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Northern Antiquities,

VOLUME II,

Translation of the EDDA, and other
Islandic Pieces.

Northern Antiquities:
OR,
A DESCRIPTION
OF THE
Manners, Customs, Religion and Laws
OF THE
ANCIENT DANES,
And other Northern Nations;
Including those of
Our own SAXON ANCESTORS.
WITH
A Translation of the EDDA, or
System of RUNIC MYTHOLOGY,
AND
OTHER PIECES,
From the Ancient ISLANDIC Tongue.
In TWO VOLUMES.

47039
TRANSLATED

From Mons. MALLET's *Introduction a l' Histoire
de Dannemarck, &c.*

With Additional NOTES
By the English Translator,
AND
Goranson's Latin Version of the EDDA.

VOLUME II.

LONDON:

Printed for T. CARNAN and Co. at No. 65. in
St. Paul's Church-yard, MDCCCLXX.

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1770
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T H E
AUTHOR'S INTRODUCTION
TO VOLUME THE SECOND.

I KNOW not, whether among the multitude of interesting objects which history offers to our reflection, there are any more worthy to engage our thoughts, than the different Religions which have appeared with splendour in the world.

It is on this stage, if I may be allowed the expression, that men are represented, as they really are; that their characters are distinctly marked and truly exhibited. Here they display all the foibles, the passions and wants of the heart; the resources, the powers and the imperfections of the mind.

It is only by studying the different Religions that we become sensible how far our natures are capable of being debased by prejudices, or elevated, even above themselves, by sound and solid principles. If

the human heart is a profound abyss, the Religions that have prevailed in the world have brought to light its most hidden secrets: They alone have imprinted on the heart all the forms it is capable of receiving. They triumph over every thing that has been deemed most essential to our nature. In short it has been owing to them that man has been either a Brute or an Angel.

This is not all the advantage of this study: Without it our knowledge of mankind must be extremely superficial. Who knows not the influence which Religion has on manners and laws? Intimately blended, as it were, with the original formation of different nations, it directs and governs all their thoughts and actions. In one place we see it enforcing and supporting despotism; in another restraining it: It has constituted the very soul and spirit of more than one republic. Conquerors have frequently been unable to depress it, 'even' by force; and it is generally either the soul to animate or the arm to execute the operations of politics.

Religion acts by such pressing motives, and speaks so strongly to mens most important and dearest interests, that where it happens not to be analagous to the national character of the people who have adopted

it; it will soon give them a character analogous to its own: One of these two forces must unavoidably triumph over the other, and become both of them blended and combined together; as two rivers when united, form a common stream, which rapidly bears down all opposition.

But in this multitude of Religions, all are not equally worthy of our research. There are, among some barbarous nations, Creeds without ideas, and practices without any object; these have at first been dictated by fear, and afterward continued by mere mechanical habit. A single glance of the eye thrown upon such Religions as these, is sufficient to show us all their relations and dependencies.

The thinking part of mankind, must have objects more relative to themselves; they will never put themselves in the place of a Samoiede or an Algonquin: Nor bestow much attention upon the wild and unmeaning superstitions of barbarians, so little known and unconnected with themselves. But as for these parts of the world, which we ourselves inhabit, or have under our own immediate view; to know something of the Religions which once prevailed here and influenced the fate of these countries, cannot surely be deemed uninteresting or unimportant.

Two* principal Religions for many ages divided between them all these countries, which are now blessed with Christianity: Can we comprehend the obligations we owe to the Christian Religion, if we are ignorant from what principles and from what opinions it has delivered us?

I well know that men find employment enough in describing one of these two systems; viz. that of the Greeks and Romans. How many books on their ancient mythology hath not that Religion occasioned? There have been volumes written upon the little petty Divinities adored only in one single village; or accidentally named by some ancient author: The most trivial circumstances, the most inconsiderable monuments of the worship prescribed by that

* Our Author says TWO RELIGIONS, meaning, 1. The Polytheism of GREECE and ROME, and, 2. The Druidical Religion of the CELTS: which last he erroneously supposes to be the same with the Polytheism of the Scandinavians of GOTHIC Race. The truth is, the ancient Pagan Religions of Europe may be classed more properly thus. 1.

The Polytheism of GREECE and ROME, &c. 2. The Druidical Religion of the CELTIC nations. 3. The Polytheism of the TEUTONIC and GOTHIC nations. 4. The Pagan Religion of the SCLAVONIAN nations. And, 5. The low wretched Superstitions of the more northern savages, viz. The LAPLANDERS, FINS, GREENLANDERS, &c. T.

Religion

Religion have occasioned whole folios: And yet we may perhaps, with reason assert, that a work which should endeavour to unfold the spirit, and mark the influence of that Religion in a moral and political view, is yet wanted.

Nevertheless that Religion only extended itself in Europe over Greece and Italy. How indeed could it take root among the conquered nations, who hated the Gods of Rome both as foreign Deities, and as the Gods of their masters? That Religion then so well known among us, that even our children study its principal tenets, was confined within very narrow bounds, while the major part of Gaul, of Britain, Germany and Scandinavia *uniformly* cultivated another very different, from time immemorial.

The Europeans may reasonably call this **CELTIC** * worship, the Religion of their fathers;

* “ It little imports
 “ that the learned stile
 “ this Religion in France,
 “ the GAULISH; in Eng-
 “ land, the BRITISH;
 “ in Germany, the GER-
 “ MANIC, &c. It is now
 “ allowed to have been
 “ the same, at least with
 “ respect to the funda-
 “ mental doctrines, in all
 “ these countries: As I
 “ here all along consider
 “ it in a general light, I
 “ use the word CELTIC
 “ as the most universal
 “ term, without entering
 “ into the disputes to
 “ which this word hath
 “ given rise, and which
 “ proceed,

fathers; Italy itself having received into her bosom more than one conquering nation who professed it. This is the Religion

“ proceed, in my opinion, from men’s not understanding one another.”

[Thus far our ingenious Author, who having been led by Pelloutier and Keyssar into that fundamental error (which has been the stumbling-block of modern antiquaries) viz. That the CELTS and GOTHS were the same people, supposes that the Druidical system of the CELTIC nations, was uniformly the same with the Polytheism of the nations of GOTHIC Race: Than which there cannot be a greater mistake in itself, nor a greater source of confusion in all our researches into the antiquities of the European nations. The first inhabitants of Gaul and Britain, being of CELTIC Race, followed the Druidical superstitions. The ancient Germans, Scandinavians, &c. being of GOTHIC Race, professed that system of Polytheism, after-

wards delivered in the EDDA: And the Franks and Saxons, who afterwards settled in Gaul and Britain, being of GOTHIC Race, introduced the Polytheism of their own nation, which was in general the same with what prevailed among all the other GOTHIC or TEUTONIC people, viz. the Germans, Scandinavians, &c.

After all it is to be observed, in favour of our Author’s general course of reasoning: that in Gaul and Britain, and in many other countries, innumerable reliques both of the CELTIC and GOTHIC superstitions, are still discernable among the common people; as the present inhabitants of those countries derive their descent equally from the GOTHS and CELTS, who at different times were masters of these kingdoms, and whose descendants are now so blended and mingled together.] T.

which

which they would probably still have cultivated had they been left for ever to themselves, and continued plunged in their original darkness : This is the Religion, which (if I may be allowed to say so) our climate, our constitutions, our very wants are adapted to and inspire : For who can deny, but that in the false religions, there are a thousand things relative to these different objects ? It is, in short, this Religion, of which Christianity (though after a long conflict, it triumphed over it) could never totally eradicate the vestiges.

We may reasonably inquire how it comes to pass that the Paganism of Greece and Rome ingrosses all our attention, while there are so few, even among the learned, who have any notion of the Religion I am speaking of ? Hath this preference been owing to any natural superiority either in the precepts or worship of these learned nations ? Or do they afford subjects for more satisfactory researches than those of the northern nations ? What indeed are they, after all, but a chaos of indistinct and confused opinions, and of customs indiscriminately borrowed and picked up from all other religions, void of all connection and coherence ; and where, amidst eternal contradictions and obscurities, one has some difficulty to trace out a few bright rays of

reason and genius? What was this Religion, but a rude and indigested system, wholly composed of superstitious ceremonies, directed by blind fear, without any fixed principles, without a single view for the good of humanity, without rational consolations, which, although in some circumstances it might arrest the hand, wholly abandoned the heart to all its weaknesses? Who can be afraid of finding among the most savage nations ideas of Religion more disgraceful to human nature, than these?

But perhaps the Grecian Mythology may have been studied, in order to discover the origin of many customs still existing in Europe! It cannot indeed be denied, but that it is often necessary to recur thither, in order to explain some peculiarities of our manners, of which it is easier to discover the cause, than to ascertain the reason.

But doth not a knowledge of the Religions professed by the ancient Celtic 'and ' Gothic' nations lead to discoveries of the same kind, and perhaps to others still more interesting? One generation imitates the preceding; the sons inherit their fathers sentiments, and whatever change time may effect, the manners of a nation always retain traces of the opinions professed by its first founders. Most of the present nations of Europe derive their origin 'either' from
the

the Celts ' or Goths,' and the sequel of this work will show, perhaps, that their opinions, however obsolete, still subsist in the effects which they have produced. May not we esteem of this kind (for example) that love and admiration for the profession of arms, which was carried among us even to fanaticism, and which for many ages incited the Europeans, mad by system and fierce through a point of honour, to fight, with no other view, but merely for the sake of fighting? May not we refer to this source, that remarkable attention and respect which the nations of Europe have paid to the fair sex, by which they have been so long the arbiters of glorious actions, the aim and the reward of great exploits, and that they yet enjoy a thousand advantages which every where else are reserved for the men? Can we not explain from these Celtic ' and Gothic' Religions, how, to the astonishment of posterity, judiciary combats and ordeal proofs were admitted by the legislature of all Europe; and how, even to the present time, the people are still infatuated with a belief of the power of Magicians, Witches, Spirits, and Genii, concealed under the earth or in the waters, &c.?

In fine, do we not discover in these religious opinions, that source of the marvelous

lous

lous with which our ancestors filled their Romances, a system of wonders unknown to the ancient Classics, and but little investigated even to this day; wherein we see Dwarfs and Giants, Fairies and Demons acting and directing all the machinery with the most regular conformity to certain characters which they always sustain.

What reason then can be assigned, why the study of 'these ancient Celtic and Gothic Religions' hath been so much neglected? One may, I fancy, be immediately found in the idea conceived of the Celts 'and 'Goths' in general, and especially of the Germans and Scandinavians. They are indiscriminately mentioned under the title of Barbarians, and this word, once spoken, is believed to include the whole that can be said on the subject. There cannot be a more commodious method of dispensing with a study, which is not only considered as not very agreeable, but also as affording but little satisfaction. Were this term to be admitted in its strictest sense, it should not even then excuse our intire disregard of a people, whose exploits and institutions make so considerable a figure in our history. But ought they, after all, to be represented as a troop of savages, barely of a human form, ravaging and destroying by mere brutal instinct, and totally devoid of all notions of religion,

religion, policy, virtue and decorum? Is this the idea Tacitus gives us of them, who, though born and educated in ancient Rome, professed that in many things ancient Germany was the object of his admiration and envy. I will not deny but that they were very far from possessing that politeness, knowledge and taste which excite us to search with an earnestness almost childish, amid the wrecks, of what by way of excellence, we call ANTIQUITY; but allowing this its full value, must we carry it so high, as to refuse to bestow the least attention on another kind of Antiquities; which may, if you please, be called Barbarous, but to which our manners, laws and governments perpetually refer?

The study of the antient Celtic and Gothic Religions hath not only appeared devoid of blossoms and of fruits; it hath been supposed to be replete with difficulties of every kind. The Celtic Religion, it is well known, forbade its followers to divulge its mysteries in writing*, and this prohibition, dictated either by ignorance or by idleness, has but too well taken effect. The glimmering rays faintly scattered among

* So Cæsar relates of the British Druids, “*Ne que fas esse existimant ea*” “*(Carmina scil.) Litteris mandare.*”—De Bell. Gall. lib. 6. 13.

the writings of the Greeks and Romans, have been believed to be the sole guides in this enquiry, and from thence naturally arose a distaste towards it. Indeed, to say nothing of the difficulty of uniting, correcting and reconciling the different passages of ancient authors, it is well known that mankind are in no instance so little inclined to do justice to one another, as in what regards any difference of Religion. And what satisfaction can a lover of truth find in a course of reading wherein ignorance and partiality appear in every line? Readers who require solid information and exact ideas, will meet with little satisfaction from these Greek and Roman authors, however celebrated. Divers circumstances may create an allowed prejudice against them. We find that those nations who pique themselves most on their knowledge and politeness, are generally those, who entertain the falsest and most injurious notions of foreigners. Dazzled with their own splendor, and totally taken up with self-contemplation, they easily persuade themselves, that they are the only source of every thing good and great. To this we may attribute that habit of referring every thing to their own manners and customs which anciently characterized the Greeks and Romans, and caused them to

find MERCURY, MARS and PLUTO, their own Deities and their own doctrines, among a people who frequently had never heard them mentioned.

But even if there were no cause to distrust the contemptuous and hasty relations, which the ancients have left us of their barbarous neighbours ; and even if the little they have told us were exact, do their writings after all contain wherewith to interest us on the subject of the Celtic ' or Gothic ' doctrines ? Can a few words describing the exterior worship of a religion teach us its spirit ? Will they discover the chain, often concealed, which unites and connects all its different tenets, precepts and forms ? Can they convey to us an idea of the sentiments which such a religion implanted in the soul, or of the powerful ascendancy which it gained over the minds of its votaries. We can assuredly learn nothing of all this in Cæsar, Strabo or Tacitus, and how then can they interest or engage such readers, as only esteem in learning and erudition, what enlightens the mind with real knowledge ?

It is only from the mouths of its own professors that we can acquire a just knowledge of any Religion. All other interpreters are here unfaithful ; sometimes condemning and aspersing what they explain ;
and

and often venturing to explain what they do not understand. They may, it is true, give a clear account of some simple dogmas; but a religion is chiefly characterized and distinguished by the sentiments it inspires; and can these sentiments be truly represented by a third person, who has never felt the force of them?

In order then to draw from their present obscurity the ancient Celtic 'and Gothic' Religions, which are now as unknown, as they were formerly extensively received, we must endeavour (if we can) to raise up before us those ancient Poets who were the Theologues of our forefathers: We must consult them in person, and hear them (as it were) in the coverts of their dark umbrageous forests, chant forth those sacred and mysterious hymns, in which they comprehended the whole system of their Religion and Morality. Nothing of moment would then evade our search; such informations as these would diffuse real light over the mind: The warmth, the stile and tone of their discourses, in short, every thing would then concur to explain their meaning, to put us in the place of the authors themselves, and to make us enter into their own sentiments and notions.

But why do we form vain and idle wishes? Instead of meeting with those
poems

poems themselves, we only find lamentations for their loss. Of all those verses of the ancient Druids, which their youths frequently employed twenty years to learn *, we cannot now recover a single fragment, or the slightest relique. The devastations of time, and a false zeal, have been equally fatal to them in Spain, France, Germany and England. This is granted, but should we not then rather look for their monuments in countries, later converted to Christianity? If the poems, of which we speak, have been ever committed to writing, shall we not more probably find them preserved in the north, than where they must have struggled for five or six centuries more against the attacks of time and superstition? This is no conjecture; it is what has really happened. We actually possess some of these Odes †, which
are

* Cæsar, mentioning the British Druids, says, "*Magnum ibi numerum versuum ediscere dicuntur; itaque nonnulli annos vices in disciplinâ permanent.*" De Bell. Gall. 6. 13.

† Here again our author falls into the unfor-

tunate mistake of confounding the CELTIC and GOTHIC Antiquities. The CELTIC Odes of the Druids are for ever lost; but we happily possess the Runic Songs of the Gothic Scalds: These however have nothing in common with the Druid Odes, nor contribute to throw the least

are so much regretted, and a very large work extracted from a multitude of others. This extract was compiled many centuries ago by an author well known, and who was near the fountain head; it is written in a language not unintelligible, and is preserved in a great number of manuscripts which carry incontestible characters of antiquity. This extract is the book called the EDDA; the only monument of its kind; singular in its contents, and so adapted to throw light on the history of our ancient opinions and manners, that it is amazing it should remain so long unknown beyond the confines of Scandinavia.

To confess the truth, this work is not devoid of much difficulty; but the obscurity of it is not absolutely impenetrable, and when examined by a proper degree of critical study, assisted by a due knowledge of the opinions and manners of the other 'Gothic *' nations, will receive so much light, as that nothing very material will escape our notice. The most requisite preparative for the well understanding this

least light on the Druidical Religion of the Celtic nations: But then they are full as valuable, for they unfold the whole Pagan system of our Gothic

ancestors; in the discovery of which we are no less interested, than in that of the other. T.

* *Celtiques.* Fr.

work,

work, but which hath not always been observed, is to enter as much as possible into the views of its Author, and to transport ourselves, as it were, into the midst of the people for whom it was written.

It may be easily conceived, that the EDDA first written in Iceland, but a short time after the Pagan Religion was abolished there, must have had a different use from that of making known doctrines, then scarcely forgotten. I believe, that on an attentive perusal of this work, its true purpose cannot be mistaken. The EDDA then was neither more nor less than a Course of Poetical Lectures, drawn up for the use of such young Icelanders as devoted themselves to the profession of *Scald* or POET. In this art, as in others, they who had first distinguished themselves, in proportion as they became ancients, acquired the right to be imitated scrupulously by those who came after them, and sometimes even in things the most arbitrary. The inhabitants of the north, accustomed to see ODIN and FRIGGA, GENII and FAIRIES make a figure in their ancient poetry, expected still to find their names retained in succeeding Poems, to see them act, and to hear them speak agreeably to the ideas they had once formed of their characters and functions. From the same custom it arises, that in our Col-

leges, such as write Latin poetry cannot to this day rob their verses of the ornamental assistance of ancient Fable: But at the expence of reason, taste, and even Religion, we see sacred and profane Mythology jumbled together; and false Gods and Angels, Nymphs and Apostles in friendly converse. If our Icelanders have not given into these abuses, they at least, for a long time, composed their poetry in the old taste, and I am even assured that, at this day, the verses that are composed in Iceland often preserve strong traces of it. A knowledge of the ‘ ancient Runic *’ Mythology continuing thus necessary for the purposes of poetry, it would easily occur to a lover of that art, to compile a kind of Dictionary of the Figurative Expressions employed by the ancient SCALDS; with which the succeeding Bards were as fond of embellishing their works as our modern Latin Poets are of patching theirs with the shreds of Horace and Virgil. This dictionary could only become useful, by subjoining to the figurative expression, the Fable which gave rise to the figure. Thus, when they read in the dictionary, that the Earth was poetically stiled “ the Body of the Giant “ YMER;” the Last Day, “ the Twilight of “ the Gods;” Poetry, “ the Beverage of

* *Celtique.* Orig.

“ ODIN,”

“ ODIN,” the Giants, “ the Sons of the Frost,” &c. they would naturally wish to know the origin of such singular modes of speech. It was then to render this knowledge easy, that the Author of the EDDA wrote; nor am I surprized, that this book hath appeared whimsical and unintelligible to those who were ignorant of its design.

Hence likewise we learn why this work came to be divided into Two principal parts. The FIRST consists of this brief System of Mythology, necessary for understanding the ancient Scalds, and for perceiving the force of the Figures, Epithets and Allusions with which their poetry abounds. This is properly called the EDDA. The SECOND is a kind of Art of Poetry, which contains a Catalogue of the Words most commonly used by the Poets, together with Explanations and Remarks; it contains also a treatise on the ancient Language, and Orthography; and an explication of the Structure and Measure of their different sorts of Verse. Hence it is, that this part is called SCALDA or POETICS. It is very extensive, and leads one to suppose that this people had among them a vast number of Bards, and that the Author possessed an uncommon depth of erudition on these subjects. The Reader will doubtless be surprized to find so compleat a Treatise

of Poetry, amid the few monuments now remaining of ancient Scandinavia: Especially among those Goths and Normans, who contributed so much to replunge Europe into ignorance, and whom many nations have had so much reason to accuse of ferocity and barbarism. Could one have expected to find among such a people, so decisive a taste for an Art which seems peculiarly to require sensibility of soul, a cultivation of mind, and a vivacity and splendor of imagination? for an Art, I say, which one would rather suppose must be one of the last refinements of luxury and politeness.

I trusted we should find the causes of this their love of poetry, in the ruling passion of the ancient Scandinavians 'for war,' in the little use they made of writing, and especially in their peculiar system of Religion. What was at first only conjecture, a later research hath enabled me to discover to have been the real case: And I flatter myself that the perusal of the EDDA will remove every doubt which may at first have been entertained from the novelty and singularity of the facts which I advanced.

IT now remains for me to relate in a few words the history of this Book, and to give a short account of my own labours. I have already hinted that there have been two
EDDAS.

EDDAS. The first and most ancient was compiled by SOEMUND SIGFUSSON, surnamed the LEARNED, born in Iceland about the year 1057. This Author had studied in Germany, and chiefly at Cologne, along with his countryman ARE, surnamed also FRODE, or the LEARNED; and who likewise distinguished himself by his love for the Belle-Lettres *. Sœmund was one of the first who ventured to commit to writing the ancient religious Poetry, which many people still retained by heart. He seems to have confined himself to the meer selecting into one body such of the ancient Poems as appeared most proper to furnish a sufficient number of poetical figures and phrases. It is not determined whether this collection (which, it should seem, was very considerable) is at present extant, or not: But without engaging in this dispute, it suffices to say, that Three of the Pieces of which it was composed, and perhaps those three of the most important, have come down to us. We shall give a more particular account of these in the body of this work.

* *V. Arii Frode schedæ, seu libellus de Isländiâ, editæ ab And. Bussæo. Havn. 1733. in Præfat.* This ARE FRODE is the oldest of all the northern historians whose works have

come down to us. He wrote many Histories which are lost; that which remains is on the establishment of the Norwegians in Iceland.

The first collection being apparently too voluminous, and in many respects obscure, and not sufficiently adapted to common use, the young poets would naturally wish that some body would extract from the materials there collected, a course of Poetic Mythology, more easy and intelligible. Accordingly, about 120 years afterwards, another learned Icelander engaged in this task: This was the famous SNORRO STURLESON, born in the year 1179, of one of the most illustrious families in his country, where he twice held the dignity of first magistrate, having been the supreme judge of Iceland in the years 1215 and 1222. He was also employed in many important negotiations with the King of Norway, who incessantly strove to subdue that island, as being the refuge of their malcontent subjects. SNORRO, whose genius was not merely confined to letters, met at last with a very violent end. He was assassinated in the night that he entered into his 62d year, anno 1241*,
by

* Vid. *Peringskiold* in Præfat. ad *Hiemskringla Saga*, &c. Since I first wrote this, it hath been observed to me, that the second part of the EDDA mentions the Kings of Norway who have lived

down to the year 1270, and consequently who outlived SNORRO near thirty years; whence it is inferred, that this must have been the work of a later hand. Nevertheless, as tradition and univ^{er}s^{al} opinion

by a faction of which he was the avowed enemy. We owe all that is rational, certain and connected in the ancient history of these vast countries, to his writings, and especially to his "Chronology of the Northern Kings." There runs through this whole work so much clearness and order, such a simplicity of style, such an air of truth, and so much good sense, as ought to rank its author among the best historians of that age of ignorance and bad taste. He was also a poet, and his verses were often the entertainment of the courts to which he was sent. It was doubtless a love for this art which suggested to him the design of giving a new EDDA, more useful to the young poets than that of Sœmund. His design therefore was to select whatever was most important in the old Mythology, and to compile a short System; wherein should, notwithstanding, be found, all the Fables

opinion attribute it to Snorro, it may be sufficient to say that some writer who lived a few years later than that celebrated sage, may have added a Supplement, drawn up after the manner of Snorro, by way of continuation of that Author's work. Besides, it is a matter of little im-

portance which ever opinion we adopt. We are only interested in the first part of the EDDA; and it is sufficient that the Author of that part, whosoever he was, hath there faithfully preserved the ancient religious traditions of the northern nations.

explanatory of the expressions contained in the Poetical Dictionary. He gave this abridgment the form of a Dialogue, whether in imitation of the ancient northern poets, who have ever chosen this most natural kind of composition, or whether from some ancient tradition of a conversation similar to that which is the subject of the Edda.

This name of EDDA hath frequently exercised the penetration of the etymologists. The most probable conjectures are, that it is derived from an old Gothic word signifying GRANDMOTHER. In the figurative language of the old poets, this term was, doubtless, thought proper to express an ancient doctrine. The Edda is preceded by a Preface *, of greater or less extent, according to the different Original Copies, but equally useless and ridiculous in all †. Some people have attributed it to Snorro, and he might perhaps have written that part which contains the same facts that are found in the beginning of his Chronicle; but the rest has certainly been added by some scholar un-

* Vid. Verel. ad Her-
var. Saga. p. 5.

† The Reader may see
a literal translation of this
PREFACE prefixed to GO-

RANSON'S Latin Version,
at the end of this Volume:
Vid. pag. 275—280. It
is printed in Italics, to
distinguish it from the ED-
DA itself. T.

known

known to him; nor do we find it in the manuscript at Upsal, which is one of the most ancient.

I have not translated this absurd piece, and shall only say, that we are there carried back to the Creation and the Deluge, and thence passing on to the Assyrian Empire, we at length arrive at Troy; where, among other strange circumstances, we find in the heroes of that famous city, the ancestors of Odin, and of the other Princes of the north. We know it has ever been the folly of the western nations to endeavour to derive their origin from the Trojans *. The fame of the siege of Troy did not only spread itself over the neighbouring countries; it extended also to the ancient Celts 'and Goths.' The Germans and Franks had probably traditions of it handed down in their historical songs, since their earliest writers deduce from the Trojans the original of their own nations. We owe doubtless to the same cause, the invention of Antenor's voyage to the country of the Vineti †; and of Æneas's arrival in Italy, and the origin of Rome.

This conversation, (described by SNORRO) which a Swedish King is supposed to

* Timagnes quoted by Ammianus Marcellinus, refers the origin of the Celts to the Trojans.

† Vid. Liv. i. 1. T.

have

have held in the court of the Gods, is the first and most interesting part of the EDDA. The leading tenets of the ancient ' Gothic *' Mythology are there delivered, not as maintained by their Philosophers, but (which makes an important distinction) by their SCALDS or Poets. By reading it with care, we discover, through the rude and simple style in which it is composed, more of art and method than could be expected; and such a chain and connection, that I know not whether it can be equalled by any book of Greek or Roman Mythology. It is this part only of the EDDA that I have endeavoured to translate with accuracy, and to elucidate with Remarks. The SECOND PART is likewise in the dialogue form, but carried on between other speakers, and is only a detail of different events transacted among the Divinities. Amidst these Fables, none of which contain any important point of the ' Gothic' Religion though they are all drawn from that source, I have only selected such as appear to contain some ingenuity, or are expressive of manners. At the same time, I have only given a very general idea of them. Let me beg of such as regret this omission, to consider, that what I suppress, would afford them no in-

* *Celtique*. Orig.

formation,

formation, and that pleasure alone can plead for a subject devoid of utility.

In regard to the Poetical Treatise at the end of the EDDA, what I can say of it is confined to some Remarks and Examples selected from among the few articles which are capable of being translated. The three pieces remaining of the more ancient EDDA of SOEMUND deserve our close attention, both on account of their antiquity and their contents. The first, stiled VOLUSPA, or "Oracles of the Prophetess," appears to be the Text, on which the EDDA is the Comment. In the second, called HAVAMAAL*, or "the Sublime Discourse," are found lectures on morality, supposed to have been given by Odin himself. The third is the "Runic Chapter," which contains a short system of ancient Magic, and especially of the enchantments wrought by the operation of Runic characters. At the end of the EDDA will be found some account of these three Tracts; it would have been very difficult to have been more diffuse about them.

* *Maal* or *Mael*, signifies SPEECH in the old Icelandic; nor is the word unknown in the other dialects of the Gothic language. "MELL, *vet.*" *Ang. Loqui.* *Wellynge,*

" *Collocutio.* *A. S.* *Wælan.* *Isl.* *ad mæla.*
 " *quæ respondent Goth.*
 " MATHLJAN. *Huc*
 " *pertinent Lat. Barb.*
 " *Mallus & Mallare.*"
 Lye apud Jun. *Etym.*

Some

Some people have maintained that all the Fables of the EDDA were nothing but the offspring of the Author's fancy. This even seems to have been the opinion of the famous HUET. We cannot pardon this learned man for the peremptory air he assumes in treating on a subject he so little understood as the antiquities of the north. All he has said upon this subject is full of inaccuracies *. To suppose that Snorro invented the Fables of the EDDA, plainly proves the maintainer of such an opinion, neither to have read that work, nor the ancient historians of the north, of Germany or of England. It shows him to be ignorant of this great truth, which all the ancient monuments and records of these countries; which all the Greek and Roman writers since the sixth century; which the Runic inscriptions, universal tradition, the popular superstitions, the names of the days, and many modes of speech still in

* See his book *De l'Origine des Romains*, p. 116. What is most astonishing is, that he pretends to have himself seen in Denmark, the ancient histories of that country, written in Runic characters on the rocks. Another author, Mr. DESLANDES, in his

History of Philosophy, affirms, that one finds engraven on those stones the mysteries of the ancient Religion. This shows how little one can rely upon the accounts given of one country in another that lies remote from it.

use, all unanimously depose, viz. That before the times of Christianity all these parts of Europe worshipped Odin and the Gods of the EDDA.

Nevertheless, if it were necessary to answer an objection, which the bare perusal of the EDDA alone, and the Remarks I have added, will sufficiently obviate; the reader need only cast his eyes over some Fragments of Poetry of the ancient northern SCALDS, which I have translated at the end of this book: He will there find, throughout, the same Mythology that is set forth in the EDDA; although the authors of these pieces lived in very different times and places from those in which Sœmund and Snorro flourished.

These doubts being removed, it only remains to clear up such as may arise concerning the fidelity of these different translations. I freely confess my imperfect knowledge of the language in which the EDDA is written. It is to the modern Danish or Swedish languages, what the dialect of *Ville-hardouin*, or the *Sire de Joinville* is to modern French *. I should have been frequently at a loss, if it had not been for

* i. e. As the language of CHAUCER or PIERCE PLOWMAN, compared to modern English.
T.

the assistance of Danish and Swedish versions of the EDDA, made by learned men skilful in the old Icelandic tongue. I have not only consulted these translations, but by comparing the expressions they employ with those of the original, I have generally ascertained the identity of the phrase, and attained to a pretty strong assurance that the sense of my text hath not escaped me. Where I suspected my guides, I have carefully consulted those, who have long made the EDDA, and the language in which it is written, their peculiar study. I stood particularly in need of this assistance, to render with exactness the two fragments of the more ancient EDDA, namely, the SUBLIME DISCOURSE OF ODIN, and the RUNIC CHAPTER; and here too my labours were more particularly assisted. This advantage I owe to Mr. ERICHSEN, a native of Iceland, who joins to a most extensive knowledge of the antiquities of his country, a judgment and a politeness not always united with great erudition. He has enabled me to give a more faithful translation of those two pieces than is to be met with in the EDDA of RESENIUS.

I am however a good deal indebted to this last. J. P. RESENIUS, professor and magistrate of Copenhagen towards the end of the last century, was a laborious and learned man,

man, who in many works manifested his zeal for the honour of letters and of his country. He published the first edition of the EDDA, and we may, in some respects, say it is hitherto the only one. This edition, which forms a large quarto volume, appeared at Copenhagen in the year 1665, dedicated to King Frederick III. It contains the text of the EDDA, a Latin translation done in part by a learned Icelandic priest, named MAGNUS OLSEN or OLAÏ, and continued by TORFAEUS; together with a Danish version, by the historiographer STEPHEN OLAÏ, and various readings from different MSS.

With regard to the text, Resenius hath taken the utmost care to give it correct and genuine. He collated many MSS. of which the major part are still preserved in the royal and university libraries; but what he chiefly made the greatest use of, was a MS. belonging to the King, which is judged to be the most ancient of all, being as old as the thirteenth, or at least the fourteenth century, and still extant. Exclusive of this, we do not find in the edition of Resenius any critical remarks, calculated to elucidate the contents of the EDDA. In truth, the Preface seems intended to make amends for this deficiency, since that alone would fill a volume of the size of this book; but, excepting

cepting a very few pages, the whole consists of learned excursions concerning Plato, the best editions of Aristotle, the Nine Sybils, Egyptian Hieroglyphics, &c.

From the manuscript copy of the EDDA preserved in the university library of Upsal, hath been published a few years since, a second edition of that work. This MS. which I have often had in my possession, seems to have been of the fourteenth century. It is well preserved, legible, and very entire. Although this copy contains no essential difference from that which Resenius has followed, it notwithstanding afforded me assistance in some obscure passages; for I have not scrupled to add a few words to supply the sense, or to suppress a few others that seemed devoid of it, when I could do it upon manuscript authority: and of this I must beg my readers to take notice, whenever they would compare my version with the original: for if they judge of it by the text of Resenius, they will frequently find me faulty, since I had always an eye to the Upsal MS. of which Mr SOLBERG, a young learned Swede, well versed in these subjects, was so good as to furnish me with a correct copy. The text of this MS. being now printed, whoever will be at the trouble, may easily see, that I have never followed this new light, but
when

when it appeared a surer guide than Resenius. M. GORANSON, a Swede, hath published it with a Swedish and Latin version, but he has only given us the first part of the EDDA: Prefixed to which, is a long Dissertation on the Hyperborean Antiquities; wherein the famous RUDBECK seems to revive in the person of the Author*.

Notwithstanding these helps, it must be confessed, that the EDDA hath been quoted by and known to a very small number of the learned. The edition of Resenius, which doubtless supposes much knowledge and application in the Editor, presents itself under a very unengaging form; we there neither meet with observations on the parallel opinions of other Celtic 'or Gothic' people, nor any lights thrown on the customs illuded to. Nothing but a patriotic zeal for the Antiquities of the North can carry one through it. Besides, that book is grown very scarce; but few impressions were

* The Latin Version of M. GORANSON is printed at the end of this Volume, by way of SUPPLEMENT to M. MALLET's Work. The curiosity of the subject, and literal exactness of the Version, it is hoped will atone with the Reader of taste, for the barbarous

coarseness of the Latinity. In a piece of this kind, classic elegance is less to be desired than such a strict minute (even barbarous) faithfulness, as may give one a very exact knowledge of all the peculiarities of the original.

T.

VOL. II.

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worked

worked off at first, and the greatest part of them were consumed in the fire which, in the year 1728, destroyed a part of Copenhagen. M. Goranson's edition, as it is but little known out of Sweden, and is incomplete, hath not prevented the EDDA of Resenius from being still much sought after; and this may justify the present undertaking.

Without doubt, this task should have been assigned to other hands than mine. There are in Denmark many learned men, from whom the public might have expected it, and who would have acquitted themselves much better than I can. I dissemble not, when I avow, that it is not without fear and reluctance, that I have begun and finished this work, under the attentive eyes of so many critical and observing judges: But I flatter myself that the motives which prompted me to the enterprize, will abate some part of their severity. Whatever opinion may be formed of these Fables and of these Poems, it is evident they do honour to the nation that has produced them; they are not void of genius or imagination. Strangers who shall read them, will be obliged to soften some of those dark colours in which they have usually painted our Scandinavian ancestors. Nothing does so much honour to a people as strength of genius and

a love of the arts. The rays of Genius, which shone forth in the Northern Nations, amid the gloom of the dark ages, are more valuable in the eye of reason, and contribute more to their glory than all those bloody trophies, which they took so much pains to erect. But how can their Poetry produce this effect, if it continues unintelligible to those who wish to be acquainted with it; if no one will translate it into the other languages of Europe?

The professed design of this Work required, that the Version should be accompanied by a Commentary. It was necessary to explain some obscure passages, and to point out the use which might be made of others: I could easily have made a parade of much learning in these Notes, by laying under contribution the works of BARTHO-LIN, WORMIUS, VERELIUS, AMKIEL, KEYSLER, SCHUTZE, &c. but I have only borrowed from them what appeared absolutely necessary; well knowing that in the present improved state of the republick of letters, good sense hath banished that vain ostentation of learning, brought together without judgment and without end, which heretofore procured a transitory honour to so many persons laboriously idle.

I am no longer afraid of any reproaches on that head: One is not now required

to beg the Reader's pardon for presenting him with a small book. But will not some object, To what good purpose can it serve to revive a heap of puerile Fables and Opinions, which time hath so justly devoted to oblivion? Why take so much trouble to dispel the gloom which envelopes the infant state of nations? What have we to do with any but our own cotemporaries? much less with barbarous manners, which have no sort of connection with our own, and which we shall happily never see revive again? This is the language we now often hear. The major part of mankind, confined in their views, and averse to labour, would fain persuade themselves that whatever they are ignorant of is useless, and that no additions can be made to the stock of knowledge already acquired. But this is a stock which diminishes whenever it ceases to increase. The same reason which prompts us to neglect the acquisition of new knowledge, leads us to forget what we have before attained. The less the mind is accustomed to exercise its faculties, the less it compares objects, and discovers the relation they bear to each other. Thus it loses that strength and accuracy of discernment which are its best preservatives from error. To think of confining our studies to what one may call meer necessary truths, is to expose one's self
to

to the danger of being shortly ignorant of those truths themselves. An excess and luxury (as it were) of knowledge, cannot be too great, and is never a doubtful sign of the flourishing state of science. The more it occasions new researches, the more it confirms and matures the preceding ones. We see already, but too plainly, the bad effects of this spirit of œconomy, which, hurtful to itself, diminishes the present stock of knowledge, by imprudently refusing to extend it. By lopping off the branches, which hasty judgments deem unprofitable, they weaken and impair the trunk itself. But the truth is, it would cost some pains to discover new facts of a different kind from what we are used to; and therefore men chuse to spare themselves the trouble, by continually confining themselves to the old ones. Writers only show us what resembles our own manners. In vain hath nature varied her productions with such infinite diversity. Although a very small movement would procure us a new point of view, we have not, it seems, either leisure or courage to attempt it. We are content to paint the manners of that contracted society in which we live, or perhaps of only a small part of the inhabitants of one single city; and this passes without any opposition for a complete

pleat portrait of the age, of the world, and of mankind. It is a wonder if we shall not soon bring ourselves to believe, that there is no other mode of existence but that in which we ourselves subsist. *Yes that is right*

And yet there never was a time, when the public was more greedy after novelty: But where do men for the most part seek for it? In new combinations of ancient thoughts. They examine words and phrases through a microscope: They turn their old stock of books over and over again: They resemble an architect, who should think of building a city by erecting successively different houses with the same materials. If we would seriously form new conclusions, and acquire new ideas, let us make new observations. In the moral and political world, as well as in the natural, there is no other way to arrive at truth. We must study the languages, the books, and the men of every age and country; and draw from these the only true sources of the knowledge of mankind. This study, so pleasant and so interesting, is a mine as rich as it has been neglected. The ties and bands of connection, which unite together the different nations of Europe, grow every day stronger and closer. We live in the bosom of one great republic, (composed of the several European kingdoms)

doms) and we ought not to despise any of the means which enable us to understand it thoroughly: Nor can we properly judge of its present improved state, without looking back upon the rude beginnings from which it hath emerged *.

Very interesting

* The Translator hath concluded this Introduction in a manner somewhat different from his Author, as he had taken occasion to give some Remarks on the French Language, that would

have been useless in an English Version, and had spoke of his Work with a degree of diffidence, which could now be spared, after it has received such full applause from the Public.

T.

N. B.

N. B. RESENIUS's *Edition of the EDDA, &c.* consists properly of *Three distinct Publications*: The **FIRST** contains the whole **EDDA**: *Viz.* not only the **XXXIII FABLES**, which are here translated; but also the other **FABLES**, (**XXIX** in number) which our Author calls in pag. 183. the *Second Part of the EDDA*, though in the original they follow without interruption; and also the *Poetical Dictionary* described below in pag. xix. and 189, which is most properly the **SECOND PART** of the **EDDA**. (*vid. p. xix.*)

The Title Page of this whole Work is as follows,

“**EDDA ISLANDORUM** An. Chr. M.CC.XV Islandicé Conscripta per **SNORRONEM STURLÆ** Islandiæ Nomophylacem, Nunc primum **ISLANDICÉ, DANICE** et **LATINÉ** ex Antiquis Codicibus MSS. Bibliothecæ Regis et Aliorum in lucem prodit, Opera et Studio **PETRI RESENIJ. J. V. D.** Juris ac Ethices Professoris Publ. et Consulis Havniensis, &c. **HAVNIÆ, M.DC.LX.V.**” 4to.

The SECOND Work is thus intitled,

“**PHILOSOPHIA** Antiquissima **NORVEGO-DANICA** dicta **Uoluspá**, quæ est pars **EDDÆ SÆMUNDI**, **EDDA** Snorronis non brevi antiquioris, **ISLANDICÉ** et **LATINÉ** publici juris primum facta à **PETRO JOH. RESENIO. &c.** **HAVNIÆ M.DC.LXV.**” 4to.

The THIRD Piece is intitled thus,

“**ETHICA ODINI** pars **EDDÆ SÆMUNDI** vocata **Haabamaal**, una cum ejusdem Appendice appellato **Runa Capítule**, a multis exoptata nunc tandem **ISLANDICÉ** et **LATINÉ** in lucem producta est per **PETRUM JOH. RESENIUM, &c.** **HAVNIÆ 1665.**” 4to.

T H E

THE
E D D A,
OR,
ANCIENT ICELANDIC
MYTHOLOGY.

The Vision of Gylfe: and Illusions of Har.

FORMERLY in Sweden reigned a king named GYLFE, who was famous for his wisdom and skill in magic. He beheld, with astonishment, the great respect which all his people shewed to the New-comers from Asia; and was at a loss whether to attribute the success of these strangers to the superiority of their natural abilities, or to any divine power resident in them. To be satisfied in this particular, he resolved to go to ASGARD (A), disguised under the appearance of an old man of ordinary rank. But the Asiatics * were too

* The original is *Æsirir*, (*Asæ*) which signifies either *Gods* or *Asiatics*. T.

discerning not to see through his design, and therefore, as soon as he arrived, they fascinated his eyes by their enchantments (B). Immediately appeared to his sight a very lofty palace; the roof of which, as far as his eyes could reach, was covered with golden shields. The poet Diodolfe thus describes it, "The Gods had formed
 " the roof of brilliant gold, the walls of
 " stone, the foundations of the hall were
 " mountains (c)." At the entrance of this palace GYLFE saw a man playing with seven little swords, which he amused himself with tossing into the air and catching as they fell, one after another. This person asked his name; the disguised monarch told him, it was Gangler, and that he came from the rocks of Riphil. He asked, in his turn, to whom that palace belonged? The other told him it belonged to their king, and that he would introduce him to his presence. Gangler entering, saw many stately buildings, and innumerable halls crouded with people; some drinking, others engaged in various sports, others wrestling. Gangler seeing a multitude of things, the meaning of which he could not comprehend, softly pronounced the following verses. "Carefully examine all the gates, before thou advancest
 " further; for thou canst not tell where
 " the foes may be sitting, who are placed
 " in

“ in ambush against thee.” He afterwards beheld three thrones, raised one above another, and on each throne sat a man (D). Upon his asking which of these was their king, his guide answered, “ He who sits on the lowest throne is the king, his name is HAR, or the lofty one: The second is JAFNHAR, i. e. equal to the lofty one: But he who sits on the highest throne is called THRIDI, or the third (E).” Har perceiving Gangler, desired to know what business had brought him to Asgard: Adding, that he should be welcome to eat and drink without cost, along with the other guests of his court. Gangler said, He desired first to know whether there was any person present who was famous for his wisdom and knowledge. Har answered, If thou art the more knowing, I fear thou wilt hardly return safe: But go, stand below, and propose thy questions; here sits one will be able to answer thee.

R E M A R K S.

In the edition of the EDDA, published by Renselius, there is a Chapter before this: But I have not translated it, because it has little or no relation to the rest, and contains

nothing remarkable: It is also not found in the MS. at Upsal. That chapter seems to have been only prefixed by way of preamble, by SNORRO STURLESON, the compiler of

the EDDA. As for GYLFE, Snorro informs us in the beginning of his larger Chronicle; that this prince, who governed Sweden before the arrival of Odin and his Asiatics, was obliged to yield to the supernatural power, which those intruders employed against him, and to resign his kingdom up to them. This gave rise to the supposition that Gylfe was willing to make trial himself of the skill and sagacity of these new-comers, by proposing to them a variety of captious questions. In the history of ancient Scandinavia, as well as that of all the eastern countries; we often see these contests or trials of skill between kings and princes, in which the victory is always assigned to him who could give an answer to every question, and assign a cause (true or false) for every phœnomenon. This was called Science or Wisdom; words originally synonymous in all languages, but at present so easily distinguished. It will be necessary here, to refer the reader to the account of Odin's arrival

in the north, given in the former volume, (chap. II, III, &c.) for his more readily understanding this and the following chapters.

(A) "He resolved to go to Asgard."] Odin and his companions came from ASGARD: A word which signifies the "abode of Lords or Gods." Some words are difficult to be understood, because we cannot discover any meaning in them. Here on the contrary, the difficulty lies in the variety or multiplicity of significations. The word *As*, in the ancient languages of Europe*, generally signified Lord or God, but in the EDDA, and other Icelandic writings, it signifies also Asiatics; and we know not in which of these senses the name is given to Odin and his companions. Eccard, in his treatise *De Origine Germanorum*, pag. 41. pretends that this word was never used in the last sense, and that the arrival of Odin from Asia was a meer fiction, founded on the resemblance of sounds;

* Fr. Dans toutes les Branches de la langue Celtique.

or that he certainly came from Vandalia, at present Pomerania. I refer the reader to the work itself, for the reasons on which this conjecture is founded; which would deserve the preference for its simplicity, if a uniform and ancient tradition did not place the original country of the Scandinavians in the neighbourhood of the Tanais. See Vol. I. c. IV, &c.

(B) "By their enchantments." It should be remembered that the author of the EDDA was a Christian: On this account he is unwilling to allow Odin the honour of having performed real miracles. It was believed, indeed, in our author's time, that it was impossible to do supernatural things, but that yet there was an art of persuading others that they saw them done. The same opinion still prevails among many of our contemporaries. [*This note is only in the first edit. of the orig.*]

(c) "Diodolfe thus describes it." Diodolfe, or Thiodolfe, was a

celebrated ancient SCALD, who composed a long poem, containing the history of more than thirty princes of Norway. We see in the text SNORRO's care to quote almost always his authorities for whatever he relates: This will appear throughout his work. He has pursued the same method in his great Chronicle, where we find every fact confirmed by a fragment of some old historical poem. This shows, at the same time, both the great erudition of this historian, and the amazing quantity of such kind of verses that subsisted in his time. In like manner among the Gauls, their ancient poems were so numerous, that the young people found sufficient employment for several years in committing them to memory.

(D) "Three thrones . . . and on each sat a man." In the MS. copy of the EDDA preserved at Upsal, there is a representation or drawing (very rudely done, as may be supposed) of these three thrones, and of the three persons sitting on them.

them. They have crowns on their heads; and Gangler is drawn in a suppliant posture before them*.

‘ These figures bear so great a resemblance to the Roman Catholic pictures of the Trinity, that we are not to wonder if some have imagined them to be an allusion to that doctrine; particularly such as suppose it was already known to Plato, and some other of the ancient Pagans.’ T.

(E) “ He who sits on the highest throne.”] Is it Odin, or some one of his court that fills this throne? This it is not easy to decide. It appears to me, however, that throughout this whole preamble, the ODIN here spoke of, is only the prince, the conqueror of the north, and not ODIN the father and ruler of the Gods §. Gangler had betaken himself to Odin’s court, while that prince was subduing Sweden.

He found therefore at Asgard, only his vicegerents, that ruled in his absence. The names that are given them, perhaps allude to their rank and employments. Upon this supposition, there will be nothing in the relation but what is natural and easy. But I must here repeat it, that we must expect to see, throughout this Mythology, ODIN the conqueror of the north, every where confounded with ODIN the supreme Deity: Whose name was usurped by the other, at the same time that he came to establish his worship in Scandinavia. JUPITER, the king of Crete, and the sovereign lord of Heaven and Earth; ZOROASTER, the founder of the worship of the Magi, and the God to whom that worship was addressed; ZAMOLXIS, the high-priest of the Thracians, and the supreme God of that people, have not been more constantly confounded, than these two ODINS.

* The reader may find it engraven on a copper-plate in *Bartholini Cause contemptæ à Danis moris, &c.* pag. 473. 4to. T.

§ The reader will remember the distinction made in pag. 60, 88, 89, &c. of the preceding volume. T.

 THE FIRST FABLE.
Questions of Gangler.

GANGLER thus began his discourse. Who is the supreme or first of the Gods? Har answers: We call him here ALFADER, or the universal father; but in the ancient Asgard, he hath twelve names (A). Gangler asks; Who * is this God? What is his power? and what hath he done to display his glory (B)? Har replies; He lives for ever; he governs all his kingdom; and directs the great things as well as the small. Jafnar adds: He hath formed the heaven, the earth, and the air. Thridi proceeds, He hath done more; he hath made man, and given him a spirit or soul, which shall live, even after the body shall have mouldered away. And then all the just shall dwell with him in a place

* Goranson translates this, *Ubi est hic deus?* HVAR ES SA GUD? *Where is this God?* Which is doubtless the true meaning. T.

named *Gimle* (or *Vingolf*, the palace of friendship:) But wicked men shall go to *HELA*, or death, and from thence to *Niflheim*, or the abode of the wicked, which is below in the ninth world. Gangler then asked, how this God was employed before he made the heaven and the earth? Har replied, He was then with the Giants (c). But, says Gangler, With what did he begin? or what was the beginning of things? Hear, replied Har, what is said in the poem of the *VOLUSPA*. “ At the
 “ beginning of time, when nothing was
 “ yet formed, neither shore, nor sea, nor
 “ foundations beneath; the earth was no
 “ where to be found below, nor the hea-
 “ ven above: All was one vast abyfs (D),
 “ without plant or verdure.” Jafnhar ad-
 ded, Many winters before the earth was
 made, *Niflheim* (E) or Hell was formed,
 and in the middle of it is a fountain named
Hvergelmer. From this fountain run the
 following rivers, Anguish, the Enemy of
 Joy, the Abode of Death, Perdition, the
 Gulph, the Tempest, the Whirlwind, the
 Bellowing and Howling, the Abyfs. That
 which is called the Roaring runs near the
 grates of the Abode of Death.

REMARKS ON THE FIRST FABLE.

This fable is remarkable upon many accounts. It throws great light upon one of the principal doctrines of the 'ancient religion of Europe *;' and in particular, confirms what Tacitus tells us, concerning the idea which the Germans entertained of the Supreme God: *Regnator omnium deus, cætera subiecta atque parentia.* Germ. c. 39. The Germans and Scandinavians at first called this divinity, *Tis, Tuis* or *Teut*, a word to which the Gauls added that of *Tad*, or *Tat*, which signifies FATHER at this day in the British language. (v. Rostrenen Diction. Celt. p. 712.) We see in the Edda that the name of Father was also given him by the Scandinavians. In future ages, and doubtless after the time of Tacitus, these people accustomed themselves to call him by an appellative name, *God*, or *Guodan*, i. e. THE GOOD: This, by degrees, they changed into ODIN, which the Anglo-Saxons pronounced WODAN.

Wodan (says Paulus Diaconus. *Rer. Langobard.* l. I. c. 3.) *quem, adjecta litera Guodan dixere, ab universis Germaniæ gentibus, ut Deus adoratur.* Consult, on this subject, Pelloutier *Hist. des Celtes*, tom. ii. p. 74. & seq.

(A) " He hath twelve names."] These twelve names are enumerated in the Edda; but I did not chuse to interrupt the text with a list of such harsh and unusual sounds: I shall therefore give them here for the curious, together with some conjectures that have been made by the learned concerning their significations. 1. *Alfader* (the Father of all.) 2. *Herian* (the Lord, or rather, the Warrior.) 3. *Nikader* (the supercilious.) 4. *Nikuder* (the God of the sea.) 5. *Fiolner* (he who knoweth much.) 6. *Omi* (the sonorous.) 7. *Biflid* (the agile, or nimble.) 8. *Vidrer* (the munificent.) 9. *Suidrer* (the exterminator.) 10. *Suidur* (the destroyer by fire.)

* Fr. *La Religion Celtique.*

11. *Ofki* (he who chuses such as are to die.) 12. *Salkir* (the happy, or blessed.) The name of *Alfader* is what occurs most frequently in the *EDDA*, I have translated it *Universal Father*.

(B) “ To display his “ glory.”] These are important questions; but the answers are still more remarkable. From their conformity with the christian doctrines, one would be tempted to believe that Snorro had here embellished the religion of his Pagan ancestors, by bringing it as near as possible to the Gospel, if we did not find the same unfolded system literally expressed in the *VOLUSPA*, a poem of undoubted antiquity, and which was composed long before the name of Christianity was known in the north; and also if the same system were not continually referred to in every other place of the *EDDA*. But what ought to remove every remaining doubt, is that we know from other proofs, that the belief of the ‘ Gothic and’ Celtes nations

upon most of these points, was much the same with what we have read in the text. I shall give many proofs of this below.

(c) “ He was then “ with the giants.”] It is not easy to translate the original word. The ‘ Gothic*’ nations had Giants and Spirits of many different orders, which we want terms to distinguish. Those mentioned in the text are called in the original Icelandic *Rymthuffe*, from the word *Rym*, Frost, and *Thuffs*, a Giant or Satyr. We shall see presently the origin of this denomination. With respect to the word *Thuffs*, it may serve to show, by the bye, the conformity of thinking between the ‘ Gothic and’ Celtic nations, even upon the most trivial subjects. The Gauls, as well as the northern nations, believed the existence of the *Thusses*, and gave them the same names. Only the *Thusses*, or Satyrs of the Gauls, seem to have been somewhat more disposed to gallantry than those of the north; which

* *Les Celtes*. Fr. Orig.

we shall not be surprized at. Many of the fathers of the church speak of the strange liberties which these gentry took with women: They called them in Latin *Dufii*. St. Augustin, in particular, tells us, he had been assured by so many persons that those beings sought a commerce with women, and seduced them; that none but an imprudent person could pretend to disbelieve it. *De Civit. Dei*, l. 15. c. 23. If it were not for incurring this imputation, I should have been tempted to look upon these stories as only so many excuses, which love invents to cover the faults it induces frail females to commit.

(D) "All was one vast abyfs."] It will not, I hope, be expected of me here, that I should heap together all the passages of Greek and Latin authors, which are analogous to this in the text. Nobody is ignorant of them. Almost all the ancient sects agree in the doctrine of the Primitive Chaos. To create Matter out of Nothing, ap-

peared in ages so little metaphysical as those, a thing incomprehensible or impossible. I shall only remark, that of all the systems we know, that of the ancient Persians bears the greatest resemblance to this of the EDDA. I shall have occasion more than once to repeat this observation, which confirms what has been advanced by some of the learned, That the 'Goths' and 'Celts were formerly the same people with the Persians.

Is it not singular, that all those who have treated of the religion of these people, should have given themselves so much trouble to guess at what they thought concerning the creation of the world, and should at length conclude that they could know nothing about it, but what was very uncertain; when at the same time, they had at their elbow an authentic book, which offered them a detail of almost all the particulars they could desire to know? I cannot help making this reflection, in its utmost extent, upon reading what the learned Abbé Banier hath

hath published concerning the religion of the Gauls, the Germans, and the nations of the north.

(E) "NIFLHEIM, or "Hell." The original word "*Niflheim*," signifies in the Gothic language, the abode of the wicked, or more literally, *Evil-home*. We see, by this description of Hell, how much the genius of the ancient 'northern poets and' philosophers* inclined them to allegory; and it is very probable that almost all the fables that we shall meet with

hereafter, contained in them some truth, the interpretation of which they reserved to themselves. This is confirmed by Cæsar and others, 'concerning the Gauls;' and needs no other proof 'here' than the mysterious and significant name which is given to every thing. So much for the HELL of the Celtic 'and Gothic' nations, on which I shall make no farther remarks at present, because they will occur more naturally on many occasions hereafter.

* *Des anciens Philosophes Celtes. Fr. Orig.*

THE SECOND FABLE

Of the burning World, and of Surtur.

THEN Thridi opened his mouth and said, Yet, before all things, there existed what we call *Muspelsheim* (A). It is a world luminous, glowing, not to be dwelt in by strangers, and situate at the extremity of the earth. *Surtur*, (the Black) holds his empire there. In his hands there shines a flaming sword. He shall come at the end of the world; he shall vanquish all the Gods, and give up the universe a prey to flames. Hear what the *VOLUSPA* says of him. “ Surtur, filled
 “ with deceitful stratagems, cometh from
 “ the South. A rolling Sun beams from
 “ his sword. The Gods are troubled;
 “ men tread in crouds the paths of death;
 “ the Heaven is split asunder.” But, says Gangler, What was the state of the world, before there were families of men upon the earth, and before the nations were formed?

Har

Har answered him. The rivers, called *Elivages*, flowed so far from their sources, that the venom which they rolled along became hard, like the scoria of a furnace when it grows cold. Hence was formed the ice; which stopped and flowed no more. Then all the venom that was beginning to cover it, also became frozen: And thus many strata of congealed vapours were formed, one above another, in the vast abyss. Jafnhar added; By this means that part of the abyss which lies towards the north, was filled with a mass of gelid vapours and ice; whilst the interior parts of it were replete with whirlwinds and tempests. Directly opposite to it, rose the south part of the abyss, formed of the lightnings and sparks which flow from the world of fire. Then Thridi proceeded, and said; By this means a dreadful freezing wind came from the quarter of Nifheim, whilst whatever lay opposite to the burning world was heated and enlightened. And as to that part of the abyss which lay between these two extremes; it was light and serene like the air in a calm. A breath of heat then spreading itself over the gelid vapours, they melted into drops; and of these drops were formed a man, by the power of him who governed (B). This man was named YMIR; the Giants call him

him *Aurgelmer*. From him are descended all the families of the Giants; according to that of the *Voluspa*; "The prophetesses are all come of *Vittolfe*, the spectres of *Vilmode*, and the Giants of YMIR." And in another place; "The rivers *Elivages* have run drops of poison; and there blew a wind, whence a Giant was formed: From him came all the families of the Giants." Then spake Gangler, and said, How did this family of YMIR spread itself? Or do ye believe that he was a God? Jafnar replied, we are far from believing him to have been a God; for he was wicked, as were all his posterity. Whilst he slept, he fell into a sweat, and from the pit of his left arm were born a male and female. One of his feet begot upon the other a son, from whom is descended the race of the Giants, called from their original, the Giants of the Frost (c).

REMARKS ON THE SECOND FABLE.

(A) *Muspels-heim* signifies, the abode or residence of MUSPEL *. But who is this Muspel? Of this we are intirely ignorant. The ancient sages of the north were desirous to explain how the world had been framed, and to advance something probable for its being so cold towards the north, and warm towards the south. For this purpose they placed, towards the south, a huge mass of fire, which they supposed had been there for ever, and served as a residence to wicked Genii. This was the

* Literally, *Muspel's Home*.

T.

matter

matter of which the Sun was made. This Ether, or Fire, so placed at one extremity of the world, enabled them also to assign a probable reason for its final conflagration; for they were absolutely persuaded, that it would at the last day be consumed by fire. And as to the north, it was continually cold there, because opposite to that quarter lay immense mountains of ice. But whence came that ice? Nothing could be more easily accounted for; for Hell, which had been prepared from the beginning of ages, was watered by those great rivers mentioned in the preceding fable; and those great rivers themselves, in flowing at so vast distance from the south, whilst the course of their streams carried them still farther from it, froze at last in their currents, and swelled into huge heaps of ice, which communicated a chilliness to the northern winds. Between that world of fire and this of ice, there lay a grand abyss, which contained nothing but air; and here

was placed, in process of time, the earth which we inhabit. If we read the fragment of Sancho-niathon, preserved by Eusebius, De Prep. l. 2. c. 10. we shall find there a history of the formation of the world, very much resembling this.

(B) “ By the power
“ of him who govern-
“ ed.”] Here we have the pleasure to observe, that our philosophers saw the necessity of having recourse to the intervention of a Deity in forming the world. The vivifying breath here mentioned, seems to carry in it a strong affinity to the “ Breath of Life” which God breathed into the nostrils of the first man; according to the phrase of Scripture, Gen. chap. ii. ver. 7.—One cannot doubt that the Celtic and Gothic nations, as well as the Persians, and most of the Orientals, derived many of their traditions from Scripture.

(c) “ Giants of the
“ Frost.”] There would be no end of amassing all the ancient traditions
which

which some way or other relate to the subject of the text. It hath been a general opinion in the east, that God began with creating Genii, both good and bad, of very immense powers: who for a long time before we existed, inhabited a world prior to this of ours. One may see in Herbelot, what the Persians relate concerning the *Dives*, *Nere*, *Peris*, and their king

Eblis.—YMIR having been formed, as we see, out of the congealed drops, all the Giants descended from him are called, upon that account, THE GIANTS OF THE FROST. It must be observed, that these Giants are a species intirely distinct from the men of our race, the EDDA having not yet given any account of THEIR formation.

 THE THIRD FABLE.

Of the Cow OEdumla.

GANGLER then desired to know where the Giant Ymir dwelt, and in what manner he was fed. Har answered, Immediately after this breath from the south had melted the gelid vapours, and resolved them into drops, there was formed out of them a Cow named *OEdumla*. Four rivers of milk flowed from her teats, and thus she nourished Ymir. The cow, in her turn, supported herself by licking the rocks that were covered with salt and hoar-frost. The first day that she licked these rocks, there sprung from her, towards evening, the hairs of a man; the second day, a head; on the third, an intire man, who was endowed with beauty, agility, and power. He was called *Bure*, and was the father of *Bore*, who married *Beyzla*, the daughter of the Giant *Baldorn*. Of that marriage were born three sons, *Odin*, *Vile*, and *Ve*; and 'tis our belief, that

that this ODIN, with his brothers, ruleth both heaven and earth, that ODIN is his true name, and that he is the most powerful of all the Gods (A).

REMARKS ON THE THIRD FABLE.

In all likelihood this fable is only an allegory; but whatever right my privilege of commentator may give me to explain it, I shall decline the attempt.

There is, however, a very important remark to be made here. A powerful Being had with his breath animated the drops out of which the first Giant was formed. This Being, whom the EDDA affects not to name, was intirely distinct from Odin, who had his birth long after the formation of Ymir. One may conjecture, therefore, (since we know that the Druids never revealed their mysteries, but by degrees, and with great precaution) that the hidden philosophy of the Celts*,

meant to inculcate that the supreme, eternal, invisible and incorruptible God, whom they durst not name out of fear and reverence, had appointed inferior divinities for the government of the world: and that it was those divinities who, at the last day, were to yield to the efforts of powerful enemies, and be involved in the ruins of the universe: and that then the supreme God, ever existing, and placed above the reach of all revolution and change, would arise from his repose, to make a new world out of the ruins of the old, and begin a new period, which should in its turn give place to another; and so on through all eternity. The same was the system of the Sto-

* It is sufficient just to hint to the reader, that our ingenious author goes here upon the hypothesis of M. Pelloutier, that the Goths and Celts were the same people, and that the doctrine of the Druids was also that of the Scandinavian Scalds; an hypothesis which I take to be extremely wrongous.

ics; who, as well as the philosophers of the north*, supposed that the world, after it had been consumed by flames, should be renewed; and that the inferior Deities should be destroyed at the same time. What confirms all this, is, that this God, superior to Odin himself, and of whom the vulgar among this people had scarce any idea, is represented in the Icelandic poems as making a second appearance, after the death of all the Gods, in order to distribute justice, and establish a new order of things. See the Icelandic odes, cited in the antiquities of Bartholin, l. 2. c. 14.

(A) “The most powerful of all the Gods.”] ’Tis not undeserving of notice, that all the ancient nations of Europe † describe their origin with the same circumstances. Tacitus says, that the Germans, in their verses, celebrated a God born of the earth, named *Tuisson* (that is, the son of *Tis*, or *Tuis*, the supreme God.) This

Tuisson had a son named *Mannus*, whose three sons were the original ancestors of the three principal nations of Germany. The Scythians, according to Herodotus, lib. 4. c. 6. & 10. said that *Targytaus* (i. e. the Good *Taus*) the founder of their nation, had three sons, *Leipoxain*, *Apoxain* and *Kolaxain*. A tradition received by the Romans, imported (according to Appian, *Illyr. Lib.*) that the Cyclop *POLYPHEME* had by *Galatea* three sons, named *Celtus*, *Illyrius*, and *Gallus*. *SATURN*, the father of *Jupiter*, *Neptune*, and *Pluto*, might very well come from the same source; as well as the three sons whom *Hesiod* makes to spring from the marriage of *HEAVEN* and *EARTH*, *Celtus*, *Briareus*, and *Gyges*. A tradition so ancient and so general, must have certainly had its foundation in some real fact, though I pretend not to decide with *Cluverius*, that this fact is what the Scripture tells us of *NOAH* and his sons; yet one cannot deny, that there is some-

* Fr. *Les Celtes*.

† Fr. *Tous les Peuples Celtes*.

thing very probable in this; unless the reader is inclined to give the preference to the sons of GOMER, *Askenaz, Riphath, and Togarmah.* Gen. x. 3.

If I were not already too prolix, I might find here the traces of another tradition, not less ancient, very far spread over the east, and in some degree confirmed by the 6th chapter of Genesis *. I mean those two different races, the one good, the

other evil, whom love at last united. But I leave the pleasure of making this research, to those who are fond of disquisitions of this kind. Let me only invite them to read, upon this subject, the pretended prophecy of Enoch, cited in Syncellus, p. 11, & seq. and Lactantius's Origin of Errors. They will find there many surprising conformities with the above doctrines of the EDDA.

* The common versions of the passage referred to by our author, run as follows: "The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose. . . . There were GIANTS in the earth in those days; namely, after that the sons of God came in unto the daughters of Men, and they bare children to them: the same became mighty men; which were of old men of renown, &c." Gen. vi. 2, 4.—

It is however but justice to the sacred writer, to observe, that it is only from a misinterpretation of the original words, that the wild traditions mentioned by our author could have any countenance from the above passage: For, by "the sons of God," the best commentators understand the virtuous race of Seth; and by "the daughters of men," the vicious offspring of Cain: and the fruits of this marriage were נפלים *Nephilim*, (not GIANTS, but) Men of Violence, from נפל, *ruit, irruit, &c.* T.

THE FOURTH FABLE.

How the sons of Bore made heaven and earth.

WAS there, proceeded Gangler, any kind of equality, or any degree of good understanding between those two different races? Har answers him; Far from it: the sons of Bore (A) slew the Giant Ymir, and there ran so much blood from his wounds, that all the families of the Giants of the Frost were drowned in it, except one single Giant, who saved himself, with all his household. He is called *Bergelmer*. He escaped by happening to be aboard his bark; and by him was preserved the race of the Giants of the Frost. This is confirmed by the following verses. “ Many winters before the earth was fashioned, was Bergelmer born; and well I know that this sage Giant was saved and preserved on board his bark (B).” Gangler demands, What then became of the sons of Bore, whom you look upon as Gods?

Gods? Har replied: To relate this is no trivial matter. They dragged the body of Ymir into the middle of the abyfs, and of it formed the earth. The water and the fea were compofed of his blood; the mountains of his bones; the rocks of his teeth; and of his hollow bones, mingled with the blood that ran from his wounds, they made the vaft ocean; in the midft of which they infixd the earth (c). Then having formed the heavens of his fcull, they made them reft on all fides upon the earth: they divided them into four quarters, and placed a dwarf at each corner to fuftain it. Thefe dwarfs are called EAST, WEST, SOUTH, and NORTH. After this they went and feized upon fires in Mufpelsheim, (that flaming world in the fouth,) and placed them in the abyfs, in the upper and lower parts of the fky, to enlighten the earth. Every fire had its affigned refidence. Hence the days were diftinguifhed, and the years reduced to calculation. For this reafon it is faid in the poem of VOLUSPA, “ Formerly the fun knew not its palace, the moon was ignorant of its powers, and the ftars knew not the ftations they were to occupy (d).” Thefe, cried out Gangler, were grand performances indeed! moft ftupendous undertakings! Har goes on, and fays, The earth is round, and

about it is placed the deep sea ; the shores of which were given for a dwelling to the Giants. But higher up, in a place equally distant on all sides from the sea, the Gods built upon earth a fortress against the Giants (E), the circumference of which surrounds the world. The materials they employed for this work, were the eyebrows of Ymir; and they called the place *Midgard*, or the Middle Mansion. They afterwards tossed his brains into the air, and they became the clouds: for thus it is described in the following verses. “ Of
 “ the flesh of Ymir was formed the earth ;
 “ of his sweat, the seas ; of his bones, the
 “ mountains ; of his hair, the herbs of
 “ the field ; and of his head, the heavens :
 “ but the merciful Gods built of his eye-
 “ brows the city of Midgard, for the chil-
 “ dren of men ; and of his brains were
 “ formed the noxious clouds.”

REMARKS ON THE FOURTH FABLE.

I beg leave here, once for all, to observe, that my divisions do not always agree with those of the EDDA of Resenius, or those of the EDDA of Upsal. For as they differ in the several manuscripts, I thought I might regard them all as arbi-

trary, and form other divisions when they appeared more commodious.

(A) “ The sons of
 “ Bore” are the Gods,
 and particularly ODIN :
 for as to his brothers,
Vile and *Ve*, they are
 scarcely mentioned else-
 where.

where. The ancient priests of the 'north *' affirmed themselves to be descended of the family of *Bore*; and in this, they might the more easily obtain credit, because among the Celts, as among the Jews, the priesthood descended from father to son.

(B) " This . . . Giant was saved . . . on board his bark."] We discover here evident traces of the history of the deluge. That all the nations of Asia, and even those of America, had preserved some remembrance of it, was generally known: but that the same prevailed among our northern ancestors, the 'Goths and' Celts, has never I believe been remarked before.

(c) " They infix'd the earth."] The reader will remember that nothing existed as yet, but the Flaming World towards the south, wherein resided evil Genii; and those masses of Ice towards the north, which

were formed by the rivers of hell. Between these was a void space, called the *ABYSS*. This is the place into which the Gods threw the body of the Giant. This monstrous fiction probably at first contained some important doctrine: but as at present little regard is paid to profound and learned conjectures, I shall not give myself the trouble to fathom the meaning of so strange an allegory. Whatever was couched under it, it hath been a fruitful source of poetic figures and expressions; of which the ancient *SCALDS* incessantly availed themselves. Poets have in all ages been fond of appearing to speak the language of the Gods, by using these sorts of phrases; as by this means they could conceal their own want of invention, and poverty of genius.

Of all the ancient Theogonies, I find only that of the Chaldees, which has any resemblance to this of the *EDDA*. *Berosus*, cited by *Syncellus*, informs us that that peo-

* *Fr. Des Celtes.*

ple, one of the most ancient in the world, believed that in the beginning there was only Water and Darknefs; that this Water and Darknefs contained in them divers monstrous animals, different in form and size, which were all represented in the temple of *Bel*; that a female, named *Omorca*, was the mistress of the Universe; that the God *Bel* put to death all the monsters, destroyed *Omorca* herself, and dividing her in two, formed of the one half of her the Earth, and of the other the Heavens: to which another tradition adds, that men were formed out of her head; whence *Berosus* concludes, that this occasioned man to be endowed with intellectual powers. I do not pretend to aver, that the Chaldeans and northern nations borrowed all these chimæras of each other, although this is not impossible. These ancient nations had as yet but a few ideas, and their imaginations, however fruitful, being confined within narrow limits, could not at first give their inven-

tions that prodigious variety, which was displayed in succeeding ages.

(D) “ The stars knew
 “ not, &c.”] The matter of the sun and stars existed long before the formation of those bodies: this matter was the *Æther*, the Luminous World. One cannot but remark in this Fable, the remains of the Mosaic doctrine; according to which the creation of a luminous substance, in like manner, preceded that of the sun and moon. And what indicates one common origin of both accounts, is what *Moses* adds in the same place. “ And God said, Let
 “ there be lights in the
 “ firmament of heaven,
 “ to divide the day from
 “ the night; and let
 “ them be for signs of
 “ seasons, and of days
 “ and of years, &c.”
 Gen. c. i. ver. 14.

(E) “ A fortress against
 “ the Giants, &c.”] The Persian mythology abounds with circumstances analogous to this. There are always Giants, or mischievous Genii, who
 with

with ill to men, and hurt them whenever it is in their power. The Heroes have no employment so dear and so glorious as that of making war upon those Genii. At this very day they are supposed to be banished among the rocks of Caucasus, or Imaus, ever since *Tabmy-*

ras, sur-named *Diobend* (he who subdued the *Dives*) vanquished and put them to flight. Mahometism has not been so severe as Christianity, in eradicating these ancient superstitions, and therefore the inhabitants of Persia are still very much infatuated with them.

THE

THE FIFTH FABLE.

Of the formation of Aske and Emla.

THES E were indeed important labours, said Gangler; but whence came the men, who at present inhabit the world? Har answered, The sons of Bore, as they were walking one day upon the shore, found two pieces of wood floating on the waves. They took them, and made a man of the one, and a woman of the other (A). The first gave them life and soul; the second reason and motion; the third, hearing, sight, speech, garments, and a name. They called the man *Aske*, and the woman *Emla*. From these two, are descended the human race; to whom the Gods have assigned a habitation near MIDGARD. Then the sons of Bore built, in the middle of the world, the fortress of ASGARD; where dwell the Gods, and their families (B). There it is, that so many wonderful works are wrought on the earth,

and in the air. Har added, And there it is that the palace of Odin is situated, called *Lidskialf*, or the Terror of the Nations. When ODIN is there seated on his lofty throne, he thence discovers every country, he sees all the actions of men, and comprehends whatever he beholds. This wife is FRIGGA, the daughter of *Fiorgun*. The issue of that marriage is what we call the family of the ASES, that is, of the Gods; a race intirely divine, and which hath built the ancient ASGARD. Wherefore Odin is justly called the UNIVERSAL FATHER; for he is the parent of Gods, and men; and all things have been produced by his power. The Earth is his daughter and wife (c). On her hath he begotten *Afa-Thor* (or the God THOR) his first-born. Strength and Valour are the attendants on this God, and therefore he triumphs over every thing that hath life,

REMARKS ON THE FIFTH FABLE.

(A) “ They made a man, &c.”] We are come at last to the creation of our species. The circumstances of this fable, shew that it was invented among a people addicted to navigation, and settled in a country surrounded with seas and lakes. Bartholin conjectures, that the philosophers of the north, in making men spring from the sea, intended to fortify the Scandinavians against the fear, that annihilation was the consequence of being drowned; and to make them regard the sea, as their proper

proper and natural element. We shall see, by the sequel, that the great aim of these warlike Theologians was to inspire courage, and to remove all pretences and grounds for fear. *Aſke*, in the Gothic language, signifies an ASH-TREE, and *Emla*, an ELM. I shall leave to others to find out the reason why the preference hath been given to these two trees; and what relation there could be between the two sexes, and these two different sorts of wood.

(B) “ Where dwell
“ the Gods and their fa-
“ milies.”] ASGARD is literally the Court of the Gods. Some manuscripts add, that ASGARD is Troy; but this can be no other than the marginal note of some copyist, crept by mistake into the text. The Gods, being continually threatned with attacks by the Giants, built in the middle a large inclosure, named MIDGARD, or the Middle-Abode, one of the strongest of citadels. This is the Olympus of Homer; as the Giants are his Titans. I shall once for all

observe, that the ‘ Gothic and’ Celtic nations, as well as the Greeks, derived all these fables from the inexhaustible source of eastern traditions. But the people of the north preserved them nearly the same as they received them, for above two thousand years; whereas the same fables found in Greece so favourable a soil, that in a short time they multiplied a hundred fold.

(C) “ The EARTH is
“ his daughter and wife,
“ &c.”] This fable proves that the ancient Scalds understood by the name *Frigga*, the spouse of the Supreme God; and that, at the same time, this *Frigga* was the Earth. This doctrine is of very great antiquity, and hath been in general received by all the ‘ Gothic and’ Celtic nations. Their philosophers taught, that the Supreme God, *Teut*, or *Wodan*, was the active principle, the soul of the world, which uniting itself with matter, had thereby put it into a condition to produce the Intelligences, or Inferior Gods,

Gods, and Men, and all other creatures. This is what the poets express figuratively, when they say that *Odin* espoused *Frigga*, or *Frea*, that is, the **LADY**, by way of eminence. One cannot doubt, after having read this passage of the **EDDA**, but it was this same Goddess, to whom the Germans, according to Tacitus, consecrated one of the Danish islands, worshipping her under the name of *Herthus*, or the Earth: (the English word *Earth*, as well as the German *Erde*, being evidently the same with that, to which Tacitus has only given a Latin termination.) As to the worship that was paid her, see it described by Pelloutier, in his *Hist. des Celtes*, Vol. II. c. 8.

Though it was by the concurrence of the Supreme God and Matter, that this Universe was produced; yet the 'ancient philosophers of the north*' allowed a great difference between these two principles: the Supreme God was eternal, whereas Matter was his

work, and of course had a beginning: all this, in the language of the ancients, was expressed by this phrase; "Earth is the daughter and wife of the Universal Father."

Lastly, from this mystical marriage, was born the God **THOR**. *Afa-Thor* means **THE LORD THOR**. He was the first-born of the Supreme God, and the greatest and most powerful of all the inferior divinities, or intelligences that were born from the union of the two principles. One cannot doubt but it was he, who had the charge of launching the thunder. In the languages of the north, the name given to this God is still that of the Thunder. When they adopted the Roman Calendar, that day which was consecrated to *Jupiter*, or the Master of the Thunder, was assigned to *Thor*; and is called at this day *Thorsdag*, **THURSDAY**, or the day of **THOR**. (See Vol. I. pag. 96.) To conclude, Adam of Bremen, an au-

* Fr. *Les Celtes*,

thor of the eleventh century, and a missionary in those countries, insinuates that this was the idea which the Scandinavians had formed of him. "*Thor cum sceptro Jovem* "*exprimere videtur, &c.*" Hist. Eccles. c. 223. There is not the least doubt, but it was the Jupi-

ter of the Gauls who had, according to Cæsar, "the
" empire of things cé-
" lestial;" as also the
Taran, whom Lucan represents as having been adored by the same people, Pharsal. l. I. v. 444. *Taran*, signifies "Thunder," in the Welsh language at this day.

 THE SIXTH FABLE.

Of the Giant Nor.

THE Giant *Nor* was the first who inhabited the country of *Jotunheim* (A), 'or Giants-Land.' He had a daughter, named NIGHT; who is of a dark complexion, as are all her family. She was at first married to a man called *Naglefara*, and had by him a son, named *Auder*. Then she espoused *Onar*; and the daughter of this marriage was the Earth. At last she was wedded to *Daglingar*, who is of the family of the Gods. Between them they produced DAY, a child beautiful and shining, as are all his father's family (B).

Then the Universal Father took NIGHT and DAY, and placed them in heaven; and gave them two horses and two cars, that they might travel successively, one after the other, round the world. NIGHT goes first, upon her horse, named *Rimfaxe* (or Frosty-mane) who, every morning when he

begins his course, bedews the earth with the foam that drops from his bit; this is the Dew. The horse made use of by Day, is named *Skinfaxa* (or Shining-mane;) and by his radiant mane, he illuminates the air and the earth (c). Then Gangler asked, How the Day regulates the course of the Sun and the Moon. Har answers, There was formerly a man, named *Mundilfara*, who had two children so beautiful and well-shaped, that he called the male *Mane*, or the MOON; and the female *Sunna*, or the SUN (D). She married a man called *Glener*. But the Gods, angry at their presumption in taking upon them such sublime names, carried them up to heaven, and obliged the daughter to guide the car of the Sun, which the Gods, to illuminate the earth, had composed of the fires that issued from *Muspelsheim*, or the flaming world. At the same time, the Gods placed under each horse two skins filled with air, to cool and refresh them; and hence, according to the most ancient accounts, comes the Freshness of the morning. As for *Mane*, he was set to regulate the course of the Moon, and its different quarters. One day he carried off two children, named *Bil* and *Hiuke*, as they were returning from a fountain, carrying between them a pitcher suspended on a stick. These two children always accompany the Moon, as

one may observe easily even from the earth. But, interrupted Gangler, The Sun runs very swiftly, as if she were afraid some one should overtake her. So she well may, replied Har; for there are very near her two Wolves, ready to devour her. One of them closely pursues the Sun, who is afraid of him, because he shall one day swallow her up. The other as eagerly follows the Moon, and will make him one day or other undergo the same fate. Gangler said, Whence come these Wolves? Har replied, There was at the east of MIDGARD a Giantess, who dwelt in the forest of *Jarnvid* (or IRON-WOOD) all the trees of which are of iron. The Giantesses of that place, derive their names from her. This old forceress is the mother of many Giants, who are all of them shaped like savage beasts. From her also sprung these two Wolves. One in particular of that race is said to be the most formidable of all; he is called *Managarmer*; a monster that fattens himself with the substances of men who draw near to their end. Sometimes he swallows up the Moon, and stains the heaven and the air with blood (E). Then the Sun is also darkened, as it is said in these verses of VOLUSPA: "Near the rising
 " of the Sun, dwelleth the old witch of
 " the forest of *Jarnvid*. There she brings
 D 2 " forth

“ forth the sons she hath by *Fenris*. One
 “ of these is become the most powerful of
 “ all. He feeds himself with the lives of
 “ those who approach to their end. Cloath-
 “ ed with the spoils of the other Giants,
 “ he will one day stain with blood the
 “ army of the Gods : the following Sum-
 “ mer the light of the Sun shall be extin-
 “ guished. Noxious winds shall blow
 “ from all quarters. Do not you compre-
 “ hend this saying ?”

REMARKS ON THE SIXTH FABLE.

(A) “ The country of
 “ the Giants, &c.”] There are great contests among the learned about this country of *Jotunheim*, or of the Giants ; which so constantly occurs in all the ancient Chronicles of the north. I needed only have given a sketch of their principal conjectures, to have produced a note of great erudition ; which would certainly have tired my readers, but could have taught them nothing they wanted to know.

(B) “ All his father’s
 “ family.”] One may remark, that according to

this allegoric genealogy, it is NIGHT that brings forth the DAY. All the Celtic, ‘ as well as Gothic’ nations, were of this persuasion. The ancient reasoners, more often even than the modern, were reduced to the necessity of explaining what was obscure, by what was still more obscure. That was a method very well suited, and intirely analogous to the turn of the human mind, whose curiosity is very voracious, but yet is easily satisfied, and often as well with words as ideas. NIGHT being thus the mother of DAY, they thought them-
 selves

selves obliged, in their computation of time, to prefer the name of the Mother to that of the Son. Besides, as they reckoned by months purely lunar, it was natural for them to compute the civil day from sun-set, and from the time when the Moon appears above the horizon. It will not be amiss here briefly to take notice of the universality of this custom: it was observed by the Gauls, even in the time of Cæsar, who positively affirms this of them; and that the Germans did the same, we have the testimony of Tacitus. The same modes of speech occur in the Salique-law, and in the constitutions of Charlemagne. (Vid. Keyss. Antiq. p. 197.) The sentences pronounced in the Tribunals of France not long ago, often ordered the parties (*comparoir dedans 14 nuits*) "to appear within 14 nights *;" and as the DAY was thought to bring the NIGHT along with it, they afterwards

expressed themselves (*dans 15 jours*) "within 15 days," a manner of speaking no less familiar to the 'Goths and' Celts, than to the Romans. The English even at this day, say *senight* for *seven-night*, or seven nights, that is, a week; and *fortnight*, (i. e. fourteen nights) for two weeks, or 14 days. (See Vol. I. p. 358.) In the ancient histories of the north, frequent mention is made of "Children of two or three nights," and "of two winters and two nights."

(c) "He illuminates the air, &c.]" We have here a specimen of the natural philosophy of the first ages. In attempting to explain things the causes of which are obscure, men of all countries have gone in the same track; and have represented what was unknown by the image of something they were well acquainted with. This is doubtless the true ori-

* It may deserve inquiry, whether the French had not those modes of expression from the Franks, rather than the Gauls; i. e. rather from their Gothic, than their Celtic ancestors.

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gin of fable. We perceive, at first sight, that it cannot be men, who dispense rain and fine weather, who launch the lightning, &c. There was therefore a necessity for imagining there were beings of much superior powers, to produce these wonderful operations; but none at all for assigning to them forms different from those of men and other animals. These solutions at once satisfied the curiosity and the imagination; they were easy to be comprehended; they interested the heart a thousand ways; and must therefore succeed, and become lasting. In fact, they have every where prevailed throughout the world. And those who have so far opened their eyes, as to see into the falsity of these explications, have not been able to renounce them without regret, and can still amuse themselves with what they believe no longer. We shall find in this Mythology more than one proof, that the people of the north have yielded, no less than others, to this natural propensity; and

shall be forced to agree with M. de Fontenelle, that although a lively and burning Sun may inspire some nations with a greater warmth of imagination, and may give to their spirits that concoction, if I may so say, which compleats their relish and digestion of fables; yet all men have talents of this kind, independent of physical causes.

(D) “ The female
“ *Sunna*, or the SUN.”]
The word for *Sun* is still of the feminine gender in the German tongue, and that for the *Moon* in the masculine. This obtained formerly in almost all the dialects of the Gothic language. The EDDA here gives an explication after the ancient manner, of all the celestial appearances. The poets were willing to give a reason for all the various phases of the Moon, for the freshness of the Morning, for the course of the Sun, &c. I shall leave some other commentator, more conversant in astronomy than myself, to examine whether the spots in the Moon

Moon bear any resemblance to the image which the Edda gives of them in this Chapter.

(E) “ Sometimes he “ swallows up the “ Moon.”] Here we have the cause of Eclipses; and it is upon this very ancient opinion, that the general practice is founded, of making noises at that time, to fright away the monster, who would otherwise devour the two great luminaries. Threatened as they so often were with being swallowed up, could they hope always to escape the danger? The “ ancient Scandinavians*,” who never lost sight of the

future ruin of this universe, did not flatter themselves so far. The monster was to prevail at the last day; as we shall see in the sequel. I say nothing here as to the idea of the other monster’s sucking out the substances of men who die away insensibly. If it were worth while, one might find still traces of this notion among the popular prejudices of our own times. It is of more consequence to remark here, the great obligations we owe to the progress of science, and in particular to the study of nature, for our present security and exemption from such groundless terrors.

* *Les Celtes. Orig.*

THE SEVENTH FABLE.

Of the Way that leads to Heaven.

G ANGLER asks ; Which way do they go from earth to heaven ? Har answered, with a smile of derision, That is a senseless question ; have you never been told, that the Gods have erected a Bridge, which extends from earth to heaven, and that the name of it is *Bifrost* ? You have surely seen it ; but, perhaps, you call it the RAINBOW. It is of three colours, is extremely solid, and constructed with more art than any work in the world. But altho' it be so very strong, it will nevertheless be broke in pieces, when the sons of *Muspell*, those mischievous Genii, after having traversed the great Rivers of Hell, shall pass over this Bridge on horseback. Then, says Gangler, It appears to me that the Gods have not executed their work truly and faithfully, in erecting a Bridge so liable to be broken down, since it is in their power

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er to perform whatever they please. The Gods, replied Har, are not to be blamed on that account. Bifrost is of itself a good bridge; but there is nothing in nature that can hope to make resistance, when those Genii of Fire sally forth to war (A).

But, says Gangler, What did the Universal Father do, after he had built Asgard? Har answered, He in the beginning established Governors (B); and ordered them to decide whatever differences should arise among men, and to regulate the government of the celestial city. The assembly of these judges was held in the plain called *Ida*, which is in the middle of the divine abode. Their first work was to build a Hall, wherein are Twelve Seats for themselves (C), besides the throne which is occupied by the Universal Father. This Hall is the largest and most magnificent in the world. One sees nothing there but gold, either within or without. Its name is *Gladheim* *, or the Mansion of Joy. They also erected another Hall, for the use of the Goddesses. It is a most delightful and delicate structure: they call it *Vinglod*, or the Mansion of Love and Friendship. Lastly, they built a house, wherein they placed furnaces, hammers, an anvil, and

* *Glad-beim*, is literally in English GLAD-HOME. T.
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all the other instruments of a forge; then they worked in metal, stone, and wood; and composed so large a quantity of the metal called Gold, that they made all their moveables, and even the very harness of their horses of pure Gold: hence that age was named the Golden Age (D). This was that age which lasted till the arrival of those women, who came from the country of the Giants, and corrupted it. Then the Gods seating themselves upon their thrones, distributed justice, and took under consideration the affairs of the DWARFS; a species of beings bred in the dust of the earth; just as worms are in a dead carcase. It was indeed in the body of the Giant YMIR, that they were engendered, and first began to move and live. At first they were only worms; but by order of the Gods, they at length partook of both human shape and reason; nevertheless, they always dwell in subterraneous caverns, and among the rocks (E).

Here follow some verses of the Voluspa, accompanied with a long list of the principal Dwarfs. Some of which are said to dwell in the rocks, and others in the dust, &c.

REMARKS ON THE SEVENTH FABLE.

(A) “ When those “ to war.”] It is very
 “ Genii of Fire sally forth remarkable that this me-
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nace should so often occur. But the ' Gothic ' and ' Celtic nations were in general persuaded, that nature was in continual danger; and that its secret and public enemies, after having for a long time undermined and shaken it, would at last bring on the great day of its general ruin. This melancholy idea must, I think, have had its rise from some of those disorders, to which our world is often exposed; at which times one would almost believe that the powers who govern it, were engaged in war with each other. And although this idea must have prevailed more extensively, and been more easily impressed in those climates where the seasons, subject to sudden and violent revolutions, often present nature under a languishing, or convulsed appearance: yet it is well known that there is scarcely any people, but what have had expectations of the end of the world; and have accordingly represented it some way or other; either as effected by a deluge, or a confla-

gration: or, lastly, under the veil of some allegory; as by a battle between good and evil Genii. The EDDA employs all these three means at the same time: such deep root had this doctrine taken in the minds of the poets, the theologians of the north.

(B) " He established " governors."] The legislators of the Scythians represented God himself, as author of the Laws which they gave to their fellow citizens. Neither ought we to esteem this pretence of theirs as altogether a political imposture. When men had brought themselves to look upon their Gods as the protectors of Justice and integrity; the Laws, which gave a public sanction to those virtues, being regarded as the expression of the divine will, might naturally enough be called the Work of the Gods. This manner of speaking, though misunderstood afterwards, would be sufficiently authorized by that respect and gratitude, which so great a benefit would inspire. It is well known

known that among all nations, the administration of justice was at first an office of the priest-hood. The ' Teutonic and' Celtic tribes retained this custom longer than most other people. All the ancients assure us, that the priests among the Gauls were arbiters, not only of private differences, but even of national disputes: that they disposed of controverted goods, excommunicated the contumacious, and inflicted death upon the guilty. Who could help trembling before governors, who, to speak in the language of the ED-DA, distributed justice in the name of the Supreme God? In effect, both Cæsar and Tacitus inform us, that among the Germans, none but the Priests had a right to inflict penalties; and this, not in the name of the Prince or People, but in the name of the God of Armies, in the name of that God, who had appointed them Governors. (V. Tacit. Germ. c. 7. Cæsar. l. 6.) Hence it

was that these nations, when they embraced christianity, were beforehand so disposed to attribute to the Christian Priests and Bishops that unlimited and supernatural power; and to have for their decisions that implicit submission, as well as that blind reverence for their persons, which have been so long the misfortune and disgrace of humanity.

(c) " Wherein are
 " Twelve Seats for them-
 " selves."] These Judges were Twelve in number. Was this owing to there being Twelve primary Deities among the ' Gothic ' nations *', as there were among the Greeks and Romans? This I shall not take upon me to decide: but I think one may plainly observe here the first traces of a custom, which hath extended itself to a great many other things. Odin, the conqueror of the north, established a supreme court in Sweden, composed of Twelve Members, to assist him in the functions of the priesthood and civil

* *Les Celtes*, Orig.

government. This doubtless gave rise to what was afterwards called the Senate. And the same establishment in like manner took place in Denmark, Norway, and other northern states. These Senators decided in the last appeal all differences of importance; they were, if I may say so, the Assessors of the Prince; and were in number Twelve, as we are expressly informed by Saxo, in his life of king Regner Lodbrog. Nor are other monuments wanting, which abundantly confirm this truth. We find in Zealand, in Sweden near Upsal, and, if I am not mistaken, in the county of Cornwall also, large stones, to the amount of Twelve, ranged in the form of a circle, and, in the midst of them, one of superior height. Such, in those rude ages, was the Hall of Audience; the stones that formed the circumference, were the seats of the senators, that in the middle the throne of the king. The like monuments are found also in Persia, near Tauris. Travellers frequently

meet there with large circles of hewn stones; and the tradition of the country reports, that these are the places where the *Caous*, or Giants, formerly held their councils. (Vid. Chardin's Travels into Persia, Vol. III. p. .) I think one may discover vestiges of this ancient custom, in the fable of the Twelve Peers of France, and in the establishment of Twelve Jurymen in England, 'who are the proper Judges, according to the ancient laws of that country. T.'

(D) "Named the "Golden Age."] This Golden Age of the EDDA is not worthy to be compared with that of the Greek poets; but in return, it may perhaps have this advantage over the other, that it is not altogether without real existence. There is no doubt but this Mythology, like all others, perpetually confounds the natural Deities, with those persons who were only deified by men, and to whom were ascribed the names of the former. Men, who rendered

rendered themselves illustrious by some noble invention, or by their attachment to the worship of the Gods, received the names of those Gods after their decease; and it was a long time before the following ages thought of distinguishing the one from the other. Among our Scythian ancestors, the first men who found out a mine of gold, or any other metal; and knew how to work that metal, and make something ornamental out of it, were doubtless regarded as divine persons. A mine discovered by chance, would easily afford and furnish out that slight magnificence; of which the EDDA has here preserved a faint remembrance.

(E) “ Dwell . . . among the rocks.”] This passage deserves attention. We may discover here one of the effects of that ignorant prejudice, which hath made us for so many years regard all arts and handicrafts, as the occupation of mean people and slaves. Our Celtic, ‘ and Gothic’ an-

cestors, whether Germans, Scandinavians or Gauls, imagining there was something magical, and beyond the reach of man in ‘ mechanic’ skill and industry, could scarcely believe that an able artist was one of their own species, or descended from the same common origin. This, it must be granted, was a very foolish conceit; but let us consider what might possibly facilitate the entrance of it into their minds. There was perhaps some neighbouring people, which bordered upon one of the Celtic ‘ or Gothic’ tribes; and which, although less warlike than themselves, and much inferior in strength and stature, might yet excel them in dexterity; and addicting themselves to manual arts, might carry on a commerce with them sufficiently extensive, to have the fame of it spread pretty far. All these circumstances will agree well enough with the Laplanders: who are still as famous for their magic, as remarkable for the lowness of their stature; pacific, even to a degree of cowardice; but

of a mechanic industry, which formerly must have appeared very considerable. The stories that were invented concerning this people, passing thro' the mouths of so many ignorant relaters, would soon acquire all the degrees of the marvellous, of which they were susceptible. Thus the DWARFS soon became, (as all know, who have dipt but a little into the ancient romances) the forgers of enchanted armour, upon which neither swords, nor conjurations, could make any impression. They were possessed of caverns, full of treasure, intirely at their own disposal. This, to observe by the bye, hath given birth to one of the Cabalistic doctrines, which is perhaps only one of the branches of the ancient northern theology*. As the Dwarfs were feeble, and but of small courage; they were supposed to be crafty, full of artifice and deceit. This, which in the old roman-

ces is called DISLOYALTY, is the character always given them in those fabulous narratives. All these fancies having received the seal of time and universal consent, could be no longer contested; and it was the business of the poets to assign a fit origin for such ungracious beings. This was done, in their pretended rise from the dead carcase of a great Giant. The Dwarfs at first were only the maggots, engendered there by its putrefaction: afterwards the Gods bestowed upon them understanding and cunning. By this fiction the northern warriors justified their contempt of them; and at the same time accounted for their small stature, their industry, and their supposed propensity for inhabiting caves and clefts of the rocks. After all, the notion is not every where exploded that there are in the bowels of the earth 'FAIRIES §', or a kind of dwarfish and tiny beings,

* *La Theologie Celtique.* Fr. Orig.

§ I have, in this one place of the translation, applied the word FAIRIES, in our common English notion of it:—But our author has generally

ings, of human shape, remarkable for their riches, their activity and malevolence. In many countries of the north, the people are still firmly persuaded of their existence. In Iceland, at this day,

the good folks shew the very rocks and hills, in which they maintain that there are swarms of these small subterraneous men, of the most tiny size, but most delicate figures.

sally, throughout this work, used the French word *Fees*, (i. e. FAIRIES) to signify, not the little imaginary dwarfish beings, to which we appropriate the word; but to express the Fates or Destinies; or those inferior female Divinities that are assigned to watch over the lives and fortunes of individuals.—In this he seems rather to have had an eye to the Oriental fables, than to those of genuine Gothic origin: however, the duty of a translator requiring me to follow him, I beg leave here to apprise the reader of this our author's application of the word, T.

 THE EIGHTH FABLE.

Of the Holy City, or Residence of the Gods.

GANGLER demanded: Which is the capital of the Gods, or the sacred city? Har answers, It is under the Ash *Ydrasil*; where the Gods assemble every day, and administer justice (A). But, says Gangler, What is there remarkable with regard to that place? That Ash, says Jafnhar, is the greatest and best of all trees. Its branches extend themselves over the whole world, and reach above the heavens. It hath three roots, extremely distant from each other: the one of them is among the Gods; the other among the Giants, in that very place where the abyfs was formerly; the third covers *Niflheim*, or Hell; and under this root is the fountain *Vergelmer*, whence flow the infernal rivers: this root is gnawed upon below by the monstrous serpent *Nidhoger*. Under that root, which stretches out towards the land

of the Giants, is also a celebrated spring, in which are concealed Wisdom and Prudence. He who has possession of it is named *Mimis*; he is full of wisdom, because he drinks thereof every morning. One day the Universal Father came and begged to drink a cup of this water; but he was obliged to leave in pledge for it one of his eyes, according as it is said in the *VOLUSPA*: “ Where hast thou concealed
 “ thine eye, ODIN? I know where;
 “ even in the limpid fountain of *Mimis*.
 “ Every morning does *Mimis* pour Hy-
 “ dromel (or Mead) upon the pledge he
 “ received from the Universal Father. Do
 “ you, or do you not, understand this?
 “ (B).” The third root of the Ash is in heaven, and under it lies the holy fountain of *TIME-PAST*. 'Tis here that the Gods sit in judgment. Every day they ride hither on horseback, passing over the Rainbow, which is the bridge of the Gods. These are the names of the horses of the Gods: *Sleipner* is the best of them; he hath eight feet, and he belongs to Odin. The others are *Glader*, *Gyller*, &c. The horse of the God *Balder*, was burnt along with his master. As for Thor, he goes on foot to the tribunal of the Gods, and fords the rivers *Kornt*, *Gornt*, &c. All these is he obliged to cross every day on
 foot,

foot, in his way to the Ash *Ydrasil*; for the Bridge of the Gods is all on fire. How comes it to pass, interrupted Gangler, that the Bridge *Bifrost* is on fire? That, says Har, which you see red in the Rainbow, is the fire which burns in heaven: for the Giants of the mountains would climb up to heaven by that Bridge, if it were easy for every one to walk over it.

There are in heaven a great many pleasant cities, and none without a divine garison. Near the fountain, which is under the Ash, stands a very beautiful city, wherein dwell three virgins, named *Urda*, or the PAST; *Verdandi*, or the PRESENT; and *Sskulda*, or the FUTURE. These are they who dispense the ages of men; they are called *Nornies*, that is, Fairies*, or Destinies. But there are indeed a great many others, besides these, who assist at the birth of every child, to determine his fate. Some are of celestial origin; others descend from the Genii; and others from the Dwarfs: as it is said in these verses, “There are *Nornies* of different originals: “some proceed from the Gods, some from “the Genii, and others from the Dwarfs.” —Then, says Gangler, if these *Nornies* dif-

* *Nornir*, Isl. is rather Fates, or Destinies, *Parca*. I have therefore chose to retain the original word in some of the following passages rather than render it FAIRIES, after M. Mallet.

pense the destinies of men, they are very unequal in their distribution; for some are fortunate and wealthy, others acquire neither riches nor honours; some come to a good old age, while others die in their prime of life. Har answers, The *Nornies*, who are sprung of a good origin, are good themselves, and dispense good destinies: but those men to whom misfortunes happen, ought to ascribe them to the evil *Nornies* or Fairies (c). Gangler proceeds, and desires to know something more concerning the Ash. Har replied, What I have farther to add concerning it is, that there is an eagle perched upon its branches, who knows a multitude of things: but he hath between his eyes a sparrow-hawk. A squirrel runs up and down the Ash, sowing misunderstanding between the eagle and the serpent, which lies concealed at its root. Four stags run across the branches of the tree, and devour its rind. There are so many serpents in the fountain whence spring the rivers of hell, that no tongue can recount them, as it is said in these verses. “ The large Ash suffers more than man would believe. A stag eats and spoils it above; it rots on the sides; while a serpent gnaws and corrodes it below.” And also in these, “ Under the great Ash are many serpents, &c.” They relate besides, that the Fairies or Destinies who reside near the

fountain of the PAST, draw up water thence, with which they bedew the Ash, to prevent its branches from growing withered and decayed. Of so purifying a nature is that water, that whatever it touches becomes as white as the film within side an egg. There are upon this subject very ancient verses, to this effect, “ The great
 “ and sacred Ash is besprinkled with a
 “ white water, whence comes the dew
 “ which falls into the valleys, and which
 “ springs from the fountain of PAST-
 “ TIME.” Men call this the Honey-dew, and it is the food of bees. There are also in this fountain two swans, which have produced all the birds of that species.

REMARKS ON THE EIGHTH FABLE.

(A) “ Administer justice.”] We see in the preceding fable, that the Gods assemble together in the open air, in a valley: Here is their principal residence, under an Ash-Tree. In this, as in other things, the Gods are made to conform themselves to the manners of men. The ancient ‘ Gothic and’ Celtic nations for a long time had no other place of rendezvous, than some

tree remarkable for its size and age. The states of East Friezeland, even so late as the thirteenth century, assembled under three large oaks which grew near Aurich; and it is not more than three centuries ago, that most of the German princes held their conferences under trees †. The aversion these people had for inclosed places; the fear of putting themselves into the power of a perfidious

† Vid. Keyfl. Antiq. Sept. p. 78, 79, 80.

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chieftain, who, fortified in his castle, was stronger than the laws and magistrates: and lastly, that ancient impression, not even yet worn entirely out, with which their religion had inspired them in favour of trees; these are probably the causes of the singular custom here alluded to in the EDDA.

(B) "Do you, or do you not, understand this?"] To this I can only answer in the negative. This whole description is most certainly allegorical. We meet in it indeed with some glimmering rays of light, but they are so transient and so broken, that one may fairly own, the whole is unintelligible. One of the translators of the EDDA will have *Minis* to be *Minos*; I am no more warranted by reason to oppose him in this, than

he was to entertain such a conceit.

(c) "The evil Fairies."] Here we have a compleat theory of Fairyism. In this passage of the EDDA we have the bud and germ (as it were) of what the ancient romances * and popular superstitions have so widely branched, and applied to such a variety of things. All the Celtic 'and Gothic' tribes have had a great veneration for the Fairies, or Destinies; and not without reason, since every man's fate or fortune was in their hands. The romances inform us, that there were two kinds of them, the Good and Bad; but they distinguish them no farther. The three principal, according to the Edda, are the PRESENT, the PAST, and the FUTURE; a circumstance which is wanting in the Greek fable of the

* The romances in which the FAIRIES and DESTINIES are used as synonymous, are not those of Gothic origin, but rather the Oriental tales and fables. The FAIRIES of our own northern ancestors, are properly what are called throughout this work the DWARFS: whereas our author applies the word *Fees* (FAIRIES) in nearly the same sense as the Latin *Nymphæ* and *Parcæ*; and perhaps this may be the sense in which it is generally used by his countrymen. The *Nornæ*, however, of the Edda, seem to be evidently the same with the *Weird Sisters*, so famous in Gothic History and Romance. See Bartholin. *Causæ Contempt. Mort.* p. 620. Junii *Etymol. Ang.* (Verb. *WERRE.*)

Parca, and which is in itself not badly imagined. The Romans, who enlarged their heaven, and increased the number of their Gods, in proportion as they extended their empire; having adopted these 'northern*' divinities, consecrated to them divers monuments, some of which have been recovered. These monuments agree very well with the *EDDA* §. They almost always present to view three females: the oracles these pronounced had rendered them famous. They were especially resorted to at the birth of a child. In many places there were caverns, where the people fancied they might enjoy the pleasure of their presence, and hear them speak. Some places in France retain still the name of the *FAIRIES OVEN*, the *FAIRIES WELL*, &c. Saxo, the Grammarian, speaks of a chapel, where king Fridleif went to consult them about the fate of his son Olaus, and he adds, that he saw three

young women sitting there. Sax. l. 6. This superstition, so general throughout Europe, hath prevailed almost as long as that relating to witches and forcerers. We see, in the process or trial of the famous *MAID OF ORLEANS*, that she was accused of going often to a certain oak in a solitary place, to consult the *FAIRIES* (Fr. *Fées*.) These Fairies were, I believe, as to their origin, deified prophetesses. The Celtic 'and Teutonic' women had a peculiar talent for improving all sorts of superstition; and turning every thing into omens. Those who had most distinguished themselves in this art, were deified, and became Goddesses after their decease; and as they had predicted the fate of men on earth, were believed still to do it in heaven.

This error is very ancient. In the time of Vespasian, there was, according to Tacitus, a female named *Velleda*, half a Prophetess, and half a Fairy, who, from the top

* Fr. *Coltiques*.

§ Vid. Keyfl. Ant. p. 33. 270. 396. 446.

of a tower where she lived recluse, exercised far and near, a power equal to that of kings. *Latè imperitabat* are the words of the historian. The most illustrious warriors undertook nothing without her advice, and always consecrated to her a part of the booty. V. Tacit. Hist. l. 4 & 5. In general, one may observe, that the worship paid to women, hath always had here in Europe great ad-

vantage over that which was directed to men. The religious respect which was here paid to the Fairies or Destinies, is of all the doctrines of the ancient religion *, that which hath longest prevailed. These fabulous divinities have survived all the Gods and Genii, both of the Celts and Romans, and though at last banished every where else, have found a kind of asylum in our romances.

* Fr. *La Religion Celtique.*

* * * To the instances given by our Author (in Note A) of the Gothic nations assembling under Trees, may be added the following in our own country, viz.

The Wapentake of SKIRE-AKE in the West-riding of Yorkshire, is thought to have taken its name from a remarkable Oak, to which the inhabitants repaired upon public occasions, as at a general Convention of the District, &c. See Thoresby's Ducat. Leod. p. 84. 150.—So Berkshire is thought to have been denominated from BEROKE, a bare, or disbarked Oak, to which, upon particular emergencies, the inhabitants were wont in ancient times to resort and consult about public matters. Camd. Brit. (by Gibson, 1 Ed. p. 137.)—The Translator of this Book knows a Manor in Shropshire, where the Manor-Court is held to this day under a very aged Ash-tree: there the Steward calls over the Copy-holders, and forms a Jury; and then adjourns the Court to a neighbouring inn, for the dispatch of business. T.

THE NINTH FABLE.

Of the Cities which are in Heaven.

GANGLER says to Har, You tell me very wonderful things; but what are the other holy cities to be seen in heaven? Har replies, There are many other very fine cities to be seen there. In one of them, called *Alfheim* (A), dwell the luminous Genii, but the black Genii live under the earth, and differ from the others still more in their actions than in their appearance. The luminous Genii are more splendid than the Sun; but the black Genii are darker than pitch. In these parts there is also a city called *Breidablik*, which is not inferior to any other in beauty; and another named *Glitner*, the walls, columns and inside of which are gold, and the roof of silver *. There also is to be seen the city *Himinborg*, or the Celestial Mount, situated upon the frontiers, at the place

* The Edda of Goranson says *Afgulli*, of gold. T.

where the bridge of the Gods touches heaven. The great city of *Valascialf*, which belongs to Odin, is all built of pure silver. There is the royal Throne, called *Lidscialf*, or the Terror of the Nations. When the Universal Father is seated upon it, he can view the whole earth. On the utmost limit of heaven, towards the south, is the most beautiful city of all : it is called *Gimle*. It is more brilliant and shining than the Sun itself, and will subsist even after the destruction of heaven and earth. Men of real goodness and integrity shall abide there for everlasting ages. The poem *VOLUSPA* speaks thus of it ; “ I know that there is
 “ a place brighter than the Sun, and in-
 “ tirely covered with gold, in the city of
 “ *Gim'e*: there the virtuous are to reside ;
 “ there they shall live happy throughout
 “ all ages (B).” Then Gangler demands, What will preserve that city when the black flame comes to consume heaven and earth ? Har replied, We have been told, that there is towards the south, another heaven, more elevated than this, called the Clear Blue ; and above that, a third heaven, still more elevated, called the Boundless. In this last we think the city of *Gimle* must be seated, but it is at present inhabited only by the luminous Genii.

REMARKS ON THE NINTH FABLE.

(A) “ In a city nam-
 “ ed Alfheim.”] *Alfheim*
 signifies, in Gothic, the
 Abode of the Genii, that
 is, of the Fairies of the
 male sex. We may ob-
 serve, that they are of
 different characters, Good
 and Bad; for there is no
 probability, that any one
 good quality could be
 ascribed to creatures
 blacker than pitch. It is
 needless to observe, that
 all the ‘ Gothic and’ Cel-
 tic nations have had these
 Genii. The romances of
 Chivalry are full of allu-
 sions to this imaginary
 system. The same opi-
 nions prevailed among the
 Persians. In many places
 of High Germany, the
 people have still a notion,
 that these Genii come by
 night, and lay themselves
 on those they find sleep-
 ing on their backs; and
 thus produce that kind of
 suffocation which we call
 the Night Mare. (See
 Keyser. *Antiq.* Sept. p.
 500.) In the same man-
 ner they accounted for
 those luxurious and im-
 modest illusions, so com-
 mon in dreams; hence

are derived the fables of
 Incubuses and Succubuses;
 and that general opinion
 that there were Genii or
 Sylphs of both sexes,
 who did not disdain the
 embraces of mortals.
 With one single fiction,
 so fruitful as this, they
 might have run through
 the whole world of na-
 ture, and not have left a
 single phænomenon unac-
 counted for. To do this
 there was only occa-
 sion for Good and Bad
 Genii, as we have seen
 above. With regard to
 the Bad, they were par-
 ticularly dreaded at the
 hour of noon; and in
 some places they still make
 it a point of duty to keep
 company at that hour
 with women in childbed,
 for fear the Demon of
 Noon should attack them,
 if left alone. This su-
 perstition hath prevailed
 no less in France, than
 elsewhere; though it
 came from the east. St.
 Basil recommends us to
 pray to God some time
 before noon, to avert this
 danger. The Celtes with
 the same view, offered sa-
 crifices.

crifices. One says pleasantly, the true Demon of noon is hunger, when one has nothing to satisfy it †. If one looks back upon so many chimerical terrors, and so many painful and absurd observances, from which we are at this day delivered; who but must applaud the progress of literature and the sciences? See, upon this subject, a dissertation of the learned Mr. Schutze,

in his Exerc. ad German. Gentil. fac. Exercit. V. p. 221.

(B) “ Live happy
“ throughout all ages.”]
We shall see this subject treated in a more extensive manner in another place of the EDDA, for which (to avoid repetitions) I shall reserve many remarks I have to make on this important passage.

† Vid. Keysser. Antiq. Sept. p. 500.—The same author gives a very curious passage from an ancient SCALD, concerning the ELYS. See p. 501, 502. T.

 THE TENTH FABLE.

Of the Gods to be believed in.

GANGLER goes on, and asks, Who are the Gods, whom men ought to acknowledge? Har answers, There are twelve Gods, whom you ought to serve. Jafnhar adds, Nor are the Goddesses less sacred. Thridi proceeds, The first and most ancient of the Gods is ODIN. He governs all things. And although the Gods are powerful, yet they all serve him, as children do their father (A). His spouse FRIGGA foresees the destinies of men, but she never reveals what is to come, as appears from that conversation in verse which Odin one day held with *Loke*. “ Senseless
 “ *Loke*, why wilt thou pry into the fates?
 “ Frigga alone knoweth what is to come,
 “ but she never discloseth it to any person.”
 Odin is called the Universal Father, because he is the Father of all the Gods. He is also called the Father of Battles, because
 he

he adopts for his children all those who are slain with their swords in their hands. He assigns them for their place of residence, the palaces of *Valball* and *Vingolf*, and bestows upon them the title of *Heroes* (B). He has a great many other names, as *Hanga-Gud*, &c. [*Here forty-six names are enumerated.*]

A great many names indeed! says Gangler: surely that man must be very learned who knows them all distinctly, and can tell upon what occasions they were given. Har replies, It requires, no doubt, a tolerable memory, to recollect readily all these names. But I will intimate to you however, in a few words, what principally contributed to confer them upon him: it was the great variety of languages (B): for each people being desirous to adore him, and address their vows to him, they have been obliged to translate his name each into his own language. Some of his other names have been owing to adventures, which have happened to him in his travels, and which are related in the ancient histories. Nor can you ever pass for a man of learning, if you are not able to give an account of all these wonderful adventures.

REMARKS ON THE TENTH FABLE.

(A) “As children do their father.”] I am obliged to return again to Odin. There is nothing in all Pagan antiquity more express than this passage, with regard to the supremacy of ONE GOD. The name of *As*, or *LORD*, is again ascribed to him in this place. The Gauls, in like manner, called him also *Æs*, or with a Latin termination *Efús*: for several manuscript copies of Lucan, who speak of this God, give the word *Efús*, without the aspirate †. I have said elsewhere, that Suetonius positively asserts the same thing of the Etruscans. The Roman authors have often called him the *Mars* of the Celtic people; because, as the *EDDA* clearly shows here, he was the same with the God of War. Wherefore, (although the learned Abbé Banier has maintained the contrary)

this *Efús*, whose name occurs in the monuments of the cathedral of Paris, is, at one and the same time, the Supreme God, and, to speak with the *EDDA*, the Father of Battles; as P. Pezron had advanced. (See *La Mythol. & les Fables expliqu. T. II. p. 650, &c. Ed. Quarto.*) Mons. Pelloutier, in my opinion, hath proved, beyond all doubt, that the Supreme God of the Celtes, *Efús*, *Teut* or *Odin*, was the God of War. (See *Hist. des Celtes, T. II. c. 7.*) It is to no purpose to object, that the Father of Gods and Men could not at the same time be called the Father of Combats, without manifest contradiction; for the *EDDA* establishes this to be the fact too strongly to be disputed. Besides, contradictions do not always hinder an opinion from being received. Various

† Vid. Keyfl. Antiq. p. 139, &c. 187.—The passage referred to in Lucan, is this.

*Et quibus immitis placatur sanguine cæso
Tentates; borrensque feris altaribus HÆSUS.*

Pharsal, L. 1.

T.
modi-

modifications and distinctions are found out to clear up the difficulty. But there was no great need of any here; for the 'Goths and' Celtes regarded war as a very sacred occupation. It furnished, according to them, opportunities for displaying courage; and of fulfilling the views of providence; which was to place us here as in a field of battle; and only to grant its favours as the peculiar rewards of fortitude and valour.

(B) "It was the great variety of languages." This reasoning upon the names of Odin, may contain something of truth in it. The text recounts a great number of these names, which I have suppressed, out of regard to those ears which are not accustomed to Gothic sounds. 'Tis certain that almost all the names a-

scribed to the Supreme Deity, are either epithets taken from the qualities attributed to him, or the places where he was worshiped, or from the actions he had performed, &c. This diversity of names hath often misled those of the learned, who have applied themselves to the study of the Celtic religion, just in the same manner as hath happened to those, who applied themselves to the Greek or Roman mythology. In the ancient Icelandic poetry, we find the Supreme God denominated in more than a hundred and twenty-six different phrases. They are all enumerated in the *Scalda*, or Poetic Dictionary. It would therefore (as Gangler observes) require some application, to give the reasons of all these different denominations, many of which allude to particular vents.

THE ELEVENTH FABLE;

Of the God Thor, the Son of Odin.

HEREUPON Gangler demanded, What are the names of the other Gods? What are their functions, and what have they done for the advancement of their glory? Har says to him, The most illustrious among them is THOR. He is called *Afa-Thor*, or the Lord Thor; and *Ake-Thor*, or the Active Thor. He is the strongest and bravest of Gods and Men (A). His kingdom is named *Thrudwanger*. He possesses there a palace, in which are five hundred and forty Halls. It is the largest house that is known; according as we find mentioned in the poem of *Grimnis*. "There
 " are five hundred and forty Halls in the
 " Winding Palace of the God Thor; and
 " I believe there is no where a greater fa-
 " bric, than this of the eldest of sons."
 The Chariot of Thor is drawn by two He-Goats. It is in that Chariot that he goes into the country of the Giants; and

thence they call him the rapid Thor. He likewise possesses three very precious things. The first is a Mace, or Club, called *Mjolner*, which the Giants of the Frost, and those of the Mountains, know to their cost, when they see it hurled against them in the air: and no wonder; for with that Mace has this God often bruised the heads of their fathers and kindred. The second jewel he possesses, is called the Belt of Prowess; when he puts it on, he becomes as strong again as he was before. The third, which is also very precious, are his Gauntlets, or Gloves of Iron, which he always wears when he would lay hold of the handle of his Mace. There is no person of so much learning, as to be able to relate all his marvellous exploits; I myself could tell you so many, that day would end much sooner, than the recital of what immediately occur to me. Then says Gangler to him, I would rather hear something about the other Sons of Odin. To this Har answered in these words:

THE second

REMARKS ON THE ELEVENTH FABLE.

(A) “ Thor is the strongest of Gods and Men.”] The reader will recollect here, what I have said a little higher concerning this divinity of

of the northern nations *. The function ascribed to him of launching the thunder, made him pass for the most warlike and formidable of all the Gods. It was also Thor who reigned in the air, distributed the seasons, and raised or allayed tempests. " THOR, says Adam of Bremen, is the God who, according to these people, governs the thunder, the winds, the rains, the fair weather, and the harvest." (See Hist. Eccles.) This Mace or Club, which he hurled against the Giants, and with which he crushed their heads, is doubtless the Thunder, which most frequently falls upon elevated places. He was in general regarded as a divinity favourable to mankind; as he who guarded them from the attacks of Giants and wicked Genii; whom he never ceased to encounter and pursue. The name of his palace signifies, in Gothic, " The place of refuge from Terror." As he was the first-born

of the Supreme God; or to speak in the language of the EDDA, " The Eldest of Sons;" the first and principal intelligence proceeding from the union of the Deity with Matter; they have made him a middle divinity, a mediator between God and Men. It is probable that a great many people venerated him also, as the intelligence who animated the Sun and Fire. The worship of the Persians had in this respect, as in a great many others, the most exact resemblance to that of this people. The Persians held, that the most illustrious of all created intelligences was what they paid homage to under the symbol of Fire or the Sun, wherein the intelligence resided. They called it *Mithr-as*, or the Mediator Lord. (The word *As* still signifies Lord, in Persian.) They, as well as the Scandinavians, kept a perpetual and sacred fire, in consequence of this persuasion. The Scythians, according to Herodotus and He-

* Fr. Des Celtes.

ſychius, adored this divinity under the title of *Goeto-Syrus*, which ſignifies The Good Star. This word *Syr*, or *Scir*, which the Perſians employed to denominate the Sun, ſeems to be the ſame with *Thor*, only in a different dialect. The ancient people of the north pronounced the *th* in the ſame manner as the Engliſh do at preſent; not very different from *ſ*. They had a particular character for that letter, which was afterwards loſt in the other dialects of the Saxon language. All the Celtic nations have ‘in like manner,’ been accuſtomed to the worſhip of the Sun; either as diſtinguiſhed from *Thor*, or conſidered as his ſymbol. It was a cuſtom that every where prevailed in ancient times, to celebrate

a feaſt at the winter ſolſtice, by which men teſtified their joy at ſeeing this great luminary return again to this part of the heavens. They ſacrificed horſes to him, as an emblem, ſays Herodotus, of the rapidity of this planet. This was the greateſt ſolemnity in the year. They called it in many places, *Yole*, or *Yul*, from the word *Hi-aul*, or *Haul*, which even at this day ſignifies the SUN, in the languages of Baſs Britagne, and Cornwall *. When the ancient Pagan religion gave place to the Chriſtian, the rejoicings, feaſts and nocturnal aſſemblies which that feſtival authoriſed, indecent as they were, were not ſuppreſſed, leſt, by endeavouring to gain all, all ſhould be loſt.

* This is giving a Celtic derivation of a Gothic word, (two languages extremely different.)—The learned Dr. Hickes thus derives the term in queſtion. “*I=ol, Cimbricum, Anglo-Saxonice ſcriptum, Yeol; et Dan. Sax. Iul, o in u facile mutato, ope intensivi præfixi i et ze, faciunt ol, ol, Comestatio, comotatio, convivium, ſymposium.*” — “*(Iſt. Ol. cereviſiam denotat, & metonymicè Convivium.)*” Junii Etym. Ang. V. YEOL.

Our ingenious author, however, is certainly right as to the origin and deſign of the YULE-FAESTI the Greenlanders at this day keep a SUN-FAEST at the winter ſolſtice, about Dec. 22. to rejoice at the return of the Sun, and the expected renewal of the Hunting ſeaſon, &c. Which cuſtom they may poſſibly have learnt of the Norwegian Colony formerly ſettled in Greenland. See an account of this feſtival in Dav. Crantz's Hiſt. of Greenland, 2 Vols. 8vo. 1767. Vol. I. p. 176. T.

The church was content to sanctify the end of this feasting, by applying it to the nativity of our Lord; the anniversary of which happened to be much about the same time. In the languages of the north, *Juul*, or *Yule*, still signifies Christmas; and the manner in which this festival is celebrated in many places, as well as the old name itself, reminds us of many cir-

cumstances of its first original. (See Scheffer. Upsal. Antiq. c. 7. Pelout. Hist. des Celt, T. II. c. 12 †.) I have already observed, that in all the languages of the north, the day consecrated to the *Jupiter tonans* of the Romans, was transferred to the God THOR, and was named *Thorsdag*, &c. that is, THURSDAY. See Vol. I. pag. 96.

† See also Key. Antiq. p. 159, &c. 349, 357. T.

F 3

THE

 THE TWELFTH FABLE.
Of the God Balder.

THE second son of Odin is named BALDER. He is of an excellent natural temper; and hath the universal praise of mankind: so handsome in his person, and of so dazling a look, that he seems to dart forth rays of light (A). To make you comprehend the beauty of his hair, you should be informed that the whitest of all vegetables is called, the "Eye-brow of Balder." This God, so radiant and graceful, is also the most eloquent and benign; yet such is his nature, that the judgments he has pronounced can never be altered. He dwells in the city of *Breidablik*, before-mentioned. This place is in heaven, and nothing impure can have admittance there: this is confirmed by the following verses: "Balder hath his palaces in Briedablik, and there I know are columns, upon which are engraven verses, capable of recalling the dead to life."

The

The third God is he, whom we call **KIORD**. He dwelleth in a place named *Noatun*. He is ruler of the winds: he checks the fury of the sea, storms and fire (B). Whoever would succeed in navigation, hunting or fishing, ought to pray to this God. He is so rich, that he can give to his votaries kingdoms and treasures: and upon this account also he deserves to be invoked. Yet Niord is not of the lineage of the Gods. He was reared at *Vanheim*, that is, in the country of the **VANES**; but the Vanes delivered him up an hostage to the Gods, and received in his place *Haner*. By this means a peace was re-established between the Gods and the Vanes. Niord took to wife *Skada*, the daughter of the Giant *Thiassé*. She prefers dwelling on the spot where her father inhabits, that is, in the land of the mountains; but Niord loves to reside near the sea: yet they came at length to this agreement between themselves, that they should pass together nine nights among the mountains, and three on the shore of the sea. One day Niord, returning from the mountains, composed this song; “ How
 “ do I hate the abode of the mountains?
 “ I have only passed nine nights there;
 “ but how long and tedious did they seem!
 “ There one hears nothing but the howl-
 “ ing of wolves, instead of the sweet sing-

“ing of the swans *, who dwell on the
 “sea-shores.” In answer to this, Skada
 composed the following verses : “ How is
 “ it possible for me to enjoy my rest on
 “ the couch of the God of the Ocean ;
 “ whilst birds in flocks returning each
 “ morning from the forest, awake me with
 “ their screamings ?” Then Skada return-
 ed to the mountains, where her father
 dwells ; there snatching up her bow, and
 fastening on her snow-skates, she often
 employed herself in the chase of savage
 beasts †.

* It is very remarkable, that the ancient Icelandic bards should have got hold of that fabulous opinion of the SWAN's being a singing bird ; which so generally prevailed among the Greek and Roman poets. It would be a curious subject of disquisition, to inquire what could have given rise to so arbitrary and groundless a notion. — There can be no mistake about the bird here ; for the Icelandic words are the same with our English : *Saungui Suana*, “ The song, or singing of SWANS.” *Cantus Cygnorum*. T.

† The reader will find an additional passage here in the Latin version of Goranson ; as also some parts of the preceding paragraph differently rendered.

REMARKS ON THE TWELFTH FABLE,

(A) “ He seems to dart forth rays of light.] Of all the nations who have formerly adhered to the ‘ Gothic’ religion †, none have given us such a particular description of it as the Icelanders. If we are not therefore always able to prove, that some of the points contained in the doctrine of the EDDA have been universally received by other ancient nations of Europe; must it be thence concluded, that these doctrines were unknown to them? Analogy authorises us to judge the contrary. The conformities, we discover in that part which we know, may serve to answer for what remains unknown. But this reasoning, which I think well founded, shall not hinder me from seeking more positive proofs of that resemblance and conformity, as far as one can discover any traces of it amid the ruins of antiquity. There is in this place matter for

the exercise of investigation. Who is this God Balder? Was he known to the other nations of Europe? It seems to me probable, that Balder is the same God, whom the Noricians and Gauls worshipped under the name of *Belenus*. This was a celebrated God among the Celtes. Many inscriptions make mention of him. We even find monuments, where he is exhibited according to his attributes. That which hath been long preserved at the castle of Polignac, represents him with a radiated head, and a large open mouth; which exactly agrees with the picture here given of him in the EDDA; as a God resplendent and eloquent. We easily see, that *Belen* and *Balder* came from the same origin, that is, from the Phrygian word *Bal*, or *Balen*, which signifies King, and which they formerly applied to the Sun. Selden (*de Diis Syris*. Synt. II. c. 1.)

† Fr. *La Religion Celtique*.

thinks that the ancient Britons called him *Belertuçades*. This was the Apollo of the Greeks and Romans, the Sun considered as a benign and salutary constellation, who chased away maladies, animated the spirits, and warmed the imagination, that fruitful mother of poetry and all the other arts.

(B) “ He checks the
“ fury of the sea, storms
“ and fire.”] This God,
“ or at least a God with
“ these attributes,” hath
been adored by all the ancient
“ nations of Europe,
“ as well Goths as
Celts: as also by the
Persians, and the people
who dwell around the
Euxine and Caspian seas.
They all of them assigned
a Genius or God to the
waters, whether of the
sea, or of rivers, or foun-
tains. This God would
not fail to be adored, and
loaded with presents. In
many places among the
Gauls, they every year
consecrated to him ani-
mals, precious stuffs,
fruits, and gold and sil-
ver. Such was that small
piece of water near Tou-

loufe, into which great
riches were thrown in
honour of this Deity.
They looked upon him as
easily provoked, and upon
his goodness as not a lit-
tle precarious; but such
as was not ill adapted to
the temper of him who
was the master and direc-
tor of so deceitful an ele-
ment. Thus the EDDA
scruples to admit him into
the family of the Gods.
The common people, in
divers places of Germany
and the north, are still
persuaded that men owe
him a yearly tribute; and
that when any body is
drowned, this God hath
carried him away. They
call him, in Germany,
Der Nix; and formerly
in the north, *Nocken*.
They had no other phrase
to express a person’s dy-
ing in the water, but
“ Nocken hath taken
“ him;” and hence with-
out doubt is derived the
French word *Noyer*, to
drown. The Gauls called
this divinity *Neith*.
They believed that he re-
sided in the sea, and in
pools. There was near
Geneva, in the lake which
goes by the name of that
town, a rock consecrated

to him, which still retains the name of *Neiton*; a word approaching very near to that of *Noatun*, which, according to the *EDDA*, is the residence of the God of Waters. The Romans retained both the worship and name of this God, who was adored by the ancient Celtic nations of Italy. In general, all the several people of Europe have had a great veneration for this Divinity, and nothing was more difficult than to bring them off

from the worship they paid him; this furnished subject for the prohibitions of many a council. Even within the bosom of the Christian Church, the people long continued to repair in crowds to certain fountains, in order to adore the beneficent Genius, who, by an incomprehensible power, made the waters flow in equal and uninterrupted abundance; they covered them with flowers and presents; and poured out libations.

*O fons Bandusiæ, splendidior vitro;
Dulci digne mero; non sine floribus,
Cras donaberis hædo . . .*

THE

 THE THIRTEENTH FABLE.

Of the God Frey, and the Goddess Freya.

NIORD had afterwards, at his residence of Noatun, two children, named FREY, and FREYA; both of them beautiful and vigorous. Frey is the mildest of all the Gods. He presides over the rain, and the sun, and all the productions of the earth. He is to be invoked in order to obtain either fine seasons, or plenty, or peace; for it is he who dispenses peace and riches. Freya is the most propitious of the Goddesses. The place which she inhabits in heaven, is called "The Union of the People." She goes on horseback to every place where battles are fought, and asserts her right to one half of the slain; the other half belongs to ODIN. Her palace is large and magnificent; thence she sallies forth in a chariot, drawn by two cats. She lends a very favourable ear to the vows of those who sue for her assist-

ance. It is from her that the Ladies have received the name, which we give them in our language. She is very much delighted with the songs of lovers; and such as would be happy in their amours ought to worship this Goddess.

Then says Gangler, All these Gods appear to me to have great power: and I am not at all surprized (A) that you are able to perform so many great achievements, since you are so well acquainted with the attributes and functions of each God, and know what it is proper to ask of each in order to succeed. But are there still any more of them, besides those you have already named?

REMARKS ON THE THIRTEENTH FABLE.

FREY is some inferior intelligence or divinity, who resided in the air. FREYA, who has often been taken for FRIGGA, is the Goddess of Love, the Venus of the Scandinavians. The ladies are called, in Danish, *Fruer*; and, in ancient Gothic, the word Freya appears to have signified the same thing. This name has a remarkable analogy to the following words in the French lan-

guage, viz. *Framer*, to engender or spawn as fishes do; and *Friand*, which anciently signified "full of desire:" as also to *Frija*, which in Swedish signifies to be amorous, and to seek in marriage; and *Friar*, a gallant. The name *Aphroditis*, which was given to Venus by the people of Greece, seems also to bear some affinity to this. Gallantry being one of the principal virtues of every

every brave warrior, it was but right that the Goddess of Love should have the charge of rewarding one half, at least, of those who had died with their swords in their hands.

(A) “ I am not at all surprized, &c.”] The people settled in Scandinavia, before the arrival of Odin, were a very simple race, and easily astonished. This conqueror subdued them as much by imposing on their minds, as by vanquishing their arms. Amazed at those successes, which their own ig-

norance had occasioned, and was not able to account for; they very wisely sent to Odin himself, to inquire the cause. We have seen that this was the end, which GANGLER, or the king who assumed that name, proposed to himself. Here he learned so many new circumstances concerning the functions of the several Gods, and the worship to be paid them in order to secure their favour, that he thought he had discovered the mystery, and was now in a condition to cope with his rival.

THE FOURTEENTH FABLE.

Of the God Tyr.

HAR answered, There is the God TYR, who is the most bold and intrepid of all the Gods. 'Tis he who dispenses victories in war; and therefore warriors do well to pay their addresses to him. It hath become proverbial to say, of a man who surpasses others in valour, that he is as BRAVE AS TYR. Let me give you a proof of his intrepidity. The Gods one day would fain have persuaded the wolf FENRIS, their enemy, to permit himself to be chained up; but he, fearing lest they should never afterwards unloose him, persisted in his refusal, till Tyr put his hand, by way of pledge, into the mouth of this monster. The Gods not judging it proper to redeem the pledge by unchaining the wolf, he bit off the God's hand, severing it at that part, which has been ever since called ' *Uffitbr*, ' or' THE WOLF'S JOINT. From that time
this

this God hath had but one hand. His remarkable prudence has given occasion to this form of expression, such a one is “facious as Tyr:” but it is believed, that he does not love to see men live in peace.

There is another God, named BRAGE, who is celebrated for his wisdom, eloquence and majestic air. He is not only eminently skilled in poetry, but the art itself is called from his name *Brager*, and the most distinguished poets receive their names from him. His wife is called *Iduna*. She keeps in a box certain apples, which the Gods taste of, whenever they feel old age approaching; for these apples have the virtue of restoring youth to all who eat them: it is by this means that the Gods will subsist till the darkness of the last times. Hereupon Gangler cried out, Certainly the Gods have committed a great treasure to the guardianship and good faith of *Iduna*. Har smiling, says to him, And hence it happened, that they once ran the greatest risk in the world; as I shall have occasion to tell you, when you have learnt the names of the other Gods.

REMARKS ON THE FOURTEENTH FABLE.

TYR was some inferior divinity, who presided particularly over battles.

I do not believe that mention is made of him any where else, except in the

EDDA

EDDA and other Icelan-
dic monuments. And
yet it is certain that this
God hath been adored by
all the northern nations ;
since in all the different
dialects of this people,
the name of the third day
of the week, which the
Romans consecrated to
Mars (*Dies Martis*) hath
been formed from the
name of *Tyr*. This day
is called *Tyrfdag* in Danish
and Swedish : and in the
other dialects by a some-
what softer modulation,
Thisdag, Distag, Tusdag,
TUESDAY. (See Vol. I.
pag. 99.) Tacitus, here,
as almost every where else,
perfectly agrees with our
monuments. He renders
the name TYR, by that
of Mars, and makes him

a subaltern, and inferior
divinity to the God ODIN,
whom he describes under
the name of Mercury.

As to the God BRAGE,
we know nothing more
of him than what we learn
from the EDDA ; and yet
the Gauls had likewise a
God of eloquence, named
by the Romans *Herculus*
Ogmius ; but whether he
was the same with Brage
does not appear. The
apples of Iduna are a ve-
ry agreeable fiction. In
this part of the story we
again discover the favou-
rite system of the Celtes,
respecting the insensible
and continual decay of
nature, and of the Gods,
who were united to it,
and depended upon it.

THE FIFTEENTH FABLE.

Of Heimdall, and some other Gods.

THERE is another very sacred and powerful Deity, who is called HEIMDALL. He is the son of nine Virgins, who are sisters. He is likewise called the "God with the Golden Teeth," because his teeth are of that metal. He dwells at the end of the bridge *Bifrost*, or the RAINBOW, in a castle called "the Celestial Fort." He is the sentinel or watchman of the Gods. The post assigned him is to abide at the entry into heaven, to prevent the Giants from forcing their way over the bridge. He sleeps less than a bird; and sees by night, as well as by day, more than a hundred leagues around him. So acute is his ear, that he hears the grass growing on the earth, and the wool on the sheep's back; nor doth the smallest sound escape him. Besides all this, he hath a trumpet, which is heard through all the worlds.

worlds. This God is celebrated in the following verses: "The CELESTIAL FORT
 " is the castle where Heimdall resideth,
 " that sacred guardian of heaven, who
 " drinketh divine hydromel in the secure
 " and tranquil palaces of the Gods."

Among the Gods we reckon also HODER, who is blind, but extremely strong. Both Gods and Men would be very glad if they never had occasion to pronounce his name*; yet Gods and Men will long preserve the remembrance of the deeds performed by his hands. The ninth God is the silent VIDAR, who wears very thick shoes, but of so wonderful a contexture, that by means of them he can walk in air, and tread upon water. He is almost as strong as the God THOR himself; and in all critical conjunctures, affords the Gods great consolation. The tenth God, VILE, or VALI, is one of the sons of ODIN and RINDA. He is bold in war, and an excellent archer. The eleventh is ULLER, the offspring of *Sifia*, and son-in-law of THOR. He is so quick in shooting his arrows, and so nimble in the use of his skates, that nobody can stand before him. He is also very handsome in his person, and possesses every quality of a hero; wherefore it is very

* This, I presume, alludes to FABLE XXVIII.

proper to invoke him in duels, or single combats. FORSETE is the name of the twelfth God: he is the son of Balder. He hath a palace in heaven, named *Glitner*. All who refer to him the decision of their controversies, return from his tribunal mutually satisfied. It is the most excellent tribunal that is found among Gods or Men, according to these verses. “ Glitner is the
 “ name of a palace, which is upheld by
 “ pillars of gold, and covered with a roof
 “ of silver. There it is that Forsete re-
 “ sides the greatest part of his time, who
 “ reconciles and appeases all sorts of quar-
 “ rels.”

REMARKS ON THE FIFTEENTH FABLE.

I have no remark to offer upon this fable, but what every reader may make as well as myself. Most of the divinities, mentioned here, are only known to us by the EDDA. Perhaps some

of them were unknown to the other ‘ Gothic and’ Celtic nations, and are only to be considered as companions of the great northern conqueror, who were deified in subsequent ages.

 THE SIXTEENTH FABLE.

Of Loke.

SOME reckon LOKE in the number of the Gods; others call him, "The calumniator of the Gods," "The artificer of fraud," "The disgrace of Gods and Men." His name is Loke. He is the son of the Giant *Farbautes* and of *Lau-feya*. His two brothers are *Bileipter* and *Helblinde*, or Blind Death. As to his body, Loke is handsome and very well made; but his soul is evil, light, and inconstant. He surpasses all 'beings' in that science which is called Cunning and Perfidy. Many a time hath he exposed the Gods to very great perils (A), and hath often extricated them again by his artifices. His wife is called *Siguna*. He hath had by her *Nare*, and some other children. By the Giantess *An-gerbode*, or Messenger of Ill, he hath likewise had three children. One is the wolf *Fenris*, the second is the great Serpent of Midgard, and the third is *Hela*, or Death.

The Gods were not ignorant, that those children were breeding up in the country of the Giants; they were apprized by many oracles, of all the evils they must suffer from them; their being sprung from such a mother was but a bad presage; and from such a Sire was still worse. Wherefore the Universal Father dispatched 'certain of' the Gods to bring those children to him. When they were come, he threw the Serpent down into the bottom of the ocean. But there the monster waxed so large, that he wound himself around the whole globe of the earth; and that so intirely, that at pleasure he can with his mouth lay hold of the end of his tail. Hela was precipitated into *Nifheim*, or hell; there she had the government of nine worlds given her, into which she distributes those who are sent her; that is, all who die through sickness or old age (B). Here she possesses vast apartments, strongly built, and fenced with large grates. Her hall is GRIEF; FAMINE is her table; HUNGER, her knife; DELAY, her valet; SLACKNESS, her maid; PRECIPICE, her gate; FAINTNESS, her porch; SICKNESS and PAIN, her bed; and her tent *, CURSING and HOWLING. The one half of her body is blue; the other half covered with skin, and of the colour

* Or perhaps, her curtains, &c.

of human flesh. She hath a dreadful terrifying look, and by this alone it were easy to know her.

REMARKS ON THE SIXTEENTH FABLE.

(A) “ He hath exposed the Gods to very great perils.”] I should be inclined to call *LOKE*, the *Momus* of the northern Deities; did not the tricks he plays them often exceed the bounds of raillery. Besides, the monsters he hath engendered, and who are along with their father, in the latter ages, to make rude assaults upon the Gods, plainly indicates a system little different from that of the Evil Principle. Notwithstanding what hath been advanced by some learned men, this opinion was not unknown either to the Persians, ‘Goths,’ or Celtes: perhaps indeed we ought thus far only to agree with them, that it did not belong to the ancient religion of either of these people. But the hazardous and labouring condition in which they believed all nature to be, and the assaults which it

was to sustain at the last day, led them insensibly to imagine that there was a power who was at enmity with Gods and Men, and who wrought all the evils which desolate the universe. This was the occupation of *Arimanes* among the Persians, and of *Loke* among the Scandinavians. *Loke* produces the great serpent, which intirely encircles the world. This serpent, by some of the characteristics of it in this same Mythology, seems to have been intended as an emblem of corruption or sin. He also gives birth to *Hela*, or Death, that queen of the infernal regions, of whom the *EDDA* gives us here so remarkable a portrait: And lastly, to the wolf *Fenris*, that monster who is to encounter the Gods, and destroy the world. How could the Evil Principle have been more strongly characterized?

(B) “ All who die
 “ through sickness or old
 “ age.”] *Cimbri & Cel-*
tiberi in acie exultabant,
tanquam gloriosè & feliciter
vitâ excessuri. Lamenta-
bantur in morbo, quasi tur-
piter & miserabiliter peri-
turi. Val. Max. c. 6.
 “ The Cimbri and Cel-
 “ tiberi leaped with joy
 “ in marching to battle,
 “ as being to quit this
 “ life in a manner equal-
 “ ly happy and glorious;
 “ but bewailed themselves
 “ when confined by dis-
 “ tempers, alarmed at
 “ the thought of dying a
 “ shameful and miserable
 “ death.” Here we have
 a proof, that this doctrine
 of the EDDA was that
 ‘ also’ of all the Celtic
 nations; and here we see
 what an impression it made
 upon their minds. I could
 accumulate ancient au-
 thorities still further in
 confirmation of it, but
 refer the reader to the pre-
 ceding volume. (See Vol.
 I. p. 206, &c.) Let us ob-
 serve, however, that the
 infernal region here de-
 scribed, where a punish-
 ment, rather disagreeable
 than cruel, is reserved for
 those who have died with-
 out their arms in their

hands, is not an eternal
 Hell, but only an inter-
 mediate abode, or, if you
 will, a Prison, whence
 those who are confined,
 will come forth at the
 last day, to be judged
 upon other principles; and
 to be condemned or ab-
 solved for more real vir-
 tues and vices. To this
 intermediate Hell was op-
 posed an Elysium of the
 same duration; viz. *Val-*
balla, or *Valball*, of which
 we shall presently have
 ample mention. One sees
 with surprize, in atten-
 tively reading this My-
 thology, that the whole
 is better connected and
 the parts more depen-
 dant on one another, than
 in any other work of the
 same kind, that hath come
 to our knowledge. The
 inferior Gods, created a-
 long with this world, and
 united to it by their na-
 ture, and the conformity
 of their destiny, had every
 thing to fear at the last
 day from the enemies of
 nature. In order there-
 fore to be the better able
 to resist them, they called
 home to them all the
 warriors, who had given
 proof of their valour by
 shedding their blood in
 battle.

battle. These, thus received into the residence of the Gods, were still exercised in all the operations of war, in order to keep them in breath, ready against the last great conflict. This was the great end to which all their pleasures and employments were directed. As to cowardly or inactive persons, what could the Gods have done with them, when they were thus threatned with an

attack as sudden, as dangerous? They gave them up to the custody of Death, who was to punish their weakness with languor and pain. All this hath nothing to do with that Eternal Hell and Elysium, which we shall see sketched out in the EDDA with much more force and dignity; and where nothing will be regarded but fidelity, chastity, integrity and justice,

THE

THE SEVENTEENTH FABLE.

Of the Wolf Fenris.

AS to the Wolf FENRIS, the Gods bred him up among themselves; Tyr being the only one among them who durst give him his food. Nevertheless, when they perceived that he every day increased prodigiously in size, and that the oracles warned them that he would one day become fatal to them; they determined to make very strong iron fetters for him, and presenting them to the Wolf, desired him to put them on to shew his strength, in endeavouring to break them. The Monster perceiving that this enterprize would not be very difficult to him, permitted the Gods to do what they pleased; and then violently stretching his nerves, burst the chains, and set himself at liberty. The Gods having seen this, made a new set of iron chains, half as strong again as the former, and prevailed on the Wolf to put them

them on, assuring him that in breaking these he would give an undeniable proof of his vigour. The Wolf saw well enough that these second chains would not be very easy to break; but finding himself increase in strength, and that he could never become famous without running some risk, he voluntarily submitted to be chained. As soon as this was done, he shakes himself, rolls upon the ground, dashes his chains against the earth, violently stretches his limbs, and at last bursts his fetters, which he made to fly in pieces all about him. By these means he freed himself from his chains; and gave rise to the proverb which we still apply, when any one makes strong efforts*. After this, the Gods despaired of ever being able to bind the wolf: wherefore the Universal Father sent Skyrner, the messenger of the God Frey, into the country of the black Genii, to a dwarf; to engage him to make a new bandage to confine Fenris †. That bandage was perfectly smooth,

* In the *Icelandic*, *Leyfa or Læthingi edr drepi or Droma*, i. e. according to Goranson's Latin version, *Solvi ex Lædingo, et excutti ex Droma*. DROMA is the name given in the EDDA, to this chain of the Gods.

T.

† Goranson's Edition adds, " This nerye or string
" was made of six things, viz. of the noise made by
" cats feet; of a woman's beard; of the roots of
" moun-

smooth, and as limber as a common string, and yet very strong, as you will presently see. When it was brought to the Gods, they were full of thanks and acknowledgments to the bringers; and taking the Wolf with them into the isle of a certain lake, they shewed him the string, entreating that he would try to break it, and assuring him that it was somewhat stronger than one would think, on seeing it so slender. They took it themselves, one after another into their hands, attempting in vain to break it; and then told him, that there was none besides himself, who could accomplish such an enterprize. The Wolf replied, That string which you present to me is so slight, that there will be no glory in breaking it; or if there be any artifice in the manner of its formation, although it appear never so brittle, assure yourselves it shall never touch a foot of mine. The Gods assured him that he would easily break so slight a bandage, since he had already burst asunder shackles of iron of the most solid make; adding, that if he should not succeed, he would then have shown the Gods that he was too feeble to excite their terror, and

“ mountains; of the nerves of bears; of the breath
 “ of fishes; and the spittle of birds, &c.” (*with much
 more.*)

T.

there-

therefore they should make no difficulty of setting him at liberty without delay. I am very much afraid, replied the monster, that if you once tye me so fast that I cannot work my deliverance myself, you will be in no haste to unloose me. I would not therefore voluntarily permit myself to be tied, but only to show you, that I am no coward: yet I insist upon it, that one of you put his hand in my mouth, as a pledge that you intend me no deceit. Then the Gods, wistfully looking on one another, found themselves in a very embarrassing dilemma; till Tyr presented himself, intrepidly offering his right hand to the monster. Hereupon the Gods having tied up the Wolf; he forcibly stretched himself, as he had formerly done, and exerted all his powers to disengage himself: but the more efforts he made, the closer and straiter he drew the knot; and all the Gods (except Tyr, 'who 'lost his hand') burst out into loud peals of laughter at the sight. Observing him then so fast tied, as to be unable ever to get loose again, they took one end of the string, and having drilled a hole for it, drew it through the middle of a large broad rock, which they sunk very deep into the earth; afterwards, to make it still more secure, they tied the end of the cord which came through the rock, to a great stone which they sunk
 still

still deeper. The Wolf, opening wide his tremendous jaws, endeavoured to devour them, and rushed upon them with violence. Which the Gods seeing, thrust a sword into his mouth, which pierced his under jaw up to the hilt, so that the point touched his palate. The howlings which he then made were horrible; and since that time, the foam flows continually from his mouth, in such abundance that it forms a river, called *Vam*, or The Vices. But that monster shall break his chain at the Twilight of the Gods, that is, at the end of the world (A).

Such is the wicked race engendered by Loke. Hereupon Gangler says to Har, But since the Gods have so much to fear from the Wolf, and from all the other monsters whom 'Loke' hath produced; why have they not put them to death? Har replied, The Gods have so much respect for the sanctity of their tribunals, and cities of peace (B), that they will not have them stained with the blood of the Wolf; although the oracles have intimated to them, that he will one day be destructive to ODIN:

REMARKS ON THE SEVENTEENTH FABLE,

(A) "At the end of "the world."] It cannot be doubted that the Wolf is the emblem of the Evil Principle, or of some power at enmity with nature. The river of Vices, said to flow from the foam of his mouth, is one of those strokes which manifestly indicate an allegory. I shall show in another place, that the passage we have now read, as well as all of the same kind occurring in the EDDA, are no other than figurative, and poetic ways of propounding that phi-

losophic doctrine of the Celtes, Stoicks, and some eastern sages, which affirms that the world and the inferior Gods must one day yield to their enemies, and be again reproduced, in order to fulfil a new series of destinies.

(B) "The sanctity of . . . their cities of "peace."] There were cities, where the holiness of the place forbid all quarrels and bloodshed.

 THE EIGHTEENTH FABLE.

Of the Goddeses.

GANGLER asks, Who are the Goddeses? The principal, replies Har, is FRIGGA (A), who hath a magnificent palace, named *Fensaler*, or the Divine Abode. The second is called SAGA. EIRA performs the function of physician to the Gods (B). GEFIONE is a virgin, and takes into her service all chaste maids after their death. FYLLA, who is also a virgin, wears her beautiful locks flowing over her shoulders. Her head is adorned with a golden ribband. She is entrusted with the toilette, and slippers of Frigga*; and admitted into the most important secrets of that Goddess. FREYA is the most illustrious of the Goddeses, next to Frigga.

* The Icelandic is, *Ok ber eski Friggjar : Ok gietr skoklætha hennar, &c.* i. e. according to Goranson's Latin version, "*Eique Pyxis Friggæ concredita est, ut et ejusdem Calcei.*"

T.

She

She married a person named *Oder*, and brought him a daughter named *Nössa*, so very handsome, that whatever is beautiful and precious is called by her name. But *Oder* left her, in order to travel into very remote countries. Since that time *Freya* continually weeps, and her tears are drops of pure gold. She has a great variety of names; for having gone over many countries in search of her husband, each people gave her a different name; some calling her *Vanadis*, or the Goddess of Hope, &c. &c. She wears a very rich chain of gold. The seventh Goddess is *SIONA*. She employs herself in turning mens hearts and thoughts to love, and in making young men and maidens well with each other. Hence lovers bear her name. *LOVNA* is so good and gracious, and accords so heartily to the tender vows of men, that by a peculiar power which *Odin* and *Frigga* have given her, she can reconcile lovers the most at variance. *VARA*, the ninth Goddess, presides over the oaths that men make, and particularly over the promises of lovers. She is attentive to all concealed engagements of that kind, and punishes those who keep not their plighted troth. *VORA* is prudent, and wise, and so penetrating and curious, that nothing can remain hid from her. *SYNIA* is the portress

of the palace, and shuts the gates against all those who ought not to enter: she also presides in trials, where any thing is about to be denied upon oath; whence the proverb, “ Signia is not far from him who goes about to deny.” The twelfth is called LUNA. She has the care of those whom Frigga intends to deliver from peril. SNOTRA is a wise and intelligent Goddess; men and women who are prudent and virtuous bear her name. GNA is the messenger whom Frigga dispatches into the various worlds, to perform her commands. She has a horse which runs over the air (c), and across the waters *. They reckon also SOL and BIL in the number of the ‘*Ases*, or’ Divinities; but their nature hath been already explained to you †. There are, besides, a great many virgins who officiate in Valhall, pouring out BEER and ALE for the Heroes, and taking care of the cups, and whatever belongs to the table. To this refers what is said in the poem of Grimnis, “ I wish *Rista* and “ *Mista* would, supply me with the drink-
 “ ing horns; for they are the nymphs who
 “ should give cups to the Heroes.” These

* The curious reader will find an additional passage here in Goranson’s Latin translation. T.

† This, I suppose, refers to FABLE VI, &c. T.

Goddeſſes are called *Valkyries*; Odin ſends them into the fields of battle, to make choice of thoſe who are to be ſlain, and to beſtow the victory. GUDUR, ROSTA, and the youngſt of the ‘*Deſtinies* or ‘*Fairies* * who preſide over Time, viz. SKULDA (or the FUTURE) go forth every day on horſeback to chuſe the dead, and regulate what carnage ſhall enſue. IORD, or the Earth, the mother of Thor; and RINDA, the mother of *Vale*, ought alſo to be ranked among the Goddeſſes.

* Iſlandic, *Norn en yngſta*, i. e. *Nornarum natu Minima*. Goranſon. T.

REMARKS ON THE EIGHTEENTH FABLE.

(A) “The principal “is Frigga.”] I have already remarked that FRIGGA was the Earth, the ſpouſe of ODIN, and mother of the inferiour Divinities; and that THOR was her firſt-born. She, with theſe two other Gods, made that ſacred Triad, who were ſerved and attended with ſo much reſpect in the famous Temple of Upſal. *Frigga*, or *Frea*, was there repreſented as re-
poſing upon cuſhions between *Odin* and *Thor*; and by various emblems, was denoted to be the Goddeſs of Plenty, Fruitfulneſs and Pleaſure. The ſixth day of the week is *Frea*’s day in all the northern languages, (ſc. FRIDAY †.) She being the mother of the whole human race, the people regarded one another as brethren, and lived in ſtrict unity and concord, during the ſhort time that

† See Vol. I. pag. 95.

her festivals lasted. *Non bella ineunt*, said Tacitus, respecting those seasons, *non arma sumunt, clausum omne ferrum; pax & quietum tantum amata*. But as soon as these were over, they made themselves amends for this forced state of quiet, and the God of war was only served with the more activity during the rest of the year. I have nothing to remark concerning the other Goddesses, who are only known to us by the EDDA, and who, for the most part, seem to have sprung from the brains of the northern SCALDS.

(B) "EYRA performs the function of Physician to the Gods." Tacitus informs us that the Germans had no other physicians but their women. They followed the armies to stanch and suck the wounds of their husbands. In like manner, all the histories and romances of the north always represent the females, and often princesses, charged with this care. The same thing may be observed of almost all nations in their infan-

cy. But no people had ever a stronger confidence in the women's skill in medicine, than our Celtic 'and Gothic' ancestors. "Persuaded, says Tacitus, that there was something divine in that sex," they submitted, when sick, to their opinion and decision with that implicit confidence, which is due to supernatural knowledge. Indeed all the science of medicine that was employed in those times, was little else but magic applied to the cure of diseases. The evils and the remedies were most commonly nothing else but lots, possessions, conjurations and enchantments. And the mountaineers in many parts of Europe, know of no other at this day. The superstition of shepherds and such like people, in this respect, is well known. The prejudices of these poor people, are only reliques of what all heads were once full of. After this, regret who will, the loss of ancient times!

(c) "She hath a horse, which runs over the air."]

“ air.”] The travels of Goddesses and Fairies through the air, are very common in all the poems and fables of the ancient inhabitants of the north, and most of the nations in Europe have thought in this respect along with them. When in process of time Christianity became prevalent, what had been formerly looked upon as a precious gift and signal mark of divine favour, was now regarded as the effect only of diabolic arts. The assemblies of ecclesiastics made very severe prohibitions, and denounced their anathemas against all those who should travel through the air in the night-time. In the ancient law of Norway, called “ *Gulathing's Lagen*,” c. I. we find this regulation. “ Let the king and the bishop, with all possible care, make inquiry after those who exercise Pagan superstitions ; who make use of magic arts ; who adore the Genii of particular places, or of tombs, or rivers ; and who by a diabolic manner of

“ travelling, are transported from place to place through the air, &c.” A council held at Rouen, and cited in Burchard, contains a prohibition of the same nature. (*Conc. Rotom. L. I. c. 94. sect. 44.*) In some places the people are still of opinion, even in our own days, that witches are carried to their infernal Sabbaths through the midst of the air, on horseback, ‘ or at least riding ‘ affride certain animals.’ (*Vid. Keyfler. Antiq. Sept. p. 88, 89.*) There are few of our popular superstitions, but what may be traced up to some opinion, which was consecrated by the ancient religion of the ‘ Goths and’ Celts. Nor need we always except those, which seem in some respects to hold a conformity to doctrines or practices, which the Christian religion alone could have taught us. One name substituted for another, and an outside varnish of devotion cannot so disguise their original, but that it is easily discovered by a skilful eye.

THE NINETEENTH FABLE.

Of Frey and Gerde.

THERE was a man named *Gimer*, one of the race of the Giants of the mountains; who had had by his wife *Orboda*, a daughter named *Gerde*, the most beautiful of her sex. One day FREY having ascended the throne of the Universal Father, in order to take a view of the whole world from thence; perceived towards the north a magnificent palace in the middle of a city, and a woman come out of it, whose hair was so bright, that it gave lustre to the air and the waters. At that sight Frey, in just punishment of his audacity in mounting that sacred throne, was struck with sudden sadness, insomuch that upon his return home, he could neither speak, nor sleep, nor drink; nor did any body dare so much as to inquire into the cause. However, NIORD ordered *Skirner*, the confidant of Frey, to come to him, and charged him to demand of his
master

master what sworn enemy he had, that thus he renounced all converse with mankind. Skirner promised to do this, and going to Frey, asked him boldly why he was so sad and silent. Frey answered, That he had seen a young woman so beautiful and finely shaped, that if he could not possess her, he should not long survive it; and that this was what rendered him so thoughtful. “ Go therefore, adds he, obtain her
 “ for me in marriage, if you bring her to
 “ me, you shall have in recompence what-
 “ ever you desire.” Skirner undertook to do this if Frey would make him a present of his Sword, which was so good, that it would of itself strow a field with carnage, whenever the owner ordered it. Frey, impatient of delay, immediately made him a present of the sword; and Skirner setting out, obtained the young woman of her relations, who promised that she should follow him within nine nights after his departure, and that the nuptials should be solemnized in a place called *Barey*. Skirner having reported to Frey the success of his embassy; that God, full of impatience, pronounced these verses.
 “ One night is very long; two nights are
 “ still longer; How then shall I pass the
 “ third? Many a time hath a whole
 “ month appeared to me shorter than the

“ half of such a night.” Frey having thus given away his sword, found himself without arms when he fought against *Bela*; and hence it was, that he slew him with the horn of a stag. Then, said Gangler, It seems to me very astonishing, that so brave a hero as Frey should give his sword away to another, without keeping one equally good for himself. He must have been in very bad plight, when he encountered with *Bela*; and I'll be sworn, he repented him heartily. That conflict was trifling, replied Har: Frey could have slain *Bela* with a blow of his fist, had he had a mind to it; But when the sons of *Muspell*, those wicked *Genii*, shall come to fight with the Gods, then he will have reason to be sorry indeed that he parted with his sword.

THE

 THE TWENTIETH FABLE.

Of the Food of the Gods.

BUT, says Gangler, if every man who has been slain in battle since the beginning of the world, repairs to the palace of ODIN, what food does that God assign to so vast a multitude? Har answered him, You have reason to say it is a vast multitude; yet will it still increase *ad infinitum*; nay, the Gods themselves shall desire, that it were still much more considerable, when the wolf FENRIS arrives at the last day (A). The number, however, never can be so great, but the flesh of the wild boar *Serimner* will suffice to sustain them; which, though dressed every morning, becomes intire again every night. I believe there are but few who are able to explain this matter to you, as it is described in those verses; the sense of which is to this effect; “ The cook, *Andrimner*, dresses the wild boar incessantly in his pot: the heroes
“ are

“ are fed with the lard or fat of this ani-
 “ mal, which exceeds every thing in the
 “ world (B).” But, says Gangler, Does
 Odin eat at the same table with the heroes?
 Har answered, The meat that is set before
 him, ODIN distributes to two wolves,
 known by the names of *Geri* and *Freki*:
 for as to himself, he stands in no need of
 food: wine is to him instead of every other
 aliment; according to what is said in these
 verses; “ The illustrious father of armies,
 “ with his own hands fattens his two
 “ wolves; the victorious ODIN takes no
 “ other nourishment to himself, than what
 “ arises from the unintermitted quaffing of
 “ wine.” Two ravens constantly sit upon
 his shoulders, and whisper in his ear
 whatever news they have seen or heard.
 The one of them is named *Hugin*, or Spi-
 rit; the other *Munnin*, or Memory. Odin
 lets them loose every day; and they, after
 having made their excursions over the
 whole world, return again at night about
 the hour of repast. Hence it is, that this
 God knows so many things, and is called
 the God of the Ravens *. Gangler pro-
 ceeds, and demands, And what is the be-
 verage of the heroes, which they have in

* The reader will find an additional passage here
 in the Latin Version of Goranson.

as great abundance as their food? Do they only drink water? Har says to him, You put a very foolish question. Can you imagine that the Universal Father would invite kings, and chiefs *, and great lords; and give them nothing to drink but water? In that case, certainly very many of those, who arrive at the palace of Odin, and who had endured cruel torments and received mortal wounds in order to obtain access thither, would have reason to complain: this honour would indeed cost them dear were they there to meet with no better entertainment. But you shall see, that the case is quite otherwise. For in VALHALL, there is a she goat, which feeds on the leaves of the tree *Lerada*. From her paps flows hydromel, or mead, in such great abundance, that it every day compleatly fills a pitcher, large enough to inebriate all the heroes (c). Truly, says Gangler, this is a very useful, and very surprizing she goat: I fancy the tree she feeds upon, must have many singular virtues. Har answered him, What is related of a particular stag is much more marvellous. This stag also is in Valhall, and feeds upon the leaves of that same tree: there issues from his horns such

* The original Icelandic word is *Iarls*, (Lat. *Duces*) whence is derived our title, EARLS; the word *Iarls* however had not acquired so precise a meaning.

an abundance of vapour, that it forms the fountain of *Vergelmer*, out of which arise the rivers that water the residence of the Gods. Gangler goes on, and says, Valhall must needs be an immense palace; yet I imagine there must often arise struggles and contests at the gate, among such a croud of people as are continually thronging in and out. Har replied, Why do not you inquire, how many gates there are; and what are their dimensions? Then you would be able to judge, whether there be any difficulty in going in and out, or not. Know then, that there is plenty of seats and doors, as it is said in the poem of *Grimnis*; “ I know that there are five hundred and forty gates in Valhall. “ Out of each, eight heroes may march “ abreast when going to battle, followed “ by crouds of spectators.” A world of people! says Gangler; and Odin must needs be a great chieftain, to command so numerous an army. But tell me, How do the heroes divert themselves when they are not drinking? Every day, replies Har, as soon as they have dressed themselves, they take their arms; and entering the Lists, fight, till they cut one another in pieces (D): this is their Diversion: but no sooner does the hour of repast approach, than they remount their steeds all safe and sound, and return to drink in the palace

of

of ODIN *. Thus have you good reason to say, that Odin is the greatest and most mighty of Lords; which is also confirmed to us by these verses, composed in honour of the Gods. “ The Ash *Udrasil* is the
 “ greatest of Trees; *Skidbladner*, of Vessels;
 “ *Odin*, of Gods; *Sleipner*, of Horses; *Bifrost*, of Bridges; *Bragè*, of Scalds, or Poets;
 “ *Habroc*, of Hawks; and *Garmer*,
 “ of Hounds.”

* The reader will find a considerable addition here in Goranson's Latin Version. T.

REMARKS ON THE TWENTIETH FABLE.

(A) “ When the wolf as they could depend on
 “ FENRIS arrives at the at the last times.
 “ last day.”] I have already remarked, that the EDDA never loses sight of that grand event, the Destruction of the World. The inferior Gods were, at that time, to undergo rude assaults. This was pointed at in the preceding fable; where a reason is assigned why Frey will not be able to resist the attacks of the evil Genii. It was owing to this expectation that the inferior Gods received with pleasure warriors of approved valour, and such

(B) “ The heroes are
 “ fed with the fat of this
 “ animal.”] This description of the palace of Odin is a natural picture of the manners of the ancient Scandinavians and Germans. Prompted by the wants of their climate, and the impulse of their own temperament, they form to themselves a delicious paradise in their own way; where they were to eat and drink, and fight. The women to whom they assign a place

place there, are introduced for no other purpose, but to fill their cups. One wild boar furnishes out the whole of this celestial banquet: for, not very nice, they were only solicitous about the quantity of their food. The flesh of this animal, as well as that of the Hog, was formerly the favourite meat of all these nations. The ancient Franks were no less fond of it; a herd of swine was, in their eyes, an affair of such importance, that the second chapter of the Salic Law, consisting of twenty articles, is wholly taken up in inflicting penalties on those who stole them. In Gregory of Tours, queen Fredegond, in order to alienate the mind of the king from one Nectarius, blackens him with the crime of having stolen a great many Gammons or Hams, from the place where K. Chilperic laid up his provisions. The king did not consider this at all as a laughing matter, but

took it in a very grave and serious light.

(c) "To inebriate all the Heroes." Wine was very scarce in those times, and almost unknown. BEER was, 'perhaps,' a liquor too vulgar for the Heroes †; the EDDA therefore makes them drink Hydromel, or MEAD, a beverage in great esteem among all the German nations. The ancient Franks made great use of it. Gregory of Tours, speaking of a certain lord who generally drank it, adds, *Ut mos barbarorum habet.* Greg. Turon. L. 8. c. 3.

(D) "They cut one another in pieces." From this passage of the EDDA, we may form to ourselves an idea of the amusements of the ancient 'Goths and' Celtes. When they were not engaged in any real war, they endeavoured by the representation of battles, to gratify that fierce disposition which made them

† Yet we find in some of the Icelandic odes, the Heroes rejoicing in the expectation that they should quaff BEER out of the skulls of their enemies, when once they were received into Valhall, or the palace of ODIN. See below, Regner Lodbrog's Ode in this Volume. T.

fond of the profession of arms. " The Goths are
 " extremely fond of
 " throwing their darts,
 " and handling their
 " arms; and it is their
 " daily practice, to divert
 " themselves with mock-
 " fights:" says Isidore in his Chronic. The same prevailed among the Gauls and Germans, as is plain from a passage in the fragments of Varro. To this custom we may ascribe the rise and establishment of Justings and Turnaments. There are many institutions of this kind, whose origin is no less ancient, lost in the clouds of a very remote antiquity, whatever some learned men may assert, who assign them much later eras; not considering that customs are commonly more ancient than the first historian who speaks of them; and that a new name, or more regular form, which may

have been given them, imply not necessarily their first beginning. In fact, we have never seen, nor ever shall see, any important custom spring up all at once, and establish itself with success, without there having existed something analogous to it beforehand, to prepare and lead men's minds to adopt it.

To return to the PALACE of ODIN; in order that the Heroes might repair betimes in the morning to the celestial Tilt-Yard, there was a Cock in the neighbourhood, which awaked them. At the great day of the overthrow of the world, the shrill screams of this bird will be the first signal of the approach of the evil Genii. This particular is related in the VOLUSPA, a poem wherein we have some flashes of true poetic fire, amidst a great deal of smoke. The passage is this:

" That animal which gives such a brilliancy to his
 " golden crest, hath already pierced with his cries the
 " abode of the Gods: he hath awakened the Heroes;
 " they run to their arms; they run to the Father of
 " Armies. To his screams answer, under ground, the
 " dismal cries of the Black Cock, which dwells in the
 " palace of Death." See Barthol. Antiq. Dan. p. 563

 THE TWENTY-FIRST FABLE.

Of the Horse Sleipner, and his Origin.

GANGLER asked; Whence comes the horse *Sleipner*, which you mentioned; and to whom does he belong? Har replied, His origin is very wonderful. One day a certain architect came, and offered his service to the Gods, to build them, in the space of two years, a city so well fortified that they should be perfectly safe from the incursions of the Giants, even although they should have already penetrated within the inclosure of Midgard; but he demanded for his reward the Goddess Freya, together with the Sun and Moon. After long deliberation, the Gods agreed to his terms, provided he would finish the whole himself without any one's assistance; and all within the space of one single winter. But if any thing should remain to be finished on the first day of summer, he should intirely forfeit the recompense agreed on. On being

acquainted with this, the architect stipulated that he should be allowed the use of his horse. And to this the Gods, by the advice of Loke, assented. This agreement was confirmed by many oaths, and concluded in the presence of many witnesses; for without this precaution, a Giant would not have thought himself safe among the Gods, especially if Thor had been returned from the expedition he had then taken into the east, to conquer the Giants. From the very first night then this workman caused his horse to draw stones of an immense bulk; and the Gods saw with surprize, that this creature did much more work, than his master himself. The winter however was far advanced, and towards the latter end of it, this impregnable city had almost attained the summit of perfection. In short, when the full time was now expired all but three days, nothing was wanting to compleat the work, except the gates, which were not yet put up. Then the Gods entered into consultation, and inquired of one another who among them it was that could have advised to marry Freya into the country of the Giants; and to plunge the sky and heavens into darkness, by permitting the Sun and Moon to be carried away. They all agreed that Loke was the author of that bad counsel, and that he should be put to a most

calling the God Thor, he immediately ran to them, and paid the workman his salary by a blow of his mace, which shattered his head to pieces, and sent him headlong into hell. Shortly after Loke came and reported, that the architect's horse had begot a foal with eight feet. This is the horse named SLEIPNER, which excels all the horses that ever were possessed by Gods or men *.

* In Goranson's Latin Version, the reader will find some lines that are here omitted. T.

THE TWENTY-SECOND FABLE.*Of the Ship of the Gods.*

GANGLER says to Har, You have told me of a vessel called *Skidbladner*, that was the best of all ships. Without doubt, replies Har, it is the best, and most artfully constructed of any; but the ship *Nagelfara* is of larger size. They were Dwarfs who built *Skidbladner*, and made a present of it to Frey. It is so large, that all the Gods compleatly armed may sit in it at their ease. As soon as ever its sails are unfurled, a favourable gale arises, and carries it of itself to whatever place it is destined. And when the Gods have no mind to sail, they can take it into pieces so small, that being folded upon one another, the whole will go into a pocket. This is indeed a very well-contrived vessel, replied Gangler, and there must doubtless have been a great deal of art and magic employed in bringing it to perfection.

 THE TWENTY-THIRD FABLE:

Of the God Thor.

GANGLER proceeds, and says, Did it never happen to THOR in his expeditions to be overcome, either by enchantment or downright force? HAR replied to him, Few can take upon them to affirm that ever any such accident befel this God; nay, had he in reality been worsted in any rencounter, it would not be allowable to make mention of it, since all the world ought to believe, that nothing can resist his power. I have put a question then, says Gangler, to which none of you can give any answer *. Then Jafnar took up the discourse, and said; True indeed, there are some such rumours current among us; but they are hardly credible: yet there is one

* The reader will remember that Gangler would have considered himself as victor in this contest, if he had proposed any question they could not have answered. Vide page 3, 4, &c.

T.

present who can impart them to you ; and you ought the rather to believe him, in that having never yet told you a lie, he will not now begin to deceive you with false stories. Come then, says Gangler interrupting him, I await your explication ; but if you do not give satisfactory answers to the questions I have proposed, be assured I shall look upon you as vanquished. Here then, says Har, begins the history you desire me to relate :

One day the God THOR set out with LOKE, in his own chariot, drawn by two He-Goats ; but night coming on, they were obliged to put up at a peasant's cottage. The God Thor immediately slew his two He-Goats, and having skinned them, ordered them to be dressed for supper. When this was done, he sat down to table, and invited the peasant and his children to partake with him. The son of his host was named *Thialfe*, the daughter *Raska*. Thor bade them throw all the bones into the skins of the goats, which he held extended near the table ; but young Thialfe, to come at the marrow, broke with his knife one of the shank bones of the goats. Having passed the night in this place, Thor arose early in the morning, and dressing himself, reared the handle of his mace ; which he had no sooner done, than the

two goats reassumed their wonted form, only that one of them now halted upon one of his hind legs. The God seeing this, immediately judged that the peasant, or one of his family, had handled the bones of this goat too roughly. Enraged at their folly, he knit his eye-brows, rolled his eyes, and seizing his mace, grasped it with such force, that the very joints of his fingers were white again. The peasant trembling, was afraid of being struck down by one of his looks; he therefore, with his children, made joint suit for pardon, offering whatever they possessed in recompence of any damage that had been done. Thor at last suffered himself to be appeased, and was content to carry away with him Thialfe and Raska. Leaving then his He-Goats in that place, he set out on his road for the country of the Giants; and coming to the margin of the sea, swam across it, accompanied by Thialfe, Raska, and Loke. The first of these was an excellent runner, and carried Thor's wallet or bag. When they had made some advance, they found themselves in a vast plain, through which they marched all day, till they were reduced to great want of provisions. When night approached, they searched on all sides for a place to sleep in, and at last, in the dark, found the house of a certain Giant; the gate

of which was so large, that it took up one whole side of the mansion. Here they passed the night; but about the middle of it were alarmed by an earthquake, which violently shook the whole fabrick. Thor, rising up, called upon his companions to seek along with him some place of safety. On the right they met with an adjoining chamber, into which they entered; but Thor remained at the entry, and whilst the others, terrified with fear, crept to the farthest corner of their retreat, he armed himself with his mace, to be in readiness to defend himself at all events. Meanwhile they heard a terrible noise: and when the morning was come, Thor went out, and observed near him a man of enormous bulk, who snored pretty loud. Thor found that this was the noise which had so disturbed him. He immediately girded on his Belt of Prowess, which hath the virtue of increasing strength: but the Giant awaking; Thor affrighted, durst not lanch his mace, but contented himself with asking his name. My name is *Skrymner*, replied the other; as for you, I need not inquire whether you are the God Thor: pray, tell me, have not you picked up my Glove? Then presently stretching forth his hand to take it up, Thor perceived that the house wherein they had passed the night,

was that very Glove; and the chamber, was only one of its fingers. Hereupon Skrymner asked, whether they might not join companies; and Thor consenting, the Giant opened his cloak-bag, and took out something to eat. Thor and his companions having done the same, Skrymner would put both their wallets together, and laying them on his shoulder, began to march at a great rate. At night, when the others were come up, the Giant went to repose himself under an oak, shewing Thor where he intended to lie, and bidding him help himself to victuals out of the wallet. Meanwhile he fell to snore strongly. But what is very incredible, when Thor came to open the wallet, he could not untie one single knot. Vexed at this, he seized his mace, and lanced it at the Giant's head. He awaking, asks, what leaf had fallen upon his head, or what other trifle it could be. Thor pretended to go to sleep under another oak; but observing about midnight that Skrymner snored again, he took his mace and drove it into the hinder part of his head. The Giant awaking, demands of Thor, whether some small grain of dust had not fallen upon his head, and why he did not go to sleep. Thor answered, he was going; but presently after, resolving to have a third blow at

at his enemy, he collects all his force, and lanches his mace with so much violence against the Giant's cheek, that it forced its way into it up to the handle. Skrymner awaking, slightly raises his hand to his cheek, saying, Are there any birds perched upon this tree? I thought one of their feathers had fallen upon me. Then he added, What keeps you awake, Thor? I fancy it is now time for us to get up, and dress ourselves. You are now not very far from the city of *Utgard*. I have heard you whisper to one another, that I was of a very tall stature; but you will see many there much larger than myself. Wherefore I advise you, when you come thither, not to take upon you too much; for in that place they will not bear with it from such little men as you *. Nay, I even believe, that your best way is to turn back again; but if you still persist in your resolution, take the road that leads eastward; for as for me, mine lies to the north. Hereupon he threw his wallet over his shoulder, and entered a forest. I never could hear that the God Thor wished him a good journey; but proceeding on his way along with his companions, he perceived,

* To conceive the force of this raillery, the Reader must remember that THOR is represented of gigantic size, and as the stoutest and strongest of the Gods. The HERCULES of the northern nations. T.

about noon, a city situated in the middle of a vast plain. This city was so lofty, that one could not look up to the top of it, without throwing one's head quite back upon the shoulders. The gate-way was closed with a grate, which Thor never could have opened ; but he and his companions crept through the bars. Entering in, they saw a large palace, and men of a prodigious stature. Then addressing themselves to the king, who was named *Utgarda-Loke*, they saluted him with great respect. The king having at last discerned them, broke out into such a burst of laughter, as discomposed every feature of his face. It would take up too much time, says he, to ask you concerning the long journey you have performed ; yet if I do not mistake, that little man whom I see there, should be Thor : perhaps indeed he is larger than he appears to me to be ; but in order to judge of this, added he, addressing his discourse to Thor, let me see a specimen of those arts by which you are distinguished, you and your companions ; for no body is permitted to remain here, unless he understand some art, and excel in it all other men. **LOKE** then said, that his art consisted in eating more than any other man in the world, and that he would challenge any one at that kind of combat. It must indeed

indeed be owned, replied the king, that you are not wanting in dexterity, if you are able to perform what you promise. Come then, let us put it to the proof. At the same time he ordered one of his courtiers who was sitting on a side-bench, and whose name was *Loge* (i. e. Flame) to come forward, and try his skill with Loke in the art they were speaking of. Then he caused a great tub or trough full of provisions to be placed upon the bar, and the two champions at each end of it: who immediately fell to devour the victuals with so much eagerness, that they presently met in the middle of the trough, and were obliged to desist. But Loke had only eat the flesh of his portion; whereas the other had devoured both flesh and bones. All the company therefore adjudged that Loke was vanquished.

THE TWENTY-FOURTH FABLE.

Of Thialfe's Art.

THEN the king asked, what that young man could do, who accompanied Thor. THIALFE answered, That in running upon scates, he would dispute the prize with any of his courtiers. The king owned, that the talent he spoke of was a very fine one; but that he must exert himself, if he would come off conqueror. He then arose and conducted Thialfe to a 'snowy' plain, giving him a young man named *Hugo* (Spirit or Thought) to dispute the prize of swiftness with him. But this Hugo so much outstript Thialfe, that in returning to the barrier, whence they set out, they met face to face. Then says the king; Another trial, and you may perhaps exert yourself better. They therefore ran a second course, and Thialfe was a full bow-shot from the boundary, when Hugo arrived at it. They ran a third time; but Hugo had already reached the goal, before Thialfe had got half way. Hereupon all who were present cried out, that there had been a sufficient trial of skill in this kind of exercise.

 THE TWENTY-FIFTH FABLE.

Of the Trials that Thor underwent.

THEN the king asked THOR, in what art HE would chuse to give proof of that dexterity for which he was so famous. Thor replied, That he would contest the prize of Drinking with any person belonging to his court. The king consented, and immediately went into his palace to look for a large horn, out of which his courtiers were obliged to drink when they had committed any trespass against the customs of the court *. This the cup-bearer filled to the brim, and presented to Thor, whilst the king spake thus: Whoever is a good drinker, will empty that horn at a single draught; some persons make two of it; but the most puny drinker of all can do it at three. Thor looked at the horn, and was astonished at its length †; however, as he was very thirsty, he set it to his mouth, and without drawing breath, pulled

* That is, in the language of modern Topers, "he sconced them a bumper, by way of fine." T.

† The Drinking Vessels of the northern Nations were the Horns of animals, of their natural length, only

pulled as long and as deeply as he could, that he might not be obliged to make a second draught of it: but when he withdrew the cup from his mouth, in order to look in, he could scarcely perceive any of the liquor gone. To it he went again with all his might, but succeeded no better than before. At last, full of indignation, he again set the horn to his lips, and exerted himself to the utmost to empty it entirely: then looking in, he found that the liquor was a little lowered: upon this, he resolved to attempt it no more, but gave back the horn. I now see plainly, says the king, that thou art not quite so stout as we thought thee; but art thou willing to make any more trials? I am sure, says Thor, such draughts as I have been drinking, would not have been reckoned small among the Gods: but what new trial have you to propose? We have a very trifling game, here, replied the king, in which we exercise none but children: it consists in only lifting my Cat from the ground; nor should I have mentioned it, if I had not already observed, that you are by no means what we took you for. Immediately a large iron-coloured Cat leapt into the middle of the hall.

only tipt with silver, &c. In York-Minster is preserved one of these ancient Drinking Vessels, composed of a large Elephant's Tooth, of its natural dimensions, ornamented with sculpture, &c. See Drake's Hist.

Thor

Thor advancing, put his hand under the Cat's belly, and did his utmost to raise him from the ground; but the Cat bending his back, had only one of his feet lifted up: The event, says the king, is just what I foresaw; the Cat is large, but Thor is little in comparison of the men here. Little as I am, says Thor, let me see who will wrestle with me. The king looking round him, says, I see no body here who would not think it beneath him to enter the lists with you; let somebody, however, call hither my nurse *Hela* (i. e. Death) to wrestle with this God Thor: she hath thrown to the ground many a better man than he. Immediately a toothless old woman entered the hall. This is she, says the king, with whom you must wrestle*. I cannot, 'says 'Jafnar,' give you all the particulars of this contest, only in general, that the more vigorously Thor assailed her, the more immoveable she stood. At length the old woman had recourse to stratagems, and Thor could not keep his feet so steadily, but that she, by a violent struggle, brought him upon one knee. Then the king came to them and ordered them to desist: adding, there now remained no body in his court, whom he could ask with honour to condescend to fight with Thor.

* I here follow the Latin Version of Goranson, rather than the French of M. Mallet. T.

 THE TWENTY-SIXTH FABLE.

The Illusions accounted for.

THOR passed the night in that place with his companions, and was preparing to depart thence early the next morning; when the king ordered him to be sent for, and gave him a magnificent entertainment. After this he accompanied him out of the city. When they were just going to bid adieu to each other, the king asked Thor what he thought of the success of his expedition. Thor told him, he could not but own that he went away very much ashamed and disappointed. It behoves me then, says the king, to discover now the truth to you, since you are out of my city; which you shall never re-enter whilst I live and reign. And I assure you, that had I known before-hand, you had been so strong and mighty, I would not have suffered you to enter now. But I enchanted you by my illusions; first of all in the forest, where I arrived before you.

And there you were not able to untie your wallet, because I had fastened it with a magic chain. You afterwards aimed three blows at me with your mace: the first stroke, though slight, would have brought me to the ground, had I received it: but when you are gone hence, you will meet with an immense rock, in which are three narrow valleys of a square form, one of them in particular remarkably deep: these are the breaches made by your mace; for I at that time lay concealed behind the rock, which you did not perceive. I have used the same illusions in the contests you have had with the people of my court. In the first, **LOKE**, like Hunger itself, devoured all that was set before him: but his opponent, **LOGE**, was nothing else but a wandering Fire, which instantly consumed not only the meat, but the bones, and very trough itself. **HUGO**, with whom **THIALFE** disputed the prize of swiftness, was no other than Thought or Spirit; and it was impossible for Thialfe to keep pace with that. When you attempted to empty the Horn, you performed, upon my word, a deed so marvellous, that I should never have believed it, if I had not seen it myself; for one end of the Horn reached to the sea, a circumstance you did not observe: but the first time you go to the seaside, you will see how much it is diminished.

nished. You performed no less a miracle in lifting the Cat, and to tell you the truth, when we saw that one of her paws had quitted the earth, we were all extremely surprized and terrified; for what you took for a Cat, was in reality the great Serpent of Midgard, which encompasses the earth; and he was then scarce long enough to touch the earth with his head and tail; so high had your hand raised him up towards heaven. As to your wrestling with an old woman, it is very astonishing that she could only bring you down upon one of your knees; for it was DEATH you wrestled with, who first or last will bring every one low. But now, as we are going to part, let me tell you, that it will be equally for your advantage and mine, that you never come near me again; for should you do so, I shall again defend myself by other illusions and enchantments, so that you will never prevail against me.—As he uttered these words, Thor in a rage laid hold of his mace, and would have lanced it at the king, but he suddenly disappeared; and when the God would have returned to the city to destroy it, he found nothing all around him but vast plains covered with verdure. Continuing therefore his course, he returned without ever stopping, to his palace.

REMARKS ON THE TWENTY-THIRD, AND
FOLLOWING FABLES.

I was unwilling to suppress the fables we have been reading, however trifling they may appear at first sight; partly that I might give the original compleat, and partly because I thought them not altogether useless, as they would contribute still farther to lay open the turn of mind and genius of the ancient inhabitants of Europe. We have seen above, that THOR was regarded as a Divinity favourable to mankind, being their protector against the attacks of Giants and evil Genii. It is pretty remarkable, that this same God should here be liable to illusions, snares and trials; and that it should be the Evil Principle, that persecutes him. *Ut-garda Lake*, signifies "the LOKE, or Demon from without." "But may not all this fable have been invented in imitation of the labours of Hercules?" The analogy is so small in general be-

tween the mythology of the Greeks, and that of the northern nations, that I cannot think the imperfect resemblance which is found between these two stories deserves much attention. I am of opinion that we shall be more likely to succeed, if we look for the origin of this fable in the religion formerly spread throughout Persia and the neighbouring countries; whence, as the ancient Chronicles inform us, ODIN and his companions originally came. There first arose the doctrine of a Good and Evil Principle, whose conflicts we here see described after an allegorical manner.

It appears probable to me that this doctrine, which was carried into the north by the Asiatics who established themselves there, hath had many puerile circumstances added to it, in successively passing through the mouths

of the Poets, the sole depositaries of the opinions of those times. In reality, we find in every one of those additions, somewhat that strongly marks the soil from whence they sprung. Such, for example, are the contests about eating and drinking most; who should skate best on the 'snow;' and the horns out of which the courtiers were obliged to drink, when they committed a fault. These, and some other strokes of this kind, strongly favour of the north. But what most of all shows somewhat of mystery after the Oriental manner, is THOR's wrestling with Death, or Old Age; to whom he seems to pay a slight tribute, in falling down upon one of his knees, and immediately again raising up himself. In the next fable he preserves and continues, as indeed throughout all this Mythology, the character and functions which were at first ascribed to him. He enters into conflict with the great Serpent, a

monster descended from that Evil Principle, who is at enmity with Gods and men: but he will not be able perfectly to triumph over him, till the last day; when recoiling back nine paces, he strikes him dead with his thunder, and destroys him for ever.

There are few methods of interpretation more equivocal, more subject to abuse, and more discredited, than that which hath recourse to allegory. But the turn of genius which seems to have dictated all this Mythology, and the significant words it affects to employ, seem to prescribe this method to us on this occasion. Besides, we are to remember that the whole of it hath been transmitted to us by Poets, and that those Poets, in their manner, have been partly Oriental and partly Celtic. We have therefore abundant reason to be convinced, that we ought not to interpret any thing here in a simple or literal sense.

 THE TWENTY-SEVENTH FABLE.

*Of the Journey undertaken by Thor, to go to
fish for the great Serpent.*

I Find by your account, says Gangler, that the power of this King, you have been mentioning, must be very great, and there cannot be a stronger proof it, than his having courtiers so skilful and dexterous in all respects. But, tell me, did THOR never revenge this affront? 'Tis well known, says Har, (though no body has talked of it) that Thor had resolved to attack the great Serpent, if an opportunity offered: with this view he set out from ASGARD a second time, under the form of a young boy, in order to go to the Giant EYMER *. When he was got there, he besought the Giant, to permit him to go

* I here give this name as it is in the Icelandic; M. Mallet writes it HYMER. The Reader must not confound this name with that of the Giant YMI, or YMIR, mentioned in the second fable, &c. T.

aboard his bark along with him, when he went a fishing. The Giant answered, that a little puny stripling like him, could be of no use to him; but would be ready to die of cold, when they should reach the high seas, whither he usually went. Thor assured him that he feared nothing: and asked him what bait he intended to fish with. Eymer bade him to look out for something. Thor went up to a herd of cattle which belonged to the Giant, and seizing one of the oxen, tore off his head with his own hands; then returning to the bark where Eymer was, they sat down together. Thor placed himself in the middle of the bark, and plied both his oars at once: Eymer, who rowed also at the prow, saw with surprize how swiftly Thor drove the boat forward, and told him, that by the land-marks on the coasts, he discovered that they were come to the most proper place to angle for flat fish. But Thor assured him that they had better go a good way further: accordingly they continued to row on, till at length Eymer told him if they did not stop, they would be in danger from the great Serpent of Midgard. Notwithstanding this, Thor persisted in rowing further, and spite of the Giant, was a great while before he would lay down his oars. Then taking out a fishing line extremely strong, he fixed to

it the ox's head, unwound it, and cast it into the sea. The bait reached the bottom, the Serpent greedily devoured the head, and the hook stuck fast in his palate. Immediately the pain made him move with such violence, that Thor was obliged to hold fast with both his hands by the pegs which bear against the oars : but the strong effort he was obliged to make with his whole body, caused his feet to force their way through the boat, and they went down to the bottom of the sea ; whilst with his hands, he violently drew up the Serpent to the side of the vessel. It is impossible to express the dreadful looks that the God darted at the Serpent, whilst the monster, raising his head, spouted out venom upon him : in the meantime the Giant Eymer seeing, with affright, the water enter his bark on all sides, cut with his knife the string of the fishing-line, just as Thor was going to strike the Serpent with his mace. Upon this the monster fell down again to the bottom of the sea ; nevertheless, some add that Thor darted his mace after him, and bruised his head in the midst of the waves. But one may assert with more certainty, that he lives still in the waters *.

Then

* We see plainly in the above fable the origin of those vulgar opinions entertained in the north, and which
Pon-

Then Thor struck the Giant a blow with his fist, nigh the ear, and throwing his head into the sea, waded afterwards on foot to land.

Pontoppidan has recorded, concerning the **CRAKEN**, and that monstrous Serpent, described in his History of **NORWAY**.

THE

THE TWENTY-EIGHTH FABLE.

Of Balder the Good.

CERTAINLY, says Gangler, this was a very great victory of THOR's. The dream which BALDER had one night, replies Har, was something still more remarkable. This God thought that his life was in extreme danger : wherefore, telling his dream to the other Gods, they agreed to conjure away all the dangers with which Balder was threatened. Then FRIGGA exacted an oath of Fire, Water, Iron and other Metals, as also of Stones, Earth, Trees, Animals, Birds, Diseases, Poison and Worms, that none of them would do any hurt to Balder (A). This done, the Gods, together with Balder himself, fell to diverting themselves in their grand assembly, and Balder stood as a mark at which they threw, some of them darts, and some stones, while others struck at him with a sword. But whatever they could do, none of them could

could hurt him; which was considered as a great honour to Balder. In the meantime, LOKE, moved with envy, changed his shape into that of a strange old woman, and went to the palace of Frigga. That Goddess seeing her, asked if she knew what the Gods were at present employed about in their assembly. The pretended old woman answered, That the Gods were throwing darts and stones at Balder, without being able to hurt him. Yes, said Frigga, and no sort of arms, whether made of metal or wood, can prove mortal to him: for I have exacted an oath from them all. What, said the woman, have all substances then sworn to do the same honours to Balder? There is only one little shrub, replied Frigga, which grows on the western side of Valhall, and its name is *Mistiltein*, (the Miffeltoe;) of this I took no oath, because it appeared to me too young and feeble. As soon as Loke heard this, he vanished, and resuming his natural shape, went to pluck up the shrub by the roots, and then repaired to the assembly of the Gods. There he found HODER standing apart by himself, without partaking of the sport, because he was blind. Loke came to him, and asked him, Why he did not also throw something at Balder, as well as the rest? Because I am

blind, replied the other, and have nothing to throw with. Come then, says Loke, do like the rest, shew honour to Balder by tossing this little trifle at him; and I will direct your arm towards the place where he stands. Then Hoder took the Miffeltoe (B), and Loke guiding his hand, he darted it at Balder; who, pierced through and through, fell down devoid of life: and surely never was seen, either among Gods or men, a crime more shocking and atrocious than this. Balder being dead, the Gods were all silent and spiritless: not daring to avenge his death, out of respect to the sacred place in which it happened. They were all therefore plunged in the deepest mourning, and especially ODIN, who was more sensible than all the rest of the loss they had suffered. * After their sorrow was a little appeased, they carried the body of Balder down towards the sea, where stood the vessel of that God, which passed for the largest in the world. But when the Gods wanted to lanch it into the water, in order to make a funeral pile for Balder †, they could never make it stir: wherefore they caused to

* What follows is different in the Latin Version of Goranson. T.

† The sense of Goranson's Version is, " In order to carry the body of Balder, together with his funeral pile." T.

come from the country of the Giants, a certain Sorceress, who was mounted on a wolf, having twisted serpents by way of a bridle. As soon as she alighted, Odin caused four Giants to come, purely to hold her steed fast, and secure it : which appeared to him so dreadful, that he would first see whether they were able to overthrow it to the ground: for, says he, if you are not able to overthrow it to the earth, I shall never be secure that you have strength to hold it fast. Then the Sorceress bending herself over the prow of the vessel, set it afloat with one single effort; which was so violent, that the fire sparkled from the keel as it was dragging to the water, and the earth trembled. Thor, enraged at the sight of this woman, took his mace and was going to dash her head to pieces, had not the Gods appeased him by their intercessions. The body of BALDER being then put on board the vessel, they set fire to his funeral pile; and NANNA, his wife, who had died of grief, was burnt along with him. There were also at this ceremony, besides all the Gods and Goddeses, a great number of Giants. Odin laid upon the pile, a ring of gold, to which he afterwards gave the property of producing every ninth night, eight rings of equal weight.

Balder's

Balder's horse was also consumed in the same flames with the body of his master*.

* For an Account of the Funerals of the ancient Scandinavians, and of the Piles in which the wife, slave and horse were buried along with the Owner, see Vol. I. p. 341, &c. — In the first part of this work, our Author promised to give proofs of whatever he had advanced concerning the manners and customs of the ancient Danes; and whoever examines with attention, the original pieces contained in this second Volume, cannot but acknowledge he has kept his word.

REMARKS ON THE TWENTY-EIGHTH FABLE.

(A) “ That none of them would do any hurt to Balder.”] It is well known to such as have dived into the ancient romances, that there were formerly Necromancers and Sorceresses, who could so thoroughly enchant lances and swords, that they could do no hurt. This ridiculous opinion is not entirely eradicated out of the minds of the common people every where, to this day. Our ancient northern historians are full of allusions to feats of this kind. Saxo, lib. 6. assures us, that a certain champion, named *Wisn*, was able to charm his enemies swords with a single look. There were certain Runic characters, which produced this effect; but in general they were the Fairies and Goddesses who excelled in this fine art. Frigga herself was particularly distinguished for it. We see in the text, that she could charm and inchant whatever she pleased. Tacitus, who describes her under the title of the “ Mother of the Gods,” (a name which is also given her in the EDDA in more places than one) speaks in like manner of the power she had to protect her votaries in the midst of darts thrown by their enemies. *Matrem deum*

deum venerantur (Æstyi): Insigne superstitionis, formias aprorum gestant. Id pro armis omniumque tutelâ, securum Deæ cultorem etiam inter hostes præstat, c. 45.

(B) “ Then Hoder “ took the Misseltoe.”] If the Scandinavians had been a different nation from the Germans, the Germans from the Gauls, and the Gauls from the Britons; whence could arise this striking conformity which is found between them, even in those arbitrary opinions, to which caprice alone could have given rise? I lay particular stress upon this remark, as what justifies me in calling the EDDA a System of CELTIC MYTHOLOGY; and I recall it on occasion of this passage. We see here, that the Scandinavians, as well as the Gauls and Britons, attributed to the MISSELTOE a certain divine power. This plant, particularly such of it as grew upon the oak, hath been the object of veneration,

not among the Gauls only, (as hath been often advanced without just grounds) but also among all the Celtic nations of Europe. The people of Holstein, and the neighbouring countries, call it at this day *Marentaken*, or the “ Branch of Spec-tres;” doubtless on account of its magical virtues. In some places of Upper Germany, the people observe the same custom, which is practised in many provinces of France. Young persons go at the beginning of the year, and strike the doors and windows of houses, crying *Guthyl*, which signifies Misseltoe. (See Keyser. Antiq. Sept. and Celt. p. 304, & seq.) Ideas of the same kind prevailed among the ancient inhabitants of Italy. Apuleius hath preserved some verses of the ancient poet Lælius, in which Misseltoe is mentioned as one of the ingredients which will convert a man into a Magician. (Apul. Apolog. Prior.)

* * * As so much stress is laid here on the circumstance of Balder’s being slain by the MISSELTOE, it deserves a particular discussion: and as almost every thing advanced in this note is borrowed confessedly from

KEYSLER'S *Antiquitates Selectæ Septentrionales* (p. 304, &c.) it will be proper to examine the arguments produced in that book; to which our ingenious Author, M. Mallet, has, I fear, rather given his assent too hastily.

Pliny is the writer of Antiquity, from whom we learn the particular account of the veneration paid to this Plant by the Druids of Gaul. Nat. Hist. lib. 16. c. 44. *Non est omittenda in ea re & GALLIARUM admiratio. Nihil habent DRUIDÆ (ita suos appellant Magos) VISCO & Arbore in qua gignatur (si modo sit ROBUR) sacratius. Jam per se Roborum eligunt Lucos, nec ulla sacra sine ea fronde conficiunt, et inde appellati quoque interpretatione Græca possint DRUIDÆ videri. Enimvero quidquid adnascatur illis, e cælo missum putant; signumque esse electæ ab ipso Deo Arboris. Est autem id rarum admodum inventu, & repertum magna religione petitur: et ante omnia sexta Lunâ, quæ principia mensium annorumque his facit, et seculi post tricesimum annum, quia jam virium abunde habeat, nec sit sui dimidia. OMNIA-SANANTEM appellantes suo vocabulo, sacrificiis epulisque rite sub arbore præparatis duos admovent candidi coloris tauros, quorum cornua tunc primum vinciantur. Sacerdos candida veste cultus arborem scandit. Falce aurea demittit. Candido id excipitur sago. Tum deinde victimas immolant, precantes, ut suum donum Deus prosperum faciat his quibus dederit. FÆCUNDITATEM eo poto dari cuicumque animali sterili arbitrantur, contraque venena omnia esse REMEDIO. Tanta gentium in rebus frivolis plerunque religio est."* So again in lib. 24. c. 4. "VISNUM e robore præcipuum diximus haberi, & quo conficeretur modo, &c. Quidam id religione efficacius fieri putant, prima luna collectum e Robore sine ferro. Si terram non attigit, comitialibus MEDERI. Conceptum fœminarum ADJUVARE, si omnino secum habeant. Ulcera commanducato impostoque efficacissimè SANARI."

Here we see the MISSELTÖE is revered among the Gauls as a Divine Plant, producing most salutary effects; "curing barrenness, repelling poison, assisting "women in labour, and curing ulcers;" and for its great beneficial qualities in general, called ALL-HEAL, and honoured with peculiar marks of reverence.—

Was this plant considered in the same favourable light among the Scandinavians; or honoured by them with the same observances? Nothing like this appears. It is mentioned in this one place of the EDDA, as a little inconsiderable shrub, that was made use of by a malicious Being to perpetrate great mischief. I am afraid therefore, that the reasoning of our elegant and learned Author will be found here to amount to this, viz. "In GAUL the Mistletoe was the Instrument of GOOD, in the north the instrument of EVIL; therefore the Gauls and the northern nations must have been the same people; and there appears a striking conformity between them both in their opinions on this subject."—One might rather infer that there was an essential difference and opposition between the religious tenets of these two nations: and that therefore they were, *ab origine*, two distinct races of men.—But it will perhaps be urged, How should the followers of ODIN think of affixing any peculiar arbitrary qualities to the MISSELTÖE at all, if they had not this notion from the Celtic Druids?—I answer, From the Celtes they probably learnt all they knew about the Mistletoe: but as they entertained so different an opinion concerning this plant, it is plain they could never have the Druids for their instructors. The truth probably is, The Gothic nations, in their first incursions upon the neighbouring Celtes, had observed the superstitious veneration that was paid to this plant by their enemies; and their own religious modes being different, they therefore held it in contempt and abhorrence:—So in succeeding ages, when Christianity was established in Gaul and Britain, the Scandinavians (still Pagans) turned their sacred rites into ridicule. Thus Regner Lodbrog, in his DYING ODE, speaking of a battle, (fought perhaps against Christians) says, in ridicule of the Eucharist,

“ There we celebrated a MASS [*Missu. Isl.*] of
“ weapons *!”

* Five Pieces of Runic Poetry, p. 32.

Some of the Celtic nations (the Britons for instance) have a traditionary opinion that the dominions of their ancestors were once extended much farther north, than they were in the time of the Romans; and that they were gradually dispossessed by the Gothic or Teutonic nations, of many of those countries, which the latter afterwards inhabited.—Whether this tradition be admitted or not, it is certain that the Gothic and Celtic tribes bordered on each other; and this, no less than through the whole boundary of Gaul and Germany. Now the frequent wars, renewals of peace, and other occasions of intercourse in consequence of this vicinage, will account to us for all that the Gothic nations knew or practised of the Celtic customs and opinions. Perhaps it would be refining too much upon the passage in the EDDA, to explain it as an allegory; or to suppose that the disturbance wrought among the Gods by the Miffeltoe, was meant to express the opposition which Odin's religion found from the Druids of the Celtic nations. Such an Interpretation of this ancient piece of Mythology would be neither forced nor unnatural: but it is not worth insisting upon.

To return to KEYSER, he says (p. 305.) that there are “ plain vestiges of this ancient Druidical
 “ reverence for the MISSELTOE still remaining in some
 “ places in Germany; but principally in Gaul and
 “ Aquitain: in which latter countries, it is customary
 “ for the boys and young men on the last day of De-
 “ cember, to go about through the towns and villa-
 “ ges, singing and begging money, as a kind of New-
 “ year's gift, and crying out, AU GUY! L'AN NEUF!
 “ To the Miffeltoe! The New Year is at hand!”—
 This is a curious and striking instance; and to it may be added that rural custom still observed in many parts of England, of hanging up a Miffeltoe-bush on Christmas Eve, and trying lots by the crackling of the leaves and berries in the fire on Twelfth Night.—
 All these will easily be admitted to be reliques of Druidical

idical superstition, because all practised in those very countries, in which the Druids were formerly established.—KEYSLER then proceeds to attribute to the same Druidic origin, a custom practised in Upper Germany by the vulgar at Christmas, of running through the streets, &c. and striking the doors and windows (not with MISSELTOE, for that plant does not appear to be at all used or attended to upon the occasion, but) with HAMMERS (*Malleis*, Lat.) crying GUTHYL, GUTHYL.—Now *Guthyl* or *Gut Heyl* †, he owns is literally *Bona Salus*; and therefore might most naturally be applied to the birth of Christ then celebrated: but, because the words have a distant resemblance in meaning to the *Omnia-Sanans*, by which the Gauls expressed the MISSELTOE, according to Pliny; therefore he (without the least shadow of authority) will have this German term *Guthyl*, to be the very Gallic name meant by that author: And his reasons are as good as his authority: viz. “Because, (1st) he says, The language of the Gauls, Germans, Britons, and northern nations, were only different dialects of ONE COMMON tongue; (2dly) Because the German name for this plant *Mistel*, as well as our English *Mistletoe*, are foreign words, and BOTH DERIVED from the Latin *Viscum*.”—That the ancient language of the Gauls, still preserved in the Welsh, Armoric, &c. is or ever was the same with those dialects of the Gothic, the Saxon, German and Danish, &c. believe who will. But that our English name *Mistletoe*, as well as the German *Mistel*, are words of genuine Gothic original, underived from any foreign language, is evident from their being found in every the most ancient dialect of the Gothic tongue: viz. *Ang-Sax.* *Wiltan. Island.* [in EDDA] *Mistilteinn. Dan. & Belg.* *Mistel, &c. &c.*

We see then what little ground this passage of the EDDA now affords us for supposing the Gothic nations of Scandinavia and Germany, to be the same people

† *Anglicè* Good Heal; or Good Health,

with the Celtic tribes of Britain and Gaul; or for calling the Icelandic and Gothic EDDA, a System of Druidical or CELTIC MYTHOLOGY: For as for the present German inhabitants of Holsace calling the MISSELTOE “ the branch of spectres,” that proves no more that their ancestors revered it as salutary and divine; than its being anciently represented in the north as the death of Balder proves it to have been intitled there to the Druidical character of *Omnia Sanans*.

T.

THE

 THE TWENTY-NINTH FABLE.
Hermod's Journey to Hell.

* **B**ALDER having thus perished, FRIGGA, his mother, caused it to be published every where, that whosoever of the Gods would go to Hell in search of Balder, and offer DEATH such a ransom as she would require for restoring him to life, would merit all her love. HERMODE, surnamed the Nimble or Active, the son of Odin, offered to take this commission upon him. With this view he took Odin's horse, and mounting him, departed. For the space of nine days and as many nights, he travelled through deep vallies, so dark, that he did not begin to see whither he was going, till he arrived at the river of *Giall*,

* In this, as well as the preceding chapter, the Latin Version of Goranson differs exceedingly from the French of M. Mallet (which is here followed) owing, I suppose, to the great variations in the different copies, which they respectively adopted. T.

that he passed over a bridge, which was all covered with shining gold. The keeping of this bridge was committed to a damsel named *Modguder*, or Audacious War. When she saw Hermode, she demanded his name and family, telling him that the preceding day she had seen pass over the bridge five squadrons of dead persons, who all together did not make the bridge shake so much as he alone; and besides, added she, you have not the colour of a dead corpse: what brings you then to the infernal regions? Hermode answered, I go to seek Balder: Have not you seen him pass this way? Balder, said she, hath passed over this bridge; but the road of the dead is there below, towards the north. Hermode then pursued his journey, till he came near to the entrance of Hell, which was defended by a large grate. Hermode now alighted, and girthed his saddle tighter; then mounting again, clapped both spurs to his horse; who immediately leaped over the grate, without touching it the least in the world with his feet. Entering in, he saw his brother Balder seated in the most distinguished place in the palace; and there he passed the night. The next morning he besought HELA (or DEATH) to suffer Balder to return back with him, assuring her that the Gods had been all most severely afflicted

afflicted for his death. But Hela told him, she would know whether it was true that Balder was so much beloved by all things in the world, as he had represented: she required therefore that all beings, both animate and inanimate, should weep for his death; and in that case she would send him back to the Gods: but on the other hand, she would keep him back, if one single thing should be found which refused to shed tears. Upon this Hermode got up, and BALDER re-conducting him out of the palace, took off his ring of gold, and gave it to convey to Odin as a token of remembrance. NANNA also sent Frigga a golden Die, and many other presents. Hermode then set out back again for Asgard; and as soon as he got thither, faithfully reported to the Gods all he had seen and heard.

The Gods, upon this, dispatched messengers throughout the world, begging of every thing to weep, in order to deliver Balder from Hell. All things willingly complied with this request, both men, and beasts, and stones, and trees, and metals, and earth: and when all these wept together, the effect was like as when there is a universal thaw. Then the messengers returned, concluding they had effectually performed their commission: but as they

were travelling along, they found, in a cavern, an old witch, who called herself *Thok*; the messengers having besought her that she would be so good as to shed tears for the deliverance of Balder; she answered in verses to this effect, “ *Thok* will weep
 “ with dry eyes the funeral of Balder; Let
 “ all things living or dead weep if they
 “ will: But let *Hela* keep her prey.” It was conjectured that this cursed witch must have been *LOKE* himself, who never ceased to do evil to the other Gods. He was the cause that Balder was slain; he was also the cause that he could not be restored to life.

REMARK ON THE TWENTY-NINTH FABLE.

Balder, not having the good fortune to be slain in battle, was obliged to go, like all those that died of diseases, to the abode of *DEATH*. Saxo Grammaticus relates the same adventure, with some different circumstances, (L. III. p. 43.) Which seems to prove that there had passed among the desisted Asiatics, some event, out of which the Poets had composed the Fable we have been reading.

LOKE and *HELA* play their part here very well. It is a custom, not yet laid aside among the people of the Dutchy of Sleswick, if we will believe *Arnkjel*, to personify *DEATH*, and to give her the name of *Hell* or *Hela*. Thus, when they would say that a contagion rages in any place, they say that *Hela* walks there, or *Hela* is come there; and that a man hath made up the matter with *Hela*, when

when he is relieved from a distemper which was judged to be mortal. From the same word is derived the present name for the Infernal Region in

all the languages of Germany and the north *. Vide Arnkiel in Cimbrica, c. 9. § 2. p. 55. Keyfl. Antiq. p. 180.

* In all the other Teutonic dialects, as well as in our English, the name for it is HELL, or some word derived from the same root. And indeed Geranson has generally rendered the name *Hela*, throughout this EDDA, not as our French author does by the word *Mort*, or *DEATH*, but by *Infernum*, *HELL*. T.

THE

THE THIRTIETH FABLE.

The Flight of Loke.

AT length the Gods being exasperated against LOKE, he was obliged to fly and hide himself in the mountains: there he built him a house open on four sides, whence he could see every thing that passed throughout the world. Often in the day time, he concealed himself in the shape of a Salmon within the waters of a river, where he employed himself in foreseeing and preventing whatever stratagems the Gods might employ to catch him there. One day, as he was in his house, he took thread or twine, and made nets of it, like those which fishermen have since invented. In the mean time, ODIN having discovered, from the height of his all-commanding throne, the place whither Loke had retired, repaired thither with the other Gods. But Loke being aware of their approach, threw his net with all speed into the fire, and ran

to

to conceal himself in the river. As soon as the Gods got there, *Kuafser*, who was the most distinguished among them, all for his quickness and penetration, traced out in the hot embers, the vestiges and remains of the net which had been burnt, and by that means found out Loke's invention. Having made all the other Gods remark the same thing, they set themselves to weave a net after the model which they saw imprinted in the ashes. This net, when finished, they threw into the water of the river in which Loke had hid himself. Thor held one end of the net, and all the Gods together laid hold of the other, thus jointly drawing it along the stream. Nevertheless, Loke concealing himself between two stones, the net passed over him without taking him; and the Gods only perceived that some living thing had touched the meshes. They cast it in a second time, after having tied so great a weight to it, that it every where raked the bottom of the stream. But Loke saved himself by suddenly mounting up to the top of the water, and then plunging in again, in a place where the river formed a cataract. The Gods betook themselves afresh towards that place, and divided into two bands: Thor walking in the water followed the net, which they dragged thus to the very margin of the sea.

Then

Then Loke perceived the danger that threatened him, whether he saved himself in the sea; or whether he got back over the net. However, he chose the latter, and leaped with all his might over the net: but Thor running after him, caught him in his hand: but for all this, being extremely slippery, he had doubtless escaped, had not Thor held him fast by the tail; and this is the reason why Salmons have had their tails ever since so fine and thin.

THE

THE THIRTY-FIRST FABLE.

The Punishment of Loke.

L OKE being thus taken, they dragged him without mercy into a cavern. The Gods also seized his children, *Vali* and *Nari*: the first being changed by the Gods into a savage beast, tore his brother in pieces and devoured him. The Gods made of his intestines cords for Loke, tying him down to three sharp stones; one of which pressed his shoulder, the other his loyns; and the third his hams. These cords were afterwards changed into chains of iron. Besides this, *Skada* suspended over his head a serpent, whose venom falls upon his face, drop by drop. At the same time his wife, *Siguna*, sits by his side, and receives the drops as they fall, into a bason, which she empties as often as it is filled. But while this is doing, the venom falls upon Loke, which makes him howl with horror, and twist his body about with such violence, that all the earth is shaken with it; and this produces what men call Earth-quakes. There will

will, Loke remain in irons till the last day of the darkness of the Gods.

REMARKS ON THE THIRTY-FIRST FABLE.

LOKE having at length tired out the patience of the Gods, they seize and punish him. This idea, at the bottom, hath prevailed among almost all the ancient nations; but they have each of them embellished it after their own manner. One cannot doubt but our Scandinavians brought with them from Asia this belief, which appears to have been very widely established there from the earliest antiquity. In the Book of the pretended prophecy of Enoch, we find many particulars very much resembling these of the EDDA. The rebel angels causing incessantly a thousand disorders, God commanded the Arch-Angel, RAPHAEL, to bind hand and foot one of the principal among them, named *Azael*, and cast him into an obscure place in a desert, there to keep him bound upon sharp pointed stones to the last day. One may also safely

conjecture that the fables of *Prometheus*, *Typhon* and *Enceladus*, are derived from the same original: whether one is to look for this in the History of Holy Writ, misunderstood and disfigured, or in other forgotten events, or only in the ancient custom of concealing all instructions under the veil of allegory; a custom common in all nations, while their reason is in its infancy, but peculiarly proper to those of the east. As all the diligence of the learned cannot supply the want of necessary monuments, I shall not venture to do more than just barely to point out the principal grounds of their conjectures; to enumerate them all, to weigh their respective merits, and to apply each of them to this fable of the EDDA, would be a task as laborious, as disagreeable and useless: and for which very few of my readers would think themselves obliged to me.

 THE THIRTY-SECOND FABLE.

Of the Twilight of the Gods.

GANGLER then inquired; What can you tell me concerning that day? Har replied; There are very many and very notable circumstances which I can impart to you. In the first place, will come the grand, 'the defolating' Winter; during which the snow will fall from the four corners of the world: the frost will be very severe; the tempest violent and dangerous; and the Sun will withdraw his beams. Three such winters shall pass away, without being softened by one summer. Three others shall follow, during which War and Discord will spread through the whole globe. Brothers, out of hatred, shall kill each other; no one shall spare either his parent, or his child, or his relations. See how it is described in the VOLUSPA; "Brothers becoming murderers, shall stain themselves with brothers blood; kindred shall

“ shall forget the ties of consanguinity ;
 “ life shall become a burthen ; adultery
 “ shall reign throughout the world. A
 “ barbarous age ! an age of swords ! an
 “ age of tempests ! an age of wolves !
 “ The bucklers shall be broken in pieces ;
 “ and these calamities shall succeed each
 “ other till the world shall fall to ruin.”
 Then will happen such things as may well
 be called Prodigies. The Wolf FENRIS
 will devour the Sun ; a severe loss will it be
 found by mankind. Another monster will
 carry off the Moon, and render her totally
 useless : the Stars shall fly away and vanish
 from the heavens * : the earth and the
 mountains shall be seen violently agitated ;
 the trees torn up from the earth by the
 roots ; the tottering hills to tumble head-
 long from their foundations ; all the chains
 and irons of the prisoners to be broken
 and dashed in pieces. Then is the Wolf
 Fenris let loose ; the sea rushes impetuously
 over the earth, because the great Serpent,
 changed into a Spectre, gains the shore.
 The ship *Naglefara* is set afloat : this vessel
 is constructed of the nails of dead men ;
 for which reason great care should be taken

* Goranson has it, *Stellæ de cælo cadunt*. See other
 variations in his Latin Version ; which seems, in some
 respects, more spirited than that of M. Mallet, here
 followed.

not to die with unpared nails ; for he who dies so, supplies materials towards the building of that vessel, which Gods and men will wish were finished as late as possible. The Giant *Rymer* is the pilot of this vessel, which the sea breaking over its banks, wafts along with it. The Wolf Fenris advancing, opens his enormous mouth ; his lower jaw reaches to the earth, and his upper jaw to the heavens, and would reach still farther, were space itself found to admit of it. The burning fire flashes out from his eyes and nostrils. The Great Serpent vomits forth floods of poison ; which overwhelm the air and the waters. This terrible monster places himself by the side of the Wolf. In this confusion the heaven shall cleave asunder ; and by this breach the Genii of Fire enter on horseback. *Surtur* is at their head : before and behind him sparkles a bright glowing fire. His sword outshines the Sun itself. The army of these Genii passing on horseback over the bridge of heaven, break it in pieces : Thence they direct their course to a plain ; where they are joined by the Wolf Fenris, and the Great Serpent. Thither also repair *LOKE*, and the Giant *RYMER*, and with them all the Giants of the Frost, who follow *Loke* even to Death. The Genii of Fire march first in battle array, forming a most brilliant squadron on this

plain ; which is an hundred degrees square on every side. During these prodigies, HEIMDAL, the door-keeper of the Gods, rises up ; he violently sounds his clanging trumpet to awaken the Gods : who instantly assemble. Then ODIN repairs to the fountain of *Mimis*, to consult what he ought to do, he and his army. The great Ash Tree of *Ydrasil* is shaken ; nor is any thing in heaven or earth exempt from fear and danger. The Gods are clad in armour ; ODIN puts on his golden helmet, and his resplendent cuirass ; he grasps his sword, and marches directly against the Wolf Fenris. He hath THOR at his side : but this God cannot assist him ; for he himself fights with the Great Serpent. FREY encounters SURTUR, and terrible blows are exchanged on both sides ; 'till Frey is beat down ; and he owes his defeat to his having formerly given his sword to his attendant *Skyrner*. That day also is let loose the dog named *Garmer*, who had hitherto been chained at the entrance of a cavern. He is a monster dreadful even to the Gods ; he attacks TYR, and they kill each other. THOR beats down the Great Serpent to the earth, but at the same time recoiling back nine steps, he falls dead upon the spot *

* The Reader will observe that our ingenious Author has represented this somewhat differently above, in p. 133.

suffocated with floods of venom, which the Serpent vomits forth upon him. ODIN is devoured by the Wolf Fenris. At the same instant VIDAR advances, and pressing down the monster's lower jaw with his foot, seizes the other with his hand, and thus tears and rends him till he dies. LOKE and HEIMDAL fight, and mutually kill each other. After that, SURTUR darts fire and flame over all the earth; the whole world is presently consumed. See how this is related in the VOLUSPA. "Heimdal lifts up his crooked trumpet, and sounds it aloud. Odin consults the head of Mimis; the great Ash, that Ash sublime and fruitful, is violently shaken, and sends forth a groan. The Giant bursts his irons. What is doing among the Gods? What is doing among the Genii? The land of the Giants is filled with uproar: the Deities collect and assemble together. The Dwarfs sigh and groan before the doors of their caverns. Oh! ye inhabitants of the mountains; can you say whether any thing will yet remain in existence? [The Sun is darkened; the earth is overwhelmed in the sea; the shining stars fall from heaven; a vapour, mixed with fire, arises: a vehement heat prevails, even in heaven itself *.]"

* The passage in Brackets is given from the Latin of Goranson, being omitted by M. Mallet. T.

 THE THIRTY-THIRD FABLE.

The Sequel of the Conflagration of the World.

ON hearing the preceding relation, Gangler asks, What will remain after the world shall be consumed; and after Gods, and Heroes, and Men shall perish? For I understood by you, adds he, that mankind were to exist for ever in another world. Thridi replies, After all these prodigies, there will succeed many new abodes, some of which will be agreeable and others wretched: but the best mansion of all, will be *Gimle* (or HEAVEN) where all kinds of liquors shall be quaffed in the Hall called *Brymer* (A), situated in the country of *Okolm*. That is also a most delightful palace which is upon the mountains of *Inda**, and which is built of shining gold. In this palace good and just men shall abide. In *Nastrand*e (i. e. the shore of the dead) there is a vast and direful structure, the portal of which faces the

* This and the preceding names are very different in the Edition of Goranson.

north. It is compiled of nothing but the carcases of Serpents, all whose heads are turned towards the inside of the building: there they vomit forth so much venom, that it forms a long river of poison: and in this float the perjured and the murderers; as is said in those verses of the VOLUSPA:

“ I know that there is in *Nastrande*, an
 “ abode remote from the Sun, the gates
 “ of which look towards the north; there
 “ drops of poison rain through the win-
 “ dows. It is all built of the carcases of
 “ serpents. There, in rapid rivers, swim
 “ the perjured, the assassins, and those who
 “ seek to seduce the wives of others. In an-
 “ other place, their condition is still worse;
 “ for a wolf, an all-devouring monster,
 “ perpetually torments the bodies who are
 “ sent in thither (B).”

Gangler resumes the discourse, and says, Which then are the Gods that shall survive? Shall they all perish, and will there no longer be a heaven nor an earth? Har replies, There will arise out of the sea, another earth most lovely and delightful: covered it will be with verdure and pleasant fields: there the grain shall spring forth and grow of itself, without cultivation. VIDAR and VALE shall also survive, because neither the flood, nor the black conflagration shall do them any harm. They shall dwell in the plains

of *Ida*; where was formerly the residence of the Gods. The sons of Thor, *MODE* and *MAGNE* repair thither: thither come *BALDER* and *HODER*, from the mansions of the dead. They sit down and converse together; they recal to mind the adversities they have formerly undergone. They afterwards find among the grass, the golden Dice *, which the Gods heretofore made use of. And here be it observed, that while the fire devoured all things, two persons of the human race, one male and the other female, named *Lif* and *Liftraser*, lay concealed under an hill. They feed on the dew, and propagate so abundantly, that the earth is soon peopled with a new race of mortals. What you will think still more wonderful is, that *Sunna* (the SUN) before it is devour'd by the Wolf *FENRIS*, shall have brought forth a daughter as lovely and as resplendant as herself; and who shall go in the same track formerly trode by her mother: according as it is described in these verses: “ The brilliant monarch of
 “ Fire † shall beget an only daughter, be-
 “ fore

* Goranson renders it *Crepidat*, “ Sandals.” But M. Mallet's Version is countenanced by Bartholin: *Deaurati orbis aleatorij*, p. 597. T.

† There seems to be a defect or ambiguity in the Original here, which has occasioned a strange confusion of genders, both in the French of M. Mallet, and the Latin Ver-

“ fore the Wolf commits his devastation.
 “ This young Virgin, after the death of the
 “ Gods, will pursue the same track as her
 “ parent (c).”

Now, continues Har, If you have any new questions to ask me, I know not who can resolve you; because I have never heard of any one who can relate what will happen in the other ages of the world: I advise you therefore to remain satisfied with my relation, and to preserve it in your memory.—

Upon this, Gangler heard a terrible noise all around him; he looked every way, but could discern nothing, except a vast extended plain. He set out therefore on his return back to his own kingdom; where he related all that he had seen and heard: and ever since that time, this relation hath been handed down among the people by Oral Tradition (D).

Version of Goranson. The former has “ LE ROI
 “ *brillant du feu engendrera une fille unique avant que*
 “ *d’être englouti par le loup; cette fille suivra le traces de*
 “ SA MERE, *après la mort des dieux.*” The latter,
Unicam filiam genuit rubicundissimus ILLE REX antiquam
EUM Fenris devoraverit; quæ cursura est, mortuis Diis,
viam MATERNAM. I have endeavoured to avoid this,
 by expressing the passage in more general terms. T.

REMARKS ON THE TWO LAST FABLES.

Had the EDDA had no other claim to our regard, than as having preserved to us the opinions and doctrines of the ‘ancient northern nations *’ on that important subject, an existence after this life, it would have merited, even on that account, to have been preserved from oblivion. And really on this head it throws great light on History: whether we consider that branch of it which principally regards the ascertainment of facts; or that which devotes itself rather to trace the different revolutions of manners and opinions. Such as are only fond of the former species of History, will find in these concluding Fables, the principles of that wild enthusiastic courage which animated the ravagers of the Roman Empire, and conquerors of the greatest part of Europe. Such as interest themselves more in the latter, will see (not without pleasure and astonish-

ment) a people whom they were wont to consider as barbarous and uncultivated, employed in deep and sublime speculations; proceeding in them more conclusively, and coming, possibly, much nearer to the end, than those celebrated nations who have arrogated to themselves an exclusive privilege to reason and knowledge.

I have before observed, that ‘the philosophers of the north †’ considered nature as in a state of perpetual labour and warfare. Her strength was thus continually wasting away by little and little; and her approaching dissolution could not but become every day more and more perceptible. At last, a confusion of the seasons, with a long and preternatural winter, were to be the final marks of her decay. The moral world is to be no less disturbed and troubled than the natural. The voice of dying Nature will be no

* *Les Celtes. Fr. Orig.*

† *Les Celtes. Fr.*
longer

longer heard by man. Her sensations being weakened, and as it were, totally extinct, shall leave the heart a prey to cruel and inhuman passions. Then will all the malevolent and hostile powers, whom the Gods have heretofore with much difficulty confined, burst their chains, and fill the universe with disorder and confusion. The host of Heroes from VALHALL shall in vain attempt to assist and support the Gods; for though the latter will destroy their enemies, they will nevertheless fall along with them: that is, in other words, In that great day all the inferior Divinities, whether good or bad, shall fall in one great conflict back again into the bosom of the Grand Divinity; from whom all things have proceeded, as it were emanations of his essence,

and who will survive all things. After this, the world becomes a prey to flames: which are, however, destined rather to purify than destroy it; since it afterwards makes its appearance again more lovely, more pleasant, and more fruitful than before. Such, in a few words, is the doctrine of the EDDA, when divested of all those poetical and allegorical ornaments, which are only accidental to it. One sees plainly enough, that the poem called VOLUSPA hath been the text, of which this Fable is the comment: since in reality the same ideas, but expressed with a superior pomp and strength, are found in that old poem. It may perhaps afford some pleasure to peruse the following extracts, given literally from the translation of Bartholin*.

“ THE Giant Rymer arrives from the east, carried in a chariot: the ocean swells: the Great Serpent rolls himself furiously in the waters, and listeth up the sea. The eagle screams, and tears the dead

* Vid. CAUSÆ *Contemptæ à Danis Mortis*, 4to. 1689. Lib. II. cap. 14. p. 597, & seq. I have rather followed the Latin of Bartholin, than the French Version of our author.

T.

“ bodies

“ bodies with his horrid beak. The vessel of the
“ Gods is set afloat.

“ The vessel comes from the east: the host of Evil
“ Genii † arrives by sea: Loke is their pilot and di-
“ rector. Their furious squadron advances, escorted
“ by the Wolf Fenris: Loke appears with them ‡.

“ The black prince of the Genii of Fire § issues
“ forth from the south, surrounded with flames: the
“ swords of the Gods beam forth rays like the Sun.
“ The rocks are shaken, and fall to pieces. The fe-
“ male Giants wander about ‘weeping.’ Men tread
“ in crowds the paths of death. The heaven is split
“ asunder.

“ New grief for the Goddess who defends Odin.
“ For Odin advances to encounter Fenris; the snow-
“ white slayer of Bela ||, against the ‘black’ prince
“ of the Genii of Fire *. Soon is the spouse of Frigga
“ beaten down.

“ Then runs Vidar, the illustrious son of Odin, to
“ avenge the death of his father. He attacks the
“ murderous monster, that monster born of a Giant;
“ and with his sword he pierces him to the heart.

“ The Sun is darkened: the sea overwhelms the
“ earth: the shining stars vanish out of heaven: the
“ fire furiously rages: the ages draw to an end: the
“ flame ascending, licks the vault of heaven.”

† *Muspelli Incolæ*. Bartholin.

‡ A stanza is here omitted, being part of what is quoted above in the
32d fable, p. 163: as also one or two stanzas below. T.

§ *Surtur*. Island. orig.—The reader will observe some variations be-
tween the version here, and that given of this same stanza in p. 13. they
are owing to the different readings of the original. T.

|| Sc. FREY.

* Sc. SURTUR.

Many other pieces of poetry might be quoted to shew, that the Scandinavians had their minds full of all these prophecies, and that they laid great stress upon them. But the generality of readers may possibly rather take my word for it, than be troubled with longer extracts. It will be of more importance to remark, that what we have been reading is, for the most part, nothing else, but the doctrine of ZENO and the Stoics. This remarkable resemblance hath never been properly considered, and highly deserves a discussion.

The ancients universally assure us, that the Stoic philosophy established the existence of an eternal divinity, diffused through and pervading all nature; and being, as it were, the soul and *primum mobile* of matter. From this divinity, proceeded as emanations from his essence, together with the world, certain intelligences ordained to govern under his directions, and who were to undergo the same revolutions as the world itself

until the day appointed for the renovation of this universe. The fires concealed in the veins of the earth, never cease to dry up the moisture contained therein, and will, in the end, set it all on flames. "A time will come, says SENECA, when the world, ripe for a renovation, shall be wrapt in flames; when the opposite powers shall in conflict mutually destroy each other; when the constellations shall dash together: and when the whole universe, plunged in the same common fire, shall be consumed to ashes." (Senec. *Consol. ad Marciam. cap. ult.*) This general destruction was to be preceded by an inundation: And in this respect, the EDDA perfectly agrees with ZENO. SENECA treats this subject of a future deluge at large, in his *Quæst. Natural. Lib. 3. c. 29.* which he asserts must contribute to purify and prepare the earth for a new race of inhabitants, more innocent and virtuous than the present.

But

But the consummation of the world by fire, was the point most strongly insisted on by the Stoics.

These verses of Seneca's kinsman LUCAN are well known.

——— “ *Hos populos si nunc non ufferit Ignis,
“ Uret cum terris, uret cum gurgite ponti ;
“ Communis Mundo supereft Rogus.* ” ——

That is, “ IF these people are not as yet to perish
“ by fire ; the time will nevertheless come when they
“ shall be consumed along with the Earth and the
“ Sea : the whole world will become one common
“ funeral pile.”

But the strongest proof of the agreement between these two systems is this, that the destruction of the world will involve in it that of the Gods ; that is to say, all those created or inferior Divinities. This is expressed by SE-

NECA the Tragedian, in most clear and precise terms, in those remarkable verses, which I have already quoted in the first Volume, p. 115. and which I shall again repeat here.

*Jam jam legibus obrutis
Mundo cum veniet dies
Australis Polus obruet
Quicquid per Libyam jacet . . .
Arctous Polus obruet
Quicquid subjacet axibus ;
Amissum trepidus polo
Titan excutiet diem,
Cæli Regia concidens
Ortus atque Obitus trahet,
Atque OMNES PARITER DEOS
PERDET MORS ALIQUA, et
Chaos, &c.*

Hercul. Oet. ver. 1102.

i. e. “ When the laws of nature shall be buried in
“ ruin, and the last day of the world shall come, the
“ southern pole shall crush, as it falls, all the regions
“ of Africa. The north pole shall overwhelm all the
“ coun-

“ countries beneath it's axis. The affrighted Sun shall
 “ be deprived of its light; the palace of heaven fall-
 “ ing to decay, shall produce at once both life and
 “ death, and some KIND OF DISSOLUTION SHALL IN
 “ LIKE MANNER SEIZE ALL THE DEITIES, and they
 “ shall return into their original chaos, &c.”

In another place, SE-NECA explains what he means by this Death of the Gods. They were not to be absolutely annihilated; but to be once more re-united, by dissolution, to the soul of the world; being resolved and melted into that intelligence of fire, into that eternal and universal principle, from which they had originally been emanations. It was, without doubt, in this sense also that our northern philosophers understood the matter. We may, from analogy, supply this circumstance with the greater confidence, as the poets have been ever more attentive to adorn and embellish the received doctrines, than to deliver them with precision. But lastly, what must render this parallel more compleat and striking, is, that according to the school of ZENO, no less than in the Icelandic prophecies,

this tremendous scene is succeeded by a new creation, evidently drawn in the same colours by both.

The world, says SE-NECA, being melted and re-entered into the bosom of Jupiter, this God continues for some time totally centered in himself, and remains concealed, as it were, wholly immersed in the contemplation of his own ideas: Afterwards we see a new world spring from him, perfect in all its parts; animals are produced anew; an innocent race of men are formed under more favourable auspices, in order to people this earth, the worthy abode of virtue. In short, the whole face of Nature becomes more pleasing and lovely. (Senec. Epist. 9. & Quæst. Nat. L. 3. c. ult.)

The EDDA gives us the same descriptions in other words. They likewise occur in the poem
 of

of the VOLUPA, above quoted; and the same doctrine is very conspicuous in the following stanzas from the same piece †.

“ THEN” (i. e. after the death of the Gods, and the conflagration of the world) “ we see emerge
 “ from the bosom of the waves, an earth clothed
 “ with a most lovely verdure. The floods retire: the
 “ eagle soars wheresoever he lists, and seizes his fishy
 “ prey on the tops of the mountains.

“ The fields produce their fruits without culture;
 “ misfortunes are banished from the world. Balder
 “ and his brother †, those warrior Gods, return to
 “ inhabit the ruined palaces of Odin. Do ye con-
 “ ceive what will then come to pass?

“ The Gods assemble in the fields of Ida; they
 “ discourse together concerning the heavenly palaces,
 “ whose ruins are before them: they recollect their
 “ former conversations, and the ancient discourses of
 “ Odin.

“ A palace more resplendant than the Sun rises to
 “ view; it is adorned with a roof of gold: there the
 “ assemblies of good men shall inhabit; and give
 “ themselves up to joy and pleasure, throughout all
 “ ages.”

The distance between Scandinavia and those countries where the Stoic philosophy prevailed, is certainly great, and must have been greater still in former ages than the present, when commerce and books lend wings to opinions, and diffuse them in a short time thro' the world. On the other hand, the system now under consideration is not such as

† Vid. Bartholin, *ubi supra*, p. 596. where the original and a literal Latin Version may be seen: our French author has only selected some of the stanzas, which he has taken the liberty to transpose. T.

‡ Hodes.

all men would arrive at by meer dint of reflection. It appears then probable, that all those who adopted it, must have had it from the same hands; namely, from the eastern philosophers, and more particularly from the Persians. And history affords a sanction to this conjecture. We know that the Scandinavians came from some country of Asia. ZENO, who was born in Cyprus, of Phœnician parents, borrowed in all probability the principal tenets of his doctrine from the philosophers of the east. This doctrine was in many respects the same with that of the Magi. ZOROASTRE had taught that the conflict between *Oromasdes* and *Arimanes*; (i. e. Light and Darkness, the Good and Evil Principle) should continue till the last day; and that then the Good Principle should be re-united to the supreme God, from whom it had first issued: the Evil should be overcome and subdued; darkness should be destroyed, and the world, purified by an

universal conflagration, should become a luminous and shining abode, into which Evil should never more be permitted to enter. (Vid. Brücker Hist. Crit. Philos. Vol. I. Lib. 2. c. 3.)

Arts, Sciences and Philosophy have heretofore taken their flight from east to west. The doctrine of the renovation of the world was current among some of the Celtic nations long ere ODIN migrated from Asiatic Scythia into the north. ORPHEUS had taught it among the Thracians, according to Plutarch and Clemens Alexandrinus; and we find traces of it in verses attributed to that ancient bard. The Greeks and Romans had also some idea of it; but the greatest part of them did not adopt the whole compleat system, but were content to detach from it, what regarded the conflagration of the world, in order to augment the confused and incoherent mass of their own religious opinions.

I must not finish this note, without justifying the length of it: one word

word will be sufficient. EDDA, have been confessed by Revelation. Some of the points of doctrine which I have Here follow some of the been displaying after the principal passages :

“ BUT the heavens and the earth which are now,
 “ are reserved unto fire against the day of judgment
 “ and perdition of ungodly men.” (2 Pet. ch. iii.
 ver. 7.)

“ The day of the Lord will come as a thief in the
 “ night, in the which the heavens shall pass away with
 “ a great noise, and the elements shall melt with fer-
 “ vent heat, and the earth also, and the works that
 “ are therein shall be burnt up.” (Ver. 10.) “ Ne-
 “ vertheless we look for new heavens and a new earth,
 “ wherein dwelleth righteousness.” (Ver. 13.)

“ THEN” (i. e. in the last day) “ shall many be
 “ offended, and shall betray one another, and shall
 “ hate one another.” (Mat. ch. xxiv. ver. 10.)
 “ And because iniquity shall abound, the love of many
 “ shall wax cold.” (Ver. 12.)

“ But in those days, after that tribulation, the Sun
 “ shall be darkened, and the Moon shall not give her
 “ light: and the Stars of heaven shall fall, and the
 “ powers that are in heaven shall be shaken.” (Mark,
 ch. xiii. ver. 24, 25.)

“ And there shall be signs in the Sun and in the
 “ Moon and in the Stars; and upon the earth distress
 “ of nations with perplexity; the sea and waves roar-
 “ ing; mens hearts failing them for fear.” (Luke,
 ch. xxi. ver. 25, 26.)

The Apocalypse adds other circumstances to the above description.

“ AND lo!” (i. e. in the terrible day of the anger
 of the Lord) “ there was a great earthquake: and the
 “ Sun became black as sackcloth of hair, and the
 “ Moon became as blood; and the Stars of heaven
 “ fell unto the earth. And the heaven departed as a
 “ scroll

“ scrowl when it is rolled together; and every mountain and island were moved out of their places.”
 (Rev. ch. vi. ver. 12, 13, 14.)

“ And there was war in heaven; Michael and his Angels fought against the Dragon: and the Dragon fought and his Angels; and prevailed not, neither was their place found any more in heaven. And the great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his Angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night!”
 (Rev. ch. xii. ver. 7, 8, 9, 10.)

“ And I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand: and he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him. . . . And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God. . . . And they lived and reigned with Christ a thousand years.” (Ibid. ch. xx. ver. 1, 2, 4.)

“ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain. . . . And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. . . . And the city had no need of the Sun, neither of the Moon to shine in it; for the glory of God did lighten it. . . . And there shall in no wise enter into it any thing that defileth.” (Ibid. ch. xxi. ver. 1, 4, 18, 23, 27.)

After these general observations, nothing more remains but to clear up some particular passages of the last fable of the EDDA.

(A) “ In the Hall called Brymer.”] *Brymer*, according to the strict etymology of the word, means a Hall very hot; as *Okolm* does a place inaccessible to cold. The miseries of the last day are to commence by a very long and severe winter. The windows and doors of hell stood open towards the north. We see plainly that all this

must have been imagined and invented in a cold climate. The ancient Scandinavians were more frank and honest than some of their descendants; than the famous RUDBECK, for example; who seems to have been tempted to put off his own country for the seat of the Terrestrial Paradise*.

(B) “ Torments the bodies who are sent in thither.”] Before this stanza of the VOLUSPA, Bartholin has given another, † which deserves to be produced.

“ THEN the Master, he who governs all things,
“ issues forth with great power from his habitations
“ on high, to render his divine judgments, and to
“ pronounce his sentences. He terminates all differences,
“ and establishes the sacred destinies, which
“ will remain to eternity.”

The description which the EDDA gives of the place of torment, bears a striking resemblance to

what we meet with in the religious books of the ancient Persians.

“ HELL (say they) is on the shore of a foetid stinking river, whose waters are black as pitch, and cold as ice; in these float the souls of the damned. The smোক ascends in vast rolls from this dark gulf: and

* Vid. Keyfl, p. 123.

† Vid. Bartholin, p. 599.

“ the inside of it is full of Scorpions and Serpents.”
 Vid. Hyde de Relig. vet. Perf. p. 399, & 404.

(c) “ After the death
 “ of the Gods.”] In the
 new earth, which was to
 succeed that which we in-
 habit, there were to be
 again subaltern divinities
 to govern it; and men to
 people it. This, in gen-
 eral, is what the EDDA
 means to tell us: although
 the circumstances of the
 relation are darkly and
 allegorically delivered:
 yet not so obscurely, but
 that one easily sees it
 was the idea of the nor-
 thern philosophers, as well
 as of the stoics, that the
 world was to be renovat-
 ed, and spring forth again
 more perfect and more
 beautiful. This is what
 is expressed here with re-
 gard to the Sun and Moon.
Lif signifies life; which is
 a farther proof, that by
 the fable of these two hu-
 man beings who are to
 survive the destruction of
 the world, these northern
 philosophers * meant to
 say that there still existed
 in the earth a vivifying
 principle and seed, pro-
 per to repair the loss of

the former inhabitants.
 It is certain that all these
 different forms of expres-
 sion were understood by
 these ancient people in
 their true sense; viz. only
 as figurative modes of
 speech, and ornaments of
 discourse; and therefore,
 we, who in reading their
 works, continually lose
 sight of this circumstance,
 are in reality authors of
 many of those absurdities,
 which we fancy we disco-
 ver in them.

(D) “ Among the peo-
 “ ple by oral tradition.”] This
 passage may possibly
 start a question, Whether
 the doctrines here display-
 ed were peculiar to the
 northern nations, or em-
 braced by the other ‘ Go-
 ‘ thic and’ Celtic tribes?
 My opinion is, that the
 latter had adopted at least
 most of the principal
 points: and that they all
 derived their religious
 tenets from the same
 source. It is very proba-
 ble, as the Abbé Banier
 sensibly observes, “ That

* *Les Celtes.* Fr. Orig.

“ the northern Celtes,
 “ the ancestors of the
 “ Gauls, borrowed their
 “ doctrines either from
 “ the Persians or their
 “ neighbours, and that
 “ the Druids were form-
 “ ed upon the model of
 “ the Magi.” (Mythol.
 expl. Tom. II. 4to. p.
 628.) We are, it is true,
 but very moderately ac-
 quainted with what the
 Gauls, the Britons or the
 Germans thought on this
 head; but as the little we
 know of their opinions,
 coincides very exactly
 with the EDDA, we may
 safely suppose the same
 conformity in the other
 particulars of which we
 are ignorant. Let those
 who doubt this, cast their
 eyes over the following
 passages.

“ Zamolxis” (a cele-
 brated Druid of the Getæ
 and Scythians) “ taught
 “ his contemporaries,
 “ that neither he nor
 “ they, nor the men who
 “ should be born hereaf-
 “ ter, were to perish; but
 “ were on the contrary
 “ to repair, after quitting
 “ this life, to a place
 “ where they should en-

“ joy full abundance and
 “ plenty of every thing
 “ that was good.” Herod.
 L. 4. § 95.

“ If we may believe
 “ you,” (says Lucan to
 the Druids) “ the souls
 “ of men do not descend
 “ into the abode of dark-
 “ ness and silence, nor
 “ yet into the gloomy
 “ empire of Pluto: you
 “ say that the same spirit
 “ animates the body in
 “ another world, and
 “ that death is the pas-
 “ sage to a long life.”
 Luc. Lib. 1. v. 454.

“ The Gauls” (says
 Cæsar) “ are particularly
 “ assiduous to prove that
 “ souls perish not.” Cæs.
 Lib. 6. c. 14.

Valerius Maximus, in
 a passage quoted above in
 my REMARKS on the 16th
 Fable*, comes still nearer
 to the doctrine of the ED-
 DA; for he tells us that
 the Celtes looked upon a
 quiet peaceable death as
 most wretched and disho-
 nourable, and that they
 leaped for joy at the ap-
 proach of a battle, which
 would afford them oppor-

* Pag. 82.

tunities of dying with their swords in their hands. was to wish salvation to the child. (See Solin. c. 25. p. 252.)

“ Among the ancient
 “ Irish,” says Solinus,
 “ when a woman is
 “ brought to bed of a son,
 “ she prays to the Gods
 “ to give him the grace
 “ to die in battle.” This

These authorities may suffice * : they do not indeed say all that the EDDA does ; but that makes this work so much the more valuable.

* I cannot help adding to the authorities of our Author, what Quintus Curtius relates of the Sogdians : a nation, who inhabited to the eastward of the Caspian Sea ; not far from the country of ODIN and his companions. When some of that people were condemned to death by Alexander, on account of their revolt, “ *Carmen, Lætantium more, canere, tripudiiisque* & “ *lasciwiori corporis motu, gaudium quoddam animi ostentare cœperunt.*” — When the king enquired the reason of their thus rejoicing, they answered—“ *At tanto Rege, victore omnium gentium, MAJORIBUS SUI REDDITIS, honestam mortem, quam fortes viri VOTO quoque expeterent, Carminibus sui moris Lætitiæque celebrare.*” Curt. Lib. 7. cap. 8. Edit. Varior. T.

THE END OF THE FIRST PART OF THE EDDA.

A N
I D E A
OF THE
S E C O N D P A R T
OF THE
E D D A.

ALL the most important points of the ' northern *' Mythology have been laid open in the preceding Dialogue, which forms the First Part of the EDDA. In the Second Part, the Author changing his stile, confines himself to the relation of several adventures which had happened to these Deities whom he hath been describing to us. The ancient SCALDS or Poets, are the guides he follows; and his chief aim is to explain the epithets and synonymous expressions, which have been in a manner consecrated in their language. The same taste and mode of composition prevails every where through this Second Part as in the former: We have constantly Allegories, and

* *Celtique, Fr.*

Combats; Giants contending with the Gods; LOKE perpetually deceiving them; THOR interposing in their defence, &c. This is nearly the whole of the Second Part. It would tire our Reader's patience to insert it here entire, although it is three-fourths less than the former. I shall perhaps stand in need of his indulgence, while I barely aim at giving him a succinct idea of it.

“ ÆGER, a Danish nobleman, was desirous, in imitation of GYLFE, of going to ASGARD, to visit the Gods. The Deities expecting his coming, immediately mounted on their lofty seats, that they might receive him with the greater dignity: and the Goddesses, who yielded to them in nothing, took their places along with them. ÆGER was splendidly entertained. ODIN had ranged all along the hall where they feasted, swords of such an amazing brilliancy and polish, that no other illuminations were wanted. All the walls were covered with glittering shields. They continued drinking for a long time large draughts of the most excellent mead. BRAGE, the God of Eloquence, sat next to Æger, and the Gods had committed their guest to his care. The conversation that passed between Æger and this Deity, is the subject of this Second Part of the EDDA. Brage begins with relating

lating an evil turn which **LOKE** had played the Gods. The Reader will remember that they prevented the effects of old age and decay by eating certain apples, entrusted to the care of **IDUNA**. Loke had, by a wile, conveyed away this Iduna, and concealed her in a wood, under the custody of a Giant. The Gods beginning to wax old and grey, detected the author of this theft, and with terrible threats, obliged him to make use of his utmost cunning to regain Iduna and her salutary apples back again for the Gods."

" This is one of the Fables." I shall present the Reader with another, concerning a Duel between the Giant **RUGNER** and the God **THOR**. " The Giant carried
 " a lance made all of whetstone. Thor
 " broke it in pieces by a blow with his
 " club, and made the splinters fly so far,
 " that all the subsequent whetstones found
 " in the world are parts of it; as indeed
 " they appear evidently broken off from
 " something by violence."

I must detain the Reader somewhat longer, with the account of the origin of Poetry. It is an allegory not altogether void of invention.

" The Gods of the north had formed a man much in the same manner as the Grecian Deities are said to have formed *Orion*.

This

This man was called *Kuafer*. (Ears accustomed to the musical Greek names must pardon our Gothic appellations.) He was so clever, that no question could be proposed which he was not able to resolve: he traversed the whole world teaching mankind wisdom. But his merits exciting envy, two Dwarfs treacherously slew him; and receiving his blood into a vessel, mixed it up with honey, and thence composed a liquor, which renders all those that drink of it, Poets *. The Gods missing their son, enquired of the Dwarfs what was become of him. The Dwarfs, to extricate themselves out of the difficulty, replied, That *Kuafer* had died, suffocated with his knowledge, because he could not meet with persons to ease and disembody his mind to, by proposing to him so many learned questions as was necessary to his relief. But their perfidy was afterward discovered by an unexpected accident. These Dwarfs having drawn upon themselves the resentment of a certain Giant, he seized and exposed them upon a rock surrounded on all sides by the sea. In this frightful situation, their only recourse was to purchase their deliverance

* It is probable, that by the blood of this wise man blended with honey, was meant that union of reason or good sense, with the sweeter embellishments of sentiment and language, so essential to the perfection of true Poetry.

at the price of that divine beverage. The Giant being satisfied with this ransom, carried it home, and delivered it to the custody of his daughter *Gunlóda*: hence, adds my author, Poetry is indifferently, in allusion to the same Fable, called "The blood of Kuafer:" "The Beverage," or "The ransom of the Dwarfs," &c.

"This valuable acquisition was eagerly sought after by the Gods, but very difficult to obtain, because it was concealed under rocks. ODIN was nevertheless determined to try for it, and he made the attempt in the following manner. * Transforming himself into a Worm, he glided through a crevice into the cavern where the Beverage was kept. Then resuming his natural shape, and gaining the heart of *Gunlóda*, he prevailed on her to let him drink three draughts of the liquor entrusted to her care. But the crafty Deity, resolving to make the most of his advantage, pulled so deep, that at the last draught, he left none behind him in the vessel; and transforming himself into an eagle, flew away to *Asgard*, to deposit in safety the precious treasure he had obtained. The Giant, who was a Magician, instantly discovered the arti-

* In his first Edit. our Author had given here some farther circumstances of this Icelandic Tale; which in his second Impression (here followed) he dropt as unimportant and puerile.

fice that had been practised, and changing himself also into an Eagle, flew with all speed after Odin; who had almost reached the gates of Asgard. Then the Gods all ran out of their palaces to assist and support their master; and foreseeing that he would have much difficulty to secure the liquor, without exposing himself to the danger of being taken, they immediately set out all the vessels they could lay their hands on. In effect, Odin finding he could not escape but by easing himself of that burden which retarded his flight, instantly filled all the pitchers with this miraculous liquor: and from hence it hath been distributed among both Gods and men. But in the hurry and confusion in which the liquor was discharged, the bulk of mankind were not aware that Odin only threw up part of it through his beak; the rest was emitted from a more impure vent: And as it is only the former liquor that this God gives as a Beverage to the good Poets, to such as he would animate with a divine inspiration: so it is only the latter sort that falls to the share of bad Rhymers; for as this flowed from its inferior source in greatest abundance, the Gods bestow it in liberal draughts on all that will apply; this makes the crowd very great about the vessels, and this is the reason why the world

is overwhelmed with such a redundance of wretched verses."

AFTER this remarkable fiction, there are many Fables in the EDDA which have little or no relation to Mythology. These are historical strokes, blended with fictions, which are neither important for their instruction, nor agreeable for their invention. I shall therefore proceed, without farther delay, to say something of the SCALDA, or "Poetical Dictionary," which I have before mentioned in the Introduction to this Volume.

We have already seen that it was compiled by SNORRO, for the use of such Icelanders as applied themselves to the profession of SCALD or Poet. As this Author wrote in the thirteenth century, he hath not only given the Epithets belonging to the ancient Poetry, but also such as were become necessary, in consequence of the new religion, and new sources of knowlege that had been introduced into the north. The work begins with the Names of the Twelve Gods, which SNORRO produces afresh, in order to range under each their several epithets and synonymous appellations. ODIN alone has one hundred and twenty-six; whence we may judge of the number of ancient Poems which had been written to celebrate this Deity. I shall present the Reader with a few

few of those Epithets; selecting such as have not already occurred in the EDDA.

“ ODIN, the Father of the Ages; the Supercilious; the Eagle; the Father of Verses; the Whirlwind; the Incendiary; he who causes the arrows to shower down,” &c.

THOR is designed by twelve Epithets; the most common is that of “ The son of Odin and the earth.”

LOKE is stiled, “ The Father of the Great Serpent; the Father of Death; the Adversary, the Accuser, the Deceiver of the Gods,” &c.

FRIGGA is “ The Queen of the Gods.”

FREYA, “ The Goddess of Love; the *Norne* or Fairy who weeps Golden Tears; the Kind and Liberal Goddess,” &c.

After these Epithets of the Gods, follows an alphabetical list of the Words most commonly used in Poetry. Some of them are now unintelligible, some appear insipid, and others are like those idle Epithets of the ancient Classics, which follow a word as constantly as the shade does the body, and are introduced rather to fill up the measure of the verse, than to add to the sense. Some are nevertheless worth knowing, were it only for their singularity. For instance, RIVERS are called by the SCALDS “ the sweat of the earth;” and “ the blood of the vallies.” ARROWS are “ the
7 “ daugh-

“ daughters of Misfortune;” “ the hail-
 “ stones of helmets.” The BATTLE-AX is
 “ the hand of the Homicide, or Slaughterer :”
 The EYE, “ the torch or flambeau of the
 “ countenance ;” “ the diamond of the
 “ head.” The GRASS and HERBAGE,
 “ the hair, and the fleece of the earth.”
 HAIR, “ the forest of the head :” and if it
 be white, “ the snow of the brain.” The
 EARTH is, “ the vessel that floats on the
 “ ages ;” “ the basis, or foundation of the
 “ air ;” “ the daughter of the night.”
 NIGHT, “ the veil of discourse and cares.”
 A COMBAT, “ the crash of arms ; the
 “ shower of darts ; the clangor of swords ;
 “ the bath of blood.” The SEA is “ the
 “ field of pirates :” A SHIP, “ their skate ;”
 and “ the horse of the waves.” ROCKS are
 “ the bones of the earth.” The WIND is
 “ the tiger, the lyon, who darts himself
 “ upon the houses and vessels,” &c. &c.

SNORRO'S work, as published by Rese-
 nius, concludes with this collection of Epi-
 thets ; but in the old MS. preserved at
 Upsal, and in some others, we find at the
 end of this Dictionary a small Treatise, by
 the same Author, on the Construction and
 Mechanism of the Gothic or Icelandic
 Metre. If we had a greater number of
 the ancient Celtic verses remaining *, this
 work

* If by “ Celtic Verses” here, our Author means
 those of the ancient Gauls in particular ; I know not
 that

work would be extremely valuable, since it would then facilitate the knowledge of a species of Poetry, which might serve to many useful purposes : but it has the misfortune to have become exceedingly obscure. However, as some persons of distinguished learning have undertaken to explain it, there is room to hope, that such curious Readers as are fond of researches of this kind, will shortly have nothing wanting to gratify their desires on this subject.

What we know of it at present is, that their art of Versification consisted in combining together a number of syllables, with a regular repetition of the same letter at the beginning or end of each verse, at once resembling the nature of our modern Versification with rhyme, and the taste for acrosticks. Were this inquiry to be traced very far back, I believe we should find the original or model of this sort of Mechanism, to have been taken from some eastern nation, either from the ancient Persians or that there is one of these remaining : if he means those of the Celtic nations in general, then it may be observed, that not only the British, but the Irish and Erse languages are Celtic ; and in these are innumerable quantities of ancient verses still extant : but, I fear, none of these would receive much illustration from the SCALDIC Rules. If he applies the word " Celtic " to the ancient verses of the Scalds themselves, then it may be remarked, that there is no want of them in the libraries of the north, or even in print.

T.

the Hebrews. The Hebrew poetry abounded with acrostics of various kinds. The same are found in all the ancient Odes of our Icelandic Scalds. It is equally probable, that the verses of the BARDS, those ancient British and Gallic Poets, were of the same kind: some few fragments which we have of the poetry of Gaul or Bas Bretagne, put this matter out of doubt. The fact is still more certain with regard to such verses of the Anglo-Saxons as have been handed down to us.

REMARKS ON THE FOREGOING PASSAGE.

[Our ingenious Author appears to me to have here thrown together several things, in their nature very different, without sufficient discrimination.

In the first place it may be remarked, that even if we should admit that the LOGGRYPHS of the Icelandic Scalds *, are composed in a taste not very different from that of the Hebrew ACROSTICS; yet these Acrostics ought by no means to be confounded with the ALLITERATIONS of the Runic or Scaldic Metre: for these are as natural to the Icelandic verse, as Dactyl and

* See Vol. I. p. 404.—Wormij Literatūra Runica, p. 183. 4to.

Spondee feet are to the Greek and Latin numbers*. So that I must beg leave to differ from my Author, in thinking the Alliterative Metre of the Scalds similar either to the Taste for Acrostics, or our modern Rhyme. Not but the Scalds often used Rhyme in the same manner as the moderns, and that with very nice exactness †.

But granting that the Icelandic Scalds often composed little artificial poems, much in the taste of the Hebrew Acrostics, I fear it will be going too far, to fetch their Original from those of the Hebrews: for it may be safely affirmed, That all nations (without deriving it from each other) have, in the infancy of taste, run into all the species of False Wit. The Chinese, for example, deal in many little artificial forms of poetry, very much resembling the Rondeaus and Madrigals, so current among the French and us in the last age ‡, and yet neither party will be suspected of imitation. So again, some of the other eastern

* Vid. Vol. I. p. 401, 402. Note.

† See the Icelandic original of EGILL's ODE, among the "Five Pieces of Runic Poetry," 8vo, p. 92.—Vid. Vol. I. p. 399.

‡ See Specimens of Chinese Poetry (the Rhymes of which are very artificially disposed) at the end of the Translation of a Chinese novel: intitled, *Hau Kiou Chooan*, &c. 4 Vol, 12mo. 1761.

nations have innumerable small poems, very mechanically disposed into the shapes of Ovals, Lozenges, and other mathematical figures *, exactly parallel to the Eggs, Wings and Axes of some of the Greek minor Poets; yet both sides may be acquitted from the suspicion of stealing this happy invention from each other. Upon the whole, therefore, I much doubt whether we ought to attribute the Icelandic attempts of this kind, either to a Persian or Hebrew origin: even though some of the first emigrations of the northern people may be allowed to come from the neighbourhood of Persia.

As to the Anglo-Saxon, and Icelandic poetry: these will be allowed to be in all respects congenial, because of the great affinity between the two languages, and between the nations who spoke them.

* The Reader may find many of these little mechanic Trifles translated into English, in an ancient *ART OF ENGLISH POESIE*, 1589, 4to. p. 77, 78. The writer (one Pultenham) says, These are in great request among the Sultans of Tartary, Persia and the Indies, (and even the Chinese) who

often make presents to their ladies of poems arranged in these forms; the letters of which are composed of diamonds, rubies, &c.—This sort of gallantry is also practised in Turkey, as we learn from Lady Mary Wortley Mountague's *LETTERS*, Vol. III. Letter XL.

They were both Gothic Tribes, and used two not very different dialects of the same Gothic language. Accordingly we find a very strong resemblance in their versification, phraseology and poetic allusions, &c. the same being in a great measure common to both nations *.

But there is also a resemblance between the laws of versification adopted by the British Bards, and those observed by the Icelandic Scalds; at least so far as this; that the metre of them both is of the alliterative kind: and yet there does not appear to be the least affinity in the two languages, or in the origin of the two nations. But this resemblance of metre, I think, may in part be accounted for on general philosophical principles, arising from the nature of both languages †: and in part from that intercourse, which was unavoidably produced between both nations in the wars and piratical irruptions of the northern nations: whose Scalds, as we learn from Torfœus ‡, were respected and admired for their

* Compare the Anglo-Saxon Ode on Athelstan's Victory, preserved in the Saxon Chronicle, (Ann. DCCCCXXXVIII. beginning, Apelyean cýning, &c. Gibson. Edit. 1692. p. 112.) with any of the

Scaldic poems. See also Reliques of Anc. Eng. Poetry, Vol. II. p. 268, 269. 2d Edit.

† See Vol. I. p. 402. the latter part of the Note.

‡ Præfat. ad Hist. Orcad. folio.

poetic talents, even in the courts of those princes whose territories were most invaded by their Danish countrymen. This he expressly affirms of the Anglo-Saxon and Irish kings; and it is to the full as likely to have been the case with the Welsh princes, who often concurred with the Danes in distressing the English. I am led to think that the latter Welsh BARDS might possibly have been excited to cultivate the alliterative versification more strictly, from the example of the Icelandic SCALDS, and their imitators the Anglo-Saxon Poets; because the more ancient British Bards were nothing near so exact and strict in their alliterations, as those of the middle and latter ages: particularly after the Norman conquest of England, and even after king Edward the Ist's conquest of Wales*: whereas some centuries before this, the Icelandic metre had been brought to

* A very learned and ingenious British Antiquary thus informs me; " Our prosody depends entirely on what you call ALLITERATION, and which our Grammarians term *Cynghanedd*, i. e. *Concentus*, vel *Symphonia Consonantica*. This at first was not very strict: for the Bards of the sixth

century used it very sparingly, and were not circumscribed by any rules. The Bards from the [Norman] conquest to the death of Llewellyn our last prince, were more strict. But from thence to queen Elizabeth's time, the rules of Alliteration were to be observed with great nicety; so that

to the highest pitch of alliterative exactness. This conjecture, however, that the Welsh Bards borrowed any thing from the Poets of any other country, will hardly be allowed me by the British Antiquaries, who, from a laudable partiality, are jealous of the honour of their countrymen * ; nor is it worth contending for : It is sufficient to observe, that a spirited emulation between the BARDS and

“ that a line not perfectly alliterative, is condemned as much by our Grammarians as a false quantity by the Greeks and Romans. They had six or seven different kinds of this consonantical harmony, some of which were of a loose nature, and were allowed in poetry, as well as the most strict Alliteration, &c.”

“ The most ancient IRISH POEMS, were also ALLITERATIVE, according to Mr. LLWYD, of the Musesæum ; and as he was well versed in all the branches of the Celtic now extant, viz. The British, Irish, Armorican, Cornish and Manks, no person was

“ better qualified to judge in this matter.”

* It would be unfair to conceal the objections of the same learned person, especially as it would deprive the Reader of some very curious information concerning the ancient Celtic Poetry. “ I can by no means think that our Bards have borrowed their ALLITERATION from the Scalds of the north : for there are traces of it in some very old pieces of the Druids still extant, which I am persuaded are older than the introduction of Christianity ; and were composed long before we had any commerce or intercourse with any of the inhabitants of Scandinavia,

“ or

and the SCALDS, might excite each of them to improve their own native poetry, and to give it all that artificial polish, which they saw admired in the other language. Whoever would understand thoroughly the Poetry of both people, and compare their respective metre, may examine, for the Icelandic, WORMIUS's *Literatura Runica*; and for the British, JOHN DAVID RHYS's *Cambro-Britannicæ Cymraecæve Linguae institutiones & rudimenta, &c.* Lond. 1592 *.]

T.

“ or any branch of the
 “ Gothic race whatso-
 “ ever : and I believe be-
 “ fore the Roman Con-
 “ quest. Cæsar says,
 “ The Druids learned a
 “ great number of verses
 “ by rote, in which no
 “ doubt a great deal of
 “ their Morality was
 “ couched, and their
 “ mystical doctrines a-
 “ bout the Oak and the
 “ Miffeltoe. These kind
 “ of Verses are, by the
 “ Britons, called *Englyn*
 “ *Milwr*, or THE WAR-
 “ RIOR'S SONG, and con-
 “ sist of a triplet of se-
 “ ven syllables each verse,
 “ which are unirythm :
 “ For Rhyme is as old
 “ as poetry itself, in our

“ language. It is very
 “ remarkable, that most
 “ of our old Proverbs are
 “ taken from the last
 “ verse of such a Triplet,
 “ and the other two seem
 “ almost nonsense ; they
 “ mention the Oak, high
 “ Mountains, and Snow,
 “ with honour. Those
 “ are certainly remains
 “ of the Pagan Creed.”

* See also some account of the Welsh Poetry in SELDEN's Remarks on DRAYTON's *Poliolbion*. — And a remarkable passage in GIRALDUS CAMBRENSIS (*Cambriæ Descriptio*, p. 260, 261.) beginning thus, *Præcunctis autem, &c.*

A N
I D E A
O F T H E
M O R E A N C I E N T
E D D A.

IT is now time to describe what remains of the former EDDA, compiled by SOEMUND, surnamed the LEARNED, more than an hundred years before that of Snorro. It was a collection of very ancient poems, which had for their subject some article of the Religion and Morality of Odin. The share that Sœmund had in them, was probably no more than that of first collecting and committing them to writing. This collection is at present considered as lost, excepting only three pieces, which I shall describe below: But some people have, not without good reason, imagined that this ancient EDDA, or at least the greatest part of it, is still preserved. It were to be wished,

wished, that the possessors of such a treasure could be induced to esteem the communication of it to the world, the greatest advantage they can reap from it; and they are now urged, in the name of the public, to this generous action. Be that as it may, the admirers of the antiquities of the north have, in the fragments of this work, which may be seen and consulted, sufficient to reward their researches. The remainder is probably less interesting; and this may perhaps have been the cause of its being consigned to oblivion.

THE first of these pieces is that which I have so often quoted under the title of VOLUSPA; a word which signifies the Oracle, or the Prophecy of Vola. It is well known, that there were among the Celtic nations, women who foretold future events, uttered oracles, and maintained a strict commerce with the Divinity. Tacitus makes frequent mention of one of them, named Velleda, who was in high repute among the Bructeri, a people of Germany, and who was afterwards carried to Rome. There was one in Italy, whose name had a still nearer affinity to this of Vola, viz. that Sibyl, whom Horace (Epod. V.) calls *Ariminensis Folia*. VOLA or FOLIA might perhaps be a general name for all the women of this kind. As these names are evidently connected with

the idea of FOLLY or Madness, they would at least be due to those enthusiastick ravings and mad contortions with which such women delivered their pretended oracles. The word FOL bore the same meaning in the ancient Gothic, as it does in French, English, and in almost all the languages of the north; in all which it signifies either a Fool or a Madman*.

This Poem attributed to the Sibyl of the north, contains within the compass of two or three hundred lines, that whole system of Mythology, which we have seen disclosed in the EDDA; but this laconic brevity, and the obsolescence of the language in which it is written, make it very difficult to be understood. This, however, does not prevent us from observing frequent instances of grandeur and sublimity, and many images extremely fine: then the general tenor of the work, the want of connection, and the confusion of the style, excite the idea of a very remote antiquity, no less than the matter and subject itself. Such were,

* FOOL, (*antiq.* Fol) *Stultus, delirus, fatuus, rationis expers.* Gallicè Fol. Islandicè Fol, *ferox, iracundus, fatuus insipiens.* Folska, *Stultitia.* Ang. Folly: Gall. Folie. *Hinc forsàn Ital. Fola, Ineptiæ,* *nugæ, quid vanum, fatuum fabulosum, &c. Inde verbum Folare, Ineptias, aut stultas & inanes fabulas recitare, nugas venditare.* Hickes, in Junij Etymolog. a Lye Edit. T.

doubt-

doubtless, the real Sibylline verses so long preserved at Rome, and so ill counterfeited afterwards. The Poem of the VOLUSPA is perhaps the only monument now remaining, capable of giving us a true idea of them.

I need not here quote any passages from this Poem: the text of the EDDA, is (as we have seen) quite full of them: and I have given pretty long extracts from it in my Remarks. It is sufficient briefly to observe, that the Prophetess having imposed silence on all intellectual beings, declares, that she is going to reveal the decrees of the Father of Nature, the actions and operations of the Gods, which no person ever knew before herself. She then begins with a description of the chaos; and proceeds to the formation of the world, and of that of its various species of inhabitants, Giants, Men and Dwarfs. She then explains the employments of the Fairies or Destinies; the functions of the Gods, their most remarkable adventures, their quarrels with Loke, and the vengeance that ensued. At last, she concludes with a long description of the final state of the universe, its dissolution and conflagration: the battle of the inferior Deities and the Evil Beings: the renovation of the world: the happy lot of the good, and the punishment of the wicked,

THAT

THAT Poem is followed by another no less deserving of regard. It made part of the EDDA of SOEMUND; and, in point of antiquity, does not yield to the VOLUSPA: this is called HAVAMAAL, or "The Sublime Discourse of Odin," and is attributed to that God himself, who is supposed to have given these precepts of wisdom to mankind. This piece is the only one of the kind now in the world. We have, directly from the 'ancient' * Scythians themselves, no other monument on the subject of their morality: whatever we know from any other quarter on this article, being imperfect, corrupted and uncertain. Thus this moral system of Odin's may, in some measure, supply the loss of the maxims which Zamolxis, Dicæneus, and Anacharsis gave to their Scythian countrymen: maxims which those sages pretended to have derived from heaven, and which were frequently the envy of the Greek Philosophers.

The HAVAMAAL, or Sublime Discourse, is comprisd in about one hundred and twenty stanzas. There are very few which are not good and sensible; but as some of them contain only common truths, and others, allusions which it would be tedious and difficult to explain, I shall give only

* *Des Celtes & des Scythes.* Fr.

the following extracts, assuring the Reader anew, that he will find them translated with the most scrupulous exactness.

“ * **C**ONSIDER and examine well all
“ your doors, before you venture to
“ stir abroad: for he is exposed to conti-
“ nual danger, whose enemies lie in am-
“ bush concealed in his court.

“ To the guest, who enters your dwell-
“ ling with frozen knees, give the warmth
“ of your fire: he who hath travelled over
“ the mountains hath need of food, and
“ well-dried garments.

“ Offer water to him who sits down at
“ your table: for he hath occasion to cleanse
“ his hands: and entertain him honour-
“ ably and kindly, if you would win from
“ him friendly words, and a grateful re-
“ turn.

* In translating the following maxims from the French, I occasionally consulted a MS copy of Resenius's Latin Version, and have in some few passages, where the French seemed not to be sufficiently explicit, been determined by the latter; from which I have also supplied a few omissions.

But not being able to procure the original, I have; in all other instances, chosen to follow M. Mallet's Translation, though it differs extremely from that of Resenius: As presuming that M. Mallet had good authority for every deviation. See the Introduction to this Volume. T.

“ He

“ He who travelleth hath need of wisdom. One may do at home whatsoever one will; but he who is ignorant of good manners, will only draw contempt upon himself, when he comes to sit down with men well instructed.

“ He who goes to a feast, where he is not expected, either speaks with a lowly voice or is silent: he listens with his ears, and is attentive with his eyes: by this he acquires knowlege and wisdom.

“ Happy he, who draws upon himself the applause and benevolence of men! for whatever depends upon the will of others, is hazardous and uncertain.

“ A man can carry with him no better provision for his journey than the strength of Understanding. In a foreign country, this will be of more use to him than treasures: and will introduce him to the table of strangers.

“ There is nothing more useles to the sons of the age, than to drink too much ALE: the more the drunkard swallows, the less is his wisdom, till he loses his reason. The bird of oblivion sings before those who inebriate themselves, and steals away their souls.

“ A coward thinks he shall live for ever,
“ if he can but keep out of the reach of
“ arms: but though he should escape every
“ weapon, old age, that spares none, will
“ give him no quarter.

“ The gluttonous man, if he is not upon
“ his guard, eats his own death: and the
“ gluttony of a fool makes the wise man
“ laugh.

“ The flocks know when to return to
“ the fold, and to quit the pasture: but
“ the worthless and slothful know not how
“ to restrain their gluttony.

“ The lewd and dissolute man makes a
“ mock of every thing: not considering
“ how much he himself is the object of
“ derision. No one ought to laugh at an-
“ other, until he is free from faults him-
“ self.

“ A man void of sense, ponders all night
“ long, and his mind wanders without
“ ceasing: but when he is weary at the
“ point of day, he is nothing wiser than
“ he was over-night.

“ He thinks he is profoundly knowing;
“ being indeed most superficial and shal-
“ low.

“ low. But he knows not how to sing an
“ answer, when men pose him with a dif-
“ ficult question *.

“ Many are thought to be knit in the
“ tyes of sincere kindness; but when it
“ comes to the proof, how much are they
“ deceived. Slander is the common vice
“ of the age. Even the host back-bites his
“ guest.

“ One's own home is the best home,
“ though never so small †. Every thing
“ one eats at home is sweet. He who
“ lives at another man's table is often
“ obliged to wrong his palate.

“ I have never yet found a man so ge-
“ nerous and munificent, as that to receive
“ at his house was not to receive: nor any
“ so free and liberal of his gifts, as to re-
“ ject a present when it was returned to
“ him.

* Alluding to the *Ænigmas* and *Riddles* which it was usual to propose as a trial of wit. See many of them in the *Herwarer Saga*. Both the riddle and answer, I believe, was usually sung in the manner of a little catch.

† This is like our English Proverb, “ Home is home, be it never so homely.”

“ Let friends pleasure each other reci-
“ procally by presents of arms and habits.
“ Those who give and those who receive,
“ continue a long time friends, and often
“ give feasts to each other.

“ Love both your friends, and your
“ friends friends: but do not favour the
“ friend of your enemies.

“ Peace, among the perfidious conti-
“ nues, for five nights, to shine bright as
“ a flame: but when the sixth night ap-
“ proaches, the flame waxes dim, and is
“ quite extinguished: then all their amity
“ turns to hatred.

“ When I was young I wandered about
“ alone: I thought myself rich if I chanced
“ to light upon a companion. A man
“ gives pleasure to another man.

“ Let not a man be over wise, neither
“ let him be more curious than he ought.
“ Let him not seek to know his destiny,
“ if he would sleep secure and quiet.

“ Rise early, if you would enrich your-
“ self, or vanquish an enemy. The sleep-
“ ing wolf gains not the prey; neither the
“ drowsy man the victory.

“ They

“ They invite me up and down to feasts,
“ if I have only need of a slight break-
“ fast: my faithful friend is he who
“ will give me one loaf when he has but
“ two.

“ Whilst we live, let us live well: for be
“ a man never so rich, when he lights his
“ fire, Death may perhaps enter his door,
“ before it be burnt out.

“ It is better to have a son late than ne-
“ ver. One seldom sees sepulchral stones
“ raised over the graves of the dead, by any
“ other hands but those of their own off-
“ spring.

“ Riches pass away like the twinkling
“ of an eye: of all friends they are the
“ most inconstant. Flocks perish; rela-
“ tions die; friends are not immortal; you
“ will die yourself: but I know one thing
“ alone that is out of the reach of fate:
“ and that is the judgment which is passed
“ upon the dead.

“ Let not the wisest be imperious, but
“ modest: for he will find by experience,
“ that when he is among those that are
“ powerful, he is not the most mighty.

“ Praise the fineness of the day, when
“ it is ended ; praise a woman, when you
“ have known her ; a sword, when you
“ have proved it ; a maiden, after she is mar-
“ ried ; the ice, when once you have crossed
“ it * ; and the liquor after it is drunk.

“ Trust not to the words of a girl ; nei-
“ ther to those which a woman utters ;
“ for their hearts have been made like the
“ wheel that turns round ; levity was put
“ into their bosoms.

“ Trust not to the ice of one day’s freez-
“ ing ; neither to the Serpent who lies
“ asleep ; nor to the caresses of her you
“ are going to marry ; nor to a sword that
“ is cracked or broken ; nor to the son of
“ a powerful man ; nor to a field that is
“ newly sown.

“ Peace between malicious women is
“ compared to a horse who is made to walk
“ over the ice not properly shod ; or to a
“ vessel in a storm, without a rudder ; or
“ to a lame man who should attempt to
“ follow the mountain-goats with a young
“ foal, or yearling mule.

* This is not unlike the English Proverb, “ Praise
“ the Bridge that carries you safe over.” T.

“ He

“ He who would make himself beloved
“ by a maiden, must entertain her with
“ fine discourses, and offer her engaging
“ presents: he must also incessantly praise
“ her beauty. It requires good sense to be
“ a skilful lover.

“ There is no malady or sickness more
“ severe, than not to be content with ones
“ lot.

“ The heart alone knows what passes
“ within the heart: and that which be-
“ trays the soul is the soul itself.

“ If you would bend your mistress to
“ your passion, you must only go by night
“ to see her. When a thing is known to
“ a third person, it never succeeds.

“ Seek not to seduce another's wife with
“ the alluring charms of Runic incanta-
“ tions.

“ Be humane and gentle to those you
“ meet travelling in the mountains, or on
“ the sea.

“ He who hath a good supper in his tra-
“ velling wallet, rejoices himself at the
“ approach of night.

“ Never discover your uneasiness to an
“ evil person, for he will afford you no
“ comfort.

“ Know, that if you have a friend, you
“ ought to visit him often. The road is
“ grown over with grass, the bushes
“ quickly spread over it, if it is not con-
“ stantly travelled.

“ Be not the first to break with your
“ friend. Sorrow gnaws the heart of him
“ who hath no one to advise with but him-
“ self.

“ Obsequiousness produces friends: but
“ it is vile indeed to flatter ones own self.

“ Have never three words of dispute
“ with the wicked. The good will of-
“ ten yield up a point, when the wicked
“ is enraged and swollen with pride. Ne-
“ vertheless, it is dangerous to be silent,
“ when you are reproached with having
“ the heart of a woman; for then you
“ would be taken for a coward.

“ I advise you, be circumspect, but not
“ too much: be so, however, when you
“ have drunk to excess; when you are near
“ the

“ the wife of another; and when you
“ find yourself among robbers.

“ Do not accustom yourself to mock-
“ ing; neither laugh at your guest, or a
“ stranger: they who remain at home,
“ often know not who the stranger is that
“ cometh to their gate.

“ Where is there to be found a virtuous
“ man without some failing? or one so
“ wicked as to have no good quality?

“ Laugh not at the gray-headed de-
“ claimer, nor at thy aged grandfire.
“ There often come forth from the wrin-
“ kles of the skin, words full of wisdom.

“ The fire drives away diseases: the oak
“ expels the stranguary: straws dissolve in-
“ chantments *: Runic characters destroy
“ the effect of imprecations: the earth
“ swallows up inundations; and death ex-
“ tinguishes hatred and quarrels.”

* Hence probably is derived the custom of laying
two straws crosswise in the path where a witch is ex-
pected to come.

THESE Fragments of the Ancient EDDA are followed, in the Edition of Resenius, by a little Poem called, THE RUNIC CHAPTER, or the MAGIC OF ODIN. I have before observed, that the Conqueror, who usurped this name, attributed to himself the invention of Letters; of which, they had not probably any idea in Scandinavia before his time. But although this noble art is sufficiently wonderful in itself, to attract the veneration of an ignorant people towards the teacher of it: yet Odin caused it to be regarded as the ART of MAGIC by way of excellence, the art of working all sorts of miracles: whether it was that this new piece of fallacy was subservient to his ambition, or whether he himself was barbarous enough to think there was something supernatural in writing. He speaks, at least in the following Poem, like a man who would make it so believed.

“ DO you know (says he) how to engrave Runic characters? how to explain them? how to procure them? how to prove their virtue?” He then goes on to enumerate the wonders he could per-

perform, either by means of these letters,
or by the operations of poetry.

“ * I am possessed of songs : such as nei-
“ ther the spouse of a king, nor any son
“ of man can repeat ; one of them is called
“ the HELPER : it will HELP thee at thy
“ need, in sickness, grief and all adver-
“ sities.

“ I know a Song, which the sons of men
“ ought to sing, if they would become
“ skilful physicians.

“ † I know a Song, by which I soften
“ and inchant the arms of my enemies ;
“ and render their weapons of none effect.

“ I know a Song, which I need only to
“ sing when men have loaded me with
“ bonds ; for the moment I sing it, my
“ chains fall in pieces, and I walk forth at
“ liberty.

“ I know a Song, useful to all mankind ;
“ for as soon as hatred inflames the sons of
“ men, the moment I sing it they are ap-
“ peased.

* Barthol. p. 658.

† Ibid. p. 347.

“ I know a Song, of such virtue, that
 “ were I caught in a storm, I can hush
 “ the winds, and render the air perfectly
 “ calm.”

One may remark upon this last prerogative of the verses known to Odin, that among all the ‘ Gothic and’ Celtic nations, the Magicians claimed a power over the Winds and Tempests. Pomponius Mela tells us, that in an island on the coast of Bretagne (he probably means the Isle of SAINTS, opposite to Brest) there were priestesses, separated from the rest of the people, who were regarded as the Goddesses of Navigation, because they had the winds and tempests at their disposal. There are penal statutes in the Capitularies of Charlemagne, in the canons of several councils, and in the ancient laws of Norway, against such as raise storms and tempests; *Tempestarii* is the name there given them. There were formerly of these impostors on the coasts of Norway, as there are at present on those of Lapland, to whom fear and superstition were long tributary. Hence silly travellers have, with much gravity, given us ridiculous accounts of witches who sold wind to the sailors in those seas. It is no less true, that the very Norwegian fishermen

men would long since have forgotten that so foolish an opinion had ever existed, if foreign mariners, who were not disabused like them, did not often come to buy their wind of them, and pay them money for being the objects of their ridicule.

The Missionaries and first Bishops, were early in their endeavours to root out this pernicious weed from the soil where they wished to plant the Gospel. They attacked the Pagan religion with all sorts of weapons. As they were often so credulous as to believe the false miracles of Paganism, they were weak enough to oppose them with others, that were no whit better, except in the purity of the intention. In an old Icelandic Chronicle *, we meet with a bishop laying a storm with Holy-water, and some other ceremonies. — But to proceed on with the discourse of Odin :

“ When I see, says he, Magicians travelling through the air, I disconcert them by a single look, and force them to abandon their enterprize.” He had before spoken of these aerial travellers.

“ † If I see a man dead, and hanging aloft on a tree, I engrave Runic charac-

* K. Oloff Tryggvason Saga, c. 33.

† Barthol. p. 641.

“ ters so wonderful, that the man immediately descends and converses with me.”

By the operation of these Characters, and at other times by Verses, Odin had frequently raised the dead. There is a very ancient Ode preserved to us by Bartholin *, wherein this Deity causes a Prophetess, whom he wanted to consult, to rise from her tomb. The beginning of this Ode may serve to give us an idea what kind of Magic Poetry it was, which ‘ the northern † ’ nations were heretofore possessed of.

“ ODIN, the sovereign of men arises :
he saddles his horse SLEIPNER ; he mounts,
and is conveyed to the subterraneous abode of
Hela (i. e. Death.)

“ The DOG who guards the gates of DEATH
meets him. His breast and his jaws are
stained with blood ; he opens his voracious
mouth to bite, and barks a long time at the
father of Magic.

* Lib. III. cap. 2. p. 632.—The original in Bartholin consists of Fourteen Stanzas, of which M. Mallet has here produced only five. In the following Version, the Latin of Bartholin has been consulted.

T.

† Tous les Peuples Celtes. Fr. Orig.

“ Odin

“ Odin pursues his way; his horse causes the infernal caverns to resound and tremble; at length he reaches the deep abode of DEATH, and stops near to the eastern gate, where stands the tomb of the Prophetess.

“ He sings to her verses adapted to call up the dead. He looks towards the north; he engraves Runic characters on her tomb; he utters mysterious words; he demands an answer: until the Prophetess is constrained to arise, and thus utters the words of the dead.

“ WHO is this unknown that dares disturb my repose, and drag me from my grave, wherein I have lien dead so long, all covered with snow, and moistened with the rains, &c.”

The other prodigies, which Odin in the Runic Chapter boasts he has the power of performing, are not of less importance.

“ * IF I will that a man should neither fall in battle, nor perish by the sword, I sprinkle him over with water at the instant of his birth.” We may here recollect what I have said in the former Volume concerning the baptism of the people of the north, while they were yet Pagans †.

* Barthol. p. 348.

† Pag. 335.

“ If

“ If I will, I can explain the nature of
“ all the different species of Men, of Genii,
“ and of Gods. None but the wise can
“ know all their differences.

“ * If I aspire to the love and the fa-
“ vour of the chafteft virgin, I can bend
“ the mind of the fnowy-armed maiden,
“ and make her yield wholly to my de-
“ fires.

“ I know a fecret, which I will never
“ lofe; it is to render myfelf always be-
“ loved by my miftrefs.

“ But I know one which I will never
“ impart to any female, except my own
“ fifter, or to her whom I hold in my
“ arms. Whatever is known only to one’s
“ felf, is always of very great value.”

After this, the Author concludes with exclamations on the beauty of the things he has been describing.

“ NOW, fays he, have I fung in my
“ auguft abode, my fublime verfes; which
“ are both neceffary to the fons of men,
“ and ufelefs to the fons of men. Blessed

* Barthol. p. 658.

“ be he who hath sung them! Blessed be
“ he who hath understood them! May
“ they profit him, who hath retained them!
“ blessed be they, who have lent an ear to
“ them !”

THE END OF THE EDDA.

" be so who hath that shall be
 " the who hath that shall be
 " they who hath that shall be
 " blotted by they who hath that shall be
 " them

The End of the BDDA.

O D E S,

AND OTHER

A N C I E N T P O E M S.

I THOUGHT proper to subjoin to the EDDA the following pieces, selected out of that vast multitude of verses, which we find preserved in the ancient Chronicles.

These are such as appeared to me most expressive of the genius and manners of the ancient inhabitants of the north, and most proper to confirm what I had advanced in the preceding Volume; as also to shew that the Mythology contained in the EDDA, hath been that of all the northern Poets, and the religion of many nations dressed out with fictions and allegories.

I shall first of all present the ODE which *Regner Lodbrog* composed in the torments preceding his death. This Ode was dictated by the Fanaticism of Glory,

animated by that of Religion. Regner, who was a celebrated Warrior, Poet and Pirate, reigned in Denmark about the beginning of the ninth century: after a long series of maritime expeditions into the most distant countries, his fortune at length failed him in England. Taken prisoner in battle by his adversary Ella, who was king of a part of that island, he perished by the bite of serpents, with which they had filled the dungeon he was confined in. He left behind him several sons, who revenged this horrible death, as Regner himself had foretold in the following verses. There is some reason, however, to conjecture that this prince did not compose more than one or two stanzas of this Poem, and that the rest were added, after his death, by the Bard, whose function it was, according to the custom of those times, to add to the funeral splendor, by singing verses to the praise of the deceased. Be that as it may, this Ode is found in several Icelandic Chronicles, and its versification, language and stile, leave us no room to doubt of its antiquity. Wormius has given us the text in Runic Characters, accompanied with a Latin Version, and large notes in his *Liturgura Runica*. Vid. p. 197. It is also met with in M. Biorner's collection. Out of the twenty-nine strophes, of which it
con-

consists, I have only chosen the following, as being what I thought the generality of my readers would peruse with most pleasure. I have not even always translated entire stanzas, but have sometimes reduced two stanzas into one, in order to spare the Reader such passages as appeared to me uninteresting and obscure *.

* Our elegant Author having taken great liberties in his Translation of this and the following ODES, in order to accommodate them to the taste of French Readers; it was once intended here, instead of copying the French, to have given extracts from the more literal Version of all these Poems formerly published, which hath been so often quoted in the Notes to this work: viz. **THE FIVE PIECES OF RUNIC POETRY, TRANSLATED FROM THE ICELANDIC LANGUAGE. 1763. 8vo.**

But an ingenious Friend having translated from the French this part of M. Mallet's Book, I have got leave to insert his Version, and shall take the liberty to refer the more curious Reader to the pamphlet above-mentioned; which the Translator professes he occasionally consulted in the following pages. There the ODES here abridged may be seen at large, confronted with the Icelandic Originals, and accompanied with two other ancient Pieces of Northern Poetry. T.

E X T R A C T S

FROM THE ODE OF

KING REGNER LODBROG.

* * * * *

“ **W**E fought with swords †, when,
 “ in my early youth, I went to-
 “ wards the east to prepare a bloody prey
 “ for the ravenous wolves: ‘ ample food
 “ for the yellow-footed eagle.’ The whole

† WE FOUGHT WITH SWORDS. The Icelan-
 dic original *hiuggum* or
huiggum, is a word of
 the same origin, as the
 Anglo-Saxon *heawan*.
 Germ. *houwen*. Low
 Dutch, *hauwen*, *houwen*.
 Engl. *to hew*. From the
 same root comes also our
 Rustic word *to hough*.
 The passage therefore of
 the text might perhaps
 have been rendered more

exactly! “ WE STRUCK,
 “ OR CUT, OR HACKED
 “ AND HEWED WITH
 “ SWORDS.” Wormius
 has rendered it as in the
 text, *Pugnauimus ensibus*.
 But Bartholin seems to
 have come nearer the ex-
 act idea in *Secuimus ensi-*
bus. Our Author, M.
 Mallet, renders it *Nous*
nous sommes battus à coups
d’Epees. T.

“ ocean

“ ocean seemed as one wound : the ravens
“ waded in the blood of the slain.

* * * * *

“ We fought with swords, in the day
“ of that great fight, wherein I sent the
“ inhabitants of Helsing to the Hall of
“ Odin. Thence our ships carried us to
“ Ifa * : there our steel-pointed launces,
“ reeking with gore, divided the armour
“ with a terrible clang : there our swords
“ cleft the shields afunder.

* * * * *

“ We fought with swords, that day
“ wherein I saw ten thousand of my foes
“ rolling in the dust near a promontory of
“ England. A dew of blood distilled from
“ our swords. The arrows which flew in
“ search of the helmets, bellowed through
“ the air. The pleasure of that day was
“ equal to that of clasping a fair virgin in
“ my arms †,

“ We

* Or the Vistula.

† I cannot help thinking, that the Reader will censure our ingenious Author, as not having here

exerted his usual good taste in selecting, when he finds he has omitted such stanzas as the following, particularly the two last.

“ We fought with swords, in the Northumbrian
land. A furious storm descended on the shields:

* * * * *

“ We fought with swords, that day
 “ when I made to struggle in the twilight
 “ of death that young chief so proud of

many a lifeless body fell to the earth. It was about the time of the morning, when the foe was compelled to fly in the battle. There the sword sharply bit the polished helmet. The pleasure of that day was like kissing a young widow at the highest seat of the table.”

* * * * *

“ We fought with swords in the Flemings land;
 the battle widely raged before king Freyr fell therein:
 The blue steel all reeking with blood, fell at length
 upon the golden mail. Many a virgin bewailed the
 slaughter of that morning.”

* * * * *

“ We fought with swords; the spear resounded;
 the banners reflected the sunshine upon the coats of
 mail. I saw many a warrior fall in the morning;
 many a hero in the contention of arms. Here the
 sword reach betimes the heart of my son: it was Egill
 deprived Agnar of life. He was a youth who never
 knew what it was to fear.”

* * * * *

“ We fought with swords in the isles of the south.
 There Herthiofe proved victorious: there died many
 of my valiant warriors. In the shower of arms, Rog-
 valdur fell, I lost my son. In the play of arms came
 the deadly spear: his lofty crest was dyed with gore.
 THE BIRDS OF PREY BEWAILED HIS FALL: THEY
 LOST HIM THAT PREPARED THEM BANQUETS.”

Vid. Five Pieces of Run. Poet. p. 31, 32, 35, &c.

T.

“ his

“ his flowing locks †, he who spent his
 “ mornings among the young maidens;
 “ he who loved to converse with the hand-
 “ some widows. * * * * * What is
 “ the happy portion of the brave, but to
 “ fall in the midst of a storm of arrows †?
 “ He who flies from wounds, drags a te-
 “ dious miserable life: the dastard feels no
 “ heart in his bosom.

“ We fought with swords: a young man
 “ should march early to the conflict of
 “ arms: man should attack man or bravely
 “ resist him. In this hath always consisted
 “ the nobility of the warrior. He who
 “ aspires to the love of his mistress ought
 “ to be dauntless in the clash of swords.

“ We fought with swords: but now I
 “ find for certain that men are drawn
 “ along by fate: there are few can evade
 “ the decrees of the Destinies. Could I
 “ have thought the conclusion of my life
 “ reserved for Ella, when almost expiring,
 “ I shed torrents of blood? When I thrust

† He means Harald, surnamed Harfagre, or Fair-
 locks, king of Norway. T.

† Literally, a hail-storm of darts. *Une grêle de*
traits. T.

“ forward my ships into the Scottish gulphs ?
 “ When I gained such abundant spoil for
 “ the beasts of prey ?

“ We fought with swords: I am still
 “ full of joy, when I think that a banquet
 “ is preparing for me in the palace of the
 “ Gods. Soon, soon in the splendid abode
 “ of Odin, we shall drink BEER out of
 “ the skulls of our enemies. A brave man
 “ shrinks not at death. I shall utter no
 “ words expressive of fear as I enter the
 “ hall of Odin.

“ We fought with swords. Ah! if my
 “ sons knew the sufferings of their fa-
 “ ther: if they knew that poisonous
 “ vipers tore his intrails to pieces! with
 “ what ardour would they wish to wage
 “ cruel war! For I gave a mother to my
 “ children, from whom they inherit a va-
 “ liant heart.

“ We fought with swords: but now I
 “ touch upon my last moments. A serpent
 “ already gnaws my heart. Soon shall my
 “ sons black their swords in the blood of
 “ Ella: their rage is in flame: those va-
 “ liant youths will never rest till they have
 “ avenged their father.

“ We

“ We fought with swords, in fifty and
“ one battles under my floating banners.
“ From my early youth I have learnt to
“ dye the steel of my lance with blood ;
“ and thought I never could meet with a
“ king more valiant than myself. But it
“ is time to cease : Odin hath sent his God-
“ deses to conduct me to his palace. I
“ am going to be placed on the highest
“ seat, there to quaff goblets of BEER
“ with the Gods. The hours of my life
“ are rolled away, I will die laughing.”

REMARKS ON THE PRECEDING ODE.

I Will not anticipate the reflections that necessarily occur to the Reader on perusing this Poem; but will only observe, that it strongly confirms what I have advanced in the former part of this work, concerning the peculiar sentiments of the northern nations with regard to the fair sex. It has been commonly supposed, that we owe to the Laws of Chivalry, (i. e. to an institution so late as the eleventh century) that spirit of generosity, which formerly rendered the ladies the umpires of the glory and honour of the male sex; which made their favours the object and the reward of virtuous and gallant actions; which caused the care of serving, defending and pleasing them, to be considered as the sweetest and most noble of all duties; and which hath, even to this day, entailed on them a respect and deference, of which there is not the least idea in other climates. But it is certain, that long before the eleventh century, this manner of thinking had been familiar,

and, as it were, naturalized among the Germans and Scandinavians. Let us call to mind what Tacitus says of the respect shewn by these nations to their women. The Romans by no means introduced sentiments of this kind into the countries they conquered. It was not from them that they were adopted in Spain, France, England, &c. Whence comes it then, that after the fall of the Roman Empire, we find this spirit of gallantry all of a sudden spread so wide? We see plainly that this spirit, so peculiar to the northern nations, could only be spread and diffused by themselves. Formed and cherished by their religious prejudices, by their passion for war, and the chastity natural to their women, at the same time intimately connected with their customs and manners, IT could not but follow them into all their settlements, and there would continue to maintain its influence for many ages. But afterwards, when the nations descended from them became more civilized and wealthy, the splendid and shewy effects, which this fine spirit of gallantry then produced, would easily dazzle the eyes of inquirers, and prevent them from discerning the origin of it among so rude a race of men as their Gothic ancestors: so that at present, when one would trace it up to its real source, we have strong prejudices to encounter and surmount.

IF there are many strokes of gallantry in the Ode of king REGNER, the genius of Chivalry itself will seem to speak in that composed by a Norwegian prince, named HARALD THE VALIANT, which is found in an old Icelandic Chronicle, called Knytinga Saga. This piece is of much later date than the preceding : but it is yet sufficient to show, that these northern people had learned to combine the ideas of love and military valour, long before those very nations themselves, whose taste and manners they had afterwards so strong an inclination to adopt. Harald the Valiant lived about the middle of the eleventh century. He was one of the most illustrious adventurers of his time. He had traversed all the seas of the north, and carried his piratical incursions as far as the Mediterranean itself, and the coast of Africa. He was at length taken prisoner, and detained for some time at Constantinople. He complains in this Ode, that the glory he had acquired by so many exploits, had not been able to make any impresson on Eliffif *, the daughter of Jarislas, king of Ruffia.

* In the original, as given by Bartholin, it is ELI-
ZABETH. T.

THE ODE OF

HARALD THE VALIANT:

“ **M**Y ships have made the tour of
“ Sicily: then were we all magni-
“ ficent and splendid. My brown vessel,
“ full of mariners, rapidly rowed to the
“ utmost of my wishes. Wholly taken
“ up with war, I thought my course would
“ never slacken, and yet a Russian maiden
“ scorns me.

“ In my youth I fought with the people
“ of Drontheim. Their troops exceeded
“ ours in number. It was a terrible con-
“ flict: I left their young king dead in the
“ field: and yet a Russian maiden scorns
“ me.

“ One day we were but sixteen in a ves-
“ sel: a storm arose and swelled the sea:
“ it filled the loaded ship, but we dili-
“ gently cleared it out. Thence I formed
“ hopes

“ hopes of the happiest success : and yet a
 “ Russian maiden scorns me.

“ I know how to perform eight exer-
 “ cises* : I fight valiantly ; I sit firmly
 “ on horseback ; I am inured to swim-
 “ ming ; I know how to run along in
 “ scates ; I dart the lance ; and am skil-
 “ ful at the oar : and yet a Russian maiden
 “ scorns me.

“ Can she deny, that young and lovely
 “ maiden, that on the day, when posted
 “ near a city in the southern land, I joined
 “ battle, that then I valiantly handled my
 “ arms, and left behind me lasting monu-
 “ ments of my exploits ? and yet a Russian
 “ maiden scorns me.

“ I was born in the high country of
 “ Norway, where the inhabitants handle
 “ their bows so well. But I preferred
 “ guiding my ships, the dread of peasants,
 “ among the rocks of the ocean : and far
 “ from the habitations of men, I have run
 “ through all the seas with my vessels :
 “ and yet a Russian maiden scorns me.

* See the Five Pieces of Runic Poetry, p. 80.

THE Ode which follows is of a different kind from the preceding, it is called, in the ancient Chronicles, the ELOGIUM OF HACON. This prince was son of the famous Harald, surnamed Harfagre, or Fair-Locks, the first king of all Norway. He was slain in the year 960, in a battle wherein eight of his brothers fell along with him. Eyvind, or Evinder, his cousin, a celebrated Scald, who was called THE CROSS OF POETS on account of his superior talents for verse, was present at this battle, and afterwards composed this Ode, to be sung at the funeral of his relation. It is Snorro himself, to whom we owe the EDDA, that hath preserved this Ode in his Chronicle of Norway.

THE
ELOGIUM OF H A C O N,
A N O D E.

“ THE Goddesſes ‘ of Deſtinity’ who
“ preſide over battles, come, ſent
“ forth by Odin. They go to chuſe a-
“ mong the princes of the illuſtrious race
“ of Yngvon, him, ‘ who is to periſh, and’
“ go to dwell in the palace of the Gods *.

“ Gon-

* Eight ſtanzas are here omitted, which the Reader may ſee at large in the FIVE PIECES OF

RUN. POET. p. 63, & ſeq.—One of them preſents a fine picture of a youthful Chieftain.

“ The leader of the people had juſt before caſt aſide his armour; he had put off his coat of mail: he had thrown them down in the field a little before the beginning of the battle. He was playing with the ſons of renowned men, when he was called forth to defend his kingdom. The gallant king now ſtood under his golden helmet.”

T.

N. B.

* * * * *

“ Gondula, ‘ one of these Goddeffes,’
 “ leaned on the end of her lance, and thus
 “ bespake ‘ her companions:’ the assen-
 “ bly of the Gods is going to be increased :
 “ ‘ the enemies of’ Hacon * come to in-
 “ vite this prince with his numerous host,
 “ to enter the palace of Odin.

“ Thus spake these beautiful nymphs of
 “ war : who were seated on their horses;
 “ who were covered with their shields and

N. B. The Translator has borrowed here and there a word or two from that Version, which he hath inclosed between two inverted commas ‘ ’ : he hath also distinguished by the same marks, some passages, which M. Mallet seems to have superadded to the original, without sufficient foundation. Let the curious Reader compare the two Versions.
 T.

* Rather, “ The Gods “ invite Hacon.” Our Author seems to have here departed from the original without necessity. The

dying a violent death was so far from being considered as an evil, by the ancient Scandinavians, or as the act of an enemy ; that the Gods could not do them a greater favour than to take that method of inviting them to their eternal abode. We have seen it established as a sacred truth in the EDDA, “ Odin is called the Fa-
 “ ther of Battles, because
 “ he adopts for his chil-
 “ dren all those who are
 “ slain with their swords
 “ in their hands:” i. e. in battle. See FABLE X. p. 61.
 T.

“ helmets, and appeared full of some great
“ thought.

“ Hacon heard their discourse: Why,
“ said he to one of them? why hast thou
“ thus disposed of the battle? Were we
“ not worthy to have obtained from the
“ Gods a more perfect victory? It is we,
“ she replied, who have given it to thee:
“ it is we who have put thine enemies to
“ flight.

“ Now, proceeded she, let us urge for-
“ ward our horses across those green and
“ verdant worlds, which are the residence
“ of the Gods. Let us go tell Odin that
“ the king is coming to visit him in his
“ palace.

“ When the father of the Gods hears
“ this news, he says, Hermode and Brago,
“ my sons, go to meet the king: A king
“ admired by all men for his valour, now
“ approacheth to our hall.

“ At length king Hacon approaches, and,
“ arriving from the battle, is still all be-
“ sprinkled and running down with blood.
“ At the sight of Odin he cries out, Ah!
“ How severe and terrible doth this God
“ appear to me!

“ The God Brago replies; Come thou,
“ that wast the terror of the most illustrious
“ warriors: Come hither, and re-join thine
“ eight brethren: the heroes who reside
“ here shall cultivate peace with thee. Go
“ drink ALE therefore in the full circle of
“ the Gods.

“ But this brave king cries out: I will
“ still retain my arms: a hero ought care-
“ fully to preserve his mail and helmet: it
“ is dangerous to be a moment without the
“ sword * in one's hand.

“ Then was fully seen how religiously
“ this king had sacrificed ever to the Gods:
“ since the great celestial council and all
“ the inferior Gods, received him among
“ them with respectful salutations.

“ Happy is the day on which that king
“ is born, who thus gains to himself such
“ favour from the Gods. The age in which
“ he hath lived shall remain among men in
“ happy remembrance.

“ The wolf Fenris shall burst his fetters,
“ and dart with rage upon his enemies, be-
“ fore so good a king shall again appear

* Or lance.

“ upon the earth; which is now reduced
“ to a desolate state of widowhood by his
“ loss.

“ Riches perish; relations die; the coun-
“ tries are laid waste; but king Hacon will
“ dwell for ever with the Gods; while his
“ people give themselves up to sorrow.”

I Shall

I Shall only produce one piece more, but one much more considerable than any of the preceding, and which, by the many little circumstantial strokes it abounds with, will give us a still deeper insight into the manners and genius of the times we wish to know. It is extracted from a Collection of ancient historical Monuments of the North, published by Mr. E. J. BIORNER, a learned Swede, under the title of "*Nordiska Kämpedater, &c.*" i. e. "The Exploits of the northern Kings and Heroes, &c. Stockholm, 1737." This Author published the following piece from a manuscript preserved in the Archives of the College of Antiquities in Sweden, and accompanied it with a Swedish and Latin Version. I have been as much assisted by the former, as I have been careful to keep at a distance from the latter: for Mr. Biorner, who had faithfully followed his original in the one, hath employed so many rhetorical flourishes in the other, or, to say the truth, a style throughout so puffy and inflated, that instead of an ancient northern Scald, one would think one was hearing a boy newly come from studying his rhetoric. This loose and faithless manner of translating, cannot, in my opinion, be too much

condemned, especially in works of genuine antiquity; of which the principal merit consists in the simplicity and original spirit of the composition.

It would be a frivolous objection to urge, that, as this piece rather belongs to the antiquities of Sweden, than to those of Denmark, it therefore ought not to be inserted in the present work. Those who know the two nations, are not to learn that anciently the manners and customs of them both were so much the same, that the compositions of the one kingdom might easily be attributed to the other, without causing any material error or mistake. Besides, the Poem in question hath been claimed in their turn by the Danish Literati, as a production of their own country: and it hath even been printed nearly the same as it is given here, in a collection of ancient Danish Songs *. For my part, I am inclined to think that it was sung indifferently throughout all Scandinavia, and that each people placed the scene of action among themselves, in order to have the honour of those prodigious feats of valour, which are so largely described in it. Examples of

* See N. 20. in *Centur. Cant. Danic. prior Part. prim. ab And. VELLEIO compil. & edit. Ann. 1695. cum cent. sec. a PET. SYVIO.*

this kind are frequent enough in all remote ages.

With regard to the time when this Poem was composed, if we may judge from the language of the original as we have it at present, it should seem to be of the thirteenth or fourteenth century: but it certainly must be of a far more distant period; since the manners described in it, and the Pagan religion, which is more than once alluded to, incontestibly belong to times preceding the tenth century. It is therefore very probable, that the language and style of this Poem have been occasionally reformed and modernized, as often as was necessary to render it intelligible. It's being so general a favourite throughout the north, must have invited more Poets than one to do the public this acceptable service. Mr. Biorner informs us, that he himself had heard it sung in his youth, with some slight alterations, by the Peasants of Medelpadia and Angermania, Provinces which lie to the north of Stockholm. As to what he asserts farther, that the Heroes celebrated in it must have lived in the third century, it is a point very difficult to maintain with any certainty.

THE HISTORY OF CHARLES AND GRYMER, SWEDISH KINGS; AND OF HIALMAR, THE SON OF HAREC, KING OF BIARMLAND.

* **T**HERE was a king named CHARLES, who commanded valiant warriors: in Sweden were his dominions; where he caused to reign repose and joy. Widely extended and populous was his country; and his army was composed of chosen youths. His queen, who was herself most beautiful, had borne him a lovely daughter, called INGUEGERDA; whose lively and graceful accomplishments daily encreasing,

* The English Translator could here only follow the French of M. Mallet, not being able to procure either the original or any other Version. He has, however, altered two of the names, which in French are written

Grym and *Grund*, to GRYMER and GRUNDER; as presuming they are in the original (according to the usual Icelandic idiom) *Grymr* and *Grundr*; the final *r* is, in translation, either dropt or retained at pleasure of the writer. T.

were

were no less the objects of admiration, than was the splendor of her birth and fortune. The breast of the king was replete with felicity.

The defence of the king's power and dominions were intrusted to the care of a valiant count (A), named ERIC. This warrior had past his life amidst the clash of swords and javelins, and had vanquished many a mighty Hero. His wife, a lady of illustrious birth, had brought him a son, named GRYMER; a youth early distinguished in the profession of arms; who well knew how to die his sword in the blood of his enemies, to run over the craggy mountains, to wrestle, play at chess, trace the motions of the stars, and to throw far from him heavy weights; in short, he was possessed of every accomplishment that could perfect and compleat the Hero. By the time he was twelve years old, no one durst contend with him, either with the sword, the bow, or at wrestling. He frequently shewed his skill in the chamber of the damsels, before the king's lovely daughter. Desirous of acquiring her regard, he displayed his dexterity in handling his weapons, and the knowlege he had attained in the sciences he had learned. At length he ventured to make this demand; " Wilt thou, O
 " fair Princess, if I may obtain the king's
 7 " con-

“ consent, accept of me for a husband ?”
 To which she prudently replied ; “ I must
 “ not make that choice myself ; but go
 “ thou, and offer the same proposal to my
 “ father.”

This gallant young man proceeded directly to the king, and respectfully addressing him, said, “ O King ! Give me in marriage thy rich and beautiful daughter.” He answered, in a rage ; “ Thou hast learnt in some degree to handle thy arms ; thou hast acquired some honourable distinctions ; but hast thou ever gained a victory, or given a banquet to the savage beasts that delight in blood ?” “ Whither shall I go then, O King, said GRYSMER, that I may dye my sword in crimson, and render myself worthy of this fair enchanting maiden ?” “ I know a man, replied the king, who has made himself terrible by the keenness of his sword : the strongest shields he cuts in pieces ; he wins in combats the most splendid armour, and loads all his followers with riches. His name is HIALMAR : he is the son of HAREC, who governs Biarmland *. I know not a bra-

* This Province is thought to be that tract of country known at present by the names of Melpadia, Angermania, &c. Others suppose it to have been to the east of the gulph of Bothnia. T.

“ ver man, nor one who commands more
 “ gallant warriors. Go then, without de-
 “ lay, attack this Hero, and thus give a
 “ proof of thy valour. Assail him with
 “ undaunted resolution, and cause him soon
 “ to bite the dust: then will I give thee
 “ the fair INGUEGERDA, all bedecked with
 “ gold, and with her, beside, great store
 “ of riches. Consider well the honour
 “ thou wilt acquire by subduing so illu-
 “ strious a chieftain as Hialmar. In the
 “ mean time, thy destined bride shall be
 “ kept safe for thee till thy return, and
 “ they shall take care to adorn her with
 “ splendid attire.” GRYMER instantly re-
 turned to the fair INGUEGERDA, and with
 looks full of love, respectfully saluted her.
 “ What answer hast thou received,” said
 she, “ from the king? Tell me; it is what
 “ I am impatient to know.” Before he
 could find words to reply, his colour alter-
 nately came and went. At length he uttered
 this short sentence. “ The king has di-
 “ rected me to the fearless Hialmar: nor
 “ can I obtain thee till I have deprived him
 “ of life.” Then INGUEGERDA exclaimed,
 with grief, “ Alas! My father has devoted
 “ thee to death! But behold a sword that
 “ can penetrate through and embrue in
 “ blood the best tempered armour. Handle
 “ it well in battle, and strike heavy blows.”

GRYMER

GRYMER viewed, with attention, the edge of this sabre, which he called, from an assurance of its efficacy, TRAUSTA, (i. e. Comforter.) At the same time his mistress presented him with a suit of armour; at the sight of which GRYMER vowed never to yield or give way, when he was in sight of HIALMAR. Then he went to his father; “The time is come, said he, in the
 “ which I may now acquire glory: Give
 “ me, without delay, vessels and soldiers:
 “ I cannot wait for them longer.” “ I
 “ will entrust thee,” replied his father,
 “ with fifteen galleys, and one large and
 “ splendid ship. Thou art permitted to
 “ chuse thyself the most excellent arms,
 “ and to select those warriors whom thou
 “ most regardest.”

An assembly was then immediately convoked; to which numbers resorted from the most distant parts of the country. GRYMER selected a fine troop, all composed of the bravest warriors. Each of them pressed to follow him with a noble ardour. Soon to the shore of the sea marched this chosen and valiant band. They lanch their vessels, richly bedecked, into the wide ocean. Armed with cuirasses of a shining blue, they unfurl their sails; which instantly catch the springing gale. The shrowdes rattle; the white waves foam and dash
 against

against their prows. In the mean time GRYMER prepared himself for the rude shock of battle, and to spread a carnage wide around him. Persuaded that no warrior could stand before the force of his arrows, he exacted an oath of fidelity from his followers. These valiant Heroes steer their numerous vessels towards the shores of Gothland, eager to glut the hungry ravens, and to gorge the wolf with ample prey. The fleet now reaches the enemy's coasts: those fatal coasts where so many warriors were soon to perish.

Thus landed GRYMER on the shores of GOTHLAND; and thus did a beautiful occasion the feast that was going to be prepared for the greedy wolf, and that all those proud and valiant heroes were about to risque their lives in battle. Looking around them, they perceived an extensive encampment, which stretched along a plain, and near it a fine army drawn up, and large fires blazing. No one doubted that this was the camp wherein HIALMAR commanded. So it proved; and that chieftain himself advancing, demanded of GRYMER's valiant soldiers; To whom belonged those vessels which he saw. Then GRYMER stepped forward, and told him his name; adding, that he had spent a whole summer to seek him. "May your arrival," replied
HIAL-

HIALMAR, “ be fortunate ; and may health
 “ and honour attend you. I will instantly
 “ present you with gold, and the unmixed
 “ juice of the vine.” “ I cannot,” said
 GRYSER, “ accept thy offers. I came
 “ hither with a mind resolved on thy de-
 “ struction. Prepare thyself for battle ;
 “ and let us hasten to give a banquet to the
 “ beasts of prey.” Hialmar artfully re-
 plied, “ Let me advise you better ; let us
 “ unite in strict brotherly confederacy *
 “ (B).” “ Let us not be separated day
 “ nor night. Let us not risque the com-
 “ bat you propose : I have had sufficient
 “ knowlege of such encounters ; and had
 “ much rather seek to espouse from your
 “ country a beautiful damsel, and to bring
 “ her home hither.” GRYSER, full of
 indignation, exclaimed ; “ Arm instantly,
 “ I say ; nor let thy unmanly fear lock up
 “ thy sword : let our bucklers clash toge-
 “ ther, and be bruised with our blows.”
 “ I have a sister,” proceeded Hialmar,
 “ who is most fair to look upon. I will
 “ bestow the damsel upon you in marriage,
 “ and her portion shall be the principality
 “ of Biarmland ; if you will for once de-
 “ sist from this slaughter.” “ I will nei-
 “ ther,” said GRYSER, “ accept of thy

* *Confraternité.* Fr.

“ sister,

" sister, nor parly any longer. He must
 " be a coward, who would shun the com-
 " bat on such conditions: and, besides,
 " that fair princess would soon be informed
 " of it." HIALMAR, at length, all en-
 " raged, replied—" Come on: I have done
 " enough to elude thy demands: since it
 " must be so, let us die our swords in blood,
 " and try their sharp points against our well-
 " tempered shields." At that instant he
 seized his white cuirass, his sword and
 buckler, so resplendent, as never till then
 was seen the like. GRYMER, on his part,
 who was to begin the attack, stood ready
 for the combat. Immediately, by a vio-
 lent blow of his sabre, he strikes off the
 border of HIALMAR's shield, and cuts off
 one of his hands: but HIALMAR, little
 affected by that loss, and far from asking
 quarter, drives his sword with fury; he
 strikes off the helmet and cuirass of GRY-
 MER; he pierces him at once in the breast
 and sides, and causes the blood to run in
 such abundance, that his strength begins
 to fail him. Yet HIALMAR complained
 that his weapon had done too little execu-
 tion; assured, that could he have grasped
 it with both his hands, his adversary would
 soon have bit the earth. Then GRYMER
 raising his sabre with both his hands, let it
 fall on the casque of HIALMAR, and he
 him-

himself likewise dropt, enfeebled by the loss of blood that flowed in torrents from his gaping wounds.

HIALMAR's warriors carefully interred the dead body of their chief, and buried his gold along with it (c). GRYMER was conveyed on ship-board by his followers; who immediately set sail. Thus ended the combat between these two Heroes. By the time that GRYMER drew near his own country, his wounds were enflamed, his strength was wasted away, and his life seemed to draw near to its end. On his arrival, the king and his daughter being informed of his danger, that princess cheerfully undertook his cure; which having effected, they were united in marriage. A grand banquet was prepared to celebrate their nuptials in the royal hall, and all the courtiers, richly habited, were sumptuously entertained. Wine and Hydromel * flowed plentifully round, and as for Water it was not so much as thought of. During these nuptials, the joy was great and uninterrupted: the king distributed gold among his guests; and the great men of the realm returned to their homes loaded with presents. But above all, the beauteous bride of GRYMER overwhelmed her Hero with all kinds of felicity.

* Or Mead.

We must now relate what passed in the interim. HIALMAR's warriors, astonished to see their chief fall by the sword of the valiant GRYSER, with grief-pierced hearts declared, they should never find his equal. They departed home sorrowful and dejected; but at the same time nourished in their bosoms an implacable desire of vengeance. They set sail toward BIARMLAND, and the violence of the waves favouring their course, they soon beheld the castle of HAREC Hialmar's father. The sight of this somewhat consoled their grief. Instantly landing, they entered the palace, as the king was coming forth to meet them. This aged prince seeing his warriors pale and dejected, with downcast eyes, enquired if HIALMAR remained on ship-board, and whether he had gained the fair prize he fought for? "Hialmar," said they, "has not received slight wounds in the combat: he is dispoiled of life: he hath not even seen his beautiful mistress." The king, struck with consternation, poured forth a deep sigh, and cried, "Certainly the death of HIALMAR is a most affecting loss!—Let the Bugle Horn sound to arms. I will go ravage Sweden. Let every man who bears a shield, launch his vessel into the sea: let us renew the war; let the helmets be broke in pieces, and

VOL. II. S " let

“ let all prepare for the clash of swords.” The whole country was unpeopled by the assembling of the warriors; who ardently thirsted after battle, that by a speedy vengeance they might give comfort to ‘ the shade of’ HIALMAR. The rendezvous being fixed, multitudes repaired thither from every quarter. The most distinguished warriors were covered with entire coats of mail, and their gilded arms cast a resplendent gleam around them.

HAREC having distributed to others suits of armour of the hardest steel, helmets and cuirasses, swords and darts and shields, put himself at the head of this resolute band; and led them forth to war. They immediately embarked, and full of courage, set sail, ranging their bucklers, which reflected rays of light, along the sides of their vessels. Their sails were composed of a fine stuff, bordered with blue and scarlet. HAREC exhorted them to revenge, and inspired them with intrepid resolution by his warlike discourses. The soldiers seconding his wishes, hoist and spread their sails with a generous emulation to outdo each other. The billows resound before the prows of the ships as they press forward; the wind redoubles its force; the sea foams and swells; and the white waves dash against the sides of the vessels. They scud along

as swift as the lightning; and the mermaids with difficulty follow them, in order to feast on the pitch with which their keels are besmeared. At length the Biarmian Heroes reach the Swedish coast: they cast anchor and moor in the bottom of the haven. Their cables are hove down, and lie floating from their sides. They soon gain the shore in their light shallops; and presently cover themselves with their helmets. HAREC again invites them to vengeance, and commands them to lay waste the land with fire and sword. His orders are obeyed; the ravage begins: the flames spread over the country, and the inhabitants lose at once their glory and their lives. Sweden becomes one continued stream of fire. Its Heroes are laid low. Nothing is heard but the resounding of the shrill clarion: nothing is seen but heads dissevered by the deep-cutting sword. At length count ERIC is apprised that war desolates the dominions of his king. That Hero instantly girds on his sword, to put a stop to these dreadful ravages. He collects together both the free-men and the slaves throughout the kingdom. Soon was this valiant troop in arms: this troop, among whom so many were destined to lose their lives. The two armies joined battle; the swords were blunted on the helmets and

shields. The far-sounding trumpet animates the combatants; the darts pierce them thro', the sharp iron severs their limbs, so that almost all seem devoted to death.

A gallant warrior, named GRUNDER, was present at that engagement; whose sword was accustomed to break in pieces the best tempered buckler, and whose slaughter fattened the hungry wolves. He held the rank of Duke in HAREC's kingdom: full of ardour in the combat, whether he fought with the sword or lance, he had sent many a fair corpse to the regions of death. This valiant Hero threw himself into the thickest of the battle, and laying prostrate at his feet a multitude of warriors covered with sweat and blood, he devoted them a prey to the savage beasts. Count ERIC, enflamed with rage and vengeance, hastened to oppose the progress of this chief: but a shower of darts laid him in the dust, and forced his immediate followers to retire: the rest of his soldiers seeing him prostrate on the earth, cast their shields away, and saved themselves by a speedy flight. The conquerors shed rivers of blood among the vanquished, and raising the shout of joy dreadful to hear, hack with their swords the shields of their enemies. These hastily fly to the woods, leaving the field of battle spread over with the ghastly corps of their
com-

companions; being themselves irresolute and dismayed, having neither targets nor helmets left for their defence; while the victorious Biarmians, regardless either of glory or virtue, proceed to burn the houses every where scattered over the country.

King CHARLES is informed that his warriors are perished; that his chieftain ERIC himself is destroyed, and that his army are weltering in their blood. He is likewise told, that in HAREC's train there is a chieftain named GRUNDER, whose resplendent sword hath made a terrible carnage of his people. GRYMER heard also this relation, and throwing down his dagger, struck it with violence into the table; but the king, with his, pierced it through and through. All instantly fly to arms: every one prepares himself for battle. The trumpet sounds, each warrior is accoutered, and the women, sensibly alarmed, surrender up themselves to fear.

In the mean time the people flock around the king; crying, that a woful devastation was spread over Sweden, and that the flames, without distinction, devoured every dwelling. The king, at the hearing of this calamity, waxes red with fury, and orders the blue steel of their arms to be dyed in blood. At the loud clangor of the polished trumpets, the soldiers vow revenge for their loss. GRYMER, panting for battle, was dressed

dressed out in a costly cuirass: being thus in armour, he appeared still more handsome than before; and his sword reflected a dazzling lustre. The whole army, impatient for the fight, began the onset by slinging stones. HAREC'S Soldiers, on their part, returned the attack, and ran eagerly to the combat. The wounds are impatient to be made with the points of the swords. Pikes and arrows fly with violence. GRUNDER cuts short the thread of life of all who come in his way. GRYMER inflames the ardour of his people. CHARLES, an eye-witness of the encounter of these Heroes, deals destruction around him, and pays an abundant tribute to death. Every thing gives way to the resistless crash of his death-dealing blows: his glittering sword pierces to the heart. Thus the warriors fall in crowds in the conflict. The vultures assemble to devour their prey: the young eagles scream around, and the carnivorous beasts lie waiting for the dead. The high soaring hawks rejoice with shrill cries over their smoaking repasts. Many wolves were likewise spectators of the action. GRUNDER was ever active in discomposing his adversaries, and his eager sword ran down with blood. CHARLES beholds his people discomfited and hewn in pieces by this warrior. At length they meet, and with hearts boiling

ing with dreadful rage, they engage each other. Their strokes are impetuously redoubled, till at length the king falls, covered with wounds; and his limbs float in his own blood. At that instant, the bright daughters of Destiny invite him to enter the palace of Odin.

Thus fell CHARLES, in sight of the exulting and rapacious wolves: when GRYSER ran furiously through the opposing battalions, and uttered bitter cries amid the swords of his enemies; while GRUNDER vaunts to have snatched the victory out of the hands of his foes, and to have cut off the king and count ERIC with the sword. Perceiving GRYSER, he exclaims, "Thou alone remainest to enter the lists with me. Revenge the cause of thy friends: come and let us fight in single combat: it is now thy turn to feel the keenness of my sword." Immediately their sabres hang dreadful in the air, like dark and threatening clouds. GRYSER'S weapon falls like a thunder-bolt. Dreadful is the encounter: their swords furiously strike; they are soon bathed in gore. At length GRUNDER is covered with wounds: he sinks amidst a deluge of blood. GRYSER gives a dreadful shout of triumph, and with his envenomed sword, cleaves the casque of his enemy, hews his armour in pieces, and

pours the light in through his bosom. Then a shower of arrows is launched on both sides: the darts tear through whatever may oppose them: and the bodies of the warriors, or their steel-defended heads can no more resist the rapid sword, than a soft bank of yielding snow. The most illustrious of the chiefs are despoiled of their bracelets, and the blue-edged weapon shivers the helmets and the breast-plates of all. At length the Biarmians, worsted, retire to their ships; every one flies as fast as his strength will permit him. The vessels are instantly unmoored, and put to sea: those vessels which are destined to be the messengers of such sad tidings. Yet the bravest of their warriors retire but slowly, and seem by their gestures still desirous of insulting their conquerors.

HAREC was not seen to have fled among the crowd, nor had that gallant prince once turned his back during the combat. He was diligently fought for; when his companions presented themselves along with him to GRYMER, and thus addressed him.

“ Stay! behold in thy power this daunt-
 “ less Hero; who, weighed down with
 “ years, still maintains the fight with all
 “ the spirit and courage of youth.—Thy
 “ renown will be fallacious, if thou de-
 “ prive him of life; since he is a man
 “ whose

“ whose equal it will be difficult to find.”

GRYMER cast a look on the king, nor was the animosity between these two warriors yet extinguished. HIALMAR's death was still regretted, although an ample vengeance had been taken. At length GRYMER thus bespake him. “ The king, my father-in-law, hath lost his life; and thy son was become famous for his valour. Let our mutual losses be deemed equal; and let the death of GRUNDER atone and compensate for that of ERIC. For thee, O king, accept at my hands both life and peace. Thou hast signalized thyself in combats: keep henceforth thy mighty ships, and thy Biarmian kingdom.”

Every one was pleased with this noble and generous sentence of GRYMER. The two Heroes entered into a strict and faithful alliance. The king, pleased to have preserved his life, immediately conducted his fleet to Biarmland. The warriors laid up their arms in peace: the wounded were brought home to be healed: and hilly monuments were raised for the slain (D). GRYMER reigned, honoured by his subjects, and beloved by the fair partner of his bed. He was magnificent, eloquent and affable: and all the inhabitants of those countries celebrated his praises.

REMARKS ON THE PRECEDING PIECE.

(A) “ A valiant
“ count.”] In all the
states of Germany, that
were subject to the mo-
narchical form of govern-
ment, besides the KING,
who was hereditary, the
nation chose to themselves
a CHIEF OR LEADER,
who sometimes bore the
title of COUNT, and
sometimes that of DUKE*.
The King was descend-
ed of one certain family;
but the choice of the
Chieftain was always con-
ferred upon the bravest
warrior. *Reges ex nobi-
litate, Duces ex virtute su-
munt*, says Tacitus, De
Mor. Germ. This pas-
sage, as Montesquieu hath
clearly shown, is a clue
that unravels the history
of the middle ages. Un-
der the first race of the
Kings of France, the
crown was hereditary,
the office of Mayor of the
Palace elective. This
custom the Franks had
brought with them from
their original country.

(B) “ Brotherly confe-
“ deracy.—Fr. *Confrater-*
“ *ritè.*”] Here we plainly
discover those Fraternities
in Arms, which are so
often mentioned in the
history of Chivalry, in
France, England, and
elsewhere. Joinville is
possibly the oldest Author
who speaks of them in
France, where they still
subsisted in the time of
Brantôme. M. de Ste.
Palaye, in his excellent
Memoirs of Chivalry, re-
lates the terms and condi-
tions of these associations.
They differed in no re-
spect from those in use in
the north. Our most an-
cient Chronicles afford us
examples of these Con-
fraternities, and in gen-
eral, every thing that con-
stituted Chivalry was esta-
blished in the north in
those early ages, when
they had not the least idea
of it in the more southern
nations.

(c) “ Buried his gold

* *Islandicè*, IARL: whence our title EARL.

T.

“ with

“ with his body.”] We have seen, in the former part of this work*, that one of the chief funeral Ceremonies, consisted in depositing along with the defunct whatever had been most precious and dear to him during his life. Upon opening the old burial-places, various kinds of iron instruments are still found there; though, whatever our Poet may say, the little earnestness that is shown for searching into such recesses, is a sufficient proof that men seldom find any great quantity of gold concealed in them.

(D) “ Hilly monuments for the “ slain.”] This incontrovertibly proves, that the events related in this Poem, are of very ancient date. From the first erection of churches in the north, it was strictly forbidden to bury in the open fields, as had been the custom in times of Paganism. It has been already observed †, that these little sepulchral mounts are found every where in

Scandinavia, and in the countries lying upon the Baltic. The Norwegians carried this custom with them into Normandy, where these little monumental Hillocks are often found, constructed like these of the north. The learned Montfaucon has given a full description of one that was discovered in the year 1685, in the Diocese of Evreux.

It were needless to extend these Remarks farther, the preceding Poem being of itself sufficiently characteristic of the manners of the times. In this, as in almost all other pieces of this Collection, may be perceived more force of imagination than could be expected from those ages of ignorance and ferocity; not to mention, from so rigorous a climate. It must however be added, that much of the beauty and force of these Poems is lost to us, who only read them in a prose Translation; who seldom, and not without much pains, can unfold the allegories with which their Authors a-

* See Vol. I. p. 341. Vol. II. p. 142.

† Vol. I. p. 222.

bound, and who enter neither into their system of Mythology, nor into the manners of the times wherein they were written.

What must we conclude from all this? Can we doubt whether these Scandinavian Poets, sometimes lively and ingenious as they were, were the same barbarians who set fire to Rome, overturned the Empire, and ravaged

Spain, France and England? Yet this must be admitted, or we must contradict the whole tenor of history. Let us then grant, that the influence of the ruling passion might supply, in those Northern Climes, the absence of the Sun, and that the imaginations of mankind may subsist in full vigour and maturity, even during the infancy of reason.

THE END OF M. MALLET'S SECOND VOLUME.

S U P P L E M E N T .

ADVERTISEMENT.

WE have now seen the end of M. MALLET'S *Introduction a l' Histoire de Dannemark*, and here the present Work might properly enough have been concluded: but as this Second Volume falls short in size of the preceding, the English Translator thought he should make a very acceptable present to the learned Reader, if he subjoined by way of SUPPLEMENT, the Latin Version of the EDDA by Mr. GORANSON, whom our Author has mentioned in the INTRODUCTION to this Volume. By comparing this Version with the preceding one from the French, the genuine literal sense of the original will the more compleatly be attained: And in illustrating so ancient and so peculiar a Composition, no kind of assistance will be found superfluous. It may be a farther recommendation of the following pages, that Mr. GORANSON'S Latin Version, (which, however barbarous and unclassical, is yet esteemed literally exact) is in itself a great curiosity, as his own book will probably

fall into the hands of very few Readers in this kingdom. This Latin Version was published a few years ago at the foot of a correct edition of the EDDA in 4to, accompanied with another translation into the Swedish language, and prefaced with a long Swedish dissertation, "*De EDDÆ antiquitate, et indole, &c. ut et de antiquissimis et genuinis Skythis, Getis, Gothis, Atlantüs, Hyperboreis, Cimbris, Gallis, eorumque Satore Gomero.*"

If the preceding Version from M. MALLET should be found in some places to differ pretty much from this of Mr. GORANSON, we probably must not attribute it wholly to the freedom, with which the former has sometimes paraphrased the original in order to accommodate it to the modern taste, but in many instances to the different copies of the EDDA which they each of them respectively followed; and for this our Author has himself apologized in the INTRODUCTION. They also differ in their several divisions of the work: but for this also M. MALLET has already accounted*. In the following Version Mr. GORANSON'S own Divisions are preserved in the Text; but those of M. MALLET are carefully noted in the Margin. T.

* See above, pag. 24.

HYPERBOREORUM ATLANTIORUM

SEU

SUIOGOTORUM ET NORDMANORUM

E D D A,

Hoc est, ATAVIA, seu Fons Gentilis illorum et
Theologiæ et Philosophiæ, VERSIONE LATINA
Donata, &c. Ad Manuscriptum, quod possidet
Bibliotheca Upsalensis, antiquissimum, correctissi-
mum, et quidem membranaceum, Goticum, in
lucem prodit

Opera et Studio

JOHANNIS GORANSON,

Philos. Magistri.

VOL. II.

T

BOK *thessi heiter* EDDA, *bennà hever*
samsetta SNORRI STURLO SON, &c.

LIBER hic vocatur EDDA, eam compo-
suit SNORRO STURLÆ FILIUS, eo mo-
do, quo hic ordinatum est. Primum vero de
Asis et Ymio. Mox de Poesi, et multarum
rerum epithetis. Postremo Series Genealo-
gica, quam Snorro confecit de Haquino
Rege, et Duce Skula.

Pars Prima,

Setu

SNORRÓNIS STÜRLÆI

E D D A

PROPRIE SIC DICTA.

* **O**MNIPOTENS DEUS creavit cœ-
lum & terram & omnes res, quæ illa
sequuntur: & postremo homines, ex quibus Ge-
nerationes provenere, Adamum & Evam. Et
dispergebantur familiæ per orbem deinceps.
Sed cum exinde præterlapsa essent tempora;
dissimilis evasit populus. Quidam erant boni;
quidam vivebant secundum concupiscentiam

* Vid. supra pag. 3. Not.

T 2

suam.

suam. Propter hoc erat submersus aquis orbis, exceptis illis, qui cum Noacho in arca essent. Post hæc incolebatur iterum orbis (mundus) ab illis, sed omnis multitudo negligebat tunc Deum. Quis vero posset tunc narrare magna Dei opera, cum obliti essent DEi nominis? Sed hoc erat per univrsam orbem, ut populus erraret. Nihilominus tamen minus dabat Deus hominibus terrena dona, opes & felicitatem, & sapientiam ad discernendum terrenas res ac limites cæli terræque. Hoc admirabantur illi, quod terra ac animalia haberent eandem naturam in quibusdam, licet dissimiles essent. Hoc est unum, quod terra sit viridis in summis montibus. Scaturitque ibi aqua, nec opus est, ibi ut profundius fodiamus, quam in depressioribus vallibus. Ita etiam comparatum est cum animalibus ac avibus, ut in illis sanguis elicitus, tam cito emanet in capite ac in pedibus. Altera indoles hæc est terræ, ut quolibet anno crescat in illa gramen & flos, & eodem anno decidat. Sic etiam animalibus, aut avibus contingit, ut eis crescat pilus ac pennæ, & decidant quolibet anno. Hæc est tertia proprietas terræ, ut illa sit aperta & effossa, tunc progerminat gramen in ipso hoc pulvere, qui supremus est in terra. Illi assimilarunt montes ac lapides dentibus ossibusque. Ita concludebant illi ex his, terram esse vegetam & habere vitam aliquo modo, cum illa aleret omne vivum, suumque agnosceret

omne, quod moriretur. Usque ad illam referebant genus suum. Videbant etiam, inæqualem esse cursum lunæ. Quædam (lunationes) longius progressæ, quam cæteræ. Hoc considerantes concludebant, aliquem hasce gubernare: eumq; divitem atq; præpotentem esse; etiam cogitabant, eum fuisse antequam lunationes, atque præesse lumini solis, rori terræ, & ventis, atque turbinibus. Non vero sciebant, ubi esset. Attamen credebant, eum esse omnium rerum gubernatorem. Utque hoc memoria tenerent, rebus omnibus nomina, etiam sibi, imposuerunt. Deinde superstitia dimanavit in varias partes orbis, in quas homines dispersi sunt; aut linguis discriminati sunt. Sed omnia judicabant illi more terreno (humano), quippe cum non haberent donum (aliquod) spirituale, atque credebant, omnia esse ex materia quadam creata, sive fabricata.

Quomodo divisa sit terra in tres partes.

Terra dividitur in tres partes. Harum una a meridie ad occidentem juxta mare mediterraneum extenditur, quæ Africa vocatur. Pars vero meridionalis adeo calida est, ut calore solis ardeat. Altera pars ab occidente septentrionem versus porrigitur, mari adjacens, Europa nuncupatur, seu Enea. Hujus septentrionalior pars adeo est frigoribus exposita, ut nec herbarum, nec incolarum sit patiens.

*A septentrione juxta orientem, meridiemque
 versus sita regio, dicitur Asia. Hæc terræ
 habitabilis pars omnigeno ornamento, & divi-
 tiis auri, pretiosorumque lapidum, superbit.
 Hic est meditullium terræ. Et sicut hæc om-
 nia sunt meliora, quam in cæteris locis; ita
 etiam homines ibi sunt honoratiores, quam alibi,
 propter sapientiam, & fortitudinem, & pul-
 critudinem, & quæ sunt reliqua. Ibi sita
 fuit urbs, quam Trojam vocamus. Trojanum
 vero imperium in duodecim minora divisum fuit
 regna, uni tamen capiti subjecta. Ibi et jam
 duodecim linguæ fuere primariæ. Horum unus
 dictus fuit Memnon, cujus Coniunx erat filia
 Priami regis, Troja. Horum filius Tros,
 quem nos Thorem vocamus. Qui duodecim
 annos natus viribus polluit maturis. Tunc
 terrâ duodecim pelles ursinas simul. sustulit.
 Hic de multis simul pugilibus furiosis victoriam
 reportavit, nec non feris, draconibusq;. In
 septentrione mulierem fatidicam invenit, no-
 mine Sibillam, nobis vero Sif dictam. Pro-
 sapiam eius nemo novit. Quorum filius vocatus
 fuit Lorida, ejus filius Vingitor, cujus filius
 fuit Vingener, c. f. Moda, c. f. Magnus, c.
 f. Sefsmeg; c. f. Bedvig; cujus f. Atra, no-
 bis Anna: c. f. Iterman: c. f. Eremod; c. f.
 Skialdum, nobis Skold; c. f. Biaf, nobis Bear;
 c. f. Fat; c. f. Gudolfur; c. f. Finner; c. f.
 Frialaf. nobis Fridleif: c. f. Vodden, nobis
 Odinus.*

De adventu Odini in Septentrionem.

Hic Odinus fuit perspicacissimus in rebus præfagiendis. Ejus conjux fuit Frigida, quam Friggam nominamus. Ille celeriter profectus in terram Borealem magno comitatu, & opibus. Et ubicunque venerant, magni æstimati sunt, Diisque similiore, quam hominibus sunt habiti. Hi venerunt in Saxoniam, ibique Odinus terram undicunque sibi subjecit. Ubi regni custodes reliquit tres suos filios. Vegdreg præfuit Saxonice Orientali: alter ejus filius, Beldeg vocatus, nobis Baldr, possidebat Vestphaliam, hoc regnum ita nominabatur. Tertius ejus filius, nomine Siggus, habuit filium Rerim, Patrem Volsungi; a quo Volsungi originem ducunt. Hi Franclandiae præsiderunt. Ab hisce omnibus multæ nobilesq; familie sunt ortæ. Inde profectus Odinus in Reid Gotiam, eandem suo subjecit imperio, ibique regem constituit filium suum Skoldium, Patrem Fridleifü, a quo Skoldungi provenere. Hec vocatur jam Jotia, illis Reidgotia dicta.

Quomodo Odinus venerit in Svioniam, & dederit filiis suis regnum.

Hinc Odinus proficiscebatur in Suioniam, ubi erat rex, qui Gylfus nominabatur. Et cum hic audiret de Asiaticis viris, qui Ase erant

vocati ibat obviam eisdem, eosque invitabat in suum regnum. Sed hoc consequabatur itinera illorum, ubicunque morarentur in regionibus, ut esset ibi ubertas annonæ, & pax; & credebant homines, deos esse horum gubernatores. Cum hi magnæ auctoritatis viri superarent plerosque reliquos homines pulcritudine atque sapientia. Hæc placuit Odino pulcra vallis, atque regionis bona conditio, unde etiam elegit sibi locum, urbi struendæ idoneum, quæ jam Sigtuna vocatur. Ordinavit ibi Gubernatores eodem modo ac Trojæ. Erant præfecti duodecim viri iudicii, lege regni faciendis. Deinde iter fecit Odinus versus septentrionem, usque ad mare, quod putavit cingere omnem terram, ibique regem constituit filium suum Semingum, quæ terra jam Norrighia vocatur. Et derivant Norrighiæ reges, ac Jarli, inde ab illo suum genus. Cum Odino profectus fuit Yngvius, qui ei in regno Svionum successit, cui etiam originem debent Ynglingi. Hi Asæ hic uxores ducebant, & fiebant hæc familiæ per plurimæ, in Saxonia, & Septentrione. Horum Lingua sola in usu fuit in hisce regionibus, & inde judicant homines, hos linguam attulisse in Septentrionem, in Norrighiam nempe, Daniam, Svioniam, & Saxoniam.

*Hic incipit deceptio Gylfii, inde ab adventu
ejus ad Pantopatrem domi, Asgardiaë; de
multiscientia ejus; deque Asarum illusionem,
& quæstionibus Gylfii.*

GYLFIOUS erat vir sapiens, & con-
siderabat hoc, quod omnis plebs lau-
darèt illos, atque omnia evenerint, ad vo-
luntatem illorum; five hoc naturæ illorum,
five Divinæ virtuti esset adscribendum. As-
gardiam profectus assumpsit formam senilem.
Sed Asæ erant perspicaciores, (imo ut) præ-
viderent iter ejus, eumque fascinatione ocu-
lorum exciperent. Tunc cernebat ille altum
palatium: Tecta ejus erant tecta aureis cly-
peis, ut tectum novum. Ita loquitur Diodo-
lus: *Tectum ex auro micante, Parietes ex la-
pide; Fundamina aulae ex montibus, fecere Asæ
sagaciores.* Gylfius conspicatus est virum
quendam in ostio Palatii, ludentem gladiolis,
septem simul in aera vibratis. Hic illius quæ-
sivit nomen, qui Ganglerus vocabatur, * Ri-
feos montes transvectus jam interrogavit,

* Islandicè, *Al Rifs Stigum.*

quis palatium possideret. Hic respondebat, eundem horum esse regem: & ego debeo comitari te ut illum videas. Ibi intuitus est multa palatia, multosque homines, & multa pavimenta; quidam bibebant, quidam ludebant. Tunc loquebatur Ganglerus, cum ei multa heic apparerent incredibilia: *Januæ omnes, antequam progressus fueris, bene aspiciendæ, nam sciri nequit, ubinam inimici sederint in scamnis, tibi insidiaturi.* Tria conspicatus folia, alterum altero altius, & cuilibet virum insidentem. Jam nomen quæsit regis illorum. Tunc ille respondebat, qui eum intromisit: ille qui infimo sedet throno, est rex nomine Har (Excelsus), cui proximus Iasn-Har (Excelso æqualis), atqui supremus, Tertius [*Tbridi*] dicitur Har. Ille a Ganglero quæsit, plurane essent ejus negotia. Sed cibus potusque sine pretio porrigitur. Ganglerus dicit, se omnium primo esse interrogaturum, num eruditus & sapiens quidam adsit. Har (Excelsus) respondit, eum non incolumem egressurum, si doctior esset. Atque tu progressus stabis interrogaturus: sedebit vero, qui respondeat.

HISTORIA PRIMA.

De quaestionibus Gangleri.

GANGLERUS orsus est tunc suum sermonem. Quis est Supremus, seu Primus Deorum? Har respondet: Qui nostra lingua Pantopater dicitur. Sed Afgardiæ habebat ille XII nomina. * Pantopater; Vastator; Nictans; Neptunus; Multificius; Sonans; Optator; Munificus; Depopulator; Ustulator; Felix. Tunc Gang. Ubi est hic Deus? Aut quid potest efficere? aut quid voluit ad gloriam suam manifestandam? Har resp. Ille vivit per omne ævum, ac gubernat omne regnum suum, & magnas partes & parvas. Tunc resp. Jafnhar (Excelso æqualis): ille fabricabat cœlum ac terram & aera. Tunc loquebatur Tertius †: Hoc quod majus est, quam quod fabricabat hominem, & dabat ei spiritum,

* Islandicè, *Alfauthr.* *flindi.* *Svithur.* *Svithrer.*
Herian. *Nikadr.* *Nikuthr.* *Vithrer.* *Salskr.*
Fiolner. *Oski.* *Omi.* *Ri-* † Islandicè, *Thridi.*

qui vivet; licet corpus evanuerit. Et tunc habitabunt omnes cum illo justis, ac bene morati, ibi, quod Gimle, dicitur. Sed mali homines proficiscuntur in infernum. Ita dicit in Sibillæ [*Voluspæ*] vaticinio: *Initium erat temporis, Cum nihil esset, Neque arena nec mare, Nec fundamina subter. Terra reperiebatur nullibi, Nec superne cælum. Hiatus era perpetuus, Sed gramen nullibi.* Tunc resp. Jafnhar: Multos annos antequam terra erat creata, Niflheimium fuit paratum, ejusque in medio est fons nomine Hvergelmer. Hinc profluunt amnes hisce celebrati nominibus; * Angor, Gaudii remora, Mortis habitatio, Celerrima perditio & vetusta, Vagina, Procella sæva, Vorago, Stridor & Ululatus. Late emanans; Vehementer fremens portas inferni alluit †. Tunc dicit Tertius [*Thridi*].

OMNIUM

* Islandicè, *Kvol. Gundro. Fiorni. Fimbulthul. Slithan. ok Hrithr. Sylgr. ok Ylgr. Vidleiptr. Gioll er næst Helgrindum.*

† Cum Divus ille Platon, quingentis circiter ante Natum mundi Hospitatorum annis, iisdem, ac Edda, verbis vitæ futuræ mentionem injecerit, lubet eadem hæc inferere. Ita vero ille in Axiocho T. III. f. 371. “ Atque

“ si alium sermonem quod
“ que audire velis, quem
“ mihi Gobrias olim refererat,
“ ferebat, vir cum primis
“ eruditus & Magi etiam
“ nomine illustris, ita habebat.
“ Is Avum suum & cognominem dicebat,
“ in Xerxis memorabili illa in Græciam expeditione,
“ in Delum missum, ut insulam tueretur.
“ Quæ quidem insula duorum Deorum natalibus

natalibus celebris est.
 Ibi ex æneis quibusdam
 tabulis, quas ex Hyper-
 boreis montibus Opis
 & Hæcaerga detulissent,
 hæc se intellexisse com-
 memorabat: Quum vi-
 delicet animi & corporis
 facta esset solutio, ani-
 mum ad inconspicabi-
 lem quendam locum
 proficisci, subterraneum
 quidem illum; in quo
 Plutonis regia non mi-
 nor Jovis aula sit in ter-
 ra: Terram mundi uni-
 versi medium obtinere:
 Cœlum globosum esse,
 cujus dimidiam partem
 coelestes, majorumque
 gentium dii tenerent:
 Alteram inferi, quorum
 alii fratres essent, alii
 eorum liberi. Vestibu-
 lum autem, quo aditus
 patet ad Plutonium re-
 giam, claustris ferreis
 firmari, atque sepiri:
 Tum vero fluvium
 Acherontem occurrere;
 deinde Cocytum: Qui-
 bus trajectis, ad Mi-
 noem & Radamantum
 deduci oporteat, in eum
 locum, qui Campus Ve-
 ritatis appellatur. Ibi
 iudices sedent, qui
 quam quisq; vitam vix-
 erit eorum, qui illuc

veniunt, quibusque in
 studiis versatus sit, dum
 in corpore esset, quæ-
 stionem habent. At
 nullus ibi mendacio re-
 lictus est locus. Illos
 vero, qui boni dæmo-
 nis ductum auspicium-
 que sequuti vitam ef-
 sent imitati Deorum,
 Beatorum, Piorumque
 sedes incolete. Ibi tem-
 pestates anni frugum
 omnis generis copia &
 ubertate abundare, fon-
 tes aquis limpidissimis
 scaterere, herbis variis
 prata convestiri. Illic
 Philosophorum scholas
 esse, theatra Poetarum,
 & circulares choros,
 musicas auditiones, op-
 portune composita con-
 vivia, & dapes, quæ
 ultro ex ipso solo sup-
 peditantur, & immor-
 talem lætitiâ, omni
 denique jucunditate
 perfusam vitam. Non
 enim vel iniquum fri-
 gus, vel intemperatum
 calorem ibi dominari,
 sed bene temperatum
 aërem diffundi, subtili-
 bus solis radiis illustra-
 tum. Ibi vero ipsis
 initiatis quendam esse
 principatum, & sacra
 diis recte fieri. Quo-
 rum

rum autem vita per sce-
 lera traducta est, rap-
 tari a furiis ad Erebum
 & Chaos per Tartarum.
 Illic impiorum profliga-
 torum esse sedem desti-
 natam - - Ibi eos fe-

rarum laniatu, & ignis
 flammis perpetuis, omni
 supplicio affectos, æter-
 nis pœnis cruciati-
 busq; vexari. Atq; hoc
 quidem ego a Gobriâ
 audiui."

HISTORIA SECUNDA.

*Hic narratur de Muspellsheimio. & Surtio
 (Nigro).*

OMNIUM primo erat Muspellshei-
 mium, quod ita nominatur. Hoc est
 lucidum, ac fervidum, atque impervium
 exteris viris. Niger dominatur ibi, & sedet
 in extremitate terræ. Ille tenet flamantem
 gladium manibus. Et in fine mundi est
 ille venturus, ac vincet omnes deos, atque
 comburet hoc universum (cum) igne. Ita
 dicitur in Vaticinio Sibillæ * ; *Niger venit ab
 austro, Cum stratagematibus fallacibus. Splen-
 det ex gladio Sol volubilis. Saxa & montes
 fragorem edunt ; Sed dii perturbantur. Cal-
 cant viri viam mortis ; Sed cœlum diffinditur.*
 Gang. perconctatus. Quomodo ordinatum
 fuit antequam familiæ, seu homines essent,
 populusque augetur. Tunc Resp. Har.

* Islandicè, *Voluspa.*

HISTORIA TERTIA.

Hic narratur de creatione Ymū Gigantis.

AMNES illi, qui vocantur Eliyagæ, sunt ita procul progressi ab scaturigine sua, ut veneni volubilitas rigeret, tanquam scoria in fornace. Hoc fiebat glacies, ac substitit, nec manavit. Tunc superfusum fuit heic, & quicquid veneni induratum fuit, gelu obriguit, auctaque fuit pruina, altera super alteram, per totum Abyssum. Tunc Excelso æqualis*; Abyssus, ad septentrionem spectans, oppletum est mole, ac gravitate pruinae, atque glaciei; sed intus, turbinibus, ac tempestatibus. Australior vero pars elevebatur adversus fulgetra, & scintillas, quæ volarunt ex Muspellheimio. Tunc dicit Tertius†: Uti ex Niflheimio spirabat frigidum, ac horridum: ita omnia, Muspellheimio opposita, erant fervida, & lucida. Sed Abyssus erat levis, tanquam aura sine vento. Et cum spiritus

* In. *Jafn-Har.*

† In. *Thridi.*

caloris occurreret pruina, liquefacta fuit, & destillavit. Et per POTENTIAM EJUS, QUI GUBERNABAT, fiebat homo, Ymius vocatus. Rimtuffi (Pruinae gigantes) vero vocarunt eum Oergelmium: Et ex illo propagatae sunt eorum familiae, uti hinc perhibetur. *Sunt fatidicae omnes E Vittolfio; Spectra omnia E Vilmædio; Gigantes omnes Ex Ymio progeniti.* Et iterum: *De Elivagis stillarunt veneni guttae, eratq; ventus, unde fiebat gigas.* Ex quo familiae provenire omnes. Tunc locutus est Ganglerus: Quomodo crescebant familiae inde, seu, num creditis, eum Deum esse? Tunc regessit Jafnhar. Nequaquam credidimus nos, eum esse Deum. Malignus enim erat ille, & ejus progenies, quae Rimtuffi sunt. Et ille dormiens sudavit, & sub sinistra manu ejus crescebat mas, & foemina. Et alter pes ejus procreavit filium cum altero, & inde familiae venere. Tunc locutus est Ganglerus: ubi habitabat Ymerus, aut quid fuit alimentum ejus? Har respondet:

PROXI-

HISTORIA QUARTA*.

De eo, quod creata sit vacca Oedumla.

PROXIMUM hoc erat, quod pruina stillavit, unde fiebat vacca Oedumla. Quatuor amnes lactei manabant ex uberibus ejus, illaque alebat Ymium. Vacca verò alebatur lingendo pruinosos lapides, falsugine obductos. Et prima quidem die, ea lingente, crines exiere humani: secunda die, Caput: Tertia vero, integer mas, nomine Buris celebratus; pater Boreæ, cujus conjunx Beizla, filia Bældornis gigantis. Hisce tres fuere filii; Odinus, Vilius, Venus. “ Et hoc nobis persuasum est, inquit “ Har, hunc Odinum, ac fratres ejus, esse “ gubernatores totius orbis atque terræ. “ Et hic ille est Dominus, quem, sine pari, “ magnum esse, novimus.”

* FAB. III. apud Mallet, vid. p. 18.

HISTORIA QUINTA*.

Quomodo filii Boreæ crearent cælum & terram.

BOREADES occiderunt Ymium, & tam multum sanguinis ex illo profluxit, ut hocce suffocarint omnes familias Rimtufforum, uno tantum excepto, una cum domesticis suis. Illum Gigantes nomine Oergelmeri insigniunt. Hic ascendens cymbam suam, conservatus est. Et hinc Rimtufforum familiæ.

Per plurimis annis, Antequam terra esset Creata iterum, tunc erat Bergelmer natus, Quod ego cum primis memini, Sapientem gigantem Cymbæ fuisse impositum & conservatum. Iterum Gangl. Quid tunc negotii Boreadibus, quos Deos esse, credis? Har resp. Hoc non parvi est momenti: Hi enim ex Ymio, in medium abyssi translato, fecerunt Terram; ex sanguine Maria, & Aquam; Montes ex ossibus; Lapidem ex dentibus. Et ex ossibus cavis, permixtis cum sanguine, ex vulneribus profuente, illum creaverunt

* FAB. IV. apud Mallet, vid. p. 22.

Lacum seu Mare, quo terram circumligarunt. Deinde e cranio factum Cœlum circumcirca super terram posuerunt, quatuor divisum in plagas; cuilibet angulo sustinendo supposuere pygmæum, quorum nomina: Oriens: Occidens, Septentrio, Meridies. Deinceps assumptos ignes ex Muspellsheimio, & infra, & supra, per Abyssum collocarunt in cœlo, ut lucerent in terram. Hi locum certum fulgetris assignarunt omnibus. Hinc dierum existit distinctio, annorumque designatio. Ita dicitur. *Sol nesciebat, Ubi locum haberet, Luna nesciebat, Quid virium haberet. Stellæ nesciebant, Ubi locum haberent.* Tunc locutus est Gang. Magna hæc sunt facinora, magnaue fabrica. Har respondet: Rotunda est terra, & circumdata profundo mari: hujusque littora gigantibus inhabitanda dederunt. Sed intra littora, inque illo loco, qui a mari quaqua versum æque distabat, Urbem erexerunt contra incursiones gigantum, circum circa terram: Materiam autem huic moli struendæ suppeditarunt supercilia Ymii, nomine Midgardix imposito. Ex cerebro vero, in aërem projecto, Nubes fecerunt: uti hic narratur: *Ex Ymii carne erat Terra creata iterum. Sed ex sudore Maria: Montes ex ossibus: Prata graminosa ex crinibus: Sed ex capite Cœlum: Verum ex superciliis fecere mansueti dii Midgardiam hominum filiis: Et ex cerebro erant duri animi (crudeles) Nubes.*

HISTORIA SEXTA*.

De Creatione Aski & Emlæ.

AMBULANTES juxta littora Boreades invenere duas arbores, ex quibus duos creaverunt homines. Hisce Primus Boreadam dedit animam, Secundus vitam; Tertius vero auditum & visum. Vocatusque fuit mas Askr, fœmina vero Emla. Unde prognatum fuit genus humanum, cui habitatio data erat sub Midgardia. Deinde in medio regni Asgardiam exstruxere. Ubi habitabat Odinus, & illorum familiæ, quibus nostræ originem debent. Adhuc Har: ibi sita est urbs, nomine Hlidskialf, & cum Pantopater heic supremo insidet throno, oculis totum perlustrat mundum, hominumque mores omnium. Conjunx ejus est Frigga, Fiorguni gigantis filia. Et ex hac prosapia familia Asarum oriunda est, quæ Asgardiam veterem ædificavit, estque divinum genus, cum sit pater omnium Deorum. Terra erat filia ejus; horumque filius fuit Asa Tor.

* FAB. V. apud Mallet, vid. p. 28.

 HISTORIA SEPTIMA *.
De Nore Gigante.

NORUS gigas, primus fuit Jotunheimiæ incola. Filia ejus erat Nox; quæ nigra fuit. Hanc uxorem duxit Naglfara, quorum filius fuit Auder; Filia vero illorum Terra. Hujus maritus erat Dæglinger, quorum filius fuit Dag, (Dies) qui pulcritudine patrem suum æquavit. Tunc Pantopater assumptos Noctem & Diem in cælum transtulit, deditque eis duos equos, duosque currus; & hi terram circumequitant. Nox insidet Rimfaxæ, qui terram irrorat guttulis, ex fræno stillantibus: Dies vehitur Skinfaxa, & splendet aura atque terra ex juba ejus †.

Mundilfara duos habuit liberos; filium nempe, nomine Manæ (Lunæ,) filiam vero, Solis, quæ uxor fuit Glorniris. Dii

* FAB. VI. apud Mallet, vid. p. 33.

† Rimfaxes, h. e. equus

pruinosa juba. Skinfaxa h. est, equus juba splendentis.

vero irati huic summæ arrogantia, in tantis
 affumendis nominibus, hos trahendo currui
 Solis, quem ex igne de Muspellheimio vo-
 lante creavere, junxerunt. Mane (Luna)
 duos rapuit liberos a terra, nomine Bil &
 Hiuka, discedentes a fonte Bygvaro. Si-
 tula nominabatur Sæger : Vectis vero Simul.
 Patri illorum Vidfidris fuit nomen. Hi li-
 beri Lunam comitantur, uti terricolis ap-
 paret. Tunc Gang. Celerrime currit Sol,
 veluti pertimesceret aliquid. Resp. Har :
 Prope adest, qui ei inhiat : lupi duo nempe,
 Skoll & Hattius Hrodavitnii filii. Tunc
 Gang. Quale est genus luporum? Har
 resp. Gigantea quædam fœmina habitat ad
 orientem a Midgardja, in sylva Jarnvid
 nominata, & ita nominantur illæ giganteæ
 mulieres hic habitantes. Turpis & hor-
 renda anus est mater multorum gigantum,
 omniumque lupina forma indutorum. Hinc
 ortum est monstrum Managarmer, quod fa-
 turatur vita morti vicinorum hominum, &
 deglutit lunam, tincto cælo sanguine ; Tunc
 splendor solis deficit, uti hisce narratur. *Ver-
 sus ortum habitat illa misera in Jarnvide, &
 parit ibi Feneris filios : Ex quibus omnibus fit
 vaporis quædam exhalatio, Lunam devoratura,
 Giganteis induta exuviis ; Saturatur vita
 morti vicinorum hominum ; Aspergit deos (ru-
 bore sanguinis) cruore : Niger fit sol sequenti
 æstate : venti maligni erunt. Scisne hoc ?*

G A N G.

 HISTORIA OCTAVA *.

GANG. Ubi iter a terra ad cœlum?
 Har ridens respondet, hoc non sapienter esse interrogatum: Estne hoc narratum, deos ponte junxisse cœlum & terram, nomine Bifrœst celebrata? Eam te vidisse, oportet: fieri potest, ut eum nomine Iridis insigniveris. Tribus constat coloribus, & longe firmissimus; factusque majori artificio, quam aliæ fabricæ. Licet vero firmissimus sit, attamen frangitur, cum Muspellii filii eum super equitant. Et tranant equi illorum magnos amnes, deinde iter conficiunt: Tunc Gang. Non videtur mihi, deos fideliter hunc extruxisse, cum tamen, quicquid velint, facere valeant. Tunc Har: Non sunt dii ob hanc fabricam vituperio digni. Bonus pons est Bifrœst. Nulla vero pars in hoc mundo datur, quæ sibi confidere potest, Muspellsoniis exeuntibus vastatum. Gang. pergit: Quid egit Pantopater, extructa Asgardia? Har regeffit: In initio disposuit gubernatores, singulos singulis infidentes soliis, juxta ejus mandatum lites hominum

* FAB. VII. apud Mallet, vid. p. 40.

dijudicatos. Et confessus iudicum fuit in valle, nomine Idæ inclyta, in medio urbis. Primum illorum fuit opus, quod aulam exstruxerint, in qua duodecim illorum solia sunt: excepto illo, quod possidebat Pantopater. Hæc aula, artificiosissima sua fabrica, omnes in terra domos vincit. Hic est Gladheimium (Gaudii habitatio.) Aliam ædificaverunt, in qua variæ variorum deorum simulacra conspiciebantur; hæc Deabus fuit assignata; fuitque aula optima & pulcherrima. Hanc vocant homines Vinglod (Veneris & amicitiae aula.) Proximum, fabricabant domum, in qua disposuerunt fornacem; nec non malleum, & forcipem ac incudem, atque omnia reliqua instrumenta. Deinde produxerunt metallum, lapides & lignum & per plurimum illius metalli, quod aurum vocatur; & omnem suppellectilem, & phaleras equorum, ex auro fecere, unde HÆC ÆTAS AUREA salutatur: Antequam dilapidarentur hæc divitiæ a mulieribus de Jotunheimia oriundis. Tunc dii insidentes sedibus suis regiis, in memoriam revocabant, unde Pygmæi ortum haberent, in pulvere nempe terræ, tanquam vermes in cadavere. Pygmæi primo erant creati, & vitam nacti in corpore Ymii, & tunc vermes erant; sed jussu deorum humanæ scientiæ participes fiebant & habebant formam humanam, attamen intra terram habitabant & in

in lapidibus. Modfognerus fuit primus illorum, & tum Dyrinus. Ita carminibus Sibillinis: *Tunc ibant. V. A. S. G. H. G.* & ea de re hic consilium ineundum, *Quis nanorum Principem rursus crearet, Ex ponte sanguineo Et luridis ossibus, Humana forma per plurimas, Feceré Nanos, in terra, uti illos Dyrinus docuit, eorumque recensens nomina:* Nyi, Nithi, Nordri, Suthri, Austri, Vestri, Althiofr, Dualin, Nani, Niningr, Dani, Bivor, Baur, Bambaur, Nori, Orr, Anar, Onni, Miothvitner, Viggr, ok Gandalfr, Vindalfer, Thorin, Fili, Kili, Fundin, Valithior, Thorin, Vitr, ok Litr, Nyrathr, Recker, Rathsvithr. Hi sunt nani atque, in saxis habitant: (Illi autem priores in pulvere:) Dramr, Dolgthuari, Har, Hugstar, Hleitholfr, Gloni, Dori, Ori, Duftr, Andvari, Hestifili.—Har dicit. Hi vero venerunt a Svarnis tumulo ad Oervangam, quod est in Juro campo, et inde venit Lofar. Sed hæc sunt nomina eorum: Skirver, Verver, Skatithr, Ai, Alfr, Yngvi, Eikinskialli, Falr, Frosti, Fidr, Ginar. Tunc quæsit Ganglerus:

QUÆ

HISTORIA NONA*.

De sacris Deorum urbibus.

QUÆ est Deorum Metropolis, five urbs sacra? Ad hæc Har: Sub fraxino Ygdrafilii † dii quotidie sua exercent judicia. Tunc G. Quid de hoc loco dicendum est? reposuit Jafnhar: Fraxinus hæc est maxima & optima arborum omnium. Rami ejus per totum diffunduntur mundum cœloque imminent: Tribus innititur radicibus, perquam late patentibus: Harum una inter Afas; altera cum Rimtuffis, ibi, quo olim erat abyffus: Tertia est super Niffheimio. Et sub hac radice est Hvergelmer fons. Nidhoger subtus radicem arrodit. Sed sub illa radice, quæ ad Rimtuffos fpectat, est inclytus fons Minois, in quo fapientia & prudentia abfconduntur. Et appellatur ille Minos ‡, qui hunc poffidet fontem: hic est abunde inffructus fcientia & fapientia, quippe qui fontis aquam ex cornu Gialliæ bibet.

* FAB. VIII. apud Mallet, vid. p. 49.

† Iflandicè, *At aski Ygdrafilis.*

‡ Ifl. *Mimr.*

Aliquando venit Pantopater impetraturus unicum haustum ex cornu; sed oculorum suorum unum pignori prius daret. Uti in Carm. Sibill. perhibetur. *Omnino novi, Odine, Ubi oculum abdidisti; In liquido illo fonte Minois. Libat mulsum Minos Quolibet mane super pignore Pantopatris. Scisne hoc? nec ne?* Tertia radix fraxini super cœlum eminent: & sub hac radice est Úrdar Brun (fons præteriti temporis.) Hic diis locus est judiciis faciendis. Quolibet die Asæ ad cœlum equitant per pontem Bifrœstam, qui et jam Asopons nuncupatur. Hæc sunt nomina equorum Asarum: Sleipner est optimus, octo gaudens pedibus, eum possidet Odinus. II Gladerus; III Gyllir; IV Skeidbrimer; V Slintopper; VI Sinir; VII Gils; VIII Falofner; IX Gylltopper; X Letfeter. Equus Apollinis una cum ipso crematus fuit. Torus autem ad locum, judiciis habendis consecratum, iturus, pedes proficiscitur, vadando amnes, nomine Kormt, Gormt, Kerlœger. Hos Torus vadando trajiciet singulis diebus, quibus venit judicaturus ad fraxinum Ygdrasil; cum Asopons totus flamma exardet; aquæ autem sacræ inundant. Tunc G. Num ardet ignis super Bifrœstam? Har resp. Quod in Iride conspicis rubrum, est ignis ardens in cœlo. Tunc cyclopes calcaturi essent Bifrœstam, si cuilibet iter pateret profecturo. Per plurimæ sunt urbes in cœlo amœnæ, omnesque divina

divina custodia munitæ. Ibi sita est urbs sub fraxino juxta fontem, & de hac aula prodeunt Virgines, ita nominatæ, Uder, Verdanda, Skuld. Hæ virgines hominum dispensant ætates. Has vocamus, Nornas, seu Parcas. Adhuc plures sunt Parcæ, singulos adeuntes infantes recens natos, ut ætatem creent. Hæ Divinæ sunt originis. Aliæ autem Alfarum progenies. Illæ vero Nanorum filiæ: uti hisce perhibetur. Diversas origine credo Parcas esse, Nec minus stirpis. Quædam Alfarum filiæ; quædam Alfarum; quædam sunt filiæ Dvalini. Tunc locutus est Ganglerus; Si Parcæ hominum fati imperant, tunc dispensant admodum inæqualiter. Quidam gaudent prosperis rebus & divitiis; quidam vero inopia rerum laudemque laborant: Quidam longævi sunt; quidam brevi vitam agunt. Har respondet: Bonæ Parcæ, quæ melioris sunt generis, bonæ quoque ætatis auctores sunt. Illi autem homines, quibus malum quoddam contingit, Parcæ id adscribant malignis. Tum sermocinatus est ulterius Ganglerus; Quæ plura de fraxino sunt dicenda? Har: Plurima*;

AQUILA

* In Resenii Edit. hæc habemus. “ MYTHOLOGIA XVII. Unde tanta existat diversitas, quod ætas calida sit, hyems
 “ frigida. Svasudur vocatur qui pater est æstatis (delicatus & blandus:) ab ejus nomine Svasligt dicitur (quicquid

“ quid delicatum est &
 “ gratum.) Sed pater
 “ hyemis interdum *Vind-*
 “ *lion* (ϙ: Venti Leo,) *Vind-*
 “ interdum etiam *Vind-*
 “ *suatur* (ϙ: frigidum spi-
 “ rans) appellatur. Ille
 “ *Vafadar* (ϙ: frigidus &
 “ imbres passus) filius est:
 “ Erant autem homines
 “ illi crudelis & frigidi
 “ affectus, quorum inge-
 “ nium hyems imitatur.
 “ K. Gangl. Unde

“ tantum discrimen ori-
 “ tur, quod æstas calida,
 “ hyems vero frigida sit?
 “ Haar. Non ita quæ-
 “ reret sapiens, hæc nam
 “ sunt in ore omnium:
 “ Verum si usque adeo
 “ es insipiens, ut ista non
 “ audiveris, interpretabor
 “ benigne, quod semel,
 “ licet fatue quæras:
 “ quam earum rerum,
 “ quas sciri oportet, ultra
 “ ignarus maneat.”

HISTORIA DECIMA.

De fraxino Ygdrasil.

AQUILA quædam ramis fraxini in-
 fidens multarum rerum est gnara.
 Inter oculos ejus sedet Accipiter, qui Veder-
 loefner vocatur. Sciurus, nomine Rotta-
 koster, fraxinum ascendendo, & descendendo
 discurret verba asportans invidiæ, inter aquilam & Nidhoggium. Quatuor vero cervi
 percursitant ramos, arboris corticem devo-
 rantes, qui ita nominantur: Danin, Dvalin,
 Dyneger, Dyrador. Sed adeo multi ser-
 pentes sunt in Hvergelmio, apud Nidhog-
 gium, ut enumerare nulla queat lingua; uti
 hisce

hisce narratur. Fraxinus *Ygdrasil* plura patitur, Quam ullus mortalium cogitatione assequi valeat. Cervus depascitur inferius (rectius, cacumen,) Sed circa latera putrescit. Nidhoggius arrodit subtus. Et iterum: Serpentes plures, Fraxino *Ygdrasil* subjacent, Quam cogitavit insipiens quidam. Goniuss & Monius, Sunt Gravitnis filii; Grabaker, & Grafvolduder, Ofnerum & Svafnerum Credo assidue aliquid consumere. Præterea narratur, Parcas, ad Urdarum fontem habitantes, quotidie aquam de fonte haustam, una cum circumjacente luto fraxino superfundere, ne rami ejus putrescant, aut marcescant. Illa vero aqua adeo sancta est, ut omnia hâc tincta fiant candida instar membranulæ intra putamen ovi latitantis, Skiall vocatæ: uti hisce testatur Sibilla [Voluspa]: *Fraxinum novissantem, Vocatam Ygdrasil, Proceram & sacram Albo luto. Hinc venit ros, Qui in valles cadit; Stat super virente Urdar fonte.* Rorem hinc venientem vocant homines Mellis Rorem, & hinc apes pascuntur. Aves duæ nutriuntur in fonte Urdari, Cygni nominatæ, quibus originem debet hoc genus volucrum.

 HISTORIA UNDECIMA*.

TUNC locutus est Gangl. Per plurima tu potes enarrare: Quænam vero sunt plures urbes sacræ adhuc ad fontem Urdar? Har: Multæ sunt urbes ibi pulcherrimæ. Harum unam, Alfheimium dictam, incolunt Fauni lucidi. Nigri vero Fauni inferiora terræ viscera tenent, suntque aliis hominibus dissimiles visu, at magis factu. Lucidi solem claritate, at nigri picem nigredine, vincunt. Ibi sita est urbs, nomine Breidablik, quæ nulli pulcritudine est se-eunda. Nec non alia vocata Glitner, cujus parietes & omnia sunt auro micantia & rutilantia, ita etiam tectum est aureum. Ibi est urbs Himinborg, juxta terminum cæli sita, ad finem Bifrœstæ, ubi cælum tangit. Ibi permagna urbs nomine Valascialf. Hanc ex puro argento ædificatam & tectam fecere dii. Ibi etiam est Hlidscialf, in hac aula; quod folium ita vocatur. Cum Pantopater

* FAB. IX. apud Mallet, p. 57.

sedet in summo throno totum circumspicit mundum. In australi parte orbis est urbs omnium ornatissima, soleque lucidior, quæ Gimle appellatur. Hæc permanebit, cælo terraque pereuntibus ; illiusque urbis incolæ sunt viri justî, in secula seculorum ; testante Sib. *Curiam novi stare, Sole clariorem, Auro tectam, In Gimle, ubi debent virtuosi Homines habitare, Et per omne ævum gratia frui.* Tunc Gang. Quis custodit hanc urbem, cum nigra flamma exuret cælum ac terram ? Har respondit : Ita dictum est, ad austrum alium esse mundum, hoc longe altiorem, Vidlæn dictum. Tertium vero hoc altiorem, nomine Oendlangeri, & in hoc cælo hanc esse urbem suspicamur, jam vero Favnis lucidis esse habitaculum solis.

HISTORIA DUODECIMA*.

Narratur hic de nominibus & regno Odini.

TUNC locutus Gang. Quinam sunt Asæ, in quos credendum est ? Resp. Har : duodecim sunt Asæ Divinæ originis. Tunc loquebatur Jafnhar. Nec sunt Asy-

* FAB. X. apud Mallet, vid. p. 61.

niæ minus sanctæ, neque minoris potentia: Tunc dicit Tertius: Odinus est Primus & Antiquissimus Asarum. Ille gubernat res omnes, & licet reliqui Dii sint potentes; attamen ei serviunt omnes tanquam liberi patri suo. Frigga vero uxor ejus etiam hominum fata præscit, licet nulli revelet res futuras, ut perhibetur, Odinum Loconi adlocutum esse: *Insanum te, immo mente captum dico, quare excitas auram fatorum hominum? Friggam scio scire hoc cum ipse ei revelem.* Odinus vocatur Pantopater, quoniam ipse est pater deorum omnium. Vocatur etiam Valfader, quia ejus optati filii sunt, qui in acie occumbunt. Hisce Valhallam assignat, atque Vingolfam; tunc Monheroes salutantur. Ille vocatur etiam Hangadeus, Happadeus, Farmadeus; Et adhuc plura habet nomina, veniens ad Regem Geirraderum; vocatus sui inquit Grimr, ok Ganglri, Herian, Hialmbri, Theckr, Thrithri, Thuthruthr, Helblindi, Har, Sathur, Svipall, Sangetall, Herteitr, Hnikar, Bileygr, Baleygr, Bolverkr, Fiolner, Grimnr, Glapsvithr, Fiolsvithr, Sithhottr, Sithskeggr, Sigfothr, Atrithr, Hnikuthr, Alfothr, Farmatyr, Oski, Omi, Jafnar, Biblindi, Gelldner, Harbarthr, Svithur, Svithrir, Jalker, Kialar, Vithur, Thror, Jalkr, Veratyr, Gantr.

Tunc Gang: Perquam plurima assignaverunt eidem nomina: & hoc mihi persuasum

sum est, multum requiri scientiæ, ut distincte noveris hæc nomina, & quænam cujuslibet fuere occasiones. Har resp. Ista omnia rite commemorasse, magna quidem est eruditio. Sed ut brevius dicam: Pleraque nomina ei sunt attributa hanc ob rem, quod variæ sint linguæ in mundo: Attamen omnibus populis placuit ejus nomina in suam transferre linguam, ut eum sua adorent pro semetipsis. Verum quædam occasiones obvenire in itineribus ejus, quæque priscis Historicis insertæ sunt. Tuque non potes viri eruditi nomen mereri, nisi has magni momenti narrationes enarrare valueris.

* Gang. Quænam sunt reliquorum deorum seu Asarum nomina? Aut quid gloriosum patrarunt?

* Hic incipit FAB. XI. apud Mallet, p. 65.

HISTORIA DECIMA TERTIA.

Hic agitur de Toro ejusque regno.

TORUS est præcipuus & primus illorum, vocatusque fuit Aso Torus, seu Oeko Torus. Is fortissimus Asarum & omnium deorum, virorumque. Ejus regnum est

est Drudvanger, Aula vero Bilskirner. In hoc aula quingenta sunt pavimenta & quadraginta. Hæc domus est maxima omnium, hominibus cognitarum: ita in Grimneri sermonibus, *Quingenta pavimenta & quadraginta, Talem credo Bilskirnerem, cum curvis atriis, cujus tecta magnifica maximi filiorum natu non adeo accurate novi.* Torus duos habet hircos & currum: illorum nomina sunt Tangniofter & Tangrifner. Curru Torus vehitur Jotunheimiam aditurus, hircis trahentibus currum; ideo vocatur Oeko Torus. Tria illi etiam sunt clenodia. Primum est Malleus Miolner, quem Rimtuffi & Gigantes agnoscant, in aura venientem. Nec mirum hoc est; nam illo multa confregit capita patrum cognatorumque illorum. Alterum clenodium ei est præstantissimum, Cingulum Fortitudinis: Quo accinctus duplici divino perfunditur robore. Tertium clenodium ejus sunt Manicæ Ferreæ, quibus, capulum mallei apprehensurus, carere nequit. Nemo vero adeo eruditus est, qui ejus maximas res gestas enumerare possit. Tibi vero plurima enarrare queo, ut dies deficiat prius, quam enarranda. Tunc Ganglerus: Scire cupio de pluribus ejus filiis.

* Har: Secundus, inquit, filius est Baldur (Apollo) ille Bonus, deque illo facile est

* Hic incipit FAB. XII. apud Mallet, vid. p. 70.

narratu. Ille optimus est, eumque omnes laudant. Hic pulcerrimus est visui, & ita splendens ut radios emittat. Et unica est herba adeo candida, quæ Apollinis supercilio comparetur; hæc omnium est candidissima herbarum. Et hinc ejus tibi æstimanda est pulcritudo & crinium & corporis. Ille Asarum & candidissimus, & pulcerrimus, atque eloquentissimus, ac maxime misericors. Sed hæc ejus naturæ conditio est, ut nemo ejus judicia irrita reddat. In illa habitat urbe, quæ Bredablikia vocatur, & antea commemorata est. Hæc in cælo est, eamque nihil immundi ingrediatur. Uti hisce perhibetur: *Breidablikia vocatur, ubi Apollo Habet sua palatia undicunque. In ea regione, Qua ego collocatas esse scio columnas, quibus runæ, ad evocandos mortuos efficaces, sunt inscriptæ.* Tertius Asarum est Niordius, habitans Nontunæ, ibique ventorum dominus. Ille sedare valet mare, ventum & ignem. Is navigaturis invocandus est, ut & venaturis. Tantæ ei sunt divitiæ seu opes, ut cuicumque voluerit, potuerit dare regiones & opes. Eam ob rem ille invocandus est. Niordius non est Asarum origine, erat enim educatus in Vanaheimia. Vani vero eum obsidem diis tradiderunt, ejusque loco assumpto Hæniro. Hinc pax deos inter & Vanas. Niordius uxorem habuit, nomine Skadæ, filiam Tiaffii gigantis. Illa eandem, ac
 pater

pater ejus, elegit habitationem; nempe in montibus quibusdam, nomine Tronheimiæ inclitis. Niordius autem juxta mare habitare voluit. Hinc inter illos conventum fuit, ut novem noctes in Tronheimia, tres vero Noatunæ, tranfigerent. Niordius autem de montibus Noatunam redux, ita cecinit. *Mibi ingrata sunt montana, Diu dolui ibi, Licet novem tantum noctes: Lupi ululant; Mibi displicuit cantus Cygnorum.* Tunc Skada: *Num quiete dormiam in toro Neptuni? Ob avium querelas, Me excitantium, De sylva venientium Quolibet mane.* Tunc Skada montana petens habitavit in Tronheimia, & sæpenumero, assumtis ligneis soleis, atque arcu, exit feras venatura. Vocatur alias Ondurdea, seu Ondurdis. Uti hisce dicitur: *Tronheimia vocatur. Ubi habitat Tiaffius, Ille potentissimus gigas. Jam vero ibi Skada habitat, Diserta Nympha deorum, In domibus antiquis Patris.*

 HISTORIA DECIMA QUARTA *.

De Freyero.

NIORDIUS Noatunensis. deinde duos procreavit liberos; Frejerum nempe, deorum celeberrimum, atque dominatorem pluviae solisque, ut & terra nascentium. Ille vero pro annonâ & pace invocandus est. Est etiam pacis & divitiarum humanarum dispensator. Liberos ejus altero loco est Freja, dearum celebratissima. Ejus habitaculum in cælo vocatur Folvanga. Eique pugnam adeunti dimidia pars cæsorum cedit, reliqua vero Odino. Uti hisce commemoratur. *Folvanga appellatur ubi Freja dominatur, In pretiosa & optima aula. Dimidiam cæsorum eligit illa, Quotidie, Dimidiam vero partem Odinus.* Aula etiam ejus vocatur Sessvarna. Profectura vero Cattis suis vehitur, sedens in curru. Illa adorantibus omnium celerrime opitulatur; Deque ejus nomine hic honoris titulus deductus est,

* FAB. XIII. apud Mallet, vid. p. 76.

quod

quod nempe Matronæ digniores Freyor seu Fruor vocitentur. Huic optime placent carmina amatoria, eaque amoris gratia adoranda est.

Tunc Ganglerus: Magni mihi videntur hi Asæ, omnes; nec mirum, vos magnis gaudere viribus, cum Deos discernere possitis, atque sciatis, quisnam invocandus sit de hac vel illa re; seu quales preces esse debeant. Sed suntne plures dii? Har:

HISTORIA DECIMA QUINTA*.

De Tyro.

ASARUM unus est Tyrus (etiam Tyfus), reliquos audacia & inconstantia animi superans. Ille victorias dispensat. Is bellatoribus est invocandus. Tritum est proverbium, eum salutari TYRO FORTEM, qui reliquis virtute præstat. Et hoc unum est indicium fortitudinis ejus atque audaciæ; quod, reliquis diis persuadentibus lupo Feneri, ut ligaretur compede Gleipnero, jam vero renuenti, nec credenti fore, ut solveretur, Tyrus manum suam ori ejus insertam

* FAB. XIV. apud Mallet, p. 79.

oppignorasset. Afis vero eum solvere nolentibus, hic manum morfu præscidit, in illo artu, qui jam Lupinus vocatur, unde Tyffus monochiros est. Adeo sapiens est, ut hinc resultaverit proverbium, Hic TYRI GAUDET SAPIENTIA. Pacificator vero hominum non creditur.

Bragius unus appellatur Afa, sapientia, ut & oris atque orationis gratia excellens. Hic Poëtarum non solum princeps, sed & parens; unde Poësis Brager nominatur. Deque ejus nomine Bragemadur vocatur, & vir & fœmina, qui præ reliquis majori facundia gaudet. “ Uxor Bragii appellatur Iduna, “ quæ pyxidi suæ inclusa, illa custodit poma, “ quæ Dii senescentes gustando, rejuvenescant “ omnes,” quod ad crepusculum Deorum durabit. Tunc Gang. Permulum, uti mihi quidem videtur, Idunæ custodiæ & fidei dii acceptum referant. Har ridens: Præsentissimum, inquit, periculum aliquando hinc instabat; quod tibi proponere possem: sed reliquorum Deorum nomina eris auditurus.

* Heimdaler appellatur unus Asarum: hic est Candidus Afa dictus: nec non Magnus & Sanctus. Eum pepererunt novem virgines, omnesque sorores. Vocatus etiam fuit Hialmskidius, & Gulltannius, quoniam dentes ejus de auro fuere. Ille habitat ibi,

* Hic incipit FAB. XV. apud Mallet, vid. p. 82.

quod Himinsborgum vocatur, ad Bifcæstam. Hic Deorum custos, sedet juxta terminum cæli, impediturus, quo minus Gigantes pontem invadant. Ille minore, quam avis, indigens somno, noctu æque ac interdiu, ultra centum gradus circumquaque perspicit. Auditu percipit herbas crescere e terra, & lanam in avibus, & omnia sonantia. Ei præterea est tuba, Giallarhorn dicta, cujus vox per omnes auditur mundos. Uti hisce: *Himinborgum vocatur ubi Heimdaler habitat, Narratur eum sacrae Deorum custodiæ imperare: Bibet in securis palatiis deorum mulsam.* Et adhuc in ipsius Heimdaleris Carmine: *Novem sum ego Virginum filius: Novem sum ego Sororum filius.*

Hæder etiam Asis adnumeratur, qui cæcus est. Hic valde robustus est; sed & dii & homines optarent, ut nemini hic Asa esset nominandus. Nam ejus factorum memoria diu manet. Vidarus vocatur Taciturnus Ille Asa; cui admodum spissus est cothurnus. Hic ad Torum fortitudine proxime accedit, unde etiam diis magno est solatio in omnibus periculis. Atlas, qui & Valius, vocatur unus filiorum Odini & Rindaris. Hic virtute militari & arte sagittandi per plurimum est pollens. Ullerus appellatur filius Sifiæ, Tori privignus. Qui etiam sagittarius promptus, tamque peritus currendi soleis ligneis, ut cum illo certare possit nemo.

Formosus

Formosus est valde ut & heros : Unde hic monomachis est colendus. Forsetus nuncupatur filius Apollinis & Naunæ, Nefii filia. Is eam in cœlo habet aulam, quæ Glitner vocatur. Omnes vero ad eum causas deferentes discedunt reconciliati. Hic & diis & hominibus optimus est iudicii locus. *Glitner appellatur aula, Quæ est auro fulta, Et argento fulta : Ibi vero Forsetus habitat, Plerisq; diebus ; Et soporat cunctas causas.*

HISTORIA DECIMA SEXTA *.

Hic agitur de Locone.

IS etiam Afis adnumeratus fuit, quem nonnulli Afarum Calumniatorem, seu Deorum hominumque Delatorem, vocitant. Hic nominatur Loco, seu Loptius, filius Fœrbæti Gigantis. Mater ejus vocatur Lafeya, seu Nal. Fratres ejus sunt Bileiptius & Helblindius. Loco est formosus & venustus ; ingenio malus, moribus varius, illâ scientiâ, quæ perfidia & fraus in rebus gerendis dicitur, omnes post sese relinquit.

* FAB. XVI. apud Mallet, vid. p. 85.

Afas sæpenumero in summa præcipitavit
 pericula, & sæpius eosdem a periculis libe-
 ravit, technis & fraudibus suis. Uxor ejus
 est Siguna; filius vero Narius seu Narfius.
 Præterea plures habuit liberos. In Jotun-
 heimia fuit gigantea quædam mulier, no-
 mine Angerboda. Ex ea genuit Loco tres
 liberos, potius monstra; Primum erat Fen-
 ris Lupus. Alter Jormungarder, hoc est
 Midgardiaë serpens (Oceanus): Tertius est
 Hela (infernum). Sed cum hi Loconis li-
 beri in Jotunheimia educarentur, & dii ora-
 culis edocti, sibi plurima ab hisce liberis
 sinistra redundatura: cum maternum genus
 pessimum esset omen; sed adhuc pejus pa-
 ternum. Tunc Pantopater deos, ut hos
 sibi asportarent liberos, emisit. Quibus
 allatis, angvem in profundum projecit mare,
 quod totam alluit terram; Et crescebat hic
 angvis adeo, ut circumcirca omnes exten-
 datur terras, in medio jacens maris & ore
 caudam apprehendens. Hellæ vero in Ni-
 fheimium projectæ potestatem dedit in no-
 vem mundos: ut habitacula distribuât inter
 illos, qui ad eam sint venturi; hi sunt om-
 nes morbis aut senio confecti. Illa ibi habet
 magna palatia diligenter adornata, magnif-
 que munita cancellis. Ipsum ejus palatium
 Aliudner vocatur. (CONTINUA MISERIA):
 Mensa est FAMES: ESURIES cultellus: PRO-
 REPENS MORS servus: SPECTRUM ancilla:
 PRÆ-

PRÆCIPITANS FRAUS cancellus: PATIENTIA limen, seu introitus: DIUTURNUS MARCOR & ÆGRITUDO lectus. HORRENDUS ULULATUS tentorium ejus. Ejus dimidia pars cærulea, reliqua vero humana cute & colore cernitur, unde dignosci potest.

HISTORIA DECIMA SEPTIMA*.

De Lupo Fenere & Afis.

LUPUM domi nutrivere Afæ; Tyro solo ei escam porrigere auso. Dii vero, cognito, eum tam multum quotidie crescere, & innuentibus vaticiniis, fore, ut illis noceret, inito ergo consilio, factam compedem fortissimam, vocatam Leding, lupo obtulerunt; rogantes, ut hac vires suas experiretur. Lupus vero hanc sibi ruptu non impossibilem videns, permisit ut pro lubitu facerent uti volebant. Sed quam primum artus distenderet, fracta compede, ex Lædingo fuit solutus. Afæ ergo aliam fecere compedem, duplo fortiorem, Dromam vocatam. Hanc lupo tentandam voluerunt, dicentes eum

* FAB. XVII. apud Mallet, vid. p. 90.

tam dura compede fracta, magnam fortitudinis reportare laudem. Lupus vero suspicatus fuit, hanc esse fortissimam; suas vero vires post fractam priorem acreviffe. Etiam meminit, "pericula esse adeunda celebri evasuro," ergo sese compediendum permisit. Quod, cum Afæ peractum dicebant, lupus sese volutans, compedem terræ allidendo, & constringendo, extensis membris, frangebatur compedem, ut particulæ in longinquum dissiparentur. Et hoc modo ex Droma excussus fuit. Hinc proverbium, SOLVI EX LÆDINGO, ET EXCUTTI EX DROMA, De rebus vehementer urgendis. Postea pertimuerunt Afæ, ut lupus posset vinciri. Tunc Pantopater virum, nomine Skirnerum, in Svart Alfheimiam, ad Pygmæum quendam, qui nervum Gleipnerum conficeret, ablegavit. Hic nervus sex constabat rebus, strepitu nempe pedum felis, ex barba mulieris, radicibus montium, nervis ursinis, halitu piscium, & sputo avium. Licet vero antea has narrationes non sciveris; attamen vera invenias argumenta, me non fuisse mentitum: cum certo videris, mulieres barba, cursum felis strepitu, montes radicibus, carere. Et hoc mihi certo certius constat, omnia, quæ tibi retuli, esse verissima. Licet essent quædam res, quas experire nequires. Tuñc Ganglerus: Hæc, quæ jam retulisti atque exempli loco attulisti verissima credo; sed

qualis facta erat compes. Har, hoc, inquit, bene enarrare possum. Erat illa glabra, & mollissima, instar ligulæ ex serico confectæ: attamen, adeo firma & fortis, uti jam eris auditurus. Afæ vero, hoc sibi adferentibus vinculum gratibus solutis, lupo secum avocato in insulam lacus Amfvarneri Lyngvam, ostensam ligulam serici, fortiolem, quam crassities præ se ferre videretur, esse dixerunt, rogantes ut disrumperet. Præterea alter altero ligulam tradidit tentantes singuli manibus rumpere, vinculo manente illæso. Nihilominus tamen fore, ut lupo rumpere. Tunc lupo respondet: ita mihi videtur de hac vita, ut nullam promeream laudem disrumpendo adeo mollem ligulam. Si vero dolo confecta est, aut arte, licet minima videatur, nunquam meos constringet pedes. Tunc Afæ respondent, futurum esse, ut quam facillime vinculum serici adeo molle & tenue rumpere, cum celerrime confregerit fortissima ferrea vincula. Si vero, ajunt, solvi nequiveris, Diis formidine esse non potes; quam ob rem statim te solveamus. Ad hæc lupo: si me ita vinculis constrinxeritis, intelligo, me a vobis sero solutum iri. Invitum ergo me hac ligula vincitis. Ne vero timiditatem mihi objiciatis; porrigite unus quisque vestrum manum suam, ori meo inferendo in pignus, hoc sine dolo esse. Tunc Afæ mutuo sese adspicientes,

adspicientes, geminum jam adesse periculum censuerunt. Nec ullus suam porrexit, Tyro excepto, qui dextram porrectam rictui ejus inseruit. Jam Asæ funem vinculi, Gelliæ nomine, per foramen saxi tractam imis terræ visceribus fixerunt, assumtum lapidem Dvite vocatum imponentes, ut profundiora peteret, cujus fundamen est saxum quoddam. Asæ, cognito jam, lupum satis comeditum, atque frustra renitentem, cum eo fortius constringeretur vinculum nec felicius artus distendentem, cum ligamen eo redderetur constrictius, in risum sunt soluti omnes, Tyro excepto, manum suam jam amitente. Lupus, rictu vehementer expanso, eos morsurus erat, vehementer sese volvens. Tunc rictui ejus immiserunt enses quendam, capulo inferius, cuspide vero palatum, transfigente. Is truculenter ululando spumam emittit ex ore, unde amnis, nomine Vam (vitia). Hic jacebit ad Ragnarøk.

Gang. Pessimam Loco procreavit prolem; singulis vero hisce magnis, quare Dii lupum non interfecere, cum malum præberet omen? Har: Adeo magni fecerunt Dii sanctuaria sua & Asyla sua, ut eadem cruore lupino maculare noluerint, licet vaticinia indicarent, cum Odino fore exitio.

HISTORIA DECIMA OCTAVA *.

De Asyniis.

GANG. dixit: Quænam sunt Asyniæ. Har: *Frigga*, ait, est Primaria, quæ aulam habet, nomine Fensaleris, longe ornatissimam. Secunda Dearum est *Saga*, habitans in Svartbeckio. *Oer* Asarum medicus est. *Gefion* alia vocatur, cui virgines post fata serviunt. *Fulla* illibata est virgo, cujus crines in humerum sunt demissi, capite vitta cincto aurea, eique pyxis Friggæ concredita est, ut & ejusdem calcei: nec Friggæ arcanorum est nescia. *Freyia* pulcritudine ad Friggam proxime accedens, nupsit viro nomine, *Odero*. Hæc adeo formosa fuit, ut de ejus nomine res prætiosissimæ *Nossæ* vocitentur. *Oderum*, in terras perquam dissitas profectum, lacrymans, quæsit *Freyia*: Lacrymæ vero ejus sunt aurum obrizum. Per plurima ei sunt nomina; idque eam ab rem factum est, quod multa

* FAB. XVIII. apud Mallet, p. 96.

assumfit,

assumfit, apud varios populos Oderum investigatura. Vocatur vero *Mardæla*, *Hæna*, *Gefna*, *Syra*, &c. nec non *Vanadis*. Pretiosissimam habuit catenam auream. *Siofna*, amoris viros inter & scæminas est conciliatrix; unde amor de ejus nomine cessit titulus SIOFNA. *Lovam** invocare & memores esse, perutile est, eique permissum est a Pantopatre, seu Frigga, copulare homines, antea prohibitos: de ejus nomine LOF † denominatur. *Vara* ad juramenta hominum & singulare negotium mares inter & scæminas attendit. Unde hæc negotia VARAR ‡, (h. e. celandæ, & cautissime tractandæ.) *Vara* est admodum sapiens & perconctatrix adeo, ut nihil ei occultare queas. Est etiam proverbium; MULIER FIT VARA. *Synia* est janitrix aulæ, occludens fores non intromittendis. Hæc in judiciis hisce præfecta causis est, quas negare volunt homines. Hinc proverbium: SYNIA NEGATURO ADEST. *Latona* § a Frigga ordinata est custos illorum hominum, quas Frigga a periculo liberatura occultat: Hinc communi sermone fertur, eum LATERE ||, qui occultatus fuerit. *Snotra* est sapiens & bene morata; & ex ejus nomine SNOTRA dicitur & mas & scæmina. *Gnam* in varias mundi partes Frigga suorum

* In. *Lofn*, &c.

† Anglice; LOVE.

‡ Ang. WARY.

§ In. *Hlin*.|| In. *Leinir*, i. e. Latere.

negotiorum gratia ablegat. Hæc eum habet equum, qui & aërem & flammam percurrere valet. Factum est aliquando, ut Vana quidam eam equitantem per aera conspiciens dixerit. *Quis ibi volat? Quis ibi ambulat? Aut quis in aëre vehitur?* Hæc respondet: *Non ego volo, Attamen procedo, Tamen per aera vehor, insidens Hofvarpnero illo, quem Hattstryker ex Gardvora genuit.* Hujus Nymphæ nomen deinde translatum est ad omnia, quæ alte per aera ferri videntur, quæ eam ob rem GNÆVARI dicuntur. SOL & BIL quoque Asarum in numero sunt. Suntque adhuc plures, ministrantes in Valhalla, potum inferendo, mensæque & poculorum curam gerendo, quæ ita in Grimneri Rythmis: *Ristam & Mistam mihi volo cornua porrigant; Skegoldam et Scogulam, &c.* Illæ pocula promant Monheroibus. Hæ vocantur Valkyriæ, quas Odinus præliis interesse jubet, interficiendos electuras, victoriamque concessuras. *Gluder & Rosta*, & Nornarum natu minima, *Skulld* vocata, quotidie equitant cædendos electuræ, & cædibus commitendis imperaturæ. *Jord* mater Tori & *Rinda* mater Atlantis*; deabus quoque adnumerantur.

* Islandicè, *Vala*.

HISTORIA DECIMA NONA*.

Frejerus ducit Gerdam.

GYMER nominatus fuit vir quidam, cujus uxor erat Oerboda. Hic fuit monticularum genere. His fuit filia, nomine Geradis (*Isl. Gerde*) mulierum formosissima omnium. Frejerus aliquando Lidaskialviam ascendens totum perlustrando orbem, cernit in septentrionali regni parte, villæ cujusdam ædificium magnificentum, atque ab hoc mulierem egredientem, cujus crines ita rutilabant, ut & aer & aqua illuminarentur. Et ita ejus fastus, in sanctissimo ascendendo folio, punitus fuit, ut summa indignatione abierit, domumque redire dormire non potuerit. Adveniens vero Skirner, profectus inventæ Geradis amorem Frejero conciliavit; huic abituro Frejerus suum tradidit enssem, unde Belum, obviam sibi iturum, pugnis interficere deberet. Periculosius vero est, si sit inermis, cum conflictandum erit cum Muspellsoniis, vastatum exeuntibus. Tunc Ganglerus,

* FAB. XIX. apud Mallet, p. 102.

HISTORIA VICESIMA*.

De cibo & potu Asarum.

QUID dat Odinus tam multis hominibus, si omnes in acie cæsi eum ad-
 venerint. Har: Permagna quidem ibi est
 multitudo hominum; attamen non justo
 plures æstimantur, veniente lupo. Nun-
 quam tam multi fieri possunt, ut deficiat
 lardum apri, Særimneri. Quolibet die elix-
 atus, accedente vespera integer conspicitur.
 Pauci vero hoc tibi enarrare possunt. An-
 drimner coquus, cacabus vero Eldrimner,
 vocatur. *Andrimner imponit Eldrimnero Sæ-
 rimnerum coquendum.* Pauci vero sciunt,
 quo *Monheroes vivant.* Tunc Gang. Num
 Odino eadem est mensa, ac Monheroibus?
 Har: Cibum, suæ impositum mensæ, inter
 duos distribuit Lupos, quos possidet, ita vo-
 catos; Geri (bellator) et Freki. Nec ei opus
 est cibo: sed vinum illi & cibus & potus
 est: uti hisce testatur Sibilla [Volufpa]:

* FAB. XX. apud Mallet, vide p. 105.

*Geronem & Freconem saturat bellis assuetus
atque celebris ille exercituum pater. Sed solo
vino victoriosus Ille Odinus perpetuo vivit.*
Corvi duo humeris ejus insidentes susurrant
omnia illi in aurès nova, quæcunque aut
viderint, aut audiverint. Hi ita nominan-
tur: Hugin, (animus) & Munin (memo-
ria): Qui ab Odino emissi, toto pererrato
mundo, ad vesperam revertuntur; hinc no-
men, CORVORUM DEUS, uti hisce dicitur.
*Hugin & Munin quotidie Jormungandum
supervolant. Vereor, ut Hugin revertatur:
Attamen magis expecto Munin.* Tunc Gang.
Qualis Monheroibus potus, qui æque ac
cibus suppetat? Num aqua ibi est potus?
Har: Insipienter jam quæris, Pantopatrem
nempe invitatis ad se Regibus & Jarlis* aquam
porrigere bibendam. Multi enim Valhal-
lam advenientes, reputarent aquam hoc
modo justo carius emi, si ibi uberius non
daretur gaudium. Nempe, qui antea vul-
nera & cruciatus passi sunt, usque ad mor-
tem. Capra vero, nomine Heidrun, stans
Valhallæ, folia ramorum carpit arboris,
Leradæ vocatæ. Ex ubere autem ejus tam
multum manat lactis, ut hoc omnes capulæ
impleantur, quæ adeo magnæ sunt, ut Mon-
heroibus sufficiant omnibus. Iterum Gangl.
Artificiosa hæc est capra; sed arbozem illam,
optimam esse, quam illa depascitur, credi-
derim. Tunc Har: Plus de cervo Tak-

* i. e. Ducibus. Hing. Angl. EARLS.

dyrno, stante Valhallæ, atque ramos hujus arboris depascente: de cornibus vero ejus adeo multum vaporis exhalat, ut hoc descendente in Hvergelmium, inde amnes, ita vocati oriantur; Sider, Vider, Sækin, Ækin, Svoll, Gundro, Fiorni, Fimbulthul, Gipul, Gioful, Gomol, Gerumul. Hi regionem Afarum perfluunt. Præterea hi nominantur: Fyri, Vintholl, Holl, Grader, Gundro, Nautt, Reytt, Naunn, Hraumn, Vina, Veglun, Thiothnuma. Tunc Gangl. Magna domus Valhalla fit, necesse est, & vix ac ne vix quidem introitus & exitus per fores tantæ pateat multitudini? Har: *Quingentas portas Et quadraginta, Valhallæ esse puto. Octingenta Monheroes, Exeunt per singulas portas, Processuri Testibus stipati certatum.* Ganglerus, Magna, ait, Valhallæ est multitudo hominum: sed quæ Monheroum recreatio, quando non poculis indulserint? Har: Vestibus induti inque aream egressi, nobili certamine, mutuisque cædibus cadunt omnes. Hic est ludus illorum. Et ad meridiem, Valhallam omnes incolumes reversi, convivantur uti hisce indicat Sibilla*, *Omnes Monheroes in Odini urbe sese mutuo cædunt. Quolibet die Cædem iligunt: Et equitant inde incolumes, Sedent magis læti, unus cum altero.* Gang. Unde oritur ventus? Hic est fortissimus, agitans magna maria, nec videri & cerni potest,

* Voluspa.

unde miraculo non caret ejus creatio? Har:
 In boreali mundi extremitate sedet gigas,
 nomine Hræsvelger, aquilæ indutus uxuviis;
 quo volatum intendente, oritur ventus sub
 alis ejus: uti hisce narratur, *Hræsvelger*
vocatur Gigas, qui boreali in cardine cæli
sedet. Gigas in forma aquilæ; Ab alis ejus
Ferunt ventum excitari, Super omnes homines.
 Et iterum: *Fraxinus Ygdrasil Est optima*
arborum; Skidbladner navium; Odinus Asa-
rum; Sleipner equorum; Bifræst pontium;
Bragius Poetarum; Habrocus accipitrum; Sed
canum Garmnr. Gang. Unde ortus Sleipner
eqvus?

HISTORIA VICESIMA PRIMA*.

*Quomodo Loco procreavit equum Sleipnerum
 cum Svadilfaro.*

FABER quidam Afas adveniens, ad
 urbem illis ædificandam per tres annos
 sese obtulit, eamque adeo munitam, ut tuta
 esset ab incurfionibus Gigantum. Merce-
 dem vero laboris Frejam postulavit, ut &
 lunam solemque. Dii vero, inito consilio,

* FAB. XXI, apud Mallet, vid. p. 112.

paciscuntur; si vero quid laboris prima die æstatis superesset, præmium amitteret; nullius vero opera ei uti liceret. Hic de auxilio equi sui Svadelfari tantum pactus fuit. Omnia vero hæc fiebant, dirigente & instigante Locone. Hic urbam ædificaturus, noctu per equum lapides attraxit. Asis mirum videbatur, eum tam magnos adferre montes; nec non equum plus, quam fabrum, conficere. Pacto autem multi interfuere testes: quippe cum gigas videretur non satis tutus inter Asas, si hic esset, Toro domum reverso. *Qui jam mari Baltico trajecto, hinc per amnes & fluvios ad Asiam progressus, (quod prisca Austerveg audit) bellum cum gigantibus gessit.* Urbs fuit munita & tam alta, ut perspicere non valeres. Tribus vero reliquis fabro diebus, Dii congregati solia sua ascendentes quæsiverunt, quisnam auctor esset, ut Freya in Jotunheimiam elocaretur? ut & aer perderetur, inducta cælo caligine, sublatum solem & lunam dando gigantibus. Illos vero inter conventum fuit, Loconem hoc dedisse consilium. Dicebant, eum misera morte afficiendum esse, nisi rationem, qua faber mercedem amitteret, inveniret, adjicientes fore ut statim illum comprehenderent. Examinatus vero jurejurando promisit se effecturum, ut faber mercede frustraretur, quicquid tandem huic negotio impenderet. Fabro autem lapidis

lapidis advehendi causa, cum Svadilfaro, egressuro, ex sylva profiliit equa quædam solitaria, equo adhinniens. Quam conspicatus equus, in furorem actus, rupto fune, eam adcurrit, jam in sylvam accelerantem, insequente fabro, eqvum affecuturo. Equa vero totam per noctem discurrente, faber impeditus fuit, quominus, hac nocte, una cum die sequente, opus, uti antea, fuerit continuatum. Quo cognito, animo percellitur giganteo. Quo viso, juramentis non parcentes Torum invocarunt: qui statim adveniens, vibrato in aera malleo, dataque mercede, occisum fabrum in Niflheimium detruxit. Loconi vero cum Svadilfaro res fuit, ut eqvuleum genuerit nomine Sleipnerum, octo habentem pedes. Hic eqvus est optimus & apud Asas & apud homines. Ita in carmine Sibillæ [Volusp.] (*Tunc ibant omnes Dii ad sua solia, Et præsagientes Deæ, hoc considerantes*), *Quis ærem dolo exposuisset; Aut generi giganteo Oderi virginem elocasset: Et violenter tractasset juramenta. Omnia, hisce exceptis, sunt possibilia. Torus solus adeo promptus est, ut ingruente periculo, adsit: Rarissime enim sedet tales audiens rumores.*

* Gang. Quid dictum est de Skidbladnero, & num sit navium optima? Har: Op-

* Hic incipit FAB. XXII. apud Mallet, p. 116.

tima hæc est, & summo artificio confecta, Nagelfara autem est navium maxima; hanc possident Muspellssonii. Nani quidam fecerunt Skidbladnerum & dederunt Frejero. Hæc adeo magna est, ut par sit omnibus Afis, & quidem armatis ferendis. Velisque explicatis, statim ventum nanciscitur secundum, quocunque sit abitura. Cum vero navigandum non sit, adeo multis constat partibus, ut complicata, in pera includi possit. Tunc Gang. Bona navis est Skidbladner; multum vero artificii adhibitum fuit, antequam ita fuerit confecta. Ganglerus perguit ulterius:

HISTORIA VICESIMA SECUNDA*.

De Asa Thoro.

NUMNE Torus incidit in aliquem locum, quo robore & præstigiis superatus sit. Har respondet: Paucissimi enarrare valeant, quicquam ei occurrisse nimis arduum. Licet vero quædam res ei fuissent superatu impossibiles, attamen has, allatis

* FAB. XXIII. apud Mallet, p. 117.

exemplis, narrare non debemus, cum omnibus credendum est, eum potentissimum esse omnium. Gang. Videor mihi jam in eam incidisse quæstionem, cui explicandæ sufficiat nemo. Respondet Jafnhar: Audivimus ea, quæ nobis incredibilia videntur: Prope autem sedet ille, qui hujus rei non est nescius. Eique fidem adhibere debes, quippe qui jam primum falsa non erit relaturus, qui antea nunquam mentitus. Tunc Gangl. Jam diligentissime auscultabo responsis de hisce rebus. Har:

HISTORIA VICESIMA TERTIA.

Hic incipit Historia Tori & Loconis Utgardicæ.

INITIUM historiæ hæc est, quod Oeko Torus profectus fuerit hircis suis una cum Locone: qui, instante vespera, ad rusticum quendam diversi sunt. Torus assumptos hircos mactans excoriavit & cacabo imposuit. Caprisque coctis cœnaturus confedit, ruricolam, ejusque liberos, ad cœnam invitans. Filius hospitis appellabatur Telephus, filia vero Rasca*. Tunc Torus, expansis

* Island. "Thialfi . . . Rasca."

hirco-

hircorum pellibus ut ossa injicerent liberi, mandavit. Telephus vero, cultello fregit crus, medullam nactus. Torus, transacta hic nocte, mane surgens, vestibus indutus, assumtum Miolnerum vibravit, pelles consecraturus. Statim surgentium hircorum unus posteriore pede claudicabat. Torus, hoc viso, dixit, rusticum, seu domesticos ejus non prudenter tractasse ossa; adjiciens, crus hirci esse fractum. Rusticus, Toro supercilia demittente, trepidavit; & quantum ex visu colligi potuit, credidit fore, ut solo intuitu necaretur. Hic apprehenso capulo mallei manus tam firmiter applicuit, ut condyli albescerent. Ruricola, & domestici ejus pacem supplices petivere, multa oblata, si vellet. Torus vero, magno illorum perspecto metu, deposita ira, recepit liberos hospitis, Telephum nempe & Roscam, qui deinde ei servierunt. Relictis hic hircis, in Jotunheimiam profectus fuit usque ad mare, quod tranatans in terram ascendit, comitantibus Telepho, Rasca & Locone. Haud itaque multum progressis patens patuit campus. Totam per diem ambulabant. Telephus, hominum celerimus, Tori portavit manticam. Cibi penuria laborabant. Ingruente vero vespera, de loco quietis circumspicientes, invenere in tenebris domum cujusdam gigantis, cujus ostium æque late, ac domus, patuit. Illis hic

hic noctem tranſigentibus, factum eſt mediæ nocte, ut terra ingenti quodam motu ſurſum & deorſum ferreretur, domuſque tremefceret. Tunc Torus ſurgens, vocavit com-militones, qui una cum eo ſibi jam proſpicientes invenere dextrorſum cameram quan-dam huic domui contiguam, quam intrarunt. Toro in oſtio ſedente, reliqui interiora pe-tebant, metu percuſi. Torus vero, apprehenſo mallei manubrio, ſeſe defendere de-crevit. Hic jam magnum audiverunt ſtre-pitum. Adveniente autem luce matutina, Torus egreſſus vidit virum quendam in ſylva requieſcentem, haud procul a ſe. Hic non mediocris ſtaturæ vehementer ſtertuit. Torus jam intellexerit, qui ſonus eſſet, quem noctu audierint. Toro ſeſe jam cingulo fortitu-dinis accingenti accreſcente robore, exper-gefactus eſt hic vir. Quo viſo, Torus per-territus malleum vibrare non auſus eſt, ſed nomen ejus quæſivit, qui ſeſe Skrymnerum nominavit : Mihi vero, inquit, non eſt opus, ut quæram, num tu ſis Afotorus : & numne tu chirotecā meam abſtulisti? Quam nunc manum extendens aſſumſit. Torus jam deprehendit, hanc fuiſſe domum gigan-team, in qua pernoctaverint ; domunculam vero, pollicis fuiſſe vaginam. Skrymnero interroganti, annon reliqui una cum ipſo proficiſcerentur, conſentit Torus. Skrym-nerus aſſumtam explicuit crumenam, cibum

capturus. Torus vero ejusque focii alio in loco. Deinde Skymnerus peras conjungendas voluit, easdemque assumtas humeris suis imposuit, iter magnis passibus ingrediens. Ad vesperam vero locum quietis sub quercu quadam elegit: Skrymnerus Toro indicans sese cubiturum esse sub quercu atque dormiturum, illis vero, assumpta pera, cibum esse fumendum. Skrymnerus vero obdormiens altissime stertuit. Torus autem manticam soluturus, nullum explicare potuit nodum; quod incredibile est dictu. Quo viso, assumtum malleum capiti Skrymneri allisit: Qui expergefactus sciscitatus fuit; quænam frons seu folium in caput ejus caderet; seu quid hoc esset. Torus sub alia quercu dormiendum esse, dixit. Media vero nocte Torus, audito rhoncho Skrymneri, arrepto malleo, caput ejus verticem nempe percussit, idque adeo, ut malleus in caput demerferit. Skrymnerus evigilans quæsit, annon granum quoddam in caput suum delaberetur: Tuque Tore, quare vigilas? Qui, sese jam somno correptum iri, dixit. Jam vero Torus, ei tertium infligere vulnus destinans, vibrato intensis viribus malleo, genam sursum spectantem ita percussit, ut ad capulum demerferit malleus. Erigens se Skrymnerus palpata gena, dixit: Quid? num aves quædam, insident super me arbori. Præsentire enim videbar, plumam meum in
 caput

caput decidere. Quærit etiam: Quare tu vigilas Tore? adesse jam credo Tempus surgendi, vestesq; induendi. Vobis jam non multum super est viæ ad urbem, quæ Utgarda dicitur. Audivi vero, vos susurrasse inter vos, me vobis magnæ staturæ virum videri: ibi autem vobis cernere licebit viros, me majores. Vobis vero ego auctor sum, ne vosmetipsos extollatis. Tales enim homunciones ægre ibi feruntur: aut, quod consultius est, revertimini. Ad aulam vero vobis anhelaturis, orientem versus eundum est. Ego vero ad septentrionem deflectam. Assumptum igitur viaticum dorso suo imponens in sylvam divertitur. Nec relatum accepimus, Afas ei valedixisse. Ille Midgardiam * progressi urbem conspiciunt, in campo quodam sitam, quam visu superaturis capita ad cervices & humeros retroflectenda fuerunt. Porta urbis erat cratibus occlusa, quas Torus aperire non valuit: sed inter clatra irrepserunt. Magnam jam conspicati regiam, intrarunt, & viros heic proceræ staturæ cernunt. Ad solium accedentes Utgardia Loconem salutant; qui sero adspiciens iisdem irrisit loquendo: Longum esset de longo itinere interrogare veras narrationes, cum Oeko Torus parvulus quidam puerulus

* Juxta Resenianos codices, ad *Middag*, Medium diei.

factus est. Major vero revera sis, necesse est, quam mihi appares. Quibus vero artibus excercendis estis assveti commilitones? Nemo enim nostrum est, qui artem aliquam non callet. Loco dicit, nulli hac in aula in cibo sumendo se esse cessurum. Respondet Utgardia Loco: hoc etiam artis est, praestito promisso tuo, quod experiendum. Hic ergo viro cuidam, scamno infidenti, nomine Logo, accersito praecipit certamen cum Locone inire. Tunc linter quaedam, carne repleta, illata fuit, & in pavimento collocata. Ad alterum finem lintris Loco, ad alterum vero Logus, confedit, uterque, cibum quam celerrime consumendo, in medio lintris subsistentes. Loco jam omnem de ossibus consumpsit carnem, at Logus & carnem & ossa & lintrem; unde etiam victor discessit.

* Tunc interrogat Utgardia Loco, cui ludo assvetus esset juvenis iste. Telephus respondit se soleis ligneis currendo cum quolibet aulicorum ejus esse certaturum. Ille vero hoc bonam esse artem pronunciat, mandans, ut optime semet praepararet, si hanc excerceret victurus. Egredius ergo multumque progressus accersivit puerum quendam, nomine Hugonis, eique praecipit, primum cum Telepho percurrere stadium. Hugo vero illi adeo antevertit,

* Hic incipit FAB. XXIV. apud Mallet, p. 125.

ut juxta metam reversus eidem obviaverit. Tunc Utgardiæ Loco locutus est: Magis tibi festinandum est, attamen huc advenerunt viri non tardiores. Tunc aliam propositam metam adveniens Hugo celerrime revertitur, quum adhuc Telepho balistæ jactus restaret. Tunc locutus est Utgardiæ Loco: Optime mihi Telephus videtur currere; eum vero ludendo vincere athletam non crediderim. Tertium vero illis percurrentibus stadium, experiamur, quis victor sit. Jam vero, Hugone metam contingente, Telephus ad medium stadii nondum pervenit. Jam satis hoc experti omnes.

* Tunc Utgardiæ Loco, Quam, inquit, tu Tore, calles artem? Et num tu illis tantum præstas, ac de te relatum accepimus, tuisque facinoribus? Qui respondet, se potissimum bibendo esse certaturum cum aliquo aulicorum ejus. Loco Utgardiæ respondet: Hoc fiat. Palatium ergo ingressus, jussit adferri cornu expiatorium, ex quo aulici bibere consueverant. Hoc Toro porrecto, Bene, inquit, bibere videtur, qui unico haustu exhauferit. Quidam vero duabus vicibus evacuant. Nemo vero adeo est miserabilis, qui non ter bibendo exinaniverint. Toro videtur hoc cornu non quidem magnum, attamen perquam longum. Vehementer sitiens, cornu ori applicato, strenue sibi ingurgitat merum, sæpius super

* FAB. XXV. apud Mallet, p. 126.

cornu caput suum non inclinaturus. Remotum autem ab ore cornu intuens, reperit paulo minus eidem quam antea, ineffe. Tunc Utg. Loco. Benè potatum est, non vero adeo multum. Fidem nunquam adhibuissèm relaturis, Afo-Torum plus bibere non posse. Altera vice Tibi bibendum est. Torus nihil respondet; sed cornu ori applicatum exhaurire destinavit. Certat jam bibendo quantum valuit. Sed adhuc cernit, minimam cornu extremitatem exaltari non posse. Cornu intuenti apparet, minus quam prima vice exhaustum. Jam vero sine periculo effusionis ferri potuit. Tunc Utgardiaæ Loco: Quid, inquit, jam valet Torus? vis jam Tore a talibus abstinere haustibus, & tamen supremus censerì? ita mihi videtur, ut tertia vice bibas, qui haustus tibi maximus est destinatus. Heic vero non tantus habebis vir, quantum Afæ te vocant, si aliis in rebus te præstantiorem non præstiteris. Tunc Torus, ira accensus, cornu ori admoto, quam maxime valuit, bibens certavit. Jam cornu inspiciens cernit, tandem merum paulullum desedisse. Quo cognito, cornu recipiendum porrigit, ultra non bibiturus. Jam Utgardiaæ Loco locutus: Facile est visu, potentiam tuam non esse magnam: sed visne ulterius ludere? Torus periculum ulterius esse faciendum, respondit. Mirum vero mihi videretur, si domi essem cum Afis, & tales potiones ibi

parvæ haberentur. Qualem vero ludum proponitis? Utgard. Loco. Juvenum ludus est, ut cattum meum de terra elevent. Ita vero cum Afo-Toro loqui non possem, nisi vidissem, eum minoris esse virtutis, quam fama mihi vulgaverit. Tunc cattum coloris cinerei super pavementum Palatii profi-lientem, valde magnum, Torus adgrediens, manu medio ventri felis supposita, elevaturus est. Felis vero incurvans dorsum, & quantum Torus manum sustulit, felis alterum pedum suorum elevavit. Tunc Utgard. Loco. Ita evenit, ut cogitavi; felis enim grandis est, tu vero brevis et parvus. Torus respondet: Cum parvus sim, accedat huc quilibet vestrum, mecum ut luctetur; et jam quidem cum iratus sum. Utg. Loco. circumspiciens regeffit: Video hic neminem, qui non ducat se parum laudis mereri tecum luctando. Advocate igitur anum istam, quæ me enutrivit, quacum eris luctaturus. Illa enim majores prostravit juvenes, & ut mihi videtur, te non debiliores. De ista pugna nihil aliud relatum accepimus, quam, quo fortius Torus eam fuerit aggressus, eo immobilior steterit. Jam vero, anu exco-gitante stratagemata, Torus pedes figere non potuit, facto vero impetu vehementissimo, Toroque in genua prostrato, finem fieri, voluit Utg. Loco, dicens, Plures Toro non esse ad certamen provocandos.

* Tranſacta hic nocte, mane Aſæ ſeſe ad iter ingrediendum accingunt. Ille [Utg. Loc.] hos per plateam comitatus, interrogat, quænam via Toro ingredienda eſſet. Torus vero, dicit fore, ut hi homines eum parvulum vocarent virum. Utg. Loco. Jam tibi, urbe egreſſo, verum dicamus. Nunquam illam fuiſſes ingreſſus, ſi ſciviſſem te viribus adeo prodigioſis pollere uti revera polles. Fascinatio vero oculorum facta fuit primo in ſylva, egoque antea tibi obviam factus ſum. Teque peram viatoriam ſoluturo, hæc conſtricta erat magno ferro. Unde aperiens, via non inventa, malleo me ter percuffiſti, & licet primus ictus eſſet leviffimus, attamen tantus ut omnino ſuperatus fuiſſem, ſi fuiſſet inſlictus. Aſt quod videbas in palatio meo rupem quandam, in cujus cacumine tres quadratæ erant valles; una profundiffima; hæc fuerunt veſtigia mallei tui. Rupem enim ictui oppoſui. Loco cum Animo, cui nec ille, neque ullus alius antevertere valet. Maxime vero mirum fuit, quando de cornu bibebas, cujus altera extremitas mari adhæret, unde ſinum origo. Poſthac elevaſti Angvem Midgardia, ſelem ſublaturus. Te vero alterum pedum ejus elevante, nos omnes valde perterriti fuimus. Deinde cum Senectute luçtatus, exiſtimavi tibi cum manu negotium eſſe. Eam nemo in genua proſtravit. Vos vero me ſæpius domi nolite

* FAB. XXVI. apud Mallet, p. 129.

convenire. Tunc Torus, elevato malleo, nullum videt, neque Utgardiaë Loconem, nec urbem.

HISTORIA VICESIMA QUARTA*.

Quomodo profectus fuerit Torus ad extrahendum anguem Midgardiaë.

HIS peractis, Torus domum festinanter reversus, anguem Midgardiaë inventurus, gigantem quendam, nomine Eymeri, adiit. Mane vero, gigas abitum parans, piscandi ergo, Toro comitatuero respondit, talem pumilionem sibi nulli esse auxilio. Frigescas, necesse est, me tam diu, tamque procul a littore, sedente, ac mihi mos fuerit. Torus, ei valde iratus, dixit hoc non esse verum, interrogans, quidnam hamo ad inescandum suspenderetur. Ei hoc acquirendum, dixit Eymer. Hinc Torus, capite uni bovom Eymeri, nomine Himinrioderi, extorto, ad scalmos desidens, fortissime, uti Eymeri videbatur, remigavit. Hic, cognito, perventum esse ad solitum piscandi locum, subsistendum esse, dixit. Toro, se ulterius esse remigaturum, dicenti respondit Eymer, periculum instare a Midgardiaë angue. Toro autem ulterius remigatuero, contristatus fuit Eymer. Torus

* FAB. XXVII. apud Mallet, p. 134.

filum piscatorium explicuit, imposito capite hamo, quem profundum petentem devoravit anguis. Qui, transfixo palato, ambos Tori pugnos interscalmö duriter impegit. Hinc Torus, viribus perfusus divinis, tam firmis stetit talis ut, ambo pedes carinam penetrarent, in profundo subsistentes, anguemq; ad latus navis attraheret. Horribilius vero spectaculum vidit nemo, quam quum Torus anguem intuitus, hinc vero sursum prospectans venenum spiravit. Gigas metu pallescens, viso angue, undisque in cymbam inundantibus, Toroque malleum apprehendente, arrepto cultello, filum Tori juxta interscalmö præcidit. Anguem vero ad profundum redeuntem malleo percussurus erat Torus; Giganti autem, inflicta, ut caderet, alapa, caput amputavit. In terram vero vadavit. Tunc Gang. Magna hæc fuit victoria. Har respondet.

HISTORIA VICESIMA QUINTA *.

De morte Apollinis, atque itinere Mercurii ad infernum.

MAJORIS momenti fuit somnium Apollinis, de ingruente periculo, [Balderi] quod Afis retulit. Frigga pacem & immunitatem ei adprecata est, ne ei esset nocu-

* FAB. XXVIII. apud Mallet, vide p. 138.

mento ignis, aut ferrum, aut aqua, aut metallum, aut faxa, aut arbor; nec morbus, neque animalia, a vesve venonosique serpentes. Quo facto, hic fuit Apollinis ludus, ut eum in concionis mediò stantem, quidam jaculando, quidam cædendo, quidam lapidando, peterent: ei vero nihil nocuit. Quod spectaculum Loconi admodum displicuit. Fensalam ergo adiit Friggam conventurus, assumpta forma anili. Friggæ perconctatæ, quid in conventu agerent, respondet, omnes in Apollinem jacula mittere, sine ulla ejus læsione. Frigga ait, nec arma, neque ligna Apollini esse mortifera. Juramenta enim ab omnibus accepi. Tunc anus: Num omnia juraverunt, se Apollini honorem deferre? Respondet Frigga, arbusculam quandam ad latus occidentale Valhallæ crescere, nomine Mistiltein, visamque sibi nimis teneram, quæ juramento obstringeretur. Muliere disparente, Loco ad Mistiltein abiens, eadem radicitus eruta, forum adiit. Hæderus vero in extremitate coronæ substitit, cum cæcus esset. Tunc Loco eum alloquens dixit: Quare tu in Apollinem nihil mittis? Hic respondet: Cum cæcus sim, accedit, quod etiam sim inermis. Loco: Fac tu uti reliqui, eumque adgrederere. Ad eum ego te adducam. Mitte in illum hunc baculum. Hæderus assumpto Mistilteine Apollinem transfixit. Et hoc fuit infelicissimum jaculum & inter homines &

inter Aſas. Jam alter alterum adſpicit, omnes-
 que facti atrocitate perterriti fuerunt. Ne-
 mo vero vindictam ſumere potuit, in aſylis
 nempe. Omnes ſummopere lugebant, max-
 ime vero Odinus. Hic ſine modo fletus
 fuit. Tunc Frigga dixit, omnes ſuos amo-
 res demerituro ad infernum eſſe equitan-
 dum Apollinis redimendi cauſa. Herman-
 nus, Odini filius, profectus fuit Sleipnero
 vectus. Navi Ringhornæ Apollo impoſitus
 fuit, quam adduci voluerunt Aſæ, cum ex-
 ſtructa pyra. Fieri autem non potuit, an-
 tequam advenit Hyrekenæ, lupis vecta, utens
 ſerpentibus pro habenis. Quatuor Odinus
 Pugiles, qui furore corripiri ſolerent, equos
 cuſtodire juſſit. Hi autem habenas mode-
 rare non valuerunt. Illa navem protraxit,
 primoque attractu ignis fumavit ex lignis
 ſubjectis. Toro autem eandem percuttere
 volenti obſistere reliqui Aſæ. Funus jam
 Apollinis pyræ impoſitum fuit, quo cognito,
 Nanna, Neſſi filia, dolore crepuit. Torus
 rogam Miolnero conſecravit, Nanumque
 Liten pedibus pyræ admovit. Hic aderant
 omnes Aſæ. Frejer curru vectus, quem
 trahebat ſus Gallborſtius, ſeu Sligrutannius.
 Hemdalius Gulltoppio vehebatur. Frejæ
 vero currum trahebant feles ejus. Hic et-
 iam fuerunt Rimtyſſi omnes. Odinus rogo
 annulum Drypnerum injecit, una cum equo
 & phaleris.

* Hermannus per decem noctes equitando pervenit ad annem Gialliam, adque pontem, auro oneratum. Hujus custos erat Modguder, quæ dixit: Ante lucem Apollo hic prætervectus, una cum quinque millibus: Tu vero solus non minorem excitas sonum. Tunc portam inferni advectus fratrem suum conspiciens, quod sibi mandatum fuerit, aperuit. Hæc vero sola erat & unica, conditio, sub qua demitteretur, si res omnes & animatæ & inanimatæ, una cum Afis, eum deplorarent. Alias in inferno detineretur. Apollo tradidit ei anulum Drypnerum; Nanna vero transmisit cingulum suum Friggæ. Fullæ vero anulum suum. Tunc Hermannus iterum Asgardiam adiens hæc narravit.

Tunc Afæ mandarunt, ut res omnes lacrimis Apollinem ab inferno redimerent. Homines nempe, animantia, terra, & lapides. Arbores, & omnia metalla, Apollinem deplorarunt, uti sine dubio vidisti, has res lacrimari omnes tempore frigoris & caloris. Ferunt, Afas invenisse giganteam quandam mulierem in saxo quodam, cui nomen Dæka: hac, ut reliqua omnia, iussa ploratu suo Apollinem ab inferno liberare, respondet, *Dækæ plorandum est siccis lacrimis Apollinis funus: Licet fleant viva seu mortua. Retineat infernus quod habet.* Hoc experimentum Loconis fuit.

* FAB. XXIX. apud Mallet, p. 149.

* Quo cognito, Dii Loconi irati fuerunt. Hic vero in monte quodam habitavit, ejusque domui quatuor fuere ostia, ut in omnes plagas circumspicere posset. Interdium vero erat in Eranangeri amnis præcipitiõ, assumptis salmonis exuviis. Memor fuit, fore, ut Asæ sibi insiderentur. Hinc assumptum lineum in fenestratas colligavit plagas, perinde ac rete est confectum. Tunc Asas advenientes cernit. Odinus eum a Lidascalvia conspiciatus fuit. Loco, reti in ignem projecto, in amnem sese præcipitavit. Kvaser omnium primo ingressus, quippe qui sapientissimus erat, hoc ad piscandum admodum utile judicavit: Et juxta formam cineris adusti rete aliud confecerunt. Ad cataractam euntes, Torus unum finem solus tenuit, reliqui autem Asæ alterum. Loconem vero inter duos lapides delitescentem casses prætereunt. Iterum trahentes, adeo rete onerant, ut subtus elabi nequiret. Tunc Loco, rete fugiens, & ad pontum perveniens, reversus rete transilivit, in cataractam reversurus. Asæ, cognito cursu ejus, in duos distribuuntur ordines. Torus vadando rete sequitur, & omnes ad ipsum mare ducunt. Loco vero, cognito periculo præsentissimo, si in mare reverteretur, rete transilivit. Torus autem eum manu apprehendit. Ille vero cum lubricus esset, hujus dextra figi nequivit priusquam ad pinnam

* FAB. XXX. apud Mallet, p. 154.

caudæ. Quamobrem salmo hac sui parte tenuissimus.

* Loco jam captus atque sine ulla commiseratione in antrum quoddam traductus. Tresque assumtas petras erigentes perforarunt. Loconis etiam filios, Valum nempe & Narium, adduxere, illum transformarunt in lupum. Quo factò Valus Narium dilaceravit. Jam Asæ hujus assumtis visceribus Loconem super tres acuminatas petras colligarunt, quarum una humeris supposita fuit, altera lumbis, tertia vero poplitibus; factaque sunt hæc ligamina ferrea. Skada aspidem super ejus appendit faciem; Siguna vero pelvim veneni stillis exceptis plenam evacuante, venenum in faciem ejus decidit. Hic Loco adeo horret & ringitur, ut terra moveatur. Hic jacebit usque ad Ragnaræk (Deorum tenebras).

HISTORIA VICESIMA SEXTA †.

De Fimbulvetur & Ragnaræk.

QUID de Fimbulvetur narrare potes? ait Gang. Har: Tunc ex omnibus cæli plagis nix irruet. Tunc vehemens erit frigus atque ventus. Solis nullus est usus. Hæc hyems constat tribus hyemibus simul,

* FAB. XXXI. apud Mallet, p. 157.

† FAB. XXXII. apud Mallet, p. 159.

nulla

nulla interveniente æstate. Præcedunt autem tres aliæ hyemes, & tunc totum per orbem erunt bella, fraterque alter alterum interficiet, avaritia ductus. Nec patris, nec filii rationem habebunt interfectores: ita dicitur. *Fratres mutuo confligentur, seque mutuo necent. Tunc consobrini consanguinitatis obliti erunt. Permoestum tunc erit in mundo Multum adulterium: Ætas barbata; ætas enseæ. Clypei secantur. Ætas ventosa; Luporum ætas: Usquedum mundus corruat.* Tunc unus alteri non parceret. Lupus solem devorabit, quod hominibus magnum adfert damnum. Tunc alter lupus lunam devorat. Stellæ de cœlo cadunt. Terra tremescit. Montes, & arbores, radicitus evelluntur. Vincula & ligamina rumpuntur. Tunc Feneris lupus solvitur. Tunc æquora in continentem exundant, angue Midgardiano in Jotunheimiam festinante. Tunc navis Naglfara solvitur, quæ fabricata est mortuorum hominum ungvibus. Propterea admittendum non est, ut quis ungvibus non præcis moriatur, cum hac ratione magna suppeditetur materia navi Naglfaræ, quam sero confectam optarent & Dii & homines. In hac vero maris exuberantia Naglfara undis innatare incipit. Hujus gubernator est Hrymer. Feneris lupus expanso rictu procedit, inferiore maxilla terram, superiore vero cœlum, tangente. Latius adhuc os diduceret, si daretur spatium. Midgardiaë anguis venenum

nenum spirat, & super eum cœlum diffin-
 ditur. Et in hoc fragore Muspellsonii ex-
 eunt equis vecti. Primus equitat Surter.
 Hunc ignis ardens & præcedit & insequitur.
 Gladius ejus solem splendore imitatur. His
 vero equitantibus, frangitur Bifroesta. Hi
 in campum Vigiridem, sequentibus Lupo
 Fenere, & angue Midgardiaë vehuntur.
 Hic adest Loco, comite Hrymero. Loco-
 nem omnes genii infernales comitantur.
 Muspellsonii suum proprium ducunt ag-
 men, admodum corruscans. Campus Vi-
 giridis est centum gradus quaquaversum.
 Heimdaler cornu Giallinum vehementissime
 inflat, Deos excitaturus omnes, ad judicium
 convocandos. Odinus equitat ad fontem
 Minois *, hunc consulturus. Tunc Fraxi-
 nus Ygdrasil tremescit; nec ulla res, sive in
 coelo, sive in terra, jam timoris est expers.
 Asæ armantur, in campum prodituri, una
 cum Monheroibus universis. Odinus om-
 nium primus vehitur, capite aurea casside
 conspicuo, lupo Feneri obviaturus. Torus
 cum angve Midgardiano pugnat. Frejerus
 cum Surtio conflictatus cadit, optimo de-
 stitutus gladio. Canis Garmer, ad Gnipa-
 ram lucum alligatus, jam solvitur, cumque
 Tyro concreditur, amboque cadunt. To-
 rus angvem Midgardiaë occidens, novem
 saltem gressus venenum serpentinum præte-
 riens, cadit. Odinum lupo devorat, &

* Forfan, 'Frontem Minois.' *Ist. Minis-brunz.* T.
 hæc

hæc est mors illius. Tunc Vidarus accurrens, altero pede inferiorem bestię premit maxillam. Huic ille est calceus, qui per longum temporis intervallum confectus fuit, collectis particulis ex calceis, pedicis & calcaneo, aptandis. Hæ ergo particulæ abjiciendæ sunt, si Asis consulendum voluerimus. Altera manu superiorem lupi maxillam apprehendens tantopere os lupi dilatat, ut lupus moriatur. Loco & Heimdaler mutuo certamine occumbunt. Tunc Surtius ignem toti injicit terræ, totum exurens mundum, uti his testatur Sybilla [Voluspa]:

*Altum inflat Heimdaler Cornu sublevatum:
Loquitur Odinus cum capite Mimis: Concutitur Ygdrasil Fraxinus erecta, Personat frugifera arbor. Asæ foro celebrando occupantur. Quid apud Asas? Quid apud Asinias? Ingemiscunt Nani, Ante fores saxeas, Montium incolendorum gnari. Nostisne adhuc? nec ne? Sol obscuratur; Terra mari immergitur. Cadunt de cælo splendentes stellæ. Ascendit vapor una cum igne. Dominatur vehemens calor, Etiam in ipso cælo.*

* Gangl. Quid tunc futurum est, exusto cælo, mortuisque & diis & hominibus omnibus? Har: Quonam in mundo tunc habitabimus? Tunc pergit Tertius Har: Multæ sunt mansiones bonæ; & multæ malæ & miseræ. Optimum diversorium in Gimle cum Surtio; & generosissimus potus

* FAB. XXXIII. apud Mallet, p. 164.

suppeditatur in Brimle, seu in ista aula, quæ Sindri vocatur. Ibi habitant boni viri et justi. In Nastrandis magna est aula, verum pessima. Ostium septentrionem versus spectat. Hæc tota serpentibus constructa est; capita vero serpentina per foramina intus pendent, & veneni adeo multum exhibent, ut magnus hinc evadat amnis, in quo vadandum est perjuris & homicidis, uti hisce perhibetur: *Aulam novi stare, Procul a sole, In Næstrandis Versus Boream spectant fores. Veneni guttæ stillant per fenestras. Hæc aula facta est ex spinis serpentinis. Hic vadabunt Trans rapidos amnes Homines perjuri, Et sicarii. Sed in Hvergelmio Est pessima conditio; Ibi enim Nidboggius (Diabolus) excarnificat Cadavera mortuorum.* Tunc Gang. Annon adhuc vivent quidam Deorum? Respondet Har: Terra ex mari emergit, admodum viridis, & ornata agris, sine fatione frugiferis. Vidar & Atlas * vivunt, nec nigra flamma quicquam damni eis intulit. Hi habitabunt in campo Idæ †, ubi antea erat Asgardia. Huc adveniunt Tori filii, Magnus & Modius, (Mannus), habentes Miolnerum. Huc accedunt Apollo ‡ & Hauderus ab inferis, sermocinando alter alteri, in memoriam res suas ipsorum gestas revocans. De angue Midgardia, & lupo Fenere multa commemorant. Tunc aureas, quas Asæ possederant, crepidas ibi in gra-

* In. Vali.

† In. Eytba.

‡ In. Balldr.

mine invenlunt; uti hic dicitur: *Vidar & Atlas Incolent asyla Deorum, Extincta nigra flamma: Mannus & Magnus Miolnerum habebunt, Vignis filii ad judicium athleticum. Sed in cadavere Minois latent Nymphæ, grassante nigra flamma. Lif & Lifdræser, ibi in carne Ymii sese occultant, Et rore matutino nutriuntur per omne ævum. Sol filiam genuit, sibi splendore non cedentem, paterna * calcaturam vestigia. Unicam filiam Genuit rubicundissimus ille rex Antequam eum Feneris devoraverit, Quæ cursura est, Mortuis diis, Viam maternam, hæc virgo.*

Jam cum Ganglerus hæc audiret narrata, magnus fit strepitus, jamque in planitie quadam constitutus fuit. Asæ vero, cum has narrationes audivissent, antiquorum Asarum nomina sibi tribuerunt, ut, præterlapso magno temporis intervallo, nemo dubitaret hos, qui jam vixissent, Asas pro antiquissimis illis Asis, jam commemoratis, reputare. Unde evenit, ut Auko Tor vocaretur Asa Tor.

* Potius, 'materna.'

FINIS AUSCULTATIONIS GYLFI.

FINIS EDDÆ.

TEMPLES is not proved by the Altars found scattered in the WOODS and MOUNTAINS.

Page 204. line 26. " jeering his enemies *."

* NOTE. We have an instance of the same unconquerable spirit, but of much later date, in our own island; which I shall quote from a very curious book lately published. Jevan ap Robert ap Meredith (a Welsh Gentleman in the fifteenth century) having taken two of his countrymen who had been concerned in a murder, " commanded one of his men " to strike off their heads, which the fellow doing " faintly, the OFFENDER told him, that if HE had " HIS neck under his sword, he would make his " sword take better edge than he did: soe resolute " were they in those dayes, and in contempt of " death; whereupon Jevan ap Robert, in a rage, " stepping to them, strucke of their heads." See the history of the Gwedir family, by Sir John Wynne. Lond. 1770. 12mo. p. 107.

Page 296. line penult. " a North-east Passage to the " Indies *."

* NOTE. I fear our Author has attributed too much knowledge to our great King ALFRED, and speaks of his attempt with modern ideas. I do not recollect that, in the Anglo-Saxon Relation, there is any mention made of the East-Indies; of which K. Alfred possibly knew nothing: he wanted to have the northern coasts of Europe and Asia explored, probably without knowing where such a voyage might lead to.

Page 309. Additions to NOTE (*).

To render the accounts of these excessive entertainments credible, it should be considered, that the ancient Scandinavians had probably large flocks, which were plentifully killed upon these occasions; then the northern seas abound with fish: and their banquets were probably distinguished rather by the quantity of gross simple food, than by the rarity of the viands, or the nice art in preparing them.

Page

Page 367. addition to the small NOTE (*).

Vid. Prefat. (à Dom. Job. Ibse script.) in *Librum cui Titulus, "Dissertatione Philologica Ulphilas Illustratus, Authore Ericus Sotberg. Anno 1752. Holmiæ. 4to."*

Vid. "*Dissertatio Academica, de Lingua Codicis Argenstei: a Nathaniele Thenstadt. Anno 1754. Upsaliæ. 4to.*"

"*Dissertatio Historico-Philologica de Ulphila seu Versione IV. Evangelistarum Gothica. Georg. Fredericus Eupelius. 1693. Witteburgæ.*"

CORRIGENDA in Vol. I.

Pref. pag. v. line 10. dele now.

viii. note †. l. 5. read, "*Cantabrigiæ.*"

xix. l. 30. for *inventive hands*, r. *fruitful invention*.

xxiii. l. 6. r. *it is surprising that*.

xxvii. l. 5. r. *ULPHILAS*.

Page 4. l. 23. for *other fruits of the earth*, read *other productions and advantages*.

11. l. 10. for *in the coasts*, r. *on the coasts*.

17. l. 21. read "*40 Danish Miles.*"

21. l. *ult.* & *alibi*, for *epoque*, r. *epoch*.

25. l. 13. r. *with so many*.

80. l. 22. r. *intrepid themselves*.

ibid. l. 23. for *derived*, r. *drew*.

81. l. 19. for *features*, r. *traits*.

90. l. 2, 3. r. *his name and worship*. All that

91. note †. for 1748. r. 1743. and subjoin T.

97. l. last but 3. r. *I shall only point out*.

101. l. 19. r. *Fulla or Fylla*.

109. l. 5. for *liberty*, r. *freedom*.

ibid. l. 12. for *in*, r. *into*.

111. l. 14. r. *they are unalterable*.

112. note (*) subjoin T.

117. *ult.* dele here.

139. l. 6. r. *TEUTAT*.

155. l. 19. r. *Harold Harfagre*.

165. last line but 4. for *a troop*, r. *troops*.

168. l. 3. r. *conquest by Odin*.

192. note †. l. 2. for *in proofs*, r. *in proof*.

ibid. l. *ult.* r. *Sun*.

194. l. 2. for *object*, r. *oppose*.

ibid. l. 7. for *from*, r. *under*.

197. l. 8. r. *of their childhood*.

ibid. l. 20. r. *which was signified by their receiving*.

232. last line but 8. r. *fields*.

242. l. 8. r. *have the proofs*.

247. l. 19. for professions, r. traffic.
 252. l. 13. for income, r. subsistence.
 261. l. 3. for derived, r. deduced.
 291. l. 1. for manufactory. r. factory.
 296. l. 11. for lately was, r. was lately.
 297. note, l. 10. r. a Norwegian who had been sent by him into the
 Northern Seas, to make discoveries. The narrative
 334. l. 10. r. in the fifth Century.
 354. l. 9. r. if indeed these are not.
 357. note (*) l. 15. r. In this, JANUARY
 370. note (*) l. 13. for Nander, r. Nauder.
 381. l. 7. for have, r. hath.
 409. l. 8. r. observing other nations.
ibid. l. 12, 13. r. combats - - divides * - * triumphs.
 410. note (*) l. 3. r. on this subject.

CORRIGENDA in Vol. II.

- Introd. pag. vi. note, line 7. read Pelloutier.
ibid. col. 2. l. 7. from the bottom, r. derive their descent
 both from.
 xxxi. l. 6. r. a pretty thick quarto volume.

- Pag. 37. Cancel the small note (*).
 127. to the note subjoin T.
 134. l. 2. for Journey, r. Voyage.
 160. l. 13. r. render it totally.
 195. note, l. 8. r. Puttenham.
 196. to note (*) subjoin T.
 198, 199. to the three notes subjoin T.
 198. note, col. 1. 4th line from the bottom, r. Celtic.
 209, 215. to the notes subjoin T.
 233. l. 2. for banners, r. banners.
 240. dele T from the note.
 297. l. 15. r. atque in faxis.
 299. l. 13. for et jam, r. etiam.
 320. l. 16. r. pretiosissimæ.
 342. last line but three, r. Apollinis [sc. Balderi], de ingruente pe-
 riculo.

F I N I S.

