



THE VOLSUNGS SAGA

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INTRODUCTION



It would seem fitting for a Northern folk, deriving the greater and better part of their speech, laws, and customs from a Northern root, that the North should be to them, if not a holy land, yet at least a place more to be regarded than any part of the world beside; that howsoever their knowledge widened of other men, the faith and deeds of their forefathers would never lack interest for them, but would always be kept in remembrance. One cause after another has, however, aided in turning attention to classic men and lands at the cost of our own history. Among battles, "every schoolboy" knows the story of Marathon or Salamis, while it would be hard indeed to find one who did more than recognise the name, if even that, of the great fights of Hافرsfirth or Sticklestead. The language and history of Greece and Rome, their laws and religions, have been always held part of the learning needful to an educated man, but no trouble has been taken to make him familiar with his own people or their tongue. Even that Englishman who knew Alfred, Bede, Caedmon, as well as he knew Plato, Caesar, Cicero, or Pericles, would be hard bestead were he asked about the great peoples from whom we sprang; the warring of Harold Fairhair or Saint Olaf; the Viking (1) kingdoms in these (the British) Western Isles; the settlement of Iceland, or even of Normandy. The knowledge of all these things would now be even smaller than it is among us were it not that there was one land left where the olden learning found refuge and was kept in being. In

England, Germany, and the rest of Europe, what is left of the traditions of pagan times has been altered in a thousand ways by foreign influence, even as the peoples and their speech have been by the influx of foreign blood; but Iceland held to the old tongue that was once the universal speech of northern folk, and held also the great stores of tale and poem that are slowly becoming once more the common heritage of their descendants. The truth, care, and literary beauty of its records; the varied and strong life shown alike in tale and history; and the preservation of the old speech, character, and tradition—a people placed apart as the Icelanders have been—combine to make valuable what Iceland holds for us. Not before 1770, when Bishop Percy translated Mallet's "Northern Antiquities", was anything known here of Icelandic, or its literature. Only within the latter part of this century has it been studied, and in the brief book-list at the end of this volume may be seen the little that has been done as yet. It is, however, becoming ever clearer, and to an increasing number, how supremely important is Icelandic as a word-hoard to the English-speaking peoples, and that in its legend, song, and story there is a very mine of noble and pleasant beauty and high manhood. That which has been done, one may hope, is but the beginning of a great new birth, that shall give back to our language and literature all that heedlessness and ignorance bid fair for awhile to destroy.

The Scando-Gothic peoples who poured southward and westward over Europe, to shake empires and found kingdoms, to meet Greek and Roman in conflict, and levy tribute everywhere, had kept up their constantly-recruited waves of incursion, until they had raised a barrier of their own blood. It was their own kin, the sons of earlier invaders, who stayed the landward march of the Northmen in the time of Charlemagne. To the Southlands their road by land was henceforth closed. Then begins the day of the

Vikings, who, for two hundred years and more, "held the world at ransom." Under many and brave leaders they first of all came round the "Western Isles" (2) toward the end of the eighth century; soon after they invaded Normandy, and harried the coasts of France; gradually they lengthened their voyages until there was no shore of the then known world upon which they were unseen or unfelt. A glance at English history will show the large part of it they fill, and how they took tribute from the Anglo-Saxons, who, by the way, were far nearer kin to them than is usually thought. In Ireland, where the old civilisation was falling to pieces, they founded kingdoms at Limerick and Dublin among other places; (3) the last named, of which the first king, Olaf the White, was traditionally descended of Sigurd the Volsung, (4) endured even to the English invasion, when it was taken by men of the same Viking blood a little altered. What effect they produced upon the natives may be seen from the description given by the unknown historian of the "Wars of the Gaedhil with the Gaill": "In a word, although there were an hundred hard-steeled iron heads on one neck, and an hundred sharp, ready, cool, never-rusting brazen tongues in each head, and an hundred garrulous, loud, unceasing voices from each tongue, they could not recount, or narrate, or enumerate, or tell what all the Gaedhil suffered in common—both men and women, laity and clergy, old and young, noble and ignoble—of hardship, and of injury, and of oppression, in every house, from these valiant, wrathful, purely pagan people. Even though great were this cruelty, oppression, and tyranny, though numerous were the oft-victorious clans of the many-familied Erinn; though numerous their kings, and their royal chiefs, and their princes; though numerous their heroes and champions, and their brave soldiers, their chiefs of valour and renown and deeds of arms; yet not one of them was able to give relief, alleviation, or deliverance from that oppression and tyranny, from the numbers and

multitudes, and the cruelty and the wrath of the brutal, ferocious, furious, untamed, implacable hordes by whom that oppression was inflicted, because of the excellence of their polished, ample, treble, heavy, trusty, glittering corslets; and their hard, strong, valiant swords; and their well-riveted long spears, and their ready, brilliant arms of valour besides; and because of the greatness of their achievements and of their deeds, their bravery, and their valour, their strength, and their venom, and their ferocity, and because of the excess of their thirst and their hunger for the brave, fruitful, nobly-inhabited, full of cataracts, rivers, bays, pure, smooth-plained, sweet grassy land of Erin"—(pp. 52-53). Some part of this, however, must be abated, because the chronicler is exalting the terror-striking enemy that he may still further exalt his own people, the Dal Cais, who did so much under Brian Boromhe to check the inroads of the Northmen. When a book does (5) appear, which has been announced these ten years past, we shall have more material for the reconstruction of the life of those times than is now anywhere accessible. Viking earldoms also were the Orkneys, Faroes, and Shetlands. So late as 1171, in the reign of Henry II., the year after Beckett's murder, Earl Sweyn Asleifsson of Orkney, who had long been the terror of the western seas, "fared a sea-roving" and scoured the western coast of England, Man, and the east of Ireland, but was killed in an attack on his kinsmen of Dublin. He had used to go upon a regular plan that may be taken as typical of the homely manner of most of his like in their cruising: "Sweyn had in the spring hard work, and made them lay down very much seed, and looked much after it himself. But when that toil was ended, he fared away every spring on a viking-voyage, and harried about among the southern isles and Ireland, and came home after midsummer. That he called spring-viking. Then he was at home until the corn-fields were reaped down, and the grain seen to and

stored. Then he fared away on a viking-voyage, and then he did not come home till the winter was one month off, and that he called his autumn-viking." (6)

Toward the end of the ninth century Harold Fairhair, either spurred by the example of Charlemagne, or really prompted, as Snorri Sturluson tells us, resolved to bring all Norway under him. As Snorri has it in "Heimskringla":

"King Harold sent his men to a girl high Gyda.... The king wanted her for his leman; for she was wondrous beautiful but of high mood withal. Now when the messengers came there and gave their message to her, she made answer that she would not throw herself away even to take a king for her husband, who swayed no greater kingdom than a few districts; 'And methinks,' said she, 'it is a marvel that no king here in Norway will put all the land under him, after the fashion that Gorm the Old did in Denmark, or Eric at Upsala.' The messengers deemed this a dreadfully proud-spoken answer, and asked her what she thought would come of such an one, for Harold was so mighty a man that his asking was good enough for her. But although she had replied to their saying otherwise than they would, they saw no likelihood, for this while, of bearing her along with them against her will, so they made ready to fare back again. When they were ready and the folk followed them out, Gyda said to the messengers—'Now tell to King Harold these my words:—I will only agree to be his lawful wife upon the condition that he shall first, for sake of me, put under him the whole of Norway, so that he may bear sway over that kingdom as freely and fully as King Eric over the realm of Sweden, or King Gorm over Denmark; for only then, methinks, can he be called king of a people.' Now his men came back to King Harold, bringing him the words of the girl, and saying she was so bold and heedless that she well deserved the king should send a greater troop of people for her, and put her to some disgrace. Then answered the king. 'This maid has not spoken or done so

much amiss that she should be punished, but the rather should she be thanked for her words. She has reminded me,' said he, 'of somewhat that it seems wonderful I did not think of before. And now,' added he, 'I make the solemn vow, and take who made me and rules over all things, to witness that never shall I clip or comb my hair until I have subdued all Norway with scatt, and duties, and lordships; or, if not, have died in the seeking.' Guttorm gave great thanks to the king for his oath, saying it was "royal work fulfilling royal rede." The new and strange government that Harold tried to enforce—nothing less than the feudal system in a rough guise—which made those who had hitherto been their own men save at special times, the king's men at all times, and laid freemen under tax, was withstood as long as might be by the sturdy Norsemen. It was only by dint of hard fighting that he slowly won his way, until at Hafrsfirth he finally crushed all effective opposition. But the discontented, "and they were a great multitude," fled oversea to the outlands, Iceland, the Faroes, the Orkneys, and Ireland. The whole coast of Europe, even to Greece and the shores of the Black Sea, the northern shores of Africa, and the western part of Asia, felt the effects also. Rolf Pad-th'-hoof, son of Harold's dear friend Rognvald, made an outlaw for a cattle-raid within the bounds of the kingdom, betook himself to France, and, with his men, founded a new people and a dynasty. Iceland had been known for a good many years, but its only dwellers had been Irish Culdees, who sought that lonely land to pray in peace. Now, however, both from Norway and the Western Isles settlers began to come in. Aud, widow of Olaf the White, King of Dublin, came, bringing with her many of mixed blood, for the Gaedhil (pronounced "Gael", Irish) and the Gaill (pronounced "Gaul", strangers) not only fought furiously, but made friends firmly, and often intermarried. Indeed, the Westmen were among the first arrivals, and took the best parts of the island—on its

western shore, appropriately enough. After a time the Vikings who had settled in the Isles so worried Harold and his kingdom, upon which they swooped every other while, that he drew together a mighty force, and fell upon them wheresoever he could find them, and followed them up with fire and sword; and this he did twice, so that in those lands none could abide but folk who were content to be his men, however lightly they might hold their allegiance. Hence it was to Iceland that all turned who held to the old ways, and for over sixty years from the first comer there was a stream of hardy men pouring in, with their families and their belongings, simple yeomen, great and warwise chieftains, rich landowners, who had left their land "for the overbearing of King Harold," as the "Landnamabok" (7) has it. "There also we shall escape the troubling of kings and scoundrels", says the "Vatsdaelasaga". So much of the best blood left Norway that the king tried to stay the leak by fines and punishments, but in vain.

As his ship neared the shore, the new-coming chief would leave it to the gods as to where he settled. The hallowed pillars of the high seat, which were carried away from his old abode, were thrown overboard, with certain rites, and were let drive with wind and wave until they came ashore. The piece of land which lay next the beach they were flung upon was then viewed from the nearest hill-summit, and place of the homestead picked out. Then the land was hallowed by being encircled with fire, parcelled among the band, and marked out with boundary-signs; the houses were built, the "town" or home-field walled in, a temple put up, and the settlement soon assumed shape. In 1100 there were 4500 franklins, making a population of about 50,000, fully three-fourths of whom had a strong infusion of Celtic blood in them. The mode of life was, and is, rather pastoral than aught else. In the 39,200 square miles of the island's area there are now about 250 acres of cultivated land, and although there has been much more in times past, the

Icelanders have always been forced to reckon upon flocks and herds as their chief resources, grain of all kinds, even rye, only growing in a few favoured places, and very rarely there; the hay, self-sown, being the only certain harvest. On the coast fishing and fowling were of help, but nine-tenths of the folk lived by their sheep and cattle. Potatoes, carrots, turnips, and several kinds of cabbage have, however, been lately grown with success. They produced their own food and clothing, and could export enough wool, cloth, horn, dried fish, etc., as enabled them to obtain wood for building, iron for tools, honey, wine, grain, etc, to the extent of their simple needs. Life and work was lotted by the seasons and their changes; outdoor work—fishing, herding, hay-making, and fuel-getting—filling the long days of summer, while the long, dark winter was used in weaving and a hundred indoor crafts. The climate is not so bad as might be expected, seeing that the island touches the polar circle, the mean temperature at Reykjavik being 39 degrees.

The religion which the settlers took with them into Iceland—the ethnic religion of the Norsefolk, which fought its last great fight at Sticklestead, where Olaf Haraldsson lost his life and won the name of Saint—was, like all religions, a compound of myths, those which had survived from savage days, and those which expressed the various degrees of a growing knowledge of life and better understanding of nature. Some historians and commentators are still fond of the unscientific method of taking a later religion, in this case christianity, and writing down all apparently coincident parts of belief, as having been borrowed from the christian teachings by the Norsefolk, while all that remain they lump under some slighting head. Every folk has from the beginning of time sought to explain the wonders of nature, and has, after its own fashion, set forth the mysteries of life. The lowest savage, no less than his more advanced brother, has a philosophy of the universe by

which he solves the world-problem to his own satisfaction, and seeks to reconcile his conduct with his conception of the nature of things. Now, it is not to be thought, save by "a priori" reasoners, that such a folk as the Northmen—a mighty folk, far advanced in the arts of life, imaginative, literary—should have had no further creed than the totemistic myths of their primitive state; a state they have wholly left ere they enter history. Judging from universal analogy, the religion of which record remains to us was just what might be looked for at the particular stage of advancement the Northmen had reached. Of course something may have been gained from contact with other peoples—from the Greeks during the long years in which the northern races pressed upon their frontier; from the Irish during the existence of the western viking-kingdoms; but what I particularly warn young students against is the constant effort of a certain order of minds to wrest facts into agreement with their pet theories of religion or what not. The whole tendency of the more modern investigation shows that the period of myth-transmission is long over ere history begins. The same confusion of different stages of myth-making is to be found in the Greek religion, and indeed in those of all peoples; similar conditions of mind produce similar practices, apart from all borrowing of ideas and manners; in Greece we find snake-dances, bear-dances, swimming with sacred pigs, leaping about in imitation of wolves, dog-feasts, and offering of dogs' flesh to the gods—all of them practices dating from crude savagery, mingled with ideas of exalted and noble beauty, but none now, save a bigot, would think of accusing the Greeks of having stolen all their higher beliefs. Even were some part of the matter of their myths taken from others, yet the Norsemen have given their gods a noble, upright, great spirit, and placed them upon a high level that is all their own. (8) From the prose Edda the following all too brief statement of the salient points of Norse belief is made up:—"The first and

eldest of gods is hight Allfather; he lives from all ages, and rules over all his realm, and sways all things great and small; he smithied heaven and earth, and the lift, and all that belongs to them; what is most, he made man, and gave him a soul that shall live and never perish; and all men that are right-minded shall live and be with himself in Vingolf; but wicked men fare to Hell, and thence into Niithell, that is beneath in the ninth world. Before the earth 'twas the morning of time, when yet naught was, nor sand nor sea was there, nor cooling streams. Earth was not found, nor Heaven above; a Yawning-gap there was, but grass nowhere.' Many ages ere the earth was shapen was Niflheim made, but first was that land in the southern sphere hight Muspell, that burns and blazes, and may not be trodden by those who are outlandish and have no heritage there. Surtr sits on the border to guard the land; at the end of the world he will fare forth, and harry and overcome all the gods and burn the world with fire. Ere the races were yet mingled, or the folk of men grew, Yawning-gap, which looked towards the north parts, was filled with thick and heavy ice and rime, and everywhere within were fog and gusts; but the south side of Yawning-gap lightened by the sparks and gledes that flew out of Muspell-heim; as cold arose out of Niflheim and all things grim, so was that part that looked towards Muspell hot and bright; but Yawning-gap was as light as windless air, and when the blast of heat met the rime, so that it melted and dropped and quickened; from those life-drops there was shaped the likeness of a man, and he was named Ymir; he was bad, and all his kind; and so it is said, when he slept he fell into a sweat; then waxed under his left hand a man and a woman, and one of his feet got a son with the other, and thence cometh the Hrimthursar. The next thing when the rime dropped was that the cow hight Audhumla was made of it; but four milk-rivers ran out of her teats, and she fed Ymir; she licked rime-stones that were salt, and the first day

there came at even, out of the stones, a man's hair, the second day a man's head, the third day all the man was there. He is named Turi; he was fair of face, great and mighty; he gat a son named Bor, who took to him Besla, daughter of Bolthorn, the giant, and they had three sons, Odin, Vili, and Ve. Bor's sons slew Ymir the giant, but when he fell there ran so much blood out of his wounds that all the kin of the Hrimthursar were drowned, save Hvergelmir and his household, who got away in a boat. Then Bor's sons took Ymir and bore him into the midst of Yawning-gap, and made of him the earth; of his blood seas and waters, of his flesh earth was made; they set the earth fast, and laid the sea round about it in a ring without; of his bones were made rocks; stones and pebbles of his teeth and jaws and the bones that were broken; they took his skull and made the lift thereof, and set it up over the earth with four sides, and under each corner they set dwarfs, and they took his brain and cast it aloft, and made clouds. They took the sparks and gledes that went loose, and had been cast out of Muspellheim, and set them in the lift to give light; they gave resting-places to all fires, and set some in the lift; some fared free under it, and they gave them a place and shaped their goings. A wondrous great smithying, and deftly done. The earth is fashioned round without, and there beyond, round about it lies the deep sea; and on that sea-strand the gods gave land for an abode to the giant kind, but within on the earth made they a burg round the world against restless giants, and for this burg reared they the brows of Ymir, and called the burg Midgard. The gods went along the sea-strand and found two stocks, and shaped out of them men; the first gave soul and life, the second wit and will to move, the third face, hearing, speech, and eyesight. They gave them clothing and names; the man Ask and the woman Embla; thence was mankind begotten, to whom an abode was given under Midgard. Then next Bor's sons made them a burg in the midst of the

world, that is called Asgard; there abode the gods and their kind, and wrought thence many tidings and feats, both on earth and in the Sky. Odin, who is hight Allfather, for that he is the father of all men and sat there in his high seat, seeing over the whole world and each man's doings, and knew all things that he saw. His wife was called Frigg, and their offspring is the Asa-stock, who dwell in Asgard and the realms about it, and all that stock are known to be gods. The daughter and wife of Odin was Earth, and of her he got Thor, him followed strength and sturdiness, thereby quells he all things quick; the strongest of all gods and men, he has also three things of great price, the hammer Miolnir, the best of strength belts, and when he girds that about him waxes his god strength one-half, and his iron gloves that he may not miss for holding his hammer's haft. Balidr is Odin's second son, and of him it is good to say, he is fair and: bright in face, and hair, and body, and him all praise; he is wise and fair-spoken and mild, and that nature is in him none may withstand his doom. Tyr is daring and best of mood; there is a saw that he is tyrstrong who is before other men and never yields; he is also so wise that it is said he is tyrlearned who is wise. Bragi is famous for wisdom, and best in tongue-wit, and cunning speech, and song-craft. 'And many other are there, good and great; and one, Loki, fair of face, ill in temper and fickle of mood, is called the backbiter of the Asa, and speaker of evil redes and shame of all gods and men; he has above all that craft called sleight, and cheats all in all things. Among the children of Loki are Fenris-wolf and Midgards-worm; the second lies about all the world in the deep sea, holding his tail in his teeth, though some say Thor has slain him; but Fenris-wolf is bound until the doom of the gods, when gods and men shall come to an end, and earth and heaven be burnt, when he shall slay Odin. After this the earth shoots up from the sea, and it is green and fair, and the fields bear unsown, and gods and men shall be alive again, and sit in