

CHAPTER TWO

ROGNVALD, EARL OF MERE

Twenty-sixth in Ancestry

Section 1, Rognvald, His Family and The History of His Time— Section 2, His Ancestry, The Yngling Saga.

NOTE:—The generations, both ancestry and descendancy, as set forth in this genealogy, are counted so as to begin respectively with Thomas Pearsall (1564-1644) of England, Holland, and America, who was the genearch, or common ancestor, of the earliest American family of Pearsall.

As to his ancestry, each generation, beginning with the oldest, is the subject of a separate chapter in this book. The name of this ancestor is stated at the opening of the chapter. This will enable the reader to follow the line of ancestry, if he so desires, without the necessity of reading the interesting testamentary and collateral details. In each chapter will be given, where it could be learned, the name of the wife of this ancestor together with her ancestral genealogy, and there will also be given the history of the brothers and sisters of the ancestor of this generation, and a pedigree of their respective descendants. All these, together with the transcript of records relating to this

ancestor, will give quite a clear comprehension of him, his associations, and of his time. There may also be a historical statement or other information which will serve to revivify our kinsfolk of this generation.

It cannot be too strongly impressed upon the mind of the reader that the rules of modern genealogy require that succession in ancestry shall be established with all the care and certainty that would apply to the inheritance of lands. The effort has been made in this family history, not only to comply with this condition, but so far as possible to follow the special regulations of the American societies in which the right of membership depends upon established ancestry. The corollary is equally evident, namely, that the author has therefore exercised no choice in the selection of the oldest ancestor as this was determined for him by the succession of descent. This will explain why this work opens with Rognvald to whom the royal line of England is also proud to trace its ancestry.

SECTION 1.

26. ROGNVALD. Earl of Maeir of the Upplandings, surnamed the rich, was Cousin and Councillor to Harold the Fairhaired, who conquered the whole kingdom of Norway, and was the first sovereign thereof. Harold made this Rognvald Lord of North and South Mura. Rognvald was the son of Eystein Glumera, *27 who was the son of Ivar, *28 the son of Halfdan the Old, or the elder, meaning Halfdan the Mild *29 grandfather of Halfdan the Black. Eystein Glumera married Jocunda, daughter of Hunthaefer, King of North and South Mura, two provinces of Norway and later married Ascrida, daughter of Ragenwald, or Reynold, son of Olaus, King of Norway, who kept his Court at Gernstad.

Rognvald married Ragnhild, the daughter of Hrolf the Beaked, surnamed Nephio Grosshertz, a great Herrse or Baron, of Rumstall. Children:—

1. Ivar, who fell in the Hebrides fighting with King Harold Fairhair.
2. *25. ROLLO, surnamed Gaungu-Hrolf, Chapter 3, section 1, who conquered Normandy, from whom is descended the Earls of Rouen, the Dukes of Normandy, and the Kings of England.
3. Thorir, the Silent, who succeeded his father as Earl of Moeri.
4. Heldina, married Sigurt, surnamed Rice, son of Harold Fairhair. He was King of Norway; also in 900 Governor of the province of Ringarce in Norway.

The Norsemen were polygamists and by other wives Rognvald had sons

5. Hrollauf, king of Iceland, Chapter 9, Section 3.
6. Einer (Eunor) Fourth Earl of Orkney, Chapter 3, Section 2.
7. Hallad (Halladand Tessnall) Third Earl of Orkney.

All the authorities agree that recorded Norman history begins with Rognvald, before that there were the Sagas which modern research have proven to be the most accurate of all historical records.

Rognvald stands forth as one of the great historical characters of all times, and of course there are many stories and legends current in the north concerning him. One of the prettiest being the story brought to light since 1873, of Earl Rognvald and the Dunrossness man. [Publications of the Scottish Historical Society, vol. 5, page 173-175.] The word in the original Icelandic for the Dunrossness man is *bondi*, the common term in the Scandinavian north for husbandman, land-cultivator, yeoman, i.e., the ordinary farmer of the north, who at the same time derived a portion of his sustenance from the sea, as he still does in Iceland, Faroe, and the Scottish Isles. The term lingered in Orkney and Shetland until comparatively recently. In the present translation, 'country man' is used as perhaps the simplest equivalent.

It so happened one day south in the Dunrossness sea, Dynraust-ness Voe, in Hjaltland, that an old and poor country man (*bondi*) was waiting long for his boatmen, while all the other boats that were ready rowed off. Then came a man with a white cowl to the old country man, and asked him why he did not row off to the fishing as the other men did. The country man replied that his mates had not come. "*Böndi*," said the man of the cowl, "would you like me to row with you?" "That will I," says the country man, "but I must have a share for my boat, for I have many children (*bairns*) at home, and I must work for them as much as I can." So they rowed out in front of Dynraust-head and inside Hundholm. There was a great stream of tide where they were, and great whirling eddies; and they were to keep in the eddy, but to fish outside the raust, that is the Raust of Sumburgh, still so called, a fierce tideway, but a favorite fishing-ground. The cowl-man sat in the front of the boat and pulled and the country man was to fish. The country man bade him take care not to be borne into the raust; and he said that he was quite alive to the danger. But the cowl-man did not attend to what he said to him, and did not take care though the country man should come into some danger. So a little after this they bore into the raust, and the country man was much frightened, and said, 'Miserable was I and unlucky when I took thee to-day to row, for here I must die, and my folk are at home helpless and in poverty if I am lost.' And the country man was so frightened that he wept and feared his end was come. The cowl-man answered, 'Be cheery, man, and don't cry, for we must find our way out of the raust as we got into it.' Then the cowl-man rowed out of the raust, and the country man was very glad. Then they rowed to the land, and pulled up the boat. And the country man bade the cowl-man to go and part the fish. But the cowl-man bade the country man part it as he liked, and said he would have no more than his third. There were many people come to the shore, both men and women, and a number of poor folk. The cowl-man gave to the poor men all the fish that had fallen to his share that day, and prepared to go on his way. At that place the way was up a cliff, and a number of women were sitting there. As he went up the cliff he slipped his foot, for it was slippery with rain, and fell down the cliff. A woman saw that first, and

laughed much at him, and then so did the other folk. And when the cowl-man heard that, said he:—

The girl mocks my dress,
And laughs more than becomes a maid.
I put to sea early this morning;
Few would know an earl in a fisher's weeds.

Then the cowl-man went his way, and afterwards men became aware that this cowl-man had been Earl Rognvald. And it became known to many men, that these were great tricks of his, creditable before God, and interesting to men. And men knew it for a proverb, as it stood in the stanza, 'Few know an earl in fisher's weeds.'

The history of our family is marked by successive residences in four geographical divisions, namely—Norway, Normandy, England and America. It happens, through the way that we are telling the story, that the generation of Rognvald is the only one relating to Norway, that is treated in a separate chapter. It will therefore be necessary at this place to give a full account of all that relates to our family in Norway. It will also serve to greater clearness to have all the characters in which we are interested appear upon the stage of our observation in the proper place, and in the same association with the leading characters of their day as they actually lived according to the Sagas and other history of the times.

Rognvald was contemporary with Harold Fairhair of Norway, who was his cousin german. The reign of Harold Fairhair marks in its record the commencement of written history in Norway. It seems though to have been employed to crush and subdue the Norwegian chieftains, over whom Harold held the nominal rule, and it was because they would not be crushed, and because they would not be subdued, that so many of them set out with their families and all their belongings for Iceland, the Orkneys, England, France, and other lands, to seek that position of self rule and freedom which was so sternly denied them at home. [The Book of the Settlement of Iceland, 1908, by T. Ellwood, page xxiv-xxvi.]

Harold Fairhair was the first to make a kingdom of Norway, which it has continued to be ever since. His father, Halfdan the Black, had already commenced this process, by hard fighting followed by wise guidance of the conquered, but it was Harold Fairhair, his son, who carried it out and completed it. Harold's birth year, death year, and chronology in general are known only by inference, but by the latest reckoning his birth is put down at 850; he began his reign in 860, doubtless under tutelage, and died about the year 933 of our era, a man of 83.

The business of conquest lasted Harold about 12 years, in which he subdued also the Vikings of the out-islands, Orkneys, Shetlands, Hebrides, and Man. His reign is counted altogether to have been over 70 years. These were the times of Norse colonisation, proud Norsemen flying into other lands, to freer scenes, to Iceland, more especially to the Faroe Islands, to the Orkney and the Shetland Islands, the Hebrides, England, France, and other countries where Norse squatters and Norse settlers already were.

Anent this season of subduing and driving out the recalcitrant Norwegian Jarls by Harold, the following relation is made in the Heimskringla or History of

the Kings of Norway, concerning his ten or twelve years of conquest and the epithet by which he was afterwards known. King Harold sent his messengers to a certain maiden called Gyda, the daughter of King Eric of Hordaland, to ask her in marriage. She replied to his messengers as follows: "Give this my word to King Harold, that only so will I engage to being his sole and lawful wife if he will first do so much for my sake as to lay under him all Norway, and rule that realm as freely as King Eric rules the Swede realm, or King Gorm, Denmark, for only such an one may be called aright a King of the People." Harold replied as follows: "This oath I make, first and swear before the God who made me and rules over all things, that never more will I cut my hair or comb it, till I have gotten to me all Norway and the tithe thereof, and dues, and will rule thereover or else I will die rather," and forthwith he devoted his life to this great aim. His object was not gained without a struggle. The petty chieftains, united by their common danger, fought desperately and long; but Harold, aided by his own personal ability, and fortunately served by some of the best swords of the day, defeated them in a succession of severe encounters. The fierce fighting, crushing and expatriation of the Norwegian chieftains lasted for 10 or 12 years, at the end of which time we are told King Harold had got to him all the land, and thus fulfilling his vow, gained his kingdom and his bride.

One of the principal battles of the campaign was that of Solskiel, which is thus described by Snorro Sturleson. King Harold moved out with his army from Drunthheim, and went southwards to Möre. Möre or Maere appears to be derived from the old northern word Mur, the sea; the same as the Latin More, and retained by us in moor or morass. It is applied to a flat bordering on the sea. Hunthiof was the name of the King who ruled over the district of Möre. Solve Klofe was the name of his son, and both were great warriors. King Nokve, who ruled over Raumsdal, was the brother of Solve's mother. Those chiefs gathered a great force when they heard of King Harold, and came against him. They met at Solskeil, an island in the parish of Aedo, in North Möre, and there was a great battle, which was gained by King Harold. The two kings were slain, but Solve escaped by flight; and King Harold laid both districts under his power. He staid here long in summer to establish law and order for the country people, and set men to rule them, and keep them faithful to him; and in autumn he prepared to return northwards to Drunthheim.

Rognvald, Earl of Möre, a son of Eystein Glumera, had the summer before become one of Harold's men; and the king set him as the chief over these two districts, North Möre and Raumsdal; strengthened him both with men of might and strength and gave him the help of ships to defend the coast against enemies. He was called Rognvald the Mighty, or the Wise; and people say both names suited well. King Harold came back to Drunthheim about winter. The following spring King Harold subdued South Möre; but Vernumd, King Audbierers' brother, still had the Fiorde district. King Harold had set Earl Rognvald over South and North Möre and also Raumsdal. The same winter Rognvald went over the inner neck of land, and southwards to the Fiorde district. There he heard news of King Vernund, and came by night to a place called Notsdal where King Vernund was living in guest-quarters. Earl Rognvald surrounded the

house in which they were quartered, burnt the King in it, together with ninety men. Then came Berdlukaare to Earl Rognvald with a completely armed ship, and they both returned to Möre. The Earl took all the ships Vernund had, and all the goods he could get hold of. [Heimskringla, by Snorro Sturleson, trans. by Samule Laing, 1844, chapter xii.]

Having conquered a kingdom, Harold determined to maintain it, build it up, and guard it against aggression. He issued an edict prohibiting raids by the subordinate Sea Kings against any lands that owed allegiance to him as king. This was not understood by his nobles and they continued to make their piratical expeditions whenever and wherever they believed the expedition would yield sufficient booty to pay for the trouble. The result was that Harold became angry and upon capture of the offending chieftain would put him to death or where the chieftain was too powerful to be thus dealt with, the king would banish him from the country.

Of the petty chieftains, many had fallen in battle, scorning to live on in disgrace; a few became his dependents, and ruled their once independent possessions as his vice-regents. Most left their native shores, and sought in other lands the power they had lost at home. The movement thus begun was furthered by the means resorted to by Harold in organizing his newly-won domain. In the preceding times, the Vikings had not confined their piratical incursions to foreign lands; they had plundered their own country as well as preyed on kith and kin. [The Normans in Europe, by Rev. A. H. Johnson.]

Now Harold adopted vigorous measures to put down this piracy; the turbulent spirits, driven from their own shores, swelled the forces of the exiled chieftains. His measures affected also the peaceful proprietors who had hitherto stayed at home. The expenses of government necessarily increasing with its centralization, he was forced to raise money. This he did, not only by appropriating the common lands hitherto the undivided property of the collective tribes, and by transferring all taxes and fines paid into the common treasury of the tribe or to the chieftain, to the royal coffers, but also by imposing taxes on those who, till then, had held their land in full and free ownership. Irritated at this loss of their freedom, and in some cases perhaps unable to wring sufficient produce from the sterile soil, many of these, the back-bone of the Northern people, joined the other discontented spirits, and furnished an element of stability and organization hitherto unknown in the expeditions of the Vikings.

It is material to note the difference between this later movement and the earlier ones which had preceded it. The first were little more than marauding expeditions for the sake of plunder. The pirates sailed the seas, pounced down upon any defenceless point, harried, sacked, and burnt the place, and were off again before any resistance could be organized. They had no idea of forming any definite settlement, and ravaged the territories of friend and foe alike. They were called Vikings.

The name Viking has no connection with 'king,' being derived from Vik, a bay, Viking, a baysman. By northern law, every freeman was bound to be enrolled in a Hafn, and to contribute towards building and manning a ship for the royal service, the office of Styresman being always hereditary in the family of an

Odal-Bonder. Thus, after the advent of the kingdom under Harold Fairhair and his successors, the royal ship, authorized to kill, burn, and destroy in lawful warfare, sailed from the Hafn, whilst the rover on his own account, put off from the Vik or open bay. Hence the name Viking. [Scotland Under Her Early Kings, by E. William Robertson, vol. 1, page 221.]

The Vikings were the crew of their vessels,
 The Sea king was the commander,
 Woe to the realms which he coasted! for there,
 Was shedding of blood and rending of hair,
 Rape of maiden, and slaughter of priest.
 Gathering of ravens and wolves to the feast!
 When he hoisted his standard black,
 Before him was battle, behind him wrack,
 And he burned the churches, that heathen Dane,
 To light his band to their barks again.
 On Erins shores was his outrage known
 The Winds of France had his bareness blown;
 Little was there to plunder, yet still
 His pirates had foraged on Scottish hill;
 But upon Merry England's coast
 More frequently he sailed for he won the most,
 So far and wide his ravage they knew,
 If a sail but gleamed white against the welkin blue
 Trumpets and bugles to arms did call,
 Burghers hastened to man the wall;
 Peasants fled inland his fury to escape,
 Beacons were lighted on headland and cape;
 Bells were tolled out and aye as they rung,
 Fearfully and faintly the gray brothers sung;
 Save us St. Mark from flood and from fire
 From famine and Pest and Count Witikinds ire.

[The Norse King, by Sir Walter Scott.]

Hengest and Horsa were of the line of Witta in Jutland, and the remembrance of their conquest never faded from the English Chronicles, so that when the new danger threatened from the same old source, the new comers must

necessarily in the minds of the Chroniclers be of the line of the same Count Witikind, as Sir Walter Scott records in the poem, The Norseman, by Sir Walter Scott.

There were no bounds to the conquests made by these expatriated Norsemen except the shores of the Atlantic Ocean. To them the sea was without terror and the voyage had not reached its distinction until the booty filled their vessel to the brim. They did not come to anchor when the stars were obscured by clouds. They did not despair when they lost sight of land. On board every Norman vessel was a chest of hawks and ravens and when the adventurers were uncertain in what direction lay the land, they let one of the birds fly, knowing that he would instinctively make for the nearest coast, and by his flight they steered their course. It was not long after the advent of King Harold Fairhair before these wanderers became tired of fighting with him, and the idea of definite settlement in England and elsewhere becomes apparent. This is an important observation to our family history, as we shall presently see that our ancestor, one of the sons of Rognvald, became one of these wandering sea kings. [The Normans in Europe, by Rev. A. H. Johnson, page 12-14.]

The men who left Norway towards the end of the ninth century of the Christian era, were of no savage or servile race. As we look at it now, and from another point of view, we see that what to them was unbearable tyranny, was really a step in the great march of civilization and progress, and that the centralization and consolidation of the royal authority, according to Charlemagne's system, was in time to be a blessing to the kingdoms of the north. But to the freeman it was a curse. He fought against it as long as he could; worsted over and over again, he renewed the struggle, and at last, when the isolated efforts, which were the keystone of his edifice of liberty, were fruitless, he sullenly withdrew from the field, and left the land of his fathers, where, as he thought, no freeborn man could now care to live. Thus there was ready at hand a large army of men, and a great fleet of vessels, which ultimately came under the rule and sway of the son of Rognvald when he was banished from Norway. But before this after King Harold had subdued the whole land, he was one day at a feast in More given by Earl Rognvald. Then King Harold went into a bath, and had his hair dressed. Earl Rognvald now cut his hair, which had been uncut and uncombed for ten years; and therefore the king had been called *Lufa*, that is, with rough matted hair. But then Earl Rognvald gave him the distinguishing name—Harold Harfager, i. e. Fair Hair; and all who saw him agreed that there was the greatest truth in that surname, for he had the most beautiful and abundant head of hair. Any modern Scandinavian would however translate *Lufa* by a stronger English word than rough matted hair. [The Story of the Burt Njal translated from the Saga by Sir George Nibbe Dasant, 1906, Editors, Rasmus B. Anderson and J. W. Buel. Heimskringla or the Chronicles of the Kings of Norway, by Snowe Sturlason.]

King Harold heard that the vikings, who were in the West Sea in winter, plundered far and wide in the middle part of Norway; and therefore every summer he made an expedition to search the isles and out-skerries, or uninhabited dry or half-tide rocks of a coast, on the coast. Wheresoever the vikings heard of him they all took to flight, and most of them went out into the open ocean. At last the king grew weary of this work, and therefore one summer he sailed with his fleet right out into the West sea. First he came to Hjaltland (Shetland), and he slew all the vikings who could not save themselves by flight. Then King Harold sailed southwards, to the Orkney Islands, and cleared them all of vikings. Thereafter he proceeded to the Sudreys or Hebrides, plundered there, and slew many vikings who formerly had had men-at-arms under them. Many a battle was fought, and King Harold was always victorious. He then plundered far and wide in Scotland itself, and had a battle there. When he was come westward as far as the Isle of Man, the report of his exploits on the land had gone before him; for all the inhabitants had fled over to Scotland, and the island was left entirely bare both of people and goods, so that King Harold and his men made no booty when they landed. So says Hornklofe:—

The wise, the noble king, great Harold,
Whose hand so freely scatters gold,
Led many a northern shield to war
Against the town upon the shore.

The wolves soon gathered on the sand
Of that sea-shore; for Harold's hand
The Scottish army drove away,
And on the coast left wolves a prey.

In this war fell Ivar, a son of Rognvald, Earl of More; and King Harold gave Rognvald, as a compensation for the loss, the Orkney and Shetland isles, when he sailed from the West; but Rognvald immediately gave both these countries to his brother Sigurd, who remained behind them; and King Harold, before sailing eastward, gave Sigurd the earldom of them. Throstein the Red, a son of Olaf the White and of Aud the Wealthy, entered into partnership with him; and after plundering in Scotland, they subdued Caithness and Sutherland, as far as Ekkjalsbakke. Earl Sigurd killed Melbridge Tooth, a Scotch earl, and hung his head to his stirrup-leather; but the calf of his leg was scratched by the teeth, which were sticking out from the head, and the wound caused inflammation in his leg, of which the earl died, and he was laid in a mound at Ekkjalsbakke. His son Guthorm ruled over these countries for about a year thereafter and died without children. Many vikings, both Danes and Northmen, had set themselves down then in those countries.

When Earl Rognvald in More heard of the death of his brother Earl Sigurd, and that the vikings were in possession of the country, he sent his son Hallad westward, who took the title of earl to begin with, and had many men-at-arms with him. When he arrived at the Orkney Islands, he established himself in the country; but both in harvest, winter, and spring, the vikings cruised about the isles, plundering the headlands, and committing depredations on the coast. Halladet-tesnall, called by Wiffen Halloden, third Earl of Orkney, married Tora, daughter of Find the Squinteyed, a great lord of Norway. They had a son Ragenwald, Lord of Eivy, who married Gunhella, daughter of Toraport, Lord of Hilgaland, or Heligoland. Earl Hallad grew tired of the business, resigned his earldom, took up again his rights as an allodial owner, and afterwards returned eastward into Norway. When Earl Rognvald heard of this he was ill pleased with Hallad, and said his sons were very unlike their ancestors. Rognvald called together his sons and asked who of them was then minded to go to the islands, and Thorir bade the Earl do as he pleased concerning his journey; the Earl said he had spoken well, but said he should abide there, at More, and have that dominion after his day. Then Hrolf or Rollo stepped forward and volunteered to go to Orkney; Rognvald said it suited him well, inasmuch as he was both strong and valiant, but he was minded to think that his temper was too wild for him to settle down now already in the rule of the lands. Then Hrollaug stepped forward and asked if it was his will that he should go; but Rognvald said he would not be likely to become an Earl; thy ways lead out to Iceland; in that land thou wilt be deemed a noble man and become prosperous in thy kindred, but here destiny hath nought in store for thee. Then Einar stepped forward and said: let me go to Orkney, and I will promise thee what thou wilt deem the best, that thereafter I shall never come within the sight of thine eyes. The Earl answers: I am well content that thou go away, however scanty hope I have about thee, for all thy mother's kin is thrall-born. Thereupon Einar fared west and subdued

to him the islands as is told in his saga. [Noble British Families by Drumond, London, 1844. The Viking Age, by Paul Du Challeau.]

Another account says:—Then said Einar, "I have enjoyed but little honor among you, and have little affection here to lose; now if you will give me force enough I will go west to the islands, and promise you what at any rate will please you—that you shall never see me again." Earl Rognvald replied that he would be glad if he never came back; "For there is little hope," said he, "that thou wilt ever be an honor to thy friends, as all thy kin on thy mother's side are born slaves." Earl Rognvald gave Einar a vessel completely equipped, and he sailed into the West sea in harvest. When he came to the Orkney Isles, two vikings, Thorer Treskeg and Kalf Skurfa, were in his way with two vessels. He attacked them instantly, gained the battle, and slew the two vikings. Then this was sung:—

Then gave he Treskeg to the trolls,
Torfeinar slew Skirfa.

Einar afterwards was earl over the islands, and was a mighty man. He was ugly, and blind of an eye, yet very sharp-sighted withal. It was long after this conquest before the descendants of this son of Rognvald ceased to occupy a commanding position in Scottish and English History. [Heimskringla, or Chronicles of the Kings of Norway, by Snowe Sturlason.]

After this Hrollaug betook himself to King Harold and stayed with him for a while, because father and son could not agree together.

Hrollaug went to Iceland by the advice of King Harold, and had with him his wife and sons. He came up in the east at Horn and there cast overboard his High Seat Pillars, which were borne to land in Horn-firth, but he himself was driven away beyond the land to the westward and fell in with a rough tossing about with scarcity of water. They landed in Miry Creek, in the Nesses; there he was the first winter. Then he had news of his High Seat Pillars, and from thence he went to the east; he was for another winter under Ingolf's fell. Thence he went eastward to Hornfirth and took land eastward of Horn in westward to Folds' river, and resided first under Skard-brink in Hornfirth, but afterwards he abode at Breidabols-stead in Fellshverfi. By then he had parted with those lands which were north from Borgarhofn, but he retained until the day of his death the lands which were south from Hreggsgerdismuli. Hrollaug was a great lord and kept up friendship with King Harold, but never went abroad. King Harold sent to Hrollaug a sword, an alehorn and a gold ring which weighed five ounces.

Afterwards Kol, son of Side Hall, owned the sword, and Kolskegg Deep-in-lore had seen the horn. Hrollaug was father of Ozur Keilis-elk, who married Gro, the daughter of Thord Evilmind; their daughter was Thordis, the mother of Hall o'Side. Another son of Hrollaug was Hroald, father of Ottar Hvalro, the father of Gudlaug, the mother of Valgerd, the mother of Bodvar, the father of Gudny, the mother of the Sturlungs. Onund was the third son of Hrollaug. Hallo'Side had for wife Joreid, the daughter of Thidrandi; their son was Thorstein, the father of Magnus, the father of Einar, the father of Magnus the Bishop. Another son of Hall was Egil, father of Thorgerd, the mother of Bishop John

the Holy. Thorvard, the son of Hall, was the father of Thordis, the mother of Jorun, the mother of Hall the Priest, the father of Gizur, the father of Bishop Magnus, and of Thorvald, the father of Earl Gizur. Yngvild, the daughter of Hall, was the mother of Thorey, the mother of Saemund the Priest Deep-in-lore. Thorstein, the son of Hall, was father of Gudrid, the mother of Joreid, the mother of Ari the Priest Deep-in-lore. Thorgerd, the daughter of Hall, was the mother of Yngvild, the mother of Ljot, the father of Jarngerd, the mother of Valgerd, the mother of Bodvar, the father of Gudnay, the mother of the sons of Sturla. [The Book of the Settlement of Iceland, by T. Ellwood, 1908.]

According to the Normans the third son, Onund was called Rolf Thorstein, and he accompanied Rollo to France, where he became the ancestor of Hugh Lupus, de Goz, de Avranches, whom the Conqueror made Earl of Chester and of Isabella his sister who married our ancestor Gilbert de Corbeil. The name Thorstein so common to the descendants of Hrollaug would seem to confirm the Norman account.

It is quite possible that Rolf Thurstein did accompany Rollo, his uncle, to Normandy as the Sagas say that the sons of Earl Rognvald, born of his concubines, were all grown men, when their brothers born of the queen, were still children. The Norse kings and noblemen followed the old Asiatic marriage customs of polygamy. They carried this custom with them into Normandy and it was several generations before it ceased. They never gave up their right to marry according to the rites of the religion of Odin until after they came to England from Normandy, at the time of the conquest.

Of the children of Rognvald by the queen we are told that Ivar was slain at the battle of Hebrides, and Rolf or Rollo, became a great viking. He was of so stout a growth that no horse could carry him, and wheresoever he went he must go on foot; and therefore he was called Rolf Ganger. He plundered much in the East sea. One summer, as he was coming from the eastward on a viking's expedition to the coast of Viken, he landed there and made a cattle foray. As King Harold happened, just at that time, to be in Viken, he heard of it, and was in a great rage; for he had forbid by the greatest punishment, the plundering within the bounds of the country. The king assembled a Thing, and had Rollo declared an outlaw over all Norway. When Rollo's mother, Hild, heard of it, she hastened to the king, and entreated peace for Rollo; but the king was so enraged that her entreaty was of no avail. Then Hild spake these lines:—

Think'st thou, King Harold, in thy anger,
To drive away my brave Rolf Ganger,
Like a mad wolf, from out the land?
Why, Harold, raise thy mighty hand?
Why banish Nefia's gallant name-son,
The brother of brave udal-men?
Why is thy cruelty so fell?
Bethink thee, monarch, it is ill
With such a wolf at wolf to play
Who, driven to the wild woods away,
May make the king's best deer his prey.

[Harold Harfager's Saga.]

Rollo Ganger went afterwards over sea to the West to the Hebrides, or Sudreys: and at last farther west to Valland, where he plundered and subdued for himself a great earldom, which he peopled with Northmen from which that land is called Normandy. He was our ancestor and his story will be told in the next chapter.

The remaining son was Thorir.

When King Harold was forty years of age many of his sons were well advanced and indeed they all came early to strength and manhood. And now they began to take it ill that the king would not give them any part of the kingdom, but put earls into every district; for they thought earls were of inferior birth to them. Then Halfdan Haleg and Gudrod Ljome set off one spring with a great force and came suddenly upon Earl Rognvald, Earl of Möre, and surrounded the house in which he was, and burnt him and sixty men in it. Thereafter Halfdan took three longships and fitted them out, and sailed into the West sea; but Gudrod set himself down in the land which Rognvald formerly had. Now when King Harold heard this he set out with a great force against Gudrod, who had no other way left but to surrender, and he was sent to Agder. King Harold then set Earl Rognvald's son Thorir over More, and gave him his daughter Aloh, called Arbot, in marriage. Earl Thorir, called the Silent, got the same territory his father—Earl Rognvald had possessed. No tears need be shed or imprecations said concerning the manner of Rognvald's death, strategy as well as brutality, was employed by the sea kings, according to which would best serve the ends they had in view, and moreover he had himself employed the same means when occasion seemed to demand it. He surprised and burnt the house in which were King Jernund and ninety people, took all their ships and all their goods at a place called Notsdal. [Heimskringla, or The Chronicles of the Kings of Norway by Snowe Sturlason.]

The Sagas give the accounts of many such house burnings, and as the Saga only chronicles the burnings in which the earls and chiefs were concerned, these were probably a small percentage of the whole. A favorite amusement, and sometimes a spiteful trick, among the youth in the north today is to go to a cottage at night, fasten the doors, block the chimneys and thereby give the inmates a good smoking. In addition to the smoke of the house-fires, other manufactured smoke of a disagreeable odour is plentifully blown into the house through any convenient hole. This may be the modern offspring of the ancient burnings. [Scottish Historical Magazine, vol. 12, page 178.]

Slaughter by house-burnings was practised by all the Scandinavian races, and by the Gaels in Ireland, whence came many of the Norse settlers in Iceland. In old Norse law, the technical legal term for slaughter by arson is *brenna*, burning (e. g. 'Njals brenna') or *brenna ini*, to burn (one alive) in (one's house); an arson-murderer was called *Brennu-madhr*, burning's man, and when he was outlawed he was termed *brennu-vargr*, 'burning's wolf,' an incendiary. A legal action for burning was termed *brennu-mal*, burning's process.

The Royal brothers having slain Rognvald, one of them as we have seen, appropriated the Earl's estate from which he was displaced by Rognvald son of Thorir, while the other of the king's sons, Halfdan Haleg, sailed away to the

Orkneys where he purposed killing Rognvald's son Earl Einar in the same or some similar way as they had disposed of Rognvald, and thus acquire for himself this earldom. The saga goes on to say:—Halfdan Haleg came very unexpectedly to Orkney, and Earl Einar immediately fled; but came back soon after, about harvest time, unnoticed by Halfdan. They met, and after a short battle, Halfdan fled the same night. Einar and his men lay all night without tents, and when it was light in the morning, they searched the whole island, and killed every man they could lay hold of. Then Einar said, "What is that I see upon the isle of Rinansey? Is it a man or a bird? Sometimes it raises itself up, and sometimes lies down again." They went to it, and found it was Halfdan Haleg, and took him prisoner.

Earl Einar sang the following song the evening before he went into this battle:

Where is the spear of Hrollaug? where
Is stout Rolf Ganger's bloody spear!
I see them not; yet never fear,
For Einar will not vengeance spare
Against his father's murderers, though
Hrollaug and Rolf are somewhat slow,
And silent Thorer sits and dreams
At home, beside the mead-bowl's streams.

Thereafter Earl Einar went up to Halfdan, and cut a spread eagle upon his back, by striking his sword through his back into his belly, dividing his ribs from the backbone down to his loins, and tearing out his lungs; and so Halfdan was killed. Einar then sang:—

For Rognvald's death my sword is red;
Of vengeance it cannot be said
That Einar's share is left unsped.
So now, brave boys, let's raise a mound:—
Heap stones and gravel on the ground
O'er Halfdan's corpse; this is the way
We Norsemen our scat duties pay.

Then Earl Einar took possession of the Orkney Isles as before. Now when these tidings came to Norway, Halfdan's brothers took it much to heart; and thought that his death demanded vengeance; and many were of the same opinion. When Einar heard this, he sang:—

Many a stout udal-man, I know
Has cause to wish my head laid low:
And many an angry udal knife
Would gladly drink of Einar's life.
But ere they lay Earl Einar low,—
Ere this stout heart betrays its cause,
Full many a heart will writhe, we know,
In the wolf's fangs, or eagle's claws.

Einar it seems had changed his arms to the Eagle, nevertheless he did not lose sight of the fact that he was of the wolf family, and he taunted his enemies with the fact that the whole wolf pack would unite against them. There is no reference to the Lion's claws, so he was not expecting help from Rollo.

King Harold now ordered a levy, and gathered a great force, with which he proceeded westward to Orkney; and when Earl Einar heard that King Harold was come, he fled to Caithness. He made the following verses on this occasion:—

Many a bearded man must roam,
 An exile from his house and home,
 From cow or horse; but Halfdan's gore
 Is red on Rinanse's wild shore.
 A nobler deed—on Harold's shield
 The arm of one who ne'er will yield
 Has left a scar. Let peasants dread
 The vengeance of the Norseman's head;
 I reckon not of his wrath, but sing,
 "Do thy worst!—I defy thee, King!"

Men and messages, however, passed between the king and the earl, and at last, it came to a conference; and when they met the earl submitted the case altogether to the king's decision, and the king condemned the earl Einar and the Orkney people to pay a fine of sixty marks of gold. As the bondes thought this was too heavy for them to pay, the earl offered to pay the whole if they would surrender their udal lands to him. This they all agreed to do; the poor because they had but little pieces of land; the rich because they could redeem their udal rights again when they liked. Thus the earl paid the whole fine to the king, who returned in harvest to Norway. The earls for a long time afterwards possessed all the udal lands in Orkney, until Sigurd, son of Hlodver gave back the udal rights. [Heimskringla, or the Chronicles of the Kings of Norway by Snorre Sturlason.]

SECTION 2.

The Yngling saga, which relates to the royal races of Sweden and Norway, was based on real events which in the course of time became intermingled with fables. We owe our knowledge of them to King Harold Haarfinger or Fair Hair who boasted of being an Ynglingar through his descent from Olaf the Tree-Hewer and who, during the course of his long reign over Norway, between the years 863 and 933, had the sagas relating to his ancestors collected and recited before his court. [History of Nations, volume 16, by Edward Samuel Corwin, page 37.] The most important fact in connection with this genealogy is that it was partly, at least, the work of our ancestor Rognvald, who ranked next to the king in Norway and to whom he entrusted the most important functions relating to government. That the king should be of the race of Odin was the most decisive and determinate fact tending to the internal peace of his kingdom. Hence the necessity for the new ruler, who obtained the kingdom by conquest, proving his inherited right to reign over Norway.

A saga is a story told by word of mouth in ancient times and which, by being constantly repeated before many witnesses, who were equally well informed, was kept in the line of exact and simple truth. There were many sagas, in fact as many almost as there are varieties of modern books. Those sagas which related to government and the right of succession to the throne were preserved by officials appointed for that purpose, whose duty it was to regularly recite parts of

the same before the king, his household or the nobility, and before other officials who were being trained in the truthful repetition of these same sagas, to the end that the ancient rights, laws, usages and customs might be maintained inviolate. The sagas quite naturally recorded the history of the kings and of the outstanding men of each generation, and thereby their recital became a most interesting form of entertainment in which the listeners were not only as well informed as the reciter, but they were very jealous to see that no untruths were permitted to be interpolated, or new incidents introduced. It is doubtful if our modern system of recording history gives half so accurate a story of events, past or present, relating to our country. Snore Sturlason states this very clearly in the Preface to the Saga of The Heimskringla which he compiled from the old stories concerning those who held dominion in the northern countries, and who spoke the Danish tongue. After reciting the Mss from which he compiled his saga he says,—We rest the foundation of our story principally upon the songs which were sung (and stories told) in the presence of the chiefs themselves or of their sons, and take all to be true that is found in such poems (and sagas) about their feats and battles; for although it be the fashion with the skalds to praise most those in whose presence they are standing, yet no one would dare to relate to a chief what he, and all those who heard it, knew to be false and imaginary, not a true account of his deeds; because that would be mockery, not praise.

With the change of faith and conversion to Christianity, about the year 1000, writing, and the materials for writing, first came into the land. With the Roman alphabet came not only a readier means of expressing thought, but also a class of men who were wont thus to express themselves. Hence Saga after Saga was reduced to writing, and before the year 1200 it was reckoned that all the pieces of that kind of composition, which related to the history previous to the introduction of Christianity, had passed from the oral into the written shape.

It is now accepted as true by all investigators that the rulers of the Northmen represent the Northern branch of the Aryan race of mankind, who, leaving their place of origin in Asia, pushed out across and settled Northern Europe. If we locate this point of departure by Odin and his followers as being situated on the shores of either the Black or the Caspian Sea, it will avoid all necessity of determining the place where the Aryan Race originated, and the extent of their dispersion at this particular period of historical time, for we shall be well within the bounds of Turkeyland, and yet not far removed from the places fixed by the savants who severally claim an Asian or an European locality as the district which was the original home of the Aryan Race, and where Odin resided. That it was on the seashore is shown by the common name, mere, preserved in all the branches of this race for this body of water. And likewise it is known that it was a land of mountains, valleys, streams, brooks and trees, located in a temperate climate, with the snows and storms of winter when all things are dead, the opposite season of summer when all things are living, and with the resurrection time of spring when the dead come to life again. These saga genealogies point to a series of events which certainly occurred, and it is equally certain that so great a human movement must have produced a great leader like Odin, the same as the similar movement of the Israelites from Egypt to Canaan developed Moses

and Aaron. It has long been mooted as to the exact time when Odin arrived in Sweden, and, with no desire to enter into this controversy we shall in this genealogy for the sake of comparison, assume the general accuracy of the genealogy of the Kings of Denmark as they are set out in the saga of Saxo Grammaticus. If the reader will turn to chapter eleven and section three of this family history, and read the Chronicles of the kingdom of Bernicia, as therein presented, he will see that the reign of king Harald of Denmark exactly coincides with that of the Roman Emperor Severus, who died in York in the year A. D. 211. The Danish genealogy gives twenty-seven generations as preceding King Harald until we come to his ancestor King Hadding, in whose reign Saxo says the Danish records show that Odin appeared in Sweden. This brings the time to circa B. C. 543. We are not, however, unaware that the acceptance of this date does not entirely satisfy the data appearing in this family history, in the Yngling saga as it gives twenty-nine generations from Rognvald to Odin, whereas the Danish genealogy would make it fifty-three. There being in the genealogy of the Bernician kings in the said chapter, section three, fifteen generations from Egbert, the contemporary of Rognvald, to Eoppa who was the contemporary of King Ragner of Denmark, and thirty-eight from the latter to Hadding the contemporary in Denmark of Odin in Sweden. We shall revert to this again in the presentation of the Yngling saga. Nor should this date, so far beyond the Christian era, deter the reader from accepting Saxo's pedigree of the Danish kings as chronologically fixing the time of the early arrival of the Scythians on the coasts of Scandia. For Aristotle, who lived B. C. 340, describes Britain accurately in his works and it is well known that the Cymri who settled that island were emigrants from Scandia. In the Introduction to the History of England by C. R. L. Fletcher (page 14) it is stated, as an accepted fact, that one Pytheas, a Greek merchant, in B. C. 350, sailed from Marseilles through the Straits of Gibraltar to Britain, Denmark and Norway, and that going and coming he spent considerable time in Britain.

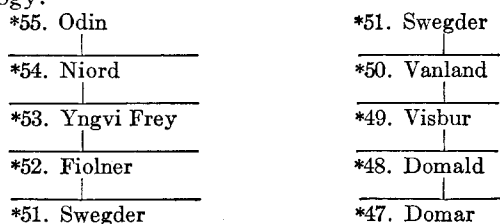
But in any system of genealogy depending upon oral transmission, the dynasties of short duration and without important incidents would soon drop out of mind, particularly where they were not kings but earls, and in the lapse of time, in this case thirteen centuries, the earls, father, son and even grandson, all having the same name, would be recalled as one person of the given name. For example the use of the word pharaoh in the Bible; and likewise Moses, who, in compiling from the Sagas of his day, the History of the World from the time of its creation, speaks of Nimrod, who began to be a mighty man before the Lord, and then he gives the bounds of his kingdom. According to the usual reading of this part of Genesis this was a single individual, whereas recent investigations have shown that this one name represents a dynasty of many generations, ruling over a kingdom that came into being, prospered, declined and died the same as other nations have done since the world began. The truthfulness of the statement made by Moses is none the less accepted now that we know the full significance of his reference to this race of Kings. For the same reason a study of the genealogy of the Kings of Norway, discloses that the genealogists who compiled the Yngling saga very wisely divided their work into two parts, namely, that which

was mythological but misty, although generally accepted by all the Scythian nations of the North as the truth concerning the origin of the kings of Sweden and Norway; and that which was genealogical, as being capable of reasonable proof as to the succession of generations. There are some who treat the entire pedigree as being mythological, but this is a manifest error of judgment for by no manner of means would the Norsemen have accepted a base born ruler.

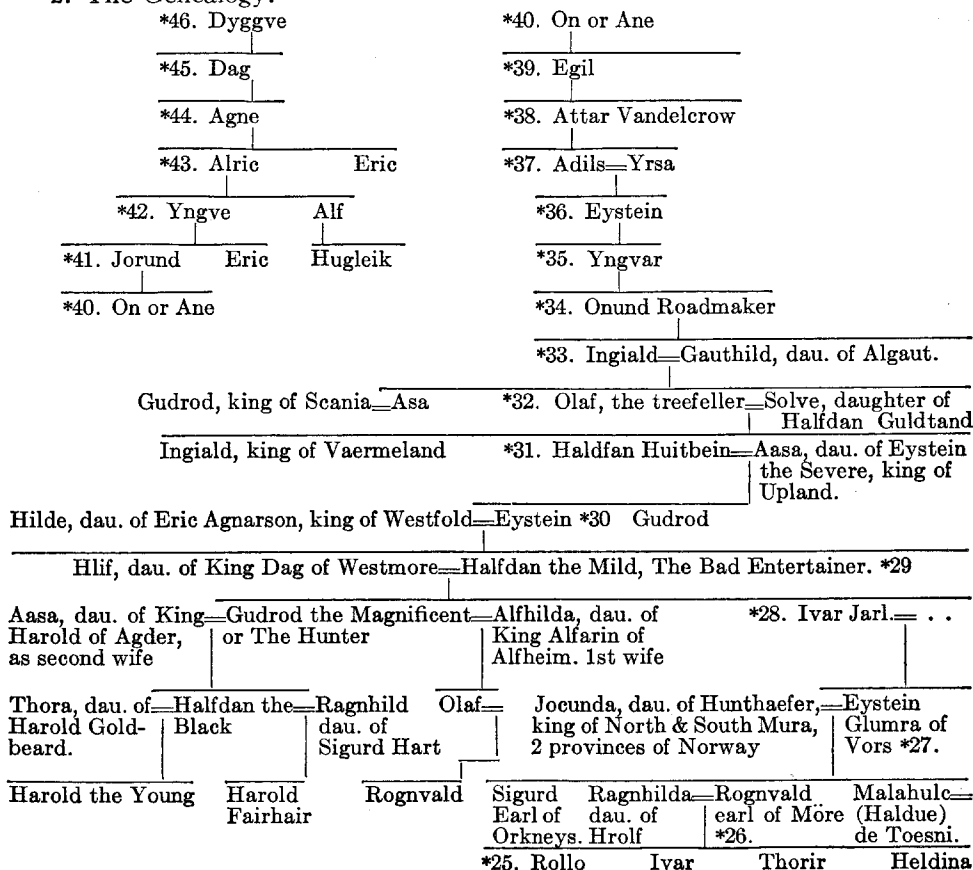
THE ANCESTRY OF ROGNVALD

The generations are numbered in ancestry from Thomas Pearsall, 1564-1644, the Emigrant to America and genearch of the American Family of Pearsall, Rognvald being his 25th lineal ancestor, and Odin his 55th. The numbers also indicate the division of the text which follows.

1. The Mythology.



2. The Genealogy.



1. THE MYTHOLOGY

Note:—The reader will find the Yngling Saga well worth reading. The writer of this Family History has only retained enough to show the generations of the Ancestry of

Rognvald, Earl Of Mere. The reader should also read section 3 of chapter 11 of this Family History.

*55. ODIN. It is said that the earth's circle which the human race inhabits is torn across into many bights, so that great seas run into the land from the out-ocean. Thus it is known that a great sea goes in at Niorvasund, the Straits of Gibraltar, and up to the land of Jerusalem. From the same sea a long sea-bight stretches towards the north-east, and is called the Black Sea, and divides the three parts of the earth; of which the eastern part is called Asia, and the Western is called by some Europe, by some Enea. Northward of the Black Sea lies Swithiod the Great or the Cold. (Swithiod the Great, or the Cold, is the ancient Sarmatia; and is also called Godheim in the mythological sagas, or the home of Odin and the other gods. Swithiod the Less is Sweden proper, and is called Mannheim, or the home of the kings the descendants of these gods.) The Great Sweden is reckoned by some not less than the Saracen's land; (Serkland means North Africa and Spain) and others compare it to the Great Blueland, (the country of the blacks in Africa). The northern part of Swithiod lies uninhabited on account of frost and cold, as likewise the southern parts of Blueland are waste from the burning of the sun. On the north side of the mountains, which lie outside of all inhabited lands, runs a river through Swithiod, which is properly called by the name of Tanais, but which was formerly called Tanaguisl, or Vanaquisl, and which falls into the ocean at the Black Sea. The county of the people on the Vanaquisl, was called Vanaland, or Vanaheim; and the river separates the three parts of the world, of which the easternmost part is called Asia, and the westernmost Europe.

The country east of the Tanaquisl in Asia was called Asaland, or Asaheim, and the chief city in that land was call Asgaard. Asgaard is supposed by those who are searching for historical fact, hidden in mythological tales, to be the present Assor; others that it is Chasgar in the Caucasian ridge, called by Strabo Aspurgum—the Asburg or castle of Aas; which word Aas still remains in the northern languages, signifying a ridge of high land. In that city was a king called Odin, who was the son of Burr and the grandson of Bure [Norroena, vol. 4, page 603], which at once discloses that he was no god or creator, but a mortal and also quite a modern one when compared with the age of the Aryan race part of which he ruled. Hence it appears that even the Teuton sagas must have a beginning, and when they had reached a point whereof the mind of man runneth not to the contrary, the story-tellers resorted to the mythology which made the cow the source of primeval fertility and gave her credit for bringing forth Ymer the father of giants, and Bure the father of their kings. Ymer, they said, was father to two different races of giants, one of which was the nobility to which Bestla belongs. While Bure gives birth to Burr or Bor, whose name survives in the Scotch word bairn, meaning child. Burr married Bestla and they had three children Odin, Vei and Vür. On the other hand the genealogy of the kings of Denmark begins with Bel whose name means—the god or father (of the Danes). The appellation has the special significance of secondary relationship, thereby indicating that he found the Danish people already established when his sons

came among them. Hence the saga specially states that they did not become of kingly rank until they were so selected and appointed by the voice of the people of Denmark. To the name Bel the Skalds prefixed the title Hum to signify that when he came he was accompanied with a force that was so large that it made a noise like the prolonged droning sound of a bee in action. All this indicates that Humble was not only a stranger but a man born of a woman in the usual course of the history of his people. The founding of the kingdom of Denmark preceded that of Odin by more than a century, as there were five kings of Denmark before Odin appeared on the Scandinavian peninsula. Odin was a great and very far-travelled warrior, who conquered many kingdoms, and so successful was he that in every battle the victory was on his side. It was the belief of his people that victory belonged to him in every battle. It was his custom when he sent his men into battle, or on any expedition, that he first laid his hand upon their heads, and called down a blessing upon them; and then they believed their undertaking would be successful.

There goes a great mountain barrier from northeast to southwest which divides the Greater Sweden from other kingdoms. South of this mountain ridge it is not far to Turkland, where Odin had great possessions. But Odin, having foreknowledge, and magic-sight, knew that his posterity would come to settle and dwell in the northern half of the world. In those times the Roman chiefs went wide around in the world, subduing to themselves all people; and on this account many chiefs fled from their domains. Odin set his brothers Ve and Vitir over Asgaard; and he himself, with all the gods and a great many other people, wandered out, first westward to Gardarige, that is Russia, and then south to Saxland or Germany. He had many sons, and after having subdued an extensive kingdom in Saxland, he set his sons to defend the country. He himself went northwards to the sea, and took up his abode in an island which is called Odinsö in Fyen. Then he sent Gefion across the sound to the north, to discover new countries; and she came to King Gylfe, (who was already established as King of Sweden) who gave her a ploughgate of land. Then she went to Jotunheim, and bore four sons to a giant, and transformed them into a yoke of oxen, and yoked them to a plough, and broke out the land into the ocean right opposite to Odinsö, which land was called Sealand, where she afterwards settled and dwelt. Skiold, a son of Odin, married her, and they dwelt at Leidre, or Hleidre, or Leire, at the end of Isafiord, in the county of Lithraborg, which is considered the oldest royal seat in Denmark. Where the ploughed land is a lake or sea called Laage. In the Swedish land the Fiords or Laage correspond to the nesses in Sealand. This fable is possibly the echo of some tradition of a convulsion in which the ocean broke into the Baltic through the Sound and Belts, or in which the island of Sealand was raised from the deep.

Now when Odin heard that things were in a prosperous condition in the land to the east beside Gylfe, he went thither to Snithiod, or Sweden, and Gylfe made a peace with him, for Gylfe thought he had no strength to oppose the people of Asaland. Odin and Gylfe had many tricks and enchantments against each other; by the Asaland people had always the superiority. Odin took up his residence at Maelare Lake, at the place now called Sigtun. Thus it appears that there was

a kingdom established in Sweden long before the advent of Odin. This also agrees with the saga of Saxo Grammaticus which names a number of kings of Denmark prior to the time of Odin. Saxo tells of Odin as contemporary with the Danish king, Hadding, the sixth king in the succession of their royal line. At this time, he says, there was one Odin who was credited over all Europe with the honour, which was false, of godhead, who used more continuously to sojourn at Upsala. And in this spot, either from the sloth of the inhabitants or from his own pleasantness, he vouchsafed to dwell with especial constancy. The kings of the North desiring more zealously to worship his deity, embounded his likeness in a golden image; and this statue which betokened their homage, they transmitted with much show of worship to Byzantium, fettering even the arms with a serried mass of bracelets. Odin was overjoyed at such notoriety and greeted warmly the devotion of the senders. [Saxo Grammaticus, book one.]

That Odin is simply a mortal of kingly rank coming originally from some regions lying to the east of the Hellespont, is now the accepted view of the best modern historians. It is in this light they say, that the *Heimskringla* presents him, and the Christian compiler of that work goes even farther in his attempt to rationalize the Odinic Myth, translating Aesir as Asia-men. Likewise Saxo, anxious to see Paganism left without ground to stand upon, concludes that Odin, a mere mortal, won divine honors for himself and his spouse Frigga by dint of magic. [History of Nations, vol. 16, by Edward Samuel Corwin, page 10.] It is best explained by saying that Odin brought with him from the East the old worship of the king as a god, or as a high priest, and that this continued in the Scandinavian peninsula long after they had ceased to make Gods of their kings, other than Odin and his sons and grandsons and their contemporaries. But even after this every king was the pontiff or high priest, and one of the most important of his duties was to offer the annual sacrifices within the temples of the kingdom. [*Ibid.*, page 38.]

In the old Swedish legends it is related that Odin founded the empire of the Svea and built a great temple at a spot called Sigtuna, near Lake Maclar, in the present province of Upland, which was known by the Northmen under the name of the lesser Svithjod to distinguish it from the greater Scythia from which they believed that he had led his followers. According to the *Heimskringla* he found that a great part of the land was occupied by a people who, like himself, had come from Svithoid, but in such long past ages that, according to their own account, no one could fix the time. [History of Nations, vol. 16, by Edward Samuel Corwin, page 35.]

Odin died in his bed in Sweden; and when he was near his death he made himself be marked with the point of a spear, and said he was going to Godheim, and would give a welcome there to all his friends, and all brave warriors should be dedicated to him; and the Swedes believed that he was gone to the ancient Asgaard, and would live there eternally. (The meaning seems to be, that he was marked with the sign of the head of a spear; that is, with the sign of the cross. The sign of Thor's hammer, viz. the head of a battle-axe or halberd, was said to be used, as the sign of the cross was after Christianity was introduced; it was a kind of consecration by a holy sign.) Then began the belief in Odin, and

the calling upon him. Odin, prior to his death, conferred the kingdom of Sweden on his son Njord who survived him and whom he expressly called his son, evidently born during his absence from Asaland to his wife Njördr a native of Vanland who accompanied him on this expedition, hence the son was called a Vanaman.

*54. NJORD the Yngve, of Noatun was then the sole sovereign of the Swedes; and he continued the sacrifices, and was called the drot or sovereign by the Swedes, and he received scatt and gifts from them. He was the son of Odin and his wife Njördr who was worshipped by some of the Teutonic Nations as goddess of the sea. She had two brothers; Odr the ruler of the sea and Audr the personification of wealth. All of these titles were applied to Njord who stands alone as the god of navigation, commerce and wealth. He was counted a van-god because he had been born in Vanheim and not in Asaland and was the son of an inferior wife, Frega wife of Odin being counted the Queen mother. In Vafthrudnismal Odin asks Vafthrudnir the origin of Niord or Njörd.

ODIN

Tell me . . .
Whence Niord came
Among the sons of Asar;
He rules hundred-fold
Temples and altars
And he was not born among Asar.

Vafthrudnir

In Vanaheim
The wise powers shaped him
And gave him to the gods as a hostage;
At the doom of the world
He will come back again,
Home to the wise Vanir.

He was the genearch of the kings of the Swedish line and later in Normandy, and still later in England. Their pedigree being set out in the Yngling saga. He resided at Noatum or the place of the ships. His name literally means a dweller on the outermost point of the seashore, while his title Yngve means the low lying strand which confines the ocean to its place and protects the dry land. That this was the ancient meaning of this designation is shown by the Roman and Teutonic records which agree that Yngve referred to the northern Teutonic tribes who dwelt on the shores of the Baltic Sea, whom the writings designate as Ingaevones. Tacitus says that those Teutons who dwell nearest the ocean are called Ingaevones; those who dwell in the centre Hermiones, and the rest Istavones. And likewise the same designation was applied to the Scandinavians; the king of the Danes being called Eodor Inguina, the protection of the Ingaevones, and Frea Inguina, the lord of the Ingaevones. Pliny says that Cimbrians, Teutons and Chaucians were Ingaevones, i.e. they dwelt on the shores of the North Sea and the Baltic. While Pomponius Mala says that the land of the Cimbrians and Teutons was washed by the Codan Bay, i.e. the Baltic Sea. [Teutonic Mythology by Viktor Ryndburg, vol. I, pages 155 and 302.] These citations disclose that the title Yngve could fairly belong to all of the Teutons whose countries bordered on the seashore and that therefore their descent could be traced from Odin through several lines and yet all be Yngve. The royal line of Sweden ultimately came to be known as the race of sea kings and their saga became more especially set out as the Yngling pedigree. That this was not the rule in ancient times has caused some confusion as to the lines of Yngve kings who claim through other lines coming from Odin and his wife Njördr. So far as

the kings of Sweden are concerned it is distinctly stated in one of the sagas that Odin gave this country to his son Yngve, which means Njord, who succeeded him in this kingdom. In his days were peace and plenty, and such good years, in all respects, that the Swedes believed Njord ruled over the growth of seasons and the prosperity of the people. In his time all the diars or gods died, and blood-sacrifices were made for them. Njord died on the bed of sickness, and before he died made himself be marked for Odin with the spear-point. The Swedes burned him, and all wept over his grave mound.

Njord of Noatun married Skade who is known as the goddess of harm and damage, which gives some inkling as to her real character. She was the daughter of the giant Thjasse who was the son of Svidger Ivalde and her spirit dwells in Thrymheim in the form of a hanging venomous serpent. She preferred dwelling in the abode formerly belonging to her father, which is situated among rocky mountains in the region called Thrymheim, but Njord loved to reside near the sea. They at last agreed that they should pass together nine nights in Thrymheim and three at Noatum. One day when Njord came back from the mountains to Noatun he thus sang:—

Of Mountains I'm weary,	But the howl of the wolf
Not long was I there,	Methought sounded ill
Not more than nine nights;	To the song of Swan-bird.

To which Skadi sang in reply:—

N'er can I sleep	The mew as he comes
In my couch on the strand,	Every morn from the main
For the scream of the sea-fowl,	is sure to wake me.

They had a son Frey and a daughter Freyja who were beautiful in looks and mighty. Frey is best of the Asar. He rules the rain and the sunshine, and also has power over the growth of the ground. It is good to make vows to him for good seasons and peace. He also rules over men's fortune in property.

*53. FREYR Yngve, his son, took the kingdom after Njord, and was called drot by the Swedes, and they paid taxes to him. He was, like his father, fortunate in friends and in good seasons. Freyr built a great temple at Upsal, made it his chief seat, and gave it all his taxes, his land and goods. Then began the Upsal domains, which have remained ever since. The Upsal domains were certain estates for the support of the sovereign, and of the temple and rites of worship; which after the introduction of Christianity remained with the crown, and constituted a large portion of the crown property in Sweden. In the Norse mythology we read that the elves smithied splendid treasures for Frey among which was the celebrated ship Skidbladner which could hold all the warriors of Asgard and always had a favorable wind but which he could fold up like a napkin and carry in his pocket. The elves were famous workmen who were the sons of Svigder-Invalde. Hence they included the grandfather, the great uncles and the cousins of Freyr. The old saga says:—

The sons of Invalde	Among ships the best,
Went in ancient times	For the shining Frey
To make Skidbladner,	Njord's useful son.

Frey was counted as the God or Lord of the Harvest and as such was the one under whose supremacy the forces of vegetation decorated the meadows with grass and the fields with grain. The ancient artizans made ornaments symbolizing this. There are many interesting tales that are told concerning Frey and his attributes both as a god and a man.

*52. FJOLNER, Yngve Frey's son, ruled thereafter over the Swedes and the Upsal domains. He was powerful, and lucky in seasons and in holding the peace. He was named for his great grandfather, as Fjolner was one of the many names of Odin. Fjolner was the last of the kings of Sweden who were counted as gods. He was the god of the underworld. One of the Sagas tells of the appearance of things when the end of the world is at hand. Brothers and near kinsmen slay each other. The sacred bonds of morality are broken. It is the storm age and the wolf age. Men no longer spare or pity one another. Knives and axes rage. Volund's world-destroying sword of revenge has already been fetched by Fjolner in the guise of the red cock from the ironwood where it hitherto has been concealed by Angerboda and guarded by Egther; the wolf-giant Hate with his companions have invaded the world, which it was the duty of the gods to protect. The storms are attended with eclipses of the sun. Then suddenly the Hjallarhorn sounds, announcing the destruction of the world.

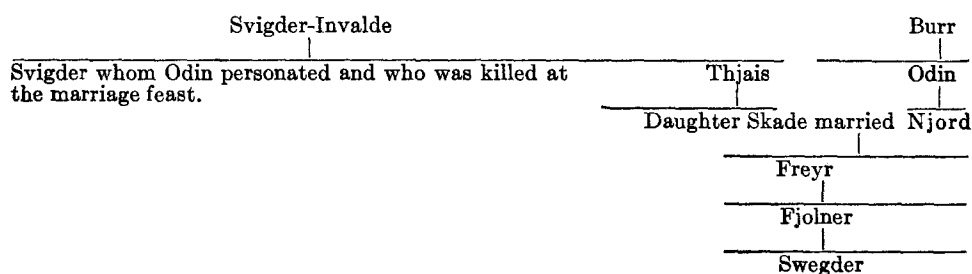
Contemporary with Fjolner, Fridfrode ruled then in Hleidre, and between them there was great friendship and visiting. Once when Fjolner went to Frode in Sealand, a great feast was prepared for him, and invitations to it were sent all over the country. Frode had a large house, in which there was a great vessel many ells high, and put together of great pieces of timber; and this vessel stood in a lower room. Above it was a loft, in the floor of which was an opening through which liquor was poured into this vessel. The vessel was full of mead, which was excessively strong. In the evening Fjolner, with his attendants, was taken into the adjoining loft to sleep. In the night he went out to the gallery outside of the house, and he was very sleepy, and exceedingly drunk. As he came back to his room he went along the gallery to the door of another loft, went into it, and his foot slipping he fell into the vessel of mead and was drowned.

*51. SWEGDER took the kingdom after his father, and he made a solemn vow to seek Godheim and Odin. He went with twelve men through the world, and came to Turkland, and the Great Sweden, where he found many of his connections. He was five years on this journey; and when he returned home to Sweden he remained there for some time. He got his wife in Vanheim; she was called Vana, and their son was named Vanland. This visit of Swegder to the far east is preserved in the Old English song concerning the names of the letters of the runic alphabet. In regard to the rune which answers to the letter I there are added the following lines:—

Yngve was first seen among the East-Daneman.
Then he betook himself eastward over the sea.
Vagn hastened to follow:
Thus the Heardings called this hero.

The Heardings are the sons of Hadding or Danes, but here the name is used in its broad sense as meaning all of the Teutonic tribes who recognized him as im-

mortal. [Teutonic Mythology by Viktor Rydberg, page 264.] Swegder is one of the titles given to Odin and means champion drinker. It has reference to the mythological visit of Odin to the Giant who had the famous mead which Odin desired to secure for his people. Odin not thinking it advisable to appear in his own name assumed the name and character of Svigdir who was not only the son of the hero of the drinking bouts in which the Swedes delighted, but was himself a recognized drinker of no mean attainments. Svigder was to be the bridegroom at this feast. So well did he counterfeit the bridegroom that his presence was unknown except to the bride and to the dwarf doorkeeper. After while the true bridegroom appears and thereupon the dwarf leads him into a trap whereby he loses his life. This Svigder was the son of Svigder-Invalde and manifestly he was of the same generation as Odin or the deception would not have been possible, and hence his father was of the preceding generation to Odin. It was this Svigder-Invalde who Dr. Rydberg in his Teuton Mythology, page 995, says was the first ruler of the Swedes, referring to him specifically as the Swegder of the Yngling saga whom we are now describing which is an evident error. For from what has been already related we get the following chart showing the relationship of Svigder-Invalde to King Swegder of Sweden.



It will be noticed that King Swegder lived five generations after Svigder-Invalde which in chronological time would be at least one hundred and fifty years.

*50. VANLAND, Swegder's son, succeeded his father, and ruled over the Upsal domain. He was a great warrior, and went far around in different lands. Once he took up his winter abode in Finland with Snio the Old, and got his daughter Drisa in marriage; but in spring he set out leaving Drisa behind, and although he had promised to return within three years he did not come back for ten. Then Drisa sent a message to the witch Hulda; and sent Visbur, her son by Vanland, to Sweden. Drisa bribed the witch-wife Hulda, either that she should bewitch Vanland to return to Finland, or kill him. When this witch-work was going on Vanland was at Upsal, and a great desire came over him to go to Finland; but his friends and counsellors advised him against it, and said the witchcraft of the Fin people showed itself in this desire of his to go there. He then became very drowsy, and laid himself down to sleep; but when he had slept but a little while, he cried out, saying, "Mara was treading upon him." Mara means the nightmare. We retain the name, and the notion that it is a demon riding or treading on the sleeper. His men hastened to him to help him; but when they took hold of his head she trod on his legs, and when they laid hold of his legs she

pressed upon his head; and it was his death. The Swedes took his body and burnt it at a river called Sktaa, where a standing stone was raised over him.

*49. VISBUR inherited after his father Vanland. He married the daughter of Aude the Rich, and gave her as her bride-gift three large farms, and a gold ornament. They had two sons, Gisle and Ond; but Visbur left her and took another wife, whereupon she went home to her father with her two sons. Visbur had a son who was called Domald, and his stepmother used witchcraft to give him ill-luck. Now when Visbur's sons were, the one twelve, the other thirteen years of age, they went to their father's place, and desired to have their mother's dower; but he would not deliver it to them.

*48. DOMALD took the heritage after his father Visbur, and ruled over the land. As in his time there was great famine and distress, the Swedes made great offerings of sacrifices at Upsal. The first autumn they sacrificed oxen, but the succeeding season was not improved by it. The following autumn they sacrificed men, but the succeeding year was rather worse. The third autumn, when the offer of sacrifices should begin, a great multitude of Swedes came to Upsal; and now the chiefs held consultations with each other, and all agreed that the times of scarcity were on account of their King Domald, and they resolved to offer him for good seasons, and to assault and kill him, and sprinkle the altar of the gods with his blood. And they did so.

*47. DOMAR, King Domald's son, surnamed the Judge, next ruled over the land. He reigned long, and in his days were good seasons and peace. Nothing is told of him but that he died in his bed at Upsal, and was transported to the Fyrisvold, where his body was burned on the river-bank, and where his standing stone still remains. It is with this king that the mythology ends and beginning with his son we enter upon the generations of Rognvald's ancestry that are capable of proof according to the usual rules for determining the same.

2. THE GENEALOGY.

*46. DYGGVE, that is to say the worthy, the noble, was the name of the son of Domald, who succeeded him in ruling the land, and about him nothing is said but that he died in his bed. Dyggve's mother was Drott, a daughter of King Daup, the son of Rig, who was first (of this male line) called king in the Danish tongue. His descendants always afterwards considered the title of king the title of highest dignity. Each of their race was called Yngva, or Ynguni, and the whole race together Ynglinger. The Queen Drot was a sister of King Dan Mikillati, from whom Denmark took its name. The story of the ancestry of the mother of Dyggve affords an opportunity for a cross reference to the saga of Saxo Grammaticus where in his book seven, under the account of the reign of King Siwald, he tells us that by reason of perilous wars and fortunes, the royal line among the Danes had been so exhausted that by the death of the king, it was found to be reduced to Gurid, the daughter of King Siwald's brother Alf. Thereupon there resulted a civil war for the possession of the throne of Denmark. In the previous generation, he tells us, the conditions were nearly the same in Norway where the aged king had only a daughter Drot. The one outstanding

man in this emergency confronting the two kingdoms, was Borgar, surnamed Ríg Jarl. (As to his names see Teutonic Mythology by Viktor Rydberg, page 147.) There was warfare in Norway and Gunnar, the bravest of the Swedes, by the greatest cruelties made the inhabitants of Norway submit to his rule. The aged king had hidden his daughter Droít in a cave where Gunnar found her and forced her to marry him. By him she had a son Hildiger. Borgar or Ríg, to give him his Norman title, Borgar, made war against Gunnar and overcame him and took from him both wife and life. Thereupon Borgar married Droita and by him she had Halfdan, called Dan Mikillati or the famous in the Yngling saga, who subsequently married Gurid, the daughter of Alf, the brother of King Siwald and the last of the Danish royal line; through their son Harold the Danish line was continued. The account of King Dygge in the Yngling saga above, says that there was also a daughter, Droít, who became the wife of King Dyggve. The Danish genealogy gives twenty-six generations from Gurid to Hadding, the contemporary of Odin, while the Yngling saga, as we have seen, gives but nine from Dyggve to Odin, thus showing where fifteen of the generations of the difference in the two accounts are to be located. As Dyggve was the first king of this line, it is easy to see that his ancestry was not so carefully preserved as that of the line of Danish kings who had recorded among its rulers several almost world-wide monarchs. Halfdan was king of Denmark circa A. D. 195, and was the father of Harald who visited Britain, and who was contemporary with the Roman Emperor Severus tempo A. D. 211. The Yngling Saga says that Dyggve was the first of the line who was called king and the great number of lapses in the generations preceding this time in the pedigree marks this as the place where the genealogy of the ancestors of Rognvald really begins. The ancestry beyond this time up to Odin is admitted as mythologically correct, but lacks that completeness which is desirable in a pedigree.

*45. DAG, King Dyggve's son, succeeded to him, and was so wise a man that he understood the language of birds. He had a sparrow which told him much news, and flew to different countries. Once the sparrow flew to Reidgotaland, that is to Jutland, to a farm called Varva, where he flew into the peasant's corn-field and took his grain. The peasant came up, took a stone, and killed the sparrow. King Dag was ill pleased that the sparrow did not come home; and as he, in a sacrifice of expiation, inquired after the sparrow, he got the answer that it was killed at Varva. Thereupon he ordered a great army, and went to Gothland; and when he came to Varva he landed with his men and plundered, and the people fled away before him. King Dag returned in the evening to his ships, after having killed many people and taken many prisoners. As they were going across a river at a place called Skiotan's Ford, a laboring thrall came running to the river-side, and threw a hay-fork into their troop. It struck the king on the head, so that he fell instantly from his horse and died, and his men went back to Sweden. King Dag was contemporary with his first cousin King Harald of Denmark, the same king who is referred to, see post, chapter 11, section 3, under the caption of The Chronicles of the Kingdom of Bernicia, as coming to Bernicia in A. D. 213. In the army which King Harald gathered to fight Ring, King Dag appears

as one of the supporters of King Harald. The record calls him Dahar, surnamed Grenski. [Saxo Grammaticus, book eight.]

*44. AGNE was the name of Dag's son, who was king after him,—a powerful and celebrated man, expert, and exercised in all feats. It happened one summer that King Agne went with his army to Finland, and landed and marauded. The Finland people gathered a large army, and proceeded to the strife under a chief called Froste. There was a great battle, in which King Agne gained a victory, and Froste fell there with a great many of his people. King Agne proceeded with armed hand through Finland, subdued it, and made enormous booty. He took Froste's daughter Skialf, and her brother Loge, and carried them along with him. When he sailed from the east he came to land at Stokkasund, the sound or stream at Stockholm, between the Maelare lake and the sea, and put up his tent on the flat side of the river, where then there was a wood. King Agne had at the time the gold ornament which had belonged to Visbur. He now married Skialf, and she begged him to make a burial feast in honor of her father. He invited a great many guests, and made a great feast. He had become very celebrated by his expedition, and there was a great drinking match. Now when King Dag had got drunk, Skialf bade him take care of his gold ornament which he had about his neck; therefore he took hold of the ornament, and bound it fast about his neck, before he went to sleep. The land-tent stood at the wood side, and a high tree over the tent protected it against the heat of the sun. Now when King Agne was asleep, Skialf took a noose, and fastened it under the ornament. Thereupon her men threw down the tent-poles, cast the loop of the noose up in the branches of the tree, and hauled upon it, so that the king was hanged close under the branches and died; and Skialf with her men ran down to their ships, and rowed away. King Agne was buried upon the spot, which was afterwards called Agnefit; and it lies on the east side of the Taurun, and west of Stokksund.

*43. ALRIC and Eric, the sons of Agne were kings together after him. They were powerful men, great warriors, and expert at all feats of arms. It was their custom to ride and break in horses both to walk and to gallop, which nobody understood so well as they; and they vied with each other who could ride best, and keep the best horses. It happened one day that both the brothers rode out together alone, and at a distance from their followers, with their best horses, and rode on to a field; but never came back. The people at last went out to look after them, and they were both found dead with their heads crushed. As they had no weapons, except it might be their horses' bridles, people believed that they had killed each other with them.

*42. YNGVE and Alf, Alric's sons, then succeeded to the kingly power in Sweden. Yngve was a great warrior, always victorious; handsome, expert in all exercises, strong and very sharp in battle, generous and full of mirth; so that he was both renowned and beloved. Alf was a silent, harsh, unfriendly man, and sat at home in the land, and never went out on war expeditions. His mother was called Dagrid, a daughter of King Dag the Great, from whom the family of Daglingers are descended. King Alf had a wife named Bera, who was the most agreeable of women, very brisk and gay. One autumn Yngve, Alric's son, had arrived at Upsal from a viking cruise by which he was become very celebrated.

He often sat long in the evening at the drinking table; but Alf went willingly to bed very early. Queen Bera sat often till late in the evening, and she and Yngve conversed together for their amusement; but Alf soon told her that she should not sit up so late in the evening, but should go first to bed, so as not to waken him. She replied, that happy would be the woman who had Yngve instead of Alf for her husband; and as she often repeated the same, he became very angry. One evening Alf went into the hall, where Yngve and Bera sat on the high seat speaking to each other. Yngve had a short sword upon his knees, and the guests were so drunk that they did not observe the king's coming in. King Alf went straight to the high seat, drew a sword from under his cloak, and pierced his brother Yngve through and through. Yngve leaped up, drew his short sword, and gave Alf his deathwound; so that both fell dead on the floor. Alf and Yngve were buried under mounds in Fyrisvold, that is the plains around Upsal-water.

HUGLEIK was the name of King Alf's son, who succeeded the two brothers in the kingdom of the Swedes, the sons of Yngve being still children. King Hugleik was no warrior, but sat quietly at home in his country. He was very rich, but had still more the reputation of being very greedy. He had at his court all sorts of players, who played on harps, fiddles, and viols; and had with him magicians and all sorts of witches. Hake and Hagberd were two brothers, very celebrated as sea-kings, who had a great force of men-at-arms. Sometimes they cruised in company, sometimes each for himself, and many warriors followed them both. King Hake came with his troops to Sweden against King Hugleik, who, on his side, collected a great army to oppose him. Two brothers came to his assistance, Svipdag and Geigad, both very celebrated men, and powerful combatants. King Hake had about him twelve champions, and among them Starkad the Old; (who must not be confused with the knight of the same name who lived before this in Denmark and who is named in the saga of Saxo Grammaticus. The Dane of the same name died more than fifty years before King Hugleik was born.) King Hake himself was a murderous combatant. They met on Fyrisvold, and there was a great battle, in which King Hugleik's army was soon defeated. Then the combatants, Svipdag and Geigad, pressed forward manfully; but Hake's champions went six against one, and they were both taken prisoners. Then King Hake penetrated within the shield-circle around King Hugleik, and killed him and two of his sons within it. After this the Swedes fled; and King Hake subdued the country, and became king of Sweden. He then sat quietly at home for three years; but during that time his combatants went abroad on viking expeditions, and gathered property for themselves.

*41. JORUND and Eric, the sons of Yngve Alricson, lay all this time in their warships, and were great warriors. When they heard that King Hake in Sweden had sent from him his champions, they steered towards Sweden, and gathered together a strong force. As soon as the Swedes heard that the Ynglingers were come to them, they flocked to the brothers in multitudes. The brothers proceeded up the Maelare lake, and advanced towards Upsal against King Hake, who came out against them on the Fyrisvold with far fewer people. There was a great battle, in which King Hake went forward so bravely that he killed all who were nearest to him, and at last killed King Eric, and cut down the

banner of the two brothers. King Jorund with all his men fled to their ships. King Hake had been so grievously wounded that he saw his days could not be long; so he ordered a war-ship which he had to be loaded with his dead men and their weapons, and to be taken out to the sea; the tiller to be shipped, and the sails hoisted. Then he set fire to some tar-wood, and ordered a pile to be made over it in the ship. Hake was almost if not quite dead, when he was laid upon this pile of his. The wind was blowing off the land,—the ship flew, burning in clear flame, out between the islets, and into the ocean. Great was the fame of this deed in after times.

Jorund, King Yngve's son, remained king at Upsal. He ruled the country; but was often, in summer, out on war expeditions. One summer he went with his forces to Denmark; and having plundered all around in Jutland, he went into Lymfiord in autumn, and marauded there also. While he was thus lying in Oddosund with his people, King Gylög of Halogaland, a son of King Gydlög, of whom mention is made before, came up with a great force, and gave battle to Jorund. When the country people saw this they swarmed from all parts towards the battle, in great ships and small; and Jorund was overpowered by the multitude, and his ships cleared of their men. He sprang overboard, but was made prisoner and carried to the land. Gylög ordered a gallows to be erected, led Jorund to it, and had him hanged there. So ended his life.

*40. ON or ANE was the name of Jorund's son, who became king of the Swedes after his father. He was a wise man, who made great sacrifices to the gods; but, being no warrior, he lived quietly at home. In the time when the kings we have been speaking of were in Upsal, Denmark had been ruled over by Dan Mikellati, who lived to a very great age; then by his son, Frode Mikellati, or the Peace-loving, who was succeeded by his sons Halfdan and Fridleif, who were great warriors. Halfdan was older than his brother, and above him in all things. He went with his army to Sweden against King On, and was always victorious. At last King On fled to Wester Gotland when he had been king in Upsal about twenty-five years, and was in Gotland twenty-five years, while Halfdan remained king in Upsal. King Halfdan died in his bed, and was buried there in a

The Yngling genealogist here proves that his knowledge of the succession of Danish kings is very misty, as a reading of the saga of Saxo Grammaticus will quickly disclose. Halfdan, the brother of Droit, the wife of Dyggve, was

contemporary with the Roman Emperor Severus, A.D. 211, as the Yngling Saga itself discloses, yet here the genealogist attempts to place Halfdan several centuries earlier in point of time.

mound; and King On returned to Upsal when he was sixty years of age. He made a great sacrifice, and in it offered up his son to Odin. On got an answer from Odin, that he should live sixty years longer; and he was afterwards king in Upsal for twenty-five years. Now came Ole the Bold, a son of King Fridleif, with his army to Sweden, against King On, and they had several battles with each other; but Ole was always the victor. Then On fled a second time to Gotland; and for twenty-five years Ole reigned in Upsal, until he was killed by Starkad the Old. After Ole's fall, On returned to Upsal, and ruled the kingdom for twenty-five years. Then he made a great sacrifice again for long life, in which he sacrificed his second son, and received the answer from Odin, that he should live as long as he gave him one of his sons every tenth year, and also that he should name one of the districts of his country after the number of sons he should offer to Odin.

When he had sacrificed the seventh of his sons he continued to live; but so that he could not walk, but was carried on a chair. Then he sacrificed his eighth son, and lived thereafter ten years, lying in his bed. Now he sacrificed his ninth son, and lived ten years more; but so that he drank out of a horn like a weaned infant. He had now only one son remaining, whom he also wanted to sacrifice, and to give Odin Upsal and the domains thereunto belonging, under the name of the Ten Lands, but the Swedes would not allow it; so there was no sacrifice, and King On died, and was buried in a mound at Upsal. Since that time it is called On's sickness when a man dies, without pain, of extreme old age.

*39. EGIL was the name of On the Old's son, who succeeded as king in Sweden after his father's death. He was no warrior, but sat quietly at home. Tunne was the name of a slave who had been the counsellor and treasurer of On the Old; and when On died Tunne took much treasure and buried it in the earth. Now when Egil became king he put Tunne among the other slaves, which he took very ill and ran away with others of the slaves. They dug up the treasures which Tunne had concealed, and he gave them to his men, and was made their chief. Afterwards many malefactors flocked to him; and they lay out in the woods, but sometimes fell upon the domains, pillaging and killing the people. When King Egil heard this, he went out with his forces to pursue them; but one night when he had taken up his night quarters, Tunne came there with his men, fell on the king's men unexpectedly, and killed many of them. As soon as king Egil perceived the tumult, he prepared for defence, and set up his banner; but many people deserted him, because Tunne and his men attacked them so boldly, and King Egil saw that nothing was left but to fly. Tunne pursued the fugitives into the forest, and then returned to the inhabited land, ravaging and plundering without resistance. All the goods that fell into Tunne's hands he gave to his people, and thus became popular and strong in men. King Egil assembled an army again, and hastened to give battle to Tunne. But Tunne was again victorious, and King Egil fled with the loss of many people. Egil and Tunne had eight battles with each other, and Tunne always gained the victory. Then King Egil fled out of the country, and went to Sealand in Denmark, to Frode the Bold, and promised him a scatt from the Swedes to obtain help. Frode gave him an army, and also his champions, with which force King Egil repaired to Sweden. When Tunne heard this he came out to meet him; and there was a great battle, in which Tunne fell, and King Egil recovered his kingdom, and the Danes returned home. King Egil sent King Frode great and good presents every year, but he paid no scatt to the Danes; but notwithstanding, the friendship between Egil and Frode continued without interruption. After Tunne's fall, Egil ruled the kingdom for three years.

Frode the Bold of Denmark was the son of Olaf, and counting the kings of Sweden from Dag to Egil, the generations of the two sagas exactly coincide, as will appear by the following list wherein Dag is contemporary with Harald; Agne with Frode; Alric with Freidleif; Yngve with Olaf; Jorund with Ingeld; Aun with Olaf and Egil with Frode.

*38. OTTAR was the name of King Egil's son who succeeded to the domains and kingdom after him. He did not continue friendly with King Frode, and therefore King Frode sent messengers to King Ottar to demand the scatt which Egil

had promised him. Ottar replied, that the Swedes had never paid scatt to the Danes, neither would he; and the messengers had to depart with this answer. Frode was a great warrior; and he came one summer with his army to Sweden, and landed and ravaged the country. He killed many people, took some prisoners, burned all around in the inhabited parts, made a great booty, and made great devastation. The next summer King Frode made an expedition to the eastward; and when King Ottar heard that Frode was not at home in his own country, he went on board his own ships, sailed over to Denmark, and ravaged there without opposition. As he heard that a great many people were collected at Sealand, he proceeds westward to the Sound, and sails north about to Jutland; lands at Lymfjord; plunders the Vend district; burns, and lays waste, and makes desolate the country he goes over with his army.

*37. ADILS was the name of King Ottar's son and successor. He was a long time king, and became very rich, and went also for several summers on viking expeditions. On one of these he came to Saxonland with his troops. There a king was reigning called Geirthiof, and his wife was called Alof the Great; but nothing is told of their children. The king was not at home and Adils and his men ran up to the king's house and plundered it, while others drove a herd of cattle down to the strand. The herd was attended by slave people, carls and girls, and they took all of them together. Among them was a remarkably beautiful girl called Yrsa. Adils returned home with this plunder. Yrsa was not one of the slave girls, and it was soon observed that she was intelligent, spoke well, and in all respects was well behaved. All people thought well of her, and particularly the king; and at last it came to so far that the king celebrated his wedding with her, and Yrsa became queen of Sweden, and was considered an excellent woman.

King Adils was a great lover of good horses, and had the best horses of these times. One of his horses was called Slöngvir, and another Raven. This horse he had taken from Ali on his death, and bred from him a horse, also called Raven, which the king sent in a present to King Godgest in Halogaland. When Godgest mounted the horse he was not able to manage him, and fell off, and was killed. This accident happened at Omd in Halogaland, which is now the province of Norway. King Adils was at a Disa sacrifice; and as he rode around the Disa hall his horse Raven stumbled and fell, and the king was thrown upon his head, and his skull was split, and his brains dashed out against a stone. Adils died at Upsal, and was buried there in a mound. The Swedes called him a great king.

*36. EYSTEIN, King Adils' son, ruled next over Sweden, and in his lifetime Rolf Krake of Leidre fell. In those days many kings, both Danes and Northmen, ravaged the Swedish dominions; for there were many sea-kings who ruled over many people, but had no lands, and he might well be called a sea-king who never slept beneath sooty roof-timbers.

There was a sea-king called Solve, a son of Hogue of Niardö, an island in North Drontheim district, who at that time plundered in the Baltic, but had his dominion in Jutland. He came with his forces to Sweden, just as King Eystein was at a feast in a district called Lofönd, an isle in the Maelare lake, on which the palace of Drottningholm now stands. Solve came unexpectedly in the night on Eystein, surrounded the house in which the king was, and burned him and all his

court. Then Solve went to Sigtun, and desired that the Swedes should receive him and give him the title of king; but they collected an army, and tried to defend the country against him, on which there was a great battle, that lasted, according to report, eleven days. There King Solve was victorious, and was afterwards king of the Swedish dominions for a long time, until at last the Swedes betrayed him, and he was killed.

*35. YNGVAR, who was King Eystein's son, then became king of Sweden. He was a great warrior, and often lay out with his war-ships; for the Swedish dominions were much ransacked then by Danes and East-country men. King Yngvar made a peace with the Danes; but betook himself to ravaging the East country in return. One summer he went with his forces to Esthonia, and plundered at a place called Stein. The Esthonians came down from the interior with a great army, and there was a battle; but the army of the country was so brave that the Swedes could not withstand them, and King Yngvar fell, and his people fled. He was buried close to the sea-shore under a mound, and after this defeat the Swedes returned home.

*34. ONUND was the name of Yngvar's son who succeeded him. In his days there was peace in Sweden, and he became rich in valuable goods. King Onund went with his army to Esthonia to avenge his father, and landed and ravaged the country round far and wide, and returned with a great booty in autumn to Sweden. In his time there were fruitful seasons in Sweden, so that he was one of the most popular of kings. Sweden is a great forest land, and there are such great uninhabited forests in it that it is a journey of many days to cross them. Onund bestowed great diligence and expense on clearing the woods and cultivating the cleared land. He made roads through the desert forests; and thus cleared land is found all through the forest country, and great districts are settled. In this way extensive tracts of land were brought into cultivation, for there were country people enough to cultivate the land. Onund had roads made through all Sweden, both through forests and morasses, and also over mountains; and he was thereafter called Onund Roadmaker.

King Onund one autumn, travelling between his mansion-houses, came over a road called Himmen-heath, where there are some narrow mountain valleys, with high mountains on both sides. There was heavy rain at the time, and before there had been snow on the mountains. A landslip of clay and stones came down upon King Onund and his people, and there he met his death, and many with him.

*33. INGIALD, King Onund's son, then came to the kingdom. The Upsal kings were the highest in Sweden among the many district-kings who had been since the time that Odin was chief. The kings who resided at Upsal had been the supreme chiefs over the whole Swedish dominions until the death of Agne, when, as before related, the kingdom came to be divided between brothers. After that time the dominions and kingly powers were spread among the branches of the family as these increased; but some kings cleared great tracts of forest-land, and settled them, and thereby increased their domains. King Ingiald had two children by his wife:—the eldest called Aasa, the other Olaf. Gauthild, the wife of Ingiald, sent the boy to his foster-father Bove, in West Gotland, where he was brought up along with Savre, Bove's son, who had the surname of Flettir. It was

a common saying that King Ingiald had killed twelve kings, and deceived them all under pretence of peace; therefore he was called Ingiald the Evil-adviser. He was king over the greater part of Sweden. He married his daughter Aasa to Gudrod king of Scania; and she was like her father in disposition. Aasa brought it about that Gudrod killed his brother Halfdan, father of Ivar Vidfadme; and also she brought about the death of her husband Gudrod, and then fled to her father; and she thus got the name also of Aasa the Evil-adviser.

Ivar Vidfadme came to Scania after the fall of his uncle Gudrod, and collected an army in all haste, and moved with it into Sweden. Aasa had gone to her father before. King Ingiald was at a feast in Raening, a village in Fogd Isle, when he heard that King Ivar's army was in the neighborhood. Ingiald thought he had not strength to go into battle against Ivar, and he saw well that if he betook himself to flight his enemies would swarm around him from all corners. He and Aasa took a resolution which has become celebrated. They drank until all their people were dead drunk, and then put fire to the hall; and it was consumed, with all who were in it, including themselves, King Ingiald, and Aasa. Ivar Vidfadme subdued the whole of Sweden. He brought in subjection to himself all the Danish dominions, a great deal of Saxonland, all the East country, and a fifth part of England. This venture of Ivar Vidfadme, whereby Deira, or that part of England now known as the county of York, was overrun by this Scandinavian king, occurred in the time of the eighth reign of Egfrith, king of Northumberland, and the English historians record that for a time it resulted in materially reducing the extent of his kingdom, as ruled by his son Aldfred and which disasters were retrieved by his son. [See post, Chapter 11, Section 3, Division 2.] From his race the kings of Sweden and Denmark who have had the supreme authority in those countries, are descended. After Ingiald, the Evil-adviser, the Upsal dominion fell from the Yngve race, notwithstanding the length of time they could reckon up the series of their fore-fathers.

*32. OLAF, King Ingiald's son, when he heard of his father's end, went, with the men who chose to follow him, to Nerike; for all the Swedish community rose with one accord to drive out Ingiald's family and all its friends. Now, when the Swedes got intelligence of him he could not remain there, but went on westwards, through the forest, to a river which comes from the north and falls into the Venner lake, and is called Klar River. There they sat themselves down, turned to, and cleared the woods, burnt, and then settled there. Soon there were great districts, which altogether were called Vermeland; and a good living was to be made there. Now when it was told of Olaf, in Sweden, that he was clearing the forests, they laughed at his proceedings, and called him the Tree-feller. Olaf got a wife called Solve, or Solveig, a daughter of Halfdan Guldland, westward in Soloer Islands. Halfdan was a son of Solve Solvesson, who was a son of Solve the Old, who first settled on those islands. Olaf Tree-feller's mother was called Gauthild, and her mother was Alofa, daughter of Olaf Skygne, king in Nerike. Olaf and Solva had two sons, Ingiald and Halfdan. Halfdan was brought up in Soloer Isles, in the house of his mother's brother Solve, and was called Halfdan Huitbein.

There were a great many people who fled the country from Sweden, on account of King Ivar; and when they heard that King Olaf had got good lands in Verme-

land, so great a number came there to him that the land could not support them. Then there came dear times and famine, which they ascribed to their king; as the Swedes used always to reckon good or bad crops for or against their kings. The Swedes took it amiss that Olaf was sparing in his sacrifices, and believed the dear times must proceed from this cause. The Swedes therefore gathered together troops, made an expedition against King Olaf, surrounded his house, and burnt him in it, giving him to Odin as a sacrifice for good crops. This happened at the Venner lake. Those of the Swedes who had more understanding found that the dear times proceeded from there being a greater number of people on the land than it could support, and that the king could not be blamed for this. They took the resolution, therefore, to cross the Eida forest with all their men, and came quite unexpectedly into Coloer, where they put to death King Solve, and took prisoner Halfdan Huitbein, son of Eystein, and made him their chief, and gave him the title of king. Thereupon he subdued Soloer, and proceeding with his army into Raumarige, plundered there, and laid that district also in subjection by force of arms.

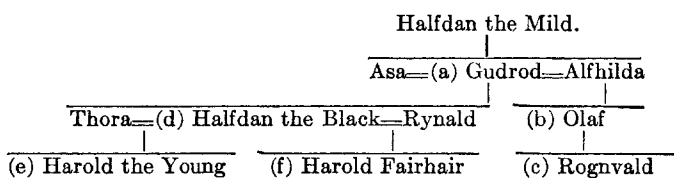
*31. HALFDAN HUITBEIN became a great king. He was married to Asa, a daughter of Eystein the Severe, who was king of the Upland people, and ruled over Hedemark. Halfdan subdued a great part of Hedemark, Thoten, Hadeland, and much of Westfold, all districts in Norway. He lived to be an old man, and died in his bed at Thoten, from whence his body was transported to Westfold, and was buried under a mount at a place called Skaerid, at Skiringsall. Ingjald, Halfdan's brother, was king of Vaermeland; but after his death King Halfdan took possession of Vaermeland, raised scatt from it, and placed earls over it as long as he lived.

*30. EYSTEIN, Halfdan Huitbein's son, became king after in Raumarige and Westfold. He was married to Hilde, a daughter of Eric Agnarson, who was king in Westfold. Agnar, Eric's father, was a son of Sigtryg, king in the Vend district. King Eric had no son, and died while King Halfdan Huitbein was still in life. The father and son, Halfdan and Eystein, then took possession of the whole of Westfold, which Eystein ruled over as long as he lived. At that time there lived at Varna a king called Skiold, who was a great warlock. King Eystein went with some ships of war to Varna, plundered there, and carried away all he could find of clothes or other valuables, and of peasants' stock, and killed cattle on the strand for provision, and then went off. King Skiold came to the strand with his army, just as Eystein was at such a distance over the fiord that King Skiold could only see his sails. Then he took his cloak, waved it, and blew into it. King Eystein was sitting at the helm as they sailed within the Earl Isles, and another ship was sailing at the side of his, when there came a stroke of a wave, by which the boom of the other ship struck the king and threw him overboard, which proved his death. His men fished up his body, and it was carried into Borre, where a mound was thrown up over it, upon a cleared field out towards the sea at Vodle, now the farm Vold, on which the mounds of Eystein and his son Halfdan and others still remain. It adjoins Borre, about six miles from Tunsberg.

*29. HALFDAN was the name of King Eystein's son, who succeeded him. He was called Halfdan the Mild, but the Bad Entertainer; that is to say, he was

reported to be generous, and to give his men as much gold as other kings gave of silver, but he starved them in their diet. He was a great warrior, who had been long on viking cruises, and had collected great property. He was married to Hlif, a daughter of King Dag or Westmor. Holtar, in Westfold, was his chief house; and he died there on the bed of sickness, and was buried at Borre under a mound.

At this point the ancestry of Rognvald becomes a junior line. The remainder of this division of the subject will be occupied by an exposition of the senior line. The following chart from the pedigree, which appears at the beginning of this section will assist the reader to follow the senior line.



(A) GUDROD, Halfdan's son, succeeded. He was called Gudrod the Magnificent, and also Gudrod the Hunter. He was married to Alfild, a daughter of King Alfarin of Alfheim, and got with her half the district of Vingulmark. Their son Olaf was afterwards called Geirstad-Alf. Alfheim, at that time, was the name of the land between the Glommen and Gotha rivers. Now when Alfild died, King Gudrod sent his men west to Agder to the king who ruled there, and who was called Harald Redbeard. They were to make proposals to his daughter Asa upon the king's account; but Harold declined the match, and the ambassadors returned to the king, and told him the result of their errand. Soon after King Gudrod hove down his ships into the water, and proceeded with a great force in them to Agder. He immediately landed, and came altogether unexpectedly, at night, to King Harold's house. When Harald was aware that an army was at hand, he went out with the men he had about him, and there was a great battle, although he wanted men so much. King Harald and his son Gyrder fell, and King Gudrod took a great booty. He carried away with him Aasa, King Harald's daughter, and had a wedding with her. They had a son by their marriage called Halfdan; and the autumn that Halfdan was a year old Gudrod went upon a round of feasts. He lay with his ship in Stifle-sound, where they had been drinking hard, so that the king was very tipsy. In the evening, about dark, the king left the ship; and when he had got to the end of the gangway from the ship to the shore, a man ran against him, thrust a spear through him, and killed him. The man was instantly put to death, and in the morning when it was light the man was discovered to be Aasa's footboy: nor did she conceal that it was done by her orders.

(B) OLAF came to the kingdom after his father. He was a great warrior, and an able man; and was besides remarkably handsome, very strong, and large of growth. He had Westfold; for King Alfgeir took all Vingulmark to himself, and placed his son Gandalf over it. Both father and son made war on Raumarige, and subdued the greater part of that land and district. Hogne was the name of a son of the Upland king, Eystein the Great, who subdued for himself the whole of Hedemark, Thoten, and Hadeland. Then Vaermeland fell off from

Gudrod's sons, and turned itself, with its payment of scatt, to the Swedish king. Olaf was about twenty years old when Gudrod died; and as his brother Halfdan now had the kingdom with him, they divided it between them; so that Olaf got the eastern, and Halfdan the southern part. King Olaf had his main residence at Gairstad. There he died of a disease in his foot, and was laid under a mound at Gairstad.

(C) ROGNVALD was the name of Olaf's son, who was king of Westfold after his father. He was called "Mountain-high."

(D) HALFDAN THE BLACK, Harold Goldbeard, was the name of a King in Sogn; he was married to Solver, the daughter of Earl Hundolf, and sister of Earl Atli the Slender; their daughters were these: Thora, the wife of Halfdan the Black, King of the Uplanders, and Thurid, the wife of Ketil Slate-river.

(E) HARALD THE YOUNG was the son of Halfdan and Thora; to him Harald Goldbeard gave his name and his realm. King Harald died the first of them, and next to him Thora, but Harald the Young last; and then the realm came to King Halfdan, and to the rule thereof he appointed Earl Atli the Slender. [Book of the Settlement of Iceland, by T. Ellwood, 1908.] Later King Halfdan wedded Ragnhild, the daughter of Sigurd Hart, and their son was

(F) HARALD FAIRHAIR. When King Harald stepped into the reign in Norway and allied himself with Earl Hakon, the son of Grjotgarth, he handed over to Hakon, his father-in-law, the folk of Sogn, while he himself (Harald) went east into the Wick. But Earl Atli would not give up the rule till he should have seen King Harald on the matter. Over this the Earls strove with great mettle, and each drew an armed host together, and they met at Stafnessvag in Fjalir and fought. There Earl Hakon fell, and Atli was wounded and was carried to Atil's-isle where he died of his wounds. After this Hastein kept to himself the rule of Sogn, until King Harald and Earl Sigurd drew together an army against him, whereupon Hastein fled away and betook himself to journeying to Iceland. He had for wife Thora, the daughter of Olvir, and their sons were Olvir and Atli.

*28. IVAR JARL of the uplanders married the sister of Eystein Glumara of Trondheim. Ari, hinus Frode, Ari the Wise, who fled from Norway to Iceland to escape the yoke of Harold Fairhair was kinsman to Rognvald, and they were both of the Yngling family. Ari was the author of the matter in the Saga of the Burnt Njal, the Schede and the Landamana Book, and was the greatest historian of his day among the Northmen. Rognvald and Ari were cousin german to Harold Fairhair, and they were descendants of Eystein the father of Halfdan the Mild, or as Ari calls him the Old, that is to say the elder or senior, to distinguish him from Halfdan the Black who was their junior. Says Ari,—Rognvald Jarl of Maeri was son of Eystein Glumora, son of Ivar Uppland Jarl, son of Halfdan the Old, that is to say Halfdan the Mild or Bad Entertainer (The Landnamabok IV. 8), as is shown in the chart showing their common ancestry. Halfdan the Mild had two sons, Gurod the Magnificent and Ivar Jarl of the Upplanders. He was succeeded by his son, Eystein Glumra.

*27. EYSTEIN GLUMRA of Vors, who married Jocunda, daughter of Hunthaefer, King of North and South Mura, two provinces of Norway. They were parents of:—

1. Rognvald, Earl of Mura.
2. Sigurd, Earl of Orkneys.
3. Malahuc, who accompanied his nephew Rollo to Normandy in France. Eystein Glumra married second, Ascrida daughter of Ragenwald, or Reynold, son of Olaus, King of Norway, who kept his court at Gernstad. Eystein Glumra fled into the kingdom of Norway about 870 to escape Danish tyranny.

Here it may be advisable to call special attention to two persons of the same name, one of them, erroneously, is said to be the maternal grandfather of the other, namely: Eystein Glumra, King of Trondheim in 840. He was of the same generation as Ivar Jarl the father of Eystein Glumra of Vors. The latter was a man full grown in 870, consequently it would not be possible to have these two Eysteins stand towards each other in the relationship indicated. There can be no question as to these dates as Eystein was King of Trondheim in 780, Halfdan, his son was King in 810, and Eystein Glumra his son was King in 840. While taking Rollo as flourishing in 912, then his three preceding generations would bring Ivar Jarl to 837. [The Book of Bruce, by Lyman Horace Weeks, page 32.] It harmonizes all the authorities relating to this maternal line of ancestry when we say that Ivar the Earl married the sister of Eystein Glumra, and that their son was Eystein Glumra of Vors who was succeeded by his son,

*26. ROGNVALD, who became attached to Harold Fairhair and assisted him in conquering Norway and in welding it into one kingdom.