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SNORRI STURLUSON, SAEMUND SIGFUSSON

THE POETIC EDDA & THE PROSE EDDA

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The Poetic Edda & The Prose Edda

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KING GUNTHER

(*After a painting by B. Guth.*)

Gunnar, Gunther, or Gunter, King of Burgundy, was probably a real personage of the troubled times with which his name is associated—a period distinguished as much for heroic characters as for tragic events. Gunther represents the best type of kinghood of his age; a man swayed by his affections rather than by ambition, who scrupled at misdeeds, yet yielded to the mastering passions of love; one whose instincts were loyalty to friends and country, and who shrank from cruelties to gain his ends, but who fell a victim

to woman's fascinations. History accordingly praises him more for a lover than for a sovereign.

The Elder Eddas of Saemund

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Preface

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Sæmund, son of Sigfus, the reputed collector of the poems bearing his name, which is sometimes also called the Elder, and the Poetic, Edda, was of a highly distinguished family, being descended in a direct line from King Harald Hildetonn. He was born at Oddi, his paternal dwelling in the south of Iceland, between the years 1054 and 1057, or about 50 years after the establishment by law of the Christian religion in that island; hence it is easy to imagine that many heathens, or baptized favourers of the old mythic songs of heathenism, may have lived in his days and imparted to him the lays of the times of old, which his unfettered mind induced him to hand down to posterity.

The youth of Sæmund was passed in travel and study, in Germany and France, and, according to some accounts, in Italy. His cousin John Ogmundson, who later became first bishop of Holum, and after his death was received among the number of saints, when on his way to Rome, fell in with his youthful kinsman, and took him back with him to Iceland, in the year 1076. Sæmund afterwards became a priest at Oddi, where he instructed many young men in useful learning; but the effects of which were not improbably such as to the common people might appear as witchcraft or magic: and, indeed, Sæmund's predilection for the sagas and songs of the old heathen times (even for the magical ones) was so well known, that among his countrymen there were some who regarded him as a great sorcerer, though chiefly in what is called white or innocuous and defensive sorcery, a repute which still clings to his memory among the common people of Iceland, and will long adhere to it through the numerous and popular stories regarding him (some of them highly entertaining) that are

orally transmitted from generation to generation.[1] Sæmund died at the age of 77, leaving behind him a work on the history of Norway and Iceland, which is now almost entirely lost.

The first who ascribed to Sæmund the collection of poems known as the Poetic Edda,[2] was Brynjolf Svensson, bishop of Skalholt. This prelate, who was a zealous collector of ancient manuscripts, found in the year 1643, the old vellum codex, which is the most complete of all the known manuscripts of the Edda; of this he caused a transcript to be made, which he entitled *Edda Saemundi Multiscii*. The transcript came into the possession of the royal historiographer Torfæus; the original, together with other MSS., was presented to the King of Denmark, Frederick. III., and placed in the royal library at Copenhagen, where it now is.[3] As many of the Eddaic poems appear to have been orally transmitted in an imperfect state, the collector has supplied the deficiencies by prose insertions, whereby the integrity of the subject is to a certain degree restored.

The collection called Sæmund's Edda consists of two parts, viz., the Mythological and the Heroic. It is the former of those which is now offered to the public in an English version. In the year 1797, a translation of this first part, by A.S. Cottle, was published at Bristol. This work I have never met with; nor have I seen any English version of any part of the Edda, with the exception of Gray's spirited but free translation of the Vegtamskvida.

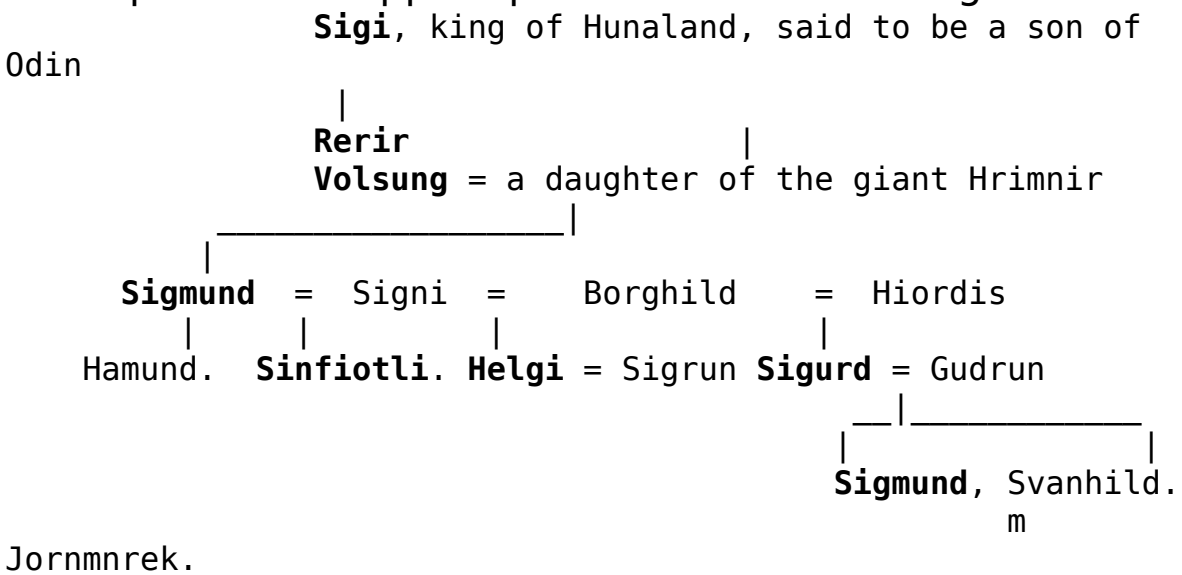
The Lay of Volund (Volundarkvida) celebrates the story of Volund's doings and sufferings during his sojourn in the territory of the Swedish king Nidud. Volund (*Ger*. Wieland, *Fr*. Veland and Galans) is the Scandinavian and Germanic Vulcan (Hephaistos) and Dædalus. In England his story, as a skillful smith, is traceable to a very early period. In the Anglo-Saxon poem of Beowulf we find that hero desiring, in the event of his falling in conflict with Grendel, that his

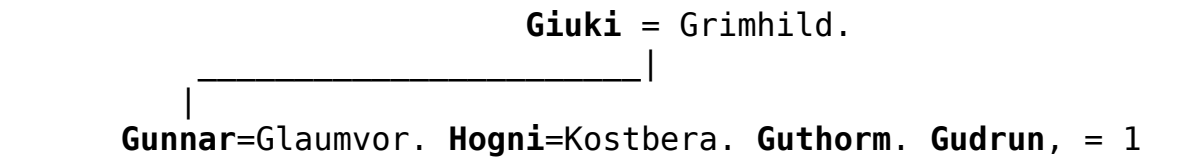
corslets may be sent to Hygelac, being, as he says, the work of Weland; and king Ælfred, in his translation of Boethius de Consolatione, renders the words *fidelis ossa Fabricii, etc*. by Hwæt (hwær) Welondes? (Where are now the bones of the famous and wise goldsmith Weland?), evidently taking the proper name of Fabricius for an appellative equivalent to faber. In the Exeter Book, too, there is a poem in substance closely resembling the Eddaic lay. In his novel of Kenilworth, Walter Scott has been guilty of a woeful perversion of the old tradition, travestied from the Berkshire legend of Wayland Smith. As a land-boundary we find Weland's smithy in a Charter of king Eadred A.D. 955.

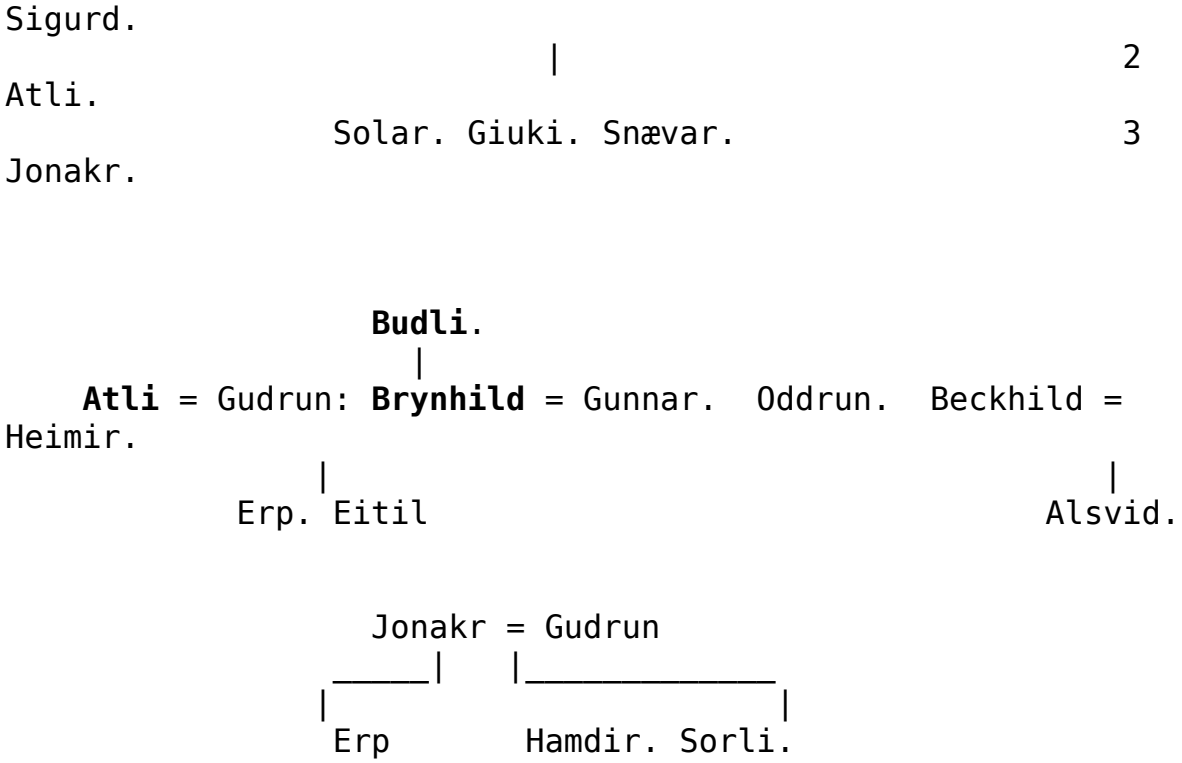
On the Lay of Helgi Hiorvard's Son there is nothing to remark beyond what appears in the poem itself.

The Lays of Helgi Hundingcide form the first of the series of stories relating to the Volsung race, and the Giukungs, or Niflungs.

The connection of the several personages celebrated in these poems will appear plain from the following tables:







The Eddaic series of the Volsung and Niflung lays terminates with the Lay of Hamdir; the one entitled Gunnar's Melody is no doubt a comparatively late composition; yet being written in the true ancient spirit of the North is well deserving of a place among the Eddaic poems. Nor, indeed, is the claim of the Lay of Grotti to rank among the poems collected by Sæmund, by any means clear, we know it only from its existence in the Skalda; yet on account of its antiquity, its intrinsic worth, and its reception in other editions of the Edda, both in original and translation, the present work would seem, and justly so, incomplete without it.

The Prose, or Younger Edda, is generally ascribed to the celebrated Snorre Sturleson, who was born of a distinguished Icelandic family, in the year 1178, and after leading a turbulent and ambitious life, and being twice the supreme magistrate of the Republic, was killed A.D. 1241,[4] by three of his sons-in-law and a stepson. When Snorre was three years old, John Loptson of Oddi, the grandson of Sæmund the Wise, took him into fosterage. Snorre resided

at Oddi until his twentieth year, and appears to have received an excellent education from his foster father, who was one of the most learned men of that period. How far he may have made use of the manuscripts of Sæmund and Ari, which were preserved at Oddi, it is impossible to say, neither do we know the precise contents of these manuscripts; but it is highly probable that the most important parts of the work, now known under the title of "The Prose Edda," formed a part of them, and that Snorre—who may be regarded as the Scandinavian Euhemerus—merely added a few chapters, in order to render the mythology more conformable to the erroneous notions he appears to have entertained respecting its signification. Be this as it may, the Prose Edda, in its present form, dates from the thirteenth century, and consists of—1. *Formali* (Fore discourse); or the prologue. 2. *Gylfa-ginning* (The deluding of Gylfi). 3. *Braga-roedur* (Conversations of Bragi). 4. *Eptirmali* (After discourse); or Epilogue. The Prologue and Epilogue were probably written by Snorre himself, and are nothing more than an absurd syncretism of Hebrew, Greek, Roman, and Scandinavian myths and legends, in which Noah, Priam, Odin, Hector, Thor, Æneas, &c, are jumbled together much in the same manner as in the romances of the Middle Ages. These dissertations, utterly worthless in themselves, have obviously nothing in common with the so-called "Prose Edda," the first part of which, containing fifty-three chapters, forms a complete synopsis of Scandinavian mythology, derived principally from the Poetical Edda.

THE TRANSLATOR.

Footnotes:

1. The following, the first among many, may serve as a specimen.
   Sæmund was residing, in the south of Europe, with a famous Master, by whom he was instructed in every kind of lore; while, on the other hand, he forgot (apparently through intense study) all that he had previously learned,

even to his own name; so that when the holy man John Ogmundson came to his abode, he told him that his name was Koll; but on John insisting that he was no other than Sæmund Sigfusson, born at Oddi in Iceland, and relating to him many particulars regarding himself, he at length became conscious of his own identity, and resolved to flee from the place with his kinsman. For the purpose of deceiving the master, John continued some time in the place, and often came to visit him and Sæmund; till at last, one dark night, they betook themselves to flight. No sooner had the Master missed them than he sent in pursuit of them; but in vain, and the heavens were too overcast to admit, according to his custom, of reading their whereabouts in the stars. So they traveled day and night and all the following day. But the next night was clear, and the Master at once read in the stars where they were, and set out after them at full speed. Then Sæmund, casting his eyes up at the heavens, said, "Now is my Master in chase of us, and sees where we are." And on John asking what was to be done, he answered: "Take one of my shoes off, fill it with water, and set it on my head." John did so, and at the same moment, the Master, looking up at the heavens, says to his companion: "Bad news; the stranger John has drowned my pupil; there is water about his forehead." And thereupon returned home. The pair now again prosecute their journey night and day; but, in the following night, the Master again consults the stars, when, to his great amazement, he sees the star of Sæmund directly above his head, and again sets off after the fugitives. Observing this, Sæmund says: "The astrologer is again after us, and again we must look to ourselves; take my shoe off again, and with your knife stab me in the thigh; fill the shoe with blood, and place it on the top of my head." John does as directed, and the Master, again gazing at the stars, says: "There is blood now about the star of Master Koll, and the stranger has for certain murdered him," and so returns home. The old man now has once more recourse to his art; but on seeing Sæmund's star shining brightly above him, he exclaimed: "My pupil is still living; so much the better. I have taught him more than enough; for he outdoes me both in astrology and magic. Let them now proceed in safety; I am unable to hinder their departure."

2. Bishop P.E. Muller supposes the greater number of the Eddaic poems to be of the 8th century. Sagabibliothek II, p, 131.

3. Codex Regius, No. 2365, 4to. The handwriting of this MS. is supposed to be of the beginning of the 14th century.

4. Snorre, at the death of John Loptson (A.D. 1197), does not appear to have possessed any property whatever, though he afterwards became the wealthiest man in Iceland. His rise in the world was chiefly owing to his marriage with Herdisa, the daughter of a priest called Bersi the Rich,—a very enviable surname, which no doubt enabled the Rev. gentleman to brave the decrees of Popes and Councils, and take to himself a wife—who brought him a very considerable fortune. If we may judge from Snorre's biography, Christianity appears to have effected very little change in the character of the Icelanders. We have the same turbulent and sanguinary scenes, the same

loose conduct of the women, and perfidy, and remorseless cruelty of the men, as in the Pagan times.

Introduction to the Voluspa

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As introductory to the Voluspa, the following description of a wandering Vala or prophetess may be thought both desirable and interesting: "We find them present at the birth of children, when they seem to represent the Norns. They acquired their knowledge either by means of *seid*, during the night, while all others in the house were sleeping, and uttered their oracles in the morning; or they received sudden inspirations during the singing of certain songs appropriate to the purpose, without which the sorcery could not perfectly succeed. These seid-women were common over all the North. When invited by the master of a family, they appeared in a peculiar costume, sometimes with a considerable number of followers, e.g. with fifteen young men and fifteen girls. For their soothsaying they received money, gold rings, and other precious things. Sometimes it was necessary to compel them to prophesy. An old description of such a Vala, who went from guild to guild telling fortunes, will give the best idea of these women and their proceedings":—

"Thorbiorg, nicknamed the little Vala, during the winter attended the guilds, at the invitation of those who desired to know their fate, or the quality of the coming year. Everything was prepared in the most sumptuous manner for her reception. There was an elevated seat, on which lay a cushion stuffed with feathers. A man was sent to meet her. She came in the evening dressed in a blue mantle fastened with thongs and set with stones down to the lap; round her neck she had a necklace of glass beads, on her head a hood of black lambskin lined with white catskin; in her hand a staff, the head of which was mounted with brass and ornamented with stones; round her body she wore a girdle

of agaric (knoske), from which hung a bag containing her conjuring apparatus; on her feet were rough calfskin shoes with long ties and tin buttons, on her hands catskin gloves, white and hairy within. All bade her welcome with a reverent salutation; the master himself conducted her by the hand to her seat. She undertook no prophecy on the first day, but would first pass a night there. In the evening of the following day she ascended her elevated seat, caused the women to place themselves round her, and desired them to sing certain songs, which they did in a strong, clear voice. She then prophesied of the coming year, and afterwards, all that would advanced and asked her such questions as they thought proper, to which they received plain answers."

* * * * *

In the following grand and ancient lay, dating most probably from the time of heathenism, are set forth, as the utterances of a Vala, or wandering prophetess, as above described, the story of the creation of the world from chaos, of the origin of the giants, the gods, the dwarfs, and the human race, together with other events relating to the mythology of the North, and ending with the destruction of the gods and the world, and their renewal.

Völuspâ. The Vala's Prophecy

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1. For silence I pray all sacred children, great and small, sons of Heimdall,[5] they will that I Valfather's deeds recount, men's ancient saws, those that I best remember.

2. The Jötuns I remember early born, those who me of old have reared. I nine worlds remember, nine trees, the great central tree, beneath the earth.

3. There was in times of old, where Ymir dwelt, nor sand nor sea, nor gelid waves; earth existed not, nor heaven above, 'twas a chaotic chasm, and grass nowhere.

4. Before Bur's sons raised up heaven's vault, they who the noble mid-earth shaped. The sun shone from the south over the structure's rocks: then was the earth begrown with herbage green.

5. The sun from the south, the moon's companion, her right hand cast about the heavenly horses. The sun knew not where she[6] a dwelling had, the moon knew not what power he possessed, the stars knew not where they had a station.

6. Then went the powers all to their judgment-seats, the all-holy gods, and thereon held council: to night and to the waning moon gave names; morn they named, and mid-day, afternoon and eve, whereby to reckon years.

7. The Æsir met on Ida's plain; they altar-steads and temples high constructed; their strength they proved, all things tried, furnaces established, precious things forged, formed tongs, and fabricated tools;

8. At tables played at home; joyous they were; to them was naught the want of gold, until there came Thurs-maidens three, all powerful, from Jötunheim.

9. Then went all the powers to their judgment-seats, the all-holy gods, and thereon held council, who should of the dwarfs the race create, from the sea-giant's blood and livid bones.

10. Then was Môtsognir created greatest of all the dwarfs, and Durin second; there in man's likeness they created many dwarfs from earth, as Durin said.

11. Nýi and Nidi, Nordri and Sudri, Austri and Vestri, Althiôf, Dvalin Nâr and Nâin, Niping, Dain, Bivör, Bavör, Bömbur, Nori, An and Anar, Ai, Miodvitnir,

12. Veig and Gandâlf, Vindâlf, Thrain, Thekk and Thorin, Thrôr, Vitr, and Litr, Nûr and Nýrâd, Regin and Râdsvid. Now of the dwarfs I have rightly told.

13. Fili, Kili, Fundin, Nali, Hepti, Vili, Hanar, Svior, Billing, Bruni, Bild, Bûri, Frâr, Hornbori, Fræg and Lôni, Aurvang, Iari, Eikinskialdi.

14. Time 'tis of the dwarfs in Dvalin's band, to the sons of men, to Lofar up to reckon, those who came forth from the world's rock, earth's foundation, to Iora's plains.

15. There were Draupnir, and Dôlgthrasir, Hâr, Haugspori, Hlævang, Glôi, Skirvir, Virvir, Skafid, Ai, Alf and Yngvi, Eikinskialdi,

16. Fialar and Frosti, Finn and Ginnar, Heri, Höggstari, Hliôdôlf, Moin: that above shall, while mortals live, the progeny of Lofar, accounted be.

17. Until there came three mighty and benevolent Æsir to the world from their assembly. They found on earth, nearly powerless, Ask and Embla, void of destiny.

18. Spirit they possessed not, sense they had not, blood nor motive powers, nor goodly colour. Spirit gave Odin, sense gave Hoenir, blood gave Lodur, and goodly colour.

19. I know an ash standing Yggdrasil hight, a lofty tree, laved with limpid water: thence come the dews into the dales that fall; ever stands it green over Urd's fountain.

20. Thence come maidens, much knowing, three from the hall, which under that tree stands; Urd hight the one, the second Verdandi,—on a tablet they graved—Skuld the third. Laws they established, life allotted to the sons of men; destinies pronounced.

21. Alone she[7] sat without, when came that ancient dread Æsir's prince; and in his eye she gazed.

22. "Of what wouldst thou ask me? Why temptest thou me? Odin! I know all, where thou thine eye didst sink in the pure well of Mim." Mim drinks mead each morn from Valfather's pledge.[8] Understand ye yet, or what?

23. The chief of hosts gave her rings and necklace, useful discourse, and a divining spirit: wide and far she saw o'er every world.

24. She the Valkyriur saw from afar coming, ready to ride to the god's people: Skuld held a shield, Skögul was second, then Gunn, Hild Göndul, and Geirskögul. Now are enumerated Herian's maidens, the Valkyriur, ready over the earth to ride.

25. She that war remembers, the first on earth, when Gullveig[9] they with lances pierced, and in the high one's[10] hall her burnt, thrice burnt, thrice brought her forth, oft not seldom; yet she still lives.

26. Heidi they called her, whithersoe'r she came, the well-foreseeing Vala: wolves she tamed, magic arts she knew, magic arts practised; ever was she the joy of evil people.

27. Then went the powers all to their judgment-seats, the all-holy gods, and thereon held council, whether the Æsir should avenge the crime,[11] or all the gods receive atonement.

28. Broken was the outer wall of the Æsir's burgh. The Vanir, foreseeing conflict, tramp o'er the plains. Odin cast [his spear], and mid the people hurled it: that was the first warfare in the world.

29. Then went the powers all to their judgment-seats, the all-holy gods, and thereon held council: who had all the air with evil mingled? or to the Jötun race Od's maid had given?

30. There alone was Thor with anger swollen. He seldom sits, when of the like he hears. Oaths are not held sacred; nor words, nor swearing, nor binding compacts reciprocally made.

31. She knows that Heimdall's horn is hidden under the heaven-bright holy tree. A river she sees flow, with foamy fall, from Valfather's pledge. Understand ye yet, or what?

32. East sat the crone, in Iârnvidir, and there reared up Fenrir's progeny: of all shall be one especially the moon's devourer, in a troll's semblance.

33. He is sated with the last breath of dying men; the god's seat he with red gore defiles: swart is the sunshine then for summers after; all weather turns to storm. Understand ye yet, or what?

34. There on a height sat, striking a harp, the giantess's watch, the joyous Egdir; by him crowed, in the bird-wood, the bright red cock, which Fialar hight.

35. Crowed o'er the Æsir Gullinkambi, which wakens heroes with the sire of hosts; but another crows beneath the earth, a soot-red cock, in the halls of Hel.

36. I saw of Baldr, the blood-stained god, Odin's son, the hidden fate. There stood grown up, high on the plain, slender and passing fair, the mistletoe.

37. From that shrub was made, as to me it seemed, a deadly, noxious dart. Hödr shot it forth; but Frigg bewailed, in Fensalir, Valhall's calamity. Understand ye yet, or what?

38. Bound she saw lying, under Hveralund, a monstrous form, to Loki like. There sits Sigyn, for her consort's sake, not right glad. Understand ye yet, or what?

39. Then the Vala knew the fatal bonds were twisting, most rigid, bonds from entrails made.

40. From the east a river falls, through venom dales, with mire and clods, Slîd is its name.

41. On the north there stood, on Nida-fells, a hall of gold, for Sindri's race; and another stood in Okôlnir, the Jötuns beer-hall which Brîmir hight.

42. She saw a hall standing, far from the sun, in Nâströnd; its doors are northward turned, venom-drops fall in through

its apertures: entwined is that hall with serpents' backs.

43. She there saw wading the sluggish streams bloodthirsty men and perjurers, and him who the ear beguiles of another's wife. There Nidhögg sucks the corpses of the dead; the wolf tears men. Understand ye yet, or what?

44. Further forward I see, much can I say of Ragnarök and the gods' conflict.

45. Brothers shall fight, and slay each other; cousins shall kinship violate. The earth resounds, the giantesses flee; no man will another spare.

46. Hard is it in the world, great whoredom, an axe age, a sword age, shields shall be cloven, a wind age, a wolf age, ere the world sinks.

47. Mim's sons dance, but the central tree takes fire at the resounding Giallar-horn. Loud blows Heimdall, his horn is raised; Odin speaks with Mim's head.

48. Trembles Yggdrasil's ash yet standing; groans that aged tree, and the jötun is loosed. Loud bays Garm before the Gnupa-cave, his bonds he rends asunder; and the wolf runs.

49. Hrym steers from the east, the waters rise, the mundane snake is coiled in jötun-rage. The worm beats the water, and the eagle screams: the pale of beak tears carcases; Naglfar is loosed.

50. That ship fares from the east: come will Muspell's people o'er the sea, and Loki steers. The monster's kin goes all with the wolf; with them the brother is of Byleist on their course.

51. Surt from the south comes with flickering flame; shines from his sword the Val-gods' sun. The stony hills are dashed together, the giantesses totter; men tread the path of Hel, and heaven is cloven.

52. How is it with the Æsir? How with the Alfar? All Jötunheim resounds; the Æsir are in council. The dwarfs groan before their stony doors, the sages of the rocky walls. Understand ye yet, or what?

53. Then arises Hlîn's second grief, when Odin goes with the wolf to fight, and the bright slayer of Beli with Surt. Then will Frigg's beloved fall.

54. Then comes the great victor-sire's son, Vidar, to fight with the deadly beast. He with his hands will make his sword pierce to the heart of the giant's son: then avenges he his father.

55. Then comes the mighty son of Hlôdyn: (Odin's son goes with the monster to fight); Midgârd's Veor in his rage will slay the worm. Nine feet will go Fiörgyn's son, bowed by the serpent, who feared no foe. All men will their homes forsake.

56. The sun darkens, earth in ocean sinks, fall from heaven the bright stars, fire's breath assails the all-nourishing tree, towering fire plays against heaven itself.

57. She sees arise, a second time, earth from ocean, beauteously green, waterfalls descending; the eagle flying over, which in the fell captures fish.

58. The Æsir meet on Ida's plain, and of the mighty earth-encircler speak, and there to memory call their mighty deeds, and the supreme god's ancient lore.

59. There shall again the wondrous golden tables in the grass be found, which in days of old had possessed the ruler of the gods, and Fiölnir's race.

60. Unsown shall the fields bring forth, all evil be amended; Baldr shall come; Hödr and Baldr, the heavenly gods, Hropt's glorious dwellings shall inhabit. Understand ye yet, or what?

61. Then can Hoenir choose his lot, and the two brothers' sons inhabit the spacious Vindheim. Understand ye yet, or what?

62. She a hall standing than the sun brighter, with gold bedecked, in Gimill: there shall be righteous people dwell, and for evermore happiness enjoy.

64. Then comes the mighty one to the great judgment, the powerful from above, who rules o'er all. He shall dooms pronounce, and strifes allay, holy peace establish, which shall ever be.

65. There comes the dark dragon flying from beneath the glistening serpent, from Nida-fels. On his wings bears Nidhögg, flying o'er the plain, a corpse. Now she will descend.

Footnotes:

5. In the Rigsmal we are informed how Heimdall, under the name of Rig, became the progenitor of the three orders of mankind.
6. In the Germanic tongues, as in the Semitic, the sun is fem., the moon masc.
7. The Vala here speaks of herself in the third person.
8. His eye here understood to signify the sun.
9. A personification of gold. With the introduction of gold was the end of the golden age.
10. *i.e.*, Odin's: his hall is the world.

11. Of introducing the use of gold.

The Lay of Vafthrudnir

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Odin visits the Giant (Jötun) Vafthrûdnir, for the purpose of proving his knowledge. They propose questions relative to the Cosmogony of the Northern creed, on the conditions that the baffled party forfeit his head. The Jötun incurs the penalty.

Odin.

1. Counsel thou me now, Frigg! as I long to go Vafthrûdnir to visit; great desire, I say, I have, in ancient lore with that all-wise Jötun to contend.

Frigg.

2. At home to bide Hærfather I would counsel, in the gods' dwellings; because no Jötun is, I believe, so mighty as is Vafthrûdnir.

Odin.

3. Much have I journeyed, much experienced, mighty ones many proved; but this I fain would know, how in Vafthrûdnir's halls it is.

Frigg.

4. In safety mayest thou go, in safety return; in safety on thy journeyings be; may thy wit avail thee, when thou, father of men! shalt hold converse with the Jötun.

5. Then went Odin the lore to prove of that all-wise Jötun. To the hall he came which Im's father owned. Ygg went

forthwith in.

Odin.

6. Hail to thee, Vafthrûdnir! to thy hall I am now come, thyself to see; for I fain would know, whether thou art a cunning and all-wise Jötun.

Vafthrûdnir.

7. What man is this, that in my habitation by word addresses me? Out thou goest not from our halls, if thou art not the wiser.

Odin.

8. Gagnrâd is my name, from my journey I am come thirsty to thy halls, needing hospitality,—for I long have journeyed —and kind reception from thee, Jötun!

Vafthrûdnir.

9. Why then, Gagnrâd! speakest thou from the floor? Take in the hall a seat; then shall be proved which knows most, the guest or the ancient talker.

Gagnrâd.

10. A poor man should, who to a rich man comes, speak usefully or hold his tongue: over-much talk brings him, I ween, no good, who visits an austere man.

Vafthrûdnir.

11. Tell me, Gagnrâd! since on the floor thou wilt prove thy proficiency, how the horse is called that draws each day forth over human kind?

Gagnrâd.

12. Skinfaxi he is named, that the bright day draws forth over human kind. Of coursers he is best accounted among the Reid-goths. Ever sheds light that horse's mane.

Vafthrûdnir.

13. Tell me now, Gagnrâd! since on the floor thou wilt prove thy proficiency, how that steed is called, which from the east draws night o'er the beneficent powers?

Gagnrâd.

14. Hrimfaxi he is called, that each night draws forth over the beneficent powers. He from his bit lets fall drops every morn, whence in the dales comes dew.

Vafthrûdnir.

15. Tell me, Gagnrâd! since on the floor thou wilt prove thy proficiency, how the stream is called, which earth divides between the Jötuns and the Gods?

Gagnrâd.

16. Ifing the stream is called which earth divides between the Jötuns and the Gods: open shall it run throughout all time. On that stream no ice shall be.

Vafthrûdnir.

17. Tell me, Gagnrâd! since on the floor thou wilt prove thy proficiency, how that plain is called, where in fight shall meet Surt and the gentle Gods?

Gagnrâd.