

The Lay of Ottar and Hyndla's Poem

By

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Freyja was a Goddess that people called upon not only for success in affairs of the heart, prosperity and sometimes for her protection. But we might not think of her as one whom can help us discover our ancestral origins. We can discover her domain over the search for our ancestral stream in the tale of Ottar, Freyja's human lover. Ottar, like all who served her and truly love her, can always count upon her for assistance. She loves those who honor her and is always faithful to them. The tale of Ottar and Angantyr is a good example of how Freyja can be counted upon for help, not only in areas dealing with protection and achieving prosperity, but in discovering one's ancestry. In this tale, Ottar and Angantyr were disputing a piece of property that both their families laid claim to. Unable to resolve their dispute, they took it before the Thing for justice. The popular assembly decided that they would award the property in dispute to whichever man could prove they were descended from a great line of nobles.

Ottar was unable to remember the names of more than just a few of his ancestors. Unable to find the names of his progenitors, he sought the assistance of Freyja. His family had for many generations belonged to Freyja's cult, and so he gave sacrifice to honor her and called upon her for help. Freyja heard his plea for assistance and decided to act. She appeared before Ottar and turned him into a boar, and then rode him back to the land of Giants.

In a dark and gloomy cave deep within the mountains lived a Giantess by the name of Hyndla. Freyja rode her boar across the vast wilderness to Hyndla's cave. She stopped and dismounted her boar when she reached the entrance of the cave. Before entering, she stood and listened and could hear the Giantess snoring, and it wasn't a pretty sound to listen to. Freyja called out to Hyndla. "Hyndla, this is Freyja, your friend! Are you asleep? Wake up and come greet your friend."

The snoring stopped and Freyja heard a terrible howling from inside. It was the sound of Hyndla yawning.

"Hurry, Hyndla," Freyja called into the cave. "It's getting late and darkness is descending. I've come to take you back to Odin. We must win his favor. I need you to help me trace Ottar's genealogy back to Odin. You have the best memory, so I've come for your assistance. If you come, I know I can convince Odin to bestow his favors upon me. He is renowned for his generosity. To Hermod he gave his helmet and coat of mail. To Sigmund he gave his sword. To some he gives gold and to other he bestows glory and victory in battle. Others he gave wisdom, to sailors he sends the winds, to poets he gave the craft of poetry and word-skill, and gives courage and stout hearts to heroes." Freyja paused and listened for Hyndla, but she heard nothing. "If you come, I'll speak to Thor and ask him to always look kindly on you. You know how little he thinks of Giant women, but he will do this for me."

Finally, Hyndla appeared at the entrance of the cave. She was ugly and gruesome to behold. Bent over and dressed in an old sack, she shuffled about and stared at the Goddess with her beady eyes.

“Call one of your wolves forward so you may ride him alongside me back to Asgard. My Boar cannot carry us both,” Freyja said.



Hyndla laughed wickedly. “That is not your boar, but your lover. That is the man named Ottar. You are riding your lover and you can’t even admit it to me. Why should I return to Asgard with you when you can’t even tell me the truth?”

“Freyja refused to be caught in a lie. “You have lived too long in that black cave. This is my golden brother’s boar, Hildisvini, and his golden bristles chase the darkness away with its light as we travel. He was made by the dwarfs Dain and Nabbi, and given to my brother.”

Hyndla didn’t answer. She huffed and smeared and was about to return into her cave, but Freyja would not let her, and continued to haggle and cajole the Giantess, finally threatening her if she did not do as she demanded, and return with her to Asgard. Knowing Freyja’s reputation as a Goddess of War, the witch-Giant acquiesced to Freyja’s demand.

“I know your renown for battle,” Hyndla said as she nodded her head. “I will go with you to see Odin, but I go because I fear for my head.”

Then Hyndla called for one of her wolves and mounted him. She rode along side Freyja as they raced back to Asgard as fast as the wind. When they reached the gates to the home of the

Aesir, they dismounted. The deer Heidrun, who was grazing nearby with waters streaming from his horns, dashed away in fear at the sight of the Giantess and her wolf.

Freyja led Hyndla along the road that ran along the river Thund. The boar walked behind them. “Ottar and Angantyr, both men were fathered by the Gods,” Freyja said. “I have come in Ottar’s name because he has remained faithful to me. An altar of stones he built, and now they have turned to glass. The altar is red with the blood of many oxen. Before we reach Odin, you



must recall the ancestry of two heroes,” Freyja ordered. “Tell me now the names of their ancestors and all their descendants. Who are Sjoldings, Skilfings, Othlings and Ylfings?”

Hyndla stopped in her tracks and stared at Freyja. She then looked at the boar following behind her and grinned. “You, Ottar are the son of Instein, who is the son of Alf the Olf, who is the son of Ulf of Saefari. Saefari’s father was Svan the Red, foolish Ottar!”

The boar grunted, raised his head and wiggled its nose.

Hyndla began to describe his mother's lineage. "Your mother was a priestess named Hledis. Her father was named Frodi and her mother was Friauf. Her family ranked among the noblest. Friauf's mother was called Hildigun, who was daughter to Svava and Saekonung. This is your lineage, Ottar. I hope you can remember it all, foolish Ottar!"

The boar listened without making any noise.

"Yes. I will continue," Hyndla said. "Hildigun's husband was named Ketil and he was grandfather to your mother through her mother's line. Kari is descended through Frodi and Hoalf came to be from Hild. Next came Nanna, the beautiful daughter of Nokkvi. She had a son who married your father's sister. That family line is ancient and extends back a very long time, foolish Ottar!"

"You have other kinsmen and they are Isulf and Osulf, sons of the mighty Olmod. Olmod's wife was called Skurhold and she was the daughter of Skekli. These kinsmen of yours were great heroes and held in high respect by many, foolish Ottar!"

"On the island of Bolmsoe there lived a couple, Arngrim and Eyfura. They had twelve sons and all of them dedicated themselves to Odin. So Odin turned them into Berserkers. Their names were Hervard, Hjorvard, Hrani, Angantyr, Bui, brami, Barri, Reifnir, Tind, Tyrfing and two named Hadding. All of them spread fear and terror in the hearts of Odin's enemies. These too are your ancestors, foolish Ottar!"

"But the list does not end there," Hyndla said as she pointed a crooked finger at Ottar. "Long ago lived Jormunrek, and he had many sons. All his sons were sacrificed to the Gods. He was also a kinsman to the brave Siegfried. Now, you know that Siegfried was the slayer of the dragon, Fafnir. Siegfried was Volsung's grandson, and his mother was Hjordis of the family named Hraudungs. Eylimi was her father's name and he was an Othling. All of them were your ancestors, foolish Ottar!"

"Siegfried had a wife named Gudrun. She was the daughter of Hogni and he was the son of Gjuki and Grimhild. This couple had two other sons, Gunnar and Gottorm and they were all your ancestors, foolish Ottar!"

Now let me tell you of Hjorvard who had a daughter named Hvedna and a son named Haki. Harald War Tooth's mother was Aud and his father was Hrorek the Ring Giver. Aud the Profound was the daughter of Ivar, and she was married to Rathbard. This couple had a son, named Randver. They were all your kinsmen, foolish Ottar!"

Freyja smiled because she knew that Giants were the keepers of past, and all things that happened were known to them. "Ottar and Angantyr made a wager to settle a dispute," Freyja said. "They have staked both their inheritances on who had the noblest family lines. Now let my boar drink of your memory-beer that he might pass on all that you have recited to Ottar, so he can win the wager."

Hyndla turned away from Freyja and began to lie down. “I want to sleep. All this remembering has made me sleepy. I won’t do any more favors for you. You can leap around all night like Heidrun frolicking with the goats.” Hyndla yawned and stretched as sleep overcame her.

Freyja had no intention of letting the Giant go to sleep now. She raised her arms and began reciting a spell. “If you so much as close one eye, I will encase you in flames so that you will never leave this place without burning to death.”

Hyndla laughed at Freyja. “Go and cavort with the goats or with the Gods. The choice is yours, Freyja, but leave me to my sleep.”

Freyja shouted a spell and the air itself burst into flames. Fire danced in the air about the Giantess, drawing close to her until she could not move.

“I’m imprisoned in a ring of fire,” Hyndla cried. “Please, don’t burn me. I will do as you say.” She pulled a drinking skin from under her sack-garment and flung it over the flames into Freyja’s hands. “Take the memory-beer. Give it to your boar-lover. So much good it will do him.”

Freyja smiled and let the boar drink of the beer. Then she transformed Ottar back into his man-form and sent him off to the Thing. There, he easily recited his pedigree, naming so many ancestors that he readily beat Angantyr in the wager and was awarded all of the property.

What Can We Learn From This Myth?

The name of the human who seeks help from Freyja to reveal to him his ancestral stream is of runic importance. The first letter “O” is Othala \mathfrak{O} , representing Odin as the God of human genetic ancestry back to the Gods. This Othala is a link between Odin and humans. The next two letters is two “T” which we times itself in its frequency. Each Runes has its own frequency ranging from 1 to 9. \uparrow or Tiwaz, the Rune corresponding to “T” is the 17th Rune in the Elder Futhark. $1 + 7 = 8$, and so Tiwaz’s frequency is “8.” Two Tiwaz Runes together is 8×8 which is 64. $6 + 4 = 10$, or 1. The first Rune is Fehu which is one of Freyja’s Rune (also Freyja) and the first aett is referred to as Freyja’s Aett. Of course, the significance of this is that Ottar seeks out Freyja’s help. The multiplication of the frequency of Tiwaz x Tiwaz and how it affects Othala runic energy is apparent in the next Rune—Ansuz \mathfrak{F} . This Rune is another one of Odin’s Runes, representing Odin as wizard and seeker of knowledge and wisdom, as well as the Rune of the Aesir. The end result of the runic formula of Ottar’s name is Raidho \mathfrak{R} , the Rune of the divine path. In some spellings Ottar is spelled with a double “R” at the end which would only strengthen the meaning of his name as the way to discovering one’s ancestry and thus Odin through Freyja. Thus Ottar’s name is the runic formula for this Myth.

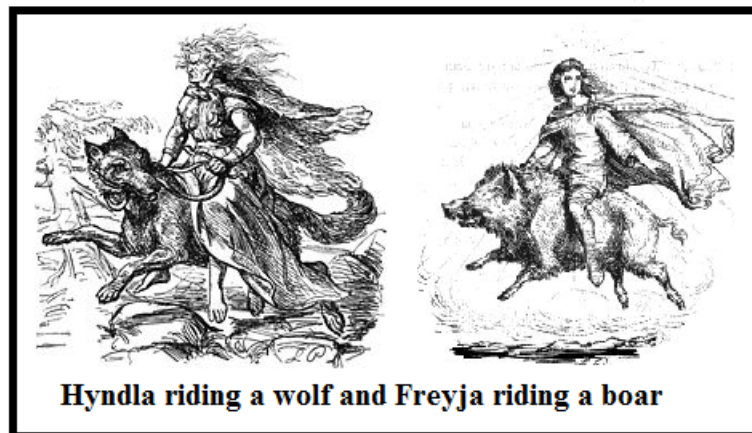
Another interesting aspect of the Ottar name is that he is sometimes referred to as “Ottar the Stupid.” “Stupid” refers to his state of ignorance rather than his intelligence, for he does not

know his complete ancestry, but possess knowledge of the magic necessary to evoke Freyja. This is hardly one who lacks intelligence, which the word “stupid” would imply.

The fact that Freyja turned Ottar into a boar is interesting. For us English-speakers, “boar” is spelled in runic as Berkano **ᚷ**, Othala **ᚲ**, Ansuz **ᚱ**, and Raidho **ᚱ** (boar or **ᚷᚲᚱ**). Berkano is clearly the “Goddess,” and in this case—Freyja and feminine mysteries and Seither magic with the ability to regress through one’s genetic ancestral stream. The second Rune is Othala which is clearly the “family,” “kin,” and “Folk.” It is the genetic link that is connected with the consciousness of Odin. This of course brings us to the third Rune—Ansuz—the Rune of the Aesir, divine guidance and ecstatic communication and in this case with the disir of the ancestral stream, connected to Freyja as the Vanadis. Finally is Raidho, the Rune of divine order (genetics or metagenetics) and traveling, in this case, astrally back through the ancestral stream. Of course, Freyja riding Ottar in the form of the boar which is a male sexual-fertility symbol representing the sexual magic of Seither, is symbolic of one using Seither to mentally travel back through their ancestral stream, into their past.

Hyndla is of course a Giantess, representing Chaos and lives in a “Dark and gloomy cave,” which is metaphor for the knowledge of one’s ancestry lost in time in this Myth. Hyndla’s name is runically spelled as Hagalaz **ᚷ**, Jera **ᚷ**, Nauthiz **ᚱ**, Dagaz **ᚱ**, Laguz **ᚱ** and Ansuz **ᚱ**. Here we have the gigantic elements of the Rune as the loss of power from Hagalaz of many generations due to lack of knowledge of one’s ancestry followed by Nauthiz’s need to regain enlightenment through Dagaz. With Laguz one must see the knowledge from the dead past through the opening of the subconscious and exploration of racial memories that eventually leads to ecstatic knowledge through the discovery of one true heritage.

Hyndla is sleeping in a hole in the mountains or hills which represent the abode of the dead where our ancestors reside and thus represents the past. It is Freyja who, after riding the boar, which act represents Seither magic, awakens Hyndla through her magical powers.



Freyja speaks of how she, through her use of Seither can reach Odin, or assist humans, such as Ottar, who follow her, reach Odin by tapping into their ancestral stream and thus ask for his favors.

Freyja orders Hyndla to ride her wolf, which represents Chaos, refusing her to ride on her boar, thus protecting her follower, Ottar, from the influences of Chaos. When Hyndla tries to shame Freyja into exposing Ottar to her, Freyja refuses and continues to shield him from Hyndla attempts to get her paws on him. It is important when one, whether man or woman, who practices Seither to first seek out Freyja and forge a deep, personal and loving relationship with her to protect one from the Chaos of the Giants.

Hyndla rides a wolf, a symbol of Chaos and when she and Freyja reach Asgard, the deer (sometimes described as a goat) Heidrun, sees the wolf and takes flight. Heidrun eats the leaves of the Yggdrasil and from her horns (utters when she is a goat) mead flows. The mead is the life force, Vril. Heidrun, whether goat or deer, represents, like Audhumla, the process of Vril energy flowing in currents throughout the multiverse, giving life and maintain an orderly matrix to the multiverse. Later, Hyndla refers to Heidrun as a goat and makes reference to Freyja, like Heidrun engaging in sexual magick. Thus, there is a connection between Freyja, as Seitherkona and Heidrun, as a symbol of Seither magic.

Freyja then demands that Hyndla give Ottar her memory-beer or drink, but Hyndla refuses. Freyja uses her magic, which results in imprisoning the Giantess in a ring of fire. The name of the drink is lost to us, but the magic has something to do with fire-magic.