

Excursions

Choice of day tours:

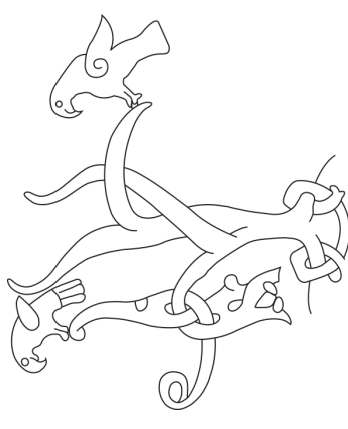
Birka, the earliest town in Sweden, was founded in the 8th century A.D. The town became an important international trading site. The Viking Age monuments consist of the settlement area, enormous cemeteries and a hillfort.

The Ramsund Carving is a runic carving from around A.D. 1000, located near the town of Eskilstuna. The carving illustrates the legend of Sigurðr Fáfnisbani.

Sigtuna, a historic town by Lake Mälaren, was founded around A.D. 970 and became an important trading place. The most prominent medieval building still standing is the ruin of the church of St. Óláfr.

Around **Vallentuna/Täby** numerous runic monuments have been preserved. Among these are the four rune stones that mark the bridge in Täby and the two Bällsta stones.

The 14th International Saga Conference Uppsala, Sweden 9–15 August 2009



Á austrvega Saga and East Scandinavia

www.saga.nordiska.uu.se

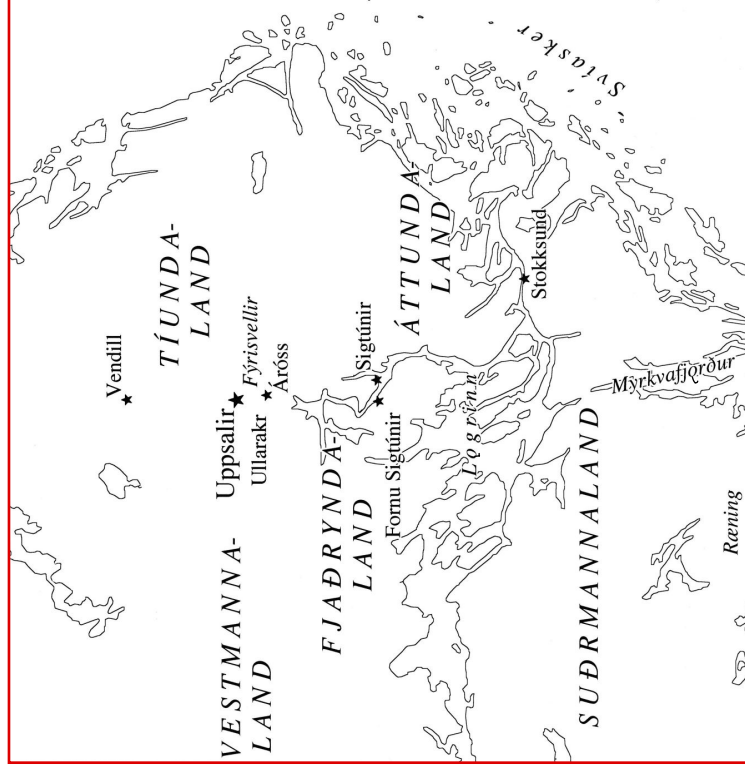
Evening tours:

First evening tour: **Gamla Uppsala**

Second evening tour, choice of a–f:

- The University Library Carolina Rediviva and the Manuscripts.
- Guided tour of the medieval Uppsala Cathedral, the largest church in Scandinavia.
- Rune stones in the University Park and a visit to the Uppsala University Museum.
- Institute for Dialectology, Onomastics and Folklore Research in Uppsala.
- A trip to the Valsgårde burial ground with a large number of boat graves.
- Boat trip on Lake Mälaren.

The evening banquet will be held at Uppsala Castle



Why Sweden?

One image of Sweden (*Svíþjóð*) and the Swedes (*svíar*) found in mediaeval Icelandic literature is that of a 'far away-country' with famous kings and warriors. In *Svíþjóð* also monsters and strange phenomena are part of everyday life. Especially interesting is the question of the Ynglingar. Are the sources correct in stating that three kings of the Ynglinga dynasty were buried at Gamla Uppsala? Apart from the Icelandic literature there is also a large number of rune stones, place names and Gotlandic picture stones that can tell us about pre-Christian mythology and society.

Why Uppsala?

The history of saga editions started in Uppsala in the middle of the 17th century when the Icelandic student Jón Rúgman by chance ended up in Sweden. Jón had brought a number of Icelandic manuscripts on this trip and his choice of light reading had vast implications both for Swedish historiography and research into the Old Norse sagas: in Uppsala Jón edited *Gautreks saga* together with the Swedish historian Olof Verelius. This took place in 1664 and Jón's work became the very first saga edition.

The Codex Upsaliensis manuscript of Snorri Sturluson's *Edda* is exhibited in Uppsala University Library. This is the oldest of the four main *Edda* codices. The text in this manuscript diverges from that of the other codices. These discrepancies were at first seen to indicate closeness to the original source. Later scholarship has refuted this idea, and the *Codex Upsaliensis* has since received little attention. Recent research at Uppsala University has, however, revived something of the older theory, but with an important distinction as to the relationship of the original manuscript(s).

Runic inscriptions are Sweden's foremost Old Scandinavian contribution. Rune stones are scattered throughout most parts of the country, although there is a 'hotspot' between Uppsala and Stockholm in which almost half of the 3,000 monuments from the Viking Age are located. Quite a few of these, such as the carving at Ramsund, prove that Old Norse myths were known in Sweden at this time.

The Viking Age landscape – Gamla Uppsala: The Lake Mälaren area is extremely rich in pre-historic sites and monuments dating from the 2nd half of the 1st millennium A.D., and not least from the Viking Age. Close to modern day Uppsala is the impressive site of Gamla Uppsala, which is most significant for the study of *Ynglingatal*. This site and its burial mounds have moreover been made well-known through the account of Adam of Bremen. Gamla Uppsala was probably one of the most prominent pre-Christian cult sites in all of Scandinavia. According to Adam, three statues representing Óðinn, Þórr and Freyr (Fricco) had been placed in a golden temple located at this site. Two kilometres to the north of Gamla Uppsala, is the burial ground of Valsgärde, where the élite buried their dead from the 7th to the 11th century A.D.

The Conference will be held at Uppsala University, Main building

Main Sessions:

- Historiography and Editions of the Icelandic Sagas
- Codex Upsaliensis
- *Svíþjóð/svíar* and the Sagas
- Archaeology and Saga
- Rune Stones and Saga
- Picture Stones – Sagas without words
- Óðinn – Beliefs and *blót*
- Oral Tradition
- Names and Saga
- Sigurðr Fáfnisbani

Organizing Committee:

Conference General: Ph.D. Senior Lecturer Agneta Ney, Dept. of Humanities and Social Sciences, University of Gävle

Professor Anne-Sofie Gräslund, Dept. of Archaeology and Ancient History, Uppsala University
Ph.D. Daniel Sävborg, Dept. of Literature, Uppsala University

Ph.D. candidate Fredrik Charpentier Ljungqvist, Dept. of History, Stockholm University
Senior Lecturer Heimir Pálsson, Dept. of Scandinavian Languages, Uppsala University

Professor Henrik Williams, Dept. of Scandinavian Languages, Uppsala University

Ph.D. Lars Mårtensson, Dept. of Scandinavian Languages, Uppsala University

Ph.D. candidate Marco Bianchi, Dept. of Scandinavian Languages, Uppsala University

Theo.D. Senior Lecturer Olof Sundqvist, Dept. of Humanities and Social Sciences, University of Gävle

Ph.D. Per Vikstrand, Institute for Dialectology, Onomastics and Folklore Research, Uppsala