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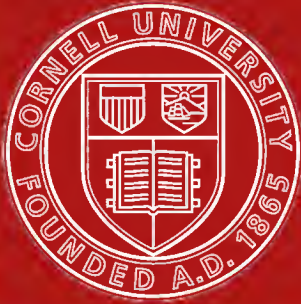
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Runic Hall in the Danish Old-Northern Mu



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THE RUNIC HALL

IN

THE DANISH OLD-NORTHERN MUSEUM.

BY

PROF. GEORGE STEPHENS, F. S. A.

CHEAPINGHAVEN (KØBENHAVN).

MICHAELSEN AND TILLGE.

PRINTED BY THIELE.

1868.

8

GRATEFULLY AND RESPECTFULLY

INSCRIBED

TO

STATE-COUNCILOR T. A. F. REGENBURG,

KNIGHT-COMMANDER OF THE DANEBROG.

FOREWORD.

I have been requested to draw up a *short* account of the interesting and remarkable Runic Monuments now brought together in the Runic Hall of the Danish Museum of Northern Antiquities. I have consented so much the more willingly, as about half these pieces were already engraved and their inscriptions translated (some wholly or in part for the first time) in my «Old-Northern Runic Monuments of Scandinavia and England». To that and to other works I refer for fuller accounts.

State-Councilor Worsaae happily formed this Runic Hall in March 1867, tho it was not open to the public till some weeks after. And it was high time that these old-laves should at last be taken care of and conveniently placed. Some of them — for want of room — were lying stored in out-of-the-way places in the Museum; others were in the graveyard of Trinity Church, exposed to the hurtful elements; the rest were in the Round Tower, where most of them could scarcely be seen and all were being more or less damaged every day. Such venerable remains are best kept where they are found, or as near thereto as possible. But those which cannot be locally protected, and those which have no responsible owner, are most properly sheltered in a great Museum. It is to be hoped that this example will be followed, and that London, Newcastle, Edinburgh, Lund, Bergen, Christiania, Upsala, Stockholm, will soon have their Runic Halls as well as Cheapinghaven. Beginnings have already been made; but much remains to be done. The time has come when extensive collections of *Casts also* must be added, both for the study of our men of science and because many of these precious objects should not remain only in one copy. These monuments are of the utmost value to us. They bear the oldest remains of our written tung, *many hundreds of years* beyond our fornest skinbooks. They open up pictures of the life and death and exploits of our forefathers which cannot be found elsewhere. And they offer a striking proof of *the oneness* of all the Northern folkships. For the runes belong to the Northmen and the Northmen only. Found but in Scandinavia and its oldest settlement — England, they were unknown, as far back as we can go, to the Saxons and the Germans.

The oldest runic pieces in the Northern lands are in an alphabet best called *Old-Northern*, as being used in all the North, Scandia and England. This futhorc has about double the number of staves to that which gradually prevailed later, and which may be best named the Scandinavian staverow, as being in use chiefly in Scandinavia; for in England the runes rapidly died out and were replaced by Latin letters, a change which afterwards took place in Scandia itself. The chief difference between the Old-Northern and the Scandian alphabet (most of whose characters are in common) is this, that the latter by degrees cast away many of the older letters, introduced a couple

of new marks, and gave to one or two others a different value. This curious and gradual movement we can only imperfectly trace for want of monuments. Generally speaking, the older alphabet may be looked upon as introduced by the Northmen when they settled in these lands; the later staverów would seem to have become nearly fixed about the 9th century. Several runic pieces are overgang, bear still lingering older staves mixed with the Scandinavian. These transition-laves are usually very old.

Of the older or Old-Northern letters Denmark has many examples, tho only one Danish runestone entirely in the ancient runes is now known, the block from Voldtofte, Fyn, at present deposited in the gardens of Jægerspris. But several overgang stones remain.

It is in vain to deny that Denmark, as well as all the other Northern lands, has had earthfast pieces bearing the older letters. For:

1. When these were *the only* runes used on all other the oldest objects, they would be employed on stones also.

2. The many transition monuments point back to a time when the older letters alone were in vogue; just as monuments with mixed Runic and Latin point to an age when only runic characters were known.

3. Bleking was once probably a Danish folkland. But in Bleking are still several stones with only the Old-Northern runes.

4. We *have* one such stone still left, that from Voldtofte.

5. Of course the *oldest* blocks are *first* to perish, and in comparatively stoneless Denmark the destruction of these pieces has been immense. Therefore we cannot expect many to remain. And even now such stones are often destroyed as soon as found.

Now it stands to reason that if *all* or *nearly all* the runic stones found in Denmark are barbarously smashed as fast as they are found, we shall never be able to point out *Danish stones with Old-Northern runes*. Finn Magnussen bitterly complained that in his time *dozens* of runic blocks had been broken in pieces without even being copied, and several other such old-laves have in like manner since been ruined. I have lately heard of a fresh example. A Danish gentleman tells me that in May 1867 he visited Jutland. When at Skive he heard that a runic monument had been found a few days before. He drove to the place, Haderup, about 3 Danish miles south of Skive, and talked with the finder. But he had come too late. The stone was beaten into many pieces, and all the fragments had been used or thrown away. Counting the number of these blocks *destroyed in this century* in Denmark at only 50, at least 5 or 4 or 3 *may* have been "Old-Northern".

In describing the handful of carved pieces brought together in the Runic Hall, it will be convenient and instructive to take them in their chronological order, first the oldest then the younger. But we have seldom any absolute certainty as to their exact date. The age of such objects can be fixed only approximatively, due weight being given to the kind of letters, the antiquity of the language, the style of the formula, and so on. I therefore beg pardon should I here and here have erred in this particular.



VORDINGBORG, SEALAND.

VORDINGBORG, SEALAND.

? DATE ABOUT A. D. 600—700.

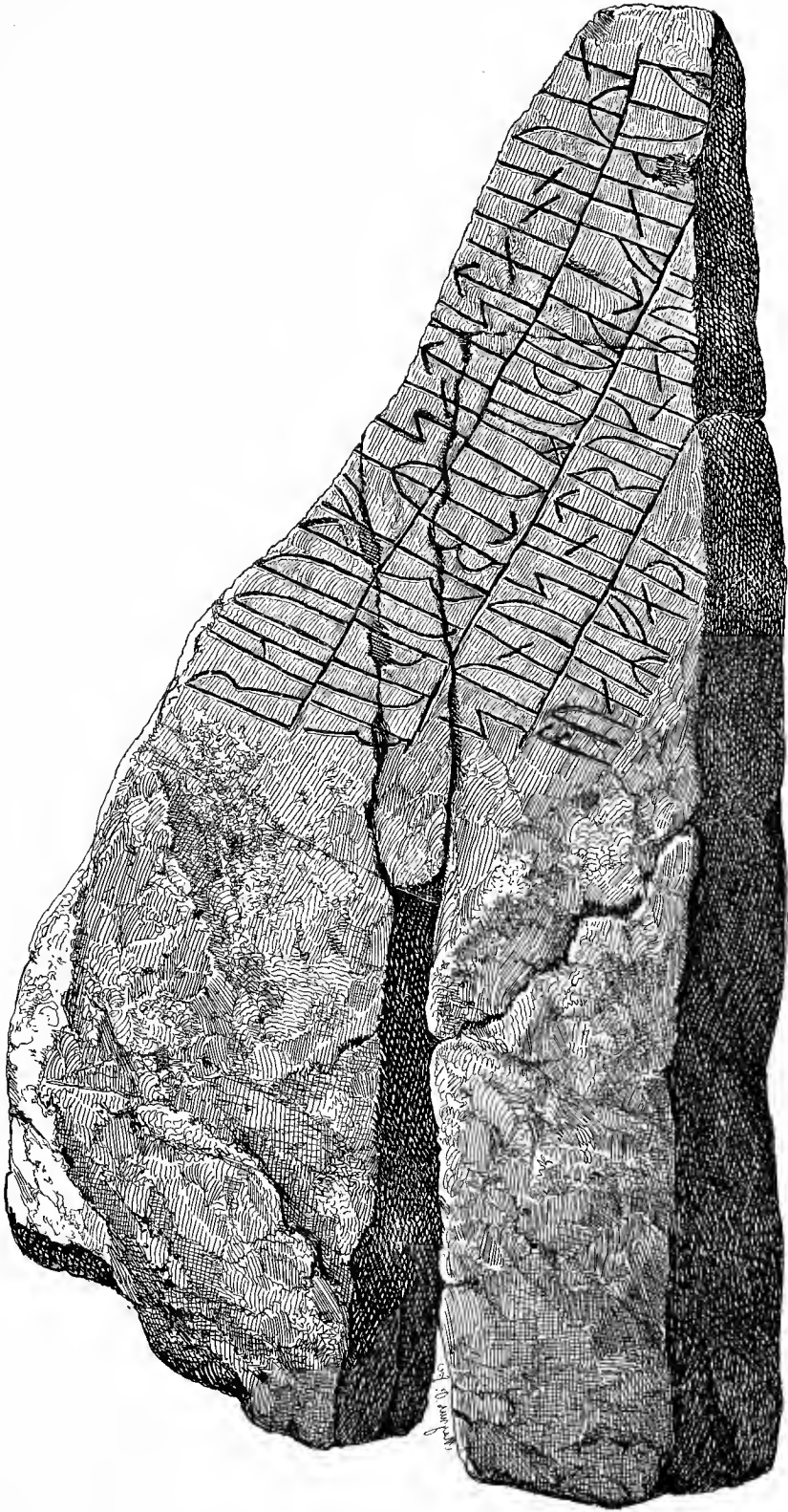
(See Prof. Nyerup: »Det af Kong Valdemar opbygte Vordingborg Slots ærværdige Ruiner« (Antiquariske Annaler, Kjøbenhavn 1812, 8vo, Vol. 1, Page 4); Wormii Monumenta Danica, Fol., Page 120, G. Stephens »Old-Northern Runic Monuments«, Fol., Page 335—7.)

This venerable granite minne-stone has suffered terribly, and is here and there only barely legible. It was first deciphered (rightly or wrongly is another question) by me in my O. N. R. Monuments. Doubtless it came from one of the heathen hofs (tumuli) formerly found near Vordingborg, but it was first observed by the famous Chancellor Christian Fris of Kragerup in the middle of the 17th century, who saw it as a footstone under the Excise-Office in Vordingborg. At the proposal of the great Olaf Worm and by command of the King, Frederick III, it was transported to the capital (Trinity Churchyard). This was one of the 3 blocks which escaped the fire, and the barbarisms of Søren Mathiesen the Sexton. Afterwards it was deposited in the Round Tower, where it remained till the Runic Hall was formed in the Old-Northern Museum. Unhappily, at its removal thither in March 1867, it was broken in many pieces. It has since been carefully put together, and the damage is less than might have been expected. But I had made my drawings and engraving while it still stood in the Round Tower, and had also taken a Plaster Mould of the 1st runic line. This Mould I have given to the Museum for the consultation of students, and we can therefore »read the runes« as well as we could before.

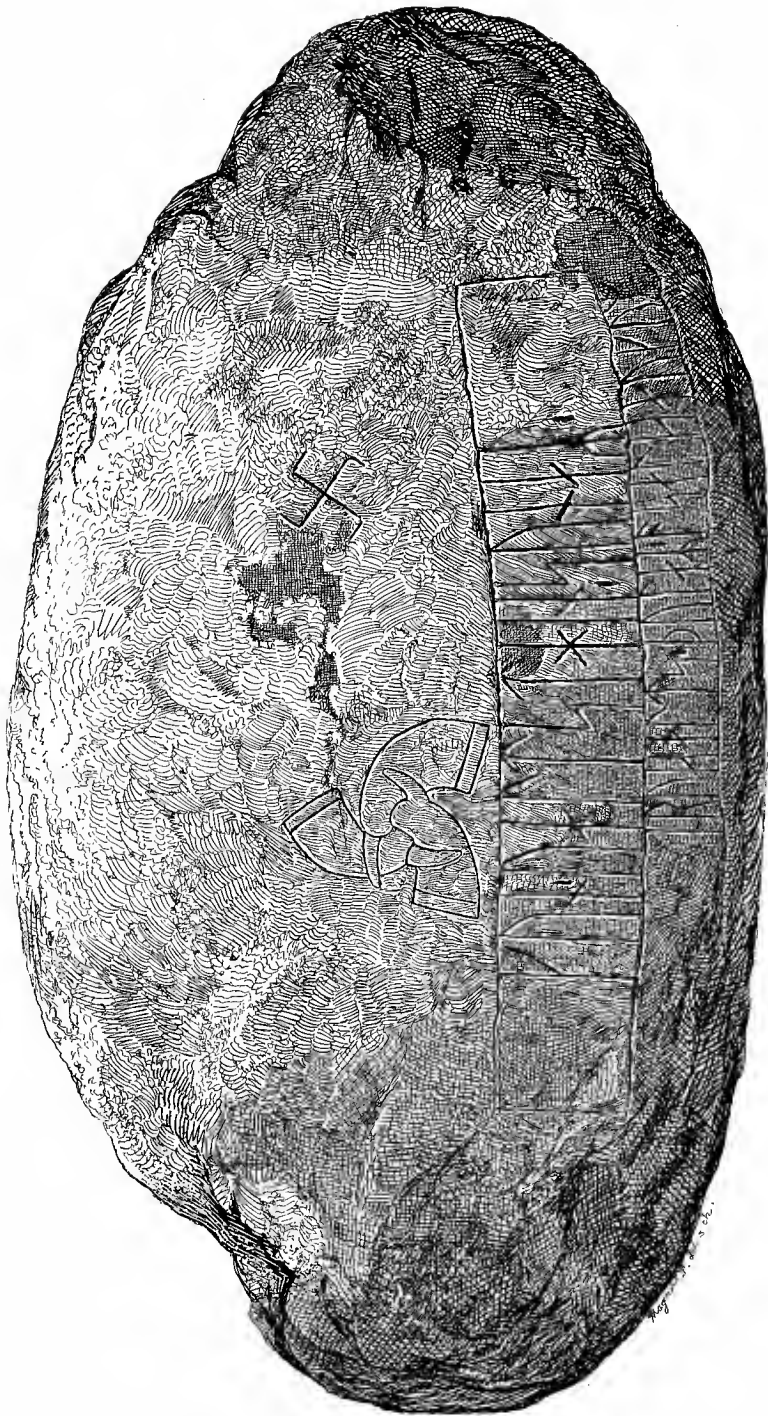
During my labors I found the Old-Northern bind-rune \mathfrak{P} low down on the stone, and identified the O. N. letters \mathfrak{Y} (A) and \mathfrak{A} (U) in the body of the inscription. There is no more reason to call the above bind-rune »modern« than any other of the staves. It could not have been »forged« while the stone stood on its low (grave-mound), for that part of the block must then have been hidden in the earth. And to suppose it carved while the stone was »a footstone in the Excise-Office of Vordingborg« is a wild and ungrounded speculation. No »ignorant peasant« would or could at that time have forged what to him must have been a *Roman Monogram*. — In the same manner, low down on the Bårse stone, which see, we have the bind-rune \mathfrak{P} .

This block is 4-sided, total height about 4 feet 5 inches, total breadth (both the runic sides) about 3 feet 1 inch. The staves are from $3\frac{1}{2}$ to 4 inches high, the bind-rune only $2\frac{1}{2}$ inches. Still lower down are faint scorings which look like a reverst \mathfrak{N} I (U I).

The \mathfrak{P} (H W) may have signified any name beginning with H (for instance HAIRWULFR), and then W as contraction for w(ra)it WROTE, carved the runes.



HELNÆS, FYEN.



SNOLDELEV, SEALAND.

RHUULFR SATI STAIN, NURA KUÞI, AFT KUÞUMUT,
BRUÞUR-SUNU SIN. TRUKNAÞU (han ? uti).

ÆUAIR FAÞI.

RHUULF SET this-STONE, of-the-NUR-men (or, of the NUR district) the-GUÞI (Temple-chief and Civil Magistrate) AFTER KUTHUMUT (= GUTHMUND), BROTHER-SON SIN (his). DROWNED (was-drowned) (HE ? out [abroad]).

ÆUAIR FAYED (sculptured, carved, this stone and these runes).

There is a striking mixture of both early and late forms on this block. Thus we have SATI and FAÞI, 3 s. p., with the I, but also TRUKNAÞU, 3 s. p., with the older U. Then there is STAIN, ac. s. m., without the older final vowel, and SIN, also a similar ac. s. m., while at the same time the antique vowel is preserved in the word SUNU, also ac. s. m. So we have the per-antique U in KUÞUMUT properly KUNÞUMUNT, the N being twice slurred.

Many runic monuments mention death *by drowning*.

This stone is remarkably illustrated by the *Flemløse* block. Not only do they both belong to the same island, Fyn, and the same folkland, of which Assens is the capital; but they both seem to have concerned a mighty family of local dignity, civil and religious, the WOLVES. This monument is raised in memory of his brother-son by a chief named RHUULFR (= HRUÞR-WULFR); the *Flemløse* block was inscribed to a magnate called RUULFR (= HRUÞR-WULFR). Both RUULF and RHUULF had the important office and title of GUTHI, and in the same district; each was NURA GUTHI. And both sills close with the same work-phrase. The one ends with ÆUAIR FAÞI, the other with FUÆIR FAABO. Both are heathen overgang-stones, and perhaps the RHUULFR of the one and the RUULFR of the other were *one and the same man*.

SNOLDELEV, SEALAND, DENMARK.

? DATE ABOUT A. D. 700—800.

(See Abrahamson, Skule Thorlacius, Børge Thorlacius "Den Snoldelevske Runesteen", *Antiquariske Annaler*, 8vo. Kjøbenhavn 1812, Vol. 1, p. 278—322; F. Magnussen, *Antiqv. Annaler*, 1820, Vol. 3, p. 204 -7 & Runamo, p. 413, 457—65; Liljegren, *Run-Urkrurder*, Nr. 1474; J. H. Bredsdorff, *Brage og Idun*, Kjøbenhavn 1840, Vol. 3, p. 502—16; N. M. Petersen, *Danmarks Historie i Hedenold*, 8vo, anden Udgave, Kjøbenhavn 1855, Vol. 3, p. 272—3; C. C. Rafn, *Inscription Runique du Pirée*, 8vo. Copenhagen 1856, p. 186; Thorsen, *De danske Runemindesmærker*, Vol. 1, p. 13; G. Stephens, *Old-Northern Runic Monuments*, p. 345.)

Found on the Syls-bow, only 1 Danish mile from Kallerup, near the close of the last century. The whole Snoldelev district, in Thune Hundred, Roskilde Shire, has been very rich in mighty antiquities. This one, a granitous graystone about 4 feet long, 2 feet 3 broad and 21 inches deep, was found *inside* the barrow to which it belonged. It came to the Round Tower in 1812. Now that it has been flitted to the Museum the top can be seen, and here I have found a deep round hole or "Cup", one of the holy symbols of the Stone Age. This was therefore a holy or funeral block even at that early period, and was used again for the same purpose in the Iron Age. Of this we have other examples. See this subject learnedly discust in Sir J. Y. Simson's

splendid quarto: »Archaic Sculpturings of Cups, Circles &c. upon Stones and Rocks in Scotland, England, & other Countries«, Edinburgh 1867.

But this block is also remarkable in another way. Above the runes, on the left, are 3 Horns in the shape of the Triskele, here doubtless THE MARK OF THOR. On the right is the Flanged Thwarts or pre-Christian 4-angled cross, here doubtless THE MARK OF WODEN. See hereon Dr. Müller's admirable treatise »Religiøse Symboler«, 4to, Kjøbenhavn 1864.

The rune * is here $\frac{\mathfrak{A}}{\mathfrak{H}}$, as on so many of the oldest stones. Three-fourths of the last stave (Y) is broken away, but there is no doubt of the letter. The olden H is still used for H. o SALHAUKUM remains after 1000 years. It is the present hamlet of SALØY, SALLOW or SALHØI.

Y N N * T T H T * I T | H N T T A | R N H T T T H | Þ N T T A | F H T T H T N Y N (Y)

KUNU $\frac{\mathfrak{A}}{\mathfrak{H}}$ LTS ST $\frac{\mathfrak{A}}{\mathfrak{H}}$ IN, SUNAR RUHALTS, ÞULAR O SALHAUKU(M).

KUNUÆLT'S STONE, SON of-RUHALT, THYLE (Speaker) ON the-SALHOWS.

Between the 2 first words the S is *taken twice*, in the runic manner, to save space and trouble.

The exact meaning of the word ÞUL(R), everywhere so scarce, is not known. It may have signified either a wordly or a ghostly officer, a Priest or a Magistrate. I have since found it on the Hunterston Brooch.

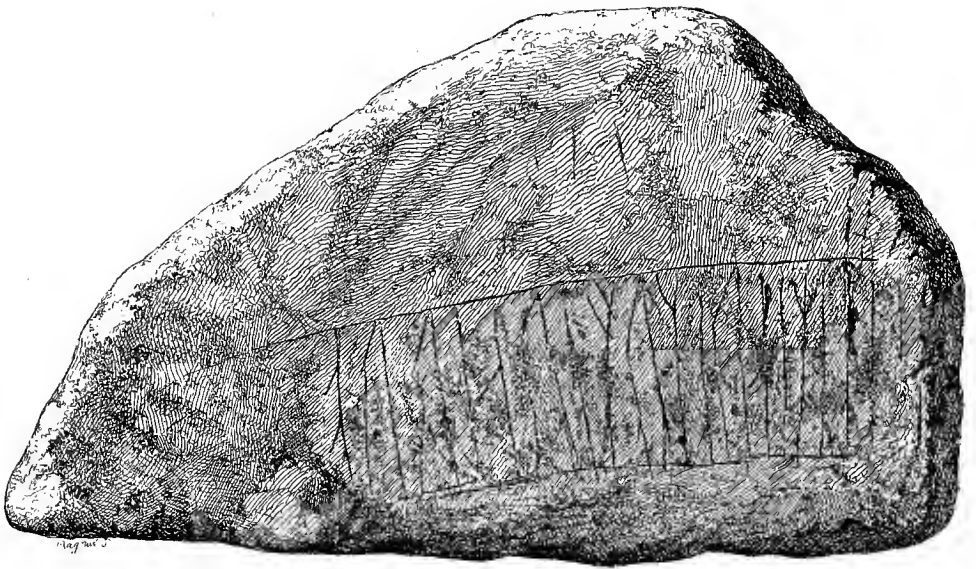
GLENSTRUP, NORTH JUTLAND.

? DATE ABOUT A. D. 800—900.

(See Wormii Monumenta, p. 284; Antiquariske Annaler, Vol. 1, Kjøbenhavn 1812, 8vo, p. 129; N. M. Petersen, Danmarks Historie i Hedenold, 2den Udgave, 8vo, Vol. 3; Kjøbenhavn 1855, p. 279; Liljegren, Run-urkunder, Nr. 1500; Rafn, Pirée, p. 208.)

Worm informs us that this stone was formerly in the southern side of Glenstrup Church, but that the peasants said it had fallen down from the top of a barrow nearby, called *Kuinar Høj*, and that a spring not far off was called *Thoro's Well*. They added that this chieftain *Thoro* had sacrificed his son to the Gods, and that thereupon this healing water had burst forth. In Christian times the Well, like the Church, was dedicated to *the 3 Maries*, retaining its healing virtues. After having been transported to the Danish capital, this sill (pillar) was one of the 3 which escaped the fire, and was transferred to the Round Tower, whence it came to the Runic Hall.

This dark granite block, from Glenstrup in Nørre Hald Hundred, Dronningborg Shire, Århus See, is excessively antique. Its greatest height is about 5 feet, its greatest breadth nearly 3 feet. The surface is very much worn and some of the runes very faint, but the whole is legible.



KIRKEBØ, FÆROES.

with a little patience. The letters are about 6 inches high. They are carved in a nearly square frame or cartouche.

The inscription, which begins at the bottom on the left, runs:

ÞNRIK : RIHPI : H↑IT : ÞTTHI : IY↑IK : YNTTR :
YTBNR : HIT :

ÞURIR RISPI STIN ÞANSI IFTIR KUNAR,

FAPUR SIN.

THURIR RAISED STONE THIS AFTER KUNAR,

FATHER SIN (his).

After RISPI, at about the middle of the band, is a deep horizontal flaw in the stone. This has hitherto been taken as a kind of s, while it has not been seen that the letter s (h) *is really on the stone*, before the following t, altho this s-rune is now very dim. But a paper cast will bring it plainly out.

KIRKEBØ, FÆROES.

? DATE ABOUT A. D. 800—900.

(See F. Magnusen in *Nordisk Tidsskrift for Oldkyndighed*, Vol. 2, 1833, p. 309, and in *Runamo* 1841, p. 349, 555, 652; Th. G. Repp in *Kjøbenhavnsposten* 1838, p. 1259; G. Stephens, *O. N. Runic Monuments*, p. 728.)

Is of the dark igneous stone called Dolerite, and is engraved 1—3rd of the full size. Was found in 1833, in digging up the foundations of an old house in Kirkebø, the see of the Færoe bishops in former times, on the island Strømø, and was sent to the capital by Governor Pløyen. In spite of previous efforts I take it to have been hitherto undeciphered. I think the inscription to be complete, the fragment being the top of the stone, and that the runes clearly are — if carefully examined and copied as tho they were not reverst:

†↑↑IYI†NIPN†↑N†IRN†

SATI MIH UIK UFT UNIRUO.

SET ME UIK AFTER UNIRU.

Here we have a formula excessively rare — SET ME —; the mansname UIK in the nominative without any nom. mark; and an example of the mansname UNRO with the N still left, as on the Swedish Ängvreta stone.

The staves are turned round, and read from right to left. This was seen and pointed out by my foregangers.

STENDERUP (or ELTANG), NORTH JUTLAND, DENMARK.

? DATE ABOUT A. D. 800—900.

(See G. Stephens Old-Northern Runic Monuments, p. 582.)

As we see, only the half of this grey-stone funeral block is left to us. The lower part is gone. But most happily the piece before us — here carefully engraved 1—4th of the full size — is so far complete that *the whole inscription is preserved*. Not one letter is absent. It belongs to that ancient class of monuments on which the runes are written within a frame or cartouche, and the whole of this frame-line remains except a little bit at the right corner.

It is also another piece of good luck that this runic block was not barbarously destroyed as soon as found, which is too often the case. Thro the efforts of Land-inspector Lieut. Møller, Rector Kinch of Ribe, and Hr. Flensburg the proprietor of the estate on which it was discovered, it has been duly taken care of, and Hr. Flensburg has now generously given it to the Old-Northern Museum. State-Councilor Worsaae has been indefatigable in watching over it, and I have to thank him for the information he has gathered concerning it.

It was found early in the year 1866 on a bit of wild land close to a beck, just south of Hr. Flensburg's mansion, about a mile and a quarter Danish north of Kolding, Veile Amt, in the village of North-Stenderup and Parish of Eltang. From the name of the Parish, it may also be called the Eltang stone.

The 2nd and 3rd letters are *sam-staves* (2 or more letters on the *same stave*), and the 1st, 4th and 5th must also be lookt upon as cut in half, taken twice. We have such *sam-staves* on many other monuments. Consequently the word IOÞIN is redd both as the *first* word and also as the *last* word in this short sentence, I standing for I and I, ʒ for ʒ and ʒ (o and o), ʒ for ʒ and ʒ (TH and TH), I for I and I, and † (here as so often elsewhere elegant for † = N) for N and N. The reading will therefore be:

|| ʒ ʒ || † † || ʒ || † || ʒ ʒ || †

IOÞIN ÞIKI IOÞIN.

may-IOTHIN THIG (take, receive) IOTHIN!

As the oldest form of this name was WOÞIN, but which in many dialects was softened to OÞIN, I look upon the I as a local Jutlandish prefix, as in so many other words. Should we suppose the first and last I to be a mark only and not a letter, making the name OTHIN instead of IOTHIN, the meaning will be the same.

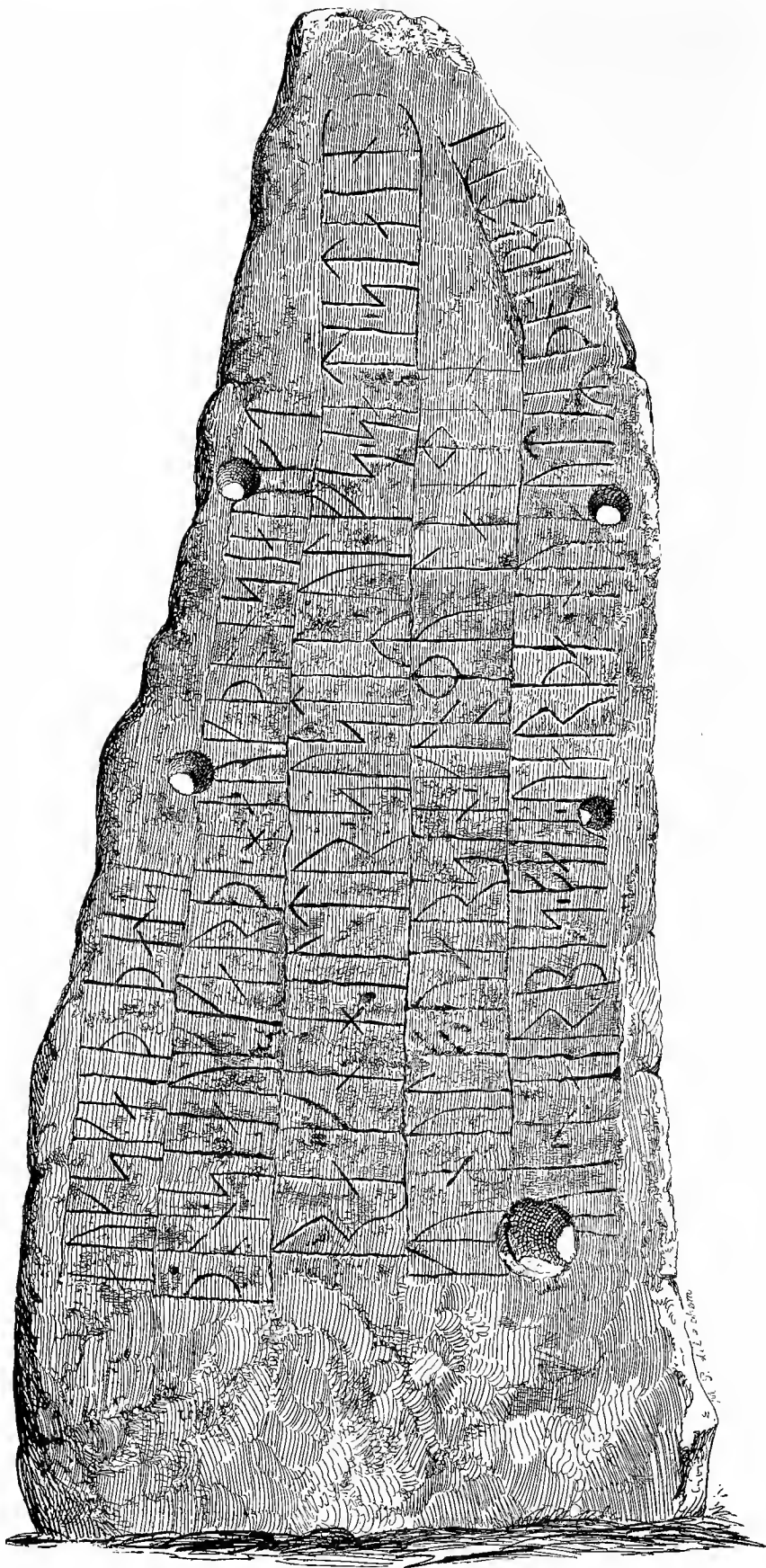
The first IOTHIN is seemingly the name of the God, the second the name of a man — a servant or priest or victim offered in sacrifice to that God. Therefore the funeral block recommends the deceast (whether a «human offering» or no) to the protection and heavenly hospitality of the Lord of Walhall. Thus, either *at his natural death*, or on occasion of some public calamity or to procure victory *at his being offered as a noble victim*, the dead man's clan or family inscribed

O WODEN, RECEIVE THY SERVANT WODEN!

Scandinavia has 2 runic stones bearing the name of the God THUR. This is the only one yet found bearing the name of the God ODIN.



STENDERUP, NORTH-JUTLAND.



TRYGGEVÆLDE, SEALAND. (A).



TRYGGEVÆLDE, SEALAND. (B).

TRYGGEVÆLDE, SEALAND.

? DATE ABOUT A. D. 800—900.

(See Bonaventura Vulcanius, *De litteris et lingua Getarum sive Gothorum*, 8vo, Lugd. Bat. 1597, p. 45; Lyschander, *De Danske Kongers Slectebog*, Fol. Kjøbenhavn 1622, p. 145; Olaus Wormius, *De Monumento Tryggeveldensi*, Hafniæ 1636, 4to (& *Monumenta* p. 105—117); Prof. Nyerup in *det Skandinaviske Litteraturselskabs Skrifter*, 8vo, Vol. 8, Kjøbenhavn 1809, p. 404—34; R. K. Rask, *idem* Vol. 8, p. 435—47 (& *Samlede Afhandlinger*, 8vo, Vol. 3, København 1838, p. 414—23); Prof. Werlauff, in *Nordisk Tidsskrift for Oldkyndighed*, 8vo, Vol. 1, Kjøbenhavn 1832, p. 295; Liljegren, *Run-Urkunder*, Nr. 1468; C. C. Rafn, *Inscription Runique du Pirée*, 8vo, Copenhagen 1856, p. 185—7; G. Stephens. *O. N. Runic Monuments*, p. 807—15.)

This venerable monument first attracted public attention in 1566, when Poul Vobis, Governor of Tryggevælde Castle, removed it (? from the Kis How) to the Castle-yard. Thus it came from Little Tårnby, Hårlov Parish, Faxø Hundred, Præstø Shire. Probably at this fitting the holes were bored thro it, for the ropes by which the oxen dragged it along. Between 1654 and 1658 it was again moved, this time by Christian Skeel of Fusinge, Governor of Tryggevælde, to his seat at Vallø. While here it was again copied by Prof. Nyerup, and his has hitherto been the best facsimile. In 1810 it was sent to the capital and placed in Trinity churchyard, where it remained till it came to the Museum in March 1867. My drawings were made in 1864.

This hard gray-stone block is about 9 feet high, 4 at broadest, and averages 1 foot in thickness. Some of the staves are so much injured as to be made out only after a long and patient examination.

I take the AUK SKAIÐ to have been added by the artist at the announcement by the Lady RAGNHILD that she would raise that as well as the other grave-marks, and that their place is after the words AUK KARÐI HAUK ÞÆNSI. I also suppose that she was twice married, and that the Glavendrup stone was raised by her to her other husband.

I begin with the 3rd line, then take the 2nd at its left (with the 1st after HAUK ÞÆNSI), ending with the last word AUFT, then the 4th and 5th, and end with the formula on the other side.

R þ Y þ þ I R R · H N H A I A · N I Y H · H þ A I · H A þ I I · Þ þ þ H I ·
 þ N Y · Y þ R Þ I · þ þ N Y · Þ þ þ H I · þ N Y · H Y þ I Þ · Þ þ þ H I · þ N Y A
 · Y N þ N I Y · N þ R · H I I · Y I I F N I I I · F I I · (H N) I · I þ I R B I H ·
 Y þ I (A) · N þ R Þ þ · I N
 Y N A I A · Þ þ I · B þ A R I
 H þ · N þ R Þ I · I A · R I A I · I H · I I I I H A I I I · Þ þ þ H I · I Þ þ
 þ I Þ þ I · A R þ Y I

RAKNHILTR, SUSTIR ULFS, SATI STAIN ÞÆNSI, AUK KARÐI HAUK ÞÆNSI AUK SKAIÐ ÞANSI, AUFT
 KUNULF, UAR SIN, KLÆMULAN MAN, (SU)N NAIRBIS.

FAIR UARÞA NU

FUTIR ÞÆI BATRI.

SA UARÞI AT RITA IS AILTI STAIN ÞÆNSI, IÞA HIÞAN TRAKI!

RAKNHILT, SISTER of-ULF, SET STONE THIS, EKE (and) GARED (made) HOW (gravemound, low) THIS
 EKE SKETH (? = Ship-setting, Stone-setting) THIS, AFTER KUNULF, WER (husband) SIN (her),
 a-GLAMROUS (eloquent, illustrious) MAN, the-SON of-NAIRBI.

FEW WORTH NOW

FED (born) THE BETTER!

(= Few are now born better than he.)

SA (he) WORTH (become) AT (to) a-RITI (an outlaw) AS (who) shall-WELT (overturn) STONE THIS,
OR HETHEN (hence) shall-DRAW-it!(= Let him be an Outlaw who casts down this stone, or who drags it hence for other use or for
the grave of another man!)

Stones found elsewhere support the above translation af SKAIÐ PANSI.

The closing threat is also on other monuments, and is paralleled by expressions in
the old »barbaric« grave-dooms.

ASFERG, NORTH JUTLAND, DENMARK.

? DATE ABOUT A. D. 900—1000.

(See Antiquariske Annaler, Vol. 1, Kjøbenhavn 1812, p. 372, Vol. 4, 1827, p. 523; C. C. Rafn, Pirée, p. 209; G. Stephens,
Old-Northern Runic Monuments, p. 637.)

This granite block is about 3 feet 7 inches high by about 2 feet 3 broad. Runes about 5 inches high. It was found in 1795 in or on a barrow in Asferg Parish, Nørrehald Hundred, Randers Amt. The name of the exact mark or open land where the grave-mound stood is »Eistrup Mill Mark«, and hence it has sometimes been called the Eistrup stone. It was used as a gang-block, outside the door of the Mill. But in 1810 it was »frithed« — purchast and protected — by the Danish Antiquarian Commission, and in 1825 was sent in to the capital and placed in the Round Tower.

When the runes were first made public in 1827, the last 5 staves were not deciphered. Rafn gave 4 of these correctly, but could not read the last which is † (N). Observe the form here given to the s. We cannot decide whether † here signifies the older æ or the later o. To be on the safe side, I have given it as o. — The inscription reads ploughingwise, and is heathen. It has the striking ac. s. masc. KUPRU for the usual KUPAN. In other words, the R has been retained from the nominative or else dialectically added (of which we have other examples), while the N is nasalized and silent, in this process the A becoming U. The runes read:

: ÞNRÞIΔ : ↑NÞ† : 4N† : RIBÞI : Þ↑I† · Þ††HI : IÞ↑IΔ :
YNN† : BRNB̄R : HI† : *†RÞ† : YNB̄RN : ÞI†

ÞURKIR, TUKA SUN, RIÞI STIN ÞONSI IFTIR MULA, BRUÞR SIN, HARÞO KUPRU ÞIN.

THURKIR, TUKI'S SON, RAISED STONE THIS AFTER MULI, BROTHER SIN (his), a-HARD (very) GOOD
THANE (soldier, hero, chief).



ASFERG, NORTH-JUTLAND.

and has doubtless been on or in one of the neighboring grave-mounds. The top bit was broken away when Werlauff's essay and woodcut appeared, but has since been discovered, so that this monument is now complete. But at the beginning a part of the AL has been smasht off, and a small piece is wanting on which was a bit of the IS in RISPU. Otherwise the whole is plain enough.

There is no difficulty in the risting, which runs round the stone, from left to right, in 3 lines:

(†)ƳƳII : NY : ††N : NN†IƧ * R (IH)ÞN : H†I† : Þ††H | :
 IƳ† : Ƴ††† : N†† : ƳRI††† : Þ††N * N†H . ††††IR Þ | :
 ƳI†I†N : ÞIN : †NRN†† :

ALFKIL UK HANS SUNIR RISPU STIN ÞANSI ƳFT MANA, SIN FRINTA, ÞAN'S UAS LANTIRÞI KITILS ÞIS
 NURUNA.

ALFKIL EKE HIS SONS RAISED STONE THIS AFTER MANI, SIN (their) FRIEND (Kinsman), THAN (him)
 AS (who) WAS LANDWARD (land-warden, bailiff, governor) of-KITIL THE NORRANE (Norseman,
 Norwegian.)

In LANTIRÞI we cannot determine whether the compound is from LAND and HIRÞI or
 LAND and UIRÞI. — ÞIS is the gen. singl. masc. of ÞE, THE.

KIRKEBY, FALSTER.

? DATE ABOUT A. D. 900—1000.

(See Prof. Werlauff, and Bredsdorff's drawing, in *Antiqvariske Annaler*, 8vo, Vol. 1, 1812, p. 74—81, and Tab. 3, Fig. 3;
 Liljegren, *Run-Urkunder*, Nr. 1484; G. Stephens, *O. N. Runic Monuments*, p. 730, 1.)

Whence this block originally came is unknown. It was formerly in the northwest wall of Sønder (South) Kirkeby church, in Sønder Herred, Nykøbings Amt, Falster, where it did duty as a building-block. Thence it was removed by the Danish Antiquarian Commission in 1811 to the Round Tower. It is nearly square, of reddish quartzose granite, about 2 feet 2 inches high by 2 feet 3½ broad, and is more than one foot thick.

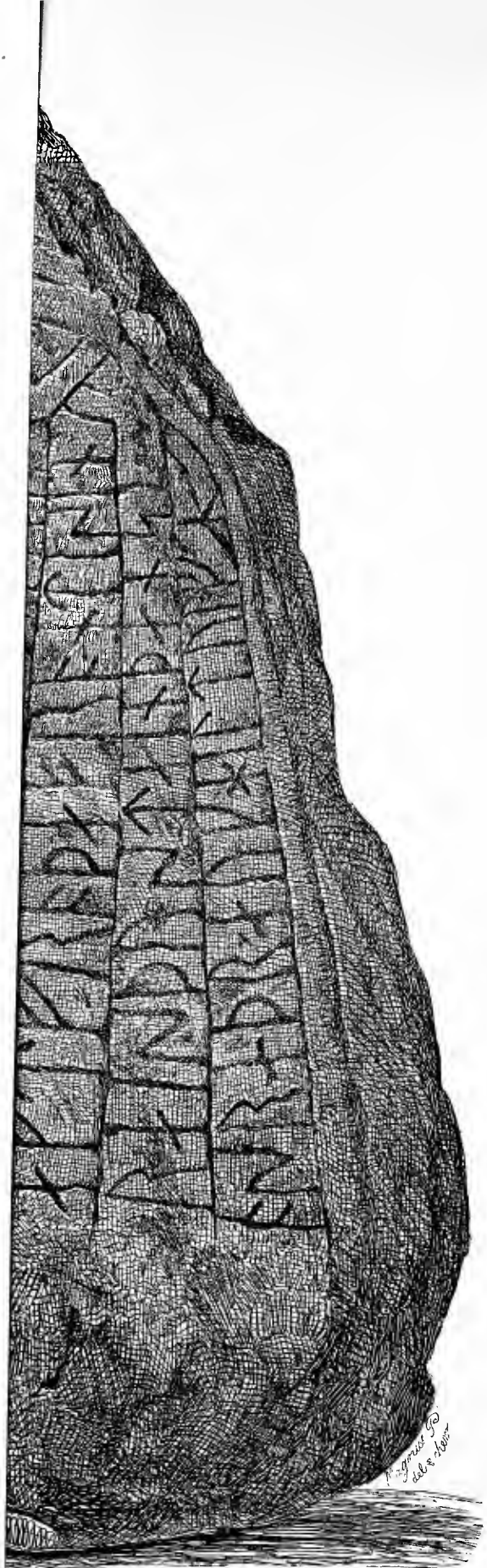
The inscription begins on the left of the undermost line, and thence each line above. The 1st letter of the 1st word is injured, but sufficient remains to show that it was Ƴ (o), and thus the name was the common OSUR, older form ANSUAR. The close of the risting is in sam-staves. The last letters in the top line being KU, the first sam-stave group gives RU, the second LI, the third LANT. In this last cluster we have — as so often — the »runic elegance« † (N) for † (A) and † (A) for † (N). The † (T) is plain. The whole word was thus KURULILANT, for KURULILANTI, the I of the dative omitted as is so frequently the case. KURULILANT (N. I. KIR-JALA-LAND), CARELIA-LAND, was the folkland north and northeast of the Gulf of Finland, now — with more limited borders — called KARELEN.



KIRKEBY, FALSTER.



TIRSTED, LOLLAND.



Above the whole, as far as the narrow space would allow, is carved the figure of a Ship — OSUR's War-galley.

The rugged bit of the stone across the sam-staves and the ship *has never been carved upon*. It was too hard and jagged.

We thus get:

FHNRR : H†↑I : H†↑I† : ÞI†HI : ††Ÿ↑ : †HY† : BRNÞNR :
 HI† : I†† : N†RÞ : †NÞR : † : †NRR†I††††

(O)SUR SATI STIN ÞINSI HAFT OSKL, BRUÞUR SIN, IAN UARÞ TUÞR O KURULILANT.

OSUR SET STONE THIS AFTER OSKL (= OSKITIL), BROTHER SIN (his), WHO WORTH DEAD (fell, was slain), ON (in) KURULI-LAND (Carelia).

Thus the Danish low was a Cenotaph, for the dead hero had fallen in Finland.

Wiking (naval adventure) to *Finland* is mentioned on several *Swedish* stones. Should my translation be correct, this is the first instance hitherto found on any *Danish* runic block.

TIRSTED, LOLLAND.

? DATE ABOUT A. D. 900—1000.

(See Wormii Monumenta, p. 267; R. Nyerup, Verzeichniss der in Dänemark 1824 noch vorhandenen Runensteine, 8vo, Copenhagen 1824; Prof. Rask, l. c. p. 43—52 (& Samlede Afhandlinge, Vol. 3, p. 438—445); Liljegren, Run-Urkunder Nr. 1492; N. M. Petersen, Danmarks Historie i Hedenold, Vol. 5, p. 277; Rafn, Pirée, p. 189—193; G. Stephens, O. N. Runic Monuments, p. 798—802.)

Of quartzose granite, 7 feet high, greatest breadth about 6 feet 7 inches. The surface is in its natural state (has never been tooled), and this has influenced the artist in cutting the runes. This stone also has several artificial small cup-like holes, from the stone age, as is the case with some other runic blocks. See the Snoldelev stone. This monument has suffered greatly, but all the runes can still be made out. It is remarkable for 2 examples of the article ÞÆ, THE, prefixt, as in English.

We know not from what tumulus this minne-stone came. It is first mentioned by Worm as »adorning the southern side of the churchyard in the village of Tirsted«, Fugelse Hundred. Next it was taken to Nysted, in 1815 was removed to the capital (Trinity churchyard), and came in March 1867 to the Museum.

My facsimile, the result of great care, differs in various places from any hitherto given, and I hope is absolutely correct. Beginning at the bottom of the 1st line on the right, and then taking each line to the left, the inscription is as follows:

†NR†ÞR . †NY . †I††N†ŸA . R†INÞN . N††I††††HI . †Ÿ↑
 †R††† . †R†††I . NI† . NI* . I†† . ††† N†NÞ† . ††I†† . N†I†† .
 I†† . †††N†RÞ ††NÞR . † . N†††I†NÞN . †NY . N†N .
 †NRR†I . ††R††I†N . †††I . ††† . ††††N†††††

ÆSRAPR AUK HILTULFR RAISPU STAIN ÞANSI AFT FRÆPA FRÆNTI SIN, SIH.

IAN HAN UAS ÞÆ FÆINK UAIRA.

IAN HAN UARÞ TAUPR Æ SUÆÞIAUÞU, AUK UAS FURKI I FRIKIS LÆPI, ÞÆ ALIR UIKIKAR.

ÆSRATH EKE (and) HILTULF RAISED STONE THIS AFTER FROD (wise, prudent, noble, illustrious) FRIEND (kinsman) SIN (their), SIH.

IN (but) HE WAS THE FOEING (foeman, terror, scourge) of-WERS (men).

IN (but) HE WORTH DEAD (fell, perisht) IN SWITHIOD (Sweden), EKE (and) WAS LEADER IN FRIKIR'S LITH (fleet, forces), THE HALE (hero) of-the-WIKING (Wiking-foray, war-expedition).

We have parallels of the words and formulas FÆINK, FURKI I LÆPI (LIPS FURUKI), ALIR (HALIR, HALR) UIKIKAR (nom. UIKINK), on other stones.

I believe that this and the Seddinge block (which latter has an example of the infinitive in -AN) were both raised to the same hero.

The great expedition headed by FRIKIR (or FRAUKIR), probably to Finland, Russia and the south, is mentioned on other runic monuments dating from this same century.

BÅRSE, SEALAND.

? DATE ABOUT A. D. 1000—1100.

(See Antiquariske Annaler, Vol. 4, Kjøbenhavn 1827, p. 233.)

Only a fragment. Was found in 1822 among the stones in the street of Bårse, Præstø, and was given to the Museum by Pastor Hensemman. These street-stones were said to have been taken, in former times, from an old »Waldemarsvej« (King's highroad) in the neighborhood. Is apparently *the end* of the inscription. Of the 4 remaining letters one is a clear † (E), a »stung« or dotted rune, and thus the block has not been excessively forn.

But below is a bind-rune, one of whose 2 staves is the Old-Northern P (w), the other is † (H). Thus we have here a parallel to the Vordingborg stone. As the one has HP (HW), so the other has P (HW). As on the Vordingborg block so here, the w doubtless stands for WRAIT or WRITI or WRITADE, or however the word may then and there have sounded.

This P cannot have been a monogram of the name of Christ, as has hitherto been said, for this monogram came in about the 4th century but died out in the 5th; and among the *couple of thousands* of rune-stones known to us *not one* has any such monogram.

All then now left of this overgang-block is:

— — — — — — — — — — — — — — —
 — — — — — — — — — — — — — — — ÞES(?i)

‡

(? After N. N., his (or her), N. N.
 raised (or let raise) stone THIS.

H WROTE-the-runes.

Prof. L. Müller has learnedly treated the question of the Christian monograms in Kgl. Danske Vidensk. Forhandling, 8vo. No. 6, 1866.



BÅRSE, SEALAND.

FRODEBØ, FÆROES.

? DATE ABOUT A. D. 1000—1100.

(See Fin Magnusen's Runamo, p. 557.)

Found in 1840 at Frodebø, Suderø, by a peasant digging in the earth. Sent to the Museum by Governor Ployen. Is of Færoe basalt, about 2½ feet long, 12 inches broad above and 11 below, and about 10 inches thick. On the upper half is carved a double-lined *Cross pattée*, the stem a little longer than the arms. There is no inscription. Here and there, however, a later hand has scratcht-in a small rune or two or a bind-rune, within the arms of the rood.

SANDBY, SEALAND.

? DATE ABOUT A. D. 1000—1100.

(See Wormii Monumenta, Fol., p. 122.)

When Worm gave his woodcut of the 1st side only of this broken stone it was in the quire-wall of the church at Sandby, Tybjerg Hundred, Sealand. The other side was therefore hidden. But it was afterwards taken out and sent to the Round Tower, where the inscription on the other side became visible. It is only about half the original block, and nearly 1-third of the resting on each face is lost. As we now have it, this piece is about 5 feet greatest height, 2 feet average breadth, 4 to 12 inches in thickness, staves from 3 to 6 inches long. The runes are:

FIRST SIDE, ONE TREBLE BAND AND ONE DOUBLE BAND.

𐌹𐌆𐌰𐌽𐌰𐌺 : 𐌹𐌺𐌰 (..... 𐌹) 𐌰𐌺 : 𐌰𐌺𐌺 : 𐌰𐌺𐌺 : 𐌰𐌺𐌺 : 𐌰𐌺𐌺 : 𐌰𐌺𐌺 : 𐌰𐌺𐌺 :
 𐌰𐌺𐌺 : 𐌰𐌺𐌺 (.....) | : 𐌰𐌺𐌺𐌺𐌺𐌺𐌺 : 𐌰𐌺𐌺𐌺 : 𐌰𐌺𐌺𐌺 :
 𐌰𐌺𐌺𐌺...

SECOND SIDE, ONE TREBLE LAND.

𐌰𐌺𐌺𐌺𐌺 (.....) | 𐌰 · 𐌰𐌺𐌺𐌺 · 𐌰𐌺𐌺 · 𐌰 · 𐌰𐌺𐌺 · 𐌰𐌺𐌺...

This resting has never been redd. I propose as follows, the last 4 lines being in stave-rime:

SÛLFA REST(?i stain auk kar)𐌰𐌺 BRU 𐌰ISI IFT 𐌰URILS BRU𐌰UR SIN (? kuþan, auk set)I SBALKIUSU EÛFTI SUSUR, FA𐌰UR (? sin).

I MUN SAN (? uera,
 meþ stain haur I)IF,
 UITRIK SUSI
 IR UAN SIL(fa)!

SÛLFA RAISED (stone-this eke gared) BRIDGE THIS AFTER THURILS, BROTHER SIN (his) (? good, eke set)-it SBALKIUSU AFTER SUSUR, FATHER (sin = her).

AYE MUN (shall, will) SOOTH (true) WARE (be),
 MITH (while, long as) STONE HATH LIFE,
 WORTHING (glory) SU (that)
 AS (which) WAN (gained) SILFA!

My translation of the last formula is supported by that which is found on the Tillidse stone, Lolland:

E MUN STANTA,
 MEÞ STEN LIFIR,
 UITRINT SU
 IAR UAN ESKIL.

AYE MUN (shall, will) STAND,
 MITH (while, long as) STONE LIVETH,
 WORTHING (glory) SU (that)
 AS (which) WAN (gained) ESKIL!

We know nothing of the famous heroes here commemorated, or what the WORTHING — the endless honor — was which they had won.

As far as we can see, the stone was raised by living children, SÛLFA (SILFA), in memory of his brother THURILS, and the Lady SBALKIUSU in memory of her father SUSUR. But possibly SBALKIUSU was not the sister of SÛLFA. THURILS and SUSUR may have fallen together on some expedition, and the brother of the one and the daughter of the other may have joined in raising the common monument.

GIESINGHOLM, NORTH JUTLAND, DENMARK.

? DATE ABOUT A. D. 1134, 1135.

(See Wormii Monumenta, p. 285; Antiquariske Annaler, Vol. 4, Kjøbenhavn 1827, p. 205; G. Stephens in Illustreret Tidende, Kjøbenhavn, Sept. 1, 1867, p. 397.)

The oldest engraved copy of this Tombslab is that in Worm. It is very incorrect. Somewhat better is the unpublisht drawing by Abildgaard, made in 1769 and now in the Archives of the Old-Northern Museum. The stone itself was formerly in the Chapel of Giesingholm Castle, South Hald Herred, and was given to the Antiquarian Commission in 1821 by Cancelliråd Rasmussen, the then owner of Giesingholm. It was placed in the aisle of Trinity Church, and was removed to the Museum in 1867. It is of dark granite, about 5 feet 2 inches long, 18½ inches broad at top and 16 at bottom, and from 4 to 8 inches thick. In low relief it bears the figure of a Bishop, standing and about to bless, his Episcopal Staff firmly graspt in his left hand. Below is a horned Lamb, carrying on its left foot the Holy Rood. This is doubtless the usual ancient



GIESINGHOLM, NORTH-JUTLAND.

symbol of Christ and the Holy Cross, the great Christian emblem of salvation, and in fact answers to the olden legend or motto: »*Agnus Dei qui tollis peccata mundi, miserere nobis!*«

By the assistance of Worm and Abildgaard, we can see what originally stood on the stone where it is now injured. The inscription begins on the left edge at the top:

ÞN†Þ : ƿ†ÞI : ÞΛ†I : ††Nƿ : Λƿ† : ÞΛRIT† : †BI : ƿN† : ƿX†I

ÞULÆP KÆPI ÞYNI OÆUF YFÆ ÞYRLÆ ÆBISUN LAKHA.

THUÆTH GARED (made, let make, raised) THIS HWALF (hulling, vault, tomb) OVER THURO ÆBÆ-SON LANGE.

THUÆTH is apparently, the R elided, = the name commonly spelt THORTH. OÆUF is a Jutish slurring for WÆUF, HUALF, here as in O. English and O. Swedish masculine not neuter.

The foot end of this slab has never been inscribed, probably having at first stood near to the church-wall.

The right side bore — and most of the runes can still be made out — :

: NIH : B†ÞIΛYRRI : M†IHΛ† : ƿƿ†††N : ƿ††I

The M in the last word is a Roman N; the next letter is a bind, A and TH, as is Λ (Y and L) in SYLL.

VIS, BEDIR, MARI, NAPI! SYLL NIKLAOS KÆTI!

WIS (show, grant) BEDE-ye (beg, pray ye) O-MARY, NATHE (mercy, pity)! HIS-SOUL may-Saint-NICHOLAS GAIT (guard, keep, save, bless)!

The last edge, the short one at the head of the slab, has 8 letters, all Latin except the N. The two central staves are ornamental in shape. I take the whole to be:

HORDERUS

apparently the name of the sculptor HORDER in a Latinized form. Thus equivalent to

HORDER CARVED THIS.

The THURO or THURE here commemorated was apparently the Bishop of Ribe, the only Bishop in Denmark who bore that name. He fell in the battle of Fotvik or Fodvig in 1134, and his body must have been privately buried at Giesingholm,

BRATTAHLID, GREENLAND.

? DATE ABOUT A. D. 1100—1200.

(See *Antiqvarisk Tidsskrift*, 1858—60, p. 9.)

A broken bit of red sandstone, about 10 inches long by 9 broad and 2 thick. Runes nearly 3 inches high, but very faint and worn. Only a letter or two is really distinct. This lafe was found at Brattahlid, Igelikko fiord, in 1857, and was sent over by Dr. H. Rinck. We have apparently the middle of the carving. The fragment begins with R, preceded by the lower part of 4 letters, I think the word has been (AFTI)R, and that we may make out

. . . . R : (H I Y h R (þ))
 . . . (þ N R : * * * *) IR . (I .)
 (afti)R (SIKUR)TH)
 (PUR HANS), IR (I)

(N. N. raised this stone afte)R (SIKURþ) (and after N. N. BROTHER HIS), AS (who) IN . . .
 But I offer this reading with diffidence, the stone having suffered so much.

BRYNDERSLEV, NORTH JUTLAND, DENMARK.

? DATE ABOUT A. D. 1100—1200.

(See Worm, Monumenta Danica, Fol. p. 295; Prof. Rask, Antiquariske Annaler, 8vo, Vol. 3, Kjøbenhavn 1820, p. 83—92 (& Samlede Afhandlinge, Vol. 3, p. 428—434); Liljegren, Run-Urkunder, Nr. 1934; C. C. Rafn, Pirée, p. 220; G. Stephens, Old-Northern Runic Monuments, p. 659—60.)

This stone was formerly in the south wall of the church at Brynderslev, in Hjørring Shire and Børglum Hundred, whence it was long ago removed to the Round Tower. Probably it was originally placed in the church to commemorate the consecration and dedication in the name of CHRIST, and to perpetuate the name of the Founder or Architect. It is 4-sided, about 4 feet 8 inches long, each side 1 foot broad. Lower runes 10 inches high, the upper a little shorter.

Worm gave only the lower line of runes; perhaps the top of the stone was then hidden. No one has yet observed the plain R between the two lines at the end of the stone. It was placed here, as there was no room for it in the long line.

Besides the bind-rune AN in MANOM, we have also the ties UN (thrice) and AR.

We begin below from left to right, ending with the *right* half of the upper line. Then we take the *left* half of the top line:

KIRKIA IR KRISTI KÆNT, MANOM TIL MISKUNTAR.

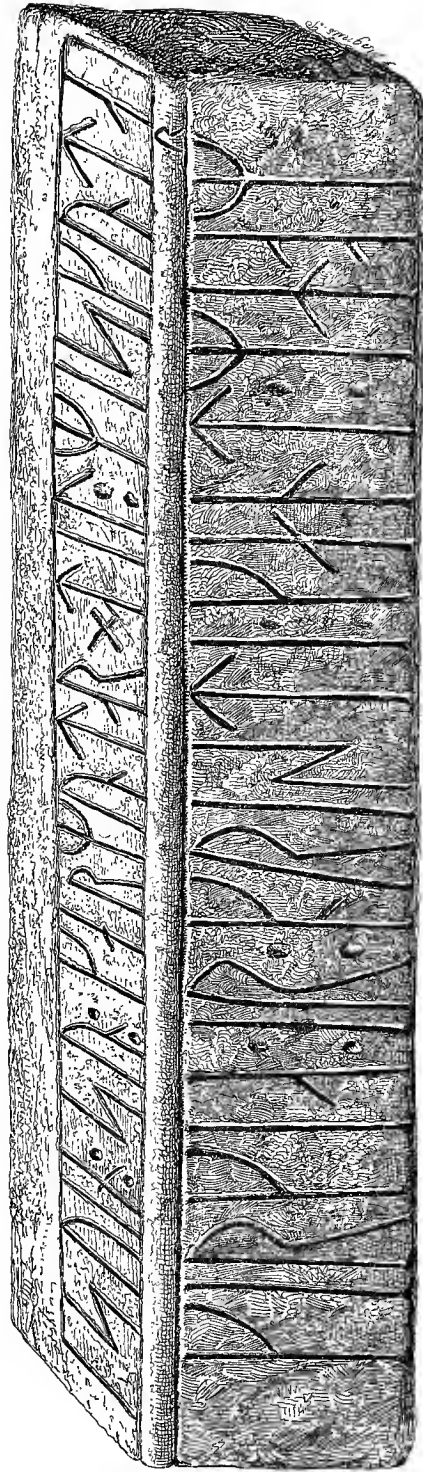
SUIN SUN KARMUNTAR.

This-CHURCH IS CHRIST'S KENNED (known, made known, named), to-MEN TILL (to, for) MISKEN (mercy, pity).

(This is named Christ's Church, for the salvation of men.)

SUIN SON of-KARMUNT.

We have here the Latin genitive KRISTI, instead of the Danish KRISTS. The mark K for k in this word, also perhaps a Latinism, has its parallel on a few other stones.



BRYNDERSLEV, NORTH-JUTLAND.

VALTHIOFSTAD, ICELAND.

? DATE ABOUT A. D. 1100—1200.

A beautiful Door of Pinewood (drift-timber), rounded off above, 6 feet $7\frac{1}{2}$ inches Danish high by 3 feet $1\frac{1}{2}$ inches broad, one of the finest specimens of olden wood-carving in Europe. It was formerly in the head entrance to the ancient Church at Valþjófsstað, Norðrmulasýsla, East Iceland, came to the Museum in 1851, and is elegantly drawn and chemityped by J. Magnus Petersen in Worsaae's »Nordiske Oldsager« (No. 505 in Ed. 2, No. 388 in Ed. 1).

In 1853 Prof. Sv. Grundtvig pointed out (Danmarks gamle Folkeviser, I, p. 130) that this carving represented the Fight of King Theoderik (Diderik) with the Winged Dragon to free the perishing Lion, but the runic inscription has never yet been read. It is more than ordinarily difficult, from injury, from the veins in the tree, and from the absence of the beginning. A slip of one plank from top to bottom has been broken off while the door was yet in Iceland, and a new piece has been put in, whereby the first few staves have been lost. At the same time the Lock was taken away and replaced with wood.

The whole surface is filled with 2 large roundels, carved in relief. Between them is a decorated Iron Ring, inlaid with silver. The lower circle shows a group of intertwined Winged Worms. The upper roundel in its lower compartment exhibits the victory of the champion over the Dragon, its 3 young ones just seen in a small den on the right, while in the upper section we have the king on horseback followed by the grateful Lion. Further to the right, beneath and outside a Church, rests the same or some other Lion on a slab bearing a small Cross and carved with runic letters 1 inch high. The noble beast is either guarding his master while he thanks God within, or else is a symbol of the submission of heathen strength to the mild Christ. Later this may have been taken as a representation of the faithful creature dying on his master's grave.

The runic line was originally $10\frac{1}{4}$ inches long, of which 9 inches remain. I take the runes to be, restoring the lost letters:

(*†R : 411 : *11) R I P I I P A T A T P : *†R : P R I K I I : †R N I Q I P 6 ††† :

These I would divide and translate:

(HER SIA HIN) RIKIA KÜNUNĠ HER' GRAFIN ER UA DREKA PÆNA.

(Here see that) RICH (mighty) KING HERE GRAVEN (sculptured) AS (who) WOOG (slew) DRAKE (dragon) THIS.

There are here 2 bindrunes, the DR and the AP in DREKA PÆNA.

It is clear enough that this carving refers to KING THEODORIK AND THE LION, but the treatment differs from the tale as told in the Vilkina Saga and yet later legends. The kemp here fights *on horseback* not on foot, and there is not the episode which makes him kill the young Dragons. All is here older and simpler, and the style and costume at once remind us of the Bayeux Tapestry.

BRATTAHLID, GREENLAND.

? DATE ABOUT A. D. 1200—1300.

(See C. C. Rafn, *Antiquitates Americanæ*, 4to. Hafniæ 1837, p. 342—4, Tab. 8, Fig. 1, Grønlands historiske Mindemærker, Vol. 3, 8vo. Kjøbenhavn 1845, p. 812, Tab. 9, Fig. 2; Rafns Pirée, p. 235; Rasks saml. Afhandl. 3, 426.)

Was found (? in 1829) at the east end of the church, in the graveyard of the old Herred-church at the Northern arm of the Igalikko fiord, east of Julianehåb, and was sent to Denmark in 1830 by J. Mathiesen, the Governor of the colony. Thus it is from Brattahlid, Eriksfiord, Greenland's Eastern settlement. It is a thin slab, broken at both ends, now about 5 feet 3 inches long and 14 inches broad, of red sandstone. The inscription runs:

N I P 1 I I ↓ : Y A : †
 N I T I R : † I R : P I
 † ↓ † : P N P : † † † . † †
 † I R :

UIGDIS M. D. HUILIR HER. GLEÐE GUÐ SAL HENAR.

UIGDIS M'S DAUGHTER WHILES (rests) HERE. GLADDEN GOD SOUL HER!

M and D are contractions, M for some name beginning with M (for instance MAGNUS or MAR, &c.), and D for DOTTIR.

GRUND, ICELAND.

? DATE ABOUT A. D. 1200—1300.

(See *Antiqvarisk Tidsskrift*, 8vo. Kjøbenhavn 1843—45, p. 57—64; G. Stephens in *Illustreret Tidende*, Kjøb. den 1. Marts 1868.)

In *Antiqv. Tidsskrift* Fin Magnusen has given a learned and valuable description of *two ancient Icelandic Chairs*, from Grund in Øsfjords Syssel, Iceland's North-Amt, presented to him by Hr. Olaf Briem of Store Grund in 1843, and by himself given to the Museum. Both these Chairs are beautifully engraved in the above treatise, and the rune-covered one also in Worsaae's *Nordiske Oldsager*, 2nd ed. 8vo. No. 556. As far as I can see, these Chairs are of the same date, and the runes they bear seem to be as old as the »Stools« themselves.

These rich and elegant articles are of Cornel-wood, carved with a whittle, without iron nails except a few small tacks. Intended to stand against a wall, their backs are almost bare of ornament. The seats form a chest, one of which has had a lock and key. Both are variously decorated with dragon- and arabesque-work, medallions, foliage, &c.

The first has a back-piece 3 feet 4 inches high, 3 feet 11 inches broad, and 2 feet 3 inches deep. Its seat is 1 foot 2 inches high, 2 feet 5 inches broad, and 13 inches deep. It has no runes, except $\mathfrak{R} \ddagger$ (RE) on its left side and some letters behind, rightly interpreted by F. Magnusen as Carpenter's-marks. They were intended to guide him in putting the pieces together, answering to *numbers*. Thus on the top of the back were formerly 9 slim sticks or round pillars, probably curiously figure-carved. Only the foot of each is left in its socket, but we can see that it has been held fast by a tiny iron nub, hammered in behind. Doubtless on these pillars, behind, were inscribed marks answering to those now on the back-piece, namely:

$\mathfrak{J} \quad \mathfrak{X} \quad \mathfrak{F} \quad \mathfrak{I} \quad \mathfrak{I} \quad \mathfrak{I} \quad \mathfrak{H} \quad (\mathfrak{B}) \quad \mathfrak{I}$
 J H G F E D C B A

The letters are taken from right to left. Lower down, above the small loose bars which have been let in between the top and bottom pieces, are similar staves, first on the back-piece above each bar and then *repeated* on the bar itself, that there might be no mistake when they were put together. They are:

$\mathfrak{I} \quad \mathfrak{I} \quad \mathfrak{H} \quad \mathfrak{B} \quad \mathfrak{I}$
 E D C B A

But the B on the bar is turned round (\mathfrak{q}).

The second Chair is somewhat less than the other. It has had no rods at the top, but on the back, carved *on* and *under* the 2 first and the 2 last of the 5 ornamented bars,

$\mathfrak{J} \quad \mathfrak{Y} \quad \mathfrak{I} \quad \mathfrak{I}$
 J M T A

The *lower* J-stave is reverst (\mathfrak{J}).

But on the front, at the very top, along the band, between the rosettes, is risted:

$\mathfrak{X} \mathfrak{N} \mathfrak{G} \quad \mathfrak{T} \mathfrak{R} \mathfrak{N} \quad \mathfrak{P} \mathfrak{E} \mathfrak{R} \mathfrak{N} \quad \mathfrak{I} \mathfrak{I} : \mathfrak{I} : \mathfrak{G} \mathfrak{T} \quad \mathfrak{I} \mathfrak{I} \mathfrak{G} \mathfrak{I} \quad \mathfrak{P} \mathfrak{I} \quad \mathfrak{E} \mathfrak{I} \mathfrak{I} \quad \mathfrak{I} \mathfrak{I} \mathfrak{H} \mathfrak{T} \mathfrak{T} : \mathfrak{I} \mathfrak{I} \quad \mathfrak{R} \mathfrak{I} \mathfrak{I}$
 HUS TRU ÞORU NN A ST OLEN EN BENE DICTT NA RFA

The first part of this line, or

HUSTRU ÞORUNN A STOLEN

HOUSE-FRU (Mistress) THORUNN OWNS (possesses) STOOL-THE (this chair)

is clear enough. But the second

EN BENEDICTT NARFA

is obscure, perhaps a word or two being understood. I take it to mean:

EN (but) BENEDICT NARFSON (gave-me to-her).

On the front of the seat, above the signs of the Zodiac, we have, carved partly in runes and partly in Latin-Gothic letters:

$\mathfrak{G} \mathfrak{I} \mathfrak{T} : \mathfrak{I} \mathfrak{T} : \mathfrak{I} \mathfrak{K} \mathfrak{N} \mathfrak{I} \mathfrak{R} \mathfrak{I} \mathfrak{I}$
 $\mathfrak{G} \mathfrak{I} \mathfrak{T} \cdot \mathfrak{I} \mathfrak{T} : \mathfrak{K} \mathfrak{I} \mathfrak{G} \mathfrak{H} \mathfrak{I} \mathfrak{S}$
 $\mathfrak{G} \mathfrak{I} \mathfrak{T} : \mathfrak{I} \mathfrak{T} : \mathfrak{I} \mathfrak{R} \mathfrak{I} \mathfrak{T} \mathfrak{T}$

SOL IN TAURO
 SOL IN GEMINE
 SOL IN CANCRO
 SOL IN LEONE
 SOL I UIRGINE
 SOL I LIBRO

$\left[\begin{array}{l} \text{SOL IN AQUARIA (-Aquario).} \\ \text{SOL IN PISCIS (-Piscibus).} \\ \text{SOL IN ARIETE.} \end{array} \right]$

SOL ī SCORPIONE
 SOL ī SAGITTERIO
 SOL ī CAPRICORNU

Below the same signs are the Months:

IIFNIRINǫ	FTBERNIRINǫ	YRHINǫ
IKRIMS	YINS	ININS
ININǫ	INYNǫCNS	ǫTKCTYBTIR
IHCTBTIR	IEITYBTIR	ITHTYBR

Thus the ABC of this artist has been:

A, †; B, B, B; C, H; D, T; E, †, φ, 9, †; F, F, †; G, F, Y; H, X; I, †;
 J, J, †; L, †; M, Y; N, †; O, †, †; P, K; Q, X; R, R; S, ǫ; T, †;
 TH, †; U, N.

The runes on the front of the Runic Chair average nearly half an inch in height.

Fin Magnusen thinks that these chairs originally belonged to Holm Cathedral or to Mødrevale Monastery, and that they commemorated JON ØGMUNDSSON, the Patron Saint of Holm See. In this case, the line beginning HUSTRU FORUNN must have been added at the Reformation.

Since the above was written, another runic discovery has been made with regard to this chair. I had remarked that both the stools were attacked by the worm, which were making great ravages. State-councilor Worsaae at once directed Mr. Steffensen, the Conservator, to boil them in Petroleum &c. for their preservation. That gentleman commenced with the rune-bearer in September 1867, and took it to pieces for further treatment. In so doing he found one of the pieces of the back, which *outside* is merely decorated with a deeply carved



covered on the *inside* (now first visible) with a number of runes. Archivary Herbst kindly drew my attention to this remarkable find, and on examination I deciphered the runes as a rudely and carelessly cut RUNIC ALPHABET in the order of the Latin ABC. I here give this interesting piece of wood, drawn and chemityped *full size* by J. Magnus Petersen.



We have here evidently 3 lines of runes. The first contains 10 letters, the staves A to K; the second 14, the staves L to Z; the third 4, the staves A to D, in a modified alphabet. As usual on such pieces, we are somewhat hampered by accidental dints and scratches and pieces which have scaled off, and by the grain of the wood; but I believe that I am correct in reading the characters as follows, giving to them their normal shape:

†	β	h	z	†	ʃ	ʃ	*		ʃ			
A	B	C	D	E	F	G	H	I	K			
†	ʃ	†	†	K	X	R	o	†	†	X	ʃ	h
L	M	N	O	P	Q	R	S	T	U	X	Y	Z

The following † seems to be a closing mark. Then come apparently:

†	β	d	b
A	B	C	D

On the edge below, part of which is shaved away, are also traces of letters, tho they have been cut thro in the middle by the deep groove. We can still see spores of what may have been an † (o), and then the tops and bottoms of

K	K	ʃ	ʃ
P	P	Q	Q

Thus the Q is here a variation of the one given above.

I think that, when the chair was making, one of the boys or men amused himself in an idle hour with roughly carving the runic alphabet with his knife on this piece, which was afterwards used for a part of the work. And this is another proof of the commonness of the runes — whose alphabets are so very numerous — and of their not being at this early period merely »secret and magical characters«.

PIEDSTED, NORTH JUTLAND.

? DATE ABOUT A. D. 1200—1300.

Oaken lid of the ark or strong box of Piedsted Church, in Veile Shire, Diocese of Ribe. This ancient Church-chest was destroyed early in this century, but State-Conncilor Worsaae happily rescued the lid in 1840 and transported it to the capital. It is about 4 feet 5 inches long by 18 inches wide, and nearly 2 inches thick. The top has been richly decorated with wrought iron-work in the olden style, — now all torn away, tho much of the pattern can yet be made out.

On the inside the maker has named himself in boldly cut runes, as follows:

Ʒ Ʒ Ʒ | · Ʒ Ʒ | Ʒ : Ʒ Ʒ Ʒ : Ʒ Ʒ Ʒ

KUNNI SMIP GARP MÆK

KUNNI, SMITH, GAR'D (made) ME.

The top of the first 2 runes is injured, but there is no sign of any dot in the Ʒ, which was therefore K, not G. So we have MÆK, not MÆG. Yet we have GARP, not KARP. But such variations in form (antique) monuments are familiar and common.

The dot in the 3rd rune is apparently clear, and as old as the rest of the carving. In this case it doubles the letter, and the word is thus KUNNI, not KUNI.

As we see, the inscription is in good Jutlandish.

SØRUP, FYN.

? DATE ABOUT A. D. 1200—1300.

(See Antiquariske Annaler, Vol. 3, Kjøbenhavn 1820, p 353.)

Found in 1816 by Pastor Bredsdorff in Sørup Church; given to the Museum by Baroness Rantzau-Lehn of Hvidkilde. Greatest height about 6 feet 8 inches, greatest breadth about 2 feet 4, letters from 3 to 4 inches long. At the top of the stone is carved what looks to be a large Lion, and thereunder a Greek Cross. On each side is a runic band, close to the edge. In this, on the left, are carved:

Ʒ Ʒ : R Ʒ Ʒ | : | 1 1 Ʒ Ʒ | Ʒ | = | 1 |

On the right, beginning below:

Ʒ Ʒ · Ʒ R Ʒ Ʒ Ʒ Ʒ Ʒ · Ʒ R Ʒ Ʒ Ʒ (1 or Ʒ or R)

On the right edge, from above downwards:

1 Ʒ Ʒ Ʒ Ʒ R · Ʒ Ʒ Ʒ · 1 Ʒ Ʒ Ʒ · 1 |

Some of the letters are worn and indistinct, or injured by the scaling off of the surface. What the whole meant I cannot say. Probably we have here an inscription *so strongly contracted* that we shall never be able to read it.

ÚTSKÁLAR, ICELAND.

? DATE ABOUT A. D. 1200—1300.

(See Antiquarisk Tidsskrift, 1843—5, p. 102, 133.)

Came to the Museum in 1844 from the graveyard at Útskálar, Gullbríngusýsla, S. W. Iceland. Only a fragment of dark stone, greatest height about 17½ inches, greatest breadth about 15, and about 3 to 4 inches thick. Runes on right side, if any, gone; on left side very faint. I take them to be:

. . . (R)BIR • (FIRBN • YI) . . .

which may perhaps have been:

. . . (R)BER (GERPU ME)rki . . .
N. N. and ARBER GARED this-MARK after

ÚTSKÁLAR, ICELAND.

? DATE ABOUT A. D. 1300—1400.

(See Antiquarisk Tidsskrift 1843—45, Kjøbenhavn 1845, p. 102, 133.)

Came to the Museum in 1844 from the graveyard at Útskálar Church, Gullbríngusýsla, S. W. Iceland. Greatest height about 2 feet 9 inches, greatest breadth about 14 inches, greatest thickness about 7 inches. Average length of the runes about 2½ inches. The inscription runs in 3 perpendicular lines, and is now first deciphered. But the surface never was dressed, and in addition hereto the stone has suffered many injuries. Many of the letters are barely legible. Those which are unusually doubtful I have placed between (). A piece of the stone has been broken off below, and one stave (R) has there been lost. Otherwise the whole is seemingly complete. I take the whole risting to have been, (beginning with the center line, then that on the left, then that on the right):

*|ϕR : *N|ϕR : Þ R ϕ 11(N1) : 1 R Ψ ϕ
 †111ϕR : 1ϕ ϕ ϕ ϕ : (ϕR) : K 11ϕR : †1ϕ1ϕ
 R|Ψ † : R ϕ R : ϕ 11 : (R) ϕ † : (ϕ) ϕ R

HIER HUILER BRETÍ(UA) ORMS DOTTER

LESEÐ (ER) PATER NOSTE(R)

RIFZ RER;

SAL (R)EN (S)ER.

HERE WHILES (rests, slumbers) BRETÍUA ORMS-DAUGHTER.

LEESE (read, say, pray, bede) YE a-PATER NOSTER-for-her-soul.

RIVEN-is the RA (body),

the-SOUL RUNS (hastens, wings her way) for-HERSELF.

These two lines in English stave-rime:

FAIL, FLESH! — FROM THEE

THE SOUL SPEEDS FREE!

For this happy translation of the difficult SAL REN SER I am indebted to Prof. Gislason.

This is the thought so elegantly express by a modern Scandinavian (Esaias Tegnér):

Lätt skall lösta anden hitta

Vägen ifrån jordens bryn.

Light the loosen'd Soul then glideth

Far away from this poor earth.

The later rune † is very rarely used. It is sometimes carved for γ, sometimes for z. Here, as we see, it is plainly z.

GUFUDAL, ICELAND.

? DATE ABOUT A. D. 1400—1500.

(See Antiquarisk Tidsskrift 1843—45, 8vo Kjøbenhavn 1845, p. 102, 133.)

This sill (Pillar) of Basalt was sent to the Museum from Iceland in 1844, but is now first accessible to the public. It was obtained by Althingsman Jon Sigurdsson from Pastor Olaf Sivertsen of Flatey, and came from the graveyard of Gufudal Church, in Barðastrandarsýsla, North-west of Iceland. Its runes have not yet been redd. It is tall and 5-sided, about 4 feet high, each face about 5 inches broad. The runes are nearly 4 inches long. Near the top are 5 shallow holes, in the shape of an equal-limbed Cross. Lines run down each of the faces, but runes are carved within them only on the left side. These begin at the bottom and run upwards. The *last* letter is 15 inches from the top of the stone. The *first* Cross-hole is 12 inches from the top. All the staves are tolerably clear, and read:

: *†R : N|Ψ R : Þ R † R : 1 N † R : | † : † † †

HER LIGUR PRER; IUAR, IØ, ION.

HERE LIE THREE-persons: IUAR, IØ and ION.

Very striking is the plain use here of *LIGUR*, the 3rd person *singular*, instead of *LIGA*, the 3rd person *plural*; thus showing an early instance, in Iceland itself, of that use of singular verbs for plural which has gained so strong a footing in the Danish dialect. And yet we have *ið*, well known in compounds, but here found for the first time in Scandinavia as an uncompounded name. Observe also the *PRER* for *ÞRIR*, as in Old-Swedish.

The formula here is very uncommon. But there is a parallel on the Ugglum stone, near Falköping, West Gotland, Sweden, (fitted i 1863 to the Stockholm Museum). This is No. 939 in Bautil, No. 1632 in Liljegren, and is a coped or coffin stone elegantly carved in relief. It is 6 feet 6 inches Swedish long by 21 Swedish inches broad. I possess a very fine drawing made by Intendant G. Brusewitz in 1860. From this large and correct copy I give the runes:

† ÞRIR · NIPPID · YTTT · NTRIR · ÞYTYT · †
 † NTTTT : YTTTT RR : NITÞIR · *ITNTTTT †

PRIR LIGGIA MÆNN UNDIR ÞÆMMÆ

STENE; GUNNARR, SIHVATR, HALSTENN.

THREE LIE MEN (three men lie) UNDER THIS STONE; GUNNAR, SIHVAT and-HALSTEN.

As we had on the Icelandic pillar the »neology« *LIGUR*, so we have here the »archaisms« *ÞÆMMÆ STENE* (dat. s. m.), *RR* in *GUNNARR*, &c.

HVALSNES, ICELAND.

? DATE ABOUT A. D. 1400—1500.

(See *Antiqvarisk Tidsskrift*, 1843—5, 8vo, Kjøbenhavn 1845, p. 102, 133.)

Came to the Museum in 1844 from the graveyard of Hvalsnes Church, south-west Iceland, Gullbríngusýsla. It is a small graystone block, greatest height about 1 foot 9 inches, average breadth about 1 foot, average thickness about 6 inches. Runes about 2½ inches high. The lower part of the stone is gone. The resting shows a simple Cross, each limb composed of two broad bands; between these, in the center or stem, from above downwards, run the runes. As the stone has never been drest the letters are rough, and here and there have suffered. The last stave but one was *Y* (G); next came *R*, but of this only part remains. This of course was followed by *ETA*, and perhaps by a word or two of prayer for the dead. What is now left is:

* † R * N I T I R Y T R Y (R) . . .

HER HUILIR MARG(reta).

HERE WHILES (rests, lies, reposes) MARGRETA (Margaret).

RUNEHALLEN

I

DET DANSKE OLDNORDISKE MUSEUM.

AF

PROF. GEORGE STEPHENS, F. S. A.

KØBENHAVN.

MICHAELSEN OG TILLGE.

THIELES BOGTRYKKERI.

1868.

6

E.V

58

TAKNEMMELIGST OG ÆRBØDIGST

TILEGNET

H_{R.} ETATSRÅD T. A. F. REGENBURG,

KOMMANDÖR AF DANEBROG.

FORORD.

Jeg er bleven anmodet om at skrive en kort beretning om de mærkelige monumenter, som nu ere samlede i Runehallen i det Danske Museum for Nordiske Oldtidsminder, og jeg har så meget hellere samtykket deri som jeg alt i mit værk: „The Old Northern Runic Monuments of Scandinavia and England“ har afbildet henved halvdelen af disse runestene samt oversat deres indskrifter, nogle endogså helt eller tildels for første gang. Til ovennævnte og andre værker henviser jeg dem, som ville have en mere fuldstændig underretning end der kan gives her. Etatsråd Worsaae fik i Marts 1867 indrettet denne Runehal, som nogle uger senere også blev åbnet for publicum. Og det var påtude at drage omsorg for disse oldtidslevninger og at stille dem op på passende måde. Formedelt mangel på rum lå nogle af dem gemte i kroge på afsides steder i selve Museet, andre stode på Trinitatis kirkegård, udsatte for de ublide elementer, resten henstod i Rundetårn, hvor de neppe kunde sees, og de lede alle mere eller mindre skade hver eneste dag. Slige ærværdige mindesmærker må altid helst opstilles på stedet hvor de ere fundne, eller så nær som mulig derved. Men de som ej kunne beskyttes paa selve findestedet, eller ikke have nogen ansvarhavende ejermand, gemmes bedst i et stort Museum. Man må derfor håbe, ovennævnte eksempel vil blive fulgt, og at London, Newcastle, Edinburgh, Lund, Bergen, Christiania, Upsala, Stockholm snart ville få sine runehaller, ligeså vel som København. Man har alt gjort begyndelser dertil, men der er endnu meget som er ugjort. Den tid er også kommen da store samlinger af afstøbninger må lægges til, både for at hjælpe vore videnskabsmænd med deres studier, og fordi mange af disse kostbare ting — tildels for mulige uhelds skyld — nødig burde have i originalen alene. — Disse mindesmærker ere af den høieste værdi for os. De vise os de ældste skrevne levninger af vort tungemål, mange hundrede år ældre end vore ældste skindbøger. De oprulle for os billeder af vore forfædres liv og død og bedrifter, som ej kunne findes andensteds. Og de yde et slående bevis for alle de Nordiske folkefærds enhed. Thi runerne tilhøre Nordboerne, og ingen uden Nordboerne. De findes ikkun i Skandinavien og i dettes ældste nybygd — England —, og ere ukendte hos Saxere og Germaner så langt som vi kunne gå tilbage i tiden.

De ældste runemindesmærker i de Nordlige lande ere skrevne med et alfabet der helst må kaldes Oldnordisk, såsom det brugtes i hele Norden, eller i Skandinavien og England. Denne »Fupork« har omtrent dobbelt så mange staver som den der senere efterhånden blev fremherskende, og som bedst kan kaldes den Skandinaviske, da den især brugtes i Skandinavien. Thi i England døde runerne hurtigen ud, og bleve fortrængte af Latinske bogstaver, hvilken forandring ogsaa senere hen fandt sted i selve Skandinavien. Hovedforskellen imellem den Oldnordiske og den Skandinaviske bogstavsrække, som forresten have mange staver tilfælles, er den, at sidstnævnte efterhånden bortkastede mange af de ældre staver, indførte et par nye og gav en eller to andre en ny betydning. Men formedelst de få mindesmærker der ere levnede os fra Oldtiden kunne vi ikkun utydeligen følge gangen i denne mærkelige og gradvise bevægelse. I det hele kan man vel regne, at så godt som hele det ældste alfabet er medbragt af Nordboerne dengang de bosatte sig i disse nordlige lande, medens den yngre stavsrække synes at have været så omtrent fæstnet henved slutningen af det niende hundredeår. Adskillige runemindesmærker ere hvad må kaldes »i overgang«, idet de fremvise dvælende ældre runer blandede med de Skandinaviske. Disse »overgangs« mindesmærker ere gerne meget gamle.

Danmark kan fremvise mange oldsager med de ældste eller Oldnordiske runer. Men vi kende nu ikkun een Dansk runesten med ublandet Oldnordisk runeskrift, og det er blokken fra Voldtofte i Fyen, som nu er opstillet i haven ved Jægerspris. Derimod findes der adskillige overgangsstenene.

Og hvor urimeligt det vilde være at negte, at Danmark ligeså vel som de andre nordiske lande må have haft jordfaste oldtidsminder mærkede med de ældste staver, bevises blandt andet af følgende:

1) Såfremt disse vare de eneste runer som brugtes på *de andre ældste ting*, måtte de jo ogsaa samtidigen blive brugte til indskrifter *på stene*.

2) De *mange overgangsmonumenter* pege tilbage på en tid da de ældgamle staver vare alene ibrug, netop ligesom mindesmærker hvorpå runerne ere blandede med Latinske bogstaver vise hen til en tid da man kun kjendte runestaver.

3) Bleking var rimeligvis ogsaa i hedenold et Dansk folkeland, men *her findes endnu* adskillige stene med *Oldnordiske runer*.

4) Vi have endnu *en sådan sten tilovers*, den fra Voldtofte.

5) De ældste stene ville følgelig blive ødelagte først, og i det stenfattige Danmark har ødelæggelsen af disse mindesmærker været uendelig stor. Derfor kunne vi ikke vente, der skal være mange igen. Og endogså i vore tider blive slige stene tidt tilintetgjorte ligeså snart som de findes. Men nu er det nemt at indsee, at vi aldrig ville være istand til at fremvise Danske stene med Oldnordiske runer dersom alle eller så godt som alle runestenene, der findes i Danmark, *ødelægges* på en barbarisk måde såsnart som de komme for dagen. Fin Magnusen klager bitterligen over, at snese af runestene i hans tid ere sønderslåede, endogså uden at runerne først vare afskrevne, og adskillige stene ere efter hans død, *i de allerseneste år* ødelagte på selvsamme måde. Jeg har

fornylig hørt om et friskt eksempel. En Dansk mand, der — som han selv har fortalt mig — i Maj Måned 1867 rejste i Nørrejylland, hørte i Skive, at en runesten var bleven funden få dage iforvejen. Han tog til stedet, landsbyen Haderup, omtrent 3 Danske mil søndenfor Skive, og taledede med finderen. Men han kom for sent: stenen var bleven knust, og alle småstykkerne brugte eller kastede bort. Når vi ikkun beregne tallet af de i senere tider ødelagte stene til 50, kunne vistnok 5, eller 4, eller idetmindste 3 havt Oldnordiske runer.

Ved beskrivelsen af den håndfuld udhugne sager som ere samlede i runehallen, vil det være bekvemt og lærerigt at tage dem i deres chronologiske orden; først de ældste, siden de yngre. Men vi have sjeldent fuldkommen visshed om deres nøjagtige datum. Slige mindesmærkers alder kan kun bestemmes tilnærmelsesvis, og det ikkun ved at der lægges tilbørlig vægt på stavernes art, sprogets ælde, indskriftens form, og så fremdeles. Jeg beder derfor om undskyldning, dersom jeg hist og her skulde taget fejl med hensyn til tidsberegningen.



VORDINGBORG, SIELLAND.

VORDINGBORG, SIELLAND.

• ? DATUM OMKRING A. D. 600—700.

(Se Prof. Nyerup: »Det af Kong Valdemar opbygte Vordingborg Slots ærværdige Ruiner« (Antiquariske Annaler, Kjøbenhavn 1812, 8vo, Vol. 1, Side 4); Wormii Monumenta Danica, Fol., S. 120, G. Stephens »Old-Northern Runic Monuments«, Fol., S. 335—7.)

Denne ærværdige mindsten af granit har lidt forfærdelig, og er hist og her neppe læselig. Den er først bleven udtydet, hvad enten rigtigt eller ej, af mig i mine »Old-Northern Runic Monuments«. Den er vistnok kommen fra en af de hedenske gravhøie, som fordem fandtes nærved Vordingborg; men den opdagedes først i midten af det 17de hundredeår af den navnkundige Kantsler Christian Friis til Kragerup. Den var dengang en sylsten i Accisehuset i Vordingborg. På forslag af den lærde Olaf Worm og ifølge Kong Frederik den tredies befaling flyttedes den derpå til Trinitatis kirkegård, og var en af de tre blokke som undslap ildens og klokker Søren Mathiesens vandalisme. Siden blev den hensat i Rundetårn, hvor den forblev indtil Runehallen indrettedes i det Oldnordiske Museum. Men da den flyttedes derhen i Marts måned 1867, blev den uheldigvis slået i mange stykker; dog er den siden sat sammen med stor omhu, og skaden er mindre end man skulde ventet. Men jeg havde taget mine tegninger og aftryk medens stenen endnu stod i Rundetårn, og havde også gjort mig et gibsaftryk af den første linie runer. Dette har jeg givet til Museet, til hjælp ved de lærdes undersøgelser, og vi kunne derfor »råde runerne« ligeså godt som vi kunde før.

Under mit arbejde fandt jeg den nordiske binderune þ langt nede på stenen, og overbevistes om tilstedeværelsen af de oldnordiske staver Υ (A) og \mathfrak{A} (U) i indskriftens hovedstykke. Der er ikke grund til at kalde ovennævnte binderune mere »ny« end nogensomhelst af de andre runer. Den kan ikke være »lavet« medens stenen stod på sin gravhøj, thi dens sted har dengang været skjult af jorden. Og enhver tanke om, at den skulde blevet indhugget imens blokken var sylsten i Vordingborg Accisebod, må forkastes som aldeles vild og urimelig. Ingen af hin tids uvidende lægfolk vilde eller kunde eftergjøre, i det øjemed at forfalske, hvad han måtte holde for et latinsk eller tysk navnetræk (monogram). Desuden have vi jo på lignende måde langt nede på Bårse stenen — see den — binderunen þ.

Blokken her er firesidet, hele højden omtrent 4 fod 5 tommer, hele bredden — begge runesiderne — omtrent 4 fod 1 tomme. Staverne ere fra $3\frac{1}{2}$ til 4 tommer høje; men binderunen er ikkun $2\frac{1}{2}$ tomme. Endnu længere nede ere svage spor til ristninger som ligne et omvendt \mathfrak{N} I (U I).

ⱼ kan have ment hvilket som helst navn der begynder med H (f. ex. HAIRWULFR) og w er så forkortning for w(rait) SKREV, ristede, udskar runerne.

Jeg foreslåer følgende læsning.

ⱼ ʝ ↑ ⱼ ʝ | ʝ ʝ ʝ ʝ ʝ ʝ ʝ ʝ ʝ ʝ

ʝ ʝ ʝ ʝ | ʝ ʝ ʝ ʝ

ⱼ

ÆFT ÆPISL, FAPUR, TRÜBU

KÆRPI PLÆU ÞRUI.

HW. [(? = H(airwulfr) w(rait)].

EFTER ÆTHISL, sin-FADER

TRÜBU GJORDE DENNE STENKISTE.

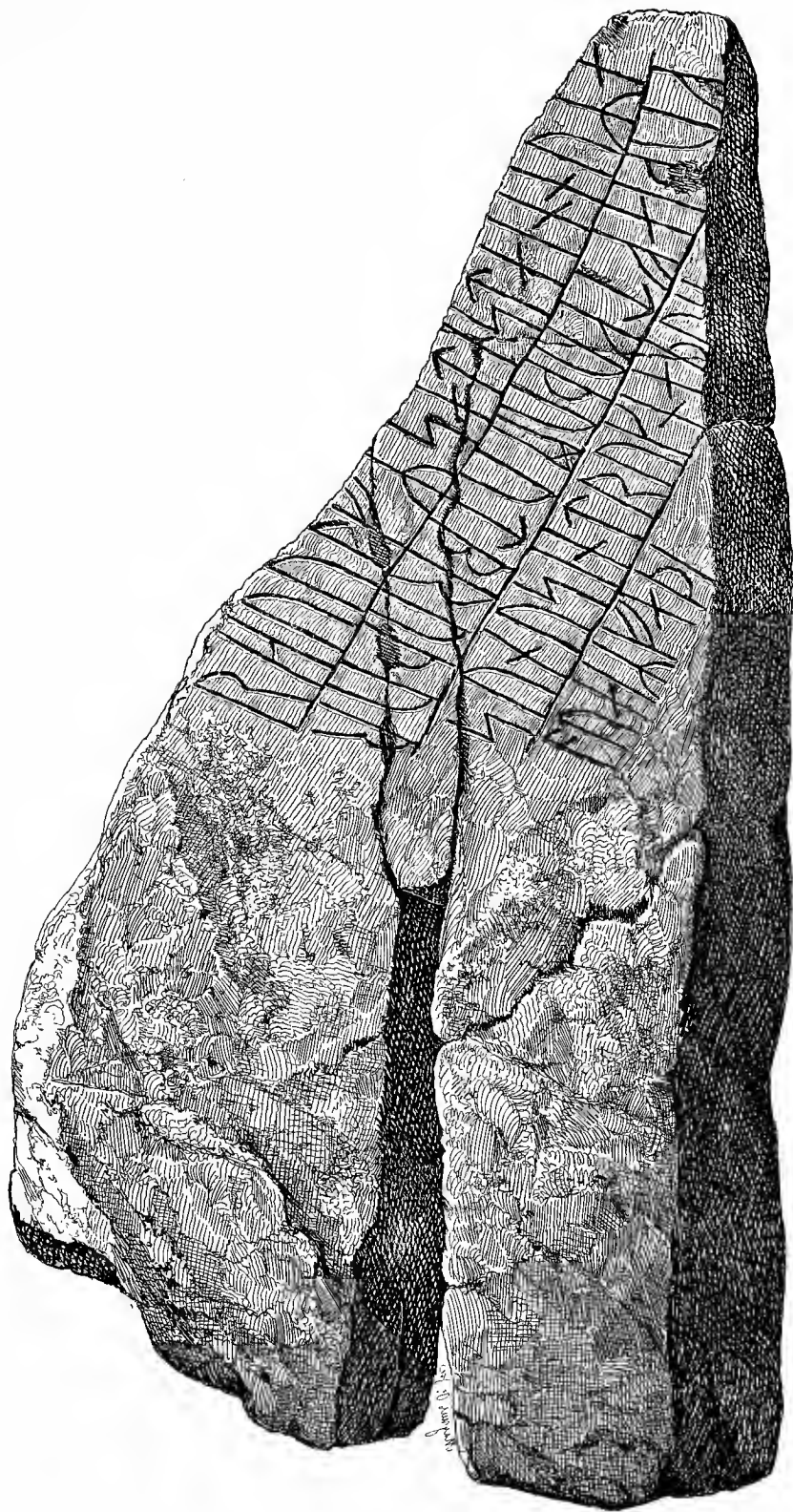
? H SKREV-runerne.

HELNÆS, FYEN.

? DATUM OMKRING A. D. 700—800.

(Se C. C. Rafn, *Antiquarisk Tidsskrift*, 8vo, 1858—60, Kjøbenhavn, S. 179—181; Prof. P. G. Thorsen, *Danske Runemindesmærker*, 1ste Bind, Kjøbenhavn 1864, 8vo, S. 335; G. Stephens, *O. N. R. Monuments*, p. 338.)

Granitblok, overgang fra de ældste til de nyere runer; højde (omtrent) 6 fod 10 tommer; største tykkelse omtrent 2 fod; runerne fra 4 til 5 tommer høje. Denne blok har dog visst fra begyndelsen været næsten 2 gange så bred. Den fandtes den 18de Marts 1860 på gårdmand Lars Madsens jorder, til højre for vejen der fører nordfra til Helnæs by, omtrent 100 skridt S. V. for et stensat gravkammer af meget høj alder. Da stenen toges op, fandtes der, at man for længe siden havde afhugget et stort stykke. Arbejdsfolkene kløvede den nu, desværre, i 3 stykker, af hvilke de tvende største strax kom ibrug som ledepæle, og det tredie bestemtes til det samme. Et par småstykker med runer på brødes af og forkom, uden at det siden var muligt at finde dem igen. De tre store stykker opdagedes af skolelærer Runge i Helnæs, der drog omsorg for dem, og de undersøgte derpå i September 1860 af Kong Frederik VII. Han forærede siden stenen til Museet. De tre lange linier ere udhuggede furevis, og må læses frem og tilbage. De fremvise to gange den oldnordiske rune H (H), og eengang den oldnordiske rune M (M) og bruge F som det oldnordiske Æ, ikke som det skandinaviske o. Dersom o var forekommen i ristningen, havde det vistnok havt formen Ŷ. De tabte bogstaver beløbe sig ikkun til en 5—6 stykker, og vi kunne angive dem næsten med bestemthed. Efter H (H) må der være kommen AN, altså HAN, og dernæst UTI (ude) eller et lignende kort ord. Når man nu begynder med den venstre linie forneden, og går op og ned og op igjen, lyde runerne:



HELNÆS, FYEN.



SNOLDELEV, SIELLAND.

R H N N T Y A H T A I H A T I T T N Y T
 Y N P I T Y A Y N P N M N A B R N P N R
 H N T N H I T A R N Y T T P (N H)
 F N T I A Y T P I

RHUULFR SATI STAIN, NURAKUPI, AFT KUP MUT,
 BRUPUR-SUNU SIN. TRUKNAFU (HAN ? uti).

ÆUAIR FAPI.

RHUULF SATTE denne-STEN, NUR-mænds (el. NUR-syssels el. lands) GODE (tempelpræst og borgerlig styrer) EFTER KUTHUMUT (GUTHMUND) BRODER-SÖN SIN. DRUKNEDE (HAN ? ude, udenlands).

ÆUAIR DANNEDE (udhuggede, denne sten og disse runer.)

Der er på denne blok en blanding af tidlige og sildige former. Således have vi SATI og FAPI i 3die person singularis med -I, men også TRUKNAFU 3die pers. sing. med det ældre -U. Derpå er der STAIN og SIN, acc. sing. masc. uden den ældre vocalske endelse, medens dog denne gamle vocal er bevaret i ordet SUNU, der også er acc. sing. masc. Endvidere have vi det ældgamle U i KUPMUT, egentlig KUNPUMUNT, da N er sløjfet tvende gange.

Mange runemonumenter omtale død ved drukning.

Denne sten bliver på en mærkelig måde forklaret ved Flemløse blokken.

De tilhøre begge to ej alene samme ø, Fyen, og samme egn, hvis hovedby nu er Assens, men de synes også begge at vedkomme en og samme mægtige familie, Ulfingerne, der må have haft stor stedlig gejstlig og borgerlig indflydelse. Dette mindesmærke er rejst til hans brodersøns ihukommelse af en høvding kaldet RHUULFR (HRUPR-WULFR); Flemløse blokken var ristet til minde om en stormand kaldet RUULFR (HRUPR-WULFR). De havde begge to en Godes mægtige navn og embede, og det i samme landdel; begge vare de NURA GUPI. Og begge stenes indskrifter slutte med (væsenlig) det samme arbejdsmærke; den ene ender med ÆUAIR FAPI, den anden med FUAIR FAAPO. Begge ere hedenske »overgangs«-stene, og måske den enes RHUULFR og den andens RUULFR ere *én og samme mand*.

SNOLDELEV, SIELLAND.

? DATUM OMKRING A. D. 700—800.

(Se Abrahamson, Skule Thorlæcius, Børge Thorlæcius »Den Snoldelevske Runesteen«, Antiquariske Annaler, 8vo. Kjøbenhavn 1812, Vol. 1, S. 278—322; F. Magnusen, Antiqv. Annaler, 1820, Vol. 3, S. 204—7 & Runamo, S. 413, 457—65; Liljegren, Runurkurder, Nr. 1474; J. H. Bredsdorff, Brage og Idun, København 1840, Vol. 3, S. 502—16; N. M. Petersen, Danmarks Historie i Hedenold, 8vo, anden Udgave, Kjøbenhavn 1855, Vol. 3, S. 272—3; C. C. Rafn, Inscription Runique du Pirée, 8vo. Copenhagen 1856, p. 186; Thorsen, De danske Runemindesmærker, Vol. 1, S. 13; G. Stephens, Old-Northern Runic Monuments, p. 345.)

Er funden på Sylshøj, een dansk mil fra Kallerup, henimod slutningen af sidstafvigte hundrede år. Hele Snoldelev-egnen i Thune Herred, Roeskilde Amt, har været meget rig på mægtige oldsager. Den her omtalte blok, en granitagtig gråsten, omtrent 4 fod lang og 2 fod 3 tommer

bred, fandtes *indeni* højen hvortil den hørte. Den kom til Rundetårn 1812. Nu, da den er flyttet til Museet, kan toppen oversees, og jeg har heri fundet et dybt rundt hul som en slags skål, hvilket var et af stenalderens hellige symboler. Stenen har derfor alt i sin tidlige tid været en hellig sten, eller en gravsten, og er bleven brugt om igjen til det samme i jernalderen. Vi have også andre eksempler på sligt. Emnet er drøftet videnskabeligt i Sir John Simpsons ypperlige bog i kvart: *Archaic Sculpturings of Cups, Circles etc. upon Stones and Rocks in Scotland, England and other Countries, Edinburgh 1867.* Men denne blok er også mærkelig på anden måde. Tilvenstre oven over runerne ere tre horn, tilsammen i skikkelse af en triskele, her vistnok THORS MÆRKE. Tilhøjre ere de flenede tverstreger, eller det forchristelige firehjørnede kors, her uden tvivl ODINS MÆRKE. Se herom Dr. Müllers fortrinlige afhandling: *Religiøse Symboler, 4to, Kjøbenhavn 1864.*

Runen * er her $\frac{\text{Æ}}{\text{H}}$, ligesom på så mange af de ældste stene. Tre fjerdedele af den sidste stav (Y) ere brudte af, men der er ingen tvivl om stavens form. Det gamle H bruges endnu for H. — o SALHALKUM er endnu kjendeligt efter tusinde års forløb; det er den nuværende landsby (Sallow eller) Salhøi.

Y N T N * T T H T T * T T | H N T T T A | R N H T T T H | Þ N T T A | F H T T H T N Y N (Y)

KUNU $\frac{\text{Æ}}{\text{H}}$ LTS $\frac{\text{Æ}}{\text{H}}$ ST $\frac{\text{Æ}}{\text{H}}$ IN, SUNAR RUHALTS, ÞULAR o SALHAUKU(M).

KUNUÆLTS STEN, SÖN af-RUHALT, TALER PÅ SALHÖIE.

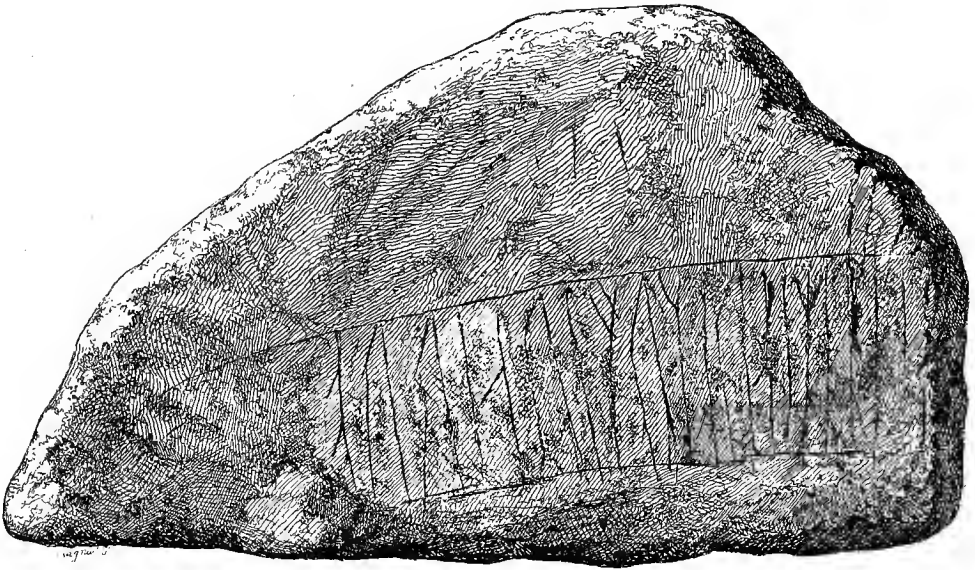
s imellem de tvende første ord skal tages to gange, efter runesmedenes måde, for at spare rum og arbejde. Vi kjende ikke den nøjagtige mening af ordet ÞULAR (= ÞYLIR), der forekommer så sjældent. Det kan have ment enten en verdslig eller en gejstlig embedsmand, en skald eller lovsigemand. Jeg har siden fundet dette ord paa syljen fra Hunterston i Northumbria.

GLENSTRUP, NØRRE JYLLAND.

? DATUM OMKRING A. D. 800—900.

(Se Wormii Monumenta, p. 284; Antiquariske Annaler, Vol. 1, Kjøbenhavn 1812, 8vo, S. 129; N. M. Petersen, Danmarks Historie i Hedenold, 2den Udgave, 8vo, Vol. 3. Kjøbenhavn 1855, S. 279; Liljegren, Run-urkunder, Nr. 1500; Rafn, Pirée, S. 208.)

Worm meddeler os, at denne sten fordem var indmuret i den søndre side af Glenstrup kirke, men at bønderne sagde, den var falden ned fra toppen af en nærliggende høj, kaldet *Kvinar-Høj*, og at en kilde ikke langt derfra kaldtes *Thoros Væld*. De fortalte endvidere, denne høvding *Thoro* havde ofret sin søn til guderne, og derpå var det heldbredende vand vældet frem. I de christne tider vare både vældet og kirken helligede til *de tre Marier*, og hint havde beholdt sine heldbredende kræfter. Efter at være bragt til Kjøbenhavn var denne blok en af de trede som undslap ilden, og den blev flyttet til Rundetårn, hvorfra den så kom til runehallen.



KIRKEBØ, FÆRØERNE.

Denne blok af mørk granit fra Glenstrup i Nørre Hald Herred, Dronningborg Amt, Århus Stift, er overordenlig gammel. Dens største højde er omtrent 5 fod, dens største brede næsten 3. Overfladen er meget slidt og nogle af runerne meget utydelige, men det hele er læseligt når man er lidt tålmodig. Bogstaverne ere omtrent 6 tommer høje. De ere ristede i en næsten firkantet ramme eller cartouche. Indskriften begynder forneden til venstre, den lyder:

Þ N R I A : R I H Þ I : H T T T : Þ T T H I : I P T I A : P N T T R
 P T Þ N R : H I T

ÞURIR RISÞI STIN ÞANSI IFTIR KUNAR,

FAPUR SIN.

THURIR REISTE STEN DENNE EFTER KUNAR,

FADER SIN.

Efter RISÞI, omtrent midt i rammen er der en dyb vandret skure i stenen. Den er hidtil bleven holdt for et slags s, mens man ikke har seet, at staven s (h) alt *virkelig er på stenen*, men længere henne, lige foran t. Dette rune-s er nu meget svagt, men et papirs aftryk bringer det dog klarligen for dagen.

KIRKEBØ (STRØMØ, IBLANDT) FÆRØERNE.

? DATUM OMKRING A. D. 800—900.

(Se F. Magnusen i Nordisk Tidsskrift for Oldkyndighed, Vol. 2, 1833, p. 309, og i Runamo 1841, S. 349, 555, 652; Th. G. Repp i Kjøbenhavnsposten 1838, S. 1259; G. Stephens, O. N. Runic Monuments, p. 728.)

Den er af den mørke vulkanske stenart som kaldes Dolerit, og er her afbildet i $\frac{1}{3}$ af dens naturlige størrelse. Den blev funden på Strømø 1833, da man opgrov grundvolden af et gammelt hus i Kirkebø, der i fordums dage var sædet for biskoppen på Færøerne, og den sendtes til København af Amtmand Ployen. Skjøndt man alt har gjort flere bestræbelser for at læse indskriften, må jeg dog holde for, at den hidtil ikke er bleven forklaret. Jeg tænker den er fuldstændig, idet brudstykket her er toppen af stenen, og at hvis runerne undersøges grant, vil man klarligen se at der står:

Þ T T I P I T N I P N P T N T I R N T.

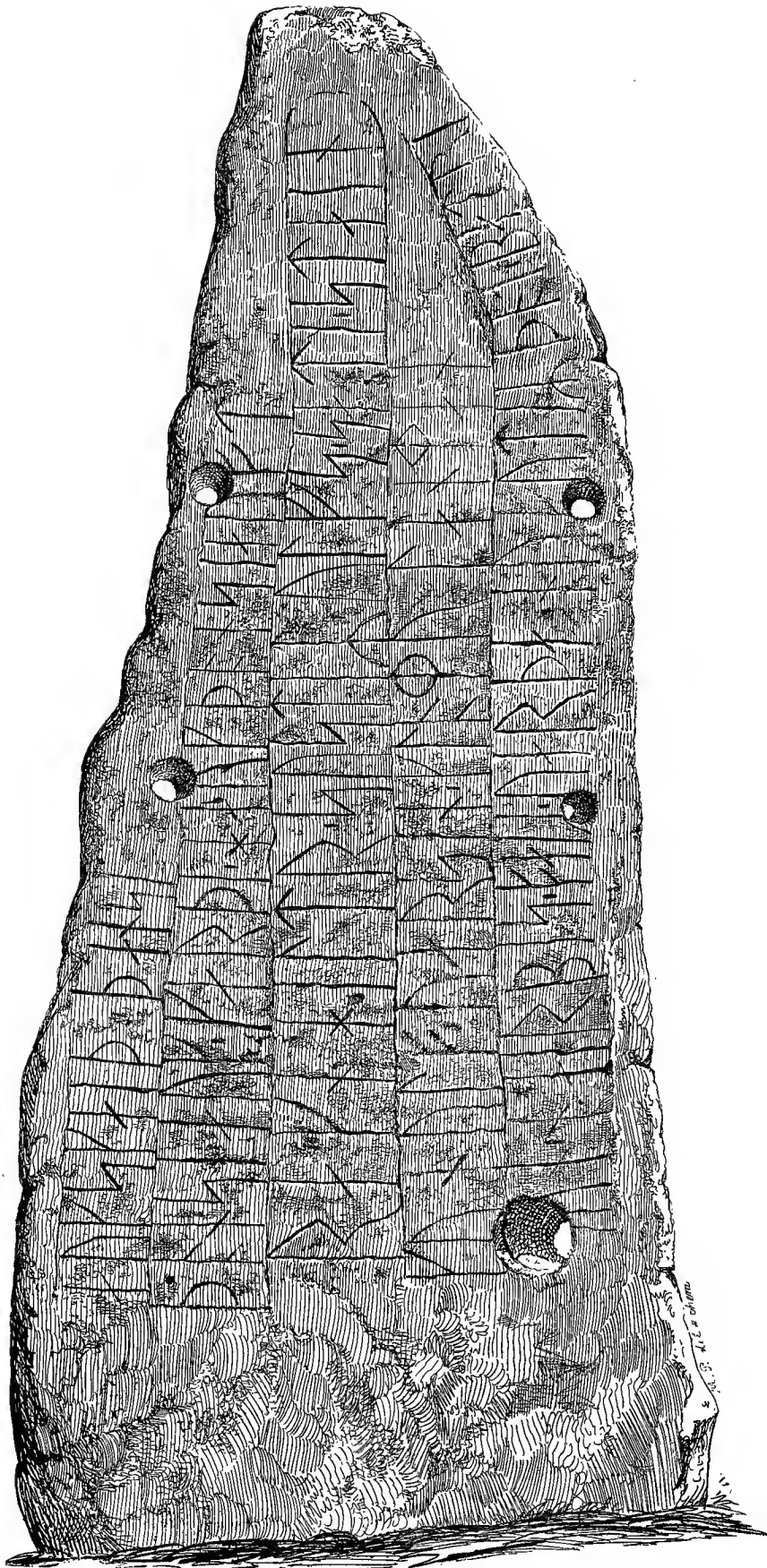
SATI MIH UIK UFT UNIRUO.

SATTE MIG UIK EFTER UNIRU.

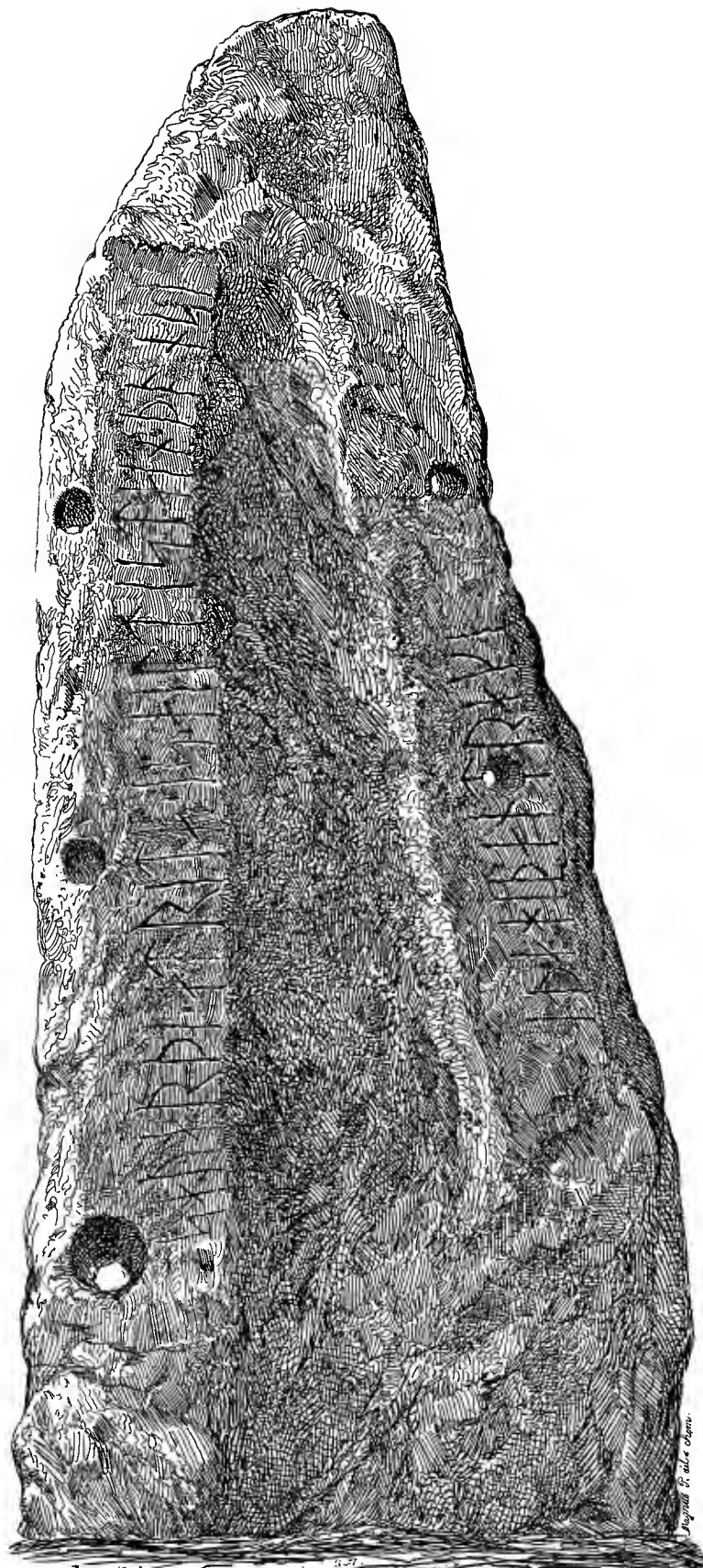
Vi have her en meget sjelden form SATTE MIG, mandsnavnet UIK i nominativ uden nominativsmærke, og et eksempel på mandsnavnet UNRO endnu med oldtidens N, ligesom på den Svenske Ängvreta sten.



STENDERUP, NØRRE-JYLLAND.



TRYGGEVÆLDE, SIELLAND. (A).



TRYGGEVÆLDE, SIELLAND. (B).

TRYGGEVÆLDE, SIELLAND.

? DATUM OMKRING A. D. 800—900.

(Se Bonaventura Vulcanius, *De litteris et lingua Getarum sive Gothorum*, 8vo, Lugd. Bat. 1597, p. 45; Lyschander, *De Danske Kongers Slectebog*, Fol. Kjøbenhavn 1622, p. 145; Olaus Wormius, *De Monumento Tryggeveldensi*, Hafniæ 1636, 4to (& *Monumenta* p. 105—117); Prof. Nyerup i *det Skandinaviske Litteraturselskabs Skrifter*, 8vo, Vol. 8, Kjøbenhavn 1809, p. 404—34; R. K. Rask, idem Vol. 8, p. 435—47 (& *Samlede Afhandlinger*, 8vo, Vol. 3, København 1838, p. 414—23); Prof. Werlauff, i *Nordisk Tidsskrift for Oldkyndighed*, 8vo, Vol. 1, Kjøbenhavn 1832, p. 295; Liljegren, *Run-Urkunder*, Nr. 1468; C. C. Rafn, *Inscription Runique du Pirée*, 8vo, Copenhagen 1856, p. 185—7; G. Stephens, *O. N. Runic Monuments*, p. 807—15.)

Dette mindesmærke blev først offentlig bekendt i året 1566, dengang Poul Vobis, befalingsmand på Tryggevælde Slot, flyttede det (fra Kis høj?) til slottets borgegård. Således kom det bort fra dets hjemsted i Hårlov Sogn, Faxø Herred, Præstø Amt. Det var rimeligvis ved denne lejlighed, man borede hullerne deri, for at drage de reb igennem ved hjælp af hvilke oxerne trak det afsted. Imellem 1654 og 1658 blev stenen atter flyttet, denne gang af Christian Skeel af Fusinge, befalingsmand på Tryggevælde, til hans eget herresæde Vallø. Medens den var her aftegnedes den flere gange, sidst af Prof. Nyerup, og hans afbildning har hidindtil været den bedste. 1810 sendtes den til København og opstilledes på Trinitatis Kirkegård, hvor den forblev indtil den kom til Museet i Marts 1867. Mine tegninger ere tagne i året 1864.

Denne hårde gråstens blok er henved 9 fod høj, og 4 fod på det bredeste, samt igennemsnit én fod tyk. Nogle af staverne have lidt så meget, at de ikke kunne læses uden efter en lang og tålmodig undersøgelse.

Jeg holder for at AUK SKAIÞ ÞANSI er bleven sat til af stenhuggeren, efterat Fru Ragnhild havde givet tilkende, hun vilde også rejse dette gravmærke foruden de to andre (STAIN og HAUK), og at disse ords rigtige sted er efter AUK KARÞI HAUK ÞÆNSI. Jeg formoder også, hun var to gange gift, og at Glavendrupstenen blev rejst af hende efter den anden af hendes ægtefæller.

Jeg begynder med den tredie linie, tager derpå den anden, tilvenstre derfor, sætter den første ind efter HAUK ÞÆNSI og tager så det sidste ord i anden linie (AUFT); derpå læser jeg den fjerde og femte linie og ender med sætningen på den anden side:

R t Y t þ i t t R . h n h t i k . n i y h . h t t i . h t t i t . þ t t h i .
t n y . y t r þ i . þ t n y . þ t t h i . t n y . h y t i þ . þ t t h i . t n y t
. y n t n i y . n t r . h i t . y t t o n i t t . þ t t . (h n) t . t t i r þ i h .
y t i (k) . n t r þ t . t n
y n t i k . þ t i . þ t t r i
h t . n t r þ i . t t . R i t t . i h . t i t t i h t t i t . þ t t h i . i þ t
þ i þ t t . t r t y i

RAKNHILTR, SUSTIR ULFS, SATI STAIN ÞÆNSI, AUK KARÞI HAUK ÞÆNSI AUK SKAIÞ ÞANSI, AUFT
KUNULF, UAR SIN, KLÆMULAN MAN, (SU)N NAIRBIS.

FAIR UARÞA NU

FUTIR ÞÆI BATRI.

SA UARÞI AT RITA IS AILTI STAIN ÞÆNSI, IÞA HIÞAN TRAKI.

RAKNHILT, SÖSTER ULFS, SATTE STEN DENNE OG GJORDE HÖI (Gravhøj) DENNE OG STENGÅRD (Ski(d)gerde, Skibssætning) DENNE, EFTER KUNULF, (ægte)-FÆLLE SIN, en-GLAMMENDE (veltalende, navnkundig) MAND, SÖN NAIRBIS (Nairbis søn).

FÅ VORDE NU

FÖDTE af DE BEDRE (som ere bedre end han).

DEN (han) VORDE TIL UDSKUD (fredløs) SOM VÆLTER DENNE STEN ELLER HEDEN (bort herfra) DRAGER. (Lad ham vorde fredløs som vælter denne sten, eller slæber den bort herfra for at bruge den andensteds, eller på anden måde.)

Stene andenstedsfra bestyrke rigtigheden af min oversættelse af SKAIP ÞANSI. Forbandelser ligesom den, der ender indskriften, findes også på andre mindesmærker — og have sine sidestykker i udtryk der ere brugte i gamle »barbariske« love.

ASFERG, NØRREJYLLAND.

? DATUM OMKRING A. D. 900—1000.

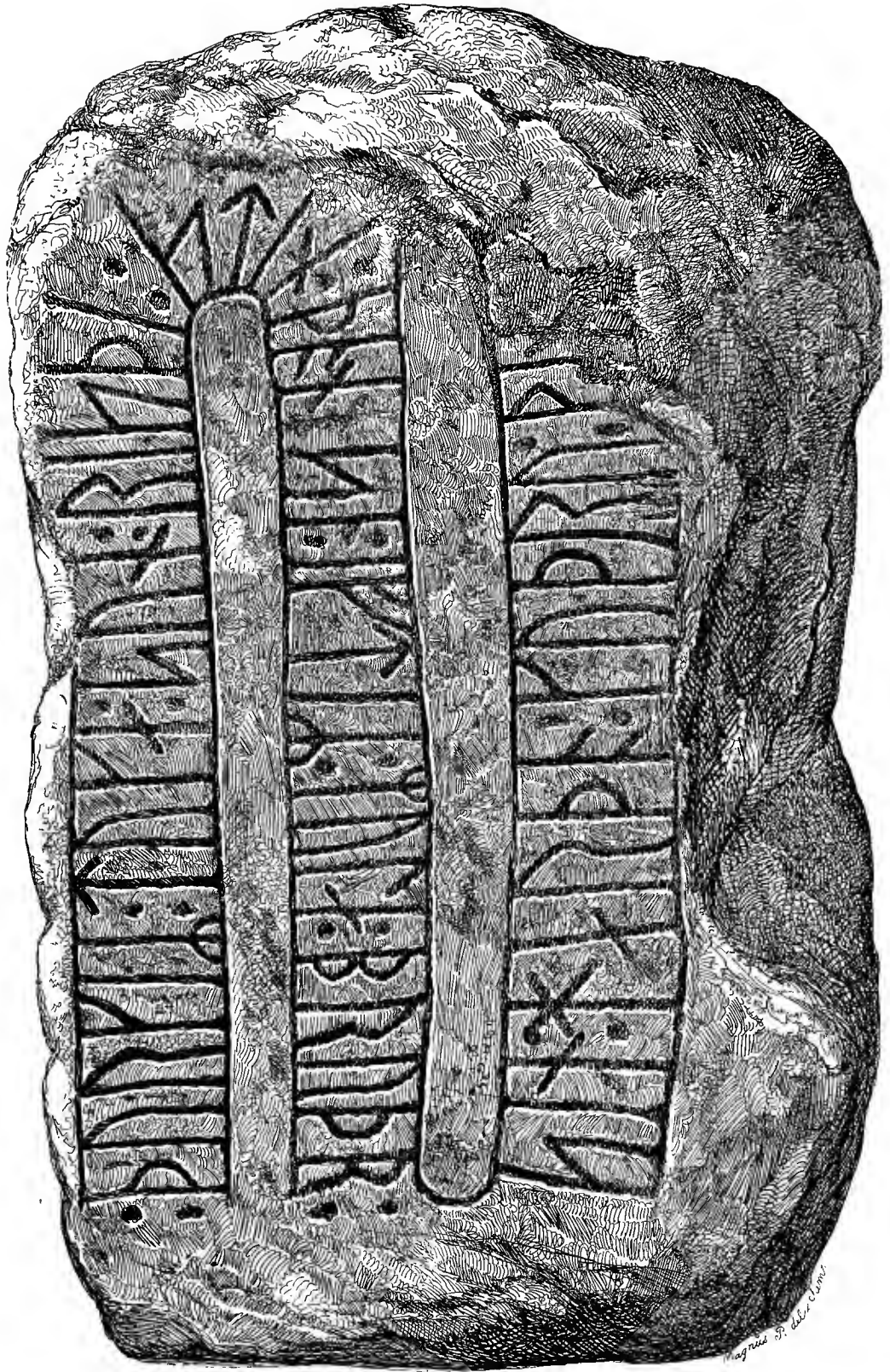
(Se Antiquariske Annaler, Vol. 2, Kjøbenhavn 1812, p. 372, Vol. 4, 1827, p. 523; C. C. Rafn, Pirée, p. 209; G. Stephens, Old-Northern Runic Monuments, p. 637.)

Denne granit blok er omtrent 3 fod 7 tommer høj og 2 fod 3 tommer bred; runerne ere omtrent 5 tommer høje. Den fandtes 1795 i eller på en høj i Asferg Sogn, Nørre Hald Herred, Randers Amt. Men det åbne land nærmest omkring gravhøjen kaldes Eistrup Mølle-mark, derfor har man sommetider kaldt denne sten Eistrup stenen. Den brugtes i sin tid som gangsten indenfor mølledøren. Men i året 1810 blev den »fredet«, idet den Danske Antiquariske Commission tog den under sin beskyttelse og købte den. Den sendtes derpå 1825 til København, hvor den blev opstillet i Rundetårn. Da runerne første gang offentliggjordes — i året 1827 — havde man ikke fået forklaret de fem sidste. Senere udlagde Rafn de fire rigtigt, men kunde ikke læse den sidste, som er þ (N). Vi må vel lægge mærke til den særegne form, man har givet s. Det kan ej afgjøres om þ betyder det ældre æ eller det nyere o; men for at være vis på, jeg ikke gæer forvidt, har jeg givet staven som o. Indskriften må læses frem og tilbage, eller furevis, og er hedensk. Den har den mærkelige form KUÞRU i acc. singl. masc. istedenfor det almindelige KUÞAN. Med andre ord: R er enten beholdt fra nom., eller lagt til her efter vedkommende folkemåls særegne måde (vi have jo også adskillige andre eksempler på sligt), medens N først er blevet til næselyd og siden helt stumt, men ved denne forandring er så A blevet til U. Runerne lyde:

: ÞNRÞIA : ↑NÞ↑ : 4N↑ : RIBÞI : Þ↑I↑ · ÞÞHI : IÞ↑IA :
 YNÞ↑ : BRNÞR : HIT : *↑RÞÞ : YNÞRN : ÞI↑

ÞURKIR, TUKA SUN, RISÞI STIN ÞANSI IFTIR MULA, BRUÞR SIN, HARÞO KUÞRU ÞIN.

THURKIR, TUKIS SÖN, REISTE STEN DENNE EFTER MULI BRODER SIN, en-HARDE(lig, meget) GOD THAN (helt, høvding).



ASFERG, NØRRE-JYLLAND.

BREGNINGE, LOLLAND.

? DATUM OMKRING A. D. 900—1000.

(Sé Wormii Monumenta Danica, Fol. Hafniæ 1643. p. 261; Liljegren, Run-arkunder, Nr. 1490.)

Worm bevidner, at denne granitblok — som er overordentlig ujevn og skrubbet — fordom var indmuret i den nordvestlige side af kirkegårdsmuren i Bregninge, hvorhen den var bragt fra en nærliggende gravhøj. Hans træsnit giver stenen stående, således at runelinierne gå lodret, og hans afskrift af teksten er rigtig, med undtagelse af at han har taget ʀ (L) i ordet HAKLAKS for l (I). Førend det flyttedes til Museet stod dette mindesmærke længe på Trinitatis kirkegård. Det måler henved 5 fod 3 tommer i højden og 4 fod 10 tommer i bredden, runerne ere omtrent 11 tommer høje. Men skriften er meget udslettet og hist og her neppe læselig, fordi fiskerne i Nysted i lang tid havde for skik at bruge stenens beskrevne overflade til at mørbanke tør fisk på. Runerne ere i 5 linier, således:

: 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

Jeg tager runerne i følgende orden: 4de, 5te, 3die, 2den og 1ste linie og læser:

ASA KARPÍ KUBL ÞUSI AFT TUKA, SUN SIN, AOK TUKA-HAKLAKS SUNAR.

ASA GJORDE GRAVMÆRKER DISSE EFTER TUKI, SØN SIN, OG TUKI-HAKLAKS SØNNER.

(Disse gravmærker (sten(e) og høj) gjordes til minde om TUKI af ASA, hans moder, og af hans brødre, TUKI-HAKLAKS SØNNER.)

Således var ASA enke efter TUKI-HAKLAK.

Bregninge eller Breininge ligger i Musse Herred, Ålholm Amt.

EGÅ, NØRRE JYLLAND.

? DATUM OMKRING A. D. 900—1000.

(Sé Antiquariske Annaler, 8vo, Vol. 2, Kjøbenhavn 1815, p. 355, Vol. 3, 1820, p. 362; Werlauff, Nordisk Tidsskrift for Oldkyndighed, 8vo, Vol. 2, Kjøbenhavn 1834, p. 242—7; N. M. Petersen, Danmarks Historie i Hedenold, anden Udgave, 8vo, Vol. 3. Kjøbenhavn 1855, p. 279.)

Denne blok af lyst granit er henved 4 fod høj og 2 fod 3 tommer på det bredeste; runerne ere fra 4 til 8 tommer høje. Den blev fundet 1814 i stengjerdet ved Egå i Egå Sogn, Randers Amt. Men mauge år før var den bleven gravet ud af en høj, kaldet Brobjergbakke. til-

venstre for Egåbro, og den har vistnok i sin tid stået på eller i en af de nærliggende gravhøje. Toppen fattedes dengang Werlauffs skrift — med træsnit — over stenen kom ud, men den er senere funden, og mindesmærket er nu fuldstændigt. Endel af indskriftens to første bogstaver (AL) er stødt af og der fattes også et lille stykke af is i RISPU. Ellers er alt tydeligt nok.

Der er ingen vanskelighed ved ristningen, som i 3 linier løber rundt om på stenen fra venstre til højre.

(†N) Y Y I I : N Y : † † N : N N † I † * R (I H) † N : H † I † : † † † H I :
 I Y † : † † † † : N I † : Y R I † † † † : † † † N * N † H . † † † † I R † I :
 Y I † I † N : † I N : † N R N † †

ALFKIL UK HANS SUNIR RISPU STIN PANSI IFT MANA, SIN FRINTA, PAN'S UAS LANTIRPI KITILS PIS
 NURUNA.

ALFKIL OG HANS SØNNER REISTE STEN DENNE EFTER MANI, SIN FRÆNDE, DEN (ham) SOM VAR LANDE-
 VÆRGE (foged) KITILS DEN NORÆNES (hos Normanden Kitil).

Vi kunne ej afgjøre om LANTIRPI er sammensat af LAND og HIRPI eller LAND og URPI.
 PIS er gen. singl. masc. af PE, den.

KIRKEBY, FALSTER.

? DATUM OMKRING A. D. 900—1000.

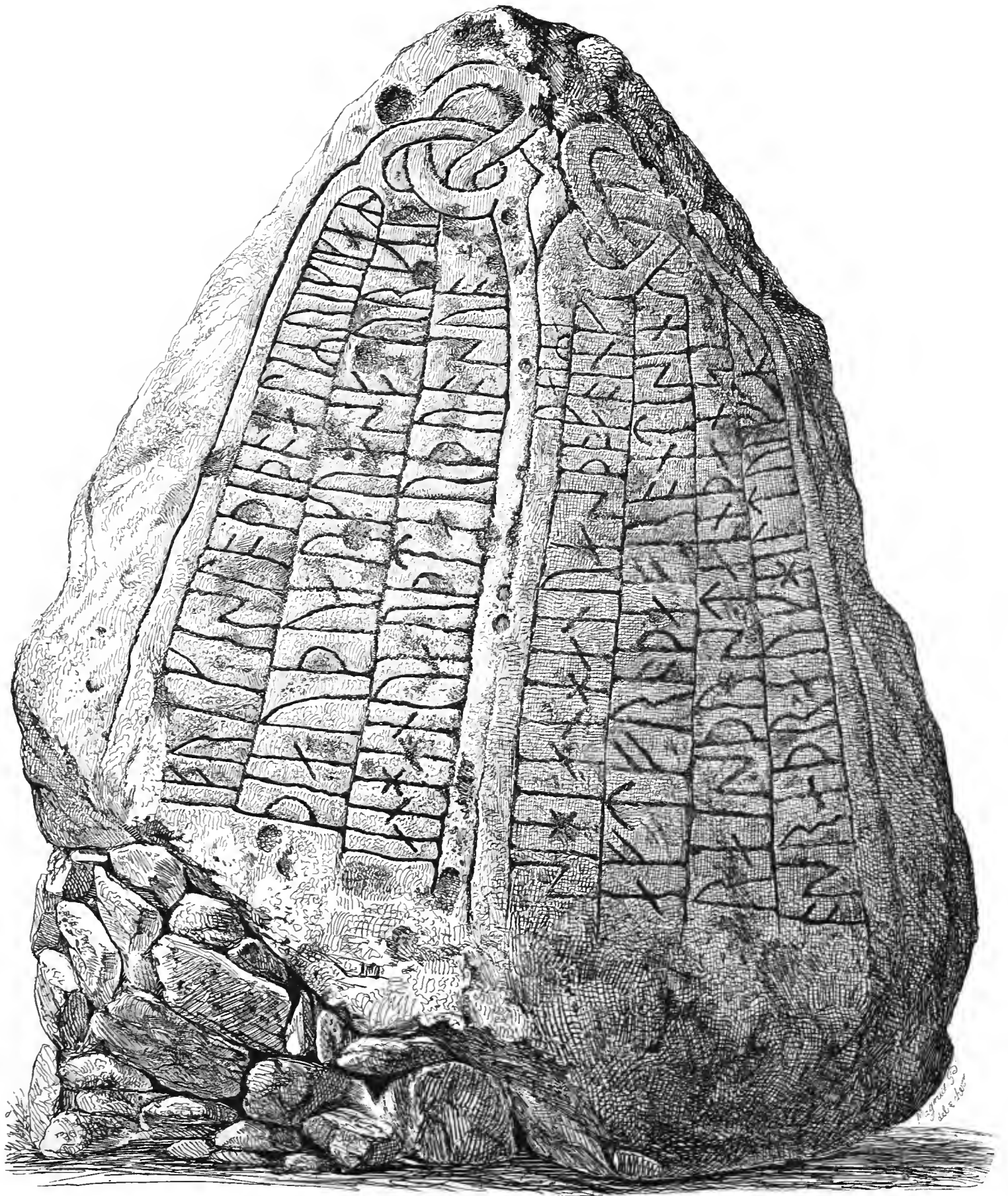
(Sé Prof. Werlauffs og Bredsdorffs tegning i Antiquariske Annaler, 8vo, Vol. 1812, p. 74—81 og Tavle 3, Fig. 3; Liljegren's Run-urkunder, Nr. 1484; G. Stephens, O. N. Runic Monuments, p. 130, 1.)

Der vides ej hvorfra denne blok oprindeligen er kommen. Den fandtes fordm i den nordvestlige mur af kirken i Sønder Kirkeby, Sønder Herred, Nykøbing Amt, Falster, hvor den gjorde tjeneste som byggesten. Derfra flyttedes den 1811 til Rundetårn af den Antiquariske Commission. Den er næsten lige firkantet, af rødlig kvartsagtig granit, omtrent 2 fod 2 tommer lang, 2 fod 3½ tomme bred og over 1 fod tyk. Indskriften begynder med den nederste linie tilvenstre og går så linievis opad. Det første ords første stav er noget beskadiget, men der er nok tilbage for at vise, at der har stået **f** (o), og navnet var således det almindelige OSUR, hvis oldform jo var ANSUAR. Det sidste af ristningen er i samstaver. Såsom de sidste bogstaver i øverste linie ere KU, giver den første samstav RU, den anden må læses som LI, den tredje som LANT. I sidstnævnte klynge have vi som så tidt andensteds runeagtigt pynteligt **†** (N) for **†** (A) og **†** for **†**; **↑** (T) er tydeligt nok. Det hele ord var således KURULILANT da dativets I er udeladt her som så tidt ellers. KURULILANT (Norsk-Islandsk KIRJALA-LAND) CARELIALAND var folkelandet N. og N. O. for den Finske bugt, som nu med snevrere grændser kaldes KARELEN.

Ovenover det hele er der forsåvidt som det knappe rum vilde tillade det udhugget billedet af et skib, vistnok OSKLS langskib. Der har aldrig været ristet på det ujevne stykke af stenen, tværs over stedet hvor skibet og samstaverne stå, thi det var overalt for hårdt og skrubbet dertil. Vi få således:



KIRKEBY, FALSTER.



TIRSTED, LOLLAND.

FHNRR : Ht↑I : H↑It : ÞItHI : *t↑ : tHYT : BRNÞNR :
 HIt : Itt : NtRRÞ : ↑NÞR : t : YNRRNItt↑↑

OSUR SATI STIN ÞINSI HAFT OSKL, BRUÞUR SIN, IAN UARÞ TUÞR O KURULILANT.

OSUR SATTE STEN DENNE EFTER OSKL (OSKITIL), BRODER SIN, SOM BLEV DØD (fældedes, faldt i slag)
 I KURULILANT (Carelen).

Således var denne Danske høj en cenotaf; thi den afdøde helt var falden i Finland. Vikingefærd til Finland omtales på flere *Svenske* stene. Dersom min oversættelse er rigtig, have vi her for første gang fundet slig færd omtalt på en *Dansk* runesten.

TIRSTED, LOLLAND.

? DATUM OMKRING A. D. 900—1000.

(Sé Wormii Monumenta, p. 267; R. Nyerup, Verzeichniss der in Dänemark 1824 noch vorhandenen Runensteine, 8vo, Copenhagen 1824; Prof. Rask, l. c. p. 43—52 (& Samlede Afhandlinger, Vol. 3, p. 438—445); Liljegren, Run-urkunder Nr. 1492; N. M. Petersen, Danmarks Historie i Hedenold, Vol. 5, p. 277; Rafn, Pirée, p. 189—193; G. Stephens, O. N. Runie Monuments, p. 798—802.)

Af kvartsagtig granit, 7 fod høj, største brede omtrent 6 fod 7 tommer. Overfladen er i den naturlige tilstand og er aldrig bleven glattet, men dette har indvirket på måden hvorpå stenhuggeren ristede runerne. Stenen har også flere små kunstige skållignende huller, der skrive sig fra stenalderen, ligesom de huller vi sé på somme andre runeblokke, for eksempel på Snoldelevstenen. Dette mindesmærke har lidt meget, men alle runerne kunne endnu læses. Indskriften er også mærkelig fordi vi deri have to eksempler på, at den bestemte artikel — her þæ — er sat foran substantivet, ligesom det bruges på Engelsk.

Vi vide ikke fra hvilken grav denne mindesten er kommen. Den omtales første gang af Worm som pryden den søndre side af muren om kirkegården i landsbyen Tirsted i Fugelse Herred, derpå kom den til Nysted, flyttedes så i året 1815 til Trinitatis Kirkegård og i Marts 1867 derfra til Museet.

Mit facsimile —, der er et værk af megen omhu og ulejlighed, afviger på flere steder fra alle de andre man hidtil har udgivet; men jeg håber, det er aldeles rigtigt. Idet man nu begynder tilhøjre ved den første linie forneden, og derpå tager enhver linie eftersom den følger nærmest tilvenstre, lyder indskriften:

þNRtþR . tNY . *It↑NtYt . RtINÞN . N↑IttþttHI . t↑↑
 YRtþt þRt↑t . NIt . NIt* . Itt . *ttt NtNÞt . YtItY NtIRt .
 Itt . *tttNtRR ↑tNÞR . t . NtþtItNÞN . tNY . NtN .
 þNRtI . ItRItN . ItþI . Þt . tNItNItYt

ÆSRAR AUK HILTULFR RAISPU STAIN ÞANSI AFT FRÆPA FRÆNTI SIN, SIH.

IAN HAN UAS ÞÆ FÆINK UAIRA.

IAN HAN UARÞ TAUPR Æ SUÆPIAUPU, AUK UAS FURKI I FRIKIS LÆPI, ÞÆ ALIR UIKIKAR.

ÆSRATH OG HILTULF REISTE STEN DENNE EFTER FRODEN FRÆNDE SIN (sin frode, vise, ædle, navn-kundige, frænde) SIH.

MEN HAN VAR DEN FIENDE MÆNDENES (mændenes fjende, skræk, svøbe).

MEN HAN BLEV DØD (faldt, omkom) I SVITHIÖD (Sverige) OG VAR FØRER I FRIKIRS FLOK (flåde, hær),
DEN HELLED af-VIKINGEFÆRDEN (han Vikingefærdens helt).

Vi have på andre stene paralleler til ordene og formerne FÆINK, FURKI I LÆPI (LIPS FURUKI), ALIR (HALIR, HALR) UIKIKAR (nom. VIKINK). Jeg troer at både denne og Seddingeblokken, hvilken sidstnævnte viser os et eksempel af infinitiv på *an*, — ere rejste for en og den samme helt.

Dette store tog, anført af FRIKIR eller FRAUKIR — rimeligvis til Finland, Rusland og Sønderleden — omtales også på andre runestene fra samme hundredeår.

BÅRSE, SIELLAND.

? DATUM OMKRING A. D. 1000—1100.

(Sé Antiquariske Annaler, Vol. 4, Kjøbenhavn 1827, p. 233.)

Denne sten er kun et brudstykke. Den fandtes 1822 iblandt brostenene på gaden i landsbyen Bårse i Præste Amt, og blev givet til Museet af Pastor Hensemman. Men om ovennævnte brostene sagdes der, at de i sin tid vare tagne fra en aflagt »Valdemarsvej« (kongevej) der i nærheden. Her have vi slutningen af runeindskriften. Af de fire staver er den ene klarligen † (E), altså en stungen eller med prik forsynet rune, og blokken har således ikke været overordenlig gammel. Men længst nede er der en binderune, og den ene af dennes staver er det oldnordiske P (w), den anden er † (H). Således have vi her et sidestykke til Vordingborg-stenen, og ligesom denne har H (HW), har stenen her P (HW). Såvel på Vordingborg- som på Bårse-stenen står w vistnok for WRAIT, eller WRITI eller WRITADE, eller hvilken som helst form dette ord ((W)RITA, ridse, skrive) dengang og dersteds har havt i singl. imperf.

Dette P kan ikke have været et monogram af Christi navn, således som man har sagt hidindtil, thi dette tegn, der fremkom som monogram for Christus henimod det fjerde hundredeår, uddøde som sådant allerede i det femte, og iblandt *de omtrent et par tusinde Runestene*, vi kjende, gives der *slet ingen* med sligt monogram.

Alt hvad vi have tilovers af indskriften på denne overgangssten er:

— — — — —
— — — — — P ES(?)

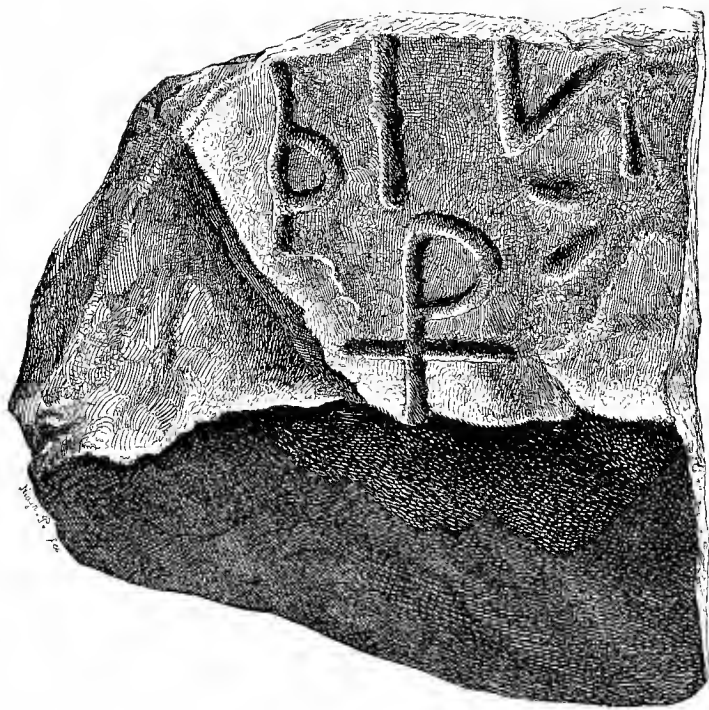
HW

(? Efter N. N., sin, N. N.

rejste (eller lod rejse) stEN) DENNE.

H SKREV runerne.

Professor L. Müller har videnskabeligt behandlet spørgsmålet om de Christlige monogrammer i det Kgl. Danske Videnskabs-Selskabs Forhandlinger, Nr. 6, 1866.



BÅRSE, SIELLAND.

FRODEBØ, FÆRØERNE.

? DATUM OMKRING A. D. 1000—1100.

(Sé Fin Magnusens Runamo, p. 557.)

Stenen blev 1840 funden i Frodebø på Syderø af en bonde, der var ved at grave, og sendt til Museet af Amtmand Pløyen. Den er af Færøisk basalt, omtrent 2½ fod lang, 12 tommer bred foroven og 11 forneden — og henved 10 tommer tyk. På den øverste halvdel er der udhugget et dobbellinet våbenkors, hvis stamme er lidt længere end armene. Der er ikke nogen indskrift, men en senere hånd har på et par steder indenfor armene af korset indridset en eller to småruner eller en binderune.

SANDBY, SIELLAND.

? DATUM OMKRING A. D. 1000—1100.

(Sé Wormii Momumenta, Fol., p. 122.)

Da Worm udgav sit træsnit over den ene side af denne itubrudte sten, sad den i chorvæggen i kirken i Sandby i Tybjerg Herred i Sjælland, og dens anden side var derfor skjult. Senere blev den tagen ud for at sendes til Rundetårn, og således blev også indskriften på den anden side synlig. Men vi have her ikkun omtrent halvdelen af blokken i dens oprindelige helhed, og næsten ⅓ af ristningen på hver side er gået tabt. Stykket, vi have igen, er omtrent 5 fod som højest, henved 2 fod bredt og fra 4 til 12 tommer i tykkelse; staverne ere fra 3 til 6 tommer høje. Runerne ere:

FØRSTE SIDE, ET TREDOBBELT OG ET DOBBELT BÅND.

HAIF† : R†H† (. R)†I : BRN : P†HI : IF† : PNRIFH :
 BRPNR : H†† (.)†I : HB†IFINHN : IAF††I : HNHNR :
 F†PNR . . .

ANDEN SIDE, ET TREDOBBELT BÅND.

IFN†H†† (.)†IF · N††RIF · HNH†I · I† · N†† · H†† . . .

Denne ristning er aldrig bleven læst. Jeg foreslår som følger, og ere de sidste linier da i stavrim:

SÛLFA REST(?i stain auk kar)PI BRU PISI IFT ÞURILS BRUPUR SIN (? kupa, auk set)I SBALKIUSU
 EÛFTI SUSUR, FAFUR (? sin).

I MUN SAN (? uera,
 með stain haur l)IF,
 UITRIK SUSI
 IR UAN SIL(fa)!

SÛLFA REIST(e sten denne og gjør)DE BRO DENNE EFTER THURILS, BRODER SIN (? hin gode, og satte dem) SBALKIUSU EFTER SUSUR, FADER (? sin).

E (altid) MON SANDT (? være,
med (medens) sten haver l)IV,
VÆRDIGHED (hæder) DEN,
DER (som) VANDT SIL(fa)!

Min oversættelse af denne sidste formel støttes af hvad der kan læses på Tillidsestenen i Lolland.

E MUN STANTA,
MEÐ STEN LIFIR,
UITRINT SU
IAR UAN ESKIL.

Det er på nydansk:

E (altid) MON STANDE
MED (medens) STENEN LEVER,
VÆRDIGHED (hæder) DEN
DER (som) VANDT ESKIL.

Vi vide intet om de navnkundige helte, som mindes her, eller hvad det var for en UITRIK — uendelig hæder —, de havde vundet.

Forsåvidt som vi kunne sé blev stenen rejst af efterlevende børn; af SÛLFA (SILFA) til minde om hans broder THURILS og af SBALKIUSU til minde om hendes fader SUSUR. Men SBALKIUSU var måske ej SÛLFAS søster. THURILS og SUSUR kunne være faldne samtidig på et eller andet togt, og den enes broder og den andens datter være blevne enige om at rejse i fællig et mindesmærke for dem.

GIESINGHOLM, NØRRE-JYLLAND.

? DATUM OMKRING A. D. 1134, 1135.

(Sé Wormii Monumenta, p. 285; Antiquariske Annaler, Vol. 4, Kjøbenhavn 1827, p. 205; G. Stephens i Illustreret Tidende, Kjøbenhavn, Sept. 1, 1867, p. 397.)

Den ældste afbildning af denne gravsten er træsnittet som findes hos Worm. Dette er meget unøjagtigt, men noget bedre er den ikke udgivne tegning som Abildgård gjorde i året 1769, og som nu gemmes i det Olønordiske Museums archiver. Stenen selv stod forud udenfor capeldøren på Giesingholm, i Sønderhald Herred, og blev 1821 givet til den Antiquariske Commission af gårdens daværende ejer, Cancelliråd Rasmussen. Den opstilledes så i gangen som fører op til choret i Trinitatis kirke, og flyttedes 1867 derfra til Museet. Den er af mørk granit, omtrent 5 fod 2 tommer lang, 18½ tomme bred foroven og 16 forneden, og fra 4 til 8 tommer tyk. Den viser os ndhugget i basrelief billedet af en biskop, stående og ifærd med at velsigne med den højre hånd, medens den venstre er knuget fast om bispestaven. Underneden sés et hornet lam, som holder korsets hellige tegn med venstre forfod. Dette er uden tvivl den sædvanlige gamle



GIESINGHOLM, NORRE-JYLLAND.

fremstilling af Christus og det hellige kors, de Christnes store sindbillede på Frelsen — og svarer sålunde til det ældgamle motto: *Agnus Dei qui tollis peccata mundi, miserere nobis!* Med Worms og Abildgårds hjælp kunne vi læse hvad der fra først af har stået på kanten af stenen, også på de steder hvor den nu er beskadiget. Indskriften begynder på venstre kant foroven:

ÞNÞÞ : YÞÞI : ÞΛÞI : ꝥꝥNꝥ : Λꝥꝥ : ÞΛRIT : ꝥBI : HNÞ : ÞXÞI

ÞUÆÞ KÆÞI ÞYNI OÆUF YFÆ ÞYRLÆ ÆBISUN LAKHA.

THUÆTH GJORDE DENNE HVÆLV (hvælving (inurede) grav) OVER THURO ÆBE(Ebbe)SØN LANGE.

THUÆTH er vistnok med udeladt R det selvsamme navn som sædvanlig skrives THORTH. OÆUF (WÆUF) er Jydsk for HUALF (eller gravhvælving) her masc., ligesom i Oldengelsk og Oldsvensk og ikke neutrum.

Der har aldrig stået noget på kanten af fodenden på stenen, som også rimeligvis fra først af har været opstillet således, at denne kant skjultes.

På højre kant er stenen itu, dog kunne de allerfleste runer endnu tydelig skjelnes — og der har stået:

: NIH : BITÞIΛYRRI : UÞIHΛT : ÞYÞIꝥN : YÞÞI

U i fjerde ord er et Romersk N; den påfølgende stav er en binderune (A og TH) og det samme er staven Λ i SYLL.

VIS, BEDIR, MARI, NAPI! SYLL NIKLAOS KÆTI!

VIS, BEDER, (I skulle bede: vis) o MARIE, NÅDE! hans-SIEL Sanct-NIKOLAUS GIETE (vogte, frelse, velsigne).

På fjerde kant, den korte for den øverste ende af stenen findes 8 bogstaver, alle Latinske med undtagelse af N (U). De to midterste bogstaver have en særegen prydelig form. Jeg læser det hele som:

HORDERUS.

Det er tilsyneladende billedhuggeren HORDERES Latiniserede navn, og således ensbetydende med:

HORDER UDHUGGEDE DETTE.

Den THURO eller THURE, der mindes her, var vistnok biskop i Ribe, den eneste biskop af dette navn som der har været i stiftet og i hele Danmark. Han faldt i slaget ved Fodevig (Fotvik, an. 1134) imod den sejrende konge Erik Emun, og hans lig må være jordfæstet i al stilhed på Giesingholm.

BRATTAHLID, GRØNLAND.

? DATUM OMKRING A. D. 1100—1200.

(Se Antiquarisk Tidsskrift, 1858—60, p. 9.)

En sønderbrudt stump rød sandsten, omtrent 10 tommer lang, 9 tommer bred og 2 tommer tyk. Runerne ere næsten 3 tommer høje, men meget svage og afslidte, således at der ikkun er et eller to rigtig tydelige bogstaver. Denne oldtidslevning fandtes 1857 i (det gamle)

Brattahlid ved Igalikko Fjord, og sendtes ned til Kjøbenhavn af Dr. H. Rinck. Vi have vistnok her den midterste del af en indskrift. Brudstykkets første hele stav er **R**, men forud går der den nederste del af 4 andre staver, jeg tænker hele ordet har været (AFTI)**R** og at vi kunne få ud af hvad der står på stenen:

. . . . **R** : (H I P h R (þ))
 . . . (þ N R : * † † † °) I R ° (I °)
 (afti)**R** (SIKUR)**TH**)
 (PUR HANS), IR (I)

(N. N. rejste denne sten efte)**R** (SIKURÞ) (og efter N. N. broder HANS) DER I

Men jeg fremkommer med denne læsning uden tillid til dens feilfrihed, da stenen har lidt såmeget. Tegningen er her $\frac{1}{3}$ af den fulde størrelse.

BRYNDERSLEV, NØRRE-JYLLAND.

? DATUM OMKRING A. D. 1100—1200.

(Sé Worm, Monumenta Danica, Fol. p. 295; Prof. Rask, Antiquariske Annaler, 8vo, Vol. 3, Kjøbenhavn 1820, p. 83—92 (og Samlede Afhandlinger, Vol. 3, p. 428—434); Liljegren, Run-urkunder, Nr. 1934; C. C. Rafn, Pirée, p. 220; G. Stephens, Old Northern Runic Monuments, p. 659—60.)

Denne sten sad forud i den søndre mur af kirken i Brynderslev, Børglum Herred, Hjørring Amt, hvorfra den for mange år siden blev flyttet til Rundetårn. Den var rimeligvis fra først af indsat i kirkemuren til minde om dennes indvielse og navnfæstelse med Christi navn, samt til evindeliggjørelse af bygherrens eller bygmesterens navn. Den er firesidet, henved 4 fod 10 tommer lang og 1 fod bred på alle fire sider. De nederste runer ere 10 tommer lange, de øverste noget kortere. Worm bekendtgjør kun den nederste række runer, måske var det øverste af stenen dengang bedækket. Men ingen har endnu omtalt det tydelige **R**, der står ved kanten af stenen imellem de tvende linier runer. Det må være sat her fordi der ikke var rum dertil i den lange linie ovenfor.

Vi have fem binderuner i denne korte ristning: UN tregange og AN og AR engang hver.

Vi begynde nedenfor og gå fra venstre helt til højre, tage så den højre halvdel af den øverste linie og ende med samme linies venstre halvdel.

KIRKIA IR KRISTI KÆNT, MANOM TIL MISKUNTAR.

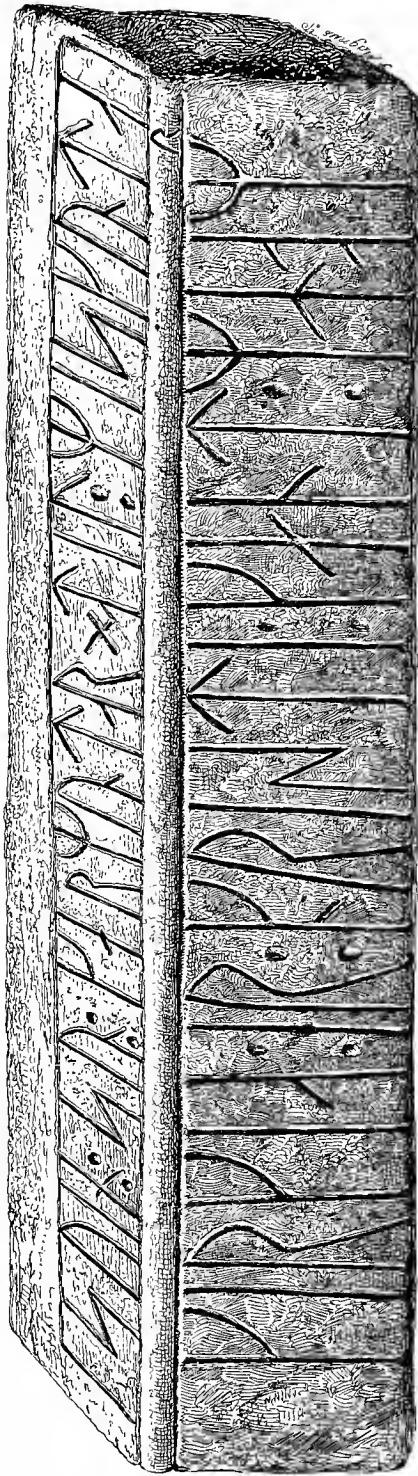
SUIN SUN KARMUNTAR.

Denne-KIRKE ER KRISTS KENDT (nævnet, kaldet) for-MÆND (mennesker) TIL MISKUND(hed).

(Denne kirke er kaldet Christ kirke for menneskens frelse.)

SUIN, SØN af-KARMUNT (Svend Karmundsøn).

Vi have her den Latinske genitiv KRISTI istedenfor KRISTS, som det burde heddet på Dansk. Staven for k i dette ord, der måske er en Latinisme, har sine sidestykker på nogle få andre stene. Prof. Carl Säve foreslår (med KRISTI som dativ): — til-CHRIST HELLIGED.



BRYNDERSLEV, NØRRE-JYLLAND.

VALTHIOFSTAD, ISLAND.

? DATUM OMKRING A. D. 1100—1200.

En prægtig Dør af granved (drivtømmer), afrundet foroven, 6 fod $7\frac{1}{2}$ tomme lang, og 3 fod $1\frac{1}{2}$ tomme bred, en af de ypperste levninger i hele Europa af denne slags ældre træskærer-konst. Den har fordum lukket for hovedindgangen i den gamle Kirke i Valþjófsstað, Nordmúlasýsla, Øst-Island, kom til Museet 1851, og findes smukt tegnet og chemityperet af J. Magnus Petersen i Worsaaes »Nordiske Oldsager« (Nr. 505 i anden og Nr. 388 i første udgave).

I året 1853 gjorde Docent Sv. Grundtvig opmærksom på (i Danmarks Gamle Folkeviser, I, p. 130), at denne udskæring fremstillede Kong Theoderiks (Diderik af Berns) Kamp med den Vingede Drage for at befri den betrængte Løve, men runeindskriften er hidindtil aldrig bleven læst. Den er mere end almindelig vanskelig formedelst den skade, som den i det hele har lidt og de mange årer i vedet, samt fordi begyndelsen fattes. Thi der er gået en flis af døren fra øverst til nederst medens den endnu var i Island, og et nyt stykke er fældet ind, men herved ere de første staver tabte. Samtidigt toges vel også låsen af, og der indsattes istedenfor et stykke træ.

Så godt som hele overfladen udfyldes af tvende store runddele, som ere udskårne i relief. Imellem dem er der en cisereret jernring indlagt med sølv. Den nederste kreds viser os en gruppe sammenslyngede Vingede Orme. I nederste afdeling af den øverste runddel fremstilles heltens seir over Dragen, hvis trende unger netop kunne ses i en lille hule tilhøre; i øverste afdeling sé vi tilvenstre kongen tilhest, fulgt af den taknemmelige løve. Men længst tilhøre, nederunder eller udenfor en Kirke, hviler samme eller en anden løve på en sten med et Kors på og en Runeindskrift med 1 tomme høie stave. Dyret fremstilles enten som vogtende sin herre, medens han frembærer sin tak til Gud inde i kirken; eller det er et forbillede på hedensk styrkes underkastelse under den milde Herre Christus. Senere hen i tiden har man så vel troet, at det var en fremstilling af det trofaste dyr døende på sin herres grav.

Runelinien var oprindelig $10\frac{1}{2}$ tomme lang, og heraf ere endnu de 9 tommer i behold.

Men idet jeg gietter til de bortfaldne staver, skriver jeg runerne som følger:

(414 : *11) R I P I I P A T A P P : * I R : P R I K I T : I R N I Q I Y B T T I :

Disse runer agter jeg dernæst at dele og oversætte sålunde:

(SIA HIN) RIKIA KÜNÜNG HER GRAFIN ER UA DREKA ÞÆNA.

(SÉ HIN) RIGE (mægtige) KONGE HER ud-GRAVEN (udskåren) DER VOG DRAGE DENNE.

Der ere her 2 binderuner: DR og AP i DREKA og ÞÆNA.

Det er klart nok, at denne ndskæring har til emne KONG THEODERIK OG LÖVEN, men fremstillingen her afviger fra fortællingen således som vi have den i Vilkina Saga og i senere sagn. Helten kæmper her tilhest og ikke tilfods, ei heller findes her den episode som lader ham dræbe drageungerne. Alt er ældre og mindre ndpyntet, og både fremstillingsmåden og dragten minde os om tapeterne fra Bayeux.

BRATTAHLID, GRØNLAND.

? DATUM OMKRING A. D. 1200—1300.

(Sé C. C. Rafn, *Antiquitates Americanæ*, 4to. Hafniæ 1837, p. 342—4, Tab. 8, Fig. 1, Grønlands historiske Mindesmærker, Vol. 3, 8vo. Kjøbenhavn 1845, p. 812, Tab. 9, Fig. 2; Rafns Pirée, p. 235; Rasks saml. Athandl. 3, 426.)

Stenen blev funden (? 1829) ved bygningens østre ende på kirkegården ved den gamle Herredskirke ved den nordre arm af Igalikko Fjord, øst for Julianehåb, og sendtes 1830 ned til Danmark af Colonibestyrer Mathiesen; den er således »fra Brattahlid ved Eriksfjord i Grønlands østre Nybygd«. Det er en tynd stentavle, brækket af ved begge ender, nu omtrent 5 fod 3 tommer lang og 14 tommer bred, og er den af rød sandsten. Indskriften lyder:

NIPRII : YA : †
 NINIR : †IR : YI
 ††† : YNP : ††† . ††
 †IR :

UIGDIS M. D. HUILIR HER GLEDE GUD SAL HENAR.

VIGDIS M'S DATTER HVILER HER. GLÆDE GUD SJEL HENDES.

M og D ere forkortelser; M for et eller andet navn som begynder med M (f. ex. MAGNUS eller MAK) og D for DOTTIR (datter).

GRUND, ISLAND.

? DATUM OMKRING A. D. 1200—1300.

(Sé *Antiqvarisk Tidsskrift*, 8vo. Kjøbenhavn 1843—45, p. 57—64; G. Stephens i *Illustreret Tidende*, Kjøb. den 1. Marts 1868.)


I ovennævnte tidsskrift har Fin Magnusen givet os en lærd og værdifuld beskrivelse af tvende gamle Islandske armstole fra Grund i Øfjord Syssel i Islands Nordamt, som han i året 1843 havde fået til foræring af Olaf Briem til Store Grund. Begge stolene findes smukt afbildede i Tidsskriftet — og den med runer på også i Worsaaes »Nordiske Oldsager«, anden udgave, 8vo, Nr. 556, hvorfra ovenstående afbildning er lånt. Forsåvidt som jeg kan sé ere disse to stole samtidige, og runerne derpå synes at være lige gamle med selve stolene.

Disse kostbare og smukke armstole ere af korneltræ, udskårne med en tollekniv, og uden andet jern end nogle små søm eller stifter. Da de ere bestemte til at stå op til en væg, er bagsiden på dem så godt som uden prydelser; sæderne danne en kiste, og den ene af disse har havt en ordenlig lås med nøgle til. Begge stolene ere prydede på forskjellig måde med udskårne drager og alskens slyngeværk, — med medailloner, løvværk o. s. v.


Rygstykket på den første er 3 fod 4 tommer højt, 3 fod 11 tommer bredt og 2 fod 3 tommer dybt. Sædet er 1 fod 2 tommer højt, 2 fod 5 tommer bredt og 13 tommer dybt. Der findes ingen runer på denne stol uden R† (RE) på venstre side, og nogle staver bagpå, som Fin Magnusen med rette har forklaret som tømrermærker, der ere satte for at vejlede ved stykkernes sammensættelse og altså svare til de almindelige mærketal. Fordum vare der foroven på rygstykket 9 slanke stokke eller runde piller, rimeligvis med kunstigen udskåret billedværk på. Nu sidde ikkun enderne deraf fast i sine fodstykker, men vi kunne endnu sé, at pillerne holdtes fast til bagklædningen ved tynde jernstifter, som vare hamrede ind bagfra. Men på vrangsiden af dem har der vistnok været skrevet mærker svarende til følgende, som endnu stå på bagstykket:


 J H G F E D C B A

Bogstaverne ere tagne fra højre til venstre. Længere nede findes lignende runestaver over de små løse tverstokke, som ere satte ind imellem de øverste og det nederste stykke, og det både på bagstykket, ovenover hver tverstok, og gjentaget på selve tverstykket, så man ej kunde tage fejl ved sammensættelsen. Disse fem staver ere:


 E D C B A, men B på stokken er vendt om (q).

Den anden stol er noget mindre end den første. Den har ikke havt piller på rygstykket, men der er sat runemærker på og under de to første og de to sidste af de fem prydeligt udskårne tverstokke, og vi læse der:


 J M T A, men den nederste J-stav er vendt om (j).

Men på forsiden er der ristet øverst oppe, langsad båndet mellem rosetterne:


 HUS TRU ÞORU NN A ST OLEN EN BENE DICTT NA RFA

Første led (af denne sætning)

HUSTRU ÞORUNN A STOLEN
 HUSFRUE THORUNN EIER STOLEN

er klart nok, men det andet:

EN BENEDICTT NARFA

er mørkt; måske skal der underforståes et ord eller to. Jeg holder for det mener:

MEN BENEDICT NARFESØN (gav mig til hende).

På forsiden af sædet finde vi over dyrekredsens tegn ristet tildels med runer, tildels med Latinsk-gotiske bogstaver:

ɔʀ : ʀ : ʀ ʀ ʀ ʀ ʀ ʀ
 ɔʀ · ʀ : K ʀ ɔ ʀ ʀ
 ɔʀ : ʀ : ʀ ʀ ʀ ʀ ʀ
 SOL IN TAURO
 SOL IN GEMINE
 SOL IN CANCRO
 SOL IN LEONE
 SOL I UIRGINE
 SOL I LIPO

[SOL IN AQUARIA (-Aqurio).
 SOL IN PISCIS (-Piscibus).
 SOL IN ARIETE.]

SOL I SCORPIONE
 SOL I SAGITTERIO
 SOL I CAPRICORNU

Nedenunder Dyrekredsens tegn stå månedernes navne:

I I T N I R I N O	F T B R N I R I N O	Y R H I N O
I K R I N S	Y I I N S	I N I I N S
I N I I N O	I N Y N O T N S	O T K T Y B T R
I H T E B T R	I E N T Y B T R	T T H T Y B R

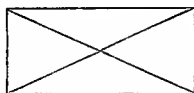
Kunstnerens ABC har således været:

A, A; B, B, B; C, C; D, D; E, E, E, G, T; F, F, F; G, G, G; H, H; I, I;
 J, J, J; L, L; M, M; N, N; O, O, E; P, K; Q, K; R, R; S, O; T, T;
 TH, P; U, N.

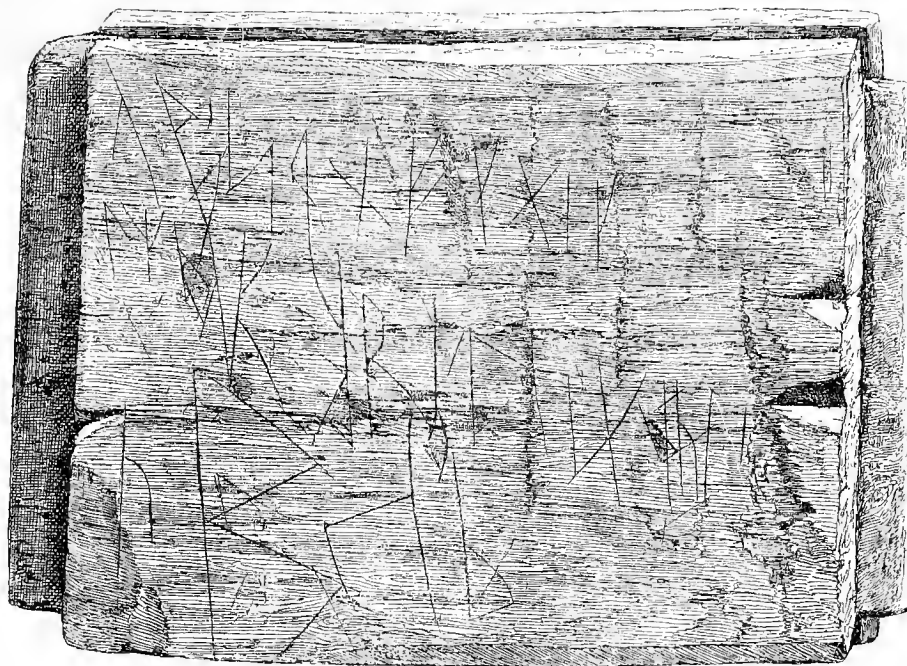
Runerne på stolens forside ere i gennemsnit næsten en halv tomme høje.

Fin Magnusen tænker at disse armstole oprindeligen have hørt enten til Holum Stiftskirke eller til Mødruvalla Kloster, og at de vare et minde om JON ØGMUNDSSON, Holum Bispedømmes skytshelgen. I så fald må linien der begynder med HUSTRU ÞORUNN være sat til efter Reformationen.

Siden ovenstående først blev skrevet har man opdaget endnu flere runer på denne stol. Jeg havde lagt mærke til at begge stolene vare stærkt angrebne af orm, og Etatsråd Worsaae beordrede derpå Museets konservator, Steffensen, at koge dem i petroleum m. m., for deres fremtidige bevarelses skyld. Hr. Steffensen begyndte så med stolen med runerne på, og tog den i Septbr. 1867 i stykker til videre behandling. Medens han var ifærd dermed fandt han, at et af bagklædningens småstykker, som udenpå ikkun var prydet med et dybtindskåret



på den nu for første gang synlige *indre* side var beskrevet med en hel del runer. Archivar Herbst henvendte venligen min opmærksomhed på dette mærkelige fund, og ved at undersøge runerne udlagde jeg dem som et skjødesløst og flygtigt skrevet runealfabet i Latinsk ABC-orden. Jeg giver her et billede af dette interessante stykke træ, tegnet og chemityperet i fuld størrelse af J. Magnus Petersen.



Vi have her klarligen 3 linier med runer. Den første indeholder 10 staver — dem fra A til K, den anden 14 staver, dem fra L til Z; den tredje de første fire staver af et noget om-dannet alfabet. Som det sædvanligt er tilfældet ved slige ting, blive vi også her noget forvirrede af tilfældige streger, kradserier og afskallede steder, samt af vedårerne, men jeg troer, jeg har ret i — idet jeg giver skrifttegnene deres normale form — at læse dem som følger:

†	β	h	q	†	ʏ	ʏ	×	†	ʏ			
A	B	C	D	E	F	G	H	I	K			
†	ʏ	†	†	K	×	R	o	†	N	X	ʏ	h
L	M	N	O	P	Q	R	S	T	U	X	Y	Z

I, som følger næst efter, synes at være et afslutningstegn (og intet i). Derpå kommer (i tredje linie) tilsyneladende:

†	β	d	b
A	B	C	D

Nedenfor i kanten, hvoraf en del er høvlet af —, ere der også spor af bogstaver, skjøndt de ere skårne midt over af den dybe udhulning. Vi kunne endnu skelne levninger af hvad der måske har været et d (o), og det øverste og nederste af:

K	K	ʏ	ʏ
P	P	Q	Q

Q her er således en afart af det som vi have ovenfor.

Jeg tænker dengang stolen var i arbejde, har en af drengene eller svendene i en fritime moret sig ved skjødesløst med sin kniv at ridse runealfabetet på dette stykke træ, som sidenefter skulde fældes ind i stolen. Og dette er et nyt bevis på runernes og de mangfoldige runealfabeters almindelighed, samt på at de ej i hine gamle tider ikkun vare »hemmelige og magiske tegn«.

PIEDSTED, NØRRE-JYLLAND.

? DATUM OMKRING A. D. 1200—1300.

Egetræes låg af en ørk eller skatkiste fra Piedsted kirke i Vejle Amt, Ribe Stift. Selve den gamle kirkekiste blev ødelagt i begyndelsen af indeværende hundredeår, men Etatsråd Worsaae frelste heldigvis 1840 låget fra al videre ulempe og fik transporteret det til Kjøbenhavn. Det er omtrent 4 fod 5 tommer langt, 18 tommer bredt og næsten 2 tommer tykt. Det har ovenpå været rigt prydet med jernbeslag i de gamle mønstre, men nu er dette revet rent af, skjøndt man endnu kan skjelne hvorledes slyngningerne have gået.

Men den som har gjort denne kiste har navngivet sig ved dristigt udskårne runer, der stå på undersiden af låget, således:

YNNI · HYIP : YRB : YTY

KUNNI SMIP GARP MÆK
KUNNI SMED GJORDE MIG.

Toppen af de tvende første runer er nu beskadiget, men der er intetsomhelst tegn til nogen prik i Y, som derfor må være K, og ikke G. Iligemåde have vi ikke MEG, men MÆK, skjøndt vi have GARP istedenfor KARP. Men slige skiftende former ere jo bekendte og almindelige.

Prikken i tredje rune er tydelig nok og klarligen jevnaldrende med resten af udskæringen. Men i dette tilfælde fordobler prikken bogstavet, og vi må således læse KUNNI, ikke KUNI. Vi sé, indskriften er godt Jydsk.

SØRUP, FYN.

? DATUM OMKRING A. D. 1200—1300.

(Sé Antiquariske Annaler, Vol. 3, Kjøbenhavn 1820, p 353.)

Denne sten fandtes 1816 i Sørup kirke af Pastor Bredsdorff og foræredes siden til Museet af Baronesse Rantzau-Lehn til Hvidkilde. Dens største højde er omtrent 6 fod 8 tommer, største brede henved 2 fod 4 tommer; staverne ere fra 3 til 4 tommer lange. Øverst oppe på stenen er der udhugget hvad der synes at være en stor løve og nedenunder et Græsk kors. På hver side er der et runeband tæt op til kanten. På båndet tilhøjre er der indskåret:

HT : RBPI : IIVHIFHI = NI

På båndet tilvenstre når vi begynde nedenfra:

YP · HRTIH, HT · NRTYB (I eller T eller R)

På kanten tilhøjre ovenfra og nedad:

IYINBR · TTY · IYIF · NI

Nogle af staverne ere slidte og utydelige eller beskadigede ved afskalningen af stenens overflade. Men vi kunne ej udfinde meningen af disse runer. Rimeligvis have vi her en indskrift *der er trukken så stærkt sammen*, at vi aldrig ville være istand til at læse den, eller også er det chifferskrift.

ÚTSKÁLAR, ISLAND.

? DATUM OMKRING A. D. 1200—1300.

(Sé Antiquarisk Tidsskrift, 1843—5, p. 102—133.)

Denne oldtidslevning kom til Museet 1844 fra kirkegården i Útskálar i Gullbringusysla i det sydvestlige Island. Den er ikkun et brudstykke af mørkladen sten; dens største længde er omtrent 17½ tomme, største brede henved 15 tommer, og dertil er den omtrent 3 til 4 tommer tyk. Hvis der nogensinde have været runer på den højre side, så ere de nu helt udslettede og de som stå tilvenstre ere meget svage. Jeg holder dem for at være:

. . . (R)BIR • (P I R Þ N • Y I) . . .

hvilket måske kan have været:

. . . (R)BER (GERÞU ME)rki . . .
(N. N. og . . .)RBER GJORDE dette-MÆRKE (efter . . .)

ÚTSKÁLAR, ISLAND.

? DATUM OMKRING A. D. 1300—1400.

(Sé Antiquarisk Tidsskrift 1843—45, Kjøbenhavn 1845, p. 102, 133.)

Denne sten kom til Museet 1844 fra Útskálar kirke i Gullbringusysla i det sydvestlige Island. Dens største længde er omtrent 2 fod 9 tommer, største brede henved 14 tommer og største tykkelse omtrent 7 tommer. Runernes gjennemsnitts-længde er omtrent 2½ tomme. Indskriften går i tre lodrette linier, og den udlægges her for første gang. Men overfladen har aldrig været glattet, og desuden har stenen lidt megen ulempe. Derfor ere mange af runerne neppe læselige. De særdeles tvivlsomme har jeg sat imellem (). Et stykke af stenen er også brækket af forneden og derved er een rune (R) gået tabt. Ellers er det hele tilsyneladende fuldstændigt. Idet jeg begynder med den midterste linie og ender med den yderste tilhøjre, tænker jeg mig hele indskriften som så:

* I Φ R : * N I Φ R : B R Φ 1 I (N I) : I R Ψ ⚔
 † I I I Φ R : I Φ ⚔ Φ † : (Φ R) : K I I Φ R : † I ⚔ I Φ
 R I Ψ † : R Φ R : ⚔ I † : (R) Φ † : (⚔) Φ R

HIER HUILER BRETI(UA) ORMS DOTTER

LESEÐ (ER) PATER NOSTE(R)

RIFZ RER;

SAL (R)EN (S)ER.

HER HVILER BRETIVA ORMS-DATTER.

LÆSER I et-PATER NOSTER-for-hendes-Sjel.

REVEN-er RÆ(GRIMEN, legemet).

SIEL-en RENDER (haster, farer bort) SÆR(LIG, for sig selv, på egen hånd).

(Legems-lænken brister,

løst bortfarer sjelen.)

Jeg må takke Professor Gislason for den heldige oversættelse af det vanskelige SAL REN SER. Dette er også tanken som udtrykkes så smukt af en nyere Skandinavisk digter (Esaias Tegnér)

Lätt skall lösta anden hitta

Vägen ifrån jordens bryn.

Den nyere rune † bruges meget sjældent. Den ristes sommetider for Y, sommetider for z. Her sé vi det er z. — Den sidste runelinie er i stavrim.

GUFUDAL, ISLAND.

? DATUM OMKRING A. D. 1400—1500.

(Sé Antiquarisk Tidsskrift 1843—45, 8vo. Kjøbenhavn 1845, p. 102, 133.)

Denne pille af granit sendtes fra Island til Museet i året 1844, men den er først nu bleven tilgængelig for publicum. Althingsmand Jón Sigurdsson havde fået den af Pastor Olaf Sivertsen til Flatey — og den kom fra Gufudal Kirke i Barðarstrandarsysla i det nordvestlige Island. Runerne derpå ere ikke før blevne læste. Det er en lang femkantet pille, omtrent 4 fod høj, hver side er omtrent 5 tommer bred. Runerne ere næsten 4 tommer lange. Der løbe linier langs ned ad hver flade, og nærved toppen af runesiden ere der 5 lidet dybe huller, i form af et ligelemmet kors. Runerne begynde nedenfra og gå opad. Den sidste runestav er 15 tommer, og det første hul 12 tommer fra toppen af stenen. Alle staverne ere tålelig tydelige, og vi læse:

: * I R : N I P R R : B R I R : I N I R : I † : I I †

HER LIGUR PRER; IUAR, IØ, ION.

HER LIGGER (ligge) TRE-personer; IVAR, JØ og JON.

Meget betegnende er anvendelsen der her ligefrem gøres af LIGUR, tredie pers. singl., istedenfor LIGA, tredie pers. plr., hvilket således viser et tidligt tilfælde i selve Island af brugen af verber i singl. istedenfor i plr., som nu har fået et så fast fodfæste i de Danske dialecter. Og dog have

vi her det ældgamle navn JØ, som er os velbekendt i sammensætninger, men som her er fundet for første gang i Skandinavien som usammensat navn. Vi må også lægge mærke til PRER for PRIR, ligesom ofte i gammel Svensk.

Formelen her er meget usædvanlig. Men der er en som er overensstemmende dermed på Ugglumstenen nærved Falköping, Vest-Götland, Sverige, (flyttet 1863 til Museet i Stockholm). Dette er Nr. 939 i Bautil, Nr. 1632 i Liljegren — og er en afrundet eller kistelignende sten, pyn-
teligen udhugget i relief. Den er 6 fod 6 tommer Svensk lang og 21 Svenske tommer bred. Jeg ejer en meget smuk tegning, gjort 1860 af Intendant G. Brusewitz. Jeg gjengiver her runerne efter denne store og nøjagtige afbildning.

† ÞRIR · NIPPRI · YTTT · NTRIR · ÞYTYT · †
† NTTTT : YRTTRR : NITÞIR · *ITNTTTT †

PRIR LIGGIA MÆNN UNDIR ÞÆMMÆ
STONE; GUNNARR, SIHVATR, HALSTENN.
TRE LIGGE MÆND (tre mænd ligge) UNDER DENNE
STEN; GUNNAR, SIHVAT og-HALSTEN.

Ligesom vi på den Islandske pille have nealogismen LIGUR, have vi her archaismen
ÞÆMMÆ STENE (dat. singl. masc.), RR i GUNNARR o. s. fr.

HVALSNES, ISLAND.

? DATUM OMKRING A. D. 1400—1500.

(Sé Antiquarisk Tidsskrift, 1843—5, 8vo, Kjøbenhavn 1845, p. 102, 133.)

Denne sten kom til Museet 1844 fra kirkegården ved Hvalsnes kirke i Gullbringusysla i det sydvestlige Island. Det er en liden gråstensblok; største højde omtrent 1 fod 9 tommer, gennemsnitsbrede henved 1 fod og gennemsnitsstykkelse omtrent 6 tommer. Runerne ere omtrent 2¼ tomme høje. Den nederste del af stenen er gået tabt. Ristningen viser os et simpelt kors, hvis grene ere dannede af to brede bånd, og derimellem stå runerne i centrum eller stammen af korset og må læses ovenfra og nedad. Da stenen aldrig er bleven tilhugget, ere staverne ujevne og have lidt skæde bist og her. Den næstsidsste af de synlige staver er Y (G), derpå kommer R, hvoraf der ikkun er en del tilbage. Men GR fulgtes naturligvis af ETA, og måske et ord eller to i bøn for den afdøde. Hvad der nu er tilovers er:

* † R * N I I R Y J R Y (R) . . .

HER HUILIR MARG(reta).
HER HVILER MARGRETA.

THUNOR THE THUNDERER,

CARVED ON A SCANDINAVIAN FONT

OF ABOUT THE YEAR 1000.

THE FIRST YET FOUND GOD-FIGURE
OF OUR SCANDO-GOTHIC FOREFATHERS

BY

PROF. DR. GEORGE STEPHENS, F. S. A.,
LONDON, EDINBURGH, CHEAPINGHAVEN, STOCKHOLM &c.,



WILLIAMS AND NORGATE;
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B

E.V.

KB

RESPECTFULLY INSCRIBED

TO

THE REV. CLAES JOHAN LJUNGSTRÖM,

Rector of Rånnum in Westgotland, Sweden,

THE FIRST PUBLISHER OF THE OTTRAVA FONT.

Varþær barn til kirkiu boret oc
 beþiz cristnu. þa scal faþir ok moðer
 fa guðfæpur oc guðmoðor oc salt oc
 uatn. þæt scal bæræ til kirkiu þa scal
 a prest kallæ han scal a kirkiu bole
 boæ. barn scal brymsignæ firi utan
 kirkiu. dyr. Siþen scal font wigyæ.
 prester barn döþæ. oc gudfaþir a haldæ.
 gudmoþer til namns sygiæ. prester scal
 byuþe husu [=huru] lengi faþir oc moþer
 sculu vardvetæ. Hændir þæt sot a vegh
 oc ma igh til kyrkiu coma. þa scal gud-
 faþir döþæ oc gudmoþer a haldæ. i
 vatn. æn vatn. ær til i namn faþurs
 oc suner oc andæs helagha.

*Is a child to church borne and asketh
 Christendom, then shall father and mother
 get godfather and godmother and salt and
 water. One shall bear it to church, and
 call for the priest. He shall at the church
 house dwell. The barn shall be cross-
 signed outside the church-door. Then
 shall the Font be hallowed. The priest
 shall baptise the child, the godfather
 hold it, the godmother say out the name.
 The priest shall say how long the
 father and mother must take care of
 it. Should it fall sick on the way and
 cannot come to church, the godfather shall
 baptise it and the godmother hold it, in
 water if water be there, in the name of
 the Father and the Son and the Holy
 Ghost.*

*Schlyter. Codex Juris Vestrogotiæ. Stockholm 1827, 4to. Earliest Church-balk. Sec.
 I, p. 3. (Date about 1200—1250. Date of Ms. close of the 13th century).*

A krist skulu allir kristnir troæ
at han ær guð. ok æi æru guðær flere.
æn han æn. ængin skal affgubum
blotæ. ok ængin a lundi ællr stenæ
troæ. allir skulu kirkiu dyrkæ. þit
skulu allir baði quikir ok döpir.
komændi ok farændi. i. weruld ok aff.

*On Christ shall all Christians trow
that He is God, and not are gods other
than He alone. None shall to idols
offer, and none shall on groves or stones
believe. All shall Church honor. Thither
shall all, both quick and dead, coming
and faring (hence-going), into this world
and out of it.*

*Schlyter. Codex Juris Uplandici. Stockholm 1834, 4to. Church-balk, Sec. 1. p. 11.
(Publisht under Birger Jarl, about 1296. Date of Ms. about 1300).*

THU(NO)R THE THUNDERER.

Pictures are poor men's books (John Damascenus).

Brethren and Sisters in the Faith, Friends and Neighbors from far and near, whether happily already followers of the White Christ or cleaving yet to the Gods of our forefathers, and specially ye, now here present, who ask me by Holy Baptism to receive this child into the Ark of the Church, listen a short stund while I first expound the figures I have let carve on this Laver of Regeneration!

The cunning stone-smith hath obeyed my wish, and hath given us on this Doop-stone a short outline of what ye, and this infant thro you, should know, to guide him onward in his path of Christian duty.

Many words I need not; for much that is good and true is common to all the children of men in every time and land, not least in this time and this land, whether still holding fast pagan lore, shadows and symbols of things divine now misinterpreted and misunderstood, or already members of the mystical body of Our Lord. Man was made in the image of God, and all the glory is not yet departed from his brow.

All, then, bow we before a common Allfather, all thank we Him for His endless goodness, all hope we happiness hereafter thro His infinite love to His children. But, all, alack all of us, also know that Guile and War entered Walhall, that this is now a world of Sin and Sorrow and Death. The peace and innocence of Ida's fields, of Eden and its Pärädise, have long since fled away. The canker of Self hath toucht everything. The brother's hand is raised against the brother. The crafty Serpent triumpht. Our fore-elders fell. They stood not in the day of trial. The forbidden fruit was eaten.

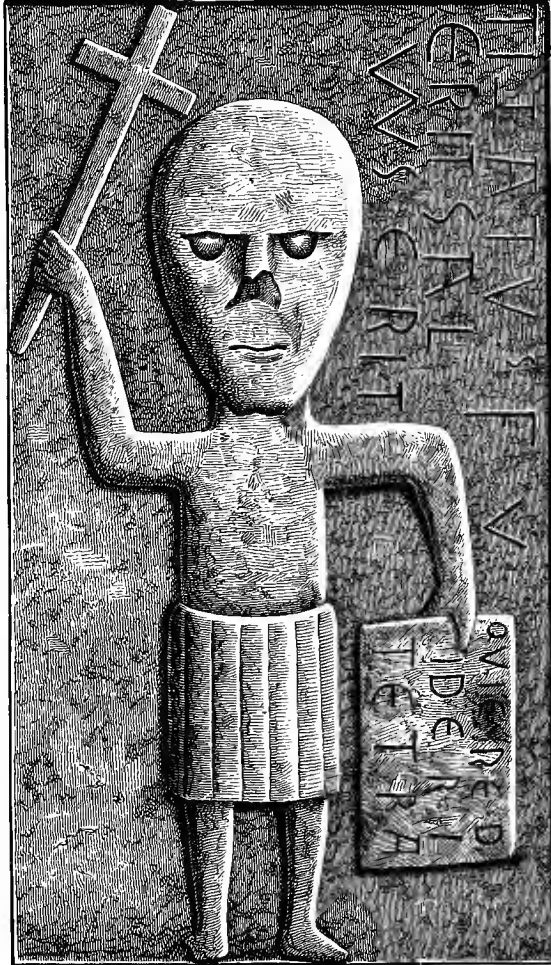
And here, lo, we see the Worm with the Apple in his mouth. Ask and Embla, Adam and Eve, or how else the first happy pair may be hight in the folk-talks of the world, lost the Garden, were driven from the Tree of Life. Thorns and thistles grew up unto them, and in the sweat of their brow shall they gain a bit of bread.



For this great Fall the gentile world no sure help knoweth. Stocks and stones, idle tales, dim sayings, Elves and offerings, bloody rites and cruel overtraw, well-meant but childish house-lore unworthy of bold bearded men and of fair honorable women, hateful feuds, fierce selftortures, temple juggleries, songs of priests about Gods who fight and fall — these and suchlike cannot

aid us. No heathendom could ever yet heal the soul wounded by sin, the heart broken by sorrow.

Here then we all stand together. The facts of life are round about us, are in our own bosom. Mask it as we will, call it as we choose, we are full of fear and feebleness, long for an outgang from this cave of darkness,



we reach after a brighter day, waiting the whisper of God whose music wonderful shall tell us of something higher, better, heavenly!

And blessed be God, He left not His fallen children. He gave the Word and the Word was made flesh: I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou

shalt bruise his heel. Hence was the Son of God, the Lord Christ, born of a Virgin; hence gave He Himself for us, and bought us back the Golden Land and Life Everlasting. O wondrous grace and glory! The Son of the Almighty Father is our Captain and our Brother. His Cross is our Banner!

See! the Bodesmen of His kingdom, each Priest of His Church, every Christian man and woman, hath He bidden: go into all the world, and with mouth and life preach the gospel to every creature. Eke said He — the letters even now are flowing and rippling and sparkling from out the Gospel-book, as the Holy Mark hath uttered them:

HE THAT BELIEVETH AND IS BAPTIZED, SHALL BE SAVED.

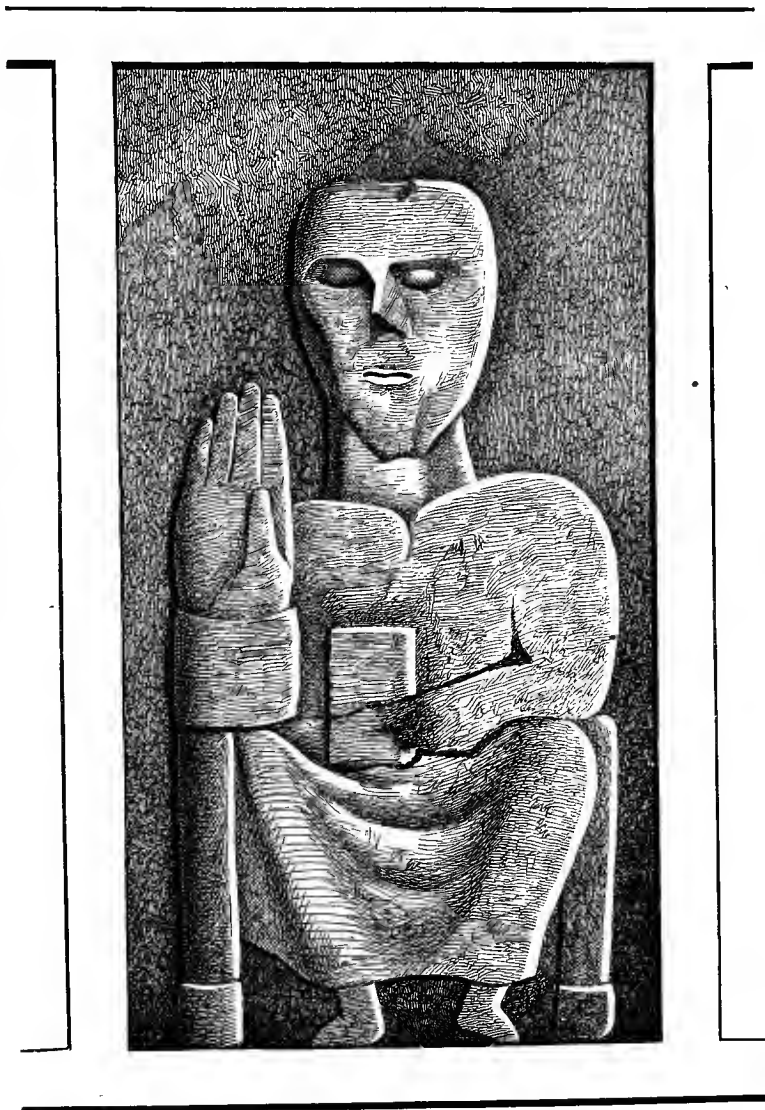
He that believeth, old or young. If old, so much the greater need, ere the last shadows fall, to hasten to our heavenly Jordan. If young, He waiteth who said: suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. Soothly, therefore flock we, worn and weary, to the arms of our Healer. Therefore spreadeth the kingdom from heart to heart, from landscape to landscape; therefore am even I come hither, back to the shining home of my forefathers, to preach the Glad Tidings. And thus groweth the grain of mustard into a tree that shall overshadow all the nations, therefore standeth Holy Church on high, and the gates of Hell shall not prevail against it.

Haste we then glad to take the yoke of Jesus, for it is light. Him to serve is to be truly free. Richly giveth He of the treasures of His grace. Death is the wages of unrighteousness, but with Him is joy for evermore. Bondmen and free, prince and people, we are all one in Him. The waters of Baptism cleanse from sin, and make us heirs of the kingdom, if only we hold fast by the Holy Covenant. Take we then the White Weeds with joy, even tho with trembling!

Yet forget not, Brethren dear, that this Sacrament is only the beginning of our Christian life. We must go on in the way of truth, step by step, from mystery to mystery. The Holy Font must be followed by laying on of hands in Confirmation by the Bishop, and this must be upheld by the Holy Supper, the Body and the Blood of Christ, spiritually eaten and drunken. And as the Priest baptizeth, so doth the Bishop confirm. He is here before us, seated on his chair, and with uplift fingers to bless the young soldiers of the Church. In his other hand holdeth he The Book, the wondrous Word of Life. When then this child hath reacht years of discretion, forget not to bring him to your Bishop to renew the solemn promise and vow made in his name by helpsome Godfathers and Godmothers. On the threshold of

manhood let him once more openly renounce the Devil and all his works, and gird himself to fight in the battle of life against all things sinful and shameful, under his Captain Christ.

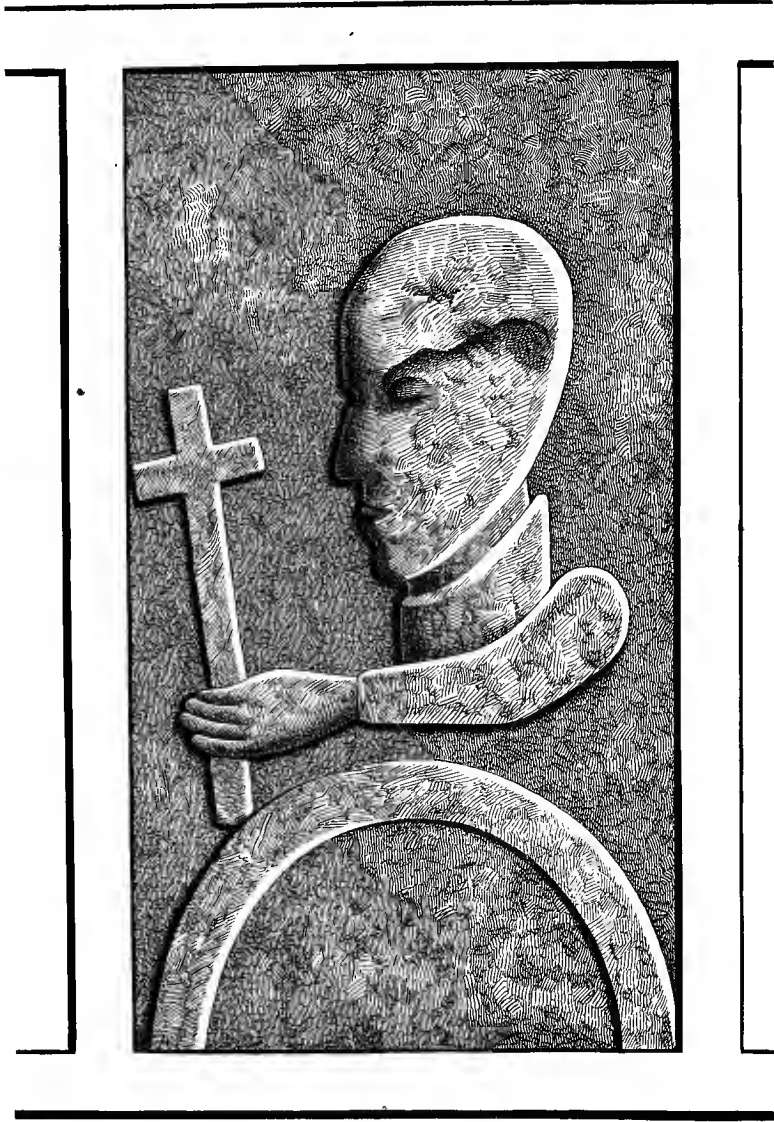
Thus confirmed, we must daily grow in all the gifts of grace, in wisdom and understanding, in counsel and ghostly strength, in holiness and low-



liness, in all true godliness, going onward and upward from height to height, no longer babes in Christ. Putting away all gods made or fancied by our fore-elders or ourselves, yet more abhorring to make ourselves god, our own might or wisdom our sufficient helper, we must hold fast our faith in One God, the Almighty, the All-merciful, but in three persons, FATHER, SON AND HOLY GHOST.

We must reach as it were unto the courts of our king's palace, our eyes bathed in the streams of light flowing from the cloud-hidden Sanctuary.

Listen we to the honied words falling from the lips of Saint John, the Celestial Doctor: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.



All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men.

Behold this lofty witness here before you on this Holy Basin, Cross in hand, above the Rainbow, the arch of heaven. Be fulfilled with his teaching, so often redd out to you in your own tung when we meet for worship. And

forget never his deathless precept; that sentence summing up all knowledge, all the Law and all the Gospel; that heart-lore which shall dry the tear from the lid of the helpless and break away the iron fetter from the neck of war-slave or house-theow, our brother tho a thrall; that snatch of heaven-song which rang so merrily when the silly shepherds heard the good tidings of great joy to all people, while the air was fragrant with Glory to God in the highest, and on earth peace, good will towards men; that dread command that with levin-glitter lighteneth from the east to the west; that still small voice that whispereth in our dreams and in our day-dreams:

LITTLE CHILDREN, LOVE ONE ANOTHER!

So shall Walhall be given back to us, Eden be our own once more, that blessed Garden offer us its flowers and fruits and sunshine, its day without night, its joy unmarred by grief, its life without death.

It is here before you. The stone-smith hath fashion'd it to my mind. There standeth the Gate of Paradise, within whose walls ye shall one day enter. The Tree of Life is there, yours for ever. It towereth high above the portal, tempting you to to come in. And outside are the four rivers of the New Jerusalem, the bright flood flowing thence and branching into four, even Pison and Gihon and Tigris and Euphrates. These and yet not these. For all things seen are shadows of the unseen. These four onward-sweeping wave-flows, what are they other than the four Evangelists of Christ? Soothly, they are Matthew and Mark, Luke and John, who receive from Christ and give all nations to drink that Living Water which refresheth the thirsty sons of men and putteth death far from them. Soothly the well-spring of these waters, the real source whence they all issue, is the Lord Christ, the Lamb of God, whose light is the starry orb of the Golden City, whose glory dwelleth within her, so that Sun nor Moon can be needed there.

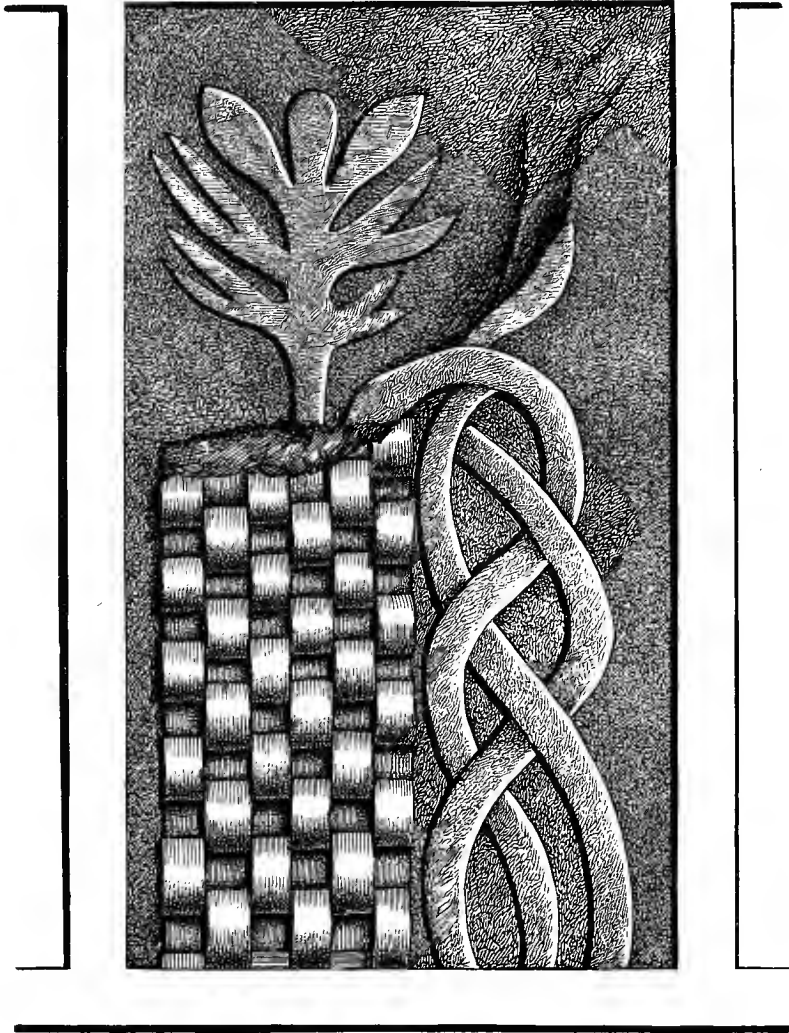
For as in Adam all die, even so in Christ shall all be made alive. Our first parents broke God's law.

Fearfully fell they,
and fell was their penance;
guilt after, gain'd they
but God's dread wrath and
bale-sorrow blasting;
their bairns, time thro,
with tears deep atoning
their taste of yon apple —

the Lord's word un-listed.
Their land should they therefore,
the shining and sweet-deckt,
sadly abandon
thro grudge of the hell-adder,
grim when be-guil'd he
elders our
in those first yore-days

thro false-minded framings;
 that far thence those wand'ers
 in death's outer dale-home
 a dwelling mote seek them,
 seats all sorrowful.
 Soothly was given them

life with gloom louring,
 (their lea ever holy,
 fiends thro false-tung'd,
 fastly y-barréd
 winters full many)
 till, the worthy, the worshipful —



mánkind's great mirth-spring,
 the mood-weary's cheerer
 earth and heaven's only hope —

by hitherward coming
 to save each dear saint-child,
 open struck it once more!

But trow not that this can be, while ye only look on. Faith without works is dead. Ye must fight as good kemps against the World, the Flesh and the Devil. Evil men and evil powers are round about us. In this land few, as yet, even name the name of Christ. Ye walk as it were with your life in your hands, for often must we seal our belief with a baptism of blood. All kinds of wickedness and cruelty, savage inroads, burnings of home-



steads and of the poor folk therein, with theft of children for sale in pagan markets, are rife around us, and tempt to quick gain by quick means. But all these things are the drivings of demons, the fristings of fiends, the glamour of ghost-trolls. Against all such stand ye fast. Take the whole armor of God, your loins girded with truth, having on the breastplate of righteousness, your feet shod with the preparation of the Gospel of peace, and wielding fearlessly

the shield of faith, the helmet of salvation, the sword of the spirit. Sleep not. Be constant in heart. On, Cross-men, on! Let each one be a Christian Thur!

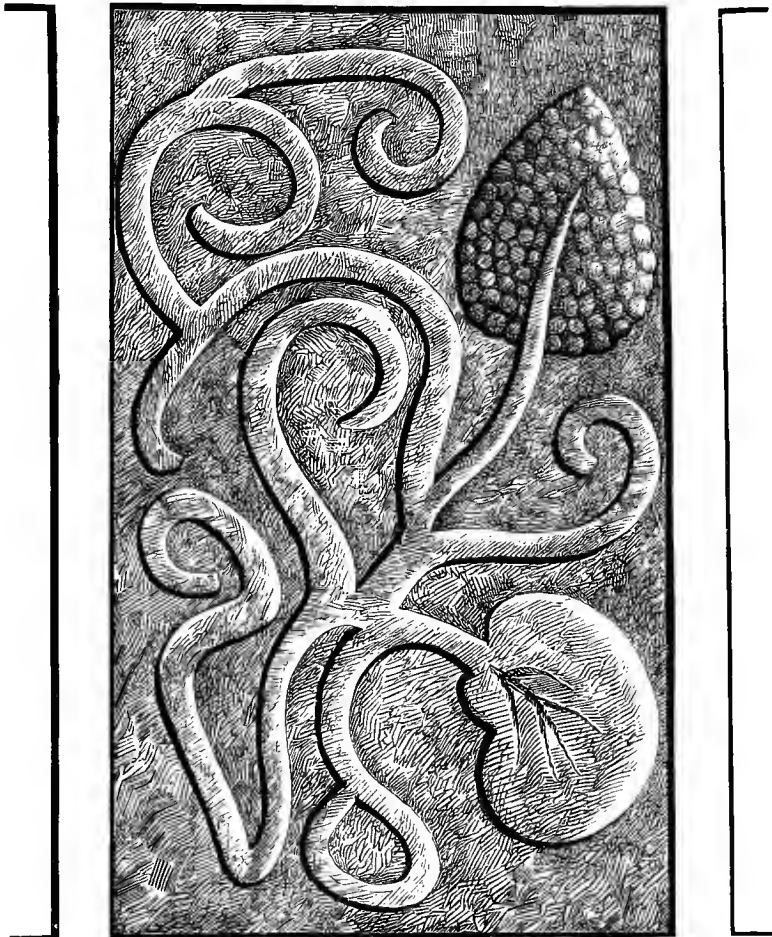
For as ye have the White Baldor, the wise and mighty (W)Odin's son, an aftergleam and image of the White Christ, the spotless son of the only one God, the Lord of Law and Right, — so talk ye also of the doughty Thu(no)r, the Asa-Thu(no)r, the aftergleam and image of Christ the Conqueror, Christ who smiteth Satan, who standeth alway against all evil things, and hunteth down to Hell the foul flocks warring against him. As each good glaive and valiant helt among our fore-elders hath gladly battled on the side of one-eyed (W)Oden and of his son the stalwart Thu(no)r, so let each good swordsman among us struggle strongly for Allfather and for Christ.

Your Thur is here. Look! in his forehead are still bedded shivers of the flintmace hurled against him by the skyhigh Hrugner. Still his red Beard frighteth the Monsters afar. Still his Megingjarder, his Belt of Strength, girdeth him round about. With his iron-gripe, his hand-shoe, his adamantine Glove, still graspeth he his Mjolner, the famous Dwarf-smithied short-hafted Hammer, flinging it with unerring aim at Ettins and Goblins, while ever it runneth back to his fingers again. Still handleth he the Steer-oar with which he helpt so wondrously in the giant Hrymer's boat, when he dasht his death-mall against the Midgarth Worm, the World-snake, whom we see in small under his right arm. And strange creatures, his foes and victims aye, from wild and wold and wood and cliff and crag and car, are near him above his shoulders.

Children, whenever ye see your Thur, resolve to be no less daring and dauntless against foul wight and false wanderer and fierce waylayer than he. Ye fight hence-forth under a nobler chieftain, a deathless captain, Christ. Thu(no)r, so ye sing and say, in the last dread doomsday shock, the weird of the world and its gods, shall mightily massacre the brood of the Giantess, yon infernal Midgarth-dragon, but himself falleth, poisoned by the streams of burning etter he had spewed out over him. Our leader, the fair Folk-Frea, Christ the Comforter, shall cast the Dragon-devil into the lake of fire and brimstone along with Death and Hell, and shall rule triumphant, King and Kaiser, in the Holy City of the New Heaven and the New Earth!

Only so will Christ acknowledge you as His. Only so can ye be His mystical members, true branches grafted into Him the true Vine. Idle, helpless, timeserving, cowardly, selfish, mere slaves of softness and sloth, ye are cut off from Him the Holy Tree. Steadfast for Him, living and dying for

Him, battling for Him by word and deed and a pure daily ensample, ye shall, as limbs, have part in the sap and life running alway thro the Vine of Heaven. I am the True Vine, saith the high and holy one; my Father is the husbandman. The branch cannot bear fruit except it abide in the Vine. Bear ye abundantly blossoms of righteousness thro Him the Righteous.



Here is the Vine on this granite Font-book. The cunning artificer hath pourtrayed it well, leaf, tendril, cluster, the rich grape-group, whose wine's savor is Life Everlasting. Remember we this alway, resisting the Devil that he may flee from us! Make we the Prince of Peace our pattern, and so be knitted to Him the True Vine for ever! Then are we one with Christ and He with us, thro Love. Love is stronger than death, overcometh all things. Faith, Hope, Love; but the greatest of these is Love. What shall separate us from

the love of Christ, what break us away from the Heavenly Vine? I trow, nothing in Heaven or Earth or Hell, neither principalities nor powers. For He is faithful and just to keep His word to us. Cleave we unto Him, lose we never His almighty help, legions of His Angels keeping watch and ward round about us. To Him be wuldor, ore, heryng and lordship, — glory, honor, praise and dominion, — for ever and for aye! So be it!



But all this is in and thro and by Christ, Christ the Crucified, as I have taught ye so oft, repeating the Holy Creed of the Apostles, which we will hold fast till our life's end. Christ is greater than a thousand Thu(no)rs. He shall mightily succor His people. He shall uphold and comfort them in life and in death, giving them at last a house not made with hands, eternal

in the heavens. This Christ, our youthful champion, who died that He might kill Death and that we might live, hangs in effigy there on the Rood-tree.

That Cross of offence, that accursed trunk, that gallows of shame and sorrow, hath become the thrice-happy Rood-token, the bright Beacon, the Christian's battle-banner, the sign of Blessing to all mid-earth. See! Itself the fount of life all worlds round, it buds and blooms and breaks forth about Him into the Stem of Life, even the Tree of Paradise lost by Adam, with fruit celestial and undying foliage. As Adam died, so Christ maketh alive. The king of kings and lord of lords is He. Blessed be His name!

Tire not to tellen
of the Tree of Glory,
where the Prince of Peace
tholéd (*suffered, underwent*) His Passion
for the sins many
of Man's children,
the olden misdeeds
of father Adam.

Death He there tasted:
but the Dreeten (*Lord*) thence breaking,
with His mickle might
for the help of man,
to Heaven ascended.
Here will He eft eke
in this our mid-earth
mánkind visit
on the Day of Doom,
He the Dread-One,
God Almighty,
and His Angels with Him.
Who hath power of judgment —
so will judge them,
each and every,
as erewhile here
in this miserable life
their deeds merited.

Pale need no one,
panic-stricken,
at the words which then
the Waldend (*Ruler, Lord*) speaketh.
Fore that crowd speireth (*asketh*) He
whether creature be any
who for God's name's sake
will give himself up
to torment and death,
as on the Tree He did.
Fear then af-frayeth,
and few bethink them
what to the Saviour
they mo say or answer.
Yet pale need no one,
panic-stricken,
in breast who e'er beareth
this blessedest token.
Thro the Cross each Christian
may reach the Kingdom;
soar may each soul
from earth skyward,
if to wun with the Waldend
she willeth rightly.

So sang my gifted landsman, the heaven-taught shepherd-songster, England's glory, this Northland's child, Cædmon of the Angles in broad North-umberland. His verses never leave me. Let them abide with you also.

And now, little children, the grace of Our Lord Jesus Christ be with you alway!

Amen!

I ought to apologize to my reader for beginning with this unexpected little Homily, to some perhaps a mere rhapsody. But the facts are before us. The carvings of the Baptismal Vessel cannot be explained away. Such a Catechism-Font¹⁾, undeniably bearing in one of its compartments the figure of a chief Scando-Gothic God, is *unique*²⁾, must have a meaning, and demands exposition. This can only be done by using the oldest Christian symbolisation, and by reference to the time and place when the Font was made. I may not everywhere have entirely succeeded in every detail. But I think that, on the whole, the signification must be nearly as I have suggested. Perhaps others may find some better clue. Every olden relic, however, must be interpreted in an atmosphere, a light, of its own. This is the case with mere heathen remains, and not less so with Christian. In fact I did not know how easier and better to interpret the long roll of symbol-figures here carved on the graystone, than to place the whole by itself first of all, as a continuous little address by the simple Priest standing before the Dip-stone.

Something like the words to the engravings may then well have been the language often used by the English missionary-priest or his Scandinavia-born disciple, now himself a teacher of his countrymen, when evangelizing the Gothic clans in this part of Sweden, the cradle of Christianity in that land. Effort after effort would be made, every fitting opportunity used, to teach the people; not least by expounding the things used in the little church. All early

¹⁾ This expression is here taken in its *primitive* meaning of ORAL instruction in the elements of the Christian faith. It gradually obtained other significations. Its present use, in the sense of a short written or PRINTED outline or explanation, is quite MODERN, in a happy moment introduced by the great Reformer Martin Luther.

²⁾ A couple of small Brooze statues of TARANIS, the Gallic Hammer-bearing Thunder-god, answering to the Scando-Gothic THUNOR, have been found in France.

Christian art was a hornbook and more or less symbolical, helping to gather folk into the fold. Especially at Baptism would kinsfolk and strangers, some of them maybe not yet converted, be present, as well as the small households of believers.

Hence in old Christian lands, especially in our North, is the Dipstone often so exceptionally decorated. In spite of the vandalisms of centuries, no part of Europe has even yet so many costly Fonts — usually of simple granite or wood and of rough or even «barbarous» execution — as Scandinavia. England's very early «civilisation» and «high farming» has destroyed almost all our *very* oldest Fonts. The time will come when these precious Scandinavian relics will be collected and publisht¹). Many of them bear Runic Inscriptions, while as yet we have only found *two* bearing runes in England. Some have words or sentences in Roman characters. Most of those in Scandinavia down to about the 14th century and in England down to about the 11th, are in various ways remarkable. I myself have seen great numbers, in the original or in drawings; but never, in any part of Europe, one so remarkable as this from Ottrava.

For the Holy Stone here before us belonged to the old Church at OTTRAVA in the diocese of Skara, West Gotland, Sweden. But the old unbarbarized name, down to 1397, was OTERVAD, *OTTER WADE, the Ford of the Otter*. This Church was taken down in 1813, and its sandstone materials were used in building the large new Church at Dimbo, which is now the temple for the whole rectory. The Rev. M. Florell took care of the old Font, which lay neglected in Ottrava church-yard, and had it removed to Dimbo. Here it was examined by the Rev. Claes Johan Ljungström in 1875, and that active archæologist sent me in Dec. 1875 a full-size tracing of the figures. I explained them to him, and in October 1877 he publisht a short account of the Doop-stone, with a very small engraving of the compartments. See his valuable work: «Wartofta Härad och Staden Falköping», Lund 1877, 4to p. 159—161.

This precious Baptismal Basin is of granite, about 2 feet high, 2 feet 8 inches in diameter, and 5 inches thick. The base has not been found.

¹) Of course a good many have appeared from time to time in Scandinavia, scattered thro all sorts of publications and often far from correctly engraved, or only a part of the sculpturing given. What we want is a carefully drawn systematic series of all having any interest, and enumerations — with specimens — of the rest. A good instalment has this moment reacht me, 13 of the oldest Fonts in Bohuslän, Sweden, («Bohuslänska Dopfuntar», from drawings by G. Brusewitz, with text by Dr. O. Montelius, pp. 425—446 of «Göteborgs och Bohusläns Fornminnen och Historia». 1876, 1877 — 8vo, Stockholm 1877).

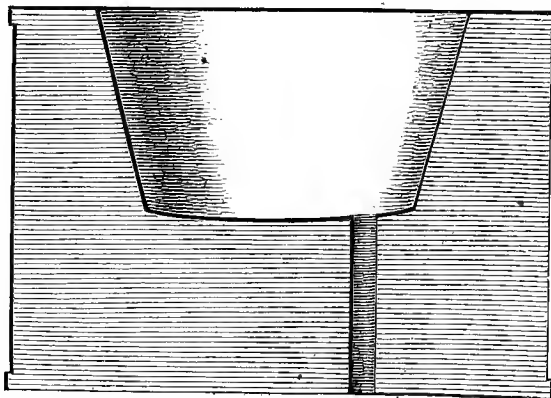
By analogy with other such, it probably bore a Runic Inscription — at least the name of the stone-smith. The date is about the year 1000, or very early in the 11th century. It is now preserved in the National Museum, Stockholm, to which it came by purchase.

Anxious to obtain materials entirely trustworthy, I was fortunate enough to gain the assistance of a distinguished Swedish antiquarian artist, with many years' experience in this kind of work, Herr Olof Erlandsson of Skara in West Gotland. In the summer of 1876 he spent some time for me at Dimbo, and made the careful and beautiful drawings which are here given, engraved on wood by Herr I. F. Rosenstand of Cheapinghaven.

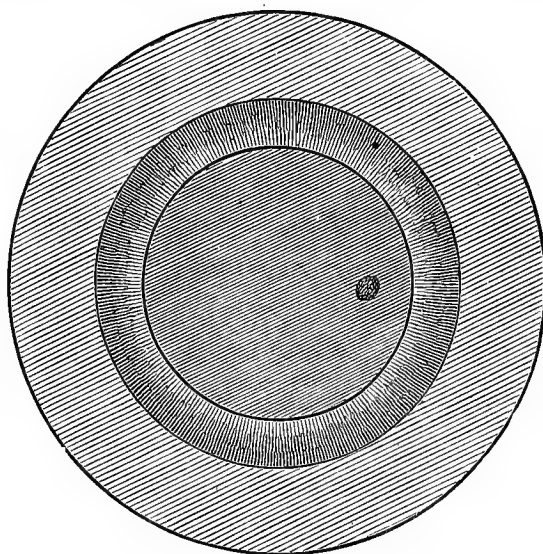
That we may form a good idea of its general appearance, I here add a view of the piece as it stands, with its figures cut in relief:



I also give a profile of the Basin:



And of the bottom of the Dipping-stone, seen from above:



1 Cartouche. *The Fall.* As the Worm, Dragon, Snake, &c. plays so great a part in Northern Art and Mythology, the artist has taken the shortest and simplest symbol, *only the Serpent.* Observe the Apple in its mouth.

2 Cartouche. *The Restoration. Holy Baptism.* A Priest with Cross uplift. His left hand holds the Gospels. The carved verse is from S. Mark's Gospel, ch. 16, v. 16:

QVI CREDIDERIT ET BATIZATVS FVERIT SALVVS ERIT.

Remark the slurring of the P, the rare old type for Z and the small s, — in BA(P)TIZATVS.

3 Cartouche. *Confirmation.* Bishop seated on his chair, right hand uplift to bless, left grasping the Holy Book.

4 Cartouche. *Heavenly Mysteries.* Saint John the Celestial, above the Rainbow. Stands as a bust in profile, Cross in hand¹).

¹) The learned Danish Priest Karl J. Brandt kindly suggests that this field represents «the great prayer of the Church, «Our Father», in the name of Christ the Crucified». This idea is worthy of attention. But I cannot accept it. «Our Father» must surely be comprehended in the Church's teaching under the first compartment, Baptism. And the sculpture itself forbids it. We there do *not* see the Crucified; there is no glory or any other emblem tokening Our Lord, still less Christ on the Cross. The figure is either that of a simple Priest -

5 Cartouche. *Paradise restored.* We see the (wattle-built) wall or gate of the Garden, the Tree of Life within, and the outflowing 4 Rivers emblemizing the 4 Evangelists. This last bold and touching type is the oldest of all for the Gospellers, and one of the earliest symbols known to the Christian Church. From the narrow space and to spare hard stone-work, the Rivers are treated conventionally and are not exactly four.¹⁾

The stave-rime verses introduced are lines 811—844 of my line-for-line and metre-for-metre version of a charming Old-English poem of the 10th or 11th yearhundred. See pp. 32, 33 of «The King of Birds; or the Lay of the Phoenix», printed pp. 256—322 of *Archæologia*, Vol. 30, London 1844, 4to.

We must remember that all Scandinavia was chiefly converted by English missionaries, partly direct from England, partly indirect from their stations in Germany, Frisland &c., which they lookt upon as stepping-stones to further progress northward. Hence the crowd of manuscripts in Germany, written by Englishmen or copied by their disciples, containing Runic Alphabets for their use in Scandinavia, where alone — and in its colony England — Runes were ever heard of. The first considerable and successful Christian mission in Sweden was in West Gotland, whither also came among other Angles the indefatigable and loving Saint *Sigfrid*, consecrated Bishop for that mission in York. After the selfsacrificing labors of half a century he died somewhere about 1030.

6 Cartouche. *Thu(no)r.* In Scandinavia and part of England the older THUNOR and WODEN early gave way to the easier slurred forms THUR (THOR) and ODEN (ODIN). The former we still keep in our THURSDAY, while the latter has kept its w in our WEDNESDAY, the days especially allotted to their worship. All the details here are quite plain. The well-known legends about Thu(no)r will be found in the Eddas and elsewhere. Striking is Thu(no)r's *Beard*. All

which cannot be, for we plainly have the Priest in the 2nd stall — or else it is an Evangelist. But the Rainbow belongs to St. John as the Heavenly Teacher, «the Eagle John who scanned the divine nature».

- ²⁾ There is no doubt that the *oldest* emblem of the 4 Evangelists was the 4 Rivers of Paradise. This is earlier than the Tetramorph, the 4 Living Creatures in Ezekiel's visions, or than these united in one figure, but afterwards simplified as the Apocalyptic Lion, Calf, Man and Eagle, which first *commenced* in the 5th century and were not *separately* attributed to *separate* Evangelists till long after. We find these 4 Rivers on some of the most antique works of Christian art, among others the famous Lateran Cross, a mosaic whose original dates from the time of Constantine. The 4 Books or Rolls also occur, as symbolizing the 4 Evangelists, on very early art-works. The 4 Rivers are often found united as one Jordan, in union with other signs connected with Baptism.

Nor can I think that the figure *only* or *chiefly* refers to the New Jerusalem in the Revelations of St. John.

the other heads are beardless. But the DIP-STONE is more than 200 years OLDER than the oldest Codex of the oldest or Poetical Edda.¹⁾

7 Cartouche. *The Vine*, the very oldest Christian symbol of Our Lord and His Church.

8 Cartouche. *The Crucifixion*. The youthfulness of the figure and the feet separated, are proofs of great antiquity in the treatment, which is highly conventional, not even the nails being given.

The stave-rime verses, line-for-line and metre-for-metre, are lines 195—244 of the magnificent «The Holy Rood, a Dream», written in Old-North-English by the sublime Poet Cædmon, perhaps about the middle of the 7th century. He died about A. D. 680. The commencing lines of this lay, in Old-North-English, are inscribed IN RUNES on the Ruthwell Cross in the extreme north of old Northumbria (now in south Scotland), whose date is about 680. But the whole poem is only extant in a South-English transcript of the 10th century. See engravings of the Cross, all 4 sides, the lay itself and my notes and version, in my «Old-Northern Runic Monuments of Scandinavia and England», Vol. 1, folio, London 1867, pp. 405—448, — this section also published separately as a pamphlet. — The biblical and traditionary subjects sculptured on this Ruthwell Cross are many and remarkable. Among them is *The Vine*²⁾.

1) Pastor Brandt will also give to this compartment a reference to *Penitence*, bót and bettering. At all events he is right in thinking that the monsters may additionally symbolize in the olden Church the 7 Deadly Sins.

2) Pastor Brandt is inclined to look upon the 7th and 8th fields as symbolizing the Lord's Supper, the True Vine as introductory thereto and the Body of Our Lord as a fruit on the Tree of Life. He thinks the *Catechism* will be then clearer. But this seems to me far too narrow. We expect the Sacrament of the Altar under *Confirmation*.

The Vine was always chiefly the mystical union with Christ. The Cross became very early more than a simple Rood. Where it was not a short and rich sign of Christ Himself, it was a token for Eternal Life, Paradise Regained. This idea, which is perhaps much older, meets us as well known in the 5th century in the popular apocryphal Gospel of Nicodemus (or the Acts of Pilate), Part 2. Here the author speaks of Seth's visit to Paradise, to seek the Oil of Mercy wherewith to cure his dying father Adam. But the Angel answered, that this Oil — in the shape of the Tree of Mercy, the Tree of Life — should one day be given thro the God-man, and that Paradise should in this way be opened to Adam and his children. This conception soon rapidly spread, in many and various shapes, thro all the Christian world. It was well known to the great Englishman the Venerable Bede (672—735), whose writings were devoured by the Western Churches. It is found in Scandinavia in the old Swedish Legendarium (last half of 13th century); but older Scandinavian works of a similar character *have disappeared*. Specially as regards the treatment of the Cross itself in Christian art, we have this emblem as far back as the 6th and 7th century on the Monza Oil-flasks, on the Cross in the Baptistery in St. Pontianus, and elsewhere, where it appears as a flowering tree, from whose stem spring forth leaves and fruit.

In order to understand the introduction of Thu(no)r on a Christian Font, we must realize that in this very early period in Scandinavia *Heathendom was all around*, living and strong and warlike. The congregations of the faithful were few and far between, islands as it were in a sea of pagandom. The Church was only slowly making its way. The whole air was pagan, the language itself of a necessity largely pagan — full of words and phrases rooted in the olden national belief — like Greek in the time of Saint Paul. Many of these pagan technical expressions were naturally taken up bodily in the service of the Church, some have subsisted in England itself down to our own day. Then heathen names of things and festivals &c. were slightly altered or imitated or translated (the name of a Saint substituted for that of a God or Goddess and so on). This was the case in all the Scando-Gothic lands. It has been the case to some extent everywhere. Even Finland calls God, rightly and beautifully, JUMALA. I have already pointed out that Cædmon, in his lines on the Ruthwell Cross, while singing — as only he could sing — the death of Christ on the Cross, *actually describes* the death of the Christ of his heathen forefathers, BALDOR, slain and pierced by the Mistleto!

We must also remember, (to appreciate the simple broad Bible-truths uttered by the good Priest and understood by his flock), that the early Anglo-Scandic Church had all the great pillars of the faith, as the Lord's Prayer, the Apostles' Creed, the Doxologies and such, recited in the service, IN THE VULGAR TUNG¹). We have still such things — in spite of destruction endless — in England from the 9th century downwards, in Scandinavia from the 12th century downwards. Nay, many Old and Early English Homilies were in stave-rime verse, the grand national metre, the better to catch the ear of the common people.

¹) This is independent of Hymns, &c., and of Biblical books or Lections therefrom. Of the latter the oldest bits *left* in Norway-Iceland are from the close of the 12th century, in Sweden from the 14th, in Denmark from the 15th. In England the oldest *left* are from the 9th and 10th, in Old-North-English and Old-South-English, besides the Psalms in O. S. E. in both Prose and Verse. But *all* our Northern lands have *lost* much older. What (how many «milliards») would we not give for a copy of the Venerable Bede's translation (in O. N. E.) of St. John's Gospel, whose last verse he penned just before he died? This great and good man fell asleep in 735. And as St. John is the 4th Gospel, Bede had probably already translated the other 3. But nowhere is it said that this was the first version in England. The rubrics in the O. E. Gospels distinctly point out what portions were to be redd in the Churches on particular days. The oldest existing Scando-Gothic Bible books are the Mæso-Gothic, translated by Bishop Wulfla about A. D. 360. And these, tho considerable, are only fragments.

There is therefore, as far as I can see, nothing strange or unlikely in the words here hypothetically address by the West-Gotland Priest to his Christian flock.

THU(NO)R AND HIS EMBLEMS.

As we see, the great feature of this Font is the figure of Thu(no)r. This popular God has hitherto only been found, in the art-efforts of our forefathers, as it were *in short-hand*, in a general way or by some symbol. Far be it from me to enter upon the whole question of Thu(no)r and his worship, and the references to him in tradition and in the written prose and verse still left to us. But it cannot be amiss here to gather up some notices of *the Art-works* relating to him up to this time. They have of course been observed chiefly in the Scandinavian home-land, which was Christianized hundreds of years *after* its colony England.

Taking these things as shortly and simply as we can, we will group them as follows:

A. THE HEAD OF THU(NO)R.

The first example¹⁾ will be the heathen stone at

SKJERN, NORTH JUTLAND, DENMARK.

This I have already made public in my «Old-Northern Runic Monuments of Scandinavia and England», folio, Vol. 2, p. 788—791, to which I refer for details. It is probably from the 9th century, and is 5 feet high by 3 feet broad, and from 2 to 16 inches thick. The drawing was made by Kruse in 1856, but 3 letters are here corrected, from a fresh drawing by Prof. J. M. Petersen in 1869. First we have the body of the granite block:

¹⁾ At p. 741 of my Old-Northern Runic Monuments, Vol. 2, I have given an engraving of a large rock in Sweden (Lagnö, Aspö, Södermanland), of which, by the kindness of Baron O. Hermelin, I have since obtained a very large and still more careful drawing. The central figure, carved on the rock with the runic risting, is a naked man with immense mustachoes. But as this shape has no beard, and no single attribute of any kind, and may be the bild of the deceast or a mere fantastic sketch, I omit it here. It was however doubtless cut in heathen times.

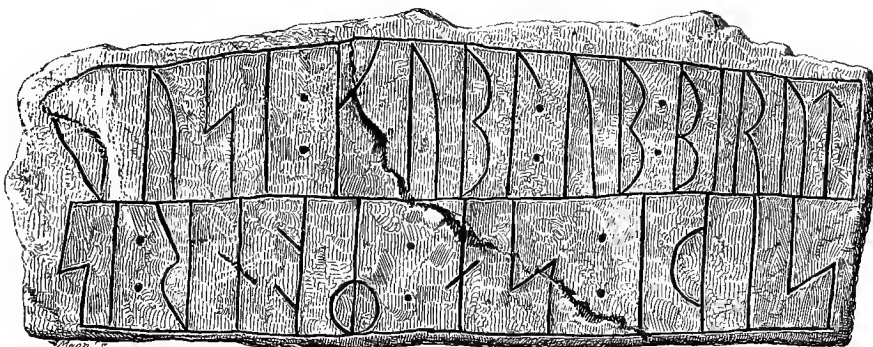


In the center is the Head of Thu(nor), wild and *bearded*. There is no manner of doubt that he is here introduced and invoked *to bless and protect* the decaast, and his tumulus, grave-stone and other funeral marks.

The Skjern runes are large and plain:

SO SKIRADR RISDI STIN, FINULFS TUTIR, AT UDINKAUR, USBIARNAR SUN, DOÆ TURA,
UK ÆIN TURUTIN FASTA.

Whether we divide SO SKIRADR, or SOSKIRADR as one word, the meaning of the whole sentence will be the same. Then comes, here given separately, the top of the block:



SIDI SA MONR IS DUSI KUBL UB BIRUTI!

The meaning of the whole runic risting will be:

SHE SKIRATH RAISED this-STONE, FINULF'S DAUGHTER, AT (to, in memory of) UTHINKAUR USBIARN'S SON, THE DEAR, EKE (and) ONE (a) DREETEN (Lord, Husband) FAST (true, faithful).

SITH (wander, be-outlawed, banned and rightless be) SA (that) MAN AS (who) THESE CUMBELS (these grave-marks, how and stones) UP may-BRETE (may dare to break or desecrate)!

We have a similar formula of curse against the despoiler of the tomb on the stones at Glimminge, Skåne, Sweden; Glavendrup, Fyn, Denmark; and Tryggevælde, Sealand, Denmark; and it is explained by me in my Old-N. R. Mon. Vol. 2, p. 697—701.

The second is the heathen runic monolith at

LUND, SKÅNE, SWEDEN,

engraved and described by me in my O. N. R. Mon. 2, p. 749. I here repeat the woodcuts, but remark that Bruzelius (Saml. til Skånes Hist. Lund 1871, p. 148) has shown that the drawing I engraved (Sjöborg's) is not quite correct

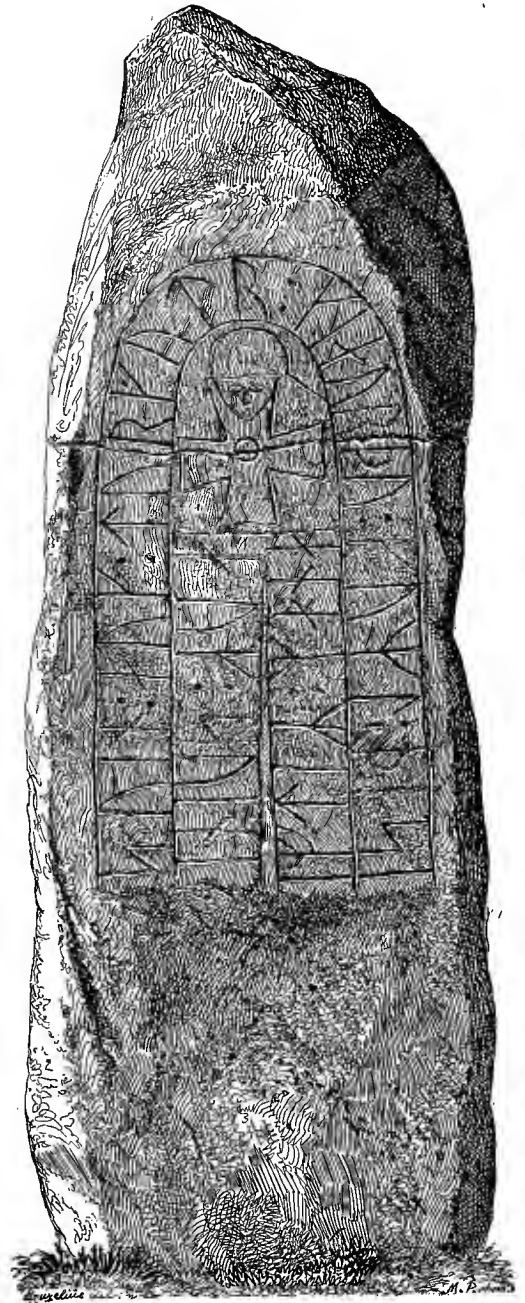
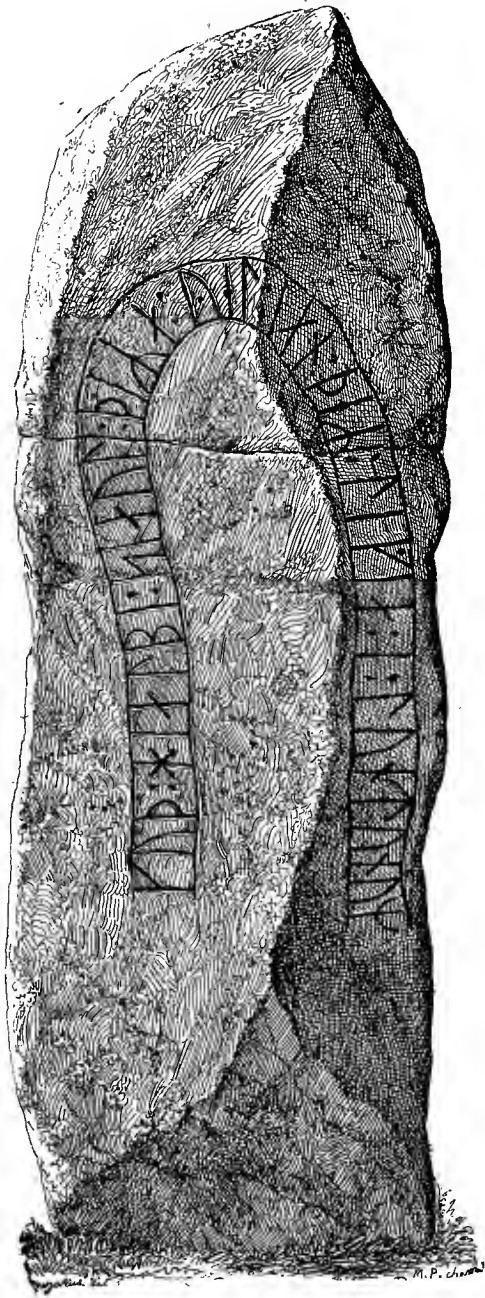
in the ornamental parts. However, we have here the same *Wild Bearded Face* of Thu(no)r the Protector of the Dead:



The inscription plainly reads:

PURKISL, SÚN ISKIS BIARNAR SUNAR, RISTI ST(INO) Þ(ISI) UFTIR BRUÐR SINO BADA
ULAF UK UTAR, LANMITR KUDA.

THURKISL (= THURGISL), SON of-ISKIR (= ANSGAIR) BIARN'S SON, RAISED STONE THIS
AFTER (in memory of) BROTHERS SINE (his) BOTH (his two brothers) ULAF EKE (and) UTAR,
LANDMEN (Land-guards, Officers, or landholders, freeholders, yeomen) GOOD.



I add, as contrast, the remarkable stone raised in the first half of the 11th century at

VALLEBERGA, SKÅNE, SWEDEN.

It was given by me in my O. N. R. Mon. Vol. 2, p. 820, and afterwards by N. G. Bruzelius (Saml. till Skånes Hist. 8vo. Lund 1873, p. 3). It stood on a cenotaph, not a grave, for it expressly says that the deceased were lying entombed IN LONDON.

We see that it bears a very common Cross-type, the Cross Patté, but on its upper limb rests a *Beardless Head* with mild features. This I look upon as overgang, a transitional treatment on so early a block. The Head of Christ has taken the place of the Head of Thu(no)r, while the Hammer-mark of the Thunderer has given way to the Cross-mark of the Prince of Peace. It is a charming conventional treatment, *Christ on the Cross in small*¹⁾.

The runes on the chief side say:

SUIN AUK TURGUTR KIAURÐU KUML DISI IFTIR MANA AUK SUINI.

SUIN EKE (and) TURGUT GARED (made) CUMBELS (grave-marks) THESE AFTER MANI EKE SUIN.

The continuation on the back is:

KUÐ HIALBI SIAUL ÐIRA. ÜEL. IAN ÐER LIGIA I LUNTUNUM.

GOD HELP SOUL(S) THEIR WELL. IN (but) THEY LIE IN LONDON.

But I also class here an amulet-type which meets us in the Later Iron Age. Dr. H. Hildebrand²⁾ and after him Dr. O. Montelius³⁾ have en-



¹⁾ As we all know, on the famous and colossal runestone at Jellinge in Jutland, Denmark, raised by Harald Blue-tooth to his father king Gorm the Old in the 10th century, one side bears on a very large scale CHRIST ON THE CROSS. But the treatment is highly conventional. There is in fact *no* Cross, only ornamental winds and knots. But the meaning doubtless was, that the whole should represent the Crucifixion; only in the antique, rich and symbolical form, that the Cross is visibly blooming and changing into the Tree of Life, *exactly as on the Ottrava Font*. Now the Jellinge monument is *much older* than the Ottrava, and the treatment is proportionally more «barbaric» and Northern-national.

²⁾ Förlhagen-fyödet (Ant. Tidskr. f. Sverige, 3, 101).

³⁾ Sveriges Forntid (Atlas, 2, Nos. 595, 605, 606).

graved 3 of these pieces. All are of silver, found in Gotland, given full size, and are here Heliotyped by Pacht. Twelve such were found at Föhlagen.

These pendants, probably for the neck, show the *Head of a Man*, conventionally treated with bead-work &c., but all with what is meant for a *Beard*,

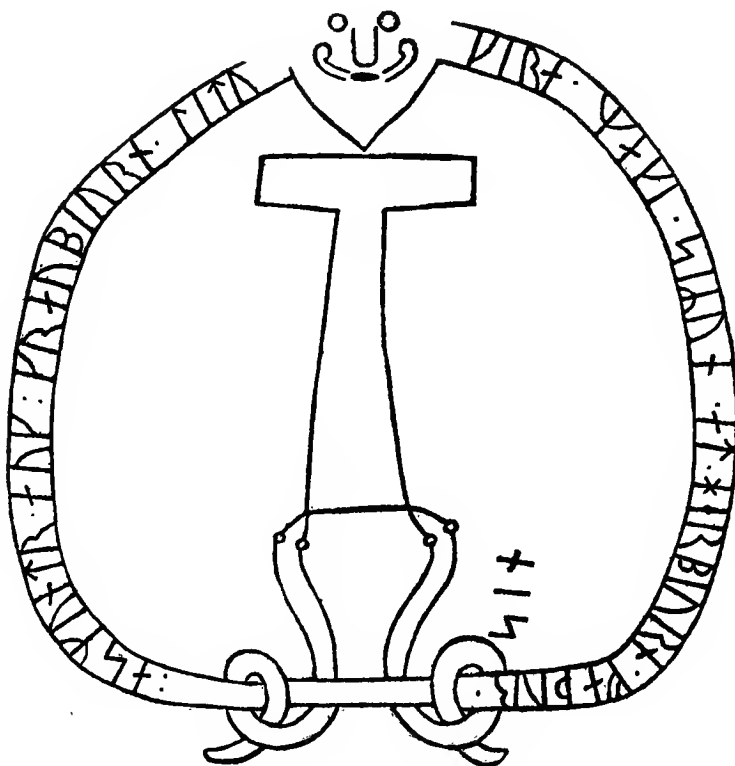
The next class of these pieces is:

A. THU(NO)R'S HEAD AND HAMMER.

Of this I have only one example, the heathen engraved rock at

ÅBY, SÖDERMANLAND, SWEDEN,

given by me in my O. N. R. Mon. 2, p. 670, 671, but without any drawing. It is only known to me by the woodcut in Göransson's *Bautil*, No. 766, of which I here copy the central part, Heliotyped by Pacht. By his scale it was about 16 feet high and the runic band about 8 inches high. Accordingly the letters must have been very plain, and his drawing seems absolutely correct, save a mere woodcutter's error in the word *FRAUBIURN*, where by a false stroke the *F* has become *κ*. It seems from the 10th century. *Liljegren* (No. 993) had no other authority than *Bautil*. Here we have, boldly cut, the *Head of Thu(no)r* the Protector, with *mustachioes and peakt Beard*, and below his *Hammer*. — For another example of the *SIÖUN* for *SEVEN*, with the *N* still left, see the *Stenquista* stone, farther on.



Correcting the K, as above said, the runes are:

ASMUNTR AUK FRAUBIURN LITU KIRA MAKI SIØUN AT HERBIURN, FADUR SIN.

ASMUNT (ANSMUND) EKE FRAUBIURN LET GARE (*make, raise*) *these-grave-MARKS SEVEN AT (to) HERBIURN, FATHER SIN (their).*

Often several standing stones, besides the rune-bearer, were raised to the dead, and sometimes the number is spoken of in the epigraph. Thus we have endlessly ONE, sometimes TWO or BOTH, then SEVEN and MANY and ALL. On one, the Ek stone, West-Gotland, Sweden, we have a STONE-BRIDGE and THIRTY MARKS!

Pass we now to the Amulets or breast-ornaments already spoken of. Some of these, like the Stone, have the Hammer as well as the Head. I first engrave one, of silver strongly gilt, found in 1877 in

SKÅNE, SWEDEN.



It is here given full size, Chemityped by Prof. Magnus Petersen from an Electrotpe in the possession of Herr Steffensen, Conservator to the Danish Museum. The original is in the collection of Viscount Arvid Kurck, SKÅNE. It is doubly interesting as being a copy's copy of a piece which was founded on the Classical Thunor, JUPITER AMMON, so well known to the «barbarians» from the Alexander Coins, as well as in other ways¹⁾. As we now see it, the type is being degraded into the shape of a Bird.

The second offers no such capricious variation. Head and Hammer are perfect. It comes from a rich find in 1875 at

ERIKSTORP, EAST GOTLAND, SWEDEN.

¹⁾ Just as TARANIS (the Gallic THUNOR) has also been found bearing attributes of the Classical HERCULES. The influence of Classic Art and Mythology was very great, far and wide.



It is here copied, full size, from an engraving (p. 504) illustrating an interesting paper by Dr. H. Hildebrand, in the Swedish «Månadsblad» for July—August 1877. The Heliotype is by Pacht. It is of silver, parcel-gilt. The treasure to which it belonged was buried about the year 1000.

For the loan of the next 2 blocks I have to thank Dr. H. Petersen. (See his work, p. 76, 78). The one represents a similar piece found at

BREDSÄTTRA, ÖLAND, SWEDEN.



It is of silver, and is engraved in the Atlas 2 of Dr. Montelius, No. 628,
 a. The Head is still quite distinguishable, in spite of the conventional treatment
 Lastly I add one found in 1874 at

MANDEMARK, MÖN, DENMARK.



This piece, of silver, is decorated with golden plates prest in and hangs in a golden ring. The eyes are of gold, inlaid, and on the forehead are inlaid 3 golden stripes, exactly as on the head of Thu(no)r on the Font. I take them, here also, to represent the fragments of the Giant's Flint-mace. At all events there can be no doubt that the figure was intended to represent a Human Head close on to Thu(no)r's Hammer.

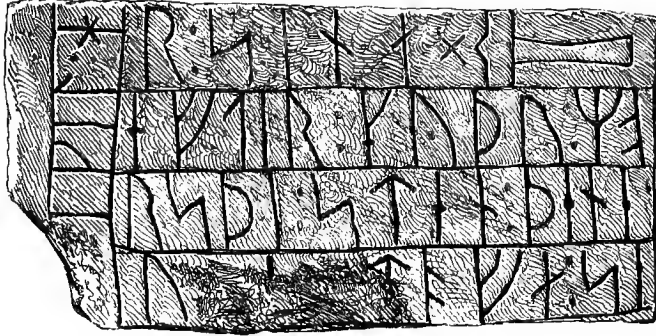
Then we have the simple symbol

C. THU(NO)RS HAMMER ALONE.

Beginning with Runic Stones, we come to that at

HANNING, NORTH JUTLAND, DENMARK.

For the loan of this Chemitype I am again indebted to Dr. H. Petersen, who has published it in his valuable and original essay «Om Nordboernes Gudetro i Hedenold», 8vo. Kjøbenhavn 1876, p. 52. The block is comparatively modern, seemingly from the 11th century, for heathendom lingered long locally in Scandinavia. And it has many contractions, as is not uncommon, to spare cutting. When the church at Hanning was raised, it was used as building material, and squared off as a slab in the southern chancel wall. But the whole inscription was spared, and by a happy accident we perhaps can restore the first word by its being repeated at the close. Thus SE is either short for SEN or it is SEN sounded and written SE, while RSDI is RISDI as often, and MOR shortened from MODOR. The H stands in the same way for HIAU or HIO &c. — The *Hammer of Thu(no)r*, invoking him to guard and bless, is undeniable. I read the staves:



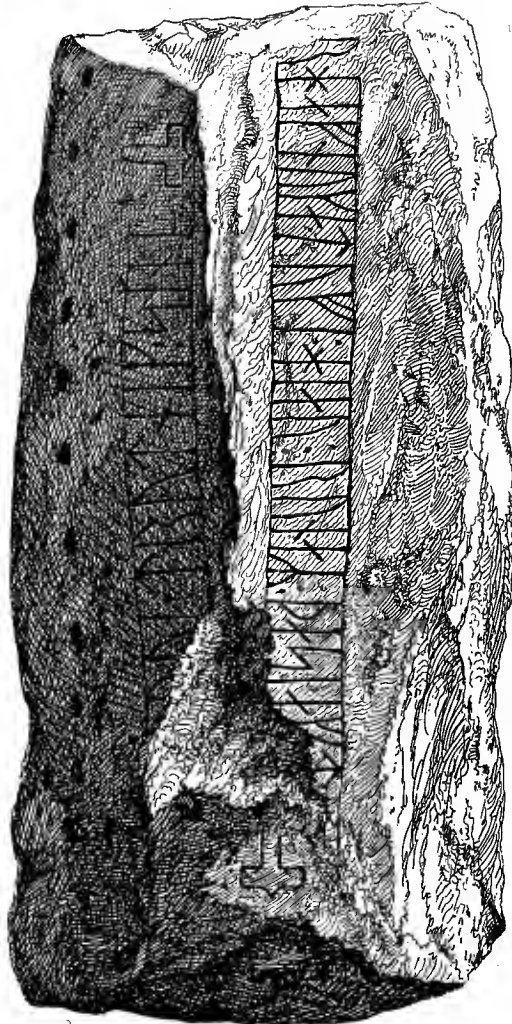
U(ikil) TOFA SE RSDI STEN DENE EFTIR GÜDU, MOR SINA. (u)IKIL H.

UIKIL TOFE-SON RAISED STONE THIS AFTER (*in minne of*) GÜTHA, MOTHER SIN (*his*).

UIKIL HEWED (*carved the runes*).

The second is the heathen block at

LEBORG, NORTH JUTLAND, DENMARK.



For this Chemitype also I have to thank the same active archæologist, who gave it in his work, p. 53. A couple of the letters are now fallen away. Whether we translate TRUTNIK by *Queen*, or by *Mistress* (Lady in whose employ he was), does not concern us here. *Thu(no)r's Hammer* of benison is twice repeated on the stone.

RHAFNUKA TUFU HIAU RUNAR DASI AFT (puR)UI, TRUTNIK SINA.

RHAFNUNG-TUFI HEWED (*cut*) RUNES THESE AFTER THYRE, QUEEN SIN (*his*).



1.12v

The third is the large heathen monolith at

STENQVISTA, SÖDERMANLAND, SWEDEN,

about 10 feet high. Heliotyped by Pacht from R. Dybeck's *Run-urkunder*, 8vo. No. 34. But a splendid paper cast, for which I have to thank Hr. Westenberg of Eskilstuna, reached me in 1868. This showed that Dybeck was not exactly correct in 2 letters, and these are here put right. *Thu(no)r's Protecting Hammer* guards the tomb. The *SIÖUN*, *SEVEN*, has already appeared above.

HELKI AUK FRAUKAIR AUK DORKAUTR RAISTU MERKI SIÖUN AT DIUMUNT, FADUR SIN.

HELKI (HELGE) EKE (and) FRAUKAIR EKE THORKAUT RAISED MARKS *these-SEVEN AT (to) THIUTHMUNT, FATHER SIN (their)*.

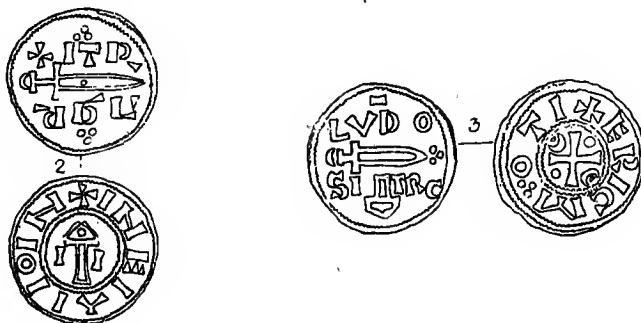
This fine monument would seem to be from the 10th year-hundred.

The fourth is the runic block at

GRÄSTORP, WEST-GOTLAND, SWEDEN.

But Dr. O. Montelius has kindly informed me that he has not yet been able to procure a good drawing of this monument. He says that it is now lying in a ditch, and that its position prevents even a paper cast being taken. But he will endeavor, as soon as possible, to pay a second visit to Grästorp and have the stone dug out and drawn.

Passing on to the *Coins*, we have 2 pieces struck by the Danish kings of Northumbria. They have been pointed out by my learned friend and countryman the Rev. D. H. Haigh, in *Archæologia Æliana*, 8vo. Vol. 7, 1866, p. 43, 47, and are Nos. 2 and 3 in his Plate 6. I copy them here, adding Mr. Haigh's description:



«2. Similar type; legend, intended for SITRIC RE, blundered.

«Thor's hammer, between the billets; legend intended for INGELGAR MON.

«3. LVDO SITRC; similar type, Thor's hammer introduced as an accessory ornament.

«+ ERIC MOTI; a cross with crescents and pellets in alternate quarters».

«There can be no doubt that this is the object intended by the device on two of the coins of Sihtric, and on the later types of the S. Peter money. Little hammers of this form seem to have been worn as amulets; there are three or four in the Old Northern Museum at Copenhagen, one attached to a ring, all intended to be so; and one was found [in England] with the Cuerdale coins. . . . The story which Simeon tells, of Onlaf «the hold», swearing enmity to the clergy of the church of S. Cuthbert, by his gods «Thor and Othan», shows that he stood first in the estimation of the Danish rulers of Northumberland. So this dynasty, the race of Ivar, whose seat of empire was alternately Dublin and York; who quitted Dublin when the Northumbrians invited them, and resumed their authority in Dublin when they were compelled to abandon Northumberland, are called, in verses quoted by the Four Masters, A. D. 942 (944), *muintir Thomair*, i. e. the «people» or «race» or «descendants of Thomair», and they cherished as their greatest treasure the «ring of Tomair» or Thor. This was doubtless the very same «holy ring» on which they swore to keep their treaty with Ælfred, when they were in England in 876. . . . This holy ring of Thor, therefore, was one of the instruments of his worship, and would be kept in the same way in all his temples, and so also in their own temple by the sons of Ivar». — — — «Thomair is the Irish form of Thor». — — — » Thunaer, Thor, Thomair, is exactly parallel to Anlaf, Olaf, Amlaib, and Inwær, Ivar, Iomair»¹).

I quite agree with Mr. Haigh that the above coins have Thu(no)r's Hammer, but I think it is *also* something else. We must remember that several of these kings, tho originally heathens, ruled over both Christian and pagan subjects. Hence, in my opinion, they frequently used the old symbol which had spread from the far East and Egypt hundreds of years before Christ, the T, the Tau Cross, Saint Anthony's Cross, common to both Christians and Heathens, one of the very oldest and best-known Cross-types, whilst it was also so very near in shape to Thu(no)r's Hammer-mark. Hence it rapidly became merely decorative, when not a Cross exclusively Christian or merely neutral. On most of these early Northumbrian coins, and always on those of king Alfred. I look upon this Tau-Cross as a Christian symbol, otherwise as neutral.

With regard to the Thu(no)r Hammer-Amulets, of which Mr. Haigh has spoken, about 50 specimens are in the great Scandinavian Museums alone,

¹) Further remarks on these Oath-Rings and on Thu(no)r's Hammer will be found in C. A. Holmboe, *Mjólnir og Vadjira*, Christiania 1862, 8vo., and his *Om Eeds-Ringe*, Christiania 1863, 8vo.; in H. Petersen, *Om Nordb. Guded.*; and in my *Old-N. R. Mon.* 2, p. 976, and Vol. 3, *Bracteates*, No. 75.

besides those in Iceland and in private collections. See hereon the treatises by Dr. H. Hildebrand, with illustrations, in *Månadsbladet*, Stockholm, 8vo. 1872, p. 49—55; 1875, p. 33; and 1877, p. 501. Most of these pieces are only the Hammer. Dr. H. Petersen has kindly lent me a block of such a Pendant, *Hammer alone*. See his work p. 75; Dr. O. Montelius, *Atlas* 2, No. 624. It is of silver, from

LÄBY, UPLAND, SWEDEN.



Many others (*Hammer alone*) are given by Montelius, Hildebrand &c. But I need not repeat them. They are all of the same type, but endlessly vary in size and details. Most of them are of silver; some of simple metal. Here and there, especially in Skåne, this heathen Hammer-type has only slowly past over to the usual shape of a Christian Cross, with IHS or AGNUS DEI, (&c.) or the figure of Christ cut or mounted upon it. But they disappear more and more. They are no longer in the taste of the peasantry, who are every where selling their old silver ornaments for modern gewgaws.

A fourth distinct attribute is

D. THU(NO)R'S GRIPE OR GLOVE.

Of this Mr. Haigh thus speaks (l. c. p. 48): "These facts sufficiently explain the presence of Thor's chief symbol, the hammer, on the coins of Sihtric, and on those which, although they bear the name of S. Peter, were doubtless coined under Danish influence after his death [in 927]; and they suggest the explanation of another type, that of the coins of Ragnolt [the brother of Sihtric, died probably in 925];

"2. *The glove, also a symbol of Thor.* His iron gloves, also the gift of the Dwarfs, are often mentioned in the mythology of the North. He handled them whenever he grasped his lightning-flashing hammer."

On his plate 5 Haigh gives many variations of this emblem; obverse, RACNOLT, &c. and a Hand or Glove; reverse, a barbarization of EBORACE (York) and the monogram for CAROLUS (the Sword of Carl) &c. But as of the Tau-Cross, still more of the Glove. This has never yet been met with, as far as I know, as the sculptured attribute of Thu(no)r. I look upon it merely as a type convenient for both religions. The one would see therein the Mitten of their Thunderer¹); the other would recognize at once the common European Christian symbol of the Divine Hand, the Heavenly Majesty, the Holy Father.

Nor is Mr. Haigh's No. 4, *the Bow and Arrow*, in my opinion, «the symbol of the hunting god; the archer, Uller; the son of Thor's wife Sif, by a former husband», — but a Rebus (of which we have other examples on our Old-English coins) for the name of the Moneyer, here BOGA, which means a Bowman, an Archer.

Lastly we come to a class which in a sense should not be used here, as not being «sculptured or art-workt», but which in fact is the most important of all, namely

E. THU(NO)R DIRECTLY INVOKED, BUT NO SYMBOL ADDED.

These pieces bearing no attribute, I refer to them, as rare, costly and interesting, but very shortly and without engravings:

No. 1. A heathen stone, about 10th century, given in my O. N. R. Mon. Vol. 2, p. 766. It is from Östberga, Södermanland, Sweden. It ends with the formula in sam-staves (tied or monogram runes):

DONAR ROA UIT!

THONAR ROO (*peace, repose*) WEET (*show, give*)!

No. 2. A heathen stone, about 10th century, given by Prof. Thorsen in Aarbøger for Nordisk Oldkyndighed, 8vo. Kjøbenhavn 1870, p. 420, pl. 24. Is from Virring, North Jutland, Denmark. Ends with the formula:

DUR UIKI DISI KUML!

THU(NO)R BLESS (*consecrate, guard*) THESE CUMBELS (*grave-marks; the how, funeral block and standing stones*)!

No. 3. A damaged heathen stone, about 10th century, published by R. Dybeck, Sverikes Runurkunder, folio, No. 151. Is from Vesterby, Upland. Ends with the formula:

¹) In the Old-English epic of Beowulf, the monster Grendel also has his HOND-SCIO or GLOF.

AN DUR SU KI(u)R(u)NOAR!

AN (*but*) THU(NO)R SEE (*bless, guard*) these-KEN-(*marking*) RUNES!

This SEE, as a formula of blessing, is kept on in the Christian period, and is found on Christian runic stones with invocations to God, Christ and the Saints. In Middle and even Modern English it is well known in the same meaning. See my remarks hereon in my O. N. R. M. Vol. 2, p. 738 &c. It has continuously been used in this sense in Scandinavia.

No. 4. A colossal heathen stone from the 9th century from Glavendrup, Fyn, Denmark. See my O. N. R. Mon. Vol. 2, p. 692. Ends with the formula:

DUR UIKI DASI RUNAR!

THU(NO)R BLESS (*consecrate, guard*) THESE RUNES!

No. 5. A golden Runic Bracteate from the 6th century. See my O. N. R. Mon. 2, 538, and Svenska Fornminnesföreningens Tidskrift, 8vo. Stockholm 1875, p. 47 fol. Begins with the formula:

DUR TE RUNOA!

THU(NO)R TEE (*help, bless*) these-RUNES.

The only other God I have hitherto found invoked on runic monuments is (w)ODEN. We have examples on one stone with the Old-Northern runes, one with the later or Scandinavian staves, and, perhaps, on one Golden Bracteate.

THE DANISH RUNE-CAVEL IN ENGLAND.

But, as I think, I have lately found an example of this THU(NO)R BLESS of a very singular character and in a very unexpected quarter. It is not indeed stamp or carved, it is only written on parchment, but it is so exceptional that it may well challenge a place here.

At p. 162, Vol. 1, of my O. N. R. Mon. I mentioned a few runish transliterations (Latin words but Runic letters) and oddments and scribbles in *manuscripts*, on which I did not dwell. But I referred for particulars to John M. Kemble's excellent paper on «The Runes of the Anglo-Saxons»¹⁾, where they are engraved.

¹⁾ Archaeologia. London 1840. Vol. 28, 4to. pp. 327—372.

Several of these have since been handled by Prof, Dietrich of Marburg, but as I suppose without any result¹⁾.

The longest and most tantalizing of these manuscript-runes is the row in the Codex Caligula A, XV in the British Museum, Cottonian Library. This 4to skinbook is described by Wanley in his Catalogue p. 233. It contains a number of Latin treatises, together with many pieces in Old-English, Religious, Computistic, Calendaric, Medical and Mixt. At the bottom of leaf 119 b and 120 a (123 b and 124 a, new pagination) are 76 large and plain later or Scandinavian runes. This curious stave-line was communicated to Hickes by Wanley, and he engraved it in his Thesaurus²⁾. Thence it was copied by Tham³⁾, and by Kemble in his fig. IV. But neither of them has attempted an exact facsimile from Hickes, and both have made one mistake. In the word UIGI they give the third stave as ʃ (thus UIKI), instead of ʃ (G), which Hickes plainly has.

Wishing perfect exactness, I begged Edw. A. Bond, Esq., Keeper of the Mss. in the British Museum, our gifted English palæographer, to assist me, and he kindly came to my help in Nov. 1876. He explained that the codex is still in the Museum, and that the transcript published by Hickes was quite correct. The section containing the runes was written, he says, before the year 1075, the year 1074 being the latest date entered. The length of the rune-lines was dictated by the breadth of the page. As many runes were written continuously in one line as one page could hold. Thus at the bottom of leaf 119 b we have 40 staves, ending with DIK. This line is continued and concluded with 36 letters at the bottom of the next leaf, 120 a, beginning with DORSA. «The reading of the runes is quite correct throughout», Mr. Bond added. Thus our glorious Hickes is again found to be trustworthy.

In both Hickes and Kemble and the original skinbook we have IURIL, altered by Tham into KURIL. I agree with Dietrich that this is probably a mistake for KURIL, the name with which the inscription begins. It may indeed have been a colloquial or slurred softened form. Of such things we have many examples. But this «pet» pronunciation would scarcely have been adopted in

1) See his «Drei Altheidnische Segensformeln» in M. Haupt's Zeitschrift für deutsches Alterthum, 13 band, Berlin 1866, pp. 193—197; and his «Fünf Northumbrische Runen-sprüche» in the same magazine, pp. 104—123. I have a few words on these his efforts in my O. N. R. Mon. Val, 2, pp. 890—2.

2) Linguarum Vett. Sept. Thesaurus. Auct. G. Hickesio. Oxoniæ 1705. Pars 3. Gram. Isl. Pl. 6. Folia.

3) Anmärkningar i anledning af Herr Prof. Müllers Afhandling om Guldhornen. Af P. Tham. Stockholm 1817, 4to.

the one line, and not in the other. It is therefore apparently a clerical slip of the copyist. For these mss. are often copied the one from the other, and Runic Alphabets and other scribbles *we know* were in the same way transcribed again and again, usually with ever-added barbarizings. Nothing would be easier for a later scribe than to pass over one short side-stroke, in a piece which he perhaps imperfectly understood¹).

I cannot refer to any facsimile of this bookfell. It is one of those used by our lamented Mr. Cockayne in his «Leechdoms, Wortcunning and Starcraft of Early England», in which volumes so much quaint lore has been brought together. But he gives no plate of this codex.

Hickes engraves the staves in 2 lines, as they stand. Kemble copied them in 3 lines, for convenience in his narrower page. To ensure perfect accuracy, Mr. Bond obligingly procured me a full-size Autotype facsimile of both lines direct from the Ms. This has been photoxylograph by Hr. Rosenstand, and is as follows:

YDRIT HT RBN TRT WT RBN TN YNT THH TND PNRN IYIPIY

PNRH TRNT H INRIT HT RBN TRT NI PRTR TN TR

If we wish to translate this remarkable and sudden entry, in runes, in a codex containing Latin and Old-English texts, we must first carefully fix the value of the letters, their transliteration. Dietrich makes \mathbb{N} sometimes U and sometimes Y; \mathbb{H} sometimes A and sometimes E. This system, in one and the same line, is scientifically inadmissible. The Futhork (or runic alphabet) is plainly the later or Scandinavian, and must be treated as such. The writer had no stung T for D, and \uparrow therefore stands for both D and T. He has a stung K for G (\mathbb{P}), and therefore \mathbb{P} is K and \mathbb{P} is G. Otherwise the charac-

¹) As of *Runes* so of *Drawings* copied and recopied in our ancient English Mss. In his excellent treatise on the famous Cotton Ms. Claudius C, VII, now in Utrecht and called the Utrecht Psalter, Mr. Walter de Gray Birch says (The History, Art and Palæography of the Manuscript styled the Utrecht Psalter, 8vo. London 1876, p. 121), with regard to the Utrecht codex (of about the year A. D. 800):

«From this interesting passage we are now cognizant of the fact that the Utrecht Psalter gave rise to at least four copies executed with more or less faithful adherence to its archetypal teaching, in the tenth, twelfth, and thirteenth centuries.»

In illustration, Mr. Birch gives one drawing from the original skinbook, with the corresponding plates from 2 of the later manuscripts, all in autotype.

ters are as usual at this period; † is A, ¶ is U, † is O. Taking things to be so, the runes give us:

KURILSARÐUARAFARÐUNUFUNTINISTUDURUIGIDIK
DORSATRUTINIURILSARÐUARAUIDRADRAUARI

As far as I am aware, only 5 attempts have been made to read this difficult inscription. Two of these were by Tham, in his pamphlet on the Golden Horns (at p. 7 and again at p. 39); the 3rd was by M. F. Arendt (published by Tham as above, p. 38); the 4th by F. Magnusen in his *Runamo*, p. 604, 605; the 5th by Prof. Dietrich as afore said.

Of late I have again and again directed my attention to these lines, and now believe that I have read them. As is my wont, I alter nothing, take the staves as they stand. I make them to be in an *Old Danish dialect*, and to give us a missive or message or note or report, transmitted by a heathen Dane in England to a friend, perhaps a kinsman, probably also in England. Pagan Danes and other Northmen swarmed in England in the 10th and 11th centuries. This runic message was doubtless at first cut on a little Cævel or tiny stick or tablet, and from this wooden flake it may have been copied on to parchment for *family reasons*. Of the Northmen many in the same family were pagans, others already Christians. They rapidly embraced Christianity, and a converted Scandinavian may have preserved this notice as being a document which in earlier days had announced the safety of a lady very nearly allied in blood or friendship.

Runic alphabets &c. were often recopied for hundreds of years. This heathen telegram may be much earlier than the leaves on which it now stands. At all events, as Mr. Bond has shown, it cannot be later — but may be much older — than the year 1075. At this time, say in the last half of the 11th century, commotion was universal both in Scandinavia and England. All the British Isles thro, pitched battles and dreadful bickerings and accidents and inroads and murderous attacks were taking place. Many inquiries would be made as to the fate of individuals and families, and *thousands* of these carved¹⁾ «bits of

¹⁾ Or written, but usually cut. Parchment and inkhorns were as yet a rarity everywhere, especially among the Northern freebooters.

In Shakespear's *Hamlet* the young prince is sent to Britain with a letter, carried by his two comrades. But he re-writes the letter and saves his life. In the original Amleth legend of Saxo Grammaticus the two companions of Amleth carry a WOODEN RUNE-CÆVEL [«litteras ligno insculptas (nam id celebre quondam genus chartarum est)»]. But he cuts away some staves and adds others, so that the letter now tells the British king to slay the messengers and to give his daughter in marriage to Amleth. *Saxonis Grammatici Hist. Danica*, ed. Velschow, Vol. 1, Lib. 3, p. 145.

news» would be sent by trusty hands. Often this would be by «underground railway», which has flourisht in every age. We have many notices in the Sagas and elsewhere, from the earliest times down to the middle-age, of these letter-slips and other runic wooden notifications and annals and poems. In the shape of parchment and paper they continued, here and there in Scandinavia, down to the 16th century. But nearly all these wooden rune-cavels, which *have* existed by tens of thousands, have naturally disappeared.

We know the extreme difficulty, at times, of translating inscriptions which are not divided into words. This especially in a period which had little of a conventional book-language, but naturally used many and mixt dialects of which we know so little, and as to which we *must* allow ourselves a certain latitude both as to spelling and form, sometimes even as to words. For certain words *may* have existed in localities and talks from which, from mere paucity of material, we have pronounced them absent.

And in a writing of this kind, very many combinations of letters may be made, giving a meaning more or less possible or probable.

In the face of all this, the following attempt may not have succeeded. All I can claim for it is, that it is simple and natural and reasonable and «grammatical», and fits in with the movements of «the Wiking period», which lasted longer than is generally supposed. If the runes are not an idle scribble, they must have been meant to say *something intelligible*, and we know *so* much of the comparatively late dialects of the 10th and 11th centuries, that we ought not to be quite helpless. Should my reading be rejected, some other student may be more fortunate.

The tiny rune-tane, which may have been hidden in the hair of the carrier, in my opinion said:

KURIL SARD UAR A FARÐU.

NU FUNTIN (= FUNDIN) I STU.

DUR UIGI ÐIK, ÞORSA TRUTIN (= DRUTIN)!

(K)URIL SARD UAR A UIDRADR A UARI.

KURIL SORED (*wounded*) WAS ON her-FERD (*journey, passage, expedition*).

NOW she-is-FOUND IN STOW.

MAY-THUR WIH (*bless*) THEE, he-the-THURSES' (*giants'*) DREETEN (*lord, ruler, smiter*)!

(K)URIL SORED (*hurt*) WAS ON (*at*) the-WITHER-REDES (*debates, consultations, parleyings*) ON (*at*) WARE.

Thus the Lady KURIL was long expected in vain, never arrived. Enquiries were set on foot by her friends, and she was found at Stow, whither

she had escaped. She explained that she had been in danger of her life, having been attackt and wounded at Ware.

Then the affectionate greeting to the sorrowing father or husband or friend: — *May Thur, the giant-tamer, bless and comfort thee!*

Further thoughts suggest a «postscript», of additional detail. The debates between the Wikings and the English, or between two Wiking-bands, at Ware, where a formal parley was held, ended in violence, and even the Lady KURIL was not spared.

I make KURIL a female name because it must be so. It is clearly in apposition with SARD and FUNDIN, and both these words are in the nom. sing. fem. But I have never seen this name before. It may be a diminutive of KUR, a worn KURILA, or a slurred popular or pet form for KURHILDR, both of them unknown to me. There was a Gothic king CORILLUS.

SARD is a «correct» Old-Danish and Old-Swedish participle, nom. sing. fem., (masc. SARDER, fem. SARD, neut. SART).

UAR is common, for the earlier UAS.

A common, for the earlier AN or ON.

FARFU, dat. sing. fem. Doubtless Old-Danish. The nom. sing. is in O. Swedish FÆRD, N. Icel. FERÐ, O. Engl. FERD, FYRD, O. Fris. FERD. But the M. Goth. FARDO, Ohg. FART and O. Sax. FARD have preserved the older unweakened vowel. All are feminine.

.NU, common in all our dialects, NOW.

FUNDIN, p. part. n. s. fem. FOUND.

I, common, for the older IN.

STU. I cannot *prove* that this is a place-name. But if we really have STU between I, the end of one section, and DUR, the beginning of another, I cannot see what else it can possibly be. In England and up thro the old Northumbria we have several places called STOW, spelt in O. E. STOU and STOW, and Latinized STOUA and STOWA. The most famous is STOW or STOW-MARKET in the Hundred of Stow in Suffolk. It is on the river Gipping, a tributary of the Orwell, between Ipswich and Bury. It is quite near the sea at Ipswich and Harwich, and is not very far from London.

DUR, the heathen god DUNOR, DUR, DOR, followed by the verb UIGA. This verb, so common in Scandinavia, has not yet been found in O. Engl., tho we had the noun and endless compounds. Here it is in the 3 s. pr. subj. The whole phrase, DUR UIGI, *may Thur bless*, we have already seen on two Danish heathen runic stones. But we have here — for the first time in all

the North, on stone or parchment, in runes or Roman letters — the doubtless once common phrase, *DUR UGI DIK, may Thur bless thee!*

DORSA, gen. pl. masc. Of the *THURSES*, ettins, giants, goblins, monsters, helpless and fools tho so burly and big. This is the N. Icel: *DURS*, *DORS*, *BUSS*, the provincial Norse *TUSSE*, *TUSS*, the provincial Danish *TOSSE*, the provincial Swedish *TUSSE*, *TUSS*, *TASSE*, *TASS*. In O. Engl. we have *DYRS*, in Early E. *DURS*, in Mid. E. *THURS*, *DIRS*, *DRISSE*, in provincial Engl. *THURS*, *THRUSE*, *THYRSE*, *THRUST*, and a rock-den or stone-shelter is called a *THURSE-HOUSE*. In Ohg. there was *DURS* and *TURS*. — I have never before seen this fine epithet, doubtless once widely used, *DORSA DRUTIN*.

DRUTIN, obsolete in Denmark, the O. Swedish *DROTIN*, *DROTEN*, N. Icel. *DROTTENN*, O. E. *DRYHTEN*, *DRIHTEN*, Mid. Engl. *DRYHTEN*, *DRICHTIN*, *DREETEN*, Ohg. *TRUTIN*, O. Sax. *DROHTIN*, *DRUHTIN*, O. Fris. *DROCHTEN*.

UID-RADR. ac. pl. fem., a compound hitherto found only in the Norse-Icelandic *VIÐ-RÆÐA*, fem., talk, conversation, parley.

A *UARI*, *ON*, *at*, *WARE*. Analogy would seem to show that this also is a place-name. But again I cannot *prove* it. Should it be so, again there were several spots called *WARE* in olden days. We should expect that the one here referred to would be in the same county as *STOW*. And accordingly in *Domesday Book*¹⁾ we have in Suffolk, in the neighborhood of Bungay and Flixton, Hundred of Waneforda, a place *IN WARI*. With his usual kindness Mr. Bond, Keeper of the Mss. in the British Museum, has referred to the Ordnance Survey for me. But there is no *WARE* there, and he suspects it may have gotten a later appellation, and be the spot now known as Eartham near Bungay. — Should this be *not* a stead-name, it can only be a word answering to the N. I. *VÖRR* (older form *VAR*, gen. *VARAR*) fem. and masc., and *VER*, neut., O. E. *WÆR*, Engl. *WARE*, *WEIR*, a haven, station, fishing-place. The general meaning will be the same, but it will not be so sharp and clear as in the former case, which I therefore prefer.

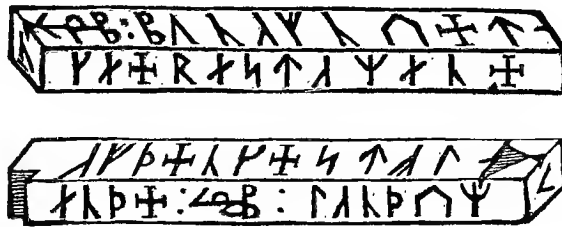
Till a better can be found, I therefore hold fast the interpretation here offered. Should it be substantially correct, it puts into our hands the earliest bit — by about 225 years — of *parchment Danish* yet known to us. And not only so, it is about 125 years older than any such fragment in Norse-Icelandic, a couple of whose vellums are the most antique left to us in any Scandinavian tung.

This is also the first *THU(NO)R* invocation yet found on vellum.

¹⁾ Vol. 2, fol. London 1783 p. 380, col. 2.

THE NORSE RUNE-CAVEL IN DENMARK.

The only specimen of the inscribed Runic cavel or wooden letter-slip hitherto made public, is that figured in Ol. Worm's *Monumenta Danica*, Hafniæ 1643, folio, p. 299. He styles it a «*Virgula Erotica*» or Twig-loveletter. It was sent him in 1632 by the Rev. Christian Hansen Riber, the Bishop of Ålborg in Jutland, to whom it had been given by Hr. Otto Scheel, Governor of Ålborghus. The Bishop's letter is in Worm's *Epistola*, 1, 43, and he there states that «*singulare hoc monumentum*» was found about the year 1600 by a schoolboy or student («*scholasticus*») in a field near Viborg («*in agro Viburgensi*») in Jutland, as was testified by the Rector of the School, Herr Vilhad. The runes, he says, were small but very neatly cut («*accurate incisæ*»). Worm adds that this 4-sided cavel was apparently made of the wood of the Sloe-tree or Black-thorn, and was about 3 inches long and 1-third of an inch broad each way. He fortunately appended an exact facsimile, full size, which I here repeat:



Worm's translation, the only one I have ever seen, is:

«BYNAFFN WET KIERESTA MINA AFF THENKESTOL INDE LANDUM.

«Nomen meum novit amicissima mea. Ex amoris hac tessera landum.»

This will be in English: MY SWEETHEART HAS FOUND MY NAME. FROM THIS LOVE-TOKEN LANDS.

What became of this curiosity at Worm's death, has never been discovered. Probably it has long since perisht, like some other things he is known to have had.

This piece seems to me not very old, perhaps from the 14th century, and to be in Old-Norse.

The first bind or rune-group I would read as BIDAT, beginning with the B, taking I from the stem as usual, then D on the right followed by A on the left, and ending with T at the top. This word, if rightly redd, will be very

appropriate here. It is Old-Norse in form. BID, *bide, wait*, and the negative affix AT, *not*. Thus BIDE NOT, *come away, join me at once as we had agreed, keep your appointment, meet me at the trysting-place*.

The second monogram or rune-cluster, before LANDUM, is, I think, BUDIL; B first, then U on the left, D on the right, I on the stem, and L on the top left¹).

Worm made no effort to unravel either of these runic binds. Changing nothing, taking the letters as they stand, they seem to be:

BI~~h~~AT. BUNAFN UET KÆERÆSTA MÆNE AF DENKESTOL ÆNDE BU~~h~~IL-LANDUM.

D at this time was continually used for simple D.

BU-NAFN, ac. s. n. BY-NAME, village-name.

UET, 3 s. pr. WOTS, knows.

KÆERÆSTA, n. s. f. def. the most beloved.

MÆNE, g pl. of MAN, neut.; person, *woman*.

AF, prep. OF, from.

DENKESTOL, d. s. m. a think-stool, thought-base. As in English STOL is *Chair* and also *heap, cluster*, so in N. I. SKIPA-STOLL is a *ship-stool*, boat-crowd, fleet. In some Danish plant-names, STOL is used in the same way. So MALURT-STOL means a bushy Wormwood plant. In either sense DENKE-STOL means *thought-bearer*.

ÆNDE, orthodox N. I. form ENDA.

BUDIL-LANDUM, d. pl. n. There is a BODIL in Hörning Parish, Skanderborg Amt, Jutland, and in other places in Denmark. There may have been others.

On the whole the meaning of this message, apparently written by a Norwegian settler or traveler in Jutland, was:

BIDE-NOT (*delay not, come at once*). The-BY-NAME (*homestead, moot-place*) WOTS (*knows*) the-DEAREST of-WOMEN OF (*from, by*) this-THOUGHT-STOOL (*word-bearer, wooden rune-slip*) AND (*as also*) the-BODIL-LANDS.

= *Come quickly. You will know, dearest! our meeting-place from this message and the district whence it comes.*

A message of this kind, which might fall into strange or unfriendly hands, *was not to be too plain and straightforward*.

At all events, however we translate it, we have here a rune-cavel bearing 53 staves.

¹) The choice of those words (for instance as beginning with B and B, which may have been some little mystery) may have been intentional, to convince the receiver that all was right, tho no other could understand the reference.

AN ENGLISH RUNE-CAVEL IN ENGLAND.

All this brought to my mind that in a quick run thro the British Museum, many years ago, my learned friend Aug. W. Franks, Esq. obligingly pointed out to me a piece of this kind. I now thought it might possibly be the missing *Worm Cavel*. Thanks to the kind assistance of Mr. Bond and Mr. Franks, I am now able to say that *it is not Worm's*, and that *it is an English Cavel*. I here give the exact rubbing of the original, full size, furnisht me by those gentlemen, photoxylographt by Herr Rosenstand: ¹⁾



It is of a dark-brown hard wood, and was once in the Museum of Sir Hans Sloane. In the old Catalogue it is entered as «Sloane 90. A Runic almanac small?» This is all that is known of its history. Probably it was given to Sir Hans Sloane by some friend about 1740—50. Mr. Franks is not aware that it has ever been copied or described or redd.

Before we proceed to handle it, we must make a remark or two.

1. We see at once, from its general character, that it is not very old, and must transliterate the marks accordingly. For in the last runic period, both on hard substances and on parchment or paper, there was a great freedom and variation of type, and an evident hankering for and feeling after a kind of *cursive and running and easier* hand. Thus here we have 2 variants of the c, 2 of the e, 2 or 3 of the l, 2 of the n, 2 of the r, 2 or 3 of the t

¹⁾ I sent Mr. Bond a copy of the woodcut for final correction, if needed. His answer was: «The engraved copy is quite correct.»

and \bar{u} , and a couple of the \bar{y} . — Among other peculiarities is the "short" type for \bar{g} , (\bar{c}), which is in fact only half of the figure.

2. There is a bind or rune-cluster here also, and for the same reason, greater secrecy. It is in the name, \bar{o} on the left, \bar{l} on the top right, \bar{d} on the right lower down, all followed close by \bar{r} .

3. THOMAS was often spelt with a \bar{th} (\bar{p}) in older days. And here also it is \bar{dum} for \bar{tum} , \bar{tumm} , \bar{tom} , &c.

4. The alphabet is prevaillingly the later or Scandinavian, but it is freely mixt with the older or Old-Northern, so that it may be called transitional.

5. The last figure in the last line is a kind of flourish, and is equivalent to an end-mark or full stop.

Let us now take the letters quite simply as they stand, line for line:

EC DE TEL NU, \bar{dum}
 \bar{o} LD \bar{r} , QUIC NU, GÆT
 YE ERLY TÖ MÆRE
 AF NEUKÆSTAL.

I THEE TELL NOW, TOM OLD \bar{r} , QUICK NOW, GET YE EARLY TO MARY OF NEWCASTLE.

This is all very amusing. It is a little love-scroll, a rendezvous demanded by pretty MARY OF NEWCASTLE of her betrothed TOM OLDER¹⁾. It is in English of the 13th century, but North-English, and with distinct Wiking-Scandinavian peculiarities. The EC and AF are Danish or Norse still left in the local talk. But all this agrees admirably with the place named — the then strongly Danish district round about Newcastle and the Principality of Durham.

In *modern* times, after the lapse of a few hundred years, out of *millions* of Paper letters only a few hundreds have survived. There were *tens of thousands* of these little *wooden* or Runic missives in *olden* days. We have here, if I am not mistaken, a *copy* of one of these in the 11th century, a *woodcut* of a second in the 17th century, and ONE UNIQUE ORIGINAL at this moment in the British Museum.

1) As we know, there is nothing new under the sun, and we have Love-rings, Love seals and Love-gems by thousands, from all lands and times. One of these is an exact counterpart to the above. It is a six-angled Classical Gem, a Dove in the center, and round it:

SI AMAS VENI.

IF YOU LOVE ME, COME!

Doubtless such a message would not be refused. See it engraved and explained in Fr. Ficoronii Gemmæ Antiquæ Litteratæ, a P. N. Galeotti. 4to, Romæ 1757, p 5, Tab. 1, No. 14.

THU(NO)R IN BEOWULF.

Now all the above representations or invocations of Thu(no)r or his Attributes are stampt or carved on stone, or some metal. The usual *written* sources which speak of him or other gods do not concern us here. But I desire to make one exception. I think I have found an unsuspected mention of this Warrior against Evil in our own land, in England, so far back as shortly after the year 700.

This is in our magnificent Dano-Anglic epic Beowulf, a heathen Saga told by a Christian English scald early in the 8th century, but in its present shape found only in one Ms. of the 10th year-hundred.

The reason *why* this instance has been overlookt is, because it is exprest indirectly, in a «kenning» or poetical epithet or substitute. And the reason *how* so noble and picturesque a passage could be so misunderstood is, because we live in a wooden one-sided narrow-minded school of «phonology» and mechanical philology, which has done more harm than good, and has mercilessly tampered with precious olden texts. Everything had to be reduced to system and theory, and the manuscripts have been corrupted and «corrected» accordingly, obliterating endless valuable fragments and traces of older words or word-forms and floating dialects. New letter-types (unknown to the Mss.) are invented and thrust down our throats, and accents are introduced wholesale, with a pragmatistical infallible contempt of *what stands*, and of everything and everybody save the editor's last hobby or the shibboleth of the last «phonological» Pope or Anti-Pope.

Words, whether or not originally one, have sometimes obtained double meanings, *now* distinguisht by the accent. Therefore, the moment we — the editor, publisher — *add the accent* in the printed book, we *fix for ever* the meaning of the word!

So here in Beowulf. The term in question is

gast

as it is written in the skinbook; and so it was honestly printed by its first editor, Thorkelin, and its second, Kemble. But Kemble unhappily translated «gast-bona» «spirit-slayer», and in his Glossary «Diabolus». So Thorpe, following suit, printed the word *in his text* «gást-bona» and translated »spirit-

slayer». Then came the rush. Grein, 'gâst-bona'; Grundtvig, 'gâst-bona'; Heyne, 'gâstbona'; Arnold, 'gâst-bona', and so forth.

But let us now examine the passage itself. Early in Beowulf, when the scóp describes the murderous visit of the water-monster Grendel to Heort (Heorot), the splendid throne-hall built by Hrothgar, we see that Grendel first seizes and carries off 30 of the king's thanes, and then makes fresh ravages till the palace is empty and abandoned during a space of 12 years. The royal Chief and his Elders consulted long and well what to do:

Sometimes sought they
 idol sanctuaries,
 worship-gifts vowing.
 Wail-prayers they utter'd
 where gloom'd the Gast-smiter,
 for his God-help quickly
 gainst sorrows sorest.
 Such their wunt was,
 heathens so hopéd.

What is the *original* text of this passage? We shall find it *only* in the *first* edition: «De Danorum Gestis. Ed. Gr. J. Thorkelin. Havniæ 1815», 4to. p. 15,16; (Line 348—356 in Kemble, Vol. 1; l. 352—360 in Thorpe; 348—356 in Grundtvig; 175—179 in Grein, Heyne and Arnold):

Hwilum hie ge-heton,
 æt hrærg-trafum,
 wig-weorpunga.
 .Wordum bædon
 þæt him gast-bona
 geoce gefremede
 wiþ þeop-þreaum.
 Swylc wæs þeaw hyra,
 hedenra hyht.

*At-times they vowed
 at altar-enclosures
 worshipful gifts.
 With-many-words they-bade
 that to-them the-Gast-smiter
 help would-give
 against such-folk-anguish.
 Such was manner their,
 of-those-heathens the-hope.*

It is not necessary to enter here into the vexed question of the etymology of GAST, GHOST and GUEST, the curious way in which they have often past into each other both in form and meaning in different dialects, and the attempts to discriminate them by a long or a short vowel and other resources, but all of which have failed — from the endless caprice of the folk-talks. Generally, we are told that GAST (man) has a short vowel, GĀST (ghost) a long

vowel, GÆST (guest) a short vowel. Accordingly, the editors having fancied that GAST meant a *ghost* altered it to GAST, and a GHOST it remains.

But nothing is more certain than that the word GAST or GÆST is continually found in our older Scando-Gothic dialects, particularly the Northern, for *man, hero, enemy, wild fellow, monster, ettin, giant, vagabond, dare-devil* and the like. This meaning still remains in our dialects, and in Scandinavia a sea-dog, sailor, is still a (sö-)GAST.

Accordingly this GAST, GÆST is very frequently used in Old-English not only for *man*, but also for *foul and fierce man, giant, monster*, as it is in Early and Middle English, tho so often mistranslated *spirit*, and this is the meaning here in Beowulf¹).

It is therefore simply absurd to translate GAST-BONA by *spirit-slayer* or anything such. There is no question of any *spirit*, still less of any *devil*. The heathen Danes, says the poet, in their despair, crowded to the idol-temples and promised gifts and prayed to their God

THE GIANT-SLAYER

to help them in their terrible need *against* a giant, a monster, a savage ettin. Who was that deity of our forefathers who was *the* BANE OF THE GASTS? All the Northlands, from the Eddas to Jack-the-Giantkiller, answer with one voice: THU(NO)R! This 'vinr verliða' (friend of men), this 'sonr Óðins' (son of (W)oden), this 'barmi Baldrs' (Baldor's brother), 'raðbani þurs' (by-rede bane of the thurse, death-plotter against the giants), 'dólgr jötna' (death-giver to ettins, giants' death-wound giver, giant-slayer) and so on in dozens of such kennings²), is verily known unto all men.

¹) Years after I had convinced myself what this kenning really signified, I came across L. Ettmüller's first German version (Zurich 1840). At p. 73 he gives the line in question

«dass der Geisttilger ihnen helfe wider den Weltschreck».

He adds in a note: «Welcher der obern Götter ist gemeint? doch warscheiulich Thunar (Thôrr), der Urfeind des Riesengeschlechtes.» As far as I know, he stands alone in this. All have: «Kemble, «the spirit-slayer»; Thorpe, «the devil, the soul-slayer»; Grein, «der Geistestodter» (and in his Dictionary—altering the plain *bona* to *bana* — why not? He has *not* altered every word in every line, as some Germans in their Ms. editions — *animi destructor, diabolus*); Heyne, «den Vernichter aller Geister»; Arnold, «the destroying spirit»; and so on. Only Wackerbarth, in his English poetical version (London 1849) has «the Spirit-Slayer», and in a note p. 128,» i. e. Odin.»

²) B. Gröndal, in his excellent «Clavis Poetica Antiquæ Linguæ Septentrionalis», 8vo. Hafniæ 1864, has nearly 40 of these kennings for Thu(no)r. See his p. 269.

THE MORAL OF THE WHOLE.

In a time like this, of — isms endless, the one more damnable, ignoble, driveling or doltish than the other; — of foulness, fetishism or frantic blasphemy, flaunting paper crowns overscrawled «infallible» and «high science»; — of «rings» and riots, blacklegs and bribers, falseness and fraud, adulteration and adultery, capitalism and club-law; — of softness, sentiment, sophism, weakness and wilfulness, pendriving and paradox; — of morbid materialism, luxury run mad, license unbounded, a literature most leprous; — LAW the while become LAWLESSNESS, a slow and costly sham and swindle, a cobweb wide open for wasps and dragon flies and catching only silly gnats, a comedy contemptible as it is costly, — «Punishment» now smothered in maundering «Philanthropy», CRIME (even Rape, Murder, Burnings) REWARDED with pensions in palaces built with the sweat and tearful savings of the toiling non-criminal million; — of Blood-and-Iron» and Bankruptcy; — «Examinations» and hot-house «Education», in other words Cant and Cram and an unbearably arrogant but in real life worthless «Little-of-everything» (palsying the limbs and blearing the eyes of our daily feebler youth), these now the only Ten Commandments, the only «Religion of the Future» of States *called* Christian; — at such a moment THUNOR, our great ancestral Symbol-god, should never leave us. Not only is he THE MIGHTY in head, hand, heart; his whole being, his life and death, is Self-sacrifice FOR THE GOOD, THE RIGHT, and AGAINST THE BAD, THE WRONG.

We have found him here in Beowulf, invoked to help the suffering people against the monster UN-LAW. We have seen him or his emblems or name on the funeral stones of the dead, that they might SLEEP IN PEACE under his watchful eye. We have him or his Mace on Jewels many, Amulets of Beauty and Benison, a charm AGAINST EVERY TERROR. Nay, he stands on the Holy Font itself, perpetually preaching that the Christian Soldier should FIGHT AT LEAST AS BRAVELY against Baseness as ever did the Hammer-wielder.

THUNOR, speaking alway of STRENGTH, WORK, DUTY, TRUTH, HONOR BRIGHT, *He* is truly the «Land-áss», the Land-Ans, the Guardian Genie of the Fatherland; the «Ótti Jötna», the dread of every Bug and Ogre; the «Bani tröll-

quenna», the relentless slayer of Troll and Hag and Witch-quean, whether tripping winsome in guise of Light-angel fair, or stiffly striding with scowling fire-red balls and matted snake-hair, her crooked fingers grasping the torch and dagger of destruction and despair.

God help that Heart, that Home, that Land, that Age where

NO THUNOR IS!

[*Accidentally omitted Note to Cartouche 8, p. 25.* — So conventional is the carving, that in fact there is no Cross at all, only the Board (suppedaneum) on which the feet rested.

[*Accidentally omitted Note to the Valleberga stone, p. 31, 32.* — On the great mosaic of St. Apollinaris in Classe, near Ravenna (A. D. 545) — subject, the Transfiguration — is a Cross nearly Maltese in form, at whose intersection we see a Face of Our Lord. This is the earliest known approach to a Crucifix. On the Oil-vessels of Monza (6th century) is the Head (nearly a bust) of Christ, above a small Cross.]

TORDNEREN THOR,

FREMSTILLET PÅ EN SKANDINAVISK DØBEFONT

FRA OMTRENT ÅR 1000.

Det eneste hidindtil fundne Gudebillede efterladt os af vore
Skando-Gotiske forfædre.

AF

PROF. DR. GEORGE STEPHENS, F. S. A.,
LONDON, EDINBURGH, KJØBENHAVN, STOCKHOLM &c.,

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1878.

MED HØJAGTELSE TILEGNET

OTTRAVA-FONTENS FØRSTE UDGIVER,

VELÆRVÆRDIGE HR. CLAS JOHAN LJUNGSTRÖM,

SOGNEPRÆST TIL RÅNNUM I VESTGOTLAND.

Varþær barn til kirkiu boret oc
beþiz cristnu. þa scal faþir ok moðer
fa guðfæpur oc guðmoðor oc salt oc
uatn. þæt scal bæræ til kirkiu þa scal
a prest kallæ han scal a kirkiu bole
boæ. barn scal brymsignæ firi utan
kirkiu. dyr. Sþen scal font wigyæ.
prester barn döþæ. oc gudfaþir a haldæ.
gudmoþer til namns sygiæ. prester scal
byuþe husu [=huru] lengi faþir oc moþer
sculu vardvetæ. Hændir þæt sot a vegh
oc ma igh til kyrkiu coma. þa scal gud-
faþir döþæ oc gudmoþer a haldæ. i
vatn. æn vatn. ær til i namn faþurs
oc suner oc andæs helagha.

*Vorder et barn båret til kirke og
beder om Kristendom, da skulle Fader
og Moder få sig Gudfader og Gudmoder
og salt og vand. Det skal bæres til
kirke, og de skulle tilkalde Præst. Han
skal bo i boden ved kirken. Han skal
primsigne barnet udenfor kirkedøren.
Siden skal han indvie Døbefonten.
Præsten skal døbe barnet, og Gudfa-
deren holde det, Gudmoderen skal nævne
navnet. Præsten skal sige hvqr længe
Fader og Moder må syste med barnet.
Hændes det, at det vorder sygt på
vejen og ej kan nå til kirken, skal Gud-
faderen døbe det og Gudmoderen holde
det, i vand dersom vand er tilstede, i
navnet Faderens og Sønnens og den
Hellig Ånds.*

*Schlyter. Codex Juris Vestrogotiæ. Stockholm 1827, 4to. Ældste Kirkelov, 1ste
afdeling, s. 3. (Datum omkring 1200—1250. Håndskriftet er fra slutningen af det
13de århundrede).*

A krist skulu allir kristnir troæ at han ær guð. ok æi æru guðær flere. æn han æn. ængin skal affgubum blotæ. ok ængin a lundi ællr stenæ troæ. allir skulu kirkiu dyrkæ. þit skulu allir baði quikir ok döþir. komændi ok farendi. i. weruld ok aff.

På Krist skulle alle Kristne tro, at Han er Gud, og ej ere der Guder flere end Ham alene. Ingen skal blote til Afguder, og ingen tro på Lunde eller på Stene. Alle skulle hædre Kirken. Did skulle alle komme, både levende og døde, både de som komme til verden og de som fare derfra.

Schlyter. Codex Juris Uplandici. Stockholm 1834, 4to. s. 11. Kirke-loven, 1ste afdeling. (Bekendtgjort under Birger Jarl, omtrent år 1296. Håndskriftets alder omtrent år 1300).

TORDNEREN THOR (THUNOR).

Billeder ere fattigmands Bøger. (Johan Damascenus).

Brødre og Søstre i Troen, Venner og Grander fra fjern og nær, hvad enten I heldigvis alt ere den Hvide Krists efterfølgere, eller endnu holde fast ved vore fædres Guder, og især I, som ere her tilstede for at bede mig om ved den hellige Dåb at optage dette barn i Kirkens Ark, lytter nu først en liden stund imedens jeg udlægger for eder de billeder, som jeg har ladet udhugge i dette Gjenfødelsens kar.

Den kyndige stenhugger har rettet sig efter mit ønske, og har på denne Døbesten givet os et kort omrids af alt det som I selv bør vide, samt sørge for at dette barn kommer til kundskab om, for at det kan ledes frem ad den kristelige lydigheds sti.

Jeg trænger ikke til mange ord; thi meget som er godt og sandt er også fælles for alle menneskeborn, altid og overalt, og ikke mindst i denne tid og i dette land, hvad enten de endnu holder fast ved hedensk lærdom, skygger og symboler af guddommelige ting som nu ere misforståede, eller de alt ere vordne lemmer af Vorherres hemmelighedsfulde legeme. Mennesket skabtes i Guds billede, og hele glansen er endnu ikke svunden fra dets åsyn.

Thi bøje vi os alle for en fælles Alfader, takke ham alle for hans miskundhed, håbe alle på tilstundende salighed formedelst hans uendelige godhed imod sine børn. Men alle, ak alle tilhobe, vide vi også at svig og ufred ere komne ind i Valhal, og at denne verden nu er en syndens, en sorgens, en dødens verden. Fra Idas sletter, fra Eden og dets Paradis, ere freden og uskyldigheden for længe siden flygtede. Egenkjærlighedens gift har rørt ved alt. Broders hånd er løftet imod broder. Den listige Slange har sejret. Vore

første forældre ere faldne; de bestode ikke på prøvens dag, men åde af den forbudne frugt.

Og sé, her skue vi Ormen med Æblet i munden! Ask og Embla, Adam og Eva, eller hvad det første lykkelige Par ellers kaldtes i verdens folkesagn — mistede Edens Have, dreves bort fra Livsens Træ. Torne og

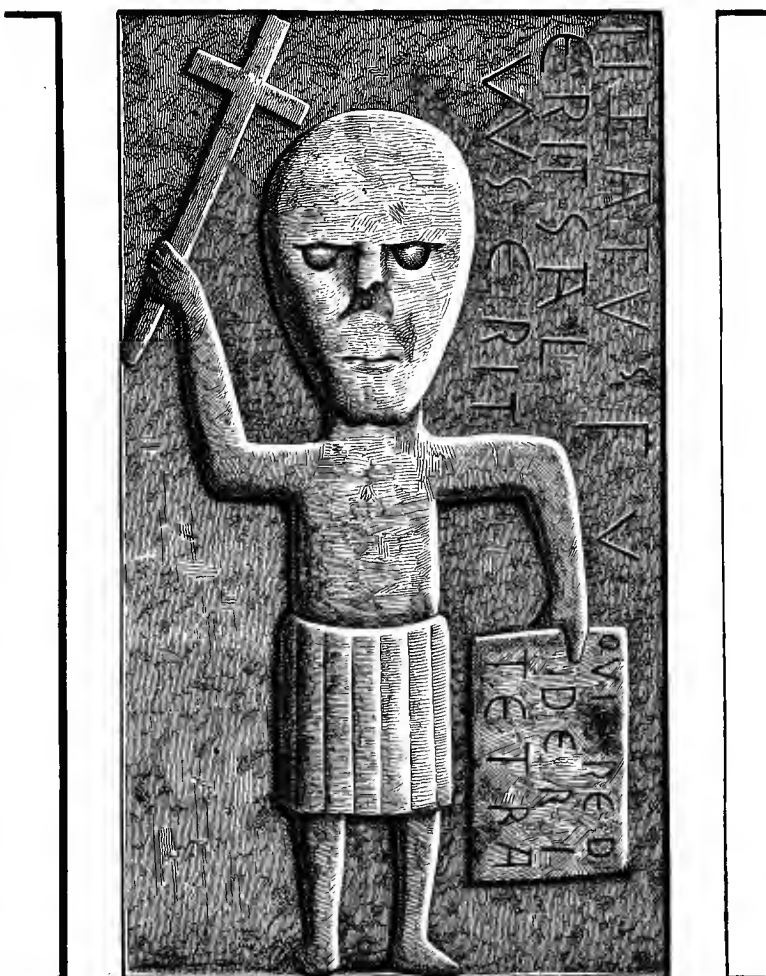


tidsler groede op omkring dem, og i deres ansigts sved skulde de æde et lille stykke brød.

Men for dette store Fald kender hedningeverdenen ingen sikker bod. Stokke og stene, meningsløse sagn, dunkle oldkvad, blodige skikke, Elverfolk og ofringer og grum overtro, oprindelig velmente men barnagtige æt-sæder, uværdige mænd med skæg og hæderlige kvinder, hadske fejder, fæle selvpinsler,

tempel-gøglerier, præste-sange om Guder som kæmpe og falde, — dette og andet sligt kan ikke hjælpe os. Intet hedenskab har nogensinde mægtet at helbrede den af synden sårede sjel, når hjertet er færdigt at briste af sorgen.

Her har vi da alle samme vilkår. Livets kendsgerninger ere trindt omkring os, og fornemmes i vor egen barm. Lader os dølge det så dybt vi



kunne, nævne det med hvad navn vi ville, alle ere vi fulde af frygt og svag-
hed; vi længes efter en udgang af denne mørkhedens hule, strække hånden frem
imod en klarere dag, forvente Guds sagte hvisken, hvis musik vidunderligen
skal tale til os om noget højere, bedre, himmelsk.

Og lovet være Gud, han har ikke forladt sine faldne børn! Han gav
Ordet, og Ordet blev kjød. Jeg vil sætte fiendskab imellem dig og Kvinden,

imellem din sæd og Kvindens sæd. Han skal knuse dit hoved, men du skal stinge ham i hælen. Derfor fødtes Guds Søn, Vorherre Kristus, af en mø; derfor gav han sig selv hen for os, og tilkøbte os atter det gyldne land og et evigt liv. O, vidunderlige nåde og herlighed! Den almægtige Faders Søn er vor Høvding og vor Broder. Hans Kors er vort Banner.

Sé, han har befalet sit riges sendebud, alle sin kirkes præster, hver kristen mand og kvinde, og sagt: Går ud i hele verden og prædiker Evangelium for hver skabning, med eders mund som ved eders levned. Og i lige måde har han sagt — endnu springe stavene frem, bølgende, rislende, funklende, af Evangeliebogen, således som den hellige Marcus har optegnet dem:

HVO SOM TROR OG VORDER DØBT, SKAL BLIVE SALIG.

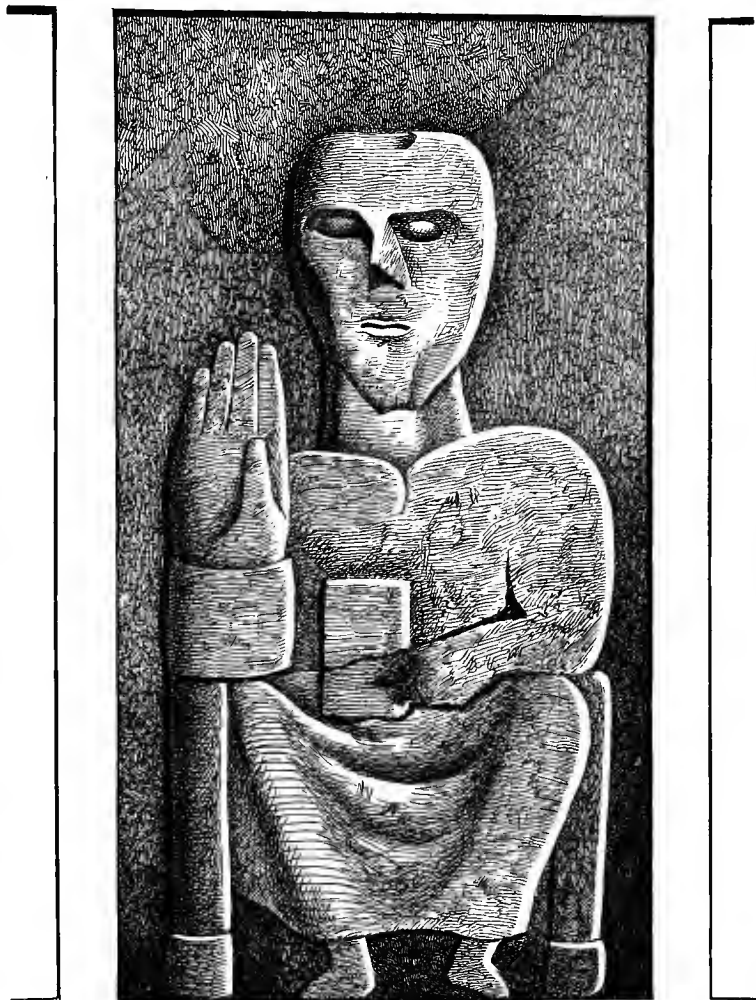
Hvo som tror, gammel eller ung. Er man gammel, trænger man jo desmere til vor himmelske Jordan, førend de sidste skygger sænke sig. Er man ung, venter En på os som selv har sagt: Lader de små børn komme til mig og forhindrer dem ikke, thi Guds rige hører sådanne til. I sandhed, derfor flokkes vi, trætte og hentærede, til Frelserens arme. Derfor udbredes hans rige fra hjerte til hjerte, fra egn til egn; derfor er også jeg kommen her til mine forfædres herlige hjem, for at sprede det glade budskab. Sennopskornet voxer så til et træ som skal overskygge alle folk, og derfor stander den hellige Kirke højt på klippen, og Helvedes Porte skulle ikke få overhånd over den.

Lader os da frejdigen skynde os at tage Jesu åg, thi det er gavnligt, og hans byrde er let. At tjene Ham er sandelig at være fri. Af sine nådeskatte giver Han rigelig. Døden er Syndens sold, men hos Ham er evindelig glæde. Træl og Frelsermand, Fyrste og Folk, ere vi alle ét i Ham. Døbens vande rense for synd og gøre os til Himmeriges arvinger, dersom vi holde fast ved den hellige pagt. Lader os derfor med glæde, om end skjælvende, iføre os de hvide klæder.

Glemmer dog ikke, kære brødre, at dette Fornyelsens Bad kun er begyndelsen af vort kristelige liv og levned. Vi må gå fremad på sandhedens vej, trin for trin, fra hemmelighed til hemmelighed. På den hellige Døb må følge Bispens håndspåleggelse ved Konfirmationen, og denne må opretholdes ved den hellige Nadvere, den åndelige æden og drikken af Kristi legeme og blod. Og ligesom Præsten døber, således konfirmerer Biskoppen. Han er her for os, siddende i den biskoppelige stol, med fingrene opløftede for at velsigne Kirkens unge stridsmand. I venstre hånd holder han Bogen, hvori det vidunderlige Livsens Ord er beskrevet. Når derfor dette barn har nået skelsår og alder, glemmer så ej at føre det til eders Biskop, for at det kan forny det højtidelige løfte og tilsagn givet i dets navn af Gudfader og Gudmoder. Lad

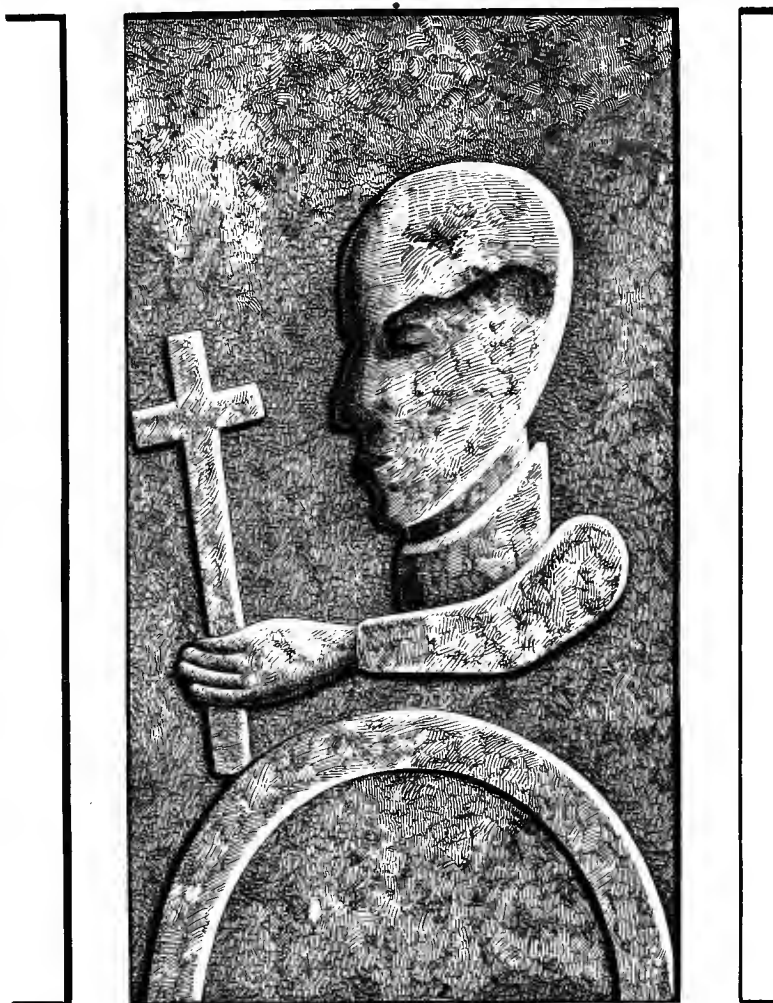
det paa manddommens tærskel endnu engang i alles påhør forsage Djævelen og alle hans gerninger, og væbne sig for — med Kristus til Høvding og Herre — at kæmpe med i livets kamp mod alt hvad der er syndigt og skammeligt.

Konfirmerede, må vi hver dag voxe i alle nådens gode gaver, i visdom og forstand, i klogskab og åndelig styrke, i hellighed og ydmyghed, i al sand



gudelighed, gående fremad og opad, ej længer blot umyndige i Kristo. Idet vi bortkaste alle Guder som vore forfædre eller vi selv have gjort, og finde det endmere vederstyggeligt at gøre os selv til Gud, og mene at vor egen magt eller skarpsind er nok til at hjælpe os, må vi holde fast ved vor tro på én Gud — Ham den Almægtige og Miskundelige — men i tre personer: GUD FADER, GUD SØN og GUD HELLIG ÅND. Vi må ligesom nå op til gården indenfor

Borgeledet i vor Konges slot, med øjnene tvættede i de strømme af lys som flyde frem fra den bag skyerne skjulte helligdom. Lader os lytte til de liflige ord som falde fra den himmelske lærers, Sankt Johannis, læber: I begyndelsen var Ordet, og Ordet var hos Gud, og Ordet var Gud. Det var i begyndelsen hos Gud. Alle ting ere blevne ved det, og uden det er ikke ét blevet til af det som er. I det var Livet, og Livet var menneskenes Lys.



Skuer ham her for eder, dette ophøjede vidne, således som han er afbildet på denne hellige Font, stående over Regnbuen, Himlens Bue, med Korset i sin hånd. Vorder opfyldte af hans lærdomme, som så tidt blive læste for eder på eders eget tungemål, når vi samles for at dyrke Gud. Og glemmer aldrig hans udodelige forskrift, den sætning som sammenfatter al kundskab, hele

Loven og hele Evangeliet, — den hjertens-lærdom som skal borttørre tårerne fra de hjælpeløses øjenlåg og sønderbryde jernlænken om krigsfangens og hus-trællens bals, vor broder altid endskønt ufri, — den klang af sky-toner som lød så lifligt dengang de fattige hyrder hørte den Gode Tidende om en stor glæde som skulde vederfares alt folket, medens luften åndede vellugt ved Ære være Gud i det højeste, og fred på jorden, og i menneskene en velbehagelighed, — det mægtige bud som iler i lynilds glans fra ost til vest, — den stille sagte susen som hvisker i vore drømme som i dagens længsler:

BØRN LILLE, ELSKER HVERANDRE.

Så skal Valhal gives os igen, Eden skal atter vorde vort hjem, hin velsignede have skal yde os sine blomster og frugter, sit solskin, sin dag uden nat, sin glæde usvækket af sorg, sit Liv foruden Død.

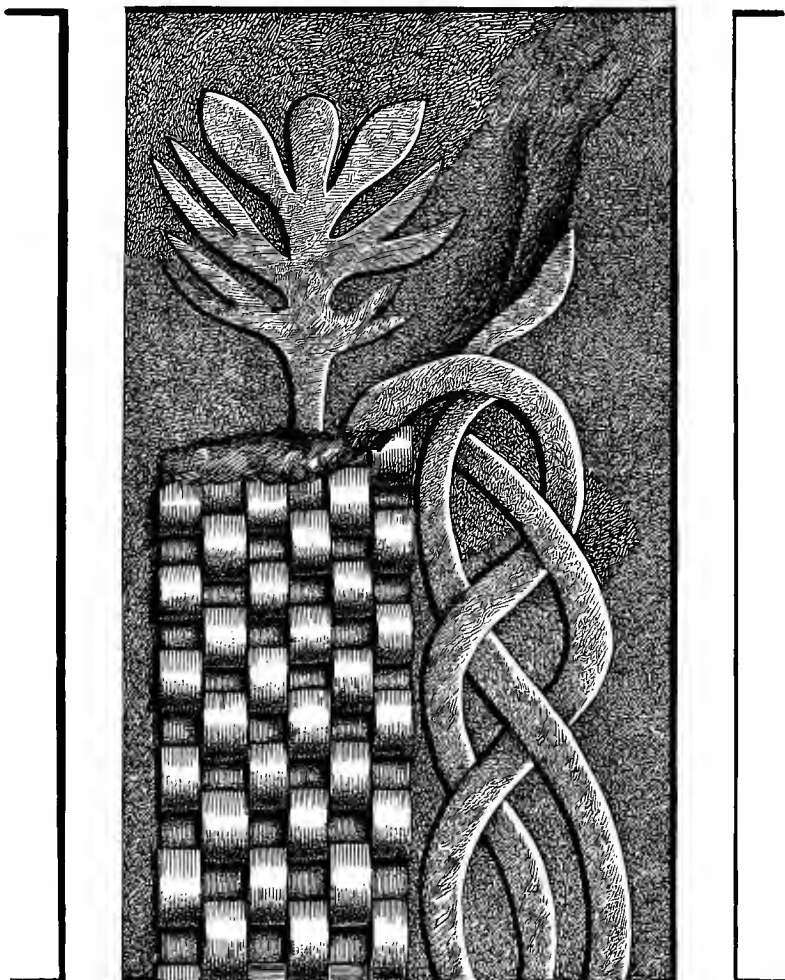
Haven står her foran os, Sten-smeden har dannet den efter mit sind. Igenkender borgeledet til det Paradis indenfor hvis mure I engang skal vandre. Livsens Træ er der, eders i al evighed. Det rager højt op over porten, og vinker eder ind. Og udenfor ere det ny Jerusalems fire floder, den klare strøm som der udflyder, delende sig i fire grene, selve Pison og Gihon, Hiddekel og Euphrates. De samme, og dog ikke de samme. Thi alle de synlige ting ere jo de usynlige tings skygger. Hvad ere disse fire fremad bølgende strømme vel andet end Kristi fire Evangelister? Sandelig de ere Mattheus og Markus, Lukas og Johannes, som modtage af Kristus og give til alle folkeslag det Levende Vand som vederkvæger menneskenes tørstige børn og driver Døden langt fra dem. Men disse vandes ophav, den sande kilde hvorfra de vælde, er vor Herre, Guds Lam, hvis lys opfylder den Gyldne Byes stjernehvælv, hvis glans så dvæler i den at Månens og Solens skin ej behøves derinde.

Bittert at bøde
dem blev efter faldet,
vennens vrede
de vunde ved synden
og beskeste sorrig
med børnene siden,
en ødemark til gengæld
for yndigt æble
mod Alfader-ordet.
Edens blomster-fyldte
mageløse marker
måtte de tabe.

Nidormens nag
noksom sveg dem,
i arildstid årle
forældre vore,
ved fuleste fremfærd.
Fjernt så fra haven
i dødsrigets dalstrøg
dvælested søgte de,
skyggemørkt sæde.
Sortnede brat
fordums uskyld;
fredsvangen hellig

fiendens falskhed
 fastelig lukkede
 vintre fuldmange;
 til vældige kongen,
 Gud, ved sin genkomst

sine at glæde,
 (han menneskers gammen,
 de mødiges trøster,
 vort eneste håb)
 atter det oplod!



Men tror ikke, at dette kan ské, imedens I se til ørkesløse! Troen uden gerninger er død. I må kæmpe som gode stridsmænd imod Verden, Kødets og Djævelens. Onde mennesker og onde magter ere trindt omkring os. I dette land er der endnu kun få som nævne Kristi navn. Vi vandre ligesom med livet i hænderne, thi Kristne må tidt besegle deres tro ved en blodig dåb. Alskens ondskab er almindelig. Vilde vikingers indfald, ildspåsættelse på bygd

og gård og indebrændelse af de stakler som bo der, ran af børn for at sælge dem i hedenske købsteder, går i svang hos os, og lokker grumme mennesker til at attrå hurtig vinding ved voldsomme midler. Men alt dette er onde ånders tilskyndelser, Lokes egne fristelser, Troldees blændværk. Thi stande I fast imod alt sligt. Tager Guds fulde rustning på, omgjordede om eders lænder med



sandhed, og iførte retfærdigheds pantser, fødderne ombundne med færdighed i fredens Evangelium, gribende uden frygt troens skjold, saliggjørelsens hjelm og Åndens sværd. Sover ej. Værer bestandige af hjerte! Frem, Korsmænd, frem! Enhver vorde en Kristelig Thu(no)r!

Thi ligesom I have den Hvide Balder, den vise og mægtige (W)Odens søn, og et efterskjær og billede af den Hvide Krist, sønnen, den uplettede, af

den eneste Gud, Lovens og Rettens Herre, — så tale I også om den drabelige Thu(no)r, Asa-Thor, efterskjæret og billedet af den sejrende Kristus, som fælder Satan og altid kæmper mod alt det onde, og styrter ned til Hel de fule skarer som stride med ham. Og ligesom enhver god mand og modig helt iblandt vore forfædre har kæmpet i den mægtige Odins og i hans søns, den stærke Thu(no)rs fylking, så kæmpe også enhver god sværddrager iblandt os mandigen for Alfader og for Kristus.

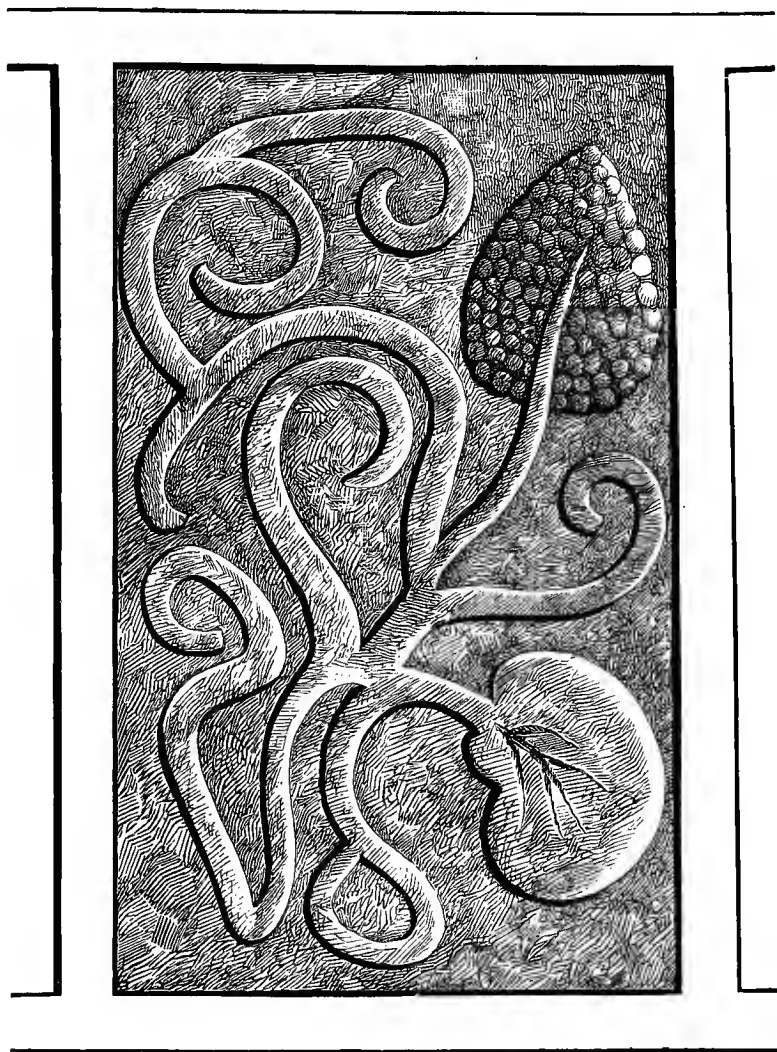
Her er jo eders Thor! I hans pande sidder endnu skjervene fast af den stenkølle som den klippehøje Hrungner slyngede imod ham. Hans røde skæg skræmmer endnu uhyrerne langt bort. Endnu omgjødes han af sit styrkebelte, Megingjardir. Endnu griber han sin kortskaftede Hammer, Mjølpir, hint vidtbekjendte dvergeværk, med jernhandsken hin hårde, og kaster den med sikkert sigte imod Jetter og Trolde, medens den altid farer tilbage igen i hans hånd. Endnu fører han Årebladet, hvormed han hjalp sig saa underligt i Jetten Hrymers båd, dengang han havde kastet sin dødbringende Hammer efter Midgårdsormen, slangen som omsnor jorden, og som vi her sé afbildet i det små under Thors højre arm. Men nærved ham, ovenover hans skuldre, ere skabninger fra skov og hede, klippe og kløft, mark og udørk, fiender han har overvundet.

Når som, mine børn, I sé billedet af eders Thor, fatter så beslutningen at vorde hans lige i heltemod, og ikke være mindre dristige end han imod onde vætter, falske fristere, vilde voldsmænd. For fremtiden skulle I kæmpe under en mere ophøjet høvding, en udødelig hærfører, under Kristus selv. I tale jo og synge om, hvorledes Thor i den sidste kamp, når verdens og dens guders skjebne afgøres, vel mægtig skal knuse Jettekvindens afkom, Midgårdsormen, men så dog selv må falde, forgiftet af de brændende edderstrømme, som dragen har udspytet over ham. Men vor fører, den fagre Folk-Frøy, Kristus vor Troster, skal kaste Drage-djævelen med Døden og selve Helvede i søen som flyder med ild og svovl, og, sejrrig Konge og Kejser, skal han herske i den nye Himmels og den genfødte Jords Hellige By!

Kun så vil Kristus vedkende sig eder. Kun således kunne I vorde hans åndelige lemmer, sande grene indpodede i ham det sande Vintræ. Lade, hjælpeløse, krysteragtige, egenkærlige, sløve trælle af blødagtighed og dorskhed, alle sådanne ere afskårne fra ham, det Hellige Træ. Men I som stå urokkeligen fast med ham, idet I leve og dø for ham og kæmpe daglig for ham med ord som med dåd, for andre et ædelt eksempel, I skulle have del i saften og i livet som rinder evindeligen gennem det Himmelske Vintræ. Jeg er det sande Vintræ, siger han den høje og hellige, og min Fader er Vingårdsmanden. Gre-

nen kan ikke bære frugt, uden den bliver i træet. Bærer da overflødigen retfærdighedens frugter ved ham, den retfærdige.

Her står Vintret i Døbefontens stenbog. Den dygtige kunstner har gengivet det godt, med løv og slyngetråde og frugten, denne rige drue-klase, hvis vins velsmag er liv evindeligt. Dette må vi altid mindes, kæmpe så med Djævelen, som skal fly for os. Vorder Fredens Fyrste vort forbillede, og knyt-



tes vi til ham, himmelens Vintre, så ere vi ved Kærligheden ét med Kristus og han med os. Kærligheden er stærkere end døden, overvinder alt. Tro, Håb, Kærlighed, men den største af disse er Kærligheden. Hvo vil skille os fra Kristi kærlighed, hvad kan afbryde os fra himmel-rigets Vintre? Intet på Jorden eller i Helvede, hverken Fyrstendømmer eller Magter. Thi han er trofast og retfærdig, og holder sit ord til os. Lader os klynge os til ham, aldrig

give slip på hans almægtige hjælp. Hærskarer af hans Engle skulle da holde vagt omkring os og værne os. Men den evige Konge, den uforkrænkelige, usynlige, den alene vise Gud, være pris og ære i al evighed!

Men alt dette er i og igennem Kristus, den Korsfæstede, som jeg så tidt har lært eder det, når jeg for eder gentog den hellige Apostoliske Trosbekendelse, på hvilken vi alle ere døbte, og som vi holde fast ved indtil vort



livs ende. Kristus er større end eders Thor, tusinde gange og flere større end han. Kristus vil mægtigen hjælpe sit folk. Han opretholder og bevarer de troende i liv og død, og tilsidst i himlen giver han dem et hus ej gjort med hænder, et hus som stander evindeligen. Denne Kristus, vor unge stridsmand, som døde for at kunne dræbe Døden så vi måtte få evigt liv, han hænger der som billed på Korsets træ.

Dette forsmædelsens Kors, denne forbandede stamme, skændselens og sorgens galge, er vorden det trefold-lyksalige Korsets tegn, den skinnende bavn, de Kristnes strids-banner, velsignelsens tegn for hele Midgård. Det som er selve livets kilde trindt om i alle verdner, knoppes med blomster og løves omkring ham til Livsens Træ, det selvsamme Paradisets træ som vi mistede ved Adam, træet med himmelsk frugt og uvisneligt løv. Ligesom Adam bragte døden, gør Kristus levende. Han er Kongernes Konge og Herrernes Herre. Velsignet være hans navn!

Lyde kvadet
til lov for træet
som himlens hær-drot
hang på, i pine
for synder svære
hos faldne slægter,
Adams udåd
i ældste dage.

Døde Kristus,
men dog opstod han
mægtig fra graven
til mande-frelse,
for så til himmels,
fare vil siden
hird sin at hente
herned til midgård
på dommedagen,
drotten hin høje,
altets hersker,
hans engle med ham.
Der skal han domme,
som dommen ejer,
enhver og alle
under solen,
lige som i livstid
løn fortjentes.

Blegne dog ingen,
bange for hans ansigt,
ræd for regnskab
til rettens herre.
Mildt han mæler,
mængden spørger
om nogen vilde
for sit navn alene
tåle de pinsler
han led på træet?
Frygt da griber dem.
Få betænke
hvad de bør sige,
svare frelseren.
Blegne dog ingen,
bange for hans ansigt,
som bær i barm sig
vort bedste mærke;
Korset er genvej
til glæde endelos.
Sjelen svinger sig
let over skyerne,
dersom hos drotten
at dvæle hun længes.

Således sang min begavede landsmand, Angleren Cædmon, den af himlen oplærte hyrdeskjald, Englands hæder, men disse nordlige landes ætling,

fordum i Northumberlands udstrakte bygder. Hans vers genlyde altid hos mig; lader dem også dvæle iblandt eder. Og nu, børn lille, den Herre Jesu Kristi nåde være med eder i al evighed. Amen!

Jeg burde vel gøre mine læsere en undskyldning, fordi jeg således har begyndt med denne uventede lille Homilie, som for mange måske er en blot og bar Rapsodi. Men her have vi kendsgerninger for os. Skulpturerne på Døbe-karret kunne ikke bortforklares. Sådan en Katekisme-Font¹⁾, som ubestrideligen på et af sine felter viser os billedet af en af de ypperste hedenske Guder, er *enestående*²⁾, må have havt sin betydning, og kræver en forklaring. Men denne kan ikkun bringes tilveje når vi bruge den ældste kristelige Symbolik, og tage hensyn til stedet hvorpå, samt tiden hvori, Fonten blev udhugget. Måske har jeg ikke overalt tolket hver lille enkelthed på den rigtigste måde, men jeg tænker at udlægningen i det hele må være omtrent som jeg har antaget. Andre kunne finde en bedre forklaring; men alle må vi huske at hver oldtids-levning skal udtydes i sin egen kreds, og ses i sit rette lys. Dette er tilfældet med rent hedenske ting, og ikke mindre med kristelige. Jeg kendte ingen mere passende og mindre trættende forklaringsmåde for den række figurer som her er indhuggede i gråstenen, end at fremsætte det hele som en sammenhængende tale, holdt ved Døbefonten af den jevne trohjertede Præst.

Omtrent sådan må vel de taler have lydt, som den Engelske Missionspræst eller hans Skandinavisk-fødte discipel (nu selv en lærer for sine landsmænd) tidt og mange gange har holdt, når han bragte Evangeliet til de Gotiske stammer i denne del af Sverige, Kristendommens vugge der i landet. Han må da have anvendt ethvert middel, brugt hver lejlighed, til at lære folket, og det ikke mindst ved at udtyde alt det som brugtes i den lille kirke. Hele den

¹⁾ Dette ord tages her i dets *gamle* betydning — MUNDTLIG undervisning i elementerne af Kristentro. Efterhånden fik det andre meninger. Som det nu bruges om et kort skrevet eller TRYKT udkast eller forklaring, er det helt MODERT, indført i en lykkelig stund af den store Reformator Martin Luther.

²⁾ Et par små Bronze-billeder af TARANIS, den Galliske Hammer-bærende Tordner, ere blevne fundne i Frankrige. Han svarede til den Skando-Gotiske THOR.

ældste Kristne Konst var jo som et barns billedbog, og mere eller mindre symbolsk. Således hjalp den til at lokke folket ind i kirkens fold. Og slig forklaring måtte vel især være brugelig ved børns eller voxnes dåb, når frænder eller venner vare forsamlede, tillige med flere eller færre nysgjerrige, og da uomvendte vel tidt og mange gange stode tilhobe med de troendes små flokke.

Derfor blev i vore Gammel-kristelige lande, og især her i Norden, Døbestenen ofte så slående prydet. Til trods for seklers vandalisme har ingen anden del af Europa endnu så mange kostbare Fonte som Skandinavien, — om disse end sædvanlig ere af simpel gråsten eller af træ, og arbejdet derpå simpelt eller «barbarisk». I England har den tidlige civilisation og landets højt-drevne landbrug næsten ødelagt alle de ældste Døbefonter. Den tid vil komme da alle disse dyrebare Skandinaviske kirkeminder ville blive samlede og udgivne¹⁾. Mange deriblandt have indskrifter i Runer; i England ere hidindtil kun 2 fundne med Runer; på en del findes der ord med Latinske bogstaver. De fleste Døbefonte i Skandinavien indtil det 14de århundrede, og i England indtil det 11te, ere på en eller anden måde mærkelige. Jeg har selv sét mange, i virkelighed eller afbildede, men ingensteds i Europa nogen så mærkelig som Ottrava-fonten.

Thi dette Hellige Kar tilhørte den gamle kirke i OTTRAVA i Skara Stift, Vestgotland, Sverige. Sognets oprindelige navn, ned til 1397, var OTERVAD (Odder Vad[ested]). Kirken blev revet ned 1813, og materialet, sandsten, brugtes til at bygge den nye store kirke i Dimbo, som nu også er Ottrava-sognets gudshus. Pastor Florell bar omsorg for den gamle Font, som henlå upåagtet på Ottrava kirkegård, og fik den flyttet til Dimbo. Her blev den i 1875 undersøgt af Pastor Claes Johan Ljungström, og denne ivrige arkæolog sendte mig i December 1875 en tegning af figurerne i fuld størrelse. Jeg forklarede dem derpå for ham, og i Oktober 1877 udgav han en kort beretning om Fonten med meget små afbildninger af dens felter. Sé hans værdifulde arbejde: «Wartofta Härad och Staden Falköping», Lund 1877, 4to. s. 159—161.

Dette kostelige kar er af granit, omtrent 2 fod højt og 2 fod 5 tommer i tværmål. Stenen er 5 tommer tyk. Dets fodstykke har ej været at finde, men vi tør vel af andre lignende stykker slutte os til, at dette har været

¹⁾ Sandt er at en del ere udgivne i Skandinavien, tid efter anden, spredte i alle mulige skrifter, ofte inkorrekt tegnede, eller med kun en del af figurerne. Men hvad vi behøve er en nøjagtigt tegnet systematisk række af alle de interessanteste, og prøver af de andre. Et godt bidrag er helt nylig publiceret, 13 af de ældste Fonter i Bohuslæn, Sverige. (Bohuslänska Dopfontar», tegnede af G. Brusewitz, med text af Dr. O. Montelius, ss. 425—446 af «Göteborgs och Bohusläns Fornminnen och Historia», 1876, 1877. 8vo. Stockholm 1877).

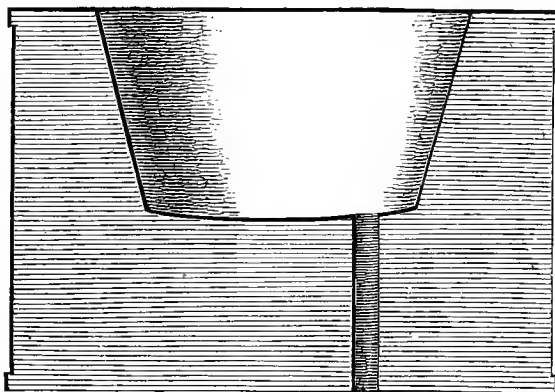
forsynet med en Rune-indskrift, i det mindste Fonthuggerens navn. Dens alder er omtrent år 1000, eller begyndelsen af det 11te århundrede. Fonten opbevares nu i Rigs-Museet i Stockholm, hvortil den indkøbtes.

Det var mig vigtigt at skaffe et materiale som jeg turde lide på. Heldigvis fik jeg bistand af den udmærkede og forfarne antikvariske artist Olaf Erlandsson, af Skara i Vestgotland, som i sommeren 1876 opholdt sig nogen tid på min regning i Dimbo, og tog der efter naturen de nøjagtige og smukke tegninger som her ere gengivne, skårne i træ af J. Rosenstand af Kjøbenhavn.

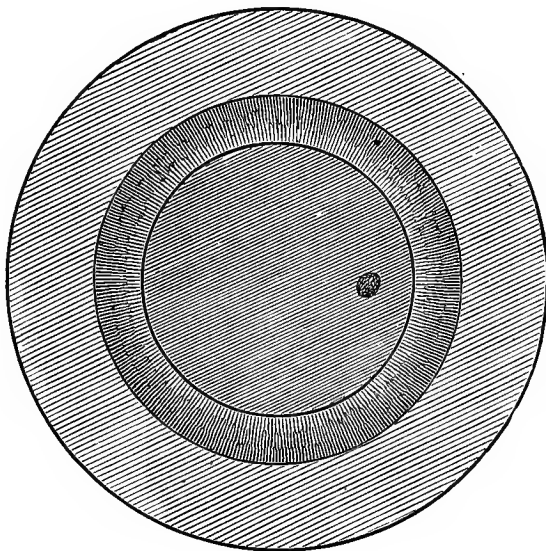
For at man kan gøre sig en rigtig idé om Fontens hele udseende, tilføjer jeg her et billede som viser den stående med figurerne i relief:



Ligeledes fremstiller jeg kummen i profil:



Sammes bund, sét ovenfra:



1ste Felt. *Syndefaldet*. Da Ormen (Dragen, Snogen) spiller så stor en rolle i den Nørdiske Kunst og Mytologi, har konstneren i denne Cartouche taget det nemmeste og simpleste symbol, selve Slangen. Og vi må lægge mærke til Æblet, den har i munden.

2den Felt. *Genoprejsningen, den Hellige Døb*. En Præst som løfter Korset med højre hånd og holder Evangelie-bogen i venstre. Det indhuggede bibel-vers findes hos Markus, kap. 16, v. 16:

QVI CREDIDERIT ET BATIZATVS FVERIT SALVVS ERIT.

Vi må iagttage slojfnngen af P i BA(P)TIZATVS, det gamle sjeldne tegn for z, og det lille s.

3dje Felt. *Konfirmationen*. Biskoppen sidder i sin stol, hans højre hånd løftet til velsignelse, medens hans venstre holder Evangelie-bogen.

4de Felt. *De Himmelske Mysterier*. Ovenover Regnbuen sés brystbilledet i profil, med Korset i hånden, af den Himmelske Lærer, Sankt Johannes ¹⁾.

¹⁾ Den lærde Danske Præst Karl J. Brandt meddeler mig godhedsfuldt, at han tror dette felt må fremstille «Kirkens store Bøn, «Fader vor *du som er i himlene*», i Jesu den Korsfæstedes navn.» Denne tanke fortjener nærmere overvejelse. Jeg kan ikke bifalde den. Dels må denne Bøn følge med Kirkens børnelærdom i det 1ste felt, Dåben; dels synes selve skulpturen ikke at kunne tillade den. Figuren er *ikke* den Korsfæstede, har ingen glorie eller

5te Felt. *Det Genvundne Paradis.* Cartouchen fremviser Havens (vidje-flettet) Port eller Mur og Livsens Træ indenfor, samt de fremstrømmende Floder som forestille de 4 Evangelister. Dette ligeså rørende som dristige sindbillede er det ældste man har brugt for Evangelisterne, og er et af de allerførste symboler den Kristne Kirke har kendt. Til følge af den knappe plads og for at spare besværligt arbejde i den hårde sten, ere Floderne gængs konventionelt, og uden at man har nøjagtigt hugget dem som fire¹⁾.

Linierne i bogstav-rim som ere indflettede her, gøre ikkun krav på at være en temmelig ordret oversættelse af et lille stykke (v. 811—844) af et herligt Old-engelsk digt fra 10de eller 11te sekel. (Sé s. 32, 33 af «The King of Birds; or the Lay of the Phoenix», udgivet af mig s. 256—332 af *Archæologia*, London 1844, 4to, Vol. 30).

Vi må ej glemme at de allerfleste Skandinaver omvendtes til Kristendommen af Engelske Missionærer, som tildels kom herover ligefra England, og tildels først opholdt sig kortere eller længere tid på deres missions-stationer i Tydskland, Frisland &c., som de selv kun anså for hvilesteder paa deres vandring nordpå. Heraf komme, naturligt nok, de mange håndskrifter indeholdende Rune-alfabeter som ere fundne i Tydskland, men skrevne af Englændere, eller afskrevne af disses disciple, og som missionærerne agtede at bruge i Skandinavien, hvor de ene og alene kunde være til gavn, såsom det kun er i Skandinavien, og dets koloni England, at man nogensinde har hørt tale om Runer. Den første betydelige og heldige mission i Sverige var i Vestgotland, og herhid drog blandt andre Angler den utrættelige og blide St. Sigfred, som var bleven viet i York til Biskop for missionen. Han døde omtrent 1030, efter et halvt hundredårs opoffrende arbejde.

andet som kan betegne Kristus, endnu mindre Kristus på Korset. Den må være enten en simpel Præst, hvad der her er uantageligt — Præsten står i 2den felt, — eller en Evangelist; men himmelbuen hør til St. Johannes som den Himmelske Lærer. «Ørnen Johan, som betragtede det guddommelige væsen.»

¹⁾ Der er ingen tvivl om at det oprindelige emblem for de 4 Evangelister — ældre end Tetramorfen, de 4 Levende Væsener i Ezekiels syner, eller disse 4 foreøede i én figur, men bagefter adskilte som den Apokalyptiske Løve, Oxe, Mand og Ørn, som først begyndte i 5te århundrede og ikke bleve særskilt givne til særskilte Evangelister før længe efter — var Paradisets 4 floder. Man finder disse på en del af de allerældste Kristelige kunstgenstande, blandt andet på det berømte Lateranske Kors, en mosaik hvis original må sættes i Constantins dage. De 4 Bøger eller Ruller forekomme også på meget tidlige kunstlevninger som betegnende de 4 Evangelister. Ofte findes de fire floder i forening som én Jordan, sammenhæng med ting som høre til Dåben.

Ej heller tror jeg at figuren har hensyn kun eller hovedsagelig til den Nye Jerusalem St. Johannis Åbenbaring.

6te Felt. *Thu(no)r*. I Skandinavien og en del af England vege de ældre THUNOR og WODEN tidligt for de lettere, sammentrukne, former THUR (THOR) og ODEN (ODIN). THUR have Englænderne endnu i THURSDAY, Skandinavisk T(H)ORS-DAG, imedens WODEN ses endnu i det Engelske WEDNESDAY, Skandinavisk ONSDAG, og vare disse to dage jo hos vore forfædre særlig viede til hine Guders dyrkelse. — Her på billedet ere alle enkeltheder fuldkommen tydelige. De velbekjendte sagn om Thor kunne læses i Eddaerne og andensteds. Thors Skæg er også et betegnende træk. Alle de andre hoveder ere skæglose. Men Fonten er hele 200 år ældre end den ældste kodex af den Poetiske eller Ældre Edda¹).

7de Felt. *Vintræet*. Det allerældste Kristelige symbol for Vor Herre og hans Kirke.

8 Felt. *Korsfæstelsen*. Figurens store ungdommelighed og de adskilte fødder bevise behandlingsmådens store Ælde. Tillige er den meget konventionel, ikke engang naglerne gengives, eller selve Korset, kun Brættet (Suppedaneum), hvorpå fødderne hvile.

Versene i stavrim ere en temmelig ordret oversættelse af en passus (l. 195—244) af det smukke kvad «Det Hellige Kors, en Drøm», digtet omtrent midt i det 7de århundrede på Old-Nord-Engelsk af den ophøjede Skjald Cædmon, som døde omtrent år 680. Dette kvads begyndelseslinier ere udhuggede (ikke efter år 680) med RUNER på Old-Nord-Engelsk i Ruthwell-Korset, i en bygd som nu er syd-skotsk, men den gang og længe efter hørte til Engelsk Northumbria. Men det hele digt er ikkun bevaret i en Syd-Engelsk afskrift fra 10de eller 11te århundrede. Afbildninger af alle Korsets 4 sider, selve kvadet og min Engelske oversættelse findes i mit arbejde «The Old-Northern Runic Monuments of Scandinavia and England», Vol. 1, folio, London 1867, s. 405—448, og separat som særtryk. Mange og mærkelige bibelske og traditionelle emner ere udhuggede paa Ruthwell-korset, og deriblandt også VINTRÆET²).

1) Pastor Brandt vil også tolke dette felt som betydende *Penitens*, bod og bedring. I alt fald har han ret i, at uhyrerne kunde endvidere symbolisere i den gamle Kirke de 7 dødssynder.

2) Pastor Brandt er tilbøjelig til at anse det 7de og 8de felt som symboler for Nadveren, den sande Vinstok som indledning og Herrens Legeme som en frugt på livets træ. *Katekismen*, tror han, blir da klarere. Men dette synes mig alt for begrænset. Vi vente Alterets Sakrament under *Konfirmationen*.

Vinstokken var altid hovedsagelig den mystiske forening med Kristus. Korset blev meget tidligt mere end et simpelt Kors. Hvor det ikke var et kort og rigt tegn for Kristus Selv, blev det snart et billed af det Evige Liv, det Genvundne Paradis. Denne tanke, som måske er langt ældre, møder os som vel bekendt i 5te sekel i det populære apokryfiske Nicodemi Evangelium (eller Pilati Handlinger), 2den afdeling. Her omtaler forfatteren Seths

Men for at forstå fremstillingen af Thor på en Kristen Døbefont, må vi drages til minde, at i denne meget tidlige tid var hedenskabet endnu allevegne i Skandinavien levende, stærkt og rede til kamp. De troendes menigheder vare få og spredte, kun at regne som holme i paganismens hav. Kirken kom kun langsomt frem, selve luften var hedensk, og hele sproget nødvendigvis fuldt af ord og sætninger som havde deres rod i den gamle nationale tro, alt ligesom Græsken i St. Pauli tid. Mange af disse hedenske tekniske udtryk toges naturligvis helt og holdent i kirkens tjeneste, og endogså i England have nogle bevaret sig indtil vore dage. Thi dengang bleve hedenske navne på fester og ting tidt ikkun lidet forandrede, forinden kirken tog dem i brug, eller de efterlignedes eller oversattes, idet en Helgens navn sattes for en Guds, en Kristelig fest opkaldtes efter en hedensk, &c. Dette har været tilfældet i alle Skando-gotiske lande. Endnu tilmed på Finsk kalder man, smukt og med rette, Gud JUMALA. Og jeg har allerede peget på hvorledes Cædmon, idet han sang således som ikkun han kunde synge, i virkeligheden på Ruthwell-korset beskrev sine hedenske forfædres Kristus, den lyse Balder, som blev gennemstunget og dræbt af misteltenen.

Og for rigtig at fatte at den gode Præsts menighed forstår de enfoldige bibelske sandheder han kommer frem med, må vi mindes, at den første Anglo-Skandiske kirke ejede alle Troens hoved-skatte, såsom Fader Vor, den Apostoliske Trosbekendelse, og Lovsangene, på folkets tungemål, og præsten prædikede ofte Homilier i bygdens sprog¹⁾. Til trods for de uendelige øde-

besøg til Paradis, for at begære Nådens Olje til bod for sin døende fader Adam. Men Engelen svarede, at denne Olje — under formen af Nådens Træ, Livets Træ — skulde en gang gives ved Gud-manden, og Paradiset således åbnes for Adam og hans børn. Denne tankegang voxede snart, i mange og forskellige skikkelser, over den Kristne verden, både i kunst og legende, i vers og prosa. Den kendtes godt af den store Englænder, den ærværdige Beda (672—735), hvis skrifter slugtes af Vestens Kirker. Den forekommer i Skandinavien i det gamle Svenske Legendarium (sidste halvdel af 13de århundrede); men *tidligere Skandinaviske arbejder af samme art ere forsvundne*. Hvad særskilt selve Korset i den Kristelige kunst angår, have vi dette emblem så tidligt som i 6te og 7de århundrede på de Monzasker Olje-flasker, på Korset i Baptisteriet i St. Pontianus, m. fl., hvor det forestilles som et blomstrende træ, fra hvis stamme blad og blomst springe frem.

- ¹⁾ Desuden fandtes også Hymner oversatte og forskellige dele af Bibelen. De ældste stumper af disse sager som endnu findes, ere på Norsk-Islandsk fra slutningen af 12te århundrede, på Svensk fra det 14de, på Dansk fra det 15de. I England har vi sådanne ting både på Nord- og på Syd-Engelsk fra 9de og 10de århundrede, og fra samme tid Davids Psalmer på Syd-Engelsk, både i prosa og i vers. Men alle vore Nordlige lande have mistet meget som var ældre. Hvormange «milliarder» vilde vi ikke give for en afskrift af den ærværdige Bedas Old-Nord-Engelske Oversættelse af S. Johannis Evangelium, hvis sidste vers han skrev på i øjeblikket da han døde? Denne store og gode mand hensov omtr. år 735. Eftersom haas

læggelser haves der endnu slige ting i England fra det 9de århundrede og nedad, i Skandinavien fra det 12te og nedad. Mange Old-Engelske og Ældre-Engelske Homilier, for lettere at kunne opfattes af almuen, forfattedes i det folkelige versemål, stavrimet.

Derfor, så vidt jeg kan skjønne, findes intet sært eller umuligt i de ord som her forudsættes at være talte af den Vestgotlandske præst til sin lille menighed.

THU(NO)R OG HANS EMBLEMER.

Som vi sé, er det træk på Døbefonten som mest slår og forbauser os — billedet af Thu(no)r. Hidindtil er denne folkelige Gud ikke funden iblandt os i kunstform uden i almindelighed, i en slags forkortet fremstilling eller symbol. Jeg vil ingenlunde her indlade mig på hele spørgsmålet om Thor og hans dyrkelse, samt om alt hvad der har hensyn til ham i det som endnu er tilovers af oldtidens sagn og i håndskrifter på prosa eller på vers. Men det kan ikke være af vejen her at samle de kunst-genstande om ham som endnu findes. Naturligvis ere de især fundne i det Skandiske stammeland, som Kristnedes flere sekler senere end dets koloni England.

I det vi tage disse ting så kort og simpelt som muligt, ville vi ordne dem som følger:

A. THU(NO)RS HOVED.

Det første eksempel herpå¹⁾ er den hedenske Runesten i

SKJERN, NØRRE-JYLLAND, DANMARK.

sidste oversættelse var den 4de Evangelist, er det rimeligt at han forinden havde oversat de 3 andre. Men der er ingensteds sagt at Bedas var den første oversættelse af nogen bibelbog. Rubrikerne i de Old-Eng. Evangelier udpege, hvilke stykker der skulde læses i kirkerne, på visse fastsatte dage. — Den ældste Skandogotiske bibel-oversættelse er den Mæso-gotiske, som Biskop Wulfla skrev omkring år 360; men hvor betydelig en del der end haves deraf, er det dog ikkun brudstykker.

¹⁾ Ved s. 741 af min O. N. R. Mon. Vol. 2, har jeg givet en afbildning af en stor klippe i Sverige (på Lagnø ved Aspø i Södermanland), af hvilken jeg senere, ved Baron O. Hermelins forekommenhed, har modtaget en stor og omhyggelig tegning. Figuren i midten er en nøgen mand med et umådeligt overskæg. Men underskæg mangler, der findes ingen attributer, og figuren kunde være billedet af den afdøde, eller skyldes stenhuggerens lune. Derfor omtaler jeg ikke billedet her, skønt det er fra hedensk tid.



Jeg har offentliggjort denne i min «Old-Northern Runic Monuments of Scandinavia and England», folio, Vol. 2, s. 788—91, og henviser dertil. Stenen er rimeligvis fra det 9de sekel, og er 5 fod lang og 3 bred, samt fra 2 til 16 tommer tyk. Tegningen toges 1856 af Kruse, men her ere 3 bogstaver rettede efter en nyere tegning af Prof. M. Petersen, tagen 1869.

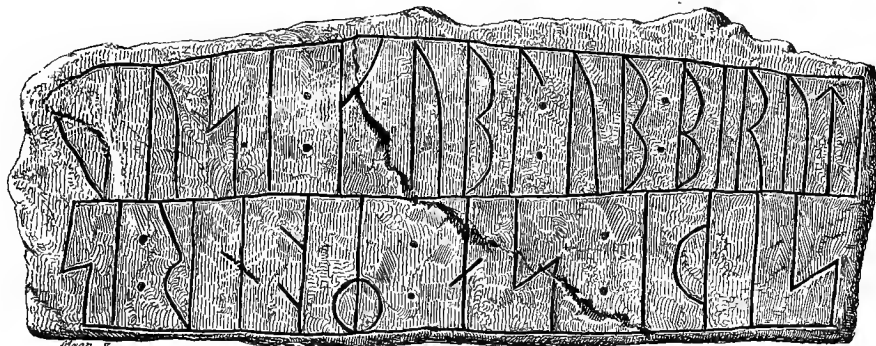
Først har vi granit-blokkens hoved-masse.

Midt på sé vi Thors Hoved, vildt og *skægget*. Der er ingen tvivl om at han er fremstillet her for at signe og beskytte den afdøde, hans gravhøj, runesten og andre mindesmærker.

Runerne ere store og tydelige:

SO SKIRADR RISDI STIN, FINULFS TUTIR, AT UDINKAUR, USBIARNAR SUN, DOÆ TURA,
UK ÆIN TURUTIN FASTA.

Hvad enten vi sætte SO SKIRADR, eller SOSKIRADR (i ét ord) vil hele sætningens mening være den samme. Dernæst kommer det øverste af stenen, som her gengives for sig selv:



SIDI SA MONR IS DUSI KUBL UB BIRUTI!

Hele ristningens mening må være:

HUN SKIRATH REISTE *denne-sten*, FINULFS DATTER, AD (*for*) UTHINKAUR USBIARN'S SØN, DEN DYRE (*kære*), OG EN DROTEN (*husbond, mand*) (*tro*)FAST.

VANDRE (*fredløs vorde*) DEN MAND SOM DISSE KUMBEL (*mindesmærker*) OPVILDE-BRYDE!

Vi have lignende formler for forbandelsen over Gravens Hærger på stenene ved Glimminge i Skåne, Glavendrup i Fyn, og Tryggevælde i Sjælland, og ere de forklarede af mig i min O. N. R. Mon. s. 697—701.

Det andet eksempel findes på den hedenske runesten ved

LUND, SKÅNE, SVERIGE,

afbildet og forklaret af mig i samme arbejde, s. 749. Jeg aftrykker atter træsnittet her, men bemærker tillige at Bruzelius har bevist (Saml. til Skånes Hist. Lund 1871, s. 148) at Sjöborgs tegning, den jeg gav, ej er fuldkommen fejlfri

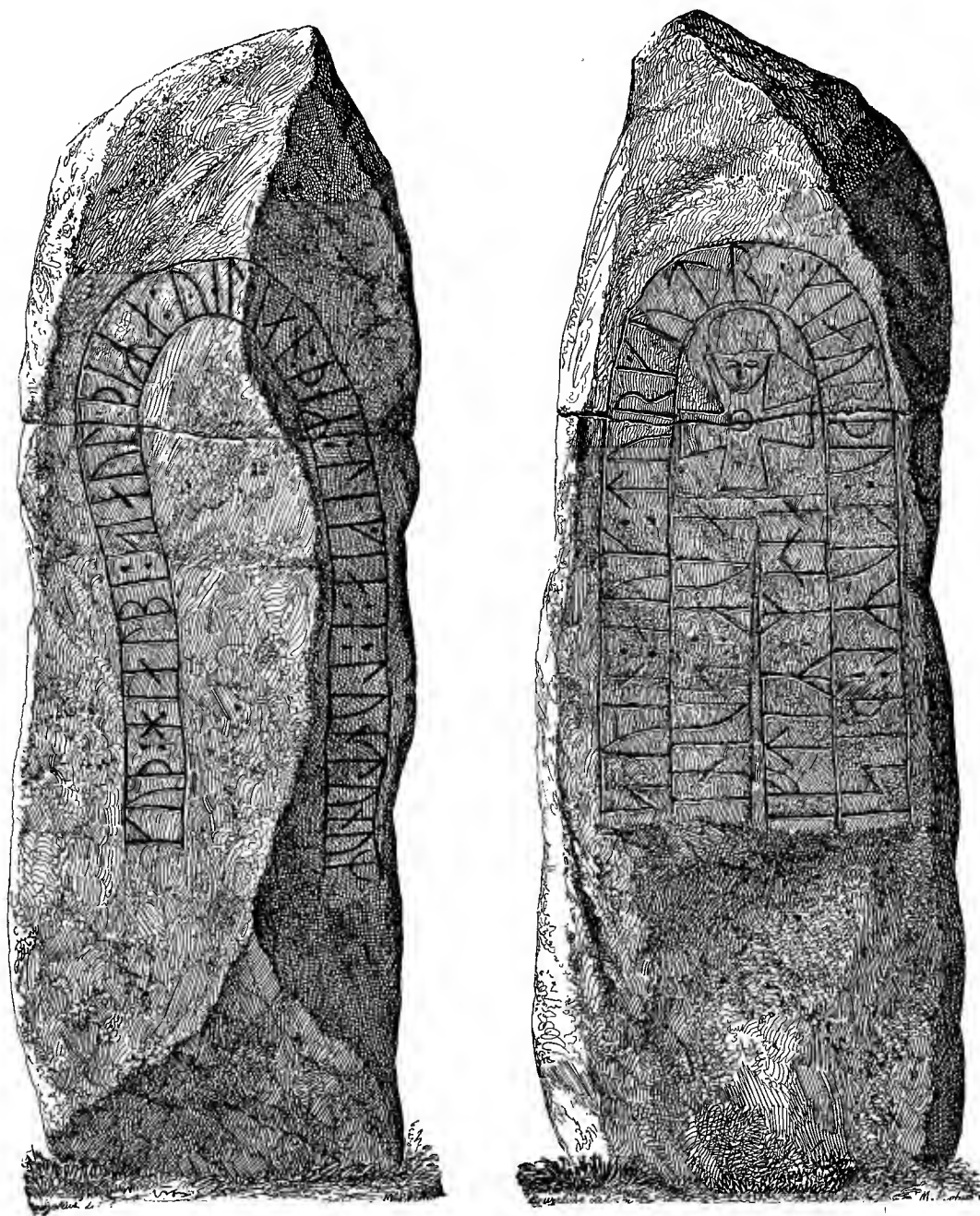
med hensyn til slyngningerne. Men vi have her selv samme *vilde skæggede hoved* af de dødes beskytter.



Indskriften siger os:

PURKISL, SUN ISKIS BIARNAR SUNAR, RISTI ST(INO) D(ISI) UFTIR BRUÐR SINO BADA,
ULAF UK UTAR, LANMITR KUDA.

THURKISL (THURGISL), SØN af-ISKIR (ANSGAR) BJØRNS SØN, REISTE STEN DENNE EFTER
BRØDRE SINE BÅDE, (begge), ULAF OG UTAR, LANDMÆND (Landejere, Bønder; eller Hird-
mænd, Landvogtere) GODE.



Jeg giver her, i modsætning, den mærkelige sten som i 11te århundredes første halvdel rejstes i:

VALLEBERGA, SKÅNE, SVERIGE.

Denne sten meddeltes af mig i O. N. R. Mon. Vol. 2, s. 820, og senere af Bruzelius (Saml. til Skånes Hist. Lund 1873, s. 3). Den stod på et tomt gravminde, thi indskriften siger at den afdøde hviler i LONDON.

På blokken er udhugget en almindelig Korstype, det såkaldte Paté-Kors, men på dettes øverste gren hviler et *Skæggeløst Hoved* med milde ansigtstræk. Dette holder jeg for et overgangs-billede, en forbigående fremstilling på denne tidlige sten. Kristi Hoved er kommet istedenfor Thors, medens Tordnerens Hammermærke er vejet for Fredsfyrstens Korsmærke. Det er en yndig konventionel kunstbehandling. *Det giver os i det små Kristus på Korset*¹⁾.

Runerne på forsiden melde:

SUIN AUK TURGUTR KIAURDU KUML DISI IFTIR MANA AUK SUINI.

SUIN OG TURGUT GJORDE GRAYMÆRKER DISSE EFTER MANI OG SUIN.

Der fortsættes på bagsiden:

KUD HIALBI SIAUL DIRA ÜEL. IAN DER LIGIA I LUNTUNUM.

GUD HJELPE SJEL DERES VEL. MEN DE LIGGE I LONDON.



¹⁾ På den store Mosaik i St. Apollinaris in Classe, nærved Ravenna (A. D. 545) — hvis Hovedgenstand er Kristi forklarelse — findes et Kors omtrent Maltesisk i form, og i midten Vor Herres ansigt. Dette er det tidligst bekendte tilnærmelse til et Krucifix. På de små Oljeflasker ved Monza (6te århundrede) er Kristi hoved, eller næsten en byste, ovenover et lille Kors.

Som vi alle vide, bærer den højre halvdel af bagsiden på den navnkundige og kolossale Runesten ved Jellinge i Jylland, Danmark, som rejstes af Harald Blåtand til minde efter hans fader kong Gorm den Gamle i 10de århundrede, billedet af KRISTUS PÅ KORSET. Men også her er behandlingen meget konventionel. I virkelighed findes der intet Kors på stenen, men i stedet ikkun snoninger og ringe. Disse synes at forestille Korset, som blomstrer ud til Livsens Træ, ligesom på Ottrava Fonten. Men da arbejdet på Runestenen er meget ældre, er det i en endnu mere national-»barbarisk« stil end på Fonten. På stenens venstre halvdel raser Frælsersens dødsfjende, en dobbelfigur, et uhyre Drage (eller Slange) og afgrunds-ulv i ét.

Her stiller jeg også en Amulet-type som viser sig i fund fra den Senere Jern-alder. Dr. H. Hildebrand¹⁾ og siden efter Dr. O. Montelius²⁾ have meddelt 3 af disse prydelser. Alle ere af sølv, fra Gulland, hvor 12 stykker fandtes samlede. De gives her i fuld størrelse, Heliotyperede af Pacht.

Disse hængesmykker, formodentlig til halsen, vise os en *Mands Hoved*, konventionelt, med perle-arbejde, og alle bære hvad der skal være *et Skæg*.

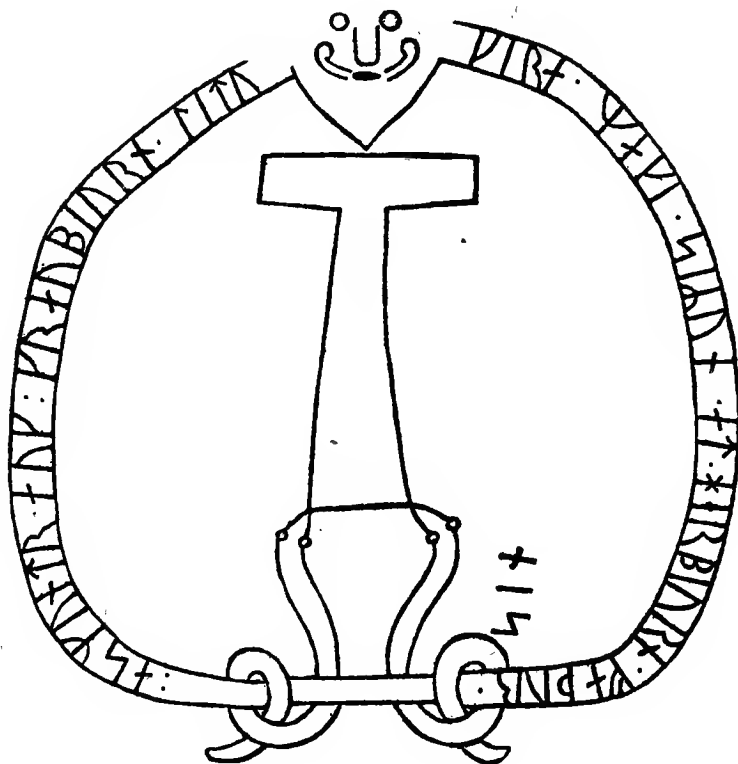
Den næste klasse af disse mindesmærker fremstiller

B. THU(NO)RS HOVED TILLIGE MED HANS HAMMER.

Herpå har jeg ikkun ét eksempel, den hedenske med runer ristede klippeblok ved

ÅBY, SÖDERMANLAND, SVERIGE.

Den omtales i min O. N. R. Mon. s. 670, men uden tilsvarende tegning. Denne kender jeg ikkun fra træsnittet i Göranssons Bautil, No. 766, hvis midterste del jeg gengiver her, Heliotypered af Pacht. Ifølge Göranssons billede var rune-klippen omtrent 16 fod høj, rune-båndet 8 tommer bredt. Stavene



¹⁾ Følhagen-fyndet (Ant. Tidskr. f. Sverige, 3, 101).

²⁾ Sveriges Forntid (Atlas, 2, Nos. 595, 605, 606).

må følgelig have været meget tydelige, og tegningen synes korrekt, når undtages en fejltagelse af træskæreren, hvorved FRAUBIURN er bleven til KRAUBIURN. Blokken er fra 9de sekel, men Liljegren (No. 993) har ingen anden hjemmel end Bautil. Her have vi beskytteren Thurs dristigt udhuggede *Hoved* med *Overskæg* og spidst *Hageskæg*, men nedenunder er hans *Hammer* ¹⁾.

I det vi nu rette K til F i navnet, ere runerne som følger:

ASMUNTR AUK FRAUBIURN LITU KIRA MAKI SIØUN AT HERBIURN, FADUR SIN.

ASMUNT (ANSMUND) OG FRAUBIURN LODE GJØRE *disse-grav-MÆRKER SYV AD (efter)*
HERBIURN, FADER SIN.

Der rejstes tidt flere stene efter en afdød, foruden runestenen, og indskriften omtaler nu og da tallet. Som oftest omtales EN, enkelte gange TO, eller BÅDE, så SYV, så MANGE, så ALLE. På Ek stenen, Vestgotland, nævnes en BRO AF STEN og 30 GRAVMÆRKER.

Her må indordnes de allerede omtalte Amulet-smykker. En del af disse, ligesom stenene, viser os Hammer og Hoved i forening. Først meddeler jeg den fra

SKÅNE, SVERIGE.



Funden 1877, er af sølv stærk forgyldt. Gives her i fuld størrelse, Chemitypered af Prof. Magnus Petersen fra en Elektrotyp tilhørende Hr. Conservator Steffensen ved det Old-Nordiske Museum. Originalen tilhører Baron Arvik Kurcks samlinger, Skåne. Det er dobbelt mærkeligt, — dels som en kopis kopis kopi af et billede hentet fra den Klassiske Thor, JUPITER AMMON, hvilken var «barbarerne» vel bekendt fra Alexander-mynter og flere andre minder²⁾, — dels da vi kan sé typens degradation, indtil den nu ikke så lidt ligner en fugl.

¹⁾ Endnu et eksempel på det ældgamle SIØUN (med N endnu bevaret) findes på Stenqvista stenen længere frem.

²⁾ Ligeså er TARANIS (den Galliske THUNOR) bleven funden bærende den Klassiske HERCULES's attributer. Den Klassiske Konsts og Mytologis indflydelse var meget stor, vide omkring.

En anden fandtes år 1875 i en rig skat fra 10de århundrede funden ved
ERIKSTORP, OSTGOTLAND, SVERIGE.



Den gives her i fuld størrelse, Heliotypered af Pacht, fra en afbildning (s. 504) til en interessant afhandling af Dr. H. Hildebrand, i d. Svenske «Månadsblad», Juli—August 1877. Stykket er af sølv.

For lånet af de tvende næste stykker må jeg takke Dr. H. Petersens venlighed. (Sé hans arbejde, s. 76, 78). Den ene forestiller et andet stykke fundet ved
BREDSÅTRA, ÖLAND, SVERIGE.



Ligeledes af sølv. Er meddelt i Dr. Montelius' Atlas, No. 628, a. Hovedet er endnu tydeligt nok, til trods for den konventionelle behandling.

Sidst giver jeg et ligedant hængesmykke af sølv, fundet 1874 ved

MANDEMARK, MÖN, DANMARK.



Dette stykke prydes med fastpressede ornamenterede guldplader, og har guldindlagte øjne og 3 guldindlagte striber i panden. Det hænger i en lille ring af sølvblandet guldtråd. Striberne ere præcis de samme som på Thors Hoved på Døbefonten, og synes mig her også at forestille fragmenterne af Jettens flintkølle. I alt fald er det sikkert nok at figuren skulde vise et menneske-hoved tæt ind på Thors Hammer.

Derefter have vi det simple symbol

C. THU(NO)RS HAMMER ALENE.

Idet vi begynde med runestenene, komme vi først til den i

HANNING, NØRRE-JYLLAND, DANMARK.

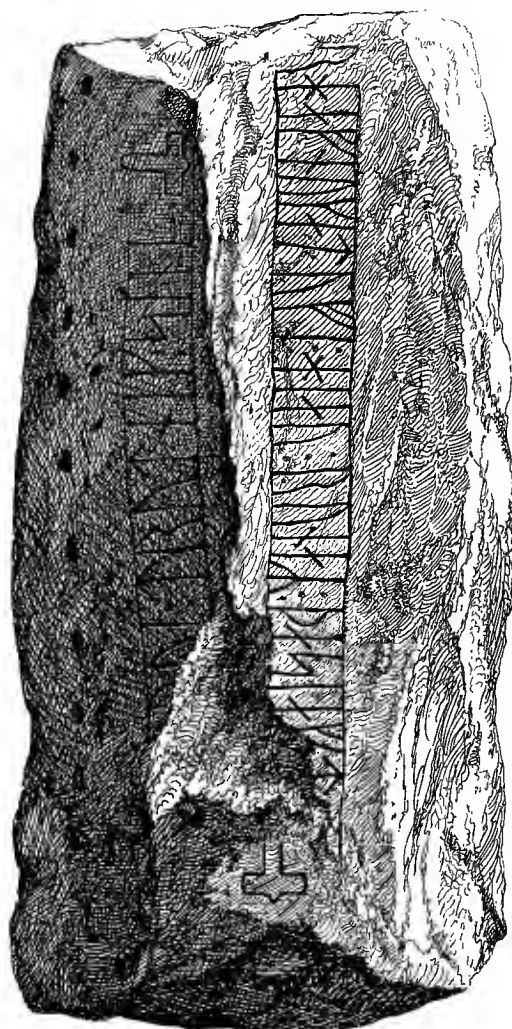
For lånet af Chemitypiet, ligesom af det næste (Læborg), må jeg igen takke Dr. H. Petersen, som har udgivet det i sin værdifulde og originale afhandling: «Om Nordboernes Gudsdyrkelse og Gudetro i Hedenold», Kjøbenhavn 1878, 8vo, s. 52. Blokken er fra en forholdsvis senere tid, sandsynligvis fra 11te århundrede, thi Hedenkabet dvælede på sine steder længe i Skandinavien. Der findes mange forkortelser i indskriften, hvilket ikke var usædvanligt, for at spare på arbejdet ved indhugningen. Da Hanning kirke senere blev rejst, brugtes stenen som bygge-emne, blev hugget firkantet og indmuret i den søndre Korsmur. Men hele ristningen blev bevaret, undtagen noget af det første ord, som vi muligvis kunne restaurere, såsom det gentages i slutningen. I sammentrækningerne er SE enten forkortet for SEN eller ordet SEN udtalt og skrevet SE; medens RSDI, her som andensteds, er RISDI og MOR står for MODOR. På samme måde hugges H for HIAU eller HIO, &c. Sikkert er det at Thors Hammer, Vogterens og Velsignerens, pryder stenen. Jeg læser runerne:



U(ikII) TOFA SE RSDI STEN DENE EFTIR GÜDU, MOR SINA. (u)IKIL H.
 UIKIL TOFE-SØN REISTE STEN DENNE EFTER GÜTHA, MODER SIN. UIKIL HUG-runerne.

Den anden med dette tegn er den hedenske blok ved

LÆBORG, NØRRE-JYLLAND, DANMARK.



Et par af bogstaverne ere nu bortfaldne. Om vi her skulle oversætte TRUTNIK med Dronning eller med Frue, Madmoder, er ligegyldigt med hensyn til dette emne. Thors velsignende Hammer er her afbildet tvende gange.

RHAFNUKA TUFU HIAU RUNAR DASI AFT (þur)UL, TRUTNIK SINA.

RHAFNUNGEN TUFU HUG RUNER DISSE EFTER THYRE, DRONNING SIN.



1A_v

Den tredje er den omtrent 16 fod høje hedenske mindesten ved
STENQVISTA, SÖDERMANLAND, SVERIGE.

Den er Heliotypered af Pacht efter Dybecks Runurkunder, 8vo. Nr. 34. Men i året 1868 blev jeg ejer af et prægtigt papirs-aftryk, hvorfor jeg må takke Hr. Westerberg af Eskilstuna. Dette viste fejl hos Dybeck med hensyn til 2 stave, som her ere rettede. Thors beskyttende Hammermærke bevogter også denne grav. Den mærkelige form SIÖUN, SYV, er alt omtalt. Runerne:

HELKI AUK FRAUKAIR AUK DORKAUTR RAISTU MERKI SIÖUN AT DJUDMUNT, FADUR SIN.

HELGE OG FRAUGAIR OG THORGAUT REISTE MÆRKER disse-SYV AD (efter) THUTHMUND, FADER SIN.

Dette smukke minde synes at være fra det 10de hundredår.

No. 4 er runeblokken ved

GRÄSTORP, VEST-GOTLAND, SVERIGE.

Men Dr. O. Montelius har venligst underrettet mig om, at han endnu ikke har sét sig istand til at tilvejebringe et papirs-aftryk eller en god tegning af stenen, da den nu ligger i et dige. Men han håber snart at få lejlighed til at gøre dette.

Gå vi nu over til Mønter, så have vi 2, prægede af Danske konger i Northumberland, som bære Hammer-mærket. De ere blevne udpegede af min lærde ven, den velærværdige D. H. Haigh, i Archæologia Æliana, 8vo. Vol. 7, 1866, s. 43, 47, No. 2, 3, på hans tavle VI. Jeg gengiver dem her, og føjer dertil Hr. Haighs beskrivelse:



«2. Samme type; indskriften (fejlagtig) skulde være SITRIK RE.

«Thors Hammer, imellem tværstregerne; omskriften skal være IN-
GELGAR MON.

3. LVDO SITRC; samme type, Thors Hammer sat til som biprydelse.

«+ ERIC MOTI; et Kors med afvejlende halvmåner og kugler i kvadraterne.

«Der kan ikke være tvivl om at dette er den genstand som er ment med devisen på to af Sitrics mønter, samt på de senere typer af St. Peters pengene. Det lader også til at små Hamre af denne form ere blevne brugte som Amuletter; der ere 3 eller 4 sådanne i det Old-Nordiske Museum i Kjøbenhavn, den ene heftet til en ring, og alle indrettede til det samme. En anden er bleven funden i England, sammen med Cuedale-mønterne» «Den historie Simeon fortæller om Olaf Hold (Höldr) som tilsvor kirkens præster og den hellige Cuthbert fiendskab ved sine guder «Thor og Othan», viser at han stod øverst i anseelse hos Danske styrere af Northumbria. Dette dynasti af Ivars æt, hvis kongesæde skiftevis var Dublin og York, — disse høvdinger, som forlode Dublin dengang Northumbrerne indkaldte dem og genvandt deres myndighed i Dublin, da de vare nødte til at forlade Northumbria, kaldes også år 942 (944) af de Fire Mestre »muintir Thomair», d. e. Thomairs «folk» eller «æt» eller «afkom», og de ærede «Thomairs» eller Thors «Ring» som den største skat. Dette var, uden tvivl, selvsamme «hellige Ring» hvorpå de svore at holde deres forbund med Ælfred, da de år 876 vare i England» «Denne Thors hellige Ring var således et af redskaberne til hans dyrkelse, og måtte findes i alle hans templer, følgelig gemte Ivars sønner den også i deres eget Thorstempel» «Thomair er den Irske form af Thor» «Thunaer, Thor, Thomair er aldeles parallelt med Anlaf, Olaf, Amlaib, og Inwær, Ivar, Iomair»¹⁾.

Jeg er aldeles enig med Hr. Haigh i, at Thors Hammertegn findes på ovenomtalte mønter, men jeg tænker at det tillige er noget andet. Vi må mindes at adskillige af disse Konger, skøndt de fra først af selv vare hedninger, herskede både over Kristne og ikke Kristne undersåter. Derfor brugte de tidt, efter min mening, det gamle symbol som alt flere hundrede år før Kristus havde bredt sig fra sin hjemstavn i Østerland og Ægypten, tegnet T, Tau-korset, eller St. Antonii Kors, almindelig kendt både hos Kristne og Hedninger, og et af Korsets allerældste typer, alt imedens det også havde megen lighed med Thors Hammermærke. Derfor blev det hurtigt til en blot og bar prydelse, overalt hvor det ej var skarpt Kristeligt eller kun neutralt. På de fleste af disse tidlige Northumbriske mønter, og altid på kong Alfreds, anser jeg dette Tau-kors for et Kristeligt symbol, men ellers for et neutralt tegn.

Med hensyn til de af Hr. Haigh omtalte Thor Amuletter, så haves der (foruden i Island) et halv hundrede af dem i de store Skandinaviske Muséer,

¹⁾ Flere bemærkninger om disse Edsringe og om Thors Hammer findes hos C. A. Holmboe, Mjølner og Vadjira, Christiania 1862, 8vo, og i hans Om Eeds-Ringe, Christiania 1863, 8vo; hos H. Petersen Om Nordboernes Guded.; og i min O. N. R. Mon. Vol. 2, s. 976 og Vol. 3, Bracteates, No. 75.

samt flere i private samlinger, en (Dansk) i min egen. Se herom Dr. H. Hildebrands afhandlinger i Månadsbladet, Stockholm 1872, s. 49—55; 1875, s. 33; 1877, s. 501. De fleste ere kun Hammer-tegnet. Dr. H. Petersen har været så god at låne mig blokken til en af disse Amuletter (sé hans s. 75, og Dr. Montelius, Atlas 2, No. 624):

LÄBY, UPLAND, SVERIGE.



Mange flere (af disse Hammer-amuletter) ere afbildede af Montelius, Hildebrand og andre, men jeg behøver ikke at kopiere dem. De have alle samme type, men vise stadige variationer med hensyn til størrelse og anordning. De fleste ere af sølv, enkelte af simpel metal. Her og der, især i Skåne, bliver denne hedenske Hammer-form langsomt modificeret, og har nu antaget den sædvanlige Kristelige Kors-figur. For tiden bære sådanne smykker oftest Kristus på korset, eller IHS, eller AGNUS DEI, eller andet sådant. Men de forsvinder mere og mere, ere ikke længer efter folkets smag. Overalt sælges de gamle sølv-smykker for at kunne skaffe moderne glimmerstads.

Et fjerde betegnende emblem er:

D. THU(NO)RS LÜFFER ELLER HANDSKER.

Herom taler Hr. Haigh som følger (l. c. s. 48): «Disse kendsgerninger forklare noksom Thors hoved-symbol, Hammeren, på Sitrics mønter, og på dem (skondt de kaldes S. Peders) utvivlsomt prægede under Dansk indflydelse efter Sitrics død [927]; og de forudsætte forklaringen af en anden type af mønter, prægede af Sitrics broder Ragnolt, [rimeligvis død 925];

«2. *Handskenen*, også et symbol for Thor. Hans jern-handsker, en anden gave af Dvergene, omtales i Nordens mytologi. Han havde dem på hver gang han greb om sin lyn-glimtende Hammer.»

På sin plade V giver Haigh mange variationer af dette emblem; forside, RACNOLT, &c., og en Hånd eller Handske; revers, barbarisering af ordet EBORACE (York), og monogrammet for CAROLUS (Carls Sværd) &c. Men hvad der er sagt om Tau-korset gælder endnu mere om Handsken. For så vidt som jeg véd, er denne aldrig forekommen i skulptur som Thors attribut. Jeg betragter den kun som et emblem som kunde passe sig for begge religioner. Hedningen kunde deri sé sin Tordners Jernhandske¹⁾, den Kristne strax genkende det almindelige Europæisk-Kristelige symbol for den Guddommelige Hånd, den Himmelske Majestæt, den Alvældige Gud-Fader.

Ej heller er Hr. Haighs No. 4, eller *Buen og Pilen*, synes mig, »et symbol for Jagtguden, Bueskytten Uller, søn af Thors bustru Sif med hendes første mand», — men en Rebus af møntmesterens navn, med betydning BOGA, bueskytte. Vi have også andre tilsvarende eksempler på vore Old-Engelske mønter.

Til sidst komme vi til en klasse som i en vis forstand ej burde bruges her, da den hverken er udbugget eller på anden måde virket ved kunst, men hvis tilstedeværelse dog er mest betydningsfuld af alt, —

E. THU(NO)R LIGEFREM PÅKALDET, MEN UDEN SYMBOL.

Jeg omtaler disse attributløse stykker, fordi de ere sjældne, værdifulde og interessante, men uden at give billeder, og meget kort.

No. 1. En hedensk sten, omtrent fra 10de sekel, aftegnet i min O. N. R. Mon. Vol. 2, s. 766. Den er fra Östberga, Södermanland, og indskriften ender med følgende formel i sam-stave eller binde-runer:

DONAR ROA UIT!

THOR RO VIDE (Thor give ro)!

No. 2. En hedensk sten, omtrent fra 10de århundrede, aftegnet hos Prof. Thorsen (Aarbøger f. Nord. Oldk. Kjøb. 1870, s. 420, pl. 24). Den er fra Virring, N. Jylland, og ender:

DUR UIKI DISI KUML!

THOR VIE (indvie, signe) DISSE GRAVMÆRKER!

No. 3. En beskadiget hedensk sten, fra omtrent 10de sekel, aftegnet hos R. Dybeck (Sverikes Runurkunder, folio, No. 151). Fra Vesterby, Up-land. Slut-formeln er:

AN DUR SU KI(n)R(u)NOAR!

MEN THUR SÉ (signe, vogte) disse-KENDE (mærke)RUNER!

¹⁾ I det Old-Engelske digt Beowulf, har uhyret Grendel også sin HOND-SCIO eller GLOF.

Dette sé, som velsignelses formel, er bibeholdt i den Kristelige tid, og findes på Kristelige runestene, med påkaldelse af Gud, Krist, eller de Hel- lige. Det er vel bekendt i samme mening i Middelalderens ligesom i Nutidens Engelsk. Se mine bemærkninger herom i O. N. R. Mon. s. 738, &c. Den har til enhver tid været brugt i denne mening i Skandinavien.

No. 4. En uhyre stor hedensk sten fra 9de århundrede, (Glavendrup, Fyn. Sé min O. N. R. Mon. s. 692). Ender med:

DUR UIKI DASI RUNAR!

THOR VIE (*hellige*) DISSE RUNER!

No. 5. En Guld-brakteat fra 6te sekel. (Sé min O. N. R. Mon. s. 538, samt Svenska Fornminnesföreningens Tidskrift, 8vo. Stockholm 1875, s. 47 følg.) Begynder med formeln:

DUR TE RUNOA!

THOR TÉ (*signe, hjælpe*) disse-RUNER!

Den eneste Gud, foruden Thor, som jeg hidindtil har fundet nævnt på runestene er (w)ODIN. Han er påkaldt på én sten med Old-Nordiske og én med senere runer, og måske på én Guld-brakteat.

DEN DANSKE RUNE-KARVESTOK I ENGLAND.

Men jeg tænker, jeg har fornylig, på et uventet sted, fundet et exem- pel på dette THOR VIE af meget særegen art. Det er rigtig nok hverken præget eller skåret, ikkun skrevet på pergament: dog er det så usædvanligt at det vel kan gøre krav på en plads her.

Ved s. 162 i min O. N. R. Mon. har jeg omtalt nogle transliterationer (Latinske ord skrevne med runer), samt nogle med runer skrevne uforståelige ord og kradserier. Jeg dvælede naturligvis ej derved, men henviste for alle enkeltheder til Kembles fortrinlige afhandling «The Runes of the Anglosaxons»¹⁾, hvori de findes afbildede.

Flere af disse småting ere senere behandlede af Prof. Dietrich af Marburg, men som jeg mener uden resultat²⁾.

¹⁾ Archaeologia. London 1840. Vol. 28, 4to. s. 327—372.

²⁾ Sé hans «Drei Altheidnische Segensformeln» i M. Haupts Zeitschrift f. deutsches Alterthum, 13 band, Berlin 1866, s. 193—197; og hans «Fünf Northumbrische Runen-sprüche» i samme

Den længste og mest drillende af disse håndskrifts-runer er rækken i Codex Caligula A. XV, i det Cottonske bibliotek i Brittisk Museum. Denne skindbog i 4to er beskrevet af Wanley, s. 233 i hans Katalog. Den indeholder foruden et antal Latinske afhandlinger, mange stykker på Old-Engelsk om Religion, Medicin, Kalendariske beregninger og blandede æmner. Men nederst på blad 119 b og 120 a (123 b og 124 a efter den nye paginering) findes der 76 store og tydelige senere eller Skandinaviske runer. Wanley havde givet Hickeys underretning om disse mærkelige stave, og denne gengav dem i sin Thesaurus¹⁾. Derefter kopieredes rækken af Tham²⁾ og af Kemble. Men ingen prøvede på at give et nøjagtigt facsimile, og de have begge begået en og samme fejl, idet de have givet 3dje stav i UIGI som ʃ (UIKI) isteden for ʃ (G), som der tydelig står hos Hickeys.

Da det var mig om fuldkommen nøjagtighed at gøre, har jeg bedet den navnkundige palæografist, Bevareren af Håndskrifterne i det Brittske Museum, Edv. A. Bond, Esq., om at stå mig bi, og i Nov. 1876 kom han mig venligen til hjælp, idet han underrettede mig om, at Codexen endnu fandtes i Museet, samt at Hickeys' kopi af runerne var rigtig. Den afdeling af skindbogen som indeholder runerne må, tilføjer han, være skreven før 1075, eftersom 1074 er det yngste årstal deri. Længden af rune-linierne er bleven bestemt ved pergaments-bladets brede, da man skrev så mange stave i linien som der var rum til. Således have vi 40 stave på blad 119 b, hvoraf de 3 sidste ere DIK, medens indskriften fortsættes og sluttet på blad 120 a med 36 runer, begyndende med DORSA. Således er da den fortræffelige Hickeys atter befunden at være aldeles pålidelig.

Både hos Hickeys og Kemble og i selve skindbogen have vi IURIL, af Tham gjort til KURIL. Jeg samstemmer med Dietrich i, at dette IURIL er formentlig fejlskrevet for KURIL, navnet hvormed indskriften begynder. Det kunde også været en blød og afjasket udtaleform i hverdagslivet, thi vi have mange eksempler på sligt. Men det er dog neppe rimeligt, at denne kjælne udtale vilde være bleven anvendt i den ene linie, og ej i den anden. Troligst er det en fejlskrift. Disse håndskrifter kopieredes tidt, det ene efter det andet, rune-alfabeter og andet sligt atter og atter, som oftest med stadig vekslede barba-

tidskrift, s. 104—123. Jeg har et par ord om disse fortolknings-forsøg i min O. N. R. Mon. Vol. 2, s. 890—2.

1) *Linguarum Vett. Sept. Thesaurus. Auct. G. Hiccesio. Oxoniæ 1705. Pars 3. Gram. Isl. Pl. 6; folio.*

2) *Anmärkingar i anledning af Herr Prof. Müllers Afhandling om Guldhornen. Af P. Tham. Stockholm 1817, 4to.*

risme. Intet kunde lettere hændes en senere kopist, end at springe en kort sidestreg over i et ord som han måske forstod ufuldkomment eller slet ikke¹⁾.

Jeg kan ikke henvise til noget facsimile af denne skindbog. Den er vel en af dem som den afdøde og dybt savnede Engelske lærde Cockayne har benyttet i sin «Leechdoms, Wortcunning and Starcraft of Early England», hvori han har sammensanket så megen sælsom kundskab og gammeldags lærdom. Men han giver ingen afbildning efter denne kodex. Hickeys har stukket runerne i 2 linier, ligesom de stå; men Kemble har dem i 3, som mere bekvemt på hans mindre blad. Men for at jeg kunde være sikker på nøjagtighed, har Herr Bond forbindtlig skaffet mig en fotografisk autotyp kopi efter håndskriftet. Denne er dernæst bleven fotoxylograferet af Hr. Rosenstand, og viser sig som følger:

YDRIT 4TRBN TR 4TRBN + N 4THT 4TND 4PARN 4P4P4

4P44TRDT 4INDRIT 4TRBN TR 4N4P4R4R4R4R4R4R4

Hvis vi ville oversætte denne runeskrift, der så mærkeligt og uventet forekommer i en kodex som ellers indeholder Latinske og Old-Engelske tekster, må vi først nøjagtig fastsætte bogstavernes værdi eller transliteration. Dietrich gør \mathbb{N} sommetider til Y og sommetider til U; \mathbb{H} afvexlende til A og til E. Dette system, i en og samme linie, er videnskabelig utilstedeligt. Futhorken (Rune-alfabetet) er øjensynlig den yngre eller Skandinaviske, og må behandles derefter. Skriveren har intet stunget T for D, og derfor står runen \uparrow både for T og D; men han har et stunget \mathbb{V} for G, og derfor er \mathbb{V} K og \mathbb{V} G. Ellers ere stavene de sædvanlige i dette tidsrum; \mathbb{H} er A, \mathbb{N} U, og \mathbb{F} er O. Idet vi nu antage at alt dette forholder sig således, give runerne os:

KURILSARÞUARAFAFARÞUNUFUNTINISTUÞURUIGIDIK

ÞORSATRUTINIURILSARÞUARAUIÞRAÞRAUARI

¹⁾ Tegninger kopieredes og omkopieredes i vore håndskrifter ligesom runer. I hans værdifulde arbejde over den bekendte Cotton-Ms. Claudius C. VII, nu i Utrecht og «Utrecht Psalterium» kaldet, som anses at være fra omtrent år 800, Hr. Walter de Gray Birch siger; «Vi kan nu sé fra denne interessante passus, at i 10de, 12te og 13de århundrede, tegninger i denne Utrecht kodex vare 4 gange kopierede, med mer eller mindre troskab.»

Se «The History, Art and Palæography of the Manuscript styled the Utrecht Psalter». 8vo. London 1876, s. 126.

Som bevis giver Hr. Birch autotyp-facsimilia af én tegning fra Utrecht håndskriften, med de modsvarende tegninger fra 2 af de senere afskrifter.

Så vidt som jeg véd, er der ikkun gjort 5 forsøg på at læse denne vanskelige indskrift. To af disse ere af Tham, i hans afhandling om Guldhornene (s. 7 og igen s. 39); det tredje af F. M. Arendt, (udgivet af Tham, l. c. s. 38); den fjerde af Fin Magnusen, (i hans Runamo, s. 604, 5); det femte, som ovenfor omtalt, af Dietrich.

I den seneste tid har jeg vedholdende henvendt min opmærksomhed på disse linier, og nu tror jeg at jeg har læst dem. Efter min vane, forandrer jeg ikke noget, men tager stavene som de stå. Jeg holder indskriften for at være i en gammel Dansk dialekt, og at give os et sendebrev, budskab eller beretning, som er sendt fra en hedensk Dansk i England til en ven eller frænde, sandsynligvis også bosat i England. Hedenske Danske og andre Normanner sværmede jo i England i 10de og 11te århundrede. Dette lille budskab er rimeligvis først bleven ristet på en lille karvestok, en tynd lille gren eller tavle, og kan dernæst af familje-hensyn være afskrevet på pergamentet. Iblandt disse Nordboer fandtes ofte i samme familje nogle endnu hedninger, medens andre vare Kristne. De nomvendte toge hurtigen ved troen, og en nysomvendt kan gerne have gemt den lille karvestok, som et dokument der i sin tid havde bragt ham budskab om, at en kvinde som stod ham nær ved venskab eller frændskab heldigvis var kommen i sikkerhed.

Rune-alfabeter &c. afskrevet hyppigt under flere hundrede år. Dette hedenske telegram kan være meget ældre end de blade hvorpå det nu kan læses. Som anmærket, kan det ikke være yngre end 1075. På hin tid, i sidste halvdel af det 11te sekel, var der et almindeligt røre, både i England og Skandinavien. På de Engelske øer fandt der overalt forfærdelige sammenstød sted, uhyre begivenheder, fylkede slag, grumme indfald og morderske angreb. Der måtte derfor tidt ske efterspørgsler efter enkelte personers eller hele familjers skæbne, og ved sikre bud sendtes der tusinder omkring af disse stumper, af træ, eller skrevne på pergament, men sædvanlig skårne, ikke skrevne, da blækhornet endnu var sjældent — især hos Nordiske vikinger! Slige budskaber nåde frem ad disse skjulte veje som have været til enhver tid. Vi have mange beretninger i Sagaerne og andensteds, fra tidlige tider og lige ned til middelalderen, om disse småbreve og andet ristede med runer på træ, endogså annaler og digte bevarede på denne måde. Bagefter i Skandinavien brugtes også runer på pergament, endnu senere på papir, delvis ind i det 16de sekel. Sådanne karvestokke have fundets i tusindvis, og ere nu forsvundne så godt som alle tilhobe!¹⁾

¹⁾ I Shakespears Hamlet sendes Prindsen til Britannien, og der medgives hans to ledsagere et brev til Kongen om at dræbe ham, men dette brev omskriver Hamlet og redder derved sit

Som alle vide, er det uhyre vanskeligt altid sikkert at udlægge indskrifter som ej ere afdelte i ord. Dette gælder end mere i en tid med gamle og mange og blandede dialekter, som vi kende meget lidt til, hvad grammatik ligesom ordforråd angår. Visse ord eller former kunne have levet i bygder hvor — blot formedelst materialets knaphed — vi mene at de aldrig have været. Og i denne slags opskrifter kunne bogstaverne jo, ved at afdeles på flere forskellige måder, give mangfoldige og mere eller mindre sandsynlige eller mulige meninger.

Med alt dette for øje, er efterfølgende forsøg måske ikke lykkets. Men det er simpelt og naturligt, fornuftigt og grammatikalsk, samt passer til hvad vi véd om den tid. Runerne må have havt til hensigt at sige noget der var mening i, og så meget kende vi til de forholdsvis sene mundarter i Norden i 10de og 11te århundrede, at vi ej bør være aldeles hjælpeløse. Hvis min læsning forkastes, må nogen anden tage fat med bedre held.

Denne lille bitte rune-ten, som kan være ført vide om skjult i budbringerens hår, siger vel:

KURIL SARD UAR A FARÐU.

NU FUNTIN (= FUNDIN) I STU.

ÐUR UIGI ÐIK, ÐORSA TRUTIN (= DRUTIN)!

(K)URIL SARD UAR A UIDRADR A UARI.

KURIL SÅRET VAR (blev) Å (på) FÆRDEN (rejsen).

NU er-hun-FUNDEN I STOW.

THOR VIE (velsigne) DIG, hæn-THURSE-DROTTEN!

KURIL SÅRET VAR (blev) Å (på) VEDERMÅLET (forhandlingen, dagtingningen) I WARE.

Fru KURIL ventedes alt i længere tid forgæves. Da hun ikke lod sig sé, fik hendes venner gjort efterspørgsler, og hun fandtes i Stow, hvor hun var flygtet hen. Hun gav tillige den forklaring, at hun havde været i livsfare, såsom hun var bleven angrebet og såret i Stow.

Og så kommer en kærlig hilsen til den bekymrede fader eller ægtefælle eller ven: — *Thor, Thursernes Overvælder, velsigne og styrke dig!*

Men nu endvidere tilføjes *en efterskrift*. Underhandlingerne i Ware imellem Englænderne og Vikingerne, eller imellem to flokke Vikinger, begyndte nok som en formelig Parlamentering, men de endte med voldsomheder, og man sparede end ikke Fru KURIL.

liv. I den oprindelige Amleth-legende hos Saxo, bære hans tvende ledsagere EN RUNE-KÆVLE AF TRÆ, «*litas ligno insculptas*»; men han bortskærer endel bogstaver og lægger andre til, så at brevet nu siger, at Kongen skal dræbe de to sendebud, men give Amleth sin egen datter til hustru.

Jeg gør KURIL til et kvindenavn, fordi det nødvendigvis må være dette. Det står klart nok i apposition til SARD og FUNDIN, hvilke ord begge to ere i nom. sing. fem. Men jeg har aldrig sét dette navn før. Det kan muligvis være enten en afstumpet form af KURILA, eller et diminativ af KUR, eller måske er det en sammentrukken, folkelig eller kærtegnende form af KURHILDE, skønt alle disse ord rigtig nok ere ubekendte for mig. Dog vide vi jo at der har været en Gotisk konge ved navn CORILLUS.

SARD er et «korrekt» Old-Dansk og Old-Svensk participium, n. s. fem. (masc. SARDR, neut. SART).

UAR er almindeligt for det ældre UAS.

A almindeligt for det ældre AN eller ON.

FARBU, dat. sing. fem. Uden tvivl Old-Dansk. Nom. sing. er på Old-Svensk FÆRD, Old-Norsk-Isl. FERÐ, Old-Engelsk FERD, FYRD, Old-Frisisk FERD. Men det Møso-Gotiske FARÐO, Oht. FART og O. Sax. FARD have bevaret den ældre usvækkede vokal. Alle disse ord ere fem.

NU endnu almindeligt, Ny-Engelsk NOW.

FUNDIN, nom. s. fem. part. perf. FUNDEN.

I, præpos., almindeligt for det ældre IN.

STU. Jeg kan ikke *bevise* at dette er et stednavn. Men dersom vi virkelig have STU imellem I, som hører til første afdeling, og ÞUR, som begynder anden, kan jeg ikke indse hvad det ellers kan være. Søndrenfra i England og helt op til nordgrænsen af det gamle Northumbria, findes der endnu flere byer som hedde STOW, hvilket på Old-Engelsk skreves STOU og STOW, og Latiniseredes STOUA eller STOWA. Den mest bekendte af disse byer er STOW eller STOW-MARKET, i STOW herred i Suffolk. Den ligger ved åen Gipping, som falder i Orwell, imellem Ipswich og Bury. Byen ligger nær ved havet, og ikke meget langt fra London.

ÞUR, den hedenske Gud THUNOR, THUR, THOR, efterfulgt af verbet UIGA, som er så almindeligt i Skandinavien, men endnu ikke fundet i Old-Engelsk, som dog havde det tilsvarende substantiv og en hel række sammensætninger. Her er det 3 person sing. pres. subj. Udtrykket THOR VIE have vi alt sét på to Danske runestene; men her finde vi, for første gang i hele Norden, enten på sten eller pergament, med Runske eller Romerske bogstaver, den vistnok i hedenold almindelige sætning: — ÞUR VIGI ÞIK, *Thor velsigne dig!*

ÞORSA, gen. pl. masc. THURSERNES, Jetternes, de uhyre store, kluntede og hjælpeløse Tossers, til trods for deres størrelse og kraft ikkun tåber. Dette ord er det Norsk-Isl. ÞURS, ÞORS, ÞUSS, prov. Norsk TUSSE, TUSS, prov. Dansk TOSSE, prov. Svensk TUSSE, TUSS, TASSE, TASS. På Old-Engelsk ÞYRS, Tidlig-

Engelsk *DURS*, senere Engelsk *DURS*, *DIRS*, *DRISSE*, prov. Eng. *THURS*, *THRUSE*, *THYRSE*, *THRUST*, og en klippehule eller tilflugt imellem stene kaldes *THURSE-HOUSE*. I Old-H. T. *DURS*, *TURS*. Jeg har aldrig før sét udtrykket *DORSA DRUTIN*, skønt denne smukke benævnelse vistnok engang har været almindelig i brug.

DRUTIN er nu i Danmark omtrent forældet og afkortet til *DROT*. På O. Sv. hed det *DRUTIN*, *DROTEN*, på N. I. *DROTTENN*, O. E. *DRYHTEN*, *DRIHTEN*, Mid. Engl. *DRYHTEN*, *DRICHTIN*, *DREETEN*, Ohg. *TRUTIN*, O. Sax. *DROHTIN*, *DRUHTIN*, O. Fris. *DROCHTEN*.

UID-RÆPR, ac. pl. fem., et sammensat ord hidindtil fundet kun på N. I. *VIÐ-RÆDA*, fem., tale, samtale, underhandling.

A *UARI*, på, i, *Ware*. Analogien synes at vise at *WARE* også er et stedsnavn, men jeg kan ikke *bevise* det. Hvis det er tilfældet, er det uvist hvilket *WARE* er ment, da man i gamle dage kendte flere byer af dette navn. Vi må vel antage, at den som menes her må have ligget i samme egn som *STOW*, og i *Doomsday-book*¹⁾ have vi også i Suffolk (nærved Bungay og Flixton, i *Waneford* herred), et sted betegnet *IN WARI*. Med sin sædvanlige forekommenhed forhørte Mr. Bond sig i Matrikel-kontoiret herom, og oplyser mig om at der findes nu intet *WARE* i hin egn. Men han formoder at navnet er bleven forandret i tidernes løb, og at det er den lille by (ikke langt fra Bungay) som nu kaldes *Eartham*. — Men skulde dette A *VARI* ej være et stednavn, kan det ikkun være et ord som svarer til det N. I. *VÖRR* (ældre form *VAR*, gen. *VARAR*, fem. og masc.) eller *VER*, neut., O. E. *WÆR*, Eng. *WARE*, *WEIR*, en havn, et fiskerleje. Meningen vil i det hele være den samme, men den vil ikke være så klar som efter den første udlægning, hvilken jeg derfor helst holder mig til.

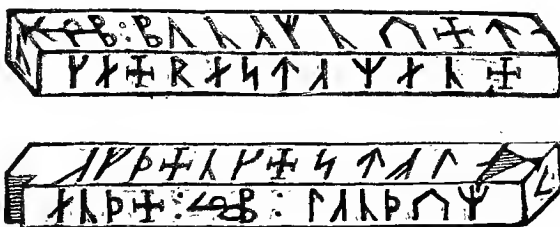
Så er min forklaring, indtil man finder en bedre. Skulde den være væsenlig rigtig, have vi her den ældste levning af *Dansk* som man hidindtil har fundet på *pergament*, eller omtrent 225 år ældre end de ældste Danske håndskrifter. Disse 2 linier vilde så være omtrent 125 år ældre end noget håndskrift på Norsk-Islandsk, hvis skindbøger for en del dog ere de ældste som findes på noget Skandinavisk tungemål.

Dette er således den første påkaldelse af Thor, skreven på pergament, som man har funden.

¹⁾ Vol. 2, folio, London 1783, s. 380, spalt 2.

DEN NORSKE RUNE-KARVESTOK I DANMARK.

Det eneste exemplar af en beskreven runisk karvestok, eller et lille brev på træ, som hidindtil er blevet aftegnet og beskrevet på prent, findes i Ole Worms Monumenta Danica, Hafniæ 1643, fol. s. 299. Worm kalder den en «virgula erotica» eller kvist-kærlighedsbrev. Den blev 1632 sendt ham af Biskoppen i Ålborg Christian Hansen Riber, som havde fåt den af Lensmanden på Ålborghus Otto Scheel. Biskoppens brev findes i Worms Epistolæ, 1, 43, og han beretter deri, at «singulare hoc monumentum» blev fundet omtrent 1600 af en skolediscipel eller student (Scholasticus) på en mark ved Viborg (in agro Viburgensi), således som det bevidnedes af Skolens Rektor Vilhad. Han siger om runerne, at de vare meget skarpt skårne (accurate incisæ). Worm tilføjer, at den firkantede karvestok vistnok var skåret på vedet af en slåntorn, og at den var omtrent 3 tommer lang, samt $\frac{1}{3}$ tomme bred på hver led. Han giver, heldigvis, et nøjagtigt facsimile af karvestokken, og jeg kan derfor aftrykke den her:



Worms oversættelse, den eneste som jeg har sét, lyder:

«BYNAFFN WET KIERESTA MINA AFF THENKESTOL INDE LANDUM.

«Nomen meum novit amicissima mea. Ex amoris hac tessera landum.»

På Dansk må dette være:

Min kæreste har fundet mit navn af dette kærlighedstegn landum.

Det er aldrig oplyst hvad der er blevet af denne mærkelighed efter Worms død. Sandsynligvis er den for længe siden tilintetgjort, ligesom nogle andre mærkelige ting han vides at have efterladt.

Denne karvestok forekommer mig ikke at være meget gammel, men kun fra omtrent det 14de århundrede, og indskriften synes at være på ældre Norsk.

Jeg vilde læse den første binderune eller rune-gruppe som BIDAT, idet vi begynde med B, derpå som sædvanlig tage I af stammen, så P til højre og A til venstre, og slutte med T øverst oppe. Hvis dette ord er rigtigt læst, vil

det passe meget godt her, Det er den Old-Norske form BID, *bi, tøv*, og negativet AT, *ej, ikke*, er hængt til. Derfor må vi læse: *TØV EJ, kom strax, følg mig ret nu, hold dit løfte, mød mig på det aftalte sted.*

Den anden runegruppe, lige foran LANDUM, tænker jeg er BUDIL. Forst læses B, så U til venstre, dernæst D til højre og I på stammen, tilsidst L øverst oppe til venstre¹).

Worm har slet ikke givet sig af med at forklare disse binderuner.

Når man nu intet forandrer, men tager bogstaverne som de stå, synes de at sige:

BIDAT. BUNAFN UET KÆERÆSTA MÆNE AF DENKESTOL ÆNDE *BUDIL*-LANDUM.

D blev i hin tid stadigen brugt for D.

BU-NAFN, ac, s. n. BY-NAVN(et).

UET, 3 s. pres. ind. VÉD, kender.

KÆERÆSTA, n. s. f. def. Den KÆERESTE.

MÆNE, g. pl. af MAN, neut. Person, kvinde.

AF, prep. AF, fra.

DENKESTOL. d. s. m. Tankestol, et sæde for tankerne. Ligesom STOOL på Engelsk både er *sæde* (stol til at sidde på) og *hob* (klynge), således siges på Dansk endnu MALURT-STOL, BYNKE-STOL, osv., for at betegne et helt exemplar af somme planter, som fra én rod skyde op i buskagtige klynger; og SKIPASTOLL er på Norsk-Isl. en klynge skibe, en flåde. I hvilkensomhelst mening, betyder således DENKE-STOL *Tanke-sæde*.

ÆNDE (ortodox N. I. form ENDA), ENDDA, men og, også.

BUDIL-LANDUM, d. pl. n. Der er et BODIL i Høring Sogn i Skanderborg Amt, og flere på andre steder i Danmark, og der kunne have været end flere i ældre tider.

I det hele må meningen af dette budskab, som sandsynligvis er skrevet af en i Danmark bosat eller rejsende Normand, have været omtrent:

BI IKKE (tøv ej, kom strax). BY-NAVNET (møde-stedet) VÉD (kender) den KÆERESTE af-KVINDER AF denne-TANKESTOL (budbringer, rune-stok) OG-at-den-kommer-fra BODIL-LANDENE.

Kom hurtigt! Du, véd, Elskede, vort mødested af dette budskab, også bygden hvorfra det kommer.

¹) Valget af netop disse to ord til at danne monogrammer, og det f. ex. at de begge begynde med B (hvad der jo gerne kan have været en hemmelighed ved), kan være skét ifølge en foregående aftale, for at overbevise modtageren om at alt var rigtigt, skønt ingen anden kunde forstå hentydningen.

Et budskab af denne slags, som let kunde falde i fremmede eller fiendtlige hænder, måtte ikke være alt for tydeligt og ligefrem.

Men hvorledes vi end oversætte det, så have vi her en karvestok med 53 runer på.

EN ENGELSK RUNE-KARVESTOK I ENGLAND.

Ved at sysle med alle disse ting, kom jeg til at mindes, at min lærde ven Aug. W. Franks, da jeg for mange år siden flygtigen besøgte det Britiske Museum, forekommende havde udpeget et lignende stykke for mig. Jeg tænkte så, at det muligen kunde være *Worms bortkomne karvestok*. Men jeg har nu, takket være Dhr. Bond og Franks, fået oplysning derom, og er istand til at meddele at hin runestok *ikke er Worms*, samt at *den er Engelsk*. Jeg gengiver her et nøjagtigt aftryk af originalen (gnide-billede), som disse Herrer have forsynet mig med, Fotoxylograferet af Hr. Rosenstand:¹⁾



Den er af hårdt, mørkebrunt ved, og den fandtes forðum i Sir Hans Sloanes Museum. I den gamle katalog står den som «Sloane 90, en Rune-almanak, lille?» Dette er alt hvad der kendes af dens historie. Rimeligvis blev den 1740—50 givet til Sir Hans Sloane af én af hans venner. Franks véd ikke, om den nogensinde er bleven aftegnet, beskrevet eller læst.

Men førend vi give os af dermed, må vi gøre et par bemærkninger.

¹⁾ Jeg sendte Mr. Bond et aftryk af træsnittet, for at han kunde korrigere det efter originalstokken, hvis det var nødvendigt. Men han svarede: «Den graverede kopi er aldeles korrekt.»

1. Vi skønne strax, af dens almindelige karakter, at den ikke er meget gammel, og vi må tolke runernes værdi med dette i minde. Thi i den sidste tid, man brugte runer, var der en stor frihed tilstede, og megen afvexling af typerne, en stor lyst til og famlen efter en slags mere flydende og simpel hurtigskrift, — og det både når stavene ristedes i træ eller andre hårde emner, og når de skreves på pergament eller papir. Således have vi her 2 afarter af C, 2 af E, 2 eller 3 af L og N, 2 af R, 2 eller 3 af T og U, og 2 af Y. Til særegenhederne hører også den forkortede type for G, (G), som i virkeligheden kun er bogstavets første halvdel.

2. Her findes også en sammensat eller binde-rune, vel, ligesom på den Norske, for hemmelighedens skyld. Den er i navnet OLDR; O til venstre, L øverst oppe tilhøjre, D til højre længere nede, og tæt derved R for sig selv:

3. THOMAS stavedes ofte med Þ eller TH, og her have vi ÞUM for TUM, TUMMAS, TOM.

4. Futhorken er den senere eller Skandinaviske, men stærkt blandet med den ældre eller Nordiske, og kan derfor kaldes for et Overgangs-alfabet.

5. Den sidste figur i sidste linie er et slags sving, og ensbetydende med et afslutningstegn eller punktum.

Lader os nu tage bogstaverne ligeså simpelt som de stå, linie for linie:

EC DE TEL NU, ÞUM

OLDR, QUIC NU, GÆT

YE ERLY TÖ MÆRE

AF NEUKÆSTAL.

JEG DIG SIGER NU, TOM OLDR, HURTIG NU, AFTED TIDLIG MED DIG TIL MARY AF NEWCASTLE.

Dette er altsammen meget muntert. Det er et lille kærligheds-brev, et stevnemøde, som den vakre MARY AF NEWCASTLE beder sin kæreste, TOM OLDER, om¹⁾. Det er i det 13de sekels Engelsk, men Nord-Engelsk, og med tydelige Viking-Skandinaviske egenheder; EC og AF ere Dansk eller Norsk, og disse ord brugtes vel endnu i den stedlige mundart. Men dette stemmer godt med stedet, det en gang så stærkt fordanskede distrikt omkring Newcastle og i Fyrstendømmet Durham.

¹⁾ Som vi vide, er der intet nyt under solen. Vi have Kærligheds Ringe og Sigiller og Gemmer i det uendelige fra alle lande og tider. En af disse er ovenstående aldeles tilsvarende. Den er en 6-kantet Klassisk Gemme; i midten står en Due, og rundtom bogstaverne:

SI AMAS VENI.

HVIS DU JÆLSKER MIG, KOM!

Et sådant budskab skulde visst ikke forsømmes. — Gemmen er graveret og forklaret i Fr. Ficoronii, *Gemmæ Antiquæ Litteratæ*, a P. N. Galeotti. 4to, Romæ 1757, s. 5, Tab. 1, No. 14.

I *vore* dage, efter nogle sekler, have vi jo kun nogle få *hundrede* i behold af de millioner breve på papir som ere skrevne. Der skreves også i *ældre* dage *mange tusinder* af disse små budskaber, om end på træ eller pergament. Tager jeg ikke fejl, så have vi her *en afskrift* af et budskab på træ fra det 11te århundrede, *et træsnit* af et fra 14de århundrede, og *et eneste originalt*, det fra 13de sekel som nu gemmes i Britiske Museum.

THUNOR I BEOWULF.

Alle ovenfor omhandlede fremstillinger af Thor eller hans attributer, eller påkaldelser af ham, ere på sten, metal eller træ. De sædvanlige skrevne kilder vedkomme os ikke her. Men jeg vil gerne gøre en undtagelse. Jeg tror at denne kæmpe imod det onde er bleven omtalt i England så sent som lige først i det 8de århundrede.

Dette er i vort prægtige Dano-Engelske digt Beowulf, en hedensk saga fortalt af en Kristen Engelsk skjald årle i det 8de hundredår, men som i sin nuværende skikkelse ikkun findes i et håndskrift fra det 10de århundrede. Grunden til at dette eksempel er bleven oversat er den, at det er udtrykt omskrevet som en «kending» eller et kendingsnavn eller en poetisk benævnelse. Derfor kunde et så ædelt og malerisk sted nok misforstås, thi vi leve i en åndløs, ensidig, sneverhertet skole af «Fonologi» og mekanisk filologi, som har gjort mere skade end gavn, og i uendelighed har korrumperet de gamle tekster. Alt skal nu reduceres til system og teori, og håndskrifterne ere blevne rettede eller ødelagte i forhold dertil, således at man har udslettet uendelig mange værdifulde brudstykker og spor af gamle ord eller ordformer og svævende mundarter. Nye bogstavtyper (ubekendte i håndskrifterne), ere blevne opfundne og kastede os i øjnene, accenter ere blevne indførte skæppevis, med en «infallibel» næsvis foragt for hvad der står, og for alt og alle undtagen for udgiverens sidste fonologiske kæphest, eller den nyeste Paves eller Antipaves Schiboeth.

Hvad enten de fra først af vare ét eller flere, så have ord sommetider fåt flere meninger, som der *nu* gøres forskel imellem ved hjælp af accenten. Såsnart derfor som vi (skriftens udgivere) have *tilføjet accenten* i den prentede bog, have vi *for bestandig* fastsat ordets mening!

Således også her i Beowulf. Ordet der tænkes på er

gast

som det skrives i skindbogen, og således blev det også ærligen trykket af dennes første udgiver, Thorkelin, og af den anden, Kemble. Men uheldigvis oversatte Kemble «gast-bona» med «ånde-dræber», og i sit Glossarium «gast» ved «Diabolus». Så fulgte Thorpe trop, og skrev i sin text «gâst-bona» samt oversatte «ånde-dræber». Og så kom stormløbet. Grein trykkede «gâst-bona», Grundtvig «gâst-bona», Heyne «gâst-bona», Arnold «gâst-bona», og så fremdeles.

Men lader os nu undersøge selve stedet. Foran i Beowulf, der hvor skjalden skildrer vandtrolden Grendels morderske besøg i Heort (Heorot), den glimrende tronsal som Hroðgar har ladet bygge, sé vi at Grendel først griber og bortslæber 30 af kongens hirdmænd, og derpå vedbliver med sine ødelæggelser, indtil borgen flyes af alle, og kommer til at stå tom og forladt i samfulde 12 år. Den kongelige høvding og hans forfarne mænd rådslå længe om hvad der bør gøres:

Stundom søgte de
skurgude-kredsen,
kostbarheder lovende.
Med klagen bade de
Gasternes hænger
gud-hjelp at bringe
strax i deres sorg.
Deres sædvane var det,
så håbede hedninger.

Hvorledes er nu dette steds *oprindelige* text? Vi kunne *ikkun* finde den i *første* udgave: «De Danorum Gestis. Ed. Gr. J. Thorkelin. Havniæ 1815», 4to. s. 15, 16; (Linie 348—356 i Kemble, Vol. 1; linie 352—360 i Thorpe; 348—356 hos Grundtvig; 175—179 hos Grein, Heyne og Arnold):

Hwilum hie ge-heton,
æt hrærg-trafum,
wig-weorþunga.
Wordum bædon
þæt him gast-bona
geoce gefremede
wiþ þeop-þreaum.
Swylc wæs þeaw hyra,
hedenra hyht.

*Stundom de lovede,
ved altere-hegnet,
hellige gaver.
Med-ord bade-de
at til-dem Gast-slæeren
hjelp vilde-føre
mod folk-trængsler.
Sådan var vane deres,
hedningernes trøst.*

Det er ikke nødvendigt her at give sig af med det omtvistede spørgsmål om etymologien af GAST, GEST, GEIST, GHOST, GJEST, GUEST, &c., om den besynderlige måde hvorpå disse former i de forskellige dialekter ere løbne i eller imellem hverandre både i stavemåde og i mening, eller om de unyttige forsøg på at skelne derimellem ved hjælp af en kort eller lang vokal, eller andre midler, som tilhobe have slået fejl formedelst folkedialekternes uendelige lunefuldhed. Sædvanligst siger man at GAST (mand) har en kort vokal, GEIST (Engelsk GHOST) og GEST, GJEST (Engelsk GUEST) en kort. Sålunde skete det også at udgiverne, i den tro at GAST var GEIST, ånd, forandrede skrivemåden GAST til GÁST, og nu er og bliver det en *ånd*.

Men intet er vissere end at ordet GAST, GÆST, stadig findes i vore ældre Skando-gotiske dialekter, især i de Nordiske, i betydning af *Mand, Helt, Fiende, Vild ondskabsfuld eller vanartet person, Uhyre, Jette, Omløber, Dumdristig vagabond, &c.* GAST betyder jo endnu her i Norden en ond eller vanartet person og til søs tillige en mand, f. ex. orlogs-GAST; imedens GEIST, som nu holdes for ram Tydsk, oprindeligen er ligeså Skandinavisk som GJEST. GAST, GÆST brugtes meget såvel i oldtidens som i middelalderens Engelsk ej alene for *mand*, men også for *en ond mand, fiende, Uhyre*, skønt det tidt fejltagtigen oversættes med *ånd* (GHOST). Og bør det også her i Beowulf oversættes med Uhyre, Jette¹).

Derfor er det simpelt hen tåbeligt at oversætte GAST-BONA med *ånde-dræber* eller sligt. Der er aldeles ikke tale om nogen *ånd* eller *djevel*. De hedenske Danske, siger digteren, flokkedes i deres fortvivlelse omkring afgudernes templer, idet de lovede offer og bade deres gud

JÆTTE-DRÆBEREN

om at hjælpe dem i denne skrækkelige våde *imod* uhyret, den vilde jette. Hvem bad man da til af vore forfædres guddomme som GASTERNES BANE? Alle Nord-

¹) År efter, at jeg havde overbevist mig om hvad kendingsnavnet 'gast-bona' virkelig betyder, kom jeg over L. Ettmüllers første oversættelse (Zurik 1840). Han gengiver, s. 73, den omhandlede linie således:

«dass der Geisttilger ihnen helfe wider den Weltschreck»,
og føjer til i en anmærkning: «Welcher der obern Götter ist gemeint? doch wahrscheinlich Thunar (Thórr), der Urfeind des Riesengeschlechtes.» For så vidt som jeg véd, står han aldeles ene med dette. Alle de andre oversætte anderledes. Kemble har «the spirit-slayer»; Thorpe «the devil, the soul-slayer»; Grein «der Geistestodter» (og i sin Ordbog har han *animi destructor, diabolus*, efterat han først har forandret det tydelige *bona* til *bana*; og hvorfor ikke det? Han har jo dog *ikke* forandret *ethvert* ord i *hver eneste* linie, ligesom nogle andre Tydskere have gjort i deres udgaver af håndskrifter). Heyne har «den Vernichter aller Geister»; Arnold, «the destroying spirit», og så fremdeles. Ikkun Wackerbarth (i sin Engelske poetiske oversættelse, London 1849) har «the Spirit-Slayer», og i en note s. 128, i. e. Odin.»

landene, ligefra Eddaerne ned til den Engelske børne-saga «Jack the Giant-killer» svare med en røst: THOR! Denne 'vínur verliða' (menneskeslægtens ven), denne 'sonr Óðins', 'barmi Baldrs' (Balders venne-broder), denne 'ráðbani þurs' (Thursens rådbane, den som lagde råd op imod Jetterne), 'dólgr jötna' (Jetternes dødbringer), og så videre i snese af disse kendingsnavne¹⁾, — han er i sandhed kendt af alle!

DET HELES LÆRE.

I en tid som denne, så fuld af alskens -isme, den ene mere forkastelig, uhæderlig, ørkesløs og fjantet end den anden, — af fulhed, fetischisme eller fanatisk blasfemi, med deres brammende papirs-stads påskrevet «ufejlbart» eller «den højeste videnskab», — af «Ringe», oprør, lumpne sjelekøbere, falskhed og svig og utroskab, kapitalisme og næveret, — af blødagtighed, skaberi, sofisme, svaghed, egensindighed, pennekonster og paradoxer, — af usund materialisme, rasende luxus, umådelig frækhed og en såre besmittet litteratur, — i en tid da LOVEN er bleven til LOVLØSHED, til et sendrægtigt og kostbart skin og svindel, til et spindelvæv vidt åbent for gedehamse og spyfluer og ikkun fangende usle småmyg, til en foragtelig komedie, da en klynkende Filantropi nu har udjevnet al straf, og de største UGJERNINGER (endogså Voldtægt, Mord og Ildspåsættelse) LØNNES med pensioner i paladser byggede for de slidende ikke forbrydende millioner med sved og tårer sammensparede skillinger, — en tid af «Blod-og-Jern» og bankerotter, — nu da Examiner og drivhus-opdragelse, rotvælsk og ufordøjede lærdoms-fraser, en utålelig arrogance og en i livets skole værdiløs tyldning med lidt af alt, ere blevne de eneste Guder, de eneste Ti Bud, den eneste «Fremtids-Religion» i de såkaldte «Kristelige» stater, — i en sådan tid burde THOR, vore forfædres store symbol-gud, aldrig forlade os. Han er ikke alene DEN MÆGTIGE i hoved, hånd, hjerte; hans hele tilværelse, hans liv og død, ere selv-opoffrelse FOR DET GODE OG RETTE, men IMOD ALT ONDT OG URET.

Vi have fundet ham i Beowulf påkaldt af folket imod uhyret VOLD. Vi have sét ham, hans emblemer, eller hans navn, på de dødes gravstene, på det de måtte HVILE I FRED under hans årvågne øje. Vi have ham eller hans

¹⁾ B. Gröndal har i sin værdifulde «Clavis Poetica Antiquæ Linguae Septentrionalis», 8vo, Hafniæ 1864, s. 269, henved 40 af disse kendinger eller omskrivninger for Thor.

Hammer på Juveler og Amuletter, for at de kunde være til velsignelse IMOD ENHVER RÆDSEL. Ja, han står endogså selv på den Kristne Døbefont, og prædiker der altid om, at den Kristne stridsmand idetmindste skal KÆMPE LIGESÅ MODIGT imod alt hvad der er lavt og nedrigt som han.

THOR, påmindende hvert øjeblik om STYRKE, ARBEIDE, PLIGT, TROSKAB, STRÅLENDE ÆRE, hand er i sandhed vor «Land-áss», fædrelandets vogtende genie, — «ótti Jötna», et skræmmebillede for varulve i menneske-skikkelse, — «bani tröllkvenna», den ubarmhertige fælder af troldkvinder og hexe, hyad enten de trippe fristende omkring i en lysets engels dragt, eller skride frem med skummelt og gnistrende blik og filtret slange-hår, medens deres krogede fingre svinge ødelæggelsens fakkel eller føre fortvivlelsens dolk.

Gud hjælpe det Hjerte, det Hjem, det Land, den Tidsalder. — hvor

INGEN THOR FINDES!

Kjøbenhavn, 1. Juni 1878.

Ligesom disse sidste sider trykkes, meddele et par lærde venner mig deres opfattelse, at figuren i 6te felt er intet andet end — Stenhuggeren som arbejder på Døbekarret. Denne forklaring, så simpel som Columbus' æg, er uden tvivl meget mulig. Men mange og i mine øjne afgørende grunde — hvorom mer en anden gang — tale bestemt derimod. Under alle omstændigheder forbliver denne Funt den mærkeligste i Europa, og de kultur-historiske oplysninger som her ere knyttede dertil fortjene hele vor opmærksomhed.

THE RUNES, WHENCE CAME THEY.

BY PROF. DR. GEORGE STEPHENS.

F. S. ANT. LOND. & EDINB.



LONDON & KØBENHAVN.

WILLIAMS AND NORGATE. — H. H. LYNGE.

THIELES BOGTRYKKERI.

1894.

TO CANON G. F. BROWNE,

LATE DISNEY PROF. OF ARCHÆOLOGY, CAMBRIDGE, ENGLAND,

WITH THANKS AND HOMAGE

FROM THE AUTHOR.

FOREWORDS.

The many runic examples I may, unfortunately, have overlooked and omitted — must go to strengthen my argument. One or two may have been accidentally given twice.

I beg the reader carefully to ponder the following remarkable and interesting and decisive FACTS, in the little list showing *the numerical result* in every class, up to June 1894. It is:

In Scando-Anglia 10, 423 runic remains.

In Germany, Saxony and elsewhere 19 *as WANDERERS*.

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THE RESULT, TABULATED.

Chapter.	In Scando-Anglia.	In Germany & Saxony.	Elsewhere.
1. ALPHABETS.....	22.	<i>None.</i>	<i>None.</i>
2. BELLS.....	32.	<i>None.</i>	<i>None.</i>
3. CASKETS.....	3.	<i>None.</i>	<i>None.</i>
4. CENSERS.....	25.	<i>None.</i>	<i>None.</i>
5. CROSSES.....	38.	<i>None.</i>	<i>None.</i>
6. DIALS.....	5.	<i>None.</i>	<i>None.</i>
7. DIES, &c.....	6.	<i>None.</i>	<i>None.</i>
8. FONTS.....	26.	<i>None.</i>	<i>None.</i>
9. WEAPONS. ARROWS, AXES, Hammers.....	3.	<i>None.</i>	<i>None.</i>
10. — SHIELDS.....	4.	<i>None.</i>	<i>None.</i>
11. — SPEARS &c.....	6.	<i>In Russia and Venice 2.</i>	<i>as WANDERERS.</i>
12. — SWORDS.....	11.	<i>None.</i>	<i>None.</i>
13. TWAY-STAVED (BILINGUAL).	6.	<i>None.</i>	<i>None.</i>
14. THE HOME. BROOCHES.....	15.	6.	1, <i>as WANDERERS.</i>
15. — COMBS.....	7.	<i>None.</i>	<i>None.</i>
16. — RINGS.....	22.	1.	<i>In Pomerania 1 as a WANDERER.</i>
17. — ODDS AND ENDS	11.	<i>None.</i>	<i>None.</i>
18. GRAVE-STONES.....	174.	<i>None.</i>	<i>None.</i>
	<i>In the later runes. } Here omitted. } At least 3500. }</i>	<i>None.</i>	<i>{ 1 as a WANDERER, and 2 sent over to Great Britain. }</i>
19. RUNIC LITERATURE AND GRAFFITI.....	15.	<i>None.</i>	<i>None.</i>
20. RUNIC LITERATURE.....	351.	<i>None.</i>	<i>None.</i>
21. BRACTEATES.....	At least 250.	8 <i>as WANDERERS.</i>	<i>None.</i>
22. RUNIC COINS.....	At least 6000.	<i>None.</i>	<i>None.</i>
23. GOD-LORE (MYTHOLOGY).	10,423.	And 19 <i>as WANDERERS.</i>	<i>None.</i>

CHAPTER I.

ALPHABETS.

ALPHABETS. I am quite aware that our friends claim at least *one* Ms. as containing the O. N. Runes, because it has the Runic Bind * for GI. But at p. 24 of my Old-N. Run. Mon. -Vol. 3, I clearly show, that this is an error. It is admitted to be such by W. C. Grimm, in his »Ueber deutsche Runen« p. 134. Scandinavia, taught by England, shows in *the oldest* Icelandic vellums the same * for AND (OK, OC). In the other *much later* Scandian Mss. this mark for AND (their OCH, OG) has disappeared, while on the Bayeux Tapestry — which was made by English ladies — we have *in one place* ʏ (AND) instead of the usual Latin ET.

My learned friend Prof. Dr. K. Möller has kindly informd me of *a second* instance of this sign by a Southern copyist. As stated by Steinmeyer-Sievers (Ahd. Glossen, 2, p. 149) the Ohg. Gloss to the Canones in Ms. Brit. Mus. Arundel 393, has the 2 O. Engl. Marks ʏ and * for ENTE (AND).

See the Runic Alphabets in vellum Mss. in the O. N. Futhork order, earlier than the 5th century on the famous Vadstena Golden Bracteate, and down to the 13th or 14th century, in O. N. Run. Mon.

We will therefore now proceed to trace *the continued use* of Runes — Old-Northern and Later (Scandinavian) — in Scando-Anglia, till they every where gave way before the handier and universal Roman letters.

In carrying out this task, we will group the Scando-Anglian monuments and pieces *under 3 heads*, THE STATE, THE HOME and WEAPONS. We shall then see whether there is *a single one parallel example* in any Southern land. See Vol. 1, p. 61 and 99 & fol. and p. 104, and Vol. 2, p. 829. In A. B. C. order, nos. 16 to 61, and nos. 62—67, Vol. 2, p. 830 & fol., and others Vol. 3, p. 9, from the 9th century to about A. D. 1000. Alphabets are endless in all lands and times. *Roman* Alphabets are everywhere, and continued thro the middle ages on Tiles, Bells, Fonts &c., even round a Roman 4th cent. marble gambling-board. See my Vol. 3, p. 229.

1. ERGA, Stavanger Amt, Norway, now in the Stavanger Museum. A small *Ox-horn*, not intended for drinking, in *the later* runes, the Alphabet in the Fupork order. See O. N. Run. Mon. Vol. 3, p. 229. Is thus *the oldest* »Horn book« in Europe.

2. The Tumulus or Pictshouse no. 5 at Maeshowe, the Orkneys, Scotland. Alphabet in the Futhork order. The *later* staves, on one of the slabs of the inner

wall. Date about A. D. 1152. See my O. N. Run. Mon. Vol. 2, p. 758; Vol. 3, p. 214, 4^{to} Handbook p. 153, 237, 238, 485 and 757. Connected with the forays of Sigurd Slembidjagn, brother of Sigurd of Norway, about A. D. 1139, and Rognvold 3 (Kali), Jarl of the Orkneys, A. D. 1152. Cannot be further dated.

3. Tømmerup, Sealand, Denmark. Runic alphabet on a Priest's Silver Chalice. The O. N. Alphabet in the Futhork order. Vol. 3, p. 148; 4^{to} Handbook p. 106. Date ab. 1227.

4. Valthiofstad Church Door, Norway. Now in the Danish Museum. Is in *the later* staves. See my O. N. Run. Mon. Vol. 1, p. LXVII. Date ab. 12th Century.

5. Vesterås Museum, Vestmanland, Sweden. A small stone Quern (handmill) for grinding corn, probably from the 12th yearhundred. Round the flat rim is a damaged inscription, the Runic Alphabet, in *the later* staves. See O. N. Run. Mon. Vol. 3, p. 229. Thus the unfree slave-girls, or the lowest and simplest of the free laborers who used such mills were — to make them more useful to their masters — *taught their letters*. Since then

6 and 7, 2 other such alphabet Quern-stones have been found in Sweden, with *the later* staves. But I have no details about them. Compare the O. N. *Runic Plane*, found in Denmark.

8. Alphabet; Iceland. *Later* staves. Date of this A. B. C. about 13th century. It is on a wooden *Chair*, in later Runes, A. B. C. order, from Grund, Iceland. See my O. N. Run. Mon. Vol. 1, p. LXVI.

9. Vellum Ms. The Alphabet. *Later* staves. Date ab. 1550.

10. Runic Alphabet. *Later* staves. Olaus Magnus, »Hist. de Gent. Sept.«, Roma 1555.

11. Åstrup, Denmark. *Later Runic* staves. Cannot be further dated.

12. Mönsted, Denmark. Decorated stone slab. Runic Alphabet. Thorsen's Danske Runemindesmærker. The *later* staves. Cannot be further dated.

13. Runic vellum Alphabet. Belongd to Olaf Worm. *Later* staves. Cannot be further dated.

14. Runic vellum Alphabet, in the *later* staves. Belongd to Olaf Worm. Cannot be further dated.

15. Vesterås, Westmanland, Sweden. On the bricks on the side of the Cathedral-door. *Later* staves. The Alphabet. Cannot be further dated. Liljegren, Run-urkunder, No. 1902, p. 220.

16. Akershus, Kristiania, Norway. The Alphabet, later staves. Nicolaysen, Norske Fornlevninger, p. 27, and a letter from Prof. Olaf Rygh, Oct. 13, 1879. Cannot be further dated.

17. Arnamagnæan Library, Kjöbenhavn. Vellum Alphabet. *Later* staves. Date ab. 1500.

18. Jessegård, Bornholm, Denmark. A small stone Alphabet, 1 inch thick and 3¹/₂ inches broad, of sandstone. Found in 1882. See Dagstelegraf, Kjöbenhavn, Jan. 23, 1882.

19. Lövenes, Nedenes, Norway. The runic alphabet, *later staves* in the Futhork order, most of it legible, followed by *they gared these runes, FINR and OLAFR*. Found in 1837. See Nicolaysen, *Norske Fornl. Kristiania 1862—6*, p. 247.

See also the Runic Alphabets under FONTS; Bårse, Denmark; Trögd, Upland, Sweden; and, under SWORDS, The Thames Iron Sword, England.

20. Charnay, Burgundy, France. Of silver, parcelgilt. Doubtless a *Norwegian Brooch*, and therefore a WANDERER. No other than the Norse-Icelandic dialects have the word KENG for *Fibula*. In a nearly allied sense it is found in Sweden and England. This piece bears, round the edge, the O. N. Runic Alphabet in the Futhork order, and thereafter: *Uþ fawd for-IDDÆ this keeng (= brooch)*. Below the center is KR, a contraction. — Date about the 5th century A. D. — See O. N. Run. Mon. Vol. 2, p. 587; Vol. 3, p. 97; 4^{to} Handbook p. 60.

21. Vadstena, E. Gotland, Sweden. Found in 1774. A *unique Golden Bracteate*, the *only one* bearing the *old-runic* Futhork. It was about to be cast into the melting-pot of a local goldsmith, when it was rescued by the Rev. P. Kylander. Blessed be his memory! — It gives, first, separated from the rest by a point: *LUþÆ TUWÆ*, of the *ledes the tog (= of the men the letters, the Alphabet of the people)*. Then come, in Wend-runes (reverst), the first 23 letters of the O. N. runic stave-row. The date is probably the 5th century A. D. — See O. N. Run. Mon. Vol. 2, p. 533; Vol. 3, p. 229; 4^{to} Hdbk. p. 173.

CHAPTER II.

BELLS.

1. Akershus, Kristiania, Norway. In the Palace Church, down to 1860, was a Bell from about A. D. 1200, bearing 2 lines of *later* runes, the Runic Alphabet. See Nicolaysen, *Norske Fornlevninger*, 8vo, Kristiania 1862—66, p. 27.

2. Bunsnæs, Norway. The *later* runes. On a Bell which was carried to Holland in 1753, and there LOST. Date about A. D. 1400. Mentioned in my collections.

3. Burseryd, Småland. Church Bell, *later* staves. Latin, but in Runes-Formula of the maker's name. Date 1238. See Liljegren, *Run-urkunder*, No. 1968, p. 230, and his *Run-urkunder*, No. 1999, p. 235.

4. Dref Church, Småland, Sweden. The *later* runes. See O. N. Run. Mon. Vol. 1, p. 279. In 4^{to} Hdbk. accidentally omitted. Cannot be further dated. *Reverst* runes. AFE MARIA &c.

5. Gjerpen, Thelemarken, Norway. The *later* runes. AUE MARIA &c., written out in full, and also *Latin* words. Arendt's copy in my collections. Cannot be further dated. — See No. 32 for the *Large* Gjerpen Bell. See Nicolaysen, *Norske Fornlevninger*, p. 205.

6. Heide Church, Gotland, Sweden. The *later* runes. *The Swedish men INGEMAR and OLAF cast this Bell*. See Carl Säve, *Gotlands Runurkunder*, No. 108, p. 46; Liljegren, *Runurkunder*, No. 1993, p. 234.

7. Holmen, Sigdal, Norway. The *later* runes. Date ab. 1150—1250. See O. N. Run. Mon. Vol. 1, p. 278; 4^{to} Hdbk. p. 73.

8. Hvalöer Church, Norway. The *later* runes. Cannot be further dated. See *Foren. til Norske Mindesmærkers Bevaring*, Kristiania 1884, p. 127.

9. Jondal, Norway. In Roman staves, but with one Runic character (𐌸 = C. A copy in my collections). Cannot be further dated.

10. Saleby, W. Gotland, Sweden. The maker's name. Date ab. A. D. 1228. See Liljegren, *Run-urkunder*, No. 1985, p. 233. With other words in Latin, but in the *later* runes.

11. Sanda, Gotland, Sweden. Date when the Church Bell was cast, in the *later* runes, A. D. 1487. See Liljegren, *Run-urkunder*, No. 1992, p. 234.

12. Sanda, Gotland, Sweden. Date when the Bell was cast, A. D. 1499. Not in Liljegren. Mentioned in my Collections.
13. Tiuraberg, Sweden. On a Sacring Bell. *Later* staves. Maker's name. Cannot be further dated. Not in Liljegren. Mentioned in my Collections.
14. Urdal, Stavanger, Norway. The *later* runes. See Ol. Worm, *Literatura Runica*, folio, Hafniæ 1651, p. 134.
15. Vrigstad, Småland, Sweden. The Church Bell. The Virgin's Salutation, in Latin, but in the *later* runes. AUE MARI &c. in *Latin*, written out in full. See Liljegren, *Runurkunder*, No. 1989, p. 233.
16. Malmö, Sweden. The *later* Runes. AUE MARIA IESUS. See Liljegren, *Runurkunder* No. 1980, p. 232. Cannot be further dated.
17. Näs Härad, Kila, Vermland. The name of the man who cast the Bell, PETRUS, KURATUS. See Liljegren, *Runurkunder*, No. 1981, p. 232.
18. Vadsbo Härad, Elgarås. In the *Later* runes. The Alphabet, in *reverst* staves. Cannot be further dated. See Liljegren, *Runurkunder*, No. 1982, p. 232. Cannot be further dated.
19. Vadsbo Härad, West Gotland, Eggby. The *later* runes, partly gone. See Liljegren, *Runurkunder*, No. 1983, p. 232.
20. Odensåker, W. Gotland, Sweden. The *later* runes, *retrograde*, read from right to left. Cannot be further dated. See Liljegren, *Runurkunder*, No. 1984, p. 233.
21. Skåningshärad, Saleby, W. Gotland. The *later* runes. The date on the Bell is 1228, with other words in *Latin*, but in the same staves. See Liljegren, *Runurkunder*, No. 1985, p. 233.
22. Gudhems Härad, Segerstad W. Gotland. The *later* runes, but *retrograde*. See Liljegren, *Runurkunder*, No. 1986, p. 233. Cannot be further dated.
23. Kuling's Härad, Högsna, W. Gotland. AUE MARIA IESUS, and in *Latin* staves the date 1362, with a long risting in *Latin* staves, and, in *reverst* staves, ORATE AUE MARIA, IESSUS. See Liljegren, *Runurkunder*, No. 1988, p. 233.
24. Ving, W. Gotland, Sweden. The date on the Bell is, in Majuscules, 1293. See Liljegren, *Runurkunder*, No. 1988, p. 233.
25. Torna Härad, Hardeberga, Skåne, Sweden. PAR CRUCIS HOC SIHNUM &c. The formula for driving away all evil things. Cannot be further dated. See Liljegren, *Runurkunder*, No. 1994, p. 234.
26. Aggershus Palace, Norway. The Runic Alphabet, in the *later* staves. See Liljegren, *Runurkunder*, No. 1995, p. 234. Cannot be further dated.
27. Valdres, Ourdal, Norway. In *later* runes. KUþMAN cast me. See Liljegren, *Runurkunder*, No. 1996, p. 235. Cannot be further dated.
28. Telemarken, Bradsberg's Amt, Norway. UUNUULFER cast this Bell. In *later* runes. On a small Sacring Bell. See Liljegren, *Runurkunder*, No. 1997, p. 235. Cannot be further dated.
29. Telemark, Jerpen, Norway. AUE MARIA &c. Cannot be further dated. See Liljegren, *Runurkunder*, No. 1998, p. 235.

30. Ringerike, Brunsnäs, N. Houg, Norway. Mentioned. See Liljegren, Run-
urkunder, No. 2000, p. 235.

31. Norway, unknown where. The *later* runes. A long inscription, difficult
to make out. A copy in my Collections.

32. Gjerpen, Norway. The *later* runes. But also *Latin* staves. The *latter*
say: *Dextera domni fecit (= fecit) uirtutem dextera domini exlauit me dextera*. On a
small Bell. See No. 5 for *the large* Gjerpen Bell. — See Nicolaysen, Norske Forn-
levninger, p. 206.

CHAPTER III.
CASKETS.

1. **E**ngland. Morse Ivory. The *old* runes, in the Northumbrian dialect. The inscription *twice* repeated on the bottom plate. See O. N. Run. Mon. Vol. 1, p. 378. 4^{to} Hdbk. p. 119. Date ab. A. D. 620—650. *Wrote this NETHII, for the noble ÆLI of Montpelier of Gaul.*

2. The Franks Casket, England, but bought in France. The *old* runes in stave-rime verse and also *Latin* staves. Date ab. the 8th Century. See O. N. Run. Mon. Vol. 1, p. 470; 4^{to} Hdbk. 142—47. Northumbrian dialect. *The fishes' flood lifted the whale's bones &c.*

3. **NORWAY**. The *later* runes. A casket of bronze, silverd. Date ab. 10th or 11th yearhundred. See O. N. Run. Mon. Vol. 1, p. 476, A. *RANUAIK owns this casket.*

CHAPTER IV.

CENSERS.

1. Bregninge, Slesvik, Denmark. Bronze Censer. *Later* runes. *MAGISTÆR IA(k)OBUS RUFFUS ME FECIþ . TOKÆ bought me, MARIJ owns me.* See O. N. Run. Mon. Vol. 1, p. 664.
2. Denmark. Unknown which church. *Later* staves. Maker's name. *IAKOBUS RUFFUS.* Cannot be further dated. Of Bronze.
3. Denmark. Bronze Censer. *Later* runes. *IAKOBUS RUFFUS.* Cannot be further dated. Of bronze.
4. Denmark. Unknown which Church. *Later* runes. *IAKOPUS.* Cannot be further dated. Of bronze.
5. Fyen, Svinninge, Denmark. The *later* runes. *MÆSTÆR IAKOBUS RUFFUS ME FECIT . AUUE MARIA GRA.* Cannot be further dated. See Liljegren, Runurkunder, No. 1956, p. 228. Of bronze.
6. Fyen, Denmark. Now in the Danish Museum. Bronze Censer. The *later* runes. *MAGISTER IAKOBUS RUFFUS FABER ME FECIT.* See Liljegren, Runurkunder, No. 1957, p. 228.
7. Fåborg, Denmark. Now in the Danish Museum. The *later* runes. *MAGISTER IAKOBUS RUFFUS FABER ME FECIþ . GUþ SI(gne).*
8. Denmark. Now in the Danish Museum. The *later* runes. Bronze Censer. *MESTER IAKOP RAUþ, AF SINNEBUU, HN GÖRAR MIK . GESUS KRIST.* Cannot be further dated. See Liljegren, Runurkunder, No. 1959, p. 229.
9. Denmark. Now in the Danish Museum. Bronze Censer. The *later* runes. See Liljegren, Runurkunder, No. 1960, p. 229. *MAGISTER IAKOBUS ME FECIT . TOKE KÖPTE MIK . MARIJA.* See Liljegren, No. 1960, p. 229. Cannot be further dated.
10. Ulbölle, Denmark. Now in the Danish Museum. The *later* runes. A *long* inscription. *MÆSTTER IAKOB GORDA MIK &c. &c. AUE MARIA &c.* See Liljegren, Runurkunder, No. 1961, p. 229. Cannot be further dated. Of bronze.
11. Denmark. Now in the Danish Museum. The *later* runes. *MESTER RÖB &c. &c.* See Liljegren, Runurkunder, No. 1962, p. 229. Cannot be further dated. Of Bronze.
12. Stenstrup, Denmark. Now in the Danish Museum. The *later* runes. *MIK IAKOP ROLUT GORTE.* Cannot be further dated. See Liljegren, Runurkunder, No. 1963, p. 229. Of bronze.

13. Tåsinge, Bregninge, Denmark. Now in the Danish Museum. The *later* runes. *MESTER BO GUORTHE MIK*. Cannot be further dated. Of bronze.
14. Denmark. Now in the Danish Museum. The *later* runes. Bronze Censer. *IAKOBUS*. Cannot be further dated.
15. Denmark. Unknown which church. The *later* runes. Now in the Danish Museum. *IAKOBUS*. Bronze Censer. Cannot be further dated.
16. Denmark. Now in the Danish Museum. The *later* runes. Bronze Censer. *KLYMAIÆþ* (= *KLEMENS*). A long inscription, with the *Latin* angelic salutation. Cannot be further dated.
17. Fyen, Denmark. Unknown which Church. Now in the Danish Museum. The *later* runes. *IAKOBUS RUFFUS*. Cannot be further dated. Bronze Censer.
18. Hesselager Church, Denmark. Now in the Danish Museum. The *later* runes. Date about the 14th yearhundred. *IAKOB RÜþ*. Bronze Censer.
19. Kullerup Church, Fyen, Denmark. Now in the Danish Museum. The *later* runes. Bronze Censer. *GESVS*. Letter from Dr. H. Petersen in 1878. Cannot be further dated.
20. Lunde Church, Fyen, Denmark. Now in the Danish Museum. The *later* runes. Bronze Censer. *IAKOBUS RUFFUS*. Cannot be further dated.
21. Lunde, Jutland, Denmark. Now in the Danish Museum. The *later* runes. Date ab. the 14th century. *IAKOBUS RUFFUS*. Cannot be further dated.
22. Norway. Unknown which Church. The *later* runes. *IAKOBUS*. Arendt's full-sized drawing, in my collections. Cannot be further dated. Bronze Censer.
23. Söby Church, Åsum Herred, Fyen. Now in the Danish Museum. The *later* runes. *ROþ*. Bronze Censer. Cannot be further dated.
24. Steenstrup Church, Fyen, Denmark. Now in the Danish Museum. The *later* Runes. Bronze Censer. *ROLUT*. Cannot be further dated.
25. Svinninge, Fyen, Denmark. Now in the Danish Museum. The *later* runes. *IACOBUS RUFFUS*. Bronze Censer. Cannot be further dated.

Censers of course existed by hundreds of thousands in Christian Europe, and were all of bronze or some more precious metal. The very oldest, of which only *one* specimen is known to me, is in the Stephens Museum, Vislanda Station, Småland, Sweden. It is of IRON, thus from the very *oldest* days, when Christians were poor and the Church still poorer. It is of plain iron, with rude links of iron connecting the two parts of the Holy Reek-basin.

CHAPTER V.

CROSSES.

1. Bewcastle, Cumberland, England. The *Old* runes. Date ab. A. D. 670. West side: *CHRIST . IESUS CHRIST . This pillar was set up in memory of king ALCFRIþ OSWIUNG.* — South side: *May ALCFRIþ lie in peace!* — North side: *KÜNNBURUG queen of ALCFRIþ; KÜNESWIþA (her sister); WULFHERE, king of the Mercians, KÜNNBURUG'S brother : IESUS.* Originally 20 feet high, now only 14½. See O. N. Run. Mon. Vol. 1, p. 398; 4^{to} Hdbk. p. 128.

2. Bondarfve, Gotland, Sweden. *A prayer for a man named NICHOLAS.* The *later* runes. Cannot be further dated. See Carl Säve, Gutniska Urkunder, No. 80, p. 77.

3. Collingham, Yorkshire, England. Grave-cross found in 1841. The upper stones do not belong to the lower. Date about A. D. 651. In memory of ONSWINI OSRICSON, king of Deira, between the Humber and the Tyne. — See O. N. Run. Mon. Vol. 1, p. 390; 4^{to} Hdbk. p. 121.

4. Denmark. *Latin* staves, but with *one* double-rune. *A prayer for a deceast man.* Date ab. A. D. 1439. Mentioned in my collections. Has a rune as the mark of the builder.

5. Dewsbury, Yorkshire, England. Date about the 8th yearhundred. Fragment of a memorial Cross. Northumbrian dialect. It is *the smallest* yet known to me in England, and is in *Roman* letters only. — See O. N. Run. Mon. Vol. 1, p. 200; 4^{to} Hdbk. p. 140.

6. Dover, Kent, England. Date ab. the 8th century. *The name of the deceast chief GYOSLHEARD.* — See O. N. Run. Mon. Vol. 1, p. 465; Vol. 2, p. 865; 4^{to} Hdbk. p. 140.

7. Hoddum, Northumbria, England. Part of a Runic Cross. The *old* Runes. Date about the 9th century. Is LOST. — See O. N. Run. Mon. Vol. 1, p. 483; 4^{to} Hdbk. p. 152.

8. Kirkdale, Yorkshire, England. On the ends of a stone Cross. Fragment of a grave-slab. The *old* runes. Canon Browne said as to this grave-stone (Vol. xlii of the *Archæological Journal*, p. 6): »It is perishing miserably, may almost be said to have perished Years ago runes could be read on it, *To King Oswald.* Now

only one rune can be seen. I show a rubbing of what remained three years ago.« — Haigh redd the inscription as: *CÜNING OþILWOLD ÆG.* — See O. N. Run. Mon. Vol. 3, p. 184; 4^{to} Hdbk. p. 123.

9. Kirkdale, Yorkshire, England. Date about the 9th century. A ruined Cross slab. The *Old* runes. But only *one* (ᚯ = NG) is now distinct. — See my O. N. Run. Mon. Vol. 3, p. 214; 4^{to} Hdbk. p. 152.

10. Lindisfarne, Northumbria. Some *old* runes, but also some very antique *Latin* staves. Found in 1827. Date ab. A. D. 698. Bears: *The names of the apostles.* — See O. N. Run. Mon. Vol. 3, p. 189; 4^{to} Hdbk. p. 133.

11. Man, the Iland. The rune-bearing and runeless gravestones and grave-crosses of the Norse settlers in Man, all of the local clay-slate, are from the 12th century, and *not one* of them can be further dated. See them in the works of Cumming and Kermodé &c. A couple of Roman and Ogham stones are also found, but of course do not concern us here. *One* fragment, Andreas No. 5, with part of the shaft of a Cross, has on one side SIGURD roasting the heart of the dragon FAFNE; above, his horse, GRANE, is standing near, and we also see one of the talking birds; below, is another dragon, SIGURD stabbing it with his sword. On the other side of this remarkable block is *the Bound LOKE*, the poison-spitting serpent above him.

12. Man, the Iland. Andreas No. 1. The *later* runes. Only the latter part of the stone left. Bears: . . . *raizd this cross to his father.* Cannot be further dated.

13. Man, the iland. The *later* runes. A great number of bind-staves, which cannot be translated. Found in 1886 by Mr. P. M. C. Kermodé, of Ramsay, Man. The *later* runes. Cannot be further dated.

14. Man, the Iland. Andreas No. 6. The *later* runes. SONTULF (= SANDWULF) raizes a funeral Cross to his wife. Cannot be further dated.

15. Man, the Iland. Andreas No. 7. The *later* runes. Only the *first half* of the stone left. Bears: *Raizd by þURUALTR.* Cannot be further dated.

16. Man, the Iland. Ballaugh. The *later* runes. *ONLAIB raizd this Cross to his son.* Cannot be further dated.

17. Man, the Iland. The *later* runes. *UTR raizd this Cross to his father.* Cannot be further dated.

18. Man, the Iland. Braddan No. 5. The *later* runes. *þURFEAK raizd the cross to his son.* Cannot be further dated.

19. Man, the Iland. Braddan No. 13. The *later* runes. *HROSKITIL betrayd his fellow oath swearer.* Cannot be further dated.

20. Man, the Iland. Braddan No. 17. *THURLAB raizd the Cross to his son.* The *later* runes. Cannot be further dated.

21. Man, the Iland. Braddan No. 18. The *later* runes. Only the *first half* of the stone left. *THURBIURN raizd the Cross &c.* Cannot be further dated.

22. Man, the Iland. Conchan No. 1. The *later* runes. . . . *raizd in memory of his friends named on the stone.* Cannot be further dated.

23. Man, the Iland. German No. 1. The *later* runes. Only the first part of the block left: *INOSRUP* carved the runes to Cannot be further dated.

24. Man, the Iland. German No. 2. The *later* runes. Only the latter part of the stone left. . . . to his daughter Cannot be further dated.

25. Man, the Iland. Jurby Vicarage No. 1. The *later* runes. *ONUN* wrote the runes after &c. Cannot be further dated.

26. Man, the Iland. Maughold No. 2. The *later* runes. *Five men lie here in Christ, in Kurna-dale* (a place still left). Cannot be further dated.

27. Man, the Iland. The *later* runes. Only 3 inside words left on the broken stone. Cannot be further dated.

28. Man, the Iland. Michael No. 3. The *later* runes. *MALLUMKUM* raised &c. *Better to leave a good foster-son than a bad son.* Cannot be further dated.

29. Man, the Iland. Michael No. 4. The *later* runes. *GRIM* raised this Cross &c. Cannot be further dated.

30. Man, the Iland. The *later* runes. Michael No. 6. . . . to *GRIM* the swarthy. Cannot be further dated.

31. Man, the Iland. Michael No. 7. The *later* runes. *IUALFIR* raised the Cross to his mother. Cannot be further dated.

32. Man, the Iland. Michael No. 10. The *later* runes. Only the upper part of the block left, and therefore an incomplete inscription. Cannot be further dated.

33. Man, the Iland. The *later* runes. *MAILBRIKTI* made this cross and all in Man. But we have no date for *when* he did so. Cannot be further dated.

34. Ruthwell, Northumbria, England. Date ab. A. D. 680. The *old* runes, but also *very ancient Latin* letters. West side: A. Topstone. *St. John and his Eagle.* B. Arm-piece, *modern.* C. *Bowman taking aim.* D. *The Visitation of St. Mary and St. Elizabeth.* E. *St. Mary Magdalene.* F. *Christ heals the man born blind.* G. *The annunciation.* H. *The Crucifixion*, nearly gone. *North side*, Christ the Vine. *South side.* The *old* runes: *Girded Him then God the Almighty* &c. Topstone. *IN PRINCIPIO* &c., and the words *CADMON ME FAUCĒPO* = *Cadmon composed me.* Was originally 20 feet high, is now only 17. — See O. N. Run. Mon. Vol. 1, p. 405; Vol. 2, p. 865; Vol. 3, p. 189; 4th Hdbk. p. 130.

35. Thornhill, Yorkshire, England. Date ab. the 8th century. A grave-cross fragment. The *old* runes. *ETHELBERHT* set after *ETHELWINI DERING.* See O. N. Run. Mon. Vol. 3, p. 209; 4th Hdbk. p. 148.

36. Thornhill, Yorkshire, England. The *old* Runes. Date ab. the 8th year-hundred. A grave-cross shaft. *EADRED* set after the lady *EATEYA.* — See O. N. Run. Mon. Vol. 3, p. 210; 4th Hdbk. p. 148.

37. Thornhill, Yorkshire, England. Date ab. A. D. 867. *Not* in runes, but in the Northumbrian folk-talk. Only a small part of the center remains. *ECGBERCHT*

this set after OSBERCHT &c. Pray &c. OSBERCHT fell in the battle at York against the Danes in 867. He was succeeded by ECGBERCHT. — See O. N. Run. Mon. Vol. 3, p. 212; 4^{to} Hdbk. p. 150.

38. Wycliffe, Northumbria, England. Date ab. the 8th century. Not in Runes, and LOST. *BAEDA set after BERCHWINI.* Fragment of a grave-cross. — See O. N. Run. Mon. Vol. 1, p. 476, E.

39. Yarm, Yorkshire, England. Date ab. 684—700. Fragment of a large grave-cross. *Not in Runes*, but in old Northumbrian. — Pray for tru) MBERECHT + Sac. (= Sacerdoti, Bishop). *ALLA* this sign (= memorial) after his brother set. — See O. N. Run. Mon. Vol. 3, p. 189; 4^{to} Hdbk. p. 132.

CHAPTER VI.

DIALS.

1. Cleobury Mortimer, Shropshire, England. The *old* runes. Date about the 6th century. *Let the CLAW (= pointer) EYE (= show you!)* — See O. N. Run. Mon. Vol. 3, p. 160; 4^{to} Hdbk. p. 114. This piece was ploughed up in 1816.

2. Edstone, Pickering, Yorkshire. In *old* runes and *Latin*. ORLOGIVM VIATORUM. † LODAN ME WROHTE. *The Horologue (Sundial) of Wayfarers. Lothan me wrought.* Engraved from Haigh's drawing by Hübner, in his »Inscriptiones Christianeae«, 1876, p. 66; and by Haigh himself in the Yorkshire Archæol. & Top. Journal, Parts 17, 18, Vol. 5, p. 134 and fol., London 1879. See Plate 1, and p. 146, 157. — See O. N. Run. Mon. Vol. 3, p. 368.

3. Kirkdale, Moorside, Yorkshire, England. In the *old* runes, but with some antique *Latin* letters. The largest and most beautifully executed stone Sundial in England. Date ab. A. D. 1050—1060. The cross-marks indicate the time for Lauds, Prime, Tierce, Sext, None and Vespers. This piece was engraved by Brooke in Archaeologia, Vol. 5, 1779, p. 188; in Gough's Camden, Vol. 3, p. 330, p. 743; in Eastmead's Hist. of Kirkby Moorside, opposite p. 152. Last, on a small scale, by Hübner, Inscr. Brit. Christ. p. 65. — TOSTI is supposed to have succeeded SIWARD in 1055, and to have been outlawd in 1065. A splendid drawing, beautifully copied by his own hand, was kindly sent me by Haigh. It will be given by me, *one half* the size, in my O. E. Run. Mon. folio, Vol. 4.

ORM GAMALSUNA bohte Scs Gregorivs Minster, ðonne hit wes æl to-brocæn and tofalan; and he hit let macan newan from grunde, Christe and Scs Gregorivs, in Eadward dagvm, cunung, in TOSTI dagvm, eorl

4. Skelton Church yard, Cleveland, England. Only the *right* half left, and we shall never know the wordfall of the donor. It is in the *later* runes, but partly also in *Latin* letters. Found in 1891. First described in »The Reliquary«, London, New Series, Vol. 6, p. 65. The inscription is:

† A I † B † I . † Y .
NAIEBEL . OK .

The NAI may well have been NAT, thus NAT-EBEL, *nut-apples*. The Roman letter S is possibly all left of (CHRISTU)S, and the whole risting may have been a prayer by the giver, that *the Lord of the Sun* would let fruit, and apples grow for the good of His people. Date about the 11th yearhundred A. D. — It will appear in my O. N. Run. Mon. folio, Vol. 4.

5. Thornaby, Yorkshire, England. Slightly scribbled in, below a small stone Sundial in the wall of the Church, which is of early Norman date. Carvd about A. D. 1100. It was communicated to me by M. Fallow, Esq. In spite of many accidental-scratches, we can read: IT BISTR IS AN BI-UIK. *This is the best at Bi-wik*. Where BI-WIK is, I do not know. It is not in Philip's Atlas of the counties of England.

CHAPTER VII.

DIES, &c.

1. **B**ergen, Norway. A Silver Apostles-spoon. The *later* runes. Found in 1880. Says: *Given by MICKEL COPSON to his betrothed. I give the whole naive risting, with the date: MICKEL COPSON BRITE IVRIENS DOCHTER den sche hafer iegh gefe hene i elskegave an 1573.* Copied by myself in Bergen.

2. Frederiksberg, Sealand, Denmark. A small stone amulet for finding a Thief. The *old* runes say: (*THIEF-FIND*), ÞIWByO-FUNÞR. Date about 750—800 A. D. Is now in the Stephens Museum, Husaby, Vislanda Station, Småland, Sweden.

3. Jyderup, Sealand, Denmark. A small triangular Amulet, of Glimmer Sandstone. Dug up in 1866. The *old* runes. Date of side A about 800—900 A. D. Date of side B. ab. 1200—1300 A. D. —? TYW AL! — *O-TYW, ele (help)! —?* TYW AL! WXYZ. — See O. N. Run. Mon. Vol. 2, p. 859; Vol. 3, p. 146; Quarto Handbook p. 101. — Is in the same Museum.

4. Maglekilde, Sealand, Denmark. The *later* runes. A thin narrow bronze Amulet. Date about the 11th yearhundred A. D. Bears: the names *SIUARÞ, OLUFR*, and other binds and marks. — See O. N. Run. Mon. Vol. 2, p. 864; Vol. 3, p. 147; and Quarto Handbook p. 103.

5. Sealand, Denmark. A small Die of Soapstone (Steatite). In the *later* runes. Date about the 8th century A. D. Apparently says: *The good throw. The bad throw.* It is now in the Stephens Museum, Husaby, Vislanda Station, Småland, Sweden. Found at Frederiksberg. — See O. N. Run. Mon. Vol. 3, p. 340; 4^{to} Hdbk. p. 97.

6. Stockholm, Sweden. A gilt Silver-spoon. In the *later* runes an inscription, teaching that *drink should not be abuzed.* — See Liljegren's Run-lära, p. 158. In *Roman* letters is cut IHS.

CHAPTER VIII.

FONTS.

1. Åkirkeby, Bornholm, Denmark. The *later* runes. The *life of Christ, in short sentences*. Date ab. A. D. 1275—1300. See Wimmer, Åkirkeby Döbefont, Kjöb. 1887, 4^{to}. Is of stone.
2. Bardlingbo, Gotland, Sweden. Stone Font. The *later* runes. Bears: *The names of the 4 Evangelists*. Cannot be further dated. — See Liljegren, Runurkunder, No. 1973, p. 230; Carl Säve, Gotlands Runinskrifter, No. 85, p. 44.
3. Bårse, Denmark. Stone Font. *The Runic Alphabet*. Cannot be further dated. In the *later* runes. See Thorsen, De Danske Runemindesmærker, Vol. 2, 1, Plate 88, and Vol. 2, 2, p. 212.
4. Bårse, Denmark. Runic stone Font. A fragment of the *later* alphabet. See Thorsen, Vol. 2, 2, p. 264. Cannot be further dated.
5. Bingley, Yorkshire, England. Stone Font. The *old* runes. Date ab. 768—770. *EADBIERHT cünung let make this dipstone for UT. Pray for his soul*. See O. N. Run. Mon. Vol. 1, p. 486; Vol. 3, p. 194; 4^{to} Hdbk. p. 137.
6. Blädinge, Småland, Sweden. The *later* runes. *FINFIPIR carvd this Font at TIURABERG*. Cannot be further dated. See Liljegren, Runurkunder, No. 1970, p. 230.
7. Bridekirk, Cumberland, England. The *later* runes. *RICHARD made me, and to this beauty me brought*. Stone Font. — Date about the 12th century. See O. N. Run. Mon. Vol. 1, p. 489; Vol. 3, p. 221; 4^{to} Hdbk. p. 160.
8. Bröndum, Jutland, Denmark. Stone Font. The *later* runes. Date about the 12th yearhundred. *Four Crosses on the flat rim, and in later runes RAESÆ*. — See Wimmer, Åkirkeby Döbefont, 4^{to}, Köbenhavn 1887, p. 14 and Chemitype.
9. Findö, Norway. On the Church Stone-font. The *later* runes. — *AUE &c. to the Virgin Mary*. — Fyhns copy, in my collections. Cannot be further dated.
10. Finnekumla, W. Gotland, Sweden. The *later* runes. The maker's name: ANDREAS. Date, about the cloze of the 12th yearhundred. — Se Svenska Fornminnesförenings Tidskrift, Vol. 3, p. 175.
11. Finnekumla, W. Gotland, Sweden. Stone Font, now in the Gotenburgh Museum. The *later* runes. The maker's name: ANDREAS. — See Svenska Fornminnesförenings Tidskrift, Vol. 5, p. 256. Date, the cloze of the 12th century.
12. Hör, Skåne, Sweden. The *later* runes. The maker's name: MARTIN. Cannot be further dated. Stone Font. — See Liljegren, Runlära, p. 164.

13. Hosmo, Småland, Sweden. Stone Font. Bears: *IAKOB he hight*. Cannot be further dated. — See Liljegren, Runurkunder, No. 1971, p. 230.

14. Kareby, Inlands Härad, Bohuslän, Sweden. The *later* runes. Bears: *Let him make this out who can. LAS (= LAURENTIUS) made me, in OKR*. A Stone Font. A homestead is still named AKER, near Norum. — See O. N. Run. Mon. Vol. 2, p. 665. Cannot be further dated.

15. Lilla Harrie, Skåne, Sweden. On a stone Font. The *later* runes. The maker's name: MARTIN. Cannot be further dated. See Liljegren, Runlära, p. 164.

16. Lönborg Church, Skåne, Sweden. A stone Font. The *later* runes. The maker's name is not given in the copy mentioned in my Collections. Cannot be further dated.

17. Norum, Sweden. A stone Font. The *later* runes. — *SUÆN gared me &c.* Cannot be further dated. — See Liljegren, Runurkunder, No. 1976, p. 231.

18. Örtofta, Skåne, Sweden. A Stone Font. The *later* runes. The maker's name: MARTINI. — See Liljegren, Runlära, p. 164.

19. Os, Norway. The *later* runes. Large tall stone Font. A figure at each of the 4 corners of the base, one of them the Crucifixion. All the small staves are deeply cut. — *AK ASI, ASI hewd this*. Date about the 12th century. — Copied by myself, in 1881.

20. Pjetteryd, Sunnerbo, Småland, Sweden. Stone Font. The *late* runes. In *Latin*. Cannot be further dated. — See Liljegren, Runurkunder, No. 1969, p. 230.

21. Sallerup, Skåne, Sweden. The *later* runes. Stone Font. On the top: *MARTIEN made me*. Date about the 12th century. See Liljegren, Runurkunder, No. 1974, p. 231; Wimmer, Åkirke Döbefont, 4^{to}, Kjöbenhavn 1887, p. 14 and Chemitype.

22. Säm, W. Gotland, Sweden. Stone Font. The *later* runes. Date about the 12th century. The maker's name: ANTREOS (= ANDREAS). — See Svenska Fornminnesföreningens Tidskrift, Vol. 3, p. 174.

23. Selde, Denmark. Stone Font. The *later* Runes. — *It is good to carve a Font*. — See Thorsen, De Danske Runemindesmærker, Vol. 2, part 1, pl. 62; Vol. 2, Part 2, p. 169. — Date ab. A. D. 1320.

24. Skyum, Jutland. A stone Font. The *later* runes. Three Crosses in different parts of the flat rim, and the word: *KIR (= the laver of regeneration)*. Date about the 12th century. — See Wimmer, Åkirke Döbefont, 4^{to}, p. 14 and Chemitype.

25. Söderviddinge, Skåne, Sweden. Stone Font. The *later* runes. — On the flat rim of the top, the maker's formula: *MARTEN made me*. — See Liljegren, Runlära, p. 164; Wimmer, Åkirke Döbefont, 4^{to}, Kjöb. 1887, p. 14 and Chemitype.

26. Trögd Härad, Listena, Upland, Sweden. The *later* runes. *The Runic Alphabet*, cut on a block now used to help a man to get on his horse. See R. Dybeck, Sverikes Runurkunder, No. 59.

CHAPTER IX.

WEAPONS. ARROWS, AXES, HAMMERS.

1. **ARROWS.** *Old N. runes.* Nydam Moss, S. Jutland, Denmark. Date ab. A. D. 250—300. — See O. N. Run. Mon. Vol. 3, p. 300. The *last* part of a Mansname — *ÜLIA*. Dug up in 1874.

2. Jutland, Denmark. Found in 1881. Formula of the owner, *þORDUR*. Is a stone Hammer. Was sold by the late dealer S. Henriques to the Hon. Major-general Lane Fox of London, in 1881. In the *later* Runes. A copy is in my Collections. — Several arrows bear, in *old* runes, marks of the owners. One has a plain A; another a kind of bind-rune; a third a *reverst* L; a 4th a *reverst* LUÆ. — See O. N. Run. Mon. Vol. 1, p. 299; 4th Hdbk. p. 81. Such arrows were dug up in 1859, 1862 and 1863. Their date is about the 3rd century A. D.

3. Sealand, Denmark. A small stone Hammer, $2\frac{3}{4}$ inches long by 22 inches deep. The owner's name: *BROþER*. Found in 1876. A copy is in my collections. The *later* runes. Cannot be further dated.

4. Upsala, Upland, Sweden. A stone Axe. The *older* runes: — *OLþA* owns this Axe. See O. N. Run. Mon. Vol. 1, p. 204; Vol. 3, p. 36; 4^{to} Hdbk. p. 28. Date about A. D. 600—700.

CHAPTER X.
WEAPONS. SHIELDS.

1. Rike, Nedenes Amt, Norway. The *later* runes. Date ab. A. D. 1100—1200. — See O. N. Run. Mon. Vol. 1, p. 293; Vol. 2, p. 586; 4^{to} Hdbk. p. 77. Carvd on the flat rim of a *Roman* shield boss. Date ab. A. D. 250—300. — *ÆISG AH, ÆISG owns me.*

2. Sutton, Ile of Ely, Cambridgeshire, England. In *Roman* letters, but with the *old* rune W. Has a *second* inscription with O. N. runes. It says: *I belong to ÆDUWEN, whom Christ take into His holy keeping. God curse him who beareth me from my owner, unless she should deliver me to him of her own free will.* Thus the owner was a Lady, a »Shield-may«. Her Shield-boss was of *Silver*. If not in the British Museum, it is now probably LOST. It also bears a short line in the *later* runes. Date about A. D. 900—1000. — See O. N. Run. Mon. folio, p. 290 and fol.

CHAPTER XI.

WEAPONS. SPEARS &c.

1. Kovel, Volhynia, Russia. An Iron Spear-head. The *old* runes. The ornaments and letters filled in with Silver inlay. Ploughd up in 1858. Bears the owner's name: TILÆRINGS, in *reverst* letters. Date about the 4th yearhundred A. D. — See O. N. Run. Mon. Vol. 3, p. 266; 4^{to} Hdbk. p. 204.
 2. Kragehul Moss, Fyen, Denmark. In the *Old* runes. Only 2 fragments, of ash-wood. Unearthd in 1865. Is a knife-handle or small box or anulet or something such. The letters left are: NÆU (or ÆÆU) UMÆ BERÆ. Date about the 4th century. — See O. N. Run. Mon. folio, Vol. 3, p. 133; 4^{to} Hdbk. p. 90.
 3. Kragehul Moss, Fyen, Denmark. The O. N. Runes cut in single, double three-double and 4-double lines. Is of ash-wood. Bears a mythic formula: I, ERIL, ANS-UGG'S (= Woden's) iron-storm piercer (= this Lance) bid-go, go gainst the savage: hence hurry HÆGÆL quick. On gory war-bed (gash him thro). — Is, in verse, the Ban on casting the warspear over the enemy's border. Date about the 4th century A. D. — See O. N. Run. Mon. folio, Vol. 3, p. 133; 4^{to} Hdbk. p. 90.
 4. Müncheberg, Mark Brandenburg, Germany. Bears, in O. N. *reverst* runes, the owner's name: UÆNINGÆ. Date about A. D. 250—350. — See O. N. Run. Mon. Vol. 3, p. 270; 4^{to} Hdbk. p. 205.
 5. Torcello, Venezia, Italy. Iron Spear-head. *Reverst* O. N. runes. Bears the owner's name: TENINGÆ. Date about the 4th century A. D. — See O. N. Run. Mon. Folio, p. 485; 4^{to} Hdbk. p. 253.
 6. Vallöby, Sealand, Denmark. A bronze vessel with handle, found in 1872 in a skeleton mansgrave. The *old* runes. Bears only the owner's name, WIIS(A) or WIS(Æ) or WIS(l), the last stave being doubtful. Date about the 4th century A. D. — See O. N. Run. Mon. folio, Vol. 3, p. 136; Quarto Hdbk. p. 91.
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CHAPTER XII.

WEAPONS. SWORDS.

1. Chessell Down, Ile of Wight, England. Iron Sword. The *old* runes. Date ab. A. D. 500—600. Bears: *A spell forbidding treachery of the enemy against the bearer.* — See O. N. Run. Mon. Vol. 3, p. 459; 4^{to} Hdbk. p. 245.
2. Gilton Ash, Kent, England. Silver hilt of an Iron Sword. The *old* runes. Bears: *I eke (increase) victory; merrily me brandish, O DÆGMUND.* — See O. N. Run. Mon. Vol. 1, p. 370; Vol. 3, p. 163; 4^{to} Hdbk. p. 115.
3. Greenmount, Louth, Ireland. Bronze plate, the fitting of a Sword-belt. Found in 1870 in a man's grave. The *later* runes. Says: *TOMNAL SELS-HOFOþ owns this sword.* — See O. N. Run. Mon. Vol. 3, p. 307.
4. Korsödegård, Hedemarken, Norway. On a bronze leaf attacht to the hilt of a two-edgd Sword. Found together with a round Shield in 1880. The *later* runes. Date ab. A. D. 1100—1150. Inscription: on the grip: *AUMITÆR made me; AOSLAKÆR owns me.* — Drawing receivd from Prof. C. Rygh in 1880. — See Fortekning til Norske Mindesmærkers Bevaring, 1880, p. 184. — See O. N. Run. Mon. Vol. 3, p. 168, 428.
5. Kragehul Moss, Fyen, Denmark. Bit of a wooden Knife-handle, which bore the *old* runes. Is LOST. Date about the 4th yearhundred A. D. — See O. N. Run. Mon. Vol. 1, p. 133.
6. Lundby, Jutland, Denmark. The bone hilt of a sword for warding off a blow. The blade itself has melted away in the bog-water. Date about A. D. 1400—1450. Bears the owner's name and abode: *UMSTÆF in REIER'S house at SVEIE.* Found in 1886. — It will appear in my O. N. Run. Mon. Vol. 4, folio.
7. Sæbö, Hoprekstad, Sognefjord, Norway. Now in the Bergen Museum. The *old* runes, *retrograde*, with 𐌺 for ÞUR, and also *Roman* staves. Date ab. A. D. 750—800. Name of the Iron Sword's possessor: *þURMUþ owns me.* — See O. N. Run. Mon. Vol. 3, p. 407; 4^{to} Hdbk. p. 242.
8. Thames, London, England. Iron Sword (or very large Knife). The *old* runes. Bears the Alphabet in Futhork order, followd by the name of the owner or maker: *BEAGNOP.* Date ab. the 5th century after Christ. — See O. N. Run. Mon. Vol. 1, p. 361; Vol. 3, p. 159; 4^{to} Hdbk. p. 111.

9. Thorsbjerg Moss, S. Jutland, Denmark. The *old* Runes. Which say: NIWÆNG - MÆRIA OWLPŪ - ÞEWÆA = NIWÆNG-MÆRIA-gives-this-sword-to-her-friend-OWLþU-þEWÆ. A chief of the same name, ÞEWÆ (dat. ÞEWÆA, as here) is commemorated on the Valsfjord cliff, Norway, which see. There were clans of the NIWINGAS in 6 different English counties. — Found together with a *Roman* Shield-boss, inscribed AEL. AELIANUS, in dotted letters. — The date is about A. D. 250—300. — See O. N. Run. Mon. Vol. 1, p. 285; Vol. 3, p. 121; 4^{to} Hdbk. p. 77.

10. Vi Moss, Allesö, Fyen, Denmark. Silver clasp to hang at a Sword-belt. The *O. Northern* Runes. What is left of the staves gives no meaning. Date ab. A. D. 300—350. — See O. N. Run. Mon. Vol. 1, p. 301; Vol. 3, p. 124; 4^{to} Hdbk. p. 82.

11. Vi Moss, Allesö, Fyen, Denmark. Brass Buckle for a Sword-belt. Is ornamented with Silver. The *old* runes. Name of the owner: ÆÆDÆGÆS(LI) LÆÆSÆUWINGÆ (= EDGISLI LESSING). Date ab. A. D. 300—350. See O. N. Run. Mon. Vol. 3, p. 125; 4^{to} Hdbk. p. 84.

CHAPTER XIII.

TWAY-STAVED (BILINGUAL).

1. Aldborough, Yorkshire, England. Northumbrian dialect. A couple of *the old* Runes, otherwise in *Latin* staves. Is carvd on a stone roundlet. A mighty Earl ULF had his seat at Aldborough, in the days of Edward Confessor and king Cnut. Date ab. A. D. 1050—1060. — See O. N. Run. Mon. Vol. 1, p. XXII.

2. Falstone, Northumbria, England. The *old* Runes and *Roman* staves. — *EOMAER set this after his uncle. Pray for his soul.* — See O. N. Run. Mon. Vol. 1, p. 456; 4^{to} Hdbk. p. 136. Cannot be further dated.

3. Slöta, Vartofta, W. Gotland, Sweden. The *later* runes, but also *Latin* staves. A coped stone. No. 1638 in Liljegren's Runurkunder. *BEORN HOSÆ-SON raizd this to his wife. Master HARALD made it.* — See O. N. Run. Mon. Vol. 1, p. 457. — Cannot be further dated.

4. Ugglum, W. Gotland, Sweden. A coped stone. The *later* runes, but also *Latin* staves. No. 1636 in Liljegren's Runurkunder. *REGINMOT let make this vault in minne of GUNNAR ESBEORNS-SON.* — See O. N. Run. Mon. Vol. 1, p. 459. Cannot be further dated.

5. Valtorp, W. Gotland, Sweden. A coped stone. — *OLE SHIALDOLFS (= SKALDWOLF'S) SON raizd this to GUNNUR his wife. Master HARALD made me.* The *later* runes. — See Liljegren's Runurkunder, No. 1640. O. N. Run. Mon. Vol. 1, p. 458. Cannot be further dated.

6. Vinge, W. Gotland, Sweden. The *Later* runes and *Latin* letters. — *BOTILT let make this vault in memory of SUEN TORMOSON. HARALD made me.* — See O. N. Run. Mon. Vol. 1, p. 458. Cannot be further dated.

7. Vinge Churchyard, W. Gotland, Sweden. A coped stone. The *later* runes and *Latin* letters. Only a fragment. . . . *let raize this after SUEN. . . . Steen-mæsteri made me.* — See C. J. Ljungström, Åhs ock Vedens Härader. 4^{to}, Stockholm 1865. — See O. N. Run. Mon. Vol. 1, p. 460. — Cannot be further dated.

CHAPTER XIV.

THE HOME. BROOCHES.

Fibulas, of various metals and variously ornamented, are common in all lands and times. Those with Runic inscriptions are few. Up to May 1894 we have only

I here tabulate them all.

1. Balingen, Württemberg, Germany. A round gold Brooch with a Silver underplate. In the *old* runes. Is in the Stuttgart Museum. It was found by Docent Söderberg to be a rune-bearer in 1887. He dates it at about A. D. 650—700. It is mentioned in »Månadsbladet«, -Stockholm 1890, p. 144. The reading is: *HALF-DANILO AMILUNGE* = *Half-Danilo to Amilung*. Thus it is a WANDERER from Denmark. It will appear in my O. N. Run. Mon. folio, Vol. 4. — See J. Naue, *Prähistorische Blätter*, 2nd yearly volume, Vol. 3, München 1890.

2. Charnay, Burgundy, France. A silver Fibula, parcel-gilt. Found in 1857. It bears 23 letters of the O. N. alphabet, in the Futhork order. Thereafter, in the center of the back, KR, a contraction. It is thus a WANDERER from Norway; no other dialect than the N. I. has the word KEENG for Brooch, tho in a nearly allied meaning it is found in Sweden and England. Date ab. the 5th century A. D. See O. N. Run. Mon. Vol. 2, p. 587; Vol. 3, p. 97; and 4^{to} Handbook p. 60.

3. Ems, Nassau, Germany. The lower half of a silver Brooch. The *old* runes. — *MÆDEN* to *UB-BÆDA* (= *Up-Bæda*). Date about the 6th century A. D. — See O. N. Run. Mon. Vol. 1, p. 274; 4^{to} Hdbk. p. 210.

4. England. Found in Kent. Silver, parcel-gilt. The *old* runes. I hope this Fibula is now in the British Museum. A *second* runeless one was found by its side. It says: *Made by GEMLINC for the lady INCA*. — It will appear in my O. N. Run. Mon., folio, Vol. 4. It came from the Bateman Collection.

5. Etelhem, Gotland, Sweden. A silver-gilt Fibula; zigzags and the *old* runes filled-in with a bluish niello, the rest richly gilt. It says: *Me MIRILÆ wrtæ* (= *made*). Date ab. the 5th century A. D. — See O. N. Run. Mon. Vol. 1, p. 182; 4^{to} Hdbk. p. 13.

6. Fonnås, Norway. The largest Silver Brooch yet found in Scandinavia. Bears *the old* runes. Date about the 6th century A. D. — The risting says: *I BIM* (= *I be, I am*) *ULTIA'S*. *She was English, LA'S daughter, ASP'S son.* I AM was probably written in England, the rest in Norway when she had married a Norwegian husband; the last words were maybe added by a child or a grandchild, in her memory. See the explanatory remarks hereon in O. N. Run. Mon. Vol. 3, p. 101; 4^{to} Hdbk. p. 67. — This is *the first time* the word ENGLISH is found in Scandinavia.

7. Freilaubersheim, Rheinhessen, Germany. A Silver Fibula, parcel-gilt. The border-decoration filled-in with niello. The *old* runes. Found in 1878 in a lady's grave. Date ab. the 7th century A. D. Doubtless a Norse piece. It says: *BOSO wrote these runes, son of (O)þCA, priestess of the DÆTHE clan.* — See O. N. Run. Mon. Vol. 3, p. 109; 4^{to} Handbook p. 70.

8. Himlingöie, Sealand, Denmark. Parcel-gilt bronze Fibula, overlaid with thin plates of silver. The *old* runes. Date ab. A. D. 250—300. Bears the name of the deceast: *HÆRISO*. — See O. N. Run. Mon. Vol. 1, p. 297; Vol. 2, p. 857; 4^{to} Hdbk. p. 80.

9. Horsens, Denmark. Partly silverd bronze Brooch. Bears only 6 *later* runes, which *to us* give no meaning. Cannot be further dated. A copy is in my Collections.

10. Nordendorf, Augsburg, Bavaria. A silver-gilt fibula with niello. Date ab. the 5th yearhundred A. D. Bears 3 ristings, with *the old* runes, on the back, the names of 3 successive owners: *Æ LEUBWINI, Leubwini owns this brooch.* The mansname *LONÆWORE*. And last, *WODÆN gives this to the lady WINIWONÆW.* — See O. N. Run. Mon. Vol. 2, p. 574; Vol. 3, p. 157; 4^{to} Handbook p. 109.

11. Nordendorf, Augsburg, Bavaria. A silver Fibula with gilding and niello. The *old* runes. Date ab. the 5th century A. D. Says: *To the lady BIRLNIA, ELS gave this.* — See O. N. Run. Mon. Vol. 3, p. 158; 4^{to} Hdbk. p. 110.

12. Northumbria, England. A silver brooch. The *old* runes say: *GUDRID me wrought. ÆLCFRITH me owns.* For the moment this piece is *LOST*. — Date ab. the 7th yearhundred A. D. — See O. N. Run. Mon. Vol. 1, p. 386; Vol. 3, p. 184; 4^{to} Handbook p. 125.

13. Norway, Strand, Å-fjord near Tronyem. The *later* runes. Date ab. the 9th century A. D. The inscription says it was a parting gift. *Sail he with HAIL (luck!). May this Brooch be for luck!* — See O. N. Run. Mon. Vol. 3, p. 114.

14. Osthofen, Rheinhessen, Germany. A fibula with *the old* runes. Date ab. the 5th century A. D. Is of gilt bronze. The risting says: *GONRAT FUþE*

(*fayd*, *made*) *me*. *DAH owns me*. No German or Saxon talk ever had *FUPE* for *made* or *OH* for *owns*. — See O. N. Run. Mon. Vol. 2, p. 585; Vol. 3, p. 159; Quarto Handbook p. 111.

15. Skabersjö, Skåne, Denmark. A thin plate of solid bronze, excellently cast, the front *once* richly gilt. Date of inscription ab. the 8th century. The plaque itself is *older*, ab. A. D. 500—600. It is well preservd, but the iron *tung* is gone from the back. The *later* runes say: æu itæu fænka fiæ asis, *in æi ækæsuf uk læun æl*. (*aka-suf*) = *the suf (Hull) of AKI (= a Wiking-ship)*. Freely translated: *Lightly melts away from the generous Sea-king the rich spoil it was so easy for him to win; but his battle-ship and all his honors and rewards abide yet with him*. — See O. N. Run. Mon. Vol. 1, p. 389.

CHAPTER XV.

THE HOME. COMBS.

1. Lincoln, England. A bone Comb. The *later* runes. Found in 1851 with another, uninscribed. — Bears: *THORFAST made this good Comb.* Cannot be further dated. — See O. N. Run. Mon. Vol. 1, p. 223.

2. Lund, Skåne, Sweden. Now in the Lund Fornhall. The *later* runes. Only about $4\frac{2}{8}$ inches long by $1\frac{7}{8}$ deep. Left unfinished by the maker. Found in 1881. *ARNKUN GAF MIK. IAK.* Cannot be further dated.

3. Lund, Skåne, Sweden. An ivory Comb, found in a peat-bog. It is $2\frac{1}{2}$ inches long by $\frac{3}{8}$ deep. Bears 13 *old* runes, perhaps contractions, for *to us* they give no meaning. Communicated by Adjunkt Bruzelius to Thomsen in 1823. A copy is in my Collections. Cannot be further dated.

4. Vi Moss, Allesö, Fyen, Denmark. A *bone* Comb. The *older* runes. The owner's name: HÆRINGÆ. — Date ab. A. D. 300—350. — See O. N. Run. Mon. Vol. 1, p. 305; Vol. 3, p. 124; 4^{to} Hdbk. p. 82.

5. West Thorp Moss, Skåne, Sweden. The *old* Runes. Made of the tooth of the Walrus. Date ab. the 8th yearhundred A. D. *IIT hewd* (made) this for UNBO. Runes *revers.* The mansname UNNBO also occurs on the Reidstad stone, Norway. — See O. N. Run. Mon. Vol. 1, p. 222; Vol. 3, p. 36; 4^{to} Hdbk. p. 30.

6. Whitby, Yorkshire. Found, among other refuse, in the kitchen-midden of the old monastic family (house) at Whitby. The *old* runes. Bears the prayer of the Cloister-folk: *God bless us! God Almighty help our house!* — Date ab. A. D. 600—650. — See O. N. Run. Mon. Vol. 3, p. 180; 4^{to} Hdbk. p. 118.

7. York, England. Bone Comb. Now in the York Museum. Was never finished, the owner being hindered from adding *made me.* Only his name, *FIKIL,* is left. The *later* runes. Cannot be further dated. — See O. N. Run. Mon. Vol. 3, p. 37.

CHAPTER XVI.

THE HOME. RINGS.

1. Angelstad, Småland, Sweden. The *later* Runes. Iron Ring on the West door of the Church. Name of the giver of the Ring: *MAHNUS THEHA giuiþ meh. Gūþ sihni þæn!* — Date ab. A. D. 1350—1400. — Engraved and explained by Carl Säve in »Månadsblad«, Stockholm, Sept. 1873, p. 129 and fol.; and by me in the number for Oct. 1873; and in »Illustreret Tidende«, Kjöbenhavn, 19. Jan. 1873.

2. Bornholm, Denmark. An iron Ring, in middle-age barbarous Majuscules. The *later* Runes. A drawing, in the Danish Museum, is in my Collections. Date ab. A. D. 1000—1100.

3. Buzeu, Wallachia; also called Petrusse, Roumania. A golden Neckring. — *Given to the heathen temple of the Goths.* Date about 200—250 A. D. This costly piece was stolen and broken and partly sold for the value of the metal. But in the Stephens Museum, Vislanda Station, Husaby, Sweden, is a *perfect* copper-gilt facsimile. — See O. N. Run. Mon. Vol. 2, p. 567; Vol. 3, p. 265; 4^{to} Hdbk. p. 203.

4. Coquet Iland, Northumberland, England. A ring of *lead*, once *silverd*, and made to pass for silver. Found about 1860. The *later* runes. Bears: *þIS IS SIUILFUR(N)*. Date ab. A. D. 800—900. — See O. N. Run. Mon. Vol. 1, p. 480; 4^{to} Hdbk. p. 151.

5. Cörlin, Pomerania. Golden finger-ring. Bears: Name of the owner, *ÆLU*. The *old* runes. — See O. N. Run. Mon. Vol. 2, p. 600; 4^{to} Hdbk. p. 206. — Date about A. D. 400—500.

6. Cramond, Edinburgshire, Scotland. A bronze finger-ring. The *old* runes. Found in 1869. Date ab. A. D. 900—1000. What is left of the risting gives no clear meaning. — See O. N. Run. Mon. Vol. 2, p. 602; Vol. 3, p. 215; 4^{to} Hdbk. p. 155; and Proceedings of the Antiquarian Soc. of Scotland, Vol. 9, p. 2, and Edinburgh 1873, p. 458.

7. Dalby, S. Jutland, Denmark. A golden Diadem or Head-wreath. Found in 1840. The *old* runes. Bears the name of the owner, *LUþRO* (which may also be redd *LEþRO*; perhaps also *LOþRO*, *L. owns me.* — See O. N. Run. Mon. Vol. 1, p. 283; Vol. 3, p. 128; 4^{to} Hdbk. p. 80. Cannot be further dated.

8. Delsbo, Helsingland, Sweden. Church door Iron Ring. Large. The *later* runes. The maker's formula of the gift of the Ring to the Church. Is in stave-rime and end-rime. SIA MA ÞU A MYH. AI MA ÞU FA MIK. KUNNAR KÆRÞI MIK. KIRKAIN A MYH. — SALUYH MARIA! — See *may thou on me. Not may thou fang (= get) me. Kunnar gared (= made) me. Salve Maria!* The post-article, yet in its infancy, here mechanically creeps in, *Kirk the.* — See O. N. Run. Mon. Vol. 2, p. 666. — Cannot be further dated.

9. Dunegård, Dalhem, Gotland, Sweden. The *later* runes. — Date about A. D. 1300—1361. Says: BOTUIÞR AF ALSKU AIK. *BOTUIÞ of ALSKA owns me.* The local name of the findstead is still *ALSKÄ.* Found in 1881. See Docent Söderberg, »Om några nyfunna Gotländska Runinskrifter«, Lund 1888, 4^{to}, p. 3.

10. England. Æthred's Finger-ring. The *later* runes and also *Latin* letters, on a dark niello ground. Date about A. D. 700—800. — *ÆTHRED owns me. EANRED carvd me.* — See O. N. Run. Mon. Vol. 1, p. 463; 4^{to} Hdbk. p. 139.

11. England, unknown where. The *old* runes. Date about A. D. 800—900. Bears the common olden mansname OWL. Material unknown. For the present LOST. — See O. N. Run. Mon. Vol. 3, p. 213; 4^{to} Hdbk. p. 151.

12. England. — *Four* Amulet Rings, of gold, electrum, agate and copper. — *A magical formula,* older and later runes. — See O. N. Run. Mon. Vol. 2, p. 216; 4^{to} Hdbk. p. 157.

13. Gjording, Ribe Amt, Jutland, Denmark. A silver Amulet-ring, slight, thin and pennanular. Date about the 12th century A. D. The *later* runes. Mentioned in my Collections.

14. Kjöbenhavn, Denmark. A golden Finger-ring. The *later* Runes, redd from right to left. The owner's name: ÞORGEIR. Cannot be further dated. See Liljegren, Urkunder, No. 1890, p. 217; Antiquarisk Tidskrift, Kjöbenh. 1845, p. 214.

15. Lista, Södermanland, Sweden. The *later* runes. The name of the maker: PETUR NIKULAUS. — Cannot be further dated. — See Liljegren, Runurkunder, No. 1449, p. 227.

16. Lund, Skåne, Sweden. Charm-rings, *THEBAL GUTH GUTHANI &c.* Especially worn as a preservative against Epilepsy. There are very many variations of these words in *Latin* letters. This one is in the *later* runes, and is *the only one* of this kind yet discoverd. — See O. N. Run. Mon. Vol. 1, p. 492. It cannot be further dated. — It will appear in my O. N. Run. Mon. folio, Vol. 4.

17. Lundskov Klint, Lundgård, Denmark. A Ring of Gold, found in 1821. It has a Pehlvi inscription from between A. D. 226 and 642. But the Danish owner has added, in the *later* runes, 3 lines, which say: *Alway steer I the decrees of Fate.* See Fin Magnusen, Runamo og Runerne, p. 587.

18. Öja, Södermanland, Sweden. The *later* runes. The Churchdoor Iron Ring. — See Liljegren, Runurkunder, No. 991, p. 105. Cannot be further dated.

19. Royndal, Norway. Carvd on the upper Hinge of a door belonging to a very old outhouse on the homestead Royndal, Odefjelds annex, Laurdals Præstegield. A copy, made by the Priest Svensen in 1821, is in my Collections. The *later* runes

say: *ANE þOSTAISUN made me, but HAILAIKR GAUTASUN owns me.* Followd by another line, *Hailum hotom &c.* See Nordisk Tidskrift for Oldkyndighed, Vol. 1, p. 407 & fol. Cannot be further dated.

20. Saint Andrews, Fife, Scotland. A golden Finger-ring, probably a Signet, as the letters are sunk. Found in 1849. A wax inpression gives the *old* runes as ISAH; if taken as they appear to the eye, HASI. Date about the 6th century A. D. — See O. N. Run. Mon. Vol. 1, p. 463; Vol. 3, p. 371; 4^{to} Hdbk. p. 115.

21. Selsey, Sussex, England. Golden Finger-ring. The *old* Runes, partly worn away. — *Brother N.... of EL....* Date ab. A. D. 700—800. — See O. N. Run. Mon. Vol. 3, p. 463; 4^{to} Handbook p. 247.

22. Visby, Gotland, Sweden. A golden Finger-ring. The *old* runes. The name of the owner: INOFAST. Is now in the Stephens Museum, Husaby, Vislanda Station, Småland, Sweden. — Date ab. A. D. 1250—1300. — See O. N. Run. Mon. Vol. 3, p. 404, Quarto Handbook p. 238.

CHAPTER XVII.

THE HOME. ODDS AND ENDS.

1. Ålborg, N. Jutland, Denmark. On a piece of Ochre-stone, about 3 inches long by 1½ broad and deep. Found at the beginning of the 19th century, and is kept in the local Museum. At the top, on the left, are two lines of small *later* runes, about 12th yearhundred: **YIRYIA †R YRIYIR**, which is a memorandum copied from the beginning of the Brynderslev stone. Mentioned in my collections.

2. Bredem, Norway. A Drinking-horn with silver rim, found in a How, and now in the Bergen Museum. It is dated 1443. Bears, in the *later* runes, the words: **PREKAR PRELKUR**, and other to us meaningless words. — See Nicolaysen, *Norske Fornlevninger*, p. 496.

3. Dunegård, Dalhem, Gotland, Sweden. The *later* runes. A Silver Spoon with round bowl. On the back the owner's name: **SIHLAIFIR A MIK**. Date ab. A. D. 1361. — See Docent Söderberg, »Om några nyfunna Gotlandska Runinskrifter«, 4^{to}, Lund 1885, p. 5.

4. Frederiksberg, Sealand, Denmark. An Amulet for finding out a Thief. A very small stone with the old staves. The letters may mean, *A good Throw, A bad Throw*. Was picked up in 1868. It is now in the Stephens Museum, Husaby, Vislanda Station, Småland, Sweden. Date about A. D. 750—800. See O. N. Run. Mon. Vol. 2, p. 861; Vol. 3, p. 140; 4^{to} Hdbk. p. 98.

5. Frøhaug, Norway. The figure of a Man. Bronze. O. N. Runic Monuments, Vol. 1, p. 250. Quarto Handbook p. 59. Date about 4th Century.

6. Møllehøj, Vallöby, Sealand, Denmark. O. N. R. Mon. Vol. 3, p. 136; 4^{to} Handbook p. 91. A Bronze Pail. Date ab. 4th century. The name of the owner.

7. Sealand, Denmark. A Bone Die. O. North. Staves. 4^{to} Handbook p. 97. O. N. Mon. Vol. 3, p. 140. Date about 8th Cent.

8. English Silver Coin. O. N. Runes. Vol. 1, p. 306. Struck for Beornwulf, King of Mercia. Date ab. 821—823.

9. Golden Bracteates, chiefly from the 4th to the 8th century, bearing Old-N. runes. Over 200 are still left, besides the hundreds which have been melted down. — See Vol. 1, p. 250; Vol. 3, p. 96; 4^{to} Hdbk. p. 59.

10. Glostrup, Sealand, Denmark. An Amulet, the spike of an Echinite. Bears only *two* runes $\uparrow\Lambda$ (= TIU, the heathen Mars of the Old North. Found in 1841. Date ab. 6th yearhundred. See O. N. Run. Mon. Vol. 2, p. 858; 4^{to} Hdbk. p. 92.

11. Güring Herred, Ribe, N. Jutland, Denmark. The Seal of the Commune, in large Latin staves (SIGILLUM &c.), but with one *old* rune \mathfrak{X} (= Ü). The date is the 12th or 13th century A. D. It is now in the Danish Museum.

12. Hyby, Skåne, Sweden. At the bottom of p. 205 and the top of p. 206 in »Antiquarisk Tidskrift«, Köbenhavn 1845, we are told that the Swedish priest Rietz laid before the meeting a drawing of a small stone, found in 1844, bearing *later* runes, which seemd to him an Amulet or Truth-sign, about the 10th century. It is now LOST, a matter of small consequence, as it was FORGED by the then Schoolmaster at Hyby.

13. Jyderup, Sealand, Denmark. Of glimmer sandstone, dug up in 1866. A very small triangular Amulet with *the Old* and *later* runes. It may be dated, side 1, A. D. 800—900; side 2, A. D. 1200—1300. O-TYW, ELE (= help!). See O. N. Run. Mon. Vol. 2, p. 859; Vol. 3, p. 146; 4^{to} Hdbk. p. 101. It is now in the Stephens Museum, Husaby, Vislanda Station, Småland, Sweden.

14. Maglekilde, Sealand, Denmark. Bronze Amulet, to be hung at the Belt. Dug up in 1866. Mixt runes, *later*. SIUARþ &c. See O. N. Run. Mon. Vol. 2, p. 864; 4^{to} Hdbk. p. 103. Date about A. D. 1000—1100.

15. Malle, Stavanger, Norway. A thin Cross-shaped slip of lead. Beautifully copied for me by Prof. Ol. Rygh in 1887. Found in 1887. An Amulet. Date ab. the 14th yearhundred. The *later* runes, which say: ESSE (= ECCE) KRUCEM DOMINI. FUGITE PARTES ATUERSE &c. &c., and the names of the 4 evangelists. — Will appear in my O. N. Run. Mon. folio, Vol. 4. — See a *second* plaque of lead (date A. D. 1000—1050) under Odense.

16. Mære Church, Sparbuen, Norway. The *later* runes. A Bone Arrow, probably a Hair-pin, found in 1879 in the Chancel of the Church, some feet down. The meaning is: God help him whom a woman ruind! — We shall never know the private meaning of this domestic tragedy, doubtless connected with the celibacy of the Roman clergy. It is engraved full size at p. 136 of my O. N. Run. Mon. Vol. 3.

17. Ny Herred (= Hundred), Flensborg, Denmark. The Seal of the Commune. In large *Latin* letters, but with *one* old rune, SECRETVM &c. GXRINGHETH (= gÜ). Date ab. A. D. 1200—1250. — See O. N. Run. Mon. Vol. 1, p. 156.

18. Stockholm Museum, Sweden. A Silver Spoon, gilt. Bears 2 long inscriptions in the *later* runes. The first is: *Matin fri hunger stiri fri lusta*. — See Liljegren, Runlära, p. 159.

19. Vi Moss, Allesö, Fyen, Denmark. The *old* runes. A wooden Plane, found together with a *less* and *uninscribed* similar tool in 1865. This rune-bearer is engraved *full size* in my O. N. Run. Mon. Vol. 1, p. 307; 4^{to} Hdbk. p. 82. Date

about A. D. 300—350. It says: *TÆLING O* (*Tæling owns me*), and the names of other *successive* possessors. As these owners were *working carpenters*, this is another proof that runic writing was familiar to the lowest classes.

20. Florence, Italy. In Docent Sven Söderberg's »Reseberättelse« he says he saw in the Florence Museum a richly ornamented Horn of Walrus bone, with an inscription in the *later* runes: ANDRELL GERTI MIK (= Andrell made me). It belongs to the close of the 11th century A. D., and formerly belonged to a monastery in Paris. It will be published in my O. N. Run. Mon. folio, Vol. 4.

CHAPTER XVIII.

GRAVE-STONES.

In Liljegren's time the number of onch stones known was over 2000, almost *every one* in Scando-Anglia. Since then at least 1500 more have been found. *Some* of these may have been *Old-Northern* or *Overgang*. Many were destroyed by the finders without being copied. At least 50 have turnd up in *Denmark alone*, but were not drawn or copied. *Not one* has ever been heard of in any German or Saxon folkland. Nearly all are omitted here, only the most characteristic being mentiond. Those that are now discoverd are in Scando-Anglia or Great Britain, chiefly as building-material in old churches &c. We have to thank Anderson, Bendixen, Browne, S. Bugge, Calverley, Dybeck, Fowler, Hildebrand, Lorange, Montelius, Read, Olaf and Carl Rygh, Carl and Pehr Säve, Stephens, Torin, Wimmer and many more, for their labors in finding or publishing and explaining such Runic minne-stones. This was often difficult enough, for it frequently happend that the copies of *the same* rune-bearer by 2 or 3 *different* rune-men of acknowledged talent — did not agree. See the Introduction to RUNIC LITERATURE.

1. Åkirkeby, Bornholm, Denmark. A grave-stone with the *old* runes. They are now nearly broken away, and the fragment can neither be translated nor dated. — See F. Magnusen, *Runamo og Runerne*, 4^{to}, Kjöbenhavn 1841, p. 456, and also a Ms. *Beskrivelse over Bornholm*, dated 1624. The copy in *Ol. Worm's Mon. Libri 6*, Hafniæ 1643, p. 224, is a bad one.

2. Alrum, Denmark. The *later* runes. The grave-slab of HILDULF SUIN, together with the Virgin's salutation in *Latin* staves. Cannot be further dated. Same work, p. 176.

3. Ås Härad, Ving Churchyard, W. Gotland, Sweden. A coped slab. The *later* runes and *Latin* staves. *BOTILTER* raizd. *The maker was HARALTR STIN-MÆSTARI*. Cannot be further dated. — See Liljegren, *Runurkunder*, No. 1639, p. 190.

4. Bakewell, Derbyshire, England. The *old* runes, but only parts of 2 words left in the fragment. ... (M)INGH(O... HELG... See *O. N. Run. Mon.* Vol. 1, p. 373; 4^{to} Hdbk. p. 123.

5. Berga, Södermanland, Sweden. The *old* runes. Date about the 4th year-hundred A. D. — So the Fjellerad stone, in a long inscription in the *later* staves, ends with: *þAU LIKA BAþl I þAUM HAUKI*.

Bergamo, see Eggemo.

6. Bö, Norway. The *old* runes. Date about the 3rd century A. D. *HNÆBMÆ'S LOW* (hero-mound). — See O. N. Run. Mon. Vol. 2, p. 846; Quarto Handbook p. 51.

7. Bore, Stavanger, Norway. The *later* runes. All left of the grave-slab is: ...*SENNO OK...KERA...* Cannot be further dated. See the Norse Beretning for 1889, Kristiania 1890, p. 118.

8. Bratsberg, Tronyem, Norway. The *old* runes. Date ab. the 6th century A. D. — From Arendt's copy in the Danish Museum. — The name of the deceast chief *þÆLIA*. — See O. N. Run. Mon. Vol. 1, p. 267; 4^{to} Hdbk. p. 66.

9. Bromsgård, Bornholm, Denmark. The *later* runes. The name of the Forthfaren, who had perisht on the coast. — Date about the 11th century A. D. — See O. N. Run. Mon. Vol. 3, p. 426. — It will be given in my O. N. Run. Mon. folio, Vol. 4.

10. Capeluchy, Saint Andrews, Scotland. A funeral monolith. The *old* runes. The name IUN (= JOHN), with traces of other staves. Cannot be further dated. Mentioned in my Collections.

11. Cross Kirk, Northmavine, Scotland. The *later* runes. When examin'd by Prof. P. A. Munch, he could only make out: *Blþl FIRIR SOL*, the rest nearly obliterated. Cannot be further dated. — See Proceedings of the Soc. of Antiquaries of Scotland, 1878—79, p. 143.

12. Crowle, Lincolnshire, England. Date about 650—670 A. D. As a lintel in the doorway leading to the Nave of the church from the tower. Below on the block is figured the flight into Egypt. What is left of the *old* runes says: *Set... APÆ this LIC. BEACON (= grave-shaft) after...* See O. N. Run. Mon. Vol. 3, p. 185; Quarto Handbook p. 125.

13. Einang, Valdres, Norway. The *old* runes. Date about the 3rd year-hundred A. D. Very small. Was placed *inside* the grave of the deceast. — *HAO*. Given by me, with the Engravings, in the Danish »Illustreret Tidende«, April 18, 1875. — See O. N. Run. Mon. Vol. 3, p. 86; Quarto Hdbk. p. 55.

14. Elgesem, Rarvik, Norway. The *old* runes. Date about the 4th year-hundred A. D. Found in 1870 by N. Nicolaysen. See O. N. Run. Mon. Vol. 3, p. 95; 4^{to} Handbook p. 58.

15. Freerslev, Sealand, Denmark. *Older* and *later* runes. Date ab. A. D. 800—850. — *ÆISLAIK raizd this stone to his grandmother*. — See O. N. Run. Mon. Vol. 3, p. 142; Quarto Hdbk. p. 100.

16. Istaby, Bleking, Sweden. Date about the 7th century A. D. — *The lady HYERUWOLFIA wrote these runes in memory of HYRULF and HYTHULF*. — See O. N. Run. Mon. Vol. 1, p. 173; Vol. 3, p. 33; Quarto Hdbk. p. 21. The *old* runes.

17. Kåkind, Kyrketorp churchyard. A coped monolith. The *later* runes and one *Latin* stave. — *BAROþER let gare this stone to þÖRHALS &c.* — See Liljegren, No. 1634, p. 189. Cannot be further dated.

18. Kunnungsburgh, Shetland, Scotland. Only the *last* part of this Grave-stone is left. The *later* runes. . . . *hewd me*. Cannot be further dated. See Proceedings of the Soc. of Antiquaries of Scotland, 1878—79, p. 144.
19. Kunnungsburgh, Shetland, Scotland. The *later* runes. Only the last part of the block is left. Found in 1877. — . . . *raizd this after his father THUR-BIAIR(N)*. — See same book, 1878—79, p. 145.
20. Lilla Harric, Skåne, Denmark. The *later* runes. *After NORI shall this stone stand*. Cannot be further dated. — See Liljegren, Runurkunder, No. 1445, p. 163.
21. Möjebro, Upland, Sweden. The *old* runes. Date about the 4th century A. D. *ÆNÆHÆ, HÆISLÆ, GINIA, to-the-lord FRÆWÆRÆD*. The deceast is figured on his horse, brandishing his sword. — See O. N. Run. Mon. Vol. 1, p. 178; Vol. 2, p. 900; Vol. 3, p. 30; 4^{to} Hdbk. p. 11.
22. Myklebostad, Romsdal, Norway. The *old* runes. Found in 1888. Date ab. A. D. 400. *ÆSUGÆ'S stone*. — See Foreningen til Fortidsm. bevaring, for 1888, Kristiania 1889, p. 155. — It will be given in my O. N. Run. Mon. folio, Vol. 4.
23. Myklebostad, Romsdal, Norway. The *old* runes. Found in 1882. Date ab. the 7th cent. A. D. — *FREI to his comrade THYOFIL*. *He rests here*. — Will be given in my O. N. Run. Mon. folio, Vol. 4.
24. Myr, Stjørdalen, Norway. The *later* runes. Last half of the block broken away. What is left says: *UBLIOTR raist runar þesar . . .*. See Prof. Rygh, Foren. til Norske Fortidsm. bevaring, Årsber. for 1870. Kristiania 1871, p. 27. Cannot be further dated.
25. Nordenhov, Buskerud, Norway. The *later* runes. *Her huilir GUÞORMR SLEKIR &c*. Found in 1885. Cannot be further dated. See same book, Kristiania 1887, p. 135.
26. Norway, Tronjem. The *later* runes. A fragment of a monolith found as building-material in the Cathedral, 1894. All left says: *SKIRIPORS DAG*. — Cannot be further dated. — Letter from Prof. Ol. Rygh, Christiania, April 27, 1894.
27. Opedal, Ullensvang, Norway. The *old* runes. Date ab. A. D. 400. Bears: *To her beloved sister MEA, who dwelt on the highroad at GU-BÛRÛ, this tumulus was raizd by MIA*. — Here, for the first time in Scandinavia, we have the older and usual Scandogothic form *SWÆSTÆR*, with the W, for the later *SYSTER*. — It will appear in my O. N. Run. Mon. folio, Vol. 4.
28. Reidstad, Norway. The *old* runes. Date about the 5th yearhundred A. D. Found in 1781. *IGING on HÆLI owns this Grave*. — See O. N. Run. Mon. Vol. 1, p. 256; Vol. 3, p. 99.
29. Sandwich, Kent, England. The *old* runes. Date ab. A. D. 428—597. Heathen. A squared pillar-stone, bearing the name of the dead chief: *RÆHÆBUL*, Found about 1830. — See O. N. Run. Mon. Vol. 1, p. 367; 4^{to} Handbook p. 112.
30. Sandwich, Kent, England. The *old* runes. Found ab. the same time, but the words almost toold away, as heathen, in later Christian times, so that only a couple of staves is left. See same book, Vol. 1, p. 363; 4^{to} Hdbk. p. 113.

31. Snoldelev, Sealand, Denmark. The *later* runes. Date ab. the 9th century A. D. Now in the Danish Museum. Has 3 interlaced Horns, the mark of THUR, and to the right the Triskele, the mark of WODEN. On the top is a cup-hole, from the stone age. — KUNUÆLTS stone, Thyle (Speaker, Priest) on the SALHOWS (= the present hamlet of Sallow, in the Parish of Snoldelev). — See O. N. Run. Mon. Vol. 1, p. 345; Vol. 2, p. 857; Vol. 3, p. 146; 4^{to} Handbook p. 102.

32. Søgne, Norway. The *later* runes. *AUINTR raizd this stone after GUNNAR his son.* Cannot be further dated. See Nicolaysen, Norske Fornlevninger, p. 780.

33. Stavanger, Norway. — The *later* runes. Date ab. the 12th century A. D. *KÆLIF raizd this stone after IURUN his wife, daughter of UþA.* — See Foren. til Norske Mindesmærkers bevaring, Kristiania 1883, p. 208.

34. Smulu, W. Gotland, Sweden. But carried to Dagsnäs. The *later* runes. On a tomb-stone, a long inscription, beginning with *KULI raizd stone this &c.* — See Liljegren's Runurkunder, No. 1401, p. 158.

35. Tönsberg, Norway. The *later* runes. Date ab. 1365—1380. *Here lies ORMER SIMUERSU under this stone. God bless his soul. HERMUNDER bought me in Gotland; followd by some Latin words.* — See Post- och Inrikes-Tidningar, Stockholm, Sept. 15th, 1879.

36. Tönsberg, Norway. The *later* runes. Only *one* word: KERIES. A copy is in my Collections. Cannot be further dated.

37. Tomstad, Norway. The *later* runes. *Krus kaddlus ar an uræsas markus maria mathids &c. iohannis &c.* Engraving in my Vol. 1. Cannot be further dated.

38. Tomstad, Norway. The *later* runes. *Mariam hila iesus kristis litw hakon.* Engraving in my Vol. 1. Cannot be further dated.

39. Toten, Norway. The *later* runes. A coped stone. *þORþAR A HOUÆIMI rests here.* A drawing by Heyerdal, the Parish priest, in my Collections. Cannot be further dated.

40. Torvik, Hardanger, Norway. The *older* runes. Date about the 3rd yearhundred A. D. The name of the deceast *þIEþWENC*, in *reverst* runes, redd from right to left downwards. — See Foren. til Norske Fortidsm. bevaring, Kristiania 1888, p. 21.

41. Torvik, Hardanger, Norway. The *older* runes. Date ab. the 3rd century A. D. *LÆMÆ (or LÆDÆ) UÆRINGÆA.* See same book, Kristiania 1889, p. 21.

42. Truro, Cornwall, England. Date about the 6th century A. D. the stamp of the maker, *STAN*, well-known in the O. Engl. Futhork. — See O. N. Run. Mon. Vol. 1, p. 373; Vol. 2, p. 865; 4^{to} Handbook p. 116.

43. Todal Church, Telemark, Norway. The *later* runes. A drawing from Prof. Ol. Rygh in 1883. — Date ab. A. D. 1200. *That man hight KÆTIL who cut these staves, and SUÆNSUN &c. held me while KÆTIL smith markt me.* — See Beret. til Norske Mindesmærkers bevaring, Kristiania 1884, p. 97.

44. Tune, Norway. The *old* runes. Date ab. the 3rd century A. D. — *ECWIWÆA after WODURIDE her wise (= illustrious) husband, wrought these runes.*

The heirs *INGOST* and *LIA*, and the heiress *NOÞUINGA* his daughter, dealt to set (= shared in setting) to *WODURID* this stone. — See O. N. Run. Mon. Vol. 1, p. 247; Vol. 2, p. 904; 4^{to} Hdbk. p. 56.

Urgude, see Sproge.

45. Urnes, Norway. The *later* runes. Now in Bergen Museum. Copied by myself in 1881. Cannot be further dated.

46. Urskog, Norway. The *later* runes. Prof. S. Bugge in 1870. — *SUÆIN A MIK A IÆÞRI*, but *ASÆ* rests hereunder. Cannot be further dated.

47. Urskog, Norway. The *later* runes. In the Priest's garden. A part of a slab, with staves nearly obliterated. Cannot be further dated. — See Nicolaysen, *Norske Fornlevninger*, p. 48.

48. Væblungsnæs, Norway. The *old* runes. Date about the 3rd century A. D. *TO MIRLÆA WIWILIN* carved this. — See O. N. Run. Mon. Vol. 1, p. 274; Vol. 3, p. 90; 4^{to} Handbook p. 57.

49. Valdby, Norway. The *later* runes. About the 9th yearhundred A. D. *AUARÞR faþi* (at u)*LR*. — See Prof. S. Bugge, *To nyfundne Norske Rune-Indskrifter*, p. 21; and O. N. Run. Mon. Vol. 3, p. 97, 369.

50. Vallentuna Church-wall. The *later* runes. *IKIFASTR lit bro kiarua iftR*. — See Liljegren, *Runurkunder*, No. 1554, p. 174.

51. Valsfjord, Norway. The *old* runes. Date about 1—100 A. D. *To the Hagustald (= Captain) þEWÆ, GODÆGÆS* wrote these runes. Reversstaves, redd from right to left. — See O. N. Run. Mon. Vol. 3, p. 73; 4^{to} Hdbk. p. 49; and »Ny Illustreret Tidende«, Jan. 31, 1875; and in the same, Feb. 7, 1875, p. 47.

52. Valtorp's Church-yard, W. Gotland, Sweden. A slab with *later* runes and *Latin* letters. The name of the stone-raizer. *UÆSLÖR . . . ur . . . kiarþi sten*. See Liljegren, *Runurkunder*, No. 1635, p. 190. Cannot be further dated. A coped stone.

53. Valstena Church. The *later* runes, with *Latin* letters. Dated 1326. *SIHFRIÞR i ALFINI lit gera stain hisan &c.* — See Liljegren, No. 1731, p. 202.

54. Valstena Church, Gotland, Sweden. The *later* runes, with *Latin* staves. Dated 1350 A. D. — See Liljegren, *Runurkunder*, No. 1732, p. 202.

55. Valstena Church, Gotland, Sweden. . . . *lit gæra stin üfir ULA, faþr, bo . . . f . . .* Same book, No. 1734, p. 202.

56. Norlanda Church, Gotland, Sweden. The *later* runes. *IKAUÞR ok BOLEIN litu gara þina sten &c.* Cannot be further dated. Same book, No. 1736, p. 202.

57. Lina ting, Göthem, Gotland. The *later* runes. A long risting, hard to decipher. Cannot be further dated. Same book, No. 1734, p. 202.

58. Kräcklinge ting, Ånga churchyard. The *later* runes. *FOLKAR i AUSTERBÜ han lait gera mig &c.* Cannot be further dated. Same work, No. 1736, p. 202.

59. Gammelgarn Church, Gotland. The *later* runes. *GISUS KRIST naþi HALUIA sial &c.* Cannot be further dated. Same work, No. 1737, p. 203.

60. Halla ting, Wänge altar-table. The *later* runes. . . . *n ro uar . . . sial. Pegiafegia &c.* A coped stone. Cannot be further dated. Same work, No. 1739, p. 203.

61. Butle Church, at the Altar. *Hier huilis hera JOAN RAÞARS SÛN* &c. The *later* runes. Cannot be further dated. Same work, No. 1739, p. 203.
62. Visby, Gotland, Sweden. The *later* runes. *Dated 1100 ok . . . biþim* &c. Same work, No. 1740, p. 203.
63. Stenkumla ting, Atlingbo, Gotland, Sweden. The *later* runes. *ILTIAUÞ AUÞUALTS enkia ETLINKS, .hon* &c. A coped stone. Cannot be further dated. Same book, No. 1741, p. 203.
64. Banda ting, Tofte Churchyard, Gotland, Sweden. The *later* runes. *FRIÞGAIR ok ALUALTR* &c. Cannot be further dated. Same work, No. 1742, p. 203.
65. Gotland, Sweden. The *later* runes. *Kuþ . . . mu . . . ar k* &c. And also *Latin* words. Cannot be further dated. Same book, No. 1743, p. 203.
66. Mästerby Churchyard, Gotland. Some *later* runes. Cannot be further dated. Same book No. 1744, p. 203.
67. Mästerby Churchyard, Gotland. The *later* runes, can partly be deciphered. Cannot be further dated. Same book, No. 1745, p. 203.
68. Sanda Churchyard, Gotland, Sweden. The *later* runes. *BOTAIDER i BOLIGABY lit dinna stain gera* &c. Cannot be further dated. Same book, No. 1746, p. 204.
69. Heide ting, Wäte Church, Gotland, Sweden. The *later* runes. . . . *IÞR BOTULFS muþir af VESTI* &c. Cannot be further dated. Same book, No. 1747, p. 204.
70. Heide ting, Wäte Church, Gotland, Sweden. The *later* runes. *Hustru KARRUD* &c. Cannot be further dated. Same work, No. 1748, p. 204.
71. Heide Churchyard, Wäte, Gotland, Sweden. The *later* runes. *Hier ligr GAIRUALTR i BIRHI* &c. Cannot be further dated. Same book, No. 1749, p. 204.
72. Heide Church, Gotland, Sweden. The *later* runes. *Bedin furre PETARS sial* &c. Dated 1506 A. D. Carl Säve, Gutniska Urkunder, No. 106, p. 45; and Liljegren, Runurkunder, No. 1750, p. 204.
73. Klinte Church, Gotland, Sweden. The *later* runes. *Miþ naþum Gius ROÞUALDR af HULDANGUM* &c. Cannot be further dated. Liljegren, Runurkunder, No. 1751, p. 204.
74. Klinte Churchyard, Gotland. The *later* runes. *GISUS KRISTUS naþi BOTUIÞA sial* &c. Cannot be further dated. Same book, No. 1752, p. 204.
75. Klinte Church, Gotland. The *later* runes. *IUAN smidrin GANUIÞA ARUA* &c. Cannot be further dated. Same book, No. 1753, p. 204.
76. Klinte Church, Gotland. The *later* runes. Can only partly be read. Cannot be further dated. Same book, No. 1754, p. 204.
77. Klinte Church, Gotland. The *later* runes. Can only partly be read. Cannot be further dated. Same book, No. 1755, p. 204.
78. Fröjel Church, Gotland. The *later* runes. Almost obliterated in 1844. *OLIF . . . litu kiara stain* &c. Cannot be further dated. Same book, No. 1756, p. 204.
79. Fröjel Church, Gotland. The *later* runes. . . . *biþir furi þeira sialum . . .* Cannot be further dated. Same book, No. 1757, p. 204.
80. Garde ting, Garde Church, Gotland. The *later* runes. *OLAFER ROBBENN ARUA*. Cannot be further dated. Same book, No. 1759, p. 204.

81. Garde ting, Gotland. The *later* runes. Not copied. Same book, p. 205, No. 1760.
82. Garde ting, Gotland. The *later* runes. Not copied. Same book, No. 1761, p. 205.
83. Garde ting, Gotland. The *later* runes. Not copied. Same book, No. 1762, p. 205.
84. Lye, Gotland. The *later* runes. *IKAUPR I LITLA RONUM han lit giara* &c. Dated 1449. Carl Säve, Gutniska Urkunder, No. 122, p. 46.
85. Lye, Gotland. The *later* runes. Dated 1449. *Þinna stain RUÞUI husfru lit giera üfir sin bonda IAKOP i MANNAGARDUM sum skutin uarþ ihel miþ en bürsu sten* &c.
86. Lye, Gotland. The *later* runes. *KAIRUATR I LÜUM han lit gera hualf þita* &c. Cannot be further dated. Carl Säve, Gutniska Urkunder, No. 124, p. 46.
87. Lye, Gotland. *BOTOLFR MEGENSARFA lit giara stain hissan* &c. The *later* runes. Cannot be further dated. Same book, No. 125, p. 46.
88. Lye, Gotland. The *later* runes. *IUAN AFINA . . . lit gera hinna stain* &c. Cannot be further dated. Same book, No. 126, p. 46.
89. Lye, Gotland. The *later* runes. Not redd. Cannot be further dated. Same book, No. 127, p. 47.
90. Lye, Gotland. The *later* runes. . . *Sial hans . . .* Cannot be further dated. Same book, p. 47, No. 129.
91. Fardhem, Gotland. The *later* runes. Not redd. Same book, No. 130, p. 130. Cannot be further dated.
92. Låistad, Gotland. The *later* runes. Not redd. Cannot be further dated.
93. Låistad, Gotland. On the door hinges, with red chalk. Dated 1582. Same book, No. 132, p. 47. *huar sum* &c. Same book, No. 132, p. 47.
94. Låistad, Gotland. On the wall inside the door, with red chalk. *Huar sum hita lisa ta* &c. Dated 1620. Same book, No. 133, p. 47.
95. Laivide, Gotland. The *later* runes. *Mopur OFAIHR* &c. Cannot be further dated. Same book, No. 134, p. 47.
96. Laivide, Gotland. The *later* runes. *uir FRILUI* &c. Cannot be further dated. Same book, No. 135, p. 47.
97. Laivide, Gotland. The *later* runes. *OTA sun sum* &c. Cannot be further dated. Same book, No. 136, p. 47.
98. Laivide, Gotland. On a stone in the wall. *SIAUKAIM giarþi mik KIALARA* &c. The *later* runes. Cannot be further dated. Same work, No. 137, p. 47.
99. Gerum, Kullans, Gotland. The *later* runes. *BOTMUNTR KULLANS han lit gerra hila mur uerk ok sialfir gerdi trrri uirk* &c. Cannot be further dated. Same book, No. 1, p. 47.
100. Aista, Gotland. The *later* runes. *KIAR riþsi stain* &c. Cannot be further dated. Same book, No. 139, p. 47.
101. Aista, Gotland. *BOTUARÞR i SNOÞU lit giara hualf* &c. A coped stone. Cannot be further dated. Same work, No. 140, p. 47.

102. Aista, Gotland. The *later* runes. Not redd. Cannot be further dated. Same work, No. 141, p. 47.
103. Sproge, Gotland. The *later* runes. *BOLUIþR i SNOþU lit gjara hualf* &c. Cannot be further dated. Same book, Nr. 142, p. 47.
104. Sproge, Gotland. The *later* runes. *AIRIKR lit gjara stan* &c. Cannot be further dated. Same book, No. 143, p. 47.
105. Sproge, Gotland. The *later* runes. *RUþUIþR a BURH lit giara stain* &c. Cannot be further dated. Same work, No. 144, p. 47.
106. Sproge, Gotland. The *later* runes. ... *UIþR ... lit giara stain* &c. Cannot be further dated. Same book, No. 145, p. 48.
107. Sproge, Gotland. *SIHRAIFR giarþi IOHAN lit giara* &c. The *later* runes. Cannot be further dated. Same book, No. 146, p. 48.
108. Sproge, Gotland. Formerly at Urgude. The *later* runes: *PETAR ÛFIR GUþARFA han lit gerra tissan mur ok stunona* &c. Dated 1514. Same book, No. 147, p. 48.
109. Habblingbo, Gotland. The *later* runes. — *ALKAIR ar FRUSTI* &c. Cannot be further dated. Same book, No. 148, p. 48.
110. Habblingbo, Gotland. A long inscription. *þaun litu kira þina stain* &c. The *later* runes. Cannot be further dated. Same book, No. 149, p. 48.
111. Habblingbo, Gotland. The *later* runes. *Sir uk* &c. Cannot be further dated. Same work, No. 150, p. 48.
112. *Silte, Gotland*, the *later* runes: *FORGAIR lit mik gieara* &c. Cannot be further dated. Same book, No. 151, p. 48.
113. *Silte, Gotland*. The *later* runes: *Biþhin fûri BOTUIþA seal RANGUALS ARFA*. Cannot be further dated. Same book, No. 152, p. 48.
114. Hemse, Gotland. The *later* runes. *BOTOLF ok AUKARS ARFA* &c. Dated 1459. Same book, No. 153, p. 48.
115. Hafdhem, Gotland. The *later* runes. *NABU þau sum biþin* &c. Cannot be further dated. Same book, No. 154, p. 49.
116. Hafdhem, Gotland. The *later* runes. *KATRIN Uestir gortum lit kira* &c. Cannot be further dated. Same work, No. 155, p. 49.
117. Fide, Gotland. The *later* runes. Not redd. ... *Iþ ok ...* Cannot be further dated. Same book, No. 166, p. 49.
118. Fide, Gotland. The *later* runes. *HEHLAIKR kiarþ i sta(n) þis ...* Cannot be further dated. The same book, No. 167, p. 49.
119. Åja, Gotland. The *later* runes. *IKAUPS sünir a BURH litu giara stain* &c. Cannot be further dated. Same book, No. 168, p. 49.
120. Åja, Gotland. The *later* runes. *Hiar huilis untir* &c. Cannot be further dated. Same book, No. 169, p. 49.
121. Åja, Gotland. The *later* runes. *KANI IT* &c. Cannot be further dated. Same book, No. 170, p. 49.
122. Åja, Gotland. The *later* runes. ... *ris HALUOLŚ* &c. Cannot be further dated. Same book, No. 171, p. 49.

123. Åja, Gotland. The *later* runes. Not redd. Cannot be further dated. Same book, No. 173, p. 49.
124. Åja, Gotland. The *later* runes. Not redd. Cannot be further dated. No. 173, p. 49.
125. Åja, Gotland. The *later* runes. Not redd. Same book, No. 174, p. 50.
126. Åja, Gotland. The *later* runes. Not redd. Same book, No. 175, p. 50.
127. Åja, Gotland. The *later* runes. Not redd. Same book, No. 176, p. 50.
128. Hafdhem, Gotland. The *later* runes. *kuþ naþi henr sial* &c. Cannot be further dated. Same work, No. 156, p. 49.
129. Hafdhem, Gotland. The *later* runes. Only 2 words now visible. Cannot be further dated. Same book, No. 157, p. 49.
130. Näs, Gotland. *RUÞUL af RONUM* &c. The *later* runes. Cannot be further dated. Same book, No. 158, p. 49.
131. Näs, Gotland. Not to be redd. The *later* runes. Same work, No. 159, p. 49.
132. Näs, Gotland. The *later* runes. Not to be redd. Same work, No. 160, p. 49.
133. Aike, Gotland. Painted with a black color on the north side of the Quire. Now hidden by paint. The *later* runes. Dated 1461. Same book, No. 162, p. 49.
134. Aike, Gotland. Now hidden by paint. The *later* runes. Cannot be further dated. Same book, No. 163, p. 49.
135. Grötlingbo, Gotland. The *later* runes. *KATRIN IOANS husföra i SUNTRU lit giara þina stain* &c. Cannot be further dated. Same book, No. 164, p. 49.
136. Grötlingbo, Gotland. The *later* runes. *BOTALÞI hosfreu sina iak as burn* &c. Cannot be further dated. Same book, No. 165, p. 49.
137. Hambra, Gotland. The *later* runes. *NIKULAS lit kiara stain* &c. Cannot be further dated. Same book, No. 178, p. 50.
138. Hambra, Gotland. The *later* runes. *BITR lit keara stain* &c. Cannot be further dated. Same work, No. 179, p. 50.
139. Hambra, Gotland. The *later* runes. *IAKOUBAR kiara stain, biþin* &c. Cannot be further dated. Same book, No. 180, p. 50.
140. Hambro, Gotland. The *later* runes. ... *AKR lit* &c. Cannot be further dated. Same book, No. 181, p. 50.
141. Hambro, Gotland. The *later* runes. Not redd. ... *faþur sin*. Cannot be further dated. Same book, No. 182, p. 50.
142. Hambro, Gotland. The *later* runes. ... *ARFA* ... Cannot be further dated. Same book, No. 183, p. 50.
143. Hambro, Gotland. The *later* runes. Fragments. Not to be further dated. Same book, No. 184, p. 50.
144. Hambro, Gotland. The *later* runes. Fragments. The same book, No. 185, p. 50. Cannot be further dated.
145. Vamblingbo, Gotland. The *later* runes. *IUAN i NORA* &c. Cannot be further dated. Same book, No. 186, p. 50.

146. Vamblingbo, Gotland. The *later* runes. . . . *ik ok BOTAUKR* &c. Cannot be further dated. Same book, No. 187, p. 50.
147. Vamblingbo, Gotland. The *later* runes. Only odd letters left. Cannot be further dated. Same book, No. 188, p. 50.
- 148—152. Vamblingbo, Gotland. The *later* runes. Destroyed in the great fire of 1817. Same book, Nos. 189—193, p. 50.
153. Vamblingbo, Gotland. The *later* runes. Cut on a Gate-post. *STULPA* &c. Cannot be further dated. Same work, No. 194, p. 50.
154. Vamblingbo, Gotland. The *later* runes. Cut on a Gate-post. *OLAFR LUÞR GIARÞI US*. Cannot be further dated. Same work, No. 195, p. 50.
155. Sundra, Gotland. The *later* runes. *ROLAIKR lit giara ok skira* &c. Cannot be further dated. Same work, No. 196, p. 50.
156. Sundra, Gotland. The *later* runes. *MARÞA liþ gera* &c. Cannot be further dated. Same book, No. 197, p. 50.
157. Sundra, Gotland. The *later* runes. . . . *garþam lit gera mik* &c. Cannot be further dated. Same book, No. 198, p. 51.
158. Sundra, Gotland. The *later* runes. Nearly gone. Same book, Nos. 199, 200, p. 51.
159. Gotland, unknown where. The *later* runes. *Kuþ . . . BOLIHÞR* &c. Cannot be further dated. Same book, No. 201, p. 51.
160. Visby, Gotland. The *later* runes. . . . *elfa hunaraþ or ok . . .* &c. Cannot be further dated. Same book, No. 202, p. 51.
161. Gotland. On a Runic Calendar, a Ms. At the end it is dated in the *later* runes 1572. — Same book, No. 203, p. 51.
162. Vang, Norway. The *later* runes. *KOSÆ SUNIR raizd this stone after KUNAR*, and a doubtful word. Cannot be further dated. See Nicolaysen, *Norske Fornlevninger*, p. 117.
163. Vanga, W. Gotland, Sweden. The *old* runes, *reverst*. Date about the 3rd century A. D. *HÆUC raizd to OþU*. — See O. N. Run. Mon. Vol. 1, p. 241; Vol. 2, p. 835; Vol. 3, p. 27; 4^{to} Hdbk. p. 8.
164. Varnum, Vermland, Sweden. The *old* runes. Date ab. the 7th year-hundred A. D. *Raizd ÆHECER to her husband. UANÆBERG carvd*. See O. N. Run. Mon. Vol. 1, p. 216; Vol. 3, p. 36; 4^{to} Hdbk. p. 29.
165. Vartofta, W. Gotland, Sweden. A copied stone. The *later* runes and also *Latin* letters. *BEORN raizes a stone to his wife*. — See Liljegren, *Runurkunder*, No. 1638, p. 190. Cannot be further dated.
166. Vatn, Norway. The *old* runes. Found in 1871. Date ab. A. D. 750—800. Only the name of the decessor: *RHOÆL(T)R*. — See O. N. Run. Mon. Vol. 3, p. 115; 4^{to} Hdbk. p. 71.
167. Vedelspang, Denmark. The *later* runes. Found in 1887. Date ab. A. D. 950—1000. — Will appear in my O. N. Run. Mon. folio, Vol. 4.
168. Veile, N. Jutland, Denmark. The *old* runes, *reverst*. Date ab. the 7th century A. D. Is LOST. The *incorrect* inscription is given in P. Syv's Ms. Collections in P. F. Suhm's *Samlinger til den Danske Historie*, 4^{to}, Vol. 1, part. 2,

Kjöbenhavn 1779, p. 117. *ÆNI carvd this to ISINGþÆW.* — See O. N. Run. Mon. Vol. 1, p. 332; 4^{to} Hdbk. p. 93.

169. Vernes Church, Stördalen, Norway. The *later* runes. Only the lower part left on a flat rock. . . . *æihu hæfur þesr.* Cannot be further dated. See Foren. til Norske Mindesmærkers bevaring, Årsberetning for 1883, Kristiania, p. 123.

170. Voldtofte, Fyen, Denmark. This granite monolith is now at Jægerspris. The *old* runes. Bears only one word, the name of the forthfaren Warrior: *RUUL-FASTS.* — O. N. Run. Mon. Vol. 1, p. 333; 4^{to} Handbook p. 93. The date is about the 7th century A. D.

171. Skeveland, Norway. The *later* runes. A scribble not redd. Cannot be further dated. — See Worm, Monum. Danicorum Libri 6, p. 512; Liljegren's Runurkunder, No. 1460, p. 166.

172. Versås Church, W. Gotland, Sweden. The *later* staves. On the iron bar of the Church door. *ASKUTAR gared this door.* Cannot be further dated. See Liljegren, Runurkunder, No. 1940, p. 226.

173. West Gotland, Vadsbo, Sweden. The *later* runes. Over 40 names are scribbled on the Church door. See same book, No. 2976, p. 265.

174. West Stenvik, Tronyem, Norway. In 1858 a funeral slab bearing the *old* runes was *cast away* by the finder. See O. N. Run. Mon. 4^{to} Hdbk. p. 74.

175. Vesterås, Vestmanland, Sweden. The *later* runes. On the bricks on the side of the Cathedral door. — Only a couple of letters and *GARA* and *GUS* now left. Cannot be further dated. See Liljegren's Runurkunder, No. 1902, p. 220.

CHAPTER XIX.

RUNIC LITERATURE & GRAFFITI.

All the oldest grave-stones in the German and Saxon folklands are in *Latin* letters, *not* in Runes. But in the Scando-Anglian lands they are *in Runes*. As we all know, and as all German and Saxon experts now freely admit, *they had not the art of writing*, having borrowd their letters from their Roman Masters, and long uzing them only in remembrance of Bishops and Abbots, and other holy officials in the great Western Church to which they belongd. These Southerners would have employd their native Runic staves — if they had possest any; but as they *had not*, they *could not* uze them. The gifted Prof. Wimmer and his school assert, that the Southerners had fabricated their Runic Alphabet in the South (some Roman or Gallic province). And this, altho *some* of the Old-Northern inscriptions are at least as old as the 1st or 2nd Century after Christ. This is also clear from THE FACT that — as we all know — *there are no stones* in any German or Saxon land; consequently, they *could not carve Runes* on stones *which had no existence*. It is therefore that all the Rune-written grave-stones are in the South — where *no single one has ever been found, not even the word Rune*, which is quite a different word from the Scando-Gothic Noun and Verb A ROWN, TO ROWN, *to whisper secretly*, which still exist in all the Scando-Gothic folklands, tho some ignorant persons confound them.

The Germans and Saxons are so richly endowd with treasures of their own, that they should let the Scando-Angles remain in peace, and not try to grasp everything from them by a system of unprincipled universal annexation.

But it is absolutely impossible that such an important advance in civilization as *the Art of Writing* should suddenly disappear between the 3rd and the 5th Century — the date given by the Germans and Saxons to the 12 Brooches which bear runes (*several* of them found in lands *far away* from them and therefore »wanderers«) — so that in the 6th Christian age they should be *nowhere* seen or heard of in the South. If a Runic Fibula could »wander« to Russia or Hungary or Pomerania, it could also »wander« from Scando-Anglia to the South, as Prof. Wimmer has himself admitted. See his p. 13 in Aarbøger for Nordisk Oldkyndighed, Köbenhavn, 1894.

All reasonable and honest men, whether students of Runes or not, judge of scientific questions with impartiality. They will admit at once, that IF the Southerners

had fabricated or inherited Runes in a prehistoric yearhundred, they would have *continued* to use them, when required, down to the middle-age and later. If it had *not* been so, it would have been an impossible miracle. In the Iland of Gotland, Sweden, the churchyards have still *numbers* of gravestones *down to and later than* the Reformation. Otherwise, in the 11th and 12th centuries, they are usually extinct in Scando-Anglia, and even *then* are *not* Old-Northern-runes, which *the Southerners never had*, but the Later (or Scandinavian), which they confess they never had. We should have supposed that the Southern rune-smiths would gladly have accepted Canon Isaac Taylor's verdict in his »Greeks and Goths«, London 1879, he being the greatest authority in Europe, that the Runes were developed, some hundred years before Christ, from the Old-Greek Alphabet from the Isles and the Ionian cities, by which fact everything is explained. This Old-Greek staverow was at home, in the 6th century B. C., in the splendid Greek colonies on the shores of Thrace and the Black Sea. Hence it is, that the Runes first appear *in the North*, not in the South; first in Sweden and Norway and Denmark to the Eider, then in the Colony Britain.

And in this argument we must not forget that all *the oldest* runes in Anglo-Scandinavia are BOUSTROPHÆDON, Ox-gang wise, from right to left, gradually sinking to *the later* left to right. As to this, Canon Taylor says, p. 214; »A Latin origin, which has been advocated by Kirchhoff, and more recently by Wimmer, is open to very serious objections, geographical, chronological, and phonological. The runes seem to have been unknown to any of the Teutonic tribes who came into early contact with the Romans. Dr. Wimmer is obliged to assume that they were obtained from Gaul about the beginning of the Christian era, but he is unable to explain how they were transmitted from Gaul to the Baltic, through a host of hostile tribes, without leaving behind any traces of their passage. The chronological difficulty is not less formidable than the geographical. Runic inscriptions from Denmark and Norway actually date, as we have seen, from the time of the early empire, and hence it is impossible to obtain a sufficient period of time for the evolution of the differences which distinguish the Futhorc from the Latin alphabet. But the phonological difficulty seems by itself to be absolutely conclusive. . . . It appears therefore that a Greek source remains as the only possible hypothesis.« — He continues, p. 371; »Again, the circumstance that alphabetic transmissions have frequently taken place during obscure epochs of history, may supply valuable evidence as to commercial intercourse, transmitted culture, and ethnical relations. Thus the affiliation of the runes throws unexpected light on the intercourse between the Greek colonies on the Euxine and the Northern lands, and shows the importance of the great Olbian trade route by the water way of the Dnieper, which is otherwise known only by a chance notice in Herodotus.« And lastly, the learned Canon sums up the whole question as to the date of the old Greek Boustrophedon Alphabet by saying, Vol. 2, p. 41; »We should thus have to go back to the 9th, or even the 10th century B. C., as the date of the earliest monuments of the Greek alphabet, a date which satisfactorily explains the resemblance of the letters to the 10th century Phœnician characters.«

Thus there are near 12 yearhundreds between the Old Greek alphabet and the oldest Runic in Scando-Anglia.

But our Gothic Ox-gang Runes cannot help the advocates of the theory, that the O. N. Runic Alphabet was imported from Italy in the 1st or 2nd century after Christ. At p. 131 Canon Taylor concludes: »The direction of the writing is a matter of no great significance. The earliest LATIN records read *from left to right*, but in *the other* Italic scripts and on the oldest coins of Chalcis the writing is from right to left.« — The Greek colonies in Italy introduced their writing (Boustrophedon) very early. But it soon died out, and the Italian script was from left to right *some centuries* before Christ. See Introduction to GRAVE-STONES.

CHAPTER XX.

RUNIC LITERATURE.

1. **Å**lborg, Jutland, Denmark. The *later* Runes. A wooden Cavel, about $27/8$ of an inch long by ab. $1/4$ of an inch deep. — Is: A letter from a loving husband to his wife. Figured in Ol. Worm's Danicorum Monum. Libri Sex, folio, Hafniæ 1643, p. 199. It was sent to him by the Bishop of the Diocese. Cannot be further dated.

2. Bro, Gotland, Sweden. The *later* runes. A boundary-stone. — See Liljegren, Runurkunder, No. 2015, p. 240.

3. Calendars, Clog-almanacks, have existed by thousands. They were gradually driven out by the cheap *printed* Almanacks. — See O. N. Run. Mon. Vol. 2, p. 866 and fol. See No. 99.

4. Dalby, S. Jutland, Denmark. The *Older* runes. Reads: *LUÞRO* (may also be taken as *LE RO*); also may be: *LUPR* (or *LEPR*) O, (*owns me*). — Date ab. A. D. 250—300. — See O. N. Run. Mon. Vol. 1, p. 283; Vol. 3, p. 123; 4^{to} Hdbk. p. 80.

5. Denmark. The *older* Runes. A copper Punch for stamping. Date about the 13th century. Name of the owner: *HU*. Is now in the Stephens Museum, Husaby, Vislanda Station, Småland, Sweden. — See O. N. Run. Mon. Vol. 3, p. 458; 4^{to} Hdbk. p. 244.

6. Denmark. A small round bone Draughtsman. The *older* Runes. Bears, on one side, *ANO*, either the owner's name or the initials of his name. Is now in the Danish Museum. Cannot be further dated.

7. Denmark. A washing-bat, dated 1803. With *one* bind-rune, **Ɱ**, *TR*, to save space. Was made by a young man for his betrothd. Is now in the Stephens Museum, Husaby, Vislanda Station, Småland, Sweden. — See O. N. Run. Mon. Vol. 1, p. 125.

8. Förde, Bergenhus, Norway. Of Soapstone (Steatite). The *older* runes. Date ab. the 6th century. A Dog-collar, now in the Bergen Museum. Bears: *ÆLUA O* (= *ÆLUA owns me*), or perhaps the Dog's name, *ÆLUAO*, that is, the Dog says: *in case I am lost and you find me, send me back*. — See another Dog-collar at Kolindsund, N. Jutland, Denmark.

9. Gotland, Sweden. The *later* runes. An Iron Bar for a Kitchen-range. Date ab. A. D. 1700—1800. This piece was sold to a Frenchman, seen in Paris by a Swede, and carried back to Sweden. See O. N. Run. Mon. Vol. 1, p. 498.
10. Greenland, Denmark. The Icelandic Poet *HALLAR-STEIN* (*HERDIS-SON*) lived in the 11th Century, and died in 1082. See how he introduces the name *TUMAS* (= Thomas) in the *later* runes. — See Grönland's Historiske Mindesmærker, Vol. 2, Kjöbenhavn, p. 561, 575.
11. Greenland, Denmark. A ship, with the priest *INGEMUND* on board, came to the waste coast of Greenland. The tale about *TOSTE* says, that *INGEMUND*, in the summer, took back with him to the Church the bodies which had been carried by the ice to holes and rocks. On some of the skeletons were *later* runes on wooden Cavels, which described their sufferings. This took place about A. D. 1150. See the same work, Vol. 2, p. 657.
12. Greenland, Denmark. The *later* runes. Date ab. A. D. 1266. Cannot be further dated. I have mislaid the reference.
13. Greenland, Denmark. A Boat-oar, driven from the east coast of Greenland to the east coast of Iceland in 1668. — See Liljegren, Run-lära, Stockholm 1832, p. 159. It said in the *later* runes: *Oft I was weary when I drew thee.*
14. Gudhem's Härad, Uglum Churchyard, W. Gotland, Sweden. A coped stone. The *later* runes. Says: *Three men lie under this stone, KUNNRR, SIHFATR, HALLSTENN.* — See Liljegren, Runurkunder, No. 1632, p. 189. Cannot be further dated.
15. Gudhem's Härad, Uglum Church-yard. Over a deceased chief named *GUNNAR*. The *later* runes and *Latin* letters. — See Liljegren, Runurkunder, No. 1636, p. 190. Cannot be further dated.
16. Gyldenså, Bornholm, Denmark. On the west side of the steeple. The *later* runes. A barbarous copy is in my Collections, taken from a Ms. description of Bornholm, dated 1624. Cannot be further dated.
17. Gyldenså, Bornholm, Denmark. The *later* runes. On the southern doorway. *ERIK eke TOFI eke ÆSUIR* . . . (not continued). From a Ms. description of Bornholm, dated 1624. A copy is in my collections. Cannot be further dated.
18. Gyldenså, Bornholm, Denmark. The *later* runes. On a stone now placed over a stream. A barbarous copy of the long inscription is in my Collections, from a Ms. description of Bornholm, dated 1624. Cannot be further dated.
19. Häggum Boundary-list, Sweden, the *later* runes. Published by Tham, in 1817. Is now LOST. — See Liljegren, Run-lära, 1832, p. 215. Also in later times the *modern* staves have been cut on pieces relating to distinguished men. See same book, p. 215.
20. Härenhed, W. Gotland, Sweden. But taken to Dagsnäs. The *later* runes. See Liljegren, Runurkunder, No. 1342, p. 149. A long grave-inscription in the *later* staves.
21. Hartlepool, Durham, England. — A Pillow-stone, placed *inside* the grave. Found in 1833 in the grave of a Nun. Size only 11½ inches. Bears the usual A

and O, and the name: *HILDIÞRÛþ*. — Date ab. A. D. 650—700. — See O. E. Run. Mon. Vol. 1, p. 392; 4^{to} Hdbk. p. 127.

22. Hartlepool, Durham, England. A Pillow-stone, placed *inside* the grave of a Nun. Size only 7³/₄ inches by 6¹/₂ inches. Found in 1833. The *old* runes. Same date. Bears the womansname: *HILDDI(G)Ûþ*. — See O. N. Run. Mon. Vol. 1, p. 396; Vol. 2, p. 865; Quarto Handbook p. 128.

23. Heide, Gotland, Sweden. *Date when the Church was burnt*, namely, in 1397. — See Carl Säve, Gotland's Runinskrifter, No. 107, p. 46. — Liljegren's Runurkunder No. 1911, p. 221.

24. Helgvi, Gotland, Sweden. The *later* runes. Formula of the Builder: *LAFRANS BOTUIDARSON, MAISTERA, gared this Church at ESKELHEM*. Cannot be further dated. — See Carl Säve, Gotland's Runinskrifter, No. 45, p. 41; Liljegren, Runurkunder, No. 1910, p. 221.

25. Helnæs, Fyen, Denmark. *Older* and *Later* runes. Date ab. A. D. 750—800. *RHUULF, GUTHI (a Temple-chief) raizd to his brother-son. He and all perisht on the sea.* — See my O. N. Run. Mon. Vol. 1, p. 338; Vol. 3, p. 141; Quarto Hdbk. p. 98.

26. Hitarnes, Iceland. Walrus-teeth had been part of the load of a Greenland ship, the property of the Bishop of Garde. It was wreckt on the coast in 1266. The teeth had been markt with red *later* runes, and the color was still bright more than 300 years afterwards. See Grönland's Historiske Mindesmærker, Vol. 3, Kjöbenhavn 1845, p. 48.

27. Holm, Borgesyssel, Norway. On a squared stone. The *later* runes. A very obscure inscription. — See Ol. Worm, Danicorum Monumenta, Libri 6. Hafniæ 1642, p. 481. Cannot be further dated.

28. Holy Iland, Lindisfarne, Northumbria, England. The *old* Runes and Roman staves. A grave-stone to *AEDA*. Date about A. D. 600—700. — Will appear in my O. N. Run. Mon. Vol. 4.

29. Hörsne, Gotland, Sweden. The *later* Runes. On the Iron Bar of the Churchdoor. The formula of the maker: *FARUALTR IROND (made the Iron Bar of) this door*. Cannot be further dated. See Liljegren's Runurkunder, No. 1947, p. 226.

30. Iceland. Runic risting with a Stylus on a Wax Tablet. Such, by contact with Roman Civilization, have existed everywhere in Europe. Those in Runes are naturally scarce. See another in the *later* runes, under Greenland, date ab. A. D. 1135; and a *third* under Norway. — Bears the name of EGIL, and other owners, in the *later* runes. Cannot be further dated. — See F. Magnusen, Runamo og Runerne, Kjöbenhavn 1841, p. 199.

31. Iceland, Denmark. In Stockholm is a vellum book of medical receipts &c., in small 8vo. In the *later* runes. Date ab. the 14th century. To terrify an enemy write *H (= H), on a twig, reading *thrice*, forwards and backwards, *SPRENGD MANS HOC* &c. — See Liljegren, Runlära, p. 12; F. Magnusen, Runamo og Runerne, p. 162.

32. Denmark. The *later* Runes. Queen Gunild, the widow of the Swedish king *ANUND*, bore a Silver Cross or Crucifix on which her name, *GUNILD*, was cut. She died A. D. 1050. See F. Magnusen, *Runamo og Runerne*, p. 586.

33. Dunegård, Dalhem, Sweden. The *later* runes. A round ornament with a double bowl, for suspension. The front is of gold, the back of silver. On this last is cut: *þIOKI KAUPI A MIK*. Found in 1881. Date about A. D. 1300—1361. — See Docent Söderberg, »Om några nyfunna Gotländska Runinskrifter«, 4^o, Lund 1888, p. 6.

34. Dunegård, Dalhem, Gotland, Sweden. A Bowl-foot of silver. Not ornamented. The *later* runes. The name of the artist or owner: *SIAL*. Date ab. A. D. 1300—1361. See same book, p. 8.

35. Gallehus, N. Jutland, Denmark. A golden Runic Horn, the *old* staves, found with a *second*, uninscribed. — *ECHLEW for the most dread Holt-king* (= *Woodland-God*) *this Horn fawd* (= *made*). Date ab. A. D. 300—400. — See Vol. 1, p. 320 and fol.; Vol. 3, p. 128; Quarto Handbook p. 85.

36. Göthlunda, Nerike, Sweden. The *later* Runes. On the Iron Bar of the Church-door. The staves are now partly gone, but say that the Bar was made by *ULF of Hageby*. See Liljegren, *Runurkunder*, No. 1023, p. 109.

37. Grund Church, Öfjord's Syssel, Iceland. The *later* runes. A wooden Chair, now in the Danish Museum. Made with a knife only, and all the nails are of wood. Has part of the Alphabet, *reverst*, in A. B. C. order, and other ristings. Lower down in the front are the Runic names of the Signs of the Zodiac, the Months &c. Later, about A. D. 1580—1605, a lady who had purchast the Chair to warm herself in church, by help of a charcoal fire inside, has had carvd on the front: *The wife þÓRUNN BENEDICT-D(óttir owns this Stool-oven. NARFA.* See *Antiquarisk Tidskrift*, Kjöbenhavn 1843, p. 57 and fol.

38. Iceland, Denmark. *Egil Skallagrimson* wrote *later* runes on the outside of a Drinking-horn, which he wetted with his blood, and thereby made a cure. Date ab. A. D. 915. — See F. Magnusen, *Runamo og Runerne*, 4^o, Kjöbenhavn 1841, p. 168.

39. Iceland, Denmark. *Egil Skallagrimson* wrote *later* Runes on a Nith-stang against Queen Gunhilde. Date ab. A. D. 934. — See same book, p. 170.

40. Iceland. *Egil Skallagrimson's Daughter* wrote, in the *later* Runes, a poem composed by her father on the death of his son. — Date ab. A. D. 940. — See same book, p. 196.

41. Iceland. *JÖKUL* wrote *later* Runes on the top of a stock, declaring his foes *Nidings*. — So told in the *Vatnsdæla Saga*. Cannot be further dated.

42. Denmark. The *later* Runes. On a vellum calendar. Ends with the statement that it was written A. D. 1328. See *Ol. Worm, Literatura Runica*, folio, Hafniæ 1651, p. 50.

43. Denmark. Three flying Swans sing the praises of a Prince carried away captive. There after fell from heaven a Belt, covered with the *old* Runes, which explaind the meaning of the song. So said in the 6th book of the Danish historian *Saxo Grammaticus*. Very old, but cannot be further dated.

44. Denmark. The *later* runes. The author is contemporary with king *ERIK MENVED*, who died in 1319. Thus the date ab. A. D. 1300. In the Arnemagnæan library, Kjöbenhavn. This Ms. also contains, besides the Runic Law and the Boundaryline between Denmark and Sweden, also the list of Danish kings. See 2 facsimiles in *Scriptores Rerum Danicorum*, folio, Kjöbenhavn, Vol. 1, p. 26 and 30.

45. Denmark. The *later* runes. From the same runic codex, but with a fuller text. Consists of 2½ pages. Date ab. A. D. 1300—1400. — Same *Scriptores*, p. 31.

46. Dyne, Dalhem, Gotland. A treasure was found here in 1881, for which the state paid the happy finder 2000 Krowns. Its date is probably about A. D. 1200. Among the rest was an elegant silver Cup with handle. Its Northern owner has inscribed hereon, in the *later* runes, the well-known and very ancient Charm-formula *SATOR* &c. — See the engravings in *Riksantiquary Hildebrand's* article, in »*Månadsbladet*«, Stockholm 1882, p. 85 and fol.

47. Dynna, Norway. The *later* runes. — They say: *GUNUUR made a bridge after her daughter, the fairest maid in Hathaland*. This is the only stone in Norway which speaks of making a bridge in memory of the departed. Arendt's copy in my Collections. It cannot be further dated. See Nicolaysen, *Norges Fornlevninger*, p. 127.

48. Eggemo, Ringerike, Norway. The *later* runes. The boundary-stone east in Lange-foss. Raizd by *AMUNDI*. On the back is a *later* date, March 24, 1589. — Communicated to me by Undset, in 1876. — Is No. 2018 in Liljegren's *Runurkunder*, p. 240. — Nicolaysen, p. 146.

49. Eidfjord, Norway. The *later* runes. They say, as to the Church, that it was *ordineret og malet* (arranged and painted) by *M. SCHNABEL, Studios*. He died in 1780, as Chaplain in Lier. Thus the date is about A. D. 1750. — See the *Norse Beretning* for 1891, *Kristiania* 1892, p. 42.

50. Eidsberg, Norway. The *later* runes, but with *one* old stave, X (G). — *OINKAR G(ared = made me)*. — Date about the 12th yearhundred A. D. — See *Foreningen til Norske Mindesmærkers Bevaring*, 1880, p. 219; and *O. N. Run. Mon.* Vol. 3, p. 412; 4^{to} *Handbook*, p. 244.

51. Eidsberg, Norway. On 4 Bricks in the Church; words to fill-in have stood on other bricks *not yet found*. The *later* runes. *OLAFS . . . TO MIK* &c. — See *Foreningen til Norske Mindesmærkers Bevaring*, 1880, p. 219. Cannot be further dated.

52. Eidsberg Church, Norway. The *later* runes. Besides some illegible letters we can read: *þORAL* and *KRIB*. — See B. E. Bendixen, *Antiqvariske Undersøgelser*, 1881, p. 37. — Cannot be further dated.

Eke, see Aike.

53. England. The Lord's Prayer, in a Ms. at Corpus Christi College, Cambridge, in *Latin*, but in *Old Northern* runes. Date about the 10th century A. D.

54. England. British Museum, *Codex Caligula*, 4^{to} *Skinbook*. At the bottom of leaf 119 b and the top of leaf 120 is a long inscription in the *later* Runes. First

cut on a wooden Cavel, and thence transcribed, for family reasons, on to parchment. It is the *earliest bit* of vellum Danish now left to us. Its date is about 1250—1275 A. D. It tells us, that: *KURIL, wounded at the debates at Ware, is found at STOW (STOW-MARKET)*. — See my O. N. Run. Mon. Vol. 1, p. 292 and fol.

55. Elghult Church, Småland, Sweden. The *later* runes. *KIRK carvd*. On the iron central hinge of the door. — See Liljegren's *Rûnurkunder*, Stockholm 1833, No. 1945, p. 226.

56. Elsö, Denmark. Only this piece left. See Thorsen, *De Danske Rune-mindesmærker*, Vol. 2, Kjöb. 1879, No. 81. Cannot be further dated. The *later* runes. — *THRUÏPT*.

57. England, Northumbria. A Kevel of bone or wood. Date about A. D. 600—700. Unique. All the *tens of thousands*, 1000 years ago as common as Chits and Post-cards are now, are gone *as originals*. The *old* runes. Written by a lady, who thanks God for His mercy. — Will appear in my O. N. Run. Mon. folio, Vol. 4. Happily, it is in the British Museum.

58. England. Colophon. From a Ms. in the British Museum. *Latin* words, but in the *Old* Runes. Date about the 10th century A. D.

59. Forsa, Helsingland, Sweden. The *later* runes, of peculiar type. First copied and described by Arendt in 1806. Inscription, in Old-Norse, on both sides. Bears a legal enactment or folk-law as to the payment of Tithes and offerings. Very early Christian, and the oldest Norwegian law-document now left *as an original*, not as a later copy. Date about A. D. 1100—1200.

Oxen and Ores shall be the fine for neglect of payment. The 4th neglect shall cost the sinner the loss of his whole estate in boot. ANUND and UFEG made the Ring. VIBIORN wrote the runes.

See Prof. S. Bugge's masterly treatise on this remarkable forn-lave in his »Runeindskriften paa Ringen i Forsa Kirke«, 4^{to}, Christiania 1877.

60. Flekkefjord, Norway. The *later* Runes. *AUSTMUN NILARSUNR*. Now in the Bergen Museum. Copied by me in 1881. Cannot be further dated.

61. Fortun, Sogn, Norway. The *later* runes. A copy in my Collections. The name of the owner or maker, *ASKAUTR*. Cannot be further dated. See Foren. til Norske Fortidsm. Bevaring, Kristiania 1885, p. 122.

62. Framvaren, Norway. The *later* runes. Carvd on a rock over the sea, where the deceast had perisht. — *Risted me AINRIPI at (= to) USTÆN*. — See O. N. Run. Mon. Vol. 3, p. 94. Cannot be further dated.

63. France. Venantius Fortunatus, Bishop of Poitiers, speaks of the *later* runes of the barbarians. — See Ol. Worm, *Literatura Runica*, folio, Hafniæ 1651, p. 7. Cannot be further dated. He died in A. D. 609.

64. Germany. The name of the English-taught owner *ERCÆNFRIT*. The *old* Runes. From a copy in the Arendtiana, Kjöbenhavn, 1, 5, in my Collections. In a Ms. of the 9th century A. D. Arendt has not said *where* in Germany the codex was. Cannot be further dated.

65. Gidskøe, Romsdal, Norway. *Later* runes, on a stone. *INKI* and other staves. See F. Magnusen, *Runamo og Runerne*, 4^{to}, Kjöbenhavn 1841, p. 202.

66. Gotland, Sweden, at Hogsarve. A wooden Ploughing-plane, of peartree, with the *later* staves, obtained from a Farmer who was a Carpenter. His father, to whom it had belongd, was also a Carpenter, and said that his father had cut his name E. O. S. (*E. OLAFS-SON*) in the only letters he knew, the *later* runes. Carl Johan Gadelius generously gave a second similar runic Plane to the Visby Museum. This is the latest known instance of the runes in domestic use in Sweden.

67. Gulbrandsdal, Norway. The *later* runes. A Boundary-mark raizd by *FIN* and *SKOFTI*. Cannot be further dated. — See Liljegren, Runurkunder, No. 2019, p. 240.

68. Iceland. *Later* staves. About A. D. 1600. Communications. Mentiond in my Collections.

69. Iceland, Vatnsfjord, Hof. The *later* runes. About 30 names on the Churchdoor. — See Liljegren, Runurkunder, No. 2982, p. 265.

70. Iceland. Letter-writing in the *later* runes. Date 1545 A. D. Mentiond in my Collections.

71. Iceland. An old woman tries to charm her enemy, *GRETTER*, who had broken her thigh with a stone. She cut ban-runes, the *later* staves, on a tree-root. It was carried by the waves to *GRETTER'S* home, and caused her death: Date ab. A. D. 1300.

72. Iceland. The *later* runes. A wooden Cavel. *ODDNY cut the staves to make known what had happend to her, as she was dumb*. So told in Olaf Tryggvason's Saga, Part 2, p. 21. — Liljegren, Run-lära, p. 182. Cannot be further dated.

73. Iceland. A wooden Cavel. The *later* runes. *THORD'S challenge to KLOFVE, but which SKÄGGE treacherously kept back*. — So told in Svarfdæla Saga, cap. 14. Cannot be further dated. — Liljegren, Run-lära, p. 182.

74. Iceland. The name of a famous Rune-smith: *þORRUDR RUNAMEISTARI*. Cannot be further dated. See Ol. Worm, Literatura Runica, folio, Hafniæ 1651, p. 38.

75. Iceland, Rangarvalla, Rutshålla. Two *later* runes (AM). — Cannot be further dated. — See Liljegren, Runurkunder, No. 2981, p. 265.

76. Iceland. The *later* runes. A wooden Cavel. Snorre Sturlason is warnd by a friend that his life is in danger. But he could not in haste decipher the purposely obscure binds — in case the cavel was discovered — and Snorre was murderd. — Cannot be exactly dated, but about A. D. 1241. — F. Magnusen, Runamo og Runerne, 4^{to}, Kjöbenhavn 1841, p. 164.

77. Iceland. A wooden Cavel. The *later* runes. *JÖKULL and FAXABRAND cut ban-words against their foe*. So told in Vatnsdæla Saga. Date ab. A. D. 1200—1250.

78. Iceland. A wooden Cavel. The *later* runes. A message of *ERIK STILK* to his comrades, whereby he saved his life. Spoken of in king Sverre's Saga. Date ab. A. D. 1240. — See Liljegren, Run-lära, p. 182.

79. Aike (Eke in Liljegren) Church, Gotland, Sweden. The *later* staves. A stone slab in the north pillar, saying when the Church was painted. Date ab. A. D.

1461. — See Carl Säve, *Gotlands Runinskrifter*, No. 162, p. 49; Liljegren, *Runurkunder*, No. 1912, p. 222. The resting is now hidden by a coat of paint.

80. Aike (Eke in Liljegren), Gotland, Sweden. The *later* runes. Remains of black staves under fresco-painting. Cannot be further dated. See Carl Säve, *Gotland's Runinskrifter*, No. 163, p. 41; Liljegren, *Runurkunder*, No. 163, p. 16.

81. ÅL, Buskerud, Norway. The *later* runes. On a wooden block, between two pillars of the church door. Date ab. A. D. 1200. *þOROLF and his comrade GÆRÆ built this church.* — See Foren. til Norges Mindesmærkers Bevar. 1880, p. 220.

82. Ål, Hathingdal, Norway. Found on a board inside the church, when it was taken down in 1880. The *later* runes. — *þAR ER ALR &c.* — See Foren. til Norske Mindesmærkers Bevar. 1880, p. 190. Cannot be further dated.

83. Ål, Hallingdal, Norway. The *later* runes. — *þETA HEFIR ÆYITR (= Eyvindr) made.* Cannot be further dated. — Same book, 1881, p. 141.

84. Ålborg, Jutland, Denmark. The *later* runes. On the lock of the Church-door. No further information given by him. Cannot be further dated. — Thorsen, *De Danske Runemindesmærker*, Vol. 2, p. 52.

85. Ålborg, N. Jutland, Denmark. Mentioned in my collections. In the *later* runes. On a piece of Ochre-stone, about 3 inches long by 1½ broad and deep. Found at the beginning of the 19th century, and kept in the local Museum. At the top, on the left, 2 lines of small staves, about the 12th century A. D. They are a memorandum, copied from the beginning of the Brynderslev-stone.

86. Anefeldt Church, Oslo, Norway. The *later* runes. One bind-rune *þ = OP.* Cannot be further dated. — See Foren. til Norske Fortidsm. Bevar. 1887. Kristiania 1888, p. 53.

87. Årdal Church, Norway. *Later* runes. About the 12th yearhundred A. D. — *GUP hiabe þer TRAUTTO.* — See Nicolaysen, *Fortekning &c.* for 1868, Krist. 1869, p. 37.

88. Åsum, Skåne, Sweden. The *later* runes. Date ab. A. D. 1225. *Christ help the builders of this church, ABSILON Archbishop and ÆSBIORN MULI.* — See Liljegren, *Runurkunder*, No. 1915, p. 222.

89. Auda, Jæderen, Norway. About 1870 a monolith with the *old* runes and ornaments was taken out of a fence from a grave-chamber, and is LOST. Cannot be further dated. — See O. N. Run. Mon. p. 74.

90. Barnspike, Cumberland, England. The crags are about 1200 feet above the level of the sea. Date ab. 1100—1169. *Commemorates the murder of GILLIES BUETH.* See O. N. Run. Mon. Vol. 2, p. 648. — See the Barnspike scribble under *GRAFFITI.*

91. Bårse, Sealand, Denmark. Date ab. the 11th yearhundred A. D. A stone smasht and LOST. The fragment by me engraved was found on the highway in 1822. — See O. N. Run. Mon. Vol. 2, p. 862; 4^{to} Hdbk. p. 102.

92. Bjarnarhellir Grotto, Iceland. Reverst *later* runes. A magical scribble. See F. Magnusen, *Runamo*, p. 567. — Cannot be further dated.

93. Bilden Church, Hadeland, Norway. A sampler or wall-hanging showing a hunting-scene, afterwards given to the Church to decorate the Altar. Was in

Ol. Worm's Museum. Now LOST. Cannot be further dated. Liljegren No. 1888, p. 217. *LOÞAN markt, who was the sister daughter of RAKNILTI his sister*; Sjöborg, Samlingar, 4^{to}, p. 152, fig. 36.

94. Björketorp, Bleking, Sweden. The O. N. Runes. Date ab. the 7th yearhundred A. D. — Tells of the exploits of *SÆATH in battle*. — See O. N. Run. Mon. Vol. 1, p. 165; Vol. 3, p. 32; 4^{to} Hdbk. p. 17.

95. Bo, Ranneberg, Stavanger, Norway. The later runes. *KOBIORN ironed (made the iron hinges for) this door*. Copy in the Danish Museum. Cannot be further dated.

96. Borglum Kloster, Vendsyssel, Jutland, Denmark. The later runes. Copy in my Collections. The formula of the builder. Cannot be further dated.

97. Borgund Church, Bergenhus, Norway. On the wood in the gallery over the arcades. The later runes. *ÞORIR risted these staves at OLAFSMASS . . . the church at KIRKIUUOLD (the name of the estate)*. Cannot be further dated. See Nicolaysen, p. 449.

98. Brunswick, Germany, in the Ducal Museum. The old runes. A most costly Casket, of thin plates of Walrus Ivory, with fittings of yellowish bronze. The bottom-plate is also of Walrus or Morse Ivory, on which the staves are *twice repeated*. *NETHI wrote (carvd) this for the most noble ÆLI in Montpellier of Gaul*. — See O. N. Run. Mon. Vol. 1, p. 378; Vol. 2, p. 865; 4^{to} Hdbk. p. 119. Date ab. A. D. 620—650.

99. Bygland, Norway. The later runes. *GUÞ hialbi SILMAI NILTAR*. Ol. Worm, Monumenta, p. 495. Cannot be further dated.

100. Calendars, runic, existed by thousands in public and private Museums. Some few have *WANDERD south*. An immense literature belongs to them. See No. 3, and B. E. Hildebrand's Description of Ingeborg's Armring in my Translation of Tegner's Frithiofs Saga, Stockholm, 1839.

101. Denmark. Wooden Runic Cavel. Four lines of *old Runes*, by the Danish Poet *HIARN*. Very old, but cannot be further dated. See the beginning of Book 6 of the Danish historian Saxo Grammaticus.

102. Denmark. The later runes. On a Wooden Cavel. See Brynolf in his Ms. notes to Saxo Grammaticus. Cannot be further dated. — Ol. Worm, Literatura Runica, folio, Hafniæ 1651, p. 133.

103. Denmark. The later runes. On a wooden Cavel. Sent by the Bishop of Ålborg to Ol. Worm. Greatest length ab. $2\frac{3}{4}$ inches, near 1-fourth of an inch deep. *A loving husband greets his wife*. Cannot be further dated. Ol. Worm, Dan. Mon. Libri 6, 1643, p. 199.

104. Denmark. The later runes. *Whoever may see this, let him say a Paternoster for the souls of the departed, and so get God's blessing*. Cannot be further dated. — Ol. Worm, Dan. Monum. Libri 6, Hafniæ 1643, p. 514.

105. Denmark. In the first Danish book printed in Denmark. A runic Chronicle in verse, Kjöbenhavn 1495, attributed to a *BRODER NIELS* in Sorø. He uzes the word *RUN*, here found written for the first time. He is describing

a Runic Calendar-stock, and says: »*The RUNÆ THRÆ, jeg screff them opaa myth knæ*«.

106. Denmark. The *later* runes, arranged for memory by WALDEMAR SEIER, ab. A. D. 1216. *The wounded Hawk fled from the game.* — Ol. Worm, *Literatura Runica*, folio, Hafniæ 1651, p. 72.

107. Denmark. A runic vellum Calendar, in *later* runes. Dated in runes 1572. I have mislaid the reference.

108. Denmark. On tapestry and hangings &c. The *later* runes. Cannot be further dated. — See Ol. Worm, *Literatura Runica*, folio, Hafniæ 1651, p. 134.

109. Denmark. A runic vellum Calendar. *Later* runes. Dated 1328. — See Liljegren's *Runurkunder*, No. 2826, p. 163. Belongd to Ol. Worm.

110. Denmark. A vellum Calendar, the *later* runes. Belongd to Ol. Worm. Cannot be further dated. See Worm's p. 148, 168, 441, 514.

111. Denmark. A vellum Calendar, the *later* runes. A roundlet with a rune-bearing hand, on the one side. Belongd to Ol. Worm. Same pages in Worm. Cannot be further dated.

112. Denmark. A second nearly similar. Same pages in Worm. Cannot be further dated.

113. Denmark. A vellum Runic Calendar, the *later* staves. Belongd to Ol. Worm. Same pages in Worm. Cannot be further dated.

114. Denmark. A runic vellum Calendar. Belongd to Ol. Worm. Same pages in Worm. The *later* runes. Cannot be further dated.

115. Denmark. The *later* runes. Poem on the Peace, by Gräter, 1814. In my collections.

116. Denmark. Poem in honor of Fredrik the 6th's Marriage, by F. Magnusen, date 1815. In my Collections.

117. Denmark. Medal over Christian 5, by Gyldenlöve. The *later* runes. In my Collections.

118. Denmark. The *later* runes. Medal over Wing, by Liljegren. In my Collections.

119. Dublin Museum, Ireland. The *later* runes. On a wooden Cavel. Apparently only a scribble. Cannot be further dated.

120. Eid, Yttersö, Norway. The *later* runes, about ten *later* Runes, now nearly illegible. Cannot be further dated. Karl Rygh, *Faste Fornlevninger*, 8vo, Tronyem 1879, p. 80.

121. ENGLAND. The *old* runes in Scando-Anglia are many, dating from the 8th, 9th, 10th century A. D., and even later. Best known are \mathfrak{D} (D) for DAY, and \mathfrak{M} (M) for MAN. No rune has ever been found in any German or Saxon Ms. Famous is the way in which the Northumbrian 8th century Poet (tho now only found in a 10th century Southern transcript) CYNEWULF has so largely uzd the old runes in naming himself as the author of many masterly pieces.

122. England, Northumbria. Olaf Worm receivd a copy of an inscription in *the older* runes from the middle age. It cannot be further dated. The staves, as given by Worm, are as follows:

R I L F H M R F H T F F H .

RICÆS DROHTNÆS .

Of the mighty Lord .

See Worm's Mon. Danic. Libri Sex, Hafniæ 1643, p. 161.

123. ENGLAND. *Later* runes. A long inscription. Old Engl. vellum Codex, published by Hicces and Kemble. See also Archæologia, Vol. 28, London 1840, Tab. 20, 4, and F. Magnusen, Runamo, p. 603. No divisions between the staves. *GURIL SÆR þU ERE FER þU NU FUND UNUSTU. þOR UIGI þIK. þOR SA DROTTINN. IURIL SER þU ERA UIDR AÐRA UÆRI.* Cannot be further dated.

124. ENGLAND. Colophon. A Ms. in Corpus Christi College, very old hand. *Latin*, but in the *Older* runes. Cannot be further dated.

125. We find RUNES used for LETTERS as late as the 14th cent. A. D. In the 2 North-Engl. texts of the »Cursor Mundi«, Part 3, London 1876, p. 870—871, line 15, 230, we read: »Als it is redd IN RUN, als it is redd in RUNE«. This being looked upon as obsolete in the 15th century, the midland copyist gave it as »wip wordes nozt to roun; as hit is red in toun«. Again, at p. 898—899, line 15, 704, and else where, »can no man rede in RUN, can no man rede in ROUN«, &c.

126. England. Venantius (Hunte), an English Carmelite who died A. D. 1478, says, *the Northmen used Runes for secret writing.* See F. Magnusen, Runamo og Runerne, 4^{to}, p. 176.

127. Farsund, Norway. The *old* runes. The rune-mark on the hill: *TACN F* (= *fawd, made me*). Arendt's copy in my Collections. Cannot be further dated.

128. Frökind, Vårdkumla Churchyard, W. Gotland, Sweden. A copied stone, with *end-rime* over 2 men deceased. Cannot be further dated. The *later* runes. See Liljegren, Runurkunder, No. 1631, p. 189.

129. Gjessingholm, Jutland, Denmark. The *later* runes, and also one word (HÖRDERUS) as the maker's name. Date about the 12th century A. D. — See Thorsen, De Danske Runemindesmærker, Vol. 2, text and Vol. 1, engraving.

130. Gjevedal, Omlid, Norway. The *Old* runes, *reverst*. Now LOST. Date about 1050—1150 A. D. From a rubbing by Arendt, in 1805, in my Collections. *ÆNSÆGUI SIÆ, let this be Ænsægvi's grave mound.* — See O. N. Run. Mon. Vol. 1, p. 276; Vol. 3, p. 116; 4^{to} Hdbk. p. 73.

131. Gommor, Bleking, Sweden. The *old* runes. Date ab. 600—700 A. D. Was sent to Denmark in 1652, and was destroyed in the great fire of 1728. — See O. N. Run. Mon. Vol. 1, p. 206; Vol. 2, p. 835; Vol. 3, p. 32; 4^{to} Hdbk. p. 20. It said: *THORLAF set this stone to HÆTHUWOLF.*

132. Gotland, Sweden. The *later* runes and also *Latin* staves. Mostly gone. GUP &c. — See Liljegren, Runurkunder, No. 1743, p. 203. — Cannot be further dated.

133. Greenland. A runic Stylus for writing on a wax tablet. The *later* runes. Date ab. 1135 A. D. — See F. Magnusen, Runamo og Runerne, Kjöbenhavn 1841, p. 199. — See a *second* example of the Stylus under ICELAND.

134. Greenland. The *later* runes. The Scald spells his name with the staves for TUMAS (= Thomas). — See Grönlands Historiske Mindesmærker, Vol. 2, Kjöbenhavn 1838, p. 575.

135. Gröttingbo, Gotland, Sweden. The *later* runes. A boundary-stone. URA þIT. — See Carl Säve, Gotländska Runminnesmärker, No. 161, p. 49; Liljegren, Runurkunder, No. 2014, p. 239.

136. Greenland, Denmark. The *later* runes. *LODIN receives intelligence of the shipwreck of friends* by means of a wooden Cavel. Cannot be further dated. — See Liljegren, Run-lära, p. 182.

137. Greenland, Denmark. *LIG-LODIN* is said, in the tale about TOSTE, to have brought back to the church the dead bodies he had found in holes, carried thither by the ice. On some of the skeletons were cut *later* runes, on a wooden Cavel, telling of their misfortunes and sad end. This took place about A. D. 1150. See Grönland's Historiske Mindesmærker, Vol. 2, p. 657.

138. Iceland, Denmark. The mutual rights of Norway and Iceland. Vellum document. Date ab. A. D. 1084—1107. Mentioned in my Collections.

139. Iceland, Denmark. Right to go from Norway to Iceland. *Later* runes. Vellum Ms. Date ab. A. D. 1100. Mentioned in my Collections.

140. Iceland, Denmark. The *later* runes. *HALLMIUND'S daughter carves (á kefli) the poem which her dying father had composed.* So told in Ol. Tryggvason's Saga. Cannot be further dated. — See Liljegren, Run-lära p. 182.

141. Järstorp Church, Småland, Sweden. The name of the Church, in *later* runes. On a stone near the ground, at the west corner of the building. Cannot be further dated. — See Liljegren's Runurkunder, No. 1905, p. 221.

142. Jutland, Denmark. The *old* runes. In heathen days, say about the 9th century *before* Christ, a Prince in Jutland, called Hamlet, saved his life and gained in marriage the English king's daughter, by *cutting out* the runes on a wooden Cavel which his false comrades carried, and carving others in their stead. In Hazlitt's translation of the words »litas ligno inscriptas« of the 12th century Danish historian Saxo Grammaticus, p. 246, we find the exact words — »litas ligno insculptas (nam id celebre quondam genus chartarum erat . . . curavit abradi, nouasque figurarum apicibus substitutas &c.«, thus carving other staves which demanded Hamlet's death. But the subtle Danish prince, at sea, while his companions slept, having redd the letters, raced out what concerned his death, and engraved others, to the effect that king FENGON should give him his daughter.

143. Jutland, Denmark. Rune-staff, vellum Ms. The *later* runes. Dated 1328. Was found in a library in Jutland, and belonged to the Chancellor CHR. FRIS of Kragerup, but it seems to have come from Gotland. — See Liljegren, Runurkunder, p. 163.

144. Jutland, Denmark. On 2 stones near Nörholm's Church-door. The *later* runes and also *Latin* staves. — See Liljegren, No. 2980, p. 265. Cannot be further dated.

145. Jutland, Denmark. Hornum Church-door. The *later* runes and also *Latin* staves. Runes scribbled. — See Liljegren, Runurkunder, No. 2979, p. 265.

146. Kallerup, Sealand, Denmark. The *older* and also *later* runes. This stone was ploughd up in 1828. — See O. N. Run. Mon. Vol. 1, p. 342; 4^{to} Hdbk. p. 76. Date ab. A. D. the 8th yearhundred.

147. Kastellgården, Sweden. A commander's Baton of wood. The *Old* runes. Date about the 6th century A. D. Found in 1864 near Gotenburg at the former Konungahella, and is now in the Stockholm Museum. Bears: *HAUF þUÜKU F H* (*for hari*). — See O. N. Run. Mon. Vol. 1, p. 212; 4^{to} Hdbk. p. 15.

148. Kila Bell-tower, Vermland, Sweden. Bears the name of the Priest. Cannot be further dated. The *later* runes. Mentiond in my Collections.

149. Kingitoarsuk, Greenland, Denmark. The name of the Builder. Date ab. A. D. 1135. Mentiond in my Collections. The *later* runes.

150. Kinneved, W. Gotland, Sweden. The *old* runes, *revert*. The dead man's name: *SIÆLUH*. Cut on Steatite (Soapstone). Was found in 1843. Is in Skara Museum, W. Gotland. This is *the smallest* grave-minne in Scandinavia. Its greatest length is ab. 3 inches, by ab. 3¹/₈ of an inch deep. Was of course *laid in the tomb*. Date about the 3rd yearhundred A. D. See O. N. Run. Mon. Vol. 3, p. 21; 4^{to} Hdbk. p. 5.

151. Kirkvold, Norway. The *later* runes. Arendt's copy in my Collections. *HANS BERGSENG*, anno 1789.

152. Kirkevold, Norway. The *later* runes. At the Inn for changing horses. Arendt's copy in my Collections. *OTTO SUENSEN*, 1799.

153. Kius Church, Norway. The *later* runes. On the wall of the Quire. *LODÆNA KION læt pænnta þætta*. Cannot be further dated. — Liljegren, Runurkunder, No. 1924, p. 223.

154. Kjölevik, Strand, Ryfylke, Norway. The *older* runes. In stave-rime. Now in the Christiania Museum. — Says: *In thy kin's grave-mound gather thee to thy elder. Gruse (= the horrors) blast him who would break up thy How*. — See O. N. Run. Mon. Vol. 3, p. 453, and Prof. S. Bugge in Årb. for Nordisk Oldkyndighed, 1884, p. 81.

155. Kjölevik, Norway. A smaller stone and shorter inscription. Now LOST. See same work, p. 125.

156. Kjöbenhavn, Denmark. The *later* runes. A Silver Goblet, in the Danish Museum. The formula of the owner. Date 1729. — *PEÞER IUELL ERICHSEN* &c.

157. Klefva, Gotland, Sweden. The *later* runes and *Latin* letters. Over a deceast man, *ÞORÞAR*. Cannot be further dated. — See Liljegren, Runurkunder No. 1637, p. 190.

158. Kolding, Jutland, Denmark. The *later* runes. On a small oblong Silver Paten. Bears the owner's name: *KLOCKER Uþl COLÞING*. Anno 1683. — A copy in my Collections.

159. Kolindsund, Jutland, Denmark. The *later* runes. A nicely smooth stone, nearly a roundel, engraved on both sides and pierced for suspension. It is a *DOG-COLLAR*, from about the 14th century A. D. Was found in 1872. Bears: *Thou, SUAIN, art TORBIARN'S friend*. Thus the Dog begs, should he lose his

way, to be sent home to TORBIARN. — For another Dog-Collar see FÖRDE, Norway. — Further details in my O. N. Run. Mon. Vol. 3, p. 107.

160. Korpeklinte, Gotland, Sweden. The *later* runes. A tradition about the expedition of Helgo, dated ab. 2500 years before Christ. — See Ol. Worm, Danicorum Monum. Libri 6, folio, Hafniæ 1643, p. 451.

161. Kragehul Moss, Fyen, Denmark. The *old* runes. Date ab. the 4th century A. D. — Only a fragment, of ash-wood. An Amulet or Knife-handle or small Box. Found in 1865. — See O. N. Run. Mon. Vol. 1, p. 317—319; 4^{to} Hdbk. p. 90.

162. Kragehul Moss, Fyen, Denmark. The *old* Runes. Found in 1750. A bone Snake. LOST. See O. N. Run. Mon. Vol. 1, p. 319.

163. Kragehul Moss, Fyen, Denmark. A bone Snake. Of a mythical Character. Freely given, it says: *I, ERIL, ANS-UGC'S (= Woden's) IRON-STORM PIERCER (= this Lance) BID: — GO, GO, GAINST the-SAVAGE; HENCE HURRY HÆGÆL QUICK, on-GORY WAR-BED gash him thro!* The staves are cut with single, double, treble and four-double lines. Date ab. the 4th cent. A. D. — See O. N. Run. Mon. Vol. 1, p. 319; Quarto Hdbk. p. 90.

164. Krogstad, Upland, Sweden. The *old* Runes, *reverst*. Date ab. the 5th yearhundred A. D. *MYSYOUING to-SyOÆIN*. The dots on the dress of the deceast chief I take to be conventional ring-mail. — See O. N. Run. Mon. Vol. 1, p. 184; Vol. 2, p. 967; Vol. 3, p. 31; 4^{to} Hdbk. p. 14.

165. Kragehul Moss, Fyen, Denmark. The *old* runes. A wooden Lid, found in 1750. LOST. Cannot be further dated. — See O. N. Run. Mon. Vol. 1, p. 319; 4^{to} Hdbk. p. 90.

166. Lancaster, Lancashire, England. The *old* Runes. Date ab. the 7th century A. D. *BID (pray) for CÛNBALP CUPBERE(Hting)*. — See O. N. Run. Mon. Vol. 1, p. 373; Vol. 3, p. 184; 4^{to} Hdbk. p. 124.

167. Leaden Tablets. 1. Odense, Fyen, Denmark. Date ab. A. D. 1000—1050. Very small. *Later* runes, and also words in *Danish*. — 2. Lom, Norway. With 9 lines of *later* runes. A small thin slip, $2\frac{5}{8}$ inches long by $\frac{2}{8}$ inches deep. Cannot be further dated. — 3. Malle, Stavanger, Norway. A thin Cross-shaped plaque of *lead*. The *later* runes. Made as a holy Amulet. Date ab. 4th century A. D. — 4. Stören, Tronyem, Norway. A Cross-shaped *leaden* slip, $2\frac{1}{2}$ feet high by a nearly central piece 13 inches across. The *later* runes, mostly worn out. A copy by the Parish priest BULL is in my Collections.

168. Lid, Gausdal, Norway. *AILIFR ALKR bar fiska i RAUþU SIO*. Arendt's drawing in the *later* runes is in my Collections. Cannot be further dated. See Nicolaysen, Norske Fornlevninger, p. 101.

Linating, see Hörsne.

169. Lindholm, Skåne, Sweden. A bone Amulet or Tool or Plaything. The *old* runes have double and treble strokes. Date about the 7th century A. D. The meaning seems to be: *I, ERILÆA, the-ILL (fierce) Go, HIGHT I; AYE, O-SNAKE, AGAINST ÆLA!* An ERILÆA ownd the Kragehul Lance. — See O. N. Run. Mon. Vol. 1, p. 219; Vol. 3, p. 33; Quarto Hdbk. p. 24.

170. Lindisfarne, Northumberland, England. *Old-N. runes*, but also *Latin* letters, with the names of the Apostles. Date ab. A. D. 698. — See O. N. Run. Mon. Vol. 1, p. 449, 453; Vol. 3, p. 193; 4^{to} Hdbk. p. 133.

171. Listerby, Denmark. The *later* runes. Formula of the Builder. Cannot be further dated. Mentioned in my Collections.

172. Lom, Norway. The *later* runes. A small thin slip of lead, with 9 lines, giving the *Latin* Paternoster and the names of the 4 Evangelists. E is here t, S is s, C is c. I have to thank Prof. Olaf Rygh for a drawing by his own hand, delicately figured. — See Årsberet. i Foren. til Norske Mindesmærkers Bevaring, p. 69.

173. Lönborg, Denmark. On the Iron Bar of the Churchdoor. The *later* runes. A long inscription, but the letters are so damaged that we can only see it is the formula of the maker. Cannot be further dated. See Thorsen, De Danske Runemindesmærker, Vol. 1, Nr. 20.

174. Loom, Norway. The *later* Runes. The formula of the Builders: *SIGURDR and BARDR*. Date ab. 1250—75 A. D. — See Nicolaysen, Norske Fornlevninger p. 96.

175. Lund, Skåne, Sweden. A bone Bodkin, found in 1882 in a garden. Tapers to a point. Is about 5 inches long. Greatest depth on the left ab. $\frac{5}{8}$ of an inch. The formula of the owner: *TOFANA SKEFNIK*, in the *later* runes. Cannot be further dated, but seems to be from the middle age. It will appear in my O. N. Run. Mon. Vol. 4.

176. Lund, Skåne, Sweden. In the *later* Runes. Is in the Cathedral. *GOD HELP*. Dated 1424. — See Liljegren, Runurkunder, No. 1916, p. 222.

177. Lund, Skåne, Sweden. The *later* runes. *GOD ME HELP*. Dated 1447. — See Liljegren, Runurkunder, Reference mislaid.

178. Lund Cathedral, Sweden. The *later* Runes. Formula of the Builder *ADAM VAN DURE. GOT HELP*, and in *Latin* staves *ADAMS BÖRN*. On a pillar in the Church is the same inscription. See Liljegren, Run-lära, p. 164.

179. Lund, Norway. On the Church-door. The *later* runes. The formula of the maker of the door: *RÆGNÆS RANDUIK ILþA*. Cannot be further dated. Ol. Worm, Monum. Danic. libri 6, p. 100.

180. Lysö, Åfjord, Norway. The *olden* runes. Mostly worn away. Only a couple X or X and 1< or Λ are left. Date about the 7th yearhundred A. D. — See Foren. til Norske Fortidsm. Bevaring for 1886. Kristiania 1887, p. 121.

181. Maakestad, Norway. A very small Cross, with 2 of the *later* runes (SP) on one side. Same work, 1890, p. 35.

182. Malle, Stavanger, Norway. The *later* Runes. Found in 1887. Date ab. the 14th century A. D. An Amulet of lead. *ESSE (= ecce) crucem domini &c. and the names of the 4 Evangelists*. A copy received from Prof. Olaf Rygh in 1887. — See a second small and thin leaden tablet, ab. A. D. 1000, under ODENSE, Denmark. — Will appear in my O. N. Run. Mon. Vol. 4.

183. Malmö, Sweden. The *later* runes. In a copy of the well-known book »Cyprianus«, printed in Malmö in 1771, are many of these staves. Of course meaningless to the uninitiated.

Man, the Iland, see the Inscriptions under CROSSES.

184. Mære Church, Sparbuen, Norway. The *later* runes. In a kist under the floor of the Chancel. Drawing kindly sent me by Lektor K. Rygh in Bergen. Length ab. 8 inches, by greatest depth on the left of $1\frac{1}{8}$ of an inch. Cannot be further dated. — Will be given in my O. N. Run. Mon. folio, Vol. 4. — The meaning is: *May God save him whom a woman ruind.* We shall never know the secret details.

185. The Maeshowe stones date from ab. the year 1100 to 1190 A. D. — Maeshowe, the Orkneys, No. 1. *þATIR the Wiking came weary hither.* In the *later* runes.

186. Maeshowe, No. 2. The *later* runes. *MOLF KOLBÆINSSON cut these staves.*

187. Maeshowe, No. 3. The *later* runes. *BRAH hewd this.*

188. Maeshowe, No. 4. The *later* runes. *UEMUND raizd this stone.*

189. Maeshowe, No. 5. See under ALPHABETS.

190. Maeshowe, Nos. 6 and 7. Probably sent on a wooden Cavel. The reply, in the *later* runes, cannot be further dated. *ORKASON tells how some fellow-soldiers have fallen in battle.* — See O. N. Run. Mon. Vol. 2, p. 757; and Proc. of Soc. of Ant. of Scotland, Vol. 8, part 1, Edinb. 1869, p. 141.

191. Maeshowe, No. 8. *INGIBORH the fair widow &c. AÆRLIKR carvd.* — See O. N. Run. Mon. Vol. 1, p. 237.

192. Maeshowe, No. 9. The *later* runes, with one *ǫ* (= o) of the older. *THOR (or Javelin) soareth. HÆLHI carvd.* — See O. N. Run. Mon. Vol. 1, p. 485; Vol. 3, p. 214; 4^{to} Hdbk. p. 153.

193. Maeshowe, No. 10. The *later* runes. *þORER FOMIR.*

194. Maeshowe, No. 11. The *later* runes. *OFRAMR SIGURþARSON.*

195. Maeshowe, No. 12. The *later* runes. *OTAR FILA cut this.*

196. Maeshowe, No. 13. The *later* runes. *The man here said, that the booty was carried off 3 nights ago.*

197. Maeshowe, No. 14. The *later* runes. *Jerusalem-men (pilgrims to Jerusalem) broke open this Howe (Picts-house) &c.*

198. Maeshowe, No. 15. The *later* runes. *ARNFIþ MATR cut these staves.*

199. Maeshowe, No. 16. *With that AXE which KOK had &c. Later runes.*

200. Maeshowe, No. 17. *HÆRMUNTR HARþEKSÍ cut the runes.* The *later* staves.

201. Maeshowe, No. 18. *These runes cut that man who is most rune-skilled out west.* The *later* staves. — See O. N. Run. Mon. Vol. 1, p. 238.

202. Maeshowe, No. 19. The *later* runes. *This How (Picts-house) was deserted. Much booty get we out in Romansey.*

203. Maeshowe, No. 20. *LOþBROKAR SCENAR &c. broke open the How &c.* The *later* runes.

204. Maeshowe, No. 21. *ARNFRIþR STAINS risted these staves.* The *later* runes.

205. Maeshowe, No. 22. The *later* runes. Many bind-staves. Not yet redd.

206. Maeshowe, No. 23. The *later* runes. *IKIKÆRþIR of women the fairest &c.*

207. Maeshowe, No. 24. The *later* runes, but with *one* older stave X (o). Thus an övergang block.

208. Molde, Gotland, Sweden. The *later* runes. The name of the Builder. Cannot be further dated. Mentioned in my Collections.

209. Mykene Golden Diadem. The *old* runes. Inscribed ab. 4th century A. D. — See the description, by the owner, Dr. Julius Naue, of Munich, in »Jahrbücher der Kreises von Alterthumsfreunden im Rheinlande«, Tome 93. — Will appear in my O. N. Run. Mon. folio, Vol. 4.

210. Myr, Stjördal, Norway. The *later* runes, carved on a rock. *UB-LIOTR cut these staves*. See »Fædrelandet«, Kjöb., Sept. 6, 1870.

211. Nittorp Church, W. Gotland, Sweden. The *later* runes. A stone slab. The Builder's name. Cannot be further dated.

212. Norway. The *later* runes. On the tooth of a narwhale, the name of the king: *SUERRI*. Date ab. A. D. 1180. — See Ol. Worm, Danica Literatura, fol. Hafniæ 1651, p. 36.

213. Norway. The *later* runes. A Stylus and Wax Tablet. *Announces the shipwreck of the Priest INGEMUND, on his way to Greenland*. Date ab. A. D. 1199. — See a 2nd example of the Stylus under *Greenland*, and a 3rd under *Iceland*. — See Liljegren's Run-lära, p. 182.

214. Norway. On a wooden Cavel. The *later* runes. *Intelligence of the loss of a ship, of which CARL was Captain*. Cannot be further dated. — See Liljegren, Run-lära, p. 182.

215. Norway. The *later* runes. In the Law-book such later staves are forbidden by both king and bishop. Cannot be further dated. See Ol. Worm, Literatura Runica, folio; Hafniæ 1651, p. 14.

216. Norway. The *later* runes. Was sent from Norway to the Royal Danish Society, under the name of king Oluf's Oblate-iron. Bears: *the name of the owner, a lady named RAINUAIK*. Cannot be further dated. A copy, in 4^{to}, is in my Collections.

217. Norway. In the Arna-Magnæan Codex 22^a folio. The *later* runes. Cannot be further dated. Is a scribble.

218. Norway, Oslo. A piece of wood, with *later* runes lightly cut. What is left gives no meaning. Cannot be further dated. — Letter to me from Prof. Ol. Rygh, Christiania, April 27, 1894.

219. Norway. Mutual rights of Iceland and Norway. The *later* runes. Vellum codex. Date ab. A. D. 1084. I have mislaid the reference.

220. Norway. Boundary-line between Norway and Sweden. The *later* runes. Date ab. A. D. 1268 or 1273. — See Norges Gamle Love, Vol. 2, p. 487.

221. Norway. Same Boundary-line. Same work, Vol. 2, p. 489. — *or klæifunni ok j RUNAFURUNA vid steinam*.

222. Norway. Same Boundary-line. Same work, Vol. 2, p. 489. — *hitt f^{da} endamerki or RUNAFURUNNI ok j huitabergh*.

223. Norway. Same Boundary-line. Same work, Vol. 2, p. 489. — or *Rosange ok j RUNASTEIN*. — I cannot give any such examples of Heathen Runic grave-stones — as Boundary-marks — in England, altho we have *hundreds* of such referred to under various names. Such are BARROW (BEORG), (HÆPENE) BURYELES, BYRGELSE, BYRIGELS, BURGILSA. See my O. N. Run. Mon. Vol. 2, p. 855: *ðær Ælfstán lið on hæðenan byrgels. CRUNDEL* (a grave), CRUNDEL(L), CRUNDUL .LOW (a grave or grave-mound), HLÁWE, HLAW, HLAU, HLÆU, HLÆWE, HLEWE, LÆIWÆI, LÆW, LAU, LEAH, LEW. *KIST* (a grave-chamber). *STONE, STÁN, STONE*. Accidentally, to *not one* of these has the word *Rune* been attacht. At the same time I here repeat, what I said in my O. N. Run. Mon. Vol. 2, p. 856: »Now altho some Saxon and German Charters and Limitaries are very old, older than the oldest in Scandinavia, I have never remarkt *one single instance* among them which in any way seems to bear record of similar Runic Stones and Runic Barrows among their population.«

224. Norway. *Later* Runes. A Misleid or LOST slab. Date ab. the 13th century A. D. — See Nicolaysen, *Norske Fornlevninger*, p. 122.

225. Klepp, Norway. The *later* runes. Only the top of a stone left, bearing the figure of a Dragon, and a few staves left: *Uþ* and *OUH*. Same work, p. 297. Cannot be further dated.

226. Bergenhus, Norway. Found in 1851. The *later* runes. A fragment of a marble slab. What staves are left *is not stated*. Nicolaysen, *Norske Fornlevninger* p. 430. Cannot be further dated.

227. Bredem, Norway. The *later* staves. A Drinking-horn with a rim of gold. The inscription gives no meaning. It is: *þREKAR þRELKUR OTL SELþUR TAO EIL HEILþUR*. — Cannot be further dated. Same book, p. 496.

228. Grinde, Norway. The *later* runes. A stone slab. *mik ier SKEGGI firir heit*. Is a Palimpsest stone, uzd a *second* time, with grave-words to a *BRYN-HILDR ENDRID*. Cannot be further dated. Same book, p. 586.

229. Næreim, Norway. The *later* runes. *AUDOR GUNHILTARSUN gære (carvd) mæk*. Cannot be further dated. Same book, p. 809.

230. Norderhov, Buskerud, Norway. The *later* runes. On the south wall of the Quire. There still remaind, in 1823, a risting beginning with *SIGURÐR*. Cannot be further dated. Same book, p. 140.

231. Skrivarberget, Tronyem, Norway. The *later* runes. Some idle words carvd by visitors, which give no meaning. Copied by Arendt. *rutsmurkum uisa firilit . . . BIAURN ristur runur þesar . . . undir austanuerþre orc er gul g (= geymt) niu alna niþr*. Cannot be further dated. Same book, p. 617.

232. Norway. The *later* runes. Border-list, ab. A. D. 1330. There is a *later* and incorrect copy in runes in the Stockholm Library, Sweden. See *Norge's Gamle Love*, Vol. 3, Christiania 1849, p. 152.

233. Norway. The *later* runes. Land-border between Norway and Russia. Date ab. A. D. 1340. — See E. I. Björner, *De Orthographia Linguæ Svio Gothicæ Vulgari*. 4^{to}. *Stockholmia* 1742, p. 60; also *Scriptores Rerum Danicarum*, Vol. 1, p. 26 and fol.

234. Nye Church, Balden, Norway. The *later* runes. A tall wooden Cross Monstrans, in the center the name *IESUS*. Arendt's copy in my Collections. Cannot be further dated.

235. Oddernes, Norway. The *later* runes. Bears: *EYINDR built this Church, godson of HALA, on his patrimony*. Cannot be further dated. — See Nicolaysen, *Norske Fornlevninger*, 2, p. 266.

236. Ödemotland, Stavanger, Norway. A Burnt Bone, from a grave-urn with the usual ashes and bits of charred bone. Only 4 inches long by $\frac{1}{4}$ of an inch on one side, the greatest breadth about $\frac{5}{8}$ — $\frac{8}{8}$ ths of an inch. The *older* runes. Date ab. the 6th century A. D. — The Norse traveler to Sweden gained his object by this Charm-song in stave-rime and end-rime and by the added mystical spells, for he reached his Norwegian home and family in safety, and this memorial was added to his funeral pyre in his honor. — It will appear in my O. N. Run. Mon. folio, Vol. 4. — Prof. S. Bugge thought it meaningless, perhaps magical. — See *Foren. til Norske Fortidsmærkers Bevaring*, Årsber. for 1886, Kristiania 1887, Plate 3, fig. 14.

237. Odense, Fyen, Denmark. The *later* runes. On a *leaden tablet*, only about $\frac{2}{8}$ inches long by $\frac{1}{8}$ deep. Found in 1883 in the old churchyard of St. Knut. Bears Danish words, but also *Latin* staves, expressing the thanks of the Priest who had buried and blest her, for the repose of the noble lady ASA in whose tomb he laid it, for her great benefactions to the Church and Christ's poor. Date ab. A. D. 1000—1050. When found, it was folded to 1-third of its real size, but after gradual warming was opened unhurt. It now shows 8 lines in the *later* staves and 2 lines *in Latin* in the Danish language, the Fyen dialect. See as to such very small grave-memorials my O. N. Run. Mon. Vol. 1, p. 394—395, Vol. 2, p. 865. The good Priest's promise of celestial reward was founded on Our Lord's own words in S. Mathew, ch. 19, v. 29. — See *Årbøger for Nordisk Oldkyndighed*, Kjöbenhavn 1885, for text and engravings; and also, shortened, but with the same illustrations, in English, *Mémoires des Antiquaires du Nord*, Copenhagen 1888.

238. Orstad, Stavanger, Norway. The *old* runes. Date about A. D. 400—500. Found *inside* a grave-kist in 1855. A stone block. — *To HILIGÆ SÆRELÛ carvd. He hath rest here*. See O. N. Run. Mon. Vol. 1, p. 258; Vol. 3, p. 99; 4^{to} Hdbk. p. 61.

239. Brunsgaard, Nylarsker, Bornholm, Denmark. The *later* runes. Near the shore, where the deceased chief had perished. A stone block. KITELBARN, the B given by \mathring{R} . Communicated by P. Hauberg in 1880. Will be given by me in my O. N. Run. Mon. folio, Vol. 4. Cannot be further dated.

240. Östensjö, Norway. The *older* and *later* runes. Date ab. A. D. 1300. Says: Here rests IASPIR KALFSUN &c. A vaulted grave. See *Foren. til Norske Fortidsm. Bevaring*, 1888, Kristiania 1889, p. 47.

241. Östensjö, Norway. The *older* and *later* runes. Date ab. A. D. 1300. A vaulted grave. Same work, p. 48.

242. Overchurch, Cheshire, England. Found as building-material in the 12th Century Church. Date ab. A. D. 600—700. A grave-stone raised to the deceased

Chieftain by his family and retainers or military henchmen. The *old* runes. — Will appear in my O. N. Run. Mon. folio, Vol. 4.

243. Öye, Norway. The *later* runes. Here resteth þORER, mother EIRIX Prest, Pater Noster. — See Nicolaysen, Fortekning for 1866. Kristiania 1867, p. 101.

244. Rådene, W. Gotland, Sweden. The *later* runes. Formula of the Builder. RANI Læt kæra stin þænna a BATAR, faþur sin. — See Liljegren, Runurkunder, No. 1562, p. 175. Cannot be further dated.

245. Rafnkelsstade, Iceland. The *later* runes. The name of the dead chief, FIFILA. Cannot be further dated. See F. Magnusen, Runamo, p. 561, and Kr. Kålund, in Aarbøger for Nordisk Oldkyndighed, p. 103.

246. Raudland, Thelemark, Norway. The *later* runes. Above the door-frame of the homestead. — þIRKIUTR FIFIL me gared (*made*). Cannot be further dated. — See Nicolaysen, Fortekning for 1860, Kristiania 1861, p. 31; and his »Kunst og Haandverk fra Norges forntid«, Part 2, folio, Kristiania 1888, Plate VII.

247. Raudland, Thelemarken, Norway. The *later* runes. Date ab. A. D. 1325. — HAKI BEANARSUN owns me. SUÆN &c. made me. — See O. N. Run. Mon. Vol. 1, p. 294.

248. Rike, Norway. The *later* runes. In a wooden shield with iron fittings and boss. The owner's name: KUNAR KIRÞIM (= KIRÞI mik), IKHL (*revert L*) æia mik. — Cannot be further dated. See Nicolaysen, Norske Fornlevninger, p. 259.

249. Ringerike, Norway. The *later* runes. Boundary-mark. Raizd by AMUND ORMSTAINSSON. Cannot be further dated. — See Liljegren, Runurkunder, No. 2018, p. 240.

250. Rök, East Gotland, Sweden. A monolith bearing more than 770 O. Northern and *later* runes. I mention this here, as it is in fact a Book in stone. Date about the 9th yearhundred. See O. N. Run. Mon. Vol. 3, p. 41 and fol.; 4^o Hdbk. p. 41 and fol. A very long inscription. I give only *one* extract as a specimen: *We saw and remember thou that: Where in gore-fight booty's Warin (= hero, WAMUþ), two where he battled on, with twelve his, war-spoils, gained, Thane of Glory, from Noumi's seamen. That saw-we next: Where he-swept, with-nine war-bands on the north-coast with-me; to the Hraith-Goths added he fresh-rule, that mighty-one on Ub's acre (= the Ocean). Swayed illustrious, he the-daring prince of deck-braves, the-strand of Hraith-mere. Sitteth-he now ready-equipt by-war-steed his, with-shield tight-belted, that-lord-of-the-Mærings. His-rest, so, taketh-he-in-his-Galley.*

251. Römesfjeld, Aafjord, Norway. The *old* runes. On two teeth of the Narwhale, hidden under a rock. On *the one*, the owner's name, KÆTIL A. Kætil owns this. Date about the 9th century, A. D. See Foreningen til Norske Mindesmærkers Bevaring. Kristiania 1881, p. 227; O. N. Run. Mon. Vol. 3, p. 411.

252. Römesfjeld, Norway. The *Old* runes. On a Walrus-ivory tusk. The owner's name: OSSK. Date about the 9th century A. D. See O. N. Run. Mon. Vol. 3, p. 411; 4^o Hdbk. p. 243.

253. Runsten, Öland, Sweden. The *later* runes and also some *Latin* staves. In the Church-book. — *Whoever reads this, this is RUNSTEN &c.; Ion made me.* — See Ahlqvist, Öland, Vol. 2, p. 261. Cannot be further dated.

254. Runsten's Church, Öland, Sweden. In a Massbook printed in 1541 A. D. The *later* runes. Also some *Latin* words in the later staves.

255. Runsten's Church, Öland, Sweden. On the wall of the same Church. The *later* runes. Dated A. D. 1541.

256. Sæding, N. Jutland, Denmark. On the northern outside of the Church. The *later* runes. Date about the 12th century A. D. — See O. N. Run. Mon. Vol. 1, p. 351; 4^{to} Hdbk. p. 104.

257. Saint Rule's Chapel, St. Andrews, Scotland. The *later* runes. Two ristings outside an upper wall. *SSAINR RULR*, cut boldly and deeply. Date about the year 1200 A. D. The SS is to express the Keltic pronunciation. Found by R. Carr, and forwarded by him to me in Dec. 1865.

258. Sealand, Denmark. On the one side of an Ivory Diptych, not an inch high and not half an inch where broadest. The *later* runes. Date about A. D. 900. Found in a turf-moss. Is now in the Stephens Museum, Husaby, Vislanda Station, Småland, Sweden.

259. Seljö, Norway. The *later* runes. In Bergen Museum. Copied by myself in 1881. — *KRISTR HIALB OS UÆL*. Cannot be further dated.

260. Selö Closter-ruins. The *later* runes. On a granite pillar now LOST. All left is: *M, SII =? Maria*. See Christie's Additions to Klüwer's Norske Mindesmærker, a Ms. in Bergen Museum. Cannot be further dated.

261. Sigdal, Aggershus, Norway. The *old* runes. Date ab. A. D. 400—500. Is in the Christiania Forn-hall. — *MIRILÆ rests here, in this hero-grave*. — See O. N. Run. Mon. Vol. 1, p. 271; Vol. 2, p. 841; Vol. 3, p. 100; 4^{to} Hdbk. p. 64.

262. Sigreip, Vamblingbo, Gotland. The *later* runes. On a gate-post. LOST. See Carl Säve, Gotländske Minnesmärker, No. 189. *OLAFR LUÞR GIARÞI US*. See Carl Säve, No. 189; Liljegren, Runurkunder, No. 1858, p. 215.

263. Sweden. *Runic Ell-measure*. The *later* staves. I copy from my O. N. Run. Mon. Vol. 3, p. 220: »I have also seen a Brass Swedish Ell-measure, from about the end of the 18th century, bearing the Runic Calendar«.

264. Sweden. *Runic Fans*. From same book and page. The *later* runes: »In my own Museum is a Fan, of about the year 1800, a unique impression of 2 copper plates, one for each side, colored, showing the Runic Calendar, with several sentences also in Runes. When I was in Stockholm in July 1877, Herr Bukowski, the esteemed dealer in Antiquities, showed me an impression (of course *not* colored) from copper plates he had bought at an auction, intended for a Fan, and bearing the Runic Calendar. On examination, these proved to be the same as the one I had, colored and mounted as a Fan. Engraved Fans apparently first spring up in France in the 16th and 17th centuries. Some were plain, others colored. They were imitated in Stockholm in the 18th century. But such things as Runic Tobacco-boxes and Fans presuppose a large public behind, who desired and used them.«

265. Sweden. *Runic Tobacco-boxes*. From same book and page. The *later* runes: »I may here mention another proof of the popular persistence of Runes and especially of the Runic Calendar in Sweden, in the remarkable fact that when the well-known Dutch Brass Tobacco-boxes were manufactured in Holland, and

afterwards imitated elsewhere, their fabrication was also carried out in Sweden in the 18th and 19th centuries. Two types of these Swedish Brass Tobacco-boxes bear the Runic Calendar, but with Latin letters instead of Runes («Runslafwen Forswenskad»); both are made in Stockholm, one of them is dated 1787, the other 1812.«

266. England. In course of time the runes fell away, and were regarded as olden mystic and mysterious characters. The word RUNISCH is so employed in the 14th century, by the gifted author of »Alliterative Poems«. He says that Belshazzar was:

»Ay biholdand þe honde til hit hade al grauen
& raped on the roz woze runisch saues«.
*Aye beholding the hand, till it had all grauen
and raspt on the rough wall RUNISH saws.*

See »Early English Alliterative Poems, in the West-Midland Dialect«. Edited by R. Morris. Early English Text Society, London 1864, p. 81.

267. Skå-äng, Södermanland, Sweden. The *old* runes. Date about A. D. 200—300. The central risting, discovered by Riksantiquary Hildebrand in 1867, says: *May-HÆRING aye enjoy his-resting-place*. This stone is *twi-writ* (a palimpsest), the only one in Sweden. The *later* staves, in snake-winds round the edge, say: *SKANMALS eke OLAUF let make these marks (= runes) after their father*. — See O. N. Run. Mon. Vol. 2, p. 887; Vol. 3, p. 23; 4^{to} Hdbk. p. 5.

268. Skåne, Denmark. On Parchment. The *later* runes. This Skåne-Law date ab. 1260—1280 A. D. fills no fewer than 200 pages in 8vo; in Part 1 (A) 164; in Part 2 (B) 36 such pages. The latter contains the King-lists, whose date is ab. A. D. 1300—1310. Published in Kjöbenhavn in 1877.

269. Skåne, Denmark. Same codex and runes. Date ab. A. D. 1300—1310. The beginning of a Danish song, with musical notes on 4 lines.

270. Skärkind, E. Gotland, Sweden. The *old* runes. Date ab. A. D. 200—300. *SCIÞÆ leuwæ, SKITH's grave-how*. Found in 1876, by C. F. Nordenskjöld. — See O. N. Run. Mon. Vol. 3, p. 26; 4^{to} Hdbk. p. 7.

271. Skatelöf Church, Småland, Sweden. The *later* runes. In the old Churchyard, on a lying slab. Copied by myself. Incorrectly given in Liljegren, in his *Runurkunder*, No. 1908, p. 221. Date ab. A. D. 1000—1100. *BOSI, TIHU, þer ke[rþu] þ[ita merki e]ft BOSI TAHESUN [here] til SKATMANSLEF kerkiu*. Thus we see BOSI TAHESUN was then priest (here) of Skatelöf Church, and that its *oldest* name was SKATMANSLEF.

272. Skjæberg, Norway. The *later* runes. The formula of the builder. *This house is dedicated to our Lord and to His Mother, and PER EPOSTOLA (= the Apostle Peter)*. *This stone made BOTOLF stone-master*. — See Nicolaysen, *Norske Fornlevninger*, p. 4.

273. Skjæberg, Norway. The *later* runes. On the flat rock. Found by Adjunct M. Arnesen in 1872, who sent me a copy. *STINAR fell on his nose*. This humorous risting cannot be further dated.

274. Slesvig Cathedral, S. Jutland, Denmark. A copy in my Collections. The *later* runes. Bears: *ÆFLI me [f]jecit*. Cannot be further dated.
275. Slesvig, Denmark. The *later* runes. *Ikiu UULLFS, The border-mark of Wulf*. Cannot be further dated. — See F. Magnusen, *Runamo og Runerne*, 4^{to}, Kjöbenhavn 1841, p. 479.
276. Småland, S. Möre Härad, Sweden. Over 30 names or runes, in the *later* staves, scribbled on the church-door. — See Liljegren, *Runurkunder*, No. 2977, p. 265.
277. Sogndal, Norway. The *later* runes. A Boundary-mark. *King OLAF sat between these stones*. Cannot be further dated. See Liljegren, *Runurkunder*, No. 2020, p. 240.
278. Solen, Norway. A broken stone. The *later* runes. No complete word can now be redd. Letter from A. Lorange, Bergen, 1880. Cannot be further dated.
279. Sonstebö, Norway. The *later* runes. Pair *FINR and SKOFT* raised *this stone when they divided their lands*. *SAÖNER UALA*. A Boundary-mark-stone. See Nicolaysen, *Foreningen til Norske Fornmindes Bevaring*, Christiania 1857, p. 27, and Part 1, Christiania 1862, p. 99. Cannot be further dated.
280. Sörbö, Norway. The *later* runes. Mentioned in my Collections. *þUR-MUþR and RURKAR NUIþ SU sian &c.* Cannot be further dated.
281. Sproge, Gotland, Sweden. Brought from Urgude. The *later* runes. *SIHRAIFR made, IOHAN let make; KUþARFAR let make this wall &c. Pray &c.* This stone is since carried to Thomasarfve stead. Dated A. D. 1514. Carl Säve, *Gotland's Runinskrifter*, No. 147, p. 48; Liljegren, *Runurkunder* No. 1855, p. 214.
282. Stavanger, Norway. The *later* runes. The stone bears: *EIIL faþur*. Cannot be further dated. See Nicolaysen, *Norske Fornlevninger*, p. 795.
283. Stenstad, Holden, Norway. The *old* runes. A *not* large roundish stone found in 1781 *inside* a Cairn, and sent over to Denmark as a gift to the Danish prince Frederik. Is now at Jægerspris. Date about the 5th yearhundred A. D. Bears: *IGING ON (= of) HÆLI owns this grave*. — See O. N. Run. Mon. Vol. 1, p. 254; Vol. 2, p. 839; Vol. 3, p. 78; 4^{to} Hdbk. p. 52.
284. Stentofte, Bleking, Sweden. Date about the 7th yearhundred A. D. Seems to say: *Aye shall they have lustre on the fresh floor of their tumulus, HÆTHU-WOLÆFA GÆFING and HÆRIWOLF MÆ*. — See O. N. Run. Mon. Vol. 1, p. 167; Vol. 3, p. 34; 4^{to} Handbook p. 25.
285. Stenvik, Stjørdalen, Norway. On a stone found in a gravemound. The *old* runes. LOST. — See »Fædrelandet«, Kjöbenhavn, Sept. 6, 1870.
286. Stören Church, Tronyem, Norway. The *later* runes. A high Cross-shaped *lead*en tablet, 2½ feet long, with a center slip of 13 inches. Only a word or two now left. A copy by the Parish Priest Bull, made in 1811, is in my Collections. Cannot be further dated. See under *Lead*en Tablets, for other such inscriptions on *lead*.
287. Strand, Ryfylke, Norway. The *old* runes, *reverst*, redd from below upward. Date about the 3rd yearhundred A. D. *To HÆDULÆICÆ aye the terror*

of the coasts. *IND* buried him with his kin. — See O. N. Run. Mon. Vol. 3, p. 453; 4^{to} Hdbk. p. 238.

288. Strand, Hallingdal, Norway. Only a fragment of a rune-stone. The rest LOST. See Nicolaysen, Foreningen til Norske Fornlevningers Bevaring, Kristiania 1868, p. 321. Cannot be further dated.

289. Strandebarm, Bergenhus, Norway. The *later* runes. All left is: A UILIR... *GARTUR OMMUNOR*. — See same work, p. 368. Cannot be further dated.

290. Strandebarm, Bergenhus, Norway. The *later* runes. Came to the Bergen Museum in 1835. — *OSTAINI IþþÆS KIRÆN ISTÆIN SKÖLTILÆS*. Found in the Church-fence. Copied by me in 1881. Cannot be further dated.

291. Strandebarm, Bergenhus, Norway. Nearly 30 *old* runes, *reverst*, redd from above downwards, and difficult to translate. The first word is *ORþLI*. A photograph is in my collections. Cannot be further dated.

292. Strykkermarke Church, Lolland, Denmark. The *later* runes. A small hollow of *lead*, about 2 inches long by $\frac{6}{8}$ of an inch deep. Found deposited as a Reliquary in the Altar. It contained the written name of the Holy-lave inside. — *ÆPISKOPUS GISIKO*. The Bishop here commemorated thus consecrated the Altar as Bishop of Odense in Fyen between A. D. 1286 and 1300, and this will be the date of the Reliquary. It is engraved, full size, in *Antiqvarisk Tidskrift*, Kjöbenhavn 1845, p. 222.

293. Sweden. A bone or wooden Cavel. Date about A. D. 800—850. — See Liljegren, *Run-lära*, p. 57; *Scriptores Rerum Danicarum*, Vol. 1, p. 448. »Cum literis regia manu, more ipsorum deformatis ad serenissimum reuersi sunt Augustum«. *Rembert*, *Vita Ansgari*. *Scriptores Rerum Danicarum*, Vol. 1, p. 449. Magnum hisce Remberti verba robur addit Alphabetum illud vetus & vere *Runicum*, quod Hrabanus Maurus quidem Seculi IX Scripta nobis consentirent. Verba Hrabani . . . Litteras quas utuntur Marcomanni, quos nos. Nordmannos vocamus . . . Danos & Septentrionis nostri populos.«

294. Sweden. The *later* runes, where still uzd, were abolished by Olaf Skötkonung, ab. A. D. 1018. — See Ol. Worm, *Literatura Runica*, Hafniæ 1651, p. 154.

295. Sweden. Archbishop Olaus Magnus tells us, that the Swedes cut Rune-staves (the *later* runes) on the bark of trees. Date ab. A. D. 1500—50.

296. Sweden. Runic Calendar. The *later* runes. The stone now at Dagsnäs, Sweden. The maker's name. *BIÖRN*. Cannot be further dated. See Liljegren, *Runurkunder*, No. 2713, p. 259.

297. Sweden. Runic letter-writing. The *later* runes. Mentioned in my Collections. Dated 1547.

298. Sweden. Runic letter-writing. In *later* runes and also *Latin* letters, freely intermixt. Mentioned in my Collections. Dated 1551.

299. Sweden. A rune-stone, the *later* staves, raised by his widow to J. HADORPH on his death July 12th 1693. Folio. Is followed by a poem in Swedish. Is in my Collections.

300. A stone, Sweden, raised by P. SALAN, on the death of ULRICA ELEANOR, queen of Sweden, 26 July 1693, followed by a poem in Swedish. Folio. Is in my Collections.

301. Sweden. The *later* runes. Engraved on the grave-shield of PETRUS GERINGIUS, who died the 30th of March 1729, by J. G. HALLMAN. Folio. Is in my Collections.

302. Sweden. The *later* runes. Engraved on the Shield of Prince Gustavus, the 16th of April 1685. Folio. Is in my Collections.

303. Sweden. The *later* runes. Engraved on the death-shield of STENO BIELKE, on his death in 1684, aged 61, by J. PERINGER. Also with *Latin* staves. Folio. Is in my Collections.

304. Sweden. Boundary-line between Sweden and Denmark. The *later* runes. The agreement was between EMUND 2 SLEMME, ab. 960, and SVEN TIUGUSKIÆG of Denmark. See Svenskt Diplomatarium, 4^{to} Vol. 1, p. 28 and fol.

305. Sweden. The *later* runes. The last portion of a long Dialogue between the Virgin and S. John, on the death of Christ. On Vellum. Old Swedish-Six leaves, small size, dated ab. A. D. 1300. First published by Peringsköld.

306. Sweden. Olaus Magnus (Lib. 1, Cap. 36) speaks of Runic Mss. at Skara and Upsala Cathedrals. They are now apparently LOST, and cannot be further dated.

307. Sweden. The *later* runes. Vellum Codex. A long prayer, with a red stroke where the reader is to make the sign of the Cross. Cannot be further dated. See Liljegren, Run-lära, p. 145.

308. Sweden. A wooden Cavel. On a balk. The *later* runes. So told by Rudbeck in his Atlas, 3, p. 58. Cannot be further dated. — See Liljegren, Run-lära, p. 183.

309. Sweden. Rune-stave, Vellum Ms., 14 leaves. Then follow 5 pages of prayers from Saint Birgit's Revelations, in *Roman* letters. Was already written in 1441, but is older. Bought by the Chamberlain L. F. Rääf in East Gotland. — See Liljegren, Runurkunder, No. 2825, p. 268.

310. Sylling, Norway. The *later* runes. A letter from Fritzner, in 1879, says the stone is lost. — *SAILGÆRþIR rests here. God keep thee. ASLAKR carved me.* Valuable for the very old g. s. m. PINA, of thee. Cannot be further dated. See O. N. Run. Mon. Vol. 2, p. 794.

311. Tanem, Klæbo, Norway. The *old* runes. *MÆNFS LOW* (grave-mound). Cannot be further dated. See O. N. Run. Mon. Vol. 1, p. 116; 4^{to} Hdbk. p. 73.

312. Tanger's haug, Norway. The *later* runes. *URRITyO stin þinsi, iftir AL &c.* Cannot be further dated. Mentioned in my Collections.

313. Tanum, Bohuslän, Sweden. The *old* runes. Found in the beginning of this century. *Reverst* runes. *The death-pillar of THRÆWING.* — See O. N. Run. Mon. Vol. 1, p. XXVII and p. 196; Vol. 2, p. 875, 976; 4^{to} Handbook p. 3.

314. Thames Fitting, England. Of bronze, once gilt, and ends with a Dragon's head. Dredged out of the Thames in 1866, and bought by the British Museum. It has belonged to a Shrine or Casket. Greatest length 7³/₄ inches, by nearly half an inch deep. — See O. N. Run. Mon. Vol. 3, p. 204; 4^{to} Hdbk. p. 147. — *Here IONAS asks to be cast into the deep.* Date ab. the 8th yearhundred A. D.

315. Thisted, N. Jutland, Denmark. A Christian slab. Date about the 12th century A. D. — *THORÆ, TAD'S SON, rests here.* The *later* runes. — See O. N. Run. Mon. Vol. 1, p. 355; Vol. 3, p. 147; 4^{to} Hdbk. p. 105.

316. Thorsgård, Tiller, Norway. The *old* runes. In 1870 the stone was *destroyd* by the finder. Cannot be further dated. — See O. N. Run. Mon. 4^{to} Hdbk. p. 74.

317. Thuv, Norway. The *later* runes. Says: *HAILKI raizd stone this after KAITIL his brother. FAK.* Cannot be further dated. A copy in my Collections.

318. Timmelhed, W. Gotland, Sweden. But the stone was taken to Dagsnäs. The *later* runes. Cannot be further dated. — See Liljegren, Runurkunder, No. 1410, p. 159.

319. Tind Church, Bradsberg, Norway. Carvd on the doorpost; 2 lines of the *later* runes, redd from below upwards. They commemorate the consecration of the building by RAGNAR, Bishop of Hammer. He was the 3rd bishop of Hammer, from 1180 to 1190, and we thus get a nearly exact date. See the engraving of the door, and Dahl's remarks, in his folio: »Male einer sehr ausgebildeten Holzbaukunst aus den frühesten Jahrhunderten in den innern landschaften Norwegens«. Folio. Dresden 1837, Nachtrag p. 3.

320. Tingvold, Norway. The *later* runes. In the Quire of the church. Date ab. A. D. 1200. The formula of the builder. *I pray you for God's sake &c. But my name is GUNNAR &c.* Cannot be further dated. First copied by Bure in 1622; and see Nicolaysen, p. 555.

321. Tingvold Church, Norway. The *later* runes. Name of the Builder, *UILHIALMR.* Cannot be further dated. — See Ol. Worm, Antiq. Danicæ, p. 56.

322. Tinn, Norway. The *later* runes. Date ab. A. D. 1185. — *RANNAR, bishop, consecrated this Church, and several men followd him, and he cut these runes.* See P. A. Munch, Norsk Tidsskrift for Videnskab, p. 40; and Dahl, Denkmale, folio, Dresden 1837, Nachtrag, plate 7.

323. Torpa Church-wall, E. Gotland, Sweden. The *later* runes. Bears: *IOÞU SIKI AN þAIS KIR(KU).* *SIGGE was the builder* of this church. Date ab. A. D. 1000. See my article hereon, with an engraving, in »National-Tidende«, Kjöbenhavn, Feb. 22, 1874, p. 207. The stone is 2 feet high by 16 inches broad. A drawing, full size, by Count Hermelin, is in my Collections, made in 1870: Carvd on the *one* side is a Woman riding on a Lion (Christ defending His Church); on the *other* side a Man and a Woman (Christ and His Church).

324. Torpe, Norway. On a squared stone in the south wall. — *þetta hus er vigd drottini varom ok modur hans Maria ok Petre postola, this house is dedicated to Our Lord and His mother Maria and to the apostle Peter.* The *later* runes. Cannot be further dated. See Nicolaysen, Norske Fornlevninger, p. 4.

325. Torpe, Norway. Arendt's reading was: *Steinn þenna gerdi BOTOLF steinmeistari.* The *later* runes. Cannot be further dated. Same book, p. 4. The Ål Church-rising is by the same *BOTOLF.* Same book, p. 4. Cannot be further dated.

326. Tossog, Norway. On a stone. UN, and other bind-runes. Cannot be further dated. — See F. Magnusen, *Runamo og Runerne*, 4^{to}, Kjöbenhavn 1841, p. 200.

327. Tjore, Norway. The *later* runes. Copied by myself in Bergen, in 1881. *ARTIþl TAHR BIARNAR SUNAR &c.* See drawing in Undsets Tronyem stones, 4^{to}, Plate 16, No. 2. Cannot be further dated.

328. Tomstad, Mandal, Norway. The *old* runes. Date ab. the 6th century A. D. Reads from the right downwards, in *retrograde* staves. Found in 1852. — (ʔaceþ)ÆN carvd to WÆRU. — See O. N. Run. Mon. Vol. 1, p. 264; Vol. 2, p. 841; 4^{to} Hdbk. p. 69.

329. Tronyem Cathedral, Norway. *ION erkibys(kup) gaf þanna stain &c.; her huilir &c.* The *later* runes. Date about A. D. 1282, in which year the Archbishop died. This is a palimpsest stone. It bears a later Danish epitaph over a lady who died in 1610. See Nicolaysen, *Foren. for Norske Forntids &c. bevaring*, Christiania 1857, p. 40.

330. Tronyem Cathedral. *MARIA.* The *later* runes. See J. Undset, *Indskrifter fra middelalderen i Thronhjems domkirke*, 1888, Christiania, p. 9. Cannot be further dated.

331. Tronyem Cathedral. The *later* runes. *SIGURþR.* Same work, p. 9. Cannot be further dated.

332. Tronyem Cathedral. — The *later* runes. *AMUDE han riste mik . Guþ sihni.* Cannot be further dated. Same work, p. 10.

333. Tronyem Cathedral. The *later* runes. *Guþ ok hin hælgi OLAFR, kongr, hialpi þeim mane er þesar runar ræist meþr sina hailighu arnar orþe . . . ?* Date ab. the 14th century A. D. — Prof. K. Rygh, *Norsk Aarsberetning for 1873*, p. 49; and Undset p. 13.

334. Tronyem Cathedral, Norway. The *later* runes. *Kuþ kæti þina RUNNFR (= RUNNOLFR) SIKMUNTAR SON, nu ok iafnan (now and always).* Same work p. 14. Cannot be further dated.

335. Tronyem Cathedral, Norway. The *later* runes. *(G)Uþ taki sal KETILLS.* Cannot be further dated. Same work p. 15.

336. Tronyem Cathedral, Norway. The *later* runes. *þORUALR SIGURþR Ristit runor þesa.* Same work, p. 10. Cannot be further dated.

337. Tronyem Cathedral, Norway. The *later* runes. *Mik ier SKEGGI firir heit, My name is SKEGGI.* Cannot be further dated. Nicolaysen, p. 586.

338. Tronyem Cathedral, Norway. The *later* runes. *AMUNTI.* Cannot be further dated. Nicolaysen p. 17.

339. Tronyem Cathedral, Norway. The *later* runes. *UILHIALMR.* Cannot be further dated. Same work p. 56.

340. Vatsnfjord, Iceland. A Lavatorium of bronze. Formula of gift to the Church by þORUALD and þORDIS, about A. D. 1224. Kålund, in his *Bidrag*, Vol. 1, p. 598, says it is *false*, which is a great mistake on his part. See *Antiqvariske Annaler*, Vol. 4, p. 526, 616. — The *later* runes.

341. Whitby, Yorkshire, England. This has been given under *THE HOME COMBS*. But I repeat it here as it is so costly. It was found, among other refuse, in the kitchen-midden of the old monastic family (house). The *old* runes echo the prayer of the Cloister-folk: *God bless us! God Almighty help our house*. Date about A. D. 600—650. — See O. N. Run. Mon. Vol. 3, p. 180; 4^{to} Hdbk. p. 118.

342. Hyby, Skåne, Sweden. May 1894. Docent Söderberg informs me, that the small stone, supposed to be an Amulet, found there in 1844 and spoken of in *Antiquarisk Tidskrift* for 1865, Kjöbenhavn, top of p. 206, was a *forgery* by the then schoolmaster in Hyby.

343. Lund, Skåne, Sweden. In the same letter Docent Söderberg mentioned that some years ago there was found near Lund the rib of a large animal; it is still kept in the Lund Museum under his charge. It bears, in *later* runes BRITIA IARLA FOL, which I permit my reader to translate.

344. Vindlaus, Bratsberg, Norway. The *later* runes. Date ab. A. D. 1300. *These runes carvd UISTÆIN. Luck to him who cut them, and eke to him who reads them*. See *Forening til Norske Fortidsmindesmærkers bevaring* for 1867, Kristiania 1868, p. 94.

345. Winje, Bratsberg, Norway. The *later* runes. Carvd on 2 tall pieces of the old Church-door. Copied by Arendt and myself. A long declaration by *SIGURÞ* to *SUARRI*. Date ab. A. D. 1200. Is (or was) in the Danish Museum.

346. Visingsö Church, Småland, Sweden. The *later* runes. On the Iron Bar of the Church door. *ASMUTAR karþi törar lafri*. — See Liljegren, *Runurkunder*, No. 1942, p. 226. Cannot be further dated.

347. Norrviddinge, Gårdsby, Småland. The *later* runes. On an Iron plate. *Iro lios uari min smilr firi þe milt(a) anta*. Cannot be further dated. Same book, No. 1944, p. 226.

348. Uppvidinge, Elghult, Småland, Sweden. The *later* runes. *KIRK þusui hak RUÞARNN*. Same book, No. 1945, p. 226.

349. Vordingborg, Sealand, Denmark. The *later* runes. Date about the 7th century A. D. *After AþISL his father &c*. Lower down: UI (= May Thur bless these runes!). When removed to the Danish Museum this stone fell, and the letters are not now so clear as when my engraving was made. — See O. N. Run. Mon. Vol. 1, p. 335; Vol. 2, p. 857; Vol. 3, p. 139; 4^{to} Hdbk. p. 96.

RUNIC GRAFFITI AND SCRIBBLES.

1. These also belong to Literature, and we have many specimens of this class of Rockcarvings. Chief among them is the well-known group (which see under MAESHOWE) cut on the walls of the old Picts-house Maeshowe, in the Orkneys. Casts were generously given to the Danish Museum by the digger, James Farrer, and may still be studied there. The original inscriptions have suffered much from damp.

2. Barnspike, Cumberland, England. The *later* runes. About 20 letters scribbled on a rock. Cannot be further dated. Communicated to me by Dr. W. L.

Charlton, Reenes, Bellingham, Northumberland, in Feb. 1894. — See also the Barnspike inscription dated A. D. 1100—1169.

3. Bud, Akerö, Tronyem, Norway. — In »det Kongelige Norske Videnskabs Selskabs Skrifter«, Trondhjem 1892, p. 254. Adjunkt K. Lossius says that, between Bud and Fagerviken, about 2 runes are carelessly cut in.

4. Hitardal, Myre, Iceland. A probably magical inscription, in *reverst* runes, is described by F. Magnusen, in his *Runamo og Runerne*, p. 655. Cannot be further dated.

5. Paradise cave, Iceland. Many old and later runic letters, scribbled in. Cannot be further dated. Same book, p. 654.

6. Skåne, Skjut, Sweden. A number of names scribbled in, on both sides of the Church door. Cannot be further dated. — See Liljegren, *Runurkunder*, No. 2978, p. 265.

7. Saint Molio's Cave, Holy Iland, Arran, Scotland. The *later* runes. A Norwegian visitor's name. Date about the 10th century A. D. — See O. N. *Run. Mon.* Vol. 3, p. 320, 414.

8, 9, 10, 11, 12, 13. A visitor's name. Cannot be further dated.

14. IOAN cut his name. Cannot be further dated.

15. Tronyem Cathedral, Norway. Some of the ristings here are scribbles. They cannot be further dated.

CHAPTER XXI.
BRACTEATES.

These remarkable golden ornaments, so characteristic of Scando-Anglian art in the Early Iron Age and later, even down to the time when the *later* runes had come in, need not keep us long. They are abundantly figured and discuss, often with lengthy comments from every quarter, in my O. N. Run. Mon. Vol. 2, p. 519; Vol. 3 (see the Index for the pages); and 4^{to} Handbook p. 166 and fol. and p. 255. The number there given *bearing runes* (the uninscribed are of course omitted) is 96. Since then the list has swollen to 108, most of these additional ones found in Denmark. But of these runic stamps *very many* are DUPLICATES, and new such are found from time to time. The whole group at this moment *known* in Public Museums cannot be less than *at least* 250. This is *besides* what has gone to the meltingpot, or which otherwise are lost or destroyed. — See Runic Coins.

Of these 250 golden bracteates No. 7 (Nebenstedt, Danneberg, Hanover), No. 8, 9, 16 (Slesvig or Holstein), No. 22 (Cörlm or Cöslin), No. 81 (? Mechlenburg, Hanover), and No. 93 (Wapnö, Posen, Poland), or 8 taken together, have been found *over the border of the Danish Kingdom* as WANDERERS. *All the rest* have turned up in Scando-Anglia.

CHAPTER XXII.

RUNIC COINS.

The earliest date of any Golden Bracteate is 1674, when 3 such were found by a peasant at Wää in Skåne, Sweden. See Joh. O. Lindfors, *Om Guldbracteater*, 4^{to}, Lund 1846, p. 2. For this notice he refers to J. Scheffer, *de Orbibus tribus aureis &c.* Holmiæ 1675, 8vo.

Liljegren, in his *Run-urkunder*, Stockholm 1833, offers this whole subject the space of 6 small lines in a note, and states that »more than 20« such small pendants were then known. The 3 of 1674 had swollen to say 25 in 1833, or about 22 in 159 years, or about 7 per annum.

These blinks are often found many at once. Thus the rich Sletner find (Norway, 1850) of Golden Rings and Ornaments contained 17, of which 5 were struck from one die, 2 from another, and 2 from a third die. All had been probably used as a Necklace. — See O. Rygh, *Sletnerfundet* (*Vidensk. Selskabets Forhandling*, Christiania 1864).

Now from the 4th century to the 19th is 15 centuries. Divide 1500 by 7, and we get 211 per annum.

And at any moment hoards may turn up, giving numbers of *Duplicates* of old types, and many *variants* of new.

Now if all this could take place with regard to an exceptional ornament, it would a hundred times more be the case as to the absolutely necessary rune-bearing silver SHILLINGS struck in Scandinavia in the 11th century. But 100 times 211 is 21,100. A thousand or two such runic monies are in public museums or private collections, besides the heaps lost or buried and the many melted down in the olden time, when there was no *Treasure-Trove Law*. — See BRACTEATES.

CHAPTER XXIII.
GOD-LORE (MYTHOLOGY).

THE »CODEX RUNICUS«.

Our heathen forefathers in Scando-Anglia wrote their annals and songs and death-memorials and messages on hard materials, on stone or on wooden boards or on cavel or bark or metal or what not. *All the oldest literature* in the Northern lands was for centuries of this character, and even partly so continued, overlapping the *following* (parchment) period.

For the religion of Christ by degrees began to find its way among them — first in England as being nearest Christian Gaul and Italy, and then, by means of British missionaries, to the lands of their kinsmen in Scandinavia. Slowly the new faith spread, and by the year 1000 all the North was nominally *Christian*.

But this brought two results, first in the *letters* employd, and next in the *material* on which the staves were written. The *older* runish alphabet gave way to the *later* or shorter, and this to the still handier Roman A. B. C., now universal in all the civilized south and west. Three letters, wanting in Latin (P, W and Y) were added by the experts from the older stave-row. — And to the knife or needle or hammer succeeded *the pen*, which coverd the sheet of skin with abiding ink.

In my Chapter XX, »RUNIC LITERATURE«, I have mentiond several such *Pen-written* runic chits or leaves or volumes, still existing; I also directed attention to others, now LOST, but which existed in Scandian provinces some 2 or 3 centuries ago. The *hundreds* once in circulation, but of which we have no record, I *could* not add to the list. — It is in vain to speak of such runic vellums in England, as they necessarily gave way to *Roman* letters at so very old a period.

Best known of all these runic leaves or books, is the volume formerly the property of Olaf Worm, now in the Arna-magnæan Library in Kjöbenhavn. A photolithographic facsimile of the whole was issued by the Arna-magnæan Commission in 1877, filling 200 8vo pages. The ink of the *text* is *black*, that of *the rubricks* is *red*. As an Appendix to the Facsimile volume the late Prof. P. G. Thorsen printed an interesting treatise (Kjöbenhavn, 8vo, 1877, pp. 113) »Om Runernes Brug til Skrift udenfor det monumentale«. He here shows that this codex is in fact 2 *separate manuscripts* placed together, written by 2 distinct penmen the one about A. D.

1260—80, the other about A. D. 1300—10. In *the older* some later paragraphs have been added, from about 1320 down into the 15th century, and later, also in runes.



Most of my readers have no distinct idea of the appearance of a runish vellum. I therefore think it right to give here a facsimile of a page in this »Codex Runicus«, and select p. 25, verso, transliterating the staves into the answering *Latin* letters. The rubrics are printed *in red*, as in the original. We thus get:

UP : FORE : IORP : FÆSTAR : MAN : ANDRUM :
 IÖRþ : AT : KÖPÆ : OK : UIL : ÆI : HALDÆ : UI-
 PÆR : HAN : BÖTÆ : HANUM : SIAHS : ÖR-
 Æ : ÆELLÆR : SIATTÆ : MANS : EP : MÆLÆR :
 HAN : TIL : KÖRS : OK : UIL : HAN : ÆI : HAL-
 DÆ : BÖTÆ : TUA : ÖRÆ : ÆELLÆR : ÞRIPÆ :
 MANS : EP : ÞÆTTÆ : UILLÆ : SUMMI : AT : LO-
 HUM : HAFÆ : UM : ANNÆR : SÆL : IORP : S-
 INÆ : BORT : OK : SKÖTÆR : OK : UIL : SIPAN :
 DYLLÆ : AT : HAN : SALDÆ : ÆI : OK : ÆI : SK-
 ÖTÆ : HAN : ÞA : MA : HAN : ÆER : FIK : ALDRIH :
 UARÆ : UIPÆR : UÆRN : FÖR : ÆEN : HAN : HA-
 FIR : FANGIT : LAHÆ : HÆFP : OFNA : IO-
 RPÆN : ÞÆT : ÆERÆ : ÞRE : HALMÆ : ÆI : ÞO :

I have now, with great labor, brought together what is before the reader as examples of my argument. Doubtless I have overlooked *hundreds*, but they must go to strengthen my whole system. So we now come to that great question popularly called GOD-LORE. There is no doubt that the German-Saxon folk-clans worshipt the same Head-gods, THUNOR and WODEN and the like. But of the great epical groups, as developept gradually by the Scando-Anglic Poets, they had little save the Scando-Gothic legend of FAFNE and the Gold-hoard. These clusters of old tales, which included *all* the chief Deities, were well-known by our foreelders as far back as *prehistoric* history and tradition go. They meet us in Runic monuments from the 10th and 11th and even the 12th centuries A. D., and *new* ones of the same mythic character now and then turn up. Doubtless the persons mentiond on these runic monoliths *claimd descent* from the great hero SIGURD (SIGFRID). I have never heard of a *single one* carving on a grave-slab of granite or wood or any other material as having been found in any southern land. They are all in Scando-Anglia.

THE BOUND LÓKÉ.

From Hexham Priory Church, Northumbria, England.

Begun by WILFRID, about the middle of the 7th century A. D., with the help of the French and Roman workmen still left in Britain. He died in 709 A. D. In 875 every part of the Monastery, except the stone-work, was destroyed by the Danes. Here engraved *double the size*, from the woodcut No. 2, p. xxxiii, in Raine's »The Priory of Hexham«, Vol. 2, Surtees Society, Durham 1865.

Several remarkable and astonishing variants are found in England, Denmark, Norway, Normandy and elsewhere. Let us now shortly recapitulate the story, which includes *all* the chief Northern Gods. See Carl Säve on the Ramsund and Gök and West Versås stones in Sweden, Swedish Church-door posts at Gaulstad and Hyllestad, and at Leeds in England bearing the WELAND episode, with the WALKYRIES &c. We have these old Deities from about A. D. 700 down to the 12th and 13th centuries A. D.

1. LÓKÉ BOUND, Kirkby-stephen stone, Westmoreland, England (O. N. Run. Mon. Vol. 3, p. 179).

2. BALDOR'S DEATH, where he is not a mechanical Christ, for he dies of *Arrows*, not a natural death. (Ruthwell-Cross words, O. N. Run. Mon. Vol. 1, p. 431).



THE BOUND LÓKÉ. 7th century A. D.

3. WODEN ON SLEIPNER, Habblingbo stone, Gotland, Sweden (O. N. Run. Mon. Vol. 1, p. 224).

4. A WALKYRIE welcomes the fallen hero to Walhall (O. N. Run. Mon. Vol. 2, p. 708).

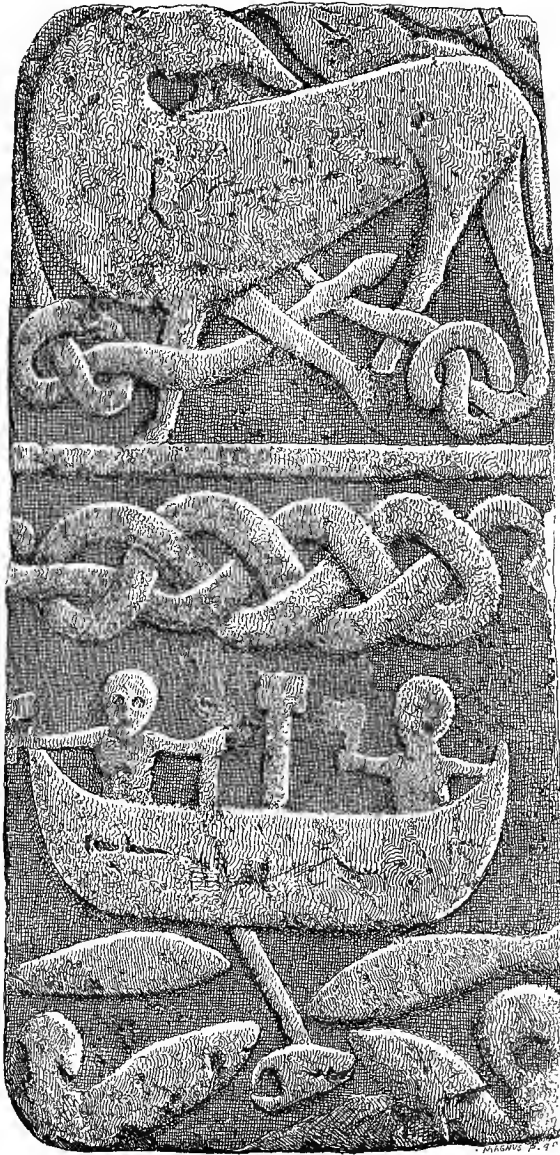
5. The DEADLY GOLD-HOARD, where we have the whole group of Northern Deities, Andvare, who bans and curses Lóké who had compelled him to give up his last Jewel, the golden Ring, which the Dwarf ANDVARE holds up, as on the Dráfle stone.

6. FAFNER already half a Dragon. Versås Door, Sweden.
7. SIGURD slays the Dragon, Dräfle stone, Sweden, and the Nordenhov block, Buskerud, Norway.
8. SIGURD hears the Hawks on the Tree, which warn him against the false Regin.
9. GUNNAR harps in the Worm-pit. See the Lockne wooden Font, Jemtland, Sweden.
10. The DRAGON flies off with the Kemp and his horse. The Harg stone, Upland, Sweden.
11. ÆGIL'S House is stormd. — The Franks Casket.
12. LÓKÉ killed ODDER (Otter), HREIDMAR'S SON, who had taken the shape of an Otter.
13. HREIDMAR forced the Gods to pay the boot, if they would spare Lóké the loss of his head.
14. The Gods bid LÓKÉ get the sum, and to do so he seizes the dwarf ANDVARE in the Andvare-foss, and takes from him *the whole* of his gold-treasure, even his last Jewel, a Ring.
15. The dwarf ANDVARE holds up the Ring.
16. SIGURD gets the Horse GRANE and the sword GRAM.
17. REGIN is changed to a Dragon, and as such watches over the gold-heap.
18. SIGURD slays him with the sword GRAM.
19. REGIN, FAFNER'S brother, cuts the heart out of FAFNE.
20. REGIN eats of FAFNE'S heart, and thus is able to understand the song of birds, which warn FAFNE that REGIN would betray him.
21. Another SIGURD monolith is mentiond in »Månadsbladet«, Stockholm, 1890, p. 85. This has also a *third* mansfigure, probably REGIN, which most likely was also on the Dräfle stone, which is broken off here.
22. REGIN, HREIDMAR'S SON. Here we see the Double-bellows, the Hammer, the Anvil, the Tongs.
23. GUNNAR harps in the Worm-pit with his feet, to lull the serpents. So also on a 13th century Norse piece, and the Lockne wooden Font, Sweden, on the 1st top medallion.
24. GUDRUN gives the warning Ring for GUNNAR and HÖGNE. See the Bride-Chair, Hiterdal, Norway.

In this long list, to which other pieces might be added, I could not arrange them in any precise order, they play so into each other. But I have never seen *any one* such reference to the old lays and legends of this class in any German or Saxon land. Should such exist, or hereafter be found, I shall be happy to make them known, *in case* this work should ever reach a second edition. — One word, WALKYRIE, has never been found in Denmark or Sweden, only in England and Iceland.

I conclude by repeating here 2 grave-slabs from England, where Christianity was young, dating from about the 7th century A. D. The Christian teacher tells his countrymen that their fore-fathers worshipt *the Strongest*, and this was Christ, who

punisht the giant-fiend who had caused the death of Baldor, so THUR was their *strongest* God, but he could not slay the Midgarth-Worm. He lifted his Hammer



LÓKÉ BOUND. GOSFORTH CROSS, CUMBERLAND. 7th Century A. D.

and would have smasht his head, but the Giant-demon swings his knife or axe, cuts the line over, and the World-snake sinks back into the billows and escapes. See this further explaind in »Mémoires des Antiquaires du Nord«, Copenhague 1884, p. 34.

I add, from the same English work*), p. 147 (21), the 7th century English slab where we see LÓKÉ punisht by the great Gods. He is bound hand and foot on a sharp cliff. But we cannot see his wife, catching the poison with her cup,



LÓKÉ BOUND. GOSFORTH CROSS, CUMBERLAND. 7th Century A. D.

and pouring it out when full. In the moment she is absent, his agony is so great, that *men* call it an *Earthquake*.

*) The English text, with the same illustrations, appeared in *Aarbøger for Nordisk Oldkyndighed*, Kjöbenhavn, 1883, 4.

But in another English 7th century slab we see SIGYN with her Cup. This is on the famous Gosforth Cross, a slab, 14 feet high, which has escaped the perils of some 1200 years by its position. It stands in a far off lonely little-visited

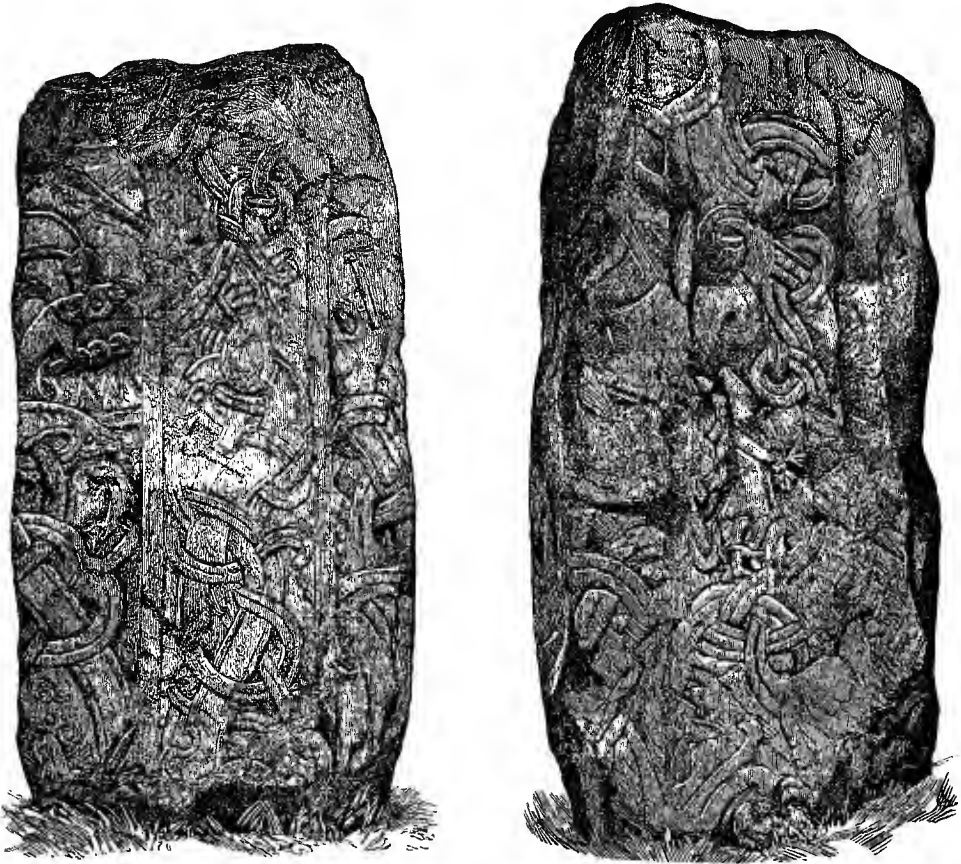


SIGYN CATCHING THE POISON. GOSFORTH CROSS, CUMBERLAND. 7th Century A. D.

out-of-the-way thinly peopled district. It bears no runes, but is richly covered with heathen Godlore used to preach Christ. Very striking is one stone picture here, where HEIMDAL with his GJALLAR-HORN summons the mighty ones to withstand the

foul armies who would ruin Walhall. Thus HEIMDAL is here CHRIST, waking up all good forces to the last fight against sin. Our pagan forefathers thus held fast the great thought, which sheds such mystic lustre on the Christian system, that we men have the wondrous privilege to be *fellow-workers with God*.

SIGYN is distinguisht by her long hair. The Serpent is visible but indistinct, as the stone has sufferd at that spot.



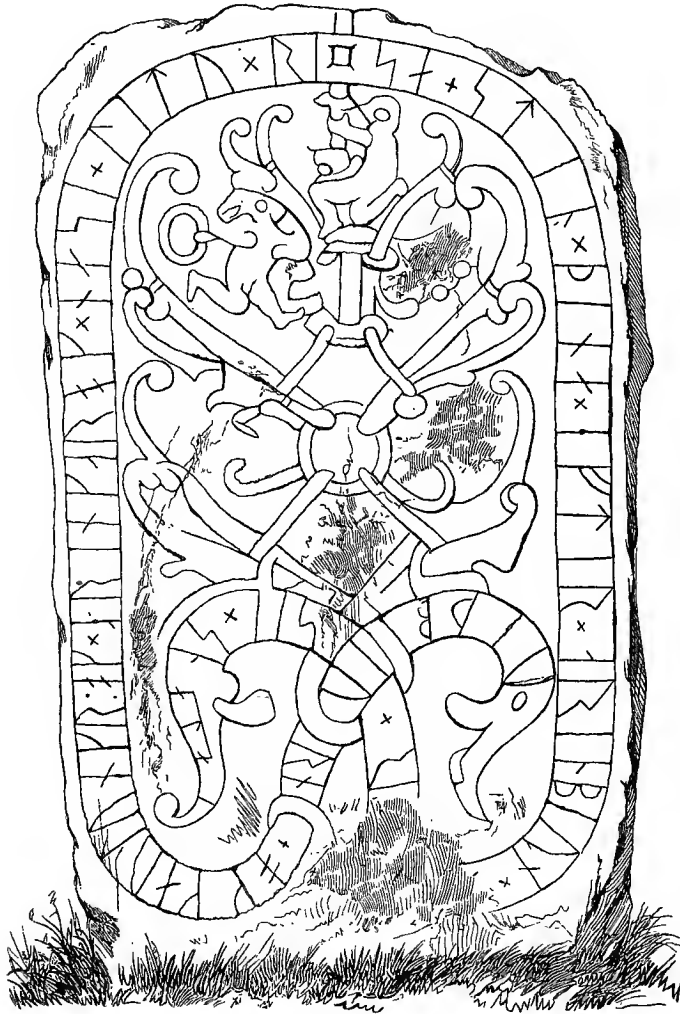
ILE OF MAN. 11th Century A. D.

I also give the remarkable stone in the Ile of Man, about the 12th century A. D., copied from Kermode's plates (Catalogue of the Manx Crosses, 1892, p. 6 and 27). The carving on the left shows us REGIN, who eats of FAFNE'S heart.

The carving on the right gives LÓKÉ BOUND, with the Serpent lifted up behind his head. All this long before Iceland was discovered, and many centuries before *one* word of the Eddas was written in Iceland.

In the North-English Durham Ritual (10th century codex) we have a couple of curious passages as to the Devil uzd by Christ to rescue men from his mouth, and the Devil as the Malignant Midgarth-worm which THUR could not slay. See

p. 197, 198. — sv... ge... fade (= swiðe gesiofade), þæt is diwl, ðy læs nedvnga genom crist menn of mvðe his, *gemuit, id est diabolus, ne raperet Christus homines ex ore suo. He, the Devil, groand, lest Christ should snatch men out of his mouth.*



THE DRÅFLE STONE, UPLAND, SWEDEN. DATE 1000—1100 A. D.

Engel þæt is crist, forðon gelædde ðone fiend of ðissvm middangearde, *hamum id est Christus, quia tulit inimicum ex hoc mundo. The fishing-hook, that is Christ, who took away the foe from this world — for the death of Christ, brought about by the Devil, became the salvation of men, and the fiend had toiled in vain.*

BETTERINGS.

ALPHABETS (Ch. 1). 22. England. This valuable stave-rime poem, in which the Old-English runish Futhork is interwoven, is only known to us from the copy published by G. Hickes, in his *Thesaurus*, Vol. 1, p. 135. The date of the leaf used by him was probably about A. D. 900. It perished in the fire of 1731. As a specimen of this long piece, which is in 29 stanzas, I give the first 3 lines, with a translation:

ƿ byð frofur fira gehwylcum,
sceal ðeah manna gehwylc miclun hyt dælan,
gif he wile for drihtne dômes hleotan.
FEE gladdens mightily foremost and simple,
but let him shape and share it with others
who would dare to stand in the great last Doom!

23. A somewhat similar short and *late* Icelandic runic A. B. C., in the Futhork order, the *later* staves, was printed by Olaf Worm in his *Litteratura Runica*, p. 95—97, from a Ms. in the University Library, Kjöbenhavn. — I add the first 2 lines, with a version:

ƿ velldr frænda rógi;
fædist ulfur i skógi.
FEE with the kin wakes fight;
wolves far wander by night.

BALINGEN, WÜRTEMBERG, GERMANY. A Silver Brooch. Date about A. D. 500. No. 1 in Chapter 14, »BROOCHES«.

BEZENYE, HUNGARY, in the Museum, Hungarian Altenburg. 2 Silver Brooches. Both by the same artist. Date about the year 770 A. D. or a little later.

BRUNSGÅRD, NY LARSKER, BORNHOLM, DENMARK. No. 233 in the Chapter »RUNIC LITERATURE«. The *later* runes. On a stone near the sea, where KITELBARN had perished. Cannot be further dated.

ELFARED, W. GOTLAND, SWEDEN. On the Church Bell. Under Chapter 2, »BELLS«.

ENGERS, HESSE-DARMSTADT, GERMANY. A BROOCH, now in the Worms Museum. — Under Chapter 14, »BROOCHES«.

FRIEDBERG, SAXE-WEIMAR, GERMANY. — Date about 500—600 A. D. Henning, 1889, pp. 115—119. — A Silver Brooch.

HOLY ILAND, LINDISFARNE, NORTHUMBRIA, ENGLAND. Under Chapter 18, »GRAVE-STONES«.

KEITH, CAITHNESS, SCOTLAND. A Victory-stone. Unique. The 5 runes belong to both Alphabets. — Under Chapter 17, »ODDS AND ENDS«, No. 21.

LANTEGLOS, CORNWALL, ENGLAND. North-English.? Date about A. D. 1000—1100. — Under Chapter 18, »GRAVE-STONES«, No. 176.

LUND, SKÅNE. A bone Bodkin, found in 1882. *TOFANA SKEFNIK*. Found in a garden in Lund, with other refuse from the early middle age. — Under Chapter 20, »RUNIC LITERATURE«, No. 177. A bone Comb. ARNKUN × KAF × MÆK × IAK . . . Chapter 15, »COMBS«, No. 2.

LUND, SKÅNE, SWEDEN. — Three other such Charm-rings have been found i Lund and Jutland, the latter, in the *later* runes, unique. See Chapter 16, »RINGS«, No. 16.

LUNDBY, JUTLAND, DENMARK. Under Chapter 12, »SWORDS«, No. 6.

LYSÖ-SOUND, TRONYEMS AMT, NORWAY. Under Chapter 18, »GRAVE-STONES«.

MYKENÆ RÛNIC DIADEM. Ch. 17, »ODDS AND ENDS«. — 1st Inscription 4th century before Christ. — 2nd Inscription 4th century after Christ. Will appear in my O. N. Run. Mon. Folio, Vol. 4.

ÖDEMOTLAND, JÆDEREN, STAVANGER, NORWAY. ? Date about A. D. 500—600. A Charm-song home to Norway from West Sweden. — Under Chapter 17, »ODDS AND ENDS«.

OPEDAL, HARDANGER, BERGENS STIFT, NORWAY. — Date about A. D. 400. — Under Chapter 18, »GRAVE-STONES«, No. 27.

OVER-CHURCH, WEST CHESHIRE, ENGLAND. Rescued in 1889. A hog-back stone. Goes under Chapter 18, »GRAVE-STONES«.

UPPLID, SMÅLAND, SWEDEN. ? Date about A. D. 1000. SIKKUTR : KIERP(i . . UIF : HUISPUR : SUN . .). Will appear in my O. N. Run. Mon. Folio, Vol. 4.

VEDELSPANG, DENMARK. — Date about 950—1000 A. D. The *later* runes. — No. 167 in Chapter 18, »GRAVE-STONES«.

VI MOSS RUNIC PLANE. See O. N. Run. Mon. Vol. 3, p. 124.

VISBY, GOTLAND. A Runish Plane, the *later* staves. See O. N. Run. Mon. Vol. 3, p. 125.

WHITHORN, WIGTOWNSHIRE, GALLOWAY, SCOTLAND. Under Chapter 5, »CROSSES«. — Date about 550—650, A. D. The *old* runes.

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