

In summary, this dissertation stands as a milestone in Sami educational research. It sets a strong precedent for future scholarship, while also offering policymakers and educators a valuable resource for designing more equitable and culturally sustaining educational systems. More broadly, it affirms the critical role of research in confronting uncomfortable truths, amplifying Indigenous perspectives, and shaping more inclusive futures.

References

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Torun Zachrisson & Magnus Källström (eds.), *Tyde den som kan. En upptäcktsfärd bland Upplands runstenar* (Upplandsmuseets skriftserie 13), Uppsala: Upplandsmuseet 2022, ISSN 1404-2908; ISBN 9789186145415, 288 pp.

In connection with the exhibition “Tyde den som kan” [‘Interpret it, whoever can’] at the Uppland Museum, it was suggested that a publication should be issued on the many rune stones in the province, and the use of runes over time. A volume comprising thirteen contributions by many leading experts is now available.

Not surprisingly, the first contribution is by Henrik Williams, Professor of Runology at Uppsala University, who presents an overview of the use of the older runes in Uppland during the pre-Viking period. Carvings dating back to that period are remarkably few in the central Swedish provinces. No such carvings have been found in Västmanland, only two, or possibly three, in Södermanland, and four in Uppland, namely “Möjbrostenen,” “Bolstomstastenen,” “Krogstastenen” and “Rickebytarningen.” Two doubtful items clearly do not belong here, namely “Dragbyskärvan” and “Danmarksbyfragmentet.” In addition, Williams briefly and pedagogically deals with questions concerning the origin of the runes.

Magnus Källström provides an overview of the runestone tradition in Uppland. Approximately 1,300 runestones are known to exist in this province, most of which were erected during a hundred-year period in the transition between the Viking Age and the Middle Ages. He also treats of some famous runestone carvers in his content-rich contribution, such as Åsmund Kåresson—the innovator from the north—Fot, Visäte, Torgöt, Fotsarve and Öpir, the latter of whom was the subject of Marit Åhlén’s doctoral thesis in 1997, and highlights the runestone tradition in western Uppland, which differs from that of the eastern and central parts of the province. A section in

Källström's contribution deals specifically with runestone ornamentation and dating.

Torun Zachrisson's contribution focuses on the runestones in Uppsala (Östra Aros), where there are 36 known stones. It can be noted that these runestones indicate that, for a long time, it was important to manifest the importance of the place, a complex environment having the character of a regional centre which dates from the first part of the eleventh century. This environment is discussed in an interesting way by Zachrisson in her contribution. At the same time, she emphasises that

a lot of questions remain to be answered when it comes to the oldest settlement, the early church environment, and the topography of Östra Aros, but it is clear that the runestones are an important piece of the puzzle in that discussion. (p. 87)

One looks forward with anticipation to further studies on this topic.

Staffan Fridell writes about place-names on the Uppland runestones. Names denoting farms, villages and families are addressed, and names connected with journeys abroad by Viking warriors, pilgrims etc. are presented under the sub-heading "Home and Away." In passing, he also touches on the etymology of the word *viking*, concluding that the most likely origin of the word is the verb *vika* 'leave, go away' (cf. also Bernard Mees' contribution in *Arkiv för nordisk filologi* 127, 2012, pp. 5–12). In connection with this, Fridell writes: "Those who stayed at home were not Vikings, only those who went abroad. But the runestones were usually erected at home" (p. 99). The most interesting part of Fridell's solidly grounded overview is the discussion on names that remind of distant journeys, such as *Ækra* (perhaps *Eckerö* on Åland, but the name might also refer to *Ekerö* in Lake Mälaren), *Ængland*, *Garðar* ('Gårdarrike,' present-day Ukraine and western Russia) and *IorsaliR* (Jerusalem).

Another contribution is a systematically structured article by Patrik Larsson dealing with personal names on runestones in Uppland. The sections on various types of hypocorisms and bynames, and on non-Nordic personal names are particularly interesting.

Anne-Sofie Gräslund's contribution treats of women commemorated on Uppland runestones. She has previously shown that women are mentioned on upwards of 40 per cent of these runestones, and she touches on several important issues in her contribution, such as women being the first to adopt Christianity, inheritance customs, and what being described as "good" in a runic inscription really means. She also highlights a few female rune carvers, namely Gunnborga den goda (Hälsingland) and Åsgård (Medelpad).

A fascinating contribution authored by Sofia Pereswetoff-Morath deals with the Viking Age and Early Medieval rune amulets (runic plates) found in Uppland, which comprise 23 of a total of 69 known such inscriptions in the Nordic region. There are runic amulets that convey a linguistic content, but also some that are "silent," i.e. containing runes as magical symbols. It is not always easy to distinguish these types. Thus, the runic sign **þ** "can be understood as a symbol of the transmission of magical power. However, the power was perhaps not in the sign itself but in its name, namely *Þurs* 'giant, monster'" (p. 174).

A contribution that opens some exciting perspectives is Alessandro Palumbo's

article entitled “Medeltida runristade lösföremål från Uppsala län” [‘Medieval runic-inscribed loose objects from Uppsala County’]. Here, we meet runic inscriptions with a profane content, and the author goes on to touch on key questions concerning how people learned to carve and read runes in the Middle Ages. He also discusses issues of literacy and multilingualism. The last section of the article deals with carvings in Latin (in some cases rather pseudo-Latin)—Latin apparently had “a ritual and performative function regardless of whether or not the carver could spell correctly” (p. 192). This contribution leaves one wanting more.

In the volume, there is also a contribution on the runic calendar by Sven-Göran Hallonquist focused on the function of the runic staff among the Swedish farming population during the sixteenth and seventeenth centuries. Here, we find several instructive images of different runic calendars.

Based on previously unused source material (see pp. 240 f.), Marco Bianchi writes about Otto von Friesen, a giant of runology, and his importance for runic research, in particular on Uppland runic inscriptions. He also presents a few laypersons with an interest in ancient relics with whom von Friesen had contacts, such as Johan Hjalmar Söderlund, a beekeeper in Hummelsta, the school teacher Joel Hansson in Uppsala-Näs and Karl Alexis Karlinder, an upper secondary school lecturer in Altuna.

Laila Kitzler Åhfeldt writes in an engaging way about laser scanning of runic carvings and the importance of this technology. Not only has laser scanning proved to be a good way to make runic carvings available, it is also an extraordinarily useful tool for in-depth analysis of such carvings. Robin Lucas reports on the rune stone inventory in Uppsala County from 2017 onwards, and, concluding the volume, Ylva Lewenhaupt describes how the above-mentioned exhibition “Tyde den som kan” came about.

In conclusion, the volume *Tyde den som kan* is a welcome omnibus with updated contributions on the Upland runic inscriptions. In addition, it is a richly illustrated, aesthetically pleasing volume and the presentation is such that it is easy to assimilate the content even for those who do not have expert knowledge in the field of runology. This is an added plus, as there is a great deal of interest in runic carvings among the general public.

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