdom on the floor:
what is the name of the plain
where Surtr and the Goðin
shall meet in combat?”
18. Gagnráðr: “The plain is called Vígríðr,
where Surtr and the gentle Goðin
shall meet in combat;
it is a hundred leagues
on every side.
That plain is decreed to them.”
19. Vafþrúðnir: “You are wise, O guest!
Approach the Jötun’s bench,
and sitting let us talk together:
we will pledge our heads
in the hall, guest!
He wins whose wisdom is greater.”
20. Gagnráðr: “Tell me first,
if your wit suffices,
and if you know, Vafþrúðnir!
Whence came the earth,
and the high heaven,
wise Jötun?”
21. Vafþrúðnir: “The earth was created
from Ymir’s flesh,
the rocks from his bones,
the heavens from the head
of the ice-cold Jötun,

- the sea from his blood.”
22. Gagnráðr: “Tell me secondly,
if your wit suffices,
and if you know, Vafþrúðnir!
Whence came Máni,
who passes over mankind,
and likewise Sól?”
23. Vafþrúðnir: “He is called Mundilfari-
Lóðurr,
who is Máni’s father,
and also Sól’s:
each day they must
journey around heaven,
to count years for men.”
24. Gagnráðr: “Tell me thirdly,
if your wit suffices,
and if you know, Vafþrúðnir!
Whence came Dagr,
who passes over people,
and Nátt with Nið?”
25. Vafþrúðnir: “He is called Dellingr,
who is Dagr’s father,
but Nátt was born of Nörvi-Mímir;
beneficent Powers
made Ný and Nið
to count years for men.”
26. Gagnráðr: “Tell me fourthly,
if your wit suffices,
and if you know, Vafþrúðnir!
Whence came Vetr,
and warm Sumarr first
among the wise Goðin?”
27. Vafþrúðnir: “He is called Vindsvalr,
who is Vetr’s father,
and Svásuðr Sumarr’s;
- they shall both
journey yearly forever,
until the Powers perish.”
28. Gagnráðr: “Tell me fifthly,
if your wit suffices,
and if you know, Vafþrúðnir!
Who was the first Jötun,
fashioned in ancient times,
and the eldest of Ymir’s sons.”
29. Vafþrúðnir: “Countless winters
before earth was formed,
Bergelmir was born;
Þrúðgelmir was
his father,
Aurgelmir-Ymir his grandfather.”
30. Gagnráðr: “Tell me sixthly,
if your wit suffices,
and if you know, Vafþrúðnir!
Whence first came Aurgelmir
among the Jötun kin,
wise Jötun?”
31. Vafþrúðnir: “From the Élivágar
sprayed kvikudropar,
which grew till they became a Jötun;
but sparks flew
from the south-world:
the fire gave life to the ice.”
32. Gagnráðr: “Tell me seventhly,
if your wit suffices,
and if you know, Vafþrúðnir!
How he [Ymir] sired children,
the bold Jötun,
since he knew no Gýgr?”
33. Vafþrúðnir: “A son and a daughter
are said to have grown

- under the arm of the Hrímpurs;
foot begat with foot
the strange-headed son
of the wise Jötun.”
34. Gagnráðr: “Tell me eighthly,
if your wit suffices,
and if you know, Vafþrúðnir!
What do you first remember,
or earliest know?
For you are an all-wise Jötun.”
35. Vafþrúðnir: “Bergelmir was born
countless ages
before the earth was formed.
The first thing I remember
is when he was
laid on the mill.”
36. Gagnráðr: “Tell me ninthly,
if your wit suffices,
and if you know, Vafþrúðnir!
Whence comes the wind,
that passes over the ocean,
itself invisible to man?”
37. Vafþrúðnir: “He is called Hræsvelgr,
a Jötun in eagle’s guise,
who sits at the end of heaven:
it is said that the wind
that passes over all men
comes from his wings.”
38. Gagnráðr: “Tell me
since you know the örlög
of the Goðin, Vafþrúðnir!
Whence came Njörðr among
the Æsir’s kin?
He rules over hofin
and hörgar by hundreds,
yet was not born among the Æsir.”
39. Vafþrúðnir: “Wise creators made him
in Vanaheimr,
and gave him as a hostage
to the Goðin.
At the fall of the world
he will return to the wise Vanir.”
40. Gagnráðr: “Tell me eleventhly,
since you know the örlög
of the Goðin, Vafþrúðnir!
What do the Einherjar do
in Herföðr-Óðinn’s halls,
until the Powers perish?”
41. Vafþrúðnir: “All the Einherjar
in Óðinn’s halls
fight together each day;
they choose their victims,
and ride from the conflict;
drink beer with the Æsir,
eat their fill of Sæhrímnir,
then sit in harmony together.”
42. Gagnráðr: “Tell me twelfthly,
since you know the örlög
of the Goðin, Vafþrúðnir!
Of the Jötnar’s rúnar,
and of all the Goðin’s,
say what is truest,
all-knowing Jötun!”
43. Vafþrúðnir: “Of the rúnar of the Jötnar
and all the Goðin
I can speak truly,
for I have been
in every world:
I visited nine worlds
below Niflhel,
here die dead men from Hel.”

44. Gagnráðr: “Much I have traveled,
much I have tried,
much I have tested the Powers:
what human persons shall
still live when the famous
Fimbulvetr has been in the world?”
45. Vafþrúðnir: “Líf and Leifþrasir,
they are concealed
in Hoddmímis Holt.
They have morning dews
for nourishment,
thence are races born.”
46. Gagnráðr: “Much I have traveled,
much I have tried,
much I have tested the Powers:
whence comes the sun
in that fair heaven,
when Fenrir has devoured this?”
47. Vafþrúðnir: “Álfröðul-Sól shall
bear a daughter
before Fenrir swallows her.
The maid shall ride
on her mother’s course
when the Powers die.”
48. Gagnráðr: “Much I have traveled,
much I have tried,
much I have tested the Powers:
who are the maidens,
so wise in her heart,
that travel over the ocean?”
49. Vafþrúðnir: “Over three mighty
rivers comes
Mögþrasir-Mímir’s maidens,
the sole hamingjur
who are in the world,
though nurtured by Jötnar.”
50. Gagnráðr: “Much I have traveled,
much I have tried,
much I have tested the Powers:
which of the Æsir
will rule over the Goðin’s possessions,
when Surtr’s fire shall be quenched?”
51. Vafþrúðnir: “Viðarr and Váli will
inhabit the Goðin’s holy hofin,
when Surtr’s fire shall be quenched.
Móði and Magni will
possess Vingnir’s Mjöllnir
at the end of the battle.”
52. Gagnráðr: “Much I have traveled,
much I have tried,
much I have tested the Powers:
what will be the
end of Óðinn’s life,
when the Powers perish?”
53. Vafþrúðnir: “The wolf will devour
the father of men;
Viðarr will avenge him:
he will cleave his
cold jaws,
in conflict with the wolf.”
54. Gagnráðr: “Much I have traveled,
much I have tried,
much I have tested the Powers:
what did Óðinn say
in his son’s ear,
before he was laid on the pyre?”
55. Vafþrúðnir: “No one knows that,
what you said in your
son’s ear in ancient times;
with dying mouth I
have spoken my ancient sayings,

I have now contended
with Óðinn in knowledge:
of all beings you are ever the wisest.”

LIX. Gróugaldr

1. Óðr and Ullr were both sons of the champion, Egill, but were born of different mothers. Ullr’s mother, Óðr’s step-mother, is Sif.¹ Egill and his son, Ullr, had encountered considerable adventures on their journey from Úlfdalir; but nevertheless, they came unscathed to Ýdalr and again found Sif, who lived there with Egill and Gróa’s son, Óðr. Some years passed, during which Egill remained at home with his family. In these years, the lively archer felt more need for rest than adventure, and his thoughts were not always happy.

2. Sif pondered many things. The Svanmey was saddened by the destruction that had befallen the world because of Völundr, and she noticed how Egill brooded about his broken oath and the severed bonds of friendship with the Goðin. Sif is prophetic and a völr by nature, and Urðr provides her inspirations and prompts her decisions.

3. One day, Sif summoned Óðr to stand before her. She told him that since he was now fully grown, he should go out and do something worthy of praise. Óðr replied that he intended to fight Konr, who had stolen his mother, Gróa, from Egill, then rejected her, yet he was troubled, because he had spent his first years under Konr’s roof and had always been closely watched by him. Under Konr’s roof too, he had a half-brother, named Guðormr, who was also Gróa’s son. Sif said that she shared his apprehension, although he should avenge his mother, but for now wanted to advise him differently.² Sif commanded Óðr to seek out and find the maiden whose heart had long been longing— to find Freyja and her brother Freyr.³

4. Óðr did not refuse. He was ashamed to. But to him it seemed far beyond his ability, and he suspected that his step-mother Sif did not have his best interests in mind. In the past, he thought he had noticed that Sif favored her own son Ullr. Yet that had never disrupted the friendship between him and his half-brother, for Ullr always deferred to Óðr and looked up to him.

5. When night had fallen, Óðr went to Gróa’s grave-mound on the hill. He had heard that the dead are easier to summon and listen more closely to earthly life once night has set in. He stood before the grave-door, crying out:⁴

6. “Wake up, Gróa!
Wake up, good woman!
I wake you at the gates of death!
If you remember,
you told your son
to come to your grave-mound.”

7. Gróa: “What now troubles
my only son?
What affliction are you burdened with,
that you call your mother,
who has become dust,
and has left the Underworld?”

8. Óðr: “The cunning woman,
whom my father has embraced,
has put a cruel play before me;
she told me to go
where none may fare,
to find the Menglöðum [Freyr and Freyja].”⁵

9. Gróa: “Long is the journey,
long are the ways,
long are men’s desires.
If you will wait
for a favorable outcome,

- the Nornir will guide your path.”
10. Óðr: “Sing to me
good songs, mother,
to protect your son!
For I fear that I fare
towards my death,
and I seem too young in years.”
11. Gróa: “First, I will sing to you
one that is thought most useful,
which Rindr sang to Ráni-Váli:
that you can shake from your shoulders
what seems vexing to you:
let you direct yourself.
12. “A second I will sing to you,
if you have to wander
joylessly on the ways:
may Urðr’s songs
protect you on every side,
wherever you see disgrace.
13. “A third I will sing to you,
if the mighty rivers,
Hörn and Ruð,
threaten your life,
may they flow down to Hel,
and ever be diminished for you.
14. “A fourth I will sing to you,
if foes are ready to attack you
on the dangerous road,
their hearts shall fail them,
and will be in your power,
and their minds will turn to peace.
15. “A fifth I will sing to you,
if bonds are placed
on your limbs,
I will let Leifnis Elda
be sung over them,
the locks will fall from your arms,
and the fetters from your feet.
16. “A sixth I will sing to you,
if storms on the sea
have might unknown to man:
wind and water
shall do you no harm,
and shall offer you calm passage.
17. “A seventh I will sing to you,
if frost threatens you
on a high mountain,
the deadly cold
shall not injure your flesh,
nor draw your body to your limbs.
18. “An eighth I will sing to you,
if you meet Nátt
on the Niflvegir,
may the dead woman
have no power
to do you harm.
19. “A ninth I will sing to you,
if you exchange words
with the weapon-honored Jötun [Mímir];
words and wisdom
shall be in abundance
as you speak into Mímir’s heart.
20. “Now go to wherever
danger awaits
and no harm shall obstruct your wishes;
I have stood at the door
of stone, held firm in the floor,
while I sang songs to you.
21. “My son, bear hence
your mother’s words,

and let them dwell in your breast;
for you shall have much fortune
in your life,
if you are mindful of my words.”⁶

22. The next morning, Óðr received word that Ullr wanted to follow him and that their parents would allow it. Egill took his sons to one of his hidden treasures and let them choose helmets, coats of mail, and swords. He took them to a playing field daily and trained them in all sports, of which he himself was master, and taught them many fine tricks with which a resolute and fit warrior could conquer a stronger opponent. When they had attained the level of expertise Egill desired, he determined their day of departure. He also gave them shields that could be transformed into skis and boats.⁷

23. Ullr was then dispatched by his father to find out what had been happening in the meantime at home. When he saw smoke rising from his mother’s hut, he approached the outside wall and stealthily glued his eye to a small opening. Looking inside, he spied his mother stirring an ugly-looking cauldron of stew. He looked up and also saw hanging aloft from a thin rope three ormar, from whose jaws putrid saliva dripped steadily to provide liquid for the recipe. Two of them were pitch-black, the third had whitish scales and was suspended a little higher than the others. This last had a knot tied to its tail while its fellows were held by a cord round their bellies. Because he reckoned the business smacked of sorcery he kept quiet about what he had seen, rather than have people think he was accusing his mother of practicing Seiðr. He was unaware that the ormar were harmless or how much power was being cooked in that brew.

24. Afterwards, Egill and Óðr came up, and catching sight of the smoke from the house,

entered to take their places for a meal. When they were seated at the table and her son and step-son were just about to eat, Sif pushed towards them a bowl of food, of two different shades; half of it looked pitch-black flecked with splotches of yellow, the other half whitish, for the different hues of the ormar had made the pottage multicolored. They had each only tasted a single morsel when Óðr, sizing up the dish not from its colors but from the feeling of strength inside him, turned the bowl as quickly as he could to transfer the darkish part of the concoction, prepared with the stronger juice, to his own side, and gave Ullr the paler portion which had been offered to himself. Thus he dined more favorably. To prevent his motive for the change being detected he said, “That’s how the stern becomes the prow when the sea grows rough.” It required some mental agility in the man to use a figure of speech about sailing to cover up his purposeful action.

25. So Óðr, now refreshed by his meal of good omen, achieved through its internal workings the most authoritative human wisdom. This potent feast generated in him a bulk of knowledge beyond credence in all subjects, so that he was even skilled in understanding the speech of wild animals and cattle. For he was not only expert in man’s affairs, but could interpret the way animal noises conveyed sense and indicated their feelings. Besides this, his conversation was so gracious and refined that whatever he chose to discourse upon was embellished by a string of witty maxims.

26. Once Sif had come up to them and realized the dish had been reversed so that Óðr had consumed the preferable share, she lamented that the fortune designed for her son had passed to her step-son. Soon, amid her sighs, she began to beg Óðr, on whom she, Ullr’s mother, had

heaped such an unusual wealth of good luck, never to refuse aid to his brother. By eating a single tasty morsel he had clearly attained the peak of reason and eloquence, not to mention the facility for continual success in combat. She added that Ullr would have almost the same degree of prowess and in the future would not entirely miss the feast intended for him. Another piece of advice was that if they were in utterly desperate circumstances they could get help quickly by calling her name; she admitted that she relied partly on her supernatural power, for she wielded within her a divine force, being in a way an associate of the Goðin.

27. Óðr replied that he was naturally drawn to stand by his brother; it was a shameful bird which fouled its own nest. But Sif was more distressed by her own negligence than aggravated by her son's ill-luck; in ancient times a practitioner suffered great embarrassment if he were cheated through his own inventiveness.

28. Then she herself, accompanied by her husband, escorted the departing brothers to the harbor. They embarked together in a single ship.⁸

LX. Svarinshaugr

1. With the terrible Völundr dead, the power of Fimbulvetr was finally broken.¹ To Miðgarðr there now came years promising life and prosperity. The ice-sheet that had covered the great northern islands melted under the warmth of the sun's rays. It was as lively now on the enormous glacier plains, as it had been silent before. Countless rivulets babbled there and united into brooks that dug ever-deeper beds and with collective force became streams and rivers that surged to the sea between walls of ice, glistening green. More and more the ice-sheets

retreated. Every year, greenery appeared earlier in the valleys and stayed longer. Winter began approaching its appointed limits and contended itself with the months it had originally been allotted. Some species of trees, which had been reduced during the Fimbulvetr to bushes or tendrils that crept along the earth under the snow, began to rise with trunks and crowns, and many that died out found successors through seeds that wind and wave carried to the north.

2. At first, the change was slow, but became wonderfully accelerated by an event in the world of mankind. The ættar of folk south of the sea in the great kingdom Konr ruled were called together by him to the þing. He asked them if they believed, as he did, that the holy land, whose womb held their fathers' graves, ought to be conquered and reclaimed. The gathered warriors of the folk signaled their approval with shouts and the clash of weapons. Each ætt that had migrated drew up a host of warriors, strong in numbers, commanded by one who belonged to their noblest ætt, the Skjöldungar. The Buðlungar, Hildingar, and Lofðungar, each with their escort of warriors, united under Konr's banner. These ættar, along with several others that are renowned in Miðgarðr, joined with Jarl's. They were the descendants of the noblest in Aurvangaland when Heimdallr arrived there with the sheaf of grain. A fleet was equipped and the host disembarked to the land just named. The Svíar, and the Álfar living among them, who resided there, did not want to join the host and push north. They refused to exchange their old lands around lake Væni, because, of course, the forces of winter still ruled there. So the jarlar of the Svíar gathered their forces to repulse those of Konr. Foremost among these jarlar were those of the Skilfinga or the Ynglinga ætt who had also

joined with Jarl's.² These kings had a battle on the ice of the Væni lake.³

3. They met Egill at the gate of his burgh, and announced the coming of war to the prince. He stood outside, wearing a helmet, noticed the speed of his kinsmen, and asked them why they looked so angry. They then told him of the warriors moving toward them to fight. He then said: "Let bridled steeds run to the divine þing, but Spórvitnir to Sparinsheiðr; Mélnir and Mýlnir to Myrkviðr; let no man stay behind of those who can wield swords. Summon Högni to you, and the sons of Hringr, Atli and Yngvi, Álfr inn Gamla; they will gladly engage in war; let us warmly welcome Jarl's sons!" It was a whirlwind, when the flashing swords clashed together at Frekasteinn: Konr was always foremost in the host where men fought together; fierce in battle, disdaining flight; the jarl had a valiant heart. Then helmed maids came from heaven above—they increased the clash of arms and protected Konr.⁴ Three fylkingar of nine maidens came, although one led them, a bright maid with helmed head. Their horses shook themselves, and from their manes, dew ran into the deep dales, hailed down onto lofty ones, thence came harvests to men.⁵

4. The struggle was fierce, but yielding to superiority, the Svíar had to abandon Aurvangaland and head north. In astonishment, they noticed that their retreat was followed by spring and flowers and flocks of migratory birds. The ice-sheet weakened as they marched north. In the distance before them blew clouds that sent lightning bolts into the melting glacier. It was Þórr who thundered there and made it unpleasant for the immigrants from Jötunheimr to remain any longer. One could see Jötnar abandoning their new homes, treading away over the snowfields with their herds of black cattle. And as soon as the snow had melted, the Svíar followed, with

Konr's fylkingar behind them pushing them on. On Móinnsheiðr, the Svíar stopped for a time and sought to check their relatives from the south. It was a bloody battle, in which the exploits of the Svíar awakened Konr's admiration. They fought not only against human beings, but also against Goðar and Wyrð, and thus had to yield.

5. Among the Svíar, the Hildingr Hildigir was one of the noblest.⁶ Konr had heard that the sword Lýsingr, which had been hidden with his mother before he was born, was the only one by which Hildigir could be slain. He obtained the sword and returned to the battle. Hildigir had been challenged by the Danskr champions to combat them; but when he observed they were putting Konr forward, knowing this was his half-brother, he set fraternal loyalty before considerations of valor and announced that he would not join battle with a man who had so little testing, where he himself was famed as the vanquisher of seventy men-at-arms. He therefore ordered Konr to find his own level by less difficult experiments and pursue objects equal to his strength. He furnished these suggestions not because he doubted his own courage, but through a desire to keep himself blameless, for he was not only very brave, but also had the knack of blunting swords by magic. Although he remembered that his father had been overthrown by Konr's, he felt two impulses: desire to avenge his father and affection for his brother; he decided it was better to back out of the challenge than to become involved in an abysmal crime.

6. Konr demanded a substitute and, when a swordsman appeared, he slew him. Soon even the enemy voted him triumphant for his gallantry and popular acclaim judged him the bravest there. In the next day's contest, when two men attacked him, he cut down both; on the third day he overcame three, on the fourth he encountered

and subdued four and on the fifth demanded five. Having overwhelmed these, he kept increasing the number of his opponents and victories in similar fashion until the eighth day arrived and he took on eleven at once and laid them all in the dust. Once Hildigir perceived that the record of his own achievements was rivaled by the other's magnificent prowess, he could no longer hold from meeting. As soon as he realized that Konr, who held Lýsingr, which was impervious to spells, had dealt him a mortal wound, Hildigir cast his weapons away, lay down on the earth, and addressed his brother in these words:

7. "I should like the hour
to roll by in conversation;
stop the sword-play,
rest on the ground a little,
vary the time with talk
and warm our hearts.

8. "Time remains for our purpose.
Different destinies
control our twin fates;
death's lottery brings
one to his appointed hour,
while processions and glory
and a chance to live
the days of better years
await the other.

9. "The omens distinguish us
in separate roles.
Danskr territory bore you,
Svíþjóð me.
Once Drótt's maternal breast
swelled for you;
I too sucked milk
from her teat.

10. "Her lawless children have
dared to clash with wild
weapons, and have fallen;
brothers sprung from noble
blood rush to slaughter
each other, until,
craving the summit,
they run out of time and win
an evil doom;
desiring the scepter they combine
their deaths to visit
the Underworld river together.

11. "By my head stands fixed
a Svenskr shield,
adorned with a bright
window of varied reliefs,
ringed by paneled
pictures of wondrous art.

12. "There a multicolored
scene depicts princes
destroyed, champions
overthrown, wars too and
the remarkable work of
my right arm;
in the midst,
strikingly engraved and painted,
there stands the likeness
of my son, whose course of life
this hand brought to
its boundary."

13. "He was my only heir, the one
concern of his father's mind,
given by the Goðin
to comfort his mother.
Bad is the fortune that heaps
unprosperous years on the happy,
jostles laughter with grief
and plagues the courageous.

14. “It’s a mournful, miserable
task to drag out a
downcast life, draw breath
through gloomy days
and deplore
what the future may hold.

15. “Whatever foreknown links are
fastened by the Nornir,
whatever the mysteries
of divine reason sketch out,
whatever events are foreseen
and held in the sequence
of örlög, no change in our
fleeting world will cancel.”

16. After he had spoken, Konr condemned his brother’s hesitation in leaving so long the confession of their fraternal bond. He answered that he had kept silent to avoid being judged a coward if he refused to fight, or a níðingr for actually doing so.⁷ Before he died, he asked his brother to wrap him in his mantle. Konr wept and spread his cloak over his brother’s body.

17. While this was happening, Þjalfi, often in Þórr’s company, campaigned in the islands of the northern seas, cleansing them of the trolls and Jötnar that had taken up residence there during the Fimbulvetr, making them uninhabitable for humans, and brought new settlers.⁸ He joined Þórr in combat on the isle of Hlésey against Berserkr brides. Like Gullveig, these Gýgur were most evil and had seduced the folk with their evil arts.⁹ Þjalfi fought them in a river which blocked the way for the migrant bands.¹⁰ They were she-wolves, and hardly women. They crushed Þórr’s ship, that he and Þjalfi rode in, which Þórr had secured with props, threatened the Ásagoð with iron clubs, then drove Þjalfi away.¹¹

18. They say that when a migrant band, pursuing their way with their leader, came to a certain river, and were forbidden by Gýgur to cross to the other side, Þjalfi fought with the strongest of them, swimming in the river, and killed her and won for himself the glory of great praise and a passage for the migrants. For it had been previously agreed between the two armies that if the Gýgr should overcome Þjalfi, the migrants would withdraw from the river, but if she herself were conquered by Þjalfi, as actually occurred, then the means of crossing the stream should be afforded to them.¹²

19. Before Þjalfi arrived on the island of Gotland, it regularly sank into the sea at sunrise and rose up again at sundown. Þjalfi bore the Nauðeldr around the island, thereby stabilizing it. The settlers that followed him were of the ætt of Gotar.¹³ Þjalfi had a son named Hafði, who married a Dís named Hvíta Stjarna. They, in turn, had three sons who populated Gotland.¹⁴ Gotar also dwelt in Götaland, south of the Svíar, and on the peninsula that has been called Jótland ever since. This entire kingdom was called Hreiðgotaland. The Danir lived on the fertile islands outside Aurvangaland, while south of them dwelt the Anglir, Saxar, and many other related folk.¹⁵

20. Mímir’s sons, Bari and Brokkr, set out to cleanse the North Sea of monsters who had taken up residence there during the Fimbulvetr. When the going was heavy in those high waves, Bari was the strongest swimmer of all. Each of them swam holding a sword, a naked, hard-proofed blade for protection against the whale-beasts. But Brokkr could never move out farther or faster from Bari than Bari could manage to move from him. Shoulder to shoulder, they struggled on for five nights, until the long flow and pitch of the waves, the perishing cold, night

falling, and winds from the north drove them apart. The deep boiled up and its wallowing sent the sea-brutes wild. Bari's armor helped him to hold out; his hard-ringed chain mail, hand-forged and linked, a fine, close-fitting filigree of gold, kept him safe when some ocean creature pulled him to the bottom. Held fast and wrapped in its grip, he was granted one final chance: his sword plunged and the ordeal was over. By his hands, the fury of battle had finished off the sea-beast.

21. Time and again, foul things attacked them, lurking, and stalking, but they lashed out, gave as good as they got with their swords. Their flesh was not for feasting on, there would be no monsters gnawing and gloating over their banquet at the bottom of the sea. Instead, in the morning, mangled and sleeping the sleep of the sword, they flopped and floated like the ocean's leavings. From now on sailors would be safe, the deep-sea raids were over for good. Light came from the east, and the waves went quiet; they could see headlands and buffeted cliffs. Often, for undaunted courage, Wyrð spares the man it has not already marked. However it occurred, Bari's sword had killed nine sea-monsters. Such night-dangers and hard ordeals have rarely been heard of, nor of ones more desolate in surging waves. But worn out as they were, they survived, came through with their lives. The ocean lifted and laid them ashore, they landed safe on the coast of Finnmörk.¹⁶

22. Eventually, the Svíar had to retreat as far as Svarinshaugr, the very place that their jarlar and the Álfar had gathered and decided to migrate at the beginning of the Fimbulvetr. This, as a result, pushed Jarl and his people along with so many others southward, and caused his son Konr to found his great kingdom on the other side of the sea. There was now no reason for the Svíar

to continue the war. The beautiful meadows they had once inhabited around the sea, rich in islands and bays, were green again with forests reflecting along the seashore, and with reverence they looked upon their forefathers' grave-barrows and their family mounds again. This was their native land, and here Konr bade them to stay. They intended to do this, but considered it a lesser honor to accept peace from his hand than to compel him to retreat by force. Egill came from the north, joined the Svíar, and encouraged them to reject the offer of peace. At Svarinshaugr, Egill hoped to kill the man who had robbed him of Gróa.¹⁷

23. While this took place, Þórr came across Sif in the northern part of the world, and betrothed himself to her.¹⁸ When Egill found out that he had lost his beloved, he decided to follow in his brothers' footsteps and marry his sister, Alveig, who had not yet found a husband, and fought in battle as a Valkyrja.¹⁹ But Alveig secretly loved Konr,²⁰ and when she found out that Egill had betrothed himself to her she rode with Valkyrjur through the air and over the sea in search of Konr. Konr was at Logafjöll, warring against the Svíar. Being over-fatigued with the conflict, he was sitting under the Arasteinn, where Alveig found him, and running to him threw her arms around his neck, and, kissing him, told him her errand. Alveig sought the joyous prince, and quickly grasped Konr's hand; she kissed and addressed the helmeted king. Then the jarl's mind was turned to the lady. She declared that she had loved Jarl's son with her whole heart, before she had seen him.²¹

24. Konr returned to battle, and, upon hearing a false message that he had perished, Alveig returned to Ýdalr and accepted her union with Egill. When Konr had heard of this, he sailed to Ýdalr so rapidly that he arrived before

the Brúðhlaup's date. On the first day of the celebrations, prior to making for the palace, he asked his companions not to stir from the watch-points he had assigned them until their ears detected the distant clash of swords. He came upon the Brúðhlaup at night, having assumed a disguise. Being asked what gift he brought, he professed skill in healing. Finally, when all were soaked with carousal and the festivities were at their rowdiest, fixing his gaze on the girl, he disclosed the depth of his displeasure in this song, vehemently cursing the woman's fickleness and boasting to the full his own bravery:

25. "Alone against eight I
launched the darts of death,
I dispatched another nine
swinging my sword back,
after I had taken life
from Svarin for claiming
unjust honor, fame
he had never merited;
often I dipped my
gory blade in foreign
blood, wet from the slaughter,
nor stood aghast
at the clash of swords
or bright glint of a helmet.

26. "But wickedly casting me off,
she cherishes another's
vows, wild Signi-Alveig,
detesting the old pact,
conceives an irregular passion,
making herself a token
of female frailty.

27. "She entices princes in order
to trap them, dishonors them,
most of all rejecting

the upright;
she remains steadfast with one,
but ever-wavering
gives birth to divided,
ambiguous emotions.

28. "Leaving my father's scepter,
I never feared
woman's false fabrications
or subtle female
cunning, when I subdued
in battle one alone,
then two, three, and four,
and soon five followed
by six, seven, eight together,
then eleven single-handed.

29. "I didn't think that she
must be marked with
a stain of dishonor,
unfaithful to her
promises, fraudulent
in her agreements."

30. Alveig replied: "In frail control
of affairs, my unsure
mind was confused,
fearful, changeable, drifting.
Your fame, borne on varying
reports, was fleeting
and uncertain;
it seared my wavering heart.

31. "I feared that your youthful
years had perished under the sword.
Could I alone resist
my elders and governors when
they would accept no denial,
pressing me to marriage?

32. "The warmth of my love

remains and shall remain
united and matched to yours;
my promise has not
swerved and will gain
opportunities you can rely on.

33. “I still have not deceived
you in my undertaking,
even though I couldn’t,
by myself, reject the
innumerable pressures of
my advisors, nor withstand
the stern bidding to
accept the marriage bond.”

34. Konr then challenged Egill to a sword-fight, declaring that the other would have to win before he had his wishes. Egill replied that night-combats were for monsters, daylight suited human beings. So that he could not offer the time as an excuse for dodging battle, Konr pointed out that the brightness of the moon turned night into day. Thus, Egill was forced to contend with him, the banqueting hall became an arena, and by laying the villain in the dust, Konr changed the *Brúðhlaup* into a *Helför*. Not satisfied with annihilating only one, he proceeded to massacre the majority of the guests. As the party was staggering back drunkenly to make a counter-attack, Konr’s attendants arrived on the scene and cut them down.²² Konr rushed through the host of his foes, and many men fell there.²³ Seizing the prospective wife from among her bridesmaids, he laid low many of the guests before he carried her off aboard his ship.²⁴ The others saved themselves through flight.

35. The following day the battle took place at *Svarinshaugr*. Many fell on both sides, and among the fallen were *Álfr*-warriors that once had clung with *Þjalfi* to *Þórr*’s belt, *Megingjarðar*, as he

waded through the *Élivágar*. The battle ended in such a manner that the *Sviar* were induced to accept peace. They too now honored Konr as king over all of the people who spoke the ancient language and had received *Heimdallr*’s *rúnar*, meaning the Teutonic people. And since spring growth followed his conquest, they, like other folk, gave Konr, the adopted son of *Þórr*, divine honors after death.

36. When Konr had completed his successful campaign in the north,²⁵ he then married *Alveig*, first among women. Together they had eighteen sons, and nine of them were born together. Their names were as follows: one was *Þengill*, who was known as *Þengill of men*; second *Ræsir*, third *Gramr*, fourth *Gylfi*, fifth *Hilmir*, sixth *Jöfurr*, seventh *Tiggi*, eighth *Skyli* or *Skuli*, ninth *Harri* or *Herra*. These nine brothers became so renowned in warfare that ever since their names have been treated in all records as honorific titles, equivalent to the name of a king [*Konungr*] or the name of *Jarl*. Konr and his wife had a further nine sons, and the foremost of all of them was named *Haddingr*.²⁶ From the line of *Jarl* came all the great *ætтар* of the north; hence came *Skjöldungar*, hence came *Skiflingar*, hence came *Öðlungar*, hence the *Ynglingar*, hence come the free-born, hence the high-born, the noblest men that live in *Miðgarðr*.²⁷

LXI. Óðr

1. While *Óðr* and *Ullr* sailed towards their destination, Konr cunningly concealed his fleet and sailed on to encounter them. A naval battle ensued, which led to Egill’s sons being surrounded. In the battle, *Óðr* had fought heroically seeking revenge for his father’s death; but he was captured and brought before his former stepfather. Konr spoke kindly to him, bade him

to be his son and to accept a kingdom under him. Óðr replied that he would not allow himself to be bribed by his father's murderer. He also said that if Konr did not kill him now, he would kill Konr later. He rejected the offer of being spared under conditions of servitude, for he could not bear to set life before liberty. He preferred death to submission, not being so greedy for existence that he would turn from free man into slave, or, in a new role, dance attendance on one whom the Nornir had recently made his equal. Bravery does not know how to buy its safety at the price of disgrace. He was therefore removed in fetters to a neighborhood where wild beasts roamed, to suffer a death unsuitable for so majestic a spirit. Konr had him bound to a tree in these woods and left him to his Wyrð.¹

2. The bonds with which Konr had tied Óðr did not hold against the Galdr-song that Gróa had sung over her son. Óðr breathed on them and they fell away.

3. But the freedom he won thereby was no consolation. He thought his life had little value, since his father had fallen and he himself had been conquered by his invincible killer. It was Óðr's duty to avenge his father's death. But how was it possible for him to exact revenge on the powerful Konr, who was Þórr's son and was under his protection?

4. Then he met with Máni, who told him how he could achieve what he had set out to do. Only Gambanteinn, the sword of Völundr, Óðr's uncle, could be used to defeat Konr, and possibly Þórr as well.² Máni told Óðr that, shut away behind the severest barriers was the sword that could deal Konr his Wyrð, which belonged to Mímir, who also possessed the ring Andvaranautr, which had been given to his daughter Böðvildr.³ Sinmara kept the sword in an iron-chest, secured with nine magical locks,⁴ but she would only give

him the sword if he could sever the örlögþættir that bound Völundr's son, Viðga, to avenge his father. Viðga was borne by Böðvildr, and raised in Mímir's home. If he had to war against the Goðin for killing Völundr it would cause much discord in the worlds. By accepting this Wyrð himself, Óðr, as Völundr's kinsman, would save Viðga from the horrible repercussions of such an act. Máni then gave him the silver-sickle of Viðofnir, which could be used to cut the threads.⁵ Viðofnir offered the sickle, for he was severely distressed by swarthy Sinmara's constant sighs.⁶

5. The approach to Mímir's realm was pathless, beset with obstacles, and hard of access to anyone, inasmuch as the greater length of the route was perpetually invested by devastating cold, for he would first have to venture through Niflheimr. Máni therefore gave Óðr instructions to yoke a team of reindeer to his chariot so that he could speedily cross over the hard-frozen mountain ridges of Niðafjöll. When he reached his destination, he must erect his tent away from the sun so that it caught the shade of the cave where one of Mímir's sons lived. But the tent's shadow should not touch the cave in return; otherwise the unusual patch of darkness it cast might drive the Dvergr back from the entrance. In this way the ring and the sword would be within his grasp, the one accompanied by material prosperity, the other by success in fighting; both spelt a great boon to their possessor.

6. That was Máni's advice. Óðr followed his directions to the letter and, when he pitched his tent as dictated, he devoted the nights to his anxieties, the days to hunting. But through either season he remained very wakeful and sleepless, allotting the divisions of night and day so as to devote the one to reflection on events, and to spend the other in providing food for his

body. Once, as he watched all night, his spirit drooping and dazed with anxiety, the Dvergr cast a shadow on his tent.⁷ Óðr supposed that it was Mímir's son, clad in a Huliðshjalmr, which makes its wearer invisible to the naked eye. The helm could conceal the wearer, but not his shadow.⁸ Óðr went for him with his spear, felled him with a lunge, and bound him while he was still powerless to get away. Then, in the most dreadful words, he threatened him with the worst, and demanded the sword and ring. The Dvergr was not slow to buy his safety with the required ransom. Everyone sets life before property, for nothing is dearer than breath to mortal creatures. He took Óðr to Mímir's burgh, over the paths through Niflheimr's putrid bogs, and it took a brave heart to endure the sights to behold there. Yet, the Gróugaldr, through which Urðr herself spoke, protected the traveler and repelled danger when he met the ghosts of Hrímpursar and the terrible vættir of disease that wander Niflheimr's marshes.

7. Óðr climbed over Niðafjöll and, with wonder, he saw the enormous mill, Grotti, the rumble of whose workings he had heard far in the distance. He saw the roaring Hvergelmir well, and climbed down into Mímir's ever-green kingdom. Mímir and his kinsmen received him hospitably and let him see the many wonders in that region. He was allowed to see, but not set foot in, Breiðablik, where Baldr dwells with Nanna and the Ásmegir. He also had a conversation with Mímir in which he, to his joy, displayed great wisdom.⁹

8. So Óðr used the silver-sickle he had obtained from Máni to cut the örlögþættir that bound Viðga to avenge Völundr against the Goðin. Because of this, Sinmara gave him Gambanteinn, with which he assumed Völundr's legacy and the duties of his heir.¹⁰

LXII. Menglöðum

1. Óðr returned to meet back up with his brother Ullr. Now they would travel across the Élivágar into Jötunheimr. There they found the Jötun garðar, sought lodging for the night, and were well received, for they were Völundr's nephews. All Jötnar considered Völundr a jarl at the time, and honored his memory.

2. Nevertheless, neither brother dared to speak of Freyr and Freyja. That would arouse suspicion. But they had a clue. They knew that Freyr and Freyja dwelt among the Jötnar of Beli's ætt, one of the most wicked in Jötunheimr, and they learned that this ætt lived far away, near the northern edge of the sea in a labyrinth of confusing, mist-enveloped skerries.

3. Ultimately, they reached the archipelago where Beli's ætt lived. Many times during the years, Njörðr and other Goðar had wandered these waters in the ship Skíðblaðnir, seeking his son and daughter in vain, battling hail-storms that darkened the air, sea-monsters that clung to the ship's hull and would drag it into the deep, and Jötnar that cast boulders from sea-cliffs with their slings.

4. Völundr's nephews could proceed here much better than the Æsir could. Up to this point, the storm-dispatcher's [Völundr's] kin had been well received by Jötunheimr's inhabitants. This was also the case with Beli's ætt, but in their own characteristic manner.¹ Óðr and Ullr reached a harbor near their abode, but the very instant Óðr stepped from the boat he inadvertently tripped and fell to the earth. He interpreted the stumble as boding well and predicted that after this weak start more favorable events would ensue.

5. The three brothers who were given the common name of Greppr were conceived together and delivered all at the same time so

that their sharing of one name bore witness to a simultaneous origin.² One of them was guilty of taking Freyja from Ásgarðr with Gullveig's help.³ When this Greppr heard of Óðr's arrival, he hurried to the coast. He understood that Óðr was more eloquent than other men and wished to test him with sharp, cunningly chosen words. He would overcome all his opponents not so much by clever language as by bullying them with a flow of insolence. He therefore started the argument with abuse and attacked Óðr as follows:⁴

6. Greppr: "Who are you, you fool?

On what silly errand?

Whence and whither

are you bound?

What route, what pursuit,

what father and family?

7. "Those men have special strength,

their guardian deity royal,

who have never strayed

away from their own dwellings.

There are few people who warm

to a deed wrought by a rascal,

and the acts of detestable

fellows rarely please."

8. Óðr: "Egill is my father,

my characteristic a fluent

tongue, and prowess ever

my life-long love.

Wisdom was my only desire,

and so I scanned the different

manners of men as I

traveled through many lands.

9. "A blockhead, unrestrained

and unseemly in his emotions,

cannot conduct his affairs

with due moderation.

Sailing tackle outstrips

the pull of rowers;

gales ruffle the seas,

but a drearier breeze the earth.

10. "Oars cleave the wave,

falsehood the land;

the latter is vexed

by men's mouths,

but hands weigh

hard on the other."

11. Greppr: "You are crammed full of

disputes, they say, as a cock

with filth, stinking of

low-breeding and accusations.

It is hard to bring a case

against a buffoon,

who thrives on a dance of words,

without expressing a meaning."

12. Óðr: "By heaven, brainless talk,

unless I am much mistaken,

often rebounds on the head

of him who uttered it.

Through the righteous dispensation

of the Goðin, words poured forth

with too little wit

return to plague the deliverer.

13. "As soon as we first detect

a pair of suspicious wolf's ears,

we believe the creature

itself is lurking near.

No one thinks we should

trust a person of empty faith,

one whom report pronounces

guilty of treason."

14. Greppr: “Impudent lad, night-owl,
who have lost your way in the darkness,
you shall pay the price
for such indiscretion of speech.
Those unhallowed words,
which you belch out in your madness,
you shall grieve for when
your death makes amends.
Your lifeless, bloodless body
shall provide a feast for crows,
a morsel for beasts,
the carrion of ravenous birds.”

15. Óðr: “The predictions of the coward and
the hardened cravings of the vicious
were never contained
within proper bounds.
He who cheats the Goðin
and hatches lewd designs
will be a snare to his
comrades and himself.
Whoever nurses a wolf in
her home is generally thought
to be fostering a thief,
a murderer of her own household.”

16. Greppr: “I never, as you believe,
took advantage of the Dís [Freyja],
but protected her when
she was young and vulnerable.
Thus my óðal increased,
for possessing her brought me
rewards, power, wealth,
and good advice.”

17. Óðr: “See! Your pressing
anxiety indicts you.
Independence is safer where
the mind remains untainted.
He is deceived who wants
a servant for his friend;

a menial often
damages his master.”⁵

18. Greppr was lost for a deft reply and, setting spurs to his horse, withdrew. Reaching home, he filled the palace with a tempestuous fit of yells and, shouting that he had been defeated, urged all his warriors to gather their weapons, intending to avenge his misfortune in the vocal contest by force. He swore he would stretch flat with eagles’ talons this line of newcomers. The jarl, on the other hand, suggested he should reflect a while on his wrath; hasty schemes very often misfired, nothing could be carried out both quickly and warily, and frantic ventures mostly turned against their devisers. Lastly, it was improper for a few men to be attacked by a great swarm. The clever individual was one who could throw a curb on his rage and interrupt his violent impetuosity in time. In this way, the jarl forced the Jötun to be thoughtful in his impulsive anger. Even so, the fury of his over-excited mind was not entirely recalled to discretion; as a prizefighter in wars of words, who had scant success in his latest controversy, and had been denied armed retaliation, he demanded that at least revenge by way of Seiðr should be at his disposal.

19. Having obtained his request, he set off again for the shore with a chosen bevy of vitkar. First, he decapitated a horse and impaled its lopped-off head on a pole. Then he propped open its mouth with sticks to give it wide-grinning jaws, hoping the outlandish apparition would insult and bring bad luck on Óðr and thwart his immediate efforts.⁶ Óðr was already on his way to meet them when he sighted it from far off, comprehending this unsightly creation, he bade his companions be silent and conduct themselves warily. No one must blurt out any words in case unguarded speech gave a loophole for sorcery.

If talk should be needed they must leave him to be their spokesman. A river flowed between Óðr's party and the vitkar, who, in order to discourage him from approaching the bridge, set up the nídstöng with the horse's head at the very edge of the water, on their side. Óðr, undeterred, walked fearlessly up to the bridge:

20. "May this burden's bad luck recoil on its bearer and ours be the better fortune! Let evil come to evildoers. Let this accursed load break its carrier. Let stronger omens bring us to safety." The outcome happened exactly as he wished, for the neck was immediately shaken free, and the stake fell and crushed the Jötun who held it. The whole magical contraption collapsed before the power of a single chant and belied its expectations.

21. Because of the cold in the region, a fire was burning in the hall. It separated the chairs of the jarl, who sat on one side, and his champions, who sat on the other. When Óðr joined the latter, they emitted blood-curdling cries like howling wolves. The jarl began to restrain their wailing, telling them that their throats ought not to make animal noises, but Óðr put in that it was dog-like enough for the rest to bark when one had set them going; everyone's habits revealed his true origin and species.⁷ Among these Jötnar, such a reception was regarded as a charming jest, níð-songs as the proper poetry, audacity as wit, and deceit as evidence of a well-developed mind.

22. It was much more shocking to see the jarl and his sister, who sat in the high-seats. They were both young and so beautiful in appearance and so noble in manners that there could be no doubt that these youths were Freyr and his sister, Freyja. But it was also evident that both were under the influence of Seiðr. Freyr appeared gloomy and troubled. Freyja was preoccupied and sunken in dreams. They were enchanted so

that they would not be able to use their divine powers. Freyja, who had Gullveig herself place a spell on her, had a further harm placed on her.⁸ The Jötun Greppr, in his attentions, had bound back her hair into a tight knot so that the bunch of locks was held in a twisted mass, a tangled cluster, which no one could unloose except with a knife.⁹

23. The Jötnar in the hall treated them as if they were the foremost in the place. If Freyr said something, they heeded it. The reason for this was that Völundr had turned the divine siblings over to them on that condition, and threatened them with harsh retaliation, if this term was not upheld. It only happened once that one of the Jötnar had behaved insolently toward the young Van. The Jötun was Beli, the actual jarl of the ætt. Then Freyr had pulled a stag's horn from the wall and given Beli his deathblow. All the Þursar wanted to have Freyja, but none would venture to approach her. The Greppr who had arranged her theft from Ásgarðr sought to make himself agreeable in her eyes, but she seemed to be unaware of his presence. The nickname by which the Þursar called Freyja was Sýr, the name of the animal that is the most charming of all creatures in their opinion, and their model of beauty and elegance.

24. Of the days the Álf brothers spent in this manner, it may be said in short that they wished them to be few. From morning until evening there were wild drinking bouts, obscene songs raised by voices howling and barking, assaults, fights, and murders. The Jötnar had evidently made up their minds that Óðr and Ullr would not come out of there alive. The Greppr who had stolen Freyja noticed that her gaze often rested on Óðr, and became jealous.¹⁰ He sprang from his seat and ran at Óðr to transfix him with his

weapon. But Ullr forestalled his attempt with drawn sword and paid him in his own coin.

25. “Kinsmen’s service is very valuable when you need help,” remarked Óðr.

26. “In desperate straits you must have good men oblige you,” replied Ullr.

27. Then Greppr’s brothers leapt up snorting and vowed they would wreak vengeance,¹¹ but Freyr then said that Greppr had fallen on his own deeds, and that those who wanted to take his guest’s life should do it in an honest fight. At that, challenge after challenge followed, and duel after duel. Óðr was ingenious in negotiating favorable conditions for fighting, and the brothers knew to mutually protect one another and to attack together simultaneously. It was as if Egill was in them two-fold, and when armed with Gambanteinn they were guaranteed constant victory. Nor could the untrustworthy Jötnar surprise them in their sleep, because one brother always held armed vigil while the other one slept.

28. During all of this, Óðr never forgot his plan. To have a private conversation with Freyja was difficult and would serve nothing because she scarcely seemed to grasp what was said to her. Freyr seemed to avoid conversations as well, or cut them short before Óðr had made his point. But one time, when they were alone, he reminded them that he was the son of Egill, who, along with Völundr, was Freyr’s foster-father, and that they were thus united by the bonds of foster-brotherhood. Freyr remarked that Völundr and Egill had poorly fulfilled their duties. Óðr said that he and Ullr had come to remedy that and would receive the penalty customary for broken oaths that burdened Ívaldi’s ætt. They had also come to save the world and the human race, which would be annihilated if the Goð of harvests were

not returned to Ásgarðr. Freyr responded that his long captivity among the most wretched of Ymir’s descendants and his inability during this time to help humanity, who had believed in his power and sacrificed to him, had subjected him to so much indignity and disgrace that he found it better to remain where he was. Óðr asked if he had forgotten that he had a father who grieved his loss, and who unceasingly searched for him despite difficult dangers. At this, Freyr burst into tears, but repeated that he could not follow Óðr. But he would provide the brothers an opportunity to flee with Freyja and he would, if possible, delay and misdirect any pursuit.

29. With this, the Álfr brothers contended themselves. One night when the Jötnar held a wild drinking bout and were dazed senseless or sunken in deep sleep, the brothers left the Jötun garðr, taking Freyja with them. They steered a course over the rough waves of the archipelago to the mainland. There, snow-covered fields stretched before them, over which their skis could glide at an arrow’s pace, and far away they found a deep wood, which in an emergency could hide them from pursuers. They did not stop before entering the wood, where they decided to rest and prepare a camp for Freyja, as best they could. While Ullr plaited a shelter of pine-tree branches and prepared a bed of moss beneath it, Óðr sat beside the Vanadís. The moon hung above the treetops and shone on her face.¹² Using various incentives, Óðr attempted to make the girl look at him, but when he had long tried to attract her drooping eyes and nothing happened to accord with his wishes, he abandoned his scheme. He could not bring himself to use her lustfully, for he was unwilling to stain with disreputable intercourse a daughter of divine parentage.¹³ So he carried her to bed, and the brothers bade her goodnight.

30. When they looked for her in the morning, she was gone. They searched for her a long time, but in vain. They called, but got no answer. They spent many days anxiously searching. It was the time of year when the nights are long, and so came the evening of the shortest day of the year. They heard bells in the wood and thought that there must be a Jötun garðr in the vicinity. So the brothers went to seek shelter in the hall, from which the bells rang. They came to a glade, bordered on one side by a steep mountain. A herd of goats with tinkling bells made their way towards a door in the mountain. Behind them walked two women, one a Gýgr, the other dressed as a goat-maid. When the herd had been driven in, the Gýgr opened another door, allowing the glow of the winter-evening sunset to shine in and light her hall. The brothers approached it, and asked the Gýgr for lodging for the night. She treated them kindly when she learned that they were Völundr's nephews. The brothers saw that the goat-maid was Freyja.¹⁴ After she had hurried blindly for a long while through the twisting paths of the wilderness, she chanced to arrive at the hut of the enormous woman of the woods, who assigned her to graze her herd of she-goats.¹⁵

31. Óðr and Ullr pretended not to recognize Freyja, and she seemed to not recognize them. The Gýgr was a little suspicious at this point, but was soon put at ease. Over the evening meal, she studied her handsome young guests. She thought most about Óðr, who was cheerful and full of ideas at the table, and it seemed to her that she could not wish for a better husband. She praised her farm, her herds, and possessions, and asked if it was not tiring to wander the world at length in search of adventure. Óðr replied that he, as young as he was, had already had enough, and would gladly be a homebound

man with a wife and children. Because his ætt had breached with both the Goðin and human beings, he now traversed the bewildering paths of Jötunheimr with his brother, looking for a bride. Nevertheless, he expected little success on his bridal quest, because he did not have a Jötun's size or a Jötun's character. The Gýgr replied that a little man was still a man, and if Óðr wanted a shorter wife, she understood the art to make herself as small as he desired. Óðr said that his errand in Jötunheimr was happily accomplished, if he found favor in her eyes. She let him know that he had, and that it would be an honor to be united in marriage with the glorious and celebrated Ívaldi ætt. The drinking-vessels were filled to the brim with the beer of the Gýgr's garðr; they talked merrily through the evening—only the goat-maid was silent—and it was agreed that a Brúðhlaup would be held, as soon as the bride's closest kin had had time to be notified and had arrived at the stronghold. She would go out herself the following morning and invite them. The Brúðhlaup would be a simple one, with only the eighteen closest Jötun ættar invited.

32. Long before the sun rose the following morning, the Gýgr went out on her errand to distribute invitations to the Brúðhlaup.¹⁶ Freyja once more enlisted Óðr's help to get free, whereupon he assailed her with these words:

33. "Don't you prefer
to take my advice,
join in a union to
match my desires,
rather than stay here
with this drove
and tend
rank-smelling kids?"

34. “Rebuff the hand
of your evil mistress,
take to your heels
from this savage keeper,
come back with me
to the friendly
ships and live
in freedom.

35. “Abandon the animals
in your care,
refuse to drive
these goats,
and return as the
partner of my bed,
a prize to suit
my longings.

36. “As I have sought you
with such eagerness,
turn up your
languid eyes;
it’s an easy movement
to raise your
bashful face
just a little.

37. “I shall set you again
in your father’s home,
restore you
in happiness
to your tender mother,
once you reveal
your gaze at
my gentle prayers.

38. “Because I have borne you
from the pens of Jötnar
more than once,
grant the reward
in pity for

my long-lasting,
grueling toils
and relax your rigor.

39. “Why have you taken
to this crack-brained madness,
preferring to herd
a stranger’s flock,
and be reckoned among
the slaves of ogres
instead of arranging
a harmonious,
sympathetic marriage-agreement
between the two of us?”¹⁷

40. Nonetheless, she could not look up to face him, due to the spell cast on her, and continued to preserve the same inflexible habit and kept her eyelids motionless.¹⁸ Óðr and Ullr put on their skins and made their escape with Freyja. By that afternoon, they had reached the coast and set out over the Élivágar. Then from behind them rushed a raging wind, which broke its way through the woods, overturning pines, and roared down to the beach and over the waters, so that the Élivágar’s waves swelled sky-high. The brothers guessed that it was the bride and the eighteen Jötun ættar she invited that prepared this parting gift. However, the Galdr that Gróa had sung calmed the sea, allowing them to cross safely.¹⁹ Because Óðr was unable to incite Freyja to look at him, even after earning it with a double service, weary with humiliation and grief, he headed home without her.²⁰

41. When Óðr and Ullr returned to Ýdalr, they found Sif there, preparing for her departure to Ásgarðr and her marriage to Þórr. There they honored their father’s death, and, mindful of his riches, pulled his treasure up from the earth and hid it away.²¹

42. Freyja took on her falcon-guise, then ranged far and wide as before over the rocky landscape, until she stumbled in her wanderings to Egill's house, where, ashamed of her threadbare, needy condition, she made out that she was the child of paupers. Although she was pale and clad in a meager cloak, Sif observed that she was of high pedigree and having seated her in a place of honor, kept the girl with her, treating her with respectful courtesy. The girl's beauty revealed her divine nature and her telltale features bore witness to her birth. On seeing her, Óðr asked why she buried her face in her robe, for he knew she was none other than Freyja.²²

43. Óðr was more sorrowful than glad. He told Sif that he had not gotten a single glance, not a single word from the girl he had rescued from the Jötun powers. Sif, who saw that he was in love, bade him to not speak another word about love to Freyja. If the Vanadis had concealed feelings for him, Sif would certainly discover it. Otherwise, he must try to forget her; but in any case, it was his duty and his honor to send her back to Ásgarðr, pure and undefiled.

44. At this time, Völundr's daughter, Skaði, was staying at Egill's. Sif arranged a pretend marriage between her and Óðr, Freyja was dressed as the bridesmaid. That night, Freyja followed Óðr and Skaði to the bridal chamber.²³ As he climbed into bed, he gave Freyja the lamp to hold. Since the light was nearly out, she was tormented by the flame creeping close to her skin, yet she gave such a display of endurance that she restrained any movement of her hand. She pretended that she felt no annoyance from the heat: the warmth inside her overcame the temperature outside; the glow of her longing heart checked the scorching of her flesh. Finally, as Óðr told her to take care of her hand, she shyly raised her eyes and turned her gentle gaze to his. Straight away,

the pretended marriage became real, and she ascended the nuptial bed as his bride.²⁴

45. So that he should not appear to be snatching the maiden's ungranted love prematurely in carnal embraces, he stopped their sides from having contact by placing Gambanteinn naked between them and made the bed like a tent with divided compartments for himself and his bride.²⁵ The illustrious Óðr laid his sword, adorned with gold, between them both: its outer edges were wrought with fire, but within it was tapered with venom-drops. He then gave her the ring called Andvaranautr.²⁶ Later, he had the Dvergr named Hornbori to free her hair from the knots Greppr had tied it in.²⁷

46. Sif and two other Svanmeyjar flew north. From Óðr they now knew the location of the stronghold where Freyr was both jarl and prisoner. They flew over the black islands in the archipelago of Beli's ætt and saw that the Jötnar there were in the process of moving. Since Freyja had been carried away, and their haunt discovered, they no longer felt safe. They had set boats asea and were on their way with Freyr to a more northerly district. The Svanmeyjar flew farther and spied. They found Skíðblaðnir, manned by Vanir, lying moored in a bay. Njörðr sat on a cliff nearby, sorrowful and brooding. Sorcery and mists ever thwarted his search.²⁸ In the night, Njörðr had left his camp to continue looking for Freyr, when he caught an unusual sound of the air being beaten; stopping in his tracks and looking up, he heard this song from three swans crying above him:

47. "While Freyr sweeps the seas
and cuts the rapid tides,
his þræll drinks from gold
and sips milk from goblets.
A slave's happiest condition

is when a royal-born heir
does him homage,
rashly interchanging their estates.”

48. Finally, as the birds’ voices ceased, a belt fell from the sky inscribed with rúnar which interpreted the song: Freyr, who had been handed over to the Jötunar by the Ívaldi sons, was being carried off by one of Beli’s kinsmen. He had taken a boat to cross the neighboring coast and was forcing the lad to row as the vessel chanced to pass Njörðr at the time he was bent on his work of spying. The Goð hated the thought of the captured youth being made to toil like this and longed to deprive the snatcher of his prey. Freyr advised him to treat the Jötun to some sharp tirade, assuring him that an attack would work more effectively if he first lashed him with abusive verse. So, Njörðr began:

49. “If you are a Jötun,
three-bodied and invincible,
whose head almost
touches the heavens,
why does a laughable sword
stick by your flank,
a stumpy blade
gird your great side?

50. “Why do you guard
your mighty chest
with a weak weapon,
careless of your bodily size,
and only wield
a puny dagger?
In a moment I shall
thwart your impudent attack,
if you struggle to fight
with that blunted steel.

51. “As you are a timid monster,
a lump lacking the proper strength,
you are swept head-foremost
like a fleeting shadow,
for your grand,
spectacular figure contains
a craven heart
slippery with fear,
a spirit at complete
odds with your limbs.

52. “The structure of your
frame is faltering,
since a tumbledown mind
lames your fine shape,
your nature at variance
in all its parts.
Henceforth you shall have
no reward of fame,
no longer be regarded
brave and glorious,
only be numbered
in the ranks of the unknown.”

53. At these words, he lopped off a foot and a hand of the Jötun, forced him to flee, and liberated his captive. The pair immediately²⁹ returned to Ásgarðr, and so Njörðr had regained his son. The Goðin had all of the Svanmeyjar in their realm, and with Völundr dead the powers of the Fimbulvetr were fully destroyed. Another Fimbulvetr would not come until right before Ragnarökr.³⁰

54. Freyja returned to Ásgarðr as well, and when Njörðr learned that she had married Óðr, he was very angry, and wished to hang him for debauching his daughter. However, Freyja immediately explained in detail how she had been rescued, which brought Óðr into Njörðr’s favor.³¹ Óðr raised a Vé to Freyja, made of stones,

now that stone has turned to glass. He newly sprinkled it with the blood of oxen. Óðr always trusted in the Ásynjur.³²

LXIII. Gambanteinn

1. Even though Óðr had bound himself to Freyja and the Vanir with matrimonial ties, he still had to perform his duties of vengeance against the Goðin for killing Völundr, and against Konr for the slaying of his father and insult to his mother.¹ So, armed with Gambanteinn, he returned to Miðgarðr. There he sought the Jötun-jarlar who still lived with their ættar in Svíþjóð inn Mikla, and told them that if they did not arm themselves and resist, their time was short. Konr, supported by the Goðin, would come with his army and drive them off, back over the Élivágar to Jötunheimr, their native land. Then Óðr traveled to Jötunheimr, to the evil and greatly feared Jötun-prince Gymir-Ægir, and called the Jötun ættar living there to battle. He promised them victory, confiding that he owned a sword that their previous jarl, his uncle Völundr, had made but never used—a sword which is always attended with certain victory.

2. A vast Jötun host, mobilized by Gymir, assembled and marched south with Óðr as their leader. The danger was great—greater than the Æsir and human beings foresaw—even though the Goðin already saw it as so serious that they had to descend and lead Miðgarðr's fylkingar.² There you could have seen Jötnar contending with Goðar, for on Konr's side fought Óðinn, Þórr, and battalions of deities, divine and human strength joined together in the struggle against Jötnar.³ The Goðar appeared in armor and on horseback before the eyes of mortals. Þórr came with his iron-hammer, and placed himself not far from Konr. Under shield-songs, the armies

advanced toward one another. The song of Gymir and his warriors resounded like the wild shriek of an unrestrained storm; the song of Miðgarðr's warriors roared like the sea-breakers. Óðinn rode before them on his eight-footed horse, with Gungnir in his hand. The armies clashed and the Jötnar fought wildly, Gymir foremost among them. Óðinn burst through their battle line with Gungnir, pressing many of Jötunheimr's sons beneath the spear's point and Sleipnir's hooves. Týr and Víðarr cut a path with their swords. Where Þórr went forth with his hammer, the casualties were great. However, the Jötun forces were constantly renewed, and for their part broke through Konr's line.⁴

3. Óðr, however, clad in a sword-proof tunic, broke through the densest formations of the Goðar and offered as much violence as an Álfr could to heaven-dwellers.⁵ When he swung Gambanteinn, no fewer of Miðgarðr's warriors fell than did Jötnar beneath Þórr's hammer. Óðr sought Konr, who struck out with his bloody club, but until then, he had avoided confronting Óðr, whose stepfather he was. But when this duel could no longer be put off, he rode to confront his stepson. The club and the sword of revenge met; Konr's favorite weapon, proven in many battles, burst asunder as if struck by a thunderbolt. Gambanteinn shone like lightning. For every stroke that it rendered, a gleam flashed above the warring throng and all of Miðgarðr. With one stroke, Konr's armor was cleft and he himself wounded.⁶

4. But Þórr shattered all the Jötnar's shield-defences with the terrific swings of his hammer, Mjöllnir, calling on his enemies to attack him as much as his comrades to support him. There was no armor that could stand up to his strokes, nor anyone who could survive them. Shields, helmets, everything he drove at with his iron-

hammer was crushed on impact, nor were bodily size or muscle any protection. Consequently, victory would have gone to the Goðar, had not Óðr, whose battle-line had bent inwards, flown forward and rendered the hammer useless by lopping off the handle with Gambanteinn. Immediately they were denied this weapon, the deities fled.⁷

5. During the fight, Konr observed his line giving way and therefore scrambled with Þórr to the top of a cliff strewn with rocks. They pried up these boulders and rolled them down on the enemy drawn up on the slopes below.⁸ Then Óðr and his Jötun army withdrew, their victory already won. Óðinn and the other Goðar that took part in the conflict were left standing on the battlefield, at least having the honor of being the last ones there. Óðr avoided a duel with the Ása-majesty; nor would he attack Njörðr or Freyr, since one was Freyja's father and the other her brother.

6. Soon Óðr received word that Konr had died from the wound inflicted on him. Neither healing rúnar nor Galdr-songs had helped. Hatred's poison lay in Gambanteinn's edge, the venom of Niflheimr's rivers in that blade. Thus Óðr avenged his father's death and the affront to his mother, Gróa.

7. Völundr's death, however, still was not avenged. For that to happen, Óðr would have to wage war on Ásgarðr and slay all of the Goðar who had had a hand in his death. He pondered over this fact, cast it aside, and then took it up again. At times, he said to himself that it was his sacred duty, and at times he objected, saying he had already done more than avenge Völundr's death. He had restored his uncle's insulted honor and brought the Goðin's judgment on the work of the sons of Ívaldi to shame. Could Völundr himself ask for greater redress than Þórr, his slayer, having to retreat before his sword?

8. Óðr disbanded his Jötun army, who returned to their homes, proud in victory. They promised to gather anew if ever commanded by his word or signal to do so.

9. In Ásgarðr, however, horror prevailed. It was clear that whoever possessed Gambanteinn could make himself the ruler of the worlds. Ásgarðr trembled on the point of Óðr's sword. Yet, he had sent Freyja back to the Goðin and betrothed himself to her. Could his love not conquer his lust for power? In that case, he would be welcomed in Ásgarðr and recognized by the Goðin as Freyja's husband. He was neither of Ása- nor Vana-blood, but reconciliation with Ívaldi's ætt and the Álfar was desirable for the Goðin. If it could be purchased with Óðr's admission into the Æsir and Vanir ætt, with the inclusion of Gambanteinn among Ásgarðr's treasures, the exchange would benefit Óðinn and the worlds.⁹

10. Óðr himself, with his unfathomable intelligence, had achieved wonders surpassing human estimation. Through his deep insightfulness, he had devised recompense for Konr's destruction of his father and bedding of his mother, and with remarkable courage had seized his kingdom from the man who had frequently tried to ensnare him.¹⁰

11. When Alveig learned of Konr's death, she was grief stricken, and spoke these words:

12. "I shall not sit so happy
in Álfheimr,
neither at morn nor night
shall I feel joy in life,
if the prince's beam of light
does not shine over the folk;
if his war-steed,
accustomed to the gold bit,
does not run here under him;

- if I cannot rejoice the king.
13. “So had Konr
struck all his foes
and their kindred
with fear,
as from the wolf
the goats run frantic
from the mountain,
full of terror.
14. “So Konr himself
stood among warriors,
as the towering ash
is among thorns,
or as the fawn,
moistened with dew,
that stalks more proudly
than all the other beasts
and its horns glisten
against the sky.”
15. A mound was raised for Konr; but when he came to Valhöll he was adopted as one of the mighty Goðin. A bondmaid passing at evening by Konr’s mound saw him riding towards it with many men.
16. “This is only a delusion,
which I think I see,
or the doom of the Goðin,
that you, dead men, ride,
and urge on your horses
with spurs,
or has a journey home
been granted to you warriors?”
17. Konr: “It is no delusion,
which you think you see,
nor the end of mankind,
- although you see us,
although we urge on
our horses with spurs,
nor has a journey home
been granted to the warriors.”
18. The bondmaid went home and said to Alveig:
19. “Come out, Alveig
of Álheimr,
if you wish to meet
the folk-warder.
The mound is open,
Konr has come;
his wounds still bleed:
the prince prays
that you will still
the trickling blood.”
20. Alveig entered the mound to Konr and said:
21. “Now I am as glad
at our meeting,
as the ravenous
hawks of Óðinn [ravens],
when they know of slaughter,
or warm prey
or, dewy-feathered,
see the peep of day.
22. “I will kiss
my lifeless king,
before you set aside
your bloody armor;
your hair, Konr,
is white with frost;
my prince is all wet
with slaughter-dew;
cold and clammy are the

- hands of Jarl's son.
How shall I, prince,
make amends for this?"
23. Konr: "You alone are the cause,
Alveig of Álfheimr,
that Konr is covered
with the dew of sorrow.
You, gold-adorned woman,
weep cruel tears,
before you go to sleep;
each one falls bloody
on the prince's breast,
ice-cold and piercing,
and full of sorrow,
sun-bright daughter of the south!
24. "We shall surely drink
the Dýrar Veigar,
though we have lost
life and lands.
No one shall sing
a song of mourning,
though on my breast
he sees wounds:
now my bride has
come into the mound,
the daughter of kings,
with us, the dead!"
25. Alveig prepared a bed in the mound:
26. "Here Konr, I have
prepared a peaceful
couch for you,
for the Ylfingr's son.
I will lay on your
breast, jarl,
as I did in
my hero's lifetime."
27. Konr: "I now declare
nothing unlooked for,
late or early
at Sævafjöll,
since you, Ívaldi's
fair daughter,
sleep in the arms
of a corpse in a mound,
and you are living,
daughter of kings!"
28. "It is time for me to ride
on the reddening ways:
let the pale horse
tread the aerial path.
I must go towards the west,
over Vindhjálmr's Brú [Bifröst],
before Salgofnir-Gullinkambi
awakens heroes."
29. Konr and his men rode on their way, but
Alveig and her women went home. The following
evening Alveig ordered her maidservant to hold
watch at the mound, but at nightfall, Alveig came
to the mound and said:
30. "He would come now,
if he intended to come,
Jarl's son,
from Óðinn's halls.
I think the hope lessens
of the king's coming,
since the eagles sit
on ash-tree limbs,
and all the folk hasten
to the land of dreams."
31. Maidservant: "Do not be so rash
to fare alone
to the house of draugar,

daughter of heroes!
All dead warriors
are more powerful
in the darkness of night
than in the light of day”

32. Alveig’s life was shortened by grief and mourning.¹¹

LXIV. Fjölsviðr

1. It was the time of day when the Dverggr Þjóðreyrir, who stands outside the door of Dellingr, the Álfr of the rosy dawn, sings the song of awakening over the world and blessing for the Álfar, the Æsir, and Alföðr-Óðinn. It was the time when Yggdrasill drips honeydew, and the horses of the sun, snorting in the morning air, long to be put into their traces and reined.

2. It was the time of year when buds blossom in Miðgarðr’s groves and when the carpet that covers the land is a fresh green, evidence that it has just been woven by the Dísir of vegetation, the Svanmeyjar. The time of year when the blue sea of air, Ífing or Þundr, is so pure and transparent that the longings of men rise higher than the birds are carried by their wings. It was the time that awakens the yearnings of love in all nature.

3. Heimdallr, Bifröst’s watchman, saw a youth, clad in armor, with a sun-glistening sword at his side, advancing up the bridge that no one walks without the force of Urðr’s resolve. His approach was announced to the Æsir, and there was joy in the city of the Goðin, because this meant that Óðr had come, and most certainly on a benevolent mission, for he resembled a bright spring day.¹

4. When Óðinn heard the news of Óðr’s arrival he felt as if he were dreaming. He

arose before daybreak to prepare Valhöll. He woke the Einherjar, even before the crowing of Gullinkambi. He bade them to get up, to strew the benches, and fill the drinking vessels; he bade Valkyrjur to bear wine, for a great leader was coming. He looked forward to the arrival of the noble Álfr, and it made his heart glad.

5. Bragi: “What is that racket,
as if a thousand men
or some great host were marching?
All the walls and benches are creaking,
as if Baldr were coming
back to Óðinn’s hall.”

6. Óðinn: “Foolish words;
that noise, wise Bragi,
who usually reasons well,
is the sound of Óðr;
for it is that prince who
comes to Óðinn’s hall.

7. “Sigmundr and Sinfjötli [two Einherjar]
quickly rise up
and go to the prince;
therein I bid you,
to see if Óðr
is more than I had hoped.”

8. Sigmundr: “Why do you
place hope in Óðr,
rather than
another king?”

9. Óðinn: “In the borderland
he raised the reddened
weapon and bore
the bloody sword [Gambanteinn].”

10. Sigmundr: “Why do you

- mention his past victory
if you believe
he is capable?"
11. Óðinn: "From that unwise statement,
I see an old wolf
that has been allowed
in this divine place."²
12. Óðinn went out to the Ásgarðr wall,
Gastropnir, in disguise, using the name Fjölsviðr.
From the ramparts, he saw the leader of the Þurs
people [Óðr].³
13. Fjölsviðr: "What beast is this,
standing before the forecourt,
near the Vafrlógar?
Hurry back hence
along the wet ways,
there is no place for you here, wretch!
Who do you seek?
What do you search for?
Or what, friendless one, do you wish to
know?"
14. Óðr: "What beast is this,
standing before the forecourt,
who does not offer the wayfarer hospitality?
You have lived, it seems,
without honest fame:
but *you* hurry home hence."
15. Fjölsviðr: "Fjölsviðr is my name;
I am wise of mind,
though not wasteful of food.
You shall never come
within these garðar:
so leave now, outlaw!"
16. Óðr: "Few would turn away
from that which
enchants his eye,
I see estates
reflected in golden halls.
I want to stay here and enjoy this bliss."
17. Fjölsviðr: "Tell me, youth,
of whom are you born,
or of what race have you sprung?"
18. Fjölsviðr: "I am called Vindkaldr,
my father was Várkaldr,
his father was Fjölkaldr.
19. "Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
who holds sway here,
and owns these lands
and treasure-chambers?"
20. Fjölsviðr: "Her name is Menglöd [Freyja],
her mother bore her
with Svafrþorinn's son [Njörðr];⁴
she holds sway here
and owns these lands
and treasure-chambers."
21. Óðr: "Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
what is the gate called,
for no mortal has ever seen
such a dangerous creation among the
Goðin?"
22. Fjölsviðr: "It is called Þrymgjöll,
it was made by the three
sons of Sólblindi-Ívaldi:
a fetter fastens
ever wayfarer,

- who lifts it from its opening.”
23. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
what is the wall called,
for no mortal has ever seen
such a dangerous creation among the
Goðin?”
24. Fjölsviðr: “It is called *Gastropnir*,
and I built it
from *Leirbrimir-Ymir*’s limbs;
I have supported it
so solidly that it should stand
as long as the world.”
25. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
what are those *garmar* called,
who pace back and forth,
guarding the tree’s foliage?”
26. Fjölsviðr: “One is called *Gífr-Freki*,
the other *Geri*,
if you wish to know:
they watch the eleven
watchers,
until the Powers perish.”
27. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
whether any man
can enter while
those fierce hounds sleep?”
28. Fjölsviðr: “They were strictly told
to not sleep at the same time,
when they were given the watch;
- one sleeps at night,
the other by day
so no wights can enter, if they come.”
29. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
is there any food
that men can get,
so they can run in while they eat?”
30. Fjölsviðr: “Under *Viðofnir*’s limbs
lie two wing-bits,
if you wish to know:
that alone is the food
that men can give them,
and run in while they eat.”
31. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
what is that tree called
that spreads itself over
every land with its branches?”
32. Fjölsviðr: “It is called *Mímameiðr-
Yggdrasill*;⁵
but no man knows
from what root it springs:
and few can guess
what shall make it fall,
for fire nor iron will harm it.”
33. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
what grows from the seed
of that famed tree,
which fire nor iron will harm?”
34. Fjölsviðr: “From its fruit,

- which shall be borne on fire
to pregnant women,
shall that come out
which was held within;
so it is with the Manna Mjötuðr.”
35. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
what is the cock called,
that sits in Veðrglasir-Yggdrasill,⁶
and is all-glittering with gold?”
36. Fjölsviðr: “He is called Viðofnir;
he stands in the clear air
on the limbs of Mímameiðr-Yggdrasill,
he is severely distressed
by swarthy Sinmara’s constant sighs,
her, that you have in mind.”
37. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
is there any weapon
by which Viðofnir may
fall to Hel-Urðr’s abode?”
38. Fjölsviðr: “It is called Hævateinn,
which Loptr [Völundr] forged
down below the Nágrindar;
Sinmara keeps it
in an iron-chest
secured with nine strong locks.”
39. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
will he return alive,
who seeks after
and tries to take the sword?”
40. Fjölsviðr: “He will return,
who seeks after,
and tries to take the sword,
if he carries
what few possess,
to Eir of Aurglasir-Yggdrasill [Sinmara].”⁷
41. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
is there any treasure
that men may obtain
to make the ash-colored Gýgr rejoice?”
42. Fjölsviðr: “You must carry
the bright sickle that lies between
Viðofnir’s round-bones to Luðr-Grotti,⁸
and give it to Sinmara,
so she will allow you
to have the weapon.”
43. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
what is the hall called,
which is surrounded
by wise Vafrologar?”
44. Fjölsviðr: “It is called Hýrr,
and long has it
trembled on the point of the sword;
this shining house
has from time out of mind
been celebrated among men.”
45. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
who made that which
I saw within
the castle wall of the Ásmegir?”

46. Fjölsviðr: “Uni and Íri,
Óri and Bari,
Varr and Vegdrasill,
Dóri and Úri,
Dellingr, the cunning Álfr,
is watchman at the gate.”
47. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
what is that mount called,
which I see the
daydreaming maid sitting on?”
48. Fjölsviðr: “It is called Lyfjaberg,
and long has it been
the joy of the sick and wounded:
each woman becomes healthy,
although she has had a year’s disease,
if only she ascends it.”
49. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
what are the names
of the women who
sit so pleasantly at Menglöð’s feet.”
50. Fjölsviðr: “The first is called Hlíf,
the second is Hlífþrasa,
the third, Þjóðvarta,
Bjartr and Blik,
Blíðr and Friðr,
Eir and Aurboða [Gullveig].”
51. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
do they protect
those who offer to them,
if it is needed?”
52. Fjölsviðr: “Every summer
in which men offer to them
at the holy place,
no evil so severe can happen
to the sons of men that they
cannot help them out of their distress.”
53. Óðr: “Tell me, Fjölsviðr,
that which I ask of you,
and I wish to know:
is there any man
that may sleep
in Menglöð’s [Freyja’s] soft arms?”
54. Fjölsviðr: “There is no man
that may sleep
in Menglöð’s [Freyja’s] soft arms,
save only Svipdagr-Óðr,
for the sun-bright maid
is destined to be his bride.”
55. Óðr: “Open up the doors!
Let the gate stand wide!
Here you may see Svipdagr-Óðr!
But yet, go learn
if Menglöðr-Freyja
will accept my love.”
56. Fjölsviðr: “Hear me Menglöðr-Freyja!
A man has come;
go to see the stranger!
The dogs rejoice,
the house is opened,
I think it may be Svipdagr-Óðr.”
57. Freyja: “On the high gallows
fierce ravens will
tear out your eyes,
if you are lying in saying

- that the youth has
come here to my halls from afar.”
58. “From where have you come?
Where have you journeyed?
What do your kindred call you?
I must have evidence
of your race and name,
if I am destined to be your bride.”
59. Óðr: “I am called Svipdagr-Óðr,
Sólbjartr-Egill is my father;
thence the winds drove me on cold ways.
No one may deny
Urðr’s decree,
however lightly spoken.”
60. Freyja: “You are welcome:
I have obtained my desire,
a kiss shall follow a greeting.
The sight of one longed for
gladdens most persons,
when one loves the other.
61. “Long I have sat
on my joyous hill,
waiting for you day and night.
And now I have
what I hoped for,
that you, dear youth, have come
again to my halls.”
62. Óðr: “I have longed
for your love,
as you have for me.
Now it is certain,
that we shall
live our lives together.”¹⁰
63. Óðr and Freyja celebrated their lawful
Brúðhlaup in Ásgarðr. As the mundr, and as

compensation for Völundr’s failed duties as
foster-father, Óðr gave Gambanteinn to Freyr.

64. Óðr wished that his half-brother Ullr take part
in his honor and be adopted into Ásgarðr, since
he had participated in his journey to Jötunheimr.
This wish was granted by Óðinn so willingly
that Þórr announced that he and Sif had decided
to become husband and wife. Sif, the golden-
haired, came to Ásgarðr and brought Ullr with
her.¹¹ Óðr also rewarded his brother with the
land their father owned. It is called Ýdalr, where
Ullr has made himself a dwelling.¹² Þórr and
Sif celebrated their Brúðhlaup shortly after that
of Óðr and Freyja.¹³ Together, they had the son
named Móði and the daughter named Þrúðr.¹⁴

65. Thereafter, a third and then a fourth
Brúðhlaup were celebrated. Iðunn married Bragi
and Auða married Forseti, since Slagfinnr was
Baldr’s beloved foster-brother.¹⁵ Consequently,
reconciliation was established between the Æsir
and Vanir on one side, and Ívaldi’s descendants,
the finest family of the Álfar, on the other. This
reconciliation was strengthened by the marriage
bonds Skaði, Sif, Óðr, Iðunn, and Auða had
established with the Goðin.¹⁶

LXV. Breiðablik

1. Throughout all of the festivities being
celebrated in Ásgarðr, Frigga bore a sorrow that
grew heavier in contrast to the happiness she
held in common with the others. She missed
Baldr, her beloved son.¹ She wept in Fensalir for
Valhöll’s woes.²

2. Frigga asked who among the Æsir wished to
gain all her love and favor by agreeing to ride the
Helvegir to see if he could find Baldr. He was to
offer Urðr-Hel a ransom if she would let Baldr
return home to Ásgarðr.³ Óðr, adopted as Óðinn’s
son,⁴ was the one who agreed to undertake the

journey. They caught Óðinn's horse Sleipnir and led it forward.⁵ Óðinn gave Óðr a helm and a coat of mail.⁶

3. For nine nights, Óðr rode through valleys so deep and dark that he saw nothing before he reached the river Gjöll and rode on to the Gjallarbrú. The bridge is roofed with shining gold, and the maiden guarding it is named Móðguðr. She asked Óðr about his name and family and said that the previous day five fylkingar of dead men had ridden across the bridge, "yet the bridge echoed more under you alone, and you lack the litr of the dead. Why do you ride here on the Helvegir?"

4. He answered, saying, "I ride to Hel in search of Baldr. But have you seen anything of Baldr on the Helvegir?"

5. She replied that Baldr had ridden across the Gjallarbrú, "and down to the north lies the Helvegir."

6. Óðr rode on until he came to the wall around Breiðablik.⁷ There is no place more beautiful.⁸ Baldr lives in Breiðablik, and no impurity may be there.⁹ Dellingr, the Álfir of the rosy dawn and Breiðablik's watchman, holds the key to the gate and will not place it in the lock before Baldr and Nanna are to return with Líf and Leifþrasir at the renewal of the worlds. Breiðablik's wall was made to be insurmountable.¹⁰

7. Óðr dismounted from Sleipnir and tightened the girth. Then he remounted and spurred the horse, which sprang forward, jumping with such force that it cleared the top of the wall without even coming near it. Then Óðr rode up to the hall. He dismounted and went inside. He saw that Baldr was sitting in the seat of honor. He then stayed there through the night. In the morning, Óðr rose up. Baldr led him out of the hall, and, taking the ring Draupnir, he sent it to

Óðinn as a token. Along with other gifts, Nanna sent Frigga a linen veil. To Fulla she sent a gold finger-ring.

8. He then rode to Urðr-Hel and asked her to let Baldr ride home with him, telling her of the deep sorrow and the wailing of the Æsir. But Urðr answered that a test would be made to see whether Baldr was as well loved as some say: "If all things in the worlds, alive or dead, weep for him, then he will be allowed to return to the Æsir. If anyone speaks against him or refuses to cry, then he will remain in Hel."

9. Then, Óðr retraced his path, riding into Ásgarðr, where he recounted all that had happened: what he had seen and heard. Next, the Æsir sent messengers throughout the worlds, asking that Baldr be wept out of Hel. All did so, people and animals, the earth, the stones, the trees, and all metals in the way that you have seen these things weep when they come out of the freezing cold and into warmth.¹¹ As the messengers, having accomplished their task, were returning home, they found a Gýgr sitting in a cave. She said her name was Þökk. When they asked her to weep Baldr out of Hel, she said:

10. "Þökk will weep
dry tears at
Baldr's funeral pyre.
Alive or dead the old man's [Óðinn's]
son gave me no joy.
Let Hel-Urðr hold what she has."

11. People believe that the Gýgr was Loki Laufeyjarsson, who has done most evil among the Æsir.¹²

12. Because of this, Baldr and Nanna have to stay where they are and remain there until the time of the worlds' renewal. Their son, Forseti,

has grown up in Ásgarðr and is to some extent a compensation for what the worlds lost through Baldr's departure. He has his father's fair disposition and is more persuasive than any other judge in delicate matters and in settling disputes. The hofin consecrated to him have the highest sanctity.¹³ Glitnir is the hall; its pillars are gold, and its roof set with silver. There dwells Forseti throughout all time, and settles all disputes.¹⁴

LXVI. Alvís¹

1. Alvís: "They adorn the benches,
now the bride shall
make her way home with me;
this will seem to be
a hasty match to many:
they'll rob me of rest at home."
2. Þórr: "Who are you?
Why are you so pale around the nose?
Did you lay with corpses last night?
You seem to me to have
the likeness of Þursar,
you were not born to have a bride."
3. Alvís: "I am Alvís,
I dwell in the Underworld,
I have a house beneath stones.
I have come to visit
the lord of chariots [Þórr];
let no one break a confirmed promise."
4. Þórr: "I will break it;
for as her father I have
the greatest power over the maid.
I was not at home
when you were given the promise,
among the Goðin I am the sole giver."
5. Alvís: "What man is this,
who claims power over
the fair, bright maiden?
Few will know you
for your journeys.
Who has adorned you with rings?"
6. Þórr: "I am called Vingþórr,
I have wandered far;
I am Síðgrani-Óðinn's son:
you shall not have that young
maiden without my consent,
nor shall you obtain the union."
7. Alvís: "Soon you will give me
your consent,
so I may obtain the union;
I long to have,
and I will not be without,
that snow-white maiden."
8. Þórr: "I shall not deny you
the maiden's love,
wise guest,
if you can tell me
all I wish to know
of every world."
9. Alvís: "You can try me, Vingþórr,
since you wish to prove
the knowledge of the Dvergr.
I have traveled over
all the nine worlds,
and known every being."
10. Þórr: "Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—
what do they call the earth,
which lies before the sons of men,
in every world?"

11. Alvís: “It is called Jörð among men,
but Fold by the Æsir;
the Vanir call it Vega,
the Jötnar, Ígröenn,
the Álfar, Gróandi,
the supreme Powers, Aurr.”
12. Þórr: “Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—
what do they call the heaven,
which can be seen
in every world?”
13. Alvís: “It is called Himinn by men;
but Hlýrnir by the Goðin,
the Vanir call it Vindofni,
the Jötnar, Uppheimr,
the Álfar, Fagrarœfr,
the Dvergar, Drjúpansalr.”
14. Þórr: “Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—
what do they call the moon,
which men can see,
in every world?”
15. Alvís: “It is called Máni by men,
but Mýlin by the Goðin,
in Hel they call it Hverfanda Hvel,
the Jötnar, Skyndi,
the Dvergar, Skin,
the Álfar call it Ártali.”
16. Þórr: “Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—
what do they call the sun,
which the sons of men see,
in every world?”
17. Alvís: “It is called Sól among men,
but Sunna by the Goðin,
the Dvergar call it Dvalinns Leika,
the Jötnar, Eygló,
the Álfar, Fagrahvel,
the Ásasynir, Alskírr.”
18. Þórr: “Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—
what do they call the clouds,
which carry the rains,
in every world?”
19. Alvís: “They are called Ský by men,
but Skúrván by the Goðin;
the Vanir call them Vindflot,
the Jötnar, Úrván,
the Álfar, Veðrmegin;
in Hel, Huliðshjálmr.”
20. Þórr: “Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—
what do they call the wind,
which widely passes
over every world?”
21. Alvís: “It is called Vindr by men,
but Váfuðr by the Goðin,
the wide-ruling Powers call it Gneggjuðr,
the Jötnar, Æpir,
the Álfar, Dynfari,
in Hel, Hviðuðr.”
22. Þórr: “Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—
what do they call the calm,

- which lies quietly,
in every world.”
23. Alvís: “It is called Lögn by men,
but Lægi by the Goðin,
the Vanir call it Vindslot,
the Jötnar, Ofhlý,
the Álfar, Dagesevi,
the Dvergar, Dags Vera.”
24. Þórr: “Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—
what do they call the sea,
which men row over,
in every world?”
25. Alvís: “It is called Sær by men,
but Silægja by the Goðin;
the Vanir call it Vágr,
the Jötnar, Állheimr,
the Álfar, Lagastafr,
the Dvergar, Djúpan Marr.”
26. Þórr: “Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—
what do they call the fire
which burns before men’s sons,
in every world?”
27. Alvís: “It is called Eldr by men,
but Funi by the Æsir;
the Vanir call it Væginn,
the Jötnar, Frekr,
but the Dvergar, Forbrennir,
in Hel they call it Hröðuðr.”
28. Þórr: “Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—
what do they call the forest,
- which grows for the sons of men,
in every world?”
29. Alvís: “It is called Viðr by men,
but Vallarfax by the Goðin;
Hel’s inmates call it Hlíðþang,
the Jötnar, Eldi,
the Álfar, Fagrlimi,
the Vanir call it Vöndr.”
30. Þórr: “Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—
what do they call Nátt [Night],
the daughter of Nörr-Mímir,
in every world?”
31. Alvís: “It is called Nátt by men,
but Njóla by the Goðin;
the wide-ruling Powers call it Gríma,
the Jötnar, Óljós,
the Álfar, Svefngaman,
the Dvergar call it Draumjórunn.”
32. Þórr: “Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—
what do they call the seed,
which the sons of men sow,
in every world?”
33. Alvís: “It is called Bygg by men,
but Barr by the Goðin;
the Vanir call it Vaxtr,
the Jötnar, Æti,
the Álfar, Lagastafr,
in Hel it is called Hnipinn.”
34. Þórr: “Tell me Alvís,
for I presume you, Dvergr,
know the örlög of all men—

what do they call beer,
which the sons of men drink,
in every world?"

35. Alvís: "It is called Öl by men,
but Bjórr by the Æsir;
the Vanir call it Veig,
the Jötnar, Hreinna Lögr,
but in Hel it is called Mjöðr,
Suttungr-Fjalarr's sons call it Sumbli."

36. Dórr: "I have never found
more ancient lore
in one breast;
you have been deluded
by trickery, I tell you.
You are above ground at dawn, Dvergr;
now the sun is shining in the hall!"

LXVII. Gerðr

1. Gymir-Ægir is the name of the Jötun whose wife, Gullveig-Aurboða, came from the family of Bergrisar. Their daughter is Gerðr.¹ Gullveig milked Gymir's goats.² Freyr, son of Njörðr, had sat one day in Hliðskjálf, and looked over all the worlds. He looked into Jötunheimr, and saw there a fair maiden, as she went from her father's house to her bower.³ When she raised her arms to unlock the door, a light seemed to beam from her arms, both into the air and onto the sea and because of her the whole world brightened in Freyr's eyes.⁴ Just then, he felt a great love-sickness.⁵ He was silent when he returned home. He neither slept nor drank, and no one dared to speak to him. Then Njörðr sent Óðr, Freyr's servant, and asked him to speak with Freyr.⁶ Then Skaði said:⁷

2. "Rise up now, Óðr!

Go and request
to speak to our son;
and ask with whom
the one so wise
is angry with."

3. Óðr: "I have to fear
harsh words from your son,
if I go and speak with him,
and ask with whom
the one so wise
is angry with."

4. Óðr: "Tell me now, Freyr,
prince of Goðar!
For I wish to know,
why do you sit alone
in your wide hall
all day long?"

5. Freyr: "Why should I tell you,
young man,
of my sorrow?
Álfröðul-Sól shines
every day,
but not on my desires."

6. Óðr: "Your desires cannot, I believe,
be so great,
that you can't tell them to me;
for in early days
we were young together:
well might we trust each other."

7. Freyr: "In Gymir-Ægir's garðar
I saw a maid walking
whom I long for.
Her arms gave forth light
from which shone
all air and water.

8. “That maid is
more dear to me
than any maiden to man;
yet no one will,
Æsir or Álfar,
want us to live together.”
9. Óðr: “Then give me the steed,
which can bear me through
the dark Vafþlogar;
and that sword [Gambanteinn],
which fights of itself
against the Jötun race.”
10. Freyr: “I will give you the steed,
which can bear you through
the dark Vafþlogar,
and that sword,
which fights of itself,
if it is a wise man who owns it.”
11. — Óðr speaks to the horse, Sleipnir:⁸
“It is dark outside,
it is time for us
to ride through frosty mountains,
over the land of Þursar:
either we will each return,
or the dangerous Jötun
shall take us both.”
12. Óðr rode to Jötunheimr, to Gymir-Ægir’s
house, where fierce garmar were chained at the
gate of the enclosure that was round Gymir-
Ægir’s hall. He rode on to where a goatherd,
named Eggþér,⁹ was sitting on a mound, and
said to him:
13. “Tell me, goatherd,
sitting on the mound,
and watching all the ways,
how may I get to speak
with the young maiden
past Gymir’s garmar?”
14. Eggþér: “You are either doomed to die,
or are already dead;
you will never
get to speak
with Gymir-Ægir’s
good daughter.”
15. Óðr: “There are better choices
than whining
for him who is prepared to die:
for one day
my age was decreed,
and my whole life determined.”
16. Gerðr: “What is that sound of sounds,
which I now hear
sounding within our dwelling?
The ground shakes,
and with it all the house
of Gymir-Ægir trembles.
17. A serving maid: “A man is outside here,
dismounted from his horse’s back,
and lets his horse loose to graze.”
18. Gerðr: “Ask him to enter
into our hall,
and drink of the good mead;
although I fear
it is my brother’s slayer
who waits outside.
19. “Are you of the Álfar,
or of the Ásasynir,
or of the wise Vanir?
Why have you come alone,
through the leaping flame,

- to visit our halls?”
20. Óðr: “I am not of the Álfar,¹⁰
nor of the Ásasyñir,
nor of the wise Vanir;
yet I have come alone,
through the leaping flame,
to visit your halls.
21. “Eleven apples,
all of gold:
these I will give you, Gerðr,
to gain your love,
that Freyr shall be
deemed dearest to you.”
22. Gerðr: “I will never accept
these eleven apples
for any man’s desire;
nor will Freyr and I,
while our lives last,
both live together.”
23. Óðr: “The ring I will give you,
which was burnt
with the young son of Óðinn.
Eight of equal weight
will drop from it
every ninth night.”
24. Gerðr: “I will not accept the ring,
though it may have been burnt
with the young son of Óðinn.
I have no lack of gold
in Gymir-Ægir’s garðar;
for I share my father’s wealth.”
25. Óðr: “Do you see, young maiden,
this slender, sign-marked sword
which I have here in my hand?
I will sever your head
- from your neck,
if you do not speak favorably to me.”
26. Gerðr: “I will never
be compelled
to please any man;
yet this I foresee,
if you and Gymir-Ægir meet,
he will eagerly engage in combat.”
27. Óðr: “Do you see, young maiden,
this slender, sign-marked sword
which I have here in my hand?
The old Jötun shall fall
beneath its blade,
your father is doomed to die.
28. “With Tamsvöndr-Gambanteinn I strike you,
and I will tame you
maiden, to my will;
there you shall go
where the sons of men
shall never see you.
29. You shall sit early
on Ari’s perch,
turned to and longing for Hel;
food shall be
more loathsome to you,
than the glistening ormr to men.
30. “Fearful to see,
when you go forth;
Hrímñir shall gaze at you,
and all beings stare at you;
you shall become more well-known
than the watchman of the Goðin [Heimdallr],
if you peer out from your prison.
31. “Tópi and Ópi,
Tjösull and Ópoli,

- shall increase your torment and tears;
sit down and I will tell you
of an overwhelming
flood of sorrow, and a double grief.
32. “Tramar shall bow you
to the earth,
in the Jötnar’s garðar.
You shall crawl each day
to the Hrímbursar’s halls
joyless and exhausted;
crying shall be your pastime:
and tears and misery.
33. “You shall forever be bound
to a three-headed Þurs,
or be without a mate.
Let Mörn grip you,
let Mörn waste you,
you shall be like the thistle
which has thrust itself
on the house-top.
34. “I went to Holt
and to the juicy tree [Yggdrasil],
to get Gambanteinn,
I got Gambanteinn.
35. “Óðinn is angry at you,
the Ása-prince is angry at you.
Freyr shall loathe you,
even before you, wicked maid,
shall have felt
the avenging wrath of the Goðin!
36. “Hear ye, Jötnar!
Hear ye, Hrímbursar!
Sons of Suttungr-Fjalarr,
the Ásliðar [Ásmegir] themselves,
how I forbid,
how I banish
- pleasure from the maid,
joy of men from the maid.
37. “Hrímgrímnir is the Jötun
who shall possess you,
down below the Nágrindar;
there shall the sons of misery,
from the tree’s [Yggdrasil’s] roots,
give you goats’ water.
No other drink
shall you ever get,
neither for your pleasure
or for my pleasure.
38. “Þurs I cut for you,
and three more rúnar:
longing and madness and lust.
So I will cut them out
as I have cut them in,
if there shall be need.”
39. Gerðr: “Hail, rather, to you, youth,
and accept a frosty cup,
filled with old mead!
Although I did not think
that I should ever
love one of the Vanir race.”
40. Óðr: “I will know
all my errand,
before I ride home hence.
When will you
hold converse with
the powerful son of Njörðr?”
41. Gerðr: “The grove is named Barri,
which we both know,
the grove of tranquil paths.
There Gerðr will grant delight
to the son of Njörðr,
nine nights hence.”

42. Óðr then rode home. Freyr was standing outside, and spoke to him, asking for tidings:

43. “Tell me, Óðr-Skírnir,
before you take off the saddle,
or fare forward one step,
what have you accomplished
in Jötunheimr,
for my pleasure or yours?”

44. Óðr: “The grove is named Barri,
which we both know,
the grove of tranquil paths.
There Gerðr will grant delight
to the son of Njörðr,
nine nights hence.”

45. Freyr: “Long is one night,
longer are two;
how then shall I bear three?
Often to me
has a month seemed less
than half a night of longing.”¹¹

46. Had Gymir-Ægir and his warriors slept so deeply that they did not wake when the ground shook beneath Sleipnir’s hooves and the garmar raised their howls? No. Gymir-Ægir saw Óðr coming; he had long awaited a messenger from Freyr. He and Gullveig had conspired between themselves as to how Gambanteinn, which made Ásgarðr invincible, would come into the Jötun’s power. Gerðr was the fairest maid in Jötunheimr, but her white arms could not have shed light over the heavens and the sea without the aid of Gullveig’s Seiðr.¹² Gymir-Ægir had learnt all about Óðr’s good fortune, for his fame preceded him, but when he knew of his arrival, he was afraid that with his profound self-assurance Óðr would work dire mischief among the Jötnar. So,

he aimed to split him from his wife and unite his own daughter to Óðr in her stead. To replace his own queen, recently deceased (now reborn and again among the Goðin), he desired to marry Freyr’s sister, Freyja, more than anyone.

47. When Óðr discovered his scheme, he called his comrades together and informed them that his örlög was not yet clear of the reefs. He could see that a bundle was liable to slip if it was not securely tied, and in the same way, if it were not fastened by a chain of guilt, the whole weight of a punishment could suddenly collapse. They had recently experienced this with Freyr and perceived how amid the most uncomfortable events the Goðin had been on their side and protected their innocence. If they preserved their innocence even longer, they ought to expect similar help under adverse conditions. Óðr then went home to Ásgarðr to visit Þórr.

48. Then, he found Freyja, and to test her fidelity asked whether Gymir-Ægir appealed to her, pointing out that it was degrading for a Dís to be obliged to share a bed with one of lower birth. Thereupon she earnestly implored him by the holy Goðin to say whether this was a ruse or his true thoughts. As he maintained that he was speaking seriously, she replied:

49. “Then you are planning to submit me to the most mortifying disgrace, seeing how deeply you loved me as a maiden and are now going to desert me. Popular report often predicts the reverse of facts; your reputation deceived me. I thought I had married a loyal husband and now, where I had hoped to find absolute faithfulness, I discover someone lighter than the winds.” With these words, she dissolved into a flood of tears. Óðr was happy at his wife’s bitterness and shortly, holding her hand close, he said:

50. “I wanted to know the measure of your

devotion; only death has the right to sever us. But Gymir-Ægir is scheming to kidnap you and gain your love by theft. When he has managed this, pretend it was what you wished, but postpone the Brúðhlaup until he has given me his daughter in your place. Once this has been achieved, Gymir-Ægir and I shall celebrate our marriages. In case you should slight the Jötun with rather lukewarm looks having me before your eyes, our banqueting halls should be separate, though make sure they share a common dividing wall. This will be a most effective device for baffling the intentions of your abductor.” After this, Óðr fetched Ullr, asking them to join them on their excursion to Gymir-Ægir’s halls. He then gave Þórr instructions to lurk near the hall with a chosen band of deities, who would lend aid when it was needed.¹³

51. Once nine days had passed, Freyr and Gerðr met at the grove called Barri. She promised to become his, but only on these conditions, fixed by her parents: Gambanteinn would be turned over to Gymir-Ægir in the Brúðhlaup; Óðr and Freyja would appear before him on the appointed day to formally request Gerðr’s hand on Freyr’s behalf; Gerðr would be adopted into Ásgarðr and have the dignity of an Ásynja. Enchanted, Freyr would have promised more had Gerðr demanded it. He immediately placed Gambanteinn in her hand.

52. For the Goðin, this was a much greater loss than it was a boon for Jötunheimr. Völundr had not intended for the enemies of the Goðin besides the Ívaldi sons’ kin to have direct use of the sword, and he had taken careful measures to prevent it. On its blade, with great artistry, he had engraved a depiction of the ancient event when the Hrímbursar were drowned in Ymir’s blood. This is why it has been said that Völundr’s sword fights of itself against the Jötun race. It was

to this scene that Óðr pointed when he showed that blade to Gerðr. It illustrated a quality that Völundr had hammered into the blade’s very essence. If a Jötun wields the sword, he surely kills his opponent, but he will kill himself too and with him the entire Jötun nation. The Jötnar knew the quality of this sword, and thus they were as afraid of using it as they were eager to get it out of Ásgarðr, where it was a deposit on the Goðin’s security. For this reason, when Gerðr handed the sword to her father, nothing was more important to him than to guard the sword well and to give it a trustworthy watchman. For this task, he chose his own kinsman, Eggþér.¹⁴

53. When Óðr arrived at Gymir-Ægir’s realm, the Jötun declared that he desired to possess Freyr’s sister, but would give Óðr his daughter so that he would suffer less regret in yielding his wife to another. It was not unsuitable for the product of an embassy to fall to the ambassador. He was delighted at the prospect of Óðr as his son-in-law, provided he could claim kinship with Freyr through Freyja.

54. Óðr praised the Jötun’s generosity and approved his idea; he remarked that he could not expect the immortal Goðin to confer more on him than this unasked gift. Yet, Gymir-Ægir should first ask Freyja’s feelings and opinion. She pretended to be gratified at the Jötun’s flatteries and appeared to consent readily to his request, begging him only to permit Óðr’s Brúðhlaup to precede her own. If this were allowed to come first, the Jötun-jarl’s would follow more fittingly, especially since, when she entered into the new contract, she would not feel so squeamish through remembering her former one. In addition, she asserted that there was no point in not jumbling two sets of preparations together in one ceremony.

55. She prevailed completely over the Jötun, who

warmly commended her requests. His frequent conversations with Óðr had enabled him to absorb a brilliant set of maxims to delight and invigorate his mind; for this reason, Gymir-Ægir bestowed on him lands in Jötunheimr, reckoning that a near relation deserved this favor. Óðr had brought Sif with him on his travels because of her skill in enchantments; she had pretended to have an eye affliction which necessitated veiling her face with her cloak, so that not the tiniest area of her head could be seen and recognized. When people asked her identity she replied that she was Freyja's sister, born of the same mother but a different father.

56. As soon as they reached Gymir-Ægir's hall, they saw that a Brúðhlaup feast was being held for his daughter, Gerðr. Óðr and the Jötun-jarl took their place at the table in separate rooms divided by a party wall; the interiors were draped throughout with hanging tapestries. Freyja was seated next to Gymir, while immediately opposite, on the other side of the wall, Óðr sat between Sif and Gerðr. Amid all the revelry Óðr stealthily removed a plank from the wall and, unbeknown to the banqueters, opened up a corridor just spacious enough for a person's body to squeeze through. Then, as the feasting progressed, he began to question his intended bride closely, asking whether she would prefer Freyr or himself as a husband, stressing that they were probably better suited for one another. When she answered that she could never contemplate a match unless it were sanctioned by her father, he reminded her that she herself would become a Dís among the holy Goðin. This altered all her reluctance, for she was taken by the prospect of such glory. The story goes that Sif offered her a drink mixed with something, which channeled the girl's desires into love for Freyr.

57. After the feast, Gymir-Ægir went round to

Óðr's gathering, wishing to make the nuptial hilarity go without a swing. As he left, Freyja, acting on instructions, slipped through the wall where the plank had been withdrawn and took a seat next to Óðr. Gymir-Ægir was amazed to see her sitting next to him, and asked with some interest how and why she had come there. She replied that she was Freyja's sister, and that the jarl was deceived by their closeness in looks. To get to the bottom of this, the Jötun swiftly re-entered the banqueting hall, but Freyja had returned by the same door and was sitting before the eyes of everyone in her former place. At the sight of her, Gymir-Ægir could not believe his eyes and, completely mistrusting his own powers of recognition, retraced his steps to Óðr where he found Freyja back again as usual in front of him. However often he changed rooms, he came upon the woman in either place. Not merely similar, but identical faces on each side of the wall tortured the Jötun with bewilderment. It seemed downright impossible that two beings should so coincide in appearance that they were indistinguishable. At last, the revelry broke up and he escorted his daughter and Óðr, as is normal after a Brúðhlaup, as far as their chamber. Then he went off to bed elsewhere.

58. Óðr allowed Gerðr, now destined for Freyr, to sleep apart, while, having outwitted the Jötun-jarl, he took Freyja into his arms, as of old. Gymir-Ægir passed a sleepless night, constantly reviewing the delusive image in his stupefied, perplexed mind. Not just similar, but identical! From this there entered into his head an unsettled and wavering assumption that he was calling it a mistake when it was something he had actually perceived. At length, it crossed his mind that the wall could have perhaps been meddled with, but when he had given orders for a close examination to be made, no trace was

found of any damage. The whole fabric of the room appeared to be sound and undisturbed. In fact, Óðr, in the early part of the night had fixed the loose plank to prevent his trick from being discovered.

59. Gymir-Ægir next dispatched two spies with orders to penetrate Óðr's bedroom noiselessly, stand behind the hangings, and listen carefully to everything. They were also instructed to kill Óðr if they found him with Freyja. After entering the chamber stealthily, they hid themselves in curtained alcoves and saw Óðr and Freyja enjoying the same bed, entwined in one another's arms. Thinking the pair were half-dozing, they waited for them to sink into a deeper rest, wishing to lurk there until sound slumber gave them an opportunity to perpetrate the crime. When they heard Óðr's powerful snores, apparently indicating that his sleep was now more serene, they at once advanced with drawn blades to murder him. As they rushed at him treacherously, Óðr was awoken and, catching sight of the swords leveled at his head, pronounced his stepmother's name, which she had once told him to utter if he were in danger. Aid for his plight came immediately. His shield, which was hanging high on a rafter, straightaway fell on him and, as if on purpose, protected his unarmed body from the lunges of the assassins. Taking good advantage of his luck, he snatched his sword and sliced off both feet of the nearer cutthroat. With equal vigor, Freyja ran a spear through the other.

60. Ullr then blew a horn-call to those whose orders were to stand guard nearby, as a signal to invade the hall. When Gymir-Ægir heard it, he believed that it was a sign that the enemy had arrived and fled post-haste in his ship.¹⁵ He traveled to Hlésey, where he built a new hall.¹⁶ His guests were not as fortunate. After the iron-

hammer had been broken in two, Þórr bore his old hammer of stone. It was not as air-worthy, but it was reliable in battle. Gymir-Ægir's warriors and guests started up. Most of them fled out through the long rows of the mountain-hall. But those who could not escape fell beneath Þórr's hammer strikes, or Ullr and Óðr's blows.¹⁷

61. They returned to Ásgarðr, and Freyr celebrated his marriage with Gerðr.¹⁸ Together they had a son named Fjölfnir, after one of Óðinn's names.¹⁹ Óðr and Freyja had the daughters Hnoss and Gersemi, and the son Ásmundr. Their daughters were so very beautiful, that afterwards the most precious treasures were called by their names.²⁰

LXVIII. Fenrir

1. The Goðin discovered that Gullveig had once again managed her way into Ásgarðr, and that she was again Freyja's attendant, Aurboða.¹ The Æsir gathered for a preliminary tribunal in Valhöll to discuss what should be done with her. She stood before them. Óðinn pointed out that Gullveig had been sentenced to die long ago, that the judgment was permanent, thus still valid, and could not be annulled simply because the evil völr had been reborn into the world. It was the duty of the Goðin to execute her when and under whatever guise she appeared anew. A new trial and judgment were not necessary. When Þórr heard Óðinn say this, he sprang up and delivered a deathblow with his hammer, killing the völr for the third time. The Vanir were not present, and when Njörðr learned what had transpired he said that this was done too hastily, and that he had misgivings about it, which he would reveal after consulting with the Vanir and Álfar.² The Goðin raised Gullveig on spears, and in Óðinn's hall, they burned her, three times born oft and again;

yet still she lives.³ It was difficult for the flames to touch her.⁴ Loki ate the heart, which laid in the embers, and half-burnt he found the woman's heart, Loptr-Loki was soon with child from the woman, and there came Fenrir among men.⁵

2. Loki traveled to Jötunheimr and gave birth to Fenrir by Gnipalundr on Þórsnes.⁶ Loki bore the wolf with Angrboða-Gullveig.⁷ Later Gullveig returned, she was the völr-crone in Varinsey, cunning as a fox, a spreader of lies. She was a mischievous crone, a fierce Valkyrja, hateful and grim in Alföðr-Óðinn's hall. All the Einherjar would fight with each other for her sake, the deceitful woman! In Sagunes, they had nine wolves together; Loki was the father of them all.⁸ The old Gýgr bore many sons, all in the likeness of wolves, and it is from her that the wolves Sköll and Hati Hróðvitnisson come, who chase Sól and Máni into the Varna Viðr.⁹ When the Goðin realized Fenrir was being brought up in Jötunheimr, and when the Goðin traced prophecies stating that from this great mischief and disaster would arise for them, then they all felt evil was to be expected from him, to begin with because of his mother's nature, but still worse because of his father's.

3. Then Alföðr-Óðinn sent the Goðar to seize Fenrir and bring him to him. The Æsir raised the wolf at home, but only Týr had the courage to approach it and feed it. But the Goðin saw how much the wolf grew every day, and knew that all the prophecies foretold that it was destined to harm them.¹⁰

LXIX. Folkvíg

1. I remember the first folkvíg in the world; when the Goðin had raised Gullveig on spears, and in Hár-Óðinn's hall they burned her, three times burned, and three times born oft and again,

yet still she lives.¹ Shortly thereafter, Njörðr requested a þing of the Goðin to be called together. The Æsir and Vanir, all with a feeling that something important and fateful loomed, gathered at their holy þingstaðr, Glitnir.² The Powers all went to their þingsæti, the high-holy Goðin to consider thereon: if the Æsir should pay compensation, or if all the Goðin should atone with gold.³

2. Our ancestors very much loved to fight with weapons, but equally enjoyed contests of argument and reason, of assertions and objections. Thus, the debate that took place between the Æsir and Vanir was detailed and carefully discussed in ancient songs.

3. Njörðr spoke on behalf of the Vanir. As the Goð of peaceful commerce, he laid out his words well and with caution, because the matter was delicate and would not turn out well, without minds disposed to mediation. It was clear that he had consulted with the Vanir and Álfar, and that for the sake of harmony they did not want to challenge Óðinn's opinion that the judgment passed on Gullveig long ago was still valid. With reason they could entertain doubt, since of course it seemed unclear regarding a being born three times, whether a single judgment pertained to one or all three Gýgur. In regard to Gullveig's wicked deeds, one could say that they were committed by three evil Gýgur or only one. Thus, when doubts were raised on this point, it would have been best to properly examine the case with witness testimony and undertake judgment this time too, and thereby only focus on the deeds that the accused was believed to have committed after her third rebirth.

4. It was also a disquieting matter that Gullveig was killed and burnt in Óðinn's high-holy hall, which ought not be stained with blood, and

where, before the Ása-majesty, everyone ought to feel under the protection of the law.

5. But the real complaint of the Vanir was that when the Æsir had killed Gullveig this time, they had not considered that she was united in bonds of kinship to Goðar, primarily the Vanir. The Æsir had killed Freyr's mother-in-law. There lay the matter, and it was this suit that the Vanir and the Álfar now put forth for discussion and settlement.

6. For their part, the Æsir objected, holding that the bonds of kinship between the Vanir and Gullveig were not valid as a defense, since they were a result of one of her all-time worse crimes. No one could doubt that she had striven for bonds of kinship with malicious intent and won them with Seiðr, this time directed at Njörðr's own son, the gentle, benevolent Freyr, beloved by Goðin and men. She had assaulted his senses with such strong sorcery that in Ásgarðr there was no other choice than to watch him waste away and die, or consent to be joined in a marriage that must have been unwelcome to Njörðr himself. Only then, the bride had to be purchased with Ásgarðr's finest means of defense: Gambanteinn. This assault had been directed at the Goðin and mankind. Thus, Óðinn expected the Vanir not to take issue with the punishment that Gullveig finally had received, although he could concede that the Æsir had gone about it too hastily.

7. It must have been difficult for Freyr to attend this conference, since the love he felt for Gerðr was the subject of examinations that could do nothing but vex him. The deliberations had not gone on long before he laid out his and the other Vanir's complaint in the matter. They had decided to demand weregild from the Æsir for the killing of his mother-in-law.

8. Óðinn would have probably conceded without

hesitation that he and his sons were responsible for the fine, and that he, notwithstanding his high position in the worlds, ought to acknowledge his guilt and give compensation, were it not for the serious danger inherent in such a concession that made it too risky. Among the ættar in Miðgarðr all too many would understand the resolution of the lawsuit in such a way that the Æsir could not pay the weregild unless they thought it a crime to have put to death the one who spread the evil rúnar, invented the evil Seiðr, and was the origin of all níðingr acts in Miðgarðr. How then would mankind distinguish between good and evil? Óðinn, as leader of the worlds, the administrator of the law, and father of humanity, had to view the suit from this standpoint. For that reason, he and his sons would not give the weregild demanded by the Vanir.

9. But likewise it was a holy law, given by Urðr and established by Óðinn, that the death of a kinsman must be avenged by the next of kin, or else weregild given to the party. The Vanir had demanded a fine to keep the peace, since the exacting of revenge would bring great misfortune for all. Certainly, Óðinn ought to consider that it was a dangerous precedent for the humans if the Goðin themselves let so sacred a law be broken.

10. The Vanir explained that they could not abandon their demand for weregild. The demand was an unconditional obligation, impossible to set aside.

11. Óðinn responded that the Vanir had now fulfilled their duty. They *had* demanded weregild. Now another duty obliged them to listen to reason, and, for the sake of the worlds, not leave their þingsæti until it had been agreed that all differences between the Æsir, Vanir, and Álfar had been settled.

12. Here the Æsir and Vanir now seemed to stand firm against one another. But yielding best suited Óðinn, for Gullveig was justly charged with evil Seiðr; and, of course, Óðinn himself had practiced evil Seiðr when he had sought Rindr's favor. The Vanir pointed this out, not to embitter the Ásaföðr, whom they revered, but to move his mind to justice.

13. When Óðinn heard himself accused of practicing evil Seiðr, his face changed. He was reminded of a depravity that he could not contest and which also was presumably Gullveig's work, a depravity that he paid for with a son's death.⁴

14. Óðinn threw his spear over the host of the hof; then came the first war in the world. There alone was Þórr swollen with anger—he seldom sits when he hears such things—and the oaths were broken, the words and bonds, every powerful pact between the Powers.⁵ Óðinn left the þingstaðr without saying a word, and the Ásagoðar followed him.

15. The Vanir and Álfar remained and deliberated. They did not leave the þingstaðr before they had reached a verdict. It was delivered to Óðinn and worded such that whereas he and Gullveig were guilty of the same crime, the perpetration of evil Seiðr, and that since Gullveig was justly punished with death,⁶ that Óðinn had tarnished the honor of his divinity by his various lapses from dignity, and decided that he should quit their fraternity.⁷ Afterwards, the Vanir and Álfar abandoned their halls in Ásgarðr, and Valgrind closed behind them.

16. Óðinn sent a message to Mímir, letting him know what had happened and to ask his advice. It was clear, by this breach between the Æsir and Vanir, that the order of the world and the existence of Yggdrasill were once again threatened. Should it come to war between Goðar

and one or several of them fell, the greatest harm would be done, since each and every one of them is necessary in this age and has his duty to fulfill in the order of things. Mímir promised to seek a compromise, but should he fail and hostilities break out, Óðinn and his sons should barricade themselves within Ásgarðr and see to its defense, but should do everything in their power to keep from killing any of their former comrades. If the Vanir succeeded in surmounting Gastropnir, Óðinn should abandon Ásgarðr rather than stain the holy city's grounds with deicide. Hand-to-hand combat within the wall would mean the death of many Goðar and the ruin of the worlds. He could foresee that if Óðinn took this advice, the day would come when the Vanir and Álfar would again honor him as their father and king, and never again pit their will against his.

17. Óðinn's sons, eager for battle, found this advice difficult to follow, but could not deny its wisdom. And Mímir gave them additional advice that they could accept without being discouraged. This advice was that Loki ought never set foot within Ásgarðr again. Up to this point, Óðinn had tolerated Loki to uphold his oath to him, made in time's morning. But with such, it is so that one-sided promises given without reservation are always binding; but an oath that invokes a treaty between two or more people is not binding for the one who intends to keep it, if the other or others intentionally break it. In the former case, it was a fetter on the faithful and a license for the faithless to do whatever he wanted to with the loyal one. The vow that bound Óðinn to Loki was mutual and, ever since it has been made, had been broken almost daily by Farbauti's son [Loki], who had ever aimed to ruin his blóði and his family.

18. Mímir is said to have given the Vanir similar advice, since they too requested his

opinion. Along with Óðinn, Þórr, Týr, Bragi, Víðarr, Váli, and Forseti remained in Ásgarðr. Some of the Ásynjur remained there as well, but the most prominent were not among them. Frigga believed that her sisterly obligation and her origin among the Vanir demanded that she join them. Therefore, Ásgarðr's queen left her husband and followed her brother Njörðr.⁸ Óðinn's two brothers, Hœnir and Lódur, took his wife Frigga to themselves. Hœnir is Frigga's father.⁹ Freyja also followed her brother, Freyr,¹⁰ and with her went the host of Einherjar she kept in Folkvangar.¹¹ Both of the Álfar, Óðr and Ullr, chose the Vanir's side, which was to be expected since Óðr was Freyja's husband and Freyr's most faithful friend, and since Ullr was Óðr's half-brother and much devoted to him. The whole host of higher and lower Powers that dwelt in Vanaheimr and Álfheimr took their side and deserted the Æsir. Only Hœnir and Mímir remained true to Óðinn.

19. Skaði did not follow her husband, Njörðr, but stayed in Ásgarðr. She and the Vanagoð were of different temperaments and had not been able to get along well together. Skaði had dreamt of becoming Baldr's wife, a dream she never fulfilled. Now, she thrived best in the company of Baldr's father, Óðinn, and more joyfully listened to his words than any other.

20. When the Æsir expressed desire to hear Mímir's thoughts, he, who never forced his counsel on anyone, and remained silent until he was asked, approved of the Vanir's demand for compensation for the death of Gullveig. With this demand they had obeyed a holy law, but he disapproved that they had made no proposal that could signify Óðinn's well-founded misgivings against providing the weregild. It was of course probable that Gullveig would be reborn again, and again would plot the ruin of the Goðin and

the world. Would she be allowed to do so under the protection of her family ties to the Vanir, or would they demand compensation for her anew in the event the Æsir executed her for her evil deeds again? Had not the Vanir already given assurance that this was not their intent? And since burning Gullveig seemed to serve nothing, the Vanir could of course propose, that if she ever appeared again, they would join with the Æsir to banish her from heaven and earth for eternity. The means to carry out such a sentence was not outside the Goðin's power. Mímir advised the Vanir to discard the hasty sentence of exile against Óðinn and take up the proposal for mediation that he had just outlined.

21. The Vanir and Álfar assembled for deliberation. An evil counselor, Loki in disguise, attended, but was not called to speak. It would have been best to have a statement solicited from him, but when this did not happen, he spoke, and although they first heard his voice unwillingly, he laid his words so cleverly and with such great eloquence, that by degrees they made an impression on those who listened.

22. As the Vanir began their þing, Hœnir, who was the ruler of Vanaheimr, pronounced his opinion, approving Mímir's proposal completely and recommending it be adopted. The speech, with which the evil counselor followed, suggested in shrewd and transparently veiled words that while Hœnir was a respected peacemaker, he lacked his own judgment and was merely a tool in the hands of Mímir and Óðinn. Mímir was described by this speaker as a secret foe of the Goðin, who jealously guarded and withheld the mead of the well of wisdom from others and, as the owner of it, possessed a force that should not belong to him, but ought to be in the Goðin's power. He predicted the loss of the Vanir's case and their own ruin, if they would continue to

endure such a traitor to the Goðin. The one who concealed treasure for a coming age, when he himself expected to be recognized as the ruler of the worlds, should such a traitor have his seat at the center of creation and through Hœnir dictate the Vanir's decision?

23. The þing ended with another sentence of exile. Hœnir was stripped of his title as Vanaheimr's ruler, and this rule was transferred to his brother, Lóðurr. Njörðr was appointed to lead the fylkingar of Vanir, Álfar,¹² and Freyja's Einherjar¹³ in war, and if they were victorious, Njörðr, Freyr, Ullr, and Óðr would be jarlar in Ásgarðr.¹⁴

24. The Vanir then took Mímir and beheaded him, then sent his head to the Æsir. Óðinn took the head, smeared it with herbs so that it should not rot, and sang incantations over it. Thereby he gave it the power that it spoke to him, and revealed many secrets to him.¹⁵ You must know Hugrúnar, if you will be a wiser man than every other. Those interpreted, those risted, those devised by Hropr-Óðinn, from the sap, which had leaked from Heiðdraupnir-Mímir's head, and from Hoddropnir-Mímir's horn.¹⁶ Óðinn stood on a rock, with Brimir's sword [Mímir's head], he had a helm on his head. Then Mímir's head spoke its first wise word, and uttered true sayings.¹⁷

25. When Mímir was killed, Urðr became the caretaker of Mímisbrunnr, as she did during the first Fimbulvetr.¹⁸ But Urðr cannot protect or tend the middle root of the tree, Yggdrasill. Yggdrasill's ash suffers greater hardship than the sons of men know of, and when the well of Mímameiðr-Yggdrasill lost its custodian, the tree began to wither, and by the end of this age, it will take on the appearance of one exhausted by years.¹⁹

26 Mímir's twelve sons,²⁰ the great primeval smiths, had shared the care of Yggdrasill with their father. Each one of them had his month of the year, when he had washed the stem of the great ash with the white glimmering waters of the well, poured from the Gjallarhorn, which was Óðinn's pledge of friendship to them.²¹ From full horns, they drank the pure mead from Baugreginn-Mímir's well.²² Saddened by the course of events and weary of beholding the decline after the death of their father, Mímir's sons now withdrew underground to their golden stronghold, called Sindri, which they had built in the northern part of Mímir's kingdom, Nátt's native land beneath the shadow of Niðafjöll. Óðinn-Sváfnir and Hœnir, also called Svafnþorinn, placed svefnþornar behind their ears, and thus they lay down to rest for uncounted centuries. In the stronghold are many halls whose walls and benches shine with weapons and other works of art they fashioned. In the innermost hall sleep Sindri and his brothers, clad in splendid garments. The mortals whom Wyrð sometimes allows to enter into the stronghold of Mímir's sons to see this wonder must take care not to touch the sleepers. Those who do are stricken with incurable consumption.

27. Everything around the brothers seems to slumber as well. In the nearest hall stand twelve horses: Sindri's horse Móðinn and those of his brothers. They are saddled, as if each is ready for its rider at a moment's notice. Nátt cloaks the stronghold in twilight. There, the dins of the World-Mill, Grotti, and Hvergelmir's roaring flood sound like the monotonous lullaby of a waterfall. Now and then, the steps of the Ostrur rustle through the hall as they come to look in on their kin and blow away dust from their garments and weapons. Thus, they shall sleep until Yggdrasill trembles and the world-

penetrating blare of Heimdallr's Gjallarhorn wakes them for the final battle.

28. Heimdallr is reckoned among the Vanir. His did not want to fight his kin or break his allegiance to Óðinn. Both of the warring groups of Goðar agreed that Heimdallr should remain outside of their feud and be, as he had until now, the guardian of Bifröst and ruler of the Álf warriors that constitute the garrison of Himinbjörg at Bifröst's northern bridgehead. By necessity, the understanding prescribed that the Jötnar not take Ásgarðr by force, since this was equally important to the Vanir as to the Æsir. Now that the Goðin had divided into opposing camps, it was likelier than ever that the Jötnar would contemplate such a plan and believe in its success.

29. But, by this arrangement, Ásgarðr itself lost the guardian that requires less sleep than a bird, whose gaze penetrates the depths of night, and whose ears are not eluded by the faintest sound in the far distance. Yet the Æsir themselves believed that this did not reduce their security. The high wall of Ásgarðr, Gastropnir, is insurmountable; only Sleipnir can jump it. Around the wall rushes the broad river that surges down from Eikþyrnir with masses of Vafr-laden water. When the Vafrnifl ignites, the river resembles a whirling firestorm shooting bolts of lightning high into the air.²³ This river swirls down with such headlong violence that animals normally lose their strength to keep afloat and are drowned.²⁴ In all the worlds, there is no horse, other than Sleipnir, that can overcome the river's roaring tide without fatigue, or leap through the Vafurlogar.²⁵ Ásgarðr's gate, Valgrind,²⁶ or Þrymgjöll,²⁷ is a wondrous work of art; it is as if it guards itself and imprisons any intruder who lays hands on it. Its qualities were well known to the Vanir, who had lived in

Ásgarðr. However, if its lock were sprung from the inside, it could be opened without harm. The Æsir considered themselves safe within these walls.²⁸

30. Óðinn went out with a great army against the Vanir; but they were well prepared, and defended their land, so that victory was changeable, and they attacked each other.²⁹ No small tumult arose from Gautr-Óðinn's heroes when the host's protection went to defend lands against Njörðr's.³⁰ All the Einherjar fought with each other;³¹ Þórr had with Yggr's warriors defended Ásgarðr with might.³² From Bifröst's southern bridgehead, Njörðr rode with a great host of warriors from Vanaheimr and Álfheimr,³³ as well as Freyja's Einherjar,³⁴ up to the extensive territory surrounding Ásgarðr. Óðinn and his sons watched from Hliðskjálf and the wall as a glittering girdle of weapons formed around their stronghold, yet still a considerable distance from it. There it remained, coming no closer for a long time. But at night, Njörðr's fylkingar of spies, led by Freyr, Óðr, or Ullr, crept as closely as the glare of the Vafurlogar allowed. They noticed that every night one of the Æsir rode for a ways in front of and along their outposts, and they observed afterwards that some shining objects moved on the earthwork that joined Valgrind with the drawbridge's exterior brigehead. After many nights' spying, the Vanir came to the conclusion that it was the Æsir's horses, some of which shine, that were being released at nighttime to graze on the shining grass-grown slope of the earthwork once Sleipnir's rider had returned from his excursion. Sleipnir was also let loose to graze with his companions under the watchful eye of the Ásagoð.

31. This conclusion was correct. So they planned an ambush, and one night they came upon the watchman so suddenly that he could not reach

the grazing Sleipnir before one of the Vanir had swung himself up on his back. The Ásagoð, who heard the Vanir's spears and arrows swishing past him, covered himself with his shield and retreated back across the bridge. When he passed over it, Valgrind opened itself slightly, and at the same time, the bridge drew up and shut again behind the surprised watchman. In this way, Sleipnir came into the Vanir's power and now they possessed the horse that could leap over the Vafurlogar and over Ásgarðr's wall. The Vanir did not capture the horses of the other Æsir, so they rode back to camp in all haste.

32. This event was designed to undermine the Æsir's spirits. However, the loss seemed greater to the Æsir than did the Vanir's prize. Since what could one, or even a few of the Vanir do in the event that they did get inside Ásgarðr's walls on Sleipnir's back? Would they be able to hold out against the Ásaföðr and his brave sons? Certainly not.

33. One dark and stormy night, when the Æsir had gotten up from their drinking table and were making their usual rounds between the castles and Gastropnir, to their surprise, they discovered Sleipnir walking about the courtyard. From this, they drew the conclusion that he had broken loose, sprung out of the Vanir's camp and back over Ásgarðr's wall in order to return to his stall and his companions. Discussing this, the Æsir returned to the drinking table. Njörðr heard their words from where he stood, cloaked by the dark of night, in the rafters over Valhöll's door, beneath the carvings of the wolf and the eagle that decorate its gable. On Sleipnir, he had leapt through the Vafurlogar and over the wall. The din of the steed's eight hooves as they hit the ground blended in with the roar of the storm and the surge of the river and thus had gone unnoticed by Valhöll's warriors. When they had

taken their seats at the drinking table once more, Njörðr went to Valgrind. He had commanded his fylkingar to advance to the earthwork with the greatest possible silence. With their dark-colored helmets and coats of mail, they looked like a ghost army; not a single weapon jingled during their silent advance. Njörðr carried his battle-axe, one of the primeval smiths' masterworks,³⁵ which became the damager of Gautr-Óðinn's mighty gate.³⁶ With it, Njörðr cleaved Herjann-Óðinn's great gate, Valgrind;³⁷ broken was the bulwark of the Ásaborg, through combat-foresight the Vanir were able to tread its fields.³⁸ The gate opened up to the gable and the drawbridge fell over the river, providing a terrible, but safe passage through the Vafurlogar. The fylkingar of the Vanir and Álfar, with their rulers in the lead, stormed in, trampling the fields that Ásgarðr's wall was meant to protect. They lined the wall, but did not advance towards Valhöll. Njörðr and Freyr, Óðr and Ullr and other opponents of Óðinn waited on horseback for the appearance of the Æsir.

34. Some riders, wrapped in cloaks—Æsir and Ásynjur—approached them. Óðinn rode forth on Sleipnir, and beside him Þórr with his hammer. Because of Mímir's advice, Óðinn relinquished Ásgarðr to the Vanir, who with respect allowed them to pass and watched the Æsir ride away.³⁹ Because of all that had occurred, the Vanir ensured that Óðinn was ousted from his pre-eminence, stripped of his personal titles and worship, and outlawed, believing it better for a scandalous president to be thrown from power than desecrate the character of public religion; nor did they wish to become involved in another's wickedness and suffer innocently for his guilt. Now that the inappropriate behavior of a high deity had become common knowledge, they were aware that those who worship and adore them were exchanging reverence for contempt

and growing ashamed of their piety. They saw doom ahead, fear was in their hearts, and you would have imagined that the níðar of a single member were recoiling on their heads.

35. So that he would not force them to dispense with public devotion, they banished him and in his stead invested Ullr with the trappings of royalty and godhead. Although they had elected him their leader as a substitute, they bestowed on him full majestic honors, so that he would be regarded as no mere deputy in office, but a lawful inheritor of authority. As he must lack no particle of dignity, they called him Óðinn too, intending to dispel the stigma to a parvenu by the prestige of his name.⁴⁰ Ullr established a new religious institution. He asserted that the Goðin's wrath and the profanation of their divine authority could not be expiated by confused and jumbled blótar; so he arranged that they should not be prayed to as a group, but separate blótar be made to each deity.⁴¹

36. The Æsir proceeded eastward. Besides their weapons, they carried no treasures other than Draupnir and a golden image, a head with noble features. It was Mímir's head, preserved by Óðinn's rún-songs,⁴² a marvelous feat of workmanship which made it respond to human touch,⁴³ and which had made it gold.⁴⁴ The image spoke when it was questioned, and then Óðinn heard Mímir's voice and knew Mímir's thoughts. The voice now said that the Æsir ought to proceed eastward to Mannheimr, to a district known better by Mímir than to others.⁴⁵ Óðinn dwelt in Mannheimr with Skaði,⁴⁶ and afterwards married her. Skaði had many sons by him, of whom one was called Sæmingr. To Ásaföðr-Óðinn queen Skaði bore Sæmingr, who dyed his shield in blood. The queen of rock and snow, who loves to dwell in the Underworld, the daughter of the Járnvíðr, she sprung from

the rocks that rib the sea. To Óðinn she bore many sons, the heroes who won many battles. To Sæmingr, Jarl Hákon inn Mikla reckoned back his pedigree.⁴⁷ After that, Óðinn proceeded north to where he was faced by the sea, the one which they thought encircled all lands, and set his son Sæmingr over the realm which is now called Nóregr. The kings of Nóregr trace their ancestry back to him, as do jarlar and other rulers.⁴⁸

37. Once Loki had become estranged from Óðinn, and while he had Mímir's head, Óðinn did not make any more mistakes, and his counsel is always wise and his deeds always praiseworthy. He had to take two steps before he attained the throne on which he was revered by our folk. He made the first step when he drank from Mímir's well, and made the second when he faced adversity and brought his önd to fruition. Adversity had brought the best gifts: Mímir's words and thoughts.⁴⁹

LXX.Haddingr

1. Konr had left behind many sons, the foremost of which were Guðormr, son of Gróa and thus half-brother of Óðr, and Haddingr, son of the Svanmey Alveig, whom Konr had married later on. Haddingr was but a small boy when Konr was wounded by Gambanteinn in Óðr's hand. He acquired his name because he had an exceptionally rich and handsome head of hair, which he had decided not to cut until he had regained his share of his father's realm.¹ For when Konr had been killed, Óðr was enriched with the kingdoms of Danmörk and Svíþjóð.² Haddingr never had a beard, and although he grew up with great strength and was a hero, he resembled a maiden in his younger years.³ He, with a most auspicious natural growth, achieved the full perfection of manhood even in his first

years of youth. He avoided the pursuit of pleasure and zealously exercised himself with weapons, remembering that, as the son of a warrior father, it was his duty to spend his whole life in feats of military excellence.

2. According to tradition, while Óðr held Danmörk, Konr's sons, Guðormr and Haddingr, whose mothers were Gróa and Signi-Alveig respectively, were shipped off by their guardian, Þórr, to Svíþjóð, to be brought up and protected there by the Jötnar Vagnhöfði and Hafli.⁴

3. The reason why Þórr removed both of Konr's sons was that he feared they would be harmed by Óðr, who had acquired all of their father's kingdom after his defeat and death, and ruled by means of his jarlar. Óðr could expect that one of the sons, if he reached maturity, would demand blood-revenge on his father's killer. Besides, after his close acquaintance with Óðr, Þórr observed that beneath the surface of his happy, quick, and pleasant personality lay hidden some of his uncle Völundr's temperament. Óðr would not tolerate mention of Konr and it was clear enough that he had transferred the hate he harbored for Konr to Haddingr. In general, the temperament of the Álfar is such that they are friendly and benevolent towards those that do not provoke them, but vengeful and difficult to appease towards all others.⁵

4. At the repeated instigation of his wife, Freyja, Óðr recalled his brother Guðormr from exile.⁶ He offered Guðormr and Haddingr peace and friendship and promised them regal power among the Teutonic ættar. They were, of course, all three united by the bond of brothers: Óðr was Guðormr's half-brother, Guðormr was Haddingr's. Guðormr accepted the offer and,⁷ having been promised tribute, Óðr set him in authority over the Danir.⁸ He was given the realm known as Valland, in western Germania.⁹

But Haddingr preferred revenge for his father to a favor from his enemy.¹⁰

5. Meanwhile, Loki, who wanted to remain in the good graces of the Vanir and continue the same evil among them as he had perpetrated among the Æsir, decided to find Haddingr and betray him to Óðr. In the meantime, he never grew weary of reminding Óðr of how much evil Ívaldi's ætt had suffered at the hands of the Æsir and Konr, and how Haddingr, if allowed to remain alive, would certainly strive to be his bane. Loki's intention was that Óðr, if he found the boy in his power, would kill him and thereby eternally stain his honor. Thus, Haddingr was no longer safe in Vagnhöfði's mountain-hall, but was vulnerable to Loki's snares, since Loki had now discovered where he was hidden. As carefully as Vagnhöfði and his daughter Harðgrepa watched over him, their eyes could not always follow the boy, who longed to escape the mountain garðr to play in the adjacent meadows and peered at the forest's edge into what was for him a strange new world. Once, as he sat looking out over the wall of the mountain-hall under the watchful eye of Harðgrepa, a wolf with friendly eyes came and asked him if he would not follow and see all the secrets of the forest. Then a horse came and asked if he would not ride around the world and see everything remarkable there. This would have made the boy pine and become dissatisfied with his captivity, and it was his intent to run away when he could.

6. One evening a rider on an eight-footed horse came to Vagnhöfði's garðr. He was an old, long-bearded man with only one eye. He spoke kindly with Vagnhöfði and Harðgrepa and thanked them for the care they had given the boy. Vagnhöfði set Haddingr in the saddle in front of the rider. The boy was delighted to go, but Harðgrepa cried. The rider swung his mantle

over and around Haddingr and rode away.¹¹ Haddingr hid, trembling beneath his cloak, but in intense amazement kept casting keen glances through the slits and saw that the sea lay stretched out under the horse's hooves. Being forbidden to gaze, he turned his wondering eyes away from the terrible view of his journey.¹²

7. Shortly before dusk, Sleipnir again set foot on land. Haddingr was then in Mannheimr, in the land where Mímir had allotted the exiled Æsir refuge and secure abodes. Here he could play in the fields as much as he wanted, and here Týr trained him in sports, and Bragi in rúnar and the skáldskapr. Sometimes his forefather, Heimdallr, came to see him too, and witnessed his progress in wisdom and strength. When Haddingr was old enough to carry weapons, Óðinn sang protective Galdr over him.¹³ After he had refreshed him with the aid of a soothing potion, he told him that his body would become invigorated and strong.¹⁴ He also gave him a drink, delightful to taste, called Leifnis Elda, which provided Haddingr with the same ability that Óðr had received from Gróa's Galdr-songs, the power to loosen bonds and bands with his breath.¹⁵ Óðinn then demonstrated his prophetic advice by singing:

8. "As you go hence,
your enemy,
thinking you are fleeing,
will pounce,
to hold you in chains
or expose you to be
mangled and devoured
by wild brutes' fangs.

9. "But you must fill the ears
of your warders
with varied tales,

till, finished with feasting,
they are captured
by deep slumber;
then strike off the shackles
which bind you, the harsh fetters.

10. "Returning,
after a brief
while has elapsed,
you must rise
with all your strength
against a raging beast,
which loves to toss
its captives' bodies.

11. "Test your brawn
against its grim fore-quarters,
and probe its heart-strings
with your naked sword.
Straightway bring your throat
to its steaming blood
and devour the feast
of its body with ravenous jaws.

12. "Then new force
will enter your frame,
an unlooked-for
vigor will come
to your muscles,
accumulation of
solid strength soak
deep through every sinew.

13. "I shall pave
the way to your wish,
weakening the attendants
with sleep,
to snore away
through the lingering dark."¹⁶

14. While Haddingr was staying in Mannheimr,

a remarkable portent occurred. As he was dining, a woman beside a brazier, bearing stalks of hemlock, was seen to raise her head from the ground and, extending the lap of her garment, seemed to be asking in what part of the world such fresh plants might have sprung up during the winter season. Haddingr was eager to find out the answer, and after she had muffled him in her cloak, she vanished away with him beneath the earth. It was by the design of the Underworld Goðar that she took a living man to these parts which he must visit when he died.¹⁷ And because he was the first human to make such a journey, Jörmungrund is also called Haddingjaland.¹⁸ First they penetrated a smoky veil of darkness, then walked along a path worn by long ages of travelers, and glimpsed persons in rich robes and nobles dressed in purple; passing these by, they eventually came upon a sunny region, which produced the vegetation the woman had brought away. Having advanced further, they stumbled on a river of blue-black water, swirling in headlong descent and spinning in its swift eddies weapons of various kinds. They crossed it by a bridge and saw two strongly matched armies encountering one another. Haddingr asked the woman their identity:

15. “They are men who met their death by the sword,” she said, “and present an everlasting display of their destruction; in the exhibition before you they are trying to equal the activity of their past lives.”¹⁹ These were Óðinn’s Einherjar, now in the Underworld because of the exile of the Æsir from Ásgarðr.²⁰ Moving on, they found barring their way a wall, difficult to approach and surmount. The woman tried to leap over it, but to no avail, for even her slender, wrinkled body was no advantage. She thereupon wrung the head off a cock which she happened to be carrying and threw it over the enclosing barrier;

immediately the bird, resurrected, gave proof by a loud crow that it had truly recovered its breathing.²¹

16. Then came the time for Haddingr to tread the path life laid out before him.²² So, he set out on his horse, Skævaðr, towards his Wyrð.²³ The goal that he had to strive for was to avenge his father’s death and reclaim his portion of power over the Teutonic ættar.

17. Among these ættar, Konr’s name lived on in honored memory, and many wondered what Wyrð had befallen his youngest son, the little Haddingr. One rumor had it that he was still alive and one day would appear among them. Many were displeased by the severity with which Óðr had treated the friends and foremost comrades of Konr after defeating him. He had exiled them and they went away to the east, to the unknown lands beyond the borders of the Teutonic folk; no one knew exactly where they dwelt or whether they were alive or dead. Among them were Hamall, Konr’s foster-brother, and Hamall’s sons and relations, who were known by the ætt name Amalianar. Among them were also some from the Ylfingr and Hildingr ættar, Hildibrandr among them,²⁴ who became Haddingr’s mentor and friend.²⁵

18. When Haddingr was equipped to ride away, Óðinn told him that he should ride westwards through a forest to a place called Mæringaborg where friends expected him. The journey was dangerous and Óðinn asked if Haddingr wanted a companion. He answered that he did not, and he set off alone on his way.

19. The way, as Óðinn had said, was dangerous. One morning, after an exhausting day’s travel, when Haddingr woke, he found himself in a mountain cave, bound hand and foot next to a monster, with Loki standing before him. Loki

attempted to extort an oath from Haddingr to follow him without resistance; should he refuse, he would be thrown to the monster as food. Haddingr requested an hour to think about it and solitude to gather his thoughts. Loki left. Then Haddingr blew on his bonds and they burst and fell away. He grabbed his sword, gave the monster its deathblow, and, as Óðinn had advised him to do in such an event, ate its heart. Thereby he became wise and able to understand the speech of animals. When he emerged from the cave, he did not see Loki, only a fylking of warriors fast asleep on the ground. They were horrid and pale as corpses. He later learned that they are called Baningar and are brothers to the plague-bringing Leikn, and the sons of Loki and Gullveig. Óðinn's Galdr-songs accompanied Haddingr the entire way to Mæringaborg, and it was these songs that had put the Baningar to sleep. Haddingr, having found his horse, Skævaðr, continued unharmed to Mæringaborg.

20. Haddingr was received in Mæringaborg with joy. It was here that Konr's exiled friends and comrades, called the Mæringar, had gathered. Here Haddingr sat upon the high-seat between Hamall and Hildibrandr, and further down the drinking table sat well-trying warriors: Amalianar, Hildingar, and Ylfingar.

21. Some among them went out to the ættar that populated eastern Germania to inform them that Haddingr lived and had come to raise a war banner against Óðr. Thus, they should prepare themselves and their military forces, if they would follow Konr and Alveig's son.

22. Preparations for the campaign demanded time. While they proceeded, a young warrior came riding to Mæringaborg. He said his name was Viðga, son of Völundr and Böðvildr, Mímir's daughter. He rode on one of the most beautiful horses ever seen by men. His helmet,

with its golden-ormr decor, his shimmering coat of mail, his shining sword, his shield whereon tongs and hammer were painted as emblems of his pedigree—all his equipment was the finest and most beautiful work produced by the skill of Völundr and the Underworld smiths, treasures from Mímir's treasure-trove. However, at once, he warned that he did not come as a friend. As the descendant of Ívaldi, as the son of Völundr, and as a cousin to Óðr, it was his duty to fight Konr's descendants. Therefore, he challenged Haddingr to a life or death duel. Nevertheless, he was invited into the mead hall and entertained there. The heroes saw that he had a pure and true gaze and found more charm in him than in his arrival there, since they feared for Haddingr's life. The duel was subsequently held and Haddingr fell under Viðga's superior weapon. But, as Viðga raised the sword for the deathblow, Hamall and Hildibrandr stood before him and spoke persuasive words. Viðga then sheathed his sword and extended his hand to Haddingr. Thereafter, he remained in Mæringaborg for some time, taking his place at the table beside Haddingr, and they became good friends. Once, Hildibrandr said to Viðga that he wished this friendship would never end. Viðga responded that Wyrð had laid their lots on opposite sides of a balance. The day would probably come when they would fight on opposing sides; but he made a promise that, even if he fought Haddingr's armies, he nevertheless would not raise his sword against Haddingr himself. Hildibrandr thanked him for this promise, but said nothing of it to Haddingr.

23. Word came to Mæringaborg that the east Teutonic ættar were ready for battle and that they only awaited Haddingr's arrival to depart. When Viðga heard this, he said farewell. He

intended to join the ættar that supported Óðr's cause.

24. When Haddingr arrived, huge hosts of warriors gathered in east Germania under his standard. Óðr certainly knew what was transpiring there, but did not want to intervene before Haddingr himself had raised the war banner, for then he, Óðr, would have no blame in starting the feud. He was pleased at the thought of killing Konr's son on the battlefield, as he had killed Konr.

25. Óðr descended from Ásgarðr, revealing himself in the Teutonic motherland on the Scandinavian Peninsula and calling its ættar, along with Danir and Saxar, to arms. He sent word to his half-brother and tributary king, Guðormr, to gather his military forces and unite them with his own. Many wonderful and large ships were built in which Svenskr and Danskr fylkingar made their way over the sea.²⁶ Óðr was first seen among the east Danir, then he betook himself eastward over the sea.²⁷

26. The western and eastern Teutonic ættar of the Nordic lands were thus at war with one another. Valkyrjur, shining Dísir in helmets and mail, were seen riding through the sky. On they came, some from Vanaheimr and Ásgarðr, some from Mannheimr in the east. Through the skáldin that followed his and Guðormr's armies, Óðr proclaimed that, according to the resolve of divine council, everyone who fell for his cause in the impending battle would be accompanied by Valkyrjur to Freyja's hall, Sessrúmnir, to live in eternal bliss. On the other side, through his skáldin, Haddingr had it proclaimed to the east Teutonic warriors that everyone who fell for his cause would come to Óðinn and enjoy unending delight in Óðinn's hall.

27. Around this time, a stranger said to be a

prince from a distant land had arrived at Guðormr's garðr and was received with honor. He was so eloquent, experienced, and wise in counsel that Guðormr placed the greatest trust in him and rarely did anything without consulting him. He called himself Bikki, and when he was not traveling on Guðormr's or his own errands, which frequently happened, he was near Guðormr.

28. Now and then, a man, who seemed much like Bikki when one looked him in the eye, visited Mæringaborg. Like him, he was eloquent, wise in counsel, but underhanded. He said that his name was Blindr. Those who got to know him better called him Blindr Bölvísi.

29. Bikki and Blindr were, in fact, the same being. In the world of the Goðin, he was known as Loki.²⁸ He was shrewd and patient, and long remembered past insults, was vengeful and very sly. He knew how to use beautiful, sweet-sounding stock phrases. He was malicious and unfaithful, handsome but cowardly.²⁹ He came to Valland to conduct battles, to provoke the princes, Guðormr and Haddingr, against one another, but never reconcile them.³⁰

30. Guðormr conferred with him about the impending campaign and Bikki seemed to possess such great insight into warfare that Guðormr gave him a wing of his army to command and made him first among his military leaders.

31. Guðormr and Óðr's armies united. Now, Haddingr's forces marched to face them. Among the ættar that followed Óðr and Guðormr were the Gjúkungar, the sons of Völundr and Egill's brother Slagfinnr and thus cousins of Óðr and Viðga Völundsson.³¹ There were Gunnarr and Högni, sons of Gjúki-Slagfinnr, and Guðrún as well, who was their sister; but Guðormr was

not of Gjúkungr race, although he was brother of them both. And all were kinsmen of Óðr Egillsson.³²

32. From Svíþjóð inn Mikla came Guðormr's foster-father, Hafli, and the Jötun-maids Fenja and Menja, to Guðormr's war host.³³ They would aid the one prince, and overthrow the other, providing Guðormr with help.³⁴ From Svíþjóð inn Mikla came Haddingr's foster-father, Vagnhöfði, with his daughter, Harðgrepa, clad in warrior's garb, to join his host. Miðgarðr had never before, and has seldom since, seen such great armies as these that were now mobilized against one another. They extended over hill and dale. When they stood in ordered fylkingar on horse and foot, their masses of spears resembled an immense field of grain, ripe for harvest, and when the battle came, they broke against one another like breaker against breaker along the seashore.

33. Many battles took place, and it was a long time before a decisive one occurred.³⁵ The same night the armies clashed, their divine patrons could be seen amid the glittering stars. The Goðin favored the bænir of the opponents dividing their exertions, for one side strove for the western Teutons, the other championed those of the east.³⁶ Over the north and west Teutonic fylkingar rode Ullr, Njörðr, Freyr, and the Powers of Vanaheimr; over Haddingr's host could be seen Óðinn riding with Týr, Viðarr, Váli, and Bragi, as well as Þórr among the thunderclouds in his chariot.³⁷

34. Óðr's side then changed their weapons for magic arts and with spells dissolved the sky into rain, destroying the pleasant aspect of the air with miserable showers. Óðinn, on Haddingr's side, met and dispelled the mass of the storm that had arisen with a cloud of his own, and by this obstruction curbed its drenching downpour.³⁸

35. So came the decisive battle. Haddingr's fylkingar were led by Hamall, his foster-brother and field-commander, and on their side it was Hildibrandr and the Amalian heroes, with Hildingar and Ylfingar, as well as Vagnhöfði and Harðgrepa, who inflicted the greatest casualties. On the other side were Óðr, Viðga Völundsson, the Gjúkungar Gunnarr and Högni,³⁹ riding on their horses Goti and Hölknir,⁴⁰ as well as Hafli, Fenja, and Menja. These battle-maidens from Jötunheimr waded through waves of gray-shirted fylkingar among broken shields and cleft coats of mail.⁴¹ Thus they went on, so that they were known in conflicts; there they carved, with sharp spears, blood from wounds, and reddened swords.⁴² Harðgrepa fought beside Haddingr. One host was the other's equal in bravery and disdain for death. All the while, Bikki kept behind the frontline and avoided the tumult of battle.⁴³ He never drew his sword, no sword, even though his helmet was beaten,⁴⁴ and would have been the first to take flight if he had seen his lead falter. Nevertheless, he contributed to the outcome of the battle, since he arranged Guðormr's fylkingar with such great skill that his wing broke Haddingr's fylkingar into disarray by attacking from the side and rear.

36. The great battle ended with the east Teutonic forces broken and fragmented. In scattered groups and pursued by the victors, they retreated, leaving heaps of dead covering the battlefield, their defeat was so thorough that at the end of the battle Haddingr was nothing more than a defenseless refugee.⁴⁵ This conflict was called the Rabenschlacht by our ancestors.⁴⁶

37. Followed by Harðgrepa, Haddingr escaped into the forest, wandering about in the wild for some time.⁴⁷ Harðgrepa, the child of Vagnhöfði, tried to weaken his stout spirit by her allurements to love, with repeated assertions that he must pay

her the first reward of his bed by marrying her, since she had nursed him in his infancy with particular devotion and had given him his first rattle. She was not satisfied with straightforward persuasion, but also began to sing:

38. “Why does your life
flow by unsettled?
Why wear away
your years a bachelor,
chasing the battle,
thirsting for throats?
Beauty does not
draw your desires.
39. “You are seized
by an uncontrolled frenzy,
but never such as
slides into tenderness.
40. “Dripping with slaughter,
reeking with blood,
you prefer the battlefield
to the bedroom;
no amorous incitements
will refresh that mind
where ferocity never
gives way to leisure.
No time for play
in all your savagery.
41. “While it is irked
by the cult of love’s *Dís* [*Freyja*],
your hand is not
free from impiety.
Let this hateful stiffness yield,
let a proper warmth inspire you,
tie with me the bond of passion.
42. “For I gave you

- the milk of my breasts,
tended you as
a baby boy,
performing all
a mother’s duties,
rendering every
necessary service.”
43. When he pointed out that the size of her body was unwieldy for human embraces, and the way she was built undoubtedly suggested that she came of *Jötun* stock, she replied:
44. “Don’t let the sight of my strange largeness affect you. I can make the substance of my body small or great, now thin, now fat. Sometimes I shrivel at will, sometimes expand. At one moment my stature reaches the skies, at another I can gather myself into the narrower proportions of men.” While he was still faltering and hesitating to believe her words, she added this song:
45. “Young man, do not fear
the commerce of my bed;
I change corporeal shape
in twofold manner,
a double law I enjoin upon my sinews,
molding myself in alternating fashion,
shifting my shape at will;
my neck touches the stars and
soars high near to the Thunderer [*Þórr*],
again rushes down and
bends down to human capacities,
pulled away to earth
from the heights of heaven.
46. “Lightly I alter my body by variation,
fluctuating in aspect;
now a tight cramping
bunches my limbs,
now a freedom of height
unfolds them and lets them

touch the topmost clouds;
now squeezed to puny size,
now my pliant knees are stretched,
while my pliant features change like wax.

47. “The Old Man of the Sea [Ægir]
can do as much.
Of uncertain nature,
my two-formed shape
draws in its vast expanse,
only to thrust out,
its unlocked parts,
then roll them in a ball.”

48. “Distend, contract, swell out,
shrink, grow rapidly;
immediate transformation
gives me twin conditions,
separate lives;
I become huge
to fight the fierce,
but small to lie with men.”

49. With these declarations, she won over Haddingr to sleep with her and burned so strongly with love for the young man that, when she discovered that he yearned to return home, she lost no time in accompanying him, dressed like a man, counting it a pleasure to be a party to his toils and perils. They set off together on the journey and, wishing to put up for the night, came, as it happened, to a house where they were celebrating in melancholy manner the Helför of the master, who had just died. Desiring to probe the will of the Goðin by magic, she inscribed rúnar on wood and made Haddingr insert them under the corpse’s tongue, which then, in a voice terrible to the ear, uttered these lines:

50. “Let the one

who summoned me,
a spirit from
the Underworld,
dragged me from
the infernal depths,
be cursed and
perish miserably.

51. “Whoever called me
from the lower regions,
one discharged
from life by örlög,
whoever forced me
again to the upper air,
may she die and be sent
to suffer within the dark
mists of Niflhel,
among the gloomy shades.

52. “Hear: beyond intention,
beyond prescription,
I am forced to disclose
bitter information.
As your footsteps bear you
from this dwelling
you will enter the confines
of a narrow wood,
where from all sides
Þursar will plague you.

53. “She who has brought
a dead man from the darkness,
made him look once more
upon this light,
marvelously fastening ties
between soul and body,
luring, pestering a
departed ghost,
shall bitterly weap
for her rash endeavors.

54. “Let the one
who summoned me,
a spirit from
the Underworld,
dragged me from
the infernal depths,
be cursed and
perish miserably.
55. “For a black, pestilent
whirlwind, monster-created,
will thrust its pressure
hard upon your vitals,
and a hand will sweep you by force,
snatching your body,
tearing and cutting
your limbs by cruel talon.
56. “Only you, Haddingr,
will survive with your life;
the lower kingdom will not
snatch your ghost away,
nor your heavy spirit
travel to the nether waters.
57. “But the woman,
weighted down by her own offence,
will appease my ashes,
soon become ashes herself,
for causing the backward
return of my wretched shade.
58. “Let the one
who summoned me,
a spirit from
the Underworld,
dragged me from
the infernal depths,
be cursed and
perish miserably.”
59. Therefore, when they had built a shelter
of brushwood and were spending the night in
the aforementioned forest, they saw a hand of
enormous size creeping right inside their small
hut. Haddingr was distraught and cried for his
nurse’s help. Harðgrepa, unfolding her limbs and
swelling to Jötun dimensions, gripped the hand
fast and held it out for her foster-son to lop off.
More pus than blood dripped from its hideous
wounds. But later she paid for this deed, for she
was slashed by companions of her own race,
and neither her special nature, nor her bodily
size helped her to escape the savage nails of her
assailants, which tore her to pieces.⁴⁸
60. Óðinn took pity on the lonely Haddingr,
robbed of his nurse, and sent Heimdallr to assist
him. Heimdallr led Haddingr to a place where
Hamall and Hildibrandr found him again. They
conveyed him back to Mæringaborg, where he
joined the rest of his companions, who had come
away from the battlefield alive.⁴⁹
61. Peace reigned for many years, during which
Óðr’s tributary jarlar governed Germania. Óðr
himself returned to Ásgarðr, where he lived
happily with Freyja, and raised his daughters,
Hnoss and Gersemi, and their son, Ásmundr,
whom Óðr appointed king of the north.⁵⁰ For
thirty years, Haddingr remained in Mæringaborg;
that was known to many.⁵¹ Gunnarr played the
harp and sang in these vast halls.⁵² After the
Rabenschlacht, east Germania had been so short
of soldiers that a new generation fit for military
service had to grow up and be presented with
spear and shield at the þing before Haddingr’s
banner could fly again.⁵³

LXXI. Guðormr

1. These many years, Bikki remained by king
Guðormr’s side and was his counselor in
everything. Of Bikki’s—or, to call him by his

proper name: Loki's—counsels, it can be said in short that they were designed to thwart every attempt at reconciliation and by means of slander and lies increase the reasons for hostility between the descendants of Konr and those of Ívladi's sons, so that they would mutually destroy one another. He wanted to prepare the ruin of the Teutonic people, as much as he did their Goðar.

2. Guðormr had become a widower, but he had a promising son named Randvér, who had just attained his youth.¹ Now the king called his son to talk with him, and said, "You shall travel on an errand of mine to king Jónakr, with my counselor Bikki, for with king Jónakr is nourished Svanhildr, the daughter of Guðrún; and I know that she is the fairest maiden dwelling under the sun of this world. I would have her above all others as my wife, and you shall go woo her for me."

3. Randvér answered, "It is right and proper, fair lord, that I should go on errands for you."²

4. Guðrún was the daughter of Slagfinnr and sister of Gunnarr and Högni.³ She had been carried to the paternal land of king Jónakr on towering billows, and when he saw her he took her in and married her. They had two sons called Sörli and Hamðir. They all had hair black as a raven in color, like Gunnarr and Högni and other Niflungar, descendants of Ívaldi. Jónakr had another son, named Erpr. Guðrún's daughter Svanhildr was brought up there, and she was indeed the most beautiful of all women.⁴

5. Randvér set out on his journey, and traveled until he came to king Jónakr's abode, and saw Svanhildr, which gave them many thoughts concerning the treasure of her goodness. The next day, Randvér called the king to talk with him, and said, "King Guðormr would like to be your son-in-law, for he has heard of Svanhildr,

and wishes her to be his wife, nor may it be shown that she may be given to any mightier man than him."

6. The king said, "This is an alliance of great honor, for he is a man of fame."

7. Guðrún then replied, "It is a wavering trust, to trust in luck that does not change."

8. Yet, because of the king's furthering, and all the matters that went therewith, was the wooing accomplished, and Svanhildr went to the ship with a goodly company, and sat in the stern beside the king's son.⁵ So Svanhildr was handed over to Randvér. He was to take her to Guðormr.⁶ Guðrún sent her daughter, Svanhildr, away from the land.⁷

9. Then, Bikki said it was suitable for Randvér to marry Svanhildr, since he was young, as they both were, whereas Guðormr was old.⁸ He said to Randvér, "How good and right it would be if you had such a lovely woman as your wife, rather than the old man there."⁹

10. The young people took well to this suggestion.¹⁰ These words seemed good to the heart of the king's son, and he spoke to Svanhildr with sweet words, and she to him likewise.

11. So they came ashore and went to the king, and Bikki said to him, "It is right and proper, lord, that you should know what has happened. Though it is hard to speak of, for the tale is one of betrayal, whereas your son has obtained the full love of Svanhildr, nor is she other than his harlot; but you must not let the deed go unavenged."

12. Now, he had given the king many bad counsels, but of all his advice, this was the worst, and still the king listened to all his evil words.¹¹ So Guðormr called a þing together, in which Bikki-Loki brought witnesses to testify against Randvér. When the case for the prosecution had been fully presented and Randvér was

unable to support himself with any defense, Guðormr ordered friends to pass sentence on the condemned, for he thought it less impious to delegate the punishment of his son than dispense judgment himself.¹²

13. Woeful deeds arose in that garðr, at the Álfar's mournful lament; at early morn, men were afflicted with troubles of various kinds, and sorrows were quickened.¹³ The decree of the rest was that Randvér should be outlawed, but Bikki-Loki did not shrink from voting for the harsher penalty of death, asserting that anyone guilty of such treason must be duly hanged. So that this might not be deemed to proceed from his father's cruelty, he proposed that Randvér should be fastened with a noose and stood on a beam which was supported by attendants. As soon as weariness from the weight made them withdraw their hands, they would be as good as responsible for the young man's execution and clear the king from the bloodguilt of his son. Unless the charge were properly followed by retribution, he asserted, the youth would set a snare for his father's life. To guarantee that Svanhildr met a suitably foul death, she must be trampled beneath the hooves of a herd of animals.¹⁴ Bikki said: "For against no other do you have more wrongs to avenge than Svanhildr; let her die this shameful death."

14. "Yes," the king replied, "we will follow your advice."¹⁵

15. The king followed Bikki's advice and had his son led to the gallows. On the way, Randvér got his hawk and plucked off the feathers and asked for it to be sent to his father.¹⁶ When he was brought to the gallows, the bystanders held him up on a plank so that he would not be throttled immediately. The harmless cord, straining very loosely at his throat, exhibited merely the appearance of hanging.

16. Guðormr had Svanhildr tied tightly to the ground to be crushed beneath the feet of horses. However, she was so lovely, that when she opened her eyes the very beasts cringed from mangling the limbs of such sheer beauty under their dirty hooves. When Bikki saw this, he had a bag drawn over her head, then the herd was driven in and gouged deep in her body as they stamped all over it. That was Svanhildr's end.¹⁷

17. When king Guðormr saw Randvér's hawk, it struck him that just as the hawk was unable to fly and lacked feathers, so his kingdom would be disabled, he being old and having no son.¹⁸ So, he sent someone at top speed to rescue his son from the halter, and asked that his son be delivered from his Wyrð.¹⁹ But during this time Bikki-Loki wrought his will and Randvér was hanged, and this was his death.²⁰

18. Two young brothers, Ímbrekki and Friðla, were the sons of Harlungr and were closely related to Konr's ætt, the Skjöldungar. It is said that this Harlungr was Konr's son outside of his lawful marriage, which would make his sons Guðormr's nephews. At Bikki's instigation, Guðormr captured his nephews and had no hesitation in taking their lives with the noose. Gathering the nobles under the pretence of a banquet, he ensured that they too were dispatched on the same pattern, so that all of the Harlungar royal line was slain.²¹

19. When Guðrún heard of Svanhildr's death, she wished to destroy Bikki's counsel, for Guðormr lived for evil. She incited her sons to vengeance for Svanhildr.²² Then I heard tell of dire quarrels, hard words uttered from great affliction, when the fierce hearted Guðrún instigated her sons to slaughter with deadly words. She said to them:²³

20. “Why do you sit here?
Why sleep your life away?
Why does it not pain you
to speak joyous words?
Now Guðormr has
had your young sister
trampled by horses,
white and black,
on the public road,
with gray and wayward Gotneskr steeds.
21. “You are not like Gunnarr
and the others,
nor as valiant
of soul as Högni.
You should seek
to avenge her,
if you had the courage
of my brothers,
or the fierce spirit
of the warrior kings.”²⁴
22. Then Hamðir spoke to his mother:
“We young ones,
acting all together,
will avenge our sister
on Guðormr.
Bring forth the arms
of the warrior kings:
you have incited us
to a sword-þing.”
23. Laughing, Guðrún turned to the storehouses,
drew the kings’ crested helms from the coffers,
their ample corslets, and bore them to her sons.²⁵
As they were preparing to set out, she provided
them with mail-coats and helmets that were so
strong that iron could not penetrate them. She
told them what they were to do when they got to
king Guðormr’s, that they were to attack him at
night while he was asleep. Sörli and Hamðir were
to cut off his arms and legs, and Erpr his head.²⁶
The young heroes mounted their horses.
24. Then Hamðir,
the great of heart, said:
“So the warrior killed
in the land of Gotar
will no longer come
to see his mother,
so that you may drink
the grave-ale after us all,
after Svanhildr
and your sons.”²⁷
25. Then Sörli said—
he had a prudent mind—
“Weep for your daughter,
and your dear sons,
your dearest kin,
drawn to the strife:
you shall have to weep
for us both, Guðrún,
who sit here on our steeds,
fated to die far away.”²⁸
26. Weeping, Guðrún, Gjúki-Slagfinnr’s
daughter, went sorrowing to the forecourt,²⁹
while her sons went from the garðr, ready for
the conflict. The young men fared over the
humid mountains, on highborn steeds, to avenge
murder.
27. Erpr then said,
all at once—
the noble youth was joking
on the horse’s back—
“It is bad for a timid man
to point out the ways.”
They said the bastard
was over-bold.³⁰

28. They asked Erpr
what aid he could offer.³¹
“How will the swarthy Dvergr
be able to help us?”
29. He of another mother
answered:
he said that he would
be able to help his kin,
as one foot
to the body
or, grown to the body,
one hand to the other.
30. “What can a foot
give to a foot,
or, grown to the body,
one hand the other?”
31. They drew the iron blade
from the sheath,
the sword’s edges,
for Hel’s delight.
They diminished their strength
by a third,
they caused their young kinsman
to sink to the earth.
32. Then they shook their cloaks,
grasped their weapons;
the heroes were clad in
wondrous clothes.
33. The ways lay forward,
they found a woeful path,
and their sister’s son³²
wounded on a gallows,
wind-cold outlaw-trees,
on the west end of town.
The raven’s food vibrated,
- it was not good to go there.³³
34. Shortly afterwards, Sörli stumbled, but
turned about on his feet, and stood up, then said:
“Now I would have fallen, if I had not steadied
myself with both feet.³⁴ It would have been better
now if Erpr had remained alive.”³⁵
35. A little while later, Hamðir stumbled, and
thrust down his hand to steady himself, then
said: “Erpr spoke nothing but truth, for now I
should have fallen, had my hand not been there
to steady me.” Then they said they had done
evilily with their brother, Erpr.³⁶
36. And when they got to king Guðormr’s at
night, while he was asleep, and cut off his arms
and legs, he then awoke and called to his men,
telling them to wake up. Then Hamðir said:³⁷
“The head would be cut off if Erpr were alive, our
brother whom we slew on the way, and found out
our deed too late.”³⁸
37. And when Guðormr did wake with an
unpleasant dream in a torrent of swords among
bloodstained warriors, there was uproar in
Randvér’s chief kinsman’s [Guðormr’s] hall
when Erpr’s raven-black brothers avenged their
injuries.
38. Corpse-dew [blood] flowed over the benches
with the attack-Álfr’s [warrior’s, Guðormr’s]
blood on the floor where severed arms and legs
could be recognized. Men’s ale-giver [king,
Guðormr] fell headfirst into the pool mixed with
gore.³⁹
39. Guðormr’s men now fell on them, and they
defended themselves well, and were the bane
of many men, and iron would not bite them.⁴⁰
Commotion was in the mansion; men lay in
blood flowing from the Gotar’s breasts.⁴¹
40. Then Hamðir,

the great of heart, said:
“Guðormr! You did desire
that we come,
the brothers of one mother,
into your burgh;
now see your feet,
see your hands cast
into the glowing fire,
Guðormr!”

41. The god-like,
mail-clad warrior
then roared
as a bear roars:
“Hail stones on the men,
since spears do not bite,
nor the sword’s edge or point,
the sons of Jónakr.”

42. Then Sörli,
the strong of heart, said:
“You did harm, brother,
when you opened that mouth.
Bad counsel often comes
from that mouth.

43. “You have courage, Hamðir,
if only you had sense:
that man lacks much,
who lacks wisdom.

44. “The head would now be off,
had Erpr only lived,
our brother bold in fight,
whom we slew on the way,
that brave warrior—
the *disir* instigated me—
that man sacred to us,
whom we resolved to slay.

45. “I do not think that ours

should be the wolves’ example,
that we should contend with ourselves,
like the Nornir’s dogs [wolves],
that are nurtured,
ravenous in the desert.

46. “We have fought well,
we stand on slaughtered Gotar,
on those fallen by the sword,
like eagles on a branch.
We have gained great glory,
though we shall die now or tomorrow,
no one lives till eve
against the Nornir’s decree.”⁴²

47. Very soon, Hamðir and Sörli came to be struck by everyone at once with Hergautr-Oðinn’s woman-friend’s [Jörð-Frigga’s, earth’s] hard shoulder lumps [stones].⁴³ The stones flew thick and fast from every side, and that was the end of their days.⁴⁴ Sörli fell there, at the mansion’s front; but Hamðir sank at the house’s back.⁴⁵

LXXII. Húnvíg

1. Now there occurred great events in the world of the Goðin. The division between the Æsir and the Vanir had given the Jötnar hope that they could achieve a great victory. All of their ættar united to attack and lay waste to Miðgarðr, and they proposed to Óðinn that if he assisted them against their common enemy, the Vanir and Álfar, they would assist in returning him to his throne in Ásgarðr. But Óðinn, who was more concerned with mankind’s welfare than his own power and kingship,¹ sought out Freyr and told him of the Jötnar’s preparations,² and he pledged his help, if they required it. It was sorely needed,

since the masses of fylkingar that had gathered in Jötunheimr and were mobilized, in part, towards Bifröst's northern bridgehead, and, in part, across the Élivágar into Svíþjóð inn Mikla, were truly enormous. But the combined forces of the Æsir, Vanir, and Álfar struck them back with tremendous casualties. The Élivágar was so full of slain Jötun corpses,³ it seemed as though it had been bridged to make it solid and passable. Furthermore, so extensive were the traces of carnage that an area stretching the distance of a three days' horse ride was completely strewn with Jötun bodies.⁴ This war, which is known as the Húnvíg, so broke the Jötnar's strength and so devastated their numbers that they will never again be a threat to Yggdrasill or Miðgarðr until shortly before Ragnarökr, when a new Fimbulvetr shall occur and the Jötun-folk regain their ancient strength. Until then, Þórr's hammer is sufficient to hold their growth within certain limits.⁵

2. The Vanir gathered at the þing and appointed a conference to settle their dispute with the Æsir.⁶ Both sides had grown weary of the conflict, and on both sides, they set up a meeting for establishing peace, and made a truce.⁷ The Vanir acknowledged that Óðinn had acted nobly when he had come to their aid, although they had driven him from Ásgarðr. They also realized that they were in the greatest need of the Ásaföðr and his powerful sons' assistance in their battle against Jötunheimr.⁸

3. For almost ten years, Ullr held the leadership of the divine þing until the Goðin finally took pity on Óðinn's harsh exile. Reckoning that he had completed a severe enough sentence, they restored him from filthy rags to his former splendor. By now the passage of time had rubbed away the brand of his past disgrace.⁹

4. So, the Æsir were allowed to return to their

strongholds in Ásgarðr, and Óðinn again occupied his throne in Valhöll, with the full rights of a father and a ruler. The warriors that had fallen on Haddingr's behalf on the battlefield, and to which Óðinn, during his exile, allotted dwellings and sporting fields in the Underworld, were allowed to accompany him to Valhöll as Einherjar and enjoy the life of bliss there.

5. The Vanir were acquitted of all liability stemming from the Ásaföðr's deeds they had disapproved of, and as a sign of this freedom from liability,¹⁰ Njörðr will, at the fall of the world, return to the wise Vanir,¹¹ without being bound by his obligations as a hostage. The Vanir considered themselves to have received compensation for Gullveig's death, and should she be reborn and show herself again, she may not be burned, but instead banished to the Járnsviðr.¹²

6. After Ullr had been removed from his office by Óðinn, he returned to Ýdalr.¹³ It is called Ýdalr, where Ullr has made himself a dwelling.¹⁴ As before, one saw Þórr and Ullr, stepfather and stepson, battle side by side against Jötunheimr's inhabitants. Thus, the old bonds were reforged, and everyone was delighted by this.¹⁵

7. After Óðinn returned home, he took his wife, Frigga, back.¹⁶ Once Óðinn had recovered his divine regalia, he shone throughout the earth with such lustrous renown that all peoples welcomed him like a light returned to the universe. There was nowhere in the entire globe which did not pay homage to his sacred power.¹⁷ He banished the Seiðr as his first act and dispersed the groups of its practitioners which had sprung up, like shadows before the oncoming of his sacred brightness.¹⁸

8. While the Vanir had been rulers in Ásgarðr, the belief had been established among mankind

that the Goðin demanded greater offerings than was customary in their forefathers' time, and that blótar and bænir devoted to several or all of the Goðin at one time did not possess the power to appease and placate. Therefore, every one of the Goðin ought to have a separate blót dedicated to them. It was also established that longer bænir and sacrifices that are more abundant would be considered as evidence of greater piety, and thus expected a more willing response to bænir. But Óðinn let it be known that this was incorrect.¹⁹

9. "It is better to pray
than offer too much,
a gift ever looks for a return.
It is better not to send
than sacrifice too much;
so Þundr-Óðinn risted
before the origin of men,
this he proclaimed
after he came home."²⁰

10. "Ullr's and all the Goðin's
favor shall have,
whoever shall look to the fire first;
for the dwelling will be open
to the Ásasynir,
when the kettles are lifted off."²¹

LXXIII. Ásmundr

1. It remained important for the Goðin to gather in council. Peace now reigned in the world of the Goðin, but the peace in Miðgarðr was threatened by a new feud between Konr's sons. There had to be an end to this brotherly strife, which was to flare up again, now that the ættar of east Germania had gathered under Haddingr's banner. The Goðin let Haddingr know that they would not disapprove if he abstained from blood-

revenge, which in any case was impossible for a mortal to carry out against an inhabitant of Ásgarðr and a member of the Goðin's circle. Haddingr went into deliberation with his advisors Hamall and Hildibrandr. Blindr, who often came to Mæringaborg, took part in the deliberation and said it would be more honorable for Haddingr to tell the Goðin no; but Hamall and Hildibrandr advised him to answer to await Óðr's decision, and he did so. The Goðin asked Óðr to offer Haddingr reconciliation and the share of his father's kingdom due to him; but Óðr replied that he never renewed a refused offer. The Æsir and Vanir then went to their þingsæti and ordered Óðr to do just that. But neither their decree nor Freyja's tears could persuade him. From Ásgarðr, he proceeded down to the Scandinavian Peninsula, where he commanded his son, Ásmundr, who was king of the Svíar, to gather his folk and relay word to the Danir and to Guðormr's ættar.

2. Shortly thereafter, the Teutonic armies were again mobilized against one another. The Goðin sent the defiant Óðr a most threatening command to comply with the decision of the lawful world-governing Powers. He refused and sailed eastward with a great Svenskr fleet, heavily manned.¹ His expedition was condemned by the Goðin. Evil had entered Óðr. His rise in the world had brought little joy to the Danir, only death and destruction.² While still at sea, he was lost. The Goðin's wrath had driven him to cast himself into the waters. There, in terror, he realized that he had been transformed into an ormr. Humiliated and hopeless, he dove down into the deep.³ The waves of his grief beat him down, for the change in his heart had made him bloodthirsty, his life lost happiness.⁴ The Goðin hid his Wyrd from Freyja.

3. The Svíar must have wondered about

the disappearance of their great leader and anticipated a bad outcome of their military campaign.⁵ Their fleet was led by Ásmundr's ship, Gnoð, which was capable of carrying three thousand men.⁶ Soon, Guðormr's fleet was united with theirs. Bikki followed them too. One night, a tall old man, one-eyed and long-bearded, stepped into Ásmundr's quarters, as Ásmundr sat in discussion with Bikki. The old man called himself Jálkr [Óðinn]. He said that if Ásmundr was not bent on brotherly war and the murder of kin, battle could still be avoided. However, Bikki objected that if Ásmundr made peace and marched home, he would break the obligation he had assumed from his father, and it would be seen as a sign of cowardice. As Jálkr and Bikki looked upon one another, Óðinn's sharp eye pierced Loki's with a menacing gaze, which was met with an insolent and mocking stare. Jálkr-Óðinn withdrew. Between themselves, Ásmundr and Bikki agreed that the latter would orchestrate the fylkingar's arrangement and movement, since he had presented himself as an expert in such things. Ásmundr himself would lead the battle.⁷

4. Then, a great storm, conjured by Óðinn, threatened Ásmundr's fleet, for the Alföðr did not want him to reach his destination. Ásmundr's ship, Gnoð, sank into the sea and took many men and supplies with it. However, many more were able to escape with their leader to the shore.⁸ While coasting towards the battlefield with his fleet, Haddingr encountered this storm as well.⁹ He then noticed an old man standing on a cliff waving his cloak to and fro to indicate that he wished him to put into land. Though his fellow sailors grumbled that this deviation from their route would be disastrous, he met the old man near the cliff, who said:¹⁰

5. "What men ride there
on Ræfill's horses [ships],
the towering billows,
the wild-tossing sea?
The sail-steeds are bedewed
with salty sweat,
the wave horses will not
withstand the storm."

6. Hamall: "Haddingr's men sit
in the sea-trees [ships],
a strong wind
bears us to Hel;
the steep waves dash
higher than our prows,
the roller-horses [ships] plunge:
who is it that asks?"

7. Kjalarr: "They called me Kjalarr [Óðinn],
when I gladdened Huginn,
young hero,
and fought battles.
Now you may call me
the Man of the Mountain,
Fengr or Fjölñir:
let me fare with you!"¹¹

8. They sailed close to land, and the man came on board. Then the storm abated.¹² Haddingr found in him the man to supervise the disposition of his fylkingar.¹³ The old man was very tall and had only one eye, wrapped in a shaggy cloak, he said that he was skilled in the tactics of war. He offered Hamall, Haddingr's general, a most profitable lesson in how to dispose his army in the field. Kjalarr-Óðinn told him that when he was about to make war with his land forces, he should divide his entire battle-line into three fylkingar. Each of these he should pack in twenties, but extend the middle section by a further twenty men, arranging them to form

the point of a cone or pyramid, and should bend back the wings to create a receding curve on each side. When a rally was held, he should construct the files of each fylking by starting with two men at the front and adding one only to each successive row. Thus, he would set three in the second line, four in the third, and so on, building up the following ranks with the same uniform symmetry until the outer edge came level with the wings. Each wing must contain ten ranks. Again, behind these he was to introduce young warriors equipped with javelins. To the rear of these, he should place a company of older men to reinforce their comrades, if their strength waned, with their own brand of seasoned courage. A skillful strategist would see that the slingers were attached at the sides, who could stand behind the lines of their fellows to assail the enemy with shots from a distance. Beyond these, he should indiscriminately admit men of any age or class without regard for status. The final battalion he ought to separate into three prongs, as with the vanguard, and deploy them in similarly proportioned ranks. The rear, though connected to the foregoing columns, might offer defense by reversing itself to face in the opposite direction. If a sea-battle should occur, he must divide off a section of his navy, so that while the main fleet began the prepared skirmish, these other ships could skim round and encircle the enemy vessels.¹⁴

9. Kjalarr-Óðinn also trained their horses along the seashore, and trained them pretty well.¹⁵ Then Haddingr said:

10. “Tell me, Kjalarr,
since you know the omens
of both Goðin and men;
which omens are best,
if one must fight,

at the swing of glaves?”

11. Kjalarr: “There are many good omens,
if men only knew them,
at the swing of glaves,
a faithful fellowship,
I believe, is the dark raven’s,
with the armed warrior.

12. “The second is if,
when you have gone out,
and are ready to depart,
you see two fame-seeking
men standing
in the forecourt.

13. “The third omen is,
if you hear wolves
howl under the ash-boughs,
it will announce victory
over helmed warriors,
if you see them before you.

14. “No man should
fight against
Máni’s
late shining sister [Sól];
they have victory
who can see clearly
at the play of swords,
or to form the wedge-array.

15. “It is most perilous,
if your foot stumbles,
when you go to battle.
Guileful dísir stand
on either side of you,
and wish to see you fall.

16. “Let every man be
combed and washed,

and fed in the morning;
for it is uncertain
where he may be at eve.
It is bad to succumb to Wyrð.”¹⁶

17. They landed at Jótland.¹⁷ Óðinn then asked if all the warriors in Haddingr’s camp had arrived. Hamall had asked before and learned that Vagnhöfði was absent. He had received Haddingr’s message late and was a long way hence from the battlefield,¹⁸ but he hastened to follow.¹⁹ But Kjalarr-Óðinn met him on his way, took him up on his horse, and transported him over water and land so that he, when the battle was hottest and Haddingr most needed his help, stood within the bulwark of shields. Thus, it is said that Kjalarr-Óðinn drew Kjalki, which is one of Vagnhöfði’s names, as is Vagn.

18. The sun rose and the armies marched towards one another. Shield-songs were raised on both sides; but this time, no Goð sang under the shields of the north and west Teutons, while Valföðr-Óðinn’s voice rang together with the ringing sound under those of the east Teutonic warriors.²⁰ As Óðinn says:

19. “If I am to lead those in battle,
whom I have long held in friendship,
then I sing under their shields,
and with success they go
safely to the fight,
safely from the fight,
safely on every side they fare.”²¹

20. Hamall set his fylkingar in the wedge-array, and it was he who ordered the contingents of slingers at the sides to drop back into the rear and attached them to the lines of archers. After he had distributed his companies into this wedge formation, he took up his stance behind the

warriors’ backs.²² The west’s forest of spears formed an elongated square; the east’s formed the wedge with shield- and spear-clad sides pointed towards the enemy. Because Óðinn had taught this formation to Hamall, it is called Hamalt Fylkja, but it is also called Svínfylkja because the front of the formation looks like the head of a boar.²³

21. The signs had portended, as the battle’s outcome proved, that all the Goðin, Vanir as well as Æsir, now supported Haddingr’s cause. Nevertheless, the scales of battle long weighed equally, because Ásmundr and Viðga Völundsson’s courage surpassed that of all others. Fenja and Menja went forth fiercely as well, but were caught between shields and were led bound from the battle.²⁴

22. In the meantime, Ásmundr, Óðr’s son, sought to engage in battle with Haddingr. When he realized that his own son, Henry, whom he loved more than his own life, had fallen fighting courageously, his soul yearned for death, and he hated the sunlight; this was the lament that he composed:

23. “What hero dare
put on my armor?
A reeling man needs
no shining helmet,
a hauberk is useless
for one prostrate.

24. “Am I to exult in war
with a slain son?
My towering love for him
compels me to die;
my flesh should not
outlast my child.

25. “I want to grip

steel in each hand.
Come now,
fight with flashing sword-points,
but no shields to
cover bared breasts.

26. “May the fame of
our savagery flare;
we must boldly grind
the enemy’s column,
let no struggle
wear us down nor
the onslaught shatter
in flight and fade.”

27. He spoke, put both hands to his hilt, slung his shield, regardless of danger, behind his back, and then drove many to their deaths. Haddingr had no sooner cried on friendly powers for help than Vagnhöfði came suddenly riding up to champion his side. Gazing at his crooked sword, Ásmundr broke out in loud song:

28. “Why do you fight
with crooked blade?
A short sword shall
bring your doom;
or death will come
with the hurled javelin.

29. “You believe that spells
will mutilate
a foe who can only be
vanquished by hand-to-hand;
you grapple with words,
not force,
putting your strength
in magic arts.

30. “Why do you pound

your shield against me,
threaten me with
your impetuous lance,
when you are sullied
and speckled all over
with woeful crimes?

31. “Look how a branded
mark of infamy
has flecked your soul,
your thick blubber-lips,
stinking with villainy.”

32. As he shouted these insults, Haddingr launched his spear by the thong and transfixing him. Death however had its compensations for Ásmundr. In his last tiny flicker of life, he wounded his killer’s foot, laming him and causing an incurable limp, so that men remembered his overthrow by this small moment of revenge. Thus one received a crippled limb, the other ended his days.²⁵

33. Even lamed, Haddingr fought on, and pressed forth towards Viðga Völundsson, who is said to have slain several hundred men in this battle with his own hands. But, when he saw Haddingr advancing, he leapt on his horse and fled, and when Haddingr had overtaken him, he allowed himself to be killed rather than lift his weapon against him. This was in order to fulfill the promise that he had given to Hamall and Hildibrandr in Mæringaborg.

34. When the news that Ásmundr had fallen was known, the white shield was raised, and the enemies extended their hands in peace to one another.²⁶ At his departure following Haddingr’s victory, Óðinn predicted that he would not be destroyed through a foeman’s violence, but by a self-chosen kind of death. By avenging his father, Haddingr advanced to a high rung of

fame and exchanged exile for a kingdom, for he had the fortune to rule his land immediately after he returned to it.

35. Ásmundr's body was carried in solemn state at a royal Helför in Uppsali. His wife, Gunnhildr, did not wish to survive him, but stabbed herself, choosing rather to follow her husband in death than survive him by living. Their friends, in committing her body to interment, added her remains to those of her husband, for they believed her worthy of his grave-mound when she had preferred to set her love for him above life.

36. When his rival had been removed, all was quiet and Haddingr discontinued his warfaring for many years.²⁷ He was a mild, successfully governing sovereign king, who was known to future generations as Þjóðrekr. A long lasting peace followed the world war in Miðgarðr.²⁸

LXXIV. Singasteinn

1. When Óðr was not heard from, and no one seemed to know anything of his Wyrð,¹ Freyja had stayed behind weeping, and her tears are red gold. Freyja has many names, and the reason for this is that she adopted various names when she was traveling among strange peoples looking for Óðr. She is called Mardöll, Hörn, Gefn, and Sýr.² She had taken her falcon guise and flew through all of the worlds in search of her beloved. She finally found him near Singasteinn, a skerry in the sea, also called Vágasker. As loathsome as the ormr appeared to her, her love and compassion overcame her loathing, and she remained with the unfortunate one, seeking to console him with her tenderness. She had brought along Brisingamen, which became part of the ormr's hoard. Whether it was the gleam of this wonderful piece of jewelry, or whether the

waves themselves felt joy at having her beautiful face and true heart among them—a beautiful shimmer, the likes of which has seldom been seen since, spread from Singasteinn across the mirror of the sea. Ever since, Freyja has borne the epithet, Mardöll. When the ormr was awake, she tried to be happy and spoke loving words. When it slept, she could give in to her sorrow, unnoticed,³ and then Freyja wept gold for Óðr.⁴ Hnoss bore her mother's eyelash rain [tears]⁵ to Ásgarðr, and the Goðin resolved to retrieve Óðr and forgive him.⁶

2. One day, while Haddingr, hot from the scorching sun, was submerging his body in the cool sea-water, he swam after a peculiar monster, dispatched it with numerous strokes, and had its carcass conveyed to his camp. As he was triumphing over this feat, he was accosted by a woman, Freyja, who addressed him in these words:

3. “Whether you tread the fields or
set your canvas to the ocean,
the Goðin will be hostile to you,
and throughout the whole earth
you shall find the elements of nature
thwarting all your designs.

4. “Dashed on land, tossed at sea,
the perpetual companion of your
wandering shall be the whirlwind;
an inflexible stiffness will
never desert your sails,
if you should seek a roof for your
head it will fall struck by a tempest,
and your herd will perish with cold.

5. “Everything shall be tainted and
mourn the Wyrð of your presence.
Shunned like a noxious itch,

no plague will have ever
been more vile than you.
Such punishment
the Powers of heaven dispense.

6. “For you have killed
with sacreligious hands
a sky-dweller wrapped
in another body:
there you stand,
the slayer of a benign deity.

7. “When you take to the waves
you will feel the frenzy
of the winds upon you;
let loose from their keeper’s dungeon;
then Vestri and the rushing Norðri
and Suðri shall sweep to crush you,
conspire together and vie to
shoot forth hurricane blasts,
until with more winning bænir
you appease divine serenity and,
having suffered the earned punishment,
offer placation.”⁷

8. Recognizing Freyja, Haddingr understood that he had killed Óðr and thus had finally taken revenge on his father’s killer. This pleased him, so he refused to pay wergild.⁸ Then Singasteinn’s bottom sank down under his feet. The air was black and yellow-green.⁹ The earth started to shake as if she were dying. Mountains split from each other to spew fire and flame, others sank down in her womb, and where Jörð [Earth] first had fields, she raised mountains thereupon. Singasteinn, also called Aldland, sank below and the wild waves stepped far over hill and dale, so that all were overwhelmed. Many people were buried in the earth, and many who escaped the fire were killed thereafter in the water.¹⁰

9. Haddingr thus endured unvarying disaster, putting all peaceful places in turmoil by his arrival. Escaping the sinking of the skerry, when he set sail a potent thundercloud arose and engulfed his fleet in a gigantic storm; when he sought shelter after the shipwreck, the house suddenly collapsed in ruins. There was no alleviation for his calamities till he had been able to atone for his wickedness by religious offerings and return to heavenly favor; in order to appease the divinities he did indeed make a holy blót to Freyr, Freyja, and all the Vanir, who are Óðr’s kinsmen and close friends.¹¹

10. When Freyja had seen Óðr hauled, slain, onto the shore and had rushed to place herself in Haddingr’s path, she had forgotten Brisingamen, leaving it on Singasteinn. It laid there, illuminating the surrounding area. Loki, who now stayed near Haddingr in invisible form, saw the jewel and came at once with a mind to steal it. It would be good to have as a ransom for his life, since the wrath of all the Goðin rested on him, and he knew that Óðinn no longer felt bound to the oath he swore to him in time’s morning. But Heimdallr’s eyes followed Haddingr and saw what went on around him. While Freyja spoke to Haddingr, a seal crawled up on Singasteinn and approached Brisingamen. It was Loki in seal-guise. But from the other side, another seal crawled upon the rock toward the necklace. A guise cannot alter the eyes, and Loki recognized his old nemesis, Heimdallr, in the eyes of the other seal.¹² Heimdallr is called the visitor of Vágasker or Singasteinn; on that occasion he contended with Loki for Brisingamen.¹³ Renowned defender [Heimdallr] of the Powers’ way [Bifröst], kind of counsel, competed with Farbauti’s terribly sly son [Loki] at Singasteinn. The son of eight mothers plus one, mighty of mood, was first to get hold of

the fair sea-kidney [Brísingamen]. I announce it in strands of praise.¹⁴ Heimdallr then returned Brísingamen to Ásgarðr.

11. Afterwards, Freyja returned to Ásgarðr, where she was received with great joy after her long absence, and was conveyed to Valhöll to Óðinn. Foremost among the Einherjar and closest to the Goðin sat Óðr once again, as young and as handsome as the day he came to Ásgarðr with Gambanteinn. The dispute between him and the Goðin was now settled and his error reconciled. Now he and Freyja could again live happily together in Folkvangar's hall.¹⁵ Óðr had been adopted among the Goðin by resolution of the divine þing at Glitnir, and as such greets the mighty heroes as they enter Valhöll. He is joined by Bragi, and when a great warrior is to enter the hall, Óðinn says to them:¹⁶

12. “Óðr and Bragi,
go to meet the prince,
for a king is coming
who is considered
to be a hero,

here to this hall.”¹⁷

13. Óðr had a surviving grandson named Hundingr, who became king of Svíþjóð, and with whom Haddingr had become united in friendship. Hundingr had received a false report of Haddingr's end and, thinking to honor the dead, gathered together his nobles. Filling an enormous jar to the brim with beer, he ordered it to be placed amid the guests for their pleasure and, to give a sense of occasion, did not hesitate to adopt a servant's role and play the butler. As he was traversing the palace hall in fulfillment of these duties, he missed his footing, toppled into the jar and, choked by the liquid, gave up his ghost.

Perhaps he was paying the Underworld for appeasing it with spurious Helför rites, or Haddingr for falsely assuming his departure. When he learnt of this, Haddingr returned his veneration with a similar courtesy, for, being unwilling to survive the dead man, he hung himself before the eyes of the populace, choosing to go to Valhöll through a voluntary death.¹⁸

THE JÁRN ALDR

LXXV. Gleipnir¹

1. The Goðin had raised Fenrir in Ásgarðr, but only Týr had the courage to approach him and feed him. But the Goðin saw how much the wolf grew every day and knew that all the prophecies foretold that it was destined to harm them. Then the Æsir devised a plan to make an especially strong fetter. They named it Læðingr and brought it to the wolf, inviting him to test his strength against it. As it seemed to the wolf that this test would not require much strength, he let them do as they wished. The first time the wolf stretched the muscles in his legs, the fetter broke. Thus he freed himself from Læðingr.

2. Next, the Goðin made a second fetter. Twice as strong, it was called Drómi. Again they asked the wolf to test the fetter, telling him that he would become renowned for his strength if such a magnificent forging was unable to hold him. The wolf thought to himself that, even though the fetter was very strong, his strength had grown even more since he had broken Læðingr. He also recognized that, to become renowned, he had to place himself in danger, and so he let them put the fetter on him. When the Æsir were ready, the wolf started to twist and beat the fetter against the ground. He struggled with all his might and, using his legs, he snapped the fetter with such force that the pieces flew into the distance. Thus he escaped Drómi. Since then, there has been an expression, when a task is extremely difficult,

that one frees oneself from Læðingr or breaks out of Drómi.

3. After this happened, the Goðin began to fear that they would not succeed in binding the wolf. So Alföðr-Óðinn sent Óðr-Skírnir,² Freyr's messenger, down to Svartálfheimr, and there he had some Dvergjar make the fetter called Gleipnir. It was constructed from six elements: the noise of a cat's footsteps, the beard of a woman, the roots of a mountain, the sinews of a bear, the breath of a fish, and the spittle of a bird. Though previously you had no knowledge of these matters, you now can quickly see the proof that you were not deluded. You must have noticed that a woman has no beard, a cat's movement makes no loud noise, and mountains have no roots. Truly, I say, all you have been told is equally reliable, even though you have no way to test some things.

4. The fetter was smooth and soft as a silk ribbon, yet it was reliable and strong. When the fetter was brought to the Æsir, they heartily thanked the messenger for carrying out his errand. Then the Goðin traveled out onto a lake called Ámsvartnir, and sent for the wolf to accompany them. They went to an island named Lyngvi, where they showed the wolf the silky band, offering to let him try to break it. They told him that despite its thickness, it was somewhat stronger than it appeared. Passing it among themselves, each tested the band's strength in his hands. No one

could pull it apart. Nevertheless, they said that the wolf would be able to break it.

5. Then the wolf answered: “It seems to me that a ribbon like this one, which is so narrow a band, offers no renown even if I break it apart. But if it is made with cunning and treachery, even though it looks unimpressive, then I will not permit this band to be put on my legs.”

6. The Æsir replied that he would quickly snap such a narrow, silky band, as he had already broken powerful iron fetters. “But if you are unable to break free from this band, then the Goðin will have no reason to fear you, and then we will free you.”

7. The wolf answered: “If you were to bind me in such a way that I was unable to free myself, then you would betray and abandon me, and it will be a long time before I received any help from you. I am unwilling to allow that band to be put on me. Rather than questioning my courage, why not let one of you place his hand in my mouth as a pledge that there is no treachery in this offer?”

8. The Goðin now looked at one another, realizing the seriousness of the problem they faced. No one was willing to hold out his hand until Týr raised his right hand and laid it in the wolf’s mouth. But when the wolf strained against the fetter, the band only hardened, and the more he struggled, the stronger the band became. They all laughed, except Týr; he lost his hand.

9. When the Æsir saw that the wolf was truly bound, they took the part that hung loose from the fetter. It was called Gelgja, and they threaded the end of it through a huge stone called Gjöll. They fastened the stone deep down in the earth. Then they took an enormous rock called Þviti and drove it even further down into the earth, using it as an anchor post. As the wolf struggled,

he opened his mouth. He gaped horribly, trying to bite them, but they slipped a sword into his mouth. The hilt stuck in his lower gums and the blade in the upper gums, wedging his jaw open. As he growled menacingly, saliva drooled from his mouth, forming the river called Vón. There he remains until Ragnarökr.

LXXVI. Hymir

1. Of old the Goðin
made feast together,
and they sought drink
before they were sated;
they shook twigs
and scryed blood:
when they found a lack
of kettles at Ægir-Gymir’s.
2. The rock-dweller [Jötun] sat,
glad as a child,
much like the son
of Mistorblindi-Fornjótr.¹
Yggr’s son [Þórr] looked threateningly
into his eyes:
“You shall often hold
a feast for the Goðin.”
3. The unwelcome-worded Ás
caused trouble for the Jötun:
he quickly thought of
vengeance on the Goðin;
he told Sif’s husband
to bring him a kettle:
“in which I may brew
beer for all of you.”
4. The renowned Goðin
found that impossible,
nor could the exalted Powers

- accomplish this,
till from trueheartedness
did Týr give
much friendly counsel
to Hlórriði-Þórr.
5. “Eastward of the Élivágar
there dwells
the all-wise Hymir,
at heaven’s end.
My father, fierce of mood,
owns a kettle,
a massive cauldron,
a league in depth.”
6. Þórr: “Do you know whether
we can get the liquor-boiler?”
Týr: “Yes, friend, we can,
if we are cunning.”
Quickly they fared forth
from Ásgarðr that day,
until they came
to the home of Ullr.²
7. They gave the horn-strong
goats care.
Then they continued
to the great hall
which Hymir owned.
The youth found his grandam,
whom he greatly loathed;
she had nine-hundred heads.
8. But another came forth,
all-golden and fair-browed,
bearing the beer cup
to her son:
9. “Kindred of Jötunar!
I will put you both,
daring heroes,
- under the kettles;
my husband is often
greedy towards
his guests,
and grim of mind.”
10. But the monster,
the fierce-souled Hymir,
returned home late
from hunting;
he entered the hall,
the icicles rattled,
as he came in;
the thicket on his cheeks was frozen.
11. “Hail to you, Hymir!
Be of good cheer:
now your son
has come to your hall,
whom we have expected,
from his long journey;
and with him fares
the foeman of Hróðr,
the friend of man,
who is called Véurr-Þórr.
12. “See where they sit
under the hall’s gable,
as if to shun you:
the pillar stands before them.”
The pillar flew into pieces
at the Jötun’s glance;
first the beam was
broken in two.
13. Eight kettles fell,
but only one of them,
a hard-hammered cauldron,
came whole from the column.
The two came forth,
but the old Jötun

surveyed his foe
with his eyes.

14. His heart foretold
much sorrow when he saw
the Gýgur's foeman [Þórr]
come forth on the floor.
Then three oxen
were taken,
and the Jötun bade
their flesh to be boiled.

15. They cut each one shorter
by the head,
and afterwards bore
them to the fire.
Sif's husband [Þórr],
before he went to sleep,
alone ate all of
two of Hymir's oxen.

16. Then Hlórriði-Þórr's meal
seemed extremely large
to the hoary friend
of Hrungnir [Hymir]:
“Tomorrow night
the three of us
shall have to live
on what we catch.”²³

17. Véurr-Þórr said that he would row on the sea,
if the bold Jötun would supply him with bait:
“Go to the herd, if you trust in your courage,
crusher [Þórr] of rock-dwellers [Jötnar]. I expect
that you will easily obtain bait from an ox.”²⁴
Then Þórr quickly went to the forest where he
could see a herd of oxen belonging to Hymir, and
here an all black ox stood before him.⁵ He took
the biggest ox, called Himinhjótr.⁶ The bane
of Þursar [Þórr] broke from the beast the high
fortress of his two horns [his head], and took it

with him down to the sea.⁷ Sif's beloved [Þórr]
quickly brought out his fishing gear to the old
fellow.⁸ He then told Hymir: “To me, your work
seems worse by far, steerer of ships, than if you
had sat quietly!”⁹

18. Hymir had already launched the boat. Þórr
got in and sat down towards the stern. He took
two oars and started rowing, and Hymir noticed
that he was making some progress. Hymir rowed
from the forward bow, and the boat moved
quickly. Hymir then said that they had come to
the waters where he usually trawled for flatfish,
but Þórr said he wanted to row out much further,
and they started another bout of fast rowing.
Hymir then warned that they had come so far
out that to go further was dangerous because of
the Miðgarðsormr.¹⁰ The lord of goats [Þórr] told
the apes' kinsman [Hymir] to steer the steed of
the rollers [boat] out further,¹¹ for Þórr wanted
to keep on rowing, and so he did.¹² But the Jötun
declared that he had little desire to row out
further,¹³ and by then, he was most unhappy.

19. Finally, Þórr pulled up his oars and set about
preparing his line, which was very strong, with a
hook that was neither weaker nor less firm.¹⁴ The
mighty Hymir pulled up two whales by himself
on his hook; the son of Óðinn sat in the stern;
Véurr-Þórr prepared his cast with cunning. The
warder of men, the ormr's slayer, fixed the head
of the ox on his hook;¹⁵ he cast it overboard,
where it sank to the bottom.¹⁶ The foe of the
Goðin, Jörmungandr, gaped at the bait, the
encircler of all beneath the earth.¹⁷ And it can
be said in truth that this time Þórr tricked the
Miðgarðsormr no less than Útgardaloki-Fjalarr
had tricked Þórr into lifting the Miðgarðsormr
with his arm.

20. The Miðgarðsormr opened its mouth and
swallowed the ox head.¹⁸ Viðrir-Óðinn's heir's
[Þórr's] line lay by no means slack on Eynæfir's

ski [boat] when Jörmungandr uncoiled on the sand.¹⁹ The hook dug into the gums of its mouth, and when the ormr felt this, he snapped back so hard,²⁰ that Ullr's relative's [Þórr's] fists banged out on the gunwale; broad planks pushed forward. The encircler of all lands [Jörmungandr] and Jörð-Frigga's son [Þórr] became violent.²¹ The son [Þórr] of the father of mankind [Óðinn] was determined to test his strength against the water-soaked earth-band [Jörmungandr].²² The mighty Þórr boldly pulled the ormr, with venom glistening, up to the side.²³ It can be said that no one had seen a more terrifying sight than this: Þórr, narrowing his eyes at the ormr, while Jörmungandr spit out poison and stared straight back from below.²⁴ Þrúðr's father [Þórr] looked with piercing eyes on steep-way's [land's] ring [Jörmungandr], until the redfish's dwelling [sea] surged over the boat. And the ugly ring [Jörmungandr], of the side-oared ship's road [sea] stared up spitefully at Hrungr's skull-splitter [Þórr].²⁵

21. Just at that instant, Öflugbarði's terrifier [Þórr] grabbed his hammer with his right hand and raised it into the air when he recognized the coalfish that bounds all lands [Jörmungandr]. It is told that the Jötun Hymir changed color. He grew pale and feared for his life when he saw the ormr and also the sea rushing in and out of the boat.²⁶ The stockily built stumpy one [Hymir] is said to have thought tremendous danger in the goat-possessor's [Þórr's] enormous heavy load.²⁷

22. As Þórr was about to strike the ormr, the Jötun, fumbling with the bait knife, cut Þórr's line where it lay across the edge of the boat, and the ormr sank back into the sea.²⁸ The breeze-sender [Jötun, Hymir] who cut the thin string [fishing-line] of gulls' Mæri [the sea] for Þórr, did not want to lift the twisted bay-menacer

[Jörmungandr].²⁹ But the Ásagoð swung with his hammer and struck the foul head's summit, like a towering rock, of the wolf's [Fenrir's] own brother [Jörmungandr].³⁰ Viðgymnir of Vimur's ford [Þórr] struck the ear-bed [head] of the shining ormr [Jörmungandr] by the waves.³¹ The icebergs resounded, the caverns howled, all the old earth was shaken; at length the fish [Jörmungandr] sank back into the ocean,³² only to return at Ragnarökr.³³

23. The most mighty fell-Gautr's [Jötun's] feller [Þórr] made his fist crash on the reed-bed-bone [rock] frequenter's [Jötun's, Hymir's] ear. A mighty hurt was that.³⁴

24. The Jötun was not very glad,
as they rowed back,
so that the powerful Hymir
said nothing,
but moved the oar
in another course.

25. Hymir: "Will you do
half the work with me,
either bear the whales
home to the dwelling,
or bind fast
our goat of the flood [boat]?"

26. Hlórriði-Þórr went,
quickly grasped the prow,
and with its hold-water
lifted the water-steed [boat],
together with its oars and scoop;
he bore to the Jötun's dwelling
the ocean-swine [whales]
and the curved vessel,
through the wooded hills.

27. The Jötun would again

- match his might
with the strength of Þórr,
for he was stubborn;
he said that none
was truly strong,
however vigorously he might row,
unless he could break his cup.
28. Then Hlórríði-Þórr,
when he held the cup,
broke an upright stone
in two;
sitting he threw the cup
through the pillars:
yet they brought it whole
back to Hymir.
29. Until his fair wife
gave important,
friendly counsel,
which only she knew:
“Strike at the head of Hymir,
the gluttonous Jötun,
for that is harder
than any cup.”
30. The stern Lord of Goats [Þórr]
rose on his knee,
and he struck with
all his divine might;
the old Jötun’s helm-block [head]
remained unharmed,
but the round wine-bearer [cup]
was shattered in pieces.
31. “Fair is the treasure
that is gone from me,
since the cup now
lies shattered on my knees.”
Thus the old Jötun said:
“I can never say again
- ‘my beer,
you are too hot’.
32. “Now you must see
if you can carry
the kettle
out of our dwelling.”
Týr then tried
to move it twice,
yet each time
the kettle stood fast.
33. Then Móði’s father [Þórr]
grasped it by the rim,
and his feet sank down
right through the hall’s floor;
Sif’s husband [Þórr] lifted
the kettle on his head,
while about his heels
its handles jingled.
34. They had not fared long
before Óðinn’s son [Þórr]
looked back,
to see once more:
he saw the horde
of many-headed monsters
coming with Hymir
from their caves in the east.
35. He set the kettle
down from his shoulders,
hurled Mjöllnir
towards the savage crew,
and slew all the whales-
of-the-waste [Jötnar],
who had pursued
him with Hymir.³⁵
36. The mighty one [Þórr] came
to the þing of the Goðin,

and had the kettle,
which Hymir had possessed,
now every harvest-tide
the Æsir shall
drink their ale
in Ægir-Gymir's beer hall.³⁶

LXXVII. Hárbarðr

1. Þórr traveled from eastern ways¹ to the feast of Ægir-Gymir;² faring from one of his adventures killing trolls.³ He came to a strait or sound. On the other side of the sound was a ferryman with a boat. Þórr called out:⁴

2. “Who is the youth of youths,
that stands up ahead
by the sound?”

3. Ferryman [Loki]: “Who is that karl's karl,
that calls over
the water?”

4. Þórr: “Ferry me across the sound,
then I will feed
you tomorrow;
I have a basket on my back:
in it there is
no better food;
in peace I ate,
before I left the house,
herring and goat-meat,
with which I still feel sated.”

5. Ferryman: “Hastily do you praise your meal:
surely you have no foreknowledge;
there is sorrow in your home:
your mother, I believe, is dead.”

6. Þórr: “Now you say

what seems to everyone
most unwelcome to know—
that my mother is dead.”

7. Ferryman: “You do not look like
one who owns three country dwellings,
you stand bare-legged,
and clothed like a beggar;
you do not even have breeches.”

8. Þórr: “Steer your boat here,
I will direct you
where to land;
but who owns the craft
that you hold by the strand?”

9. Ferryman: “He is Hildólfr
who told me to hold it,
a man wise in counsel,
who dwells in Ráðsö sound.
He told me not to ferry robbers,
or horse-thieves,
but only good men,
and those whom I know well.
Now tell me your name,
if you will cross the sound.”

10. Þórr: “I will tell my name,
although I am an outlaw,
and all my kin:
I am Óðinn's son,
Meili-Baldr's brother,
and Magni's father,
the Goðin's mighty leader:
you may now speak with Þórr.
And now I would know
what your name is.”

11. Ferryman: “I am called Hárbarðr,
and seldom I hide my name.”

12. Þórr: “Why should you hide your name
unless you have committed a crime?”
13. Hárbarðr: “Yet, though I may have
committed a crime,
I will nonetheless guard
my life against one such as you,
unless I am doomed to die.”
14. Þórr: “It seems to me a foul annoyance
to wade across the strait to you,
and wet these eyes;
but I will pay you, trifling boy,
for your mocking words,
if I came across the sound.”
15. Hárbarðr: “I shall stand here
and wait for you;
you will find no one stronger,
since Hrungnir’s death.”
16. Þórr: “Now you remind me
of how I fought with Hrungnir,
that stouthearted Jötun,
whose head was made of stone;
yet I made him fall,
and sink before me.
Meanwhile, Hárbarðr, what did *you* do?”
17. Hárbarðr: “I was with Fjölvarr
five whole winters,
on the island called Algrœnn [Miðgarðr];
there we could fight,
and slaughter,
tried many feats,
and mastered maidens.”
18. Þórr: “How did your women
prove towards you?”
19. Hárbarðr: “We had lively women,
if they had only been meek;
we had shrewd ones,
if they had only been kind;
they twisted ropes of sand
and dug out the ground
into the deep dales:
I alone was superior
to them all in cunning.
I laid with the
nine sisters,⁵
and shared their love
and their pleasures.
Meanwhile Þórr, what did *you* do?”
20. Þórr: “I slew Þjazi-Völundr,
that stouthearted Jötun:
I cast the eyes
of Alvaldi-Ívaldi’s son
up into the serene heavens:
these are signs of
the greatest of my deeds.
Meanwhile, Hárbarðr, what did *you* do?”
21. Hárbarðr: “I used many wiles
in women’s ways with the Myrkríður,
whom I lured from their husbands.
I believed Hlébarðr-Völundr to be
a mighty Jötun:
he gave me Mistilteinn,⁶
and I stole his wits away.
22. Þórr: “You repaid good gifts
with an evil mind.”
23. Hárbarðr: “One tree gets that
which is scraped from another:
in such things each for himself.
Meanwhile, Þórr, what did *you* do?”
24. Þórr: “I was in the east,
and slew the Jötun;

- their ill-working women
who went to the mountain;
the Jötun horde would have
been great, had they lived,
and not a man left in Miðgarðr.
Meanwhile, Hárbarðr, what did *you* do?"
25. Hárbarðr: "I was in Valland,
and conducted battles,
I provoked princes against one another,
but never reconciled them.
Óðinn has the jarlar
who fall in conflicts;
but Þórr the race of Þrællar."
26. Þórr: "You would divide the folk
unequally among the Æsir,
if only you had the power."
27. Hárbarðr: "Þórr has enough strength,
but no courage;
from cowardice and fear,
you were crammed into a glove,
and there forgot you were Þórr;
through your terror
you then did not dare
to fart or sneeze,
lest Fjalarr might hear it."
28. Þórr: "Cowardly Hárbarðr!
I would strike you down to Hel,
if only I could stretch my arm
across the sound!"
29. Hárbarðr: "Why would you
stretch your arm across the sound,
when there is altogether no offence?
What, Þórr, did you do then?"
30. Þórr: "I was in the east,
I defended the river [Élivágar],
when Svárangr's sons [Hrímbursar]
sought to kill me,
and threw stones at me,
though they found little joy
in their success:
they were the first to sue for peace.
Meanwhile, Hárbarðr, what did *you* do?"
31. Hárbarðr: "I was in the east,
and held converse with an Einherja [Iðunn],
I hovered beside the linen-white one,
and held a secret meeting.
I gladdened the gold-bright one,
and the girl enjoyed the game."
32. Þórr: "Full fair was your
woman-finding."
33. Hárbarðr: "Then I was in need
of your help, Þórr,
when I held the linen-white maid."
34. Þórr: "I would have given it to you,
if I had been there."
35. Hárbarðr: "I would have trusted you,
had you not betrayed my trust."
36. Þórr: "I am no heel-biter,
like an old shoe in spring!"
37. Hárbarðr: "Meanwhile, Þórr,
what did *you* do?"
38. Þórr: "I slew the Berserkir brides
on Hlésey:
they were most evil,
they seduced all the folk."
39. Hárbarðr: "It was shameful for
you to slay women, Þórr."

40. Þórr: “They were she-wolves,
and hardly women.
They crushed my ship,
which I had secured with props,
threatened me with iron clubs,
and drove away Þjalfi.
Meanwhile, Hárbarðr, what did *you* do?”
41. Hárbarðr: “I was in the war-party
that came here
to raise war-banners,
to redden spears.”
42. Þórr: “Now you will bring up
the occasion when you intended
to offer us an evil lot.”
43. Hárbarðr: “That shall be redressed
with a hands-ring,
such as arbitrators give,
who wish to reconcile us.”
44. Þórr: “Where did you learn
such pointed words?
I have never heard
more pointed words.”
45. Hárbarðr: “I learned them from men,
from ancient men
who live in Heimir’s woods.”
46. Þórr: “You give a good name
to grave-mounds,
when you call them Heimir’s woods.”
47. Hárbarðr: “So I speak of such things.”
48. Þórr: “Your shrewd words
will bring you ill,
if I choose to wade in the water.
- You would howl louder
than a wolf, I believe,
if you got a touch from my hammer.”
49. Hárbarðr: “Sif has a lover at home,
you will be anxious to find him:
it will be more fitting for you
to put forth your strength on him.”
50. Þórr: “Your tongue still makes you say
what seems most evil to me,
you cowardly knave!
I believe you are lying.”
51. Hárbarðr: I believe I am telling truth.
you are traveling slowly:
you would have arrived long ago,
if I had ferried you over.”
52. Þórr: “Hárbarðr, you coward!
You have held me here too long!”
53. Hárbarðr: “I never thought
that a ferryman could
hinder the course of Ásaþórr.”
54. Þórr: “One advice I will now give you:
row your boat here;
let us cease from threats;
set Magni’s father across.”
55. Hárbarðr: “Get away from the sound,
the passage is refused to you.”
56. Þórr: “Then show me the way,
if you will not ferry me
across the water.”
57. Hárbarðr: “That is too little to refuse,
it is far to go;
a while to the stock,

and a while to the stone;
then keep to the left,
until you reach Verland [Miðgarðr];
there will Fjörgyn-Frigga
find her son Þórr,
and show him his
kinsmen's paths
to Óðinn's land."

58. Þórr: "Can I get there today?"

59. Hárbarðr: "With pain and toil you
may get there while the sun is up,
which, I believe, shall vanish."

60. Þórr: "Our talk shall now be short,
for you only answer
with mockery.
I will reward you
for refusing to ferry me,
if we meet again."

61. Hárbarðr: "Just go to where
all the powers of evil may have you."

LXXVIII. Loki

1. Ægir, who is also called Gymir, had brewed beer for the Æsir, after he had obtained the great kettle, as has already been stated.¹ Now Óðinn raised his face to the Goðin's triumphant sons; at that will welcome help awake from all the Æsir that shall enter, to Ægir-Gymir's benches, at Ægir-Gymir's feast.² To this feast came Óðinn and his wife, Frigga. Þórr did not come, as he was on a journey in the east,³ and had been delayed.⁴ His wife, Sif, was there, as well as Bragi and his wife Iðunn. Týr, who had but one hand, was there; the wolf Fenrir had bitten off his other hand when they had bound him. Besides them were Njörðr and his wife Skaði,

Freyr and Freyja, Óðinn's son Víðarr,⁵ and Urðr-Gefjun.⁶ Loki was there, and Freyr's servants Byggvir and Beyla. Many other Æsir and Álfar were also present.

2. Ægir had two servants, Fimafengr and Eldir.⁷ When the Goðin had taken their places, Ægir-Gymir had glowing gold brought into the middle of the hall, which illuminated and lit up the hall like fire, and this was used as lights at his feast, just as in Valhöll swords are used instead of fire. At this feast everything served itself, both food and ale and all the utensils that were needed for the feast.⁸ The place was a great sanctuary. The guests greatly praised the excellence of Ægir's servants. Loki could not endure that, and so he slew Fimafengr. Then the Goðin shook their shields, yelling at Loki and drove him away to the forest. Then they returned to drinking. Loki turned back, and outside he met Eldir. Loki spoke to him:⁹

3. "Tell me, Eldir,
before you step
one foot forward:
what the sons of the
triumphant Goðin speak of
in their ale-sitting within."

4. Eldir: "The sons of the triumphant Goðin
speak of their weapons,
and of warlike deeds.
Of the Æsir and Álfar
that are here within,
not one has a friendly word for you."

5. Loki: "I will go
into Ægir's halls,
to see the feast;
I bring strife
and hate to the Ásasynir,

- and will mix their mead with evil.”
6. Eldir: “If you go
into Ægir’s hall,
to see the feast,
and pour forth hate and mockery
on the kindly Powers,
they will throw it back on you.”
7. Loki: “You do not know, Eldir,
that if the two of us
contend with bitter words,
I shall be rich
in answers,
if you say too much to me.”
8. Then Loki went into the hall, but when those
present saw who had entered, they were all
silent.
9. Loki: “I, Loptr-Loki, have come
thirsty into this hall
from a long journey,
to ask the Æsir
to give me one draught
of the bright mead.
10. “Why, are you Goðar
so silent, so reserved
that you cannot speak?
Give me a place
and a seat at your feast,
or tell me to leave from here.”
11. Bragi: “The Æsir will never give
you a place and a seat
at their feast,
since they well know
for whom among beings
they are to prepare a drink of revenge.”
12. Loki: “Óðinn, do you remember
when we performed Blóðablanda together
in the early days?
Then you promised
to never drink ale
unless it was offered to us both.”
13. Óðinn: “Rise up, Víðarr,
and let the wolf’s father
have a seat at our feast;
so that Loki may not
utter insulting words
in Ægir-Gymir’s hall.”
14. Then Víðarr arose and poured a drink for
Loki, who before drinking said to the Goðin:
15. “Hail, Æsir!
Hail, Ásynjur!
Hail to all the holy Goðin!
Save that one Ás,
who sits with you,
Bragi there on the bench.”
16. Bragi: “I will give a horse
and a sword from my stores,
and the fine with rings as well,
since you wish to show
the Goðin your anger,
and provoke them against you.”
17. Loki: “You will ever be
in want of horses and rings, Bragi!
Of the Æsir and Álfar
that are present here,
you are the least brave in battle,
and most timid in the play of darts.”
18. Bragi: “I know that if I were without,
as I am now within,
the hall of Ægir,

- I would have your head
in my hands,
and so punish you for lying.”
19. Loki: “You are valiant on your seat,
but your deeds are not,
Bragi, adorer of benches!
Go out and fight,
if you are angry;
a brave man does not sit in thought.”
20. Iðunn: “I beg you, Bragi,
to weigh his kinship,
since he was chosen as wish-son;
and do not speak such
spiteful words to Loki,
here in Ægir’s hall.”
21. Loki: “Shut up, Iðunn!
You are the most man-crazy
of all women,
ever since you laid
your finely washed arms
around your brother’s [Völundr’s] bane
[Loki].”
22. Iðunn: “I do not speak to Loki
with spiteful words,
here in Ægir’s hall;
I soothe Bragi,
who is inflamed with beer,
for I wish that you not angrily fight.”
23. Urðr:¹⁰ “Why do you two Æsir
fight with bitter words
within this hall?
Loptr-Loki believes he
has been deceived,
and is urged on by Wyrd.”
24. Loki: “Shut up, Urðr-Gefjun!
- I will now just mention
how you corrupted the mind
of that fair youth [Óðinn],
who gave you a necklace,
and whom you wrapped your legs around.”
25. Óðinn: “You are raving, Loki!
And have lost your wits,
in calling Urðr’s wrath on you;
for I believe she knows
the örlög of all men,
even as well as I.”
26. Loki: “Shut up, Óðinn!
You could never fairly
allot men luck in battle:
often you have given
victory to cowards—
those who do not deserve it.”
27. Óðinn: “You know that I give
victory to cowards—
those who do not deserve it?
You were in the
Underworld eight winters,
milking the cows as a maid,
and there bore children:
I think these were womanly ways.”
28. Loki: “But, it is said, that you
cast spells like a völr,
once on Samsö;
in a völr’s guise
you went among the folk,
I think these were womanly ways.”
29. Frigga: “You two Æsir should
never speak among men
of what you did in days of yore.
Whatever you have done
in the past should

- ever be forgotten.”
30. Loki: “Shut up, Frigga!
You are Fjörgynn-Hœnir’s daughter,
and have always been man-crazy,
since, Viðrir-Óðinn’s wife,
you let Víli-Lóðurr and Vé-Hœnir¹¹
lay in your bosom.”
31. Frigga: “Know that if I had,
here in Ægir’s halls,
a son like Baldr,
you would not leave
from the Ásasynir,
till your fierceness in battle were tried.”
32. Loki: “Then, Frigga, do you wish
that I tell you more
of my wickedness?
I am the reason
that you do not see
Baldr riding to the halls.”
33. Freyja: “You are raving, Loki!
In recalling your
foul misdeeds.
Frigga knows well
the örlög of all,
although she does not say it.”
34. Loki: “Shut up, Freyja!
Full well do I know you,
you are not free from vices;
of the Æsir and Álfar
who are gathered here,
each has lain as your lover.
35. Freyja: “False is your tongue,
and soon you will find
that is will bring you woe;
the Æsir are angry with you,
- the Ásynjur as well.
You shall go home in sadness.”
36. Loki: “Shut up, Freyja!
You are a whore,
and filled with much evil;
the gentle Goðin caught
you in your brother’s arms,
when you farted, Freyja.”
37. Njörðr: “Not much harm is there
if a silk-clad woman gets
herself a husband or a lover;
but it is a wonder how a wretched Ás,
who has borne children,
should enter herein.”
38. Loki: “Shut up, Njörðr!
From here you were sent east
as a hostage to the Æsir;
Hymir’s daughters
had you for a urinal,
and flowed into your mouth.”
39. Njörðr: “This was to my benefit,
as I was sent a long way from here
as a hostage to the Goðin;
I had a son, whom no one hates,
and is considered foremost among the Æsir.”
40. Loki: “Stop, Njörðr!
Contain yourself within bounds;
I will no longer keep it secret:
it was with your sister, Frigga,
that you had such a son,
hardly worse than yourself.”¹²
41. Týr: “Freyr is the boldest rider
of all the exalted Goðar
in the Æsir’s garðar:
he makes no maid weep,

- nor wife of man,
and loosens all from bonds.”
42. Loki: “Shut up, Týr!
You could never settle strife
between two men;
I also must mention
your right hand,
which Fenrir tore from you.”
43. Týr: “I do lack my hand,
you Hróðvitnir-Fenrir,
a sad loss for us both;
nor is the wolf at ease:
he must wait in bonds
until the Goðin’s destruction.”
44. Loki: “Shut up, Týr!
For your wife once
happened to have a son by me;
not rag nor penny
have you ever been given
for this injury, poor wretch!”
45. Freyr: “I see a wolf lying
at the mouth of the river,
until all come into conflict;
if you do not hold your tongue,
you, you níðingr,
will be chained next to him.”
46. Loki: “With gold did you buy
the daughter of Ægir-Gymir [Gerðr],
and so gave away your sword:
but when Muspellr-Loki’s sons
ride over the Myrkviðr,
you shall be weaponless, poor wretch.”
47. Byggvir: “Had I the ancestry
of Ingunarfreyr,
and so honored a seat,
know I would grind you
finer than marrow,
you evil crow,
and crush you limb from limb.”
48. Loki: “What little boy is that
whom I see wagging his tail
and eating like a parasite?
You will always be
near Freyr’s ears,
clattering beneath the millstones [of Grotti].”
49. Byggvir: “My name is Byggvir,
all Goðar and men
call me nimble;
and here it is my pride
that Óðinn’s sons
drink ale together.”
50. Loki: “Shut up, Byggvir!
You were never able
to divide food among men;
lying in your straw bed,
you were not to be found,
while men were fighting.”
51. Heimdallr: “You are drunk, Loki,
and have lost your wits.
Why don’t you leave, Loki?
But drunkenness
so rules every man
that he does not realize he is rambling.”
52. Loki: “Shut up, Heimdallr!
For in ancient days
an ugly life was laid out for you:
you will always have
mud on your back,
and wakeful as watch of the Goðin.”
53. Skaði: “You are merry, Loki!

You will not frolic long
with an unbound tail;
for the Goðin will bind you
on a sword's point,¹³
with the entrails of your ice-cold son."

54. Loki: "Know if the Goðin bind me
on a sword's point,
with the entrails of my ice-cold son,,
that first and foremost,
I was at the slaying,
when we attacked Þjazi-Völundr."

55. Skaði: "Know, if first and foremost
you were at the slaying,
when you attacked Þjazi-Völundr,
that from my dwellings and fields
cold counsels shall
ever come to you."

56. Loki: "Your speech was more mild
to Laufey's son,
when you invited me to your bed;
such matters must be mentioned,
if we accurately
must recount our vices."

57. Then Sif came forward, and poured out mead
for Loki in an icy cup, saying:

58. "Hail to you, Loki!
Receive this cool cup
full of old mead;
for me alone,
among the Æsir,
you know to be blameless."

59. He then took the horn, drank, and said:

60. "So you should be alone,
if you had been strict

and prudent towards your mate;
but one I know
and, I think, I know him well,
who had you from Hlórriði-Þórr's arms,
and that is the sly Loki."

61. Beyla: "The mountains quake:
I believe Hlórriði-Þórr
is coming from his home;¹⁴
he will silence he
who here insults
all Goðar and men."

62. Loki: "Shut up, Beyla!
You are Byggvir's wife,
and filled with much evil;
never came a greater disgrace
among the Ásasynir.
You are a filthy slave."

63. Then Þórr came in and said:

64. "Silence, foul wight!
My mighty hammer,
Mjöllnir, shall shut your mouth;
I will cleave your shoulder-cliff [head]
from your neck:
then your life will be ended."

65. Loki: "Now the son of Jörð-Frigga
has come in:
why threaten so loudly, Þórr?
You will not dare do so,
when you have to fight with the wolf:
he will swallow Sigföðr-Óðinn whole."

66. Þórr: "Silence, foul wight!
My mighty hammer,
Mjöllnir, shall shut your mouth;
I will hurl you up
to the eastern regions,

- and no one shall see you again.”
67. Loki: “You should never speak to people of your eastern travels, since you hid in a glove’s thumb, Einheri, and hardly thought you were Þórr.”
68. Þórr: “Silence, foul wight! My mighty hammer, Mjöllnir, shall shut your mouth; I, Hrungnir’s bane, shall smite you with my right hand, till all your bones are broken.”
69. Loki: “It is my intention to live a long life, though you threaten me with your hammer; Skrímir-Fjalarr’s strings seemed hard to you, when you could not get at the food, and, in full health, dying of hunger.”
70. Þórr: “Silence, foul wight! My mighty hammer, Mjöllnir, shall shut your mouth; Hrungnir’s bane shall send you to Hel, down below the Nágrindar.”
71. Loki: “I have said before the Æsir, I have said before the Ásasynir, that which my mind suggested: but I will go out for you alone; because I know you will fight.
72. “Ægir, you have brewed beer; but you shall never again hold a feast;

flames shall play over
all your possessions
which are herein,
and shall burn your back.”

73. Loki payed for his crimes in such a way that he will not soon forget it.¹⁵ With the Goðin having become as angry with him as one might expect, he ran away and hid in a certain mountain, then built a house there with four doors so that he could see out of the house in all directions. During the day he often changed himself into a salmon and hid in a place called Fránangsfors. He set his mind to discovering what sort of play the Æsir might devise to catch him in the waterfall. Sitting in the house, he took some linen yarn and looped it into a mesh in the way that nets have been made ever since. A fire was burning in front of him. Suddenly, he saw that the Æsir were only a short distance away—Óðinn having discovered Loki’s whereabouts from Hliðskjálf. Loki jumped up and threw the net into the fire, as he dashed out to the river.

74. When the Æsir reached the house, the first to enter was¹⁶ Óðinn, who had Mímir’s head with him.¹⁷ They looked into the fire, and when they saw the outline of the net in the ashes, Mímir realized that it was a device for catching fish. He told the Æsir, and they set to work. They made a net for themselves, copying from Loki what they had seen in the ashes.

75. With the net ready, the Æsir went to the river and cast the net in the waterfall. Þórr held one end and all the Æsir held the other, and together they dragged the net. But Loki moved ahead of them and, diving deep, he placed himself between two boulders. As the Æsir pulled the net over him, they realized that something was alive there. They went back up to the waterfall and again cast the net. This time, they weighed

it down so heavily that nothing could slip under it. Again, Loki stayed ahead of the net, but when he saw it was only a short distance to the sea, he jumped up over the top of the net and swam back up to the falls. The Æsir, now seeing where he was going, returned to the falls. They divided themselves between the two banks, while Þórr waded in the middle of the river, and then they worked their way down towards the sea.

76. Loki realized that he had two options. He could leap out to the sea, which meant putting his life in danger, or he could once again jump over the net. He chose the latter, jumping as fast as he could over the net. Þórr reached out and succeeded in grabbing him, but still the salmon slipped through his hands. Þórr finally got a firm hold on it near its tail, and for this reason, salmon are narrow at the end.

77. Loki was now captured, and with no thought of mercy he was taken to Lyngvi, the same cave in Ámsvartnir sea where Fenrir is bound. The Æsir took three flat stones and, setting them on their edges, broke a hole through each of them. Then they caught two of Loki's sons, and changed one into a wolf, who then ripped his brother apart. Next, the Æsir took the brother's entrails, and with them bound Loki onto the top of three stones—one under his shoulders, a second under his loins, and the third under his knees. The fetters became iron.¹⁸

78. Bragi placed a sword with its point in Loki's back as revenge for stealing Iðunn.¹⁹ Then Skaði took a poisonous ormr and fastened it above Loki so that its poison drips onto his face. But Sigyn, his wife, placed herself beside him from where she holds a bowl to catch the drops of venom. When the bowl becomes full, she leaves to pour out the poison, and at that moment the poison drips onto Loki's face. He convulses so violently that the whole earth shakes—which

is what is known as an earthquake. He will lie there until Ragnarökr.²⁰

79. There lying bound under Hveralundr is the one shaped like the insidious Loki. There were Váli's death-bonds twisted, most rigid bonds made from entrails; there sits Sigyn, for her consort's sake, she is not happy.²¹ In the land where Loki is bound, the unchanging face of darkness represses any alternation of light. There, through the narrow jaws of the cave lie rows of iron seats covered in slithering ormar. The river Vón flows gently over a sandy bed, and upon crossing it one finds a floor sloped downwards rather more steeply. From here is seen a murky, repulsive chamber where Loki lies, hands and feet laden with a huge weight of fetters.²² There he emits such foul plagues that he seems more loathsome in his present condition than before he was bound.²³ His rank-smelling hairs are as long and tough as spears of cornel-wood. If one of these hairs is plucked, a powerful stench immediately overwhelms those in his vicinity.²⁴ Similar caves of punishment for Loki's closest kin, called Muspellr's Sons, can also be found within the mountain of the island of Lyngvi in Ámsvartnir sea.²⁵

LXXIX. Eggpér

1. Gullveig had been reborn and was imprisoned by the Goðin. She was banished to the Járnvíðr and constrained there by powerful Galdr until Ragnarökr.¹ This Gýgr lives to the east, in the forest called Járnvíðr, and there fosters the brood of Fenrir.² The troll-women who are called Járnvíðjur live in that forest,³ and hunters and woodsmen must guard against being fooled by sights they see in the wood. Each and every one of Gullveig's relatives can hide in the shade of the spruce or pine and emerge from within

to entice men with glamorous charms. From the front, they are lovely to behold, but on the backside, they are as hollow as a trough. They are also called Íviðjur.⁴

2. The Járnvíðr is filled with witchcraft and terrors. The valleys between the dark and wildy jagged, storm-whipped mountains are filled with impassable forests and swamps in which strange, venomous beasts wallow. The unbroken howl of the wind through iron-hard, dagger-shaped leaves of ancient trees fills the heart with fear and confuses the senses. At night, water rushes down from the mountains like a fire-fall, while poisonous flames flicker over the region where no flower thrives.⁵

3. Eggþér watches the sword Gambanteinn until Ragnarökr, when Fjalarr will come to fetch it for his father, Surtr.⁶ The sword-guardian devoted himself to magical skills and is an expert hunter.⁷ Eggþér is a brother of Viðólftr,⁸ Haki was the best of Hveðna's sons, and Hjörvarðr-Eggþér was Hveðna's father.⁹ The sword he watches, Gambanteinn, is an ancient heirloom, the ideal weapon, one that any warrior would envy.¹⁰

LXXX. Hár

1. Now has been told the events of the Goðin and humans during the first ages. The Goðin have, just as Embla's descendants, had to learn from experience, and they want nothing more than for their protégés to commit the acquired lessons to memory. Because of this, it is devoutly believed that the Goðin are all now worthy of worship: that Óðinn has become the enemy of all cunning paths, and that Þórr learned to restrain his temper, that his hammer can now justifiably bless every promise and treaty. It is devoutly believed that the Goðin made mistakes in former times so that they could show their great patience

and tolerance towards faulty humans, who seek atonement. Evil ones have less of a right to seek protection behind the Goðin's earlier flaws, since even the high-holy ones themselves are prepared to atone for their faults with ruin and death. The most important thing for the Goðin now is to prepare themselves for a dignified fight to the death at Ragnarökr, which will crush the evil powers along with them, making way for an uncorrupted world.¹

2. After the worst proponents of evil were neutralized, harmony prevailed in the world of the Goðin and, in the cosmos, all order that is possible during the present period. The much celebrated age of events, known as Ár Alda, was thereby brought to an end. For the most part, these events had their origin in Loki and Gullveig's intrigues and Jötunheimr's rising power. But the power of the Jötnar was broken for a long time after the end of the Húnvíg. Loki lies in chains, Gullveig is banished from Miðgarðr, Óðinn has Mímir's head and thoughts at his disposal, and, if a dispute arises between ættar of Goðar or individual Goðar, it does not come to the attention of men, because such a dispute is of no consequence to Miðgarðr. Forseti, Baldr's son, settles all such cases. As stated, even the Goðin have had a time of learning, which was now complete.

3. The Goðin seldom show themselves to men's eyes now. However, the relationship between them is not broken. It is maintained through bænir, blótar, and hof-duty, but, before all else, through a life of observing Urðr's and the Goðin's decrees. Sometimes, it still happens that when a Teutonic army rides into battle, their seer perceives Óðinn riding in front of them. More often, his voice is heard in their shield-song. The fylkja that Óðinn taught Hamall is religiously observed: Teutonic fylkingar are

always arranged in the form of a wedge, because to them, this fylkja is holy.

4. At times, Óðinn can be heard traveling through the air followed by the Æsir, Ásynjur, and Ásgarðr's garmar, Freki and Geri. Then a storm is in the air, which Óðinn cleanses of vættir of sickness and other harmful beings.² If he sees Túnríður doing mischief in the air, he can work so that they will forsake their own forms and their own minds.³ This event is called Óðinn's Wild Jagd, as well as Ásgarðsreið, and is celebrated by our folk at Jól.⁴

5. In the Ár Aldr, Óðinn gave his advice to men, and his words are kept sacred by his followers.⁵ These are the words of Hár-Óðinn:

6. All door-ways
should be looked to
before going forward;
for it is difficult to know
where foes may sit
within a dwelling.

7. Hail, generous ones!
A guest has entered:
where shall he sit?
He is in much haste,
who has to prove
himself by the fire.

8. Warmth is needed
to him who has come in,
and whose knees are frozen,
a man requires
food and clothing,
who comes over the fells.

9. He who comes to feast
is in need of water,
a towel and hospitable invitation,

a kindly reception,
if he can get it,
discourse and answer.

10. The far-traveling wanderer
is in need of his wit:
at home all is easy.
He is a laughing-stock
who lacks words to speak
when he sits among the learned.

11. No one should be proud
of his understanding,
but rather cautious in conduct.
When the wise and wary
come to a dwelling,
harm seldom befalls the cautious;
for no man ever gets
a firmer friend
than great sagacity.

12. The wary guest,
who comes to a feast,
keeps a cautious silence;
he listens with his ears,
seeks with his eyes,
so the wise man observes.

13. Happy is the man
who obtains honor and
good reputation for himself:
less sure is that
which a man must have
in another's breast.

14. Happy is the man
who possesses in himself
honor and wisdom in living;
for bad counsels
have often been received
from another's breast.

15. No man bears a
a better burden on the way
than good sense and manners;
that is thought better than riches
in a strange place,
and it gives refuge in grief.
16. No man bears a
better burden on the way
than good sense and manners;
he cannot carry
a worse provision on the way
than too much beer-bibbing.
17. For beer is not good,
as it is said,
for the sons of men.
For the more he drinks,
the less control he has
of his own mind.
18. The heron of oblivion,
which steals one's wit,
hovers over the sumbl.
I was fettered
with this bird's feathers
in Gunnlöð's dwelling.
19. I was drunk,
I was very drunk,
at that cunning Fjalarr's;
it's the best sumbl
when each gets home
retaining sense and reason.
20. A king's children
should be wise and wary,
and daring in war;
everyone should be
joyous and generous
21. A cowardly man
thinks he will live forever
if he avoids the fight;
but old age will
give him no peace,
though spears may spare him.
22. A fool gapes
when he comes to a house,
mutters to himself or is silent;
but all at once,
if he takes a drink,
then a man's mind is displayed.
23. Only he is aware,
who wanders wide
and has experienced much,
by what disposition
each man is ruled,
who possesses common sense.
24. Do not shun the mead,
yet drink moderately,
speak sensibly or be silent.
None will hold you
to be uncivil
if you retire early to bed.
25. A greedy man,
if he is not moderate,
eats to his mortal sorrow.
Often times his belly
makes a joke of a silly man,
who sits among the wise.
26. Cattle know
when to go home,
and then cease from grazing;
but a foolish man

- never knows
his stomach's measure.
27. A miserable man,
with ill-conditioning,
sneers at everything:
one thing he does not know,
which he should know,
that he is not free from faults.
28. A foolish man
is awake all night,
pondering over everything;
he is feeble
when morning breaks
and matters are still as before.
29. A foolish man
thinks all who smile at him
are his friends;
he does not feel it,
although they speak ill of him,
when he sits among the clever.
30. A foolish man
thinks all who smile at him
are his friends;
but he will find,
when he comes to the þing,
that he has few advocates.
31. A foolish man
thinks himself all-wise
if placed in unexpected difficulty;
but he does not know
what to answer
if he is put to the test.
32. A foolish man
who comes among people
had best be silent;
- for no one knows
that he knows nothing
unless he talks too much.
He who previously knew nothing
will still know nothing,
talk he ever so much.
33. He thinks himself wise
who can ask questions
and converse also;
no one can
conceal his ignorance,
because it circulates among men.
34. He utters too many
futile words
who is never silent;
a babbling tongue
often sings to its own harm,
if it is not checked.
35. Do not mock another
who comes among your kin,
although he is a stranger in your home.
Many a one thinks himself wise,
if he is not questioned,
and can sit in dry habit.
36. He thinks himself clever,
the guest who insults guest,
if he takes to flight.
He certainly does not know,
who chatters at the feast,
whether he babbles among foes.
37. Many men are mutually
well-disposed,
yet will torment
each other at tables.
That strife will ever be,
guest will irritate guest.

38. A man should
often take early meals,
unless he goes to a friend's house;
else he will sit and mope,
will seem half famished,
and can inquire of few things.
39. The way is crooked and far
to a bad friend's,
though he dwells by the road;
but to a good friend's
the paths lie direct,
though he is far away.
40. A guest should depart,
not always stay
in one place:
the welcome becomes unwelcome
if he continues too long
in another's house.
41. One's own house is best,
though it is small;
everyone is his own master at home.
Though he possesses only two goats,
and a straw-thatched cot,
even that is better than begging.
42. One's own house is best,
though it is small;
everyong is his own master at home.
He is bleeding at heart
who has to ask
for food at every meal-tide.
43. Leaving his arms in the field,
let no man go
forward a foot's length;
for it is hard to know
when a man may
need his weapon on his way.
44. I have never found a man so bountiful
or so hospitable
that he refused a present;
or so generous
of his property
that he scorned a recompense.
45. Of the property
which he has gained,
no man should suffer need;
for what was intended for the dear
is often spared for the hated;
much goes worse than expected.
46. Friends should gladden each other
with arms and vestments,
as each can see for himself.
Givers and requiters
are friends longest,
if all else goes well.
47. A man should be a friend
to his friend,
and requite gifts with gifts;
men should receive
laughter with laughter,
but lying with lying.
48. A man should be a friend
to his friend,
to him and to his friend;
but of his foe
no man shall
be his friend's friend.
49. Know if you have a friend
whom you fully trust,
and would get good from him,
you should blend your mind with his,

- and exchange gifts,
and go to see him often.
50. If there is another,
whom you trust little,
yet could get good from him,
you should speak fairly of him,
but think falsely,
and pay a lie for a lie.
51. But of him yet further,
whom you trust little,
and you suspect his affection,
you should laugh before him,
and speak contrary to your thoughts;
the gifts should resemble requital.
52. I was once young,
I was journeying alone
and lost my way;
I thought myself rich
when I met another:
man is the joy of man.
53. Generous and brave
men live best,
they seldom cherish sorrow;
but a cowardly man
dreads everything,
the miser is uneasy even at gifts.
54. In the field I gave
my garments to
the two tree-people [Askr and Embla]:
they seemed heroes to themselves
when they got clothes.
The naked man is embarrassed.
55. A tree withers
that stands on a hill-top;
neither bark nor leaves protect it:
- such is the man
whom no one favors;
why should he live long?
56. Friendship between
false friends burns hotter
than fire for five days;
when the sixth day comes
the fire cools
and all the love is ended.
57. Something great
is not always to be given,
often little will purchase praise;
with half a loaf
and a drained cup
I got myself a comrade.
58. Little are the sand grains,
little the wits,
little the minds of men;
for all men
are not wise alike:
men are everywhere by halves.
59. Each one should be
moderately wise,
but never over-wise;
of those men
who know much well,
the lives are fairest.
60. Each one should be
moderately wise,
but never over-wise:
for a wise man's heart
is seldom glad,
if he is all-wise who owns it.
61. Each one should be
moderately wise

- but never over-wise:
let no man know his
örlög beforehand;
his mind will be freest from care.
62. Brand burns from brand
until it is burnt out,
fire is quickened from fire:
man becomes
known to man by speech,
but a fool by his bashful silence.
63. He should rise early
who desires to have
another's property or life:
a sluggish wolf seldom
gets prey,
or a sleeping man victory.
64. He should rise early,
who has few workers,
and go to see his work;
much remains undone
for the morning-sleeper:
wealth half depends on energy.
65. A man knows the measure
of dry planks
and roof shingles;
of the firewood
that may suffice
both measure and time.
66. Let a man ride to the þing
washed and fed,
although his garments are not too good;
let no one be ashamed
of his shoes and breeches,
nor of his horse,
though he does not have a good one.
67. All must be ready,
who will be known as sage,
to question and answer.
Let only one know,
a second may not;
if three, all the world knows.
68. When the eagle comes over
the ancient sea,
he gasps and gapes;
so is a man
who comes among many
and has few advocates.
69. Every wise man
should use his power
with discretion,
for he will find,
when he comes among the bold,
that no one alone is bravest.
70. Every man should be
watchful and wary
and cautious in trusting friends;
he often pays the penalty
from the words
that a man says to another.
71. I came to many places
much too early,
but too late to others;
the beer was drunk,
or not ready:
the disliked seldom hit the moment.
72. Here and there I should
have been invited
if I had needed a meal;
or had hung two hams
at that true friend's
where I had only eaten one.

73. Fire is best
among the sons of men,
and the sight of the sun,
if a man can
have his health
with a life free from vice.
74. No man lacks everything,
although his health is bad:
one is happy in his sons,
one in his kin,
one in abundant wealth,
one in his good works.
75. It is better to live,
even to live miserably;
a living man can get a cow.
I saw fire consume
the rich man's property,
and death stood before his door.
76. The lame can ride on horseback,
the one-handed drive cattle;
the deaf, fight and be useful:
to be blind is better
than to be burnt [on the pyre]:
no one gets good from a corpse.
77. A son is better,
even if born late,
after his father's death.
Memorial stones seldom
stand by the road,
unless raised by kinsman to kinsman.
78. Two are adversaries:
the tongue is the head's bane:
I expect a fist
under every cloak.
79. He welcomes the night,
whose fare is enough,
(short are the yards of a ship),
autumn nights are uneasy;
many are the weather's changes
in a week,
but more in a month.
80. He who knows nothing
does not know
that many a one apes another.
One man is rich,
another poor:
let him not be thought blameworthy.
81. Your cattle shall die,
your kindred shall die,
you yourself shall die;
but the fair fame
of him who has earned it
never dies.
82. Your cattle shall die,
your kindred shall die,
you yourself shall die;
one thing I know
which never dies:
the judgment on each one dead.
83. I saw full storehouses
at Fitjungr's sons:
now they bear the beggar's staff.
Such are riches,
as is the twinkling of an eye:
they are the most fickle of friends.
84. A foolish man,
if he acquires
wealth or woman's love,
pride grows within him,
but never wisdom:

- he goes on more and more arrogant.
85. Thus it is made manifest,
if you question him on rúnar,
those known to the high ones,
which the great Powers invented,
and which Fimbulþulr-Mímir painted,
that he had best hold silence.
86. The day is to be praised at eve,
a woman after she is burnt [on the pyre],
a sword after it is proved,
a maid after she is married,
ice after it has been crossed,
beer after it is drunk.
87. One should chop wood in the wind,
row out to sea in a breeze,
talk with a lass in the dark,
the eyes of day are many.
Voyages are to be made in a ship,
but a shield is for protection,
a sword for striking,
but a damsel for a kiss.
88. One should drink by the fire,
slide on the ice,
buy a horse that is lean,
a sword that is rusty;
feed a horse at home,
but a dog at the farm.
89. No one should place faith
in a maiden's words,
nor in what a woman says;
for their hearts have been
fashioned on a turning wheel,
and their breasts were formed fickle.
90. In a creaking bow,
a burning flame,
- a yawning wolf,
a chattering crow,
a grunting swine,
a rootless tree,
a waxing wave,
a boiling kettle.
91. A flying dart,
a falling billow,
a one night's ice,
a coiled ormr,
a woman's bed-talk,
or a broken sword,
a bear's play,
or a royal child.
92. A sick calf,
a self-willed þræll,
a flaterring völr,
a newly slain corpse,
a serene sky,
a laughing lord,
a barking dog,
and a harlot's grief.
93. Let no one trust
an early sown field
nor prematurely in a son:
weather rules the field,
and wit the son,
each of which is doubtful.
94. A brother's murderer,
though met on the high-road,
a half-burnt house,
an over-swift horse
(a horse is useless
with a broken leg):
no man is so confiding
as to trust any of these.

95. Such is the love of women
who meditate falsehood,
as if one drove unroughshod
on slippery ice,
a spirited two-year-old
and unbroken horse;
or a helmless ship is beaten,
as in a raging storm;
or as if the lame were set to catch
a reindeer in the thawing fell.
96. I now speak openly,
because I know both sexes;
men's minds are unstable towards women;
it is then we speak most fair,
when we think falsely:
that deceives even the cautious.
97. He shall speak fair,
and offer money,
who would obtain a woman's love.
Praise the form
of a fair damsel;
he gets, who courts her.
98. No one should ever
wonder at
another in love:
a joyous fair litr [image]
often captivates the wise,
which does not captivate the foolish.
99. Let no one wonder at
another's folly,
it is the lot of many;
of the sons of men,
all-powerful desire
makes fools even of the wise.
100. The mind only knows
what lies near the heart;
- that alone is aware of our affections.
No disease is worse
to a sensible man,
than to not be content with oneself.
101. I experienced that
when I sat in the reeds
awaiting my delight.
That discreet maiden was
body and soul to me:
nevertheless I do not have her.
102. I found Billingr's
lass [Rindr] on her bed,
the slumbering, sun-white maid.
A prince's joy,
seemed nothing to me,
if I could not live with that form.
103. "You must come, Óðinn,
closer to evening,
if you would win the maiden over:
all will be disastrous
unless we alone
should know of such misdeed."
104. I returned,
thinking to love
at her wise desire;
I thought
I should obtain
her whole heart and love.
105. When I came next,
the warriors were
all awake,
with lights burning,
and bearing torches:
thus was the way to pleasure closed.
106. But at the approach of morn,

- when I came again,
all the household was sleeping;
alone I found
the good damsel's dog
tied to the bed.
107. Many fair maids,
when rightly known,
are fickle toward men:
I experienced that
when I strove to seduce
that discreet maiden:
that crafty maid
heaped upon me
insolence of every kind,
and I had naught of her.
108. Let a man be cheerful at home,
and generous towards a guest,
he should be wise in conduct,
of good memory and ready speech;
if he desires much knowledge,
he must often talk on what is good.
He is called Fimbulfambi,
who has little to say:
such is the nature of the simple.
109. I sought the ancient Jötun [Fjalarr],
I have now returned:
I got little there by silence;
in many words
I spoke to my advantage
in Suttungr-Fjalarr's halls.
110. Rati-Heimdallr's mouth
made room for my passage,
and gnawed a space in the stone;
above and below me
were the paths of the Jötnar,
I risked my head so rashly.
111. On the golden seat
Gunnlöð gave me
a draught of the precious mead;
I later gave her a bad return;
for her whole soul,
her fervent love.
112. I reaped great advantage
from the well changed litr [image]:
few things fail the wise,
for Óðrœrir⁶
has been brought up
to men's earthly dwellings.
113. It is doubtful to me,
that I could have come
from the Jötun's garðar,
had Gunnlöð not aided me—
I won the heart of that good woman,
whom I took in my embrace.
114. The Hrímbursar came
on the following day
to learn of the high union,
in the hall of the high union;
they asked of Bölverkr,
were he back among the Goðin,
or had Suttungr destroyed him?
115. I believe Óðinn
gave a baugeiðr.
Who will trust in his troth?
Suttungr is deceived,
his sumbl stolen,
and Gunnlöð cries for her lost kinsman!⁷
116. One often hears Þórr's chariot in the
clouds and sees his lightning bolts, thrown at
Bergelmir's descendants. They would become
numerous again if he did not decimate them with
his hammer. From time to time, he is said to

wander in Miðgarðr in human form and oversee the country folk. Þórr prefers that man cultivate for the benefit of coming generations, not just his own. He who builds with the thought that his work will only last his life, and he who has no desire to sow a seed or plant a sapling, because he would not enjoy the shade and fruit of the tree, finds no favor with Þórr, and misfortune befalls the selfish one and his descendants.

117. All of the Jötnar who settled in Miðgarðr during the days of the first Fimbulvetr have not returned to Jötunheimr. Here and there some are left, particularly in wild mountain districts and deep woods. Sometimes a wanderer can hear the bells of their grazing herds in regions seldom tread by human feet. An unspoken agreement exists between these Jötnar and their human neighbors: if the neighbor does not bother the Jötun or his livestock, the Jötun does not interfere with the neighbor or his property. Sometimes, even good will and a willingness to help can exist between them. It often happens, however, that the Jötun secretly infringes upon the agreement: that beautiful human daughters are carried away by them; that they delude the sight of a lone traveler and lure him astray from his intended path. In the event the Jötnar beget a sickly child, they sneak into a human home and lay it in the cradle, carrying away the bright and well-formed human child. Such changelings eat unbelievable amounts. But if the robbed mother is compassionate to the changeling, it may happen that the Jötun mother is moved to return the stolen human child, place gold in the cradle, and take the changeling back to the mountains.

118. Although there are many dangerous beings, they are not as numerous as the good-natured and

harmless ones. Most have their origin in the seed of life with which Auðhumla nourished creation. Everything is alive, although life is of many kinds. Such beings live inside the trees. The old Guardian Trees that grow on each homestead have souls sympathetic to the humans whom it has seen born and raised in its shade. If a family dwells on the same land for a long time, and the spirit of the Guardian Tree has seen many of the family's children play under its crown and grow up into healthy human beings, then an intimate relationship develops between the Guardian Tree and that family. When the latter prosper, the Guardian Tree thrives, and in its later years, when it stands without leaves, as if gripped by winter, the people of the house adorn it with multicolored ribbons.

Birds never sing more beautifully than in the Guardian Tree, and when a person, who has been away at sea or at war for a long time, comes home, then a rustle from its crown greets him and arouses his most cherished childhood memories.

119. Each county has its Guardian Tree under which justice is administered, and each ætt has its own, where they assemble to confer about war and peace.

120. In memory of the ancient forefather's land, of the graves of the patriarchs, and of the important events that happened in the earliest times on the Scandinavian Peninsula, those ættar that dwell south of the sea always pray with their faces turned toward the north.⁸

THE ÚLFR ALDR

LXXXI. Fimbulvetr II

1. The bad time has passed, but there comes another. Jörð-Frigga has not borne it and Óðinn-Wralda has not created it. It comes out of the east, out of the heart of Jötunheimr. It shall bring forth so much grief that Jörð [Earth] will not be capable of drinking the blood of her slain children altogether. Gloom shall spread over the folk, like thunderclouds over sunlight. Everywhere and always shall guile and power-lust struggle against right and freedom, which shall fall and we with them.¹ Brothers will kill brothers for the sake of greed, and neither father nor son will be spared in the killings and the collapse of kinship.² Brothers will become brothers' bane, and blood will spill between sisters' sons. Hardship is in the world, there is much whoredom; axe-age, knife-age, shields are sundered, wind-age, wolf-age, until the world falls into ruin. No man will dare spare another.³

2. Hati Mánagarmr will gorge himself with the life of all who die,⁴ feasting on the corpses of cowards.⁵ He will cause much ruin,⁶ and shall certainly, equipped in a troll-guise, rob the moon.⁷ He will catch Máni, and will swallow the moon, spattering blood throughout the sky and all the heavens,⁸ staining the homes of the Goðin.⁹ Because of this, the sun will lose its brightness,¹⁰ becoming black for summers thereafter.¹¹ The winds will turn violent, roaring

from all directions,¹² the weather becomes vicious.¹³

3. Then will come the second Fimbulvetr. Snow will drive in from all directions; the cold will be severe and the winds will be fierce. The sun will be of no use. Three of these winters will come, one after the other, with no summer in between. But before that, there will have to be another three winters with great battles taking place throughout the world.¹⁴

LXXXII. Ragnarökr

1. There on a hill the joyous Eggþér, Gullveig's watch, will sit striking a harp; by him, in the Járnsviðr, the bright red cock named Fjalarr will crow.¹ Fjalarr arrives to retrieve Gambanteinn for his father, Surtr, who shall use it in the conflagration.² Gullinkambi, who awakens the heroes with Herjann-Óðinn, will crow over the Æsir. Another, the soot-red cock in Hel-Urðr's halls, shall crow in the Underworld.³

2. The whole earth, together with the mountains, will start to shake so that the trees will loosen from the ground, the mountains will fall, and all fetters and bonds will sever and break.⁴ Then Garmr will bay wildly at Gniphellir, his bonds will break,⁵ and the wolf Fenrir will break free. Next will come an event thought to be of much importance.⁶ Sköll will capture Sól and

offer her to Fenrir.⁷ The wolf will swallow the sun and mankind will think it has suffered a terrible disaster. The stars will disappear from the heavens.⁸

3. The Wyrð of creation is forebode by the blare of the old Gjallarhorn.⁹ Heimdallr stands up and blows with all his strength;¹⁰ he blows loudly with the horn in the air.¹¹ He wakens all the Goðin, who then hold a þing.¹² Óðinn speaks with Mímir's head,¹³ seeking counsel for both himself and his followers.¹⁴ Mímir's sons spring up,¹⁵ woken from the sleep of ages by the horn's call. Grasping their weapons, they mount their horses to take part in the battle. Their main purpose is to defend Jörmungandr's verdant realms from Niflhel's monster-hordes.¹⁶ Yggdrasil's ash quakes where it stands, the old tree trembles, and the Jötun gets loose; all are frightened on the Helvegir, before Surtr's spirit [fire] swallows him [the Jötun].¹⁷ Nothing, whether in heaven or on earth, is without fear.¹⁸ Then Auðhumla will be released from her cave in Niðafjöll.¹⁹

4. Hrymr steers from the east and lifts his shield before him. The sea will surge on the land as Jörmungandr writhes in Jötun's wrath and advances up on the land. The eagle screeches, Niðfölr tears into corpses.²⁰ Then it will also happen that the ship Naglfar loosens from its moorings. On the flooding sea, Naglfar comes floating.²¹ Gullveig gathers her children for the conflict, then inspires the níðingar in Niflhel into action, while giving them weapons.²² The ship comes from the east, gathering the hosts of Muspellr-Loki, who come over the ocean. Loki is pilot. All of Fífl-Loki's sons come with Fenrir, Býleistr's brother [Loki] travels with them.²³ The hosts of Muspellr-Loki advance until they reach the plain called Vígríðr. The Miðgarðsormr also goes there. Then Hrymr arrives, accompanied by all the Hrímpursar.²⁴ Víðarr's spacious land,

Vígríðr, is overgrown with branches and high grass,²⁵ and lies a hundred leagues in every direction.²⁶ Meanwhile, the Fenrisúlfr advances with its mouth gaping: its upper jaw reaches to the heavens and the lower one drops to the earth. He would open it still wider, if only there were room. Flames shoot out of his eyes and nostrils. The Miðgarðsormr spews out so much venom that it spatters throughout the air and into the sea. He is terrible and will be on one side of the wolf.

5. Amid this din, the sky splits apart and in ride the sons of Suttungr-Fjalarr. Surtr comes first,²⁷ faring from the south with the destruction of twigs [fire],²⁸ riding with flames burning both before and behind him.²⁹ Then Valtívi-Freyr's sword, the magnificent Gambanteinn, shines like the sun.³⁰ The sons of Suttungr-Fjalarr have their own battle fylking, which will meet the Goðin at the southern end of Vígríðr.³¹ I see fire burning, and the earth blazing, many shall suffer the loss of life.³² The sun will have become a black one, earth will sink into the dark sea, Austri's toil [the sky] will split, all the sea will crash on the fells.³³ The stormy sea ascends to heaven itself and flows over the earth, the sky is split; thence come snows and furious winds, for the Goðin are doomed, and the end is death.³⁴

6. What is with the Æsir? What is with the Álfar? Jötunheimr is in an uproar! The Æsir are at the þing; Dvergar, the wise ones of the precipice, stand outside the stone doors groaning.³⁵ The Æsir and all the Einherjar dress for war and advance onto the field. Óðinn rides in front of them. He wears a gold helmet and a magnificent coat of mail, and he carries the spear called Gungnir.³⁶ All the holy Goðin shall seek the play of swords, to meet Surtr in battle. Bifröst breaks when they cross the bridge, and the steeds shall swim in the flood.³⁷

7. Óðinn goes against the Fenrisúlfr with Þórr advancing at his side. Þórr will be unable to assist Óðinn because he will have his hands full fighting the Miðgarðsormr. Hati Mánagarmr advances.³⁸ He, the worst of monsters, will fight against Týr. They will be each other's death.³⁹

8. Then a second sorrow is at hand for Hlín-Frigga, when Óðinn fares to fight with the wolf. Then will Frigga's beloved fall.⁴⁰ Few may see further than when Óðinn meets the wolf.⁴¹ Fenrir will swallow Óðinn, and that will be his death. But immediately afterwards⁴² comes Sigföðr-Óðinn's mighty son, Víðarr, to battle with his chosen monster.⁴³ There will the son descend from the steed's back, to boldly avenge his father.⁴⁴ He will then stride forward and thrust one of his feet into the lower jaw of the wolf. He wears on that foot the shoe that has been assembled through the ages by collecting the extra pieces that people cut away from the toes and heels when fashioning their shoes. Thus, those who want to help the Æsir should throw these extra pieces away. With one hand, he takes hold of the wolf's upper jaw and rips apart its mouth,⁴⁵ then, with his sword in his hands, he will pierce the heart of Hveðrungr-Loki's son [Fenrir],⁴⁶ and this will be the wolf's death.⁴⁷ Then is Víðarr's father avenged.⁴⁸ The wolf will devour the father of men [Óðinn]; Víðarr will avenge him: he will cleave his cold jaws in conflict with the wolf.⁴⁹

9. Then comes the strong son of Hlóðyn-Frigga, Víðarr's brother, Þórr, the bane of wolves. Óðinn's son walks to battle with the ormr.⁵⁰ Jörmungandr comes with frightening suddenness against Þórr and blows poison on him.⁵¹ In his rage, Þórr will slay the Miðgarðsormr.⁵² Fjörgyn-Frigga's son will walk nine feet before he must boldly collapse from the poison.⁵³ The ormr spits on

him, and he will fall to the earth, dead.⁵⁴ Dead men from Niflhel clear the lands of all people.⁵⁵

10. Loki will battle with Heimdallr, and they will be the death of each other.⁵⁶ Heimdallr cuts off Loki's head, and he himself is struck through by the head, which is grown with spear-like hairs.⁵⁷ Freyr,⁵⁸ Beli's brilliant bane,⁵⁹ will fare to the fight with Surtr, and it will be a fierce exchange before Freyr falls. His death will come about because he lacks the good sword,⁶⁰ Gambanteinn,⁶¹ which he gave to Skírnir-Óðr.⁶² Next, Surtr will throw fire over the earth and burn the whole world.⁶³ The sun is blackened, the earth sinks into the sea. The many stars have fallen from the heavens; fire gushes against Yggdrasill, the flames leap high against heaven itself.⁶⁴

11. What will be after heaven and earth and the whole world are burned? The Goðin will be dead, together with the Einherjar and the whole of mankind.⁶⁵

LXXXIII. Gimlé

1. A second time the earth will rise up from the ocean, greenery of the eddying fountains, and it will be verdant and beautiful.¹ It is Mímir's and Urðr's blessed kingdom. It is the land of the three world wells, home of Hoddmimis Holt and Breiðablik, the residence of Baldr, Nanna, and Höðr, as well as Líf and Leifþrasir.² In this place, Óðáinsakr, these two people will have hidden themselves from Surtr's fire. From these will come so many descendants that the whole world will be inhabited, and from them springs mankind.³ Cascades fall and the eagle flies over, he who spies fish from the fell.

2. The Æsir meet on Iðavöllr, where they speak of the immense world-tree; each one is reminded of their remarkable örlög, and Fimbultýr-Óðinn's ancient rúnar.⁴ They will all sit together and talk

among themselves, remembering mysteries and speaking of what had been, of the Miðgarðsormr and the Fenrisúlfr.⁵ Then, once again the wondrous game of Tafl is found in the grass; that which was owned in time's morning by a divine prince, and Fjölfnir-Óðinn's family.⁶

3. Víðarr and Váli survive, as neither the flood nor Surtr's fire destroy them, and they will inhabit Iðavöllr.⁷ Víðarr and Váli will live in the Goðin's holy hofin when Surtr's fire shall be quenched.⁸ To there will come Þórr's sons Magni and Móði,⁹ and they will possess Vingnir's Mjöllnir at the end of the battle.¹⁰ Unsown acres will grow, all evil is remedied, and Baldr returns. He and Höðr inhabit Hropt-Óðinn's victory-home [Valhöll], chosen Goðar and kinsmen.¹¹

4. Álfröðul-Sól shall bear a daughter before

Fenrir swallows her.¹² This daughter is no less beautiful than she,¹³ and the maid shall ride on her mother's course, when the Power's die.¹⁴

5. There is a hall more fair than the sun, which is called Gimlé: there shall the virtuous multitudes dwell, and complete happiness is enjoyed forever. And then shall come, to the doom of the world, the great Godhead [Óðinn], which governs all. He settles strife, sits in judgment, and lays down laws that will always last. There comes the dark dragon flying from beneath, the glistening ormr, from Niðafjöll. Niðhöggr, flying over the plain, bears a corpse on his wings. Now she will descend.¹⁵

APPENDIX: THE HUGRÚNAR¹

1. I am the union of fire and ice, where their streams meet. I am energy and have no state. Nothing I grasp, and what have, do not *hold*. I am only I who know and all that I am is that knowing. I am for I know myself to be apart from what I am not.

Selves change: world is eternal. Self reappears, goes about in new forms: self is eternal. World about changes—worlds come and go. I release it and selves change beyond the selves they are. Ginnungagap is eternal, void between fire and ice. It cares not for me nor not-for-me. The Void I have formed; the Void forms me—the Goðin both were before and follow too. Conscious became the Void, became first thought and gave first word and it was Óðinn.

2. Energy goes on, takes new forms. It merges with, emerges from, the play of selves, best tribal minds, the oldest souls. With each living and each dying, they self-merited through successive higher, progression to godlihood. Huginn² creates itself best formed mind of tribe, and this goes on, becomes immortal. Ginnungagap is hereby *thought* in minds of Goðar and men, and formed thereof and from itself, ancient milk of that first aurochs.³ Lived much and many,⁴ becomes that force compassion, troth in the ways of men. Looked with care upon itself, became Ginnungagap, and it spake, Frigga.

3. Faced stone and storm, the dying and birthing of worlds ere ours was thought to be. Faced with no concern for hurt nor loss, went on, as conscious, went on in all of storms of worlds. Pure courage was born to the Void. Pure ardent valor came to the worlds-before-world and spake the holy spark in darkness, Þórr.

Frigga nurtures young shoots of life. Freyja is pure beauty and Baldr is pure light. All their own right, self-won, self-determined. Each spake us in the travail of birth. In each cloth tied to bough, in each ale cast from horn,⁵ I give to them, and they to me, in turn.

4. Green man Freyr came not one great harvestman, nor came he one great swain o' plenty. Long ago, who forestayed Jörð's embrace,⁶ wrote himself large in the home of Goðar. No, ever he grows anew in each fair free-holder, every ardent swain, and bringer of harvest. His is all that lived thus and ever shall. Should none harvest, still he is. Should none love, yet he is. Thought itself too hard a darkness, burst to flame, bright lit, fair and beauteous, Baldr it spake. In the high sun, when the wheel on ground⁷ is cut becomes anew, for timeless the Goðin and true.

5. Goðin give back to me the cycle, time from

time. They redeem to me what is forfeit in change from one threadbare cloak⁸ to the next. All forgotten here, the Goðin beyond change anchor our timeless core. Who opens must sit out his thoughts. Who opens, her shall the Goðin speak of time and cause, of life to life renewed. Who sits, renews. Who watches renews. Who cleansed of his own voice hears theirs, renews. And Askr and Embla Óðinn and Frigga formed, and from the Void gave Huginn and Muninn, gave litr too. And the Void moved in smaller ripples and it spake Wunsch.⁹ Open is the way to see the Void, open to who reflects it as Gullveig-Rán's daughters' Máni-Knakve's dance.¹⁰

6. An illness came and took the frail. Lady of small green things helped some, the vitki others. The lady who spun and wove, she never faltered, though it struck about her house. At her stoop she lay unrobed in summer sweat. In the cold day, brisk drove the herd with only a shawl about. In Ostra's¹¹ cold water was she seen by the men o'weirs.¹²

They came to ask this weft-woman, why never afflicts you? And she told the five purities. I sweat Baldr's gaze but may no return it—this be first. I lay in Sunna's smile and ask that she probe my innards with light, the dark moon chase, this the second.¹³ I sit the cold fast water till it is faster than my thought and rumbles out cares for three. Drink I only from skins I fill at the high stony brooks and eat not the day, this every month for four. I sit and ponder, do not do. Once it be wind in rushes—they sweep me clean. Again a brook rushed past and next 'twas leaves before a storm. Last dusk it was a thousand calling frogs. Into the shadow I gaze, where none will look, or to tan grasses, wind-rustled, they sweep me clear. Or in the babble of brook, the play

of Sunna's greeting washes my eyes as stone-speech cleanse the ear, and this be five.¹⁴

7. Opening is active, for the mind I must put aside is active. I take the active urge to be passive, to allow in the knowing of the Powers. Comes only in the active self, then puts itself aside. The opening I either *do* by act of will, or quite undo by unthinking for the mind I know stands aside the Path of Power. By such paradoxes do I advance, for life is known by precept, but lived by riddle, and so must be thought.

Three states has the life of man, youth, prime, and old—three streams his time, for water comes down divided. One branch 'neath the high sun dry fish, cut peat, and herd to market drive. One branch the tales round fire, the time of þing, the boy give knife and rope,¹⁵ the girl give loom and ladle, to both to sit, to pray, to grind soot and stir.¹⁶ The third lie still in stream, its course of dreams, of quiet, of fire or moon gazing.¹⁷

8. Paths of Power yield to the man who stares beyond his own reflected gaze. The inner reckoning, leap beyond the known reflected surface, beckons. The paths open not by act, but by decision. Who has decided he cannot live but in power, that is so. Feasts and draughts arise for who *holds* abundance. Who holds someone sorrows at her loss. Who holds what *should* shall ever regret what *is*. Much a man can hold, but this I know, none may hold the rúnar. Who holds not, nor expects, he lives in power. Who holds not, nor clutches, nor seizes, is much given, but little estate will build. Who holds little can little riven by grief.

9. Never is there time, ere the field be tilled. Never is there time, ere the nets need tying,¹⁸ that

I can sit and learn. Never is there time to bend the limb to keep the age-dragged gait away.¹⁹ Act beyond, beyond fatigue. Act beyond, beyond what is not to be worked with, beyond comfort, and beyond known headlands.²⁰ Who sails beyond creates new charts.²¹ If the land comes not here, still is a man richer to have sailed for it. In his voyage shall she²²¹ send him to a better journey.

Never is there time to strive; yet time must find. Never the man is so busy that he may not stop and look about. Even busy, two in the wharves, one sees the sky, one not. Always one may be aware. I can refrain from too much trencher²³ and too many cups. I can curb the tongue from boast or threat. I can be still and learn, or sit at hörgr. Even with poor food, even with a humble cottage, much can understand. Even a town sweeper can be of power, and all hear his thought and see his glow.

10. Faith is participation. Faith constructs and creates experience. Like from the mold cheese is taken, thoughts our experiences create, but is also *influential*. Who can hold the image of the higher world will reach it. He whose logic *deconstructs* experience lives only in his head. Sweet the sleep of the one who tires in striving to know. Sweet is the touch of woman's roundness to man and sweet the hard shoulder of man to woman, but the touch is a moment—no place of full happiness is in this wald.²⁴

11. Know the spirit mound²⁵ is there, is here, and I access it. Do not construct, nor imagine. Stand anew at each threshold, not knowing but at ease with what is not known. Walk briskly in, knowing nothing still, and know the impress of eternity on mind. Calm the heart, calm and deep,

the mind which opens to all forms of power. Bliss is in moments, the calm of morning ere the house²⁶ awakens, waving grain, awaiting the sun's taking off the dew before the scythe, moments are bliss, or it is not at all.

He came to the hörgr after far trekking to the fiery realm, trading amber. Whereof to consecrate this place, he wot? For I have seen of ewe and fat shoat the folk of robes²⁷ kill and the notched stone soak. Here they make holy and should we. The gyðja gave that to kill and not eat would Víðarr and Ullr offend. "Consecrate", she said, "this circle, the warrior with his sword motion, the craftsman with her banner, and the brewer with 'is mead. All with her gifts in mind, this Þórr loves best, as keeps the hill. Consecrate thus with your essence given the Goðin."

12. Faith is participation. It is choosing not to choose and turning to decide that all is undecided and awaits, eternal journey. It is influential: know that I can journey and all realms of experience are open to my tread. Share with another and they travel also. Believe that what I behold is "just imagination" or "just expectation"²⁸ and I am moored tight to my own shore. Can or can't, real or imagined: either way I am "right". The can and real are richer and connect me to a deeper journey. Bliss is in moments but the moments are far longer than they seem. Each is endless if one but let it be so.

13. Once smithied, the sword is ever near my grasp. Will becomes reflexive once built. Þórr's forge smithies greater evolution. It constructs a higher world by effort's hammer. Then Óðinn, laughing, releases it all, and I ascend the glass mountain to the Goðin.

14. We are reborn;

self is eternal,

ever new in new surrounds.

It is reborn:

world is eternal.

Itself made by our returning selves.

Truths are created: laws are eternal.

Self is eternal: worlds are eternal:

all are in flux to higher matters bound:

all need my mind's flight to higher cycle's bound.

15. Scarcity, hardship, direst necessity; these were the woodsman's companions. Once his axe struck hoard beneath an ancient oak, as had set there in ancient time. Into a hall, to hold a hall, he took companions. Hungry he acted, though the table high with breads and shields of meat. Why, wot they, of him, pushed away from table? Act ever scarce, he said, pare wanting to the musts and always I'll have enough. Embracing want would never want again.

16. Freedom is a puff of wind. He is not free; the stag who with hoof scrapes beneath the snow for greens. He is not free though I saw him for a moment at the cliff, as if he o'erlooks the valley as lord. It is a moment. It is releasing, and not doing. From impeccable it arises. Who does well worries less than who does poorly his craft. Who does to perfection may then release them, all outcomes great and small. Only the impeccable can release. Only from the perfect arrow's flight, can the archer ere it land, turn his head.

17. Seeking the Gullaldr within, all who do must seek it in their intention. Then it may come to be.

Why a Dark Age is thus that most less willing and less able to see. Cleanse sight and hold clear the vision-pure earth, land loved by each, no serfs, all waters clean of hides²⁹ and wanting little, each is content. Of kings and councils few, and these nearby.

18. Cultivate stillness in reflection. In the business and busyness of life it is not idle, must be thought. Cultivate stillness in all passions, as the Watcher, never judging or reacting. Clear like moon, like lake and still, Heimdalr watches over all. Observe detached yet act. For greater truths are in commoner places found. At the wharves and in the commons are greater matters chosen. Wholeness, I know, is facing squarely my situation. Plan that direction to the higher goals, what for the earth and for your folk be good. Further the way where you can. Wholeness is forged from *deciding* and *acting*.

19. Wholeness is *creative* and by intention lives, birthed in the freedom to act, to choose. The Goðin leave me free that I may be co-creator. Freedom is momentary. It arises in the impeccable act and releasing that act from care. Send out my choice, create, detach it from myself. Self goes on: world is eternal.

20. Worlds change: self is eternal, reborn into different matrices that we call 'worlds'. Vision is eternal, beyond time, smallest cell of Ginnungagap, seeking the Gullaldr and my own godlihood, holding the sight. Releasing into being what worlds we have. The seer by knowing knows. The diviner by stave and stone. The man of power holds his vision tightly at the highest reach of self. Released into being his flight is the flight of all whom he touches.

21. Though cozy abed with beloved, each sleeps ever alone. Each is born alone and dies thus, though a foeman with reciprocal stroke die too. In all only the Goðin accompany us throughout, ever Task-Giver, ever the Bearer of Constitutions, and ever the Tendencies of Breed.³⁰ Always the Nornir and Goðin engage each life. The wise keep with them, in turn, while the fool may fear or trivialize, and is ever alone.

22. When choice presents, be kind. Less thought takes the kind man than one of guile, a freer mind and lighter step has he. Easier for self it is to release the higher act. Be noble, good, kind, where the helping furthers the higher life.

Be passionate but fair, forceful, and quick to scour out sickness. No kindness to the world-destroying ormr, no kindness show to the sun darkening wolf. Act as the talons of the Goðin in nature; vermin destroy lest they gnaw the slender thread of food.³¹

23. What the world manifests is what Ginnungagap thought. Its hugr³² is awakening. The worlds yawn at the cusp of every age. Hugn calls to higher thought, greater knowing. In the scheme of things be kind when you can. When you cannot, be hard, and in either case, be noble.

24. The Galdr is no destination. It is a trackless journey. It is the eyes of the mind, traveled in the attention. It is decision. It is deciding what to *envision*, for what envisions, in some wise comes to be. It is a trackless expanse for the steppe-wanderer, happy for the quest. Whether another

arrive or not we cannot know, but journey in joy and without expectation.

25. Self and worlds change: Goðar are eternal. Tribe is the medium of transformation. Go to the crossroads and uplift them. In retreats only the self is rested. Through several selves, through the tribe, uplift and detach, struggle to attain higher, release all gains and gain detachment.

Selves are reborn: worlds are eternal. Selves thought beyond the cycle of cause are to godhood born. In passionate involvement cleanse, protect, elevate the tribe. By example of we, the flax-people, will other tribe progress. Self changes; Goðar are eternal—heighen the self to seek the realm of Goðin.

26. Act passionately with clear vision where you see your way and step lightly where the path ascends in scree. Live fully here, yet live apart. Sustain, achieve, and yet release. Hold tight the moment and shape it intensely, yet give to quiet reflection and release, for matters only the shape of acts, the shape of intentions and the thoughts of souls. Be these high, they know it, to mirror thoughts of Goðar. Polish slate³³ to clear act and choose for clear and higher selves to come and may his³⁴ thought enter every moment. Act for my future selves—be better, higher born: for worlds change; self is eternal.

27. World that is known builds from thought. As seer, it is unlearned, forgotten. As sword wielder, I cut it free. Cleansed of talk, I confront the world. My talk deconstructed, I float without anchor in the eternal. Much is beyond thought. The Galdr has no end, for the Goðin are without end and advance also. Cultivate awareness: reach

for godhood. There is no truth, but there are truths. What is real we create as do the unseen.

28. Without ideas is drawn by the Nornir and inner sight to experience. The gunnarr invents in every instant, unencumbered by thought. Without knowing, everything shines anew, every moment. Without knowing, all is lived, not thought into being. Without knowing, all is fresh, and the day's path to stream yet is filled with surprise, with wonder. Patience to the hunter his pursuit, quiet treading. The fisherfolk of silent waves and sun on water see. The gunnarr, he by careful moment given, invents each moment, invents his life anew.

29. Impeccable and earnest, warriors come to battle for meaning. Some men of arms but most were in any work but war. Found only battle, urgency, fear, pain, squalor. Found small friend-circles to bind same-chosen hardships and there found meaning.

Still the father threshed, the mother baked. Still the younger carved the wooden bowl and spoon. Filthy and hurt, his pike he hung by fire, hollow his cheeks. What meant, what *known*, the same, the threshing, the pot for water to stream, what meant was how he came again, and that was all. The same place began anew, rich in remembered valor, with the scythe he wend.

30. Eight steps to be goðorð, yes, but few the journey make. For all there is the eight steps advancing in your state. First, have long sight over many lifetimes, be still and listen, ask her³⁵ and listen what is not from past fulfilled. Second, live with passionate attainment, for outside reflects within and matters well resolved do bring to peace. Third, do fully the mind apply, yet

with full detachment, for never man knows all the winds and currents. Fourth, cultivate noble character, helpful, kind when can be. Fifth, with compassionate bearing, help all ascend upward by example, goad, or teaching. Sixth, make full intention through higher plans and seek their completion. Seventh, cultivate stillness apart and in the core of the business of living. Eighth, create openness to Powers, openness to forces unseen, full know what moves beneath the flux of worlds.

31. At a crossroads camped many diverse men at the summer-high sun. Goði cooked for the lot of them, cleared the vessels and sat. At field's edge apart from camp, he hew the willow branch of creek near road. Strange shapes cut and the plowman said had a glow. "Only cuckoo's day's sun", said a merchant. "With his thoughts, made it thus", offered a maid.

Next morn's light, he stood at hill's edge. Like tree with ancient branches, blown by storm or bent by frost, then still and stared. Glanced over, far to see and said the smoke-meat,³⁶ "He watches over the shrubs, how silly!" Heard this the houseman's daughter, "No, da, the small ones³⁷ sport where he does look—canst not see 'em?" And both were right.

At the next road to Uppsalir, a miller saw him and remembered as he and son the full sacks wend to market. Another encampment, he sat at water's edge, high sun to's back, and clear the sky. "Feel it tremble", spoke the miller, and fell silent. "But distant cloud-fire", said the son, and both were right. At fire that eve, all knew the goði but none knew his years. The eldest of the market road knew him when a youth—he hoary then, nor whence he came. None could guess—he would not tell, as he to hof wended.

32. Great compassion is a transformation. Freyja's tears and Týr's gripped fist changed ages in greater and smaller lives. Compassion is power. Great is Heimdallr's axe, red-flashing. In superb compassion Þórr his great sword wields. Neither from anger, nor from hate does the hawk overfly the field to search for vermin.

Great compassion, like higher love is for the evolved only. Higher life is hardness, the hardness of sea-winters and fields, the forests and squares. In its busyness, its reaching for the world, the higher man overreaches. Who stomachs not the struggle withdraws, deludes from his own I-ness, which thinks itself beyond the world and draws apart. The higher man in struggle is at peace, treats with compassion where is meet and with the talon when is needed.

33. Completeness is the shrouds well tied, the chamber well swept and ordered, and the child full-taught. Wholeness is the spine relaxed, the life well thought, with winter's stores dried and hung.

Fulfillment is the son grown to father, the daughter to mother, and the ship coursing home. Final is the purpled haze of Shedding-time,³⁸ beech leaf fallen and the warrior's self-known last moment. Completion is the knock³⁹ released from its grip, the message sealed and sent, the fork behind on the path taken. Hold not to the doing, nor the making. Create and release, work, plan, prepare, for there is wholeness, but after that, *allow*, and never expect.

34. Grounding is the well fleshed horse a' pastured, the grave-barrow with blue glow, and the stones stood 'neath at four points. Weary but full comes the fisherman home from his trawl

and bowman the day's hunt. Complete and whole the warrior without wound from axe field, or the wife, taut-bellied to labors.

35. Fulfilled the pilot who senses the rocks near placid coast or the wayfarer who the highwayman intuits to change his course. Fulfilled the gleaner who knows dry day to harvest. Fulfilled and complete who knows a fellow's needs and fills them—when each for each does, *friend* it is called. Complete is the one with much given to high and noble act, yet needs but little, her shall the Goðin fulfill.

36. Beneath waves, within wind, all is motion. Fastness is what I think to see it still and understand. The Goðin change, like moon upon waves, we reflect them. Within flux, Ginnungagap called out for order, and it spake Knakve. When its awareness shined upon the sky-sent sons of Heimdallr, when oaks and ashes, speech and mind were given, called they out for order and spake it, Týr. Beneath, had always been an order, though none divined it, at the heart of storm and birthing of worlds, always the first, Ginnungagap.

37. Before fish are laid to dry is the thought. Before the thatch is laid over is the thought. Silent she weaves between cottages, selling loaves, the Deep-Minded. Between the busyness of life is contemplation. No unnecessary actions, no frivolous occupations, no idle chatter, pleasant but aloof from gossip, erect and alert she goes—who knows her age? The superior woman. Between cottages, between chores, her inner world, the silent marsh at road's edge, silent passes. Between the business is the thought. Before the fire, while others stare like

beast, is her contemplation. After linen and wool are on grasses dried in sun before the brook⁴⁰ is contemplation. In the hof early and at the stones,⁴¹ with time picked from between the business of life is her meditation. She is not a healer. She is not a seer, but those who seek advice find that she tells well the knots of a man's decision.

38. None should too much hoard: great ownings of some beget great misery by most, and none should have too little. All from the market road, the tavern hour should have, and plenty. From windows should women lean and talk together, and men at shores ere the nets be gathered. By the huntsman's fire is the talk that long endures in ear.

A new road the royal council declared, new markets would bring and great goods from the coast, would all grow in weal. Rather came more beggar and landless merchant, crawled o'er the work camp. And came more brigands to work the road and the toll-takers too. All ended we had less than more. Weal is but for few together banded, the same as chat by nets or hunting's plan. Few to share is weal, for much is not needed, nor by the knobby knees of soulless men.⁴² Weal is that done well by few, with few to share and weal is time and talk before late windows and early cups.

39. Another's land wist not, said she from the peaceful land. All councils, unpaid, sit to serve, time given after duties, need no taxes save to build when all have need. They built the quay and some brought bread. Others their carts with sand, some of stone, and some brought rope, did the Frisir. These and their labors given built quay, roads, and hofin. No tax needed they, nor slaves, nor wars. Great owning creates great

dearth and high-paid councils brings the death or armed peasants' sons.

In the peaceful land, all owned roundeal,⁴³ though all owned different, and none owned another, but only worked *with*. The foldakona, she wove wool and raised her lamp to Frya [Freyja]. The augerman⁴⁴ with leaves and roots the foaming crock tends. In the peaceful land, each her advantage is yet another's too.

40. Happy he dug ⁴⁵ barrow as the face flushed pale and blood left more.⁴⁶ He was not sad, went to the hill that his mound be seen. "These clothes", he said, "to the wooden maid I give",⁴⁷ and waited in the happy hours, though leaves took care,⁴⁸ for the death-ship's tide. Feared not the wayfarer of skins and oar⁴⁹ the sky stroke⁵⁰ or the roiling, coiled beast.⁵¹ Happy he goes to storm and wise, the waves, her⁵² daughters' dance—puts out all thought, great ocean mind, was called, eyes gray and deep who said before the hill and he hard climbed,⁵³ "This voyage but begets another."

41. In the eastern wood, he tracked, was ill and wasted. Sky overshadowed his plan of march⁵⁵ and thorns had torn the flesh. On the dry⁵⁶ bed he climbed ice-free,⁵⁷ a narrow passage, then disputed by bear. Bloodied he smelt, weak he seemed. No way to flee, he threw his life away. His staff he seized and made *pure act* beyond fear, beyond hunger, the huntsman knew fear. He went on and beyond fear lay panic. He moved through panic, came detachment. Released pain, fatigue, and detachment, came he to *resolution*. Drove the wind-broke oak rod deep to innards, not waiting, without the moment's thought. In pure act of resolution he threw his life away and thereby won it.

42. From groans of maid and swain do the shudders of the low⁵⁸ chair come. There is a deference to maidly brightness, yet wraps the shuttered⁵⁹ gossip about the shuffle footed crone. Strength of bow and staff is first conscripted, first the stout son; foeman's iron will feel. Fine curves of prow cargoes, worms, and scratched at rocks are ruined, so the maid her form brings child, the form to fade. Elder the warrior oozing—scarred and gap-toothed the soothing ale, gone the splendid youth the battle quickly ruined. Only the wit sharpens long past the eyes are dull. Only the hammered hide⁶⁰ rings strong long past the arm lifts the smithy's sledge. Mind and soul alone will time alloy.⁶¹

43. Potter at her fire stared but briefly. White-hot the ox⁶² it blew. Away she looked and the black fire saw. Mariner reckoned his way by star and moon, looked upon her⁶³ and the dark ring saw. Took in the darkness, silent after watch, and sweated out the power.⁶⁴ Crewmen cried “moonstruck” or “fool”, as warm coasts plied and slapped their arms.⁶⁵ He was unbit whom the dark power oozed out, a yew its resin. Alone in the stone-hut the herder saw not his⁶⁶ fair face these many weeks, far beneath the maidens' shields.⁶⁷ He turned from the fire and warmed the back. He opened to the great eye⁶⁸ and the black sun rose.⁶⁹

44. On the voyage bread soured on the spots of rage.⁷⁰ In the voyage peas and barley emptied. The one ate of the dew, as others famished, and sat eyes upward, then closed. Rubbed his belly those long days as others perished.⁷¹ Breathed deeply the fogs with ale and water gone, as others

from fog huddled. In the cove he walked the surf while others lay and groaned, did Ægir's man.

45. Freyr's man at harvest went out with girl-child gathering barley. Bronze-armed and strong, he had scythed: they gathered and tied the sheaves. In a shade of stack he paused to tell her of Goðar, of kings, of ships, memories from him flowed whilst she lay her head on his hard shoulder in the late-noon heat.

Freyja's dame stoked the hearth, bread baking, while the stout son split wood. A highwayman came as beggar, came to rob. With outstretched bow⁷² he reached the gate over to seize the antlered grip.⁷³ She without stop split his skull e'en as he seized it.

Happy the maid of valor and the swain of peace. Their young shall prosper and their mated powers increase. Happy the fox who climbs the berry bush when hare is scarce. Well is the wheelwright who hunts the winter marsh. Well is the potter who loaves bakes beside his wares. Pleasing to the Goðin is the father who shines on his young like the sun, with play and speech oft given. Pleasing to the Dísir the mother who takes her lass to haft and steel, to cooperage and thatch. For the Wise One [Óðinn] says, “Folk are everywhere by halves”.⁷⁴ And the half lost, must the other one soon learn.

46. Twelve years at rope, sail, and helm, the weathered face made good to mariner's craft, and knew the secret rudder of far routes.⁷⁵ Came another to toil at sea, who saw himself at once a leader of crews, but had not the hard gales and lonely stars for companions.

So came to þing one who had talked his dream, knew much ere he learned the Goðin. The hoary gyðja, her knowing came of long hearing and

longer recitation,⁷⁶ all the ways of Goðin and men, for knowledge asks a barter, but the self-important would ever lead the þing though little knowing. Seven years before the wind a captain makes. Eight steps makes the goði. First, hear of the old ones, know what has gone before. Second, seek solitude in quiet, green places, or in fells and crags to prove rúnar.⁷⁷ Third, journey foodless, sleepless, past the world of men, and seek quiet moment for the voice of Goðin. Fifth, act as seer, warrior, caster of the stones of Wyrð, as healer or as scribe. Sixth, reach and bring another to the þing, goðorð to train. Seventh, to the world of men apply the þing-spoken wisdom. Eighth, learn and live the herder's stone hut and the crossroads of men, at once in both and speak the þing. Seven years the lad to master of the ship and eight who would be master of godly whale-path,⁷⁸ the harbors of mind.

47. One walks bent with age soon enough. Bent and broke with care, the warrior is his folk. The lonely border watch, the snows ere short poppies and lupines break the steppe. Bowed with concern the leader, goði, and seer. The knight straightens in the act, like a well-strung bow, he launches cares. Bent ill is the man who shoots not forth his acts. Like a marmot, the face of the man, who, after many years but uses his paws to gather and his teeth to gnaw, full cheeked and beady-eyed the man who lives as squirrel. The knight is neither bent nor rat-faced—is fully formed, be he goði, merchant, or seer—for any can be knightly.

Bent with heavy limbs the oak. Bent with full nuts the oak. Shading, tall standing, robe of Sif, the oak. Knowing has its costs—full hangs the fruits, low hangs the bough. Who does the work of the Goðin in Miðgarðr, let ever her head not bow and her back not sag. Lift straight as Sif's

shoot and give shelter. For light of step is the rat and light on wind is the noxious weed. One is food for fox or cat and the other trampled by the goat in shade of noble oak.

48. Some at þing were amber-men and apart they drew. Flocks were fattened and bartered; sons brought flail and spear:⁷⁹ apart they did not age. Like the crag-tree, there from the grandfather's grandfather's tales, they stayed.

Yet all behind, the island fell to sea: dark ones walked and drove skin ships⁸⁰ and never they cared for it all.⁸¹ They had no gold, but each gloried in his own glow and in mountain fastness. Their plant withered but the flower in cool, high place endured, seeing only its beauty, changeless before time.

One ages prior had from the crag descended, Rígr-Heimdallr sired sons of the North. "This mortal vessel I am not", he declared, "and I will return whenever the times have need. Not the self-reflected flower, I go the seed and glow and fruit, life after life. To my shining-ship bear me, when this time is done."

Some transformed, he said, through time, some in the lust of combat, then released; some transform by kindred minds blended to Powers, and, "I transform through you. Though I die many times to be with you. Some for power, some for perfection, some for their amber sheen,⁸² but I transform that you transform, as darts against the gathering gloom. Once I was bended at care", said Rígr-Heimdallr, "then let it go in my best bow's release. In my quietest stealth and bravest position, took the field of valor. While others held the shield, I held also the sword."⁸³

49. At market came the man of power, only

a glimpse, to stare, then he fades from sight. Simple lives the vitki and none may know where. His sons upon the hawk's path flown, he tends far borders, rushes, fens. He quickly speaks out his staves,⁸⁴ for who have not will envy. Who envy will wound with the tongue or harm with the spear. He finds those who will counsel, does the man of power: none find him, nor is he known to others but as a herder of swine. As the woolen men were about with men-of-arms he reached into his cart, "Mats of rushes! Well-woven mats of rushes!"⁸⁵

50. Others huddled at the storm. She went about in simple thread; hands raised to Erde or Týr,⁸⁶ stood still, tall, proud, palms opened. Others took to shade but in the heat of day she tread slowly. Others made busy in the night, but she gazed to the dark heart at the arch of trees.⁸⁷ Others huddled warm, when barefoot in the snow she trekked. Freedom in cold, freedom in hard, freedom is in simple hardships found.

51. The youth thought him mad. He gazed into shadows in the noon slumber of high summer. In the snow he sat or stood until it melted about. At the marsh he sat, rubbed the juice of roots about to keep biters away, yet stayed and sat. Now and then one sees him. A boy asked of him, why gaze or sit? The hermit answered, "Much do we do between birth and death, and most of it no matter. In all that Grímnir-Óðinn does, he becomes aware. When he hung upon the tree, he became aware. When he bade Mímir speak, he was aware. Much passes between birth and death. What means any of it, I am not aware?"

But how, asks the youth, is to gaze to be aware? "In each place and force a spirit dwells before me, after me, and always. They show me the

world before me and after me. They have shown me our world at the time of hidings, when the people of stones and the people of oaks, when the folk of staves and ravens,⁸⁸ are banished, and they show me we shall return again, in the night after the next Sigurðr." Now and again, folk see him at marsh or skerry stone and none think him mad.

52. Even among good folk come disputes. Before the þing may be brought, but first in the common-house before elders. Ere wind bend the trees and rains the field's fair face's smoothness line, much is endured and much more learned. Go thence to elders. If between kin, the common ancestor has gone before, ask always that same from the Living Acre⁸⁹ be present; failing this, seek next who dwells behind. If between kins, let each an elder attend and together seek the counsel of the Goðin. Should not resolve, the elders looked, goði, gyðja, seer, ask to guide their way and make new choice beyond each position. Fails this, then matters wend before the þing, where Forseti and Óðinn, Sága-Iðunn and the Nornir sit as matters come to elders of many kin as sit in council wise.⁹⁰

53. She went to the well early to draw for potation of wormwood, for his head was still in his cups, the light of day did wound. She earlier chopped weed, for he could not. He tended not the ox and it feasted bloat-weed.⁹¹ No ox to cart, no cart to haul, no eggs to market, though the children took from nest.

In the talk of markets, another ask, how could she suffer thus? The frau quoth, "You must endure. You must be a warrior in life." The gyðja, near trading her beads, replied it was false to be a warrior in life 'less first a warrior you be in

choice. “The warrior’s choice first make”, saith she, “the good steel to arms, the high ground to hold, the early march on slumbered foe. To fight well who choose poor position is fool more than fighter. Well picks the spearman his ground and the Bowman his hillock. Then fight well who must. The stubborn wight an ill-chosen stand may make. For warriors be ignorant or old, but rarely both.”

54. Dark was the storm in the east. Dark were the riders, short with horsetail hair. Where they took land are folk as *burnt*. From the horseman keep your daughters, and from the horseman’s sons. From the skin house⁹² princess, keep your sons, for they go not to streams⁹³ and drink sour milk.⁹⁴

Where now they trade and farm, are heads like hares, short, swart like elves—beware. Look only to the light of us, the fair browed, whose brows do not meet. Look only to the tall of us, strong going and high minded. Look only to the fair-minded and clever, good at trading stave⁹⁵ and equal of temper. Look for the quiet and earnest or the well spoke or sincere. Here seek they maid and swain. Though some be comely too, the dark with dark belong as geese by feathers nest else all is confused.

Once we were all of flax and heather; that was in grandmother’s days. Then came from the east in father’s time, making the half-dark. Now dark with flax and either with half-dark till neither wood duck nor goose remain.

55. Two brothers were as courted two sisters, both toothsome swains. The Binder held all that he had be it fit or not, but Free Fisted held only were it weal. Binder courted the lass whose bright smile and full form promised strong

youths, but her water was foul, for too oft sailed and loved not but her slated face.⁹⁶ When tired or fled she, with magic, he by her hair bound her, or stick⁹⁷ made to keep her. From Dis his wish, and bound her fast.

Free Fisted found her sister much the same, and set her free. He slept alone, while Binder made a goodly home for stout children. Often they fought and never was it kempt and never peaceful. Soon they slept apart did Binder and Foul. Free Fisted went long years alone. When he met Fine Spirit, he did not seize her. Though they drew water at the same stream, each smiled, but carried skins apart. They met again and grew to court, to happy home and happy stout child. They prosper at the Mother’ hearth, the house in peace.⁹⁸

56. The hooded robed came and we hid in forests to þing. Dark soldiers they brought from the south so we speak in barns and hid the two horses⁹⁹ amid rushes. From him they stole land, for he would¹⁰⁰ no tax. From him they fined goats, for he would not tithed. Land gone, he settled the vik¹⁰¹ between the holder’s grants.¹⁰²

They would not suffer him to hunt, so weirs and traps he set. Since spring thaws o’er the low hearth flowed, he with sons built on poles, thatched high.¹⁰³ The rich taxed his foot upon their trail, so he make float to town. Then skins and fish he brought to market could not sell, be they not blest by the hooded ones,¹⁰⁴ thus he bartered for grain and cloth. Offered they to “save” him, would say at barter; but he wot not and to the Goðin was ever true. What they took never he stopped, but made anew. What they dammed he flowed around like waters of first budding.

The rúnar go far now from the land of men, for

the new priests are barons and the new kings heavily tax and many in chains. Those who pray not with them are wot not 1 of 4 their sheep and bushels must with Ullr the wild hunt¹⁰⁵ join and pick Frigga's down.

Darkness comes, the carts of cut stone hauled by tax slaves for the hooded ones to build.¹⁰⁶ Rúnar you shall speak man to man and woman to woman, shall whisper true to grandson brave. Turn to the heath and know it, for beyond this

time, Sigurðr¹⁰⁷ shall rebirth to us, yet many his dragons and fierce then, say the gyðja. Slay he or be slain, the sons of his warriors shall set to the shaven wood¹⁰⁸ again our way. Until then speak it to moon, to heath, to hidden men in places remote. Speak to star and perfect every word where naught hear but whose mind blend with mind. In this time shall speak it oft and truly that in far time it be little changed before it come to birch again.¹⁰⁹

NOTES

The Úr Aldr

I. Ginnungagap

- 1 Gylfaginning 4, variant of Völuspá 3.
- 2 Gylfaginning 4.
- 3 Investigations into Germanic Mythology vol. 1 ch. 59.
- 4 Gylfaginning 4.
- 5 Helgakviða Hundingsbana II str. 29.
- 6 Gylfaginning 5.
- 7 Our Father's Godsaga ch. 1.
- 8 Gylfaginning 4, "Sökkdalir" replaces "Muspellr" (Investigations into Germanic Mythology vol. 1 ch. 78 & 93).
- 9 Gylfaginning 4.
- 10 Völuspá 13.
- 11 Völuspá 3-4, Wessobrun Prayer.
- 12 Gylfaginning 15.
- 13 Gylfaginning 5, for "kvikudropar" see Investigations into Germanic Mythology vol. 2.1 ch. 4.
- 14 Gylfaginning 5, "Helheimr" (where "Sökkdalir" lies) replaces "Muspellsheimr" (Investigations into Germanic Mythology vol. 1 ch. 78 & 93)
- 15 Vafþrúðnismál 31.
- 16 Gylfaginning 5.
- 17 Based on overall observations.

II. Yggdrasill

- 1 Rigveda X:81.82; Bundelesh ch. 18, 1; Investigations into Germanic Mythology vol. 2.1 ch. 5, Wessobrun Prayer.
- 2 Our Father's Godsaga ch. 1, Völuspá 2, Gylfaginning 15.

- 3 Grímnismál 44.
- 4 Gesta Danorum bk. 8, Investigations into Germanic Mythology vol. 1 ch. 93.
- 5 Our Father's Godsaga ch. 1, Skáldskaparmál 34.
- 6 cp. "Veðrglasir" (Fjölsvinnsámál 24) and "Wind-Swept Tree" (Hávamál 139).
- 7 Hrafnagaldur Óðins 25.
- 8 Based on general observations. The foundation of this paragraph is Gylfaginning 15.
- 9 Grímnismál 31.
- 10 Skáldskaparmál 51.
- 11 Gylfaginning 15.
- 12 Investigations into Germanic Mythology vol. 1 ch. 49.
- 13 Gylfaginning 16, Gesta Danorum bk. 8.
- 14 Gesta Danorum bk. 8, Skáldskaparmál 34, Sveidal's ballad (Investigations into Germanic Mythology vol. 1 ch. 107).
- 15 Fjölsvinnsámál 23, cp. Iðunn's apples (Gylfaginning 26), and Völsungasaga ch. 2.
- 16 Gylfaginning 26.
- 17 Skáldskaparmál 2, Investigations into Germanic Mythology vol. 1 ch. 95, Fjölsvinnsámál 22-23.
- 18 Bundelesh ch. 18, 9; Investigations into Germanic Mythology vol. 2.1 ch. 4.
- 19 Investigations into Germanic Mythology vol. 2.1 ch. 4.
- 20 Gylfaginning 16, Völuspá 19.
- 21 Völuspá 19.
- 22 Era Linda Bók; Grímnismál 19; Vafþrúðnismál 45; Rigveda I:164; Investigations into Germanic Mythology vol. 2.1 ch. 5.
- 23 Investigations into Germanic Mythology vol. 1 ch. 52.

- 24 Gylfaginning 16.
- 25 Sigrdrifumál 16.
- 26 Gylfaginning 16.
- 27 see Grímnismál.
- 28 Grímnismál 32-35.
- 29 Fjölsvinnsmál 24-25.
- 30 Anglo-Saxon Rune Poem (*Æsc*).
- 31 Fjölsvinnsmál 21, Hávamál 139.
- 32 Anglo-Saxon Rune Poem (*Æsc*).

III. Auðhumla

- 1 Gylfaginning 5, Vafþrúðnismál 29.
- 2 Vafþrúðnismál 31.
- 3 Gylfaginning 5, Vafþrúðnismál 29.
- 4 Gylfaginning 5-6, Hávamál 141, Vafþrúðismál 33.
- 5 Our Father's Godsaga ch. 2.
- 6 Vafþrúðnismál 33, "three-headed son" added from Skirmismál 31 (see Investigations into Germanic Mythology vol. 1 ch. 60), cp. Gylfaginning 5.
- 7 Gylfaginning 5.
- 8 Gylfaginning 6.
- 9 Investigations into Germanic Mythology vol. 2.1 ch. 5, cp. Zarathustra.

IV. Jörmungrund

- 1 Our Father's Godsaga ch. 3, Hrafnagaldur Óðins 25, Gylfaginning 4, Vegtamskvíða 2.
- 2 Gylfaginning 15, Investigations into Germanic Mythology vol. 1 ch. 93.
- 3 Völuspá 65, Gylfaginning 52, Investigations into Germanic Mythology vol. 1 ch. 93.
- 4 Gylfaginning 5, "Nifl-" = "Mist", Our Father's Godsaga ch. 3.
- 5 Gylfaginning 52, Bósa Saga ch. 8, Hervarar Saga ok Heiðreks, Investigations into Germanic Mythology vol. 1 ch. 45.
- 6 Eiríkr Viðforli's Saga, Investigations into Germanic Mythology vol. 1 ch. 49, Our Father's Godsaga ch. 3.
- 7 Skáldskaparmál 5, cp. 8 and 69 on Brimir's head, Völuspá 38, Investigations into Germanic Mythology vol. 1 ch. 88 (cp. Gylfaginning 27

- with Sigrdrifumál 14).
- 8 Gylfaginning 15.
- 9 Fjölsvinnsmál 21.
- 10 Hrafnagaldur Óðins 5.
- 11 Gylfaginning 15.
- 12 Gylfaginning 15, Völuspá 22, cp. Sveidal's Ballad (Investigations into Germanic Mythology vol. 1 ch. 107).
- 13 Hávamál 143-144, Sigrdrifumál 13-14.
- 14 Investigations into Germanic Mythology vol. 1 ch. 49, Eiríkr Viðforli's Saga, Gesta Danorum bk. 8, Gylfaginning 4, 49.
- 15 Gylfaginning 15, Investigations into Germanic Mythology vol. 1 ch. 56, 93.
- 16 Völuspá 2, 19, 20; Hávamál 165; Helgakviða Hundingsbana I str. 4; (Investigations into Germanic Mythology vol. 1 ch. 30, 85), Skáldskaparmál 48.
- 17 Skáldskaparmál 75, cp. Sigrdrifumál 7 to 17.
- 18 Völuspá 20.
- 19 Gylfaginning 15.
- 20 Sigrdrifumál 17.
- 21 Helgakviða Hundingsbana I 3-4, Daraðarljóð 9, Reginsmál 4.
- 22 Gylfaginning 15, Investigations into Germanic Mythology vol. 1 ch. 69, Ynglingasaga ch. 52.
- 23 Cp. Gylfaginning 3, 14, 15, 17, 20 with Investigations into Germanic Mythology vol. 1 ch. 69, 93; a thorough investigation can prove that Urðr's hall is identical to Gimlé, where "all men who are righteous shall live" (cp. Völuspá 65).
- 24 Gylfaginning 17.
- 25 Hávamál 141, Gylfaginning 15, Völuspá 28, etc. The wells are mead wells.
- 26 Gylfaginning 16.
- 27 Hamðismál 30.
- 28 Hyndluljóð 37 (Völuspá inn Skamma 9), Hrafnagaldur Óðins 2, 5; Gylfaginning 15, Investigations into Germanic Mythology vol. 1 ch. 59, 63, 93.

V. Óðinn

- 1 Gylfaginning 6, Hávamál 141, Vafþrúðnismál 33.
- 2 Investigations into Germanic Mythology vol. 1

- ch. 82, 83.
- 3 Völuspá 64, Investigations into Germanic Mythology vol. 1 ch. 83.
- 4 Skáldskaparmál 15.
- 5 Ynglingasaga ch. 4, Investigations into Germanic Mythology vol. 1 ch. 83.
- 6 Gylfaginning 11, Gesta Danorum bk. 1, Ynglingatál 15, Haustlaung 4, Investigations into Germanic Mythology vol. 1 ch. 83.
- 7 Gylfaginning 20.
- 8 Gylfaginning 3, cp. 7 and Vafþrúðnismál 21.
- 9 Gylfaginning 3, cp. Völuspá 18.
- 10 Our Father's Godsaga ch. 3, cp. Völuspá 4, 7; Gylfaginning 3.
- 11 Our Father's Godsaga ch. 3, cp. Hávamál 139-165, Gylfaginning 15.
- 12 Hávamál 139-165.
- 13 Ynglingasaga ch. 6.
- 14 Based on Hávamál 141-142.
- 15 Ynglingasaga ch. 6.
- 16 Grímnismál open prose.
- 17 Ynglingasaga ch. 6.
- 18 Based on Gylfaginning 3.
- 19 Grímnismál 46-50, then 54; some names are changed to avoid repetition.
- 20 Collected from various sources.
- 21 Our Father's Godsaga ch. 12, cp. Gesta Danorum bk. 3,7; Reginsmál 16-25, Völsungasaga ch. 3, and elsewhere.
- 22 Ynglingasaga ch. 2.
- 23 Ynglingasaga ch. 3.
- 24 Ynglingasaga ch. 6.
- 25 Ynglingasaga ch. 7.
- 26 Cp. Investigations into Germanic Mythology vol. 1 ch. 95, Sigurðarkviða II.
- 27 Ynglingasaga ch. 7, Hávamál 139-165.
- 28 Ynglingasaga ch. 7.
- 29 Gylfaginning 38, Grímnismál 19.
- 30 Sigrdrifumál 16.
- 31 Gylfaginning 38.
- 32 Ynglingasaga ch. 7.
- 33 Gylfaginning 38.

- 34 Grímnismál 20.
- 35 Based on the Prose Edda, Prologue 4, cp. Our Father's Godsaga ch. 3.
- 36 Ynglingasaga ch. 7.
- 37 Orvar-Odds Saga ch.24.
- 38 Hyndluljóð 2-3.

VI. Rúnar

- 1 Paraphrase of Our Father's Godsaga ch. 11, based on Hávamál 143.
- 2 Our Father's Godsaga ch. 11, based on Hávamál 139-143, Völuspá 28, Gylfaginning 15.
- 3 Our Father's Godsaga ch. 11, based on Sigrdrifumál 6, Hávamál 157, Tacitus' and Ammianus Paulus' *Barditus*, Investigations into Germanic Mythology vol. 1 ch. 26.
- 4 Our Father's Godsaga ch. 11, based on Sigrdrifumál 7-8.
- 5 Our Father's Godsaga ch. 11, based on Sigrdrifumál 9, Hávamál 159.
- 6 Our Father's Godsaga ch. 11, based on Sigrdrifumál 10, Hávamál 153, 155-6; Gróugaldr 11.
- 7 Our Father's Godsaga ch. 11, based on Sigrdrifumál 11.
- 8 Our Father's Godsaga ch. 11, based on Sigrdrifumál 12, Hávamál 158.
- 9 Our Father's Godsaga ch. 11, based on Sigrdrifumál 13, Hávamál 148, 160; Rígsþula 42-3, Investigations into Germanic Mythology vol. 1 ch. 26.
- 10 cp. Sigrdrifumál 18 with Hávamál 145.
- 11 Sigrdrifumál 18.
- 12 The Old Icelandic Rune Poem, cp. Skáldskaparmál 33.
- 13 Adapted from the Anglo-Saxon Rune Poem, kennings based on Gylfaginning 6.
- 14 The Old Icelandic Rune Poem, cp. Skáldskaparmál 75 on Varðrún or Varðrúna.
- 15 The Old Icelandic Rune Poem, cp. Óðinn's names Gautr and Aldaföðr.
- 16 The Old Icelandic Rune Poem.
- 17 Adapted from the Anglo-Saxon Rune Poem, cp. Skáldskaparmál 28, 62.
- 18 Based on Anglo-Saxon Rune Poem, Hávamál 13,

- 41-2, 92; Skáldskaparmál 46, Hattatál 2, and elsewhere.
- 19 Adapted from the Anglo-Saxon Rune Poem, based on the meaning of “Vend” or “Wynn”, “Joy”.
- 20 The Old Icelandic Rune Poem.
- 21 Based on the Anglo-Saxon Rune Poem, and the meaning of the word “Peorð”, “Lot-Box”.
- 22 Adapted from the name of rún, meaning “Elk”, cp. “Algiz”, from Old German ahl— “to protect”.
- 23 The Old Icelandic Rune Poem.
- 24 Adapted from the Anglo-Saxon Rune Poem, cp. “Reið” as well.
- 25 The Old Icelandic Rune Poem, cp. Hávamál 47.
- 26 The Old Icelandic Rune Poem, cp. Hvergelmir, the “Roaring Kettle” from which all waters come (Grímnismál 26).
- 27 Adapted from the Anglo-Saxon Rune Poem, Ing= Svipdagr-Óðr, see Investigations into Germanic Mythology vol. 1 ch. 39, cp. Fjölsvinnsmál and Investigations into Germanic Mythology vol. 2.2 ch. 5 “Vidófnir’s Sickle”.
- 28 Based on the Anglo-Saxon Rune Poem, the rún’s name (Gothic Dagaz, Anglo-Saxon Dæg, “Day”), corresponding to the god or Álfir, Dagr. Cf. Gylfaginning 10.
- 29 Adapted from the Anglo-Saxon Rune Poem, from the definition of Óðal (Anglo-Saxon Eþel, Gothic Othalaz, “Estate”).
- 30 Our Father’s Godsaga ch. 11, based on Hávamál 144, Rígsþula 42-4, Sigdrifumál 18, Investigations into Germanic Mythology vol. 1 ch. 26.

VII. Iðavöllr

- 1 Völuspá 7.
- 2 Gylfaginning 14, Snorri’s extension of Völuspá 7.
- 3 Gylfaginning 14.
- 4 Paraphrase of Gylfaginning 14. Óðinn’s sons are not born yet, so this passage obviously presages their coming.
- 5 Which lies opposite Niðavöllr in Mímir’s realm (Völuspá 7, 38, 61).
- 6 Based on Gylfaginning 14 (“temple” is replaced

by “þingstaðr”), cp. Gylfaginning 15, Völuspá 6, 9; Snorri erroneously assumes there are thirteen Æsir (twelve plus Óðinn), his list in Skáldskaparmál 1 includes Loki, a Jötun, and Ullr, originally an Álfir, while he excludes Óðinn and Baldr. See Hyndluljóð 29 (Völuspá inn Skamma 1), Fjölsvinnsmál 15.

- 7 Gylfaginning 14 (cp. 17, 52 on Gimlé).
- 8 Gylfaginning 14, “Gimlé” or “Vingólf” replaces “Glaðsheimr”, which is the land on which Valhöll rests (Grímnismál 8). Here the meeting hall in Iðavöllr is described, which must be Vingólf, owned by the Nornir (see note IV.23).
- 9 Gylfaginning 14, “Nornir” replaces “Goddesses” or “Priestesses” (Gyðjur).

VIII. Grotti

- 1 This episode is primarily quoted from Our Father’s Godsaga ch. 6.
- 2 Investigations into Germanic Mythology vol. 2.1 ch. 26.
- 3 Skáldskaparmál 25, in a strophe by Snæbjörn, Gesta Danorum bk. 3.
- 4 Grottasöngur 10-11, Sólarljóð 56-58, Grímnismál 26, Investigations into Germanic Mythology vol. 1 ch. 80.
- 5 Investigations into Germanic Mythology vol. 1 ch. 80.
- 6 Grímnismál 27-9.
- 7 Investigations into Germanic Mythology vol. 1 ch. 80, Grottasöngur open prose, Skáldskaparmál 25.
- 8 Our Father’s Godsaga ch. 6, Investigations into Germanic Mythology vol. 1 ch. 79-80, Skáldskaparmál 25.
- 9 Adam of Bremen, Investigations into Germanic Mythology vol. 1 ch. 94.
- 10 Paulus Diaconus ch. 6.
- 11 Grottasöngur open prose, 5, 6.
- 12 Hyndluljóð 35-6 (Völuspá inn Skamma 7-8), Skáldskaparmál 25, Sólarljóð 56-8, Investigations into Germanic Mythology vol. 1 ch. 80.
- 13 Investigations into Germanic Mythology vol. 2.1 ch. 26, Grottasöngur 5, 6, 10-11.
- 14 Based on Grottasöngur 5-6.

- 15 Mundilfari (Lóður)= “Mover of the Mill-Handle”, Investigations into Germanic Mythology vol. 1 ch. 82.
- 16 Our Father’s Godsaga ch. 6, Investigations into Germanic Mythology vol. 1 ch. 81, 82.
- 17 Investigations into Germanic Mythology vol. 1 ch. 90-92.
- 18 Rigveda I:60; Investigations into Germanic Mythology vol. 1 ch. 82.
- 19 These fires originally came from Sökkdalir, cp. Gylfaginning 5.
- 20 Our Father’s Godsaga ch. 6; Rigveda I:31.17; Investigations into Germanic Mythology vol. 1 ch. 82.
- 21 Investigations into Germanic Mythology vol. 1 ch. 82, Rigveda I:95.3, I:141.2, VIII:49.15, X:45.2; Hyndluljóð 35-6 (Völuspá inn Skamma 7-8).
- 22 Hyndluljóð 35-6 (Völuspá inn Skamma 7-8), cp. Gylfaginning 27.
- 23 Our Father’s Godsaga ch. 6, Investigations into Germanic Mythology vol. 1 ch.82.

IX. Ymir

- 1 Bundeheah ch. 7.
- 2 Sonatorrek 3.
- 3 Gylfaginning 7.
- 5 Based on the Swedish folktale on the primal cow, “Úrkon”, see Investigations into Germanic Mythology vol. 2.1 ch. 7.
- 6 Our Father’s Godsaga ch. 4, based on Skirnismál 26-36, see Investigations into Germanic Mythology vol. 1 ch. 49.
- 7 The Prose Edda uses the plural “Jötunheimar”, see Investigations into Germanic Mythology vol. 1 ch. 49.
- 8 Gylfaginning 5, 8; Fjölsvinnsmál 13, Vafþrúðnismál 29.
- 9 Gylfaginning 8, Grímnismál 40.
- 10 Our Father’s Godsaga ch. 6, Investigations into Germanic Mythology vol. 1 ch. 80, Gylfaginning 7, Vafþrúðnismál 35, Sólarljóð 56-8.
- 11 Our Father’s Godsaga ch. 6, Investigations into Germanic Mythology vol. 1 ch. 80, Völuspá 4, Skáldskaparmál 25.

- 12 Gylfaginning 7, Vafþrúðnismál 29, 35.
- 13 Based on Vafþrúðnismál 29, 35.
- 14 Our Father’s Godsaga ch. 6, Investigations into Germanic Mythology vol. 1 ch. 80.
- 15 Gylfaginning 1, 8, 45; Skáldskaparmál 1, 16, 17; Lokasenna open prose, 59-60; Hárbarðsljóð open prose, 23, 29, 30; see Investigations into Germanic Mythology vol. 1 ch. 49, 86.
- 16 Our Father’s Godsaga ch. 5, based on observations of characters such as Loki, Gullveig, Geirröðr, etc. Also Vafþrúðnismál 33, Investigations into Germanic Mythology vol. 1 ch. 86.
- 17 Gylfaginning 8.

X. Álfar

- 1 Fjölsvinnsmál 27, 31; Völundarkviða 17, Investigations into Germanic Mythology vol. 1 ch. 87-8.
- 2 Investigations into Germanic Mythology vol. 1 ch. 86.
- 3 Gesta Danorum bk. 8.
- 4 Dvergar and Álfar are often confounded in the lore. It is certain that some Álfar are descended from Mímir, and most likely all of them are. Ostrur, see Investigations into Germanic Mythology vol. 2.1 ch. 19, Njarar and Brisingar see Investigations into Germanic Mythology vol. 1 ch. 87, vol. 2.2 ch.5 “Viðofnir’s Sickle”, pg. 151.
- 5 Gylfaginning 14, cp. Völuspá 7.
- 6 Snorri’s source in Gylfaginning 14 is Völuspá 9-10, which probably has something to do with the creation of humans. However, similar circumstances could have met the Dvergar, so the passage remains as it is.
- 7 Mímir= Móðsognir, Investigations into Germanic Mythology vol. 1 ch. 88. As leader of the Svartálfar, Durinn must be one himself, and is thus one of Mímir’s sons. He is identical to Surtr— “The Swarthy” (Investigations into Germanic Mythology vol. 1 ch. 89), see also Fjölsvinnsmál 25.
- 8 Mímir’s sons are Álfar and Dvergar. Durinn= Surtr, whose “sons” are Dvergar and Svartálfar, see Investigations into Germanic Mythology vol. 1 ch. 78, 88.
- 9 Dvalinn= Sindri (Investigations into Germanic

- Mythology vol. 2.2 ch. 4), in *Skáldskaparmál* 35, he is identical to Eitr and is called both a Svartálfr and a Dvergr.
- 10 Dáinn= Brokkr (Investigations into Germanic Mythology vol. 2.2 ch. 4) called an Álf and a Dvergr in *Skáldskaparmál* 35.
- 11 Mjöðvitnir= Fjalarr-Suttungr (Investigations into Germanic Mythology vol. 1 ch. 88).
- 12 Völuspá 12-13.
- 13 Fjölsvinnsmál 35, added here because Óri and Dóri are added to Snorri's Dwarf-list in *Gylfaginning* 14.
- 14 Added here from a text variant of *Völuspá* 13, Brúni is another name of Völundr (cp. *Haustlaug* 9 with *Völundarkviða* 10; *Investigations into Germanic Mythology* vol. 1 ch. 112).
- 15 Added here from *Völuspá* 13 text variant.
- 16 Fjölsvinnsmál 35.
- 17 Added from *Hávamál* 161, some names have been removed to avoid repetition.
- 18 Added from variant in *Gylfaginning* 14.
- 19 Another name of Ívaldi (*Investigations into Germanic Mythology* vol. 1 ch. 123).
- 20 Lofarr= "The Praised", cp. *Hávamál* 141; also see *Völuspá* 16.
- 21 Gathered from various sources.
- 22 *Sólarljóð* 56.
- 23 Paraphrase of Our Father's Godsaga ch. 3, see *Investigations into Germanic Mythology* vol. 1 ch. 53, 94.
- 24 As they are of the Asvins and Yama, Mímir's Hindu equivalent in *Rigveda* (I:163. 2), see *Investigations into Germanic Mythology* vol. 2.2 ch. 1.
- 25 *Grímnismál* 30.
- 26 *Skáldskaparmál* 57, some names are removed to avoid repetition, Drösull= Skinfaxi (*Gylfaginning* 10), the "prince of the Haddings" is Halfdan-Konr, Áli= Svipdagr-Óðr, Björn= Höðr, Bari= Berlingr, and Aðils= Ullr, the text is also changed to fit the context of the chapter, see *Investigations into Germanic Mythology* vol. 2.2 pp. 142-3.
- 27 See below, ch. 28, *Investigations into Germanic Mythology* vol. 1 ch. 89, 123.
- 28 *Gylfaginning* 52, Ókolnir= "The Never Cold", Mímir's land, also called Glasisvellir; Mímir= Brimir, see *Investigations into Germanic Mythology* vol. 1 ch. 88.
- 29 Cp. *Völuspá* 38 and *Sólarljóð* 56.
- 30 *Völuspá* 38, *Gylfaginning* 52.
- 31 *Gylfaginning* 52.
- 32 *Hrafnagaldr Óðins* 26 (Njóla= Nátt), *Investigations into Germanic Mythology* vol. 1 ch. 84-5, 94; *Gylfaginning* 10.
- 33 *Gesta Danorum* bk. 8, *Flateyjarbók* (Helga Þáttur Þórssonar), *Investigations into Germanic Mythology* vol. 1 ch. 45, 94; vol. 2.1 ch. 19.
- 34 *Flateyjarbók* (Helga Þáttur Þórssonar), *Förnaldarsagas*, *Investigations into Germanic Mythology* vol. 2.1 ch. 19.
- 35 *Gylfaginning* 10, "the Svartálfar" added. Svartálfar are Mímir's children, Mímir is a Jötun. Durinn is Mímir's son, identical to Surtr "the swarthy" (*Investigations into Germanic Mythology* vol. 1 ch. 89); Sinmara is called "swarthy" and "the ash-colored Gygr" (*Fjölsvinnsmál* 25 ,30).
- 36 *Gylfaginning* 10, *Investigations into Germanic Mythology* vol. 1 ch. 83-4, 90-1.
- 37 *Investigations into Germanic Mythology* vol. 2.2 ch. 1, cp. *Gylfaginning* 11, *Vafþrúðnismál* 23 (Mundilfari= Lóðurr, *Investigations into Germanic Mythology* vol. 1 ch. 83), *Hrafnagaldr Óðins* 24, the Second Merseberg Charm, *Investigations into Germanic Mythology* vol. 1 ch. 53.
- 38 Adapted from *Vafþrúðnismál* 47, cp. *Investigations into Germanic Mythology* vol. 1 ch. 90.
- 39 *Gylfaginning* 10, cp. 9, *Lokasenna* 28, *Harbarðsljóð* 56, *Investigations into Germanic Mythology* vol. 2.1 ch. 14.
- 40 *Gylfaginning* 10, the Ljósálfar tend to the lighting of the sky, and include Dagr, Dellingr, Sól, Máni, Nanna, and Sunna, see *Investigations into Germanic Mythology* vol. 1 ch. 93.
- 41 *Investigations into Germanic Mythology* vol. 1 ch. 84.
- 42 *Investigations into Germanic Mythology* vol. 1 ch. 93.
- 43 *Gylfaginning* 17.
- 44 Based on Our Father's Godsaga ch. 4, see

Investigations into Germanic Mythology vol. 1 ch. 117.

XI. Ljósálfar

1 Gylfaginning 8, “Sökkdalir” replaces “Muspellsheimr” (see n. I. 8 above).

2 Völuspá 5.

3 Gylfaginning 8.

4 Cp. Völuspá 2 and Skáldskaparmál 75.

5 Gylfaginning 17.

6 Vafþrúðnismál 16.

7 Skáldskaparmál 75.

8 Völuspá 6.

9 Vafþrúðnismál 25.

10 Gylfaginning 10, Investigations into Germanic Mythology vol. 1 ch. 53, vol. 2.1 ch. 32.

11 Vafþrúðnismál 14.

12 Gylfaginning 16, Investigations into Germanic Mythology vol. 1 ch. 89.

13 Gylfaginning 10.

14 Vafþrúðnismál 12.

15 Hrafnagaldur Óðins 24.

16 Paraphrase of Our Father’s Godsaga ch. 5, see Investigations into Germanic Mythology vol. 1 ch. 53.

17 Vafþrúðnismál 23, see n. X. 40.

18 Paraphrase of Our Father’s Godsaga ch. 5; cp. Rigveda I:30.16-8; Investigations into Germanic Mythology vol. 1 ch. 53, vol. 2.1 ch. 32.

19 Gylfaginning 11, “Sökkdalir” replaces “Muspellsheimr” (see n. I. 8).

20 Investigations into Germanic Mythology vol. 2.2 ch. 3.

21 Gylfaginning 11.

22 Grímnismál 37.

23 Grímnismál 38.

24 Sigdrifumál 15.

25 Our Father’s Godsaga ch. 6.

26 Völuspá 4-5, cp. Gylfaginning 11.

27 Gylfaginning 12.

28 Grímnismál 39.

29 Gylfaginning 12.

30 Gylfaginning 11.

31 Investigations into Germanic Mythology vol. 2.2 ch. 3, vol. 1 ch. 90, Helgakviða Hjörvarþssonar 26.

32 Haustlaug 14, Völuspá 5.

33 Hávamál 137, Investigations into Germanic Mythology vol. 1 ch. 70, 71, 91.

34 Hyndluljóð 21, Investigations into Germanic Mythology vol. 1 ch. 90-2, Nökkvi= “Ship-Captain”.

35 Based on Gylfaginning 12.

36 Based on Grímnismál 39.

37 Hrafnagaldur Óðins 25, Völuspá 5 (variant in Codex Regius), Investigations into Germanic Mythology vol. 1 ch. 53.

38 Investigations into Germanic Mythology vol. 1 ch. 53, Hávamál 161, Vafþrúðnismál 25, Fjölsvinnumál 35.

39 Investigations into Germanic Mythology vol. 2.1 ch. 19, vol. 1 ch. 53, Rigveda III:7; Hávamál 161.

40 Investigations into Germanic Mythology vol. 1 ch. 53, Widsith.

41 Skáldskaparmál 62.

XII. Ásgarðr

1 Gylfaginning 9.

2 Based on Grímnismál 4-26.

3 Based on an expression by the skáld Gamli (Skáldskaparmál 4), Snorri incorrectly assumes that Bilskírnir is Þórr’s hall, cp. Grímnismál 23-4.

4 Grímnismál 8.

5 Cp. Völsungasaga ch. 2, Fjölsvinnumál 14, Grímnismál 19, 25-6, Gylfaginning 49

6 Based on Völsungasaga ch. 2.

7 Skáldskaparmál 34.

8 Gylfaginning 1.

9 Grímnismál 6.

10 Gylfaginning 17.

11 Gylfaginning 9.

12 Cp. Grímnismál 4-26.

13 Fjölsvinnumál 13, Gesta Danorum bk. 6.

- 14 Grímnismál 22.
- 15 Our Father's Godsaga ch. 7, Fáfnismál 42, Skírnismál 8-9, Fjölsvinnsmál 32, Sigdrifumál open prose, Investigations into Germanic Mythology vol. 1 ch. 36.
- 16 Based on Gesta Danorum bk. 6, Investigations into Germanic Mythology vol. 1 ch. 36.
- 17 Based on Gylfaginning 13, Investigations into Germanic Mythology vol. 1 ch. 65, Bifröst is not the rainbow, as Snorri claims, but rather is identical to the Milky Way, see Investigations into Germanic Mythology vol. 1 ch. 55, 65, 93, 121.
- 18 Gylfaginning 15.
- 19 Grímnismál 44.
- 20 Sigdrifumál 16.
- 21 Investigations into Germanic Mythology vol. 1 ch. 65.
- 22 Grímnismál 21, Þjóðvitnir= "Folk Wolf", Heimdallr, cp. Freki and Geri.
- 23 Gylfaginning 15.
- 24 Based on Gesta Danorum bk. 6.
- 25 Our Father's Godsaga ch. 7.

XIII. Vanaheimr

- 1 Cp. Our Father's Godsaga ch. 7, Investigations into Germanic Mythology vol. 1 ch. 83, 93; vol. 2.1 ch. 14.
- 2 See Gylfaginning 10, Investigations into Germanic Mythology vol. 1 ch. 84.
- 3 Ynglingasaga ch. 4, "Frigga" is added as the only sister of Njörðr ever mentioned (see Gylfaginning 10, Investigations into Germanic Mythology vol. 1 ch. 84), the daughters are mentioned in Sólurljóð 79 and are named in Fjölsvinnsmál 39, cp. Investigations into Germanic Mythology vol. 1 ch. 97, Lokasenna 36.
- 4 Grímnismál 16.
- 5 Vafþrúðnismál 38.
- 6 Gylfaginning 23.
- 7 Ynglingasaga 11.
- 8 Gylfaginning 35.
- 9 Lokasenna 29.
- 10 Gylfaginning 24.

- 11 Grímnismál 5.
- 12 Investigations into Germanic Mythology vol. 1 ch. 93.
- 13 Our Father's Godsaga ch. 4, Investigations into Germanic Mythology vol. 1 ch. 93, Lokasenna 43-4.
- 14 Lokasenna 37.
- 15 Skáldskaparmál 7, 63, "The Slayer of Beli"= Freyr, cp. 11, Gylfaginning 37, Völuspá 54.
- 16 Gylfaginning 24.
- 17 Grímnismál 14.
- 18 Gylfaginning 24.
- 19 Sörla Þattur.
- 20 Fjölsvinnsmál 36-7.
- 21 Gylfaginning 24.
- 22 Based on Ynglingasaga ch. 13.
- 23 Sörla Þattur.
- 24 Based on Æra Linda Bók pg. 7, cp. Vafþrúðnismál 45.
- 25 Æra Linda Bók pg. 59, "seven" is changed to "nine" since later texts reflected Christian numerology, replacing the earlier, Odinic numbers.
- 26 Fjölsvinnsmál 41, Sólurljóð 79.
- 27 Our Father's Godsaga ch. 7, see Investigations into Germanic Mythology vol. 2.2 ch. 1.

XIV. Dísir

- 1 Gylfaginning 20, 35.
- 2 Gylfaginning 35, cp. Investigations into Germanic Mythology vol. 1 ch. 121.
- 3 Gylfaginning 35, Gefjun is a name of Urðr in Hrafnagaldr Óðins 12, it can be demonstrated that the dead go to Urðr, and women are in her service, cp. Investigations into Germanic Mythology vol. 1 ch. 63-4.
- 4 Gylfaginning 35, the Second Merseburg charm.
- 5 Gylfaginning 35, Skáldskaparmál 75.
- 6 Gylfaginning 35, here "Nátt" replaces "Bil" (Iðunn), who will be described later.
- 7 Gylfaginning 35.
- 8 Gylfaginning 36.
- 9 Collected from various sources.

10 Cp. Fáfnismál 13, Atlamál in Grœnlenzku 26.

XV. Þursar

- 1 Skírnismál 30, Investigations into Germanic Mythology vol. 1 ch. 60.
- 2 Our Father's Godsaga ch. 13, Investigations into Germanic Mythology vol. 1 ch. 85.
- 3 Based on Gesta Danorum's Preface.
- 4 Based on Gesta Danorum, bk. 8.
- 5 Skáldskaparmál 27, Gylfaginning 46.
- 6 Gylfaginning 37, Skáldskaparmál 25, Lokasenna open prose.
- 7 Investigations into Germanic Mythology vol. 1 ch. 104, Beowulf 1260-1.
- 8 Skáldskaparmál 33.
- 9 Based on Gylfaginning 50.
- 10 Háttatal 17.

- 11 Skáldskaparmál 25.
- 12 Skáldskaparmál 25.
- 13 Skáldskaparmál 28.
- 14 Hversu Nóregyr Bygðis (Flateyjarbók I).
- 15 Skáldskaparmál 29.
- 16 Gylfaginning 33.
- 17 Our Father's Godsaga ch. 12, Investigations into Germanic Mythology vol. 1 ch. 82.
- 18 Gylfaginning 33, cp. 50, Investigations into Germanic Mythology vol. 1 ch. 78, 85.
- 19 Hyndluljóð 32 (Völuspá inn Skamma 4), Helgakviða Hundingsbana I 35, 32; Investigations into Germanic Mythology vol. 1 ch. 60, 93.
- 20 Helgakviða Hundingsbana 35.
- 21 Her Seiðr opposes Heimdallr's Galdr, cp. Völuspá 22 with Rígsþula 34, 32.
- 22 Our Father's Godsaga ch. 12, Investigations into Germanic Mythology vol. 1 ch. 34, 35.
- 23 Völuspá 21.
- 24 Hyndluljóð 33 (Völuspá inn Skamma 5).
- 25 Investigations into Germanic Mythology vol. 1 ch. 35, Gylfaginning 12, Hrafnagaldur Óðins 1, Skáldskaparmál 75, see above.
- 26 Hyndluljóð 32 (Völuspá inn Skamma 4).

27 Vegtamskviða, Gesta Danorum bk. 3.

28 Gylfaginning 18.

29 Vafþrúðnismál 37.

30 Gylfaginning 19, Vafþrúðnismál 27.

31 Vafþrúðnismál 27.

32 Skáldskaparmál 75, Hyndluljóð 36 (Völuspá inn Skamma 8), as well as other sources.

33 Cp. Óðinn's Wild Jagt, Þórr, Baldr, etc. (Gylfaginning 21, 22, Hávamál 156, etc.).

34 Investigations into Germanic Mythology vol. 1 ch. 82.

The Gulladr

XVI. Æsir

- 1 Our Father's Godsaga ch. 8, based on Grottasöngur 5, 11, etc., Ynglingasaga ch. 5.
- 2 Lokasenna 9, 34-5, Gylfaginning 23.
- 3 Gylfaginning 23.
- 4 Ynglingasaga ch. 12.
- 5 Investigations into Germanic Mythology vol. 1 ch. 109, Gylfaginning 23-4, Fjösvinnsmál 39.
- 6 Based on Helgakviða Hjörvarðssonar open prose, str. 5 and elsewhere. Hjörvarð= Óðinn, Sváfnir=Hœnir, and Sigrlinn= Frigga. See Investigations into Germanic Mythology vol. 2.1 ch. 14, 2.2 pp. 62-73; cp. "swampy lake" to Fensalir "Marsh Halls".
- 7 Prose between Helgakviða Hjörvarðssonar 5 and 6.
- 8 Gylfaginning 9.
- 9 Gylfaginning 21, cp. Grímnismál 4 (Bilskírnir= Valhöll, not Þrúðheimr).
- 10 Skáldskaparmál 75.
- 11 Gylfaginning 53, Skáldskaparmál 4, 17; Vafþrúðnismál 51, Þórsdrápa 16.
- 12 Gylfaginning 21.
- 13 Prose Edda, Prologue 3; "Vingnir's Mjöllnir"= Vafþrúðnismál 51, cp. Rigveda II:30.5, IV:22.1, 2 on Indra. See Investigations into Germanic Mythology vol. 1 ch. 31, 111, vol. 2.1 ch. 29.
- 14 Prose Edda, Prologue 3.
- 15 Based on Hyndluljóð 4.
- 16 Gylfaginning 22.
- 17 Investigations into Germanic Mythology vol. 2.2 pg. 62, Helgakviða Hjörvarðssonar 1, Glasislundur "The Grove of Glasir(Yggdrasil)"

- may be identical to Glasisvellir “The Plains of Glasir”.
- 18 Gylfaginning 22.
- 19 Grímnismál 15, see Investigations into Germanic Mythology vol. 1 ch. 112, vol. 2.2 pp. 24, 117.
- 20 Investigations into Germanic Mythology vol. 1 ch. 50-54, Gesta Danorum bk. 4, Hervarar Saga.
- 21 Gylfaginning 22, variant of Grímnismál 12.
- 22 Gesta Danorum bk. 3, Investigations into Germanic Mythology vol. 2.2 pp. 62-5.
- 23 Gylfaginning 28.
- 24 Investigations into Germanic Mythology vol. 2.2 pp. 35-44, Gesta Danorum bk. 3, Völuspá 62-4.
- 25 Gylfaginning 28, Investigations into Germanic Mythology vol. 2.2 pp. 35-44.
- 26 Völsungasaga ch. 12, cp. Investigations into Germanic Mythology vol. 2.2 pp. 73-89.
- 27 Gesta Danorum bk. 3.
- 28 Our Father’s Godsaga ch. 12.
- 29 Our Father’s Godsaga ch. 12, cp. Gesta Danorum bk. 3, Investigations into Germanic Mythology vol. 1 ch. 21.
- 30 Our Father’s Godsaga ch. 26, based on Þiðreks Saga af Bern, cp. Reginsmál and Nibelunge Noth (Investigations into Germanic Mythology vol. 2.2 pg. 87).
- 31 Cp. Gesta Danorum bk. 3.
- 32 Gylfaginning 25.
- 33 Our Father’s Godsaga ch. 8, Hymiskviða 5, 11.
- 34 Gylfaginning 29, Völuspá 55.
- 35 Skáldskaparmál 18.
- 36 Gylfaginning 29.
- 37 Skáldskaparmál 15.
- 38 Grímnismál 17.
- 39 Our Father’s Godsaga ch. 8, cp. Völuspá 28, Gylfaginning 15, Hrafnagaldur Óðins 16, Investigations into Germanic Mythology vol. 1 ch. 73, it may be that there were two Gjallarhorns, since the logical conclusion would be that these came from the slain Auðhumla, the earliest cow, killed by Ymir. See above.
- 40 Guðrúnarkviða II str. 22, see Investigations into Germanic Mythology vol. 1 ch. 73.
- 41 Gesta Danorum bk. 8, see Investigations into Germanic Mythology vol. 1 ch. 73.
- 42 Investigations into Germanic Mythology vol. 2.1 ch. 21, Hávamál 141, Gylfaginning 15.
- 43 Our Father’s Godsaga ch. 8.
- 44 Gesta Danorum bk. 5, Investigations into Germanic Mythology vol. 1 ch. 109.
- 45 Based on Gesta Danorum bk. 6, Investigations into Germanic Mythology vol. 1 ch. 36.
- 46 Our Father’s Godsaga ch. 8, Investigations into Germanic Mythology vol. 1 ch. 35, Völsungasaga ch. 2, Fjölsvinismál 23, Gylfaginning 35.
- 47 Sörla Þattur.
- 48 Lokasenna 9.
- 49 Investigations into Germanic Mythology vol. 1 ch. 35.
- 50 Gylfaginning 33, 50; Völuspá 36, Lokasenna End Prose, Skáldskaparmál 1, 16, 75.

XVII. Ívaldi

- 1 Völuspá 15 (Finnr= Ívaldi, see Investigations into Germanic Mythology vol. 1 ch. 123).
- 2 Finnur is a son of Rusila, Ívaldi was a son of King Vilkinus, see Gesta Danorum bk. 4, 8; Þiðreks Saga af Bern ch. 57, Investigations into Germanic Mythology vol. 1 ch. 123, vol. 2.1 ch.16, vol. 2.2 pg. 112.
- 3 Investigations into Germanic Mythology vol. 1 ch. 123, cp. Vafþrúðnismál 47.
- 4 Investigations into Germanic Mythology vol. 1 ch. 123, Hrafnagaldur Óðins 6, Hyndluljóð 18, Gesta Danorum bk. 1.
- 5 Investigations into Germanic Mythology vol. 1 ch. 113-4.
- 6 Valtarius Manufortis, Geirvandill= “The One Busy With The Spear”, Investigations into Germanic Mythology vol. 1 ch. 123.
- 7 Investigations into Germanic Mythology vol. 1 ch. 123.
- 8 Investigations into Germanic Mythology vol. 1 ch. 28 B.
- 9 Investigations into Germanic Mythology vol. 2.2 pg. 162.
- 10 Investigations into Germanic Mythology vol. 1

- ch. 108-9.
- 11 Investigations into Germanic Mythology vol. 2.2 pg. 162, Grímnismál 5.
- 12 Investigations into Germanic Mythology vol. 1 ch. 109.
- 13 Investigations into Germanic Mythology vol. 1 ch. 113, vol. 2.2 ch. 5, Hrafnagaldur Óðins 2, 10.
- 14 Investigations into Germanic Mythology vol. 1 ch. 11, Popular Traditions, Völundarkviða 6, 8, 18-19, etc.
- 15 Cp. Gylfaginning 43, Skáldskaparmál 35.
- 16 Örvandill= “The One Busy With The Bow”, William Tell= Orentel, Örvandil, Investigations into Germanic Mythology vol. 1 ch. 108.
- 17 Vilkinasaga, Investigations into Germanic Mythology vol. 1 ch. 108-9, 113.
- 18 Investigations into Germanic Mythology vol. 1 ch. 59.
- 19 Investigations into Germanic Mythology vol. 1 ch. 118-121.
- 20 Investigations into Germanic Mythology vol. 1 ch. 121.
- 21 Investigations into Germanic Mythology vol. 1 ch. 116.

XVIII. Hnossir

- 1 See Gylfaginning 35.
- 2 Based on Our Father’s Godsaga ch. 8.
- 3 Gylfaginning 21, Prose Edda Prologue 3, Skáldskaparmál 35, Vafþrúðnismál 51, Investigations into Germanic Mythology vol. 1 ch. 31, 111; see XVI.14.
- 4 Gylfaginning 49.
- 5 Our Father’s Godsaga ch. 8, Skáldskaparmál 37, Völuspá 24, Investigations into Germanic Mythology vol. 1 ch. 36, vol. 2.2 pg. 177.
- 6 Investigations into Germanic Mythology vol. 2.2 pg. 144, 151.
- 7 Sörla Þattur, Gylfaginning 35, cp. Þrymskviða 30.
- 8 Our Father’s Godsaga ch. 8, Skáldskaparmál 54, Þrymskviða 3-4.
- 9 Fornaldarsögur, Investigations into Germanic Mythology vol. 1 ch. 83, vol. 2.1 ch. 42.
- 10 Our Father’s Godsaga ch. 8, Investigations

into Germanic Mythology vol. 2.1 ch. 5, Skáldskaparmál 22.

- 11 Investigations into Germanic Mythology vol. 1 ch. 111-4, Rigveda I:161.1-13, IV:33.1-11, V:54.6, 12, III:53.15; Investigations into Germanic Mythology vol. 2.1 ch. 5, 32.
- 12 Our Father’s Godsaga ch. 8, cp. Gylfaginning 26, Skáldskaparmál 1.
- 13 Gylfaginning 26.
- 14 Investigations into Germanic Mythology vol. 1 ch. 111, Rigveda I:161.8, X:53.9, X:116. 3.
- 15 Gylfaginning 11, 15, 39; Grímnismál 25, Investigations into Germanic Mythology vol. 1 ch. 89-90.

XIX. Askr ok Embla

- 1 Völuspá 9-10.
- 2 Gylfaginning 9.
- 3 Völuspá 14, Investigations into Germanic Mythology vol. 1 ch. 28 B, 32; vol. 2.1 ch. 24.
- 4 Gylfaginning 9.
- 5 Bundelesh ch. 15, the name Askr— “Ash” corresponding to “Yggdrasil’s Ash” (Askur Yggdrasil, cp. Grímnismál 44, Gylfaginning 15, Völuspá 19 and elsewhere).
- 6 Æra Linda Bók pg. 5, cp. Bundelesh ch. 15.
- 7 Bundelesh ch. 15.
- 8 Völuspá 17-18.
- 9 Gylfaginning 9.
- 10 Æra Linda Bók pp. 63-4.
- 11 Æra Linda Bók pg. 5.
- 12 Bundelesh ch. 15.
- 13 Based on Völuspá 18, Gylfaginning 9.
- 14 Æra Linda Bók pg. 5.
- 15 Gylfaginning 9.
- 16 Hávamál 49.
- 17 Gylfaginning 9.
- 18 Æra Linda Bók pp. 63-4.
- 19 Æra Linda Bók pp. 94-5; Sigdrífumál 12, 18; Hávamál 143-4, 146, 158; Anglo-Saxon Rune Poem on “Ás” or “Ós”, Ynglingasaga ch. 7, Investigations into Germanic Mythology vol. 1 ch. 53.
- 20 Ynglingasaga ch. 8, cp. Rigveda X:18.

- 21 Bundelesh ch. 15.
- 22 Bundelesh ch. 15, Gylfaginning 8.
- 23 Ēra Linda Bók pg. 64.
- 24 Bundelesh ch. 15, Investigations into Germanic Mythology vol. 2.1 ch. 24.
- 25 Ēra Linda Bók pg. 5.
- 26 Based on Ēra Linda Bók pg. 64, Our Father's Godsaga ch. 37, Grimm, see below.
- 27 Lundr= "The Grove", see Investigations into Germanic Mythology vol. 1 ch. 20, The Nature of Āsatrú ch. 7.
- 28 Our Father's Godsaga ch. 9, 39; Investigations into Germanic Mythology vol. 1 ch. 95.
- 29 Gylfaginning 15, Fāfnismál 13.
- 30 Gylfaginning 15, cp. Sigurðarkviða Fāfnisbana III str.5.
- 31 Our Father's Godsaga ch. 9, Investigations into Germanic Mythology vol. 1 ch. 95, Popular Traditions, Sigrdrifumál 9, and elsewhere.
- 32 Based on Gylfaginning 35.
- 33 Vafþrúðnismál 49, cp. Investigations into Germanic Mythology vol. 1 ch. 64, vol. 2.1 ch. 38.
- 34 Paraphrase of Vafþrúðnismál 48, cp. Investigations into Germanic Mythology vol. 2.1 ch. 38.
- 35 Merseberg Charm I.
- 36 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 36.
- 37 Gísla Saga Surssonar, Investigations into Germanic Mythology vol. 1 ch. 64, vol. 2.1 ch. 38.
- 38 Hadokht Nask, Vendidad, Investigations into Germanic Mythology vol. 2.1 ch. 38.
- 39 See Investigations into Germanic Mythology vol. 1 ch. 64.
- 40 Reginismál 24.
- 41 Heimskringla, Haralds Saga Sigurðssonar 90, cp. Gesta Danorum bk. 5.
- 42 Atlamál 26.
- 43 Helgakviða Hjövarþssonar Prose between strophes 34 and 35, str. 35.
- 44 Our Father's Godsaga ch. 9, Ynglingasaga ch. 8, see Investigations into Germanic Mythology vol. 1 ch. 20-1.

XX. Heimdallr

- 1 Our Father's Godsaga ch. 10, Rigveda I:60.1; Prymskviða 16, Hyndluljóð 37 (Völuspá inn Skamma 9), Investigations into Germanic Mythology vol. 1 ch. 24, 82.
- 2 Hyndluljóð 37 (Völuspá inn Skamma 9), cp. Guðrúnarkviða II str.21, Grímnismál 27 (Svöl= "Svalkaldur Sær"), Investigations into Germanic Mythology vol. 1 ch. 24.
- 3 Nauðeldr= "Need-fire", the friction-fire, cp. Investigations into Germanic Mythology vol. 1 ch. 82.
- 4 Based on Our Father's Godsaga ch. 10, Investigations into Germanic Mythology vol. 1 ch. 24, 82; Æthelwerd's Chronicle bk. 3, Beowulf 26-52, William of Malmesbury, Simeon's Church History of Durham.
- 5 William of Malmesbury, Simeon's Church History of Durham.
- 6 Völuspá 14, Aurvangaland= Skåne, cp. Æthelwerd's Chronicle bk. 3, Investigations into Germanic Mythology vol. 1 ch. 20.
- 7 Rigveda II:4.2; Investigations into Germanic Mythology vol. 1 ch. 82, vol. 2.1 ch. 25.
- 8 Æthelwerd's Chronicle bk. 3.
- 9 Simeon's Church History of Durham.
- 10 Æthelwerd's Chronicle bk. 3, William of Malmesbury, Beowulf 26-52, Simeon's Church History of Durham.
- 11 Our Father's Godsaga ch. 10, based on Rígsþula 42.
- 12 Simeon's Church History of Durham.
- 13 Æthelwerd's Chronicle bk. 3.
- 13 Rígsþula 1.
- 14 Hyndluljóð 41 (Völuspá inn Skamma 13).
- 15 Rigveda I:60.2, I:68.9, II:10.1, III:1.17, III:5.3, V:4.2, VI:1.9, VIII:60.11, X:21.5, X:187.5; Investigations into Germanic Mythology vol. 1 ch. 82, Investigations into Germanic Mythology vol. 2.1 ch. 25.
- 16 Ēra Linda Bók pp. 7-8.
- 17 Our Father's Godsaga ch. 10, Rigveda III:1.17; Investigations into Germanic Mythology vol. 2.1 ch. 25.
- 18 Ēra Linda Bók pg. 64.

- 19 Our Father's Godsaga ch. 10.
- 20 Our Father's Godsaga ch. 11, Hávamál 144, Investigations into Germanic Mythology vol. 1 ch. 26.
- 21 Our Father's Godsaga ch. 10.
- 22 Æra Linda Bók pg. 68, cp. Our Father's Godsaga ch. 10, Investigations into Germanic Mythology vol. 1 ch. 82.
- 23 See The Nature of Ásatrú ch. 3.
- 24 Based on Æra Linda Bók pg. 8.
- 25 The Rúnlæg is based upon an investigation into the names of the rúnar and the rune poems, corresponding them to such sources for Odinic morality as Hávamál, Sigdrifumál, Æra Linda Bók, etc.
- 26 Æra Linda Bók pg. 10.
- 27 Æra Linda Bók pg. 17.
- 28 Æra Linda Bók pp. 21-2.
- 29 Investigations into Germanic Mythology vol. 2.1 ch. 25.
- 30 Our Father's Godsaga ch. 10, Investigations into Germanic Mythology vol. 1 ch. 82.
- 31 Investigations into Germanic Mythology vol. 2.1 ch. 25, Rigveda I:96.3, III:10.5, X:11.6.
- 32 Rigveda I:128.6.
- 33 Rigveda I:27.1, I:67.1, I:149.1, VII:14.8, X:14.13, X:15.9-11, X:16, and elsewhere.
- 34 Ynglingatal 1, Investigations into Germanic Mythology vol. 1 ch. 89 (Svíþjóð= Sweden), the Svíar are thus also named after Óðinn.
- 35 Æra Linda Bók pg. 30.
- 36 Based on Homa Yasht 9, 4; Investigations into Germanic Mythology vol. 2.1 ch. 26.
- 37 The entire poem Rígsþula is presented here.
- 38 Our Father's Godsaga ch. 10, Völuspá 1.
- 39 Investigations into Germanic Mythology vol. 1 ch. 26.
- 40 Skáldskaparmál 42.
- 41 Our Father's Godsaga ch. 10, Investigations into Germanic Mythology vol. 1 ch. 20.
- 42 Based on Æra Linda Bók and the Hugrúnar.
- 43 Gylfaginning 27, Heimdallargaldr.
- 44 Hugrún 58, see appendix section for notes on this.
- 45 Rigveda I:31.17, I:36.19, I:58.6, V:21.1; Investigations into Germanic Mythology vol. 1 ch. 82, vol. 2.1 ch. 26.
- 46 Æra Linda Bók pg. 10.
- 47 Beowulf 28-52.
- 48 Our Father's Godsaga ch. 10.
- 49 Our Father's Godsaga ch. 10, Brymskviða 16.
- 50 Gylfaginning 27.
- 51 Skáldskaparmál 8.
- 52 Gylfaginning 27.
- 53 Grímnismál 13.
- 54 See Gylfaginning 27, Investigations into Germanic Mythology vol. 1 ch. 93.
- 55 Gylfaginning 27, Lokasenna 48, Investigations into Germanic Mythology vol. 1 ch. 93.
- 56 Gylfaginning 27.
- 57 Cp. Gylfaginning 15 to 27 and Völuspá 47.
- 58 Gylfaginning 27.
- 59 Rigveda X:20.6, Investigations into Germanic Mythology vol. 2.1 ch. 25.

XXI. Jarl

- 1 Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 22.
- 2 Ynglingasaga ch. 20, Rígsþula 47, Investigations into Germanic Mythology vol. 1 ch. 22-3.
- 3 Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 22.
- 4 Gesta Danorum bk. 7, Investigations into Germanic Mythology vol. 1 ch. 22.
- 5 Investigations into Germanic Mythology vol. 1 ch. 22-3, 32.
- 6 Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 22.
- 7 Rigveda I:31.4, Investigations into Germanic Mythology vol. 2.1 ch. 32.
- 8 Gesta Danorum bk. 1.
- 9 Rígsþula 38-39, see above (XX. 81-82).
- 10 Investigations into Germanic Mythology vol. 1 ch. 22, vol. 2.2 pg. 166.
- 11 Ynglingasaga ch. 20, Rígsþula 38, Investigations into Germanic Mythology vol. 1 ch. 22.
- 12 Based on Ásmundar Saga Kappabana 9, 10;

- Gesta Danorum bk. 7, “Hvítingr” is found in Kormákr’s Saga.
- 13 Gesta Danorum bk. 7, Ásmundar Saga Kappabana 9, 10.
- 14 Gesta Danorum bk. 7.
- 15 Gesta Danorum bk. 1.
- 16 Gesta Danorum bk. 1, 7; see Our Father’s Godsaga glossary on Hildigir.
- 17 Gesta Danorum bk. 7, Investigations into Germanic Mythology vol. 1 ch. 22, vol. 2.2 pp. 166, 196.
- 18 Rígsþula 39.
- 19 Gesta Danorum bk. 7.
- 20 Ynglingasaga ch. 20.
- 21 Ynglingasaga ch. 19, 29, Investigations into Germanic Mythology vol. 1 ch. 22.
- 22 Investigations into Germanic Mythology vol. 2.1 ch. 26.
- 23 Investigations into Germanic Mythology vol. 1 ch. 30, Wolfdieterich.
- 24 Investigations into Germanic Mythology vol. 1 ch. 15-19.
- 25 Investigations into Germanic Mythology vol. 2.1 ch. 38, Wolfdieterich, the number seven is changed to nine, since it was a common Christian practice to change Odinic numerical traditions to fit those of their faith.
- 26 Investigations into Germanic Mythology vol. 1 ch. 28 B.
- vol. 1 ch. 27.
- 6 Bundelesh ch. 3, Investigations into Germanic Mythology vol. 2.1 ch. 27.
- 7 Sagan om Svärdet ch. 8, cp. Völuspá 22, Germania ch. 8, Investigations into Germanic Mythology vol. 1 ch. 35.
- 8 Völuspá 22.
- 9 Sagan om Svärdet ch. 8, Investigations into Germanic Mythology vol. 1 ch. 27.
- 10 See The Nature of Ásatrú ch. 3, Investigations into Germanic Mythology vol. 1 ch. 75.
- 11 Investigations into Germanic Mythology vol. 2.1 ch. 27, Vendidad 18, IV, 65.
- 12 Gylfaginning 14, Investigations into Germanic Mythology vol. 2.1 ch. 27.
- 13 Investigations into Germanic Mythology vol. 1 ch. 35, 112; Völuspá 43, Gylfaginning 12, Völundarkviða 1.
- 14 Gylfaginning 12, Völuspá 41, Hrafnagaldur Óðins 1.
- 15 Investigations into Germanic Mythology vol. 1 ch. 104, Beowulf 1357, 76.
- 16 Investigations into Germanic Mythology vol. 1 ch. 35, 78; Lokasenna 42, Völundarkviða open prose, 1, 3, 5, 7, 14; Helgakviða Hundingsbana I str. 50, Oddrúnargrátr 25, Atlakviða 3, 13.
- 17 Investigations into Germanic Mythology vol. 1 ch. 24, Beowulf 100-107, 162, 450, 710, 1357-76, Völundarkviða open prose, cp. Fenrir, identical to Beowulf’s Grendel (Fenrir= “Bog-Dweller”).
- 18 Völuspá 25.
- 19 Æra Linda Bók pg. 24, Ynglingasaga ch. 5, Gylfaginning 1, Æra Linda Bók calls Nýhellenia “Minerva”, who was equated with Gefjon in Icelandic sources, see also Tacitus’ Annals of Imperial Rome.
- 20 Investigations into Germanic Mythology vol. 1 ch. 13, vol. 2.1 ch. 29, Fornaldarsögur (Hversu Nóregr byggdist).
- 21 Gylfaginning 1.
- 22 Based on Æra Linda Bók pg. 22.
- 23 Investigations into Germanic Mythology vol. 2.2 pp. 166-7.
- 24 Æra Linda Bók pg. 39, cp. Ynglingasaga ch. 5.
- 25 Æra Linda Bók pp. 39-40, Ynglingasaga ch. 5,

The Silfr Aldr

XXII. Gullveig

- 1 Our Father’s Godsaga ch. 14, Investigations into Germanic Mythology vol. 1 ch. 34-5.
- 2 Investigations into Germanic Mythology vol. 1 ch. 35, based on Völuspá .
- 3 Hyndluljóð 32 (Völuspá inn Skamma 4).
- 4 Bundelesh ch. 3, “Óðinn” replaces “Ormuzd” and “Heimdallr’s fire” replaces “Ormuzd’s fire”, in connection with the Hindu Agni’s identity with Heimdallr, Hyndluljóð 31-2 (Völuspá inn Skamma 3-4), Völuspá 22, Investigations into Germanic Mythology vol. 1 ch. 27, 35-6, vol. 2.1 ch. 27.
- 5 Ynglingasaga ch. 7, cp. Völuspá 22, Lokasenna 24, Investigations into Germanic Mythology

- Völuspá 25.
- 26 Investigations into Germanic Mythology vol. 1 ch. 63, cp. Gullinkambi, Salgofnir, etc.
- 27 Based on *Æra Linda Bók* pp. 39-40.
- 28 Skáldskaparmál 25, Rán= Gullveig.
- 29 Based on *Æra Linda Bók* pg. 40.
- 30 *Æra Linda Bók* pp. 22, 41, “fruits” replace “eggs” since these would represent Yggdrasill’s fruits, the Manna Mjötúðr, “Urðr” replaces “Frya” to fit the context.
- 31 Based on *Æra Linda Bók* pg. 22, both Ódinn and Höðr have protecting dogs as well.
- 32 Based on *Æra Linda Bók* pg. 22, “Seiðr workings” replaces “clairvoyance” since this is a part of the holy Galdr as well, though see above, passage 3.
- 33 *Æra Linda Bók* pp. 22-3, “Draugr” replaces “vampires” as their Teutonic equivalent.
- 34 Sigrdrifumál 17.
- 35 *Æra Linda Bók* pg. 23, remember that Gefjon is here speaking to leaders corrupted by Gullveig’s evil Seiðr.
- 36 Base on *Æra Linda Bók* pg. 23, cp. Óðinn’s advice in Hávamál.
- 37 Based on *Æra Linda Bók* pp. 23-4.
- 38 *Æra Linda Bók* pp. 41-5.
- 38 Ynglingasaga ch. 5.
- 39 *Æra Linda Bók* pg. 45, Gylfaginning 35.
- 40 See Völuspá 21.
- 41 Investigations into Germanic Mythology vol. 1 ch. 32, Ynglingasaga ch. 5.

XXIII. Jörmungandr

- 1 Our Father’s Godsaga ch. 14, Investigations into Germanic Mythology vol. 1 ch. 27.
- 2 Based on Völuspá 23, 25.
- 3 Based on Völuspá 21.
- 4 Our Father’s Godsaga ch. 14, Investigations into Germanic Mythology vol. 1 ch. 34-5.
- 5 Hyndluljóð 39 (Völuspá inn Skamma 11), Investigations into Germanic Mythology vol. 2.2 pp. 170-1.
- 6 Hyndluljóð 38 (Völuspá inn Skamma 10).
- 7 Helgakviða Hundingsbana I str. 39, see

Investigations into Germanic Mythology vol. 1 ch. 35.

- 8 Based on Gylfaginning 34.
- 9 Skáldskaparmál 56.

XXIV. Hel

- 1 Our Father’s Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 63.
- 2 Investigations into Germanic Mythology vol. 1 ch. 71.
- 3 Gunnars Slagr 9, Vegtamskviða 12.
- 4 Based on Völsungasaga ch. 36.
- 5 Gesta Danorum bk. 8.
- 6 Based on Ynglingasaga ch. 52.
- 7 Sólarljóð 38.
- 8 Fáfnismál 10.
- 9 Egill’s Saga ch. 45.
- 10 Baldr’s Draumar 1, Investigations into Germanic Mythology vol. 1 ch. 71.
- 11 Investigations into Germanic Mythology vol. 1 ch. 71, Gísla Saga Surrsonar.
- 12 Vendidad, Fargard XIX: 30, Haug-West, Hadokt Nask (Yt. XXII: 9), Investigations into Germanic Mythology vol. 2.1 ch. 38.
- 13 Gylfaginning 49, Helgakviða Hundingsbana II str.44.
- 14 Our Father’s Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 71.
- 15 Hávamál 61.
- 16 Our Father’s Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 71.
- 17 Sigrdrifumál 33-4.
- 18 Gylfaginning 51, Our Father’s Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 71.
- 19 Gylfaginning 43, cp. Völuspá 51, Investigations into Germanic Mythology vol. 1 ch. 78.
- 20 Paraphrase of Ynglingasaga ch. 40.
- 21 Based on Helgakviða Hundingsbana II, str. 43.
- 22 Based on Helgakviða Hundingsbana II str. 41-47, 49, Our Father’s Godsaga ch. 39, Investigations into Germanic Mythology vol. 1 ch. 96.
- 23 Hávamál 158, Guðrúnarkviða I str. 23, Sigrdrifumál 12.

- 24 Our Father's Godsaga ch. 39, Investigations into Germanic Mythology vol. 1 ch. 95, Gesta Danorum bk. 1.
- 25 Based on Our Father's Godsaga ch. 39, Investigations into Germanic Mythology vol. 1 ch. 95.
- 26 Based on Ynglingasaga ch. 10.
- 27 Investigations into Germanic Mythology vol. 2.1 ch. 36, Rigveda X:16. 1, 3, 4.
- 28 Investigations into Germanic Mythology vol. 1 ch. 95.
- 29 Investigations into Germanic Mythology vol. 1 ch. 95, Our Father's Godsaga ch. 39, cp. Ynglingasaga ch. 8.
- 30 Ynglingasaga ch. 8.
- 31 Our Father's Godsaga ch. 39, Investigations into Germanic Mythology vol. 1 ch. 95.
- 32 Investigations into Germanic Mythology vol. 1 ch. 95.
- 33 Investigations into Germanic Mythology vol. 2.1 ch. 36.
- 34 Investigations into Germanic Mythology vol. 2.1 ch. 38, Icelandic traditions.
- 35 Investigations into Germanic Mythology vol. 1 ch. 64.
- 36 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 64, 66; Helgakviða Hjörvarþssonar 28, Völundarkviða open prose, Helreið Brynhildar 6.
- 37 Our Father's Godsaga ch. 38, cp. Ynglingatal 30, Investigations into Germanic Mythology vol. 2.1 ch. 37.
- 38 Investigations into Germanic Mythology vol. 1 ch. 67, vol. 2.1 ch. 37, Gylfaginning 47, Ynglingasaga ch. 44 (Ynglingatal 30).
- 39 Based on Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 64, 67.
- 40 Investigations into Germanic Mythology vol. 1 ch. 49, 65; Gesta Danorum bk. 8, Gylfaginning 8.
- 41 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 68, 74.
- 42 Investigations into Germanic Mythology vol. 1 ch. 60, cp. Gylfaginning 15 on Baldr's horse.
- 43 Ynglingatal 9.
- 44 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 59, 68, 93; vol. 2.1 ch. 39, Sólarljóð 39.
- 45 Sólarljóð 37-45.
- 46 Based on Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 68.
- 47 Gísla Saga Surssonar ch. 24.
- 48 Based on Our Father's Godsaga ch. 38, Ynglingasaga ch. 8, 22; Gísla Saga Surssonar 24, Ibn Fadlan, Gylfaginning 49.
- 49 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 71, Gísla Saga Surssonar, which states that this tree is a linden, but may actually be Yggdrasill itself.
- 50 Gesta Danorum bk. 1.
- 51 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 71.
- 52 Based on Gesta Danorum bk. 8.
- 53 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 49, 71.
- 54 Investigations into Germanic Mythology vol. 2.1 ch. 37, cp. Hadokht Nask.
- 55 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 71.
- 56 Gesta Danorum bk. 1.
- 57 Investigations into Germanic Mythology vol. 1 ch. 49.
- 58 Gylfaginning 49.
- 59 Based on Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 69-71, Gylfaginning 3, 15, 17; Grímnismál 29.
- 60 Our Father's Godsaga ch. 38, Gylfaginning 49, Sólarljóð 44, Investigations into Germanic Mythology vol. 1 ch. 95.
- 61 Investigations into Germanic Mythology vol. 1 ch. 57, 68; Gylfaginning 49.
- 62 Investigations into Germanic Mythology vol. 1 ch. 69-71.
- 63 Investigations into Germanic Mythology vol. 2.1 ch. 37, Rigveda X:16. 4, 11, 12.
- 64 Based on Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 70-1.
- 65 Hávamál 76-7.

- 66 Our Father's Godsaga ch. 38, Gylfaginning 15, Investigations into Germanic Mythology vol. 1 ch. 69-71.
- 67 Grímnismál 30.
- 68 Based on Haustlaug 14.
- 69 Grímnismál 29, Gylfaginning 15.
- 70 Investigations into Germanic Mythology vol. 1 ch. 71.
- 71 Based on Gylfaginning 15, Skáldskaparmál 51 (a strophe by Eilir Guðrúnarson, where Christ is said to "have his throne south at Urðarbrunnr").
- 72 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 70.
- 73 Sigdrífumál 12.
- 74 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 70.
- 75 Fjölsvinnsmál 48.
- 76 Investigations into Germanic Mythology vol. 1 ch. 70.
- 77 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 71, The Nature of Ásatrú ch. 3.
- 78 Sólarljóð 51-2.
- 79 Based on Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 72-3.
- 80 Investigations into Germanic Mythology vol. 1 ch. 72-3, Skáldskaparmál 2, Sigdrífumál 12, Hrafnagaldur Óðins 16-17, Guðrúnarkviða II str. 21.
- 81 Paraphrase Helgakviða Hundingsbana II str. 44, cp. Hyndluljóð 48.
- 82 Paraphrase Vegtamskviða 12, cp. Hyndluljóð 48.
- 83 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 2.1 ch. 5, see above (XX. 3).
- 84 Vafþrúðnismál 45, Völuspá 19, Investigations into Germanic Mythology vol. 1 ch. 74.
- 85 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch.74.
- 86 Gylfaginning 3.
- 87 Investigations into Germanic Mythology vol. 1 ch. 74, Sonatorrek.
- 88 Investigations into Germanic Mythology vol. 2.1 ch. 5, Rigveda X:135.
- 89 Gylfaginning 3.
- 90 Our Father's Godsaga ch. 38, Sonatorrek 10, Investigations into Germanic Mythology vol. 1 ch. 74.
- 91 Based on Gesta Danorum bk. 1.
- 92 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 74.
- 93 Völuspá 44.
- 94 Avesta, Vendidad 18, Investigations into Germanic Mythology vol. 1 ch. 63.

XXV. Valhöll

- 1 Investigations into Germanic Mythology vol. 1 ch. 74, The Nature of Ásatrú ch. 3.
- 2 Grímnismál 8.
- 3 Hyndluljóð 1.
- 4 Atlakviða 30, Reginsmál 18, cp. Gesta Danorum bk. 6.
- 5 Skáldskaparmál 34, cp. Völsungasaga ch. 2, Fjölsvinnsmál 14 (Grímnismál 19).
- 6 Grímnismál 9-10.
- 7 Fjölsvinnsmál 14.
- 8 Investigations into Germanic Mythology vol. 2.2, Rigveda I:20.3, I:173.4, IV:1.
- 9 Fjölsvinnsmál 15.
- 10 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 70, The Nature of Ásatrú ch. 3.
- 11 Helgakviða Hundingsbana II str. 47.
- 12 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 70.
- 13 Skáldskaparmál 2.
- 14 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 65-6.
- 15 Ynglingasaga ch. 10.
- 16 Hávamál 158, cp. Tacitus' and Ammianus Paulus' *Barditus* (Investigations into Germanic Mythology vol. 1 ch. 26).
- 17 Ynglingasaga ch. 10.
- 18 Grímnismál 53.
- 19 Gylfaginning 20, Investigations into Germanic Mythology vol. 1 ch. 65-6.
- 20 Gylfaginning 38, Investigations into Germanic Mythology vol. 1 ch. 65-6.

- 21 Gylfaginning 24.
22 Grímnismál 14, Gylfaginning 24.
23 Gylfaginning 38.
24 Grímnismál 18.
25 Gunnars Slagr 23.
26 Gylfaginning 38.
27 Grímnismál 19.
28 Grímnismál 25.
29 Gylfaginning 39, Grímnismál 26.
30 Grímnismál 23.
31 Gylfaginning 40.
32 Based on Grímnismál 25, see XII. 2, note 3.
33 Gylfaginning 40.
34 Gylfaginning 41.
35 Based on Gesta Danorum bk. 1.
36 Based on Helgakviða Hundingsbana II str. 47.
37 Völuspá 44.
38 Gylfaginning 41.
39 Vafþrúðnismál 41.
40 Skáldskaparmál 1.
41 Gylfaginning 2.
42 Investigations into Germanic Mythology vol. 2.1 ch. 20, Rigveda, Vendidad, Fargard 19: II. 32, 36.
43 Grímnismál 44.
44 Gylfaginning 36.
45 Investigations into Germanic Mythology vol. 2.1 ch. 20.
46 Gylfaginning 36.
47 Helgakviða Hjörvarþssonar 28, Völuspá 31.
48 Grímnismál 36, various other sources complete the name list.
49 Völuspá 31.
50 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 64.
51 Helgakviða Hundingsbana str. 30, 53-6; Helgakviða Hjörvarþssonar prose between str. 9 and 10.
52 Based on Eiríksmál 1-3.
53 Based on Hákonarmál 13.
54 Völundarkviða 1, Helgakviða Hundingsbana I str. 16.
55 Helgakviða Hjörvarþssonar prose between str. 9 and 10, Helgakviða Hundingsbana II prose between str. 3 and 4.
56 Helgakviða Hundingsbana I str. 53.
57 Cp. Vafþrúðnismál 14 with Helgakviða Hjörvarþssonar 28.
58 Helgakviða Hjörvarþssonar 28.
59 Helgakviða Hundingsbana II str. 43.
60 Helgakviða Hundingsbana I str. 15.
61 Based on Daraðarljóð (Njáll's Saga ch. 157), changed to fit general circumstances.
62 Investigations into Germanic Mythology vol. 2.1 ch. 20, cp. Grímnismál 51, Adolf Kaegi's Der Rigveda pp. 97-8.

XXVI. Nifhel

- 1 Investigations into Germanic Mythology vol. 1 ch. 60.
2 Investigations into Germanic Mythology vol. 1 ch. 27, 71, 75.
3 Investigations into Germanic Mythology vol. 1 ch. 73.
4 Investigations into Germanic Mythology vol. 1 ch. 71.
5 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 71.
6 Based on Grímnismál 51, 53, Ynglingasaga ch. 52.
7 Sigurðr and Brynhildr Fragment I str. 10.
8 Cp. Völuspá 23 and Weregild traditions.
9 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 64, 75.
10 Atlakviða 16.
11 Investigations into Germanic Mythology vol. 1 ch. 71.
12 Sólarljóð 37.
13 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 91, Reginismál 4, Sigdrifumál 23.
14 Hávamál 137.
15 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 44-95, the number seven is replaced by the likely Odinic numerology, since later texts replaced these with Christian numbers.

- 16 Sólurljóð 52, this is a perfect example of the change in numerology, since we know in the original lore that there are nine netherworlds (Gylfaginning 3, Vafþrúðnismál 43), where this passage said seven.
- 17 Sólurljóð 52-58.
- 18 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 75.
- 19 Based on Gesta Danorum bk. 8.
- 20 Lokasenna 63.
- 21 Gesta Danorum bk. 8, cp. Völuspá 45, 48, 59; Vegtamskviða 6-7.
- 22 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 75.
- 23 Investigations into Germanic Mythology vol. 1 ch. 73.
- 24 Vafþrúðnismál 43.
- 25 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 73, 75.
- 26 Investigations into Germanic Mythology vol. 1 ch. 95.
- 27 Hyndluljóð 47.
- 28 Investigations into Germanic Mythology vol. 1 ch. 73.
- 29 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 60, 95; vol. 2.1 ch. 36.
- 30 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 95.
- 31 Investigations into Germanic Mythology vol. 1 ch. 60.
- 32 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 75.
- 33 Gesta Danorum bk. 8.
- 34 Paraphrase Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 60, 93.
- 35 Based on Hrafnagaldur Óðins 25.
- 36 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 60, 93.
- 37 Völuspá 37.
- 38 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 60.
- 39 Skírnismál 29-30.
- 40 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 60, 75-6, 93; Vafþrúðnismál 43, Skírnismál 35.
- 41 Sólurljóð 59.
- 42 Völuspá 35, 42.
- 43 Gunnars Slagr 16, 20.
- 44 Sólurljóð 60-5, 67; cp. Gesta Danorum bk. 8, Fjölsvinnmál 46.
- 45 Sigdrifumál 23.
- 46 Reginsmál 4.
- 47 Sólurljóð 68.
- 48 Our Father's Godsaga ch. 38, Investigations into Germanic Mythology vol. 1 ch. 75-6, Gesta Danorum bk. 8.
- 49 Gesta Danorum bk. 8.
- 50 Gylfaginning 52.
- 51 Völuspá 39-40.
- 52 Gesta Danorum bk. 8.
- 53 See above, Investigations into Germanic Mythology vol. 1 ch. 68-71.
- 54 Based on Gesta Danorum bk. 8, cp. Völuspá 35.
- 55 Gesta Danorum bk. 8.

XXVII. Ýdalar

- 1 Skáldskaparmál 65.
- 2 Skáldskaparmál 42.
- 3 Prose Edda Prologue 10-11.
- 4 Skáldskaparmál 42.
- 5 Investigations into Germanic Mythology vol. 1 ch. 21-5, 123.
- 6 Our Father's Godsaga ch. 13, Investigations into Germanic Mythology vol. 1 ch. 123.
- 7 Investigations into Germanic Mythology vol. 1 ch. 117.
- 8 Investigations into Germanic Mythology vol. 1 ch. 118.
- 9 Gesta Danorum bk. 5, Investigations into Germanic Mythology vol. 1 ch. 109.
- 10 Grímnismál 5, Investigations into Germanic Mythology vol. 1 ch. 109.
- 11 Gesta Danorum bk. 5.
- 12 Our Father's Godsaga ch. 13, Investigations into Germanic Mythology vol. 1 ch. 117.
- 13 Investigations into Germanic Mythology vol. 1

- ch. 113.
- 14 Gylfaginning 23.
- 15 Skáldskaparmál 33, 75.
- 16 Our Father's Godsaga ch. 13, Investigations into Germanic Mythology vol. 1 ch. 115-119.
- 17 Investigations into Germanic Mythology vol. 1 ch. 111.
- 18 Our Father's Godsaga ch. 13, Investigations into Germanic Mythology vol. 1 ch. 117-9.
- 19 Rigveda IV:16.10, Investigations into Germanic Mythology vol. 2.1 ch. 30.
- 20 Investigations into Germanic Mythology vol. 2.1 ch. 30, Skáldskaparmál 17, Gróugaldr 5-15.
- 21 Investigations into Germanic Mythology vol. 1 ch. 23-4, 33, 122.
- 22 Investigations into Germanic Mythology vol. 1 ch. 108, Göngu-Hrólf's Saga 2, Origo Gentis Langabardorum 14, 15; Gylfaginning 44-5, Skáldskaparmál 4.
- 23 Skírnismál 5, Investigations into Germanic Mythology vol. 1 ch. 100, 105.
- 24 Our Father's Godsaga ch. 13, Investigations into Germanic Mythology vol. 1 ch. 108.
- 25 Investigations into Germanic Mythology vol. 2.2 pg. 162.
- 26 Investigations into Germanic Mythology vol. 1 ch. 108.
- 27 Rigveda IV:16.8, IV:6.2, I:63.3; Investigations into Germanic Mythology vol. 2.1 ch. 30.
- 28 Investigations into Germanic Mythology vol. 1 ch. 108.
- 29 Harbarðsljóð 3.
- 30 Investigations into Germanic Mythology vol. 2.2 pg. 163.
- 31 Hymiskviða 37, Gylfaginning 44.
- 32 Hymiskviða 7.
- 33 Investigations into Germanic Mythology vol. 2.1 ch. 30.
- 34 Investigations into Germanic Mythology vol. 1 ch. 118, 120.
- 35 Völundarkviða open prose, 2, 15; Investigations into Germanic Mythology vol. 1 ch. 123.

XXVIII. Mjödvitnir

- 1 Investigations into Germanic Mythology vol. 1

- ch. 123.
- 2 Investigations into Germanic Mythology vol. 1 ch. 39, 89.
- 3 Sólarljóð 56, Gylfaginning 52 (Völuspá 32).
- 4 See Investigations into Germanic Mythology vol. 1 ch. 89.
- 5 Based on overall observations.
- 6 Gylfaginning 15, Hávamál 139-141.
- 7 Cp. Gylfaginning 11 and Skáldskaparmál 1, Investigations into Germanic Mythology vol. 1 ch. 89, 123.
- 8 See Investigations into Germanic Mythology vol. 1 ch. 89-90, 123.
- 9 Investigations into Germanic Mythology vol. 1 ch. 89.
- 10 Investigations into Germanic Mythology vol. 1 ch. 89-90; cp. Gylfaginning 17, Hrafnagaldr Óðins 1.
- 11 Investigations into Germanic Mythology vol. 1 ch. 89-90; Skáldskaparmál 1, cp. Reginsmál 2.
- 12 Skáldskaparmál 1, Investigations into Germanic Mythology vol. 1 ch. 89-90; both Fjalarr and Galarr are listed as Dvergar and Jötnar (Skáldskaparmál 3, 80).
- 13 Investigations into Germanic Mythology vol. 1 ch. 89.
- 14 Our Father's Godsaga ch. 37, based on Grimm's Deutsche Mythologie.
- 15 See Grimm's Deutsche Mythologie.
- 16 Our Father's Godsaga ch. 37, Grimm's Deutsche Mythologie, Swedish popular traditions.
- 17 Based on Reginsmál 2.

XXIX. Konr

- 1 "Konr" replaces "Helgi" (Helgakviða Hundingsbana I str. 1), cp. Rígsþula 42-7, Investigations into Germanic Mythology vol. 1 ch. 23, 29, 30.
- 2 Investigations into Germanic Mythology vol. 1 ch. 29-30.
- 3 Brálundr is likely identical to modern Lund (ON Lundur), the ancient capital of Denmark. Consider Skáldskaparmál 45, where "the prince of Lund's land" is a kenning for the king of Denmark. The term Brálundr, "Brow-Grove" may relate to Miðgarðr being made from

- Ymir's eyebrows (Grímnismál 41), and the creation of Askr and Embla from trees.
- 4 Helgakviða Hundingsbana I str. 2, see Investigations into Germanic Mythology vol. 1 ch. 26.
 - 5 Hyndluljóð 15, see Investigations into Germanic Mythology vol. 1 ch. 29-30.
 - 7 "Skjöldr-Jarl" replaces "Sigmundur's", see Investigations into Germanic Mythology vol. 1 ch. 29-30 .
 - 8 "Sveinn" replaces "Sinfjötli", see Rígsþula 40.
 - 9 Helgakviða Hundingsbana I str. 1-9.
 - 10 "Konr" replaces "Gramr" (Gesta Danorum bk. 1), see Investigations into Germanic Mythology vol. 1 ch. 29.
 - 11 Gesta Danorum bk. 1.
 - 12 Völsungasaga ch. 8, Investigations into Germanic Mythology vol. 1 ch. 29, cp. Passage 3 above.
 - 13 See Ynglingasaga ch. 20, above XXI. 11.
 - 14 Gesta Danorum bk. 1.
 - 15 Gesta Danorum bk. 1, 7.
 - 16 Hyndluljóð 15.
 - 17 Gesta Danorum bk. 7, see Investigations into Germanic Mythology vol. 1 ch. 23, Helgakviða Hundingsbana I str. 1.
 - 18 Investigations into Germanic Mythology vol. 1 ch. 21.
 - 19 Rígsþula 42.
 - 20 Investigations into Germanic Mythology vol. 1 ch. 31.
 - 21 Gesta Danorum bk. 7.
 - 22 Investigations into Germanic Mythology vol. 1 ch. 31, Helgakviða Hundingsbana I str. 9.
 - 23 Gesta Danorum bk. 1.
 - 24 Our Father's Godsaga ch. 27, see Investigations into Germanic Mythology vol. 1 ch. 31, Helgakviða Hundingsbana I open prose.
 - 25 Gesta Danorum bk. 1.
 - 26 Our Father's Godsaga ch. 27.
 - 27 Investigations into Germanic Mythology vol. 1 ch. 22-5, Rígsþula 44, Germania ch. 2, Gesta Danorum bk. 1, 7.

XXX. Útgarðaloki

- 1 Gylfaginning 44, cp. Hymiskviða 6-7, 37-8.
- 2 Gylfaginning 44, Investigations into Germanic Mythology vol. 1 ch. 31, 111; Prose Edda Prologue 9, Vafþrúðnismál 51, see above XVI. 7.
- 3 Gylfaginning 44.
- 4 Hymiskviða 37.
- 5 Based on Gylfaginning 44.
- 6 Hymiskviða 38.
- 7 Gylfaginning 45, Investigations into Germanic Mythology vol. 1 ch. 108.
- 8 See above ch. XXVIII.
- 9 Cp. Gylfaginning 45 to Investigations into Germanic Mythology vol. 1 ch. 117.
- 10 Gylfaginning 45-7.
- 11 Harbarðsljóð 39, Gylfaginning 44-7, Skáldskaparmál 4, 17; Þórsdrapa 3.
- 12 Investigations into Germanic Mythology vol. 2.1 ch. 31, Rigveda I:23.5, I:42, VI:54.2, VI:56.2, VII:35.1, X:17.5, X:26.3, X:26.3, 7.
- 13 Investigations into Germanic Mythology vol. 2.1 ch. 31, Rigveda I:82.6, VI:55.4-5, X:102. 2, 5, 8, 9.

XXXI. Egill

- 1 Investigations into Germanic Mythology vol. 1 ch. 99, 108, 117; Gesta Danorum bk. 3.
- 2 Our Father's Godsaga ch. 17, Investigations into Germanic Mythology vol. 1 ch. 108, Gesta Danorum bk. 3.
- 3 Sagan om Svärdet ch. 20, Investigations into Germanic Mythology vol. 1 ch. 108, 113-4, Gesta Danorum bk. 3, Grottasöngur 9.
- 4 Based on Gesta Danorum bk. 3, cp. Sigdrífumál 33.
- 5 Sagan om Svärdet ch. 20, Investigations into Germanic Mythology vol. 1 ch. 109, Investigations into Germanic Mythology vol. 2.2 pg. 162.
- 6 Cp. Skáldskaparmál 17.

XXXII. Geirröðr

- 1 Grímnismál Opening Prose. That Geirröðr is actually a Jötun is shown in Skáldskaparmál 8,

- 22, 80.
- 2 Skáldskaparmál 18.
- 3 Change based on Þórsdrapa.
- 4 Þórsdrapa 1-6.
- 5 Skáldskaparmál 4.
- 6 Skáldskaparmál 18.
- 7 Þórsdrapa 7-10.
- 8 Skáldskaparmál 18.
- 9 See Investigations into Germanic Mythology vol. 2.2 pp. 111-2, cp. Harbarðsljóð 18, Lokasenna 34.
- 10 Skáldskaparmál 18, cp. Þórsdrapa 7-9, Investigations into Germanic Mythology vol. 1 ch. 114.
- 11 Þórsdrapa 11-12.
- 12 Skáldskaparmál 18.
- 13 Þórsdrapa 13.
- 14 Skáldskaparmál 18.
- 15 Þórsdrapa 14.
- 16 Skáldskaparmál 18.
- 17 Þórsdrapa 14.
- 18 Skáldskaparmál 18.
- 19 Þórsdrapa 15.
- 20 Skáldskaparmál 18, Þórsdrapa 15.
- 21 Þórsdrapa 15a.
- 22 Skáldskaparmál 18, Þórsdrapa 16.
- 23 Skáldskaparmál 18.
- 24 Þórsdrapa 17-19.
- 25 Skáldskaparmál 4.

XXXIII. Þrymr

- 1 This entire episode is the poem Þrymskviða.

XXXIV. Sleipnir

- 1 Snorri says this event “happened right at the beginning, when the Goðin were settling”, but this is incorrect since certain epic placement elements come into effect, such as Loki being in Ásgarðr and Sleipnir’s birth.
- 2 Gylfaginning 42.
- 3 Gylfaginning 15, Grímnismál 44.
- 4 Sigrdrifumál 15.

- 5 Based on Gesta Danorum bk. 6.
- 6 Based on Gylfaginning 49, cp. Völsungasaga ch. 13, 20; Sigrdrifumál open prose, Skírnismál 9-10, Investigations into Germanic Mythology vol. 1 ch. 36.

XXXV. Sif

- 1 Investigations into Germanic Mythology vol. 1 ch. 23-4, 33, 122.
- 2 Based on the sequence of events: a. Mjölnir is created, b. Ívaldi’s sons in exile over decision in artists’ competition [when Egill is still married to his first wife, Gróa], c. Gróa dies, d. Egill marries Sif and has Ullr ,e. Sif leaves Egill for Þórr, f. Egill dies.
- 3 Skáldskaparmál 35.
- 4 Germania ch. 19.
- 5 Skáldskaparmál 35.
- 6 Sindri= Eitri; Investigations into Germanic Mythology vol. 1 ch. 28 B, 94 (also Dvalinn).
- 7 Skáldskaparmál 35.
- 8 Skáldskaparmál 35, Sigrdrifumál 17.
- 9 Skáldskaparmál 35.
- 10 Grímnismál 43, cp. Gylfaginning 43, Investigations into Germanic Mythology vol. 1 ch. 28 B, cp. Skáldskaparmál 7.
- 11 Gylfaginning 44.
- 12 Gylfaginning 43, Investigations into Germanic Mythology vol. 1 ch. 78.
- 13 Skáldskaparmál 35.
- 14 Hyndluljóð 8, Gylfaginning 49.
- 15 Skáldskaparmál 35.

XXXVI. Hrungrir

- 1 Skáldskaparmál 17.
- 2 Investigations into Germanic Mythology vol. 2.1 ch. 29.
- 3 Skáldskaparmál 17.
- 4 Haustlaung 14-16.
- 5 Skáldskaparmál 17.
- 6 Haustlaung 17.
- 7 Skáldskaparmál 17.

- 8 Haustlaung 19.
- 9 Skáldskaparmál 17.
- 10 Haustlaung 18.
- 11 Skáldskaparmál 17.
- 12 Skálskaparmál 4.
- 13 Skáldskaparmál 17, Investigations into Germanic Mythology vol. 1 ch. 108.
- 14 Haustlaung 20.
- 15 Skáldskaparmál 17.

XXXVII. Byrgir

- 1 Our Father's Godsaga ch. 22.
- 2 See above, ch. XXVII.
- 3 See Investigations into Germanic Mythology vol. 1 ch. 121.
- 4 Our Father's Godsaga ch. 22, cp. Gylfaginning 11.
- 5 See above, ch. XXVIII.
- 6 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 90, 123.
- 7 Gylfaginning 11, see Investigations into Germanic Mythology vol. 1 ch. 121, Viðfinnr= Ívaldi.
- 8 Rigveda VIII:80.2, 3; see Investigations into Germanic Mythology vol. 2.1 ch. 21.
- 9 Gylfaginning 11.
- 10 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 121, 123; Gesta Danorum bk. 3.
- 11 Valtarius Manufortis, Beowulf, Nibelunge Noth, Gunthari, Investigations into Germanic Mythology vol. 1 ch. 123.
- 12 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 89, 90, 113.
- 13 See above, ch. XXVIII.
- 14 Our Father's Godsaga ch. 22, based on Skáldskaparmál 1, Hávamál 104-5.
- 15 Skáldskaparmál 1, 3.
- 16 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 88-90, Ynglingasaga ch. 15, Gylfaginning 38, Grímnismál 20.
- 17 Skáldskaparmál 1.
- 18 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 82, 89; Gylfaginning 27, Hávamál 104-6,

- Skáldskaparmál 1.
- 19 Based on Gylfaginning 27.
- 20 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 89, Skáldskaparmál 1.
- 21 Paraphrase of Hávamál 104.
- 22 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 89.
- 23 Hávamál 105.
- 24 As part of the betrothal rite, Völsungasaga ch. 20.
- 25 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 89, Hávamál 110.
- 26 Ynglingasaga ch. 15, Grímnismál 50.
- 27 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 89.
- 28 Hávamál 13-14.
- 29 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 89.
- 30 Hávamál 105.
- 31 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 89, Hávamál 105, 108, 110.
- 32 Hávamál 106, see Investigations into Germanic Mythology vol. 1 ch. 82.
- 33 Rigveda VIII:61.4; Investigations into Germanic Mythology vol. 1 ch. 82.
- 34 Hávamál 106.
- 35 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 89.
- 36 Paraphrase of Grímnismál 50.
- 37 Paraphrase of Hávamál 108.
- 38 Skáldskaparmál 1.
- 39 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 82, 89; Gylfaginning 11, Skáldskaparmál 2.
- 40 Skáldskaparmál 1,2; Gylfaginning 11.
- 41 Hávamál 107, 109-110.
- 42 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 89.
- 43 Skáldskaparmál 1.
- 44 Ynglingasaga ch. 15, cp. Investigations into Germanic Mythology vol. 1 ch. 89.

- 45 Ynglingatal 2, Ynglingasaga ch. 15, cp. Investigations into Germanic Mythology vol. 1 ch. 89.
- 46 Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 113, Vilkinasaga.
- 47 Paraphrase of Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 89, 121.
- 48 Grímnismál 7, see Investigations into Germanic Mythology vol. 1 ch. 121.
- 49 Haustlaung 2, see Investigations into Germanic Mythology vol. 1 ch. 121.
- 50 Haustlaung 11.
- 51 Investigations into Germanic Mythology vol. 1 ch. 90, 121.
- 52 Based on the subject of Skáldskaparmál 1, Hávamál 103-110.
- 53 Gylfaginning 26.
- 54 Grímnismál 44.
- 55 Sigrdrifumál 16.
- 56 Skáldskaparmál 10.
- 57 Based on Our Father's Godsaga ch. 22, Investigations into Germanic Mythology vol. 1 ch. 90, 121.
- 58 Sonatorrek 2-3, see Investigations into Germanic Mythology vol. 1 ch. 90.
- 59 Investigations into Germanic Mythology vol. 1 ch. 91.
- 60 Investigations into Germanic Mythology vol. 1 ch. 123.

XXXVIII. Sunna

- 1 Based on sequence of events, see Investigations into Germanic Mythology vol. 1 ch. 28 A, 123; Gesta Danorum bk. 7.
- 2 Based on Gesta Danorum bk. 7.
- 3 Based on Gesta Danorum bk. 7, Investigations into Germanic Mythology vol. 1 ch. 28 A.
- 4 Gesta Danorum bk. 7, "Álfr" or "Alvo" in the original, see Investigations into Germanic Mythology vol. 1 ch. 28 A.
- 5 Gesta Danorum bk. 7, Investigations into Germanic Mythology vol. 1 ch. 28 A, see Hyndluljóð 18, Gylfaginning 11; Sunna (Hildigunnr), the daughter of Sól-Sváva, is

Heimdallr's wife, since it was Sunna who married Ívaldi and was taken from Máni-Sækonungr, then became the bride of Glenr-Heimdallr (see Investigations into Germanic Mythology vol. 1 ch. 90-2, 121).

- 6 Svartálfar "Black-Elves" replaces Blakmanni "Black-Men". These Svartálfar are possibly allies of Surtr "The Black", who had rebelled against the Goðin.
- 7 Gesta Danorum bk. 7, which continues to state that Álfr-Heimdallr and Sunna-Álfhildr have a daughter named Guritha, but this is incorrect, since Guritha is identical to Gróa. See Investigations into Germanic Mythology vol. 1 ch. 23.
- 8 Based on Gylfaginning 11, Skáldskaparmál 26, cp. Investigations into Germanic Mythology vol. 1 ch. 26.
- 9 Skáldskaparmál 26.

XXXIX. Vartari

- 1 Our Father's Godsaga ch. 23, Investigations into Germanic Mythology vol. 1 ch. 111, Skáldskaparmál 35.
- 2 Grímnismál 15.
- 3 Our Father's Godsaga ch. 23, Investigations into Germanic Mythology vol. 1 ch. 111, Investigations into Germanic Mythology vol. 2.2 pg. 140.
- 4 Skáldskaparmál 35.
- 5 Our Father's Godsaga ch. 23, Investigations into Germanic Mythology vol. 1 ch. 111.

XL. Niflungar

- 1 Our Father's Godsaga ch. 24, Investigations into Germanic Mythology vol. 1 ch. 102, 111-112, 119, Skáldskaparmál 41.
- 2 Atlakviða 26-7.
- 3 Skáldskaparmál 41.
- 4 Our Father's Godsaga ch. 24, Investigations into Germanic Mythology vol. 1 ch. 112-113.
- 5 Gesta Danorum bk. 6.
- 6 Based on Our Father's Godsaga ch. 24, Investigations into Germanic Mythology vol. 1 ch. 112-113, 119.
- 7 Skáldskaparmál 1.

- 8 Haustlaung 2.
- 9 Skáldskaparmál 1, “reindeer” replaces “ox”, based on Haustlaung 3, see Investigations into Germanic Mythology vol. 1 ch. 113.
- 10 Haustlaung 2.
- 11 Skáldskaparmál 1.
- 12 Haustlaung 3.
- 13 Skáldskaparmál 1.
- 14 Haustlaung 3.
- 15 Skáldskaparmál 1.
- 16 Haustlaung 4.
- 17 Skáldskaparmál 1.
- 18 Haustlaung 4.
- 19 Haustlaung 5.
- 20 Haustlaung 6.
- 21 Skáldskaparmál 1.
- 22 Haustlaung 6.
- 23 Skáldskaparmál 1.
- 24 Haustlaung 7.
- 25 Skáldskaparmál 1.
- 26 Haustlaung 8.
- 27 Skáldskaparmál 1.
- 28 Haustlaung 9.
- 29 Skáldskaparmál 1.
- 30 Our Father’s Godsaga ch. 24, Investigations into Germanic Mythology vol. 1 ch. 108, 112; vol. 2.2 pp. 117-119, Gesta Danorum bk. 6-7, Paulus Diaconus ch. 7.
- 31 Based on Gesta Danorum bk. 6, Investigations into Germanic Mythology vol. 1 ch. 112.
- 32 Our Father’s Godsaga ch. 24, Investigations into Germanic Mythology vol. 1 ch. 108, 112; Investigations into Germanic Mythology vol. 2.2 pp. 117-119, Gesta Danorum bk. 6-7, Paulus Diaconus ch. 7, 13; Völundarkviða open prose, str. 5, 7.

The Koppar Aldr

XLI. Iðunn

- 1 Skáldskaparmál 1, Völundr= Þjazi of original. See Investigations into Germanic Mythology vol. 1 ch. 113-115.
- 2 Haustlaung 10.

XLII. Leikn

- 1 Gesta Danorum bk. 5, 7; Investigations into Germanic Mythology vol. 1 ch. 100, Völuspá 25, Fjölsvinnsmál 39, Syritha= Freyja (Sýr, cp. Gylfaginning 35, Skáldskaparmál 75).
- 2 Völuspá 25.
- 3 Paraphrase of Sagan om Svärdet ch. 31.
- 4 Our Father’s Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 34-5, 100; Fjölsvinnsmál 39.
- 5 Cp. Fjölsvinnsmál 39 with Ynglingasaga ch. 4, see Investigations into Germanic Mythology vol. 1 ch. 35.
- 6 Paraphrase of Ynglingasaga ch. 4.
- 7 Investigations into Germanic Mythology vol. 1 ch. 100.
- 8 From Skáldskaparmál 25, 60; cp. Investigations into Germanic Mythology vol. 1 ch. 35.
- 9 Hyndluljóð 39 (Völuspá inn Skamma 11).
- 10 Helgakviða Hundingsbana I str. 39, cp. Völuspá 8, 21.
- 11 Gylfaginning 34.
- 12 Based on Skáldskaparmál 4.
- 13 Gylfaginning 34, Völuspá 39-40, Investigations into Germanic Mythology vol. 1 ch. 67, 75-8.
- 14 Skáldskaparmál 4.
- 15 Gylfaginning 34.
- 16 Investigations into Germanic Mythology vol. 1 ch. 67.
- 17 Investigations into Germanic Mythology vol. 1 ch. 69, Ynglingasaga ch. 16, 52.
- 18 Our Father’s Godsaga ch. 37, Erbyggja Saga, Investigations into Germanic Mythology vol. 1 ch. 63.
- 19 Our Father’s Godsaga ch. 38.
- 20 Investigations into Germanic Mythology vol. 1 ch. 69.
- 21 Our Father’s Godsaga ch. 34, Investigations into Germanic Mythology vol. 1 ch. 43, Widsith.

XLIII. Gróa

- 1 Skáldskaparmál 63, Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 21, 24.

- 2 Our Father's Godsaga ch. 27, Investigations into Germanic Mythology vol. 1 ch. 32.
 - 3 Based on Gesta Danorum bk. 7.
 - 4 Our Father's Godsaga ch. 27, Investigations into Germanic Mythology vol. 1 ch. 24, 29, 32.
 - 5 Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 113-114.
 - 6 Based on Völsungasaga ch. 9, Investigations into Germanic Mythology vol. 1 ch. 29.
 - 7 Based on Gesta Danorum bk. 1, see Investigations into Germanic Mythology vol. 1 ch. 23-4, 29, 42.
 - 8 Our Father's Godsaga ch. 27, Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 24, 29.
 - 9 Gesta Danorum bk. 1.
 - 10 Skáldskaparmál 63.
 - 11 Hyndluljóð 16, Gesta Danorum bk. 1.
 - 12 Gesta Danorum bk. 1.
 - 13 Investigations into Germanic Mythology vol. 1 ch. 24, 107; Gesta Danorum bk. 4.
 - 14 Gesta Danorum bk. 3, "Uncle's" in the original, see Investigations into Germanic Mythology vol. 1 ch. 107.
 - 15 Gesta Danorum bk. 3.
 - 16 Gesta Danorum bk. 1, "seven" changed to "six" to fit Odinic numerology.
 - 17 Our Father's Godsaga ch. 27, Investigations into Germanic Mythology vol. 1 ch. 32-3, Gróugaldr 1-2.
 - 18 Based on Gesta Danorum bk. 1.
- XLIV. Fimbulvetr I**
- 1 Our Father's Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 28 B, 111-112, Gylfaginning 51, cp. Völundarkviða 3, Grottasöngur 11.
 - 2 Based on Haustlaug 9, Völundr= Brúni.
 - 3 Völundarkviða open prose.
 - 4 Our Father's Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 28 B, 93, 98, 104-5.
 - 5 Investigations into Germanic Mythology vol. 1 ch. 117, Þórsdrapa 19.
 - 6 Our Father's Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 28 B, 98, 104-5.
 - 7 Based on Hyndluljóð 30 (Völuspá inn Skamma 2).
 - 8 Our Father's Godsaga ch. 25, Skáldskaparmál 25, Investigations into Germanic Mythology vol. 1 ch. 28 B, 111, 112, 117; see also Völundarkviða.
 - 9 Grottasöngur 9-12, see Investigations into Germanic Mythology vol. 1 ch. 114-115.
 - 10 Based on Æra Linda Bók pg. 70.
 - 11 Investigations into Germanic Mythology vol. 2.2 pg. 189.
 - 12 Gesta Danorum bk. 8, Chronicon Lethrense V, Annales Ryenses 14, Investigations into Germanic Mythology vol. 1 ch. 53, Snær= "Snow".
 - 13 Sturlaugs Saga ch. 22, Mjöll= "New White Snow".
 - 14 Hversu Nóregr byggðist (Flateyjarbók I pg. 21), cp. Ynglingasaga ch. 16, Skáldskaparmál 27, Jökull= "Glacier", Þorri= "Frozen Snow", Fönn= "Snowdrift", Drifa= "Blizzard". These names are symbolic of the Fimbulvetr.
 - 15 Based on Gesta Danorum bk. 8.
 - 16 Our Father's Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 28 B, vol. 2.1 ch. 32.
 - 17 Investigations into Germanic Mythology vol. 1 ch. 28 B, 100, 112.
 - 18 Based on Völundarkviða open prose, Investigations into Germanic Mythology vol. 1 ch. 108, 113, 123.
 - 19 Our Father's Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 113-114.
 - 20 Investigations into Germanic Mythology vol. 2.2 pg. 19 #67.
 - 21 Based on Völundarkviða open prose, str. 1, 2; Investigations into Germanic Mythology vol. 1 ch. 108, 113-114, 123.
 - 22 Based on Vilkinasaga, Investigations into Germanic Mythology vol. 1 ch. 108.
 - 23 Based on Our Father's Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 28 B; vol. 2.1 ch. 16.
 - 24 Based on Hrafnagaldur Óðins 6-8.
 - 25 Based on Harbarðsljóð 20, Investigations into

- Germanic Mythology vol. 2.2 pp. 112-113.
- 26 Based on Lokasenna 23, Harbarðsljóð 20, Gylfaginning 49.
- 27 Our Father's Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 28 B.
- 28 Our Father's Godsaga ch. 25, Völundarkviða 8.
- 29 See Investigations into Germanic Mythology vol. 1 ch. 119, Drap Niflunga, Skáldskaparmál 41, Völsungasaga ch. 28, Reginsmál 5, Völundarkviða 8-9.
- 30 Skáldskaparmál 39.
- 31 See Völundarkviða 3, 8 (Mímir-Niðuðr discovers seven hundred rings after Völundr has been in Úlfdalir nine years: $365 \div 9 = 40 \times 2 = 80$ rings a year, $\times 9 = 720 - 20$ (90 days = $90 \div 9 = 10 \times 2 = 20$ rings) = 700 rings). Cp. Skáldskaparmál 39, Investigations into Germanic Mythology vol. 1 ch. 87.
- 32 Based on Gesta Danorum bk. 8, Völundarkviða 6, Investigations into Germanic Mythology vol. 1 ch. 113.
- 33 Our Father's Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 105.
- 34 Investigations into Germanic Mythology vol. 2.2 ch. 189, cp. vol. 1 ch. 104-5.
- 35 Our Father's Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 104-5.
- 36 Investigations into Germanic Mythology vol. 2.2 pg. 100, cp. vol. 1 ch. 104-5.
- 37 Investigations into Germanic Mythology vol. 1 ch. 104.
- 38 Paraphrase of Beowulf 1688-98.
- 39 Skírnismál 8-9, 23, 25; see Investigations into Germanic Mythology vol. 1 ch. 104.
- 40 Based on Gesta Danorum bk. 8, see Investigations into Germanic Mythology vol. 1 ch. 49.
- 41 Investigations into Germanic Mythology vol. 2.2 pg. 154, 189.
- 42 Our Father's Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 104-5.
- in Skáldskaparmál 75, and is identical to "Járnviðja" (Járnviðjur) of Gylfaginning 12. Compare this to Völuspá 41 where Angrboða-Gullveig is mentioned as the "The ancient Gýgr in the Járnviðr". Cp. Investigations into Germanic Mythology vol. 1 ch. 35.
- 3 Cp. Str. 10, Investigations into Germanic Mythology vol. 1 ch. 113, 115.
- 4 Óðrerir is a name of Mímisbrunnr (cp. Hávamál 141 to Völuspá 28 and Gylfaginning 15), which Urðr is asked to protect with her powers of warmth, but these prove insufficient, cp. Hyndluljóð 37 (Völuspá inn Skamma 9) and Guðrúnarkviða II str. 21 with Gylfaginning 16 and Investigations into Germanic Mythology vol. 1 ch. 93.
- 5 "Ginnung's abyss" = Ginnungagap, which is identical to Chaos; thus, the worlds sink into Chaos.
- 6 Cp. Völundarkviða open prose.
- 7 "Under the old-tree's trunk" = Nifhel, where serpents gnaw at the roots of the tree, Yggdrasill (see Grímnismál 34).
- 8 "Nörvi's daughter" is Nátt. Nörvi = Mímir (Investigations into Germanic Mythology vol. 1 ch. 85, 88). Thus the poem is saying that Iðunn disliked staying in the darkness of Úlfdalir (cp. Völundarkviða 3).
- 9 Nauma = "Giantess", "Gýgr", which Iðunn has become, just as Völundr has become Þjazi (see Investigations into Germanic Mythology vol. 1 ch. 115-6).
- 10 "Gjöll's Sun" = gold. In kennings gold is commonly designated as "fire of the river/sea/ocean", cp. Skáldskaparmál 32, Gjöll is the river leading to Hel, Urðr's realm. Thus "The bearer of Gjöll's sun" is a woman, most likely Urðr mentioned in str. 2.
- 11 See Investigations into Germanic Mythology vol. 1 ch. 113.
- 12 Urðr is the only woman who protects a sacred mead fountain with her sisters (Gylfaginning 15), which should be compared to Gróa's name Ölgefnun ("Ale-Giver", Haustlaug 20) and Iðunn's name Ölgefn ("Ale-Giver" Haustlaug 11), Urðr herself is called Gefjun in strophe 12 below.
- 13 There seem to be two Disir in the lore that carry this name Gefjun, or Gefjon, and originally this may have been a generic term for a goddess,

XLV. Hrafnagaldr

- 1 This is the entire text of Hrafnagaldr Óðins or Forspjallsljóð.
- 2 The name "Íviðja" is mentioned as a troll-wife

- meaning “giver”, cp. Freyja’s name Gefn. In Gylfaginning (35) one Dís is a virgin who protects maidens who die virgins. The other has four sons from a Jötun, and, according to Ynglingasaga ch. 5, marries Skjöld. The former, as seen here, is most likely Urðr, while the other was equated with Diana or Minerva by the Icelanders, and is thus identical to Nýhellenia, a Dís remembered in the more southerly Teutonic realms. Cp. Tacitus’ Annals of Imperial Rome.
- 14 “Hvíti Ás’ sword”= Heimdallr’s head, Skáldskaparmál 69, Hattatal 7, Gylfaginning 27.
- 15 Víðarr or Víðurr= Óðinn (Grímnismál 49). Usually Víðarr is seen as a name of Óðinn’s son.
- 16 “Vingólf” is replaced by “Valhöll”, since it can be shown that Vingólf is identical to Urðr’s home (cp. Str. 19 with Grímnismál 18).
- 17 Fornjót’s sons are Ægir-Gymir, Logi, and Kári (Water, Fire, Wind). Thus the Goðar are carried by wind and wave (Flateyjarbók I pg. 121, Skáldskaparmál 27).
- 18 This proves that they are actually in Valhöll, where the boar Sæhrímnir is feasted upon and where the she-goat Heiðrún fills the vat of mead, cp. Grímnismál 18, 25 Gylfaginning 38, 39.
- 19 Sól, the sun, chased by Sköll, settles at dusk, in the land of Billingr, whose daughter is Rindr.
- 20 Hrímfaxi= Nátt’s horse (Vafþrúðnismál 14), thus night has come.
- 21 Mannheimr “The World of Men”= Miðgarðr, and a specific realm within Miðgarðr (see ch. LXIX, Investigations into Germanic Mythology vol. 1 ch. 36, 38; Háleygjatal).
- 22 “Dvalinn’s (Sindri’s) playmate”= Dagr (Investigations into Germanic Mythology vol. 1 ch. 53), again, this passage describes the coming of the night.
- 23 Álfröðul= Sól, Vafþrúðnismál 47, thus the sun has come, morning has arrived.
- 24 Árgjöll= “Early-Resounding”, cp. Gjallarhorn “The Resounding Horn”, Heimdallr announces the coming of the new day and the gathering of the council.
- XLVI. Óðáinsakr**
- 1 Based on Our Father’s Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 50-3.
- 2 Avesta: Vendidad, Fargard 2:22.
- 3 Fjölsvinnsmál 35, cp. Investigations into Germanic Mythology vol. 1 ch. 97-8.
- 4 Based on Avesta: Vendidad, Fargard 2:33, Investigations into Germanic Mythology vol. 1 ch. 50.
- 5 Fjölsvinnsmál 34.
- 6 Based on Avesta: Vendidad, Fargard 2:33.
- 7 Based on Our Father’s Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 50-3.
- 8 Based on Avesta: Vendidad, Fargard 2:33.
- 9 Grímnismál 12, cp. Investigations into Germanic Mythology vol. 1 ch. 50-3.
- 10 Eiríkr Viðforli’s Saga, Investigations into Germanic Mythology vol. 1 ch. 44, cp. Vegtamskviða 12.
- 11 Vegtamskviða 12.
- 12 Our Father’s Godsaga ch. 25, Eiríkr Viðforli’s Saga, Investigations into Germanic Mythology vol. 1 ch. 44, cp. Gylfaginning 49 to Skírnismál 19.
- 13 Avesta: Vendidad, Fargard 2:35, 38.
- 14 Based on Gesta Danorum bk. 1.
- 15 Fjölsvinnsmál 35.
- 16 Based on Our Father’s Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 50-3.
- 17 Vafþrúðnismál 45, Gylfaginning 53.
- 18 Avesta: Vendidad, Fargard 2:36.
- 19 Eiríkr Viðforli’s Saga, Investigations into Germanic Mythology vol. 1 ch. 44.
- 20 See Gesta Danorum bk. 8, Investigations into Germanic Mythology vol. 1 ch. 49.
- 21 Based on Avesta: Vendidad, Fargard 2:37; “Leikn” replaces “Angra Mainyu”, cp. Investigations into Germanic Mythology vol. 1 ch. 67.
- 22 Our Father’s Godsaga ch. 25, Investigations into Germanic Mythology vol. 1 ch. 50-3.
- 23 Avesta: Vendidad, Fargard 2:38, cp. Sólarljóð 54,

“Glævaldr-Mímir’s street”.

- 24 Avesta: Vendidad, Fargard 2:39-40.
- 25 Rigveda X:16.9, X:135.1.
- 26 Based on Avesta: Vendidad, Fargard 2:40.
- 27 Based on Vegtamskviða 12, Investigations into Germanic Mythology vol. 1 ch. 34.
- 9 Sigrdrifumál 1-2, Völsungasaga ch. 20.
- 10 Sigrdrifumál prose between strophes 2 and 3.
- 11 Sigrdrifumál 3-4.
- 12 Skáldskaparmál 41.
- 13 Sigrdrifumál prose between strophes 4 and 5.
- 14 Skáldskaparmál 41.
- 15 Sigrdrifumál prose between str. 4 and 5.
- 16 Völsungasaga ch. 20.
- 17 Based on Sigrdrifumál 5-19, some parts are emended to fit the placement of this episode.
- 18 Völsungasaga ch. 21.
- 19 Sigrdrifumál 20-21.
- 20 Sigrdrifumál 22-37.
- 21 Sigrdrifumál end prose.
- 22 Hattatal 49.
- 23 Based on Hyndluljóð 21, which states: “Nanna was next, Nökkvi’s daughter; her son was your (Ottar-Óðr’s, Freyja’s husband’s, see Hyndluljóð 7 and elsewhere) father’s kinsman”. Auða and Röskva are the only women available so far from Egill’s ætt, and Röskva would be related as Þórr’s foster-daughter (cp. Skáldskaparmál 8). Also, Röskva was Egill’s adopted daughter, so she would not be related to Óðr by blood. Thus Auða is likely the one Forseti marries, even more so in light of Slagfinnr’s death.
- 24 Based on Gylfaginning 22, Investigations into Germanic Mythology vol. 1 ch. 112, vol. 2.2 pg. 117.
- 25 Based on Gylfaginning 32, Grímnismál 15.
- 26 Grímnismál 15.
- 27 Gylfaginning 32.

XLVII. Folkwanderung

- 1 Our Father’s Godsaga ch. 27, Investigations into Germanic Mythology vol. 1 ch. 7-19, 28 B, 111-112, 117.

- 2 Æra Linda Bók pg. 50.
- 3 Völuspá 14, Gylfaginning 14.
- 4 Our Father’s Godsaga ch. 27, Investigations into Germanic Mythology vol. 1 ch. 28 B.
- 5 Paraphrase of Æra Linda Bók pg. 50.
- 6 Our Father’s Godsaga ch. 27, Investigations into Germanic Mythology vol. 1 ch. 7-19, 28 B.
- 7 Völuspá 14, 16; Gylfaginning 14, Investigations into Germanic Mythology vol. 1 ch. 32,35.
- 8 Based on Our Father’s Godsaga ch. 27, Investigations into Germanic Mythology vol. 1 ch. 21-3, Helgakviða Hundingsbana II str. 6.
- 9 Based on Gesta Danorum bk. 7.
- 10 Our Father’s Godsaga ch. 27, Investigations into Germanic Mythology vol. 1 ch. 7-19, 22-3, 28 B-30.

XLVIII. Ullr

- 1 See Investigations into Germanic Mythology vol. 1 ch. 113, 119-120, Hyndluljóð 27, Sigurðr and Brynhildr fragment II, prose between strophes 12 and 13.
- 2 Investigations into Germanic Mythology vol. 1 ch. 119, Gunnars Slagr.
- 3 Based on Gunnars Slagr 3.
- 4 Investigations into Germanic Mythology vol. 1 ch. 113, vol. 2.2 pg. 191.
- 5 Gylfaginning 31.
- 6 Skáldskaparmál 14.
- 7 Based on Gesta Danorum bk. 3, Investigations into Germanic Mythology vol. 1 ch. 113.
- 8 Skáldskaparmál 3, 36, 46-7.
- 9 Atlakviða 30.

II. Völundr

- 1 Völundarkviða open prose, str. 3, 4, 5; Sif= Ölrún, Auða= Svanhvít.
- 2 Investigations into Germanic Mythology vol. 2.2 pg. 191, Völundarkviða 6.
- 3 Lokasenna 23.
- 4 Harbarðsljóð 20.
- 5 Based on overall observations.
- 6 Based on Sagan om Svärdet ch. 25, Investigations into Germanic Mythology vol. 1 ch. 28 B, 120,

123.

L. Höðr

- 1 Based on Sagan om Svärdet ch. 55, Our Father's Godsaga ch. 26, Investigations into Germanic Mythology vol. 1 ch. 91-2, vol. 2.2 pp. 16-44, 87; Þiðreks Saga af Bern, Reginsmál, Nibelunge Noth, Gesta Danorum bk. 3.
- 2 Investigations into Germanic Mythology vol. 2.2 pp. 24, 85; Fáfnismál 27, 38; Reginsmál 5, Skáldskaparmál 40.
- 3 Reginsmál prose between strophes 14 and 15.
- 4 Based on Reginsmál 5, Skáldskaparmál 39.
- 5 Reginsmál prose between strophes 14 and 15.
- 6 Fáfnismál open prose, Investigations into Germanic Mythology vol. 2.2 pp. 24, 79-85.
- 7 Based on Fáfnismál 1-21.
- 8 Based on Fáfnismál prose between strophes 22 and 23.
- 9 Fáfnismál end prose.

LI. Nanna

- 1 Gesta Danorum bk. 3.
- 2 Based on Helgakviða Hjörvarþssonar prose between strophes 30 and 31, see Investigations into Germanic Mythology vol. 2.2 pp. 62-5.
- 3 Our Father's Godsaga ch. 26, Investigations into Germanic Mythology vol. 2.2 pp. 62-72.
- 4 Based on Gesta Danorum bk. 3, cp. Gullveig's names Íviðja and Járniðja, Gylfaginning 12, Völuspá 8, 21.
- 5 Based on Our Father's Godsaga ch. 26.
- 6 Helgakviða Hjörvarþssonar prose between strophes 30 and 31, see Investigations into Germanic Mythology vol. 2.2 pp. 62-5.
- 7 From Sörla Þattur.
- 8 Helgakviða Hjörvarþssonar prose between strophes 30 and 31, see Investigations into Germanic Mythology vol. 2.2 pp. 62-5.
- 9 Our Father's Godsaga ch. 26, based on Helgakviða Hjörvarþssonar prose between strophes 30 and 31, Sörla Þattur.
- 10 Based on Helgakviða Hjörvarþssonar prose between strophes 30 and 31.
- 11 Our Father's Godsaga ch. 26, Gesta Danorum

bk. 3, Helgakviða Hjörvarþssonar, Sörla Þattur.

- 12 Gesta Danorum bk. 3.
- 13 Based on Our Father's Godsaga ch. 26, Helgakviða Hjörvarþssonar prose between strophes 30 and 31, Investigations into Germanic Mythology vol. 2.2 pp. 65-72.
- 14 Based on Sólarljóð 11-13, see Investigations into Germanic Mythology vol. 2.2 pp. 62.
- 15 Our Father's Godsaga ch. 27, Investigations into Germanic Mythology vol. 2.2 pp. 16-29.
- 16 Based on Gesta Danorum bk. 3, Our Father's Godsaga ch. 27, Investigations into Germanic Mythology vol. 1 ch. 90-2, 120-1; Investigations into Germanic Mythology vol. 2.2 pp. 16-29, 85, Galfrid.
- 17 Based on Helgakviða Hjörvarþssonar prose between strophes 30 and 31, Investigations into Germanic Mythology vol. 2.2 pp. 65-72.
- 18 Based on Helgakviða Hjörvarþssonar 31-34, Investigations into Germanic Mythology vol. 2.2 pp. 65-72.
- 19 Our Father's Godsaga ch. 27, Investigations into Germanic Mythology vol. 2.2 pp. 16-29.
- 20 Based on Hattatal 49, Skáldskaparmál 49, Investigations into Germanic Mythology vol. 1 ch. 112, vol. 2.2 pp. 24, 84-5.
- 21 Óðinn replaces a bird in Fáfnismál here (Fáfnismál 40-44).
- 22 Based on Fáfnismál 40-44.
- 23 Cp. Sigurðr's "Grani" (Sigdrifumál open prose, Skáldskaparmál 41, "The Great Lacuna", Guðrúnarkviða I str. 22) to Óðinn's Sleipnir (Skírnismál 9, Gylfaginning 49), Völsungasaga ch. 13, Óðinn says of Grani: "From Sleipnir's kin has this horse come, and he must be nourished heedfully, for it will be the best of all horses."

LII. Hildir

- 1 See Skáldskaparmál 49, Hyndluljóð 27, Investigations into Germanic Mythology vol. 1 ch. 118.
- 2 Sigurðarkviða Fáfnisbana III, str. 1, cp. Gesta Danorum bk. 3, Investigations into Germanic Mythology vol. 1 ch. 118.
- 3 Sigdrifumál open prose.
- 4 Skáldskaparmál 41.

5 Sigdrifumál open prose.

6 “The Great Lacuna” str. A, B.

7 Combined Sigdrifumál open prose,
Skáldskaparmál 41.

8 Sigdrifumál open prose.

LIII. Baldr

1 Based on Gesta Danorum bk. 3, Ynglingasaga ch. 54 (cp. Investigations into Germanic Mythology vol. 2.2 pp. 65-72).

2 Cp. Flateyjarbók, Ynglingasaga ch. 54; Investigations into Germanic Mythology vol. 2.2 pp. 47, 56-7, 67-8(cp. pp. 65-72).

3 Gylfaginning 49.

4 Based on Gesta Danorum bk. 3, Proserpina is Urðr’s equivalent here.

5 Falhófnir= “Falr’s Hooved-One”, or “Falr’s Horse” (Gylfaginning 15, Skáldskaparmál 57). Notice how in Gylfaginning 15 Snorri counts the horses of the “twelve” Æsir, naming eleven, then saying Baldr’s horse was burned with him on his pyre, and Þórr walks or rides in his goat-drawn chariot, as though this would discount two horses from the list. But that there are eleven, instead of ten, horses, shows that Baldr’s horse is definitely on this list.

6 Investigations into Germanic Mythology vol. 1 ch. 92, vol. 2.2 pp. 25, 45-53, 56; cp. Gesta Danorum bk. 3.

7 The Second Merseburg Charm, Grímnismál 39, Investigations into Germanic Mythology vol. 1 ch. 92, vol. 2.2 pg. 56.

8 Vegtamskviða 1-2.

9 Vegtamskviða 3.

10 Gesta Danorum bk. 3.

11 Hyndluljóð 31 (Völuspá inn Skamma 4), Gesta Danorum bk. 3.

12 Investigations into Germanic Mythology vol. 1 ch. 53, Hávamál 97 (cp. Vegtamskviða 16).

13 Gesta Danorum bk. 3.

14 Vegtamskviða 3-4.

15 Gylfaginning 49.

16 Vegtamskviða 4.

17 Based on Atharvaveda and Investigations into Germanic Mythology vol. 2.2 pg. 33.

18 Based on Gesta Danorum bk. 3, Hyndluljóð 36 (Völuspá inn Skamma 9), Guðrúnarkviða II str. 21, these Dísir may either be the Nornir or messengers from all three wells.

19 Based on overall observations and Guðrúnarkviða II str. 21.

20 Gesta Danorum bk. 3.

21 Gylfaginning 49, the tree Loki retrieves the mistletoe from must be Yggdrasill, since this is the tree growing outside of Valhöll.

22 Cp. above (ch. XLIV) and Lokasenna 23 to Harbarðsljóð 20, Investigations into Germanic Mythology vol. 1 ch. 116.

23 Our Father’s Godsaga ch. 26, Investigations into Germanic Mythology vol. 1 ch. 116, cp. Skáldskaparmál 75.

24 Völuspá 33, Investigations into Germanic Mythology vol. 1 ch. 116.

25 Vegtamskviða 5-7.

26 From Grímnismál open prose.

27 Grímnismál 44.

28 Vegtamskviða 8, “Hel’s lofty house” (Heljar rann) here designates Óðáinsakr, where Gullveig must have been buried, perhaps to keep her from escaping, though she does anyway. See Investigations into Germanic Mythology vol. 1 ch. 58.

29 Vegtamskviða 8-17, the women mentioned here are probably Iðunn and the other Svanmeyjar who joined Ívaldi’s sons in Úlfadalir. The casting of “neck-veils” to the sky is an act of sorcery to release the cold winds of Fimbulvetr.

30 Vegtamskviða 18-19, the völr is Gullveig, mother of Jörmungandr, Leikn, and Fenrir, though the latter has yet to be born.

31 Vegtamskviða 20, no man shall visit her grave again, because she is to be reborn.

32 Gylfaginning 15.

33 See Völuspá 27-29, Gylfaginning 15.

34 Our Father’s Godsaga ch. 26, Völuspá 29, Lokasenna 20.

35 This song is the Völuspá.

36 Cp. Gylfaginning 10, Hávamál 161, Vafþrúðnismál 25, Investigations into Germanic Mythology vol. 2.2 pp. 142-3.

37 The “three powerful Þurs maidens” represent Gullveig, burned and reborn three times.

- 38 Ymir and Mímir are both called Brimir, see Investigations into Germanic Mythology vol. 1 ch. 88, cp. Fjösvinnsmál 13.
- 39 Cp. Gylfaginning 15, passage 55 below (Völuspá 30).
- 40 “Váli’s death-bonds” are ropes made of entrails, as Váli, the Goð, was bound in his mother’s womb, not a son of Loki named Váli, see Investigations into Germanic Mythology vol. 1 ch. 85.
- 41 Both Mímir and Ymir are called “Brimir”, see above.
- 42 Freki is here used as a generic term for a wolf, or is another name of Fenrir, which he shares with one of Óðinn’s wolves.
- 43 Óðinn is reborn to lead a new age. Cp. Æra Linda Bók pg. 23, Wralda-Óðinn= “Our Godhead”.
- 44 Based on Our Father’s Godsaga ch. 26, cp. Völuspá 54, 63, 66; Hávamál 15.
- 45 Skáldskaparmál 5.
- 46 Hávamál 111-139, cp. Investigations into Germanic Mythology vol. 2.2 pp. 73-89.
- LIV. Sinmara**
- 1 Our Father’s Godsaga ch. 28.
- 2 Based on Völundarkviða open prose, 7.
- 3 Our Father’s Godsaga ch. 28, Völundarkviða 7.
- 4 Based on Gesta Danorum bk. 8, see also Helga Þáttur Þórssonar, Investigations into Germanic Mythology vol. 1 ch. 45-6.
- 5 Based on Our Father’s Godsaga ch. 28, Völundarkviða 7, see ch. X.
- 6 Investigations into Germanic Mythology vol. 2.1 ch. 19, Nátt is identical to the Greek Eos, Hindu Ushas, who bring the morning dew.
- 7 Völundarkviða 7, 14; see ch. X.
- 8 Our Father’s Godsaga ch. 28, based on Völundarkviða, Investigations into Germanic Mythology vol. 1 ch. 119.
- 9 Völundarkviða 7.
- 10 Our Father’s Godsaga ch. 28, Investigations into Germanic Mythology vol. 1 ch. 119.
- 11 Völundarkviða 8-14, “far from Nifheimr” replaces “far from the hills of the Rhine” to fit the setting.
- 12 Based on Völundarkviða 15, see Investigations into Germanic Mythology vol. 1 ch. 123, cp. Hrafnagaldr Óðins 6, Hyndluljóð 18, Gesta Danorum bk. 1, Our Father’s Godsaga ch. 25.
- 13 Völundarkviða 15-16.
- 14 Völundarkviða prose between strophes 16 and 17.
- 15 See Investigations into Germanic Mythology vol. 1 ch. 119, Skáldskaparmál 40, 41, Drap Niflunga, Völsungasaga ch. 28, Reginsmál 5.
- 16 Based on Gesta Danorum bk. 8, Skáldskaparmál 39.
- 17 Völundarkviða prose between strophes 16 and 17.
- 18 See Investigations into Germanic Mythology vol. 1 ch. 105.
- 19 Based on Hervarar Saga, Investigations into Germanic Mythology vol. 1 ch. 53, 97; Sólarljóð 79-80 (Sigurlami= Lóðurr, father of Njörðr-Svafurlami).
- 20 Völundarkviða 17-21.
- 21 Based on Þiðreks Saga af Bern.
- 22 Völundarkviða 17-37, “beautiful daughter” replaces “only daughter”. See Investigations into Germanic Mythology vol. 1 ch. 45-6, 87; Gesta Danorum bk. 8, Helga Þáttur Þórssonar.
- 23 Völundarkviða 40-2. Völundarkviða 40, ”Þakkráðr” is here removed. He is a historic remake of Slagfinnr, who, in later Christian traditions was captured by Mímir, as was Egill. See Investigations into Germanic Mythology vol. 1 ch. 120, vol. 2.2 pg. 158, Þiðreks Saga af Bern.
- 24 Völundarkviða 40-2.
- 25 Investigations into Germanic Mythology vol. 2.2 pg. 192, cp. pp. 154-161.
- LV. Skaði**
- 1 Based on Investigations into Germanic Mythology vol. 1 ch. 11, Skáldskaparmál 1, Völundarkviða 5-6, 17.
- 2 Our Father’s Godsaga ch. 28, Investigations into Germanic Mythology vol. 1 ch. 113, Völundarkviða open prose, 5-6; Haustlaung 9.
- 3 Skáldskaparmál 1.
- 4 Haustlaung 11.

- 5 Skáldskaparmál 1.
- 6 Haustlaung 11.
- 7 Skáldskaparmál 1, Völundr= Þjazi (Investigations into Germanic Mythology vol. 1 ch. 114-5).
- 8 Haustlaung 12.
- 9 Skáldskaparmál 1, Investigations into Germanic Mythology vol. 1 ch. 114-5.
- 10 Haustlaung 12.
- 11 Skáldskaparmál 1.
- 12 Our Father's Godsaga ch. 28, Haustlaung 13, Investigations into Germanic Mythology vol. 1 ch. 36.
- 13 Skáldskaparmál 1.
- 14 Haustlaung 13, Investigations into Germanic Mythology vol. 1 ch. 36.
- 15 Skáldskaparmál 1.
- 16 Haustlaung 13.
- 17 Skáldskaparmál 1, Investigations into Germanic Mythology vol. 1 ch. 114-5.
- 18 Our Father's Godsaga ch. 28, Investigations into Germanic Mythology vol. 1 ch. 36, 113-115; Harbarðsljóð 19.
- 19 Skáldskaparmál 1.
- 20 See Gesta Danorum bk. 3, Flateyjarbók, cp. Investigations into Germanic Mythology vol. 2.2 pp. 47, 56-7, 67-8.
- 21 Skáldskaparmál 1.
- 22 Combined Skáldskaparmál 1 and Harbarðsljóð 19.
- 23 Skáldskaparmál 23.
- 24 Gylfaginning 23, Investigations into Germanic Mythology vol. 1 ch. 114-115.
- 25 Gesta Danorum bk. 1.
- 26 Gesta Danorum bk. 1.
- 27 Gylfaginning 23.
- 28 Gesta Danorum bk. 1.
- 29 Paraphrase of Gylfaginning 23.
- 30 Grímnismál 11, quoted in Gylfaginning 23. The "Goðar" Skaði is the bride of are Njörðr and Óðinn, whom she will reside with later.
- 31 Háleygjatal, Vellekla 9, Investigations into Germanic Mythology vol. 1 ch. 113, cp. Gylfaginning 12.

LVI. Hringhorni

- 1 Based on Our Father's Godsaga ch. 26, Investigations into Germanic Mythology vol. 2.2 pp. 90-102, Gylfaginning 49.
- 2 Gylfaginning 49.
- 3 Based on Gylfaginning 49, Investigations into Germanic Mythology vol. 2.2 pp. 90-102.
- 4 "Twig" becomes "arrow", see Völuspá 33.
- 5 Gylfaginning 49, Investigations into Germanic Mythology vol. 2.2 pp. 90-102.
- 6 Based on Beowulf 2434-43.
- 7 Based on Gylfaginning 49, Vafþrúðnismál 16, Our Father's Godsaga ch. 26, Investigations into Germanic Mythology vol. 2.2 pp. 90-102.
- 8 Based on Our Father's Godsaga, Vafþrúðnismál 54-5.
- 9 Hyndluljóð 29 (Völuspá inn Skamma 1).
- 10 Gylfaginning 49, Investigations into Germanic Mythology vol. 1 ch. 90, vol. 2.2 pp. 90-102.
- 11 Skáldskaparmál 2.
- 12 Gylfaginning 49.
- 13 Skáldskaparmál 2.
- 14 Gylfaginning 49.
- 15 Based on Skáldskaparmál 2.
- 16 Based on Skáldskaparmál 2, Gylfaginning 49.
- 17 Gylfaginning 49.
- 18 Gylfaginning 49.
- 19 Gylfaginning 15.
- 20 Our Father's Godsaga ch. 26, based on Gylfaginning 49, Investigations into Germanic Mythology vol. 1 ch. 35, Fáfnismál 15, Grímnismál 21, Vafþrúðnismál 16.
- 21 Our Father's Godsaga ch. 26, based on Vegtamskviða 12, Grímnismál 12, Fjölsvinnsmál 34-5, Gesta Danorum bk. 3 (see above, ch. LII).
- 22 Our Father's Godsaga ch. 26, Investigations into Germanic Mythology vol. 1 ch. 50-3.

LVII. Váli

- 1 Völuspá 34.
- 2 Based on Beowulf 2450-67.
- 3 Our Father's Godsaga ch. 26, based on Beowulf 2464-7, Gesta Danorum bk. 3, Investigations

- into Germanic Mythology vol. 2.2 pg. 72.
- 4 Our Father's Godsaga ch. 26, "Goð of summer" replaces "Sun-God". Rydberg incorrectly believed that Baldr is the Goð mentioned in Grímnismál 38 and Sigrdrifumál 15, who holds the shield, Svalin. Here the word "Goð" should be understood in the neutral sense of "deity" [cp. Öndurgoð= Skaði], and thus represents Sól, which Snorri states as well (cp. Grímnismál 37-8 to Gylfaginning 11). But Baldr represents summer as the "bright" Goð (Gylfaginning 22) and through the festivals that honor him (Beltaine, Pholstag, May Day, first day of summer). Cp. also Beowulf 2464-67.
 - 5 Our Father's Godsaga ch. 26, cp. Völuspá 20.
 - 6 Gesta Danorum bk. 3.
 - 7 Lokasenna 24.
 - 8 Vegtamskviða 16, Hávamál 95, Investigations into Germanic Mythology vol. 1 ch. 93.
 - 9 Gesta Danorum bk. 3.
 - 10 Investigations into Germanic Mythology vol. 1 ch. 53.
 - 11 Grímnismál 39, Hávamál 95, Gylfaginning 12, Investigations into Germanic Mythology vol. 1 ch. 53, 93.
 - 12 Gesta Danorum bk. 3, cp. Ynglingasaga ch. 7.
 - 13 Based on Hávamál 96-101.
 - 14 Gesta Danorum bk. 3.
 - 15 Lokasenna 24.
 - 16 Based on Gesta Danorum bk. 3, "Vecha" in the original, which is probably a latinized feminine form of Vakr, which is a name of Óðinn (Grímnismál 54), feminine "Vaka".
 - 17 Based on Gesta Danorum bk. 3, Skáldskaparmál 2, 54; Óðinn causes Rindr's sickness, then cures her of it.
 - 18 Skáldskaparmál 2, 54.
 - 19 Vegtamskviða 16.
 - 20 Völuspá 33-4.
 - 21 Hyndluljóð 28 (Völuspá inn Skamma 1).
 - 22 Based on Gróugaldr 6; Óðinn's performance of Seiðr on her may have broken an earlier enchantment making her spurn the Ásagoð. Still, Óðinn's violation of her is not without consequence, as shall be demonstrated later on.
 - 23 Investigations into Germanic Mythology vol.

- 2.2 pg. 72.
- 24 Skáldskaparmál 12.
 - 25 Gylfaginning 30.
 - 26 Based on Sigrdrifumál 12, Investigations into Germanic Mythology vol. 2.2 pg. 83.
 - 27 Investigations into Germanic Mythology vol. 2.2 pg. 83.
 - 28 Our Father's Godsaga ch. 26, Völuspá 63.
 - 29 Based on Völuspá 63, Gylfaginning 53.

LVIII. Vafþrúðnir

- 1 This entire episode is the poem Vafþrúðnismál.

LIX. Gróugaldr

- 1 Based on Gesta Danorum bk. 5, Investigations into Germanic Mythology vol. 1 ch. 102.
- 2 Based on Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 102, 107; cp. Hrafnagaldur Óðins 7-8, Völundarkviða 3, Vegtamskviða 17; Sveidal's Ballad, Gróugaldur 3, Gesta Danorum bk. 1.
- 3 Based on Sveidal's Ballad, Investigations into Germanic Mythology vol. 1 ch. 107.
- 4 Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 102, 107; Gesta Danorum bk. 5, Helgakviða Hundingsbana II str. 49.
- 5 Gróugaldur 1-3, see Investigations into Germanic Mythology vol. 1 ch. 96, 102, 107.
- 6 Gróugaldur 4-16.
- 7 Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 102, 107.
- 8 Based on Gesta Danorum bk. 5, Rollerus= Ullr, Regnerus= Egill, Ericus= Óðr, Craca= Sif; Investigations into Germanic Mythology vol. 1 ch. 102, 107.

LX. Svarinshaugr

- 1 Our Father's Godsaga ch. 29.
- 2 Our Father's Godsaga ch. 30, Investigations into Germanic Mythology vol. 1 ch. 32.
- 3 Ynglingasaga ch. 33.
- 4 Based on Helgakviða Hundingsbana II str. 47-53.
- 5 Helgakviða Hjörvarþssonar 28.

- 6 Our Father's Godsaga ch. 30, Investigations into Germanic Mythology vol. 1 ch. 28 B, 32; Gesta Danorum bk. 7, Ásmundar Saga Kappabana ch. 9,10.
- 7 Based on Gesta Danorum bk. 7, Ásmundar Saga Kappabana ch. 9, 10.
- 8 Based on Our Father's Godsaga ch. 30, Ásmundar Saga Kappabana ch. 9, 10; Investigations into Germanic Mythology vol. 1 ch. 108, vol. 2.2 pg. 196.
- 9 Based on Harbarðsljóð 37.
- 10 Based on The Longobard Saga ch. 15.
- 11 Based on Harbarðsljóð 39.
- 12 The Longobard Saga ch. 15.
- 13 Our Father's Godsaga ch. 30, Investigations into Germanic Mythology vol. 1 ch. 108, The Gotland Law.
- 14 See Investigations into Germanic Mythology vol. 2.1 ch. 31, The Gotland Law, cp. Rigveda VI:58. 4.
- 15 Our Father's Godsaga ch. 30, Investigations into Germanic Mythology vol. 1 ch. 108, The Gotland Law.
- 16 Paraphrase of Beowulf 533-581, cp. Investigations into Germanic Mythology vol. 2.2 pp. 146-7, 150.
- 17 Our Father's Godsaga ch. 30, Investigations into Germanic Mythology vol. 1 ch. 28 B, 32.
- 18 Based on The Prose Edda's prologue.
- 19 Based on Gesta Danorum bk. 1, 7; Investigations into Germanic Mythology vol. 1 ch. 28 B, 108; Helgakviða Hundingsbana II prose between strophes 11 and 12.
- 20 Gesta Danorum bk. 7.
- 21 Helgakviða Hundingsbana 11-13.
- 22 Based on Gesta Danorum bk. 1, 7; Investigations into Germanic Mythology vol. 1 ch. 29, 111-115, 123; cp. Völsungasaga ch. 9.
- 23 Based on Völsungasaga ch. 9.
- 24 Gesta Danorum bk. 1.
- 25 Our Father's Godsaga ch. 30, Investigations into Germanic Mythology vol. 1 ch. 32, Gesta Danorum bk. 7, Völuspá 11-16.
- 26 Skáldskaparmál 63, Hyndluljóð 16, Investigations into Germanic Mythology vol. 1 ch. 38.

27 Hyndluljóð 17

LXI. Óðr

- 1 Our Father's Godsaga ch. 30, Investigations into Germanic Mythology vol. 1 ch. 32, Gesta Danorum bk. 7.
- 2 Our Father's Godsaga ch. 31, Gróugaldr 10, Hávamál 150, Gesta Danorum bk. 3, 7; Hrömund Greipssons Saga, Investigations into Germanic Mythology vol. 1 ch. 33, 96, 101, 103; vol. 2.2 pg. 160.
- 3 Gesta Danorum bk. 3, Investigations into Germanic Mythology vol. 1 ch. 101, Reginsmál prose between strophes 4 and 5-5 and 6; Skáldskaparmál 39, Völundarkviða 8-9.
- 4 Fjölsvinnsmál 27.
- 5 Based on Our Father's Godsaga ch. 31, Fjölsvinnsmál 24-31, Gesta Danorum bk. 3, Investigations into Germanic Mythology vol. 1 ch. 97-8, vol. 2.2 pp. 152-161.
- 6 Fjölsvinnsmál 25.
- 7 Based on Gesta Danorum bk. 3, Our Father's Godsaga ch. 31, Investigations into Germanic Mythology vol. 1 ch. 90-91, 101.
- 8 Our Father's Godsaga ch. 31, based on German folklore on the Tarnkappe, cp. Nibelungenlied.
- 9 Based on Our Father's Godsaga ch. 31, Gesta Danorum bk. 3, Gróugaldr 6-7, 13-14; Investigations into Germanic Mythology vol. 1 ch. 87, 101.
- 10 Based on Fjölsvinnsmál 24-31, Investigations into Germanic Mythology vol. 2.2 pp. 152-161, Skírnismál 32.

LXII. Menglödum

- 1 Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 102, Gylfaginning 37, Gesta Danorum bk. 6.
- 2 Gesta Danorum bk. 5.
- 3 Gesta Danorum bk. 7, see ch. XLII. 1.
- 4 Gesta Danorum bk. 6, cp. Investigations into Germanic Mythology vol. 1 ch. 102.
- 5 Based on Gesta Danorum bk. 5, changed to meet circumstances.
- 6 Based on Gesta Danorum bk. 5, Egills Saga ch. 57, the níðstöng, or insult-pole is an ancient

- tradition.
- 7 Gesta Danorum bk. 5.
- 8 Based on Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 102, Völuspá 16, 25.
- 9 Based on Gesta Danorum bk. 6, Investigations into Germanic Mythology vol. 1 ch. 100.
- 10 Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 102, Gylfaginning 35-7, Skáldskaparmál 75, Gesta Danorum bk. 5, 7.
- 11 Gesta Danorum bk. 5.
- 12 Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 102, 105, 107-108; Gesta Danorum bk. 5, 7.
- 13 Gesta Danorum bk. 7.
- 14 Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 100, 102, 107; Gesta Danorum bk. 7.
- 15 Gesta Danorum bk. 7.
- 16 Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 102, 107; Gesta Danorum bk. 7, Hermod the Young.
- 17 Gesta Danorum bk. 7.
- 18 Based on Gesta Danorum bk. 7, Investigations into Germanic Mythology vol. 1 ch. 102, 107.
- 19 Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 102, 107; Gesta Danorum bk. 7, Hermod the Young, Gróugaldr 8, 11.
- 20 Gesta Danorum bk. 7, Investigations into Germanic Mythology vol. 1 ch. 102, 107.
- 21 Based on Gesta Danorum bk. 5, Investigations into Germanic Mythology vol. 1 ch. 102, 107.
- 22 Based on Gesta Danorum bk. 7, Investigations into Germanic Mythology vol. 1 ch. 102, 107.
- 23 Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 102, 107.
- 24 Gesta Danorum bk. 9.
- 25 Gesta Danorum bk. 9, cp. Investigations into Germanic Mythology vol. 1 ch. 107.
- 26 Sigurðr and Brynhildr fragment I str. 19, II prose between str. 22 and 23; cp. Reginismál 5-6, Völsungasaga ch. 32, Investigations into Germanic Mythology vol. 1 ch. 101, 107; vol. 2.2 pp. 73-89.
- 27 Based on the name Hornbori "He Who Bore Hörn's Hair" (Völuspá 13), Hörn= Freyja (Gylfaginning 35, Skáldskaparmál 75), Gesta Danorum bk. 7.
- 28 Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 102, 107.
- 29 Gesta Danorum bk. 6, Investigations into Germanic Mythology vol. 1 ch. 107.
- 30 Based on Our Father's Godsaga ch. 29, Investigations into Germanic Mythology vol. 1 ch. 28 B, 100-107.
- 31 Based on Gesta Danorum bk. 7.
- 32 Hyndluljóð 11.

LXIII. Gambanteinn

- 1 Based on Gesta Danorum bk. 4, Investigations into Germanic Mythology vol. 1 ch. 108-9.
- 2 Our Father's Godsaga ch. 31, based on Gesta Danorum bk. 3, 7; Investigations into Germanic Mythology vol. 1 ch. 28 B, 32, 33, 35-6, 76, 105.
- 3 Based on Gesta Danorum bk. 3, Investigations into Germanic Mythology vol. 1 ch. 101.
- 4 Our Father's Godsaga ch. 31, based on Gesta Danorum bk. 3, Investigations into Germanic Mythology vol. 1 ch. 101.
- 5 Based on Gesta Danorum bk. 3, Investigations into Germanic Mythology vol. 1 ch. 101.
- 6 Our Father's Godsaga ch. 31, Investigations into Germanic Mythology vol. 1 ch. 33, 38; Gesta Danorum bk. 3, 7.
- 7 Based on Gesta Danorum bk. 3, Investigations into Germanic Mythology vol. 1 ch. 101.
- 8 Based on Gesta Danorum bk. 7, Investigations into Germanic Mythology vol. 1 ch. 33, 38.
- 9 Our Father's Godsaga ch. 31, Gesta Danorum bk. 4, Fjölsvinismál 1, 33; Investigations into Germanic Mythology vol. 1 ch. 24, 33, 38, 97, 100-107, 113.
- 10 Based on Gesta Danorum bk. 4, Investigations into Germanic Mythology vol. 1 ch. 107.
- 11 Based on Helgakviða Hundingsbana II str. 34-49, end prose; Investigations into Germanic Mythology vol. 1 ch. 29, 93, Gylfaginning 16, Gesta Danorum bk. 7.

LXIV. Fjölsviðr

- 1 Our Father's Godsaga ch. 32, Hávamál 161, Grímnismál 21, Völuspá 53, Fjölsvinnsmál, Investigations into Germanic Mythology vol. 1 ch. 97.
- 2 Based on Eiríksmál 1-7, Investigations into Germanic Mythology vol. 1 ch. 102-3.
- 3 Fjölsvinnsmál 1, Investigations into Germanic Mythology vol. 1 ch. 97.
- 4 Fjölsvinnsmál 1-9, Investigations into Germanic Mythology vol. 1 ch. 94, 97, Svafrþorinn is another name of Hœnir, whose son is Njörðr; Frigga is Freyja's mother, see Lokasenna 35-7, Sólarljóð 79-80, Hervarar Saga ch. 1.
- 5 Fjölsvinnsmál 9-21, Mírameiðr= "Mimir's Tree", i.e. the tree that Mimir tends, Yggdrasill.
- 6 Fjölsvinnsmál 21-24, Veðrglasir= "Weather-Glasir", Yggdrasill's crown, cp. Skáldskaparmál 34.
- 7 Fjölsvinnsmál 24-29, Sinmara probably helps Mimir take care of Yggdrasill's roots, as a physician tends a patient (Yggdrasill is constantly under attack and is afflicted by many hardships—Grímnismál 34-5), thus she is Yggdrasill's Eir. Aurglasir= "Mud-Glasir", Yggdrasill's roots, which get cleansed with the pure white mud (see Gykfaginning 35).
- 8 Fjölsvinnsmál 29-31, Investigations into Germanic Mythology vol. 1 ch. 80 on Luðr (Grotti), 97.
- 9 Fjölsvinnsmál 31-39, Investigations into Germanic Mythology vol. 1 ch. 97; this strophe informs us that Gullveig has again been reborn and worked her way into Ásgarðr.
- 10 Fjölsvinnsmál 39-51, Investigations into Germanic Mythology vol. 1 ch. 97.
- 11 Our Father's Godsaga ch. 32, Investigations into Germanic Mythology vol. 1 ch. 97-107; Frau Beyde.
- 12 Based on Gesta Danorum bk. 5, Grímnismál 5.
- 13 Our Father's Godsaga ch. 32, Investigations into Germanic Mythology vol. 1 ch. 97-107.
- 14 Cp. Skáldskaparmál 4, 21.
- 15 Based on Our Father's Godsaga ch. 32, Investigations into Germanic Mythology vol. 1 ch. 105-7, Hyndluljóð 21; Nanna's son is Forseti, Ottar=Óðr, so Forseti can only be linked to Óðr's father through a marriage to one

of Egill's sisters. Iðunn and Alveig are married to others, which means that Auða must be the one married to Forseti. This makes sense, considering Auða was Slagfinnr's wife.

- 16 Our Father's Godsaga ch. 32, Investigations into Germanic Mythology vol. 1 ch. 33, 97-107.

LXV. Breiðablik

- 1 Our Father's Godsaga ch. 32, based on Völuspá 34, 54 (Hlín-Frigga's "second sorrow" is Óðinn's death at Ragnarökr, her first is Baldr's death.).
- 2 Völuspá 34.
- 3 Gykfaginning 49.
- 4 Based on Gykfaginning 49, Investigations into Germanic Mythology vol. 1 ch. 106.
- 5 Gykfaginning 49.
- 6 Hyndluljóð 2, Investigations into Germanic Mythology vol. 1 ch. 106.
- 7 Based on Gykfaginning 49, Investigations into Germanic Mythology vol. 1 ch. 53, 106; vol. 2.1 ch. 42, Our Father's Godsaga glossary on Breiðablik.
- 8 Gykfaginning 17.
- 9 Based on Gykfaginning 22, Grímnismál 12.
- 10 Our Father's Godsaga ch. 32, Investigations into Germanic Mythology vol. 1 ch. 53, 106; Fjölsvinnsmál 34-5, Grímnismál 12, Gykfaginning 53, Völuspá 63-4, Vafþrúðnismál 45.
- 11 Gykfaginning 49, this may be a possible reference to the end of Fimbulvetr.
- 12 Gykfaginning 49.
- 13 Sagan om Svärdet ch. 58, Investigations into Germanic Mythology vol. 2.2 pg. 19, cp. Grímnismál 15 to Gykfaginning 22.
- 14 Grímnismál 15.

LXVI. Alvis

- 1 This entire episode is the poem Alvismál.

LXVII. Gerðr

- 1 Gykfaginning 37, Hyndluljóð 30; the idea that "Gerðr is the most beautiful of women" (mentioned only by Snorri) is probably false.

- Most likely, Freyr has been enchanted by Gullveig's Seiðr and sees Gerðr as such.
- 2 Helgakviða Hundingsbana I str. 42, Gullnir=Gymir (see Our Father's Godsaga's glossary on Gullnir, the name means "the golden", which should be compared to Gullveig= "Thirst for Gold"). See Investigations into Germanic Mythology vol. 1 ch. 35.
 - 3 Skírnismál open prose.
 - 4 Based on Gylfaginning 37.
 - 5 Skírnismál open prose.
 - 6 Gylfaginning 37, Skírnismál open prose, the below is the entire poem Skírnismál.
 - 7 Skírnismál open prose.
 - 8 Cp. Gylfaginning 49.
 - 9 Cp. Völuspá 43, "The Myth in Regard to the Mead: Óðinn and Gunnlöð" by William Reaves, Investigations into Germanic Mythology vol. 1 ch. 35.
 - 10 Óðr, who *is* of the Álfar, is probably hiding his identity here. See Investigations into Germanic Mythology vol. 1 ch. 105, 107.
 - 11 Here ends the Skírnismál poem.
 - 12 Our Father's Godsaga ch. 33, Investigations into Germanic Mythology vol. 1 ch. 34-5, 105, 107.
 - 13 Based on Gesta Danorum bk. 5, Investigations into Germanic Mythology vol. 1 ch. 105, 107.
 - 14 Our Father's Godsaga ch. 33, Investigations into Germanic Mythology vol. 1 ch. 34-5, 105, 107; Beowulf 1688-9, Völuspá 43, 53; Skírnismál 8.
 - 15 Based on Gesta Danorum bk. 5, Investigations into Germanic Mythology vol. 1 ch. 105, 107.
 - 16 Gymir= Ægir, whose home is Hlésey, see Lokasenna open prose, Skáldskaparmál 1, 25-8.
 - 17 Based on Our Father's Godsaga ch. 33, Gesta Danorum bk. 1, 5; Vafþrúðnismál 51, Investigations into Germanic Mythology vol. 1 ch. 105, 107.
 - 18 Based on Gesta Danorum bk. 5, Investigations into Germanic Mythology vol. 1 ch. 105, 107.
 - 19 Ynglingasaga ch. 12, Gylfaginning 3, 20; Grímnismál 47.
 - 20 Ynglingasaga ch. 13, Gylfaginning 35, Skáldskaparmál 20, 37, 75; Gesta Danorum bk. 1.

LXVIII. Fenrir

- 1 Investigations into Germanic Mythology vol. 1 ch. 34-5, 97; Fjölsvinnsmál 39.
- 2 Our Father's Godsaga ch. 34, Investigations into Germanic Mythology vol. 1 ch. 34-6.
- 3 Völuspá 21.
- 4 Our Father's Godsaga ch. 14, Investigations into Germanic Mythology vol. 1 ch. 34-5.
- 5 Hyndluljóð 39 (Völuspá inn Skamma 11), Investigations into Germanic Mythology vol. 2.2 pp. 170-211.
- 6 Based on Helgakviða Hundingsbana I str. 39.
- 7 Hyndluljóð 38 (Völuspá inn Skamma 10).
- 8 Based on Helgakviða Hundingsbana I str. 37-8, "fierce Valkyrja" refers to Gullveig as one of Freyja's handmaidens, who would be considered Valkyrjur, since Freyja keeps half of the dead heroes in Folkvangar (Gylfaginning 24, Grímnismál 14).
- 9 Based on Gylfaginning 12, Grímnismál 34.
- 10 Based on Gylfaginning 34.

LXIX. Folkvíg

- 1 Völuspá 21.
- 2 Our Father's Godsaga ch. 34, Investigations into Germanic Mythology vol. 1 ch. 34-6, Völuspá 23, Grímnismál 15.
- 3 Völuspá 23.
- 4 Our Father's Godsaga ch. 34, Investigations into Germanic Mythology vol. 1 ch. 34-6, Gesta Danorum bk. 3, Völuspá 8, 21-6, 33-4; Skáldskaparmál 2, 17; Gylfaginning 34, 37; Skírnismál 6-7, 17; Njals Saga.
- 5 Völuspá 24, 26.
- 6 Our Father's Godsaga ch. 34, Investigations into Germanic Mythology vol. 1 ch. 34-6, Gesta Danorum bk. 3.
- 7 Gesta Danorum bk. 3.
- 8 Our Father's Godsaga ch. 34-5, Investigations into Germanic Mythology vol. 1 ch. 34-6, 94; Grímnismál 22, Skáldskaparmál 1, Ynglingasaga ch. 3-4, Lokasenna 9.
- 9 Based on Ynglingasaga ch. 3, Investigations into Germanic Mythology vol. 1 ch. 83, vol. 2.1 ch. 11, 14; cp. Lokasenna 26.
- 10 Our Father's Godsaga ch. 35, Investigations

- into Germanic Mythology vol. 1 ch. 34-6, Ynglingasaga ch. 4.
- 11 Based on Helgakviða Hundingsbana I str. 38, Grímnismál 14, Gylfaginning 24.
- 12 Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 34-6, 94; Ynglingasaga ch. 4, 9; Gylfaginning 23, Skáldskaparmál 1, Völuspá 64.
- 13 Based on Helgakviða Hundingsbana I str. 38, Ynglingasaga ch. 4.
- 14 Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 34-6.
- 15 Ynglingasaga ch. 4.
- 16 Sigrdrifumál 13, cp. Gylfaginning 15, Völuspá 28; Mímir is probably identical to Kvasir of Skáldskaparmál 1, whose blood (as the "sap of Heiðdraupnir's head") is symbolic of the holy mead, and is said in Ynglingasaga ch. 3 to be the wisest of beings, as in Skáldskaparmál: "His name was Kvasir, he was so wise that no one could ask him any questions to which he did not know the answer." Mímir's wisdom comes from his daily drinking from the well of wisdom, which would thus saturate his blood. See also Investigations into Germanic Mythology vol. 1 ch. 89, vol. 2.1 ch. 21. Heiðdraupnir= "The Rewarding", "The Reward Giving (Dropping)"; Hoddropnir= "The One Bounteous in Treasures", cp. Hoddmímir (Vaftrúðnismál 45, Gylfaginning 53).
- 17 Sigrdrifumál 14, cp. "Heimdallr's sword" and "Heimdallr's head" (Gylfaginning 27, Skáldskaparmál 69, Hattatal 7), see Investigations into Germanic Mythology vol. 1 ch. 88, Gesta Danorum bk. 1 on the statue Óðinn brings to life, which corresponds to Mímir's head. Cp. Völuspá 38, Gylfaginning 52.
- 18 Based on Hrafnagaldur Óðins str. 2, Investigations into Germanic Mythology vol. 1 ch. 85.
- 19 Grímnismál 35, Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 94.
- 20 Gesta Danorum says that the sons of Guðmundr-Mímir are twelve in number (bk. 8, see Investigations into Germanic Mythology vol. 1 ch. 45-6), although Rydberg argues that the number is seven (Investigations into Germanic Mythology vol. 1 ch. 87, 94), based on the so-called "economic months", his sources are later Christian adaptations, which would employ a holy Christian number, seven, replacing the holy number of the heathen Teutons, twelve. That the number is *always* seven, in every single case, is a testament to this. Three, six, nine, and twelve are the most sacred numbers in Ásatrú lore. Here, the number twelve corresponds to the twelve months of the year.
- 21 Based on Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 94, Völuspá 28, Gylfaginning 15, Sólarljóð 56.
- 22 Sólarljóð 56.
- 23 Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 34-6, 44-6, 82, 94; vol. 2.1 ch. 14, 19, 32; Völuspá 30, 38, 47; Gylfaginning 27, 49, 52; Paulus Diaconus ch. 4, 6; Adam of Bremen, Fjölsvinnsmál 9, 13; Grímnismál 13, 26; Skírnismál 9-10, 28; Lokasenna 48, Brymskviða 16, Gesta Danorum bk. 6, 8; Skáldskaparmál 1, 22, 63; Haustlaug 13, Völsungasaga ch. 13, 20; Sigrdrifumál open prose.
- 24 Gesta Danorum bk. 6.
- 25 Based on Our Father's Godsaga ch. 35, Gesta Danorum bk. 6, Investigations into Germanic Mythology vol. 1 ch. 34-6.
- 26 Grímnismál 22.
- 27 Fjölsvinnsmál 11.
- 28 Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 35, Grímnismál 22, Fjölsvinnsmál 11, Völuspá 24.
- 29 Based on Ynglingasaga ch. 4.
- 30 Based on Hattatal 55.
- 31 Helgakviða Hundingsbana I str. 38.
- 32 Skáldskaparmál 8.
- 33 Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 34-6.
- 34 Based on Helgakviða Hundingsbana I str. 38.
- 35 Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 34-6, Grímnismál 22, Gesta Danorum bk. 6, Völuspá 24.
- 36 Based on Skáldskaparmál 36.
- 37 Íslandingasaga ch. 9, Prose Edda, Investigations into Germanic Mythology vol. 1 ch. 31, Grímnismál 22.

- 38 Völuspá 24.
- 39 Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 34-6, Gesta Danorum bk. 6, Fjölsvinnsmál 13.
- 40 Gesta Danorum bk. 3.
- 41 Gesta Danorum bk. 1, cp. Hávamál 146, Investigations into Germanic Mythology vol. 1 ch. 37.
- 42 Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 34-6, Gesta Danorum bk. 1, cp. Ynglingasaga ch. 4, Sigdrifumál 13-14.
- 43 Gesta Danorum bk. 1.
- 44 Based on Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 34-6, Gesta Danorum bk. 1, Ynglingasaga ch. 4, Sigdrifumál 13-14.
- 45 Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 34-6.
- 46 Háleygjatal, Investigations into Germanic Mythology vol. 1 ch. 36, 38.
- 47 Ynglingasaga ch. 9, cp. Gesta Danorum bk. 1, Skáldskaparmál 75.
- 48 Prose Edda prologue 11.
- 49 Our Father's Godsaga ch. 35, Investigations into Germanic Mythology vol. 1 ch. 34-6, 94; Gylfaginning 15, Hávamál 139-142, Sigdrifumál 13-14.
- LXX. Haddingr**
- 1 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43, Gesta Danorum bk. 1.
- 2 Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 23, 100.
- 3 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43.
- 4 Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 38, see also Skáldskaparmál 75.
- 5 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43.
- 6 Gesta Danorum bk. 1.
- 7 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43.
- 8 Gesta Danorum bk. 1.
- 9 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 2.2 pg. 122, cp. Harbarðsljóð 24.
- 10 Gesta Danorum bk. 1.
- 11 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43, Gesta Danorum bk. 1, 8.
- 12 Gesta Danorum bk. 1.
- 13 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43, Gesta Danorum bk. 1.
- 14 Gesta Danorum bk. 1.
- 15 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 43, Gesta Danorum bk. 1, Gróugaldr 10, cp. Hávamál 150, Laurin.
- 16 Gesta Danorum bk. 1, cp. Investigations into Germanic Mythology vol. 1 ch. 38, Ecken Ausforth.
- 17 Gesta Danorum bk. 1.
- 18 Based on Guðrúnarkviða II str. 22, Gesta Danorum bk. 1, 8.
- 19 Gesta Danorum bk. 1.
- 20 Investigations into Germanic Mythology vol. 1 ch. 49.
- 21 Gesta Danorum bk. 1.
- 22 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43.
- 23 Based on Skáldskaparmál 57.
- 24 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43.
- 25 Rydberg, in Our Father's Godsaga ch. 36, says that Hildibrandr was Haddingr's foster-father, although in Gesta Danorum, bk. 1, it is stated that Harðgrepa and Vagnhöfði raised him from infancy.
- 26 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43, 109, 110, 115; Gesta Danorum bk. 1, 7; Widsith, Skáldskaparmál 41, 57; Guðrúnarhvöt, Völsungasaga ch. 40.
- 27 Based on the Anglo-Saxon rune poem on "Ing", cp. Investigations into Germanic Mythology vol. 1 ch. 39.
- 28 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43, vol. 2.2 pp. 11, 123, Þiðreks Saga, Gesta Danorum bk.

- 7.
- 29 Þiðreks Saga ch. 186, Investigations into Germanic Mythology vol. 2.2 pg. 123, cp. Gesta Danorum bk. 7, 8 (Bölvis and Sibbi [Sifka, Bikki]=Loki), Helgakviða Hundingsbana II prose between str. 1 and 2, Sigurðarkviða III str. 61.
- 30 Based on Harbarðsljóð 24, Investigations into Germanic Mythology vol. 2.2 pp. 121-4.
- 31 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43, see Hyndluljóð 27.
- 32 Based on Hyndluljóð 27.
- 33 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 39, Grottasöngur 14, Skáldskaparmál 42.
- 34 Based on Grottasöngur 14.
- 35 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43, Gesta Danorum bk. 1.
- 36 Based on Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 39.
- 37 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43.
- 38 Based on Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 39.
- 39 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43.
- 40 Based on Sigurðr and Brynhildr fragment II prose between str. 13 and 14.
- 41 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43, vol. 2.2 pg. 123.
- 42 Grottasöngur 15.
- 43 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43, vol. 2.2 pg. 123.
- 44 Percival, Investigations into Germanic Mythology vol. 2.2 pg. 123.
- 45 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43, UGM2.2 pg. 123.
- 46 See Investigations into Germanic Mythology vol. 1 ch. 43.
- 47 Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43, vol. 2.2 pg. 123.
- 48 Based on Gesta Danorum bk. 1, cp. Hávamál 158.
- 49 Gesta Danorum bk. 1, Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43.
- 50 Ynglingasaga ch. 13, cp. Gylfaginning 35, Our Father's Godsaga ch. 36, Investigations into Germanic Mythology vol. 1 ch. 38-43.
- 51 Based on Deor's Lament, see Investigations into Germanic Mythology vol. 1 ch. 38-43.
- 52 Cp. Atlakviða 31, Atlamál 62, Gunnarrs Slagr 2,3.
- 53 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 38-43.
- LXXI. Guðormr
- 1 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 38-43, vol. 2.2 pp. 124-5, cp. Gesta Danorum bk. 8.
- 2 Based on Völsungasaga ch. 41, Investigations into Germanic Mythology vol. 2.2 pp. 122, 132.
- 3 See Investigations into Germanic Mythology vol. 1 ch. 118, 120.
- 4 Based on Skáldskaparmál 41, Sigurðarkviða III str. 60, Guðrúnarhvöt open prose, Hamðismál 13-14.
- 5 Völsungasaga ch. 41.
- 6 Skáldskaparmál 41.
- 7 Sigurðarkviða III str. 61.
- 8 Skáldskaparmál 41
- 9 Völsungasaga ch. 41.
- 10 Skáldskaparmál 41.
- 11 Völsungasaga ch. 41.
- 12 Based on Gesta Danorum bk. 8, cp. Hamðismál 1, Investigations into Germanic Mythology vol. 2.2 pp. 122, 132.
- 13 Hamðismál 1, remember that Gróa is of the Álfar, and Randvér is her grandson, so the sorrow of Álfar and men (Randvér is also Konr's grandson) is Randvér's death.
- 14 Based on Gesta Danorum bk. 8, Völsungasaga ch. 41, Skáldskaparmál 41, cp. Germania ch. 12.
- 15 Völsungasaga ch. 41.
- 16 Skáldskaparmál 41, Völsungasaga ch. 41.

- 17 Based on Gesta Danorum bk. 8, Völsungasaga ch. 41.
- 18 Skáldskaparmál 46.
- 19 Based on Gesta Danorum bk. 8 and Völsungasaga ch. 41.
- 20 Völsungasaga ch. 41, cp. Guðrúnarhvöt opening prose.
- 21 Based on Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 2.2 pp. 140-151, Gesta Danorum bk. 8.
- 22 Based on Skáldskaparmál 41, Sigurðarkviða III str. 61.
- 23 Guðrúnarhvöt open prose to str. 1, Völsungasaga ch. 42.
- 24 Guðrúnarhvöt 2-3.
- 25 Guðrúnarhvöt 5-7, Völsungasaga ch. 42.
- 26 Skáldskaparmál 41.
- 27 Guðrúnarhvöt 7-8, Völsungasaga ch. 43.
- 28 Hamðismál 10.
- 29 Guðrúnarhvöt 9.
- 30 Hamðismál 11-12.
- 31 Based on Skáldskaparmál 41.
- 32 Hamðismál 13-18, their "sister's son" is Randvér, who was the son of her betrothed. In Gesta Danorum bk. 8 Svanhildr is accused of incest with Bróðir [Brother], who is identical to Randvér.
- 33 Hamðismál 18.
- 34 Völsungasaga ch. 43, based on Hamðismál 14.
- 35 Skáldskaparmál 41.
- 36 Völsungasaga ch. 43.
- 37 Skáldskaparmál 41, cp. Völsungasaga ch. 43.
- 38 Völsungasaga ch. 43.
- 39 Skáldskaparmál 41.
- 40 Völsungasaga ch. 43, cp. Gesta Danorum bk. 8.
- 41 Hamðismál 24.
- 42 Hamðismál 25-31.
- 43 Skáldskaparmál 41.
- 44 Völsungasaga ch. 43.
- 45 Hamðismál 32.

LXXII. Húnvíg

- 1 Our Father's Godsaga ch. 37, based on Gesta Danorum bk. 5, Investigations into Germanic Mythology vol. 1 ch. 41.
- 2 Based on Gesta Danorum bk. 5, Investigations into Germanic Mythology vol. 1 ch. 41.
- 3 Our Father's Godsaga ch. 37, based on Gesta Danorum bk. 5, Investigations into Germanic Mythology vol. 1 ch. 41.
- 4 Based on Gesta Danorum bk. 5, see Investigations into Germanic Mythology vol. 1 ch. 41.
- 5 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 41.
- 6 Based on Skáldskaparmál 1, the story of Kvasir in the original seems to be based on some reference to Mímir, who was indeed the wisest of all beings.
- 7 Based on Ynglingasaga ch. 4.
- 8 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 41.
- 9 Gesta Danorum bk. 3.
- 10 Based on Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 41, cp. Vafþrúðnismál 39.
- 11 Vafþrúðnismál 39.
- 12 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 41, Vafþrúðnismál 39, Ynglingasaga ch. 4, Gylfaginning 12, 23, Gesta Danorum bk. 1, Völuspá 41.
- 13 Based on Gesta Danorum bk. 5, cp. bk. 1, Grímnismál 5.
- 14 Grímnismál 5.
- 15 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 41.
- 16 Ynglingasaga ch. 3.
- 17 Gesta Danorum bk. 3.
- 18 Based on Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 34, 37, 41.
- 19 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 37, Gesta Danorum bk. 1.
- 20 Hávamál 146.
- 21 Grímnismál 42.

LXXIII. Ásmundr

- 1 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 39, 41, 106; Beowulf 884-914.
- 2 Based on Beowulf 906, 914, 1711-12, Investigations into Germanic Mythology vol. 1 ch. 106.
- 3 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 106, Beowulf 903-914.
- 4 Based on Beowulf 903-4, 1718-22, Investigations into Germanic Mythology vol. 1 ch. 106.
- 5 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 39, 41, 106.
- 6 Fornaldarsögur pp. 406-7, Investigations into Germanic Mythology vol. 1 ch. 39.
- 7 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 39-40, see Grímnismál 49.
- 8 Based on Fornaldarsögur pp. 406-7, Investigations into Germanic Mythology vol. 1 ch. 39, cp. Reginsmál prose between str. 15 and 16, Gesta Danorum bk. 1 on Hadding vs. Uffi.
- 9 Based on Reginsmál prose between str. 15 and 16.
- 10 Based on Gesta Danorum bk. 1, Reginsmál prose between str. 15 and 16, cp. Investigations into Germanic Mythology vol. 1 ch. 42.
- 11 Reginsmál 16-18, Skáldskaparmál 75.
- 12 Reginsmál prose between str. 18 and 19.
- 13 Gesta Danorum bk. 1.
- 14 Gesta Danorum bk. 7.
- 15 Skáldskaparmál 6.
- 16 Reginsmál 19-25, cp. Gylfaginning 15, Investigations into Germanic Mythology vol. 1 ch. 42.
- 17 Beowulf 902, Investigations into Germanic Mythology vol. 1 ch. 106.
- 18 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 39, Gesta Danorum bk. 1, Anglo-Saxon rune poem on Ing.
- 19 Based on the Anglo-Saxon rune poem on Ing.
- 20 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 38-42, Gesta Danorum bk. 1, Anglo-Saxon rune poem on Ing, Grímnismál 49.

- 21 Hávamál 157.
- 22 Based on Gesta Danorum bk. 1, see Investigations into Germanic Mythology vol. 1 ch. 42.
- 23 Our Father's Godsaga ch. 37, Gesta Danorum bk. 1, 7; Sögubrot af Fornkonungum 8, Gautreks Saga 5, Færeyinga Saga in Flateyjarbók I, Investigations into Germanic Mythology vol. 1 ch. 42.
- 24 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 38-43, Grottasöngur 1, 16; Skáldskaparmál 42.
- 25 Based on Gesta Danorum bk. 1, see Investigations into Germanic Mythology vol. 1 ch. 39.
- 26 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 38-43.
- 27 Gesta Danorum bk. 1.
- 28 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 38-43, vol. 2.2 pg. 124.

LXXIV. Singasteinn

- 1 Our Father's Godsaga ch. 37, Gylfaginning 35, Investigations into Germanic Mythology vol. 1 ch. 106.
- 2 Gylfaginning 35.
- 3 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 106, Beowulf 884-914, Skáldskaparmál 8, 16; Gylfaginning 35.
- 4 Skáldskaparmál 75.
- 5 Skáldskaparmál 37.
- 6 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 106.
- 7 Gesta Danorum bk. 1, cp. Gylfaginning 8, Skáldskaparmál 23, Investigations into Germanic Mythology vol. 1 ch. 43, 106.
- 8 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 43, 106.
- 9 Æra Linda Bók pg. 8.
- 10 Æra Linda Bók pg. 31, Singasteinn= "The Old Stone", Aldland= "The Old Land"; Freyja is found on both (Æra Linda Bók pg. 8, Skáldskaparmál 16), and on both she weeps (see above).

- 11 Gesta Danorum bk. 1, cp. Hávamál 146, Investigations into Germanic Mythology vol. 1 ch. 43, 106; *Era Linda Bók* pg. 31.
- 12 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 43, 106.
- 13 Skáldskaparmál 8.
- 14 Skáldskaparmál 16.
- 15 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 106.
- 16 Investigations into Germanic Mythology vol. 1 ch. 103, Vita Ansgarii ch. 26, Skáldskaparmál 2, Grímnismál 15.
- 17 Skáldskaparmál 2.
- 18 Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 41, 65, 66; Our Father's Godsaga ch. 37.

The Járn Aldr

LXXV. Gleipnir

- 1 This episode is from Gylfaginning 34.
- 2 Skírnir= Óðr, see Investigations into Germanic Mythology vol. 1 ch. 105.

LXXVI. Hymir

- 1 Hymiskviða 1-2, Mistorblindir= Fornjótr, Ægir-Gymir's father. The Goðin are trying to secure the evil forces, first by binding Fenrir, then creating a treaty with Ægir-Gymir, then Þórr subdues Jörmugandr, then Loki is bound, and finally Gullveig is banished.
- 2 Hymiskviða 2-6, Ullr replaces Egill in the duties of taking care of Þórr's goats. He is Þórr's stepson and Egill's son, so this is appropriate, cp. Grímnismál 5.
- 3 Hymiskviða 7-16.
- 4 Hymiskviða 17-18.
- 5 Hymiskviða 18, Gylfaginning 48.
- 6 Gylfaginning 48.
- 7 Hymiskviða 19, Gylfaginning 48.
- 8 Skáldskaparmál 4.
- 9 Hymiskviða 19, Gylfaginning 48.
- 10 Gylfaginning 48.
- 11 Hymiskviða 20.
- 12 Gylfaginning 48.

- 13 Hymiskviða 20.
- 14 Gylfaginning 48.
- 15 Hymiskviða 21-22.
- 16 Gylfaginning 48.
- 17 Hymiskviða 22.
- 18 Gylfaginning 48.
- 19 Skáldskaparmál 4.
- 20 Gylfaginning 48.
- 21 Skáldskaparmál 4.
- 22 Skáldskaparmál 2.
- 23 Hymiskviða 23.
- 24 Gylfaginning 48.
- 25 Skáldskaparmál 4, see Investigations into Germanic Mythology vol. 2.2 pg. 93.
- 26 Gylfaginning 48, Skáldskaparmál 4, see Investigations into Germanic Mythology vol. 2.2 pg. 93.
- 27 Skáldskaparmál 4.
- 28 Gylfaginning 48.
- 29 Skáldskaparmál 60, Mæri is a district in Norway, hence "gulls' land"= sea.
- 30 Hymiskviða 23, Gylfaginning 48.
- 31 Skáldskaparmál 4, Viðgymnir is a Jötun, Vimur is a river Þórr once waded (Skáldskaparmál 18).
- 32 Hymiskviða 24.
- 33 See Völuspá 50, 56, 57; Gylfaginning 51.
- 34 Skáldskaparmál 4, see Investigations into Germanic Mythology vol. 2.2 pg. 93.
- 35 Hymiskviða 25-36.
- 36 Hymiskviða 39, see Investigations into Germanic Mythology vol. 2.2 pp. 161-4.

LXXVII. Harbarðsljóð

- 1 Harbarðsljóð open prose.
- 2 A comparative investigation has revealed an intricate relationship between the poems Harbarðsljóð and Lokasenna. It seems that Loki's purpose here is to deter Þórr from reaching Ægir-Gymir's feast so he can either try to get back in the Goðin's good graces (which, in this case, goes horribly awry), or he originally sought to rain down his abuses on them. When Þórr finally arrives at the feast,

albeit late, Loki retreats. For an investigation on Loki as Hárbarðr, see Investigations into Germanic Mythology vol. 2.1 pg. 93, vol. 2.2 pp. 103-130, Njal's Saga ch. 102.

- 3 Cp. Lokasenna open prose, Skáldskaparmál 33.
- 4 Harbarðsljóð open prose, the rest of this episode is the entire poem Harbarðsljóð.
- 5 Changed from the original “seven sisters” to fit Odinic numerology.
- 6 Changed from original “Gambanteinn” becomes “Mistilteinn” which became Völundr's second “Wand of Revenge”.

LXXVIII. Loki

- 1 Lokasenna open prose.
- 2 Grímnismál 45.
- 3 Lokasenna open prose.
- 4 See ch. LXXVII above.
- 5 Lokasenna open prose.
- 6 Cp. Hrafnagaldr Óðins str. 12, Skáldskaparmál 33.
- 7 Lokasenna open prose.
- 8 Skáldskaparmál 33.
- 9 Lokasenna open prose, the below is the poem Lokasenna.
- 10 Though the Gefjon of chapter XXII, identified with Nýhellenia, is not Urðr, evidence points to this Gefjon, or Gefjun (a name held by other deities in various forms) as being the Dís of fate, Urðr. Cp. Hrafnagaldr Óðins str. 12, Völuspá 29, Gylfaginning 15.
- 11 Cp. Investigations into Germanic Mythology vol. 1 ch. 83, vol. 2.1 ch. 14, Ynglingasaga ch. 3-4.
- 12 See Grimm's Deutsche Mythologie.
- 13 “á hjörvi”, see Investigations into Germanic Mythology vol. 1 ch. 78.
- 14 Note that the open prose of Lokasenna tells of Þórr being “in the east”, that is, in Jötunheimr. Yet here Beyla states that he “is coming from his home”, probably because of the fool's errand Loki sent him on in the previous chapter; see Harbarðsljóð 4, 56.
- 15 Based on Gylfaginning 50, Lokasenna end prose.
- 16 Gylfaginning 50.
- 17 In the original “Kvasir” is the first to enter, and he notices the net. However, it is most likely

that Kvasir is Mímir, and his story is based upon Snorri's misinterpretation of the kenning for poetry “Kvasir's Blood”, which represents Mímir's mead. Cp. Investigations into Germanic Mythology vol. 1 ch. 89, vol. 2.1 ch. 21, Ynglingasaga ch. 3, Skáldskaparmál 1.

- 18 Based on Gylfaginning 50, Investigations into Germanic Mythology vol. 1 ch. 78, 79, 85; Lokasenna 41.
- 19 Our Father's Godsaga ch. 37, based on Lokasenna 12, 49; Investigations into Germanic Mythology vol. 2.2 pg. 118-9.
- 20 Gylfaginning 50.
- 21 Völuspá 35-6, “Váli's vígbönd (death-bonds)” was the womb (“entrails”) of his mother, which kept him from his duty of avenging Baldr's death right away, see Völuspá 33-4, Investigations into Germanic Mythology vol. 1 ch. 85.
- 22 Based on Gesta Danorum bk. 8, Investigations into Germanic Mythology vol. 1 ch. 78, Gylfaginnin 34.
- 23 Based on Gesta Danorum bk. 1, Investigations into Germanic Mythology vol. 1 ch. 78.
- 24 Based on Gesta Danorum bk. 8, Investigations into Germanic Mythology vol. 1 ch. 78.
- 25 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 78, Völuspá 51, Gylfaginning 13, 37, 43, 51.

LXXIX. Eggþér

- 1 Our Father's Godsaga ch. 37, Investigations into Germanic Mythology vol. 1 ch. 35, cp. Gesta Danorum bk. 1, Jordane's De Goth Origine.
- 2 Based on Gylfaginning 12, Völuspá 41.
- 3 Gylfaginning 12.
- 4 Based on Our Father's Godsaga ch. 37, Gylfaginning 12, Hrafnagaldr Óðins 1.
- 5 Our Father's Godsaga ch. 37.
- 6 See Völuspá 43, Vilkinasaga, Investigations into Germanic Mythology vol. 1 ch. 35.
- 7 Gesta Danorum bk. 5, cp. Bk. 7, Investigations into Germanic Mythology vol. 1 ch. 35.
- 8 Vilkinasaga, Investigations into Germanic Mythology vol. 1 ch. 35, vol. 2.1 ch. 28.
- 9 Hyndluljóð 32 (Völuspá inn Skamma 4), see Investigations into Germanic Mythology vol.

1 ch. 35, vol. 2.1 ch. 28, both Eggþér and Hjörvarðr mean “Sword-Guardian”.

10 Beowulf 1557-60, Investigations into Germanic Mythology vol. 1 ch. 35, 105.

LXXX. Hár

1 Sagan om Svárdet ch. 73; this section, except the Hávamál strophes, is basically a review of the foregoing events, combined with popular traditions from Europe.

2 Based on Our Father’s Godsaga ch. 37.

3 Based on Hávamál 156.

4 Popular traditions, see Grimm’s Deutsche Mythologie.

5 Based on experience within the Ásatrú faith.

6 The mead of the Byrgir fountain, which originally came from Óðrœrir (Mímisbrunnr).

7 Hávamál 1-110.

8 Our Father’s Godsaga ch. 37, Scandinavian märchen, Grimm’s Deutsche Mythologie.

The Úlfr Aldr

LXXXI. Fimbulvetr II

1 Æra Linda Bók pp. 85-6.

2 Gylfaginning 51.

3 Völuspá 46, Gylfaginning 51.

4 Gylfaginning 12.

5 Völuspá 42.

6 Gylfaginning 51.

7 Völuspá 41.

8 Gylfaginning 12, Grímnismál 39.

9 Völuspá 42.

10 Gylfaginning 12.

11 Völuspá 42.

12 Gylfaginning 12.

13 Völuspá 42.

14 Our Father’s Godsaga ch. 40, Gylfaginning 51.

LXXXII. Ragnarökr

1 Völuspá 43.

2 Cp. Völuspá 53, Gylfaginning 51, Investigations into Germanic Mythology vol. 1 ch. 35,

Gambanteinn= Lævateinn (Fjölsvinnsmál 27), the “Twig of Destruction”, which should be compared to Völuspá 53, where Surtr comes to Ragnarökr with “The Destruction of Twigs (fire)” (Sviga Lævi).

3 Völuspá 44.

4 Gylfaginning 51.

5 Völuspá 45, 49, 59; Investigations into Germanic Mythology vol. 1 ch. 78.

6 Gylfaginning 51.

7 Based on Gylfaginning 12, 51; Vafþrúðnismál 47, Grímnismál 39.

8 Gylfaginning 51, cp. Völuspá 58, Investigations into Germanic Mythology vol. 1 ch. 55.

9 Völuspá 47.

10 Gylfaginning 51.

11 Völuspá 47.

12 Gylfaginning 51.

13 Völuspá 47, cp. Sigrdrifumál 13-14.

14 Gylfaginning 51.

15 Völuspá 47, cp. Investigations into Germanic Mythology vol. 1 ch. 94.

16 Based on Our Father’s Godsaga ch. 40, Investigations into Germanic Mythology vol. 1 ch. 55, 94; vol. 2.2 pg. 209.

17 Völuspá 48.

18 Gylfaginning 51.

19 Based on the Úrkon (“Primordial Cow”) legend of Sweden.

20 Völuspá 50, Gylfaginning 51.

21 Gylfaginning 51.

22 Based on Æra Linda Bók pg. 42.

23 Völuspá 45.

24 Based on Gylfaginning 51, see Investigations into Germanic Mythology vol. 1 ch. 78.

25 Grímnismál 17.

26 Gylfaginning 51

27 Gylfaginning 51, Völuspá 53, Investigations into Germanic Mythology vol. 1 ch. 78.

28 Völuspá 53.

29 Gylfaginning 51.

30 Völuspá 53, Gylfaginning 51, Investigations into Germanic Mythology vol. 1 ch. 78, 105.

- 31 Gylfaginning 51, Fáfnismál 15, Investigations into Germanic Mythology vol. 1 ch. 78, 93.
- 32 Hyndluljóð 47.
- 33 Skáldskaparmál 23.
- 34 Hyndluljóð 40 (Völuspá inn Skamma 12), see Investigations into Germanic Mythology vol. 1 ch. 55, 93; cp. Völuspá 58.
- 35 Völuspá 52.
- 36 Gylfaginning 51.
- 37 Fáfnismál 14-15.
- 38 Cp. Gylfaginning ch. 51 with ch. 12 and Investigations into Germanic Mythology vol. 1 ch. 78.
- 39 Gylfaginning 51.
- 40 Völuspá 54.
- 41 Hyndluljóð 42 (Völuspá inn Skamma 14).
- 42 Gylfaginning 51.
- 43 Völuspá 55.
- 44 Grímnismál 17.
- 45 Gylfaginning 51.
- 46 Völuspá 55.
- 47 Gylfaginning 51.
- 48 Völuspá 55.
- 49 Vafþrúðnismál 53.
- 50 Völuspá 56.
- 51 Skáldskaparmál 1.
- 52 Gylfaginning 51, Völuspá 56.
- 53 Völuspá 57.
- 54 Gylfaginning 51.
- 55 Völuspá 57, Investigations into Germanic Mythology vol. 1 ch. 78.
- 56 Gylfaginning 51.
- 57 Skáldskaparmál 8, Gesta Danorum bk. 8, Investigations into Germanic Mythology vol. 1 ch. 41.
- 58 Gylfaginning 51.
- 59 Völuspá 54.
- 60 Gylfaginning 51, Völuspá 54.
- 61 Skírnismál 32.
- 62 Gylfaginning 51, Investigations into Germanic Mythology vol. 1 ch. 105.
- 63 Gylfaginning 51.

- 64 Based on Völuspá 58.
- 65 Gylfaginning 52.

LXXXIII. Gimlé

- 1 Völuspá 60, Gylfaginning 53.
- 2 Our Father's Godsaga ch. 40, Avesta, Investigations into Germanic Mythology vol. 1 ch. 54-5.
- 3 Gylfaginning 53, Vafþrúðnismál 45, Investigations into Germanic Mythology vol. 1 ch. 32.
- 4 Völuspá 60-61.
- 5 Gylfaginning 53.
- 6 Völuspá 62, cp. Gylfaginning 53.
- 7 Gylfaginning 53.
- 8 Vafþrúðnismál 51.
- 9 Gylfaginning 53.
- 10 Vafþrúðnismál 51, cp. Investigations into Germanic Mythology vol. 2.1 ch. 29.
- 11 Völuspá 63.
- 12 Vafþrúðnismál 47.
- 13 Gylfaginning 13.
- 14 Vafþrúðnismál 47.
- 15 Völuspá 65-7.

The Hugrúnar

- 1 The following text was originally published as *The Meditative Paradigms of Seiðr*, with the word *Seiðr* falsely representing some sort of Teutonic shamanism. Whether or not this was due to a translating error is not certain, but the *Seiðr* as the black art of ancient Ásatrú has been well determined. The origins of this writing as an authentic, ancient tradition are questionable at best. However, we can offer this as a brilliant modern addition to our sacred body of lore.
- 2 Pure thought.
- 3 European cattle, now extinct, hence Auðhumla, the primordial cow.
- 4 A long cycle of birth, death, and rebirth.
- 5 A cloth is tied to the bough of a tree near a sacred well or spring for healing and the ale or mead may be poured from a horn as a sacrifice.
- 6 Jörð= Earth, hence the grave, thus the reference is to an immortal.

- 7 The Sunwheel is cut into the ground at the Solstices.
- 8 Incarnation.
- 9 Gave thought ,memory, image, and, connecting man to the realm of the Goðin, man’s wishing, Wunsch= wish. Cp. Óðinn’s name Óski, “wish”.
- 10 Meditation is a reflection of the magical void and who would do it reflects the energy of the Goðin as do waves moonlight. Gullveig-Rán’s daughters= the nine waves. Knakve= Nökkvi-Máni, the moon-Goð.
- 11 Not the day, but the month (April) named for the Dís.
- 12 Fish-traps in a river, hence fishermen.
- 13 Sunning, she avoids looking at it and uses visualization of the light entering her internal organs.
- 14 Then, as now, life could be stressful—she knew how to constructively ease the stress.
- 15 Fighting and fastening—practical defense and tying knots.
- 16 Make ink for rúnar?
- 17 Three “courses” of time then are the work, the family—feeding, doing things together, and resting and meditating or contemplating. These may hardly seem congruous to us now, but old pictures on drinking horns, walls of passage graves, etc. confirm this.
- 18 Mending.
- 19 To do a form of yoga?
- 20 The borders of knowledge.
- 21 Who acts beyond creates a new reality.
- 22 Urðr.
- 23 Feeding.
- 24 Literally “wood”— a poetic metaphor for “world”.
- 25 Like “faerie hills”? Maybe “grave-mound”?
- 26 Household, family.
- 27 Early Hebraic peoples.
- 28 Suggestion.
- 29 Tannery wastes in water, hence pollution?
- 30 The Mannsfylgjur, Kynsfylgjur, and Ættarsfylgjur.
- 31 Food chain? Or would this have meant a rope pulling or binding a wagon of grain?
- 32 Thought.
- 33 Presumably the flat stone was polished to make mirrors.
- 34 Óðinn’s, for he is father of thought.
- 35 Urðr.
- 36 Smoke-house operator?
- 37 Landvættir.
- 38 Shedding is the name used for the month of September in the early Germanic calendar, used now in Ásatrú circles.
- 39 End of arrow that mates with the string.
- 40 Laundry at creeks?
- 41 Presumably standing stones or the hörgr.
- 42 Serfs with clear orthopedic symptoms—during the Dark Ages, landless men were said to be without souls—a practice found even in 19th century Russia, see #56.
- 43 An ancient unit of land.
- 44 A priest at the rite of creating the sacred flame from the fire-auger.
- 45 A grave.
- 46 Is he having an aneurysm?
- 47 Offers his body to the Maid of the Woods, possibly Skaði or even Frigga; or offers his possessions to the hof, known by its wooden statue of a Dís.
- 48 Fell?
- 49 A skin boat, possibly a reference to Freyr’s ship, Skiðblaðnir.
- 50 Of an oar in the air-sea, Ífing or Þundr.
- 51 Should the final journey take him past Jörmungandr, the ocean ormr, to the blissful regions of Hel, or through the sky-way to Valhöll or Folkvangar.
- 52 Rán-Gullveig’s.
- 53 Ascended the hill where he built the barrow to look out to await death.
- 55 Ability to reckon his position from the sun or stars.
- 56 Stream.
- 57 Must have been at spring thaw.
- 58 Birthing.
- 59 Neighbor’s talk through windows?

- 60 Vellum? Parchment?
- 61 “Alloy”, instead of “alloy”, ties in metaphorically to the warrior-weapon-smith, often the same people.
- 62 Ox-hide bellows.
- 63 Máni (Moon) is usually viewed as a male, but his daughter, Nanna may have carried this name as well, and the reference here would be to the moon Dís.
- 64 Redirected the negative, or dark energy of celestial bodies.
- 65 Because of mosquitoes?
- 66 Dagr’s (Day’s).
- 67 The maidens are the Valkyrjur. This could refer either to the sky, or possibly to the Northern Lights.
- 68 Óðinn’s.
- 69 Some sort of spiritual discipline for harnessing the seemingly “dark” side of energy. That the passage describes a herder in winter at a place for summer pasturage is curious; perhaps he went up country in late winter to repair stone fences or the cottage itself? Surely the herd was not proximate.
- 70 Is this a bread mold or ergot fungus, which would have been on the *wheat*, not on the bread?
- 71 Presumably this is some sort of spiritual practice, believed to liberate reserved body fat into food.
- 72 For alms.
- 73 Knives, kitchen or combat, had a handle of wood, bone, or antler.
- 74 Hávamál 53.
- 75 In days before modern navigation, pilots kept detailed notes on water appearance, seaweed, land features, and star position—called “rudder”—these recordings were priceless.
- 76 Clearly referring to a primarily oral transmission.
- 77 Meditate on the rúnar? Cp. Hávamál 145.
- 78 Kenning for the Paths of Power.
- 79 Agriculture or soldiery.
- 80 Wagons—Scythians appears likely here.
- 81 The glowing men, or what in the east would be called siddhas, did not care that their folk were overrun.
- 82 Perhaps they cultivated an amber light, visible to others, hence the halos seen around pictures of saints in pre-Christian Buddhist, Greek, and Roman art.
- 83 Heimdallr, among the earliest humans, speaks of the selfishness of the holy man who withdraws and contrasts asceticism with the active life of “transformation” [usually in this narrative transliterated to “evolution”, here in the original usage—the use of this more familiar term being our only transliteration for clarity] and how his task is to evolve *through* the gift of higher knowledge to others, not in splendid isolation.
- 84 Does divination with rún staves.
- 85 This portrait of the holy life is sadly toward the time of hiding. The appearance of papal troops or armed local traitors with the monks is not surprising.
- 86 Praying to Frigga-Erde or Týr in specific stances to them. Possibly the commentator could not tell which.
- 87 Arched over a path or stream.
- 88 Ásatrúar/Odinists and Druids.
- 89 Óðáinsakr.
- 90 This passage has been moderately altered to fit the context of the researched lore.
- 91 Must be some sort of noxious weed that makes ruminants bloat.
- 92 Yurt, or traveling wagon house, probably Huns.
- 93 To bathe.
- 94 Koumiss, fermented mare’s milk.
- 95 Making rún staves to record purchases, prices, descriptions, etc. for market.
- 96 Slate mirror, hence narcissism.
- 97 Rún-stick.
- 98 Frigga’s hearth.
- 99 Perhaps referring to the mare and stallion symbol of Freyr and Freyja.
- 100 Pay.
- 101 Creek.
- 102 Appears theocracy had resettled small freeholders into laborers’ compounds, as serfs, and given their land to powerful landlords for whom they would henceforth labor—the gathering of feudal nobility.
- 103 Made a stilt house on land no one wanted.

The Norroena Society

- 104 A Christian form of koshering was required in Dark Age marketplaces in some areas.
- 105 In the sense, not of Óðinn's Wild Jagd, honored at Jól, but hunting wild meat and foraging.
- 106 To build churches and cathedrals.
- 107 Who this prophesied character is we do not know, but it does seem as though he would have been born some time before the 19th century, since this is the era when serious investigations into the ancient lore began. It may be that this is simply metaphorical.
- 108 The shaved wood, used for paper in the North was called "bók", whence the word "book".
- 109 Usually the birch was the wood shaved for writing sheets.

GLOSSARY

Most of the entries below are from the Old Norse language, which is why their pronunciation is offered in parentheses using equivalent sounds in English. Words from other languages will be noted in their particular entry. The etymology is also offered, when possible, to help in understanding the origin and purpose of each term.

In Old Norse, the first syllable of proper nouns is always stressed, as will be seen in the pronunciations below. Stressed syllables are capitalized in the parentheses.

Pronunciation Guide

Vowels

a as “a” in apt

á as “ah” in fáther

e as “eh” in echo

é as “ee” in see

i as “i” in hit

í as “ee” in see

o as “aw” in lost, law

ó as “oh” in go

ö as “uh” in book

u as “u” in full

ú as “oo” in food

y as “e” in me (short)

ý as “ee” in see (long)

æ as “ai” in hair

œ as “ur” in burn

au as “ou” in house

ei as “ay” in pay

ey as “ay” in pay

er as “er” in her

ir as “ir” in stir

Consonants

ð as “th” in father (underlined in entries)

f as “f” in food at beginning of word, otherwise as “v” in victory

g as “g” in good, never as “g” in gist, often silent before n as in gnome, usually at the beginning of a word, but not always.

h always silent before consonants, otherwise as “h” in house

j always as “y” in yard

þ as “th” in thing (not underlined in entries)

w always as “v” in victor

A, Æ

Aðal (A-thal) “Descendant”. One of Jarl’s sons with Erna-Drótt, a brother of Konr.

Aðils (A-thils) “Ruler”, “Judge”. Another name of Ullr.

Æfinrúnar (AI-vin-roon-ar) “Eternal Runes”. Rúnar which Heimdallr taught humans, believed to be related to religious laws and doctrines.

Ægir (AIG-ir) “The Frightening”, “The Terrible”. A sea-Jötun, identical to Gymir, made to hold a feast in his hall every year for the Goðin, near harvest time. With his wife, Rán-Gullveig, he is father of Gerðr and the nine Gýgur who are representatives of the waves.

Ægishjalmr (AIG-is-hyalm-r) “Terror-Helm”. Originally, this was a magical helmet worn to inspire fear in one’s foes, probably created by Ívaldi’s sons as part of the Hodd Niflunga. It was then worn by Fáfñir, and then by Höðr, who obtained it from Fáfñir’s hoard.

Æpir (AIP-ir) “Roarer”. The name used by the Jötnar for the wind.

Æsir (AIS-ir) sing. **Ás** (AHS) “The Gods”. The highest of the divine ættar; primarily, though not solely, deities of valor and protection. See **Ás**.

Æti (AIT-i) “Eaten”. The name used by the Jötnar for grain.

Ætt (AIT) pl. **Ættar** (AIT-ar) “Clan”, “Tribe”. Designates the only traditional social and religious division among the ancient Teutonic peoples.

Ættarsfylgja (AIT-ars-velg-ya) pl. **Ættarsfylgjur** (AIT-ars-velg-yur) “Clan-Fylgja”, “Clan-Accompanier”. A type

of fylgja particularly devoted to the protection of the clan or tribe.

Afi (AV-I) “Grandfather”. Husband of Amma and progenitor of the class of Karlar or freeborn.

Agnarr (AG-nar) “Dreadful-Combatant”. 1) A brother of Geirröðr. 2) A kinsman of Auða, whom Hildr gave victory in battle against Óðinn’s wishes.

Ái (AH-i) “Great-Grandfather”. 1) One of the Dvergar who worked under Dvalinn-Sindri’s guidance. 2) Husband of Edda, progenitor of the class of Þrællar.

Aldaföðr (ALD-a-vuht-r) “The Ancient Father”. A name of Óðinn.

Aldagautr (ALD-a-gout-r) “The Ancient Goth”. A name of Óðinn.

Aldland (ALD-land) Old Frisian “The Ancient Land”, “The Old Land”. Identical to Singasteinn, this land sunk because a celestial being (Óðr) was slain on it (by Haddingr). This sinking represented the end of “The Ancient Time” (Ár Alda), where the Goðin interacted with humans more.

Aldrúnar (ALD-roon-ar) “Runes of Earthly Life”. The rúnar taught by Heimdallr to humans, believed to be connected to concepts of religious law and doctrine.

Álfar (AHLV-ar) sing. **Álfr** (AHLV-r) “Elves”. The third of the Teutonic divine families, who are the Æsir, Vanir, and Álfar. To this can be added the higher ætt of the Jötnar, born of Ymir’s arms. The Álfar take on a lower status as demigods when they are born, but this can change. They are the sworn helpers of the Goðin, the greatest nature artists and heroes.

Álfarinn (AHLV-ar-in) “Fire-Elf”. Name of a Jötun. Many Álfar and Jötnar names are related or interchangeable, probably due to the rebellion of Surtr’s ætt.

Álfheimr (AHLV-haym-r) “Elf-Home”. The land of the Álfar, located on the eastern edge of Jörmungrund. Freyr, Goð of the harvest, received Álfheimr as a “tannfé”, a tooth-gift, and consequently became ruler over the Álfar.

Alföðr (AL-vuðh-r) “All-Father”. A name of Óðinn.

Álfr (AHLV-r) “Elf”. 1) Name of an Álfr, identical to Ívaldi. 2) Álfr inn Gamla (the Old) is also an Álfr who helped Egill at the battle of Svarinshaugr.

Álfríkr (AHLV-reek-r) “Elf-Ruler”. Another name of Brokkr, one of the Dverggar who helped forge Freyja’s Brisingamen, along with many other treasures.

Álfröðul (AHLV-ruhth-ul) “Elf-Beam”. Another name for Sól and Sunna (see).

Álfskot (AHLV-skawt) “Elf-Shot”. The arrows used by the Álfar which cause sickness to those who are struck by them.

Algrœnn (AL-grurn) “All-Green”. Another name of Miðgarðr.

Állheimr (AHL-haym-r) “Eel-Home”. The name used by the Jötnar for the sea.

Áli (AHL-i) “Warrior”. 1) Another name of Váli. 2) Another name of Óðr.

Alr (AL-r) “Awl”. A brother of Brokkr, an awl who was used to puncture Loki’s lips in order to sew them up.

Alskírr (AL-skeer) “All-Bright”. The name used by the Ásasynir (here identical to the Ásmegir) for the sun.

Alsvarttr (AL-svart-r) “All-Black”. A Jötun.

Alsviðr (AL-svith-r) “All-Swift”. 1) One of Sól’s horses. 2) A Jötun.

Alþjófr (AL-thyohv-r) “All-Thief”. A Dvergr.

Alvaldi (AL-vald-i) “High-Ruler”. Another name of Ívaldi.

Alveig (AL-vayg) “All-Drink”, “High Woman”. Egill’s sister and betrothed, after Gróa and Sif are taken from him. Konr, whom she was truly in love with, then takes her from him. She and Konr had many children, and founded many of the most famous ættar.

Alvís (AL-vees) “All-Wise”. A Dvergr who tries to court Þórr’s daughter, Þrúðr, but is tricked by Þórr through a series of questions until the sun comes up, which Alvís, as a Svartálfr, is averse to.

Ama (AM-a) “Nuisance”. A Gýgr.

Amalianar (AM-al-i-an-ar) sing. **Amalian** (AM-al-i-an) “Descendants of Hamall”. One of the legendary ættar of the North.

Ambátt (AM-baht) “Maid-servant”. One of the daughters of Þræll and Þý.

Ámgerðr (AHM-gerth-r) “The Gerðr (Bride) of Ámr”, “Creator of Darkness”. A Gýgr.

Amma (AM-a) “Grandmother”. The wife of Afi and ancestress of the class of Karlar or freeborn.

Ámr (AHM-r) “Darkness”, “Black”. A Jötun.

Ámsvartnir (AHM-svart-nir) “The Ever-Dark”. The sea enveloped in eternal darkness, lying outside Nástrandir, in the gulf where the island Lyngvi is located. This is where Loki, Fenrir, and other Sons of Muspellir lie imprisoned until Ragnarökr.

- Án** (AHN) “Second”, “Other”. A Dvergr.
- Ánarr** (AHN-ar) “Second”, “Other”. 1) Another name of Hœnir, also called Fjörgynn, father of Frigga with Nátt. 2) A Dvergr.
- Andhrímnir** (AND-reem-nir) “Spirit-Rime”. The cook of Valhöll.
- Andlangr** (AND-lang-r) “Long and Wide”. One of the nine heavens.
- Andvaranautr** (AND-var-a-nout-r) “Andvari’s Gift”. A magical ring forged by Völundr, which has properties identical to Draupnir.
- Andvari** (AND-var-i) “Careful One”. A Dvergr, probably another name of Egill, who was given Andvaranautr by Völundr.
- Angeyja** (ANG-ay-ya) “She Who Makes the Islands Closer”. One of the Jötun-maids that turn the Grotti-Mill, the “mill of the skerries”, which creates land from Jötnar’s limbs. From this she is also one of Heimdallr’s nine mothers.
- Anglir** (ANG-lir) “Angles”. The Old Norse term for the tribe of Angles.
- Angrboða** (ANG-r-bawth-a) “Grief-Boder”. A name of Gullveig.
- Ár** (AHR) “Year”, “Harvest”. The twelfth rún of the Elder Fuþark. It is associated with agriculture and working the land, which is why it is connected to such ideas in the Rúnlög.
- Ár Alda** (AHR AL-da) “The Ancient Time”. The age when the lore is thought to have occurred, when the Goðin interacted more with humankind.
- Arasteinn** (AR-a-stayn) “Eagle-Stone”. The place where Konr rested himself after battling the Svíar.
- Arfi** (ARV-i) “Heir”. One of the sons of Jarl and Erna-Drótt, a brother of Konr.
- Árgjöll** (AHR-gyuhl) “Early-Resounding”. Another name of Heimdallr’s Gjallarhorn, used to wake the Goðin.
- Árguð** (AHR-guth) “Harvest-God”. Another name of Freyr.
- Ari** (AR-i) “Eagle”. A Jötun, in eagle-guise, who creates wind with his wings. He has his perch in Niflhel.
- Arinnefja** (AR-in-ehv-ya) “Cooking-Maid”. One of the daughters of Þræll and Þý.
- Arnhöfði** (ARN-huhv-thi) “Eagle-Headed”. A name of Óðinn.
- Ártali** (AHR-tal-i) “Teller of Time”. The name used by the Álfar for Máni (Moon).
- Árvakr** (AHR-vak-r) “Early-Waker”. One of Sól’s horses, the other is Alsviðr.
- Ás** (AHS) “God”. 1) A name of Óðinn. 2) The fourth rún of the Elder Fuþark. It represents the Goðin, causing it to be linked to ideals of the sacred in the Rúnlög.
- Ásaborg** (AHS-a-bawrg) “Ása-Burgh”, “Ása-Citadel”, “Citadel of the Goðin”. Another name of Ásgarðr.
- Ásabragr** (AHS-a-brag-r) “The Foremost Ás”. Another name of Þórr.
- Ásaföðr** (AHS-a-vuhth-r) “Ása-Father”, “Father of the Æsir”. Another name of Óðinn.
- Ásagoð** (AHS-a-gawth) pl. **Ásagoðar** (AHS-a-gawth-ar) “God of the Æsir”. A Goð of the Æsir ætt.
- Ásasynir** (AHS-a-sen-ir) “Ása-sons”, “Sons of the Æsir”. 1) The sons of Óðinn, or the Æsir in general. 2) The Ásmegir, the

- humans in Óðáinsakr that will repopulate the world after Ragnarökr, they are the “sons” of Baldr and Höðr.
- Ásapórr** (AHS-a-thohr) “Þórr of the Æsir”. Another name of Þórr.
- Ásatrú** (AHS-a-troo) “Faith in the Æsir”. The modern name of the religion of our forefathers, recently established out of necessity. Also called Odinism, Theodism, Irminism, and Forn Sed.
- Ásatrúar** (AHS-a-troo-ar) “Follower(s) of Ásatrú” (the term is both singular and plural). Designates a practitioner, or practitioners of the Ásatrú religion.
- Ásbrú** (AHS-broo) “Bridge of the Æsir”. Another name of Bifröst.
- Ásgarðr** (AHS-garth-r) “Court of the Æsir”. In its widest meaning, the world in Yggdrasill’s upper branches where the Æsir live. In its strictest sense, the area inside Ásgarðr’s walls, where Valhöll and the other halls of the Æsir are found.
- Ásgarðsreið** (AHS-garths-rayth) “The Ride of Ásgarðr”. Also called Óðinn’s Wild Jagt, it is the hunt in which Alföðr-Óðinn and other Æsir and Einherjar round up demons in the sky. It is celebrated at Jól.
- Ásgautr** (AHS-gout-r) “God of Goths”. Another name of Óðinn.
- Ásgrindar** (AHS-grind-ar) sing. **Ásgrind** (AHS-grind) “Gates of the Æsir”. The gates of Ásgarðr, also called Þrymgjöll and Valgrind.
- Askr** (ASK-r) “Ash”. Mankind’s progenitor, fashioned from an ash tree and given life by Óðinn, Hœnir, and Lóðurr.
- Ásliðar** (AHS-lith-ar) “Descendants of the Æsir”. Another name of the Ásmegir.
- Ásmundr** (AHS-mund-r) “God-Gift”. A king in ancient Svíþjóð, son of Freyja and Óðr.
- Ásvinr** (AHS-vin-r) “Ása-Friend”. Another name of Mímir.
- Ásynja** (AHS-en-ya) pl. **Ásynjur** (AHS-en-yur) “Goddess”. A Dís of the Æsir.
- Atla** (AT-la) “The Awful-Grim Maiden”. A Gýgr, one of the nine mothers of Heimdallr who turns the Grotti-mill.
- Atli** (AT-li) “The Fierce”. 1) Another name of Þórr. 2) An ancient warrior.
- Atríði** (AT-reth-i) “Attacker by Horse”. Another name of Freyr.
- Atríðr** (AT-reth-r) “Attacker by Horse”. Another name of Óðinn.
- Auða** (OUTH-a) “The Wealthy”. A Svanmey and Dís of vegetation. Also called Hlaðguð Svanhvít, sister of Iðunn (Hervör Alhvít). She was married to Slagfinnr-Gjúki, then married Baldr’s son, Forseti.
- Auðhumla** (OUTH-hum-la) “The Hornless Wealth-Cow”. The primordial aurochs created out of ice from Ginnungagap, who fed Ymir with her teats and formed Buri by licking the ice or rime of the creation.
- Auðr** (OUTH-r) “The Wealthy”. Another name of Njörðr.
- Auðun** (OUTH-un) “Friend of Fate”. Another name of Óðinn.
- Aurboða** (OUR-bawth-a) “Gold-Liquor”. Another name of Gullveig.
- Aurgelmir** (OUR-gehlm-ir) “Clay-Roarer”. Another name of Ymir, who rose up from the melted rime in the mud of Jörmungrund. This name is similar to another epithet of his, Leirbrimir “Clay-Jötun”.

Aurglasir (OUR-glas-ir) “Mud-Glasir”. A name for the part of Yggdrasill below ground, related to Glasir (see), which denotes its being covered by the sacred mud of the Underworld, which turns its roots white. See also Veðrglasir.

Aurgrímnir (OUR-greem-nir) “Mud-Grímnir”. A Jötun.

Aurkonungr (OUR-kawn-ung-r) “Mire-King”. Another name of Hænir, as representative of storks.

Aurnir (OUR-nir) “Rock-Dweller”. Another name of Egill.

Aurr (OUR) “Mud”. The name used by the “Supreme Powers” for the earth.

Aurvandill (OUR-van-dil) “The One Busy With Arrows”. Another name of Egill.

Aurvandilstá (OUR-van-dils-tah) “Aurvandill’s Toe”. A star created by Þórr from Egill-Aurvandill’s frozen toe.

Aurvangaland (OUR-vang-a-land) or **Aurvanga Sjöt** (OUR-vang-a SYUHT) and **Aurvangar** (OUR-vang-ar) “The Land of the Clayey Plains”. The primeval homeland of the Teutons, the southernmost region of the Scandinavian Peninsula, modern day Skåne.

Aurvangr (OUR-vang-r) “Mud-Field”. A Dvergr.

Austri (OUST-ri) “East”. One of the four Dverggar who hold up the corners of the sky formed from Ymir’s skull.

B

Bæn (BAIN) pl. **Bænir** (BAIN-ir) “Prayer”. A reverent petition to the Goðin. Ásatrúar pray standing with their arms outstretched

to the sky. Usually, this either follows or precedes some sort of offering, like a libation of mead.

Báfurr (BAHV-ur) “Bean”. A Dvergr.

Bakrauf (BAK-rouv) “Robber-Bitch”. A Gýgr.

Baldr (BALD-r) “The Bright”, “The Glorious”. The Goð of summer, justice, kindness, and compassion; son of Óðinn and Frigga. Husband of Nanna, the moon Dís.

Báleygr (BAHL-ayg-r) “Fiery-Eyed”. Another name of Óðinn.

Baningar (BAN-ing-ar) “The Destroyers”, “The Corruptors”. Loki’s sons and clan folk.

Bára (BAHR-a) “The Wave”, “Billow”. One of Ægir-Gymir’s daughters with Rán-Gullveig, representative of the wave.

Bari (BAR-i) “The Bearing”. A Dvergr.

Barn (BARN) “The Descendant”. One of the sons of Jarl and Erna-Drótt, brother of Konr.

Barr (BAR) “Barley”, “Corn”. The name used by the Goðin for grain.

Barri (BAR-i) “Pine-Copse”. The quiet grove, where Gerðr agreed to meet Freyr for their Brúðhlaup.

Baugeiðr (BOUG-ayth-r) “Ring-Oath”. The most solemn oaths, according to our traditions, are made on a sacred ring, to bind the person to them with the symbol of the circle.

Baugi (BOUG-i) “Ring”. A Jötun.

Baugreginn (BOUG-rehg-in) “Artisan of Gold Rings”. Another name of Mímir.

Beinviðr (BAYN-vith-r) “Big-Bone”, “Wide-Bone”. A Jötun.

- Beitr** (BAYT-r) “The Caustic”. A Jötun.
- Beli** (BEHL-i) “The Bellower”, “The Howler”. Ruler of the Jötun ætt to which Völundr surrendered Freyr and who received Freyja from Gullveig.
- Bergelmir** (BER-gehl-m-ir) “Roaring Bear”. Another name of Hrímnir, son of Þrúðgelmir and grandson of Aurgelmir-Ymir.
- Bergisar** (BERG-ris-ar) sing. **Bergisi** (BERG-ris-i) “Mountain-Giants”. A race of Jötnar.
- Berlingr** (BER-ling-r) “Builder”. Another name of Bari, one of the Dvergjar who forged Brisingamen.
- Berserkr** (BER-serk-r) pl. **Berserkir** (BER-serk-ir) “Bear-Shirt Wearer”. A warrior well known in the ancient North, greatly feared by their enemies, for they would go into a violent battle frenzy that would make them seem invincible.
- Bestla** (BEHST-la) “Bast-Cord”, “Tree-Bark”. The primordial mother of the Goðin, and first ancestress of the higher Jötun ætt. With Burr she had the sons Óðinn, Hœnir, and Lóðurr. She and her brother Mímir were born from the sweat of Ymir’s arm, which was filled with the creative rime he had received through Auðhumla’s milk.
- Beyla** (BAY-la) “Milkmaid”. Wife of Freyr’s servant Byggvir, who tends the Grotti-mill’s meal, made of the limbs of Jötnar, and spreads it over the earth.
- Biflindi** (BIV-lind-i) “Spear-Shaker”. Another name of Óðinn.
- Bifröst** (BIV-ruhst) “The Trembling Way”. The bridge that connects Ásgarðr to Jörmungrund, the Milky Way.
- Bifurr** (BIV-ur) “Quaking One”. A Dvergjar.
- Bikki** (BIK-i) “Foe”, “Opponent”. Another name of Loki.
- Bil** (BIL) “Moment”. Another name of Iðunn.
- Bilðr** (BEELD-r) “Plowman”. A Dvergjar.
- Bileygr** (BIL-ayg-r) “One-Eyed”. Another name of Óðinn.
- Billigr** (BIL-ing-r) “The Twin (of Delligr?)”. Lord of the sunset glow. Ruler of the Varnir, who protect Sól and Máni from the wolves that pursue them. He is Rindr’s father and Váli’s grandfather.
- Bilröst** (BIL-ruhst) “Bil’s (Iðunn’s) Way”. Another name of Bifröst.
- Bilskírnir** (BIL-skeern-ir) “The Bright-Shining”. The name of Valhöll before the age of war came.
- Bjár** (BYAHR) “The Bearing”. Another name of Bari, one of the Dvergjar who forged Brisingamen.
- Bjargrúnar** (BYARG-roon-ar) “Help-Runes”. A class of runic prayers used in healing and childbirth.
- Bjarkan** (BYARK-an) “Birch”. The eighteenth rún of the Elder Fuþark, generally associated with motherhood. The pictograph or “stave” (stafr) is thought to represent a pregnant woman’s swollen breasts and belly. The word may be etymologically associated with “Bjarg” (see Bjargrúnar above), which is why it is connected to marriage and parenting in the Rúnlog.
- Bjartr** (BYART-r) “Splendor”, “The Shining”. One of Njörðr and Friggja’s daughters, a sister and maidervant of Freyja.

- Björgólfr** (BYURHG-ohlv-r) “Mountain-Wolf”. A Jötun.
- Björn** (BYURHN) “Bear”. 1) A name of Þórr.
2) A name of Höðr.
- Bjórr** (BYOHR) “Beer”. The name used by the Æsir for ale.
- Bláinn** (BLAH-in) “Dark-Hued”. 1) A Dvergr.
2) Another name of Ymir, whose limbs were used to create Miðgarðr.
- Blakkr** (BLAK-r) “Black”. The name of Höðr’s horse.
- Blappvari** (BLAP-thvar-i) “Chattering-Weapon”. A Jötun.
- Blíðr** (BLEETH-r) “The Blithe”. One of Njörðr and Frigga’s nine daughters, a sister and maidservant of Freyja.
- Blik** (BLIK) “The Shining”. One of Njörðr and Frigga’s nine daughters, a sister and maidservant of Freyja.
- Blíkjandaböl** (BLEEK-yand-a-buhl) “Gleaming Disaster”. Leikn’s bed curtains.
- Blindi** (BLIND-i) “The Blind”. Another name of Óðinn.
- Blindr Bólvisi** (BLIND-r BUHL-vis-i) Blindr= “The Deceptive”, Bólvisi= “The Cunning”. Another name of Loki.
- Blóðablanda** (BLOHTH-a-bland-a) “Blood-Blending”. A sacred Ásatrú ceremony where two friends mix their blood in the earth to join together in family bonds.
- Blóði** (BLOHTH-i) “Blood-Kinsman”. One who has undergone the rite of Blóðablanda with another to join their friendship with family ties.
- Blóðughófi** (BLOHTH-ug-hohv-i) “Bloody-Hoof”. Freyr’s horse.
- Blóðughadda** (BLOHTH-ug-had-a) “Bloody-Haired”. One of Ægir-Gymir’s daughters with Gullveig-Rán, who represents the wave.
- Blót** (BLOHT) pl. **Blótar** (BLOHT-ar) “Sacrifice”, “Offering”. A ceremonial offering to the divine Powers.
- Blövvurr** (BLUHV-ur) “The Shining”. A Dvergr.
- Boddi** (BAWD-i) “Head of Household”. A son of Karl and Snör.
- Böðvildr** (BUHTH-vild-r) “Warrior Maiden”. One of Mimir’s daughters with Sinmara, a sister of Nátt-Ostra and one of the Ostrur. She was raped by Völundr, and consequently had the son Viðga from this.
- Böfurr** (BUHV-ur) “Bean”. A Dvergr.
- Bogaás** (BAWG-a-ahs) “Bow-Ás”. Another name of Ullr.
- Bókrúnar** (BOHK-roon-ar) “Book Runes”, “Birch Runes”. A class of rúnar, probably used in recording information. In ancient times birch bark was used as a form of paper, which was called “bók, from which we get the word “book”.
- Bölþorn** (BUHL-thawrn) “Bale-Thorn”. Another name of Ymir. Cp. Þorn.
- Bölverkr** (BUHL-verk-r) “Bale-Worker”. Another name of Óðinn, given to him by the Jötnar.
- Bömburr** (BUHM-bur) “Drummer”. A Dvergr.
- Borgarr** (BAWRG-ar) “Defender”. Another name of Jarl.
- Borghildr** (BAWRG-hild-r) “Defending Battle-Maiden”. Another name of Drótt, mother of Konr.
- Bragarfull** (BRAG-ar-vul) “Bragi’s Cup”,

- “Bragi’s Bowl”. A vessel of mead on which boasts of past deeds are proclaimed, or oaths to perform future deeds are sworn before drinking.
- Bragi** (BRAG-i) ”The Poet”. Son of Óðinn and Gunnlöð, married to Iðunn.
- Brálundr** (BRAH-lund-r) “Brow-Grove”. The place where Konr was born, possibly modern day Lund.
- Brana** (BRAN-a) “The Hastening”. A Gýgr.
- Brandingi** (BRAND-ing-i) “The Burning”. A Jötun.
- Brattskegg** (BRAT-skehg) “Steep-Beard”. A son of Karl and Snör.
- Breiðablik** (BRAYTH-a-blik) “The Far-Shining”. Baldr’s abode in Mímir’s grove, which he shares with Sif, Höðr, and the Ásmegir until Ragnarökr.
- Breiðbóndi** (BRAYTH-r-bohnd-i) “Yeoman”. A son of Karl and Snör.
- Bretar** (BREHT-ar) “Brits”. Inhabitants of the British Isles.
- Brimir** (BRIM-ir) “Sea”, “Sea-Being”. 1) A name of Mímir as lord of the fountain (“sea”) of wisdom. 2) A name of Mímir’s hall that lies near this “sea”. 3) A name of Ymir, whose blood was used to create Miðgarðr’s sea.
- Brimrúnar** (BRIM-roon-ar) “Sea-Runes”. A class of rúnar used to insure a safe passage at sea.
- Brísingamen** (BREES-ing-am-en) “The Brísingr Necklace”. Freyja’s necklace, said to be the most beautiful in all the worlds.
- Brísingar** (BREES-ing-ar) sing. **Brísingr** (BREES-ing-r) “Fire-Workers”. Mímir’s sons.
- Brokk** (BRAWK-r) “Ruminant”. One of the sons of Mímir who created Brísingamen and other treasures for the Goðin. Identical to Dáinn and Álfrikr.
- Brúðhlaup** (BROOTH-loup) “Wedding”. The Ásatrú celebration of nuptials.
- Brúðr** (BROOTH-r) “Bride”. A daughter of Karl and Snör.
- Brúni** (BROON-i) “Bushy-Browed”. 1) A name of Óðinn. 2) A name of Völundr.
- Brúnnakr** (BROON-ak-r) “Brúni’s Acre”. Völundr-Brúni’s land in the Járnvíðr.
- Brýja** (BREE-ya) “Troll”. A Gýgr.
- Buðlungar** (BUTH-lung-ar) “Buðli’s (Danpr’s) Descendants”. A legendary ætt of the ancient North.
- Búi** (BOO-i) “Farmer”. A son of Karl and Snör.
- Bundinskegg** (BUND-in-skehg) “Bound-Beard”. A son of Karl and Snör.
- Búri** (BOOR-i) “Progenitor”. 1) Father of Burr and oldest ancestor of the Goðin, licked by Auðhumla from the ice of creation. 2) A Dvergr.
- Burr** (BUR) “Son”. 1) Son of Búri and father of the Goðin through his sons Óðinn, Hœnir, and Lóðurr, whom he had with his wife, Bestla. 2) A son of Jarl and Erna-Drótt, brother of Konr.
- Búseyra** (BOOS-ay-ra) “Big-Eared”. A Gýgr, killed by Þórr.
- Bygg** (BEG) “Grain”. The term used by our ancestors for grain.
- Byggvir** (BEG-vir) “Grain-Spirit”. Husband of Beyla and distributor of the Grotti-mill’s meal as Freyr’s servant.

Býleistr (BEE-layst-r) “Whirlwind From the East”. A storm-Jötun, brother of Loki and Helblindi.

Bylgja (BELG-ya) “Billow”. One of Ægir-Gymir’s daughters with Gullveig-Rán, who represents the wave.

Byrr (BER) “Wind”. Another name of Völundr.

Byrgir (BERG-ir) “Hider of Something”. A mead reserve hidden by Surtr’s son, Fjalarr, then retrieved by Ívaldi and taken to Surtr, then taken from the Jötnar by Óðinn.

Byrgis Árgefn (BERG-is AHR-gehv-n) “Bygir’s Harvest-Bringing Dís”. Another name of Iðunn.

D

Dagr (DAG-r) “Day”. 1) Son of Delligr and Nátt who rides across the sky in his shining chariot drawn by his illuminating steed, Skinfaxi. 2) The twenty-third rún of the Elder Fuþark, representing “Day” as the marker of time and a symbol of universal order. For this reason it is connected to our place in this order in the Rúnlog.

Dags Vera (DAG-rs VER-a) “Day’s Haven”. The name used by the Dvergjar for calm.

Dagsevi (DAGS-ehv-i) “Day’s Stillness”. The name used by the Álfar for calm.

Dáinn (DAH-in) “The Dead”. 1) Another name of Brokkr, designating him as a representative of death and the afterlife. 2) A hart that feeds on Yggdrasil’s leaves.

Danir (DAN-ir) sing. **Danr** (DAN-r) “Danes”. Inhabitants of Danmörk.

Danmörk (DAN-muhrk) “Denmark”. The Old Norse name for Denmark.

Danpr (DANP-r) “Bellows Blower”. A primeval ruler, father to Jarl’s wife and Konr’s mother Drótt. Danpr is the same as Buðli, the progenitor of the Buðlungar.

Danr Mikilláti (DAN-r MIK-il-aht-i) “Danr the Proud”, “The Proud Dane”. Another name of Jarl.

Danskr (DANSK-r) “Danish”. Of or relating to the Danir.

Danskr Tunga (DANSK-r TUNG-a) “Danish Tongue”. Term used for the Old Norse language, also called Norræn.

Dári (DAHR-i) “The Fortifying”. A Dvergr.

Delligr (DEHL-ing-r) “The Shining”, “The Glittering”. The Álfr of dawn, father of Dagr with Nátt. He is the guardian of Breiðablik.

Digraldi (DIG-rald-i) “The Fat”. A son of Þræll and Þý.

Dísir (DEES-ir) sing. **Dís** (DEES) “Goddesses”. 1) Designates Goddesses in general (always capitalized). 2) A group of protecting women, female ancestresses, identical to the hamingjur, fylgjur, etc. (never capitalized).

Djúpan Marr (DYOOP-an MAR) “The Deep Sea”. The name used by the Dvergjar for the sea.

Döfri (DUHV-ri) “Spear-Thrower”. A Jötun.

- Dökkálfar** (DUHK-ahlv-ar) “Dark-Elves”. The Álfar of the underground, who are found in many services, including punishing the damned in Niflhel.
- Dolgþrasir** (DAWLG-thras-ir) “Enemy-Combatant”. A Dvergr.
- Dolgþvari** (DAWLG-thvar-i) “Enemy-Weapon”. A Dvergr.
- Dóri** (DOHR-i) “Borer”. A Dvergr.
- Dörruðr** (DUHR-uth-r) “Spear-Fighter”. Another name of Óðinn.
- Draugr** (DROUG-r) pl. **Draugar** (DROUG-ar) “Outlaw”, “One Exiled”. A mound-dweller or doppelganger living in a grave or grave-mound. Can be good or evil, depending on their nature before death.
- Draumjórunn** (DROUM-yohr-un) “Dream-Weaver”. A name used by the Dvergar for Nátt (Night).
- Draumkona** (DRAUM-kawn-a) pl. **Draumkonur** (DROUM-kawn-ur) “Dream Woman”. Another name for the fylgja, who often appears in her favorite’s dreams.
- Draupnir** (DROUP-nir) “The Dropping”. 1) A ring forged by Mímir’s sons for Óðinn. Every ninth night it “drops” eight rings of equal value and weight. 2) A Dvergr.
- Drengr** (DREHNG-r) “Boy”, “Knaves”. A son of Karl and Snör.
- Dresvarpr** (DREHS-varp-r) “The Courageous”. Another name of Óðinn.
- Drifa** (DREEV-a) “Blizzard”. Daughter of Snær.
- Drjúpansalr** (DRYOOP-an-sal-r) “Dripping-Hall”. A name used by the Dvergar for heaven.
- Drómi** (DROHM-i) “Fetter”. One of the fetters that Fenrir burst before he was bound with Gleipnir.
- Drösull** (DRUHS-ul) “Steed” (cp. Yggdrasill). Another name of Skinfaxi.
- Drótt** (DROHT) “Folk-Mistress”, “Retinue”. Danpr’s daughter, Jarl’s wife, mother of Konr and Hildigir-Hildibrandr. 2) A royal court, named after Drótt.
- Dróttnar** (DROHT-nar) sing. **Dróttinn** (DROHT-in) “Folk-Rulers”. After Drótt, a designation for the highest leaders before they were called “kings”, after Konr the Young (Konungr= King).
- Dróttningar** (DROHT-ning-ar) sing. **Dróttning** (DROHT-ning) “Folk-Mothers”. After Drótt, a designation of queens.
- Dröttr** (DRUHT-r) “Loafer”. A son of Þræll and Þý.
- Drumba** (DRUM-ba) “Clumsy”. A daughter of Þræll and Þý.
- Drumbr** (DRUM-br) “Clumsy”. A son of Þræll and Þý.
- Dúfa** (DOOV-a) “Diver”. One of the nine daughters of Ægir-Gymir and Rán-Gullveig who represent the waves.
- Dúfr** (DOOV-r) “The Crooked”. A Dvergr.
- Dulinn** (DUL-in) “The Reserved”. A Dvergr.
- Dulsi** (DUL-si) “The Proud”. Another name of Vilkin, Ívaldi’s father.

Dumbr (DUM-br) “The Dumb”. A Jötun.

Duneyrr (DUN-ayr) “Brown-Ear”. A hart that chews on Yggdrasill’s leaves.

Duraþróf (DUR-a-throhr) “Beast of Slumber”. A hart that chews on Yggdrasill’s leaves.

Dúri (DOOR-i) “Slumber”. A Dvergr.

Durinn (DUR-in) “Slumber”. The name of Surtr in time’s morning, when he was allied with the Goðin and Mímir.

Durnir (DUR-nir) “Slumber”. Identical to Durinn-Surtr.

Dvalinn (DVAL-in) “The Dormant”, “The Sleeping”. 1) Mímir’s son and one of the most distinguished of the Dvergar artists, identical to Sindri. 2) One of the harts that chew Yggdrasill’s leaves.

Dvalinns Leika (DVAL-ins LAYK-a) “Dvalinn’s Playmate”. The name used by the Dvergar for Sól (Sun).

Dvergar (DVERG-ar) sing. **Dvergr** (DVERG-r) “Dwarves”, “Artisans”. The ancient smiths who created objects of fertility and vegetation. These were originally demigods and were not considered to be diminutive of stature.

Dynfari (DEN-var-i) “Traveling Roar”. The name used by the Álfar for the wind.

Dýrjar Veigar (DEER-ar VAYG-ar) “Precious Liquids”. The purest meads of the Underworld fountains, given to the blessed dead to rejuvenate them and allay any sorrows from their previous life.

E

Edda (EHD-a) “Great Grandmother”. 1) Mother of Þræll and ancestress of the class of Þrællar. 2) The body of Odinic lore, designated thus to honor the ancestors who passed on the tales.

Eggþér (EHG-theer) “Sword-Guardian”. A kinsman of Gullveig, who shares her exile in the Járniðr, where he tends her moster herds and guards the Völundr-sword, Gambanteinn, hidden there.

Eggtið (EHG-tith) “Egg-Tide”. The name for May in the Old Norse calendar.

Egill (EHG-il) “Strife”. The best of archers. He is Ívaldi’s son, Völundr and Slagfinnr’s brother, father of Óðr with his first wife, Gróa, and Ullr with his second wife, Sif. He was going to marry Alveig after Sif left him for Þórr, but he was slain and robbed of her by Konr, who had done this before with Gróa.

Eiðbaugi (AYTH-boug-i) pl. **Eiðbaugar** (AYTH-boug-ar) “Oath-Ring”. Worn on the right arm of the goði or gyðja to symbolize their position in the ætt, the ring on which sacred oaths are made. Dedicated to Ullr and in the form of a serpent (ormr).

Eikinn (AYK-in) “Tumultuous”. A sacred river.

- Eikinskjaldi** (AYK-in-skyald-i) "Oaken Shield". A Dvergr.
- Eikintjasna** (AYK-in-tyas-na) "Gossiper", "Sputterer". One of the daughters of Þræll and Þý.
- Eikþyrnir** (AYK-ther-nir) "Oak-Stinger". The stag that stands over Vahöll.
- Eimgeitr** (AYM-gayt-r) "Fire-Goat". A Jötun.
- Eindriði** (AYN-drith-i) "Loner". A name of Þórr.
- Einherjar** (AYN-her-yar) sing. m. **Einheri** (AYN-her-i) sing. f. **Einherja** (AYN-her-ya) "Single-Combatants". Warriors chosen among heroes of our folk to live either in Óðinn's Valhöll or Freyja's Sessrúmnir.
- Einmánaðr** (AYN-mah-nath-r) "Single-Month". The name for March in the Old Norse calendar.
- Einvígi** (AYN-veeg-i) "Single-Combat". One on one battle between two combatants.
- Eir** (AYR) "Help". Ásynja of healing, Njörðr and Frigga's daughter, and Freyja's sister and maidservant.
- Eiríkr** (AYR-eek-r) "Higher-Ruler". Another name of Óðr.
- Eistla** (AYST-la) "Destroyer". One of Heimdallr's nine mothers who turns the Grotti-mill.
- Eisurfála** (AYS-ur-vahl-a) "Fire-Giantess". A Gýgr.
- Eitr** (AYT-r) "Poison", "Venom". The drink of the damned, which causes their second death.
- Eitri** (AYT-ri) "The Venomous". Another name of Sindri.
- Eldhrímnir** (EHL D-reem-nir) "Fire-Rime". The kettle in which Andhrímnir cooks the boar Sæhrímnir for the Einherjar.
- Eldi** (EHL D-i) "Fire-Wood". The name used by the Jötnar for the forest.
- Eldir** (EHL D-ir) "Fire-Kindler". Ægir's servant.
- Eldr** (EHL D-r) "Fire". The name used by our ancestors for fire. 2) A Jötun.
- Elgr** (EHL G-r) "Elk", "Defender". The fifteenth rún of the Elder Fuþark. It is also called Alciz (AL-keez) and Algiz (AL-giz), a name used to designate Baldr and Höðr as defenders of the folk. For this reason, it is connected to such ideas in the Rúnlog.
- Élivágar** (EEL-i-vahg-ar) "Stormy-Rivers". The gulf connecting rivers from the Hvergelmir fountain, by which the Ívaldi ætt's home, Ýdalr is located, in Álfheimr. This bay, which separates Jötunheimr from Miðgarðr, is also called Hrönn, Gandvík, and Endill's (Örvandill-Egill's) Meadow.
- Éljuðnir** (EEL-yuth-nir) "Sprayed with Snowstorms", "Damp with Sleet or Rain". Leikn's hall in Nifhel.
- Elli** (EHL-i) "Old Age". A Gýgr, representative of old age.
- Ellilýf Ása** (EHL-i-leev AHS-a) "The Gods' Remedy Against Old Age". A name for Iðunn's golden apples, which grow from the golden tree, Yggdrasill.

Embla (EHM-bla) “Mother”. The first Teutonic woman, formed by Mímir and Durinn from an ash tree, then given life and the divine gifts by Óðinn, Hœnir, and Lóðurr.

Endill (EHND-il) “The Opponent”. Another name of Egill.

Ennibrattr (EHN-i-brat-r) “High-Browed”. Another name of Óðinn.

Ennilangr (EHN-i-lang-r) “Very Tall”. Another name of Þórr.

Erde (ERD-eh) Anglo-Saxo “Earth”. 1) Another name of Frigga, identical to Jörð. 2) An Anglo-Saxon rún honoring Frigga, which is mentioned as a posture (*staða*) in the Hugrúnar.

Erna (ERN-a) “The Efficient”. Another name of Drótt, Jarl’s wife and Konr’s mother.

Erpr (ERP-r) “The Brownish One”. Son of Jónakr, brother of Svanhildr, Sörli, and Hamðir, killed by his brothers on their way to avenge Svanhildr’s death

Etin (EHT-in) Anglo-Saxon “Eater”. Identical to Jötun.

Eygló (AY-gloh) “Ever-Glow”. The name used by the Jötnar for Sól (Sun).

Eygotaland (AY-gawt-a-land) “The Goth Islands”. A name for the islands of Scandinavia.

Eylimi (AY-lim-i) “He Who Holds the Thorn-Rods (Limar)”. Another name of Máni.

Eylúðr (AY-looth-r) “The Island Mill”. Another name for the Grotti-mill.

Eynæfir (AY-naiv-ir) “Island-Navigator”. A sea-king.

Eyrgjafa (AYR-gyav-a) “She Who Creates Sandbanks”. One of Heimdallr’s nine mothers who turns the Grotti-mill. The meal of this mill is used to create land.

F

Faðir (FATH-ir) “Father”. Husband of Móðir, progenitor of the noble families as father of Jarl and grandfather of Konr.

Fáfnir (FAHV-nir) “The Embracer”. The ormr killed by Höðr to acquire the Hodd Niflunga for the Goðin. Later, Christianized stories attributed this to Sigurðr.

Fagrahvel (FAG-ra-vehl) “The Fair-Wheel”. The name used by the Álfar for Sól (Sun).

Fagrærfr (FAG-ra-rurv-r) “Fair-Roof”. The name used by the Álfar for heaven.

Fagrlimi (FAG-r-lim-i) “Fair-Limbed”. The name used by the Álfar for the forest.

Fákr (FAHK-r) “Fast”. A horse.

Fála (FAHL-a) “Immoral”. A Gýgr.

Falhófnir (FAL-hohv-nir) “Falr’s Fetlocked”, “Shaggy Fetlock”. Baldr-Falr’s horse, who creates fountains by stomping his hooves on the ground.

Fallandaforað (FAL-and-a-vawr-ath) “Pitfall”. Leikn’s threshold or doorstep.

Falr (FAL-r) “The Caretaker”, “The Defender”. 1) Another name of Baldr. 2) A Dvergr.

- Fárbauti** (FAHR-bout-i) “The One Inflicting Harm”. A Jötun, father of Loki, Býleistr, and Helblindi.
- Farmaguð** (FARM-a-guth) “God of Cargoes”. Another name of Óðinn.
- Farmatýr** (FARM-a-teer) “Cargo-Týr”. Another name of Óðinn.
- Fé** (FEE) “Wealth”, “Cattle”. The first rún of the Elder Futhork, symbolizing different aspects of wealth, which is why it is connected to this in the Rúnlog.
- Feðja** (FEHTH-ya) “Tributary”. A sacred river.
- Fégjafa** (FEE-gyav-a) “Wealth-Giver”. Another name of Freyr.
- Feima** (FAYM-a) “The Shy”. A daughter of Karl and Snör.
- Fengr** (FEHNG-r) “God of Grain”. Another name of Óðinn.
- Fenja** (FEHN-ya) “Water-Maiden”. A Jötun-maid associated with the turning of the World-Mill, or the lesser Grotti-mill according to a later saga. She and her sister turn the mill, and are allied with Ívaldi’s kin in the great Teutonic wars.
- Fenrir** (FEHN-rir) “Bog-Dweller”, also **Fenrisúlfr** (FEHN-ris-oolv-r) “Fenris-Wolf”. Son of Loki and Gullveig, bound by the Goðin with the fetter called Gleipnir.
- Fensalir** (FEHN-sal-ir) “Marsh-Halls”. Frigga’s home in Vanaheimr.
- Fífl** (FEEV-l) “Fool”. Another name of Loki.
- Fíli** (FEEL-i) “The One Who Files”. A Dverg.
- Fimafengr** (FIM-a-vehng-r) “The Handy” One of Ægir’s servants, whom Loki beat to death when he heard of his efficiency and trustworthiness.
- Fimbulfambi** (FIM-bul-vam-bi) “The Great Fool”. The host who does not speak among his guests.
- Fimbulkjóðar** (FIM-bul-lyoht^h-ar) sing. **Fimbulkjóð** (FIM-bul-lyoht^h) “The Great Songs”. The rúnar or Galdr-songs.
- Fimbulkul** (FIM-bul-thul) “Steadily Loud”. A sacred river.
- Fimbulkulr** (FIM-bul-thul-r) “The Great Teacher”. Another name of Mímir.
- Fimbultýr** (FIM-bul-teer) “The Great God”. Another name of Óðinn.
- Fimbulvetr** (FIM-bul-veht-r) “The Great Winter”. There are two “Great Winters”: the first took place long ago when Iðunn, Freyja, Freyr, and other deities of vegetation were brought into the hands of the powers of frost; when Völundr-Þjazi sent violent snowstorms across the worlds. The second will take place right before Ragnarökr.
- Finnmörk** (FINN-muhrk) “Finland”. The Old Norse term for Finland.
- Finnr** (FIN-r) “The Finn”, “Native of Finland”. Another name of Ívaldi.
- Finnkonungr** (FINN-kawn-ung-r) “Finn-King”. Another name of Ívaldi.
- Fitjungr** (FIT-yung-r) “Farmer”, “The Wealthy”. A man whose sons lost all their wealth.

- Fjalarr** (FYAL-ar) “The Learned”. Surtr’s son who stole some of Mímir’s mead to create the Byrgir fountain. Father of Gunnlöð. Also called Suttungr, Mjöðvitnir, Útgarðaloki, Skrýmir.
- Fjölkaldr** (FYUHL-kald-r) “Very Cold”. Another name of Ívaldi, grandfather of Óðr-Vindkaldr.
- Fjölnir** (FYUHL-nir) “The Concealer”. 1) Another name of Óðinn. 2) Son of Freyr and Gerðr.
- Fjölsviðr** (FYUHLS-vith-r) “Very Wise One”. Another name of Óðinn.
- Fjölvarr** (FYUHL-var) “Glutton”. A Jötun.
- Fjölverkr** (FYUHL-verk-r) “Pain-Filled”. A Jötun.
- Fjölvr** (FYUHL-vuhr) “Glutton”. A Gýgr.
- Fjörgyn** (FYUHR-gen) “Earth”. Another name of Frigga.
- Fjörgynn** (FYUHR-gen) “Earth”. Another name of Hœnir, Frigga’s father.
- Fjorm** (FYUHRM) “The Rushing”. A sacred river.
- Fjósniir** (FYOHS-nir) “Stable-Boy”. A son of Þræll and Þý.
- Fleggr** (FLEHG-r) “Cliff-Dweller”. A Jötun.
- Fljóð** (FLYOTH) “Wife”. A daughter of Karl and Snör.
- Foddik** (FAWD-ik) Old Frisian “That Which is Fed”. A sacred, perpetual flame, kindled by the Nauðeldr, the friction-fire.
- Fold** (FAWLD) “Field”. A name used by the Æsir for Jörð-Frigga (Earth).
- Foldakona** (FAWLD-a-kawn-a) “Earth-Woman”. A type of priestess, or female healer.
- Folkmóðir** (FAWLK-moth-ir) “Folk-Mother”. A ruling woman, similar or identical to a dróttning (see).
- Folkvangar** (FAWLK-vang-ar) “Folk-Fields”. Freyja’s realm in Ásgarðr, where she keeps her half of the Einherjar.
- Folkvíg** (FALWK-veeg) “Folk-War”. Designates the first civil war, between Æsir and Vanir in heaven, and east and west Teutons (Danir and Svíar) on earth.
- Folkvir** (FAWLK-vir) “Folk-Warrior”. Name of a horse.
- Folkwanderung** (FAWLK-vand-er-ung) German “Folk-Wandering”, “Emigration”. The migration that took place during the first Fimbulvetr.
- Fönn** (FUHN) “Snow-Drift”. A son of Snær, grandson of Kári.
- Forað** (FOR-ath) “Ruiner”. A Gýgr.
- Forbrennir** (FAWR-brehn-ir) “Burner”. The name used by the Dvergjar for fire.
- Forni** (FAWRN-i) “The Old”. A name of Óðinn.
- Fornjótr** (FAWRN-yoht-r) “The Ancient Being”. A Jötun, killed by Þórr. Father of Ægir-Gymir (Hlér), Kári, and Logi.

- Forseti** (FAWR-seht-i) “The Presiding”. Son of Baldr and Nanna, one of the Ljónar, the divine judges. He inherited Glitnir, the þingstaðr of the Goðin, from his father.
- Frægr** (FRAIG-r) “The Famous”. A Dvergr.
- Fránangsfors** (FRAHN-angs-vawrs) “Fránangr’s Falls”, “Sparkling Falls”. A body of water where Loki, in salmon guise, was taken prisoner by the Goðin.
- Frár** (FRAHR) “The Quick”. A Dvergr.
- Fráriðr** (FRAH-rith-r) “Fast-Rider”. Another name of Óðinn.
- Frekasteinn** (FREHK-a-stayn) “Wolf-Stone”. A place where Konr’s and Egill’s forces collided.
- Freki** (FREHK-i) “The Greedy”. One of Óðinn’s wolfhounds, also called Gífr; the other is Geri. This is also a term for a wolf in general.
- Frekr** (FREHK-r) “Greedy”. The name used by the Jötnar for fire.
- Fremánaðr** (FREHR-mahn-ath-r) “Frost-Month”. The name for November in the Old Norse calendar.
- Freyja** (FRAY-ya) “Lady”, “The Dear”. Daughter of Njörðr and Frigga, sister of Freyr and Dís of love and fecundity.
- Freyr** (FRAYR) “Lord”, “The Dear”. Son of Njörðr and Frigga, brother of Freyja and Goð of agriculture and fertility.
- Fríðr** (FREETH-r) “The Fair”. A Dís of beauty in Freyja’s surroundings, for she is one of her eight sisters and is a daughter of Njörðr and Frigga.
- Friðla** (FRITH-la) “Friend”. Brother of Ímbrekki, son of Harlungr, who was Konr’s son, making Friðla Konr’s grandson and nephew of Haddingr and Guðormr.
- Frigga** (FRIG-a) “The Beloved”. Daughter of Fjörgynn-Hœnir and Nátt. She is our Mother Earth, who birthed ten children with her brother, Njörðr: Freyr, Freyja, Hlífþrasa, Fríðr, Blíðr, Bjartr, Eir, Þjóðvarta, Hlíf, and Blik. With Óðinn, her husband, she had Þórr, Baldr, and Höðr. She is the divine matriarch and Ásgarðr’s queen.
- Frísir** (FREES-ir) “Fries”, “People of Friesland”. Old Norse term for Frisians or Fries.
- Frosti** (FRAWST-i) “Frosty”, “Frozen”. 1) A Dvergr. 2) A Jötun.
- Frovur** (FRAWV-ur) “Ladies”. Designation of noblewomen from Freyja’s name.
- Frúa** (FROO-a) “Lady”. Designation of a noblewoman from Freyja’s name.
- Frya** (FRE-a) Old Frisian “Lady”. Another name of Freyja.
- Fulla** (FUL-a) “Fullness”. Frigga’s sister, maidservant, and confidante. She is a daughter of Hœnir-Fjörgynn.
- Fúlnir** (FOOL-nir) “The Stinking”. A son of Þræll and Þý.
- Fundinn** (FUN-din) “The Founder”. A Dvergr.

Funi (FUN-i) "Flame". The name used by the Æsir for fire.

Fylgja (FELG-ya) pl. **Fylgjur** (FELG-yur) "Accompanier". Identical to the hamingja, gipte, draumkona, norn, etc. who are mankind's invisible companions and guardian spirits.

Fylking (FELK-ing) pl. **Fylkingar** (FELK-ing-ar) "Military Unit". A band of warriors.

Fylkja (FELK-ya) both sing. and pl. "Troop Formation". The means of organizing troops.

Fýrisvellir (FEER-is-vehl-ir) "Fýri Plains" (Fýri= "fjord", a river). Plains near the Fýri river in Svíþjóð where Jarl was burned on his pyre.

Fyrnir (FERN-ir) "The Ancient". A Jötun.

G

Gafugt Dýr (GAV-ugt DEER) "Slow-Beast". The name Höðr gave Fáfnir when the ormr asked who he was.

Gaglviðr (GAG-l-vith-r) "Copper Forest", "Bronze Forest". The name of the Járnsviðr before the corruption brought forth by Gullveig.

Gagnráðr (GAG-n-rahth-r) "Giving Good Counsel". Another name of Óðinn.

Galarr (GAL-ar) "Singer". 1) A Dvergr. 2) A Jötun.

Galdr (GALD-r) "Incantations". The intoning and singing of rún sounds or chants, and the use of rúnar in spiritual practice in general. In opposition to the Seiðr, this is the holy art of the Goðin.

Galdraföðr (GALD-ra-vuhth-r) "Galdr-Father". Another name of Óðinn.

Galdrasmiðir (GALD-ra-smith-ir) "Galdr-Smiths". A designation of the Goðin, as the authors of the Galdr.

Gambanteinn (GAM-ban-tayn) "Wand of Revenge". The sword Völundr forged which is accompanied by certain revenge.

Gandálfr (GAND-ahlv-r) "Wand-Elf". A Dvergr.

Gandr (GAND-r) "Wand", "Magic Device". Originally, anything considered to be magical, but later came to specifically designate a wand or staff used for ceremonial purposes.

Gandvík (GAND-veek) "Magic Bay". Another name for the Élivágar.

Ganglati (GANG-lat-i) "Lazy". A Jötun, Leikn's manservant.

Gangleri (GANG-lehr-i) "The Way-Wearry". Another name of Óðinn.

Ganglöt (GANG-luht) "Slothful". Leikn's maidservant.

Gangr (GANG-r) "The Faring". 1) Another name of Egill. 2) Another name of Ymir.

Garðr (GARTH-r) "Court", "Yard". A sacred enclosure or realm.

Garðrofa (GARTH-rawv-a) "Fence-Breaker". A horse, mother of Gná's horse, Hófvarpnir.

Garmr (GARM-r) pl. **Garmar** (GARM-ar) “Wolfhound”. 1) A designation of wolfhounds in general. 2) Used specifically for the wolfhound that howls by the Gnipahellir, when Ragnarökr is imminent, and the bound evil forces break loose. 3) The Jötun Hati, the moon’s pursuer, called Mánagarmr—“Moon-Garmr”.

Gastropnir (GAST-rawp-nir) “Guest-Refuser”. The wall around Ásgarðr, which Óðinn made from Leirbrimir-Ymir’s limbs, probably ground in the Grotti-mill.

Gauksmánaðr (GOUKS-mahn-ath-r) “Cuckoo Month”. The name for April in the Old Norse calendar.

Gautatýr (GOUT-a-teer) “God of Goths”. Another name of Óðinn.

Gauti (GOUT-i) “Goth”. A sea-king.

Gautland (GOUT-land) “Goth Land”. The Old Norse name for Gotland, as well as the original name of Danmörk (Denmark).

Gautr (GOUT-r) “Goth”. Another name of Óðinn.

Gefjon (GEV-yawn) also **Gefjun** (GEV-yun) 1) A Dís, also called Nýhellenia, who helped expose Gullveig when she was spreading her evil Seiðr in Miðgarðr. 2) Another name of Urðr.

Gefn (GEV-n) “Giver”. Another name of Freyja.

Geiguðr (GAY-guth-r) “Gallows-Dangler”. Another name of Óðinn.

Geirahöðr (GAYR-a-huhth-r) “Spear-Fighter”. A Valkyrja.

Geirdriful (GAYR-driv-ul) “Spear-Thrower”. A Valkyrja.

Geiravör (GAYR-a-vuhr) “Spear-Goddess”. A Valkyrja.

Geirlöðnir (GAYR-luhth-nir) “Inciting Spear-Fights”. Another name of Óðinn.

Geirölnir (GAYR-uhl-nir) “Spear-Charmer”, “Spear-Enchanter”. Another name of Óðinn.

Geirönu (GAYR-uhn-ul) “Spear-Thrower”. A Valkyrja.

Geirröðr (GAYR-uhth-r) “Protection from Spears”. A Jötun-jarl, father of Gjalp and Greip. He was slain by Þórr during the a war campaign into Jötunheimr.

Geirskögul (GAYR-skuhg-ul) “Spear-Battle”. A Valkyrja.

Geirvandill (GAYR-van-dil) “The One Busy With the Spear”. Another name of Ívaldi.

Geirvimul (GAYR-vim-ul) “Spear-Teeming”. A sacred river, in whose waves weapons roll.

Geitir (GAYT-ir) “Goat-Lord”. Another name of Ægir-Gymir. Like the Jötun-jarl Beli (“Howler”), who is portrayed as having the head of a dog, Ægir-Gymir’s appearance resembles, in one way or another, that of a goat.

Geitla (GAYT-la) “Goat”. A Gýgr.

Geldr (GEHLD-r) “Gelding”. Another name of Slagfinnr.

Gelgja (GEHLG-ya) “Fetter”. An attachment to Gleipnir, the fetter that bound Fenrir.

Gepidir (GEHP-i-dir) An ancient ætt.

Gerðr (GERTH-r) “Maker”. Daughter of Gullveig-Angrboða and Ægir-Gymir who became Freyr’s wife through the aid of Skírnir-Óðr. Gullveig enchanted Freyr with her evil Seiðr, so she could obtain Gambanteinn as Gerðr’s “bride-price” (mundr).

Geri (GER-i) “Greedy”. One of Óðinn’s wolfhounds. The other is Freki.

Germania (JER-man-i-a) Latin “Land of Germans”. The term used to designate the area of Northern Europe inhabited by Teutons.

Gersemi (GER-sehm-i) “Treasure”, “The Ornamented”. Daughter of Freyja and Óðr.

Gestilja (GEHST-il-ya) “Guest-Maiden”. A Gýgr.

Gestumblindi (GEHST-um-blind-i) “Disguised Stranger”. Another name of Óðinn.

Gevarr (GEHV-ar) “Ward of the Atmosphere”. Another name of Lóðurr.

Geysa (GAYS-a) “Storm-Bringer”. A Gýgr.

Gífr (GEEV-r) “Greedy”. 1) Another name for Óðinn’s wolfhound, Freki. 2) A group of demons that fly in the air. At the Wild Jagd Óðinn, Þórr, Frigga, and a host of Einherjar and other deities go out and cleanse the air of them.

Gillingr (GIL-ing-r) “The Loud”. A Jötun.

Gimir (GIM-ir) “Fiery”, “Jeweled”. One of the nine heavens.

Gimlé (GIM-lee) “Fire-Shelter”, “Gem-Roof”. The hall near Urðarbrunnr where the blessed dead live after being given the Lofstirr at the Helþing. These people will help populate the world after Ragnarökr.

Ginnarr (GIN-ar) “Enticer”. 1) Another name of Óðinn. 2) A Dvergr.

Ginnungagap (GIN-ung-a-gap) “The Yawning Chasm”. The empty abyss of Chaos, in which cold and warm waves met to create life in the worlds.

Ginnungahiminn (GIN-ung-a-him-in) “The Yawning Heaven”, “Ginnungr’s Heaven”. The sky or firmament.

Gipt (GIPT) “Gift”. 1) The seventh rún of the Elder Fuþark, associated with gift-giving, which is why it is connected to charity and generosity in the Rúnlög. 2) Also called “gipte”, a being identical to the hamingja, fylgja, etc.

Gipul (GIP-ul) “Forward Rushing”. A sacred river.

Gísl (GEES-l) “Shining”. One of the Æsir’s horses.

Gizurr (GIZ-ur) “Guesser”. Another name of Óðinn.

Gjallarbrú (GYAL-ar-broo) “The Gjöll-Bridge”. The gold-roofed bridge over the subterranean river Gjöll, guarded by Móðguðr.

Gjallarhorn (GYAL-ar-hawrn) “The Resounding Horn”. The horn or horns that are used to drink the holy mead from in Jörmungrund. It is possible that these came from the slain Auðhumla.

Heimdallr uses the horn, or one of the horns, to wake the Goðin, and will blow it aloud to announce the coming of Ragnarökr.

Gjalp (GYALP) “Roarer”. Geirröðr’s daughter. At one time she was one of the Gýgur turning the Grotti-mill, for she is accounted as one of Heimdallr’s mothers. She was killed by Þórr.

Gjöll (GYUHL) “The Resounding”, “The Loud”. 1) One of the Underworld rivers that separates Hel from Niflhel, counted among the Élivágar rivers. 2) The boulder that holds Fenrir, bound by Gleipnir.

Gjölþ (GYUHLP) “Boastful”, “Braggard”. 1) A Jötun. 2) A Dvergr.

Gjúkungar (GYOOK-ung-ar) “Descendants of Gjúki”. The ætt founded by Gjúki-Slagfinnr and thus a branch of the Niflungar.

Glaðr (GLATH-r) “The Shining”. One of the Æsir’s horses.

Glaðsheimr (GLATHS-haym-r) “The Home of Joy”. The area inside of Ásgarðr where Valhöll stands.

Glær (GLAIR) “The Bright”. One of the Æsir’s horses.

Glævaldr (GLAI-vald-r) “The Shining Ruler”. Another name of Mímir.

Glammi (GLAM-i) “The Noisy”. A sea-king.

Glámr (GLAHM-r) “Two-Faced”. A Jötun.

Glapsviðr (GLAPS-vith-r) “Seducer”. Another name of Óðinn.

Glasir (GLAS-ir) “The Resplendent”. Another name of Yggdrasill, with its golden leaves and golden fruits, born from a golden seed. Cp. Aurglasir, Veðrglasir.

Glasislundr (GLAS-is-lund-r) “Glasir-Grove”. The grove where Baldr was born. Cp. Glasisvellir.

Glasisvellir (GLAS-is-vehl-ir) “Glasir-Fields”. Mímir’s kingdom in the Underworld in which Óðáinsakr is located. The name is connected to Yggdrasill-Glasir, also known as Mímameiðr–“Mímir’s Tree”.

Glaumarr (GLOUM-ar) “The Praised”. A Jötun.

Glaumr (GLOUM-r) “Noisy”. 1) A Jötun. 2) A horse.

Glaumvör (GLOUM-vuhr) “The Praised”. A Jötun.

Gleipnir (GLAYP-nir) “Fetter”. The fetter used to bind Fenrir.

Glenr (GLEHN-r) “The Shining”. Another name of Heimdallr.

Glitnir (GLIT-nir) “The Shining Abode”. The þingstaðr of Ásgarðr. First it was Baldr’s then Forseti’s home.

Glói (GLOH-i) “The Shining”. A Dvergr.

Glóni (GLOHN-i) “Staring”. A Dvergr.

- Glóra** (GLOHR-a) “Faint Light”. Þórr’s foster-mother, wife of Vingnir, both of whom were slain by their foster-son. Also called Hlóra.
- Glumra** (GLUM-ra) “Din”. A Gýgr.
- Gná** (NAH) “The Towering”. An Ásynja, messenger of Frigga. Originally, Gná was a common designation for a Dís.
- Gneggjuðr** (NEHG-yuth-r) “Neigher”. The name used by the “Wide-Ruling Powers” for the wind.
- Gneip** (NAYP) “Cliff-Dweller”. A Gýgr.
- Gnepja** (NEHP-ya) “Hunchback”, “The Stooping”. A Gýgr.
- Gnipahellir** (NIP-a-hehl-ir) “The Cave of the Precipitous Rock”. Garmr howls before Gnipahellir, when Loki and Fenrir’s bonds burst at Ragnarökr.
- Gnipalundr** (NIP-a-lund-r) “The Grove of the Precipitous Rock”. The place where Loki bore his three children: Jörmungandr, Leikn, and Fenrir.
- Gnissa** (NIS-a) “Screamer”. A Gýgr.
- Gnitaheiðr** (NIT-a-hayth-r) “Rock-Heath”, “Scree-Heath”. The heath where Fáfñir brooded over the Hodd Niflunga, when Höðr came to kill him.
- Gnoð** (NAWTH) “The Rumbling”. The ship owned by Ásmundr.
- Goð** (GAWTH) pl. **Goðar** (GAWTH-ar) always capitalized, “God”. Signifies a male deity, as opposed to the feminine *Dís*. It can also designate a deity in general, in some circumstances.
- Goði** (GAWTH-i) pl. **goðar** (GAWTH-ar), never capitalized, “He Who Speaks the Godly Tongue”. A male priest in the Ásatrú faith.
- Goðin** (GAWTH-in) “The Gods and Goddesses”. Used to designate all the deities of our pantheon, male and female.
- Goðorð** (GAWTH-awrth) “The Priesthood”. Represents the priesthood of the Ásatrú faith.
- Goðþjóð** (GAWTH-thyohth) “Nation of Goths”, “Nation of Men”. The Teutonic folk, the Teutonic nation.
- Gói** (GOH-i) “Winter Month”. 1) The name for February in the Old Norse calendar. 2) A Gýgr.
- Góinn** (GOH-in) “Living Deep in the Earth”. One of the ormar that gnaws at Yggdrasill’s roots.
- Göll** (GUHL) “The Noisy”. A Valkyrja.
- Gömul** (GUHM-ul) “Ravine”. A sacred river.
- Göndlir** (GUHND-lir) “Wand-Bearer”. Another name of Óðinn.
- Göndull** (GUHND-ul) 1) Another name of Óðinn. 2) A Valkyrja. 3) Another name of Gullveig.
- Göpul** (GUHP-ul) “Chasm”, “Ravine”. A sacred river.
- Gor** (GAWR) “Slaughterer”. A Jötun.

- Gormánaðr** (GAWR-mahn-ath-r) “Slaughter Month”. The name for October in the Old Norse calendar.
- Götaland** (GUHT-a-land) “Land of the Geats”. A district in southern Svíþjóð.
- Gotar** (GAWT-ar) “Goths”. The Old Norse designation for the tribe of Goths.
- Goti** (GAWT-i) “The Goth”, “Man”. 1) Another name of Jarl. 2) Gunnarr’s horse.
- Gotland** (GAWT-land) also **Gautland** (GOUT-land) “Land of the Goths”. An old name for Danmörk, now northern Jótland.
- Gotnar** (GAWT-nar) “Men”. Designates men, or the Teutonic folk as the progeny of Jarl-Goti.
- Gotneskr** (GAWT-nesk-r) “Gothic”. Of or relating to the Gothic people.
- Grábakr** (GRAH-bak-r) “Grey-Back”. An ormr that gnaws at Yggdrasill’s roots.
- Gráð** (GRAHTH) “The Grey”. A sacred river.
- Grafvitnir** (GRAV-vit-nir) “Grave-Wolf”. The ormar Góinn and Móinn are called Grafvitnir’s sons.
- Grafvölluðr** (GRAV-vuhl-uth-r) “Grave-Burrower”. An ormr that gnaws at Yggdrasill’s roots.
- Gramr** (GRAM-r) “King”, “Prince”. 1) Another name of Konr. 2) A son of Konr and Alveig.
- Grani** (GRAN-i) “Hairy Snout”. Sigurðr’s horse.
- Greip** (GRAYP) “The Grasping”. A Gýgr. Gjalp’s sister and Geirröðr’s daughter. At one time she was one of the maids turning the Grotti-mill, since she is counted as one of Heimdallr’s mothers. She is also mother of Ívaldi’s sons—Völundr, Egill, and Slagfinnr.
- Greppr** (GREHP-r) “Grasper”. Three brothers with this name were members of Beli’s ætt when Freyr and Freyja were in their power, and one of them helped in getting Freyja out of Ásgarðr.
- Grerr** (GRER) “Grower”. A son of Mímir. One of the artists who created Brisingamen.
- Gríðarvölr** (GREETH-ar-vuhl-r) “The Safety Staff”. The staff, made of rowan, which Þórr used to climb out of the Élivágar on his campaign against Geirröðr.
- Gríðr** (GREETH-r) “Greedy”, “Violence”. A Gýgr, mother of the Ásagoð Víðarr with Óðinn.
- Gríma** (GREEM-a) “The Masked”. 1) A Gýgr. 2) A name used by the “Wide Ruling Powers” for Nátt (Night).
- Grímlingr** (GREEM-ling-r) “Mask-Wearer”. A Jötun.
- Grímnir** (GREEM-nir) “The Masked One”. 1) Another name of Óðinn. 2) A Jötun.
- Grímr** (GREEM-r) “The Masked One”. 1) Another name of Óðinn. 2) A Dvergr.
- Grjótunagarðar** (GRYOHT-un-a-garth-ar) “Courtyard of Rocky Fields”. The place where Þórr fought Hrungrnir, in Jötunheimr.
- Gróa** (GROH-a) “Giver of Growth”. A Dís of vegetation, daughter of the Álfr ruler Sigtrygg, sister of Sif. Mother of Óðr with Egill and Guðormr with Konr.

- Gróandi** (GROH-and-i) “The Growing”. The name used by the Álfar for Jörð-Frigga (Earth).
- Grotti** (GRAWT-i) “Grinder”. The World-Mill that turns the sky, grinds Jötun limbs for Miðgarðr’s soil, creates the Maelstrom, and was the inspiration for the sacred friction-fire.
- Grottintanna** (GRAWT-in-tan-a) “Gap-Toothed”. A Gýgr.
- Gróugaldr** (GROH-u-gald-r) “Gróa’s Galdr”. The Galdr songs Gróa sang over Óðr to aid him in his adventures.
- Grýla** (GREEL-a) “Nightmare”. A Gýgr.
- Guð** (GUTH) “God”. A Dvergr.
- Guðmundr** (GUTH-mund-r) “Gift of the Gods”. Another name of Mímir.
- Guðormr** (GUTH-awrm-r) “Esteemed by the Gods”. Konr and Gróa’s son, Óðr and Haddingr’s half-brother.
- Guðrún** (GUTH-roon) “Rune of the Gods”. Daughter of Slagfinnr, mother of Sörli, Hamðir, and Svanhildr, wife of Jónakr.
- Gullaldr** (GUL-ald-r) “Golden Age”. The second age of events in the epic, which comes to an end when Gullveig introduces her Seiðr.
- Gullfaxi** (GUL-vaks-i) “Gold-Mane”. The Jötun Hrungrnir’s horse, who was presented by Þórr to his son Magni after Hrungrnir’s defeat.
- Gullinbursti** (GUL-in-burst-i) “Golden-Bristle”. Freyr’s boar crafted by Mímir’s sons. Also called Slíðrugtanni, Hildisvíni.
- Gullinkambi** (GUL-in-kam-bi) “Gold-Comb”. The cock in Yggdrasill that wakes the Einherjar in Ásgarðr. Also called Viðofnir and Salgofnir.
- Gullintanni** (GUL-in-tan-i) “Golden-Toothed”. Another name of Heimdallr.
- Gulltoppr** (GUL-tawp-r) “Gold-Tuft”, “Golden-Forelock”. Heimdallr’s horse.
- Gullveig** (GUL-vayg) “Gold-Drink”, “Thirsty For Gold”. Daughter of Hrímnir and Imdr. The thrice born Gýgr, origin of the evil Seiðr. She was called Heiðr when she went around Miðgarðr teaching her dangerous arts. She was called Aurboða when she was married to Ægir-Gymir. She is now known as Angrboða while she dwells in the Járnvíðr, awaiting Ragnarökr. As the thrice burnt and still living, she bore the name Hyrrokkin–“The Fire Smoked”. She is also called Rán, Kalta, and Sýrhed.
- Guma** (GUM-a) “Earthy”. A Gýgr.
- Gungnir** (GUNG-nir) “Swaying One”. Óðinn’s spear.
- Gunnarr** (GUN-ar) “Warrior”. 1) One of Slagfinnr’s sons. 2) Designates a warrior in general.
- Gunnr** (GUN-r) “Warrior-Maiden”. A Valkyrja.
- Gunnhildr** (GUN-hild-r) “Warrior-Battle-Maiden”. Wife of Ásmundr, mother of Henry.

- Gunnlöð** (GUN-luhth) “The Battle-Inviting”. A Jötun-maid, Suttungr-Fjalarr’s daughter who helped Óðinn steal the Byrgir mead from her father.
- Gunnþorinn** (GUN-thawr-in) “Courageous Warrior”. A Valkyrja.
- Gunnþráinn** (GUN-thrah-in) “Warrior Threatening”. A sacred river.
- Gunnþró** (GUN-throh) “Warrior-Trough”. A sacred river.
- Gusir** (GUS-ir) “Outpouring”. A Jötun.
- Gyðja** (GETH-ya) pl. **Gyðjur** (GETH-yur) “She Who Speaks the Godly Tongue”. A priestess of the Ásatrú faith.
- Gýgr** (GEEG-r) pl. **Gýgur** (GEEG-ur) “Giantess”. Designates troll-wives and Jötun-maids.
- Gylfi** (GELV-i) “King”. 1) A Jötun ruler who holds lands in Svíþjóð during the era when Gullveig introduces her Seiðr into Miðgarðr. 2) A son of Konr and Alveig.
- Gyllingr** (GEL-ing-r) “The Loud Grating”. 1) The key to the Helgrindar. 2) A Jötun.
- Gyllir** (GEL-ir) “Golden”. 1) One of the Æsir’s horses. 2) A Jötun.
- Gymir** (GEM-ir) “Devourer”. Another name of Ægir, husband of Gullveig, father of Gerðr and the nine Gýgur of the waves.

H

- Haðarlag** (HATH-ar-lag) “Höðr’s Meter”, “Battle-Meter”. A particular type of verse, in honor of Höðr.
- Haddingjar** (HAD-ing-yar) “The Folk of Haddingr”. Haddingr’s troops and kinsmen.
- Haddingjaland** (HAD-ing-ya-land) “Haddingr’s Land”. Another name for the Underworld, since Haddingr was the first living human to ever visit there.
- Haddingr** (HAD-ing-r) “The Hairy”, “The Fair-Haired”. Son of Konr and Alveig; Guðormr’s half-brother. His name alludes to his making a vow to not cut his hair until he avenged his father against Óðr and regained his óðal.
- Hæra** (HAIR-a) “Grey-Haired”. A Gýgr.
- Hævateinn** (HAIV-a-tayn) “The Sword Pointed to Thrust”. Another name of Gambanteinn.
- Hafði** (HAV-thi) “Sea-Farer”. Son of Þjalfi, husband of Hvíta Stjarna.
- Haffrú** (HAV-vroo) pl. **Haffrúar** (HAV-vroo-ar) “Mermaid”, “Ocean-Maid”. Designating women of the sea who can be benevolent or cruel. Gullveig and her daughters, the Gýgur of the nine waves, are among the evil ones.
- Haffi** (HAV-li) “The Seizer”. A warrior of Jötun birth, Guðormr’s foster-father who participates in his struggles.
- Hagall** (HAG-al) “The Skillful”, “Hail”. 1) Jarl’s friend, Hamall’s father, Konr’s foster-father. 2)

The ninth rún of the Elder Futhark. To farmers and other people hail represents disastrous weather, but its ice is also viewed as the active substance of creation, teaching us to recognize the neutrality of natural forces, and of fate. This is why it is connected to such things in the Rúnlóg.

Haki (HAK-i) “Hook”. A Jötun, grandson of Eggþér.

Hakon (HAK-awn) called **Jarl Hakon** (YARL HAK-awn) or **Hakon inn Mikla** (HAK-awn in MIK-la) “Hakon the Great”. Descendant of Óðinn and Skaði’s line through Sæmingr.

Hála (HAHL-a) “Large”. A Gýgr.

Halfdan (HALV-dan) “Half-Dane”. Another name of Konr.

Hálfr (HAHLV-r) “Wolf”. The one undone by fire.

Hallinskíði (HAL-in-skeeth-i) “Ram”. Another name of Heimdallr.

Halr (HAL-r) “Man”. A son of Karl and Snör.

Hamall (HAM-al) “Wether”, “Ram”. Son of Hagall, Konr’s half-brother on Drótt’s side. Haddingr’s confidante, foster-father, and war-general.

Hamalt Fylkja (HAM-alt FELK-ya) “Hamall’s Formation”. The wedge-shaped battle formation taught to Hamall by Óðinn.

Hamðir (HAM-thir) “Hawk”. One of Svanhildr’s brothers, son of Guðrún and Jónakr. He and his brother Sörli were stoned to death on Guðormr’s orders for trying to avenge the killing of their sister.

Hamingja (HAM-ing-ya) pl. **Hamingjur** (HAM-ing-yur) “Luck”, “Guardian”. Female protector assigned to us at birth, to witness for us at the Helping after death. Also called fylgja, draumkona, norn, gipte, and dís.

Hamr (HAM-r) “Guise”. A form that can be put on and taken off, changing one’s shape. Can usually be detected by the eyes, which remain the same.

Hamskerpir (HAM-skerp-ir) “Thin-Loined”. The steed that sired Gná’s horse Hófvarpnir with Garðrofa.

Hangaguð (HANG-a-guth) “God of the Hanged”. Another name of Óðinn.

Hangatýr (HANG-a-teer) “God of the Hanged”. Another name of Óðinn.

Hangi (HANG-i) “The Hanged”. Another name of Óðinn.

Hannarr (HAN-ar) “The Skillful”. A Dvergr.

Haptaguð (HAPT-a-guth) “God of Gods”. Another name of Óðinn.

Haptænir (HAPT-sur-nir) “God of Fate”. Another name of Óðinn.

Hár (HAHR) “The High One”. 1) Another name of Óðinn. 2) A Dvergr.

Haraldr (HAR-ald-r) “Ruler”. An ancient warrior.

- Hárbarðr** (HAHR-barth-r) “Hoar-Beard”. 1) Another name of Óðinn. 2) A name Loki once assumed in an encounter with Þórr.
- Harðgrepa** (HARTH-grehp-a) “The Hard-Grasping”. A Gýgr, Haddingr’s companion, daughter of Vagnhöfði, Haddingr’s foster-father when he was hidden away.
- Harðvéurr** (HARTH-vee-ur) “Strong-Consecrator”. Another name of Þórr.
- Harðverkr** (HARTH-verk-r) “Hard-Worker”. A Jötun.
- Harlungr** (HAR-lung-r) “The Quick Leader”. Illegitimate son of Konr, father of Ímbrekki and Friðla.
- Harlungar** (HAR-lung-ar) “Descendants of Harlungr”. A legendary ætt of the North.
- Hárr** (HAHR) “The High”. A Dvergr.
- Harri** (HAR-i) also **Herra** (HER-a) “Ruler”. A son of Konr and Alveig.
- Hati Hróðvitnisson** (HAT-i ROHTH-vit-nis-sawn) “Hater-“, “Enemy-“, “-son of Hróðvitnir-Fenrir”. The wolf who chases Máni until Ragnarökr, when he catches him. Also called Mánagarmr.
- Hátún** (HAHT-oon) “The High Stead”. A royal óðal ruled by Konr.
- Haugbúi** (HOUG-boo-i) pl. **Haugbúar** (HOUG-boo-ar) “Mound-Dweller”. The alter-ego or doppelganger of a person, which remains in the grave, or grave-mound after death.
- Haugspori** (HOUG-spawr-i) “Mound-Raven”. A Dvergr.
- Haurr** (HOUR) “The High”. A Dvergr.
- Haustigi** (HOUST-ig-i) “Autumn”. A Jötun.
- Haustmánaðr** (HOUST-mahn-ath-r) “Autumn-Month”, “Harvest-Month”. The name for September in the Old Norse calendar.
- Hávi** (HAHV-i) “The High”. Another name of Óðinn.
- Heðinn** (HEHTH-in) “Warrior”. Another name of Höðr.
- Hefring** (HEHV-ring) “The Swelling Wave”. One of Ægir-Gymir and Gullveig-Rán’s daughters who represent the waves.
- Heiðdraupnir** (HAYTH-droup-nir) “Reward Dropping”, “The Rewarding”. Another name of Mímir.
- Heiðornir** (HAYTH-awrn-ir) “Cloud Brightness”. One of the nine heavens. Also called Vindbláinn and Hreggmímir.
- Heiðr** (HAYTH-r) “Witch”, “Sorceress”. Another name of Gullveig.
- Heiðrekr** (HAYTH-rehk-r) “Heath-Ruler”. Another name of Geirröðr.
- Heiðrún** (HAYTH-roon) “The Clear Stream”. The she-goat that stands on top of Valhöll, chewing

Yggdrasill's leaves. From her udders streams the mead, which fills a large vat, from which the Einherjar fill their drinking horns.

Heimdallr (HAYM-dal-r) "The One Who Shines Across the Worlds". Goð of the pure fire, the friction-fire, and guardian of the worlds. Born of nine mothers, the Gýgur who turn the Grotti-mill and created sparks from which he was born. Lóðurr-Mundilfari is the mill's caretaker and is thus Heimdallr's "father". He blessed the unions of the Teutonic classes, which leads to the appellation "Heimdallr's sons" for our folk.

Heimir (HAYM-ir) "Farmer", "Homesteader". A Jötun.

Heiptir (HAYPT-ir) "Supernatural Beings". Punishing spirits or maidens of revenge, always female, armed with thorn-rods called limar. They avenge that which has not been avenged.

Hel (HEHL) "The Concealer". 1) Another name of Urðr, the Dís of fate and death. 2) The kingdom of death, the fields of bliss.

Helblindi (HEHL-blind-i) "He Who Blinds With Death". 1) Another name of Óðinn. 2) A Jötun, son of Farbauti and Laufey, brother of Loki.

Heldr (HEHL-d-r) "Freeholder". A son of Karl and Snör.

Helför (HELH-vuhr) "Hel-Journey". An Old Norse designation for a funeral.

Helgi (HEHLG-i) "The Holy". Another name of Konr.

Helgrind (HEHL-grind) pl. **Helgrindar** (HEHL-grind-ar) "Hel-Gate". One of the gates of Jörmungrund, the main one being that which the dead walk through on their way to the Helþing.

Helheimr (HEHL-haym-r) "Hel's Home", "Hel's Realm". Another name for the realm of Hel.

Hellenia (HEHL-ehn-ya) Old Frisian "The Enlightened". Another name of Nýhellenia-Gefjon, given to her by the folk when she came to Miðgarðr to expose Gullveig.

Helreginn (HEHL-rehg-in) "Death-Reginn", "Death-Smith". A Jötun.

Helskóar (HEHL-skoh-ar) "Hel-Shoes". Special shoes blessed and placed on the feet of the dead, aiding them on their journey to the Helþing, signifying our respect for them.

Helþing (HEHL-thing) "Hel's Assembly", "Þing of the Dead". A contemporary designation for the þing near Urðr's fountain, where the dead are judged to determine where they will spend their afterlife.

Helvegir (HEHL-vehg-ir) sing. **Helveg** (HEHL-vehg-r) "Hel-Ways". The paths in Hel.

Hengest (HEHNG-ehst) Anglo-Saxon "Gelding". Another name of Slagfinnr.

Hengjankjapta (HEHNG-yan-kyapt-a) "Hanging-Chin". A Gýgr, killed by Þórr.

Hengjankjöptr (HEHNG-yan-kyuhpt-r) "Hanging-Chin". A Jötun.

Henry (HEHN-re) "The Skillful". Son of Ásmundr and Gunnhildr, grandson of Óðr.

Heptifili (HEHPT-i-veel-i) "File-Holder", "Filer". A Dverg.

- Herfjöturr** (HER-vyuht-ur) “Host-Fetterer”. A Valkyrja.
- Herföðr** (HER-vuhth-r) “Father of Hosts”. Another name of Óðinn.
- Hergautr** (HER-gout-r) “Goth of Hosts”. Another name of Óðinn.
- Heri** (HER-i) “Host”. A Dvergr.
- Herja** (HER-ya) “Devastator”. A Valkyrja.
- Herjaföðr** (HER-ya-vuhth-r) “Father of Hosts”. Another name of Óðinn.
- Herjann** (HER-yan) “War-God”. Another name of Óðinn.
- Herkir** (HERK-ir) “The Boorish”. A Jötun.
- Herkja** (HERK-ya) “Noisy”. A Gýgr.
- Hermóðr** (HER-mohth-r) “The One Endowed With Martial Spirit”. Another name of Óðr.
- Hersir** (HER-sir) “Lord”. Father of Erna-Drótt, identical to Danpr.
- Herteit** (HER-tayt) “Glad in Battle”. Another name of Óðinn.
- Hertýr** (HER-teer) “God of Hosts”. Another name of Óðinn.
- Herulir** (HER-ul-ir) “The Ruling Folk”. An ancient ætt.
- Heyannir** (HAY-an-ir) “Hay-Making”. The name for July in the Old Norse calendar.
- Hildibrandr** (HILD-i-brand-r) “Sword of Battle”. Son of Drótt and Hildur, half-brother of Konr, killed by him.
- Hildigir** (HILD-i-gir) “Battle-Warrior”. Another name of Hildibrandr.
- Hildingar** (HILD-ing-ar) “Descendants of Hildur”. A legendary ætt of the North.
- Hildir** (HILD-ir) “Warrior”. A son of Konr and Alveig.
- Hildisvíni** (HILD-i-sveen-i) “Battle-Swine”. Another name of Freyr’s boar, Gullinbursti.
- Hildólfr** (HILD-ohlv-r) “Maiden-Wolf”, “Battle-Wolf”. The person who gave Loki the boat he had when he confronted Þórr on the sound. He may be identical to Völundr, or is perhaps a phallic euphemism.
- Hildir** (HILD-r) “Battle”. A Valkyrja who was put to sleep by Óðinn for granting a warrior victory against his wishes. She married Höðr right before his death.
- Hildur** (HILD-ur) “Battle”. Father of Hildibrandr with Drótt, also called Skat.
- Hilmir** (HILM-ir) “Prince”, “King”. A son of Konr and Alveig.
- Himinbjörg** (HIM-in-byuhrg) “Heaven’s Defense”. Heimdallr’s stronghold by Bifröst’s northern bridge-head.
- Himinglœva** (HIM-in-glurv-a) “The Sky-Clear”. One of Ægir-Gymir and Gullveig-Rán’s daughters who represent the waves.

- Himinhrjótr** (HIM-in-ryoht-r) “Heaven Trampler”. Hymir’s ox, slain by Þórr and used as bait to catch Jörmungandr.
- Himinn** (HIM-in) “Heaven”. The name used by our ancestors for heaven.
- Himinvangar** (HIM-in-vang-ar) “Heavenly-Fields”. An óðal ruled over by Konr.
- Hindarfjöll** (HIND-ar-vyuhl) “Deer-Mountain”. The mountain where Hildr slept when Höðr woke her up and took her as his wife.
- Hjaðningar** (HYATH-ning-ar) “The Folk of Heðinn”. Followers of Höðr-Heðinn.
- Hjálmberi** (HYAHLM-ber-i) “Helm-Bearer”. Another name of Óðinn.
- Hjálmgunnar** (HYAHLM-gun-ar) “Helm-Warrior”. The warrior promised victory by Óðinn, but robbed of this by Hildr.
- Hjálmþér** (HYAHLM-theer) “Helm-Servant”. A warrior.
- Hjálmþrimul** (HYAHLM-thrim-ul) “Battle-Helm”. A Valkyrja.
- Hjalp** (HYALP) “Help”. A rún given to us by Óðinn to help against strife and cares. Cp. Bjargrúnar.
- Hjarrandi** (HYAR-and-i) “Mail-Coat”, “Snarer”. Another name of Óðinn.
- Hjörðrimul** (HYUHRTH-rim-ul) “Battle-Sword”. A Valkyrja.
- Hjörvarðr** (HYUHR-varth-r) “Sword-Guardian”. 1) Another name of Óðinn. 2) Another name of Eggþér, who watches Gambanteinn until Ragnarökr.
- Hjúki** (HYOOK-i) “Returning to Health”. Another name of Slagfinnr.
- Hlaðguð Svanhvít** (LATH-guth SVAN-veet) Hlaðguð= “The Necklace Adorned Warrior-Maiden”, Svanhvít= “Swan White”. Another name of Auða.
- Hlævangr** (LAI-vang-r) “Warm-Cheeked”. A Dvergr.
- Hlébarðr** (LEE-barth-r) “Wolf”. Another name of Völundr.
- Hleðjólfr** (LEHTH-yohlv-r) “Shield-Wolf”. A Dvergr.
- Hléföðr** (LEE-vuhth-r) “Father of Mounds”. Another name of Óðinn.
- Hléfreyr** (LEE-frayr) “Lord of Mounds”. Another name of Óðinn.
- Hleiðra** (LAYTH-ra) “Sacred Enclosure”, “Lejre”. The place where Nýhellenia and Skjöld lived together in Selund.
- Hlér** (LEER) “Roarer”. Another name of Ægir-Gymir.
- Hlésey** (LEES-ay) “Hlér’s Isle”. The home of Ægir-Gymir, where the feast of the Goðin takes place, or took place each year. Also where many Jötnar have lived.
- Hlévargr** (LEE-varg-r) “Grave-Mound”. A Dvergr.
- Hliðskjálf** (LITH-skyahlv) “Gate-Tower”. The Æsir’s watchtower where they can view all the worlds, located in Valaskjálf.

- Hlíðþang** (LEETH-thang) “Seaweed of Hills”. The name used by Hel’s inmates for the forest.
- Hlíf** (LEEV) “The Protectress”. A daughter of Njörðr and Frigga, one of Freyja’s sisters and maidservants.
- Hlífþrasa** (LEEV-thras-a) “Protecting in Battle”. A daughter of Njörðr and Frigga, one of Freyja’s sisters and maidservants.
- Hlín** (LEEN) “The Protectress”. 1) Another name of Frigga. 2) One of Frigga’s maidservants.
- Hljóðólfr** (LYOTH-ohlv-r) “Silent-Wolf”. A Dvergr.
- Hlóðyn** (LOHTH-en) “Earth”. Another name of Frigga.
- Hlói** (LOH-i) “The Bellowing”. A Jötun.
- Hlökk** (LUHK) “Battle”. A Valkyrja.
- Hlóra** (LOHR-a) also **Lóra** (LOHR-a) “The Famous”. Þórr’s stepmother, wife of Vingnir, slain by her stepson. Also called Glóra.
- Hlórriði** (LOHR-ith-i) “Famous Rider”. Another name of Þórr.
- Hlýrnir** (LEER-nir) “Twin-Lit”. 1) One of the nine heavens. 2) The name used by the Goðin for heaven.
- Hnikarr** (NIK-ar) “Spear-Thruster”. Another name of Óðinn.
- Hnikuðr** (NIK-uth-r) “Spear-Thruster”. Another name of Óðinn.
- Hnipinn** (NIP-in) “Hanging Stem”. The name used by those in Hel for grain.
- Hnitbjörg** (NIT-byuhrg) “Fortification”. Suttungr-Fjalarr’s home in Sökkdalir.
- Hnoss** (NAWS) “Jewel”. Daughter of Freyja and Óðr.
- Hnossir** (NAWS-ir) “Treasures”. Here designates the treasures the Dvergar made for the Goðin.
- Hoddgoða** (HAWD-gawth-a) “Hoard of the Goðin”. A treasure chamber in Mímir’s realm, containing many of the divine artifacts.
- Hoddmímir** (HAWD-meem-ir) “Treasure Mímir”. Another name of Mímir.
- Hoddmímis Holt** (HAWD-meem-is HAWLT) “Treasure-Mímir’s Grove”. Mímir’s grove in the Underworld, where Breiðablik is located. Here is where the fewest baleful rúnar are found. Also called Holt, Mímis Holt, Óðáinsakr, and Ókolnir.
- Hodd Niflunga** (HAWD NIV-lung-a) “The Niflungr Hoard”. The treasure of Ívaldi’s sons.
- Hoddropnir** (HAWD-drawp-nir) “The Treasure-Dropper”. Another name of Mímir.
- Höðr** (HUHTH-r) “Battle”, “Warrior”. 1) One of the Æsir, son of Ódinn and Frigga, brother and slayer of Baldr, husband of Hildir. Also called Heðinn and Loddfáfnir. 2) A horse.
- Hœnir** (HURN-ir) “Male Bird”. Ódinn’s brother who helped him create the first humans and Miðgarðr. Also called Vé, Aurkonungr, and Langifótr.
- Hof** (HAWV) pl. **Hofin** (HAWV-in) “Temple”. A place of worship in the Ásatrú faith.

Hofgoði (HAWV-gawth-i) pl. **Hofgoðar** (HAWV-gawth-ar) fem. **Hofgyðja** (HAWV-geþ-ya) pl.

Hofgyðjur (HAWV-geþ-yur) “Temple-Priest(ess)”. The title of those of the Ásatrú priesthood who deal primarily with matters concerning the traditions and upkeep of the hof.

Hófvarpnir (HOHV-varp-nir) “Hoof-Flourisher”. The horse of Gná, son of Hamskerpir and Garðrofa.

Högni (HUHG-ni) “The Successful”. Son of Gjúki-Slagfinnr, brother of Gunnarr.

Höggstari (HUHG-star-i) “High-Star”. A Dvergr.

Hölgabrúðr (HUHLG-a-brooth-r) “Holy-Bride”. A Gýgr.

Hölkvir (HUHLK-vir) “Winner”. Högni’s horse.

Hollar Vættir (HAWL-ar VAIT-ir) “Helpful Wights”. A term designating good ghosts.

Höll (HUHL) “Hall”. A sacred river.

Holt (HAWLT) “Grove”. Mimir’s grove in the Underworld.

Hörgr (HUHRG-r) “Stone-Altar”, “Standing Stones”. An altar, called a “stalli” when it is not made of stone.

Hörn (HUHRN) “Horn”. 1) Another name of Freyja. 2) A sacred river. 3) A Gýgr.

Hornbori (HAWRN-bawr-i) “He Who Bore Hörn’s Hair”. A Dvergr.

Hórr (HOHR) “The Dear”. A Dvergr.

Hösvir (HUHS-vir) “The Grey”, “Old Man”. A son of Þræll and Þý.

Hræsvelgr (RAIS-vehlg-r) “Corpse Swallower”. An eagle-Jötun who creates violent storms.

Hrafn (RAV-n) “Raven”. A horse.

Hrafnagaldr (RAV-na-gald-r) “The Raven-Song”, “The Raven’s Galdr”. The song Huginn sang to Óðinn announcing the coming of the first Fimbulvetr.

Hrafnaguð (RAV-na-guth) “Raven-God”. Another name of Óðinn.

Hrammi (RAM-i) “The Tearer”. Another name of Óðinn.

Hrani (RAN-i) “The Ranter”. Another name of Óðinn.

Hrauðnir (ROUTH-nir) “Destroyer”. A Jötun.

Hrauðungr (ROUTH-ung-r) “The Hasty”. A Jötun, father of Agnarr and Geirröðr.

Hraunn (ROUN) also **Hrönn** (RUHN) “Billow”, “Wave”. 1) Another name of the Élivágar. 2) One of Ægir-Gymir and Gullveig-Rán’s nine daughters who represent the waves.

Hreggmimir (REHG-meem-ir) “Storm-Mimir”. One of the nine heavens, also called Vindbláinn and Heiðornir.

Hreiðgotaland (RAYTH-gawt-a-land) “Land of the Eastern Goths”. Another name of Jótland.

Hreiðgotar (RAYTH-gawt-ar) “Eastern-Goths”. An ancient ætt.

- Hreinna Lögr** (RAYN-a LUHG-r) “Bright-Draught”. The name used by the Jötnar for ale.
- Hríð** (REETH) “The Stormy”. A sacred river.
- Hrímfaxi** (REEM-vaks-i) “Rime-Mane”. Nátt’s horse who grazes on the grasses of Jörmungrund and the leaves of Yggdrasill, which are saturated with the sacred mead. From his bit a froth forms that becomes the morning dew, which the bees collect and produce the honey we make our mead from.
- Hríngerðr** (REEM-gerth-r) “Rime-Producer”, “Hrímr’s Gerðr (Bride)”. A Gýgr.
- Hrímgrímnir** (REEM-greem-nir) “Rime-Grímnir”. A Jötun.
- Hrímnir** (REEM-nir) “The Frost-Giant”, “The Frost-Being”. A Jötun, father of Gullveig and Hrossbjófr. Also called Bergelmir.
- Hrímr** (REEM-r) “Frost”, “Rime”. A Jötun.
- Hrímpursar** (REEM-thurs-ar) sing. **Hrímpurs** (REEM-thurs) “Frost-Giants”. 1) A member of the primordial Jötnar descended directly from Ymir. 2) Name of a Jötun.
- Hringhorni** (RING-hawrn-i) “Curved-Prow”. Baldr’s ship, which became his funeral pyre.
- Hringr** (RING-r) “Ring”. A warrior who challenged Jarl and Konr for their kingdom, and was subsequently slain by them.
- Hringstaðir** (RING-stath-ir) “Ring-Stead”. An óðal ruled over by Konr.
- Hringvölnir** (RING-vuhl-nir) “Round-Pole Bearer”. A Jötun.
- Hrinr** (RIN-r) “Shreeker”. A son of Þræll and Þý.
- Hripstöði** (RIP-stuhth-i) “Spotted”. A Jötun.
- Hrist** (RIST) “Shaker”. A Valkyrja.
- Hrjóðr** (RYOHTH-r) “Coverer”. One of the nine heavens.
- Hróarr** (ROH-ar) “Spear-Famous”. A Jötun.
- Hróðr** (ROHTH-r) “The Famous”. A Jötun, killed by Þórr.
- Hröðuðr** (RUHTH-uth-r) “The Swift”. The name used by those in Hel for fire.
- Hróðvitnir** (ROHTH-vit-nir) “The Famous-Wolf”. Another name of Fenrir, father of Hati Mánagarmr.
- Hrökkvir** (RUHK-vir) “The Stooping”. A Jötun.
- Hroptatýr** (RAWPT-a-teer) “God of Gods”. Another name of Óðinn.
- Hroptr** (RAWPT-r) “The God”. Another name of Óðinn.
- Hrossbjófr** (RAWS-thyohv-r) “Horse-Thief”. A Jötun, Hrímnir’s son, Gullveig’s brother.
- Hrotti** (RAWT-i) “Springing Rod”. The sword Höðr retrieved from Fáfnir’s hoard.
- Hrúga** (ROOG-a) “The Excessive”. A Gýgr.

Hrund (RUND) “Striker”. A Valkyrja.

Hrungnir (RUNG-nir) “The Noisy”. A Jötun killed by Þórr.

Hrungnishjarta (RUNG-nis-hyart-a) “Hrungnir’s Heart”. A three-pointed symbol representing the cold, stone heart of Hrungnir.

Hrútmánaðr (ROOT-mahn-ath-r) “Ram-Month”, “Hrútr-Heimdallr’s Month”. The name for December in the Old Norse calendar.

Hryggða (REG-tha) “The Sad”. A Gýgr.

Hrymr (REM-r) “Frost”. A storm-Jötun, one of the Jötun leaders in Ragnarökr.

Hugi (HUG-i) “Thought”. Personification of Fjalarr’s thought, which beat Þjalfi in a race.

Huginn (HUG-in) “Thought”. One of Óðinn’s ravens.

Hugr (HUG-r) “Thought”. The Old Norse designation for thought.

Hugstari (HUG-star-i) “Strategist”, “Battle-Thinker”. A Dvergr.

Hugrúnar (HUG-roon-ar) “Thought-Runes”. A group of rúnar containing wisdom and the skádic art.

Huliðshjálmr (HUL-iðhs-hyahlm-r) “Helm of Invisibility”, “Secret Helm”. 1) The helm that allows one to become invisible. 2) The name used by those in Hel for clouds.

Hundingr (HUND-ing-r) “Son of Hundr”, “The Hound”. Grandson of Óðr, king of Svíþjóð.

Hundla (HUND-la) “Hound”, “Dog”. A Gýgr.

Hundólfr (HUND-ohlv-r) “Wolf-Hound”. A Jötun.

Hungr (HUNG-r) “Hunger”. Leikn’s plate or dish.

Húnvíg (HOON-veeg) “The Hun-War”. The name of the war the Jötnar waged against Ásgarðr, while the Vanir waged there.

Húsfreyja (HOOS-vray-ya) also **Húsfrú** (HOOS-vroo) “Lady of the House”, “House-Freyja”. The position of a woman within her home as its caretaker.

Húskarlar (HOOS-karl-ar) sing. **Húskarl** (HOOS-karl) “House-Karls”, “House-Carls”. The bodyguards or household troops of a royal estate.

Hvalr (VAL-r) “Whale”. A Jötun.

Hvatmóðr (VAT-mohth-r) “Quick to Anger”. Another name of Óðinn.

Hveðna (VEHTH-na) “Roarer”. A Gýgr, daughter of Eggþér.

Hveðra (VEHTH-ra) “Roarer”. A Gýgr.

Hveðrungr (VEHTH-rung-r) “Roarer”. Another name of Loki.

Hveralundr (VER-a-lund-r) “Kettle-Grove”. The place, under which Loki is bound until Ragnarökr.

Hverfanda Hvel (VER-vanda VEHL) “Whirling-Wheel”. The name used by those in Hel for Máni (Moon).

Hvergelmir (VER-gehlm-ir) “The Roaring Kettle”. The well situated on Niðafjöll beneath the Grotti-mill which waters the northern root of Yggdrasill. Its sacred mead gives endurance.

Hviðuðr (VITH-uth-r) “Gust”. The name used by those in Hel for wind.

Hvíta Stjarna (VEET-a STYARN-a) “White Star”. Wife of Þjalfi’s son, Hafði.

Hvíti Ás (VEET-i AHS) “The White Ás”. Another name of Heimdallr.

Hvítingr (VEET-ing-r) “The White”. A sword given to Jarl.

Hymir (HEM-ir) “The Miserly”. A Jötun, married to Týr’s mother, who raised Týr in his home.

Hyndla (HEND-la) “Bitch”. A Gýgr.

Hyrja (HER-ya) “Slattern”. A Gýgr.

Hýrr (HEER) “Realm of Delight”. This is either a hall in Ásgarðr or is another name of Breiðablik.

Hyrrokkinn (HER-awk-in) “The Fire-Smoked”. Another name of Gullveig, the thrice burnt and still living.

I

Iðavöllr (ITH-a-vuhl-r) “Plain of the Eddies”. In time’s morning the Goðin and Dverggar worked together in Iðavöllr, crafting tools, forging, constructing, and building. In the renewal of the worlds, the Goðin will gather there around Baldr.

Iði (ITH-i) “The Lively”. Another name of Slagfinnr.

Ídís (I-dees-i) “Goddesses”. Another name of the dísir, the female guardians.

Iðunn (ITH-un) “The Rejuvenating”, “The Diligent”. Daughter of Ívaldi and Sunna, Völundr’s sister and beloved, mother of Skaði, who later marries Bragi. She carries the apples of youth, which revive the Goðin, and she protects the Byrgir mead on the moon.

Ífing (EEV-ing) “The Stirring”. Designates the sea of air, also called Þundr.

Ígrœnn (EE-grurn) “All-Green”. A name used by the Jötnar for Jörð-Frigga (Earth).

Ilmr (ILM-r) “The Pleasant”. An Ásynja.

Íma (EEM-a) “Sooty”. A Gýgr.

Ímbrekki (EEM-brekk-i) “Battle-Edge”. A son of Harlungr, grandson of Konr, brother of Friðla, nephew of Haddingr and Guðormr. Tricked by Loki, Guðormr had him killed.

Imdr (IMD-r) “Embers (From the Grotti-mill)”. One of Heimdallr’s nine mothers, a Gýgr who turns the Grotti-mill. She is also Gullveig’s mother with Hrímnir.

Ímgerðr (EEM-gerth-r) “Producer of Conflict”, “Ímr’s Gerðr (Bride)”. A Gýgr.

Ímr (EEM-r) “The Dark”. A Jötun.

Ing (ING) “King”. 1) Another name of Óðr. 2) The twenty-second rún of the Elder Fuþark. It is also connected to Freyr as Ingunarfreyr, Goð of fertility and sexuality, and as such is associated with these concepts in the Rúnlog. 3) Another name of Óðr.

Ingi (ING-i) “King”. 1) Another name of Freyr. 2) A Dvergr.

Ingunarfreyr (ING-un-ar-frayr) “Freyr, Friend of Kings”. Another name of Freyr.

Inn Síðskeggja Ás (IN SEETH-skehg-ya AHS) “The Long-Bearded Ás”. Another name of Bragi.

Inn Skjóta Ás (IN SKYOHT-a AHS) “The Swift-Ás”. Another name of Hœnir.

Inn Þögla Ás (IN THUHG-la AHS) “The Silent-Ás”. Another name of Víðarr.

Íri (EER-i) “The Rumor Spreading”. A Dvergr.

Ísarnkol (EES-arn-kawl) “Ice-Cold Iron”. The bellows that cool Sól’s horses, Árvakr and Alsviðr.

Íss (EES) “Ice”. The eleventh rún of the Elder Fuþark, the ice rún. Ice is a symbol of strength and creative power, associating this rún with the ideas of discipline, which is why it is connected to such in the Rúnlog.

Ísungr (EES-ung-r) “Iceling”, “Child of the Ice”. A Jötun, kinsman of Greip and Ívaldi’s sons.

Ívaldi (EE-vald-i) “The Mighty”. An Álfr-jarl. With Sunna, daughter of Sól, he fathered Iðunn, Auða, and Alveig. With the Gýgr Greip, he fathered the sons Völundr, Egill and Slagfinnr.

Íviðja (EE-vith-ya) **Íviðjur** (EE-vith-yur) “Forest-Maiden”. 1) One of the maidens of the Járnvíðr, related to Gullveig. See Járnvíðja. 2) Another name of Gullveig herself.

J

Jafnhár (YAV-n-hahr) “Just as High”. Another name of Óðinn.

Jalangrsheiðr (YAL-ang-rs-hayth-r) “Jalangr’s Heath”. Near Jelling in Danmörk, where a ring laid untouched for a long time during the Gullaldr.

Jálkr (YAHLK-r) “Gelding”. 1) Another name of Óðinn. 2) Another name of Slagfinnr.

Jari (YAR-i) “The Disputing”. 1) A Dvergr. 2) A Jötun.

Jarl (YARL) pl. **Jarlar** (YARL-ar) “Chieftain”. 1) Progenitor of the Skjöldunga ætt, son of Faðir and Móðir, fostered and taught by Heimdallr, father of Konr and several other sons with Erna-Drótt. Later married Gefjon-Nýhellenia. Also called Skjöld, Borgar, Rig II. 2) Designates a chieftain in general, or a member of the noble class.

Járn Aldr (YAHRN ALD-r) “The Iron Age”. The fifth age of events in the epic, which ends with the beginning of the second Fimbulvetr. This is our current age.

Járnglumra (YAHRN-glum-ra) “Iron-Din”. A Gýgr.

Járnsaxa (YAHRN-saks-a) “She Who Crushes the Iron”. A Gýgr who turns the Grotti-mill, and is thus one of Heimdallr’s mothers. She is also the mother of Magni with Þórr.

- Járnviðja** (YAHRN-vith-ya) pl. **Járnviðjur** (YAHRN-vith-yur) “Maid of the Iron-Wood (Járnviðr)”. 1) One of the maidens of the Járnviðr, related to Gullveig. See Íviðja. 2) Another name of Gullveig herself.
- Járnviðr** (YAHRN-vith-r) “The Iron-Wood”. Situated in the northeastern most regions of Jörmungrund, a forest filled with horrors and witchcraft, the haunt of Gullveig, Eggþér, Hati, and the rest of “Fenrir’s kin”, until Ragnarökr. Was called Gaglviðr before the arrival of Gullveig’s Seiðr.
- Jóð** (YOHTH) “The Descendant”. A son of Jarl and Erna-Drótt, brother of Konr.
- Jöfurr** (YUHV-ur) “Prince”, “Chieftain”. One of Konr’s sons with Alveig.
- Jökull** (YUHK-ul) “Glacier”. A Jötun.
- Jól** (YOHL) “Yule”, “Wheel”. Representing here the twelve day, thirteen night celebration beginning at the Winter Solstice. It also designates the six-spoked wheel that marks the six ages of the epic, as well as other wheels of time.
- Jólfest** (YOHL-vehst) “Yule-Fest”, also **Jóltið** (YOHL-tith) “Yule-Tide”. The festival or season of Yule or Jól.
- Jólfr** (YOHLV-r) “Horse-Wolf”. Another name of Óðinn.
- Jölfuðr** (YUHL-vuth-r) “Bear”. Another name of Óðinn.
- Jólnir** (YOHL-nir) “The Yule-Being”. Another name of Óðinn.
- Jónakr** (YOHN-ak-r) “Young Ruler”. Husband of Guðrún, father of Svanhildr, Erpr, Hamðir, and Sörli.
- Jór** (YOHR) “Horse”. 1) A name of a horse. 2) The nineteenth rún of the Elder Futhork, connected to ideas of friendship and loyalty, which is why it is connected to this in the Rúnlog.
- Jörð** (YUHRTH) “Earth”. Another name of Frigga.
- Jörmungandr** (YUHR-mun-gand-r) “The Great Gandr”, “The Great Ormr”. Son of Loki and Gullveig. He encircles the earth and is so large he has to bite his own tail to fit around it. He will fight with, and be killed by Þórr at Ragnarökr, but the Ásagoð will die from the ormr’s venom shortly thereafter.
- Jörmungrund** (YUHR-mun-grund) “The Great Ground”. The Underworld.
- Jörmunr** (YUHR-mun-r) “The Great”. Another name of Óðinn.
- Jórunn** (YOHR-un) “The Weaver”. Another name of Urðr.
- Jöruvellir** (YUHR-u-vehl-ir) “The Jara-Plains”, “The Sandy Plains”. The Aurvangaland’s border with the sea, where Askr and Embla were created.
- Jótlund** (YOHT-land) “Jutland”. A district in Danmörk.
- Jötun** (YUHT-un) pl. **Jötnar** (YUHT-nar) “Giant”, “Eater”. 1) There are two Jötun races—the higher born from Ymir’s arms, descended from Mimir and Bestla; and the lower born from

Ymir's feet, descended from Þrúðgelmir. The former are divine and deserve divine honors, the latter are often enemies of the Goðin. 2) Name of a Jötun.

Jötunheimr (YUHT-un-haym-r) pl. **Jötunheimar** (YUHT-un-haym-ar) "Giant-Home". There are two: one in Miðgarðr located in the far northeast. The other is in Niflhel, where the lower race of Jötnar go after death.

K

Kaldgrani (KALD-gran-i) "Cold-Mouth". A Jötun.

Kalta (KALT-a) Old Frisian "The Secretive", "The Deceptive". Another name of Gullveig.

Kári (KAHR-i) "Wind". A Jötun, son of Fornjótr, brother of Ægir-Gymir and Logi, father of Jökull.

Karl (KARL) pl. **Karlar** (KARL-ar) "Freeman". 1) Another name of Óðinn. 2) Son of Afi and Amma, husband of Snör, progenitor of the class of Karlar, the thanes or free class. 3) Designates a member of the free class.

Kaun (KOUN) "Torch". The sixth rún of the Elder Fuþark, representing the sacred flame as well as the search for enlightenment, which is why it is associated with such ideas in the Rúnlög.

Kefsir (KEHV-sir) "Bastard". A son of Þræll and Þý.

Keila (KAY-la) "Vixen". A Gýgr, killed by Þórr.

Kerlaugar (KER-loug-ar) "Tub-Baths". Two rivers Þórr must wade over to get to the Helþing near Urðarbrunnr.

Kíarr (KEE-ar) "Chieftain". Father of Sif and Gróa. Identical to Sigtryggr.

Kili (KIL-i) "Arrow-Smith". A Dvergr.

Kjalarr (KYAL-ar) "The One Given Offerings". Another name of Óðinn.

Kjalki (KYALK-i) "Sled", "Sledge". Another name of Vagnhöfði.

Kjallandi (KYAL-and-i) "The Feminine". A Gýgr, killed by Þórr.

Kleggi (KLEHG-i) "Hay-Giver". A son of Þræll and Þý.

Kleima (KLAYM-a) "The Filthy". A Gýgr.

Klúrr (KLOOR) "The Incompetent". A son of Þræll and Þý.

Kolga (KAWLG-a) "Raging Sea". One of the nine daughters of Ægir-Gymir and Gullveig-Rán, who are representatives of the waves.

Köll (KUHL) "Cold". A Jötun killed by Egill.

Konr (KAWN-r) "The Noble". Also called **Konungr** (KAWN-ung-r) "Konr the Young", which is the original form of "king". Son of Jarl and Drótt, the first Teutonic king, regarded as Þórr's son as well and given divine status. He was married to Gróa, and with her had the son Guðormr.

Then he married Alveig, with whom he had Haddingr. He robbed both of these women from Egill.

Koppar Aldr (KAWP-ar ALD-r) “The Copper Age”. The fourth age of events in the epic, which ends with the first slaying of a divine being by human hands—when Haddingr killed Óðr.

Kör (KUHR) “Sick Bed”. Leikn’s bed.

Körmt (KUHRMT) “Protecting One”. A river Þórr must wade over to get to the Helþing near Urðr’s fountain.

Kornskurðarmánaðr (KAWRNS-kurth-ar-mahn-ath-r) “Reaping Month”. The name for September in the Old Norse calendar.

Kortr (KAWRT-r) “The Short”. A horse.

Kötttr (KUHT-r) “The Cat-Like”. A Jötun.

Kráka (KRAHK-a) “Screamer”, “Crow”. A Gýgr.

Kumba (KUM-ba) “Stumpy”. A daughter of Þræll and Þý.

Kumrar (KUM-rar) “The Cymry”. The Old Norse term for the Welsh.

Kundr (KUND-r) “Son”, “Kinsman”. A son of Jarl and Erna-Drótt, brother of Konr.

Kveldríða (KVEHLD-reeth-a) pl. **Kveldríður** (KVEHLD-reeth-ur) “Death-Rider”, “Horse-Woman of Death”. Evil witches.

Kvikudropar (KVIK-u-drawp-ar) “Poison-Drops”. The poisonous liquids that flowed from the Élivágar into Ginnungagap to mix with the heat flowing from Sökkdalir to create life.

Kynsfylgja (KENS-velg-ya) pl. **Kynsfylgjur** (KENS-velg-yur) “Kin-Fylgja”, “Family-Accompanier”. The type of fylgja particularly associated with warding families.

Kyrmir (KERM-ir) “Screamer”. A Jötun.

L

Lá (LAH) “Blood”. One of Lóðurr’s gifts to humanity, originally given to the first Teutonic pair, Ask and Embla. Afterwards it is impregnated within the fruits of Yggdrasill, then sent to expecting women. Beyond the idea that Lá is the sacred life-force that keeps us going, it is also our genetics or family line, passed on through the generations.

Læðingr (LAITH-ing-r) “Cunningly Binding”. A fetter with which Fenrir was bound, but he broke out of.

Lægi (LAIG-i) “Quiet”. The name used by the Goðin for calm.

Læráðr (LAIR-ahth-r) “Mead-Tree”. Another name of Yggdrasill.

Læti (LAIT-i) “Motion”. Combined with Lá, “blood”, this designates the way a conscious being moves and acts, representing the animal elements as separated from the plant element we were created from. It is one of Lóðurr’s gifts to our people.

Lagastafr (LAG-a-stav-r) “Drink-Stuff”. 1) The name used by the Álfar for the sea. 2) The name also used by the Álfar for grain.

Landvættir (LAND-vait-ir) “Land-Wights”. A branch of the Álfar living in Miðgarðr, connected to the land in various ways. Some, like the Tomte, are connected to farms and homes, while others, like the Nix and Strömkarlar, are linked to forests and rivers.

Landviði (LAND-vith-i) “Wide-Land”. Víðarr’s land where Ragnarökr will be fought, identical to Vígríðr.

Langbak (LANG-bak) “Long-Back”. One of the ormar of Niflhel.

Langbarðir (LANG-barth-ir) “Long-Beards”. An ancient Teutonic ætt, originally called the Vinili.

Langifótr (LANG-i-voht-r) “Long-Foot”. Another name of Hœnir.

Laufey (LOUV-ay) “Leaf-Isle”. Loki’s mother, wife of Farbauti.

Leggjaldi (LEHG-yald-i) “Long-Shanks”. A son of Þræll and Þý.

Leiði (LAYTH-i) “The Sorrowful”. A Jötun, killed by Þórr.

Leifi (LAYV-i) “Deserter”. A Jötun.

Leifnis Elda (LAYV-nis EHLA-a) “Leifnir’s Fire”, “The Smeared on Fire”. A wonderful potion that can allow one to free themselves from any fetter with their breath.

Leifþrasir (LAYV-thras-ir) “Full of Life”, “Desirous of Life”. One of the Ásmegir, currently dwelling in Mímir’s grove, Óðáinsakr. He will be the progenitor of the next age’s human race.

Leikn (LAYK-n) “Plague”. A Gýgr, Loki’s daughter, queen of Niflhel and the vættir of disease.

Leiptr (LAYPT-r) “Lightning-Quick”. A sacred river, flowing through Hel’s fields of bliss, by whose clear, shining waters oaths are sworn.

Leirbrimir (LAYR-brim-ir) “Clay-Brimir”. Another name of Ymir.

Leirvör (LAYR-vuhr) “Clay-Vör”. A Gýgr.

Leita Kynnis (LAYT-a KEN-is) “Visiting Kinsmen”. Designates the trip through Hel one takes, led by their fylgja, to visit their ancestors and learn the history of their family and folk from those who experienced it firsthand.

Léttfeti (LEET-veht-i) “Light-Foot”. One of the Æsir’s horses.

Líf (LEEV) “Life”. One of the Ásmegir, the maiden preserved in Mímir’s grove, Óðáinsakr, who shall become the progenitress of the coming world-age’s virtuous human race.

Lík (LEEK) “Body”. The natural elements that were formed by or grown by Mímir and Durinn-Surtr into human likenesses, then given life by Óðinn, Hœnir, and Lóðurr.

Limar (LIM-ar) “Limbs.” Thorn-rods kept by Máni, which the Heiptir use to drive níðingar to Niflhel by beating their heads with them.

Limrúnar (LIM-roon-ar) “Limb-Runes”. A group of rúnar used in the healing art.

- Lindbaugi** (LIND-boug-i) pl. **Lindbaugar** (LIND-boug-ar) “Serpent-Rings”. A designation for an oath-ring (cp. Eiðbaugi) in serpent-form, reminding those who make promises of the punishments for breaking them.
- Linnr** (LIN-r) “Serpent”. One of the ormar in Niflheimr.
- Listar** (LIST-ar) “Lister”. A district in southern Norway.
- Litr** (LIT-r) “Image”, “Countenance”. 1) A Dvergr. 2) See Litr Goða.
- Litr Goða** (LIT-r GAWTH-a) “Image of the Gods”. One of Lóðurr’s gifts to humans, a body of finer material existing within the Lík, giving it shape and character which is visible to the eye.
- Ljóðasmiðir** (LYOHTH-a-smith-ir) “Song-Smiths”. Another name of the Goðin, as creators of the Fimbulljóðar.
- Ljónar** (LYOHN-ar) “Peacemakers”. The divine (and human) arbitrators and judges who work to settle all disputes. Among the Goðin these are primarily Baldr, Höðr, and Forseti.
- Ljósálfar** (LYOHS-ahlv-ar) “Light-Elves”. The group of Álfar dealing exclusively with light, or the lighting of the sky, including Dagr, Dellingr, Sól and Sunna, Billingr, and even Nátt (also called Ostra).
- Ljóta** (LYOHT-a) “The Ugly”. A Gýgr.
- Loddfáfnir** (LAWD-vahv-nir) “Slow-Fáfnir”. Another name of Höðr.
- Loðinn** (LAWTH-in) “Shaggy”. A Jötun.
- Loðingra** (LAWTH-in-ving-ra) “Shaggy-Finger”. A Gýgr.
- Loðungr** (LAWTH-ung-r) “Cloak-Wearer”. Another name of Óðinn.
- Lóðurr** (LOHTH-ur) “Fire-Producer”. Son of Burr, brother of Óðinn and Hœnir, with whom he created Miðgarðr and the first Teutons. He is ward of the atmosphere and caretaker of the Grotti-mill. He is father of Máni and Sól, who have the daughters Nanna and Sunna together. Lóðurr is also called Víli, Mundilfari, and Gevarr.
- Lofarr** (LAWV-ar) “The Praised”. Another name of Mímir.
- Lofðungar** (LAWV-thung-ar) “Descendants of Lofðungr”. A legendary ætt.
- Lofn** (LAWV-n) “Permission”, “Praise”. A Dís, who is said to be good for lovers to invoke whose union is forbidden or otherwise impossible.
- Lofstírr** (LAWVS-teer) “Lauditory Reputation”. The judgement over the dead that grants them access to the blessed realms in the afterlife.
- Logafjöll** (LAWG-a-vyuhl) “Fire-Mountain”. This can either be a place where a battle was once fought, possibly a volcano, or it is where the Valkyrjur come from to visit earth, or it may simply herald their arrival.
- Logi** (LAWG-i) “Fire”. The personification of fire in the service of destruction and as such belongs

to Surtr's household as Fjalarr-Útgarðaloki's servant. He is a son of Fornjótr and brother of Hlér-Ægir and Kári.

Lögn (LUHG-n) "Calm". The name used by our ancestors for calm.

Lögr (LUHG-r) "Water", "Lake". The twenty-first rún of the Elder Fuþark, the water rún, connected to ideas of personal balance and the ability to flow around obstacles in the Rúnlog.

Lögrinn (LUHG-rin) "The Lake", "The Sea". A lake in Svíþjóð.

Lóinn (LOH-in) "Stroller", "Time-Waster". A Dvergr.

Loki (LAWK-i) "Fire", "Destroying Fire". Son of Farbauti and Laufey, adopted into Ásgarðr by Óðinn. Father of Jörmungandr, Leikn, and Fenrir, as well as other wolves, with Gullveig.

Lóni (LOHN-i) "Lazy". A Dvergr.

Loptr (LAWPT-r) "The Airy", "Windy". 1) Another name of Loki. 2) Another name of Völundr.

Lúðr (LOOTH-r) "Mill". Another name of the Grotti-mill.

Lundr (LUND-r) "The Grove". The most ancient Teutonic city, the place where Askr and Embla were formed and where Heimdallr brought culture to their descendants. Modern day Lund.

Lungr (LUNG-r) "The Quick". A horse.

Lútr (LOOT-r) "The Disgraceful". 1) A Jötun, killed by Þórr. 2) A son of Þræll and Þý.

Lyfjaberg (LEV-ya-berg) "The Healing Mount". The hill or mountain in Freyja's home, Folkvangr.

Lyngvi (LENG-vi) "Overgrown with Heather". The island in the Ámsvartnir sea where Loki, Fenrir, and other "Sons of Muspellr (World-Ruin)" lie bound until Ragnarökr.

Lýsingr (LEES-ing-r) "The Shining". The sword given to Jarl that Konr obtained, which he killed Hildibrandr-Hildigir with.

M

Maðr (MATH-r) "Man". The twentieth rún of the Elder Fuþark, associated with mankind and our folk. The Gothic form is "Mannaz", related to Konr's name "Mannus", designating him as one of the patriarchs. Because of this, the rún is connected to ideals of our genetic inheritance in the Rúnlog.

Mæri (MAIR-i) "Sea-Land". A district in Norway.

Mæringaborg (MAIR-ing-a-bawrg) "Citadel of the Mæringar". The place where Konr's friends and comrades, the Mæringar, dwelt.

Mæringar (MAIR-ing-ar) "The Shining Ones", "The Pure Ones". Konr's friends and comrades in arms, a legendary ætt.

Magni (MAG-ni) "The Strong". Son of Þórr and Járnsaxa, brother of Móði and Þrúðr. He survives Ragnarökr with Móði and together they inherit Þórr's stone hammer.

- Málrúnar** (MAHL-roon-ar) “Speech-Runes”. Rúnar that can give speech to the dead, especially when they come to the Helþing, where they are otherwise mute.
- Mána** (MAHN-a) “Moon”. A Gýgr.
- Mánagarmr** (MAHN-a-garm-r) “Moon-Hound”. Hati, the Jötun in wolf-guise who will swallow the moon at Ragnarökr.
- Máni** (MAHN-i) “Moon”. Son of Lóðurr-Mundilfari and Sól, brother of Sunna and Nanna.
- Manna Mjötuðr** (MAN-a MYUHT-uth-r) “The Fate of Men”, “Fruits of Fate”. The fruits of Yggdrasill after they have been consecrated for the wombs of expecting women.
- Mannheimr** (MAN-haym-r) “Man-Home”. The part of the world where Óðinn and the Æsir took refuge when the Vanir ruled in Ásgarðr.
- Mannsfylgja** (MANS-velg-ya) pl. **Mannsfylgjur** (MANS-velg-yur) “Man’s Fylgja”, “Man’s Accompanier”. The fylgja of men, the hamingja, norn, draumkona, or dís.
- Mannus** (MAN-us) Latin “Man”. Another name of Konr.
- Mardöll** (MAR-duhl) “The Sea-Glimmering”. Another name of Freyja.
- Margerðr** (MAR-gerth-r) “Maker of Wounds”, “Maimer”. A Gýgr.
- Megingjarðar** (MEHG-ing-yarth-ar) “The Belt of Strength”. Þórr’s belt, which doubles his strength when he wears it.
- Meginrúnar** (MEHG-in-roon-ar) “Strength-Runes”. A group of rúnar associated with personal empowerment and physical strength.
- Meili** (MAYL-i) “Gentle”, “Mild”. Another name of Baldr.
- Mélnir** (MEEL-nir) “Bridle-Wearer”. A horse.
- Menglöð** (MEHN-gluhth) “Necklace-Lover”, “Ornament-Lover”. Another name of Freyja.
- Menglöðum** (MEHN-gluhth-um) “Necklace-Lovers”, “Ornament-Lovers”. Designates both Freyr and Freyja.
- Menja** (MEHN-ya) “Jewel-Maiden”. Fenja’s sister who helped turn the Grotti-mill during the first Fimbulvetr, which damaged the device and caused the sky to slope.
- Menþjófr** (MEHN-thyohv-r) “Jewel-Thief”. Rider of the horse, Mór.
- Miðdagr** (MITH-dag-r) “Midday”. Another name of Dagr.
- Miðgarðr** (MITH-garth-r) “The Middle-Realm” The centermost portion of the earth-plate, surrounded by the ocean, in which humans reside. Earth.
- Miðgarðsormr** (MITH-garths-awrm-r) “The Miðgarðr-Serpent”. Another name of Jörmungandr.
- Miði** (MITH-i) “The Average”. A Jötun.
- Miðjungr** (MITH-yung-r) “The Average”. Another name of Völundr.
- Miðvitnir** (MITH-vit-nir) “Sea-Wolf”. Another name of Fjalarr, also called Mjöðvitnir.

Mímameiðr (MEEM-a-mayth-r) “Mimir’s Tree”. Another name of Yggdrasill.

Mímir (MEEM-ir) “The Thinker”, “Memory”. Ymir’s son, created from the sweat of his arms with Bestla. The ruler of Jörmungrund, keeper of Yggdrasill, guardian of the well of wisdom, Óðinn’s maternal uncle. Husband of Sinmara and father of the Ostrur and the Brisingar. He was slain by the Vanir during their war with the Æsir.

Mímisbrunnr (MEEM-is-brun-r) “Mimir’s Well”. The central well of wisdom, located where Ginnungagap once was, and protected by Mímir. In its waters reaches the central root of Yggdrasill, which is fed by the sacred mead of the well. Also called Són, Bodn, Óðrærir, and Kvasir.

Mímsvinr (MEEMS-vin-r) “Mimir’s Friend”. Another name of Óðinn.

Minnihorn (MIN-i-hawrn) “Memory Horn”. A drink of remembrance, to help one not forget, commonly used in honoring ancestors, but also to retain information.

Mist (MIST) “Mist”. A Valkyrja.

Mistilteinn (MIST-il-tayn) “Mistletoe”, “Twig of Mistletoe”. Besides the plant, this term designates the arrow forged by Völundr for Loki, who gave it to Höðr, who unknowingly killed Baldr with it.

Mistorblindi (MIST-awr-blind-i) “Mist-Blind”, “The Ugly”. Another name of Ægir-Gymir’s father, Fornjótr.

Mjödör (MYUHth-r) “Mead”. The name used by those in Hel for ale.

Mjödövitnir (MYUHth-vit-nir) “Mead-Wolf”. Another name of Fjalarr as the one who stole the mead of Mimir’s fountain to create that of the Byrgir well.

Mjöll (MYUHL) “Fresh-Snow”. A Jötun, son of Snær.

Mjöllnir (MYUHL-nir) “Crusher”. The common name for both of the hammers with which Þórr appears in the lore. The older hammer, called Vingnir’s *Mjöllnir* (because Þórr inherited it from his foster-father, Vingnir), is made of stone. The newer one, which was iron and was destroyed by Völundr’s sword, was forged by Sindri.

Móðguðr (MOHth-guth-r) “Furious Battler”. The Dís who watches Gjallarbrú, the bridge the dead cross to get to Hel.

Móði (MOHth-i) “The Courageous”. Þórr’s son, brother of Magni who inherits *Mjöllnir* with him after Ragnarökr.

Móðir (MOHth-ir) “Mother”. Wife of Faðir, mother of Jarl.

Móðnir (MOHth-nir) “The Courageous”. Sindri-Dvalinn’s horse.

Móðsognir (MOHth-sawg-nir) “Mead-Drinker”. Another name of Mímir.

Mögr (MUHG-r) “Knave”, “Son”. A son of Jarl and Erna-Drótt.

Mögþrasir (MUHG-thras-ir) “Son of Þrasir (Ymir)”. Another name of Mímir.

Móinn (MOH-in) “Moor-Beast”. 1) One of the ormar that gnaw at Yggdrasil’s roots. 2) A Dverg.

Móinnsheiðr (MOH-ins-hayth-r) “Móinn’s Heath”, “Moor-Heath”. The place where a battle was fought between the Svíar and Danir.

Mökkurkálf (MUHK-ur-kahlv-i) “Cloud-Calf”. A clay-Jötun, created by the Jötnar to help Hrungrnir in his battle against Þórr. He was slain by Þjalfi.

Mór (MOHR) “The Brown”. A horse.

Morginn (MAWR-gin) “Morning”. Another name of Delligr.

Mörn (MUHRN) “Agony”. 1) A vætt of disease. 2) A Gýgr.

Mörnir (MUHRN-ir) “Agonizing”. A Jötun.

Mundilfari (MUND-il-var-i) “He Who Turns the Mill Handles”. Another name of Lóðurr as caretaker of the Grotti-mill.

Mundr (MUND-r) “Bride-Price”. The Ásatrú form of dowry, paid by the man to the woman or the woman’s family.

Muninn (MUN-in) “Memory”. One of Óðinn’s ravens.

Munnharpa (MUN-harp-a) “Witch”. A Gýgr.

Munvegjar (MUN-vehg-ar) “Paths of Pleasure”. The paths in Hel-Urðr’s realm of bliss.

Muspellr (MUS-pehl-r) “World-Ruin”. Another name of Loki when he brings forth his demonic progeny, “Muspellr’s Sons”, at Ragnarökr.

Mýlin (MEEL-in) “Mild-Light”. The name used by the Goðin for Máni (Moon).

Mýlnir (MEEL-nir) “The Haltered”. A horse.

Myrkmörk (MERK-muhrk) “The Murk-Wood”. Another name of the Járnvíðr.

Myrkríða (MERK-reeth-a) pl. **Myrkríður** (MERK-reeth-ur) “Murk-Rider”. 1) One of the Svanmeyjar, when they joined Ívaldi’s sons in the Myrkvíðr-Járnvíðr, and “delighted in guile”. 2) A Gýgr.

Myrkvíðr (MERK-vith-r) “The Murk-Wood”. Another name of the Járnvíðr.

N

Nabbi (NAB-i) “The Acute”. Another name of Sindri.

Naglfar (NAG-l-var) “Nail-Ship”. The ship built of dead men’s nails, upon which Loki, Fenrir, and Loki’s (“Muspellr’s”) sons proceed to the battle of Ragnarökr.

Naglfari (NAG-l-var-i) “The One Who Fares on the Nail (the crescent moon, viewed as a ship)”. Another name of Máni. When Sigrdrifumál 17 states that rúnar are risted on the “Norn’s nail”, it may thus refer to the moon.

Nágrindar (NAH-grind-ar) sing. **Nágrind** (NAH-grind) “Corpse-Gate”. The gates of Niflhel.

Náinn (NAH-in) “Corpse”. A Dvergr.

Náir (NAH-ir) sing. **Nár** (NAHR) “Corpses”. Designates the damned; the níðingar in Niflhel after they have died their second deaths.

Nál (NAHL) “Needle”, “Death-Demon”. Another name of Laufey, Loki’s mother.

Náli (NAHL-i) “Corpse”, “Death”. A Dvergr.

Námæli (NAH-mail-i) “Death-Declaration”. The judgment at the Helþing near Urðarbrunnr declaring one a níðingr, damned to spend their afterlife in Niflhel.

Nanna (NAN-a) “The Brave One”. A moon-Dís, daughter of Máni and Sól, sister of Sunna, and wife of Baldr.

Nár (NAHR) “Corpse”. 1) A Dvergr. 2) See Náir.

Náströnd (NAH-struhnd) pl. **Nástrandir** (NAH-strand-ir) “Corpse-Strand”. One of the places of punishment for the damned in Niflhel.

Nati (NAT-i) “Nettle”. A Jötun.

Nátt (NAHT) also **Nótt** (NOHT) “Night”. Mímir’s daughter with Sinmara. The mother of the Goðin. She bore Njörðr-Auðr with Máni-Naglfari, Frigga with Hœnir-Fjörgynn, and Dagr with Dellingr. She has sisters, night-Dísir, who are twelve in number; one is Böðvildr. Nátt is also called Ostra, and her sisters Ostrur.

Nauð (NOUTH) “Need”, “Necessity”. The tenth rún of the Elder Fuþark, the rún of need, associating it with such concepts in the Rúnlog.

Nauðeldr (NOUTH-ehld-r) “The Need-Fire”. The friction-fire, made from rubbing two sticks together to form an auger which drills into a softer wood. This friction creates embers that can be kindled into a flame. This is the most sacred fire, inspired from the sparks of the Grotti-mill.

Nauma (NOUM-a) “The Slender”, “The Narrow”. Another name of Iðunn.

Nefja (NEHV-ya) “Nose”. A Gýgr.

Nepr (NEHP-r) “Fist”. Another name of Máni.

Neri (NER-i) “The One That Binds”. Another name of Mímir.

Nið (NITH) pl. **Niðar** (NITH-ar) or **Niðjar** (NITH-yar) “New Moon”. 1) A Dvergr. 2) Personification of the new moon, possibly the aforementioned Dvergr.

Nið (NEETH) both plural and singular, “Transgression”, “Disgrace”. A crime against the Goðin or folk, a violation of the Nornir’s decrees.

Niðafjöll (NITH-a-vyuhl) “Niði’s Mountain”. The mountain range that separates Niflhel from Hel’s realms of bliss, within Mímir’s realm.

Niðavöllr (NITH-a-vuhl-r) “Niði’s Plain”. Part of Mímir’s realm where the hall Sindri lies.

Niðföllr (NITH-vuhl-r) “Pale-Beak”. The eagle who tears into corpses at Ragnarökr.

Niðhögggr (NEETH-huhg-r) “The Underworld Serpent”. An Underworld ormr who gnaws at

Yggdrasill's roots and torments the damned in Niflhel. The only known chaotic being to survive Ragnarökr.

Niði (NITH-i) "The Underworld Being". 1) Another name of Mímir. 2) A Dvergr.

Níðingr (NEETH-ing-r) pl. **Níðingar** (NEETH-ing-ar) "Criminal". One who has disgraced himself by committing a níð, a transgression of the sacred laws, which can only be countered by compensation.

Niðjungr (NITH-yung-r) "The Descendant". A son of Jarl and Erna-Drótt, brother of Konr.

Niðr (NITH-r) "Kinsman". Son of Jarl and Erna-Drótt.

Níðstöng (NEETH-stuhng) "Níð-Pole", "Insult-Pole". A pole raised to declare someone a níðingr, or to protest a disgraceful act. It traditionally has either a horse's head on it, or an image of the accused in a lewd position.

Niflheimr (NIV-l-haym-r) "Mist-Home", "The World of Fog or Mist". The name for the land of cold in the far north of Jörmungrund. Its primordial frost blended with southern elements of warmth, nurtured by the well of wisdom, Mímisbrunnr, to create life.

Niflhel (NIV-l-hehl) "Mist-Hel". The forecourt of Niflheimr, where Leikn, who works as Urðr's servant, administers punishments. Here are the Hrímpursar, vættir of disease, demons of torture, and monsters of all kinds.

Niflungar (NIV-lung-ar) "Sons of the Mist". A designation of Ívaldi's sons and ætt.

Niflvegir (NIV-l-vehg-ir) "Mist-Ways". The paths in Niflheimr.

Nipingr (NIP-ing-r) "The Dark". A Dvergr.

Nipt (NIPT) "Kinswoman", "Sister". Possibly another name of Urðr.

Nix (NIKS) sing. **Nixi** (NIKS-i) German "Water-Spirits". A branch of the Landvættir, who can be heard striking their harps during storms at sea. A water-sprite, usually in human form or half-human and half-fish.

Njarar (NYAR-ar) "The Descendants of Neri", "The Binders". Another name of Mímir's sons.

Njóla (NYOHL-a) "Darkness". The name used by the Goðin for Nátt (Night).

Njörðr (NYUHRTH-r) "The Strong". A Vanagoð, Frigga's half-brother with whom she had Freyr, Freyja, and her eight sisters: Blíðr, Fríðr, Bjartr, Hlíf, Hlífþrasa, Þjóðvarta, Eir, and Blik. Njörðr is Máni's and Nátt's son, Goð of the sea, of wealth, commerce, and seafarers.

Njótr (NYOHT-r) "The Connoisseur". Another name of Óðinn.

Noátún (NOH-a-toon) "Ship-Yard". Njörðr's native home in Vanaheimr.

Nökkvi (NUHK-vi) also German **Knakve** (NAK-vee) "Ship-Captain". Another name of Máni, who rules the moon-ship.

Nönn (NUHN) "The Daring". A sacred river.

Nór (NOHR) "Sailor". A Jötun.

Norðri (NAWR-thri) “North”. A Dvergr, who holds up the northern point of the sky.

Nóregr (NOHR-ehg-r) “Norway”. The Old Norse term for Norway.

Nóri (NOHR-i) “Sailor”, “Lad”. 1) A Dvergr. 2) Another name of Mímir.

Nornir (NAWRN-ir) sing. **Norn** (NAWRN) “The Proclaimers”. 1) (Always capitalized) The three Dísir of fate, Urðr, Verðandi, and Skuld who weave the Web of Wyrð, forming the örlög of all things. 2) (Never capitalized) The dísir or fylgjur, who attend births and watch over men. The Valkyrjur, led by Skuld, are also among these lesser nornir.

Nörr (NUHR) “The Slim”, “The One That Binds”. Another name of Mímir.

Nörvi (NUHR-vi) “The One That Binds”. Another name of Mímir.

Nöt (NUHT) “The Wet”. A sacred river.

Nýhellenia (NEE-hehl-ehn-ya) “The New Light”. A Dís, also called Gefjon, a name she shares with Urðr. She came to Miðgarðr to expose Gullveig’s use of the Seiðr.

Ný (NEE) “New-Moon”. Personification of the new moon.

Nýi (NEE-i) “The Renewed”. A Dvergr.

Nýr (NEER) “The New”. A Dvergr.

Nýráðr (NEER-ahth-r) “New-Counsel”. A Dvergr.

Nyt (NET) “The Useful”. A sacred river.

O, Ö

Óðáinsakr (OH-thah-ins-ak-r) “The Acre of the Not-Dead”, “The Acre of Immortality”. Mímir’s grove, the land of the Ásmegir, where Baldr, Höðr, and Nanna reside.

Óðal (OHTH-al) “Estate”, “Inheritance”. 1) An estate passed down through generations. 2) The twenty-fourth rún of the Elder Futhork, associated with inheritance, which is why it is connected to such concepts in the Rúnlog.

Óðinn (OHTH-in) “The Inspiring”. The highest of the Goðin. Son of Burr and Bestla, brother of Hœnir-Vé and Lóðurr-Víli, father of Þórr, Bragi, Baldr, Týr, Höðr, Víðarr, and Váli. Married to Frigga. He is Goð of wisdom, music, poetry, victory, wind, inspiration, etc. He owns the horse Sleipnir, the spear Gungnir, the wolves Freki and Geri, the ravens Huginn and Muninn, the ring Draupnir, and the hall Valhöll. He has over a hundred bynames and epithets.

Odinism (OHD-in-iz-m) “Belief in Óðinn”. The faith of our ancestors, now reborn, which embodies the cultural heritage of Northern Europe. Also called Ásatrú, Forn Sed, Theodism, and Irminism.

Öðlungar (UHTH-lung-ar) “Noble Men”. An ancient ætt.

Óðr (OHTH-r) “Soul”, “Soul-Endowed”. 1) Hœnir’s gift to humans, originally given to Askr and Embla and continued to be delivered to expecting women through the fruits of Yggdrasill.

It forms the kernal of human personality, its ego, and its manifestations are understanding, memory, fancy, and will. 2) Egill's and Gróa's son, Freyja's rescuer and husband, king of the North Teutons, father of Hnoss, Gersemi, and Ásmundr with Freyja.

Óðrœrir (OHTH-rur-rir) "The Spirit-Rouser". Another name of Mímisbrunnr.

Ófdökkum Ógnar Ljóma (OHV-duhk-um OHG-nar LYOHM-a) "Black-Terror Gleam". The material with which the Vaflogar are constructed, also called *Vafr*.

Óffóti (OHV-voht-i) "Big-Foot". A Jötun, whose hound came into the possession of Höðr.

Ofhlý (AWV-lee) "Sultry". The name used by the Jötnar for calm.

Öflugbarða (UHV-lug-barth-a) "Strong-Beard". A Gýgr.

Öflugbarði (UHV-lug-barth-i) "Strong-Beard". A Jötun.

Ófnir (OHV-nir) "The Entangler". 1) Another name of Óðinn. 2) One of the ormar who gnaws at Yggdrasill's roots.

Óglaðnir (OH-glath-nir) "The Unhappy". A Jötun.

Óinn (OH-in) "The Shy". 1) A Dvergr.

Ókolnir (OH-kawl-nir) "The Un-Cold", "The Warm". Another name of Mímir's grove, Óðáinsakr.

Ökuþórr (UHK-u-thohr) "Chariot-Þórr". Another name of Þórr.

Ökkvinkalfa (UHK-vin-kalv-a) "Spindleshanks". A daughter of Þræll and Þý.

Öl (UHL) "Ale". The name used by our ancestors for ale.

Ölgefjun (UHL-gehv-yun) "Ale-Giver". Another name of Gróa.

Ölgefn (UHL-gehv-n) "Ale-Giver". Another name of Iðunn.

Ölgr (UHLG-r) "God of Stormy Seas". Another name of Óðinn.

Óljós (OHL-yohs) "Lightless". The name used by the Jötnar for Nátt (Night).

Ölnir (UHL-nir) "Enchanter". A Dvergr.

Ölrúnar (UHL-roon-ar) "Ale-Runes". A class of runic prayers used to protect from treachery and poisoned ale.

Ómi (OHM-i) "He Who Makes Beautiful Sounds". Another name of Óðinn.

Önd (UHND) "Spirit", "Breath". Óðinn's gift to our folk, originally given to Askr and Embla and continued to be delivered to expecting women through Yggdrasill's fruits. It is that which forges our bond with the divine and allows us to participate in workings connected to them.

Önduðr (UHND-uth-r) "The Opponent". A Jötun.

Öndurás (UHND-ur-ahs) "The Ski-God". Another name of Ullr.

Öndurdís (UHND-ur-dees) "The Ski-Goddess". Another name of Skaði.

Öndurgoð (UND-ur-gawth) "The Ski-Deity". Another name of Skaði.

Ópi (OHP-i) “Hysteria”. A vætt of disease.

Óri (OHR-i) “The Raging”. A Dvergr.

Örlög (UHR-luhg) “The Original Law”, “Fate”, “The Primal Law”. The force or principle, created by the Nornir, which determines what is and what shall become.

Örlögþættir (UHR-luhg-thait-ir) “Threads of Fate”. Threads created from the power of Urðarbrunnr which she feeds to her sister Verðandi, who weaves it into the Web of Wyrð, then Skuld cuts it with her sickle.

Ormr (AWRM-r) pl. **Ormar** (AWRM-ar) “Serpent”, “Dragon”, “Worm”. Typically designates a serpent, which in a monstrous form could be viewed as a dragon.

Örmt (UHRMT) “Tributary”. One of the rivers Þórr has to wade through on his way to the Helþing by Urðarbrunnr.

Örnir (UHRN-ir) “The Quick”. A Jötun.

Örvandill (UHR-van-dil) “The One Busy With Arrows”. Another name of Egill.

Ösgrúi (UHS-groo-i) “Ash-Heap”. A Jötun.

Óski (OHS-ki) “Wish-God”. Another name of Óðinn.

Óskópnir (OH-skohp-nir) “The Playground”. The plain on which the battle of Ragnarökr occurs. Also known as Vígríðr’s plain.

Öskruðr (UHS-kruth-r) “Screamer”. A Jötun.

Ostra (AWST-ra) “Goddess of the Eastern Dawn”. 1) Another name of Nátt, leader of the Ostrur, wife of Delligr. 2) The month of April named after Nátt-Ostra. 3) The festival of the spring equinox, named after Nátt-Ostra.

Ostrur (AWST-rur) “The Goddesses of the Eastern Dawn”. Nátt’s sisters, Dísir of night and dawn. Cp. Hindu *Ushas*.

Óþoli (OH-thohl-i) “Restless Anxiety”. A vætt of disease.

Óvættir (OH-vait-ir) “Undead”, “Wights of Undoing”. Evil ghosts.

P

Peorð (PEORTH) “Lot-Box”, “Dice-Cup”. The fourteenth rún of the Elder Fuþark, associated with oracles, connecting it to such concepts in the Rúnlog.

R

Rabenschlacht (RAHB-ehn-shlakt) German “The Raben Battle”. The first battle between Óðr’s and Haddingr’s armies, where Óðr was victorious.

Ráðgríð (RAHTH-greeth) “Violent-Counsel”. A Valkyrja.

- Ráðsö** (RAHTHS-uh) “Union-Isle”, “Counsel-Isle”, “Sex-Isle”. May be an actual island, or part of an insult Loki passed on to Þórr.
- Ráðsviðr** (RAHTHS-vith-r) “Counsel-Wise”. A Dverg.
- Ræfill** (RAIV-il) “The Uprising”. A sea-king.
- Ræsir** (RAIS-ir) “Prince”. A son of Konr and Alveig.
- Ragnarökr** (RAG-na-ruhkr-r) “The Twilight of the Gods”. The doom of the worlds, the end of this age, or age-cycle.
- Rán** (RAHN) “Robber”. Another name of Gullveig, wife of Gymir-Ægir.
- Randgríð** (RAND-greeth) “Shield-Destroyer”. A Valkyrja.
- Randvér** (RAND-veer) “Shield-Warrior”. A son of Guðormr, killed by his father for taking his bride-to-be for himself, at Loki’s instigation.
- Rangbein** (RANG-bayn) “The Bowlegged”. A Jötun.
- Ráni** (RAHN-i) “Divine Strength”. Another name of Váli.
- Ratatoskr** (RAT-a-tawsk-r) “Rati’s Tooth”. Heimdallr’s fire-auger, symbolized as a squirrel (which is still a symbol of fire in folk belief), which runs from Yggdrasill’s crown down to its roots.
- Rati** (RAT-i) “The Traveler”. Another name of Heimdallr.
- Rauðgrani** (ROUTH-gran-i) “Red-Mouth”. Another name of Óðinn.
- Reginn** (REHG-in) “The Powerful”. Another name of Egill.
- Reginleifr** (REHG-in-layv-r) “The Mighty”. A Valkyrja.
- Reið** (RAYTH) “Wagon”, “Ride”. The fifth rún of the Elder Futhork, associated with traveling, which is why it is connected to such concepts in the Rúnlog.
- Rekkr** (REHK-r) “Warrior”, “Hero”. A Dverg.
- Rennandi** (REHN-and-i) “The Running”. A sacred river.
- Rífungafla** (REEV-in-gav-la) “Mighty-Tearer”. A Gýgr.
- Rígr** (REEG-r) “Ruler”. Another name of Heimdallr, bestowed upon his descendants Jarl (Rígr II) and Konr (Rígr III).
- Rín** (REEN) “Rhine”. The Old Norse term for the Rhine, a sacred river.
- Rindr** (RIND-r) “The Wise”. The daughter of Billingr, lord of the sunset glow. Mother of Váli, Baldr’s avenger, with Óðinn.
- Ristill** (RIST-il) “Lady”. A daughter of Karl and Snör.
- Rögnir** (RUHG-nir) “Ruler”. 1) Another name of Völundr. 2) Another name of Óðinn.
- Rósamuða** (ROHS-a-muth-a) “Rose-Mouth”. A possible successor to the role of Folkmóðir after Erna-Drótt, which was given to Nýhellenia.

Röskva (RUHSK-va) “The Maturing”, “The One Bearing Fruit”. Þjalfi’s sister, adopted with her brother by Egill, then by Þórr.

Róta (ROHT-a) “Creator of Confusion”. A Valkyrja.

Ruð (RUTH) “The Clearing”. A sacred river.

Rún (ROON) pl. **Rúnar** (ROON-ar) “Rune”, “Secret”. A group of sacred symbols with many spiritual and practical uses, as well as charms and teachings related to all sorts of topics. The rúnar act as guides and lessons in matters dealing with aiding others and gaining success in any endeavor. They do so as prayers and songs to the Goðin.

Rúnlög (ROON-luhg) “Runelaw”. A contemporary reconstruction of ancient Teutonic laws to form a core morality within the Ásatrú faith.

Rusila (RUS-il-a) “The Raging”, “The Red”. Ívaldi’s mother, queen of the Álfar, also said to be among the Haffrúar.

Rygr (REG-r) pl. **Rygar** (REG-ar) “Rogalander”. An inhabitant of Rogaland, in Nóregr (Norway).

Rýgr (REEG-r) “The Bellowing”. A Gýgr.

Rymr (REM-r) “The Roaring”. Another name of Þórr.

S

Saðr (SATH-r) “The Truthful”. Another name of Óðinn.

Sáðtið (SATH-tith) “Seed-Tide”. The name for April in the Old Norse calendar.

Sægr (SAIG-r) “The Noisy”. The pail in which the Byrgir mead was carried.

Sæhrímnir (SAI-reem-nir) “Sea-Rime”. The boar of Valhöll, said to be slain and reborn each day.

Sækarlsmúli (SAI-karls-mool-i) “Sea-Man’s Mouth”. A Jötun.

Sækin (SAI-kin) “Seeker”. A sacred river.

Sæmingr (SAIM-ing-r) “Son of the Fertility God”. Son of Óðinn and Skaði, probably human since he was born at the time they were stripped of their divinity.

Sær (SAIR) “Sea”. The term used by our ancestors for the sea.

Sævafjöll (SAIV-a-vyuhl) “Sea-Fell”, “Sea-Mountain”. The place where Konr was buried after he was slain by Óðr, where Alveig met his spirit after death.

Sævarstöð (SAIV-ar-stuhth) “Sea-Stead”. The island where Völundr was imprisoned in Mímir’s realm.

Sága (SAHG-a) “The Loud”, “Carrier of Sægr”. Another name of Iðunn.

Sagunes (SAG-u-nehs) “Saga Ness”. The place where Loki and Gullveig bore their wolf brood together.

Salfang (SAL-vang) “Hall-Robber”. A Jötun.

Salgofnir (SAL-gawv-nir) “The One Crowing in the Hall”. Another name of Gullinkambi, the cock in Valhöll.

Samendill (SAM-ehn-dil) “The Familiar Foe”. A Jötun.

Samsö (SAMS-uh) “Samr’s Isle”, “The Dark-Isle”. The island where Billingr lives with Rindr, where Óðinn went to find a mother for Váli.

Sanngetall (SAN-geht-al) “The One Who Guesses Right”. Another name of Óðinn.

Sangrið (SAN-greeth) “True-Destroyer”. A Valkyrja.

Saxar (SAKS-ar) “Saxons”. The Old Norse designation for the tribe of Saxons.

Seggr (SEHG-r) “Man”, “Warrior”. A son of Karl and Snör.

Seiðberendr (SAYTH-ber-ehnd-r) “Seiðr Workers”. Evil sorcerers descended from the Jötun Svarthöfði-Surtr.

Seiðhjallr (SAYTH-hyal-r) “Seiðr-Seat”. An area consecrated by the powers of Chaos, in which Seiðr is practiced.

Seiðr (SAYTH-r) “Sorcery”. The black art, founded by Gullveig. It is characterized by mind-control, poisoning, conjuration, and necromancy. It was banned by the Goðin after the Folkvíg, declared to be harmful to our folk, and blasphemous to our faith.

Sela (SEHL-a) “Woman”. A Gýgr, sister of Köll, slain by Egill.

Selmánaðr (SEHL-mahn-ath-r) “Mountain-Pasture Month”. A name for June in the Old Norse calendar.

Selund (SEHL-und) “Sea-Land”. Also called **Sjælland** (SYAIL-land), the Old Norse term for modern Zealand.

Sessrúmnir (SEHS-room-nir) “With Many Seats”. Freyja’s hall in Folkvangar.

Síarr (SEE-ar) “The Panning”. A Dvergr.

Síð (SEETH) “The Slow”. A sacred river.

Síðgrani (SEETH-gran-i) “Long-Beard”. Another name of Óðinn.

Síðhöttr (SEETH-huht-r) “Long-Hat”. Another name of Óðinn.

Síðskeggr (SEETH-skehg-r) “Long-Beard”. Another name of Óðinn.

Sif (SIV) “Goddess of Affinity”. Daughter of Sigtryggr, a Svanmey, Gróa’s sister and Egill’s second wife, who bore the archer and skier Ullr with him. She later became an Ásynja and married Þórr, with whom she had the daughter Þrúðr and the son Móði.

Sigarsvellir (SIG-ars-vehl-ir) “Sigar’s Fields”. An óðal ruled over by Konr.

Sigðir (SIG-thir) “Sword-God”. Another name of Óðinn.

Sigföðr (SIG-vuht-r) “Victory-Father”. Another name of Óðinn.

Sigmundur (SIG-mund-r) “Victory-Payment”, “Giver of Victory”. 1) Another name of Óðinn. 2) An ancient hero, father of Sigurðr.

Signi (SIG-ni) “The Blessing”. Another name of Alveig.

Sigrhöfundr (SIG-r-huhv-und-r) “Giver of Victory”. Another name of Óðinn.

Sigrún (SIG-roon) “The One Who Knows the Victory Runes”. Another name of Óðinn.

Sigrúnar (SIG-roon-ar) “Victory Runes”. A group of rúnar that grant victory in battle or endeavors.

Sigtrygg (SIG-treg-r) “Victory True”. 1) Gróa’s and Sif’s father, killed by Konr. 2) Another name of Óðinn.

Sigtýr (SIG-teer) “Victory-Týr”, “Giver of Victory”. Another name of Óðinn.

Sigtýrs Berg (SIG-teers BERG) “Sigtýr-Óðinn’s Mountain”. The mountain on which Valhöll rests.

Sigurblót (SIG-ur-bloht) “Victory-Sacrifice”. The offering made each year for victory in battle or struggle, probably coinciding with Beltaine, May 1st, the first day of summer.

Sigurðr (SIG-urth-r) “Fated for Victory”. A famous hero of the Völsungr ætt.

Sigyn (SIG-en) “Victory”. Loki’s wife who holds a bowl over his face to keep an ormr’s venom from dripping onto him. The venom-spewing serpent is a typical punishment for níðingar, which the Goðin imposed upon Loki for his crimes.

Silægja (SIL-aig-ya) “Smooth-Lying”. The name used by the Goðin for the sea.

Silfr Aldr (SILV-r ALD-r) “The Silver Age”. The third age of epic events which ends with the coming of the first Fimbulvetr.

Silfrtoppr (SILV-r-tawp-r) “Silver Forelock”. One of the Æsir’s horses.

Simul (SIM-ul) “Brewing Ale”, “Mead”. 1) The pole on which Hjúki-Slagfinnr and Bil-Iðunn bore the pail Sægr with Byrgir’s mead. 2) A Gýgr.

Sindri (SIND-ri) “Cinders”. 1) One of Mímir’s most talented artist sons, identical to Dvalinn. 2) The hall or smithy where Mímir’s sons work, near Niðafjöll.

Sinfjötli (SIN-vyuh-t-li) “The Sinewy”. An ancient hero.

Singasteinn (SING-a-stayn) “The Old Stone”, “The Ornament Rock”. Identical to Vágasker and Aldland, this is where Freyja stood by Óðr during his time of exile, where Heimdallr and Loki fought for Brisingamen.

Sinhtgunt (SINT-gunt) German “The Nightly Faring Battle-Maiden”. Another name of Nanna.

Sinir (SIN-ir) “Strong of Sinew”. One of the Æsir’s horses.

Sinmara (SIN-mar-a) “Sinew-Maimer”. Mímir’s wife, mother of Nátt, Böðvildr, and the other Ostrur.

Sívör (SEE-vuhr) “Burnt-Lip”. A Gýgr.

- Sjöfn** (SYUHV-n) “Love”. An Ásynja, concerned with turning men and women’s minds to love.
- Skaði** (SKATH-i) “Shadow”, “Scathe”. Völundr’s daughter with Iðunn, a skier and huntress. She became an Ásynja and married Njörðr. Lived with Óðinn in Mannheimr when he was exiled from Ásgarðr, and had the son Sæmingr with him.
- Skærir** (SKAIR-ir) “Dusk”, “Twilight”. A Jötun.
- Skævaðr** (SKAI-vath-r) “The Hurrying”. The horse of Haddingr.
- Skafiör** (SKA-vith-r) “The Scraper”. A Dvergr.
- Skáld** (SKAHL D) pl. **Skáldin** (SKAHL D-in) “Narrator”, “Divinely Inspired”. A bard or poet who tells the old tales in verse form or sings the sacred songs.
- Skáldskapr** (SKAHL D-skap-r) “Skáld-Craft”. The skáldic art, poetry.
- Skalli** (SKAL-i) “Bald-Headed”. A Jötun.
- Skalmöld** (SKAL-muhld) “Sword-Time”. A Valkyrja.
- Skandia** (SKAN-di-a) also **Skáney** (SKAHN-ay) “Skåne”. The primordial homeland of the Teutonic people.
- Skandiar** (SKAN-di-ar) “Inhabitants of Skandia”. A name for our earliest Scandinavian ancestors.
- Skat** (SKAT) “Chieftain”. Another name of Hildur.
- Skatyrnir** (SKAT-er-nir) “Rich-Wetter”. The ninth heaven.
- Skávær** (SKAH-vair) “The Good-Natured”. A Dvergr.
- Skef** (SKEHV) Anglo-Saxon “Sheaf”. Another name of Heimdallr.
- Skeggbragi** (SKEHG-brag-i) “Beard-Bragi”. Designates a person with a long beard in connection with Bragi.
- Skeggjöld** (SKEHG-yuhld) “Battle-Axe”. A Valkyrja.
- Skeiðbrimir** (SKAYTH-brim-ir) “Fast-Galloper”. One of the Æsir’s horses.
- Skerja Grotta** (SKER-ya GRAWT-a) “Skerry-Grotti”, “The Mill of Skerries”. Another name of the Grotti-mill.
- Skerkir** (SKERK-ir) “The Noisy”. A Jötun.
- Skíðblaðnir** (SKEETH-blath-nir) “The Thin-Planked”. The ship Ívaldi’s sons made for Freyr.
- Skilfingar** (SKIL-ving-ar) “Descendants of Skilfr-Skef (Heimdallr)”. A legendary ætt of the North, identical to the Ynglingar.
- Skilfingr** (SKIL-ving-r) “The High-One”, “The Skilfingr”. Another name of Óðinn.
- Skin** (SKIN) “Shining”, “Gleamer”. The name used by the Dvergar for Máni (Moon).
- Skinfaxi** (SKIN-vaks-i) “Shining-Mane”. Dagr’s horse.

Skípta Litum (SKIPT-a LIT-um) “Exchange of the Litr”. A magical practice where two beings can become one another by exchanging their inner-being or litr.

Skírar Veigar (SKEER-ar VAYG-ar) “Clear-Liquids”. The meads of the three Underworld fountains combined into one sacred drink.

Skírnir (SKEER-nir) “The Shining One”. Another name of Óðr.

Skirfir (SKIR-vir) “Skillful Artisan”. A Dverg.

Skjaldrarás (SKYALD-rar-ahs) “Shield-Ás”, “Shield-God”. Another name of Ullr.

Skjalf (SKYALV) “Goddess of Fertility”. Another name of Freyja.

Skjöldr (SKYUHLD-r) “Shield”. Another name of Jarl.

Skjöldungar (SKYUHLD-ung-ar) “Descendants of Skjöldr”. The first and foremost legendary ætt, descended from the Teutonic patriarchs, Jarl-Skjöldr and Konr.

Skœðbrimir (SKURTH-brim-ir) “Shoe-Brimir”, “Fire-Shoes”. One of the Æsir’s horses.

Skögul (SKUHG-ul) “Battle”. A Valkyrja.

Sköll (SKUHL) “Mockery”. A wolf-Jötun. Fenrir’s son who chases Sól on her path through the sky.

Skotar (SKAWT-ar) “Scots”. The Old Norse designation for the people of Scotland.

Skrámr (SKRAHM-r) “The Frightening”. A Jötun.

Skrati (SKRAT-i) “Troll”. A Jötun.

Skríðfinnar (SKRITH-vin-ar) “Ski-Finns”. An ancient ætt under Ívaldi’s rule.

Skríkja (SKREEK-ya) “The Screaming”. A Gýgr.

Skrímnir (SKREEM-nir) “The Frightening”. A Jötun.

Skröggr (SKRUHG-r) “The Wolf”. A Jötun.

Skrýmir (SKREEM-ir) “The Large”, “Big Fellow”, “Boaster”. Another name of Fjalarr.

Skuld (SKULD) “Debt”, “Spinster”. One of the high Nornir; Urðr and Verðandi’s sister. She is the leader of the Valkyrjur.

Skúrván (SKOOR-vahn) “Rain-Hope”. The name used by the Goðin for the clouds.

Ský (SKEE) “Sky”. The name used by our ancestors for the clouds.

Skyli (SKEL-i) “King”, “Protector”. A son of Konr and Alveig.

Skyndi (SKEND-i) “Speeder”. The name used by the Jötnar for Máni (Moon).

Slagfinnr (SLAG-vin-r) “The Finn of Stringed-Instruments”. Son of Ívaldi and Greip, brother of Egill and Völundr. Auða’s husband, progenitor of the Gjúkungar.

Sleipnir (SLAYP-nir) “The Runner”. Óðinn’s eight-legged horse, son of Svaðilfari and Loki in mare guise.

Slíðr (SLEETH-r) “The Fearsome”. A subterranean river that flows through Niflhel.

- Slíðrugtanni** (SLEETH-rug-tan-i) “Razor-Tooth”. Another name of Gullinbursti, Freyr’s golden boar.
- Slungnir** (SLUNG-nir) “The Hurling”. Ullr’s horse.
- Smiðr** (SMITH-r) “Smith”. A son of Karl and Snör.
- Snæfjöll** (SNAI-vyuhl) “Snow-Fell”. An óðal ruled over by Konr.
- Snær** (SNAIR) “Snow”. A Jötun, representative of the Fimbulvetr.
- Snör** (SNUHR) “Daughter-in-Law”. Wife of Karl and progenitress of the class of Karlar or Þegnar.
- Snót** (SNOHT) “The Quick”. A daughter of Karl and Snör.
- Snotra** (SNAWT-ra) “The Wise”, “The Courtly”. An Ásynja, said to be wise and to have beautiful manners.
- Sökkdalir** (SUHK-dal-ir) “The Deep-Dales”. Surtr’s realm in the far south of Jörmungrund where the heat of creation issued forth towards Ginnungagap.
- Sökkmímir** (SUHK-meem-ir) “Mímir of the Deep”. Another name of Surtr.
- Sökkvabekkr** (SUHK-va-behk-r) “The Sinking Ship”. The name of the moon during its descent.
- Sól** (SOHL) “Sun”. 1) The mother and daughter Dísir of the sun; both carry all the same names and epithets. To differentiate the two, the mother is here is called Sól, the daughter Sunna. 2) The sixteenth rún of the Elder Fupark, connected to the sun and to victory. It could also be a rún of Baldr as Goð of summer and one of the Ljónar—“peacemakers”, which is why it is associated with such concepts in the Rúnlog.
- Sólbjartir** (SOHL-byart-r) “Sun-Bright”. Another name of Egill.
- Sólblindi** (SOHL-blind-i) “Sun-Blind”. Another name of Ívaldi.
- Sólfjöll** (SOHL-vyuhl) “Sun-Fell”. An óðal ruled over by Konr.
- Sólmánaðr** (SOHL-mahn-ath-r) “Sun-Month”. The name for June in the Old Norse calendar.
- Són** (SOHN) “Sap”. Another name of Mímisbrunnr.
- Sónar Dreyri** (SOHN-ar DRAYR-i) “Són’s Blood”. The mead of Mímisbrunnr, which grants wisdom.
- Sonr** (SAWN-r) “Son”. A son of Jarl and Erna-Drótt, brother of Konr.
- Sónnungr** (SOHN-ung-r) “The Loud Youth”. Another name of Þórr.
- Sörli** (SUHR-li) “Warrior”, “The Armed”. Son of Guðrún and Jónakr, brother of Hamðir, Svanhildr, and Erpr, killed by Guðormr.
- Sóti** (SOHT-i) “The Sooty-Black”. A horse.
- Sparinsheiðr** (SPAR-ins-hayth-r) “Sparin’s Heath”. A place name.
- Sporvitnir** (SPAWR-vit-nir) “Wolf-Trampler”. A horse.
- Sprakki** (SPRAK-i) “Chatterer”. A daughter of Karl and Snör.

Sprettingr (SPREHT-ing-r) “The Springing”. A Jötun.

Sprund (SPRUND) “The Lively”. A daughter of Karl and Snör.

Starkaðr (STAR-kath-r) “The Strong”. A Jötun, killed by Þórr.

Stigandi (STIG-and-i) “The Leading”. A Jötun.

Stórverkr (STOHR-verk-r) “Strong-Worker”. A Jötun.

Strömkarl (STRUHM-karl) pl. **Strömkarlar** (STRUHM-karl-ar) “Stream-Karl”, “River-Sprite”.

A branch of the Landvættir associated with rivers and waterfalls, whose lyre can be heard on summer nights.

Strönd (STRUHND) “Strand”. A sacred river.

Stúfr (STOOV-r) “The Kicking”. A horse.

Stumi (STUM-i) “Pitch-Dark”. A Jötun.

Suðri (SUTH-ri) “South”. The Dverggr who holds up the southern point of the sky.

Sultr (SULT-r) “Famine”. Leikn’s knife.

Sumarr (SUM-ar) also **Sómr** (SOHM-r) “Summer”. The Jötun of summer, son of Svásuðr.

Sumbl (SUM-bl) “Drinking-Feast”. 1) A sacred drinking feast consisting of several rounds or “horns”, including the Minnihorn, where ancestors are honored, and the Bragarfull, where deeds are boasted of or oaths are made to partake in future exploits. 2) The name used by Suttungr-Fjalarr’s sons for the mead itself.

Sumbli (SUM-bli) “The Drinker”, “The One at the Sumbl”. Another name of Ívaldi.

Sunna (SUN-a) “Sun”. Although both Dísir of the sun carry this name, here it is used to designate the daughter, rather than the mother (Sól). This is the name the Goðin use for the sun.

Surtr (SURT-r) “The Swarthy”. Representative of the subterranean fire. In the beginning, he was the Goðin’s friend and Mímir’s co-worker; thereafter he is their enemy. Father of Fjalarr-Suttungr and jarl of Suttungr’s Sons. The last possessor of Gambanteinn, which, when used by Jötun hands, causes the subterranean fires to burst loose, bringing forth the world-conflagration. He is also called Durinn, Durnin, Svarthöfði, and Sökkmimir.

Suttungr (SUT-ung-r) “Surtr’s Son”. Another name of Fjalarr.

Svaðilfari (SVATH-il-var-i) “Traveling Misfortune”. The horse who sired Sleipnir with Loki.

Sváfnir (SVAHV-nir) “Sleep-Inducer”. 1) Another name of Óðinn. 2) One of the ormar gnawing at Yggdrasill’s roots. 3) Another name of Hœnir.

Svafrþorinn (SVAV-r-thawr-in) “Sleep-Thorn”. Another name of Hœnir.

Svalin (SVAL-in) “Cooler”. The shield held before Sól, which protects her from the sun’s heat.

Svalkaldur Sær (SVAL-kald-ur SAIR) “Cool-Cold Sea”. The mead of Hvergelmir, which gives endurance.

- Svanmey** (SVAN-may) pl. **Svanmeyjar** (SVAN-may-yar) “Swan-Maid”. A Dís of fertility, primarily those who stayed in Úlfdalir with Ívaldi’s sons—Íðunn, Sif, and Auða.
- Svanhildr** (SVAN-hild-r) “Battle-Swan”. Daughter of Guðrún, sister of Hamðir, Sörli, and Erpr, who was slain by Guðormr at Loki’s instigation.
- Svanhringar** (SVAN-ring-ar) “Swan-Rings”. The rings given to Ívaldi’s sons by the Svanmeyjar.
- Svanni** (SVAN-i) “The Clever”. A daughter of Karl and Snör.
- Svárangr** (SVAHR-ang-r) “The Hard”, “The Bad”. A Jötun.
- Svarin** (SVAR-in) “The Defender”. An ancient warrior killed by Konr.
- Svarinshaugr** (SVAR-ins-houg-r) “Svarin’s Grave-Mound”. The place where the great Folkwandering began and the return home ended.
- Svarri** (SVAR-i) “The High-Spirited”. A daughter of Karl and Snör.
- Svartálfar** (SVART-ahlv-ar) “Swarthy-Elves”. The Álfar who joined Surtr-Durinn after his rebellion against Mímir. In this sense the name could also mean “Surtr’s Elves”, although it should be remembered that some remain on the side of good and even help the Goðin on occasion. Cp. Svarthöfði.
- Svartálfheimr** (SVART-ahlv-haym-r) “Home of the Svartálfar”. Identical to Surtr’s Sökkdalir.
- Svarthöfði** (SVART-huhv-thi) “Chieftain of the Swarthy”. Another name of Surtr.
- Svartr** (SVART-r) “The Swarthy”. A Jötun.
- Svásuðr** (SVAH-suth-r) “The Delightful”. A Jötun, father of Sumarr.
- Sváva** (SVAHV-a) “Sleeper”. 1) Sól, mother of Sunna and Nanna with Máni. This is also a name of Nanna herself. 2) A Valkyrja.
- Svefnngaman** (SVEHV-n-gam-an) “Sleep’s Joy”. The name used by the Álfar for Nátt (Night).
- Svefnþorn** (SVEHV-n-thawrn) “Sleep-Thorn”. A thorn used to induce a magical sleep.
- Sveið** (SVAYTH) “Clamor”. A Valkyrja.
- Sveigðir** (SVAYG-thir) also **Svigðir** (SVIG-thir) “The Drinker”. 1) Another name of Óðinn. 2) A name of Ívaldi, which Óðinn assumed when he stole the mead from Fjalarr.
- Sveinn** (SVAYN) “Swain”, “Youth”. A son of Jarl and Erna-Drótt.
- Sveipinfalda** (SVAYP-in-vald-a) “The Veiled”. A Gýgr.
- Svíar** (SVEE-ar) “Swedes”. The Old Norse term for the Swedish people.
- Sviðar** (SVITH-ar) “The Calming”. Another name of Óðinn.
- Sviðrir** (SVITH-rir) “The Drinker”, “The Wise”. 1) Another name of Óðinn. 2) Another name of Ívaldi.
- Sviðuðr** (SVITH-uth-r) “The Calming”. Another name of Óðinn.

Sviðurr (SVITH-ur) “The Drinker”, “The Wise”. 1) Another name of Óðinn. 2) Another name of Ívaldi.

Svínfylkja (SVEEN-velk-ya) “Swine-Formation”. The wedge-shape battle formation Óðinn taught to Hamall.

Svipall (SVIP-al) “The Changeable”. Another name of Óðinn.

Svipdagr (SVIP-dag-r) “The Glimmering Day”. Another name of Óðr.

Svipul (SVIP-ul) “Battle”. A Valkyrja.

Svíþjóð (SVEE-thyoth) “Sweden”, “Nation of the Svíar”. The nation of the Svíar, consisting of Svíþjóð inn Mikla (Svíþjóð the Great or Greater Svíþjóð) in the south and Svíþjóð inn Kalda in the north. It is the land where Askr and Embla were created, and where Heimdallr established the first settlement.

Svíurr (SVEE-ur) “The Disappearing”. A Dverg.

Svívör (SVEE-vuhr) “The Mocking”, “The Shameful”. A Gýgr, killed by Þórr.

Svöl (SVUHL) “The Cool”. A sacred river.

Svölnir (SVUHL-nir) “He Who Shielded the Sun”. Another name of Óðinn.

Sylgr (SELG-r) “Swallower”. A sacred river.

Syn (SEN) “Denial”. An Ásynja. She keeps those out of dwellings who are not meant to enter, and is invoked by defendants at trials.

Sýr (SEER) “Sow”. Another name of Freyja.

Sýrheð (SEER-heht) Old Frisian “Sýr’s Witch”, “Sýr’s Heiðr”. Another name of Gullveig as the witch who was in Freyja-Sýr’s home.

T, Þ

Tafl (TAV-l) “Tables”. A forerunner of chess, the game of the Goðin.

Tálhreinn (TAHL-rayn) “Decoy-Reindeer”. The reindeer used to lure predators, which Völundr used to lure the Goðar Óðinn, Hœnir, and Loki.

Tamsvöndr (TAMS-vuhnd-r) “The Staff That Subdues”. Another name of Gambanteinn.

Tannfé (TAN-vee) “Tooth-Fee”. A payment given when a child cuts its first tooth. Freyr was given Álfheimr as his tannfé.

Tanngniör (TAN-nith-r) “Teeth-Grinder”. A Valkyrja.

Tannngjóstr (TAN-nyohst-r) “Tooth-Gnasher”. One of Þórr’s goats that pull his chariot, the other is Tanngrísnir. The goats can be killed, eaten, then resurrected when their bones are consecrated.

- Tanngrisnir** (TAN-gris-nir) “Tooth-Grinder”. One of Þórr’s goats that pull his chariot, the other is Tanngnjóstr.
- Þegn** (THEHN) pl. **Þegnar** (THEHN-ar) “Thane”, “Freeman”. 1) Identical to one of the Karlar, the middle class. 2) A name of one of the sons of Karl and Snör.
- Þekkr** (THEHK-r) “The Welcome One”. 1) Another name of Óðinn. 2) A Dvergr.
- Þengill** (THEHNG-il) “The Reliable”, “Prince”. A son of Konr and Alveig.
- Þing** (THING) “Assembly”, “Gathering”. A formal gathering where important matters are discussed and debated, disputes are settled, and legal issues resolved.
- Þingsæti** (THING-sait-i) both singular and plural, “Þing-Seats”. The judges’ seats at the þing.
- Þingstaðr** (THING-stath-r) pl. **Þingstaðir** (THING-stath-ir) “Þing-Stead”. The place where the þing is held.
- Þistilbarði** (THIS-til-barth-i) “Thistle-Beard”. A Jötun.
- Þjalfi** (THYAL-vi) “Child of the Dyke or Delve”. First Egill and Gróa’s, then Þórr’s foster-son and companion, Röskva’s brother.
- Þjazi** (THYAZ-i) “The Giant”. Another name of Völundr.
- Þjóðnuma** (THYOHTH-num-a) “Sweeping People Away”. A sacred river.
- Þjóðrekr** (THYOHTH-rehk-r) “Folk-Ruler”. Another name of Haddingr.
- Þjóðreyrir** (THYOHTH-ray-rir) “Waker of the People”. The Dvergr that sings songs of blessing outside Dellingr’s door at dawn.
- Þjóðvarta** (THYOHTH-vart-a) “Folk-Warner”. A daughter of Njörðr and Frigga, one of Freyja’s sisters and maidservants.
- Þjóðvitnir** (THYOHTH-vit-nir) “Folk-Wolf”. Another name of Heimdallr.
- Þögn** (THUHG-n) “Host-Receiver”. A Valkyrja.
- Þökk** (THUHK) “Thanks”, “Gratitude”. The being in female guise who refused to cry Baldr out of Hel, most likely Loki.
- Þöll** (THUHL) “The Still”. A sacred river.
- Þorinn** (THAWR-in) “The Daring”. A Dvergr.
- Þorn** (THAWRN) “Thorn”. Another name of Ymir, cp. Bölporn.
- Þórr** (THOHR) “The Thunderer”. Son of Óðinn and Frigga. Goð of thunder, the farmer’s benefactor, protector of Miðgarðr. He wields the hammer Mjöllnir against Jötnar, while wearing the belt of strength, Megingjarðar, and a pair of gloves which aid in his use of the hammer. He is Sif’s husband, Magni, Móði, and Þrúðr’s father, Ullr’s stepfather, and Þjalfi and Röskva’s foster-father.
- Þorri** (THAWR-i) “Black-Frost”. 1) A Jötun. 2) The name for January in the Old Norse calendar.

- Þórsnes** (THOHRs-nehs) “Þórr’s Ness”. The site of Gnípalundr, the place where Loki gave birth to Jörmungandr, Leikn, and Fenrir.
- Þræll** (THRAIL) pl. **Þrællar** (THRAIL-ar) “Thrall”, “Slave”. 1) Son of Ái and Edda, progenitor of the class of Þrællar. 2) A member of the lower or slave class, the Þrællar.
- Þráinn** (THRAH-in) “The Threatening”. A Dverg.
- Þrasarr** (THRAS-ar) “The Furious”. Another name of Óðinn.
- Þrasir** (THRAS-ir) “Stormer”. Another name of Geirröðr.
- Þriði** (THRITH-i) “Third”. Another name of Óðinn.
- Þrigeitir** (THRI-gayt-r) “Three-Goats”. A Jötun.
- Þriggi** (THRIG-i) “The Three-Sided”. Another name of Óðinn.
- Þrima** (THRIM-a) “Battle”. A Valkyrja.
- Þrivaldi** (THRI-vald-i) “As Strong as Three”. A Jötun, slain by Þórr.
- Þröng** (THRUHNG) “The Slender”. Another name of Freyja.
- Þropt** (THRAWPT-r) “The Goð”. Another name of Óðinn.
- Þró** (THROHR) “Inciter of Strife”. 1) Another name of Óðinn. 2) A Dverg.
- Þrúðgelmir** (THRUTH-gehl-mir) “Mighty-Roarer”. A Hrímpurs, Ymir’s son, born from his father’s feet.
- Þrúðheimr** (THROOTH-haym-r) “Home of the Mighty”, “Þrúðr’s Home”. Þórr’s hall.
- Þrúðr** (THROOTH-r) “The Mighty”. A Valkyrja, Þórr’s daughter.
- Þrúðvangar** (THROOTH-vang-ar) “Plains of the Mighty”, “Þrúðr’s Plains”. Þórr’s realm.
- Þrundr** (THRUND-r) “Goð of Rising Waters”. Another name of Óðinn.
- Þrungva** (THRUNG-va) “The Slender”. Another name of Freyja.
- Þrymgjöll** (THREM-gyuhl) “The Loud-Grating”. The gate made by Ívaldi’s sons for Gastropnir, Ásgarðr’s wall. It is also called Valgrind.
- Þrymheimr** (THREM-haym-r) “Noise-Home”. Völundr and Skaði’s land in the Járnvíðr.
- Þrymr** (THREM-r) “The Noisy”. The Jötun who stole Þórr’s hammer.
- Þundr** (THUND-r) “The Roaring”. 1) Another name of Óðinn. 2) The sea of air, also called Ífing.
- Þunnr** (THUN-r) “The Slim”. Another name of Óðinn.
- Þurborð** (THUR-bawrth) “Arrow-Shield”. A Gýgr.
- Þurs** (THURS) pl. **Þursar** (THURS-ar) “Giant”. 1) A designation of the low-born Jötnar of Ymir’s feet. 2) The third rún of the Elder Futhork, associated with the Jötnar or Þursar as the great conflicting force against the Goðin, which Þórr battles courageously. Because of this, it is associated with such concepts in the Rúnalög.

- Pviti** (THVIT-i) “Cut to the Ground”. The rock anchoring the fetter that holds Fenrir.
- Þý** (THEE) “Drudge”. Wife of Þræll and progenitress of the class of Þrællar.
- Þyn** (THEN) “Frothing”. A sacred river.
- Tiggi** (TIG-i) “The Glorious”. A son of Konr and Alveig.
- Tjaldari** (TYAL-dar-i) “The Trotting”. A horse.
- Tjösull** (TYUHS-ul) “Agony”. A vætt of disease.
- Tomte** (TAWM-teh) “House-Elf”. One among the branch of the Landvættir connected to houses and farms.
- Tópi** (TOHP-i) “Insanity”. A vætt of disease.
- Tötrughypja** (TUHT-rug-hep-ya) “The Slovenly”. A daughter of Þræll and Þý.
- Tramar** (TRAM-ar) sing. **Tramr** (TRAM-r) “Evil Witches”. Demons and sorceresses who cause suffering and torment.
- Trönubeina** (TRUHN-u-bayn-a) “Stout-Leg”. A daughter of Þræll and Þý.
- Túnriðr** (TOON-reeth-r) pl. **Túnriður** (TOON-reeth-ur) “Night-Hags”, “Demons”. The evil beings Óðinn cleanses the air of in his Wild Jagd.
- Tveggi** (TVEHG-i) “The Two-Sided”. Another name of Óðinn.
- Tvímánaðr** (TVEE-mahn-ath-r) “Second-Month”. The name for August in the Old Norse calendar.
- Týhaustur** (TEE-houst-ur) “Týr-Courageous”. The type of courage displayed in one who advances to the frontline of combat or adversity without ever losing their courage.
- Týr** (TEER) “God”. 1) Óðinn’s son, not the original sky-father, but who inherited his father’s name. His mother is a Gýgr, wife of Hymir. He is the Goð of war and warriors. 2) The seventeenth rún of the Elder Fuþark. In order to protect the Goðin’s honor when they bound the wolf, Fenrir, Týr sacrificed his hand as a pledge. Such an act defines the honorable disposition of the Goðin. Seeing as this pledge is connected to oaths given to Fenrir, such concepts are associated with this rún in the Rúnlög.
- Týrfingr** (TEER-ving-r) “Týr’s Finger”. The sword Mímir’s sons created and gave to Lóðurr, trying to mimic Völundr’s Gambanteinn.
- Týringar** (TEER-ing-ar) “Descendants of Týr”. An ancient ætt.
- Týspakur** (TEE-spak-ur) “Týr-Wise”. Designates an extremely clever person.

U

- Uðr** (UTH-r) “The Lover”, “Friend”. Another name of Óðinn.
- Úlfdalir** (OOLV-dal-ir) “Wolf-Dales”. The dales in the Járnsviðr, where Völundr, his brothers, and the Svanmeyjar resided.

- Úlfiður** (OOLV-lith-ur) “Wolf-Joint”. The point on the wrist where Týr’s hand was bitten off.
- Úlfr Aldr** (OOLV-r ALD-r) “Wolf-Age”. The age of Ragnarök, which will end with the destruction of the worlds and the subsequent renewal.
- Úlfrun** (OOLV-run) “Wolf-Runner”, “She Who Rides a Wolf”. One of Heimdallr’s nine Gýgr mothers who turns the Grotti-mill.
- Úlfsjár** (OOLV-see-ar) “Wolf-Sea”. The sea in Úlfdalir, near which the Ívaldi sons and their Svanmeyjar lived.
- Ullr** (UL-r) “The Glorious”. Son of Sif and Egill, Þórr’s stepson. He is Goð of the winter hunt, along with his cousin, Skaði. He once held Óðinn’s throne when the Ásaföðr was exiled by the Vanir from Ásgarðr. He is Óðr’s brother and trusted companion.
- Uni** (UN-i) “The Content”. A Dvergr.
- Unnr** (UN-r) “The Wave”. 1) One of the nine daughters of Ægir-Gymir and Gullveig-Rán who represent the waves. 2) A sacred river.
- Uppheimr** (UP-haym-r) “Upper-Home”, “Upper-World”. The name used by the Jötnar for heaven.
- Upphiminn** (UP-him-in) “Upper-Heaven”. A name for the sky or heaven.
- Uppsalar** (UP-sal-ir) “Uppsala”= “The Upper Hall”, “The High Hall”. In Svíþjóð, a sacred site where the largest Ásatrú hof once stood.
- Úr Aldr** (OOR ALD-r) “Primal Age”. The first of the six ages, which ends when the Dvergjar present golden gifts to the Goðin.
- Urðarbrunnr** (URTH-a-brun-r) “Urðr’s Well”. The southernmost well of Jörmungrund, the well of fate, whose mead gives strength.
- Urðar Magn** (URTH-ar MAG-n) “Urðr’s Strength”. The mead in Urðarbrunnr.
- Urðar Orðar** (URTH-ar AWRTH-ar) “Urðr’s Judgment”. The judgment over the dead.
- Urðr** (URTH-r) “Fate”, “That-Which-Is”. The foremost Norn who feeds the örlögþættir from her well to Verðandi so they can be weaved into the Web of Wyrð. She is the Dís of fate and death, ruler over Hel and the Helþing near her fountain.
- Úri** (OOR-i) “The Smith”. A Dvergr.
- Úrr** (OOR) “Aurochs”. The second rún of the Elder Futhork. Because it can be etymologically linked with Úr, meaning “primal”, “original”, it can be associated with örlög (*urlagnen* “the original law”), and thus represents this concept in the Rúnölög.
- Úrsvöl** (OOR-svuhl) “Primeval-Cold”. The innate cold nature of Hrímpursar, especially Gullveig, who descended from Ymir, created from the frozen kvikudropar of the Élivágar.
- Úrván** (OOR-vahn) “Water-Hope”. The name used by the Jötnar for the clouds.
- Útgarðarloki** (OOT-garth-ar-lawk-i) “Útgarðr-Loki”, “Loki of the Outer Realm”. Another name of Fjalarr.

Útgarðr (OOT-garth-r) “The Outer-Realm”. Another name of Sökkdalir, the realm of Surtr and Suttungr’s Sons in the southern end of Jörmungrund.

Útiseta (OOT-i-seht-a) “Sitting-Out”. A magical or spiritual meditation practice used in Galdr.

V, W

Vaðgelmir (VATH-gehl-m-ir) “Roaring Water”. A sacred river in which liars must wade through with dire consequences.

Vaðill (VATH-il) “The Busy”, “The Wading”. Another name of Ívaldi.

Væginn (VAIG-in) “Warmth”. The name used by the Vanir for fire.

Væni (VAIN-i) “Vänern”= “Hope”, “Expectation”. A lake in Svíþjóð.

Vættir (VAIT-ir) sing. **Vætt** (VAIT) “Wights”. A general designation for supernatural beings of lower rank, some good, some evil.

Vafr (VAV-r) “Quickness”. The substance the Vafrlogar and Vafrniflar are made from, also called *Ófdökkum Ógnar Ljóma*.

Vafrlogar (VAV-r-lawg-ar) sing. **Vafrlogi** (VAV-r-lawg-i) “Quick-Fires”, “Bickering Flames”. Flames surrounding fortresses as protection, with lightning bolts that also strike targets, including the earth. They originate from the substance called *Vafr* or *Ófdökkum Ógnar Ljóma*. The lightning bolts that strike Miðgarðr occur when Þórr strikes the Vafr-laden clouds, causing them to emit these “flames”. They are said to be “smart”, and never miss their mark. They were implemental in the slaying of Völundr-Þjazi and Jötnar can use them to bring forth destruction.

Vafrnifl (VAV-r-niv-l) pl. **Vafrniflar** (VAV-r-niv-lar) “Vafr-mist”, “Bickering-Mist”. The mist, related to the Vafrlogar, and made of the same substance, which is used to protect fortresses.

Vafþrúðnir (VAV-throoth-nir) “Strong in Entangling (With Questions)”. A Jötun defeated by Óðinn in a contest of wisdom.

Váfuðr (VAHV-uth-r) “Waverer”. 1) Another name of Óðinn. 2) The name used by the Goðin for the wind.

Vágasker (VAH-gask-er) “Ocean-Skerry”. Identical to Singasteinn and Aldland, where Freyja stood by Óðr in his exile.

Vagn (VAG-n) “Wagon”. Another name of Vagnhöfði.

Vagnhöfði (VAG-n-huhv-thi) “Wagon-Cheiftain”. A warrior of Jötun-birth, Haddingr’s foster-father, Harðgrepa’s father.

Vágr (VAHG-r) “Wave”. The name used by the Vanir for the sea.

Vaka (VAK-a) “The Wakeful”. Feminine form of Vakr. The name Óðinn assumed when he acted as a völr in order to get close to Rindr so Váli could be born.

Vakr (VAK-r) “The Wakeful”, “The Waking”. 1) Another name of Óðinn. 2) Delligr’s horse.

Valaskjálf (VAL-a-skyahlv) “The Tower of the Chosen”. One of Óðinn’s halls, possibly connected to or identical to Valhöll, though it is roofed with pure silver and Valhöll gold.

Valföðr (VAL-vuhth-r) “Father of the Chosen”. Another name of Óðinn.

Valgautr (VAL-gout-r) “Goth of the Chosen”. Another name of Óðinn.

Valgrind (VAL-grind) “Gate of the Chosen”. The gates of Ásgarðr, also called Þrymgjöll.

Valhallagára (VAL-hal-a-gahr-a) “False Valhöll”. An ancient burgh, owned by Nýhellenia-Gefjon.

Valhöll (VAL-huhl) “Hall of the Chosen”. Óðinn’s hall in the domain of Ásgarðr called Gláðsheimr, where his half of the Einherjar live.

Váli (VAHL-i) “Warrior”. 1) An Ásagoð, son of Óðinn and Rindr, who killed Höðr to avenge Baldr’s death. 2) A Dvergr.

Valkyrjur (VAL-ker-yur) sing. **Valkyrja** (VAL-ker-ya) “Choosers of the Chosen”. The maidens at Óðinn’s or Freyja’s command, led by the Norn, Skuld, who select warriors on the battlefield to die by weapons and convey them through Hel to Ásgarðr if they are worthy. They also lead warriors who have died from non-violent causes on the paths to Valhöll. Once there, they serve mead to those who have become Einherjar.

Valland (VAL-land) “Land of the Chosen”. Guðormr’s realm in west Germania, where he and Haddingr fought.

Vallarfax (VAL-ar-vaks) “The Mane of Fields”. The word used by the Goðin for the forest.

Valr (VAL-r) “The Dragging”, “The Tearing”. A horse.

Valtamr (VAL-tam-r) “The Warrior”. Another name of Burr, Óðinn’s father.

Valpögnir (VAL-thuhg-nir) “Destroyer of Men”. Another name of Óðinn.

Valtívi (VAL-teev-i) “God of the Chosen”, “God”. Probably originally a name of Óðinn, but here designates Freyr.

Valtýr (VAL-teer) “God of the Chosen”. Another name of Óðinn.

Vanaborg (VAN-a-bawrg) “Vanir-Citadel”, “Vanir-Burgh”. A dwelling of the Vanir, or Vanaheimr itself.

Vanadís (VAN-a-dees) pl. **Vanadísir** (VAN-a-dees-ir) “Vanir-Goddess”. 1) A name of Freyja. 2) A Dís of the Vanir.

Vanagoð (VAN-a-gawth) pl. **Vanagoðar** (VAN-a-gawth-ar) “Vanir-God”. A Goð of the Vanir.

Vanaheimr (VAN-a-haym-r) “Vanir-Home”. The land of the Vanir on Jörmungrund’s western rim.

Vandalar (VAND-al-ar) “Vandals”. An ancient ætt.

Vanir (VAN-ir) sing. **Van** (VAN) “Fertility Gods”. Next to the Æsir, they are the foremost tribe of divinities, whose function is primarily focused on the natural order and regulation of the mechanisms of the worlds. They are also deities of peace and love, often invoked in such matters.

- Vár** (VAHR) “Vow”. An Ásynja, Dis of promises, whose name is invoked at the Brúðhlaup, the marriage ceremony. She sees to it that these oaths are kept and punishes those who break them.
- Varðrúna** (VARTH-roon-a) “Protective Rune”. A Gýgr.
- Varinsey** (VAR-ins-ay) “Varinn’s Isle”. The place where Gullveig was reborn the final time.
- Várkaldr** (VAHR-kald-r) “Spring-Cold”. Another name of Egill.
- Varnir** (VARN-ir) sing. **Varn** (VARN) “Defenders”. The warriors of Billingsr’s halls who protect Sól and Máni from the wolves who chase them.
- Varna Viðr** (VARN-a VITH-r) “Forest of the Varnir”. The forest in Billingsr’s realm where the Varnir dwell.
- Varr** (VAR) “The Cautious”. A Dvergr.
- Vartari** (VAR-tar-i) “Lip-Tearer”. A thong Brokkr used to sew up Loki’s lips after the competition of the artists.
- Vásað** (VAH-sath) “Damp-Cold”, “Sleety”. Father of Vindlóni, grandfather of Vetr.
- Vaxtr** (VAKST-r) “Grown”. The name used by the Vanir for grain.
- Vé** (VEE) “The Holy”. 1) Another name of Hœnir. 2) A sacred shrine or enclosure.
- Veðrfölnir** (VEHTH-r-vuhl-nir) “The Weather-Bleached”. A hawk perched upon the eyes of an eagle sitting in Yggdrasill’s branches. The eagle is said to be very knowledgeable, and is probably Óðinn himself.
- Veðrglasir** (VEHTH-r-glas-ir) “Weather-Glasir”. A name for Yggdrasill’s crown, related to Glasir (see), which denotes its exposure to the winds of Ásgarðr.
- Veðrmegin** (VEHTH-r-mehg-in) “Weather-Might”. The name used by the Álfar for the clouds.
- Vega** (VEHG-a) “The Ways”. The name used by the Vanir for Frigga-Jörð (Earth).
- Vegdrasill** (VEHG-dras-il) “Courageous in Battle”. A Dvergr.
- Vegsvinn** (VEHGS-vin) “Way-Swift”. A sacred river.
- Vegtamr** (VEHG-tam-r) “The Wayfarer”. Another name of Óðinn.
- Veðiás** (VAYTH-i-ahs) “The Hunting-Ás”. Another name of Ullr.
- Veig** (VAYG) “Foaming”. The name used by the Vanir for ale.
- Veigr** (VAYG-r) “The Defiant”. A Dvergr.
- Vend** (VEHND) “Joy”, “Success”. The eighth rún of the Elder Fuþark, associated with joy and happiness, which is why it is connected to such concepts in the Rúnlög.
- Veratýr** (VER-a-teer) “God of Men”. Another name of Óðinn.
- Verðandi** (VER-thand-i) “That-Which-is-Becoming”. Urðr and Skuld’s sister, one of the three great Nornir who weaves the örlögþættir in the Web of Wyrd.

Weregild (VUR-gild) German “Man-Payment”. An ancient tradition of offering amends for killing someone.

Verland (VER-land) “Land of Men”. Another name of Miðgarðr.

Vestein (VEHST-ayn) “The Westerner”. A warrior.

Vestri (VEHST-ri) “West”. The Dvergr who holds up the western point of the sky.

Vetmímir (VEHT-meem-ir) “Winter-Mímir”. One of the nine heavens.

Vetr (VEHT-r) “Winter”. A Jötun, representative of winter.

Véuðr (VEE-uth-r) “Shrine Guardian”. Another name of Þórr.

Véurr (VEE-ur) “Watcher of the Shrine (Vé)”. Another name of Þórr.

Við (VITH) “The Deadly”. A sacred river.

Við (VEETH) “The Wide”. 1) A sacred river. 2) The field where Ragnarökr will be fought, also called Vígríðr.

Við (VEETH) “The Far-Seeing”. Another name of Óðinn.

Viðarr (VEETH-ar) “The Far-Ruler”, called **Inn Þögli** (IN THUHG-li) “The Silent”. An Ásagoð, Óðinn’s son with the Gýgr Gríðr. He will avenge Óðinn’s death at Ragnarökr after Fenrir swallows the Ásaföðr.

Viðbláinn (VEETH-blah-in) “Wide-Blue”. One of the nine heavens.

Viðblindi (VITH-blind-i) “Forest-Blind”. A Jötun.

Víddi (VEE-di) “Wide”. A Jötun.

Viðfeðmir (VITH-vehth-mir) “Wide-Embracer”. One of the nine heavens.

Viðga (VITH-ga) “The Stout”. Son of Völundr and Böðvildr. A hero fighting on the side of the Ívaldi ætt.

Viðgymnir (VITH-gem-nir) “Wide-Sea”. A Jötun.

Viðhrímnir (VITH-reem-nir) “Foe of Frost”. Another name of Óðinn.

Viðofnir (VITH-awv-nir) “The Wide Open”. Another name of Gullinkambi.

Viðólfr (VITH-ohlv-r) “Forest-Wolf”. A Jötun.

Viðr (VITH-r) “Forest”. The name used by our ancestors for the forest.

Viðrir (VITH-rir) “Weather-God”. Another name of Óðinn.

Viðurr (VITH-ur) “The Destroyer”. Another name of Óðinn.

Víf (VEEV) “Wife”. A daughter of Karl and Snör.

Vifill (VIV-il) “Beetle”. An ancient warrior.

Vigglöð (VIG-luhth) “Willing to Travel”. A Gýgr.

Viggr (VIG-r) “The Toothy”. 1) A Dvergr. 2) A horse.

Vígríðr (VEEG-reeth-r) “The Battlefield”. The field where the Ragnarökr battle will be fought, said to be one hundred and twenty leagues in every direction, located in Jörmungrund.

Víkingar (VEEK-ing-ar) “Vikings”. Ancient warriors.

Wild Jagd (VILT YAKT) German “Wild Hunt”. Also called the Ásgarðsreið, it is the hunt in which Óðinn and other Æsir and Einherjar round up demons in the sky. It is celebrated at Jól.

Vili (VEEL-i) “Will”, “The Willful”. Another name of Lóðurr.

Vilkin (VIL-kin) Ívaldi’s father.

Vilmeiðr (VIL-mayth-r) “Soothsayer”. A Jötun, progenitor of evil vitkar.

Vimur (VIM-ur) “The Bubbling”. Another name of the Élivágar.

Vin (VIN) “The Delightful”. A sacred river.

Vina (VIN-a) “The Delightful”. A sacred river.

Vindálfr (VIND-ahlv-r) “Wind-Elf”. A Dvergr.

Vindbláinn (VIND-blah-in) “Wind-Blue”. One of the nine heavens, also called Hreggmimir and Hleiðornir.

Vindflot (VIND-vlawt) “Wind-Blown”. The name used by the Vanir for clouds.

Vindheimr (VIND-haym-r) “Wind-Home”. Designates the heavens, where Baldr and Höðr dwell after Ragnarökr.

Vindhjálmr (VIND-hyahlm-r) “Wind-Helm”. Another name of Ívaldi.

Vindhjálms Brú (VIND-hyahlms BROO) “Vindhjálmr’s Bridge”. Another name of Bifröst.

Vindkaldr (VIND-kald-r) “Wind-Cold”. Another name of Óðr.

Vindler (VIND-ler) “The Turner”. Another name of Heimdallr.

Vindlóni (VIND-lohn-i) “Wind-Chill”. A Jötun, father of Vetr, also called Vindsvalr.

Vindofni (VIND-awv-ni) “Wind-Weaver”. The name used by the Vanir for heaven.

Vindr (VIND-r) “Wind”. 1) The name used by our ancestors for wind. 2) A Jötun.

Vindslot (VINDS-lawt) “Wind’s Lull”. The name used by the Vanir for calm.

Vindsvalr (VIND-sval-r) “Wind-Chill”. A Jötun, father of Vetr, also called Vindlóni.

Vingnir (VING-nir) “The Strong”. A Jötun, Þórr’s foster-father, killed by him. Þórr obtained his first hammer, Vingnir’s Mjöllnir, from him. This hammer is made of stone.

Vingólf (VIN-gohlv) “Friendly-Quarters”. Identical to Gimlé, Urðr’s hall in Helheimr where the blessed dead live.

Vingrip (VIN-grip) “Friendly-Hold”, “Friendly-Grip”. A Jötun.

Vingskornir (VING-skawrn-ir) “The Mighty in Battle”. Hildir’s horse.

Vingþórr (VING-thohr) “The Mighty Þórr”. Another name of Þórr.

Vinili (VIN-il-i) A legendary ætt, the original name of the Langbarðr.

Vípar (VEEP-ar) “The Trifling”. A Jötun.

Virfir (VIR-vir) “The Virulent”. A Dvergr.

Vitki (VIT-ki) pl. **Vitkar** (VIT-kar) “Magician”, “Seer”. A male diviner or practitioner of the holy Galdr or evil Seiðr.

Vitr (VIT-r) “Wise”. A Dvergr.

Völr (VUHL-r) pl. **Völur** (VUHL-ur) “Seeress”. A female diviner or practitioner of the holy Galdr or evil Seiðr.

Völsi (VUHL-si) “The Chooser”. Another name of Óðinn.

Völundr (VUHL-und-r) “The Woe-Minded”. An Álfr-jarl and primeval artist, thereafter the king of the Jötnar and earth’s worst foe. Son of Ívaldi, brother of Egill, Slagfinnr, and the Svanmeyjar, husband or lover of Iðunn, and father of Skaði.

Vón (VOHN-r) “Expectation”. The river that flows from the fettered Fenrir’s mouth.

Vöndr (VUHND-r) “The Tributary”. A sacred river.

Vöndr (VUHND-r) “Wand”. The name used by the Vanir for the forest.

Vör (VUHR) “Awareness”. An Ásynja, said to be so wise and searching that nothing can be concealed from her.

Vörð Goða (VUHRTH GAWTH-a) “Watchman of the Gods”. Another name of Heimdallr.

Vörnir (VUHRN-ir) “The Cautious”. A Jötun.

Wralda (RALD-a) Old Frisian “God of the World”, “The Old Man”. Another name of Óðinn.

Wunsch (VUHNSH) “Wish”. Another name of Óðinn. Cp. Óski.

Wyrd (VEERD) “Fate”, “Destiny”. This term is a variant spelling of “Urðr”, but here represents the concept of fate, manifested as a massive web in the sky, the Web of Wyrd.

Y

Ýdalr (EE-dal-r) “Bow-Dales”. Originally Ívaldi’s land, south of the Élivágar in Álfheimr, where Ýsetr, the fortress of Ívaldi’s ætt is located. It was passed on to his sons, then finally to Egill’s son, Ullr.

Yggdrasill (EG-dras-il) “Yggr-Óðinn’s Steed”. The World-Tree born of a golden seed, with golden leaves and fruit. Its trunk and branches are silver.

Yggjungr (EG-yung-r) “The Terrifying Youth”. Another name of Óðinn.

Yggr (EG-r) “The Terrifying”. Another name of Óðinn.

Ylfingar (ELV-ing-ar) sing. **Ylfingr** (EL-ving-r) “Descendants of Ylfr”. A legendary ætt of the North.

Ylgr (ELG-r) “The Swelling”. A sacred river.

Ýma (EEM-a) “The Screaming”. A Gýgr.

Ymir (EM-ir) “Roarer”. The primordial Jötun, formed from the rime of Ginnungagap once it was melted by heat. From the sweat of his arms, filled with Auðhumla’s fertile sustenance, he sired Mímir and Bestla. From his feet came Þrúðgelmir. He was slain by Burr’s sons for killing Auðhumla, and his body was used to create Miðgarðr.

Ymsi (EM-si) “The Loud”. A Jötun.

Ynglingar (ENG-ling-ar) “Descendants of Yngvi”. A legendary ætt of the North.

Yngvi (ENG-vi) also **Ynguni** (ENG-un-i) “Warrior”, “Prince”. 1) Another name of Freyr. 2) Another name of Heimdallr. 3) Another name of Óðr. 4) An ancient warrior. 5) A Dvergr.

Yngvinn (ENG-vin) “Warrior”, “Prince”. A member of the Ynglinga ætt.

Ýr (EER) “Yew”, “Bow”. The thirteenth rún of the Elder Fupark, usually associated with death and dying, leading to its connection to respect for the dead in the Rúnlog.

Ýrungr (EER-ung-r) “The Hunter”. Another name of Óðinn.

Ysja (ES-ya) “Sludge”. A daughter of Þræll and Þý.

Ýsetr (EE-seht-r) “Bow-Chalet”. The fortress in Ýdalr by the Élivágar where the Goðin had their outpost against the Jötnar, entrusted to Ívaldi and his sons. It later became Ullr’s home, who presumably took up the duty of protecting this borderland.

BIBLIOGRAPHY

- Albertson, Clinton, tr. *Anglo-Saxon Saints and Heroes*, S.J. Fordham University, 1967.
- Anderson, Rasmus, *Norse Mythology*, Knight & Leonard, 1875.
- Bellows, Henry Adams, tr. *The Poetic Edda*, American Scandinavian Foundation, New York, 1923.
- Byock, Jesse, tr. *The Prose Edda by Snorri Sturluson*, Penguin, 2005.
- Darmesteter, James and Lawrence Heyworth Mills, tr. *The Zend-Avesta*, Sacred Books of the East 4, 23, 31; Part I: *The Vendîdâd*, Part II: *The Siruzahs, Yasts, and Nyuyis*, Part III: *The Yasna, Visparad, Afrinagan, Gahs, and Miscellaneous Fragments*, Oxford University Press, 1882-1887.
- De Vries, Jan, *Altnordisches Etymologisches Wörterbuch*, E.J. Brill, Leiden, 1962.
- Edwards, Paul and Hermann Palsson, tr. *Egil's Saga*, Penguin Classics, 1977.
- Edwards, Paul and Herman Palsson, tr. *Eyrbyggja Saga*, Penguin.
- Edwards, Paul and Herman Palsson, tr. *Seven Viking Romances*, Penguin, 1985.
- Eliot, C.W., tr. *Beowulf*, Harvard Classics, Collier & Sons, New York, 1910.
- Elton, Oliver, tr. *The First Nine Books of the Danish History of Saxo Grammaticus*, D. Nutt, London, 1894.
- Faulkes, Anthony, tr. *Edda by Snorri Sturluson*, Everyman, London, 1987.
- Fisher, Peter, tr. and Hilda Ellis Davidson, annotator, *The History of the Danes Books I-IX by Saxo Grammaticus*, D.S. Brewer, Cambridge, 1979-80.
- Foulke, William Dudley, tr. *History of the Langobards by Paul the Deacon (Paulus Diaconus)*, Univerisity of Pennsylvania Press, Philedelphia, 1907.
- Gordon, E.V. *An Introduction to Old Norse*, Clarendon Press, Oxford, 2nd ed., 1957.
- Griffith, Ralph T.H., tr. *The Rigveda*, Motilal Banarsidass, 1992.
- Grimm, Jacob *Deutsche Mythologie*, 1835, 1844, 1854, tr. as *Teutonic Mythology*, 4 volumes, by James Stalleybrass, George Bell and Sons, 1883-1888.
- Guerber, H.A. *Myths of the Norsemen*, Dover Publications, 1992.
- Haymes, Edward R., tr. *The Saga of Thidrek of Bern*, Garland Library of Medieval Literature, New York, 1988.

- Heaney, Seamus, tr. *Beowulf*, Norton, 2000.
- Hollander, Lee M., tr. *Heimskringla* by Snorri Sturluson, University of Texas Press, revised 1991.
- Hollander, Lee M., tr. *The Poetic Edda*, University of Texas Press, 1990.
- Laing, Samuel, tr. *Heimskringla: A History of the Norse Kings*, The Norrœna Society, London, 1844, 1907.
- Larrington, Carlyne, tr. *The Poetic Edda*, Oxford University Press, 1996.
- Magnusson, Eirik and William Morris, tr. *The Völsung Saga*, The Norrœna Society, London, 1888.
- Magnusson, Magnus and Hermann Pálsson, tr. *Njal's Saga*, Penguin, 1972.
- Mattingly, Harold, tr. *The Agricola and the Germania* by Cornelius Tacitus, Penguin Classics, London, 1948.
- Olrik, Axel, *The Heroic Legends of Denmark* tr. by Lee M. Hollander, University of Wisconsin, New York, 1919.
- Ó Flaherty, Wendy Doniger, tr. *The Rigveda*, Penguin, 1981.
- Pierce, Frank H. IV, *The Oera Linda Book*, 1983.
- Puryear, Mark, *The Nature of Ásatrú*, iUniverse, 2006.
- Rydberg, Viktor, *Fädernas Gudasaga Berättad för Ungdomen*, 1887, tr. as *Our Fathers' Godsaga* by William P. Reaves, iUniverse, 2003.
- Rydberg, Viktor, *Sagan om Svärdet*, 1882, Viktor Rydberg-sällskapet, 1993.
- Rydberg, Viktor, *Undersökningar i Germanisk Mythologi*, vol. I, tr. as *Teutonic Mythology* by Rasmus Anderson (in 3 parts), The Norrœna Society, 1907.
- Rydberg, Viktor, *Undersökningar i Germanisk Mythologi* vol. II, tr. as *Investigations into Germanic Mythology* vol. 2.1 (2006) and 2.2 (2004) by William P. Reaves, iUniverse.
- Simek, Ralph, *Dictionary of Northern Mythology*, D.S. Brewer, Cambridge, 1993.
- Smith, Jennifer *Raiðo: The Runic Journey*, Tara Hill Designs, 1993.
- Stevenson, Joseph, tr. *Simeon's Church History of Durham*, 1885.
- Tacitus, Cornelius, *Annals of Imperial Rome*, Penguin Classics, revised 1956.
- Thorpe, Benjamin, tr. *Edda Sæmundar Hinns Frôða* (The Poetic Edda), Trübner & Co., 1866.
- West, E.W., tr. *Pahlavi Texts, Part I, The Bundahis-Bahman Yast, and Shâyast Lâ-Shâyast*, Sacred Books of the East, vol. 5, 1897.
- Young, Jean I., *The Prose Edda* by Snorri Sturluson, University of California Press.

