

## THE MEAD OF POETRY: MYTH AND METAPHOR

The myth concerning the origin of poetry must play a major role in any discussion of Old Norse poetic theory. There are two chief sources for our knowledge of this myth: the long prose account in *Snorra Edda* and three independent allusions in *Hávamál*. A comprehensive account of the various mythological details has been given by Professor E. O. G. Turville-Petre, while Professor A. G. van Hamel has attempted to analyze the meaning for poets inherent in the myth<sup>1</sup>.

Snorri's version is a late compilation of various strands. To Ægir's question, "whence originated that art you call poetry?" ("Hvaðan af hefir hafizk sú íþrótt, er þér kallið skáldskap?") the god Bragi replies with a full account not, as we would expect today, of the creative process but of the making and winning of the mead which is poetry in a quite concrete sense<sup>2</sup>. Snorri does not suggest that the myth is an allegory or a symbolic abstraction, and we would not have expected him to. *Skáldskaparmál* is a descriptive rather than a speculative work, and therefore the myths recounted in it are set down because they supply invaluable background to poetic imagery.

After their war amongst themselves the gods signified their truce by mingling their spittle in one vessel<sup>3</sup>. From this spittle they then created a man and called him Kvasir, and Snorri describes him as "svá vitr, at engi spyrr hann þeira hluta, er eigi kann hann órlausn." Kvasir, then, is clearly the personification of wisdom, characteristically seen as a divine creation. There is an analogy in Irish mythology, in which Wisdom is personified as the son of three gods, Brian, Iuchar and Iucharba<sup>4</sup>. Kvasir was subsequently killed by the two dwarfs, Fjalarr and Galarr. Originally this must have been a quest for wisdom, though the murder is not well motivated: Kvasir was killed for his blood, since this is what the dwarfs take, but their callous slaughtering of the giant Gillinigr and his wife makes one cautious of attributing obvious motivation to them. Dwarfs are elsewhere associated with both wisdom and blood<sup>5</sup>: they are repositories of wisdom, and *Völuspá* 9 tells that they were made from blood:

... hverr scyldi dverga, dróttin scepcia,  
ór Brimis blóði oc ór Bláins leggiom<sup>6</sup>.

For present purposes, however, the significance lies in what the dwarfs do with Kvasir's blood: "þeir blendu hunangi við blóðit, ok varð þar af mjöðr sá, er hverr, er af drekkur, verðr skáld eða fræðimaðr." The second result, *fræðimaðr* "scholar, learned man", does not play a prominent part in the myth. The mead is essentially the mead of poetry, not of wisdom, though there is one example of *fræði* "learning, knowledge" used in a kenning for poet. This is *Holmgöngu-Bersi* 10:

fell fyr fræða spilli  
framm þórarinn rammi.

# Poetry Myth

**Ying-Ying Zheng**



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