



Skegg: The Norse Beard

Beards are seen as sacred and as a defining feature of the **Æsir** in ancient texts such as **Konungsbók Eddukvæða**. In addition, beards are likewise traditionally associated with men and masculinity throughout Norse history, as highlighted in **Íslendingasögur** (Icelandic Sagas), including the very significant **Njáls saga**, but also **Eyrbyggja saga** as well as **Færeyinga saga** and **Völsunga saga**. Beards are further even historically protected by law under **Jónsbók**, **Grágás** and **Guta Lag**.

Overall, beards are an essential and fundamental defining features of any Norðmaðr, Víkingr, Heathen, and ultimately, warrior's identity. The beard is the one characteristic of those who otherwise follow **Forn Siðr** (Old Ways). Beards are in fact the true expression of spirituality, masculinity, and what it means to be Heathen. Beards define the Heathen man.

Konungsbók Eddukvæða:

A distinct and defining feature of the **Æsir** (also known as the Norse gods) is their beard.

All Norse gods, but one, are described in traditional and sacred texts, as well as illustrated throughout Norse history, as sporting a beard: **Baldur** (Beauty), **Bragi** (Poetry, music, harp), **Forseti** (Justice), **Heimdallr** (Guardian of Ásgarðr), **Hermóðr** (Messenger of the Æsir), **Höðr** (Darkness, winter), **Hœnir** (Silence, Óðr), **Meili** (Son of Óðinn), **Móði** (Anger) and **Magni** (Strength), **Óðinn** (Ássinn), **Óðr** (Spirituality, poetry, passion, battle frenzy, and sexual ecstasy), **Þórr** (Battle, thunder, men), **Týr** (War, skies), **Ullr** (Archery), **Váli** (Revenge), **Vé** (Creation/wisdom), **Villi** (Creation/will), and **Viðarr** (Forest, revenge, silence).

A notable exception is **Loki** (Mischief, lies). **Loki** is the least favorite of all **Æsir**, and a Norse god typically associated with negative behavior as well as the dark side of

humans. **Loki** is known to have wrecked havoc among the **Æsir**, even being responsible for the death of some of them, including **Baldur**.

Loki is also known for having turned himself into a mare in order to be impregnated by the stallion **Svaðilfari**, eventually giving birth to Sleipnir, **Óðinn's** 8-legged horse. An event greatly frowned upon in a culture that emphasizes gender polarization and strongly stigmatizes feminization of men.

From any perspective therefore, **Loki** is the very opposite of what a man should strive to be. **Loki** also happens to be the only Norse god without a beard. Therefore emphasizing the association between beard and manly virtues in Norse culture.

Numerous references in **Konungsbók Eddukvæða**, the most sacred text in Norse culture and religion, actually reinforce the association between beards and masculinity as well as virtue.

In **Atlakviða** (The Lay of Atli) specifically, a direct association is made between beards and warriors, with stanza 34 stating "Long-bearded, bold, the warriors entered". In stanza 11, another connection is made between beard and wisdom, reading "The wolf shall rule the Niflungs' heritage, O bearded sages".

From an **Æsir** and traditional Norse god perspective, a beard is therefore always associated with masculinity and virtue, including moral strength, manliness, valor, excellence, and worth, while the absence of a beard expresses feminization as well as depravity and immorality.

Íslendingasögur:

Possibly the most significant **Íslendingasaga** in Norse history and culture is **Njáls saga**. This Icelandic saga not only encompasses all the fundamental and essential Norse values that form the basis of **Forn Siðr**, but the saga has also established the foundation of Icelandic culture for the past millennium.

A main character in **Njáls saga** is **Gunnar Hámundarson**. A man known for his physical prowess, his masculine virtue, and of course, his beard. A man who encompasses so well what it means to be a Norðmaðr, that his name, Gunnar, is now one of the most common and revered names in Iceland and other Nordic countries.

Throughout this extensive text, in fact the longest and most developed Icelandic saga, countless references are made to not only associate beards with masculinity and virtue, but also to greatly insult and disparage any man who does not sport a beard:

Chapter 35

"There's not much to choose though between you two. Thou hast hangnails on every finger and Njal is beardless."

"But Thorvald, thy husband was not beardless and yet thou plottedst his death"

Chapter 41

"Who will avenge it? She asks, is it the beardless carle?"

Chapter 44

"Why doesn't he make them cart dung over his beard that he may be like other men? Let us call him "the beardless carle" but his sons we will call "dung-beardlings."

"Prithee why should dung beard boys reft of reason, dare to hammer."

"He the beardless carle shall listen while I lash him with abuse."

"Making mirth of dung beard boys, here I find a nickname for these noisome dung beard boys."

"Him, that churl, the beardless carle."

"Ye are nicknamed "dung-beardlings" but my husband "the beardless carle."

Chapter 90

"Away with you home ye dung-beardlings! Says Hallgerda "and so we will call you always from this day forth, but your father we will call "the beardless carle."

Chapter 122

"I think that thy father the beardless carle must have given it."

Chapter 144

"While his beard blushed red for shame?"

Other sagas still make various references to the importance of beards for a Norðmaðr. This includes **Eyrbyggja saga** (The Saga of the People of Eyri):

Chapter 3

"He was a big man and strong, fair to look on, and had a great beard. Therefore was he called Most-Beard, and he was the noblest man on the island."

Chapter 15

"Snorri was middling in height and somewhat slender, fair to look on, straight faced and light of hue, of yellow hair and red beard."

Chapter 32

"Ulfar wagged his beard and handed him the sword and shield."

As well as **Færeyinga saga** (The Saga of the Faroe Islands):

Chapter 3

"Thronð was a big man of growth, and red haired he was, and red bearded."

And in **Völsunga saga** (the Saga of the Völsungs):

Chapter 38

"When they heard he was dead for sooth, all the warriors wept, as was meet. Down beard and chin ran the tears of Dietrich's men."

From the perspective of **Íslendingasögur**, the ancient texts that provide us with such great insight into traditional viking life and thus **Forn Siðr**, a Norðmaðr is not considered worthy, or even a man, if he doesn't have a beard. As with the Æsir perspective, a beard is again always associated with masculinity as well as the value that form the foundation of **Forn Siðr**.

Lög:

The importance of beards as a defining feature of Norðmenn is also very well expressed in medieval Norse laws, including **Guta Lag** (The Law of the Gotlanders).

Section 20 (Concerning bald patches), clearly states that “a man's beard incurs fines as for other hair pulling.”

As a matter of fact, “apart from throwing ale in someone's face, insults included man handling a person riding or walking on the highway, making a minor attack on a man's beard or hair.”

In addition, Section 19/25-30 uses beards as a point of reference for an offense, “causing a scar on the face between hat and beard”, resulting in specific penalties, half a mark in silver or a mark in silver if the scar is very noticeable. This points yet again to the prevalence of beards in Norse culture.

The fact that specific offenses relating to beards were codified under the law, and that such offenses could also be deemed insults to a man, reinforces the importance of beards in Norse culture and history, and more specifically, as a foundation for **Forn Siðr**.

Forn Siðr:

Forn Siðr (Old Customs) is very different from Abrahamic religions or faiths. For us Norðmenn, Víkingar, and Heathens, **Forn Siðr** represents our truth, our ancestors, our culture, our identity, our knowledge, our masculinity, and our spirit. **Forn Siðr** is what makes us men and our own man, taking our own decisions, and taking our own responsibilities.

In fact, we do not pray or worship per say the Æsir, Ásynjur, Vanir, Jötnar, Aðrir, Kindir, or Kynja. This is because the Norse gods are seen as our ancestors, they are ideals we strive to achieve, they are ourselves, they are us. They are our religion. They are our soul. As such, we can only honor them, and be one with them, if we share similar characteristics, in virtues and behavior, but also in appearance and traditions, including by sporting a beard.

The beard is and has always been a defining feature of being Heathen, and a religious symbol of **Forn Siðr**.

In fact, the beard is a religious symbol of **Forn Siðr** or Heathenry as much as the kippot is a religious symbol of Judaism, or the beard and the pagri are a religious symbol of Sikhism.



IFTHNIPITR





Æsir: **Baldur**: Beauty

Associated with:

Beauty, innocence, peace, light, sun, radiance, and rebirth. Or **war and leadership.**
Also **Hringhorni** (Baldur's ship, the largest ever built), and **Breidlabik** (Baldur's hall).

Origins:

Baldur is either **Týr**'s son, or **Óðinn**'s second son and thus **Pórr**'s brother. **Baldur** has a twin brother, **Höðr**, the blind Áss of winter and darkness. Both **Höðr** and **Baldur** are also referred to as exceptional war leaders. **Baldur** is married to **Nanna** (joy and peace). Their son is **Forseti**, the Áss of justice and reconciliation.

Background:

Frigg, **Baldur**'s mother, makes all things on earth swear to never hurt him, with the exception of the mistletoe as **Frigg** believes it to be unimportant. **Loki** knows about it, and he tricks **Höðr**, who is blind, into killing **Baldur** with a spear made out of mistletoe. At his funeral, attended by many Æsir, **Óðinn** places **Draupnir** (his golden ring) on **Baldur**, whom then sends it back from hell, to somehow have the ring land in **Freyr**'s hand. **Baldur** wife, **Nanna**, is inconsolable, and she eventually dies of sadness.

The death of **Baldur** prompts the beginning of **Ragnarøk**. After the subsequent death of **Óðinn**, and the rebirth of the world, **Baldur** and **Höðr** return to **Ásgarð** where they rule in place of their father.





Æsir: **Bragi**: Poetry and Music

Associated with:

Harp and **runes**. **Bragr** (Poetry). **Skáldskapar mjaðar** (mead of poetry). Long beards.

Origins:

Bragi is conceived during the three nights of sex **Óðinn** has with **Gunnlöð** (a **Jötunn**), right before drinking **skáldskapar mjaðar** (mead of poetry), which is made of honey and the blood of **Kvasir**. **Bragi** is married to **lǫunn** (Ásynja of Youth).

Background:

Runes are carved on **Bragi**'s tongue (as well as on **Sleipnir**'s teeth, a wolf's claw, a bear's paw, an eagle's beak, the hoof of a horse, the ear of another, as well as the sun). The beech runes, birth runes, ale runes, and magic runes are then shaved off, mixed with mead, and some of them sent for the use of the **Æsir**, the **Vanir**, the **Álfar** (Elves), and Men.

Bragi entertains with **bragr** (poetry) the men who heroically die in battle upon their arrival in **Valhöll**.

Bragi is killed by the tusks of the Dwarven battle-boar during **Ragnarøk**.





Æsir: **Forseti**: Justice and Truth

Associated with:

Justice, reconciliation, mediation, peace, truth, law and **courts**. Also **Glitnir** (Forseti's hall/home, roofed with silver and made with pillar of gold, and which radiates light that is seen from far away), **lögsögumaður** (law speaker) and **þing** (legal assembly).

Origins:

Forseti is the son of **Baldur** (Áss of beauty) and his wife **Nana** (joy and peace).

Background:

Forseti settles all strife in a conciliatory and lawful manner, rather than from a combat or revenge perspective. **Foresti** brings reconciliation between enemies, whether Æsir or mortals.

Forseti did not have a significant role during **Ragnarøkkr**, and very little is actually known about him.





Æsir: **Heimdallr**: Guardian of Ásgarðr

Associated with:

Gjallarhorn (his yelling horn), **Gulltoppr** (his golden mane), **Himinbjörg** (his home, "heaven mountain"), and **Bifröst** (a burning rainbow bridge between **Ásgarðr** and **Miðgarðr**). Also known as **Rígr**, **Hallinskiði**, and **Gullintani** (Gold Tooth). **Heimdallr** is also referred to as **hvítastr ása** (the whitest of the Æsir).

Origins:

Heimdallr is the son of nine mothers (all sisters), who are also possibly the nine daughters of **Ægir**, which would suggest **Heimdallr** was born from the sea. **Heimdallr** created the social classes among men: **þrælar** (slaves), **karlar** (free men), and **jarlar** (noblemen/warriors).

Background:

Heimdallr is the whitest of all Æsir. He is wise, mighty, and strong. He has golden teeth and he requires very little sleep. His eyesight is exceptional (he can see for hundreds of miles day or night), and so is his hearing (he can hear the wool grow on a sheep back). He also possesses foreknowledge. He is the watchman of the Æsir, and the sentinel of **Ásgarðr**, watching over **Bifröst** for ice giants. He is known for having recovered **Brísingamen** (Freyja's necklace), while battling **Loki** in the form of a seal.

Heimdallr will sound **Gjallarhorn** to announce the beginning of **Ragnarøkkr**. He will then watch the final battle unfold from **Himinbjörg**, while drinking **mjöðr** (mead). **Heimdallr** will eventually battle **Loki**, kill him, but die himself of his wounds.





Æsir: **Hermóðr**: Messenger of the Æsir

Associated with:

War spirit, courage, and bravery. Also referred to as **sveinn Óðins** (Óðinn's boy).

Origins:

Hermóðr is the son of **Óðinn**.

Background:

The **Æsir** are devastated by the death of **Baldur**. When they finally can set their grief aside to react to the tragedy, **Frigg** requests that someone be sent to **Hel** to offer a ransom in exchange for the release of **Baldur**, and his return to **Ásgarðr**.

Hermóðr volunteers for the mission and rides **Sleipnir**, **Óðinn**'s horse, for nine days and nine nights, through dark and deep valleys, all the way to the **Gjöll** bridge, guarded by the maiden **Móðguðr**.

Once in **Hel**, **Hermóðr** finds **Baldur** seating in the most honorable seat in **Hel**'s hall. **Hermóðr** begs **Hel** to release **Baldur**, referring to the **Æsir**'s unbearable grief. **Hel** answers that **Baldur** will only be released once all things, dead and alive, weep for him. **Baldur** then gives **Hermóðr** the ring **Draupnir**, which had been burned with him upon his death, to be returned to **Óðinn**.





Æsir: Höðr: Winter and Darkness

Associated with:

Winter, darkness, blindness, or war, leadership, as well as magical weapons.

Origins:

Höðr is either **Týr**'s son, or **Óðinn**'s second son and thus **Pórr**'s brother. **Höðr** has a twin brother, **Baldur**, Áss of beauty.

Background:

In one version of events, **Frigg** makes all things on earth swear to never hurt her son **Baldur**, with the exception of the mistletoe. This prompts the **Æsir** one day to entertain themselves by throwing all sorts of projectiles and watch them bounce off the unharmed **Baldur**. **Loki**, however, tricks **Höðr** into throwing the mistletoe at **Baldur** as part of the festivities, instantly killing the Áss of beauty.

The death of **Baldur** prompts the beginning of **Ragnarøkkr**. After the subsequent death of **Óðinn**, and the rebirth of the world, **Baldur** and **Höðr** return to **Ásgarðr** where they rule in place of their father.

In an alternate version of events, both **Baldur** and **Höðr** are exceptional war leaders competing for the Ásynja **Nanna**. As **Baldur** is invincible from a special spiritual food, he can only be defeated by a special weapon with magical powers, which **Höðr** acquires on a perilous trip in the underworld. While opposing their armies, **Höðr** injures **Baldur** with the magical weapon. **Baldur** dies several days later from his injuries.





Æsir: **Hœnir**: Silence and Óðr

Associated with:

Silence. Spirituality, poetry, passion, battle frenzy, and sexual ecstasy (Óðr). Also **Mímir, Óðinn** (Leading Áss) and **Lóður** (Creation/spirit). **Cautious and selective speaking** in un-mastered matters, often incorrectly perceived as non-commitment or indecision, but in fact representing **reason**. Also known for his **long legs** and **swiftness**.

Origins:

Hœnir, together with **Óðinn** (Leading Áss) and **Lóður** (Creation/spirit), and as one, create the first human beings, **Ask** and **Embla**. **Hœnir** gives the gift of **Óðr** to them (**Reason, spirituality, poetry, passion, battle frenzy, and sexual ecstasy**).

Background:

Hœnir also goes with **Mímir** to the **Vanir** as hostage, in order to seal a truce to the **Æsir-Vanir war**. During the negotiations, **Hœnir** heavily relies on **Mímir** to address any query as the latter was better informed and knowledgeable. The **Vanir** perceive this as indecision and thus a character flaw, and end up beheading **Mímir** as retaliation, thinking the **Æsir** cheated them in the hostage exchange.

Hœnir is one of the few **Æsir** to survive **Ragnarøk**.





Æsir: **Loki**: Mischief and Lies

Associated with:

Trickery, malice, evil, and fire. Also referred to as Áss of fire. Associated with shapeshifting (power of changing appearance/specie, and gender), and therefore appeared as a salmon, seal, fly, mare, and old woman. Also known under different names, including **Loptr** and **Hveðrungr**.

Origins:

Loki is the son of **Fárbauti** (a **jötunn**), and **Nál** (also known as **Laufey**). He fathers **Hel**, **Fenrir**, and **Jormungandr** with **Angrboða** (a **jötunn**). With **Sigyn**, he fathers **Narfi** (also known as **Nari**). He is the father of **Váli** as well. **Loki** also mothers **Sleipnir** with the stallion **Svaðilfari** after changing himself into a mare.

Background:

Loki has a mixed relationship with the **Æsir**, sometimes assisting them, sometimes working against them. Following the death of **Baldur**, the **Æsir** bind **Loki** with the entrails of one of his sons. **Skaði** places a serpent above him that drips venom. **Sigyn** collects the venom into a bowl that she must empty every time it is full, with every drip from the bowl causing in the meantime **Loki** unbearable pain, and resulting in earthquakes.

During **Ragnarøk**, **Loki** frees himself from his bonds, and joins forces with the **jötnar** against the **Æsir**. He then faces **Heimdallr** in a duel during which they slay each other.





Æsir: Móði and Magni: Sons of Þórr

Associated with:

Bravery, anger, and strength. **Hrungnir** (a jötunn **Þórr** battled and slained). Also **Mjöltnir** (**Þórr**'s hammer). Two craters at **Fimmvörðuháls** in Iceland.

Origins:

Móði (brave or angry in norrønt) and **Magni** (strong in norrønt) are the sons of **Þórr**. **Móði**'s mother is unknown, and **Magni**'s mother is **Járnsaxa** (a jötunn). **Móði** and **Magni** have a sister, **Prúðr**.

Background:

After **Þórr** strikes **Hrungnir** with his **Mjöltnir**, the jötunn falls to the ground with his foot laying over **Þórr**'s neck. **Þjálfi**, **Þórr**'s servant, tries to release him but cannot find the strength. All the **Æsir** eventually come to **Þórr**'s rescue having heard of the battle, but are unable to help him either. Eventually, **Þórr** is released by his son **Magni**, who is only 3 nights old. Upon setting his father free, **Magni** tells him he should have come earlier as he would have then been able to slay **Hrungnir** with only his fist.

During **Ragnarøkkr**, **Móði** and **Magni** inherit their father's **Mjöltnir**. They go to **lðavöllr**, a field that replaces **Ásgarðr** (now destroyed), and they meet with **Víðarr** and **Váli**, who have been spared by **Surtr**'s flames. They are also joined by **Baldr** and **Höðr** who are coming from **Hel**, and they all recount good times.

Móði and **Magni** also eventually find the gold pieces of the **tafl** game the **Æsir** once owned.





Æsir: Óðinn: Leading Áss

Associated with:

War, battle, victory, wisdom, prophecy, poetry, and magic. Also **Gungnir** (the spear that never misses its target), **Draupnir** (a magical gold ring), **Sleipnir** (his 8-legged horse), as well as **Huginn** (thought) and **Muninn** (memory), two ravens that fly around the world and report their findings to **Óðinn** in **Ásgarðr** daily. **Óðinn** is also accompanied by two wolves, **Geri** (the ravenous), and **Freki** (greedy one). **Óðinn** is also referred to as **Hagbard** (grey beard), **Grímr**, as well as over 200 other names.

Origins:

Óðinn is married to **Frigg** (whom may be the same person as **Freya** and even **Jörð**), and he is the father of **Pórr** and **Baldur**. He is the ruler of **Ásgarðr**, home of the **Æsir** tribe, and one of the Norse nine worlds. **Óðinn's** origins are not necessarily clear. He is referred to as the son of **Bör** and **Bestla**. However, **Óðinn** is also believed to be an exceptional Greek warrior who left Greece around 60 B.C., and acquired his status as leading Áss with his prowess and physical appearance, while traveling throughout Europe to Scandinavia.

Background:

Óðinn voluntarily lost an eye at **Mímisbrunnr**, in exchange for a drink from the well of wisdom. He was also impaled with his own spear and hanged at **Yggdrasil** (the immense sacred yew tree connected to all nine worlds) for 9 days and nights, solely to learn the wisdom that would give him power in the nine worlds. **Óðinn** rules **Valhöll**, where half those who die in battle go. During **Ragnarøk**, **Óðinn** is slain by the wolf **Fenrir**.





Æsir: Þórr: Battle and Men

Associated with:

Battle, oak trees, thunder, lightning, wind, rain, destruction, and regeneration. Also **Mjölnir**: The most feared weapon of all Æsir, which fell on earth as a meteorite, and capable of knocking out giants, and knocking down mountains, with only one throw (and of course, always coming back to **Þórr**). **Reið**: **Þórr**'s chariot pulled by two goats, **Tanngrisnir** (teeth-barer) and **Tanngnjóstr** (teeth-grinder). **Bilskirnir** (**Þórr**'s hall in **Þrúðvangar**). Also known under different names, including **Sönnungr**.

Origins:

Þórr is the son of **Óðinn** (leading Áss), and **Jörð** (a giantess, whom may be the same person as **Frigg** and **Freya**). He is married to **Sif** (Ásynja of harvest and jötunn), with whom he has a daughter, **Þrúðr**. He also has two sons, **Móði** (angry) and **Magni** (strong), from an affair with **Járnsaxa**.

Background:

Þórr is one of the most significant and powerful Áss. He has red hair and a red beard. He is the protector of **Ásgarðr**, home of the **Æsir** tribe, as well as **Miðgarðr**, home of men.

During **Ragnarøkkr**, **Þórr** will kill, and be killed, by his archenemy **Jörmungandr**, a sea serpent large enough to surround all of the earth and even grab his own tail, who is also the middle child of **Angrboða** and **Loki**.





Æsir: Týr: War

Associated with:

War, victory, hand to hand and close quarter combat, the sky, the law, justice, honor, truth, oaths, traditional sources of authority, heroism, and glory. Valaskjálf (Týr's Hall in Valhöll). Also the Týr (Tiwaz) rún, which is carved on a warrior's weapon and dedicated to Týr in order to improve the chances of success in battle. It is, however, a bad omen to break or lose a weapon that has been dedicated to Týr. Týr can also be simply invoked (like Þórr or Óðinn) for victory in battle. Týr is also referred to as Sigtyr (Victory Lord).

Origins:

Týr either is the son of Óðinn (leading Áss), or Hymir (a jötunn).

Background:

The Æsir decided that Fenrir was becoming a problem and needed to be bounded. However, the wolf only agreed to have the rope placed around his neck if one of the Æsir agreed in return to put his hand in his mouth. Týr was brave and honorable enough to volunteer. When Fenrir realized he could not break free, he bit Týr's hand off.





Æsir: Ullr: Archery

Associated with:

Archery, hunting, hand to hand combat, war, duel, swearing of oaths, winter, snow and skiing. Also **ýr** (yew bows), **skíð** (wooden skis), **slethi** (sleds), **hringr** (Ullr's ring used to swear unbreakable oaths), as well as **askr Ullar**, **far Ullar** and **kjóll Ullar** (translating to Ullr's ship, but meaning shield).

Origins:

Ullr is the son of **Sif** (goddess of harvest and giantess), and the stepson of **Pórr**. He is married to **Skaði**, goddess of winter and mountains, who was previously married to **Njörðr**, god of the sea. She had selected him by only looking at his feet (smoothed by sand and thus best looking), assuming these were those of **Baldur**.

Background:

Ullr is a major god in viking times, and one of the oldest. Very little information remains about him. He lives in **Ýdalir**, which means "yew dales" in Old Norse, surrounded by the most important material in the making of bows: yew trees. He is also particularly good looking, as well as an exceptional archer and skier nobody can rival.

Although **Ullr** is an **Æsir** God (war gods related to giants), he is sometimes seen as a **Vanir** god (peaceful gods related to elves) because of him being a hunter, and thus, a food-procuring god.





Æsir: **Váli**: Revenge

Associated with:

Revenge, vengeance, retribution and aggression. Valaskioll in Norway (from **Valaskjálf** which means Váli's seat). Also known as **Ali** and **Bous**.

Origins:

Váli is the son of **Óðinn** and **Rindr**, a **Jötunn** who controls time. He is conceived, at the decision of **Óðinn**, for the sole purpose of avenging the death of **Baldur**.

Background:

Váli grew to full adulthood in only one day, for the sole purpose of slaying **Höðr**, who had been tricked into killing **Baldur** by **Loki**.

Váli enters an oath of not washing himself nor comb his hair and beard until he completes his mission of killing **Höðr**. He kills **Höðr** with no thought, regrets, or second thoughts.

Váli survives **Ragnarøk**.





Æsir: **Víðarr**: Forest and Revenge

Associated with:

Forest, trees, revenge, silence, ritual silence (which accompanies, along with not combing one's beard, acts of revenge), **stealth, Fenrir** (the monstrous wolf), and a **thick shoe** (made up of extra leather pieces from other people shoes, which **Víðarr** collected over time).

Origins:

Víðarr is a son of **Óðinn** and the brother of **Váli**. His mother is **Gríðr** (a **jötunn**). When she became aware of **Loki's** plans to have **Þórr** killed by another giant, **Geirröd**, she gave him several magical gifts for his protection, including a pair of iron gloves, as well as **Gríðarvölr** (a staff).

Background:

Víðarr is almost as strong as **Þórr** and is relied on by other **Æsir** in case of need. He avenges the death of his father, **Óðinn**, whom is killed during **Ragnarøk** by **Fenrir**. **Víðarr** tears the beast's jaws apart by stepping down on the wolf's lower jaw, and grabbing his upper jaw with one hand. This kills Fenrir, thereby preventing the animal from destroying the cosmos, and thus allowing the world to be restored after **Ragnarøk**.

Víðarr (along with his brother **Váli**) survives unharmed the swelling of the sea and the massive explosion unleashed by **Surtr** during **Ragnarøk**. He then starts a new life on **lðavöllr**, the field where the city of **Ásgarð** was previously located.