

# تیر

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# טיר

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# تیر

آی‌سی‌جی‌وی تیر - ویکی‌پدیا، دانشنامه آزاد

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آی‌سی‌جی‌وی **تیر** (به انگلیسی: **ICGV Týr**) یک کشتی است که طول آن ۲۳۳ فوت ۵ اینچ (۷۱٫۱۵ متر) می‌باشد. این کشتی در سال ۱۹۷۴ ساخته شد.

اچ‌نوام‌اس تیر (ان ۵۰) - ویکی‌پدیا، دانشنامه آزاد

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اچ‌نوام‌اس **تیر** (ان ۵۰). **HNoMS Tyr (N50) in Harstad 2011.jpg**. مالک: مامور شدن: ۷ مارس ۱۹۹۵. مشخصات اصلی: وزن: 735 tons full load. درازا: ۴۲٫۵ متر (۱۳۹٫۴ فوت). پهنا: ۱۰ ...

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اچ‌نوام‌اس **تیر** (۱۸۸۷) (به انگلیسی: **HNoMS Tyr (1887)**) یک کشتی است که طول آن ۳۱٫۸ متر (۱۰۴٫۳۳ فوت) می‌باشد. این کشتی در سال ۱۸۸۷ ساخته شد.

## テュール天使

一般魔族が魔王を夢見るスレ【最終回】 - デスクトップ2ch

<desktop2ch.tv/charaneta2/1280931273/> Translate this page

Aug 4, 2010 - cNJ23qqJ [age] 投稿日:2010/11/30 03:39:14. 校長に怒られそうな時間に返

事するのだ。>491 ザイム「魅力があるカレイドが一番手の方が、確かに華があるな。」**テュール**「**天使**の外伝ってどうせ「神への報告」でしょ？後回しで良いわね。」

<http://desktop2ch.tv/charaneta2/1280931273/>

# טיר

שהוא איבד יד אחת, אם כי ישנה מחלוקת האם טיר איבד את יד ימין, או את יד שמאל.

על פי הגרסה המקובלת, סופו של טיר הגיע לאחר שנשלח להרוג את הכלב הענקי גארם השומר על השאול. הוא הרג את הכלב, אך מת מפצעיו טרם סוף הראגנארוק.

## 1 פולחן

פולחן ההערצה של טיר התקיים בדנמרק, ולא בנורבגיה או בשבדיה. על שמו של טיר נקראו צמחים רבים ואף יער: Tiveden.

לפי מחקרים מאוחרים, מסתמן כי הפולחן של טיר קדום מפולחנו של כל אל אחר מהאסגארד. נמצאו שרידי חניתות שהגישו לטיר כמתנה בפולחן. בפולחנים מאוחרים יותר הגישו את החניתות לתור, ששלט ברעמים, או לאביו אודין, אל השמים. ייתכן שבתחילה היה טיר אבי השמים והפנתיאון שהחזיק בחנית המיתולוגית גנגיר.



## 2 קישורים חיצוניים

- מידע על טיר

טיר מגיש את ידו לפיו של הזאב פנריר

**טיר** (בנורדית עתיקה *Týr*) הוא אחד האלים במיתולוגיה הנורדית. קיימת מחלוקת לגבי זהותו של טיר:

- לפי אגדות גרמניות הוא האל *Tuisto*, המקביל לאבי הפנתיאון היווני זאוס. הוא מצוין כבנו של הענק היימיר.
- לפי האגדות האיסלנדיות, טיר הוא אל הדו-קרב והתהילה של הלוחם הבודד ואל הצדק.
- לפי המיתולוגיה הסקנדינבית טיר הוא אל המלחמה והצדק. הוא מקביל לאל המלחמה ארס.

האגדה מספרת, שכאשר הזאב פנריר איים לאכול את השמש ולשבש את הסדר הטבעי של היקום, ניסו האלים פעם אחר פעם לכלוא אותו בקולר סביב צווארו ללא הצלחה, מפני שפנריר שבר את הקולר. בשלב מסוים החליטו האלים ליצור קולר חזק דיו כדי לכלוא את הזאב לנצח. לצורך כך הם נעזרו בגמדים להכנת השרשרת שהכילה את המרכיבים הבאים: זקן של אישה, שורשי הרים מיסטיים, רעש פסיעתו של חתול, גיד של דוב, נשיפה של דג ורוק של ציפור. פנריר, שחש שמנסים להערים עליו, דרש שאחד האלים ישים את ידו בתוך פיו כתנאי שישימו את הקולר על צווארו. טיר שם את ידו והזאב ניסה להשתחרר, אך לא יכל לשבור את הקולר, ולכן הוא נשך לו את היד. כל האלים לעגו לו באותו זמן, פרט לטיר שאיבד את ידו מנשיכת הזאב, שנשאר קשור עד לראגנארוק.

טיר הוא היחיד שניתן היה להשוותו בכוחו לתור, הרף העובדה

### מקורות הטקסט והתמונה, התורמים והרשיונות 3

#### טקסט 1.3

- **סיר מקור** <http://he.wikipedia.org/wiki/%D7%98%D7%99%D7%A8?oldid=16319176> תורמים: דוד שי, רחל1, Grey Monk, YurikBot, צלניק, Sz-  
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#### תמונות 2.3

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# Týr

“Tyr” and “Tiwaz” redirect here. For the Anatolian sun-god, see *Istanu*. For the rune, see *Tiwaz* rune. For the metal band, see *Týr* (band). For other uses, see *Tyr* (disambiguation).

**Týr** (/ˈtɪər/<sup>[1]</sup>; Old Norse: *Týr* [ty:r]) is a god associated



“Týr” by Lorenz Frølich (1895).

with law and heroic glory in Norse mythology, portrayed as one-handed. Corresponding names in other Germanic languages are Gothic *Teiws*, Old English *Tīw* and Old High German *Ziu* and *Cyo*, all from Proto-Germanic *\*Tīwaz*. The Latinised name is *Tius* or *Tio*.<sup>[2]</sup>

In the late Icelandic Eddas, Tyr is portrayed, alternately, as the son of Odin (Prose Edda) or of Hymir (Poetic Edda), while the origins of his name and his possible relationship to Tuisto (see Tacitus' *Germania*) suggest he was once considered the father of the gods and head of the pantheon, since his name is ultimately cognate to that of *\*Dyeus* (cf. *Dyaus*), the reconstructed chief deity in Indo-European religion. It is assumed that *Tīwaz* was overtaken in popularity and in authority by both Odin and Thor at some point during the Migration Age, as Odin shares his role as God of war.

Tiw was equated with Mars in the *interpretatio germanica*. Tuesday is in fact “Tīw’s Day” (also in Alemannic *Zischtig* from *zies tag*), translating *dies Martis*.

## 1 Name

Further information: *Dyeus*

Old Norse *Týr*, literally “god”, plural *tívar* “gods”, comes from Proto-Germanic *\*Tīwaz* (cf. Old English *Tīw*, Old High German *Zīo*), which continues Proto-Indo-European *\*deiwós* “celestial being, god” (cf. Welsh *duw*, Latin *deus*, Lithuanian *diēvas*, Sanskrit *dēvá*, Avestan *daēvō* “demon”). And *\*deiwós* is based in *\*dei-*, *\*deyā-*, *\*dīdyā-*, meaning ‘to shine’.<sup>[3]</sup>

The earliest attestation for Týr’s continental counterpart occurs in Gothic *tyz* “the *t*-rune” (ᚏ) in the 9th-century *Codex Vindobonensis* 795.<sup>[4]</sup> The name is later attested in Old High German as *Cyo* in the A Wessobrunn prayer ms. of 814. The Negau helmet inscription (2nd century b.c.) may actually record the earliest form, *teiva*, but this interpretation is tentative.

*Týr* in origin was a generic noun meaning “god”, e.g. *Hangatyr*, literally, the “god of the hanged”, as one of Odin’s names, which was probably inherited from Tyr in his role as god of justice. The name continues on as Norwegian *Tyr*, Swedish *Tyr*, Danish *Tyr*, while it remains *Týr* in Modern Icelandic and Faroese.



## 2 West Germanic Ziu/Tiw/Tiwaz

A gloss to the Wessobrunn prayer names the Alamanni *Cyowari* (worshippers of *Cyo*) and their capital Augsburg *Ciesburc*.<sup>[5]</sup>

The *Excerptum ex Gallica Historia* of Ursberg (ca. 1135) records a *dea Ciza* as the patron goddess of Augsburg. According to this account, *Cisaria* was founded by Swabian tribes as a defence against Roman incursions. This *Zisa* would be the female consort of *Ziu*, as *Dione* was of *Zeus*.

The name of Mars Thingsus (*Thincsus*) is found in an inscription on an 3rd-century altar from the Roman fort and settlement of *Vercovicium* at *Housesteads* in *Northumberland*, thought to have been erected by Frisian mercenaries stationed at *Hadrian's Wall*. It is interpreted as "Mars of the Thing".<sup>[6]</sup> Here is also worth noting what Tacitus stated in his work *Germania* about capital punishment amongst the Germanic folk; that none could be flogged, imprisoned or executed, not even on order of the warlord, without the consent of the priest; who was himself required to render his judgement in accordance with the will of *the god they believe inspires them to the field of battle*.<sup>[7]</sup>

Tacitus also named the German "Mars" as the primary deity, along with the German "Mercury" (believed to be *Odin*), *Hercules* (believed to be *Thor*) and "Isis". In the text however, *Hercules* is the one to be mentioned the most often. Depending on translation, "Mercury" is stated to be the chiefly worshipped god but other translation does not provide any sort of hierarchy among the gods. Tacitus states that "Mars" and "Hercules" receive animal sacrifices while "Mercury" receives human sacrifices.<sup>[8][9]</sup>

In the Old English Rune Poem, the rune that is otherwise named for *Tiw* in the other rune poems (*Abecedarium Nordmanicum*, *Old Norwegian Rune Rhyme*, *Old Icelandic Rune Poem*), is called *tir*, meaning "glory". This rune was inscribed on more Anglo-Saxon cremation urns than any other symbol.

There is sketchy evidence of a consort, in German named *Zisa*: Tacitus mentions one Germanic tribe who worshipped "Isis", and *Jacob Grimm* pointed to *Cisa/Zisa*, the patroness of *Augsburg*, in this connection. The name *Zisa* could be derived from *Ziu* etymologically.

## 3 North Germanic Tyr

An early depiction of *Tyr* is found on the *IK 190 bracteate* found near *Trollhättan*, *Sweden*. The figure is shown with long hair, holding a sceptre in his left hand, and with a wolf biting his right.<sup>[10]</sup>

According to the *Poetic Edda* and *Prose Edda*, at one stage the gods decided to shackle the *Fenris wolf* (*Fenrir*), but the beast broke every chain they put upon him. Even-



*Drawing of Tyr and Fenrir from the Migration Period golden bracteate from Trollhättan, Sweden.*



*Tyr sacrifices his arm to Fenrir in a 1911 illustration by John Bauer.*

ually they had the *dwarves* make them a magical ribbon called *Gleipnir*. It appeared to be only a silken ribbon but was made of six wondrous ingredients: the sound of a cat's footfall, the beard of a woman, the roots of a mountain, bear's sinews (meaning nerves, sensibility), fish's breath and bird's spittle. The creation of *Gleipnir* is said to be the reason why none of the above exist.<sup>[11]</sup> *Fenrir* sensed the gods' deceit and refused to be bound with it unless one of them put his hand in the wolf's mouth.

*Tyr*, known for his great wisdom and courage, agreed, and the other gods bound the wolf. After *Fenrir* had been bound by the gods, he struggled to try to break the rope.

Fenrir could not break the ribbon and enraged, bit Tyr's right hand off. When the gods saw that Fenrir was bound they all rejoiced, except Tyr. Fenrir will remain bound until the day of Ragnarök. As a result of this deed, Tyr is called the "Leavings of the Wolf"; which is to be understood as a poetic *kenning* for glory. During the battle at Ragnarök, Fenrir swallows Odin whole.

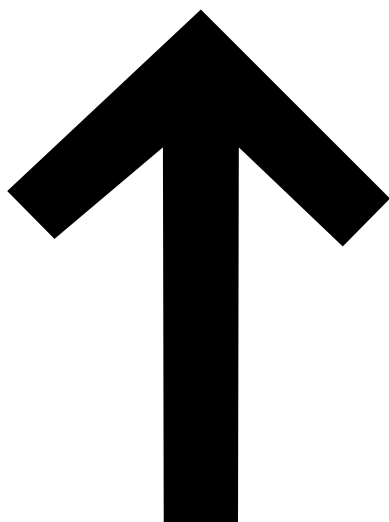
According to the Prose version of Ragnarök, Tyr is destined to kill and be killed by Garm, the guard dog of Hel. However, in the two poetic versions of Ragnarök, he goes unmentioned; unless one believes that he is the "Mighty One".

In *Lokasenna*, Tyr is taunted with cuckoldry by Loki, maybe another hint that he had a consort or wife at one time.

In the *Hymiskviða*, Tyr's father is named as the etin Hymir – the term "Hymir's kin" was used a *kenning* for etinkind – while his mother goes unnamed, but is otherwise described in terms that befit a goddess. This myth also pairs Tyr with Thor, and draws a comparison between their strength via the lifting of Hymir's cauldron. Thor proves the stronger, but other than Thor's own son, Magni, Tyr is the only deity whose strength is ever questioned in comparison to the Thunderer's.

*Sigrdrífumál* teaches runemagic and advises one to twice name Týr and carve "victory runes" on the sword hilt, presumably referring to the *t* rune.<sup>[12]</sup>

## 4 Tiwaz rune



The *\*Tiwaz* rune is associated with Tyr.

Main article: [Tiwaz rune](#)

The *t*-rune 𐌚 is named after Tyr, and was identified with this god; the reconstructed Proto-Germanic name is *\*Tīwaz*. The rune is sometimes also referred to as *\*Teiwaz*, or spelling variants.

The rune was also compared with Mars as in the Icelandic rune poem:

## 5 Lexical traces

In the sphere of organized warfare, Tyr/Tiw had become relatively unimportant compared to Odin/Woden in both North and West Germanic by the close of the Migration Age. Traces of the god remain, however, in Tuesday (Old English *tīwesdæg* "Tiw's day"; Old Frisian *tīesdei*, Old High German *zīestag*, Alemannic and Swabian dialect in south west Germany (today) *Zieschdig/Zeischdig*, Old Norse *týsdagr*), named after Tyr in both the North and the West Germanic languages (corresponding to *Martis dies*, dedicated to the Roman god of war and the father-god of Rome, Mars) and also in the names of some plants: Old Norse *Týsfiola* (after the Latin *Viola Martis*), *Týrhialm* (*Aconitum*, one of the most poisonous plants in Europe whose helmet-like shape might suggest a warlike connection) and *Týviðr*, "Tý's wood", *Tiveden* may also be named after Tyr, or reflecting *Tyr* as a generic word for "god" (i.e., the forest of the gods). In Norway the parish and municipality of *Tysnes* are named after the god.

German *Dienstag* and Dutch *dinsdag* (Tuesday) might be derived from Mars *Thingsus*, as mentioned above.

### 5.1 Toponyms

- Tuesley, England – Old English *\*Tīwes lēah*, "Tiw's clearing"
- Tisvilde, Sjælland, Denmark – Old Norse *\*Týs vella*, "Týr's spring"
- Tissø, near Gørlev, Sjælland, Denmark – Old Norse *\*Týs sær*, "Týr's lake"
- Thisted, Jutland, Denmark – Old Norse *\*Týs staðr*, "Týr's place"
- Tiveden, Sweden – Old Norse *\*Týs viðr*, "Týr's wood"

### Possible correspondences

- Duisburg, Lower Rhineland, Germany – possibly Old High German *\*Zies burg*, "Ziu's city"
- Tylö, Sweden – Old Norse *\*Týs ley*, "Týr's clearing"
- Tyrol, Austria – through a combination *Tyr-Odal* or *Tyr-Ull*<sup>[13]</sup>





*Týr, depicted here with both hands intact, before the encounter with Fenrir is identified with Mars in this illustration from an 18th-century Icelandic manuscript.*

- Tyrseng, Viby, Jutland, Denmark – Old Norse \**Týs eng*, “Týr’s meadow”<sup>[14][15]</sup>
- Tyrsted, Jutland, Denmark – Old Norse \**Týs staðr*, “Týr’s place”
- Tysnes, Norway – Old Norse \**Týs nes*, “Týr’s headland”

## 5.2 Personal names

A number of Icelandic male names are derived from *Týr*. Apart from *Týr* itself: Angantýr, Bryntýr, Hjálmtýr, Hrafnkýr, Sigkýr, Valtýr and Vigkýr. When *Týr* is used in this way, joined to another name, it takes on a more general meaning of “a god” instead of referring to the god *Týr*. For example, Hrafnkýr “raven-god” and Valtýr “god of the slain” are Old Norse names of Odin.

## 6 See also

- Germanic paganism
- Indo-European religion
- Mannus
- Tuisto



*The altar dedicated to Mars Thingsus, erected in the 3rd century in Housesteads, Northumberland.*

## 7 References

- [1] Merriam Webster Online Dictionary: *Tyr*
- [2] Adapted from the work of Dr. W. Wäger. By M. W. MacDowall. *Asgard and the Gods. The Tales and Tradi-*



*tions of our Northern Ancestors.*

- [3] Klein, E., “deity”, *Comprehensive Etymological Dictionary of the English Language* (Elsevier Publishing, 1966), pp. 417—8.
- [4] Grimm, *Teutonic Mythology*
- [5] Peter Buchholz, *Perspectives for Historical Research in Germanic Religion*, *History of Religions*, vol. 8, no. 2 (1968), 127.
- [6] Vercovicium, the Roman fort and settlement at Houses-teads
- [7] <https://en.wikisource.org/wiki/Germania>
- [8] <http://www.crtpesaro.it/Materiali/Latino/De%20Origine%20Et%20Situ%20Germanorum.php>
- [9] <https://en.wikisource.org/wiki/Germania>
- [10] Karl Hauck in: Heizmann and Axboe (eds.), *Die Goldbrakteaten Der Völkerwanderungszeit: Auswertung Und Neufunde*, Walter de Gruyter, 2011, p. 29. Karl Hauck in: Hoops and BeckK (eds.) , *Kontinuität und Brüche in der Religionsgeschichte*, Walter de Gruyter, 2001, 284-288.
- [11] Snorri Sturluson. *The Prose Edda*
- [12] Enoksen, Lars Magnar. *Runor: Historia, tydning, tolkning* (1998) ISBN 91-88930-32-7
- [13] Horst Pirchl-Hussl, Elmar Stöttner, Ulrich Lamm, *Ist der Name Tirol ein Name aus der Völkerwanderungszeit?* <http://www.dorftirol.com/tirol.htm>
- [14] Once a stretch of meadow near a stream called *Dødeå* (“stream of the dead” or “dead stream”), where ball courts now exist. Viby contained another theonym, *Onsholt* (“Odin’s Holt”), and religious practices associated with Odin and Týr may have occurred in these places. A spring dedicated to Holy Niels that was likely a Christianization of prior indigenous pagan practice also exists in Viby and the city itself may mean “the settlement by the sacred site”. Traces of sacrifices going back 2,500 years have been found in Viby.
- [15] Damm, Annette. Editor. (2005) *Viking Aros*, pages 42-45. Moesgård Museum ISBN 87-87334-63-1

## 8 External links

- Runeberg Projekt – Swedish etymologic Dictionary
- Video about the sun phenomenon connected to the Tysnes headland, pre-Christian cult and the sacral place names in the area

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### 9.1 Text

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# Dyeus

**Dyēus** (also **\*Dyēus ph<sub>2</sub>ter**, alternatively spelled *dyēws*) is believed to have been chief deity in the religious traditions of the prehistoric Proto-Indo-European societies. Part of a larger pantheon, he was the god of the daylight sky, and his position may have mirrored the position of the patriarch or monarch in society. This deity is not directly attested; rather scholars have reconstructed this deity from the languages and cultures of later Indo-European peoples.

## 1 Later gods etymologically connected with Dyeus

- In Greek mythology Zeus<sup>[1]</sup>
- In Roman mythology Jupiter (pronounced Iuppiter)<sup>[2]</sup>
- In Historical Vedic religion Dyaus Pitā<sup>[3]</sup>
- Dionysus, especially with the Thracians and Sabines

Rooted in the related but distinct Indo-European word *\*deiwos* is the Latin word for deity, *deus*. The Latin word is also continued in English *divine*, “deity”, and the original Germanic word remains visible in “Tuesday” (“Day of Tīwaz”) and Old Norse *tívar*, which may be continued in the toponym *Tiveden* (“Wood of the Gods”, or of Týr).

The following names derive from the related *\*deiwos*:

- Germanic *Tīwaz* (known as *Týr* in Old Norse)
- Latin *Deus* (not originally the name of any single god, but later adopted as the name of the Christian god)
- Indo-Iranian *Deva/Daeva*
- Baltic *Dievas*
- Celtic mythology e.g. Gaulish *Dēuos*
- Slavic mythology *div(-ese)* (miracle)

Estonian *Tharapita* bears similarity to *Dyaus Pita* in name, although it has been interpreted as being related to the god Thor.

Dyeus was addressed as *Dyeu Ph<sub>2</sub>ter*, literally “Sky father” or “shining father”, as reflected in Latin *Iūpiter*, *Dīēspiter*, possibly *Dis Pater* and *deus pater*, Greek *Zeus*



Roman god Jupiter is a form of Dyeus.



Norse god Týr

*pater*, Sanskrit *Dyàuspítah*. In his aspect as a father god, his consort was *Pltwih<sub>2</sub> Mh<sub>2</sub>ter*, "Earth Mother".

As the pantheons of the individual mythologies related to the Proto-Indo-European religion evolved, attributes of Dyeus were sometimes redistributed to other deities. In Greek and Roman mythology, Dyeus remained the chief god, but in Vedic mythology, the etymological continuant of Dyeus became a very abstract god, and his original attributes, and his dominance over other gods, were transferred to gods such as Agni or Indra.

## 2 As an ordinary noun

Dyēus's name also likely means "the daytime sky":

- In Sanskrit as *div-* (nominative singular *dyāus* with *vrddhi*), its singular means "the sky" and its plural means "days".
- Its accusative form *\*dyēm* became Latin *diem* "day", which later gave rise to a new nominative *diēs*. The original nominative survives as *diūs* in a few fixed expressions.<sup>[4]</sup>
- Finnish *taivas* Estonian *taevas*, Livonian *tōvaz* etc. (from Proto-Finnic *\*taivas*), meaning "heaven" or "sky," are likely rooted in the Indo-European word. The neighboring Baltic *Dievas* or Germanic *Tiwaz* are possible sources, but the Indo-Iranian *\*daivas* accords better in both form and meaning. Similar origin has been proposed for the word family represented by Finnish *toivoa* "to hope" (originally "to pray from gods").

## 3 See also

- Proto-Indo-European religion
- Tengri

## 4 References

- [1] "Zeus". *American Heritage Dictionary*. Bartleby. Retrieved 2006-07-03.
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## 6 Further reading

- Hopkins, Grace Sturtevant (December 1932), "Language Dissertations", *Language* (supplement) (Linguistic Society of America) (XII) lchapter= ignored (help).



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# Τυρ



Ο Τυρ θυσιάζει το χέρι του

Ο **Τυρ** (*Týr*) είναι ο θεός του πολέμου και της μάχης στη σκανδιναβική μυθολογία, ο οποίος απεικονίζεται ως μονόχειρας. Ήταν γιος του Οντίν ή του Χύμνρ. Σε άλλες γερμανικές γλώσσες είναι επίσης γνωστός ως *Tyz*, *Ty*, *Ti*, *Tiw*, *Tiu*, *Tew* και *Ziu*.

## 1 Προέλευση του ονόματος

Το όνομα Τυρ σήμαινε θεός και προέρχεται από το Πρωτο-Γερμανικό *Tiwaz*, το οποίο συνεχίζει το Πρωτο-Ινδο-Ευρωπαϊκό *Dyeus*, τον αρχικά κύριο θεό, από την οποία προέρχεται και ο Ζευσ της ελληνικής μυθολογίας και ο *Dyaus Pitar* της Βεδικής θρησκείας.

## 2 Ο Τυρ στις Έντα

Σύμφωνα με τις Έντα, κάποια στιγμή οι θεοί αποφάσισαν να αλυσοδέσουν τον λύκο Φένριςουλφρ (*Fenrisulfr* ή *Fenris*), αλλά το κτήνος έσπαγε όποια αλυσίδα του έβαζαν. Τελικά οι νάνοι έφτιαξαν μια μαγική λουρίδα, την Γκλέπνιρ, από υλικά όπως γένια γυναίκας και ρίζες βουνού. Ωστόσο ο Φένριρ υποψιάστηκε την εξαπάτηση των θεών και αρνήθηκε να δεθεί εκτός αν κάποιος εξ αυτών τοποθετούσε το δεξί

του χέρι στο στόμα του. Ο Τυρ, γνωστός για το μεγάλο κουράγιο του, συμφώνησε και οι υπόλοιποι θεοί έδεσαν τον λύκο. Ο Φένριρ κατάλαβε πως είχε εξαπατηθεί και έκοψε το χέρι του θεού. Ο Φένριρ θα μείνει δεμένος μέχρι τη μέρα του Ράγκναροκ.

Κατά τη διάρκεια του Ράγκναροκ ο Τυρ θα σκοτώσει και θα σκοτωθεί από το Γκαρμ, τον φύλακα σκύλο του Χελχέμι.

## 3 Τυρ και η ημέρα Τρίτη

Τα ίχνη του θεού διατηρούνται στην ονομασία της Τρίτης (*Tuesday* = ημέρα του *Tiw*) στις Βόρειες και Δυτικές Γερμανικές γλώσσες. (Ανάλογη της *Martis dies* που είναι αφιερωμένη στον Ρωμαϊκό θεό *Μαρς*.)

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