

## Nottingham Rune Rede

### The eighth full-day runic colloquium

10.00-10.30: Arrival and registration

10.30-11.00: Eleanor Rye, with Heather O'Donoghue, Pragya Vohra, Jane Harrison, Jo Shortt Butler, and Nik Gunn *A New Scandinavian Runic Inscription from Sockburn Hall, Co. Durham*

Sockburn Hall, now a privately owned house but a significant ecclesiastical site from the Anglo-Saxon period, is well known for its impressive collection of medieval sculpture, including several Viking-Age monuments. In late 2013 or early 2014 a stone was unearthed with a fragmentary inscription in Scandinavian runes. This paper will introduce the inscription, discussing the circumstances of its discovery (as far as these are known) and problems of its interpretation.

11.00-11.30: David Parsons *The Word 'Cross' in Medieval Britain*

The speaker will present a survey of this word which is now also recorded in the Sockburn inscription.

11.30-12.00: Break

12.00-12.30: Michael Barnes *The Runic Inscriptions of the Isle of Man*

The speaker will outline the background to a corpus edition in progress and plans for its publication.

12.30-1.00: K. Jonas Nordby *Andreas V – Cryptic or Nonsense?*

The stone-cross fragment V from Kirk Andreas, Isle of Man, carries an inscription with only rune-like symbols. No credible interpretation has so far been presented, and no attempt will be made here. Instead I will discuss different approaches to determining whether the inscription constitutes a meaningful cryptic text or is plain nonsense.

1.00-2.00: Lunch

2.00-2.30: Imma Senra *Runica Manuscripta and Old English Glosses: The Case of the Durham Ritual*

The glossator of the Lindisfarne Gospels has been identified as a priest named Aldred who is also attributed with having glossed the Durham Ritual at a later date. In both glosses the **d**- and **m**- runes were employed. After my study of the runes in Lindisfarne, I am analysing them in Durham. At this colloquium I am presenting some preliminary findings.

2.30-3.00: Aya Van Renterghem *'A rune-writer walks into Ufford': Runic Knowledge in Stowe MS 57*

Runica manuscripta are often mined for information additional to the epigraphical corpus. Yet it is equally interesting to consider how any runic information came to be in these manuscripts. I will address certain difficulties with establishing the transmission of runic knowledge in a medieval scholarly milieu by analysing the runes of Stowe MS 57.

### 3.00-3.30: Henrik Williams *Neo-Dalecarlian Runes*

Only a decade has passed since we realized that there is yet another runic system with some degree of authenticity, viz. the one represented on the Kensington stone, the Månsta yoke, and in the Larsson documents. A recent discovery evidences the structure and origin of what I denote "Neo-Dalecarlian runes".

### 3.30-4.00: Break

### 4.00-4.30: Magnus Källström *Piecing Together a Runic Inscription from Paper and Stone*

The material brought together by Swedish antiquarians and researchers since the 16th century is still an invaluable source for runic studies, but using and evaluating earlier accounts is seldom unproblematic. The paper will examine earlier accounts of the rune stone U 597 from Hökhuvud parsonage in north-east Uppland. No fewer than seven fragments of this stone have been recorded on separate occasions, but only two of them survive. The edition of the runic text in *Upplands runinskrifter* (1943-46) is therefore largely based on earlier sources with special attention paid to a drawing by the antiquarian Johan Håkansson Rhezelius from the first half of 17th century. His account seems to offer the most complete representation of the inscription, but a careful investigation of the archive material results in quite a different picture of the stone.

### 4.30-5.00: Kendra Willson *naskal 'awl' on the Sigtuna Handle (SI 28): the Finnish Connection*

Källström (2014: 117n) connects **naskal** on a small 12th c. handle made of antler found in Sigtuna (SI 28) with Finnish *naskali* 'awl'. The Finnish word is regarded (SSA s.v. *naskali*) as a Scandinavian loan, but in Swedish it is found in a similar meaning only in the Estonian dialects of Swedish (*naskar* in the dialect of Ruhnu/Runö), where it has been thought to be a Finnish loan (Saxén 1895-1898: 121). The Finnish word is likely a Scandinavian loan for which the original is lost.

### 5.00-5.30: Elisabeth Magin *Archaeological Databases in Runology*

Whenever available, archaeological data is a welcome addition to runological knowledge. Archaeologists nowadays use databases to comprise and analyse archaeological data about objects (e.g. *rúnakefli*). This presentation illuminates how runologists can use already existing databases when analysing a body of runic inscriptions such as the Bryggen inscriptions (Bergen, Norway).

### 5.30: Bar

### 7.00: Dinner at a local pub (own expense)