

Summary  
Women and men in 11th-century Uppland  
Glimpses of Viking Age name history from runic inscriptions  
*By Magnus Källström*

The roughly 1,500 known runic inscriptions of Uppland contain around 3,300 records of names, from a period stretching from the beginning of the 11th century to around 1130. Between them, these inscriptions offer a unique insight into both the name stock and the name-giving principles of the transition from Viking times to the Middle Ages.

To gain an overview of the personal nomenclature of the province, a limited corpus of names from a single parish in Uppland (Järfälla near Stockholm) is examined. Among the women's names, which account for just a fifth of the instances of names found here, compound names formed according to the principle of variation reign virtually supreme. The men's names, meanwhile, are as a rule formed in a different way, with a preponderance of monothematic names, chiefly originating in various types of bynames. A comparison with another Uppland parish, Bälinge north of Uppsala, yields largely the same results in terms of both the male–female breakdown and the proportions of the different name types.

In the article, several relatively newly discovered names and occurrences of names from Uppland's runic inscriptions are considered, such as *Kaupmaðr* on a rune stone in Kungs-Husby Church (U 707) and a previously overlooked record of the name *Haursi* on a lost rune stone from Old Uppsala Church.

Particular attention is devoted to names with the first element *Rūn-*, which occur in Uppland during both the Viking era and the Middle Ages, but which, with the exception of *RūnulfR*, are almost completely invisible in the corpus from provinces south of Lake Mälaren. Why they are so popular in Uppland is not easy to tell, but it seems reasonable to link the first element of men's names such as Runic Swedish *Rūnfastr*, *Rūnviðr* etc. to the popularity of the device of variation in Viking times. Its origins can probably be traced to compound female names in *-rūn*, such as *Guðrūn*. A mediating link may also have been the shortened form *Rūna*, the only really certain instances of which are in fact from Uppland.

Finally, the author touches on the limited occurrence of names of Christian origin on late Viking Age rune stones in the province. Here, too, men's names dominate the extant corpus, but a recently found rune-inscribed copper plate from Old Uppsala has added a couple of probable records of the saint's name *Katarina* to this group of names.