

## Supernatural Drinking Horns (Abstract)

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Several passages in the *fornaldarsögur* report the otherworldly origin and/or magical qualities of a few drinking horns. Some of these are said to cause or cure illnesses, another few are able to speak or to produce meaningful sounds while yet others are said to transmit intelligence or to take it away. Finally, there are other drinking horns that, in spite of their lack of magic properties, are worth a journey to Jötunheimar or to the other world in order to retrieve them.

In my paper I will analyse a number of these episodes in order to find their probable mythological origins and the way that they were adapted for a Christian audience. I will base my study on three different aspects of these magical drinking horns, the last being the main section of my paper. First I will study the mythical origins of these drinking horns, as all of them have a legendary provenance, let it be Jötunheimar, Glasisvellir and Hel or other regions in the netherworld. Secondly I will analyse the horn-names, as most of the named ones seem to have connections with members of the Old Norse Pantheon. Jacqueline Simpson has in a similar way studied one of these horns in her 1963 article 'Grímr the Good, A Magical Drinking-Horn'.

Finally I will analyse the motifs and rituals in which these drinking-horns are used and contrast them with what the sources have to tell us about the drinking customs and the main characteristics of the inhabitants of the places where these horns originate. The reason for this is that I believe that many of the characteristics associated with the realms (and the inhabitants) from which these horns came were later conveyed to the vessels. Also, many of the elements of the myths associated with the origin of the mead of poetry were reinterpreted and added to these drinking-horns stories.