

Aflia (Matronae Afliae)

The name of these Matronae appear on two votive stones, both found in Cologne, Germany, dated to the 2nd half of the 2nd Century CE. One of them reads:

MATRONIS AFLIABUS MARCUS MARIUS MARCELLUS PRO SE ET SUIS EX IMPERIO IPSARUM

Translated:

To the Matronae Aflia Marcus Marcellus Marius set this altar for himself and family on the order of the Matronae.

Although the name is recognized linguistically as Germanic, it is not yet explained satisfactorily. The most convincing proposal offers a connection to the low mountain range "Eifel", located in the west of Germany and eastern parts of Belgium.

The name "Eifel" would be derived from Germanic *Ai-*fil**, perhaps also *aik-*fil** and might point to 'covered with oaks'. The Aflia mothers would have been then the divine protectors of a hilly forestland where many oaks grew.



Front and both sides of the altar

Agramianus

At the village of Pesch, part of the municipality of Nettersheim, southwest of the German city of Bonn, an altar stone was found, mentioning the name of the god Agramianus. Since that area was at the time territory of the Germanic people of the Ubii, a Germanic deity may be presumed.

This myth situates Brand (Brono) in the west of modern-day Germany, at that time Saxon territory.

The name is associated with Old English *brand*, *brond*: 'fire, flame', and with Germanic **brunadō*, **branda-*: 'fire, sword, flaming shining sword'.

In Germany the name was likely translated to an Old Norse form as Brono only after the Renaissance era. Based on these associations, this son of Baldag is assumed to be either a god of daylight or a battle god who carries a daunting flaming sword.

Bryggvyr s. Byggvir

Bucæga, Bucaga s. Isenbucæga

Búi s. Bous

Búri, Buri

In the first chapter of Gylfaginning, the creation myth is told, in which Buri appears, quoted on pp. 71.

In Norse mythology Buri is considered as the first god and grandfather of Odin and his brothers Vili and Vé, and he is considered the progenitor of the Norse gods. This is also attested in the Skáldskaparmál where the skald Thorvald Blonduskald is cited:

Now have I snatched	Much of the mead,
(made a lot of poetry)	
Of Búri's heir	Bor's son. (Odin).

Faulkes translation

The use of the word "mead" is seen as a poetic way of meaning the 'art of poetry' (a kenning), and the "son of Borr" is Odin; because of the connection with mead (poetry), all of Odin's brothers can be excluded.

The name Búri might be related to Proto-Germanic **buriz*: 'son, born one'. Likely the name of his son Borr/Burr would also be related to this same **buriz*, however, in scholarly literature Buri is interpreted as 'begetter, father' and his son Burr (Borr, Bor) as 'the begotten one, son'; this is not really directly based on etymology but on the succession of generations. It is not explained how Borr was begotten; Buri was either a hermaphrodite or he had an unmentioned wife.

Burorina, Burorine

In 1756 a votive stone dedicated to this goddess was found in the town Domburg in the Dutch province of Zeeland. The stone, dated likely to the 2nd Century CE, was found in a house that was in a renovation process. It is assumed that the stone originally was found in the same place on the local beach there where approximately 150 years earlier many votive altar stones for the goddess Nehalennia have been found.

Fricco, Frikko

The name of this god has been passed down by the cleric, theologian and chronicler Adam of Bremen (before 1050 to 1081/1085), from the Bremen monastery in the north of Germany. He wrote in Latin his famous four-volume work "Deeds of Bishops of the Hamburg Church" (*GESTA HAMMABURGENSIS ECCLESIAE PONTIFICUM*), which contains also a passage about heathen practices in Sweden.

Firstly, Frikko is mentioned in volume 4 chapter 9, where it reads about the deeds of a bishop Egino:

At that time in which a very great persecution of Christianity was kindled in Sweden, this same noble spirited man, Egino, is said frequently to have visited the church at Skara and the rest of the faithful, because they lacked a pastor. To those who believed in Christ he administered consolation and to the unbelievers he perseveringly announced the Word of God. There he also broke to pieces a very highly esteemed image of Frikko.

Translation by Francis J. Tscan

Secondly, in chapter 26 of the same volume it reads about heathen practice in (Old) Uppsala in Sweden.

In this temple, entirely decked out in gold, the people worship the statues of three gods in such wise that the mightiest of them, Thor, occupies a throne in the middle of the chamber; Wotan and Frikko have places on either side.

The significance of these gods is as follows: Thor, they say, presides over the air, which governs the thunder and lightning, the winds and rains, fair weather crops. The other, Wotan—that is, the Furious—carries on war and imparts to man strength against his enemies. The third is Frikko, who bestows peace and pleasure on mortals. His likeness too, they fashion with an immense phallus.

Same Tscan translation

And thirdly, in the following chapter 27 it reads:

For all their gods there are appointed priests to offer sacrifices for the people. If plague and famine threaten, a libation is poured to the idol Thor; if war to Wotan, if marriages are to be celebrated, to Frikko.

Same Tscan translation

The name in the Latin text is written as *FRICCO*.

As far as it is known, Adam of Bremen himself was never in Sweden, in all probability he never came further to the North than a visit to the royal court of the Danish king. Thus he doesn't present first hand information.

Both Fricco and Wodan are not Old Norse names. From Wodan it is known, the (Old) Saxons knew him—they brought him with them to England in the 5th Century where he is attested. Because Frikko does not appear in Norse sources, he likely also was a Saxon god;

The name is also recorded in many Germanic personal names like Armin, Ermenfried, Ermenhard, Ermelinda, Erminia and Emma.

Irpa

Irpa and her sister Thorgerd (*Þorgerðr Hölgabrúðr*) likely originate from Hálogaland where their veneration from the 10th Century CE is known. That region is about today's Helgeland, a district in Northern Norway, just south of the Arctic Circle.

Irpa is attested several times in Old Norse literature, e. g. in the Saga of the Jomsvikings where it reads in chapter 33:

After that the earl went back to his ships and encouraged his men anew and I know now for certain that we shall be victorious. Go forward more bravely in the knowledge that I have invoked the two sisters Þorgerðr and Irpa for our victory.

And chapter 34 reads:

They could now boast of a great victory. Afterwards they weighed the hailstones in the scales to determine Þorgerðr's and Irpa's greatness,

N. F. Blake translation

In that *Jómsvíkinga saga* Jarl Hákon, the most famous descendant of the tribe of the 'haleygian Jarle', calls the two tutelary goddesses of his tribe, Þorgerðr Hölgabrúðr and Irpa, for their help and he even sacrificed his seven-year-old son to them to win the battle on Hjörungavágr. The two goddesses appear in their typical manner by creating storms, and from each of their fingers shooting arrows at the Jomsvikings.

The name "Irpa" is usually explained as 'the dark, the dark one, the dark colored one'. Germanic *erpa-*, **arpa-*: 'dark, brown', Old English *eorp*, *earp*: 'darkcolored', Old Norse *jarp-r*: 'dark brown'.

It is unsure whether or not this points to a chthonic goddess, a goddess of the underworld.

Isenbucaega, Iseneucaega Seneucaega

A votive altar stone, dated 222 CE, found at the village Zennewijnen, near the Dutch town Tiel, is dedicated to this goddess. The inscription reads:

DEAE ISENBUCAEGA ULPIUS FILINUS PUBLI TRIBUNUS LEGINIS XXX ULPIA VICTRICIS SEVERIANAE ALEXANDRIANAE ARAM CUM AEDE SUE A SOLO FECIT VOTUM LIBENS SOLVIT MERITO IMPERATORE DOMINO NOSTRO SEVERO ALEXANDRO CONSULE

Translated:

To the goddess Isenbucaega Ulpius Filinus, military tribune of the 30th legion Ulpia Victrix Severiana Alexandriana has built this altar and temple from the ground up. Under the consulate of the Emperor of our Lord Severus Alexander he gladly and deservedly fulfilled the vow.

Despite the damaged surface of the altar, the name of the goddess was partially decrypted and then interpreted to [Ise]nbucaega. However, other interpretations are Ixeneucaegae, Seneucaega, Iseneucaega, Seneucaga, Isenburcaga, Bucæga, Bucaga, and Isenbucæga.

Kári

Kári is a Jötunn, who can only be regarded as a god through his relationship to Ægir. His name means wind or gust, in Norse mythology he is the divine ruler of the winds. His father is the frost giant Fornjótr, the father of the forces of nature. His brothers are Hlér/Ægir (the sea) and Logi (the fire).

Kári has two sons, Frosti (Frost) and Jokul (Iceberg), the latter in turn is the father of Snaer (Snow) the Elder, another prince in Niflheim. Snaer has a son named Thorri (*Þorri*: 'severe frost') and three daughters named Fon ('snowfall'), Drifa ('snowdrift') and Mjöl or Mjöll ('powder snow'). This last daughter is a powerful sorceress and seer from Niflheim who can fly.

Frosti, on the other hand, appears to have married into an Alfar family; his son was the half-Alfar Raum the Old, whose son Finnalf (or just Alf) was one of the kings of Alfheim.

Kero s. Krutzmann

Kölga, Kolga

One of the nine daughters of the god and sea giant Ægir and his wife the goddess Rán is Kolga. In chapter 40 of the *Skáldskaparmál* the nine daughters are listed as:

Himinglæva, Dúfa, Blóduhadda, Hefring, Udr, Hrönn, Bylgja, Dröfn, Kólga.

Brodeur translation

In the stanzas 28 and 29 of the *Helgakviða Hundingsbana I* in the description of how Helgi's ship resisted the waves, Kolga is attested:

Then it could be heard: they'd met together,
the sister of Kolga and the longships,
as mountains or surf might break asunder."
Helgi ordered the high sail to be set,
his crew did not fail at the meeting of the waves,
when Ægir's terrible daughter
wanted to capsize the stay-bridled wave-horse

Larrington translation

Kolga's sister in the citation most likely is Dúfa, the sea goddess of waves cresting against a ship.

Kölga's name is commonly translated as: 'the chilling wave, the cool one'. This could be interpreted in a way that suggest she is the goddess of those (parts of the) seas which are located in colder regions.

Kolna, Colna

The name of this often questioned goddess is neither attested to in Norse mythology, nor in sources from Classical Antiquity, or Christian-medieval works. She is, however, recorded

Whether Stavo and Stoffo are two names for the same god is controversial, it is surmised, that writers from the Romance Era created a link between them.

This Stavo myth is related to another Frisian legend about the mythical Friso, the son of the Indian king called Adel, descendant of Shem, the son of Noah. Because of overpopulation, Friso and his brothers Saxo and Bruno traveled by ship with a part of the people to the land of Macedonia where Philip, the father of Alexander the Great reigned. Friso shared the latter's victories, but then sailed with his brothers and his people through the Strait of Gibraltar to what is now the Netherlands. They built a temple for their god Stavo, and the town of Stavoren became Friso's residence. It was founded around 320 CE. Friso was crowned and became the first king of Friesland.

According to other versions of this myth, Friso and his people came from either Palestine or Asia Minor. In any case, all of this is strongly reminiscent of the original myth of the Franks, which are also said to come from Asia Minor. This is certainly not a coincidence.

The above-mentioned author Theun de Vries collected these stories for his book; it is not known how old they are or how they have changed over time. The two myths are the only sources for the Frisian god Stavo.

Stuffo, Stufu, Stuvo, Staffo

According to the recorded myths and clerical reports, this god would have been venerated in the German regions of Thuringia, Upper Franconia, and the region of the low mountain range Harz in the southeast of the German state Lower Saxony; in all three regions hills called "Stuffenberg" are recorded—see the map below.



Although it is often written that Stoffo's name was recorded for the first time in a *VITA SANCTI BONIFACII* (life of St Boniface) from before the 11th Century, the earliest clear attestation is in the *HISTORIA S. BONIFACII* written by the German historian Johannes Letzner (1531–1613), who lived in the Renaissance period. In chapter 11 of his Latin work Letzner reports:

Boniface with his retinue traveled from Geismar, crossing the river Werra, at the mountain Stuffen. (German: Stuffenberg). This mountain lies on the Oak-fields area (German: Eichsfeld), located between the places Heiligenstadt and Eschwege. At that mountain there stood a devilish idol called Stoffo, which was honored and

Vingnir, Vingner, Wingener, Wingnir

The name of this god appears in two places in the Prose Edda in which he is mentioned as the foster-father of the god Thor.

In chapter 11 of the *Skáldskaparmál*, the *Þórskeningar* (Kennings of Thor), Vingnir is attested:

What figures should be employed to periphrase the name of Thor? Thus: one should call him Son of Odin and of Jörd, Father of Magni and Móði and Thrúdr, Husband of Sif, [...] Fostered by Vingnir and Hlóra ...

Brodeur Translation

In the Prologue of the Prose Edda in the section where is narrated about Thor's travels, Vingnir is indicated as being from the lineage of Thor and Sif:

In the northern part of the world he came across a prophetess called Sibyl, whom we call Sif, and married her. No one is able to tell Sif's ancestry. She was the most beautiful of all women, her hair was like gold. Their son was Loridi, who took after his father; his son was Einridi, his son Vingethor, his son Vingnir, ...

Faulkes translation

The name Vingnir is not satisfactorily explained, but suggested as: 'He who shakes his arms'. It could also be related to Old Norse *vingnir*: 'giant, ox'. In another suggestion a relation is proposed with Old Norse *vingr*, *vigr*: 'javelin, efficient fighting'.

Sometimes Vingnir is interpreted as identical to Vingthor, which is interpreted as an epithet for Thor; however, the contemporary sources do not validate this idea.

Viradecda, Viradestha, Viratehta (Matronae Viradectis, Viradec, Vira)

In 1868 in the Dutch town of Vechten, located just east of the Dutch city of Utrecht, a votive stone was found dedicated to the goddess Viradecda. The altar stone is dated to the 2nd half of the 1st Century or the 1st half of the 2nd Century. The inscription on the altar stone reads:

DEAE VIRADECDI CIVES TUNGRI ET NAUTAE QUI FECTIONE
NE CONSISTUNT VOTUM SOLVERUNT LIBENTES MERITO

Translated:

To the goddess Viradecda, the boatmen from the civitas of Tongeren living at Fectio have fulfilled their vows, gladly and with good reason.

This votive stone was offered by sailors from Tungria, modern Tongeren, near Liege/Luik in Belgium. These people lived near the Roman castellum FECTIONE (Vechten). It is assumed that the dedicants,

