

SCION

RAGNARÖK



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This book uses the supernatural for settings, characters and themes. All mystical and supernatural elements are fiction and intended for entertainment purposes only. This book contains mature content. Reader discretion is advised.

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RAGNARÖK

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BOOK ONE
PLAYER

RAGNARÖK

*Loud bays Garm**The bonds shall break,**Hidden things I know:**The Doom of the Powers,**Before Gnipa cave;**The Wolf run free!**Still onward I see**the Gods of war.*

—Völuspá

Welcome to the end of the World.

Most mythologies include some story about how the World began. Not so many provide a story about how it ends. The Norse, however, made the end of the World the centerpiece of their mythology. At Ragnarök, the Doom of the Powers, old enemies meet in final battle and prophecies find their fulfillment. Gods and monsters fight to mutual annihilation. The World itself burns. Out of all this destruction, however, emerges a new World purged of past evils, offering a second chance for humanity and a new race of Gods. It's one of the greatest, most epic tales in all of mythology, with a sprawling cast of memorable characters.

Scion: Ragnarök takes its name from this magnificent myth. It differs from the three core books, **Scion: Hero**, **Scion: Demigod** and **Scion: God**, in that it deals with just one pantheon, the Aesir. You'll find nothing here about the Dodekatheon, the Loa or any other pantheon.

THIS ISN'T A COMPLETE GAME!

Scion: Ragnarök is not a complete game. It's a supplement for White Wolf's **Scion**, a game of modern fantasy about latter-day children of the Gods. The core trilogy of **Scion: Hero**, **Scion: Demigod** and **Scion: God** describes this new generation of mythic heroes at three levels of power. This supplement doesn't describe the game's various core traits, rules for conflict resolution or a complete setting. It deals only with the Aesir and the settings, creatures and powers associated with them. You'll need to consult the core **Scion** books (especially **Scion: Hero**) to create your characters and learn the game's rules.

WHAT'S IN THIS BOOK

The first half of **Scion: Ragnarök** provides general material about the Aesir and the creatures and places associated with them. This material could become part of a standard **Scion** game involving multiple pantheons:

Chapter One: Courage and Doom provides a summary of Norse myths and heroic epics, just in case you haven't read the Prose Edda or the Volsung Saga. These myths and legends form the Aesir's history, biography and prophecy. Scions can learn from the examples (and mistakes) of those who came before them.

Chapter Two: Runes of Wisdom supplies new Knacks, Boons, spells and Birthright items for Scions of the Aesir.

Chapter Three: The Aesir describes the Norse Gods themselves, including full traits, and new members of the pantheon who could become parents, allies or enemies of Scions.

Chapter Four: Strange Ports of Call gives Storytellers additional Touchstones, terrae incognitae and other mythic locations associated with the Aesir.

Chapter Five: Creatures of the Nine Worlds provides additional creatures who could become adversaries, guides or minions to the Aesir and their Scions, from minor nature spirits to the Midgard Serpent.

The second half of **Scion: Ragnarök** presents a trilogy of epic stories for Aesir characters. These stories differ from the core trilogy's epic cycle in two important ways. Those scenarios did not use any particular myths as their models. The Ragnarök saga, however, lets the players' characters take part in some of the most famous of the Norse myths—and try to change them. The Ragnarök saga also takes place in a variant setting in which the Aesir compose the only pantheon.

Chapter Six: The Ragnarök Saga brings the players' characters together to form a Band of Heroes in a story called "The Coming of Winter." The Band pursues a powerfully magical relic and sees the start of Fimbulvetr, the Great Winter that heralds the end of the World.

Chapter Seven: Highway to Hel enmeshes the characters, now Demigods, in the long-prophecied death of Baldur. The Scions journey to the Underworld in an attempt to restore Baldur to life. The famous myth says they fail... but perhaps the Scions can escape the grip of prophecy. After all, the real story behind Baldur's death turns out to be quite different than the myth they knew.

Chapter Eight: Twilight of the Gods brings the saga to a close with Ragnarök itself. The Scions, now Gods, embark on a desperate, last-minute quest to change the Aesir's Fate, and then participate in the final, doomsday battle itself. The destiny of the Nine Worlds depends on their courage and prowess in battle, but also on their judgment and powers of persuasion.

MATTERS NORSE

Despite its length, **Scion: Ragnarök** can only offer a taste of Norse mythology. Readers are highly recommended to go to the source and learn more themselves. You can find many fine adaptations of Norse myths, written for all ages. The single best source, however, remains the *Prose Edda* written by Snorri Sturluson back in the 13th century and available in many different translations. We would know much less about Norse mythology if not for this author. Readers who want to go further can seek out the *Elder Edda*, also called the *Poetic Edda* or *Saemund's Edda*. This collection of poems ranges from epics about Sigurd and other heroes, to proverbs and maxims delivered in first person by Odin, to the *Völuspá*, "Sayings of the Seeress," which lays out the prophecies about Ragnarök. If you want to have your Aesir quote authentic Norse poems and prophecies, the *Elder Edda* can't be beat. Again, there are many translations—just searching the Internet can provide several versions in different styles.

When pronouncing Norse names, remember that a J is pronounced as a Y and V is pronounced as a W. Thus, "jotun" is pronounced "yotun," while "Fimbulvetr" is "Fimble-wetter," the Great Winter.

Now death is the portion of doomed men;

Red with blood the buildings of Gods.

The sun burns black in the summer after.

Winds whine. Well, would you know more?

—*Völuspá*

COURAGE AND DOOM

The single feature that most defines the Aesir pantheon is the Gods' knowledge of their destiny. They know they're doomed. No matter what they do, most of them are fated to die at Ragnarök. Yet they don't surrender to despair. Instead, the Aesir bravely face the perils Fate sends their way, fighting the good fight. Maybe they can find a way to change Fate—but if they can't, at least they'll die without shame.

The following myths offer players and Storytellers a view into how the Aesir think and behave, which can only help in playing Aesir characters. What's more, Scions might find themselves playing out variations or recapitulations of these myths, as their growing Legend draws in characters who resemble the friends and foes of their divine forebears. Maybe they can achieve better results than their parents. Or perhaps not.

the beginning and the end

Many pantheons have legends of how they and the World began. Very few tell stories about their own fated ending. The Aesir bracket all their legends with two grand tales of creation and destruction.

THE CREATION OF THE WORLD

Before the age of the Aesir, only three regions were known. To the south lay Muspelheim (Home of Desolation), the realm of heat and flame, where dwells Surtr, the giant destined to burn all the worlds with his flaming sword at the end of Ragnarök. To the north lay Niflheim (Home of Fog), the realm of ice and frost. Between them spread the infinite emptiness of Ginnungagap (the Yawning Void). Muspelheim's great heat eventually melted some of Niflheim's ice, and a venomous river fell into Ginnungagap. From this union of fire and ice sprang two beings: the giant Ymir, or Aurgelmir, and the cow Audhumla who fed Ymir with her milk. Ymir brought forth other giants, becoming the progenitor of the evil race. The cow, too, brought forth other life. She licked the salt boulders encased in the ice of Niflheim and released a being called Buri. Buri took to wife the giantess Bestla, daughter of the frost giant Bolthur, and had a son named Borr. Borr produced three strong sons: Odin, Vili (also called Hoenir) and Ve (or Lodur).

The sons of Borr were handsome and good, and they were the first Aesir. They found the giant population both overwhelming and objectionable and took it upon themselves to slay Ymir, father of that vile race. Their deathblows released a torrent of blood from Ymir's body. The bloody flood drowned all the giants except Ymir's grandson Bergelmir and his family, who rode out the flood in the first ship. (In time, they would breed a new race of giants.)

Borr's sons dragged Ymir's body to Ginnungagap and used it to create the World. His blood became the sea, his flesh the land. His bones formed all mountains and stones. With his hair, the sons of Borr crafted trees and grass. The maggots within his body became dwarves, who would toil below the newly formed World's surface.

The sons of Borr made the heavens from Ymir's skull, setting it over the earth, and charging four dwarves named Austri (East), Vestri (West), Nordri (North) and Sudri (South) to stand at the World's four corners and hold it aloft. They then formed clouds from Ymir's brain matter.

When the three Gods finished making the World's plants and animals, they made the first mortal man and woman from two trees and named them Ask (Ash) and Embla (Elm). Odin gave the first humans breath and life; Vili gave them understanding and feeling; Ve gave them speech, hearing and sight. From these two came the rest of humanity.

Next, the sons of Borr created the heavens. They took burning embers from Muspelheim and flung them in the Yawning Void, creating the sun, moon and stars. They appointed Mundilfari's two beautiful children, Sun and Moon, to carry the two lights that shared their names in horse-drawn chariots. The himthurssar (frost giants, spawn of Bergelmir) wanted to disrupt the Gods' labors, so they sent Skoll and Hati, werewolves, to pursue the children across the sky. Sun and Moon had to make haste across the heavens, lest they be eaten.



THE BEGINNING AND THE END



Because the giants continued to fight the Aesir, the Gods took Ymir's eyebrows and constructed a fortress to encompass the middle region of the World. The fortress and all within it they named Midgard and gave it to humanity. The lands of giants became called Jotunheim, or Utgard.

Finally, the Gods created their own home, the fortress realm of Asgard. Within this land they constructed several splendid halls. In the hall of Gladsheim they raised the high seats for Odin and his divine peers. Another hall, Vingolf, holds the high seats for Frigg and the other Goddesses of the Aesir (called the Asynjur). Their great feasting hall they named Valhalla. Here, the fallen warriors chosen by the valkyries feast with the Gods and train for the final battle of Ragnarök. In his own hall of Valaskjálf, Odin built a high seat from which he could see every place in the Nine Worlds. This high seat he named Hlidskjalf.

Between Asgard and Midgard, the Gods constructed the Rainbow Bridge called Bifröst. The burning bridge would enable the Aesir to ride to and from the World, but it would burn to death any giants who tried to cross it. The Gods set Heimdall to guard over the bridge, for though it was the strongest of all bridges, they knew it would one day fall asunder at the Twilight of the Gods. Heimdall would then warn them of danger.

THE WORLD TREE

In the center of the universe grows a gigantic ash tree known as Yggdrasil, the World Tree. Its limbs spread above the World and into the heavens. One of the tree's three great roots enters the realm of the Aesir, another extends into the realm of the giants, and the last one reaches into the depths of Niflheim. When the Gods created the various other worlds, they hung them upon the World Tree's limbs and roots.

A well rests beneath each root in the various regions. The well in Niflheim is called Hvergelmir, and beside it rests the serpent called Nidhogg, along with countless smaller serpents. Beneath the root in Jotunheim bubbles the Well (or Spring) of Mimir. The waters of this well confer great wisdom. Mimir, the well's keeper, possesses vast knowledge. When Odin wanted to drink from the well, Mimir required him to forfeit one of his eyes. Odin gladly plucked out an eye and cast it into the well in order to gain understanding of everything.

Yggdrasil's root in Asgard leads to the sacred Well of Urd—the Well of Fate. This is the Gods' principal sanctuary, where they assemble to hold court, settle disputes and discuss their problems. Near this spring live the three Norns, maidens who see and perhaps rule the destinies of all other things. The Norns are Urd (Fate), Verdandi (Being), and Skuld (Necessity). To preserve the life of Yggdrasil, the three Norns water it daily and whiten its bark with clay from their well.

Living creatures prey upon Yggdrasil. In its uppermost branches resides an eagle with a hawk perched on its forehead. Some believe that the flapping of the eagle's wings causes the winds to blow. In Niflheim, the great serpent Nidhogg gnaws unceasingly upon the World Tree's roots. The squirrel Ratatosk runs up and down the World Tree's trunk, carrying insults between Nidhogg and

the eagle. The dragon cannot reach the eagle, so he gnaws the World Tree in hopes of bringing the eagle crashing down to himself. Meanwhile, four harts also leap about the branches of Yggdrasil, devouring its twigs and leaves.

THE NINE WORLDS

The Nine Worlds of the Aesir hang from the branches and roots of Yggdrasil. The usual list of worlds includes Asgard, Muspelheim, Vanaheim, Midgard, Jotunheim, Niflheim, Alfheim, Svartalfheim, and Helheim. Asgard is the heaven of the Aesir. The fire giants live in Muspelheim. Vanaheim is the old home of the Vanir. Humanity lives in Midgard (or "Middle Earth"); the frost giants live in Jotunheim. Niflheim is the land of cold. It surrounds Helheim, the realm of the dead. Alfheim is home to the alfar, while Svartalfheim is home to the svartalfar and the dwarves.

The Nine Worlds fit into Scion's cosmology thusly: Asgard, Vanaheim and Alfheim are in the Overworld. So is Muspelheim, but this realm is itself the Greater Titan of Fire, with Surtr as its avatar. Midgard is the mortal World, with Jotunheim and Svartalfheim as terrae incognitae. Niflheim and Helheim are in the Underworld. In an all-Norse cosmology, they make up the entire Underworld.

Norse myths include other significant regions, though, such as the Iron Wood (described in Chapter Five) and the oceanic realm of the sea-Titan Rán. The dwarves call their domain Nidavellir and prefer to think of it as separate. The nine realms listed here, however, hold the most importance for Norse mythology.

RAGNARÖK: FORESHADOWING THE END

Several signs foretell the Twilight of the Gods. The most dramatic is the death of Baldur. Baldur's death, in fact, initiates a whole cycle of events nestled within the greater epic of Ragnarök.

THE DEATH OF BALDUR

Baldur the Beautiful, son of Odin and Frigg, suffered terrible dreams of death and doom. The Gods feared that Baldur's dreams indicated he was in danger. Frigg extracted oaths from everything in the Nine Worlds that they would not harm Baldur. Not just Gods, mortals and other people gave their oath. Plants and animals, metals, stones, everything swore not to harm her shining son. After that, the Aesir

amused themselves by hurling various objects at Baldur, knowing they could not hurt him. This sport is integral to the Doom of Baldur. Thus is it prophesied to occur:

The spiteful Loki, who never liked what Frigg had done for Baldur, disguises himself as an old woman and talks with Frigg about the oaths. Loki learns that Frigg has gained oaths from all things except one little plant, the mistletoe, for she thought it too young to pose any threat to Baldur. Loki pulls up the plant and makes a dart from it. He then finds blind Hod and persuades Hod to join in the sport with Baldur. Loki guides his aim, and Hod lets fly. The mistletoe dart strikes true, and Baldur falls over dead.

The Aesir grieve for Baldur's death, Odin most of all because he knows that his son's death portends the Aesir's destruction. Frigg begs for one of the Gods to ride to Hel's abode to plead for Baldur's return. Odin's son Hermod accepts the dangerous journey. Odin gives him Sleipnir, Odin's eight-legged steed, to aid his travel.

The Gods then build a funeral pyre on Baldur's ship, *Hringhorni*, and place his body upon it, along with his horse and his wife, Nanna, struck dead by grief. Odin places his golden arm-ring, *Draupnir*, on the pyre as a final gift. Odin whispers something into Baldur's dead ear, though none hear what it is. The giantess Hyrrokin pushes the pyre into the sea, and all the Gods watch it burn.

SAXO GRAMMATICUS' VERSION OF BALDUR'S DEATH

The Medieval Danish historian Saxo told his own account of Baldur's death. It's quite different from the better-known version told by Snorri Sturluson's *Prose Edda*. In Saxo's account, Hother, a well-favored prince and son of Hotbrod, killed Baldur, a mortal hero sprung of divine blood.

Hother was known for his strength and skill at sports. He had no equal as an archer, swimmer or harpist. Hother loved Nanna, daughter of his foster father, Gevar, and she returned his love.

Odin's son Baldur saw Nanna one day and went to court her. When she told him of her love for Hother, Baldur sulked and thought to kill Hother. Some forest-maidens informed Hother of Baldur's intent, so Hother went to Gevar to learn how he might kill Baldur. Gevar told him that only the sword of the forest-troll Miming could wound Baldur.

After some difficulty, Hother had gained the sword from the troll, and Baldur made war on Hother and Gevar at sea. Although the Gods aided Baldur in his fight, he lost the battle to Hother. Hother then married Nanna and became Sweden's king.

Baldur was a bad loser. He continued to struggle against Hother and won two later battles against him. Baldur's unrequited love for Nanna eventually drained him of his strength, though, and he had to travel in a chariot. Three celestial maidens set about to brew Baldur a potion made from poisonous serpents that would restore his vigor.

Hother learned of the situation once again through the same forest-maidens who'd originally warned him about Baldur, and he hastened to battle Baldur before the potion could be completed. The two struggled in combat a whole day, but neither came forth as a victor. That night, Hother went to the celestial maidens preparing the potion and asked them to let him drink some of it. They would not allow it.

On his return to the battlefield, Hother happened upon Baldur alone, and stabbed him with the troll's sword. Baldur died three days later.

Odin sought the advice of soothsayers, who told him that Rind, a daughter of the king of Ruthenia (Russia), would bear him a son who would avenge Baldur's death. Odin then offered himself to the king of Ruthenia as a soldier. He performed such great deeds of valor that the king made Odin his most trusted henchmen and allowed him to court his daughter. Rind did not consent. Instead, she boxed the disguised Odin on the ear and sent him away.

The next year, Odin returned to the king's court in the guise of a smith. He fashioned beautiful ornaments of gold and silver for the princess. His jewelry delighted the princess and he asked her for a kiss. She boxed him on the ear a second time, telling him she could not love such an old man.

A third time Odin came to the king's court as a knight, but his attempts to court Rind fared no better. As a final ploy, he returned in the likeness of a young girl, assumed a position among Rind's handmaidens and pretended to be skilled in healing. When Rind fell dangerously ill, her handmaidens sent the disguised Odin to heal their princess. He healed her for her promise of love, and she became his consort and bore him a son called Bous.

When he was old enough, Bous went on to war against Hother and killed him. Bous fell dead the following day from mortal wounds he received in the battle, but he fulfilled his destiny and avenged Baldur as Odin had wished.

HERMOD'S PLEA TO HEL

But returning to the better-known prophetic version...

Hermod rides Sleipnir down the dark northward road toward Hel's realm. When the eight-legged horse clatters onto the bridge Gjöll, the bridge's giantess guardian, Modgud, hails him. She can tell that Hermod is not one of the dead, so she asks what brings the living to this realm. When Hermod tells her he has come in search of Baldur, Modgud responds that Baldur has already gone to Hel's Hall. She lets Hermod pass.

Eventually, Hermod comes to the Hel-gate and Sleipnir jumps it easily. Eliudnir, the hall of Hel, lies before him, open for him to see, and Baldur sits upon the high seat within. Hermod enters and begs Hel to let Baldur return with him to Asgard.





Unwilling to release Baldur, Hel tells Hermod that she will return Baldur only if everything in the World, living or dead, weeps for him. If anyone or anything refuses to weep, Baldur will remain with her, never to return to Asgard.

Hermod leaves the realm with many gifts from Baldur and Nanna, including Draupnir. He rides back to the Gods and gives them Hel's answer. Thereupon, the Aesir ask that all things weep for Baldur. People weep, animals weep, trees weep, even the stones weep. Of everything in existence, a lone giantess in a cave, who calls herself Thokk, refuses to weep for Baldur. She says, "Alive or dead, the old man's son has been no use to me. Let Hel hold what she has!"

Loki's punishment

The Gods believe that Loki has taken the form of the giantess and refused to weep for Baldur as a means of keeping him in Hel. They are angered beyond any hope of mercy. Realizing this, Loki flees before they can corner him. He builds a house with four doors looking out in all directions. Later, he transforms himself into a salmon and jumps in the river.

The Gods make a net to fit Loki's new form and wade through the river to capture him. It takes them three tries to snag him. The Aesir then bind Loki across three flat stones (using the entrails of his son Narfi) beneath a serpent with venom dripping from its fangs. They position him so that the venom falls on his face.

Loki is fated to remain bound in the cave until Ragnarök. His wife, Sigyn, sits beside him holding a bowl to catch the dripping venom before it can fall on him. When she leaves his side to empty the bowl, however, Loki's great thrashing from the pain causes the earth to tremble.

Thus is the death of Baldur and its consequences prophesied to play out.

RAGNARÖK: THE DOOM OF THE GODS

The Doom of the Gods is prophesied to come about when humanity has lost all virtue. Brother kills brother, kinfolk commit incest, and no deed seems too shameful. According to prophecy, it plays out thus:

It begins when Gullinkambi, the Aesir's rooster with a golden comb, crows to awaken Odin's heroes to the Doom of the Gods. Gullinkambi's crow is echoed by Fjalar, a red cock in Jotunheim, and a black cock in Helheim.

The cataclysm begins with Fimbulvetr (or Fimbulwinter), the Great Winter, which lasts three years. At the end of this dire time, Skoll swallows the sun, and Hati swallows the moon. The stars die too, leaving the World in darkness. Earthquakes rumble across the earth, uprooting trees and towns. The bonds that hold Fenris and Loki shatter, releasing them both. Jörmungandr, the Midgard Serpent, heads for the land, and his immense bulk sends the seas sloshing over the land. Loki steers Naglfar, a ship made



of dead men's nails, over the floods. His crewmen are the damned from Helheim. The giant Hrym leads the frost giants out of Jotunheim. Eyes lit with flame, Fenris rushes forth. His upper jaw touches the heavens, his lower jaw the earth. While Fenris chews upon the World, the Midgard Serpent spews venom over the sky and sea.

Meanwhile, Heimdall, guardian of Bifröst, sounds the Gjallarhorn to alert the Gods to the beginning of the end. Odin rides to the Well of Mimir to seek Mimir's guidance, and the Gods assemble at the Well of Urd. Yggdrasil, the World Tree, trembles.

The fire giants of Muspelheim ride from the south, led by Surtr with his flaming sword. They ride over Bifröst, breaking the great bridge to Asgard beneath their feet. Fenris, the Midgard Serpent, Loki, Hrym and all the frost giants spill into Asgard, heading toward the Plain of Idavoll. Here, brandishing the spear Gungnir, Odin leads the Aesir and their heroes into battle. He faces off against the Fenris Wolf. Thor strides by his side, hoping to give his father aid, but is forced into battle with the Midgard Serpent.

Freyr, swordless, joins battle with Surtr, while Tyr fights the dog Garm, who has also broken free of his fetters. Heimdall faces off against Loki.

Thor struggles mightily with the Midgard Serpent and finally kills the monster with a great blow from his hammer, Mjolnir. As he leaves its corpse to aid the others, he walks only nine steps before he falls dead himself, a victim of the

serpent's venom. The Fenris Wolf swallows Odin. Vidar, Odin's son by the giantess Grid, jumps into the wolf's mouth, pins its lower jaw to the ground with his shoe, and rips its head apart, killing the beast. Tyr and Garm kill one another. Loki and Heimdall likewise fall at each other's hands. Without his great sword, Freyr falls to Surtr's flaming blade. After Freyr falls, Surtr throws fire over Asgard, Midgard and perhaps the rest of the Nine Worlds. Everyone not slain in the battle dies in flames—Gods, mortals, dwarves, alfar, giants and all.

Thus is the Doom of the Gods prophesied to play out.

AFTER RAGNARÖK: A NEW BEGINNING

As Surtr's fires burn, however, they consume all evil, allowing a green and fertile World to rise out of the sea. The children of Sun and Moon, as bright and beautiful as their parents, give light to the new land. Lif and Lifthrasir, humans who survive Surtr's fires by hiding in Yggdrasil's branches, replenish the race of men.

The remaining Aesir—Vidar, Vali, Modi, Magni and a few others—assemble on the Plains of Idavoll. Baldur and Hod return from Helheim, and Hoenir leaves Vanaheim to join them. They make their home in the plains where Asgard once stood. The great battles and tragedies of the past seem to them like an evil dream, from which the World now awakens.

TALES of the gods

Although many tales of the Aesir involve their battles, the Norse also told many other stories that describe what moved the Gods to action, what they desired and what they enjoyed.

THOR AND THE GIANTS

The following legends describe Thor's adventures in defending Asgard—and, by extension, Midgard—against the giants of Jotunheim. Some of his adventures are great, heroic battles. Some are... not.

THOR'S VISIT TO GEIRROD

The giant Geirrod captured Loki when that God went out flying in falcon form. The giant recognized by the falcon's eyes that this was no simple bird but a shapeshifter, so he locked Loki in a chest for three months without food until the bird revealed its true identity. In exchange for his release, Loki promised to bring Thor to Geirrod's farmstead unarmed.

Upon his return home, Loki convinced Thor to make the journey just as Geirrod wanted. Along the way, however, Thor met the giantess Grid (the mother of Odin's son Vidar). Grid warned Thor of the trap that awaited him. She lent him her magic iron staff, a belt of strength and some iron gloves.

Later, Thor waded across the river Vimur. Halfway across, the water suddenly rose to his shoulders, but Thor braced himself against the currents with the magical staff. Then he saw Geirrod's daughter upstream, trying to use her magic to swell the river and drown him. Thor grabbed a boulder from the streambed and threw it at her, striking her down. He finished crossing the river.

Thor then made his way to Geirrod's hall and sat down. Almost immediately, his seat began to rise toward the ceiling. Thor pushed the borrowed staff against a ceiling beam with all his might. The chair crashed down again and a great wailing rose from two giantesses, Geirrod's daughters, who lay beneath it. Their backs were broken. They had tried to crush Thor against the ceiling, but the God had turned their trap against them.

Thor then confronted Geirrod himself. The giant flung a ball of red-hot iron at him, but Thor caught the ball with his iron gloves. Frightened, Geirrod ducked behind a pillar. Thor threw the ball with such force at Geirrod that it blasted through the pillar, through Geirrod and through the far wall. With the giant and his family defeated, Thor returned to Asgard unscathed.