The Nibelungenlied

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1887

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The Niebelungen Lied.

Far up in the country of the Aethelrædes, there ruled once upon a time a rich king by the name of Siegmund. But one son belonged to the royal family, and he a handsome stalwart youth renowned far and near for his surpassing prowess in arms. Once in his boyhood while riding alone in the country of the North, Siegfried, for that was the prince’s name, came to a dark cavern in which a company of giants were assembled around an enormous heap of gold. When they saw the stranger they asked him to come and divide between them the two kings’ treasure, and the treasure they had just brought from the cavern near at hand. The hero, good-naturedly unenvassed and undaunted the task, but so vast was the heap of golden treasure, that he failed to finish dividing them. The two kings, angered, sprang upon him suddenly to slay him, but undaunted the knight stood his ground, and so great was his quick power in handling the sword that he slew one after another of all his antagonists. He then overcame the dwarf who guarded the golden hoard, and took from him the treasure and the magic bowl of the Nibelungen. From that time Siegfried was acknowledged King of the Nibelungen Land which made him the richest and most powerful of all knights.

In Avarne, the capital of Burgundy
reign Gunther, Gernot, and Giselher, the three sons of Hincmar, late King of the land. The star of the Burgundian court is Kriemhild, the only sister of the three Kings. One night Kriemhild has a curious dream: She dreams that she has trained a beautiful falcon, when two fierce eagles pounce down on it and kill it. Troubled by the dream, she relates it in the morning to her mother Dame Lote, who interprets the falcon to be the dreamer's predestined husband. Thence two enemies will slay. Kriemhild burst into tears and vows that she will never marry since she is doomed to suffer no true man. But alas for her vow! To distant Weilerland has the fame of the beauty of the Burgundian prince spread, and Siegfried determines to win her for his bride. In spite of the warnings of his parents, he sets out for the city of Osroen. Arriving there, he enters numerous combats and tournaments, in which he is always victorious, but he watches in vain for the princess. She is not permitted to appear at court or to be present at the games. Siegfried has endured a twelve-month in such suspense when one day messengers arrive from the Kings of the Hanes and of the Barone with a declaration of war against the Burgundians. Siegfried offers to assist Gunther and his offer is accepted. As a result the Burgundians are conquerors and upon his return from the war Siegfried, for the first time beholds the object of his love.
Meanwhile a rumor reached不经 of the wondrous beauty and strength of Brunnhild, the maiden queen of Iceland, and how every suitor for her hand was obliged to abide three combats with her in the straight way peril. Gunther fond of adventure, determined to try his fortune with the martial queen, and ask Siegfried to accompany him. The hero consents to go and promises to win for him the queen if he may on his return take Brunnhild as his wife. Gunther agrees to the plan and the two princes set out on their journey with a chosen band of warriors. Arriving at the court of Iceland they are received by Brunnhild who accosts Siegfried by name and welcomes him. Siegfried then explains that he is Gunther's vassal and that the Burgundian monarch is come to win her hand. Gunther enters the combats, and assisted by Siegfried who is rendered invisible and doubly strong by the magic cloak, conquers the beautiful queen and claims her as his bride. Upon the arrival of the party in Burgundy, Brunnhild is wedded to Siegfried and receives from him Brunnhild's girdle and ring which she has won from her in combat and also the Hinkelungen sword. A curse is attached to the treasure and an evil fate follows its possessor. A rivalry immediately springs up between the two queens and angry words are exchanged.

Siegfried and Brunnhild soon set out for the Netherlands where Siegfried becomes king by the
abduction of his father. Then ten years have passed, with a large retinue of Sibellungen warriors, they pay a visit to Boorne at the invitation of King Gunther. After the first splendid festivities, a strife for precedence arises between Brunhild and Freihild. The two queens meet at the door of the Cathedral and each insists on entering first. Brunhild claims that Siegfried is Gunther's vassal, and Freihild denies it and asserts that Siegfried, not Gunther, overcame her rival in Iceland, showing the ring and girdle in proof. The two kings, who are summoned by their wives, endeavor to compose the quarrel, but Gunther's uncle, Hagen, goes secretly to Brunhild and promises to revenge her, then going to Freihild he promises friendship and offers to watch over Siegfried in case Brunhild should attempt any secret revenge. Freihild is deceived and tells the traitor that in his youth Siegfried has slain a fire-spitting dragon which all the country feared, and by bathing in its blood has become invulnerable, with the exception of a small spot between his shoulders where a linden leaf fell before the blood was dry. This secret she tells him and even promises at Hagen's suggestion to embroider a little cross on Siegfried's cloak, so that he may know exactly where to protect himself from flying javelins. The catastrophe instantly follows. Siegfried is taken out to hunt by Gunther and
Hagen, and in a moment of gay and peace and confidence, it treacherously slays. Dark are the days of woe and mourning that follow. Gunther is heart-broken and studies only how he may avenge her loved one's death. Thirteen years then pass away during which the Brehelungen Hoard is robbed from the widow by her enemies. The curse follows it and the three brothers Gunther, Gerolt, and Giselher quarrelled about the treasure and Hagen finally sink it in the Rhine, making each take an oath that he will not reveal the spot while either of the others is alive. Meanwhile, ambassadors from Hunland arrive soliciting the hand of Hriemhild for King Attila. She hesitate but finally consents when told that in this way she may obtain her revenge for Siegfried's death. She is married to Attila in the land of the Rhine and then plans day and night how she may get possession of Gunther, Hagen, and the Brehelungen treasure. Finally in the thirteenth year of their marriage she persuades Attila to invite the whole Burgundian court to a grand high-tide festival in Hunland. The invitation is accepted in spite of Hagen's remonstrances and the Brehelungen's are kindly received by Attila who knows nothing of Hriemhild's plans of vengeance. On the following day, at the royal feast the strife begins. Hagen snatches from Hriemhild's arm her little son, Attila, and strikes off his head with a sword.
A terrible conflict ensues between the Huns and Burgundians. The floor of the banquet hall is strewn with dead bodies, until all the Burgundians are slain save Hagen and Gunther. They are bound and brought before Kriemhild, who demands to know where they have sent the Kriemhild's hoard. Hagen refuses to tell while Gunther lives, then Gunther is instantly slain at his sister's command. Hagen then declares that only he and God know the whole story of the treasure and no one will ever learn it from him. Kriemhild, enraged, seizes the sword from him, the sword which had once belonged to Siegfried and strikes off his head. Hildebrand, a famous warrior, rushes forward and slays the avenging Kriemhild, thus putting an end to the anguish of slaughter.

Such is the story of the Kriemhild's Lied. About the middle of the last century, an aged scholar, while rummaging in the library of an old monastery of South Germany, came across a manuscript of great age and unusual length, curious to learn its contents and its history, he called to it the attention of the scholar of the age. Examination proved it to be a copy of an epic poem, which, after having enjoyed great popularity among the Teutonic races of Europe for generations, had been lost and almost forgotten for nearly three centuries. The poem was published and learned men devoted their time and energy...
to its study. The manuscript ended with the words "Der Hildebrunnenlied" and from them the ordinary appellation "The Hildebrunnenlied" is derived.

Most of the dramatic persons of the lay have been identified with either mythological or historical character, and the principal events described in it can be traced in history. Siegfried is synonymous with Balder, of whom we read in Scandinavian mythology—God of light and life—the sun which quickens the seed and release it from sleep. Tannhäuser and Kriemhild both represent Goddess of the earth and Hagen, God of darkness. Attila is the original of Etzel, King of the Huns. Gunther is the German name for Gundaricus, King of Burgundy, and Dietrich of Bern is the Terrible Theodoric of Gersona. In the year 496 Gundaricus with all his followers was destroyed by the Huns under the leadership of Attila. It is this event which is supposed to be represented by the catastrophe of the lay. The Hildebrunnenlied may be said to resemble the Iliad of Homer in that it is a monument of an epoch in a nation's history, a vivid picture of the social customs, of the religious faith and of the predominating passions of a race at one period of its existence. The poem is martial in its character and from beginning to end replete with the clash of arms. It consists of thirty-nine parts called "adventure", written in a peculiar measure, like other long narrative poems of its time.
the Thebais is wanting in an artistic union of its parts. It divides itself into two stories; one ending with the death of Siegfried, the other closing with the fulfillment of Brunhild's revenge of that death. When contrasted with the romances of the time this national epic is distinguished by its good keeping of characters, by the absence of lifeless descriptions and forced similes, and by an orderly progress of events; though many details of the narrative, especially those of the closing scenes of battle, seem tedious to modern readers. The scenes are portrayed with great vividness, and though those of the conclusion are extremely savage and lie beyond the pale of our sympathies, this old epic develops two motives that command admiration. The first is the long enduring love of Brunhild. In Siegfried she had known a hero who, possessing superior natural power in addition to his personal beauty, and his steadfast kindness, seemed to her of more value than a whole host of mere warriors like Hagen. For his sake, she mourned long years in solitude, to avenge his death she married an alien king and sacrificed her own nearest relatives. Such power and endurance of will command admiration even while we deplore its devotion to no high purpose than that of revenge. The other noble motive that controls all the chief events of the narrative is that of loyalty unconquerable, not to gratify any personal spite nor to gain any selfish advantage.
did Hagen slay Siegfried; but to avenge a wrong believed to have been inflicted upon the queen.

In spite of the feeling of horror which we can not but entertain toward him for his atrocious deeds, there is a tragic greatness constantly showing itself in Hagen's character which inspires us with a certain admiration. He is nevertheless, daring, heroic and loyal and we unconsciously pity him in his hours of despair. We see throughout the whole poem the heroism and fidelity which distinguished the men of those times when Chivsky gave tone to all their actions. The German in this poem is more clear and simple than it is at present. Several ideas were not yet introduced into it and traits of character only are narrated.

The "Lage" or Lament which forms an appendix to the Diebelingen is a species of epitome in which the disaster of the story are reviewed. In its most remarkable passage Thriemhild receives divine pardon because the motive which had led her to the guilt of blood had been revenge for truth. This is a key to the poem, the prevailing sentiment being truthfulness and sincerity.

The more carefully we study the Diebelingen, the more we are impressed with its exceptional character. Critics generally agree that it must have been written near the beginning of the thirteenth century and its preservation through the long centuries between its birth and its
discovery seems almost miraculous. During the Middle Ages, it seems to have been less popular than other romances, being disliked by the clergy on account of its heathenish character and by the courtly poets on account of its rude tone, and its preservation is probably due only to the mass-inherited fondness of the masses for their old traditions.

By whom this poem was written is still a disputed question. Theories have been numerous and varied and were by a poet said within the century who had not at some time been considered its author. One of the early nurserymen who was called the "Hilgenreiner" has left fifteen detached stanzas written in the measure of the Hildegard Lied. His real name is not definitely known but it is thought that he was either Brahne or Konrad von Hilgenrein who were natives of Upper Austria and the German critic incline more and more to the belief that we must accept him as the great poet of the Middle Ages. Whoever he may have been, the author of this ancient poem was certainly not ordinary Singh. He was possessed with the spirit and feeling of a true poet. He has entered heart and soul into his work whether it be to sing the praises of the lovely Hildegard or to relate the story of Hagen's death and the horrible sight of carnage.
He has an eye for the Beautiful and the True and with a careless simplicity seldom seen in the literature of to-day he winds his way through the complex narrative, scattering in its rhymes many a little touch of pathos and even solemn beauty and many an echo of gay sweet melody.

O'er the name of this great singer definitely known it would be immaterial, but Carlyle spoke truly when he said of him—"A true old Singer and Sibyl of Nature herself! Another let us call him an inglorious Milton, since now he is no longer a mute one. What good was it that the four or five letters composing his name should be printed and pronounced with absolute certainty. All that was mortal in him is gone utterly of his life, and of its environment, as of the Bodily Tabernacle he dwelt in, the very adsorbs remain not; like a fair heavenly Apparition, which indeed he was, he has melted into air, and only the Voice he uttered, in virtue of its inspired gift, yet lives and will live."

To the Germans the Biedelungen Lied is dearer than the sweetest famous productions of their most noted poets. They cling to it as to the memory of happy days. To us it is a glimpse into the first History of Europe, yes into the first History of Mankind and we would fain smite once more praise of the great poet with those whits rise from the lips of his countrymen.