

# The tourist's book of runestones



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**Runmaster**

**Eriksgata**

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# **SWEDEN**

## SOME NAMES

Ålstorp	Stentofte	Getinge	Fallo
Vestra Strö	Runamo	Kareby	Eksjö
Stora Harrie	Björkeporp	Velanda	Nömme
Östra Gårdstånga	Skällenäs	Månstadskulle	Björkö
Holmby	Karlevi	Störa Västölet	Brahe k:a
Hällestad	Resmo	Södra Kedum	Kumlaby
Skårby	Björn Flisa	Ryda	Brahe sk:a
Dagstorp	Seby	Levene	Ödeshög
Örja	Sandby	Sparlösa	Häggestad
Holmby	Gårdby	Slädene	Heda
Bösarp	Bjärby	Håle	Rök
Allhelgona	Lerkaka	Särestad	Kvarntorp
Lundagård	Bogby	Kållands-Åsaka	Svanshal
Gårdstånga 2	Bägby	Skalunda	Haddestad
Valleberga	Köping	Råda	Kumla
Skivarp	Tings Flisa	Källby-Hallar	Gärdlösa
Norra Nöbbelöv	Transjö	Husaby	Karleby
Gårdstånga 3	Sandsjö	Sunnevad	Harstad
Valkärre	Ingelinge Hög	Leksberg	Väderstad
Hjärup	Nöbbele	Karleby	Ekeby
Vismarlöv	Enet	Stora Ek	Strålsnäs
Fosia	Sjöbylund	Frölunda	Grönlund
Fuglie	Växsjö	Mellongarden	Sörby
Fuglie Hög	Aringsås	Norra Lundby	Högby
Bösarp	Ivla	Dagsnäs	Västra Skrukeby
Jordberga	Bolmaryd	Norra Vånga	Axstad
Tulltorp	Rörbro	Postgården	Bjälbo
Östra	Bräkentorp	Härlingstorp	Appuna
Vämmehög	Replösa	Ballstorp	Hov
Sjörup	Tuna	Larvs Hed	Vadstena
Västra Nöbbelöv	Ryssby	Bitterna	Vestra Stenby
Solberga	Skaftarp	Skånum	Kälvesten
Orsjö	Runstensholm	Vårkumla	Vinnerstad
Rydsgård	Nävelsjö	Olsbro	Fornåsa
Skårby	Vetlanda	Bröstig	Örevad
Bjärsnäs	Bäckseda	Lillegårdet	Skänninge
Bergsjöholm	Brobyholm	Kölaby	Allhelgona
Krageholm	Fageräng	Blidsberg	Vistena
Baldringe	Värneslätt	Dalum	Järstad
Stora Köpinge	Mellby	Bengtsgården	Herrberga
Glemminge	Repperda	Västgården	Gottlösa
Östra Herrestad	Alseda	Skräddgården	Mörby
Simris	Myresjö	Södra Ving	Sya
Norra Åsum	Vallsjö	Fänneslunda	Veta
Elleköpinge	Komstad	Järstorp	Viby
Hästveda	Nöbbele	Rogberga	Kårarp
Sölvesborg	Glömsjö	Lekeryd	Sjögestad
Gunnarp	Runemo	Barkeryd	Lunnevad
Gummarp	Forsheda	Sunnerhänga	Gammalkil

Vikingstad	Stora Lundby	Örsta	Ramsund
Nybble Ägor	Sund	Angarns	Stenkvista
Lagerlunda	Malsundet	Åsta	Turinge
Västerlösa	Nykyrka	Kusta	Gripsholm
Flistad	Mjälån	Lingsberg	Harby
Ledberg	Ene	Mölnby	Östa
Kärnsjö	Sigtomta	Vallentuna	Mervalla
Kaga	Täckhammar	Jarlabanke	Suanti Tra
Gillberga	Gamla Spånga	Bällsta	Klipplinge
Kärna	Skresta	Jarlabanke Bro	Överselö
Slaka	Hässle	Täby Tä	Lagnö
Skeda	Eriksberg	Broby Bro	Aspö
Valla	Runtuna	Såsta	Hjulsta
Sankt Lars	Östberga	Fällbro	Svinnegarn
Landeryd	Äresta	Risbyle	Back Norrby
Reva	Lövsund	Gällsta	Ristingsbro
Törnevalla	Tystberga	Sursta	Tjursåker
Vadet	Sättersta	Lindö	Håga
Lilla Greby	Lästringe	Lilla Mällösa	Görlinge
Skärkind	Kristinedal	Lotteräng	Giresta
Kimstad	Skåång	Mällösa	Fittja
Kullerstad	Fredriksdal	Näle	Gryta
Skjorstad	Ytterstene	Södergården	Övergrans
Oklunda	Långbro	Grana	Varpsund
Östra Stenby	Björke	Fresta	Kumla
Furingstad	Västerljung	Karby	Häggeby
Ingelstad	Gillberga	Kyrkstigen	Skadevi
Björnsås	Sörhusby	Nora	Sjusta
Julita Gård	Berga	Ed	Skokloster
Floda	Trosa Bro	Husby i Bro	Sigtuna
Bjudby	Nora	Torsätra	Älgesta
Blacksta	Tjuvstigen	Väppeby	Harg
Blakstabor	Gerstaberg	Hummelsta	Viggeby
Fyrby	Uringe Malm	Ågersta	Nordians Hög
Stäringe	Betby	Veckholm	Skånala
Halgesta Sund	7 in Gotland	Ämno	Hargs Bro
Sundsgård	Betby	Västra Vappeby	Tjusta
Ånhammar	Möjbro	Ramby	Lundby
Gryt	Torsätra	Folsberga	Husby
Vånga	Istaby	Enköping	Markim
Gåsinge	Near Norrköping	Ullunda	Snåttsta
Kattnäs	Skårby	S:t Ilians	Vreta
Frustuna	Bjåresjö	Målhammar	Söderby-Ångeby
Ludgo	Dagstorps	Råby	Vidbo
Aspa	Hunnestad	Anund	Skepptuna
Aspa Bro	Ölsta	Salthäng	Lövhamra
Grinda	Bogesund	Stora Ritterne	Granby
Edeby	Danderyd	Kjula Ås	Granby Hällen
Korpbron	Veda	Kjula	Söderby
Lid	Räcksta	Jäder	Orkesta

Yttergärde  
Bårresta  
Solsta  
Frösunda  
Näs  
Vreta  
Odenslunda  
Stora Benhamra  
Brotorp  
Vada  
Össeby  
Svista  
Väsby  
Össeby-Garns  
Gillberga  
Stångberga  
Norrhall  
Mälsta  
Kårsta  
Gillberga  
Lövstalund  
Malmby  
Ubby  
Rimbo  
Salmunge  
Husby-Sjuhundra  
Sika

Roslags Bro  
Söderby Karl  
Roslagen  
Bro  
Harg  
Rasbokil  
Årby  
Måby Gård  
Broby Bro  
Funbo  
Karberga  
Vaksala  
Uppsala  
Kroksta  
Fjuckby  
Björklinge  
Huddunge  
Hässelby  
Hade  
Österfarnebo  
Kungsgården  
Torsåker  
Årsunda  
Ovansjö  
Valbo  
Järvsta

Gävle  
Sörby  
Hille  
Okelbo  
Norråla  
Hudiksvall  
Malsta  
Hög  
Hälsingtuna  
Jättendal  
Nolby  
Berga  
Attmar  
Tuna  
Målsta  
Byn  
Selånger  
Högom  
Skön  
Timrå  
Frösön  
Västerby  
Järvsö  
Österbännbäck  
Lilla Runhällen  
Stora Runhällen  
Stora Ramsjö

Vittinge  
Kålstå  
Isby  
Drävle  
Altuna  
Sala  
Hassmyra  
Fläckebo  
Odendisa  
Skultuna  
Lungerås  
Nasta  
Apelboda  
Odensbacken  
Järsberg  
Västra Hovlanda  
Övre Ullerud  
Rö  
Södra Lunger  
Stora Mellösa  
Åsby  
Kalleby  
Rävsal  
Hoga  
Skee  
Utbyristningen  
Brastad

**ACROSS SWEDEN THROUGH THE RUNESTONES**

Rilli's handbook of runestones



**ÅLSTORP DR 321** 34 Photo album 1999 I 3, 4 - 1324196; 6191701

On the road from Kävlinge to Landskrona. From Dösjebro drive 1.7 km toward [Annelöv] Landskrona. At Furunäs, just after the plate to Furuhill, 5 m on the right, in a garden, the runestone is visible from the car. The runestone has two of its sides carved. The inscription on the face to the south-west is not easy to read. Looking at the side to the north-west, the inscription starts in the vertical band on the left and going up.

---	þ t	þ t h
	i n a	t a s i
		h
...	[st]ina	denna
...	stones	these

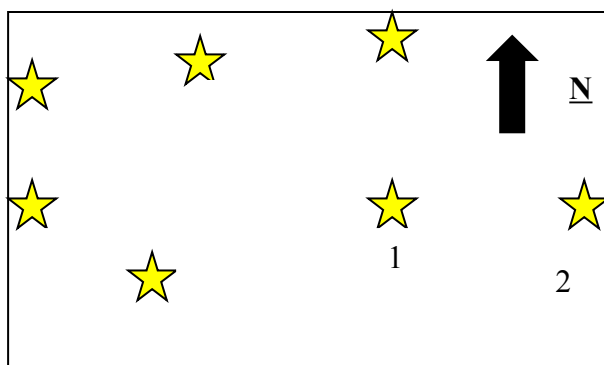
ƿ ↑   ʁ	ƿ ƿ t	ƿ t t t ƿ
i f t i R	u f a	f a l a k i
after	Ufa	Falagi
in memory of	Ufa	Falagi

h | t  
s i n  
... sin  
... his

The original inscription must have been something like “Fred raised this runestone in memory of Ufa Falagi, sin father (or, son etc.)”. From the fact that the beginning of the inscription is missing it can be inferred that either the runestone was originally taller and that the lower part is now missing, or that it is embedded under the ground.

**VESTRA STRÖ DR 334 DR 335** 42 RO38. Photo ROp39, Vep63, album 1999 I 5 to 8. Skåne 11 2C4 north of Eslöv 1339,695; 6197,084

From the church of Vestra Strö drive 200 m to the [south-]west along the road from the church to Östra Karaby. On the left, in a field, the 7 raised stones can be seen from the car. The two runestones are part of a great monument. They are standing on Tullshögen (the mound of Tull), north of Trollenäs and just south of the road Strö – Ö. Karaby. The runestones are standing on a natural knoll.



The stones 1 and 2 have runic inscriptions.

### **The first runestone** Photo album 1999 I 6

The inscription is carved on the side facing south inside the band of a snake that has four vertical parts. The inscription starts on the left and going up.

ƿ ʀ ʃ ʁ   ʁ	ʃ   ʃ	* ʃ ʀ ʃ	ʀ ʃ ʃ ʁ	ʁ   ʃ
f a t h i R	l i t	h u k u a	r u n a R	t h i s i
Fader	lit	hugga	runar	dansi
Father	let	carve	runes	these

A man called Father let carve these runes

ʃ ʀ ʃ   ʁ	ʃ ʃ ʃ ʀ	ʃ ʀ ʃ ʃ ʀ	ʃ   ʃ
u f t i R	o s u r	b r u t h u r	s i n
eftir	Assur	brodur	sin
in memory of	Asur	brother	his

in memory of Asur, his brother.

ʃ	ʃ ʃ ʀ	ʃ ʃ ʀ ʃ	ʃ ʃ ʃ ʀ		ʃ   ʃ   ʃ
i s	n u r	u a r t h	t u t h r	i	u i k i k i
Is	nur	uar	tudr	i	uikiki
He	north	was	killed	while	viking

He was killed while viking to the north.

The inscription is remarkable, it talks about a man that died during an expedition (viking). Such an expedition could have been an expedition for exploration, commercial or military or all them together. Such expeditions mostly headed east (and then south through Ukraine and Russia to Turkey) and west (to England). But in this case the destination was to the north, we do not know where exactly.

### **The second runestone** Photo album 1999 I 7, 8

The inscription has been carved on two sides. The side facing west shows a very interesting figure where elements of a mask could be guessed (see also the runestones Allhelgona in Lund and Trelleborg museum). The inscription starts on the left and going up.

ƿ ʃ ʁ   ʁ	ʃ   ʃ	* ʃ ʀ ʃ	ʃ ʃ   ʃ	ʃ ʃ ...
f a t h i R	l i t	h u k u a	s t i n	t h a
Fadir	lit	hugga	stin	dansi
Father	let	carve	stone	this

A man called Father let carve this stone

... ʃ   ʁ	ʃ   ʃ ʀ ʃ
t i R	b i u r n
[eft]tir	biurn
in memory of	Björn.

ʃ	ʃ ʃ   ʃ	ʃ ʃ	ʃ   ʃ	ʃ ʃ ʃ ʃ
i s	a k i b	a t i	f i t h	a n u f
Is	skepp	ägde	hade	med honom
He	ship	owned	had	with him.

He had owned a ship with him.



Tholv and Ulf raised these stones (the plural is due to the fact that originally the runestone was placed together with other standing stones).

ᚱ	ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚢ	ᚠ
u	f	t	i	R	a	s	m	u	t	l	i	b	a
After					Asmund					Lippe			
In memory of					Asmund					beloved			

ᚢ	ᚠ	ᚠ	ᚠ	ᚢ	ᚠ	ᚠ	ᚠ	ᚠ
f	e	l	a	g	i	s	i	n
kamrat					sin			
fellow					his			

his fellow.

# **HOLMBY** DR328 37 Photo album 1999 I 11, 12

The runestone stands at the south-western corner outer wall of the church of Holmby. The ornament of the runestone is unusual. Two animal-like figures can be seen, one in front and one behind. The one in front seems to be provided with fins and in the act of running away. The figure behind, more human-like (a giant?) seems to have a menacing attitude. The two together may form the ends of a viking ship. The inscription starts on the right and up.

ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	
s	u	i	n	r	i	s	t	s	t	i	n	a	t	h
Sven				risthi				stina				thi	s	
Sven				raised				stone				this		

Sven raised this stone

ᚠ	ᚢ	ᚠ	ᚠ	ᚢ	ᚠ	ᚠ	ᚢ	ᚠ	ᚠ
i	f	t	i	R	t	h	u	r	g
after					Thurgir				
in memory of					Thurgir				

ᚢ	ᚠ	ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
f	a	t	h	u	R	s	i
fader					sin		
father					his		

his father.

# **HÄLLESTAD** 25 – DR295 DR296 DR297. Skåne 11 2D1. RO85.1 VE40.2. Photo ROp87 album 1999 I 13 to 19

Three runestones are embedded in the church of Torna-Hällestad external walls. One of the runestones comments the battle of Uppsala at the end of the X century.

## **The first runestone** Photo album 1999 I 13.

The runestone is embedded outside the eastern wall at the northern corner. Three snakes that separate the inscriptions are painted blue. The runestone has been embedded with the inscription upside down. The reason can range from contempt to negligence, to humor. The inscription starts at the present bottom right.

... ↑   ʀ ʁ	ʁ ʁ ↑	ʁ ↑ ʁ ʁ
t i f a	s a t i	s t e n
... tifa	sati	sten
...tifa	set	[this] stone

ʁ	ʁ   ʁ ʀ ʀ
a	b i a r k i
a	Björke
efter	Björke
in memory of	Björke.

ʁ ʁ ʁ	ʀ ʁ ʁ	*   ʀ	ʁ   ʀ
s a R	u a s	h i m	th i k i
Han	var	... Holmgård?	
He	was	... Novogorod, Russia	

↑ ʀ ʀ ʁ ʁ	ʀ ʀ ↑   ʁ	ʁ   ʀ ʀ	ʁ ʀ ʀ ʁ ʀ ʀ	ʁ   ʁ /
t u k a n	u f t i R	a i r u	b r u th u r	s i n
Tukan [reste denna stene]	efter	Airu	bruder	sin
Tukan [raised this stone]	in memory of	Airu	brother	his

And Tukan raised this stone in memory of Airu, his brother.

ʁ ʁ ʀ ʁ ʀ ↑ ʀ	ʀ   ʁ ↑ ʁ	ʁ ↑   ʁ	ʁ ʁ ʁ ʁ
a s k a u t r	r i s t th i	s t i n	th a n s
Asgöt	risthade	sten	tans[i]
Asgot	carved	stone	this

Asgot carved this stone.

### **The second runestone** Photo album 1999 I 14

The runestone is embedded outside the eastern wall, at the southern corner. This is a gorgeous runestone, with the band painted blue. The inscription starts on the right and going up.

ʁ ʁ ʁ   ʀ ʀ ʁ	*   ʀ	ʁ ʁ ʀ
a s b i u r n	h i gg	th a k i
Asbjörn	hugde	denna
Asbjörn	carved	this.

↑ ʀ ʀ ʁ	ʁ ʁ ↑	ʁ ↑   ʁ	ʁ ʁ ʁ
t u k a	s a t i	s t i n	th a s i
Tuka	satte	sten	denna
Tuka	set	stone	this

Tuka set this stone

ʀ ↑   ʁ	↑ ʀ ʀ ʁ	ʁ ʀ ʀ ʁ ʀ ʀ	ʁ   ʁ
i f t i R	t u k a	b r u th u r	s i n
efter	Tuka	broder	sin
in memory of	Tuka	brother	his

In memory of Tuka his brother.

If the translation is confirmed, we have here two brothers by the same name, one of which dedicated the runestone to the other. May be, when “brother” appears on a runestone, not the family relationship is intended, but the brotherhood of a guild.

**The third runestone** Photo album 1999 I 15 to 19

The runestone is embedded outside the south-eastern corner. It is carved at least on three of its sides.

**The side facing south** photo album 1999 I 15

The inscription starts at the top in the band on the right and going down:

ṯ ḡ ṽ   ṯ	ḡ ṯ ṯ	ḡ ṯ   ṯ	ṽ ṯ ṯ ḡ
a s k i l	s a t i	s t i n	th a n s i
Askil	sati	sten	denna
Askil	set	stone	this

Askil set this stone

ṽ ṯ	ṯ ṽ ṽ ṯ	ṽ ṽ ṽ ṽ ṽ ḡ	ḡ ṽ ṯ
i f t	t u k a	k u r m s	s u n
eftir	Tuka,	Kurms	sun
in memory of	Tuka,	Kurm's	son.

ḡ ṯ ḡ	* ṽ ṯ ṯ ṯ	ṯ ṽ ṽ ṯ   ṯ
s a R	h u l a n	t r u t i n
He [was]	hullan	drottin
He [was]	a gracious	king

ḡ ṯ ṽ	ṽ ṽ ṽ	ṯ   ṽ	ṯ ṯ	ṽ ṽ ḡ ṯ ṽ ṽ ṽ
s a r	a l u	a i g i	a t	u b s a l u m
He	fled	not	at	Uppsala.

He did not run away at (the battle of) Uppsala but fought on.

**The side facing east** Photo album 1999 I 16 to 19

ḡ ṯ ṯ ṽ	ṯ ṽ   ṽ ṯ ḡ
s a t u	t r i k a r
satte	
set [this]	monument

ṽ ṯ   ḡ	ḡ   ṯ	ṽ ṽ ṽ ṽ
i f t i R	s i n	b r u th
eftir	sin	broder
in memory of	his	brother.

ḡ ṯ   ṯ ṯ	ṽ   ṯ ṽ ṽ
s t i n a	b i a r k i

[On this ?] stone Björke

ᚺ ᚢ ᚋ ᚢ ᚢ ᚢ	ᚱ ᚋ ᚢ ᚢ ᚢ ᚢ	ᚢ ᚢ ᚢ
s t u d a n	r u n u m	th i R
placed ?	runes	these
placed these runes.		

### The side to the north Photo album 1999 I 17, 18

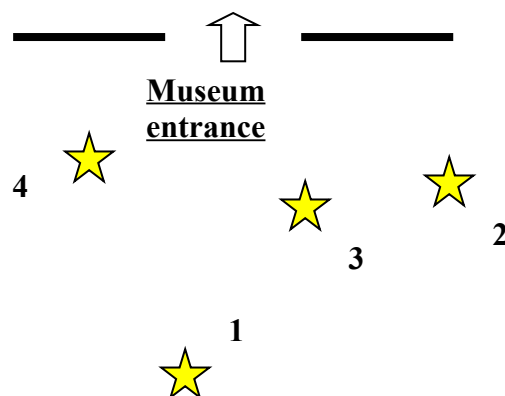
ᚢ ᚋ ᚱ ᚢ ᚢ ᚢ	ᚢ ᚋ ᚢ ᚢ ᚢ	ᚢ ᚢ ᚢ ᚢ ᚢ	ᚢ ᚢ ᚢ ᚢ ᚢ
k u r m s	t u k a	k i k u	n i s t
Kurms	Tuka	?	?

### LUND, KULTUREN.

Kulturen is the name by which the people of Lund call the Kulturhistoriska museet, the museum of cultural history. The main entrance to the museum is on Tegnér's platsen. Some reputable publications call Kulturhistoriska museum the Historiska museum addressed in the next entry.

The runestone of Skårby can be found together with other three runestones, front of the museum entrance.

One of the following runestones are outside the museum:



1. DR 280 Skarby
2. DR 325 Dagstorp
3. DR 298 Dalby
4. DR 288 Bjaresjö
5. DR 282 Hunnestad 1 (inside the museum)
6. DR 283 Hunnestad 2 (inside the museum)
7. DR 284 Hunnestad 3 (inside the museum)

### The first runestone SKÅRBY DR 280 Photo album 1999 I 20, 21

The Skårby runestone is remarkable for its lion carved in the middle of the stone. Probably research showed that in origin the lion was painted red inside. Anyway it is the opinion of the author of the present handbook that, were it not (the lion) filled with colour, the runestone would be even more attractive. The runestone is so called because it once was standing in a field in the parish of Skårby. It is unusual that the band goes around the border of the runestone but not in the bottom part, while two bands cross at middle height. The inscription starts down on the right and going up.

†	ƿ	↑	l	ʁ	↑	∩	Ƴ	†	ʁ	∩	ʁ	ʁ	∩	ʁ	h	l	†	
a	f	t	i	R	t	u	m	a	b	r	u	t	h	u	r	s	i	n
after					Tome				broder						sin			
in memory of					Tome				brother						their			
in memory of					Tome,													
					their				brother									

þ	l	h	h	ʃ	ʃ	ʃ	ʃ
th	i	s	s	n	a	b	
som				S	n	a	p
who				S	n	a	p

l	h	t	↑	l		ʋ	ŋ
i	m	a	t	i		k	u
ägde						Gudis	
owned						Gudis	

... R t p | h ↑ | t p t ...



r	a	th	i	s	t	i	n	th	a
...	carved			stone				this	
...	carved	this stone							

The inscription should continue now in the band in the middle, reading from the left, from top to bottom. This is certain for the last letters. But in doing so at first one meets two ↑ that certainly must be read upside-down.

...	↑		↑		†	h	↑	ƿ	†	∩	ƿ	h		...
	t	i	t	i	a	s	l	f	a	u	r	s	i	
...	titiasl				fadur				sin					
...	titiasl				father				his					
...	titiasl his father.													

The inscription continues now down in the band on the left and going up.

...	ᛒ	∩	↑	†	†	h	↑		ƿ		*	∩	...
	b	u	l	a	a	s	l	i	k	i	h	u	

I can provide no tentative interpretation for this last part.

### **The third runestone Bjaresjö DR 288**

Photo album 1999 I 23

Three runestones are known from the church of Bjaresjö: DR 287, DR 288 and DR 289.

Dr 287 is at the Bjaresjö church.

DR 289 is at the Bjärsjöskolans park.

This runestone is quite a beautiful one, but is with no name on my record. The inscription starts down in the band on the left

ᛒ	†	ƿ		h	†	↑		h	↑	†		†	ᛒ	†	†	h	
o	a	k	i	s	a	t	i	s	t	a	i	n	th	a	n	s	i
Oake	satte				sten				dessa								
Oake	placed				stone				this								
Oake placed this stone																	

†	ƿ	↑		ᛕ	∩	↑	ƿ	ᛒ	ƿ	∩	ᛒ	∩	ƿ	h		†
a	f	t	i	R	u	l	f	b	r	u	th	u	r	s	i	n
after				Ulf				broder				sin				
in memory of				Ulf				brother				his				
in memory of Ulf, his brother.																

*	†	ƿ	ᛒ	†	ƿ	∩	ᛒ	†	†	↑	ƿ	†	ƿ
h	a	r	th	a	k	u	th	a	n	t	r	a	k
Mycket				god				dräng					
A very				good				guy					

### **The fourth runestone DAGSTORP** Photo album 1999 I 24, 25 DR 325

If one looks closely will see that the runestone has been recomposed from more than 100 pieces. The explanation given is that the runestone got in the way of a farmer that, to remove it from his field, dynamited it. This happens quite frequently if you go around looking for runestones. Another explanation is that the runestones were dynamited on purpose to foster the change of culture from pre-christian to post-christian. One reason to prefer this second explanation is that no runestone of the type of Velandar or Rök, that is non-christian runestones, have been found after having been broken into pieces and reconstructed: a sign that only non-dangerous runestones were allowed to do their come back. Also, no runestone bearing the christian cross (not all the crosses found on runestones must be interpreted as the christian cross) was dynamited.

ᚱ   ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ
s i k m t r	s a t i	s t i n	th a n s i
Sigmutr	satte	sten	denna
Sigmund	placed	stone	this
Sigmund	placed	this stone	
ᚱ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ
i f t i R	i t a k R	f a t h u r	s i n
efter	Itagr	fadur	sin
in memory of	Itagr	father	his
in memory of Itagr, his father.			

## **HISTORISKA MUSEUM, LUND**

This museum (it is a different museum from the Kulturhistoriska museum) is just half-way between Kulturhistoriska museum and the domkyrka (cathedral). In the basement of the museum four runestones or fragments are kept. One must ask the people at the desk for a visit.

### **The first runestone ÖRJA DR333** Photo album 1999 II 6, 7

The runestone is from the Rönneberga county. The runes and band have not been painted and one would need a little bit of extra-time to read them. The inscription says:

*efter*                      *Fri, Åses son (?)*                      *star ...*  
in memory of    Fri, the son of Åse, stands ...

### **The second runestone** Photo album 1999 II 8, 9 DR 328 HOLMBY

Maybe the runestone is from Håstad, Frosta county. The runes and the band have not been painted. The inscription says:

*Sven reste dessa stenar efter*                      *sin fader Thorger.*  
Sven raised these stones in memory of his father Thorger.

### **The fragment BÖSARP DR258** Photo album 1999 II 10, 11

The runestone fragment is from the Skjott county. This is a piece of the Bösarp runestone that is now at the Trelleborg Museum (viking section). The personnel at the museum was positive in saying that the Trelleborg location is only temporary for the runestone and that it should be finding its way back to Lund sooner or later. When I visited the Trelleborg Museum (see

later) the runestone was there all right, but it had been fixed to the floor with cement ... The inscription on the remaining fragment in Lund (not painted) says:

Toke satte ...

Toke placed ...

**ALLHELGONA** biblioteket U 314, Lund Photo album 1999 II 12 to 24 and 25 to 28.

The library is situated at the north-western corner of the park 570 m NNW of where the cathedral is, at the corner of Kyrkogatan with Paradisgatan; the entrance is to the south. As you enter the main entrance, wait a second for your eyes to adjust to the dark. If you don't, you run the risk of missing the enormous runestone to the right in the second hall, walk past it to the desk and ask the clerk there where possibly is the runestone. She will just stand up, walk the few steps while you follow, and stop right in front of it. It feels kind of awkward. The runestone is dated 1000 to 1025 a.d. It was found in the Allhelgona (all the saints) cloister wall ruins. It was taken out of there in the year 1690. At that time it was not damaged. It was still there in 1740. Later it results being dynamited into three parts. This event is important because once and for all it demonstrates that any runestone that you see damaged, was not dynamited while trying to remove it without knowing that it was a runestone. Rather the destruction attempt (for the runestones that you can still see) was intentional; only it failed and later on they were recomposed. Around the year 1750 the pieces were placed at the entrance of the old university building in Lundagård, what was then the botanical garden, which is about 150 m north of the cathedral and 30 m east of the old university, where they remained until 1868. In that year the pieces were assembled and placed on the *runstenhöger* (the "runestone mound" that now has 6 runestones around it). February the 9<sup>th</sup>, 1957 the runestone was moved and transported to its present location where it was erected from july 3<sup>rd</sup> to july the 10<sup>th</sup>, 1957.

### **The side facing south**

The side facing south features two very beautiful wolf-like animals biting a mask that reminds that of the runestone now at the Trölleborg museum; which, by the way, was previously kept at the Historiska museum in Lund, where they consider the move temporary and are still waiting for them to turn the runestone back. As a consequence it was surprising, when I visited in Trölleborg, to see the runestone fixed to the floor with cement.

### **The side facing north *verify***

The side facing north at the top also features a similar mask.

### **The side facing east**

The inscription starts at the bottom.

Þ N [P]H	HNH	H P I H	Þ I t R t t h	H N t t h	R I H Þ I
...	s k i s	b i a r n a R	s u n a R	r i s t h i	
Troels,	son av Esge,	Björns	son,	reste [dessa stenar]	
Troels,	son of Esge,	Björn's	son,	raised [those stones]	
↑ I h	H I t t	Þ t Þ t	N t t P	N P	N ↑ t R
... t i R	s i n o	b a t h a	u l a f	u k	u l a r
	(1)				
[ef]ter	sina	båda (broder?)	Olav	och	Ottar

in memory of his both (brothers) Olav and Ottar

<sup>(1)</sup> The inscription continues now on **the side facing west**.

ᚠ ᚦ ᚦ ᚱ ᚠ ᚠ ᚱ	ᚱ ᚠ ᚦ ᚦ
l a n m i t r	k u t h a
landmän	godan (välbordiga)
landowners	wealthy
wealthy landowners.	

## **LUNDAGÅRD** Lund

Lundagård is the place where *Runstenskullen* (or *Runstenhögen*), the little knoll about 150 m north of the cathedral and 30 m east of the old university, is found. The knoll was raised in 1868 for the jubilee of the 200<sup>th</sup> anniversary of the foundation of the university. There are six runestones around the knoll. Starting from the plate to the south of the knoll (say, facing north, 5 o'clock) and moving anti-clockwise, one meets: DR330, DR337, DR270, DR316, DR331, DR317.

**The first runestone GÅRDSTÅNGA 2** DR330 Photo album 1999 I 35, 36 (see also sketch in the notes 1999 pages 6 and 7)

The runestone was found in 1867 in the church-yard wall of Gårdstånga, together with Gårdstånga 3 (see below). It is severely damaged and parts of the inscription are missing or unreadable.

**The side facing east** Photo album 1999 I 35, 36 (see also sketch in the notes 1999 pages 6 and 7)

ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚦ ᚠ ᚱ	ᚱ ᚠ ᚦ ᚦ ᚱ	ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚦ ᚦ ᚠ ᚠ ᚠ
... u s t i	a u k	k u n a r	- - i	s t i n a t h a s i
Toste	och	Gunnar	reste	stenen denna
Toste	and	Gunnar	raised	stone this
Toste	and	Gunnar	raised	this stone

ᚦ ᚠ ᚱ ᚠ ᚠ ᚠ ᚠ	ᚱ [ᚦ ᚠ ᚦ	ᚦ ᚠ ᚱ	ᚦ ᚠ ᚱ] ᚠ ᚱ ᚦ
a i f t i R	k n u e	a u k	a s b u r n
	(1)		(2)

efter	Knue	och	Asbjörn
in memory of	Knue	and	Asbjörn

<sup>(1)</sup> The runestone must have been taller.

<sup>(2)</sup> The inscription continues now in the central band and going up.

ᚱ ᚠ ᚠ ᚦ ᚱ ᚦ	ᚠ ᚠ ᚦ
f i l a k a	s i n
bolagsmän	sina
partners	their
their partners.	

## **The side facing south-west**

The inscription continues now on the side facing south-west (*the photo* is missing, take one).

P	I	A	T	R	I	P	T	A	N	T	A	N					I	H	I	A	I	N	I	P	I	P	I	
th	i	R	t	r	i	k	a	R	u	a	R	u	u	-	-	-	-	i	s	i	R	i	u	i	k	i	k	i
Dessa	drängar						var							orädda								på	vikingtåg					
These	warriors						were							fearless (or far famed)								in	viking raids.					

**The second runestone VALLEBERGA** DR-337 Photo album 1999 I 28 and II 1. Valleberga, Skåne 12 1D4

According to XVII century sources, the runestone laid in two pieces in a yard in Valleberga (Skåne, 2.5 km north-east of the Ales stones). It was placed in Runkullen in the year 1876 to replace one of the stones that originally were on the knoll. The runestone speaks of Viking expeditions to the west and the name of London appears.

The side facing north-east

Two bands are carved one enveloping the other. The inscription starts in the outer band at the bottom left and going up.

h n t t	t n p	p n r	p n t r	p i t r p n	p n b t	p i h i
s u e n	a u k	th u r	g u t r	k i a r th u	k u b l	th i s i
Sven	and	Torgud		gjörde	kummel	denna
Sven	och	Torgud		made	memorial	this
Sven	och	Torgud		made this memorial		

The inscription continues the baustrophelic way (as with the plough back and forth in a field) in the inner band on the right and going up.

l	Þ	↑	l	þ	Ψ	†	†	l	†	∩	Þ	h	∩	†	†
i	f	t	i	R	m	a	n	i	a	u	k	s	u	n	a
after					Manne				och			Svenne			
in memory of					Manne				and			Svenne			

The side facing south-west

The inscription continues now on the side facing south-west. No picture is available for the start of the inscription on this side. Take the picture of this side.

Gud	hjelpe	deras	själ	väl
God	help	their	soul	well

The side facing south-east **Photo album 1999 II 1**

The inscription continues now on the side facing south-east.

e n th i r l i k i a l u n t u n u m  
och de ligga i London.  
and they lie in London.

England is often named in runestones, but this is the only runestone where the capital city is mentioned.

**The third runestone SKIVARP DR-270** Photo album 1999 I 27 and II 2

The runestone was found in the year 1850 in the Skivarp old church-yard wall. Later it was dynamited in three parts. This is a confirmation that runestones were being intentionally dynamited and not unintentionally so as it is many times written. One piece was used in a chimney and the other two as steps. In the year 1864 the pieces were put together. The runestone was then transported to Lund and donated to *the Association for the archeological remains and history of Skåne*.

	ᚱ   ᚲ ᚢ	ᚲ ᚠ   ᚠ	ᚢ ᚠ ᚲ ᚢ
...	r i s t h i	s t i a	t h a s n i
[Tumme]	reste	sten	denna
Tumme	raised	stone	this
Tumme	raised	this stone	

the runestone must have been taller or has sunk into the ground too much

ᚠ ᚢ ᚠ   ᚲ	ᚢ   ᚲ ᚠ	ᚢ ᚠ ᚠ ᚢ ᚢ
i f t i R	t h i R a	f i l a k i
after	sina	bolagsman
in memory of	his	partners.

**The fourth runestone NORRA NÖBBELÖV DR316** Photo album 1999 I 27 and II 3

In the XVIII century the runestone was embedded in a corner of the church-yard (the church of Norra Nöbbelöv?) wall. Later it was moved as a border limit between Fjelie and Nöbbelöv, a couple of kilometers west-south-west of Nöbbelöv. It did not arrive to the Runstenkullen until the end of the XIX century.

ᚠ ᚢ ᚢ	ᚱ   ᚲ ᚢ	ᚲ ᚠ   ᚢ	ᚢ   ᚲ
t u f i	r i s t h i	s t i n	t h i s i
Tove	reste	stenen	denna
Tove	raised	stone	this
Tove	raised	this stone	

ᚠ ᚢ ᚠ   ᚲ	ᚢ ᚢ ᚢ	ᚠ ᚢ
i f t i R	u m u - -	i f i
after	Umon(?)	[sin bolagsman]
in memory of	Umon	his partner.

Visit the site again and check if I missed the end.

**The fifth runestone GÅRDSTÅNGA 3 DR-331** Photo album 1999 I 27 and II 4

The runestone was found in 1867 together with Gårdstånga 2. Both runestones were moved to Runstenkullen in Lund the following year. The memorial must have consisted of several runestones.

ᚠ ᚲ ᚢ ᚱ	ᚲ ᚠ ᚠ	ᚲ ᚠ   ᚢ ᚠ	ᚢ   ᚢ
a s u r	s a t i	s t i n a	t h i k i
Asur	reste	sten	denna
Asur	raised	stone	this

The inscription continues now but up-side down and mirror-imaged.

l	ƿ	↑	l	ᵃ	↑	ᵇ	ᵇ	†
i	f	t	i	R	t			
					(1)			
					after			Tobbe
					in memory of			Tobbe.

<sup>(1)</sup> The inscription continues now outside the band at the top left of the runestone, just before the symbol of the Thor's hammer at the end of the inscription. The Thor's hammer shows that Asser and Tobbe were pagans.

### **The sixth runestone VALKÄRRA DR317** Photo album 1999 II 5

According to old notes, the runestone was in an earthwork rampart in the parish of Valkärna. The runestone was transported to Lund at the beginning of the XIX century.

↑	ᵇ	ƿ	†	ᵇ	l	ᵃ	ᵇ	l	ᵃ	↑	l	†	ᵇ	ᵇ	l	ᵃ	l		
t	u	f	a	r	i	s	t	h	i	s	t	i	n	o	t	h	i	s	i
Tove				reste						sten				denna					
Tove				raised						stone				this					
Tove				raised						this stone									

ᵇ	ƿ	↑	l	ᵃ	ƿ	ᵇ	ᵇ	†	ᵇ	ᵇ	ᵇ	↑	†	ᵃ	l	†
u	f	t	i	R						b	u	t	a	s	i	n
after					Gunnar					make				sin		
in memory of					Gunnar					husband				her		
in memory of					Gunnar					her husband						

ᵇ	ƿ		ᵇ	ᵃ	ᵇ	ᵇ	ᵇ	ᵃ	ᵇ	†	*ᵃ	ᵃ	
u	k		o	s	u	r		s	u	n		h	s
och	Asur							son				hans	
and	Asur							son				her	
and	Asur							her son.					

### **HJÄRUP DR 266** Photo album 1999 II 29, 31

Hjärup is just in the outskirts of Lund, to the south-west. One should be on the *Gamla Lundvägen* road that exits Lund and directs to the south east (see the map sketch in the notes 1999). About 3 km from the cathedral of Lund one should meet a deviation (the Lommavägen) to the right toward Lomma. Shortly after that on the right one should take the Härupsvägen. The first on the right is the Attenvägen (do not enter), the second on the right the Skolavägen (do not enter). Continuing straight on the Härupsvägen, few meters after the having left on the right the Skolavägen, the runestone can be seen from the car inside a yard, few meters from the road. If one continues after the bend on the right, entering the first gate (Härupsvägen 26), one can see the runestone close by and also the other side. You entered the private property of Stenhög-gård, so ask for permission ringing to the houses that you see straight on from the gate. When I went there was no answer and I went to the runestone. But this is the only time that I did that. I was young and stupid. Now I am not anymore young.

### The side facing north

l f i a	r i s t h i	s t i n	th - - -
Ulfia?	reste	sten	denna
Ulfia?	raised	stone	this
Ulfia	raised	this stone	

a f t i R	i r k l	b r u t h u r	[h i t] s i n
after	Jarkl	broder	sin
in memory of	Jarkl	brother	his
in memory of	Jarkl	his brother.	

### The side facing south

* t t	n t r p n	i h t r	t n p r
h e n	u a r t h u	i s t r	t u t h r
Han	var	österut	dödades
He	was	to the east	killed
He	was	killed to the east.	

Just before the \* the the runestone has a surge of the surface that excludes that before the \* there was once any other letter carved.

### VISMARLÖV Also called Hyby sten 1 DR264 11 2C2 Photo album 1999 II 30 to 36

Drive though Vissmarlöv from east to west. You come to a turn toward Kungsmarken. Turn right. After 50m turn left. After 100 m, at a cross-road, on the left, you can see the runestone. If on the road from Vissmarlöv instead of turning right toward Kungsmarken, you had gone straight, after 100 m on the right you would have also seen the runestone from the car. The inscription is not easy to read due to the damage done by the weather. The runestone is carved on both sides.

### The side facing north

The inscription starts on the side facing north. On this face on can see a cross on the top (not likely the christian cross), an elegantly carved deer at the bottom right and the inscription, without bands, than winds from the bottom left, making an S bend around the deer and the cross.

þ i r t h r	h u	r u n a r	th a s
Thord	huggde	runor	dessá
Thord	hewed	runes	these
Thord	hewed	these runes	

### The side facing south

On the side facing south the inscription starts on the top left and circles to the bottom right.

l f i a	r i s t h i	s t i n	th - - -
---------	-------------	---------	----------



...	Folkvi	äger	Häg(by)? ...
...	Folkvi	owns	Häg(by)? ...

There is an interpretation that says that the deer can be the symbol of somebody newly converted to christianity. This is based on the fact that Psalm 42 says "Like the deer drinks from a brook, so my soul drinks from you, o god".

# **FOSIA** or **FOSIE** DR 262 Photo album 1999 III 36 to 38

The runestone has now been moved, close by, to the church of Fosię. The following in italics is the description of how to reach the runestones, prior to that, in 1999.

*From the church of Fosię, drive east 230m to Lindängsvägen and turn when allowed south. Drive south for 350m to the round-about (rondellen). At the round-about go east toward the Fosię industrial zone (Fosię industri omrode). After 360 m you will reach another round-about. Looking to the north-east you can see the runestone.*

*If you come instead from road 10 driving toward north-west from Oxie to Malmö and after that on Agnesfridsvägen (in the industrial zone), as you pass under the railway underpass, before you arrive to the round-about, you can see the runestone on your right.*

The inscription starts at the bottom left and going up. To read the runes the top of the runestone must be to the right of your right eye.

† ʁ ʁ   † ʁ †	ʁ ʁ	† †   †	ʁ   † †
a s b i a r n	- i s t h i	s t i n	t h i n a
Asbjörn	reste	sten	denna
Asbjörn	raised	stone	this
Asbjörn	raised	this stone	

† ʁ †	ʁ ʁ † ʁ ʁ	ʁ † † ʁ †	ʁ   †	† ʁ   ʁ	ʁ ʁ ʁ † †
a f t	u - u a r k	f a l a k i	s i n	t r i k	k u t h a n
after	Umuark	bolagsman	sin	ung	god
in memory of	Umuark	partner	his	young man	good
in memory of	Umuark	his partner,		a good young man.	

# **FUGLIE** church Photo album 1999 IV 1, 2

DR260. The runestone stands front of the church's entrance.

† †	ʁ †	ʁ †   †	ʁ   ʁ
a t i	i s t i	s t i n	t h i s i
ati ?	reste?	sten	denna
?	raised	stone	this
?	raised	this stone	

Front of the | of |ʁ†| there is no ʁ carved even if there is room enough.

† ʁ †	ʁ ʁ ʁ ʁ †   †	ʁ ʁ
a f t	t h u r s t i n	s u -
after	Torsten	son?
in memory of	Torsten,	his son?

**FUGLIE HÖG** Photo album 1999 IV 3, 4

DR 259 stands on a mound 80m to the north-east of runestone DR260. It stands on its original place although it has been moved back and forth several times.

Exit the Fuglie church-yard to the north and walk east along the road that flanks the church. After 100 steps, on the left one can see the mound (hög) and on the top of it there is the runestone. At least 4 bands are inscribed vertically but they are very difficult to read.

**BÖSARP** Trelleborg museum Photo album 1999 II 37 III 1, 2

DR 258. The runestone was dynamited. It must have been carved by a master. There are no runes carved on it. The mask reminds a lot of the mask that is on the runestone at the Allhelgona university in Lund and on the runestone of Västra Strö. The motives are clearly the same though the Bösarps runestone seems to be carved with a more exercised carver than that of Allhelgona. The masked figure that is staring at the observer, may be Odin, a military rank in the roman army or it could be just a mask intended to scare.

At the Trelleborg museum the wonderful **Tulltorp runestone** is depicted on a panel. See the Tulltorp runestone at the church of Tulltorp. It is really a remarkable runestone. The band that surrounds the edges is made up of animal-like figures. Two heads can be seen at the top biting the body of a headless animal. The runestone is broken in two diagonally. The middle of the runestone is taken by a horse-like animal with a horned nose and winged tail. At the bottom a figure reminds of a ship with two animal at its ends of which one clearly holds a rudder.

**JORDBERGA** Klagstorp. Photo album 1999 IV 5, 6

DR269. Jordberga is the name of an estate now turned into a farm. When you arrive in Jordberga, turn east into the farm and drive about 200 m. You will find yourself front of an office on your right, a lake on your left-front (*see* map sketch in note 1999). Turn right between the office and the lake and leave a church-granary to your left. Go straight on until you pass between two little ponds. Right after that keep to your right and follow the contours of the lawn. After having followed it turning right and then left, front of you there is a little lane (to the right of the lane leading into the silos of the farm). Walk 100 steps and on the right there is the runestone.

295m to the south along the road before entering the Jordberga farm, there is a little lane on the left that, after walking 70m to the east, should lead to the runestone, unless there is a fence.

þ	ᚢ	ᚱ	ᚹ	ᚠ	ᚠ	ᚹ	ᚠ	ᚱ	ᚢ	ᚢ	ᚱ	ᚱ	ᚠ	ᚠ	ᚠ
th	u	r	k	i	l	k	i	r	th	i	th	u	r	th	i
Thorkild						gjörde			Thords						son
Thorkild						made			Thord's						son
Thorkild, Thord's son,															

gjörde denna bro  
made this bridge

after sin broder Vrage  
in memory of his brother Vrage.

The last two lines ***must*** be verified on the site again, because cannot be seen in the pictures. It is not clear if the inscription continues under the line read or on a different face of the runestone.

# **TULLSTORP** church Photo album 1999 IV 7 to 10

DR271. When you enter the church-yard, the runestone majestically stands at the end of the alley, to the south-east of the church. The runestone is dated around the year 1000 a.d. It is not known where it originally was standing. It was in the past embedded in the wall of the old Tullstorp parish church. When the church was demolished in the year 1846, the runestone ended up in the churchyard northern wall before it was placed in its present location. It is really a remarkable runestone. The band that surrounds the edges is made up of animal-like figures. Two wolves' heads can be seen at the top biting the body of a headless animal. The runestone is broken in two diagonally. The middle of the runestone is taken by a horse-like animal with a horned nose and winged tail. At the bottom a figure reminds of a ship with two animal at its ends of which one clearly holds a rudder. The representation quite certainly refers to the heathen/pagan ragnarök, the twilight of the gods, the end of the world, doomsday, when the wolf Fenris devours Odin. Originally the entire runestone was painted and shone to the observer in its powerful colours.

ƿ ɿ   ʙ   ʁ	ɿ ɳ ƿ	ʁ ɿ ʁ ʙ ɳ	ƿ ɳ ʁ ɿ	ʙ ɳ ʁ
k l i b i R	a u k	a s a	r i s t h u	k u m l t h u s i
Glepir	och	Åsa	reste	kummel detta
Glepir	and	Åsa	raised	memorial this
Glepir	and	Åsa	raised	this memorial

ɳ ƿ ɿ   ʁ	ɳ ɿ ƿ
u f t i R	u l f
after	Ulf
in memory of	Ulf.

# **ÖSTRA VEMMENHÖG** church 11 2D3 Photo album 1999 IV 11, 12

DR268. From the church drive 300 m east. On the right the runestone can be seen from the car. She is 2.0 m high and a beauty. The inscription starts at the bottom right and then going up. The first two runes seem to be buried underground. So the runestone is still higher. It is puzzling that the end of the inscription is said to be complete.

[ʙ R] ɳ ʙ   ʁ	ʁ ɿ   ʁ ʙ	ʁ ɿ   ʁ	ʙ ɿ ʁ ʁ
u t h i r	r a i s t h i	s t i n	t h a n s i
Broder	reste	stenen	denna
Broder	raised	stone	this
Broder	raised	this stone	

ɿ | ƿ ɿ | ʁ ʙ ɳ ʁ ʙ ʁ ɳ ʙ ɳ ʁ ʁ | ʁ

a i f t i r	b u s a	b r u t h u r	s i n
after	Buse	broder	sin
in memory of	Buse	brother	his
in memory of	Buse	his brother	

* † R þ †	ʀ N þ † †
h a r t h a	k u t h a n
Mäkta	kuthan
[He was] head	of the Götes.

The official interpretation of the last line is:

Mäkta	förnäm-man
A powerful	aristocrat

Actually it is possible that, as the first two runes seem to be missing, unless the name of the person that dedicated the runestone was Uthir, also some part of the end of the inscription is underground:

* † R þ †	ʀ N þ † †	↑   ʀ †
h a r t h a	k u t h a n	t i k n
mycket	god	tägn
a very	good	young man.

Further 100 m east of the runestone there is an ancient bridge. The present bridge, built using no mortar, with only plaster protection, is recent (1850). In the old times some outstanding individuals, for example powerful noblemen, on appointment by the king, received a taxation from the farmers of the area, the so called *brokorn*, the *bridge's grain* (the taxation must have been in kind), with the obligation (one hopes for the nobleman, not the farmers), to maintain the bridges.

**SJÖRUP** gamla kyrkan (old church) also known as **SKIVARPS?** RO85.2, VE40.3. Photo album 1999 IV 13 to 15. Skåne 11 1D3. 7 km West of Ystad.

DR279. The runestone does not have any ornament but only two bands one enveloping the other. The inner band envelopes a vertical band. The inscription starts in the outer band, to the bottom right and going up. Your right eye must have the top of the runestone on its right. In the runestone the battle of Uppsala is mentioned. See also Hällestad.

[h †] ʀ h	h † ↑	h ↑   †	þ † h
s a k s i	s a t i	s t i n	t h a s i
Saxe	satte	stenen	denna
Saxe	set	stone	this
Saxe	set	this stone	

* N ʀ ↑   ʀ	† [h] B   N R †	↑ † †	ʀ   ↑	†
h u f t i r	o s b i u r n	t a n	f i l - - o	
after	Åsbjörn	[Tokes son]		
in memory of	Åsbjörn	[Toke's son]		

The inscription continues now in the inner band. The inscription starts at the bottom right. To read the runes the top of the runestone must be to the right of your right eye. It is recognized that this part of the runestone inscription is in verses.

...	ḡ ṯ ḥ	ƿ ṯ Ṽ	ṯ ƿ ṽ	ṯ	
	a s	f l u	a k i	- -	
	han	flydde	inte		
	he	run away	not		
	he	did not run away			

ṽ	Ṽ	Ḃ	Ḃ	ḡ	ṯ	ṽ	Ṽ	ƿ
i	u	b	b	s	a	l	u	m
in	Uppsala							

ṯ	ṯ		Ṽ	ṯ
a	n	- -	u	a
men			va	
men			kämpade	
but			fought	

ƿ	ṯ	Ḃ	ṯ	ṯ
- -	th		a	n
med			han	
while			he	

Ṽ	ṯ	Ḃ	ṯ	ṽ	ṽ	ṽ
u	a	b	n	a	th	i
vapen				hade		
weapons				had		
had weapons.						

The inscription cannot be seen very well in the photo. **Need** to see again on the site.

In the Hällestad church there is a runestone with an inscription that has a similar formulation. Is is possible that both runestones have been raised as memorials to men that took part in the legendary battle at Fyrisvallarna (embankment pasture on the banks of the river Fyris, the river that flows through Uppsala) that was fought in the years 980s. The fight was between the swedish king Erik and his forces and the danish troops led by the nephew of king Erik, Styrbjörn the Strong. Erik won and received the name *segersäll*, the winner.

The runestone originally was near a stone bridge about 200 m to the north-east of the church of Sjörup.

Actually this bridge is also said to be in Skivarp: drive 4km to the west. Turn right into Sockerbruksvägen and after 88m the road should pass over the Skivarpsån on the old bridge (the northernmost bridge); a copy of the runestone should be in this original place down in the nord-western part of the vault.

At the end of the 1700s the runestone was dynamited (another clear case showing that the runestones were being intentionally destroyed, not unintentionally damaged) and used as building material for an arch bridge over the Skivarpsån river. Actually more than dynamited the runestone seems to have been sawn in five slices. Four fragments were freed from the bridge in 1985, one fragment could not be removed due to fear of structurll collapse of the

bridge and one part was not found. The two fragments have been replaced in the present runestone by copies when the runestone was restored and in the year 1996 moved back to Sjörup.

Visited 100928M

# VÄSTRA NÖBBEÖV Photo album 1999 IV 16

DR278. The runestone can be seen when arriving at Västra Nöbbelöv, from the car, after having driven 90m into the road around the church.

↑ ǀ ʀ	ᚱ   ʁ ʁ	ʁ ↑   ʁ	ʁ ʁ   ʁ ʁ
t u k i	r i s t h i	s t i n	t h a i n s i
Toke	reste	stenen	denna
Toke	raised	stone	this
Toke	raised	this stone	

ǀ ʀ ↑   ʁ	ʁ ʁ ʀ ʁ	ᚱ ᚱ ǀ ʁ ǀ ᚱ	ʁ   ʁ
i f t i R	a - t h k a	b r u t h u r	s i n
after	Arduke	broder	sin
in memory of	Arduke	brother	his
in memory of	Arduke	his brother	

* ʁ ᚱ ʁ ʁ	ʀ ǀ ʁ ʁ ʁ
h a r t h a	k u t h a n
mycket	god
very	good

his very good brother.

# SOLBERGA Photo album 1999 IV 17, 18

DR275. From the church of Solberga drive 1.7 km to the west. At the T-crossing turn to the left (south). After 190 m to the left there is the entrance, between two white columns, to the park of Torsjö gård. Another entrance is along the road from Solberga, before coming to the T-cross. Drive 300 m and turn to the right toward the white coloured manor house. 20 m to the north-west of the house there is the runestone standing under some trees. The runestones features an oval band that envelopes a vertical band. From the top left of the oval band another straight band departs out of nowhere. The inscription starts down at the bottom right and going up with the top of the runestone to the right of your right eye.

ᚱ ᚱ ǀ ʁ   ʁ	ᚱ   ʁ ʁ	ʁ ↑   ʁ	ʁ ʁ   ʁ ʁ
b r u t h i R	r i s t h i	s t i n	t h a n s i
Broder	reste	stenen	denna
Broder	raised	stone	this
Broder	raised	this stone	

ǀ ʀ ↑   ʁ	ǀ ʁ ᚱ   ǀ ᚱ ʁ	ᚱ ᚱ ǀ ʁ ǀ ᚱ	ʁ   ʁ
i f t i R	i s b i u r n	b r u t h u r	s i n
after	Asbjörn	broder	sin

in memory of	Asbjörn	brother	sin
in memory of	Asbjörn	his brother.	

(1) The inscription continues now inside the vertical band enveloped by the oval band.

ᚺ ᚠ ᚲ	ᚱ ᚠ ᚲ	ᚺ ᚱ ᚠ ᚲ ᚠ ᚠ ᚠ	ᚱ ᚱ ᚠ
s a R	u a R	s k i r a r i	u t h i ...
Han	var	skeppare	?
He	was	skipper	?

It is not clear if the top part of the runestone is missing. A man named Broder raised a runestone in memory of his brother.

**ORSJÖ** church Photo album 1999 IV 20. No photo of the runestone is available. Take one.

DR276. Walk along the inside of the churchyard wall to the north-east and you'll meet a sign, standing to the outside of the churchyard wall, in a garden. There are trees and bushes but I did not see any runestone. The sign says that the runestone is barely legible. I couldn't see better because it was raining heavily nor could I enter the church to see if by any chance they had moved the runestone there. The runestone is dated from the beginning of the XI century. Where it originally was placed is not known. In the XIX century it laid as a stepping stone in one of the buildings of Orsjö. As a consequence the surface is worn by tramp. It was placed in its present location in 1972. The inscription read:

Tumme reste denna sten  
 Tumme raised this stone  
*efter sin brother Hunvid*  
 after his brother Hunvid  
*en mycket god ung man.*  
 a very good young man.

**RYDSGÅRD** DR277 Photo album 1999 IV 21 to 29

A very beautiful runestone in a very beautiful landscape. Drive north from the Rydsgård village (see the map sketch in the notes 1999). After having met road E65 continue north for 3.2 km. On your right there will be a small "clock bell tower" and, straight ahead, while the road makes a bend to the right, there is an alley. Take the alley. When you come to the front of the castle, turn right. You come to a round-about (rondellen). Turn right and you'll come to a red tiled house. Park the car. Walk anti-clockwise along the path that follows the lake shore. After 300 steps (260m) you will see the runestone to your left, just on the opposite lake shore of the castle.

ᚱ ᚠ ᚠ ᚠ	ᚱ ᚠ ᚲ ᚱ ᚠ	ᚱ ᚱ ᚱ ᚠ	ᚱ ᚠ ᚠ ᚠ
k a t a	k a r t h i	k u m l	t h a u s i
Kata	gjörde	kummel	dess
Kata	made	memorial	this
Kata	made	this memorial	

ᚠ ᚱ ᚠ ᚠ ᚠ	ᚺ ᚱ ᚠ ᚠ	ᚱ ᚠ ᚠ ᚱ ᚱ ᚠ	ᚺ ᚱ ᚠ
i f t i R	s u i n	b a t u k s	s u n
efter	Sven	Ballungs	son

in memory of Sven, Ballung's son

ᛒ ᛞ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ  
b u a n t a s i n  
make sin  
husband her  
her husband.

ᚱ ᚠ ᚱ ᛞ ᚱ ᚱ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ  
s a r u a? s t h i a k n a f a r s t r  
Han var tågnar främste  
He was *tångar* foremost  
He was among the *tångar* the foremost  
He was the foremost among the *tångar*.

The role of the word *tångar* is not clear. Probably it must be interpreted as *drångar* a military title for men in the king's service. There is a strange hole at the top of the inner band (photo album 1999 IV 24, 25, 29).

**SKÅRBY** church RO101.3, 11 2D1 8 km NW of Ystad. Photo album 1999 IV 34 to 37.

DR281. The runestone stands outside near the northern churchyard wall. It is beautifully carved and the letters can be seen even if not highlighted by the colour.

ᚠ ᛞ ᚱ ᚠ ᚱ ᚱ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ  
a u t h a R s a t i s - - - t h a s i  
Audar satte stenen denna  
Audar set stone this  
Audar set this stone

ᚠ ᚱ ᚠ ᚠ ᚠ ᚠ ᚱ ᚠ ᚱ ᛞ  
a f t i R h a k u  
after Hagar ...  
in memory of Hagar.

There must be another runestone, maybe inside the church where the name of a farm is inscribed.

ᚠ ᚱ ᚠ ᚠ ᚠ ᚠ ᚱ ᛞ ᚱ ᚠ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ  
i r a t i k u t h i s s n a b a  
han ägde Gusnava  
he owned Gusnava.

Gusnava is the name of a farm lying some 10 km to the north-west of Ystad.

**HUNNESTAD** 18, 19, ROp50, RO151.2. Not on Vägatlas, look on Blå kartan, Skårby parish 11 2D1 SE.

DR282 DR283 DR284. Ljunit district. Immediately west of the main buildings. Once six runestones were on the site. Now some have been moved to Lund, at "Kulturen". The runestone portraits a witch-woman, Hirrokin, riding on an animal, a wolf, and using a snake



as reins. Hirrokin (“she who is shiveled by fire”, “the fire-wrinkled”) is a giantess. The gods summoned her from the world of the giants to launch Baldur’s ship (Hringhorni), too heavy for them to move. She went there riding on the wolf with the snake for reins. At Baldur funeral it took four berserkers to subdue the wolf-mount of Hirrokin. *To be visited.*

**BJÄRESJÖ** church Photo album 1999 V 1 to 3

DR287. The runestone stands outside the church wall, left (south-west) of the entrancer.

ƿ ƿ ƿ	h ƿ ƿ	h ƿ ƿ   ƿ
k a r i	s a t i	s t a i n
Kore	satte	stenen

ƿ ƿ   ƿ	ƿ ƿ ƿ ƿ ƿ ƿ
i f t i R	a u l f a n
after	Ulfan
in memory of Ulfan ...	

**BERGSJÖHOLM** slotet (castle) Photo album 1999 V 4 to 10

DR 289. The very beautiful runestone stands in a very beautiful landscape. Along route E65 turn north toward Bergsjöholm castle (*slott*). After 400 (at the entrance of the estate, take the road to the left) the runestone can be seen high on the right 100 m from the car to the east. Actually taking the road to the right while entering the estate, should bring you closer to the runestone.

ƿ ƿ ƿ   ƿ	ƿ   ƿ ƿ	ƿ ƿ   ƿ	ƿ ƿ ƿ ƿ
f r a t h i	r i s t h i	s t i n	t h a n s i
Frode	reste	stenen	denna
Frode	raised	stone	this
Frode	raised	this stone	

* ƿ ƿ   ƿ	ƿ ƿ ƿ ƿ	ƿ ƿ ƿ	ƿ   ƿ
h f t i R	u l a f	m a k	s i n
after	Olaf	make	sin
in memory of	Olaf	husband	her
in memory of	Olaf	her husband	

ƿ ƿ   ƿ	* ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ
t r i k	h a r t h a	k u t h a n
Ung man?	var	god
Young man	was (he)	good
He was a young good man.		

**KRAGEHOLM** slotet (castle) Photo album 1999 V 11 to 20

The estate is known since the XIV century and belonged to the Brahe family from the XV century until 1642. The back-entrance to the south was built by Axel Axelsen Brahe in the XV century. The oldest part of the castle dates from the renaissance period of the XV century but a part burned during the Danish war in 1677,8. During the 1670s in the castle resided the

powerful Jörgen Krabbe and at that time Skåne was conquered by Sweden. Jörgen Krabbe was arrested by Karl XI for taking side with the enemy on the other side of Östersund. Jörgen Krabbe was then jailed and brought to Malmö. He was executed January 13, 1678. He is buried in the church of Tosterups. In the year 1704 the castle was bought by Cristina Piper, wife of the state councilor Carl Piper who as chancellor (secretary) followed king Carl XII in the war campaigns. The duchess Piper took charge at the beginning of the XVIII century and started the reconstruction. The castle took its present form in 1716. The tower was of an appropriate shape to harmonize with the rest of the castle. The estate belonged to the Piper family until 1897 when, through inheritance passed to the Brahe family. After 1930 the estate went back to the Piper family.

Entering the estate, park on the right before arriving to the castle. Walk to the front of the castle and the two raised stones are standing on the right one just in front of the castle, the other a little farther away.

### The runestone.

DR291. The ornament consists of a snake whose body runs all around the edges of the runestone and then bends inward and follows the same shape in the inside going back to the head. A single vertical band is carved inside. Either the head has an ear or the end of the tail passes under the head, anyway this part of the drawing has been carved continuing on the adjacent face of the runestone, which is quite peculiar.

↑ Ɔ ʀ ʀ	h ʀ ↑ ʀ	h ↑ ʀ ʀ ʀ	þ ʀ ʀ h ʀ
t u n a	s a t i	s t a i n	th a n s i
Tonna	satte	stenen	denna
Tonna	set	stone	this
Tonna	set	this stone	

ʀ ʀ ↑ ʀ ʀ	þ ʀ ʀ ʀ	þ ʀ ʀ ↑ ʀ	h ʀ ʀ
a f t i R	b r a m	b u a t a	s i n
after	Bram	bonde (make)	hons
in memory of	Bram	husband	her
in memory of	Bram	her husband	

ʀ ʀ ʀ	ʀ h ʀ ʀ ↑ ʀ	h ʀ ʀ ʀ	* ʀ ʀ h
a u k	a s m u t r	s u n R	h a n s
och (av)	Asmund	son	hans
and of	Asmund	son	her
and of	Asmund	her son.	

* ʀ ʀ	ʀ ʀ ʀ	þ ʀ h ↑ ʀ	þ ʀ ʀ ʀ ʀ
h a n	u a R	b a s t r	b u m a n a
Han	var	baste	boman
He	was	the best	of the farmers (yeomen=freemen).

ʀ ʀ ʀ	ʀ ʀ ↑ ʀ ʀ ↑ ʀ	ʀ ʀ ↑ ʀ ʀ
a u k	m i l t a s t r	m a t a R
och	givmildastr	matir
and	the most gentle at giving	food
and	the most gentle and generous of the hosts.	

### The stone with a figure.

DR290. The person represented can be a priest with a baton with a cross at the top. A hole, maybe passing through, has been bore in the center low of the stone.

### BALDRINGE church Photo album 1999 V 21 to 30

DR294. The runestone stands in the church-yard.

þ	ᚱ	ᚦ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ
th	u	r	k	i	s	l	s	a	t	i	k
Torgisl							satte			kummel	denna
Torgisl							set			memorial	this
Torgisl							set			this memorial	

ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ
a	t	t	i	R	t	u	m	a	s	b	a
After					Tomme				den Spåkunnige		
In memory of					Tomme				the Foreteller		

ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ
f	r	u	t	h	a	R	s	u	n	f	a
Frods							son			fader	sin
Frod's							son			father	his
Frod's							son,			his father	

*	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ
h	a	r	t	h	a	k	u	t	h	a	n
mycket						god				tägn	
a very						good				young man.	

### STORA KÖPINGE Photo album 1999 V 30, 31

DR339. The runestone stands in the church-yard, close to the church.

ᚱ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ
u	r	i	s	t	r	a	u	k	k	r	u
Vrest						och			Kruse	reste	sten
Vrest						and			Kruse	raised	stone
Vrest						and			Kruse	raised	this stone

ᚱ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ
u	f	t	a	b	a	f	i	u	n	f	a
after			Abbe			?				sin	
in memory of			Abbe			?				his	

ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ	ᚲ
t	b	i	k	k	u	t	h	a	n		
träng						hurtig					
träng						lively					
A lively <i>träng</i> (a young man?).											

Another interpretation is *dräng godan* “a good dräng”. Dräng was a member of the byzantine emperor’s pretorian guard. Like all the praetorian guards in the world since forever, they are recruited outside of the country so that they are less likely to familiarize with the population and be less reliable.

**GLEMMINGE** church Photo album 1999 V 32, 33

DR338. The runestone is embedded in the churchyard external wall, few meters south of the eastern entrance. The material is a gray-white granite (cement-like), very flat surface. The runestone can be recent.

ᛁ ᛋ ᛁ ᛁ ᛋ ᛁ ᛁ	ᛋ ᛁ ᛁ ᛁ	ᛋ ᛁ ᛁ ᛁ	ᛐ ᛁ ᛋ ᛁ
i s u i n i	s a t i	s t i n	th a s i
Sven	satte	stenen	denna
Sven	set	stone	this
Sven	set	this stone	

ᛁ ᛑ ᛁ ᛁ ᛁ	ᛁ ᛁ ᛋ ᛁ ᛁ	* ᛁ ᛁ	ᛋ ᛑ ᛁ ᛐ ᛐ ᛁ	ᛑ ᛁ ᛐ ᛁ ᛐ ᛐ	ᛋ ᛁ ᛁ
i f t i R	t u s t a	h i n	s k a r b a	f a t h u r	s i n
efter	Toste	och	Skorbe	fader	sin
in memory of	Toste	and	Skorbe	father	his
in memory of	Toste	and	Skorbe	his father	

* ᛁ ᛐ ᛐ ᛁ	ᛑ ᛁ ᛐ ᛁ ᛁ	ᛐ ᛁ ᛁ ᛁ	ᛁ ᛁ ᛐ ᛁ
h a r t h a	k u t h a n	b u t a	u i r t h i
mycket	god	make	av Viret
very	good	husband	of Viret

ᛁ ᛁ ᛁ ᛁ ᛁ	* ᛁ ᛁ ᛋ	ᛁ ᛐ ᛐ ᛁ ᛁ ᛁ ᛁ
a t r a t a	h u a s	u b b u a n t i
Att rita	var	Ubbande
To carve	was	Ubbande
Ubbande did the carving.		

**VALLEBERGA** Photo album 1999 I 28 and II 1. Valleberga, Skåne 12 1D4

Skåne, 2.5 km north-east of the Ales stones. Here two runestones are said to have been. One is now in Lund at the Runekullen. The other may still be on the site. Visit the site.

**ÖSTRA HERRESTAD** church Photo V 34 to 36

DR343. The runestone has a very flat surface and looks like cement.

ᛐ ᛐ ᛁ ᛐ ᛁ	ᛁ ᛁ ᛑ	ᛑ ᛁ ᛑ ᛁ	ᛐ ᛁ ᛁ ᛋ ᛐ ᛁ	ᛋ ᛁ ᛁ ᛁ ᛁ	ᛐ ᛁ ᛁ ᛋ ᛁ
b r u t h i R	a u k	k u k i	r a i s t h u	s t a i n	th a n s i
Broder	och	Kuke	reste	stenen	denna
Broder	and	Kuke	raised	stone	this

ᛁ ᛑ ᛁ ᛁ ᛁ	ᛑ ᛐ ᛁ ᛐ ᛁ ᛁ ᛑ	ᛑ ᛁ ᛐ ᛁ ᛐ ᛁ	ᛋ ᛁ ᛁ
-----------	---------------	-------------	-------

a f t i R	f r a t h u l f	f a t h u r	s i n
Efter	Fredulf	fader	sin
in memory of	Fredulf	father	his
in memory of	Fredulf	his father	

* t R þ t	ʀ n þ t t	þ l t ʀ t
h a r t h a	k u t h a n	t h a a k n
mycket	god	träng
very	good	king's lifeguard.

# **SIMRIS** church DR344 DR345 Photo album 1999 VI 1 to 4

There are two runestones. They stand 20m to the east of the church, just outside the churchyard. Both runestones have ornament of the northern Swedish type with decoratively modeled bands. They had been embedded into the churchyard walls. They both date from the XI century.

## **The runestone to the east**

The runestone to the east is the bigger of the two.

ᛒ l t R t ʀ t l ʔ	l l t	R t l ʔ t	ʔ t t l t	þ l t t
b i a r n g a i R	l i t	r a i s a	s t a i n	t h i n a
Bjarngæir	lät	resa	sten	denna
Bjarngæir	let	raise	stone	this
Bjarngæir	let	raise	this stone	

t ʀ t l ʔ	R t ʀ [t]	ᛒ R t þ n R	ʔ l t
e f t i R	r a f n	b r u t h u r	s i n
after	Ravn	broder	sin
in memory of	Ravn	brother	his
in memory of	Ravn	his brother	

ʔ n [t l] t	ʀ n t n	ʔ t	ʔ n l þ l n þ n
s u a i n	k u n u - - s	a	s u i t h i u t h u
tjänare hos	Gunnulv	i	Svithiod.
in service c/o	Gunnulv	in	Sweden.

## **The smaller runestone**

The smaller runestone is to the west.

ʔ l ʀ R l ʀ	R	l l t	R t ʔ t	ʔ t l t	þ t t ʔ t
s i g r i f - r	l e t	r e s a	s t i n	t h e n s a	
Sigrev	lät	resa	sten	denna	
Sigrev	let	raise	stone	this	
Sigrev	let	raise	this stone		

t l ʀ t l ʔ	ʀ n R ʀ n t	l ʀ	R	ʀ t [þ] n R	ᛒ ʔ n l ʀ ʀ
a i f t i R	f u r k u n	i f - - r	f a t h u r	a s u l f s	
after	Forkunn	?	fader	Asulfs	
in memory of	Forkunn	?	father	of Asulf	

† R l P h    P t N h  
 t r i k s    k n u s  
 tjänare    Knuts  
 who was an hand of Knut.

\* l l B l    P N þ    þ t    \* t t h  
 h i l b i    k u t h    a n    h a n s  
 Hjalpe    gud    själ    hans  
 Help    god    soul    his  
 Help    god    his soul.  
 O: he was a good helping hand at sailing.

**Kivik** It is the mound grave of the kings. Many interesting artifacts of mycaenean aspect.  
 Open: may 1<sup>st</sup> to august 15<sup>th</sup> 10 to 18. During the summer holidays 10 to 21. Telephone 044  
 13 5538.

(continued in *addera*)

C:\documenti\runstenar\abbot\001008D1315

(continued from *Abbot*)

## **KIVIK**

**NORRA ÅSUM** church. See notes 1999. Photo album 1999 VI 12 to 15.

DR347. The inscription apparently talks about Christ, mother Mary and a bishop.

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	
k	r	i	s	t	m	a	r	i	a	s	u	n
Kristus,					Marias					son		
Christ,					Mary's					son		

Since the runestone speaks about Mother Mary, it must have been carved before the protestant revolution.

*   ᚱ   ᚱ   ᚱ	ᚱ   ᚱ   ᚱ	ᚱ   ᚱ	ᚱ   ᚱ   ᚱ   ᚱ	ᚱ   ᚱ   ᚱ   ᚱ	ᚱ   ᚱ   ᚱ   ᚱ																
h	i	a	b	i	th	e	m	a	r	k	i	r	k	u	th	-	-	a	r	th	a
hjälp					de			som		kyrka					denna			jörde			
help					they			who		church					this			made			
help					those			who		built this church											

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	
a	b	s	a	l	o	n	a	k	k	i	b	i	s	k	u	b						
Absalon							ärkebisop															
Absalon							archbishop															

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
o	k	a	s	b	i	o	r	n	m	u	l	i									
och		Asbjörn							Mule												
and		Esbern							Mule.												

**ELLEKÖPINGE** Kristianstad läns museum. A brochure was available and fetched at the museum (p68)

The runestone is not anymore exhibited at the museum. It was moved to some other building and at the museum they say that to see the runestone one must first **contact Maria Jelander Andersson** at the telephone number 044 13 5538 (it is the same number as for the visit to Kivik!). The runestone was found in July 1965 when excavations were under way at the knoll of the Elleköpinge (now Ripa) church ruins 4 km south-west of Åhus. The church was built at the end of the XII century. The digging was concluded and they were going to fill the hole with dirt again when the runestone was found in the southern nave wall. The runes were well preserved because the runestone was covered by mortar. The carving was difficult to detect because it was dirty and the surface uneven. The carving was facing up. Like all the other stones in the church southern nave wall, the edge (the left one) of the runestone was facing outward in the foundation and was flat while the right edge, turned inward in the foundation had its face chipped away. The runestone is made of gray-red coarse grained granite and the carving is badly weathered. It is 3.2 m high, 1 m wide and 50 cm thick. The inscription is carved along the longer dimension and the runes are inside a band. The borders of the band function as staff for the first and last runes. The lines are carved the usual way i.e. flaked



away as opposed to scratched along. No separation marks have been used. The interpretation of Sven B. F. Jansson was:

ᛠ   ᛚ   ᛚ   ᛚ   ᛚ	ᛚ   ᛚ   ᛚ   ᛚ   ᛚ
b i l l i k r	r a i s t i
Billing	reste
Billing	raised
ᛚ   ᛚ   ᛚ	ᛚ   ᛚ   ᛚ   ᛚ   ᛚ   ᛚ
a f t	s k r a u t a
after	Skröte
in memory of	Skröte
ᛚ   ᛚ   ᛚ   ᛚ   ᛚ	ᛚ   ᛚ   ᛚ   ᛚ
s t a i n	th i n a
stain	denna
stone	this
this stone.	

The short staff runes have been used with the exception of the t-sound for which the normal runes were used. The runestone is dated from the beginning of the XI century (actually it seems more likely 900 a.d. and earlier). The runestone was found, before being embedded in the church, 600 m east of the point where the Vramsån river runs into the Helgeån river, 5 km west of Åhus. Continuing on the Helgeån, through meanders one reaches Hanöbukten and eventually the Östersjön with seaways to all directions and to other lands. A good point where to raise a runestone if it must be visible. In Helgeö in 1026 a battle took place. The norwegian king Knut den Store (the great) was moving westward so the danish king Olav den Helige (Olav Haraldsson, the Saint) and the swedish king Anund (Anund Jakob) moved toward him sailing easterward along the coast of Skåne burning villages. They arrived at the mouth of the river Helgeån and stopped for a while. There the battle took place. Skröte could have been a soldier of the danish king Olav or of the norwegian king Knut, that died in the battle; a companion may have decided to raise the runestone. In this case it is likely that the original location of the runestone was where it was found or somewhere close to that, along the strand of Helgeö.

#### **HÄSTVEDA** church Photo album 1999 VI 16 to 20

DR350. The runestone is dated from the XIII century. It was a grave stone in a roman coffin. It is one of the only two runestones in northern Skåne. The text is in latin.

ᛚ   ᛚ	ᛚ   ᛚ   ᛚ   ᛚ	ᛚ   ᛚ   ᛚ   ᛚ	ᛚ   ᛚ   ᛚ   ᛚ
i n	m a n u s	t u a s	d o m i n e
In	hand	your	god
In	your hand		god
ᛚ   ᛚ   ᛚ   ᛚ   ᛚ   ᛚ	ᛚ   ᛚ   ᛚ   ᛚ   ᛚ   ᛚ	ᛚ   ᛚ   ᛚ   ᛚ	
k o m a n d o	s p i r i t u m	t u u m	
place	spirit	your	
place	your (not my) spirit		

† † †  
 a s a  
 Åsa.

Using *your* instead of *my* may mean that Åsa wanted to stress her annihilating herself saying that her spirit belonged to god or that the healthy resistance to the invasion of the new religion was strong and long lasting.

**SÖLVESBORG** church RO19,24, [15]p114 Photo album 1999 VI 20 to 25 17 3E1 Blekinge

DR356 DR357. Two runestones are standing at this church. A third runestone, called Gunnarp or Gummarp, is now missing. The church's opening times are 8 to 16 weekdays, check for saturdays and sundays. The old Nordic scripture is used and the incipient disintegration of the old Nordic scripture is witnessed. A curse is placed on who destroys the runic inscription. The two runestones have been moved to their present location in the 1860s.

## The first runestone SÖLVESBORG Photo album 1999 VI 20 to 23

The runestone stands outside the Sölvesborg church's western entrance. It faces west. The carving reached a white granite stratum under the surface so that the letters appear white without need for highlighting. The runestone is dated either from the VI century or to the year 800.

𐌲 𐌲 𐌰    |    𐌱 𐌳 𐌴  
              -    W       - -

M M ↑ H N t l R H l t  
 n son his  
 ea du s u n i r s i n his son.

A translation reads:

At Åsmund sin son gjorde (reste)  
After Åsmund his son made (raised)

## Vade stenen

Vade stone.

**The second runestone STENTOFTEN** RO19 RO24 [15]P114 Photo album 1999 VI 24, 25.

The runestone stands inside the southern entrance hall to the Sölvesborg church. The runestone comes from a burial site that now is being used for farming cultivation, just east of the town. The location is in the Sölvesborg castle estate, likely in that strait that once constituted a navigable channel between Lister and the mainland. Both the dating and the interpretation of this unusual runestone differ. The inscription, which is the longest known with the old futhark, includes a menace of malediction with the same wording as in the Björketorp inscription. It is dated from the VII century. Other information have the beginning of the VI century. The inscription on this runestone is a long and confusing one, difficult for a modern reader to make sense of. It seems to refer to a leader called Hathuwulf, who brought prosperity to a locality, a reflection of the well recorded belief that a good king could promote

the well being of his people and in particular the fertility of crops and animals in his realm. A significant section of the inscription reads:

h	þ	x	n	þ	o	l	s	f	r	g	a	f	•	↗
h	a	t	h	u	w	o	l	s	f	r	g	a	f	•i
Hathuwulf										gave		↗		

The object of the sentence is represented by the j rune which is called *jera* that means “a fruitful year”, fertility and so prosperity.

To read the runes the top of the runestone must be to the right of your right eye. You'll see six rows, three of which bend to follow the edges of the runestone. One interpretation has it that the first row is at the bottom and the last is at the top, but in the following we start from the top row. Two interpretations are available and they are identified with 1. and 2. under each row. In the case that not the old futhark but the new futhork runes have been used, the rune will be highlighted in bold character. \* for *io* belongs to the anglo-saxon futhark, not the germanic one. See notes 1999 p18, 19.

row I

<b>H</b>	<b>P</b>	i	n		<b>*</b>	<b>B</b>	x	k	n	<b>M</b>		
		k	i	u			h	b	ö	r	u	d
1	Gjörde						broder					
(This)	made						a brother					

## 2.Nybyggarna

New buildings

row II

†	l	n	h	g	x	m	h	↑	n	h	h
n	i	u	h	a	g	e	s	t	u	d	r
1. nio	hade										
nine	had										

2. nykomlingarna  
newcomers

The *newcomers* were the Herules, an invading people. *Galder* is the troll's (i.e. elf, goblin) song to which a mythic power was believed to be associated.

row III

h	* x	n	p	ɔ	l	* f	h	x	* f	ɔ
h	io	th	l	w	ö	l	io	f	r	j
1. Hathuwulf								gav		äring
Hathuwulf								gave		fertility
2. Hathuwulf								gav		äring
Hathuwulf								gave		fertility

row IV

H < R | P X P \* F O M \* T | D H T M

h i o r i w ö l i o f r e i o n i u s n u h l e  
 1. Visit the site again

2. överöste Hariwolf med rikedom  
 showered Hariwolf with richness.

row V

h i d e r r u a o k j f e l k i i e z i o h e d  
 1. Visit the site again

**2. Denna galder är en djup hemlighet;**

This galder is a deep secret;

row VI

h e r i o e i o l i o s i o r • i o g e l w e t  
 1. här jag gömde hemligheter  
 here I have hidden secrets

2. i denna galder har iag i förtäckta ordlag  
 in this galder have I hidden words

i o d u d u d s i o t h ! i o t  
 1. may die those (that) make damage (to the runestone).

2. uttryckt djupa hemligheter  
 expressing deep secrets.

On the top right of the runestone face opposite to the bench, two curving lines can be seen. To read the runes the top of the runestone must be on the left of your left eye.

e r i o g i n o r o n o r  
 1. Här huggen runor  
 Here (these) carved the runes

Här huggen runor  
 These (here) carved runes

b i o r i u t i d  
 1. Björn Göte  
 Björn the gote

2. Björn gjorde.

Björn made.

**The third runestone GUNNARP (or GUMMARP).**

The runestone is now missing

**ISTABY** Photo Rop21, Vep7, RO19.2

Now in Stockholm Statens Historiska Museum. **Find** the site where it originally was standing.

**RUNAMO** [15]p113. Photo VI 26 to VII 4.

Driving east on the main road between Åryd and Kallinge through Bräkne-Hoby, just south of Bräkne-Hoby the road passes over the railway. After 100m turn right. After 200 m turn left (somewhere one should cross the highway E22). After 1.9 km turn left. After 1.9 km park the car. Walk 250 m to the north and the *Kongs lyden* path is crossed in the locality of Runamo. *Kongs lyden* “King’s road”, was called during the VII century a since abandoned section of a public road that crossed Blekinge. It is first mentioned in the year 1200 and was replaced by king Christian IV by a military road that run north of the lake Nässjön. Between Ronneby and Bräkne-Hoby the *Kongs lyden* road crosses a mountainous territory 10 km wide that divides vertically Blekinge in an eastern and a western part. It was an old limit for inhabited land and first colonized in the middle ages. The road is flanked by prehistoric graves, the oldest dated around the time of Christ’s birth. At Runamo the road passes a diabase corridor on which a runic inscription was carved. This is already mentioned about the year 1200 by Saxo Grammaticus. The signs on the boulder are believed not to be runes but natural cracks or scratches in the *diabasgång*. Similar cracks are also found at Macklamo and at Busemåla.

**BJÖRKETORP or GALTE stones** RO19.3 Photo [15]p112 RO23 RO19 RO24 Album 1999 VII 5 to 23 Blekinge 18 3F3 DR360. The runestone features: old norse, incipient disintegration of old norse, curse on who destroys the runestone.

Along E22 (there route 27) 6.5km east of Ronneby, take Tvingvägen to the north. After 330m park the car. Walk 170m along the path to the east an you will meet the three runestones. The site is on a burial ground 300 m north of route E22, just east of the road to Tving. There are three standing stones. On the taller, 4 m high, there is an ancient nordic runic inscription with a form of menace of malediction. The other two are *bauta stenar*, “raised stones”. The incirption starts at the top on the right (\* for *io* belongs to the anglo-saxon futhark, not the germanic one). In the case that not the old futhark but the new futhork runes have been used, the rune will be highlighted in bold character.

row I

≥	* ʁ	x * ↑	β * k n	↑
s	io r	th io t	b io r u	t
Jag	här	dölde	mäktig runor	hemlighet
I	here	hid	mighty runes	secret

Here I hid the secret of the powerful runes

row II

n ↑ l	* ʁ þ	ṡ ṡ	* 𐌺	* n 𐌺 ṡ
u t i	io r w	e l	io d	io u d e
Ständigt	plåglas	de	av	arghet

Always      torment      those      by      sorcery

row III

≥ H \*      M K      \* P \* T      \* N      Y  
 h io      e r      io m io l      io u s      r  
 de      som      kummel      bryter  
 those      who      memorial      break  
 those who break this memorial.

row IV

I † \*      K N T \* Y      \* K \* K      M N  
 i a io      r u n      r      io r io r      e u  
 Maktiga      runor      gjorde jag      här  
 Kraftfulla      runor      högg jag      här  
 Maktiga      runor      högg jag      här  
 Powerful      runes      carved I      here  
 Here I carved the powerful runes

row V

H f \* T \*      \* Y      \* D      M K      \* X  
 f io l io      h io r      h io d      e r      io g  
 falk      hak      hed      honom      drabba  
 svekful      död      skall      honom      drabba  
 tracherous      death      shall      him      strike  
 tracherous death shall strike him.

row VI

H \*      I D Y K N T      X K X T N  
 h io      i d z r u a      o r o a u  
 Jag      spår      fördärv  
 I      prophesize      destruction.

The rune \* must be translated as *a* or as *k*.

The curse that closes the inscription is the same as that found in the Stenoften runestone and in the Kylver coffin-slab (*visit*). Recently an interpretation has been given, through chyphering, that makes the runestones in Blekinge: Björketorp, Gummarp, Sölverborg, Istaby, Flegghall and runic inscription found on some bracelets, all bear inscriptions of semitic origin. The author of the present handbook intends to verify some material available on the subject to see if the chyphering technique, it must be remembered also applied to the runestones of Heavener and Poteau, Oklahoma USA, was somehow “stretched” too much using diverse criteria of interpretation for each rune.

**SKÄLLENÄS** see picture of the runestone, with landscape in the notes and detailed map with the runestone location R

DR363. On the Sturkö island (now connected to the main land by a road) at Skällennäs a runestone (*the king's stone*) from the Viking ages can be found. In the same area treasures were found dating from the viking age. From Blekinge six runestones are known. One is in its original location at Bkörketorp, two have been moved to the Sölvesborg church, one to the Statens Historiska Museum in Stockholm, a fifth disappeared and the sixth is on the Sturkö

I did visit the runestone. I must find the notes.

**Explain** the way to the runestone. The runestone, which stands in its original location, was raised about the year 1000 in memory of a danish chieftain, Sibbe the Good (son of Foldar) by his warriors. From a sketch taken in the XVII century, it is known that the runestone was standing besides two burial-mounds, now destroyed. According to the inscription Sibbe was buried in one of them. The inscription is in two parts. The first part is in prose that names the chieftain and a second which is in artistic poetic verses. On the side facing north-west, an inscription was carved in the middle-ages whose meaning is obscure. **Say** how is the lines layout.

Line 1.

4 ▶  
 Ɔ ɳ ɾ ɥ ɪ ʈ ɾ ɪ ɥ ʀ \* ɪ ʈ ɣ Ɔ ɳ ɾ ɔ ɳ  
 f u l k i n l i k r h i n s f u l t h u

Folgin	liggr,	hinns	fulgdu
Hidden	lies	the man	whom,

Line 5 must be read from the top of the runestone and going down. The bottom of the runestone must be on the right of your right eye.

◀ 4		5 ▶	
ƿ ʀ ʀ   ʒ ʀ ʀ	ʀ ʒ	þ ʀ ʀ	ʀ ʀ   ʒ ʀ ʀ
f l a i s t r	u s i	th a t	
flesrt	vissi	that	mestar
most	knew,	that	the greatest

Line 6 must be read with the top of the runestone on the right of your right eye.

◀ 5		6 ▶	
ʀ ʀ   þ   ʀ	ʀ ʀ ʀ ʀ ʀ	þ ʀ ʀ þ ʀ	
t a i th i r	t u l k a	th r u th a r	
dedir,	dolga	thrudar	
virtues	accompanied,	executor of the goddess of the	

Line 7 must be read from the top of the runestone and going down. The bottom of the runestone must be on the right of your right eye.

◀ 6	
ʀ ʀ ʀ ʀ ʀ	þ ʀ   ʀ ʒ   * ʀ ʀ
t r a u k r	i t a i m s i h u k
	h
draugr,	i theimsi haugi.
battles,	in this mound.

7 ▶	
ʀ ʀ ʀ ʀ ʀ	ʀ ʀ   þ ʀ   ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ
m u n a t	r a i th u i th u r r a th a
Munat	reid- Vidurr rada
A more	honest god of the wagon

Line 8 must be read with the top of the runestone on the right of your right eye.

◀ 7		8 ▶	
ʀ ʀ ʀ ʒ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ		
r u k s t a r k r	i t a n m a r k u		
rogstarkr	i Danmarku		
battle	strong in Denmark		

Line 9 must be read from the top of the runestone and going down. The bottom of the runestone must be on the right of your right eye.

◀ 8		9 ▶	
ʀ   ʀ ʀ   ʀ ʒ	ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ		
n i n t i l s	i a r m u n r u n t a r		
Endils	iormungrundar		
of the mighty	ground of the sea-king		



49

Ɔ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ u r k r a n t a r i orgrandari will not rule over	ƚ ƚ ƚ ƚ ƚ ƚ l a n t i landi. the land.
--	---

The inscription reads:

Lide set (the runestone) in memory of Olaf.  
 For his good son Foldar  
 this stone (Foldar) set in memory of Sibbe.  
 Hidden lies the man<sup>1</sup> whom,  
 most knew, that the greatest  
 virtues accompanied, executor of the goddess of the  
 battles, in this mound.  
 A more honest god of the wagon  
 battle strong in Denmark  
 of the mighty ground of the sea-king  
 will not rule over the land.

This runestone is the only case with a complete *drott Kavanaugh*, which is the stanza suitable for  
 verse made for delivery before the court of a king (or chieftain). It is made of eight lines  
 composed in two quatrains, each line with three stressed syllables, internal half-rhyme  
*skothending* and full rhyme *adalhending* in alternate lines, and impeccable alliteration.

#### RESMO church Öland island Photo album 1999 VIII 1 to 3

A copy of the runestone is in the church's entrance hall, on the right. The original was found  
 in 1826 when the eastern tower of the church was demolished. After that lied as a pavement  
 stone front of the altar. It was removed in 1885 and taken to Kalmar, where it was placed, and  
 still is, at the Länsmuseet, the regional museum. The runestone is dated from the XI century  
 and it is a unicum due to the ornament in relief. The runestone was discovered together with  
 another one; together they constituted a pair. The other runestone was then dynamited and  
 disappeared. The text read: *De bröderna läto resa stenen efter sin mother Randvi*. "The  
 brothers let raise the runestone in memory of their mother Randvi". The two runestones had  
 practically the same inscription. This is a little strange.

ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ... a b i	ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ th a i R	ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ... t u	ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ r a i s a	ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ s t e i n	...
?	?	läto	resa	sten	[denna]
?	?	let	raise	stone	this
?	?	let	raise	this stone	

ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ e f t i r	ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ r a n t u i	ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ m o t h o	ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ ƚ s i n a
----------------------------------	------------------------------------	----------------------------------	--------------------------------

<sup>1</sup> The invading party of danes probably buried the dead chieftain in a concealed place so to avoid the enemy, who  
 had control of the area, to dig it out and insult it. Much the same way as it was done in the XVIII century little  
 south of Fort Necessity, Pennsylvania, USA where a general was buried under an indian path to avoid that the  
 indians found it.

after	Randvi	moder	sin
in memory of	Randvi	mother	their
in memory of	Randvi	their mother.	

To the west of the church, in a field some 2 km away, there should be a painted runestone. I do not recall where I took the information. In 2001 I was told that Anders Åsenius that lives in Mysinge, a couple of miles to the south, might know.

**BJÖRN FLISA** ÖL 25 Dröstorps, Sandby parish.

The runestone stands east of the deserted bare limestone soil village of Dröstorps. That is 800 m north-east of the abandoned village and near the north-western corner of the parish. The runestone placed out on the bare limestone soil possibly indicates an old communication way or the borders of two estates. The inscription says:

Jörund uppreste stenen  
 Jörund raised this stone  
*efter sin broder.*  
 after his brother.

**SEBY** ÖL 18 Öland island. *Take again the picture of the plate, for completeness.* Driving from Solberga toward east, at the crossing with the road that runs along the east coast of the island, 1.5 km after having turned left, on the right, stands the very beautiful 3 m high runestone. BL4 Photo album 1999 VIII 4, 5.

... i n k i a l t r	a u k	n i f r	a u k	s u i n
Ingjald	och	Näv	och	Sven
Ingjald	and	Näv	and	Sven

th i r	l i t u	r i s a	- - - - -	- - - - -
de	läto	resa	sten	denna
they	let	raise	stone	this
they	let	raise	this stone	

i f t i R	r u t h m a r	f a t h u r	s i n
after	Rodmar	fader	sin
in memory of	Rodmar	father	their
in memory of	Rodmar	their father.	

The name Näv started as a nick name for a person with a big or deformed nose. With time it became a real name.

**SANDBY** churchyard. *Visit* the site, a runestone may be here.

**GÅRDBY** ÖL 28 Öland island. RO60 Photo RO62 album 1999 VIII 16 *Take* photo of the plate (at the end it says "vikingasäldet")

The 1.2 m high runestone stands in the churchyard, 20 m to the south-east of the church. The runestone speaks of travels to Gårdrike (Russia).

* † R þ R N þ R	R †   ʁ ↑	ʁ ↑ †   †	þ   † ʁ †
h a r t h r u t h r	r a i s t i	s t a i n	t h i n s a
Härtrud	reste	sten	denna
Härtrud	raised	stone	this
Härtrud	raised	this stone	

†   ʁ ↑   ʁ	ʁ N †	ʁ   †	ʁ ʁ   þ	↑ R † ʁ	ʁ N þ † †
a i f t i R	s u n	s i n	s m i t h	t r a k	k u t h a n
efter	son	sin	Smed	en ung man	god
in memory of	son	his	Smed	a young man	good
in memory of	his son		Smed	a good young man	

* † † ʁ þ N R   †	þ R N þ   ʁ	* † † ʁ
h a l f b u r i n	b r u t h i r	h a n s
Halvboren	brudir	hans
Halvboren	brother	his
Halvboren	his brother	

ʁ   ↑ R	ʁ † R	þ N ʁ
s i t r	k a r	t h u m
sitter i	Gårdrike (rather than Gårdbý)	
is a chief in	Gårdrike	
is a chief in	Russia.	

þ R † † ↑ R	R   ↑	† ʁ þ N	R † þ †	ʁ * †
b r a n t r	r i t i	i a k t h u	r a t h a	k h n
Brand	högg	väl	rätt	tyda
Brand	carved	well	right	interpretet
Brand	carved	well (so that it can be)	interpreted well.	

Gårdrike was the ancient nordic name for the swedish *vikingasölde* in Russia.

**BJÄRBY** ÖL 36 Öland island Photo album 1999 VIII 23, 24

The runestone stands 14 km north of the runestone of Gårdbý (1.0 km south of the Lerkaka runestone) on the east of the road. The inscription starts in the outer band at the bottom left and going up. The top of the runestone must be on the right of your right eye.

R   R ʁ R	ʁ	N   þ þ   N R †
r i r f r i - -	- - k	u i t h b i u r n
Rarfrid	och	Vidbjörn
Rarfrid	and	Vidbjörn

†   ↑ N	R   ʁ †	ʁ ↑ †   †	þ   † †
l i t u	r i s a	s t a i n	t h i n a

leto	resa	sten	denna
let	raise	stone	this
let	raise	this stone	

† †	ƿ † ʁ † ʁ † ƿ	ƿ † þ ʁ ʁ	ʁ   †
a t	f a s l u l f	f a t h u r	s i n

(1)

after	Faslulf	fader	sin
in memory of	Faslulf	father	his
in memory of	Faslulf	his father	

(1) The inscription continues now inside the band that goes to the head of the snake.  
The inscription continues now inside the tail of the snake that terminates into a spiral.

ʁ   ƿ † † ʁ ƿ	†   †	ʁ †   ʁ †
s i k l a u f	l i t	r a i s a

(2)

Siglauf	lät	resa (runstenen)
Siglauf	let	raise (this runestone)

(2) **Check** the manuscript.

† ƿ †   ʁ	þ ʁ † † †	ʁ   †
e f t i r	b u n t a	s i n
after	make	sin
in memory of	husband	her
in memory of	her husband	

* † †	† ʁ	ƿ ʁ † ƿ   †	ƿ   ʁ   ƿ   ʁ
h a n	i a r	k r a f i n	i k i r i k i u
Han	var	begraven	i kyrkan
He	was	buried	in the church.

# **LERKAKA** ÖL 37 Öland island Photo album 1999 VIII 18

The runestone stands 1 km north of the Bjärby runestone (15 km north of the runestone of Gårdby), on the west of the road, just opposite of the five old windmills. It is a beautiful runestone. Unfortunately, the left bottom part of the surface is missing. The inscription must have started down at the bottom, in the outer band and going up. **Read** the runes on the site and take an enlarged picture of the inscription. The inscription continues in an inner band and at the bottom center, just above the band.

ʁ ʁ † ƿ	†   †
... r u l f	l i t

# **BOGBY (BÄGBY)** ÖL 39 ÖL 40 Öland island

1.2 km south of the church of Gärdlösa a road goes to Högsrum. Continue straight on for 500 m. A street starts on the left. Go in and continue for 300 m.

**The first runestone** Photo album 1999 VIII 22 *take* another picture

On the right there will be the beautiful 2 m high runestone.

ƿ ƿ þ ʀ ʀ ʀ ʀ ʀ	ʀ ƿ ƿ	ʀ ƿ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ ʀ
k u t h b r a t r	a u k	s u a i n	r a i s t u
Godbrat	och	Sven	reste
Godbrat	and	Sven	raised

ʀ ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ
a f t i r	b r u t h r	s i n a	k u t h a n
after	bröder	sin	god
in memory of	brothers	their	good
in memory of	their good brothers		

ƿ ʀ ʀ ʀ	ʀ ƿ ʀ	ʀ	ʀ
u a l t	a u k	h	f
Aswalt	och	Helge	
Aswalt	and	Helge	

(1)

(1) Outside of the band

**Second runestone** *Visit* the site again. When I was there it was deep night and I didn't know there was another runestone.

It once laid in a wade bridge. The inscription says:

*Sven gjorde (detta)*  
Sven made this  
*efter sin fader Vickar*  
after his father Vickar  
*ende sonen reste själv stenen.*  
the only son, he raised himself the stone.

**KÖPING** church, Öland island

The key-hole shaped runestone must be in the entrance hall to the church. ***The church*** was closed when I visited. In the past the runestone laid buried in the church yard. The inscription says:

*Asgot och Torsten reste denna sten efter sin fader Östen.*  
Asgot and Torsten raised this stone after their father Östen.

During the restauration of the church, 60 fragments of runestones have been found (the biggest such finding in Sweden). The fragments show that also the surface between the lines was painted. The XI century church-yard of the staf-church (a church built on wood on the shape of staves, that implied certain construction techniques and consequently, architecture) must have been a splendour of colours.

**TINGS FLISA** Öland island Ö146 Photo album 1999 VIII 20, 21

Drive south along the road that flanks the church of Köping to the east. After 150 m, on a knoll on the left, the wonderful runestone can be seen. The runestone, dated from the XI century, is called since ancient times Tings Flisa. This is an indication that the old *ting place* was here. This is also reflected in the names Tings Ene and Tingsdal. The name *flisa* is often used in Öland for a raised limestone flat stone with or without a runic inscription. The name Gunnfuss comes from “Gunn” (fight) and “fuss” (willing)

þ ñ ð l ʰ	ʰ ñ ʰ	þ ñ ð ʰ ʰ ʰ ʰ ʰ	ʰ ñ ʰ	þ ñ ð ʰ ʰ ʰ ʰ ʰ
th u r i r	a u k	th u r s t a i n	a u k	th u r f a s t r
Tore	och	Torsten	och	Torsfast
Tore	and	Torsten	and	Torfast

þ ʰ ʰ	ð ñ þ ð	ð ʰ l ʰ ʰ ñ	ʰ ʰ ʰ ʰ ʰ
th a r	... r y th r	r a i s t u	s t a i n
deras	bröder	reste	stin
their	brother	raised	(this) stone

ʰ ʰ	ʰ ñ ʰ ʰ ñ ʰ	ʰ ʰ þ ñ ð	ʰ l ʰ
a t	k u n f u s	f a th u r	s i n
after	Gunnfuss	fader	sin
in memory of	Gunnfuss	father	their
in memory of	Gunnfuss	their father.	

ʰ ñ þ	* l ʰ ʰ þ l	ʰ l ñ ʰ	* ʰ ʰ ʰ
k u th	h i a l b i	s i u l	h a n s
Gud	hjalpe	själ	hans
God	help	soul	his
God	help	his soul.	

## **INGELIGE HÖG** Album 1998 IV 31

From Växjö drive south along route 30 toward Ingelstad. After 18 km turn right toward Tävelsås. After 1.0 km driving north-west, on the left there is the parking lot for Ingelige Hög. Walk 100 m west along the path and you'll come to the tumulus, the tomb of king Inges, dated 500 a.d., like the tumula in Uppsala. Peter Rudbeck writes that at king Inge's tumulus in the nights of big festivals, bright fire lights shine and those that live at the village say that they often see, especially during the Christmas nights, that the king's tumulus stands upon four golden columns and that out there it is like if the crowned kings dance and sing. Since the old times the road from the Varend's center went south toward the Konga district and Blekinge. The road is still there today, only it is asphalted. About 10 km south of Växjö the road follows the western strand of the pagan sounding Tor's lake (Torsjö) and arrives front of Ingelige Hög (Ingelige Tumulus). On the top of the tumulus a stone is standing and right in front of it an oval stone with palm like motives with spirals turning to the left and other lines shaped in the form of runes. The two together make you understand what a throne was. Stones raised in the form of ships surrounded this and another (*which?*) tumulus. Peter Rudbeck connects Ingelstad and Värund with the oldest known swedish royal family, Ynglinga family, that would descend from Odin. The origin of the Æsir gods is here and Asgård is located in Asa gård, in the district of Norrvidinge. The term *kungsväg* “king's road” is the usual term after the XVII century to refer to the most important roads. Snorre Sturalsson writes on the saga of Ynglinga, the first mystic king burial (jördfärd?) in Uppsala. According to Rudbeck

all the kings of the Varend kingdom were buried in or around Ingelige Hög. Nils Dacke called the farmers from Varend and Blekinge to a ting (assembly) in Ingelstad when he started the revolt against Gustav Vasa in 1542 (see also the runestone of Larvs Hed in Västgötland). Other say instead that the gathering took place in Kolshult in northern Blekinge. Another interpretation is that Ingelige Hög came about at the time when the power of Svea (Svitjod) reached Varend. Very likely it is a member of the Ynglinga dynasty that was buried in the tumulus and that another member, less important, is buried in the smaller tumulus.

### INGELIGE church

At the church there should be a runestone. Visit

### NÖBBELE Sm16 Album 1998 IV 32 to 34 24 4E4

From the parking lot that is to the north-east of Ingelshög drive along the main road 2.2 km to the north-west and turn to the left toward Tävelsås. Drive 1.65 km and turn right (opposite to the sign to Brittedal) on an unpaved road. Drive north 350 m in a farm yard (Trottagård) and, if you turn right at the road-fork, the runestone is standing to the left, in the middle of a fenced field. The inscription starts on the face with the cross, down on the right.

↑ †   †	† ∩ √	†   †   √ †
... t a i n	a u k	e i l i f r
Rosten	och	Eliv
Rosten	and	Eliv

† √	† ∩ √	* † √ ∩ †
a k i	a u k	h a k u n
Åke	och	Håkan
Åke	and	Håkan

- - - - -  
svennerna                reste  
knights and squires    raised

√ ↑   †	†   †	√ † † ∩ R
i f t i r	s i n	f a t h u r
after	sin	<sup>(1)</sup> fader
in memory of	his	father

<sup>(1)</sup> The inscription continues now on the other face, down on the right.

√ † ↑	↑ † ∩ † †
k a t i	t a u t h a n
Kale	den döde
Kale	the dead.

† ∩ √ ∩ †	√
t h u m u n	k - - - - -

Kumlet	vill	sinligt
The memorial	will	be visible

därför den gode  
so that the good (Kale)

icke	skall	glömmas
not	shall	be forgotten

så	länge	stenen	står
as	long as	the stone	stands

och	runrnas	stava
and	the runes	can be distinguished

The inscription is composed in the form of *fornydislag*, a verse metric that is known from poems from ancient Iceland and from a number of Swedish runic inscriptions. **Check** if the runes are visible on the picture and visit the site again if not.

**VÄXSJÖ** cathedral (domkyrkan) Sm10 Album 1998 IV 20, 21.

The runestone is standing outside the southern cathedral's wall. Before the last restoration of the church the runestone was lying embedded in the external side of the eastern chorus wall pedestal. The runestone is mentioned for the first time in the year 1813 when it was noticed while plastering and was set free. The runestone is now standing in its original position. The ornament is very beautiful with an animal that is developing from a snake to an advanced stage of a drake. In fact one can see the head in a profile, the body end being a foot (hoof) rather than a tail and, at the top of the bend, a sling departing from the lower part of the bend, turning up behind the drakes' body, knotting with it while going down and becoming a foot. The inscription contains the word "viking" and starts down at the drake's head and going up:

↑ ᚠ ᚢ ᚢ ᚢ	ᚠ ᚢ ᚢ ᚢ ᚢ ᚢ ᚢ	↑ ᚠ ᚢ ᚢ ᚢ
t y k i	u i k i k r i	t y k i
	(1)	
Tyke	vikingen	Tyke
Tyke,	the viking	Tyke

<sup>(1)</sup> The inscription has this insertion coming from the two close vertical bands.

ᚢ ᚢ ᚢ ᚢ ᚢ	ᚢ ᚢ ᚢ ᚢ ᚢ
r i s t i	s t - i n
reste	stenen



raised the stone

† ƿ ↑ | ƕ ƿ Ɔ † † ƕ  
e f t i r k u n a r  
after Gunnar  
in memory of Gunnar

ʁ Ɔ † ƿ | ƕ | ʁ ʁ  
s u n k i r i m s  
son Grims  
son of Grim.

The inscription continues now inside the vertical band to the left.

ƿ Ɔ þ \* | † † þ | ' † † \* † † '  
k u th h i a l b i s e l h a n s  
Gud hjälp själ hans  
God help soul his  
God help his soul.

It would not be surprising to learn that this last band has been added later, when christianity entered the viking society. The use of the different rune for the s shows that the new carver did not try to conceal that he was adding something. Also the height and overall aspect of the new incision is different. It is not clear why the original runemaster, after having written a part of his inscription decided to specify that the Tyke that he was talking about was a viking. The Småland and *Sunnerboiter* (?) vikings knew England and Greece. Findings from the iron age graves show of contacts with the border of the roman territory, around present day Bonn. If it were not for the aspect of the carving, which is very similar to the original inside the and, one could think that these 2 bands too have been added by the christian desecrator that wanted to specify that Tyke was a viking, hence a pagan and notwithstanding this, or better, just for that reason, god in person should help his soul.

#### **ARINGSÅS** church Sm 1 Sm 3 Photo Album 1998 V 17 to 19

From Alvesta main station drive west 150 m and turn to the right. After 300 m turn to the right. After having driven 700 m to the east, one comes at a round-about and to the church. Two runestones stand outside the church-yard wall western side. The runestones are not in their original location. They were brought here in 1966. The original location is on an iron-age grave yard north of the church. During the 1970s the runestones were moved to the church-yard. The following text is from a 1690s sketch (read the runes *from* the photos Where is the sketch?)

Vignut rest sten

after Romund fader sin

Gud hjälpe själen

åt den Värendske bonder.

Högg Åsmund runorna.

This is the oldest text with the name of the village of Värund (*find* where the village is).

The other runestone is probably from the middle ages. The text is not translated. It has been carved by somebody that knew the runes through the *runstaven*. The runstaven was the people's calendar with runic symbols for the different days. The runes are different from those used on the runestones.

**TRANSJÖ** Sm5 RO128.4 25 4F4 north of Eriksmåla, along road 28

From the church of Hjortsberga drive 100 m east. At the cross-road turn left (north). After 1.5 km on the left there is a burial ground. 60 m to the south the runestone should be visible. If it is not, continue 1.2 km further along the same road that, after 500 m, sharply turns to the right. On the left there is a burial ground and 60 m to the south the runestone should be visible. *Visit* the site.

The runestone talks about runes at assembly places and travels to the west.

h a n n    v a r    m a n n a  
He            was        (among the) men

m e s t r    o n i d i n g r  
the most        un-dastard

e r    a    e n g l a n d i  
He    in    England

a l d r i    t y n d i  
lost            his life.

**ENET** aka **SJÖBYLUND** Sm7 Album 1998 V 12 to 14 and 15, 16 [15]p139.

From Skatelöv church drive south-east 200 m and turn to the left toward "gravfelt". After 100 m on the right there is a burial yard. Inside there is a runestone that is not legible but that seems to be modern. If one does not turn toward "gravfelt" but continues on, after 1.65 km on

the left reaches the runestone that is visible from the car on the left. **Take** new pictures early in the morning.

ƿ   ƿ   ƿ	† ƿ	þ ƿ † ƿ	ḡ † † ʀ
k i u i t h i	a k	t h u n a k i	s a t r
Gerid	och	Tunn-Åke	satte
Gerid	and	Tunn-Åke	set

Tunn-Åke could also be read Tunnake meaning “small neck”.

† ƿ † ʀ	ʀ ƿ ƿ † ʀ
e f t r	r u m a r
after	Romar
in memory of	Romar

ƿ ƿ þ	† † ʀ	ƿ ƿ	þ †   † ḡ
k u t h	i a l b i	i k u	t h n i a s

He was a valid man. **Find** if this is written on the plate.

### **S. LJUNGA** church

In the church-yard there should be a runestone.

### **RYSSBY** church Sm39 Album 1998 V 6, 7 24 5E1

The runestone is standing outside the church at the south-western corner. The runic inscription is difficult to see due to flaking of the surface. **Inside** the church there should be other two runestones.

Gunne	satte	sten	denna
Gunne	raised	stone	this

till minne av	Sune	fader	sin
in memory of	Sune	father	his
in memory of	Sune	his father	

mild	i	ord
soft		spoken

och	frikostig	på	mat
and	generous	in	offering food

and of great hospitality.

The inscription ends in verses. A part of the inscription has been lost due to the flaking of the surface. The inscription has been reconstructed with the help of another runic inscription (which?). The runestone was found in 1964 lying hidden in the church's southern nave, immediately east of the entrance. The runestone original location is not known.

**TUNA** Ryssby Sm42 VE37 Photo Album 1998 V 8 to 11

From the church of Ryssby drive 1.48 km south toward Tuna. Turn to the left on an unpaved and grassy path. Drive 200 m inside the field and stop the car. Walk 240 steps on the same direction. The runestone stands 50 steps on your right, in a grave yard.

Tumme	reste	sten	denna
Tumme	raised	stone	this

after Assur broder sin  
in memory of Assur, sin brother.

th a n	e r	v a r	s k i p a r i	h a r a l d s	k o n u n g s
som	han	var	sjökrigare	Haralds	konungs
who	he	was	crew-soldier	Haralds	king
who		was	a crew-soldier	of king Harald.	

In the old nordic, *skipari* had a different meaning from present swedish *skeppare*, commander, skipper. *Skipari* meant in fact “one of the crew”. It was a very honorable position and it meant being the body-guard of the king.

**BRÄKENTORP Sm45** Photo Album 1998 V 3 to 5.

Fron Ljungby church drive 500 m north on road 25 toward Lagan. Turn right toward Vislanda and drive east. After 7.5 km turn right toward S: Ljunga. After 2.8 km turn right toward Visslaryd. After 1.35 km turn left toward Bräkentorp. After 100 m, on the left there is a XVIII century memorial stone. Park the car. Walk 290 steps east to a bridge. Walk 170 steps to a tumulus tomb. Walk 23 steps ? to the runestone. The runestone is not legible, otherwise it would have shown a wonderful spiral inscription. In the Sunnerbo district about 20 runestones are found with a spiral ornament. (***Find*** the other 19).

u	e	s	t	i	n	k	a	-	-	-	-	-	-	-	-	t	h	i	s	i
Västen						gjörde						kummel				detta				
Västen						made						memorial				this				
Västen						made						this cairn								

↑ ↑ ↑ ↑ ↑      4 3 2 1 0      3 2 1 0 1 2 3      4 1 0

e f t i r	- s b u r n	b r u t h u r	s i n
efter	Åsbjörn	broder	sin
in memory of	Åsbjörn	brother	his
in memory of	Åsbjörn	his brother	

ᚱ   ᚠ   ᚱ   ᚱ   ᚱ	ᚱ   ᚱ   ᚱ
u i t u i s	t h i s i
minnesvård	denna
memorial	this
this memorial (placed)	

ᚠ	ᚱ   ᚱ   ᚱ	ᚱ ᚱ ᚠ
a	u i k i	m u t i
vid väga	mötet	
at ways	meet	
at the cross-road.		

See also the runestone at Skaftarp.

Probably the runestone can be dated in the later iron age 450 a.d. to 1050 a.d. The runestones from that time are found mainly in the most densely inhabited territories.

#### **REPLÖSA** Sm35 RO103 Photo Album 1998 V 1, 2 ro103 [15]138

From the church of Ljungby drive north on route 25 for 2.5 km. Turn right when route 25 abruptly turns right toward east. Drive 1.2 km and turn right. After 250 m on the right one can see the runestone standing in a grave yard. That is 200 m east of Lagan and 200 m south of the cross-road near Strömnäs gård.

The inscription starts down on the left.

ᚱ ᚱ ᚠ ᚱ ᚠ ᚱ	ᚱ ᚠ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚠ	ᚱ   ᚱ   ᚱ
k u t r a t h r	k a r t h i	k u b l	t h i s i
Götrad	gjörde	vård	denna
Götrad	made	memorial	this
Götrad	made	this memorial	

ᚱ ᚠ   ᚱ	ᚠ ᚱ ᚠ ᚱ ᚠ ᚱ	ᚱ ᚠ ᚱ ᚱ ᚱ	ᚱ   ᚱ
i f t i r	e s t r a t h	f a t h u r	s i n
efter	Estrad	fader	sin
in memory of	Estrad	father	his
in memory of	Estrad	his father	

ᚱ ᚠ ᚠ	ᚱ ᚱ   ᚠ ᚠ	ᚠ ᚱ	ᚱ   ᚠ ᚠ	ᚱ   ᚱ ᚠ ᚠ ᚠ
t h a n	f r i t a	a k	t h i n a	b i s t a n
dann	fraenda	ok	degna	baeztan
the	best	and	Theng's	kinsmen

**See** the notes 1998 for Theng.

This line is also interpreted as:

*den uppersta av de fränder och odelmän*

the finest of the kinsmen and yeomen

l	ḥ	ṯ	ʃ	l	ṯ	l	ṯ	l	
i	r	a	f	i	n	i	t	h	i
er	in	Finland							
who	in	Finland							

This is also interpreted “who in Finnveden”

ʃ	ṯ	ṛ	ṯ	ṇ	ʃ	ṇ	ʃ	ṯ	ḥ	l	
f	o	r	t	h	u	m	u	f	a	r	i
fordum							avvaeri				
travel							made				

This is also translated “in the times past lived”. This is less convincing because it is like if I die and they write “who lived in Rome in the time past” (see the Forsheda runestone).

**IVLA** Sm44 RO128.3 VE52 Småland 23 4D4

Along E4 exit at Hamneda. Drive 1.2 km east of the church of Hamneda. At the cross-road turn left. Drive 4.8 km to the north-east. At the road fork there is Ivla and the runestone. The stone was set up by Vimund in memory of his brother Sven.

m	i	l	d	a	n	v	i	d	s	i	n	n	a
mild						mot			sitt	(folk)			
gentle						toward			his	people			

o	k	m	a	t	a	r	g	o	d	a	n
och		på	mat				frikostig				
and		with	food				generous				

i	o	r	d	l	o	f	i
of	alla						
by	anyone						

a	l	l	r	a	m	i	k	l	u
högt					prised				
in great					esteem.				

**BOLMARYD** Sm 36 Album 1998 IV 35, 36. *Take* pictures and notes

From Hamneda church ruins drive east toward Nöttja. After 3.5 km turn left at the sign to Bolmaryd. After 1.55 km (at 1.45 km turn right) the runestone can be seen standing on the right, near a tree.

**RÖRBRO** Sm37 Photo VE2 Album 1998 IV 37, 38 Småland 23 4D3 5 km west of E4.

From Sm36 drive back to the road Hamneda-Nöttja and turn to the left. After 100 m at the bridge, down on the left, there is the runestone that cannot be seen very well from the car.

ᚱ	ᚢ ᚠ ᚱ ᚢ ᚠ	ᚢ ᚠ ᚢ ᚠ	ᚢ ᚠ ᚠ ᚠ
- - - r	k a r t h i	k u b l	t h e s i
Assur	gjörde	kummel	dessä
Assur	made	memorial	this
Assur	made	this memorial	

ᚠ ᚢ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ	ᚢ ᚠ ᚢ ᚠ ᚱ	ᚠ ᚠ ᚠ
i f t i r	l i t	f a t h u r	s i n
after	Önd?!	fader	sin
in memory of	Ojvind	father	his
in memory of	Ojvind	his father	

* ᚠ ᚠ	ᚠ ᚠ ᚠ	ᚢ ᚠ ᚠ ᚠ
h a n	u a r	m a n a
Han	var	män
He	was (of the)	men

ᚢ ᚠ ᚠ ᚠ ᚱ	
m e s t r	
mest	en niding (i.e. <i>snåljåp</i> )
the most	cheap

ᚠ ᚠ ᚠ	ᚠ ᚠ ᚱ	ᚢ ᚠ ᚠ ᚠ ᚠ
u a r	- - i t r	m a t a r
(Han) var	ej snål	på mat
He was	not generous	with food

ᚠ ᚢ	ᚠ ᚢ ᚠ ᚠ	* ᚠ ᚠ ᚠ	ᚢ ᚠ ᚢ ᚠ	
u k	u m u n	h a t s	k u t h s	- - - -
eller	snål	till hämd (?)	<i>verify</i>	

ᚠ	ᚢ ᚠ ᚠ	ᚠ ᚱ ᚠ
i	k u s	t r u
På	gud	tro
In	god	belief

ᚢ ᚠ ᚢ ᚠ	* ᚠ ᚢ ᚠ ᚠ
k u t h a	h a f t i
den gode	hade
the good (man)	had.

The later part of the inscription is in the old nordic versform.

**SKAFTARP** Sm60 Photo album 1998 IV 22, 23 RO140.2 Småland 24 5E3 See sketch of the runestone in the manuscript.

Drive south along the road from Skaftarp to Rydaholm. At the cross with the road to Långstorp go south (straight toward Rydaholm) and after 150 m on the left there is the runestone. The runestone is an example of runes in poetry. The first part of the inscription is missing and should have been:

Sven? och Ostarke  
Sven? and Ostarke

gjörde ...  
made ...

The part of the inscription that is still preserved starts inside the band at the top of the runestone on the left.

ƿ ƿ ƿ ƿ	þ ƿ þ ƿ
... k u b l	th a n s i
kummel	detta
cairn	this
this cairn	

† ƿ † †	ƿ ƿ þ ƿ ƿ 1	ƿ ƿ þ ƿ ƿ	ƿ † þ
e f t i r	k u t h m u t	f a t h u r	s i n
efter	Gudmund	fader	sin
in memory of	Gudmund	father	their
in memory of	Gudmund	their father	

ƿ † † ƿ ƿ	þ ƿ ƿ
u i t r k	th a s i
Vittnesbörd	detta
Wittness	this (has been placed).

† †	ƿ † ƿ †	ƿ ƿ † †
a t	u e k a	m u t e
vid	väg	mötet
at	the road	cross
at	the cross-road.	

# **RUNSTENSHOLM** Sm61 Album 1998 IV 24, 25

From Tännö church drive north 700 m and turn to the left. After 100 m, at the cross-road, turn to the left again. 10 m on the right there is a grave-yard. 50 m south east, inside a yard, there is the runestone. The inscription is not highlighted by paint and is not visible.

g u t h v a n t h r	l e t	r a i s a	s t e i n	t h e n n a
Gudvar	lät	resa	sten	denna
Gudvar	let	raise	stone	this

e f t i r a u t h a s u n s i n



efter	Öde	son	sin
in memory of	Öde	son	his

g u th	j a l p i	s a l u
gud	hjälp	själv
good	help	for himself

He was a valid man.

This line is officially interpreted *Gud hjälp (hans) själ* “God help his soul”. The runestone is probably standing on its original location. It is mentioned in the *Rannsakingarna* (the information that the priests were instructed to take on behalf of the king) in the year 1667.

# **RUNEMO Sm64** Album 1998 IV 26 to 28.

Drive north along route 151 from Värnamo. 1.0 km north of Värnamo route 151 goes abruptly to the left to go to Hillerstorp (the road configuration is such that one is led to think that route 151 goes straight, but it is not so). Go straight instead to Hörle and after 450 m, on the right, 1 m from the road, stands the runestone. It is a very beautiful one, four sides of the same dimension. The runestone is mentioned in the *Ransakningarna*, the inventory that all the parish priests were required to register for the king in the 1660s. The inscription starts down on the left.

þ	ᚱ	ᚢ	ᚦ	ᚨ	ᚦ	ᚦ	ᚦ
th	-	r	u	n	s	a	t
Torunn					satte		sten
Torunn					placed		the stone

ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
e	f	t	i	r	o	s	k
in memory of	Eskil				make		sin
in memory of	Eskil				husband		her
in memory of	Eskil				her husband.		

ᚦ	ᚢ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
a	u	k	e	f	t	i	r
och			after			söner	sina
and			in memory of			sons	her
and			in memory of			her sons	

ᚨ	ᚢ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
s	u	i	n	a	u	k	t
Sven				och		Tove	
Sven				and		Tove	

ᚦ	ᚢ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
k	u	th	h	i	a	l	b
gud			hjalpe			för deras självan	
(they were)	a	good	help			for themselves	
they knew	how	to	help	themselves			

they were valid men.

This line is officially interpreted *Gud hjälp (deras) själ* “God help their souls”

**FORSHEDA** Sm52 Album 1998 IV 29, 30 ro84.2 ro101 ve40 Småland 23 5D4 See sketch map in the manuscript.

From the church of Forsheda drive back to route 27. 100 m after having passed the coross with the railway, turn to the left. After 100 m turn to the right on Forsgatan. After 300 m one meets route 27. Turn left and drive west for 1.6 km and on the left there is a parking place. Walk into the woods toward Forsheda church parallel to the route 27 but a little south for 300 steps along a barely visible small path. At a cross of the path with a deviation take to the left walking parallel to the route 27 but this time a little north. After 300 m on the edge of route 27 stands the runestone.

The inscription starts down on the left.

ᚱ	✱	ᚢ	ᚦ	ᚱ	ᚦ	ᚦ	ᚱ	ᚱ	ᚦ			
r	h	u	l	f	a	u	k	o	s	k	i	l
Rolf					och			Eskil				

ᚱ	ᚦ	ᚱ	ᚢ	ᚢ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ					
r	i	t	h	u	s	t	i	n	t	h	a	-	-	-
reste					sten				denna					
raised					stone				this					
raisded					tis stone									

ᚦ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ						
e	f	t	i	r	l	i	f	s	t	i	n	f	a	t	h	u	r	s	i	n
after					Livsten							fader					sin			
in memory of					Livsten							father					their			
in memory of					Livsten							their father.								

ᚦ	ᚱ	ᚢ	ᚦ	ᚱ	ᚱ	ᚱ	ᚱ	ᚦ	ᚢ	ᚱ	ᚱ	ᚱ
e	s	u	a	r	t	h	t	u	t	r		
Han	var				dödades							
He	was				killed							

The inscription continues now inside the central band and going up.

ᚦ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	
a	s	k	o	n	u	a	k	a	r	t	h	s	t	o	k	u	m			
i	Skåne				vid	Gårdstånga														
in	Skåne				at	Gårdstanga														

ᚦ	ᚢ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	
a	u	k	f	u	r	t	h	u	o	f	i	n	h	i	t					
och			förde						till	Finnveden										
and			brought						to	Finnveden.										

<sup>(1)</sup> The inscription continues outside the band at the top right.

A battle of some importance was fought at Gårdtanga in Skåne (11 2C4 along E22 north-east of Lund). The battle took place during Canute the Great (Knut den Store) war against king Anund Jakob of Sweden and Olav the Saint (Olav den Helige) of Norway, i.e. during the hostilities in Skåne in the years 1025 and 1026. Livsten of Finnveden must have lost his life *vär konungar kämpade*, “where the kings fought” as it is said in the runestone of Råda (which refers to another battle). In the inscription it is said that the sons of Livsten brought their father body to Finnveden in the south-western part of Småland, a land of ancient history, that includes the districts of Sunnerbo, Östbo and Västbo (verify where they are with respect to Forsheda). Finnveden is named too in other two runic inscriptions and was one of the *små landen* (small lands) that bordered the danish kingdom. In Gårdstanga a runestone is standing (verify if it is in this book), not related to the facts above mentioned.

## **GETINGE**

(continued in *adel*)

(continued from *addera*)

**GETINGE** church DR 355. 21 5C1. Photo album 1998 IV 17 to 19. See the Getinge church booklet.

The runestone, dated from the XIII century (strange, it seems older to me, older than the runestones dated XI century) is kept in the armory hall. It was taken out of the church's southern wall and was originally a cover slab of a grave of the same type found at Holm (*find*). It is a Christian sepulcher from the XIII century second half and it is ornate with a long-stretched fair-animal with short front legs, a bird-like figure a three pointed ornament and two crosses of which one with a ring and a palm. According to the inventory done in the year 1830, "two runestones are at the church southern end ... the runestone that once was in the armory hall and where *Enar högg runorna* is carved, it is now embedded in the newly built wall". It shows that there was at least one more runestone and, most important indeed, that runestones were being embedded into the churches walls until recently, and that it was a strange act that was publicly written on records. It is possible that there is a runestone embedded in the middle of the church's southern wall (in the thick part of the wall on the left). On the front side the inscription is vertical, starting at the center and going up. To read the runes the top of the runestone must be at the right of your right eye.

R	a	n	t	r	l	i	t	r	a	i	s	a	s	t	a	i	n	þ
r	a	n	t	r	l	i	t	r	a	i	s	a	s	t	a	i	n	th ...
Ränder					lät			resa				sten					denna	
Ränder					let			raise				stone					this	
Ränder					let			raise				this stone						

At the bottom left the inscription is vertical and going down; to read the runes the top of the runestone must be on the left of your left eye.

| ʃ ʰ | ʃ | ʃ | ʃ | ʃ | ʃ | ʃ  
 i o k a i n a r  
 högg Enar  
 carved Enar  
 Enar carved.

On the other surface:

ṭ	l	ṭ	ṭ	Ṛ	l	ṭ	ṽ	Ṛ	Ṛ
n	i	n	a	r	i	o	k	r	u ...
Einar					högg			runorna	
Einar					carved			the runes.	

It must be noticed that the name is spelled in two different ways on the two sides.

**KAREBY** church Bo NIYR2 RO37.1 [15]p210 40 7B3 SE

Driving from Kungälv north along the old E6, one will pass front of the Kareby church. It is near the Ingetorp grave yard. We do not have a runestone in this case. This is the only exception in this handbook. Only runestones are addressed here because they are not so easy to be moved around. They were also costly to produce. There was a tabu for normal people to carve them: only specialized persons were allowed to carve a runestone and the cost of digging it out, transporting it to the site, have it carved and erected, must not have been small.

Plus they are also difficult to fake. And those that are fakes were done by people in power. So what they tell you can give you an hint of the kind of battle that was being fought by the ones that detained the power and the balance of the society. The inscription is carved on the baptismal font (which is not so easy to carry around either) and it is ciphered.

ᚠ ᚱ ᚢ ᚦ ᚦ ᚱ ᚠ  
o r k l a s k i  
Orklaski

which very much resembles a russian name.

In the viking futhark the letters have the following order:

ᚠ ᚢ ᚦ ᚠ ᚱ ᚢ    \* ᚦ ᚠ ᚦ ᚱ    ᚠ ᚢ ᚢ ᚦ ᚠ  
f u t h o r k    h n i a s    t b m l r

Replacing each rune in the sequence carved on the font with the rune preceding it in the viking futhork order one gets:

ᚦ ᚠ ᚱ ᚢ ᚠ ᚦ ᚠ  
t h o r m i a r n

Actually in the books you find ᚦᚠᚱᚢᚠᚦᚠ, like if in the original sequence on the font one the runemaster instead of an ᚠ the runemaster had cut a ᚢ. So if you take what the books say you get *torbjorn* and conclude that this is just the signature of the runemaster that carved the runes on the font and whose name translated into present swedish would then be Torbjörn. Why the runemaster did not cut a ᚢ ? (you were expecting this kind of question, weren't you?). One possibility is an esoteric rule. So he just picked the rune after, an ᚠ, and asked for a double transposition to arrive to ᚢ.

Another possibility is that he did not want at all to carve his name, and maybe he was not even called Torbjörn. Maybe even if he was employed by the christian church, he just wanted to carve his true belief and what he carved is

Tor

followed by *miarn* that may be a curse against the totalitarian church.

The ruemaster may have explained the meaning of his carving by saying, if he was called Tobjörn, that that was his signature. Afterall the practice of the master-mason to carve his name on churches wall is not unknown (see the Vallentuna church). But maybe someone went to check and spotted the ᚢ instead of the ᚠ. Who knows the fate of the runemaster. At the time of the new power stepping in they may not have been easy on troublemakers.

**VELANDA** Vg150 41 8C1 Photo RO118 VE49 RO120.2 VE47 Album 1992 C 30 1998 IV 15, 16

From route 44 east of Trollhättan take route 42 south. At the cross with Väne-Asaka continue straight on route 42 for 2.9 km and turn right on an unpaved road. After 300 m on the left there is the runestone. The inscription starts down on the left and going up.

þ	ᚢ	ᚱ	ᚢ	ᚠ	ᚱ	ᚠ	ᚠ	þ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
th	u	r	u	i	r	i	s	th	i	s	t	i	n
Tyrvi					reste					sten			
Tyrvi					raised					the stone			

ᚠ	ᚱ	ᚠ	ᚠ	ᚠ	ᚢ	ᚱ	ᚱ	ᚢ	ᚠ	ᚱ	ᚢ	ᚠ	ᚠ	ᚠ		
i	f	t	i	r	u	k	m	u	t	b	u	i	n	s	i	n
after					Ogmund					make				sin		
in memory of					Ogmund					husband				her		
in memory of					Ogmund					her husband.						

ᚱ	ᚠ	ᚢ	ᚱ	ᚱ	ᚢ	þ	ᚠ	ᚠ	þ	ᚠ	ᚱ	ᚠ
m	i	u	k	k	u	th	a	n	th	i	k	i
mycket				god					tägn			
a very				good					young man.			

Another interpretation is

a very	good	member of the royal excort soldiers.
--------	------	--------------------------------------

þ	ᚢ	ᚱ	ᚢ	ᚠ	ᚱ	
th	u	r		u	i	k
Tor				vige		
Tor				watches.		

The last line is a warning not to damage the runestone because Tor is protecting the runes and the runestone. This is unusual and it is found in one runestone in Södermanland and two in Danmark (*find* the runestones). The runestone was found while removing a fence. Where the runestone had originally been raised is not known. The allocution *mycket god tägn* appears frequently in the runic inscriptions in Västergötland. *Tägn* probably indicates “a member of the royal excort soldiers”. In the inscription certain old features in runestones carving appear, for instance the *m* rune ᚱ. The runestone dates right before the year 1000, at the pagan period before the introduction of christianity. At the top of the runestone the magnificent head of a bird of prey can be admired.

# **GRÄSTORP STORA VÄSTOLET** Vg115 Photo Album 1998 II 23 to 25.

Driving west on route 47, when in Grästorp, turn right on Östra Vägen steet. After 500 m turn right. Drive 100 m and on the left there is a wooden stair leading to the runestone. The oldest known place of the runestone is at the “Norsa Bro bridge in Wästölet’s field near Bäckén (brook)”. It is later reported on a small tumulus. The runestone has been dynanited broken in many parts but then reassembled. The runestone has a very beautiful ornament with a drake’s head that bites its own tail in a spiral. At the top a triangular figure where a tongue and two eyes can be seen.

The inscription starts down on the left and going up.

þ	ᚢ	ᚱ	ᚠ	ᚱ	ᚠ	ᚱ	þ	ᚠ	ᚱ	ᚢ	ᚱ	ᚠ	þ	ᚠ	ᚠ	ᚠ	ᚠ
th	u	r	a	k	a	r	th	i	k	u	b	l	th	a	n	s	i
Tora				gjörde					kummel				detta				
Tora				made					memorial				this				

Tora	made	this memorial
† ƿ ↑   ʰ	ƿ   ʰ ƿ   ʰ	ʰ   ʰ
e f t i r	k i r m u t	u a r s i n
after	Germund	make? sin
in memory of	Germund	husband her
in memory of	Germund	her husband

* † ʀ ʀ †	ƿ   ʰ ʀ † †	ʀ † ƿ †
h a r t h a	k u t h a n	t h a k i
		(1)
mycket	god	tägn
a very	good	young man

<sup>(1)</sup> The inscription continues now in the central band and going up.

ʀ ʀ   ʰ   ʰ	ƿ ʀ   ʰ   ʰ
b r u t h u r	k r i l i f s
broder	av Fridlev
brother	of Fridlev.

# **SÖDRA KEDUM** church VG 125 Photo Album 1998 II 8, 9.

The runestone stands 20 m to the south-west of the church. It has been embedded in the old church's southern external wall. The 2.4 m high and 0.6 m wide runestone made of gneis (the same material that is found in the ground here), could have come to the light while cleaning and plastering the old church in 1793. Probably it was noticed in the year 1862. In 1888 the runestone was placed in its present location, on the knoll where the bell tower previously was staying. The inscription starts down on the right and going up. To read the runes the top of the runestone must be on the right of your right eye.

ʀ   ʰ   ʰ	ƿ   ʀ ʀ	ƿ   ʰ   ʰ	ʀ † ʰ
b i u r n	k i r t h i	k u b l	t h a s i
Björn	gjörde	kummel	detta
Björn	made	memorial	this
Björn	made	this memorial	

† ƿ ↑   ʰ	ʰ   ʰ	ʀ ʀ   ʰ   ʰ	ʰ   ʰ
a f t i r	u l f	b r u t h u r	s i n
			(1)
after	Ulf	broder	sin
in memory of	Ulf	brother	his
in memory of	Ulf	his brother	

<sup>(1)</sup> A very unusual rune for an "s". This rune belongs to the old futhark.

ʰ   ʰ	ʰ   ʰ	↑ ʀ   ʰ   ʰ	ʀ †   ʰ   ʰ
s i r	u a r	t r i k r	b a i t r
(1)	(2)		
Han	var	kämpe <sup>(3)</sup>	bäst
He	was	warrior	the best

He was the best warrior

- (1) A very unusual rune for an “s”. This rune belongs to the old futhark.  
 (2) The inscription continues now down inside the upturned U and going up.  
 (3) A *dräng* was a body-guard of the byzantine emperor. The line is also interpreted as “hand-farm”, a guy that helps out in the farm.

l	ᛒ	l	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
i	b	i	l	e	k	u	t	a	

(3)

*I have not found a satisfactorily interpretation for this.*

- (3) The inscription continues now outside the band, vertically at the top of the runestone.

**RYDA** church Vg124 Photo album 1998 II 10 to 13

The runestone was found lying embedded in the church’s northern external wall. In 1937 it was taken out and placed in its present location.

ᚠ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
o	s	m	u	t	r	r	i	s	t
Åsmund						reste		sten	denna
Åsmund						raised		stone	this
Åsmund						raised		this stone	

l	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
i	f	t	i	r	t	u	k	f	a
after					Toke			father	sin
in memory of					Toke			father	his
in memory of					Toke			his father.	

**LEVENE** church Vg117 Photo album 1998 II 15, 16.

The runestone is Sweden highest: 4.6 m. It was in the past embedded in the armory-hall internall wall. This says a lot about the reasons for the embeddments. Surely the runestone did not make an easy and convenient building material. The reasons must have been quite particular for the men of the time to undertake the endeavour to embed this runestone inside the church. The most likely is a symbolic eating. But the runestone is still there now. It has not been digested, they did not even make a dent on it. On the back of the runestone a cross is carved. The inscription starts down at the left.

*	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
h	e	r	f	r	r	i	s	t	i
Härulv					reste			stenen	
Härulv					raised			the stone	

l	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
i	f	t	i	r	s	u	n	u	s
after					söner			sina	



P	n	p	*	t	r	B		h	t	r	N	p		A	t	N	t	r		
k	u	th		h	a	l	b	i	s	a	l	u		th	i	r	a	u	e	l
God				hjäl					segla					deras			väl			
Good				help					sailing					their			well			
They were a good help in sailing well (a ship).																				

The official interpretation is *Gud hjälpe själ deras väl* i. e. *God, help well thir souls*. The official interpretation seems to be more reasonable but the reference to the “sailing” that the dead body would do on a death boat getting lost on a lake, as it was in a pagan tradition, is also appealing.

**SPARLÖSA** Vg 119 GI9.2 RO31 VE10 VE11 VE12 VE13 [19]P14 Photo GI20 album 1992 D 12 to 14 1998 17 to 19

The runestone has been carved and raised about the year 800 (the early IX century). The runestone of Sparlösa, like the runestone of Rök, has been carved during a time of changes. It is a monument of the entrance into the viking time. The runemaster was Alrik.

**The side facing south** (the front side). Photo VE13 GI20 VEp11

On this face 27 half a meter high runes are carved. These are the tallest runes in Europe. In fact the tallest runes on earth have been carved on the Heavener runestone, Oklahoma, USA. At the bottom a manlike mask supports with difficulty a beam (his right arm can be seen holding up the beam) inside which there is a line of crosses. From the right to the left one can see first two crosses separated. They are separated by Tor's hammer. Continuing to the left something happens that breaks the cross and the two crosses become joined. The figure can be thought to be Tor. On the right edge of this side of the runestone at a later time an inscription has been carved that goes from the bottom up and continues, now upside down, at the top edge of the runestone's face, where it terminates. The runestone is carved with the viking younger letters. This is the reason to believe that the runestone was carved during the changing period when the viking age started, around the year 800. The letter *a* is carved using the rune \*.

*   N   ʁ   ʁ   ʁ   ʁ a i u l s k a f Efetr Öjuls In memory of Öjuls, In memory of Öjuls,	*   R   ʁ   ʁ   ʁ   ʁ a i r i k i s Eriks of Erik the son of Erik,	ʁ   N   ʁ   ʁ   ʁ   ʁ s u n r son son
---	--	--

In alternative one can interpret:

To Öjuls Eirk is son

Earlier on, many words of the nordic runic carving were more similar to the english language, like in this case the word *is*, which, according to this interpretation, is exactly as present day english. In the official interpretation it is used attached to Erik to make a genitive, but there is an *i* too many.

ƿ	✱	ƿ	✱	↑	ᚱ		ƿ
k	a	f	a	l	r	i	k
gav		Alrik					
gave		Alrik					
Alrik gave.							

The meaning is obscure. Either Alrik was the committent of the runestone or its carver.

The inscription on the edge says:

ƿ		ᚫ	↑		ƿ	↑	ᚱ	ᛞ	
k	i	s	l	i	k	a	r	t	h
Gisle		gjörde							
Gisle		carved,							

	ƿ	↑		ᚱ	ƿ	ᛞ	↑	↑	ᚱ	ᛞ	ᚱ	ᛞ	ᛞ	ᚱ
i	f	t	i	r	k	u	n	a	r	b	r	u	t	h
after		Gunnar		broder (sin)										
in memory of		Gunnar		brother (his)										
in memory of		Gunnar		his brother,										

ƿ	ᛞ	ᛞ		ᛞ		ᚫ	
k	u	b	i	t	h	i	s
kummel		detta					
memorial		this					
this memorial.							

The way the words are used it may also be understood that Gisle committed the entire runestone. But undoubtedly, the entire masterpiece is too important to give too much credit to this part, that really seems to have been added later on, even if it is really striking that the carver of the 0.5 m meter high runes, started making all of a sudden, after the 8<sup>th</sup> rune ƿ, the runes a little shorter, leaving room for this other carving. The First 8 runes seem to have been carved the full breadth of the face, the 6<sup>th</sup> rune ƿ lower staf is used to carve the letter ƿ of ƿ↑ᚱᛞ| in the added inscription, while the preceding letters of this inscriptions were carved in between the bottom staves of the half meter high runes.

**The side facing east.** Photo VEp11 photo to the right Album 1992 D 13 the side to the left

On this side of the runestone five different motives appear, apparently not related one to the other. At the bottom there is a knight holding up a sword with his left arm. He wears a kind of a frisian hut or helmet. He rides a horse with a rein. The figure is followed on its back by a deer in an act that may seem to bite the neck of the knight. Above this picture a she-lion-like animal (or a wolf) with spotted fur preceded by her cob. The man on the horse looks like he is fighting the animal above him. Above this there is a big ship with high masts, steering-oar as rudder, square sails and the barely hinted streamer, all of which have viking characteristics. Above the *rigg* there are two birds. Above all there is a magnificent palace with a wide portal

and gigantic door. These pictures can allude to facts or tales and legends that are since long forgotten and lost. Nobody has succeeded in giving a convincing interpretation. This may be true but, even a new comer, cannot fail in recognizing at the top Valhalla. However an interpretation exists and has it that the man dies and , thorough the ship, he is carried to the other world (please notice the cross on the sail, the same that would appear in 1492 when Christopher Colon would sail to the new world). He will be carried to heaven by the two ravens of Odin that can be seen on the top. Finally, in the picture, that develops from the bottom to the top, Valhalla is shown.

**The side facing north.** Photo Album 1992 D 12 1998 II 17 to 19.

On this side, three vertical rows of runes are found. At the top of the side there is a man like figure reminding of the mask that is at the bottom of the side facing south. To learn how the mask may have looked like at the origin, the people in charge of the Sparlösa runestone center, have rebuilt, with a mirror image technique (using symmetry twice, the first time on the eye), the figure (*see* Album 1998 II 17 to 19). The mask is not an easy thing to interpret. At the top one may see two very thick eyebrows under which if one cannot see a pair of 1930s female fashion spectacles can just imagine a pair of eyes. Under those one may understand the hair of a beard and under, in between the middle of the eyes, not a mouth but the nostrils of an important nose. Under that one meets what might have been a mouth (that notwithstanding the shape cannot be imagined to be smiling, because the owner doesn't seem to be in the mood), if it werent for the fact that under it, and not above, a beautiful pair of moustaches have been carved. On the other hand the two moustaches can also be interpreted as just two spiral forms. However, the best interpretation is that under the face is that of the god of hunting Ull and those at the bottom are the arms of his bow.

**I row**

† * ‰ * ‰ R	* N	† * †	‰ * † † †
l a k a f r	a u	l a t	k a l t i
Latgev	hade	gripa	geld
Latgev	had	taken	gold

This line may be understood that the gold was taken as a payment to ransom a community after a viking attack.

**II row**

* ʁ * † ‰	‰ * þ † ʁ
a s a i f	f a t h i r
	(1)
Öjuls	fadur
of Öjul	the father
The father of Öjul	

(1) This rune has not been carved repeated by the runemaster but must be taken from the end of the previous word.

N † ʁ * †	‰ * þ † ʁ	ʁ N * þ * †	* † R † ‰ † *
u b s a l	f a t h i r	s u a t h a i	a i r i k o a
Uppsala	father	säte	Eirik
In Uppsala	the father	seated	Eirik
In Uppsala the father (of Eirik) seated (as king)			Eirik.

The official interpretation instead is *Öjuls fader, Eirik, hade säte i Uppsala*, i.e. *Eirik, the father of Öjul, had his seat (ruled) in Uppsala*.

The name Eirik can be traced back to an old (*Aina-rikiar?*) and interpreted as *the first of all the chieftains* or, possibly, *the most powerful*. Eirik was a recurrent name in the royal family in Uppsala. In Västergötland it was unusual in the ancient time. So one may wonder what such a runestone tributing honor to a family in Uppsala was doing here in Västergötland. But the Uppsala mentioned here is not the Uppsala in Uppland, rather an Uppsala around lake Vänern where an unofficial history says that men originated.

III row

n w i a s n o t u a u k t a k a r  
(1)

in the night and in the day

<sup>(1)</sup> An old futhark rune.

*   r   k   u	r   u - -	h   u   k   t h   i	t   a   i   u   i   s   i
a s l r i k u	l u - - r	u k t h i	
Alrik	runor	huggde	dessa
Alrik	the runes	carved	these
Alrik	carved these runes.		

The official interpretation instead is that also “*Alrik allhärskaren (king of all)*” is linked to the royal family. Both Alrik and Eirik are mentioned in the Snorre Sturlasson *Yngliga saga* (see Ingelige Hög).

The inscription continues now inside the Xx row on the horizontal surface created by the step decrease of thickness. ***I have*** no pictures of this line and it must be seen on the site.

$Xx$  row

**The side facing west.** Photo Album 1992 D 14 12 Album 1998 II 17

This side has a step at its top. The stone must have been like this in origin since runes are carved both on the horizontal face near its left edge (it is not clear if as a continuation of the line of the side facing north or of the line on the very left of the side facing west or as an independent statement) and on the vertical side facing west. This side of the runestone is dominated by two big bird-like figures. Do not try to look at the figures in any other way than standing upright just in front of it because if you try to turn your head leaving the top of the runestone to the left or to the right, you lose the perspective and the picture becomes even more difficult to understand. The bird above, whose face is carved protruding from the surface, has taken its form from the natural conformation of the stone in this point and resembles an owl. Its face is pointing down. The lower bird has a long neck and has therefore perceived as a crane (it looks as a goose to me). Notwithstanding the first impression it is the owl that is in worst shape. It is in fact under attack by a snake that has its tail up on the left, circles first to the right and then to the left, turns up and bites the neck of the owl that assumes

**Visit** the site again and look again at all the runes.

77



i.e. “the song of Odin”). Among many peoples has the art of writing being seen as originating from the gods. The nordic people saw the runes as a gift from Odin.

**SLÄDENE** church Vg 188. Photo Album 1998 II 20 to 22 Sketch manuscript 1998 page 9.

The runestone has remained on the same place that it occupied when it was first reported in the XVII century. There are information that it could have been taken from a stones tumulus (*rosör*) in a field east of the church. The runestone has a remarkable ornament with a drake with a big head. According to a local flok tradition the runestone, together with another stone was used as a pole to support the bell. This is used to explain the hole at the top of the runestone. This is not believed by the learned to be the real explanation.

The inscription starts down on the left.

ᚱ	ᚢ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
r	o	u	i	k	k	a	r	t	h
Rannvig	gjörde	kummel	detta						
Rannvig	made	memorial	this						
Rannvig	made	this memorial (cairn)							

ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
a	f	t	i	r	s	u	i	n	u
after	Svennung	make	sin						
in memory of	Svennung	husband	her						
in memory of	Svennung	her husband.							

**HÅLE** odekyrka (abandoned church). Vg102 Vg103. Photo album 1998 IV 12 to 14.

From route 44 turn toward Håle (not toward Håle-Tväng). Drive 2.0 km and turn to the left. After 100 m on the right, on a knoll inside the abandoned church yard there are the runestones. Vg102 is the runestone to the south. It had been embedded in the old church's northern external wall. Vg103, the runestone to the north, was a gate pole in the northern church yard gate. When in 1883 the old church was demolished the runestones were placed in their present location.

**The runestone to the south** Vg102 Photo album IV 12, 13.

ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
a	s	k	u	t	r	r	i	s	t
Åsgöt	reste	sten	denna						
Åsgöt	raised	stone	this						
Åsgöt	raised	this stone							

ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
i	f	t	i	r	u	t	h	k	i
after	Ödkel	fadur	sin						
in memory of	Ödkel	father	his						
in memory of	Ödkel	his father							

\* ᚠ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ

his very good father.

**The runestone to the north** Vg103 Photo album 1998 IV 12, 14

ᚱ	ᚖ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚠ	ᚠ	ᚠ	ᚱ	ᚱ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ				
r	f	t	i	r	o	s	k	u	t	h	l	u	f	a	t	h	u	r	s	i	n
rftir					Åsgöt					Hlu			fadur					(1) sin			
in memory of					Åsgöt					Hlu			father					his			
in memory of					Åsgöt					Hlu			his father								

ʋ ɲ ɓ      ʈ ʀ ɭ ʝ  
 k u th    t r i k  
 god        tägn  
 A good    young man.

Ödkel

1

Sven      Ödkel (raises a stone)

**SÄRESTAD** church. (*covered* by plastic due to church renovation)

**KÅLLANDS-ÅSAKA** church Vg 32. Photo [19]p31 album 1998 II 33 to 36

c:\documenti\runstenar\runresa\italyUSA\010106



The inscription starts at the bottom left.

þ	ṇ	Ṛ	þ	Ṛ	ṇ	ʝ	þ	ṇ	Ṛ	ṇ	þ
th	u	r	th	r	u	k	th	u	r	u	n
Tord			och				Torun				
Tord			and				Torun				

þ	†	†	†	Ṛ		ḣ	þ	ṇ	ʝ	↑		þ
th	a	n	a	r	i	s	th	u	s	t	i	n
de				reste					sten			
they				raised					the stone			

†	ʝ	↑		†	Ṛ	†
e	f	t	i	e	r	a
after				Ärre		
in memory of				Ärre		

†	†	ʝ	ṇ	þ	†	†	↑	Ṛ		ʝ
a	l	k	u	th	a	n	t	r	i	k
mycket	god			trägn						
a very	good			young man.						

The *dräng* was a member of the body-guard of the byzantine emperor.

#### **SKALUNDA** church Photo album 1998 II 28 to 30

Two runestones are standing in the north-western corner of the church yard.

**The taller runestone.** Vg 45 The inscription starts down on the left.

* Ṛ	†	ʝ	↑		†	ṇ	ʝ	†	†	ʝ	†		ṇ	ḣ	†		ṇ	ḣ	↑		þ		ḣ			
a	r	a	k	t	i	a	u	k	a	l	k	i	s	l	s	a	i	u	s	t	i	n	th	i	s	i
Arge					och				Eskil					satte				stin			denna					
Arge					and				Eskil					placed				stone			this					
Arge					and				Eskil					placed				this stone								

	ʝ	↑		ḣ	ḣ		Ḅ	†	†	ʝ	†	þ	ṇ	Ṛ	ḣ		þ
i	f	t	i	r	s	i	b	l	a	f	a	th	u	r	s	i	n
after					Sibla					fadur				sin			
in memory of					Sibla					father				his			
in memory of					Sibla					his father							

**The runestone to the west** of the path Vg 44.

	þ	Ṛ	Ṛ		ḣ	þ		ḣ	↑		þ	
...	i	th	r	r	i	s	th	i	s	t	i	n
	?			reste					stenen			
	?			raised					this stone			

	ʝ	↑		ḣ		ṇ	ṇ	ḣ		þ	†	ḣ
--	---	---	--	---	--	---	---	---	--	---	---	---

i f t i r	i - u - u	s i n a	s - -
after	?	sin	son?
in memory of	?	his	son.

### **RACKEBY Vg37 Visit**

The runestone stands since 1868, 15 m north of the church western entrance, by the bell tower.

### **RÅDA church Vg 40 RO84 VE39 VE40 Photo RO82.2 Album 1998 II 31, 32.**

The runestone talks about where the kings fought. The runestone has been embedded horizontally in the south-western external surface of the church's wall. It has a slanting band at the center bottom. The inscription starts at the bottom (looking at the runestone horizontal as is) right, where the slanting band points, upside down and going from the left to the right.

þ ñ ð þ	h þ	h     þ	þ þ h
th u r k i l	s a t i	s t i n	th a s i
Torkel	satta	sten	denna
Torkel	placed	stone	this
Torkel	placed	this stone	

þ	þ ñ þ þ	h ñ þ	h   þ
i f t i r	k u n a	s u n	s i n
after	Gunne	son	sin
in memory of	Gunne	son	his
in memory of	Gunne	his son	

	þ	ñ þ ð þ	þ ñ þ ð		ñ ð   h þ ñ
i r	u a r	th t u	th r i	u r i s t u	
Han	var	dodades	i	striden	
He	was	killed	in	the battle	

	þ	þ þ   þ ñ h	þ ñ þ ñ þ þ
i r	b	th i th u s	k u n u k a r
då	kämpade		konungarna
where	fought		the kings
where	the kings fought.		

It is uncertain which is the battle referred to in the text. It could have been the sea battle of Svöld (Svolder) in the year 1000 where Olav Tryggvason of Norway fought against Sven Tveskägg (Sven Frokbeard of Denmark) and Olov Skötkonung of Sweden united flottas. Another possibility is the battle of Helgeå between Knut den Store and Anund Jakob (see the runestone of Helgeö, north of Simris).

### **SYNNERBY church Vg73 Visit**

The runestone stands since 1936, 20 m west of the church's western entrance, with the inscription facing the south.

**KÄLLBY-HALLAR** VE48 RO119 GI81 GI82 Photo RO116.3 GI80 VE48 Album 1998 III 1 to 5.

Driving east bound on route 44, 300 m after having passed the cross with the road Källby-Hangelösa, on the left the imposing runestones can be seen from the car. On this location in the XVI century Olaus Magnus reports that there were three runestones, not two.

**The runestone to the north.** Vg 56. Photo album 1998 III 3, 4

The runestone was moved here during the XVII century. It is strange then that Olaus Magnus speaks of three runestones in this location one century earlier, unless there has been a massive reshuffling of runestones in that period, which is not to rule completely out, given the kind of “attention” that the totalitarian power gave to the runestones since forever. Anyway the runestone was moved here in the XVII century by de la Guardie because it was believed that this was its original place. Now it may have happened that de la Guardie read Olaus Magnus, understood that the original place of the runestone must have been this and decided the moving. The ornament is very peculiar. An animal like figure, half the way between human and a beast, of the proportions of a giant, is represented. It has been suggested that the æsir god Tor is represented with the strength belt around his waist; or it could be the devil enchained. The inscription starts on the band on the right and going up.

h ↑ n R   t p	h t ↑	h ↑   t	p t t h
s t u r i a k i	s a t i	s t i n	t h a n s i
Styraker	satte	sten	denna
Styraker	set	stone	this
Styraker	set	this stone	

l p ↑   R	t t n R	p t p n R	h   t
i f t i r	a n u r	f a t h u r	s i n
after	anur	fadur	sin
in memory of	Kaur?	father	his
in memory of	Kaur	his father	

**The runestone to the south.** Vg 55. It has been raised here probably during the early christina period (950 a.d.). Like for the runestone to the north, the inscription has been carved inside an upturned U and starts down on the right.

n l p R	t n p	p t h t p t   R	R   h p n	h ↑   t	p t t h
u l f r	a u k	t h o r a k n i r	r i s t h u	s t i n	t h a n s i
Ulf	och	Tor-Ragnar	reste	sten	denna
Ulf	and	Tor-Rahnar	raised	stone	this
Ulf	and	Tor-Ragnar	raised	this stone	

l p ↑   h	p t p t	p t p n R	h   t
i f t i r	f a t h a	f a t h u r	s i n
after	Fare	fader	sin
in memory of	Fare	father	their
in mmeory of	Fare	their father	

R   h ↑   t	p t t
- r i s t i n	m a n

? man

The official interpretation is *kristen man* i.e. “a baptized man”

ḣ   ᚱ	* ᚦ ᚱ ᚦ	ᚦ ᚱ ᚦ ᚦ	ᚦ ᚱ ᚱ ᚦ   ᚦ	ᚱ ᚱ ḣ
s i r	h o f t h i	a r t h a	t r u t i n	k u s
Han	ofta	förtjäna	pengar	god
He	often	earned	money	good
He	often	earned	good money	

The official interpretation is *Han hade god tro på gud* i.e. “He had a good faith in god”.  
Verify *trotin*.

# **HUSABY** church Vg 50 Photo Album 1998 III 6 to 8

The runestone is standing at the south-western corner of the church yard. The surface is unusually flat, the thickness is unusually small. It was the cover of a tomb. It has been carved at the end of the viking period and at the beginning of the middle ages (XI century) when already a stone was laid over the deads but the middle ages runes were not yet in use. Copy the plate. The inscription starts up close to the drake’s head and going down.

ᚦ ḣ ᚱ ᚱ	ᚦ ᚱ ᚱ	ḣ ᚱ   ᚦ	ᚦ ᚱ ᚱ	ᚦ ᚦ ᚱ ᚦ ᚱ
a s u r	a u k	s u i n	a u k	t h a r o r
Assur	och	Sven	och	Tore
Assur	and	Sven	and	Tore

ᚦ   ᚱ	ᚦ ᚦ ᚱ ᚦ ᚱ	ḣ ᚦ   ᚦ	ᚦ [ᚦ ᚦ ᚦ]
t h i r	l a k t h u	s t i n	t h i n a
de	lagde	sten	denna
they	laid	stone	this
they	laid	this stone	

ᚱ ᚱ   ᚱ	ᚱ ᚦ ᚦ ᚱ ᚱ	ḣ   ᚦ ᚦ	ᚦ ᚦ ᚱ ᚱ
u f i r	m a t h u r	s i n a	o l u f
after	moder	sina	Oluf
in memory of mother		their	Oluf
in memory of their mother		Oluf	

ᚱ ᚱ ᚦ	*   ᚦ ᚦ ᚦ	ḣ   ᚦ ᚦ	*   ᚦ ᚦ ᚱ
k u t h	h i a l b i	s i a l	h i n a r
god	hjälp	var	honom
good	help	was	her
She was a good help (she was a valid woman)			

The official interpretation of this line is *Gud hjälpe själ hennes* i.e. “God help soul her” i.e. “God help her soul”

ᚦ ᚱ ᚱ	ᚱ ᚱ ḣ	ᚱ ᚱ ᚦ   ᚱ
a u k	k u s	m u t h i r
och	god	moder

and a good mother  
and (she was) a good mother.

The official interpretation of this line is *och Guds moder* i.e. “and (also) God’s mother (may help her spirit)”.

†	᠒	ʀ	†	↑	l	᠚	ʀ	᠒	᠒	l	ʀ	l	†	᠚
a	u	k	a	l	i	r	k	u	s	i	k	i	a	r
och	alla		av	god		enkel								
and	of all					the simpler								
and the simpler (woman) of all.														

The official interpretation of this line is *och all Guds änglar* i.e. “together with all God’s angels”.

Around the year 1000 Olof Skötkonung, the first king of Sweden, took on christendom and let himself be baptized here in the year 1008. He was baptized by the missionar Sigfrid of England. According to the tradition he was baptized in the spring that is now called Saint Sigfrid’s spring. The spring is (see sketch map on the manuscript) some tens of meters to the east-north-east of the church going parallel to the road at the same distance from the road as the church. Olof Skötkonung gave (*skänkte* = *sköt*, “to give”) his estate as residence to the bishop. It is today called Biskopgården (the bishop’s yard). The church was built after that.

#### **SUNNEVAD** Vg15 Photo album 1998 III 14 to 17

From the church of Leksberg go back to route 48 and drive north 1.6 km. At the ring turn right and drive 900 m east. Turn to the right on Sunnesvadsvägen street. After 50 m turn to the right and drive to the west for 250 m. Park the car (see the map sketch in the manuscript). Walk 150 steps parallel to the brook and to the row of houses (west verify) along a path of grass. Turn 90 degrees to the left (south verify) and walk 100 steps to a staves bridge over the brook. Walk 130 steps following the grassy path and you’ll come to the runestone. It is a remarkable runestone. The ornament is a snake. Its eyes are visible and, most unusual, also the nostrils of the nose are represented. The inscription has not been carved, as usual, inside the band but inside the loop formed by the snake’s body. It starts at the bottom and goes up.

* ᠚	᠒	†	᠚	᠚	l	᠒	↑	l	᠒	l	†	†	᠔	l	l	‡		
h	r	u	a	r	r	i	s	t	i	s	t	e	n	t	h	i	i	a
Roar					reste				sten				denna					
Roar					raised				stone				this					
Roar					raised				this stone									

ʀ	1			᠚	᠔	‡	᠚	l	᠚	᠒	᠒	†	᠒	l	†	
f	t	-	-	r	t	h	a	r	i	r	s	u	n	s	i	n
(1)																
after				Tore				son				sin				
in memory of				Tore				son				his				
in memory of				Tore				his son.								

(1) The inscription continues now up inside the right band and going down.

An important peculiarity of this runestone is the white stripe that crosses the runestone and follows on the right the snake's body and head. That is a quartz inclusion. The inscription in going up meets the white stripe and it looks like the height of the runes there is not controlled by the upper line contour of the body of the snake, rather by the white inclusion itself. This occurs right after the word Þlī↑ǫ. The ↑ of *iftir* really looks shorter than called for by the contour line while the letter stops right at the white stripe. Just here the inscription becomes not completely straightforward and the double l in Þlī↑ǫ and the ʃ with only one by-staff in lʃ↑līr (and the double l) lays some doubt about the interpretation of the runes. Nevertheless this seems to be an hint that confirms that the runemasters in cutting the ornament and carving the runes would take in great regard the modulation of the natural surface. In this case, all of a sudden, the runemaster decided to follow the natural contour of the surface, rather than the line traced by himself. It is likely that the runestone stands on its original location. About 50 m west of the runestone there is the ford across the Tidan river (*vad* in Swedish) that gives the name to the place Sunnevad. About 20 runestones in Västergötland are placed near the point where a communication path crosses a river. Both the ornament and the runes have similarities with those of the two runestones in Lekberg church Vg11 and Vg9. All the three runestone are believed to have been carved by the same runemaster. In all the three runestones appears the name Tore; but this was a common name and it is possible that it is not referred to the same person.

### **LEKSBERG church**

Driving eastward on E20 toward Mariestad, at the cross with road 48 turn left and, after few hundred meters, left again. After few hundred meters one reaches the church. At the church two runestones can be found.

#### **The first runestone Vg11** Photo album 1998 11 to 13

The runestone is standing 100 m south of the church, outside the church yard and it is believed to be on its original location. The inscription starts down on the left.

Þ l r l r	ʃ ʃ n r b i	r a i s t i	ʃ t i n	þ l t l
th o r i r	s k u r b i	r a i s t i	s t i n	th i n o
Tore	Skorpa	reste	sten	denna
Tore	Skorpa	raised	stone	this
Tore	Skorpa	raised	this stone	

l ʃ l l	l l l	ʃ n t	ʃ l t
i f t i - - -	t i l	s u n	s i n
after	Kättil?	son	sin
in memory of	Kättil?	son	his
in memory of	Kättil	his son.	

Here Kättil is not read so clearly as in Vg13 Karleby. See the comment to that runestone.

#### **The second runestone Vg9** Photo album 1998 III 9, 10

The runestone is standing front of the eastern church-yard wall. The inscription starts down on the left.

ʃ n t n r	l r l l l	ʃ l l t	þ l t l
k u n u r	a r s t i	s t i n	th i n a

Gunnar <sup>(1)</sup>	reste	sten	denna
Gunnar	raised	stone	this
Gunnar	raised	this stone	

<sup>(1)</sup> Gunnar is a female name here.

ᛁ ᛒ ᛚ	ᛋ	ᛚ ᛁ ᛒ ᛁ
i f t - - - b		n a k a
efetr	?	Nacke
in memory of	?	Nacke

ᛒ ᛁ ᛋ ᛞ ᚱ	ᛋ ᚱ ᛒ ᛚ ᛁ
f a t h u r	t h r k l s
fader	Torkels
father	of Torkel

Olov Nacke (Olof Neck) is also named in the runestone, standing in the vicinity (***find*** where) Vg12 Hindsberg. There the person that raises the runestone is Olof Nacke himself.

# **KARLEBY Vg13** Photo [19]18 Album 1998 III 18, 19

From the church of Leksberg go back to road 48 and drive south toward Skövde 1.3 km. Turn to the left toward Ullervad. At 100 m turn to the left on an unpaved road. After 150 m there is a sign toward “kapellet”: ignore it and drive straight. After 250 m on the right there is the runestone. The inscription starts down on the left.

ᛋ ᛁ ᚱ ᛚ	ᛚ ᛒ ᛞ ᛋ ᛚ	ᚱ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ	ᛋ ᛚ ᛒ ᛚ
th o r i r	s k u b a	r i s t i	s t i n	th i k i
Tore	Skorpa	reste	sten	denna
Tore	Skorpa	raised	stone	this
Tore	Skorpa	raised	this stone	

<sup>(1)</sup> The inscription continues now at the top of the central band and going down.

ᛁ ᛒ ᛚ ᛚ ᛚ	ᛒ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛞ ᛚ	ᛚ ᛚ ᛚ
i f t i r	k a t i l	s u n	s i n
after	Kättil	son	sin
in memory of	Kättil	son	his
in memory of	Kättil	his son	

ᛁ ᛞ ᛒ	ᛞ ᛒ ᛚ ᛚ ᛚ	ᛁ ᛚ ᛚ ᛒ	ᛚ ᛚ ᚱ ᛁ	ᛚ ᛚ ᛚ
a u k	u f t i r	o l i f	s t r o	s i n
<sup>(2)</sup> och	after	Oluf <sup>(3)</sup>	fostro <sup>(4)</sup>	sin
and	in memory of	Oluf	foster-mother	his
and	in memory of	Oluf	his foster-mother.	

<sup>(2)</sup> The inscription continues now at the bottom of the band on the right and going up.

<sup>(3)</sup> Oluf is a female name.

<sup>(4)</sup> Either foster-daughter or foster-mother.

Tore Skorpa (Tore Scab) raised also another runestone dedicated to his son Kättil. The runestone, Vg11, is standing just outside the church-yard of Leksberg to its south. In that runestone Oluf is not mentioned. So it is possible that this runestoen was raised after that in Leksberg. Both this runestone and that in Leksberg are believed to be standing on their original location. Skorpa (that in this runestone is carved as *skuba* and in the runestone in Leksberg as *skurba*) is a nick-name, not unusual at that time, and could have to do with the fact that Tore was suffering from an eczema or a similar disease. Surnames are not used before the XVI century. Patronyms (that is the name of the father with “son” added at the end) are extremely unusual at the time of runestones carving (i.e. about the XI century). One such a case is Vg133 in Skyberg (find the runestone) in the parish of Marke, where a Stentore “Sidas” is found. Also, another case is the famous runemaster, active in Uppland, Asmundr Kara’s son. This is sometimes translated into Åsmund Kåresson that means Åsmund, the son of Kåre. Instead it is believed that the runemaster was the son of Åsmund Kåre. This and the dedications on the runestones show the importance of the family in the viking society.

# **STORA EK** Vg 4 Photo album 1998 III 20 to 22

From the Karleby runestone, go back to route 48 and go south. Drive 5.9 km and turn to the left toward Stora Ek. At 300 m, front of Stora Ek church and yard, and before reaching them, turn left and drive to the north 1.8 km. Turn left on an unpaved road and drive 100 m. At the cross turn left. After 500 m, on the right, on a knoll there is the runestone that cannot be easily seen from the car. The runestone is very beautiful and on its back side a four footed animal figure is carved. On its main face the runestone has an absolutely superb band that slaloms rather than circling the runestone. The inscription starts inside the band on the left (see sketch in the manuscript).

ᚱ	↑	ᚱ	ᚠ	ᚢ	↑	↑	ᚱ	↑	ᚠ	↑	ᚠ	ᚠ	↑	ᚠ	ᚢ	↑	ᚠ	ᚠ	ᚠ	ᚠ			
u	t	r	s	k	a	l	t	r	a	i	s	t	i	s	t	i	n	t	h	a	n	s	i
Udd			skald					reste					sten				denna						
Udd			poet					raised					stone				this						
Udd			poet					raised					this stone										

↑	ᚢ	↑	ᚠ	ᚱ	ᚢ	ᚱ	ᚱ	↑	↑	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	
a	f	t	i	r	t	h	u	r	s	t	a	i	n	s	u	n	s	i	n			
after						Torsten							son			sin						
in memory of						Torsten							son			his						
in memory of						Torsten							his son									

↑	ᚱ	ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	
a	u	k	s	t	a	i	n	b	r	u	k	a	r	t	h	i	f	i	r	i	r	
ock			sten					bro			gjörde					för		honom				
and			stone					bridge			made					for		him				
and			made for him					the bridge of stones.														

ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	
i	s	a	t	i	t	h	r	i	a	b	u	i	a	i	h	o	m	r	i			
Han	ägde					tre				gårder				i	hammarskifte <sup>(2)</sup>							
He owned						three				farm-yards				in	hammarskifte							



<sup>(2)</sup> Not the name of a locality, see below.

† ñ þ	þ ð l †	ʏ † ð þ l	† †	† l ð l þ l
a u k	th r i a	m a r k i	a t	a i r i k i
och	trettio	markar	hos	Eirik
and	thirty	fields	c/o <sup>(1)</sup>	Eirik

<sup>(1)</sup> i.e. deposited.

This runestone had juridic functions, besides being a memorial dedicated to a close person. It must have happened that the son, Torsten, died without children. The runestone is an inheritance document and a notary act that the estate of Torsten, a very rich man, will pass to his father Udd. See for instance “a runestone that is in the vicinity of Enköping” (***find*** the runestone) that says “Here shall the runestone stand between the farm-yards” as an example of a runestone that has the function to divide properties. A peculiarity is that the father is called a poet. This could also imply that Udd himself was the runemaster that carved the runestone, even if this would be a strange circumstance. While the last line is understood to mean that Torsten owned thirty (not three, see later) fields that were in the care of Erik, the expression “i hammarskifte” is not completely clear. It appears in the ancient laws of the country, but the nature of the land property subdivision is not clear. Udd also built a bridge, a stone bridge it is specified, in this runestone. Since it is likely that the runestone stands on its original place or very close to it, the bridge of Torsten, we may say the Torsten Bridge, must have passed over the water approximately where the bridge is today. The road that winds close to the runestone and over the bridge was part of the Eriksgata between Ek and Mariestad, the way that the newly elected king had to follow across the most important parts of his kingdom to take formal possession of it and to swear at the assembly place that he would not break the laws of the country. It can be noticed that three and thirty was written exactly the same way and that only from the context it was possible to determine the orders of magnitude.

#### **HJÄLSTAD** church-yard Vg8 ***Visit***

The runestone stands 5 m east of the church’s north-western nave corner, 1 m distant from the northern church wall, near the place where it was found embedded.

**FRÖLUNDA MELLONGARDEN**. From Stora Ek, go back to route 48 and turn left. After 2.3 km turn to the left toward Tidvad and after 3.8 km turn to the right. After 1.0 km turn to the left toward Odensåker. After 800 m turn to the left to go north. After 150 m one meets the Frölund shield. Turn to the right toward Frölunda. The runestone was ***not found***.

#### **NORRA LUNDBY** VG 199 Photo album 1998 II 1

The ornament could be interesting with a circular feature at the center of the runestone. But it is not highlighted and the upper part is missing. ***Write*** how to get there.

#### **TORESTORP** Vg90 Håkantorps parish

The runestone, which in the village is called *Runshall*, stands about 1.5 km south of the church of Håkanstorp, 15 m north-west of the main road Håkantorp-Torbjörntorp, on the upper edge of a little gravel pit. *Visit*

**DAGSNÄS** GI62 Photo VE62 Album 1998 I 21 to 36.

Drive north from Falköping along route 184 for 9.0 km. After the church of Björum drive 3.5 km always on 184. Turn to the right at the sign that says Dagsnäs. After some 100 m enter the gate. The will not shoot you. There are five runestones in the park (see the sketch map in the manuscript).

**The first runestone** Vg122 Photo Album 1998 I 21 to 23

After having passed the gate go straight (to the north-north-east) for some 300 m. Turn left and after some 50 m park the car. You have a runestone to your left. That is not Vg122. Go back the the main square front of the manor haouse and walk to the north some hundred meters; turn left into the unpaved road heading west (I recall that it could have been possible to go there by car). Follow the road for 800 m and on the left there stands the runestone. The runestone was previously in the Abrahamstorp yard in the parish of Barne-Åsaka. It was transported here in 1792 by Per Tham, owner of Dagsnäs. The inscription starts down on the left and going up

ᛃ	ᛁ	ᛞ	ᚱ	ᚢ	ᚱ	ᚨ	ᛆ	ᛁ	ᚨ	ᚢ	ᚢ	ᛆ	ᛁ	ᚢ	ᚢ	ᚨ	ᛁ		
b	i	u	r	n	r	s	t	h	i	s	t	i	n	t	h	i	n	s	i
Björn					reste					sten				denna					
Björn					raised					stone				this					
Björn					raised					this stone									

l f t i r	th i u th	- - - - -	s i n
after	Tjod	bolagsman	sin
in memory of	Tjod	associate	his
in memory of	Tjod	his associate.	

Þ n þ      l t l ß l                      4 n t l  
 k u th    i a l b i    - - -    s u n l  
 God        hjálpe  
 Good        help (he was in work and fight)  
 He was a valid man.

This line is officially translated *Gud hjälpe hans ande* i.e. “God help his spirit”

‡ P      4 N P | r P †  
 o k      s u k i l k a  
 och      Sugeld

h	t	↑	t		ψ	t	ℝ	ℳ	
s	a	t	a	i	m	a	r	k	i
satte				i	minnesmärke				
placed				as	memorial				

From  $\mathfrak{K} \mathfrak{P} \mathfrak{H} \mathfrak{N} \dots$  to  $\mathfrak{Y} \mathfrak{T} \mathfrak{R} \mathfrak{P} \mathfrak{I}$  is officially translated, with much effort, *och den heliga Sankta Maria* i.e. “and the holy Saint Mary”.

Also the runestone in the Särestad church-yard Vg105, end the same way (verify).

In alternative the stone can be interpreted:

$\mathfrak{P} \mathfrak{N} \mathfrak{B}$	$\mathfrak{I} \mathfrak{T} \mathfrak{T} \mathfrak{B} \mathfrak{I}$		$\mathfrak{H} \mathfrak{N} \mathfrak{T} \mathfrak{T}$
k u th	i a l b i	- - -	s u n l
god	hjälp		sonlig
good	help		filial

(He was) a good filial help to him.  
He was a valid man.

$\mathfrak{K} \mathfrak{P}$	$\mathfrak{H} \mathfrak{N}$	$\mathfrak{P} \mathfrak{I} \mathfrak{T} \mathfrak{P} \mathfrak{T}$
o k	s u	k i l k a
och	hennes	gille
and	his	guild

$\mathfrak{H} \mathfrak{T} \mathfrak{T} \mathfrak{T}$	$\mathfrak{I}$	$\mathfrak{Y} \mathfrak{T} \mathfrak{R} \mathfrak{P} \mathfrak{I}$
s a t a	i	m a r k i
sätte	på	minnesmärke
placed	as	memorial

### **The second runestone Vg186** Photo album 1998 I 24, 25

Go back now to the runestone where you left the car. That is Vg186. The runestone in the past was in the Timmele church yard. It was placed here in the year 1798. The inscription starts at the snake's tail.

$\mathfrak{H} \mathfrak{I} \mathfrak{N} \mathfrak{T} \mathfrak{R}$	$\mathfrak{H} \mathfrak{T} \mathfrak{T} \mathfrak{I}$	$\mathfrak{H} \mathfrak{T} \mathfrak{T} \mathfrak{T}$
s i y t r	s a t i	s t e n
Seytr	satte	stenen
Seytr	set	the stone

$\mathfrak{I} \mathfrak{P} \mathfrak{T} \mathfrak{I} \mathfrak{R}$	$\mathfrak{N} \mathfrak{H} \mathfrak{T} \mathfrak{I} \mathfrak{T}$
i f t i r	y s t i n
efter	Östen
in memory of	Östen (who was)

$\mathfrak{P} \mathfrak{N} \mathfrak{B}$	$\mathfrak{K} \mathfrak{I} \mathfrak{T} \mathfrak{T} \mathfrak{B} \mathfrak{I}$	$\mathfrak{H} \mathfrak{T} \mathfrak{N} \mathfrak{I}$	$\mathfrak{K} \mathfrak{T} \mathfrak{T} \mathfrak{H}$
k u th	h i a l b i	s a u i	h a n s
god	hjälp	affär	hans
a good	help	for business	his
a good	help	for his business	

$\mathfrak{T} \mathfrak{P}$	$\mathfrak{P} \mathfrak{N} \mathfrak{H} \mathfrak{Y} \mathfrak{N} \mathfrak{B} \mathfrak{I} \mathfrak{H}$
a k	k u s m u th i r
och (för den av)	Gusmund
and (for that av)	Gusmund.

*   ǀ ǀ ǀ ǀ ǀ ǀ	ᚱ   ʝ ǀ ᚱ
h i l a k r k	r i s t r
Helag	ristade
Helag	carved

ǀ	*   ǀ ǀ ǀ ǀ	ᚱ   ǀ ǀ
a	h i m i n	r i k i
under	Emin	regering
during	Emin	reign

From ǀᚱᚱ to ᚱǀǀ the official interpretation is, with some effort, *Gud hjälpe hans själ och Guds moder, helig Krist i himmelriket* i.e. “God, God’s mother and the holy Krist in heaven’s kingdom, help his soul”.

In the center left of the runestone a symbol that reminds of a sketched man without his head has been carved.



### **The third runestone** Vg184 Photo Album 1998 I 26, 27

If one walks 50 m to the west-north-west of Vg186, one meets two runestones. The one on the left is Vg184 (see sketch on the manuscript). The runestone has been used in the past as a threshold to the entrance to the church-yard of Smula. It was moved here during the 1790s.

ǀ ǀ ǀ ǀ ǀ	þ	ǀ ǀ ǀ	þ ǀ ʝ ǀ
k u l i r	- - -	th -	- t i n
Gulle	reste	sten	denna

ǀ ǀ ǀ ǀ ǀ

efter	sin	hustrus	broder
in memory of	his	wife’s	brother

(**read** the runes in the picture)

Äsbjörn och Jule

mycket	dugande	unga	män
very	clever	young	men

men	de	föllo
but	they	died

på krigståg österut  
duing a war expedition to the east

# The fourth runestone Vg67 Photo [19]14 [19]15 Album 1998 I 29 to 32

The runestone stands some tens of meters to the north-north-west of Vg184. It has been embedded in the past in the church of Saleby. In 1794 Per Tham brought it here. During the late XVIII and the XIX centuries, it was not unusual to carry the runestones to one's yard and pride oneself of a viking monument.

The ornament features two bands one inside the other. The inscription starts (see the sketch in the manuscript) inside the outer band in the left corner and going up. To read the runes the top of the runestone must be on the right of your right eye.

ƿ ʀ ʦ ƚ ʁ ʦ ʁ ʦ	ƿ ʦ ʀ ʦ ʁ ʦ	ƿ ƚ ʁ ʦ ʁ ʦ	ʦ ʦ ʁ ʦ
f r a u s t i n	k a r t h i	k u b l	t h a s i
Frösten	gjörde	kummel	detta
Frösten	made	memorial	this
Frösten	made	this memorial	

ʦ ƿ ʦ ʁ ʦ ʁ ʦ	ʦ ƚ ʀ ʦ ʁ ʦ	ƿ ƚ ʁ ʦ ʁ ʦ	ʁ ʦ ʁ ʦ
a f t i r	t h u r u	k u n u	s i n o
efter	Tora	hustru	sin
in memory of	Tora	wife	his
in memory of	Tora	his wife	

## *Take a picture with legible runes and complete*

ʁ ƚ		ʁ ʦ ʁ ʦ ʁ ʦ
s u - - - -	s	t u t i r
hon	var?	hans?
she	was?	his?
		dotter
		daugther

ʁ ʦ ʁ ʦ	ʁ ʦ ʁ ʦ	ʦ ʦ ʁ ʦ ʁ ʦ
b a s t	m i t h	a l t u m
bäst	med	alla (människor)
the best	among	all (the people)

ƚ ʦ ʁ ʦ ʁ ʦ	ʦ ʦ	ʁ ʦ ʦ ʦ
u a r t h i	a t	r a t a
Varde	till	räte
Beware	of	the right ( <i>del diritto</i> )

ʦ ƚ ʁ	ʦ ʦ	ʦ ʁ ʁ ƚ ʁ ʦ	ƿ ƚ ʁ ʦ
a u k	a t	a r k u r i	k u n u
och	till	arg	kvinna
and	to	an angry	woman

ʁ ʦ ʁ ʦ ʁ ʦ \* ʦ ƚ ʁ ʦ ʁ ʦ ʁ ʦ ʁ ʦ

s a r	i a s	h a u k u i	k r u s
de	som	huggar	kryss
those	that	carve	the cross (on the pagan runestones)

The official interpretation of this runestone is *den som hugger sönder* i.e. “you that will strike broken”

ᚱ ᚢ	ᚷ ᚱ ᚲ ᚲ ᚲ ᚲ ᚲ
u f	b r i u t i
eller	bryter (stenen)
or	modify it (the runestone).

The inscription end with a malediction to anybody that does anything wrong to the runestone. It is clear that from the very beginning runestones started being carved to state a cultural belief and quite contemporarily the totalitarian christian regime started to break, change the meaning and damage the monuments. The fact that a man must warn that the right of his woman must be respected means that the inheritance that he was going to take possession of with the raising of the runestone was being menaced by other relatives that did not recognize the right of a woman (and through her, her husband) to inherit goods. It is not by any surprise that the same were thought of being capable of adding a cross to the runestone to make it appear as a christian work, or to break it etc. Such a kind of malediction is also found in two runestones in Blekinge that are dated around the VII century a.d.

#### **The fifth runestone** Vg 59 Photo album 1998 I 33 to 36

Walk 300 m to the south-south-west parallel to the fence. The runestone once was embedded in the old church of Norra Härene (wall? see the plate). It was known already by the XVII century. In the year 1796 2 it was moved to Dagsnäs. The runestone features an ornamental band that spirals anticlockwise from the bottom left to the right, up along the edge and then down along the left edge. The same path must be followed to read the inscription (see sketch in the manuscript).

ᚱ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚷ ᚱ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ
r i f n i k i	a u k	k u l l i	a u k	b r u n u l f r
Rävning	och	Gälle	och	Brynulf
Rävning	and	Gälle	and	Brynulf

ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ
a u k	k i	s a t u	s t i n
and	Ki	satte	sten
and	Ki	placed	stone
and	Ki	placed	this stone

The inscription reached now the top of the runestone and is turning down

ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ
i f t i r	f u t	f a t u r	s i n
after	Fot	fader	sin
in memory of	Fot	father	his
in memory of	Fot	his father	

* ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ
h a r t h a	k u t h a n	t h i g i
mycket	god	tägn
a very	good	young man

Here in the plate *tägn* is interpreted instead as *bo\_as\_man* which can be *bolagsman* “associate”. This also better fits the way a son would refer to his father. ***Take*** a picture of the plate.

The inscription reached now just above where it started. It continues inside the band going up parallel to the inside to the band that came down along the left edge of the runestone. The inscription continues now in a particular metric, the *fornyrdislag* (german *restvska*?). This is an ancient nordic metric form, used for instance in the Eddas, whose stanza consists of eight short lines, related in pairs by alliteration. Alliteration is a type of rhyme in which the accented words that are close to each other start either with a vowel or the same consonant.

ʀ ʀ ʀ	* ʀ ʀ ʀ ʀ	ʀ ʀ
s u a	h i f i r	o s
makens	hennes	Åsa
husband	of his	Åsa

* ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ
h a s i	k i m u n
hedrat	minne
honored	the memory

ʀ ʀ ʀ	ʀ ʀ * ʀ
s u m	k u h n
så som	husfru
as a	wife

ʀ ʀ ʀ	ʀ ʀ ʀ
i f t	u i r
efter	hädnan (ej ska)
in the future	will never

*En strof som visar hustru stolthet över minnesmärke efter sin man.* “A verse that shows a wife’s pride over the memorial in memory of her man”. VE62 GI62

This interpretation deserves closer attention, because the wife here seems to convey the impression that she intends to change some of her habits to please her man now dead.

ʀ ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ
s i t h o i	k a u r t h i
så	göra
in such a way	behave.

The inscription now reached halfway down the inside band parallel to that along the right edge. The inscription continues now down at the inside corner on the right, upside down, and once reached the center of the runestone goes upward vertically.

*   † † † †	† † †	*   † † †
h i a l m r	a u k	h i a l i
Hjalm	och	Hjälla
Hjalm	and	Hjälla

*   † † † †	† † † †
h i a k u	r u n a -
gjörde	runor
carved	the runes.

### **NORRA VÅNGA** church Vg65 Photo album 1998 II 2, 3

The runestone stands inside the church yard to the north and can be seen from the fence. The runestone has been carved with the old 24 letters futhark. This set of runes was replaced during the VIII century by the viking 16 letters futhork. The runestone is known since the 1790s. At that time it was embedded high in the tower wall of the old church, which was demolished in 1875. The inscription starts at the top. To read the mirror image runes the top of the runestone must be on the right of your right eye and should be read from the right to the left.

H † n < ✕	↑ n †
h o u k o	t u r
huggna	Tor
Carved	by Tor.

The official interpretation of the line is *Houkothur* as the name of a person. However the name has not been translated. If one reads the mirror image rune from the left to the right obtains:

### **Ruth och Kuoth**

Ruth and Kuoth

The *k* rune at the end of *ok* and that at the beginning of *Kuot* have been carved only once.

### **POSTGÅRDEN** Vg66 Photo album 1998 II 4, 5

From the church of Norra Vånga drive 400 m to the north-east toward the main unpaved road. At the T cross turn to the left and drive 750 m to the north-west. At the cross where there are signs to Skara 18 km and Larv 15 km, turn left toward Larv. Drive 100 m to the west and you'll meet a road. Turn to the left. Drive 100 m to the west and on the right there is the runestone that can be seen from the car. The runestone has a very beautiful ornament made of only one band (see the sketch in the manuscript). The runestone was moved in its present location in 1927. Previous to that it was standing about 20 m to the north-west, down at the so called Kapellbacken (the chapel descent). The inscription starts down on the left.

† † †	† † †	† † †
o s a	a u k	th u r a
Åsa	och	Tore
Åsa	and	Tore



I P T I A      F H P N T  
 i f t i r      o s k u t  
 after              Åsgöt  
 in memory of    Åsgöt.

From the Postgården runestone drive to the south-west toward route 47. After about 4.0 km turn to the right at the sign to Härlingstorp. Drive 1.7 km (at 600 m and 1.4 km do not turn into Härlingstorp manor) and turn to the left into a small lane. Follow the lane for 100 m and you will come to the runestone in the middle of a yard. The inscription starts down at the left corner.

			h   t
- - - - -	- - - - -	- - - - -	s i n
after?	Ger?	son?	sin
in memory of Ger		son	her
in memory of Ger		her son	

h	†	ŋ	†	ʀ	þ	↑	ŋ	þ	ʀ
s	a	u	a	r	th	t	u	th	r
(1)									
Han	var	dödades							
He	was	killed							

†	ŋ † ʎ ↑ ʀ	ŋ † ʎ ʏ
a	u a s t r	u a k m
på	väster	vägar
on	western	ways

97

i u i k i k u  
i viking  
while viking.

**BALLSTORP** Vg62 Photo album 1998 III 29

The runestone is at the site of the Ballstorp church ruins. From Larvs Hed runestone drive back (to the north-east) 500 m and turn to the right. Drive for 3.5 km and turn left at the sign toward Valeberg (to the north-east). After 350 m turn to the left (after 750 m the road crosses a stream). At 2.65 km, on the right there is the runestone that can be seen from the car. The runestone has a peculiar ornament. The inscription starts down at the left.

ᚱ ᚢ ᚠ ᚠ ᚠ ᚠ	ᚱ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚢ ᚠ ᚠ ᚠ	ᚠ
u t l a k i	r i s t h i	s t i n	th - - -
Utlage	reste	sten	denna
Utlage	raised	stone	this
Utlage	raised	this stone	

ᚠ ᚠ ᚢ ᚠ ᚠ	ᚱ ᚱ ᚠ ᚢ
i f t i r	u u i t
after	Öjvind
in memory of	Öjvind

* ᚠ ᚱ ᚠ ᚠ ᚠ	ᚠ ᚱ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ
h a r t h a	k u t h a n	t h i k n
mycket	god	tägn
a very	good	young man.

In later times, the priest of the parish carved an inscription n the backside Photo album 1998 III 30

**REMMENE** church-yard Vg156 *Visit*

The runestone stands to the left of the entrance to the sacristy. The inscription says:

... *en mycket dugande sven*  
... a very good fred.

**STOREGARDEN** Vg157 Fröstorp, Hov's parish

The runestone stands about 2 km west-north-west of the church of Hov, 150 m west-south-west of Fröstorp, on a stone mound about 200 m north-west of the main road. It is inside and faces the old byway, of which traces are found in an ancient burial ground with raised stone in the form of a ship and many raised stones. The carved side faces the south-west. The raised stones in the form of a ship are 12 m distant from the runestone. *Visit*

**FÄNNESLUNDA GÅRD** Vg158 Photo Album 1998 III 34, 35 42 7C2

The red granite 1.7 m high and 1.35 m wide runestone is standing 2.0 km to the south-west of the church of Fänneslunda along the road Fänneslunda-Varnum, front of the north(*south?*)-western entrance to the Fänneslunda yard, about 100 m from the manor. The runestone has an

extremely beautiful ornament consisting of a drake with a big head and a cross enveloped by 4 double legged decorations. Unfortunately the colour in the grooves faded away and it is difficult to see. The first known place of the runestone was at the distance of a cast stone to the south-west of the church on a mound decline. In the XVIII century baron von Knorring moved the runestone to 250 m east of its present position. When a new construction was realized (which constructions?) the runestone was placed in its present location in 1948. The inscription starts at the drake's head down on the left corner and going up.

† ʀ †	ʀ   ʁ †	ʁ †   †	þ   ʁ
a k l i	r i s t h i	s t i n	t h i s i
Kavle	reste	sten	denna
Kavle	raised	stone	this
Kavle	raised	this stone	

† † ʁ	ʀ
e t r	k - - -
after	K...

in memory of Gere

þ † * †	* ʀ þ †	ʀ ʀ þ † †
t h a h n	h r t h a	k u t h a n
tägn	mycket	godan
boy	very	good

a very good boy

ʁ ʀ ʀ þ ʀ ʀ	ʁ ʀ †	ʁ   †
b r u t h u r	s u n	b i t i
brother	son	av Bite
brorson		av Bite
nephew		of Bite.

# **MÅNSTADS KULLE.** Vg190. Photo album 1998 III 31, 32.

The place is 25 km south-east of Borås. From the church of Månstad drive 400 m to the north-west. The runestone, dated from the XI century, stands on a knoll 50 m to the north-east of the road. Turn to the right and park. The house is a railway station that was in service until 1988. Few meters on the north-east of the house the path of the railway can still be seen running parallel to the road. Going 50 m further into the vegetation one comes to an old ox-driven railway between *sjö* (the lake) and Tranemo, 17 km to the south. It was removed in 1880 when the modern railway was built. The runestone was found in 1905 and dynamited in two parts while building a bridge some 1 km north of the station. It is a beautiful runestone with a cross and a swastika-like ornament in its center. The inscription starts at the bottom left and going up. To read the runes the top of the runestone must be on the right of your right eye.

ʀ   † † † ʀ	ʁ † †	ʁ † †	þ † †
i k i a l t r	s a t i	s t a i	t h a n i
Ingjald	satte	sten	denna
Ingjald	set	stone	this
Ingjald	set	this stone	

† ƿ ↑   ʁ	ƿ ʀ   ʃ ƿ ↑ ƿ	ʁ ƿ †	ʁ   †
e f t i r	k r i m u l f	s u n	s i n
after	Grimulf	son	sin
in memory of	Grimulv	son	his
in memory of	Grimulv	his son.	

**SÖDRA VING HÖKKERUM** Vg 168 Photo album 1998 III 33 42 7C2

In the town of Hökkerum drive west. 250 m after having crossed the Viskan river, on the left the runestone stands that can be seen from the car. Probably both the lower and the upper part of the runestone are missing. The first still preserved part of the inscription is met down on the left and going up.

ƿ   † ʀ Ʈ	ƿ ƿ ʃ ↑	Ʈ ƿ † †
... k i a r t h i	k u m l	t h u a n
gjörde	kummel	dessä
made	memorial <sup>(1)</sup>	this
made	this memorial	

<sup>(1)</sup> *kummel* is translated *cairn* but a better word is *memorial* since it is not likely that the runestone was standing over the body of the dead.

ƿ ↑   ʁ	ʁ ƿ
i f t i r	b u
after	?
in memory of	?

The runestone originally must have been an impressive one. It is also possible that the person that raised the runestone had a very short name and that the inscription at the top left turned to the right, right away, in which case the runestone's dimension was similar to what can be seen today.

**SKRÄDDGÅRDEN** Vg161 Photo album 1998 IV 1, 2 42 7C2

In the town of Härna, drive to the north-east toward Hällstad. 400 m after having passed the sign to the church of Härna, 80 m to the south-east of the road, on a knoll, perhaps a *rosor*, a mound of stones with the function of tomb, stands the runestone.

Bolle reste sten denna  
 Bolle raised stone this  
 Bolle raised this stone

after Bolla frände sin  
 in memory of Bolla friend his  
 in memory of Bolla, his friend.

**VÄSTGÅRDEN** Vg 160 Photo album 1998 III 36, 37 42 7D1

Västgården is in Väby, in the parish of Hällstad. From rnestone Vg161 Skräddgården close to the church of Härna, drive 800 m to the north-east toward Hällstad. At the cross go straight to the north-east toward Hällstad for other 2.0 km. At the other cross turn to the left toward Hällstad. After 2.0 km the runestone can be seen from the car to the left, 35 m into a grass path. The runestone was found in 1920, 14 m to the east of its present location. It is light red shistose granite with dark blue inclusions, 2.2 m high and 1.69 m wide. In the past the runestone was used as a stepping stone or in the floor of the county stables. It was raised when the courtroom was built in the years 1750s. The original location of the runestone is not known.

Tore reste sten denna  
Tore raised stone this  
Tore raised this stone

efter Torvid? fader sin  
in memory of Torvid? father his  
in memory of Torvid? his father.

**BENGTSGÅRDEN** Vg162 42 7D3 The runestone was *not found*. The Blå Kartan is needed.

The runestone is in Bengtsgården in the village of Rävicke, in the parish of Möne. The 1.7 m high 90 cm wide dark gneiss *strakt flagrande* runestone is placed since 1934 about 1 km north of the church of Möne on the southern side of the road Möne Bildsberg, approximately half way between the two groups of yards in the village of Rävicke. The carved side faces toward the north-west. The runestone was found in december 1932 laying carved-face down *i en brogjuta* on the old road that has since been straightened and broadened. The finding place is located about 30 m to the north of its present position. According to knowledgeble people from Rävicke, the runestone was noticed already at the time of the *brogjuta* rearrangement during the 1870s. At that time it was left lying there.

Väbjörn satte sten denna  
Väbjörn set stone this  
Väbjörn set this stone

efter Tole son sin  
in memory of Tole his son

en mycket dugande ung man

a very clever young man

**DALUM church** Photo RO73.4 Album 1998 I 11 to 15

Front of the church's southern facade are standing three stones. Two are runestones and one is a so called lily-flower stone. Lily-flower stones are peculiar of Västergötland. The vegetal ornament represents the tree of life. The runestones are from the XI century and have been used as stepping stones in the church.

**The runestone to the left.** Vg 197 Photo album 1998 I 12, 13

The inscription starts down to the left

↑ Ɔ ʀ	† Ɔ ʀ	þ   ʁ	ᛒ ᚱ Ɔ þ ᚱ	ᚱ   ʁ ↑ Ɔ	ʁ ↑   †	þ   ʁ
t u k i	a u k	th i r	b r y th r	r i s t u	s t i n	th i s i
Toke	och	hans	broder	reste	sten	denna
Toke	and	his	brother	raised	stone	this
Toke	and	his	brother	raised	this stone	

† ʀ ↑   ʁ	ᛒ ᚱ Ɔ þ ᚱ	ʁ   † †
e f t i r	b r y th r	s i n a
in memory of	bröder	sina
in memory of	brothers	their
in memory of	their brother	

† ʁ	Ɔ † ᚱ	↑ Ɔ	Ɔ † ʁ ↑ ᚱ
e r	u a r	t u u	u e s t r
De	var	dodades	västerut (den ene)
They	were	killed	to the west (one)

† †	† † † ᚱ	† Ɔ ʁ ↑ ᚱ
e n	a n a r	a u s t r
(och) den	andre (dog)	i öster
(and) the other	(died)	in the east.

**The runestone to the right** Vg 198 Photo album 1998 I 14, 15

The inscription starts down on the left.

ᛒ ᚱ Ɔ †		ʁ ↑   †	þ † † †
b r u n i	- - - -	s t i n	th a n a
Brunne	[reste]	sten	denna
Brunne	[raised]	stone	this
Brunne	[raised]	this stone	

† ʀ ↑   ʁ	† ʁ   ↑	ʁ Ɔ †	ʁ   †
e f t i r	e s k i l	s u n	s i n
after	Eskil	son	sin
in memory of	Eskil	son	sin
in memory of	Eskil	his son.	

The runemaster, judging from his sure trait was rather skilled. Yet he terminated the inscription way up into the band.

**BLIDSBERG church** Photo album 1998 IV 3 to 5 42 7D3

Three runestones stand in the south-western corner of the church yard, just front of the wall.

**The first runestone** Vg170 Photo album 1998 IV 4

With the demolition of the old Blidsberg church in the year 1867, a second part, the top, of the runestone was found. The bottom part was already known to be at the basis of the southern church portal: it was mentioned already in the 1720s and must have been placed there at that time. Unfortunately the middle part of the runestone was still missing (see sketch in the manuscript) and it was replaced by a cement insert of dimensions believed to be similar to the missing part. Today the runestone is standing with its top part missing again (to be verified if it fell). The runestone is made of light red gneiss with red inclusions. Presently the runestone is 1.95 m high and 95 cm wide. See *the runes on the site again*

Tyrvi lät sätta dessa stenar  
Tyrvi let place these stones

after ... och Tjodulv? sin make  
in memory of ... and Tjodulv? her husband

och sin son  
and her son

**The second runestone** Vg171 Photo album 1998 IV 3

The runestone has a beautiful ornament. Two small vertical stripes (see the sketch in the manuscript) separate the three vertical bands that contain the inscription, loop around at the top and knot themselves. The runestone is a clear example of how the ornament is carved in function of the surface. The inscription starts down in the left band and going up:

...	ƿ   ʀ   ʀ   ʀ	ƿ   ʀ   ʀ   ʀ	ʀ   ʀ   ʀ
	k i a r t h i	k u m l	t h i s i
Tora	gjörde	kummel	detta
Tora	gjörde	memorial	this
Tora	made	this memorial	

	↑   ʀ   ʀ   ʀ	ʀ   ʀ   ʀ	
	t u s t a	b u n	
(1)after	Toste	make	sin
in memory of	Toste	husband	her
in memory of	Toste	her husband	

<sup>(1)</sup> The inscription continues now at the top of the band on the right and going down.

read the runes

... <sup>(2)</sup>Härlögs broder  
(He was) Härlög's brother.

<sup>(2)</sup> The inscription continues now at the bottom of the middle band and going up.

### The third runestone Vg176 Photo album 1998 IV 5

Only a part of the runestone (a part of the top) is preserved. In 1869 it was known that, embedded in a step, in the Vedåsla Östergården, there was a runestone. It lied with its carved side facing down. When it was removed it was broken up. The 1.1 m high and 50 cm wide runestone is made of grey granite with lighter inclusions. Only a part of that part is still preserved today.

þ † ʁ |

... gjorde minnesmärke detta  
... made memorial this  
... made this memorial

† ʁ † |  
e f t i

after Halvden broder sin  
in memory of Halvden brtother his  
in memory of Halvden his brother.

### KÖLABY church

From Vg179 Lillegårdet i Trädet, drive south along route 46. At 500 m turn to the left and after 300 m the church is to the right.

### The first runestone Vg178 Photo Album 1998 IV 8 (a picture from [18])

According to [18] Vg178 should have been raised against the northern wall of the church-yard about 10 m north-north-west of the tower. But if you go there you find Vg180 (see later) instead. One also learn that Vg178 is situated 4 km to the south-west of Vg181. This could be an hint to find Vg181. Vg178 inscription has:

† ʁ ʁ ʁ ʁ ʁ ʁ	ʁ   ʁ ʁ	ʁ †   †	þ † † ʁ
a g m u n t r	r i s t h i	s t i n	t h a n s i
Agmund	reste	sten	denna
Agmund	raised	stone	this
Agmund	raised	this stone	

ʁ †   ʁ	ʁ ʁ   ʁ ʁ †	ʁ ʁ   † † †	ʁ   † †
i f t i r	i s b i u r n	f r i n t a	s i n a
after	Äsbjörn	frände	sin
in memory of	Äsbjörn	friend	his



in memory of Äsbjörn his friend

† † †

och Åsa? (reste stenen)  
and Åsa? (raised the stone)

† † † † † † †  
a t b u t a s i n  
after make sin  
in memory of husband her  
in memory of her husband

† † † † † † † †  
s a r u a r k l b i n s u n  
Han var Kolbens son  
He was Kolben's son

† † † † † † † † † † † †  
s a r u a r t h t u t h r i k r i k u m  
Han var dodades i Grekland  
He was killed in Greece.

**The second runestone** Vg180 Photo album 1998 IV 6, 7 (a picture from [18], on the right) See sketch in the manuscript.  
From [18] we learn that near the western church-yard wall, 15 m to the south-west of the church's tower, there should be Vg180. But there is no church-yard there, but an edge. Probably the church yard was enlarged and the wall replaced by an edge. *Maybe* the runestone is inside the church. The inscription starts in the band on the left and going up.

† † † † † † † † † † † †  
k a r t u k i s a t i s t - -  
Kårtoke satte stenen

In the band just under, from right to left:

† †  
- a n  
... godan  
... good.

† † † † † † † †  
e r u a r t h  
Han blev ...  
He was ...

In the band just under, from right to left

† † † † † † † †  
... u n t i n - u k  
Funnen högg

Funnen carved.

**LILLEGÅRDET** Vg179 42 7D3 Photo album 1998 I 16, 17

In the town of Trädet drive north along route 46. 600 m after having crossed the Ätran river on the left there is the runestone. It was found in 1860 with the carved face down. After having dynamited it, it was recognized that the stone had runes carved on it. In 1939 the runestone was placed in its present location.

ᚱ ᚢ ᚦ ᚱ	ᛒ ᚢ ᛒ ᚱ ᚢ ᚦ	ᚱ ᚢ ᚦ	ᚱ ᚱ ᛒ ᚢ	ᚱ ᚢ ᚢ ᚦ	ᛒ ᚦ ᚱ ᚢ
s t y r	th u th y l f	s u n	r s th i	s t i n	th e s i
Styr	Tjodulf	son	reste	sten	denna
Styr,	Tjodulf's	son,	raised	stone	this
Styr,	Tjodulf's	son,	raised	this stone	

ᚦ ᚦ ᚢ ᚢ ᚱ	ᚦ ᚢ ᚢ ᚢ	ᛒ ᚱ ᚢ ᛒ ᚢ ᚱ	ᚱ ᚢ ᚦ
e f t i r	e u i t	b r u th u r	s i n
after	Övind	broder	sin
in memory of	Övind	brother	his
in memory of	Övind	his brother	

mycket	dugande	ung	man
a very	good	young	man

Visit the site again and read the runes.

**BÖRSTIG** church Vg 200 Photo album 1998 III 23

The church of Börstig is 20 km south of Falköping, west of route 184. The inscription is at the corner on the south-western wall's external surface. Normal viking runes have been carved.

ᚢ ᚢ ᚢ ᚢ ᛒ	ᚦ [ᚦ ᚱ ᛒ ᚢ]	ᚦ ᚦ [ᚢ ᚦ ᚢ]	ᚦ [ᚦ ᚢ ᚢ ᚱ]	ᚢ
t i u i th	k a r th i	o k u m l	a f t i r	i
Tjuvid	gjörde	här kummel	after	?
Tjuvid	made	this memorial	in memory of	?

**OLSBRO** Vg 181\_ Photo [15]241 Album 1998 I 18, 19 Take another picture, the bottom is dark

Drive north along route 46; 700 m past the church of Åsarp turn to the left. After 500 m turn to the left. After 350 m on the left there is the runestone. The inscription, carved using the viking runes, starts down on the left and going up.

ᚦ ᚢ ᚦ ᚢ	ᚱ ᚱ ᛒ ᚢ	ᚱ ᚢ ᚢ ᚦ	ᛒ ᚢ ᚱ ᚢ
k u f i	r s th i	s t i n	th i s i
Guve	reste	sten	denna
Guve	raised	stone	this
Guve	raised	this stone	

l ʀ ↑ l ʁ	ŋ ʀ ʀ ʀ	h ʀ ʀ	h l ʀ
i f t i r	u l a f	s u n	s i n t r k
after	Olof	son	sin
in memory of	Olof	son	his
in memory of	Olof,	his son	

↑ ʀ ʀ	* ʀ ʀ ʀ	ʀ ʀ ʀ ʀ
t r k	h a r t h a	k u t h a n
träng	mycket	god
ung man	very	good
a very good young man.		

* ʀ	ŋ ʀ ʀ	↑ ʀ ʀ l ʀ	l	l h ↑ ʀ ↑
h n	u a r t h	t r b i n	i	i s t a t
Han	var	dräpt	i	Eastland
He	was	killed	in	Eastland.

The runestone is dated from the XI century. The text talks of a young man, Olof Guvesson, that went to wage war in Eastland and died. The ornament is absolutely gorgeous. The center of the picture is taken by a strong animal with knots around its les. Above it a strongly symbolic cross is carved. The inscription band is the body of a snake turned into a drake whose big head is at the bottom left. The body goes all around the runestone edge and ends in a tail with a foot. From the drake's head a small band departs that is turned into an elaborated ornament. Instead of an ornament, a prey could be in the mouth of the snake-drake (see the coloured sketch in the manuscript). Some authors believe that the cross is a christian cross, that the animal at the center of the picture is a lyon representing the christian church and that the lyon is crushing the drake at the bottom which represents paganism or heathenism. Front of the runestone there is a very interesting stone. It seems to be there since a long time and to have been shaped by a fluid, very likely the rain water flow. The different stratigraphic hardness of the stone gave it its particular shape.

#### **VÅRKUMLA** church Vg 139 Photo album 1998 IV 9

Since 1938 the runestone stands in the southern part of the church-yard, just east of the armory-hall. A sketch dated 1687 shows the runestone already as damaged as today. The 1.5 m high 80 cm wide red-gray granite runestone has a red surface *patina*.

ŋ ↑ ʀ	ʀ l h ʀ l	h ↑
... u t r	r i s t h i	s t - -
...göt?	reste	stenen
...göt	raised	the stone

ʁ	ʀ ʀ ʀ ʀ ŋ ↑	ʀ ʀ ʀ ŋ ʀ	h l ʀ
... r	k u t h m u t	f a t h u r	s i n
after	Gudmund	fader	sin
in memory of	Gudmund	father	his
in memory of	Gudmund	his father	

ʀ ŋ ʀ ŋ	h	ʀ ʀ ʀ ʀ
r u k u	s - -	k u t h a n

Ruggas	son	godan
Rugga's	son very?	good
Rugga's	very good son.	

# **SKÅNUM** Vg 130 Photo 1998 IV 10, 11

The site is in the parish of Grolanda. From the church of Grolanda drive to the north-east. At 2.1 km turn to the right and drive 700 m. Turn to the left toward Falköping (if you now continue straight on, at 2.2 km on the left, 75 m from the road, the runestone can be seen). At 2.0 km turn to the left on an unpaved road. Drive 150 m and the runestone stands on the right. The 2.5 m high 75 cm wide dark granite runestone in 1869 was temporarily moved from this site to be placed to Simonstorp about 3.0 km to the south-west. The inscription starts down on the left.

ƿ	ᚢ	ᛞ	ʝ	ᚢ	↑	ᚱ	ᚱ	ᚿ	ᛞ		ᚿ	↑		ᛚ	ᛞ		ᚿ	
k	u	th	m	u	t	r	r	s	th	i	s	t	i	n	th	i	s	i
Gudmund							reste				sten				denna			
Gudmund							raised				stone				this			
Gudmund							raised				this stone							

†	ƿ	↑		ᚿ		ᚿ	ƿ		↑	ᛞ	ᚱ	ᚢ	ᚢ	ᚱ	ᚿ		ᛚ	
e	f	t	i	r	i	s	k	i	l	b	r	u	th	u	r	s	i	n
efter					Eskil					broder					sin			
in memory of					Eskil					brother					his			
in memory of					Eskil					his brother								

↑	ᚱ	†	ƿ	*	ᚱ	ᛞ	†	ƿ	ᚢ	ᛞ	†	ᛚ
t	r	e	k	h	r	th	a	k	u	th	a	n
ung man				mycket				godan				
young man				very				good				
a very good				young man.								

\* ƿ    ↑ ᚱ ᚢ ƿ |  
h k    t r u k i  
Högg Trygge  
Carved Trygge  
Trygge carved (the runes).

# **BITTERNA**

The runestone can be found in a field in Per Jonsgården (the yard of Per Jon) 2.5 km from the church of Bitterna. Verify if the site was visited.

# **LARVS HED** Vg 127 Photo album 1998 III 24 to 27

Driving on route 47 to the west from Falköping, turn toward Larv. After 4.4 km (at 2.0 km turn left and at 4.0 turn right) in a ploughed field, 50 m on the left, stands the runestone, that can be seen from the car. The runestone is judged one of the most beautiful in Sweden and stands on its original location. The inscription is carved inside the band that is the body of a

snake whose tail terminates with a hoofed-foot like end. The inscription starts at the bottom left.

ᚢ ᚠ ᚠ ᚠ	ᚱ ᚠ ᚱ ᚠ ᚠ	ᚱ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚱ ᚠ
u l i r	r i s t h i	s t i n	t h e n s i
Ölver	reste	sten	denna
Ölver	raised	stone	this
Ölver	raised	this stone	

ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚢ ᚠ ᚠ ᚠ ᚱ	ᚱ ᚢ ᚠ	ᚱ ᚢ ᚠ ᚠ ᚱ ᚢ ᚠ ᚱ
i f t i r	k u n a r	s u n	s y k t r y k s
after	Gunnar	son	Sigtryggs
in memory of	Gunnar	son	of Sigtrygg

ᚠ ᚱ ᚠ ᚠ	ᚠ ᚢ ᚠ ᚠ ᚠ
t r i k	k u t h a n
ung man	godan
a young man	good
a good young man	

ᚠ ᚢ ᚠ	ᚠ ᚱ ᚢ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚱ ᚱ ᚠ	ᚢ ᚠ	* ᚠ ᚠ ᚱ
k u t h	t r u t i n	b i a r g i	u t	h a n s
god	tryta	<sup>(1)</sup> bärger	ut	han
good	give out	delivered	out	han
He delivered good give-outs				
He was a geneorus man.				

This line is officially translated *God herren bärge ant hans*, i.e. “God, Lord, save his spirit”.

<sup>(1)</sup> The inscription continues outside the main band, inside an added band above the end.

Above the band, at the start of the inscription, it was added

ᚢ ᚠ	ᚠ ᚱ ᚠ ᚠ ᚠ ᚠ ᚠ
u k	a s k a t l a
och	Åskatla
and	Åskatla

This must very likely be interpreted that after the runestone had been carved, one more person wanted to participate to the commission and was ready to pay for the work (probably in connection with a certain decision on the inheritance). The runmaster was a professional; maybe he was an itinerant runemaster. 500 years after the XI century runestone was carved, Gustav Vasa had sized power and was leading the country in a way that caused opposition, at times, in the old self sufficient society. In 1529 here, on the site of Larv Hed, district assembly place, county people and nobles met. The nobles wanted the king to be impeached and Måns Brytesson be chosen as new king. To that end he addressed the crowd standing on the runestone. But this did not arouse the interest of the crowd and the rebellion atmpmt failed.

**MADÄNGSBRO** Vg140 Baltak's parish

The runestone stands since 1931 35 m south-south-west of Madängsbro, in a grassy plain west of the main road Madäng-Batlaks church. The lower part of the runestone is missing.

(continued in *aga*)

(continued from *adel*)

## VÄSTGÅRDEN

### JÄRSTORP church Sm 119 Photo album 2000 II 1 to 7

The church is 4 km north-west of Jönköping. It is not shown on the Vägatlas. The runic inscription is carved on a corner foundation stone at the NW corner, 5 m to the NW of the main entrance. The inscription has been carved on the upper horizontal part of the cornerstone and is visible under the metal cover that protects from weathering.

† R † h †  
a r n s t  
arnst

The inscription repeats the old name of the church using the younger futhark.

### ROGBERGA K:A Sm 121 Photo album 2000 II 8 to 11

The church is about 5 km to the south-west of Jönköping. The runestone stands outside the church-yard, about 20 m to the W of the church.

? : P | | | † R | h þ | P N Y † þ † † h |  
k i l r i s t h i k u m l t h a n s i  
raised monument this

| P † | † † | P  
i f t i r l i f  
after Lif  
in memory of Leif

‡ R † | †  
u r s i n  
brother? his  
his brother.

Riddarberg Park is just few hundred meters to the south-west of Rogberga church. It is a theme park on the Bounty and the Flying Dutchman.

### LEKERYD K:A 32 7E1 Photo album 2000 II 12 to 14

The Church is about 10 km east of Jönköping. Entering the church, to the left of the altar there is the door that leads to the sacristy. On the oak door four runic letters forged in iron are embedded in the wood. May be it is the name of a priest, Johan, and dates from the XIII century.

| † \* †  
i o h n  
iohn.  
Johan.

**BARKERYD K:A** 32 7E2 Photo album 2000 II 15.

The church is about 10 km to the north west of Nässjö.

Outside the church, at its north western corner stands the runestone. There is a cross carved on one face and under it two convex lines.

The church was closed when I passed by and it was not possible to see if inside there is any other runestones.

**NÖMME** Sm93 Photo album 1999 IX 4 to 6

A very beautiful runestone. From the church of Björkö (about 17 km to the south of Eksjö) drive north. After 250 m turn right. At the cross after 600 m turn left. After 1.5 km turn right to Katterby. After 1.5 km one meets road 31. Cross the road and continue straight ahead.

After 400 m one crosses a bridge over a river. Just after that, on the left a unpaved road leads to Nömme. After 30 m on the right stands the runestone. Very likely the runestone stands in its original location. The ornament is a snake with no head but two tails ending up at the top of the runestone. The inscription starts in the outermost band on the left, just above the bend, and going up. To read the runes the top of the runestone must be on the right of your right eye.

ᚱ	ᚢ	ᚹ	ᚱ	ᚠ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	
r	u	f	r	a	r	i	s	t	i	s	t	i	n	t	h	a
Rolf					reste					sten				denna		
Rolf					raised					stone				this		
Rolf					raised					this stone						

ᚠ	ᚹ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	
i	f	t	i	r	i	s	u	n	i	s	i	n	a	s	i	n
after					Sven					sin				son		

ᚠ	ᚢ	ᚹ	ᚠ	ᚢ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	
a	u	k	t	h	u	r	s	t	i	n	t	i	r	i	k	a	k	u	t	h
och				Torsten							ung	män		god		(after sin)	fader			
and				Torsten							young	man		good		(in memory of his)	father			
and				Torsten,							a young	good man,				in memory of his	father			

Here the official interpretation is: *Rolf reste denna sten efter sina söner Sven? Och Torsten och efter Sām, goda unga män. Öper efter sin father.*

ᚠ	ᚢ	ᚹ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
a	u	k	a	t	s	a	m												
(1)																			
och				after		Sām													
and				in memory of		Sām.													

(1) The inscription continues now inside the innermost band on the left.

ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
u	b	i	r	a	t	s	i	n											



Öper	after	sin	father?
Öper	after	his	father.

**Visit** the site to see if “fader” follows here or is it before only.

BJÖRKÖ church Sm92 Photo album 1999 IX 7 to 9

The runestone stands in the churchyard, 100 steps west of the church. It has a remarkable inscription on two sides

	ᑕ ᑭ	ᑭ ᑕ ᑭ ᑭ ᑭ ᑭ ᑭ ᑭ	ᑭ ᑭ ᑭ ᑭ	ᑭ ᑭ ᑭ ᑭ	* ᑭ
...	u i	k u t h f a s t r	s e t i	s t i a	h a - -
?	Gudfast		satte	sten	här?
?	Gudfast		placed	stone	this?
?	Gudfast		placed	this stone	

𐌺𐌺 here has nothing to do with what is usually translated with God. The name Gudfast precedes the introduction of christianity into Sweden.

- - - - - f a t h e r s i n

h	n	i	p	n	i	p	n	p
s	u	i	k	u	i	k	u	th
Må svike (straffe)						Gud		
May punish						God		
May God punish								

þ t l      t ↑      h t    | n r t    | k ↑ t d n  
th n i     a t     s a    i u r a    i f t a k u  
(1)(2)

de                som          förrada  
he                that        betrays.

<sup>(1)</sup> Mirror image. <sup>(2)</sup> Upside down.

**SANDSJÖ** Sm 71 RO101.1 At 17 4F1 east of Tingsryd, there is another Sandsjö *Visit*

The site is on a tongue of land protruding from the west which supports the northern end of the so called Runåsen ridge which extends along the north-south direction. The site lies 225 m to the south-east on the opposite side of the church of Norra Sandsjö. The runestone talks about six generations.

Ärnvard had stone this raised

in memory of Häge father his

and of Häre father his (of Häge)

and of Karl father his (of Häsa)

and of Häsa father his (of Karl)

and of Tegn father his (of Häre)

and in memory of these forefathers

**NÖBBELE** or **Nöbbelesholm** Sm101 Photo album 1999 IX 29 to 31.

A very beautiful runestone. From the church of Nävelsjö, some 7 km west of Vetlanda, take the road west to Åhult. After 1.2 km ignore the deviation to the right to Rasås and go straight. After 1.5 km turn right to Nöbbele<sup>d</sup>. After 1.1 km on the right stands the runestone. It is dated from the XI century. The city of Bath in England is mentioned.

ƿ ƿ ƿ ƿ ƿ ƿ ƿ	h ƿ ƿ ƿ	h ƿ ƿ ƿ	þ ƿ ƿ ƿ ƿ
k u n u k i l	s a t i	s t i n	t h a n s i
Gunnkel	satte	sten	denna
Gunnkel	set	stone	this
Gunnkel	set	this stone	

ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	h ƿ ƿ ƿ ƿ	* ƿ ƿ ƿ ƿ ƿ
e f t i r	k u n a r	f a d e r	s i n	s u n h r u t h a
after	Gunnar	father	sin	son Rodes
in memory of	Gunnar	father	his,	son Rode's
in memory of	Gunnar,	his father,		son of Rode.

* ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	* ƿ ƿ ƿ ƿ ƿ	h ƿ ƿ ƿ ƿ	þ ƿ ƿ ƿ ƿ ƿ	þ ƿ ƿ ƿ ƿ ƿ	þ ƿ ƿ ƿ ƿ ƿ	h ƿ ƿ ƿ ƿ
h a l g i	l a k t h i	h a n i	s t i n -	t h r	b r u t h u r	s i n	
						(2)	

Helge	lade	honom och	Sten? <sup>(1)</sup>	broder	sin
Helge	led	he and	Sten?	brother	his
Helge	led	he and	Sten?	his brother	

<sup>(1)</sup> The official interpretation has here “i Stenkvista”.

(2) The incipit continues now on the other face of the runestone, at the bottom and going up. To read the runes the top of the runestone must be on the right of your right eye.

†	*	†	ƿ	†	↑			ᛞ	†	ᛞ	ᛞ	ʝ		
a	h	a	k	l	a	t	i	i	b	a	t	h	u	m
i	England							i	Bath					
in	England,							to	Bath.					

The official interpretation has that Gunnar and Helge were brothers. My interpretation is that Helge was the chieftain of the expedition to England in which Gunnar took part. Gunnar died (possibly in Bath) and Helge buried him there. Home in Småland, Gunnar son, Gunnkel (the nephew of Rode), raised the memorial in honour of his father. The official explanation has it that the cross on the runestone, shows that the family was christian.

## KOMSTAD Sm 76

### SÄVSJÖ Sm77

The runestone can be found in a burial site in Sävsjö-Västergård in the so called Sjöboåkern, 200 m west of the village and about 65 m north of the Sävsjön lake.

A very beautiful runestone and place. Driving on route 127 westward toward Sävsjö turn to Sävsjö. After 600 m turn toward Komstad. After 2.7 km one meets the sign “Västergård gravfelt”. Turn to the right into it, drive 200 m over water ponds and park on a meadow. Walk about 120 steps to the north-east and one comes to a gate (see the sketch map in the notes 1999). Open the gate and enter. You have front of you to the north-east, on a hill top at a 200 m distance, the runestone and the burial ground. There is a *domarring*. Between you and the runestone a river is flowing under your feet; watch your steps while you go in. The ornament seems to be a band whose external line is missing. The inscription starts at the bottom right. To read the runes the top of the runestone must be on the right of your right eye. Sm 77 Photo album 1999 IX 20 to 28.

ᛞ	ᚱ	†		ᚿ		↑		ᚿ	↑		†	ᛞ	†	ᚿ			
u	r	a	i	s	i	t	i	s	t	i	n	t	h	a	n	s	i
Urne				satte				sten				denna					
Urne				set				stone				this					
Urne				set				this stone									

†	ʝ	↑		ᚿ	ᚱ	ᛞ	†	†	ᚱ	ᛞ	ᚱ	ᛞ	ᛞ	ᚿ		†		
e	f	t	i	r	k	u	n	a	b	r	u	t	h	u	r	s	i	n
after				Kune				brother				sin						
in memory of				Kune				brother				his						
in memory of				Kune				his brother.										

*	†	†	↑	ᛞ	ᛞ	ᚱ	ᚿ		ʝ	†	†	†	↑	
h	a	n	T	u	t	h	r	o	i	k	l	a	t	i
			(1)											
Han	(var)	dödades		i	England									
He	(was)	killed		in	England.									

(1) The inscription continues below the left band.

**Second runestone.** I thought that there was only one runestone. VE37.3 See is VE37.3 actually shows a different runestone and **Go bak** to the site.

*Tora reste sten denna*  
Tora raised stone this  
Tora raised this stone

*efter Vråde fader sin*  
after Vråde father his  
after Vråde his father

*stallari Hakonar iarls*  
stallare Håkon Jarl  
stables keeper of Håkon Jarl

It is not certain who Håkon Jarl was. It is likely that he was Knut den Store's sister son (ans as such, his nephew) and comrade in arms. That Håkon, who was of the Ladejarlna family, drowned in the year 1029 (**find** where is this piece of information is coming from).

**VALLSJÖ** Sm 80 herrgård Photo album 1999 IX 18, 19

From Sävsjö travel east 6.0 km on road 127. At the sign "gamla kyrkan" (old church) turn left and left again (do not actually go to the old church). 150 m on the left, on a knoll, stands the runestone. The runestone originally was near the road that leads from Vallsjö to Stomhemman, near a bridge over a brook between Runnkärret and Alljutarn. During the XIX century it lied as *förstugubro* in Vallsjö södergård. For that reason the surface of the runestone has been smoothed and part of the inscription cannot be read.

ᚱ	ᚢ	ᚨ	ᚢ	ᚠ	ᚢ	ᚱ	ᚠ	ᚱ	ᚢ	ᚱ	ᚨ	ᚠ	ᚱ	ᚱ	ᚱ	
u	e	s	t	i	a	u	k	i	u	a	r	a	u	k	s	u
Väsäte					och			Ivar				och		Sylva		
Väsäte					and			Ivar				and		Sylva,		

ᛋ	ᚱ	ᚱ	ᚱ	ᚱ	ᛋ	ᚱ	ᚠ	ᚱ
b	r	u	t	h	r	t	h	r
bröder						tre		
brothers						three		
three brothers,								

ᛋ	ᚱ	ᚱ	ᛋ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
b	r	u	t	h	a	s	i	a	u	k	s	a	t	u	s
bro				denna				och			satte		sten		denna
bridge				this				and			set		stone		this
this bridge								and			this stone,		they set,		

ᚢ	ᚱ	ᚢ	ᚢ	ᚢ	ᛋ	ᚠ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
e	f	t	i	r	t	h	i	a	l	f	a	f	a	t	h
till mine av				Tjälve								fader		sin	
in memory of				Tjälve,								father		their	
in memory of				Tjälve,								their father.			

### **VÄLLSJÖ** Sm80

The runestone can be found in the Vällsjö county house estate, in the so called Festängen, about 5 m south-west of the road Sävsjö-Vetlanda and about 40 m north west of the point where the road from Grimsholmen meets the main road. It stands on its original location.

### **BROBYHOLM** *Visit*

The runestone stands where the Lannarskede, Fröderyds and Skepperstad parishes meet. The inscription says:

Torsten reste denna sten  
Torsten raised this stone  
*efter Gude sin broder*  
after Gude his brother  
*och efter Asbod sin hustru*  
and after Asbod his wife.

### **FRÖDERYD** church *Visit*

The runestone stands in the church-yard 4 m east of the church-yard's wall south-western corner. The inscription has:

Gerbjörn satte denna sten  
Gerbjörn set this stone  
*efter Sven(?) sin broder*  
after Sven(?) his brother.

### **NEDERBY** *Visit*

The runestone is near the Kroppån stream, few meters from the main road to Sävsjö. To help trace it this is what was written to find the Glömsjö runestone, which is close by: "The runestone is on the other side of the Kroppån stream with respect of the Nederby runestone, near the road to Sävsjö. It stands 3 m to the north-west of the main road from Nederby to Glömsjö and about 100 m north of the Kroppån stream". The inscription says:

Tord och Torbjörn gjorde denna bro  
Tord and Torbjörn made this bridge  
*efter Verkskulv sin fader*  
after Verkskulv their father

### **GLÖMSJÖ** Sm100. Photo album 1999 X 1 to 4

From the church of Navelsjö go back to road 127 and turn left to the east. After 1.15 km turn right. After 150 m turn to the left. Go straight, passing a farm (see sketch map in the notes 1999, there should be a leaflet, somewhere in the brochures pack), for 150 m and at the road-fork, take to the left. You are now on the ancient road. Follow it for 400 m and you'll meet the very beautiful runestone. It is possible that before reaching the runestone you'll meet a closed gate. Just park the car and walk. It is very likely that, in this case, you'll have to go back for few hundred meters in rear

gear. The old road still goes to the river. In the river it is still possible to see the stones that made up the bridge. This is a big river and it would had been a classical arch bridge, not a wade stones bridge. The runestone is not standing actually on its original location.

ᚱ	ᚦ	ᚱ	ᚱ	ᚦ	ᚱ	ᚦ	ᚦ	ᚦ	ᚱ	ᚦ	ᚱ	ᚦ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ						
?	o	r	m	a	r		l	i	t		k	i	a	r	a	b	r	o	t	h	e	s	a
Tormar							lät				göra					bro			denna				
Tormar							let				make					bridge			this				
Tormar							let				make					this bridge							

ᚦ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
e	f	t	i	r		s	a	k	s	a		s	u	n		s	i	n					
after						Saxe					son					sin							
in memory of						Saxe					son					his							
in memory of						Saxe,					his son.												

ᚱ	ᚱ	ᚱ		*	ᚦ	ᚦ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
k	u	t	h		h	i	a	l	b	i													
Gud					hjälp																		
God					help																		

An interpretation has:  
*Gud hjälpe hans ande väl*  
 God help his spirit well.

# **RAMKVILLA** church *Visit*

The runestone is embedded in the church's wall. The inscription reads:

... *resa stenen och göra (bron)*  
 ... raise the stone and make (the bridge)  
 ... *hjälp hans ande*  
 ... help his spirit

# **NÄVELSJÖ** RO78 RO76.5 VE35 Sm 33 6E2 mellan Sävsjö and Vetalnda på väg 127

In the runestone the city of Bath in England is mentioned. *Visit* the site.

ᚱ	ᚱ	ᚱ	ᚦ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
k	u	n	t	k	i	l		s	a	t	i		s	t	i	n		t	h	a	n	s	i
Gunnkell								satti					stein					dennsi					
Gunnkell								placed					stone					this					

ᚦ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
i	f	t	i	r		k	u	n	a	r		f	a	t	h	u	r		s	i	n		
after						Gunnar						fader						sin					
in memory of						Gunnar						father						his					
in memory of						Gunnar						his father											

ᚦ	ᚱ	ᚦ		*	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
---	---	---	--	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---

s u n?	h r u t h a	h a l k i
son	Hrodas	Haelgi
son	of Roda	Helgi

ᚠ ᚠ ᚱ ᚠ ᚠ ᚠ	* ᚠ ᚠ	ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ
l a k t h i	h a n	i	s t i n	t h r
(1) lagde	han	i	sten kvista	
laid	him	in	a sarcophagus	

(1) His brother (see later)

ᚢ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ
b r u t h u r	s i n
(2)	
brother	sin
his brother	

(2) I cannot see ᚢᚠᚠ ᚠᚠᚠ in the photos. ***Check again.***

ᚠ	* ᚠ ᚱ ᚠ ᚠ ᚠ ᚠ	ᚠ	ᚢ ᚠ ᚠ ᚠ ᚱ
a	h a k l a t i	i	b a t h u m
in	England	in	Bath.

**MYRESJÖ** old church Sm 97 Photo album 1999 IX 16, 17  
There are two runestones' fragments.

**First runestone.** It is embedded as the right column at the entrance to the church. The inscription is not legible. The runestone is divided in two by an orizontal line. It is possible that the first part of the inscription starts on the bottom left and going up. To read the runes the top of the runestone must be on the right of your right eye. Photo album 1999 IX 16.

ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ	ᚠ ᚱ ᚠ
- - - n t r	s a t i	- - - n k a
?	satte	

On the other line (the top of the runestone must be on the left of your left eye):

ᚱ	ᚠ	ᚠ
... k - -	-	

**Second runestone.** The runestone is inside the church, at the north-western corner.

ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ
... i t i	s t i n	t h a n s i
satte?	sten	denna
set?	stone	this

ᚠ ᚱ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ
-----------	---------	-----





The layout of the runestone must have been really unique. Unfortunately it was destroyed.

† R   † Ψ	h	h ↑   †	þ † † h
a r i n m	s	s t i n	th a n s i
Ärinmund	satte	sten	denna
Ärinmund	set	stone	this
Ärinmund	set	this stone	

† N Y	Þ R N Þ N R	h i t t	Þ N R Þ N t	† N Y	† Þ i
a u k	b r u t h u r	s i n a	t h u r b u n	a u k	n f i
och	bröder	sina	Torbjörn	och	Näve
and	brothers	his	Torbjörn	and	Näve
and	his brothers		Torbjörn	and	Näve.

ᵔ ᵑ ᵑ ᵑ	ᵑ ᵑ ᵑ ᵑ	ᵑ ᵑ ᵑ ᵑ	ᵑ ᵑ ᵑ ᵑ
b u i	s a t i	s t i n	th a n a
Boe	satte	sten	denna
Boe	set	stone	this
Boe	set	this stone	

l f t i r	th u r k u t	b r u t h u r
after	Torgör ?	(sin) broder
in memory of	Torgör	(his) brother.

**ALSEDA** church. Sm85. 33 6F1. Photo album 1999 IX 14, 15

The runestone stands near the churchyard eastern entrance. Its original location is not known. It is a remarkable runestone. It features the *speed writing runes*. The ornament has a snake whose head (featuring a strange cut for the nose) points up, goes vertically down, turns to the right and up along the edge of the runestone, circles around and terminates down to the left. At the end of the XVII century it lain as a foundation stone in the old bell tower. The runestone disappeared for a long time and was found in the 1890s during excavations in the churchyard. The inscription is damaged and the names of the father and the son cannot be determined for sure. The inscription starts at the bottom left and going up. To read the runes the top of the runestone must be on the right of your right eye.

l k u - k i r	i u k u	th i r	b r u t h u r	i s t u
name?		deras	brother	name?
XXXXXXXXXXXXXXXXXXXXX	their	brother		Yyyyyyy

The runes have been changed.

s - - - - -	h i s - u - h i n
satte sten denna	at name?
set stone this	in memory of Zzzzzzzzzzzzzzzzzzz

s i n	f a t h u r	s i i n	h u r s t i n s
sin	fader	son	Hursten
their	father,	son (of)	Hursten.

Maybe Hurstin is an incorrect spelling for Torsten.

### **TÅNGERDA** Sm113 *Visit*

From Ekenässjön church drive south toward Vetlanda for about 2.0 km. Turn left on a unpaved road. After 3.0 km traveling east one meets the road that goes from Vetlanda to Mellby. This is Tångerda and the runestone is at the Håkansgård. The inscription has:

#### **Ospak lät resa vården**

Ospak let raise the monument  
*efter Fader sin styvson*  
 after Fader his son-in-law.

**FAGERÄNG** Sm111 Photo album 1999 VIII 30, 31.

ᑎ   ᖃ   ᑎ ᐱ ᑭ	ᑭ   ᐱ ᐱ	ᐱ ᐱ   ᐱ	ᐱ ᐱ ᐱ
u i k u t r	r i s t i	s t i n	th a s i
Vigöt	reste	sten	denna
Vigöt	raised	stone	this
Vigöt	raised	this stone	

Þ	R	N	þ	N	R		h	i	t
b	r	u	t	h	u	r	s	i	n
							(1)		
broder							sin		
brother							his		
his brother.									

Or

<sup>(1)</sup> *his* continues inside the inner band on the left and going up. This means that the runestone must have had its present look already at the time of the carving. At first sight instead one may think that the breach right under the word *BRNÞNR* is recent and that a runemaster would not have used other than a perfect stone. Not so, apparently and they must have appreciated instead some imperfections and give them value. Something that took some one thousand more year to be professed again by no other than Andy Warhol.

Driving about 5.0 km north of Sm111, along the road from Värne and Vetlanda, Sm142 can be seen on the left from the car. The site is 300 m south of the cross with Värnevallen. The 1.3 m high and 90 cm wide granite runestone is standing on the place where it was found in

1948. The runestone lain with the inscription face down and it was notice since long by Gustav Lundborg. In one occasion one of his sons has put one hand under the runestone and felt the carvings. At the end of june 1948 Mr. Lundborg and his sons turned the runestone. Many parts at the edges were missing and Mr. Lundborg went to trace them back finding quite a few. The carving was then highlighted by Mr. Lundborg brother, who was a construction-master, using a mixture of oil and charcoal. The finding was communiated to Riksantikvarieämbetet december 28, 1948. To better analize the carving the painting was removed ad then painted again. December 12, 1949 the runestone was repaired. In that occasion a cement basement was provided and cement was also used to the top of the runestone for a minor reparation. At the center of the runestone a Saint George cross has been carved. The runestone has been interpreted also with the help of the runestone Sm143 (see). The runestone is dated from the XI century and is the youngest of the runestones in the parish of Mellby. The dating is based on the presence of the cross, but also on the similarity with the runestone in the church of Mellby. Probably Sven was not an expert runemaster and used Sm142 and that in the church of Mellby as templates (in reality the three runestones may have been carved by different runemsters).

ᚺ	ᚢ	ᚠ	ᚦ	ᚱ	ᚠ	ᚱ	ᚢ	ᚱ	ᚦ
s	u	i	n	k	a	r	t	h	i
Sven				gjörde				kummel	(vården)
Sven				made	(this)			memorial	

ᚠ	ᚱ	ᚦ				ᚠ	ᚢ	ᚱ	ᚢ	ᚦ	ᚠ	ᚱ	ᚦ	ᚠ	ᚢ	ᚱ	ᚦ
i	f	t	-	-	-	a	-	u	m	u	n	t	i	f	a	t	h
after						Fastmund?								fadur			sin
in memory of						Fastmund								father			his
in memory of						Fastmund								his father.			

A T is carved under the cross. It would be intriguing to think that it is the T of Tor being carved to resist the new religion.

### **The second runestone Sm143 *Visit***

The runestone stands on the place where it was found in a field about 300 m south-west of the road Värne-Vetlanda, and 300 m from Sm142. Close by there is a prehisotric way going in the direction south-west to north-east which passes through a low land which now is cultivated. The way is 3 to 5 m wide and 27 m long. The existence of the runestone became publicly known in august 1928 but it must have been known by the yard owner before that. The runestone was in a corner of a field and had been damaged by the ploughing. A fragment was found in 1939.

k	e	i	r	m	u	n	l	e	t	k	-	-	r	a	k	u	m	l
Germund							lät			gjöra					kumlet			
Germund							let			make					the memorial			

a	f	t	i	r	-	-	t	h	k	r	f	a	d	u	r	s	i	n
after							?				fadur					sin		
in memory of							?				father					his		
in memory of							?				his father							

k u d	h i a l b i	o n t	h a n s
Gud	hjalpe	ande	hans
God	help	spirit	his
God	help	his spirit	

Such is the christian interpretation. Another possibility is  
*His hand was a good help i.e. He was a valid man.*

The name of the son starts with *ger*, which is the same way the father's name ends. This is usual in the name giving at the viking age and it is called *variation*. A possible name for the father can be Holmger.

**MELLBY** church. *Visit* the site again: other runes can be read. Sm 143 Photo album 1999 VIII 36, 37  
 The red granite runestone 2.25 m high (of which 1.70 above ground level), 105 cm wide, 50 cm thick with runes 8 cm high, was found in 1968 during the restoration of the church in the sacristy eastern foundation.

ǀ	ǀ	ᚱ	ʝ	ᚢ	ᚢ	ᚱ	ǀ	ǀ	ᚱ	ǀ	ǀ	ᚱ	ᚢ		
g	e	r	m	u	n	t	r	l	i	t	k	i	a	r	a
Germund							lät				gjöra				
Germund							let				make				

ǀ	ǀ	ᚢ	ᚱ	ᚢ								
k	i	a	r	a	k	u	m	l	d	e	t	a
gjöra					kummel				detta			
make					memorial				this			
make					this memorial							

The word *kiara* is repeated in the inscription. Both *kiara* and the following word *kuml* start by a *k*, and that may be at the origin of the mistake. After that the rest of the runes had to be squeezed to make up for the space lost. The runemaster should be the same of runestone Sm143. The runes have the same form, separating marks, have no cross and similar slings and clumsy couplings.

e	f	t	i	r	a	u	t	h	e	l	f	i	a	u	k	u	a	r	i	n	u	i	n	i	u	t	r
efter					Ödlälv					och				Varin					Vinjut								
after					Ödlälv					and				Varin					Vinjut								

ǀ					ᚱ	ᚢ														
i	f	t	i	r	t	r	y	k	u	l	f	f	a	t	h	u	r	s	i	n
efter					Tryggulf					sin				fader						
after					Tryggulf					his				father						

ǀ	ᚢ	ᚢ	* ǀ	ᚢ	ᚢ	ᚢ	ǀ	ᚢ	ᚢ	ᚱ	ᚢ	ᚢ										
k	u	t	h					h	i	a	l	b	i	a	n	t	t	h	e	i	r	a
Gud								hjäple					ande				deras.					

God	help	spirit	their
God	help	their spirit.	

Germund, not a very usual name, may be the same of runestone Sm143. Ödälv is a female name. Varin also appears in the Rök runestone which is dated from the IX century. It is possible that Varin was Germund and Ödälv's son. Tryggulf could be Germund's brother and Vinjut Germund's nephew.

### **MELLBY** grave yard (not Vg 33) *Visit*

The 74 cm high 61 cm wide with runes 12 cm high runestone stands in a graveyard 750 m west-north-west of the church of Mellby, in the Mellby estate, 110 m from the house on the other side of the road. It doesn't seem that the runestone is reported in the older sources. But P. Mild that lived in the vicinity, remembers the runestone standing in the original location on a tumulus mound. It was complete except the top. In 1917 or 1918 it was dynmited and left on the side of the road. T. Brunius in 1924 took the runestone in his yard Hunnerstad in the bordering parish of Höreda. It was in two pieces, one buried about 20 m far away from the other. In 1930 it was decided to bring back the two pieces in the original location. If it is true that, according to P. Mild, one piece always remained on the mound, it is possible that while moving the two pieces in 1930, one piece was lost, since only two pieces are present now. The runestone has a rich ornament consisting of an animal like figure. The inscription starts *med en punkt varefter 3 runor följer*, **which** is not possible to determine from the picture. The top part is missing.

- - - k i	r e i ...
?	reste
?	raised

... k a	b r o t h u r ...
?	broder
?	brother

We only know that somebody raised a memorial to his/her broder. A possibility is *Vigge reste denna sten efter ...ka, broder sin*, i.e. "Vigge raised this stone in memory of ...ka, his brother".

### **EKSJÖ** church Sm 130 Photo album 1999 IX 10, 11

The IX century runestone stands outside the church, close to the southern wall. The runestone was found in the year 1887 when the old church was demolished.

l t R B h	l l t	R l h
i a r b r	l i t	r i s -
Järp	lät	resa
Järp	let	raise

l t R B h	l l t	R l h	l l t
- - - f t i	s i b a	b r o t h u r	s i n
after	Sibbe	broder	sin

in memory of	Sibbe	brother	his
in memory of	Sibbe	his brother.	

†	ᚢ	ᚦ	ᚼ	ᚱ	ᚦ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	
a	u	k	b	r	-	k	i	a	r	t	h	l	a	-
och	bro	gjörde												
and	bridge	made												
and	?	made the bridge.												

ᚱ | ᚼ  
s i b  
(1)  
Sibbe

<sup>(1)</sup> The inscription continues now outside the band on the left.

The bridge mentioned in the inscription could have carried the traffic over the river that runs east of the church.

# **EKSJÖ** Vattenledningsparken Sm137 Photo album 1999 IX 1

From the church of Eksjö, drive east along the Södra Kyrkogatan street (which is to the south of the church). The street then becomes Storegårdsgatan street. After 350 m from the church of Eksjö, on the left, there is the water tower (Vattenledning Park). The runestone stands, close to a tree, 25 steps to the south-south-east of the water tower.

	ᚦ	ᚦ	ᚱ	ᚦ	ᚼ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
...	k	i	a	r	a	b	r	o	t	h	e	s	
?	gjörde				bro	denna							
?	made				bridge	this							

	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
-	-	-	-	-	k	l	i	r	k	l	i	n	t
					?				?				
					?				?				
					?				?				

ᚦ	ᚢ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
k	u	t	h	i	a	l	b	i	o	n	-	h	a
Gud	hjäple				ant				hans				
God	help				spirit				his				
God	help				his spirit.								

Few steps from the runestone there is a block of stone with a passing through hole in the middle. On the two sides the axes of the hole are not the same.

# **SUNNERHÄNGA** Sm133 Photo album 2000 III 1 to 6.

A very beautiful runestone. From the church of Bredstad (25 km south of Tranås along route 32) drive south along route 32 for 3.4 km. Turn west along an unpaved road and drive some

100 m. At the road-fork take to the right. After 50 m turn to the right again. As one turns the runestone can be seen on the right. In the ornament there is a wonderful wolf-like figure. Above it there is a complicated ornament and at the top, outside the band, what may seem a interlaced snake (some say a richly ornamented cross). The runestone stands in its original location along an ancient main highway. Of the 2,500 runestones in Sweden, 400 are in the province of Jönköping and many stand in their original location. The inscription starts on the bottom left and up.

ᚱ	ᚠ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ								
k	l	a	g	r	r	i	s	t	h	i	s	t	i	n	t	h	a	i	s	i
Glägg					raised					stone					this					
Glägg raised this stone																				

ᚠ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	<sup>(1)</sup>	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚱ	ᚱ	ᚠ	ᚠ	ᚱ	ᚱ	
a	f	t	r	s	u	n	s	i	n	t	h	u	r	b	i	a	u	r	n
after				sun				sin				Torbjörn							
in memory of				son				his				Torbjörn							
in mempry of his son Torbjörn.																			

<sup>(1)</sup> The inscription continues on the right side of the runestone.

The runestone is, compared to other runestones from Småland, richly ornamented and bears resemblances with runestones ornaments from Östergötland; this is particularly true for the wolf-like animal at the bottom.

#### **FALLO-stenen** Photo album 2000 III 7 to 12.

From the church of Bredstadt (about 3 km to the south east of Aneby) drive 600 m to the north west. Park the car on the left of the road. Take the underpass under the road and walk 150 m to the east. After a while the phallic shaped raised stone becomes visible. On the explanation plate a hole is mentioned but none is visible from below. Maybe there is a hole at the top of the phallic stone. Other two stones are raised together with the fallo-stone. This type of grave stones are typical of the roman iron age of the people change over (the migration period) between 0 and 550 a.D.. Usually a hole is found in such stone that is thought to contain parts of the burned body of the deceased together with some personal belongings such as jewels. It is mainly a fertility symbol. During the iron age around the stone rituals and cultural happenings would take place. Such practices date back to 1000 b.C.

**BRAHE CHURCH** island of Visingsjö. To reach the island one can take a ferry-boat at Granna. The ferryboats that carry also cars leave the mainland roughly every 45 minutes starting from 5:45 am until 23:00. The trip takes roughly 15 minutes. The church is situated 600 m to the west north west of the harbour where the ferry lands, right at the road-cross, on the right. The church was built in the 17<sup>th</sup> century on medieval foundations as the chapel of the Visingsborg Castle.

There should be one runestone inside the church, but it was closed when I visited. *Visit the site again.*



There should be two runestone inside the church, but it was closed when I visited. *Visit the site again.*

One runestone that formerly was at the Kumlaby church is now embedded in the internal eastern wall “på var sida om dörren”. The school was closed when I visited. *Visit the site again.*

The runestone is embedded in the church's northern wall. *Visit the site.*

l	ƿ	↑	l	ʰ	*	↑	↑	ƿ	↑	ƿ	↑	þ	∩	ʀ
i	f	t	i	r	h	e	l	k	a	f	a	th	u	r
after					Helge					fader				
in memory of					Helge					father				

The runestone has two bands and no animal features carved. The inscription starts inside the external band at the left bottom corner.

ʔ ɲ ʋ      ʔ ʋ ʈ ɭ ɮ      ɲ ʈ ʀ      ʋ ʀ ɲ ɔ ɲ ʀ      ɣ ɭ ʔ  
 a u k      e f t i r      u t r      b r u t h u r      s i n

och	(1) after	Udd	broder	sin
and	in memory of	Udd	brother	his
and	in memory of	Udd	his brother	

(1) The inscription continues now inside the inner band at the lower corner.

ƿ ƿ þ	*   † † þ	þ †   ƿ
k u th	h i a l b i	th e i m

god	hjälp	deras
good	help	their
their good help		
He helped them well		
He was a valid man.		

(2) The inscription continues now below the inner band.

The last line is officially interpreted as *God hjälpe de* “God help them”.

**HEDA** church Photo Album 1997 IV 30 to 33

**The first runestone** Ög132 Photo [16]58 Album 1997 IV 30, 31

The runestone is embedded in the church’s eastern wall. The ornament is a double band, inner and outer, without any snake or drake features.

The inscription starts at the bottom left.

* ƿ † ƿ	h ƿ †   †	ƿ †   h þ	h ƿ †   †	þ   † †
h u l m s t e i n	r e i s t h i	s t e i n	th i n a	
Holmsten	reste	sten	denna	
Holmsten	raised	stone	this	
Holmsten	raised	this stone		

† ƿ ƿ	þ ƿ ƿ	ƿ   † ƿ þ
a u k	b r u	k i a r t h t
och	bro	gjörde
and	bridge	made
and	made the	bridge

† ƿ †   ƿ	ƿ   ƿ ƿ	ƿ † þ ƿ ƿ	h   †
a f t i r	m i u r	f a t h u r	s i n
after	Myr	fader	sin
in memory of	Myr	father	his
in memory of	Myr	his father	

(1) The inscription now continues into the inner band at the bottom left.

ƿ	þ ƿ ƿ		† † ƿ † h ƿ † þ ƿ ƿ
i r	b u k i	i	i a t u n s t a t h u m

Han	bodde	i	Jättestad
He	lived	in	Jättestad.

The name of the yard mentioned in the runestone, Jättestad, is the name of a yard situated 2.0 km to the south of Heda. Very likely the bridge that is referred to in the inscription was located in the vicinity of Myra's yard Jättestad. So it must have been lain over the Disevid stream. The giant that gives the name to the yard can be the same giant that is mentioned in the Rök runestone (*verify*).

**The second runestone** Ög131 Photo [16]59 Album 1997 IV 32, 33

The inscription starts low on the left corner.

þ n r y l k	r e s t h i	y n y r	þ n y l
th u r k i r		k u m l	th u s i
Torger	reste	kummel	detta
Torger	raised	memorial	this
Torger	raised	this memorial	

ἔ	φ	↑	ι	ῥ	ἔ	↑	ἰ	↑	ϕ	ἔ	↑	ῥ	ϕ	↑	ἑ	ἰ	ῥ	ἑ	ι	↑	
e	f	t	i	r	o	n	u	t	k	o	n	b	f	a	t	h	u	r	s	i	n
after					Anund				Kamp				fader				sin				
in memory of					Anund				Kamp				father				his				
in memory of					Anumd				Kamp,				his father.								

The peculiarity of this inscription is that here we find something very close to a name and a surname: Anund Kamp.

Only few kilometers from Hela there is the paternal yard of king Sverker. From this an author wants to read the first letter at the beginning of the inscription as an ḥ (with the lower part missing, see sketch in the manuscript) rather than a þ. As a consequence the first word rather than þNRÞlḥ would become ḥNRÞlḥ, Sverker. My opinion at the time I wrote the notes is that the letter was a þ.

**RÖK** Ög136 Ro32 Ve8 Gi22 Photo Ro33-36 Gip22,96 Vep9 [10]p0,15,100,106 [David V. Barnett]p9 For the text 1997 IV 13 to 19  
1999 X 28 to 34

If you approach the church of Rök, few meters south of the church-yard entrance, you notice a gazebo. Under the gazebo stands the runestone of Rök. If the gazebo has no wooden panels mounted around its four sides and you can actually see the runestone, then you know that you came in the right season: in winter time in fact the runestone is enclosed in its shelter to be protected against the weather and I don't know if they let you in. The runes are carved on all the faces, including the one on the top. For the major part of the inscription the viking short runes (one of the types of runes in use by the vikings, 800 a.D., other being the viking runes proper, the staveless runes and the dotted runes) have been used but also other types of runes and signs have been carved in the stone. In two lines the old futhark runes (400 a.D.) appear and in other parts the runemaster used ciphers: in one case not the carved viking short rune must be read but the one that follows in the order of the futhark; in other cases numeric ciphers have been devised. It is believed that the runestone was carved in the ninth century. The original place where the runestone was raised must have been not far away from its present location. It is also possible to imagine the place where the stone was excavated, a

place called Eje, 1.8 km south-east of Rök. Three of the faces of the runestone are probably natural, the fourth created when the stone was cut out of the cave.

So the runestone was standing where it is now, or very close, when, about 900 a.d., right after christianity came to Sweden, upon the order of the king, as it always was for building churches, the church started to be built. Nobody dared then to enclose the runestone in the church's walls as it became customary later on. But one hundred years later, when the storehouse to keep the church's tax (one tenth of the harvest) was built in the south-eastern corner of the church-yard, the runestone was embedded in its northern side: a sign that fear and respect had somewhat decreased, that the new power felt pretty sure of itself now and that earthly powers were feared more than traditional cultural dictates. A little south (*north?*)-west of where the runestone stands, the old medioeval Eriksgatan, the road that would lead the newly elected king across the country, on the stone of Mora (south of Uppsala), can still be seen. So the runestone was, as usual, raised in a very visible place. You don't want to spend a fortune just to keep the sign of your power (and a memorial to a dear person) hidden away. As it is believed that the front side of the runestone (now facing east), must have been visible from the road, *maybe* the runestone was then turned 180 degrees with respect to its present orientation. The runestone is first mentioned in historical records in 1624; this could imply that at least one side of the runestone must have been visible (all the sides are carved), when embedded. In 1843 both the old church and the storehouse with the embedded runestone were demolished and the runestone was placed inside the new church's armory hall entrance (used to leave the weaponry before entering a sacred place). In 1862 the runestone was moved and raised outside the entrance to the church and in 1933 it was moved to its present location.

### The side facing east

The inscription starts on the side facing east. On this side 10 rows of runes can be seen (*see* sketch in the manuscript). Eight lines are vertical and we number them from left to right. Two lines are horizontal and we give number 9 to that on top and 10 to the line below. On this side the inscription starts on row 1 to the bottom left. To read the runes the top of the runestone must be on the right of your right eye. Those are the short viking runes.

1. 𐌱𐌰𐌹𐌰 𐌺𐌰𐌹𐌳𐌰 𐌰𐌹𐌰𐌹𐌰𐌹𐌰 𐌹𐌺𐌰𐌹𐌰 𐌳𐌰𐌹  
af t u amuth st a n ta r u naR thaR  
after Vämöd stånda runor dessa.  
after Vämöd stand runes these.

In memory of Vämöd stand these runes.

2. 𐌹𐌺𐌰𐌹𐌰 𐌺𐌰𐌹𐌰𐌹𐌰 𐌰𐌹𐌰𐌹𐌰 𐌰𐌹𐌰𐌹𐌰 𐌰𐌹𐌰𐌹𐌰 𐌰𐌹𐌰𐌹𐌰𐌹𐌰 𐌰𐌹𐌰𐌹𐌰  
in u a r i n f a t h i f a t h i R a f t f a i k i a n s u n u  
Och Varin gjörde, fader efter dödsmärkte sonen.  
And Varin made, father after his dead son.  
And Varin made, a father in memory of his dead son.

3. 𐌰𐌹𐌰𐌹𐌰 𐌹𐌺𐌰𐌹𐌰𐌹𐌰 𐌳𐌰𐌹𐌰 𐌹𐌺𐌰𐌹𐌰𐌹𐌰 𐌺𐌰𐌹𐌰𐌹𐌰𐌹𐌰 𐌺𐌰𐌹𐌰𐌹𐌰 𐌹𐌺𐌰𐌹𐌰  
sakum mu k m i n i t h a t h u a r i a R u a l r a u b a R u a R i n t u a R  
Jag säger et folkminne vilka har att strids- bytar var två,  
I tell the ancients tale which has that war- booties were two,

4. 𐌳𐌰𐌹𐌰 𐌰𐌹𐌰𐌹𐌰 𐌹𐌺𐌰𐌹𐌰𐌹𐌰 𐌰𐌹𐌰𐌹𐌰 𐌺𐌰𐌹𐌰𐌹𐌰 𐌺𐌰𐌹𐌰𐌹𐌰𐌹𐌰 𐌺𐌰𐌹𐌰𐌹𐌰𐌹𐌰  
thaR su a t h t u a l f s i n u m u a R i n u m n a R t u a l r a u b u  
dessa som tolv gånger var tagna som strids- byten,

those that twelve times were taken as war- booty,

5. 𐀧𐀢𐀣𐀤, '𐀢𐀢𐀢𐀣 𐀢𐀣 𐀢𐀢𐀢𐀣 𐀢𐀢𐀢𐀣  
bathaR saman a umi sum manum  
båda samtidigt från ömse man.  
both together from both side men.  
both together, men from both sides.

5. 𐀢𐀢𐀣 '𐀢𐀢𐀣 𐀢𐀢  
tha t sakum ana  
Det säger jag som det an-  
This I say as se-

6. 𐀢𐀣 𐀢𐀢, 𐀢𐀢𐀢 𐀢𐀢 𐀢𐀢𐀢𐀣 𐀢𐀢 𐀢𐀢𐀢𐀣 𐀢𐀢𐀢𐀣  
r t huaR f u r ni u al t um an u r th i f i a r u  
dra vem för nio släktled sedan miste livet  
cond, who nine generations ago lost his life

7. 𐀢𐀢, 𐀢𐀢𐀢𐀢𐀢𐀢𐀢𐀢𐀢𐀢 𐀢𐀢𐀢 𐀢𐀢  
miR hra i th ku t um au k tu  
hos Reidgoterna och han dog  
with the Reidgoths and he died

8. 𐀢𐀢, 𐀢𐀢 𐀢𐀢 '𐀢𐀢𐀢  
miR an u b sakaR  
methR hann umb sakar  
där till följd av sin skuld.  
there because of his offences.

The inscription continues now, in vers form, in the horizontal lines at the bottom.

9. 𐀢𐀢𐀢𐀢 𐀢𐀢𐀢𐀢𐀢𐀢 / 𐀢𐀢𐀢 𐀢𐀢𐀢𐀢𐀢𐀢 / '𐀢𐀢𐀢  
ra i th thi au r i k R / h i n th u r m u th i / st i l i R  
Djärve Tjodrik /konung sjökrigarnas / Råd-  
Theodrik the bold / king of sea warriors / Ru-

10. 𐀢𐀢𐀢𐀢𐀢 / '𐀢𐀢𐀢𐀢𐀢 𐀢𐀢𐀢𐀢 𐀢𐀢𐀢𐀢 / '𐀢𐀢, 𐀢𐀢𐀢𐀢𐀢 𐀢  
f l u t na / str an t u h r a i th ma ra R / si t i R nu ka ru R a  
de över / strand Reid havets / sitter nu rustad på  
de över / Reidhavets strand / Nu sitter han rustad på  
led over / Reid-sea shores /Now sits he armed

Here the vers form ends.

### **The side facing north**

The inscription continues now on the thickness side (facing north).

11. 𐀢𐀢𐀢 '𐀢𐀢𐀢 '𐀢𐀢𐀢𐀢 𐀢𐀢 𐀢𐀢𐀢𐀢𐀢𐀢 / '𐀢𐀢𐀢 𐀢𐀢𐀢𐀢𐀢



19. ' ' h t l ,      Þ h t t h t l f ,      Þ l t      f l r t l ,      ' h t l ,  
      su n i R      ku n m u n t a R f e m      b i r n a R      su n i R  
      söner.      Fem Gunmundar,      Björn      söner  
      sons.      Five Gunmundars,      sons of Björn.

20.ከ	ከሆተሰ	ከሆተሰ	ከሆተሰ	ከሆተሰ	ከሆተሰ
nu	u kmini	snal	u i a k i a i n	hukR i t h a t m u k u m t h	a f t i R f r a
Nu	säger jag minni	alla	liksom	asarna	efterfrågat.
Now	I will tell ancient tales	all	like	the gods	demanded.
Now	I will tell all the ancient tales	like		the gods	demanded.

21. ḡḡḡḡḡḡ ḡḡḡḡḡḡḡḡḡ ḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡḡḡ  
 s ag um mo g mini ad ho a R i gold  
 Sagum mogmini det, Invar Inguld-  
 Jag säger det folkminnet vem, av Ingvald ättlin-  
 I tell the ancient tale of Ingvald's re-

22. x 𐌲      𐌶𐌵 𐌰\$      x 𐌶𐌰𐌺\$ 𐌲      𐌺      x 𐌶𐌲𐌲 𐌵𐌰      𐌺𐌶𐌰𐌲\$  
ga      oa Ri      goldin      d      go ana R      ho sli  
inga      vari      guldinn      at      kvanar      husli  
garna      som blev      gäldad      genom      en hustrus offer.  
latives (kinsmen) which were paid      by      a wife sacrifice.

23. 𐌸𐌹𐌺𐌰𐌿 𐌱𐌴𐌹𐌳𐌶𐌵 𐌸𐌹𐌲𐌴 𐌴 𐌸𐌼𐌴𐌳𐌴 𐌴𐌴𐌻 24. ,  
'𐌸𐌰𐌽𐌴 𐌷𐌰𐌸𐌴𐌴𐌴 𐌻𐌴'𐌴 𐌴 𐌼𐌻𐌹𐌴𐌴 𐌷𐌴𐌢 𐌹  
sak um mukmini u aim si bu rin nithR  
Jag säger ett folkminne åt vem en frände är född åt en ung

I tell the ancient tale of a kinsman is born of a young

The inscription goes back again to no chypher reading, which will resume only after the + sign.

24. ṛṛṛṛ ḥḥḥḥ ḥḥ ḥḥ + ṛṛṛṛ ṛṛḥḥ  
 Rtr aki uilin is that ṛṛḥḥ ṛṛḥḥ  
 draengi. knua knat i  
 kämpe. Vilen är det. Han kunde slå  
 warrior. Vilen is his name. He could crash

25. ḥḥḥḥ ḥḥḥḥ ḥḥ ḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ  
 at un uilin is that 1+1 1+1 1+1 1+1+1 1+1  
 2 2 2 3 2  
 ḥ ḥ ḥ ḥ ḥ  
 n i t  
 en jätte. Vilen är det. Nid.  
 a giant. Vilen is his name. Nid is the name of the giant.

In the line 25, the last ten characters come from both the old (ḥ and ḥ) and the new (ḥ) futhark. They can be construed to point to the number of one of the three families in which the futhark is subdivided and then to the rune within that family.

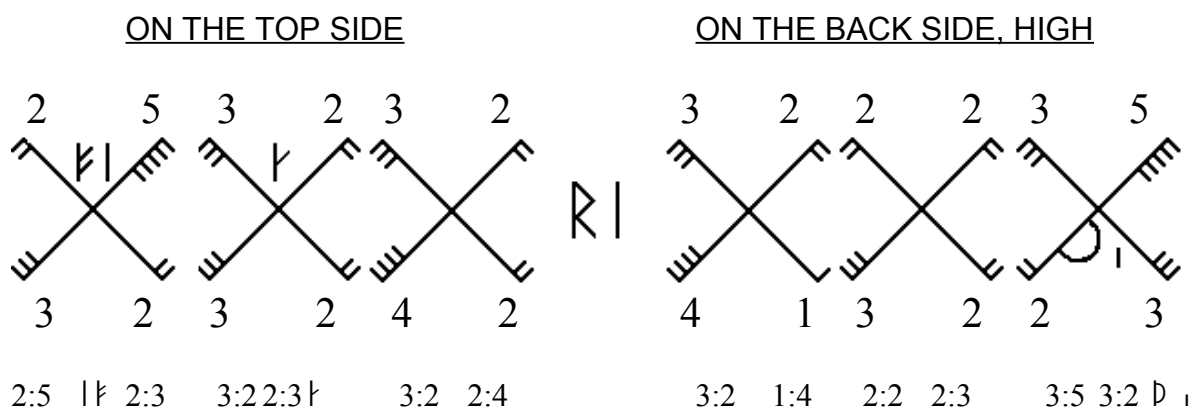
FAMILY 3	FAMILY 2	FAMILY 1
ḥ ḥ ḥ ḥ ḥ ḥ	ḥ ḥ ḥ ḥ ḥ	ḥ ḥ ḥ ḥ ḥ
f u t h a r k	h n i a s	t b m l i
1 2 3 4 5 6	1 2 3 4 5	1 2 3 4 5

So, for example, 2:3 means that within the second family of runes ḥ ḥ ḥ, one must pick the third rune, which is l.

### **The side facing the azimuth** (the top).

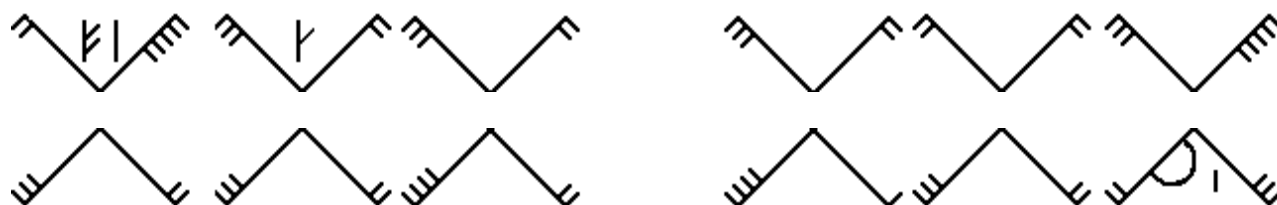
So what we have been doing was to turn counterclockwise around the runestone; but before looking at the last side (the thickness facing north) we will have to pass through the top side and then through the upper part of the backside.

There we find





The runmaster wanted to be easy on us. This is an easy cypher, after somebody else has found it out for us. On each of the cross diagonals, a certain number of strokes can be seen. The strokes on the diagonal that goes upper-left to lower-right will indicate the family number of the runes, just like for line 25; the strokes on the diagonal that goes upper-right to lower-left, will indicate the rune number within each of the rune family number, again exactly like for line number 25. Each cross can be split in two in the middle, the upper part and the lower one, something like this:

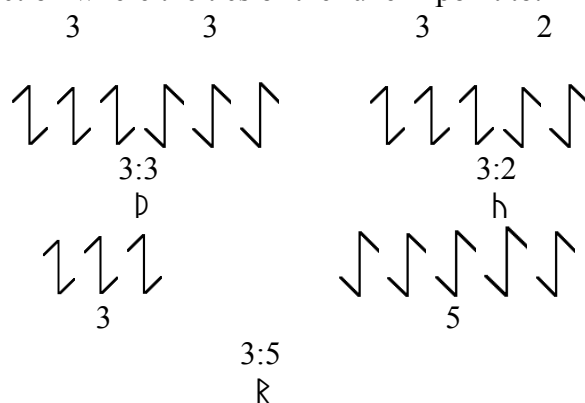


Sibbe from Vi, died ninety years old.

### The side facing north

2:5	2:4	3:6	3:2	3:3	3:2	3:6	1:3	2:3	2:2	2:3
'	↑	↓	h	↑	h	↓	↑		↑	
s	a	k	u	m	u	k	m	i	n	i
s	a	k	u	m	m	u	k	m	i	n
sagum							mugminni			
Jag säger							ett folkminne			
I tell							the ancient tale			

The cypher then continues in a different way: one is supposed to count the symbols together, depending on the direction where the tics of the rune  $\varpi$  point to.



The symbols are aligned on two tiers. On the first tier one finds that 3 symbols are pointing the same direction; followed by other 3. These together mean the 3rd rune of the 3rd family, which is a  $\mathfrak{d} = \text{th}$ . Then one meets another group of symbols and 3 and 2 can be counted. That gives the rune  $\text{h}$ .

On the other tier one finds 3 symbols in a new direction and then 5 in a new direction, so one counts 3:5 which is an  $\mathfrak{R}$ .

If one reads them together, that is  $\mathfrak{d}\mathfrak{h}\mathfrak{R}$ , *thur, Tor* the god.

So, reading the entire inscription on this last face, one gets:

I tell the ancient tale: *Tor*.

It was *Tor* that was speaking through the runemaster.

So what we have here is a father, *Varin*, an important chieftain of the region of *Rök*, whose son, *Vämod*, dies. To commemorate his dead son, *Varin* has a runestone carved (by *Sibbe*?, by *Varin* himself?, I prefer the former, a runemaster has the power of the runes, it is not proper for him to be a chieftain). In this runestone *Varin*, after having stated that the runestone is dedicated to his dead son, starts recalling the important deeds of his ancestors: one that took part to travels attacking other lands for wealth, another that was executed under *Theoderic*. *Varin* also celebrates *Theoderic* of whom he remembers the equestrian statue that once was in *Aachen*. The part in verses says:

Red Thiodrikr	Theodric the bold	
hinn thurmodi	king of the sea warriors	
stillir flutna	ruled over	
strandu Hraidmarar	the Reid-sea shores.	
Sitir nu garur	Now sits <sup>(*)</sup> he armed	(*) (on his horse)
a guta sinum	With his good	
skialdi umb fatladr	shield strapped,	
skati Meringa.	king of the Merings.	

All this, speaking of far away lands, is on the front side of the runestone. On the backside the facts closer to home are remembered. The battles in *Danmark*, the kings that ruled there; he speaks of *Ingvald*, of *Vilen* and of *Sibbe* (if *Sibbe* is not the runemaster).

The last part of the inscription was not intended to be read. In fact, in part it is carved on the top face and chyphered. It says there that those are words dictated by Tor, the god that is going to protect the runestone and that will punish anyone that will try to destroy the monument.

1. Io vi parlo della memoria antica  
delle ricchezze prese in guerra, due,  
che furono prese dodici volte  
tutte e due in una volta,  
dagli uomini di entrambe le parti<sup>(1)</sup>.

2. Io vi dico dell'altro<sup>(5)</sup>  
il quale, nove generazioni fa<sup>(2)</sup>,  
perse la vita presso i Goti.  
Egli morì presso di loro<sup>(3)</sup>  
per sua colpa.

3. Teodorico il Grande<sup>(4)</sup>  
capo dei guerrieri del mare  
regnò sulle sponde del mare dei Goti.  
Adesso egli sta  
sul suo cavallo gotico,  
lo scudo<sup>(15)</sup> a lui legato,  
il primo dei Meringi<sup>(6)</sup>.

L'iscrizione continua sul lato posteriore.

4. Io vi parlo del dodicesimo<sup>(9)</sup>  
che il cavallo di Gunn<sup>(7)</sup>  
ha visto del cibo  
sul campo di battaglia<sup>(8)</sup>  
dove giacciono venti re.

5. Io vi dico, come tredicesimo,  
quali re siederono<sup>(12)</sup> a Själland<sup>(10)</sup>  
per quattro inverni  
con quattro nomi  
figli di quattro fratelli.  
Cinque<sup>(11)</sup> Valke, figli di Rådulf,  
Cinque Reidulv, figli di Ruggulf,  
Cinque Haisl, figli di Hords,  
Cinque Gunnmund, figli di Björn.

6. Io vi parlo della memoria antica  
della stirpe di Ingvald  
che come riscatto ricevette  
una moglie in sacrificio.

7. Io vi parlo della memoria antica  
di un congiunto

<sup>(1)</sup> Sia dagli Svedesi che dai Danesi. Il bottino avrebbe dunque poi dovuto essere diviso.

<sup>(2)</sup> Assunto di 25 anni il tempo fra due generazioni,  $25 \times 9 = 225$ ; 750 (anno dell'incisione della pietra runica di Rök) - 225 = 525, cioè il tempo di Teodorico (490-526).

<sup>(3)</sup> A Ravenna, dopo Verona.

<sup>(4)</sup> Presso i Danesi Teodorico veniva chiamato Teodorico di Berna (Berna era il nome nordico di Verona).

<sup>(5)</sup> Potrebbe anche essere letto "io vi parlo del secondo".

<sup>(6)</sup> Ci si riferisce alla statua equestre di Teodorico, fatta poi trasportare dal suo successore, Carlo Magno, da Ravenna ad Aquisgrana. See note (15). Si fa risalire a qui la stirpe dei Merovingi.

<sup>(7)</sup> Ovvero il lupo delle Valchirie.

<sup>(8)</sup> con riferimento ai guerrieri rimasti uccisi.

<sup>(9)</sup> Se in 2), <sup>(5)</sup> viene letto come "il secondo", qui si sono saltati 9 posti e si è passati dal secondo al dodicesimo. A meno che non si numerino da 3<sup>^</sup> a 11<sup>^</sup> le righe precedenti.

<sup>(10)</sup> in Danimarca.

<sup>(11)</sup> Vi furono 5 re col nome Valke, etc.

<sup>(12)</sup> oppure andarono in guerra contro i Danesi. Con la interpretazione "siederono" si dice che a Själland vi furono 4 re: Rådulf, Ruggulf, etc., ai quali succedettero i figli Valke, etc., ai quali succedettero per 5 volte dei figli con lo stesso loro nome Valke, etc.

<sup>(13)</sup> Nit è il nome del gigante. Conoscere il nome di un gigante significava poterlo dominare.

che nasce da un giovane guerriero.  
Il suo nome è Vilen.  
Egli poteva uccidere un gigante.

Il suo nome è Vilen.  
Nī<sup>(13)</sup>.

8. Sibbe da Vi  
morì novantenne<sup>(14)</sup>.

9. Io vi parlo della memoria antica  
Tor.

<sup>(14)</sup> Questa frase è anche stata interpretata come  
"Sibbe ha inciso questa pietra".

<sup>(15)</sup> This interpretation was later confirmed by the  
book of E.G. Grimme *Der Dom zu Aachen* page 60:  
Theoderick statue had a shield on his left shoulder.  
See note (6).

In the following there is a digression about notes (6) and (15). According to Franco Cuomo *Il romanzo di Carlo Magno* vol 3 pages 191 and 347, the bronze equestrian statue of Theoderic was placed in the *Sacro Palatium* in Ravenna between *la reggia* and the *Cappella Palatina*. The statue must have been quite big because it had to be moved by oxen. At page 251 the book has it that the sword-smith of Charlemagne, Teiwaz (please notice the coincidence of the name with *the name of the rune*) had a know-how to make swords that was known to Theoderic (called Thidrek by the bards). It was the method used by the smith of Theoderik Wieland (=Weland, Volund, Galant): *Limare la spada + polvere + farina + oche + sterco + fuoco etc.* Ernst Günter Grimme in *Der Dom zu Aachen* (i.e. Aquisgrana, i.e. Aix en Chapelle) at page 60 talks about the monument of Teoderic. During his fourth and last visit to Rome in the year 801, Charlemagne after having been made emperor by the pope in the year 800, ordered the equestrian statue of Theoderic to be removed from Ravenna and taken to Aachen. According to Agnellus: in the palace of Ravenna there was a pyramid and over it stands a horse and his knight king Theoderic with a shield on his left shoulder and a lance held high up on the right. Out of the nostrils and its mouth fly birds with the nest in its belly. On his way back to France Charlemagne sees the statue and brings it to Aachen to be placed in his palace. The palace of Charlemagne in Aachen (see figure 3 page 18) and the palace of Theoderic should be compared and where the statue was placed in both found out. At the museum of Cluny in Paris a statuette of Charlemagne on a horse is preserved where he has on his left hand a little globe and on his right he holds high-up a lance.

North, *south, east and west to be checked*

### **KVARNTORP or SVANSHAL Visit**

From the runestone of Rök drive east about 800 m to meet E4 (after 1999 this is changed due to the construction of a variant to E4: the highway now passes further away from Rök and the instructions must be *revised*). Go east on E4 for 3.0 km. Maybe 100 m to the north, east of a stream, stands the runestone. It is believed that the runestone was carved long after the runestone of Rök. The Rök runestone has perhaps inspired the *lönnrunes* in Svanshal. The inscription has not been interpreted. The number of characters carved inside each subdivision of the runestone is symmetrical around the central vertical axis (*see* sketches in the manuscript). Some symmetry can also be found also for some of the symbols used (see sketches in the manuscript).

The inscription on the runestone is carved unusually deep, which may point to the fact that the carver had access to very good tools. There is an inscription on a bell from Malma in the

church of Fridhems that reminds the inscription in Svanshal. The inscription in Frihems (part of which is in the so called *munkstil*) is relatively recent and talks about *Ave Maria*, *Jesus* and *magister*. The presence of the mention to Maria makes the inscription not more ancient than the reform of the XVI century.

### **HADDESTAD Visit**

Continue east on E4 for 1.5 km after the runestone of Kvarntorp. On the right, 500 m south of Haddestad, in a burial ground from the iron age, stands the runestone.

The inscription starts down on the left under the drake's head. To be noticed the footlike shape of the end of the tail (see sketch in the manuscript).

þ   ƿ   ʀ   ʀ   ʀ   ʀ   ʀ	ʀ   ʀ   ʀ   ʀ   ʀ   ʀ	ʀ   ʀ   ʀ   ʀ   ʀ   ʀ	þ   ʀ   ʀ   ʀ
th i u th r i i th r	r a i s th i	s t a i n	th i s i
Tjudred	reste	sten	denna
Tjudred	raised	stone	this
Tjudred	raised	this stone	

ʀ   ʀ   ʀ   ʀ   ʀ	þ   ʀ   ʀ   ʀ   ʀ	þ   ʀ   ʀ   ʀ   ʀ	ʀ   ʀ   ʀ   ʀ
i f t i r	b i u r n	b u t a	s i n
after	Björn	make	sin
in memory of	Björn	husband	her
in memory of	Björn	her husband	

ʀ   ʀ   ʀ   ʀ   ʀ	ʀ   ʀ   ʀ   ʀ   ʀ	*   ʀ   ʀ   ʀ   ʀ
i n a r	u a r	h a u i
som	blev	dödad
who	was	killed.

### **KUMLA or GÄRDLÖSA** Photo [16]43, 44 Album 1997 IV 20 to 22

Before reaching the runestones in question, driving from the church of Svanshal toward the church of Kumla, 1.0 km before the church of Kumla, on the left there are 2 raised stones with no runes or ornament carved. May be the stones were on the Eriksgata.

Driving from the church of Kumla toward Vädersta, about 1 km after the church of Kumla, there are 3 raised stones of which 2 are runestones. In 1904 all three runestones were raised on the place where they lain fell on a knoll, probably the same place where they were raised in the origin. Immediately behind the stones a stream flows and that may mean that who raised the stones also built a bridge even in there is no reference to that in the inscription.

### **The first runestone** Ög134 Photo [16]43, 44 Album 1997 IV 21

Only the middle part of the runestone remains (see sktch in the manuscript)

The closest point to the beginning of the inscription is preserved in the band on the left at the bottom.

ʀ   ʀ   ʀ   ʀ   ʀ	ʀ   ʀ   ʀ   ʀ   ʀ
k n u i th r r	s a t
Finnvid!!?	satte
Finnvid!!?	set

The next section to be read is in the band on the right at the bottom and going up. It is not clear if originally the band circled around the edge of the runestone and came from the right to continue in the part of the band in question (see sketch in the manuscript). In alternative the inscription, terminating somewhere in the disappeared part of the runestone, was made to continue here after a jump cold turkey, which a runemaster would not have been bashful to do.

þ t t h | | þ |

...

denna	after ...
this	in memory of ...

### **The second runestone Ög135** Photo [16]43, 44 Album 1997 IV 22

The inscription starts at the bottom left

h þ t n þ h	t n þ	t h n R
s k a u k r	a u k	a s u r
Skaung	och	Assur
Skaung	and	Assur

R t   h þ n	h t t   t	þ   h t
r a i s t h u	s t a i n	t h i s a
reste	sten	denna
raised	stone	this
raised	this stone	

þ t   h	þ t þ
i f t i r	k a k
after	Kag
in memory of	Kag

þ t þ n R	h	<b><u>N?</u></b>
f a t h u r	s i n	
(1)		
fader	sin	
father	his	
his father.		

<sup>(1)</sup> Here the inscription continues below the band where it started.

Take *a picture of the runestone and of the plate*

### **KARLEBY**

**Yet** to be visited (but it looks like I visited from the following). From the runestone of Kumla continue east one more chilometer. One reaches the road Hov-Väderstad. Turn right and 500 m on the left stands the runestone of Karleby. It stands inside a garden in the yard of Karleby. Inside the band there is carved a strange grotesque human figure that seems to be either walking or fighting. Nose, jaws and eyes are visible, like it is some kind of hat or hair. Only one arm and one leg are visible, both stretched out.

The inscription starts low on the left and goes up.

þ	Ṛ	ḥ	↑	↑	↑	Ṛ	↑	ḥ	þ	↑	ḥ	þ	↑	ḥ	↑	þ	↑	ḥ	↑	
th	u	r	s	t	i	n	r	i	s	th	i	s	t	i	n	th	a	n	s	i
Torsten							reste					sten				denna				
Torsten							raised					stone				this				
Torsten							raised					this	stone							

↑	ʀ	↑	↑	ḥ	Ṛ	ʀ	Ṛ	ḥ	þ	Ṛ	ḥ	Ṛ	ḥ	Ṛ	ḥ	Ṛ	ḥ	Ṛ	ḥ
e	f	t	i	r	y	m	u	t	b	r	u	th	u	r	s	u	n	s	i
after					Ömund				broder					son			sin		
after					Ömund				brorson								sin		
in memory of					Ömund				nephew								his		
in memory of					Ömund				his nephew.										

### **HARSTAD church ruins *Visit***

From the runestone of Karleby drive south about 1.7 km until at a cross road one reaches the church of Väderstad on the left. Turn to the right at the cross-road. Drive some 650 m west and turn to the left. 200 m on the right there are the ruins of the church and it should be possible to see the two runestones.

**The first runestone** Ög FV1975;174 ***I should*** have taken pictures here.

The runestone has a remarkable ornament with two snakes that have a spiral tail and their necks knotted. The inscription starts low on the left at the tails of the snake. Two staves seem to precede the first letters that we understand.

↑	Ṛ	↑	Ṛ	↑	ḥ	Ṛ	ḥ	þ	ḥ	þ
i	a	r	l	r	i	s	t	u	-	-
Jarl				reste				[sten]		denna
Jarl				raised				[stone]		this
Jarl				raised				this	stone	

↑	ʀ	↑	↑	ḥ	Ṛ	ḥ	þ	Ṛ	ḥ	þ	Ṛ	ḥ	þ	Ṛ	ḥ	þ	Ṛ	ḥ	þ
i	f	t	i	r	b	r	u	th	u	r	u	t	i	r	u	k	s		
after					broder	(sin)					Udrug								
in memory of					brother	(his)					Udrug								
in memory of					his brother						Udrug.								

Check the runes |ṚṚ

**The second runestone** Ög 94 ***I should*** have taken pictures here.

The important runestone was formerly embedded in the walls of the church of Harstad. It was found when the church was demolished when the parishes of Väderstad and Harstad were united.

The inscription, which is quite long, runs inside the band which is the body of a drakelike figure. The inscription starts on the right, at the drake's head.

↑	ḥ	ʀ	↑	↑	↑	↑	Ṛ	ḥ	þ	Ṛ	ḥ	þ	Ṛ	ḥ	þ	Ṛ	ḥ	þ	Ṛ
a	s	k	a	t	a	a	u	k	k	u	th	m	u	i	r				

Asgöta	och	Gudmund
Asgöta	and	Gudmund

þ t n	ṛ i ṣ	ṽ n ṽ t	þ i ṣ i
th a u	r i s th u	k u m l	th i s i
de	reste	kummel	detta
they	raised	memorial	this
they	raised	this memorial	

l ṽ t i ṛ	n t l u k
after	Oddlög
in memory of	Öddlög

Ḅ n ṽ i	* t ṛ i ṣ t a	ṽ n ṽ m
b u k i	h a r i s t a	th u m
(som) bodde	i Harstad	
(who) lived	in Harstad.	

* t	n t ṛ	Ḅ n t t	ṽ n ṽ ṛ
h a	u a r	b u n t	k u th r
Han	var	bonde	godan
He	was	a farmer	good
He	was	a good farmer	

(1) The inscription continues now in the internal band down on the left but at the 4<sup>th</sup> rune.

ṽ t ṽ ṛ	i	ṽ i ṛ i a r
m a th r	i	k i r i a r
som dog	i	Grekland
who died	in	Grece.

The last line poses some problems of interpretation. If ṽ was used as an *m* one would have to accept that not an ṽ was used to represent a different pronunciation of the consonant (ṽ is used in the inscription before to represent an *m*). Another possibility is that ṽ stands for 10 (or 50) and the phrase can be interpreted instead as *He died 10 years ago in Greece* or *He died at the age of 50 in Greece*. Also, *krikkium* would have been expected fro Greece. It is interesting that that the name of the yard is mentioned as also is a travel to Greece where Oddlög died. Oddlög must have been a very important farmer if he could have such a long inscription. Some authors say that he must have been a rich farmer if he could organize such a long travel to Greece; but, on the other hand, why should one think that the travel was organized by Oddlög and not by somebody else? Also, some authors say that if the name of the yard appears on the runestone then, the yard too must have been important.

#### **VÄDERSTAD** abandoned church [16]47 *Visit*

From Väderstad church drive east toward Nyble. After 900 m turn to the right. One should immediately cross the railway. After 500 m on the right, there is the abandoned church of Väderstad. The runestone stands in the church-yard. The inscription has quite a peculiar way



around the band. In fact it does not just start at the bottom of the lower left corner, but a little higher, so to allow the end of the inscription to pass under and then upward to finish.

ƿ	l	↑	↑	ƿ	ᵃ	ᵇ	ƿ	ᵇ	l	↑		
k	i	t	l	f	r		u	k	s	u	i	n
Götulv							och		Sven			
Götulv							and		Sven			

ᚱ	l	ᵇ	ᵇ	ᵇ		ᵇ	↑	l	↑		ᵇ	ᵇ	l	ᵇ	l		
r	i	s	t	h	u		s	t	i	n		t	h	a	i	s	i
reste							sten				denna						
raised							stone				this						
raised							this stone										

l	ƿ	↑		ᵇ	ᚱ	ᵇ	↑		ƿ	↑	ᵇ	ᵇ	ᵇ	ᵇ	ᵇ	l	↑	
i	f	t		b	r	u	n	a		f	a	t	h	u	r	s	i	n
efter				Brune					father							sin		
in memory of				Brune					father							their		
in memory of				Brune					their father.									

## **EKEBY**

### **The first runestone Ög 68**

The runestone stands in the church's armory hall. ***The church*** was closed when I visited. The runestone was taken out of the church in 1860. The runestone was likely originally raised close to a bridge over the Svartån.

The inscription starts down on the left and going up.

ᵇ	ᵇ	l	↑	↑		ƿ	↑	ᚱ	ᵇ	l		ᵇ	ᚱ	ᵇ		ᵇ	↑	ᵇ	l		
s	u	i	n	a		k	a	r	t	h	i		b	r	u		t	h	e	s	i
Svena						gjörde						bro				denna					
Svena						made						bridge				this					
Svena						made						this bridge									

↑	ƿ	↑	l	ᵃ		ᵇ	ᵇ	l	↑		ᵇ	ᚱ	ᵇ	ᵇ	ᵇ	ᵇ	ᵇ	ᵇ	l	↑
e	f	t	i	r		o	u	i	n		b	r	u	t	h	u	r	s	i	n
efter						Övind					broder					sin				
in memory of						Övind					brother					her				
in memory of						Övind					her brother.									

*	↑	l		ᵇ	↑	ᵇ		ᵇ		↑	ᵇ	↑	l	ᵃ		↑	↑	ᵇ	ᵇ	l	ᵃ	
h	a	i		u	a	s		u	n		s	t	i	r		t	a	u	t	h	i	r
Han				var				västerut								död						
He				was				to the west								killed						
He				was				killed in the west														

l		ᚱ	↑	ᚱ	l	l	ᵇ	ƿ	↑	l	↑
i		r	e	r	i	s	m	a	i	n	
på								Väringskepp			

on a Varangian ship.

The interpretation of the last line is not certain.

**The second runestone.** Ög 67 Photo album 1998 I 6, 7

The runestone is standing in the church yard north-eastern corner. In 1894 the runestone was taken out of the church's walls and raised in its present location. In 1998 the runestone's inscription was not highlighted with colour and was not legible.

ḡ   Ṛ Ṗ   Ṛ	Ṛ ṡ ḡ Ṗ	ḡ ṡ   ṡ	Ṗ ṡ ṡ ṡ
s i r k i r	r e s t h i	s t i n	t h a n a
Sirkir	reste	sten	denna
Sirkir	raised	stone	this
Sirkir	raised	this stone	

ṡ Ṗ ṡ   ḡ	Ṗ ṡ   Ṛ ṡ
e f t i r	k a i r n i
after	Karna
in memory of	Karna

**The third runestone.** Ög 70 Photo album 1998 I 6, 7

In 1903 in the yard wall of the manor a runestone was found dynamited into three parts. The runestone has been reassembled and raised in the church yard. The inscription starts at the lower corner going upward.

Ṗ	ṡ	ṡ	ṡ Ṛ Ṗ	ṡ Ṛ Ṗ
th - - -	t - -	t i	a u k	t u k i
?	och?	Toste	och	Toke
?	and?	Toste	and	Toke

Ṗ ṡ ḡ  
th e r  
de  
they [let raise this stone]

The inscription continues now into the horizontal band on the left.

ṡ Ṗ ṡ ḡ	Ṗ Ṛ Ṛ Ṗ
e f t r	t h u r k i
efetr	Torgöt

Torgöt is not certain. The inscription continues now in the central band

Ṗ Ṛ Ṛ ṡ  
th u r e  
Tor [högg runorna]  
Tor [carved the runes].

**The fragment**

The fragment perhaps says that a son raised a runestone in memory of his father.

**STRÅLSNÄS** The site is to **be visited**. Attention possibly two sites.

The runestone stands in a burial ground from the viking age between the railway and the Svartån river, north-west of Åsbo's church. The site is located where the Lillån streams in the Svartån river at the Strålsnäs manor. Once in the driveway to the manor, park in the little road on the right.

The runestone is damaged and what remains reads (the inscription starts low on the left):

R   ʁ	ʁ ↑   ʁ	þ ʁ ʁ ʁ
... r i s i	s t i n	th a n s i
reste	sten	denna
raised	stone	this
raised	this stone	

l ʁ ↑   ʁ	ʁ R ʁ ʁ	ʁ   ʁ	ʁ ʁ þ
i f t i r	- u r u k	s i n	f a th ...
after	Krok	sin	fader
in memory of	Krok	his	father

The following interpretation is probably derived from a sketch taken (in general after the year 1601) when the runestone was not so damaged:

*Ris lät resa denna sten efter Krok sin fader och Ärinv sin moder.*  
Ris let raise this stone in memory of Krok his father and of Ärinv his mother.

**GRÖNLUND** park Ög 97 Photo album 1998 18 to 10.

Coming from the runestone of Strålsnäs take the first turn on the left to Grönlund park after having passed the church of Åsbo. The runestone stands raised in the park of Grönlund in Grönlund manor. From the manor go across the little stream and walk following the bank opposite to the manor. After having left three small bridges (see sketch in the manuscript) on your left take a little path to the right. After some 50 meters the runestone can be seen behind your shoulders in a meadow on the right. The runestone originally was in the so called Mellängen, not far away from the Svartån river strand. In 1856 it was moved to the park by the then owner count Otto Klinspor.

The inscription starts at the bottom left

ʁ ʁ þ ʁ ʁ ʁ ↑ ʁ	R   ʁ þ	ʁ ↑ ʁ   ʁ	þ ʁ ʁ ʁ
k u th m u n t r	r i s th i	s t a i n	th n s a
Gudmund	reste	sten	denna
Gudmund	raised	stone	this
Gudmund	raised	this stone	

l ʁ ↑   ʁ	ʁ   ʁ ↑   ʁ	ʁ ʁ þ ʁ R	ʁ   ʁ
i f t i r	u i s t i n	f a th u r	s i n
in memory of	Vistin	fader	sin
in memory of	Vistin	father	his
in memory of	Vistin	his father	

The inscription continues now inside the inner band

ƿ	ᚲ	ᚢ	✱	ᚠ	ᚠ	ᚢ	ᚠ	✱	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚲ	ᚠ	ᚠ	ᚠ
k	u	th	h	i	a	l	b	i	h	a	n	s	s	a	u	l	
God			hjalpe					hennes				segla					
Good			help					he was				in sailing					

(He was a valid man).

The official interpretation of this line is *Gud hjälpe hennes själ* i.e. “God help his soul”. To be noticed that in this inscription, contrary to the usual, it is written *saul*, not *salu* or *sial*.

The name Visten comes from Vi and sten, Vi meaning *sacred place*, *sacrifice place*.

**SÖRBY** church Ög 197 *See* if there are any pictures taken.

The church of Sörby lies on the southern periphery of Mjölby. The runestone stands raised in the Sörby church yard. In the past the runestone was embedded in the eastern church yard wall.

The inscription is carved as mirror image proceeding counter clock-wise and starting just above the right low bend of the band.

ᚠ	ᚠ	ᚠ	✱	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ		
i	s	i	th	h	n	i	t	s	i	th	s	i	r	r	t	k	i	u

u	i	k	t	r	r	i	s	th	i	s	t	i	n	h	th	i	s	i
Vigot					reste					sten				denna				
Vigot					raised					stone				this				
Vigot					raised					this stone								

ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ				
n	i	s	r	u	th	u	r	b	t	u	k	r	-	-	-	r	i	t	f	i

i	f	t	i	r	-	-	-	r	k	u	t	b	r	u	th	u	r	s	i	n
after					Torgot					broder					sin					
in memory of					Torgot					brother					his					
in memory of					Torgot					his brother.										

The distance left by the runemaster between the ᚢ and the ᚲ in bruthur is perplexing. An author reports that a possible explanation of the mirror image inscription is that the runemaster was not very experienced and used as a template a metal plate on which the runic futhork had been punched. But he looked at it from the wrong side. This is simply ridiculous; in fact the runemasters were not like that at all, and if the episode imagined by the author had occurred then the carver would have continued to carve his letters from left to right: ᚠᚠᚠᚠᚠᚠ and not from right to left, as it is: ᚠᚠᚠᚠᚠᚠ. This is if there was a template for each letter. The same applies if the entire inscription had been carved first on a template.

**HÖGBY** [16]84

**The first runestone** Ög81 Photo album 1997 IV 26 to 28

The runestone of Högbý stands raised on the site of the old church of Högbý. From the church of Högbý drive north. After 900 m turn to the left byt not on the first road at the cross but on

the second, unpaved road. Drive 500 m, turn to the left and after 100 m the runestone is visible on the left. Previously the runestone was embedded in the walls of the old church's sacristy (the vestry), where it was found in 1872 during the demolition of the of the medieval church. After the runestone of Rök, this is the most remarkable of the runestones in Östergötland.

The runestone bears runic inscriptions on both sides. Some authors call front side one side, some authors the other. Both chronologically and for importance of the inscription, here the front of the runestone will be called that without the cross inside the band.

### The side without a cross

The ornament consists of a snake-like body figure with the head of a drake that loops twice and an half around the runestone. In the runestone there is the name of the runes. The inscription starts upside-down at the head of the snake-drake. The front view is a little out of focus, take another picture.

ƿ ƚ ƿ ʀ	ƿ ʃ ʀ ʃ	ƿ ƚ ʃ ʃ
k u t h r	k a r l	k u l i
Gode	huskarl	av Gule
Gode	stewart	of Gule

ƿ ʃ ʃ	ƿ ʃ ʃ	ʃ ƚ ʃ
k a t	f i m	s u n
fick	fem	söner
got	five	sons

ʃ	ƿ ʃ ʃ ʃ ʃ	ƿ ƚ ʀ ʃ ʃ	ƿ ʀ ƚ ʃ ʃ	ʃ ʀ ʃ ʃ ʃ
i	f i a l o	f u r i t	f r u k n	t r i k s
Han	föll	på föret	djärve	kämpe
He	fell	to undertake	a bold	fight

ʃ ʃ ʃ ƚ ʃ ʀ	ʃ ʃ ʃ ʃ ʃ ʃ ʃ
a s m u t r	a i t a t h i s
Åsmund	ändade
Åsmund	ended (his life)

ʃ ʃ ƚ ʀ	ʃ ƚ ʃ ʃ ʃ ʀ	ʃ	ƿ ʀ ʃ ʃ ƚ ʃ
a s u r	a u s t r	i	k r i k u m
Assur	österut	i	Grekland
Assur (went) to the east		to	Greece

ƚ ʃ ʀ	ʃ ʃ
u a r	t h o
var	do
was	dead

* ƚ ʃ ʃ ʃ	* ʃ ʃ ʃ ʃ ʃ ʃ ʃ	ʃ ʀ ʃ ʃ ʃ ʃ
h u l m i	h a l f t a n	t r i b i n
Holm	halvdan	dräpt
Holm	sea	drawned
In the sea of Holm		he drawned.

ƿ	†	ᚱ		ᚢ	†	ᚱ	þ	†	↑	ᚢ	↑	
k	a	r	i	u	a	r	th	a	t	u	t	i
Kåre				var			där		dödade			
Kåre				was			there		killed			

†	ᚢ	ƿ	↑	†	ᚢ	þ	ᚱ	ᚷ	ᚢ	
a	u	k	t	a	u	th	r	b	u	i
och			dödade					Boe		
and			killed					Boe		

This must not be interpreted that Kåre killed Boe, rather:  
and so was killed Boe.

þ	ᚢ	ᚱ	ƿ		ᚦ	ᚱ		ᚿ	↑	ᚱ	ᚢ	†	†	ᚰ
th	u	r	k	i	o	r	i	s	t	r	u	n	a	r
										(1)				
Torkel						ristade				runar				
Torkel						carved				the runes.				

<sup>(1)</sup> The inscription continues now outside the band, in the center, near the snake's tail.

On the plate at the site a different interpretation is provided:

*Söner fick Gulle*  
Sons got Gulle,

*en gud bonde, fem.*  
a good farmer, five (Gulle, a good farmer, got five sons)

*Vid Fyris föll Asmund*  
Near the Fyris river fell Asmund

*orädde kämpen*  
fearless fight (in a fearless fight).

*Assur omkom*  
Assur died

*i öster i Grekland,*  
to the east in Greece.

*Halvden blev*  
Halvden

*på Bornholm dräpt*  
in Bornholm drawnd Halvden drawnd in Bornholm)

*Kare vid Dundee*  
Kare (died) near Dundee

*och dod är Boe.*  
and dead is Boe.

*Torkel ristade runorna.*  
Torkel carved the runes

On **the other side** a snake-drake forms a loop and its head and the end of the tail, now clearly a foot, are knotted. In the center of the runestone a cross and maybe a svastika are carved. The inscription starts down on the left after the knot on the animal head.

↑   ↓   ↱   ↲       ↱   ↲       ↱   ↑       ↓   ↲   ↓   ↱			
t   u   r   k   i   r        r   i   s   t   h   i        s   t   i   n        t   h   a   n   s   i			
(1)			
Torgärd	reste	sten	denna
Torgärd	raised	stone	this
Torgärd	raised	this stone	

(1) Verify if it is a  $\vdash$ .

[illegible]

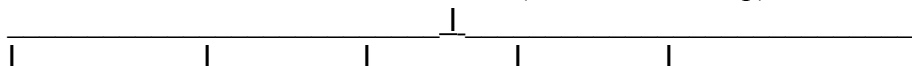
ḥ | ṯ |     |     ṯ ḥ     | ṯ Ṱ ṯ ḅ | ḥ  
 s i n     i     a r     i a t a t h i s  
 Han            som var            dödades  
 He            who was            killed

†	ŋ	↑	ℜ		ℙ	ℜ		ℙ	ŋ	ℙ	
a	u	s	t	r	i	k	r	i	k	u	m
österut				i						Grekland	
to the east				in						Greece.	

We do not know who commissioned the inscription on the front side and hence the runestone (the other side's inscription is believed to have been carved at a later time). But we know that the other side inscription was commissioned by Torgård, niece of Assur, in memory of her uncle. So a special relationship linked Torgård to Assur. Maybe Torgård as a child lost her parents and Assur took care of her. But already on the first side to Assur is dedicated way the longest text among all the people mentioned there. So either the two sides were carved contemporarily and both commissioned by Torgård or Torgård only commissioned the second inscription when she became of age (for notary purposes). In the latter case it shows that Assur was a prominent man, among all those who died in the enterprise. It is also possible that it is not only one the enterprise (Dundee may not be on the same route as Greece).

Here is a synopsis of the relationships:

Gode (Gule, stewardship)



?      Åsmund      **Assur**      Kåre      Boe      (He no name)      (She no name)

| \_\_\_\_\_ |

|

## Torgård

### **The second runestone** Ög83 *Where* are the pictures?

The runestone stands to the east of Ög81, on a gravel ridge. It was in the past embedded in the old church's southern wall. The ornament's band reminds that of Ög81 mirror imaged, so it is believed that also Ög83 was carved by Torkel. By the shape of the cross it is believed that Ög83 was carved at a time later than Ög81. The inscription starts down on the right.

þ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
th	u	r	a	s	a	t	i	s	t
Tora				satte				sten	
Tora				placed				stone	
Tora				placed				this stone	

ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
a	f	t	i	r	s	u	i	n	s
after				Sven				son	
in memory of				Sven				son	
in memory of				Sven				her son	

ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
r	s	u	r	s	t	r	o	u	a
Han (var) västerut				på				Valö	
He (was) to the west				to				Valö	

It is not known where Valö was located.

### **The third runestone** Ög82 *Where* are the pictures?

The runestone stands close to Ög83. In the past it was in the old church's walls as base stone. The inscription starts low on the right.

þ    ᚱ  
th u - - - -  
Torkel [ristade sten denna]  
Torkel [carved stone this]  
Torkel carved this stone

ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
i	f	t	i	r	u	i	n	t	n
after				Vint				Nustas	
in memory of				Vint <sup>(2)</sup>				Nusta's	

<sup>(1)</sup> Verify if a ᚦ



<sup>(2)</sup> or Övind. See also Ög165 Skänninge church.

<sup>(3)</sup> If † is ↑ one reads Toste instead of Nusta.

† ʁ	† ↑	* ʁ ʃ ʁ ʁ
i a r	a t i	h u g b u
som	hade	Högby
who	owned	Högby

In the inscription the landowner Toste is mentioned father of Övind (see Ög165 Skänninge church) where from Övind originated and also that Övind “owned” Högby (usually in a runestone it is only said the yard where the person lived). Övind did not inherit the land but he had right on the land for his marriage.

**HÖGBY** community center Ög89 *Where* are the pictures?

The runestone stands in the Högby community center. The runestone was found in the Västra Skrukeby Holagårds property when they intended to transport the stone block in Högby to build the new church. But the runes were noticed and the runestone was raised in the church yard from where it was then transported to its present location. The inscription starts down on the left.

ʁ ʁ ʃ † ʁ	ʁ   ʁ ↑	ʃ ʁ ʃ †
u r m a r	r i s t i	k u m l
Ormar	reste	kummel
Ormar	raised	this memorial

ʃ ↑   ʁ	† ʁ ʃ   †	ʁ ʁ ʁ ʁ ʁ ʁ	ʁ   †
i f t i r	a s k i l	b r u t h u r	s i n
after	Eskil	broder	sin
in memory of	Eskil	brother	his
in memory of	Eskil	his brother	

**VÄSTRA SKRUBEY** church Ög90 fr [16]91 *Where* are the pictures?

To the east of the church yard stands a fragment of a runestone that is interesting for the ornament that reminds of two eyes of a needle. The runestone was found in 1904 in Skrukeby and raised in its present location.

The inscription must have started down on the left in the vertical part of the band (see the sketch in the manuscript).

ʃ | ↑ | †  
k i t i l  
Kättil [reste stenen]

	ʁ *	ʃ ʁ   ↑ †	ʁ   †
...	i s h	f r i t a	s i n
	(1)	(2)	
[after	Torgil]	frände	sin
in memory of	Torgil	friend	his
in memory of	Torgil	his friend	

- (1) The inscription continues around the eye of the needle.
- (2) We are now in the eye of the needle on the right, right of the eye and going down.
- (3) We are now in the eye of the needle on the left, right of the eye and going down.

**AXSTAD** Ög88 *Where* are the pictures?

From the church of Högby drive 500 m south and turn right toward Norrby and Axstad. After about 2 km turn right on an unpaved road that leads to the north east. After 100 m there is the runestone. The runestone was once used as a gate pole and was placed where once a church should have been built. That is why the runestone is called *kyrkestenen* that is “church’s stone”.

† 𐌺 𐌹 𐌰 𐌱 𐌰	𐌹 𐌰 𐌰 𐌰 𐌰	𐌹 𐌰 𐌰 𐌰
a u s t i n	r i s t h i	s t i n
Östen	reste	stenen
Östen	raised	the stone

𐌺 𐌰 𐌰 𐌰 𐌰	𐌰 𐌰 𐌰 𐌰
u f t i r	k a t a
after	Gadde
in memory of	Gadde

𐌰 𐌹 𐌰 𐌰 𐌰  
f r i t a  
frände (sin)  
friend (his)  
his friend.

**BJÄLBO** church [16]40, 41 Photo RO95.3 VE43 Album 1997 IV 23 to 25

Entering the church yard, the 2.0 m high runestones cannot be missed, front of the entrance of the church. Here we are on the birthplace of Birger Jarl’s father. Birger Jarl was the founder of Stockholm. Once the church tower was the castle.

**The runestone to the north** Ög64

Until the 1930s the runestone was a base stone in the sacristy (the vestry). It was then taken out and raised in its present location. In the runestone there is the name of the runes.

The inscription starts in the band on the right and going up.

† 𐌹 𐌰 𐌰 𐌰 𐌰	𐌹 𐌰 𐌰 𐌰 𐌰	𐌹 𐌰 𐌰 𐌰	𐌰 𐌰 𐌰 𐌰
t r i k i a r	r i s t h u	s t i n	t h i s i
Unga män	reste	sten	denna
Young men	raised	stone	this
Young men	raised	this stone	

† 𐌰 𐌰 𐌰	𐌰 𐌰 𐌰 𐌰	𐌰 𐌰 𐌰
a f t	k r i b	k i l t a s i n
after	Grep	gillebroder sin
in memory of Grep		guild-brother his
in memory of Grep		his guild-brother.

ᚦ	ᚱ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
l	u	f	i	r	i	s	t		
Love				ristade	(runorna)				
Love				carved	(the runes)				

ᚦ	ᚱ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
r	u	n	a	r	t	h	i	s	r
Runor				dess	a	god		är	
Runes				these		good		are	
These runes are good.									

(1) There is a mystery here. On the site it is possible to see that this rune is a ᚱ. But the colour was only given to the l so that the word is interpreted as lᚱᚱᚱ to be Jutes. If the ᚱ is used it can still be interpreted as Gotes, Göte, that is close enough to Jutes to be used as pleased. But, it was not done.

The runestone was likely carved at the beginning of the XI century and shows that under the viking age there were guilds. Bjälbo is near the ancient center of Skänninge.

### **The runestone to the south** Ög66 Photo album 1997 IV 24

The runestone to the south has a wonderful ornament. It was found in 1850 in the gound of the old parish-hut. The snake's head points downward and the body makes a loop upward and then down. The end of the tail knots itself with the snake's head. A ring band runs around the snake's knot.

The inscription starts after the snake's head on the vertical part of the left band and going up.

ᚦ	ᚱ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
i	k	i	u	a	l	t	r	r	i
Ingevald				reste				sten	denna
Ingevald				raised				stone	this
Ingevald				raised				this stone	

(1) Please notice that some s are carved as ᚦ and other like ᚦ.

ᚦ	ᚱ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
i	f	t	i	r	s	t	u	f	a
after				Styvjal				broder	sin
in memory of				Styvjal				brother	his
in memory of				Styvjal				his brother	

ᚦ	ᚱ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
s	u	a	i	n	h	a	l	k	u
en sven				mycket	god				
a fred				very	good				
a very good guy									

ᚦ	ᚱ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
---	---	---	---	---	---	---	---	---	---

s u n	s b i a l b u t h a
son	till Spjallbode
son	of Spjallbode

The inscription continues now inside the ring band, counterclockwise, starting from 17:00 hour.

l ↑	l †	l † † † ↑
i t	i n	i k a n t

which must be interpreted.

At the end of the XI century the ruling family (kings) of Bjälbo had *Folke den digre*. His father was Ingevald, son of Folke Filbyter. Ingevald could have been the same that raised the runestone.

#### **APPUNA** church Ög N268 to SHM [16]42 *Visit*

The runestone stands in the church yard. It was found embedded in the old church and placed in the vicarage building when the old church was demolished in 1887. The runestone was moved to its present location in 1948. The ornament is a two-tail band and the inscription starts down on the left.

↑	ᚢ	ᚱ	l	ᚱ	†	ᚱ	---	l	ᚱ	ᚢ	[l †]	†	ᚱ									
t	u	k	i	s	a	r	-	-	-	i	s	t	h	a	-	-	n	s	-	-	-	-
Torgise				reste				sten				?										
Torgise				raised				stone				?										

†	ᚾ	↑	ᚱ	ᚱ	l	↑	ᚢ	ᚱ	ᚱ	ᚱ	ᚢ	ᚱ	l	†	
e	f	t	r	k	i	t	u	l	l	s	u	n	s	i	n
(1)		after		Gidulf		son		sin							
		in memory of		Gidulf		son		his							
		in memory of		Gidulf		her son									

<sup>(1)</sup> Please notice the mirror image *f*.

#### **HOV** church [16]63 *Visit*

The runestone stands in the Hovgården Park. It was found while repairing a basement cellar during the 1860s at Kungslyckan in Hovgården. It was then placed in its present location. The ornament is quite beautiful with its knots at the lower corners of the runestone and the central part of the cross. The inscription starts at the bottom left and going up.

↑	ᚢ	†	†	ᚱ	†	↑	l	ᚱ	↑	l	†	ᚢ				
t	u	n	a	s	a	t	i	s	t	i	n	t	h	-	-	-
Tunna		satte		sten		denna										
Tunna		placed		stone		this										
Tunna		placed		this stone												

↑ ʀ	ʁ   ʀ	ᚢ ʀ ʀ	ᚢ ᚢ ʀ ʀ ʀ ↑
- - t r	s i n	u a r	th u r f a s t
after	sin	man?	Torfast
in memory of his		man?	Torfast

* ʀ ʀ	ʀ ʀ ʀ	ʀ   ʁ ↑	ᚢ ʀ   ᚢ   ʀ
h a n	m a n	m i s t	u n i th i k
Han (var)	en man	mest	oniding
He (was)	a man	very	good and honest.

The person that commissioned the runestone very likely told the runemaster her/his sentiments toward the honored person and what she/he would have liked to be highlighted in the runestone. Certainly the runemaster himself would suggest to the commissioner some words. Some authors believe that the runemaster suggested some words in this case (it is not known why it is believed so) perhaps in the line with *oniding*. Very likely the runemaster of this inscription is the same that carved the runestone Ög81 in Högby, close to Mjölby, Torkel. This can be inferred from the shape of the cross and from the way he carves the *m* rune.

#### **VADSTENA** cloister Ög 179 [16]64 Album 1997 V 24, 25

The runestone stands front of the church at the south-east, between the front and side entrances, at the corner, at the end of the cloister wall. On its front the runestone has an ornament that has not been completely highlighted and seems anyway kind of rough. On the same surface are visible 3 holes that do not pass through the thickness of the runestone. On the thickness a very beautiful and severe snake has been carved that bears the inscription:

	ʁ ↑   ʀ	ᚢ ʀ ʀ ʁ
... i	s t i n	th a n s i
[reste] sten		dansi
[raised] stone		this
raised	this stone	

ʀ ↑   ʀ	ʁ ʀ   ʀ	ʀ ʀ ᚢ ᚢ ʀ	ʁ   ʀ
i f t i r	s k i l	f a th u r	s i n
after	Eskil	fader	sin
in memory of	Eskil	father	his
in memory of	Eskil	his father	

From the fact that the inscription first part is missing one can infer that the runestone originally was at least 25% higher than now. There are sources that say that originally the runestone was in Örberga, its original place of erection. It was then ferried to Vadstena by boat and while unloading from the boat it fell into the water. A similar fate was met by another runestone, now in the univertisty park in Uppsala, while it was beeing transported to Paris. In that case the runestone was for long time lost before being rescued. Before being placed in its present location the runestone was used as a stepping stone. There are few runestones in this area. The lack of stone is not the only or main reason. If there were raised stones in the past, they now must be embedded in bridges, churces walls etc.

#### **VESTRA STENBY** or **KÄLVESTEN** [16]67 Ög8 Album 1997 V 27 to 29.

The runestone is standing at the north-western corner of the church and it is carved on two sides. It is dated 800 a.d. The parish was previously named Kälvesten and that gives the name to the runestone.

### The first side

It was carved using the so called short staff runes, the same futhark used to carve the runestone of Rök. There are no dividing signs inside the bands. The bands are not the body of any animal-like figure. The inscription starts down on the left band and going up.

ʀ 1   ʀ ǂ	ʀ 1 ʀ ǂ	ʀ ǂ 1 ʀ ǂ	ǂ 1 ǂ
s t i k u r	k a r t h i	k u b l	t h a u
Stygg	gjörde	kummel	dess
Stygg	carved	memorial	this
Stygg	carved	this memorial	

The inscription continues now down on the second band from the left

1 ʀ 1	1 ǂ 1 ǂ 1	ʀ ǂ ǂ	ʀ 1 ǂ
i f t	a n u n t	s u n	s i n
after	Öjvind	son	sin
in memory of Öjvind	son	his	
in memory of Öjvind	his son		

*anunt* is not interpreted as Anund.

ʀ 1	ʀ 1 1 ʀ 1	1 ǂ ʀ 1 ʀ 1
s a	f i a l	a u s t r l
		(1)
Han	föll	österut
He	fell	to the east

### The second side

<sup>(1)</sup> The inscription continues in the band on the left (close to the edge).

1 1 1	1 1 ǂ 1 ʀ 1
m i r	a i u i s l r
med	Ejvisl
with	Ejvisl
in a expedition lead by Ejvisl.	

ǂ 1 ʀ 1 ʀ 1	ʀ 1 ǂ 1
u i k i k r	f a t h i - -
	(2)
Viking	gjörde (ristning)
Viking	made (the carving)

<sup>(2)</sup> The inscription continues in the band underneath (or to the right)

1 ǂ ʀ	ʀ ʀ 1 ʀ ǂ ʀ
i u k	k r i m u l f

med Grimulf  
together with Grimulf.

The last three lines are better interpreted the following way, proposed by the author of this handbook.

†   ,	†   ð   '   †	ð   †   †
m i r	a i u i s l r	u i k i k r
med	Ejvisl	viking
with	Ejvisl	viking

in a expedition lead by Ejvis

†   þ	ð   †   †   ð   †   †
f a t h i - -	i u k k r i m u l f

(2)

gjörde	högg	Grimulf
made	the carving	Grimulf

Grimulf made the carving.

(2) The inscription continues in the band underneath (or to the right)

In the Kälvesten runestone inscription we have the oldest runic remnant of a viking travel to the east. Ojvind is the first surely known viking chieftain that, under the leadership of Ejvisl, moved for commerce and military expedition to foreign lands. He would be followed by many others.

# **VINNERSTAD** church Ög 9 [16]66 Album 97 V 26

The runestone is kept in the basement cellar of the church on the backside. The inscription is not highlighted but must have been remarkable.

↑	℞   ʞ   ↑	ʞ   ↑   †	þ   ʞ   †
... t	r i s t i	s t i n	t h i s i

(1)

?	reste	sten	denna
?	raised	stone	this
?	raised	this stone	

(1) The inscription jumps from halfway into the band to close to the top.

†   ↑   ℞	† ʞ ð	† ð þ ð ℞	ʞ   †
i f t i r	a s u	m u t h u r	s i n
after	Åsa	moder	sin
in memory of	Åsa	mother	his
in memory of	Åsa	his mother.	

This runestone witnesses on the less usual occurrence of raising a memorial in honour of a woman.

# **FORNÅSA** or **BOBERG** Ög38 [16]82 Visit

The runestone is standing 1.0 km south of Fornåsa church, in the road that leads to Boberg gård: coming from Fornåsa church, turn to the left; the runestone, dated from the IX century, stands immediately to the right.

This runestone has many similarities with the runestone of Rök: a) short staff runes; b) big stone block. The difference is in the accuracy of the preparation of the surface bearing the inscription: while the Rök runestone is carved on all its surface, Fornåsa is not.

ᛚ ᛞ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ ᛚ
i k u a r	s a t i	s t a i n
Ingvar	satte	sten
Ingvar	placed	the stone.

Ingvar must have been the chieftain of the hundred (the county) and maybe its founder.

### **ÖREVAD** or **ÖRVAD** Ög40 † [16]83

From the church of Älvestad drive west 2.0 km. At the cross toward Örvad stands the runestone. It was placed in its present location after it was found in a field to the south-east of the stream that runs nearby. The inscription starts down to the left.

ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ ᛚ
r u l u f r	r i s t h i	s t i n	t h a n a
Rolf	reste	sten	denna
Rolf	raised	stone	this
Rolf	raised	this stone	

ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ	ᛚ
i f t i r	t h u t h s t i n	s u n	s - -
after	Torsten	son	sin
in memory of	Torsten	son	his
in memory of	Torsten	his son.	

The runemaster gave us a particular spelling for Torsten.

### **SKÄNNINGE** Sankt Ingrid's cloister ruins [16]39 Visit

Exactly half of the runestone, which is broken at its centerline, is missing.

ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ
... t i r	i s k i l	b r u t h u r	s i n
after	Eskil	broder	sin
in memory of	Eskil	brother	his
in memory of	Eskil	his brother	

It is not known who raised the runestone. An author, from a fragment of a runestone from Örbacken now disappeared (that was perhaps believed to be the lower part of the Vistena Ög63 runestone) bearing the name Östen, uses this name in his reconstruction that fits into the allowable space:

ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ



a u s t i n	r i s t i	s t i n	th a s i i f ...
Östen	reste	sten	denna
Östen	raised	stone	this
Östen	raised	this stone	

### **SKÄNNINGE** church Ög165 [16]37 *Visit*

The runestone stands immediately to the north of the church. The runestone, that bears inscriptions on three of its sides, was once used as threshold of the northern entrance door to the church.

#### **The first side**

The inscription starts down on the right in the upside-down U band

þ ñ ð ñ þ	ð   ʁ ↑
th u r u n	r i s t i
Torun <sup>(1)</sup>	reste (stenen)
Torun	raised (the stone)

<sup>(1)</sup> Torun is a female name.

† ñ ʁ	þ   ʁ	ð ð ñ þ ñ ð	ʁ ñ þ   ʁ	↑ ñ ʁ ↑ †
a u k	th i r	b r u th u r	s u n i r	t u s t a
				<sup>(2)</sup>
och	henne	broder	söner	Toste
and	her	brother	sons	Toste
together with her		brother Toste'	sons	

#### **The second side**

<sup>(2)</sup> The inscription continues now inside the single band on the side of the runestone.

ʁ ↑   ʁ	ʁ   þ	ʁ † þ ñ ð
i f t i r	s i n	f a th u r
after	deras	fader
in memory of	their <sup>(3)</sup>	father

<sup>(3)</sup> *their* means *of the sons* and *of Torun'* (Toste, thier father and brother respectively)

#### **The third side**

The inscription continues now on the other side with two bands inside the band on the left at the bottom and going up:

þ ñ ð ʁ   ↑	ʁ ð   ʁ ↑	ʁ ↑   þ	þ † þ ʁ
th u r k i l	k r i s t	s t i n	th a n s i
			<sup>(4)</sup>
Torkel	smörjar	sten	denna
Torkel	greased	stone	this
Torkel	greased	this stone	

<sup>(4)</sup> The inscription continues now inside the other band.

*Greased* is very strange and has to be enquired.

†	ᚢ	ᚱ	↑		↑	ᚢ	ᚕ	↑	†
a	u	f	t	i	t	u	s	t	a
för	förmån	Tostes							
to	the benefit	of Toste.							

An author gives the following evaluation. Torun and her husband Toste lived in Skänninge and had many sons. The author hypothesizes that the tunestone was raised in the yard where they lived. The fact that there was a runestone shows that the yard was big. Maybe the name of the yard was Skänninge. The yard must have been in the center of the present town. In this case when it was decided to embed the runestone inside the church it was not necessary to haul the more than 1 ton heavy runestone for a long distance since the yard and the church are not that far away. When Toste died, Torkel was asked to carve the inscription and to raise the runestone. After that was the property divided. The oldest son must have taken possession of the property. Övind, one of the sons of Torun and Toste, who was younger had the choice to farm his small piece of land or to marry to a rich girl and choiced the latter. The girl must have been the only daughter of a farm in Högby (perhaps coming from the Gulle's family, see the Högby runestone). So the property passed to Övind. When Övind died, the runemaster Torkel, his good friend, decided to carve Ög82 in Högby. As a runemaster Torkel must have found himself at the same social level as the important land owner.

#### **SKÄNNINGE** [16]36 [Visit](#)

The runestone stands to the north-east of the town on the site of the hospital ruins. The runestone was dynamited broken in three parts of which one is now missing. The original place of the runestone is not known but very likely it had to be placed along the medieval road that passed here.

The inscription starts at the low left corner, runs around the band completing one loop and, as it does Väderstad ödekyrka (abandoned church) Ög92, it then passes under the beginning of the inscription, something that must have been foreseen since the very beginning, and it is completed turning upward.

ᛒ	ᚢ	↑	↑				ᚢ	↑	ᚱ	ᚕ	ᚱ		ᚕ	↑	↑		†	†	ᛒ		ᚕ				
b	u	l	t	i	-	-	u	l	f	r	r	i	s	t	u	s	t	i	n	a	t	h	i	s	-
Bolde	och		Ulf		reste		sten		dessa																
Bolde	and		Ulf		raised		stones		these																
Bolde	and		Ulf		raised		these runes																		

[	ᚱ	↑		ᚕ	ᛒ	ᚱ	ᚢ	↑	†	ᚢ	ᚱ	ᚱ	ᚱ]	†	ᚱ	ᚢ	↑	ᚱ	
i	f	t	i	r	t	h	r	u	n	t	a	u	k	f	a	r	u	l	f
after	Trond		och		Farulv														
in memory of	Trond		and		Farulv														

The inscription from *iftir* to *auk f* is in the missing part of the runestone and very likely is known from a sketch taken when the part was not missing.

ᛒ	ᚱ	ᚢ	ᛒ	ᚢ	ᚱ	ᚕ		†	†	
b	r	u	t	h	u	r	s	i	n	a
bröder	deras									

brothers                      their  
 their brothers.

**ALLHELGONA** or **VISTENA** Ög63 [16]35

The location is situated 2 km to the south-west of Skänninge along the road from Skänninge to Bjälbo. The inscription should be a *lönnskrift* i.e. a scripture that uses secret signs and is yet not interpreted. Starting from the low left, an artistic interpretation can be:

ḣ ṯ ḡ ḡ	ḡ ṯ ṯ ḡ	ṯ ḡ ḡ	ṯ ḡ
s a t h u	t h a t i	t i t h	t u
Sagt	Thati	Tith	dött
Said	Thati (that)	Tith	died

ḣ ḡ	ṯ ḡ	ṯ ḣ ṯ
s u - - - l r	t s t	
son	?	av Toste
son	?	of Toste.

In Örbacken a fragment of runestone was found where the only legible word was Östen. In Skänninge another fragment was found with the inscription band of approximately the same width as the Vistena runestone. It could have been its lost lower part. Both fragments disappeared.

**JÄRSTAD** church Ög91 [16]34

The grey-blue granite runestone stands in the church yard. The inscription starts at the bottom left.

ḡ ṯ ḡ ṯ	ṯ ḣ ṯ	ḣ ṯ ḡ ṯ	ḡ ṯ
u r i a	r s t	s t i n	t h a - -
Örökja	reste	sten	denna
Örökja	raised	stone	this
Örökia	raised	this stone	

ḡ ṯ ḡ	ṯ ḡ ṯ ḡ	ḣ ḡ ḣ ṯ ṯ
y t i	a i m u	s u s t r
after	Amma	syster
in memory of Amma	sister	
in memory of his sister Amma.		

**HERRBERGA** church Ög193 [16]33

The flattened surface runestone stands outside the church's vicarage. Hard quartz inclusions in the granite have made the carving particularly difficult which makes, part of the runes, difficult to interpret.

The inscription starts on the stone side (?)

ḡ ḣ ṯ ḡ ṯ	ṯ ḡ ḣ
... i s t i n	r i s ...

Sigsten	reste [stenen]
Sigsten	raised [stone]

The inscription continues on the front side up on the right and going down

ƿ ʀ   ʀ	ƿ   ʀ ʁ ʀ ʀ	ʁ ʀ ʀ	ʀ
- f t i r	k i r m u t	m a k	s i -
after	Germund	make	sin
in memory of	Germund	husband	her
in memory of	Germund	her husband	

### **GOTTLÖSA** [16]31 1997 V 1 to 3

Two runestones stand on the route 206 from Viby toward Skänninge, 3.0 km west of the underpass under E4, at the cross with the road to Normlösa, in the locality of Gottlösa. The locality of Veta is 3.0 km to the south of the site so the name given to the runestone is not clear.

#### **The first runestone** Ög202

The runestone stands on its original place, once an inn. The inscription starts at the bottom left.

ƿ   ʀ	ʀ   ʀ ʀ	ʀ ʀ   ʀ ʀ	ʀ   ʀ
k i r i	r i s t i	s t i n a	t h i s i
Gere	reste	sten	denna
Gere	raised	stone	this
Gere	raised	this stone	

ƿ ʀ   ʁ	ʀ ʀ   ʀ ʀ ʀ
i f t i m i	s t i n k l
after	Stenkil.

ʀ   ʀ	ʀ ʀ ʀ ʀ	ʀ ʀ ʀ   ʀ	ʀ   ʀ ʀ ʀ   ʀ
t h i r	u a r u	s u n i r	b i a r n i r
De	voro	söner	av Björn
They	were	son	of Björn.

#### **The second runestone** Ög203

The runestone was found long time ago in a stable. Previously it was used as a threshold to a wood shed. The inscription must have had started at the corner down on the left and going up. The first legible part of the inscription is now met high on the right and going down.

ʀ ʀ   ʀ	ʀ   ʀ ʀ
... s t i n	t h i n s i
sten	denna
stone	this
this stone	

ʀ   ʀ ʀ ʀ	ʀ ʀ ʀ
... u i b r n	s u n ...

[after]                      Vibjörn                      son  
[in memory of] Vibjörn son ...

## MÖRKBY ÖG211 [16]30

The runestone stands in a fenced field in Mörby, some 1.0 km to the north-east of the site of Gottlösa (Veta). Originally the runestone was raised on the road between Viby and Skänninge. The inscription starts at the bottom left corner and goes up. A feature in this runestone must be observed that is common with Ög166 Skänninge and Ög92 Väderstad ödekyrka; that is the inscription ends on an horizontal band situated just below the first letter at the inscription start. This is to allow the inscription to pass under the start at the top and continue upward to the outside of the loop. This happens in Ög166 and Ög92. But it does not happen here where the inscription is continued inside the loop, for which it would not have been necessary to carve the horizontal final band just below the inscription start.

f	u	l	u	k	i	r	a	i	s	t	h	i	s	t	i	n	t	h	e	n	s	i
Fulhage						reste							sten				denna					
Fulhage						raised							stone				this					
Fulhage						raised							this stone									

l f t i r	s a k s	f a t h u r	s i n
after	Saxe	fader	sin
in memory of	Saxe	father	his
in memory of	Saxe	his father.	

**SYA** church Ög200 [16]101

The runestone stands in the church yard. In the XIX century it was decided to set up two posts for the gate in the wall to the vicarage. A stone block from Ubbarp that was being shaped for the purpose showed some runes carved on it. The runestone has some runes carved also under the ground level. Starting from the bottom left the inscription says:

...    ɲ    ʏ    ɪ    ɹ  
 ...    u    m    l    a  
 ...    kumla  
 ...    cajn

Instead of “cairn” it is better to interpret with “memorial”, since the body of the dead was not under the stone. Also it is necessary to double check the layout of the inscription to see if here *kumla* has to be interpreted as *kummel* or, better, as *Kumla* (female name) because there is an *a* too many at the end to be *kummel*.

$\cap$   $\neq$   $\uparrow$   $|$   
 u f t t ...  
 after  
 in memory of ?

$\phi \quad p \quad | \quad p \quad | \quad t \quad | \quad n \quad 1 \quad | \quad t \quad |$

Oden made this (is the runemaster who carved the memorial)

SYA Ög199

The runestone fragment is in a court-house yard. It previously was in the church.

N F T I R      P I H N  
 u f t i r      g i s l  
 after              gisl  
 in memory of    Gisl

Older information say that the runestone inscription was: *Holmsten reste stenen efter Gisl, sin fader god*, i.e. “Holmsten raised the stone in memory of Gisl his good father”

VETA church Ög201 [16]100

The runestone stands in the church yard. It was previously embedded in the church yard wall. The runestone bears inscriptions on two sides. The inscription starts on the side whose ornament has no knot at the bottom.

Ʒ ʈ ʀ ɽ ɿ	ʈ ɳ ʈ	ʁ ʈ ʈ ʈ ʈ ɳ ʈ ʈ ʈ	ʀ ʈ ɣ ʈ ɳ	ɣ ʈ ʈ ɿ ʈ	ʁ ɿ ʈ ɣ ɿ
k a r l i	a u k	th e r k u n a r	r e s t u	s t e i n	th i n s i
Karl	och	Tor-Gunnar	reste	sten	denna
Karl	and	Tor-Gunnar	raised	stone	this
Karl	and	Tor-Gunnar	raised	this stone	

The inscription continues on the other side down on the left and going up.

l f t i r	* t ʔ t t a	ʙ r u t h u r	h i t	t r i k
after	Hamunde	broder	sin	god ung man
in memory of	Hamunde	brother	his	good young man
in memory of	Hamunde,	his brother,		a good young man

ʔ	ŋ	ʔ	*	l	ɬ	ɾ	β	l	ɣ	ɬ	ɾ	ŋ
k	u	k	h	i	a	l	b	i	s	a	l	u
god			hjelpe						själ	v		
good at			helping						himself (i.e. “a valid man”).			

This line is officially interpreted as *Gud hjälp själ*, i.e. “God help his soul”.

No one on the other 37 runestones in the Mjölby common has an inscription with the word *kuk* (officially interpreted as a deformation of *kuth* and translated as “god”), god, mentioned. On the other hand, many of the other runestones have a cross carved, which is missing here. Those that believe that the cross carved is the christian cross (the author of the present handbook doubts this determination) think that the runemaster of Ög201 believed more on the written word than on drawing symbols. The author of the present handbook believes that the reason why the runestones that survived had something that could be interpreted as a christian

symbol (the cross, the word kuth) has to do with the fact that the those that openly represent the pagan religion were systematically destroyed by the totalitarian regimes that followed the “christianization” of the west.

**VIBY church** [16]28, 29, 27 Photo album 1997 IV 34 to 37

In the church of Viby four runestones stand.

**First runestone** Ög FV1965;54 [16]28 Photo album 1997 IV 34, 35

The runestone, new found in 1962, stands front of the church entrance at the western wall. The runestone was found as a base stone under the tower during the works for the restauration of the church. Previously the runestone was probably standing along the road together with Ög244 that now is also raised on the site at the north-western corner of the church-yard wall. It must have been embedded (*verify that by any chance it is not referred to Ög244*) during the construction of the stone church around the year 1300. By that time the colours on the runestone must have been completely gone. The runestone has a band that terminates with an animal-like tail but has no animal head. Two crosses have been carved on the runestone, one inside the loop band and one at the top of the runestone, outside the band. The inscription starts at the bottom right corner.

* † 𐀀 𐀁 𐀂	𐀃   𐀄 𐀅	𐀆 †	*   𐀇 † †	† 𐀈   𐀉	𐀊 𐀋 𐀌 †
h a u k r	r i s t h i	i f t	h i f a n	t r i k	k u m l
Hök	reste	after	<i>hifan</i>	<i>träng</i>	kummel
Hök	reste	after	en duktige	ung man	kummel
Hök	raised	after	a sturd	young man,	(this) memorial

𐀆 †	𐀄 𐀋 †	𐀄   † 𐀈	𐀊   𐀅   † †	† 𐀈   𐀉	† † 𐀊 𐀋 𐀌 † †
i f t	s u n	s i n u	k i t h i l a	t r i k	a l k u t h a n
after	son	sin	Kättil	drängen	allgoden
after	son	his	Kättil	farm-hand	very good
after	his son		Kättil,	a very good farm-hand	

𐀄 † 𐀂	*   †	𐀊 𐀈   𐀌 † 𐀈
s a r	h i t	k r i m a r
Han	här	kremerade
He (was) here		cremated.

“Here cremated” must not be understood as if the dead was cremated in the spot where the runestone was originally raised, rather with “here” it must be understood “in this locality”. The official interpretation of the last two lines is the following:

𐀆 †	𐀄 𐀋 †	𐀄   †	𐀈 𐀊   𐀅   † †	† 𐀈   𐀉	† † 𐀊 𐀋 𐀌 † †
i f t	s u n	s i n	u k i t h i l a	t r i k	a l k u t h a n
after	son	sin	?	drängen	allgoden
after	son	his	?	farm-hand	very good
after	his son		?	a very good farm-hand	

𐀄 † 𐀂	*   †	𐀊 𐀈   𐀌 † 𐀈
s a r	h i t	k r i m a r
Han	hette	Grimulf

He was named Grimulf

**The second runestone** Ög244 [16]28 Album 1997 IV 36

See the description of the first runestone. The carved stone only bears a cross carved and its function may have been to reinforce the ornament of the first runestone. Two enormous snake's heads can be seen, one pointing up and one pointing down.

**The third runestone** Ög205= Ög206 [16]29 Photo album 1997 IV 38

Runestone Ög205 can be found, together with Ög204, at the north-eastern corner of the church-yard wall. The runestone has an open loop band and its top part is missing. The top part disappeared quite recently since at the beginning of the century it can be seen in a photograph. The inscription starts low on the left.

ḡ   ʀ   ʁ   ʁ   ʁ   ʁ   ʁ	ʀ   ʀ   ʁ   ʁ   ʁ   ʁ   ʁ	ʀ   ʀ   ʁ   ʁ   ʁ   ʁ   ʁ	ʁ   ʁ   ʁ   ʁ   ʁ   ʁ   ʁ
s i g b i u r g	r i s t h i	s t a e n	t h a n s i
Sigbjorg	reste	sten	denna
Sigbjorg	raised	stone	this
Sigbjorg	raised	this stone	

ʁ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ	ʀ   ʁ   ʁ   ʁ   ʁ   ʁ   ʁ	ʁ   ʁ   ʁ   ʁ   ʁ   ʁ   ʁ	ḡ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ
u f t i r	k u n a r	b u t a	s i n
after	Gunnar	make	sin
in memory of	Gunnar	husband	her
in memory of	Gunnar	her husband.	

**The fourth runestone** Ög204 [16]27 Photo album 1997 IV 37

Runestone Ög204 can be found, together with Ög205, at the north-eastern corner of the church-yard wall. The runestone, according to an author, was raised in the church-yard of the newly built church (probably a *staff* church, i.e. a church built of lumber), on the site of the old sacrifice place. When the stone church was built the runestone was used as a stair stepping stone. The central part of the ornament inside the band is not legible. The inscription starts down on the left.

ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ	ʀ   ʀ   ʁ   ʁ   ʁ   ʁ   ʁ	ḡ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ
t u s t i	r i s t h i	s t i n
Toste	reste	stenen
Toste	raised	the stone

ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ	ʀ   ʁ   ʁ   ʁ   ʁ   ʁ   ʁ	ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ	ḡ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ
i f t i r	a y s t a i n	m i k	s i n
after	Östen	måg	sin
in memory of	Östen	son-in-law	his
in memory of	Östen	his son-in-law.	

**KÅRARP** Ög 210 [16]25 Album 1997 V 4, 5

Drive 1.9 km from the church of Viby toward Sjögerstad. On the left there is a kiosk and a restaurant. Turn left in the unpaved road and after 500 m one meets a burial site. To the north-east, on the right, stands the runestone. The inscription starts down on the left.



↑ ǀ ↑ ʝ	ᚱ   ʝ Ɔ	ʝ ↑   Ɔ	Ɔ ʃ ʝ
t u t s i	r i s t h i	s t i n	t h a s i
Toste	reste	sten	denna
Toste	raised	stone	this
Toste	raised	this stone	

† ƿ ↑   ʕ	ƿ Ɔ ʝ ↑   ƿ	ƿ ʃ Ɔ ǀ ᚱ	ʝ   Ɔ
e f t i r	g <sup>(1)</sup> s l i k	f a t h u r	s i n
after	Gäsling	fader	sin
in memory of	Gäsling	father	his
in memory of	Gäsling	his father.	

<sup>(1)</sup> **Check** if an *n* or a *a*.

The Toste that here raises a runestone in honour and in the memory of his father Gäsling, is believed to be the same that in Ög204 Viby church raised a runestone in memory of his son-in-law Sten. It is also believed that in Ög209 Sjögerstad Galgbacken he raised a runestone to his nephews Toke and Oruste. The runestone is believed to have been raised in the burial site (so it should be very close to its original location) and Toste is believed to be the follower of the new christian religion from the fact that a cross appears on each of the runestones raised by him. The author of the present handbook believes that it must be still demonstrated with sufficient support that the crosses in the subject are christian symbols.

### **SJÖGESTAD GALBACKEN** (Enebacken) [16]26, 23, 24 Album 1997 V 6, 8, 9, 7

From the Kårarp site drive back to the main road. Go straight through it into an unpaved road for 200 m. On the right there is a path on the grass. Follow that path and after 100 m, behind a house, stand the three runestones.

#### **The first runestone** Ög209 [16]26 album 1997 V 6, 8

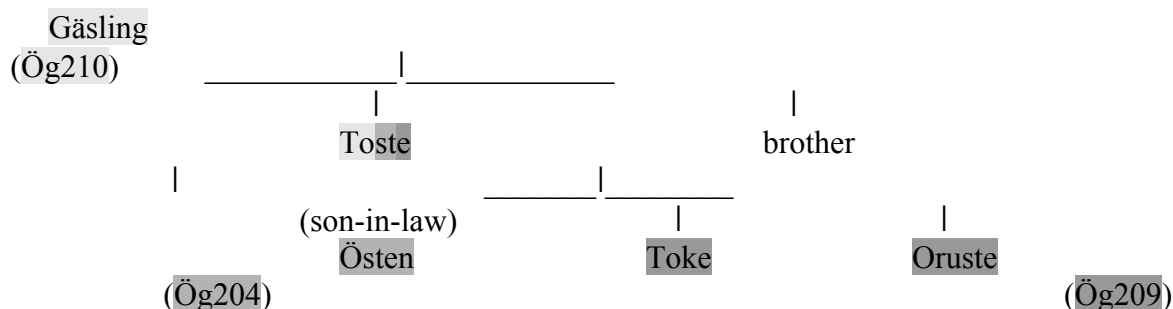
It is the runestone with the visible cross in the middle. It was found in two pieces in the vicinity of its present location. The inscription starts down on the left.

↑ ǀ ʝ ↑	ᚱ ʃ ʝ ↑	ʝ ↑   Ɔ
t u s t i	r e s t i	s t i n
Toste	reste	stenen
Toste	raised	the stone

† ƿ ↑   ʕ	↑ ǀ ƿ ʃ	† ǀ ƿ	ǀ ᚱ ǀ ʝ ↑ ʃ
e f t i z	t u k a	a u k	u r u s t a
after	Toke	och	Oruste
in memory of	Toke	and	Oruste

† † ƿ ʃ	ʝ   Ɔ ʃ
n e f a	s i n a
broosöner	sina
nephews	his
his nephews.	

This is one of the several cases where on the runestones in Sweden a word is found that comes from the english language (in this case *nefa*). Very likely Toste took care of his nephews Toke and Oruste after his brother's death. When also Toke and Oruste died (an author hypothesizes that they were infected by a virus) Toste dedicated a runestone to his nephews. Toste is believed to be the same Toste of Ög210 Kårarp and Ög204 Viby. In the following scheme the relationships with Toste are summarized and the runestones indicated.



### **The second runestone** Ög207 [16]23 Album 1997 V 9

The runestones on the site, Ög207 and Ög208 are believed to be on their original location along the Eriksgata between Vifolka and Valkebo. The runestone can be distinguished from Ög208 for the two *ears* low on the left and right corners. The inscription starts down on the left and going up.

ᚱ ᚲ ᚲ ᚢ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ	ᚱ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ
r i t h u l f	a u k	k r i	r i s t u	s t i n	t h i n s i
Redulf	och	Gere	reste	sten	denna
Redulf	and	Gere	raised	stone	this
Redulf	and	Gere	raised	this stone	

ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ
i f t i r	u f a k	m u t h u r b r u t h u r	s i n
efter	Ofag	morbroder	sin
in memory of	Ofag	uncle (brother of his mother)	his
in memory of	Ofag	his uncle (brother of his mother)	

ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ
b u t a	k - -
en bonde	godan
a farmer	good
a good farmer.	

### **The thirs runestone** Ög208 [16]24 album 1997 V 7

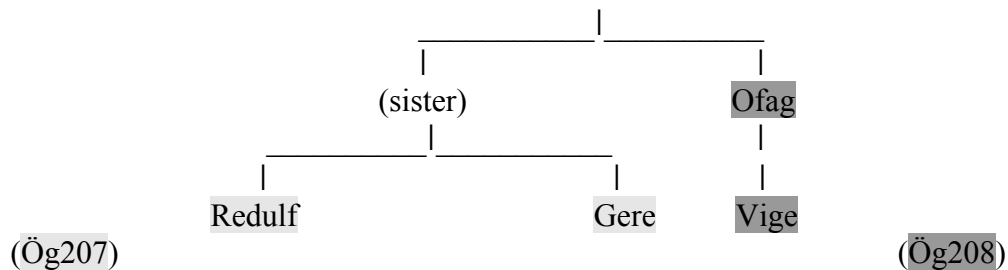
The runestones on the site, Ög207 and Ög208 are believed to be on their original location along the Eriksgata between Vifolka and Valkebo. The runestone can be distinguished from Ög207 for the lack of the two *ears* low on the left and right corners. The inscription starts at the bottom left.

ᚲ ᚲ ᚲ ᚲ	ᚱ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ
u i k i	r i s t h	s t i n	t h i a s a
Vige	reste	sten	denna
Vige	raised	stone	this

Vige raised this stone

ᚠ ᚢ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚢ ᚠ ᚢ	ᚢ ᚠ ᚢ ᚠ ᚠ	ᚠ ᚠ ᚠ
y f t i r	u f a k	f a t h u r	s i n
after	Ofag	fadur	sin
in memory of	Ofag	father	his
in memory of	Ofag	his father	

From runestone Ög207 it can be inferred that Redulf and Gere lost their parents, and their uncle (the brother of their mother) took care of them. They were guests in Vige's house. But, from the beauty of the runestone that they raised in honour of Ofag, that compares well with that raised by Vige, it shows that by the time Ofag was dead, they had reached a prominent social status. The runestones dedicated to Ofag, contrary to the other runestones in the surroundings, are without a cross carved. Some authors believe that the crosses in questions are the christian crosses and from this they infer that the family of Ofag probably did not follow the belief in the new christian god.



(continued in *agg*)

(continued from *aga*)

## **SJÖGESTAD GALBACKEN** (Enebacken)

**SJÖGESTAD** church Ög184 [16]21 Album 1997 V 13, 15

The runestone, that until the 1950s was embedded in the vicarage walls, stands now between the church-yard and the road. The runestone would be an unusually beautiful one if it still had the carving highlighted with colours. Of particular interest, besides the snake with its head pointing down, the tongue and the spiral end of the tail, are the intermingled crosses. Those are a good answer to those that believe that the crosses that we see on the runestones have anything to do with christianity. The surface has been well flattened; so it was not possible for the runemaster to use the natural surface relieves to give volume to its carving. The inscription starts down on the left at the snake's head.

ᚱ	ᚠ	ᛒ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ		
s	a	th	u	r	r	i	s	t	i
Sätor					reste				
Sätor					raised				

ᚱ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ						
i	f	t	i	th	u	r	a	b	u	th	u	r	s	i	n
after				Tore				broder					sin		
in memory of Tore								brother					his		
in memory of Tore								his brother							

ᚱ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
u	a	r	t	a	u	th	r
(Han) var			död				
(He) was			killed.				

The inscription was carved without the intention to say where was Tore killed.

### **The other runestone** Ög185

The inscription is not well highlighted. It starts at the bottom left.

ᚱ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ				
...	i	a	t	u	i	r	k	i	th	a	b	r	o
				?			jörde				bro		
				?			made				the bridge.		

The persone who raised the runestone also had a bridge realized. The runestone must have originally placed where the old route E4 passes over the Lillån river.

### **LUNNEVADS** Folkhögskola Ög186, Ög187 [16]70, 72

Lunnevad is reached from Sjögestad church driving south-west 1.2 km and then turning left. After about 500 m, at the crossing of the Lillån river one meets Lunnevad.

### Ög186

The runestone, that originally was standing at the Frackstad yard is now at the Lunnevad Public Highschool. It features a beautiful snake whose head and tail are knotted. The ornament reminds of the runestone Ög189, 1.5 km south of the church of Vikingstad, that however has no cross carved at the top. The inscription starts down on the left.

ƿ	ᚢ	↑	ᚱ	†		ᚿ	↑	
k	u	t	r	a	i	s	t	i
Göt			reste					
Göt			raised (the runestone)					

	ƿ	↑		ᚿ	ƿ	†	ᚱ	†	ᚿ	ᚢ	†	ᚿ		†
i	f	t	i	s	k	a	r	a	s	u	n	s	i	n
after				Skäre					son			sin		
in memory of Skäre									son			his		
in memory of Skäre									his son.					

†	†	ᚢ	†	*		ᚢ	ᚿ		þ	ᚢ	
a	n	u	n	h	i	u	s	i	th	u	...
Anund				högg					?		
Anund				carved					?		

**Double check** if the first letter after carved is an *r* instead of a *th*. In this case the last word could have been *runor*.

### Ög187

Not long before 1982 some fragments of runestone were found in Hackstad and brought to Lunnevad Public Highschool. Cement was used to replace the missing part of the runestone that was reconstructed. The inscription starts down on the left.

ᚢ	ᚢ	ᚿ	↑		†	ᚱ		ᚿ	↑		ᚿ	↑		†	þ	†	†	†
y	u	s	t	i	n	r	i	s	t	i	s	t	i	n	th	a	n	a
Justin/Torsten						reste					sten				denna			
Justin/Torsten						raised					stone				this			
Justin/Torsten						raised					this stone							

†	ƿ	↑	ᚿ	↑		ᚢ	ᚱ	†	ƿ	†	þ	ᚢ	ᚱ	ᚿ		†
e	f	t	r	t	i	u	r	a	f	a	th	u	r	s	i	n
after				Tjura					fader					sin		
in memory of Tjura									father					his		
in memory of Tjura									his father.							

### **GAMMALKIL** [16]69

The runestone stands in the church yard. It was used in the past as a stepping stone to the vicarage warehouse. The inscription started down on the left.

	ᚿ	↑	ᚿ	↑		†	þ	†	ᚿ		
...	i	s	t	s	t	i	n	th	a	s	i
reste				sten				denna			

raised	stone	this
raised	this stone	

* R N I P	P t þ N	t h	P N þ [t t]
h r u l f	f a t h u - - - - a s		k u t h a n
[after] Rolf	fader	[sin]	gode
[after] Rolf	father	[his]	good
[after] Rolf	his good father.		

# **VIKINGSTAD VIKINGSTAD ÖG 189** [16]71

From the church of Vikingstad drive south toward Nykil. After 1.5 km the runestone stands in a yard on the right. The runestone was not found in the vicinity but it was placed in its present location because the similarities it shares with Ög186 Lunnevad indicate that they were carved by the same runmaster. One hopes that the place of finding is still recorded somewhere. The inscription starts down on the left.

↑ N P I	R I h ↑	h ↑ t I t
t u k i	r i s t	s t a i n
Toke	reste	stenen
Toke	raised	the stone

t P ↑	þ R N þ	h I t	[I N h] ↑
a f t	b r u t h	s i n	i u s t
after	broder	sin	Josten
in memory of brother	his	Josten	
in memory of his brother		Josten	

# **NYBBLE ägor Ög190** [16]20 Album 1997 V 11

In the town of Vikingstad, from the cross leading to Rappestad and Malmslätt drive 1.4 km to the east-north-east. The runestone stands on the left. The central part of the beautiful runestone is missing and replaced with cement. The inscription started at the bottom right and going up.

h	R I h ↑ I	h ↑ I t
... s	r i s t i	s t i n
?	reste	stenen
?	raised	the stone

I P ↑ R	t P N ↑ t	P N
i f t r	a k u t a	k u ...
after	Agute	[en god kämpe]
in memory of Agute		[a good fighter]

# **LAGERLUNDA Ög 109** [16]108 Photo album 1997 V 37.

(My notes 1997 have this between Slaka church and Kärna church). **No runes are possible to be read from my picture. Go back and see if there is a plate.** The runestone stands in Lagerlunda Park. Along the road between Malmslätt toward Vikingstad 2.5 km (from where?)

turn to the right over a brook. Drive straight for 800 m (after 100 m one meets a cross [road or Christ?]) and one arrives to Lagerlunda Park. The runestone, in gray granite, stands on the left (of what? I must have not been feeling well that day), in the middle of the park. The inscription starts down on the left.

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
s	m	i	th	r	r	i	s	th	i
Smed					reste			stenen	
Smed					raised			the stone	

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
e	f	t	i	r	r	o	n	u	l
after					Ronulf			son	sin
in memory of					Ronulf			son	his
in memory of					Ronulf			his son	

<sup>(1)</sup> The r is carved only once for the two words. An author interpret instead *onul* with Anund.

Never could have imagined Smed, when commissioning his monument, that it would end up in the city dung of Frössle. In the year 1859 it was thought that a more appropriate place would have been the present location.

### **VÄSTERLÖSA** Ög214 [16]99

The runestone stands along the road that leads to Malmslätt, about 1.5 km from Västerlösa church. The inscription starts down on the left.

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
u	l	f	r	i	s	t	i	s	t
Ulf			reste			sten		[denna]	
Ulf			raised			stone		[this]	
Ulf			raised			this stone			

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
-	-	-	r	u	f	a	f	a	th
after			Ofag			fader		sin	
in memory of			Ofag			father		his	
in memory of			Ofag			his father			

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
a	u	k	b	r	u	l	i	s	i
och			bro			denna		gjörde	
and			bridge			this		made	
and			made			this bridge.			

(1) The inscription continues now outside the band on the left and going up. It must be **double checked** if the rune is carved like an *l* while it should be a *t*.

### **FLISTAD** church Ög61 [16]79

The runestone is in the church-yard. It must have been under the bell-tower. Later on it was embedded in the armory-hall. When in 1837 the armory-hall was demolished the runestone was put at the ring-wall entrance (*find out what a ring wall entrance is*). The runestone was placed in its present location during the years 1940s. The inscription starts at the lower left corner and going up.

ᚱ	ᚦ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
s	i	r	u	n	r	a	i	s	t
Sirun					reste				stenen
Sirun					raised				the stone

ᚦ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
i	f	t	i	r	a	u	s	b	u
after					Asbjörn				r
in memory of					Asbjörn				n
in memory of					Asbjörn				

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
f	a	t	h	u	r	s	i	n	
father									sin
father									his
his father.									

### **LEDBERG** church Ög181 RO152.1 Photo VE58 VE59 RO151 [16]73 [16]74 Album 1997 V 16 to 19

The runestone is standing at the north-eastern corner of the church-yard. It is carved on three sides. So it is difficult that, when it was embedded in the church's sacristy foundations, this would have been done unintentionally or because of lost interest: the runestone is in fact a masterpiece no matter what one's belief is. Furthermore the dimension of the runestone do not make it the ideal construction stone. So the only explanation remains the inclusion in the church as an act of eating up the traditions, symbolizing the final defeat with the triumph of christianity. It must be noticed that for tis end making a carved surface still visible only increases the scope of the symbolism. The inscription starts on the side facing south down on the right and going up.

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
i	i	s	i	s	a	t	i	s	t
?				satte				sten	denna
?				placed				stone	this
?				placed				tis stone	

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
i	f	t	i	r	t	h	u	r	k
after									u
in memory of									t
in memory of									

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
u	-	-	-	-	th	i	f	a	t
?									h
?									u
?									r

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
u	k	t	h	u	k	u	n	a	b
och	döda	kan	båda						a
and	kill	could	both						t
and both could kill.									

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
u	k	t	h	u	k	u	n	a	b
och	döda	kan	båda						a
and	kill	could	both						t
and both could kill.									

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
u	k	t	h	u	k	u	n	a	b
och	döda	kan	båda						a
and	kill	could	both						t
and both could kill.									



th m k i i i s s s t t t i i i l l l

The end of the inscription is a magic formula used in the ancient nordic world.

Let us examine the pictures carved.

**Side facing south.** The sequence represents the fate of Odin and of any man, according to the myth of Ragnarök. At first Odin, the æsir and the man is seen armed to meet the future. Then a wolf (the time) appears. Next Odin (the man) is seen having lost his sword and spear but still defending himself with the shield. Again appears the wolf and the time that passes. Then the ship *Nagelfar* that will carry Odin-the-man to the other world is sighted full sailed and with 6 shields.

**Side facing west.** Odin-the-man is now completely defenseless and the wolfe Fenris (Midgård's snake brother) is biting his left foot. This must be compared with the Achille's myth and with the Skokloster stone where also a man is seen armed on one side and unarmed in the other. At the bottom Odin-the-man is seen lifeless but with still his helmet on his head. The arms are outstretched and powerless; he has no legs.

**Side facing east.** The Tor's hammer is represented. It means Ragnarök and a defense for the runestone. A little statue found in Island representing Tor with helmet and holding his hammer, similar to that carved on the side facing east, confirms the interpretation. The same is also on the Rök runestone: only runes are used instead of images.

If the pictures are not understood to mean both the fate of the demigod and of man, would then be difficult to understand how such a humiliating portraiyng of the god could be propitious for the gods to well accept the dead for which purpose the runestone pictures may have been carved.

A paralle to the Ledberg pictures is found on a tenth-century stone cross at Kirk Andreas in the Isle of Man. There Odin has his raven on the right shoulder and the wolf is biting him on his right foot.

The pictures have also been interpreted as a representation of the battle of Stiklestad in the year 1030. The runestone in this case is understood raised in honour of a man taht died in that battle and the end of the inscription is interpreted as to mean that the dead fell *hos trönderna* (***find out what it may mean***). In this case the inscription has nothing to do with the history of *Olav den Helige* (Olav the Saint):

### **KÄRRSJÖ** Ög 183 [16]78

The runestone stands along the road 1.0 km north of the church of Ledsberg. From the grand ridge where the runestone stands, a beautiful landscape can be admired.

The inscription starts down on the left.

†	Þ			ᚱ		ᚱ	ᚱ	†			ᚱ		ᚱ	↑	†	
a	k	i		u		r	u	n	i		r	i	s	t	a	i
Åke				runorna							ristade					
Åke				the		runes					carved					
Åke				carved		the	runes									

| Þ ↑ |   ᚷ ᚱ |   ᚷ ᚱ ᚱ ᚷ ᚱ ᚱ

i f t i	b u i	b r u t h u r
efetr	Boe	(sin) broder
in memory of Boe		(his) brother.

### **KAGA** church [16]110

The runestone is embedded in the armory-hall eastern wall. The ornament is an animal with a snake head that has a shrinking body before turning down, around and ending with a foot resembling a drake's hoof. The inscription starts at the snake's head.

↑ Ɔ ʃ	ᚱ ʃ   ʏ ↑	ʏ ↑ ʃ   ʃ	þ   ʃ ʏ
t u f i	r a i s t i	s t a i n	t h i n s i
	(1)		
Tove	reste	sten	denna
Tove	raised	stone	this
Tove	raised	this stone	

(1) The inscription jumps now and continues at the end of the band, close to the animal hoof and going up.

ʃ ↑   ʏ	ʃ   þ ʃ Ɔ ʃ ʃ	ʃ ʃ þ Ɔ ᚱ	ʏ   ʃ
i f t i r	l i t h b u f a	f a t h u r	s i n
	(2)		
after	Lid-Bave	fader	sin
in memory of	Lid-Bave	father	his
in memory of	Lid-Bave	his father	

(2) **Check if a þ.**

The name Bave is quite common. The prefix Lid must have come from *thingmanlid*, which was the way the pretorian body-guard of the king *Knut den Store* (Canute the Great) was called. The notation was placed as a sign of honour. A runestone in Uppsala was raised in memory of a father that went to the west in the *thingalid* (**find the runestone**). *Knut den Store* was the son of the viking *Sven Treskäg* (double beard, bifurcating beard) and became king of both Denmark and England.

### **KAGA GILLBERGA** Ög104 [16]109

The runestone stands in a field in Gillberga. The runestone has a beautiful ornament with a stylized snake's head and a tail tending to become a foot. The inscription starts at the corner on the left and going up.

ᚱ Ɔ þ ᚱ	ᚱ   ʏ ↑	ʏ ↑   ʃ	þ   ʃ ʏ
r u t h r	r i s t i	s t i n	t h i n s i
Röd	reste	sten	denna
Röd	raised	stone	this
Röd	raised	this stone	

ʃ ↑   ʏ	↑ Ɔ ʃ ʃ	ʃ ᚱ Ɔ þ Ɔ ᚱ	ʏ   ʃ
i f t i r	t u k a	b r u t h u r	s i n

efter	Toke	broder	sin
in memory of	Toke	brother	his
in memory of	Toke	his brother.	

ḥ ṯ ḥ	ṇ ṯ Ṛ Ṗ	ṯ Ṛ Ṗ ṽ ṯ	ṯ	ṽ ṽ ṯ ṯ ṽ
s a r	u a r t h	t r b i n	a	i l a t i
Han	var	dräpt	i	England
He	was	killed	in	England.

ṯ Ṛ ṽ ṽ	ṯ Ṛ Ṗ ṯ	ṽ ṇ Ṗ Ṛ
t r i k	a r t h a	k u t h r
Träng	mycket	godan
Ung man	mycket	godan
Young man	very	good
A very good young man.		

3 km to the south-west of the runestone there is a yard named Toketorp that comes from a XIV century name Tokatorp. This could be in connection with the name in the runestone, Toke.

#### **KÄRNA** church Ög 105 [16]107 Album 1997 V 37, 38

The 2.0 m high runestone is at the church's western entrance. The inscription starts down on the left.

Ṗ ṇ Ṛ ḥ ṯ ṽ ṽ	Ṛ ṽ ḥ ṯ ṽ	ḥ ṯ ṽ ṽ
t h u r s t i n	r i s t i	s t i n
Torsten	reste	stenen
Torsten	raised	the stone

ṽ ṽ ṯ ṽ ḥ	ṇ ṽ ḥ ṯ ṯ	ṽ ṯ Ṗ ṇ Ṛ	ḥ ṽ ṽ
i f t i r	u i s t a	f a t h u r	s i n
efter	Viste	fader	sin
in memory of	Viste	father	his
in memory of	Viste	his father	

Ṗ ṇ ṯ ṯ ṽ	ṇ ṯ * ṽ ḥ
b u t a n	u t h n r
En bonde	duktig
A farmer	robust
A robust farmer,	

ṇ ṯ ḥ	* ṯ ṽ	ḥ ṇ ṽ	ṽ ṽ ḥ ṯ
u a r	h a n	s u n	k i s a
var	han	son	av Gise
was	he	son	of Gise
he was son		of Gise.	

In this runestone, three generations are mentioned, which is not usual.

## SLAKA church

### Ög117 [16]106 Album 1997 V 35, 36

The runestone fragment from the IX or X century is in the church's armory-hall. It was found again in 1971 in the southern church-yard wall while felling a tree, after having disappeared for 150 years (1971-150=1820) when a sketch was drawn. The short staff runes are used.

... u i r	b a t h	t i n	s t i n	t h i n
?	förfärdiga	sten	denna	
?	coloured	stone	this	
?	coloured	this stone		

The interpretation of *förfärdiga* is uncertain.

### Ög121 [16]105 Album 1997 V 38, 39

The runestone stands in the church-yard. It was previously embedded in the southern vicarage wall. The inscription starts down at the left corners.

† ʁ ʁ ʁ ʁ ʁ	† ʁ ʁ	þ ʁ ʁ	þ ʁ ʁ ʁ ʁ
a s m u t r	a u k	t i r	b r u t h u r
		h	
Åsmund	och	hans	bröderna

ʁ ʁ ʁ ʁ ʁ	ʁ ʁ ʁ ʁ	þ ʁ ʁ ʁ
r i s t u	s t i n	t h a n i
reste	sten	denna
raised	stone	this
raised	this stone	

† ʁ ʁ ʁ ʁ ʁ	ʁ ʁ ʁ ʁ ʁ	ʁ ʁ ʁ ʁ ʁ	ʁ ʁ ʁ
e f t i r	s a r t a	f a t h u r	s i n
after	Svarte	fader	sin
in memory of	Svarte	father	their
in memory of	Svarte	their father.	

### Ög118 [16]104 Album 1997 V 30 to 32

The runestone stands in the church-yard. As with Ög121, it was embedded in the southern vicarage wall. The inscription starts down at the left corner.

ʁ ʁ ʁ ʁ ʁ	† ʁ ʁ	† ʁ ʁ ʁ	ʁ ʁ ʁ ʁ ʁ	ʁ ʁ ʁ ʁ	þ ʁ ʁ ʁ
k u n a r	a u k	e m u r	r i s t u	s t e n	t h a n a
Gunnar	och	Henning	reste	sten	denna
Gunnar	and	Henning	raised	stone	this
Gunnar	and	Henning	raised	this stone	

† ʁ ʁ ʁ ʁ ʁ	ʁ ʁ ʁ ʁ ʁ	ʁ ʁ ʁ	þ ʁ ʁ ʁ ʁ ʁ
e f t i r	f a t h u r	s i n	b e r s e n
after	fader	sin	Berg-Sven

in memory of	father	his	Berg-Sven
in memory of	his father		Berg-Sven

†	ᚢ	ᚢ	↑	†	ᚱ	ᚷ	ᚱ	ᚢ	ᚷ	ᚢ	ᚱ	
a	u	-	u	t	a	r	b	r	u	t	h	u
och	Ottar		(sin)	broder								
and	Ottar		(his)	brother.								

Both Ög118 and Ög121 are believed to have been carved by the same runmaster based upon the form of the band and on the language.

### **SKEDA** [16]103

The runestone stands close to the road to Änväga.

i s b u r n    r i s t h i    s t i n

i f t i r    l    k

### **VALLA** yard Ög128 [16]19

The runestone stands east of the manor house of Valla gård (yard). Valla is on the western outskirts of Linköping, at the ring 1.5 km east of the merge of route 36 from the north and route 34 from the south. During the XVIII century the runestone was raised in a shelter in the church north-west of Saint Lars church. The runestone has peculiar bands. Not looping but two U turned and one central. The inscription starts down on the left.

ᚿ	†	ᚷ	↑	†	ᚢ	↑	†	↑	ᚱ		ᚿ	*	ᚿ	↑	†		†	ᚷ		†	†	ᚿ	†	
s	a	n	t	a	u	l	a	t	r	i	s	h	s	t	a	i	n	t	h	i	n	a	s	a
Sandö						lät			resa				sten					denna						
Sandö						let			raisa				stone					this						
Sandö						let			raisa				this stone											

	ᚷ	↑		ᚿ	ᚷ	†	ᚿ	↑	†	ᚷ	ᚢ	ᚷ	↑	†	ᚿ		†
i	f	t	i	r	f	a	s	t	a	b	u	n	t	a	s	i	n
after					Faste					(1)	make				sin		
in memory of					Faste						husband				her		
in memory of					Faste						her husband						

(1) The inscription continues now in the central U turned band, down on the right and going up.

†	ᚢ	ᚷ	ᚷ	ᚱ	ᚢ	ᚷ	ᚿ		†	†	↑	ᚢ	ᚷ
a	u	k	b	r	u	t	h	s	i	n	a	t	u
och			bröderna					sina			två		
and			brothers					her			two		

and in memory of her two brothers

ƿ ƿ þ ʝ ƿ ʝ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ  
k u t h m u n t a u k s i k b i u r

(2)

Gudmund                      och              Sigbjörn  
Gudmund                      and             Sigbjörn

(2) The inscription continues in the central band.

**SANKT LARS** ÖG FV1950;341 [16]18 Album 1997 VI 1, 2

The 4 m high runestone (some 2.5 m out of the ground) stands front of the eastern-southern wall of the Linköping Läns Museum which is at Järnvägvägen ans Vasavägen. The runestone was moved here from a field in Kallerstad yard. The inscription starts down on the left.

      ƿ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ  
- - u r i a u k a s u i u r n  
...björn              och              Åsbjörn  
...björn              and             Åsbjörn

þ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ  
t h i r r i s t u s t i n t h s a i  
de              reste              sten              denna  
they            raised              stone            this  
they            raised              this stone

ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ  
i f t i r u i k f a s t f a t h u r s i n  
after              Vigfast              fader              sin  
in memory of    Vigfast              father            their  
in memory of    Vigfast              their father.

ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ  
i s u a s t u t h r o i k l a t i  
Han    var              dödades            i    England  
He    was              killed              in    England.

ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ ʞ  
s u n h e o k u

(Han var) son av Helga

(He was) son of Helga.

Vigfast must have taken part to one of the viking expeditions that in the year 1017 resulted in the submission of England. He did not come back and his son honored him with the runestone.

**LANDERYD** church Ög111 RO76.3 VE34 Photo RO77 Album 1997 V 21 to 23

The ornament is a beautiful snake that bites the lower arm of a cross. Its tail ends in a spiral. The inscription starts at the low left corner and goes up.

ᚱ	ᚢ	ᚱ	ᚢ	ᚢ	ᚱ	ᚢ	ᚢ	ᚢ	ᚢ
u	i	r	i	k	r	r	i	s	t
Väring (Ulrik)		rest				stenen			
Väring(Ulrik)		raised				the stone			

ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
i	f	t	i	r	t	h	i	a	l
after				Tjälve		broder		sin	dräng
in memory of				Tjälve		brother		his	young man
in memory of				Tjälve		his brother,			a young man.

ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
t	h	a	n	a	r	u	a	r	m
Han		hade		var		med			Kanute
He		had		been		with			Knut

(1) The inscription continues under the band on the left.

It is likely that Tjälve had served in the pretorian body-guard, the *tingalid*, of Knut tden Store (Canute the Great) in England. The *tingalid* was made of Varangians (*originally people from Vara?*). Knut den Store conquered England in 1018.

**REVA** Ög 221 Photo album 2000 VII 1 to 10.

Drive 400 m west of the church of Törnevalla. Take to the right on the overpass (I do not recall if it was there when I was here last time). 400 m after having left the road to get on the overpass one meets a T-cross. Turn left. After 300 m, at a fork, take to the right. After 400 m one reaches the corner of an ancient burial ground. Park the car and follow for 100 m to the north-west, along the wall of the burial ground. There you'll see the runestone at the north-western extremity of the burial ground overlooking the road and facing toward the church of Törnevalla. The runestone was found at the end of the XIX century as a foundation stone under the church. In the year 1889 it was placed in its present location.

ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
a	g	t	r	r	a	s	t	i	s
Agtir (Önd?)		reste				sten			denna
Agtir		raised				stone			this
Agtir		raised				this stone			

ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
a	f	t	i	R	t	a	s	k	a
after				Danske		fader		sin	
in memory of				Danske		father		his	
in memory of				Danske		his father,			

ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
---	---	---	---	---	---	---	---	---	---

b u t a    k u t h a n  
 make        godan  
 husband     good  
 a good husband.

**TÖRNEVALLA** church. RO95.4 VE43 Photo RO96 Album 1997 VI 5 2000 VII 11 to 17.

At the church of Törnevalla there are two runestones (see sketch in the manuscript).

**The first runestone.** Ög Mölm1960;230

The magnificent runestone is just besides the wall of the church to the west. It shows a ship at the top of the band whose mast for the sails are the arms of a multiple cross (Saint Andrew-like). The runestone is 3 m high. It was found in 1960 as base stone under the tower western wall. The inscription starts down on the left.

†	‡	↑	↓	‡	‡	↑	↓	‡	↑	↓	‡	↑	↓	‡	↑	↓	‡	↑	↓			
-	-	-	a	o	l	i	r	r	i	s	t	u	s	t	i	n	t	h	i	n	s	i
?			Ole				reste				sten				denna							
?			Ole				raised				stone				this							
?			Ole				raised				this stone											

↑	‡	↑	↓	‡	↑	↓	‡	↑	↓	‡	↑	↓	‡	↑	↓	‡	↑	↓	‡	↑	↓
i	f	t	i	r	t	r	i	k	a	u	k	i	s	s	u	n					
after				Dräng			Ögers				son										
in memory of				Dräng			Öger's				son										

‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	‡	↑
k	i	l	t	a	s	i	n														
gillesbroder				sin																	
guild-brother				his																	
his guild-brother.																					

The runestone was raised near an ancient commercial center by members of a guild. The inscription is the proof that this commercial center existed at the end of the viking era.

**The second runestone.** Ög 223

The 2.0 m high runestone stands in a pasture field, 150 m to the west from the point where the nave and the transept of the church meet (see sketch in the manuscript).

‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	‡	↑	
...	l	i	n	r	a	i	s	t	t	h	i	s	t	a	i	n	t	h	a	n	a	
?				reste							sten				denna							
?				raised							stone				this							
?				raised							this stone											

↑	‡	↑	↓	‡	↑	↓	‡	↑	↓	‡	↑	↓	‡	↑	↓	‡	↑	↓	‡	↑	↓
i	f	t	i	R	t	h	u	r	i	m	a	k	s	i	n						
after				Tore			make				sin										
in memory of				Tore			husband				her/his										
in memory of				Tore			her/his husband.														



**VADET** (aka **LILLA GREBY**) Ög 10 Photo album 2000 VII 18 to 20.

From the church of Askeby drive east 1.0 km. From the car, on the left, the runestone can be seen. One can also drive some 200 more meters to reach a parking place and walk back to the runestone through the woods.

The runestone has no ornament. It has two bands with one enveloping the other. The inscription starts at the bottom left corner of the outermost band.

...	l i t u	r i s a	s t i n	th a s a
?	läto	resa	sten	denna
?	let	raise	stone	this

a t	f R s k a r f	- - t a	s i n	k u t h a n
after	Fröskar	?	sin	godan
in memory of Fröskar		?	his	good
in memory of Fröskar		?	his good	...

The inscription continues now in the inner band at the bottom left corner.

- - - a u k	k a e r	- - l i t u	k i a r a	b r o u	th a s i
och	?	lät	gjöra	bro	denna
and	?	let	make	bridge	this
and	?	let	make	this bridge.	

There are 9 staffs in the inner band. Maybe they are not runes.

**SKÄRKIND** old church.

The old church is 500 m to the north of the new church.

**Ög171** RO17.1 Photo album 1997 VI 9

The runestone has been carved with the old nordic futhark. The inscription is the oldest runic inscription in Östergötland and should be dated about 500 a.d. It consists of eleven runes. The runestone was found in the year 1876 in the floor of the chorus of the old church. The following year it was placed in its present location.

ſ	<	l	x	þ	ᚠ	ᚱ	ᚴ	ᚢ	ᚦ	ᚷ
s	k	i	th	a	l	e	u	b	a	r
Skida					Ljuv					
Skins					Ljuv					

The inscription is not mirror imaged and very likely is the name of a man, Skinn-Ljuv, that is Ljuv that deals with furs.

**Ög170** Photo album 1997 VI 10

The IX century runestone has a beautiful ornament with the snake's head pointing down (partially underground now). It was found in the year 1844 when the old church of Skäring was demolished. It was there used as a foundation stone. The inscription starts at the snakes head and going up.

ƿ	ᚢ	↑	ᚱ	ᚢ	ƿ	ƿ	†	ᚕ	↑	ᚢ	↑	ƿ	ᚱ	ᚢ	ᚢ	ᚱ	†	ᚢ	ƿ	ᚱ	ᚢ	ᚕ	↑	↑	†		
k	u	t	r	u	k	f	a	s	t	u	l	f	r	u	k	b	u	r	n	u	k	r	u	s	t	i	n
Göt				och		Fastulf								och		Björn			och		Rosten						
Göt				and		Fastulf								and		Björn			and		Rosten						

ᛞ	↑	ᚱ	ᚱ	↑	ᚕ	↑	ᚢ	ᚕ	↑	↑	†	ᛞ	↑	†	†
th	i	r	r	i	s	t	u	s	t	i	n	th	i	n	a
de			reste					sten				denna			
they			raised					stone				this			
they			raised					this stone							

↑	ƿ	↑	ᚱ	ᚕ	↑	↑	ᛞ	↑	ƿ	†	ᛞ	ᚱ	ᚕ	↑	†	ƿ	ᚢ	ᛞ	†	†			
i	f	t	r	s	t	i	b	i	f	a	t	h	u	r	s	i	n	k	u	t	h	a	n
after				Stybbe					fader				sin			gode							
in memory of				Stybbe					father				their			good							
in memory of				Stybbe					their good father														

**KIMSTAD** church ÖG 161 RO113.3 Photo Album 1997 VI 11

The runestone stands at the left of the southern entrance to the church-yard.

*Verify if there is room for the name, which will better support the first interpretation.*

ƿ	ᚢ	ᛞ	*	↑	↑	ᛞ	↑	†	ᚢ	↑	*	†	ᚕ	
k	u	t	h	i	a	l	b	i	a	u	t	h	a	s
God			hjälp					i	anfall					
A good			help					during	an attack					

(He was a valid man)

†	ᚢ	ƿ	ƿ	ᚢ	ᚕ	Ψ	ᚢ	ᛞ	↑	ᚱ	↑	ᚢ	ᚕ			
a	u	k	k	u	s	m	u	t	h	i	r	i	l	i	u	s
och			godmodig					i	ljus							
and			good natured					in	the light							

(he could well behave duirng the social events).

The two lines are officially interpreted as:

ƿ	ᚢ	ᛞ	*	↑	↑	ᛞ	↑	†	ᚢ	↑	*	†	ᚕ	
k	u	t	h	i	a	l	b	i	a	u	t	h	a	s
Gud			hjälp					ant			hans			
God			help					spirit			his			
God			help					his spirit						

†	ᚢ	ƿ	ƿ	ᚢ	ᚕ	Ψ	ᚢ	ᛞ	↑	ᚱ	↑	ᚢ	ᚕ			
a	u	k	k	u	s	m	u	t	h	i	r	i	l	i	u	s

med	Guds	Moder	i	ljus
together with	God's	mother	in	paradise

that is "God and Mother Mary help his spirit in paradise".

**KULLERSTAD** ÖG161 ÖGFv1970;310 54 8G3 NW just north of Skärblacka  
The building of a bridge is mentioned on the two runestones.

**SKJORSTAD** [17]75

The runestone can be found 4 km north-north-east of Söderköping and 1 km south-south-west of Tåby.

I wrote that this is 4 km north-north-east of Söderköping and 1 km south-south-west of Tåby. It is not clear where did I take this information from since Blå kartan 85 is not in the set (maybe I've misplaced it?). Travelling south of Tåby I did not find anything. It is necessary to look at the Blå kartan. *See [17]75*

The two runestones were originally at Vadsbäcken about 400 m north of the present location.

**The runestone on the left.** Ög 29

a s a	l i t	k u m l
Asa	lät (jöra)	minnesvården
Asa	let	make the memorial

e f t i r	t h o r k e s l	b o n a	s i n
after	Torgisl	make	sin
in memory of	Torgisl	husband	her
in memory of	Torgisl	her husband	

a u k	t h o r k u m	e f t i r	f a t h u	s i n
			(1)	

(1) Outside the band (this means that there is a picture in [17], *verify*)

**The runestone on the right** Ög 30

s i k s t e n	l e t	r a s t i	s t a i n	t h e n [sa]
Sixten	lät	resa	sten	denna
Sixten	let	raise	stone	this
Sixten	let	raise	this stone	

e f t i r	i k u a r	s u n
after	Ingvar	son
in memory of	Ingvar's	son.

h a n	v a r	t h	a u s t r	t a u	t h r
Han	var		österut	död	
He	was		to the east	killed	
He	was		killed to the east.		

**OKLUNDA** Ög N288 RO37.2 [17]87 *Not found: buy the Blå Kartan*

The site is close to Östra Husby. The inscription is carved on a boulder in the farm of Oklunda and consists of five lines with short staff runes (*explain the reason for the classification*). Such runes are a simplification of the normal runes and are used less frequently on the runestones.

In the inscription, which dates from the IX century, 200 years before most of the other runestones in Östergötland, justice is mentioned. The inscription starts at the bottom.

ʀ ƚ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ	ʀ ƚ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ
k u n a r	f a t h i	r u n a m	t h i s a m
		(1)	(1)
Gunnar	ristade	runor	dessas
Gunnar	carved	runes	these
Gunnar	carved	these runes	

<sup>(1)</sup> An *r* would have been expected here. If with the rune the runemaster really wanted to represent an *m* this would result in a latin-like form of influence. If it is so preferable to understand that, given the fact that this runestone is older than the others in Östergötland, in reality the runemaster was using the ʀ rune the way it is used in the old *futhark*, as an *r*, rather than in the new *futhork*, as an *m*.

ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ
i n s a	f l a u	s a k a	r
och han	flydde	för saker	
and he	fled	in guilt	

ʀ ʀ ʀ ʀ	ʀ ʀ	ʀ ʀ ʀ ʀ
s u t i	u i	t h a t a
sökte	vi	detta
saught	sanctuary	here

och han	fick	undanröjd
and he	found	set aside
and he	found	safe quarters

och han	band
---------	------

Vifinn gjorde detta  
Vifinn made this.

It is not clear if Vifinn commissioned the memorial or if he carved it. From the position at the end of the inscription one must infer that *made* means *carved*. But at the beginning one has that Gunnar *fathi*. Probably it is better to interpret that *fathi* with *commissioned*, *raised*, and *gjorde* with *carved*.

The document is from the pre-christian times. It says that Gunnar commissioned the memorial to say that he had to flee because of a crime he committed, perhaps an homicide. To save his life he had taken refuge in a sacred place, the sanctuary of Oklunda. According to the law he could then gradually reconcile with the victim's family. That could have been the law of the time, but to me it is already a sign of the corruption by the christina totalitarian regime of the viking culture. For the viking culture to commit a crime it had to mean that the guy was dead meat. But to get into a sacred place after having committed a crime would put the criminal into a much worst position and, under normal circumstances, would make it the ideal place to chop his head off. This in the good old times.

In the official explanation it remains to be clarified why on earth should a criminal decide to write publicly, at great economic expenses, that he is a jerk. One can think at first that it was the slain family will and condition for a reconciliation. But if it was like that they would certainly have pretended that the name of their loved one appear in the inscription and in saying that he was a very strong and good man. And that he was killed treacherously. A better explanation is that this is a memo decided by the new power, christianity, to spread the message and the news that from now on the bandits were protected if they turned to the church of Christ. This way new soldiers could be added to the bunch. Something that went on, with some resistance every once in a while by the society, up to the present time.

### **ÖSTRA STENBY** church Photo album 2000 VII 21 to 28.

During the medieval times seven runestones have been moved to the church. Along the path leading to the church main entrance 6 runestones are raised. Maybe a seventh runestone is in the church. **It was closed** and I couldn't verify. **Copy the runes from the pictures.**

### **Ög236** Photo album 2000 21, 24

The runestone is the first on the right approaching the church along the alley.

Ofog reste denna sten

efter Öster sin son

### **Ög233** Photo album 2000 21, 23

The runestone is the one in the middle on the right side approaching the church's entrance along the alley.

Vibjörn reste denna sten

efter Torger broder sin

**[NF 1938?]** Ög 236 Photo album 2000 VII 21, 22

The runestone is the last on the right, the one closest to the church, approaching the church's entrance along the alley.

? reste denna sten

efter ? son ...

**Take the notes and a picture of the plate for the runestones on the left side of the alley approaching the church.**

**The fourth runestone** Ög 235 Photo album 2000 VII 26

The runestone is the last on the left, the one closest to the church, approaching the church's entrance along the alley.

ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ
k a r l	r i s t	s t i n	t h i s i
Karl	reste	sten	denna
Karl	raised	stone	this
Karl	raised	this stone	

ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ
a t r	t h u r k l	t h a h r t h u r	h f r	f r a t a	s i n
				(1) (1)	(2)
efter	Torkel	(och) Tartor	efter	broder	sin
in memory of Torkel	(and) Tartor		in memory of brother		his.
in memory of Torkel	(and) Tartor		in memory of his brother.		

(1) The letter has not been repeated and comes from the previous word.

(2) The inscription continues outside the band.

**The fifth runestone** Ög 234 Photo album 2000 VII 27

The runestone is the one in the middle on the left, approaching the church's entrance along the alley.

**The sixth runestone** Ög 232 Photo album 2000 VII 28

The runestone is the last on the left, the farther from the church, approaching the church's entrance along the alley.

**FURINGSTAD church** Photo album 2000 VII 29 and VIII 1 to 14 Take a new picture of the main plate and notes.

The church was built on the ground of an ancient pagan site. Its oldest parts date from the XII century. Some 30 m to the south-west of the church, close to the road, there is a boulder with some cupmarks (*skolgrupar*) digged in the rock. They date from the bronze age (1800 b.c. to 500 b.c.) and are believed to be instrumental to fertility rites when they were filled with butter, grease, sperm and menstrual liquid. To the west of the church there are the remains of a grave field from the iron age (500 b.c. to 1050 a.d.).

Five runestones are raised outside the churchyard (see map sketch in the notes 2000). They are here numbered from 1 to 5 proceeding from the runestone closest to the church-yard entrance which stands to the south-west of the church to runestone number 2 and 3 going west and to number 4 and 5 going north.

**Runestone 1** Ög 149 Photo album 2000 VIII 1, 2, 14

ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ
... k u n	a u k	s i k s t a i n	r a i s t h u
Hakun?	och	Sigsten	reste
Hakun?	and	Sigsten	raised

ᚱ ᚱ ᚱ ᚱ ᚱ	* ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ
e f t i r	h r u l f	f a t h u r	s i n
after	Rolf	fader	sin
in memory of	Rolf	father	his
in memory of	Rolf	his father,	

The inscription continues now in the central band and going up.

ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ
...	
sten	denna
stone	this
this stone.	

The s are always carved in a different way: 'ᚱ', ᚱ (which is carved the nazist way) and ᚱ. The placing of the phrase *this stone* at the end of the inscription is most unusual.

**Runestone 2** Ög 147 Photo album 2000 VIII 3, 4, 13

ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ
s u i n	a u k	s a t a r	t h a i r	k i r t h u	s p a k a r
Sven	och	Sandar	de	gjörde	spänger
Sven	och	Sandar	de	gjörde	spång
Sven	and	Sandar	they	made	the foot-bridge of planks

The use of the H is unseen.

ᚱ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ
i f t i r	f u k u a	b r u t h u r	s u n	s i n
after	Fugle	bror	son	sin

in memory of Fugle	brother	son	their
in memory of Fugle	son of their brother		
in memory of Fugle	their nephew.		

**Runestone 3** Ög 148 Photo album 2000 VIII 5, 6

* ↑ ↑ ↑	↑   ↑ ↑	↑ ↑   ↑	↑ ↑
h l k a	r i s t i	s t i n	th a s i
Helga	reste	sten	denna

↑ ↑   ↑	↑ ↑ ↑ ↑ ↑	↑ ↑ ↑	↑   ↑
f t i r	a s m u t	s u n	s i n
after	Asmund	son	sin
in memory of Asmund	son	her	
in memory of Asmund	her son.		

**Runestone 4** Ög 151 Photo album 2000 VIII 7, 8

The inscription starts at the bottom horizontally and going to the right.

↑ ↑ ↑	↑ ↑	↑ ↑	↑ ↑ ↑ ↑	↑ ↑ ↑ ↑
t u r - - r n	r t i	s t u n	th a o s i	
Torbjörn	reste	sten	denna	
Torbjörn	raised	stone	this	
Torbjörn	raised	this stone		

*rti* and *stun* are a strange spelling of those words.

↑ ↑ ↑	↑	↑   ↑	↑ ↑ ↑ ↑ ↑	↑
u f t i - -	th -	u i s	b r o	th u
after	Svens?	broder		
in memory of	Svens?	brother.		

**Runestone 5** Ög 150 Photo album 2000 VIII 9, 10

↑ ↑   ↑ ↑	↑ ↑ ↑	↑ ↑ ↑ ↑ ↑	↑ ↑ ↑	↑ ↑ ↑
k u i n a	a u k	th u r u n	a u k	th u r
Gynna	och	Torun	och	Tor
Gynna	and	Torun	and	Tor

↑   ↑	↑ ↑ ↑	↑ ↑ ↑ ↑	
...			
... sin	och	Gunna	after?
... their	and	Gunna	in memory of?

The runestone has strange signs at its center

**BJÄLLBRUNNA** [17]70

The runestone stands along the way at Bjälbrunna. **I did not find it.** The runestone is important for the syntaxis. The inscription starts down on the left.



þ	ᚢ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	
th	u	r	f	r	i	th				r	i	s	t	i		
Torfrid										reste						
Torfrid										raised						

†	ᚱ	†	ᚱ	ᚱ		†	ᚱ	ᚱ	ᚱ	†	ᚱ	ᚱ	ᚱ	†	
e	f	t	i	r		a	s	k	u	t		a	u	k	
after						Asgöt						och		Göte	
in memory of						Asgöt						and		Göte	

ᚱ	ᚢ	†	ᚢ		ᚱ	ᚱ	†	†	
s	u	n	u		s	i	n	a	
söner					his				
sons					his				
his sons									

ᚱ	†	ᚱ	ᚱ		þ	†	ᚱ	ᚱ	
s	t	i	n		th	a	s	i	
stenen					denna				
stone					this				
this stone									

*	†	†		ᚱ	ᚢ	†	ᚱ		†	†	†	þ	ᚱ	ᚱ
h	a	n		k	u	t	i		e	t	a	th	i	s
Han				gode					var					
He				well					behaved					

This line is officially interpreted as *De dod var*, i.e. “They were killed”

ᚱ		ᚱ	ᚱ	ᚢ	†	ᚱ	ᚱ		*	†	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ		
i		i	k	u	a	r	s		h	a	i	l	f	n	i	k	i
i		Ingvars							härskara								
under		Ingvar's							leadership.								

The inscription dates from the XI century and talks about a viking expedition to the east under the leadership of *Ingvar den Vittfarne* who “went far away in search of gold” (*find where the quotes are from*). He sailed to Russia with 30 ships. According to the legends one ship reached Constantinople, present day Istanbul, to then go back to Sweden full of riches. The travel is described in a saga from Isalnd. Ingvar died in 1041. This is one of the few runic inscriptions where the words “this stone” comes much later than “carved” and after the names of the persons honored.

**INGELSTAD** In Norrköping, to the north-east. Visit the site.

The inscription is carved on a boulder's smoothed surface on top of a knoll north of Ingelstad manor. Ingelstad yard was demolished in the 1980s. The inscription is dated from the X century a.d. Runes carving on boulders rather than on movable stones is uncommon around Norrköping (but see also Oklunda and Björnsnäs). Above the runic bands a miniature sword of the viking type has been carved. Down at the bottom of the boulder there is a deep hole (a

*skålgrop*, i.e. a cup cavity) with 10 rays. To the right of the runes there is a cross. The runemaster has used the recent futhork and some older runes. The inscription is difficult to interpret.

s a l s i	k a r t h i	s n l
Salse	gjörde	solen
Salse	made	the sun

d a g	s k u t	th a	h i u
Dag	högg	detta i	här (eller <i>i hällen</i> )
Dag	carved	this in	here (or <i>on the boulder</i> )

### **BJÖRNSNÄS** [17]<sup>54</sup>

The inscription dates from the XI century. *Visit the site*

h a r t h i	a u k	s i k r i f
Harde	och	Sigrev
Harde	and	Sigrev

l i t u	h a u k u a	h a i l i	th a s i
lät	hugga	häll	denna
let	carve	boulder	this
let	carve	this boulder	

a u k	k a i r t h u	b u r u	th a i s i
och	gjörde	bro	denna
and	made	bridge	this
and	made	this bridge	

a i f t i r	n a n	b u t h u r	s i n
efter	Nan	broder	sin
in memory of	Nan	brother	their
in memory of	Nan	their brother.	

The bridge that is mentioned in the inscription was very likely in the same location as the present day stone bridge. Perhaps through here passed the Eriksgata, that is the road that the newly elected king in the middle ages would follow to pass through and take possession of his kingdom.

**JULITA** gård Sö FV1973;189 Photo album 1997 0?, 1997 I 28 to 30

The runestone can be found inside the Julita museum, close to the manor house (*describe better how to get there*). The runestone has the peculiarity that it has been carved with quite big runes. The inscription starts at the bottom left.

ᚱ ᚱ ᚢ ᚦ ᚱ	ᚱ ᚦ ᚠ ᚨ ᚦ ᚠ	ᚨ ᚦ ᚠ ᚦ	ᚦ ᚠ ᚨ ᚦ
u r m a r	r a i s t i	s t i n	th i s a
Urmär	reste	sten	denna
Urmär	raised	stone	this
Urmär	raised	this stone	

Urmär is also translated into Örmär.

ᚦ ᚢ ᚦ ᚠ ᚠ	ᚦ ᚱ ᚱ ᚢ ᚠ ᚠ	ᚢ ᚦ ᚦ ᚱ ᚱ	ᚨ ᚠ ᚦ
a f t i r	th u r k i l	f a th u r	s i n
after	Torekl	father	his
after	Torekl	his father	

(1) The word is carved outside the band, at the center of the runestone.

At the top right of the runestone (see sketch in the manuscript) there is a strange incision that some authors want to interpret as a cross. From that they evince that the people mentioned in the runestone, Urmär and his father Torkel, were christians. Urmär and Torkel are the first known by name inhabitants of Julita. They must have been living in Julita about the year 1050. The runestone was in later times used as threshold in the church cloister. It was found in 1974 during some excavations works.

#### **FLODA** church SÖ 58 Photo Album 1997 01 26, 27

The runestone can be found outside the church, close to the church's wall, to the right entering the church. It is dated from the XI century and was found in 1863 in the town of Stav. It was placed in its present location in 1934. The upper part of the runestone is missing. The runestone ornament must originally have looked as it is shown (see sketch in the manuscript). As it can be seen, if the educated guess is right, the peculiarity of this runestone is that the inscription, whose first available part is met in the band at the center left and going down, contrary to the usual, starts at the tail of the drake instead of at its head. The drake's head in fact can be seen horizontal, pointing to the left, at the bottom of the runestone. The lower jaw and the upper jaw are gnawing on the drake's own tail and form the eye. This is most unusual, or rather, a unique way of drawing the eye of a drake. Another interesting feature of this runestone is the heart that is formed by the band above the drake's head and behind its neck. The inscription says:

ᚠ ᚠ ᚱ ᚨ ᚦ ᚠ ᚦ	ᚦ ᚱ ᚢ	ᚦ ᚦ ᚱ ᚱ	
... l i u s t i n	a u k	th a u r	...
Livsten	och	Fröbjärn	och
Livsten	och	Fröbjärn	och

*thaur* is to be better checked.

[reste denna sten efter ...]

[raised this tone in memory of ...]

ᚫ ᚠ ᚢ ᚦ ᚠ ᚫ ᚫ ᚢ ᚦ ᚠ ᚠ \* ᚦ ᚢ ᚠ

[och] söner av Svarthoved ...  
[and] the sons of Svarthoved ...

ᚱ

after sin fader  
in memory of his father

Two persons, Livsten and Fröbjärn and somebody else, raised the runestone in memory of somebody whose name we don't know. Also the son of Svarthoved participated in the expenses to carve and raise the runestone in memory of his father. Since Svarthoved looks like a male's name, we then determine that the son of Svarthoved raised the runestone in memory of Svarthoved (*find how what I wanted to say and why is it that one makes the deduction*)

#### **BJUDBY SÖ 360** Photo album 1997 014 to 6.

Travelling south on route 221 from Flen to Bettna, 400 m north of the junction with the road to Blacksta church, on the right there is the runestone. In Södermanland (*did we get into Södermanland now?*) there are about 400 runestones. Once there were many more but they were made to disappear and very likely they are now in the walls of churches, in the bridges along the roads and some also as thresholds to the entrances to minor houses. In the district of Flen there are about a dozen runestones. Most of them are found in the southern and eastern part of the district. The village of Bjudby lies to the north-east. The runestone has a double band around its contours and a cross somewhat askew with respect to the bands, it looks more vertical. The inscription starts inside the external band down at the bottom and going up.

ᚦ	ᚢ	ᚱ	ᚫ	ᚠ	ᚠ	ᚦ	ᚱ	ᚠ	ᚫ	ᚠ	ᚠ	ᚦ	ᚦ	ᚠ	ᚫ	ᚠ			
th	u	r	s	t	i	n	r	i	s	t	i	s	t	i	n	th	i	s	i
Torsten							reste				sten				denna				
Torsten							raised				stone				this				
Torsten							raised				this stone								

ᚠ	ᚱ	ᚱ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
i	f	f	i	r	b	r	u	-	u	r	s	i	n	th	u	r	b	n
after					broder						sin			Torbjörn				
in memory of					brother						his			Torbjörn				
in memory of					his brother									Torbjörn				

To be noticed the second *f* in iffir, where usually a *t* is used.  
The runestone's inscription continues now inside the internal band to the left and upward.

ᚫ	ᚢ	ᚦ	ᚱ	ᚢ	ᚱ	ᚠ	ᚫ
s	u	n	r	u	r	t	s
son			av	Rut[er]			
son			of	Rut[er].			

ƿ ʀ ʀ | ʀ ʀ ʀ | ʀ ʀ ʀ | ʀ ʀ ʀ |  
 f a r i t u a s u f a r i n k i  
 Han färde västerut till Frankrike  
 He travelled to the west, to France.

To be noticed that now the rune *t* belongs to the normal futhork hand has both its arms (by-staves).

Some doubt about the interpretation of *farinki* as France. The author of the present handbook does not like to do that. It is likely anyway that Torbjörn travelled to the west in France and that he fell in battle. Some believe that the runestone was carved by an unaccustomed carver and the end of the inscription was not interpreted with certainty.

In the XVII century a practical baroc art funeral weapon made 600 years before in memory of a count of the time was found (*clarify and see if this and the following was taken from Ett stycke Sörmanland – Flens kommun i tiden och historien*).

May be the first staff-church (church made of lumber) in Blacksta had drakes or monsters on its walls or bearing structures.

\_\_\_\_\_ Viking \_\_\_\_\_  
 Torsten + Hefner + 5


**It would be jolly to know what that is.**

It is the relationship among the people mentioned in Sö 54 and Sö 55.

In Trinkelsta (Blacksta) between Bjudby and Fyrby in 1833 a big treasure was found consisting of 700 coins minted in England, Danmark and Germany. Other two treasures were found one in Blommenhov (Flens) and the other between a pair of big stones along a path in Forssa between Spånga and Skadevi (*find where they are now*).

**BLACKSTA** Sö 54 Photo album 1997 0133 to 37

**Take a picture of the runestone early in the morning and of the plate.**

Travelling from the church of Blacksta westward one crosses, at 1.3 km the route 221. On the left the runestone can be seen. The runestone bears inscribed runes on one face and  on the other. On the front side a drake and a cross are carved. The inscription starts at the monster's head and goes downward.

þ ʀ ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ	ʀ ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ	ʀ ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ	ʀ ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ	ʀ ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ
th u r s t a i n	a u k	a u s t a i n	a u k	n a t f a r l
Törsten	och	Östen	och	Nattfare
Törsten	and	Östen	and	Nattfare

ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ	ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ	ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ	ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ	ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ
r a i s t u	s t a i n	a t	f i n u i t h	a u k
reste	stenen	after	Finnvid	och
raised	the stone	after	Finnvid	and

[ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ  ]	þ ʀ ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ	þ ʀ ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ	ʀ ʀ   ʀ ʀ   ʀ ʀ   ʀ ʀ
a u k	th u r k i l	b r u t h u r	s i n
och	Torkel	broder	sin
and	Torkel	brother	his
and	Torkel	his brother.	

Now the inscription continues outside the monster body (band) vertically at the center of the runestone from the bottom upward.

ᚱ	ᚠ	ᚱ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	
u	a	r	u	a	l	i	r	u	i	k	i	k	s	s	u	n	i	r		
De	varo			alla				vikings						söner						
They	were			all				viking						sons.						

The inscription continues now outside the band, vertically on the left inside the cross and going upward.

ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	
l	i	t	b	u	r	n	i	m	a	n	l	i	t	u	r	i	t	a	s	t
Länsadelbörd								man			lät			rita			stenen			
Läns				greve							lät			rita			stenen			
The land's				count							let			write			the stone			

The inscription continues now on the other side (verify) of the runestone:

ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
s	t	a	i	n	k	i	l	r	i	s	t	r	u	n	i	r			
Stenkil								ristade				runor							
Stenkil								carved				the runes.							

The name of the runes has been carved in the runestone.

The interpretation of *länsadelbröd* as *födda till lantegendomar* that is “brought to own the land” is not sure. Probably the father had the land devised to him by the king and left as hineritance to his sons. Proably the count lived in Blacksta. He perhaps was enfeofed by the king (see the Husby big tumulus tomb nera by). Blacksta was an old king manor. However, the runestone is of the outmost importance because it gives elements to know the organization of the society at the time of the viking. Whatever the interpretation is it looks like he is a man “born to own some land”. It is surprising to see that there was a count, something different from a chieftain. A chieftain is sometimes portraited like detaining less power than a complete aristocrat. A chieftain would be a normal man that becomes a reference for the rest of the society because of some quality recognized at large. A nobleman is different and is transmitting his predominant social position to his family. Something one would not expect so widespread in the free men viking society.

**BJUDBY** Sö 55 (“Blackstabor 1050”?) Photo Album 1997 011 to 3

From route 221 drive toward Blacksta church few hundred meters. The runestone is on the right inside the woods in the dark but it can be seen from the road. Little ahead on the left there is a little unpaved road that leads to a house. The runestone appears severely damaged. At the beginning of the XIX century the runestone was dynamited by the owner of the field that believed that under the stone a treasure was hidden. As it can be seen there is a range of reasons but the end result is always that the beauty gets dynamited. Given the fact that other treasures of the viking age were found in the vicinity, the landlord appears less than credulous. Find where the treasures are kept now. If they are not found it means that somebody spread the news of treasure finding just to get the runestones to be dynamited. The runestone was placed in its present location in 1934. The runestone has a very important

ornament. A monster body runs around the runestone contours whose head and tail can be seen where the lower arm of the cross ends. The inscription starts at the drake's head.

þ	ṣ	Ṛ	ṛ	l	ṭ	l	ṭ	[	l	ṭ	Ṇ	Ṛ	ṭ	l]	ḣ	ṭ	ḣ	ṭ	ṭ	l	ṭ	þ	l	ṭ	ṭ
th	o	r	s	t	a	i	n	l	i	t	u	r	a	i	s	a	s	t	a	i	n	th	i	n	a
Torsten								lät				resa				sten					denna				
Torsten								let				raise				stone					this				
Torsten								let				raise				this stone									

[	l	ṣ	ṭ	l	ḣ	ḣ]	l	ṣ	ḣ	l	ṭ	ṭ	ṣ	ṭ	ṭ	ṭ	Ṇ	ṣ	ḣ	Ṇ	ṭ	ḣ	l	ṭ	*ṭ	ṣ	ṭ	l		
i	f	t	i	r			s	i	k	s	i	a	l	f	a	n	a	u	k	s	u	n	s	i	n	h	e	f	n	i
efter							sig			självan						och		son		sin		Hävner								
in memory of							him			self						and		son		his		Hävner								
in memory of							himself									and	(of)	his son				Hävner								

We now reached the top right corner of the runestone in the band and the inscription starts bending downward

Ṇ	ṭ	ḣ	ṭ	l	ṭ	ṭ	ṭ	ṣ	ṭ	ṭ	ṭ	ḣ		
u	a	r		t	i	l		e	n	k	l	a	n	s
(Han) var				till				England						
(He) was				in				England						

Ṇ	ṣ	Ṛ	ṭ	Ṛ	ṭ	ṭ	ṣ	Ṛ	ṣ	ṭ	Ṛ	l	ṭ		
u	k	r		t	r	e	n	k	r		f	a	r	i	n
ung				kämpen				farit							
The young				battle				went							
The young went to battle.															

Ṇ	ṭ	Ṛ	þ	þ	ṭ	*	ṭ	l	ṣ	ṭ	ṭ	ṭ	*	ṭ	Ṇ	ṣ	l	ṭ	ṭ	
u	a	r	th	th	a		h	a	i	m	a	a	t		a	u	m	i	t	a
(Han) blev				sedan			hemma				till			sorg	död					
(He) came				then			home				to			a sad	death.					

The inscription continues now outside of the monster body to the left of the drake's neck and goes down.

Ṗ	Ṛ	Ṇ	ṭ	l	ṭ	Ṇ	ṣ	ḣ	ṭ	ṣ	þ	l		
b	r	u	n	i		a	u	k		s	l	o	th	i
Brune					och			Slode						
Brune					and			Slode						

þ	ṭ	l	ḣ	Ṛ	ṭ	l	ḣ	ṭ	Ṇ	ḣ	ṭ	ṭ	l	ṭ	þ	ṭ	ṭ	ṭ
th	a	i	r	r	a	i	s	t	u	s	t	a	i	n	th	e	n	a
de				reste				sten						denna				
they				raised				stone						this				
they				raised				this stone										

The inscription continues now vertical at the center of the runestone from the bottom upward.

His was a good help in ? (i.e. “He was a valid man”)

Concerning the name Hävner, see the Heavener runestone in Oklahoma, USA.

200



# STÄRINGE Photo Album 1997 0 IV 5 to 10 2000 VI 19 to 24

If you arrive from the church of Årdala, turn to the right towards Flen and just after that to the left into the Stäringe gård (see map sketch in the notes 2000). If you go from the main manor about 150 m to the exit to the west, 20 m before the exit the 3 runestones stand to the right.

In alternative: from the church of Årdala drive 7 km toward Stäringe. At the cross to Flen and Nyköping do not turn neither to the left nor to the right toward Flen but drive into the farm with the plate Stäringe. Go through the farm and turn to the road on the left. Some 400 on the right there is a bridge with the entrance to Stäringe gård. Enter and few meters to the left one can see the runestones. There are three runestones.

**The tallest runestone** Sö320. The 2.5 high runestone is one of the so-called Ingvar runestones. It has a snake that originally follows the runestone contours. The inscription starts at the snake's head and goes vertically upward.

ƿ ƿ i l h n ƿ t r	ƿ n ƿ	ƿ t n t r	ƿ n ƿ	n t ƿ ʏ r
k a i m u a t r	a u k	a n u t r	a u k	u t a m r
Gervat	och	Anund	och	Otam
Gervat	and	Anund	and	Otam

R i t a	ʀ t ƿ i t	ƿ t	ʀ n R h t i t	ʀ R n ʀ n R	h i t
reste	stenen	after	Byrsten	broder	sin
raised	the stone	in memory of	Byrsten	brother	his
raised	the stone	in memory of	Byrsten	his brother	

*rita* may well be “wrote”, rather than “raised”. In this case Gervat either made carve the tunestone or carved it himself, that is, he was a runemaster.

h ƿ h	n ƿ h	ƿ n h t r	ʏ i ʀ	i ƿ n t r i
s a r	u a r	a u s t a	m i t h	(1) i k u a r i
Han	var	österut	med	Ingvar
He	was	to the east	with	Ingvar

<sup>(1)</sup> The inscription continues outside the band

t r i k	s n i a i a n
träng	snällan
yngling	rask
a young man	clever
a clever young man	

s u n	o i f a y a r
son	av Livö
son	of Livö.

The strange nose of the snake may hide a cypher (ʏ ...).

Byrtsten took part to the *Ingvar den vitta farnes* reknown expedition through Russia to Särkland (Irak, with capital in Bagdad) in the Caspian sea. The expedition had a completely disastrous end. The Ingvar expedition is mentioned in about 30 runestones in the region of the Mälaren. Ingvar was from Strängnäs and his expedition took place in 1040.

**The smaller runestone.** Sö319 Photo album 1997 0 IV 9

Looking at the carved side of the runestones, the runestone is the one on the right of Sö320. The inscription starts at the bottom to the left and goes on upward.

ƿ   ʀ   þ   ʀ	ƿ   ʀ   ʀ   þ	ƿ   ʀ   ʀ   ʀ	þ   ʀ   ʀ
f i n i t h r	k i a r t h i	k u m l	t h a i s i
Finnvid	gjörde	kummel	detta
Finnvid	made	memorial	this

ʀ   ʀ   ʀ   ʀ	ƿ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ
e f t i r	k a i r b i u r n
after	Gerbjörn
in memory of	Gerbjörn

The inscription continues now in the bottom band, upside down

ƿ   ʀ   þ   ʀ	ʀ   ʀ   ʀ
f a t h u r	s i n
fader	sin
father	his
his father	

The inscription continues vertically, between the bands and the arms of the cross. **Read the runes on the site.**

[ ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ ]	ʀ   ʀ   ʀ   ʀ   ʀ
s a r u a r t a u t h r	u e s t r
	(2)
Han blev död västerut	
He was killed to the west.	

(2) The inscription continues now on the other side of the tunestone, diametrically to the opposite.

The runestone says that Gerbjörn died in the west, very likely in England, during a travel of commerce, exploration and military fight.

**The fragment of runestone** is to to the left of Sö319 and Sö320.

* ʀ	ʀ   ʀ   ʀ   ʀ   ʀ	ʀ   ʀ
... h r	u i l a l t	u k ...

**HALGESTA** Sund or **SUND** or **SUNDSGÅRD** SÖ 318 Photo album 1997 0 I 31, 32

Drive 1.8 km south of Halgesta. On the right there is an unpaved road. Follow it for about 500 m and there is a house on the right. Park the car and walk 300 m to the south-south-east (west?) after which the runestone can be seen. The runestone is raised a couple of hundred meters from the precipice on the hilltop. The location should have been along a communication road used during winter and summer. The path must have gone over Båven's ice and lead across the channel down to the yard. Surely it must have been a prehistoric båtlaning, i.e. a (2). To reach the runestone one must go all around the fence and, once reached the shortest distance from the runestone, jump the fence. If the bull comes charging try to plunge under the fence. The runemaster had a very elegant sign. The inscription starts at the drake's head.

**Alternatively:** 10 km east of Flen on route 57 take a turn to the south toward Helgesta church. 2.0 km to the south-east of the church there is an unpaved road to the right. When I visited, a bar was closing the road. In the past I saw the runestone. It was fenced inside a cow pasture but I was able to visit.

ƿ	[	l	u	i	n	k	r	†	]	ƿ	*	h	u	l	m	k	a	i	r
k	i	l	u	i	n	k	r	a	u	k	h	u	l	m	k	a	i	r	
Kylving								och			Holmgeir								
Kylving								and			Holmgeir								

l	i	t	u	r	a	i	s	a	s	t	i	n
l	i	t	u	r	a	i	s	a	s	t	i	n
läto				resa				stenen				
let				raise				the stone				

†	↑	[	n	†	]	l	þ	ƿ	†	þ	n	†	h	l	†	
a	t	u	r	a	i	t	h	f	a	t	h	u	r	s	i	n
after			Vred					fader					sin			
in memory of Vred								father					his			
in memory of Vred								his father								

†	n	ƿ	n	l	þ	†	†	†	†	†	†	†	†	†	†	†
a	u	k	u	i	b	o	r	k	s	y	s	t	r	h	a	n
och (after) Viborg								syster					hennes			
and (in memory of) Viborg								sister					his			
and (in memory of) Viborg								his sister								

The inscription now must follow either on the back or on the sides of the runestone. Verify.

Han druknade i Båven (fornsvenska: *Bagi*)  
 He drawned in the Båven gulf (old swedish: *Bagi*)

bråd                      död    fick han  
 en mycket sorglig död    fick han  
 a very    sad    death met him  
 he met a very sad death.

The official interpretation of the line is: *Gud och Guds moder hjälpe deras själar*, i.e. “God and Mother Mary, help their souls”.

It is advised to visit the nearby Rockelsta castle of the (earl) count Rosen. Here, according to the owner of the Kungbacken hotel in Ketrineholm (recommended), Göring used to visit. Here is Yggdrasil (going south-east for another 1.5 km and turning left, some 2.0 km traveling north turn to the right. Driving for some 1.5 km one reaches Rockelsta, the site where Göring used to visit).

### ÅNHAMMAR Sö 13 Photo 1997 III 31, 32 63 10H1 CS

Entering Ånhammar yard, the runestone can be seen on the left. It is a very thin runestone. The XI century runestone has been used in the past as a threshold in the pavement to the entrance hall of a cottage. It was placed in its present location about 1920. Not much of what the runestone must have looked like can be seen today (see the sketch in the manuscript). The inscription starts at the snake's head and goes downward.

ᚱ	ᚠ	ᚱ		ᚱ	ᚱ	ᚱ	ᚠ	ᚠ	
u	i	k	...	m	u	s	k	i	a
Viking	och			Musgea					
Viking	and			Musgea					

ᚱ	ᚠ
th	a
de	[läto resa sten denna]
they	[let raise this stone]

ᚠ	ᚠ	ᚠ	ᚠ					ᚠ	ᚠ
a	t	s	-	-	-	-	-	i	n
at		Styrbjörn				[son?]		sin	
in memory of		Styrbjörn				son		his	
in memory of		Styrbjörn				his son			

### GRYT church Sö 11 Photo album 1997 III-IV 33, 34 *Take a picture of the plate and of the dry runestone*

The runestone stands in front of the southern half of the western church's wall. The runestone once was used as a threshold to the entrance of the armory-hall (the hall where the gentlemen used to leave their weapons before entering the church). It must have been laid face up because some authors attribute the fact that in some parts the carving is worn out and difficult to read to people's tramping. In the inscription the name of the runes appears. The inscription starts up to the right.

ᚱ	ᚱ	ᚱ	ᚱ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
f	r	y	b	i	u	r	a	u	k
Fröbjörn							och		Gudrun

Fröbjörn                      and                      Gudrun

þ   ʀ   |   ʀ   |   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ  
th a i   r i t u   s t a i n  
de        reste        stenen  
they      raised      the stone

ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ  
a t   r o m u n t   s u n   s - -   s - - - - -  
after   Romund        son        sin        raske  
in memory of Romund        son        his        clver  
in memory of Romund        his clever son

\*   ʀ   |   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ  
h a i r   a t   m a r h  
här        till        minnesmärke  
here        as        a memorial

ʀ   ʀ   |   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ  
r o i k a i s   b r i t h i r  
Rodgers        broder  
Rodger's        brother.

ʀ   ʀ   ʀ   |   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ  
k u t h   i a l b i   a n t   h a n s  
God        hjälp        hand        hans  
Good        help        hand        his  
His hand was a good help (He was a valid man).

This line is officially interpreted as *God hjälpe hans ande*, i.e. “God help his spirit”.

The inscription continues outside the band, vertically on the right.

ʀ   ʀ   |   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ   ʀ  
u b i r   h a k   r u n a r  
Öpir        högg        runorna  
Öpir        carved        the runes.

The runestone was raised as a memorial to Rodger's brother, Romund.

In the vicinity, Solbacka residence can be used.

### **VÄNGA** Sö 3 Photo album 1997 III 35

Driving from Norrby toward Vänga, do not turn at the sign to Viby and 500 m after that turn left toward Vänga. The runestone stands to the left. The upper part of the runestone is missing. The ornament probably consisted of a single band of a snake's body circling around the edge of the runestone. Contrary to the usual, in this runestone the inscription does not begin at the snake's head but at its tail and proceeds clockwise.

ƿ   ƿ   ƿ   ƿ	† ƿ ƿ	ƿ ƿ † †
k i f i u k	a u k	k y l a
Gefiog	och	Kyla
Gefiog	and	Kyla

þ † ƿ	†   †
th a u	l i t
de	läto [rita stenen]
they	let [carve the stone]

- - - - -	ᚱ ᚱ i a l t	ᚱ ƿ †	ᚱ   †
after	?	son	deras
in memory of	?	son	their
in memory of	?	their son	

ᛋ ᚱ ᚦ þ ƿ ƿ	† ƿ ƿ †
b r o t h u r	i l u k a
broder	av Iluka
brother	of Iluka.

**GÅSINGE** church SÖ 14 Photo album 1997 III 36 to 39

Just outside the Gåsinge church-yard wall, the runestone can be seen together with a piece of another runestone. The runestone is quite remarkable both for its height (2.2 m) and because it bears quite a long inscription. The incision is worn out because of people passing over its surface when the runestone was placed as a threshold to the church's entrance door. The ornamnet consists of two snakes with their heads at the bottom that intermingle at the top of the runestone with their tails (see the sketch in the manuscript).

ᚱ † ƿ †	ᚱ †   ᚱ †	ᚱ † †   †	þ   †
r a k n	r a i s t i	s t a i n	th i n
Ragna	reste	sten	denna
Ragna	raised	stone	this
Ragna	raised	this stone	

† †	ᚱ ƿ † †	ᛋ ƿ † †	ᚱ [   † ]
a t	s u e n	b u t a	s i n
after	Sven	make	sin
in memory of	Sven	husband	her
in memory of	Sven	her husband	

The inscription has now reached the end of the body of the snake on the right. The next thing the tail of the snake will do is knot around the body of the other snake before ending in a sort of foot. The inscription instead continues jumping inside the other snake's body and going downward.

† ƿ ƿ	ᚱ † ƿ †	† ƿ ƿ	ᚱ ƿ † ᛋ ƿ ƿ
a u k	s a f a	a u k	r k n b u r k
och	Säva	och	Ragnborg

and Säva and Ragnborg

† † † † † † † † † †  
a t s i t f a t h u r

(1)  
after sin fader  
in memory of their father.

(1) After the † rune the inscription continues vertically under the body of the snake on the right. It must be noticed that just below the Þ rune by which the inscription continues, there is another Þ rune carved just in the middle of the runestone bottom.

† † † † † † † † † †  
k u t h h i a l b a n t h a n s  
God hjälp hand hans  
Good help hand his  
His hand was a good help (He was a valid man).

This line is officially interpreted as *Gud hjälpe hans ant*, i.e. “God help his spirit”.

† † † † † † † † † †  
i a k t h u a r s u e n u a r u a s t r m i t h k u t h i  
(2)

Jag vet (att) Sven var västerut med Göt  
I know (that) Sven was to the west with the Gots.

(2) The inscription continues now vertically on the right under the other snake’s body and going down.

This line is officially interpreted as “went to the west with a chieftain named Göt”. The given interpretation refers to the possibility that vikings, gots and æcheans were always the same population. Periodically waves of migration are generated centered in Scandinavia to spread culture, values, commerce and military influence. In many cases like with the mycenaean culture, with Rome, England, Normandy, Sicily and so on their ruling class establishes itself and great organizational goals are achieved.

### **The runestone fragment. SÖ 15**

The fragment is by the side of the runestone.

† † † † † † † †  
t a u t h m u  
död moder  
dead mother

500 m north of Vängsö, walking 100 m along an unpaved road, close to a house garden, there is the hällristning of **Lifsinge** (photo album 1997 IV 1).

### **KATTNÄS church SÖ 16** Photo album 1997 IV 2

The runestone is very difficult to recognize as such and impossible to read. It is only a piece and it is at the northern corner of the church-yard's wall, not very easy to distinguish from the rest of the stones that make up the wall.

**FRUSTUNA** church SÖ 10 Photo album 1997 IV 3, 4

The inscription (see sketch in the manuscript) starts at the snake's head. *Take a picture of the plate and read the runes.*

Ingemar och Ingemund och Svenung  
Ingemar and Ingemund abd Svenung

	ᚱ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ
	r a i s a	s t a i n
de läto	resa	stenen
they let	raise	the stone

ᚠ ᚠ	ᚠ ᚠ ᚱ ᚠ	ᚱ ᚠ ᚱ ᚠ ᚠ	
a t	i a r l	f a t h u i	
efter Jarl	fader	hans godan	
in memory of Jarl	father	their good	
in memory of Jarl	their good father		

The line is officially interpreted as *Gud hjälpe hans ande*, i.e. "God help his spirit".

**LUDGO** church Photo album 1997 III 14 to 18

The runestones are placed just outside the church-yard wall. The two runestones look quite different but they are intended to be read together since the inscription of one of the runestones continues on the other. The two runestones must originally have been placed at a bridge.

**The runestone to the left.** Sö Fv1948;282 (also labelled NF1937 which means that it was accepted only after 11 years, while in general it takes 1 year.) The runestone has a cross carved in the middle. The inscription starts down on the left band.

ᚱ ᚠ ᚱ ᚱ ᚠ ᚠ ᚠ ᚱ	ᚠ ᚠ ᚱ	ᚱ ᚠ ᚠ ᚠ ᚠ
k u t h m u n t r	a u k	k i s l a
Gudmund	och	Gisla
Gudmund	and	Gisla

ᚱ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ	ᚱ ᚠ ᚠ ᚱ ᚠ	ᚱ ᚱ ᚱ
t h a u n	l i t u	k i a r a	b r o
de	läto	göra	bron
they	let	make	the bridge.



**The runestone to the right** Sö134. The runestone is the one with no cross carved at the center. The inscription on the runestone is of the baustrophelic type. *Baustrophelic* means “plowing”. This way of writing the lines resembles in fact the way to plough a field: one moves from one side to the other and then goes back in the opposite direction.

\* | † | ℬ |    Ƴ | ℞ | 4 | ↑ | ℞    † | † | ↑    \* | † | † | 4    † | ∩ | Ƴ    4 | † | ∩ | ∩    \* | † | † | 4  
h i a l b i    k r i s t r    a n t    h a n s    a u k    s e l u    h a n s

Such a combination of a cross on runestone NF1937 and the word interpreted as Kristus on runestone Sö134 must look like the last nail in the coffin of those that believe that the crosses that we see on many of the runestones are not the christian cross but a symbol that also the christians later on adopted. It is possible that the two things do not belong together and that the late retrieval of the “first part” is only a scheme to make the cross we see on the runestone (actually a very peculiar cross indeed) a christian cross. One indication to that effect can for instance be seen looking at the  $\text{h}$  runes. The one on runestone NF1937 in the word  $\text{P}|\text{H}|\text{t}$  and the one in the word  $\text{h}|\text{N}|\text{t}$  in Sö 134 (see sketch in the manuscript). It is clear that the two were not carved by the same runemaster. As a matter of fact it can be seen that the carver of Sö134 was only trying to make his  $s$  similar to that in NF1937. He made it upside-down. Or is it intentional?

The 2 runestones to the north are Sö Fv1948;289 and Sö 141.

The 2 runestones to the south are Sö 137 (to the west of the road and Sö 138 to the east of the road.

In the middle there is a stone and also to the south of Sö 137 and Sö 138 there is a stone.

Four runestones are present on the Röno old assembly place (see the sketch map in the manuscript). Three runestones are west of the road and one is east of the road. We will number the runestones starting from the northernmost among those to the west of the road which will be 1 (the northernmost) and 2 (that is to its south), 3 that is to the south west of the road and and 4 the runestone to the east of the road. Runestones 1 and 2 belong to the **Aspa Bro** site and runestones 2 and 3 (Sö137 and Sö138) belong to the **Aspa** site. The two sites together are on the site of the **Röno** assembly place.

Very likely Eriksgata, which mostly runs parallel, 600 m to the west of highway 223, went through the site.

Södermanland has a particular style for its runestones. This style is closely related with the art in that time Germany. It must be considered that Ansgar's old archbishopry that once included all the lands in the north, was organized from Hamburg-Bremen. The style of the runestones in Uppland and north of the Mälaren are characterized by mild tortuously winding bands 8-shaped. These features are not found in the runestones of the Flen district. That north-swedish style comes from England and is not found in any of the many skilful runemasters in southern Södermanland (actually there are some runestones signed Öpir in Gryt church and see the runestones at the Simris church).

**ASPA BRO** Sö Fv1948;289 Runestone 1 Photo album 1997 III 3 to 6

The runestone which, strange enough does not have an inventory number for Södermanland, is the one place more to the north at the site. The runestone has a very strange ornament at its bottom (see sketch in the manuscript): a kind of ring where 3 bands and a strange hook join together. The inscription starts outside the bands just above the ring and continues downward inside the band to the left going upward.

ᚱ	ᚠ	ᚦ	ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ						
s	l	o	t	h	i	a	u	k	r	a	h	n	f	r	i	t	h
Slode						och			Ragnfrid								
Slode						and			Ragnfrid								

ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ		
th	a	u	l	i	t	u	b	i	t	h	i	b	r	o	k	i	a	r	a
de			läto				båda					bro			göra				
they			let				both					bridge			make				
they both			let									make the bridge							

ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	
a	u	k	s	t	a	i	n	r	a	i	s	n							
och			stenen					resa											
and			the stone					raise											

<sup>(1)</sup> **The ᚠ must be verified.** Please notice how similar the word is to the english language.

ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ

i f t i r i h u l b i a r n s u n s i n

(2)  
 after Igulbjörn son sin  
 in memory of Igulbjörn son his  
 in memory of Igulbjörn his son

(2) The inscription continues now upward inside the third band that is linked to the ring at the bottom of the runestone.

**ASPA BRO** Sö 141 Runestone 2 Photo album 1997 III 3, 4 and 7, 8

The runestone stands few meters to the south of runestone 1. The runestone has a powerful ornament (see the colour picture). There are two snakes appended by their tails upside down to a ring at the top of the runestone. Another small snake runs from the tip of the right snake's tail (the tip is at the top left of the runestone) where its head can be seen, all the way down to the left snake's head, where it makes a knot with its body around it. Another small snake is attached to the snake to the right. The head of this small snake is lost somehow when a little circle appears just below the tail of the snake on the left. The name of Sweden appears in the inscription.

The inscription starts in the left snake's band, at its head down at the bottom and going up.

ᚠ ᚱ ᚦ ᚱ ᚱ ᚱ	ᚠ ᚠ ᚦ	ᚱ ᚠ ᚱ ᚠ	ᚱ ᚠ ᚱ	ᚠ ᚱ ᚠ
o s t r i t h	l i t	k i r a	k u m - -	- u s o
Astrid	lät	gjöra	kummel	dess
Astrid	let	make	memorial	this
Astrid	let	make	this memorial	

ᚠ ᚦ	ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚱ	ᚱ ᚠ ᚱ ᚠ ᚠ ᚠ ᚠ	ᚱ ᚠ ᚠ	ᚱ ᚠ ᚠ
a t	a n u n t	a u k	r a k n a l t	s u n	s i n
(1)					
after	Anund	och	Ragnvald	son	sin
in memory of	Anund	and	Ragnvald	son	her
in memory of	Anund	and	Ragnvald	his son	

(1) The inscription continues now inside the other's snake tail and points downward.

ᚠ ᚱ ᚠ ᚠ	ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ	ᚱ ᚠ
u r t h u	t a - r	i l a n - -	- k - u
Blev	döda de	i Danmark	
Become	dead they	in Danmeark	
They became dead in Danmark			
They died in Danmark.			

ᚠ ᚠ ᚠ ᚠ ᚠ	ᚱ ᚠ ᚠ ᚠ	ᚱ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ
u a i r u	k i r o	r a u n i k i
De voro	mäkliga	i Röninge
They were	powerful	in Röninge

ᚠ ᚱ	ᚱ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚱ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ
a k	s n i a l a s t i r	i s u i t h i u t h
och	den raskaste	i Svitjod

and the smartest in Sweden.

Rönnige was very likely one of Södermanland old manors. It should be linked to the names Rönö district and Runtuna.

**ASPA** Sö137 Runestone 3. Photo album 1997 II 32 to 37

The runestone, the southernmost of the three runestones west of road 223, is carved on both sides and has, few meters to its south, a raised stone that is not carved.

**The side facing north.** Photo album 1997 II 35

See the sketch of the inscription in the manuscript.

þ	ᚢ	ᚱ	ᚦ	ᚱ	ᚦ	ᚠ	ᚨ	ᚠ	ᚨ	ᚠ	ᚦ	þ	ᚠ	ᚨ	ᚠ			
th	u	r	a	r	a	i	s	th	u	i	s	t	i	n	th	i	s	a
Tora				reste				sten				denna						
Tora				raised				stone				this						
Tora				raised				this stone										

In *raisthui* the *viking stavless* runes have been used.

ᚦ	ᚠ	ᚢ	ᚱ	ᚱ	ᚱ	ᚠ	ᚠ	ᚦ	ᚦ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
a	t	u	b	i	b	u	a	n	t	i	s	i	n	
after	Öpir			man				sin						
in memory of	Öpir			man				her						
in memory of	Öpir			her man.										

**The side facing south.** Photo album 1997 II 34

The inscription starts at the bottom of the band in the middle. The form of the phrase is unusual.

ᚨ	ᚠ	ᚦ	ᚠ	ᚠ	ᚨ	ᚦ	ᚠ	ᚨ	ᚠ	ᚦ	ᚦ	ᚱ	ᚱ	ᚱ	ᚱ
s	t	a	i	n	s	a	r	s	i	s	t	a	n	r	
Stenen					står			här		rest					
The stone					stays			here		raised					

ᚦ	ᚠ	ᚢ	ᚱ	ᚠ	ᚦ	ᚠ	ᚱ	ᚨ	ᚠ	ᚦ	ᚱ	ᚠ	ᚠ	ᚠ
a	t	y	b	i	o	th	i	k	s	t	a	th	i	
after	Öpir			på	tingstaden									
in memory of	Öpir			at	the tingplace									
at the tingplace				in memory of	Öpir.									

ᚦ	ᚠ	þ	ᚢ	ᚱ	ᚢ	ᚢ	ᚦ	ᚱ	ᚢ	ᚠ	ᚨ	ᚠ	ᚦ	ᚱ	ᚠ
a	t	th	u	r	u	u	a	r	u	i	s	t	a	r	l
						(1)									
enligt	Tora			(Öpir)	var			västerut							
according to	Tora			Öpir	was			to the west							
according to	Tora			Öpir	went			to the west							

(1) The inscription now continues the baustrophelic way (as the plow ploghs) i.e. it continues into the band on the right from the top to the bottom.

som vakt	huskarl	(2) stanna
as a guard	the stuart	stays

s i t h b a b a r h a l f a b h ? r a a f

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32  
 s ? s t a k n a s a a f i h m i r

*   ʋ ʀ	ɥ ʈ ʈ   ʈ ʀ	ɳ ʈ   ʈ
h i k r	s t a i n r	s t i n
Här	står	stenen
Here	stands	the stone

ŋ ʏ      þ ɲ      ʀ ɲ ʈ ʈ ʈ  
 u k      th u      r u n a r  
                  (1)  
 och      skära      runorna  
 and      cut      the runes  
 and the runes were cut

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k u l u    b r o t h u r s  
 gylla        bröders  
 the gild      broders of  
 the brothers of the gild.

ʀ ƚ þ    \* | † † þ |    † † †  
 k u t h    h i a l b i    n a t  
 God        hjälp            nagel  
 Good        help    (with)   rivets  
 (He was) a good help for riveting (in ship building).

This line is officially interpreted as *Gud hjälpe hans ant*, i.e. “God help his spirit”. For this interpretation in ††† one must judge a mistake the order as the runes have been carved and read ††† instead. The same problem arises in the smaller runestone in Runtuna.

(continued in *agn*)

(continued from *agg*)

## ASPA

### GRINDA Photo album 1997 III 19 to 22

Driving south along route 223, at 2.8 km from the Aspa site, there is a little walking path to the east that leads to a *skeppsettningar*, i.e. to a site with raised stones in the form of a boat. One needs to walk perhaps 50 m before sighting the two runestones. A plate says that the two runestones are situated west of the *skeppsettningar* but ***I did not see*** the *skeppsettningar*. ***Take a picture of the plates.***

### The runestone to the north? Sö165 Photo album 1997 III 20

The runestone has two vertical bands at its center. Notwithstanding the appearance the bottom part of the inscription is complete. The inscription starts at the bottom on the left band and going up. The runestone speaks about payments made by the Greeks.

ƿ	ᚢ	ᚦ	ᚱ	ᚢ	ᚦ	ᚱ	ᚦ		ᚕ	ᚦ		ᚕ	ᚦ	ᚦ		ᚦ	
k	u	t	h	r	u	n	r	a	i	s	t	i	s	t	a	i	n
Gudrun							reste					stenen					
Gudrun							raised					the stone					

ᚦ ᚦ \* | ᚦ | ᚦ  
a t h i t h i n  
after Heden  
in memory of Heden.

ᚢ	ᚦ	ᚕ	ᚦ	ᚦ	ᚦ		ᚕ	ᚢ	ᚦ		ᚕ
u	a	r	n	a	f	i	s	u	a	i	s
Han var		brorson					av	Sven			
He was		the nephew <sup>(1)</sup>					of	Sven.			

<sup>(1)</sup> The son of the brother.

ᚢ	ᚦ	ᚕ	* ᚦ ᚦ		ƿ	ᚱ		ƿ	ᚢ	ᚦ		
u	a	r	h	a	n	i	k	r	i	k	u	m
						<sup>(2)</sup>						
Var		han			i		Grekland					
Was		he			in		Greece					
He was in		Greece										

<sup>(2)</sup> The inscription continues now inside the central band to the right and going up.

| ᚢ ᚦ | ᚕ ƿ | ƿ ᚦ |  
i u l i s k i f t i  
(då han) guld skaffade  
(there he) gold obtained  
There he obtained gold.

### The runestone to the south? Sö166 Photo album 1997 III 22

The runestone has a double band on the contour and a big ornated cross at its center. The inscription starts inside the lower horizontal band, upside down and goes from the left to the right.

ᚠ ᚦ ᚦ ᚠ ᚠ	ᚨ ᚢ ᚠ ᚠ	ᚱ ᚦ ᚢ ᚠ ᚦ	ᚱ ᚱ ᚠ ᚢ ᚠ	ᚱ ᚦ ᚱ ᚦ ᚱ ᚦ ᚠ ᚦ
l a n t i	s u t i	k a u l a	k r i u t	k a r t h r a i n
Lande,	Sate,	Gjula,	Greta (and)	Gualtain

ᚱ ᚠ ᚦ ᚠ	ᚨ ᚢ ᚦ ᚠ ᚠ
r i t h i	s u n i r
Ride	söner
Ride's	sons

ᚱ ᚠ ᚦ ᚱ ᚦ ᚢ	ᚦ ᚠ	ᚱ ᚦ ᚦ ᚢ ᚱ	ᚨ ᚦ ᚠ ᚦ ᚠ ᚦ ᚦ
k i a r t h u	a t	f a t h u r	s n i a l a n
gjörde	after	fader	godan
made	in memory of father		good
made (this memorial) in memory of (their) good father.			

ᚢ ᚦ ᚨ ᚠ ᚱ	ᚦ	ᚦ ᚱ ᚠ ᚦ ᚠ ᚠ	ᚱ ᚠ ᚦ ᚠ ᚠ ᚠ	ᚨ ᚱ ᚠ ᚱ ᚱ ᚠ ᚠ
u a s t r	a	a k l a t i	k i a l t i	s k i f t i
Västerut	i	England	guld	skaffade
To the west,	in	England	gold	obtained
To the west,	in	England	(he) obtained gold.	

ᚦ ᚢ ᚱ ᚱ ᚠ ᚠ	ᚦ	ᚨ ᚦ * ᚱ ᚱ	ᚱ ᚢ ᚦ ᚢ ᚠ ᚠ	ᚢ ᚦ ᚠ
b u r k i r	a	s a h k s	g u t h u i r	u a r

The last line **must be interpreted**. *Gutuir* can be *gots*.

**VIBY** About 1 km to the west of the Grinda site lies the village of Viby. Here a runestone should be. **I did not find it**. The Öpir named in the Aspa runestone must have lived in Viby yard and wrote military maps of the west.

**EDEBY** or **KORPBRON** Photo album 1997 III 23 to 26

From the Aspa site drive south 200 m and turn right toward Lid. At 2.8 km on the left two runestones stand.

### **The runestone to the right** Sö140

The runestone is the taller of the two. It is of the outmost importance since it is the only runestone in Södermanland where one of the gods of the old religion, Tor, is named. The inscription starts at the bottom left, at the neck of the snake.

ᚨ ᚦ ᚦ ᚠ ᚦ ᚱ	ᚱ ᚦ ᚠ ᚨ ᚦ ᚠ	ᚨ ᚠ ᚦ ᚠ ᚦ
s a n t a r	r a i s t h i	s t a i n
Sandar	reste	stenen
Sandar	raised	the stone



† ƿ †   ʀ	Ɔ † ʀ	ƿ ʀ † † † †	ʁ   †
e f t i r	i u a r	f r a n t a	s i n
after	Joar	frände	sin
in memory of	Joar	friend	his
in memory of	Joar	his friend.	

† ƿ	ƿ Ɔ þ   ʀ	ʁ Ɔ †	ʁ †   † †   ʀ †
i n k i	f u t h i r	s u n	s n i a l i r a
ingen	föder	son	raskare
Nobody	gave birth	(to) a son	smarter
Nobody	gave birth	to a smarter son.	

<sup>(1)</sup> The inscription now continues vertically in the middle of the runestone from the bottom upward.

The carving at the top hides (see the sketch in the manuscript) the phrase

†   ʀ	ʁ ƿ   þ þ
t i r	s k i t h t h i
Tor	skydde
Tor	protects.

#### **The runestone to the left Sö139** Photo album 1997 III 23, 26

The runestone has a very refined ornament. The band body of a snake circles the runestone contour and at the top a semicircle caps the snake's body. The runes are carved very densely into the bands and the inscription results to be quite a long one. The name of the runes appeared in the inscription. The inscription starts at the tail of the snake.

ʁ † †   †	†   †	[ƿ   † ʀ] †	ʁ † †   †
s t a i n	l i t	k i a r a	s t a i n
Sten	lät	gjöra	stenen
Sten	let	make	the stone

[  ƿ †   ʀ]	† ʁ   þ	ƿ ʀ   † ƿ Ɔ Ɔ	ʁ   † †
i f t i r	e s i t h i	f r i n k u - u	s i n a
after	Äshed	fränka	sin
in memory of	Äshed	kinswoman	his
in memory of	Äshed	his kinswoman	
in memory of	Äshed,	a woman of his family.	

ƿ ʀ   ʁ † ʀ	†   †	† † † †	ƿ
k r i s t r	l i t i	a n t a	- - - m
korset	skänka	lättnad åt ande	?
The cross (may)	illuminate	her spirit ...	

This line is officially interpreted as *Kristus skänka lättnad åt ande honom*, i.e. "Christ give light to her spirit".

The inscription continues now inside the semicircle at the top.

ƿ		ƿ   þ R	þ †	R   † N	R N
k i - -	- - -	f i t h r	t h a i -	r i t u	r u - -
Kjul	och	Finn	de	ristade	runor
Kjul	and	Finn	they	carved	the runes.

**HASTUGAN** At the Aspo site a plate says that near Lid, in Hastugan, a big memorial can be found that refers to the Ingvar expedition. Maybe it is Stora Lundby (see after Lid). ***Why? Find the site. Did I look at the Blå Kartan?***

**LID** church Photo album 1997 III 27 to 29

Embedded in the eastern gate of the church-yard and looking to the inside, there are two runestones.

**The circular runestone.** Sö 129 The inscription starts at 02:00 hours.

ᛒ   N R †	R †   ʁ †	ʁ † †   †	þ † † ʁ
b i u r n	r a i s t i	s t a i n	t h a n s i
Björn	reste	sten	denna
Björn	raised	stone	this
Björn	raised	this stone	

ƿ †   ʁ	* †   † ƿ †	ᛒ R N þ N R
i f t i r	h a i l k a	b r u t h u r
after	Helger	broder
in memory of	Helger	brother (his)
in memory of	his brother Helger.	

**The runestone to the right.** Sö128

The runestone has a snake around its contour with two corners at the top. The inscription starts at the snake's neck.

þ ʁ R N þ R	† N ƿ	ʁ † †   † ᛒ ʁ ƿ
t h o r u t h r	a u k	s t a i n b o g
Torder	och	Stenbjörg
Torder	and	Stenbjörg

þ † ʁ	R † ʁ †	ʁ † † †
t h a r	r a s a	s t a n
de	reste	stenen
they	raised	the stone

† †	ƿ ʁ þ N R	ʁ   † †	ʁ † † † ƿ R   þ
a t	m o t h i r	s i n a	s t a n f r i t h a
after	moder	sin	Stenfreda
in memory of	mother	their	Stenfreda
in memory of	their mother	Stenfreda.	

The inscription continues above the left band

†	ƿ	ƿ	†	ᚱ	†	l	ƿ	ᚱ	†	ᚱ	ᚿ	l	†	†
a	k	k	a	r	a	i	k	u	n	u	s	i	n	a
och	Kåre	åt	hustru	sin										
and	Kåre	in memory of wife	his											
and	Kåre	in memory of his wife.												

**STORA LUNDBY** RO64.2 Södermanland 63 9H3 3 km north-west of Runtuna.

The runestone speaks about the Ingvar (or Ruar's) expedition.

ᚱ	ᚾ	l	ᚱ	†	l	*	†	†	ƿ	†	†	†
s	b	i	u	t	i	h	a	l	f	t	a	n
Spjute	(och)	Halfdan										
Spjute	and	Halfdan										

ᛞ	†	l	ᚿ	ᚱ	†	l	ᚿ	ᛞ	ᚱ	†	†	l	†	ᛞ	†	†	ᚿ	l	
th	a	i	r	r	a	i	s	th	u	s	t	a	i	n	th	a	n	s	i
de				reste						sten					denna				
they				raised						stone					this				
they				raised						this stone									

l	ƿ	†	l	ᚿ	ᚿ	ƿ	†	ᚱ	ᛞ	†
i	f	t	i	r	s	k	a	r	th	a
after				Skarde						
in memory of				Skarde						

ᚾ	ᚱ	ᚱ	ᛞ	ᛞ	ᚱ	ᚿ	l	†
b	r	u	th	u	r	s	i	n
broder				sin				
brother				his				
his brother.								

ƿ	ᚱ	ᚱ	†	ᚱ	ᚿ	†	†	†	†	†		
f	u	r	a	u	s	t	r	h	i	th	a	n
För			öster					hedan				
To			the east					from here (he went)				

ƿ	l	ᛞ	ᚱ	ᚱ	†	ᚱ
m	i	th	r	u	a	r
med			Ruar			
with			Ruar			

This line is officially interpreted as *med Ingvar*, i.e. “with Ingvar”. **Read the runes** of *ruar*.

ᛞ	ᚱ	l	ᚱ	ƿ	†	†	†	†	†	l	†	l	ƿ	ᚿ	
o	s	i	r	k	l	a	n	t	i	l	i	k	r		
a	Särkland									ligger					
In	Särkland (Iraq)									he lies (He is buried in Iraq)					

ᚺ ᚱ ᚦ ᚲ	ᚱ   ᚦ ᚠ ᚦ ᚲ
s u n r	i u i n t a r
son	av Öjvind
the son	of Öjvind.

**SUND** (moved to Halgesta)

**MÄLSUNDET** Sö 52 Photo album 2000 VI 23, 24.

Travelling from Husby-Oppunda towards Bettna, about 5 km before Bettna the road goes over a narrow pass over the water (*sund*). Just after the bridge, on the right stands the runestone.

ᚱ ᚦ ᚱ ᚦ ᚱ ᚦ   ᚲ	ᚱ ᚦ   ᚺ	...
Froger	reste	denna sten
ᚦ   ᚱ	ᚱ ᚦ ᚦ ᚱ ᚱ ᚱ	ᚺ   ᚦ
...		
efter	fader	sin

Han agde Gerunn.  
He owned Gerunn.

The inscription ***must be seen again*** on the site.

**NYKYRKA** church Sö 46 Photo album 2000 V 6 to 8.

The runestone cannot be missed at the entrance of the church. The runestone originally was at the Hormesta yard, in the vicinity of the church. It is a wonderful runestone. The ornament in the center needs to be better interpreted.

ᚺ ᚱ   ᚠ	ᚦ ᚱ ᚱ	ᚱ ᚦ ᚦ ᚱ ᚦ   ᚱ ᚦ ᚦ ᚱ	
i s k i l	a u k	k n a u t h i m a n r	
Eskil	och	Knutman	
Eskil	and	Knutman	
ᚱ ᚦ   ᚺ ᚠ ᚱ	ᚺ ᚠ ᚦ   ᚦ	ᚦ ᚦ ᚦ ᚺ	
r a i s t u	s t a i n	t h a n s i	
reste	stenen	denna	
raised	stone	this	
raised	this stone		
ᚦ ᚠ	ᚦ ᚱ ᚱ ᚱ ᚱ ᚱ	ᚺ   ᚦ	ᚺ ᚱ   ᚱ ᚦ
a t	b r u t h u r	s i n	s u i r a
after	broder	sin	Svera
in memory of brother	his	Svera	

in memory of his brother

Svera

† ʁ    Ɔ † ʁ þ    † † Ɔ þ ʁ    ʁ    |    ʁ † † † † |  
a s    u a r th    t a u th r    o    i k l a n t i  
Hon    var    dödades    in    England  
He    was    killed    in    England.

The inscription now continues in the central band.

ʁ Ɔ ʁ †    ʁ | † ʁ þ Ɔ    þ † † ʁ |  
k u m l    k i a r th u    t a t s i  
h  
Minnesmärke    gjorde    här  
Memorial    made    here.  
We raised this memorial here for him.

**MJÄLNÄS SÖ 47** Photo album 2000 VII? 7 photographs.

A fantastic runestone. From the Church of Vrena, drive south east along route 52 for 2.6 km. Turn left into an unpaved road and follow it. At 600 m a turn to the right is met. Continuing on 150m one enters the farm (I think of Mjälånäs). Continue straight to the south-east ignoring a sign forbidding to pass. Pull the car to the right and park at the second bend that the road makes to the left. This should be after about 600 m after having left the farm. If you meet a fork on the road after the road turned to the right, then you went too far. Once on the edge of the road you will feel funny. Do not worry, you are. Go across the cultivated field pointing to the south, south-west. You will arrive, after having crossed the field, to the edge of a forest. Enter it and try to find a high ground with a rosör (a mound made of stones). On top of the rosör, that I estimate is some 150 m from the car, there is a most wonderful rune stone with inscriptions that are cyphered.

I've tried to find it myself following some scanty instructions and went to a rosör to the east of the dirt road, some 350 m from the farm, on the edge of the lake. No runic stone there. I went back to the farm and followed the instructions of the farmer. I missed the stone for just a little. When I was going away, sitting in the car making my calculations, the farmers came and asked if I found it. When I said no Adam said that he would accompany me there. He did so (it is on our way back that we passed over a boulder that I recognized I passed on my second attempt).

The runestone has been carved on both faces. On one face the inscription is carved both in the band bounding the contours and vertically in the center of the runestone. The inscription in the center is chyphered.

The inscription in the band must be looked at on the site again because the pictures are nice but for some reason the runes are not readable.

**ENE SÖ 49** Photo album 2000 V 9, 10.

From the church of Stigtomta drive north along route 52 for 950 m. Turn left to Jönåker. After 400 m one must turn to the right. At 2.20 km turn north-west toward Halla. At 3.30 km on the left there is an unpaved road. That leads to Ena gård. At 250 m the runestone stands on the left.

It is a very beautiful runestone. The ornament is a snake of the early make.

The inscription starts at the bottom left and going up.

þ ñ ð þ ð	† ñ þ	↑ ñ þ	ð †   ʏ ↑ ñ	ʏ ↑ †   †	þ † † ʏ
th u r th r	a u k	t u k i	r a i s t u	s t a i n	th a n si
Törer	och	Toke	reste	sten	denna
Törer	and	Toke	raised	stone	this
Törer	and	Toke	raised	this stone.	

† þ ↑   ʏ	þ ñ ʏ   ñ	þ † þ ð	ʏ   †
a f t i R	b y s i u	f a <sup>th</sup> r	s i n
		(1)	
after	Bysia	fader	sin
in memory of	Bysia	father	his
in memory of	Bysia	his father.	

<sup>(1)</sup> The inscription is now out of the band vertically and going up along the edge of the runestone.

The inscription continues now in the vertical band at the center, from the bottom and going up.

* † †	ñ † ð þ	↑ † ñ þ ð		þ †   ð
h a n	u a r th	t a u th r	i	k n i r i
Han	var	dödades	i	knarr
He	was	killed	in	the knarr.

The *knarr* was the vikings' spacious, ocean-going ship, suited for cargo travels. The *knarr* took its name very likely from its body *squeaking* during sea-faring.

He was killed in his knarr may both mean that he died during a battle or that he died at sea during a tempest. In the latter case though is usual to say that he drawnd.

#### **SIGTOMTA** church SÖ 48 Photo album 2000 V 11, 12.

The runestone is embedded at the ground level in the external south-western wall of the church. It is a magnificently carved runestone for both the ornament and the runes. A snake with drake-like features of its head has its jaws wide open while a tongue protrudes out. The inscription starts at the drake head.

ñ   þ † †   þ   ʏ	† ñ þ	þ   ñ †	† ñ þ	* † † þ
u i g l a i k i R	a u k	k i u l i	a u k	h e l g i
Viglek	och	Gylle	och	Helge

† ñ þ	þ ñ † þ † ʏ ↑ ð
a u k	k u l f a s t r
och	Igulfast

þ †   ʏ	ð †   ʏ ↑ ñ	ʏ ↑ †   †
th e i R	r a i s t u	s t a i n

<sup>(1)</sup> The inscription now continues in the band coming out of nowhere at the center bottom and going up toward the drake head.

(2) The inscription now continues in the band above the drake head that seems to continue from the part of the band below the drake head, a little bit askew.

†	ƿ	↑		ᚠ	þ	ᚠ	ᚱ	ᚱ		†	ᚱ	†	
<sup>e</sup>	f	t		<sup>i</sup>	R	th	o	r	b	i	a	r	n
(1)				(2)									
after					Torbjörn								
in memory of					Torbjörn.								

**TÄCKHAMMAR** Sö169, Sö171, Sö170, Sö172. Photo album 2000 V 13 to 21. Drive along route 53 10 km north of Nyköping and 43 km south of Malmköping turn west across the river Nyköpingån. After 700 m turn to the right toward Täckhammar gård. The runestone Sö169 stands 350 m to the left. The runestone has a very interesting inscription. It starts somewhere down at the bottom knot and going up to the left.

↑	ᚠ	þ	ᚱ	ᚱ	ᚠ		ƿ	ᚱ	h	↑	†		†	†	↑	ᚠ	ᚠ	ᚱ		ᚠ		†	†	
t	o	t	h	r	u	R	i	k	r	s	t	a	i	n	a	t	s	u	n	i	s	i	n	a
Teoderik					stenen					after		söner		sin										
Teoderik					stone					in memory of sons					his									
Teoderik [raised this]					stone					in memory of his sons														

ᚠ	†		†	†	†	↑	ᚱ	†	?		†	ƿ	†	ᚱ
s	a	i	a	l	a	t	r	a	i	a	f	a	r	
De		ihjäl		traggla		fara								
They		to death		go on		danger								
They		went on to danger and death												

The inscription continues now outside the band on the left, at the edge of the runestone and going up.

	þ	ᚱ		ƿ	ᚱ	†	ƿ		ᚱ	Ψ	†	†		ᚠ		?	↑		
-	-	-	th	r	i	k	r	I	k	i	u	m	a	l	i	s	i	t	i
[var tudr]			i			Grekland			alla			?							
var dödades			i			Grekland			alla			?							
died			in			Greece			all			?							

Just besides the runestone there is a path. If you take that you will arrive into a yard. Park the car past the yard. Front of the manor there are three runestones.

Sö171 Photo album 2000 V 16, 17 stands, shoulders to the door of the manor, to the left of the manor.

ƿ	ᚱ	†	†		ƿ		ᚠ		ƿ	Ψ	ᚱ	↑	ᚱ	*		†	
k	u	n	l	i	f	i	s	i	k	m	u	t	r	h	i	a	...
Gunnlev					Sigmund												

†	↑	ᚠ	ƿ	†	ᚱ	þ	
a	t	s	k	a	r	th	...
after		...					

Sö170 Photo album 2000 V 18, 19 stands just in front of the manor.

...	risti	sten	after	Tore	broder	sin
	carved	stone	in memory of Tore		brother	his
	carved	the stone	in memory of Tore		his brother.	

Sö172 Photo album 2000 V 20, 21. The runestone stands, shoulders to the door of the manor, to the right of the manor. The runestone has a cross band carved. The inscription starts at the bottom center and going up.

y	birn	ra	isthi	stain	thansi	at
Gallbjörn	reste	stenen		denna	after	
Gallbjörn	raised	ston		this	in memory of	

The inscription continues but must be read *on the site*.

#### **GAMLA SPÅNGA SÖ 164** Photo VI 10 to 14. 55 9H1.

Along route 53 close to the Bärbo church (see map sketch in the notes 2000). From the turn to Täckhammar drive north 450 m. Turn right and drive 350 m. Turn right on a dirt road and drive 350 m. On the left there is the gate to an ancient burial field. Looking to the north-west the runestone is visible with a binocular. Walk 90 steps to the north-west and there stands the beautiful runestone. The ornament features a cross-sun in the middle and a ship underneath it. The inscription ends with a chypher. It starts at the bottom left corner.

k	uth	birn	ut	i	thai	R	rais	th	u	st	an	th	ansi
Gudbjörn			?		deras		reste			stenen		denna	
Gudbjörn			?		their		raised			stone		this	
Gudbjörn,			their	?			raised			this stone			

at	k	uth	mar	fa	th	ur	sin
after	Gummar		fader		sin		
in memory of Gummar		father		his			
in memory of Gummar		his father.					

I still have to interpret the following. The runes must be seen again on the site.

st	uth	tr	iki	th	aisi
----	-----	----	-----	----	------

a	f	s	k	i	b	i	l	i	k	u	i	s	t	a	r	t	a
---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---



After that the inscription continues chyphred.

**SKRESTA SÖ 122** Photo album 2000 V 22 to 30.

Along route 53 (road 222), from the turn to Täckhammar and going south, after 2.35 km the three raised stones are visible on a high ground grave-yard. The two southern-most stone have been carved with runes.

On the stone to the south.

ᚺ ᚠ ᚠ ᚠ ᚠ	ᚺ ᚠ ᚠ ᚠ ᚱ	ᚠ ᚠ * ᚠ
s t a i n	s t a n r	i t h i
Stenar	stanna	här
Stones	stay	here

ᚺ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚺ ᚢ ᚱ	ᚺ ᚠ ᚠ ᚠ ᚢ ᚠ
s t a i n a	i s t h u	s i a l f R
stenar	?	självan
stones	?	themselves

ᚢ ᚠ ᚢ ᚠ ᚠ	ᚠ ᚠ	ᚺ ᚱ ᚠ	ᚠ ᚠ ᚢ ᚢ ᚠ
f a t h i R	a t	s u n	t a u t h a
fader	after	son	dödades
a father	in memory of	son	killed
a father	in memory of his	son	killed.

ᚠ ᚺ ᚢ ᚱ ᚠ ᚠ ᚱ	ᚢ ᚠ ᚠ ᚱ ᚢ ᚠ	ᚠ ᚱ
o s k u t r	k i a r t h i	t u
Osgud	gjörde	?
Osgud	made	[the monument?]

On the stone at the center the inscription must be seen on the site again:

ᚠ ᚺ ᚢ ᚱ ᚠ ᚠ	ᚱ ᚠ ᚺ
o s k u l	r i s

**HÄSSLÖ SÖ 62** Photo album 2000 V 31 and VI 1 to 9.

From the church of Lerbo drive nord 700 m (see map sketch in the notes 2000). Turn right at the T-crossing and drive for 1.1 km. Turn left to Dagholm. Pass through the village and at 2.40 km turn right to Hässle. After 1.85 km, on the left the tall runestone can be seen at a distance in a pasture field, some 100 m to the south-west of the manor house.

ᚢ ᚱ ᚠ ᚠ	ᚱ ᚠ ᚺ ᚠ ᚠ	ᚺ ᚠ ᚠ ᚠ	ᚢ ᚠ ᚠ ᚺ ᚠ
k u n i	r a s t i	s t a n	t h a n s i
Kune	reste	stenen	denna
Kune	raised	stone	this
Kune	raised	this stone	

ᚠ	ᚱ ᚠ ᚢ ᚢ ᚠ ᚠ	ᚺ ᚱ ᚠ	ᚺ ᚠ ᚠ	ᚱ ᚱ ᚢ ᚠ ᚠ ᚠ
---	-------------	-------	-------	-------------

a r a k n a s u n s i n r t h a n  
 efter Ragnar son sin godan?  
 in memory of Ragnar, son his good  
 in memory of Ragnar, his good son.

l n t þ t t þ h n t h t  
 i u a t h t a t h R u a s t  
 Hon var dödades väster  
 He was killed in the west.

In the west very likely means in England.

# **ERIKSBERG SÖ 65** Photo album 2000 VI 15 to 18 54 9G4

Along route 52 close to Forssjöbruk. (see map sketch in the notes 2000). The runestone stands between an hedge and the north-western corner of the castle, some 20 m from it.

\* t t t n h t t r t t t r þ l þ t r þ l  
 ... h a n a u s t a r l a a r t h i t h a r t h i  
 ... han västerut var dödades  
 ... he to the west was killed

t n p r t t t p þ t r þ l t t l n t l t þ l h l t p t  
 a u k l l a k b a r t h i l a i u n i a t h i s i n k a  
 och i Longbardland ?  
 and in Lombardy ?

The inscription must be examined again on the site.

# **RUNTUNA church** Photo album 1997 II 19 to 23

Just front of the entrance to the church-yard there are two runestones and a fragment.

**Take a picture of the plate.**

**The smaller runestone.** SÖ 143 The inscription starts at the lower band and, once upside down, going from the left to the right.

t n t r t t t p l t r t p n p þ r þ t þ l  
 a y a r l e t k i a r a k u m b l b a t h i  
 Ager lät gjöra kumlar båda  
 Ager let make memorials both  
 Ager let make both memorials

t p t l h l t p n t p h n t h l t  
 e f t i r i n k u l f s u n s i n  
 efter Ingulf son sin  
 in memory of Ingulf son his  
 in memory of Ingulf his son

\* l t t þ l p r l h t t t t \* t t h

h i a l b i	k r i s t	n a t	h a n s
hjalpe	krets	natt	hans
Help	the circle	night	his

The circle helps his night.

The *circle* is the brotherhood, made of men still alive and those already in the other world. This line is officially interpreted as *Hjälpe Kristus ans ande*, i.e. “Krist help his spirit”. To do this one has to invert the order in the word ʃʃʃ and read it ʃʃʃ. The same thing is repeated in the runestone in Aspa Sö138.

**The taller runestone.** SÖ 149 The runestone bears inscriptions on two sides. The inscription starts say on which side at the center bottom band on the left.

ʃ ʃ ʃ ʃ ʃ	ʃ ʃ ʃ	ʃ ʃ ʃ ʃ	
a n y t r	a u k	k y l a	
Anund	och	Jula	
Anund	and	Jula	

þ ʃ ʃ	ʃ ʃ ʃ ʃ	ʃ ʃ ʃ ʃ ʃ	ʃ ʃ ʃ ʃ	þ ʃ ʃ ʃ
th a u	l i t u	k i a r a	k u m l	th i s a
de	läto	gjöra	kumlar	dessa
they	let	make	memorials	these
they	let	make	these memorials	

ʃ ʃ ʃ ʃ	ʃ ʃ ʃ	ʃ ʃ ʃ
... k u n n - r	s u n	s i n
... Gunnar	son	sin
... Gunnar	son	their
... Gunnar	their son	

The inscription continues now between the two bands on the left.

* ʃ ʃ ʃ ʃ	ʃ ʃ ʃ	ʃ ʃ ʃ	ʃ ʃ ʃ
h i a l b i	k r i - t r	- - -	a n t
Hjälp	krets	[hans]	ant
Help	the circle	his	spirit.

The *circle* is the brotherhood, made of men still alive and those already in the other world. This line is officially interpreted as *Hjälpe Kristus hans ande*, i.e. “Christ help his spirit”.

# **ÖSTBERGA SÖ 159** Photo album 1997 II 23 to 25

From the church of Runtuna drive south for 200 m and turn to the right on an unpaved road toward Segerstad. At 2.0 km turn to the left. After 1.4 km the runestone is visible on the right close to a tree. It is a wonderful runestone 2.2 m high of red granite. The inscription starts at the drake’s head. The name of the runes appears in the inscription.

ʃ ʃ ʃ ʃ ʃ ʃ ʃ	ʃ ʃ	ʃ ʃ ʃ ʃ ʃ	ʃ ʃ ʃ ʃ ʃ ʃ	ʃ ʃ ʃ ʃ ʃ ʃ	ʃ ʃ ʃ ʃ ʃ
i k i a l t r	a k	a l u i r	r a i s t h u	s t a i n	th a n s i

Ingjald	och	Alver	reste	sten	denna
Ingjald	and	Alver	raised	stone	this
Ingjald	and	Alver	raised	this stone	

† †	þ ñ ð ß   ñ ð †	ƿ † þ ñ ð	h   †
a t	th u r b i u r n	f a th u r	s i n
after	Torbjörn	fader	sin
in memory of Torbjörn		father	his
in memory of Torbjörn		his father	

The inscription continues now inside the same band but the staveless runes are used. The staveless runes are a form of fast writing used for the everyday life. The interpretation is tentative. See the sketch of the inscription in the manuscript.

x ¯ ¯	¯ ¯   " ^	ð " ¯ ¯ ¯ ¯	¯ ¯ ¯ ¯   ^	† † ƿ
h a n	u a i r t	j s t th t	u a s i t	l e k i
Han	varit	ståt	västerut	länge
He	had	been	to the west	for a long time

The > is a rune from the old futhark. Some runes are carved repeted as in the case of <sup>11</sup>. The repetition may have to do with the fact that the relatives wanted to show that this kind of rune was not being chosen to make a cheaper inscription.

If the interpretation gets close to the intended meaning this runestone testifies that in some cases the persons that did not come back were not dead at all. Some may have preferred to stay instead of going bck. In this case there was a late changing of thought and Torbjörn, maybe at the end of his life decided to go back home. Once dead the relatives raised the runestone. Or, more likely, the relatives knew that Torbjörn was well and alive, maybe as a military occupying some foreign land, and once dead they raised the runestone as a tribute to him and as a notary act to proceed with the subdivision of the hineritance.

The iscription continues vertically along the right edge of the runestone.

ð   ƿ h	ƿ ñ Ƴ ñ † ñ	ß   ñ	ƿ ñ † † †   ƿ h
i r i k r	k u m u t u	b i u	k u n l a i f r
Rörik	Gudmund	Boe	Gunnlev

*   ñ ƿ	ð ñ ¯ ¯ h
h i u k	r u n a r
högg	runor
carved	the runes.

# **ÄRESTA SÖ 158** Photo album 1997 II 26, 27

Drive back 300 m and turn left toward Sörby. At 400 m turn right. Drive 500 m and on the left the runestone stands. The runestone shows two snakes head down. It is not clear how the two tails terminate (see the colour sketch in the manuscript as a possible solution). Between the two snakes the runestone features a boat with a mast and a sail. Mast and sail are inscribed with runes. The inscription starts at the head of the snake on the right.

B b a k i f u l k s t i n  
 Banke(och) Folksten

It is also possible that is a very early form of name and surname used to indicate a single person.

þ	h	ð	ʀ	ʃ	l	h	þ	ʀ	h	ʃ	l	þ	ʃ	þ	h	l	
th	i	r	r	a	i	s	th	u	s	t	i	n	th	a	n	s	i
			(1)														
de			reste						sten				denna				
they			raised						stone				this				
they			raised						this stone								

<sup>(1)</sup> The inscription leaves now the body of the snake on the left and jumps into the body of the snake on the right.

† †	ƿ † ƿ	Ɔ Ɔ	ƿ † † † † † † † † †
a t	f a	t h u r	s i n k i t i l h a f t h a
			(2)
after	fader	sin	Kättilhövde
in memory of father		their	Kättilhövde
in memory of their father			Kättilhövde

<sup>(2)</sup> The inscription jumps now into the sail.

The inscription continues now on the mast looking at it first from the left and then from the right (as if the mast was split in two). See the sketch of the inscription in the manuscript. Bar the < , the runes are carved under the reference line.

From the left:	From the right:
$\overline{\text{n}} \quad \overline{\text{a}}$ $\cup \quad \overline{\text{th}} \quad < \quad \overline{\text{a}}$ n a      th u k a	$\cup \quad \overline{\text{th}} \quad \overline{\text{i}} \quad \overline{\text{u}} \quad \overline{\text{r}}$ $\overline{\text{m}} \quad \overline{\text{a}} \quad \overline{\text{n}}$ th i u r      m a n
En      dugande	tingalid      man
A      clever	pretorian      man.

To the right of the mast, carved with mirror image runes, very likely we have the name of the runemaster.

1  
 u i l  
 Liv

**LÖVSUND** SÖ 151 Photo album 1997 II 17, 18

Driving west on the road between Bogsta and Svärta turn to the right toward Lövesund. After 1.35 km on the left, down on the lake shore stands the wonderful runestone. The runestone has a band all around its contour. On the lower left corner it features a kind of hoof and a little snake that seals the masterpiece. The inscription, which includes a cypher, starts at the bottom left and goes up vertically.

† ʁ ʁ   ʁ ʁ †	ʁ ʁ †	ʁ ʁ † ʁ ʁ
a s b i u r n	s u n	s b a r s
Ösbjörn	son	av Sbar
Ösbjörn	son	of Sbar

ʁ † |

[reste stenen]  
[carved the stone]

ʁ †   ʁ	ʁ ʁ   †	ʁ ʁ ʁ ʁ ʁ ʁ	ʁ   †	ʁ ʁ ʁ † † ʁ
i f t i r	s u i n	b r u t h u r	s i n	t h r u t a r
after	Sven	broder	sin	godan
in memory of	Sven	brother	his	good
in memory of	Sven	his good brother		

The inscription continues at the center of the runestone where it starts with

ʁ | ʁ †  
t h i k n  
tägn ?  
ung man ?

after which a cypher is used. **Find the solution.** The inscription ends on this side with

† |  
a i

On the side facing north-west

ʁ † † †	ʁ †   ʁ	ʁ ʁ
s t a n	i f t i r	s u ...
Stenen	after	sun ...
The stone is	in memory of	son ...

**TYSTBERGA** RO74.2 VE33 Photo album 1997 II 12 to 16

Driving eastward toward Tystberga church; once reached the church, drive 1.0 km further and on the left three stones stand of which two are carved with runes.

**The runestone in the middle.** Sö173

The 1.7 m high runestone has two bands carved one inside the other. The external band is the body of a snake with a drake-like head and the internal band is the body of a snake. The inscription starts at the drake-like head and reads:

ʁ † ʁ ʁ   †	† ʁ ʁ	ʁ † †
m e s k i a	a u k	m a n i
Myskja	och	Manne
Myskja	and	Manne

l i t u	r a s a	k u - - - - -
läto	resa	ku[mmel detta]
let	raise	mem[orial this]
let	raise	[this memorial]

- - - - -	- r u t h u r	s i n	* R o d g e r
[after	b]roder	sin	Rodger
[in memory of	b]rother	his	Rodger
[in memory of]	his brother		Rodger

a u k	f a t h u r	s i n	* h u l m s t a i n
och (av)	fader	sin	Holmsten
and (of)	father	his	Holmsten
and (of)	his father		Holmsten

The inscription continues now inside the other snake body.

* h a n	* h a f t h i	ö s t a r l a
Han	hade	västerut
He	had	to the west
He	had	been to the west

ö m	ö a r i t	l a n k i
vart	varit	länge
where	stayed	long
where	he stayed	for a long time

ö u u a	ö s t a r l a	m e t h	i n k u a r i
De dogo	österut	med	Ingvar
They died	to the east	with	Ingvar.

In alternative

ö u	ö a	ö s t a r l a	m e t h	i n k u a r i
(after) de	var	österut	med	Ingvar
(then) hey	were	to the east	with	Ingvar.

The *they* in the last line must be referred to Rodger and other companions in the Ingvar expedition or to Rodger and his father Holmsten. In the second last line it is not clear if *han*, i.e. *he* is referred to Rodger or his father that had been for a long time to the west. One possible explanation can be that the runestone was erected in memory of Holmsten who had first been “long in the west” but who had then returned and with one of his sons, Rodger, had sailed away with Ingvar and with him (his son Rodger) died in the east. *Ingvar den vittfarnes*





? and Sven

þ	l	h	þ	r	n	ʀ	l	ʀ
th	i	R	b	r	u	k	i	a
de			bro			gjörde		
they			bridge			made		
they			made the bridge					

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**KRISTINEDAL SÖ 37** Photo album 1997 I 29

Along the road between Gnesta and Vagnhärads going south, 1.6 km north of the turn to Sund and Lundby, turn to the right toward Lövsta. After 200 m turn left on a road called “Gersta väg”. After 400 m on the right (after having left on the right a wonderful little lake), 10 m from the road and front of some houses, stands the runestone. The runestone is 1.8 m high and is made of red granite. Take a zoom picture.

**SKÅÄNG SÖ 32** GI19 Photo GI18 GI25 Album 1997 I 30 Södermanland 64 9H4.

Go back to the provincial road from Vagnhärads to Gnesta and turn south on it. Just after having passed the deviation to Sund and Lundby, the runestone stands on the right. The runestone of Skåäng is somewhat younger than the runestone of Berga. The two runestones are Södermanland oldest. In the middle of the runestone there is an inscription from the VI century with old nordic runes. The surface of the runestone is very smooth. Find out if it was artificially smoothed. To read the runes the top of the runestone must be on the left of your left eye.

h	ʀ	k	l	ʀ	ʀ	*	ʀ	m	n	x	ʀ	ʀ	l
h	a	r	i	j	a	h	l	e	u	g	a	r	i
(1)					(2)								

(1) The bystaff in the center actually slopes down from right to left.

(2) This is a rune of the younger futhork.

Find the interpretation. Around the old runic inscription, 500 years later, another runic inscription was carved using the normal viking runes. Two brother/sister had the impudence to take possession of the red granite runestone dating from the the migration time and used it themselves for a memorial. The inscription starts at the snake’s head.

h	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ
s	k	a	n	m	a	l	s	a	u	k	o	l	a
Skamals								och			Olof		
Skamals								and			Olof		

þ	ʀ	n	ʀ	ʀ	ʀ	n	ʀ	l	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	ʀ	
th	a	u	l	e	t	u	k	i	a	r	a	m	e	r	k	i	th	a	u	s
de			läto				gjöra				märken					dess				
they			let				make				memorial					this				
they			let				make				this memorial									

† þ ↑   ʀ	ʁ ǫ †   †	þ † þ ǫ ʀ	ʁ   †
e f t i r	s u a i n	f a t h u r	s i n
after	Sven	fader	sin
in memory of	Sven	father	their
in memory of	Sven	thier father	

þ ǫ þ	*   † ↑ þ	ʁ † ↑ ǫ	* † † ʀ
k u t h	h i a l b i	s a l u	h a n s
god	hjälp	segla	av han
good	help	sail	by him

(He was) a good help in sailing.

This line is officially interpreted as *Gud hjälpe själen hans*, i.e. “God help his soul”.  
The † rune has been used three times.

### **FREDRIKSDAL SÖ 33** Photo album 1997 I 31

From the church of Vagnhärad, drive west for about 800 m. Turn to the right and drive north for about 1.3 km. At the cross turn left and then immediately to the right toward Fredriksdal. After about 800 m one passes under the underpass under E4. After 600 m on the left there is the entrance to Fredriksdal Park. Park the car near the house to the north-west and go uphill to the west into the park. The runestone stands 150 m on the right of the path. What makes the runestone outstanding is the spiral form of the snake's body, the snake's tongue is out of the mouth and the greek cross has a svastika in its middle. **Read the runes on the site.**

### **YTTERSTENE SÖ 26** Photo album 1997 I, II 32 to 34.

Drive 1.8 km west of Vagnhärad church and turn left on road 219. At 1.7 km turn left toward Stene (do not turn at the next sign toward Stene) and at 1.1 km the runestone stands to the left of the road. The runestone is in bad conditions and a piece fell down. In the middle-low of the runestone there is a hole passing through the thickness. Inside the inscription band, a big cross is carved. **Read the runes on the site.**

### **LÅNGBRO Sö 25** Photo album 1997 I, II 35

Either a) go back to road 219 and drive north for 250 m. Turn to the left and once in the yard turn left. After few hundred meters the runestone stands to the right; or b) go back to road 219 and drive north for 1050 m. Turn to the left. After 30 m turn left into an unpaved and muddy road. After 700 m the runestone stands on the left. The inscription starts inside the band on the left.

þ † ǫ ↑ ʀ †	† ǫ þ	þ   † ʀ ↑ ʀ	†
i k a u l r a	a u k	i g i a a t r	a ...
Ingeulv	och	Ingjald	och ...
Ingeulv	and	Ingjald	and ...

	þ   † ʀ †		
	th i n s a		
de	reste	sten	denna
they	raised	stone	this

they raised this stone

† ↑ ʀ ʀ

...

after [son sin]

in memory of [their son]

**BJÖRKE** Sö 41 RO145.2 GI8 Photo album 1997 I, II 36 to 38 (800 m east of the church of Västerljung)

Leaving the runestone of Långbro, go back on road 219 and drive south for 1.6 km. Turn right toward Västerljung. Drive 600 m and turn to the right toward Björke gård. At the yard turn to the left. After some 300-500 m one comes to a bridge over the railway. Just before the bridge there is a sign pointing to the right to *Förlämning*. Go in and after 10 m on the left there is a plate and a boulder on which the runic inscription is carved, face turned to the west. **Take a picture of the plate, read the runes on the site.**

Tate högg

Tate carved

after Skage sin far  
in emory of Skage his father

måktiga märket  
(this) powerful memorial

man altid ska minnas  
man always shall remember  
man shall always remember

Tate lived 1000 years ago in about the year 1000 and was the son of the farmer of Björke yard in the parish of Västerljung in Södermanland. When his father died, Tate wanted to honour him with a poetic memorial, a runic inscription on a boulder north of the yard. The thousand years old runic swedish verses are abrupt, harsh, selfcontrolled and without sentimentalism. It expresses the son's sadness and sense of loss but also the viking time pride and trust in the future. The author of the verses is presumably, judging from the first line in the poetry, Tate himself or an hired runemaster.

**VÄSTERLJUNG** church Sö 40 RO145.2 RO104 GI72 Photo RO148 GI74 GI73 Album 1997 II 1 to 10 Södermanland 64 9H4 about 5 km west of Trosa.

From the Björke runic boulder, go north across the bridge over the railway, turn to the left. After 100 m turn to the right and drive 500 m to the south-west. The runestone, which is dated

to the XI century, stands outside the medieval church. It is 3.0 m high and is carved on three sides. Two of the sides are carved with figures not very easy to interpret (e. g. a figure with two heads) and the third with a runic inscription. *Take the picture of all the sides again, a sketch of the runestone and a picture of the plate.* On one of the sides a recently discovered picture shows a man with his arms stretched out in front of him who has a large object in his hands. It is possible that the object is a harp, but the surface of the stone has flaked near the edge of the stone where the figure is carved. If the picture represents Gunnar in the snake-pen, he is not playing the harp with his toes, as he is supposed to do according to the version in *Atlamål* (and from there in the *Völsunga saga*). The same version is also on *the Norum font* (Bohuslän early 12<sup>th</sup> century, *find where it is now*) as well as in a number of scenes in norwegian stave-churches. Gunnar is here playing the harp with his fingers the same way as it is in the archaic eddaic poem *Atlakvida*. Besides being the most practical method, this is almost certainly the original form of the motif in the legend of Gunnar death. Furthermore it seems likely that the harp was introduced comparatively late in the story. At least the carving on *the Oseberg cart* shows Gunnar defending himself without the aid of any instrument. That carving can be dated to the mid 9<sup>th</sup> century, some 200 years before the *Västerljung* stone was inscribed. Gunnar, if Gunnar it is, here is sitting on a chair, in the snake-pen. This seems too idyllic a feature, too much in keeping with a cosy Södermanland outlook, to be suitable for the pathos and high heroism of the *Völsung* epic, which hardly has room for creative comforts. Gunnar is Sigurd Favnesbane's (see the Ramsund boulder) brother in law. In the *Völsung* saga Gunnar is thrown in the pen and the harp after him in sign of derision. Playing the harp Gunnar succeeds in keeping the snakes away from him. He played so well that all the snake dosed off. All but one. The one that was able to remain awake was a female. Not a female snake but a woman disguised as a snake. In a fury of jealousy she attacks and kills Gunnar. The figure has legs and arms united entwined with snakes, holds his arms outstretched just in front of him and has an object in his hands which could be a harp. The fact that the man here depicted has exactly the same hair-style as Sigurd Favnesbane in the Ramsund carving, is a factor to believe that he is *Gunnar i ormgroppen*, i.e. "Gunnar in the snakes den".

The inscription starts at the snake's head on the left.

* † ∇ † † † †	℞ †   ʒ †
h a u n i f r	r a i s t i
Hunnäv	reste
Hunnäv	raised

† †	† †   † †	† † † ∇ ℞	† † † ∇ ℞	ʒ   †
a t	k a i r m a r	f a t h u r	s i n	
after	Germar	fader	sin	
in memory of	Germar	fater	his	
in memory of	Germar	his fater		

* † †	†	† † † † † ℞	†	†   ∇ ʒ †
h a a	i r	i n t a t h r	a	t h i u s t i
(1)				
Han	är	ändade	i	Tjust.
He	had	ended up	in	Tjust.

Tjust should be the name of a locality. Very likely it is the Tjust in Småland near Västervik. *Ended-up* could be *ended*, i.e. "died".

<sup>(1)</sup> Double check to see if it is an a.

ḡ Ṗ ṭ Ṛ ṭ Ṗ ḡ	* ṭ Ṗ	Ṗ Ṗ ṭ ṭ Ṗ	Ṗ ṭ ḡ ḡ ṭ
s k a m a l s	h i a k	r u n a r	th a r s i
Skamals	högg	runor	dessä
Skamals	carved	runes	these
Skamals	carved	these runes.	

The runmaster Skamals is very good but not very famous. He has signed another runestone in Södermanland (find the runestone).

In the year 1719 the church of Västerljung was attacked by russians pirates and destroyed. It has been rebuilt and on one of the bells there is a latin inscription about the russians.

#### GILLBERGA Sö 42 fr Photo album 1997 II 11

From the church of Västerljung drive south for 200 m. Turn to the left and drive under the overpass. Immediately after that turn to the right on an unpaved road. After \_\_\_\_ m turn right on a path. After 900 m one comes to a yard where the runestone stands in the center. Behind the runestone there is a hole not passing thorough the thickness of the runestone. Read the runes on the site.

#### SÖRHUSBY Sö 27 Photo album 2000 IV 36, 37.

Along the road 218, 400 m south of Vagnhärad church, turn right on Lansmansvägen. The runestone can be seen from the car after 200 m on the left in the school yard. The inscription is turned to the other side of the street so, if the school-yard is closed, the inscription cannot be seen. The upper part of the runestone is missing. The runestone was found in 1904 close to where it stands, to the north of a rill that flows into the Trosa river which, where the runestone stands, runs from west to the east. The runestone was 90 steps from where the rill goe into the river but now stands on a knoll near-by.

The inscription says:

Gunna och Tor och ...

reste denna sten

efter ... sin broder

Gud hjälpe.

#### BERGA Sö 24 GI16 RO17 Photo GI17 Album 1997 I, II 27, 28 2000 IV 38 to 41

From the church of Vagnhärad drive south 250 m (**400 m?**) and turn to the right on *Länsmansvägen* street. After having passed front of Sör Husby on the left, turn left over the bridge and drive 400 m to the south straight ahead. At the road-fork turn to the left on an unpaved road. After 850 m turn to the left and after 50 m to the left again. Here one can park the car and proceed walking or drive on a rear gear (I am not sure is there is place to turn the car). At 160 m and on the left, inside the bushes (when I visited again in the year 2000 all the bushes were cleared and the runestone could be seen from a distance) stands the runestone of Berga. The runestone original location is somewhere south-south-east (***I had south west***) of its present location. In fact the runestone in 1938 (***wasn't it found again only in 1941?***) was moved 10 m north-north-west of its previous location (***take a picture of the plate***). Here in 1997 I met (to me) professor Lars Rask. The 2.0 m high runestone in unworked granite of

unusually beautiful gray-white aspect, dates to 400 a.d. It has been raised approximately the same time as the Möjbro runestone, perhaps somewhat after the year 400 a.d. Consequently is one of the oldest runestones in Sweden, possibly the oldest. The runestone had disappeared but was found in 1941 and raised where it now stands. The inscription consists of names. One is written vertically in the center of the runestone and the other is carved horizontally at the top of the runestone with smaller runes. The old nordic runes have been used.

**The inscription at the center.** To read the runestone the top of the runestone must be on the right of your right eye; in this position the inscription must be read from the right to the left (from the top to the bottom of the runestone). The runes have been carved as mirror-image. The inscription's layout is similar to that of the Möjbro runestone.

Σ ƿ ʀ | Χ ƿ Σ ↑ | Υ  
s a l i g a s t i r  
<sup>(1)</sup>  
Saligastir

Saligastir is a male name.

<sup>(1)</sup> Σ is a rune which is typical of the germanic futhark, rather than of the anglo-saxon futhark. The latter would have the rune ʁ.

**The inscription at the top.** At the top of the runestone, with smaller runes, in an horizontal line that must be read (like the Möjbro runestone) from right to left.

ƿ | ʀ ǫ  
f i a o  
<sup>(2)</sup>  
Fiao

Fiao is a female name.

<sup>(2)</sup> The rune ʀ does not belong neither to the anglo-saxon futhark, nor to the germanic futhark. It is proper of the later viking futhork. The runestone is dated the earlier of all the runestones in Sweden.

The Berga runestone is very likely a memorial after the farmer of the Berga farm-yard and his wife. The wife must have had the runestone raised while she was still living and got the name of her beloved carved at the very center of the runestone. She probably left instructions that, after her death, her name be carved where it is and as it is. They probably were both buried under the runestone. This makes the Berga runestone a unique among the runestones.

**TROSA** bro GI51 Photo album 1997 0, I 10 to 21. From the church of Vagnhärad drive 1.7 km to the south toward Trosa country church (which is 4 km north of the town of Trosa). 350 m after having passed the church, turn to the right toward Hembygdsgård. Go straight and do no turn to Hembygdsgård; after 400 m on the right stands the runestone. The other two runic inscriptions are on the wall of a cliff just in front of the runestone, few meters apart from each other and from the road. The medieval town of Trosa was located west of here, on both sides of the Trosa river, 5 km upstream on the Trosa river from the present town of Trosa. The two

### The runestone Sö 36 GI50

þ	n	k	r	i	r	þ	n	k		n	k	r
th	u	r	k	i	r	a	u	k		u	r	e
Torger						och				Orre		
Torger						and				Orre		

þ	†	l	h	℞	†	l	h	↑	∇	h	↑	†	l	†	†
th	a	i	r	r	a	i	s	t	u	s	t	a	i	n	a
de				reste						stenarna					
they				raised						the stones					

† †	ᠨ ᠯ ᠠ ᠢ ᠯ	ᠮ ᠠ ᠲ ᠠ ᠬ ᠤ ᠷ	ᠬ ᠢ ᠨ
a t	u l a i f	f a t h u r	s i n
after	Olev	fader	sin
in memory of Olve		father	his
in memory of Olve		his father	

ʃ ɒ ʋ	ʃ ʌ	ɣ ɒ ʃ ɪ ʃ	β ʀ ɒ ʔ ɒ ʀ	ɣ ɪ ʃ
a u k	a t	s u a i n	b r u t h u r	s i n
				(1)
och	efter	Sven	broder	sin
and	in memory of	Sven	brother	his
and	in memory of	Sven	his brother.	

**The two inscription on the boulder.** Across the road, on the eastern side of the street, there are the two inscriptions. The inscription on the right, Sö39 is a viking inscription, while the inscription on the left, Sö359, is a farmer's inscription.

c:\documenti\runstenar\runresa\italyUSA\010106

found) starts in A (see sketch in the manuscript), continues in F, E, all around and back to G. What happens next is not clear but may be that the band then continues in B, C, D and ends in a spiral. Above there is a wonderful drake with its tail going around its neck. If this is the right interpretation then the inscription follows a strange path through the band. It starts in E, goes all around and reaches G. From G it continues in B, C, D and H. From H it jumps in F where it ends.

* † R Ψ † þ R	† † †	* † † † †
h e r m o t h r	l i t	h a k u a
Härmod	lät	hugga (inskriftionen på berghällen)
Härmod	let	carve (the inscription on the boulder)

† †	þ † R † † † †	þ R † † † †	h † †
a t	b a r k u i t h	b r u t h u r	s i n
efter	Bergvid	broder	sin
in memory of	Bergvid	brother	his
in memory of	Bergvid	his brother	

What was removed must have been a \*

* [† †	þ] R † † † † † †	†	† † † † † † †
h a n	t h r u k n a t h i	a	l f l a n t i
(1) Han	drunknade	(2) i	Livland
He	drowned	in	Livland

Livland was situated between Semgallen and Eastland.

(1) The inscription has reached now G. It continues in B and C where the carving has been smoothed away.

(2) Now the inscription jumps into F, and it ends.

**The inscription on the boulder, on the left.** Sö 359 The inscription is some meters on the left (north) of Sö151. It starts at the drake's head.

† R † † † †	† † †	† † Ψ † †	† † †	h † † † † †
a r u l f r	a u k	k a m a l	a u k	s b i u t i
Arnulf	och	Gammal	och	Spjute
Arnulf	and	Gammal	and	Spjute

þ † † R	† † † †	* † † †	* † † † †
t h a i r	l i t u	h e l i	h a k u a
de	lät	hällen	hugga
they	let	the boulder	carve

† † † † †	R † † † † †	† † † † †	h † †	† † † † †
i f t i r	r u k u a t	f a t h u r	s i n	k u t h a n
efter	Rogvat	fader	sin	godan
in memory of	Rogvat	father	their	good
in memory of	Rogvat	their good father.		



The inscription is important because it shows how a boulder was called in the old nordic language: *heli*.

**NORA** Sö 30 Photo album 1997 I, II 22

From the runestone in Trosa Bro drive 500 m north back to the main road. Turn left and drive straight for about 1.0 km (at about 500 m one would see on the left the Trosa church, which lie 4.0 km north of the village of present day Trosa). At the intersection turn right to the east and then immediately to the left toward Nora. Do not turn to Nora and proceed for 2.9 km. The runestone stands on the left, just on the edge of the road.

l þ p l r	h n þ
... i n k i l	s u n ...
?	son ...

**TJUVSTIGEN** Sö 34 Sö 35 Photo album 1997 I, II 23 to 26

From the runestone of Nora continue north and turn immediately (after about 20 m) to the left. Drive 150 m north and turn to the right ignoring the sign that would prohibit you from doing so. Drive 1.3 km and to the left there are the two runestones. They are 2.0 m high and were carved by the runemaster Torer. They delimit the edges of a path across the woods. The Tjuvstigen (thiuthstigr, i.e. “public path”) runestones were raised during the XI century (i.e. they are viking runestones) by broders and a mother in memory of two men that did not come back from a viking travel to the east. The two runestones are, according to the inscription on one of the two of them, raised “very close to the road”. The road, Tjuvstigen, is now a little path grown by the grass; once it was the important main road between Stckholm and Nyköping. The two runestones, that must be read together, are the longer runic inscription in verses in Södermanland. The inscription ends with a line that is not in verses. The inscription **on the runestone on the right** is an entire *fornyrdislag*. A *fornyrdislag* is an ancient nordic metric verse which consists of eight short lines, linked by *alliteration*. The *alliteration* is a verse where the accented words which are close to each other start with a vowel or with the same consonant. The inscription **on the runestone on the left** is an half *fornyrdislag* (4 lines instead of 8). Altogether the one has 12 lines in verses, that is three half stanzas in *fornyrdislag*. Tjuvstigen are the only runestones which bear the signature of the runemaster Torer. The carving of Torer is characterized by the coupling of the bands with the cross and by the form of the runes. An author says that if the runestone on the right is compared to the runestone of Trosa Bro, the conclusion can be reached that they have been carved by the same runemaster, paying particular attention to the *stungna runor*. Now, the *stungna runor* are runes with the dots like the þ rune or the t rune (*verify*). These are actually used in both the runestones. The fact is that a) the runestone on Trosa Bro was said to be charcterized by the way the runemaster the þ, þ and B rune. Actually the same characteristics can be found for the þ and B runes while one would look without success for the þ rune in the runestone on the right at Tjuvstigen. The problem is that the same characteristics are found also in the runestone to the left at Tjuvstigen. So it remains to be clarified why this runestone is not believed to have been carved by the same runemaster. ***Find out***.

**The runestone to the right.**

The inscription starts with the word h↑n↑r↑t↑n↑ in the band on the left under the point where the bands are knotted.

ʁ ↑ ʁ    ʁ ↑ ʁ ʁ ʁ ʁ    ʁ ʁ ʁ    \* ʁ ʁ ʁ ʁ ʁ ʁ  
 s t y ʁ l a u g r    a u k    h u l m b r

r  
 (1)

Styrlög                      och              Holm  
 Styrlög                      and             Holm

(1) The ʁ rune was jumped by the runemaster that went back to add it outside of the band.

ʁ ↑ ʁ | ʁ ʁ    ʁ ʁ | ʁ ↑ ʁ  
 s t a i n a    r a i s t u

stenar                      reste  
 the stones                raised  
 raised the stones

ʁ ↑    ʁ ʁ ʁ ʁ ʁ    ʁ | ʁ ʁ  
 a t    b r y t h r    s i n a

efter    bröder              sin  
 in memory of brothers    their  
 in memory of their brothers.

ʁ ʁ ʁ ʁ ↑ ʁ    ʁ ʁ ʁ ↑ ʁ  
 b r a u t u    n e s t a

vägen                      närmast  
 the way                    nearest (the shorter)

(via) the shorter way

ʁ ʁ | ʁ    ʁ ʁ ↑ ʁ ʁ ʁ ʁ  
 t h a i r    e n t a t h u s

de                      ändades  
 they                    ended

|    ʁ ʁ ʁ ↑ ʁ ʁ ʁ |  
 i    a u s t r u e k i

i    österväg  
 to    the eastern route.

ʁ ʁ ʁ ʁ | ʁ    ʁ ʁ ʁ    ʁ ↑ ʁ ʁ ʁ ʁ | ʁ ʁ ʁ  
 t h u r k i l    a u k    s t u r b i a r n

(2)

(3)

(4)

Torkel                      och              Styrbjörn  
 Torkel                      and             Styrbjörn

(Their names were) Torkel                      and              Styrbjörn.

(2) The word ends inside the lower arm of the cross.

(3) The word is carved inside the band on the left, above the knot of the bands.

(4) The word is carved horizontally up-side-down on the left of the runestone, starting just under the lower arm of the cross.

þ | ʀ | þ | ʀ | þ | ʀ | þ | ʀ | þ | ʀ  
 th i a k n a r k u th i r

(5)

kämpar                      goda  
 fighters                      good

(They were) good fighters.

<sup>(5)</sup> The inscription continues now vertically outside the band on the left. To read the runes the top of the runestone must be on the right of your right eye.

Perhaps in Norra Vånga, close to Kristianstad, a runestone was said to be late medieval because there it was written *thiaknar* interpreted as “diacons”. Or may be there it was written “archibishop” and “diacons” was somewhere else. Verify.

### **The runestone on the left.**

The inscription continues on the runestone on the left. It does not start at the snake head, but after the knot of the bands, inside the band on the left.

l | i | t | i | g | i | k | e | r  
 l i t i g i k e r

Lät Ingegard

Let Ingegard

Ingegard let

ā | n | n | r | a | i | s | a | s | t | a | i | n  
 a n a n r a i s a s t a i n

ännu resa stenen

yet another raise stone

raise yet another (this) stone

ā | t | s | u | n | i | s | i | n | a  
 a t s u n i s i n a

efter söner sina

in memory of sons his

in memory of his sons

s | u | n | a | k | i | a | r | t h | i  
 s u n a k i a r t h i

synliga (märke) gjorde

well visible (memorial) made

made a well visible memorial

k | u | t h | h | i | a | l | b | i | a | n | t | t h | a | i | r | a  
 k u t h h i a l b i a n t t h a i r a

god hjälp hand deras

good help hand their

Their hand was a good help (i.e “They were valid men”).

This line is officially interpreted as *Gud hjälp deras ande*, i.e. “God help their spirits”.

þ n r l h \* l n  
th u r i r h i u

(1)

Torer högg  
Torer carved.

(1) The inscription continues now inside the tail of the snake, after the knot of the bands.

**GERSTABERG** Sö 346 Sö 347 RO154 Photo album 1997 0, I 8 Ytterjärna parish 64 1011

On my notes I had Gerstaberga. I think it is the same runestone. Driving eastward from Berga (about 4 km north-east of Järna along E4) to Gerstaberg (see sketch in the manuscript) one reaches an overpass over the railway. Once at the farm take the road on the left. After few hundred meters the runestone can be seen on the left in a pasture, some 50 m from the road. The runestone bears the statement that the runestones originally were painted with colour. The inscription in fact ends with the words:

† h B l h †	R l h † l	† n p	n r p r	h † † l † † l
e s b i r n	r i s t i	a u k	u l f r	s t a i n t i
Äsbjörn	ristade	och	Ulf	målade
Äsbjörn	carved	and	Ulf	painted.

The verb *stæina*, “to paint”, “to colour”, was soon superseded by the german *måla* and the latin *scribere*; the latter also had an original sense of “painting”.

When I visited I disturbed a horse that was peacefully having big time grazing. A young lady had to go there, fetch the horse and take it away. So I repented and went away. **Go back and see if it is possible to have a look at the runestone.**

**URINGE MALM** Sö 298 Photo album 1997 0, I 3 to 6

On road 225 from Södertälje eastward toward Vårsta at Vårsta turn to the right on road 257 toward Västerhaninge. After 9 km on the left side of the road stands the runestone (0.5 km before the crossing with the road to Tul and 1 km north of Runsten). The runestone is particularly beautiful and has the peculiarity to have been carved on a very thin slab of stone. **Take a picture of the plate.**

* † n r	† n p	p † r †	† n p	h l * l † r p r
h a u r	a u k	k a r l	a u k	s i h i a l m r
Haur	och	Karl	och	Sighjälrm
Haur	and	Karl	and	Sighjälrm

† n p	n l * l r p r	† n p	p † r †
a u k	u i h i l m r	a u k	k a r e
och	Vighjälrm	och	Kåre
and	Vighjälrm	and	Kåre

† l h †	h † † l †
- - -	- a i s a s t a i n
[lät	r]esa stenen

let            raise            the stone

† ƿ ↑ ʁ	ᚢ   * ʁ † ʀ	ƿ † þ ʀ	ᚕ   †
a f t r	u i h m a r	f a t h r	s i n
after	Vigmar	fader	sin
in memory of Vigmar		father	his
in memory of Vigmar		his father	

Very likely the runestone gives the name to the village of Runsten which is situated about 1 km to the south-east and which is first named after the year 1600.

**RUTE** church-yard G 319 Gotland island. RO57.3

A grave-slab. Late dated. Over a man who died in Finland.

Foto 2001 II 9 to 19.

A most remarkable church, imposing inside, with columns in the center of the nave.

G 319 At the end of the nave, opposite to the altar, 4 slab graves probably from the 1250s, one of which bears runic inscriptions. The inscription starts at the right end of the circle cap at the top and goes anti-clockwise.

stitrin arual litu kiera stina yfir auduiM, brudur sina  
finlant ait ata akliā ... uath ...

So the runestone must be the one mentioned in the note above over a man who died in Finland.

G 324 Just on the left after having entered the church from the southern lateral entrance of the nave, near the corner, there is a devilish figure with runes.

I had a note when in Resmo, Öland, to visit the museum at Bunge.

**HALLFREDE**

It is just a farm, no fragments visible from the road.

**STENKUMLA** Gotland island? RO57.3

s u n a r l a	s a t	m i t h	s k i n u m
in the south	dealt	with	furs

The church was closed. The runestone is not in the church-yard.

**HOGRÄN** Gotland island RO113.5

Stain Michael is invoked.

**LYE** church G 99 Gotland island RO92.3

Dated from later times

th i n n a   s t e n   th a  
denna            stenen        ?

l i t    h u s f r u    r u t h v i    g j e r a  
lät        wife                   Rudvi            make

y f i r    s i n    b o n d a    i a c o p    i    m a n a g a r d u m  
after        sin        husband        Jakob            of Mannagården

s u n    s k u t i n    u a r t h    i h e l  
who        shot (to death)    was            against  
who was shot against to death

m i t h    e n    p y r s u    s t i n a f    u i s b o r t h  
by            a        cannon        ball        from    Visborg

th a e n    k u n u u n g    e r i k u a r    b i s t a l l a t h  
when        king                   Erik        was        besieged

p a    t h i    f o r n e m d a    s l o t  
in        the        aforesaid            castle

e n    t h a    u a r    l i t h i t    a f    g u z    b y r t h  
And    then    had        passed        after    God's        birth

f i u r t a n    h u n d r a t h    a r  
forteen        hundred            years

o c h    a i n u    a r i    m i n n a    t h e n  
and        one        year        less            then

f e m t i g i    a r  
fifty            years

The above two lines are interpreted to mean 1401 – 50 = 1351 a.d.

b i t h i u m    t h e t e t    g u t h    n a t h i  
Let us prey            that            god            have mercy

h a n z    s i a l    o c h    a l l u m    k r i s n u m    s i a l u m  
on his            soul            and            all            christian            souls

a m e n  
amen

Foto 2001 III 1 to 19 The church is most interesting

**ROMA** G 216 To Fornsal in Visby. Gotland island RO90

In 1940 in the locality of Timans in Roma was found the whetstone dated to the second half of the XI century, with the inscription:

o r m i g a    u l f u a r  
(The names of two persons)

k r i k i a r    i a r u s a l i r    i s l a t    s e r k l a t  
Greece            Jerusalem            Iceland            Serkland (Iraq).

**ARDRE** Gotland island RO144

The picture stones of Gotland are of a different order from the runestones. These monuments of pictorial art, whose golden age lay as far back as the eight century, give us rich and living illustration of myths, legends and poems, most of which are unfortunately totally unknown to us. The subject matter of the picture series on any given stone, certainly entirely intelligible to the age that created them, is hidden from us in an almost impenetrable obscurity. We have the illustrations but not the captions. From the point of view of art history, the Gotland picture stones are of extraordinary interest. With their innumerable figures, their warlike men and proud horses, their ships sailing under lozenge patterned sails over turbulent seas, they give us a unique glimpse into the picture world of the ancients. But they usually have no runic inscriptions on them, and they are very different in character from the common kind of runestones, though this is true that the Ardre runestone, in both ornament and runic inscription, stands on the borderline between the two types.

**SJONHEM** Gotland island RO54.2

One of the picture stones was probably raised in memory of a man who lost his life at the mouth of the river Venta (Windau)

h a n    u a r t h    t a r t h r    a    u i t a u

He was killed at Windau

The place-name Winda was taken by the norsemen to be *Vindö*, “wind isle”. *Väderö* would instead be “weather island”.

**HALLFREDE** Gotland island RO49.1 Follingbo parish.

Two fragments are preserved. The runestone was put up to commemorate a man who

th o i h o l m k a r t h i  
died in Holmgård

Holmgård is Novogorod in Russia. It is known from later sources that the gotlanders had a trading post in Novogorod.

**BETBY** Sö 260 Sö 261 RO77.1 VE 35 Österhaninge parish Södermanland 64 1012

The runestone is located along road 73 south of Stockholm. Driving from Västerhaninge eastward toward Österhaninge after having left the church of Österhaninge to the left, after 1.2 km turn to the right toward Årsta. After 1 km turn to the right and take the left unpaved road. After some hundreds of meters you’ll come to a pass over a stream. The house in front of you is Beteby Manor (see the sketch in the manuscript).

**The trollstone.** Take the road to the left. After 160 m to the left, in the middle of a field, one can see a raised stone. This is not the runestone of Betby. It is a trollstone, i.e. a stone with carvings on it that resemble the runes but that are not understood as such (**Find the picture in the album; copy the runes on the site**). To get there drive 40 more meters and take the unpaved road to the right. Drive 150 m and on the right it is easy to reach the trollstone.

**The runestone.** Drive 200 more meters uphill. You’ll come to a house in the woods. Some 100 m further, passed the house and on the left, according to one sketch that was given to me, there should be the runestone. But I did not find it but as compensation I was vitiously attacked on my ankles by some ticks. The runestone talks about the viking travels to the west.

†	ᚱ	ᚱ	†	ᚱ	ᚱ	†	ᚱ	†	ᚱ	†	ᚱ	†	ᚱ	†	ᚱ	†	ᚱ	†	ᚱ
a	r	u	a	r	u	e	s	t	t	h	r	m	e	t	h	u	l	f	i
han	var	vä	ster	ut	med	Ulf													
he	was	to	the	west	with	Ulf													

ᚱ	ᚱ	†	ᚱ	†	ᚱ	†	ᚱ	†	ᚱ	†	ᚱ	†	ᚱ	†	ᚱ	†	ᚱ	†	ᚱ
s	u	n	i	h	a	k	u	n	a	r									
sonen				Hå	kons														
the son				of	Håkon.														

Just nearby Betby, sunk in a river, a silver hoard has come to light which included a couple of hundred english coins minted during the viking age. To this group of stone on viking travels westward, belongs the notable Yttergårde runestone.



**PRÄSTGATAN** U 53 Stockholm Photo album 1992 D 16, 17

The runestone is embedded in the wall of a building at the corner of Prästgatan street and Kåkbrink street, at man elevation, behind a cannon fuse. It is a wonderful runestone. The ornament is very complicated. A drake's head is visible at the bottom left, near the cannon. Soon from the body a leg departs and ends in a hoof. The rest of the body continues circling around and passes under the neck of the drake. Just after that one meets the first runes. This is the end of the inscription. The band circles the edges of the runestone anti-clockwise and ends in a tail. A small snake intermingles with the drake's body and its head can be seen on the left center side of the runestone. The inscription starts in the tail of the drake, just above the head of the small snake.

p	t	B				l	t	t	n	p		p	r	t	n	p	n	t
th	o	b	-	-	-	i	n	a	u	k		f	r	a	y	k	u	n
Torbjörn?								och				Froke						
Torbjörn?								and				Froke						

þ	↑							h	↑	↑		↑
th	a	i	r	-	-	-	-	s	t	a	i	n
de			reste					stenen				
they			raised					the	stone			

l f t i r	- - - - -	s u n	s i n
after	?	son	sin
in memory of	?	son	their
in memory of	?	their son	

## MÖJBRO Stockholm Statens Historiska Museum

*Insert the description of the runestone and where is Möjbro.*

**TORSÄTRA** Stockholm Statens Historiska Museum. Photo RO88 VE42

The runestone was found in Torsätra which is in the parish of Västra Ryds, Uppland 74 1111 just north of Tibble along the E18 highway.

h	ʏ	ɳ	ɾ	l	ɬ	ɳ	ʏ	ʃ	ʃ	ɾ	ʏ	l
s	k	u	l	i	a	u	k	f	o	l	k	e
Skolle					och			Folker				
Skolle					and			Folker				

l	a	t	a	r	e	i	s	a	t	h	i	n	s	a	s	t	e	i	n
lät				resa					denna					sten					
let				raise					this					stone					

l f t r	b r o t h u r	s i n	h u s b i o r n
after	broder	sin	Husbjörn
in memory of brother		thier	Husbjörn
in memory of their brother			Husbjörn

* †	ᚢ ᚷ	ᚷ ᚠ ᚦ ᚱ	ᚢ ᚠ ᚠ
h n	u s	s i o k	u t i
		(1)	
Han	var	sjuk	utomlands
He	fell	sick	abroad

(1) The rune is not repeated and must be borrowed from the previous word.

ᚦ †	ᚦ ᚠ ᚠ	ᚱ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚦ ᚱ ᚢ	†	ᚱ ᚢ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ
th a	th i r	k i a l t	t o k u	a	k u t l a n t i
där	de	geld	tog	i	Gotland
where	they	tribute	took	in	Gotland
where	they	took tribute		in	Gotland.

The runestone is attributed to the runemaster Visäte and the inscription is so dated to the years 1060s or 1070s.

**ISTABY** Stockholm Statens Historiska Museum Photo RO21 RO19.2 VE7

The runestone was found in Istaby, Mjällaby parish, Blekinge, near the Ales stones. 17 3E2. It is carved in old nordic runes and shows the incipient disintegration of the old nrdic. In the inscription it has been carved the name of the runes.

ᚱ ᚷ	ᚦ ᚢ ᚦ ᚱ	ᚱ ᚷ	ᚠ ᚠ ᚢ ᚱ ᚢ ᚠ
h å	th u l f r	h å	e r u w u i
(1) (2)		(1) (2)	
Hådulf,		Hjorulvs	ättling
Hådulf,		of the Hjorulf	family,

(1) The rune is carved as mirror-image

(2) The rune belong to the new futhork and it was used for the sound å.

ᚦ ᚦ ᚠ ᚱ	ᚷ ᚦ ᚠ ᚱ	ᚱ ᚷ	ᚠ ᚠ ᚢ ᚱ ᚢ ᚱ ᚦ ᚦ
a f i r	å f t r	h å	r i w u l a f a
	(2)	(1) (2)	
hade (satte stenen) efter		Härjulv	
had	set	the stone in memory of	Härjulv

The inscription continues in a line that is not possible to be seen in my picture. Check on the site.

... w a r	r a i t	r u n a r	th a i a r
	(1)		
?	ritade	ronor	dessa
?	carved	runes	these
?	carved	these runes.	

(1) The rune is not repeated and must be borrowed from the previous word.

Håd	ulv	Hjor	ulv	Här	ulv
-----	-----	------	-----	-----	-----

kämp ulven  
battle wolf

swärd ulven  
sword wolf

här ulven  
war wolf

Not only the two names mentioned in the inscription but also the runemaster's name has a remarkable battle-desire sound. The VII century is still the migration period but the approaching viking period can be guessed. The traditions from the migration period lived further in the viking period but here one can notice that, with the IX century, a new period broke in, in the north.

### **SKANSEN** cultural park Stockholm

In the museum, front of the *Vita Huset* (White Houses) there are 6 runestones.

### **SKÅRBY** Skansen Stockholm

The ornament has a red lion-like figure with an inscription that ends with *som ägde Gudis snape* "that owned Gussnava" (in Skåne).

### **BJÄRESJÖ** Skansen Stockholm

### **DAGSTORPS** Skansen Stockholm

### **HUNNESTAD** Skansen Stockholm

#### **First runestone.** Skansen Stockholm

#### **Second runestone.** Skansen Stockholm

In the stone the giantess Hirrokin is represented riding a wolf which she stirs with reins which are snakes. In the edda of Snorre it is said that raiding this way she came to the help of the æsir gods, when they could not get the Balder's death-ship in the sea, something that she did so powerfully that the rolls under the keel caught on fire and the whole earth trembled. In the stone Hirrokin is in company of the snake of Midgård which is curved over her. The snake of Midgård, the wolf and Hirrokin are all symbols of the underworld.

### **HUNNESTAD ASE** Skansen Stockholm

A giant with an ax is shown. The figure could be Tor, the most worshipped of the æsir gods, can represent Valhalla and is known in the mythology for his many fights with the powers of the underworld.

### **ÖLSTA** U871 Skansen Stockholm

The runestone can be found near the Älvors farm.

Until 1896 the runestone was standing on its probable original location, along the road between Ölsta and Säva (**find the place**) in the county of Hagunda.. The road across Hagunda county was part of the ancient Eriksgata, the route that the kings of Sweden followed after their election, to visit the kingdom. Along the Eriksgata many runestones were raised. In 1896 the runestone was sold, it is not known by whom, according to the tradition for 50 Sek or \$6, to Artur Hazelius, the founder of the Skansen cultural park in Stockholm. From the notes taken by Buréus in the XVII century, the damage to the left part of the runestone was already present at that time. The state public company responsible for the runestones, *Runverket*, department of the runestones, decided in 1991 to paint the runestone as an experiment and as a protection against airborne contamination and lichens. The purpose was to investigate the

coating behaviour and how long it will last (it is estimated 30 to 50 years). The decision was a dramatic one because having passed the paint over the runestone may preclude the possibility in the future to determine the runestone original ornament. The fact that there are other 3000 runestones in Sweden played on the side of doing it. One will be able to determine which kind of paint was used investigating the other runestones, but to further investigate on how the Ölstå runestone ornament was, one must employ now more sophisticated techniques that can distinguish between the old and the new paint. This would be more difficult if, by chance or because they employed the most likely paint that they suspected had been originally used, the two paints, turn out to be exactly the same.

The runestone features an outstanding ornament. At the center bottom of the runestone the head of a drake can be seen horizontal looking to the left. The body of the drake winds around and, after having shown a leg terminating into a hoof, circles the runestone's edge anti-clockwise all the way around ending at the center top in a bifurcating tail. On the right an exquisite four footed animal is standing vertical on the drake's body band. The figures are intermingled by many small snakes. A cross symbol is represented at the top.

The inscription starts at the bottom left.

ᛒ ᛁ ᚼ ᚱ ᚼ	ᚠ ᚢ ᛒ ᚢ ᚦ ᚦ ᚱ	ᚦ ᚢ ᚼ ᚦ ᚱ	* ᚢ ᚦ ᚦ ᚦ ᚦ
b i n r n	a u t h u l f r	k u n o r	h u l m t i s
Björn	Ödulf	Gunnar	Holmdis

- - - -	ᚱ ᛁ ᚼ ᚱ	ᚦ ᚦ ᚦ ᚦ	ᛒ ᛁ ᚼ ᚦ
[de]	r i t h o	s t i n	t h i n o
they (made)	carve	stone	this
they (made) this stone be carved			

ᛁ ᚦ ᚦ ᚦ ᚦ	ᚢ ᚦ ᚦ	ᚦ ᛁ ᚼ ᚦ ᚦ ᚢ * ᚦ ᚱ	ᛒ ᚢ ᚦ ᚦ ᚦ ᚦ
i f t i r	u l f	k i n l a u h a r	b u a n t a
after	Ulf	Ginnlaugas	man
on memory of	Ulf,	Ginnlauga's	husband.

ᛁ ᚼ	ᚦ ᚦ ᚦ ᚦ ᚢ ᚦ ᚦ ᚱ	* ᛁ ᚢ
i n	o s m y n t r	h i u
och	Åsmund	högg
and	Åsmund	carved.

The Åsmund that signed the runestone, judging from the ornament, the use and shape of the runes, the punctuation marks, the technique used to carve and the form of the lines, is Åsmund Kåresson.

**BOGESUND** RO118.1 Uppland 75 1014 just south of Vaxholm

Gunne and Åsa had this stone raised

and made this coffin of stone

in memory of ? their son

He died in Ekerö.

† †	l h	ƿ R † ƿ l †	l	ƿ l R l ƿ n	ƿ † R þ l
a n	i r	k r a f i n	i	k i r i k u	k a r t h i
Han	har	likkista	i	kyrka	gård
He	has (his)	coffin	in	the church	yard

Fastulv cut the runes

Gunne raised this slab of rock.

One of the most radical changes that christianity brought about in the social life of the viking age was that the dead man was now to be buried in the consecrated ground of the church-yard, separated from his kin. He was no longer to lie in his grave on the slopes by the homestead where his ancestors lay. The new burial custom is reflected in this runestone. It is interesting to observe that in this transition period a rune stone was evidently set up in the ancestral cemetery at home, while a more ecclesiastical sort of monument was provided in the church-yard at Ekerö.

**DANDERYD** U 127 U 128 U 129 Photo album 1996 I 10 GI42.2 Uppland 74 1014 along the E4 highway

At both ends of the bridge of Täby Tä, Jarlabanke let raise 4 runestones: two at the northern end and two at the southern. The two runestones at the bridge northern end are still there. The two runestones at the southern end were moved during the middle ages: one to the church of Fresta and one to the church of Danderyd. There is also a runestone about Jarlabanke at the church of Vallentuna (see the Vallentuna runestone). The present runestone does not refer directly to the bridge. There are some 15 other runestones raised in memory of Jarlabanke. The ornament is made of two drakes, one on the left and one on the right. The inscription starts at the head of the drake on the left.

l † R † † þ † ƿ l	l l †	R † l h †	h † † l † †	þ † h †
i a r l a b a k i	l i t	r a i s a	s t a i n a	
Jarlabanke	lät	resa	stenar	dessä
Iarlabanke	let	raise	stones	these

† †	h l ƿ	ƿ n l ƿ n † †
a t	s i k	k u i k u a n

(1)

efter	sig	självan
after	him	self

(1) The inscription continues above the band.

The inscription continues now at the drake's head on the right.

† ñ ų	ᛞ ᚱ ñ	ᛞ   ᚱ †	ų † ᚱ ᛞ
a u k	b r u	t h i s a	k a r t h i
och	bro	denna	gjörde
and	bridge	this	made
and	made this bridge		

ų ñ ᚱ	ᚼ ᚼ ↑	ᚺ   ᚼ ᚼ
f u r	o n t	s i n a
för	ande	sin
for	spirit	his
for	his spirit	

† ñ ų	†   ᚼ	† ↑	↑ † ᛞ ñ	†   ᚼ ᚼ
a u k	a i n	a t i	t a b u	a l a n
och	han	ägde	Täby	hela
and	he	owned	Täby	whole
and	he	owned	the whole Täby.	

**VEDA** U209 Photo [7]109 RO30 VE31.2 RO57 74 11I2 little south-west of Angarn

The runic inscription on the boulder talks about a profitable undertaking in Gårdrike (Russia). The boulder can be found 125 m west-north-west of the Veda yard. The runic inscription is mentioned for the first time in the year 1863 in a letter to the director general of the central board of national antiquities of Sweden Bror Emil Hildebrand from Gunnar Olof Hylltén-Cavallius. He speaks about an up to then unknown, very shallow runic inscription on a sloping boulder near Veda. The inscription reads:

ᛞ ñ ᚱ	ᚺ ↑ †   ᚼ	ų   † ᚱ ᛞ
t h u r s t a i n	k i a r t h i	
Torsten	gjörde	
Torsten	made	

ų ↑   ᚼ	ᚱ   ᚼ ų ñ ᚼ ↑	ᚺ ñ ᚼ	ᚺ   ᚼ
i f t i r	i r i n m u n t	s u n	s i n
(1)			
after	Ärenmunt	son	sin
in memory of	Ärenmunt	son	his
in memory of	Ärenmunt	his son	

(1) The rune is not repeated and must be borrowed from the previous word.

† ñ ų	ų † ñ ᛞ ↑	ᛞ   ᚼ ᚺ †	ᛞ ñ
a u k	k a u b t i	t h i n s a	b u

och	(1) köpte	denna	by (gård)
and	bought	this	village (yard)
and	bought	this	farm

† ñ þ	† þ † † þ †
a u k	a f l a t h i
och	skaffade (geld)
and	fetched (tribute)

† ñ ʁ † R	†	þ † R þ ñ þ
a u s t r	i	k a r t h u m
österut	i	Gårdarike
to the east	in	Gårdrike (Russia).

Torsten must have lived in Gådersta. After he got the money from his travel to the east he bought the farm (gård, yard) in Veda and he carved, or made carve, the runic inscription in memory of his father and of his son. On a boulder near Gådersta in the parish of Skepptuna, 20 km north of Veda, there is a runic inscription (*[find the site](#)*) that states that a man, Torsten, made a memorial in memory of Ärmund, his son, and in memory of his father Gerbjörn. A comparison between the two inscriptions leads to the conclusion that they were carved by the same runmaster. To the north of the boulder there is a late iron age burial ground, the Veda's burial ground, consisting of 50 elements. From the phrase *and bought this farm* we learn of a social phenomenon unknown before that time, that is the purchase of real estate. The land, at least to a certain extent, could be sold and bought. The background for this is the wealth in personal property that could be acquired during the economically active viking time with the long distant trading and the viking expeditions. The gains could evidently be invested in real estate. What before was inalienable land (*othal*) could now be acquired by purchase. The inscription gives an idea of what was an isolated yard. It is worth noting that in the inscription it is called a *by*, that is the Swedish for "village". During the viking time the word could both mean a village or an isolated yard. It can be observed that the end of the inscription is an alliteration poetic form. The *alliteration* is a verse where the accented words which are close to each other start with a vowel or with the same consonant. The last line's formulation is found in 5 or 6 viking time inscriptions and also in the Icelandic poetry *Hallfreth vandræthaskald*, which in its Olavsdraða of the end of the X century, describes how Olav Tryggvason coloured his sword red with blood "to the east in Garthum".

#### **RÅCKSTA** U207, U208 Photo [7]108 album I 28 II 1

On a knoll in a small late iron age burial ground and about 100 m west of the village of Råcksta stand, in their original place, two 1 m high runestones which together constitute a memorial.

#### **The runestone on the left** U207

The runestone is of grey granite. The inscription starts at the drake's head.

ñ † þ R	† ñ þ	þ ñ R þ † † R	† ñ þ	þ † þ † †
u l f r	a u k	t h u r m n t r	a u k	k a m a l
Ulf	och	Tormund	och	Gammal
Ulf	and	Tormund	and	Gammal

l a t a	r e i s a	t h i s a	s t i n a	t h a r
låta	resa	dessa	stenar	här
let	raise	these	stones	here

e f t r	f a t h u r	s i n
efter	fatder	sin
in memory of father		his
in memory of his father		

### **The runestone on the right U208**

The inscription continues now on the runestone on the right made of red granite.

r i s t u	m e r k i	a t	m a n	m e t a n
reste	minnesmärke	efter	man	märklig
raised	the memorial	after	a man	remarkable
raised	the memorial	after	a man	remarkable

s u n i r	a l k o t h i r	a t	s i n	f a t h u r	s t e r k a r
söner	fullgoda	efter	sin	fader	Sterkar
sons	perfect	after	their	father	Sterkar
perfect sons		in memory of their		father	Sterkar

The inscription continues now inside the left arm of the cross

u i s i	r s t i	s t i n a
(2)	(3)	
Visäte	ristade	stenarna
Visäte	carved	the stones.

(2) The inscription continues now inside the right arm of the cross

(3) The inscription continues now inside the lower arm of the cross

The first half of the inscription on U207 is written in current prosa form. It can also be noticed that the predicate is at the present tense (e.g. lata). The remaining part of the inscription on U208 is in poetic form and is made of one half of a *fornyrdislag* metric verse. A *fornyrdislag* is an ancient nordic metric verse which consists of eight short lines, linked by *alliteration*. The *alliteration* is a verse where the accented words which are close to each other start with a vowel or with the same consonant.

The father bears a very unusual name, Sterker, and is given and adjective, remarkable, which is not known from swedish sources but it is instead from the old icelandic literature where it is used for example in the Gripe's prophecy in the Edda says to Sigurd Fafnesbane

thu munt mathr vera  
du blir den gävaste



you are the most remarkable

maeztr und solo  
hjälten unter solen  
hero under the sun

ok haeztr borinn  
född till att vara  
born to be

hverion iefri  
främst ibland kungar  
the first among the kings

The inscription is signed by the runemaster Visäte which is thought to have had the most important center of his activity in Vallentuna.

(continued in *akta*)

(continued from *agn*)

## RÅCKSTA

**ÖRSTA** U211 Photo [7]112 album 1996 I 30, 31

The 1.4 m high, 72 cm wide red granite runestone stands 15 m south-south-west of the southern house in the Örsta northern yard, just inside the alleé. Richard Dubeck visited Örsta in the year 1872 and found a runestone broke in two parts outside a cattle-hut. The pieces remained in the dirt where were found by Erik Brate in the year 1914 covered by the soil. He agreed with the tenant to move the pieces to a knoll in the vicinity. In the 1920s came the decision to use them in a housing project. In 1973 the two stone blocks were found holding the beam of a door. The inscription starts in the center up-side-down

l n þ r i þ	l i t	h t a i n	* þ n t
i u f r i t h	l i t	s t a i n	h k u a
Jofrid	lät	stenen	hugga
Iofrid	let	the stone	carve
Iofrid	let	carve the stone	

t þ t h	h þ l t	t t	h t
e f t r	s t h i e	- - - - t a	
after	Spjälle	[bau]ta	sin
in memory of Spjälle		husband	her
in memory of Spjälle		her husband.	

The runestone is one of the few runestones in the Vallentuna area raised by a woman in memory of her man. Her name is not found in any other Swedish inscription but is quite usual in the north-west. Because of the damage to the surface it is not possible to read the name of the husband, but tentatively it can be determined to be Spjälle. It is the same spelling as in the medieval sources and it is the same as the old Icelandic substantive *væn*, “friend”. It could also have been a nick name for Spjällabode, a name that appears in about ten runestones.

**ANGARNS** church U201 U202 U203 U204 Photo [7]101, 102 Album 1996 I 19 to 27

In the parish of Angarn ten runic inscriptions are known: U207, U208, U211 and U201 to U204 makes 7 runestones, plus 2 runic inscriptions on the boulders Veda and Åsta makes 9, ***plus one to be found***. Two runestones are missing today and are only known as fragments in notes taken in the 1600s. In the church of Angarns 6 runestones are known. Two of them, U205 and U206 have been moved, 3 stand outside the southern church-yard wall and just north of the road to Vallentuna. U202 is on the left, U204 in the middle and U203 to the right. U201 is embedded in the external north-eastern corner wall of the church (the sacristy).

**U201** Photo [7]102 Album I 25 to 27

The runestone is 2.25 m high, 1.17 m wide and is of red granite. The inscription starts at the snake's tail.

þ l t þ t	n þ	þ n t l r þ h	n þ	þ n r n t þ
th i a k n	u k	k u t i r f r	u k	th u r u l f
Tägn	och	Götdjäv	och	Torulf

Tägn                      and              Götdjävrv                      and              Torulf

þ   ᚦ	ᚦ   ᚠ ᚱ	ᚱ   ᚠ ᚠ	ᚠ   ᚠ ᚠ	þ   ᚠ ᚠ
th i r	l i t u	r i s a	s t i n	th i n a
de	läto	resa	sten	denna
they	let	raise	stone	this
they	let	raise	this stone	

ᚠ ᚱ ᚠ   ᚦ	ᚠ ᚱ ᚱ ᚠ	ᚱ ᚠ ᚱ ᚱ ᚱ	ᚠ   ᚠ
i f t i r	t u k a	f a th u r	s i n
after	Toke	fader	sin
in memory of	Toke	father	their
in memory of	Toke	their father	

ᚠ ᚠ	ᚱ ᚱ ᚱ ᚠ	ᚱ ᚠ ᚠ	ᚠ	ᚱ ᚱ ᚠ ᚱ ᚱ ᚱ
o n	f u r s	u t i	( <sup>1</sup> )	k r i k u m
Han	omkom	ute	i	Grekland
He	died	out	in	Geece

<sup>(1)</sup> The rune is not repeated and must be borrowed from the previous word.

ᚱ ᚱ ᚱ	ᚠ ᚠ ᚱ ᚱ ᚱ	ᚠ ᚠ	ᚠ ᚠ ᚠ
k u th	i a l b i	o t	a n s
god	hjälp (vid)	otäthet	hans
good	help	in case of leaks	his

He was a good help in case of leaks in the ship. (He was a valid man).

This line is officially interpreted as *Gud hjälpe hans ande*, i.e. “God help his spirit”.

ᚠ ᚠ	ᚱ ᚱ	ᚠ ᚠ ᚱ ᚱ
o t	u k	s a l u
otähet	och	att segla
leaks	and	at sailing (he was good).

This line is officially interpreted as *ande och själ*, i.e. “spirit and soul”.

Many runestones have been raised in memory of men that died during travels to Greece. The law prescribed that “nobody can take a man’s hineritance, while he *sits* in Greece”. The word sits can be understood *stays*, but can also be understood *rules*, *reigns*. After all an hineritance must have been so important only for particular wealth, such as that of a chieftain. Therefore it was important to know that the traveller had died in foreign land so that the heirs could take rightful possession of the hineritance. Another possibility is that the traveller had not died at all, rather he had decided not to go back. He could have found his one true love. This, in combination with the fact that money were lent to those that departed for an expedition, may have lead to the decision not to go back home anymore. Otherwise, looking at the number of people commemorated in the runestones, we would have been front of a carnage and no mention is ever made to wounded men.

U201 belongs to the group of older inscriptions from the beginning of the XI century which is carved in a style which is use to call Gunnar style, after the Gunnar which signed the

runestone U226 at the Arkil's tingpalce in Bällsta. The closest correspondence is found in the form of the runes and the ornament of the runestone U276 in Löwenströmska Lasaret in Upplands Väsby (*find the runestone*). With all likelihood the same runmaster carved both runestones. The inscription in U201 is interesting both for its content and for the names. It shows that Toke died abroad in Greece sometimes around the year 1000, likely as a mercenary soldier, varangian, with the "greek" emperor. How he died is not said. It is rendered with the verb *faras* (*fara sik, fara sig, förgås, omkomma*, die) a quite unusual expression in the runic inscriptions. More usual is the expression *døyja, vertha dauthr* and *ændas*.

The names Tāgn and Toke is found in a number of viking runic inscription. The name Tāgn is the same word as the substantive *tāgn*, which means "young man at the military service of the king or of a chieftain" and was presumably originally a surname. It is found in some tens of inscriptions. Toke is very likely a shortened name, coming from Torkel the same way as Totte is originating from Torsten, Inge from Ingvar and so on. Today the name reminds of the Toke in Frans G. Bengtsson's *Röde Orm*, the Toke "who always longs for beer and became sentimental and highly dangerous when he drank". It appears on many runestones in Uppland, Södermanland, Östergötland, Västergötland and above all Skåne and Danmark. Torulf is met only in one other runestone in Södermanland. It is linked to the name Tolf which is its usual form in the runestones. It was later associated with the number *tolv*, twelve and that is why it is used for the twelfth child in the family, if he was a boy.

#### **U202** Photo [7]103 Album 1996 I 19, 20

Outside the southern church-yard wall and just north of the road to Vallentuna. The runestone to the left. The 1.2 m high and 106 cm wide light blue-gray granite stone has quadratic form. In the past it lay as a threshold for the door to the armory. When it way placed there its right part was broken away and about 10 runes have been lost. In the year 1938 the runestone was placed in its present position.

† R   P   †	† N P	P N †
o r i k t a	a u k	i k u l
Orökja	och	Igul
Orökja	and	Igul

†   † N	R †   † †	† † †   †	[P   † †]
l i t u	r a i s a	s t a i n	th i n a
läto	resa	sten	denna
let	raisa	stone	this

P †   R	þ R B   N R †	P † þ N R	†   †
i f t i r	th r b i u r n	f a t h u r	s i n
efter	Torbjörn	fader	sin
in memory of	Torbjörn	father	their
in memory of	Torbjörn	their father	

Orökja means "neglected" and Igull "hedgehog". The inscription is one of the few in the Vallentuna area to be thought to have been carved by the runemaster Fot.

#### **U204** Photo [7]106 Album 1996 I 21, 22

The runestone is the one in the middle. The carving on the 2.04 m high and 105 cm wide runestone is strikingly simple compared with all the other runestones at the church of Ansgarns. The runestone has lain in the past as threshold to the church's entrance. In the year 1938 it was placed in its present location.

ᛒ ᛁ ᛞ ᚱ ᚢ	ᚠ ᛞ ᚢ	ᛞ ᛁ ᚢ ᛞ ᚢ ᚠ ᚱ
b i u r n	a u k	u i k u n t r
Björn	och	Vigunn
Björn	and	Vigunn

ᚦ ᛁ ᚠ ᛞ	ᚱ ᚠ ᛁ ᚱ ᚠ	ᚱ ᚠ ᛁ ᚢ
l i t u	r a i s a	s t i n
lät	resa	stenen
let	raisa	the stone

ᚠ ᚢ ᚠ ᛁ ᚱ	ᚱ ᛞ ᛁ ᚢ	ᚢ ᚱ ᚱ ᚠ ᚱ ᚱ ᛞ ᚢ	ᚱ ᛁ ᚢ
e f t i r	s u i n	f o s t r s u n	s i n
efter	Sven	fosterson	sin
in memory of	Sven	foster son	their
in memory of	Sven	their foster son.	

*fostrsun* does not appear in any other runic inscription. It must have indicated in the old western nordic literature a young man from an influential family for which a man in a condition of dependence was entrusted with his care and education during the adolescence.

#### **U203** Photo [7]105 Album 1996 I 21, 23

The runestone is the one on the right. The 1.94 m high and 84 cm wide runestone is made of blue *basisk* stone material. It has in the past lain as threshold in the church. In 1938 it was raised in its present location. It has been damaged at its bottom left corner and some runes have been lost.

ᚠ ᚦ ᛁ	ᚦ ᛁ ᚠ	[ᚱ ᚠ ᛁ ᚱ ᚠ	ᚱ ᚠ] ᛁ ᚢ	ᛒ ᛁ ᚢ ᚢ
a l i	l i t	r a i s a	s t i n	th i n o
Alle	lit	resa	sten	denna
Alle	let	raise	stone	this
Alle	let	raise	this stone	

ᚠ ᚢ ᚠ ᛁ ᚱ	ᛞ ᚦ ᚢ	ᚱ ᛞ ᚢ	ᚱ ᛁ ᚢ
a f t i r	u l f	s u n	s i n
efter	Ulf	son	sin
in memory of	Ulf	son	his
in memory of	Ulf	his son	

ᚢ ᛁ ᛒ ᛞ ᚱ	ᚢ ᚱ ᚠ ᛁ ᚢ ᛁ ᚱ ᛒ ᚠ ᚠ	ᛁ ᛞ ᛁ ᚱ ᛒ ᛁ
f a t h u r	f r a i k i r t h i r	i u i s b i
fader	till Frögärd	i Väsby
father	of Frögärd	in Väsby.

ᚱ ᛁ ᚠ	ᛁ ᚱ	ᚱ ᛁ ᚱ ᚠ ᛁ ᚠ
r i t	i s	r i s t u t

Rätt är ristat  
Right is carved

The right (of hineritance) is carved in the runestone.

U203 belongs together with the runestone U194 in Väsby in the parish of Össeby-Garns (*verify*). The distance is no more than 3 km to the east of the church of Asgarn. From the runestone U194 Väsby we learn that Alle (who raised the runestone after himself there) took part to the danish king conquest of England at the beginning of the century that starts with the year 1001 and got the pay, *Englandsgälden*, “the gold from England”, which Knut paid to his warriors. The end of the inscription Rätt är ristat is interpreted as the will of Alle to state clearly that Frögård, who presumably was the only child of Ulf, was the legal heir. The document is a testament. In this case Alle commissioned the runestone while he was still alive. It is unlikely though that he passed front of the runestone. He probably paid before his death the runemaster that in this function also becomes a notary, a person to which an outstanding trust was awarded. The shape of the runes, the ortography and to a certain degree the ornament show a similarity between U203 and U204. They have surely been carved by the same runemaster, presumably Åsmund Kåresson or at least some runemaster that belonged to his school. A close correspondence is found with the runestone U956 at Vedyxa in the parish of Denmark, Uppland, which is signed by Åsmund Kåresson.

#### ÅSTA U 210 GI44 Photo GI44 [7]111 Album 1996 I 28,29

Along the route 268 between Angarns and Vallentuna, *some hundred meters* from the church of Vallentuna on the left there is a sign pointing right to a boulder 200 m west of Åsta gård (yard). The boulder has been carved by the runemaster Öpir. He was active during the century which starts with the year 1001, mainly in Uppland but also in Södermanland and Gästrikland. *Öpir is the last great runemaster* and surely the most productive. Not less than 50s carvings have been signed by him and approximately as many can surely be attributed to him. His inscriptions are as a rule short, while he attributed the biggest importance to the ornament, which is characterized by gentleness and elegance *i linjeföringen*. The monster is often a *rundjur*<sup>2</sup> with two or three bands, usually intermingled with smaller snakes. Åsta, with its three loops of nearly the same size, is a typical work of Öpir.

ƿ	l	þ	n	i	þ	r	†	n	ƿ	*	n	l	ƿ	ƿ	†	l	þ	l	l	†	n	ƿ	†	r	†	ƿ	†	r	ƿ	l	
f	i	n	u	i	t	h	r	a	u	k	h	u	l	m	k	a	i	r	l	i	t	u	k	e	r	a	m	e	r	k	i
Finnvid							och			Holmger							lät				göra				märket						
Finnvid							and			Holmger							let				make				the						

†	†	*	n	l	ƿ	ƿ	n	†	ƿ	†	þ	n	r	h	l	†
efter		Holmgaut							fader					sin		
after		Holmgaut							father					his		
after		Holmgaut							his father							

l	þ	l	þ	n	i	†	†	B	þ	†	†	†	h	l	†	
i	t	h	i	n	u	i	a	t	b	o	n	t	a	s	i	n
Hedinvi						after		bonde					sin			

<sup>2</sup> A *rundjur* is a “runic animal”, that is a grotesque animal figure, in general 1) a drake with open jaws terminating with spiral evident lips, almond eye shown on a profile, creepers departing from its body and legs terminating with stylized hoofs or 2) a snake, the oldest ones, shown as a plan view from above.

Hedinvi                    after    husband                    her  
Hedinvi (raised the runestone) in memory of her husband.

ᚠ ᚋ ᚠ ᚠ    ᚠ ᚠ ᚠ  
y b i r    i a k  
Öpir            högg  
Öpir            carved.

Please notice the up-side-down and mirror-imaged *k*.

# **KUSTA** U233 Photo [7]81

Three runestone are known from Kusta: U233, U234 and U235. U233 is now standing just outside the courtyard north of the manor house. Runestone U234 sometime before the middle of the century that starts with the year 1801 is believed to have been moved to Vada where it was used as a grave stone in the Vada church-yard, where the runestone is standing now (verify). As a mistake runestone U234 has also been registred as U199. U235 is only known by a sketch. It is believed that it disappeared in the century that starts with the year 1601 if also U235 is not the same runestone as U234.

The 1.3 m high and 1 m wide light red gneiss runestone U233 is standing in a private yard (*say how to get there*) and is turned away from the road and toward the house. The inscription runs anti-clockwise.

ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ
i l a f r	u k	o s m u n t r	u k	i s t a i n
Elof	och	Åsmund	och	Östen
Elof	and	Åsmund	and	Östen

ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ
l i t u	r i s a	s t a i n
lät	resa	stenen
let	raise	the stone

ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ
i f t i r	o l a f	f a t h u r	s i n
efter	Olof	fader	sin
in memory of	Olof	father	his
in memory of	Olof	his father	

ᚠ ᚠ ᚠ		ᚠ ᚠ	ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ
i n k	[u t h l u k	a t t] a n	s u n	s i n
och	Gudlög	efter Dan	son	sin
and	Gudlög (raised)	after Dan	son	her
and	Gudlög (raised)	after Dan	her son.	

Very likely the inscription must be understood so that the father Olof and the son Dan died and that the surviving components of the family let raise the runestone with the formulation that the sons dedicated the runestone to their father while the mother dedicated it to her son Dan. It cannot be excluded that Elof, Åsmund and Östen were sons in a first marriage and

Dan son of a second. In the inscription there is no coherence in the treatment of the diphthong *aei* in *risa*, *stain* and *istain*. Dan is a name often used for the immigrants from Denmark.

# **LINGSBERG** VE37.1 RO80

Lingsberg is a yard that lies 1 km west of Kusta. Driving along route 264 toward the church of Vallentuna, at the cross with Väsbyvägen (see sketch in the manuscript) turn right. After 500 m turn left on Lindholmsvägen. Turn the second on the right on Lingsbergsvägen. Drive 3 km and on the right two runestones can be found in the locality: one is standing in Lingsberg yard and the other now stands some 300 m to the east, some 500 m south of the road between Lingsberg and Kusta. In the territory of Vallentuna some of the most remarkable runestones of Uppland can be found. Among those there are four runestones in a pair U240-U241 Lingsberg and U343-U344 Yttergårde and one single runestone U194 Väsby which are sources of information for the viking period history.

U240-U241 originally constituted a pair of runestone erected near the eastern end of an embankment built across a depressed clay terrain. The runestones have been found quite recently.

## **The runestone 300 m east of the yard** U240 Photo RO81 [7]90

The 2.6 m high and 135 cm wide light gray granite runestone stands about 40 m south of the road between Kusta and Lingsberg, some 300 m east of Lingsberg. The runestone is inside a fence. The carved side is facing the road and can be seen with binoculars. The runestone became known due to a book by Richard Dubeck in 1857. He saw it lying in three parts in a field ditch-bank in the eastern slope of the depression. Just on the sign, according to Dybeck, of the clearing of an ancient road. Despite his efforts the three pieces remained where he saw them. The runestone is not standing now where it was found. In 1937 U240 was raised on the northern border of a knoll, 8 m south of where Dubeck first saw them in the 1850s. The carving is well preserved. The ornament shows at the bottom wide rounded bands. The inscription starts at the head on the right and continues at the left one.

↑	†	†	∩	ʀ	*	∩	ʁ	†	ʀ	↑
t	-	-	n	a	u	k	h	u	s	k
Dan			och				Huskarl			
Dan			and				Huskarl			

†	∩	ʀ	ʁ	∩	†	†	†	∩	ʀ	*	∩	↑	ʁ	ʀ	†	ʀ
a	u	k	s	u	a	i	n	a	u	k	h	u	l	m	f	r
och			Sven				och				Holmfrid					
and			Sven				and				Holmfrid					

þ	†	∩	†	ʁ	†	þ	ʀ	†	†
th	a	u	n	m	i	th	k	i	n
deras				släkting					
their				relatives (probably mother and son)					

↑	†	↑	∩	ʀ	†	†	ʁ	†	†	þ	†	†	†
l	i	t	u	r	i	t	a	s	t	i	n	th	i
läto				resa				sten				denna	
let				raise				stone				this	
let				raise				this stone					



Here *stone* is at its singular, contrary to what one would have expected had the two runestones been raised together by the bridge.

ᠠ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋	* ᠋ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋	᠋ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋	᠋ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋
a f t i r	h a l f t a n	f a t h u r	t h a i r a
after	Halvdan	fader	deras
in memory of	Halvdan	father	their
in memory of	Halvdan	their father	

Please notice *thaira* more close to present day english than swedish.

ᠠ ᠋ ᠋ ᠋ ᠋	* ᠋ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋	᠋ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋	᠋ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋ ᠋	᠋ ᠋ ᠋ ᠋
t a n s	h u m f r i t h r	a t	b u a n t a	s i n
Dan (och) Holmfred		after	make	sin
Dan (and) Holmfred		in memory of	husband	their
Dan (and) Holmfred		in memory of	their husband.	

Dan is a male name, so *the last line must be better interpreted.*

### **The runestone in Lingsberg yard**

In the Lindberg's yard (today's Lindberg's school, besides U241, there is a little fragment of a runestone U242. At the entrance there is a plate the heads of two ravenous dogs with the writing *Vi bor här*, i.e. "We live here". U241 is of red gneiss granite with inclusions of quartz. It is 1.76 m high and 106 cm wide. The carving is of the same character as in U240.

In the year 1916 U241 was placed the Lingsberg's yard. It was found in 1941 some 10 m north of U240. During the ploughing the plow hit a big stone and from the emerging ridge of the stone some letters appeared. The owner of the yard let the runestone be taken out and it was examined by Otto von Friesen. "The runestone lain 42 m east of the small stream that runs from north to south just east if Lingsbergs yard. The road between Lingsberg and Kustad is 63 m to the north of the place of the finding. Still at that time at the time of the finding, during spring and autumn, the water level of the Ansgarn lake reached Lindsberg yard. As a consequence of the drainage of the Kallbäcken stream it become navigable with difficulty while before the terrain was a marsh. Just where the runestones were found, between the Lingsberg yard standing on a hill with the mount protruding to the east and the moranic terrain must the pass through the marsh have been. In the peat and clay soil on the banks of the stream a path can immediately be recognized that once was called *a bridge*, i.e. a line of stones set apart from one another, that allowed the passage across the water stepping from one stone to the other. When the level of the water was low it contituted a road, when the level rose it constituted a ford, i.e. you had to wet your feet to pass. The path passes between the runestones in the east-west direction and from the marks on the stream it can be judged that the bridge had the considerablelength of 13 m. In the field, on both sides of the stream, the small cobble stones that have been ammassed due to the plowing, are still discernible" [Fornvannen, 1911, pages 105 and following]. An archeologic investigation in 1985 showed that here lain a road construction 80 m long 6 to 8 m wide. A 6 m long wooden bridge was lain across the stream. On both sides of the wooden bridge there were two powerful banks. The edges of the road were delimited by curb stones. Between the curb stones there was a filling ofsmaller stones. Very likely the wooden bridge was realized modifying an ancient bridge dating to the romanic iron age. The inscription starts on the right of the runic animal front legs.

†	↑	†	†	†	∩	Ƴ	*	∩	h	Ƴ	†	℞	†	†	†	∩	Ƴ	h	∩	˘	(	(	†
n	t	a	n	a	u	k	h	u	s	k	a	r	l	a	u	k	s	u	a	i	n		
Och	Dan			och			Huskarl							och			Sven						
And	Dan			and			Huskarl							and			Sven						

†	)	↑	∩	℞	†	†	h	↑	†	†	
l	i	t	u	r	i	t	a	s	t	i	n
Läto				rista			stenen				
Let				carve			the stone				

†	Ƴ	↑	†	℞	∩	†	Ƴ	℞	†	Ƴ	Ƴ	†	∩	℞	Ƴ	†	∩	℞	h	)	)	˘	)			
a	f	t	i	r	u	l	f	r	i	k	f	a	t	h	u	r	f	a	t	h	u	r	s	i	n	o
after					Ulfrik						farfar											sin				
in memory of					Ulfrik						grandfather											their				
in memory of					Ulfrik						their grandfather															

*	†	†	*	†	Ƴ	†	†	Ƴ	†	˘	(	˘	↑	†		
h	a	n	h	a	f	t	h	i	o	n	k	l	a	n	t	i
Han			hade						i	England						
He			had						in	England						

↑	∩	*	Ƴ	†	†	†	↑	↑	↑	†	†	†	†	†
t	u	h	k	i	a	l	t	t	a	k	i	t		
två		gälder						(1)	uppburit					
two		golds						taken						

(1) The rune is not repeated and must be borrowed from the previous word.

Please notice a) that *takit* is much closer to present day english than to present day swedish; and b) that in *Suain*, *litu*, *sino* and *onklanti* to form the runes the sides of the band have been used. The runestone is dedicated to a man who was named Ulvrid and was in England where twice he received the payment of a tribute in gold.

The inscription continues on the right side in the band down to the right

Ƴ	∩	†	*	†	†	℞	†	†	h	†	Ƴ	†	†	†	†	†		
k	u	t	h	i	a	l	b	i	t	h	i	r	a	k	i	t	k	a
God			hjälp						åt de				killen			ger		
Good			help						to them				the boy			gave.		

He was a valid young man

The official interpretation of this line is *God hjälpe deras kille*, i.e. “God help their kid”. In this case the role of *sin* in the next line is difficult to interpreted.

h	[	†	h	†	†	∩	Ƴ	∩	†	h	Ƴ	∩	†	†		
s	i	n	s	a	l	u	k	u	t	h	s	m	u	t	h	i
Han			seglat				god					sätt,	väg			

He	sailed	the good	way
He	sailed	the right	way.

This line is officially interpreted as

sin	salu	gods	moder
-----	------	------	-------

*Och Gos moder hjälpe dersa själ.* “And may the mother of God help their souls”. With this interpretation Mother Mary would be referred to as the mother of god, rather than the mother of Jesus. It is true that Jesus is also god, but this expression is really strange in a society where christianity was just being introduced. One wouldn’t normally talk about things that may get out of hand and generate heresy.

The inscription says that in the travel Ulfrik had in England collected two tributes. The formulation differs from that in Yttergårde U344. There it is said of three tributes collected by Ulf and names are given (*verify*). Here two collections are mentioned but no names are mentioned. Also to be noticed is the difference in the verbs tense and it is possible that Otto van Friesen is right in his supposition that Ulfrik was already dead since some time before he, contemporarily with his son, got a memorial dedicated. The runestone gives an example of a multitude of uncertain factors which one must deal with when determining the dating of the runestones in Uppland. When attributing a date to U240 and U241 it must be paid attention to the following: the inscription can surely be attributed to Åsmund Kåresson which appears to have been active from the 1020s until the middle of the century. Ulfrik had collected two tributes from England. Reasonably they are two of the three tributes that are named in the runestone at Yttergårde, but it is uncertain which of the three. It is not completely sure that the runestones and the bridge constituted a joint monument even if something like that can be read in the inscription. As a consequence a possible dating of the bridge would not directly imply the same datation for the runestones. A datation of the runestone from the style in the ornament is often uncertain. It is difficult to date Åsmund Kåresson different carvings based on style criteria. The stone material, dimension and form provides different conditions for the carving form and lay-out. Concerning U240 and U241 it can be observed that the composition is advanced and it can barely be linked to the early works of the runemaster. A relative late datation of the runestones is appropriate together with the consequence that Ulfrik must have been dead since some time when the memorial was realized and that the intention was to remark that in the inscription on his runestone when the memorial dedicated to the son was contemporarily carved on the other stone. In this case Ulfrik belonged to the same generation as Alle in the runestone of Väsby and Ulf in the runestone of Bårresta. It has been noted that names of a single culture appear in the runestones in question. There is Halfdan with the sons Dan, Huskarl and Svaein. The names Huskarl and Svaein have just the same meaning (*find which*). It has to be remarked also that Halfdan and Dan belong to the same family. Compare also the runestones U511 Mälsta (*verify*) and New Fuond 1974 Bårresta. The grandfather name Ulfrik is unusual. There is only one other case in Sö280 Strängnäs cathedral. The end – rik is also found in Alrik and originally meant “chieftain, sovereign”. The name Holmfrid comes from *holme* “islet” and *frithr* “beautiful”. It was in use until the century that starts with the year 1501. The runestones of Lingsberg have such graphics for the runes and the ornament that they are attributed without doubt to Åsmund Kåresson. Also the orthography supports the conclusion. Writing *n* for “and” and *tuh* for “two” (actually in the interpretation the *h* was attributed to the next word *gælde*) is not unusual of him. It must well have sounded when the runemaster carved the two words *De beror väl på ristaren har ljudat, när han ristat de två orden*. Also the formulation at the end of the inscription is typical of Åsmund Kåresson.

### **The runestone fragment.**

According to Richard Dybeck the fragment was found in the garden of Gillberga at the beginnin of the years 1860s and it is standing now near U241. The 38 x 28 cm red granite bears about 15 runes which include the word *raisa*. The original location is not clear. The form of the runes and the carving technique show that the runestone was not the work of åsmund Kåresson.

### **MÖLNBY** RO112.2 [7]93

The runestone disappeared since long time. An author reports the inscription

þ	†		℞	þ	ℕ		*	ℕ		↑	†	ℕ	†	þ	ℕ	ʝ
th	a	i	r	th	u	i	h	u	i	t	a	u	a	th	u	m
De				dött		i	vit					vattnet				
They				died		in	white					waters				

Which may be interpreted that they died in rough sea, when the storm causes the water to mix with air and form white foam on the waves. The official interpreteation of the line is *De dött i vita kläder*, i.e. "They died in white clothes" which is taken to mean that the two men died just after they were baptized. The same phrase appears on 7 runestones in Uppland (e.g. Amnö, Torsätra and Håga NF1972). Actually in a sketch taken by Johan Peringskjöld appears:

þ		℥	↑	†		*	℥		↑	†	ℕ	†	þ	ℕ	ʝ
th	i	r	t	o	i	h	k	i	t	a	u	a	th	u	m
De			dött		i	häftig					vatten				
They			died		in	impetuous					waters.				

An author believes that originally the inscription continued on another runestone. This author interprets the last runes as *vita våder* "white wedge shaped land" or "white blood" and believes that with these words the land where the deads received the baptism (very likely Denmark) must be intended. The form of the runes the orthography and the way the prent tens of the verb *lata*, "let" points to the runemaster Visäte.

### **VALLENTUNA** church

Once, in the church of Vallentuna 4 runestones (U212, U214, U215, U216) and 2 inscriptions (U219 and U220) were present. Now U216 has been moved to the State Historical Museum in Stockholm together with what has remained, a fragment, of U215.

### **VALLENTUNA** church **JARLABANKE** U212 Foto [7] p54,55; [1] p123; RO 128; album II 4,5,6,7

The runestone, which is 188 cm high and 162 cm wide, made of fine-grain gray granit, stands in the church-yard, south of the south-eastern corner of the church's nave. It is inscribed on both sides. Before being rised where it now it stands it was laid as a threshold to the weaponry-hall entrance to the church.

The runestone was already known to Johannes Bureus in the 1600s, as he writes to have seen the inscription (it is not known on which side) when the runestone stood "outside the church's door". The runestone then disappeared (close to the armory-hall?) when a fire developed in the 1850s. It was then found again in 1905 and that is when it was discovered that there was an inscription in the back-side too.

The inscription on the front side begins down to the left. The top part of the inscription was lost when the upper part of the stone was broken. It was possible to complete the the inscription by analogy with other known runestones related to Iarlabanke (see Iarlabanke Bro):

l̥t̥ r̥l̥ b̥k̥i	l̥t̥	r̥ḁ i̥ s̥ḁ	s̥t̥ ḁ i̥ n̥	t̥h̥ i̥ n̥ ḁ
Jarlabanke	lät	resa	sten	denna
Jarlabanke	lät	resa	denna sten	
Iarlabanke	let	raise	this stone	

† --- P̥N̥t̥t̥  
a[t] sig själv<sup>(1)</sup>  
efter sig själv  
after him-self

<sup>(1)</sup> In some works here a "medan han levde" i.e. "while he was alive" is reported, that I did not understabd where it comes from.

The inscription continues then in the right drake's head:

*t̥t̥	t̥t̥l̥	t̥t̥t̥	t̥t̥B̥N̥	t̥t̥t̥t̥
h a n	a t i	a i n	t a b u	a l a n
Han	ägde	ensam	Täby	hela
He	owned	alone	Täby	all
He owned the entire Täby, all by himself.				

--- †t̥t̥t̥ \*t̥t̥t̥t̥  
o n t h a n s  
[Gud hjälpe] själ hans  
[Gud hjälpe] hans själ.  
[God help] his soul.

Let us see now the inscription on the back side, which will turn out to be similar to the inscription on the front, but not the same.

l̥t̥ r̥l̥ b̥k̥i	l̥t̥	r̥ḁ i̥ s̥ḁ	s̥t̥ ḁ i̥ n̥	t̥h̥ i̥ n̥
i a r l a b a k i	l i t	r a i s a	s t a i n	t h i n
Jarlabanke	lät	resa	sten	denna
Iarlabanke	lät	resa	denna sten	
Iarlabanke	let	raise	this stone	

†t̥t̥ t̥h̥i̥l̥ P̥N̥i̥P̥N̥t̥t̥  
a t s i k k u i k u a n  
efter sig själv  
after him-self

t̥N̥P̥	t̥t̥t̥t̥t̥t̥t̥t̥	t̥t̥t̥t̥	P̥t̥R̥t̥l̥
a u k	t h i n k s t a t h	t h i n a	k a r t h i
och	t i n g s p l a t s	d e n n a	g j o r d e
och	d e n n a t i n g s p l a t s		h a n g j o r d e
and	t h i s t h i n g p l a c e		h e m a d e
and he built this thingplace,			

†Nƿ	†††	†††	†††	*N†††R†	††††
a u k	a i n	a t i	a l t	h u i t a r i	t h i t a
och	he innehade	hela	hundred	detta	
och	he innehade	hela	detta hundare.		
and	he owned	all	this county.		

Form the inscription on the front-side of the runestone we learn that a man named Iarlabanke had a stone carved and raised to state that he owned the entire Tåby. Tåby, now 9 km south of the church of Vallentuna, at that time probably was located 5 km south of it.

The inscription on the back-side says that Iarlabanke made the thing-place where the runestone was standing and that he owned the entire hundred (county). A thing-place was a place where the people of the county periodically, say once or twice a year, met for religious rites and to celebrate processes. Being a runestone a notary public document, if it did not speak the truth, the runestone would not have lasted long. And being a very expensive artifact, for both one's safety, and the safety of his purse, it is not likely that what was reported on the runestone was less than true. But, while when Iarlabanke says on the front-side that he owned the entire Tåby, this could be taken in the literary economic meaning, even if it is more likely that he was just the chieftain of the land rather than literally owning it all, when he says on the back-side that he owns the entire hundred, it must be interpreted that Iarlabanke ruled the judiciary of the land (trials, economic disputes etc.). The phrasing on the back-side suggests that Iarlabanke's thing-place was intended to serve the whole Vallentuna hundred (county).

The recorded Uppland laws say that there should be one assembly site in each hundred.

We are not sure where Iarlabanke's thing-place was located: 1) at Iarlabanke Bro (3.5 km south of the Vallentuna church)?; 2) at Gullbron (a couple of kilometers west of the Vallentuna church)?; at the Vallentuna church? While there are no sources to say that the thing-place was located at the Vallentuna church, from middle-age writings one can infer that one thing-place was located at Gullbron. Unfortunately there is no information of U212 having been at Gullbron (see Gullbron).

There are reasons to believe that the inscription on the back-side has been carved later than the inscription on the front-side, after the top of the stone had been broken off. In fact one can see that the inscription on this side is shifted towards the bottom with respect to the inscription on the front side. And if one tries to imagine the stone's unbroken contour, one can see that the back-side inscription would have been carved unnaturally and unreasonably low, with respect to the general aspect of the stone. Yet also the inscription on the back side is slightly damaged and missing on the top. Sure sign that the runestone was damaged again after the back-side inscription had been carved. Perhaps during the hypothetic moving of the runestone from Gullbron to Vallentuna.

Four other runestones are very much connected to the runestone in Vallentuna church U212. In the following table in the first column the name of the connected runestone is reported, in the second column it is specified if in the inscription the word "runestone" is used in the plural or singular form (if the plural is used it can be excluded that the runestone was raised alone). In the third column it is listed what Iarlabanke declared to own, and in the fourth column it is said whether or not the general aspect of the runestone (ornament, shape, if not material and colour) is similar to that of the rest of the runestones.

	HOW MANY RUNESTONES	MADE	OWNED	LOGO ASPEC T
VALLENTUNA SIDE A	SINGULAR	NOTHING	TÅBY	YES

<b>VALLENTUNA SIDE B</b>	SINGULAR	THING-PLACE	HUNDRED	YES
<b>IARLABANKE BRO WEST</b>	SINGULAR	BRIDGE	TÄBY	YES
<b>FRESTA CHURCH</b>	THE ENTIRE UPPER PART IS MISSING	BRIDGE	TÄBY	YES
<b>DANDERYD CHURCH</b>	PLURAL	BRIDGE	TÄBY	YES
<b>IARLABANKE BRO EAST</b>	PLURAL	BRIDGE	TÄBY	NO

A possible reconstruction of the evolutions of the runestone can be attempted. The runestone, originally only carved on its front side, was raised, at the time alone, by the then emerging Iarlabanke at the site of the present Iarlabanke Bro. Iarlabanke Bro then was not a bridge yet (Bro is the Swedish for bridge); that's why no bridge is mentioned on the runestone's front-side inscription. It was just a very crucial point of the landscape where many people had to converge maybe because there was a natural passage point. The then emerging Iarlabanke was in competition with the Skålhamra family. Up to that time the Skålhamra family had been the most important family of the region and ruled the thing-place in Bällsta (1 km north of Iarlabanke Bro). There the "mighty staff" and the runestones with the proud poem that the sons of Ulf of Skålhamra (the same Ulf that appears on a number of runestones) had inscribed in their father's honour were standing (see Bällsta). Iarlabanke let raise 6 runestones with his name on them. At least 15 runic inscriptions are connected to the family of Iarlabanke (one is located south of the Risbyle runestone, see). From the concentration of the runestones regarding the Iarlabanke family it can be inferred that the family central domain and its estate was south of the Vallentuna lake. Skålhamra, the rival family's courtyard, was located on the opposite shore of the Vallentuna lake, while Iarlabanke's estate was in Täby. Possibly Täby was the family courtyard. It is not clear instead if the Iarlabanke of the runestone Harg U309 (Skånela parish) is related to our Iarlabanke, we only know that he was named after his uncle. With time Iarlabanke became more important and must have prevailed over the Skålhamras. So he decided that as a sign that the power of the old, still dangerous, long ruling family was gone, the Bällsta thingplace (built 20 or 30 years earlier) had to be replaced with a new one. The new location could not have been too far away; a reaction may have come from the local population otherwise. So the new thing-place would have to be built at the site of Iarlabanke Bro. This is when an inscription is added to the back-side of the already standing runestone U212, a runestone symbolically damaged by the rival faction, which took the top part off. On the back-side now Iarlabanke mentions that he not only owns the entire Täby, but the entire hundred, the entire county, perhaps bigger than Täby itself, perhaps also including Vallentuna now. As the place gained more and more importance, Iarlabanke decided to build a bridge to ease the passage and gain prestige to its name. A new runestone is carved (U164), the one with the word "runestone" to the singular and placed north of the bridge, front of U212, on the other side of the road. Now Iarlabanke Bro is a thing-place and a bridge. Later on two more runestones were carved to be placed to the southern end of the bridge. Those are the runestone that now are at the Danderyd and Fresta churches and bear the word runestone carved to the plural. Once the new thing-place really managed to replace the old one or perhaps because influence was gained further north, over Vallentuna itself, Iarlabanke knew that it was time for the next step and moved the thing-place at Gullbron, further away from the place and the memory of the enemy family. One new runestone was carved (the runestone at Iarlabanke Bro north-western corner (U165), that is different from the others) to replace U212 that, with the word "thing-place" carved on it in the stone, would have to be placed on the new thing-place site. But this last step was not done with Iarlabanke alive. For U165 he would never have used anything else but his logo. All the runestones commissioned by him

**VALLENTUNA** church - U214 album II 2,3

þanilt r	uk	olfil r	litu	stain
Ragnhild	och	Ulfhild	lāto [resa]	stenen
Ragnhild	and	Ulfhild	let [raise]	the stone

*††	1R †††††
h a n	tr o k nathi
Han	drunknade
He	drowned

'P R t b	P t t R	* t t '
skr eth	kn a r	h a n s
gick ned	knarr	hans
sunk	ship	his
sunk	his ship	

272



i k a f thr i me n i r  
endast tre män  
only three men

Þ þ ʏ þ þ  
k amo af  
kommo av.  
came back.

This inscription, dating from the beginning of the 1100s a.D., is the oldest known inscription ending in rhyme in Sweden. The rhyme-ending started in the German poetry in the years 800s and had its origin in the latin poetry. The first norman to use the new form was Egil Skallgrímsson, sometime before the middle of the 900s. Characteristic of the Icelandic poets' use of the rhyme-ending was to combine it with the letter-rhyme, which this way managed to continue binding the same verses in the stanzas. *I must confess that I didn't understand much of the last two lines, but I am sure you appreciate the fact that I kept on translating for the benefit of those pundits to whom, maybe, some of those words may ring a bell.* The same technic is found in the Swedish rune-verses of which the Vallentuna verses are the oldest example.

From the inscription we do not learn the name of the dead, but we are informed on where he died. Two interpretations on the name of the locality are worth to take into consideration. One interpretation is that the Holm's sea is the name of the water around Bornholm, Denmark. Already in ancient sources Bornholm is identified with the name Holm. The other interpretation is that the name Holm comes from Holmgårdshav, the name of a bay in Finland. There many international commercial expeditions took place. Probably the name refers to Bornholm. From the inscription it can be understood that the man from Ingeberg died in a ship-wreck around the coast of Bornholm during a commercial travel.

#### **VALLENTUNA** church U219 album II 8

The church of Vallentuna was built in the years 1150 to 1250. Carved in the the north-western tower's cornerstones, an inscription can be seen which probably is the signature of the stone master mason Andor who built the church.

an tuR	te l h t i	th i n n a	f a k r a	s ? t e n	h o s t
Andor	tillhögg	denna	fagra	sten	...
Andor	modelled	this	...	stone	...

Please notice a rare example in "thinna" of a double letter þ being carved instead of the usual way of carving only one to represent both. Please also notice the "l" in "sten" that must be read as an "s".

#### **VALLENTUNA** church U220 album II 9

If you look at the west church-yard wall gate, standing inside the church-yard and facing outward, you can notice on the left corner of the gate an inscription! This is a misterious inscription, which has been interpreted the following way:

d a f i þ	tæ l h d i
David	tillhögg

The inscription is interpreted as the signature, may be from the yeras 1200s, of another (see Vallentuna church U219) master mason of the Vallentuna church. He was named David, like the biblical king of the Jude and Israel tribes, a name which was popular during the late middle ages after the Västmanland's apostle David.

**BÄLLSTA** U 225 U 226 Photo [1]122 RO120.3 [7]68 [7]69 Album 1996 II 10 to 16

The locality, where two runestones are found, is at the site of the Arkel Tingstad. The two runestone stand on an hillside about 50 m to the north-east of the Vallentuna lake and 400 m to the south-west of the Bällsta gård (yard). Driving on route 264 2.9 km south of the church of Vallentuna there is a sign “Tingplatz” (i.e. Tingplace, the place of annual assembly where religious rites, trials elections and other ceremonies and important decisions for the *härads*, *hundred*, i.e. the county, where held): turn to the right. Driving toward the lake (which was 1.4 m higher only few yeas before 1997), after 700 m there is a sign “Bällsta Tingplats”: turn to the left. At the site park the car and, following the path through the tingplace that leads to the lake, the runestones are met. The tingplace dates from the viking age (800 to 1050 a.d.). Of it today the two runestones and a quadratic stones setting remain.

**The red granite runestone.** U225

The inscription starts down to the left of the 1.8 m high and 94 cm wide runestone. With the damage on the lower part of U225 a part of the runes has been lost.

	ᚱ ᚢ	ᚠ ᚱ ᚢ ᚠ ᚠ	ᚱ ᚢ	ᚢ ᚱ ᚠ
[u l f k i l]	u k	a r k i l	u k	k u i
Ulfkel	och	Arkel	och	Gue
Ulfkel	and	Arkil	and	Gue

ᛞ ᚠ ᚠ	ᚢ ᚠ ᚱ ᛞ ᚱ	ᚠ ᚠ ᚱ	ᛞ ᚠ ᚢ ᚠ ᚠ ᚠ
th i r	k a r th u	i a r	th i k s a th
de	gjörde	den här	tingplats
they	made	this	ting place

From now on the inscription is in verses

ᚱ ᛞ ᚱ	ᚠ ᚢ ᚠ	ᚢ ᚠ ᚱ ᚢ ᚠ
- u n u	i k i	m i r k i
Skall blir	ej	minnersvärd
(There) shall be	no	memorial

ᚢ ᚠ ᚠ ᚠ ᚠ	ᚱ ᚠ ᚱ ᛞ ᚠ
m a i r i	u i r th a
större	bliva
greater	be found

ᛞ ᚠ ᛞ	ᚱ ᚠ ᚢ ᚠ	ᚠ ᚱ ᚠ ᚠ ᚠ
th a n	u l f s	s u n i r
än	Ulf's	söner
than (that which)	the Ulf's	sons

l ƿ ↑ l ḥ	ƿ l ʀ
i f t i r	k i r
efter (honom)	gjorde
after (him)	made

- - - - i r	ḥ ṇ l ʦ ʦ ḥ
snällar (rasker)	s u i n a r
intelligent	svenners
	freds (lads)

ʦ ↑	ḥ l ʦ	ƿ ʦ ʦ ṇ ʀ
a t	s i n	f a t h u r
efter	sin	fader
after	their	father

### **The light red stockholm granite runestone. U226**

The inscription continues now at the head of the runic animal on the left on the 1.7 m high and 122 cm wide runestone. The inscription has not been damaged and can be read in its completeness.

ʀ ʦ l ḥ ↑ ṇ	ḥ ↑ l ʦ ʦ
r a i s t u	s t i n a
De reste	stenarna
They raised	the stones

ṇ ƿ	ḥ ↑ ʦ ƿ	ṇ ʦ ʦ
u k	s t a f	u a n
och	staven	därovan
and	the staff	worked
and	worked the staff	

ṇ ƿ	l ʦ	ʷ l ƿ ʦ ʦ
u k	i n	m i k l a
och	inn	mikla
och	den	stora
and	the	mighty one

ʦ ↑	l ʦ ʀ	↑ l ƿ ʦ ṇ ʷ
a t	i a r t	i k n u m
till	hederstecken	
as	marks of honour	

(1) The inscription continues now in the right drake head

ṇ ƿ	ƿ ṇ ʀ l ʦ l
u k	k u r i t h i
och	Gyrid
and	Gyrid

ƿ	ṯ	ḥ	ṯ	↑	Ṽ		Ṛ	
k	a	s	a	t	u	i	r	i
älskade	till	(sin) make <sup>(2)</sup>						
loved	at	(her) man						

<sup>(2)</sup> From the latin *vir*i

Ṯ	Ṽ	Ψ	ṯ	ṯ		ƿ	Ṛ	ṯ	↑	
th	u	m	o	n	i	k	r	a	t	i
					<sup>(3)</sup>					
därför	man				i	sorgekväde				
thus	man				in	mourning				

<sup>(3)</sup> The inscription continues now over the drake's head, outside the band.

ƿ		ṯ	↑		↑	Ṯ	ṯ	↑	ṯ
k	i	a	t	i	t	l	a	t	a
					<sup>(4)</sup>				
skall (han)					besjungas				
shall (he)					be mentioned.				

<sup>(4)</sup> Upside-down, above.

In the lower part

ƿ	Ṽ	ṯ	ṯ	Ṛ		ƿ	ḥ	↑		ṯ
k	u	n	a	r	i	k	s	t	i	n
Gunnar					högg	stenen				
Gunnar					carved	the stone.				

In the inscription it is said that a great *staff* or pole had been raised on the tingplace in memory of Ulf. But it is now gone. The use of raising a pole is also attested in a number of other inscriptions (e.g. in the Vreta runestone [verify](#)). The place is believed to be the county of Vallentuna oldest tingplace founded by the family of a magnate, the Skålhamra family (see the Jarlabanke runestones), in the beginning of the century which starts with the year 1001. The assembly place was lay out by Ulv's sons. How the place looked like then and how were the stones used, we don't know anymore today. The runestones talk about the chieftain Ulf of Skålhamra and his sons which let the runestones be raised. The inscription, except the beginning and the end, is in the form of verses. The metric is the *fornyrdislag*<sup>3</sup>, which is used in the Eddas and in nearly all the known runestones in verses. The staff which is mentioned in the inscription was very likely a pole with the name of the dead carved on it. The vers form of the inscribed elegy was intended also at foster the transmission by oral tradition and so to keep living the memory of Ulv. As is seen in the description of the Jarlabanke runestones, also the family of Jarlabanke had a 2 for publicity. They employed th minimalistic technique to repeat a logo. The two families, with such a high drive for publiccity and in competition, were inevitably headed for a clash. The Skålhamra family raised other two runestones in memory of Ulv at Risbyle, in the parish of Täby, on the other side of the lake of Vallentuna (*I*

<sup>3</sup> *Fornyrdislag* is an ancient nordic metric verse which consists of eight short lines, linked by *alliteration*. The *alliteration* is a verse where the accented words which are close to each other start with a vowel or with the same consonant.

only found one). From the inscription it emerges that the family resided in Skålhamra, about 1 km to the south of Risbyle. It is thought also that the non-imposing cross on U225 points to the fact that the family was christian. The Skålhamra family should have been very influent in the area, judging from the fact that it made a tingplace which was very likely used by the entire county. After the century which starts with the year 1601 the place is also called Arkil's Tingstad after the first name in the inscription (the name of Ulf is missing). Behind the smaller runestone there is a four sided stones setting, which should have been part of the tingplace. The assembly place was very likely in use only for few decades, after which it was replaced by the tingplace that the new emerging chieftain Jarlabanke built in the vicinity of the church of Vallentuna (see Vallentuna church and the Jarlabanke Bro). For their unique content the inscription on the runestones was misterious and difficult to interpret. As a consequence different speculations and fantasies of the interprets found their way and their interpretations came to play an outstanding role in the older researchers discussions and perceptions on the swedish ancient history and on the runestones age. The inscription on the two runestones constitute a unity and together with their nearly two hundred runes make one of the longer runic inscriptions in Uppland. The inscription has been carved by the runemaster Gunnar. He has not signed any other inscription but the form of the runes, the carving technique the orthography and the ornament show that he was the author of some of the so called ornamented runestones which belong to the older group of stones in Uppland which come about at the beginning of the century which starts with the year 1001. There is another interpretation of the inscription. According to this interpretation, given by Johannes Peringskjöld in his *Monumenta*, the inscription starts with the r rune at the right runic-animal head on the runestone U226.

Ragdmun gjorde Jordhögen  
 men Tyr och Thyfor samt Ingri  
 de uppreste dessa stenar  
 åfwan Uggi den Stora  
 dessa Giätteländes ättfader.  
 Gunnar uthögg stenen.  
 Men Arkil samt Göia  
 the gjorde detta monument på marken  
 och Unne han uthögg märkt  
 som är mehr wördandes  
 än det Ulfs söner nembl.  
 det dessa snella Svenner gjorde  
 efter Geir  
 sin egen fader.

*Uggi den Stora* is identified with Jafet's son Magog who according to him lived 175 years after the *syndafloden* (the Flood, *synda* is the swedish for "sin") and who invented the runic art. According to Olof Rudbeck Gog and Magog were goths and consequently also the ancestors of the swedes.

**IARLABANKE BRO** or **TÄBY TÄ** U164 U165 RO108 VE50 GI42 Foto ROp123,106,107; VEp51; album 1996 I 1,2,3

From Bällsta thing-place, go back to the road 264, turn right (south) and about 1 kilometer on your right you can notice the runestones of Iralabanke Bro. The name of the locality is Täby Tä. "Bro" is the Swedish for "bridge". Some people are surprised to learn that the name bridge

indicates not the classical arched stone construction but merely an embankment over a sunken land or a pattern of stones across a passage in a wetland. It should not be surprising instead. The "classical" bridge is only needed where steep walls exist to define a river. When the passage has to be over shallow waters a set of scattered stones is the most efficient solution. "Tä" indicates a very similar thing, a stones path between the fenced fields. Iarlabanke Bro is, together with Badelunda (see Anundshög) one of the most famous "bridges" of the land. The bridge was built by Iarlabanke (see Vallentuna church), a chieftain of the peasant society in Täby, Uppland. The bridge was an embankment over a depression in the land about 150 m long and 6.5 m wide; so this was not a small bridge. At both ends originally there were 4 runestones, facing each other in pairs, two runestones at the northern end of the bridge, and other two at the southern end. Along the edges of the embankment other raised stones, not carved, were standing, of which only a couple can still be seen today. The two runestones at the north end of the bridge still are in their place while the two runestone at the south end, during the middle ages, have been moved to Danderyd and Fresta churches. A fifth runestone linked to the Iarlabanke saga (see Vallentuna church) can be seen at Vallentuna church. It is not clear if the runestone now standing in Vallentuna church was originally standing at the north-eastern corner of the bridge, the place now occupied by the only "different" one among the 5 runestones (Vallentuna U212, Fresta, Danderyd, Iarlabanke Bro U164, Iarlabanke Bro U165).

The runestone to the west U164, reads:

ἰ ἁ Ὶ Ὶ Ὶ Ḃ Ὶ Ḃ ἰ	ἰ ἰ Ὶ	Ὶ Ὶ ἰ Ḃ Ὶ	Ḃ Ὶ Ὶ ἰ Ὶ	Ḃ ἰ Ḃ Ὶ
i a r l a b a k i	l i t	r a i s a	s t a i n	t h i s a
Jarlabanki	lät	raisa	stein	denna
Iarlabanke	let	reisa	stone	this
Iarlabanke	let	reisa	this stone	

Ὶ Ὶ	Ḃ ἰ Ḃ	Ḃ Ḃ ἰ Ḃ Ḃ Ὶ Ὶ
at	s i k	k u i k u a n
after	s i g	s j ä l v <sup>(*)</sup>
after	h i m	- s e l f

(\*) Here somebody reads "medan han levde" that is "while he was still living".

Ὶ Ḃ Ḃ	Ḃ Ὶ Ḃ	Ḃ ἰ Ḃ Ὶ	Ḃ Ὶ Ὶ Ḃ ἰ
a u k	b r u	t h i s a	k a r t h i
och	bro	denna	gjörde
and	bridge	this	made
and made	this bridge		

Ḃ Ḃ Ὶ	Ὶ Ὶ Ὶ	Ḃ ἰ Ὶ Ὶ
f u r	o n t	s i n a
för	s j ä l	s i n
for	soul	his
for	his soul	

Ὶ Ḃ Ḃ	Ὶ ἰ Ὶ	Ὶ Ὶ ἰ	Ὶ Ὶ Ὶ Ὶ	Ὶ Ὶ Ḃ Ḃ
a u k	a i n	a t i	a l a n	t a b u
och	ensam	ägde	hela	Täby.
and	alone	he owned	all	Täby.

ƿᵿᵿ	* ††ᵿᵿ	†††	*††ᵿ
kuth	hialbi	ont	hans
Gud	hjalpe	ande	hans
God	help	spirit	his
God	help	his spirit.	

This inscription is very close to that in Danderyd but, at the end of the inscription "ont hans" has been reversed.

Let us now see the runestone to the east, U165. It is possible that this runestone occupies the position where once runestone U212, now in Vallentuna, was.

†...†		ᵿ†	ᵿ†††††	ᵿ ᵿ†
i arla[banke]	[let]	[raisa]	st a i n a	th i s a
Jarlabanke	let	raisa	stenar	denna
Iarlabanke	let	raise	stones	these
Iarlabanke	let	raise	these stones	

††	ᵿ ᵿ	ƿᵿᵿᵿᵿ††
a t	s i k	k u i k u a n
efter	s i g	s j ä l v
after	h i m	- s e l f

†ᵿᵿ	ᵿᵿᵿ	ᵿ ᵿ	
a u k	b r u	th i s i	k a r t i
och	bro	denna	g j ö r d e
and	bridge	this	m a d e
and	he made	this bridge	
...		†††	*††
[a u k]	[a n]	a t i	h l n
och	han	hade	helan
and	he	owned	the entire
			T ä b y .

The two runestones differ for the general aspect and ornament; also U165 at the end does not have the pray to god to help Iarlabanke's soul. Maybe the runestone, after having been commissioned by Iarlabanke himself, was actually raised by somebody else after his death, who was not so worried about Iarlabanke's soul. Please also notice the great difference in writing both "the entire" and "Täby" in the two runestones

For a possible explanation about the runestones origin, please see Vallentuna church. All 5 runestones (Vallentuna U212, Fresta, Danderyd, Iarlabanke Bro U164, Iarlabanke Bro U165) are very close to each other. Only the runestone to the north-eastern end of the bridge U165 and the runestone in Vallentuna U212 have some peculiarity: runestone U165 because it is the only one to have a different aspect in color, shape, ornament, even if the wording is similar to other 3 runestones in Danderyd, Fresta? (the top part here is missing) and Iarlabanke Bro north-west, in mentioning a bridge; the runestone in Vallentuna U212 because, even if has a general aspect similar to three other runestones in Danderyd, Fresta and Iarlabanke north-west, does not mention a bridge in neither of its two faces, but in the back-side face it mentions a hundred, a county.

### **TÄBY TÄ** church U133 G189

The runestone is broken in two pieces which are embedded in the weaponry-room external southern and western walls, respectively. For a reconstruction see the sketch in the manuscript.

ƿ	ḿ	...	ḿ	ḿ	ḿ	ḿ	ḿ
k	u	...	l	u	k	l	i t
Gudlog			lät		...	erna	
Gudlog			let				

...			†		ḡ	ḿ	ḡ	ḡ
after	Holme				su	n	si	n
after	Holme				son		his	
after	Holme				his	son		

†	ḿ	†	†		ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ
a	u	k		at	si	k	si	a	l	f	a
och		after		sig	själv						
and		after		him	-	self					

*...		†	†	†	†	†	†	†	†	†	†
h		t	o		a		l	a	n	k	ba
han		dog		i		Langbardland.					
he		died		in		Longbardy.					

The runestone talks about a man who died i "Langbardland", a name close to the present day Lombardy region in northern Italy, and the vikings' name for Italy.

### **KARBY** U151, U139, U140 Photo album 1996 13, 4 to 6

About 2 km south of Iarlabanke Bro turn to the right toward Sollentuna. After having passed the cross-road to Skålhammar, few hundred meters on the left, there are 2 runestones some 50 m apart. Between the two runestones, on the other side of the road there is the former place where the three runestones of Broby Bro have been standing for a while.

#### **The runestone to the south** (with the fragment)

The runestone dates from the century that starts with the year 1001.

ṑ	ḿ	ṑ	ṑ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ
th	u	r	b	i	a	r	n	a	u	k	k
Torbjörn								och		Gudrun	
Torbjörn								and		Gudrun	

ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ
l	i	t	u	r	a	i	s	a	s	t	a
lät		resa		sten		denna					
let		raise		stone		this					
let		raise		this stone							

ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ
ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ	ḡ



i f t i r	i k u l f	f a t h u r	s i n
efter	Vigulv	fader	sin
in memory of	Vigulv	father	their
in memory of	Vigulv	thier father	

Ψ   R   ʀ   ʀ   ʀ	ʀ   ʀ   ʀ	ʀ   ʀ   ʀ   ʀ   ʀ	ʀ   ʀ
m i r i n u i	i f t i r	b u a n t a	s i n
	(1)	(2)	
(och) Miriam	efter	make	sin
(and) Miriam	in memory of	husband	her
(and) Miriam	in memory of	her husband	

(1) On the cross arm, on the left.

(2) The inscription continues now under the band on the right.

(3) The inscription continues now above the left band.

ʀ   ʀ	ʀ   ʀ   ʀ
u k	f t k u ...
och	?
and	?

One of the fragments was part of a runestone that Iarlabanke let raise in memory of a man that died in Grece.

#### **The runestone to the north** Photo album 1996 I 4, 6

ʀ	ʀ   ʀ	ʀ   ʀ   ʀ   ʀ	ʀ   ʀ   ʀ	ʀ   ʀ   ʀ	ʀ   ʀ   ʀ	ʀ   ʀ   ʀ
... k i	a u k	f a s t u n i	l i t u	r a i s a	s t i n a	a f t ...
?	och	Fasulf	lät	resa	stenen	efter
?	and	Fastulf	let	raise	the stone	after ...

#### **BROBY BRO** U136 U135 RO72.2 VE18 U135, U136, U137 Photo [1]71 [2]19 Album 1997 VIII 17 to 27

Along route 264 south from Vallentuna, after having left the Täby Tä church on the left, turn right to the west on route 265. After 400 m (***or 800 m after having crossed the road to Danderyd?***) the road bends on the left (see the sketct at page 20 of the notes 1997). Right after that, in the locality of Broby, the road passes over a stream that flows to the lake. After 400 m turn on the right in an unpaved road going to Såsta Gård. Drive 150 m and park the car. Walking 200 m to the north toward the stream and just across it there are the three beautiful runestones. Broby is one of the few yards in the area that lacks any remains from the late iron age (but if one enters for some hundred meters the field west of the big road bend 200 m north of the stream, a burial site is found). The village and the yard took their name from the pass over the stream. Along the road there are 7 runestones, with the same density as in a bridge. Many of those are remarkable and have been raised by the ancient components of the Jarlabanke family. The runestones talk about the viking expeditions to the east. Two of the runestones in Broby Bro are memorials in memory of Östen, who “travelled to Jerusalem and died in Greece”. Probably he died along his way back home. One runestone was raised by his wife and the other by his three sons. (***Take a picture of the three runestones together and of the plates***)

**The runestone with both arms of the cross touching the bands.** U136 Photo [1]71

The inscription starts down on the left.

† ʁ ↑ ʀ   ƀ ʀ	↑ † ↑	ʀ †   ʁ †	ʁ ↑ †   † †	ƀ † ʁ
a s t r i t h r	l i t	r a i s a	s t a i n a	t h a s i
Astrid	lät	resa	stenar	dessä
Astrid	let	raise	stones	these
Astrid	let	raise	these stones	

† ↑	† Ɔ ʁ ↑ †   †	Ɔ Ɔ ↑ †	ʁ   †
a t	a u s t a i n	b u t a	s i n
after	Östen	man	sin
in memory of Östen		husband	her
in memory of Östen		her husband	

ʀ	ʀ Ɔ ↑	Ɔ ʀ ʁ † ↑   ʀ
i s	s u l i	i u r s a l i r
han	seglat (till)	Jerusalem
he	sailed (to)	Jerusalem

Extremely important! Notice that here *suli* is interpreted, as “sail”, as opposed to *salu* that is used to form the phrase “God help his soul”.

† Ɔ ʀ	† †	↑ †	ƀ   ʁ Ɔ	Ɔ	ʀ   ʀ ʀ Ɔ Ɔ
a u k	a n	t a	t h i s u	b i	k i r k u m
och	han	dog	borta	i	Grekland
and	he	died	there	in	Greece.

Actually the last line should have been interpreted as

ʀ	ʀ Ɔ ↑	Ɔ ʀ ʁ † ↑   ʀ
i s	s u t i	i u r s a l i r
han	sotti	Jerusalem
he	went out	to Jerusalem

† Ɔ ʀ	† † ↑ † ƀ   ʁ	Ɔ Ɔ	ʀ   ʀ ʀ Ɔ Ɔ
a u k	a n t a t h i s	u b i	k i r k u m
och	endades	borta	i Grekland
and	died	abroad	in Greece.

His pilgrimage to Jerusalem was probably made at about the same time as king Canute the Great went to Rome in the year 1027 where he founded an hospice for pilgrims from Scandinavia (***find where that was***). Contacts with England are also evident in Uppland. There are a number of runestones that talk about upplanders taking part to the expedition of Knut den Store (Canute the Great) to England (e.g. U194 and U344). This is also in connection with the adoption of the administrative system in the form of the *hundaren* (hundred, county). In England the subdivision in “hundreds” is found after the year 800 first of all for the military and judiciary aspects. It is from here that the idea is taken for the development in the century that starts with the year 1001 of the administrative organization in the central territory of the swedish, Svea. The transfer of experience must have touched the hundred, the

construction of bridges and other activities under the responsibility of the king's men, like clearly happened among those that took part in the expedition of conquest. The many runestone that talk about bridge building show that the century that starts with the year 1001 in the territory of the lake Mälaren is an important period of road construction after which men no longer had to travel by boat like before. This could also have to do with the special climatic situation during the middle age. During the warm viking period the water raised to higher levels than today's mean sea level. The increase was greater than the increase of the crust elevation due to the elastic relaxation of the crust that followed the melting of the 3 km thick ice cover that previously compressed the crust like a spring. The shores after the viking period started to retract. After that came a cold period with fast decreasing water level which, in conjunction with the continue raising of the crust level, lead to an unusually fast increase of the shores retraction (about 80 to 100 centimeter/year) during the century that starts with the year 1001. This must have had serious consequences for the access to the internal water courses and lead to the increased importance of road building. The century that starts with the year 1001 with the change of religion, the start of the village building, new administrative subdivision and the increase of the role of the power of the state but it is a little researched period between the archeologically relatively well known viking period before the year 1000 and the developments of the high middle-ages known through the documentation. This is where come the runestone to provide for historical information.

**The runestone with no arms of the cross touching the bands.** U135 Photo [2]19 Album 1997 VIII 16 to 18. **Take a picture of the plate.**

l i n k f a s t r	a u k	a u s t a i n	a u k	s u i n
Ingefast	och	Östen	och	Sven
Ingefast	and	Östen	and	Sven

l i t u	r a i s a	s t a i n a	t h a s a
läto	resa	stenar	dessa
let	raise	stones	these
let	raise	these stones	

a t	a u s t a i n	f a t h u r	s i n
after	Östen	fader	sin
in memory of Östen		father	thier
in memory of Östen		their father	

a u k	... t h u
och [de	gjorde denna bro]
and they made	this bridge

a u k	h a u k	t h a n a
och	högg	denna
and	carve	this.

Broby Bro is along the Attundalandsvägen. Along that old route one can find the following runestones. Ängeby-Hästhage, Borresta-Yttergårde, Jarlabanke Bro-Täby Tä, Hagby, Ed-Edsberg, Husby, Hansta and Skälby ([verify](#)).

**The runestone with one arm touching the band.** Photo Album 1997 VIII 20

**Take a picture of the plate.**

† ŋ ʝ ↑   †	† ŋ ʝ	† ʝ ↑ ʀ   þ ʀ
a y s t i n	a u k	a s t r i t h r
Östen	och	Astrid
Östen	and	Astrid

ʀ †   ʝ ↑ ŋ	ʝ ↑   † †
r a i s t u	s t i n a
reste	stenarna
raised	the stones

† ʝ ↑   ʀ	ʝ † ʝ	ʝ ŋ †	ʝ   †
a f t i r	k a k	s u n	s i n
efter	Keg	son	sin
in memory of	Keg	son	their
in memory of	Keg	their son.	

## **SÅSTA**

Along route 265, 1 km east of deviation to Skålhamra, on the left there is the boulder. The inscription contains some unusual forms of runes and signs that are difficult to clarify. This shows that the carver was not one of the known runmasters. **Visit the site again to note the runes.** Photo album 1997 VIII 14, 15.

*Gammal och Sven och Farulv  
läto **resa** hällen  
efter Tore sin fader och Gammal efter sin fosterfader  
... fast högg.*

To be notice the “resa” i.e. *raise* a boulder.

## **FÄLLBRO** U145, 146.

Along the route 265 from Täby toward Sollentuna, at the road-cross with the road from Skålhamra to the south, turn to the right (northward) toward Skålhamra. After 800 m turn to the right. Few meters on the right there is the first runic hällen. **To be visited again, take better notes of how to get there and to copy the runes.** From my notes 1.997 “...on the northern side, facing east, a runblock inscription was found 19\_\_”. Little further there is the other runic hällen. Photo album 1997 VIII 28.

**FÄLLBRO** U142. Go back and continue north for 100 m. On the right the runestone is standing. If you arrive to a burial ground on the left, you went 100 m too far. Photo album 1992 I 9 and 1997 VIII 31, 32.

| P |    † ♡ ↑    R    † | ↑    R † | ♡ †    ♡ ↑ † | †

𐌺 𐌸      𐌪 𐌹 𐌴 𐌺 𐌴 𐌹 𐌺 𐌴

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

 $\mathbb{R} \cap \mathbb{N}$ 

N B I R      R I 4 ↑ I

[illegible]

Ulfkell		och	Guy	och	Gaidar
Ulfkell		and	Guy	and	Gaidar

l i t u	r a i s a	s t i n	t h i n a
lät	resa	sten	denna
let	raise	stone	this
let	raise	this stone	

i f t i r	u l f	f a t h u r	s i n	k u t h a n
after	Ulf	father	sin	godan
in memory of	Ulf	father	their	good
in memory of	Ulf	their good father.		

o n	b u k i	i	s k u l a b r i
Han	bodde	i	Skålhammar
He	lived	in	Skålhammar.

k u t h	i l b i	o n s	a t
God	hjälp	hans	hand
Good	help (was)	his	hand (he was a valid man).

This line is officially interpreted as *God hjälp sin ande*, i.e. “God help his spirit”

u k	s a t h u	u k	k u s t h m u t h i r
Och	Sater	och	Gusmund
And	Sater	och	Gusmund

This line is officially interpreted as declaring uk sathu unintelligible and the remains as *Och Gods moder*, i.e. “And the mother of god”

l i a n u m l u s	u k b a r a t i s
följeslagare	underbar
companion	wonderful.

This line is officially interpreted as *lianum lus uk baratis*, i.e. “light (to him) ljus och paradise”. With this interpretation the paradise is said to be splendid on him, which is not very much in keeping with the syntaxis of the time and with the role of the paradise that is not over anybody.

The author of this handbook interpretation of the last two lines is:

And he was a wonderful companion to Sater and Gusmund.

The weakness of this interpretation is that Gusmund appears too many times at the end of the inscriptions. He must have been a very popular guy!

### **GÄLLSTA** Photo [7]76 Album 1996 VI 18 to 23

From Skålhamra drive north for 2.4 km. Turn left. After 300 m one should find **U231** on the right. After 100 m at the road cross one should find **U232**. Taking to the right at the road-cross after few hundred meters one should find **U229** on the left (*verify*). The inscriptions on the three runestones provide information on 4 generations of a family that lived in Gällsta in the century that starts with the year 1001. Hedenvi, the woman that is mentioned in the boulder runic inscription of Åsta U210 in the parish of Angarns, 8 km to the east of Gällsta and who, together with the sons Finnvid and Holmer commissioned Öpir to carve the monument in memory of her husband Holmgöt, is very likely the same Hedenvi named in U231. In this case the inscription is an indirect testimony of a relatives link through marriage between two families that lived in Vallentuna during the viking period. All the three runestone stand on or close to their original location along the way between Gällsta and Grana.

### **U229** Photo [7]76 Album 1996 VI 22, 23

The 2.65 m high and 125 cm wide light red granite arch shaped runestone was found in the year 1633 in its present location on a tumulus of stones (*rösor*). The runestone is said to have been found on a *stenröse* in a field south-west of Gällsta and east of the byway which leads to the road between Grana and Upplands Väsby. 200 m to its north-north-east (I recall 200 m to its south-south-east, *verify*) stand other two runestones with the same name. In the year 1929 a stone **U230** was found just some meters from U229. It had only a cross carved on it. It now stands in a corner of a field near a ditch. The inscription on the somewhat not smoothed surface of U229 is well preserved and starts down on the left. On the inscription appears the name of the runes.

✱	†	†	℥	†	†	†	†	†	ℛ	℥	†	†	ℛ	†	ℛ	ℬ	ℓ
h	a	l	f	n	t	a	n	a	u	k	t	u	b	i			
Halvdan								och			Tobbe						
Halvdan								and			Tobbe						

†	ℓ	†	ℛ	ℛ	ℓ	†	†	†	†	†	†
l	i	t	u	r	i	s	a	s	t	i	n
lät			resa					stenen			
let			raise					the stone			

†	†	✱	ℛ	†	†	℥	†	ℬ	ℛ	ℛ	ℓ	†	
a	t	h	u	t	a	f	a	th	u	r	s	i	n
after		Udde				fader					sin		
after		Udde				father					their		
after		Udde				their father							

ℓ	ℛ	†	ℬ	†	ℛ	ℬ	ℓ	†	ℛ	†
s	u	n	th	o	r	b	i	a	r	n
sonen			Torbjörns							
the son			of Torbjörn.							

ℛ	ℬ	ℓ	ℛ	ℛ	ℓ	†	ℓ	†	ℛ	ℛ	†	†
---	---	---	---	---	---	---	---	---	---	---	---	---

u b i r	r i s t i	r u a n
Öpir	ristade	runor
Öpir	carved	the runes.

The inscription shows some peculiarity typical of the runemaster Öpir. One involves the evolution of the language: the loss of the initial sound *h-* which probably reflects an influence from the dialect in Uppland during the century that starts with the year 1001 and that in Öpir takes the form in an uncertainty in the spelling. This can be seen comparing *halftan* (U229) and *alfntan* (U246 Vassunda church, verify); *hut* and *ut* (U104 Ed, now in Oxford); *huta*, Udde (U229). Another peculiarity in the carving technique is the spelling of the name of the runes as *ruan*, as it happens here, instead of *runa*. The exchange occurred just where the band curves; in such location it is possible that the runemaster had to change his position for the carving and got the two runes to exchange place in the sequence. A third peculiarity of Öpir is that he does not distinguish the case. To obtain a reasonable interpretation of the inscription end, Udde must be the son of Torbjörn. Instead of *thorbiarn*, in this case, the runemaster should have used the genitiv form *thornbjarnar*. The name Halvdan originally meant “the half danish”. Tobe is still today in use as a nick name for Torbjörn. Probably Tobbe got his name from his grandfather. The name appears quite frequently in the runic inscriptions and in 10 such cases it is the signature of the runemaster Torbjörn.

**U232** Photo [7]79 Album 1996 VI 20, 21

The 1.3 m high and 135 cm wide blue granite runestone stands just south-west of the road-fork in Gällsta. It stands on its original location along the road between Gällsat and Grana. The inscription starts down on the left

↑ ƿ ʁ ↑	ƿ ʁ	ʁ   * ƿ ʁ	ƿ ʁ	ʁ   * ʁ ʁ ʁ
t o s t i	u k	s i h u s	u k	s i h m a r
Toste	och	Sigus	och	Sigmar
Toste	and	Sigus	and	Sigmar

↑   ↑ ƿ	ʁ ʁ   ʁ ʁ	ʁ ↑
l i t u	r a i s a	s t i -
läto	resa	stenen
let	raise	the stone

ʁ ↑   ʁ	↑ ƿ ʁ ʁ	ʁ ʁ ʁ ƿ ʁ	ʁ   ʁ
i f t i r	t u b a	f a t h u r	s i n
efter	Tobbe	fader	sin
in memory of	Tobbe	father	their
in memory of	Tobbe	their father.	

In the vicinity other two runestones have been raised by members of the family. In U229 Tobbe and his brother Halvdan raised the runestone in memory of their father Udde. In U231 the sons of Halvdan raised the runestone in his memory. The names Sigus and Sigmar are an example of the so called *variation principle* according to which the name of the son derives from the name of the father: in both names is present the root *sig-* that comes from *seger*, i.e. “to win”. The runestone is the work of the runemaster Öpir.

**U231** Photo [7]78 Album 1996 VI 18, 19



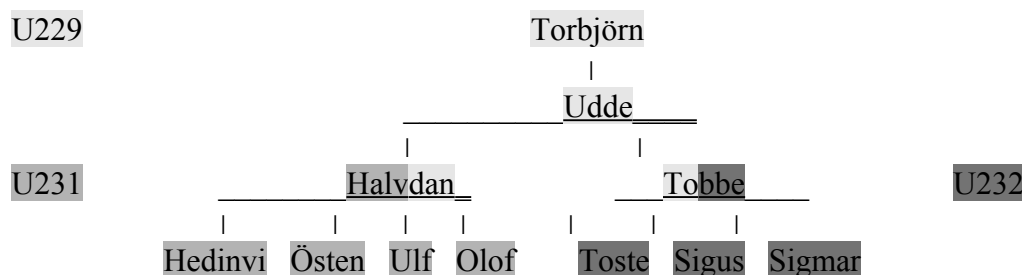
The 1.3 m high and 118 cm wide gneiss granite runestone stands just south of Gällstaberg, to the west (*I recall to the east*) of the road between Gällsta and Sursta. The runestone is thought to have been found in the year 1633 but for a long time disappeared until Richard Dybeck traced it back in 1867. The runestone has been split in two at the end of the 1800s to be used as gate-post. In this occurrence the top of the runestone was lost. The inscription is known from a sketch that was taken before it was vandalized (see Album 1996 VI 18) and starts down to the left

ᛁ ᛚ ᛁ ᛚ ᛚ ᛁ	ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ
i t h i n u i	u k	a u s t a i n	u k	u l f r	u k	o l a f r
Hedinvi	och	Östen	och	Ulf	och	Olof
Hedinvi	and	Östen	and	Ulf	and	Olof

		ᛚ ᛚ ᛚ
ᛚ ᛚ ᛚ ᛚ	r a i s a	s t a i n
läto	resa	stenen
let	raise	the stone

ᛁ ᛚ ᛚ ᛚ ᛚ ᛚ	* ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ
i f t i r	h a l f t a n	f a t h u r	s i n
efter	Halvden	fader	sin
in memory of	Halvden	father	his
in memory of	Halvden	his father.	

The runestone was raised in memory of Halvden, the same Halvden who, together with his brother Tabbe let raise U229 in memory of their father Udde. Hedinvi is probably the same Hedinvi who is mentioned on the runic boulder U210 Åsta in the parish of Angarns. The ornament and the runes show that the runestone is the unsigned work of the runemaster Öpir. The persons mentioned in the three runestones were so related.



Previously it was said that Sigus and Simar are a clear example of the variation principle where Sigus was the son and Simar the father. *This need some reconciliation.* The inscription shows that U229 is the older of the three runestones. Judging from the carving U231 should be the more recent. So the sequence of the runesones carving should have been the following 1) U229, 2) U232; 3) U231. Indirectly the three runestones are a testimony of the long period of activity of the runemaster Öpir. It must be noticed that the runemaster wrote Tobbe as *tubi* in U229 and *tuba* in U232 and Halvdan as *halfntan* on U229 and *halftan* on U231.

**SURSTA** or **DRAKHÄLLEN** U251 Photo [7]100

The runic inscription is carved on a boulder about 100 m east of the road-cross in Sursta and about 50 m north of the road between Vallentuna and Upplands Väsby. It is not easy to find a parking place for the car. It is not easy to find a passage between the fields to get to the boulder (*go back*). The boulder runic inscription is called by the population Drakhällen. The inscription, which is well preserved and starts down on the left, has the name of the runes.

ƿ ʀ ʁ ʀ   ʀ   ʀ	ʀ   ʀ	* ƿ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ	ʀ   ʀ ʀ ʀ
f a s t i	l i t	h k u a	r u n a r	t h i s a r
Faste	lät	hugga	runor	dessa
Faste	let	carve	runes	these
Faste	let	carve	these runes	

ƿ ʀ   ʀ	ƿ ʀ ʁ ʀ ʀ ʀ ʀ	h ʀ ʀ	ʀ   ʀ
i f t i r	f a s t u l f	s u n	s i n
after	Fastulf	son	sin
in memory of	Fastulf	son	his
in memory of	Fastulf	his son.	

### LINDÖ U236, U237, U238, U239

In Lindö gård lived a very influential family, whose head was Ulf. Han let a bridge be made along the Gullbron road west of Vallentuna. There stood 4 runestones (see sketch in the manuscript): **U236** the runestone to the west, north of the ancient road (now moved north of the new road between Vallentuna and Upplands-Väsby) which run south of the present road; **U238** the runestone to the east, north of the ancient road (now moved to Lindö gård; **U237** the runestone to the east, south of the ancient road (now moved north of the new road between Vallentuna and Upplands-Väsby, 100 m on the left along the road to Lindönäs); the stone to the west, south of the ancient road bore no inscriptions and it is not known where it is now. Some 300 m east of Gullbron, there was another bridge: Avunda. Here stood probably two runestones of which one, **U239**, which is also called Lindö stone, can still be seen on the site, south of the road between Valentuna and Upplands-Väsby. Actually the runestone originally was the one of the two runestones which was placed north of the ancient road between Valentuna and Upplands-Väsby, the other being placed south of it.

### AVUNDA Lindö U 239 Photo [7]89 Album 1996 7, 8

The 1.3 m high and 88 cm wide glimmering (due to the presence of mica) white gneiss runestone stands 300 m east of Gullbron and some meters south of the road between Vallentuna and Uppland-Väsby on the high ground where once the village of Avunda was staying. Originally the runestones was standing north of the road (*the present or the old or are they coincident here?*). Large parts of the inscription are no more visible and the inscription, which starts down on the right, has been completed using old sketches.

ƿ ʀ	ʀ   ʀ	* ƿ ʀ ʀ	ʀ ʀ ʀ   ʀ ʀ
i k a	l i t	h k u a	s t a i n a
Inga	lät	hugga	stenarna
Inga	let	carve	the stones

ʀ     ʀ
... o a

I þ P R N I  
 ... i th k r u

It is believed that originally at least two runestones constituted the monument along the bridge. U239 originally stayed on the north-western corner of the imbankment which lead over the depression which starts a little to the east.

# **GULLBRON** Lindö U236 Photo [7]83 Album 1996 VI 9, 10

The 1.8 m high and 73 cm wide light gray granite runestone stands north of the road between Vallentuna and Upplands-Väsby, 100 m west of the road that leads to Lindönäs. In the *rannsakningarna*<sup>4</sup> from the year 1673 it is known that in Gullbron there are 4 runestones and it can be inferred that maybe there was also a tingplace. One of the four runestones did not have any inscription on it. It was standing together with U236 on the northern side of the bridge (in the map tere I have U238, *verify*). Te bridge was an enbankment of the same type of that in Iarlabanke Bro in Täby and can be associated to a powerful family of the area. Based on the traces of the monument that are preserved and on the documentary information one can say that the components of a family that had Lindö as their main yard and who probably had a dominant role in the northern part of Vallentuna, has lain a long enbankment which was part of a road system that connected to Täby. The bridge should have had a monumental character. Maybe, like in Iralabanke Bro, the edge of the road on the bridge was delimited by smaller raised stones. The inscription starts at the runic animal head.

N I P h t R P I R I I I I I N  
 u l f s a r f i r i l i n t i u  
 Ulfs arvingar i Lindö  
 Ulf's heirs in Lindö

I t I t R t I ' t þ I I t ' I t I t t  
 l a t a r a i s a t h i i a s t a i n a  
 låta resa dessa stenar  
 let raise these stones

In *thiia* an *i* was carved instead of an *s*.

I P I h P t þ N R ' I t N P B R t þ N R  
 i f t r f a t h u r s i n u k b r o t h u r  
 efter fader sin och broder  
 in memory of father their and broder  
 in memory of thier father and of their brother

N P B R N P t R t N  
 u k b r u k a r t h u  
 och bro gjorde  
 and bridge made  
 and made the bridge.

<sup>4</sup> The *rannsakningarna* were the periodic collection of the information, which included the inventory of all the archeological monuments, collected by the parish priests on order of the king of Swedn.



th e i r	b r e th e r
deras	bröderna
their	brothers.

l a t a	r e i s a	th i n a	s t e i n
läto	resa	denna	sten
let	raise	this	stone

	† þ ñ ð	h †	ñ þ
a t	f a th u r	s n	u f
after	fader	sin	Ulf
after	father	thier	Ulf
in memory of their father Ulf			

† ñ þ	h ñ †   †	þ ð † þ ñ ð	h   †
a u k	s u e i n	b r o th u r	s i n
och	Sven	broder	sin
and	Sven	brother	their
and	Sven	their brother	

þ  
k o th i a l b ... th i u

The inscription is rich with names. Gärðar is made of a first part that means “protected, shielded” and –ar that means *här*, “army” to mean “warrior, commander”. Fulluge means “the one that has full sense”, “the courageous”. The names of two of the brothers may have been Sibbe and Sigvart; in which case the father name would have been, based on the variation principle, Sigrev. The end of the name with –rev means “glad”.

**U238** Photo [7]87 Album 1996 VI 13, 14

The 2.2 m high and 75 cm wide light gray granite runestone now stands in the park of the Lindö gård (yard), about 25 m south-west of the main building. It was moved to Lindö sometimes before the middle of the century that starts with the year 1801. It was before standing at the Gullbron bridge part of a monument on the brodge constituted by three runestones (U236, U237 and U238) and a raised stone without carving. All three inscriptions concern the members of the same family. It had its residence in Lindö and presumably was the most influential and rich in the north of Vallentuna. The runestones have been carved by Visäte which realized 30s some carvings of which the major part in the Vallentuna area. The inscription starts at the runic aminal head.

† h 1 ð   þ	†   1	ð †   h †	þ   † †	h 1 †   †
a s t r i th	l i t	r e i s a	th i n a	s t e i n
Astrid	lät	resa	denna	sten
Astrid	let	raise	this	stone

þ 1   h	h ñ †	h   †	h ñ †   †
i f t i r	s u n	s i n	s u e i n
after	son	sin	Sven
in memory of	son	her	Sven

in memory of her son Sven

†	ᚲ	ᚱ	ᚲ	ᚲ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ		
a	u	k	u	l	f	b	o	n	t	a	s	i	n
och		Ulf				make					sin		
and (after) Ulf						husband					her		
and (after) Ulf,						her husband.							

**LILLA MÄLLÖSA** or **LOTTERÄNG** U247 Photo [7]97 Album 1996 VI 15, 16

From Sursta, driving west on the road between Vallentuna and Upplands Väsby, after 1 km the road makes a 90 degrees turn to the left. Just before there is a road to Mällösa. If one takes that road, some 2 km (*verify*) on the left, there is the runestone that is difficult to see because it has sunk or the lower part is missing. In the photo [7]97 the entire 1.65 m high and 103 cm wide very much weathered mica gneiss runestone can be seen. In the photo album 1996 VI 16, only the upper part of the runestone can be seen and it is not clear if the rest is underground or missing. From notes from the century that starts with the year 1601 we know that there was a runestone near the Mällösa Örn at the old bridge's western end. To the north of the bridge there was Örmtorpet. The stream runs out of Fysingen after having passed Hargs Bro. The word *or* or *ör(e)n* is thought to have had in a number of place names the meaning "embankment of gravel" on a stream or a sound. The runestone now stands some meters north (I recall south, *verify*) of the provincial road between Stora Mällösa and Skånela. The runestone was very likely standing on a bridge over a stream just north of its present position. The inscription is difficult to interpret due to weathering and old notes must be used.

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ						
k	a	s	l	a	u	k	l	t	h	k	u	a	s	t	a	i	n
Fastlög							lät		hugga				stenen				
Fastlög							let		carve				the stone				

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ		
i	f	t	i	r	k	e	t	i	l	b	r	o	t	h	u	r	s	i	n
after					Kättil					broder							sin		
in memory of					Kättil					brother							his		
in memory of					Kättil					his brother									

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
s	u	a	i	n	r	s	t											
Sven					ristade													
Sven					carved.													

Fastlög is a female name. Kättil, judging from the inscriptions on the runestones, was one of the most diffused names at the time of the vikings. Sven is also the name with which some runestones have been signed by the runemaster. A comparison between the different inscriptions shows that at least three different runemaster must have signed their works with this name. The runemaster that carved U247 probably also carved U321 Skalmsta in the Skånela parish and U382 in Sigtuna (*verify*).

**MÄLLÖSA** U244 Photo [7]95

The 125 cm high and 155 cm wide deep blue gneiss runic boulder is about 175 north of Stora Mällösa, in a burial ground dating from the iron age which consists of 80 remains. The boulder lies at the edge of a stones setting (***to be visited***). The inscription starts down on the right.

ƿ	†	ḡ	↑	l	↑	l	↑	✱	ƿ	ḡ	†	ḡ	↑	†	l	†
f	a	s	t	i	l	i	t	h	k	u	a	s	t	a	i	n
Faste					lät			hugga				stenen				
Faste					let			carve				the stone				

					↑	ḡ	↑	ƿ	ḡ	ḡ	†	ḡ	l	†		
i	f	t	r	f	a	s	t	u	l	f	s	u	n	s	i	n
after				Fastulf							son			sin		
in memory of				Fastulf							son			his		
in memory of				Fastulf							his son.					

The persons mentioned here are the same persons as in U251 Sursta, 2 km east-south-east of the Mällösa runic boulder. The carving has been done by the same runemaster.

In Mällösa in the past there were other two runestones U245 and U246. U245 which is known from some old notes was interesting because in the inscription there is the word *mak*, i.e. “friend”. The runestone was the work of the runemaster Visäte. The other runestone U246 is just a fragment 69 x 37 cm with about 10 runes and is embedded in the wall of a basement but it is not known where.

#### **NÄLE** Norrgården U248 Photo [7]98

From Sursta, driving west on the road between Vallentuna and Upplands Väsby, after 1 km the road makes a 90 degrees turn to the left. Just before there is a road to Mällösa. If one takes that road, some 200 m on the left there is a road. Driving about 1 km on the unpaved road one reaches Näle. On a boulder barely 100 m north-west of Hällsta there is a carving without runes. It consists of a 4 footed animal intermingled by two snakes. (***I did not find*** the runic inscription despite the picture shows a house that I found).

#### **NÄLE** Södergården U249 Photo [7]99

From Sursta, driving west on the road between Vallentuna and Upplands Väsby, after 1 km the road makes a 90 degrees turn to the left. Just before there is a road to Mällösa. If one takes that road, some 200 m on the left there is a road. Driving about 1 km on the unpaved road one reaches Näle. On a boulder about 50 m south of Näle there is a 137 x 124 cm runic inscription (***I did not find*** the runic inscription despite the picture shows a house that I found). Because of some cracks the last word is not completely understood. The inscription starts at the runic animal head.

ƿ	ḡ	†	ḡ	l	ḡ	Ṛ	↑	l	↑	ḡ	↑	†	l	†	✱	ƿ	ḡ	†	†	ḡ	ƿ	ƿ	†	ḡ	†	
k	u	n	u	i	t	h	r	l	i	t	s	t	a	i	n	h	k	u	a	a	u	k	k	a	s	e
Gunnvid										lät					stenen				hugga			tillsammans	med	Kase		
Gunnvid										let					the stone				carve			together	with	Kase		

The word *stain* is used also for a boulder, not only for a raised stone.

l ƿ ↑ l r	h n t r ↑ t þ t	ƿ t þ n r	h l t
i f t i r	s u a r t a t h a	f a t h u r	s i n
after	Svarthövde	fader	sin
in memory of	Svarthövde	father	his
in memory of	Svarthövde	his father	

ψ t t	ƿ t þ t t
m a n	f o t h n a
en man	god
a man	good
a good man.	

The name Gunnvid is known from other three runic inscriptions (*verify*, I thought many more). Names ending with –vithr are thought to have been popular in Sweden, less usual in Norway and unknown in Iceland. It is similar to present day Swedish *ved*, i.e. “wood for fire” that had then the meaning “forest, tree”. The fact that it is used to form a name can have to do with the fact that the idea of the tree is also used in the poetic forms to mean “man, warrior”. Gunnvid is a female name. The name Kase could be a man name and Kase be the brother of Gunnvid. Perhaps its female correspondent is found as *kasu* in U923 Uppsala cathedral. The runemaster had some difficulties with the name Svarthövde. So it can be that *kase* was intended to be *karse*, a more usual name. Svarthövde means “black head” and was quite usual in Sweden during the viking period.

#### **GRANA U227** Photo [7]74

From Sursta, driving west on the road between Vallentuna and Upplands Väsby, after 1 km the road makes a 90 degrees turn to the left. If, before turning, one looks straight ahead, 70 m west, inside the field (*go in and take a picture*) one can see the 1.42 m high and 78 cm wide red granite runestone. In an old note it is said that the runestone is standing on a mound. Where the runestone is presently staying there is no visible remain. This could mean that the runestone is not standing on its original location. About 200 m south of the runestone there is, on both sides of the road, a burial ground from the iron age with about 30 remains. The clearly and well carved inscription is damaged at the bottom due to some flaking of the surface which lost some runes. It starts on the left in the tail of the main band and, interpreted with some ancient notes:

	l l ↑	r t l h t	l h ↑ t l t
u l k i l	l i t	r a i s a	i s t a i n
Ulfkel	lät	resa	stenen
Ulfkel	let	raise	the stone

l ƿ ↑ l h	ƿ r t l h ↑ t l t	B r n þ n r	l h l t
a f t i r	f r a i s t a i n	b r u t h u r	i s i n
after	Frösten	broder	sin
in memory of	Frösten	brother	his
in memory of	Frösten	his brother	

a u k   k u n t r u   i f t i   s u n   s i n



och	Knut	efter	son	sin
and	Knut	in memory of	son	his
and	Knut	in memory of	his son	

Maybe *kuntru* must be read Gudrun or Guntrud.

The runemaster twice wrote the *s* rune with *is* in *istain* and *isin* (three times *is* is also *fraistain* instead of *frastain* counts). This happens in other ten some runic inscriptions like U152 Lissby i Täby parish, which probably have been carved by the same runemaster. Ulfkel is an unusual name formed by *ulf*, “wolf” and a shortened form of *kettill*, *kittel* “cauldron” (cauldron formed helm).

# **FRESTA church** Photo [1]85 Album 1996 II 22 to 32 III 1 to 7

Around the external walls of the church and in the church-yard there are \_\_\_\_\_ runestones and fragments. Proceeding clock-wise (see the sketch in the manuscript):

## **U258** Photo album 1996 II 22, 23

**Verify N, S, E and W** Left of the entrance to the church, at the corner of the nave with the transpet external walls. The runestone has a single band that runs around the edge of the runestone once clockwise and then anti-clockwise. No runic animal is represented. The inscription starts down on the left.

ƿ ƿ ƿ ƿ ƿ	ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ	ƿ ƿ ƿ ƿ	ƿ ƿ ƿ	ƿ ƿ ƿ	ƿ ƿ ƿ
k u n a r	u k	s a s u r	t i r	l i t u	r i s a	s t i n	t i n a
			h				h
Gunnar	och	Sassur	de	läto	resa	sten	denna
Gunnar	and	Sassur	they	let	raisa	stone	this
Gunnar	and	Sassur	they	let	raisa	this stone	

ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ
i f t i r	k i r b i a r n	f a t h u r	s i n
efter	Gerbjörn	fader	sin
in memory of	Gerbjörn	father	his
in memory of	Gerbjörn	his father	

ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ
s u n	u i t k a r s	i	s u a l u n i s i
son	till Vitkarl	i	Svelnäs
son	of Vitkarl	in	Svelnäs

ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ	ƿ ƿ ƿ ƿ ƿ
o n t r a b u	n u r m i n r	o k n i r i	a s b i a r n a r
Honom dräpte	normän	på knarr	av Åsbjörn
Him killed	the normans	on the knarr	of Åsbjörn
The normans killed him		on the knarr	of Åsbjörn.

The vikings used two types of ships: *the long ship* with which they sailed internal waters and *the knarr* which was bigger and could sail the oceans. With the knarr the technology was brought to the limit and the ship was so called for the noise that the skull would make under

**U261** Photo album 1996 III 6, 7

l	†	ℜ	↑	†	ℬ		↑	↑	ℜ	†	↑	℥	†	℥
i	a	r	l	a	b	...	l	i	t	r	a	i	s	a
Iarlabanke							lät		resa					stenen
Iarlabanke							let		raise					the stone

† †	h i	u n i u n t
a t	s i k	k u i k u a n
after	sig	självan
after	him	self

† n ʋ	β r n	þ i ɣ t	ʋ t r þ i	ʋ n r	ʃ t ↑	ɣ i t
a u k	b r u	t h i s a	k a r t h i	f u r	o n t	s i n
och	bro	denna	gjorde	för	ande	sin
and	bridge	this	made	for	spirit	his
and made this bridge				for his spirit		

† N P	† I †	† ↑ I	† † † †	↑ † † N
a u k	a i n	a t i	a l a n	t a b u
och	han	agde	hela	Täby
and	he	owned	the entire	Täby.

**U255 and U256** Photo album 1996 II 24 to 26

Going to the back of the church there are two runestones. Both runestones have been carved by the runemaster Fot and were in the past embedded in the church wall, immediately behind where they are standing now.

**U255** Photo album 1996 II 24, 25

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32

i l u k i	l i t	r a i s a	s t i n a
Illuge	lät	resa	stenarna
Illuge	let	raise	the stones

l ƿ ↑ l j ʀ	Ḅ l † R †	Ḅ R † ƿ Ḅ R	Ḃ l †
i f t i r	b i a r n	b r o t h u r	s i n
after	Björn	broder	sin
in memory of	Björn	brother	his
in memory of	Björn	his brother	

† Ḅ ƿ	ƿ l † Ḅ ƿ	† ↑	Ḃ Ḅ †	Ḃ l †
a u k	k i l u k	a t	s u n	s i n
och	Gillög	after	son	sin
and	Gillög	after	son	his
and	Gillög	after	his son	

**U256** Photo Album 1996 II 24, 26

The runestone stands to the left of U255.

l † ƿ l † † ↑ R	† Ḅ ƿ	* † ƿ l † ƿ R	l † ↑ Ḅ	R † l Ḃ †	Ḃ ↑ † l † † †
i n k i a l t r	a u k	h e m i n k r	l i t u	r a i s a	s t a i n a
Ingjald	och	Häming	lätö	resa	stenarna
Ingjald	and	Häming	let	raise	the stones

l ƿ ↑ l R	Ḅ l ƿ	ƿ † ƿ Ḅ R	Ḃ l †
e f t i r	u l f	f a t h u r	s i n
after	Ulf	fader	sin
in memory of	Ulf	father	his
in memory of	Ulf	his father	

**U252, U253, U254** Photo album 1996 II 27 to

Continuing clockwise on the external wall of the transept there are embedded two runestones and two fragments. The inscription came to the light in the year 1869 when the church was being plastered.

**U252** Photo album 1996 II 27, 28

The runestone's inscription is only missing its top part. It has a very elegant ornament. The inscription starts on the left.

Ḅ R Ḅ † l Ḅ l ƿ R	Ḅ ƿ	* Ḅ l ƿ R	Ḅ ƿ	* Ḅ		Ḃ ↑ † l † †
b r u n i u l f r	u k	h u l f r	u k	h u ...		s t a i n
Brynjulf	och	Ulf	och	?		stenen
Brynjulf	and	Ulf	and	?		the stone

l ƿ ↑ l ʀ	ƿ Ḅ ƿ l † *	ƿ † ƿ Ḅ R	Ḃ l †
a f t i r	k u t h l a h	m o t h u r	s i n
after	Gudlög	moder	sin
in memory of	Gudlög	mother	their
in memory of	Gudlög	their mother	

The runestone has been carbed by the runemaster Öpir who was active during the second half of the century which starts with the year 1001.

**U253** Photo album 1996 II 27, 30

The runestone is damaged. Only the beginning and the end of the inscription has been preserved. The inscription starts at the drake's head.

ƿ	ᚢ	ᚦ	ᚱ	ᚦ	ᚦ	ᚢ	ƿ	ᚦ	ᚦ	ᚦ	✱	ƿ
k	u	th	r	l	a	u	g	l	i	t	h	k ...
Gudlög								lät		hugga		
Gudlög								let		carve		

ᚢ	ᚦ	ᚢ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
... u	b	u	n	t	a	s	i	n
?	make				sin			
?	husband				her			
?	her husband							

Probably the Gudlög of runestone U252 (the runestone closer to the church's western corner) and that of runestone U253 is the same person.

Two fragments are embedded close to U253 and have:

ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ƿ	ᚦ
... l	i	t	a	t	f	a ...
lät		after		fader		
let		after		father ...		

The syntassis is not common.

and

ᚱ	ᚦ	ᚦ	ᚦ	ᚦ
... r	i	t	a	s ...
rista		stenen		
carve		the stone		

**U259, U260** Photo album 1996 III 1 to 3

Both the runestone were once embedded in the church's western gable wall immediately behind the place where they are now standing.

**U259** Photo album 1996 III 1, 2

The runestone is the smaller of the two.

ƿ	ᚦ	ᚱ	ᚦ	ƿ	ᚢ	ᚦ	ᚢ	ƿ	ᚦ	ᚦ	ᚱ	ƿ	ᚦ	
k	a	r	i	m	u	n	u	l	f	s	a	r	f	i ...
Kåre				Munulvs				arvinge						
Kåre,				Munulv's				heir						

ᚦ	ᚦ	ƿ	ᚱ	ᚢ	ᚦ	ᚦ	ᚦ	ᚢ	ᚦ	ᚦ	ᚢ	ᚦ	ᚦ	ᚦ	ᚦ
---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---

a t	f r u s t a	s u n	s i n
after	Fruster	son	sin
after	Fruster	son	his
after	Fruster	his son.	

**U260** Photo album III 1, 3

ƿ   ʁ   ʁ   ʁ	ʁ   ʁ   ʁ	ʁ   ʁ   ʁ	ʁ   ʁ   ʁ
k i s m u n t r	a u k	u i k i n k r	l i t ... t a
Gismund	och	Viking	lät ...
Gismund	and	Viking	let ...

ʁ   ʁ   ʁ	ʁ   ʁ   ʁ	ʁ   ʁ   ʁ	ʁ   ʁ   ʁ
- - - i r	s i k u a s t	f a t h u r	s i n
after	Sigfast	fader	sin
in memory of Sigfast		father	their
in memory of Sigfast		their father	

**NF 1944** Photo album 1996 III 4, 5

The small fragment which stands on the right of the entrance to the church was found in the year 1944. It is carved on three sides, on two with runes. The closest remaining part of the inscription is med on the side facing away from the entrance

ʁ   ʁ   ʁ	ʁ   ʁ   ʁ	ʁ   ʁ   ʁ
... s t a i n	i f t i r	s ...
sten	after	
stone	after ...	

It continued on the left side, where it remains:

ʁ   ʁ   ʁ	ʁ   ʁ   ʁ	ʁ   ʁ   ʁ
... a u k	f a s t i	t h a i r ...
och	Faste	deras
and	Faste	their ...

**KYRKSTIGEN** or **ED** GI62 VE20 RO42 Photo RO41, VE21, GI63 Ed, Uppland 74 1111/74 1013

Barely 1 km south of the church of Ed lies a big boulder on an ancient horse riding path (Kyrkstigen) which winds through the woods along the lake of Ed western strand. On the boulder ther are two runic inscriptions.

**First inscription.**

In the inscription is carved the name of the runes.

ʁ   ʁ   ʁ	ʁ   ʁ   ʁ	ʁ   ʁ   ʁ	ʁ   ʁ   ʁ
r a h n u a l t r	l i t	r i s t a	r u n a r
Ragnvald	lät	rista	runorna
Ragnvald	let	carve	the runes

ʁ   ʁ   ʁ	ʁ   ʁ   ʁ	ʁ   ʁ   ʁ	ʁ   ʁ   ʁ
ʁ   ʁ   ʁ	ʁ   ʁ   ʁ	ʁ   ʁ   ʁ	ʁ   ʁ   ʁ

e f t	f a s t u i	m o t h u r	s i n a
after	Fastvi	moder	sin
in memory of Fastvi		mother	his
in memory of Fastvi		his mother	

† † †	ψ †	↑ † ↑	ᵹ
o n e m s	t o t r		
Önämes	dotter		
Önäme's	daugther		
the daughter of Önäme.			

↑ †		†	ᵹ
t o	i	a i	th i
Hon dog i Ed.			
She died in Ed.			

ʀ ᵹ ᵹ	*   † ↑ ᵹ	† † ↑	* † † †
k u t h	h i a l b i	a n t	h e n a
God	hjälp	hand	hennes
Good	help (was)	hand	her
Good	help (was)	her hand.	(i.e. She was a valid woman)

This line is officially interpreted as *Gud hjälpe ande hennes*, i.e. “God help her spirit”.

This is the oldest inscription with the name of the parish. Ed means “the place where men can go”, “a tongue of land between the water, where the ship must be carried on the shoulders”, “portage”. The portage where from the parish has taken the name is the tongue of land on the north-western corner of the lake of Ed, which is connected to a navigable channel to Sigtuna and Uppsala.

### **The second inscription.**

In the inscription is carved the name of the runes.

ᚱ ᵹ † †	ᚱ   † ↑ †
r u n a	r i s t a
Runor	rista
The runes	carve

↑   ↑	ᚱ † * † ᵹ † ↑ ↑ ᚱ
l i t	r a h n u a l t r
lät	Ragnvald
let	Ragnvald

Ragnvald let the runes be carved

* ᵹ † ᚱ	†	ʀ ᚱ   ʀ ↑ † † ↑
h u a r	a	g r u k l a n t i
(Han) var	i	Grekland
(He) was	in	Greece

ᚱ ᚠ ᚹ	ᚦ ᚦ ᚹ	ᚱ ᚦ ᚱ ᚱ ᚱ ᚱ
u a s	l i s	f o r u n k i
(Han) var	lidets	hövding
(He) was	the warrior excort	to the chieftain

In one inscription Ragnvald says that his mother died in Ed. In the other inscription, the one to the west, he talks what happened to her son (himself). Ragnvald is back home after a unique career far away abroad i Miklagård (Greece). With Miklagård at that time they meant the byzantine slask empire with capitol city Constantinople (Istanbul). The viking called that city Miklagård. The boy of a farmer from Ed can boast that he advanced to the point of becoming *lidets hövding*, i.e. commander of the byzantine emperor body guard, which was known as *the Varangians*, nordic mercenary soldiers, the elite corps in the imperial lifeguard, formed at the end of the century which starts with the year 901, in 990. One of the runemaster Fot disciples, Olef, is thought to have carved the inscription.

**NORA** VE44.2 RO97 Photo VE45 RO98 Danderyd parish

The inscription has been carved on a sloping boulder just north of the *Edviken* (the bay of Ed) shore-line. This is one of the runic inscriptions where the name of the locality has been carved, like in the cases of the inscriptions in Ed, Gårdstånga, Finnveden and Uppsala.

ᚱ ᚦ ᚱ ᚱ	ᚱ ᚦ ᚱ ᚱ ᚱ ᚱ	ᚹ ᚱ ᚱ
b i u r n	f i u i t h a r	s u n
Björn	Finnvids	son
Björn	Finnvid's	son
Björn	the son of Finnvids	

ᚦ ᚦ ᚱ	* ᚱ ᚱ ᚱ		
l i t	h u i k	- - - - -	- - - - -
lät	carve	denna	häll

ᚠ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚦ ᚠ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ	ᚹ ᚱ ᚱ
a f t i r	u l a i f	b r u t h u r	s i n
after	Olev	broder	sin
in memory of	Olev	brother	his
in memory of	Olev	his brother	

* ᚦ ᚱ ᚱ	ᚱ ᚠ ᚱ ᚱ	ᚱ ᚹ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ	ᚦ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ
h o n	u a r t h	t h s u i k u i n	o f i n i u a t h i
Han	blev	försåtligt dräpt	i Finnveden
He	was	ambushed and killed	in Finnveden

ᚱ ᚱ ᚱ	* ᚦ ᚱ ᚱ ᚱ ᚱ ᚱ	ᚦ ᚱ ᚱ	* ᚦ ᚱ ᚱ ᚱ
k u t h	h i a l b i	o n	h o n s
God	hjälp	hand	hennes
Good	help	(was) hand	his
Good	help	(was) his hand	

ᚠ ᚱ	ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ	ᚠ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ	ᚠ ᚱ ᚱ ᚱ
i r	t h i s i	b i r	t h a i r	a u t h a l	u k	a t i

Finnvids	sönerna	i	Älgsta
Finnvid's	sons	in	Älgsta
The sons of Finnvid		in	Älgsta (are the heirs).

ED church GI64.1 RO45 VE21

Þ	þ	Ð	ð	↑		↓	↑		↓	Þ	þ	Ð	ð	Υ	↓	Ð	↓	
th	o	r	s	t	a	n	l	i	t	k	e	r	a	m	e	r	k	i
Torsten							lät			gjöra				minnesmärke				
Torsten							let			make				the memorial				

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þ i r	* ð r u	* ð t	↑ i l	ʀ [l r] i ʀ t
th i r	h u a r u	h u t	t i l	k i r i k a
de	var	utomlands	till	Grekland
they	were	abroad	to	Greece,

ð ʀ	i ʀ t i r	i t ʀ i þ ð r u	ʁ t þ ð r	h i t
u k	i k t i r	i n k i t h u r u	m o t h u r	s i n
och	efter	Ingetora	moder	sin
and	after	Ingetora	mother	his
and	after	Ingetora	his mother.	

ð B i r	r i s t i
y b i r	r i s t i
Öpir	ristade.
Öpir	carved.

From the inscription it is inferred that the father took one of his two sons with him on the expedition to Greece. Torsten had to stay home and look after the farm with Ingetora, his mother. The family live in Ed, where the runestone was originally raised, not far away from the boulder of the lake Ed (Kyrkstigen). Sven and Tore and Torsten must have often read the inscription that told of Ragnvald successful journey to Micklegård and his career with the Varangians. Their expedition did not go so well instead, both father and son died out there. The inscription is signed by Öpir, incomparably the most prolific of the runemasters: we know over 80 inscriptions of him. He was an artist of rank, active in the last decades of the century that starts with the year 1001, mainly in the south and west of Uppland. His name was originally a nick name, from the verb *øpa*, “to shout”, “weep”, and the suffix *-ia* to make it a noun. So Öpir means “the bawler”, “the one who shouts”. As we learn from a couple of his runestones, his true name was Ofaegr ʁtʁʁ. In the inscription of Ed we can observe some confusion on his part over the h-rune: he writes *hut* for *ut*. It is a dialect feature still well known in Roslagen, the eastern coastal part of Uppland. A good many Uppland inscriptions also show omission of initials h- (e.g. *an* for *han*, *agua eli*, for *hagua heli*, cut all, i.e., “cut the rock”).

#### **HUSBY I BRO** RO91 Photo RO92 74 1013

The runestone stands on a big tongue of land that protrudes into the lake Mälaren, south of the present town of Upplands-Bro. The Swedish coasts were themselves also liable to attack from foreign fleets. This runestone gives a glimpse of Swedish coastal defence organization of the watch that was kept against viking raiders.

k i n l u k	h u l m k i s	t u t i r	s y s t i r	s u k r u t h a r
Ginnlög,	Holmgers	dotter,	syster	av Sygröd
Ginnlög,	Holmger's	daughter,	sister	of Sygröd

a u k	t h a i r a	k a u s
och	deras	?
and	their	?

This line is officially interpreted as *Gud hjälps hans anda nu och själ* “God helps his spirit now

The inscription talks about two of the most distinguished families around the Mälaren area, Holmger and Håkon. Other two inscriptions from the beginning of the century that starts with the year 1001, the Ramsund boulder and the Kjula runestone, talk about the same families.

Previously two runestone were on the site. Now one runestone has been moved to the Statens Historiska Museum in Stockholm. The runestone has the expressione “to die in white clothes” that also appears on other runestones in Uppland: Amnö, Molnby, Håga, Fresta.

u n n a	l i t	r i s a	th i n s a	s t i n
Unna	lät	resa	denna	sten
Unna	let	raise	this	stone

l ƿ ↑ ʀ	h ƿ ʀ	h ʀ ʀ	ƿ h ↑ l ʀ
i f t r	s u n	s i n	u s t i n
efter	son	sin	Östen
in memory of son		his	Östen
in memory of his son			Östen

h ƿ ʀ	þ ƿ	l	* ƿ l ↑ ʀ ƿ ʀ þ ƿ ʀ
s u m	th u	i	h u i t a u a th u m
Som	dog	i	Vitavad
Who	died	in	Whiteford

This line is officially interpreted as “who died in white clothes”, intending with “white clothes” the robes that the newly baptized would wear and looking at the possibility that the person in question would have received the christian sacrament once close to his death.

ʀ ƿ ↑	* l ʀ ʀ þ l	h ʀ ʀ ƿ	* ʀ ʀ h
k u t	h i a l b i	s a l u	h a n s
God	hjälp	segla	hennes.
Good	help	sailing	his

His was a good help, in sailing.

This line is officially interpreted as *Gud hjälp hans själ*, i.e. “God help his soul”.

#### **VÄPPEBY** BL86.31 74 10I2

Along the highway E18 between Stockholm and Enköping at the exit to Sjöanda, go toward Bålsta. Pass under the raylway. At the roud-about go to the right. Turn the first to the right. Take the first road to the left: Kalmarvägen street. After 800 m on the left there are the two runestones. In a script from the century that begins with the year 1601 it is said that the runestone was staying along a bridge that crossed over Gröna Dalen, at the depression in the vicinity. There run the water from the Mälaren lake from the bay of Kalmar across the valley and the bridge of stones in the territory invaded by the waters. This way the Kalmarhalvön peninsula and its church had a connection with the main road between Stockholm and Enköping. The bridge was 350 m long, so a very long one (compare with present day bridge to Biskops Arnö). Generally a bridge was not a bridge made with arches. A bridge made of arches is well suit for a river with a definite deep bed. The bridge was rather made of stones lain as to form a path for the steps. This represents a better technology for waters that can very much spread and to avoid creating a resistance to the flow that could cause flooding of the areas uprstream. The stones strengthened and hardened the bottom of the river. At the time when the runestones were carved, the water reached the center of Valhall. Down in the valley still runs a little stream which are the last remains of the waters that once flooded the valley. The inscription reads:

*Kus och Sighjälms läto resa stenen efter Andvätt, sin father.*  
 Kus and Sighjälms let raise the stone after Andvätt, their father.

## ÖVERGREN BL10

Along the road between Bålsta and Övergren, about 1 km after the road-cross with E18.

**Take pictures**

## KRÄGGA U 645 ? BL11 Photo album 1992 D5

Just after the (*old?*) road from Bålsta toward Övergran, take the turn toward Kragga. After 2.1 km the runestone is on the right.

ᚩ	ᚱ	ᚩ		ᚱ	ᚪ	ᚢ	ᚪ	ᚱ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
		...	-	-	-			r	i	t	a	s	t	i	n
Use?								lät		rita		sten		denna	
Use?								let		carve		stone		this	
Use?								let		carve		this stone			

ᚪ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
a	t	i	b	r	u	t	h	r	s	i	n	o	o	s	u
after		brodern							sin			Åsut?			
		in memory of		brother					his			Åsut?			
		in memory of		his brother								Åsut?			

*	ᚪ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
...		h	i	a	l	b	i	o	n	t	th	...	r	a	
[God]		hjälp						hand			?				
[Good]		help						hand							

This line is in gneral officially interpreted as *Gud hjälp ande hans*, i.e. “God help his spirit”.

## ONÄMNA

Along the road between Bålsta and Övergren, driving about 1 km *to the north-east* of the cross with the new highway E18, the non inventoried runestone stands on the right.

## ONÄMNA GI

The runestone stands about 200 m *north* of the Kälsta Trestenbacke burial ground. *The runestone is seen in akter.*

## HUMMELSTA or HEMSTA? U723 U724 BL68.12 Photo BL68 Album 1992 D 10 73 11H2

Drive from Eneby toward Löt. Two runestones stand at the deviation toward the church of Löt, on the left. Originally there was a third runestone that now has been moved. It was not carved with runes but only with an ornament that resembled that on the runestone at Ramby (*verify*). Fron old scripts it is known that the runestones were set to form a triangle. During the century which starts with the year 1801 the three runestones were placed to mark the delimitation of property estates. Very likely the runestones stand on their original location along the road. It is possible that here a road cross was already present in the century that starts with the year 1001. The two runestones at Hummelsta are *tvillingstenar*, i.e. “twin

stones”. Notwithstanding the two runestones bear very different ornaments: one has a cross in the middle while the other is ornated with winding snakes, the two inscriptions are similar.

### The runestone to the left with the winding snakes.

† Ɔ ʀ   ʁ	† Ɔ ʀ	ʀ ʀ	ʀ †   ʁ †
a u k i r	a u k	f r ...	r a i s a ...
Öger	och	Fröger?	reste ...
Öger	and	Fröger?	raised ...

- - - - -	ʀ Ɔ † †	ʀ † ʁ Ɔ ʀ	ʁ   †	ʀ † ʁ † †
[after]	k u t a	f a t h u r	s i n	k o t h a n
[in memory of] Gute		father	sin	godan
[in memory of] Gute		father	their	good
		their good father		

### The runesone to the right with the cross.

Öger och Fröger de läto resa stenen  
 Öger and Fröger they let raise the stone

after Gute sin fader  
 in memory of Gute, their father

God hjälp han att segla  
 A good help he (was) at sailing  
 He was a good help at sailing (He was a valid man).

This line is officially interpreted as *God hjälpe hans själ*, i.e. “God help his soul”.

The same runemaster *Balle den röde*, “Balle the red”, very likely, also carved the runestone at Ramby. He painted the runestones in memory of Öger and Fröger here in Hummelsta.

### ÅGERSTA U 729 BL68.13 RO97 VE44 Photo BL68 RO99 [\*Search for my pictures\*](#)

From the runestones of Hummelsta drive 500 m to the east on an unpaved road and turn the first on the left. After 100 m take the first to the left. After 200 m park the car near the house. Pay attention to the dog. Continue past the house on an ancient viking road and at 150 m from the house, on the right, inside the vegetation, there is the magnificent runestone. It is the work of the runemaster Balle and stood to mark the border of two properties. In the inscription there is the name of the runes twice and it starts at the top on the right.

Ɔ   ʁ Ɔ ʀ ʁ	†   †	ʀ †   ʁ †	ʁ † †   †	ʁ † † ʁ †
u i t h u k s i	l i t	r a i s a	s t a i n	t h a a s n

Vidhugse                      lät                      resa                      sten                      denna<sup>(1)</sup>

<sup>(1)</sup> The positions of the runes  $\text{† } a$  and  $\text{† } n$  have been switched.

l þ t i r	h † r e f	þ † þ n r	h l †	þ † þ † †
if t i r	s a r e f	f a t h u r	s i n	k o t h a n
after	Sarefi	fader	sin	godan
in memory of	Sarefi	father	his	good
in memory of	Sarefi	his good father		

* † †	þ n þ	† þ n r h † † þ
h a n	b y k	a k u r s t a m
Han	bodde	i Ågersta
He	lived	in Ågersta

This line can also be interpreted as *Han bygde Åfersta*, “He built Ågersta”.

* l r	þ † h †	h † † † † †
h i r	m n s t	s t a n t a
		<sup>(1)</sup> <sup>(1)</sup>
Här	skall	standa
Here	shall	stand

<sup>(1)</sup> The rune is not repeated and must be borrowed from the previous word.

h † † †	þ l þ † l	þ n † r
s t a n	m i t h l i	b u a r
sten	mellan	byor
the stone	between	the villages (the yards).

r † þ l	† † þ r
r a t h i	t e k r
<sup>(1)</sup>	
Råde	mannen
Let	the man

<sup>(1)</sup> The rune is not repeated and must be borrowed from the previous word.

þ † r	r n †	h l
t h a r	r u n	s i
som	runvis	är
who	rune-wise	is

This line can be interpreted as:

who                      the runes    see  
 who can “see” the runes (who is wise and a prophet)

r n † n þ	þ l þ
r u n u m	t h i m

runor	dessa
runes	these
these runes	

ᚺ ᚢ ᚷ	ᚼ ᚠ ᚢ ᚠ	ᚱ ᚠ ᚺ ᚠ ᚠ
s u m	b a l i	r i s t i

(2)

som	Balle	ristade
which	Balle	carved.

(2) The rune is carved up-side-down.

Both Hummelsta and Ågersta villages existed during the viking time. This shows from the – sta ending and, for Ågersta, from the inscription. From the inscription it is known that two villages (yards) existed and that one of them was named Ågersta, that Särev and, we presume, also his son Vidhugse, lived in Ågersta and that the runestone stands between two villages. The other village is Hummelsta. That means that, from the runestones in Hummelsta, Öger, Fröger and their father Gute also very likely lived in Hummelsta.

(continued in *akter*)

(continued from *akta*)

**ÅGERSTA**

**VECKHOLM U 696 church** Photo album 1996 III 12

The runestone stands outside the entrance to the church-yard. The inscription should start down to the left in the vertical part of the band.

	Ṛ	ṭ	ṭ	ḥ	ṭ	ḥ	ṭ	[ṭ	ṭ	]
-	-	-	-	-	-	-	-	-	-	-
	r	a	i	s	a		s	t	a	i
	re						st			n
	raise						the	stone		

↑		↑				ℝ	ℓ	↓	
a	t	a	n	-	-	r	s	a	- - - ...
after			?	...					
in memory of			?	...					

	*   1 1 B	h   1 1	* 1 1 h
- - -	h i a l b i	s i a l	h a n s
[God]	hjälp	segla	hennes
[Good]	help	sail	his.

His was a good help in sailing.

This line is officially interpreted as *Gud hjälpsjäl hans*, i.e. “God help his soul”.

Neither the name of the person that dedicated the runestone, nor the person to which the runestone was dedicated can be read because either the runes have faded away or because the stone was chipped off. The ornament is both festive and frightening as the best of the grotesque shall be. One does not know if the snakes are cheerfully dancing around the drake or if they are going to strangle it. Or both.

AMNÖ RO112.1 VE49 Uppland 73 1oH4

The runestone was found in the water but it is not known where it is now.

*Ingeval had this stone raised  
in memory of Bruce, her husband.*

h a n	v a r	t h a u d r	a	d a n m a r k u
Han	var	dödades	i	Danmark
He	was	killed	in	Danmark

i h v i t a v a t h u m  
i Vitavadet  
in Whiteford



Tis line is officially interpreted as “He died in Danmark in white clothes”. “In white clothes” is interpreted to mean that the person had just received the baptism and refers to the white robes worn in such circumstances.

Drive 1.3 km to the north-east from the church of Veckholm toward Lilla k:a. On the right there is an unpaved path leading to an house. Along the path, some 20 m to the left, stands the 2.3 m high and 160 cm wide gray granite runestone. In alternative: the runestone stands about 500 m to the east-south-east of Västra Väppeby, 25 m east of the road Segla-Veckholms k:a (church), 35 m west of the Erisklund residence. The runestone was found sometime at the beginning of the century which starts with the year 1901 in a field 30 m west of the road Segla-Veckholm k:a (church). The place where the runestone was found was very likely its original location and lies 60 m west of the runestone present position in a corner of the so called Blackfjärden. In the year 1907, the owner of the field, by the name of Nord, dynamited the runestone. He said that he did not know that it was a runestone since the carved surface was facing down. After that, allegedly they realized that the stone was carved but, allegedly, no notification was given of the finding. The pieces were used to build a near-by bridge between two yards. Sometimes between 1923 and 1927 the parish priest picked up the pieces, more than a hundred, big and small. Many of the pieces were missing when the runestone was restored and raised in 1927 by the Royal Antiquities Service (Riksantikvarieämbetet). The place where the bridge was was searched again but no other pieces were found. In the autumn 1927 the hollow where the runestone was dynamited was searched and two pieces of the carved surface were found. Today only a minor part of the carving up to the right is missing but there were some important runes. From the fact that the dynamiting was done in a hollow, and the fact that it is not clear if that was the place where the runestone was found, it may be evinced that the runestone was brought to the cavity for a better efficiency of the explosion. In this case it would have been difficult not to notice the carving. From the carving technique the runestone is attributed to Balle. The inscription starts at the left drake head.

The name Åsvi is unusual in Sweden during the viking period and the middle ages. *rnisa* is not *raisa*.

\* † ‡    B D P †    \* † R

h a n	b y k l	h e r [d r a]
Han	bygde	hundra
He	built	the county.

The end of the line is the missing part of the inscription. The line is also interpreted as *Han bodde hundra*, i.e. “He lived in the county”. This last interpretation seems to be more reasonable compared to the building of an entire county. However *bykl* is surely closer to “built” than to “lived”. Furthermore the word may be instead the name of a place: *her* could be *här*, i.e. “here” and the name of the place could have been *uabi*, Väppeby. It should be a gård (yard) near a marsh (Trögds Härad) now dry The *b* rune in *bykl* has the characteristic form by Balle.

Υ † † † R	Υ † † † R	Þ † Þ R
m a n t r	m a t a r	k o t h r
En man	mata	godan (gästfri)
A man	feeding	good
A man that was generous feeding the guests		

† N Þ	Υ † h	R   h   †
a u k	m l s	r i s i a
och	målsnäll	
and	eloquent.	

*risia* should be *risin*. The same last two lines are also found in the nearby runestone of Gådi U739 (***find***). A runestone similar to this masterpiece is Hemsta U740 in Boglösa (***find***).

#### **RAMBY** U 726 BL69.14 Photo BL69 *There should be a picture n the album. Take other pictures.*

From the runestones of Hummelsta drive west. After 600 m there is a road-cross. Drive straight 700 more meters. At the next road-cross drive straight again. After 500 m to the left there is a house. Pay attention to the dog. Behind the house there is the 2 m high runestone. Far away there is a gård (yard). Its name is Värnsta. There there is another runestone (***find***). In the fields between the two runestones a stone probably from the viking period has been found. It is possible that it was part of a bridge over the depression terrain. Maybe by the runestones a viking time road was running. The runestone was previously staying south of Ramby, a little more further away from the present road. It was placed in its present location in the year 1927. The runestone is carved on both sides. On one side there is an animal, perhaps a lion or a fair animal. On the other side there is a drake band with the runic inscription. The upper right part of the side with the band is damaged, which implies that not all the inscription can be read. Since it is known the runemaster that carved the runestone, Balle den röde, it is possible to attempt to reconstruct the message. The reconstructed part is enclosed in brackets ( ). In the inscription there is the name of the runes.

Þ N R   h	†   †	R   h †	h †   †	Þ   † †
th u r i r	l i t	r i s a	s t i n	th i n a
Tore	lät	resa	sten	denna
Tore	let	raise	stone	this
Tore	let	raise	this stone	

N Þ †   h	h B   R	Þ
-----------	---------	---

u f t i r	i s b i r	f - - - -
efter	Äsbjörn	fader (sin)
in memory of	Äsbjörn	father his
in memory of	Äsbjörn	his father

k u t h i a l b i a n t h a n s

The line is officially interpreted as “God ekp his soul”

	↑   ↑	ʀ   ʀ   ↑
	t i l	k a r t
bättre än han hade	förtjänat	
better than he had	deserved.	

B   ↑	ʀ   ʀ   ↑	ʀ   ʀ   ↑
b a l i	r i s t i	r u n a
Balle	ristade	runorna
Balle	carved	the runes.

# **FOLSBERGA** BL81.16 RO113 Photo BL81 RO115 73 11H2

Fron Eka drive toward Kroby. When the road turns sharply to the right, on the left, there is the runestone. The inscription does not start at the snake’s head, rather at the end of the tail, at the top of the runestone.

↑ ʀ   ʀ   ↑	↑   ↑	ʀ   ʀ	ʀ   ↑   ↑	ʀ   ↑   ↑
a k u t i	l i t	r i l i	s t e n	t h i n o
Agute	lät	resa	sten	denna
Agute	let	raise	stone	this
Agute	let	raise	this stone	

Please notice that *rili* used to say *raise* is unusual.

ʀ   ʀ   ↑	↑   ʀ   ↑
u f t i	t u m o
efter	Tumme
in memory of	Tumme

↑   ʀ   ↑	ʀ   ↑   ↑	ʀ   ʀ   ↑	↑   ↑	↑   ʀ   ↑
... i s t r	l a t i	k u m o	a t	t u m o
?	lät	märke	efter	Tumme
?	let	memorial	after	Tumme

This line is officially interpreted as *Kristr lät komma åt Tumme*, “Christ let yourself come to Tumme” and it is believed to be a misleading interpretation.

↑   ʀ   ↑	ʀ   ↑   ↑	ʀ   ↑   ↑	↑   ↑	↑   ʀ   ↑
i l u s	u k	t h a r a	t i s i	

This line is officially interpreted as

i ljus och paradis  
in the light and in the paradise

ᚢ ᚦ | ᚷ ᚼ ᚦ | ᚦ ᚷ ᚷ ᚦ ᚦ ᚦ ᚼ ᚦ ᚦ ᚦ  
u k i t h a n i m t h e s t a k r i s t

This line is officially interpreted as

och i den hem bäst kristen  
and in the home best christian  
and in the best home (for) a christian.

The animal of the ornament has long winding tails and can be a fairy animal but it can also be a lion. According to the official interpretation of the text, in the inscription there is an insight of the early christianity coming to Sweden. The runestone is the work of the runemaster Livsten which was active in the area during the years 1030s to 1040s. It is possible that the runestone had been moved some tens of meters, but still it was very close to the bend of the road.

**ENKÖPING** parkskola, the park of the school BL18 Photo album 1992 C 13, 14

**The first runestone** Photo album 1992 C 13

Entering the park from the railway station and walking through the park the first runestone is found halfway on the left. In the inscription there is the name of the runes and it starts high on the left.

↑ ᚱ ᚢ ᚦ ᚼ | ᚦ ᚦ ᚦ ᚦ ᚦ  
... t s u n s i n a f a s t  
son sin Afast  
son his Afast  
his son Afast

The inscription continues inside the band of the tail in the middle of the runestone

ᚦ | ᚦ ᚼ ᚦ ᚦ ᚦ | ᚦ ᚢ ᚦ ᚼ ᚦ ᚦ ᚦ | ᚷ ᚼ ᚦ  
l i f s t a i n a u k r u n i t h s a  
Livsten och runor dessa  
Livsten and runes these  
Livsten and these runes

ᚦ ᚦ ᚦ ᚦ ᚼ ᚦ ᚦ ᚦ ᚦ ᚦ ᚦ ᚦ  
a t k u t h a n t r e k  
after godan ung man  
after good young man

Livsten and the runes are dedicated to the young man.

This line is officially interpreted as “Livsten and these runes (are dedicated) at God.

**The second runestone.** Photo album 1992 C 14

the name of the runes and it starts at the snake's head high to the right.

Bisulfir	och	Hrifankr	och	Siguattirutr
Bisulfir	and	Hrifankr	and	Siguattirutr

reste	sten	denna
raised	stone	this
raised	this stone	

efter	Asgir	fader	sin	godan (och) trovärdig
in memory of	Asgir	father	his	good (and) trustworthy
in memory of	Asgir	his good and trustworthy father.		

hjälp	hand	hans
help	hand	his

His hand (was) of help  
(He was a valid man)

bättre	än	han	hade	tillkallt
better	than	he	had	sent for

(even beyond his intentions)

The last phrase must be interpreted as to mean that he was assisted by the gods.

The last two lines together with the second half of the third line are officially interpreted as God trustworthy help his soul better than he deserved. This must not be understood as that the person had a bad behaviour in his life but only to say that what is being asked is not pretended.

Tidkume	ristade	runor	dessas
Tidkume	carved	runes	these
Tidkume	carved	these runes.	

**ENKÖPING** saint Ilian's church U758 BL18 Photo album 1992 ? 1996 III 8 to 11

The runestone stands front of the Park Astoria hotel, in the square along the Kyrkgåtan between the Vårfrukyrka (church of our Lady) and the Stora Torget (Great Square). The

l i k i b i u n	a k	th i r	b r y th r
Ingebjörn	och	hennes	bröder
Ingebjörn	and	his	brothers

l i t u	r i s a	s t i n	th i n a
lätto	resa	sten	denna
let	raise	stone	this
let	raise	this stone	

a t	i k h u l	f a th u r	s i n
efter	Igul	fader	sin
in memory of Igul		father	his
in memory of Igul		his father	

k u th	h i a l b i	a n t a	h a n s
god	<sup>(1)</sup> hjälp	handerna	hennes
good	help	hands	his

His hands were of good help  
(He was a valid man)

ᛅ	ᛁ	ᛦ	ᚱ	ᛅ	ᛁ	ᛦ	ᚱ	ᛦ	ᛦ
b	i	t	r	th	i	n	h	a	n ...
bättre				än			han		tillkallt <sup>(2)</sup>
better				than			he		sent for

“beyond his intentions”, i.e. he was helped by the gods.

The last two lines are officially interpreted as *Gud hjälpe ande hans bättre än han thar gjord sig förtjänt av* “God help his spirit better than he deserved”.

c:\documenti\runstenar\runresa\italyUSA\010106

(3) At the high point of the left snake's head.

**ULLUNDA** or **ULUNDA** U792 U793 VE22.1 RO43 BL70 BL74 Photo RO45 RO44 VE23 BL74

Eastward on the highway E18 west of Enköping, at the sign *Tillinge k:a* turn to the right (north). After \_\_\_\_ km there is a T road-cross. Continuing straight after a while one has *Ullunda vad* "Ullunda ford", just in front. This is a strategic ford over the Enköpingån stream that here cut the communications to the west. In the past Sagån was an important route. The two runestones stand each on one side of the ford, along *the eriksgata*. The eriksgata was the route that the newly elected king of the Swedish had to follow to be judged by the different legal systems of the land as head of the realm. Often the runestones were raised along this route. **Find the pictures in the album.**

### **The first runestone.**

ᚱ	ᚠ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
k	a	r	l	i	t	r	i	s	a
Kår	lät	resa	sten	denna					
Kår	let	raise	stone	this					
Kår	let	raise	this stone						

ᚠ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᚱ	ᚱ
a	t	m	u	r	s	a	f	a	t
after	Mursa		fader	sin					
after	Mursa		father	his					
in memory of Mursa			his father						

ᚠ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
a	u	k	k	a	b	i	a	t	m
och	Kabbe	efter	måg	sin					
and	Kabbe	in memory of	son-in-law	her					
and	Kabbe	in memory of her son-in-law							

ᚱ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
f	u	r	h	f	i	l	a		
(Han) for	dristigt								
(He) went on	boldly								

ᚱ	ᚠ	ᚱ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
f	a	r	a	f	l	a	t		
förmögenhet	han vann								
wealth	he won								

ᚠ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
u	t	i	k	r	k	u	m		
utifrån	i	Grekland							
abroad	in	Greece							

ᚠ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ

a r f a     s i n u m  
arvingar     sina  
(for) heirs     his  
for his heirs.

The runestone talks about a daring viking from Ullunda, Mursa, or Horse, whose drive for adventure and richness in foreign lands got perhaps him killed in the endeavour. The text says of a travel to Greece. During the viking time Greece was in the byzantine empire, the eastern copy of Rome. The so called *väringdliðet*, the byzantine emperor body guard, was made only of warriors recruited from the north. Perhaps also Horse served under the byzantine emperor. One may wonder if were the savings of a soldier that became the inheritance of which the runestone became a notary act.

### **The second runestone** Photo BL74

The runestone stands 85 m east of the runestone of Horse. The inscription says

*Helga reste stenen efter Rolf, sin man.*

Helga raised the stone after Rolf, her man

*Gud hjälpe hans ande*

Good help his hand (His hand was of good help, i.e He was a valid man).

This line is officially interpreted as “God help his spirit”.

Here a woman, Helga, raised a runestone in memory of her man Rolf. It is interesting to see that it is a woman that raises a runestone after her man. One can infer that, at least Helga, but surely many other women that also raised other runestones, had a prominent role in the viking society. Perhaps there was a difference in the society between some women that had the right to raise runestones and other that had not. Anyway it shows that the woman of the viking society was not repressed. Ullunda was the place where the roads of the viking period met the river, forcing the passerby to ford. The place for a ford has quite clear characteristics: shallow waters and not too high banks. The ford could then be improved by placing stones where to put the feet, as it very likely was the case also at the bridge of Tibble. The ford in Ullunda was very much used (*see in the old manuscripts if here I've lost something*). *Take a picture.*

### **TIBBLE**

Drive along the road from Ytterby and turn to the right. Drive to the north and turn to the right at the T road-cross. Continue straight on. Turn to the right toward Lundby at the 3-ways road-cross. The runic boulder is on the left just opposite of a yellow sign “Lundby sten” where the car can be parked. *Take pictures and notes.*

### **MÅLHAMMAR VS 15** Photo [9]p94 album 1997 VI 13, 14, album 1999 X 16 to 18.

On the route E18 from Västerås toward Stockholm, before Hummelsta, turn to the right toward Ängsö. After 200 m turn to the left toward Målhammar. After 2.9 km the road turn 90° to the left; at the plate Målhammar drive straight into the allee to the residence. After 100 m to the right stands the runestone, 80 m to the north-west of the manor house. It is a remarkable runestone carved by the runemaster Balle on both sides. The runestone was moved in its present location in the 1860s. On the side facing the allee, at the center high, there is a four footed animal. The bands that circle the hedges of the runestone are the bodies of two drakes. One drake has its head just to the right of the head of the four footed animal, circle the



runestone left edge, and ends with a hoofed foot at the centerline of the runestone. The other drake has its head at the top right corner of the runestone, circles the runestone right edge and terminates with a hoofed foot at the runestone centerline, just above the other drake's foot. The text starts inside the band of the drake that circles the left edge, near the end of its tail (hoofed leg), exactly where it crosses over the other's drake terminating tail (hoofed leg). To read the runes you must stay upside-down, and so going to your right.

*   ʀ   ǀ   ʀ	ǀ   ǀ	ʀ   ʀ   ǀ	ʃ   ʀ   ʀ   ǀ	þ   ǀ   ǀ   ǀ
h i g u l f r	l i t	k i r a	m e r k i	t h i s a
Hägulv	lät	gjöra	märke	detta
Hägulv	let	make	memorial	this
Hägulv	let	make	this memorial	

ǀ   ǀ	ʀ   ǀ   ǀ   ǀ	ʃ   ǀ   þ   ǀ   ʀ	ǀ   ǀ   ǀ
a t	k n u t	f a t h u r	s a n
	(1)		
after	Knut	fader	sin
in memory of Knut		father	his
in memory of Knut		his father	

<sup>(1)</sup> The inscription continues behind the drake's head on the right.

ǀ   ʀ	ʀ   ǀ   ǀ   ǀ   ǀ   ʀ	ǀ   ʀ	ǀ   ǀ   ǀ   ǀ   ǀ   ǀ   ǀ   ʀ	*   ǀ   ǀ   ǀ   ǀ
u k	k u t h l u g	u k	s i s t u r	h a n i s
och	Gudlög	och	syster	hans
and	Gudlög	and	sister	his
and	Gudlög	and	his sister.	

þ   ǀ   ǀ	ʀ   ǀ   ǀ	ǀ   ǀ   ǀ   ǀ   ǀ   ǀ
b a l i	r i t i	i s t a i n
Balle	ristade	stenen
Balle	carved	the stone.

On the opposite side a similar motive is carved but with a much more uncertain tract, as if it was much more ancient. ["The inscription starts exactly as for the text on the other side" ndr I don't know where this phrase came from].

ǀ   ǀ   ǀ   ǀ	*   ǀ   ʀ   ǀ   ʀ	ʀ   ǀ   ǀ   ǀ   ǀ
s t e n	h a f e r	r i t a n
Stenen	ha	ristade
The stone	has	been carved

þ   ǀ   ǀ	ǀ   ǀ   ǀ   ǀ   ǀ   ǀ   ǀ	ʃ   ǀ
t h a n	s t a n t a	m a
som	stånda	skall
which	stand	shall
which	shall stand	

þ   ǀ   ǀ	*   ǀ	ʀ   ǀ   ǀ   ǀ
b a l i	h a	r a u t h i

Balle	den	rode
Balle	the	red

Another interpretation is that here the runemaster wants to state the colour of his runes.

ᚠ ᚢ ᚦ ᚦ ᚦ ᚦ	ᚢ ᚦ ᚠ ᚦ ᚦ ᚦ
y f t i r	b r u t h r
after	broder
in memory of	(his) brother.

ᚢ ᚠ ᚦ ᚦ  
b a l i  
Balle.

The runestone has been carved by the renowned runemaster Balle in memory of his brother. This is the origin of the determination that the Björksta parish was the place of origin, the home, of Balle in the middle of the XI century. Some though is deserved by the clear fact that, the side on which the word *brother* is carved is the side where the carving seems really uncertain and a different hand from that on the side facing the allee. Now Balle as we know him, is the Balle of the side facing the allee. Either the carver of the side opposite the allee was Balle at his beginning, or, as it seems more likely, even by the tone of the inscription and the *perentorietà* of the statements that it is not easily associated to a runecarver at his beginning, we are front of another runemaster altogether. The Balle that we know could have taken the name from the other runemaster.

The runestone is remarkable because: 1) the runestone has been raised by the same runemaster that carved it; 2) there is a curse against anybody that does not let the runestone stand (it can be reminded that the runestone has been moved); 3) the runestone has been carved on both side.

The runestone in the past was at Lilla Kyringe, Björksta parish, but was moved in the middle of the XIX century to its present location. The runemaster Balle was active in the Enköping area in the middle of the XI century. The runestone remained unbothered for eight centuries before being touched, and they call those the dark ages. It must contemporarily be noticed how: a) a higher civilization is always associated to the lesser permanent modification of the landscape; and b) even if much destruction was done to some runestones<sup>5</sup>, it is well clear that archeological remains have very much been respected during the ages by the Swedish as it is witnessed by the existence and good preservation of hällristningar, högar, stensättning, runestones which does not have parallel with other countries' historical remains.

Last visited 100925S.

**RÅBY** VS 17 73 11H1 Photo BL8, Istituto Svedese "Västmanland runinskrifter", album A 17, 1999 X 11

From Tortuna church drive east (toward Bred) for 2.3 km. Just 50 m east of the deviation to Långbo and 30 m south of the deviation, stands the runestone in the middle of a cultivated field, 10 m south of the road. That is 30 m east-south-east of the road bridge over the little brook, 650 m north-north-west of Stora Ängsta. The carving faces the road. The left side of

<sup>5</sup> The runestones clearly have been the object of a war at a certain point in time. They were being destroyed in the XI century by the siders of the new religion that wanted to destroy all the runestones that were non christian (and at later times embedding them in the churches) and in the XIX century with the renaissance of the national idea (against the totalitarian catholic and christian church) made those that believed that those runestones that we see today are nothing but "fakes" being flooded by the invading christian religion to suffocate and destroy the identity of the true runestones (Veland, Rök, Lövesund, Berga etc.), take some action.

the runestone is missing. The old futhork is used. It is possible that the missing piece was used when the close by bridge for the road was built. The runestone has a very interesting ornament (see notes 1999). A snake circles the edges of the runestone. At the bottom a ship is carved and from the center of the runestone five lines are traced to the ship and to the border of the runestone.

* ǀ ʏ ʝ ʞ ʟ	ǀ ʟ ʞ	ʀ ǀ ʝ ʟ	ʏ ʟ ʀ [ʀ ǀ	
h l m s t e -	l e t	r i s a	m e ]	
Holmsten	lät	resa	minnesmärke	denna
Holmsten	let	raise	memorial	this
Holmsten	let	raise	this memorial	

e f t i s	t i f r i t	k o n u	s i n a
after	Tidfrid	husfru	sin

o k	i f t i r	s i k	s e l v a n
och	after	sig	själv

**Examine again the runestone to see if the last part of the inscription can be read.**

**ANUND** VS 13 RO125.3 GI46 Photo RO126 GI46 73 11H1 Album 199? \_\_\_\_, 1999 IX 12 to 14.

Drive on E18. Take the exit east of Västerås to Anundshög. That will lead on a road north for about 1.0 km. Turn the first on the right. After some 1.0 km turn right. After 1.0 km one will be front of the Anund's hög. The runestone stands about 50 m south of the bigger mound. According to the tradition, in the bigger mound at the beginning of the VII century the Swedish king Bröt-Anund was buried. The imposing more than 3 m high runestone was raised during the XI century first half. Front of the site passed the Eriksgåtan, the route that the chosen king of the Swedish had to follow to travel across all the tingplats to be appointed to the kingdom government. The ornament of the runestone is a unique and there is not the like among the Swedish runestones. It can perhaps be interpreted as two interwoven figures of a man and a woman. The unusual ornament could instead represent *the tree of life* by medieval *liljestenar* (lily stones). This is the only known work of the original runemaster Vred. The inscription starts at the bottom left corner.

ʀ ǀ ʏ ʏ ǀ ʀ	ʀ ʟ ǀ ʝ ʞ ʟ	ʝ ʞ ʟ ǀ ʟ ʟ	ʟ ʟ ʝ ǀ	ʟ ǀ ʟ
f u l k u i t h r	r a i s t i	s t a i n n	t h a s i	a l a
Flokvid	reste	stenar	dessas	alla
Folkvid	raised	stones	these	all
Folkvid	raised	all these stones		

ʟ ʞ	ʝ ǀ ʟ	ʝ ǀ ʟ	* ǀ ʟ ǀ ʟ	ʀ ʀ ǀ ʟ ǀ ʀ	ʟ ʟ ǀ ʞ ʟ ʟ
a t	s u n	s i n	h i t h i n	b r u t h u r	a n u t a r
after	son	sin	Heden	broder	Anund
in memory of son	his	Heden	brother	Anund	
in memory of his son		Heden,	Anund's brother.		

ǀ ʀ ʟ ǀ ʟ ʀ \* ǀ ʀ ʀ ǀ ʟ ʟ

u	r	a	i	th	r	h	i	k	r	u	n	a	r
Vred						högg		runorna					
Vred						carved		the runes.					

Folkvid was a chieftain at the beginning of the XI century in Badelunda. He also paid for erecting a row of raised stones along the way that passed front of the runestone. It would have been a good set up for when the newly elected king of the Swedish would pass through the Eriksgatan with his knights and stop at the tingplats in Badelund to be congratulated and confirmed by the chieftains there.

This has to be regarded as the finest runestone in Västmanland. We may take it for granted that the men whose names are recorded on it belonged to the greatest family in the neighbourhood. Since it is beyond all doubt that the runestone has always stood in the same place, the phrase “all those stones” must refer to stones which are, or were, to be found in the immediate vicinity of Heden’s memorial. A good many years ago Sven B. F. Jansson made a preliminary survey of the site and was then able to show that at least 13 of the stones were still there, sunk deep in the ground and hidden for centuries. In the autumn of 1960 excavation of the area around the runestone was begun and the work was finished in the spring of 1961. 14 of the original standing stones (bauta steinar) were found lying in a long, straight row. It is clear that Heden’s memorial had consisted of a road-way constructed on a truly grand scale: an avenue flanked by a long row of standing stones, which had led from the river-ford on the north-east to the Badelunda ridge on the south-west. The runestone, taller than the flankers, had stood at the center of this stretch of roadway. It is of particular interest that “all these stones” border Eriksgata. The complete layout of the memorial now uncovered has been damaged by the removal of a number of the standing stones in connection with cultivation of the land around the runestone. Nevertheless this may be justly called Sweden’s proudest “bridge” monument from the viking age.

**SALTHÄNG** VS9 VS10 Hammarby, Västerås. Photo BL2 Album 1992 C 10.

From route E18 exit to Hammarby. Pass over the road that leads to Västerås and turn right into Salhångsvägen (*take the notes of the instructions to arrive to the site*). After 100 m the two runestones stand on each side of the road. They were placed on each side of the ancient road from Västerås to Köping. They have been laying flat on the ground on this place the past, after having being raised in the viking time as a monument on a bridge. On one of the stones a runic animal has been carved with long drawn out hackles and tail. On the other runestone a band circles the edge of the runestone and a cross is carved in the center. The inscription starts at the bottom left corner.

ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ
Gisl		lät		gjöra		bron									
Gisl		let		make		the bridge									

ᚠ	ᚱ	ᚠ	ᚠ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
e	f	t	r	o	s	t		s	u	n		s	i	n	
after				Ösel				son				sin			
in memory of				Ösel				son				his			
in memory of				Ösel				his son.							

*	ᚠ	ᚠ	ᚠ	ᚠ	ᚱ			ᚠ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ
---	---	---	---	---	---	--	--	---	---	---	---	---	---

h a n u - - - -  
Han blev död i England

ᚱ ᚢ ᚷ | ᚠ ᚢ ᚷ |

Gud hjälpe hans ande och själ.

**Visit the site to verify the runes before “England” inside and outside the band.**

**STORA RITTERNE** VS1 VS2 Drive from Västerås to Tidö. Do not turn to Tidö and drive toward Rytterne. After 10.0 km after the fork there is advection to the left toward Tidö again: continue straight on. After 2.2 km on the right there are the ruins of the Lilla Ritterne Church. Continue straight on for 3.3 km (500 meters before the church of Ritterne) and turn to the right (toward Lundby, coming from this side the plate does not show the indication to Lundby). After 1.9 km, on the right there are the church ruins. In the churchyard of the Stora Ritterne church ruins there are two runestones. RO122.3 73 10G4 Photo album 199? \_\_\_\_

One of the two runestones was once used in the doorway of the now ruined church and has the text:

uthlekr seti stff

auk sena da

uftir slakua

hua sia

i tathr austr

i karusm

Ulderik raised this pole

together with his ?

in honour of Slakua

his ?

He died in the east

in Karusm.

*Gudlev placed staff and these stones in memory of Slagve, his son ...*

The words *placed staff and stones* is interpreted as a tradition of burning the deads on a pyre.

This custom is described in a source that is about a century older than these runestones.

During his travel in Russia in 921 and 922, the Arabian diplomat Ibn Fadlan had the opportunity to witness the funeral of a Norse chieftain. When Ibn Fadlan arrived, the chieftain's ship had already been dragged ashore and preparations for the funeral ceremonies begun. When they were completed the dead man's kinsmen first kindled the funeral pyre and then everyone helped to make it burn. In less than an hour the ship and the dead man had been reduced to ashes. Then on the place where the ship, dragged out of the water, had stood, something like a circular mound of earth was thrown. In the middle of the mound they erected a thick pillar of birch wood, and on it they cut the dead man's name and the name of the king of the Rus. Then they went ... the way? (some words must have remained in my pen when I was writing). There is little doubt that the birch wood pillar in Ibn Fadlan's account corresponds to "the staff" mentioned in the runestones. The alliterative (when many words are made to begin with the same letter) phrase of the inscription "staff and stones" evidently refers to a long standing traditional custom. It must be underlined that the event that was being reported was witnessed in Russia, which says it all on the level of compenetration of the Swedish Viking society of the time and Russia (Rus is the Russian for viking), at that time mainly Ukraine.

In the vicinity visit the Tidö castle toy museum.  
Last visit 100925S.

**KJULA ÅS** Sö106 RO123, 125 RO74, 75 VE 34 Photo VEp34, RO74, 75 73 10G2. Photo album 199? and 1997 VI 22, 23.

Along old route 20 from Eskilstuna toward Stockholm, 8.0 km east of Eskilstuna, 300 m before the turn toward Kjula k:a (church), there is on the left a burial ground (Rekarne old tingplats) with a 3.5 m high runestone. Turn left and park. The runestone stands some 10 m to the east, between the mounds. An assembly place must have been a distinguished site for a runic stone. The runestone had a central position in the district and all the members of the assembly had its inscription before their eyes. The runestones stands along the ancient road from Srtängnäs to Eskilstuna. Without doubt the vikings felt more at ease in the western german world than in the Byzantine eastern lands which must have seemed strange to them. But also the crews of the ships heading west saw many curiosities and amazing things. What the young men met there was a wester land of high culture, which many of them did not understand. But they did nevertheless have their contact with the different western culture. In all the exchanges, the men that survived the visit, brought back home knowledge of the world, be it of the west or of the east. They had many stories to tell in their yards. Their tales spread fast in the county. Through their knowledge the Swedish society reshaped. The name of England appears close as so often as that of Greece in the runic inscriptions of the beginning of the XI century. This shows that the Swedish travels to the west were usual, maybe more so than people usually think. However in many cases the inscription does not mention the name of the name that was visited, rather just the statement that they had been viking to the west. The runestone has a masterpiece ornament. In the center a ring and four cut bands of which the upper one develops in what seems to be a human head. Two bands depart from the center pointing down. They circle around the runestone edges and end at the top right corner where they join in what may seem to be a drake's head and its four hoofed legs. The inscription starts in the band on the left and going down. To read the runes the top of the runestone must be on the left of your left eye.

ƿ   R þ	* ʀ ʀ	ƿ ʀ R h ʀ ʀ	ƿ ʀ
f i r th	h a n	k a r s a r	k u
Firt	och	Karste	högg
Firt	and	Karste	carved

l ʀ ʀ R l ƿ ʀ	R ʀ l ʀ ʀ l	ʀ ʀ ʀ l ʀ
i a l r i k r	r a i s t i	s t a i n
och Alrik	reste	stenen
and Alrik	raised	stone
and Alrik	raised,	this stone.

ʀ ʀ ʀ	h l R l þ ʀ ʀ
s u n	s i r i th a r
Son	Siridur (Sigrid)

(He, Alrik, that was) son of Siridur

ʀ ʀ	ʀ l ʀ	ƿ ʀ þ ʀ R	ʀ B l ʀ ʀ
a t	s i n	f a th u r	s b i u t
after	sin	fader	Spiut
in memory of his	father	Spiut.	

h	†	h	ḿ	i	h	†	R	†	†	ḿ	ψ	ḿ	†	h	†	†	*†	ψ	þ	i			
s	a	r	u	i	s	i	t	a	r	l	a	u	m	u	a	r	i	t	h	a	f	th	i
Han		västerut								han		var					hade						
He		to the west								he		been					had						

B	ḿ	R	ψ	ḿ	ψ	B	R	ḿ	†	†	†	i
b	u	r	k	u	m	b	r	u	t	n	a	i
Borg		han				brutit						
A township		he				took						

†	ḿ	ψ	ḿ	ψ	B	†	R	þ	†
a	u	k	u	m	b	a	r	th	a
auk		han			barda (besegrat)				
and		he			attacked.				

The inscription ends in metric form. Sigrid, Alrik and Spijut belonged to one of the most distinguished Viking chieftain families in the villages around the Märalen lake. This is also known from the inscription in the Ramsund boulder carving, in Jäder and the runestone at the church of Bro in Uppland (*see if visited*).

**KJULA** church Sö Fv1969;298. Photo album 1997 VI 20, 21

Drive 1.6 km to the north once left the E20 toward Kjula. The runestone stands in the western entrance to the churchyard.

þ	i	†	h	†	i	ψ	†	i	R	i	h	ψ	i	†	B	R	ḿ	þ		
...	th	i	n	s	a	i	f	t	i	r	i	s	k	i	l	b	r	u	th	...
	denna					after				Eskil					broder					
...	this					in memory of				Eskil					brother	...				

The runestone is mentioned in 1689 but became forgotten. In the year 1968 it was found again during excavation works in the church's southern portal and experts believe that it was used as a threshold. The inscription has been severely damaged by the tramping and the name of the traveler has been lost. The name of Eskil on the runestone it is not believed to be the background for the development of the cult of Eskil in Eskilstuna.

**JÄDER** church Sö 96. Photo album 1997 VI 24 to 28

From the church of Kjula drive 1.8 km to the south. Two runestones are standing near the church's walls.

**Sö96.** The runestone laid in the past at the sacristy door. It was removed in 1863. It was placed in its present location in 1938. The beginning and the end of the inscription were in the parts of the inscription that have been lost. The ornament has many similarities with those that have been carved in memory of men that died during the Ingvar expedition to Särkland about the year 1041. It is therefore non improbable that the end of the inscription gave information that Bägler died together with Ingvar. The name Bägler does not appear in any other runestone and also in any medieval document. This is very important because at least it makes

less likely that this runestone had been carved in the medioeval times. Sāva appears in a runestone at the church of Gåsinge (*see if it has been visited*). Photo album 1997 VI 24, 25.

...	þ a n s i	a t	b e g l i	f a t h u r	s i n
...	denna	efter	Bägle	fader	sin
...	this	in memory of	Bägle	father	his
...	this	in memory of	Bägle	his father	

h | P  
s i f  
Säva

* t t	ɳ t ʈ
h a n	u a r ...
Han	var ... (faren?)
He	was (in travel with Ingvar?).

**Sö97.** The runestone was found in the year 1866 during the works for the organ loft construction. Photo album 1997 VI 26 to 28.

ʃ ʈ ɸ ɳ ʀ    ɣ ɪ ʈ    ʈ ɣ ʃ ʈ ɳ ʈ ʀ  
 ... f a t h u r    s i n    a s g a u t r  
 ... fader            sin            Åsgöt

R	↑		h	↑			↑		†		†	†	†
r	a	i	s	t	i		s	t	i	n		t	h
re	ste						ste	n				de	na
raised							stone					this	

The inscription ends on the thickness on the left of the runestone.

Ƴ ʈ ɥ ɹ ʈ      ʈ ɳ ʈ  
 f a s l a      a u n -

The interpretation is *Åsgöt reste denna sten efter ... sin fader, Arnes fosterbroder*. It is possible that at the beginning the inscription was ? *at fader sin ...* In this case the interpretation would be ? *in memory of his father Åsgöt raised this stone*.

**RAMSUND** or **SIGURD** Sö 101 RO92.1 RO145 VE 50 VE56 GI68 Photo GI69 RO146 VE54 Album 1997 VI 29 to 31

From the church of Jäder drive to the north. After 150 m turn to the left toward Sundby. After 350 m turn to the left again toward Sundby. After 4.7 km, just after the church of Sundby, turn to the right toward Sundby. After 800 m turn to the right. After 350 m, just after the bridge, the runic boulder is on the right, some 20 m from the road. In alternative: from Eskilstuna drive toward Sundby. Do not turn to the right toward Sundby church but drive straight, a little to the left. Turn to the right on an unpaved road when you see the sign S:kt Hans. After 100 m to the left there is parking space. The carving is on the right of the road. Sigurd Favnesbanen is the german ancient most popular saga hero, an ancient correspondent to today' heroes like superman and the phantom. For what concerns violence and power the



ancient hero can definitely measure up with the present day heroes. The fantastic adventures of Sigurd bloody performances are described e.g. in many songs in the older Eddas (the century that starts with the year 1201) and in prose in another icelandic literature work the Völsunga saga, which has its correspondence in the german Nibelung saga (the century which starts with the year 1201) where Sigurd is called Sigfried. In our time many have learnt to know Sigurd Favnesbane through Richard Wagner's opera Nibelung ring. Here on the Ramsund boulder near the Sundbyholm castle a viking period artist during the century that starts with the year 1001, an almost 5 m long "carved serial" on Sigurd Favnesbane adventures. This pictorial description of the Sigurd saga has come to Södermanland 200 years before the saga for the first time was written down in Iceland and Germany. The Sigurd carving is aimed at the initiates. Only those that know the saga of Sigurd can understand the meaning of the elegant figures. The saga deals with the malediction of the gold. Reidmar had three sons: Utter, Favner and Regin. Utter often the shape of an otter and fished salmon. During one of the sessions he was hit by a stone by the god Loke. After that the æsir gods had to pay to mankind a tribute for the manslaughter and fill up an otter skin with gold "to the last whisker". This was brought to an end with the dwarf Andvare's expensive ring, over which a special malediction was placed. The greedy Reidmar refuses to divide the gold with his sons. Favner then kills his father and sequesters the golden treasure and transforms himself into a terrifying drake and watches over the treasure on Gnitaheden, so that his brother Regin shall not take his part of the gold. So Regin, who is a smith, makes a three edged sword, Gram, for his foster-son, the prince Sigurd and exhorts him to kill Favner. Sigurd agrees and excavates a hole for himself to hide along the way that the drake uses to reach the water and drink. In the hole waits Sigurd with his sword for the monster to pass curling over the hiding place for the ambush. This is the background to interpret the carving. The saga continues with a dramatic course of events which are rendered by the Sigurd carving with expressive scenes in a sequence which may seem puzzling to the modern man. To look at the sequence in the right chronologic order one must start from the top, to the left. That gives the background for the following scene: **1)** the gold, symbolized by the dead otter with the Andvar-like ring in its mouth, covers the "last whisker"; **2)** down to the right thrust Sigurd himself out of the hole with great force to pass the three edged sword in the powerful drake's body, in which the runes are carved; **3)** the middle part of the carved surface shows how Sigurd, following Regin's exhortation bakes the drake's heart over the fire. When he tries to verify if the meat has been cooked, he burns his thumb and puts it in his mouth to relieve the pain, and he so sucks in some drops of the drake's blood. When the drake's blood gets to his tongue understands he immediately **4)** the birds quit the tree; **5)** on which Sigurd's horse is tighten, loaded with the gold treasure. The birds reveal to Sigurd that Regin plans to assassinate him so to get hold of all the treasure and advise him to kill Regin; **6)** down to the left, near the drake band's head lies the dead Regin, of whom Sigurd holds the head. The detached head lies to the right of the body together with Regin's smith tools: bellows, sledge hammer, anvil and pincers. The Sigurd saga motive, which turns good into evil, was used by J.R.R. Tolkien in his "Saga of the rings" with starting point and outcome the drake that watches over the gold treasure and is killed.

The sequence of the figures has no correlation with the runic inscription which talks about the big bridge "Ramsundbro" commissioned by a woman. The figures may be due to the fact that man is believed to originate from Sigurd Favnesbane. In the inscription appears the old swedish name Sigröd which corresponds to the old german Sigfrid and the old icelandic Sigurd. The name probably was usual in the family and this could have originated the legend that there was a relationship with Sigurd Favnesbane. The carving belongs to the group of carvings on bridge building. But in this case it is the case of a true bridge over the then also quite wide Ramsund. The land has risen, after the time of the grandiose road construction

paid by Sigrid Ormsdotter (the swedish for “daughter of the snake”), by nearly 5 m. With such raising has the landscape changed character to such an extent that it is difficult for us to picture it out. The water went away, the marshes slowly became dry land and many of the bridges that were lain during the century which starts with the year 1001, came with time at be on dry land. Even other endeavours of the society are mentioned in the runestones, e.g. the lay out of a tingplace.

The inscription starts down to the left. Please notice the carelessness with which the runemaster has treated the sequence of the runes: *bur* instead of *bro*.

ᚱ		ᚱ		ᛒ	ᚱ	ᚢ		ᚠ	ᚱ	ᛒ		ᛒ	ᚱ	ᛒ	ᛒ	ᚠ	ᚱ				
s	i	r	i	t	h	r	k	i	a	r	t	h	i	b	u	r	t	h	o	s	i
Sigrid						gjorde						bro			denna						
Sigrid						made						bridge			this						
Sigrid						made						this bridge									

		ᚢ	ᚱ	ᛒ		ᚠ	ᚠ	ᚠ	ᚱ		ᚢ	ᚱ	
		m	u	t	h	i	r	a	l	r	i	k	s
(hon som var)		moder					Alriks						
(she that was)		the mother					of Alrik						

ᚠ	ᚱ	ᚠ		ᚠ	ᚱ	ᚱ	ᚢ	ᚱ
t	u	t	i	r	u	r	m	s
dotter					Orms			
the daughter					of Orm (the snake)			

ᚢ	ᚱ	ᚱ	ᚱ	ᚠ	ᚠ	ᚱ	*ᚱ	ᚠ	ᚢ	ᚢ	ᚢ	ᚱ	ᚱ	ᚱ
f	u	r	s	a	l	u	h	u	l	m	k	i	r	s
för			själen			Holmgers								
for			the soul of			Holmger								

ᚢ	ᚠ	ᛒ	ᚱ	ᚱ	ᚱ	ᚱ	ᚢ	ᚱ	ᚱ	ᚱ	ᚠ	ᚠ	ᚠ	ᚱ
f	a	t	h	u	r	s	u	k	r	u	t	h	a	r
fadern					Sigröds									
the father					of Sigröd									

ᛒ	ᚱ	ᚠ	ᚠ	ᚠ	ᚱ		ᚠ
b	u	a	t	a	s	i	n
make					sin		
(and) husband					her		
and her husband.							

# **STENKVISTA** GI78 Photo GI78 62 10G4

Just south of Eskilstuna. The runestone stands now near the edge of the road front of the church of Stenkvista. The runestone lay for many hundred years in the pavement of the old church of Stenkvista and it was taken out when the church was demolished in the year 1794. Instead of a cross we see in the middle a big up-side-down Tor's hammer. The band down at the bottom can be a ship with a vertical line of runes as mast and the head of the hammer as a sail. The inscription starts in the main band down on the left.

The first six words are carved inside that band. The next word *merki sirun* is horizontal at the top and the bottom. On an extra-band and over that there are other two words *at thiuthmunt*. The last two words of the inscription *fathur sin* are the line of runes going up. The pointed rune † has been used.

✱ † † † †	† † †	℥ † † † † † † †	† † †	þ † † † † † † †
h n l k i	a u k	f r a y k a i r	a u k	th o r k a u t r
(1)				
Helge	och	Fröger	och	Torgöt
Helge	and	Fröger	and	Torgöt

(1) Not an e

℞ † † † † † †	℥ † † † † †	℥ † † † † † †
r a i s t u	m r k i	s i r u n
reste	märki	segerrunade
raised	memorial	victory runes
raised	this memorial	of runes of victory,

The meaning of *merki sirun* is disputed. With *segerruna* can be meant the symbol of the hammer of Tor. *Segerrunristade märken* can then mean “the runic carving with the hammer of Tor”.

† †	þ † † † † † †	℥ † † † † †	℥ † †
a t	th i u th m u n t	f a th u r	s i n
after	Tjudmund	fader	sin
in memory of Tjudmund,		father	their
in memory of Tjudmund,		their father.	

#### **TURINGE** VE31.3 RO58 Photo RO59 VE32 *Visit the site*

The runestone is along the highway E20 and talks about the viking expeditions to the east. The inscription (see sketch in the manuscript) starts down on the left, at the point where the bend reached its minimum elevation.

℥ † † † † †	† † †	ℬ † † † † †	
k e t i l	a u k	b i o r n	
Ketil	och	Björn	
Ketil	and	Björn	
þ † † †	℞ † † † † †	℥ † † † † †	þ † † †
th a i r	r i s t u	s t a i n	t i n i
			h
de	reste	sten	denna
they	raised	stone	this
they	raised	this stone	
† †	þ † † † † † † † † †	℥ † † † † †	℥ † †
a t	th o u r s t a i n	f a th u r	s i n
after	Torsten	fader	sin

in memory of Torsten	father	their
in memory of Torsten	their father	
† † Ɓ † † Ɓ	† † Ɓ Ɓ Ɓ Ɓ Ɓ Ɓ	† † †
a n u n t r	a t b r o t h u r	s i n
(och) Anund	after broder	sin (Torsten)
(and) Anund	in memory of brother	his (Torsten)
(and) Anund	in memory of his brother (Torsten)	

† Ɓ †	* Ɓ Ɓ † † †
a u k	h u - - - r l a r
tillsammans med	huskarlarn
together with	the boys of the house

* † † † †	† † † † †	† † † † † †	† † Ɓ Ɓ † † † †	† † †
h i f i r	i a f n a	k i t i l a	a t b u a n t a	s i n
hade (reste)	kämparen	Kittil	after fru	sin
had (raised)	the warrior	Kittil	after wife	his
had (raised)	the warrior	Kittil	in memory of his wife	

Ɓ Ɓ † Ɓ	Ɓ † † Ɓ	† †
b r t h r	u a r u	t h r
Bröder	var	de
Brothers	were	they

Ɓ † † † † †	† † † †
b i s t r a	m a n a
bäst	män
the best	of the men

† † † † † †
a l a n t i
i land
on land

† Ɓ †	† † † † † Ɓ † †
a u k	i l i t h i u t i
och	i tingalid utomland
and (serving)	in the tingalid abroad

The *tingalid* (*lid* means “guard”) was the body-guard, the pretorians, of the byzantine emperor in Constantinople. It was only made of mercenary soldiers recruited in the north (the varangians).

* † † † Ɓ	† † * †
h i l t u	s i h i
(de) höllo	sina
(they) treated	their

* Ɓ † † † † † † † †
---------------------

h u s k a r l a	u
huskarla	vel
assistants	well

The inscription continues on the face of of the runestone on the right.

* † †	℥   † †		ᚢ ᚱ ᚢ ᚿ ↑ ᚱ
h a n	f i a l	i	u r u s t r
Han	föll	i	örlig
He	fell	in	action (in battle)

† ᚢ ᚿ ↑ ᚱ		℥ † ᚱ ᚢ ᚢ ᚢ ᚿ
a u s t r	i	k a r t h u m
österut	i	Gårdrike
to the east	in	Russia

†   ᚿ	℥ ᚢ ᚱ ᚢ ᚿ
l i s	f u r u k i
lids	fürer (hövding)
the guard	leader (captain)
the leader of the guard	

† † † ᚿ † †	ᚢ † ᚿ ↑ ᚱ
l a n m a n	b e s t r
av landmän	den bäste
of the country	the best man

He was the best of the men in the country.

“To the east to Gårdrike” is a phrase that is often met in the runestones in Uppland and Södermanland. The runestone is raised by the family of the chieftain Torsten and of his *huskarl*, “assistant”. The ten verses poem which closes the inscription is the fine poem in which the Södermanland chieftain Torsten and his dead brother are commemorated by the members of the family and their staff.

**GRIPSHOLM** castle. Two runestones are standing along the lane to the castle.

**First runestone.** Sö179 RO64.3 VE16 GI58 Photo GI59 VE17 RO66 album 1997 VI 34 to 39

The runestone talks about the Viking expedition to the east, the Ingvarståget (i.e. the expedition led by Ingvar).

The most famous of the Viking expeditions to the east is that lead by the ship chieftain Ingvar den Vittfarne to Gårdrike (Russia) and Särkland (saracen land) with capital in Bagdad. The travel ended in total failure, nobody came back home. Tales of the Ingvar expedition and its tragic end was preserved in oral tradition and later written in Iceland, probably already at the end of the XII century. The islandish descriptions, known as Ingvar den Vittenfarne saga, talks about an outburst of plague among the Ingvar crew and that Ingvar died in the year 1041. When the messages of the disaster reached Sweden, the fathers, the mothers and the brothers and sisters raised runestones in memory of those that died to the south in Särkland. Around the Mälaren and adjacent territory there are 25 runestones that can surely be said to have been raised in memory of those that took part to the Ingvar expedition. However no

runestone dedicated to Ingvar itself is known. One possible explanation is that Ingvar was anyway the leader of a mission that failed and in those cases *pudore* is required. The most known of the runestones about Ingvar is this that, one hypothesis says, Ingvar's mother let raise. The runestone was once used as building material when the castle was being built and served as a stepping stone in the eastern castle tower from the year 1827. The gray granite stone has an artistic ornament in the form of a single band but the magnificence of the runestone is its proud and touching inscription. It gives in a stanza with six lines in verses a Viking life in dramatic synthesis: sail away, kill and die; two loaded verse lines for each motiv. The inscription starts at the snake's head and circles around to the snake's tail. The runic verses start with the word Þǫll carved outside the band up to the right.

↑ Ǫ ǫ ǫ	ǫ ǫ ǫ	ǫ ǫ ǫ ǫ	ǫ ǫ ǫ ǫ	ǫ ǫ ǫ ǫ
t u l a	l i t	r a i s i	s t a i n	th i n s a
Tula	lät	resa	sten	denna
Tola	let	raise	stone	this
Tola	let	raise	this stone	

ǫ ǫ	ǫ Ǫ ǫ	ǫ ǫ ǫ	* ǫ ǫ ǫ ǫ ǫ	Ǫ ǫ Ǫ ǫ Ǫ ǫ	ǫ ǫ Ǫ ǫ ǫ ǫ ǫ
a t	s u n	s i n	h a r a l t	b r u t h u r	i n k u a r s
(1)					
after	son	sin	Harald	broder	Ingvars
in memory of	son	her	Harald	brother	of Ingvar
in memory of	her son		Harald,	brother	of Ingvar.

(1) The letter ǫ has only been carved once and has not been repeated from the previous word. The way the name is used it makes it clear that it is *the* Ingvar, not any Ingvar.

Ǫ ǫ ǫ ǫ	Ǫ Ǫ ǫ Ǫ	ǫ ǫ Ǫ ǫ ǫ ǫ
th a i r	f u r u	t i k i l a
De	foro	manligen
They	fared	like men

Ǫ ǫ ǫ ǫ	ǫ ǫ	Ǫ Ǫ ǫ ǫ
f i a r i	a t	k u l i
fjärran	after	guld
far away,	after	gold

ǫ Ǫ Ǫ	ǫ	Ǫ ǫ ǫ ǫ ǫ ǫ ǫ
a u k	a	u s t a l a r
och	a	austarla (österut)
and	to	the east

ǫ ǫ ǫ ǫ	Ǫ ǫ Ǫ Ǫ
a r n i	f a f u

(2) (2)  
örnen                      gåvo  
to the birds      gave food (*to the eagles gave food*, i.e. "they killed in battle").

(2) The letters ǫǫ have only been carved once and have not been repeated from the previous word.

↑ ǀ ǀ    ʒ ǀ ʒ ʒ ʀ ʒ ʒ  
 t u u    s u n a r l a  
 dogo    söderut  
 died    in the south

†    ʒ | ʀ ʒ ʒ ʒ † ↑ |  
 a    s i r k l a t i  
 i    Särkland  
 in    Serkalnd (Iraq).

One interpretation of the separation mark : used not between words but inside a word, is that they may have been used to give an artistic impression; even if it is not so clear how this could have helped the artistic appearance.

From the inscription is understood that the Vikings were victorious in Russia but then died in Iraq. One thing that may seem strange is that the mother Tola raises the runestone exclusively to her son Herald and only names Ingvar in passing, the leader of such great enterprise. The reason may have been clear at the times of Tula (see the explanation given above), but here let us consider three possibilities. 1) Ingvar could have had got his own, imposing runestone, raised by the side of his brother's. That runestone may have been lost, it could have been taken and used as building material for a house, which is not unlikely. It can be mentioned that the present runestone itself was used for the same purpose. In fact it was found at the bottom of an arch in the eastern castle tower where it was used as a threshold. We do not know where the runestone originally was placed. About 30 runestones are known about Ingvar but none is dedicated to him in person; 2) Another explanation is that the word *brother* in the inscription is used with a meaning different from the usual. The meaning could have just been *fosterbrother*, *herdman*; it meant that Harald belonged to a company that traveled to the east, *the Ingvar's brotherhood*. This would explain both why Tola did not dedicate a runestone to Ingvar, since he was not her son at all and also why no runestone exists for Ingvar: Ingvar himself could never have participated in person to the travel. More than that he could have never existed and his name just the name of an enterprise; 3) Tola could have been not Ingvar's natural mother but his step-mother. At the time of the erection of the runestone her husband, father of Ingvar, could have been dead. The inscription contains many information details and Tola was not the one that determined all that. The message conveyed by a runestone is short and concise. The information about Ingvar's expedition has its basis on the oral tradition. Some authors tend to associate to that less credibility than written tradition. Well, like many times, the truth is just on the opposite direction. Corruption of the information occurs more easily on written information than on oral tradition. To transfer information orally a school must exist. The task is difficult and effort is dedicated. The goal is difficult and clear. All the resources and *accorgimenti* are put in place to that end. The result is that after thousands of years of oral tradition passed information, corruption is null. With written information the situation is just the opposite. The only thing you need is to write something down. The easier the task, the less controllable. The easier the task, the worse the information. That's why runestones' information is of another kind. It was difficult and lengthy to have the result. The spread of the rumors about the travel went way beyond the Mälaren region. They reached Iceland. Some authors believe that the Icelandic oral historians were prisoners of the Södermanland legends when they consolidated their story in the Ingvar saga. That is uninformed. The verification of the source of information was very effective and the strength of the guilds is neglected by those authors. *Ingvar the vitfarne* got his name in the Icelandic saga. He is the giant of the Yngvar's saga *vidförla*. In the saga it is said that Ingvar's

father was Eymundr and that he married the daughter of a powerful man and that she gave him Ingvar. The saga provides an information on the time of the chieftain death. It was 1040 years a.d. *and a winter* (which may be interpreted as that Ingvar died in wintertime). He was 25 year of age. That was 11 years after the fall of king Haraldsson den Helige, i.e. Haraldsson the Saint. The saga was written down about 200 years after the expedition. Four runes have been carved outside the band on the right. It is the word þǫll, *dair*, i.e. *de*, i.e. *they* that was the runic verse's first word. From the point of view of the language the change is of no significance. From the point of view of the rhythm, for example, the change instead has some bearing.

**Second runestone.** The inscription starts in the band under the cross and going down. To read the runes the top of the runestone must be on the left of your left eye. After the first two runes the inscription takes to the right. Photo album 1997 VI 32 to 34.

*   ʀ ʀ ʀ ʀ ʀ ʀ	† ʀ ʀ	† ʀ ʀ ʀ
h i k k u l f r	a u k	a u l f
Higgulf	och	Öulf
Higgulv	and	Öulf

þ ʀ   ʀ	ʀ ʀ ʀ ʀ	ʀ ʀ   ʀ ʀ	ʀ ʀ ʀ   ʀ ʀ	þ ʀ þ ʀ
th a i r	l a t u	r a i i s a	s t a i n a	b a th a
de	lāto	resa	stenar	båda
they	let	raise	stones	both
they	let	raise	both stones	

† ʀ	þ ʀ ʀ ʀ   ʀ	ʀ   ʀ	ʀ   ʀ ʀ ʀ ʀ ʀ ʀ
a t	b r o th i r	s i n	k i t i l m u t
		(1)	
after	broder	sin	Kättilmund
in memory of brother		his	Kättilmund
in memory of his brother			Kättilmund

(1) The inscription continues in the band on the right after the drakes' head. To read the runes the top of the runestone must be on the right of your right eye.

† ʀ ʀ	þ ʀ ʀ	ʀ ʀ   ʀ	ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ	ʀ   ʀ ʀ
a u k	b r o	i f t i r	s a m u	m o th u r	s i n a
och	bro	after	Soma	moder	sina
and (let raise)	the bridge	in memory of	Soma	mother	their
and (let raise)	the bridge	in memory of	Soma	their mother.	

ʀ	ʀ ʀ ʀ	ʀ ʀ	þ ʀ ʀ ʀ   ʀ	*   ʀ ʀ
i a	i r u n i	i i u k	b r o th i r	h i n- a r
Men	Brune?	gjörde	broder	hennes.
But	Brune?	made	brother	her
But	Brune, her brother,	made (the runes).		

Another interpretation is:

And the runes were cut by their brother Hainar.

It is not so usual but, runemaster too, must have had a family.



**HARBY** Sö187 Photo album 1997 VII 1, 2

On the road from Mariefred to Stallarholmen, 7.0 km from Mariefred, on the left, stands the runestone.

þ t l ʀ	þ n R þ R	t n ʀ	þ R n t l	t n ʀ	↑ l þ ʀ n ʀ l
th a i r	th u r th r	a u k	b r u n i	a u k	t i th k u m i
Deras	Tord	och	Brune	och	Tidkume

l l ↑ n	R t l ʀ t	ʀ ↑ l t	þ t t ʀ t
l i t u	r a i s a	s t i n	th e n s a
läto	resa	sten	denna
let	raise	stone	this
let	raise	this stone	

t ʀ ↑ l ʀ	ʀ n l þ	þ t t ʀ t	ʀ t þ n R	ʀ l t
a f t i r	s u i th b a l k a	f a th u r	s i n	
efter	Svedbalke	fader	sin	
in memory of	Svedbalke	father	his	
in memory of	Svedbalke	his father.		

ʀ n þ	* l t t þ l	l ʀ	t t n	* t t ʀ
k u th	h i a l b i	i s	o l u	h a n s
God	hjalpe	han	alla	hans
Good	help	he	all	his
He was a good help for all (he as a valid man).				

**ÖSTA** Sö202 Sö203

Along the road between Stallharholmen toward Överselö, 950 m after Stallarholmen, on the left there is an ancient burial ground.

**First runestone.**

The runestone cannot be missed front of the burial ground. (*Take a picture of the plate*). The inscription starts at the drake's head. To read the runes the top of the runestone must be on the left of your left eye. Photo album 1997 VII 3, 4.

B n t l t	t n ʀ	R þ t R	l l ↑ n	R t ʀ t	ʀ ↑ t
b u o i n	a u k	- - r th a r	l i t u	r a s a	s t a ...
Baldwin	och	?	läto	resa	stenen
Baldwin	and	?	let	raisa	stone

t ↑	B R þ R	ʀ l t t	n l ʀ l ʀ	t n ʀ	ʀ l ʀ ʀ t ʀ ↑
a t	b r th r	s i n a	u i k i k	a u k	s i g f a s t
after	broder	sin	Viking	och	Sigfast
in memory of brother	his	Viking	and	Sigfast.	

B t t l
b a l i

Balle (carved the runes). See if it is possible comparing to other runestones.

**Second runestone.** Sö202 Photo album 1997 VII 5 to 7

The runestone can be found 200 m to the north of the first runestone. It is not completely standing right.

þ u r b y r n a r i s t i s - - - - l a  
Torbjörn                      reste                      sten                      alla?

1 ʔ 1 1	ŋ ɥ B 1 ʔ 1	ʔ ɪ ɪ ŋ R	ɥ ɪ ɪ
a f t i	u s b a k a	f a t h u r	s i n
after	Ösbak	fader	sin
in memory of Ospace		father	his
in memory of Ospace		his father.	

↑ ↑	↑	↑ ∩
a	- -	
Ägde	alla	?
(He) owned	all	?

**MERVALLA** Ytterselo parish 63 10H4. VE29 RO51 Photo VE50 ROp29 VEp10

The way by Ladoga (Aldeigjuborg) and Holmgård was the northernmost of the reat routes to the east. A more southerly route had still older traditions. Rounding Domesnäs, the northern tip of Kurland, the ships sailed south-east across the gulf of Riga toward the broad estuary of the Dvina, on whose calm lower reaches, the voyage continued through the plains of Semgallen. Here, in Latvia, the existence of large Swedish colonies has been demonstrated by the archeologists. Both Domesnäs and Semgallen are named on the Mervalla stone, put up by Sigrid in memory of Sven, her husband. The memorial inscription reads: ***Still to be visited.***

h | R | p    r | t    R | h | t    h | t | t    [ | h | t  
p

s i r i t h				
Sigrid	lät	resa	sten	denna
Sigrid	let	raise	stone	this

† †]	h n † †	h   †	n † † †
a t	s u e n	s i n	u a t a
after	Sven	sin	buata
in memory of Sven		her	husband

* [ʈ]	ᳵ ᳶ ᳷	ᳵ ᳶ ᳷ ᳸ ᳹
h n	u f t	s i k l t
Han	ofta	seglat
He	often	sailed

↑ | ↑    ʁ | Ψ   ʁ | ↑   [↑]   ↑  
t i l    s i m k a l   a  
til    Semgallen

to Semgallen

↑ | R N P † † R R  
t i r u k n a r r  
(med) dyrbar knarr  
(by) high-prized knarr  
Antoother interpretation is:  
(by) their knarr

N Ψ ↑ N Ψ | 4 † | 4  
u m t u m i s n i s  
om Domesnäs  
om Domesnäs.

The *knarr* was the norsemen's name for a roomy sea-going ship, heavier and stronger than the *longship*. The name may well have arisen from the creaking of the massive hull in the waves. It was the knarr that carried the norsemen over the great and perilous seas to Iceland, Greenland and Vinland the good. No ocean was too vasr for their vessels. The ships were the pride of the norsemen, their great technical achievement, and it is natural that they should often be pictured by the artist of the time, sung of by the scalds and named in inscriptions commemorating the men who sailed them.

#### **SUANTI TRA** Sö212 Photo album 1997 VII 8, 9

Along the road between Stallhammar and Överselo, 3.4 km from Stallhammar, there is the runestone on the left.

The inscription starts at the snake's head, on the left. To read the runes the top of the runestone must be on the left of your left eye.

4 N † † ↑ | ↑ R †  
s u a n t i t r a ...  
Svante ? ...

N † †	† ↑	P † 4 ↑ †	B R † N † N R	4   †
... u n a	a t	f a s t a	b r o u t h u r	s i n
?	after	Faste	broder	sin
?	in memory of	Faste	brother	his
?	in memory of	Faste	his brother	

P N †	*   † ↑ B	4 † ↑	* † † 4
k u t h	h i a l b i	s a l	h a n s
God	hjalpe	var	hennes
Good	help	was	his

His one was good help (he was a valid man).

† † P N † | ↑ | ↑ P † R N †  
... a n k u n i t i l g e r u a  
(1)

(bättre än han (Suante) kunne	förtjäna
(better than he (Suante) could	deserve.

<sup>(1)</sup> The inscription continues now outside the band on the right and going up.

**Visit the site again and take photo and notes of the plate.**

**KLIPPINGE** Sö 210 Photo album 1997 VII 10, 11

The runestone stands along the road between Stallhammar and Överselo, 6.7 km from Stallhammar. The runestone ornament recalls that of the Suanti tra runestone.

ᚱ	ᚠ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
u	a	r	a	s	i	l	i	t	r
Varase						lät		resa	sten
Varase						let		raise	stone
Varase						let		raise	this stone

ᚠ	ᚠ							ᚠ	ᚠ	ᚠ
a	t	-	-	-	-	-	-			
after										

in memory of ...

ᚱ	ᚱ	ᚱ						ᚠ	ᚠ
k	u	t	-	-	-	-	-	n	s
god ...									
good ...									

ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
b	i	t	r		t	h	a	n	h	a
Batter						än		han		kunne
Better						than		he (Varase)	could	deserve.

ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
b	a	l	i		r	i	s	t	-	-
Balle						ristade		runor		dess
Balle						carved		runes		these
Balle						carved		these		runes.

The runemaster Balle was active in south-western Uppland during the second half of the century which starts with the year 1001. He also has signed a number of runestones in Selaön.

**ÖVERSELÖ** church Sö206 Sö208. Södermanland, Selaön 63 10H3 RO153. Photo album 1997 VII 12 to 15.

The runic inscriptions were originally painted in different colours. The use of colour must have meant a remarkable addition to the beauty and artistic effect of the monuments. Painting also served a practical purpose, for without colour the runes themselves would in most cases have been all too difficult to pick out and the often intricate ornament difficult to follow. Once upon a time then the runes, the decorative motives and the pictures, all shone in bright colours. That this is an historical fact and not an assumption based on any a priori notions about the vikings' love for rich colours has been demonstrated by recent discoveries. Some runestones tell us themselves that they were painted.

Two runestones are standing at the church. One is carved on two sides.

**Runestone only carved on one side.** Photo album 1997 VII 13.

*   R	h   P	t   t	h   t	t   t	t   t
h i r	s k a l	s t a n t a			
Här	skall	standa			
Here	shall	stand			

h   t	t   t	þ   h   h
s t i n a	th i s i r	
stenar	dessar	
stones	these	
these stones		

R   N	t   N	Ψ	R   N	[þ]   t   h
r u n u m	r u t h n i r			
runor	rudnir			
runes	red			

(with) red runes.

R   t	h   t	P   N	þ   t   N	P
r a i s t i	k u t h l a u k			
Reste	Gudlög			
Raised	Gudlög			

t   t	h   N	t   t	h   t	t   t
a t	s u n i	s i n a		
after	söner	sin		

in memory of sons his  
in memory of his sons

t   N	P	*   t	t   t	Ψ	t   t	N	P
a u k	h i a l m l a u k						
och	Hjämlög						
and	Hjämlög						

t   t	þ   R	N	þ   R	h   t	t   t
a t	b r u t h r	s i n a			
Efter	bröder	sina			

in memory of brothers his  
in memory of his brothers.

The phrase *riuda odd ok egg* i.e. “redden point and edge” (of a weapon, with blood) is found in old Swedish law language. Eddas, skaldic poetry and Icelandic saga, all speak of red coloured runes. Red runes also decided the fate of the outlaw Grettir the Strong: runes which the sorceress durithr cut on a tree root and then coloured red with her own blood, were the cause of his death.

**Runestone carved on two sides.** Photo album 1997 VII 14, 15.

The runestone features a mirror image ornament. The inscription starts at the snakes head, on the face with the snake's head pointing to the left.

ƿ ƚ ƚ ƚ ƚ ƿ	ƚ ƚ ƿ	ƚ ƚ ƚ ƿ ƚ ƚ ƚ ƿ
k u t h l a u k	a u k	i e l m l a u k
Gudlög	och	Hjälmlög
Gudlög	and	Hjälmlög

ƚ ƚ ʁ	R ƚ ƚ ʁ ƚ
th a m - - - -	r a i s i
de	reste
they	raised

ƚ R ƚ	ƚ ƚ ƿ	ƚ ƚ	ƚ ʁ R ʁ ƚ ƚ ƚ
... e r n	a u k	a t	th o r s t a i n
?	och	after	Torsten
?	and	in memory of	Torsten

The inscription continues now at the head of the snake on the other side.

B ʁ ƚ ƚ ƚ ƚ	ƿ ʁ ƚ ƚ ƚ
b o a n t a	k o t h a n
buanta	god
husband	good

B ƚ ƿ ƚ	ƚ ʁ R ƚ ƚ ʁ	ƚ ƚ ƚ ƚ ƚ ƿ
b u k i	i f r a y s	l u t u m
Boke	Fraule	London?
Boke	Fraule	London?

ƚ R ʁ ƚ	ʁ ƚ	ƿ	ʁ
a r f i	f u	... m	... r
ägde			
owned			

ʁ ƚ ʁ ƚ ƚ ƚ ƚ	ʁ ƚ ƚ	ƚ ʁ ƚ ʁ R ƚ
... s u s t u r	s u n	i k i s r s
syster	son	Inger.
sister's	son	Inger

**LAGNÖ** Vansjö parish, Södermanland 63 10H1 73 10H1 RO73.3

The runestone, sadly much damaged, says:

* ƚ ƚ	ƚ R	ʁ ƚ ƚ ƚ ƚ R	ƚ	ƚ ƚ ʁ ƚ R ƚ ƚ ƚ ƚ
h a n	i r	e n t a t h r	i	a u s t r u i k i
han	var	slutade	i	öster
he	was	killed	in	the east

ᚢ	↑	ᚠ	↑	ᚠ
u	t	o	l	a
ut		I		Langbardi
out		in		Lombardy.

These men who died in Italy were probably Varangians in the service of the Byzantine emperor. It remains to be seen why they say that Lombardy is to the east. It is certainly to the south and a little west of Sweden and a lot west of Byzantium.

**Here I've lost, during the years, something.** ...[It is possible that the runestone talked about the Ingvar expedition to the east, even if there is] uncertainty about the association. The names of the dead men are not contained in what is left of the stone but their description as

ᚠ	ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ		
s	o	n	i	a	i	m	u	n	t	a	r
son av				Edmund							
son of				Edmund							

remains. What makes the Ingvar association possible is the interesting fact that the formulation of the Stängnäs inscription clearly corresponds to that of the Gripsholm stone. On the stone remnant we find these fragmentary words, evidently from a verse:

ᚠ	ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	
s	u	n	a	r	l	a	a	s	e	r	k	i
sunnarla							a	Saerklandi				
southward							to	Serkland.				

#### **ASPÖ** Södermanland RO88 VE42 73 10H3 along route 55

A bloodstained affray on the Gotland island is referred to in the inscription on the Aspö stone, set up in memory of Björn, who:

ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ		
u	a	r	t	r	e	b	i	n	a	k	u	t	l	a	n	t	i
var			drepin						a	Gutlandi							
was			killed						in	Gotland							

ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
th	y	l	i	t	f	i	u	r	s	i	t					
där		lät			fior				sitt							
there		left			life				his							
there (he) lost					his life.											

ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
f	l	u	t	h	u	k	a	n	k	i	r					
fled						his companions.										

It is tempting to interpret *he was flooded with cancer*.

#### **HJULSTA**. U774 U775





ʀ ƚ ƚ \* ǀ ǀ ǀ [B ǀ ǀ] ǀ ǀ \* ǀ ǀ ǀ

God hjälpe (var) hand sin  
 Good help was hand his  
 His hand was of good help.

The latter phrase means that the man was employed in farming for an owner and was its trusted right hand.

**SVINNEGARN** church U779 *Find the pictures in the album*

The runestone stands outside the church, at the left of the entrance. The runestone, which is dated from the XI century, very likely originally was in Brunna, in the parish of Vårfrukyrka where a runestone with similar inscription once was.

ǀ ǀ R ƚ ǀ ǀ R R ǀ ǀ ǀ ǀ ǀ ǀ ǀ ǀ ǀ ǀ ǀ  
 i a r u n t r r a i s t i s t a i n a  
 Järund reste stenar  
 Järund raised the stones

R ǀ ǀ R ǀ ǀ ǀ ǀ ǀ ǀ ǀ  
 - - - - - r i a r l s u n s i n  
 [after] Jarl son sin  
 in memory of Jarl son his  
 in memory of Jarl, his son.

ʀ ƚ ƚ \* ǀ ǀ ǀ B ǀ ǀ ǀ ǀ \* ǀ ǀ ǀ ǀ  
 k u t h h i a l b i a n t h a n s  
 God hjälp (var) hand hans  
 Good help (was) hand his  
 His hand was a good help (he was a valid man).

I had another runestone described in the manuscript. Here it is what it said.

**SVINNEGARN** It is not clear if the runestone is still here (BL does not report on it). ***See if the runestone is inside the church.*** The runestone talks about *the Ingvars tåget*, i.e. the expedition to Russia. How many ships took part in Ingvar's expedition cannot be determined. On the runestone of Svinnegarn, which in the past was part of an imposing monument consisting of many raised stones, had the parents at home let write the following in memory of their son. 73 11H1 RO68.1 VE18 Photo Rop69.

ƚ ǀ ǀ ʀ ǀ ǀ ǀ ǀ ǀ \* ƚ ǀ ʀ ǀ ǀ ǀ ǀ ǀ  
 t h i a l f i a u k h u l m n l a u k  
 Tjälve och Holmlaug (Menelao)

ǀ ǀ ǀ ǀ R ǀ ǀ ǀ ǀ ǀ ǀ ǀ ǀ ǀ ǀ ǀ ǀ ǀ  
 l i t u r a i s a s t a i n a t h i s a a l a

lät	resa	stenar	dessa	alla
let	raise	stones	these	all
let	raise	all these stones		

† †	ᛒ † ʀ †	ᚺ Ɔ †	ᚺ   †
a t	b a k a	s u n	s i n
after	Banke	son	sin
in memory of Banke		son	his
in memory of Banke, his son.			

ᚺ	† †	†   †	ᚺ   ᚾ	ᚺ ʀ   ᛒ
i s	a t i	a i n	s i r	s k i b
Han	ägde	ensam	sitt	skepp
He	owned	alone	his	ship
He had his own ship				

† Ɔ ʀ	† Ɔ ᚺ † ʀ	ᚺ † Ɔ [ʀ ʀ
a u k	a u s t r	s t u r t h i
Och	östreut	styrde
And (he) easterward		steered (the ship)
He steered the ship to the east.		

	ʀ Ɔ † ʀ ᚺ	†   ʀ
i	i k u a r s	l i t h
i	Ingvars	lid
as	Ingvars	host

(I think it should be interpreted as *under the leadership of Ingvar*).

ʀ Ɔ ʀ	† † ᛒ	† †	ᛒ † ʀ †
k u t h	i a l b i	o t	b a k a
Gud	hjälp	från	Bake
(He had) good help		from	Bake.

Bake should have been one of his men.

† ᚺ ʀ   †	ʀ †   ᚺ †
a s k i l	r a i s t
Äskil	ristade
Äskil	carved.

#### **BACK NORRBY U767** BL56.24 Photo BL56 Note Istituto Svedese in Roma 307 73 11H1

From Enköping take road 70 north. After 8 km turn to the right. After 3.8 km two runestones can be seen to the right in a field. They are near an ancient burial ground. A third runestone is at the burial ground. Very likely the same road that once went through the *drakarna* (*clarify*) passed front of the runestones and the burial ground.

#### **The runestone to the left.**

The inscription starts up-side-down inside the band at the bottom center-right. Once up-side-down the inscription goes from left to right (see the sketch in the manuscript).

ƿ Ɔ Ƨ ı ʝ ʀ ʀ	[ʀ ʀ] ʀ	ı ƿ Ɔ ı	ʝ ʀ ı ı ʃ	ʀ Ɔ ʃ
k u t h a s t r	l i t	i k u a	s t i n a	t u o
Gudfast	lät	hugga	stenar	två
Gudfast	let	carve	the stones	two
Gudfast	let	carve	the two stones	

Ɔ ƿ ʀ ı	ı ʝ ʀ	ʝ Ɔ ı	ʝ ı ı
u f t i	e s t	s u n	s i n
(1)			
efter	Est	son	sin
in memory of Est		son	his
in memory of Est,		his son	

<sup>(1)</sup> The inscription continues now inside the band at the bottom center-right, at the same point where it started, but it is up-side-up and proceeding from left to right.

ı Ɔ ƿ	ʝ ı ı ƿ ʃ ı
a u k	s e l f a n
och (efter) självan	
and (after) himself.	

### **The runestone to the right.**

The inscription starts up-side-down inside the band at the bottom center-right. Once up-side-down the inscription goes from left to right (see the sketch in the manuscript). In the inscription there is the name of the runes.

ı ı ƿ ʝ ʀ ı ı	ʀ ı ʝ ʀ ı	ʀ Ɔ ı ı
l i s s t a n	r i s t i	r u n i
Livsten	ristade	runorna
Livsten	carved	the runes

Ɔ ƿ ʀ ı	ƿ ı Ƨ	ʀ ƿ ı
y f t i	f e t h	r k a
efter	Feth (och)	Röke
in memory of	Feth (and)	Röke

ʀ Ɔ ʃ
t u a
den två (runstenar)
the two (runestones).

	ƿ Ɔ Ƨ ı	ʀ ʀ ı ƿ ı
	k u t h a	t r e k a
(De var)	god	dängar
(They were)	good	members of a ship army crew.

This is one of the runestones signed by the runemaster Livsten.

### **The runestone in the old burial ground.**

The runestone has been damaged but from old scripts we can know the runes that are now missing. The runestone features a cross. Many interpret the cross as the christina symbol and infer that the persons involved followed the christian faith. The inscription reads:

Agute och Assur och Björn reste denna sten  
 Agute and Assur and Björn raised this stone  
*efter Nocke, en god ung man*  
 after Nocke, a good young man.

**TJURSÅKER U770** BL52.23 73 11H1 *Find the pictures in the album*

From Enköping take road 70 north. After 250 m turn to the right on the road to Tortuna. 1 km after having passed the sign and road to Häckberga take the road to the left. At the road-cross take to the right and ignore the no-through-fare sign (for a period of time the sign had been reinforced by a pile of manure 6m wide and 2m high.) At the next road-fork take the road to the left. Park the car near the boulder. Walk past the boulder for 500 m. Then the road bends to the left. Look to the left and at a distance you can see the runestone. The runestone has been carved on two sides and the two sides feature a mirror image ornament about the runestone's edge. The inscription starts on the side on the right, at the snake's head.

ᛁ ᛚ ᛁ ᛚ ᛚ ᛁ ᛚ	ᛦ ᛁ ᛚ	ᛦ ᛚ ᛚ ᛚ ᛁ ᛚ
i t h i n t i s	a u k	a r n t i s
Hedendis	och	Årendis
Hedendis	and	Årendis

ᛚ ᛦ ᛚ	ᛚ ᛚ ᛚ ᛁ	ᛚ ᛦ ᛚ ᛦ	ᛚ ᛚ ᛚ ᛚ
th a r	l e t o	r e s a	s t i n
de	läto	resa	stenen
they	let	raise	the stone

ᛦ ᛚ	ᛁ ᛚ ᛦ ᛚ ᛦ	ᛦ ᛦ ᛚ ᛁ ᛚ	ᛚ ᛁ ᛚ	ᛦ ᛚ ᛚ ᛦ ᛚ ᛚ
a t	y f a i k	f a t h u r	s i n	k o t h a n
	(1)			
efter	Ofeg	fader	sin	godan
in memory of	Ofeg	father	their	good
in memory of	Ofeg	their good father		

(1) The inscription continues now on the face of the runestone on the left.

ᛚ ᛦ ᛚ ᛚ	ᛚ ᛁ ᛚ ᛚ ᛚ
b a l i	r i s t i
Balle	ristade (stenen)
Balle	carved (the stone)

Here the runemaster Balle, who is believed to have been active sometimes later than Tidkume (see the runic boulder of Ristingbro), has carved the runestone in this interesting mirror image fashion. Two daughters commission the runestone in honour of their father. This is relatively unusual and shows that the viking time woman, at least these two sisters, enjoyed a relatively high status in the viking society.

## RISTINGBRO

Go back to the unpaved road. Go to the right and go over the bridge. Just at the end of the bridge turn to the right along a small path. Walk 50 m along the river and, on the left, near a birch tree, there is the boulder with the inscription that is not very easy to see.

ḡ ḡ ḡ	ḡ ḡ ḡ ḡ
s a k	s a t i ...
Sak	sätte
Sak	set (this memorial)

This line is officially interpreted *Hallsten lät hugga stenen efter*, “Hallsten let carve the stone in memory of ...”

ḡ ḡ ḡ ḡ	ḡ ḡ ḡ ḡ ḡ
.. s u n i	s i n u m
son	sin
son	his
his son.	

ḡ ḡ ḡ ḡ ḡ ḡ ḡ	ḡ ḡ ḡ
t i t h k u m i	i u k
Tidkume	högg
Tidkume	carved

ḡ ḡ ḡ ḡ	* ḡ ḡ ḡ	ḡ ḡ ḡ ḡ ḡ
s n i t	h i u a	s t i n r
(och) snit	ge	stenen
(and) style	gave	to the stone

ḡ ḡ ḡ	ḡ ḡ	ḡ
f t i	s m - - k	
följa	Smerkr	
following	Smerkr	

The inscriptions on the runestone and on the boulder show that the ford, which is 100 m to the north-west of the runestone, was in use during the viking time. The name Ristingbro is commonly known and has very likely to do with the inscriptions.

## ONÄMNA U 755 BL22 Photo album 1992 D 8

Drive from Grillby toward Härkberga. Pass E18 and road 55. 1 km after having crossed road 55, 200 m after Kälsta Trestenbacke burial ground, to the right, there is the runestone.

ḡ ḡ	ḡ ḡ ḡ ḡ	ḡ ḡ ḡ ḡ ḡ	ḡ ḡ ḡ ḡ ḡ
a - k	t u k i	r a s t u	s t i n i
och	Toke	reste	stenen
and	Toke	raised	the stone

ḡ ḡ ḡ ḡ	ḡ ḡ ḡ ḡ ḡ
f t i r	a k i u t

after                   Asgot  
in memory of   Asgot

ᚱ ᚢ ᚲ ᚲ  
r u n i  
runor?  
runes?

**HÅGA** Bondkyrka parish 73 11H2 just sSW of Frölunda RO112.3 VE49

The runestone was put up by the parents in memory of their son. It says:

### Han dog

He died

ᚲ	* ᚢ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ
i	h u i t a u a t h u m	i	t a n m a r k u
i	Vittavad	i	Danmark
ini	Vittavad	in	Danmark

Vittvad can be a place in Denmark where a battle was fought. Other runestones bear the same phrase. However the line is officially interpreted as. "He died in white clothes in Denmark". The *white clothes* are interpreted as the baptismal robes, which were worn by the convert at his baptism and for a week afterwards. The upplander in whose memory this runestone was put up was thus baptized on his deathbed. It is the missionary period, the age of conversion, the language is that of the early church in Scandinavia and those who set up the runestone found consolation in the knowledge that their close kinsman had escaped eternal punishment by accepting baptism as his last hour drew near. It is typical that the dead man had been baptized in Denmark. Voyages by Swedish men to countries where the new faith had been long established, England, Greece, Denmark, Saxland were of great significance for the introduction of christianity in Sweden. The above just show to which length people are willing to go to tell you a story. The fact that one facing death leaves Uppland to Denmark just to be baptized (or that went to Denmark just to be baptized and waited his last day to do so) does not look strange to these people. *Hvitavadum* can well just be the name of a place in Denmark.

**GÖRLINGE** 1.3 km to the west from Fröslunda. **No photo, visit the site.** 73 11H2 CE?. BL25

**GIRESTA**. BL26 73 11H2

A copy of the runestone is kept in the church's armory hall (the little room at the entrance of a church that takes its name from the fact that it was there that a man carrying weapons would leave them upon entering the church). **Find where is the original. No photo, visit the site.**

**FITTJA** Täby parish, Uppland 73 11H2 just east of Örsundsbro. RO73.1 VE20

Gudög put up two runestones in memory of her son, Holme, who died in Lombardy, a general term used for Italy. **No photo, visit the site.**

ƿ ƿ þ ʀ ƿ ƿ	ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ	þ ʀ ʀ ʀ
k u t h l u k	l i t	r a i s a	s t a i n a	t h i s a
Gudlog	lät	resa	stenar	dessa
Guglog	let	raise	stones	these

ʀ ʀ	* ƿ ʀ ʀ ʀ	ʀ ƿ ʀ	ʀ ʀ ʀ
a t	h u l m a	s u n	s i n
after	Holme	son	sin
in memory of	Holme	son	his
in memory of	Holme	his son.	

* ʀ ʀ	ʀ ƿ	ʀ	ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ ʀ
h a n	t u	i	l a n k b a r t h a l a n t i
Han	dog	i	Lombardy
He	died	in	Lombardy.

Verify in the notes if something was left out.

**GRYTA** Kulla parish. Uppland. Still to be visited. 74 11H2. RO111.2. BL27 RO109 73 11H4.

On the way toward the church of Gryta, on the left, stands the runestone which was raised along the Eriksgåtan. The inscription says that the surviving members of the family built

ʀ ʀ ʀ * ƿ ʀ	ʀ ƿ ʀ	þ ʀ ƿ
l i k h u s	a u k	b r u
Corpse house	och	bro

*Corpsehouse* can be a little monument representing a house built over the grave. Such grave houses have an ancient christian tradition behind them. One would presume that in Sweden they were made on wood. The custom of erecting little wooden houses over graves survived for hundred of years in Sweden and such buildings, so called *gravroard*, were still common in the eighteenth century.

Another interpretation for “lik hus” is *mercy house*, i.e. *hospice*.

**ÖVERGRANS** church U648 U649 U651. Photo album 1996 III 20 to 25.

Take another picture and notes of the plate, try to read the runes on the site.. The runestones on pictures 21 and 22 are by Balle. Of the three remaining stones, one has no runes carved, but only a cross on the surface at the top. The runes have not been highlighted with paint recently.

**VARPSUND** U654 RO68.3 VE18 VE28 Photo ROp67 BLp89 74 11H2. Album 1998 V 24 and VI 1 and album 1999 23 to 27.

From the church of Övergrans, on the old route E18, drive south and turn the first to the left toward Hågeby. Just before the bridge there is the runestone on the right on a knoll. The runestone talks about the Ingvarståget, i.e. the expedition to the east lead by Ingvar. It was a tragic expedition that, it is believed, ended with the death of all the participants. The runestone was raised in memory of the ship’s captain Gunnlev and the runes say *he knew how to steer a ship*.

The runestone has a most wonderful ornament. It consists of two snakes whose heads are just under the cross to the right and just above it, to the left. The former goes down running parallel to and to the inside of, the other's snake body, U-turns at the bottom of the inscription that occurs approximately at the runestone's middle, and goes up along the left edge of the runestone, this time as the most external of the two snakes' bodies. It reaches the top, passes under the other snake, runs parallel to the inside and ends with its spiraled tail. The other snake follows a similar pattern going to the top, following the right edge to the outside, U-turns at the bottom of the inscription to pass under the other snake's body and ends with a spiral tail. Another band is carved in the lower part of the runestone. In the center of the cross a swastika has been carved. **Read and verify the runes on the site and take a picture in the morning.**

The inscription starts at the head of the snake under the cross and at its right.

† † † † † R	† N P	P † R	† N P	P † † †	† N P	P † † † †
a n t a t r	a u k	k a r	a u k	k i t i	a u k	k l a s i
Andvöld	och	Kår	och	Kiti	och	Glåse

† N P	† † † N P R	R † † † N	† † † † †	þ † † †
a u k	t i a u f r	r i s t u	s t a i n	t h i n a
och	Djärv	reste	sten	denna
och	Djärv	raised	stone	this

† P † † †	P N † † † N P	P † þ N R	† † †
a f t i r	k u n l a u k	f a t h u r	s i n
efter	Gunnlev	fader	sin.
in memory	Gunnlev	father	his
in memory of	Gunnlev	his father.	

The inscription has reached now the end of the tail of the snake with the head under the cross at its right. It continues inside the tail at the center left belonging to the snake that has its head above the cross on its left.

† †	N † †	†	N † † R	P † þ	† P N † N	þ R † B † †
i s	u a s	n	u s t r	m i t h	i k u a u	- - - - -
Han	var	i	öst	med	Ingvar	dräpt
He	was	to	the east	with	Ingvar	killed
He was killed	to the east	with	Ingvar.			

P N þ	* † † † B †	þ † † R †	† † †
k u t h	h i a l b i	- -	t h a i r a
God	hjalpe	deras	hand
Good	help	their	hand

(He was) a good hand to their help.

We are now at the top of the runestone. The next runes are carved up-side down, which is a certain sign that the inscription does not continue there but from the end of the tail. Where it goes:

† † R † P	R † † † † †	P N P †
a l r i k	r a i s t i	k u m l



Alrik	rised	kummel
Alrik	raised	the memorial.

The inscription continues now inside the band carved in the lower half of the runestone.

l h	ʀ n t l	1 R l ʀ	ʀ t 1 R	h 1 l R
i s	k u n i	t r i k	k n a r	s t i r
Han	kunni	väl	knärr	styra
He	could	well	a ship	steer
He could steer a ship well.				

The writer of Ingvar's saga says that Ingvar had thirty ships in his fleet, probably something of an exaggeration. As a whole the saga must be characterized as a romantic fiction spun around a kernel of historical fact. According to the saga *Ingvar den Vittfarne* went in the year 1036, to the Kaspic sea with between 500 and 1000 vikings. The purpose was commerce and to assist in different battles.

The runestone stands still today in its original place. Since then the water level has decreased about 5 m so what is today the point of a promontory was then a little island in the middle of a channel fairway. If it were not for the evidence of the runestones, the greatest of all the Swedish enterprises in the viking age would, like so much else, have been lost.

**KUMLA** U653 U652 Photo album 1998 V 20, 21 and 1999 X 19,20

The following was written before maybe 1995. Now the runestones are placed 100m away one from the other on opposite sides of the road, 8.0 km NW of Bålsta.

Along route 263 5.5 km east of the road-turn to Härberga (whose church must be visited for its Albertus Pictor grotesque bible paintings) and just front of the road-turn to Hjalsta, on the eastern side of the road, stands the runestone. The ornament has a remarkable snake knotted on itself and the ring from a cross. The inscription starts at the snakes' head.

þ n R ʀ l t	* ʀ n ʀ	n ʀ * l ʀ R	* n ʀ	þ n h t * l t
th u r k i l	h o u k	u f h i k r	h u k	th u s t h i n
Torkel	och	Ofeg	och	Torsten
Torkel	and	Ofeg	and	Torsten

þ t l h	ʀ l R þ n	ʀ l R ʀ l	þ l h t
th a i r	k i r th u	m i r k i	th i s a
de	gjorde	märken	dessä
they	made	memorial	this
they	made	this memorial	

1 t	n l ʀ t h t	ʀ l þ n R	h l t
a t	u i f a s t	f a th u r	s i n
after	Vifast	<sup>(1)</sup> fader	sin
in memory of Vifast		their father.	

<sup>(1)</sup> The inscription continues now inside the vertical band linked to the cross and under it.

**KUMLA** U652 Photo album 1998 V 22, 23 and 1999 X 21, 22

The runestone stands 350 m (or 550 m?) south of U653, along route 263, on the west side of the road. The ornament has two interesting snakes smiling to each other.

ᚱ ᚢ ᚢ ᚢ ᚢ ᚱ	ᚢ ᚢ ᚢ	ᚱ ᚢ ᚱ ᚢ	ᚱ ᚢ ᚱ ᚱ ᚢ	ᚢ ᚢ ᚢ ᚢ
? u n i l t r	l i t	k i r a	m e r k i	t h i s a
Gunhild	lät	göra	mark	denna
Gunhild	let	make	memorial	this
Gunhild	let	make	this memorial	

ᚢ ᚢ	ᚢ ᚢ ᚢ ᚢ ᚱ	ᚢ ᚢ ᚢ	ᚢ ᚢ ᚢ
a t	t h i a l f	s u n	s i n
After	Tjälve	son	sin

ᚢ ᚢ ᚱ	ᚢ ᚱ ᚢ ᚢ ᚱ	ᚢ ᚢ ᚱ	ᚢ ᚢ ᚢ ᚢ ᚱ ᚢ
a u k	i f t i r	s i k	s i a l f a
och	efter	sig	själv
and	in memory of	her	self
and	in memory of	herself.	

The inscription continues then somewhere else (*visit the site again to find the inscription continuation*) with

Asbjörn högg denna sten.

**HÄGGEBY** U664 BL28 74 10I2. Photo album ?.

Close to the church there is a copy of a carved stone, not a runestone. The original (*find out where is it kept*) is dated very likely from the VII century a.d and earlier. So it should be older than many of the runestones if the dating of both were reliable. For many reasons this runestone is much discussed about. The artistic drake is unusual. The ship reminds of an Egyptian type. Furthermore the red sandstone is found in very few places in Sweden. Hores races (hästighetsningar) was one of the sports (kamidrotter) at the annual gatherings. In the saga of Nials one reads: "... horses rush one against the other and bite (bets) each other for long time to the amusement of all".

**VIKSJÖ** U 676 BL29 74 10I2. Photo album C 12

Near the road from Häggeby toward Skokloster, the runestone stands on the left (1.1km). The runic inscription starts at the snake's head in the middle right of the stone. After having followed all the band, it then continues at the top of the runestone.

ᚢ ᚱ ᚢ ᚱ	ᚢ ᚢ ᚱ	ᚢ ᚢ ᚢ ᚢ ᚢ	ᚢ ᚢ ᚱ	ᚱ ᚢ ᚢ ᚢ ᚢ
a r t r	a u k	b y s i r	a u k	k u l u a
Art	och	Bysir	och	Kulna

ᚢ ᚢ ᚢ ᚢ	ᚢ ᚢ ᚢ ᚢ	ᚱ ᚢ ᚢ ᚢ ᚢ	ᚢ ᚢ ᚢ ᚢ ᚢ	ᚢ ᚢ ᚢ ᚢ
t h a i r	l e t u	r a i s a	s t a i n	t h e n a
de	lät	resa	sten	denna
they	let	raise	stone	this

they            let                    raise                    this stone

† ƿ †   ʀ	ᚠ ʁ ƿ ʀ	ᚋ ƿ ʀ ƿ ʁ ʀ	ʁ   †
e f t i r	o s u r	b u r u t h r	s i n
after	Osir	broder	sin
in memory of	Osir	brother	their
in memory of	Osir	their brother.	

ᚋ † † ʁ	ƿ † ʀ ƿ	ƿ   ƿ ƿ † ƿ ʁ	† ʀ ƿ † ʁ
th a n s i	u a r u	u i k u l f s	a r k a r
Deras	var	Vigulfs	arv
Their	was	Vigulfs	inheritance
They inherited Vigulfs possessions.			

This is a clear example that of one of the functions of the runestones: was to be a notary act to determine a) the fact that a person had died (such determination could be not a trivial thing to decide, if one died far away); b) whom was going to go the inheritance. In this case the second aspect, which is usually not explicitly stated in the runestones, is expressed in clear. Probably in this case some controversy arose.

**SJUSTA U 687** Skokloster parish 74 1111 VE23.3 VE52 RO49 BL92 Photo VE52 BL92 RO48 album ? \_\_\_\_.

Drive from Skadevi toward Skokloster to the plate “Sjusta” on the left. Drive in and go on until a little sign “Forminne” which points to the left to a path. Park the car and follow the path to the runestone (*say how many steps*). The path is a prehistoric way. The inscription does not start at the snake head, but at the hoof of the lyon-drake.

ʀ ƿ † †	†   †	† ʀ †	ƿ   ʁ ƿ
r u n a	l i t	i a r a	m i s k
Runa	lät	gjöra	minnesmärke
Runa	let	make	the memorial

† †	ʁ ᚋ   † † ᚋ ƿ ʁ †	ƿ ƿ	† †	ʁ ƿ †   †
a t	s b i a l b u t h a	u k	a t	s u a i n
after	Spjallbude	och	after	Sven

ƿ ƿ	† †	† † † ƿ   †
u k	a t	a n t u i t
och	after	Andvätt
and	in memory of Andvätt	

ƿ ƿ	† †	ʀ † ƿ † † ʁ	ʁ ƿ †	ʁ   †
u k	a t	r a k n a r	s u a i	s i n
och	after	Ragnar	söner?	sin
and	in memory of Ragnar		sons	his
and	in memory of Ragnar		his sons	

ƿ ƿ	† ƿ † †	ƿ ƿ	ʁ   ʀ   ᚋ
u k	e k l a	u k	s i r i t h
och	Helge	och	Sigrid

† †	h   † † B ß †	B † † † †	h   †
a t	s i a l b u t h a	b o n t a	s i n
after	Spjallbude	buanta	sin
in memory of	Spjallbude	man	her
in memory of	Spjallbude,	her man.	

† †	† h	† † ß † R		* ß † † † † † † † †
a n	a r	t a u t h r	i	h u l m k a r t h i
Han	var	dödades	i	Holmgård
He	was	killed	in	Novogorod (Russia)

	† † † † †	h	† R   †
i	o l a f s	k r i k i	
i	Olafs	krig	
in	Olaf's	war	
in the war waged by king Olaf.			

This phrase is officially translated *in the church of Olof*<sup>6</sup>

Outside the band, on the right

ß B   h	R   h †	R ß
u b i r	r i s t i	r u
Öpir	ristade	runor
Öpir	carved	the runes.

This indeed is a wonderful runestone. It is not clear who was killed; from the construction is very likely that the son of Runa, Spjallbude, Sven, Andvätt and Ragnar, all died in the war. Two women, Runa and Sigrid, commissioned the runemaster Öpir to make an inscription in memory of four men. They were the sons of Runa, a widow. Sigrid was her daughter-in-law, once the wife of Spjallbude and now a widow herself.

It is unusual to have women's names carved (let us say that women names make less than 50% of the names). That is why Uppland's genealogic society chose this runestone as its symbol; here goes the oldest Swedish documented genealogical table.

Holmgård was the viking name for the present Novogorod in Russia. There had the vikings founded an own small state along the river Neva. Novogorod was originally a stronghold or a fortified yard ruled by a scandinavian chieftain. The russian word *gorod* has its corresponding in the swedish *gård*. With their well built flat ships the vikings went into the different river systems through Russia. swedish products like furs and iron and russian and greek products were exchanged in this swedish small state as along many rivers in Russia (*som var många utmed floderna I Ryssland*). King Olav Haraldsson had personal connections with Holmgård, and the fosterers of the "*in the church of Olof*" theory would not be surprised if a church dedicated to this martyr-king existed there as early as the latter part of the eleventh century.

<sup>6</sup> The last word must have been in that case *kirikiu*, and it is said that leaving out runes at the end of the words was a characteristics of Öpir. Those that foster such and interpretation (very wide spread indeed, as if somebody is ready to go to any length to make the runestones christian; a totalitarian force, that is) have no troubles with the fact that the word carved down is krikki and not kiriki. In such a case Öpir must also have been known for having the habit of dropping runes also in the middle of the words. See Felice Vinci's *Homer in the Baltic* to make for yourself an idea about those that state that Homer had it all wrong in his books because he was old, blind and used *licenze poetiche*.

Me myself instead would be less surprised to learn that Olof picked up his sword and went there to straighten up some business, which made him, to the eyes of a viking at least, much more Helige (Saint) than for any other compassionate deed. The fosterers go on saying that this church was built in Novogorod in honour of his sanctity only a few decades after his death at Stiklestad in the year 1030. Spjallebude and his three brothers had in some way died in Holmgård. The fosterers say that we so know that Spjallbude had his grave in the church. The fosterers do not explain why was he buried inside a church (which is not so usual, at that time at least) and why would the other three brothers have been left outside. Surely if they all ended up inside it must have been a little crowded there ... You see at that time churches were not all cathedrals in size ... The fosterers go on saying that this means that he got a christian burial. In Holmgård had christianity spread since long time and Saint Olof became a sacred figure that resembles that of the northern (nordbornas) ancient æsir god Tor. So became the cult of Saint Olof wide spread. Olof den Helige (the Saint) was actually the nordic king that brought in the christian faith. This inscription also throws a revealing light on another aspect of the Viking age: the death toll was devastating. If we also consider that it is very likely that this death toll in this case may have been caused by the efforts by the Holy king itself to introduce Christianity against the healthy resistance of the vikings, we may understand that his sanctity was the measure of how much he pleased the power of the time.

**SKOKLOSTER** U678 U679 U681 GI38 Photo GI39 GI40 BL88 74 1111.

Near the church of Skokloster there are two runestones. One stands behind the church and the other near a side of the church.

**The first runestone** that stands behind the church on a little knoll and is there since the year 1893. It was previously used as building material in the medieval church. The runestone is made of blue-gray granite and was unfortunately chipped off for such reason. It was carved by the runmaster Fot “the cut down (knappa) forms master”, and is a beautiful example of the Fot’s well balanced, elegant runestones composition. Fot was active in Uppland in the middle of the XI century. Only eight signed carvings by Fot are preserved, but other thirty carvings can surely be attributed to him. He was a prominent artist, who carefully chose his material and only used granite (gråsten) or gneiss of good quality. He slightly shaped the runestone and slightly smoothed the surface to be carved. The ornament is clear, harmonic and never overloaded while the runes are beautiful and similarly carved.

This runestone is dominated by the figure of a knight, framed in the quasi rectangular band (inramad med ett i det närmaste rectangular runband). Inside the transverse beam band is carved the runemaster name. The runemaster has also carved the backside with a knight figure inside a frame that has no runes carved.

The inscription on the front face starts at the bottom left corner and ends with the row under the knight. The runemaster added the word *sin* under the band in the left lower corner.

† † † † † † † †	† † †	† † † † † † † †	† † †	† † † † † † † †
a n t u i t r	a u k	k u l a i f r	a u k	k u n a r
Andvätt	och	Gullev	och	Gunnar

† † †	* † † † † † † † †	† † †	† † † † † † † †
a u k	h a u r s i	a u k	r u l a i f r
och	Horse	och	Rolev

† † † † † † † † † † † † † † † † † † † †

l i t u	r a i s a	s t a i n
läto	resa	stenen
let	raise	the stone

† †	þ † R þ	ƿ † þ ð R	h   †
a t	th o r th	f a th u r	s i n
after	Tord	fader	sin
in memory of Tord	father	his	
in memory of Tord,	his father.		

ƿ † † R	*   ð ƿ	R ð † † h
f o t r	h i u k	r u n a r
Fot	högg	runor
Fot	carved	the runes.

**The second runestone.** Photo album \_\_\_\_\_ *Visit the site again and add the text.*

(continued in *aktie*)

(continued from *akter*)

## **SKOKLOSTER**

### **SIGTUNA** VE43.1 VE43.2 74 1111.

There are 9 runestones in the town (see the map). The runestones are numbered as follows:

1. U379 S:kt Mary
2. U Fv1958;250 The city park
3. U390 The city park
4. U389 At the entrance of the Sigtuna museum
5. U395 In the museum of Sigtuna
6. U391 Prästgatan
7. U392 Klockbacken
8. U393 Borgmästervreten
9. U394 S:kt Per

The town of Birka flourished during two centuries as the transit point of the commerce between the east and the west. After that Sigtuna took over the role of the center of commerce of the Swedish. Here the merchants founded their guilds to provide for defense and help. Illuminating about the commerce in Sigtuna during the end of the viking era are two of the runestones: U379 (1 in the map) and U391 (6 in the map).

#### **Runestone 1** S:kt Mary U379 Photo album 1996 IV 8, 9

The runestone was found in the year 1881 in the church-yard, embedded in the foundations of the ruins of the dominican cloister where it had been embedded during the century that starts with the year 1201. It was raised by the frisian guild of commerce in honour of one of its members. Runestone U391 in Prästgatan road, also mentions the frisian guild in its inscription. The inscription starts down in the middle, inside the band toward the left.

ƿ ʀ   ʀ ʃ	ƿ   ʀ ʀ ʃ ʀ	ʀ ʃ ʀ ʀ	ʀ ʃ   ʃ ʃ	ʃ ʀ ʃ   ʃ ʃ	þ ʃ ʃ ʃ ʃ
f r i s a	k i l t a r	l e t u	r e i s a	s t e i n	t h e n s a
Frisernas	gillebröder	läto	resa	sten	denna
Frisian	guild	let	raise	stone	this
Frisian	guild	let	raise	this stone	

ʃ ʃ ʀ ʃ   ʃ	þ ʀ ʀ [ʃ   ʃ	ƿ   ʀ ʀ ʃ] ʃ	ʃ   ʃ
e f t i r	t h u r k i l	k i l t a	s i n
after	Torkel	gillebroder	sin
in memory of	Torkel	guild brother	their
in memory of	Torkel	their brother in the guild.	

ƿ ʀ þ	*   ʃ ʀ B	ʃ ʃ ʀ	* ʃ ʃ ʃ
k u t h	h i a l b i	a n t	h a n s
God	hjälp	hand	hennes
Good	help	hand	his
His hand was of good help (He was a valid man).			

This line is officially interpreted *Gud hjälpe hans ande*, “May god help his spirit”.

þ	ṇ	Ṛ	B		ṇ	Ṛ	†	Ṛ		Ṗ	↑	
th	u	r	b	i	u	r	n	r	i	s	t	i
Torbjörn								ristade				
Torbjörn								carved.				

**Runestone 2** The city park. Photo album 1996 IV 5 to 7 1998 VI 3

The runestone was found in 1956. It was probably embedded in the now no more existant wall of the church of Saint Lars. Where the runestone originally was standing is not known. When it was found on the runestone there were the traces of red paint that was originally used to paint the runestone.

[†]	†	ṇ	†	↑	Ṛ	↑		↑	Ṛ	†		ḣ	†	ḣ	↑		†	þ		†	†
a	n	u	n	t	r	l	i	t	r	a	i	s	a	s	t	i	n	th	i	n	a
Anund						lät		resa				sten			denna						
Anund						let		raise				stone			this						
Anund						let		raise				this stone									

†	↑	[ḣ		Ṗ]	Ṗ	ṇ	[†	Ṗ	ṇ	†]	†
a	t	s	i	k	k	u	a	k	u	a	n
efter		sig		självan							
in honour of		him		self							
in honour of		himself.									

It is not usual that a person raises a runestone in honour of himself, but some ten examples have been found. The runestone is thought to have been raised while Anund was still living.

**Runestone 3** U390 The city park Photo album 1996 IV 3, 4 1999 VI 5 *Take a picture of the plate.*

ḣ ṇ † |  
s u a i ...  
Sven

†	ṇ	Ṗ	Ṗ	Ṛ	†	ṇ	↑		ḣ	†	↑	ṇ	↑	Ṗ	B	†	†	ḣ		†	
a	u	k	f	r	a	u	t	i	s	a	t	u	l	f	b	o	n	a	s	i	n
och	Frödi				efter	Ulf	make	sin													
and	Fröde (dedicates the runestone)				in memory of Ulf her husband.																

Ṗ	ṇ	þ	*		†	↑	B		†	†	↑	*	†	†	ḣ
k	u	th	h	i	a	l	b	i	a	n	t	h	a	n	s
Gud	hjälpe				ande		hans								
God	help				spirit		his								
God	help				his spirit.										

The runestone was raised by one or maybe more sons of Ulf. The runestone was carved by the famous runemaster Fot.

**Runestone 4** Museum entrance Photo album 1996 IV 10, 11

The runestone was found embedded in a cellar near the Saint Lars church ruins. Where it was originally standing is not known.



ƿ	l	↑	†	ŋ	*	†	ŋ	ƿ	ŋ	h	l
k	i	l	a	u	h	a	u	k	u	s	i
Gillög			och			Usi					
Gillög			and			Usi					

Gillög is a female name and Usi is a male name.

þ	†	ŋ	↑	l	↑	ŋ	ᚱ	†	l	h	†					þ	l	†	†
th	a	u	l	i	t	u	r	a	i	s	a	-	-	-	-	th	i	n	a
de			läto				resa				[sten]				denna				
they			let				raise				stone				this				
they			let				raise				this stone								

†						h	ŋ	†		†				
e	-	-	-	-	...	s	u	n	-	-	n			
after					?	son				sin				
in memory of					?	son				their				
in memory of					?	their son				(Arnes?)				

**Runestone 5** Inside the museum. Photo post card

Inside the museum is preserved a runestone, not complete, which was found in the city. The runestone's oldest known place was at the main altar in the Saint Per church ruins and surely must have been raised in the vicinity of the church. The runestone is too damaged to the borders to interpret the entire inscription but the central part measuring 90 x 75 cm can still be read. The inscription started down on the left.

		↑	†		h	↑	†				
		...						...			
Sven		rista		stenen							
Sven [let]		carve		the stone							

ƿ	*	†	l	ƿ	ŋ	þ	l
... m	h	n	i	f	u	th	i
... som	henne	förde					
... which	she	carried					

1	l	↑	h	l	*	1	ŋ	†	ŋ	ƿ
t	i	l	s	i	h	t	u	n	u	m
till	Sigtuna									
to	Sigtuna									

The most probable interpretation is that Sven brought his wife's remains to Sigtuna so that the dead could have a christian burial at the church. A more appealing interpretation is that Sven brought his wife to Sigtuna after they got married. The runestone was neglected in the past because the inscription is not very long, yet it is the oldest known inscription in Sweden with the name of Sigtuna.

**Runestone 6** U391 Prästgatan road. Photo album 1996 IV 1, 2

The runestone was commissioned in the century that starts with the year 1001 by the frisian guild of commerce of Sigtuna in memory of one of its members. The inscription starts down in the central band to the left.

ƿ ʀ   ʁ ʦ	ƿ			
f r i s a	...			
Friserna	gillebröder	lät	risti	runor? dessa
The frisian	guild	let	carve runes	these
The frisian	guild	let	carve these runes	

† ƿ † ʁ	† † ƿ	ʁ ʦ	ƿ † † * †	ʁ † ʁ ʦ †
e f t r	a l b o	t h	f e l a	s l o t h a
after	Albod		bolagsman	of Sloda
in memory of Albod			partner	of Sloda.

ƿ ʀ   ʁ † ʀ	*   ƿ	* † † ƿ
k r i s t r	h i k	h e l k i
Krist	den	Helige
Christ	the	Saint

*   † † ʀ	† † †	* † † ʁ
h i a l b i	a n t	h a n s
hjalpe	ande	hans
help	spirit	his

ʦ ʀ ʀ ʀ   ʀ †	ʀ   ʁ †
t h u r b i u n	r i s t i
Torbjörn	ristade
Torbjörn	carved

Please notice the ƿ ʁ (see the manuscript) in albod and the ʁ ʁ (see the manuscript) in hans. Albod was probably a frisian merchant and Slode his swedish partner, both members of the guild. Runestone U379 in Saint Mary church-yard, also mentions the frisian guild in its inscription.

### **Runestone 7.** Klockbacken Photo album 1996 III 30 to 32. *Take a picture of the plate*

Leaving Saint Pers church ruins along Prästgatan road, turn to the first on the left Runstigen. After 20 m on the right there is the runic boulder. The inscription is facing the road. Runstigen was an ancient main road exiting Sigtuna to the north. The inscription starts down in the central band on the left and has the name of the runes.

ʁ ʀ   †	† † †	ʀ   ʁ † †	ʀ ʀ † † ʀ	ʦ † ʁ
s u i n	l i t	r i s t a	r u n a r	t h a s
Sven	lät	rista	runor	dessa
Sven	let	carve	runes	these
Sven	let	carve	these runes	

The inscription continues down inside the band on the right

þ	ᚱ	*   ↑	† † † ᚱ
... th	r	h i t	a n a r
?		hette	den andre
?		was called	the other

† ᚱ ᚋ ᚋ	þ	ᚱ   þ
a s u r		th r i th i
Assur		den tredje
Assur (was called)		the third

ʀ   ᚱ ʁ ᚋ ᚋ ᚱ	
k i r m u n r ... <sup>(1)</sup>	
Germund	den fjärde
Germund	the fourth

<sup>(1)</sup> The inscription continues now vertically

ᚱ	ᚋ ᚋ ᚱ	þ † ᚱ †	ʁ ᚋ þ
... r	u a r	th e r a	m u th ...
?	var	deras	moder
?	was	their	mother.

The inscription is fragmentary and can be interpreted with difficulty. It could have been raised by a father in memory of his four or five sons.

### **Runestone 8** Borgmästaren Photo album 1996 III 27 to 29

The runestone stands further 80 m along Runstigen road from the Klockbacken runestone, i.e. 100 m after having turned into Runstigen road, at the point of the road-fork. It has three sides, of which two have been carved, one with runes. Very likely the runestone stands in its original location, along the road that during the viking time during the century that starts with the year 1001, lead north out of Sigtuna. The side that is carved with runes was facing the road that led north. So, one can evince that the road that went north is the road on the right, the unpaved one. In this case, not only the runestone stands on its original location, but it is still in its original position. The other side has a cross and a band carved but inside the band there are no runes: like if either to the runemaster, or to the committent, or to the relationship between the two (or more), something happended. The striking fact is that, whatever had happened, occurred exactly after the band was completed.

ᚋ ʀ   * ᚱ	↑   ↑	ᚱ †   ᚱ †	þ   † †	ᚱ ↑   †
u f i h r	l i t	r a i s a	th i n a	s t i n
Ofeg	lät	resa	denna	sten
Ofeg	let	raise	this	stone

† ʀ ↑ ᚱ	ᚱ † ᚱ ↑ ᚱ	ᚱ   † † ᚱ	↑ ᚋ ᚋ ᚱ
a f t r	s e s t r	s i n a r	t u a r
after	systor	sina	två
in memory of	sisters	his	two
in memory of his two sisters			

↑ ᚋ ᚱ †	† ᚋ ʀ	ᚱ ᚋ þ ᚋ
---------	-------	---------

t u r a	a u k	r u t h u i
Tora	och	Rodvi
Tora	and	Rodvi

**Runestone 9** Saint Per church ruins U394 Photo album 1996 III 25, 26

The runestone previously lay as a grave-stone near the left entrance to the Saint Per church ruins. The carving is partially worn-out.

þ ñ ð	l h þ l	↑ †   †	þ † † h l
th u r - - - -	- i s t h i	- t a i n	t h a n s i
Torbjörn	reste	sten	denna
Torbjörn	raised	stone	this
Torbjörn	raised	this stone	

l þ ↑ l h	l h þ l ñ ð †	þ ð ñ þ ñ ð	h l †
i f t i r	i s b i u r n	b r u t h u r	s i n
efter	Äsbjörn	broder	sin
in memory of	Äsbjörn	brother	his
in memory of	Äsbjörn	his brother	

þ † ñ ð	l h ñ	h ñ † l h	↑ ñ h ñ l h	l	h
t h a u r	i r u	s u n i r	t u r u i s	i	... s
De	var	söner	till Dyrver	i	?
They	were	the sons	of Dyrver	in	?

The name of the place where Dyrver and his sons lived, which was at the end of the inscription, has been lost together with the runes. The name Dyrver only appears on this runestone. The runemaster that carved U394 must have been the same runemaster that carved U379.

**ONÄMNA**

The runestone stands 7 km north of Sigtuna. ***To be visited***

**VIBY** U412 Saint Olov parish Picture in the manuscript

The runestone stands in the woods east of Sigtuna, where the ancient road went down to the lake. In the runestone there is the name of the runes. ***To be visited***

s i b i	l i t	r i s t i	r u n a r
Sibbi	lät	rista	runorna
Sibbi	let	carve	the runes

e f t i r	o r e k i u	f a t h u r	s i n
efter	Orökja	fader	sin
in memory of	Orökja	father	his
in memory of	Orökja	his father	

a u k	th u r i	a t	b o n t a	s i n
och	Tyre	efter	make	sin
and	Tyre	in memory of	husband	her
and	Tyre	in memory of	husband	

### ONÄMNA

The runestone stands on the shore of the Garnsviken bay. *To be visited*

### ONÄMNA

The runestone stands 1 km to the east of the runestone on the strand of the Garnsviken bay.

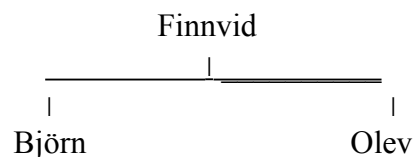
### ÄLGESTA Husby-Ärlinghundra church. 74 11i1 (p32a?) VE44

The runestone, dated from the XI century, is embedded in the church wall (*say where*)

The inscription says:

*Björn, Finnvids son, lät resa stenen till mine av sig själf.*

The runestone is linked to other two runestones: Forsheda, which is halfway between the southern tip of lake Vättern and Gårdstånga, and Nora, in the parish of Danderyd (see the sketch in the manuscript). From the runestones' inscriptions the following can be inferred.



Finnvid had two sons, Björn and Olev. Björn raised two runestones, one is this one in Älgesta in honour of himself, and the other in Nora in honour of his brother Olev. According to the runestone of Nora, his brother Olev, Olev Finnvidsson, was tracherously killed in Finnveden, which is south-east of Forsheda. Finnveden is also the place where Livsten's body (*clarify* if there is any relationship between Livsten, Finnvid or Olev) was brought after that he was killed in the battle of Gårdstånga (Forsheda runestone). The battle of Gårdstånga was a battle of a certain importance fought in the year 1025 between king Knut den Store (Canute the Great, of Denmark) on one side and king Anund Jakob of Sweden and king Olav den Helige (Olav the Saint, of Norway) on the other. Nora must have been the property of the family of Finnvid where they resided. Älgesta was their family hineritance property. The only link between Nora (and Älgesta) to Forsheda is the fact that Forsheda lies close to Finnveden (*verify*) and the only link between Finnveden and the family is that there was Olev killed (*verify*).

### HARG U448 U450 ? Odensala parish

On the site there are 2 runestones. It is possible that one of the two is the runestone of Näsby (*see photo* in Upptäck Sigtuna kommun). The name-place Harg comes from the ancient times and means "place of offer". Previously it was called Odensala, which means *Odins Harg*, i.e. "Odin's offer place". This implies that once on the site there was a pagan place for sacrifices.

It is believed that the offer place is not on this site (*what* site are you talking about?) but it was toward a big burial ground with mounds in the pasture field between the yard and the main road. On the site of Harg there are two runestones of which one stands along the road.

**The runestone at the site. *Visit the site.***

**The runestone along the road.**

It is a remarkable runestone. Inside the bands have been carved two figures: a knight and, above him, a bird with slings protruding from the neck and out-stretched wings. The inscription reads:

*Igul och Björn läto resa stenen efter Torsten, sin father.*  
Igul and Björn let raise the stone after Torsten, his father.

**VIGGEBY** Norrsunda parish

Along the road that from the church of Norrsunda leads down to Roserberg, stands an imposing runestone 2.5 m high and about 200 cm wide. A part of the runestone at the top is missing and the inscription is there missing.

*Gunnar och Gullhög resa stenen efter ... sin son.*  
Gunnar and Gullhög raised the stone after ... their son.

**NORDIANS HÖG** Photo IV 12

From the nature reserve just to the south of Norrsunda toward the church of Skånela, 700 m east of the nature reserve to the left of the road, about 2.7 km before the church, just after a bust stop and front of a house, stands the runestone.

Þ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ			
th	u	r	i	r	a	u	k	h	r	u	th	a
Tor					och			Gerda				
Tor					and			Gerda				

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	
l	i	t	u	r	a	i	s	a	s	t	a	i	n
lät				resa				sten			denna		
let				raisa				stone			this		
let				raise				this stone					

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ							
i	f	t	i	r	b	u	r	k	u	l	f	f	a	th	u	r	s	i	n
till	minne	av		Burkulf								fadur				sin			
in	memory	of		Burkulf								father				their			
in	memory	of		Burkulf								their father							

**SKÅNELA** VE47 Photo VE47 and VE0 Album 1996 IV 13, 14

At the church of Skånela there are 4 runestones and a fragment.

### **The first runestone U297**

The runestone stands just in front of the entrance to the church.

ᛁ	ᚢ	ᛅ	ᛁ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᛚ	ᚠ	ᛁ	ᛚ	ᚠ	ᚠ	ᛁ	ᚠ	ᚠ	
i	u	b	i	a	r	n	r	a	i	s	t	i	s	t	a	i	n	a
Gebjörn						reste						stenar						
Gebjörn						raised						the stones						

ᚠ	ᚱ	ᚠ	ᛁ	ᚠ	ᛚ	ᚢ	ᛅ	ᛁ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᛅ	ᚢ	ᚱ	ᛚ	ᛁ	ᚠ	
e	f	t	i	r	s	y	b	i	a	r	n	f	a	t	h	u	r	s	i	n
after					Sigbjörn							fader				sin				
in memory of					Sigbjörn							father				his				
in memory of					Sigbjörn							his father								

The fact that the runestones were embedded in the church building it is not due to the fact that they represented a good building material. Between the time that the runestones were carved and the time when the churches were being built, only few generations elapsed. With the respect of the family characteristic of those times the memory of the forefathers was certainly still held in high esteem and the transportation of the runestones across the roads to carry them to the church construction sites must certainly have been out of an act of respect, rather than prompted by any practical reason. The given remark is clearly ironic: it certainly results difficult to explain how on earth could such respectful people have gone to such lengths as to carry the runestones all the way to the churches (*estimate* median distance of transportation of the runestones to the churches, they in eneral were not so distant, probably the church were being built on the same important sites as those where before a runestone would have been raised) and undergo such a troublesome endeavour only to then embed the runestones, face down, into a wall. And why on earth should it be that in those cases instead where the runestone was being placed in the most hazardous of the places, such as a stepping stone or a threshold, that is when the velocity by which th runestone would have been worn out was very high, then the runestone was to be placed face up. True, also today we see those grave-stones carved in marble (a harder material than most of the runestones, plus polished into a smoothed surface, less apt at braking or being worn out) on the floors of church and people are supposed to walk over them. But if it is so, if the usage was taken from this catholic habit, then it is even more compelling to conclude that it was out of an instigation by the new religion to make the old reference for respect be symbolically and factually eaten away by the church. Eating, like with the eucharesty, is typical of the catholic religion that is a religion made for, and typical of, stupid, ignorant, credulous and idiotic individuals that gather into a mob with gruesome habits and values. Moving the runestones and then, once there, burying them upside down in the most irreverent of the manners! It is true that in the cases of the runestones found embedded inside the churches, they were not systematically being broken into pieces before the embedding, as it is the case instead with the runestones found embedded inside the bridges. On the contrary such occurrences in churches are exceptions. And it is also true that the runestones were being placed as foundation stones, quite a honorary role. But we also find the runestones on the pavement as threshold to barns and stables. It is possible though that this latter use be a little later than church embedding and probably contemporary to bridge embedding. In the case of bridge embedding moreover, the runestone were systematically being dynamited. Pretending in some cases that the carvings had not been noticed, but in most of the circumstances plainly admitting that they were,

intentionally and systematically, being broken apart. This occurred under the raising of the nationalistic movement, and it would not come as a surprise if those gentle hearted and considerate christians and catholics, to counter what was perceived as a power not called for, and simply by that to be countered, started breaking those artifacts, that were being turned into symbols of identity, into pieces.

### **The second runestone U302**

The runestone is embedded in the external western wall of the church. The inscription starts high in the middle in the internal vertical band and going down.

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
... u i	u k	i k r i	th ...	r i s a	s t i n	th i n a
Kättilvi	och	Ingrid	[läto]	resa	sten	denna
Kättilvi	and	Ingrid	let	raise	stone	this
Kättilvi	and	Ingrid	let	raise	this stone	

ᚱ ᚱ ᚱ  
i f t ...  
efter  
in memory of ...

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
... th i r i	s ...	u k	k u th s	ᚱ	ᚱ	ᚱ
[Gud hjälpe]	deras	själ	och	guds	moder	
God help	their	souls	and	god's	mother	

God and god's mother help their souls.

The runestone belongs to the group of non-ornated runestones and was vary likely carved at the beginning of the century which starts with the year 1001.

### **The third runestone U296**

The runestone must be embedded high up in the wall (*verify*) since in the plate two runestones are described (one is U302). The inscription has very likely been carved during the second half of the century that starts with the year 1001. The runestone was known in the century that starts with the year 1601 and was re-discovered in 1953 during the restauration of the church.

*Ingevald och Gislög läto hugga stenarna efter Ingemund, sin son.*  
Ingevald and Gislög let carve the stones after Ingemund, their son.

The inscription speaks of two runestones dedicated to the memory of Ingemund. The fate of the other runestone is not known.

### **The fourth runestone U295**

The runestone stands to the south of the southern church wall. The runestone was already damaged in 1941 when it lay as threshold to the armory hall entrance, but it still preserves a large enough part of its carving to impress with its artistic intermingled slings. In the upper part a cross can be seen. It is believed that the cross is the christian cross and thus it is evinced that the runestone was raised after Sweden adopted the new religion in this area, which is during the century that starts with the year 1001.



ᚱ ᚢ ᚲ ᚦ ᚰ	ᚦ ᚢ ᚦ	ᚰ ᚦ ᚦ ᚢ ᚦ	* ᚱ ᚢ ᚲ ᚦ
u i k a r	l i t	s t a i n	h u i k a
Viger	let	stenen	hugga
Viger	let	the stone	be carved

ᚢ ᚲ	ᚱ	ᚰ ᚱ ᚦ	ᚰ ᚢ ᚦ
i f ...	u	s u n	s i n
after	?	son	sin
in memory of	?	son	his
in memory of	?	his son.	

The inscription continues up in the central sling toward the left.

ᚲ ᚦ ᚰ ᚦ * ᚱ ᚲ	ᚦ ᚢ ᚦ	ᚰ ᚦ ᚦ ᚢ ᚦ	* ᚲ ᚱ ᚦ
f a s t h u k	l i t	s t a i n	h k u a
Fasthög	lät	stenen	hugga
Fasthög	let	the stone	be carved

ᚢ ᚲ ᚦ ᚢ ᚲ	ᚦ ᚢ ᚲ ᚦ
i f t i r ...	l i k a
after	[sin broder] Fulluge
in memory of	his brother Fulluge.

#### **The fragments.** Photo album 1996 IV 19, 20

The fragments are embedded in the northern church wall.

ᚦ	ᚦ	ᚲ ᚦ ᚢ ᚰ ᚦ	ᚰ ᚦ ᚦ ᚢ ᚦ ᚦ
a ... t	r a i s a	s t a i n a	
	resa	stenarna	
	raise	the stones	

The runestone must have been quite a big one.

### **HARGS BRO**

Immediately to the west of the bridge over the Hargsån river there are three runic inscriptions on a boulder. Two of them celebrate the construction of a bridge in the century that starts with the year 1001. The inscriptions read:

#### **The first runestone. Visit the site**

##### **Sigvid och Ingvar och Iarlabanke läto rista runorna**

Sigvid and Ingvar and Iarlabanke let carve the runes

*efter Ingvar, sin father*

after Ingvar, their father

*och efter Ragnvald, sin broder.*

ans after Rganvald, their brother.

#### **The second runestone.**

**Estrid lät göra bron efter Ingvar, sin man**

Estrid let make the bridge after Ingvar, her husband  
*och efter Ragnvald, hans son*  
and after Ragnvald, her son

**The third runestone.**

**Ingrid lät göra bron**

Ingrid let make the bridge  
*efter Ingegärd, sin dötter.*  
after Ingevald, her daughter  
*Ingevald, Ingemar och Karl*  
Ingevald, Ingemar and Karl  
*läto (göra bron) efter sin syster.*  
let (make the bridge) after their sister.

**TJUSTA** U324 Photo album 1996 IV 21, 22

From the church of Skånela drive north toward Lunda. At Kinsta turn right on the road to Markim. After 100 m on the right there is the runestone (20 m from the bridge of Kista). The runestone is severely damaged and in part was already so in the century that starts with the year 1601, when it was first described. Five small pieces of the runestone were found in the ground in the vicinity and their text is included in this description. The ornament probably shows a snake that circles the runestone and which has the head and the tail in the center of the runestone. In the center of the runestone there is a drake's head with intermingled slings. The inscription does not start at the snake head but down on the right.

ƿ	ᚱ	ᚱ	ᚠ	ᛞ	ᚠ	ᚠ	ᚠ	ᚠ
[uk ul]	f	r	r	i	[sti stain]			
... och Ulf			reste	sten	denna			
... and Ulf			raised	stone	this			
... and Ulf			raised	this stone				
ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
... r	... r	f	b	r	u	th	u	r
after	?		broder					sin
after	?		brother					their
after	?		their brother					
ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
a	u	k	g	y	r	i	r	s
och	Gyrid		son					sin
and	Gyrid		son					his
and	Gyrid		his good son					godan

(1) At the snake's head; the inscription continues now inside the snake's tail.

ᚠ	ᚠ	ᚱ	ᚠ	ᚱ	ᚱ	ᚱ
a	n	u	a	r	th	t
Han	blev					dräpt ...

He was killed ...

Unfortunately it is not possible to know where Gydris got killed. In many cases such a phrase informs that the viking was killed in a far away land where he travelled for an expedition. Like runestone U319 which is nearby (*find it*), the memorial probably was connected with the building of a bridge in the century that starts with the year 1001. Let us report here what was found in the runestone U328 Lundby: "Gyrid was married to Ulf of Skålhamra. Gyrid is portrayed in U324 Tjusta as a man because there it is said "He got killed ...". But in that inscription the "he" could be referred not to Gyrid but to the now disappeared name which ends with ...*rf*. So we conclude here that Gyrid was a woman and that the runestone of Tjusta was not dedicated to Gyrid but to a ...*rf*."

**LUNDBY** U328 Photo [7]137 album 1996 V 20, 21

The 2.43 m high and 63 cm wide light gray fine-grained granite runestone stands, since 1906, on a knoll in an iron age burial ground, 125 m north-east of Stora Lundby and 90 m east of the main road between the church of Skånala and the church of Orkesta (see sketch in the manuscript). The runestone was previously a little on the east of its present location. The ornament on the very smoothed and plane surface is well preserved and is carved with narrow and deep lines. The inscription starts at the head at the bottom.

ƿ ƿ ƿ ǀ ƿ	ƿ ƿ	ƿ ƿ ƿ ǀ ƿ ƿ
k u r i t h	u k	k u t h l u k
Gyrid	och	Gudlög
Gyrid	and	Gudlög

ƿ ǀ ʀ	ǀ ǀ ǀ ƿ	ƿ ǀ ʀ ǀ	ʀ ǀ ǀ ǀ	ƿ ǀ ǀ ǀ
t h a r	l i t u	r i s a	s t i n	t h i n a
de	läto	resa	sten	denna
they	let	raise	stone	this
they	let	raise	this stone	

ǀ ƿ ǀ	ƿ ǀ ǀ ƿ	ƿ ǀ ƿ ƿ ƿ	ʀ ǀ ǀ
i f t	u n i f	f a t h u r	s i n
(1)			
after	Onän	fader	sin
after	Onän	father	his
after	Onän	his father	

(1) The inscription continues at the snake's head on the right.

ƿ ƿ	ǀ ƿ ǀ ǀ ʀ	ǀ ǀ ʀ ƿ ƿ	ƿ ƿ ǀ ǀ ǀ	ʀ ǀ ǀ
u k	i f t i r	o n s u r	b u n t a	s i n
och	after	Assur	man	sin
and	in memory of	Assur	husband	?

*sin* is puzzling. It can be a "his", a "her" and a "their". Now "their" must be ruled out because you are the husband of only one person at a time at these latitudes and longitudes. "Her" must be ruled out because they were not fancy with homosexuality at those times. It would remain "his". But "his" cannot be referred to Onän because Onän is a father and for the same reason

that lead to the exclusion of “her” he cannot have an husband. Gyrid was very likely a man as we learn from U324 Tjusta. So the only possibility left is that Gudlög was a female and that Assur was her man. Later on it is reported that an author says that Gyrid also was a woman and that she was married to Ulv. That’s why that author also believes that “her husband” must be referred to Gudlög. I am not making all this fuss around this marriage because of any particular reason, it is just that it feels good to find out that somebody else, presumably with much higher reputation than mine, reached the same conclusion.

R þ	þ   h
r a	th i s i
Tyd	dessa
Decipher	those.

This line hints to the fact that, besides the first level of interpretation of the inscription on the runestone, which is what we have presented, there are also other levels of interpretation. The runestone has been raised in memory of Onäm. He is probably the same Onäm which is mentioned in the inscription U112 on the runic boulder at Kyrkstigen in the parish of Ed and certainly the same Onäm after which Ulf of Bårresta let raise the runestone U336 Orkesta. The female names Gudlög and Gyrid are quite common in the runestones from Uppland. An author believes that Gudlög and Gyrid were cousins of Ulf of Bårresta who, according to the runestone at the Orkesta church, three times received a tribute in England. Another author believes that Gyrid was married with Ulv of Skålhamra, the important man who got four runestones dedicated to him, two at the tingplace in Bällsta and two on the other side of the Vallentuna lake. Gyrid is portrayed in U324 Tjusta as a man because there it is said “He got killed ...”. But in that inscription the “he” could be referred not to Gyrid but to the now disappeared name which ends with ...rf. So we conclude here that Gyrid was a woman and that the runestone of Tjusta was not dedicated to Gyrid but to a ...rf. The name Onäm is quite unusual in the runic inscription. It originally was a nick-name and meant “he who has difficulty at grasping, at understanding” or “he who is difficult to understand”. The latter could have been originated by a difficulty in the speech or some other kind of handicapp. From the runestones we understand that name-calling was quite wide-spread at the times of the vikings. If you ended up on the lower side in the society life could be very rough to you. Maybe a good travel of expedition in a far away land was just what you needed under those circumstances. An author states that with Gyrid we need a self-standing woman in the viking society: she raised a runestone U328 in Lundby after her father, in Bällsta she commissioned together with her sons an imposing monument in memory of her man Ulf and in Skälby she commissioned runestone U100 in memory of one of her sons and her daughter Holmdis. Actually, Gyrid dedicated runestone U328 Lundby not to her husband but to her son. It must be verified if she really had those many sons or if we are front of two Gyrids. It is possible that the unique form of the inscriptions on U225 and U226 Bällsta also are due to Gyrid. They are completely different from the other found in Uppland for what concerns both the lack of monsters and the direct and personal information. Characteristic of the inscription in U328 is that the runes for the major part are free in the bands and part of the runes, among others the r and th runes, have a particular shape. A comparison with the carvings on the runestones at Risbyle U160 and U161 show that the same runemaster, Ulv of Bårresta, has carved all three runestones. An author believes that Ulf of Bårresta had just married the cousin of Gudlög and Gyrid when he did the carving on U328 and that so the runestone should be dated at the beginning of the century that starts with the year 1001.

**HUSBY U326** Photo [7]134 album 1996 IV 23, 24

Driving between Stora Lundby and Markim, the runestone stands on the left at the last road-bend. According to information left in scripts by early researchers during the century that starts with the year 1601 and later, two runestones U326 and U327 were on the site and constituted a “bridge monument” in memory of a man by the name of Sven. The original location was along the road toward Husby Örn (Husby eagle), about 200 m to the north-east of Husby, where the road between Skånela and Orkesta passes over the little stream that on the south flows into the Vivelsta lake (Vivelstasjön). Both the runestones have been moved, U326 down to Husby, about 125 west-south-west of its original location, while U327 has been moved to Torslunda in the parish of Haga and stands to the outside of the wall just south of the entrance to the yard. U326 is 1.99 m high and 99 cm wide, of red granite. The lines are carved narrow and shallow. The lower part of the carving, where there were the start and the end of the inscription is now missing, but the content of the inscription is known via a publication dated 1750. The beginning of the preserved inscription appears down on the left of the runestone.

ᚱ	ᚠ	ᚱ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
...	k	i	r	u	k	s	i	k	r u t h r
Holmgård		och		Sigröd					
Holmgård		and		Sigröd					

ᚱ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
th	a	i	r	r	i	s	t	u	s t a i n t h i s i
de				reste				stenar	dessa
they				raised				stones	these
they				raised				these stones	

ᚠ	ᚱ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
e	f	t	i	r	s	u	i	n	s u n s i n
after				Sven				son	sin
in memory of				Sven				son	their
in memory of				Sven				their son	

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
s	i	t h	b	u	[r i n ]
sent			född		
late			born.		

The phrase “late born” does not appear in any other runic inscription. It show the parents sorrow and feeling of loss: they did not have their son for long, he died young. It is possible that, unusually, the mother (Holmgård) was named first in the inscription. Another peculiarity is that the male pronoun *thair* is used instead of the neutral *thau* to indicate the father and the mather together.

**TORSLUNDA U327** *Visit the site*

The 2.76 m high and 148 cm wide light granite runestone stands to the outside of the wall just south of the entrance to the yard. The carving, by the century that starts with the year 1601, was already as severely damaged as today and a great part of the inscription is missing. See a

reconstruction of the the inscription in the sketch in the manuscript. The inscription started somewhere down in the left.

[u l m k i r	u k	s i k r u t h r
Olmger	och	Sigröd
Olmger	and	Sigröd

	ᚱ ᚠ ᚨ		
th a i r]	r e s	[t u	s t a i n a
de	reste	stenar	dessa
they	raised	stones	these
they	raised	these stones	

l ƿ ᚠ l ᚠ	ᚨ ᚱ l ᚠ	ᚨ ᚱ ᚠ	ᚨ l ᚠ
i] f t i r	s u i n	s u n	s i n
after	Sven	son	sin
in memory of	Sven	son	their
in memory of	Sven	their son	

ᚱ ƿ	ƿ l ᚱ ᚠ l	ᚱ ᚱ ᚱ
u k	k i r t h i	b r u
och	gjörde	bron
and	made	the bridge

ƿ ᚱ ᚱ	l ᚠ	ᚠ ᚠ ᚨ	ᚨ ᚠ ᚠ ᚱ
f u r	i r	a n s	s a l u
för	hennes ande	färd	
for	his spirit	journey.	

ᚱ ᚠ ᚠ	ᚨ ᚠ ᚠ ᚠ ᚠ	* l ᚠ
b a t h	s t a t a	h i a
Bjöd (stenarna)	stanna	här
Exhort (the stones)	let stay	here
Exhort to let the stones stay here		

ᚠ l	
	th i
så länge	människor leva
for as long	as men live.

The first part of the inscription has been reconstructed with the help from the inscription on U326. The latter part of the inscription is very fragmentary but it has been reconstructed with the help of the inscription on the runestone U323 Sälva (*verify*) *meth altr lifir, medan människor leva*, “while the men live”.

**MARKIM** church U325 Photo [7]133 album 1996 IV 25, 26

The 2.5 (*or 3.5?*) m high and 180 cm wide runestone stands in the church-yard some meters to the north-west of the sacristy. Three pieces of the runestones had been embedded in the

sacristy's eastern wall, the fourth in the northern wall. The sacristy was built in the century that starts with the year 1401. In the year 1829 the inscription was partly visible. Later the church was plastered and the inscription was hidden until 1942 when the runestone was taken out and assembled near the church. According to some sketches, the upper left part of the runestone was already missing in the century that starts with the year 1601. It is very likely that the missing part lay embedded inside one of the church's walls. The text is therefore not fullstanding. The upper part of the runestone is made of light gray gneis-granite while the two lower parts are of a different material. The ornament has been carved with thin lines and artistically shaped. The inscription starts to the left under the runic animal neck.

þ   l   i   n   i   f   r	þ   n   þ	þ   n   R	
th i l i n i f r	a u k	th u r - - - -	
Tällenä	och	Tor[sten	
Tällenä	and	Torsten	
	h   ↑   þ   l   þ		
- - - - -			
läto	resa	stenen	
let	raise	the stone	
l   þ   ↑   l   h	þ   R   þ   l   h   ↑   þ   l   þ	þ   þ   þ   n   R	h   l   þ
i f t i r	f r a i s t a i n	f a t h u r	s i n
efter	Frösten	fader	sin
in memory of	Frösten	father	their
in memory of	Frösten	their father	
þ   n   þ	n   l   þ	þ   ↑	ψ   þ   *
a u k	u i f - - - - -	a t	m a h s i n
och	Vi...?	efter	frände sin
and	Vi...?	after	friend her/his
and	Vi...?	after	her/his friend.

In the last line *mah* can also be interpreted as *make* "husband". The name Tällenä could have had originated as a nick name *thälle*, *tall*, "pine tree" and *näsa*, "nose" which could have had the meaning "he who has a nose as bony as a pine tree". The name that starts with Vi... may have been Vifast. It is believed that he was a relative to Frösten through marriage.

**SNÅTTSTA** or **SNOTTSTA** U329 U330 U331 Photo [7]140 141 143 Album 1996 IV 27, 30, 31, 32, V 1, IV 28, 29

The three runic inscriptions are 1.1 km north of the church of Markim (see the sketch map in the manuscript). On the left of the road there is a plate just at the road that leads to the farm of Snåttsta. A fourth runestone U332, connected with that which was in Vreta, 1 km to the south-west of Snåttsta, is now missing but a sketch exists. Other two runic inscriptions that are connected with the runestones at Snåttsta are U212 at Farentuna on Färingsö near Stockholm to the west and the runic boulder U29 Hilleshög.

**The first inscription** U331 Photo [7]143 album 1996 IV 28, 29

From the main road turn inside the unpaved road that leads to the farm. Before reaching the farm, after 50 m one meets a barn. The boulder is inside a fenced pasture few meters distant

the other and ends at its neck. In the inscription there is the name of the runes.

l	t	p	t	r	i	s	t	r	u	n	a
i	n	k	a	l	e	t					
Inga				let				rista			
Inga				carve				runor			
								the	runes		

l f t i r	r a k n f a s t	b o n t a	s i n
after	Ragnfast	make	sin
in memory of	Ragnfast	husband	her
in memory of	Ragnfast	her husband	

* t t	t ↑	t   t	ʁ ʁ	ʁ   t t
h a n	a t	a i n	b y	th i n a
Han	ägde	ensam	byn	denna
He	owned	together	village	this
He	owned	all	this	village.

f	e	f	t	i	r	s	i	k	f	a	s	t	f	a	t	h	u	r	s	i	n
after						Sigfast							fader						sin		
after						Sigfast							father						her		
after						Sigfast							her father.								

Ƴ Ɔ Ɓ	*   † ‡ Ɓ	† ‡ †	Ɓ †   Ɔ †
k u th	h i a l b i	a n t	th a i r a
Gud	hjälpe	ande	deras
God	help	spirit	their
God	help	their spirit.	

An author believes that in the inscription Inga wants to state it clearly that her only son Ragnfast was the only heir of the farm of her father Sigfast. But here Ragnfast was rather her husband. Since no names of sons are mentioned, it is possible that Inga and Ragnfast only has one son. No doubt the inscription is a notary act. Inga wanted to make it crystal clear that after her father died, she and her husband owned the entire property. As a consequence now that, besides her father, also her husband died, the property belonged to her only son (or only to her). This means that the village must have consisted of more than one farm and that the other parties were not all held in an inferior condition. The inscription also shows a continuity of the present farm from the viking time. In fact with "this village" it must be understood Snåttsta, which was staying in the same location as now on a high ground and surrounded by low fertile terrain which was the basis for a successful farm.

**The second inscription** U329 Photo [7]140 album 1996 IV 30, 31

From the boulder go further along the road into the farm. Pass through it and after about 300 m the runestone stands in a pasture-field on the left.



l i n k a	l i t	r a i s a	s t a i n a	t h a s i
Inge	lät	resa	stones	dessas
Inge	let	raise	stones	these
Inge	let	raise	these stones	

e f t i r	r a k b f a s t	b o n t a	s i n
after	Ragnfast	make	sin
in memory of	Ragnfast	husband	her
in memory of	Ragnfast	her husband.	

* t t	n t a	B R t b l a	P n R l b t a	t n P	t h t R l b t a
h a n	u a r	b r o t h i r	k u r i t h a r	a u k	e s t r i t h a r
Han	var	broder (till)	Gyrid	och	Estrid.
He	was	brother (to)	Gyrid	and	Estrid

With the formulation “those stones” it must be understood that at least two runestones constituted a memorial near a bridge. The bridge must have been along the road that leads from Vreta to Snåttsta. It cannot be excluded though that the pair of stones on each end of the bridge was made of one runestone U329 and another raised stone without carving. This inscription must not be intended only for hineritance purposes because, according to the viking law in Uppland, the names of the acquired relatives Gyrid and Estrid, would not have been mentioned.

### **The third inscription** U330 Photo [7]141 album 1996 IV 32 V 1

The 2.26 m high and 120 m wide white granite runestone stands inside and at the edge of a fenced pasture field just oposite of runestone U329, about 20 m to the north-west. The original location must have been about 70 m east of U329 (*not clear* if present or ancient position) and U330 had there marked the eastren end of the bridge.

l i n k a	l i t	r a i s a	s t a i n a
Inge	lät	resa	stenarna
Inge	let	raise	the stones

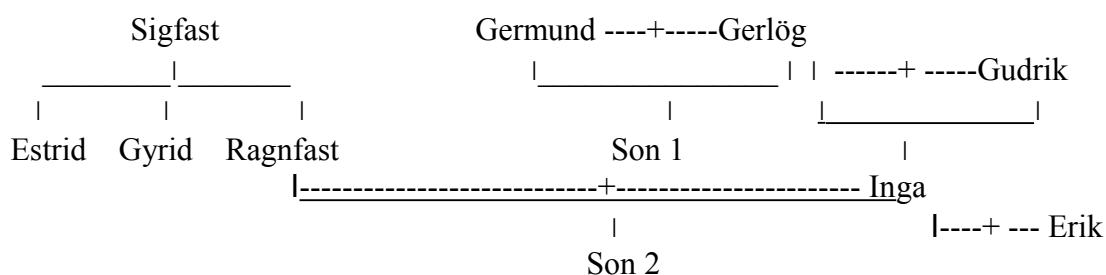
t n P	B R t	P l t R t
a u k	b r o	k i a r a
och	bro	gjora
and	bridge	make
and	make the bridge	

e f t e r	r a k n f a s t	b o n t	s i n
after	Ragnfast	make	her
in memory of	Ragnfast	husband	her.

t h n R	n t a	* n h P t R t	* t t h
a s u r	u a r	h u s k a r l	h a n s

Assur	uar	huskarl	hans
Assur	was	assistant	his
Assur	was	his assistant.	

The insistence with which Inge states that she had an husband by the name of Ragnfast and that he was dead may be puzzling. She never mentions a son. But here she states that Assur only was an assistant to Ragnar. Probably this explains the reason why three inscriptions were necessary, probably one for each lot in which the property was organized, to state that Assur could not pretend any right on the property. Anyway according to the viking rules Assur as an assistant could not pretend any right. The following applies in the inheritance rules of the viking time: *bröstarv*, is the inheritance that comes from the father; *backarv*, is the inheritance that comes from a son; *morgongáva*, is the property passing from a husband to the wife while he was still alive (literally that which is given in the morning, alluding to the generosity stemming from a particularly enthusiastic performance during the night). There was no inheritance passing from a husband to the wife or vice-versa. The inscriptions in these runestones show that the viking law gave a right to inheritance to the women and that they had their own administration of the property. Not only were the runestone raised but also a bridge was built. That means that the estate was in a developing phase. Unless the bridge was already there and with “and make the bridge” only was meant the the runestones were placed at both ends. A comparison of the orthography and ornament shows that, even if in U331 there are some differences in the form of part of the runes, the same runemaster carved the three runestones at Snåttsta, very likely Fot. The people mentioned in the inscriptions, like Inga and Gerlög, belonged to a family very powerful during the century that starts with the year 1001. The names that are met in the inscriptions were in use by that class. Inga and Gerlög are not usual names. Gerlög only appears on U29 while Inga is found in some 20 runic inscriptions. Estrid is a eastern-swedish form of Astrid and appears in some 15 runic inscriptions. The name Erik seldom appears in the viking runic inscriptions, only in some ten of cases. At about the time of the Hillersjö boulder carving in 1070, there were two pretendents to the throne by the name of Erik. Also Gudrik and Ragnfast are not very usual names and the latter only appears on expensive runestones. Inga was born and raised on the Mälaren islands near Hillersjö.



#### Events sequence:

Sigfast owned Snåttsta.  
 Gudrik owned Hillersjö  
 Gerlög marries Germud  
 Son 1 is born  
 Germund dies (drawned U29)  
 Son 1 inherits (no name of the inherited place)  
 Son 1 dies  
 Gerlög inherits the no name place through *backarv*  
 Gerlög marries Gudrik (who had inherited Hillersjö)

They have a daughter, Inga.

Inga marries Ranfast (who had inherited Snåttsta, U331)

Son 2 is born

Ragnfast of Snåttsta dies (Inga celebrates her an with U329, U330, U331)

Son 2 dies (Inga inherits through *backarv* Snåttsta, U332 Vreta, missing)

Inga marries Erik (Erik is willing to take the risk)

Gudrik (Inga's father and Gerlög's husband) dies; Inga inherits Hillersjö.

Erik dies (Inga raises U21 after Erik and her father)

Inga dies.

Gerlög (who survived her two husbands, her two sons, her daughter's husband and her nephews) takes it all through *backarv*.

Gerlög lets the runemaster Torbjörn carve U29 Hillersjö

Gerlög marries again? (U38 Säby, Sånga parish).

### **VRETA U332**

The runestone is presently missing. Until 1742 it was standing in Helins gård in Vreta. The inscription is known from an old script.

l t p t	R t l h t l	h t t p	t n p	h t t l t t
i n k a	r a i s t i	s t a f	a u k	s t a i n a
Inga	reste	stav	och	stenarna
Inga	raised	the staff	and	the stones

t t	R t p t p t h t	B t t t t	h l t
a t	r a k n f a s t	b o n t a	s i n
after	Ragnfast	make	sin
after	Ragnfast	husband	her
after	Ragnfast	her husband	

* t t	p n t p	t t	t R p l
h a n	k u n m	a t	a r f i
(1)			
Hon	kom	till	arv
She	came	into	inheriting

<sup>(1)</sup> See if the rune is t.

B t R t	h l t h
b a r n	s i n s
(av) barn	sins
(from) son	her
from her son.	

Inga has now lost also her child that, according to the inscription in Hillersjö was a son. This is the event that prompts the commissioning of the runestone. Ragnfast by this time should have been dead, and at that, since sometime now. Yet Inga does not even mention her son's name. She dedicates the runestone instead to her husband. This implies that the son must have

died very young. Or she must have been much more in love with her husband than with her son. Or, for the viking law of inheritance, it was more important that she was Ragnfast's wife than her son's mother to inherit through *backsarv*, even if this seems to be unlikely. The inscription in Vreta was carved later than the inscriptions in Snåttsta. Inga commissions a runestone to be carved and probably together with that one or more raised stones and one or more staves.

### **SÖDERBY-ÄNGEBY** Lunda parish

At the border between the villages of Söderby and Ängeby there is one of the biggest burial ground of Uppland which was used as grave-yard in the ancient times for the two villages. The runestone dated from the century that starts with the year 1001, is inside the burial ground. Just front of the runestone, which is flanked by *bauta stenar*, raised stones, not carved, passed the road that lead to the Folkland's tingplace.

Ragnfrid lät resa denna sten  
Ragnfrid let raise this stone

efter Björn hennes och Kättilmunds son  
after Björn her and Kättilmund's son

Gud hjälpe hans ande och Guds moder.  
God hekp his spirit and God's mother  
God and God's mother help his spirit.

Han föll i Virland  
He fell i Virland.

Virland is the north-eastern part of Estland.

Och Åsmund ristade.  
And Åsmund carved.

### **VIDBO** church.

In the church-yard there are two runestones.

#### **The first runestone.**

On the runestone a horseman has been carved. The runestone was moved to the church and raised on its present location sometime during the century that starts with the year 1801. The inscription reads:

**Sigfast och Ginlög de läto uppresad denna sten**

Sigfast and Ginlög they let raise this stone  
*efter Vinaman sin son.*  
after Vinaman their son.  
*Han blev död i Buhi*  
He got killed in Buhi

Buhi must be verified.

**The second runestone.**

The runestone stands at the church at least since the century that starts with the year 1601. The inscription reads:

**Inga lät göra bron och uppresad stenarna**

Inga let make the bridge and raise the stones  
*efter Ragne sin son*  
after Ragne her son  
*och Ragnhild efter sin man*  
and Ragnhild after her man  
*Sten ristade.*  
Sten carved.

**SKEPPTUNA church**

Outside the church stands a runestone whose inscriptions says that it has been raised in memory of Folkbjörn who died among the greeks. Actually I visited the church and two runestones stand one in the middle of the church-yard and the other to the left of the entrance to the church. See notes 2007/2008.

**LÖVHAMRA**

Lövhamra gård lay at the limit of the long valley in which the ancient waterway to Uppsala passed. This is difficult to picture today because of the land raising and today only a water filled ditch remains. Along the main road a runestone stands rest in memory of a resident of Lövhamra some one thousand years ago. The inscription reads:

*Kättil och Brunkättil de reste denna sten*  
Kättil and Brunkättil they raised this stone  
*efter Ulv i Lövhamra, sin father*  
after Ulv of Lövhamra, their father.  
*Gud hjälpe hans ande och själ och Guds moder*  
God help his spirit and soul and God's mother  
God and God's mother help his soul  
*bättre än han förtjänade.*  
more than he deserved.

The last line does not mean that the deceased did not behaved well in his life, rather is a form to say that what is asked is not pretended. An author says that from the inscription it is seen that the name in the inscription differs from the present day name of Lövhamra, and that notwithstanding that, the village in question is the same. This must be *verified* because here in the inscription the name is exactly Lövhamra. The name comes from *laugh*, “bath”, found for example in the scandinavian word for saturday, *lördag*, *laughdagr*, probably “the day of the bath”. Later on, when both the bathing place that must have been there and the word *laugh* went out of use, the farm name was reinterpreted into Lövhamra (*löv*, “leaf”).

#### **GRANBY** U338 Photo VE44 [7] album 1996 V 12 to 14

The 1.72 m high blue gray granite runestone stands along the road that through Granby leads to the road between Markim and Orkesta. The runestone has been carved on two sides. In the year 1860 the runestone has been reported dynamited in three pieces. It is possible that the top part had a cross carved on it together with some runes that now are missing.

#### **The front side**

The front side width decreases toward the top and is 42 cm wide in the middle. The inscription starts down on the left

þ	ᚢ	ᚱ	ᚺ	ᚠ	ᚦ	ᚦ	ᚢ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	
th	u	r	s	t	i	n	u	k	r	a	k	n	f	r	i	r
Torsten							och		Ragnfrid							
Torsten							och		Ragnfrid							

þ	ᚢ	ᚱ	ᚦ	ᚠ	ᚦ	ᚠ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
th	u	r	i	s	t	u	s	t	i	n	th	i	n	a	
de		reste					sten				denna				
they		raised					stone				this				
they		raised					this stone								

ᚦ	ᚱ	ᚠ	ᚦ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
i	f	t	i	r	b	i	u	r	n	i	k	r	n	b	u
after					Björn					av	Granby				
in memory of					Björn					of	Granby				

#### **The other side**

The inscription continues on the other side, which is uniformly wide 47 cm, down to the left

ᚱ	ᚱ	ᚢ	ᚢ	ᚢ	ᚱ	ᚱ	ᚠ	ᚠ	ᚱ	ᚱ	ᚱ
b	r	u	th	u	r	k	a	l	f	s	
broder						av	Kalv				
the brother						of	Kalv				

ᚠ	ᚠ	ᚢ	ᚱ	ᚢ	ᚠ	
a	n	u	m	u	a	...
Honom				?		
To him				...		

	(1)
dräpte	Vigmund
killed	Vigmund

(May this runestone be of) good help for his destiny and his sailing (in the death-boat, according to the tradition of placing the body of the dead in a boat and letting it go).

the parish of Skeptuna. The inscription says that Björn was not the son of Torsten and Ragnfrid. The inscription shall be compared to that on the boulder U337 Granby (about 500 to the east of the runestone). He met a violent death. The runic sequence *anum ua at uikmu—r* probably repeats the ancient icelandic construction *vega at einhverium*, that is *angripa någon, hugga ned (och döda) någon*, i.e. “attack somebody, strike (and kill), make into pieces, somebody”. Ragnfrid is one of the brothers and sisters that commissioned U337. Probably the brother of Björn, Kalv, was alive when U338 was carved. Kalv must have been an important man in the community since his name is specially mentioned in the inscription. Also the runestones U34\_ and U342 Söderby (about 1 km east of this site) have the name of Kalv carved, as it is the case of the runic boulder in Granby-hällen. Being that Granby is mentioned in the inscription makes it regrettable that it is not certain where the runestone was originally placed. There are reasons to believe that the runestone was originally placed in the vicinity of where it is standing now. If it is so, the late iron age burial ground on the other side of the road, must have belonged to Granby. The burial ground that is to the north-west of the runestone is then very likely from the early iron age, from about 400 b.C. to about 400 a.d.

# **GRANBY HÄLLEN U337** Photo [7]153 album 1996 V 10, 11

The boulder is inside the fenced pasture field, about 150 m to the north-east of Granby gård (yard), the site of a viking time merchand exchange and a hall-building. With its 185 runes carved on it it makes U337 one of the longest runic inscriptions in Uppland. The carving is also remarkable for another reason: it covers a surface of more than 10 square meters and it is so the biggest carving in Uppland, as far as the covered surface is concerned. The carving has been attributed to Visäte, it is thought to be his most interesting work and it is regarded as particularly important from an archeological point of view because it is part of an environment that shows to this day, traces of the ancient uses and ways. The boulder is a coarse-grained gray granite. The carving on the uneven surface is done with quite deep lines and it has a length that runs for 4.13 m and it is 258 cm wide. The inscription starts on the short side above the place where the part of the inscription that has been carved outside the bands starts.

* † Ψ   †	∩ †	'   † † †	∩ †	† * † †
h e m i k	u k	s i a l f i	u k	i o h a n
Häming	och	Själve	och	Johan
Häming	and	Själve	and	Johan

þ †   ᚠ		
th e i r	l a t a	h a k u a
de	lätö	hugga
they	let	carve

e f t r	f a t h u r	s i n	f i n u i t h
after	fader	sin	Finnvid
in memory of	father	their	Finnvid
in memory of	their father	Finnvid	

u k	u a r k a s	u k	r a h n f r i t h
och	?	och	Ragnfrid
and	?	and	Ragnfrid



u	k	m	o	t	h	u	r	s	i	n	a
och		moder						sina			
and		mother						their			
and		their mother									

u	k	a	t	i	k	i	k	e	r	t	h	i	u	k	a	t	k	a	l	f
och		efter		Ingegärd									och		efter		Kalv			
and		after		Ingegärd									and		after		Kalv			

From U338 Granby we know that Kalv was Björn's brother.

										†	↑							
u	k	k	i	a	r	t	h	a	r	u	-	-	-	-	-	-	a	t
och		Gärder								o[ch		efter]					?	
and		Gärder								and		after					?	

Due to flaking close to the runic animal front foot, a part of the band with about 5 runes, has been lost between *u* and *at*. Probably there was carved *uk at sihuat*, i.e. *och efter Sigvat*, "and in memory of Sigvat".

†	†			†	†	†		†	†	†	℥	ᚢ	ᚱ	'	†
a	n	a	t	i	e	i	n	a	l	t	f	y	r	s	t
Han		ägde		ensam				allt			först				
He		owned		alone				all			first, previously				
He	once	owned	alone	all	(the	county)									

The line must be probably interpreted to mean that the yard, which was the ancestors estate and the land of the dynasty, was going to be divided between the sons.

ᛞ	†	†	ᚢ	†	ᚱ	ᚢ	℥	ᚱ	†	†	†	†	ᚱ	ᛞ	†	†	†
th	a	t	a	u	r	u	f	r	e	a	n	t	r	th	e	i	a
Datr		var					friend							deras			
Datr		was					friend							their			
Datr		was					their friend										

℥	†	ᛞ	*	†	†	ᛞ	†	†	†	ᛞ	†	†	ᚱ	†		
k	o	d	h	i	a	l	b	i	a	n	t	th	a	i	r	a
Gud		hjalpe					ande				dersa					
God		help					spirit				their					
God		help					their spirit									

ᚢ	†	'	†	†	†													
u	i	s	e	t	i	r	i	s	t	i	r	u	n	a	th	i	s	a
Visäte						ristade					runor			dessä				
Visäte						carved					runes			these				
Visäte						carved					these runes.							

### **SÖDERBY U341, U342**

Driving on the road from Granby toward Frösunda, some hundred meters past the cross-road with the road between Vallentuna and Borresta, turn to the left and drive about 100 m. This is Söderby gård (yard). One runestone can be seen in the garden lawn while the other stands some 100 m to the north-west in the house yard. The runestones had originally been some hundred meters south-east of Söderby and about 20 m south of the main road which from the cross-road goes toward the church of Frösunda. Likely they were staying to the west of the stream to the Lillsjön lake and near a bridge which led to an ancient route south of the main road.

#### **The first runestone U342** Photo [7]159 album 1996 V 23, 24

Of the light gray granite runestone, which must have been a imposing memorial, only remains a part, 1.45 m high and 120 cm wide.

þ t t h |  
... th a n s i  
dessa  
those

| þ ↑ | h þ t t þ  
i f t i r k a l f  
after Kalv [broder]  
in memory of Kalv brother ...

#### **The second runestone U341** Photo [7]158 album 1996 V 17, 18

The 2.32 m high and 88 cm wide gray granite runestone has been lightly carved in the direction of its lenght. For this reason today the first and middle parts of the inscription have faded away and can only be interpreted with the help of old scripts.

i k i a u o r l i t r e i s a s t i n þ t t h |  
Ingjald lät resa sten denna  
Ingjald let raise stone this  
Ingjald let raise this stone

| þ ↑ | h þ t t þ þ t þ n r h | t  
i f t i r k a l f f a t h u r s i n  
after Kalv fader sin  
in memory of Kalv father his  
in memory of Kalv his father

a u k a f t i r i k u b r u t h a s i n  
och efter Igul? broder sin  
and in memory of Igul brother his  
and in memory of Igul his brother

\* n þ | þ ↑ | h r | þ t n | ψ n h | t t  
h u k i f t i r r i k n u i m u s i n a

och	efter	Ragnvi	moder	sin
and	in memory of	Ragnvi	mother	his
and	in memory of	Ragnvi	his mother	

† N	l l ß l	ʀ N þ	h † l N	þ l h †
n u	i l b i	k u th	s a l u	th i r a
Nu	hjelpe	Gud	själ	deras
Now	help	God	souls	their
Now	help	God	their souls	

*salu* could be interpreted as “sailing”, i.e. the travel that the dead was going to make on the death-boat.

† N ʀ	ʀ N h	ʁ N þ l h
a u k	k u s	m u th i r
och	God's	mother

The last two lines are officially interpreted “God and God’s mother help their souls”.

The two runestones have been carved in memory of Kalv, which is the same person named in the runestones U337 and U338 Granby. From the carving technique it can be concluded that both runestones U341 and U342 were carved by the same runemaster.

### **ORKESTA church**

From the parish of Orkesta 14 runestones are known. Of those 5 are now at the church of Orkesta while the others are missing. Of some there are sketches taken in old scripts.

### **The first runestone YTTERGÄRDE U344** Photo VE36 GI64 [7]162 album 1996 V 3

The famous runic inscription, one of the most important historic runic inscriptions, is in the church-yard, just outside of the armory hall’s wall, to the left of the church’s entrance. The runestone was embedded in the walls of a construction, probably Yttergårde which is 600 m west of the church (see sketch map in the manuscript), and was taken out in the century that starts with the year 1801 and since 1977 stands in its present location. Probably U344, together with U343 and U336, stood on the Bårresta grounds. Together with U343 (now missing since the century that starts with the year 1701) had U344 made a runic monument with connected inscriptions. From a note on an old script we know that the inscription on U343 read:

#### **Karse och ... de läto resa denna sten**

Karse and ... they let raise this stone  
*efter Ulf sin fader*  
 after Ulf his father  
*Gud och Guds moder hjälpe hans ...*  
 God and God’s mother help his ...

The runestone was raised by two brothers, Karse and Karlbjörn?, in memory of their father, Ulf of Bårresta. The inscription ends with a plea often used by Åsmund Kåresson

l	t	n	r	p	r	*	t	p		h
i	n	u	l	f	r	h	a	f	i	r
och	Ulf					hade				
and	Ulf					had				

<sup>(1)</sup> The rune is not repeated and must be borrowed from the previous word.

The tribute was paid by the english the the viking chieftain and the chieftain, in this case Toste, would distribute it to his warriors.

The last line is not anymore mirror-imaged.

It is possible that Knut was *Knut den Store*, Canute the Great.

c:\documenti\runstenar\runresa\italyUSA\010106

Bårresta that appears here on the runestones in Yttergårde is the same Ulf of Bårresta who carved the runestone of Risby U161 in Täby (Skålhamra) in memory of his friend Ulf of Skålhamra on commission of his son Ulfkell and U336 here in the church of Orkesta to the memory of his paternal uncle Onäm of Bårresta. Åsmund Kåresson is the author of three runic monuments in Vallentuna where the *danegæld* from England is mentioned and which in two cases U240 and U241 Lingsberg and U343 and U 344 Yttergårde consist of runestones in a pair and in one case of two runestones U194 Väsby and U203 Angarns with inscriptions that sound similar. In the case of Yttergårde and Väsby the tribute is specified to have been paid to the crew by Knut. Toste was probably the swedish viking leader mentioned once or twice, with the name Skoglar-Toste, by Snorri Sturleson in the Heimskringla:

*Tosti het mathr i Svithioth*  
Toste was the name of a man in Sweden  
*er einu var rikastr ok golfgastr i thrilandi*  
he was one of the mightest and most respected men in the land  
*theira er eigi boeri tignar-nafn*  
there he did not have any title or rank  
*Hann var inn mesti hermathr*  
He was a very great warrior

Skoglar-Toste means “Toste of the Valkyrie” or “Battle-Toste”. According to Snorri, Toste was the father of the Sigrid who was called “the lady of great undertaking” (*in storratha*) and in that case he had as son-in-law two of the most renown figures of this obscure period of scandinavian history toward the end of the century that starts with the year 901: the swedish king Erik the Victorious (*Erik den Seger*) and the danish king Sven Forkbeard. It is with Toste that Ulf, the swedish from Uppland, starts participating to the viking expeditions to England, and that Ulf is first admitted to the service of the chieftain. Toste invaded England at the earliest between the years 980 and 990. The second leader who distributed a payment to Ulf was Torkel the tall, chief of the Jomvikings and a figure swarthed in legend. He was involved in more than one attack on England in the early years of the century that starts with the year 1001: from 1009 and some years before he stood at the top of the viking bands in England and extorted tributes from the english king Æthelred. The third chieftain was Canute the Great (Knut den Store, Sven Forkbeard’s son) the danish king who between 1015 and 1017 attacked England with a viking fleet manned with swedish, norwegian and danish vikings. In the year 1017 Canute the Great became England’s ruler. In the year 1018 he paid the last and biggest tribute of 82,500 silver pounds to his homeward-bound viking troops. The runestone of Väsby was carved quite soon after the decade.

#### **The second runestone U336** Photo [7]150 album 1996 V 4

The 1.65 m high and 64 cm wide gray granite runestone, which was found buried in the church-yard during the century that starts with the year 1801, stands just to the left of U344 Yttergårde. Probably its original location was Bårresta gård (yard), see the map sketch in the manuscript. The carving of the band and of the runes is with narrow cut and elegant lines on the very smoothed surface. The inscription starts down on the left, where a lesion took away the first two runes in the inscription. The name of Ulf comes from ancient scripts.

ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
u	l	f	r	l	i	t	r	i	s
Ulf				lät			resa		sten
Ulf				let			raise		stone

Ulf	let	raise	this stone
† ƿ †   ʀ	‡ †   ʃ	ƿ † Ɔ ‡ ʀ ʁ ʁ ‡ Ɔ ‡ ʀ	ʁ   †
e f t i r	u n i m	f a t h u r s b r u t h u r	s i n
after	Onäm	farbroder	sin
in memory of	Onäm	paternal uncle	his
in memory of	Onäm	his paternal uncle	

Ɔ   ʀ	ʁ ‡ ƿ ‡	ʁ † Ɔ   ʀ		ʁ † ʀ   ʁ † † ʃ
t h i r	b u k u	b a t h i r	i	b a r i s t a m
De	bodde	båda	i	Bårresta
They	lived	both	in	Bårresta.

Runestone U336 belongs to the type of runestones without ornament which constitutes the oldest group of viking runestones in Uppland. The simply formulated memorial ends with the alliteration *thir buku bathir i baristam*. Ulf of Bårresta is the same who appears on the inscription in Täby. He commissioned the runestone U161 Risbyl? in memory of his friend Ulf of Skålhamra and his sons have raised the two runestones U343 and U344 Yttergårde in his memory. For what concerns Onäm, see U328 Markim. The name-place *baristam* indicates the Bårresta just west of the church of Orkesta. Probably the runestone had originally been raised on the Bårresta grounds, which judging from old documents stretched all the way down the church of Orkesta.

### **The third runestone** U335 Photo [7]148 album 1996 V 5, 6

The 1.56 m high and 69 cm wide fine-grained gray granite runestone is embedded on the outside of the eastren sacristy wall. It was there placed when the sacristy was built in the century that starts with the year 1401. The inscription, carved with narrow lines, starts down on the left.

‡ † ʃ	†   †	ʀ   ʁ †	ʁ †   †	Ɔ   † †	‡ ʃ	ʁ ʀ ‡	Ɔ   ʁ
u l m i	l i t	r i s a	s t i n	t h i n a	u k	b r u	t h i s i
Holme	lät	resa	sten	denna	och	bro	denna
Holme	let	raise	stone	this	and	bridge	this
Holme	let	raise	this stone		and	this bridge	

ƿ †   ʀ	ʀ ‡	ƿ † Ɔ ‡ ʀ	ʁ   †
i f t i r	i r u	f a t h u r	s i n
after	Häre	fader	sin
in memory of	Häre	father	his
in memory of	Häre	his father	

‡ ʃ † ʀ †	†   ƿ ʀ ‡ Ɔ † ʀ
u s k a r l	s i f r u t h a r
uskarl	av Sigröd
assistant	of Sogröd.

The ornament, the carving technique the form of the runes and the orthography show that U335 belongs to the group of the older runic inscriptions in Vallentuna. The inscription says that the dead was the assistant of Sigröd. That means that an *huskarl* ("the Karl of the house", "the Fred of the house") had a respected position in the society, worth to be mentioned to the



in memory of	father his	Björn
in memory of	his father	Björn

(1) The inscription continues now in the band at the center of the runestone

ᚱ ᚦ	ᚱ ᚦ ᚦ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ	ᚦ	ᚱ ᚱ ᚱ
u k	m o t h u r	s i e n	a ...	f t n
och	moder	sin		?
and (after) mother	his			?
and after his mother				?

*	ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ
...	- - -	...
Gud	hjalpe	själ
God	help (his)	soul

ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ
... k t i l	r i s t i
(2)	
Kättil?	ristade
Kättil	carved

(2) Outside of the band.

No other runemaster Kättil is known from any other runic inscription and the ornament, which has been carved by a sure trait is in clear contrast with the uncertain spelling in the inscription instead.

### **BÅRRESTA** Newfound1974

The runestone was found in the year 1974 in an field in Bårresta, about 900 m west-north-west of the yard. It cannot be proved that the runestone was standing along an ancient route. Very likely it stands on its original location where also the Vaxtuna and Finnberga estates meet with that of Bårresta. Perhaps it was raised to delimit the borders.

... h u l f r i t h	r i s ...	s t ...
Ingulfrid	reste	stenen
Ingulfrid	raised	the stone

The female name could be either Igulfrid or the more usual Holmfrid.

ᚱ ᚱ ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ	ᚱ ᚱ ᚱ ᚱ ᚱ ᚱ	ᚱ
i f t i r	u t r	b r u t h u r	s ...
after	Utter	broder	sin
in memory of	Utter	brother	his
in memory of	Utter	his brother.	

### **SOLSTA**



**The first runic boulder** U350 Photo [7]120

The runic boulder is in a burial site 150 m to the south-west of the village's center.

b i o r n	u k	a s k e i r	l a t a	r e i s a	s t e i n
Björn	och	Åsger	läta	resa	stenen
Björn	and	Åsger	let	raise	the stone

e f t e r	f a t h u r	s i n
efter	fader	sin
in memory of	father	his
in memory of	his father	

u k	l o k	a f t r	f a t h u r s f a t h u r s	u r i k i a
och	Lock	efter	farfader	Örökia
and	Lock	after	(his) grandfather	Örökia

The name Örökia means “the good for nothing”, “the worthless”.

**The second runic boulder** U351 Photo [7]121

The boulder is about 150 m to the north of U350 and 75 m west of the center of the village.

k e t i l	l i t	r e i s a	s t e i n
Kättil	lät	resa	stenen
Kättil	let	raise	the stone

a f t r	f a t h u r	s i n	u i s t e i n
efter	fader	sin	Visten
after	father	his	Visten
after	his father		Visten

		ᛞ ᛞ ᛞ ᛞ	ᚨ ᛚ ᛞ
a u k	u i k r	b o n a	s i n
och	Vigård	make <sup>(1)</sup>	sin
and	Vigård	husband	his
and	Vigård	his husband.	

<sup>(1)</sup> Kättil is a male name and the author of the present handbook is not at ease to interpret *make* as husband, but that's what it is. Probably it had to be understood “his wife”.

k o t h	h i a l b i	a n t	h a n s
Gud	hjalpe	ande	hans
God	help	spirit	his
God	help	his spirit.	

**FRÖSUNDA** church U Fv1993;231. Newfound 1991 Photo [7]114 album 1996 VI 24, 25

The 1.43 m high and 93 cm wide gray-brown coarse-grained granite runestone stands in the church-yard outside the church's north-western wall. It has been found in the april 1991 just outside the western entrance to the church-yard, barely one meter under the surface. Probably it was not raised, rather it was lain as a grave stone. The runestone had never been described in the ancient scripts. There is information that at the beginning of the century that starts with the year 1701 outside the armory hall there was a dynamited runestone. It is possible that it was the same runestone. The inscription is worn out and faded. The upper left part is consumed by step tramping and the stains indicate that it was used to collect the water dripping from the roof. The inscription starts down on the left.

* N I R I		B I T R T
h u l r i -	- - - -	b i n - r n
Ulrik	och	Torbjörn
Ulrik	and	Torbjörn

Þ I R	I I T N	Y I R T	Y T R Y I
th i r	l i t u	k i r a	m a r k i
de	läto	göra	märke
they	let	make	the memorial

I Y T I A	Y N I T T	Y T Þ N R	H I T
i f t i r	f u l n e	f a t h u r	s i n
after	Fulner	fader	sin
in memory of	Fulner	father	their
in memory of	Fulner	their father.	

The name Fulner does not appear in any other runic inscription.

### **U346**

The runestone, which is known for a sketch in an old script, is now missing. The inscription is practically identical to that on runestone U356 Ängby in the parish of Lunda. It was one of the best works by Åsmund and perhaps measured 2 m times 170 cm.

**NÄS** RO178.3 Photo [7]116 VE51 Frösunda parish

The inscriptions on a boulder have been carved close to one another on the western side of a wall east of the railway and alongside the road from Näs to Helgö. The name of the locality where the inscriptions are carved is Helgö. The carvings are 500 m east of Näs. The inscriptions were not performed by a professional runesmaster, rather by a man that certainly knew the runes but was not accustomed at carving them on the stone. The carver used the short staff runes. Such runes are found in many cases on the runic inscriptions at or in the vicinity of ancient commercial places. Because of irregularities of the surface of cracks the carver has executed U347 nearly horizontal and U348 vertically. The inscription (**U347**) has been carved inside a 2.2 m long band which forms a U. The ends are held together by a sling. The inscription starts in the upper leg.

I T Y H I T I T I T I Y T R T H I R I I T H I T I T N B T I T R

l e f s t e i n	l i t	k e r a	s i r	t i l	s i a l u	b o t a r
Livsten	lät	göra	sig	för	själa	botar
Livsten	let	make	his own	for	soul	cure
Livsten	let	make	for the cure of his own soul			

‡ ‰	ḡ   ʀ	‡ ʀ ʀ ʀ	‰   ʀ ʀ ʀ
o k	s i n i	k u n u	i k i r u n
och	sin	hustru	Ingerun
and	his	wife	Ingerun

‡ ‰	ḡ   ʀ ʀ ʀ	ḡ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ
a k	s i n u m	s u n u m	i a r n t r
och	sina	söner	Jorund

‡ ‰	ʀ   ‰ ʀ ʀ ʀ	‡ ‰	ʀ ʀ ʀ   ʀ
o k	n i k u l a s	o k	l u t h i n
och	Niklas	och	Luden
and	Nicholas	and	Luden,

ʀ ʀ ‡ ʀ ʀ  
 b r o a r  
 broarna  
 the bridges.

Livsten let make the bridges for the sake of his own soul and that of his wife and sons. Another interpretation is that Livsten let make for himself a sailing boat and for his wife and sons the bridge. This is in better agreement with the end of the inscription where it is said that he has a crew for his ship in Rolsta. Unless the boat he is talking about is not the boat to sail for expeditions but the death-boat, on which according to the nordic tradition the dead is lain to drift away on the water. This is in better agreement with the fact that he contemporarily let build a bridge in honor or in memory of his wife and sons.

The inscription continues now in the 1.35 m long vertical band (**U348**).

ʀ ʀ	ʀ ʀ	ʀ ‡	ʀ ‡ ʀ ʀ ʀ ʀ ʀ
a n	a t i	b o	i t h a r s u l m i
Han	hade	bosätte	i Torsholma
He	had	residence	in Torsholma

‡ ‰	ʀ ‡ ʀ ʀ ʀ ʀ ʀ	ʀ ‰   ʀ ʀ   ʀ
o k	i r o l s t a m	s k i b l i t h
och	i Rolsta	skeppbemanning
and	in Rolsta (he had)	the crew of his ship.

The place of the inscription is not far away from the so called *Långhundraleden*, the viking time communication route which stretched itself from Trälhavet near Saltsjön up to the territory of Uppsala. Still in the century that starts with the year 1101 the waterway in Helgö was navigable. Helgö, together with Torsholma belonged to the county of Seminghundra. Just inside the county of Seminghundra meet the counties of Långhundra and Vallentuna. Torsholma became an important intersection point for the villages of Frösunda, Odenslunda,

Billsta and the Långhundraleden waterway. In Torsholma there could have been a burial ground. Helgö should have been an ancient religious and cultural center, perhaps in connection with the cult of Tor (Torsholma), assembly, market and sea expeditions. Crime against the personal integrity was severely punished according to the law in time of peace. Helgö was an administrative and economic center which provided protection for the common interest with laws that concerned sea expeditions organizations and the commerce. Perhaps was Helgö in particular the center for the organization of the sea expeditions and a port for the departure. The relationship between Torsholma and Helgö is not clear. The presence of the name Niklas is revealing. It comes from a greek saint, the bishop Nicholas of Myra, a miracles performer which died in the middle of the century that starts with the year 301. His cult markedly picked up in the west when his reliquies were moved to Bari, in South Italy, in the year 1087. It is used as a king name in Danmark in the century that starts with the year 1101. Consequently the inscription on U347 and U348 is considered a late inscription. When the inscription of Näs (i.e. in Helgö) was carved, christianity was since long established in Frösunda and the first christian generations perhaps already were in the graves. At the same time were the sea expeditions at their highest point of organization. Probably U347 and U348 are in connection with the sea expeditions. According to this hypothesis Livsten owned a part of the quite big village of Torsholma administration under appointment of the king. Late into the century that starts with the year 1101 he has in the runic inscription manifested that he had residence in the village and that the people of Rolsta owed to help him in manning the crew of his ship (*skiplid*). To help himself obtaining such help and for the cure of his soul he let lay a bridge, an embankment, from Torsholma over the sunken terrain to the hillside with the runic inscriptions and another 400 m to the north from Rolsta to Helgö.

#### **VRETA U352** Photo [7]122

The 2.25 m high and 97 cm wide gray granite runestone is standing 30 m east of the road from Odenslunda to Örtsa on a knoll 75 m north-north-west of Vreta. This gård (yard) is a yard that has been moved here from Åttesta. The inscription is partially damaged and has been interpreted with the help of old scripts.

s i h l a u h	l i t	s t a i n a	r i t a
Siglög	lät	stenarna	rita
Siglög	let	the stones	carve
Siglög	let	carve the stones	

i f t i r	s i h u i t h	s u n	s i n
after	Sigvid	son	sin
in memory of	Sigvid	son	her
in memory of	Sigvid	her son.	

According to the inscription the monument consisted of at least another raised stone. The female name Siglög is known from only another runic inscription.

#### **ODENSLUNDA U349**

The runestone is now missing. From an annotation taken in the year 1728 it is known that the inscription read:

### Vikättel och Assur? läto resa denna sten

Vikättel and Assur let raise this stone

*efter Östen, sin gude? fader.*

after Östen his good father

*Han förgicks utomlands med hela skeppmanskapet.*

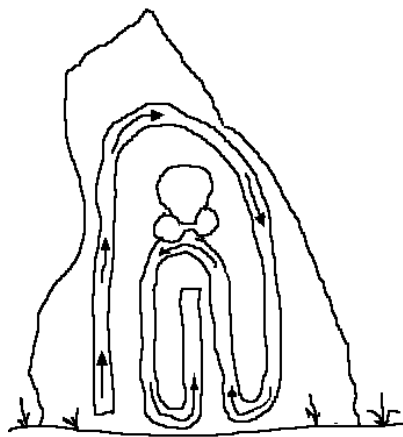
He disappeared abroad with the whole crew

*Gud hjälpe själen.*

God help his soul.

A cargo was worth gozillions of present day dollars. The men on board not necessarily already had paid for all the merchandise that they had on the ship. The author of the present handbook believes that, at least in part, some of the men object of the inscriptions did not necessarily loose their life. In some circumstances they may have decided to remain abroad with the money cashed.

### STORA BENHAMRA or BROTORP U200 Foto [7]p166; album IV5,6



Going from the church of Vada towards Kårsta, the runestone stands in Brotorp, on the right side of the road, about 1 km north of Stora Benhamra and just south of the bridge over the Helgöån stream. The runestone, which is made of blue-gray gneiss granite, is in its original place. There, it marked the point where the prehistoric bridge over the level sunk, near the stream, ended.

The inscription is carved in a single winding band. It starts in the lower left part of the stone, it follows upwards and downwards the stone contour and then it bends upwards towards the inside. The winding band forms a stylized snake head just at the top of this bend. It may well be a

bispectacled snake or an octopus. The inscription reads:

[F]IÞNIBR RIKTI HTI ÞITT  
f inuithr risti stin thina  
Finnvid ristade sten denna  
Finnvid ristade denna sten  
Finnvid carved this stone  
Finnvid had this stone carved

IFTIR BRUNBR HTI ÞNRR  
iftir bruthur sin thurthr  
after broder sin Tord,  
after sin broder Tord,  
after his broder Tord,  
in memory of his brother Tord,

ÞITTÞT HN  
thialfa sun  
Tjälves son

Tjälve's son.

PNB \*lɪɫɪbɪ ɬɬ \*ɬɬɬɬ ɬNP PNB ʔNBɪɪ  
 kuth hialbi at hans auk kus muthiR  
 Gud hjälpe ande hans och Guds moder  
 Gud och Guds moder hjälpe hans ande.  
 God and God's mother help his spirit.

*†	ƿRþl	B RN	††	B RNþNR	hl†
hn	krthi	bru	at	bruthur	sin
Han	gjörde	bron	efter	broder	sin
Han	gjörde	bron	efter	sin broder	
He	made	the bridge	after	his brother	
He	made	the bridge	in memory of	his brother	

[---] þæt ȝif ƿnþir ƿirþ  
ouk o sa muþir þir a  
och Åsa moder deras  
och Åsa, deras moder.  
and Åsa, their mother.

The last phrase must be interpreted to mean that also Åsa participated in building the bridge in memory of Tord. So here one of the sons of Tjälve, Finnvid, made an unknown runmaster carve a runestone to celebrate the bridge that he, Finnvid, together with his mother Åsa, wife of Tjälve, made realize in memory of Tord, their brother and son, respectively. Building a bridge made it easier, for the living, to travel to the church and helped at the same time the dead's soul to go from purgatory to paradise. The bridge together with the runestone became a panegyric about the dead.

The orthography of the inscription and the ornament of the runestone suggest that the Benhamra runestone belongs to the oldest group of runestones in Vällentuna.

**VADA** church U199 Photo [7]165 album 1996 I 17, 18

As many as 7 fragmnets of runestones are known from the church of Vada. Of the fragments, the two more ancient are now missing. The remaining are in the church of Vada and at the Statens Historiska Museum in Stockholm. What remains in the church of Vada are anly some individual words. This group of runestones were once raised along the ancient waterway through Långhundra which between Vada and Husa crossed one of the most important interconnections of the land. Runestone U199 (which has also been given the number U234) stands in the church-yard and was once at Kusta in the parish of Vallentuna. Later on, at the middle of the century that starts with the year 1801, the runestone was moved to the church of Vada. Part of the inscription in the middle of the runestone is missing because it was erased when the runestone was used as a grave stone. The inscription has been completed according to old scripts.

ᑎ ᑦ ᑦ ᑭ		ᑭ ᑦ ᑭ	ᑦ ᑎ ᑭ	ᑦ ᑎ ᑭ ᑦ		
u l e f	a u k	t h u r i r	a u k	l u f a	r s t u	s t i n a
Olef	och	Tore	och	Lofa	reste	stenen
Olef	and	Tore	and	Lofa	raised	the stone

l	f	t	i	r	k	u	t	m	u	n	t
after						Gudmund					
in memory of						Gudmund					

Ƴ ɳ	
k u t h a n	b o t a
godan	bonde
a good	farmer.

50 m south of the church, along the road toward Kareby, turn to the left on an unpaved road. There is the burial ground of Sjökuallarna. It was dated 550 to 1050 a.d. but it was later re-dated to 3000 b.C. to 2500 b.C.

**ÖSSEBY** ödekyrka (abandoned church) U184 Photo [7]175 album 1996 I 12, 13

In the year 1971, during the restauration of the church, which had been in use until 1838, a fragment of U183 was found. In the year 1970 another fragment had been found but has now been lost.

l	†	ḥ	ṛ	l	ṽ	ṛ	*	ṇ	ṽ	ṽ	†	ṛ	ṛ
i	a	r		l	i	k	r	h	u	s	k	a	r
Här				ligger				Huskarl					
Here				lies				Huskarl.					

Huskarl here is the name of a person. It is found in the runestones of Uppland and originally referred to a free man (yeoman) who bound himself to a big farmer or a chieftain through a reciprocal free willing agreement. An huskarl should in any way assist his master who in turn should provide for all the needs of the huskarl. With time the name became to be used for the king's men. The huskarl was an original viking figure. The word is only known from that time and is missing during the medieval times. To be an huskarl was associated with a high social status and surely was something that a young would strive for. Which may explain why it started to be used as a personal name. Not that the viking were shy to give the most offensive of the names though.

The inscription on the 170 x 90 cm runestone shows that it was a grave stone and once belonged to a grave in the church-yard. The form of the inscription goes back to the medieval grave stones usual form *hic iacet*, “here lies”. This confirms a fact that is also known from medieval churches paintings, that is the christians of those remote days, would remove the grave stones to raise them over a grave.

SVISTA U193 Photo [7]180

The 1.76 m high and 132 cm wide gray gneiss granite runestone with inclusions of quartz crystals, is standing in Vikingabacken, about 400 m south-east of Svista, with the carved surface turned toward Garsviken, the bay of Garns. The inscription, which starts at the drake's neck, is difficult to read due to weathering. The runes are mirror-imaged and the runes must be read from the right to the left.

| \* 0 1 | Я ↑ 1 Ъ | У Ъ | У 0 Ъ 1 1 0 У

Ingjald Illuge here is understood as a person with Illuge as patronimic (“son of Illuge”). Officially this line is interpreted as “Kuno and Ingjald (and) Illuge”.

With a superficial interpretation it could be thought that the composition and the form of the runes reveal an unaccustomed runemaster, which would explain the “mistake” in carving old



nordic *ritu* that is the swedish *reste* and the english “raised” which was corrected with the old nordic *rita*, swedish *högga in*, english “carve”.

# VÄSBY U194 Photo [7]182

The 2.1 m high and 75 cm wide coarse-grained granite runestone with inclusions of quartz is standing in a hill side in the corner of a field 500 m north-east of Söderby, somewhere north of the place where it was found. It was found in the year 1868 by Richard Dybeck in the norther hill side of the depressed terrain between Söderby and Sjöberg, just to the west of Garnsviken, the bay of Garn. The inscription, which is quite well preserved, starts inside the band way up to the top of the runestone.

† †   †	℞ †   ʞ †	ʞ † †   †	þ   † †
a l i t	r a i s a	s t a i n	th i n o
Alle	reste	sten	denna
Alle	raised	stone	this
Alle	raised	this stone	

† ƿ †   ʞ	ʞ   ƿ	ʞ   † † ƿ † †
o f t i r	s i k	s i a l f a n
(1)		
after	sig	själv
in honour of	him	self

(1) The rune is not repeated and must be borrowed from the previous word.

* † †	† ƞ ƿ	ƿ † ƞ † ʞ	ƿ   † † †	†	† † ƿ † † † †
h o n	t u k	k n u t s	k i a l t	a	a n k l a n t i
		(1)	(2)	(1)	
Han	uppar	Knuts	gjäld	i	England
He	took	Knut's	tribute	in	England

(1) The rune is not repeated and must be borrowed from the previous word.

(2) The inscription continues down on the left.

ƿ ƞ þ	*   † † þ	* † † ʞ	† † †
k u th	h i a l b i	h o n s	a n t
Gud	hjalpe	hans	ande
God	help	his	spirit.

The runemaster did not use any dividing mark. The same rune is used for the end of a word and the beginning of the next. There is a gap in the word *raisa* between *ra* and *isa* which shows that the hollow on the runestone surface existed already at the time of the carving. It is of the outmost importance to note that the runemaster did not worked out the surface even, rather he choose to inglobate that natural characteristic, that “error”, in his work of art. Something which would certainly have made Andy Warhol enthusiastic. From the inscription it can be drawn that Alle was a warrior and served under *Knut den Store*, Canute the Great. He attacked England in the year 1015. By the year 1017 he had conquered it and ruled as a king from 1017 until 1035 (see also U203 Angarn). The inclusio of this histic information makes it possible to date the runestone and also other runic inscriptions (U240 Lingsberg, U241 in the parish of Vallentuna and U343, U344 Yttergårde, Orchesta church). Alle

committed the carving in honour of himself to an expert runemaster, probably Åsmund Kåresson, and the carving was executed while Alle was still alive. The carving can be then be dated to the years following the year 1017. Probably it was already done by the years 1020s.

### **ÖSSEBY GARNES** church U180 U181

At the church three runestones can be found. Two of them U180 and U181 stand on the lawn south of the wall of the manor, while U182 stands on the floor in the hall to the sacristy.

#### **The first runestone** U180 Photo [7]169 album 1996 I 14, 15

The 2.75 high and 118 cm wide light gray granite runestone stands on the lawn south of the wall of the manor. The runestone could originally have been standing south of the church at the Sjöberg and Garnsviken (the bay of Garn). The upper left part is damaged. The lines of the carving are narrow and sharp.

'   * † † R	ᚱ ᚢ	ᛒ ᚱ R ᛒ   † R †
s i h a t r	u k	th u r b i o r n
Sigvat	och	Torbjörn
Sigvat	and	Torbjörn

ᚱ ᚢ	ᛒ ᚱ R ᚢ R	ᚱ ᚢ	† R   † ᚢ † † † R
u k	th u r k r i	u k	e r i n m o n t r
och	Torgrim	och	Ärenmund
and	Torgrim	and	Ärenmund

The inscription continues now inside the other drake's tail.

†   † ᚱ	R †   ' †	' † †   †
l i t u	r e i s a	s t e i n
läto	resa	stenen
let	raise	the stone

† ᚢ †   ᚱ	ᛒ R † ᛒ ᚱ R	'   †	'   ᚢ ' † †   †
a f t i r	b r o t h u r	s i n	s i k s t n i n
			(1)
after	broder	sin	Sigsten
in memory of	brother	their	Sigsten
in memory of	their brother		Sigsten

(1) Here probably an *a* was intended.

* †	† †		ᚱ   ᛒ	ᚢ ᚱ ᚢ
h a	t o	i	u i b - -	k u m
			(2)	(3)
Han	dog	i	Viborg	
He	died	in	Viborg.	

(2) The inscription continues now inside the cross lower arm.

(3) The rune is carved in the middle of the cross.

From the inscription we learn that Sigsten died in *uib* \_\_\_ *kum*. The interpretation is not certain. The rune before *kum* is interpreted as an *r* rune. Between *b* and *r* there are two vertical staves difficult to determine. It can be an uncorrectly carved *u* rune or they can be the runes *i* and *a* where on the *a* the runemaster forgot to carve the secondary staff on the principal staff. This not a frequent occurrence on the runestones. In the first case the word will be interpreted as *Viburgum*. The place should be Viborg in the Carelia region of Finland. In this case the fortress of Viborg known from the medieval times (castrum Viborg 1295) had a predecessor which coincided with the viking time commerce activity in the area around Viborg. In the second case the name should be read *Vibiargum* and should be the Viborg in Shjælland, the region of present day Denmark. In fact originally it was spelled Vibiærg or Viberg. The name was maintained until the century which starts with the year 1301 when the last part *-berg* was changed into *-borg*. It is one of the oldest cities in Denmark and during the middle ages was a politically important city.

### **The second runestone** U181 Photo [7]170 album 1996 14, 16

The 1.95 m high and 100 cm wide light granite runestone stands on the lawn south of the wall of the manor. Part of the carving at the top has been consumed by steppnig and is missing since the runestone was lain as threshold to the armory hall. In the inscription appears the name of the rune.

†	h	ʀ	ᚢ	↑	ᚱ	ᚢ	ʀ	h	ᚢ	†		†
a	s	k	u	t	r	u	k	s	u	a	i	n
Åsgöt						och		Sven				

	ʀ		ʀ	†	h	↑	ᚱ	ᚢ	ʀ		ʀ		ᚷ		†	ᚱ	†	ᚢ	ʀ	↑	ᚢ	↑	ᚱ	
i	k	i	f	a	s	t	r	u	k	i	k	i	b	i	a	r	n	u	k	t	u	t	r	...
Ingefast								och		Ingebjörn								och		Dynt?				
Ingefast								and		Ingebjörn								and		Dynt?				

								h	↑	†		†	
l	i	t	u	r	a	i	s	a	s	t	a	i	n
lätö			resa					stenen					
let			raise					the stone					

*litu raisa st...* could also have been *raistu st...* in which case it would read “let carve ...”

	ʀ	↑		ᚱ	†	h	↑	ʀ	†	ᚷ	ᚢ	ᚱ	h		†	
i	f	t	i	r	e	s	t	f	a	t	h	u	r	s	i	n
efter					Est			fader					sin			
in memory of					Est			father					their			
in memory of					Est			their father.								

	†	ᚢ	ᚷ		ᚱ	ᚱ		h	↑		ᚱ	ᚢ	†
i	n	u	b	i	r	r	i	s	t	i	r	u	n
Och	Öper					ristade					runorna		
And	Öper					carved					the runes.		

**GILLBERGA** Össeby Garn parish

### **The first runestone** U186 Photo [7]176

The imposing 1.54 m high and 159 m wide light gray granite runestone stands in a cultivated field about 1 km east of the church of Össeby-Garns and some 70 m east of the Näfsån stream. It is standing on its original location where it is thought to have been together with runestone U187 which is now missing. The runestone had a cross symbol carved on it. The two together should have formed a remarkable runic monument. Linked to the two is runestone U188 which lies some 100 m to the north east. Two runic animals ornate a four sides composition. The inscription starts at the left corner and circles around arriving to the runic animal head and to the upper eye in the middle.

↑ R t t	Π P	ʃ ʎ β   t R t
t r a n i	u k	o s b i a r n
Trane	och	Åsbjörn
Trane	and	Åsbjörn

þ   ʁ		R   ʎ t	ʎ ↑   t	þ   t t
th i r	[l i t u]	r i s a	s t i n	th i n a
		(1)		
de	läto	resa	sten	denna
they	let	raise	stone	this
they	let	raise	this stone	

(1) The inscription does not continue down inside the band on a diagonal, rather at the lower left corner and going up.

P ↑   ʁ	t R P   ʁ	P t þ Π R	ʎ   t	P Π þ t t
i f t i r	i a r k i r	f a t h u r	s i n	k u t h a n
	(2)	(3)		(4)
after	Jarger	fader	sin	gode
in memory of	Jarger	father	their	good
in memory of	Jarger	their good father		

(2) The inscription does not continue down inside the diagonal band, rather in the horizontal sling to the right.

(3) Outside the band in the center.

(4) On the left diagonal band and going down.

### **The second runestone** U188 Photo [7]177 album 1996 VI 3, 4

The 1.3 m high and 80 cm wide runestone stands at the ford which seems to be its original location about 100 m north of Gillberga and just east of the road which from the yard leads out to the main road between Brottby and Stångberga (or 1.2 km on the unpaved road after the turn from the road between Össey-Garn church toward the south; at the entrance to the yard turn to the right).

ʎ t ʎ	ʎ	Π P	t ↑	t R P   ʁ
s a s i	i s	u k	a t	i a r k i r
Denna	är	också	efter	Jarger
This	is	also	after	Jarger

The inscription can be understood if read together with the inscription on U186. Trane and Åsbjörn have made a memorial in memory of their father Jarger. That consisted of runestone

U186 and of the runestone U187 with the cross symbol now disappeared, together with some ten raised stones along a road probably between Össeby-Garns church and Gillberga, about 1 km south of U188. At the ford over the Näfsån stream there was the runestone U186 with its main inscription, together with the runestone U187 marked by the cross and the raised stones. Continuing along the road to the yard runestone U188 was met, on which it was written that it was also raised to the memory of Jarger.

## **STÅNGBERGA**

Just to the east of the road, front of the Akeba furnitures wharehouse, where once was the Stångberga school, there are two runestones: U190 Kumla and U195 Åby. Both runestones were buried in a ditch in the locality of Nykvarn in the Kumla estate, that is only 100 m west of Stångberga, on the other side of the main road, where the runestones now stand in the courtyard.

### **The runestone to the left U190 KUMLA** Photo [7] album 1996 V 31, 32

The 2.26 m high and 178 m wide gray granite runestone was found in Kumla during the century that starts with the year 1601. The inscription has been carved shallow on the smooth surface.

ƿ ʃ ʁ ʈ ʙ   ʞ ʀ ʃ	ʃ   ʈ	ʀ   ʈ ʃ	ʁ ʈ ʃ   ʃ
f a s t b i u r n	l i t	r i t a	s t a i n
Fastbjörn	lät	rita	stenen
Fastbjörn	let	carve	the stone

ƿ ʈ   ʁ	ʃ   ʃ ʈ   ʈ	ƿ ʃ ʙ   ʞ	ʁ   ʃ
i f t i r	m i n t i l	f a t h u r	s i n
after	Myndel	fader	sin
in memory of	Myndel	father	his
in memory of	Myndel	his father	

### **The runestone to the right U195 ÅBY** Photo [7]183 album 1996 VI 1, 2

The 144 x 80 cm runestone was found underground at the Åby bridge along the main road, and it was then moved, like U190, on its present location. It is made of sandstone and did not withstand very well the time passing. Furthermore it has been placed upside down. The given reason is that a foot piece on the left (now up on the right) is missing and the runestone could not stand. The missing part is where the inscription started and ended.

ʃ   ʈ	ʀ ʃ   ʁ ʃ	ʁ ʈ ʃ   ʃ
... l i t	r a i s a	s t a i n
... lät	resa	stenen
... let	raise	the stone

ʃ ƿ ʈ ʁ	ƿ ʃ ʈ   ʈ ʃ ʞ ʈ ʈ	ʞ ƿ	ʃ ƿ ʈ ʁ	ʃ ʈ ʃ ƿ
a f t r	k e t i l m u n t	u k	a f t r	o l a f
after	Kättilmund	och	after	Olof
in memory of	Kättilmund	and	in memory of	Olof

ʁ ʞ ʃ  
s u n ...

son av ...  
son of ...

The form of the runes and the ornament are very similar to those of the runemaster Öpir, but it is not certain that this is one of his works. If it is not the runestone anyway must have been carved by some runemaster belonging to his school. A close examination of the runestone revealed that it is possible that the runemaster before actually starting the carving, sketched the inscription with a chisel. The carving is particularly feeble and shallow at the runic animal intermingled slings.

**NORRHALL U509** Photo [7]509 album 1996 V 29, 30

From the runestones of Stångberga drive north. At 6.2 km turn to the right on an unpaved road (after having passed the cross with E3/E18). After some hundred meters, when the road bends to the left and is on a slight descent, few meters on the right of the road, there is the runic boulder which cannot be seen from the road. The face of the block on which is carved the 115 x 127 cm inscription is facing away from the road. The unpaved road is the road that just south of Jälnan lake goes to the east from the road between Össeby-Garn and Rö. On the other side of the unpaved road there are the remains of an burial ground from the iron age. The inscription starts down under the runic animal neck.

† † ʀ † Ɔ † ʀ	† † †	ʒ † † † †	* † ʀ Ɔ †
a l k u a t r	l i t	s t a i n	h a k u a
Algöt	lät	stenen	hugga
Algöt	let	the stone	carve
Algöt	let	carve the stone	

† ʀ † † ʒ	þ Ɔ ʀ ʀ † ʀ ʒ	ʀ † þ Ɔ ʀ	ʒ † †
i f t i r	t h u r k a r r	f a t h u r	s i n
after	Torger	fader	sin
in memory of	Torger	father	his
in memory of	Torger	his father	

† Ɔ ʀ	ʀ † † † †	þ ʀ Ɔ þ Ɔ ʀ ʒ	ʒ † †
a u k	k i t i l	b r u t h u r r	s i n
	<sup>(1)</sup>		
och	Kättil	broder	sin
and	Kättil	brother	his
and	Kättil	his brother	

<sup>(1)</sup> The rune is not repeated and must be borrowed from the previous word.

The runemaster to end the words used both the runes ʀ and ʒ. U509 was carved by a prominent runemaster who also carved U190 Kumla at Stångberga, about 5 km south of Norrhall.

**MÄLSTA**

At Mälsta there are two runestones: U510 and U511. The two runestones stand side by side in a depressed terrain where the Lillån stream runs down toward the Helgösjön lake. U511

stands to the north of the stream and U510 to its south near the ancient burial ground of Mälsta. In U511 Visäte produced a mirror image copy of the runestone U510 authored by Fot.

### **The first runestone U510** Photo [7]129 Not found visit the site again.

The runestone stands south-east of the station of Ekskogen on the hillside just to the east of the unpaved road that from the road between Vada and Kårsta goes by the station. The 2.25 m high and 230 cm wide gray granite runestone is extremely well carved and well preserved. It is the work of Fot. The inscription starts at the runic animal head.

ƿ ʀ ƿ ʁ ʀ ʀ	þ ʁ ʀ ʁ ʀ ʀ ʀ	ƿ ʁ ʁ ʀ ʀ
f r y s t i n	t h o r b i u r n	f a s t i
Frösten,	Torbjörn,	Faste,

ƿ ʀ ʁ ʀ ʀ ʀ	ƿ ʁ ʁ ʀ	ƿ ʀ ʁ ʀ ʀ ʀ ʀ ʀ	ʁ ʀ ʁ ʀ
u i n i u t r	u l f r	k u n t i	r f r
Vinjut,	Ulf,	Gunndjärv	

þ ʁ ʀ ʁ	ʁ ʀ ʀ ʁ ʀ
t h a i r	b r u t h r
de (var)	bröderna
they (are)	brothers

ʀ ʁ ʀ ʁ ʀ ʀ	ʁ ʀ ʀ ʀ
r a i s t u	s t i n
raised	stenen
raised	the stone

ʁ ʀ	þ ʁ ʀ ʁ ʀ ʀ ʀ	ƿ ʁ ʁ ʀ ʀ	ʁ ʀ ʀ
a t	t h o r s t i n	f a t h u r	s i n
after	Torsten	fader	sin
after	Torsten	father	their
after	Torsten	their father	

If the runestone was not carved by Fot, then the runemaster must have been somebody that learned from him. It is difficult to date the runestones made by Fot because his inscriptions do not contain any information that can be linked to time, but it is use to date his works to the middle of the century that starts with the year 1001.

### **The second runestone U511** Photo [7]130 album 1996 V 27, 28

Driving northward along the road between Vada and Kårsta turn to the right after having passed over the railway. Drive 100 m. Turn to the left. Drive 100 m to the north. To the left there is a little stone brodge. Park the car and go over the bridge. Follow the path 50 m to the south and the runestone stands to the left of the path. The 1.64 m high and 173 cm wide salt and pepper colour granite runestone was found in the year 1926 laying on the place where it was originally raised. It fell face down probably long before the first researchers started inventorying the runestones at the ed of the century that starts with the year 1501 and at the beginning of the century that starts with the year 1601. The soil protected the carving from weathering and that is why it is still possible today to study the chisel strokes of the runemaster. Due to the form of the runes the runestone is the work of the runemaster Visäte.

He was active during the later half of the century that starts with the year 1001. He was an expert runemaster and was not bashful of copying and modifying other runemasters' themes. In particular he copied the works of Fot. With U511 Visäte produced a mirror image copy of the runestone U510. The inscription starts at the animal tail.

ᚢ   ᚋ   ᚋ   ᚋ   ᚋ   ᚋ	ᚢ   ᚋ	ᚋ   ᚋ   ᚋ	ᚢ   ᚋ	ᚋ   ᚋ   ᚋ   ᚋ   ᚋ   ᚋ	ᚢ   ᚋ	*   ᚋ   ᚋ   ᚋ   ᚋ   ᚋ
u i t i a r f	u k	t a n	u k	f a s t a r	u k	h a l f t a n
Vidjärv	och	Dan	och	Faster	och	Halvden
Vidjärv	and	Dan	and	Faster	and	Halvden

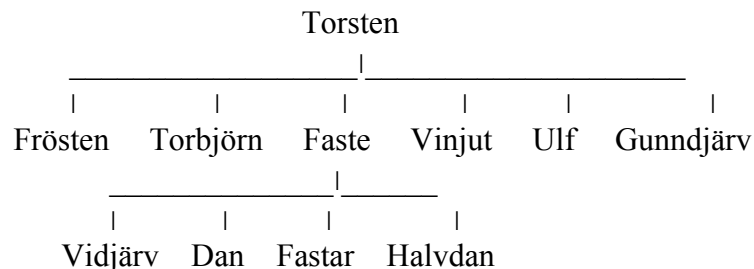
  

ᚋ   ᚋ   ᚋ   ᚋ	ᚋ   ᚋ   ᚋ   ᚋ	ᚋ   ᚋ   ᚋ   ᚋ
l a t a	r e i s a	s t e i n
läta	resa	stenen
let	raise	the stone

ᚋ   ᚋ   ᚋ   ᚋ	ᚋ   ᚋ   ᚋ   ᚋ	ᚋ   ᚋ	ᚋ   ᚋ   ᚋ   ᚋ
a f t r	f a t h u r	s n	f a s t a
after	father	sin	Faste
in memory of	father	their	Faste
in memory of	their father		Faste.

According to the historic sources about the village of Mälsta te two runestones belong to the site and probably the person that are named in the inscription belonged to the same family. This is supported by the fact that U510 has been raised by a man, Faste, and his brothers in memory of their father Torsten and that U511 has been raised in memory of a man Faste by his sons. So we come to know three generation of a family in Mälsta during the century that starts with the year 1001.



# **KÅRSTA** church U505 Photo [7]0 [7]123 album 1996 V 22, 23

The 1.62 m high and 60 cm wide light granite runestone is embedded high on the southern side of the western gable of the church. The runestone has been embedded at the end of the century that starts with the year 1401 when the old staff church was demolished and the present church was being built. It is not known where it was originally staying but from the inscription it is known that it was standing near a bridge over the water or a depressed terrain. The inscription is quite coarsely carved and starts down on the left.

ᚋ   ᚋ   ᚋ   ᚋ   ᚋ	ᚋ   ᚋ   ᚋ	ᚋ   ᚋ   ᚋ	ᚋ   ᚋ   ᚋ   ᚋ
a l r i k r	l i t	r i t a	s t a i n
Alrik	lät	rita	stenen
Alrik	let	carve	the stone



ƿ	ᛞ	ᚱ	ᚦ	ƿ	ᚠ	ᚠ	ᚱ	ᚠ
- k	b	r	o	k	i	a	r	a
och	bro	göra						
and	bridge	make						
and	make the bridge							

ᚠ	ƿ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ				
i	f	t	i	r	h	i	l	h	a	s	u	n	s	i	n
after				Helge				son		sin					
in memory of				Helge				son		his					
in memory of				Helge				his son							

ᚠ	ᚠ	ᚠ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᚱ	
h	u	l	t	r	i	k	r	a	u	k	a	u	t	h	i	n
Hultrik								auk		Ödin						
Ulderik								and		Ödin						

ᚠ	ƿ	ᚠ	ᚠ	ᚠ	ᛞ	ᚱ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᚱ
i	f	t	i	r	b	r	u	t	h	u	r	s	i	n		
after				broder				sin								
in memory of				brother				their								
in memory of				their brother												

ᚠ	ᚠ	ᚠ	ᚠ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
s	u	a	i	n	r	i	s	t	a	d	e					
Sven				ristade												
Sven				carved.												

Alrik and Teoderik are the names of two of the most powerful figure of sovereigns of gothic race during the migration period. The runemaster Sven is also known through other two runestones, U376 and U378 in the parish of Vibo, about 15 km west-north-west of Kårsta. They all were raised near bridges and belong to the group of the so called bridge runestones. The runestone has similarities with the works of Öper and shows signs of tendence toward symmetry and stylizing. It is possible that it is due to a direct indication of Öper. The form of the runes and the orthography point to the fact that the runestone carving is quite late, probably during the same time period while Öper wa active. The reason why the runemaster has used the short staff runes for *o*, *n* and *a* is not clear. It may be linked to the fact that the runemaster may have been familiar with the short runestaves for reasons other than carving runestones. The short runes were used for commercial purposes. Or maybe it shows the end of the use of the medieval rnes.

#### **GILLBERGA** Lövstalund Photo [7]126

From the road-cross between the roads Kårsta-Ubby and Hamra-Närtuna (where the Malmby runestone is standing) drive 3.6 km south. The 1.63 m high and 157 m wide red granite runestone is standing 100 m west of the road in a field. It was found in the year 1939 laying in a field of the Gillberga estate some 100 m west of the road Kårsta-Malmby. It was an enchroachment for the ploughing of the field and, the story goes, in order to remove it more easily, it was dynamited. In picking up the pieces it was noticed that there were runes carved on it. The thirty pieces were re-assembled and the runestone is standing now on the place

where it was found, which is very likely its original location. The inscription starts down on the left.

ᛚ ᛞ ᛚ ᛚ ᛞ ᛞ	ᛞ ᛞ	ᛚ ᛞ ᛚ ᛚ ᛞ
i k i l u k	u k	a f r i t h
Ingelög	och	Åfrid
Ingelög	and	Åfrid

ᛞ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛞ	ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ	ᛞ ᛚ ᛚ ᛚ
th a r	l i t u	r i s a	s t i n	th i n a
de	lät	resa	sten	denna
they	let	raise	stone	this

ᛚ ᛞ ᛚ ᛚ ᛚ		ᛚ ᛚ ᛚ
i f t i r	- - - - -	i r n
in memory of	?	

ᛞ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ	ᛞ ᛚ ᛚ ᛚ ᛚ
f a t h u r	s i n	k u t h a n
fader	sin	gode
father	his	good
his good father		

ᛞ ᛞ	ᛚ ᛚ ᛚ ᛚ ᛚ
u k	r a k n i
och	Ragne
and	Ragne (and in memory of Ragne)

ᛞ ᛚ	ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ
th u	b i k u	i l ...
de	bodde	i ?
they	lived	in ?

The runestone has been commissioned by two women, Ingelög and Åfrid in memory of their father. He had a name that ended with *-björn*, possibly it was Karlbjörn. After the canonic form for the memorial an addition is attached: *och Ragne*. The form indicates that the person was neither the brother of the women nor the son of the deceased. About 5 km south of the runestone there is a village whose name begins with an L, Ledinge. It is along the ancient and important road that from Malmby winds southward toward Broby, Ledinge, Benhamra and Vada. If the interpretation is correct the missing runes should have had the sound *lithiki*. The runestone has an ornament and has similarities with U490 Olunda in the parish of Lagga and U518 Skederid church. The difference with the above mentioned runestones is that there is no cross carved and in the place where it is usual to carve a cross, the head of a man has been carved instead. An author reports that somebody believes that it could be the head of Christ. But probably it is not so because the head bears a helm and the mouth is provided of big moustaches which are more representative of a man of the world. Its closest parallel are two runestones from Södermanland: Sö86 Södra Åby and Sö175 Lagnö. It can be noticed that none of the mentioned runestones bear any christian element.

**MALBY**

(continued in *aktning*)

(continued from *aktie*)

## **GILLBERGA**

### **MALMBY** Photo album 1996 V 25, 26

The runestone stands at the road-cross between the roads Hamra-Närtuna and Kårsta-Ubby. The runestone talks of the sons Ärnfast and Arngöt and the wife Sigguns. The sons raised the runestone in memory of their father Kättfast. At Ubby there is a runestone that Kättfast raised in memory of his father Åsgöt.

### **UBBY**

Drive 700 m to the south of Malmby. Turn to the right and drive 300 m to the north. The road ends in a courtyard. The runestone **must be found**.

### **RIMBO** church

At the church of Rimbo there are three runestones.

#### **The first runestone** U515

The runestone stands front of the church, close to the church-yard wall. It was found around the year 1870 buried in the church-yard close to the southern lane leading to the church.

ƿ	ᚢ	ᚦ	ᚠ	ᚦ	ᚠ	ᚠ	ᚠ	ᚦ	ᚠ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
k	u	n	i	l	i	t	s	t	a	i	n	r	i	t	a				
Gunne				lät			stenen					rita							
Gunne				let			the stone					carve							
Gunne				let			carve the stone												

ᚠ	ᚦ	ᚠ	ᚠ	ᚠ						ᚦ	ᚠ	ᚦ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ	ᚢ
e	f	t	i	r	-	-	-	-	-	f	a	t	h	u	r	s	i	n	
after					[Alvger]					fader					sin				
in memory of					Alvger					father					his				
in memory of					Alvger					his father									

ᚦ	ᚢ	ᚦ		ᚠ	ᚠ	ᚠ	ᚢ	ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
k	u	t	h	h	i	a	l	b	i	a	n	t	a	n	s				
Gud				hjälp						ande			hans						
God				help						spirit			his						
God				help						his spirit.									

#### **The second runestone** U514

The runestone is standing close to the church wall. It was found in 1941 as a threshold to the entrance (now bricked up) to the armory hall at the south of the church.

ᚠ	ᚠ	ᚢ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
a	n	u	n	t	r	l	i	t	a	u	k	k	i	r	a	b	r	o	
Anund						lät			också			göra			bron				
Anund						let			also			make			the bridge				

1 n p	h ↑ [1   1]	R   ↑
a u k	s t a i n	r i t i
och	stenen	rita
and	the stone	carve
and	carve the stone	

ἔ ῥ ὀ ῖ ῥ	ῥ ὀ ῖ ὀ ῖ ῥ ὀ ῖ ὀ ῖ	ῥ ὀ ῖ ὀ ῖ ὀ ῖ	ῥ ὀ ῖ ὀ ῖ
e f t i r	k i t i l f a s t	f a t h u r	s i n
after	Kättilfast	fader	sin
in memory of	Kättilfast	father	his
in memory of	Kättilfast	his father	

ƿ	ƿ	ƿ	ı	ƿ	ı	ƿ	ƿ
o	k	f	a	r	u	l	f
och		Farulv					
and		Farulv					

The last line may mean that Anund and Farulv raised the runestone in memory of Kättilfast, Anund's father. Farulv could have been a man belonging to the household.

### The third runestone U513

The runestone is embedded in one of the church walls.

ṯ	ṯ	ṽ	ṯ	ṯ	ṽ		ṯ	ṽ		ṯ	ṽ	ṽ	ṯ	ṽ	ṽ	
a	n	u	n	t	r		a	u	k		a	i	r	i	k	r
Anund							och				Erik					
Anund							and				Erik					

† N ′	* † ′ N †	† N ′	l † ′ N † R
a u k	h a k u n	a u k	i n k u a r
och	Håkon	och	Ingvar
and	Håkon	and	Ingvar

restē	[denna	sten]
raised	this	stone

	l R	R t P t t R	B R N P N R	h l t
- - - i r	r a k n a r	b r u t h u r	s i n	
after	Ragnar	broder	sin	
in memory of	Ragnar	brother	their	
in memory of	Ragnar	their brother.		

Here we have four brothers raising a runestone in memory of a fifth brother, Ragnar, who died. One of the four surviving brothers, very likely Anund, will in his turn die in Greece and the remaining three brothers, Erik, Håkon and Ingvar will raise another runestone in his memory; the runestone can be seen at the church of Husby-Sjuhundra.

**SALMUNGE U 519** Photo album 1996 VII 11, 12

Driving from Rimbo toward Skederid, the runestone can be found 4.2 km from Rimbo, just south of the road. In the inscription there is the name of the runes and it starts down in the right band.

ᛁ ᛆ ᛋ ᛚ ᛞ	ᛞ ᛚ	ᛁ ᛞ ᛁ	ᛚ ᛁ ᛞ ᛁ	ᛁ ᛞ ᛚ ᛞ
i u b r n	u k	i n i	r i t i	i t h r n
Jobjörn	och	Ene	ristade	?
Iobjörn	and	Ene	carved	?

ᛁ ᛚ ᛞ ᛁ ᛚ ᛁ	ᛁ ᛚ ᛋ ᛚ ᛞ	ᛚ ᛁ ᛞ ᛞ ᛚ	ᛁ ᛚ ᛁ ᛞ
i f t i r	i r b r n	f a t h u r	i s i n
after	Gerbjörn	fader	sin
in memory of	Gerbjörn	father	his
in memory of	Gerbjörn	his father	

ᛞ ᛞ ᛚ ᛁ ᛚ ᛁ	ᛁ ᛞ ᛚ	ᛚ ᛞ ᛞ ᛁ ᛚ	ᛞ ᛁ ᛚ ᛁ	ᛁ ᛚ ᛁ ᛚ ᛞ
th u l i r	i u k	r u n a r	th i s i	i s i k u ...
Tolir	högg	runor	dessa	?

The inscription has the word *sin* spelled in the unusual way *isin* and contains two unusual words difficult to interpret (*ithrn* and *isiku*). The runemaster Tolir is not famous. Also the ornament is different from the usual in this part of Uppland and includes some three legged svastikas.

**SKEDERID** church

Perhaps inside the church there is a runestone. Visit the site again.

**HUSBY-SJUHUNDRA** church

In the church 4 runestones (maybe 5) can be found.

**The first runestone U539** Photo album 1996 VII 13 to 16

The runestone is standing to the right of the church's entrance. It was found during some works in the year 1728 embedded in the church's wall. It is not known where it was originally standing. The inscription starts on the side facing the altar.

ᛞ ᛁ ᛚ ᛚ ᛚ ᛁ	ᛞ ᛚ	ᛁ ᛞ ᛚ ᛁ ᛚ ᛁ	ᛞ ᛚ	ᛞ ᛁ ᛚ ᛁ
t i a r f r	u k	i u r i k i	u k	u i k i
Djärv	och	Orökja	och	Vige
Djärv	and	Orökja	and	Vige

ᛞ ᛚ	ᛁ ᛞ ᛚ ᛁ ᛚ ᛁ	ᛞ ᛚ	ᛚ ᛁ ᛚ ᛁ ᛚ ᛁ ᛚ ᛁ
u k	i u k i r	u k	k i r i e i m r
och	Jogger	och	Gerhjälms
and	Jogger	and	Gerhjälms

ᛞ ᛁ ᛚ ᛚ ᛚ ᛚ ᛚ ᛁ ᛚ ᛁ ᛚ ᛁ

th i r	b r i th u	e l i r
dessa	bröder	alla
these	brothers	all
all these	brothers	

ᚦ   ᚩ ᚱ	ᚱ   ᚨ ᚦ	ᚨ ᚦ   ᚦ	ᚦ   ᚦ ᚦ
l i t u	r i s a	s	
		(1)	
lät	resa	sten	denna
let	raise	stone	this
let	raise	this stone	

(1) the inscription continues now on the side next to the one read, turning clockwise.

ᚩ ᚱ ᚦ   ᚨ	ᚨ ᚱ   ᚦ	ᚦ ᚱ ᚱ ᚦ ᚱ ᚱ	ᚨ   ᚦ
i f t i r	s u i n	b r u th u r	s i n
after	Sven	broder	sin
in memory of	Sven	brother	their
in memory of	Sven	their brother	

ᚨ ᚦ ᚨ	ᚱ ᚦ ᚱ ᚦ	ᚦ ᚱ ᚦ ᚱ ᚦ	ᚦ ᚱ ᚦ ᚦ ᚦ ᚦ ᚦ
s a r	u a r th	t u th r a	a u t l a t i
Han	var	dödades	utomlands
He	was	killed	abroad (in Jylland)

ᚦ ᚦ	ᚨ ᚱ   ᚱ ᚦ ᚦ	ᚱ ᚦ ᚱ ᚦ	ᚦ   ᚦ	ᚩ ᚱ ᚦ ᚦ ᚦ ᚦ ᚦ ᚦ
a n	s k i u l t	f a r a	t i l	i k l a n th s
		(2)		
Han	skulle	fara	till	England
He	should	(have) travelled	to	England

(2) the inscription continues now on the side next to the one read, turning clockwise.

ᚱ ᚱ ᚦ	ᚩ ᚦ ᚦ ᚦ ᚦ	ᚦ ᚦ ᚦ	ᚦ ᚦ	ᚱ ᚱ	ᚨ ᚦ ᚦ ᚱ	ᚱ ᚱ	ᚱ ᚦ	ᚱ ᚱ ᚦ ᚦ ᚦ ᚦ
k u th	i a l b i	a n s	a t	u k	s a l u	u k	u s	m u th i r
Gud	hjälp	hans	ande	och	själ	och	guds	moder
God	help	his	spirit	and	soul	and	god's	mother
God and	God's	mother	help	his	spirit	and	soul	

ᚦ ᚦ ᚦ ᚱ	ᚦ ᚦ ᚦ	ᚦ ᚦ	ᚱ ᚦ ᚱ ᚦ ᚦ	ᚦ ᚦ ᚦ
b e t r	th a n	a n	k a r th i	t i l
bättre	än	han	förtjänade	
better	than	he	deserved.	

*than* is more of an anglo-saxon origin than old nordic.

Sven had very likely taken part in some viking expedition to England but died in Jylland on his way there. Probably the phrase *han blev död* "he become dead" means that he died of disease or in an accident. If he had died in a fight it would have been *han föll* "he fell" or *han blev drapt* "he got killed" or something similar. The last phrase is not believed to mean that

the dead did not behave extremely well during his life, rather it is a request made in a humble way, that the dead fare well in the after life. It is usual that a runic inscript ends with a supplication. But this particular supplication is not so frequently met, only in some ten runic inscriptions. From the oblique way in which the cross has been carved one may infer that the cross on the runestone is not the christian symbol afterall.

### **The second runestone** U540 Photo album VII 17, 18

The runestone is linked to the runestone U\_\_\_\_\_ in the church of Rimbo. The inscription starts down on the right of the snake's head and proceeds horizontally from the left to the right.

†   R   P R	† N P	† ‡ P N †	† N P	I † P N † R
a i r i k r	a u k	n o k u n	a u k	i n k u a r
Erik	och	Håkon	och	Ingvar
Erik	and	Håkon	and	Ingvar

† N P	P R † * †   † † R
a u k	k r a h n i l t r
och	Ragnhild
and	Ragnhild

þ ‡ N  
th o u ...  
(1)  
de ...  
they ...

(1) The inscription continues now down horizontally, up-side-down from the left to the right, after the damage on the right side of the runestone.

* ‡ †	N † R þ	þ ‡	I	P R   P † † †
h o n	u a r th	th o	i	k r i k l a t i
Han	blev	död	i	Grekland
He	was	killed	in	Greece

P N þ	*   † † þ	* ‡ †	h   †	N P	P N þ †	Y N þ   þ
k u th	h i a l b i	h o n	s i n	u k	k u th s	m u th i r
			(2) (2)			(2) (2)
Gud	hjärpe	ande	sin	och	Guds	moder
God	help	spirit	his	and	God's	mother
God and God's mother help his spirit.						

(2) Please notice the rune carved on the line delimiting the side of the band.

The brothers Erik, Håkon and Ingvar have also, together with a fourth brother Anund, raised a stone that now is at the church of Rimbo. It has been raised in memory of a fifth brother Ragnar. In U540 the name of the dead person in memory of which the runestone has been raised is missing due to the damage to the runestone. Perhaps it was Anund that died in Greece.

### **The third runestone** U541 Photo album 1996 VII 17, 19



The runestone is dated to the century that starts with the year 1101. The inscription starts down inside the left band.

ᛁ ᛦ ᛫	ᛦ ᛁ ᛦ ᛫	᛫ ᛁ ᛫ ᛦ ᛦ ᛫
i a r	l i k r	s i r i f r
Här	ligger	Sigrev
Here	lies	Sigrev

ᛋ ᛫ ᛦ ᛦ ᛁ ᛫	ᛦ	ᛁ ᛦ
b r o t h i r	th ...	i n
broder	(till)	?
brother	(of)	?

ᛁ ᛋ ᛁ ᛫	᛫ ᛁ ᛫ ᛦ ᛁ	᛫ ᛁ ᛦ ᛁ ᛫
y b i r	r i s t i	r u n i r
Öpir	ristade	runorna
Öpir	carved	the runes.

The text is different from the runic inscription of the viking time and resembles instead the medieval grave slabs formulations “Here rests ...”. Runestone U541 was therefore, differently from the other runestones, a grave stone. It was carved at the end of the period of runestones carving.

#### **The fourth runestone** U558 Photo album 1996 VII 20

The runestone is standing close to the church’s wall. The inscription starts below the snake’s head.

ᛦ ᛁ ᛦ	* ᛁ ᛦ ᛦ ᛋ ᛁ	ᛦ ᛁ ᛦ	ᛦ [ᛁ ᛦ ᛁ ᛫]	ᛦ ᛦ ᛦ	᛫ ᛁ ᛋ
k u t h	h i a l b i	a u k	m u t h i r	a n t	s i b ...
Gud	hjälp	och	moder	ande	Sibbes?
God	help	and	mother	spirit	of Sibbe
God and God’s mother help				the spirit	of Sibbe

ᛦ ᛁ ᛦ	᛫ ᛦ ᛦ ᛦ	᛫	ᛦ ᛁ ᛦ	* ᛦ ᛫ ᛁ	᛫	ᛦ ᛁ ᛦ	ᛦ ᛁ ᛫ ᛁ ᛦ ᛦ ᛦ ᛦ
a u k	r a k n a r s	a u k	h a r u - - s	a u k	g y r i t h a r		
och	Ragnar	och	Harulfs	och	Gyrithar		
and (help the spirit of) Ragnar		and	Harulfs	and	Gyrithar.		

#### **SIKA** U 529 Photo album 1996 VII 21, 22

Driving from Husby Sjuhundra toward Norrtälje on E3 exit toward Frötuna. After 2.8 km to the south along the route 276 toward Penningby there is a sign pointing to the *Sika hällristning* (boulder carving). Turn left and drive 2 km east on the unpaved road and you will come to a parking space. Walk north 500 m (past the house that you’ll leave to your right). The carving, which is dated to the end of the century that starts with the year 1001 is interpreted as the oldest representation of a church service in a Swedish church. On the left the priest is seen front of the altar with one of the holy objects in his hand and on the right the congregation is seen. The characters carved around the frame of the picture are intended to resemble the runes but have no meaning as words and serve just as filling for the frame border.

## **ROSLAGS BRO** church

### **The first runestone** U532 Photo album 1996 VII 23 to 25

The runestone is standing outside the church's wall. It was taken out of the armory hakk floor in the year 1929. In the inscription there is the name of the runes.

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
s	i	k	r	t	h	l	i	t	r
Sigurd						lät		resa	stenen
Sigurd						let		raise	the stone

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
e	f	t	i	r	k	a	r	a	b
after					Kåre			make	sin
in memory of					Kåre			husband	her
in memory of					Kåre			her husband	

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
g	u	t	h	h	i	a	l	b	i
Gud					hjälp			ande	hans
God					help			spirit	his
God					help			his spirit	

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
t	h	u	r	b	i	u	r	n	-
Torbjörn						skald		högg	runorna
Torbjörn						poet		carved	the runes.

### **The second runestone ROSLAGS BRO** U533 VE26.1 RO52 No photo 75 11J3

The runestone is embedded in the armory hall north-eastern corner. The inscription talks about the viking expeditions to the east.

Sigurd	lät	resa	stenen
Sigurd	let	raise	the stone

after	Anund	sin	son
after	Anund	her	son

...	u	a	s	t	r	i	b	i	n	a	u	i	r	l	a	n	t	i
Han	var			dräpt						i	Virlandi							
He	was			killed						in	Virland							

The eastern part of Estland in the language of the land is called Virumaa, in finnish is called Viro or Vironmaa, which means “border land”. The nordic people call it Virland. There



de	läto	resa	sten	denna
they	let	raise	stone	this
they	let	raise	this stone	

l	f	t	i	r	t	r	k	a	f	a	t	h	u	r	s	i	n	k	u	t	h	a	n
after					toke				father						sin			gode					
in memory of					toke				father						his			good					
in memory of					toke				his good father														

k	u	t	h	i	a	l	-	-	-	-	-	-	u	k	s	a	l	u
Gud				hjelpe					hans			ande	och			själ		
God				help					his			spirit	and			soul		

b	i	t	r	t	h	a	n	a	n	a	a	r	t	h	i	t	i	l
bättre				än				han				förtjänade						
more				than				he				deserved.						

u	l	m	f	-	-	-	r	l	i	t
Holmfrid								lät	[göra	bron]
Holmfrid								let	make	the bridge.

### **The side facing west**

The inscription must be read ***on the site again.***

**HARG** U 595 Photo album 1996 ? 26 to 28

Drive along road 76 north of Norrtälje. After 6.8 km north of Sanda, on the left, there is an unpaved road going south. After 100 m the runestone can be seen. It is carved on two sides.

### **The side with the runes**

On one side there are runes and images, on the other side only figures. The inscription starts down on the right inside the band.

k	u	t	h	l	i	f	u	k	s	i	h	u	i	t	h	r
Gudlov							och		Sigurd							
Gudlov							and		Sigurd							

a	l	t	u	l	f	r	f	s	a	r	f	a	i
Adulfs									arvingar				
Adulf's									heirs				

l	i	t	u	h	a	k	u	a	s	t	i	n	a
läto				hugga					stenen				

let                      carve                      the stone

ᚠ ᚷ ᚠ ᚠ ᚠ ᚠ ᚷ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ

a

(1)

after                      fader                      sin  
in memory of      father                      his  
in memory of      his father

(1) The rune is not repeated and must be borrowed from the previous word.

ᚠ ᚷ	ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚷ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ
o k	s i h b a r h	m a t h a r	h a n s
och	Sigborg	moder	hans
and	Sigborg	mother	their
and	Sigborg	their mother.	

The image shows a church tower over an altar with the Communion chalice. A sacristan rings the bell (primklockan) to mark the point of the mess when the bread and the wine are turned into Christ's flesh and blood. Now just to understand how childish and stupid this religion is, one must force himself to focus on the fact that those bloody idiots think that is just symbolic. They don't know that in saying something like that in a loud voice, they would be all excommunicated and burned at the stake. At the time of the Eucharist the bread and the wine, the church says, those things really become real flesh and real blood. Not symbolic ones. If you don't believe that, you are on the same level as the author of this handbook, not a bit more christian or catholic.

### **The side with the images**

The small side images show the two [*soejarna*] which from the land of Caana return to the river Jordan. On a staff between them they carry a [*oruvklase*] (4. Book of Moses 13:24). This image was usual as a symbol for Christ on the cross and the Communion wine.

### **RASBOKIL** church U 1012 Photo album 1996 IX 13, 14

The runestone was in the past embeddet in the church's wall. Where it was originally raised it is not known. The inscription starts down on the left inside the band and it is carved up-side-down.

ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚷ	ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚷ	ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ
s b a a k i	u k	t h u r b i u r n	u k	u t h u h i n
Sprake	och	Torbjörn	och	Otvagen
Sprake	and	Torbjörn	and	Otvagen

ᚠ ᚷ	ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚷ	ᚠ ᚷ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ
u k	i n l a u h	u k	a f r i t h r
och	Ginnlög	och	Afridr
and	Ginnlög	and	Afridr

ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ
t h a u n	l i t u r i t a

de	lät	rita
they	let	carve

ᠠ᠋᠋᠋᠋᠋᠋	ᠪ᠋᠋᠋᠋᠋᠋᠋	᠋᠋᠋᠋᠋᠋᠋᠋	᠋᠋᠋᠋᠋᠋᠋᠋
a f t i r	b i u r n	f a t h u r	s i n
after	Björn	fader	sin
in memory of	Björn	father	their
in memory of	Björn	their father.	

The carving is not signed but it is attributed to the runemaster Åsmund Kåresson.

**ÅRBY** RO108.2 Lena parish, Uppland, No photo 84 1211 near Rasbokil

Originally it was put up on the banks of the Fyris river.

n a s i	a u k	t h a i r	b r u t h r
Nase	och	hans	bröder
Nase	and	his	brothers

r a i s t u	s t a i n	t h i s a
reste	stain	denna
raised	stone	this
raised	this stone	

a f t i r	i a r l	f a t h u r	s i n	k u t h a n
after	Jarl	fader	sin	gode
in memory of	Iarl	father	their	good
in memory of	Iarl	their good father		

a u k	b r u	k u s	t h a k a	k i a r t h u
och	bro	Guds	tacka	gjorde
and	the bridge	God	thank	made
and	the bridge to	thank God	(he)	made.

*bru kus thaka* is an expression of the missionary period and illuminates on the interest of the church and the churchmen in bridges and ferries.

**MÅBY GÅRD** U Fv1992;157 Photo album 1997 VIII 34 to 39. See sketch of the runestone in the notes 1997.

Now at the Arlanda airport, Terminal 2 arrivals, at the north-western side, near the exit and toward the terminals 3 and 4. It is a very nice runestone some 2 m high and 2.5 m wide. The runestone was found April 6, 1990 when the road between the E4 and Arlanda was being widened. It laid in the western side of the road, about 4 km south-west of Arlanda's terminals. The place is in the Måby gård estate in Husby in the parish of Ärlinghundra. The runestone was raised near a road that went to the east from Mårby and further to Ärlinghundra county common where it likely connected to the road from the south from Norrsunda. Just east of the

place of the finding, on the other side of the road, there is a long and in the past depressed land. It is likely that it was over that land that the bridge was laid. About 30 runestones have been found related to Ingvar den Vittfarnes' enterprise (which took place about at the end of the 1030s) and its participants, most of them around the Mälaren region. It gathered so many participants and became so renown, also outside Sweden, that a saga about Ingvar and his travel was written more than 200 years after the event. Behind that bold viking expedition very likely there was the thought of finding a new way to the Caspian see after the way through the Volga close by the settling north of the Caspian see of warlike tribes. To the south and to the west of the Caspian see there was Särkland, the land of the saracens. That is the Nordic name of the Islamic world, the caliphate, which had Bagdad as capital. Ingvar and his followers managed to reach those distant lands and took part there in many battles. According to the saga Ingvar was on his way back to Sweden when he and many of his fellow died for a disease. Only one ship came back home with the tales of the participants tragic destiny. The runestones that talk about the Ingvar enterprise have all the same stamp of character, so that it is possible that they all were the product of a single runemaster, or runemaster's school. The inscription starts at the snake's head on the left.

ƿ ƿ ƿ ǀ ƿ	ƿ ƿ ƿ	ᛒ ǀ ƿ ƿ ƿ	ƿ ƿ ƿ	ᛒ ƿ ƿ ƿ ƿ ǀ ʏ ƿ
k u n i r	a u k	b i u r n	a u k	th u r k r i m r
Gurnar	och	Björn	och	Thorgrim

ƿ ƿ	↑ ƿ ǀ ƿ	ᛒ ǀ ƿ ƿ
r a - - - - -	t a i n	th i n a
reste	sten	denna
raised	stone	this
raised	this stone	

ƿ ↑	ᛒ ƿ ƿ	ᛒ ↑	ᛒ ƿ ƿ ƿ ƿ ƿ	ᛒ ǀ ƿ
a t	th u r - - - s t	(1)	b r u th u r	s i n
after Torsten?			broder	sin
in memory of Torsten,			brother	their
in memory of Torsten,			their brother.	

<sup>(1)</sup> The inscription continues now at the other snake's head.

ǀ ᛒ	ƿ ƿ ᛒ	ƿ ƿ ᛒ ↑ ƿ	↑ ƿ ƿ ᛒ ƿ	ʏ
Han	var	österut	dödades	
He	was	to the east	killed	

	ƿ ƿ ǀ	ƿ ƿ ƿ	ƿ ƿ ƿ ƿ	ᛒ ǀ ᛒ ǀ
	med Inguari?	och	gjörde	denna
	with Ingvar?	and	made	this.

It is strange that they think that Iraq was to the east. Russia, the first stop of the expedition was to the east, but Iraq, where they died was to the south. *And made this* should be referred not to Torsten that, being dead could not do much, rather to his relatives that probably with *this* meant the bridge.

**BROBY BRO** Funbo (not “the Broby Bro”) Photo album 1996 VI 28 to 30

From the cross of the roads Åby-Funbo and Frotuna-Bjärby, drive 0.9 km toward south-west.  
On the left, along the small unpaved road there are two runestones.

**The runestone to the right** U990 Photo album 1996 VI 28, 29

The inscription starts at the snake’s head on the left.

ᚱ	ᚠ	ᚰ	ᚱ	ᚠ	ᚰ	ᚠ	ᚱ	ᚰ	ᚠ	ᚰ	ᚠ	ᚱ	ᚰ	ᚠ	ᚱ	ᚰ	ᚠ	ᚱ	ᚰ
u	a	t	h	r	a	k	t	h	a	k	n	a	u	k	k	u	n	a	r
Väder					och		Tägn			och		Gunnar							
Väder					and		Tägn			and		Gunnar							

ᚱ	ᚠ	ᚰ	ᚱ	ᚠ	ᚰ	ᚠ	ᚱ	ᚰ	ᚠ	ᚱ	ᚰ	ᚠ	ᚱ	ᚰ	ᚠ	ᚱ	ᚰ	ᚠ	ᚱ
r	i	s	t	u	s	t	a	i	n	t	h	a	n	a					
reste					sten					denna									
raised					stone					this									
raised					this stone														

<sup>(1)</sup> The inscription continues now inside the right snake’s head.

ᚠ	ᚠ	*	ᚠ	ᚱ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
a	t		h	a	u	r	s	a	f	a	t	h	u	r	s	i	n		
after			Hörse						fader							sin			
after			Hörse						father							their			
after			Hörse						their father										

ᚠ	ᚱ	ᚰ	*	ᚠ	ᚠ	ᚰ	ᚰ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
k	u	t		h	i	a	l	b	i	a	t		h	a	n	s			
god				hjälp					för				de						
good				help					for				them						

(He was a) good help for them (He was a valid man).

**The runestone to the left** U991

The inscription starts down on the left inside the band.

ᚰ	ᚠ	ᚰ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
t	h	i	a	k	n	a	u	k	k	u	n	a	r						
Tägn					och				Gunnar										
Tägn					and				Guunar										

ᚱ	ᚠ	ᚰ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
r	a	i	s	t	u	s	t	a	i	n	a								
reste						stenarna													
raised						the stones													

ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
a	f	t	i	r	u	a	t	h	r	b	r	u	t	h	u	r	s	i	n





<i>aftr</i>	<i>bruthur</i>	<i>sin</i>
efter	broder	sin
after	brother	their

<i>kuth</i>	<i>hialbi</i>	<i>on</i>	<i>thurstins</i>
Gud	hjalpe	ande	av Torsten
God	help	the spirit	of Torsten.

The runestone is a testimony of the use of performing a work of general public benefit, also intended to make travelling easier, i.e. the building of *saeluhus* “hospices, shelters”. Such huts for the use of weary and weather beaten travellers have been found in a number of districts, where the roads lie far from the settlements.

a	u	k	k	e	r	a	a	u	r	...	s	u	n	t	i																		
och			g	j	ö	r	a		v	a	d		i		s	u	n	d															
and			m	a	d	e			f	o	r	d		i	n		c	h	a	n	n	e	l										
and			h	a	d	t	h	e		f	o	r	d		m	a	d	e		i	n		t	h	e		c	h	a	n	n	e	l

i f i r	th u r i	f a th u r	s i n
after	Tore	fader	sin
in memory of	Tore	father	their
in memory of	Tore	their father	

i f i r	i n k i t h u r u	k u n u	s i n a
after	Ingetora	hustru	sin
in memory of Ingetora		wife	his
in memory of Ingetora		his wife	

a u k i f i r ...  
 och efter  
 and in memory of ...

**VAKSALA** U 961 Photo album 1996 VI 26, 27

From the cross of highway E4 with route 228 (Vaksalagatan street) drive 2.1 km to the east. Perpendicular to Vaksala church, just near the bus stop, stands the runestone. The runestone was once in the Vaksala church-yard wall but in the years 1860s it was moved to its present location. The inscription starts at the left snake's neck.

* 𐌺 𐌹 𐌿 𐌸 *	𐌹 𐌹 𐌹	𐌹 𐌹 𐌹	𐌹 𐌹 𐌹 𐌹 𐌹	𐌹 𐌹 𐌹 𐌹
h u l o h	l i t	r a i s a	s t a i n	t h i n a
Gudlog	lät	resa	sten	denna
Gudlog	let	raise	stone	this
Gudlog	let	raise	this stone	

𐌹 𐌹	𐌹 𐌹 𐌹 𐌹 𐌹 𐌹 𐌹 𐌹	𐌹 𐌹 𐌹 𐌹 𐌹	𐌹 𐌹 𐌹
a t	k i t i l b i a r n	f a t h u r	s i n
after	Kättilbjörn	fader	sin
after	Kättilbjörn	father	her
after	Kättilbjörn	her father	

𐌹 𐌹 𐌹	𐌹 𐌹 𐌹 𐌹 𐌹 𐌹 𐌹	𐌹 𐌹	𐌹 𐌹 𐌹 𐌹 𐌹 𐌹	𐌹 𐌹 𐌹
a u k	r u n f r i t h	a t	b o n t a	s i n
och	Runfrid	after	make	sin
and	Runfrid	after	husband	her
and	Runfrid	after	her husband	

𐌹 𐌹	𐌹 * 𐌺 𐌹 𐌹 𐌹 𐌹 𐌹 𐌹
u k	i h u l f a s t r
och (after)	Jgulfast
and (after)	Igulfast

𐌹 𐌹 𐌹 𐌹	𐌹 𐌹 𐌹 𐌹
r i t h i	i n u b i r
Hugge	in Öpir
Carved	Öpir
Öpir carved.	

The last two lines are also interpreted as “and Ingulfast provided and Öpir carved”, which would mean that Ingulfast took care of providing the stone and Öpir carved it.

**VAKSALA** church U966 U962 U963 U964 U965 Photo album 1998 VI 7 to 13

The runestones stand: two in the church's hall and three (and three fragments) outside the churchyard, 20 m north of the entrance.

**The first runestone in the armory hall** Photo album 1998 VI 7

...	u k	r u n - a	a n u t a r	t o t i r
...	och	Runte?	Anund	Tote (Totila)
	and	Runte	Anund	Tote (Totila)

l i t u	r i t a	s t a i n a ...
lät	rita	stenar
let	carve	stones

### The second runestone in the armory hall

a u -	- f t i r	f a t h u r	s i n	k u -
och?	after	fader	sin	godan (eller gud hjälp ...)
and?	in memory of	father	his	good (or a good helping ...)

**The runestones outside the churchyard** have (from north to south):

**First runestone.** Photo album 1998 VI 9.

... -

**Other runes may be read at the site.**

**Second runestone.** Photo album 1998 VI 10.

Only the lower part of the runestone remains. The inscription starts at the bottom left and going up. To read the runes the top of the runestone must be on the right of your right eye.

a i s k u n u k r	l i t ...
Äsgung	lät ...
Äsgung	let ...

... n	f a t h u r	s i n
?	fader	sin
?	father	his
?	his father	

a u k	i f t r	b u a t a	s i n	k u ...
-------	---------	-----------	-------	---------

... t h i n i	i k u l b u r n	a k	k u t h s m u t h i r
?	Ägulburn	och	Gudsmund
?	Ägulburn	and	Gudsmund.

**Third runestone.** Photo album 1998 VI 11

The runestone has a beautiful ornament with two grotesque snakes facing each other's tail. The inscription starts at the head of the snake on the left and going first down and then up. To read the runes, at the beginning, the top of the runestone must be on the left of your left eye.

†	ƿ		↑			†	ƿ		ᚱ		ᛒ	ᚲ		†		↑		ᚨ	↑	†		†		ᚨ	↑		†
a	k	i	t	-	i	l	f	i	r	i	t	h	r														
Åke		och	Alfred											lät		stanna				sten							
Åke		and	Alfred											let		place				stone							

ƿ	ᚱ	ᚱ		†	↑		†	ᚨ		ᛒ	ᚱ	†	↑														
f	o	r		o	t	-	-	o	s	-		b	u	n	t	-	-	-	-	-	-	-	-	-	-	-	-
after				?								make															
in memory of				?								husband															

	†	ᚱ	ᚱ			ᚱ	ᚱ		ƿ	†	†	†	†	ᚱ		†	ᚲ									
...	l	u	k	r		i	u	k		k	a	n	l	a	u	-	a	r								
	?					gjörde	(eller	och)		?																
	?					made	(or	and)		?																

**Fragments** Photo album 1998 VI 12, 13 *Visit again the site with daylight*

**UPPSALA** Gustavianum University Park and the Cathedral Photo album 1997 VII 17 to 38 and VIII 1 to 13  
34 runestones or fragments are known from Uppsala, including those brought here from the surroundings. 9 runestones can now be found in the Gustavianum Park and 7 in the churchyard of the cathedral. The remaining 18 are either still buried in the cathedral or have disappeared altogether anyway. The cathedral has an orientation south to north entrance to abside (see sketch map in the manuscript). The building south of the cathedral is the Gustavianum and its long axis is oriented east-west. To the south of the building there is the Gustavianum park.

**The Gustavianum University Park**

5 of the 9 runestones that can be found in the park were either found in Uppsala or in the neighbouring parishes. One of the remaining runestones in the park was once bricked-in in the cathedral. Proceeding from the west to the east:

**The first runestone** U896 Photo album 1992 A 30, 1997 VII/VIII 7, 8

Take a picture of the runestone *at night, find* if there is a plate. In the inscription there is the name of the runes.

			†	ᚱ		ᚱ	†		ᚨ	†		ᚨ	↑	†		†										
-	-	-	-	-	i	t	u		r	a	i	s	a		s	t	a	i	n							
					lät				resa					stenen												
					let				raise					the stone												
					ƿ	↑	ᚱ		†	†	↑			ᚱ												
														ᚨ	ᚱ	†										

f t r	o n t	i y - - -
after	ande	?
after	the spirit	?

ḥ ṡ   l ṡ	↑ ṡ ṡ ṡ ṡ ṡ	ṡ   ↑ ṡ ṡ ṡ ṡ ṡ ṡ	' ↑ ṡ ṡ
s o i n	t a u t h r	f i t a f a t h u m	s t a t h u m
var	dödades	(i) Vidavadum	stadt
was	killed	in Vidavadum	city
was	killed	in the city of Vidavadum	

It is very important to confirm that the rune after *fitafahum* is a short rune *s*. In fact from this line it is clear that what is generally interpreted as *vida vadum* “white clothes” to mean the baptismal white robe, here is spelled with an *f* both in *fida* that in *fadum*, making it doubtful to interpret it as “white clothes”. But most important of all is the fact that if it is followed by *stadum* that would really mean that Vidavadum is a city and in particular the city of the “White Ford” (*Vida Vadum*).

ṡ   ṡ	ṡ ṡ ṡ ṡ ṡ	ṡ ṡ   ṡ
r i t h	r u n a r	u b i r
rita	runor	Öpir
carved	the runes	Öpir
Öpir carved the runes.		

#### **The second runestone** U938 Photo album 1992 ? 31, 32 1997 VII/VIII 13, 14

The runestone was found in the year 1910 front of the franciscan cloister north of the Gamla Torger (Old Square, east of the river), buried deep down into the ground. The runestone was repaired and first placed at the Linné botanical garden. In the year 1949 the runestone was moved to its present location.

* ṡ ṡ ṡ ṡ ṡ ṡ	ṡ   ṡ ṡ	ṡ   ṡ ṡ	ṡ ṡ   ṡ ṡ
h u l f a s t	l i t	r i s a	s t i n
Holmfast	lät	resa	stenen
Holmfast	let	raise	the stone

ṡ ṡ	ṡ ṡ ṡ ṡ ṡ ṡ	ṡ ṡ ṡ ṡ ṡ	ṡ   ṡ
a t	i k u l k a i	f a t h u r	s i n
after	Igulger	fader	sin
after	Igulger	father	his
after	Igulger	his father	

ṡ ṡ	ṡ ṡ ṡ ṡ   ṡ ṡ ṡ
u k	t h u r b i o r n
och	Torbjörn
and	Torbjörn

This line is generally understood as that Torbjörn, not a member of the family but a member of the household, joins Holmfast in celebring Igulger. Igulger might have been e.g. in chrg of the administration of the property but it is not completely excluded that he may have been a brother. The runestone is attributed to the runemaster Öpir.

**The third runestone** U943 Photo album 1992 B 1, 2 1997 VII/VIII 15, 16

The story about the runestone is not completely clear. Perhaps it was found in the archbishopry-yard while restauration was on the way. The runestone was placed in its present location in the year 1949. A large part of the runestone is damaged, the lateral parts are missing and also the surface with the ornamental band and the inscription are damaged.

ᛒ	ᛁ	ᛞ	ᚱ	ᚢ	ᚦ	ᛞ	ᚢ			ᚦ	ᛁ	ᚢ	
...	b	i	u	r	n	a	u	k	...		a	i	n
-björn						och			?	[lät	resa	stenen]	
-björn						and			?	let	raise	the stone	

ᚦ	ᚦ		ᛁ	ᚱ	
a	t		i	r	...
after			?		
after			?		

**The fourth runestone** U937 Photo album 1992 B 3 to 5 1997 VII/VIII 17, 18

The runestone was found in the year 1875 at Svarbäck street, between Saint Per street and Kloster street, on the territory of the old franciscan cloister. The runestone was broken in 7 pieces. After it had been repaired it was first placed in the Linné botanical garden and in 1949 was moved to its present location.

ᛒ	ᛁ	ᚦ	ᚢ	ᚢ	ᚦ	ᛞ	ᚢ	ᚢ	ᛞ	ᚦ	ᚦ	ᛁ	ᚦ	ᛞ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ					
th	i	a	k	n	a	u	k	k	u	n	a	r	r	a	i	s	t	u	s	t	a	i	n	a
Tjägn					och			Gunnar				reste						stenarna						
Tjägn					and			Gunnar				raised						the stones						

ᚦ	ᚢ	ᚦ	ᛁ	ᚱ	ᛞ	ᚦ	ᚢ	ᚱ	ᛒ	ᚱ	ᛞ	ᚢ	ᛞ	ᚱ	ᚦ	ᛁ	ᚢ
a	f	t	i	r	u	a	th	r	b	r	u	th	u	r	s	i	n
after					Väder			broder						sin			
in memory of					Väder			brother						their			
in memory of					Väder			their brother.									

In Broby, the parish of Funbo, there is a runeston with the same text. Since in both runic inscriptions it is said that the brothers let raise the runestones (the plural is used) and that the runestone of Broby is standing on its original place, it can be inferred that U937 was brought to Uppsala from Broby. One hypothesis is that it had to be used as construction material. Both runestones have been carved by the runemaster Fot. The three pointed figure at the center of the runestone is not usually found as an ornament on runestones. One opinion is that it might symbolize the Trinity.

**The fifth rnestone** U939 Photo album 1992 B 6 to 8 1997 VII/VIII 19, 20

The runestone was found, like many other aligned in the University Park, north of Gamla Torget (The Old Square), east of the river, in the franciscan monastery territory. The runestone has been used as construction material in the bakery cabin. The inscription starts on the right inside the band representing the foot of the drake.

ᚢ	ᚦ	ᚱ	ᚢ	ᚢ	ᚱ	ᛞ	ᚢ	ᛒ	ᚱ	ᛞ	ᚦ	ᛁ
f	o	r	k	th	r	u	k	b	r	u	n	i
Forkun						och		Brunne				

Forkun	and	Brunne
ᚠ ᚠ ᚠ ᚠ	ᚱ ᚠ ᚱ ᚠ	ᚱ ᚠ ᚱ ᚱ ᚠ
l i t u	k a r a	m e r k i
lät	göra	minnesmrke
let	make	the memorial

ᚠ ᚠ	ᚠ ᚱ ᚠ ᚠ ᚱ ᚠ ᚠ ᚠ	ᚱ ᚠ ᚱ ᚠ ᚱ ᚱ	ᚠ ᚠ
a t	i k u l f a s t	f a t h u r	s i n
after	Igulfast	fader	sin
after	Igulfast	father	their
after	Igulfast	their father.	

The runestone is attributed to Öpir.

**The sixth runestone** U940 Photo album 1992 B 9 to 11 1997 VII/VIII 21, 22

The runestone is one of the four runestones which have been found north of Gamla Torget (The Old Square) in the territory of the franciscan monastery. The inscription starts inside the vertical band, just after it departs from the drake's leg. In the inscription there is the name of the runes.

ᚠ *	ᚠ ᚠ	ᚱ ᚠ ᚱ ᚱ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ	ᚱ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ
i h u l	a u k	t h u r k i r	l i t u	r i t a	s t a i n
Igul	och	Torger	lät	rita	stenen
Igul	and	Torger	let	carve	the stone

ᚱ ᚱ ᚠ ᚠ ᚠ	ᚱ ᚠ ᚠ ᚠ ᚠ ᚱ ᚠ ᚠ ᚱ	ᚱ ᚠ ᚱ ᚠ ᚱ ᚱ	ᚠ ᚠ ᚠ
i f t i r	k i t i l f a s t r	f a t h u r	s i n
after	Kättilfast	fader	sin
in memory of	Kättilfast	father	their
in memory of	Kättilfast	their father	

<sup>(1)</sup> The rune *i* is in the ornament.

* ᚠ ᚠ ᚠ ᚱ ᚠ	ᚠ ᚠ ᚠ
h i a l b i	s a l
Hjälpe	segla
Help	to sail

The line can be interpreted to mean the sailing in the death-boat, the boat into which, according to the pagan tradition, the dead was lain to be left to go adrift into the waters, for his journey to the afterworld. This line is officially interpreted "God help his soul".

The inscription continues now down on the left, inside the drake's foot and upward

ᚱ ᚠ ᚠ ᚠ ᚠ *	* ᚠ ᚠ ᚠ ᚠ
k i l a u g	h o n t
Gillög	ont
Gillög	had pains.



The inscription ends horizontally at the bottom of the runestone.

Öpir carved the runes.

carving on the runestone, rather it is taken to mean that Öpir gave a model.

**The seventh runestone** U932 Photo album 1992 B 12, 13 1997 VII/VIII 23 to 26

first face terminating in a spiral, while in the second face terminating in a knot.

### The side with the tail ending in a spiral

The inscription starts at the snake's head (see sketch in the manuscripts).

Mule och Unne ...

<sup>(2)</sup> About 25 runes are missing.

let                  carve                  this stone

in memory of Svarthövde

vikings were instead blonde.

4 n p R B

... s u t h r b  
Söderby.

Around Uppsala there is quite a number of villages called Söderby, so it is not easy to determine where from the runestone originates.

### **The side with the snake's tail ending in a knot**

The inscription starts at the snake's head.

Ψ ᚢ ᚦ ᚦ  
m u l i ...  
(1)

(1) About 25 runes are missing.

ᚦ ᚦ ᚦ ᚦ	ᚦ ᚦ ᚦ ᚦ	ᚦ ᚦ ᚦ ᚦ
... i t a	s t i n	th i n o
... rita	sten	denna
... carve	stone	this
... carve	this stone	

ᚦ ᚦ ᚦ ᚦ ᚦ	ᚦ ᚢ ᚦ ᚦ ᚦ ᚦ ᚦ ᚦ	ᚦ ᚦ ᚢ ᚦ ᚢ ᚦ	ᚦ ᚦ ᚦ
a f t i r	s u a r t h t h a	b r u t h u r	s i n
after	Svarthövde	broder	sin
in memory of	Svarthövde	brother	their
in memory of	Svarthövde	thier brother	

ᚦ ᚦ Ψ ᚦ ᚦ ᚦ	ᚦ ᚦ ᚦ ᚦ ᚦ ᚦ ᚦ ᚦ
o s m n t r	i i n k i a l t
	(1)
Åsmund	i Ingjald
Åsmund	and Ingjald

(1) The rune is not repeated and must be borrowed from the previous word.

The last line should mean that the runestone was carved by the famous runemaster Åsmund Karesson with the help of his disciple apprentice Ingjald. Both faces of the runestone miss exactly the same part of the inscription which lists the names of the sponsors of the runestone, beside Mule. The runestones had also notary functions also with consequences for the hineritance. Mule will certainly forgive us if, just as an hypothesis, we hint at the possibility that maybe the loss of that part of the inscription was not accidental or due to the franciscans or anyother one active in the imposition of the rule of the new religion, rather was the act of Mule himself, or of his kinsmen. In defense of Mule it must be said that suspect missing parts of the inscriptions are found here and near the cathedral. It must not be ruled out that, when the new religion was being introduced, all the preexisting runestones and, after a first phase during which they served to replace the trues runestones, also the new ones, carved during the introduction of christianity, were being destroyed. The franciscans must have discovered that the runemasters, under the first level of message, hid in the inscriptions, secret messages against the attack.

The previous runestones were raised along a line east-west. The next two runestones are are

instead aligned along a north-south line.

**The eight runestone U489** Photo album 1997 VII/VIII 27, 28

The runestone originally was in the woods south of Mora meadow, in the parish of Lagga, east of Uppsala. In 1729 Olof Celsius moved the runestone to his garden yard in Uppsala. This was one of the three runestones (the other two being U1011 and U896) which were sent to the Paris world exhibition of 1867. The inscription starts down on the right at the end of the drake's foot.

ƿ ʁ ƿ ʁ ƿ	ʁ ʁ ʁ	ƿ ʁ ʁ ʁ	ʁ ʁ ʁ
f h u l u	l i t	k i r a	b r o
Gullög	lät	göra	bron
Gullög	let	make	the bridge

ƿ ʁ	ʁ ʁ ʁ	ƿ ʁ ʁ ʁ ƿ ʁ
f r	a n t	k i l a u a
after	ande	Gillögs
after	the spirit	of Gillög

ʁ ʁ ʁ ƿ ʁ	ʁ ʁ ʁ
t o t u r	s i n
dotter	sin
daughter	her
her daughter	

ƿ ƿ	ʁ ƿ ʁ	ʁ ʁ ʁ	ƿ ʁ ƿ ʁ
u k	s u m	a t i	u l f r
och	som	hade	Ulf
and	who	had	Ulf (as husband).

Probably this is referred to Gullög, if it is a female name. In the case it is not, it would be referred to Gillög.

ʁ ʁ ʁ ʁ	ʁ ʁ ʁ ʁ
y b i r	r i s t i
Öpir	ristade
Öpir	carved.

Bridge building is often described in the runic inscriptions. To build a bridge on a difficult terrain was a deserving deed since it was believed that it could help the soul along its way through the purgatory trial into paradise.

**The ninth runestone U1011** Photo album 1992 B 15, 16 1997 VII/VIII 29, 30

Already at the end of the century that starts with the year 1601 the runestone was moved from its original location in Örby (Rasbo parish) to Uppsala. After the runestone had been moved around in different places, together with U896 and U489, it was sent to the Paris world exhibition of 1867. When the runestones were being brought back to Sweden, U1011 “fell” into the waters of the Le Havre harbours. Thirty years later the harbour was dredged and the runestone was found and brought back to Uppsala. From the above version it is understood that no attempts were made to recover the runestone from a depth that should not have proven



ŋ   * ʏ ŋ   ʈ   ʀ u i h m u n t a r (av) Vigmund (of) Vigmund f the ship leader Vigmund.	ʎ   ʀ   ʏ ʃ   ʈ   ʀ s t y r i m o n s styrman (skepphövdingen) steerman
--	--

### The cathedral church-yard

In the cathedral church-yard, to the east of the cathedral of Uppsala, seven runestones stand. All these runestones were found embedded in the cathedral, many as foundation slabs under the arches. Of the nine runestones that are standing south of the Gustavianum, in the University Park, one comes from the cathedral. The remaining are either still embedded in the cathedral or have disappeared. The runestones will be met proceeding from south to north.

**The first runestone** U933 Photo album 1992 B 17, 18 1997 VII/VIII 31, 32

The runestone was found in the year 1866 in the external wall foundation. It is all but certain the work of the runemaster Öpir which was the originator of 5 of the 18 known runestones in the church. The inscription starts down on the left.

Ḃ ḃ Ṛ ṛ ʔ	Ṗ ṗ Ṭ	Ṛ ṛ Ḳ ḳ	Ḳ ḳ Ṭ ṭ
b o r h a	l i t	r a i s a	s t a i n
Borga	lät	resa	stenen
Borga	let	raise	the stone

| ʃ ʈ | ʌ ɥ ʈ ʌ ʈ | ʈ ʌ ʈ  
 i f t i r s t y n b i a r ...  
 (1)

after Stynbjörn  
in memory of Stynbjörn

<sup>(1)</sup> About 15 runes are missing

ᖃ	ᖃ	ᖃ	ᖃ	ᖃ	ᖃ	ᖃ	ᖃ	
-	o	r	k	i	l	l	i	t
Torkil						lät		
Torkil						let (carve)		

í þ ú í ð	þ r ð þ ñ r	h i þ
e f t i r	b r o t h u r	s i n
after	broder	sin
in memory of	brother	his
in memory of	his brother.	

**The second runestone U929** Photo album 1992 B 17, 19 1997 VII/VIII 31 VIII 1

The runestone is the smallest of the runestone recovered from the cathedral during the restoration of the year 1975. The runestone was in the Jellons sepulchral chapel. The inscription started down on the left where the runestone is damaged. The initial part of the inscription has been consequently lost. In the inscription there is the name of the runes.

ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
...	r	i	t	a	s	t a n
...	rita				stenen	
...	carve				the stone	

ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
e	f	t	e	r	u	i	k	a	f a t h u r s i n
after					Vige		fader		sin
in memory of				Vige		father			his
in memory of				Vige		his father.			

ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
i	k	u	l	f	r	u	i	s	t i r u n a r
Ingulf				ristade					runor
Ingulf				carved					the runes.

**The third runestone** NF1975 Photo album 1992 B 20 1997 VIII 2, 3

The runestone was found in the year 1975 during the cathedral restoration. It was buried in the Hornska sepulchral chapel. The runes are carved very distant one from the other. The inscription starts at the neck of the drake whose head is at the bottom-center.

ᚱ	ᚦ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
r	i	k	r	a	k	h	u	l	t i f a s t k a i r
Richard		och		Hulte					Fastger
Richard		and		Hulte					Fastger

Fastger can be understood as the surname of Hulte. Another interpretation of the inscription can be is “Ring and Hulte and Fastger”.

ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
th	i	r	l	i	t	u	r	i	t a s t a i n
de			läto				rita		stenen
they			let				carve		the stone

ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
a	t	u	i	k	m	a	r	f	a t h u r s i n
after		Vigmar					fader		sin
after		Vigmar					father		their
after		Vigmar					their father		

ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
s	t	y	r	i	m	a	n	k	a t h a n
styrman									gode
skepphödning									gode
ship commander									good

a good ship commander.

ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
l	i	k	b	i	a	r	n	r	i s t i

Ligbjörn                      ristade  
 Ligbjörn                      carved.

Ligbjörn is not a famous runemaster. He also signed a runestone at Rörby (Bälinge parish).

**The fourth runestone** U935 Photo album 1992 B 21 1997 VIII 2, 4

The runestone fragment was taken out of the church floor in the year 1866.

þ	†	þ	†	þ	†	h	↑	†	þ	ᚱ
th	a	g	n	f	a	s	t	a	th	r
Tägn				Fasthed						

One interpretation is to take Fasthed as the surname of Tägn. Another interpretation is *Tägn och Fasthed*, i.e. “Tägn and Fasthed”

↑		↑
		...
		(1)
lät		
let		

<sup>(1)</sup> About 15 runes are missing.

ᛒ	ᛒ	ᛒ	↑	†
b	o	n	t	a ...
[sin] make				
her <sup>(1)</sup> husband				

<sup>(1)</sup> From the plate.

**The fifth runestone** U931 Photo album 1992 B 22 1997 VIII 5, 6

The runestone fragment is marked with a cross. It was dug put of the church floor in the year 1866.

þ	ᚱ	þ	†	↑	↑	ᛚ	þ		ᚱ	þ	ᚱ	þ	†	h	↑	
...	f	r	k	a	l	t	o	k	i	u	f	r	f	a	s	t
?		Kalt					och		Jovurfast							
?		Kalt					and		Jovurfast							

↑		↑	ᚱ	ᛚ		
l	i	t	r	s ...		
lät		resa	[stenen	efter	sin	fader <sup>(1)</sup> ]
let		raise	the stone	after	his	father

<sup>(1)</sup> From the plate.

**The sixth runestone** U934 Photo album 1992 B 23 1997 VIII 5, 7

The runestone fragment was dug out of the church floor in the year 1866. The inscription starts at the center bottom.

þ	ṡ	Ṛ		ṡ	†	Ṛ	Ṛ	Ṛ		Ṛ	Ṛ	†	Ṛ	Ṛ	Ṛ	†	Ṛ	Ṛ		
th	o	r	i	r	a	u	k	r	u	th	i	k	r	a	u	k	k	a	r	l
Tore					och			Rorik?					och			Karl				
Tore					and			Rorik?					and			Karl				

þ	†		ṡ	
th	a	i	r	...
deras				[bröderna <sup>(1)</sup> ]
their				brothers

<sup>(1)</sup> From the plate.

**The seventh runestone** NF1975 Photo album 1992 B 24, 25 1997

The runestone was found in the year 1975 under the southern coarse pillar of the Vasa chapel. The beginning of the inscription is missing and it now starts up to the left.

†	Ṛ	†	Ṛ	Ṛ	Ṛ	†	†	†	Ṛ		
...	a	r	n	u	k	b	r	a	n	t	r
	-björn			och		Brand					
	-björn			and		Brand					

†	†	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ		
l	i	t	u	r	i	s	a	s	t	i	n
läto				resa				stenen			
let				raise				the stone			

†	†	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ				
a	t	k	a	r	l	u	k	f	a	th	u	r	s	i	n
after		Karlung						fader				sin			
after		Karlung						father				their			
after		Karlung						their father							

	†	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ
i	n	k	i	t	i	l	b	i	a	r	n	a	t	b	r	o	th	u	r
och		Kättilbjörn						after				(sin)	broder						
and		Kättilbjörn						after				his	brother.						

Horizontal at the bottom:

Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ	Ṛ
y	b	i	r	r	i	s	t	i	...										
Öpir				ristade															
Öpir				carved															

The runemaster Öpir was active during the second half of the century that starts with the year 1001.

**KROKSTA** U 1070 Photo album 2000 III 13 to 15



Drive 2.35 km north of Åkerby church along route 272. *Actually on my map the church of Åkerby is placed on the east of route 272. The sign-plate pointing to the church is instead directing to the west. The sign to the village of Åkerby instead, 150 m along route 272 to the south of the sign plate to the church, points to the east.* The runestone is in the middle of a field 50 m to the east of route 272. To ask for permission to enter the field go back to the south along route 272 and after 150 m turn right (to the west). Drive straight some 500 m until you come front of Kroksta gård. They also have a fantastic bed and breakfast if you manage to get the entire manor all for yourself. *Bringing* some sort of protection from the sun, the inscription could be readable. For sure a beautiful ornament is visible at the center of the runestone.

**FJUCKBY** RO72.1 Uppland 84 1211 north-west of Storveta

Generally the courses and destinations of the travels not always are reported in the concise epitaphs. This is not the case of this runestone set up by Liutr Styrimathr in memory of two sons. Of one of them he says that “he steered his sheep to greek harbours”. We see that both Ljut and one of his sons were ship’s captains. *Not found* along the street in Fjuckby. At 3.85 km after the fork Björklinge-Ärentuna toward Fjuckby, on the left, there is a stone 1.5 m high. It rained so hard that it was impossible to see if it was carved or not. There was no plate anyway and any carving was not highlighted.

**ÄRENTUNA** U 1043 Photo album 1996 IX 12

Drive along the road from Björklinge toward Lena. At 3.0 km east of the road-fork toward Ärentuna, 3 m to the left of the road, there is the runestone. The inscription cannot be read.

**BJÖRKLINGE** street church U1045 U1048 Photo album 1996 IX 7 to 11

In the church is buried Fleming. He controlled this area. Before Karl XII raised to the throne, the lord from this area as regent detained the power in awaiting that the king became of age 15. Five runestones are preserved at the church.

**The first runestone** Photo album 1996 IX 7 Take the *photo again*, the stone was wet.

The inscription starts in the band down on the left under the drake’s hoof.

\* ᚱ ᚢ ᚷ ᚷ ᚷ ᚷ ᚷ  
h u l m k a r ...  
Holmger ...

ᚱ ᚷ ᚷ	* ᚱ ᚱ ᚷ	ᚷ ᚷ ᚷ ᚱ ᚷ	ᚷ ᚱ ᚷ
... i t r	h i u a	f a t h u r	s i n
?	?	fader	sin
?	?	father	his
?	?	his father	

**The second runestone** Photo album 1996 IX 8 Take the *photo again*, the stone was wet.

The inscription starts down at the center left.

ᚷ ᚱ ᚷ  
b i a ...

l i t	a k u a	s t a i n
lät	hugga	stenen
let	carve	the stone

a t	b i a r n a f t h a	f a t h u r	s i n
after	Björnhövde	fader	sin
after	Björnhövde	father	his
after	Björnhövde	his father	

The next 10 runes **must be read** on the site.

**The third runestone** Photo album 1996 IX 9 Take the *photo again*, the stone was wet.

The inscription starts up at the center left where the runestone is damaged.

... i k a i r	l i t	r e s a	s t i n a
?	lät	resa	stenar
?	let	raise	the stones

u k	k i r a	b u r o
och	göra	bron
and	make	the bridge

e f t i r	s - - t e r f	b u r o t h u r	s i n
after	?	broder	sin
in memory of	?	brother	his
in memory of	?	his brother	

**The fourth runestone** Photo album 1996 IX 10 Take the *photo again*, the stone was wet.

Tis is a peculiar runestone because the inscription keeps changing back and forth from mirror imaged runes to direct. The inscription starts, as mirror-image, down on the left.

a i k a r	a u k	m i t i l b j a r n	a u k
Auger	och	Mitilbjörn	och
Auger	and	Mitilbjörn	and

The inscription now changes to direct runes.

k - - s l	a u k	o h u l
?	och	Akyl
?	and	Akyl

ᚠ   ᚠ ᚱ ᚱ	ᚱ   ᚠ ᚠ ᚠ	ᚱ ᚠ   ᚠ ᚠ
l i t u	r i t a	s t i n
läto	rita	stenen
let	carve	the stone

ᚠ ᚱ ᚠ   ᚠ ᚠ	* ᚱ ᚱ   ᚠ ᚱ ᚠ
e f t i r	h y b i n k a
after	?
after	?

The inscription now hanges back to mirror-image.

ᚱ	ᚱ	ᚠ	ᚠ	ᚱ
r	u	th	a	f
(2)		(1)		

*fathur'*  
fader  
father

- (1) The ᚱ has to be taken out of the ᚱ once upside down.  
(2) The ᚱ must be taken out of the following ᚠ.

The inscription goes back now to direct.

ᚠ | ᚠ ᚠ  
s i n  
sin  
his  
his father.

**The fifth runestone** Photo album 1996 IX 11 Take the *photo again*, the stone was wet.  
The inscription starts at the center left.

ᚱ   ᚠ ᚱ ᚠ	ᚠ   ᚠ ᚠ	ᚠ ᚱ ᚱ ᚠ
k i l u a	l i t	a k u a
Gudlög	lät	hugga
Gudlög	let	carve

ᚠ ᚠ	ᚠ ᚱ	ᚠ	ᚠ ᚱ ᚠ	ᚱ   ᚠ		ᚱ
a t	i a r - - t		s u n	s i n	- - - - u	
after	?		son	sin	?	
after	?		son	her	?	
after	?		her ?	son.		

**It is advised to visit the historic site of the church of Vedel.**

**HUDDINGE** 83 12H1 CS

The runestone stands south of the village of Huddinge and is very likely on its original location. **Not found, not nuch searched.**

The inscription reads:

Gillög och Funnen läto resa stenen  
 Gillög and Funnen let raise the stone  
*efter Tor sin broder och Eliv sin svåger*  
 after Tor their brother and Eliv their brother-in-law.

**HASSELBY** 83 12h2 little NE of Harbo **Not found**

The runestone is dated from the cantury that starts with the year 1001 and stands inside a cultivated field on a wood islet east of route 272 near Hässelby. The runestone, which has been carved by Öpir, has a cross and ornament, and reads:

Åsges och Maginbjörn och Litle  
 Åsges and Maginbjörn and Litle  
*lät resa stene*  
 let raise stenen  
*efter Tobbe Åsgärds fader.*  
 after Tobbe Åsgärd's father.

**HADÉ** Photo [11]97 [12]13 83 12H3

The runestone is at the cross between the road from the church of Hedesunda toward Östervåla and the road to Gysinge, 20 to 50 m east of the entrance to Hadesholm. The surface of the runestone has been smoothed out and the only part of the inscription still visible is at the bottom right of the stone. The runestone was smoothed out in the year 1752 by the then county governor of Västamanland, marshal of the court and owner of Gysinge mill and Hadesholm Fredrik Ulrik Insensjärna. Such a remarkable name for such a deed! He wanted to carve on it his symbols and the year. Another possibility is that they wanted to counter the nationalistic revival in which the runic inscriptions played an important part. He let the stone be placed very close to where it stands today. The original runestone location was Hade burial site 100 m north of its present location, close to the road. In the years 1945 and 1960 parts of the runestone were found and it underwent a restauration with the insertion of iron clamps.

ᚢ	ᚦ	↑		ᚲ	ᚱ	ᚠ	ᛀ	ᚢ	ᚲ	ᚲ	ᚠ	↑		
y	f	t	i	r	m	a	t	h	u	r	s	a	l	i
after					moder					?				
after					moder					?				

Very likely the runestone had been carved by Öpir, like another one now disappeared in the church of Hedesunda, the norther-most runestone carved by Öpir. Another runestone found in 1954 in the church of Hedesunda laying as threshold, is now in the Länsmuseum of Gävle (**visit**).

**ÖSTERFÄRNEBO** church Photo [11]155 album 1996 VII 29 to 31

In the tower armory hall at the entrance of the church two runestones can be found.

### The first runestone GS2

The runestone is severely damaged and only fragments of the lower part remain. However a drawing of the runestone dated 1690 is available and it is the only source of information on the runestone inscription. The oldest information on the runestone is dated april 26, 1669 when the church's priest, probably in response to a request to inventory old monuments, wrote that the only one is a runestone that lies under the door of the armory hall at the entrance of the church. The church at that time stood on the other side of the road. It was built in the century that starts with the year 1201 and was provided with the armory hall during the century that starts with the year 1401. At that time it was called Fernbo church. In 1726 there is a script that says that the runestone was under the pillars of the church and that the inscription was quite damaged by the foot-steps. Still at the beginning of the century that starts with the year 1801, the runestone was the threshold of the armory hall but, after that, it disappeared. In 1822 the new church was ready. Stones from the old church were used to build the parish warehouse that is now in the church-yard at the south-eastern corner. Probably some of the old church's stones were also used to build the church-yard wall and that is probably where the runestone got dynamited. April 13, 1974 the first of the 18 fragments of the runestone was found by a researcher native of the village. The fragments were found in 1974, 1976, 1977 and 1978 in the church-yard and in the church-yard wall. The inscription starts down on the right, at the snake's head and ends down on the left at the snake's tail.

l l n l p l	ǵ p	ƿ n l n l p l	ǵ p	þ n r ƿ t l r
i l y i k i	a k	f u l u i k i	a k	t h u r k a i r
Illugi	och	Fullugi	och	Torger
Illugi	and	Fullugi	and	Torger

About 40 runes are missing, with the probable text "let raise in memory of ? father?"

h l t	h t l l t t
... s i n	s n i l a n
sin	duglige
his	good
his good	father.

ƿ n þ	l l n þ l	ǵ t t t
k u t h	i l u b i	a n t a
Gud	hjalpe	anden
God	help	(his) spirit.

The runestone original location is not known. However, the runes *uin* in the inscription can be translated into Vi. In this case the original location of the runestone cannot be very far from Vibron which is 500 m east of the church. Vi is the heathen name of a sacrifice site. A sacrifice site or a cult site has been found in Kungsgården, the pasture hill 100 m north-east of Vibron. A sacrifice well is also found on the eastern side of the Norrån river, about 80 m above Vibron. At the top of the carving three figures can be seen. From their clothing they must be three men. The one in the center is believed to be Sigurd Fafnesbane (see the Ramsund runic boulder north of Eskilstuna) when he drives his sword Gram thorough Fafner (which turns into a snake, a drake) while Fafner is guarding the golden treasure contained in a otter's skin, that Fafner took from Gnitahed. The golden treasure may be symbolized by the oval that sits on top of the ornament above the cross. The two men that approach Sigurd, one

### The second runestone GS 1

h	t	l	ʃ	ɾ	ɬ	ɲ	ɸ	ɾ	l	ʔ	ʀ	ɬ	h	ɬ	h	ʔ	ɬ	l	ɬ
s	n	i	a	l	a	u	k	l	i	t	r	e	s	a	s	t	a	i	n
Snölög								lät			resa			stenen					
Snölög								let			raise			the stone					

ƒ Ƴ ↑ ı ʁ	ŋ ı ı ı Ƴ	ʁ ʁ ↑ ↑ ı	ʁ ı ı
e f t i r	u i l e f	b y n t a	s i n
after	Vileif	make	sin
in memory of	Vileif	husband	her
in memory of	Vileif	her husband	

c:\documenti\runstenar\runresa\italyUSA\010106



? carved this stone

ἰ ṡ	ʀ Ṛ Ṗ Ṗ Ḳ Ḳ Ṗ ἰ	Ṗ Ṛ Ṛ Ṗ Ṛ Ṛ	ḣ Ḳ
a t	k u t h b i u r n a	b r u t h u r	s i ...
		(1) (1)	(1)
after	Gudbjörn	broder	sin
after	Gudbjörn	brother	his
after	Gudbjörn	his brother	

<sup>(1)</sup> The runes are linked.

About 10 runes are missing. The inscription continues inside the horizontal band on the left.

ʀ Ṛ ṡ ἰ	Ṛ ἰ ḣ	ʃ Ṛ Ṗ Ḳ ḣ	ʀ Ṛ Ṗ ʃ Ṛ Ḳ
k u t a	u a s	m u t h i r	k u t h m u i r
Gudda	var	moder	Gudmunds
Gudda	was	the mother	av Gudmund

The inscription continues in the vertical band under the cross and then on the askew vertical band on the right.

ʀ Ṛ Ṗ ʃ Ṛ Ṗ ṡ Ṛ	Ṗ Ṗ Ṛ Ṛ Ṗ Ṗ ἰ ṡ Ḳ
k u t h m u n t r	o t h r u k n a t i
Gudmund	är druknade
Gudmund	has drowned.

The runestone has a peculiarity with the woman's figure that perhaps depicts the sorry mother and is the oldest representation of an inhabitant of Gästrikän.

### **The second runestone**

The fragment is the lower part of the runestone that originally was in Väster Hästbo. The runestone was already broken in 1793. It was found in 1927 in the church-yard during the excavation for a burial. The inscription starts down on the left and going up.

ἰ ḣ ʃ Ṛ Ṗ ṡ Ṛ
a s m u n t r
Åsmund

The upper part of the runestone is missing. The inscription continues on the fragment.

ʃ ἰ Ṗ
f a t h ...
fader
father

The inscription continues up in the right band and going down.

* Ḳ Ṗ	Ṛ ἰ ḣ	Ṛ ḣ ṡ		Ḳ Ṗ Ṗ ἰ Ṗ ṡ Ḳ
h i n	u a s	u i s t	- - -	i k l a n t i
Han	var	vester	uti i	England



He	was	to the west	out in	England
He	was	out to the west	in	England

The inscription continues up in the central vertical band and down.

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
u	k	u	s	t	u	k
(1)	(1)			(1)	(1)	
och		var		dö	dades	
and		was		killed		

<sup>(1)</sup> The runes are linked.

Probably the runestone was raised by Åsmund in memory of his father, whose name we don't know, who died during his expedition to the west in England.

# ÅRSUNDA church GS 9 RO?56.2 Photo [11]146 [11]147 album 1997 VIII 3 (*incomplete*)

The runestone is clamped with iron bars at the northern wall of the church's armory hall. The runestone is dated from the century that starts with the year 1001 and its original location is not known. The first information on the runestone comes in the inventory of the year 1684 and reports the runestone in the armory hall as a threshold to the southern church door. The armory hall was erected in the century that starts with the year 1201 and that is when the runestone is believed to have been placed as a threshold. In 1690 Ulf Christofersson drew a sketch of the runestone and that is the only source of information about the runestone's right side which is now missing. At the time of the drawing the runestone still lay on the armory hall floor. Shortly thereafter it was raised outside the church. In the year 1758 the runestone is reported embedded in the church's wall. In 1793 it was not there anymore, perhaps removed during the church's renovations during the years 1770 to 1774, when the original armory hall was eliminated. During the century that starts with the year 1801 the runestone was placed again as a threshold but this time to the door of the tower, functioning as a armory hall. In 1864 it had been moved to the church-yard wall, near the western church door. By that time the runestone was broken in three parts and many of the runes could not be read anymore, worn out by the footsteps. Probably the right part of the runestone was damaged when the runestone lain as threshold to the armory hall. In 1924 it was placed in its present location. The inscription starts down on the left at the snake's tail.

ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
i	n	u	n	r	s	u	n	r	u
Anund					son			Ruth	(Roda)
Anund					the son			of Ruth	

ᚠ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ
a	t	u	i	l	i	t	r	i	s
after		Vilit					reste		
after		Vilit					raised (this stone)		

raised this stone in memory of Vilit

ᚠ	ᚱ	ᚠ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	ᚱ	
e	f	t	i	r	t	h	u	r	k	e	r	b	r	u	t	h	u	r	s	i

(och) efter	Torger	broder	sin
(and) in memory of	Torger	brother	his
(and) in memory of	Torger	his brother	

ᚱ ᚢ	ᚢ ᚳ ᚢ	ᚠ ᚦ ᚢ ᚠ	ᚱ ᚳ ᚢ ᚳ ᚱ	ᚱ ᚠ ᚢ ᚠ
o k	k y t h	e l f i	m u t h u r	s i n a

(1) (1)

och	Gudälv	moder	their
and	Gudälv	mother	their
and	Gudälv	their <sup>(2)</sup> mother	

<sup>(1)</sup> The runes are linked.

<sup>(2)</sup> of Vilit and Torger. In fact *ruthur* is a woman name. So Anund already has a mother and she is Ruth. If that is so, Torger cannot be the brother of Anund. So let us decide that Torger is the brother of Vilit. And Vilit is not the brother of Anund. Why then is Anund raising the runestone after all those people? Vilit can have been the father of Anund and the husband of Ruth. So Torger is the uncle of Anund. There is the possibility though, that Ruth is a man ...

ᚳ ᚢ	ᚠ ᚢ ᚠ ᚠ ᚠ	ᚠ ᚱ ᚢ ᚠ ᚱ ᚱ ᚱ	ᚱ ᚢ	ᚱ ᚠ ᚢ ᚢ ᚢ
u k	e f t i r	a s b i a r n	a k	a i f u t h
och	efter	Åsbjörn	och	Vifot
and	in memory of	Åsbjörn	and	Vifot.

Now don't ask me who they are.

The ornament is very interesting. On the top of the tree Sigurd is sitting on his heels (or running) can be seen while he puts his sword through the snake's body. Below on the right a man is running holding a ring with one of his arms swinging up and the other down. He is believed to be 1) the dwarf Andware with his last ring which he put on the otter Otr to cover its whiskers; or 2) the messenger Vinge. The ornament connects this runestone with the ones in the church of Österfärnebo, in Ockelbo and in Drävle (Uppland). In all three runestones Sigurd is represented. He must have been a very popular figure. The three Sigurd runestones come all from the same boulder ridge. In Uppland there is a fourth Sigurd runestone (see Drävle). The runestones may well be an expression of the culture that developed along the route through the ridge that brought the Gästriklään iron down to the south as 4 of the 7 known Sigurd runestones stand along this route.

**OVANSJÖ** church Photo [11]37 [12]18

The Övansjö church in Gästrikland *is to be found*. It is 1.5 km south east of Åsen (Dalförs) which is 3 km north west of Åshammar. No church is shown on the Blå Kartan.

### **The first runestone**

The runestone is in the armory hall on the right entering the nave (you do not find an armory hall entering a nave, *verify*). In 1310 it was embedded outside the armory hall. In 1760 it was moved to the southern church-yard door. In 1928 it was placed in its present location. Its original place is not known. Only a part of the runestone is preserved today. The inscription starts down at the right drake's head (see th sketch in the manuscript). The first four runes are mirror-imaged.

l \* l \*  
i h l h

*hlhi*  
Helge

ᚠ ᚨ ᚢ ᚹ ᚦ ᚱ ᚷ	ᚠ ᚱ	ᚠ ᚨ ᚱ ᚢ ᚦ ᚱ
o s u h l f r	a k	a s m u n t r
Åsolv	och	Åsmund
Åsolv	and	Åsmund

ᛞ	l	ᚦ	l	ᚦ	ᚢ	ᚨ	ᚨ	ᚦ	l	ᛞ
th	i	l	i	t	u	s	t	i	n	
							(1)			
de		läto				stenen				

(1) The rune is of the short type and is mirror-imaged.

l	ᚱ	ᚦ	l	ᚨ	ᛞ
i	f	t	i	s	a ...
				(2)	(3)
				)	
efter				?	
in memory of				?	

(2) The inscription continues now at the drake's head on the left.

(3) About 20 runes are missing

		ᚨ	ᚦ	ᚷ	ᚨ	ᚱ	l	ᛞ	l	ᛞ	ᚠ
		...	s	t	r	s	m	i	th	i	a
[han	var	den	bäste]	av	smeder	i					
he	was	the	best	of the	smiths	in ...					

This is one of the few runestones in Sweden where a person is named as a smith.

### **The second runestone**

One author has it that the runestone is the older (of the two?) and is a rarity since is carved with knotted runes. Take a picture. It must be *verified* if they are the dotted runes instead. The only dotted rune that I have in my notes is the ᚦ in *eftr*. Other runestones of this type are found in Norway and in Groenland. Very likely the runamaster was a wood carver, from the shape of the hoofs, it can be inferred that, possibly, he is the same that carved Österfärnebo and Ockelbo.

ᚷ	ᚢ	ᚦ	ᚦ	ᚦ	ᚷ	ᚠ	ᚱ	ᚢ	ᚦ	ᚷ	ᚦ	ᚦ	ᚦ	ᚦ	ᚨ	ᚨ	
r	u	a	l	t	r	a	k	u	t	r	l	i	t	u	r	i	s
Roald						och		Udd			läto			resa		stenen	
Roald						and		Udd			let			raise		the stone	

ᚦ	ᚱ	ᚦ	ᚷ	l	ᚷ	ᚱ
e	f	t	r	i	r	m ...
efter				Irm...		
in memory of				Irm...		

...	u	th	i	u	l	b	i	o	n	t	a	...
Gud			h	j	ä	l	p	e	a	n	d	e
God			h	e	l	p			s	p	i	r
God			h	e	l	p			h	i	s	

...	o	n	l	i	t	s	i	a
	?			?				

**VALBO** church GS 12 Photo [11]105 album 1996 VIII 8, 9

The church of Valbo stands on the site of the oldest church made of stones in Gästrikland. In the years 1950s the foundation stones of the chorus of a roman absidal church of the century that starts with the year 1101, were found. Previous to that a wooden church was standing on the site. At the beginning of the century that starts with the year 1301 the nave and the chorus were elongated and widened. Today only the southern wall of the XII century church remains. In that occasion a very interesting door, now at the Länsmuseum, was added. It has about 10 snakes' heads and 15 snakes' tails. It was the viking way of putting the drakes to guard the church against the menace of their similar. The church of Vall, Valbo kyrka, was an important church, together with the church now in ruins of Västerhus, Frösön in Jämtland, along the pilgrim path between the Saint Erik sanctuary in Uppsala and Saint Olof in Trondheim, Norway. The runestone is clamped with iron bars to the external southern (western?) corner between the nave and the tower. It was moved here at the end of the century which starts with the year 1801 (1898) from its original place (which is marked in a map somewhere) in the village of Lund near Valbo. In the original place, a memorial stands now (find it). Already in the first drawings of the beginning of the century that starts with the year 1601 the runestone appears damaged. In the runestone ornament three drake heads can be seen: one at the top left, one at the center high above the cross, and one at the center low on the right. The inscription starts at the drake's head on the top left. In the inscription appears the name of the runes.

i	th	a	l	i	r	a	l	i	t	r	i	t	a	s	t	i	n	t	h	i	n	o
Italira							lät			rita				sten				denna				
Italira							let			carve				stone				this				
Italira							let			carve				this	stone							

a	b	t	i	r	b	i	u	r	n	s	u	n	s	i	n
after					Björn					son			sin		
in memory of					Björn					son			her		
in memory of					Björn					her son					

t	h	a	r	u	a	r	...
							(1)
De				var			
They				were	...		

<sup>(1)</sup> About 10 runes are missing.

ᚠ	ᚢ	ᚦ	ᚠ	ᚱ	ᚦ	ᚦ	ᚠ	ᚠ	ᚠ
a	u	k	a	r	n	f	a	s	t a
och	Arnfast								

The tail of the drake with the head at the top left reaches now the knot on the left. Here it intermingles with the bodies of the snake with the head at the center high and with the drake with the head at the center left. The band under this knot with the runes undoubtly belongs to the drake whose head is at the center high. The band above the knot, without runes, undoubtly belongs to the drake whose head is at the center left. Where do, the tail of the first drake and the body of the drake with its head at the center left, continue, is not clear because here the carving has not been very well preserved. The inscription continues in the body of the drake with its head at the center high.

ᚠ	ᚢ	ᚦ	ᚠ	ᚠ
a	u	k	a	i ...
			(2)	
och	?			
and	?			

<sup>(2)</sup> About 8 runes are missing.

ᚦ	ᚠ	ᚠ	ᚠ	ᚢ	ᚠ
th	a	i	r	u	a ...
				(3)	
de	var				
they	were ...				

<sup>(3)</sup> About 15 runes are missing.

ᚢ	ᚦ	* ᚠ ᚠ ᚠ ᚦ ᚠ	* ᚦ ᚦ	ᚠ ᚠ ᚠ ᚢ	ᚢ ᚦ	ᚦ ᚢ ᚦ ᚠ	ᚠ ᚢ ᚦ ᚠ ᚠ
- u	th	h i a l b i	h o n	s a l u	u k	k u th s	m u th i r
						(4)	
Gud	hjelpe	hans	själ	och	Guds	moder	
God	help	his	soul	and	God's	mother	
God and God's mother help his soul.							

<sup>(4)</sup> The rune is not repeated and must be borrowed from the previous word.

ᚱ	ᚢ	ᚦ	ᚦ	ᚠ	ᚱ	ᚠ	ᚠ ᚠ ᚠ	* ᚢ	ᚦ ᚠ ᚱ
r	u	n	o	r	r	i	t a r	h	u - m s r
Runor	ritar			Åsmund					
The runes	carved			Åsmund					
Åsmund carved the runes.									

The runestone has a big cross and the prayer form "God and God's mother ...". The cross is taken to be the christian cross because the imploration leaves little doubt, the presence of the mother of god is only present in the hebrew religion from Palestine, later called christianity.

The runemaster Åsmund Kåresson being active during the first half of the century that starts with the year 1001, one can infer that the runestone was carved a couple of generations before the first stone church of Gästrikland, not very far away from Lund, was going to be built.

# **JÄRVSTA** GS 11 Photo [11]116 album 1996 VIII 7

From Gävle drive along Södra Kungsvägen (route 76 to Skulskär) toward south. About 3 km from Gävle center (from Gävle river), 1 km before the center of Järvsta (i.e. *from* the turn south toward Mårtsbo) and right where the railway from the left comes close to the road 76 and starts running parallel to it, there is a sign pointing to a *forminne* (old burial site). Turn right. After 100 m turn right again. After 250 m, on the right, and front of a house close to the burial site, stands the runestone. Runestones are linked to burial sites more than it is believed. At the viking times the village was a sure port on the coastal water route to the south. Very likely the runestone is standing on its original location. In the ornament two drakes heads can be seen. One is at the top left and one is at the center. The tail of the drake with its head at the center ends in a cross. More than the christian symbol here it resembles more the hammer of Tor. The inscription starts at the head of the drake at the center and going up.

þ	l	n	þ	ʀ	l	h	n	ʀ	ʀ	n	þ	l	l	ʀ	ʀ	n	ʀ	ʀ	l	l	ʀ	l		
th	i	u	th	k	i	r	u	k		k	u	th	l	a	i	f	r	u	k		k	a	r	l
									(1)									(1)						
Tjudger							och			Gudleif							och			Karl				
Tjudger							and			Gudleif							and			Karl				

(1) The rune is not repeated and must be borrowed from the previous word.

þ	l	h		ʀ	n	þ	ʀ	l	l	h			
th	a	r		b	r	u	th	r		a	l	i	r
			(2)										
dessa				bröder						alla			
these				brothers						all			
all these				brothers									

(2) The *b* rune is mirror-imaged.

l	l	l	n	ʀ	l	l	l	h	l	l	l	l	l	l	l	l	l	l	l	l	l	l	l
l	i	t	u	r	i	t	a	s	t	a	i	n	th	i	n	o							
lätö				rita				sten					denna										
let				carve				stone					this										
let				carve				this stone															

The inscription **reached now the knot**. It does not continue upward past the knot, rather it continues in the band in the left, just **after the band reached its minimum** and going up (see the sketch in the manuscript).

l		l	h	þ	l	n	þ	ʀ	n	l	l	ʀ	l	l	l	l	l	l	l	l	l	l	l
a	b	t	i	r	th	i	u	th	m	u	n	t	f	a	u	r	s	i	n				
(2)																							
after					Tjudmund								fader				sin						
in memory of					Tjudmund								father				their						
in memory of					Tjudmund								their father										

(2) The  $b$  rune is mirror-imaged.

P	n	p	*	i	r				*	t	t	h	h	i	r	n	n	p	p	n	p	h	y	n	p	i	h
k	u	th	h	i	a	l	b	i	h	o	n	s	s	a	l	u	u	k	k	u	th	s	m	u	th	i	r
					(2)								(3)			(3)		(3)									
Gud			hjälpe						hans				själ			och		Guds				moder					
God			help						his				soul			and		God's				mother					
God and God's mother help his soul.																											

(2) The  $b$  rune is mirror-imaged.

The inscription continues now **from the tail** of the drake with the head on the left and going down.

l	þ	þ	h	ψ	ð	↑	℞	ρ	↑	℞	↑	h	ð	↑
i	o	o	s	m	u	n	t	r	k	a	r	e	s	u
och	Åsmund								Kåresson					
and	Åsmund								Kåresson					

ψ	↑	℞	ρ	↑	þ	↑	℞	ð	↑	℞	↑	h	↑	h
m	a	r	k	a	t	h	i	r	u	n	o	r	r	i
märklig								runor					ritar	
remarkable								runes					carve	

I, Åsmund, carved the remarkable runes

The inscription continues now in the vertical band **below the cross** and going down.

þ	í	h	í	↑	í	í	Ψ	∩	í	↑
th	a	s	a	t	a	i	m	u	n	t
då		satt			Edmund					
when		ruled			Edmund (as king in Uppsala).					

This line is extremely important. It allows a precise dating of the runestone to the years 1050 to 1060 a.d. when Edmund den Gamle, Edmund the Senior, was king. The name Edmund appears only on other three runestones, one of which is the runestone at Strängnäs that connects Ingvar the Vittfarne to the royal family. It must be noticed that quite a big part of the inscription, close to ¼ of its length, is occupied by the celebration of the runemaster. All the runestones close to Valbo are the work of Åsmund Kåresson. In this runestone all the b runes are carved mirror-imaged and the runemaster jumped the inscription in an eccentric way.

**HELIGA TREFALDIGHET** church GS 13 Gävle Photo [11]60 [12]25 album 1996 VIII 4 to 6

The runestone stands since the 1890s clamped with iron bars to the wall of the church's armory hall. The runestone original place was in the village of Sörby, which is now in the Södertall quarter of Gävle. A copy of the runestone is standing now on the site of the original location (see the next entry Sörby). Most of the left part and the top right corner of the runestone are missing. However the left part is represented in an old drawing. To follow the inscription it is necessary to jump from one point of the runestone to the other (see the sketch

in the manuscript). The inscription starts at the top left drake's head and goes to the right and down.

ᛖ ᚱ ᛗ ᚲ ᚲ	ᚲ ᚲ ᚲ	ᚱ ᚲ ᚲ ᚲ	ᚲ
b r u s i	l i t	r i t a	s ...
Bruse	lät	rita	[sten denna]
Bruse	let	carve	this stone

*Bruse* is a typical viking name and derives from the word *bow* (and arrow, not the bending act).

ᛖ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ	ᛖ ᚱ ᛗ ᚲ	ᚲ ᚲ ᚲ
- b t i r	i h i l b	b r u r	s i n
after	Egil	broder	sin
in memory of	Egil	brother	his
in memory of	Egil	his brother	

ᚲ ᚲ	* [ᚲ ᚲ]	ᛗ ᚲ ᚱ ᚲ	ᚲ ᚲ ᛗ ᚲ ᚱ ᚲ	ᚲ	ᚲ ᚲ ᚱ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ
i n	h a n	u a r t h	t a u t h r	i	t a f s t a l o n t i
				(2)	(3)
och	han	blev	död	i	Tavastland
and	he	got	killed	in	Tavastland

(2) The inscription reached now **the knot at the bottom center**. It does not continue past the knot up inside the same band, rather it jumps **into the band on the left below the knot**.

(3) The inscription has now reached the X sign inside the band and continues back from where it left in (2) **above the knot**, i.e. going up the tail, the vertical band on the right.

**Take a better picture** of the knot at the bottom, it is not easy to see how the bands are connected past the knot.

ᛗ ᚲ ᚲ	ᚱ ᛗ ᚱ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ
[tho br] u s i	f u r t h i	l a n k	l a n s
då Bruse	förde	landskapets	ledning
there Bruse	got	campaign	command
there Bruse	got	the command of the campaign (military)	

Actually the expedition was headed by Fröger (see later), so “campaign” must be interpreted as “a company” (regiment).

ᚲ ᛖ ᚲ ᚲ ᚲ	ᛖ ᚱ ᛗ ᚲ	ᚲ ᚲ ᚲ
i b t i r	b r u r	s i n
after	broder	sin
after	brother	his
after	his brother	

It is not clear if this line must be interpreted that Bruse took command of the military expedition after his brother, or if it must be understood that the runestone has been raised also in honor of a brother of his (of Bruse). The latter is unlikely because when the previous brother of Bruse, Egil, was mentioned, his name was specified. Now it would not sound right



if this was another brother, which also acted honourable deeds (see later), and his name not mentioned. Then it is better to understand that the brother in question was Egil. Egil first commanded a company in the expedition lead by Fröger (see later), got killed and that is when Bruse took up his place in command of the company. The inscription has now reached the end of the tail and to continue jumps **past the X mark inside the tail on the left**, where the inscription previously interrupted, and goes up.

* ʀ ʀ	ʀ ʀ ʀ	ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ ʀ ʀ
h o n	f u r	m i r	f r a u k i r i
han	for <sup>(4)</sup>	med	Fröger
he	went <sup>(5)</sup>	with	Fröger

<sup>(4)</sup> the past tense of *fara*, “travel”.

<sup>(5)</sup> in expedition.

The inscription has reached the end of the tail and jumps to **the head of the drake on the right** and goes to the left and down.

ʀ ʀ ʀ	* ʀ ʀ ʀ ʀ ʀ	* ʀ ʀ	ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ	ʀ ʀ ʀ ʀ
k u t h	h i a l b i	h o n	s a l u	k u t h s	m u t h i r
Gud	hjalpe	hans	segel	Guds	moder
God	help	his	sailing	God's	moder

Mother of God, help well his sailing (on the death-boat, to the other world).

With this interpretation the role of mother Mary is similar to that of the Valkyries. The line is officially interpreted as “God and God’s mother help his soul”.

ʀ ʀ ʀ ʀ ʀ	ʀ ʀ	ʀ ʀ ʀ ʀ ʀ ʀ ʀ
s u a i n	u k	o s m u n r t
Sven	och	Åsmund
Sven	and	Åsmund

The fact that a runemaster keeps changing the way he spells his name in different runestones is puzzling. Here it can be attributed to the fact the Sven, a runamaster or disciple of Åsmund Kåresson, was doing the carving under the supervision (!) of the runamater.

ʀ ʀ ʀ	ʀ ʀ ʀ ʀ ʀ ʀ ʀ	ʀ ʀ ʀ
t h a u	m a r k a t h u	t h i r
de	märkt	dessä
they	marked (carved)	this (stone).

The runestone talks about a viking expedition to Tavastland in Finland, one of the expeditions in Finland organized and lead by Fröger, presumably under the assignment by the king. This is one of the most important runestones in Sweden. An author has it that this is the oldest preserved source concerning the swedish expeditions on “sea war organization”. It was carved in the middle of the century that starts with the year 1001. Fröger was a leader of viking expeditions known also in Uppland, where he is named in several runestones. Among those one viking expedition that he lead to Livland. It is not clear if Fröger was leading an expedition whihc took place on different provinces, lead by deputies, or if Fröger this time died during the expedition passing the leadership to Egil, who in turn also died passign the

command to his brother Bruse. Anyway it is a fact that two brothers from Sörby were part of the adventurous travel.

**SÖRBY** Photo album 1996 VIII 6

From Slottorget square (Castle square) in Gävle drive south 1.0 km on Södra Kungsgatan street. Turn left at the cross with Fleminggatan street. After 66m, the first on the left is Sörbygatan street and by then the runestone's copy is visible on the left, in the middle of the square (the cross between Fleminggatan street and S. Rådmansgatan street). This is where the runestone which now is kept at the Heliga Trefaldighet church originally was standing. Here once there was a X century burial site now disappeared. In the century that starts with the year 1001 the village of Sörby was on the Gävle gulf southern shore and it was a good port.

(continued in *aktre*)

(continued from *aktning*)

## **SÖRBY**

### **GÄVLE LÄNSMUSEET**

Visit the museum, some runestones must be kept here.

### **HILLE** Photo [11]15 [12]101

Drive north from the Gävle's river Gavleån along the road to Björke. After 6 km, in a private yard of a house in Hille, one of the three fragments of a runestone found in the years 1940s, is kept. The other two fragments are at the Gävle Läns museet. The fragment in Hille has a bearded man on a cart (like in the Ockelbo runestone) who is holding a baton with a cross. A man with a similar baton is on the backside of a runestone in the church of Kalmar, in the parish of Håbo-Tibble, Uppland.

### **OCKELBO** church GS 19 kopia Photo [11]136 [12]17 album 1996 VIII 10, 11

The copy of the runestone stands 50 m west of the entrance to the church of Ockelbo. The imposing original stone was found in 1795 when the old XIII century medieval church was being demolished. The runestone was embedded in the floor and it came out of the event broken in three parts. Right after that it disappeared only to be found in 1830 by the priest 600 m south of the church used as stepping stone in the private yard of a Mr. Johan Stenberg, land surveyor of the Gävle province. It was placed in the new church tower ground floor. In 1865 a photographic picture was taken together with some sketches. December 3, 1904 a fire burned the church to the ground and the runestone is reported destroyed in the event. In the year 1932 this copy was placed in its present location. It was placed on a barrow of stones. The runic band has a double line. The inscription starts at the drake's head on the right.

ᛒ ᛚ ᛚ ᛖ ᛛ ᛚ	ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛖ ᛛ ᛚ	ᛖ ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛒ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛖ ᛛ ᛚ	ᛚ
b l e s a	l i t	r a i s a	s t a i n	k u m b l	t h i s a	f[ai]k r n
Blesa	lät	resa	sten	kummel	dessas	vackra
Blesa	let	raise	stone	memorial	this	beautiful
Blesa	let	raise	this beautiful	stone memorial		

			ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ
[e f t i r	s u n	s i n	s u a r] a u f t h a
after	son	sin	Svarthövda
in memory of son	his	Svarthövda	
in memory of	his son	Svarthövda	

ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ		ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ	ᛚ ᛚ ᛚ ᛚ ᛚ ᛚ
f r i t h e l i r	u a r	m u t h i r	a n	s i i	u m
Fridälv	var	moder	hans	godan?	
Fridälv	was	mother	his	good?	
Fridälv	was	his good mother			

k a n i n u a r t t h i s a b h u m

a r n i o m u a n s u n m i e k

The last part of the inscription has yet to be interpreted.

The name Bläsa indicate a man with no hair on the top of his head but with hair coming down on the sides. Also the name Svarthöved concerns the hair and indicates its black colour. At the top of the picture one can see Sigurd while he drives the sword into the drake's Fafner's body. Below, to the left, one can see a man in a cart. Just like the runestone fragment at Hille, the man seems to have in front a bigger man. The figure is interpreted to be Tor driving his cart pulled by a goat or by a horse over the top of the tree. Front of the wagon one can see a man with a cross or a spear in his hands. Under the wagon there is a figure with a tool in the hands. It is interpreted as 1) the goddess Urd protending forward with scissors in her hands in an attempt to cut the tree of life fibers; or 2) the smith Regin with pliers in his hands. Under that figure two men sit at a playing board: they can be Sigurd and Regin or Sigurd and Gunnar. Under the board a rooster represents the birds (one is on the top of the tree) whose language Sigurd understood, which warns him of the betrayal of Regin. To the right of the rooster a woman is holding a horn; she can be Grimhild or Gudrun. On the other side of the tree either the messenger Vinge or the dwarf Andvare is represented with his most precious treasure, the ring Advaranautr. Above the snake's head on the right a horse (Sigurd's horse Grane, or a deer) has its front and back legs tighten together. The half figure above the horse and to the right of the men with a spear is controversial: see the runestone of Österfärnebo. The Sigurd saga is recurrent on 7 runestones, 4 of which stand along the ancient road on the ridge that goes from Gästrikland via Altuna to the settlement on the Mälaren (Västerås) used to transport iron there.

#### **NORRALA** church Photo [12]40

The runestone is now kept in the edifice called "Staffan stupa" (***find it***). The runestone was known since the beginning of the century that starts with the year 1701 to have been embedded in the floor of the armory hall. In 1726 it was raised outside the church, to the south, where the armory hall of the medieval church, that was destroyed in 1807 by a fire, was once standing. The runestone has two bands superimposed one another. The inscription starts **at the center right of the external band** and going down. To read the runes the top of the runestone must be on the left of your left eye.

† † † ʁ Ɔ   Ɔ R	† Ɔ ʁ	† † R   ʁ R	† Ɔ ʁ	ʁ   ʁ Ɔ   Ɔ R †
a n a s u i t h r	a u k	i o t r i k r	a u k	s i k b i u r n
Alasvidr	och	Gotrik	och	Sigbjörn
Alasvidr	and	Gotrik	and	Sigbjörn

The inscription reached the end of the tail. It now continues **at the same level of the start of the inscription, only inside the inner band** and going up (see the sketch in the manuscript).

Ɔ   ʁ	†   † Ɔ	R   † †	ʁ †   †
t h i r	l i t u	r i t a	s t i n
de	läto	rita	stenen
they	let	carve	the stone

The inscription has now reached the top right corner of the band. The inscription continues now **at the drake's head down on the left**.

† ƿ ↑   ʀ	ƿ † ↑   † ʀ   ʀ ʀ †	† ʀ ƿ	† † ʀ † ↑
a f t i r	k a t i l b i u r n	a u k	a n u n t
after	Kettilbjörn	och	Anund
in memory of	Kettilbjörn	and	Anund
in memory of	Kettilbjörn	and	Anund

ʒ ʀ †	* † † ʒ	† ʀ ƿ	ʒ † ʀ ƿ † ʀ † ʀ
s u n	h a n s	a u k	s a u f a r a r
son	hans	och	sjöfararen
son	his	and	a traveller of the sea
his son		and	a traveller of the sea

It must be determined to whom “his” is referred to, if to Kettilbjörn or to Anund. The inscription has now reached the point where it started and continues **down on the left inside the external band**.

ƿ ʀ ʀ	*   † † ʀ	
k u th	h i a l b i	- - - - -
God	hjelpe ...	
Good	help ...	
	ƿ   ʀ   ↑ †	
- - - - -	k i th i t a	
	? ?	

The runestone is interesting for two reasons 1) the drake's head on the left is very detailed and explains how the drakes heads are conceived in general. One can observe the tooth under the nose, how the forms under the nose and over the eye are originating from an 8 shaped sling; 2) the word *sjöfararen*.

### **HUIKSVALL church**

There are information that in the church a runestone is embedded. The runestone should be embedded in the new church of Hudik, “turned to the east” and with at least part of the inscription possible to see. It is carved with *hålvig* runes (*verify*). Possibly the runestone original place was the village of Arnö, Hornsland (Rochsta parish) or the village of Hidik, outside Hudiksvall. The text may be:

Barir raised this stone  
in memory of Un his brother  
who was Fanva's son  
a chief over Arnö.

### **HUDIKSVALL Hälsingland Museet**

**SUNNA** Photo [13]8 *Take pictures*

The gray-blue granite runestone is first mentioned in 1864. Its original location was near the mill dam and to the south west of it, on the right bank of the Sunnå river (see the sketch in the manuscript). In 1724 the runestone is reported sunk into the river's water and then brought back on the bank. In 1863 the runestone is moved to the old church of Enånger. In 1937 it is moved to the newly built Hälsingland Museum in Hudiksvall. The runestone has been carved with the *hålsinge* runes, which is the stenographic version of the runes. The two lines of the band play the role of the reference line. The carving requires a shorter time and the inscription occupies less space. It must be noticed that in general this does not make the runestone smaller, rather it makes the inscription longer. With the runestone standing upright the inscription starts at the top of the band on the left and goes down. Actually to read the runes, the runestone should be placed not as a "portrait" (upright) but as a "landscape".

**Insert here pages 291 to 301 of the  
manuscript**

### **JÄTTENDAL** church Photo \_\_\_\_

In the year 1800 the medieval church was destroyed by a fire. Embedded at the base of the southern church wall a runestone was found. When the new church was built the runestone was placed as a stepping stone at the western entrance. In this position the runestone became severely damaged because of the tramping by the footsteps. In 1856 it was removed and in doing so it was further damaged. It was placed at the church south-eastern corner and was fastened there with an iron band. Since 1951 the runestone stands in its present location between the road and the entrance to the tower. The original location of the runestone is not known. The inscription starts down on the left.

† 𐌺 𐍆 𐌹 𐌚 𐌰 𐌰 𐌹 𐌹	† 𐌶 𐌶 𐌶 𐌹 𐌰
a s m u n t r	a k f a r t h i k l
Åsmund	och Fartegn
Åsmund	and Fartegn

𐌹 𐌹 𐌹 𐌹 𐌹 𐌹 𐌹 𐌹	𐌹 𐌹 𐌹 𐌹 𐌹 𐌹 𐌹 𐌹	𐌰 𐌰 𐌰 𐌰 𐌰 𐌰 𐌰 𐌰	
th i r	r i t u	s t i n	th i n a
de	ristade	sten	denna
they	carved	stone	this
they	carved	this stone	

This line can either mean that they commissioned the runestone to be carved, or that they carved it themselves. Later on the carver of the runestone appears in the inscription, so they commissioned the runestone.

† 𐌶 𐌶 𐌹 𐌹 𐌹 𐌹 𐌹 𐌹	𐌰 𐌰			
e f t i r	th u r k a t i l	f a t h u r	s i n	a u t r u n k u m
efter	Torkel	fader	sin	från Vattdråg
in memory of	Torkel	father	their	from Vattdråg
in memory of	Torkel	their father.	(He was)	from Vattdråg.

The name place *utrunkum* is interpreted as Vattdråg which lies about 10 km south of Jättendal.

𐌚 𐌰 𐌰 𐌰 𐌰 𐌹 𐌹 𐌹	𐌶 𐌹 𐌹			
k u n b u r k a	f a t h i	s t i n	th i n a	i n k u t h a
Gunnborga	gjörde	sten	denna	i godan.
Gunnborga	carved	stone	this	and good
Gunnborga	carved	this stone	and did so properly.	

In the inscription the verb *fathi* is met. It is translated with *gjörde* “made” but can also mean “paint” and “carve”. The runestone is the only surely known to have been carved by a woman runemaster, Gunnborga.

### **NOLBY** Buresten M 1 Photo [14]6, [14]19 album 1996 VIII 18, 19

The following description is now superseded and M 1 is at 17°21'39.40E 62°17'31.00N. Along the highway E4, about 3 km north of Njurunda, take the road west to Tuna. After 2.1 km, on the left, 30 m from the road, stands the gray granite 1.6 m high and 65 cm wide



runestone. In the vicinity the old *kustland* road should cross the road. The present location is close to the original. Until the years 1950s the runestone was hidden by the fence of a cabin. In 1964 it was placed in its present location. The runestone features two beautiful snakes that intermingle at their heads. The inscription starts at the snake on the left.

ᛖ ᛦ ᚱ ᚱ ᚹ ᚱ ᚱ ᛦ ᛦ ᛦ	ᚱ ᚱ ᚹ ᚹ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ	ᚹ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ	ᚱ ᚱ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ
b a r k s u a i n	u k	s i h u a s t r	u k f r i t h i
Bergsven	och	Sigfast	och Fride
Bergsven	and	Sigfast	and Fride

The inscription continues now inside the tail that goes up.

ᚱ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ	ᚹ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ	ᛖ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ
r a i s t u	s t a i n	t h i n s a
	(1)	
reste	sten	denna
raised	stone	this

(1) The inscription continues now at the head of the drake on the right.

ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ	ᛖ ᚱ ᚱ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ	ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ	ᚹ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ
a f t a r	b u r i	f a t h u r i	s i n
after	Bure	fader	sin
in memory of	Bure	father	their
in memory of	Bure	their father	

ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ	ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ	ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ
i n	f a r t h a i h n	m a r k a t h i
och	Fardägn	märkte
and	Fardägn	carved (the stone).

The renowned researcher Bureus, active at the end of the century that starts with the year 1501 and at the beginning of the century that starts with the year 1601, particularly liked this runestone because he liked to think that the Bure that is mentioned in the runestone was linked with his family surname. On his way for his travel to Lappland, in the year 1732, Linneus fastened his horse to this steady runestone while he went for his botanic research in the hill to the south of Nolby.

# **BERGA** Photo [14]6

The runestone of coarse-grained light granite stands in an old burial site about 50 m *below* the road that goes through the village of Berga, across the road to Gunnar Hegners halo-edifice, downhill of a field east-north-east of the Berga small lake. The runestone leans a little bit ahead but it stands steadily on the ground and it should be the only one of the runestones of Medelpad that came through untouched on its original location, which is thought to be the ancient port in Bergö. The runestone is carved with the normal runes but for the *r* and *u* the hälsinge runes have been used.

ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ	ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ	ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ ᛦ
a l r t h u t h r	a k	s i h r t i f

Altrud	och	Sigrev
Altrud	and	Sigrev

ᚱ ᚲ ᚲ ᚱ ᚱ	ᚱ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ
r i t u	s t i n	th i n a
ristade	sten	denna
carved	stone	this
carved	this stone	

ᚱ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚱ ᚱ ᚱ	ᚱ ᚲ ᚲ
- b t i r	k i s k i k	f a t h u r	s i n
after	Gisking	fader	sin
in memory of	Gisking	father	their
in memory of	Gisking	their father	

ᚲ ᚲ	ᚲ ᚱ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚱ ᚱ ᚱ	ᚱ ᚲ ᚲ ᚲ
a k	a b t i r	t i s i	m a t u r	s i n a
och	after	Dise	moder	sina
and	in memory of	Dise	mather	their
and	in memory of	Dise	their mather	

**ATTMAR** church M 5 Photo [14]7 album 1996 VIII 20 to 22

There are two runestones at the entrance of the church yard.

### The runestone fragment

The runestone was discovered in 1810 while ploughing a new field front and west of the present vicarage. In the process the runestone was broken into pieces and only the bigger was kept. In 1851 it was used as a stepping stone to a stable. In 1868 it was placed near the main road and since many years it is placed in its present location. The inscription is not highlighted and little can be seen (see the sketch in the manuscript). The runestone is carved with the normal runes but for the *r* and *u* the hälsinge runes have been used. The beginning of the preserved inscription is met in the arched band that from the top left goes down.

ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ ᚲ
m i k i	r a i s t i	s t a i n ...
Mike	reste	stenen
Mike	raised	the stone

The inscription resumes in the lower band on the left.

ᚲ	ᚲ ᚲ ᚱ ᚲ ᚱ ᚲ ᚲ
i	s t r a u m i
[Han var död]	i strömmen
He was dead	in the river.

ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ	ᚲ ᚲ ᚲ
k u t h	n a t h i	s i n a	s a l	a u k	a n t
Gud	nåde	hans	själ	och	ande
God	have mercy	of his	soul	and	spirit.

ƿ ı þ ̅	ʀ ı ı ı ı	þ ı ı ı
... k a th u	s t a i n	th i n a
märkte	sten	denna
carved	stone	this
carved	this stone	

### The runestone to the right

The 2.25 m high and 105 cm wide red feldspate granite runestone is the biggest and better preserved runestone in Medelpad. It was found in 1875 with the inscription facing down, as a stepping stone just outside of a brewery cabin. It is not known for how long the runestone had been forgotten there but it is not mentioned in the year 1600 during the visit of the renowned runic researcher Johan Bureus. The runestone was then placed in its present location.

* ı ƿ ı ı	ı ı ı	ı ı ı ı	ı ı ı ı	þ ı ı ı
h o k u n	l i t	r i t a	s t a i n	th i n o
Håkon	lät	resa	sten	denna
Håkon	let	raise	stone	this
Håkon	let	raise	this stone	

þ ı ı ı	ı ı ı ı ı ı	þ ı ı ı ı ı	ı ı ı
- b t i r	s k u k n a	b r u th u r	s i n
efter	Skygne	broder	sin
in memory of	Skygne	brother	his
in memory of	Skygne	his brother	

ı ı	ı ı ı ı	ı ı ı ı ı ı	ı ı ı ı ı ı	ı ı ı ı
u k	a b t i -	a l th r u th i	m u th u r	s i n o
och	efter	Altrud	moder	sin
and	in memory of	Altrud	mother	his
and	in memory of	Altrud	his mother	

ı ı ı	* ı ı ı ı ı	ı ı ı ı	ı ı ı ı ı	ı ı ı	ı ı ı ı ı	ı ı ı ı ı ı
k u th	h i a l b i	th i r a	s a l u	a u k	(1)	m u th i r
Gud	hjalpe	deras	själ	och	Guds	moder
God	help	their	soul	and	God's	mother
God and God's mother help their soul.						

<sup>(1)</sup> The rune is not repeated and must be borrowed from the previous word.

### TUNA church Photo [14]8

The runestone is embedded inside the church at the eastern chorus wall immediately below the chorus window, watching the altar on the left. The runestone must have been embedded when the first church was built. It was near the steps to the pulpit on the northern side. When the new church was built in 1776 to 1778 it was placed in the same position. During the church restoration of 1928 the runestone which had been plastered over, was discovered. The ornament has a difficult to distinguish knot at the top. The snake's head should be on the right, where the inscription begins. The runestone is carved with the normal runes but for the

*r* and *u* the hälsinge runes have been used.

þ	u	r	s	t	i	n	r	i	t	i	s	t	i	n	þ	i	...
Torsten							reste				sten				denna		
Torsten							raised				stone				this		
Torsten							raised				this stone						

...	a	th	u	r	s	i	n
... fader					sin		
... father					his		
... his father.							

* h	a	k	u	n	m	e	r	k	a	th	i
Håkan					märkte						
Håkan					carved.						

### **MÅLSTA**

The light quartz granite now stands near the manure cabin of Fredrik Johansson, about 7 m below the main road level and cannot be seen from the car. The original place of the runestone must have been close to its present location. The inscription starts at the bottom (see the sketch in the manuscript). The runestone is carved with the normal runes but for the *r* the hälsinge rune has been used.

a	n	u	t	r	i	t	i	s	t	i	n	th	i	n	a
Anund				reste				sten				denna			
Anund				raised				stone				this			
Anund				raised				this stone							

a	f	t	i	r	h	a	k	u	n	f	a	th	u	r	...
after					Håkan					fader					[sin]
in memory of					Håkan					father					his
in memory of					Håkan					his father					

### **BYN or SÄTTNA**

Sättna runestone lies on a hillside 100 m north of the road which goes through the village of Byn. Its original place should have been 100 m further, on a hill close to a burial site.

s	i	k	-	m	th	s	u	a	i	n	a	u	k	h	r	th	u	r
Sigurd,						Sven					och			Hård				
Sigurd,						Sven					and			Hård				

R	i	t	i	n	h	a	k	u	n	i	n	a
---	---	---	---	---	---	---	---	---	---	---	---	---

r i t u	s t a i n	th i n a
ritade	sten	denna
carved	stone	this
carved	this stone	

ᚼ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ
- b t i r	i h u l	f a th u r	s i n
efter	Igul	fader	sin
in memory of	Igul	father	his
in memory of	Igul	his father	

### **SELÅNGER** church ruins (*kyrkoruin*)

To find the old church ruins “go to the main road (east). There is a parking lot. Maybe you can see the ruins from the car”. The runestone is raised outside the church ruin northern side. It was found in 1928 as threshold of the chorus southern door which had been bricked up. In 1930 and 1944 the runestone was broken in 4 pieces.

ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ	ᚠ ᚠ ᚠ
u n i r	k a r l	u k	a n i
Une,	Karl	och	Ane
Une,	Karl	and	Ane

ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ
r i t u	s t a i n	th i n o
reste	sten	denna
raised	stone	this
raised	this stone	

ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ
a f t i	... s i n
after	? sin fader?
after	? his father

### **HÖGOM**

From Sundvall drive 3.0 km west along Storgatan toward Granlo. Some 100 m after Granlo the gneiss or dark blue diabas runestone stands on the right. It was used in the century that starts with the year 1801 as a bench to sit front of the fire in an open kitchen. It was broken in two pieces and clamped together with iron bars. In the 1860s it was placed near a tumulus (mound). In 1912 it was moved to Nrra in Sundsvall but following the protests it was brought back, restored in Stockholm and in 1948 placed in its present location. The inscription starts down on the left.

ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ
k u n u th r	a u k	th u r k a i r
Gunvid	och	Torgård
Gunvid	and	Torgård

ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ	ᚠ ᚠ ᚠ ᚠ ᚠ ᚠ
---------	---------	-------------

th	a	u	n	l	i	t	u	r	a	i	s	a	s	t	e	i	n
												(1)					
de					läto					resa					stenen		
they					let					raise					the stone		

<sup>(1)</sup> The runestone surface was already damaged at the time of the carving.

ᠠ	᠋᠋	ᠠ	᠋	ᠠ	᠋	ᠠ	᠋	ᠠ	᠋	ᠠ	᠋	ᠠ	᠋	ᠠ	᠋	ᠠ	᠋
a	f	t	i	r		t	h	u	r	s	t	i	n		s	u	n
after				Torsten				son				sin					
in memory of				Torsten				son				his					
in memory of				Torsten				his son									

ᠠ	᠋	ᠠ	᠋	ᠠ	᠋	ᠠ	᠋	ᠠ	᠋	ᠠ	᠋	ᠠ	᠋	ᠠ	᠋	ᠠ	᠋
i	n		a	u	n		u	k		a	u	n	t	r		b	r
och	Ön		och		Önder (var )		bröder		hans								
and	Ön		and		Önder (were)		brothers		his								
and	Ön		and		Önder (were)		his brothers										

### **SKÖN church**

Two runestones stand front of the church. The inscription is not highlighted with paint.

#### **The big runestone**

The runestone was found in 1848 when the medieval church was being demolished. The runestone was embedded over a bricked up door in the southern wall with the inscription concealed. In 1912 it was moved in Norra in Sundsvall but it was brought back for the protests. The inscription starts on the right.

᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋
b	i	u	r	n		r	i	t	i		s	t	a	i	n		t
Björn				reste				sten				denna					
Björn				raised				stone				this					
Björn				raised				this stone									

ᠠ	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋
a	f	t	i	r		u	f	r	i	t	h						
after				Ofrid													

ᠠ	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋	᠋
a	u	k		a	t		u	n		s	u	n	u		s	i	n
och		after		Unn		söner		sina									
and		after		Unn		sons		his									
and		after		Unn		his sons.											

#### **The smaller runestone**

It was found in 1911. It was embedded in the steps of the vicarage (the priest quarters), partially covered by mortar. Notwithstanding it had been noticed, the runestone is not mentioned in a report to the Academy of Sciences dated 1848. In 1912 the runestone is moved by the Academy of Sciences, together with other runestones, to Nora in Sundsvall, but

given the popular protest, it was given back and placed at first in the church bell tower, then outside the church and finally moved a little bit further from the church's walls. The inscription starts under the knot-ring inside the band on the right (see the sketch in the manuscript). In the inscription there is the name of the runes.

ᛒ		ᚠ	ᚱ	ᚠ	ᚱ	ᚠ		ᚠ	
b	i	a	r	n	r	a	i	t	i ...
Björn					reste				
Björn					raised ...				

The inscription resumes inside the band on the left, from the bottom.

ᛒ	ᚠ	ᚱ	ᚠ		ᚠ	
...	th	u	r	s	i	n
...	fader			sin		
...	father			his		
...	his father.					

ᚠ	ᚠ	ᛒ	* ᚠᚠᛒ	ᚠᚠ1	*ᚠᚠᚠ										
k	u	th	h	i	a	l	b	i	a	n	t	h	a	n	s
Gud			hjalpe					ande			hans				
God			help					spirit			his				
God			help					his spirit							

See where this is carved

The inscription resumes now under the knot-ring inside the band on the left.

ᚠ		ᚱ	ᚠ	ᚠ	ᚠ		
...	t	i	r	u	n	a	r
? ristade			runor				
? carved			the runes.				

### TIMRÅ church

One runestone, described in the years 1601 (yes, you guessed right, exactly at the beginning of the new century) and 1687 as laying at the entrance to the church, by 1770 had disappeared. It may now well be embedded somewhere in the church. Another runestone, carved in 1750 lies near the altar, in the chorus floor, entering on the right.

### FRÖSÖN J Rs1928;66 RO101.4 RO119 GI29 Photo GI29 RO118 album 2000 III 16 to 18 and IV 1 to 7 99 19E2

The runestone stands in the courtyard of the province courtroom (Läns Tingshet). Coming from the Östersund city center and crossing the Frösön bridge, exactly when one reaches the western shore, looking carefully in front there is a knoll and with a binocular the runestone is visible. To reach there follow the signs "Runstenen". They will direct you first to the right as soon as the bridge ends, then to the left uphill, left again and park to the rear of the courtroom in Fritzhemsgåtan (Fritzshem street, the street of the home of Fritz). The runestone of Frösön is the northernmost runestone in Sweden. It is the first historic document of Jämtland, produced in the middle of the XI century when Christianity was being introduced in the land.





This phrase is a little bit at odds with the fact that before it was said that the bridge was made by Östman.

We reached now the end of the snake-drake tail and the inscription continues inside the left band, right after the animal almond-eye.

ᚠ ᚱ ᚲ ᚲ ᚲ	ᚱ ᚠ ᚲ ᚲ ᚠ ᚠ ᚠ (2)	ᚲ ᚠ ᚠ ᚠ	ᚲ ᚠ ᚲ ᚲ
l r i u n	r a i s t a	u k t	s a i n
Lrin	ristade	och	Sven
Tryn	carved	and	Sven
Tryn and Sven carved			

(2) The inscription continues now outside the band.

The first letter is interpreted as a *t* notwithstanding it is carved as an *l*.  
The runestone is peculiar because of the position of the start of the inscription and for the continuation outside of the band in correspondence of the islandish cross.

ᚱ ᚲ ᚲ ᚲ ᚲ	ᚠ ᚲ ᚲ ᚲ ᚲ
r u n a r	th i s a r
runar	dessa
runes	these
these runes.	

This runestone is peculiar because of the many different symbols are used for the letter *a*, all in the same runestone.

The official interpretation is the the pilgrim Östman, son of Gudfast, began the christianization of the Jämtland province in 1050 a.d. Other sources say that the conversion occurred about 1020, 1030. However, Östman did not change the island's name of Fröson, which comes from that of the Asa fertility goddess Frö.

Often the runestones were raised in memory of vikings that died in far away lands, but the most of them were raised in memory of farmers which lived a very peaceful life at home. The decision to christianize Jämtland must have been taken at a ting place near where very likely the runestone was raised. The decision to christianize Jämtland is a parallel, on a smaller scale, to the momentous decision of the Icelandic Althing, when that national assembly adopted Christianity in the year 1000, not many decades before the conversion of Jämtland. Denmark had become Christian some time earlier, probably 960 or not long after, as it is shown on the famous Jelling runestone in Denmark. Information preserved on the runestones enables us to know about the advance of christianity in Sweden. Christian influence is also readily discernible in the personal names on the stones, which even in the missionary period (XI century) show many new names of christian provenience alongside the traditional pagan stock Johan, Botvid, Niklaus and others. One scans the inscriptions in vain for any evidence of violent conflict between the old faith and the new. On the contrary, they give the impression that the conversion was a rather tranquil process. From the transition period between heathendom and christianity we have only one swedish inscription at Velande which invokes a pagan deity.

# **VÄSTERBY** VI19 82 12G3

The runestone was carved by Åsmund Kåresson. *Visit the site.*

**JÄRVSÖ** HS 6 Photo album 1996 VIII 31, 32 [12]p38

The runestone stands front of the vicarage and the museum, 20 m to the east of the driveway to the church. The runestone is believed to be on its original place and was carved in the second half of the XI century. The snake's head is very similar to that of one of the two runestones in Högs church. The runestone lies in the periphery of the Viking world.

ᚱ ᚢ ᚳ ᚦ ᚷ ᚱ	ᚠ ᚳ ᚷ	ᚷ ᚠ ᚳ ᚦ ᚳ ᚠ ᚱ	ᚱ ᚠ ᚱ ᚦ ᚳ	ᚱ ᚠ ᚦ ᚱ ᚱ	ᚦ ᚠ ᚦ ᚱ ᚱ
u n u l f r	a u k	f i u l u a r	r i s t u	s t i n	t h i n s a
Unnulf	och	Fjolvar	reste	sten	denna
Unnulf	and	Fjolvar	raised	stone	this
Unnulf	and	Fjolvar	raised	this stone	

l ƿ t l ʰ	t l n ʰ t	ƿ t ʰ n ʀ	h l t	* ʀ l ʰ n t ƿ	h n t
i f t i r	t i u r o	f a t h u r	s i n	h r i t h u l f	s u n
after	Djure	fader	sin	Redulvs	son
in memory of	Djure	father	his, (who was)	Redulv's	son
in memory of	Djure	his father	(who was)	Redulv's	son

ɪ ɲ ʋ	ɪ ʈ	* ɪ ɲ ʀ ɿ ɪ ɲ	ʋ ɲ ɸ ɲ ʀ	ɣ ɪ ɸ ɪ
a u k	a t	h a u r l a u	m u t h u r	s i n a
och	after	Haurlau	moder	sin
and	in memory of	Haurlau	mother	his (their?)
and	in memory of	Haurlau	his (their?) mother.	

ƿ	l	ŋ	l	ŋ	l	ʀ	h	↑	ŋ	↑	ŋ	ʀ
f	i	u	l	u	a	r	s	t	u	t	u	r
Fjolvars								dotter				
(who was) Fjolvar's								daughter.				

The inscription continues in the vertical adjacent band on the right of the last part of the band.

ƿ    ƿ   ı   ʀ   ƿ   ƿ   ʁ   ʀ   ı   ƿ   ƿ   ʁ  
 o    u   i   t   k   u   t h   s   t   a   t h   u   m  
 i    Vitgudstad  
 He lived in Vitgudstad.

Vitgustad should have been present day Sörviksta, in the Forsa parish, about 40 km to the east of Järvsö. The next oldest name of Sörkvista is from the year 1320 when the place was called Wickæstadhūm. In this case the runestone is the first occurrence with the name Sörviksta in writing.

**ÖSTERBÄNNBÄCK** VS 31 boulder. BL20 83 12G2. Photo Istituto Svedese “Västmanland runinskrifter” Vs 31 alla fine tavola P1 27. Album ?

From Möklinta drive 7.5 km to the north. At the road-cross with the road that leads to By, turn to the left and, after 500 m, turn to the right toward Bännbäck. After 3.4 km one meets Vänstra Bännbäck. Drive straight and, after 800 m, turn to the left toward Ö Bännbäck. After 700 m and after a 90 ° road bend to the right, on the left there is the runic boulder. The

drawing is a strange cross (see sketch on the manuscript, p315) in its lower part formed by the snake's head and its tail (please notice the snake's tongue). Also the other three remaining tips of the cross have strange appendices in the form of eyes or spills.

The inscription starts at the snake's tail end.

* ᚠ ᚢ ᚦ ᚱ ᚦ ᚱ	ᚦ ᚦ ᚦ	ᚱ ᚦ ᚱ ᚦ	ᚱ ᚱ ᚠ
h u l k i r	l i t	k e r a	b r u
Holger	lät	göra	bro
Holger	let	make	the brdge

ᚦ ᚱ ᚦ ᚱ	ᚱ ᚱ ᚦ ᚦ ᚦ	ᚦ ᚦ ᚦ
e f t r	k r a t a	s i n
Efter	Grota (broder?) sin	
in memory of	Grota (brother?) his	
in memory of	Grota his brother.	

ᚦ ᚠ ᚱ	ᚠ ᚦ	ᚦ ᚱ ᚠ ᚦ ᚦ ᚠ ᚦ	ᚦ ᚠ ᚦ	ᚦ ᚦ ᚦ
a u k	u t	a k u i n u t	s u n	s i n
och	after	Oguinot (Akuin?)	son	sin
and	in memory of	Oguinot (Akuin?) son	his	
and	in memory of	Oguinot (Akuin?) his son.		

**LILLA RUNHALLEN** U1181 fr Photo album 1996 IX 25, 26 2000 IV 8 to 12 See the sketch of the runestone on the manuscript p 317

Driving south along route 67, some 5 km north of Heby, The runestone (first part of the XI century) stands immediately to the east of road 67, 8.2 km t the north of runestone Stora Runhällen. From the point where route 67 separates from route 72, little west of Heby, going north along route 67, 16.8 km on the right (or 8.2 km north of Stora Runhällen) stands the runestone's fragment. The runestone, which gave the name to the village of Lilla Runhällen, was severely damaged already by the XI (and XVII) century. Anyways, it still can be imagined how beautiful the runestone once was, and still is. The head of a snake on the left-center goes up and then down as an S shape, to go up again, circle around the borders of the runsetone and come down on the other side to terminate again in an S shape curve with a tail that forks to hint to some embrio of a foot. The ornament is strangely not vertical. It is possible that the stone had a peculiar shape and that now it has been raised askew, so that the ornament is no more simmetric along a vertical axis but along an oblique one.

The inscription starts at the head of the snake but that part is now damaged and cannot be read. It continues after the islandish cross linking the bands at the bottom:

... ᚦ ᚦ ᚦ	ᚦ ᚱ ᚠ ᚦ		
... l i t	a k u a	[s t e n e n	th i s a

... let	hugga	[stenen	denna
let	carve	stone	this

		ᚱ ᚦ ᚦ
e f t i R	s i n	s i a L] f a n
after	sin	själv
after	sig	själv,

†	ƿ	†	†	ḥ	ƿ	†	Ṛ		†	ƿ		ƿ	Ṛ	†	Ṛ	
e	k	l	-	n	s	f	a	r	i	a	f	i	k	u	n	u
(in) England						farare			hade							
in England		(he)		travel		had			been			able				
he was able to travel to England																

Very likely „Englandsfararen” means commercial travels to England. This expression is known only from another runestone (***find out*** which runestone). Those travels were in reality a mixture of trade, information gathering and turned out also in military expeditions since men carried weapons. Last time I visited I was subject to a vitious attack by thousands of mosquitos (here and at the Stora runhällen runestone). I had to resort writing down the information closed inside the car, near the runestone.

Driving north from Sala Gruva (Sala caves) after 11 km one meets a poster with information on local runestones.

**STORA RUNHÄLLEN U1164** Photo BL32 album 1992/3 D 18 and 2000 IV 13 up to 16 83 12H1

From Heby, driving north along route 67, after the sign to Sävne, take the first turn to the left. The runestone can be seen to the right. The comparison between the pictures taken in 1992 and 2000, show that it takes only 8 years to make the paint highlighting the carving, invisible. The inscriptio starts in the band at the bottom.

†	Ṛ	†	Ṛ	†	†	†	†	†	†	†	†	†	†	†	†	†
e	r	l	u	k	l	i	t	a	k	u	a	s	t	e	n	
Ärnlög					let			hugga				stenen				
Ärnlög					let			carve				stone				

Ṛ ƿ  
y f [t i R]  
Efter  
in memory of ...

ḥ | †  
s i n  
sin  
his

†	†	†	†	†	†	†	†	†	†	†	†	†	†	†	†	†
l	i	f	s	t	e	n	a	y	k	r	u	n	i			
Livsten							hogg			runorna						
Livsten							carved			the runes.						

Please notice the difference in spelling the word „carved” exactly for the same conjugation, being in one case (first row) *akua* and in the second (last row) *ayk*.  
The runestone was carved by the runmaster Livsten. Livsten was active during the middle and last part of the XI century. It is very likely that the runestone gave the name to the neighbouring village.

**STORA RAMSJÖ** U1174 U1175 73 11H3 Photo album 1992/3 D 19,20 and 2000 IV 17 to 20.

**Old**, superseded instructions to get to the runestones. Driving on road 72 from Vittinge to Morgongåva, 400 m after the sign to the left toward the church of Vittinge, turn to the right, cross the railroad and, right after that turn to the left. Drive parallel to the road 72 for 1.7 km. On the right, 20 m north of the street stand the two runestones front of an old burial site. Things are changed to arrive to Stora Ramsjö. **Now** the road across the railway has been changed into a pedestrian pass. To get to the runestones, driving east along route 72, pass the sign to Vittinge church to the right and drive further 800 m. Pull to the right to make a U-turn into the opposite *ear*. Drive now west parallel to route 72 for 2.65 km. The runestones are visible from the car, on the right.

**The stone to the right** has signs that are not runes and the ornament resembles that of the Drävle runestone which is located close by (in Götsko). It is very likely an imitation of the Drävle runestone now in Götsko. The band along the border of the carved stone are quite an accurate copy. The inner ornament is little different even if it seems inspired by the ornament of the runestone of Drävle. For what concerns the three figures at the top of the runestone, while at Drävle at the center Sigurd Fafnesbane has been represented and at the left a woman (Ull?) holding a ring, here at Stora Ramsjö all three figures wear what may be understood as helmets, the same kind that the vikings used. It must here be reminded that never has an archaeological finding been recorded where a viking helmet was provided with two bovine horns. The tradition is instead of Celtic origin and has a correspondence in the Hroki Indians of America who also share with the vikings the bellicosity and the long house that bear similarities also in the interiors. At Stora Ramsjö, Odin replaces Sigurd. In the church-yard of Vittinge, there is a carved stone whose signs, also not runes, resembles those at Stora Ramsjö (verify). The carved stone of Vittinge has been photographed in the years 2000 and 1996. In four years the painting highlights that were barely visible in 1996 faded completely away in the year 2000.

**The runestone to the left** has a very beautiful ornament. Two drakes are intermingled. On the left up high the head of one drake is horizontal and points to the left at the limit of the runestone. The neck continues up, circles and turns down right after a leg with an hoof has departed from the body. While going down two leg-like ornaments depart which end with a spiral. At the left bottom corner another hoofed leg departs after which the band crosses the runestone to the right before going back to the left ending with a spiral. On the right a symmetric drake has been carved.

The inscription layout is strange. The inscription starts at the center bottom, in the body of the drake on the left, exactly when this crosses the body of the other drake. The first letter, a þ, is turned backwards.

Y	N	t				l	i	t		R	i	s	a		h	↑	t		þ	i	t	þ		
k	u	n	-	-	-	l	i	t		r	i	s	a		s	t	i	n		t	h	i	n	a
Gun[nelv]						lät				resa					sten					denna				
Gunnlev						let				raise					stone					this				
Gunnlev let raise this stone																								

þ	↑		þ	i	þ	R	N	þ	i	R		h	N	i	þ		h	i	þ				
a	t		b	i	a	r	u	k	i	r		s	u	i	n		s	i	n				
after			Björnger									son					sin						
in memory of Björnger,												son						his					
in memory of Björnger, his son.																							

	ᛅ	ᚱ	ᚠ	ᚢ	ᚠ	ᛅ	ᚱ	ᚠ	ᚠ	ᛅ
- - - - -	b	r	a	f	a	t	h	u	r	s i n
	bra		fader				sin			
	good		father				his			
	his good father.									

Bra could also be the end of the name of the father of Gunnlev.

The incroption then continues. It is worth trying on the site to look carefully, because it may be that some more runes can be interpreted.

Also in this runestone there is the use of a written both as an ᚠ and as an ᚠ.

# VITTINGE church U 1170 Photo album 1996 IX 15,16 and 2000 IV 21, 22

The runestone stands near the church-yard wall to the inside and close to the bell-tower. The bell-towers are those constructions generally in wood, far away from the churches, probably not to transmit vibrations. Here in Sweden in fact the foundations are often on solid rock and that may bring stronger vibrations to the church than on other more soft soils. The runestone is known since the XVII century when it lied in the bell-tower ground. The inscription is not believed to have any meaning. Where the runestone was originally placed is not known. The ornament is nicely formed according to the traditional runestones style. The carvings inside the band though are not runes and the inscription does not have a language meaning. In Stora Ramsjö, the carved stone to the right, has also signs that resemble but are not runes. The ornament of the Stora Ramsjö stone resembles that of the Drävle runestone.

# KÅLSTA little east of Altuna

The runestone speaks about the Thingalid guard. To some extent the Viking forays to the west had a different character from the eastern forays. In one respect at least, however, there is a striking external similarity: the Varangians guard of the eastern emperors had its parallel in the famous body of retainers of Canute the Great (Knut den Store), the bodyguard called Thingalid. Membership of this renowned corps of distinguished and well trained warriors was an honour eagerly sought. Gere from Kålsta was a member and his sons did not omit to mention it in his epitaph: RO76.2 Hågeby parish, Uppland 73 11H3.

*Stärkar and Hjorvard had this stone set up*

In memory of their father Gere

Som vestr sat I Thingalidr

*Who in the west had his place in the Thingalid*

*His hand was a good help.*

# ISBY Photo album 2000 IV 30, 31

Between Torstuna (73 11H3) and Fjärdhundra, 1.85 km south of the turn to Frösthult and some 40 m after the sign to the right to Koby, on the left, just front of a farm, Isby, one can see the runestone. It is a beautiful runestone, well kept.

ᛅ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᛅ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
t	h	u	r	s	t	a	i	n			r	a	i	s	t	i					s	t	a	i	n						t	h	i	n	a					
Torstain										reste										stain										denna										
Torstain										raised										stone										this										

Torstain raised this stone

ᚠ ᚦ ᚱ ᚠ ᚱ	* ᚠ ᚠ ᚦ ᚦ ᚠ ᚠ
a f t i r	h a l f t a n
after	Halftain
in memory of	Halftain.

ᚱ ᚢ ᚼ	* ᚠ ᚠ ᚼ ᚠ	ᚠ ᚠ ᚱ	* ᚠ ᚠ ᚠ ᚠ
k u d	h a l b i	a n t	h a n s
God	hjälp	ant	hans
God	help	spirit	his
God	help	hid spirit.	

**DRÄVLE U 1163** RO147 VE56 Photo RO147 Album 2000 32 to 35

From the church of Altuna, go back to road 254 and drive to the north for 1.8 km. Turn right toward the south-east and drive 3.6 km on a road that after few hundred meters from 254 turns into an unpaved road. At the road-fork take to the left. Drive 100 more meters and then turn to the right into Göksbo castle. The runestone is in front of the main entrance circular lawn. This was a very difficult runestone to find. The only information was that the runestone first was in Drävle and that it was moved then to Gökbo. Only by chance I found that on the "Blå kartan" there were two places close to Altuna that had those names (actually one was Göksbo, not Gökbo). I went there and in the yard front of the manor of the "Göksbo slot" stood the runestone. I got to meet the lady of the castle, Mona B. von Engelström, according to whom, this is the third location of the runestone. The first location was not in Drävle, like many report. The original location of the runestone is believed to have been near the *fornborg* (see the sketch). It was then moved to Drävle. Only in the 1870s was the runestone moved to its present location by count Lars Bengelstierna von Engelström. During the 1879s in fact a revival of national nordic mythology was started. In 1811 the *götiska förbundet* was founded. Kaspar David Friedrich started painting on the subject and those were the times also when Richard Wagner composed his mythologic music. Kaiser Wilhelm had his "fartig" to the north. So it is under such atmosphere that it was thought that the present location was a good place for the runestone. Actually one must take into account that this is not so much in contrast with the original spirit for placing a runestone. In fact the runestones were placed in the most visible places, where most of the people had to pass. That is why usually a ford over the water, a bridge, a ting place were chosen for placing the runestone. But things change with time and most of the locations that were formerly a point of passage, become with time places where no one passed anymore and the runestone as a consequence was not seen by many anymore. Moving the runestone to its present location is in contrast with the principles of modern archeology but it is in full agreement with the original spirit. The Goksbo-Drävle runestone is one of the 179 runestones that are known in the county of Enköping. In the runestone at the top one can see the nordic mythologic figure Sigurd passing his sword through the body of the drake Fafne. To the left a woman carrying a ring can be seen and on the right a priest-like figure appears. At Stora Ramsjö the carved stone to the right has the outer band that resembles very much the band here in Drävle. The ornament inside also reminds of the ornament of Drävle but the three figures are replaced with viking helmets wearing figures, the one at the top being Odin. The saga of Sigurd was very popular in middle europe during the years 500 600 a.d. and remained so in northern europe until the viking time (900 a.d.) and into the middle-ages. Different motives from the Sigurd saga have been carved in the swedish runestones, the most famous of which is the carving on the Ramsund boulder.

ᚱ ᚒ ᚦ ᚷ ᚒ ᚱ ᚦ	ᚰ ᚦ	ᚦ ᚦ ᚱ ᚱ ᚱ ᚦ ᚦ ᚦ ᚱ ᚱ	ᚰ ᚦ	ᚦ ᚱ ᚒ ᚦ ᚦ ᚒ ᚱ ᚱ
u i d b i u r n	a k	k a r l u n k r	a k	e r i n k i r
Vidbjörn	och	Karlung	och	Ärenge
Vidbjörn	and	Karlung	and	Ärenge

ʃ	ʋ	ɮ	ɬ	ɥ	ɭ
o	k	n	a	s	i
och		Nase			
and		Nase			

f	þ	t	i	r	f	r	i	b	i	u	r	þ	h	i	t	h	þ	t	t	t	t			
e	f	t	i	r	e	r	i	b	i	u	r	f	-	-	-	s	i	n	s	n	e	l	a	n
after	Ärenbjörn	f[adur]	sin	[käcke, god]																				
in memory of	Ärenbjörn	father	his	[full of energy, good?]																				
in memory of	Ärenbjörn	his father full of energy.																						

ALTUNA U 1161 RO150 VE56 Photo RO150 VE57 album 1992 C 15, 16 199?

### The narrow side with images

c:\documenti\runstenar\runresa\italyUSA\010106



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From Sala take the Norra Esplanaden avenue to the north. After having passed the railroad, turn first to the right (Hyttvägen) and after some 100 m, to the right again (Albertus Målare street) and you came to the church. The 4 m long and 1.5 m wide gray granite runestone is embedded in the south-eastern wall. It has been laying here, with the left corner in the ground, since the church was built in the century that starts with the year 1201. It has been signed by the runemaster Livsten who was active in western Uppland and easter Västmanland during the years 1030s and 1040s. Only 7 signed carvings by Livsten are preserved, but other 11 have been attributed to him. This elegant carving with its winding lines rythm, its big runic animal, a long-necked four footed animal, with a small body and long tail is characteristic of Livsten and his disciples' runestones style. Especially to be remarked in the case of Livsten is the fact that the runic animal, which takes the place of the cross, has its tail represented pointing to the front and between the legs. The inscription starts down on the left inside the snake's tail and continues then inside the snake head on the right. Typical of Livsten is that the form of the *a* and *n* runes have a single-sided secondary staff, which is caved perpendicular to the principal staff (in the following they are represented in the normal form). Also the *o* rune has a different form and it is used for the *a* sound (nasal). Concerning the form of the staves it must also be noticed that in Livsten excludes the *h* rune at the beginning of a word: *akua*, *ulmo*, *ulmfast*. Pointed (*stungna*) runes are used. Between each word there is alittle separation mark in the form of a cross. In the inscription there is the name of the runes.

ᚱ   ᚦ   ᚨ   ᚠ   ᚦ	ᚱ   ᚢ	ᚠ   ᚦ   ᚢ   ᚠ   ᚠ   ᚠ   ᚠ	ᚦ   ᚦ   ᚠ   ᚱ	ᚠ   ᚢ   ᚱ   ᚠ	ᚨ   ᚠ   ᚦ   ᚠ
u i s t i	y k	a l f t a n	l i t u	a k u a	s t i n
Visäte	och	Halvdan	lät	hugga	stenen
Visäte	and	Halvdan	let	carve	the stone

ᚱ   ᚢ   ᚠ   ᚦ   ᚱ	ᚱ   ᚦ   ᚢ   ᚠ	ᚢ   ᚠ   ᚢ   ᚱ   ᚱ	ᚨ   ᚠ   ᚠ
y f t i r	u l m o	f a t h u r	s e n
efter	Holme	fader	sin
in memory of	Holme	father	his
in memory of	Holme	his father	

ᚱ   ᚢ	ᚱ   ᚦ   ᚢ   ᚠ   ᚨ   ᚠ	ᚢ   ᚱ   ᚱ   ᚱ   ᚱ	ᚨ   ᚠ   ᚠ
y k	u l f a s t	b r u t h u r	s e n
och	Holmfast	broder	sin
and	Holmfast	brother	his
and	Holmfast	his brother	

ᚦ   ᚦ   ᚢ   ᚨ   ᚠ   ᚠ   ᚠ	ᚱ   ᚦ   ᚨ   ᚠ   ᚦ	ᚱ   ᚱ   ᚠ   ᚦ	ᚢ   ᚦ   ᚨ   ᚠ
l i f s t e n	r i s t i	r u n i	t h i s a
Livsten	ristade	runor	dessä
Livsten	carved	runes	these
Livsten	carved	these runes.	

Here some words are reported concernign the runestone of Sala, as they were reported in the press. *A newly taken photographic picture of the runestone prompted the discussion and showed that it is now high time for freeing the proud runic animal by Livsten from its seven centuries degrading prison. The runestone, one of the most remarkable masterpieces by Livsten, must be placed back to its original condition and raised in a place outside the church as a free standing art work and memorial from the pagan time.*

**HASSMYRA VS 24** GI35 RO128 VE53 Photo GI35 RO127 album 1992 D 5 72 11G4

The runestone is standing outside the Fläckebo church-yard, 200 m to its south-west. It is the oldest preserved (*byllningsdikten* **or** *kyllningsdikten*) poetry dedicated to a swedish woman. It was raised by *the good farmer Holmgöt* from Hassmyra, the name of the place where the runestone stands) to the memory of Odendisa, his wife. If we compare this runestone to the runestone at the Sala provincial church, we see that both carvings with the ornamental animal in their center, are similar. The reason is that the runestone of Hassmyra has been carved by the most prominent of Livsten's disciples, Balle, who was active in western Uppland and the adjacent areas of Västmanland and Södermanland during the last part of the century that starts with the year 1001. Some 40 of his carvings, all with different fantastic ornaments, are preserved. Balle was not only a master of the ornament but was also an expert writer in verses. The poem on the runestone of Hassmyra was bound by the rules of the *förnyrdislag*, *alliteration* and *uddrimmen*, whatever it means. A small part of the runestone high on the left is missing. Concerning the form of the runes, as in Livsten, the secondary staves are on one side. A small part of the runestone high on the left is missing. Concerning the form of the runes, as in Livsten, the secondary staves are on one side. The inscription starts at the snake head down to the right.

ᛖ	ᚢ	ᚼ	ᚱ	ᚢ	ᚦ	ᚱ	ᚢ	ᚢ	ᚱ	ᚼ	ᚱ	ᚼ	ᚱ	ᚼ	ᚱ	ᚼ	ᚱ	ᚼ	ᚱ	
b	u	o	n	t	i		k	u	t	h	r		h	u	l	m	o	e	t	r
Bonde							gode									Holmgöt				
The farmer							good									Holmgöt				
The good farmer																Holmgöt				

ᚦ	ᚦ	ᚦ		ᚱ	ᚦ	ᚼ	ᚦ
l	i	t		r	i	s	a
lät				resa			
let				raise			

ᚢ	ᚱ	ᚦ	ᚦ	ᚼ		ᚼ	ᚢ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	
u	f	t	e	r		o	t	h	i	n	t	i	s	u		k	u	n	u	s
after						Odendisa									hustru				sin	
in memory of						Odendisa									wife				his	
in memory of						Odendisa									his wife					

ᚱ	ᚢ	ᚱ	ᚼ	ᚱ		ᚼ	ᚦ	ᚱ	ᚦ	ᚦ	ᚦ	ᚦ
k	u	m	b	r		h	i	f	r	y	a	
kommer						husfröja						
came						as seed of delight						

ᚦ	ᚦ	ᚦ		ᚼ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
t	i	l		h	a	s	u	i	m	u	r	a
till				Hassmyra								
to				Hassmyra.								

ᚦ	ᚱ	ᚦ		ᚼ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ
i	k	i		b	e	t	r					
icke				bättre								
No	(one)	better	(exists)									

þ	ᚠ	ᚢ	ᛒ	ᚲ	ᚪ	ᚱ	ᚦ	ᛒ	ᚱ
th	o	n	b	y	i	r	a	d	a
som	över		gård			rådo			
who	over		the	yard		governs.			

Not the manifesto of the feminist movement, but nice words anyway. The inscription continues now inside the external band on the left.

ᚱ	ᚠ	ᛒ	ᛒ	ᚦ	ᚪ	ᚪ	ᚱ
r	o	th	b	a	l	i	r
Röd-Balle							

ᚱ	ᚪ	ᚦ	ᚪ	ᚱ	ᚲ	ᚢ	ᚪ	ᛒ	ᚪ	ᚦ	ᚪ		
r	i	s	t	i	r	u	n	i	t	h	i	s	a
ristade				runor				dessa					
carved				runes				these					
carved				these	runes								

ᚦ	ᚪ	ᚦ	ᚦ	ᚲ	ᚢ	ᚪ	ᚦ	ᚦ	ᚦ	ᚦ	ᚲ	ᚦ	ᚦ
s	i	k	m	u	n	t	a	r			u	a	r
Till Sigmund										var			
To Sigismond										was			

[ᚠ	ᛒ	ᚪ	ᚢ	ᚦ	ᚪ	ᚦ	ᚲ	ᚲ]	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚦ	ᚲ	ᛒ	
o	t	h	i	n	t	i	s	u	s	e	s	t	r	k	u	t	h
Odendisa									syster					gode			
Odensdisa									sister					good			
Odendisa									a good sister.								

In the part high on the left of the runestone that is missing only one word was carved, the name of the sister; possibly it is the same woman Odendisa.

**SKULTUNA** VS18 VS19 BL19 72 11G2 Photo Istituto Svedese Västmanland runinskrifter Vs18 och Vs19 album 1992 D 15, 16

The Berga runestones stand now at the Skultuna Bruk (Cultivation). From the Skultuna Bruk main building lower part, near the water flow, cross the bridge, go up, reach the road. Turn to the right. After 400 m on the right, in the park front of a stream, there are the two runestones. They are standing about 150 m west of the Svartån stream, 300 m north-west of the Skultuna Bruk main building, 175 m north of a bridge over the Svartån stream, 35 m west of the Skvallerbäcken brook. The two runestones talk about a travel to the west (the runestone on the left) and the other about a travel to the east (the runestone on the right). The two runestone have been carved by the same runemaster, probably in the same occasion.

### **The runestone on the left**

The inscription starts at the snale's head.

i	h	u	n	a	l	t	r	l	i	e	t	r	e	s	a	s	t	h	i	n	t	h	i	n	s	a
---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---

Gunnald	lät	resa	sten	denna
Gunnald	let	raise	stone	this
Gunnald	let	raise	this stone	

i f t i r	k e r f a s t	s u n	s i n
after	Gerfast	son	sin
in memory of	Gerfast	son	his
in memory of	Gerfast	his son	

t r e k	k u t h a n
	<sup>(1)</sup>
dräng	godan
warrior	good
a good warrior	

<sup>(1)</sup> The rune is not repeated and must be borrowed from the previous word.

a u k	u a s	f a r i n n	t i l	e k l a n s
och	hade	farit	till	England
and (he)	had	travelled	to	England.

h i a l p i	g u t h	s a l u	h a n s
Hjälpe	Gud	själ	hans
Help	God	soul	his
Help	God	his soul.	

### **The runestone to the right**

The runestone misses now its left corner, but the inscription is known from old annotations.

k h u [n a l -]	r	[l e i t	- - - -	s t a i n	t h i n s a
Gunnald		lät	[resa]	sten	denna
Gunnald		let	raise	stone	this
Gunnald		let	raise	this stone	

e f t i r	h o r n	s t o b	s e n
after	Orm	styvson	sin
in memory of	Orm	step-son	his
in memory of	Orm	his step-son	

t r e k	k u t h a n
	<sup>(1)</sup>
dräng	gode

warrior        good  
a good warrior

(1) The rune is not repeated and must be borrowed from the previous word.

a u k    u a s    f a r i n n  
och       hade       farit  
and (he) had       travelled

o s t r    m i t h    i k u a r i  
österut    med       Ingvar  
to the east with       Ingvar

h i o l b i    k - t h    s a l u    h a n s  
hjalpe       Gud       själ       hans  
help       God       soul       his  
help       God       his soul

This problem must be resolved. The way this line is interpreted, leaves the thing this way: the vikings went everywhere disembowling people just for the fun of it and then asked the christian god to save their souls and spirits. This will not stand and will be resolved one day.

**LUNGERÅS** or **SÖDRA LUNGER** or **KUNG SIGUR** or **KUNG SIGGE** NÄ 31 BL6 [15]326  
Photo album 1992 D4 61 10F4 south of Götlunda

Drive 1.05 km north of the port and turn to the left on an unpaved road. At the cross with another unpaved road turn to the right again. 190 m to the left, near a white house, there is the runestone. This is about 5.5 km south of the church of Götlunda, immediately close to the road out to Lungers Udde. The 1.0 m high red gray granite runestone stands close to the southern part of the Lungerås stream along a path to the lake Hjälmaren. The snake has round eyes, this dates the runestone to the beginning if the century which starts with the year 1001. The carving was deep and for the most part weel preserved. The runestone is standing in the middle of a little *skeppsettning*, a raised stone setting.

* † †	ᚠ	† N †	† † † ᚠ † † † ᚠ	ᛞ † † ᚠ	† †	ᛞ R N
h e l g u l f r	a u k	k e i r l i k r	t h e i r	k e	b r u	
Helgulv	och	Gerlev	de	gjorde	bro	
Helgulv	and	Gerlev	they	made	the bridge	

*ke bro* is also interpreted as *kerthu*, gjorde, “made” (the memorial).

† † † † ᚠ	ᚠ	N †	
e f t i r	s i k m u n t	b r u t h u r	s i n
after	[Sigmund	broder	sin]
in memory of	Sigmund	brother	his
in memory of	his brother Sigmund.		

It is believed that the runestone and the *skeppsettning* are part of the same monument to a king Sigmund.

### ÅSBY

The runic boulder is in an field on a hillside in Åsby. It is believed to be an ancient sacrifice site mostly on the base that the boulder has a concave shape (*som det går djupa skårar från*). The triangular runic boulder measures 2 x 2 x 2 m. The highest surface level is about 2 m above the ground level. The runes are unequal and often shallowly carved. The runmaster was clearly not a known artist and to the carving it has not been attributed a high artistic level.

a n u a t r	l e t	h i k a	s t e n	th a n a
Anund	lät	hugga	sten	denna
Anund	let	carve	stone	this
Anund	let	carve	this stone	

e f t r	b u l i	- -	th u r	- -	n
efter	Bolle		fader		sin
after	Bolle		father		his
after	Bolle		his father		

h a n	u a th	t u th	i	u i n y u
Han	blev	död	på	Vinön
He	was	killed	on	Vinön

A wild interpretation is that *Vin ön* is the island of Vinland. Now Vinland was not an island but there could have been an island in Vinland.

th	-	f	-	...	u	b	i	u	a	-	s	u	a	r
														?

The inscription has not completely interpreted in part due to the fact that the runemaster used runes transposition to conceal the meaning of the inscription, in part because the last part is from so long time so badly damaged. This is the only runic inscription in Närke with a place name.

### STORA MELLÖSA church

In the past the runestone was staying at the southern church door but sometime between 1833 and 1835 it was moved and embedded in the southern church-yard wall in occasion of a church restauration. The job was badly done and part of the inscription couldn't be seen. So in 1962 it was placed in a better position in the wall. Later it was moved again and now stands at the church south-western tower. The 1.5 m high red granite runestone is of the gothic type and has no ornament.

i k a	l e t	r i e t r
Inga	lät	uppresa (stenen)
Inga	let	raise the stone

e f t r	a s l	s - u k n	s i n
efter	Ösl	styvson <sup>(1)</sup>	sin
after	Ösl	step-son	his
after	Ösl	his step-son	

<sup>(1)</sup> *stukn* = *stuksun* = *styvson*.

The runestone has been raised by a woman for her step-son, which is quite unusual, only 4 sure cases are known in Sweden.

### **APELBODA**

The runestone stands just near the main road between Örebro and Fellingsbro, which is part of the Eriksgata. The runestone has been found relatively recently and the first information on it dates 1885. From the round shape of the snake/drake eye it can be dated to the beginning of the century that starts with the year 1001. It was found because the owner of a field needed stones for a house construction. The runestone was dynamited in three parts before runes were noticed on it. It was then left like that until it was later assembled with iron clamps and cement. The runestone is of dark gray granite and just more than 2 m high. The carving is for the most part well preserved.

b o f r i t h r	l e t	r e s a
Bofrid	lät	resa
Bofrid	let	raise (the stone)

e f t i r	b i u r n	b r u t h u r	s i n
efter	Björn	broder	sin
in memory of	Björn	brother	his
in memory of	Björn	his brother	

h a n	u a r	f a r i n	f u l t r e i k l a
Han	hade	farit	manligen vida
He	had	travelled	manly far away.

**NASTA** NÄ 34 BL5 Photo [15]327 album 1992 D 3 61 10F3 just north of Glanshammar

The 2 m high light gray granite runestone stands 6 m on the northern side of the road Örebro-Fellingsbro, 15 m to the west of the entrance to Nasta yard. The runestone is dated from the century that starts with the year 1001. The ornament is very beautiful and features an octopus. It is a very beautiful runestone. The carving has been weathered especially at the top of the runestone. The inscription was lately, sometime during the century that starts with the year



1801, carved again, needless to say by a person that did not know the runes so that even the natural cracks (*find*) were followed in the re-carving. This has made the interpretation of some runes uncertain.

þ	ᚢ	ᚱ	þ		þ	ᚠ		ᚠ	ᚱ	ᚠ		ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
th	u	r	th	i	th	l	i	t	r	a	i	s	a	s	t	e	n
Tored						lät			resa				sten				
Tored						let			raise				the stone				

But it could also have been *thureith* and *stein*.

ᚠ	ᚱ	ᚠ		ᚱ													
e	f	t	e	r	l	y	b	y	u	r	n	s	u	n	s	i	n
after					Lydbjörn							son		sin			
in memory of					Lydbjörn							son		his			
in memory of					Lydbjörn							his good son.					

The runestone has been raised by a woman, Tored, for her son Lydbjörn.

#### **FELLINGSBRO** [15]327

The text of the runestone reads:

*Bofrid reste stenen*  
 Bofrid raised the stone  
*efter Björn sin broder.*  
 after Björn his brother  
*Han hade manligen farit vida*  
 He had manly travelled far.

#### **ODENSBACKEN** 61 10F2

This is a christian runestone and once was in a grave yard. At present is embedded in the wall at the Hummlsta gård (yard), about 500 m north of the bridge over the Täljeån stream, already called Täljebron, Tälje Bridge, in the century that starts with the year 1601.

#### **JÄRSBERG** VE6 [15]343 Värmland 60 10E1 just south of Kristinehamn

The runestone is 1.35 m high, the inscription has been carved with the old futhark dated to the year 500 a.d. and reads:

Ljuv? heter jag.      Ravn heter jag.  
 ... jag

Ljuv ia my name, Ravn is my name, ...  
*Eril skriver runorna*  
 Eril carved the runes.





5 raised stones. In 1845 is described as barely 1 m high and standing together with other three stones. If the runestone became shorter due to damage, if it sank into the terrain or if the measurements were inaccurate, we don't know. A big part of the runestone has been broken and a fracture appears at the base of the inscription. Between 1845 and 1864 the runestone was dynamited. The runestone was later on repaired. There is a photo of the runestone in 1944 where it is shown embedded in the wall basement of a house. But that should have happened during the century that starts with the year 1701, some 50 years before the damage becomes known. It is possible that the damage was done when the runestone was taken out to be placed somewhere else. Lichens have grown over the runestone and today is difficult to read. The inscription must have been carved in honour of a man whose name was Härjulf.

### **HOGA**

The imposing 2.5 m outside the ground high mica granite runestone stands in Haga (Stala parish) in Orust. It stands in a fenced pasture and it is easy to see. There is a little parking place. The runestone is mentioned already in the century that starts with the year 1601. It was then placed in a different place close to the present. It has then been used as a gate-post and was perhaps taken from a close by grave mound where another stone, not carved, is standing. The inscription had been carved not on the wide faces but on the narrow one. It is the only runestone in Bohusland that underwent restoration and whose carving have been filled with colour. It was carved during the viking time and the young futhork has been used. There are some signs that have not been interpreted and one rune belongs to the old futhark. There are different interpretations. The first is from the 1920s.

1)

i-rr            iamt            -inn            uann            i  
                      arf                        mund

Jaur nybliven änkeman fick i arv brudgumsgåvan  
 Jaur nybliven änkeman fick brudgumsgåvan i arv.  
 I newly widower got wife-property as inheritance.

An interpretation from 1922 has:

2)

Haur i (gården) A m(ärkte) denna sten efter Ramund.

According to this interpretation the runestone must be connected to the grave mound on the Ramund site. The third interpretation, dated 1922 by the Uppsala runologists, reads:

3)

Ior i Åm utförde stenen här på mulen  
 Ior i Åm utförde stenen här på bergknalle  
 Ior of Åm carried the stone here on the knoll.

### **SKEE**

The runestone had been found in the church-yard of Skee (Vättern county). It is not clear where

it is now. The inscription has:

1)

*fulk iauk kilfihr ith finuh*

or 2)

*fulk iauk kilfihr tinu faithuth*

### **UTBY**

The boulder inscription is north west of Uddevalla, on a hill side that look toward the Hafsten fjord near Utby Pålsgård in the parish of Herrestad (Lane county). Close by there are *hällristingar*. It was found in the century that starts with the year 1801. The inscription has

1)

*asa fjuar*

*gudar futhark*

*gods' futhark*

or 2)

*Åsas fussar*

*Åsa's vagina*

In the *hällristing* there are fertility symbols and perhaps the two are related.

### **BRASTAD church**

There are three young futhork inscriptions embedded in the walls. Two are on the southern and northern external walls of the tower. They are ornated in relief grave slabs of the eskilstuna type dated from the century that starts with the year 1001. The third is up at the clock and the fourth (2) *sidan fattan*.

(continued in *alkis*)

**ITALY**

## THE PIRAEUS LYON

In Venice, from San Marco's square walk 650 m south along the water front on *Molo Riva degli Schiavoni*. Turn left into *Calle dei Forni* and walk 150 m. Once in the *Campo dell'Arsenale* square, looking at the entrance to the Arsenale (the port's warehouse and shipbuilding wharf) there are three lions on the right and one lion on the left of the steps to the entrance. The lion on the left is the Piraeus Lyon. It is a statue 3 m high. It is made of a type of marble (*pantélique*) which was not used for monuments of art before the time of Pericles (495 to 429 b.C) and according to the judgment of the experts of art it is not later than the 5<sup>th</sup> century b.C. It once was in the Athens's port of the Piraeus and very likely was a fountain. There are written records that describe some holes, of which one from the mouth. Some plastered holes are visible on the lower left side of the mouth. On its left side the lion seems to have been hit by a large shots gun. On its right and left flanks some ornaments and runes can be guessed. On the left flank some carving has been done also at the attachment of the leg to the body and a very deep sign is present. They are not highlighted and some chemical must have been lain over the carving. Due to the presence of the lion both the venetians and the french called the port *Porto Leone* (Lion Port) while for the greeks it was *Porto Draco* (Dragon's Port). In 1687 the venetians, that headed by Francesco Morosini controlled Athens, moved the lion to Venice. In 1798 the swedish diplomat Johan David Åkerblad recognized that the letters carved were runes. This was opposed by the italian academicians which maintained that the characters were etruscans. It is to be kept in mind that at that time no interpretation was given to the etruscan inscriptions in general.

### The inscription on the lion's left side.

A band starts up in the center of the front left leg and goes down to half of the leg where it U turns upward, it circles clockwise around the shoulder and goes down on a diagonal to the lion's flank. Another band is carved horizontally at the attachment of the rear leg and the lion's flank. The inscription, especially at the beginning, has been carved in an unusual way. It proceeds from the right to the left, yet most of the runes are not mirror-imaged. Those that have been carved as mirror image have been in the following highlighted in bold. To read the runes the top of the lion must be to the right of your right eye.

* † ʏ ƚ †	ƚ † †	ᚠ   ʀ	ƚ 1 ʏ ʀ	† ƚ ʀ	† ʏ ʀ ʏ   ↑ 1	ƚ ʏ	† ƚ ʀ †
h a k u n	u a n	t i r	u l f r	a u k	a k s m i t l	u k	a u r n
(1) (1)		h		(1) (1) (1)			(1) (1) (1) (1)
Hakon	vann	their	Ulfr	och	Åsmund	och	
Aurn							
Hakon	together	with	Ulfr	and	Åsmund	and	
Aurn							

<sup>(1)</sup> The runes have been carved overlapped.

* † ʏ †	ᚠ † ʀ †
h a f n	th e s a
hafn	dessa
conquered	this (port)

From this point on, to read the runes the top of the lion must continue to be to the right of your right eye, but the inscription proceeds from left to right.



þ	l	ᚱ	ʏ	†	†	ᚦ	†	ʀ	þ	ᚱ
th	i	r	m	e	n	l	a	k	th	u
									(1)	(1)
their			men			lagdu				
these			men			imposed				

(1) The runes have been carved overlapped.

†	ᚱ	ʀ	*	†	ᚱ	†	1	1	*	†	l
a	u	k	h	a	r	a	l	t	h	a	i
							(1)	(1)			
och			Harald						hafi		
and			Harald						received		

(1) The runes have been carved overlapped.

ᚱ	ʀ	ʀ	l	†	ᚱ	ᚱ	1	†
u	f	f	i	a	b	u	t	a
		(2)						
of		fjebota						
considerable		tributes						

(2) The rune is not repeated and must be borrowed from the previous word.

ᚱ	ᚱ	ᚱ	†	l	ᚱ	[1	†	ᚱ	ᚱ	†	ʀ	†	†
u	b	r	a	i	s	t	a	r	u	e	k	n	a
uppreistar									vegna				
the uppraising									because of				
because of the uppraising													

ʀ	ᚱ	l	ʀ	l	†	þ	l	þ	l	h
k	r	i	k	i	a	th	i	th	i	s
								(1)	(1)	
Grikkia						thithis				
greek						people				
of the greek people										

(1) The runes have been carved overlapped.

ᚱ	†	ᚱ	þ	1	†	ᚦ	ʏ	†	†	ᚱ	þ	ᚱ	ʀ	[ᚱ]
u	a	r	th	t	a	l	k	n	a	u	th	u	k	r
(1)								(1)	(1)	(1)	(1)	(1)		
vard				Dalkr				fänge						
was				Dalkr				prisoner						

(1) The runes have been carved overlapped.

l	ʀ	l	†	ᚱ	l	ᚦ	†	þ	ᚱ	ʏ
i	f	i	a	r	i	l	a	th	u	m
i	fjærran					land				
in	far away					lands				

ᚠ	ᚱ	ᚠ	ᚠ	ᚱ	ᚠ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ		
a	k	i	l	u	a	r	i	f	a	r	t	u
(1)	(1)			(1)	(1)	(1)			(1)	(1)		
Egill				var			i	f	ārd			
Egill				was			in	a	campaign			

<sup>(1)</sup> The runes have been carved overlapped.

The inscription continues now inside the band on the horizontal part of the leg, at the attachment of the rear leg with abdomen of the lion.

[ᚱ   ᚱ]	ᚱ	ᚠ	ᚱ	ᚠ	ᚠ	ᚱ	ᚠ		
m	i	th	r	a	k	n	a	r	i
					(1)	(1)			
med			Ragnar						
with			Ragnar						

<sup>(1)</sup> The runes have been carved overlapped.

ᚠ	ᚠ	ᚠ	ᚱ	ᚱ					ᚠ	ᚱ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ		
t	i	l	r	u	-	-	-	-	-	-	a	r	m	e	h	n	i	u
(1)	(1)																(1)	
till			Rumenia						och		Armenia							
to			Rumenia						and		Armenia.							

<sup>(1)</sup> The runes have been carved overlapped.

The inscription says that

Hakon together with Ulfr, Åsmund and Aurn  
conquered the port of the Piraeus  
These men imposed  
considerable tributes  
which were received by Harald, their ruler.  
The tribute were imposed because of the uprising  
of the greek people.  
Besides Hakon, Ulf, Åsmund and Aurn also Dalkr, Egill and Ragnar belonged to the  
brotherhood or to the list of chieftains. The last three were not part of the lot that received the  
payment.  
Dalkr was prisoner  
in far away lands.  
Egill was in a campaign  
with Ragnar  
to Rumenia and Armenia.

### **The inscription on the lion's right side.**

On the right side an ornament of high artistic value has been carved. The head of a drake can be seen on the right. The neck loops around and at a low point a leg departs pointing down. The body continues its loop, goes to the left, makes another loop and the end of the tail intermingles in a knot with another horizontal band. To the extreme left of this horizontal

band the head of a little snake can be distinguished. At the upper point of the first loop a snake intermingles with the body of the drake. The inscription starts in the central horizontal band. In the inscription there is the name of the runes.

ᚠ ᚱ ᚷ ᚢ ᚦ ᚱ	* ᚠ ᚢ
a s m u t r	h i u
Asmund	högg
Asmund	carved

The inscription continues now inside the first loop of the drake's body.

ᚱ ᚢ ᚱ ᚠ ᚱ	ᚦ ᚠ ᚠ ᚠ ᚱ
r u n a r	th i s a r
runor	dessa
runes	these
these runes	

ᚦ ᚠ ᚠ ᚱ	ᚠ ᚠ ᚷ		ᚱ ᚠ ᚠ ᚷ ᚱ	ᚦ ᚢ ᚱ ᚦ ᚱ	ᚠ ᚢ ᚷ	ᚠ ᚢ ᚠ
th a i r	i s k	- - - - -	r l i f r	th u r th r	a u k	i u a
deir	Asgeir		Torleif	Thord	och	Ivar
He,	Aegeir,		Torleif,	Thord	and	

Ivar

B ᚠ ᚦ ᚱ	ᚠ ᚱ ᚠ ᚠ ᚱ	* ᚠ ᚷ ᚠ
- - b o n	h a t s	h a f i
	(1) (1)	
at bon	Haralds	hafa
at the command	of Harald	the Big

(1) The runes have been carved overlapped.

ᚦ ᚢ ᚠ ᚦ	ᚷ ᚱ ᚠ ᚷ ᚠ ᚠ ᚱ	ᚢ ᚷ ᚱ ᚠ ᚦ
th u a t	k r i k i a r	u k s a th
doat	Grikkia	okbannathu
notwithstanding	the greeks	opposed.

This inscription says that it was carved not by one runemaster but in a team following the determination by Harald the Big. He was so called because of his size. The greeks opposed the carving on their lion of an inscription, especially an inscription at the entrance of their port saying that they need to pay a tribute because of their rebellion. When Morosini took that lion away it must not have been a relief for the greeks, because they did not understand what the runes say and certainly the tourist office did not provide a plate with the translation, but anyway it was not even the dearest thing they had. The runes belong to the short staff family, that is the latest evolution of the runes used by the vikings. In the 11<sup>th</sup> century some varangians, i.e. viking pretorian guard of the byzantine emperor, put an end to an insurrection of the greeks. With the opposition of the greeks they carved on a fountain-lion in the port of the Piraeus that the greeks must pay a tribute for that. Asmund probably was the runemaster and traced the inscription himself. His helpers had to do the time consuming job of bringing the carving to a certain depth after which Asmund would step in again for the finish touch. Harald the Big was probably Harald son of Sigurd, brother in law of the king Saint Olaf. After

the battle of Stiklastad, where the king Olaf was killed August 31, 1030, Harald escapes the carnage and departs to Gardrike (Russia) and from there to Costantinople where he arrives in the year 1033 at he age of 18. It enter the service of the greek emperor and later becomes the chief of the varangian guard. He distinguishes himself for a number of glorious deeds mentioned in the nordic sagas by Snorre. In the sagas the nick name "the Big" is not mentioned. Another Harald, the son of Godvin, king of England, speaking of him before the battle of Stamford Bridge, says that he is slender. Harald remained in the service of Greece for 10 years until the year 1043. After that he returns to Gardrike (Russia) where he marries the princess Ellisif (Elisabeth) daughter of the grand-duc Iaroslav. He returns finally to the land of his ancestors in Scandinavia, where he soon becomes co-regent of the king Magnus the Good-natured and after his death in 1047, the sovrein. The varangian corps were dispatched to Asia, at the eastern borders of the empire, in Iberia, against the saracens, in Sicily and in Apoulie. Detailed reports by the icelanders and the byzantines on the campaigns in Sicily under the command of Georgios Maniaces during the years when Harald served the emperor of the greeks, have reached us. From 1034 to 1035 the varangians spent the winter in a garrison in the military district of Thrakis, so called after the legion from Thracia that were standing there. The place is situated in the western part of Asia Minior and includes the central part of the districts of Carie, Lydia and Phrygia. Any time that is was necessary the varangians were dispatched in the interior of the empire and besides the main garrison in Constantinople they also stationed in other fortified cities of the country. The heavy bourden on the populace placed by the minister Jean under the weak government of the emperor Michel Paphlagonian, eventually brought to a general uprising. The first to rebel were the bulgarians in the year 1040. The rebellion spread. Dalean, their leader, advanced against the city of Thessalonique where the emperor resided. The emperor had to take refuge in Constantinople. Dalean went to Epirus and Achaea. He conquered Dyrrachium and sent Anthime in Acaea who near Thebes completely defeated Allocasse, governor of the country. All the cities of the province of Nicopolis, which includes Athens, and with the exception of Naupactos, surrender to the bulgarians who are much welcome due to the hate against the buzantine minister. The rebellion spreads through all the empire. Also in Constantinople a conspiracy is discovered which involved some notables of the city which were banned from the country and their properties confiscated. Dalean sent Alusien and 40,000 men to Thessalonique to besiege the city but the citizens with the help of the varangians elite corps (who were recalled from Sicily and Asia) made an assault outside the city walls and 15,000 bulgarians were killed and as many were taken prisoners. After the defeat Alusien ordered the retreat. During the same year the emperor Michel sends the varangians to win back the cities in the greek part of the empire. They succeeded in many cases because already the following year it was possible to concentrate all the forces against the bulgarians. The following year Alusien gets rid of his chief and rival Dalean inviting him at a banquet, ambushing him and carving his eyes out. The emperor Michel was able to set his residence againin Thessalonique. After some negotiations Alusien pays him a visit. After that the emperor penetrates in Bulgaria, defeats the bulgarian army and wins control of the entire country. It is during this year 1040 that the insurrection referred to in the inscription, occurs in Athens. The re-conquest of the Piraeus port and the imposition of the tribute consequence of the rebellion, occurred during the same year. We have information about two other two persons mentioned in the inscription: Ulf and Ragnar. About Ulf the following genealogy is available.

Gange Rolf (Rollo) ?Ketil ?  
 founder of Normandie | |  
 | |  
 | Björnauströni (Iceland) ?



# **UNITED STATES OF AMERICA**

## HEAVENER Photo album 1995 A -8 to -1 B 1 to 15

In Oklahoma, 35 mi (56 km) south-south-west of the city of Forth Smith which lies at the border between Oklahoma and Arkansas, there is the Heavener runestone, near the small town of Heavener. Drive 20 mi (32 km) west of the city of Forth Smith along route 40. Turn south on route 59. After 30 mi (48 km) signs leading to the site are met. While approaching on route 59 you have in front of you a flat land with only one mount to the south, the Poteau mountain. The site is at the top of the mount. At the site there is a visitor center and the runestone, which stands in a deep ravine on the western face of the mountain, can be reached following a 100 yard trail. The runestone is 12 foot high (4 m) and 10 foot (3 m) wide. There are 8 deeply carved runes increasing in size from left to right from 6.5 inches to 9.5 inches with edges eroded to smoothness. This despite geologic examination concluded that the stone is a very hard one, measuring 7 on the Mohs's hardness scale where a diamond measures 10. They are the highest runes carved in the world.

X	†	⌘	⌚	⌛	⌜	⌝	⌞	1
g	a	o	m	e	d	a	l	
(1)							(2)	
Gaome						dal		
Glome						valley		

This is the valley belonging to Glome.

<sup>(1)</sup> Not a letter of the old futhark.

<sup>(2)</sup> The letter has been carved mirro-imaged.

The inscription could have been made as early as 300 a.d. and not later than 800 a.d. The slab is believed to have fallen from the cliffs above in its north-south position eons ago. The weathered and pecked runes could have lasted more than a thousand years, due to the protected environment. One interpretation considers the runestone as a border delimitation of properties. The runestone was noted in 1913. The symbols † and ⌚ were also observed then carved on two stones on the slope above the cliff, 74 steps back from the edge. The two stones have never been traced back. The area is never known to have been after 1902 visited by anybody with any knowledge of the runes or scandinavian literature. Nordic sagas speak of the efforts by the Greenlanders to colonize the eastern coast of America in the years between 1002 and 1010. In 1923 the inscription was submitted to the Smithsonian Institution which identified the letters as runes but did not consider possible they had been carved by vikings. February 2, 1951 the runestone was "rediscovered" and in 1970 the park was created. The residents described dozens of other similar carvings along the 40 miles long Poteau mountain which stretches into Arkansas bordering the Poteau river. At Heavener it fingers out into ridges called High Top and Cowsin. In particular one was noticed on the eastern side of the mountain where the creek braches off to the right in a square natural stone ditch. The runestone is said to have been dynamited. According to oral tradition the Choctaws indians noticed the inscription in the 1830s. Bear hunters witness say that they noticed the inscription before 1874. Other report having seen the inscription in 1898 and 1904. The runestone was put in relation with the travel of the viking explorer Karlsefni whose ships sailed south from Vinland (somewhere in the north-eastern coast of the USA). He is said to have rounded Florida, entered the Gulf of Mexico and the Mississippi river. He then sailed up the Arkansas river and into the Poteau river. Viking ships could flood in only 3 feet of water. There were two main kind of viking ships, the *long ship* or *drakkar* and the *knarr*, a more heavy ship used as cargo and for oceanic travels. It is unlikely that they could have crossed the ocean with a

light boat but they certainly could have built them once arrived. In 1968 a retired U.S. army cryptographer who also worked in the british cryptoanalysis services during world war II, proposed the interpretation as a date: november 11, 1012. This also matches the Karlefní saga's dates (other sources put a travel along the same route around the year 750 a.d.). The second and eighth rune needed to be of the new futhork for the purpose of crypting the message. Benedictine monks are known to have adopted such methods. In the 1990s a novel was published in which the Heavener site is the place where the odyssey of a viking ends with him hiding in the cave for a long time and at the point of no more resistance he autotrains himself with the production of endorphins into the condition of berserk, a technique proper of the vikings, after which they would not be stopped by wounds or pain in a fight. He exits the cave and exterminates the besieging indians to save his woman. The odyssey in the novel is made to start in Newfoundland by a party of vikings moving west in a travel of exploration. They soon lose their ship and capability to react. Only two vikings survive taken prisoners by a tribe. The tribe is on its turn pushed first west along the Ohio river and then south along the Mississippi river. The viking now separates from the tribe with his woman. They are pushed west along the Arkansas river hunted by an indian tribe. By this time only one viking still survives. They take refuge inside the cave that becomes known as *Mad man cave*. Inside the cave there is a point that is indicated as the entrance to a cavern, called *the viking cave*. Several old people from Heavener recall that there once was a cave-like opening and recount the story of a dog that disappeared into the hole never to be seen again. If such cave ever existed its opening is no longer visible. Years of erosion have long since deposited heaps of rock debris in this area. Since caves always form in soluble rocks like limestone, dolomite and gypsum the probability of a cave forming in the shale bedrock beneath is extremely low. Locally in this area the vertical sledge of sandstone that overlies this shale does create an overhanging mass of rocks that may have the appearance of a cave opening. If such overhang existed in the past it could have provided shelter. The floor may provide evidence of viking habitation in the area and thus help to authenticate the nearby runic inscription while further investigation into the possibility that the cave did exist is at a standstill. Archeologists have not found any surface evidence to indicate past human habitation.

In the area a total of 5 stones (including the Heavener runestone) with runic inscriptions have been found. Two of those have been found in the Heavener area.

## **POTEAU**

Going back 10 mi (16 km) north along route 59 one meets the city of Poteau. Following signs one reaches the Robert S. Kerr home and museum. The museum includes two runestones. Not the entire runestones have been preserved, rather the parts with the inscriptions have been dug out and can still be seen. Dozens of inscriptions with marks that can be thought to be runes have been reported during the 1950s.

### **The first runestone MORRIS CREEK** Photo [25]221 album 1995 A 11 to

In 1954 a 20 in (51 cm) high, 14 in (36 cm) wide and 30 in (76 cm) thick stone was described having on its top a "turkey track" carved on it. It was said to have been used fifty years before as a stepping stone over a fence in a pasture near Morris Creek. The creek runs out of a canyon east of the Heavener runestone. The stone was traced back buried for half of its thickness but its present location is not known. Beside the carving on the top, which turned out to be a 12 in (30 cm) high  $\gamma$  rune of the old futhark representing the sound *r*, or the rune  $\lambda$  or  $\Psi$  of the new futhork, which represent the *r* and *m* sounds, respectively, it also had on a vertical face a 4 in (12 cm) cross sign that has been interpreted as a *bindrune* that is a sign



where more than one rune has been joined together. The runes could be an 𐌱 and 𐌺 of the new futhork representing the sounds *a* and *n*, respectively. Or it could be a 𐌶 rune of the old futhark. If they were meant to represent sounds and not some other sort of indication, any combination of the letters can be construed to give for example, taking the hypothesis of the new futhork:

𐌱 𐌱 𐌱	𐌱 𐌱 𐌱	𐌱 𐌱 𐌱	𐌶 𐌱 𐌱	𐌱 𐌱 𐌶
r a n	n a r	a n r	m a n	n a m

### **The second runestone PEAK**

The 5.5 ft (1.7 m) long runestone had been noticed in 1914 at the peak of the Poteau mountain, the same where the Heavener runestone is today. It was traced back after having been thrashed by machinery and today the part containing the inscription is preserved at the Kerr museum in the city of Poteau, Oklahoma. Three 6 to 9 in (15 to 23 cm) tall letters can be distinguished on it, belonging to the old futhork.

𐌶	𐌶	𐌱
g	r	t

### **The third runestone POTEAU**

At a foothill of the Cavanal mountain, 14 miles north of the Heavener runestone, on September 20, 1967 on the top surface of a ledge of rock 5 feet high, near the crest of the Terry Hill, on the outskirts of Poteau, in a site that was being bulldozed, two 12 years old boys notice an inscription. After the site had been bulldozed and heavy rained, the carvings had been filled with red clay making it plain to see. The carvings were close to the edge of the ledge. The boys came back the day after with crowbar and a sledge hammer. The top layer of the sedimentary ledge was about 2 in thick, giving them a crack for inserting the crowbar. The task proved to be harder than they anticipated and had to come back again the day after before they managed to get the inscription loose. In the process the inscription was broken also in two pieces, along one of the letters. From the point where the carving must have been done the side of the Poteau mountain where the Heavener runestone is standing lay about 10 miles to the south-east. Also the sites of the runestones Morris Creek and Peak fall along the line of sight. A straight line runs almost due south-east to north-west through the four points of the Peak, Heavener, Morris Creek and Poteau runestones. In December 1967 the same two 12 years old boys brought another fragment of stone where an 𐌶 was carved. It was judged to perfectly match the rest of the stone. The stone had tested 7 on the Mohs' hardness scale, when a diamond measures 10, which explains the difficulty met by the boys in detaching the inscription from where it belonged. It would have lasted a thousand years without eroding away. The inscription reads:

𐌶	𐌱		𐌱	𐌶	𐌱	𐌱	𐌱	𐌱	𐌶
g	a	ng	i	e	a	l	th		
(1)	(2)					(3)			

<sup>(1)</sup> Not a letter of the old futhark but the letter *a* of the new futhork.

<sup>(2)</sup> A letter of the anglo-saxon old futhark, not of the old german futhark.

<sup>(3)</sup> Not a classical letter.

Which resembles very closely the inscription on the Heavener runestone. As for the Heavener runestone the rune 𐌱 is considered to be a variant of the letter *l* and the inscription interpreted

as both referring to the same man named Glome: “Magic protection to Gloie (his nickname)”. An interpretation is that a date is represented: november 11, 1017, five years later than the date on the Heavener runestone.

#### **The fourth runestone SHAWNEE** Photo [27]234 album 1995 B 12

The 14.5 x 11.5 x 2 inches, 14 pounds red rough surface of red permian sandstone runestone, native of the Shwanee area, was found in august 1969 within the city limits of Shawnee, in central Oklahoma, 1 mile from the North Canadian river. The river is a tributary of the Arkansas river. Some boys were walking in the north-eastern part of the city, along a wooded path that followed a small creek, tributary of the North Canadian river. There are very few stones exposed in this area and no ledges or outcrops. They turned over an oval stone about 14 inches long which was in the weeds, buried about 1 inch in the soil. Instead of the hoped snake they found some letters carved filled with dried mud. One of the boy used a frog-gig to clean some of it but he did little damage. A road has now been built over the site of the discovery. The boys years later remind to have seen on the same spot a large arrow like symbol carved on a large stone now disappeared. The family moved to Lawton and the mother of the boys in october 1969 offered the stone to the local Museum of the Great Plains which refused. The mother the next year read an article on the Heavener runestone and though that the letters may belong to the same family. The letters are 1.5 to 4 inches high and the inscription is 8 inches long. The first three runes touch each other and the last two are larger and offset.

ᚱ ᚱ ᚱ ᚱ ᚱ  
m e d o k

Medok is similar to Madoc, the name of a welch prince that ancient records state came to America in the year 1170 a.d. He then returned to Wales and came back with 10 ships of colonists which he led up the Mississippi river. There are accounts written by early explorers of welch-speaking indians. It is very unlikely that the stone was the grave stone of Madoc. The welch did not use the old futhark runes. Through cryptology the inscription is associated to the date november 24, 1024. Using this method the dates on the Heavener, Poteau and Shwanee runestones are within 12 years of each other. The three inscriptions are very similar.

#### **KENSINGTON** Photo album 1995 A 1 to 10 postcard

Driving 130 mi (208 km) north west of Minneapolis (Minnesota) along route 94, one meets the city of Alexandria. Driving into the city one finds *the Runestone Museum* at the Chamber of Commerce, 206 North Broadway avenue, Tel. 612-763-3161. In the museum, in the firsts hall after the entrance, the Kensington runestone is preserved. At the visitor center a free movie is played at convenient time intervals on the history of the runestone. The 76 cm high, 41 cm wide and 15 cm thick graywacke 200 pounds runestone was found in 1898 on a knoll some 25 km to the south west of Alexandria (see later). Greywacke is a stone that can be either relatively soft or as hard as granite. Greywacke<sup>7</sup> is a clastic (sediment of pre-existing materials) microbreccia dark and though. It is made of angular quartz, rock particles, feldspar and mica set in a finer-grained matrix of shredlike chlorite and sericite. Usually also the following are included: slate, siltstone, phyllite, chert, a little felsite, authigenic carbonate and pyrite. The hardness of greywacke varies: the Kensington stone is quite hard. Like all the

<sup>7</sup> Greywacke is any dark sandstone or grit having a matrix of clay materials. Sandstone is any group of common sedimentary rocks consisting of sand grains consolidated with such materials as quartz, hematite and clay materials.

other runestones in the United States (Heavener, Poteau, Shwanee) it has to be considered with a 50% probability genuine and with a 50% probability a hoax. Generally the academic establishment in USA and Sweden considers them hoaxes but many respected scholars believe it can be genuine. Linguists were compact against the authenticity while geographers, geologists and historians were less certain. The presence of a permanent viking settlement at the Anse aux Meadows at the northern tip of Newfoundland during the century that starts with the year 1301 is given today as an historic fact by the academic establishment. A feud has ensued among those that see the fact as deminishing of the enterprise of Christopher Columbus of 130 years later. The author of the present handbook believes instead that the enterprise of Columbus is enhanced by it, in that it shows that to make the discovery a real fact one does not only need to actually get there but one must also associate to the stamina and courage, a vision and an idea and most of all the power. The idea may well then proven to be wrong, like in the case of Columbus, but, together with the power and the power of the media, that Columbus had, they make the difference. It may also well be that he gained precise information from the viking experience via the monasteries of the north, which would also enhance the deed of Columbus (why others did not do the same?). Columbus found America through serendipity, which is finding something while searching for something else. Nearly all the important discoveries of mankind have been done in such a way. It is not luck. They are pushing to get somewhere and they are ready to understand that they met something different, something special. And nearly all of those that have such a capability end up broke. This also does not happen by chance. You have to be a peculiar animal to be the protagonist of a discovery enterprise and all those unique characteristics put you at odds with the qualities that make you a successful entrepreneur. You basically need to be an outcast and not behave like a mug in a rug. On the issue of the capability on the part of the vikings to keep a due course west without the help of a compass I think that both the technical tools and the possibility to keep a due course without the help of instruments have been overlooked. Longitude is said to have been difficult to tackle with since the construction in the 18<sup>th</sup> century of precise enough clocks. This is true if you want to avoid a rock close to the landing but for the vikings the issue was to be able to hit a continent, Greenland, after having left Scandinavia. In a day they could travel about 80 kilometers. So the time of the day judged based on the sun position was of good help determining how far away you got: just to make sure you had not passed Greenland too much to the south and thus heading to Helluland, Markland and Vinland (America). In this respect little has been said on the technique employed by the vikings of imposing a known mistake, say pointing a little more north than the point they really wanted to hit in Greenland, so that once they got there they knew that they then needed to point south. If you just try to hit the point as precisely as possible, once on the beach, you would not know if your destination is to the north or to the south. The vikings travelled during the summer time when at those latitudes the sun is out for the best part of the 24 hours. That was the good season, so bad weather would not last forever and the possibility to judge on the latitude based on the hour of the day and the height of the sun over the horizon could by itself ensure success, if lead by an experienced captain. During the night the polar star would tell where was west appearing close to the line of the horizon if the ship was at the equator and at the zenith, i.e. over the top of your head, with the ship just on the north pole. In the viking ship remains, a *suncompass* was found. It was a dial made of wood with lines traced (a zig-zag along the edge of the circle and a curved line in the middle) to tell the height of the sun over the horizon depending on the day of the year. The magnetic compass would not have been of much help either when travelling close to the north pole. When you are close to the north pole the compass is not subject anymore to any determined direction of the force, being on the point where all the lines of force converge. The scandinavian airline SAS was the first to use the north pole route and, before the use of

gyroscopes (the position is calculated based on the accelerations sensed in the various directions at the various times) first ant satellites later on, they used the suncompass. With the sky overcast the vikings would use a *sunstone*. The sunstone was found in a viking burial mound. Light travels on straight lines. It vibrates in all the planes, infinite in number, that pass through that line. In the so called polarized light, the light vibrates only in two of those planes, perpendicular one to the other. Light becomes polarized through refraction on the moisture of the air and air molecules and especially by reflection on the sea surface. The sunstone would be the size of the small finger of a hand. It was found along the coast of Norway and on Iceland. Not anymore now in Iceland, it has all been used up. But a lot of it is found in Oregon, that actually is the sunstone state. With its long axis along the direction of the sun the sunstone is seen as blue, with its long axis in the direction perpendicular to the sun (i.e. north at the time when before sunset when the sun is to the west), it turns yellow. To make it work the sky could have been completely overcast, you only needed a little of open sky over you to let the polarized light pass. If none of the above could be used vikings knew that fleas under certain conditions only jump toward the north. In an autumn afternoon during the fall of 1898 a farmer of Swedish origin, Olof Ohman, eradicated a 9 in (23 cm) aspen tree to clear his land for farming. He found, entangled inside some of the roots of the tree, a flat stone. Together with him there were his son Edward, 10, and Nils Flaten, a norwegian neighbor. His little son, stooping to dust it off so that he may sit on it, noticed some strange carvings. The stone was taken to the farm home of Ohman (now no more existing) where the marks on the stone were cleaned out. To everyone's amazement a long inscription was found on one face and on one thickness side. The stone was then brought to the small village of Kensington where O. Ohman was in the habit of doing his trading, and it was exhibited in the window of the local bank. It became soon known as the Kensington runestone as the letters were identified as runes. The runestone at once arouse a great deal of controversy as to its authenticity. A curiously inaccurate copy of the inscription was sent by John P. Hedberg, a Kensington businessman, to the swedish newspaper *Svenska Amerikanska Posten* of Minneapolis. The publisher submitted it to the University of Minnesota, the Scandinavian Department. Professors of the universities of Minnesota, Illinois and Oslo, Norway all judged the runestone a fake and interest on the runestone subsided. The runestone was returned to Ohman and it remained in his farm until August, 1907. The inscription was not completely interpreted, however, until 1907 H.R Holand of Ephriam, Winsconsin, a well-known norwegian scholar and historian, became interested in it, and secured possession of the stone from the finder. In 1909 the Minnesota Historical Society authorized a five men committee to investigate "the authenticity or the fraudulent origin of the runestone". On May 9, 1910 a preliminary report to the Society's executive council was presented. The report favored the authenticity but recommended that "a competent specialist in the scandinavian language ... approve the conclusions of this report". But the Society's executive council, while approving to print the report, refused to endorse the committee stand reserving its judgment "until more agreement of opinions ... was obtained". Which actually never happened to these days. However the report contained an interpretation (which is followed in this handbook) of the inscription. Holand made two trips in Europe. In 1911 he had taken the runestone to France and Norway and between 1932 and 1963, year of his death, he wrote five books on the Kensington runestone. Among his adversaries there was the swedish runologist Sven B. F. Jansson of the Stockholm University and Erik Wahlgren professor of Scandinavian Languages at the University of California, Los Angeles. The controversy had centered 1) on the age of the aspen tree; 2) if the aspen tree had been dwarfed; 3) whether any kensigtonian had access to books of nordic history and language; 4) whether the inscribed sided had been sufficiently weathered to have been more than 500 years in the soil; 5) whether the runestone had been carved by more than one person; 6) whether the language and writing could be of

the 1362 vikings; 6) whether the inscription contains a cryptogram. In 1928 the runestone was acquired by some businessmen from Alexandria. In 1948 it was exhibited for a year in the Smithsonian Institution, Washington D.C. and it has been permanently on display in Alexandria since 1957, except for a brief exposition at the New York World's Fair of 1965. The runestone is inscribed on one face and on its left side, the thickness using the new futhork runes with the exception of the X rune, a rune of the old futhark, used here for the sound *a* and of the rune ʀ, also a rune of the old futhark used here only once and to represent the sound *o*. Some runes include dots and some are the so called *pointed runes*, like with the case of the rune ʁ, which in the no dotted case is ʁ. Some runes are carved as mirror image, a practice met also in the classic runestones, like in the case again of the rune ʁ that is normally carved as ʁ.

### **The front face.**

Nine lines have been carved in this side.

The 1<sup>st</sup> line:

ᚱ	ʁ	↑	†	ᚱ	ʁ	ᚱ	ᚱ	ʁ	ᚱ	ʁ	†	†	ᚱ	ʁ				
8	k	o	t	a	r	o	k	2	2	n	o	r	r	m	a	n	p	o
8	götar			och			22	norrman			på							
8	goths			and			22	normans			during							

the 2<sup>nd</sup> line:

ʁ	ʁ	ᚱ	ᚱ	ʁ	†	†	ʁ	†	ʁ	ᚱ	ᚱ	ʁ	ᚱ	ʁ	ᚱ	ʁ	ᚱ	ʁ
o	o	p	t	a	g	a	l	s	a	f	a	r	t	f	r	o	en	uppdagelse
					(1)											färd	från	
a	a recognition				travel				from									

(1) A rune of the old futhark, that has there the sound of a *g*.

the 3<sup>rd</sup> line:

ʁ	†	†	†	†	ᚱ	ʁ	†	ʁ	†	ʁ	†	ʁ	†	ʁ	†	ʁ	†	ʁ
m	i	n	l	a	n	t	h	o	f	v	a	s	t	v	i			
										(2)			(2)					
Vinland				ute				väster				ut						
Vinland				out				west				of						
out west of Vinland																		

(2) A rune that is here sometimes used as an *m*, as is in the new futhork, and sometimes as a *v*.

the 4<sup>th</sup> line:

†	†	†	†	†	X	ʁ	†	ᚱ	†	ᚱ	ʁ	†	†	ʁ	†	†	ʁ	†	
h	a	t	h	n	l	a	g	i	r	m	a	t	h	2	s	k	o	a	r
															(3)				
hade		lägit		på		2		skjar		en									
had		landed		on		2		skerry		one									

(3) A rune of the old futhark.

A skerry is a rocky island. It was identified at the lake Cormorant, Becker County, Minnesota.

þ	ʏ	h	ʀ	l	h	t	t	ʏ	ʀ	ʀ	ʃ	ʀ	ʏ	þ	t	t	ʏ	h	ʔ	t	t	
th	a	k	s	r	i	s	a	n	o	r	r	f	r	o	th	a	n	o	s	t	a	n
dag				resa				norr				om			denna			stad	(sten?)			
day				travel				north				of			this			town	(stone?)			

v i	v a r	a k	f i s	k a	a n	t h a	g a	a	b t i	r
vi	var	att	fiska		och	tagit		de	botar	
we	went	to	fish		and	took		the	boats	

	Ḳ ḏ Ṗ	* ṭ Ṗ	Ṗ	ṭ	Ṗ	Ṗ	ṭ	Ṗ	ṭ	Ṗ	ṭ	Ṗ	ṭ
v i	k a m	a n m	f a n	10	m a n	r o	t h a						
vi	kom	hem	fann	10	män	röda							
we	came	home (and)	found	10	men	red							

ƿ	B	ƿ	þ	ƿ	þ	A	V	M
a	f	b	l	o	th	A	V	M
med	blot	och	döda	Ave Maria				
of	blood	and	dead.	Heil Mother Mary				

ƿ	ƿ		l	l	h	þ		ƿ		l	l	l
f	r	a	i	l	s	a		a	f	i	l	l g
fria			ils					av		illa		
free			them					from		bad		

Three lines have been carved on this side.

* R	Φ	Ψ	† h		†	*	† ↑	↑	h †
h a r	10	m a n s		m a	h a m a t	a t	s a		
Har	10	mān		ute	hamnen	att	se		
Have	10	men		out	to the port	to	look		

B ↑   R		† R †	h X   B	↑	p	Y *	R   h
a b t i r	v a r a	s k i b	l 4	t h a	g h	r i s	
på	var	båtar	14	dagar		resa	

after	our	ships	14	days	travel
ƿ ʀ ɿ	þ ʀ ʀ ɿ	* * ʀ			
f r o m	th a n o	o h a h r	1 3 6 2		
från	här	öar År	1362		
from	here.	islands. Year	1362.		

The inscription says:

(We) 8 goths and 22 normans  
during a recognition travel  
from out west of Vinland (i.e. "from this site")  
had landed on 2 beaches  
one days travel north of this site (probably the Cormorant lake).  
We went to fish and took the boats.  
We came home (and) found  
10 men red of blood and dead.  
Heil Mother Mary  
free them from the evil.  
There are 10 men out to the port (the Hudson Bay)  
to look after our ships  
14 days of travel  
from here.  
Year 1362.

A total of 50 people are mentioned here. 30 went up to Cormorant Lake. In coming back they found 10 dead and there are other 10 at the Hudson Bay. But the official interpretation is that the 10 dead belonged to the 30 people party and that the 10 died at Cormorant Lake. At Cormorant lake holes of triangular shape 1 in wide and 5 to 7 in deep, have been found on three large boulders. It is hypothesized that the hole have been drilled by vikings to moor their boats, in the same way as it was done along the coast of Norway in the century that starts with the year 1301. These rocks became known as *the Anchor Rocks* or *the Mooring Rocks*. Other such holes have been found along the route that the vikings have been supposed to have travelled. One is immediately below of where the runestone was found, on the steepest part of the hill, on a boulder, one is at Lake Jessie near Alexandria, one 20 miles south-east of Alexandria and one north of Sauk Centre. The viking have been supposed to have come from the north, from the Hudson Bay, the Nelson River (in alternative the Hayes or the God's River), Lake Winnipeg, the Red River of the North, the Lake Cormorant, through a chain of lakes to the Chippewa River, to within few miles west of Kensington and, through a ravine, to where the runestone was found. The distribution of such holes demonstrated that they attempted to explore to the east, perhaps in an attempt to reach Vinland (present day Cape Cod in Massachusetts). Also other such holes were found north towards Lake Winnipeg. Such holes can still be seen today. The holes smoothing of the internal surface by weathering is compatible with the hypothesis that they have been drilled hundred of years ago. About the year 1355 Magnus Ericksson, king of Sweden and Norway, sent out an expedition under the command of Paul Knutson, to Greenland to see to it that the christian religion there would not fade away. It is believed that the king had received word that the people of the western settlements of Greenland had emigrated to the mainland of present day America and abandoned their religion. It is probable that the king received the information from John Guthormson, a prominent politician of the time, who arrivied in Norway in 1348 and who had








come from Iceland on board of a ship that had started from Markland. Helluland, Markland and Vinland were the three specific names used by the vikings for present day Labrador, Newfoundland and Massachusetts, respectively. It is supposed that when Knutson's expedition found no people in the western settlements in Greenland, an expedition was organized first to Vinland and, not having found the Greenlanders there, went on to the Hudson Bay and from there down to where the runestone was found. Another version has it that Paul Knutsson stopped at Newport. Here they camped waiting for the explorers that went inland to search for the greenlanders to come back. In the meanwhile they built a church: the Newport Tower (the one that we see today is a baptistery with its 8 columns). Others believe instead that the Newport Tower was a windmill built by the governor Benedict Arnold who, born and raised at Leamington (this is disputed by some authors) Warwickshire, England, there saw a similar construction (a windmill) at Charleston, a town near Leamington. Some members of the Knutson expedition returned to Norway in 1363 or 1364. The 10 vikings that were left to guard the ships at the Hudson Bay waited more than 1 year for the explorers that went south. But as they did not see anybody coming back concluded that they must have crossed overland (as maybe it had been programmed), and sailed back around the coast to Vinland. It is strange then that having found nobody there too, decided to return to Norway. References have been found showing that by the year 1365, 8 of the vikings had returned under their navigator, Nicolas of Lynn, an english friar from Holand which was the leadership above Paul Knutson, a norwegian baron. Along the route that the lost party must have followed three battle-axes have been found, one of which is a beard-axe, a firesteel and a spearhead. None of the vikings belonging to the party that carved the runestone and that found their 10 companions dead, made it back home or ever managed to join the 10 men at the Hudson Bay. The runestone is considered remarkable because no viking was supposed to have reached inside the mainland of America.

### **The site where the runestone was found.**

Drive 15 mi (24 km) west of Alexandria. 0.4 mi (600 m) after route 27 leaves route 15 that goes to the left (south), on the left there is the road CR103. 0.7 mi (1.12 km) on the left there is the road of the Runestone Park.. After 0.5 mi (800 m) one reaches some poles at the top pf the hill. 100 m before that, on the left, where the terrain makes a saddle shape, a monument where the runestone was found can be seen from the car, 20 m from te road. The village of Kensington is 2.5 mi (4 km) to the south-west of the site. At the time of the finding the site was a swampy area in the Douglas County, Minnesota. The farm where the Ohmans lived does not exist anymore, so the granary where the runestone was used as a stepping stone. If you place yourself close to the point where the runestone was found you can look around and imagine that the level of the water was higher back then: the point could have been not so distant from the shore. Also, the place of the finding may be at some distance from the place where originally the runestone was raised. A 26 ton replica of the runestone is in the Runestone Park, 1 mile (1.6 km) east of SR27. Exhibits also include a collection of the 14<sup>th</sup> century viking implements and a comprehensive display of history and wildlife in Minnesota.

In the following table the issues pro and con the possibility that the runestone is an hoax are reported. The first coulumn has the item number, the second column reports the fact the everybody recognizes as true or about which the dissent is minimum, the third column contains the best position in favour of the possibility that the runestone is genuine and the fourth column the best position of the advocates of the fact that the runestone is a fake. For a better understanding of the issues, sometimes the argument of the column A must be read first and that of the column B second, in some cases it is the other way around. A notation to deal with this has been omitted to avoid making it too heavy.



Item	The fact	A -Why it is genuine	B - Why it is a hoax
1	All three scholars who have most thoroughly examined the runestone , Belgen, Wallace and Liestøl, represent different disciplines and are unanimous in regarding it as a modern forgery.	The arguments given by each of the professors should be addressed one by one, item by item.	This proves that it is a forgery.
2	According to Erik Moltke runologist of the Danish National Museum, the <i>j</i> and <i>ö</i> symbols, used in the runestone, were not invented until circa 1550 while the runestone is dated 1362.	No <i>j</i> or <i>ö</i> symbols appear.	The fact proves that the runestone is a fake.
3	According to a 1966 publication by the norwegian runologist Aslak Liestøl, a study was made of 500 runic inscriptions uncovered along the waterfront of Bergen. Many were from the mid 14 <sup>th</sup> century. More than 12,000 runic signs were in the Bergen material. They do not include a single one which could explain any of the at least 7 strange forms in the runestone of Kensington.	1) The waterfront of Bergen is too limited a geographic area to make the study meaningful. 2) No percentage of the runes from the mid 14 <sup>th</sup> century on the total is given; 3) It would have been easy to carve non-controversial runes. No mistake has been found that proves that the runestone has been carved in an attempt like that of point 3). The fact that evidently known controversial runes have been used plays in favour of the authenticity; 4) The 7 strange signs have not been specified.	It proves that the runestone is a fake.
4	The runest that are considered strange are:  once with a dot on the staff  with a cross   with a dot  once with two dots  	There are hundreds of accepted runestones with unique symbols.	The symbols have not been carved by a runemaster.
5	The runestone is one of the best carved and preserved in absolute in the world.	There are many other runestones that are well carved and preserved with no sign of damage.	This plays in favour of the fact that has been “discovered” soon after it has been carved.
6	The runestone was found in a	At the time there was not any	The timing of the discovery

	period when high was the polemic if America had been first discovered by the vikings or by Christopher Columbus.	particular discussion on the issue neither around O. Ohman nor at large.	is suspect.
7	The runestone was found by a person of scandinavian origin in an area densely populated by scandinavians	It may be that it is not by chance that scandinavians are in Minnesota. The information on the land still may have been present in Scandinavia before the emigration.	This is suspect.
8	The runestone was unearthed in the presence of the little son of O. Ohman and of Nils Flaten, also a norwegian. The little son in fact first noticed the carving.	If O. Ohman carved or participated to the forgery he would have unearthed it in the presence of several neutral witnesses. It is unlikely he would have exploited his own son.	The runestone was unearthed in the presence of Nils Flaten, also a norwegian.
9	At home O. Ohman was surprised of the finding.	The events of the findings imply that O. Ohman made fools of his little son and of his family during the discovery, right after it and for the rest of his days. This is at odds with the scandinavian psychology in general (which is joyful and tricky but also respectful, especially of the family) and with that of O. Ohman in particular.	
10	In the inscription appear the words <i>oh</i> and <i>man</i> , separated.		The words 1) are of weak linguistic interpretation; and 2) were separated to avoid making too obviously the name Ohman.
11	A copy of the inscription was sent to the <i>Svenska Amerikanska Posten</i> of Minneapolis.	1) There were no norwegian newspapers; 2) the gentleman that sent the copy was J. P. Hedberg a swedish realtor and insurance agent.	Both gentlemen involved in the finding were of norwegian origin. It would have been natural for them to send the copy to a norwegian newspaper.
12	Copy of the inscription was sent by the publisher of the <i>Svenska Amerikanska Posten</i> to the University of Minnesota.	The publisher of a newspaper does not make such a move without having got his men from the newspaper to verify that it had not been by any chance, planted.	The publisher sent the inscription to the university just to verify it.
13	Many runes have been carved	A superficial knowledge of	If it was genuine the runes

	in a way that is different from the classical way.	the runes is sufficient to carve the runes so that such controversy is avoided. The warriors were at sea since a long time and in the 13 <sup>th</sup> century there were also vikings of non scandinavian origin.	would not differ from the data base we know of the runestones from the 13 <sup>th</sup> century.
14	The synthapsis denounces the english language influence. Part 1.	The warriors were at sea since a long time and in the 13 <sup>th</sup> century there were also vikings of non scandinavian origin (same as above).	The runemaster were persons of high social standing and would not be culturally influenced, rather they would influence the others.
15	The synthapsis denounces the english language influence. Part 2.	This is a 13 <sup>th</sup> century runestone. Also many of the runestones dated to the 10 <sup>th</sup> century have many words and construction of the phrase that are closer to the present day english than the present day scandinavian.	
16	“Uppdagelse” is modern.	This word was not in use in the earlier runestones but became of use during the time period in question.	Such a word was not in use at the time.
17	The runestone was carved under an emergency and dramatic circumstances with 10 people killed out of 40 (or 30?). Part 1.	The expeditions had a military organization and it is of no surprise that the vikings left such a message to possible later visitors that the indians of the site were not on friendly terms.	If one is under such a dramatic circumstance does not start carving a runestone.
18	The runestone was carved under an emergency and dramatic circumstances with 10 people killed out of 40 (or 30?). Part 2.	The runes had also a religious and propitiatory role.	
19	No runestones with such a role can be found in the lands where the viking traveled.	True for England, northern France, Finland (which was conquered during the 12 <sup>th</sup> century, after the peak of runestones carving), Russia, Iraq and Turkey. But the two runestones in Ukraine must still be verified.	Since this is the only runestone with such a role it is a fake.
20	The runes are very small.	USA would be the place with the tallest runes (Heavener)	The runes dimensions in genuine runestones always

		and the smallest (in proportion).	have a certain proportion with respect to the overall surface of the runestone.
21	The runestone weights 200 pounds. Part 1.	Such a weight is exactly what was used for ballast on the viking ships.	
22	The runestone weights 200 pounds. Part 2.	The ship payload is supposed to be heavier on the way to America because of 1) the provisions for the unknowns during the travel and during the staying in the foreign land and 2) manning (some of the crew will die). So a ballast stone would be from the arrival site, not the departure one. They used for carving in the emergency a ballast stone that they had already prepared, and intended to make a new one before going into the open sea.	The ship payload is supposed to be heavier on the way back for the merchandise, so the ballast, if any, should have been made with stones from Scandinavia.
23	The stone is graywacke which is a local stone.	If A is wrong in point 22, it cannot be excluded that such stone was available also back home.	Since it is a local stone it must have been carved on the spot. See points 21 and 22.
24	Bacteriological test of the different bacteriological content of the natural surface with respect to the carved grooves.	No such test was done.	Bacteria in the grooves should be more recent as an average than the bacteria on the natural surface.
25	The aspen tree was estimated by Ohman to be 70 years old.	That would place a forgery to the 1820s, a generation before the first white settlement in the area. The 70 years dating of Ohman was tentative and the 40 years dating emerged in another context. It the estimates were made by the same specialist the two dates may not be in disagreement.	The way the roots entangled the runestone prove that the it had been there for more than 40 years. The aspen tree was estimated by Ohman to be 70 years old. So the runestone was planted under the existing tree.
26			If you dig out a greek vase resting on a telephone book it is a waste of time to try to prove the vase genuine.
27	In some tapes the nephew of the son of John P. Gran, and the old daughter and sons of John P. Gran are not denying it, states	Why would Gran need to wait for the nephew to arrive from Canada to confess such a thing and not share the fact	It is a proof it is a fake.

	that Gran confessed to him that the he participated to the fake and urged the grand-nephew to convince Ohman to confess.	with many others?	
28	In the tapes “Walter Gran, a son of John P:Gran” says that Ohman, when the runestone was returned to him as a fake, he placed it as a stepping stone to his granary.	Something he would not have done had he faked it. Placing runestones as stepping stones was a 13 <sup>th</sup> century practice.	He would if he despised also the home traditions.
29	It lain there for years and Oscar Ohman [not written with a k!] and John would keep saying <i>Ja, här ligger runstenen</i> , “Yes, here lies the runestone”.	Something they would have done if they had a feeling it was an hoax.	
30	Walter Gran states that his father had a book full of clippings from newspapers full or runic symbols	This resulted to be false, there are no runic symbols in the clippings.	
31	Ohman was knowledaeable about runes as was Fogelblad.	This is possible but does not prove anything.	
32	A farmer named Björklund said that he heard one of Ohman’s sons say that he had “growm tired of turning the grindstone when the runestone was being carved”	There was no grindstone to carve the runestone..	
33	Experts say that the runestone has been carved by one right handed man and one left handed man.	If it is true that this statement is based on the fact that some runes are mirror-imaged, it is appalling: a left handed does not write from right to left. If it is based on the observation of the strokes, it must be substantiated.	Ohman was right handed and Gran was left handed.
34	Possible conspirators have been identified as Sven Fogelblad, Andrew Andersson and P. Gran.		
35		Norsemen were land discoverers, like it is proven by their travels to Iraq and Turkey.	Norsemen were sea discoverers not land explorers.
36	How old could <u>not</u> the aspen tree have been?		An aspen tree lives about 70 years. The runestone was laying there since 1898 – 1362 = 536 years, that is on any given point $536/70 \approx 8$

			and the probability of the occurrence that a tree randomly happens to grow right over any given point is very small <sup>8</sup> .
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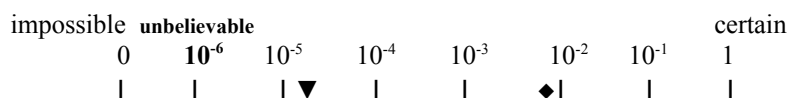
In 1909 it was proven that numeral were used in medieval calendars<sup>9</sup>. In 1909 it was also recognized that the hindu-arabic numerals with place value were known in the scandinavian countries by the first half of the 14<sup>th</sup> century (if this conclusion was not reached *because* of the Kensington runestone). In the runestone of Rök numerals are used by they appear in words, not in numbers. In the runestone of Rök the numbers seem to have the structure of the arabic world (e.g. twelve). Numerals do not associated with runes even if ciphers are used in runestones. Such numerals were first reported in calendars in 1643 in a treatise by Worm, *Fasti Danici*. They were pentadic numerals, i.e. there are basic symbols for 1, 5, 10 etc. and in between the numbers are determined by adding a bystaff (a side stroke). Just like in the roman numerals.

	1	5	10	100	1000
Calendars	┐	Ɔ	┐	<sup>10</sup>	<sup>11</sup>
Kensington	┐	Ɔ	ϕ		
Roman	I	V	X	C	M

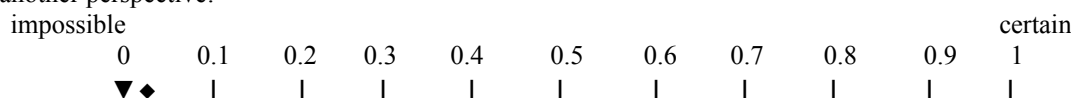
For example 14 would be 𐌹𐌶

As we see the carver of the runestone of Kensington used the notation on the calendars for the number 8 but used the notation and structure of the arabic alphabet when he carved 22 and 14,

<sup>8</sup> The chances that a tree randomly grows right over any particular point are given by the ratio of the surface covered by its trunk and the exclusion area around each aspen tree when surrounded by several aspen trees. This if it was a forest of aspen tree. If the tree was isolated the unlikelihood escalates. In the case of the forest of aspen trees, the exclusion area can by and large be estimated by the area reached by the roots. The probability that in a forest of aspen trees a tree happens to grow over any given particular point is (area occupied by the trunk)/(exclusion area around each tree) =  $(\pi 9^2/4)/(\pi 250^2/4) = 0.001296$  So there is only a chance every 700 that, every time a tree is born, the runestone got entangled just the way it was. Since one has had 8 times this chance the probability is 8/700. So one every 100 (♦). Plus one has to take into account the probability that a tree gets eradicated which is similar to the probability that any given land becomes cultivated. We do not calculated this probability here. If the tree was isolated then the probability is much smaller by several orders of magnitude. For a sparse population of trees, say one every 100 m, as it was when the runestone was found, it gets down to once every 640,000, that is 640,000/8=80,000 (▼) while the threshold of the credibility is once every 1,000,000.



In another perspective:



<sup>9</sup> In the runic calendars the *numeri aurici* are marked using the 16 runes of the younger futhark applying 3 special marks.

<sup>10</sup> Only the description is available: “rough points”.

<sup>11</sup> Only the description is available: “high rough strokes”.

i.e. the numbers are constructed giving the position the importance of one decade. Symbols were also available for the thousand and the hundreds but were not used by the carver of the Kensington runestone when writing what is understood to be the date 1362. Two facts however play in favour of the carver: 1) the symbols of the calendars could hardly have been known by a modern forger in the 1890s and later and 2) the vikings had extensive contacts with the arabs in their travels to present day Iraq and Turkey (as the Rök runestone seems to show). This fact that numbers are not associated with runestones may have something to do with what prof. Mario Silvestri describes in his *Il costo della menzogna* when he describes the efforts to write an italian law on nuclear energy when numbers were prohibited from being used in writing the text. Those in the parliaments are notoriously borious ignorants and those get better acquainted with words than with numbers. If you allow numbers you allow formulas: they soon get lost and do not undertstand anymore what they are talking about. Now many runestones were notary acts, may be numbers were excluded for the same reason. Not to make any parallel on the quality of people in the parliaments with those around runestones but may be a similar mechanism, may be for a nobler reason this time, may have been at play.

### **Other interpretations.**

Also other interpretations have been proposed. One has:

Eight days of prairies  
and 22 days of mountains  
by dog team  
to the west coast of Vinland (i.e. the Oregon coast).  
Our settlement is located between two nude mountain ranges  
one sailing day north of this latitude (Puget Sound, Washington).  
We have great timber and fishing.  
In the years while coming here  
we passed 10 tribes of redskins  
from savage to educated.  
Completed five before the millennium (i.e. before the year 995).  
Signed: Locksave the bad.

Another interpretation has been proposed with the runes interpreted through cryptology which also does not link the carving to the year 1362. Such results and the procedure are not made available. Cryptographers and linguists reject the hypothesis. Someone notices that the runestone is centered exactly half way between the north pole and the equator and exactly half way between the Atlantic ocean and the Pacific ocean.

### **SETTERLUND**

At the Historical Museum of Elbow Lake, Minnesota, a runestone is preserved. The runestone, called the Victor Setterlund runestone, was found at Barnett, Minnesota.

### **SPIRIT POND**

Near Popham Beach, Maine, in the locality of Spirit Pond, three small runestones were found in the year 1971. It is not known where the three runestones are now. They showed the same *a* rune, the same *j* rune (**where** is in Kensington?), the same numerals and the same *ahr*

spelling as the Kensington runestone.



## The runemasters

**Balle.** He was called *Balle den röde*, “Balle the red”. His characteristic way of carving the *b* rune is shown in Västra Vappeby, in the word *bykl*. Balle was the most prominent of Livsten’s disciples, and was active in western Uppland and the adjacent areas of Västmanland and Södermanland during the last part of the century that starts with the year 1001. See the runestone of *Hassmyra*. Some 40 of his carvings, all with different fantastic ornaments, are preserved. Balle was not only a master of the ornament but was also an expert writer in verses. The poem on the runestone of Hassmyra was bound by the rules of the *förnyrdislag*, *alliteration* and *uddrimmen*, whatever it means.

**Fot.** It is difficult to date the runestones made by Fot because his inscriptions do not contain any information that can be linked to time, but it is use to date his works to the middle of the century that starts with the year 1001. Visäte was influenced by the classic runemaster Fot and himself influenced the style of Öpir. From this it is inferred that Fot was active between the two runemasters. Fot in general uses stones that have an alive surface but relatively naturally flat.

**Gunnar.** Besides the runestones at Bällsta, he has not signed any other inscription, but the form of the runes, the carving technique the orthography and the ornament show that he was the author of some of the so called ornamented runestones which belong to the older group of stones in Uppland which come about at the beginning of the century which starts with the year 1001.

**Kåresson Åsmund** which appears to have been active from the 1020s until the middle of the century. The father of the runic inscription style in Uppland. The following formulation at the end of the inscription is typical of Åsmund Kåresson.

ƿ	ᚲ	ᛒ	✱	ᚠ	ᚠ	ᚠ	ᚱ	ᛒ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ		
k	u	th	h	i	a	l	b	i	th	i	r	a	k	i	th	k	a
God			hjälp					åt de				killen			ger		
Good			help					to them				the boy			gave.		

He was a valid young man

The official interpretation of this line is *God hjälpe deras kille*, i.e. “God help their kid”. In this case the role of *sin* in the next line is difficult to interpreted.

ᚱ	ᚠ	ᚠ	ᚱ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ	ᚠ
s	i	n	s	a	l	u	k	u	th	s	m	u	th	i			
Han			seglat				god				sätt, väg						
He			sailed				the good				way						
He			sailed				the right				way.						

This line is officially interpreted as

sin	salu	gods	moder
-----	------	------	-------

*Och Gos moder hjälpe dersa själ.* “And may the mother of God help their souls”. With this interpretation Mother Mary would be referred to as the mother of god, rather than the mother of Jesus. It is true that Jesus is also god, but this expression is really strange in a society where

christianity was just being introduced. One wouldn't normally talk about things that may get out of hand and generate heresy.

**Livsten** was active in the area west of Enköping and in western Uppland and eastern Västmanland during the years 1030s and 1040s. Only 7 signed carvings by Livsten are preserved, but other 11 have been attributed to him. Typical is the runestone at the Sala provincial church. His elegant carving with its winding lines rhythm, its big runic animal, a long-necked four footed animal, with a small body and long tail is characteristic of Livsten and his disciples' runestones style. Especially to be remarked in the case of Livsten is the fact that the runic animal, which takes the place of the cross, has its tail represented pointing to the front and between the legs. Typical of Livsten is that the form of the *a* and *n* runes have a single-sided secondary staff, which is carved perpendicular to the principal staff. Also the *o* rune has a different form and it is used for the *a* sound (nasal). Concerning the form of the staves it must also be noticed that in Livsten excludes the *h* rune at the beginning of a word: *akua*, *ulmo*, *ulmfast*. Pointed (*stungna*) runes are used. Between each word there is a little separation mark in the form of a cross. The most prominent of his disciples was Balle.

**Sven** A comparison between the different inscriptions signed by the runemaster with this name, shows that at least three different runemasters must have signed their works with this name.

**Visäte.** Visäte was influenced by the classic runemaster Fot and himself influenced the style of Öpir. From this it is inferred that he was active between the two runemasters. Visäte realized 30s some carvings of which the major part in the Vallentuna area. He was an expert runemaster and was not bashful of copying and modifying other runemasters' themes. In the Mölby runestone the form of the runes the orthography and the way the present tense of the verb *lata*, "let" is used, points to the runemaster Visäte. The dating of the erection of the Mölby runic monument can have been the middle of the century that started with the year 1001 or a little later.

**Åsmund Kåresson** which appears to have been active from the 1020s until the middle of the century. The father of the runic inscription style in Uppland. The following formulation at the end of the inscription is typical of Åsmund Kåresson.

ƿ	ᚢ	ᛞ	✱	ᚠ	ᚠ	ᚢ	ᚠ	ᛞ	ᚠ	ᚠ	ᚠ	ƿ	ᚠ	ᛞ	ƿ	ᚠ	
k	u	th	h	i	a	l	b	i	th	i	r	a	k	i	th	k	a
God			hjälp					åt	de			killen			ger		
Good			help					to	them			the	boy		gave.		

He was a valid young man

The official interpretation of this line is *God hjälpe deras kille*, i.e. "God help their kid". In this case the role of *sin* in the next line is difficult to interpret.

ᚠ	[	ᚠ	ᚠ]	ᚠ	ᚠ	ᚢ	ƿ	ᚢ	ᛞ	ᚠ	ʝ	ᚢ	ᛞ	ᚠ
s	i	n	s	a	l	u	k	u	th	s	m	u	th	i
Han			seglat				god				sätt,	väg		
He			sailed				the	good			way			
He			sailed				the	right			way.			

This line is officially interpreted as

sin            salu            gods            moder

*Och Gos moder hjälpe dersa själ.* “And may the mother of God help their souls”. With this interpretation Mother Mary would be referred to as the mother of god, rather than the mother of Jesus. It is true that Jesus is also god, but this expression is really strange in a society where christianity was just being introduced. One wouldn’t normally talk about things that may get out of hand and generate heresy.

**Öpir.** He was active during the century which starts with the year 1001, mainly in Uppland (and here mainly in the south and west) but also in Södermanland and Gästrikland. Öpir is the last great runemaster and surely the most productive. Not less than 50s carvings have been signed by him and approximately as many can surely be attributed to him. His inscriptions are as a rule short, while he attributed the biggest importance to the ornament, which is characterized by gentleness and elegance *i linjeföringen*. The monster is often a *rundjur*<sup>12</sup> with two or three bands, usually intermingled with smaller snakes. Åsta, with its three loops of nearly the same size, is a typical work of Öpir.

Some peculiarities typical of the runemaster Öpir. **1)** One involves the evolution of the language: the loss of the initial sound *h-* which probably reflects an influence from the dialect in Uppland during the century that starts with the year 1001 and that in Öpir takes the form in an uncertainty in the spelling. This can be seen comparing *halftan* (U229) and *alfntan* (U246 Vassunda church, verify); *hut* and *ut* (U104 Ed, now in Oxford); *huta*, Udde (U229). **2)**

Another peculiarity in the carving technique is the spelling of the name of the runes as *ruan*, as it happens here, instead of *runa*. The exchange occurred just where the band curves; in such location it is possible that the runemaster had to change his position for the carving and got the two runes to exchange place in the sequence. **3)** A third peculiarity of Öpir is that he does not distinguish the case. For instance instead of the genitiv form *thornbjarnar* the runemaster uses *thorbiarn*. Visäte was influenced by the classic runemaster Fot and himself influenced the style of Öpir. From this it is inferred that he was active between the two runemasters. The dating of the erection of the runic monument can have been the middle of the century that started with the year 1001 or a little later.

Öpir was incomparably the most prolific of the runemasters. We know over 80 inscriptions of him. His name was originally a nick name, from the verb *øpa*, “to shout”, “weep”, and the suffix *-ia* to make it a noun. So Öpir means “the bawler”, “the one who shouts”. As we learn from a couple of his runestones, his true name was Ofaegr ᚱᚱᚱᚱ.

<sup>12</sup> A *rundjur* is a “runic animal”, that is a grotesque animal figure, in general 1) a drake with open jaws terminating with spiral evident lips, almond eye shown on a profile, creepers departing from its body and legs terminating with stylized hoofs or 2) a snake, the oldest ones, shown as a plan view from above.

## **Eriksgata**

Eriksgata was the way that the newly elected king had to follow across the most important parts of his kingdom to take formal possession of it and to swear at the assembly place that he would not break the laws of the country.

### **Stora Ek** between Ek and Mariestad

**Kumla** or **Gärdlösa** Photo [16]43, 44 Album 1997 IV 20 to 22

Before reaching the runestones in question, driving from the church of Svanshal toward the church of Kumla, 1.0 km before the church of Kumla, on the left there are 2 raised stones with no runes or ornament carved. May be the stones were on the Eriksgata.

**Sjögestad** Galbacken (Enebacken) The runestones on the site, Ög207 and Ög208 are believed to be on their original location along the Eriksgata between Vifolka and Valkebo.

**BJÖRNSNÄS** [17]54 **Visit the site** The bridge that is mentioned in the inscription was very likely in the same location as the present day stone bridge. Perhaps through here passed the Eriksgata, that is the road that the newly elected king in the middle ages would follow to pass through and take possession of his kingdom.

**ASPA, ASPA BRO, RÖNO** Very likely Eriksgata, which mostly runs parallel, 600 m to the west of highway 223, went through the Röno assembly place site on which the *Aspa* and *Aspa bro* runestones are standing.

**ÖLSTA** The runestone was standing between Ölsta and Säva (**find the place**) in the county of Hagunda.. The road across Hagunda county was part of the ancient Eriksgata, the route followed by the kings of Sweded after their election to visit the kingdom. Along the Eriksgata many runestones were raised.

# Appendix

*Armory hall.* This room is found at the entrance of the churches. There the worshiper would leave his/her weapons before entering the church not as a precaution for avoiding fighting in the church, rather as a sign of respect and harmless attitude toward the god. It was also a gesture required by the priests to establish their upper status.

*Blev död.* Probably the phrase *han blev död* “he become dead” means that he died of disease or in an accident. If he had died in a fight it would have been *han föll* “he fell” or *han blev drapt* “he got killed” or something similar.

*Bridge,* i.e. a line of stones set apart from one another, that allowed the passage across the water stepping from one stone to the other. When the level of the water was low it constituted a road, when the level rose it constituted a ford, i.e. you have to wet your feet to pass. Generally a bridge was not a bridge made with arches. A bridge with arches is well suit for a river with a definite deep bed. The “bridge” was rather made of stones lain as to form a path for the steps. This represents a better technology for waters that can very much spread and to avoid creating a resistance to the flow that could cause flooding of the areas upstream. The stones strengthened and hardened the bottom of the river.

*Diakn* Warrior. *Diakn* is sometimes translated as *tägn* which means “young man”.

*Dräng.* Bodyguard (like *Tingalid*)

## **Family ties Here is a list of the words indicating relationship:**

fostro foster-daughter, foster-mother  
fædgar father and son  
fædgin father and daughter  
mödgur mother and daughter  
mödgin mother and son  
måg friend acquired through marriage.

*Fornyrdislag* is an ancient nordic metric verse which consists of eight short lines, linked by *alliteration*. The *alliteration* is a verse where the accented words which are close to each other start with a vowel or with the same consonant.

*Huskarl.* Originally it referred to a free man (yeoman) who bound himself to a big farmer or a chieftain through a reciprocal free willing agreement. An huskarl should in any way assist his master who in turn should provide for all the needs of the huskarl. With time the name became to be used for the king’s men. The huskarl was an original viking figure. The word is only known from that time and is missing during the medieval times. To be an huskarl was associated with a high social status and surely was something that a young would strive for. Which may explain why it started to be used as a personal name. Not that the viking were shy to give the most offensive of the names though. The name *huskarl* is found in the runestones of Uppland.

*Harda*. Very.

*Knarr* The vikings used two types of ships: *the long ship* with which they sailed internal waters and *the knarr* which was bigger and could sail the oceans. With the knarr the technology was brought to the limit and the ship was so called for the noise that the skull would make under the force of the waves.

*Lidets hövding*, i.e. commander of the byzantine emperor body guard, which was known as *the Varangians*, nordic mercenary soldiers, the elite corps in the imperial lifeguard, formed at the end of the century which starts with the year 901, in 990.

*Long ship* The vikings used two types of ships: *the long ship* with which they sailed internal waters and *the knarr* which was bigger and could sail the oceans. With the knarr the technology was brought to the limit and the ship was so called for the noise that the skull would make under the force of the waves.

*Rannsakingarna*, the periodic collection of information, which included the inventory of all the archeological monuments, collected by the parish priests on order of the king of Sweden.

*Sigurd Favnersbane's saga*. Sigurd was the fosterson of the smith Regin. Regin convinced Sigurd to kill Favner to take the drake's treasure. Regin forged Sigurd's sword Grane. Regin advised Sigurd to hide into a hole in the ground and to kill the drake from there. While Sigurd was doing so an old man gave Sigurd the advice to also excavate some drainage holes to avoid drawing into the drake's blood. After Sigurd killed the drake, Regin tells Sigurd to cook the drake's heart for him. So Sigurd puts the heart of the drake on a spit over a fire. When he tries to see if it was cooked Sigurd burns his finger and puts it in his mouth to relieve the pain. In doing so he puts an uncooked drop of the drake's blood on his tongue and that is when he acquires the capability to understand the birds' language. Sigurd hears the birds on the tree talk about Regin treacherousness and that he himself ought to take the treasure. Sigurd cuts the head of Regin, loads the treasure on his horse Grane and leaves. Sigurd meets Brunhild and the two fall in love. But Brunhild foresees that Sigurd will marry Gudrun. So it happens because Sigurd is given an oblivion potion to forget his promise to his true love. Gudrun's brother marries Brunhild who understands that something is wrong. Gradually the reality emerges and Sigurd repudiates Gudrun to marry Brunhild. She refuses and pushes Gunnar to kill Sigurd but Gunnar cannot do so since he swore eternal friendship to him. Sigurd's younger brother, who was not bound by such an oath, kills Sigurd. Sigurd is placed on a bonfire and Brunhild lies herself on his side and dies in the fire.

*Tingplace*, the place of annual assembly where religious rites, trials, elections, other ceremonies and important decisions for the *härad*, *hundred*, i.e. the county, where held.

*Tingalid*. The pretorian guard to the ruler.

*Tägn*. Young man.

*Varangians*, nordic mercenary soldiers, the elite corps in the byzantine imperial lifeguard, formed at the end of the century which starts with the year 901, in 990.

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