

## Valkirija Siužetas

**I VEIKSMAS.** Šėlsta audra. Išsekęs Zygmundas Valzungas, bėgdamas nuo miške jį persekiojančių priešų, užklysta į nepažįstamus namus ieškoti prieglobsčio. Zyglinda randa svetimšalį gulintį prie židinio, ir jie abu iš karto pajunta vienas kitam nenumaldomą trauką. Jų pašnekesį nutraukia grįžęs Zyglindos vyras Hundingas, norintis sužinoti, kas esąs šis nepažįstamasis. Pasivadinęs Sielvartinguoju, Zygmundas pasakoja savo kančių kupiną gyvenimą, kol galų gale paaiškėja, kad Hundingas yra jo priešų gentainis. Hundingas įsako nelaimėliui išaušus rytui būti pasiruošęs dvikovai. Likęs vienas, Zygmundas šaukiasi savo tėvo Valzos, prašydamas padėti surasti kardą, kurį kadaise šis buvo jam pažadėjęs. Vėl pasirodo Zyglinda. Ji ką tik sugirdė Hundingui stebuklingo miego gėrimo. Moteris pasakoja apie keistą savo vestuvių dienos įvykį, kai vienaakis nepažįstamasis įsmeigė į medį kardą taip, kad nuo to laiko šio ginklo niekas negali nė iš vietos pajudinti. Zyglinda kalba Zygmundui apie didžiulį savo širdies skausmą, o šis ją aistringai apkabina ir prisiekia išvaduoti iš priverstinės santuokos su Hundingu saitų. Mėnesienai užliejus kambarį, Zygmundas šlovina savo jausmus Zyglindai kaip amžiną meilės ir pavasario sąjungą. Sujaudinta Zyglinda vadina Zygmundą Pavasariu, bet vėliau klausia, ar tikrai jo tėvas buvo vardu Vilkas. Kai Zygmundas ištaria esąs ne Vilką, o Valzų giminės, Zyglinda džiūgaudama atpažįsta Zygmundą – seniai pradingusį savo brolių dvynį. Tuomet Valzungas pergalingai ištraukia iš medžio įsmeigtą kardą ir paskelbia Zyglindą savo nuotaka. Abu džiaugsmingai praneša apie Valzungų sąjungą.

**II VEIKSMAS.** Kalnų aukštybėse vyriausiasis dievas Votanas įsako kariūnei dukrai Brunhildai eiti ginti jo sūnaus Zygmundo. Valkirija džiūgaudama paklūsta, bet sustingsta pamačiusi atvykstant vedybų deivę Friką – Votano žmoną. Frika įtikinėja Votaną, jog jis privalas apginti Hundingo vedybines teises ir kovoti prieš Zygmundą. Ji nekreipia dėmesio į Votano kalbas, kad Zygmundas galėtų išgelbėti dievų padermę, atkovodamas iš slibino Fafnerio Reino aukšą, kol to nepadarė klastingi Nybelungų nykštukai. Supratęs, kad pateko į savo paties spąstus, – nepaklusdamas įstatymui, jis neteks galios, – Votanas su Frikos reikalavimais sutinka. Ši triumfuodama išeina. Susisielojęs dievas pasakoja grįžusiai dukrai Brunhildai apie Albericho prakeikto aukso vagystę. Sukrėsta Brunhilda tylomis klausosi negalėdama patikėti, kad žlugo visi tėvo planai ir kad dabar jis liepia jai kovoti Hundingo pusėje. Palikta viena tamsoje, valkirija galiausiai pasišalina išgirdusi ateinančius Zygmundą ir Zyglindą. Zygmundas guodžia Zyglindą, kuri jaučiasi jo neverta, ir rūpestingai prižiūri žmoną, kol ši užmiega. Brunhilda pasirodo jam kaip vizija, pranešdama, kad netrukus jis turės vykti į Valhalą. Zygmundas ištaria niekuomet nepaliksiąs Zyglindos bei grasina nužudysiąs ją ir nusižudysiąs pats, jei jo kardas neturės jokios galios kovojant su Hundingu. Nepaisydama įsakymo, Brunhilda nusprendžia padėti Votano sūnui. Ji išnyksta. Išgirdęs artėjančią Hundingą, Zygmundas atsisveikina su Zyglinda ir patraukia į kovą. Zygmundas beveik laimi, bet paskutinę akimirką pasirodęs Votanas sudaužo jo kardą į šipulius, palikdamas didvyrį mirti nuo Hundingo rankos. Brunhilda pabėga su Zyglinda, kartu išsinešdama ir kardo nuolaužas. Votanas paniekinamai nutrenkia Hundingą žaibu ir vyksta keršyti Brunhildai.

**III VEIKSMAS.** Valkirijų uolos viršūnėje susirinkusios aštuonios Brunhildos seserys kariūnės. Jos nustemba pamačiusios Brunhildą įeinančią su Zyglinda. Išgirdusios, kad sesuo bėga nuo Votano rūstybės, valkirijos bijo ją slėpti. Brunhilda atskleidžia iš nevilties sustingusiai Zyglindai, kad ši laukiasi Zygmundo kūdikio. Atgavusi viltį išsigelbėti, Zyglinda paima iš Brunhildos rankų kardo nuolaužas ir dėkodama savo išgelbėtojai skuba slėptis į mišką netoli Fafnerio olos – vietą, kurios nepasiekia Votano pyktis. Pasirodęs dievas nuteisia Brunhildą tapti paprasta mirtingąja. Jos seserys audringai prieštarauja, bet išgirdusios, kad tokia pat lemtis gali ištikti ir jas, nuščiūva. Likusi viena su tėvu, Brunhilda maldauja pasigailėti sakydama, jog net ir nepaisydama Votano įsakymų ji vykdė jo valią. Votanas neperkalbamas: Brunhilda turi amžiams nugrimzti į miegą ir tapti bet kurio žmogaus, kuris ją suras, grobiu. Tačiau aprimus dievo pykčiui, Brunhilda paprašo ją miegančią apsupti ugnies siena, kurią įveikti galėtų tik pats drąsiausias karys. Liūdnai išsižadėdamas dukters, Votanas bučiuoja Brunhildai akis, užburdamas ją miegu ir mirtingumu. Tada jis iškviečia ugnies dvasią, kad ši apjuostų uolą stebuklinga ugnimi. Į dangų pakyla

liepsnos. Votanas pasitraukia tardamas užkeikimą: „Kas bijo mano ieties antgalio, tenepereis niekad per šią ugnį!“

**ACT I:** As a storm rages, Siegmund the Walsung, exhausted from pursuit by enemies in the forest, stumbles into an unfamiliar house for shelter. Sieglinde finds the stranger lying by the hearth, and the two feel an immediate attraction. But they are soon interrupted by Sieglinde's husband, Hunding, who asks the stranger who he is. Calling himself "Woeful," Siegmund tells of a disaster-filled life ("Friedmund darf ich nicht heissen"), only to learn that Hunding is a kinsman of his foes. Hunding, before retiring, tells his guest to defend himself in the morning. Left alone, Siegmund calls on his father, Wälse, for the sword he once promised him. Sieglinde reappears, having given Hunding a sleeping potion. She tells of her wedding, at which a one-eyed stranger thrust into a tree a sword that thereafter resisted every effort to pull it out ("Der Männer Sippe"). Sieglinde confesses her unhappiness to Siegmund, whereupon he ardently embraces her and vows to free her from her forced marriage to Hunding. As moonlight floods the room, Siegmund compares their feeling to the marriage of love and spring ("Winterstürme"). Sieglinde hails him as "Spring" ("Du bist der Lenz") but asks if his father was really "Wolf," as he said earlier. When Siegmund gives his father's name as Wälse instead, Sieglinde rapturously recognizes him as Siegmund, her twin brother. The Walsung now draws the sword from the tree and claims Sieglinde as his bride, rejoicing in the union of the Walsungs.

**ACT II:** High in the mountains, Wotan, leader of the gods, tells his warrior daughter Brünnhilde she must defend his mortal son Siegmund. Leaving joyfully to do his bidding ("Hojotoho!"), the Valkyrie pauses to note the approach of Fricka, Wotan's wife and the goddess of marriage. Fricka insists he must defend Hunding's marriage rights against Siegmund, ignoring Wotan's implied argument that Siegmund could save the gods by winning back the Rhinegold from the dragon Fafner before the Nibelung dwarfs regain it. When Wotan realizes he is caught in his own trap - his power will leave him if he does not enforce the law - he agrees to his wife's demands. After Fricka has left in triumph, the frustrated god tells the returning Brünnhilde about the theft of the gold and Alberich's curse on it ("Als junger Liebe"). Brünnhilde is shocked to hear her father, his plans in ruins, order her to fight for Hunding. Then, alone in the darkness, she withdraws as Siegmund and Sieglinde approach. Siegmund comforts the distraught girl, who feels herself unworthy of him, and watches over her when she falls asleep. Brünnhilde appears to him as if in a vision, telling him he will soon go to Valhalla (Todesverkündigung: "Siegmund! Sieh auf mich!"), but when he says he will not leave Sieglinde and threatens to kill himself and his bride if his sword has no power against Hunding, she decides to help him in spite of Wotan's command. She vanishes. Siegmund bids farewell to Sieglinde when he hears the approaching Hunding's challenge. When Siegmund is about to win, however, Wotan appears and shatters his sword, leaving him to be killed by Hunding. Brünnhilde escapes with Sieglinde and the broken sword. Wotan contemptuously fells Hunding with a wave of his hand and leaves to punish Brünnhilde.

**ACT III:** On the Valkyries' Rock, Brünnhilde's eight warrior sisters - who have gathered there briefly, bearing slain heroes to Valhalla - are surprised to see her enter with Sieglinde. When they hear she is fleeing Wotan's wrath, they are afraid to hide her. Sieglinde is numb with despair until Brünnhilde tells her she bears Siegmund's child. Eager to be saved, she receives the pieces of the sword from Brünnhilde and ecstatically thanks her rescuer as she rushes off into the forest to hide near Fafner's cave, a place safe from Wotan. When the god appears, he sentences Brünnhilde to become a mortal woman, silencing her sisters' objections by threatening to do the same to them. Left alone with her father, Brünnhilde pleads that in disobeying his orders she was really doing what he wished ("War es so schmachlich"). Wotan will not relent: she must lie in sleep, booty for any man who finds her. But as his anger abates she asks the favor of being surrounded in sleep by a wall of fire that only the bravest hero can pierce. Both sense this hero must be the child that Sieglinde will bear. Sadly renouncing his daughter ("Leb' wohl!"), Wotan kisses Brünnhilde's eyes with sleep and mortality before summoning Loge, the spirit of fire, to encircle the rock. As flames spring up, the departing Wotan invokes a spell forbidding the rock to anyone who fears his spear.

## **Handlung** *[Bearbeiten]*

### **Erster Aufzug** *[Bearbeiten]*

Im ersten Aufzug der Walküre erscheint Siegmund unter dem Namen Wehwalt bei Sieglinde, der Gattin Hundings. Siegmund und Sieglinde sind Zwillinge, von Wotan gezeugt, den sie unter dem Namen Wälse kennen. Da Sieglinde schon früh geraubt und Hunding zur Ehe gegeben wurde (*das ungefragt Schächer ihm schenken zur Frau*), erkennen die Zwillingsgeschwister einander zunächst nicht.

Heimgekehrt erfragt Hunding die Herkunft des Gastes und stellt fest, dass zwischen Siegmund und seiner Sippe Feindschaft besteht. Zwar zwingt ihn das Gastrecht, Siegmund für die Nacht zu beherbergen, doch bestimmt er, dass am anderen Morgen der Zweikampf zwischen ihm und Siegmund entscheiden solle.

Hunding legt sich schlafen (Sieglinde: *ich würzt ihm betäubenden Trank*). Sieglinde schleicht sich zu Siegmund und erzählt ihm von dem Schwert, das in der Esche, die in dem Raum steht, steckt. Das wäre dem bestimmt, der es da herausziehe. Siegmund zieht das Schwert, das er Notung (in Partitur und Klavierauszug Nothung geschrieben) nennt, aus dem Stamm. Darüber hinaus entbrennen sie in Liebe zu einander. Sie erkennen ihre Beziehung als Zwillinge. In der inzestuösen Vereinigung der Geschwister (*so blühe denn Wälsungenblut*) wird Siegfried gezeugt.

## **Zweiter Aufzug** [Bearbeiten]

Der zweite Aufzug versetzt uns in göttliche Sphären, wo sich Wotan mit Brünnhilde berät. Wotans Plan, den er am Ende des Rheingolds gefasst hatte, war inzwischen weiter umgesetzt worden. Helden, die im Kampf gefallen sind, werden von den neun Walküren, Wotans Töchtern, auf die von den Riesen errichtete Burg Walhall gebracht, um Wotan zur Seite zu stehen, falls Alberich jemals einen Angriff auf die Herrschaft der Götter unternehmen sollte.

Der zweite Teil des Planes Wotans richtet sich auf die Wiedererlangung des von Alberich geschmiedeten Ringes. Er selbst darf gegen Fafner nicht antreten (*mit dem ich mich vertrug, den darf ich nicht treffen*), so wünscht er sich einen unabhängigen Helden, der den Ring für ihn zurückgewinnen könnte. In dieser Rolle sieht er Siegmund.

Fricka jedoch verlangt von ihm, im Zweikampf für Hunding einzutreten. Wotan, der Wahrer der göttlichen Ordnung, kann den Ehebruch, den Siegmund und Sieglinde begangen haben, letztlich nicht rechtfertigen. Außerdem erkennt er, dass Siegmund eben nicht unabhängig ist, denn das Schwert stammt von Wotan. Fricka fordert und erhält den Eid Wotans, Siegmund im Kampf nicht zu unterstützen.

Als Brünnhilde von Wotan den Auftrag erhält, das Kampfeslos zu Gunsten Hundings zu wenden, ist sie verzweifelt. Sie erscheint Siegmund in der fünften Szene des zweiten Aufzugs, der sogenannten Todesverkündung. Tief gerührt stellt sie fest, dass Siegmund mehr an Sieglinde als an Walhall, dem Traum aller Helden, hängt. Sie versucht, sich Wotans Befehl zu widersetzen und Siegmund zu helfen, doch führt dies nur dazu, dass Wotan selbst eingreifen und den Kampf für Hunding entscheiden muss.

## **Dritter Aufzug** [Bearbeiten]

Der dritte Aufzug führt uns auf den Walkürenfelsen, dessen Darstellung ein Charakteristikum jeder werkgetreuen Ring-Inszenierung ist. Hierbei treffen sich alle Töchter Wotans, die Walküren, auf dem Walkürenfels. Das wohl bekannteste Musikstück aus Wagners Ring des Nibelungen, der "Ritt der Walküren", erklingt in dieser Szene. Deutlich herauszuhören ist das im gesamten Ring verarbeitete Ringthema, das im Walkürenritt konsequent auskomponiert wurde.

Wotan verfolgt Brünnhilde, die nach ihrer Tat mit Sieglinde geflohen war, um sie dafür zu bestrafen, dass sie sich seinem Auftrag widersetzt hatte. Brünnhilde gelingt es noch, Sieglinde den Weg zur Flucht zu weisen, wobei sie der Frau auch verkündet, dass sie einen Sohn gebären wird (*den hehrsten Helden der Welt hegst du, o Weib, im schirmenden Schoß!*). Das Schwert Siegmunds, das bei dem Zweikampf zerstört worden war, gibt sie ihr für diesen Sohn als väterliches Erbteil mit.

Danach stellt sie sich dem Zorn Wotans, der ihr verkündet, dass sie fortan nicht mehr als Walküre existieren kann. Menschlich soll sie dem nächsten Manne folgen, der sie findet. Brünnhilde erreicht indes die Zusage Wotans, dass dies nur ein Held sein solle, wobei sie an den Sohn Sieglindes denkt. Wotan

befiehlt Loge, ein Feuer um Brünnhilde zu errichten und bestimmt zum Abschluss der Walküre: *Wer meines Speeres Spitze fürchtet, durchschreite das Feuer nie!*.

## Synopsis

### Act I



 Siegmund, Sieglinde, and Hunding

This act hinges on hidden identities that are known to the audience. (Wagner uses this situation in operas that are not part of the Ring: in the operas bearing their respective names, Parsifal does not know his own name, and his son Lohengrin is forbidden to reveal his.) The program tells even the first-time viewer the names of the characters, and, from his leitmotif and his covering his missing eye with his hat, the "stranger" or "old man" (described but not seen on stage) and Wotan, Wolfe, and the Wanderer who will appear in *Siegfried* can be recognized as one and the same individual. Siegmund (whose name means "victory protector or shield") and Sieglinde (meaning "gentle victory") each withhold their own names until the act's climax. (It would appear that, unlike Parsifal, Siegmund does know his own name, though he will not be the first to utter it.)

During a raging storm, Siegmund seeks shelter at the house of the warrior Hunding. Hunding is not present, and Siegmund is greeted by Sieglinde, Hunding's unhappy wife. Siegmund tells her that he is fleeing from enemies. After taking a drink of mead, he moves to leave, claiming to be cursed by misfortune. However, Sieglinde bids him to stay, saying that he can bring no misfortune to the "house where ill-luck lives."

Returning, Hunding reluctantly offers Siegmund the hospitality demanded by custom. Sieglinde, who is increasingly fascinated with the visitor, urges him to tell his tale. Siegmund describes returning home with his father one day, to find his mother dead and his twin sister abducted. He then wandered with his father, until he parted from him as well. One day, he found a girl being forced into marriage and fought with the girl's relatives. However, his weapons were broken and the bride was killed, and he was forced to flee to Hunding's home. Initially, Siegmund does not reveal his name, choosing to call himself 'Woeful'.


When Siegmund finishes, Hunding reveals that he is one of Siegmund's pursuers. He grants Siegmund a night's stay, but they are to do battle in the morning. Hunding leaves the room with Sieglinde, ignoring his wife's distress. Siegmund laments his misfortune, recalling his father's promise that he would find a sword when he most needed it. Sieglinde returns, having drugged Hunding's drink to send him into a deep sleep. She reveals that she was forced into a marriage with Hunding. During their wedding feast, an old man had appeared and plunged a sword into the trunk of the ash tree in the center of the room, which Hunding and his companions had all failed to remove. She expresses her longing for the hero who could

draw the sword and save her. Siegmund expresses his love for her, which she reciprocates, and she begins to grope for where she recognizes him from, and then realizes she recalls his voice and that they resemble each other. When she learns from him the name of his father, Wälse, she tells him that his name is Siegmund, and that the Wanderer left the sword for him.

Siegmund now easily draws the sword forth, and she tells him her own name, Sieglinde, and that they are siblings. He gives the blade the name "Nothung" (or *needful*, which evokes the dire need for a weapon against Hunding, that it will fill for him). He and Sieglinde flee together from Hunding's house.

## **[edit] Act II**



 Fricka approaches on her ram-drawn chariot.

Wotan is standing on a rocky mountainside with Brünnhilde, his Valkyrie daughter. He instructs Brünnhilde to protect Siegmund in his coming fight with Hunding. Fricka, Wotan's wife and the guardian of wedlock, arrives demanding punishment against Siegmund and Sieglinde, who have committed adultery and incest. She knows that Wotan, disguised as the mortal man Wälse, had fathered Siegmund and Sieglinde. Wotan protests that he requires a free hero (i.e. one that is not connected to him) to aid his plans, but Fricka retorts that Siegmund is not a free hero, but an unwitting pawn of Wotan. Backed into a corner, Wotan promises Fricka that Siegmund is to die.

Fricka leaves, leaving Brünnhilde with a despairing Wotan. Wotan explains his problems: troubled by the warning delivered by Erda (at the end of *Das Rheingold*), he had seduced the earth-goddess to learn more of the prophesied doom; Brünnhilde was born to him by Erda. He had raised Brünnhilde and eight other daughters as the Valkyries, warrior maidens who gather the souls of fallen heroes to form an army against Alberich. Valhalla's army will fail if Alberich wielded the Ring, which is in Fafner's possession. Using the Tarnhelm, the giant has transformed himself into a dragon, lurking in a forest with the Nibelung treasure. Wotan cannot wrest the Ring from Fafner, who is bound to him by contract; he needs a free hero to defeat Fafner in his stead. However, as Fricka pointed out, he can only create thralls (i.e. villeins, serfs, bondsmen, slaves) to himself. Bitterly, Wotan orders Brünnhilde to obey Fricka and ensure the death of his beloved child Siegmund.

Siegmund and Sieglinde enter the mountain pass, where Sieglinde faints in guilt and exhaustion. Brünnhilde approaches Siegmund, telling him of his impending death. Siegmund refuses to follow Brünnhilde to Valhalla when he finds out that Sieglinde cannot come along. Impressed by his courage, Brünnhilde relents and agrees to protect Siegmund instead.



Hunding arrives and attacks Siegmund. Blessed by Brünnhilde, Siegmund begins to overpower Hunding, but Wotan appears and shatters Nothung (Siegmund's sword) with his spear. Disarmed, Siegmund is slain by Hunding. Brünnhilde seizes Sieglinde and the shards of Nothung, and flees on horseback. Wotan looks down on Siegmund's body, grieving. He strikes Hunding dead with a contemptuous gesture, and angrily sets out in pursuit of his lawless daughter.

### [edit] Act III



Hunding kills Siegmund

The other Valkyries assemble on the summit of a mountain, each with a dead hero in her saddlebag. They are astonished when Brünnhilde arrives with a living woman. She begs them to help, but they dare not defy Wotan. Brünnhilde decides to delay Wotan as Sieglinde flees. She also reveals that Sieglinde is pregnant by Siegmund, and names the unborn son Siegfried (meaning "joyous in victory" or "peace in victory").

Wotan arrives in wrath and passes judgement on Brünnhilde: she is to be stripped of her Valkyrie status and become mortal, to be held in a magic sleep on the mountain, prey to any man who happens by. Dismayed, the other Valkyries flee. Brünnhilde begs mercy of Wotan for herself, his favorite child. She recounts the courage of Siegmund and her decision to protect him, knowing that was Wotan's true desire. Wotan consents to her last request: to encircle the mountaintop with magic flame, which will deter all but the bravest of heroes (who, shown through the leitmotif, they both know will be the yet unborn Siegfried). Wotan lays Brünnhilde down on a rock and sends her into an enchanted sleep. He summons Loge (the Norse demigod of fire) to ignite the circle of flame that will protect her, then slowly departs in sorrow, after pronouncing: "Whosoever fears the point of my spear shall not pass through the fire."