

# **IN THE DAYS OF GIANTS**



**IN THE DAYS OF  
GIANTS**

**BY**

**ABBIE FARWELL BROWN**

**WITH ILLUSTRATIONS BY**

**E. BOYD SMITH**

**YESTERDAY'S CLASSICS**

**CHAPEL HILL, NORTH CAROLINA**

Cover and arrangement © 2008 Yesterday's Classics, LLC.

This edition, first published in 2008 by Yesterday's Classics, an imprint of Yesterday's Classics, LLC, is an unabridged republication of the work originally published by Houghton and Mifflin Company in 1902. For a complete listing of the books published by Yesterday's Classics, please visit [www.yesterdaysclassics.com](http://www.yesterdaysclassics.com). Yesterday's Classics is the publishing arm of the Baldwin Online Children's Literature Project which presents the complete text of hundreds of classic books for children at [www.mainlesson.com](http://www.mainlesson.com).

ISBN-10: 1-59915-044-1

ISBN-13: 978-1-59915-044-4

# CONTENTS

THE BEGINNING OF THINGS .....	1
HOW ODIN LOST HIS EYE .....	8
KVASIR'S BLOOD .....	15
THE GIANT BUILDER.....	25
THE MAGIC APPLES.....	35
SKADI'S CHOICE.....	51
THE DWARF'S GIFTS.....	58
LOKI'S CHILDREN.....	72
THE QUEST OF THE HAMMER .....	80
THE GIANTESS WHO WOULD NOT .....	97
THOR'S VISIT TO THE GIANTS.....	107
THOR'S FISHING .....	125
THOR'S DUEL.....	139
IN THE GIANT'S HOUSE .....	151
BALDER AND THE MISTLETOE .....	164
THE PUNISHMENT OF LOKI.....	178



# PRONOUNCING VOCABULARY OF PROPER NAMES

**KEY TO PRONUNCIATION.** — Marked vowels are pronounced like the same vowels similarly marked in the following words: fäther, hät, wäll; sët, alërt, thëme; pine, blt; töp, möre, röde; müte, püll. The sound ö is hard to pronounce in English; it lies about half-way between the e in alërt and the e in hëld.

Æsir — ës'ir.  
 Alsvith — äl'svith.  
 Arvakur — är'våk úr.  
 Asa — äs'ä.  
 Asgard — äs'gård.  
 Ask — äsk.

Balder — bal'dér.  
 Baugi — bow'gë.  
 Bifröst — bë'frést.  
 Bil — bil.  
 Bragi — brä'gë.  
 Brock — bröck.  
 Brunhilde — brún hl'dë.

Draupnir — drowp'nir.

Elivágar — ä'lë vä gär.  
 Elli — ël'lë.  
 Embla — ëm'blä.

Fenrir — fën'rir.  
 Fialar — fë'al är.  
 Folkvang — fölk'väng.  
 Forseti — för sët'ë.  
 Freia — frë'ä.  
 Frey — frë.  
 Frigg — frig.

Galar — ga'lär.  
 Geirrod — gir'röd.  
 Geirrodsgard —  
                   gir'rëds gård'.  
 Gerd — gërd.  
 Gialp — gëalp.  
 Gilling — gil'ling.  
 Giöll — gë'll.  
 Glad — gläd.  
 Gladsheim — gläds'him.  
 Greip — grip.  
 Grid — grëd.  
 Gridarvöll — grëd'är vëll'.  
 Groa — grö'ä.  
 Gullfaxi — güll fäk'së.  
 Gungnir — gung'nir.  
 Gunnlod — gún'löd.  
 Gymir — gë'mir.

Heimdal — him'däl.  
 Hela — hë'lä.  
 Hermod — hër'möd.  
 Hiuki — hyü'kë.  
 Höd — hëd.  
 Hœnir — hë'nir.  
 Hrímfaxi — hrëm fäk'së.  
 Hringhorni — hring'hörnë.  
 Hrungrnir — hrung'nir.

Hugi — hū'gē.  
Hymir — hē'mír.  
Hyrocken — hēr'rök ěn.

Ida — ě'dā.  
Idun — ě'dún.  
Ifing — ě'fing.  
Ivaldi — ě vāl'dē.

Jotunheim — yō'tún hīm.

Kvasir — kvā'sír.

Logi — lō'gē.  
Loki — lō'kē.  
Lora — lō'rā.

Magni — mäg'nē.  
Mani — mǎ'nē.  
Midgard — mǐd'gǎrd.  
Mimir — mē'mír.  
Miölnir — myél'nír.  
Möckuralfi — mēk'úr ál'fē.

Nanna — nǎn'nǎ.  
Nifheim — nǐf'hīm.  
Njörd — nyērd.  
Noatun — nō'ǎ tūn'.  
Norn — nōrn.

Odin — ō'dfn.  
Ǫgír — ěg' ěr.  
Ǫrvandil — ěr'van dēl'.

Ragnarök — rǎg'nǎ rēk'.  
Ran — rǎn.  
Röskva — rēsk'vǎ.

Sif — síf.  
Sigyn — sí'gǐn.  
Sindri — sín'drē.  
Skadi — skǎ'dē.  
Skidbladnir — skēd blǎd'nír.  
Skirnir — skēr'nír.  
Skrymir — skrē'mír.  
Sleipnir — slǐp'nír.  
Sol — sōl.  
Suttung — sūt'tung.  
Svadilföri — svǎ dēl fē'rē.

Thialfi — thē ál'fē.  
Thiasso — thē ás'sē.  
Thokt — thēkt.  
Thor — thór.  
Thrude — thrúd.  
Thrudheim — thrúd'hīm.  
Thrudvang — thrúd'vǎng.  
Thrym — thrǐm.  
Thrymheim — thrǐm'hīm.  
Troll — trōl.  
Týr — tēr.

Ull — úll.  
Urdar — úr'dǎr.  
Utgard — út'gǎrd.

Valhalla — vǎl hǎl'lǎ.  
Vali — vǎ'lē.  
Valkyrie — vǎl kē'rē.  
Vanir — vǎ nír.  
Ve — vǎ.  
Vidar — vē'dǎr.  
Vili — vǐ'lē.  
Vimer — vē'mír.

Yggdrasil — ǐg'drǎ síf'.  
Ymir — ě'mír.





## THE BEGINNING OF THINGS

**T**HE oldest stories of every race of people tell about the Beginning of Things. But the various folk who first told them were so very different, the tales are so very old, and have changed so greatly in the telling from one generation to another, that there are almost as many accounts of the way in which the world began as there are nations upon the earth. So it is not strange that the people of the North have a legend of the Beginning quite different from that of the Southern, Eastern, and Western folk.

This book is made of the stories told by the Northern folk,—the people who live in the land of the midnight sun, where summer is green and pleasant, but winter is a terrible time of cold and gloom; where rocky mountains tower like huge giants, over whose heads the thunder rolls and crashes, and under whose feet are mines of precious metals. Therefore you will find the tales full of giants and dwarfs,—spirits of the cold mountains and dark caverns.

You will find the hero to be Thor, with his thunderbolt hammer, who dwells in the happy heaven of Asgard, where All-Father Odin is king, and where Balder the beautiful makes springtime with his smile.

## *IN THE DAYS OF GIANTS*

In the north countries, winter, cold, and frost are very real and terrible enemies; while spring, sunshine, and warmth are near and dear friends. So the story of the Beginning of Things is a story of cold and heat, of the wicked giants who loved the cold, and of the good Æsir, who basked in pleasant warmth.

In the very beginning of things, the stories say, there were two worlds, one of burning heat and one of icy cold. The cold world was in the north, and from it flowed Elivâgar, a river of poisonous water which hardened into ice and piled up into great mountains, filling the space which had no bottom. The other world in the south was on fire with bright flame, a place of heat most terrible. And in those days through all space there was nothing beside these two worlds of heat and cold.

But then began a fierce combat. Heat and cold met and strove to destroy each other, as they have tried to do ever since. Flaming sparks from the hot world fell upon the ice river which flowed from the place of cold. And though the bright sparks were quenched, in dying they wrought mischief, as they do to-day; for they melted the ice, which dripped and dripped, like tears from the suffering world of cold. And then, wonderful to say, these chilly drops became alive; became a huge, breathing mass, a Frost-Giant with a wicked heart of ice. And he was the ancestor of all the giants who came afterwards, a bad and cruel race.

At that time there was no earth nor sea nor heaven, nothing but the icy abyss without bottom,

## THE BEGINNING OF THINGS

whence Ymir the giant had sprung. And there he lived, nourished by the milk of a cow which the heat had formed. Now the cow had nothing for her food but the snow and ice of Elivâgar, and that was cold victuals indeed! One day she was licking the icy rocks, which tasted salty to her, when Ymir noticed that the mass was taking a strange shape. The more the cow licked it, the plainer became the outline of the shape. And when evening came Ymir saw thrusting itself through the icy rock a head of hair. The next day the cow went on with her meal, and at night-time a man's head appeared above the rock. On the third day the cow licked away the ice until forth stepped a man, tall and powerful and handsome. This was no evil giant, for he was good; and, strangely, though he came from the ice his heart was warm. He was the ancestor of the kind Æsir; for All-Father Odin and his brothers Vili and Ve, the first of the gods, were his grandsons, and as soon as they were born they became the enemies of the race of giants.

Now after a few giant years,—ages and ages of time as we reckon it,—there was a great battle, for Odin and his brothers wished to destroy all the evil in the world and to leave only good. They attacked the wicked giant Ymir, first of all his race, and after hard fighting slew him. Ymir was so huge that when he died a mighty river of blood flowed from the wounds which Odin had given him; a stream so large that it flooded all space, and the frost-giants, his children and grandchildren, were drowned, except one who escaped with his wife in a chest. And but for the saving of these

## IN THE DAYS OF GIANTS

two, that would have been the end of the race of giants.

All-Father and his brothers now had work to do. Painfully they dragged the great bulk of Ymir into the bottomless space of ice, and from it they built the earth, the sea, and the heavens. Not an atom of his body went to waste. His blood made the great ocean, the rivers, lakes, and springs. His mighty bones became mountains. His teeth and broken bones made sand and pebbles. From his skull they fashioned the arching heaven, which they set up over the earth and sea. His brain became the heavy clouds. His hair sprouted into trees, grass, plants, and flowers. And last of all, the Æsir set his bristling eyebrows as a high fence around the earth, to keep the giants away from the race of men whom they had planned to create for this pleasant globe.

So the earth was made. And next the gods brought light for the heavens. They caught the sparks and cinders blown from the world of heat, and set them here and there, above and below, as sun and moon and stars. To each they gave its name and told what its duties were to be, and how it must perform them, day after day, and year after year, and century after century, till the ending of all things; so that the children of men might reckon time without mistake.

Sól and Mâni, who drove the bright chariots of the sun and moon across the sky, were a fair sister and brother whose father named them Sun and Moon because they were so beautiful. So Odin gave them each a pair of swift, bright horses to drive, and set them in

## THE BEGINNING OF THINGS

the sky forever. Once upon a time,—but that was many, many years later,—Mâni, the Man in the Moon, stole two children from the earth. Hiuki and Bil were going to a well to draw a pail of water. The little boy and girl carried a pole and a bucket across their shoulders, and looked so pretty that Mâni thrust down a long arm and snatched them up to his moon. And there they are to this day, as you can see on any moonlight night,—two little black shadows on the moon's bright face, the boy and the girl, with the bucket between them.

The gods also made Day and Night. Day was fair, bright, and beautiful, for he was of the warm-hearted Æsir race. But Night was dark and gloomy, because she was one of the cold giant-folk. Day and Night had each a chariot drawn by a swift horse, and each in turn drove about the world in a twenty-four hours' journey. Night rode first behind her dark horse, Hrîmfaxi, who scattered dew from his bit upon the sleeping earth. After her came Day with his beautiful horse, Glad, whose shining mane shot rays of light through the sky.

All these wonders the kind gods wrought that they might make a pleasant world for men to call their home. And now the gods, or Æsir as they were called, must choose a place for their own dwelling, for there were many of them, a glorious family. Outside of everything, beyond the great ocean which surrounded the world, was Jotunheim, the cold country where the giants lived. The green earth was made for men. The gods therefore decided to build their city above men in the heavens, where they could watch the doings of

## IN THE DAYS OF GIANTS

their favorites and protect them from the wicked giants. Asgard was to be their city, and from Asgard to Midgard, the home of men, stretched a wonderful bridge, a bridge of many colors. For it was the rainbow that we know and love. Up and down the rainbow bridge the Æsir could travel to the earth, and thus keep close to the doings of men.

Next, from the remnants of Ymir's body the gods made the race of little dwarfs, a wise folk and skillful, but in nature more like the giants than like the good Æsir; for they were spiteful and often wicked, and they loved the dark and the cold better than light and warmth. They lived deep down below the ground in caves and rocky dens, and it was their business to dig the precious metals and glittering gems that were hidden in the rocks, and to make wonderful things from the treasures of the under-world. Pouf! pouf! went their little bellows. Tink-tank! went their little hammers on their little anvils all day and all night. Sometimes they were friendly to the giants, and sometimes they did kindly deeds for the Æsir. But always after men came upon the earth they hated these new folk who eagerly sought for the gold and the jewels which the dwarfs kept hidden in the ground. The dwarfs lost no chance of doing evil to the race of men.

Now the gods were ready for the making of men. They longed to have a race of creatures whom they could love and protect and bless with all kinds of pleasures. So Odin, with his brothers Hœnir and Loki, crossed the rainbow bridge and came down to the earth. They were walking along the seashore when they found two trees, an ash and an elm. These would do as

## *THE BEGINNING OF THINGS*

well as anything for their purpose. Odin took the two trees and warmly breathed upon them; and lo! they were alive, a man and a woman. Hœnir then gently touched their foreheads, and they became wise. Lastly Loki softly stroked their faces; their skin grew pink with ruddy color, and they received the gifts of speech, hearing, and sight. Ask and Embla were their names, and the ash and the elm became the father and mother of the whole human race whose dwelling was Midgard, under the eyes of the Æsir who had made them.

This is the story of the Beginning of Things.

## HOW ODIN LOST HIS EYE

**I**N the beginning of things, before there was any world or sun, moon, and stars, there were the giants; for these were the oldest creatures that ever breathed. They lived in Jotunheim, the land of frost and darkness, and their hearts were evil. Next came the gods, the good Æsir, who made earth and sky and sea, and who dwelt in Asgard, above the heavens. Then were created the queer little dwarfs, who lived underground in the caverns of the mountains, working at their mines of metal and precious stones. Last of all, the gods made men to dwell in Midgard, the good world that we know, between which and the glorious home of the Æsir stretched Bifröst, the bridge of rainbows.

In those days, folk say, there was a mighty ash-tree named Yggdrasil, so vast that its branches shaded the whole earth and stretched up into heaven where the Æsir dwelt, while its roots sank far down below the lowest depth. In the branches of the big ash-tree lived a queer family of creatures. First, there was a great eagle, who was wiser than any bird that ever lived—except the two ravens, Thought and Memory, who sat upon Father Odin's shoulders and told him the secrets which they learned in their flight over the wide world.

## HOW ODIN LOST HIS EYE

Near the great eagle perched a hawk, and four antlered deer browsed among the buds of Yggdrasil. At the foot of the tree coiled a huge serpent, who was always gnawing hungrily at its roots, with a whole colony of little snakes to keep him company,—so many that they could never be counted. The eagle at the top of the tree and the serpent at its foot were enemies, always saying hard things of each other. Between the two skipped up and down a little squirrel, a tale-bearer and a gossip, who repeated each unkind remark and, like the malicious neighbor that he was, kept their quarrel ever fresh and green.

In one place at the roots of Yggdrasil was a fair fountain called the Urdar-well, where the three Norn-maidens, who knew the past, present, and future, dwelt with their pets, the two white swans. This was magic water in the fountain, which the Norns sprinkled every day upon the giant tree to keep it green,—water so sacred that everything which entered it became white as the film of an eggshell. Close beside this sacred well the Æsir had their council hall, to which they galloped every morning over the rainbow bridge.

But Father Odin, the king of all the Æsir, knew of another fountain more wonderful still; the two ravens whom he sent forth to bring him news had told him. This also was below the roots of Yggdrasil, in the spot where the sky and ocean met. Here for centuries and centuries the giant Mimer had sat keeping guard over his hidden well, in the bottom of which lay such a treasure of wisdom as was to be found nowhere else in the world. Every morning Mimer dipped his glittering horn Giöll into the fountain and drew out a draught of

## IN THE DAYS OF GIANTS

the wondrous water, which he drank to make him wise. Every day he grew wiser and wiser; and as this had been going on ever since the beginning of things, you can scarcely imagine how wise Mimer was.

Now it did not seem right to Father Odin that a giant should have all this wisdom to himself; for the giants were the enemies of the Æsir, and the wisdom which they had been hoarding for ages before the gods were made was generally used for evil purposes. Moreover, Odin longed and longed to become the wisest being in the world. So he resolved to win a draught from Mimer's well, if in any way that could be done.

One night, when the sun had set behind the mountains of Midgard, Odin put on his broad-brimmed hat and his striped cloak, and taking his famous staff in his hand, trudged down the long bridge to where it ended by Mimer's secret grotto.

"Good-day, Mimer," said Odin, entering; "I have come for a drink from your well."

The giant was sitting with his knees drawn up to his chin, his long white beard falling over his folded arms, and his head nodding; for Mimer was very old, and he often fell asleep while watching over his precious spring. He woke with a frown at Odin's words. "You want a drink from my well, do you?" he growled. "Hey! I let no one drink from my well."

"Nevertheless, you must let me have a draught from your glittering horn," insisted Odin, "and I will pay you for it."

## HOW ODIN LOST HIS EYE

“Oho, you will pay me for it, will you?” echoed Mimer, eyeing his visitor keenly. For now that he was wide awake, his wisdom taught him that this was no ordinary stranger. “What will you pay for a drink from my well, and why do you wish it so much?”

“I can see with my eyes all that goes on in heaven and upon earth,” said Odin, “but I cannot see into the depths of ocean. I lack the hidden wisdom of the deep,—the wit that lies at the bottom of your fountain. My ravens tell me many secrets; but I would know all. And as for payment, ask what you will, and I will pledge anything in return for the draught of wisdom.”

Then Mimer’s keen glance grew keener. “You are Odin, of the race of gods,” he cried. “We giants are centuries older than you, and our wisdom which we have treasured during these ages, when we were the only creatures in all space, is a precious thing. If I grant you a draught from my well, you will become as one of us, a wise and dangerous enemy. It is a goodly price, Odin, which I shall demand for a boon so great.”

Now Odin was growing impatient for the sparkling water. “Ask your price,” he frowned. “I have promised that I will pay.”

“What say you, then, to leaving one of those far-seeing eyes of yours at the bottom of my well?” asked Mimer, hoping that he would refuse the bargain. “This is the only payment I will take.”

Odin hesitated. It was indeed a heavy price, and one that he could ill afford, for he was proud of his noble beauty. But he glanced at the magic fountain

## IN THE DAYS OF GIANTS

bubbling mysteriously in the shadow, and he knew that he must have the draught.

“Give me the glittering horn,” he answered. “I pledge you my eye for a draught to the brim.”

Very unwillingly Mimer filled the horn from the fountain of wisdom and handed it to Odin. “Drink, then,” he said; “drink and grow wise. This hour is the beginning of trouble between your race and mine.” And wise Mimer foretold the truth.

Odin thought merely of the wisdom which was to be his. He seized the horn eagerly, and emptied it without delay. From that moment he became wiser than any one else in the world except Mimer himself.

Now he had the price to pay, which was not so pleasant. When he went away from the grotto, he left at the bottom of the dark pool one of his fiery eyes, which twinkled and winked up through the magic depths like the reflection of a star. This is how Odin lost his eye, and why from that day he was careful to pull his gray hat low over his face when he wanted to pass unnoticed. For by this oddity folk could easily recognize the wise lord of Asgard.

In the bright morning, when the sun rose over the mountains of Midgard, old Mimer drank from his bubbly well a draught of the wise water that flowed over Odin’s pledge. Doing so, from his underground grotto he saw all that befell in heaven and on earth. So that he also was wiser by the bargain. Mimer seemed to have secured rather the best of it; for he lost nothing that he could not spare, while Odin lost what no man can well part with,—one of the good windows where-

## HOW ODIN LOST HIS EYE

through his heart looks out upon the world. But there was a sequel to these doings which made the balance swing down in Odin's favor.

Not long after this, the Æsir quarreled with the Vanir, wild enemies of theirs, and there was a terrible battle. But in the end the two sides made peace; and to prove that they meant never to quarrel again, they exchanged hostages. The Vanir gave to the Æsir old Niörd the rich, the lord of the sea and the ocean wind, with his two children, Frey and Freia. This was indeed a gracious gift; for Freia was the most beautiful maid in the world, and her twin brother was almost as fair. To the Vanir in return Father Odin gave his own brother Hœnir. And with Hœnir he sent Mimer the wise, whom he took from his lonely well.

Now the Vanir made Hœnir their chief, thinking that he must be very wise because he was the brother of great Odin, who had lately become famous for his wisdom. They did not know the secret of Mimer's well, how the hoary old giant was far more wise than any one who had not quaffed of the magic water. It is true that in the assemblies of the Vanir Hœnir gave excellent counsel. But this was because Mimer whispered in Hœnir's ear all the wisdom that he uttered. Witless Hœnir was quite helpless without his aid, and did not know what to do or say. Whenever Mimer was absent he would look nervous and frightened, and if folk questioned him he always answered:—

“Yes, ah yes! Now go and consult some one else.”

## IN THE DAYS OF GIANTS

Of course the Vanir soon grew very angry at such silly answers from their chief, and presently they began to suspect the truth. "Odin has deceived us," they said. "He has sent us his foolish brother with a witch to tell him what to say. Ha! We will show him that we understand the trick." So they cut off poor old Mimer's head and sent it to Odin as a present.

The tales do not say what Odin thought of the gift. Perhaps he was glad that now there was no one in the whole world who could be called so wise as himself. Perhaps he was sorry for the danger into which he had thrust a poor old giant who had never done him any wrong, except to be a giant of the race which the Æsir hated. Perhaps he was a little ashamed of the trick which he had played the Vanir. Odin's new wisdom showed him how to prepare Mimer's head with herbs and charms, so that it stood up by itself quite naturally and seemed not dead. Thenceforth Odin kept it near him, and learned from it many useful secrets which it had not forgotten.

So in the end Odin fared better than the unhappy Mimer, whose worst fault was that he knew more than most folk. That is a dangerous fault, as others have found; though it is not one for which many of us need fear being punished.

## KVASIR'S BLOOD

ONCE upon a time there lived a man named Kvasir, who was so wise that no one could ask him a question to which he did not know the answer, and who was so eloquent that his words dripped from his lips like notes of music from a lute. For Kvasir was the first poet who ever lived, the first of those wise makers of songs whom the Norse folk named *skalds*. This Kvasir received his precious gifts wonderfully; for he was made by the gods and the Vanir, those two mighty races, to celebrate the peace which was evermore to be between them.

Up and down the world Kvasir traveled, lending his wisdom to the use of men, his brothers; and wherever he went he brought smiles and joy and comfort, for with his wisdom he found the cause of all men's troubles, and with his songs he healed them. This is what the poets have been doing in all the ages ever since. Folk declare that every skald has a drop of Kvasir's blood in him. This is the tale which is told to show how it happened that Kvasir's blessed skill has never been lost to the world.

There were two wicked dwarfs named Fialar and Galar who envied Kvasir his power over the

## IN THE DAYS OF GIANTS

hearts of men, and who plotted to destroy him. So one day they invited him to dine, and while he was there, they begged him to come aside with them, for they had a very secret question to ask, which only he could answer. Kvasir never refused to turn his wisdom to another's help; so, nothing suspecting, he went with them to hear their trouble.

Thereupon this sly pair of wicked dwarfs led him into a lonely corner. Treacherously they slew Kvasir; and because their cunning taught them that his blood must be precious, they saved it in three huge kettles, and mixing it with honey, made thereof a magic drink. Truly, a magic drink it was; for whoever tasted of Kvasir's blood was straightway filled with Kvasir's spirit, so that his heart taught wisdom and his lips uttered the sweetest poesy. Thus the wicked dwarfs became possessed of a wonderful treasure.

When the gods missed the silver voice of Kvasir echoing up from the world below, they were alarmed, for Kvasir was very dear to them. They inquired what had become of him, and finally the wily dwarfs answered that the good poet had been drowned in his own wisdom. But Father Odin, who had tasted another wise draught from Mimer's well, knew that this was not the truth, and kept his watchful eye upon the dark doings of Fialar and Galar.

Not long after this the dwarfs committed another wicked deed. They invited the giant Gilling to row out to sea with them, and when they were a long distance from shore, the wicked fellows upset the boat and drowned the giant, who could not swim. They

## *KVASIR'S BLOOD*

rowed back to land, and told the giant's wife how the "accident" had happened. Then there were giant shrieks and howls enough to deafen all the world, for the poor giantess was heartbroken, and her grief was a giant grief. Her sobs annoyed the cruel-hearted dwarfs. So Fialar, pretending to sympathize, offered to take her where she could look upon the spot where her dear husband had last been seen. As she passed through the gateway, the other dwarf, to whom his brother had made a sign, let a huge millstone fall upon her head. That was the ending of her, poor thing, and of her sorrow, which had so disturbed the little people, crooked in heart as in body.

But punishment was in store for them. Suttung, the huge son of Gilling, learned the story of his parents' death, and presently, in a dreadful rage, he came roaring to the home of the dwarfs. He seized one of them in each big fist, and wading far out to sea, set the wretched little fellows on a rock which at high tide would be covered with water.

"Stay there," he cried, "and drown as my father drowned!" The dwarfs screamed thereat for mercy so loudly that he had to listen before he went away.

"Only let us off, Suttung," they begged, "and you shall have the precious mead made from Kvasir's blood."

Now Suttung was very anxious to own this same mead, so at last he agreed to the bargain. He carried them back to land, and they gave him the kettles in which they had mixed the magic fluid. Suttung took them away to his cave in the mountains, and gave

## IN THE DAYS OF GIANTS

them in charge of his fair daughter Gunnlöd. All day and all night she watched by the precious kettles, to see that no one came to steal or taste of the mead; for Suttung thought of it as his greatest treasure, and no wonder.

Father Odin had seen all these deeds from his seat above the heavens, and his eye had followed longingly the passage of the wondrous mead, for Odin longed to have a draught of it. Odin had wisdom, he had drained that draught from the bottom of Mimer's mystic fountain; but he lacked the skill of speech which comes of drinking Kvasir's blood. He wanted the mead for himself and for his children in Asgard, and it seemed a shame that this precious treasure should be wasted upon the wicked giants who were their enemies. So he resolved to try if it might not be won in some sly way.

One day he put on his favorite disguise as a wandering old man, and set out for Giant-Land, where Suttung dwelt. By and by he came to a field where nine workmen were cutting hay. Now these were the servants of Baugi, the brother of Suttung, and this Odin knew. He walked up to the men and watched them working for a little while.

"Ho!" he exclaimed at last, "your scythes are dull. Shall I whet them for you?" The men were glad enough to accept his offer, so Odin took a whetstone from his pocket and sharpened all the scythes most wonderfully. Then the men wanted to buy the stone; each man would have it for his own, and they fell to

## KVASIR'S BLOOD

quarreling over it. To make matters more exciting, Odin tossed the whetstone into their midst, saying:—

“Let him have it who catches it!” Then indeed there was trouble! The men fought with one another for the stone, slashing right and left with their sharp scythes until every one was killed. Odin hastened away, and went up to the house where Baugi lived. Presently home came Baugi, complaining loudly and bitterly because his quarrelsome servants had killed one another, so that there was not one left to do his work.

“What am I going to do?” he cried. “Here it is mowing time, and I have not a single man to help me in the field!”

Then Odin spoke up. “I will help you,” he said. “I am a stout fellow, and I can do the work of nine men if I am paid the price I ask.”

“What is the price which you ask?” queried Baugi eagerly, for he saw that this stranger was a mighty man, and he thought that perhaps he could do as he boasted.

“I ask that you get for me a drink of Suttung’s mead,” Odin answered.

Then Baugi eyed him sharply. “You are one of the gods,” he said, “or you would not know about the precious mead. Therefore I know that you can do my work, the work of nine men. I cannot give you the mead. It is my brother’s, and he is very jealous of it, for he wishes it all himself. But if you will work for me all the summer, when winter comes I will go with you

## IN THE DAYS OF GIANTS

to Suttung's home and try what I can do to get a draught for you."

So they made the bargain, and all summer Father Odin worked in the fields of Baugi, doing the work of nine men. When the winter came, he demanded his pay. So then they set out for Suttung's home, which was a cave deep down in the mountains, where it seems not hard to hide one's treasures. First Baugi went to his brother and told him of the agreement between him and the stranger, begging for a gift of the magic mead wherewith to pay the stout laborer who had done the work of nine. But Suttung refused to spare even a taste of the precious liquor.

"This laborer of yours is one of the gods, our enemies," he said. "Indeed, I will not give him of the precious mead. What are you thinking of, brother!" Then he talked to Baugi till the giant was ready to forget his promise to Odin, and to desire only the death of the stranger who had come forward to help him.

Baugi returned to Odin with the news that the mead was not to be had with Suttung's consent. "Then we must get it without his consent," declared Odin. "We must use our wits to steal it from under his nose. You must help me, Baugi, for you have promised."

Baugi agreed to this; but in his heart he meant to entrap Odin to his death. Odin now took from his pocket an auger such as one uses to bore holes. "Look, now," he said. "You shall bore a hole into the roof of Suttung's cave, and when the hole is large enough, I will crawl through and get the mead."

## KVASIR'S BLOOD

“Very well,” nodded Baugi, and he began to bore into the mountain with all his might and main. At last he cried, “There, it is done; the mountain is pierced through!” But when Odin blew into the hole to see whether it did indeed go through into the cave, the dust made by the auger flew into his face. Thus he knew that Baugi was deceiving him, and thenceforth he was on his guard, which was fortunate.

“Try again,” said Odin sternly. “Bore a little deeper, friend Baugi.” So Baugi went at the work once more, and this time when he said the hole was finished, Odin found that his word was true, for the dust blew through the hole and disappeared in the cave. Now Odin was ready to try the plan which he had been forming.

Odin’s wisdom taught him many tricks, and among them he knew the secret of changing his form into that of any creature he chose. He turned himself into a worm,—a long, slender, wiggly worm, just small enough to be able to enter the hole that Baugi had pierced. In a moment he had thrust his head into the opening, and was wriggling out of sight before Baugi had even guessed what he meant to do. Baugi jumped forward and made a stab at him with the pointed auger, but it was too late. The worm’s striped tail quivered in out of sight, and Baugi’s wicked attempt was spoiled.

When Odin had crept through the hole, he found himself in a dark, damp cavern, where at first he could see nothing. He changed himself back into his own noble form, and then he began to hunt about for

## IN THE DAYS OF GIANTS

the kettles of magic mead. Presently he came to a little chamber, carefully hidden in a secret corner of this secret grotto,—a chamber locked and barred and bolted on the inside, so that no one could enter by the door. Suttung had never thought of such a thing as that a stranger might enter by a hole in the roof!

At the back of this tiny room stood three kettles upon the floor; and beside them, with her head resting on her elbow, sat a beautiful maiden, sound asleep. It was Gunnlöd, Suttung's daughter, the guardian of the mead. Odin stepped up to her very softly, and bending over, kissed her gently upon the forehead. Gunnlöd awoke with a start, and at first she was horrified to find a stranger in the cave where it seemed impossible that a stranger could enter. But when she saw the beauty of Odin's face and the kind look of his eye, she was no longer afraid, but glad that he had come. For poor Gunnlöd often grew lonesome in this gloomy cellar-home, where Suttung kept her prisoner day and night to watch over the three kettles.

“Dear maiden,” said Odin, “I have come a long, long distance to see you. Will you not bid me stay a little while?”

Gunnlöd looked at him kindly. “Who are you, and whence do you come so far to see me?” she asked.

“I am Odin, from Asgard. The way is long and I am thirsty. Shall I not taste the liquor which you have there?”

Gunnlöd hesitated. “My father bade me never let soul taste of the mead,” she said. “I am sorry for you, however, poor fellow! You look very tired and

## KVASIR'S BLOOD

thirsty. You may have one little sip." Then Odin kissed her and thanked her, and tarried there with such pleasant words for the maiden that before he was ready to go she granted him what he asked,—three draughts, only three draughts of the mead.

Now Odin took up the first kettle to drink, and with one draught he drained the whole. He did the same by the next, and the next, till before she knew it, Gunnlöd found herself guarding three empty kettles. Odin had gained what he came for, and it was time for him to be gone before Suttung should come to seek him in the cave. He kissed fair Gunnlöd once again, with a sigh to think that he must treat her so unfairly. Then he changed himself into an eagle, and away he flew to carry the precious mead home to Asgard.

Meanwhile Baugi had told the giant Suttung how Odin the worm had pierced through into his treasure-cave; and when Suttung, who was watching, saw the great eagle fly forth, he guessed who this eagle must be. Suttung also put on an eagle's plumage, and a wonderful chase began. Whirr, whirr! The two enormous birds winged their way toward Asgard, Suttung close upon the other's flight. Over the mountains they flew, and the world was darkened as if by the passage of heavy storm-clouds, while the trees, blown by the breeze from their wings, swayed, and bent almost to the ground.

It was a close race; but Odin was the swifter of the two, and at last he had the mead safe in Asgard, where the gods were waiting with huge dishes to receive it from his mouth. Suttung was so close upon

## IN THE DAYS OF GIANTS

him, however, that he jostled Odin even as he was filling the last dish, and some of the mead was spilled about in every direction over the world. Men rushed from far and near to taste of these wasted drops of Kvasir's blood, and many had just enough to make them dizzy, but not enough to make them wise. These folk are the poor poets, the makers of bad verses, whom one finds to this day satisfied with their meagre, stolen portion, scattered drops of the sacred draught.

The mead that Odin had captured he gave to the gods, a wondrous gift; and they in turn cherished it as their most precious treasure. It was given into the special charge of old Bragi of the white beard, because his taste of the magic mead had made him wise and eloquent above all others. He was the sweetest singer of all the Æsir, and his speech was poetry. Sometimes Bragi gave a draught of Kvasir's blood to some favored mortal, and then he also became a great poet. He did not do this often,—only once or twice in the memory of an old man; for the precious mead must be made to last a long, long time, until the world be ready to drop to pieces, because this world without its poets would be too dreadful a place to imagine.