

# Viktor Rydberg's Investigations into Germanic Mythology Vol. II

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## BRISINGAMEN'S SMITHS

The myth concerning Brisingamen is an inheritance from the Proto-Indo-European era. In the treatise regarding the age of the Germanic myths, I have presented evidence that Heimdall "the whitest of the Aesir" is the god of the holy fire and as such is identical to the Indo-European fire-god Agni-Atar-Sraosha. I ask that I may be allowed to repeat the following statement here, which pertains to the myth about Brisingamen: "In *Avesta* (*Yasht* 19),<sup>1</sup> it is said that Atar fought with a serpent-demon named Aji over *kavaêm qarenô*, a glorious piece of jewelry, shining far over the earth, which at that time was located in the sea. The demon lost the ornament. An aquatic animal, *Makara*, which is thought to be a dolphin, is sacred to Agni, who once, according to an Indian legend, had transformed himself into an aquatic animal."<sup>2</sup> It is known that Heimdall in the shape of a seal struggled with Loki on a skerry for the wonderful necklace Brisingamen, which was then found in the sea and thus received the epithet *fagrt hafnýra*<sup>3</sup> (*Prose Edda*, *Skáldskaparmál* 16).

Traces of this myth, inherited from the Proto-Indo-European time, have been preserved among all the Germanic branches of which the mythology and literature in the mythic tradition have an opportunity to provide us testimony. It is futile to attempt to revive and give scientific credence to Simrock's<sup>4</sup> opinion that Brisingamen originally meant "the necklace of Breisach" and therefore that the myth about this treasure is not actually a myth, but rather a local tale that arose in the region of Breisach and propagated itself from Germany to England and from there to Iceland where it was changed into a divine myth in the final days of Heathenism. As Müllenhoff<sup>5</sup> has pointed out, it was the name *Brísinga mene* that allowed the myth to be localized on *mons Brisiacus*. In short order, countless examples can be cited of myths transformed into local sagas on the basis of names. Apart from the evidence of an Indo-European origin of the Brisingamen myth, a more detailed investigation of its particulars shows that this myth extends deep and wide-spreading roots throughout the whole of the Germanic myth complex. Accepting

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<sup>1</sup> *Avesta*, 19, *Zamyad Yasht* 8.

<sup>2</sup> This statement is originally found on p. 77, *Investigations into Germanic Mythology*, Vol. 2, Part 1, no. 25: "Agni-Heimdall, the Culture-Bringer."

<sup>3</sup> "fair kidney of the sea."

<sup>4</sup> Karl Simrock (1802-1876) German literary scholar and poet.

<sup>5</sup> Karl Victor Müllenhoff, German historian (1818-1884).

this, one could then just as easily postulate that Germanic mythology as a whole was created in Breisach.

The only direct statement regarding who Brisingamen's smiths were comes from an Icelandic tale that is particularly disdainful toward heathendom and might therefore be assumed to have been written early in the period when a more reconciliatory euhemeristic understanding of our ancestral gods gained the upper hand over the former demonization. The tale tells us that the smiths are four in number: Alfrik (Alfrigg), Dvalin, Berling, and Grer (*Grerr*) [*Fornaldarsögur Norðurlanda, Sörla Þátr*].

The last two names only occur here. It is interesting that they still refer to the old mythological concept of the smiths as artisans of Nature, who create fertility and vegetation at the same time that they forge ornaments and weapons.<sup>6</sup> For the reason that most, if not all, mythic persons are polyonymous, we can assume that Berling and Grer also possess other, better-known names. An investigation will show whether this supposition can be supported or not. To begin with, we shall turn our attention to the Brising smiths called Alfrik and Dvalin.

*Álfríkr* means king or ruler of elves. As we know, the mythic smiths are comprised of elves and dwarves, clans intimately associated with one another. Thus, for example, the great smith Völund in *Völundarkviða* is designated as an elf-prince. Of the two smiths Dain and Dvalin, who are named together and work together, Dain is the elves' instructor in runes and Dvalin that of the dwarves (*Hávamál* 148). In *Völuspá*'s "dwarf"-list one finds the names *Álfr*, *Gandálfr*, *Vindálfr*, just as Alfrik appears beside Dvalin.

Alfrik, as the name of a treasure-owner, smith, and king is also preserved in traditions other than the Norse. "*Nibelunge Noth*," "*Biterolf*," and "*Wolfdieterich von Saben*" have the forms Albrich, Alberich; in *Thiðreks Saga af Bern*, Alfrik and Alpris; in "*Ecken Ausfahrt*" and "*Omit*" Albarian, Elbrian and Elberich; in "*Der zunge Strit*" and *Anhang des Heldenbuch*, Elberich. According to German tradition, two smiths, father and son, bore this name. Therefore, I must distinguish between Alfrik the father, and Alfrik the son.

*Thiðreks Saga af Bern* ch. 40 says that the dwarf Alfrik (the son) "the notorious thief" (cp. the name *Alþjófr* in *Völuspá* 11) forged the sword *Echesahs* in a smithy beneath the earth. The hilt was of gold, the edge shone like glass, the sheath was plated with gold, and the belt was set with precious stones; when the point of the gold-decorated blade stood in the earth, a gold serpent appeared to wind upwards towards the hilt. As the story's context demonstrates, the sword was owned by Alfrik the father, who lived "in a mountain." It was kept there, guarded by him. Alfrik the son sneaked into the treasure-chamber, took the sword, and gave it to a king. After passing through many hands, it came to Thidrek (*Dieterich*).

In chapter 16, *Thiðreks Saga af Bern* relates a similar story about the dwarf Alpris, who is none other than Alfrik the son. During a hunt, King Thidrek meets the dwarf Alpris and captures him. The dwarf releases himself from captivity by swearing loyalty to Thidrek and producing from out of a mound the sword Nagelring, which he had forged himself, and presenting it to Thidrek.

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<sup>6</sup> [Rydberg's footnote]: Berlingr comes from *bera*, to produce, to give birth, to procreate. In regard to mythological or poetical words, the suffix *-lingr* need not be taken in a diminutive or patronymic sense. Grer alludes to *gróa* to grow and has reference to the preterit form *greri*

This should be compared to *Sólarljóð* 78, 79, in which a father, instructing his son in celestial and terrestrial truths, says that on that occasion he interprets the runes carved by Njörd's nine daughters on a hart's horn, which the wise *Vigdvalin* bore from out of a mound. "Hart's horn" is a paraphrase for a sword, with an allusion to the myth, mentioned in *Gylfaginning* ch. 38: *Freyr barðist við Belja ok drap hann með hjartarhorni*.

What *Thiðreks Saga af Bern* relates about the dwarf Alfrik, Alpris -- that he bore a sword out of his underground treasure-chamber -- *Sólarljóð* relates about a person, who bears the dwarf- and smith- name, *Dvalinn*, famous in the Old Norse poems as a part of his name *Vigdvalin*. While *Sörla Pátr* calls two of Brisingamen's smiths Alfrik and Dvalin, *Thiðreks Saga af Bern* tells the same tale about its Alfrik-Alpris that *Sólarljóð* tells about one *Vigdvalin*. The coincidence cannot be accidental, and this less so since *Sólarljóð* places *Vigdvalin* in connection with Njörd's nine daughters, i.e. Freyja and her sisters, while *Dvalin* is one of the four smiths who forged Brisingamen for Freyja.

It would constitute an exception to the rules skalds follow in building epithets if we assumed that *Vigdvalin* is *Dvalin* himself. According to the rules, the epithet indicates that he who is called *Vigdvalin* is not identical with *Dvalin*, but stands in close connection to him. And when the same story, that he produced a sword from out of a mound, is told about him and Alfrik the son, and when Alfrik stands beside *Dvalin* as one of Brisingamen's smiths, there can be no reasonable doubt that *Vigdvalin*, like *Dvalin*, is one of Brisingamen's smiths. He is probably identical to Alfrik the son because this same adventure is told of him.

The mythic figure customarily named alongside *Dvalin* in the Norse sources is *Dain*. According to *Hávamál*, *Dvalin* and *Dain* disseminated runic wisdom among the elves and dwarves. Compare this with *Sólarljóð*, which calls *Vigdvalin* "the learned" or "the wise." *Dain* and *Dvalin* have given their names to the drink of poesy. *Grímnismál* 33 says allegorically that *Dáinn* and *Dvalinn* receive their nourishment from *Yggdrasil*'s crown. In *Völuspá*'s dwarf-list, they are named together in verse 11. When both names occur in immediate proximity to one another, *Dain*'s occurs first. Thus there are strong reasons for the assumption that Alfrik the son is *Dain* and receives the epithet *Vigdvalinn*, just because *Dáinn* and *Dvalinn* are so often connected with one another in name and activity.

According to *Völuspá*, *Dáinn* and *Dvalinn* were created by *Móðsognir* "the Mead-sucker" or *Mótsognir* "the Power-sucker." In other words, according to mythological conception, they are his sons. The "Mead sucker" is *Mimir* who "every morning" drinks mead from out of his well, which represents creative power and life. I have shown in detail that *Mimir* is identical with this mythic figure *Móðsognir*, who is active in time's morning and after consultation with the gods creates the artisans of Nature --the dwarf clan-- and is appointed their ruler (*Völuspá* 9 and 10).<sup>7</sup> As the ruler of both dwarves and smiths *Mimir* has also been remembered in the Norse and the German tradition.

If Alfrik the son is identical to *Dain* and *Dain* is the son of *Mimir*, therefore it must follow that Alfrik the father is the same as *Mimir* and that the German tradition speaks of him not only under the name *Mime der alte* but also under the name *Elberich* or *Alberich*. Now, the meaning of the name *Elberich* "elf-ruler" "elf-king" says, of course, nothing other than what is said of "the Mead-sucker" in *Völuspá*, that he was *mæstr um orðinn dverga allra*, i.e. ruler over all of the dwarves.

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<sup>7</sup> *Investigations into Germanic Mythology*, Vol. 1, no. 89.

*Thiðreks Saga af Bern* says that Völund creates works for Elberich and that he creates works for Mimir. *Thiðreks Saga af Bern's* author, who draws mostly from the German tradition but also from the Swedish and others, has seen in one of his sources that Völund's master was named Mimir and in another that he was named King Elberich, and has combined, but not identified both statements, which however originally said one and the same thing.

The German tradition gives us yet another proof for the identity of Mimir and Alberich the father, which at the same time is still another proof that at least two of the Brisingamen smiths, namely *Dáinn* (Alfrik the son, *Vigdvalinn*) and *Dvalinn* are sons of Mimir and that a third of Brisingamen's four smiths was active in this smithy.

*Thiðreks Saga af Bern* ch. 145 says that one of Mimir's smiths was named Ekehard. The name Ekehard occurs again in the saga about King Ermenrich's kinsmen, the young Harlungs, whom Ermenrich hangs upon Sifka's advice. According to "*Dieterich's Flucht*," Ermenrich acquires the treasures of the Harlungs; *er hât daz Harlunge golt.*<sup>8</sup> The saga of the Harlungs was localized in Christian times to Brisach-Breisach where they were supposed to have had their castle, undoubtedly for the reasons that the Harlungs' saga moreover was the Brising smiths saga and that the name Brising sounded like Brîsaha, Breisach (Müllenhoff, *Zeitschrift for Deutsche Alterthum*. XII, 302; Bugge, *Beowulf* pg. 72). Ekehard, who is called "the faithful," appears in "*Biterolf*" and other poems as a kinsman and protector of the Harlungs. According to *Anhang des Heldenbuch*, he himself was "*von den geschlecht der harlinge.*"<sup>9</sup> He fights on Dieterich's side against Ermenrich and thus stands on the same side as the Brising smith Elberich. Ekehard's home is Breisach. Thus, since he is put in connection with the Harlungs and Brisingamen, there can be no doubt that he originally was the same as the smith Ekehard. We have thereby come to the result that two of Brisingamen's smiths are the sons of Mimir and that Ekehard, who is also one of Mimir's smiths, belongs to and protects the clan that the saga places in connection with Brisingamen. And from this the inference must be drawn that the myth about Brisingamen originated in connection with the myth about the great smith-prince Mimir and his sons. Mimir is the world-tree's guardian and ward. His sons and co-workers, the nature smiths, are the artisans of green foliage, vegetation, and seed-corn. It is logical in the myths that they create the beautiful piece of jewelry Brisingamen for Freyja, who is the goddess of fertility and the sister to Frey, the ruler of fertility and harvests.

When the Norse saga says that the Brisingamen's smiths were four -- Alfrik, Dvalin, Berling, and Grer -- one has to assume that Ekehard is one of the last named two.

I have stated that the Harlung and the Brising smiths were originally the same family. Ekehard, the Harlungs' protector, is himself of the Harlung race. We still find a smith among the Harlungs' kin, namely Sintram, the same name as the Norse *Sindri*. And, among the members of the same family, as shall be shown below, we find one named Breoca, which sounds like the name of Sindri's brother *Brokk*. As is well known, Sindri and Brokk are the smiths who, according to *Gylfaginning* forge the golden boar for Frey,

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<sup>8</sup> "He had the Harlungs' gold."

<sup>9</sup> "from the clan of the Harlungs."

the ring Draupnir for Odin and the iron-hammer for Thor.<sup>10</sup> Thus, these treasures proceed from the same smith family that presented Freyja with Brisingamen.

Although in a confused manner, the Icelandic tradition has preserved the memory of the Sindri myth through the Christian centuries. In *Thorsteins saga Víkingssonar*, he is remembered as a "dwarf" of humane, charitable, and grateful disposition. According to the saga, he lives in a rock on the lesser *Brandey* (Bränno on Sweden's western archipelago). Thorstein receives a knife from him that can cut Thorstein's evil adversary Faxi, even though Faxi is invulnerable to iron. In this saga, Sindri's knife is reminiscent of Sindri's awl in the myth. When Brokk wanted to stitch Loki's mouth, Loki proved invulnerable to iron, thus Brokk had to call on Sindri's awl, which alone could punch holes for the thread. Thereafter, Sindri helps Thorstein in his battle against Faxi and frees him from bonds when he is captured by one Jökul.

Another saga says that a hero (Högni) who owns a sword forged by Dvalin's comrade *Dáinn* kills one Sörli the strong who had killed one Sindri the Viking.<sup>11</sup> In a fashion, *Dáinn* and Sindri are connected here, in that Sindri's killer dies by *Dáinn*'s sword.

Even as confused as the Christian sagas' memory of Sindri is, they nevertheless contain some noteworthy features. That Sindri stands in some connection to *Dáinn* and that he owned a tool that can cut and is impervious to iron are correct statements in mythical reference. That the Christian sagas localize him to Brandey is noteworthy from a standpoint to which I shall come.

As noted, the medieval German sagas have also remembered Sindri under the name form Sintram, which corresponds to Sindri, as Baltram to *Baldur*, Wolfram to *Úlfr*. In the stories about Laurin, Sintram is a dwarf-prince, as is Sindri in the myths. In many poems he appears as a hero fighting on Dieterich's side as do the heroes from Breisach. In *Thiðreks Saga af Bern*, he is the son of Herdegen and brother of a hero with the same name. The poem *Biterolf* names seven heroes who fight under the Harlung's flag; among them is the just named Eckehard and one Herdegen. From this, it is already clear that Sintram also stands in connection with the saga of the Harlung's, insofar as it is not a coincidence that the name of Sintram's father and brother is also the name of a hero of the Harlung's. Another statement in *Thiðreks Saga af Bern* makes Sintram a son of Reiginbald. In the saga tradition, Reigin and Regin are smith-names. The characteristics that *Thiðreks Saga af Bern* ch. 159 gives to Sintram, Reiginbald's son, appear sufficient to have their source in the statements regarding Dvalin in the Norse poetry.

Specifically, according to *Thiðreks Saga af Bern*, Sintram has beautiful hands. In *Snæfríðadrápa*, which is ascribed to Harald Fairhair, the *drápa* is likened to a piece of artwork, which rings forth from beneath Dvalin's fingers (*hrynr fram ur Dvalins greip Fornmanna Sögur* X, 208; *Flateyjarbók* I. 582). Sintram is said to be inclined towards play and amusement. The Norse poems speak of *Dvalins leika* (*Hervarar Saga og Heiðreks Konungs*;<sup>12</sup> *Alvíssmál* 17; compare the first volume of this work No. 52) and

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<sup>10</sup> This actually occurs in *Skáldskaparmál*. Rydberg repeats this erroneous reference throughout this chapter. Further instances have been corrected by the translator.

<sup>11</sup> This is told in *Sörla Þáttur*, which preserves the record of how Brisingamen was created.

<sup>12</sup> The reference to *Hervarar Saga og Heiðreks Konungs* is erroneous. In *Hervarar Saga*, the name Dvalin appears in a verse in chapter 4, (*Hervararkviða* 11), in a phrase meaning "unless you give me the sword, which Dvalin forged."

*Dvalins leikr* (*Hrafnagaldur Óðins* 25). Sintram enjoys drinking bouts. The skaldic drink from Mimir's well, in the Norse poetry, is *Dvalins drykkir* (*Prose Edda, Skáldskaparmál* 10), likewise it is also *munnvígg Dáins* (*Fornmanna Sögur* V, 209).<sup>13</sup> Sintram is eloquent. Dvalin is a rune-master and instructor of runes and to the runic wisdom belongs eloquence. Sintram is strong in battle and has a remarkable horse. Dvalin in the myth is a hero and at the same time a weapon-smith, and in a famous battle to which I shall come below, he rides the horse *Móðnir*. Sintram is father to Adelint, who, along with seven greatly distinguished virgins of mythological origin, stays at Attila's court and attends his queen. I have already pointed out in the first part of this work (no. 43) that in Dieterich's saga, the eastern king Attila took Odin's place in the corresponding sagas about Hadding. Dvalin has daughters adopted among Asgard's dises and serving along with them for the benefit of mankind. In *Fáfnismál* 12 it says that the "norns" who choose mothers for children, out of the many that wait for their entrance to life, are of different birth and that among them are Dvalin's daughters. Finally, I may point out that according to *Thiðreks Saga af Bern*, Sintram has a grass-green shield and a sword "green as grass." Although the color and the emblem of a hero's weaponry in the medieval sagas is a sign of his birth and exploits, one might conclude that the unusual color of Sintram's weaponry involves a memory of his mythic activity as an artisan of nature, busy with the earth's vegetation and foliage. Compare this to the same activity alluded to by the names Berling and Grer, two of the Brising smiths.

Everything that has been said about Sintram confirms the view put forth in the first volume of this work (no. 94), based on other evidence, that Sindri is identical to the smith named Dvalin. To assume otherwise, it seems to me, is to cast probability overboard. Once this identification is established, Sindri no longer stands as an isolated phenomenon appearing in *Skáldskaparmál* 43, presenting treasures to the gods and thereafter vanishing from sight along with his just as quickly vaporizing brother, Brokk. Numerous threads in the fabric of the mythological epic lead to Sindri being identical with Dvalin.

*Thiðreks Saga af Bern* ch. 44 says Sintram is kin to Hildebrand, and ch. 34 presents Sintram as a son of Herbrand. Since *brandr*,<sup>14</sup> like *degen*,<sup>15</sup> can mean a sword and the name Herbrand thus can be substituted for Herdegen, an explanation of this statement probably lies therein.

Sintram's relationship with Hildebrand, also confirmed by other sources, indicates a connection between the Harlung's and the Brising smiths on one side, to which Sintram who is identical with Dvalin belongs, and to the Hildings on the other. This connection is also attested to by the name with which members of the Hilding-family appear in the sagas. *Brisingr* means fire (*Nafnapulr*); Loki is called *brísings griðipjófr* "the thief of the

<sup>13</sup> *Fornmanna Sögur* volume 5, pages 155- 242 contain additions to *Ólaf's sögu helga*. Page 209 records a verse composed by the poet Sighvat, preserved in the *Flateyjarbók*. The text of the stanza is very unsound, and meaningless without emendation. The simplest emendation is possibly: *munvágs Dáins kunna* or *munnvágs Dáins kunna* meaning "soul-sea of Dáinn; passion-sea of Dáinn" or "mouth-sea of Dáinn," both being proper kennings for poetry. Although found in the *Fornmanna Sögur*, the reading *munnvígg Dáins* ("mouth-horse of Dáinn"?) is meaningless, and is not supported by any manuscript reading.

<sup>14</sup> *An Icelandic-English Dictionary*, Cleasby and Vigfusson, 2<sup>nd</sup> edition, Oxford, 1957 s.v *Brandr* I. [cp. *brenna* to burn], a brand, firebrand. 2. [cp. Danish *brand*. German *brand*], a flame. II. [Anglo-Saxon *brond*: cp. to brandish], the blade of a sword. III. frequently a proper name of a man, *Brand*.

<sup>15</sup> German: *Degen*, 1.) sword 2). (poetic) warrior, hero, thane (cp. Anglo-Saxon *ðegn*).

fire girdle" (*Haustlǫng* 9) since he stole Brisingamen. With this word is associated a personal or family name, that is found again in the genitive plural form *Brisinga* in Brisingamen, and this personal or family name *brisingi*, *brisingar* refers to the person and the family from which Brisingamen comes. Then these persons are smiths, busy with the fire of the smith's hearth (and with the fire, whose warmth produces vegetation), thus the name Brising is appropriate for them. A synonym to *brisingr* "fire" is *brandr* "fire."

We go now to the name of members of the Hilding-family where we find the word *brandr* used exclusively as a suffix. This occurrence should not be ascribed to meaningless coincidence, but should be considered as having a mythological foundation. The Hilding family tree has the following appearance in different documents: 1) In Old High German song fragment: Herbrand, Hildebrand, Hadubrand; 2) *Wolfdieterich*: Herbrand, Hildebrand; 3) in *Thiðreks Saga af Bern*: Hildebrand, Alebrand; 4) in a folk ballad about Hildebrand: Hildebrand the older, Hildebrand the younger; 5) in *Fundin Noregur*: Hilder, Hildebrand with the sons Hilder and Herbrand; 6) in the *Flateyjarbók*: Hilder, Hildebrand, Vigbrand with the sons Hilder and Herbrand; 7) in Asmund Kämpebane's saga: Hildebrand, Helgi, Hildebrand.

All of these compound names thus have *-brandr* as a suffix, and alongside them exist only two non-compounds, namely Hilder and Helgi. This is in harmony with the connection reported in the sagas, between Hildebrand's family and the Brising's.

Thereby, it is also explained why the Norse saga related above places the dwarf Sindri's home on *Brandey*, Bränno. Here the same idea-associations were at work as when the German sagas localized the home of the Brisings-Harlungs partly in Breisach in the Old High German form *Brîsaha*, and partly in Brandenburg (W. Grimm, *Deutsche Heldensage*, pg. 51).

The Anglo-Saxon poems speak of a family called the *Brondings*, "Brandings"<sup>16</sup> localized to Scandinavia. One of these "Brandings," in the company of Beowulf, the poem's protagonist, performs an excellent feat of swimming, which I shall discuss below. This "Branding" bears the name Breca, Breoca. I shall return to Breoca later, and here point out only in passing that the Norse form of the name Breoca is *Brokkr*, named in *Skáldskaparmál* as the brother of the smith Sindri, whose connection with the Harlung family and the Herbrand-Hildebrand family has been demonstrated above. Thus far the investigation indicates that both these brothers and smiths, Sindri and Brokk are found again in the non-Norse sources as Harlungs (i.e. Brisings) and Brandings, in other words as members of a family, who receives its name from fire and manufacture treasures for the gods.

Elsewhere, I have demonstrated that Sifka is identical to Loki.<sup>17</sup> Sifka's hostility and treacherous behavior towards the heroes from Brîsaha have their parallel and origin explained in the myth by the relationship between Loki and the two Brising smiths Sindri and Brokk. When Loki devises his cunningly evil plan, which is to create animosity between the two groups of smiths, Mimir's sons and Ivaldi's, and make them both hostile toward the gods, he strikes a bet for his head with Brokk, that Sindri cannot make as fine treasures as the sons of Ivaldi. That Mimir's sons take the bet and consider Loki's head a good price of victory, readily demonstrates their desire to see this secret enemy of the world rendered harmless, and when they lose the prize, even though they are the winners

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<sup>16</sup> The name occurs in both *Beowulf* and *Widsith*.

<sup>17</sup> See *Investigations into Germanic Mythology*, Vol. 1, no. 40.

according to the judgment of the gods, and Brokk badly mistreats Loki's mouth with Sindri's awl, depriving him of his beauty, thereby the feelings Mimir's sons have for Farbauti's son are manifested anew. In the form of Sifka, Loki repays the willingness with which the Brising smiths accept his proposal to possibly take his life, by taking the lives of the young Harlungs Imbrecke and Fritele, of which Imbrecke, Breoca, as I shall demonstrate below, is none other than Brokk. The treasures of the Brising smiths, Brokk and Sindri, which are acquired in the myth by Loki's then masters, the Aesir, through his deceit and without compensation, become *daz Harlunge golt*, which through Sifka's villainous trickery falls into the hands of his then master: Ermenrich.

As we know, Loki's plan to create animosity between the gods and both groups of their treasure-providers and artisans of Nature succeeds. Mimir's sons cease to give the gods world-beneficial treasures. Völund, the son of Ivaldi, with his brothers proceeds to the farthest North, in order to send snowstorms out over the world with his magic-art and perfect *gambanteinn*, the sword of revenge. Frey, Freyja and Idun fall into the giants' power. The swan-maids (dises of vegetation) join the Ivaldi sons in the Wolfdales, changing their nature (*Hrafnagaldur Óðins* 8) and becoming enemies of creation. The fimbul-winter afflicts nature and cannot be stopped, after Baldur "the sun's powerful protector" (*rauðbrikar ríkr rækir*; see the first volume of this work, No. 53) dies by Loki's deceit.

I shall now demonstrate that one can still discover traces of the actions of the artisans of Nature, particularly the Brising smiths, during the fimbul-winter. For a correct understanding of this, one should have in mind the principal features of the events that the divine and heroic myths set in the age of the great winter, and which I described, with close examination, in the first volume of this work (no. 28b ff.).<sup>18</sup>

The land hardest hit by the cold is, by reason of its position, the country north of the Baltic Sea. The southernmost portion of this land, where the cradle of the Germanic people lies, is Aurvangaland, bordered by the Jära-plains on the sea, where reigns the old Skjöld-Borgar, the first Germanic judge and the father of Halfdan who becomes the first king. The Germanic tribes who dwell farthest north are the Swedes. Consequently, they are the first afflicted by the fimbul-winter. Forced to depart to more southerly lands, they thereby begin a migration that pushes one tribe after another southward towards Aurvangaland.

The migration is started by a migration of the smiths of vegetation, "the dwarves." The ruler of these "dwarves" is Dvalin. The "dwarf" list in *Völuspá* says that "Dvalin's band," *Dvalins liði* from the stone-regions (*salar steini*) and from Svarin's mound (*Svarins haugi*) took possession of the land of the clayey plains beside the Jara-plains. (*Aurvanga sjöt til Jöruvalla*).

Thus, one of the heroes and smiths of the Brising-group, Dvalin-Sindri, is described as a commander in the migration by which the Teutons sought to save themselves during the fimbul-winter, with its accompanying blight and famine. Pure symbolic personifications such as *Frosti*, the representative of frost, and *Álfr* and *Yngvi*, representatives of Swedish rulers, are reported to be included in his escort.

Skjöld-Borgar could not resist the wave of people descending from the north for long. He and the tribe that he ruled, the proto-Germanic branch, who as such received the

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<sup>18</sup> See in this volume, "An Overview of the Germanic Mythology's Epic Order," nos. 63-84.



name *Danes*,<sup>19</sup> migrated over the sound and the Baltic Sea. It is the migration from Scandinavia, about which Jordanes tells, and whose leader according to him was Bergio, Berich (Borgar, Borcarus).<sup>20</sup> After this, others follow: Vandals, Thyrings, Vinili (Langobards), Gepidæ, Saxons, Angles, etc. These tribes populated Germany and stretched their empire far over the continent. They chose Halfdan as their king. But the fimbul-winter spread a coat of ice over the North as far down as Aurvangaland, where the Swedes stopped. Scandinavia was ruled by Snö (Snow), Jökul (Glacier), and other frost-giants.

After this had continued for an indefinite length of time, events occur in the world of the gods that denote the regression of the fimbul-winter. Völund's nephew Svipdag frees Freyja, the goddess of fertility, from the hands of the giants; Idun, the Nature-regenerating dis, is brought back to Asgard; the swan-maids who had concealed themselves in the Wolfdales return.

Then Halfdan decreed an expedition to the North in order to regain and repopulate his father's country. But the Swedes in Aurvangaland stood against him, and he had to fight against them as well as the powers of winter and Völund's brother Egil and his son Svipdag. Although Svipdag rescued Freyja and sent her back to Asgard, he became an enemy of the gods for a time. Halfdan had to endure difficult struggles against him, but was supported by the gods and was followed in the air by valkyries and dises of vegetation with shining spears, advancing before him and renewing fertility's power to the land as far as Svarin's mound in the northern Swedish country. What the heathen hero-sagas (in the North presumably the *Skjoldungasaga*<sup>21</sup> in its original form) told about this battle, has been preserved in its primary features by Saxo and in a still easily recognized manner in details in the songs about Helgi Hundingsbane, whose identity with Halfdan I demonstrated in the first volume of this work (No. 29).

As I shall now exhibit, verses in *Kálfvisa*, which were preserved in the *Prose Edda*<sup>22</sup> presumably only because they contain the names of many horses useful for poetic paraphrases, allude to a battle that was fought between Halfdan and his opponents near the end of the fimbul-winter. The author of the verses has, however, not collected these horses' names haphazardly, but gives an account of the renowned steeds that were employed, when their riders took part in a celebrated battle. Exempting the names of some riders and horses, which were added by a later hand from Sigurd Fafnirsbane's saga, the following warriors are reported:

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<sup>19</sup> [Rydberg's footnote] The only plausible explanation that has previously been purposed for the national name Danes was recently given by Bugge. He thought that the name was related to *khthôn*, earth, and meant *autochthone* (indigenous people). If this is correct, then the myth gives the key to the designation, where Aurvangaland, which the Danes regard as included in the present Denmark, was the land, where the ancestors of the human race, Ask and Embla, had grown out of the earth, and where the cradle of the Germanic race was located.

<sup>20</sup> Jordanes, *History and Origin of the Goths* (translated by Charles C. Mierow) IV. (25) "Now from this island of Scandza, as from a hive of races or a womb of nations, the Goths are said to have come forth long ago under their king, Berig by name. As soon as they disembarked from their ships and set foot on the land, they straightway gave their name to the place. And even today it is said to be called Gothiscandza."

<sup>21</sup> The *Saga of the Skjöldungs*, stories of the legendary kings of Denmark composed in the late 12<sup>th</sup> or early 13<sup>th</sup> century and now lost. Snorri refers to this saga in his *Edda* and again in *Heimskringla*.

<sup>22</sup> *Skáldskaparmál* 58.

Dag, Dvalin, Hjalmer,<sup>23</sup> Haki, Beli's bane (i.e. the god Frey), Haddingjaskati, Vesteynn, Vifill, Meinhjof, Morgin, *Áli*, Adils, Björn, and *Bjarr*. The horses are used, it is said, when "they rode to the ice" (*er till iss rípu*), and of Adil's horse it is related that he "wounded with a spear, beneath his rider, wandered east."

At first glance, it appears that the battle referred to here is the one reported in *Heimskringla's Ynglingasaga*, when the Swedish king Adils and the Norse King *Áli* held a pitched battle on the ice of Lake Vänér. In the same work, it is the same battle, but with the distinction that it is reported here in a more original form and in such a manner that one can still see that it belongs to the mythology, and not to the history of the kingdom of Sweden.

When we take the names of these heroes into consideration, their mythological character can immediately be seen. The Van-god Frey takes part in the battle. Delling, the elf of the rosy dawn, who is here called *Morginn*, also rides a horse, whose name is *Vakr* reminiscent of Sol's horse *Árvakr*. Dag, who in the myths is Delling's son, also fights here, certainly by his father's side. Haddingjaskati is another name for Helgi Hundingsbane (see the prose addition to *Helgakviða Hundingsbana II*) and characterizes him, according to what I have demonstrated in the first volume of this work, as Halfdan, who is Hadding's father and the patriarch of the Haddings. (*Haddingjaskati* means "foremost of the Haddings"). *Áli* has been put in Svipdag's place and stands as a name for him. In "*Studien über das Beowulfepos*" (p. 42 ff.), Bugge has proven that the name *Áli*, in Saxo *Olo*, became intertwined with the features and events which belong to Hermod, and in the first volume of this work (no. 106) I have proven that in Hermod's saga, the Anglo-Saxon Hermod, there does not occur a single element that does not resonate with Svipdag's. This explains why the name *Áli* (like in the question about *Áli hinn fræki* and *Olo* and *Olvus* in Saxo), has been put in the place of the name Svipdag.<sup>24</sup>

Thus the battle is one that occurs between Halfdan and Svipdag during Halfdan's campaign against the powers of winter and their allies. The battle also takes place in a winter landscape. It occurs on the ice. There is every reason to assume that Delling and Dag and the harvest-god Frey fight on Halfdan's side, because this narrative concerns the light and the vegetation's reclaiming of the fatherland from the winter's darkness and cold.

Among the warriors, we again find the Brising smith Dvalin riding his horse Modnir. We have seen that he leads the campaign from Svarin's mound southward, while intending to rescue the Germanic tribes from blight and famine, and now he is found again, part of the campaign returning to Svarin's mound intending to drive back winter and regain the land for cultivation. He is not the only migration leader who takes part in the battle on the ice; another is Vifill, who, as reported in the *Fornaldarsagas*, emigrates

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<sup>23</sup> Also found simply as Hjalmer in some manuscripts.

<sup>24</sup> [Rydberg's footnote] The reason Svipdag received the name *Áli* is that already in the centuries before the time *Kálfrisa* was composed, the mythic saga regarding the winter war, as it is reported here, had become fused in England with an episode in the old Swedish king's saga, of which the Beowulf poem preserves the memory. In this saga, a Swedish king Onela fights his nephew Eadgils for power. Onela is, as Bugge has pointed out, the same as *Áli*; Eadgils is the same as Adils. Because of this fusion, *Áli* takes over Svipdag's role; an older Adils, who the myth counts among the Swedish rulers who fight against Halfdan, takes over Eadgils' role. A hero Wihstan, who likewise played a role in the Swedish king's saga, in the same manner, was also involved in the resulting half mythic, half saga-heroic battle. For this reason, Wihstan appears as Vesteynn among the riders reckoned in *Kálfrisa*.

from the mound north and colonizes an island near the Swedish coast (Öland, according to Saxo). Dvalin is not the only Brisning smith that fights on the ice. Among them, one is called *Haki*. In the German sagas, Hache is a hero from Breisach, one of the seven who fight under the Harlungs' banner, and he is Eckehard's father, thus undoubtedly of the Brisning family. *Bjarr* appears as well. If I properly understand it, the name is a broken form of *Bari*; again this name is best explained as a form of *bera*, "to bear," "to produce" and thus is nothing but a variant of Berling, one of Brisningamen's smiths. According to *Fjölsvinnsmál*, *Bari* is one of the masters who created the wonderful things in the castle of the *ásmegir*.<sup>25</sup>

Of the warriors on Svipdag's side we must reckon *Meintjófr* "harmful thief" which appears to be the name of a giant and in any case refers to a dangerous person. *Markar Meintjófr*, "the damager of forests," is an expression for fire (*Ynglingasaga* 17). We must reckon Adils on the same side. Halfdan's principle adversary in the poems concerning Helgi Hundingsbane is Hödbrodd, i.e. Egil (of him see the first volume, no. 101); and according to Saxo, a Hödbrodd is father to the Swedish king Athislus, i.e. Adils.<sup>26</sup> Thus, one finds that the verses from *Kálfvisa* definitely show connections with the myth about Halfdan's campaign to the north and with the myth concerning the migration's leaders and Brisning smiths who took part in this campaign.

Keep in mind that Halfdan is Hadding's father and that Hadding is identical to Dieterich, and further that the Brisnings are Dieterich's faithful comrades-in-arms. Compare this with the evidence that the Brisnings also appear to have been his father's allies and aid him in the fimbul-winter war. Thus it is obvious that the statements of the German hero-sagas about the friendship of the heroes of Brísaha for Dieterich have their basis in the myth. The Brisnings appearance under Dieterich's flag against Ermenrich is a contrasting picture to, and a continuation of, their appearance in the heroic myth under Halfdan's banner against Svipdag. Ermenrich is identical to Gudhorm in the myth, and there Gudhorm is Svipdag's half-brother and ally.

From Sindri-Dvalin, I now pass over to *Brokkr*, who according to *Gylfaginning* is the brother of this renowned hero and smith. If *Brokkr* is to be discovered outside of domain of the Scandinavian sagas, it must be among heroes who retain his character, that of a smith, or who also belong to the Harlungs and their circle, because from the beginning these obviously were Brisning smiths or their blood relations.

In the German hero-sagas, one of the Harlungs bears the name Imbreche; in the Anglo-Saxon saga-cycle one of the Herelings is named Emrica, Embrica. But in the latter saga-cycle, there also occurs a hero Breoca, Breca, whose name evokes the question, if it was not originally the same as the suffix *-brecke* in Imbrecki. Of Breoca, we learn that he is a prince of the Brondings', i.e. Brandings' family, and since the Harlungs (i.e. the Brisnings) and the Brandings families, as I demonstrated above, have the same mythic root, so the assumption lies near at hand that the Hereling Embrica and the Branding Breoca (Breca) are actually the same person. The assumption wins increased support in that Sintram of the German saga-cycle appears partially as a dwarf, i.e. a smith, and partially as a relative of the Brandings, and that the smith Sindri in the Norse mythic narrative has a brother whose name *Brokkr* corresponds to the German *-brecke* and the Anglo-Saxon Breoca, Breca.

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<sup>25</sup> Lif and Lifthrasir in "Mimir's grove." See *Investigations into Germanic Mythology*, Vol. 1, nos. 44-55.

<sup>26</sup> Hist. Book 2.

Of Breca the Branding, the Beowulf poem says that he and the hero of the poem, Beowulf, undertook a tremendous feat of swimming from Jutland together. On the seventh day, the sea-current drove Beowulf to *Finna land*, by which, as Bugge points out, is meant the land of the Finns by the Arctic Sea. On the fifth day, Breca reached *Heaþoréames* or *Heaþo-Reamum*, which is considered to mean the people of Raumar<sup>27</sup>, where he found the Brandings' country, where he had his peaceful and beautiful castle and kingdom (*Beowulf* ll. 518-523). By no means is a swimming competition intended here. The Beowulf poem's own hero disputes such an interpretation, and as one sees shortly thereafter, the basis for this story is a mythic adventure in which Breca-Brokk and another mythic figure proceed out onto a sea enveloped by the darkness of the fimbul-winter and engage in a battle, accompanied by his faithful comrade-in-arms, against the monsters of Jotunheim that then occupied the North sea.<sup>28</sup> They have carried their swords in hand during the journey. The sea is frightful and the cold extreme; *wado weallende*, *wedera cealdost*, *nipende niht* and *norþan wind*,<sup>29</sup> and appalling sea-monsters attack Beowulf who, protected by his excellent coat-of-mail against their claws and teeth, kills these "human-spoilers" with his sword inlaid with gold. He kills nine *niceras*, mythic sea-monsters, in the depths of the sea, and the purpose of the journey becomes clear when he says that henceforth they will not lurk beneath the waves waiting for seafarers. Beowulf and Breca's efforts cleanse the sea of thurses in the form of marine animals. Their battle on the North Sea's waves has its parallel in the journeys of Thor and Thjalfi around the Danish and Swedish islands to root out giants and giantesses who have taken up residence there during the fimbul-winter. These exploits attach themselves again to those of Halfdan, who advances into countries and along coasts and defeats Svipdag and his allies from Jotunheim in a celebrated battle in which Brokk's brother Sindri takes part.

Now, who originally was this Beowulf before the Christian author of the Beowulf poem, who learned of him in a heathen mythic saga, transformed him into a human hero who performs superhuman exploits?

In the adventurous swimming-journey, as we have seen, he has as his comrade the Branding Breca, Breoca, in whom one, after the indications cited, must recognize Brokk. As these indications have correctly shown, Beowulf's prototype in the myth stood in connection with the renowned smiths.

With reference to this, it must be kept in mind that Beowulf's father is called Ecgtheow and that his sword is named Nægling.

The name Ecgtheow invokes the idea of the Brising smith Alfrik, who according to the German sagas guards and delivers a valuable sword. According to *Thiðreks Saga af Bern* (ch. 23), the same smith Alfrik has forged a sword with the name Nagelring. This sounds like Nægling. Concerning Ecgtheow, we are informed that he is exiled for manslaughter; the same is related in *Thiðreks Saga af Bern* (ch. 109) about the hero who bears the name Sintram. Thus, when Beowulf's father bears a name that refers to what is said about the Brising smith Alfrik, and has had a fortune reminiscent of another mythic

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<sup>27</sup> The inhabitants of Romerike or Romsdal in Norway.

<sup>28</sup> When one considers the position of these smiths in relationship to the fountain Hvergelmir which opens on the sea as the Mælström, their part in this adventure makes good sense.

<sup>29</sup> *wado weallende*, churning waves; *wedera cealdost*, the coldest weather; *nipende niht*, cloudy night; and *norþan wind*, the northern wind.

figure with a smith's name, belonging to the same circle of smiths, and when Beowulf himself bears a sword, whose name Nægling appears to refer to Nagelring, the same sword that Alfrik forged, so a connection exists here, which is not likely to have been shaped by chance, since, at the same time, Beowulf's most famous exploit, his battle with the giant Grendel and his sword-brooding mother, strongly resembles the fight in which Nagelring, according to *Thiðreks Saga af Bern*, is captured from a giant and a giantess.

The *Flateyjarbók* and the preface to *Gylfaginning* say that the ruler elsewhere named Beaf (Beowulf) is he "whom we call *Bjarr*." Thus a hero is mentioned here, who as we have already seen, appears beside Sindri-Dvalin in the battle on the ice and who himself, judging by the name *Bjarr* "the producer," was an artisan of nature and a smith.

The faithful Beowulf is the childhood friend, kinsman, comrade in arms, and protector of Jutish princes. In character, he completely resembles the faithful Eckehard, who is the young Harlung's friend and protector. Because this Eckehard belongs to the cycle of saga-heroes who created the necklace Brisingamen, there is, as I have mentioned, every possibility that he originally was identical to the smith Eckehard, who worked in Mimir's smithy. In every direction, we thus find threads that bind Beowulf's mythic prototype to the myth concerning Brisingamen. And from this, the probable conclusion can be drawn that the swimming contest reported in the Beowulf poem was performed in the myth by two Brisings-Brandings whose Norse names were *Bjarr* and *Brokkr*. That Beowulf's author did not describe his hero as a smith, although the myth does, lies in the nature of the matter; since the mythic conception of the smiths (the artisans of nature), who moreover were princes and rulers (elf-princes and giant-fighters) was difficult to maintain in the Middle Ages, because it stood in sharp contrast to the social conditions then prevailing. And although the Beaf-Beowulf celebrated in England has many characteristics and adventures in common with the Norse *Bjarr*, sufficient for the Icelandic sources, as we have seen, to be able to identify them, this did not hinder the author of the Beowulf poem when he was modeling his hero, to do so with the same liberty that he used handling other mythic material. That he did not want to perceive his hero as a smith, but rather gladly forgot this original quality, is made clear in that he says that Beowulf's equipment was forged by Völund and not by its bearer or by other Brising smiths.

The Jutish princes with whom Beowulf was reared are named Herebeald and Hædcyn. A careless and unfortunate shot from Hædcyn's bow kills his brother Herebeald. The prototype for this episode is the myth about Baldur's death by an arrow from his brother Hödur's bow. That the critics of the Beowulf poem could overlook this is odd, since the name Hödur still has its echo in Hædcyn, the name Baldur in Herebeald, and since Herebeald and Hædcyn, like Baldur and Hödur, are brothers, and one dies by the other's arrow without that shot having been maliciously intended. But how has the author of the Beowulf poem come upon the idea to make his hero a childhood friend of theirs? In itself, there is nothing improbable in that one of the Brising smiths, who forged their most beautiful treasures for the Aesir-powers, should appear in the myth as a childhood friend of Baldur and Hödur. But the matter receives its actual explanation in the traces of a myth, as I have previously shown,<sup>30</sup> according to which Hödur is raised by Mimir and works in his smithy. The myth has thus already made *Bjarr*-Beowulf a childhood

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<sup>30</sup> See in this volume: "Hödur-Loddfafnir. The relationship of the myth about Hödur to the Saga of Sigurd Fafnirsbane's youth."

acquaintance of Hædcyn-Hödur. They were fostered together by the world-tree's guardian.

According to the Beowulf poem, after Hædcyn kills his brother Herebeald without malice, he goes to war and is slain by the Swedish king Ongentheow. Thus, Hædcyn's killer has succeeded Vali of the myth. *Hyndluljóð's* statement that Angantyr (Ongentheow) appears with the claim to be the inheritor of Vali's sword, the sword before which Hödur fell,<sup>31</sup> stands clearly in legendary-historic connection with this and provides further confirmation that Herebeald and Hædcyn originally were Baldur and Hödur.

Saxo's narrative about Hotherus' (Hödur's) death likewise stands in legendary-historic association with the Beowulf poem. Saxo, who accepts that Herebeald's and Hædcyn's foster brother Beowulf is identical to Baldur and Hödur's brother Vali, lets Beowulf under the name Bous avenge Baldur and kill Höd. Saxo's depiction of Bous' burial is reminiscent of the Beowulf poem's description of Beowulf's. Bous is laid in a mound amid excessive splendor (*cujus corpus magnifico funeris apparatu Rutenus tumulavit exercitus*).<sup>32</sup> Beowulf is buried in an enormous gravemound, filled with riches, decorated with helmets, coats of mail, etc. Bous' name is tied to his gravemound (*nomine ejus insignem collem*). Beowulf himself ordains that his gravemound shall bear his name. The gravemound is built on an isthmus: *Hrones* (whales') isthmus. Vali, whose role Saxo allows his Bous to play, bears the byname *Ranr* and (in the hero-saga) *Hrani*, which I have demonstrated in another part of this work.<sup>33</sup> This byname sounds like the name of the isthmus, where Beowulf is buried. It is also remarkable that Saxo, when he listed his Hotherus' successors to the Danish throne, chose them from out of the Beowulf cycle and the Anglo-Saxon chronicle. Saxo lets his Hotherus be succeeded by Roricus [Rorik] and further by Vigletus, Vermundus and Uffo. Roricus is again found in the Beowulf poem in the name Hrêðric, Vigletus possibly in Vígláf, Vermundus with safety in Wærmund, and Uffo in Offa.

The Beowulf poem has its hero take part in the war against Onela-Ali and Eadgils-Aðils. The mythic parallel to this is *Bjarr's* participation in the celebrated winter battle, reported above, when gods, heroes, Nature smiths, and migration leaders *till iss riða* (rode to the ice), and where Bjarr fought on one side, and a King Adils on the other. In connection with this, certainly stands the fact that what the Beowulf poem relates about the Swedish king Ongentheow's death in single combat with another warrior, Saxo relates about the Swedish king Athislus' death, and that Ongentheow's character and exploits as described in the remainder of the Beowulf poem agree with those of Athislus' as Saxo describes them. Because the myth lets *Bjarr* fight against Adils, the Beowulf poem allows Beowulf to fight partially against Eadgils-Adils and partially against Ongentheow, whose character, adventures, and death demonstrate his original identity with Athislus.

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<sup>31</sup> This is a valid reading of *Hyndluljóð's* *Þeir hava veþjat Vála malmi* "They have wagered *vala malmr*" which is usually rendered these days as Welsh-metal, i.e. foreign metal. *Málmr* means metal but is also used of swords. See footnote no. 94.

<sup>32</sup> Saxo *Hist.* Book 3 " The Ruthenian army gave his [Bous'] body a gorgeous funeral and buried it in a splendid howe, which it piled in his name, to save the record of so mighty a warrior from slipping out of the recollection of after ages." Oliver Elton translation.

<sup>33</sup> See in this volume: "The Story of Olaf Geirstadaalf and its connection with the poem about Helgi Hjörvardsson"; also cp. *Gróugaldur* 6.

What the name Beowulf itself has reference to, Grundtvig, Müllenhoff, and Bugge have regarded it to be identical to *Bjólfir* in linguistic meaning. Müllenhoff has focused attention on a document from the year 931 that speaks of a *Beóvan hamn* existing in Wessex beside a *Grendles mere*. At least as important as the grammatical correctness of the relationship and meaning of a legendary name is its more or less independent transformation in the popular language and in the old translations, and the identifications that were made with it. The statement in the preface to *Gylfaginning* and the *Flateyjarbók* that "*Bjáf* is he whom we call *Bjarr*" is to be particularly observed from this point of view. Likewise perhaps, the smith-list in *Völuspá* has the name *Bifurr*, which can, through breaking, pass into *Bjafurr* and be associated with *Bjáfr*.<sup>34</sup>

In the German stories, the Harlung Imbrecki's brother is called Vridelo, Fritele. The Norse parallel of this name would be *Friðill*. *Friðill* occurs neither as a word nor a personal name more than once in our Norse sources, namely in *Völundarkviða* 29, where it is applied to Völund, obviously with reference to his relationship with Nidhad's daughter. Thus the only time the designation occurs in the North, it is utilized about a smith, although he is not a Brising, but a son of Ivaldi.

An echo of the Brising smiths' participation in the fight against the powers of the fimbul-winter can finally be perceived in Thorstein Vikingsson's saga, when the dwarf Sindri frees the hero out of the bonds that Jökul (the name of an ice-giant) laid on him. Thorstein's grandfather is Vifill, the same hero who was in the battle on ice between Halfdan and Svipdag and took part with Thjalfi to bring back population and cultivation to the Baltic-Sea islands ravaged by the giant-powers.

I will now summarize the results found by the investigation above:

1) Freyja's necklace came from Mimir's hearth. Of the four smiths, Alfrik, Dvalin, Berling, and Grer, who are the artisans of the necklace according to a Norse document, at least three of them are sons of Mimir. The names Berling and Grer refer to the smiths' qualities as artisans of nature.

2) In the Norse poems, Mimir's son Alfrik bears the epithets *Dáinn* and *Vigdvalin*.

3) Dvalin is an epithet of Sindri, who forged Slidrugtanni,<sup>35</sup> Draupnir, and Thor's iron hammer. Dvalin is a son of Mimir.

4) Berling was also called *Bjarr*.

5) Grer the fourth smith is identical to Brokk and a brother of Sindri-Dvalin, thus also Mimir's son.

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<sup>34</sup> [Rydberg's footnote] The Beowulf poem is now finally incorporated into Swedish literature through an excellent translation by lecturer Dr. Rudolf Wickberg.

<sup>35</sup> An alternate name of Freyr's boar, Gullinbursti.

6) When the fimbul-winter breaks out, caused by Loki provoking a wager with Sindri-Dvalin, Sindri rides from the North down to Aurvangaland with his troop of Nature artisans. The Germanic tribes, oppressed by cold and blight, depart and follow.

7) Near the end of the fimbul-winter, when the Germanic hosts under Halfdan reclaim the North, followed by Spring and vegetation, the Brisning smiths battle the retreating powers of winter. Sindri-Dvalin and Bjarr (possibly the two others as well) take part in a great battle on the ice, in which Swedish and giant-rulers led by Svipdag are vanquished. Bjarr and Brokk cleanse the North Sea of giant-monsters, while Thor, Thjalfi, and Vifill liberate the Danish and Swedish islands from giants and repopulate them. In the battle on the ice, Frey, Delling, Dag, and Vifill participate on the same side as the Brisning smiths.

8) Alfrik appears in the German sagas as the smith Alberich, Albrian, Elberich. His father Mimir appears there partially under the same name, partially as *Mime der alte*.

9) Dvalin-Sindri appears in the German sagas as Sintram.

10) Berling-Bjarr appears in the German sagas as the faithful Eckehard and the smith Eckehard, and the Beowulf poem has utilized mythic material that refers to him, when it created its hero.

11) Brokk appears in the German stories as Imbrecki and in the Anglo-Saxon as Embrica, Breoca, Breca.

12) These smiths have been named Brisning after *brisingr*, fire. The family they belong to is called Brandings (*brondingas*) after *brandr*, fire.

13) On the basis of this designation, the German hero-sagas have localized them partially to Brîsaha-Breisach, partially to Brandenburg. An Icelandic saga has placed Sindri's dwelling on Brandey for the same reason.

14) Harlungs, Herelings are partially identical with the Brandings and Brisnings.

15) Loki appears in the hero-sagas under the names Sifka, Sibecki, preparing the Harlungs' ruin. His hate toward the Harlungs has its prerequisite in the myth where he caused animosity between the Brisning smiths and the Sons of Ivaldi, and between them and the gods. Then Sindri and Brokk requests his head be placed in the bet, and Brokk pierces his lips with an awl. Loki takes the Harlungs' lives in return. One of them is Imbrecki (Brokk).

16) The friendship of the Breisach warriors for Dieterich (Hadding) has its basis in the myth, where they fight on his father's side against Svipdag and the powers of winter, therefore presumably also on the son's side against the same Svipdag and his allies Gudhorm-Ermenrich.