*c. Literature.—*For the Swiss medieval Minnesingers see Karl Bartsch, *Die schweizer Minnèsänger* (Frauenfeld, 1887, texts, with introductions) ; and for popular ballads, historical or not, L. Tobler, *Schweizerische Volkslieder* (2 vols., Frauenfeld, 1882-1884, texts, with notes and introductions). In general consult J. Bächtold, *Geschichte der deutschen Literatur in der Schweiz* (Frauenfeld, 1892); E. H. Gaullieur, *Études sur l’histoire littéraire de la Suisse française, particulièrement dans la seconde moitié du xviiim, siècle* (Paris, 1856); P. Godet, *Histoire littéraire de la Suisse romande* (2nd ed., Neuchâtel and Paris, 1895); H. E. Jenny, *Die Alpendichtung der deutschen Schweiz* (Bern, 1905); J. C. Mörikofer, *Die schweizerische Literatur des xviii. Jahrhunderts* (Leipzig, 1861); F. Rausch, *Geschichte der Literatur des rhäto-romanischen Volkes* (Frankfort-on-the-Main, 1870); Virgile Rossel, *Histoire littéraire de la Suisse romande* (2 vols., Geneva and Paris, 1889-1891); R. Weber, *Die poetische National­literatur der deutschen Schweiz* (3 vols., Glarus, 1866-1867). For the more recent Swiss writers see the literary sections of the work entitled *La Suisse au xixme siècle,* vol. ii. ch. 4 (Lausanne, 1880- 1900), and the biographers of the several writers noted under the separate articles. (W. A. B. C.)

**SWOLD** (or Swöld), **BATTLE OF,** the most famous of the sea-fights of the ancient Norsemen. It took place on the 9th of September 1000. The place cannot now be identified, as the formation of the Baltic coast has been much modified in the course of subsequent centuries, partly by the gradual silting up of the sea, and partly by the storms of the 14th century. Swold was an island probably on the North German coast, near Rügen. The battle was fought between Olaf Trygvesson, king of Norway, and a coalition of his enemies—Eric Hakonson, his cousin and rival; Olaf, the king of Sweden; and Sweyn Forkbeard, king of Denmark. The poets, and the poetically minded authors of the sagas, who are the only authorities, have told the story with many circumstances of romance. But when the picturesque details, which also have no doubt at least a foundation of truth, are taken at their true value, the account of the battle still presents a very trustworthy picture of the sea-fighting of the Norsemen. Olaf had been during the summer in the eastern Baltic. The allies lay in wait for him at the island of Swold on his way home. The Norse king had with him seventy-one vessels, but part of them belonged to an associate, Sigwald, a chief of the Jomsburg vikings, who was an agent of his enemies, and who deserted him. Olaf’s own ships went past the anchor­age of Eric Hakonson and his allies in a long column without order, as no attack was expected. The king was in the rear of the whole of his best vessels. The allies allowed the bulk of the Norse ships to pass, and then stood out to attack Olaf. He might have run past them by the use of sail and oar to escape, but with the true spirit of a Norse warrior he refused to flee, and turned to give battle with the eleven ships immediately about him. The disposition adopted was one which is found recurring in many sea-fights of the middle ages where a fleet had to fight on the defensive. Olaf lashed his ships side to side, his own—the “Long Serpent,” the finest war-vessel as yet built in the north—being in the middle of the line, where her bows projected beyond the others. The advantage of this arrange­ment was that it left all hands free to fight, a barrier could be formed with the oars and yards, and the enemy’s chance of making use of his superior numbers to attack on both sides would be, as far as possible, limited—a great point when all fighting was with the sword, or with such feeble missile weapons as bows and javelins. The Norse long ships were high in the bulwark—or, as the Greeks would have said, “ cataphract.” Olaf, in fact, turned his eleven ships into a floating fort. The Norse writers, who are the only authorities, gave all the credit to their own countrymen, and according to them all the intelli­gence of Olaf’s enemies, and most of their valour, were to be found in Eric Hakonson. They say that the Danes and Swedes rushed at the front of Olaf’s line without success. Eric Hakon­son attacked the flank. His vessel, the “ Iron Ram,” was “ bearded,” that is to say, strengthened across the bows by­bands of iron, and he forced her between, the last and last but one of Olaf’s line. In this way the Norse ships were carried one by one, till the “ Long Serpent ” alone was left. At last she too was overpowered. Olaf leapt into the sea holding his shield edgeways, so that he sank at once and the weight of his hauberk dragged him down. A legend of later days has it that at the last moment a sudden blaze of light surrounded the king, and when it cleared away he had disappeared. King Olaf is one of the same company as Charlemagne, King Arthur and Sebastian of Portugal—the legendary heroic figures in whose death the people would not believe, and whose return was looked for.

See the *Heims-Kringla,* in the Saga Library, trans, by W. Morris and E. Magmússon (1893) and the *Saga of King Olaf Trygguwason,* trans, by J. Sephton (1895). (D. H.)

SWORD (O. Eng. *sweord;* ultimately from an Indo-European root meaning to wound), a general term for a hand weapon of metal, characterized by a longish blade, and thus distinct from all missile weapons on the one hand, and on the other hand from staff weapons—the pike, bill, halberd and the like—in which the metal head or blade occupies only a fraction of the effective length. The handle of a sword provides a grip for the hand that wields it, or sometimes for two hands; it may add protection, and in most patterns does so to a greater or less extent. Still it is altogether subordinate to the blade. For want of a metal-headed lance or axe, which indeed were of later invention, a sharpened pole or a thin-edged paddle will serve the turn. But a sword-handle without a blade is naught; and no true sword-blade can be made save of metal capable of taking an edge or point.

I. *Historical.—*There are so-called swords of wood and even stone to be found in collections of savage weapons. But these are really flattened clubs; and the present writer agrees with the late General Pitt-Rivers in not *Early* believing that such modifications of the club have had any appreciable influence on the form or use of true swords. On this last point, however, the opinions of competent archaeo­logists have been much divided. We will only remark that the occurrence in objects of human handiwork of a form, or even a series of forms, intermediate between two types is not conclu­sive evidence that those forms are historical links between the different types, or that there is any historical connexion at all. In the absence of dates fixed by external evidence this kind of comparison will seldom take us beyond plausible conjecture. A traveller who had never seen velocipedes might naturally suppose, on a first inspection, that the tricycle was a modification of the old four-wheeled velocipede, and the bicycle a still later invention; but we know that in fact the order of development was quite different.

It is more difficult as a matter of verbal definition to distinguish the sword from smaller hand weapons. Thus an ordinary sword is four or five times as long as an ordinary dagger: but there are long daggers and short swords; neither will the form of blade or handle afford any certain test. The real difference lies in the intended use of the weapon; we associate the sword with open combat, the dagger with a secret attack or the sudden defence opposed to it. One might say that a weapon too large to be concealed about the person cannot be called a dagger. Again, there are large knives, such as those used by the Afridis and Afghans, which can be distinguished from swords only by the greater breadth of the blade as compared with its length. Again, there are special types of arms, of which the yataghan is a good example, which in their usual forms do not look much like swords, but in others that occur must be classed as varieties of the sword, unless we keep them separate by a more or less artificial theory, referring the type as a whole to a different origin.

Of the actual origin of swords we have no direct evidence. Neither does the English word nor, so far as we are aware, any of the equivalent words in other languages, Aryan or otherwise, throw any light on the matter. Daggers shaped from reindeer antlers occur among the earliest relics of man, and there are flint daggers of the Neolithic period, which may be supposed to have been the model for the first hand weapons made of copper. Bronze took the place of copper about 2000 b.c., and the transition from bronze to iron is assigned to the period from 1000 to 700 b.c.@@1 Whatever may be the further discoveries of archaeologists, we know that swords are found from the earliest

@@@1 As to the overlapping of the bronze and iron ages in the Homeric poems, see Burrows, *The Discoveries in Crete* (1907), p. 214. As to Britain, O. Montelius in *Archaeologia,* 61, pp. 155-6; Cowper, *Art of Attack,* 124 sqq. (Ulverston, 1906).