Norse Mythological Elements in *The Hobbit*

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Abstract
Consider the influence of Norse mythology on *The Hobbit* in particular, both in story elements and in "Northern courage." Asserts that in *The Hobbit*, Tolkien "bases each of the major elements of the quest on an identifiably Northern mythological source." Sees the moral choices presented in *The Hobbit* as characteristic of those faced by the "stern heroes of Northern myths" and important to children, whose notions of right and wrong are more basic than those of adults.

Additional Keywords
Norse literature—Influence on J.R.R. Tolkien; Norse mythology—Influence on J.R.R. Tolkien; Tolkien, J.R.R.—Influence of Norse mythology; Tolkien, J.R.R. *The Hobbit*—Sources
Norse Mythological Elements in *The Hobbit*  
Mitzi M. Brunsdale

Andrew Lang, the Scottish nineteenth-century collector of fairy tales, believed that "Is it true?" was "the great question children ask," and pointedly recommended to Tolkien (in a letter of 9 February 1897) the book "On Fairy Stories," (1898) that children had asked him far more often, "Was he good? Was he wicked?" Tolkien concluded, "they were more concerned to get the Right side and the Wrong side clear. For that is a question equally important in History and in Fairy."1

First in his children's book *The Hobbit* and later in the *trilogy The Lord of the Rings*, Tolkien exhibited a universe that seemed to exist in history rather than one merely an invention of Faerie. Much of Tolkien's ability to convince his readers of the "real" existence of the Middle-earth he created seems to stem from the conviction he shared with Chesterton, that children "are innocent and love justice; while most of us are wicked and naturally prefer mercy."2 Tolkien drew upon the stock of a. Germanic mythos as intimately bound together as the child's Right and Wrong, one unable to exist without the other. Conventional explanations for children's fascination with fantasy and adventure main­tain that "the last of the primeval mythologies," in which "myth and magic are inseparable," "are simply the creation of Our children's desire to be grown up. They wish to know what is at the back of their lives, and the question is, what is the meaning of all their masquerade of life."3 Tolkien, however, broadened "children's literature" by building not on the child's "innabilities but on children's positive -- if overgrown -- Northern moral sense, unclouded by softer virtues of mercy and forgiveness.

Since that sober Northern atmosphere is illuminated only by human heroism in the face of inevitable defeat by the forces of evil, and the hero can prove what he is only by dying,""*hero and dragon in the great Germanic myths are"" intimately bound together as the child's Right and Wrong, one unable to exist without the other. Conventional explanations for children's fascination with fantasy and adventure maintain that "the last of the primeval mythologies," in which "myth and magic are inseparable," "are simply the creation of Our children's desire to be grown up. They wish to know what is at the back of their lives, and the question is, what is the meaning of all their masquerade of life." Tolkien, however, broadened "children's literature" by building not on the child's "innabilities but on children's positive -- if overgrown -- Northern moral sense, unclouded by softer virtues of mercy and forgiveness.

The *Hobbit* centers on a decidedly Northern quest for dragon's gold, culminating in the slaying of the dragon Smaug by Bard, a human hero. And the second part of their journey is permeated with such redoubtable magical lore that "Evil things did not come into that valley" (Hobbit, p. 61). Tolkien's dwarves also strongly resemble their Old Norse forebears, "creatures with strange names, who bore the face of trolls, and dwelt in hills and rocks. These were skilled craftsmen, and it was they who wrought the great treasures of the gods," among them the great gold ring Draupnir from which eight other rings dropped every ninth night.12 Once Tolkien's dwarves had wrought equal splendor in their mounts of the dwarves' gold, and the dwarves' treasure backed from Smaug the dragon. Like the Germanic hero Beowulf, Bilbo is thus engaged to help a people not his own. Echoing the traditions of the Germanic warriors, too, when the dwarves' leader Thorin falls in battle, a victim of his own lust for gold, his two nephews also die defending him (Hobbit, p. 275), exemplifying the strong role between a Northern chieftain and his sister's sons as well as the Germanic code of the *comitatus*.

One of the Norse dwarves' mightiest artifacts was the gold ring in the story of Sigurd the Volsung. This ring brought only destruction on the one who wore it, even Sigurd, who killed the dragon Fafnir and took over his hoard of treasure.13 When little Bilbo, certainly no hero in the stamp of Sigurd, is separated from the dwarves and finds a strange creature, Gollum, they play one of the primitive riddle games beloved by early Germanic tribes. The prize is Gollum's "precious," a ring that enables its wearer to be invisible. Bilbo knows the riddle game bears even of as *Hobbit*, (pp. 66-7), and so Gollum must unwillingly yield the ring when Bilbo demands it. The ring enables Bilbo later to carry out his mission in the dragon's cave, doing so it brings about the climactic battle of the story. In giving this ring so much power in *The Hobbit* (to say nothing of his later trilogies), Tolkien is employing the long tradition of Norse riddle games. Bilbo and other Thorins. silver or gold arm-rings were kept to swear sacred oaths and magically protect their wearers from sword-blows.14 Germanic tribes offered bridal wedding-rings on a sword, linking marital with military fidelity, and the ring-hilt of...
Viking and Germanic swords testify to the sacred reciprocal bond between the lord (zwing-laver) and his heirloom. The ring in Tolkien’s work as well as in the Germanic mytho-
logical tradition which inspired it encircles the universal dualistic principle of Good and Evil.

The evil fiery dragon who guards the mound of burial treasure stolen from the tomb of a dwarf king, Thorin’s ancestor, is another of the strongest motifs of Northern myth, as in Beowulf, where the theft of one of the dragon’s gold cups brings on the vast devastation of the countryside that forces the aged hero to battle for his people’s lives. When Bilbo removes one cup—all that the little hobbit can carry—to prove to Thorin that Bilbo has indeed been inside Smaug’s lair, Smaug’s vengeance is just as harsh: “Flames unquenchable sprang high into the night” (Hobbit, p. 236) from the town of Dale. The human hero Bard eventually faces and slays Smaug, even though Bard apparently dies, like Beowulf, in the effort. But Tolkien does not allow Bard to die, a departure from the tradition. An old thrush carries Bard a message from Bilbo, revealing the one vulnerable spot in Smaug’s bejeweled armor-plating. In the Norse myth, the dragon, as the symbol for the law of mortality exemplified in the devouring flames of Northern funeral ritual, represents the force of death which neither heroes nor the gods themselves can conquer. Bard’s subject humanity in Tolkien’s universe to a kind of heroic immortality, only possible through the small but essential role of the hobbit. The heroic act for Tolkien, in fact, could only exist in the presence of a catalytic witness, here the hobbit alone who had overcome his own fears in order to persevere.

At the same time when he was writing The Hobbit, Tolkien enunciated his harsh but necessary lesson of maturity in the essay “On Fairy Stories”: “... that on callow, lumpish and selfish youth peril, sorrow, and the shadow of death can bestow dignity, and even sometimes wisdom.17 Bilbo had to face not only the outward perils of unknown regions, fierce beasts and evil sorcery, but far worse, faced the inward danger most perilous to the Northern soul: that he would prove a coward. Bilbo fought his real battle with himself in the tunnel leading to Smaug’s lair, “before he ever saw the vast danger that lay await, at any rate after a short half go on he did” (Hobbit, p. 205). Bilbo also experiences sorrow by Gandalf’s shaming him out of his despair as Gandalf leaves the party at the edge of Mirkwood, “You must either go through or give up your quest. And I am not going to allow you to back out now, Mr. Baggins. I am ashamed of you for thinking of it. You have got to look after all these dwarves for me!” (Hobbit, p. 135). Bilbo experiences an even greater sorrow, however, at the loss of his frequent dream of being back in his safe hobbit hole. His sorrow is necessarily to know himself, though, and to recognize his illusions for what they are. By the time the Battle of Five Armies seems lost, Bilbo has achieved a Northern stoicism, regrettting only the lack of glory in the defeat:

“Really it is enough to make one weep, after all one has gone through. I would rather old Smaug had been left with all the wretched treasure, than that these vile creatures should get it, and poor old Bombur... and all the rest come to a bad end; and Bard too, and the Lake-men and the merry elves.../I have heard songs of many battles, and heard the unsteadfast that may be glorious. It seems very uncomfortable, not to say distressing. I wish I was well out of it” (Hobbit, p. 270).

Thus following The Wellbd of the pagan Northern peoples, the greatest danger to the characters of The Hobbit is not the shadow of physical death but the threat of a death that will not allow them to prove themselves. Bilbo won the beginning of his personal dignity, even acquiring the Germanic warrior’s right to name his sword, in a lonely battle deep in the fearsome forest:

Somehow the killing of the giant spider, all alone by himself: half in the dark, half in the help of the wizard or the dwarves or of anyone else, made a great difference to Mr. Baggins. He felt a different person, and much fiercer and bolder in spite of an empty stomach, as he wiped his sword on the grass and put it back into its sheathe. “I will give you a name,” he said to it, “and I shall call you Sting” (Hobbit, p. 194).

Bilbo has thus changed considerably by the time he arrived at the entrance to Smaug’s cave:

He was trembling with fear, but his little face was set and grim. Already he was a very different hobbit from the one that had run out without a pocket-handkerchief from Bag-End long ago. He had not had a pocket-handkerchief for ages. He loosened his dagger in its sheath, tightened his belt, and went on (Hobbit, pp. 204-5).

Even trapped in Smaug’s tunnel with the dwarves despairing around him, Bilbo is strengthened, feeling “a strange lightening of the heart, as if a heavy weight had gone from under his waistcoat” (Hobbit, p. 223).

Bilbo’s hard-won self-knowledge allows him to recognize Thorin’s destructive obsession with gold even when Bard the dragon-slayer cannot. Bilbo tells Bard, “... you don’t know Thorin Oakenshield as well as I do now. I assure you, he is quite ready to sit on a heap of gold and starve, as long as you sit beside.” (Hobbit, p. 296). Bilbo’s avowed sub-
devil war between dwarves, men and elves by giving Thorin’s great desire, the Arkenstone, to the Elvenking (Hobbit, p. 238), and even Thorin, dying, comes to praise Bilbo’s will decision: “There is more in you of good than you know, child of the kindly West. Some courage and some wis-
dom, blended in measure. If more of us valued food and cheer and song above hoarded gold, it would be a merrier world” (Hobbit, p. 273).

Tolkien’s “merrier world” of Middle-earth surely provides children a rousing adventure tale, but The Hobbit is also a tale about the child at the heart of most of us, per-
celling Right and Wrong as sternly as did the heroes of the North. Perhaps Tolkien’s “child” is another name for an acute moral sense impossible to achieve in comfort and secur-
ity and the certainty of salvation. If humble little witness-


 NOTES


2 Ibid., p. 44.

3 Ibid., p. 41.

4 Edith Hamilton, Mythology (1964 rpt. New York: Mentor-

5 Ibid.


7 Ibid.


9 Ibid., p. 147. “The Old Norse adjective Ök, from which Ökina, the later form of his name in Scandinavia, must be derived, bears a similar meaning (to the German wut, meaning high mental excitement, fury, intoxication, or pos-

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The currently standard biography, with critical evaluations of Waugh's books. (The volume received two negative reviews in the Evelyn Waugh Newsletter at the time of its publication.) The index is poor; several Waugh works are not in it, for example—and, more to the point here, neither Lewis nor Wain is listed in it.

Lewis is mentioned in passing in connection with an encyclical letter by Pius XII, saying the assumption is a doctrine and is to be believed "irrespective of the claim of reason". Waugh "was delighted that the letter, by the literalism of its interpretation, put to flight many Catholic clergymen who, after relying on the arguments of the eminent Anglican theologian C. S. Lewis, had conspired with parishioners with assurances that the terms of the definition would not put any insufferable burden on the mind" (p. 336). Probably the description of Lewis should include such a word as "amateur between eminent and Anglican. The context is also odd, since Lewis's religious writings are obviously seen as at least doctrinally moderate. Perhaps the reference is to Broadcast Talks in the preface of which Lewis admits the Roman Catholic who read the scripts thought he "went too far about the comparative unimportance of theories of the 'Attenement'!"

John Wain is mentioned for an essay by Waugh replying to Wain's review of P. G. Wodehouse; the exact details are not given.

Cecil is mentioned for various minor reasons. Waugh once retained Rachael MacCarthy "(now Lady David Cecil) to act as his secretary" (p. 117). Cecil recommended Waugh's Edmund Campion for the Hawthornian prize, despite the fact that Waugh exaggerated the lowness of Cecil's family's pre-Elizabethan social position (p. 152). In 1939, Cecil was one of the persons Waugh approached about starting a monthly magazine (p. 197). Ceci writing on Dickens' sentimentality is paraphrase of Waugh's (p. 225). And Cecil's admiration for Howard Overing Sturgis' novel Bedchamber is mentioned in connection with Waugh's liking for that novel (p. 416).


Watson reviews Lewis's Of This and Other Worlds (1982). He calls Hooper's preface "embarrassingly hero-worshiping" but praises most of Lewis's essays and Waugh generally. "Along with George Orwell, whom he never knew and did not always approve, Lewis now looks like the finest British polemist of the mid-century." Watson finds many modern critics and educationalists returning to positions Lewis defended as a conservative. (Williams is mentioned once in passing, Tolkien or his works, four times.)

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