A Viking Legend: The Power of Love

Acknowledgements and dedication:

I have been fortunate to have some family members and friends that have helped with parts of this manuscript, and for that I am grateful. Many thanks go to my husband, Ulfur, who has been supportive and positive throughout the years of this project. To my story, Tadhg, who asked me in the beginning of this project and encouraged me to keep going. To others who have taken the time to look at, edit and give some of their opinions and suggestions on parts of the text, Didi Mcelhinney, Kevyn Mcreynolds, Lauren Carter, and Madeline Stewart.

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Any errors in this manuscript are mine alone.

This work is dedicated to Dara and Liam and to my family.

By Ainsley Bloomer
Background, Contents & Introduction

INTRODUCTION

This manuscript is a retelling of a mythological legend, with information from The Edda, by Snorri Sturluson, edited and translated by Anthony Knapp, from the prose Edda, by Snorri Sturluson, translated by Jesse Black, from the prose of The Poetic Edda, midwestern authors, as translated by Caroline Zimmer, from the Saga of the Volsungs, unknown author, as translated by Jesse L. Black, from "The Tale of Ragnar Lodbrok," translated by Adam Himes and the Texas Scandinavian Society of the Saga of the Volsungs and the Saga of Ragnar Lodbrok, as translated by Jackson Crawford, from "The Prose Edda" by Snorri Sturluson, and a translation from "The Lay of Helgi" in Old Norse and Icelandic languages. The oral tradition of poems and storytelling was practiced by the Nordic and Germanic tribes, including the Huns, Franks, and the Goths. As the narrative families travelled and changed, they told their stories, poems, and songs to each other. For many Scandinavians, these stories, songs, and poems became a strong link that connected them to their past and to their homeland, and were shared from descendant to descendant. After the many generations had settled and lived in Iceland for a few hundred years, unknown scribes documented some of these stories, songs, and poems onto vellum skins.

Some people have expressed confusion about the Eddas and the Sagas. What are the Eddas and what are the Sagas and what is the difference? For a brief answer, the Eddas and the Saga contain the main sources of Old Norse Mythological information. The Eddas refer to The Poetic Edda, The Prose Edda, and The Saga. The Prose Edda is considered the oldest source and contains poems with mythological information. The oral stories were from Scandinavia, possibly Norway, Denmark, and Iceland. The written stories were written down in Iceland. The first half of the Prose Edda contains information about the mythological Old Norse world, with gods.

Ragnar, a complete list of Old Norse poetry mostly chanted.
Appendix and Genealogical Chart

APPENDIX

In the writing of this story, I have tried to use Old Norse and Icelandic traditions of names. Names were assigned following specific rules and conventions. For example, the ending of a name might be a special name, like "son" or "daughter," and the position in a document might indicate the order of siblings. Names were often given as a combination of a personal name and a family name.

In Old Norse and Icelandic, the possessive case is often indicated by a suffix. For example, the possessive case of "son" is "son's." This is similar to English, where the possessive case of "son" is "son's."

Genealogical Chart

Descendants of Odin are indicated:

- Odin - father - have a son, Snor.
- Snor - father - have a son, Njard.
- Njard - father - have a son, Snor.
- Snor - father - have a son, Snor.
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1. Sigurd sitting naked in front of the fire preparing the heart of the dragon Fafnir for his foster-father Regin, who is Fafnir’s brother. When Sigurd touches it, he burns himself and sticks his finger into his mouth. As he has tasted dragon blood, he starts to understand the birds’ song.
2. The birds saying that Regin will try to kill Sigurd, which causes Sigurd to cut off Regin’s head.
3. Regin lying dead beside his own head, his smithing tools with which he reforged Sigurd’s sword Gram scattered around him.
4. Sigurd’s horse Grani laden with the dragon’s treasure.
5. Sigurd’s previous killing of Fafnir.
6. Regin’s and Fafnir’s brother Ótr
1. Gunnar in the snake pit playing the harp with his toes
2. Sigurd killing Regin
3. Sigurd’s horse Grani holding the chest of treasures, also shows the birds that spoke to Sigurd.
4. Sigurd roasting the dragon heart, searing his finger and putting it in his mouth to heal when juices from the dragon heart permit him to understand the speech of the birds
5. Killing of Fafnir
6. The testing of the sword Gram
7. The making of the sword
Gunnar playing a harp with his toes while in the snake pit

Sigurd killing Regin
Sigurd understands the words of the birds – loading of treasure unto Grani

Sigurd roasts the dragon heart – places his thumb in mouth

The killing of Regin by Sigurd
The testing of the sword

Regin making the sword